



# Rapport de recherche

## PROGRAMME ACTIONS CONCERTÉES

Un projet collaboratif avec les jeunes inuits, leurs familles et communautés :  
la persévérance scolaire sous l'angle des pratiques éducatives informelles, de la recherche scientifique  
communautaire et des cheminements éducatifs

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### Établissement gestionnaire de la subvention

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### Numéro du projet de recherche

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Le Ministère de l'Éducation (MEQ)  
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# Annexes

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# Annexe 1

Theoretical Grounding of the Project

## Annexe 1.1.

*« Les statistiques sont la manière la plus simple de dépeindre les nations. La plus commode. Par conséquent, la plus utilisée. J'ai grandi imprégnée de statistiques sur mon peuple.*

*Enfant, on nous a dit que nous avons très peu de chance d'obtenir notre diplôme d'étude secondaires parce que les statistiques prédisaient notre échec. Donc, pour prévenir les décrochages, des mesures d'accommodement ont été prises; examen facilités, nivelage vers le bas, aucun devoir à la maison. Et nous avons tout de même échoué. Qui peut se battre contre les chiffres.*

*Ensuite, il y a eu la toxicomanie...*

*Les programmes. Ah, les programmes! Ils ont poussé comme les pissenlits au printemps...*

*...Nous avons été longtemps analysés, sans que jamais personne ne se donne la peine de tenter de nous connaître... »*

*Naomi Fontaine, Shuni (2019, p. 21-22). Mémoire D'Encrier.*



Annexe 1.2.

**Inuit education is about “re-storying our lives, the land, and our relationship to it” (McKeon, 2012, p. 143).**



Elder Mariano Aupilaarjuk, (Nattilingmiut) said...

The living person and the land are actually tied up together because without one the other doesn't survive and vice versa. You have to protect the land in order to receive from the land. If you start mistreating the land, then it won't support you. ... In order to survive from the land, you have to protect it. The land is so important for us to survive and live on; that's why we treat it as part of ourselves. (Taken from Bennett & Rowley, 2004, p. 118)

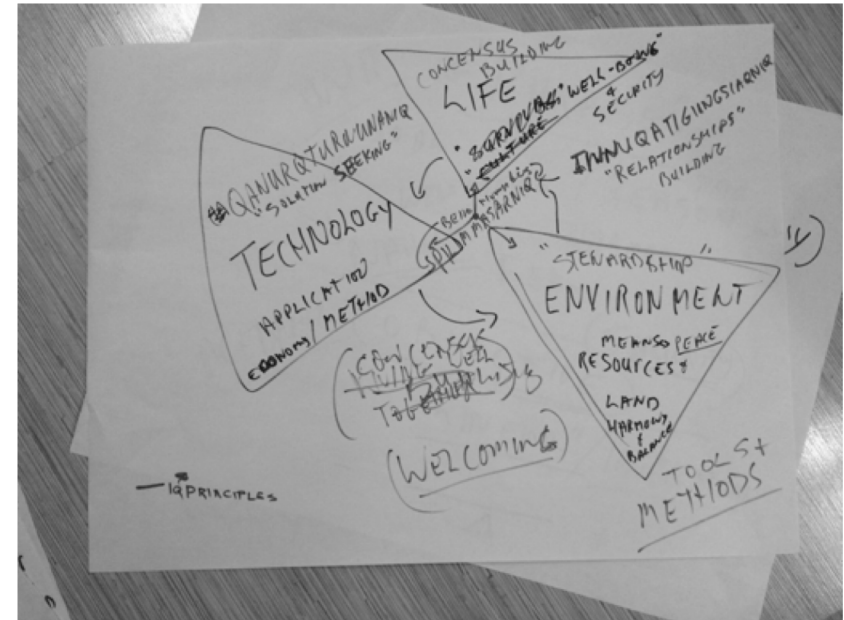
Annexe 1.3.

## Holistic Vision: Inuit Qaujimajatuqangit or What Inuit Have Always Known to Be True



*Kenojuak Ashevak, Nunavut Our land, 1992*

*Nunavut - Our Land* commemorates the signing ceremony for the Tungavik Federation of Nunavut Settlement Agreement, which took place in Iqaluit, NWT on May 25, 1993 and created a homeland within Canada for Inuit of the Eastern Arctic.



What Inuit have always known to be true...

As described by Joe Karetak during a workshop that was part of this study. (See also Karetak, Tester & Tagalik (Eds.) (2017). *Inuit Qaujimajatuqangit What Inuit Have Always Known to be True*. Fernwood Publishing.



## Annexe 1.4. Suite - Inunnguiniq

*Inunnguiniq* is the Inuit *Qaujimagatuqangit* process used to socialize, educate and prepare a child for life. The purpose of *inunnguiniq* is to make capable, confident and competent human beings, able to successfully thrive in the harsh Arctic environment and to adapt and innovate to meet the challenges of a changing and demanding lifestyle. The process is detailed and very carefully laid out to ensure that competent people were “made”.

*Inunnguiniq starts with childrearing, but it continues throughout life. We cannot make a capable human being all at once. Inunnguiniq is a process that Inuit committed to pursuing with each child across his/her lifetime. It is important to regard Inunnguiniq from a holistic big picture view and to consider the many aspects of building a capable human being that are required to be addressed over this long period of personal development.*

Louis Angalik

*Inunnguiniq is making a human being who will be able to help others with a good heart. Someone with a good heart and mind will always be aware of his/her surroundings. S/he will be quick to think and be able to look at the brighter side of different situations. This person is always ready to help. This is called inuttiavak. A person who never really pays much attention to the teaching of his parents and Elders, though they were taught, would not learn much. Little things will make him/her upset. They won't care if the tension inside of them spills out on everyone around them. Even if the parents did their best to help him/her that will have very little effect on that person. We call this inuttiavaungituq (a person with bad attitude). This kind of person would be considered as potentially harmful.*

Atuat Akittirq

*But if you are creating inunnguiniq(a human being), one has to work on it with consistency, even the ones who are living right now still have to be created as human beings. This is not something that Inuit should lose. If you are persistent in working with people, they can become able people. They can be bright and helpful, can follow instructions given to them, as long as they are treated well and taught. They can be taught how to perform important tasks. They can make sure their anger is not easily aroused by being given concrete understanding and by being encouraged to succeed. They understand and other people are not afraid of them because they are known to be able to work well. When you look at those who have no desire to obey other people, they have been brought up not to respect anything, not really loved enough to be trained, just growing up in any old way, and just following anything they see. These are things we need to think carefully about. Anyone can be raised in this way, but they will never have a good life.*

Rhoda Karetak

*Inunnguiniq is making a person's future. The world we are living will always be risky, but without inunnguiniq, it would be an even more risky and dangerous place to live as nothing would be planned for a person without inunnguiniq.*

