



UNIVERSITY OF  
CALGARY



**14<sup>th</sup>**  
**INUIT STUDIES CONFERENCE**

**Bringing Knowledge Home:  
Communicating Research Results to the Inuit**

**PROGRAMME and ABSTRACTS**

**11 - 15 August 2004**

**Arctic Institute of North America  
University of Calgary**

## Conference Organizing Committee

AINA Board and Staff  
University of Calgary Conference & Special Events  
Dr. Robert O. van Everdingen  
Dr. Robert G. Williamson  
Karla Jessen Williamson

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### Founding Organization:

Inuksiutiit Katimajit Inc. is a non-profit Canadian corporation founded in 1974, whose objective is to promote and disseminate knowledge about Inuit language, culture and society. Apart from various research and publishing projects, it publishes *Etudes/Inuit/Studies*, an international scholarly journal now in its 28th year, and sees to the organization of the Inuit Studies Conferences, held every two years since 1978.

### NOTES:

There will be a formal discussion, near the end of the Conference, concerning publication of the Proceedings of the Conference. Funding and editorial responsibilities will be discussed in Plenary Session.

Presenters at the 14<sup>th</sup> Inuit Studies Conference are strongly encouraged to submit their papers to *ARCTIC*, Journal of the Arctic Institute of North America, for consideration for publication. A detailed Guide for Authors is available on the AINA website at

[http://www.ucalgary.ca/AINA/pubs/arctic\\_authors.html](http://www.ucalgary.ca/AINA/pubs/arctic_authors.html).

## CONTENTS

<b>Welcome</b>	_____	<b>page 4</b>
<b>Schedule</b>	_____	<b>page 5</b>
<b>Program</b>	_____	<b>page 8</b>
<b>Abstracts</b>	_____	<b>page 16</b>
<b>Campus Map</b>	_____	<b>page 64</b>

## WELCOME

### **Plenary Speakers and Delegates of the 14<sup>th</sup> Inuit Studies Conference.**

I am hugely delighted and honoured that each one of you decided to attend the 14<sup>th</sup> Inuit Studies Conference. We warmly welcome you to beautiful Calgary and thank the host of the conference: the Arctic Institute of North America (AINA), located here at the University of Calgary. AINA was created in 1945 by wise and passionate actions of influential individuals. The Parliament of Canada and the Congress of the United States enacted the establishment of AINA, mandating the Institute to profoundly broaden the understanding of Arctic conditions through the use of natural and social sciences. To that effect the Arctic Institute built up a very respectable library, a well respected journal *Arctic* and established the Arctic Science and Technology Information System (ASTIS). AINA facilitates research and manages a research station in the Yukon.

It was also passionate and wise individuals who created the Inuksiutiit Katimajit (IK) Inc. IK is the parent organization for the Inuit Studies Conferences (ISC). Like AINA it is a not-for-profit Canadian corporation and was founded in 1974. IK promotes and disseminates knowledge about Inuit language, culture and society. Apart from various research and publishing projects, it publishes *tudes/Inuit/Studies*, an excellent internationally recognized scholarly journal, now in its 28th year. The Inuit Studies Conferences are held every two years ever since their first year, 1978. Imagine a world without the Arctic Institute and the Inuit Studies organization - for this congregation an abhorrent thought.

For this 14<sup>th</sup> ISC we have come together as a community of passionate and wise individuals to discuss how Inuit themselves can best utilize ancient and very modern Arctic knowledge – much of it gained through their own research collaboration. We used the title: “Bringing Knowledge Home: Communicating Research Results to the Inuit.” Each one of the abstracts submitted has respected the title and the intent of the topic, and I am pleased to have received more than 96 abstracts for this conference. Many of you are well experienced in viewing research issues cross-culturally, and I congratulate each one of you for showing and sharing your own experience in your growing practice of doing research across cultures.

Amongst us are six plenary speakers whose expertise in meaningful delivery of the research findings is profound. Each one of the plenary speakers will talk about their professional experience in the negotiation of the follow-up of research procedures in various Inuit communities. I have purposefully organized the speakers so that we get to know how such a process has taken place in Greenland, Canada and Alaska. I have also ensured that we get to know what the experiences are like from the Inuit point of view and what that might be from the academic point of view. I wish you well in all your deliberations.

I like to acknowledge the work of AINA staff members and the conference committee members Dr. Robert G. Williamson and especially Dr. Robert van Everdingen for their tireless effort in organizing the abstracts and program. I would also like to thank Igloodik Isuma Productions for joining the ISC, and I hope that video and film making by and for Inuit becomes a vital part of the Inuit Studies Conferences in future. I trust that you will have many opportunities to talk with old colleagues and friends and new acquaintances who work in the same disciplinary fields, and hope you will also seize whatever chances you get to discuss Arctic interests across the disciplines, with various members of this knowledgeable and valuable mixture of cultures. I wish you an enticing experience in the coming days.

Karla Jessen Williamson.  
14<sup>th</sup> Inuit Studies Conference, Chair.

## Schedule-at-a-Glance

### Wednesday, August 11, 2004

4:00pm - 8:30pm - **Registration** - The Nickle Arts Museum

5:00pm - 8:30pm - **Reception** - The Nickle Arts Museum

### Thursday, August 12, 2004

8:00am - 10:30am - **Registration** - Murray Fraser Hall (MFH), Outside Room 162

8:30am - 10:00am - **Plenary Session**, MFH Room 162

8:30am - 9:00am - Opening of the 14<sup>th</sup> Inuit Studies Conference

9:00am - 10:00am - Animal stocks and sustainability: misunderstandings in the communication and expression of science in Greenland;  
Søren Stach Nielsen and Mark Nuttall

10:00am - 10:30am - **Break**

10:30am - Noon - **Concurrent Sessions**, Scurfield Hall

	<b>ROOM #</b>	<b>202</b>	<b>210</b>	<b>274</b>	<b>278</b>	<b>280</b>	<b>284</b>
10:30am	- 11:00am	A - 1	B - 1	C - 1	D - 1	E - 1	F - 1
11:00am	- 11:30am	A - 2	B - 2	C - 2	D - 2	E - 2	F - 2
11:30am	- 12:00am	A - 3	B - 3	C - 3	D - 3	E - 3	F - 3

12:15pm - 1:15pm - **Lunch**, the Blue Room in the Dining Centre

1:30pm - 2:30pm - **Concurrent Sessions**, Scurfield Hall

	<b>ROOM #</b>	<b>202</b>	<b>210</b>	<b>274</b>	<b>278</b>	<b>280</b>	<b>284</b>
1:30pm	- 2:00pm	A - 4	B - 4	C - 4	D - 4	E - 4	F - 4
2:00pm	- 2:30pm	A - 5	B - 5	C - 5	X	E - 5	F - 5

2:30pm - 3:00pm - **Break**

3:00pm - 4:00pm - **Concurrent Sessions**, Scurfield Hall

	<b>ROOM #</b>	<b>202</b>	<b>210</b>	<b>274</b>	<b>278</b>	<b>280</b>	<b>284</b>
3:00pm	- 3:30pm	A - 6	B - 6	C - 6	G - 1	E - 6	F - 6
3:30pm	- 4:00pm	A - 7	B - 7	C - 7	G - 2	E - 7	F - 7

7:00pm FILM: "**Atanarjuat The Fast Runner**", Murray Fraser Hall, Room 162

**Friday, August 13, 2004**

8:00am - 10:30am - **Registration** - Murray Fraser Hall (MFH), Outside Room 162

8:30am - 10:00am - **Plenary Session**, MFH Room 162

8:30am - 9:15am - Communicating international policy decisions and opportunities in Inuit communities; Sheila Watt-Cloutier

9:15am - 10:00am - Knowledge in Action: The Northern Contaminants Program as a model for communicating on research with communities; Christopher Furgal

10:00am - 10:30am - **Break**

10:30am - Noon - **Concurrent Sessions**, Scurfield Hall

	ROOM #	202	210	274	278	280	284
10:30am	- 11:00am	A - 8	B - 8	C - 8	G - 3	H - 1	L - 1
11:00am	- 11:30am	A - 9	B - 9	C - 9	G - 4	H - 2	L - 2
11:30am	- 12:00am	J - 1	B - 10	C - 10	G - 5	H - 3	L - 3

12:15pm - 1:15pm - **Lunch**, the Blue Room in the Dining Centre

12:50pm - 1:15pm - **Luncheon Address**: The case of ITK: An organizational perspective on communicating to Inuit; Jose Amauja Kusugak

1:30pm - 2:30pm - **Concurrent Sessions**, Scurfield Hall

	ROOM #	202	210	274	278	280	284
1:30pm	- 2:00pm	J - 2	B - 11	I - 1	X	H - 4	F - 8
2:00pm	- 2:30pm	J - 3	K - 1	I - 2	X	H - 5	X

2:30pm - 3:00pm - **Break**

3:00pm - 4:00pm - **Concurrent Sessions**, Scurfield Hall

	ROOM #	202	210	274	278	280	284
3:00pm	- 3:30pm	J - 4	K - 2	I - 3	M - 1	H - 6	X
3:30pm	- 4:00pm	J - 5	K - 3	I - 4	<b>KAYAK film</b>	H - 7	X

**Saturday, August 14, 2004**

- 8:00am - 10:30am - **Registration** - Murray Fraser Hall (MFH), Outside Room 162
- 8:30am - 10:00am - **Plenary Session**, MFH Room 162
- 8:30am - 9:15am - Facilitating community-based research; Patricia Cochran
- 9:15am - 10:00am - Multi-cultural engagement for learning and understanding; Carl Hild
- 10:00am - 10:30am - **Break**
- 10:30am - Noon - **Concurrent Sessions**, Scurfield Hall

	<b>ROOM #</b>	<b>202</b>	<b>210</b>	<b>274</b>	<b>278</b>	<b>280</b>	<b>284</b>
10:30am	- 11:00am	G - 6	K - 4	H - 8	X	X	X
11:00am	- 11:30am	G - 7	J - 6	X	X	X	X
11:30am	- 12:00am	G - 8	X	X	X	X	X

- 12:15pm - 1:15pm - **Lunch**, the Blue Room in the Dining Centre
- 1:15pm - 1:45pm - Selecting locations for future Inuit Studies Conferences
- 2:00pm - 4:00pm - **Igloolik Isuma Productions: The Art of Community-Based Film Making (Norman Cohn & Zacharias Kunuk)**  
Murray Fraser Hall, Room 162
- 4:00pm - 4:30pm - Closing of the 14<sup>th</sup> Inuit Studies Conference

**Sunday, August 15, 2004**

- 9:00am - 5:00pm - **Post Conference Tours**

## **PROGRAM**

### **PLENARY SESSIONS: Knowledge Crossing Cultures**

#### **Thursday**

**1**

Animal stocks and sustainability: misunderstandings in the communication and expression of science in Greenland  
Søren Stach Nielsen and Mark Nuttall

#### **Friday**

**1**

Communicating international policy decisions and opportunities in Inuit communities  
Sheila Watt-Cloutier

**2**

Knowledge in Action : The Northern Contaminants Program as a model for communicating on research with communities  
Christopher Furgal

#### **Luncheon Address**

The case of ITK: An organizational perspective on communicating to Inuit  
Jose Amauja Kusugak

#### **Saturday**

**1**

Facilitating community-based research  
Patricia Cochran

**2**

Multi-cultural engagement for learning and understanding  
Carl Hild

### **CONTRIBUTED PAPER SESSIONS**

#### **A – Inuit and Qallunaat: Cross-Cultural Communication, Modes of Sharing**

**1**

Which home is it? How bringing knowledge “home” to the Inuit changes what we bring back to our “home”  
Béatrice Collignon

**2**

Reinterpreting Inuit children drawings of landscape to facilitate the transfer of Inuit knowledge of the land.  
Scott Heyes, Peter Jacobs and Pasha Puttayuk



3

Inuit oral history and the writing of "Arctic Justice"  
Shelagh Grant

4

Taarnirmik unnuangujutiqanngimmat "Darkness is not the cause of the night": An Inuit  
perspective from Canadian Eastern Arctic on the night  
Guy Bordin

5

Inuit historicities in transition: examples from Greenland and Nunavut  
Yvon Csonka

6

Wordless word: Conveying content and significance of Inupiaq transformation of Protestant  
beliefs and practices  
Kristin Helweg Hanson

7

The Watkins Gospel Selections: The first book published in Inuktitut syllabics.  
Kenn Harper

8

Capacity building through research findings dissemination: An Aboriginal perspective  
Kim C. Brooks and Kim A. van der Woerd

9

Newspapers can promote the well-being of the Evenks  
Nina Belomestnova

## **B – Use of Inuktitut Languages: Traditional Material and Modern Methods**

1

Language and identity after the advent of Nunavut: Some enlightened opinions  
Louis-Jacques Dorais

2

How will Nunavut speak to the future? Changes to Nunavut's Official Languages Act  
Jonathan Dewar and Eva Aariak

3

Inuit youth: The future of Inuktitut  
Shelley Tulloch

4

Agentive and patientive verb bases in Iñupiaq  
Tadataka Nagai

5

Greenland language policy review  
Carl Chr. Olsen

6

Greenlandic terminology  
Bolatta Vahl

7

Greenlandic wordlist of the psychology working environment.  
Lisathe Møller

8

Application of computer assisted linguistics in relation to Inuit language of Greenland  
Per Langgård

9

Story Maker - Unipkaaqtualiurut  
Collene Armstrong

10

Inuit snow terms: Folk wisdom or linguistic fact?  
Lawrence D. Kaplan

11

Hans Egede oqaluppalaarutaa: Hans Egede's story  
Anna Berge

### **C - Outside Science Returns to the Inuit**

1

Arctic communities and environmental change: a participatory research approach  
Barry Smit, James Ford, Gita Laidler and Johanna Wandel

2

Aging, Inuit life stages, and rethinking culture change in the Canadian Arctic  
Peter Collings

3

"Negotiating Research Relationships" – A guide for researchers  
Gita J. Laidler, Jamal Shirley and Scot Nickels

4

Communicating research results in Nunavik  
Lisa Koperqualuk and Bill Doidge

5

Empowerment: Experiences with communicating research results in two research projects in  
Greenland  
Jette Rygård

6

Comparative productivity studies in Greenlandic and Danish firms  
Gorm Winther

7

The use of low-tech exhibitions as a mean to share knowledge  
Susan Rowley

8

Telling science stories  
Peter Evans

9

ArcticNet: A newly funded Network of Centres of Excellence of Canada to conduct integrated natural/health/social science study of the changing Canadian coastal Arctic  
Martin Fortier

10

The Arctic Science and Technology Information System: Communicating research results to Canadian Inuit  
Lynda Howard and Ross Goodwin

### **D – Modes of Analysis of Inuit Self-Determination**

1

What counts as Inuit subsistence? Cash, kinship, and obligation in the light of self-governance.  
Pamela Stern

2

First Nations and the Canadian Justice System: Conflict management or dispute resolution?  
Pierre Rousseau

3

The immoral ethic of conquest: Inuit and Qallunaat reactions to the High Arctic murder trial of 1923.  
Kenn Harper

4

Autochthony and governance: Symbolic appropriation of the land among the Inuit of Nunavik and Nunavut  
Bernard Saladin d'Anglure

### **E – Inuit Ilirqusingi: Inuit Speech, Customs and Modern Cultural Expression**

1

Captured Words: Inuit creative voice In English for the twenty-first century  
Michael P J Kennedy

2

Modern Greenlandic art: Communication of research results on a Greenlandic Museum Web-page  
Jørgen Trondhjem

3

Arts and crafts in Pangnirtung: A third-of-a-century review  
H. G. Jones

4&5

Igloolik's art of community-base film-making  
Norman Cohn and Zacharias Kunuk

6

"Their Powerful Spirit: Inuit Women in a Century of Change"  
Janet Mancini Billson

