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Inuuqatigiit

Centre for Inuit Children, Youth and Families

Living and Teaching
Inuit Qaujimajatuqangit Principles
(Pedagogy and Curriculum)
at Inuuqatigiit Centre

ᐱᓂᓃᓐᓂᓂᓃᓐ Strong
ᐃᓂᓃᓐᓂᓂᓃᓐ Culture
ᓃᓂᓃᓐᓂᓂᓃᓐ Families
ᓂᓃᓐᓂᓂᓃᓐ Communities

Title- Living and Teaching Inuit Qaujimagatuqangit Principles:
Pedagogy and Curriculum at the Inuuqatigiit Centre

Author – Inuuqatigiit Centre for Children, Youth and Families

Cultural Teachers – Charlotte Carleton Jennifer Kadluk, Bruce Kigutaq,
Julia Nauyuk, Sarah Proctor, Janice Oolayou, Geeteeta Tikivik

Elders- Elisha Sangoya, Aigah Attagutsiak, David Erkloo,
anonymous knowledge holder

Project Coordinator- Romani Makkik, Karen Brown

Consultant – Carol Rowan

Director of the Early Year – Heather Ochalski

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Introduction

About Inuuqatigiit

Inuuqatigiit's vision is strong culture, strong families, strong community. In partnership with parents and the community the Inuuqatigiit Centre for Inuit Children, Youth and Families fosters strong and proud Inuit children, youth, and families.

The objective of Inuuqatigiit is to provide Inuit children and youth with a welcoming environment that will enhance their overall development; to foster positive parenting through support and education; and to promote the retention of the Inuit culture and language.

Inuuqatigiit's mandate is to serve Inuit children, youth, and families.

Inuuqatigiit Centre supports Inuit children and youth in Ottawa, to be strong, healthy and proud community members with knowledge of their culture, connection to the local Inuit community, equitable access to services and supported by their families. We do this through culturally strength-based programs and individualized services for the children, youth and their families that improve their ability to live a good life. All of our programs and advocacy work are rooted in the components of head start and guided by the Inuit Qaujimajatuqangit principles.

The living and teaching Inuit Qaujimajatuqangit principles: pedagogy and curriculum at Inuuqatigiit Centre project.

The creation of the Inuit Qaujimajatuqangit (IQ) curriculum modules, centres IQ in early childhood practice at Inuuqatigiit through pedagogy and curricula. This manual feature eight modules based on the IQ principles. The realization of this project was made possible with Indigenous Early Learning Child Care Quality Improvement Projects Funding from Employment and Social Development Canada.

The work involved gathering knowledge about IQ, developing, and implementing the modules, and now, publishing this manual with the completed IQ modules. This work aligns with the values of the Inuuqatigiit Centre for Children, Youth and Families which state: Inuit Qaujimajatuqangit are the values that are understood to be *“the Inuit way of doing things: the past, present and future knowledge, experience and values of Inuit society”*.

the questions asked and key points presented. References relevant to early learning curriculum and pedagogy were added by the academic consultant.

Phase II: Implementation phase

Over eight weeks during March and April of 2021, the cultural teachers used the notes and references obtained during the development phase to plan lessons with the intentions of living pedagogy through curricula informed by each principle. During this phase, the five-day work week, was subdivided into three days with the cultural teachers and children engaging with a particular IQ principle. Followed by two days of cultural teacher planning and assessment. The Friday meetings with Elders continued in this phase as part of an ongoing assessment strategy, substantiated by the pedagogical narrations, lesson plans and Inuktitut word lists.

Phase III: Completion phase

In the completion phase, the modules for each IQ principle were refined and made ready for publication and knowledge sharing.

About the manual

This manual is organized with this brief orientation piece at the beginning, followed by eight modules based on the Inuit Qaujimajatuqangit principles. Each module is subdivided into sections, as follows.

The **title** provides the name of the IQ principle and a definition.

Then the **Overview from the Elders** is presented. In this section, questions posed to the Elders are printed along with direct quotations and summary statements. The idea is to provide the reader the opportunity to sit with the Elders ideas and thoughts, and gain insights into the qualities of each particular principle, through the text.

Examples from practice provides examples for teachers, parents, and other interested readers which the cultural teachers shared, in response to the Elders insights into a particular principle. The idea was to connect the stories shared by the Elders to lived pedagogical experiences at Inuuqatigiit as presented by the cultural teachers.

The **Discussion notes** section extends content from the “Elder overview” and “examples from practice” by sharing quotes and discussion points.

It was felt that these notes would contribute to a deepening appreciation of some of the complexities of this work.