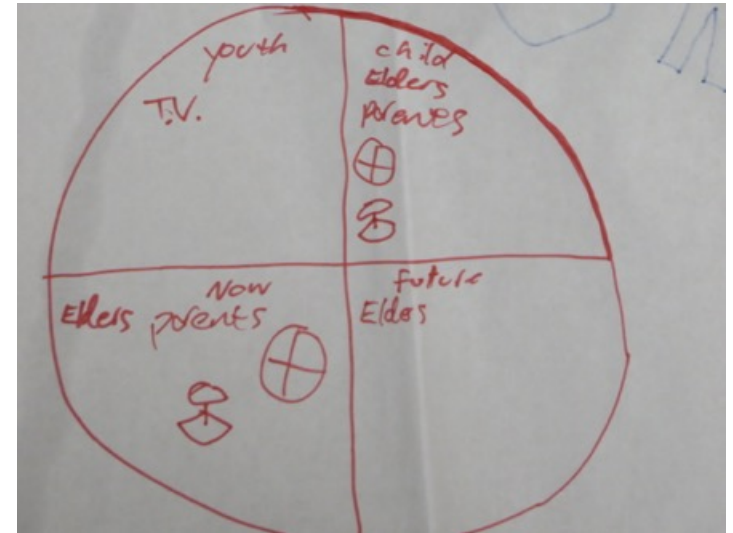
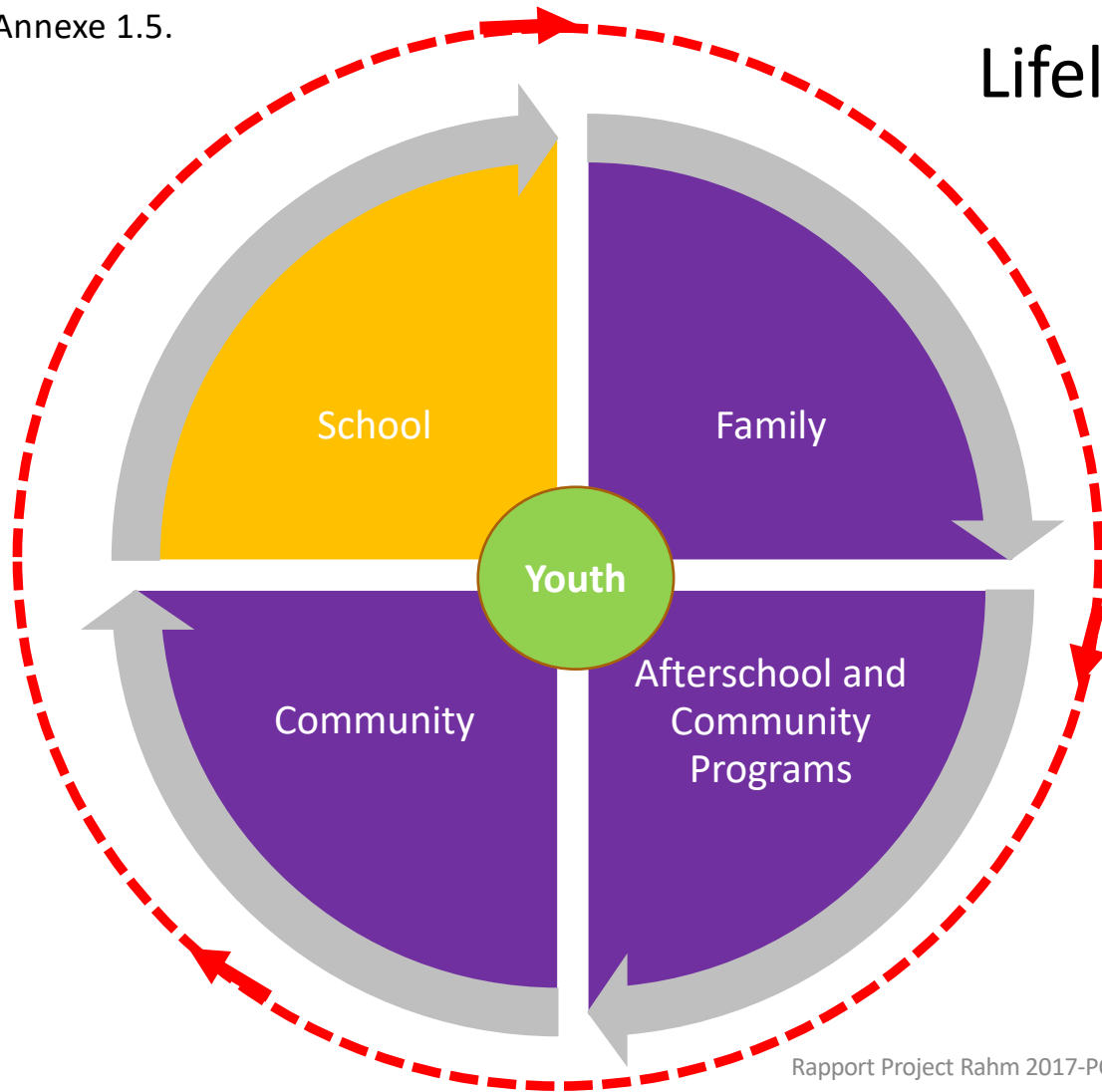
Joe Karetak

For further reading, see Inunnguiniq Factsheet, available in Inuktitut, English & French: NCCIH Factsheet: *Inunnguiniq, Caring For Children the Inuit Way*, Tagalik, 2010. Found at <https://www.nccih.ca/495/ i Inunnguiniq i Caring for children the Inuit way .nccih?id=4>

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Annexe 1.5.

# Lifelong Learning



Lifelong Learning  
...as summarized by one of the participants

# Annexe 2

## Methodology



Annexe 2.1.



Communities that participated in the project and were running programs we document in this report.

## 3 Contexts/Different Local Programs & Activities

### 1. Arviat, Nunavut

1.1. Young Hunters Program

1.2. Environmental Monitoring Program & Greenhouse

(Collaboration with Qaujigiartiit Health Research Centre & ARCTICconnexion)

1.3. Arviat Film Society

### 2. Pond Inlet, Nunavut

2.1. Expanded Leadership to Study Water Quality

(Collaboration Pond Inlet & ARCTICconnexion)

### 3. Sanikiluaq, Nunavut & Inukjuak & Umiujaq, Nunavik

3.1. Arctic Eider Society

Community-Driven Monitoring/Stewardship

Education and Outreach

Sustainable Northern Development



Annexe 2.3.

## Context of the Study: Descriptions of Programs and Communities

### 2.3.1. Context of the Study: Descriptions of Programs and Communities

#### **Setting 1: Arviat, Nunavut**

Arviat (61° 06' N, 94° 03' W) is the southernmost community on the Nunavut mainland located on the western coast of the Hudson Bay with a population around 2,318. The community was established as the result of governmental relocation in the late 1950s and early 1960s. Despite social and cultural dislocation, Arviat is a community where Inuktitut is widely spoken and cultural practices and land-based activities are practiced.

**Arviat Film Society (AFS).** The Arviat Film Society was officially launched in 2010, even though there is a longer history of working with youth in the community and teaching them multimedia skills. The society was officially registered in the fall of 2010, with Eric Anoe serving as its president, Jordan Kunik as vice-president, Gordon Billard as treasurer and Charlene Patterson, as secretary. The first meeting at the end of the school year in 2010, was attended by Gordon Billard (GB), Eric Anoe, and Jamie Bell (JB), and then in the fall, students were recruited at the school, with the society meeting weekly in the evenings. The Arviat Film Society was created to offer youth a space to “tell their stories... and to define themselves, to define their own sense of identity, from their own perspectives, and their own views, rather than have other people do it [for them]” (JB). The program is located in the local high school where youth and young adults meet one evening a week or when needed. They have access to the multimedia equipment and a computer laboratory. The program is intended to empower youth “rather than have a preprogrammed system telling them what to do, and how to be, and where to go” (JB). The program gives youth the tools and mentorship while youth bring the stories, “videomaking is all about storytelling.” Hence, youth lead the projects” while the adults are there “to make sure the youth have everything they need” (GB & JB), taking on the role as facilitators and guides. In 2013, the AFS launched Arviat TV on Channel 19 which now serves as a means to share video productions with the community. Participants in AFS range in age from 13 years on to adulthood, while the number of members vary with anywhere from 10 to 30 participants.

**Young Hunters Program.** The Ujjiqsuinig Young Hunters Program (YHP) is delivered by the Aqqiumavvik Society (Arviat Wellness Centre), which is committed to researching challenges to community wellness and respond with locally grounded and relevant programming. YHP was established in 2012, initially for children ranging in age from 8 to 20 (today young adults also participate), in response to community concerns about dietary habits of children and youth with many of them consuming little country food<sup>14</sup>, while also having little to do in the community. Elders also wished for more country food. As noted by the program director, Kukik Baker: “More country food, and more things for youth to do, why not the youth go hunting!” Not all youth have the opportunity to leave the community, go on the land, and engage in hunting and food sharing activities in ways Inuit have always done and that are at the heart of being and becoming Inuit. The initial eight-week program was designed by the young program instructors and elders. What Kukik Baker calls “class-time” consists of “sitting down with elders who teach values through storytelling, drawing, or by showing them how to do certain things like setting a fox trap.” They also learn “how to make different tools during shop-time” (e.g., ulu, slingshot or ice jigger), next to land trips, “so they can build on what they learned from the elders, the tools they have made, and go on the land and actually hunt for different animals” (Interview, Baker). The overarching goal of the program is “to train these young people in the values of being a hunter and provider for the community” (KB).