7

Problems of semantic compositions with rock elk inscriptions in the Siberian taiga zone  
Natalia M. Sergeeva-Markdorf

## **F – Ilinniarniq: Inuit Future through Education**

1

Inuit youth and identity change: The Nunavut Sivuniksavut experience  
Morley Hanson

2

"Arctic Peoples and Archaeology" CD-Rom  
Collene Armstrong and Lynn Peplinski

3

Aajiiqatigiingniq: Lessons learned from Nunavut's Language Research Project  
Shirley Tagalik and Ian Martin

4

Taking graduate courses to the Circumpolar North  
Carolyn Redl

5

Atuarfitsialak: Greenland's new school  
Karl Kristian Olsen

6

Rural development and community healing in Alaska  
Dixie Masak Dayo

7

"Healthy living in Nunavut": An on-line nutrition course for health workers in Nunavut, Canada  
Sue Hamilton, Pitsiula Kilabuk, Jeff Martin, Melissa Guyot, Mary Trifonopoulos, Amy Caughey  
and Hing Man Chan

8

Self-governance and higher education  
Marianne Stenbaek

## **G – Inuit Health and Well-being**

1

Nasivvik Centre for Inuit Health and Changing Environments  
Christopher Furgal and Susie Bernier

2

Possibilities for future Inuit housing  
Shawna Cochrane

3

Culturally sensitive counselling with Inuit: An example of practical application of research  
Marja Korhonen

4

Fast-Slow, Active-Passive, Wet-Dry, Hot-Cold: Differences between Inuit and biomedical approaches to dealing with accidents and injuries  
Chris Fletcher

5

"My way to myself": Alaska Native pathways toward sobriety, a "People Awakening Project" interactive CD-ROM and booklet of lives  
S. Michelle Rasmus, Eliza Orr Cingarkaq and Gerald V. Mohatt

6, 7 & 8

Blending traditional scientific knowledge with community mentorship  
Tina Melin, Kathleen Douglass, Cindy Lincoln, Sandra Sumrall-Lloyd and Carol Wean

## **H - Inuit Knowledge Transfer**

1

Toponymy in Nunavut  
Lynn Peplinski

2

Illustrating Inuit wayfinding: Challenges and possibilities.  
Claudio Aporta

3

"Whatever Floats Your Boat": The University of Alaska Museum's Nunamiut Eskimo Kayak Project  
Molly Lee, Angela Linn and Roosevelt Paneak

4

When the weather is Uggianaqtuq: Using interactive, multimedia technology to document and communicate Inuit knowledge  
Shari Fox Gearheard

5

The bridging of cultural barriers, communicating science in the far north - insights and lessons learned.  
Gordon Balch and Susan Sang

6

Our Use for the Land is Changing: Incorporating Inuit Qaujimajatuqangit into environmental assessment for a proposed mineral development in Nunavut  
Natasha Thorpe and Emily Angulalik

7

Accessing stories through ethnographic film  
Shelley Tulloch, Michelle Daveluy and John Houston

8

Pelagia's story  
Mary Jane Nielsen

## **I – Local Food and Contaminants**

1

A regional approach to managing and communicating environment, health and nutrition issues in the North: The Nunavik Nutrition and Health Committee  
Minnie Grey, Christopher Furgal and S. Bruneau

2

Responding to community-specific concerns on contaminants and wild foods in Labrador: Lessons from the Labrador Inuit Association Research Office  
Mary Denniston and Christopher Furgal

3

Long-range transport of information: Contaminants perceptions in northern communities  
Heather Myers and Christopher Furgal

4

Labrador's North Coast communities: Where communication and environmental contaminants converge  
Libby S. Dean and Christopher Furgal

## **J - Retrieving Arctic History from Archives**

1

"Why don't they get it?": Talk of medicine as science, St Luke's Hospital, Pangnirtung, 1933 –1938  
Paule McNicoll and Frank J. Tester

2

19th Century Copper Inuit - European intersocietal interaction  
Donald S. Johnson

3

The criteria for anthropological science, as conceived in the Reports of the Fifth Thule Expedition (1921-24).  
Kennet Pedersen

4

So many papers, so much time: Inuit social history, recording the writing and writing the record  
Frank J. Tester and Paule McNicoll

5

The endurance of Tangiharmiut  
Gordon Pullar

6

Taitsumaniaklukasak Kimmirumi: 1960-2000  
Nelson H. H. Graburn

## **K - St.Luke's Hospital, Pangnirtung: Missionary Nurses and People**

1

St. Luke's Hospital, Pangnirtung: Creation and context  
Christopher Trott

2

The Anglican archival record: Acquisition and research potential  
Teresa Reilly

3

Longings of the heart: The women of St.Luke's Mission Hospital, Pangnirtung  
Emily E. S. Cowall Farrell

4

"Then the bargaining began": Pangnirtung, the Museum, and the Dr. Jon A. Bildfell Collection  
Kenneth R. Lister

### **L - Inuktitut Uqauttin Weeks: Promotion of Inuktitut in Nunavut**

1

History of Inuktitut Uqauttin Weeks through press coverage  
Michelle Daveluy, Doreen Chow and Clint Westman

2

Pigiarvik Video Project: Promoting Inuktitut through the use of video  
Marni Amirault

3

Transmitting results to Inuit: Identifying our audience and research constraints  
Liesel Knall and Michelle Daveluy

### **M - Theorizing Inuit Studies: Retrospect, Prospects and Ethics**

1

Belugas All the Way Down  
Ted Dyck

## ABSTRACTS

### **Pigiarvik Video Project: Promoting Inuktitut through the use of video**

Marni Amirault, Department of Anthropology, University of Alberta

When television was introduced to the Canadian Arctic, it was primarily for a Southern audience. Very little of the programming (less than half an hour a week) was broadcast in Inuktitut. This fairly recent advent of media to Arctic communities has had a great implications for Inuit language and culture. The Inuit, however, have proved their resilience by converting this modern technology to their benefit. This paper examines a recent endeavor undertaken by the Qikiqtani Inuit Association, the Inuit Broadcasting Corporation and Inuit Communications Systems Limited. The Pigiarvik Video Project brings together youth from 13 communities in Nunavut to Iqaluit for a training program in video production. These organizations have also facilitated a contest for Inuktitut Uquttin Week open to youth across the Qikiqtani region for the best Inuktitut language video. Can the use of video promote Inuktitut among the younger generation?

(Session - Inuktitut Uquttin Weeks: Promotion of Inuktitut in Nunavut)

### **Illustrating Inuit wayfinding: Challenges and possibilities.**

Claudio Aporta, Centre Interuniversitaire d'Études et de Recherches Autochtones (CIÉRA), Université Laval

The knowledge and skills that Inuit hunters in Igloolik possess for traveling and orienting through large extensions of tundra, sea ice and open water involve some important aspects of *Inuit Qaujimagatuqangit* (Inuit knowledge, also known as IQ) that have only recently become the focus of research and documentation.

During my several trips to Igloolik, between 1998 and 2002, local elders and other experienced hunters repeatedly manifested their interest for the data I was collecting on wayfinding techniques, orienting practices, knowledge of the sea ice, place names, etc. They also expressed their concerns for the lack of essential environmental knowledge that younger generations show when they go out on the land. Some hunters manifested the importance of incorporating some of this information into formal education, and of finding new ways of teaching traditional knowledge and practices.

This presentation will describe a project consisting of the creation of a multimedia CD-ROM to illustrate some important aspects of the environmental knowledge of the Igloolik Inuit, with a focus on wayfinding, astronomy, use of trails, spatial orienting, and place names. A section on Inuit knowledge and use of the sea ice will also incorporate data from Kinngait (Cape Dorset) and Pangnirtung, providing an overview of regional variations in sea-ice use and terminology within the territory of Nunavut.

This project developed as a result of concrete community concerns, regarding the loss or deterioration of some aspects of IQ that have been used since time immemorial. It is believed that such knowledge and skills are still of great importance to younger



generations, not only for cultural reasons but also for making traveling and hunting on the land safe.

The project is the focus of ongoing postdoctoral research which I am undertaking at the Centre Interuniversitaire d'Études et de Recherches Autochtones (CIÉRA) at Université Laval. Community cooperation will be ensured through the participation of several institutions and individuals of the hamlet of Igloolik.

(Session - Inuit Knowledge Transfer)

### **Story Maker - Unipkaaqtualiurut CD-ROM**

Collene Armstrong, Nunavut Department of Education

From a discussion with the Elders from the Department of Education in Arviat on how to encourage students to write in Inuktitut an idea was formed. Create a computer program that allows students to create their own stories with pictures that can be printed out as a book to be shared. The program would be called Unipkaaqtuliurt or the Story Maker and the entire interface would be in Inuktitut.

An animated Inuksuk guide speaks these words in Inuktitut:

*“Stories are made by thinking about them in your head and imagining they are happening, by making something that is not real to look like it really happened. Good stories make you want to listen when a person is telling it and makes you imagine it really happened. No one has ever heard animals talking and singing like real people, or able to do things as we do. Let’s see you tell a story from your imagination.”*

He also offers assistance to the students as they write text and create pictures to illustrate their story. The program is supported with graphics drawn by the Elders and with their voices as they also provided the audio. The students will be able to save their stories and return to continue to work on them later. They will also be able to print their stories out so they can share the work they have completed.

The program will also allow for development in additional dialects. Now fully functional the program is ready to be tested in Nunavut schools this September.

(Session - Use of Inuktitut Languages: Traditional Material and Modern Methods)

### **Arctic peoples and archaeology CD-ROM**

Collene Armstrong<sup>1</sup> and Lynn Peplinski<sup>2</sup>

<sup>1</sup>Nunavut Department of Education, and <sup>2</sup>Inuit Heritage Trust Inc.

This CD, produced by the Inuit Heritage Trust as a resource for Nunavut schools, was designed to fit into the grade eight social studies curriculum. The CD was developed with input from many long-time arctic archaeologists as well as the Government of

Nunavut Department of Education curriculum specialists and Inuit Elders, and is available in English, Inuktitut and French. The CD includes research into Inuit oral narratives to support the Inuit world view, balancing the archaeological research and science presented in the CD. The CD brings together a vast amount of information on the arctic environment and the adaptation of the various peoples that preceded Inuit in this land. The IHT expects that by the conference date a Teacher's Guide developed by Nunavut teachers will also be included with the CD.

(Session - Ilinniarniq: Inuit Future through Education)

### **The bridging of cultural barriers: Communicating science in the Far North - Insights and lessons learned.**

Gordon Balch<sup>1</sup> and Susan Sang<sup>2</sup>

<sup>1</sup>Environmental and Resource Studies Program, Trent University, and <sup>2</sup>World Wildlife Fund Canada

The Nunavut Wildlife Health Assessment Project (NWHP) is a joint project involving three Inuit communities, World Wildlife Fund Canada, and Trent University. In this collaborative effort local hunters and community members are involved as front line workers who document the current status of wildlife health, providing reference to *Inuit Qaujimaqatuqangit* (Inuit traditional ecological knowledge). Local hunters are in a unique position to observe subtle changes to wildlife health that may be otherwise missed by conventional research surveys. The intimate knowledge of Inuit hunters regarding wildlife health is merged together with the scientific capabilities of research scientists, in an effort to assess the effect of anthropogenic compounds on wildlife living under harsh Arctic conditions. Successes and ongoing challenges related to the transfer of knowledge and the bridging of cultural barriers will be discussed.

(Session - Inuit Knowledge Transfer)

### **Newspapers can promote the well-being of the Evenks**

Nina Belomestnova, Chita, Siberia

The social and economic conditions of the modern Evenks in the Chita region (located to the north of Lake Baikal, between the Lake and the Vitim River, Republic Sakha Yakutia) are leading to declining health, depression, and their possible extinction.

There is poor communication between researchers, who are suggesting different programs for saving the Evenks, preserving the environment, and perpetuating the Evenk language and culture, and the Evenks, the researched.

The goals of a newspaper should be: to promote social and ecological well-being for the Evenks; to promote implementation of conservation action on the ground; to raise awareness about the ecology of the region, and the threats facing it; to build public

support for the Evenk land conservation; and to take into account the power of traditions, spiritual strength and cultural values for the Evenks.

The Russian model of education has proven to be inappropriate for the natives. Today, only a few of the Evenk's young people have graduated from high school. Most of them have finished elementary school (in the Chita Province) only; some cannot write or read at all. The Evenks' ambiguity is the desire to remain true to the values of their ancestors. Scientists, in their turn, are offering a "roaming high school". This means that teachers have to roam from Evenk settlement to settlement. A team of teachers could interview students and test the children's knowledge once or twice a year.

One goal of the newspaper must be to explain to the indigenous population all the advantages and disadvantages of the new model of education for nomadic people; to keep folklore alive and implement it in educating the new generation.

With guidance and support from Elders, the indigenous people must teach their children Evenk values, such as respect for Nature, hunting skills, spirituality, and knowledge of their family tree. The worst thing is the fact that the Evenks from the Chita Province have no written record of the legends of their own Elders at all, and today the old storytellers do not see the children for ten months of the year (schoolchildren live in the boarding school from age seven to age sixteen), and have no opportunity to pass on their wisdom. Thus, the second goal of the newspaper is to publish these legends, and make folklore come alive again.

The third goal of the newspaper is to inform readers about reasons for the declining health of the Evenk population; to keep all informed on Native health concerns and priorities; and to bring shamans' forgotten knowledge to Evenk tribes. By melding the old and the new, native people should be able to maintain their culture, and to be healthy and to move forward.

The fourth important goal of the newspaper is to deliver knowledge about Evenks to Evenks. The Elders recounted many fascinating things from their knowledge and wisdom, and the printed collection of native Evenk legends helps to provide materials to the Evenk public. Thus, the newspaper is to become a first text-book for teaching the Evenk language in elementary and high schools in the Chita Province, because the Evenks' printed oral stories are telling about their own lives, how they lived, their survival techniques, and their reverence for the land. In addition, the newspaper is a good handbook for cultural and social workers. For example, our native cultural workers are using folklore for organizing Evenk cultural festivals and recovering shaman's rituals and ancient celebrations. Printed oral Evenk stories become a handbook for students of the Chita Pedagogical University.

The newspaper should also help to promote understanding of the Natives' cultural values for those researchers, who have not taken into account traditional oral "techniques" of the Evenks. Many misunderstandings between the researchers and the researched are rooted in different ways of perceiving and interpreting the world.

Tools of the newspaper:

Provide free space in the newspaper for researchers - in response to our urgent request for experts and researchers in the language of the Evenks.

Set up a special "hot line": journalists suggest that an appropriate expert be a "speaker", to answer questions of the readers of the newspaper. Journalists would let the Evenk

population know about the subject of discussion beforehand, and everybody can call the editorial office and ask the “speaker” his troubling question.

Publish stories from any “conservation summit” or “public hearing of the case” (Russian version), at which native people discuss their concerns about the forest and its wildlife.

Provide free space in the newspaper for Elders and their oral story-tales.

(Session - Inuit and Qallunaat: Cross-Cultural Communication, Modes of Sharing)

### **Hans Egede oqaluppalaarutaa: Hans Egede's story**

Anna Berge, Alaska Native Language Center, University of Alaska Fairbanks

In the mid-19th century, a Central West Greenlandic catechist named Hans Egede wrote an account of his family's oral history in Greenlandic. The unpublished manuscript is extensive and gives fascinating information about daily life, including hunting practices, religious traditions, and local traditions and superstitions, spanning the period from the 1780s to the 1850s. Working with this manuscript, I have transliterated Egede's writing into the modern Greenlandic orthography, and added a morphemic breakdown with English translation. This process has brought to light interesting linguistic data, including differences between 19th and 20th century Greenlandic, oral narrative style in Greenlandic, and the importance of contextual information in decoding discourse. This paper will report on what the analysis has revealed and what questions remain.