Words list Inuktitut words used while living a particular principle at the Inuuqatigiit Centre and in the world. In preparing their lesson plans the cultural teachers strategized to speak and communicate using some/ all of these words with the children. The intention is to develop a spoken Inuktitut vocabulary with both cultural teachers and children, which this list is designed to support.

The next section is titled “**Living the principle at the centre**” and includes two parts: “planning to work with this principle” and “children's engagements”.

Planning to work with this principle includes a description of capacities and qualities which can be drawn on/developed by the practitioner in planning to engage the principle in practice. In some modules cultural teachers' plans are shared. In this section the reader is invited to pause and consider the possibilities of planning to work with a particular principle in practice.

The **Children's engagements** section features the pedagogical narrations created by the cultural teachers, after they had worked with the principle, the teaching plan, the Inuktitut words, and the children in practice. Each pedagogical narration provides insights into children's engagements with peers, teachers, materials, and environments in relationship with the principle.

The last section in each module is titled “**References**”. The first part is titled **Children's books** and includes a list of one or more books from the children's literature collection, related to the principle. Most of the books recount stories or depict content based in Inuit Nunangat and written by Inuit authors.

The **Materials and resources** list includes URL links to relevant materials and is intended to provide an easy reference for cultural teachers, parents and pedagogues seeking easy on-line access to pedagogical materials for use with children.

Teacher/Parent reading provides references for those who would like to extend their thinking with the principle through more in-depth reading. Many of the articles are readily available on-line.

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Aajiiqatigiinniq

Decision making through discussion and consensus

1



Overview from the Elders

We asked the following questions:

- A. Do you remember being involved in a negotiation as a child?
Would you tell us about it?
- B. Do you have a childhood memory of witnessing adults deciding through consensus?
- C. Would you share an experience of decision making through discussion and consensus with a child?

▶ **A. Do you remember being involved in a negotiation as a child?
Would you tell us about it?**

One of the Elders opened by sharing how children were not allowed to be present when the adults were discussing anything that required decision making. “We had to respect the adults when they were making decisions. When we were kids, we were not allowed to join because the adults did not want to hurt us, it was mainly love. When you are making a hard a decision you do not want to involve children. The children did not get involved when the adults were discussing anything serious that involved decisions. As the children got older, they started receiving hints concerning the topic of discussion”.

Another Elder shared how **aajiiqatigiinniq** was something that scared her because it is something the older people did. She recalled how both her parents were busy, and that she comes from a big family with many others around too. She said “Innait aajiiqatigiinatarnikunngmata pimmaritullugi” – that, “The Elders would go into discussion when there was something important.”



▶ **B. Do you have a childhood memory of witnessing adults deciding through consensus?**

She continued to share that child did not know how to go into discussions that require decision making. That, “Aajiiqatigiinniq is a big word, it was for Elders only back then. We don’t use the word aajiqatigiik, we can talk to them but not aajiqatigiik” She used the example of being on the land, saying, “When on the land and there wasn’t a safe route, the adults would talk together and then they’d keep figuring out safer routes.” She said that children were not allowed to be part of the discussion to prevent them from misinterpreting the point of discussion and incorrectly sharing it with others. She said that once a girl started menstruating, they were allowed to be part of the discussions, and that for the boys, once they started hunting, they were included too.

▶ **C. Would you share an experience of decision making through discussion and consensus with a child?**

An Elder shared how she used to include the children when making rules for them in the centre. She said, “Children are my leaders. When I am making rules in my program, I have the kids make their own rules, they can listen better. We have my rules and theirs. They feel so good about themselves.” She continued on to say that, “When you get the kids involved with you, they can make a leader in the future, if you talk with the children and adults. That’s why a role model is so important.”

Another Elder said that “uqallaqatigiitiarniq” (to converse in a respectful manner) is what you want to do with the children. Include them in the decision making to “help them feel good about themselves by giving them the power;” and that “aajiiqatigiinniq is a more serious thing.” Saying that, “It is not a child’s word.”

An Elder shared that she included the children by talking with them and observing the children’s responses. She said that, “Making little rules with them, when they say it themselves, they are going to respect it.”

Another Elder shared he understands it like negotiations that, “Sometimes as parents, we force our kids to do things, it’s not like that, it’s about talking nicely together.” He said that, “I tell them straight forward; I tell them the truth. I don’t know any other way.” He shared too how his mother would negotiate with him saying, “If you do this, or if you do that, I will get you this...”

He also used the example of two people making a rope, one person has the role of holding the rope, and the other making it. They must work together.

Examples from practice

One of the educators shared how she talks with the toddlers and kids at daycare and that **aajiiqatigiinniq** is something that adults did. She recommended rather to show children how to do things by providing examples and talking with them.

Another educator shared how she instructs the children to properly put their outdoor clothing away after playing outside. She also shared how when the children are fighting over a toy, they talk about what will happen next. Ensuring the children share the toy equally.

