



WHO ARE THE INUIT?

A conversation with **Qauyisaq “Kowesa” Etitiq**



Elementary Teachers' Federation of Ontario



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ETFO LAND ACKNOWLEDGEMENT

In the spirit of Truth and Reconciliation, the Elementary Teachers' Federation of Ontario acknowledges that we are gathered today on the customary and traditional lands of the Indigenous Peoples of this territory.

ETFO AND THE TRUTH AND RECONCILIATION COMMISSION CALLS TO ACTION

It is integral for educators to move forward into reconciliation with the Indigenous Peoples of Canada. In 2015, ETFO endorsed the Truth and Reconciliation Commission's (TRC) Calls to Action. It is our hope to educate and inform ETFO members on the diversity of Indigenous Peoples in Canada and the complex historical and current relationship between Canada and Indigenous Nations.

ACKNOWLEDGEMENTS

To support ETFO members in integrating First Nations, Métis and Inuit (FNMI) perspectives, worldviews and content into their learning and instructional practices, ETFO works with ETFO members, allies and Indigenous Peoples and/or organizations to develop authentic and relevant resources and professional learning opportunities. The writers and/or advisors may have included the name(s) of someone who is no longer here and it is with the utmost respect that they are being acknowledged here.

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Note: This resource is embedded with hyperlinks and provides a brief introduction for educators to consider when learning about Indigenous Peoples worldviews. Be sure to check out other Indigenous education resources at etfofnmi.ca.

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ARTIST STATEMENT

Christopher Tickiq Ochalski is an Inuit, multidisciplinary artist, and uses a range of traditional mediums from watercolour, ink and oils, to digital media including animation on top of digitally rendered paintings and drawings.

Who are the Inuit? We are, above all, a strong network of family, sharing each other's souls beyond blood, passed on by a tradition of naming. The Inuit spirit, ever present and forever tenacious, is exemplified in the cover I had designed by an ethereal inukshuk being passed on to a new family; passing on the Inuit identity for as long as there have been the Northern Lights.

Along with the interview, I had ten images to illustrate the Inuit culture, life and identity: the brick and cinder block inukshuk and the northern lights inukshuk represent the strength of the Inuk spirit in the face of historic events, and our ability to adapt to the modern, urban landscape. These qualities I have learned from my lineage hailing from Nunavut, which is why I personally chose our provincial flag despite Inuit having come from Northern Quebec and the Northwest Territories

Despite relatively limited resources, Inuit have displayed exceptional levels of ingenuity. From the spiraling snow and ice bricks that allow a dome of snow to organically build itself with every block to form the iconic igloo, to the invention of the kayak, eye protective goggles that block out blinding sunlight from the snow, to even charting the constellations.

Traditional Inuit diet consists primarily of caribou, muskox, eggs, seafood and berries.

A few of the things that encapsulate Inuit culture include hunting and travel, dance and drums, sculptures and sewing as well as sports and games such knuckle hop, one foot and [two-foot-high](#) kicks among others.

Inuit, particularly in the more rural parts of Nunavut and the territories, typically live in above-ground houses and frequently have a campsite for hunting. The tent and the house were modelled after my grandma's hunter's tent and the kind of housing found in Baker Lake.

