

**Nunavut  
Master of Education**

**Leadership in Learning  
2010-2013**

**Research Symposium  
June 2, 2013  
Nakasuk School Library**

1.

My Grandmother: Amarualik

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Igloolik, NU

Abstract

This paper shares aspects of the life story of my grandmother Rachel Amarualik who lived in Igloolik, Canada from May 9, 1930 until August 24, 2001. She was known as Amarualik and that is the primary name that is used throughout the paper. Amarualik was born on the land called Naujaarjuat, near Repulse Bay and was raised in the traditional, nomadic Inuit way. Amarualik's mother died when she was about four years old and she was raised by her father, Joannasie Uyarak, until he remarried. This paper shares stories told by Rachel Amarualik to her granddaughter, Vera Arnatsiaq. It covers various periods in her life as a young girl on the land, as a teenager who was taken to Arctic Bay to marry a person she had not chosen herself, to life as a young woman, adult and mother living in the community of Igloolik as it grew and developed. The paper contributes to the social history of Igloolik and benefits Rachel Amarualik's family by providing them with a recorded history told in her own words.

Key words: Inuit, traditional, nomadic, social history, Igloolik, Amarualik

1.

Inuit Qaujimaqatunqangit Practices in Entrepreneurship

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Iqaluit, NU

Abstract

The research study investigated local Inuit women in business in Iqaluit, Nunavut to explore their uses of traditional knowledge in their private business practice. Data about what *Inuit Qaujimaqatunqangit* principles were applied in the private sector were collected through semi-structured interviews with four participants. They described some of the challenges and positive experiences they have faced as indigenous business owners. Their work practices include efforts to persevere, promote, and revitalize the Inuit language, traditional knowledge, and culture. These practices educate people about the use of *Inuit Qaujimaqatunqangit* in business. The findings show how Inuit women entrepreneurs of Iqaluit have exercised decolonization to

overturn misconceptions of how Inuit ways are integrated into the private sector. During this journey, they have created a new business culture.

Key Words: Inuit, women, business practices, *Inuit Qaujimaqatuqangit*, decolonization

2.

Inuit Language Proficiency Courses at the Nunavut Arctic College

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Iqaluit, NU

Abstract

This study investigates the opinions of Nunavut Arctic College students on the delivery of Inuit language courses. After the advent of the Inuit Language Protection Act and the Official Languages Act, we explore if the only post-secondary institution in Nunavut has enough Inuktitut courses for students to become confident Inuktitut speakers, readers and writers. The study summarizes questionnaire data from the twenty-four current students in the three programs where one Inuit language course is taught. Through the questionnaires, students express their views of their Inuktitut learning opportunities and experience. Drawing on the voice of participants, this study aspires to bring forth the reality faced by students in programs where one Inuktitut course is taught and highlights the reality they face when they leave the program.

Key Words: Inuktitut, language courses, Nunavut Arctic College.

3.

The Role of Songs in Enhancing Literacy

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Baker Lake, NU

Abstract

Students in Nunavut are required to be bilingual and must be fluent in both English and Inuktitut in order to graduate from high school. They must learn to read and write in both languages. The purpose of this research project is to explore the idea of how music can improve or enhance literacy skills in Inuktitut. Participants in this research consist of nineteen grade three students in the Rachel Arngnamaktiq, Elementary School in Baker Lake, Nunavut. I teach this class Inuktitut for a half-day on a daily basis. In this action research project, I gathered Inuktitut children's songs and CD's to enhance the Inuktitut program with music in the classroom for a period of four weeks in February 2013 and maintained a journal documenting the students' responses. Oral aspects of Inuktitut were the most positively impacted, indicating that oracy, as a foundational building block of literacy, can be strengthened by adding music to the program. Strong oral fluency in Inuktitut can lead to improved reading and writing skills. The conclusion of this small study is that listening, speaking, reading and writing could be enhanced by adding music and singing during language arts instruction as a part of the curriculum. Singing songs, especially those with action can also be fun for elementary school aged children who learn best through play.

Key Words: Inuktitut, literacy, elementary level, music, song, dance, oracy

4.