An Elder shared how the “Real Inuk way, is if the kids are fighting over a toy, you take it away until the next day, so they don’t see it for the day.” Saying, that is how she is holding onto the Inuit ways of doing, “Inuunira

tigummianginalaurtara. When the kids fought over a toy, I took it away from them. When I brought the toy back out, the kids saw it as a new thing and were very excited about it. That is when she’d talk with them, “If you are going to fight over this, it’ll be gone again. Tell them about the truth with love and they will listen to you.”

Romani asked about giving children choices, when is a good time to give children a choice or not? There were a couple different answers to that.

An Elder shared how it depends on the situation, and that as parents, “We really have to watch, sometimes we don’t have to give them choices at all, and sometimes we have to give them a choice. It depends how



dangerous it could be. Sharing that, “Giving a child too much prevents them from learning responsibilities when they are older.”

One of the educators shared that if a child is having a hard time with a toy another child is playing with, she asks them if they want another toy or wait their turn. Saying that, “They’re still not getting their turn right away when they chose to sit and wait, but they also have to learn to wait.” Implying

the children are learning to make choices.

The Elder continued to say that, “Sometimes we have to say yes to them, and we can’t just always say no, we have to navigate it because when they’re controlled or given too much, they are getting too spoiled.”

Another Elder added that, “We don’t always have to say yes and no, they need to know from right and wrong, pittiiaqtu and pittiangituq.”

Discussion notes

An Educator shared how she feels that as a staff, she was finally recently listened to by a non-Inuit staff, acknowledging that her voice is just as important. That it is about, finding “a common ground and deciding together how we’re going to move forward on the programs.” She continued to say that “it’s been a long time where I try to speak up on behalf of Inuit and my voice is being heard again. Everybody should be treated equally, we are in an Inuit organization, this

organization wouldn’t be here if Inuit weren’t here.”

An Elder then shared about the importance of understanding each other. “When we don’t understand each other its harder to work together.”

Another Elder added that, “It’s an Inuk word, it means that we are trying to work together. We will be nice to each other, it’s the opposite of going against each other. Aajiqatigiik is a way to live together and work together.

Words

Inirtiinangilugit – do not constantly prevent them from doing what they want to do.

Ilaliutilugu/ piqatautilugu – to include someone (to include the children)

Aajiiqatigiingniq – decision making through discussion and consensus, to engage in negotiation about a subject matter.

Aajiiqatigiik – to engage in discussion.

Angiqatigiingniq – to agree on something.

Asagiluangillugi – do not over protect them.

Ajurriqsuutilugi – to give proper instruction.

Apiqsuq – to ask questions

Nilliaqatigiik/ Uqallaqatigii – to engage in conversation, to talk with someone, a child.

Nirruagasat – choices

Ningaumaqataqujingilluni – to provide proper anger management.

Pittiaq – to be nice.

Pittiaqtuq – someone that is being nice.

Pittiangituq – someone that is not being nice.

Tukisitilugi – to provide an explanation/ help them understand

Living the principle at the centre

Planning to work with this principle

The concept of **aajiiqatigiinniq** concerns consensus decision making. It requires strong communication skills. It involves the development of shared understandings, respect for other perspectives and recognition of various world views. Some qualities of working with this principle include using Inuktitut as the primary language of communication; recognizing silence as part of communication, that does not necessarily mean, yes; and being open to the ideas of others while contributing to centre and community endeavours.

– Janice Oolayou, EarlyON Culture Lead,
Inuuqatigiit Centre for Inuit Children, Youth and Family



Aajiqatigiingniq Planning Document

This week there was discussion of continuing our on-going yard and garden work. How can we include the children and have them be part of the discussion on what can happen? What are the children's ideas that they might want to bring forward? What activities can we do that encourage and foster the children thinking about how we want to take care of the environment around us?

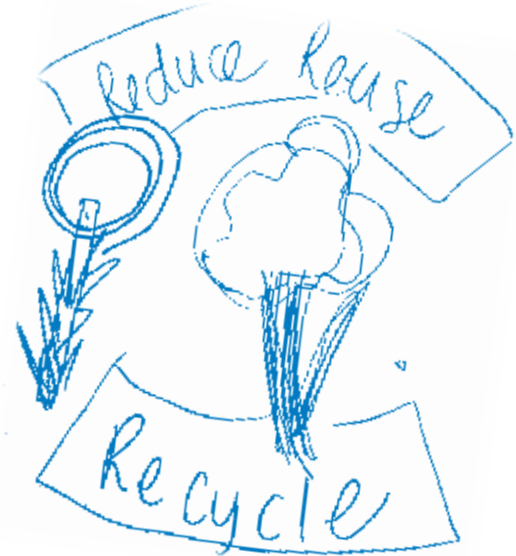
Although we have not yet started Avatittinnik Kamatsiarniq, we cannot separate respect for the land, animals, and the environment from other principles. If we give the children opportunities and knowledge, and chances to practice they will have a deeper understanding of why and how it all connects. Having a starting point will give us all a head start.