<sup>14</sup> “Country food refers to locally or regionally harvested marine and terrestrial wildlife, fish and plants. The term is used interchangeably with the terms ‘wild food’ and ‘traditional food’” (ITK, 2017, p. 1).

### 2.3.2. Context of the Study: Descriptions of Programs and Communities – Suites

**Youth Environmental Monitoring Program (see also Arviat Goes Green & Climate Change Adaptation; YEMP).** The youth environmental monitoring program grew out of a collaboration between Aqqiumavvik Society (Arviat Wellness Centre) and ARCTICConnexion, and was established in 2012 with the aim to support youth in becoming skilled and capable as environmental stewards. Given concerns about food security, one initiative focused on harvesting “locally” in the community. Yet, there were concerns about the health or potential contamination of fish close to the community which led naturally to an “animal necropsy” project, implying “the collecting and looking at fish samples” under guidance by scientists who could share pertinent knowledge and tools with the community for the common good. Other projects implied the monitoring of the water quality of water sources on the land, and other wildlife health monitoring.

A greenhouse project was developed and run from 2016-2018, responding also to food security concerns yet also taking advantage of climate change and its warmer temperatures that makes for a longer growing season. A pilot-project on hydroponic plant gardens that were given to some families made it a whole year-round program at one point. The project implied many challenges such as finding ways to engage in composting and the “making of soil” to careful monitoring of what grows best in the greenhouse. Since the greenhouse was in the middle of the community, “everybody walking by would kind of wanna see it, and they were so amazed that it was so green and everything was growing so well, and when we told them this is soil from Arviat, they’re kind of amazed” (N). These initiatives were about “becoming a keen observer and being able to report back what you observe... trying to make meaning of what you’re seeing, monitoring, collecting the data, and being able to analyze it over a period of time” (ST).

#### **Setting 2: Pond Inlet, Nunavut**

Pond Inlet or Mittimatalik (place where Mittima is buried) is a hamlet of 1,610 people, situated close to the Baffin Islands, at the eastern entrance to the Northwest Passage, overlooking Bylot Island. It is the largest community in Northern Baffin Island.

**Expanded Leadership to Study Water Quality.** The water stewardship program responded to concerns about the quality of the delivered water and the challenge to rely on one water source for a population that is constantly growing. During the winter months, youth with mentors gathered water for elders on the land or from an iceberg, thereby rebuilding broken transgenerational relations and health. By monitoring the water quality of rivers and other lakes identified by elders as potential alternative water sources, youth and their mentors also developed keen observation skills while being coached by visiting scientists on how to use specific tools for the scientific study of water such as its DNA content but also recording of simple indicators such as taste, color, flow rate and turbidity. Some youth and mentors also received training in Universities (Rimouski and Dalhousie) in data analysis and later, presented results at meetings and in written reports and publications in scientific journals. The project emerged slowly over time, with the program director Tim Anaviapik-Soucie and co-director Trevor Arreak pursuing the Environmental Technology Program (ETP) managed by the Arctic College in Pond Inlet and Iqaluit in 2011, which then led to some work in laboratories at the University of Rimouski and later Dalhousie, where they learned more about DNA water analysis and other research methods, which could eventually be mobilized to address community concerns about water from 2013 onwards, together with youth and thereby build the local capacity needed to become guardians of water in the future.

### 2.3.3. Context of the Study: Descriptions of Programs and Communities – Suites

#### **Setting 3: Arctic Eider Society, Sanikiluaq, Nunavut & Inukjuak & Umiujaq, Nunavik**

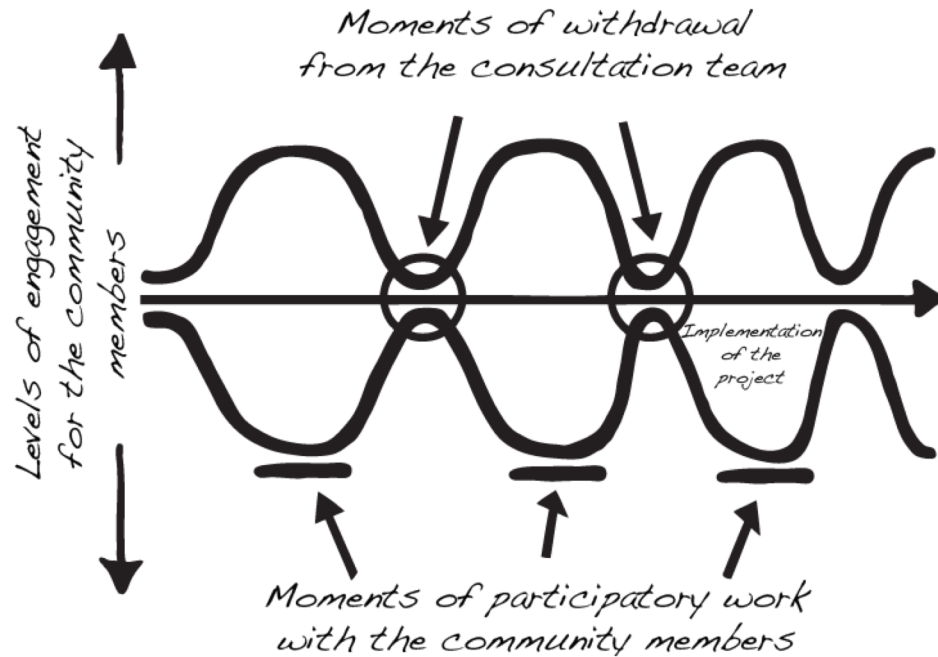
Sanikiluaq is a municipality and community located on the north coast of Faherty Island in Hudson Bay, on the Belcher Islands, with a population of 882. The community exists only since the 1970's, given a relocation project of an Inuit community known as "South Camp." The community is about 150 km from mainland Québec (that is Nunavik).

**The Arctic Eider Society** (AES) is a registered Canadian charity based in Sanikiluaq, Nunavut, created in 2011. The Arctic Eider Society works in collaboration with the Inuit and Cree communities across the Hudson Bay and Inuit Nunangat. The society is deeply committed to environmental and social justice issues in the Arctic which are understood as interconnected and best resolved through Indigenous driven initiatives. As such, the program's aims to contribute to capacity building and self-determination by Inuit, with its actions addressing the following three pillars: 1) Community-Driven Research, 2) Education and Outreach, and 3) Stewardship. Taken together, "the mandate is to provide meaningful opportunities and employment that integrate traditional skills and knowledge with scientific research to address environmental change in sea ice ecosystems, through training, capacity building, education, outreach, and environmental stewardship" (Heath & Arragutainaq, 2015, p. 41). The program emerged from long-term relations between the program's founder, Joel Heath, and Inuit from the community of Sanikiluaq in Nunavut. In this study, we focus on one of its educational initiatives, the development of ***The Arctic Sea Ice Educational Package***, which emerged in part due to a partnership with the Kativik Ilisarniliriniq (School Board of Nunavik), and Youth Fusion, but was also a long-held wish by many elders in the area who want Inuit to be better prepared to become stewards of the land tomorrow. It implies lesson plans in the fields of mathematics and science "that build on local interest and skills and knowledge about sea ice, marine, and terrestrial ecosystems." Lesson plans cover physics, geography, biology and history that use local examples and are linked to traditional knowledge of sea ice and marine ecosystems" (Heath & Arragutainaq, 2015, p. 42), which are understood to be compelling to youth in the North. The package draws heavily on knowledge, photography and video data that AES accumulated over time from community-driven research with Inuit, and is also integrated with Siku, an indigenous knowledge social network (siku.org) that offers a space for Inuit to share their stories, making in the end for a well-blended educational tool between Western and Inuit ways of knowing.

Annexe 2.4.