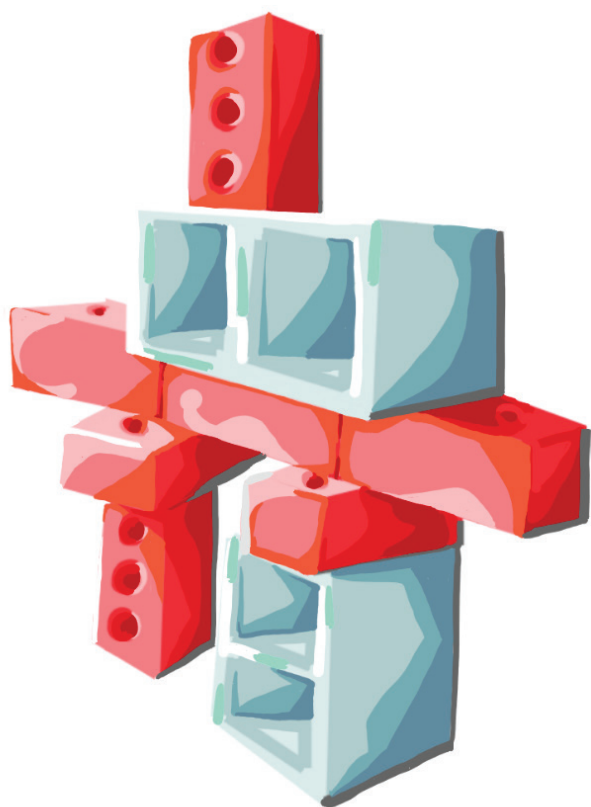
Inuit have historically passed knowledge down orally. Everything we have known about, discovered, and created is passed down from elder to child. My love for art and my own tenacity in the face of adversity have all come from paying respect to my namesake. Martha Tickiq was an astounding sculptor, and in two generations was able to provide her kin with good housing, good food and university education. The world has been passed down to us, as exemplified by my illustration of her carvings.

Christopher Tickiq Ochalski

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PREAMBLE

First Nations, Métis and Inuit are distinct groups. When we initiate conversations with others, especially with people with different perspectives and experiences, we not only learn about other worldviews and practices, but we also learn about ourselves. We can all learn from each other through conversation. Who are the Inuit? A conversation with Qauyisag “Kowesa” Etitq is a learning resource designed to introduce educators about the Inuit way of life, history, culture and stories. The two ETFO members who wrote the resource expanded their perspectives and learning through a one-on-one interview with a knowledgeable Inuk community partner. The writers also explored educational resources for educator learning and video resources for classroom instruction. Three videos have been included (one per division) as well as seven literacy prompts to promote dialogue and learning about the Inuit way of life. It is our hope that ETFO members will take a reflective approach in their learning journey and continue to have conversations that allow the building of relationships and increased knowledge about the Inuit.



ABOUT THE CONTRIBUTORS

Qauyisaq “Kowesa” Etitiq is originally from Iqaluit, Nunavut. He is the owner of Sunburst Consulting, which specializes in providing cultural competency training and Inuit awareness workshops to governments, non-profit organizations and private companies. He coordinates cultural events, writes funding proposals, and designs cultural programming and sustainability strategies. Qauyisaq has a Bachelor of Arts degree from Carleton University majoring in Sociology and minoring in Aboriginal Studies. He also has a Media Communications certificate from Nunavut Arctic College. Currently, he is enrolled part-time in a Masters of Arts program at Carleton University in Public Policy. As a Senior Administrative Officer, he works with Arctic communities in the Northwest Territories and Nunavut and was also an Education Policy Advisor with Tungasuvvingat Inuit.

Kareena Butler is an Anishinaabe (Algonquin) woman from Mattawa, Ontario and currently lives on the unceded and unsundered Algonquin Territory in Ottawa. As an active ETFO member and Indigenous Education Itinerant Teacher (K-8), Kareena is dedicated to supporting educators on their learning journey about Indigenous histories, perspectives, cultures and contemporary issues. Through working with community partners, Elders and Knowledge Keepers, Kareena has learned the importance of listening and establishing trusting relationships. She is passionate about developing and sharing resources that are culturally responsive and engaging for all learners. Kareena hopes that this resource will help educators understand Inuit resilience and survival through harsh living conditions, colonialism and the residential schools, while celebrating the Inuit culture and innovations.

Ali Dusome is Métis and currently lives and works on the unceded and unsundered Algonquin Territory. An active ETFO member, Ali has participated on other ETFO Indigenous education writing projects. Ali’s family roots stem from a few places, including Penetanguishene, Bootagani Minising (Drummond Island), and France, England and Ireland. She is involved and connected with her Métis community, and is thrilled to participate in learning opportunities, like writing this resource, to learn more about other Indigenous communities. Ali believes that it is important to learn from stories and the life experiences of others. Storytelling and conversations are the way that Indigenous Peoples learn. She hopes that this resource serves as an entry point into learning about the Inuit, and encourages educators to keep asking questions, building relationships and learning.