Reduce- what ways can we reduce our waste? Is there anything we can do?

Reuse- apple sauce and yogurt containers can be used for art activities. boxes from new toys we can use for art as well.

Recycle- have the children involved in seeing the process of recycling- often at least my group does not see the process happening.

- Sarah Proctor, Culture Educator,
Inuuqatigiit Centre Child,
Youth and Family



Children's Engagements

I realized why the elders said children should not be present for making big decisions. Teachers often have to talk to each other to inform each other when sensitive situations come up. No child needs to hear these. Even if we are planning to go to the park the next day. If the kids hear this and they become very excited that this is what we will be doing and then something comes up, weather or other situations, and we aren't able to go, we had the kids get excited about something for nothing.

What I was able to do with the kids was have them decide which toys we can play with outside. I got a bunch of beanbags and balls for them to do a bean bag toss. The board was too old that the bean bags wouldn't go in. So, I brought out a bucket for them to toss the beanbags and balls into. It was easier for them to play this game. And then, a child threw one of them into our little bush and I had an idea. I had them help me count how many we had. And I had them sit down in a small area away from the yard. The other teacher helped me hide the items and the kids went around looking for them. One child got upset because he wasn't finding as many items as the other kids found. I was trying to tell him that he is choosing to cry and not look for more but, a child saw that he was sad about this and as she walked past him, she gave him an item and he was happy with it and started looking for more with the other kids.

I feel like we don't always have to only give them choices. They help us to create different ideas. If the child didn't throw an item into the bush, I wouldn't have thought to hide them. The child that gave the sad boy an item made me realize that I didn't need to tell him what his choice is now at the moment. I could help guide him to go look for more.

Even though I use every teachable moment possible, kids help me to realize words are not as important as action is.

– Bruce Kigutaq, Culture Educator, Inuuqatigiit Centre Child, Youth and Family



Example 1 - This week during snack, the toddlers were busy munching away on their vegetables.



Crunch *Crunch* *Crunch*

We all enjoyed hearing our friends take a bite of their carrots. They were very loud!

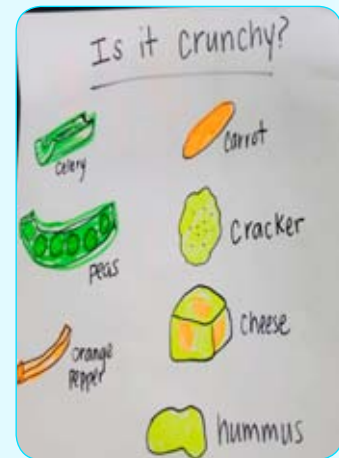


This led us to wonder if our other vegetables would be crunchy too.

We tried each food, and I wrote down what the toddlers decided. Some items were very crunchy, and some made no noise at all. How fun ?



This encouraged some of our friends to try new vegetables that they don't normally choose to eat.



Example 2 - Last week the cultural teachers wondered what their groups of children could possibly do to brighten up the yards a bit. Sort of as an ongoing project for the Centre itself.

On a rainy grey morning, the toddlers were inside, and I asked the children if they would like to do some painting. I grabbed the supplies that we had in the class, but I realized we needed a few more supplies. (Including paint and paintbrushes even!) I called over to some of the other teachers and let them know what our idea was and asked if they had any materials that they could share with us to complete our goals. It turns out they did have the things that we needed, and they were happy to share with us.



Once we had all our supplies ready, I asked the children what they would like to paint, giving them the choice between two different materials. Together they decided that they would like to paint the pieces of cardboard. Wow! They looked like flowers!



Example 3 - We talked about the colours that we had, in Inuktitut and English. We saw what happened when the colours mixed.



We all started out with four colours, but some of us ended up with different colours.



Some of us decided to use our hands to mix the paint. That felt cold and slimy. Others continued to just use their brush.



– Sarah Proctor, Culture Educator,
Inuuqatigiit Centre Child, Youth and Family

During spring break this week, there have been only a few girls that attended the program. I took advantage of a small group to let them decide what we were doing in the mornings. Examples - I asked if they wanted to have snack outside, they said, "Yes and then we can play outside!" Then another time when we were outside, I gave them a couple options of which outdoor toys we were taking out of the shed. I observed them communicate with each other and co-plan their play. They all had their own ideas and they followed each other to bring their ideas to life!