(Session - Use of Inuktitut Languages: Traditional Material and Modern Methods)

### ***Taarnirmik unnuangujutiqanngimmat* / “Darkness is not the cause of the night” An Inuit perspective from the Canadian Eastern Arctic on the night**

Guy Bordin, Laboratoire d'ethnologie et sociologie comparative, Université de Paris X

Although outside observers may be inquisitive about the Inuit night, it does not seem to constitute a question for the Inuit themselves. There was indeed often astonishment, amusement and sometimes also slight irritation when a question such as “here in spring and summer, when the sun never sets, is there still a night ?” was put to a number of North Baffin people. The answer being seemingly obvious from their own point of view, an analysis of their discourses shows however that the Inuit have built a rather complex system for the representation of their daily night so that it may remain meaningful across the extreme seasonal variations of darkness and light that exist at high latitudes. According to their statements, several elements contribute to the mental construction of the night. I will show in this communication, largely based on accounts collected during the winter 2002-2003 in Pond Inlet/Mittimatalik (Nunavut), that the night *unnuaq* belongs to a register beyond that of darkness: *taarnirmik unnuangujutiqanngimmat*, “darkness is not the cause of the night”; *unnuaq* is rather a learning process since early childhood, it is sensed by the body, it is bounded by timemarks, characterised by notable

drop of temperature, and is the expected period for sleeping since the night should be restorative.

We will also see that most of the accounts are of a highly subjective nature. Many Inuit, and not only the elders, do not give too much credit to over-generalizations and to supposedly objective descriptions, whatever the field considered. The statement on the night is not an exception and favours the forms “I” and “we” since it aims at relating what is experienced individually or collectively, and not at producing a standard knowledge that could be translated in an objective manner. Indeed I have noticed that those involved in the field work did not use the same “criteria” when talking about “their” night. The Inuit night is an intellectual construction strongly marked by individuality, which is probably not without consequence for a people having to deal more and more with time constraints (school, wage work, opening hours of services, etc.).

When the project is completed, I intend to present orally and in written form its main conclusions, *i.e.* what the Inuit led me to understand of their night, to the people of the community where most of the work was performed.

(Session - Inuit and Qallunaat: Cross-Cultural Communication, Modes of Sharing)

### **Capacity building through research findings dissemination: An aboriginal perspective**

Kim C. Brooks<sup>1</sup> and Kim A. van der Woerd<sup>2</sup>

<sup>1</sup>University of British Columbia, and <sup>2</sup>Simon Fraser University

This session will be interactive, involving participants in identifying best practices and barriers to effective information dissemination. The presentation will outline feedback from provincial representatives on research issues, and review two individual research projects that effectively include community in the research process. In November 2002, an Aboriginal Capacity & Developmental Research Environment (ACADRE) grant from the Canadian Institute for Health Research was awarded to Aboriginal faculty members from the University of B.C. In the first year of program implementation, a series of research workshops were held throughout the province. This presentation will provide a summary of the feedback that was obtained directly from the Aboriginal community related to disseminating health research findings. Following this, there will be a short presentation reviewing community involvement and dissemination issues for two research projects with Aboriginal people including: a file review, process evaluation, and follow-up study with an Aboriginal substance abuse treatment centre; and a project that focused on educational status and its association with risk and protective factors for Aboriginal youth. The notion of capacity building through dissemination will be central to this discussion.

(Session - Inuit and Qallunaat: Cross-Cultural Communication, Modes of Sharing)

## **Facilitating Community-Based Research**

Patricia Cochran, Executive Director, Alaska Native Science Commission

In October 1993, the Alaska Federation of Natives (AFN) passed a unanimous resolution at their annual convention to support the creation of the Alaska Native Science Commission (ANSC). This resolution stated the desire of the Native community to become actively involved in scientific research, to become aware and informed of science investigating Native lives and environment, and to ensure that when science is performed in Alaska it is with the knowledge, cooperation and understanding of the Native community.

The ANSC was created to bring together research and science in partnership with the Native community and to provide information to communities regarding science and research that impacts their health, life, culture and environment. It serves as a clearinghouse for proposed research, an information base for ongoing and past research and an archive for significant research involving the Native community. ANSC provides information, referral and networking services for communities and researchers seeking active partners in research projects.

Over the past 10 years, the ANSC has worked with researchers and Alaska Native communities to assist in building equal and effective partnerships between researchers and communities. ANSC has provided guidelines, ethical standards, sample agreements and other materials to assist in establishing positive working relationships and mutual understanding. ANSC has promoted the training of Alaska Native youth in science and research, the use of elders and traditional knowledge in science and nurtured the ability of communities to do their own science.

The issue of communicating research results to indigenous communities has historically been inept or non-existent. ANSC will share its experience on how the facilitation of community-based research can effectively deal with this issue, and will present information on current issues in Alaska and how they are being addressed.

(Plenary Session - Knowledge Crossing Cultures)

## **Possibilities for future Inuit housing**

Shawna Cochrane, School of Architecture, University of Waterloo

A relatively large body of research has been conducted on the history of Inuit housing. Researchers have studied the effects of modern single-family housing on Inuit familial relationships, sense of identity, and need for privacy. Through this paper I suggest ways that Inuit housing could be improved to accommodate Inuit cultural needs. A design proposal using a collaborative housing model that allows for extended family groups to live together is suggested. While not ignoring the high demand for housing, the proposed housing works on a standardized system where specific site conditions and occupant choice modify the design to allow for individualization of each housing unit. This paper presents a new approach to housing for Arctic communities. The design proposal is just

one possibility of how fundamental design changes can facilitate the required flexibility of Inuit spatial patterns.

(Session - Inuit Health and Well-being)

### **Igloolik's art of community-based film-making**

Norman Cohn and Zacharias Kunuk, Igloolik Isuma Productions (Igloolik, NU)

In this paper, Cohn and Kunuk, co-founders of Igloolik Isuma Productions, discuss the concept and history of community-based filmmaking as a tool for political, artistic, and social change. The discussion will include video extracts from Isuma's internationally acclaimed programs, including Atanarjuat The Fast Runner, winner of the Camera d'Or at Cannes 2001.

"Can Inuit bring storytelling into the new millennium? Can we listen to our elders before they all pass away? Can we save our youth from killing themselves at ten times the national rate? Can producing community TV in Igloolik make our community, region and country stronger? Is there room in Canadian filmmaking for our way of seeing ourselves? To try to answer these questions we want to show how our ancestors survived by the strength of their community and their wits, and how new ways of storytelling today can help our community survive another thousand years. Our name Isuma means 'to think,' as in Thinking Productions. Our building in the centre of Igloolik has a big sign on the front that says Isuma. Think. Young and old work together to keep our ancestors' knowledge alive. We create traditional artifacts, digital multimedia and desperately needed jobs in the same activity. Our productions give an artist's view for all to see where we came from: what Inuit were able to do then and what we are able to do now."

(Zacharias Kunuk, artist's statement)

(Session - Inuit Ilirquisingi: Inuit Speech, Customs and Modern Cultural Expression)

### **Which home is it? How bringing knowledge “home” to the Inuit changes what we bring back to our “home”**

Béatrice Collignon, Département de géographie, Université de Paris I

Bringing knowledge home to the Inuit to whom it belongs in the first place has become a major request over the last decade at least. Scientists realised that sending articles and books made little sense if they wanted to really share something of their work and views. This led to the creation of new products on the part of the scientists and this, I shall argue, changed the science itself, at least in the realm of social sciences. My discussion will draw on three experiences of knowledge sharing, that extend from 1991 to 2004 and concern the Inuinait of Canada's Central Arctic (Nunavut and NWT).

*The first experience* is that of putting Inuinnait's place names on Canada's official maps, as part of an academic research project on Inuinnait geographic knowledge, for which fieldwork was conducted mainly from Sept. 1991 to June 1992.

*The second experience* is that of producing a video movie on Inuinnait elderly women perspectives on moving from igloos to multi-room houses, as part of a research project on Inuinnait's domestic spaces, for which fieldwork was conducted mainly in April 1998.

*The third experience* is that of producing a video movie about the geopolitical issues surrounding place naming and recognition of indigenous place names in the Canadian Arctic from the mid 19<sup>th</sup> century to the end of the 20<sup>th</sup>. This project derives from the hazards of a private visit to the Inuinnait village of Holman in August 2003 which saw the holding of a last-minute planned meeting for final approval of place names collected ten years earlier. A short version of that video will be shown.

The discussion will focus on the different ways the research agenda and the Inuinnait oriented product were linked in the three cases, and on how this influenced the scientific knowledge that was eventually produced. It will also present how these experiences have nurtured my own scientific approach to human geography and its 21<sup>st</sup> century agenda.

(Session - Inuit and Qallunaat: Cross-Cultural Communication, Modes of Sharing)

### **Aging, Inuit life stages, and rethinking culture change in the Canadian Arctic**

Peter Collings, Center for Gerontological Studies, University of Florida

An examination of secular change and life-course construction in the community of Holman, NT, suggests that social scientists working in Northern communities need to reconsider the impact of secular change on Inuit culture. This paper examines career paths and cultural priorities among members of the 1955-1970 birth cohort. Social scientists have typically perceived the values and behaviour of this cohort as dramatically different from those of their elders, best explained as the result of "acculturation". The paper argues that differing priorities are the result not of changes in how Inuit have redefined culture but rather the result of secular changes that have lengthened Inuit life stages. The paper concludes that the willingness of researchers to label the behaviour of younger Inuit as acculturation is the result of researchers' identification with and romanticization of what is perceived to be "traditional" Inuit culture.

(Session - Outside Science Returns to the Inuit)

### **Longings of the heart: The women of St. Luke's Mission Hospital, Pangnirtung, 1930-1972**

Emily E. S. Cowall Farrell, Society of Apothecaries

The Anglo-Canadian women who worked at St. Luke's Hospital in Pangnirtung as missionaries and nurses from 1930-1972 developed subtle relationships with the



community through their ministry and nursing roles.

The Inuit women who worked at the hospital alongside the nurses provide a contrapuntal voice to the archival record. Their stories of personal experience as nursing assistants and participation in the Woman's Auxiliary activities reveals the importance of the women missionaries in terms of deeply valued and uniquely precious experiences.

(Session - St. Luke's Hospital, Pangnirtung: Missionary Nurses and People)

### **Inuit historicities in transition: examples from Greenland and Nunavut**

Yvon Csonka, Department of Social and Cultural History, Ilisimatusarfik, The University of Greenland

No one will dispute that Inuit and *Qallunaat* senses of their own, and others', « history » are not identical. But, beyond a few stereotypes framed as oppositions between written and oral, history and myth, etc., one only has faint ideas about the ways in which they differ. All historical consciousnesses are historically situated, and Inuit historicities are also undergoing changes. What role does the education of Inuit schoolchildren, students, and researchers in Western scholarly traditions, play in the redefinitions of Inuit historicities ? And the fact that increasingly, Inuit read, and construct their own history, on the basis of data collected and interpreted mostly by outsiders? I will present a few remarks based on examples from West Greenland and from Nunavut.

(Session - Inuit and Qallunaat: Cross-Cultural Communication, Modes of Sharing)

### **History of Inuktitut Uqauttin Weeks through press coverage**

Michelle Daveluy, Doreen Chow, and Clint Westman, Department of Anthropology, University of Alberta

This paper focuses on language promotion in Nunavut between 1999 and 2004. The data we discuss were obtained through archival searches (of newspapers and magazines at libraries and on the internet) and email contacts with a number of liaison officers in Nunavut. The content analysis we conducted provides information on a number of points. For examples, we compare activities proposed over the years for Inuit to celebrate their language. We also present the various agencies supporting the event through time, that we were able to identify. We consider potential linkages between language policies in Northern Canada and lobbying efforts at the national and international levels regarding language preservation.

(Session - Inuktitut Uqauttin Weeks: Promotion of Inuktitut in Nunavut)

## **Labrador's North Coast communities: Where communication and environmental contaminants converge**

Libby S. Dean<sup>1</sup> and Christopher Furgal<sup>2</sup>

<sup>1</sup>School for Resource and Environmental Studies, Dalhousie University, and <sup>2</sup>Nasivvik Centre for Inuit Health and Changing Environments, Laval University

Research has shown that Labrador Inuit are exposed to contaminants in their traditional diet of wild foods (sea and land mammals, birds and fish). Due to the relationship between Inuit and these foods, and the cultural, nutritional and social value of a diet rich in traditional foods, it is vital that there is a dissemination and discussion of accurate information about the risk of contaminant exposure through this diet. Further, being aware of the risks of raising fears or creating confusion in the communities is imperative. The paper will identify the challenges in the communication process and include Labradorimiut perspectives. This project used both informal meetings with community individuals via a community tour, and a mixed quantitative and qualitative survey conducted with individuals from the communities in order to assess the awareness, comprehension, perception and response to the issue of contaminants in Labrador among the Inuit population.

(Session - Local Food and Contaminants)

## **Responding to Community Specific Concerns on Contaminants and Wild Foods in Labrador: Lessons from the Labrador Inuit Association Research Office**

Mary Denniston<sup>1</sup> and Christopher Furgal<sup>2</sup>

<sup>1</sup>Research Department, Labrador Inuit Association, and <sup>2</sup>Nasivvik Centre for Inuit Health and Changing Environment

Labrador Inuit are sustained by the animals, birds, plants and fish of the region. Research reported in the reports of Canadian Arctic Contaminants Assessment Report-II shows that contaminants are present in these food sources due to contamination of the environment through short-range and long-range atmospheric pollution. The levels of contaminants in these foods which sustain people in Labrador, and potential effects they may have on residents of the coastal communities, are of concern to the Inuit of Labrador. Evidence from Nunavik is showing subtle effects on unborn children due to the consumption of wild foods. In the past couple of years, the Labrador Inuit Association and Labrador Inuit Health Commission, in cooperation with the Environmental Sciences Group of Department of National Defense, released a health advisory for the consumption of wild foods in the Saglek area because of the potential for related health effects associated with PCBs at this site. Residents of other communities similarly have concerns regarding military sites in their local area.

These issues are making it increasingly important to explain this information, the current state of knowledge on contaminants, and the related benefits and risks of wild foods to the population of Labrador. Established in 1995 under the Eco-Research Program on

food chain contaminants in the Eastern Canadian Arctic, the LIA Research Office supports residents of its region in making wise food choices through coordinating activities among regionally-based and outside researchers, Inuit Tapiriit Kanatami, and Labrador communities and organizations, in addition to conducting its own communication activities to return results of this work to Labradorians. Regular communication activities and materials are developed within the office and there is ongoing contact with communities via LIA fieldworkers and an annual community tour conducted by the research officer. The relationships developed with researchers and supporting organizations, the existence of a full-time research office and communications personnel in the region, and the ongoing level of activity related to communications on environmental and health issues in the region, have helped reduce fear and confusion regarding these very sensitive issues and provided a locally based, trusted source of information for community residents. Critical lessons learned regarding returning research results to communities are drawn from the past years of experience in the Labrador Research office and presented here.

(Session - Local Foods and Contaminants)

### **How Will Nunavut Speak to the Future? Changes to Nunavut's Official Languages Act**

Jonathan Dewar<sup>1</sup> and Eva Aariak<sup>2</sup>

<sup>1</sup>Office of the Languages Commissioner of Nunavut, and <sup>2</sup>Languages Commissioner of Nunavut

This paper will explore the research that led to the Languages Commissioner of Nunavut's recommendations to amend Nunavut's *Official Languages Act*, including the need for an *Inuktitut Protection Act*, as well as present research being done by the office on dialectal differences in Inuktitut spoken in Nunavut and around the circumpolar world.