## Methodology

Diagram adapted from *Toolbox of Research Principles in an Aboriginal Context. Existing Protocols and Initiatives, Issues of Research Ethics.* (2018). Commission de la santé et des services sociaux des Premières Nations du Québec et du Labrador (p. 57)



<https://centredoc.cssspnql.com/cgi-bin/koha/opac-search.pl?q=Research+tool>

## Annexe 2.5. Data Collection 2014 - 2020

Context	2014	2015	2016	2017	2018 - 2020
<b>Travel during Grant Period: Observations &amp; participation in local activities &amp; dialogue circles</b>	Data collected prior to this project but then used for analysis to understand evolution of programs over time.		Visit of Arviat	Analysis of initial data; meeting with Inuit partners in Québec	-Visit of Pond Inlet -Visit Inukjuak & Umiujaq, Nunavik Arctic Eider
<b>Arviat Film Society</b>			3 Adults 2 Youth		
<b>Arviat Greenhouse &amp; Monitoring</b>	2 Adults	2 Adults	1 Adult 3 Youth		
<b>Arviat Young Hunters Program</b>			3 Adults 2 Youth		
<b>Arviat, Community</b>	2 Community Educators		3 Community Educators 2 Elders		
<b>Pond Inlet: Expanded Leadership to Study Water Quality</b>	Pond Inlet Spring: 3 Adults & 1 Youth, Training: Rimouski & Dalhousie 3 Adults	Spring: 2 Adults & 3 Youth Summer: 2 Adults & 2 Youth, Winter, training Québec: 2 Adults & 1 Youth	Summer: 1 Adult Winter: Conference Training in Québec; 1 Adult & 1 Youth	1 Adult	1 Adult 1 Youth from Arviat, internship
<b>Sanikiluaq, Nunavut: Arctic Eider (Inukjuak &amp; Umiujaq, Nunavik)</b>					-4 Adults -Hudson Bay Summit, Montreal -Visit of Nunavik
<b>Total: 35 Adults 2 Elders 16 Youth</b>	10 Adults 1 Youth	8 Adults 6 Youth	12 Adults 2 Elders 8 Youth	1 Adult	4 Adults 1 Youth

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# Annexe 3

## Results and Next Steps

Annexe 3.1

Key Dimensions to *Inunnguiniq*/or the Making of a Human Being, that emerged from this project





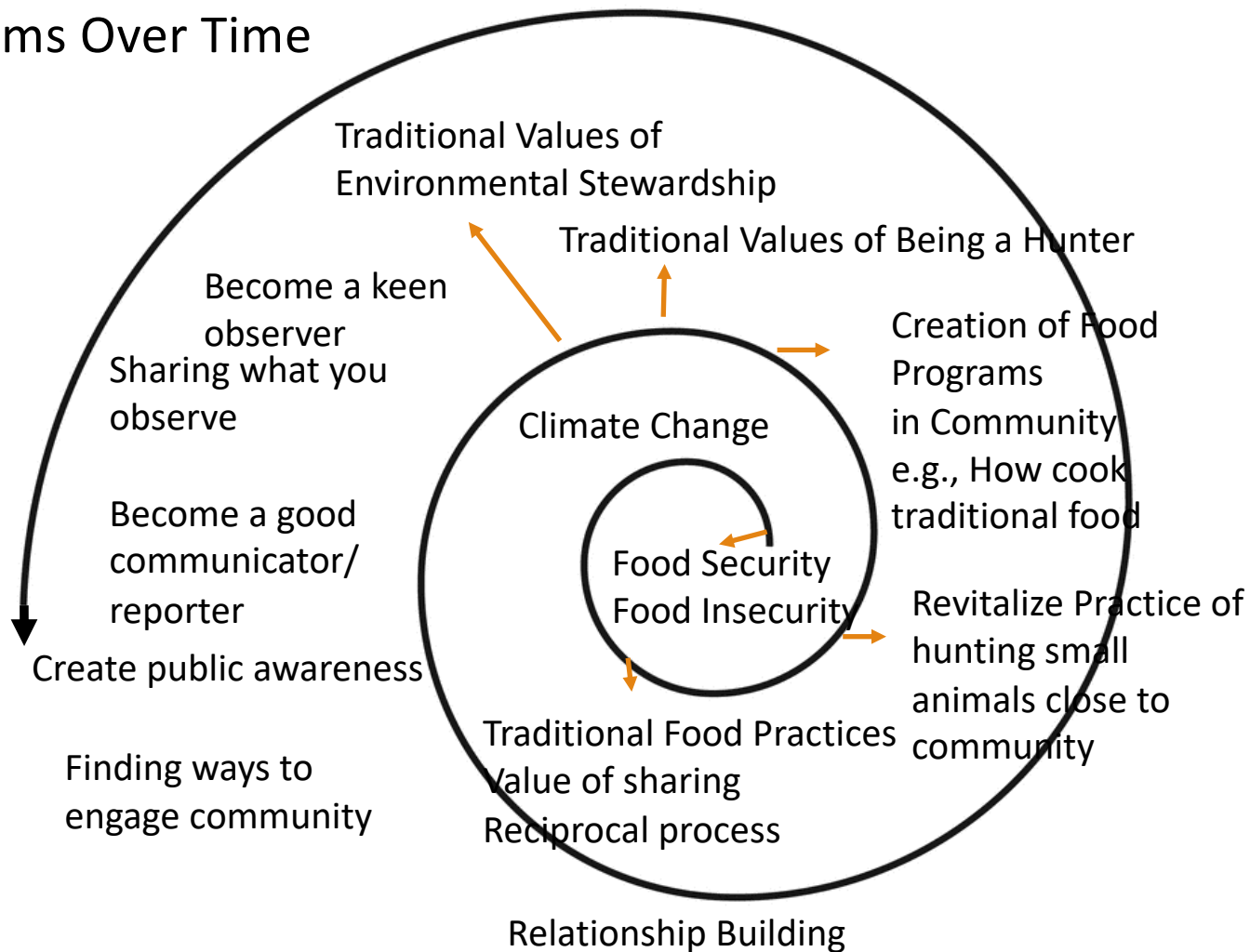
## 3.2. Summary of Results: Synthesis Across Programs

What Makes Programs Work	Challenges	Educational Implications
<ul style="list-style-type: none"> <li>• Funding accessible to Inuit</li> <li>• Some locally developed capacity &amp; availability of resources:</li> <li>• Arctic College</li> <li>• Healthy Community (Culture alive and well)</li> <li>• Intergenerational Dialogue is Happening</li> <li>• Awards : Recognition of Inuit Leadership</li> <li>• Integration of local needs with science, building bridges between the two, but IQ has to be there from the beginning</li> <li>• Local needs drive the work, are understood and addressed</li> <li>• Partnerships &amp; Collaborations: Respectful, shared power, Inuit in charge</li> <li>• Need access to certain tools/infrastructure</li> <li>• Time: Deep respectful relationships, formed slowly over time – time is key</li> </ul>	<ul style="list-style-type: none"> <li>• Funding</li> <li>• Exhaustion, lack of future capacity building, new mentors need to be future oriented</li> <li>• Move from local capacity building to regional</li> <li>• Space/Research Facility</li> <li>• Inuit positioning at scientific meetings “no longer as poster boys”</li> <li>• Infrastructure/Tools</li> <li>• Program Evaluations</li> <li>• Need results quickly: pace of environmental monitoring</li> <li>• Climate change issues change rapidly; need social media tools like Siku to communicate results quickly, to share info about contamination with community, etc.</li> <li>• Need to put report into action (ONG’s capacity sometimes fragile, led by some eager and engaged people but burn-out, sustainability of ONG’s)</li> <li>• Need more opportunities for community members and youth to develop innunguiniq</li> </ul>	<p>Inunnguiniq /The Making of a Human Being</p> <ul style="list-style-type: none"> <li>• Observation Skills</li> <li>• Communication Skills</li> <li>• Relations</li> <li>• Land-based</li> <li>• Intergenerational</li> <li>• Community Involvement</li> <li>• Language, culture, holistic, IQ</li> <li>• Curriculum emerges from projects/could be adapted to other settings/schools</li> <li>• Environmental stewardship/community-led monitoring projects, how to ensure youth can get school credit</li> <li>• How build a cohesive model of education (ensure cohesion among educational opportunities within family, school, programs, and community to arrive at holistic model)</li> </ul>

Annexe 3.3.

## Spiral of Changes in Programs Over Time

The Case of the Ujjiqsuinig Young Hunters Program & Youth Environmental Monitoring Program, Assumed by Aqqiumavvik



Annexe 3.4.

