

# Connecting Inuit Elders and Youth:

## Learning about caribou, community, and well-being in Gjoa Haven, Nunavut (2011 - 2016)

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Translated by: Simon Okpakok Report Date: November 15, 2016

### How this project started



p. 1

### What we did



p. 2

### What we learned...



...working together  
p. 3  
...about caribou  
p. 5

### What we learned...



...community well-being  
p. 9

### Moving forward



p. 12

### Who was involved

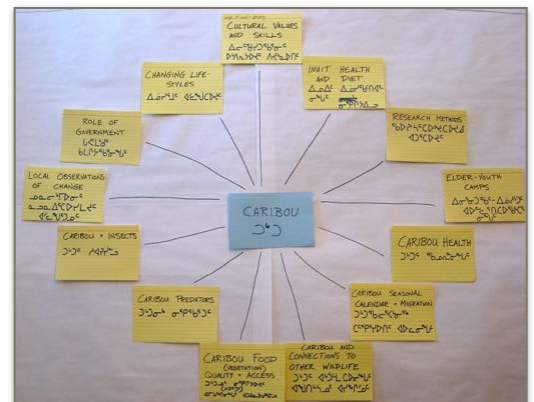


p. 13

## How this project started

In March, 2007, a meeting was held in Iqaluit about sea ice and weather forecasting services in Nunavut. Bob Konana and Gita Ljubicic first met at this meeting. Bob expressed interest in having more research focused in the Kitikmeot Region, and especially in Gjoa Haven. He invited Gita to consider new projects in his home town. Later, she contacted Wally Porter who was the Community Liaison Officer at the time. Together, they applied for funding and facilitated a research planning workshop in Gjoa Haven in February, 2010. Bob, Wally, and Simon Okpakok helped invite participants to this workshop, representing various community groups. The goal of this planning workshop was to talk about past community experiences with research, identify local priorities, and see if there was interest in developing a project together.

Caribou was identified as a priority for the community. The recommendations were to develop a project to learn from Inuit knowledge about caribou health, caribou food (vegetation), Inuit health and diet, cultural values and skills, and changing lifestyles. The top priority was for this learning to happen through Elder-youth land camps. With the help of Wally, Simon, and Julia Ogina at the Kitikmeot Inuit Association (KIA), Gita applied for more funding in order to follow up on these local priorities. The goal of this research project was to learn about the connections between caribou, community, and well-being in Gjoa Haven.





# What we did

We spent the last five years working together to address the local priorities identified in planning workshops. The purpose of this project was to explore the value of Elder-youth land camps as a way of sharing knowledge between generations. We also wanted to learn how these camps can inform more Inuit-specific approaches to research. In working closely with Simon and many community members, we tried to work within Indigenous research principles of respect and two-way sharing, and with a focus on relationships. We also drew upon the teachings of the Qaggiq model developed by Tamalik McGrath in collaboration with Aupilaarjuk (an Inuk Elder from Rankin Inlet), as a more Inuit-centred approach. The four pillars of the Qaggiq model include: land, language, culture and living histories. We emphasized these pillars in all aspects of the project.

Guided by Simon and a local land camp planning committee, we organized land camps for three summers (August 2011, 2012 and 2013). Each year the camps were a little different, but they ranged from 4 - 9 days long, and involved 15 - 30 people. The first year was a shorter smaller pilot camp, held at *Quuqa* on King William Island. The next two years were a bit bigger and lasted longer, and were held at *Tikiranajuk* (two different places) on Adelaide Peninsula. To complement the learning at the camps, we also conducted 39 interviews (2012 - 2013), participatory mapping (as part of interviews), and 5 verification workshops (2013 & 2016). What we learned through this project is summarized in the next sections according to three main topics: 1) working together; 2) Inuit knowledge of caribou on King William Island; and, 3) community well-being.