With the first Nunavut Legislative Assembly set to dissolve in the New Year (2004) and with it the term of Nunavut's first Languages Commissioner, Eva Aariak, Nunavut faces a year of many changes. Some of the most significant changes, namely how Inuktitut will be recognized by law, rest in the hands of the Special Committee to review the *Official Languages Act*. The Committee was scheduled to table its report and recommendations during the final sitting of 2003. At this time, Nunavummiut have no idea how the committee and, ultimately, how the next government will act on these recommendations. The Office of the Languages Commissioner of Nunavut conducted in-depth community consultations as part of its research, which showed that Nunavummiut have overwhelmingly placed a priority on the protection and enhancement of Inuktitut and its dialects. Have their voices been heard? That is a question this office – and this paper – will answer. As such, this research is a work in progress, much like Nunavut. Nunavut's action(s) on Inuktitut language issues will greatly influence Inuit and Inuktitut across Canada and the North. In reporting on the fallout from the government's action or

inaction, this paper will, finally, examine what role Nunavut will play on the world stage with regard to Inuktitut.

(Session - Use of Inuktitut Languages: Traditional Material and Modern Methods)

### **Language and identity after the advent of Nunavut: Some enlightened opinions**

Louis-Jacques Dorais, Département d'anthropologie, Université Laval

Bringing knowledge home includes providing local and regional Inuit authorities with research results that may help them devise more efficient social policies. This is precisely the objective of a collaborative project between Université Laval and the Nunatta Campus of Nunavut Arctic College, which aims at understanding how Inuit living in Iqaluit, Igloolik and Kimmirut perceive the role and position of Inuktitut now that the territory of Nunavut has been in existence for some years. Our research data should help Nunavut decision makers to better understand the language situation in the eastern part of the territory.

The present paper will briefly introduce the project and, then, proceed with the analysis of five interviews conducted in Iqaluit in October 2003, with individuals professionally involved in language matters. The opinions of these professionals will be compared and contrasted, and some preliminary conclusions will be drawn concerning their perception of the evolution of language usage since the advent of Nunavut. The paper will enable the audience to have a glimpse on how people directly involved in the preservation and development of Inuktitut assess the situation and future of the language five years after Nunavut was established.

(Session - Use of Inuktitut Languages: Traditional Material and Modern Methods)

### **Belugas All the Way Down**

Ted Dyck, Aurora College (Inuvik)

The conclusion of a variant of a well-known, perhaps apocryphal, application of the infinite regress argument is the figure of a central problem in so-called "Inuit research":

Is scientific research compatible with traditional knowledge?

*Belugas all the way down* figures many characteristics of what is commonly called traditional knowledge: it is local, often orally transmitted, practical and empirical, redundant and changing, shared yet unevenly distributed, functional, and culturally embedded.

At the same time, *belugas all the way down* refers to circularities in attempts to define traditional knowledge, to the idealization and reification of traditional knowledge by science, and to some of the claims of science to respect and accommodate traditional knowledge.

The figure applies also to science itself, arguably a sophisticated and refined outgrowth of its own traditional knowledge, and to the Law of the Excluded Middle which is the basis of all binary oppositions, including traditional/scientific knowledge.

This *aporia*, contextualized in a visit to a whaling camp and a discussion of some recent studies of the beluga, suggests that the answer to the question is *no* – at least until both science and traditional knowledge recognize that it is *belugas all the way down*.

(Session - Theorizing Inuit Studies: Retrospect, Prospects and Ethics)

### **Telling science stories**

Peter Evans, Sidney, BC

Inuit communities often find themselves at the receiving end of a disconnect between media workers and social and scientific researchers. Although researchers may want to avail themselves of local communications networks as a way of communicating research results and perspectives back to host communities, journalists may not want to see themselves as the conduits for researchers' messages. Social researchers and scientific practitioners are engaged in fundamentally different enterprises than are journalists. Several differences are fundamental, while several are misunderstandings. Moreover, there are also points of possible conflict between the needs of Inuit communities--who want to share in and engage with research results--and local and outside media, both Inuit and non-Inuit.

This paper will be based on the author's experiences in Northern Labrador covering the development of the Voisey's Bay project and the flurry of research surrounding it, as well as subsequent years spent as an environmental and cultural writer in Atlantic Canada.

(Session - Outside Science Returns to the Inuit)

### **Fast-Slow, Active-Passive, Wet-Dry, Hot-Cold: Differences between Inuit and biomedical approaches to dealing with accidents and injuries.**

Chris Fletcher, Department of Anthropology, University of Alberta

This paper is drawn from information gathered during an applied research project, undertaken in three communities in Nunavik, to collect, analyse, and re-disseminate Inuit knowledge and practice concerning First-Aid measures. Some of the basic features of the Inuit system of treating accidents and injuries will be described, as will the constraints on persistent use of the Inuit system. In many cases Inuit and biomedical approaches to the mechanics of injury management are quite similar, the Inuit description of reducing a broken leg, for example, would not be out of place in a textbook put out by the St. John Ambulance organization. However, in several instances there are considerable differences between the two systems. The management of frostbite, healing of cuts, and approaches to drowning victims are all approached very differently within biomedicine

and Inuit traditions, a state of affairs that can lead to inter-cultural tensions and which emphasizes the power dynamics embedded in all forms of healing. The analysis of the differences indicates that 1) the ecological conditions in which injuries occur must be considered prior to making determinations of medical efficacy 2) Inuit practices are grounded in empirical observation that favours effective practice and 3) both biomedical and Inuit approaches are infused with broader cultural knowledge and history.

(Session - Inuit Health and Well-being)

**ArcticNet: A newly funded Network of Centres of Excellence of Canada to conduct the integrated natural/health/social sciences study of the changing Canadian coastal Arctic.**

Martin Fortier, ArcticNet Inc., Université Laval

ArcticNet brings together scientists and managers in the natural, health and social sciences, and their partners in northern communities, federal and provincial agencies, and the private sector, to study the impacts of climate change in the coastal Canadian Arctic. Over 90 ArcticNet researchers from 21 Canadian universities and 4 federal departments collaborate with research teams in the USA, Japan, Denmark, Sweden, Norway, Poland, the United Kingdom, Spain and Belgium.

The central objective of the Network is to contribute to the development and dissemination of knowledge needed to formulate impact assessments, national policies and priorities, decision making, and adaptation strategies to help Canadians face the environmental and socio-economic impacts and opportunities of climate change and globalization in the Arctic. A primary goal of the Network is to involve Inuit organizations, communities, universities, research institutes, and industry as well as government and international agencies in the scientific process, through the exchange of knowledge, training, resources and technology.

(Session - Outside Science Returns to the Inuit)

**Nasivvik Centre for Inuit Health and Changing Environments**

Christopher Furgal and Susie Bernier, Public Health Research Unit, Laval University Hospital Research Centre

To enhance Inuit community capacity in addressing environmental health issues, a Centre focussing on education, training, research and the enhancement of communication abilities has been established. As Inuit share a variety of unique issues, this Centre engages all Canadian Inuit regions. Funded by the Canadian Institutes for Health Research – Institute for Aboriginal Peoples Health, Nasivvik Centre will enhance Inuit research and communication/information capacity, through providing experiences and training for students and communities to be engaged in such issues at all levels.

Under the following themes: changing environments and health, Inuit knowledge and science for health research and education, and environmental health surveillance and monitoring, Nasivvik Centre will conduct education and training activities for students, as well as small pilot-type projects. An overview of the Centre's objectives, structure and activities as a model for supporting the development of Inuit capacity in the areas of environmental and public health research and communications will be presented.

(Session - Inuit Health and Well-being)

### **Knowledge in Action : The Northern Contaminants Program as a model for communicating on research with communities**

Christopher Furgal, Public Health Research Unit, Laval University Hospital Research Centre

The Canadian Arctic Contaminants Assessment Report (CACAR II) was produced in 2003 to report on the status of knowledge of contaminants in the Arctic environment. It consists of a Highlights report and four technical documents: human health, biological environment, physical environment, and knowledge in action. The Knowledge in Action report is a document describing the processes that the Northern Contaminants Program has developed to engage and work with communities on these issues, communicate research results, and forward community concerns at the domestic and international levels. The assessment report of the program's processes and communication products is a description and review of one model of how national research programs can involve and communicate with communities on complex scientific issues facing the North today. A review of the communication structures, processes, methods and materials utilized under this program have identified the following key elements:

- 1) a strategic yet balanced and flexible program design with a basis in sound science and responsible research;
- 2) partnerships that form links across conventional boundaries;
- 3) open communication networks that get information to those who need it the most, and are able to listen to concerns and needs at various levels;
- 4) ongoing processes of capacity-building using a variety of approaches; and
- 5) a commitment of resources to support these activities.

A review of these aspects of the program, and recommendations to address current challenges on this issue will be presented.

(Plenary Session - Knowledge Crossing Cultures)

### **When the weather is Uggianaqtuq: Using interactive, multimedia technology to document and communicate Inuit knowledge**

Shari Fox Gearheard, Harvard University

The focus of this presentation is the demonstration of an interactive, multi-media CD-ROM entitled, "When the Weather is *Uggianaqtuq*: Inuit Observations of Environmental Change". The CD-ROM links together video clips of elders and hunters speaking about their observations, maps drawn by elders and hunters about environmental changes, photos, text, and music, to present two communities' perspectives on recent environmental changes in Nunavut. The collaborative project behind the CD-ROM will also be discussed, as well as the impetus for the CD-ROM, and the lessons learned during its production. The CD-ROM is an example of one type of alternative research product that can be created for use in the community, as well as by researchers, decision-makers, educators and the public. The imagery and structure of the CD-ROM help maximize the meaningfulness of bringing research results home for use in the community.

(Session - Inuit Knowledge Transfer)

### **Taitsumaniak Lukasak Kimmirumi: 1960-2000**

Nelson H. H. Graburn, University of California

In 1960 DIAND sent me to evaluate the status of the village of Kimmirut, NWT, most of whose Inuit had emigrated to Iqaluit; the nursing station and Anglican mission had closed, and the HBC and RCMP were considering leaving. I reported that Kimmirut was a healthy community/region, that Ottawa should reassure the Inuit and start a Coop store if the HBC closed, and should assist Inuit to return from Iqaluit. Kimmirut was not closed and the population is now over 400.

I returned in 2000 with 165 B/W photos: albums for families, slides for the community, and a CD-Rom for the school. They were immensely popular: I showed the photos in households, the slides four times in the gym, and a video I made with Minnie Audla Freeman in Berkeley at the school. Young and old were eager to see, especially photos of past family and friends, and pictures of ancestors they never knew or remembered. However, not all people recognized themselves or even their children, especially since in 1960 they did not have photographs and therefore had no stable basis for fleeting memories. This paper examines (a) which people were recognized and why, (b) how Inuit recognized people in pictures which were distant, dark, less focused or showed only parts, and (c) how and by whom arguments about identity were resolved. It throws light on the processes of visual memory and cultural salience.

(Session - Retrieving Arctic History from Archives)

### **Inuit oral history and the writing of *Arctic Justice***

Shelagh Grant, Trent University

With the oral history project associated with the writing of *Arctic Justice: On Trial for Murder, Pond Inlet, 1923* as a case study, this paper will examine the rewards and



challenges that resulted from communicating research results to the participating elders and the community at large. Beginning with a brief outline of the research methodology and resources used, the primary focus will be on my return visits to the community and the various means used to communicate the results of my research. Aside from my gaining invaluable insight into Inuit perceptions of circumstances and events, continued interaction with the elders gave them a sense of ownership and pride in the project. In effect, they became my advisors and I, their scribe -- each respecting the other's specific knowledge and limitations.

(Session - Inuit and Qallunaat: Cross-Cultural Communication, Modes of Sharing)

### **A regional approach to managing and communicating environment, health and nutrition issues in the North: The Nunavik Nutrition and Health Committee**

M. Grey<sup>1</sup>, C. Furgal<sup>2</sup> and S. Bruneau<sup>2</sup>

<sup>1</sup>Makivik Corporation, and <sup>2</sup>Public Health Research Unit, Laval University Hospital Research Centre

The Nunavik Nutrition and Health Committee (originally named the PCB Resource Committee) was established in 1988 to deal with issues related to food, contaminants, the environment and health in Nunavik. Since its inception, the committee has broadened its perspective to take a more holistic approach to environment and health issues inclusive of both benefits and risks. Today, the committee acts as the authorized review and advisory body for health and nutrition issues in the region and includes representation from many of the organizations and agencies concerned with these issues, as well as those conducting research on them. The committee provides guidance and acts as a liaison for researchers and agencies, from both inside and outside the region, directs work on priority issues, communicates to and educates the public on health and environment topics and research projects, and represents Nunavik interests at the national and international levels. All activities are conducted with the goal to protect and promote public health in Nunavik through more informed personal decision making. The Committee has engaged with the communities in various forms of two-way communication and dialogue on issues being faced related to environmental change and health. Cases presented here will include the issues of neurodevelopmental impacts of PCBs and lead exposure on infant development, mercury and health, as well as traditional food safety and zoonotic diseases. The committee's structure, membership and mandate have evolved into a process which provides a regionally specific approach to addressing these issues and engaging regional and local organizations and people in the issues that affect them. Critical aspects of the committee's operation and evolution and their impacts on the outcomes of these events will be discussed.

(Session - Local Foods and Contaminants)

## **Wordless Word: Conveying content and significance of Inupiaq transformation of Protestant beliefs and practices**

Kristin Helweg Hanson, Philosophy Department, University of Alaska

Effective delivery of Inuit-based research conclusions is a challenge for fields other than science and technology. Ethnographers within the social sciences also struggle to convey significant and complex findings back to the indigenous providers of the data. This paper uses outcomes of a recent ethnographic study to probe the dilemma. Based in Anchorage, Alaska this ethnography explored Inupiaq impress on immigrant Protestant practices and beliefs. Potential reform to practices and (more critically) significant extensions to established theological constructions were found. The findings potentially disrupt long-held assumptions regarding the Inupiaq role in the larger Protestant project; economic repercussions are possible. But how does one convey former theological concepts, much less “new” abstractions? This paper shares the attempted strategies and ethical quandaries encountered during the review and dissemination of findings. The paper also presents a potentially discomfiting solution that honors the “lived” communication more typical of the involved Inupiaq churches.

(Session - Inuit and Qallunaat: Cross-Cultural Communication, Modes of Sharing)

## **"Healthy Living in Nunavut": an on-line nutrition course for health workers in Nunavut, Canada.**

Sue Hamilton<sup>1</sup>, Pitsiula Kilabuk<sup>2</sup>, Jeff Martin<sup>1</sup>, Melissa Guyot<sup>1</sup>, Mary Trifonopoulos<sup>1</sup>, Amy Caughey<sup>1</sup>, and Hing Man Chan<sup>1</sup>

<sup>1</sup>McGill University, and <sup>2</sup>Government of Nunavut, Baffin Region

An Internet-based nutrition course has been offered to frontline health workers in Inuit communities in Nunavut, Canada, for the last three years. This paper describes the development, delivery and evaluation of the course, with a focus on the 2003/2004 delivery. The course was designed to provide an innovative training approach to targeted workers in remote communities and enhance learning related to the Nunavut Food Guide, traditional food and nutrition and diabetes prevention.

A steering committee was established at the outset of the project with representatives from the government of Nunavut, McGill University, the Home and Community Care program, Aboriginal Diabetes Initiative and members of the target audience and regional nutritionists. Course content and implementation as well as recruitment of the target audience were carried out with guidance from the steering committee.

An 8-week long course was developed for delivery in January - March, 2004. Learning activities included presentation of the course content through stories, online self-assessment quizzes, time-independent online discussions and telephone-based discussions. Invitations were extended to all prenatal nutrition program workers, community health representatives (CHRs), CHR students, Home and Community Care workers, Aboriginal Diabetes Initiative workers and public health nurses in Nunavut.