Reflections of an Emerging Inuit Educational Leader

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Kuujuaq, QC

Abstract

This paper provides auto-ethnographic reflections of an Inuk woman detailing her experiences and observations in various leadership roles as an emerging educational leader. The reflections shared in the paper are grounded in mainstream literature and define and describe several forms of unethical leadership practices that do not reflect the collective identity and spirit associated with Inuit ways. The paper includes an analysis of colonial and neo colonial practices that impact Inuit society and education. It describes a personal leadership struggle and expresses hope for decolonization that will lead to more ethical practices that reflect a commitment to the common good.

Keywords: reflection, leadership, unethical practices, colonization.

5.

Pijunnautitaappaalliqsimaliqtut:

Building Confidence through Cultural and Literacy Skill Development

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Rankin Inlet, NU

Abstract

This paper explores the impact of non-formal, community-based cultural programs with embedded literacy on Inuit participants' confidence. The Miqqut program is analyzed as a case study which took place in Rankin Inlet, Nunavut. All participants and Elder instructors are Inuit women. Success factors and outcomes are captured through analysis of participants' and instructors' testimonials. The paper focuses on the impact of confidence that was nurtured during and following the program. It examines how confidence built within the Miqqut program enabled the participants to make changes in their lives by enrolling in formal educational programs, entering the workforce and establishing positive, healthy relationships within their families and the community. The paper documents the importance and benefits of non-formal cultural programs with embedded literacy that helped participants gain the confidence and skills to engage in one community in Nunavut in ways they found meaningful.

Key Words: Inuit women, cultural program, literacy, confidence.

6.

Seeking Identity

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Arviat, NU

Abstract

Inuit need to know and understand colonization before they can begin decolonizing. They need to name and recognize the impact of colonization in order to start the process of decolonization. This paper addresses my own need to decolonize by describing some of the colonizing forces that have had a negative impact on my life. These forces include experiences in a hospital while undergoing treatment for tuberculosis as well as my forced attendance at a residential school and

the impact of an arranged marriage. It considers my experiences as an Inuit educator in the late sixties and early seventies when the school system focused on an assimilationist agenda. Finally, the paper reflects on my own search for Inuit identity and healing. It describes my work with Elders and how this has enabled me to change, decolonize and understand what has taken place for Inuit over the last 60 years. Many indigenous people all over the world have begun to decolonize and some Inuit in Nunavut are now starting this process, which is prompting a rediscovery and reclaiming of our culture, traditions, and language.

Key words: colonization, decolonization, Inuit, Nunavut, reclaiming, assimilationist

7.

Sophisticated Cultural Languages of the Inuit in Nunavut

Eva Noah ᑦᑭᑦ ᑭᑦᑭᑦ

Baker Lake, NU

Abstract

This reflection on the loss of sophisticated Inuit oral language is written from my personal experiences while becoming a bilingual Inuk and then making a career as a Nunavut educator. I worked as an Inuktitut teacher, teaching Inuktitut language arts from Kindergarten to the college level (Nunavut Teacher Education Program). The orality of Inuit, especially in Inuktitut language arts, remained rich from generation to generation. Traditional stories have been passed by Inuit from grandparents to their grandchildren. The erosion of Inuktitut has been felt from early missionaries to today's modern working world. Within our transitional society, we are experiencing and living with a transitional language. Changes in families, in schools, in technology, and in culture are leading to the loss of our sophisticated Inuit languages. Language in all areas and fields has a purpose and there were many specific purposes for Inuktitut that no longer exist. Our students in Nunavut need to graduate from high school with pride and a stronger Inuit identity. My goal as an educator and language instructor is to add the more traditional ways of using the oral literature of the Inuit languages into the school system so that we may more effectively teach Inuktitut in Nunavut.

Key Words: Inuktitut, Inuit, language, oral language, loss of language, identity.

8.

*Piniaqsarniq* – Practice to Achieve

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Rankin Inlet, NU

Abstract

This paper describes traditional Inuit cultural practices and pedagogy and analyzes historical events that impacted Inuit society on the western coast of the Kivalliq in the central Arctic of Canada. The paper shares childhood memories growing up in one Nunavut community, Chesterfield Inlet (*Igluligaarjuk*), where the author grew up. The paper reflects on various Inuit cultural practices sustained for generations and discusses shifts in values and beliefs that occurred during the early twentieth century as interpreted by the author. This testimonial identifies agents of change who contributed to the colonization of the once nomadic people and concludes with Inuit cultural practices that still exist and are achieved through *piniaqsarniq*.