The Case of Arviat: Local Capacity Building through Inuit-Led Programming



## Pond Inlet: From Community – For Community



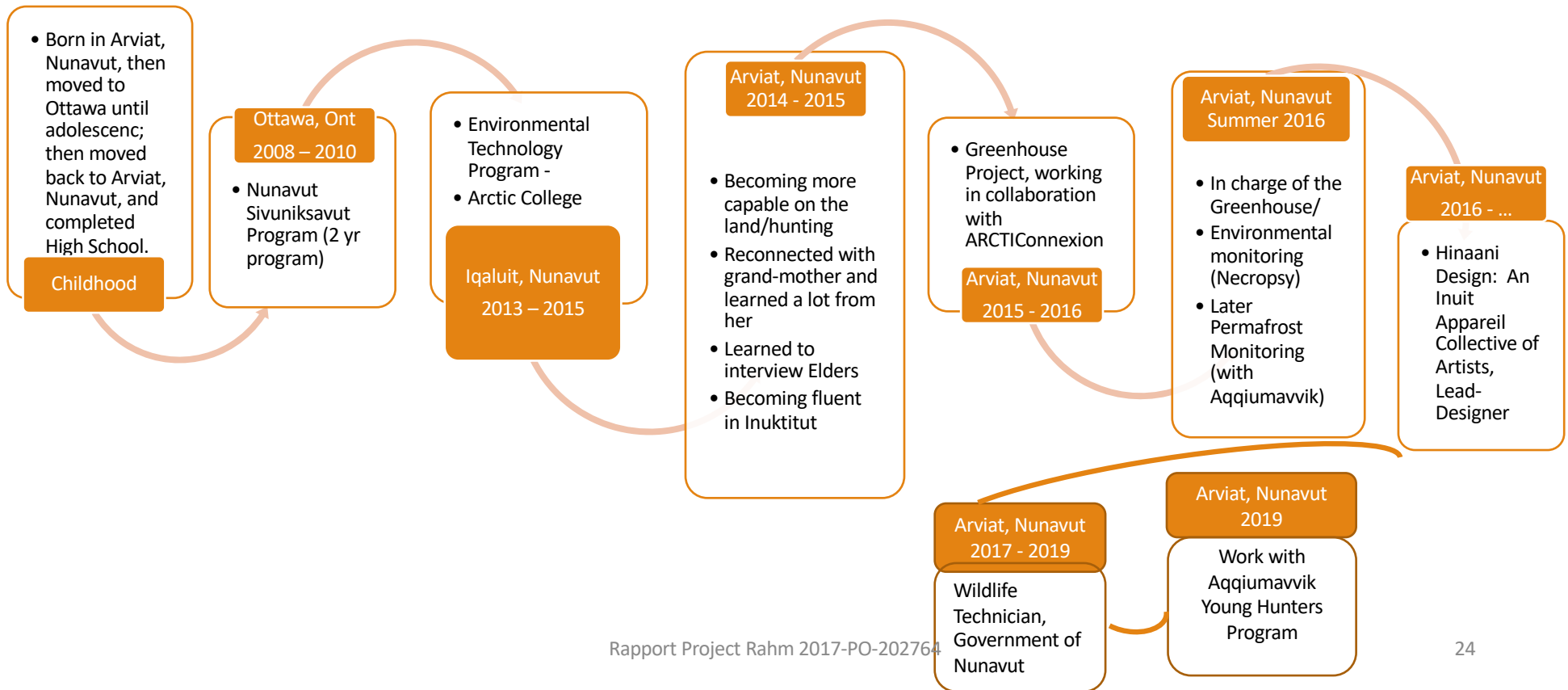
Annexe 3.6.

# Lifelong Learning

## Case 1. Nooks Lindell

“I am finally figuring out what I am good at”

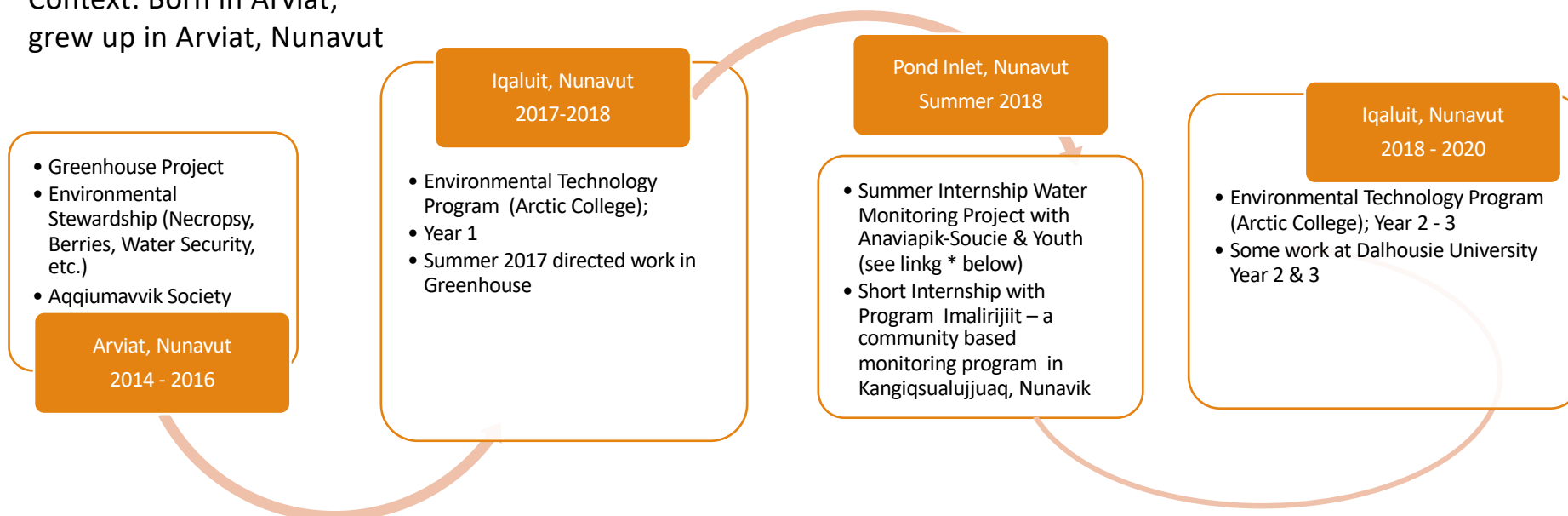
“a whole community raises a child”



Annexe 3.7.

## Lifelong Learning Case 2: Megan Muckpah-Gavin

Context: Born in Arviat;  
grew up in Arviat, Nunavut

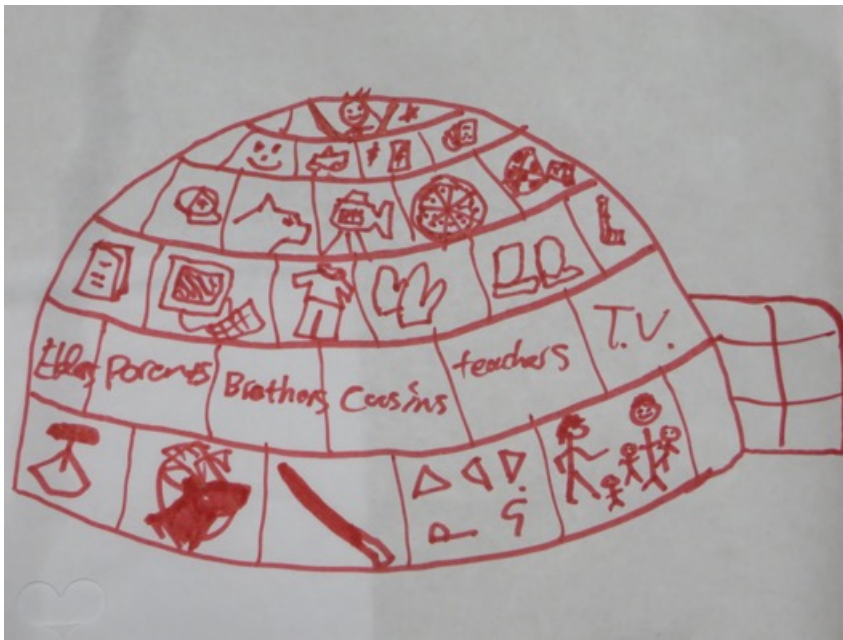


*What are some dreams you have for the future?* I'm not sure, just keep going where I'm going, keep going to school and succeeding with my education. Especially as an Inuk, I want to be a role model for Inuit, with the environmental related stuff, I want to be able to get other youth to do that, be role models. [Interview, 2018]