# What we learned about working together

“Respect other people. They [the Elders] say treat everybody the same whether it's your best friend or an orphan. They say, “it'll help you in the future to become a better person, or to have a better life”. So I believe in what the Elders say. I don't have to worry about something coming back to haunt me, type of thing, or any regrets. Just respect life and respect the animals around you, and the land. Respect the weather, and you'll be okay.” (Joanni Sallerina, 2012)



Throughout all phases of the research project, we were committed to engaging in respectful research collaboration to address community priorities, and this carries forward beyond the end of the project. We recognize the importance of relationships, listening and accountability as being at the heart of research and learning. We made every effort to incorporate these aspects into the research ethics and methods, ways of communicating and sharing of knowledge throughout the life of the project. Simon and Becky both speak Inuktitut, while Gita and Sean do not. So we were all learning how best to work together, especially where translation was involved. This meant making conscious efforts to listen carefully, wait during pauses to be sure an Elder had completed their story, and identify appropriate times to ask questions without interrupting the flow of conversation. It wasn't always smooth, but we learned and improved along the way by listening in interviews, workshops, on the land, and to each other.

The project was driven by partnership and leadership within the community of Gjoa Haven. This was mainly facilitated through the coordination efforts of Simon Okpakok, and his tremendous guidance of the research and land camp planning committee over the years. The camp planning committee evolved into a more formal group by the third year (2013), and they defined all aspects of camp planning including destination, timing, safety, and logistics. Planning meetings were held in advance of all land camps where learning goals were defined by both Elders and youth. At the camps, the learning was carried out in flexible ways depending on the weather, animals, instructor priorities, and youth interests. After a training session on digital recording and documentation practices, youth were encouraged to participate in the research process by filming or taking photos of their camp experiences.

The land camp planning committee, and all who were involved in the research, contributed to project leadership, camp life, learning goals, research ethics, and goals of long-term continuity. This helped to fulfill the Indigenous research principles of respect, two-way sharing, and relationship-building in many different ways. Some challenges arose when accounting for research funding, or meeting University requirements for consent and waiver forms. Spending time on these matters sometimes ran contrary to Inuit practices. The Elders discussed how it is important to understand the risks associated with being on the land and hunting. However, talking about every possible thing that could go wrong is like inviting those things to happen. Thankfully, with an emphasis on communication and good humour, many of these things were taken in stride. Part of relationships and two-way sharing is also to ensure that researchers can contribute information and experience as called upon by the group.



# What we learned about working together

This can sometimes be a challenge of knowing when this may or may not be appropriate, and can raise concerns around not wanting to interfere with or undermine the planning committee leadership. Lastly, the challenge of long-term continuity is ongoing. Initially the local priority was expressed as wanting a semi-annual land camp hosted in Gjoa Haven every year. Over the long-term, this cannot be funded through research projects, and there are challenges in accessing government or KIA funds that would be available every year. Already some individuals have taken on funding and hosting camps of their own, and some happen through the high school or KIA at different times. So, finding creative ways to fund camps annually will be an important ongoing effort.

At the land camps, the four pillars of the Qaggiq Model helped to bring together generations of Inuit, strengthening relationships between Elders and youth, as well as between community members and researchers. Inuit culture, language and living histories are connected strongly to the land (*nuna*), Inuit homelands. Land camps are an opportunity, however a brief one, for the youth to continue this understanding of the importance that the land holds in Inuit ways of knowing. In this way, youth were able to develop a greater appreciation for the stories of the Elders and how they lived on the land growing up. Therefore, storytelling and careful listening were also an important part of learning for all involved in the research process.