– Jennifer Kadluk, Culture Educator,
Inuuqatigiit Centre Child, Youth and Family

We create opportunities for children to express themselves so that they can make decisions for themselves and with their group. Snack and lunch time are opportunities for children to get together





and share about their day, to talk about themselves and show their personality. When reflecting on **aajiiqatigiinni**, we observed how the children interact with each other at the snack table. We saw them playing with each other during snack time making funny faces at each other. Another child was amusing his peers by pretending his food was an airplane. They took turns making snack time enjoyable and contributing what they thought their peers would enjoy.

– Julia Nauyuk, Culture Educator, Inuuqatigiit Centre Child, Youth and Family

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Avatittinnik Kamatsiarniq

Respect and care for the land, animals and the environment

2



Overview from the Elders

We asked the following questions

- A. What is your understanding of the term avatittinnik kamatsiarniq, respect and care for the land, animals, and the environment?
- B. What are your earliest memories or experience with avatittinnik kamatsiarniq, respect and care for the land, animals, and the environment?
- C. What are you doing in the city to live with this principle?
- D. How can the educators support the children at Inuuqatigiit Centre to practice and live avatittinnik kamatsiarniq?

The Elders spoke of winter as a time of more camp-based life and about the importance of warm clothing. “During the winter Inuit were in survival mode.” As one Elder explained, “As long as the hunters are dressed well, so long as the women could get skins to make clothing, we were ok”. “There wasn’t much except playing during the winter, when there was a blizzard and they were not mobile, they’d play.” They would also sing, as one Elder noted, “throat singing, is a way to kill the time.”

Another Elder considered avatittinnik kamatsiarniq as, “Preserving the animals. Fish for example, they’d go fishing at different spots to give time for the fish to grow”. Avatittinnik kamatsiarniq is about hunting respectfully. The Elder provided one conservation strategy, explaining as follows: “Back in the day, when we were nomadic, we used to hunt caribou and fish. For example, we’d fish at one lake and go to another lake so the other lake can return to its natural state. Same thing with caribou. The caribou would go back to their state. Year to year, we try to camp in a different place so the land can go to its natural state, giving the land time to breath.”



The environment determines Inuit ways, this includes the weather. Our Elders and our companions provided guidance. Our ancestors believed in Angakuit (Shamans), they also had other beliefs they practiced through different ways, such as using seal bones. The seal bones acted as a fortune teller; Inuit needed ways to keep moving forward.

My father was a leader in our camp, during the spring, we used to clean our camp together, we'd pick garbage, and my father would burn the garbage. This practice of **avatittinnik kamatsiarniq** was taken seriously in the community, the garbage was collected, bones were collected into a pile and burnt. Our parents did not want us to kill even the smallest animals if we were not going to eat them, and don't neglect them, if you injure the animal, kill them right away so they won't suffer.

Continuing the conversation, the next speaker underlined, "We grew up to take care of the earth. If I accidentally killed a mouse, we would use the little fur to make little shirts and pants for inuujaq (wooden dolls). We also used the feet of ptarmigan. The most important thing as kids, as hunters, we would go and check the weather in the morning".

The value of environmental awareness and seasonal change became clear when the Elder explained, "Elders taught me that once the temperature in the water changes, everything else around it will change too".

The next speaker began, "I am going to talk about animals. When we were on the ice and we had caribou, we were not supposed to leave the bones on the ice, we had to take them to the land. This applies to when you are out boating, you bring back the bones. We were not hungry in the winter because they had cache during the winter to provide for themselves". The Elder recalled how she would go and collect the food in the cache with her father.

In the following contribution, the speaker talked about knowing the land through her body memory. She explained, "As children we used to go to our land. The land sometimes talks back to us. We used to have a camp near a whale sanctuary. I sometimes recall where it is, but I could not remember where exactly. Then the community had a fishing derby on a nice sunny day, and I went out seal hunting, but

the fog came in. When I went on the edge of the beach to drive back, I saw a boat on the way, and found different items and looked inside. Once my foot went inside, I remembered the land, I could remember what it looked like. I was remembering the different rocks, hills, and creeks, and I realized I was there. When I went inside and stepped in, everything I remembered came back”.

The next Elder explained that “We were advised to stop hunting once we had enough to provide for ourselves. When we were out caribou hunting, we would bring back all the parts of the caribou. We would bring back the organs too. When caribou hunting or fishing, once we had enough of what we needed, we would stop”.

“The environment, we can say, tells us it is happy on the nice days. I really like it shortly after the ice has frozen over, when the beach starts making icicles. I really like it during the winter when it is really cold out. All you hear is the raven, it is something you enjoy. I hear the land talking to me”.