INTRODUCTION

Resilient, strong and innovative are some words to describe the Inuit, but who are the Inuit? The word Inuit means “the people” in Inuktitut, the language spoken by the Inuit. For thousands of years the Inuit have survived in harsh arctic climates, relying on their relationship with the Land and their community for survival. From a modern geographic perspective, the Inuit Territory is comprised of four regions in the Arctic Circle: Nunavut (the territory), Inuvialuit (the Northern Northwest Territories and Yukon), Nunavik (Northern Quebec and Labrador), and Nunatsiavut (Northeastern Labrador). The land, water and ice that are home to many Inuit is called, Inuit Nunangat. Today, the Inuit also live outside of this region, including urban areas such as Ottawa and Toronto. The Inuit are one people and speak one language but with many different dialects; [Inuktitut \(also called Inuktitut\)](#). Through a conversation with Qauyisag “Kowesa” Etitig, we learn about who the Inuit are, and will aim to answer commonly asked questions. We will learn about Inuit identity, where they come from, where they live and about their distinct set of values and way of life.

A CONVERSATION WITH Qauyisag “Kowesa” Etitig

What are the proper terms that we should be using when we refer to Inuit?

Inuit means human beings. Inuk is the singular form of Inuit. Inuuk means two or more Inuit. Innu are a Nation of people from Labrador or Quebec (formerly referred to as Montagnais). The Inuit are a distinct Indigenous group and are recognized as Inuit in the Constitution Act in 1982. Eskimo is a Cree word that means eater of raw meat. Some Inuit (Elders) as well as some Western Arctic Inuit still use this term. In Alaska, the term Eskimo is still used. In Canada however, the term used is Inuit. People should use the term Inuit and if you are ever unsure of how to refer to someone, you can always ask what language they use to refer to their community.

What are the Inuit value systems?

The value system is called [Inuit Qaujimajatuqangit](#), which means, “that which the Inuit have always known to be true.” The six values are serving, decision-making by consensus, acquiring skill and knowledge, collaborating, environmental stewardship and being resourceful. The Inuit Qaujimajatuqangit also has four laws including: working for the good of all, being respectful to all living things, maintaining balance and harmony and always planning and being prepared for the future.¹

¹ [Inuit Qaujimajatuqangit: The Role of Indigenous knowledge in Inuit Communities in Nunavut](#) (n.d.)

How do the Inuit values apply to child development/education?

The Inuit Qaujimajatuqangit values are about caring for the Land, each other and animals. Inuit children are taught to make mistakes and learn from them. They are encouraged to watch in order to learn. Learning is based on interest and skills. Children are given the time that they need to learn and with the understanding that each learning opportunity creates learning milestones. Learning happens with a direct connection to the land and is relevant to Inuit life and often centers around real life situations and skills.

What can you tell us about Inuit naming customs?

The Inuit naming customs usually involve being named after someone. A “[namesake](#)” is the person who you were named after. When you are given a namesake, you inherit all of the relationships that this person had. You inherit their friends, family and the respect that your namesake had. Inuit can have multiple names. This way of naming keeps people together and memories alive. [When Kowesa was given his name, he had grown men giving him respect, even as a child. Kowesa inherited friendship and respect from his namesake.]

How important is storytelling for the Inuit?

Traditional Inuit stories are a part of Inuit culture and oral tradition that have been passed down from ancestors. Inuit stories always have a lesson in them or a deep underlying meaning to help one understand. Some stories were about how to avoid conflict with other nations. These stories often travelled from more southern areas to the North, to warn of harm that could come from interactions with other nations.

There are stories of Inuit superheroes, like the Orphan and the Polar Bear. This story teaches about believing in yourself. Inuit stories are often scary and told to children as a warning to ensure that they go to sleep, or do not wander off alone by the water, or do not walk on thin ice. Another story, Qalupalik is about children who would be taken if they were alone or walking too close to the water’s edge. Other stories explain the creation or existence of other beings and things, like the Northern Lights. In this story, the Northern Lights are explained by author Michael Kusugak as the souls of the ancestors playing soccer.