Through the perseverance of core Inuit values and cultural practices, the paper reveals how they can be applied to educational resources that are supporting the cultural survival of Inuit.

Key words: Inuit, pedagogy, values, practices, *piniaqsarniq*, education.

9.

### Bilingual Competencies in a Grade Five Classroom

Susan Tigullaraq ᐱᕐᕐᕐ ᐱᕐᕐᕐ ᐱᕐᕐᕐ

Iqaluit, NU

Abstract

A bilingual education system is a requirement under the current Education Act (Government of Nunavut, 2008) and is supported by many Nunavummiut. Finding effective ways to teach both Inuktitut and English languages needs to be explored and documented. This small research study was conducted with twelve grade five students in an elementary school in Iqaluit, Nunavut. The research combined three methods: observation of students while they were being taught in Inuktitut and English; the completion, by students, of a questionnaire with multiple-choice questions; and a talking circle (focus group) method of asking questions of the participating students. The research revealed that the English language dominates over Inuktitut in classes and homes. It also shows that students have difficulty understanding English at the time they change from primarily Inuktitut instruction to primarily English instruction. Most students prefer to be taught in both languages, because they do not have comprehensive knowledge of either. The current implementation of bilingual education may not be meeting the diverse language-related needs of students in the study.

Key Words: Inuktitut, English, bilingualism, Nunavut, Inuit, Grade Five.

10.

### Strengthening Young Inuit Male Identity

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Baker Lake, NU

Abstract

This research paper focuses on young Inuit male identity and how it is formed, shaped and sustained among Nunavummiut. The research was conducted in Baker Lake, Nunavut in 2013 by holding kitchen table talks with three different groups. The first group included three male Elders and one man in his fifties. This group provided names of young men they deemed to be successful in the community. The second group included the parents of the three young men who agreed to participate in the research. The last group included the three young men who ranged in age from 17 to 26. The discussions with the three groups identified people, projects and supports that enabled the young men to become successful, healthy contributors in our society. The key factors identified as promoting success were relationships with family, friends and other members of the community and wider society. A second factor related to hands-on activities that can be culturally relevant but reinforce and strengthen identity. The final factor was education, either formal or informal. Only one of the young men identified by the Elders holds a high school diploma. Contrary to western conceptions that often identify successful young people because of their formal education, the amount of money they make or even material possessions,

the Elders saw that encouraging the potential of the young men to contribute to their families and community as being the first and foremost sign of their success.

Key Words: Inuit, young men, parents, Elders, success, identity, relationships, hand-on activities, education.

12.

The Different Names of Mosesie Qappik

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Pangnirtung, NU

Abstract

In the mid-twentieth century, the forced relocation of Inuit from small hunting and fishing camps to larger, more central settlements shattered the longstanding ways of knowing and being that had defined relationships between people and their environment (Qikiqtani Truth Commission, 2010; Nunavut Tungavik Incorporated, 2012). Incorporating family trees, oral history and vivid autobiographical narrative, the author of this paper explores the impact of this relocation in the eastern Qikiqtani on her immediate and extended family. She concludes with the need for healing and the promise that it can happen.

Key Words: Qikiqtani, healing, cultural grief, relocation, Inuit

13.

Keeping our Language and Heritage

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Arviat, NU

Abstract

Inuktitut remains one of the strongest Aboriginal languages in Canada, a status reinforced by legislation and policy of the Government of Nunavut. Nevertheless, its long-term viability is not without challenges. To understand how they have remained strong in Arviat, a small Inuit community on the western coast of Hudson Bay, the author traces the histories of the people, institutions, and initiatives that have promoted and strengthened Inuit language and heritage from the 1920s to the present. As well being valuable as a community history in its own right, the research may serve as an inspiration for similar successes in other Nunavut communities.

Key Words: Arviat, Inuit language, Inuktitut, Inuit heritage, history