"When I was growing up, I've been counselled by my parents on how to live a good life, how to live a healthy life as well, perhaps one thing that can be used is storytelling to young people. Because storytelling have information that can be used to provide a knowledge to a young person how to live a good life, a life that's lived in harmony with other people, and how to share what the person had and how to respect people who are less fortunate than they are. Perhaps they may not be able to take it into consideration at the time, but it would be something that would give them something to remember in the long run, or in the future."  
(Mary Kamookak, 2012)



Being on the land also provided an important opportunity for researchers to gain more context around the knowledge shared during interviews, and to help better understand Inuit perspectives and cultural practices when immersed in land-based life. Learning about caribou in this context highlighted the importance of caribou in the diet and well-being of people from Gjoa Haven and the surrounding area. Learning on the land supports grounded perspectives and practical experiences. But ultimately, the renewal is enhanced by learning through connections with others, and to the oral histories that share past experiences and traditional teachings. The importance of storytelling was also emphasized.





# What we learned from Inuit knowledge about caribou on King William Island

At the land camps, youth learned through observation and experience about hunting, carrying, skinning, butchering, cooking, drying, caching and eating caribou, as well as preparing and sewing caribou skins. Learning through camp life also extended to storytelling, harvesting other animals, birds or fish, traditional games and tools, and communicating in Inuktitut. Working in small groups with Elders guiding them, youth got to try different skills. For some, it was a first experience; for others, they were trying to refine techniques they had learned before. The emphasis was to learn by watching and doing, speaking Inuktitut, and on traditional practices (e.g. packing and carrying caribou when on foot, making fire with flint and heather, drying skins on the land, cooking on stones, etc.).

During interviews and mapping sessions, we learned more details about names for caribou in the region, long-term cycles of caribou on King William Island (KWI), and seasonal migration patterns. It was most often described that “caribou are caribou”, *tuktu* in Inuktitut, and that they are not generally distinguished into herds like biologists do.

“King William Island does not have its own caribou - they are caribou that are coming from the mainland during spring. There were also, at one time, Peary caribou [translated into English from ‘island caribou’] crossing over here. But it is now mainland caribou. The ones that are here now as people know are crossing over from the mainland to here. The caribou do not stop moving - they are coming from the Kugluktuk area [to the West] and from Baker Lake [to the South]. They come from all directions. The caribou that are coming to the island are a mix of different caribou herds.”

(David Siksik, 2016)



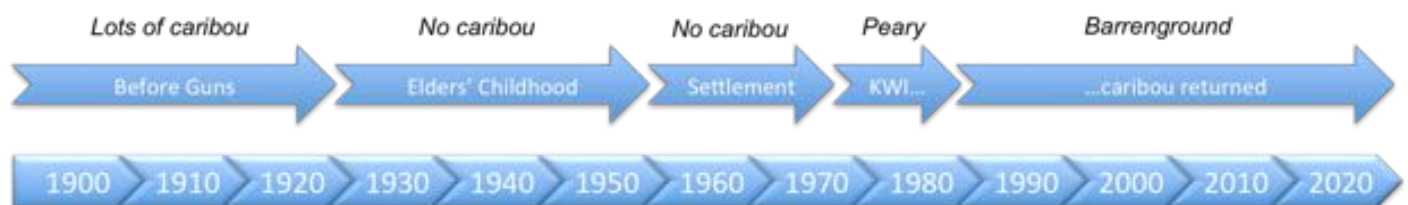


# What we learned from Inuit knowledge about caribou on King William Island

Locally, the main way caribou are differentiated is based on where they are from or what they look like:

- *iluiliup tuktuut* are “inland caribou” or “belonging to the mainland”, and are considered to be the “big”, “real”, “regular” caribou (most closely related to scientists’ descriptions of barren-ground caribou)
- *kingailaup tuktuut* are “island caribou” or “belonging to kingailaq” (a specific reference Prince of Wales Island, meaning “the place with no mountains”), and are described as the “small”, “white” caribou with thicker fur and shorter legs (most closely related to scientists’ descriptions of Peary caribou) — not to be confused with a *pukiq* (rare albino caribou)
- *qungniit* are “reindeer” and sometimes referred to as “Alaskan” caribou, they have been seen to mix into herds of *iluiliup tuktuut*, having escaped from reindeer herding operations around Tuktoyaktuk — they are clearly marked by ear clips or branding, as well as their longer hair, spotted fur, long body, and shorter front legs than back legs help to identify them
- there was also mention of a “hybrid caribou” by some active hunters, that may be a more recent cross-breed of *iluiliup* and *kingailaq* caribou, but this would require further discussion to clarify because Elders questioned this in verification workshops
- *tuktuut* are also more specifically described by adding traditional Inuktitut place names to reference important habitat or hunting places, or directions that caribou are moving from/to