Inuit have been here since time immemorial. There are several creation stories that are shared orally from generation to generation, such as the story that explains the creation of the sun and moon. Another story is about “Sedna,” the Goddess of the Sea. There are other stories about Nuliajuk, the Goddess of the Animals. Inuit stories speak to life and death, because that is the reality of living in the Arctic.

When it comes to food and eating together, what are Inuit practices?

Prior to contact and the use of dining room tables, Inuit would sit on the ground or floor to eat. As a way to honour tradition when eating Inuit country food, Inuit continue to sit on the floor. Inuit country foods that are hunted or fished include frozen caribou, fish (char, lake trout) fried or frozen, seal meat (frozen or boiled), beluga and narwhal (shared with the community, because they are hard to catch). Everyone eats together in a circle. The Elders would eat first and specific people in the family would get specific parts of the animal. An Inuk will always take their hat off to eat, so that when they eat they share their food with their namesake in the spirit world.



In the Arctic, even though the food stays frozen because it is so cold, some food is cooked (for example, boiled). The act of hunting is done as a community and each family would use their own boat. Because everyone shares the food, all hunters work together to have a successful hunt. For example, narwhals are especially hard to hunt, and many people are required to participate in the hunt. To catch narwhals, harpoons that have a float and a line made of walrus skin are used. The leather is thick and very strong. The harpoon head stays in the animal and is tied to the float. In the past, floats were made of seals. The harpoon tires them out, and then you can pull them in. The meat on the shoulders and spines are what the kids are given because they have stronger teeth. An Inuk gives a part of their first catch to the midwife who helped with delivering them or their child. When an Inuk catches a seal at a breathing hole, he puts ice in his mouth to melt it and he spits it into the seal's mouth, so that the seal won't be thirsty on its journey to the next spiritual realm.

What are “Eskimo identification tags”?

The Eskimo Identification Tag System was a federal program that ran from the 1940s until the 1980s. The tags were the size of a loonie, made of copper and had pressed brown cardboard or leather with a number on the tag. Every Inuit was issued a number, the first letter and number indicating the region where they lived, ‘E’ for ‘Eastern Arctic’ or ‘W’ for ‘Western Arctic’, and this was followed by four digits personalizing the identification of each person. Most Inuit sewed this tag on their winter clothing. If you went to the local Northern Store (previously a Hudson's Bay Company Store), you needed your e-tag to shop. This is how Inuit were tracked and how the government tried to exercise power over them. Each Inuk was known as just a number by the government.

Everyone in my family had a tag. My name was Kowesa E7259 until the age of two. Then Project Surname was created and I was given my mother's last name because she was the head of the household. Due to this government mandate, often uncles and aunts would all have different last names because they were the head of their own households. Now more Inuit have adapted to the last name system and it has created confusion when trying to find displaced family members, such as those taken in tuberculosis boats.

What innovations and technologies have Inuit contributed nationally or globally?

The qajaq (kayak) is an Inuit invention. It was the first boat that had a waterproof cover and you could do flips underwater with it. The qajaq was traditionally made from driftwood and caribou bones, covered in sealskin, and tied together with caribou sinew or rope made from skin. The umiak are big boats that are for whale hunting. Inuit also made detachable harpoon heads and seal buoys, and the bow-drill that was used to drill into bone or driftwood.

Inuit clothing is also very innovative, and was made using the resources available. Inuit clothing is waterproof and could protect against cold temperatures. Caribou is still used to make outdoor clothes, and is still the warmest. Inuit are responsible for the original sunglasses, snow goggles. These were made of bone, antler or driftwood. As wood was very rare in the North, finding driftwood was like finding gold.

Inuit also invented igloos. These self-supporting structures are insulated and made from cut snow blocks. A panaa (knife) made from caribou antler or copper and other available metals, was the tool used to cut the snow or ice. Apparently some metal in the North came from meteorites.



Inuit are also known for their use of astronomy. Inuit use the stars like a map to navigate and find their way through the Arctic. The Arctic Sky: Inuit Astronomy, Star Lore and Legend is a book that was written in collaboration with Inuit. In the far North, Inuit can use the stars to identify when the winter is ending, because two stars appear in the horizon.

How has climate change impacted traditional Inuit way of life?