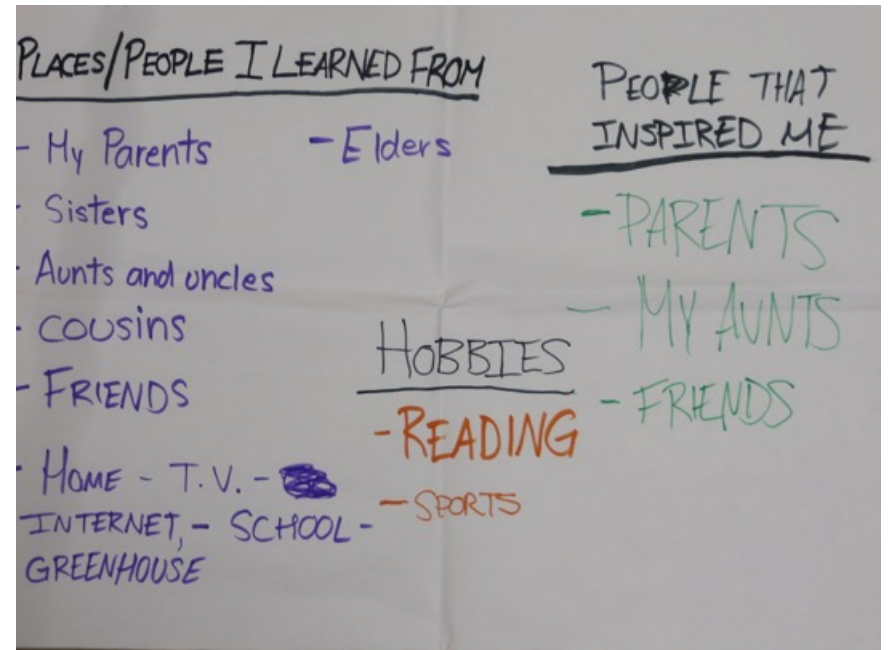
\*See <https://shipsforcanada.ca/our-stories/improving-access-to-clean-drinking-water-in-canadas-north>  
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Annexe 3.8.

# People who inspired me and supported my lifelong learning



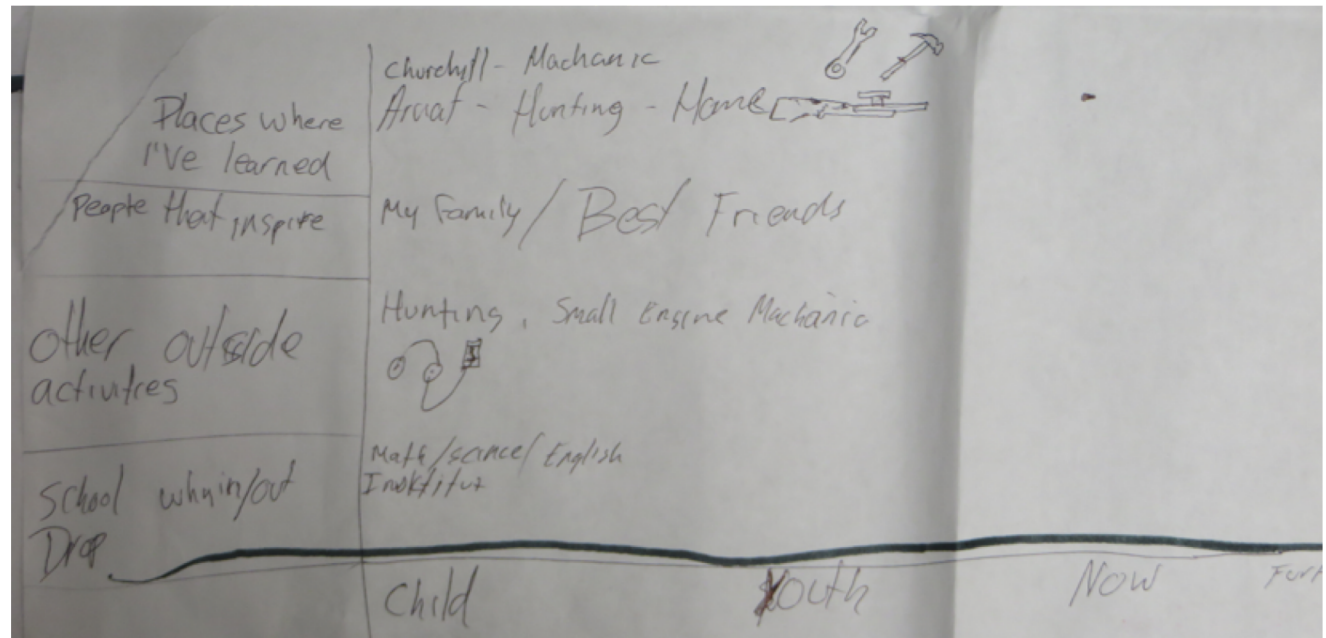
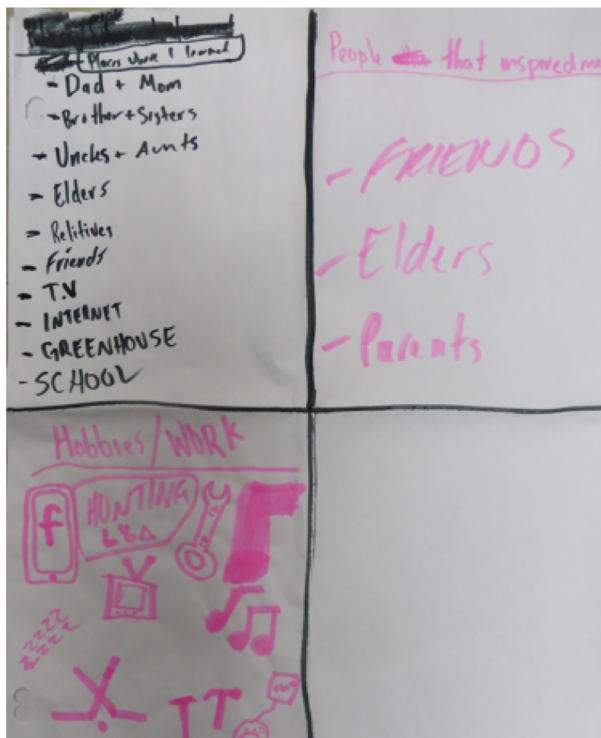
Nooks Lindell



Megan Muckpah-Gavin

Annexe 3.9.