Ninety-eight health care workers registered for Healthy Living in Nunavut, Part 1 and twenty-nine registered for Part 2 (available only to those having completed the previous year's course). Forty Part 1 participants actively participated in the course, while 21 had less active participation and 37 did not participate. Twelve Part 2 registrants actively participated while 8 participated less actively and 9 did not participate.

Despite having to overcome numerous technological, linguistic and cultural barriers, approximately 40% of registrants for both Parts 1 and 2 actively participated in the online nutrition course. This level of participation is similar to what is seen in other, usually university or corporate-based, distance learning communities. Twenty-five of twenty-eight who completed an anonymous online evaluation reported being interested in taking another online course in the future.

(Session - Ilinniarniq: Inuit Future through Education)

### **Inuit youth and identity change: The Nunavut Sivuniksavut experience**

Morley Hanson, Nunavut Sivuniksavut

Rapid social change in the Canadian Arctic has led to circumstances which make it increasingly difficult for young Inuit to develop and maintain a distinct cultural identity. Inuit, and many other Aboriginal groups in similar circumstances, are looking to education to play a role in cultural maintenance and revitalization. This study explored the experience of Inuit youth in Nunavut Sivuniksavut, a post-secondary program for Inuit youth from Nunavut. The findings indicated that the students experienced positive changes in all areas of ethnic identity, developing attitudes of pride and respect for their culture, an increased sense of belonging to it, an understanding of their cultural history, as well as an understanding of the relationship of Inuit with the majority society. The findings also identified program elements contributing to this change. The study develops a framework for viewing ethnic identity development in other settings and presents a model which describes how students developed a valuing of their cultural distinctiveness in a contemporary context.

(Session - Ilinniarniq: Inuit Future through Education)

### **The Watkins Gospel Selections: The first book published in Inuktitut syllabics.**

Kenn Harper, Iqaluit

The Syllabic writing system invented for the Cree was first introduced to the Inuit in 1855 by Rev. E. A. Watkins at Fort George and Little Whale River on the James Bay and Hudson Bay coasts. In that same year Watkins prepared a small book of gospel selections in syllabics and sent it to Rev. John Horden in Moose Factory, who printed it on his mission press. This small book is one of the earliest items printed on Horden's press, and the only one printed in Inuktitut. Only one copy is known to have survived.

This paper will examine early missionary efforts to develop literacy for mission purposes among Inuit, including the printing and distribution of this small volume

(Session - Inuit and Qallunaat: Cross-Cultural Communication, Modes of Sharing)

### **The immoral ethic of conquest: Inuit and Qallunaat reactions to the High Arctic murder trial of 1923.**

Kenn Harper, Iqaluit

In 1920 Nuqallaq, an Inuit leader in northern Baffin Island, shot and killed Robert Janes, an independent trader from Newfoundland, near Cape Crauford. A rival trader reported the killing to Canadian authorities and a police investigation ensued. In 1923 a court party traveled to Pond Inlet aboard the C.G.S. Arctic for the murder trial of Nuqallaq, Ululijarnaat and Aatitaq. On August 30, the jury acquitted Aatitaq but convicted the other two accused on the lesser charge of manslaughter. Nuqallaq was sentenced to ten years imprisonment in Stony Mountain penitentiary in Manitoba. Ululijarnaat was given a lesser sentence.

Reaction to the trial and the sentences was varied, and differed from Inuit to *Qallunaat*. While *Qallunaat* reaction from government officials was generally supportive, other white observers were critical of the process and its results. Inuit reaction showed confusion over both the purpose of the trial and the reasons for its outcome. This paper examines those reactions.

(Session - Modes of Analysis of Inuit Self-Determination)

### **Reinterpreting Inuit children drawings of landscape to facilitate the transfer of Inuit knowledge of the land**

Scott Heyes<sup>1</sup>, Peter Jacobs<sup>2</sup> and Pasha Puttayuk

<sup>1</sup>Geography Department., McGill University, and <sup>2</sup>Kativik Environmental Quality Commission, École d'architecture de paysage

This paper will discuss how a set of Inuit drawings created by schoolchildren from Quaqtaq in Nunavik, Northern Quebec have been utilized to articulate how Inuit perceive the arctic environment. A set of some thirty landscape-related drawings, created by students aged between 11-17, have been interpreted and codified to give western designers an appreciation of one way in which Inuit youth translate the environment around them into tangible form. In addition to revealing how Inuit youth graphically represent landscape elements, the drawings also describe Inuit systems of wayfinding in a landscape that is difficult to decipher for those who do not live there. Mindful of the Inuit traditional knowledge inherent within the drawings, the information extracted from the drawings through the analytical stage has been enriched with information pertaining to similar navigational techniques used by other indigenous cultures from around the globe.

The reformatting of Inuit navigational knowledge for a curriculum unit at the School has also been enriched with western-scientific navigational techniques insofar as to provide Inuit with a contextual understanding of the gamut of navigational skills and methods.

(Session - Inuit and Qallunaat: Cross-Cultural Communication, Modes of Sharing)

### **The Arctic Science and Technology Information System: Communicating research results to Canadian Inuit**

Lynda Howard and Ross Goodwin, Arctic Institute of North America

The Arctic Science and Technology Information System (ASTIS) is a database that describes publications and research projects about northern Canada. ASTIS is funded through contracts and donations, and can be searched for free from the Arctic Institute of North America's website. Although our coverage of research projects in the three territories is close to comprehensive, our coverage of publications about the Canadian north is not. ASTIS has recently begun three new projects that will improve our coverage of the parts of northern Canada where Inuit live: the Nunavut Environmental Database, the Nunavik Bibliography and the Inuvialuit Settlement Region Database. Through ASTIS, people from all over the world can gain access to publications that describe northern environments and northern Canada's people: their cultural, social, economic and political conditions and aspirations. Inuit can use ASTIS to obtain information about northern research done by others, and to inform Inuit and others about research and publications funded and produced by Inuit.

(Session - Outside Science Returns to the Inuit)

### **19th Century Copper Inuit - European intersocietal interaction**

Donald S. Johnson, Department of Anthropology, Lakehead University

Archaeological investigations (in conjunction with sociocultural investigations, Hamlet of Holman, Victoria Island, N.W.T.), were initiated in 2003 in the Winter Cove area, Walker Bay, Victoria Island, N.W.T. The archaeological investigations represent the initial field season in a proposed two-year collaborative project, and focus on an assessment of mid-19th century direct and indirect contact and intersocietal interaction between historic northern Copper Inuit groups and the Royal Navy vessels H.M.S. Enterprise and H.M.S. Investigator in northwestern Victoria Island. The project is the first to systematically examine possible changes in northern Copper Inuit material culture, intra- and intergroup material trade systems and social relations resulting from direct and indirect contact with elements of the Royal Navy. Preliminary results of these field surveys suggest that Northern Copper Inuit groups interacting with the crew of H.M.S. Enterprise in the Winter Cove area ca. 1851-52 acquired significant amounts of manufactured items. Many of these items were modified and introduced into the material

culture of these groups and “filtered” into intra- and intergroup trade systems of the Walker Bay and Minto Inlet areas thereby contributing to changes in traditional social interaction.

(Session - Retrieving Arctic History from Archives)

### **Arts and crafts in Pangnirtung: A third-of-a-century review**

H. G. Jones, University of North Carolina

Like most of the twentieth-century settlements in Nunavut, Pangnirtung grew up around an RCMP post, Hudson’s Bay store, and Anglican church. Government services, withheld from camp dwellers, provided a powerful incentive that led to the virtual abandonment of life “on the land” during the 1960s. With the exception of producing stone carvings, however, the new residents, once in the settlement, found little employment and few opportunities to apply their traditional talents and skills. Experiments to help alleviate the problem included the introduction of additional arts and crafts, and the early success of James Houston’s work with Inuit printmaking at Cape Dorset sparked interest throughout the eastern Arctic.

Only a year after the first catalog of limited-edition prints was issued at Cape Dorset, a weaving program for women was introduced at Pangnirtung. Simultaneously, men were encouraged to experiment with printmaking, and the first print catalog appeared in 1973. I visited Pangnirtung during those years of experimentation, and I have returned annually to observe the remarkable success of both programs. Among the locals whose works I began collecting was a youngster named Andrew Karpik (now Qappik), who at age 14 produced five cataloged prints and who later emerged as a leading Inuit artist. In 1999 he was selected to design the flag, coat of arms, and logo of the new Territory of Nunavut, and he has since been elected to the Royal Canadian Academy of Art. Meanwhile, the weaving program has also gained international recognition, particularly through the major exhibition, “Nuvisavik,” at the Canadian Museum of Civilization.

Qappik is but one of many men and women who have contributed to the popularity of limited-edition prints and weavings produced first by the local Co-op and since 1992 by the Uqqurmiut Centre for Arts and Crafts. Having been present to witness and photograph the vicissitudes of these programs in the early years and their successes in recent years, I propose to present a twenty-minute retrospective of arts and crafts in Pangnirtung during the past third of a century, using slides for visual effect and statistics to substantiate the importance of art to the economic base of the hamlet.

(Session - Inuit Iilirqusingi: Inuit Speech, Customs and Modern Cultural Expression)

### **Inuit snow terms: Folk wisdom or linguistic fact?**

Lawrence D. Kaplan, Alaska Native Language Center, University of Alaska Fairbanks

That Inuit languages have extensive terminology to describe different types of snow was long held as a commonplace of linguistic anthropology since it was first brought up by Boas in 1911. This often repeated proposition was meant to illustrate how the physical adaptation of a people to its environment could be reflected linguistically.

The claim came under examination in the 1980s when several linguists and anthropologists revisited it to assess its truth value and show how it has attained status as a sort of folk wisdom, promulgated in articles, textbooks and the popular press, even though it was on shaky ground as a verifiable fact. Indeed, before Pullum, no one seems to have consulted with linguists or Inuit who would be in a position to provide accurate information on the subject. The issue is linguistically complex and extends far beyond making a simple count of words, as some would have us do. This paper intends to add information based on Inuit linguistics to this long-standing discussion and also to begin to provide a scientific view of the question, based on consultation with a glaciologist familiar with Arctic weather conditions.

(Session - Use of Inuktitut Languages: Traditional Material and Modern Methods)

### **Captured words: Inuit creative voice in English for the twenty-first century**

Michael P. J. Kennedy, Department of English, University of Saskatchewan, and Communication Arts Department, Saskatchewan Institute of Applied Science and Technology

Inuit orature was the means by which Arctic people presented their creative voice until contact with the Europeans. With the arrival of the people from the South, the stories and songs of Arctic people from what is now Greenland, west through Canada to Alaska, were transcribed into the language of the settlers. What has been labeled by some as the earliest representation of Inuit literature, was the European-centred "Greenland Ode" which appeared in Gentleman's Magazine in 1745. Although it had European subject matter, it was the first attempt by non-Inuit to capture Inuit literary creation in written form. Later Rink's Tales and Traditions of the Eskimo (1875), Boas' The Central Eskimo (1888), and then Jenness' and Rasmussen's works of the 1920s all provided European and ultimately English language voice for Inuit expression.

In subsequent years, anthologies of Inuit literature such as Edmund Carpenter's Anerca (1959), Robin Gedalof's Paper Stays Put (1980), and John Robert Colombo's Poems of the Inuit (1981) collected traditional works gathered and translated by earlier anthropologists as well as added the voice of modern Inuit writers. These provided English-language readers from many countries with an opportunity to share in the songs and tales, the poetry and prose, of Inuit.

As the end of the twentieth century approached, individual works were published by authors such as Michael Kusugak, Markoosie, Anthony Thrasher, and Alootook Ipellie, giving readers an opportunity to experience the work of a number of individual Inuit writers. In addition, more generic texts dealing with aboriginal writers in general also contained the work of Inuit. Thus Inuit and non-Inuit readers who read English have had expanded access to Inuit creative work.

This paper is intended to provide a thorough representation of the Inuit creative voice which has been captured in the canon of Inuit literature from the earliest times to the beginning of the twenty-first century. It should provide an overview of the English language texts published during this period along with other texts which have been translated into English. It will present, too, critical commentary on and evaluation of the major works included within a thorough bibliography.

(Session - Inuit Ilirquisingi: Inuit Speech, Customs and Modern Cultural Expression)

### **Transmitting results to Inuit: Identifying our audience and research constraints**

Liesel Knall and Michelle Daveluy, Department of Anthropology, University of Alberta

If information obtained on Inuktitut Uqauttin Weeks in Nunavut is of interest, a discussion of relevant formats to present it becomes useful. Indeed, efficient formats for a given group of individuals might not work as well for others from the same community. Even if ethnographic assessments of needs and potential uses of the information would prove essential in the process of bringing back results home, current research regulations in the Canadian academic milieu hinder such training and research collaborations involving human beings.

(Session - Inuktitut Uqauttin Weeks: Promotion of Inuktitut in Nunavut)

### **Communicating research results in Nunavik**

Lisa Koperqualuk and Bill Doidge, Makivik Corporation, Nunavik

During the land-claims process in the 1970s, spurred by proposed hydro-electric development in the James Bay area, the Inuit of Nunavik sought to understand the technical terms associated with environmental impact. Makivik Corporation created what has now evolved into the Nunavik Research Centre to facilitate and integrate the two bodies of knowledge – western science and local knowledge. Over the last 25 years the methods of communicating results of scientific studies have changed. Formal scientific reports, translated into Inuktitut, have given way to booklets, pamphlets and posters written in more general terms. The electronic media, primarily the radio but also television are used to summarize specific studies. Research results are summarized at the annual general meetings of the Nunavik Hunting, Fishing, and Trapping Association (NHFTA) and of Makivik Corporation. In print media Makivik Magazine is published quarterly in Inuktitut and English and contains articles by Research Centre staff or scientists engaged in collaborative studies. Overall, short articles in Makivik Magazine, pamphlets and posters are currently the best method of sharing information in Nunavik. The Research Centre has the capability of internet mapping services, but the slow speed of the internet in Nunavik currently limits its application as a method of communicating information back to the community level.



(Session - Outside Science Returns to the Inuit)

**Culturally sensitive counselling with Inuit: An example of practical application of research**

Marja Korhonen, Ajunnginiq Inuit Centre, National Aboriginal Health Organization

Inuit communities wish to learn modern counselling skills but also to preserve traditional practices. The original research, a PhD dissertation, presented the results of a comprehensive comparative study of Inuit helping values and strategies and Western counselling.

One purpose of doing the research had been that it be of practical use to Inuit communities. The relevant portions of the academic study were therefore written up into a manual of basic counselling skills, easily translatable into Inuktitut, and incorporating traditional practice as explained by Elders, as well as contemporary examples from Inuit communities. Academic research can thus go back to communities in a form that is relevant, accessible and useful. This presentation first summarizes the results of the research, then describes the process and demonstrates the results of that knowledge translation.