The Elders told us that they learned from their Elders that there were lots of caribou on King William Island before guns were introduced (early 1900s - 1930s). The Elders also told us that during their childhood (1930s - 1960s), and during the time when people were moving to Gjoa Haven (late 1950s - early 1970s), there were no caribou on the island. After that, *kingailaup tuktuut* started coming back (around the early 1970s), followed by *iluiliup tuktuut* (late 1980s - early 1990s).



“Perhaps even before I was born, there were a lot of caribou on that [King William] Island...When I was a child, there were not caribou spotted in that area [indicating on map]...I moved to Gjoa Haven back in 1970, and it's been years before we actually see a caribou on King William Island. Just recently, not too long ago, is when the caribou start moving onto the Island...and there's been caribou sightings since.” (Jacob Atkichok, 2012)





# What we learned from Inuit knowledge about caribou on King William Island

Elders and hunters described the seasonal cycles of caribou migrating from the mainland northwards to King William Island in the spring, towards their coastal calving grounds in Queen Maud Gulf. They use the ice to cross from Adelaide Peninsula to the island in May/June, but some also swim. In summer they can be anywhere on the island. They move back south in late August or early September, swimming across Simpson Strait or walking on the ice after freeze-up, to spend the winter inland. Some caribou stay on the island all year round, and hunters described feeling lucky that there are caribou close by all year (it's harder for hunters in Taloyoak or Kugaaruk).

"I grew up in the era where caribou clothing is important to a family, and every part of the meat is eaten. If it's a caribou bull, the skin is used for bedding. So that's how they are used. It's just very important to a family."  
(Ruby Eleehetook, 2013)

Given the lack of caribou research on KWI, and the significance of local observations and long-term experience in decision-making, Inuit knowledge of caribou can make important contributions to co-management efforts. This starts with gaining context on naming and distinguishing caribou according to local Inuktitut dialects, important places, and traditional use areas. All of these need to be recognized as being closely related to the homelands of different -miut groups. The -miut suffix is added to a word to indicate "the people of (an area)" and Elders continue to identify closely with their -miut groups. So today, it is common for Elders and hunters to talk about their experiences of caribou hunting in relation to these traditional homelands, in terms of present as well as past land uses.





# What we learned from Inuit knowledge about caribou on King William Island







# What we learned about community well-being

Individual and collective experiences in land camps support the renewal of cultural practices through relational learning and connections to the land. This was expressed through broader ethics of care (*najurliniq*) for people and place, and Inuit principles around living a good life and being a good person (*pittiarniq*). Youth gain understanding of their language, culture, land and living histories. They also have a chance to practice the skills related to being on the land, hunting and preparing caribou. All of this is learned through relationships, and getting to know the Elders better. All of this can be linked to the well-being of the youth. The skills they learn on the land teach them to be patient, to listen, to be observant. They are away from the distractions of the community and are learning about themselves as much as the skills that are being taught. Everything that is learned at the land camp can be brought back to the community, and contributes to healing and well-being when not on the land. Youth are building coping skills and also learning how to work together with others. This supports the development of confidence and self-sufficiency as they start to recognize and take pride in their *inuuniq*.

“...[W]hen you're out there helping the Elders, it gives you a good feeling that you're doing something for them after all they've done, they've done so much to teach you, when you were younger. It's basically giving back to them what they gave to us.” (Robert Hunter, 2012)



As individual well-being and livelihoods are strengthened, so too is the broader well-being of the community. Such holistic notions of well-being can make important contributions to enabling more Inuit-centred health and governance policies.