Inuit are a hunting society and any impact to the environment harms them. For example, you can't hunt on sea ice until it is frozen. Therefore, if the ice forms later, your hunt starts later. If the ice breaks up sooner, this means that the hunting season is shortened. Unpredictable weather makes it hard to be safe in the harsh conditions. Every year someone dies on the ice.

Climate change also impacts migration patterns. There was a hunting ban in Baffin Island for caribou, due to the low numbers, which is unprecedented. Climate change impacts the caribou's food which impacts the migration patterns. Caribou can't access the lichen (to eat) if ice freezes over top of it.

What are some differences living in an urban or rural area in the South from living in the North?

One big difference is access to health care. In the South it is easier to get a doctor. In the North, the doctors would come to the community for six weeks and then leave, and you would never see the same doctor. In the South, a family doctor does a full physical and can catch things that you wouldn't be able to if you were just seeing a locum doctor for illness. In the North, there are no regular check-ups for preventative measures or medicines to help prevent illness or disease. You would only go to the doctor if you felt sick. In smaller towns in the North, there are only nurses. So if you need to see a specialist or doctor, you need to fly to either Iqaluit or Ottawa for any specialist appointments.

There are also no homeless shelters or services provided to vulnerable people living in the North. Food security is another difference. Four years ago, when I lived in the North, the cost of food was \$950 per month to feed just myself. Many Inuit live in large families and there are often up to 15 people in a house. You only buy only what you need for one night, not two weeks at a time because the food would all be eaten quickly by all the people living in the house. Today, Inuit do not live in igloos, but they do still make them. Tents are also used because they provide a much quicker temporary shelter that is easier to use.

Access to hunting is difficult in the South because you need a permit, and you need to ask for permission to hunt on privately owned land. In the North, there is so much room to go hunting, and Inuit don't need permits to hunt in their traditional territory. Hunting is strictly for food and not for sport. Access to country food is also available in the North. You can't buy it in stores in the South.

Ottawa has a large Inuit community and there is a lot of support for Inuit living there. There are culture programs during the day, and support for people who need assistance in Ottawa. However, there aren't any Inuit supports for the southern rural areas outside of the city. In the North you are always around your family, and you miss that in the South or in urban centres. It's a little isolating. There is a lack of familial bonds when you live outside of your community. You try to get together, and share country food when you can get it. In the North it is easier and more common for Inuit to get together.

People are under the impression that Inuit in the North are heavily subsidized, but there is nothing to show for it. The North covers a huge part of Canada's land mass, but it isn't cared for with respect. For example, Inuit cannot enjoy Canada, because they can't afford to travel. Plane tickets from the North are extremely expensive.

How important is humour in Inuit culture?

Humour is very important to Inuit. You try to see the funny side of things when you can. It goes back to how Inuit would resolve conflict through song duels. This would include teasing the person you were in conflict with and they would get a chance to tease you back. At the end, everyone laughs, and the conflict is gone. You don't let 'hate' simmer.

Do the Inuit have arranged marriages?

Nowadays Inuit marriages are not arranged. In the past, marriages were arranged at birth and you were socialized for that during your childhood. You often grew up knowing who your wife or husband would be, and you would refer to them as your wife or husband. My mother and her best friend had arranged for their children to marry. I was supposed to marry the woman's daughter but chose not to marry her. However, to this day I still call her 'wife.' Traditionally, it was not uncommon for a man to have more than one wife. However, they needed to ensure that they could take care and provide for their partners and children. This was also true for women, having more than one husband.

Did the Inuit have to go to Residential School?

Inuit children were forced to attend residential schools or Federal Day Schools and they also experienced the same hardships as First Nations and Métis children who attended these schools. A few schools operated in the North under contracts with the Christian Churches (Chesterfield Inlet Residential School). Later, the schools were run by the government. [Kowesa explained that everyone in high school had to live in the school residence for Grades 11 and 12, unless they lived in one of the larger communities that had a school. Today, there are high schools in the smaller towns.]

What is an Inuksuk?