Adapted by the Government of Nunavut's
Gaujimaajatuqangit (IQ) values and beliefs



The final speaker reminded us that, “Looking after the environment includes looking after the home, our mom wanted our place to be clean all the time. The porch was made of ice so that it’ll be nice and bright. They wanted the place clean and tidy so we can work, *iqqiasungitiarlluta* (without being lazy). They taught us to look after inside and outside too, so we will work together happily. *Tilijauvajungmijugu*, we would be asked to do a chore. I used to enjoy being asked to do something with a relative or family”.

Examples from practice

An Elder shared how they would try to cut the grass in the summer and shovel the driveway in the winter. They tried to be clean inside the house, and not have any leftovers out in the open to avoid little critters.

Another Elder explained that “It’s not the same here in the south. As Inuit we have had to learn how to look after the environment, it is different from growing up. The beauty of the environment was what I learned from a First Nation. First Nation and Inuit have similarities both animals, and the weather.”

Another shared that, “For me, in my community, when the Elder was talking with me, he would show me a plant or a bug and tell me how to observe it changing, because it would indicate change is occurring. Anywhere in Inuit Nunangat, the Elders showed the kids what to watch for.” (An example for teachers)

The next speaker addressed environment in the workplace. She explained,

“What I used to do is, I would find a book, let us say I am planning a fieldtrip. I would go to the parkway river, where the ducks are, the geese are and playground. Before we went out, we would talk about the environment with the kids”.

It is important sometimes to just go outside and talk to the plants. Go outside and feel the land, breathe in.

Another Elder began, “*Avatittinnik kamatsiarniq* is different here.

We could talk about our childhood to the kids, and show the kids, it will not really help just to talk about, some people are visual. Share pictures of the animal, and teach them about every piece of the animals, and teach them how we used every part of the animal. Even fish, the

backbone, we use them as a cup for inuujanguaq (wooden dolls). We used every part of the animals, that's part of **avatittinnik kamatsiarniq**. We have to look after ourselves too, we used ptarmigan's stomach, their feet, we used different bird feet for different things, we used to blow up the feet of the birds too and played with them. The wings of the birds were used,

we can use those and talk to the kids about it".

It is possible, to find skidoos here, we can rent a skidoo and sled. The Elder recalled going ice fishing by qamutik and asked, "Wouldn't it be great to do that in Ontario, learn more about our environment, and drink tea? Bring Coleman stove, have bannock and tea and quaq outside".

Discussion notes

One of the Elders suggested that **avatittinnik kamatsiarniq** teachings should include knowledge of the seasons and the way of life during each season. **Avatittinnik Kamatsiarniq** includes weather, land and water, animals, hunting, food and camping, and teaching about these in the season would be very beneficial. It was also suggested to break the teachings of each of the themes identified.





Words

Angunasuktiit – hunters

Imaq – water

Inuksiuti – used by Inuit

Iqqiasungitiarlluta –
to not be lazy

Upirngaaraq - Spring

Uikiaksaq – fall

Ukiuq – winter

Aktakuit igipaglugi –
put garbage in the bin

Amiq – fur

Angirraq – home

Aniirajak – Playing out/
fresh air/ be with the land

Angakuit – shaman

Aujaq - Summer

Avati – environment

Pirrursiat – flowers

Pirruqtuit – vegetation

Piuqsuaqtuq – to ensure
something lasts long, to
preserve something

Puarijaq – Shovel

Qimmugjuut/qimuksii – dog team

Qirnirq/piruja – cache

Timmiat – birds

Mitiq – Duck

Nirliq – Goose

Qupanuaq/Qirnirtaaq –
snow bunting

Tuktu – caribou

Silaup asijiqpallianinga –
Change in season

Siku – ice

Sila – weather

Sauniq – bones

Tilijauvajungmijugu –
asked to do a chore

Nirrjutiit – animals

Nirrutinnik maliklluti –
they followed the animals

Nuna – land

Nuuktaqtitauqatalaursimajut –
not staying in one place for
many reasons.

Qannimmasiq – to move to
another camp for a year to,
there was something in
the environment.

Quaq – frozen meat

Living the principle at the centre

Planning to work with this principle

Avatittinnik kamatsiarniq is a principle which engages with the concepts of environmental stewardship and wellness. It requires an awareness of the interconnectedness of our relationships from many dimensions, including mental, physical and spiritual. It involves building an awareness of the interconnectedness of ecological dimensions that regulate the systems of nature.