Inuit customs (*piqquhiit*) and teachings to be followed (*aturiaqattut* or *maligait*) are important guidelines in the treatment of people, animals and the land. However, in recent times *maligait* has increasingly been used in translations to refer to Canadian law as opposed to Inuit social norms or rules. Today, even though Canadian law (the government, courts, and RCMP) has a large presence in the community, *piqquhiit* continue to be shared by Elders and others. These customs are considered important to passing on traditional values and practices, and in some cases are seen as preferable to Canadian law. In interviews and during land camps, there were a number of examples of *piqquhiit*, such as: sharing with others, helping others in need, not hunting more animals than necessary, and not wasting any meat or parts of the animals.





# What we learned about community well-being

“Respect is one of the biggest things that Inuit have regarding their environment, animals and fellow man. Because if a person needs to live a healthy life, respecting the environment, the animals and fellow people is one.” (Simon Okpakok, 2012)

These rules are seen as important for maintaining harmony and balance. Furthermore, there can be consequences for one’s self, family, or the community if they are not followed. Inuit norms and rules continue to command authority and respect not out of blind adherence to tradition, but because they reflect Inuit experiences in and knowledge of the Arctic, and continue to provide pathways to *pittiarniq*. The use of *piquhiit* is a form of Inuit self-determination, both in everyday life and through its use by community members in regard to wildlife co-management and dispute resolution.

“We’ve always been told by our parents to have respect, respect others, as well as if they don’t have any food, give them the food that they need, as well as...although if they do anything wrong to us, never pay back what they have done to us. So we have been told a lot of other things regarding how we should live. For those of us who are older people, we keep these stories and sayings within our own self.

Nowadays young people, life have changed. They’re living in a nice big warm house nowadays. So although we try to teach the value of our, the value that we have been taught by our parents, they don’t respect that anymore, because their life is not the way that we had lived, because they are now living in a warm house.” (Mary Aqilriaq, 2012)

The Elders explained the importance of being on the land - outside the community - in support of their mental, physical, and emotional health. The Elders strongly emphasized that the land provided safety and food, and fostered culture and a sense of identity. Although many spoke of hard times while living on the land, the landscape was also often described as important to well-being as it encouraged a sense of lightness and happiness, or “having a good being” (*inuuhigarut*).

“...[I]t’s a lot better when we’re out camping....When we go out camping or go out hunting, it makes you feel so much lighter...I like being out in the mainland or out camping and...doing caribou skin or sealskin because it feels more free to be out there and I have more fun doing my work out there.”  
(Susie Konana, 2012)

The Elders wanted to support youth in building these connections as well. Both Elders and youth recognize that the feeling of being on the land is important for continuing Inuit culture and understanding of the world. Time on the land was described important for community members of all ages. We suggest that this could be considered like a “therapeutic landscape”, where activities connecting people, animals and the land lead to good emotions and support overall well-being.





# What we learned about community well-being

Some activities that were most emphasized as supporting individual and collective well-being included:

- eating country food makes people feel warm
- by seeing animals and by being in special places, people feel good
- by moving around in order to hunt, exercise leads to good feelings and health
- by getting an emotional break from tensions in the Hamlet, individuals feel lighter and freer
- by preparing seal skins and other activities related to hunting, people feel lighter, refreshed, relaxed, and freer
- young people having an opportunity to learn on the land, they feel more independent, proud of their heritage and better about themselves
- working with others makes young people see that they are important to the group — they get positive validation from the group
- by working and learning together, a sense of connection, belongingness and harmony with others comes to light
- working with Elders helps young people develop a deeper sense of appreciation toward Elders
- going back to places where people grew up leads to good memories and pride in Inuit identity

Based on these points, we also learned how well-being can be undermined when people are unable to get onto the land due to financial or time constraints. Therefore, we want to encourage government departments, land claim organizations, or other programs to dedicate funding to support regular Elder-youth land camps over the long term. This reflects one of the original priorities expressed in the early planning workshops for this project.