Inukshuk (pl. inuksuit) are a part of the Inuit culture that are made of rocks and have different meanings and purposes depending on the shape and size. The Inuit would use the Inukshuk to herd the animals they were hunting. For instance, Inuksuit were placed on top of a ridge to frighten and herd caribou into a desired location. Inukshuk might also mean a place of spiritual power, a marker to signify a murder or a death, or show the way for good hunting or fishing. Mainstream public has appropriated the image of the Inukshuk. Many people use these structures without understanding what they mean. [Kowesa's advice for teachers: Don't just build or draw an Inukshuk, learn the history, the purpose and the meaning behind the different types of Inuksuit.]



Do the Inuit have a Treaty?

The British-Inuit Treaty of 1765 is an historic treaty. The rest are all modern agreements and land claims. These include the Inuvialuit Final Agreement, Nunavut Land Claims Agreement, James Bay and Northern Quebec Agreement and Labrador Inuit Land Claims Agreement. When Canada signed with Gwich'in, they offered the same agreement to the Inuit, but the Inuit rejected it, as they did not want to sell their land.

What are the main sources of entertainment for Inuit?

Traditionally, social dancing, Inuit games, throat singing and drumming were all done for entertainment. Getting together for these social events is also a way to pass stories and to keep people together. Some games, like various bone games, are intended to practice hunting skills. A qilaut Inuit is a traditional Inuit drum that was traditionally made from caribou skin while the handle is made with seal or walrus skin. Now, the drum is made from synthetic material and wood. Today, Inuit drum dancing takes place at celebrations or at opening ceremonies at conferences or festivals. There are many different forms of traditional Inuit songs, sung while drum dancing. String games were traditionally made with sinew and are now made with yarn. Kids still play them today. Inuit games, like “seal hop”, “one-foot high kick” and “kneel jump”, build strength, endurance and agility. These games are also used as a way for communities to gather to entertain, socialize and compete in a respectful and encouraging way. In 1970, the Arctic Winter Games began where the best from the Circumpolar North gathered to showcase their abilities in the challenges, including throat singing and dog sledding.

How has Inuit music impacted mainstream culture?

Many Inuit singers/songwriters have broken into the mainstream pop culture. The artists infuse Inuktitut language, traditional drumming, throat singing and sounds of the North into their creative work. Tanya Tagaq makes pop music infusing throat singing and uses the lyrics to celebrate the culture and inform mainstream listeners about the impact of colonization and climate emergency. Silla + Rise mix Inuit throat singing and electronic music and their song Maujaraq – Snow Dub blends traditional and futuristic beats while infusing talk about ice hopping in the North. While others are revitalizing language by translating popular English songs in Inuktitut, like late Inuk pop singer Kelly Fraser (1993-2019) who translated Diamonds by Rhianna. The Jerry Cans (Pai Gaalaqautikkut in Inuktitut) work with Inuit communities to weave traditional music and language into folk-rock music.

CONCLUSION

The Inuit are a people with a distinct history, perspective, culture and way of life. Learning about Inuit history and perspectives is a positive way to instill pride in Inuit students and to educate other Canadian or Indigenous learners. This resource was written as a way to introduce the Inuit, and is a great place to start your learning. Through the interview, many commonly asked questions were answered. In getting to know someone or learning about others, conversations are a good start. You may want to consider connecting with Inuit or Inuit organizations, like the Urban Inuit Knowledge Centres or the Innuqatigiit, and participate in learning opportunities in your area. To help get you started, you can connect with the Indigenous education lead or coach at your school board. As Indigenous educators, the writers of this resource learned many things from Kowesa and have expanded their knowledge of the diversity of Indigenous Peoples, specifically the Inuit. To further build knowledge and understanding of the Inuit, links to Inuit education resources have been provided here, including instructional activities.

THREE LITERACY PROMPT ACTIVITIES FOR INSTRUCTIONAL PRACTICE

The following resources and literacy prompts have been chosen to best fit each division. However, they could be adapted to meet different grade level expectations.

Primary Division

National Film Board. (Producers), & Hoedeman, C. (Director). (1973). [Owl and Raven: An Eskimo Legend](#) [Video file].

Wang, P. (Director). (2016). [The Raven and the Snowy Owl - An Inuit Legend](#) [Video file].

Two versions of a traditional Inuit story explaining how the snowy owl and the raven are the colours they are today. The NFB short film is in Inuktitut and English, with traditional songs.