People who inspired me and supported my lifelong learning: Two other youth in Arviat

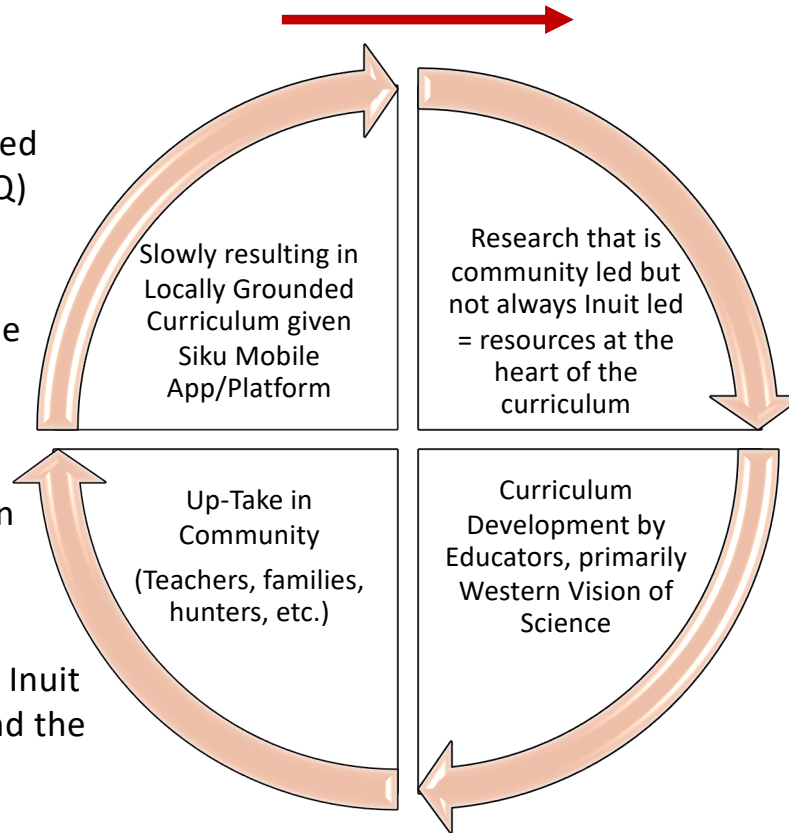




## Curriculum Development Process *Arctic Eider*

Transformation of Curriculum into a Blended Version of Inuit Ways (IQ) and Western Science; Siku (Online Social Network) makes possible locally meaningful and relevant blending and engagement in current Arctic community-driven research.

Up-Take of Curriculum in Inuit Nunangat by Teachers and the Community



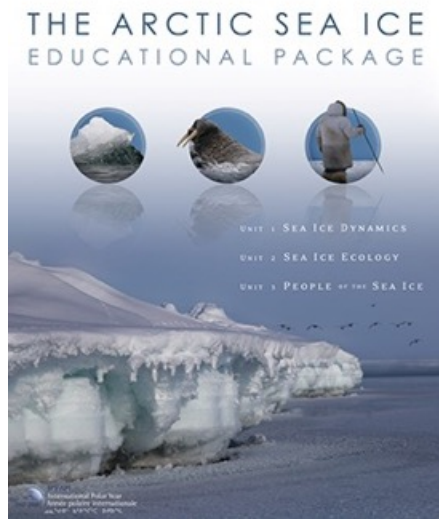
“Inuit Language to sea ice & interactive media, including real-time videos from Inuit hunters on the land, and Indigenous knowledge synergies.”  
Next steps: Partner with Arctic College involve higher Education in refinement of educational package for that level.  
[Report, 2019]

From Community-Led Research to a Place-Based Math & Science Curriculum

28 Lesson Plans

# Place-Based Curriculum

Empowering to learners who find themselves and their world represented in the curriculum being used (Dufour, 2015).



Wildlife & Ecology

### Arctic Food Webs

ACTIVITY TIME: 45-60 minutes

LEARNING OUTCOMES:

- 1. Discuss roles of primary producers and consumers and their place in a food web.
- 2. Describe food webs and energy flow specifically in the arctic sea ice.
- 3. Develop an arctic marine food web.

OVERVIEW

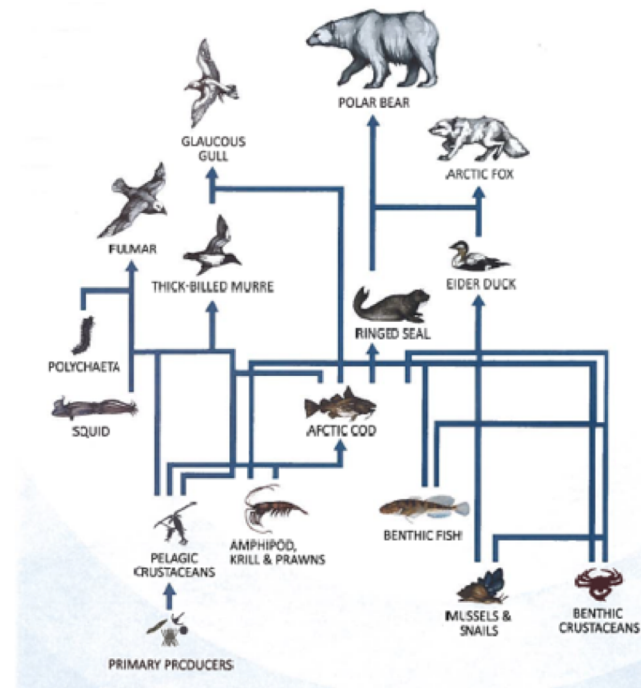
WHY? Food webs help us understand the interconnected nature of ecosystems. They help us understand human's place in ecosystems.

WHAT?

- The organisms that live in a sea ice ecosystem.
- The predators and prey relationships between these species.

HOW?

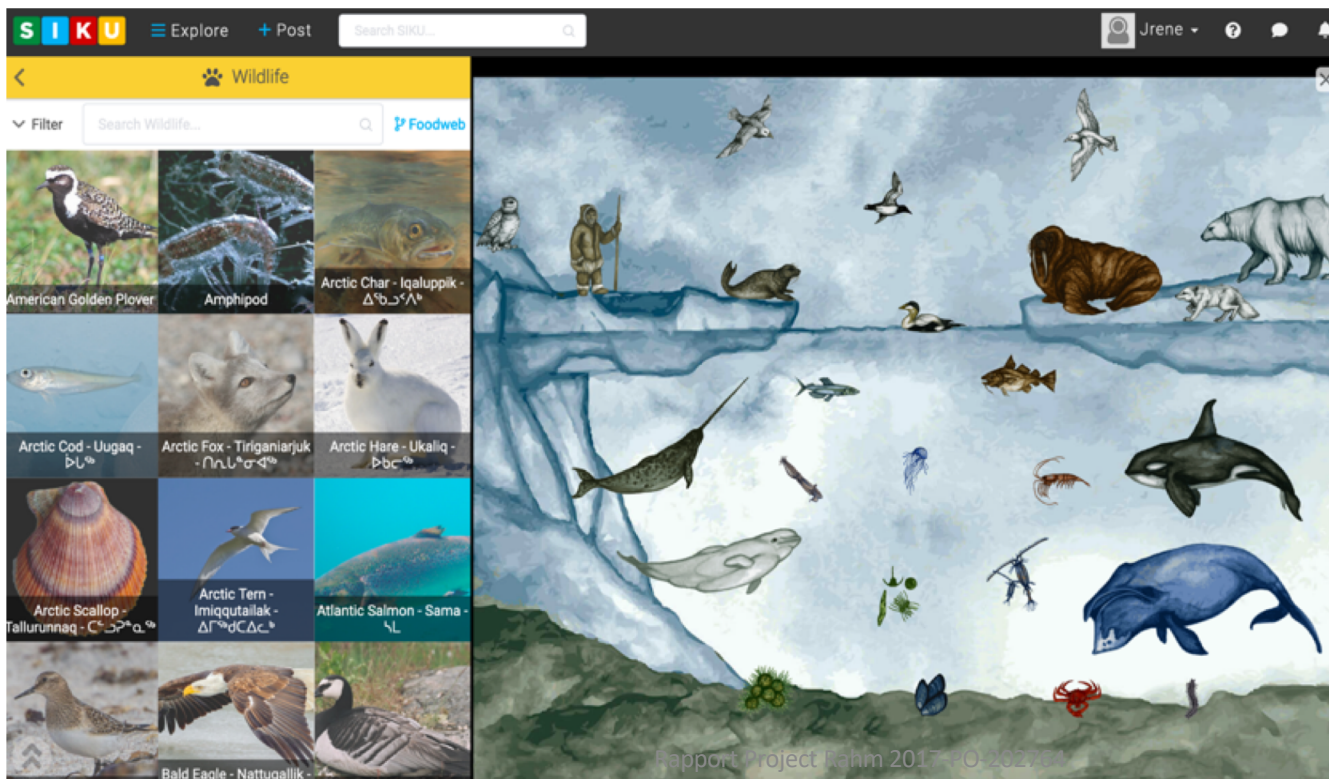
- Watch a video showing numerous sea ice organisms.
- Learn the taxonomic names and Latin knowledge species.
- In groups, choose a species to focus on.
- Create a food web.
- Talk about your findings and make connections.