“[Being on the land], that's the teaching tool of the Inuit people. Once I went to a conference in Yellowknife. There were Cree and Inuit people meeting together. And one of the Cree people stated that being inside the classroom is like looking at the cover of a book. In order to learn what's inside that book, you need to be out on the land, to know exactly what the book is all about. That's what being out on the land is, not just looking at the book cover, because you learn what's inside the book when you go out on the land. Nowadays everything is just taught by a book cover, not what's inside.

I've seen and believe that through experience, that's where the most effective learning takes place.

Being out on the land is teaching what's inside the book.” (Simon Okpakok, 2012)





# Moving Forward

**Copies of all interview audio, transcripts, photos, videos, project reports, maps, land camp planning documentation, and posters will be provided and stored locally in Gjoa Haven, so that community members can access these materials and use them for their own purposes.**

- We are still discussing with the Nattilik Heritage Centre and Qiqirtaq High School about the best location for long-term storage and access of these materials. Please contact the Heritage Centre Manager or School Principal for more details.
- Individuals interviewed for this project have each received a copy of their full interview audio recording, as well as trip reports to provide updates over the life of the project.
- Individuals who were part of land camps have received trip reports and photos summarizing the camp learning experiences.

**We are developing publications and presentations to share results of this project with other researchers and the general public.**

- In this process, we also connect what we learned in Gjoa Haven with results or theories from other research projects, to link to or build on work done by others.
- We continue to work closely with Simon on all publications, to make sure that we are appropriately representing insights from Gjoa Haven that are summarized in this report.
- We welcome feedback from other Gjoa Haven contributors. Please contact Simon or Gita if you have comments to share or would like to get involved in publishing efforts.

**Things we are still working on...**

- **Becky** aims to complete her Master's thesis in winter 2017, which relates her experiences at the land camps with the Qaggiq model for Inuktitut knowledge renewal.
  - She is now working full time with the Qikiqtani Inuit Association and is living in Iqaluit, so will not likely be involved in future work related to this project.
- **Sean** plans to visit Gjoa Haven in spring 2017 to continue with verifications related to publishing project results.
  - He continues to visit the Kitikmeot region through his ongoing work with the community of Kugaaruk, and would like to explore opportunities to continue working in Gjoa Haven as well.
- **Gita** continues to coordinate with **Simon** on a number of follow-up items that have come out of this project, including:
  - transcript verifications
  - creating learning videos from the land camps, and project overview videos or audio compilations (we will need to seek more funding to complete this)
  - identifying a graduate student who can help follow up on some of the mapping analysis, and relating mapping results to caribou habitat assessment
  - linking results of this project to other projects that have taken place in Gjoa Haven in the past, or recently, to create more integrated outputs for the community
  - linking results of this project to co-management practices in Nunavut, specifically considering how to contribute to the implementation of the caribou management strategy
  - linking results of this project with ongoing efforts by the Kitikmeot Inuit Association and the Kitikmeot Heritage Society to support land camps and research seeking to learn from Inuit knowledge.





# Who was involved

## RESEARCH TEAM

**Gita Ljubicic** (Project Leader, Professor, Carleton University) – Led the development of funding proposals, planning workshops, project administration and logistics, development of ethics protocols and interview guides, coordinated results verification efforts, coordinated project reporting, supervised the research team, all guided by Simon, the Land Camp Planning Committee, and various members of KIA.

**Simon Okpakok** (Research Coordinator, Gjoa Haven) – Provided advice on locally appropriate research approaches, acted as community liaison, provided local research assistance, led planning and coordination of land camps (2012 & 2013), interpreted at workshops and interviews, translated project reports, worked with Erik Val on some results verifications, and helped Danny Aaluk to create the caribou seasonal cycle illustration.