(Session - Inuit Health and Well-being)

**The Case of ITK: An Organizational Perspective on Communicating to Inuit**

Jose Amauja Kusugak, Inuit Tapiriit Kanatami

The experience of Inuit Tapiriit Kanatami (ITK – the national Inuit Association of Canada) in communicating its political, environmental, and health messages to Inuit has been via a variety of formal board meetings, community meetings, English and Inuktitut language radio and television interviews, and to a limited extent articles in the written press. Essential to all is fundamental comprehension of the Inuit world view in order to ensure the proper transference of information. Mere “translation” of information is no guarantee of communicating intended messages, and in fact may cause alarm, and hinder the communication process depending on the nature of the message

(Friday Luncheon Address)

**"Negotiating Research Relationships" – A (draft) guide for researchers**

Gita J. Laidler<sup>1</sup>, Jamal Shirley<sup>2</sup>, and Scot Nickels<sup>3</sup>

<sup>1</sup>Department of Geography, University of Toronto at Mississauga, <sup>2</sup>Nunavut Research Institute, and <sup>3</sup>Inuit Tapiriit Kanatami

The conduct of scientific research has been a source of contention between local communities and visiting researchers in the North for many years. Inuit frequently complain that researchers do not adequately inform local communities about their work. Inuit communities also feel that they have lacked sufficient control over how their knowledge is obtained, interpreted, communicated, and applied by outsiders. Inuit and researchers alike are acknowledging these problems, and recognizing that there is a critical need to find new ways for both groups to work together. A booklet entitled *Negotiating Research Relationships – A guide for communities* was previously developed in a joint Inuit Tapiriit Kanatami (ITK)/Nunavut Research Institute (NRI) effort. Its purpose was to help Inuit communities understand, and negotiate, their rights and roles in northern research projects. This presentation will discuss the content of an updated and improved booklet that aims to support researchers in: i) setting research priorities; ii) determining the appropriate level of community involvement; iii) proposing projects to, and negotiating relationships with, Inuit communities; iv) research licensing procedures; and v) knowledge-sharing options and opportunities. We will outline the draft guidelines in hopes of sparking further discussion and refinement of the final booklet content.

(Session - Outside Science Returns to the Inuit)

### **Application of computer assisted linguistics in relation to Inuit language of Greenland.**

Per Langgård, Oqaasileriffik, Greenland Language Secretariat

Applicability of computer assisted linguistics has been challenged by the fact that Greenlandic Inuit language typologically has distinctive features which foster research into special applications of technology and software. Collaboration with the Nordic Language Council has motivated a desire to look into various linguistically systemic forms of organization in applying preexisting computer programs.

In the presentation there will be given a review of the methodology and practical applicability of linguistics in relation to the Greenlandic Inuit language. A Greenlandic interactive word list will be presented and the work behind the spell check and the written corpus will be reviewed. A case will be made to demonstrate that application of technology is crucial for the survival of the language.

(Session - Use of Inuktitut Languages: Traditional Material and Modern Methods)

### **“Whatever floats your boat”: The University of Alaska Museum’s Nunamiut Eskimo Kayak Project**

Molly Lee, Angela Linn, and Roosevelt Paneak, University of Alaska Museum

In this paper, the authors, a curator, a collections manager, and an Alaska Native artisan, discuss the temporary repatriation of a museum artifact to its community of origin and debate the ethnical and conservation issues it raised. The ethnology collection at the University of Alaska Museum houses the only Nunamiut (inland Alaskan Eskimo/Inuit) caribou-skin kayak in existence. Made in 1971-1972 by Simon Paneak, a well-known Nunamiut culture-bearer, the kayak was seriously damaged by fluctuations in humidity and temperature before it was transferred to the Museum in 1980. Prompted by a chance meeting with Roosevelt Paneak, Simon's son, and at the urging of the curator of the small museum in Anaktuvuk Pass, where the Nunamiut settled when they abandoned life on the land in the late 1950's, the ethnology department decided to "temporarily repatriate" the kayak to Anaktuvuk Pass. The purpose was to engage Nunamiut skin sewers and woodworkers in the restoration and to permanently record the process of caribou-skin kayak making, which few Nunamiut still remembered and the younger generations had never witnessed. Funded with foundation and private monies, the project raised a number of contentious issues: Was it possible to transport the kayak without further endangerment? Would there be sufficient technological knowledge in the village? And, most importantly, would it be possible to refloat the watercraft for filming and celebratory purposes after it was repaired, which the Nunamiut supported enthusiastically? The "refloatation" idea especially aroused heated debate among the three principals, whose training, professional responsibilities and interests radically diverged. In this paper, we describe the project and discuss the issues from the different perspectives. The compromises will be of interest to academics, museum personnel and First Nations people, who often find themselves in comparable debates.

(Session - Inuit Knowledge Transfer)

### **"Then the bargaining began": Pangnirtung, the Museum, and the Dr. Jon A. Bildfell Collection**

Kenneth R. Lister, Department of Anthropology, Royal Ontario Museum

In the fall of 1942, Dr. Jon A. Bildfell and his family left Pangnirtung where he served as medical officer, and in their baggage they included an impressive collection of ivory sculptures carved by the Inuit of the area; written journals, reports and letters; and a series of photographs and 8mm film. It is a collection, like all collections, with multiple contexts that stem from the Inuit-doctor engagement in a producer-buyer relationship. The process at play here is "transculturation" where the doctor was engaged in collecting Inuit sculptures for his own sense of value and record, while the Inuit were engaged in producing sculptures as commodities in a well established trade-oriented economy. The collection, now housed at the Royal Ontario Museum (Toronto, Ontario), is a record of this engagement, or shared history. Borrowing from James Clifford, the phrase "contact zone", where museum and community meet, addresses the reciprocal relations between the Museum and the community of Pangnirtung that are currently manifested in the development of an exhibition and a virtual museum website, and echoes the earlier relationship sounded in Dr. Bildfell's statement, "Then the bargaining began".

(Session - St. Luke's Hospital, Pangnirtung: Missionary Nurses and People)

### **"Their Powerful Spirit: Inuit Women in a Century of Change"**

Janet Mancini Billson, Group Dimensions International, Barrington, RI

This photographic essay/PowerPoint presentation traces gender relations from "the time before", when Inuit lived out on the land, to the creation of Nunavut, with its unique challenges. Although marginality and the residual impacts of rapid social change on a fragile but persistent culture remain, Inuit women are working to make the twenty-first century their own.

The presentation is based on dozens of interviews and focus groups with Inuit women in Pangnirtung, conducted by Janet Billson and Kyra Reis between 1988 and 2000. Our purpose was to document the impact of the dramatic changes experienced by Pangnirtung and other Baffin Island communities, especially on gender roles and the balance of power in female/male relationships. For more than decade, we conducted interviews and lived with Inuit families in order to explore how life for Inuit women has altered since the mid-1800s. In keeping with Inuit tradition, we conducted most interviews in small groups, often over tea. Females from thirteen to 100 years old reminisced about the past, spoke of the present, and tried to puzzle out the future.

Although we focus on the relations between women and men, and the changing roles of women, both are inextricably intertwined with the broader framework of Inuit life. Inuit women engaged with us in a dialogue of interpretation and analysis of several broad questions: What are the most important sources and consequences of social change in the community? What are their strengths as aboriginal women? What special issues mark the relationships between women and men? How do the Inuit go beyond adapting to or coping with often trying circumstances? How are they shaping an age-old culture that is at once fading \_ and evolving toward southern lifestyles \_ and regenerating? What difference is the creation of Nunavut making for their future? Their voices help us understand the common threads of Inuit life throughout Nunavut. The research was carried out with the permission of the Pangnirtung Hamlet Council and the (former) Science Institute of the Northwest Territories. All articles and books resulting from this research were reviewed by Inuit respondents.

(Session - Inuit Ilirquisingi: Inuit Speech, Customs and Modern Cultural Expression)

### **Rural Development and Community Healing in Alaska**

Dixie Masak Dayo, University of Alaska Fairbanks

The University of Alaska Fairbanks Department of Alaska Native and Rural Development is committed to place-based education that takes a holistic approach to developing leadership and managements skills for Alaska's indigenous communities and

organizations. The Rural Development program is based on three foundations, a historical background and context for development issues facing indigenous peoples, such as the Alaska Native Claims Settlement Act, tribal challenges and the Alaska economy. The “toolbox” component provides professional skill building such as grant writing and business plan development. A third has recently been added that provides students personal and professional development in the area of community healing and wellness. Development is successful if there are healthy organizations run by healthy leaders. If one is healthy personally, professionally and culturally, healthy organizations will follow. This paper examines the historical background of assimilation and its negative impact on indigenous individuals and their communities.

(Session - Ilinniarniq: Inuit Future through Education)

### **“Why Don’t they Get It?”: Talk of medicine as science, St Luke’s Hospital, Pangnirtung, 1933 –1938**

Paule McNicoll and Frank J. Tester, The University of British Columbia

It can be argued that in the 1930s, following the discovery of antibiotics, medicine was increasingly regarded as a science and less as a ‘healing art’. Using diaries, clinical notes and other sources, the paper explores the interaction between physicians and Inuit at Pangnirtung, Baffin Island in the 1930s. Drawing on records – particularly those kept by Drs. J.A. Bildfell and Thomas J. Orford – we deconstruct their writing of physician/Inuit interactions.

This is a conflicted record. Science and technological advances in medicine are seen to have the potential of addressing many of the medical problems diagnosed among Inuit. Bildfell notes that Inuit, despite the curative powers of scientific medicine, are reluctant to embrace them. He appears to be caught between the promise and potential of the profession, and a shirking admiration of Inuit practices.

A deconstruction of these texts suggests that the construction of the Oriental ‘Other’ can be understood not only as a heuristic device that ultimately imbeds itself in *Qallunaat*/Inuit relations (as in superior/inferior), but constitutes a severely reluctant recognition by *Qallunaat* of their powerlessness in an environment they could not master and circumstances where they were entirely dependent, for example, on the ship arriving once a year, as well as Inuit skill.

(Session - Retrieving Arctic History from Archives)

### **Blending traditional scientific knowledge with community mentorship**

Tina Melin<sup>1</sup>, Cindy Lincoln<sup>2</sup>, Kathleen Douglass<sup>3</sup>, Sandra Sumrall-Lloyd<sup>4</sup>, and Carol Wean<sup>3</sup>

<sup>1</sup>Ketchikan General Hospital Laboratory, <sup>2</sup>Northwest Arctic School District Middle School, <sup>3</sup>Maniilaq Health Center Laboratory, and <sup>4</sup>Northwest Arctic School District High School

2003-2004 Mentor participation: Kotzebu Elders Council-Senior Center

2003-2004 Student participation: Anna Lincoln, Arianna Walker and Tiffany Creed - Middle School; Cheryl Foster- 12<sup>th</sup> Grade; Lindy Stoops – 11<sup>th</sup> Grade

2003-2004 Physician consultation: Dr Michael Orms, Maniilaq Health Center

Clinical laboratory scientists at the Maniilaq Health Center Clinical Laboratory have teamed up with young students of the Northwest Arctic Region to work in the field of Clinical Microbiology. We plan to learn more about the effects of plant and tree extracts on pathogenic bacteria in vitro. We are working with botanical products of distillation testing indigenous plants and trees used locally as well as those from around the world. The young students K-12 are teaming up with Elders, health care providers, teachers, community science coaches and Clinical Laboratory Scientists in the field of research conducted in the Clinical Microbiology Laboratory. We are working together on projects to be shared with the community and at local and state science fairs, such as the American Indian Science and Engineering Society events.

Educators and mentors have found ways to assess the learning process of students participating in this project by evaluating their written comments, their oral presentations and discussions. The students have demonstrated, at community gatherings and science fairs, that discussions centered around their projects can stimulate scientific inquiry among all ages. They have experienced science in its entirety from inquiry, designing experiments for clinical laboratory research, literature search, compiling data, to submission of abstracts for participation in national scientific conferences.

The students have acquired valuable traditional knowledge, such as the uses of plants for healing, from the Elders and community members through their seasons spent outdoors in the arctic wilderness and at camp. The students wish to learn more about the traditional knowledge of plants with regards to helping combat bacterial infections. When we work with botanical extracts, we get an educational experience in indigenous healing traditions, world geography, ecology, science and conservation of our environment.

It is our goal that these concerted efforts may help encourage students at an early age to explore and learn more about the significant field of scientific research and development. This knowledge and understanding may help improve the quality of life for the communities in which they live. We hope that working together on science projects that integrate the traditional and scientific ways of knowing will serve as a foundation that may help turn science to the service of our communities.

(Session - Inuit Health and Well-being)

## **Wordlist for the psychology working environment in Greenlandic**

Lisathe Møller, Greenland Language Secretariat

I will show how we are working with the terminological wordlist of the psychology working environment at the Secretariat for the Greenlandic Language Board, especially what our working method is. The overview of the terminology working method is: Computer as a resource, use the text corpus from the whole special subject field, including terms from the rest of society; expose the psychological specialists to the terms and their definitions; and, finally, consult the Greenlandic Language Council about the Greenlandic terms.

(Session - Use of Inuktitut Languages: Traditional Material and Modern Methods)

## **Long-range transport of information: contaminants perceptions in northern communities**

Heather Myers<sup>1</sup> and Christopher Furgal<sup>2</sup>

<sup>1</sup>University of Northern British Columbia, and <sup>2</sup>Public Health Research Unit, Laval University Hospital Research Centre

Contaminants research has taught us about the extensive pathways that transport contaminants to the circumpolar North, and attempts have been made to communicate information about this issue to northern residents. Northern peoples have had to come to terms with the concept of contaminants and with their effects on northern lifestyles, health and food security. Despite extensive programming to inform northerners about this issue however, it seems that Long Range Transport of Contaminants is more easily achieved than LRT of Information. This paper reports on an evaluation of contaminants perceptions and comprehension in four communities in Nunavut and Labrador. It is clear that science and communications have not been successful in creating clear public understanding of the issue and its implications. We attempt to identify some of the factors leading to this lack of communication.

(Session - Local Foods and Contaminants)

## **Agentive and patientive verb bases in Iñupiaq**

Tadataka Nagai, University of Alaska Fairbanks

The Inuit language has two types of verb bases that can take both intransitive and transitive endings: agentive bases, for which intransitive subject corresponds to transitive subject, and patientive bases, for which intransitive subject corresponds to transitive object. This division has often been noted in Inuit linguistics, but the principle behind it has been rarely considered. The purpose of this presentation is to clarify the semantic

principle behind this division in North Alaskan Iñupiaq, by examining each semantic class of verb bases. Thus, it tries to show that semantic parameters are at work, such as saliency of patient, agent's control over patient, and semelfactivity vs. iterativity.

(Session - Use of Inuktitut Languages: Traditional Material and Modern Methods)

### **Pelagia's story**

Mary Jane Nielsen, University of Alaska Fairbanks

Pelagia<sup>1</sup> Melgenak was born on July 21, 1877 in Savonoski, Alaska, evacuated after the 1912 eruption of Mt. Novarupta, in what is now Katmai National Park. Grandma Pelagia lived most of her life in a new place of refuge, aptly named New Savonoski, on the Naknek River near South Naknek. Until her death in 1972, she passed on stories, songs, customs and traditions that link us to our past. Her story is a significant part of our history that needs to be shared because of the light it sheds on who we are as Alaska Native *Sugpiat* (plural for *Sugpiaq*, which means a genuine human being). This ethnographic and historic case study is vital to the documentation of Katmai country heritage. There are no written records of her passed-down traditions or rituals that make us who we are. Pelagia Melgenak was a respected elder who commanded respect by her mere presence. People from afar and in the vicinity came to pay their respects to her. The qualitative case study and history of a great culture bearer, Pelagia Melgenak, is told for my younger brothers and sisters, children, grandchildren, relatives, descendants of Katmai, and for those who wish to understand our bonds of kinships, shared tradition, and spiritual connection to the land.

<sup>1</sup> The spelling of Pelagia Melgenak's name has been problematic. The court documents spell her name as Palakia. According to Lydia Black, her marriage records spell her name as Pelageia. For the sake of continuity, I will use the spelling our family is accustomed to.