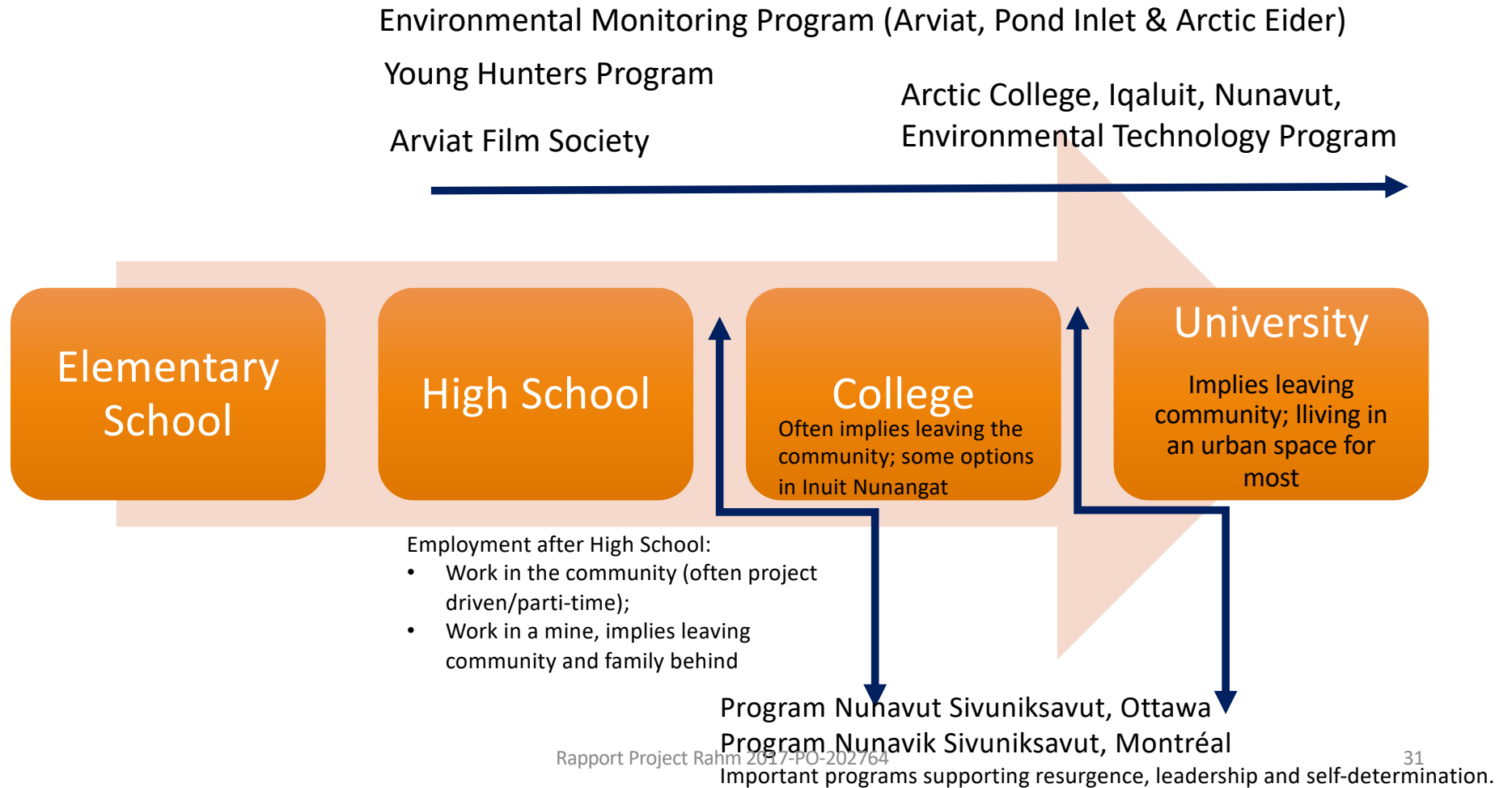
Annexe 3.12.

## Curriculum Unit: The Food Web

As shown below, student can find out more information about animals in the food web through Siku with its online information, sometimes also linked to stories by Inuk hunters.

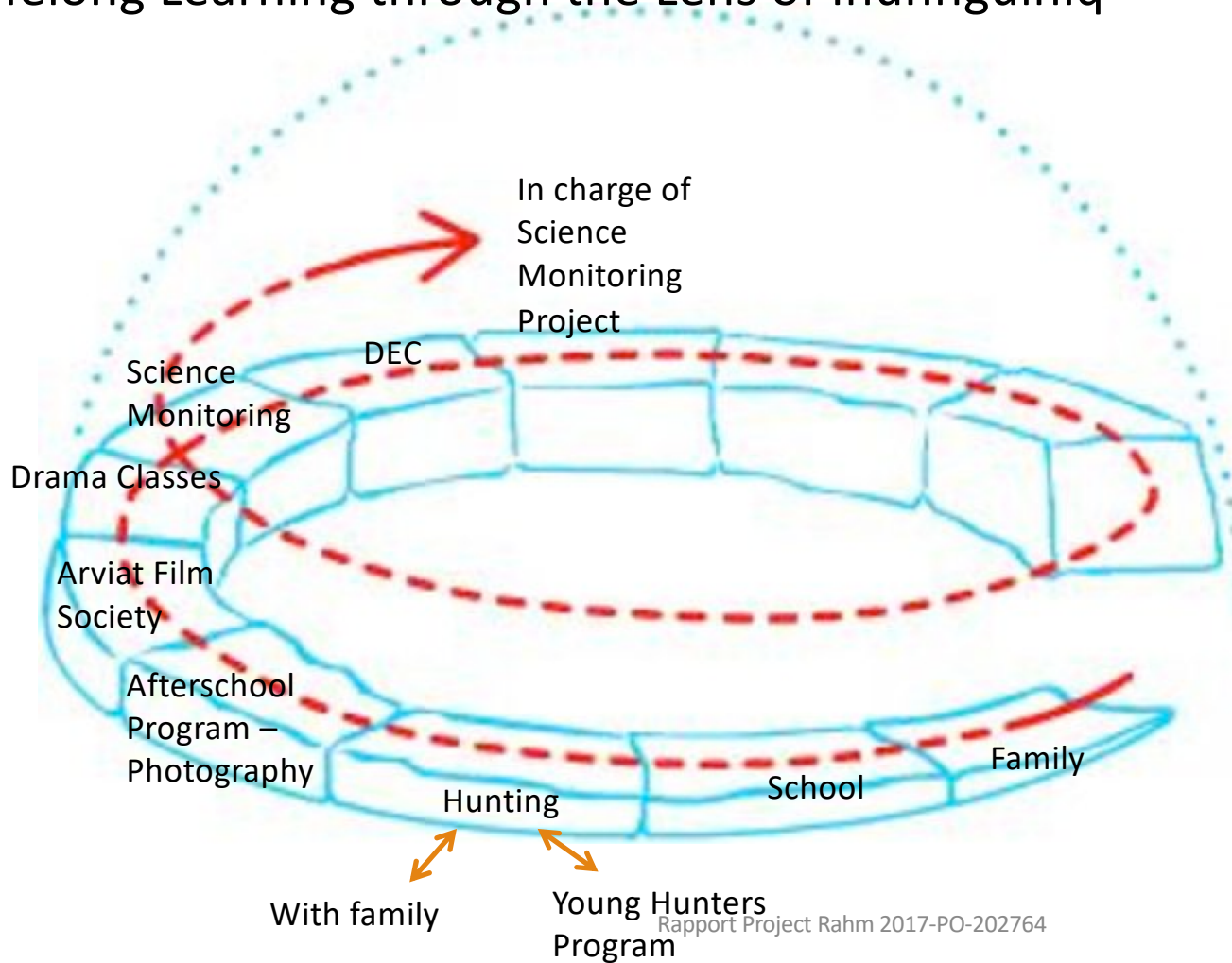


## The Challenge of Fitting Lifelong Learning into a Linear Model



Annexe 3.14.

## Lifelong Learning through the Lens of Inunnguiniq



Inunnguiniq (The making of a human being); Creation of learning opportunities that support life-long learning and lead to empowering pathways for youth, building on their strengths and hence, pathways are unique to each individual