– Provided by Janice Oolayou, Cultural Lead, EarlyON Child and Family Programs Inuuqatigiit Centre for Inuit Children, Youth and Families

Children's Engagements

This week our theme was **Avatittinnik Kamatsiarniq**, meaning respecting and caring for the land and environment. Yesterday we planted some cherry tomatoes! We will be observing them and caring for them over the next few months. One boy was super excited, especially when we showed him a time lapse of a plant growing from a seed to it sprouting and growing taller and taller. He was inviting everyone to “Come see! Come see!” He could not hide his excitement and it was really nice to see him so amazed from nature and it's wonders!

– Geeteeta Tivik, Culture Educator,
Inuuqatigiit Centre Child, Youth and Family

Most of our Head Start students planted some cherry tomatoes and enjoyed every bit of the process. The next seed we plant will be mandarin seeds. They will get to see the germination of the seed and put the germinated seeds in the soil. This was a hit in our project!

– Charlotte Carleton, Culture Educators,
Inuuqatigiit Centre Child, Youth and Family





This week two elders from the community came to show the children how to clean and prepare sealskins. They brought the innirvik, a wood frame used to stretch out the seal skins and demonstrated how to properly clean and prepare the skin for other uses. While the elders were working, we asked the children questions to help them understand why these tools are used. We asked if any of the children eat seal meat, most of the children are familiar with seal or have heard others speak about it. We then asked what we might use the skins for. The animals that live on the land are hunted not only to feed our communities, but each part of the animal is prepared with great care and used in many ways. Children observed with great curiosity while the elders carefully prepare the sealskin. They understand our responsibilities to the animals and our environment. Caring for the land and the animals that feed and clothe our communities is also how we care and respect members of our communities and ourselves. They understand the importance within their community and the land.

– Julia Nauyuk, Culture Educator,
Inuuqatigiit Centre Child, Youth and Family



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Ikajuqtigiinniq

Working together for a common cause

3



Overview from the Elders

We asked the Elders the following questions:

- A. What kind of activities do you remember doing when you were first given the responsibility of helping others?
- B. Would you share an experience of how you work with a child to help them recognize working with others for a common cause?
- C. How does it feel to live ikajuqtigiinniq/to work together for a common cause?
- D. Is helping others the same as working together?
- E. Why is ikajuqtigiinniq important to Inuit societal values?

▶ **A. What kind of activities do you remember doing when you were first given the responsibility of helping others?**

One of the Elders shared about helping with the distribution of seal meat as soon as the seal was butchered by her father. She had the role of bringing the meat to other family house holds.

Another Elder shared about fetching ice and water for drinking, cooking, and cleaning as she was told to do.

Another Elder shared when he first started helping out, he was given small things to do, given the role to do something – “*tilijauvakllunga*” – to be told what to do.

“*Amaqtuq*” – for a young girl to learn to carry a baby in the amauti while babysitting. An Elder shared how she would take the baby of relatives and neighbours as a young girl in the amauti while the parents were busy.

An Elder shared how, “She used to enjoy going to help her father. They would be out on a dog team, and they’d stop to rest the dogs. She would untangle the ropes while her father was preparing tea. She would have a chance to sit up front and help direct the dogs. She really enjoyed doing that during the dog team.” The act of untangling or combing through is to “illaiq” and to say one is untangling, is to say “illaiqsijuq.”

▶ **B. Would you share an experience of how you work with a child to help them recognize working with others for a common cause?**

An Elder shared how “with her work, ikajuqtigiinniq, she used it without knowing”. When she was working with kids, she would give each of the children puzzles with numbers on the back. The children learned to help each other. She would teach them about ikajuqtigiinniq by role playing. The children had parent roles and she would teach about mom’s, dad’s and children’s roles. The children would either follow others or lead and this would give her a chance to see the development of the children.

Another Elder shared how she includes her grandchildren to entertain them but also to teach them what she knows. For example, making bannock. She said including them in cooking is another way to distract the grandchildren from boredom. She said, “I give them instructions as we’re making it and the grandchildren were so proud of what they were doing. The grandchild helped and learned how to make some for themselves and brought some home.” The Elder then went on to explain how the cooking experience was so important to the child, that he asked his mom if he could make bannock at home, and the Anaanatsiaq was called, to provide the recipe and instructions.

Another Elder shared about how ikajuqtigiinniq is not always a positive experience when raising children. The Elder shared of a relative that was a single parent and had to deal with difficult children at times, the parent spoke to the children when she could. However, there were times the Elder’s father had to intervene and help the single mother to discipline the children. The Elder was sharing how appreciative he was of his relative who was single parenting, and using her father, who helped his relative in raising children.



One Elder shared his experience with **ikajuqtigiinniq** in a series of three short statements. “I didn’t want to do anything. I had no choice but to do as he says. I found out that it was a good thing.”

Another Elder recalled, “When I was about 10 years old, I started cleaning around the house without being asked or told. When my father realized I was cleaning up, he got me new cleaning products, new broom etc., that I was going to own. I was very happy and proud of it.” She continued saying that “as I was getting older, my father told me that I should not wait to be asked to do anything, but to try to do things without being asked.”