**Julia Ogina** (Programs Coordinator, Kitikmeot Inuit Association) – Helped to apply for project funding, was a formal project collaborator, and acted as an advisor on the project.

**Rebecca Mearns** (Masters Student, Carleton University) – Led the planning and facilitation of the pilot land camp (2011), conducted interviews, helped facilitate the 2012 land camp, helped facilitate planning and verification workshops, contributed to project reporting.

**Sean Robertson** (Professor, University of Alberta) – Started as a Postdoctoral researcher on this project in 2012 and soon after got hired at the University of Alberta, conducted interviews, helped facilitate the land camps (2012 & 2013), helped facilitate planning and verification workshops, contributed to project reporting

**Leonie Aaluk** (Interpreter, Gjoa Haven) – Interpreted at interviews.

**Stephanie Pyne** (Doctoral Student, Carleton University) – Research assistant who transcribed all the interviews, helped facilitate the 2013 land camp, helped facilitate planning and verification workshops, contributed to project reporting

**Glenda Smith** (Research Assistant, Carleton University) – Provided technical support for digitizing maps and developing output maps.

**Julie Robertson** (Masters Student, Ryerson University) – Helped to compile mapping information and explore different ways of representing Inuit knowledge of caribou using maps.

**David Atkinson** (Professor, Ryerson University) – Supervised Julie's Masters research, contributed guidance on geomatics and remote sensing to improve interpretation and representation of mapping results and links to caribou habitat assessment.

**Erik Val** (Independent Consultant, Whitehorse) – Worked with Simon Okpakok in September 2016, helping with some results verification related to mapping important places and -miut groups, caribou seasonal cycles, transcripts, and recording additional photo and video footage.

**Danny Aaluk** (Artist, Gjoa Haven) – Created the caribou seasonal cycle illustration with Simon Okpakok in September 2016.



# Who was involved

## LAND CAMP PLANNING COMMITTEE

In all three years we had guidance on land camp planning from local Elders who had agreed to act as instructors for the different camps. Initially this was more informal, and led by Bob Konana. By the third year in 2013 this became a more formal committee based on local interest and included the following members:

David Siksik (leader)  
 Simon Okpakok (coordinator)  
 George Kamookak  
 Martha Pooyataq  
 Joseph Akoak  
 Susie Konana  
 Miriam Aglukkaq  
 Gerald Kogvik  
 Donald Kogvik  
 Martha Kogvik  
 Lorraine Pukiqnak  
 Uriash Pukiqnak

## RESULTS VERIFICATION WORKSHOP

### 2016

Simon Okpakok  
 Lorraine Pukiqnak  
 Mary Aqilriq  
 David Siksik  
 Salomie Qitsualik  
 Donald Kogvik  
 Susie Konana

## LAND CAMP INSTRUCTORS (9)

Bob Konana (Leader 2011, 2012)  
 David Siksik (2011, 2012, and Leader 2013)  
 Geroqe Kamookak (2011, 2013)  
 Donald Kogvik (2011, 2012, 2013)  
 Martha Kogvik (2011, 2012, 2013)  
 Susie Konana (2012, 2013)  
 Miriam Aglukkaq (2013)  
 Joseph Akoak (2012, 2013)

## LAND CAMP SUPPORT STAFF (16)

Jasper Kameemalik (2011)  
 Eva Qirniq (2011)  
 Jerry Arqviq (2011)  
 Luke Takkiruq (2011)  
 Philip Kamigpakittuq (2011)  
 Adam Malcolm (School Teacher, 2011, 2012)  
 Lorraine Pukiqnak (School Teacher/Instructor, 2011, 2012)  
 Rebecca Mearns (Researcher, 2011, 2012)  
 Sean Robertson (Researcher, 2012, 2013)  
 Stephanie Pyne (Researcher, 2013)  
 Kyle Aglukkaq (2012)  
 Martha Pooyatak (2012, 2013)  
 Terry Eleehetook (2013)  
 Gerald Kogvik (2013)  
 Martha Kununak (2013)  
 Salomie Qitsualik (2013)