(Session - Inuit Knowledge Transfer)

### **Animal stocks and sustainability: misunderstandings in the communication and expression of science in Greenland**

Søren Stach Nielsen<sup>1</sup> and Mark Nuttall<sup>2</sup>

<sup>1</sup>Greenland Natural Sciences Center, and <sup>2</sup>University of Alberta

In Greenland, the channels of communicating the results of scientific research on living marine and terrestrial resources to the wider society have long been open. The results of research carried out by Greenlandic and Danish institutions are often written in reports that are translated into both Greenlandic and Danish. As examples, the following descriptions of three recent projects involving local hunters and users, demonstrate how the results have been communicated back to the communities:



1) *Integrating local knowledge about eiders in Greenland - a feasibility study*. This project involved local hunters and resulted in the *Long term monitoring programme of eider ducks in Ilulissat, Uummannaq and Upernavik municipalities*. The pilot project used local knowledge about mapping, distribution and numbers of colonies of the common eider in West Greenland. The origin of the project was a request from hunters for participation and recognition of their knowledge of population dynamics and size of common eider colonies.

2) In connection with oil exploration in West Greenland, local knowledge was collected in 1999 about fish spawning and feeding in the coastal zone, since there are concerns that fish will be particularly exposed to the impacts following any oil spill in the event of oil production eventually taking place in Greenlandic waters. The main objective of the study was to map areas important to spawning and fishing for capelin and lumpsucker. Arctic char was also included in the study, since it is feeding at the coast. Data were collected by means of a questionnaire/interview study.

3) In connection with data collection of local knowledge to *Kalaallit Nunaani Isumalluutiniq Uumassusilinnik Pinngortitamullu Eriagisassanik Nalunaarsuineq (registration of living resources and natural amenities in Greenland)* H.C. Petersen visited all municipalities in Greenland, collecting data over several periods (1960 -1984, 1985 - 1999, except 1987). The methods he used were semi-directive interviews and mapping. The tapes from the interviews have been digitised and are available to the public. As well as the digitised tape, a CD containing the documented local knowledge, has been published in pdf-format, also available to the public in both languages.

However, despite this accessibility and dissemination, misunderstandings about both the nature of scientific research and the communication of research data continue to cloud the political and public debates about the sustainable use of resources. Biologists play a central role in the debate about the management of resource use - they act as expert advisers to the Home Rule administration and their research is highly influential in the way the concept of ecological sustainability is being understood and defined. By taking the three examples outlined above as a departure point, this presentation considers some of these issues, in particular by looking at how scientific research on the animals that Greenlanders depend on for making a living is organised and presented as scientific data to Greenlandic society. It argues that, while the channels for the translation and communication of scientific knowledge are open, the very expression of that knowledge is sometimes a barrier to the integration of scientific and local knowledge which is crucial to the extremely critical political and cultural debate about the contemporary uses of living resources.

(Plenary Session - Knowledge Crossing Cultures)

### **Greenland language policy review**

Carl Chr. Olsen, Oqaasileriffik, Greenland Language Secretariat

The Greenland government asked for a Greenland language policy review in 1999. The Greenland Language Secretariat did the review and held a hearing about it after half a

years' study. The conference came up with several recommendations to the Greenland Parliament and Greenland government. The Greenland Language Secretariat issued a report called: "... but the word."

I will review the report and the recommendations and how the situation is for Greenlandic language as an official language in the modern world, and as a language of culture as well as language as a political instrument.

(Session - Use of Inuktitut Languages: Traditional Material and Modern Methods)

### **Atuarfitsialak: Greenland's new school**

Karl Kristian Olsen, Greenland Department of Education

This paper examines an effort to improve the academic performance of the students through a whole school reform initiative in Greenland starting in 1998. Then the Minister of Education in Greenland stated that "*children are our most important resource*" and "*children are our common future*". Presenting the report on a proposal for the school reform the Minister wrote: "*We can't afford to loose our credibility in the public school area*". The Minister of Education concluded expressing the purpose of the Cabinet in Greenland for the reform work: "*We want the best school in the world – no more – no less*".

The Greenlandic school reform got the title: Atuarfitsialak (the Good School). Different significant change agents were playing important roles throughout the work with the reform both from insiders and from outsiders view. The paper will give a brief introduction to the characteristics of the context of the reform process concerning the Public School Education in Greenlandic as well as it will provide a short description of educational, cultural and innovative elements borrowed from others build in the new legislation on the public school education. The paper will also review and examine new initiatives started recently to create Atuarfitsialak (the Good School) in Greenland.

(Session - Ilinniarniq: Inuit Future through Education)

### **The criteria for anthropological science, as conceived in the Reports of the Fifth Thule Expedition (1921-24).**

Kennet Pedersen, Ilisimatusarfik/University of Greenland

In diverse ways, Danish anthropology in the inter-war period reached its peak in the Fifth Thule Expedition. Here the ethnographical and culture-historical ambitions of the "Danish school" were to be tested and substantiated. Collections of material and "spiritual" culture were frenetically piled up - in Copenhagen. Parts of these collections have, in often complicated destinies of reception, played an important role in Inuit identity constructions. My contribution does not (only) focus on the necessary critique of the theoretical presuppositions of this dated "Eskimological" endeavour, but tries to

reconstruct them in a perspective, guided by a history of science approach. The argument is, simply put, that only a grasping of the material in its very production, and in the conditions of this production, is allowing for a genuine and reflective reappropriation of both artefacts and non-material documents.

(Session - Retrieving Arctic History from Archives)

### **Toponymy in Nunavut**

Lynn Peplinski, Inuit Heritage Trust Inc.

The paper will provide an overview of current place names research, policy issues, as well as the production of Inuktitut maps in Nunavut. One of the Inuit Heritage Trust's (IHT) mandates, under the Nunavut Land Claims Agreement, is to review traditional place names in order that these names become official.

All places on the land that have ever had any significance to Inuit are named. Place names represent an aspect of traditional environmental knowledge, a source of tangible baseline information that is a good starting point for further investigation. This information is at its most useful if it is represented on maps. One of the most frequently cited reasons by Inuit for having "Inuktitut maps" is for navigation and communication amongst travelers on the land. The paper will explore the myriad challenges that IHT has encountered researching in communities, finding the needed expertise for the production of maps, and working with the Government of Nunavut towards making traditional names official.

(Session - Inuit Knowledge Transfer)

### **The endurance of the Tangiharmiut**

Gordon L. Pullar, University of Alaska Fairbanks

In 1784, in the Sugpiaq village of Tangihnaq near Kodiak Island, Alaska, two men were publicly executed by Russian fur traders. By the time of the 1971 passage of the Alaska Native Claims Settlement Act the village population had decreased sharply. After public hearings, the village was declared eligible under the Act and a corporation, Leisnoi, Inc., was established to receive the settlement. A lawsuit was then filed challenging the right of Leisnoi, Inc. to exist. This litigation has continued in the courts ever since essentially preventing the corporation from operating. The last Tangiharmiut moved to the city of Kodiak in 2002 leaving the village site unoccupied. A federally recognized tribe representing about 250 people of the village is based in Kodiak. This paper will trace the history of the village based on published records, archival documents and personal interviews.

(Session - Retrieving Arctic History from Archives)

## **“My Way to Myself”: Alaska Native pathways toward sobriety, a People Awakening Project interactive CD-ROM and booklet of lives.**

S. Michelle Rasmus, Eliza Orr Cingarka and Gerald V. Mohatt  
Department of Psychology, University of Alaska Fairbanks

The People Awakening Project: Discovering Alaska Native Pathways to Sobriety (PA) is a National Institute on Alcohol Abuse and Alcoholism (NIAAA) R-01 funded study that focuses on understanding the sobriety process among Alaska Natives. Phase I of the research process entailed the collection of 100 life histories with Alaska Native individuals from the five major tribal groups; Yup'ik/Cup'ik, Inupiaq, Aleut/Alutiiq, Athabascan and Tlingit/Haida, and focused on issues of protection, resilience, recovery and success. One of the specific aims of PA is to find ways to return the research findings and original data back to communities for their application in local, educational and medical contexts. This paper will discuss the development of an interactive, web-based CD-ROM that preserves the narrative force of the life histories and integrates the major psychosocial research findings in a way that is consistent with local standards of knowledge acquisition and social learning.

(Session - Inuit Health and Well-being)

## **Taking graduate courses to the circumpolar North**

Carolyn Redl, Athabasca University

“Taking Graduate Courses to the Circumpolar North” provides an account of strategies for selecting content, for writing a course handbook, and for delivering a graduate-level course through a distance delivering Internet platform such as Bazaar or WebCT. The model course is Global Studies 653: Women’s Narratives from the Circumpolar North which I deliver through Athabasca University’s Master of Integrated Studies Program.

“Women’s Narratives from the Circumpolar North” is the study of narratives including letters, memoirs, autobiographies, and journals by women from the mid-1800s to the present. These women went to or lived over an extended period of time in the circumpolar north, that is, in any one or more of the eight countries on or adjacent to the Arctic Circle. The focus of these narratives ranges from exploration, settlement, adventure, and work to travel and life experiences. However, the course first reviews collected life stories of indigenous women. Current theories from anthropology, history, geography, gender studies, literary studies of life writings, and native and northern studies provide the critical framework and inform analyses, rendering the study interdisciplinary. Meanings of the term "north", to indigenous women and to white women over time, are explored. In considering reasons why white women ventured north, the study reveals contrasts between the women’s expectations and the realities that they confronted. Gender differences surface, too. By beginning with narratives by Inuit

and Sami women, the study confronts post- and neo-colonial attitudes and, at the same time, emphasizes the indigenous people's place in the circumpolar north. The paper will provide an overview of the collection of sources, the development of a bibliography, selection of course material, development of the course, and use of the Internet in course delivery.

(Session - Ilinniarniq: Inuit Future through Education)

### **The Anglican Archival Record: Acquisition and Research Potential**

Teresa Reilly, Archives and Special Collections, University of Calgary

The diocese of the Arctic archival fonds and related manuscript collections have been acquired, described, preserved, and made available for research at the Anglican General Synod Archives in Toronto. Collecting began in 1956 with the acquisition of the Edmund Peck papers by the first archivist Dr. Thomas R. Millman. In addition to ongoing legal and administrative value for the diocese and the wider Church, these archives are held in trust for the communities, parishes and individuals whose lives are documented in printed books, manuscripts, maps, photos, films and microforms.

This paper will analyze the process by which the collections were acquired, their contents and some of the as yet unexplored research potential for local communities. It will attempt to locate the nature of the trust relationship that exists between the repository and local communities and individuals, and will examine strategies for sharing this abundant heritage.

(Session - St. Luke's Hospital, Pangnirtung: Missionary Nurses and People)

### **First Nations and the Canadian justice system: Conflict management or dispute Resolution?**

Pierre Rousseau, BC Regional Office, Justice Canada

In the course of my employment as prosecutor in Northern Canada (Nunavut, Northwest Territories and Yukon) I quickly realized that the Canadian criminal court system did not only fail Aboriginal people as was stated in many government reports, but it did cause significant disruptions in small Inuit communities, not only for the offenders, victims and witnesses but also to the community at large. Therefore, when the time came to choose a topic for my thesis as part of obtaining an MA on Conflict Analysis and Management, I naturally chose this one.

The best information must come from those who had personal contact with the criminal court system and this proved too emotional for most protagonists in the system to allow them to open up to a stranger. For my many years as prosecutor I had easy access to Aboriginal victims of crime and witnesses, providing me with significant qualitative information that allows me to explain the phenomenon. That unique experience was

much more helpful in analyzing the conflict than interviewing a random selection of people that would not have the time to develop a rapport with me and share with me their most profound concerns about the system.

Thus, my thesis is based on the stories of hundreds of victims and witnesses, the majority being Inuit from Nunavut, as this is where I worked the longest as a prosecutor and now I owe it to them to return what I learned and to identify what is wrong with the Canadian *Justice* system for Aboriginal people.

(Session - Modes of Analysis of Inuit Self-Determination)

### **The use of low-tech exhibitions as a mean to share knowledge**

Susan Rowley, Museum of Anthropology, University of British Columbia

This paper is based on fieldwork carried out in Nunavut between 1987 and 2004. It examines the use of low-tech, one day exhibitions as a method of providing immediate knowledge sharing from projects to a broad community audience.

(Session - Outside Science Returns to the Inuit)

### **Experiences with communicating research results in two research projects in Greenland.**

Jette Rygård, Department of Greenlandic Language, Literature & Media, Ilisimatusarfik, University of Greenland

In 2001 and in 2003 two research projects based on transgressive methods (Patti Lather: *Getting Smart*, 2000) were carried out among 101 youth of 12-19 years of age and among 35 tweens of 10-12 years of age. We gave each person a disposable camera and an enclosed diary and asked them to describe in pictures and words their life with media. In line with the theory of empowerment the young people in both projects completely took over the project and described primarily their lives and then their lives with media.

In presenting these projects we – my colleague, Birgit Kleist Pedersen and I (the 12 -19 years old) and a group of students (the tweens) are trying to present the pictures – give them back to the informants and the society – in a manner of post-positivistic Visual Ethnography (Sarah Pink: *Doing Visial Ethnography*, 2001) in which we are deconstructing the hierarchies of yesterday of the written word opposite pictures, making a non-linear exhibition in which all the senses are challenged. This exhibition is planned to run from the 21<sup>st</sup> of May for ten days in Nuuk, and is funded by the Home Rule. My paper will relate these projects, the transgressive theory and the result from that exhibition.

(Session - Outside Science Returns to the Inuit)

## **Autochthony and Governance: Symbolic appropriation of the land among the Inuit of Nunavik and Nunavut**

Bernard Saladin d'Anglure, Université Laval

The relationships that a people have with its land are complex and multidimensional. The case of Canada's Arctic is a good example. I will be mainly examining these relationships from the standpoint of the Inuit, who over the past thirty years have entered into a process of reappropriating their land, first of all economically and politically and then symbolically. Although the Canadian State considers them a "first nation" on the lands they occupy, the Inuit have always recognized that other peoples preceded them in the Arctic, whom they call the "Tuniit." These peoples left vestiges of their occupation and many myths refer to their retreat or extinction. Other myths also refer to other peoples, still present on the land, but invisible to the average person. Some of these peoples are monstrous whereas others are gifted with shamanistic powers, with whom the shamans could make contact, before Christianity came and severed this relationship. To understand the symbolic appropriation of the land, we must consider the link that each person establishes with his or her birthplace and with each place where he or she has stayed. We must also consider the presence of graves, meat caches, stone corrals on the ground for caribou hunting or in watercourses for Arctic char fishing, and cairns on mountains and major headlands. Some sites, such as remote islands, strategic headlands, and certain lakes, are inhabited by spirits who may keep a new visitor from venturing further. Such obstacles may be overcome through special rituals. The key to a harmonious relationship with the land therefore lies in what the elders know. This knowledge also includes myths that recount the heroic feats of great ancestors who lived at specific places on the land. Place names are one form of this knowledge, but they acquire meaning only through the tales, rituals, and beliefs that accompany them.

(Session - Modes of Analysis of Inuit Self-Determination)

## **Problems of semantic compositions with rock elk Inscriptions in the Siberian taiga zone**

Natalia Sergeeva-Markdorf, Department of History, Kemerovo State University, Novokuznetsk

In this research on the rock art monuments of the Siberian taiga territory one could define 670 compositions with elk images. The classification developed in the research allowed to present systematically the whole picture and local variants of spreading the basic descriptive plot complexes. In my work an attempt was made at correction, and at interpretation of some plot groups with elk images, based on the biological characteristics of this particular type, and also the data of the ethnology and mythology of the Siberian people. In the framework of this research, the semantic blocks of elk compositions,

combined with complexes of basic leading ideas of primitive units in the Siberian taiga territory, have been picked out. Also in this paper the author distinguishes semantic categories of rock monuments with elk inscriptions depending on their supposed functional operation and the purpose of the images.

As our research data show, the elk in rock art of ancient Siberian taiga people was not a god, but it was an important component in the system of views of nature and the surrounding world, and a universal, sociocultural, sacred, cosmic and astral symbol, connected on the one hand with the sun, stars, moving, life, and fertility, and on the other hand with death and the world of the dead.