Literacy Prompts

- Which elements in these Inuit stories are the same and what elements are different?
- What are the important qualities of a friend? What makes you a good friend?
- Owl and Raven are playing a bone game (or jacks). What games do you play with your friends? Are you a good loser? Is it important to win? How do you deal with winning or losing? How do you encourage your friends when playing games?
- How did Raven's feathers turn jet-black? What did Owl have to do with it? How do you react when you get frustrated or when a friend is not listening to you?
- Both Raven and Owl are changed for life. How do you deal with changes in your life?
- Can you find and name the traditional Inuit items and clothing in the NFB short film? (qulliq, or traditional oil lamp, ulu, or women's knife, kamik, or Inuit mukluks or soft boot, qilaut, or Inuit drum, caribou fur or pelts, soapstone carvings, dog sled whip) Why are these traditional Inuit items important?
- Are there any stories that you can think of, that remind you of the importance of friendship?

Junior Division

[Keeping the Inuit Way of Life Alive in a Changing World.](#) (2018). In this short film, we learn about the Inuit way of life, as Derrick Pottle talks about his knowledge as an Inuit hunter, carver and guide. He shares his perspective on keeping tradition alive in a changing world.

Literacy Prompts

- What is important to you? Why is the Land important to you and your family?
- Why do you think that the Land is so important to Inuit teachings and way of life?
- What evidence of community can you find in the video?
- Why is climate change a problem in the North? How does climate change affect the Inuit way of life?
- How does climate impact humans and animals in the region you live in?
- What is a teaching you received from your family or cultural heritage that is about the land or connecting people in a community?
- Why is it important to pass on teachings and traditional knowledge to the next generation of Inuit? What are the consequences of not passing on this knowledge?



Intermediate Division

[Three Thousand.](#) (2017). This video by Inuk artist Asinnajaq, is a multimedia video which includes historic video footage, modern art and animation. Through song and motion picture, she explores various elements of Inuit culture.

Literacy Prompts

- What ways does your family capture and save memories? (photos, videos, journals, website, social media)
- How is culture celebrated in your family? How is culture passed on from one generation to the next? (food, recipes, stories, family heirlooms, traditions)
- What evidence of Inuit culture are evident in this video? Consider art, community, food, hunting/harvesting and technology. (animals, housing structures, qajak, clothing, throat singing, using different parts of the animal, art style)
- In the video we see images from 1920 to present. In the video, what evidence of change can you identify?
- What do you think are the main driving forces of change in Inuit communities? What impact has change had on Inuit communities? How do you think Inuit feel about these changes?
- What is Asinnajaq's message in her video? Explain your answer and provide support from the video.
- How is climate change impacting local Indigenous communities? Is it the same or different from Inuit communities?



ADDITIONAL RESOURCES

Educator Learning

Canadian Council on Learning. (2007). [Inuit Holistic Lifelong Learning Model Living Draft](#) [Graphic]. A visual model for understanding the Inuit way of learning and community well-being.

Karetak, J., Tester, F. J., & Tagalik, S. (2017). Inuit Qaujimajatuqangit what Inuit have always known to be true. Halifax: Fernwood Publishing. A book about Inuit ways of understanding the world and the laws that Inuit abide by to live a good life.

Watt-Cloutier, S., & McKibben, B. (2018). The right to be cold: one woman's fight to protect the Arctic and save the planet from climate change. Minneapolis: University of Minnesota Press. A book about life in the North, the impact of climate change in the North and how it is impacting the Inuit way of life.

Student Learning

Flaherty, J. (2016). [Inukshuk: Sharing Experiences of Nunavut](#). Dufferin-Peel Catholic District School Board. An e-book about Inuit culture and way of life.

Inuvialuit Regional Corporation, & Black Fly Studios. (Producers), & Devlin, T. (Director). (2013, January 22). [The Ulukhaktok Western Drummers and Dancers](#) [Video file]. A video of Inuit drumming and dancing.

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She Is Indigenous. (2019, June 27). [She is strong - Lizzie](#) [Video file]. A video featuring an Inuk woman who shares life in the North and about the Inuit Culture.

NOTES

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