# Who was involved

## LAND CAMP PARTICIPANTS (31)

Martha Porter (2011, 2012)  
 Julie Mariq (2011, 2013)  
 Adam Palongayak (2011)  
 Huma Aglukkaq (2011)  
 Andrew Oogak (2011)  
 Robert Hunter (2011, 2012)  
 Louie Utaq (2011)  
 Esther Ann Magaknak (2011)  
 Amanda Pauloosie (2011, 2012)  
 Vanessa Aglukkaq (2012)  
 Paul Aaluk (Junior) (2012)  
 Amy Aglukkaq (2012)  
 Abby (Anavilok) Pukiqnak (2012)  
 Armand Apiana (2012)  
 Lonna Ikkutisluk (2012)  
 Gerald Kogvik (2012)  
 Dawn Konana (2012)  
 Barbara Okpik (2012)  
 Shannon Okpik (2012)  
 Devon Pauloosie (2012)  
 David Porter (Junior) (2012)  
 Tommy Porter (Junior) (2012)  
 Jacob Uyarrai (2012)  
 David Anaija (Junior) (2013)  
 Chelsea Anaittuq (2013)  
 Christopher Carlson (2013)  
 Neil Kununak (2013)  
 Joseph Okpakok (2013)  
 George Sallerina (2013)  
 Jenna Sikkuark (2013)  
 Kyle Tootiak (2013)  
 ...one youth who wished to remain anonymous, and a number of other family members who joined at different times.

*If we have missed anyone or misspelled someone's name, please contact us so we can correct it.*

## INTERVIEWS

### 2012

Simon Okpakok  
 Mary Aqilriaq  
 Donald Kogvik  
 George Kamookak  
 Rosie Kigeak  
 Jacob Atkichok  
 Mary Kamookak  
 Willie Aglukkaq  
 Jonathan Hiqiniq  
 Lucy Nimiqtatuq  
 Jacob Keanik  
 Teddy Carter  
 Bob Konana  
 Uriash Pukiqnak  
 Tommy Tavalok  
 Kyle Aglukkaq  
 Abby (Anavilok) Pukiqnak  
 Jerry Arqviq  
 Walter Porter  
 Joseph Akoak  
 Susie Konana  
 Joanni Sallerina  
 Miriam Aglukkaq  
 David Siksik  
 Noah Siutinnuaq  
 Leonie Aaluk  
 Robert Hunter  
 Paul Aaluk  
 Paul Eleehetook  
 Leo Hummiktut  
 Mark Kunana

### 2013

Saul Aqslaluk  
 Ruby Eleehetook  
 Ben Putuguq  
 Salomie Qitsualik  
 Peter Akkikungnaq  
 Martha Atkichok  
 Alice Aglukkaq  
 Paul Kamamalik

## MAPPING VERIFICATION WORKSHOPS

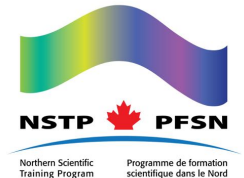
### 2013

George Kamookak, Joseph Akoak, David Siksik, Willie Aglukkaq, Paul Eleehetook, Jonathan Hiqiniq, Jacob Keanik, Paul Aaluk, Tommy Tavalok, Jerry Arqviq

# Thanks

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Becky wrote recently: "My time in Gjoa Haven will stay with me in my memory, I am so thankful to everyone that had welcomed me so openly, fed me, shared tea and coffee, and shared their stories with me. I have learned so much from everyone, Qujanaqqusi." We all echo these sentiments!



We dedicate all project results in memory of Bob Konana, who brought us all together.



*If you have any comments or questions about this report, or the project overall, please contact Simon or Gita so that we can follow up with you directly.*

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This report (along with all other trip reports and project outputs) is also available online at: [www.straightupnorth.ca](http://www.straightupnorth.ca).