(Session - Inuit Ilirqusingi: Inuit Speech, Customs and Modern Cultural Expression)

### **Arctic communities and environmental change: a participatory research approach**

Barry Smit<sup>1</sup>, James Ford<sup>1</sup>, Gita Laidler<sup>2</sup> and Johanna Wandel<sup>1</sup>

<sup>1</sup>Department of Geography, University of Guelph, and <sup>2</sup>Department of Geography, University of Toronto

This paper outlines a component of the ArcticNet research program that is designed to address several widely recognized needs in Arctic science: 1) the integration of natural sciences and social sciences to provide comprehensive insights relevant to decision-making; 2) the substantive involvement of Inuit as true research partners; and 3) the effective dissemination of research findings, particularly to the communities themselves. ArcticNet's Project 4.2 is about *Reducing Human Vulnerability to Environmental Change in the Canadian Arctic*. The approach aims to assess implications of changing environmental conditions and to identify adaptation options. The proposed framework, that has been successfully applied elsewhere, builds on existing knowledge and is focused on community involvement. The research model engages community members and organizations at the outset, from the preliminary project feasibility assessments to the final results. Therefore, community views and priorities are incorporated throughout by: a) identifying current exposures and adaptive strategies; b) assessing future risks and adaptation needs; c) disseminating findings; and c) building capacity in northern communities and organizations.

(Session - Outside Science Returns to the Inuit)

### **Self-governance and higher education**

Marianne Stenbaek, McGill University

The process of moving towards greater economic self-sufficiency and self-governance is important for all Greenlanders. For this process to succeed, it is necessary to have well-educated young people who receive a large part of their education in Greenland in order to better understand the Greenlandic life, future potentials and conditions. Greenland



also needs more research that will benefit its people and make them more capable of participating more fully in the modern world.

Three years ago, the Greenland Home Rule Government, therefore, decided to build a new university campus, called *Ilimmarfik* in Nuuk, the capital of Greenland. This will be Greenland's center for higher education, documentation and research. The University campus will encompass the present University of Greenland, the National Library, the Language Secretariat, The School of Social Work, the School of Journalism, the National Archives as well as Statistics Greenland.

The *Ilimmarfik* campus will focus on the social sciences and humanities and will specifically address the cultural, social, economic needs of the peoples in the Arctic.

*Ilimmarfik* will play a central role in the future development of Greenland and its youth but will also be equally important for Greenland's relations with the surrounding world, especially such areas as Nunavik. Two-way relations are planned so that *Ilimmarfik* and its students will receive input from its Canadian and American neighbors.

As Greenland continues to move towards greater self-governance, education is the key and *Ilimmarfik* is the expression of this desire.

My presentation will examine the recent report of the Greenland Self-Governance Commission and the establishment of *Ilimmarfik*, as pre-conditions for greater autonomy.

(Session - Ilinniarniq: Inuit Future through Education)

### **What counts as Inuit subsistence?: Cash, kinship, and obligation in the light of self-governance.**

Pamela Stern, Department of Anthropology, University of Waterloo

The importance of subsistence and sharing is often stated as an article of faith in any discussion of Inuit culture and social life. It is also frequently repeated that wage labour and the cash economy complicate, and often undermine, traditional sharing practices and the Inuit social relations that are embedded within sharing and subsistence.

Using a Canadian case study this paper suggests that subsistence is often defined more narrowly in academic and political discourse than contemporary sharing practices would indicate. There is nothing inherent to cash *per se* that makes it different from the goods that are regarded as subject to sharing. Rather, the author argues that it is the alien institutions of governance, which support Eurocanadian notions of the family and household, that discourage the circulation of cash in subsistence sharing networks. The author proposes that various indigenous self-governance opportunities in Canada provide a chance for Inuit to radically redesign these alien institutions in ways that support specifically Inuit values of sharing even within a cash economy.

(Session - Modes of Analysis of Inuit Self-Determination)

## **Aajiiqatigiingniq: Lessons learned from Nunavut's Language Research Project**

Shirley Tagalik<sup>1</sup> and Ian Martin<sup>2</sup>

<sup>1</sup>Department of Ilinniarniq, Government of Nunavut, and <sup>2</sup>English Department, Glendon College, York University

This paper will present a case study of the language research project commissioned by Education Nunavut in 2000 and the subsequent process for sharing the findings and implementing the recommendations. The study will present the information in relation to goals identified in the Bathurst Mandate and in relation to the principles of *Inuit Qaujimagatuqangit* as understood by the Curriculum & School Services Division of the Department of Education.

The research was conducted extensively across Nunavut by a team of Inuit researchers under the guidance of Dr. Ian Martin. Three reports resulted with specific recommendations for the Language of Instruction (LOI) models to meet the goal of fully functional bilingual Nunavut students. Research information is being disseminated back to communities through a consultation process developed by Education Nunavut. Consultation feedback gathered from the stakeholder groups will be used to develop a long-term strategic approach to LOI for Nunavut schools and to language policy for the Department of Education.

(Session - Ilinniarniq: Inuit Future through Education)

## **So many papers, so much time: Inuit social history, recording the writing and writing the record**

Frank J. Tester and Paule McNicoll, The University of British Columbia

The National Archives of Canada contain, in a number of record groups, an extensive array of texts that document the social history of the eastern Arctic. The records are so detailed that changing circumstances affecting the health, education and the general well-being of Inuit can almost be noted on a day-to-day basis.

For over fifteen years, the authors have collected this material, principally from the National Archives of Canada, supplemented by material from other collections. The materials have not been easy to locate. The finding aids for the National Archives – and other collections - are not sufficiently specific to permit the identification of individual items. Thousands of hours have been spent combing through boxes of material, identifying key items that, for each file, tell a story. The result is a collection of over 7500 items, commencing with material dealing with territorial game laws from the 1880s through to resources documenting historical events (particularly the devolution of health care systems) from the late 1980s.

How should this material be presented and made more accessible to other researchers? The authors have undertaken a project to produce abstracts of these resources and to place them 'on line' where they can be accessed by Inuit and Inuit institutions, as well as

others interested in Arctic and Inuit social history. The paper describes the process of cataloguing these materials and discusses concerns related to their use.

(Session - Retrieving Arctic History from Archives)

### **Our use for the land is changing: Incorporating Inuit Qaujimaqatuqangit into environmental assessment for a proposed mineral development in Nunavut**

Natasha Thorpe<sup>1</sup> and Emily Angulalik<sup>2</sup>

<sup>1</sup>Golder Associates Ltd., and <sup>2</sup>Kitikmeot Heritage Society, Cambridge Bay, NU

"The proposed project is very important to me. In the past, we have used the land as hunting and trapping grounds. We weren't aware of minerals underneath. Nowadays the hunting and trapping aspect is almost gone. It is like our use for the land is changing." – *Steve Anavilok, Iqaluktuuttiaq*

"There's going to be ongoing studies around the area, right? Inuit would have access to those studies, because down the road, we'll have to make sound and educated decisions." – *Phillip Kadlun, Kugluktuk*

An exploration company plans to construct and operate a new gold mine on Inuit owned land in Nunavut. To assist the company in incorporating *Inuit Qaujimaqatuqangit* (IQ) into their Environmental Impact Statement (EIS), Golder Associates Ltd. collaborated with the Kitikmeot Heritage Society to carry out a three-day workshop and a series of personal interviews in Iqaluktuuttiaq in September, 2003. The workshop and interviews focused on: definitions for IQ and an understanding of climate change, air quality, noise, landscape and terrain, hydrology and water quality, aquatic organisms and habitat, vegetation, terrestrial wildlife and habitats, archaeology, cumulative environmental effects, and valued ecosystem components. In addition to IQ related to each of these topics, workshop participants and interviewees put forth eight recommendations to the company.

This paper will discuss the community-based processes through which workshop participants and interviewees were selected, ways in which high-school students were invited to participate, key findings related to workshop focus areas, methods of giving results back to communities, and ways to encourage spin-off IQ initiatives from a primary project.

(Session - Inuit Knowledge Transfer)

### **Modern Greenlandic Art: Communication of research results on a Greenlandic Museum web-page.**

Jørgen Trondhjem, Department of Eskimology, University of Copenhagen

In the presentation I discuss Internet as a way of communicating research results to the Inuit. Collaborating with the Greenland National Museum and Archives on developing

my idea of a Virtual Art Museum as part of their Homepage, I find it possible both to establish a dialog with the Greenlandic scientific community on research on modern Greenlandic art in relation to identity communication, and to provide a platform for communicating the results to the Greenlandic Art World and Greenlanders in general. Using interactive elements of the Internet gives the Greenlanders the opportunity to react on the results and how they are communicated. The fact that results will be accessible worldwide can increase the knowledge of the Inuit and their societies – but also makes it important for the scientist to acknowledge the power he possesses when he chooses what to communicate and how.

(Session - Inuit Ilirqudingi: Inuit Speech, Customs and Modern Cultural Expression)

### **St. Luke's Hospital, Pangnirtung: Creation and context**

Christopher G. Trott, University of Manitoba

This paper will provide an historical overview of the history of mission and medical activities in the Cumberland Sound region. It will examine the use of medical services by the first Anglican missionaries at Blacklead Island between 1894 and 1905 as an incentive for Inuit to convert to Christianity. It will then examine the reopening of the mission at Pangnirtung in 1926 in the context of the establishment of the Hudson's Bay Company and the Royal Canadian Mounted Police presence in the area. Finally, it will look at the work of Dr. Livingstone as the first government health worker in the region and his struggle with the Canadian Government and the Anglican Church to build the hospital in Pangnirtung.

(Session - St. Luke's Hospital, Pangnirtung: Missionary Nurses and People)

### **Inuit youth: The future of Inuktitut**

Shelley Tulloch, Department of Anthropology, Saint Mary's University

The Inuit language is generally considered strong in the Baffin region of Nunavut. However, faced with the rapid influx of English, some fear for Inuktitut's long-term viability. Based on responses to interviews (37) and closed questionnaires (130) in three communities, this paper examines the role of Inuit youth in determining the future of Inuktitut. As competent speakers of Inuktitut, and as parents of the new generation, Inuit youth have the ability to pass Inuktitut on to their children. Most Inuit youth in the region still know and use Inuktitut, but tend to use English, alongside Inuktitut, in private as well as public life. Many strongly value Inuktitut and are motivated to transmit this language. Some are taking personal initiatives to promote it. Inuit youths' attitudes about Inuktitut and English are influencing their linguistic behaviour, and as such are potentially shaping the linguistic makeup of future Inuit communities.

(Session - Use of Inuktitut Languages: Traditional Material and Modern Methods)

### **Accessing stories through ethnographic film**

Shelley Tulloch<sup>1</sup>, Michelle Daveluy<sup>2</sup> and John Houston<sup>3</sup>

<sup>1</sup>Department of Anthropology, Saint Mary's University, <sup>2</sup>Department of Anthropology, University of Alberta, and <sup>3</sup>Triad Film Productions

This paper presents a unique collaboration between Inuit, Triad Film Productions and Saint Mary's University for the collection, preservation and transmission of Inuit knowledge through documentary filmmaking and archives. For years, writer/director John Houston has been researching and revealing Inuit memories through documentaries such as *Songs in Stone*, *Nuliajuk*, and, about to be released, *Diet of Souls*. Inuit are the storytellers; they carve out the context in which the stories are told, shape the direction of the filmmaking, and speak prominently in the films. Saint Mary's University provides ethnographic support and a repository for the hours of audio and video tape collected. Triad Film Productions brings the stories back to the North (also to the Canadian and international public) in the form of moving, vivid, documentary films. The vision of the Saint Mary's-Triad partnership is to eventually establish the collection of Inuit stories from around the circumpolar North, captured during research, in a Northern location for future study.

(Session - Inuit Knowledge Transfer)

### **Greenlandic terminology**

Bolatta Vahl, Greenland Language Secretariat

I would like to argue that the Greenlandic language does need terminology. I will put forward bilingualism, diglossia and domain loss as arguments for extending terminology work in Greenlandic.

Two languages exist in Greenland: Greenlandic and Danish. Some people only speak Greenlandic, some people speak both Greenlandic and Danish, while some people speak only Danish. The costs of bilingualism are the following; *diglossia*, *domain loss* and *the placing of the Danish language in the law of the Greenlandic Home Rule*.

*Diglossia* is a phenomenon that shows up between two languages, and is demonstrated by people who can express themselves in their mother tongue while they are with their family and friends, and can better express themselves in their second language when they are at work.

Diglossia is one of the consequences of bilingualism of the society. Many Greenlandic people are educated in Greenlandic in public schools. When Greenlandic students start high school, then they will be educated in Danish, except when they have Greenlandic as a subject. Greenlandic is a compulsory subject in high schools.

Other training places, for example Teacher School (Ilinniartissuaq), and commercial training (Niuernermik ilinniartik), offer instruction in Danish, because materials are in Danish and the teachers are Danish. Danish teachers come to Greenland to cover the shortage of teachers who can speak Greenlandic.

Danish-language education results in educated people who can better express their knowledge of their subject in Danish, even though they have Greenlandic as their mother tongue.

*Domain loss* occurs when a subject area cannot satisfactorily be expressed in one of the languages. For example in Greenland, computer terminology and science vocabulary are Danish. Most of the terms are direct loanwords from Danish.

Loan of concept brings either *neologisms* or *loanwords*. Since Greenlandic is a polysynthetic language, formation of new words in Greenlandic is easy. Even though Greenlandic has many neologisms, direct loanwords are still relatively common.

(Session - Use of Inuktitut Languages: Traditional Material and Modern Methods)

### **Communicating International Policy Decisions and Opportunities In Inuit Communities**

Sheila Watt-Cloutier, Inuit Circumpolar Conference

The Arctic is no longer isolated from the rest of the world. In February 2003, the United Nations Environment Programmes Governing Council passed a resolution effectively recognizing the Arctic as a “barometer” or “indicator region” of the globe’s environmental health. Many of the economic and environmental challenges facing Inuit result from activities well to the south of our homelands. Inuit are experiencing first hand the adverse effects of global environmental phenomena such as climate change, long-range transboundary contaminants and biodiversity loss. Inuit are not, however, powerless victims, and refuse to act as though they are. Inuit are resolved to remain connected to the land, and sufficiently resilient to adapt to changing natural forces. Through ICC, Inuit are active members of the global community with two objectives:

- 1) to bring the Inuit voice, research and perspectives on global issues to the attention of national and international decision makers; and
- 2) to offer Inuit observations, knowledge and wisdom to decision-makers.

The circumpolar Arctic seems to be emerging as an important geopolitical region – a situation not yet understood by many globally. As Inuit research and political ideals are heard globally, communities require the knowledge that their voices are heard at the highest global levels and that what happens in their communities is important to the world.

(Plenary Session - Knowledge Crossing Cultures)

## **Comparative productivity studies in Greenlandic and Danish firms**

Gorm Winther, Agio Greenland

The paper presents a preliminary project on labour relations and productivity in Greenlandic companies in the fishing industry and construction. The study aims at comparative analysis involving comparable companies in similar sectors of the Danish economy. These comparisons have as their main purpose to implement a critical evaluation of often aired public opinions of Greenland employees being less motivated and satisfied with their job. The impact of this, a seemingly lower productivity, rests on indicative macro data (GDP per employed) and a more careful statistical approach is in place at the micro level of comparable firms. The study both aspires to compile data at the case level (questionnaires) and at the sectoral level (financial data, employment data and labour relations data). The paper will present the research design, a questionnaire and the quantitative data compilations. Moreover the paper will evaluate the debate in Greenland and hitherto performed approaches to analysis of productivity.

(Session - Outside Science Returns to the Inuit)