Another Elder agreed and said, “Yes, this is the Inuit way. We were raised to help others so we can get help sometime in the future, when its needed.” She continued to say that she shovels the front with one of her grandchildren to teach him. She also plays Beyblades with him saying, “He loves playing with me, he talks in English, and I respond in Inuktitut. It is a way to play but also teach him Inuktitut at the same time.” She used the example of using Inuktitut in response to his reactions to the game in Inuktitut.

► **C. How does it feel to live **ikajuqtigiinniq**/to work together for a common cause?**

An Elder shared how “Inuit live in the arctic environment, sometimes it can be hard/harsh at times. There was fear amongst Inuit due to the climate we live in, they (the ancestors) knew they had to work together to avoid starvation or hardships. **ikajuqtigiinniq** is about working together, it contributes to respecting others, relationships and caring for people.”

Another Elder shared that “**ikajuqtigiinniq** has been passed on from our ancestors, we have to continue to do it as younger generation and for our future, we have to keep working together. It is very important for the people in the north, they had to help one another to survive. Through helping each other, we are surviving.” She continued that through her work, they feed people saying, “It’s for the homeless or anyone that wants to be around, but the people that are being served start helping too!”

Another Elder shared that she was told, growing up to, “Help others so you will get help when you need it.” She continued to say, “Often we ask, do you need help? It’s really nice to be asked because if we’re not asked, we won’t know. Helping others feels good,” She said, “I feel taller and smarter. I stay the way I am. I am always looking forward to the rewards of helping others. They don’t have to be Inuk for you to offer help, ask others too and you will receive gifts.” She also shared how, “Sometimes we don’t know how to help others and just thinking about helping others, those thoughts of action will come. Our ancestors helped each other, and that is why we are here today.”

► **D. Is helping others the same as working together?**

“Distinction between doing it because it’s a job, being mandated to work together is different from going into it with the spirit of helping others.”

“There are people, Inuit in Nunavut, that have a heart of working together. When we see people that need help, we go and help.”

Another Elder said – “helping others from our heart, that is love and care. Working together includes more negotiation; you negotiate and try to fix together. There is more conversation, when helping, there is less talking.”

And another Elder said – “I’ve heard from an Elder that I don’t have to say, ‘I love you,’ and the reason is, I know you love me - when you help others who need help, that is showing love.’ If you do something without pointing out your action, that is showing love. Action driven... action is stronger than word.”

Another Elder shared that – “growing up, I used to look for appreciation, being enough. I used to look at people and if I saw a smile, I knew I was doing good enough, it is all good. If they do not smile, I’m still living.”



► E. Why is ikajuqtiinniḡ important to Inuit societal values?

“As Inuit, we were not taught sitting down. Our learning is watching, we need to watch. That was our learning. My interesting learning: I remember cutting the seal by myself and sharpening my ulu. I had to be careful to not cut a certain organ. My father taught me how to cut around the organ to avoid cutting it. It was my way of learning; we do not operate institutionally. We saw someone doing something and we would go and see what they were doing, that was our learning.”

The other Elder who shared her story of her father getting her cleaning products stated, “It was a way of encouraging me and help my mother, and other adults. When people are proud, they want to do better.”

Examples from practice

Ikajuqti – Having a helper of the day. This is a way to include the children in “working together;” i.e., passing food around, cleaning up the toys, having a “student leader for the day” who helps the teacher.

Amaaqtuaq – to learn to hold the baby in the amauti.

You see someone that needs help, and you help.

Teach children through role play – i.e., hunting, serving food, preparing skins and distribution of food.

Fetching ice and water for drinking, cooking, and cleaning.

An Educator shared that they “encourage children to think about other children. Give big kid/small kid roles to encourage working together.

Sometimes there are older kids, and we encourage them to help the younger ones. They feel so big and proud to help, and they start to do it on their own.

“The kids are watching what the other kids are doing. They are noticing and helping each other. Every time there’s a new kid, they (the children) are super welcoming. They are sharing, and we encourage the toddlers to watch for others who may need help.”

Another Educator shared how her child is learning to clean up after herself from having watched both her mother and grandmother cleaning together.

Another gave an example of when one child has completed a task, of guiding them with the question, “Would you help a friend”?

Discussion notes

An Elder finished off by saying, “We were taught to help others, it’s a law to every human being, a big part of Inuit, when we think we can do it, we will do it.”

Words

Ikajuqataritti,

ikajurqtaujarriaqalirussi,

ikajuqtaujumlaharassi –

“Help others so you will get help when you need it.”

Ikajuq – to help.

Ikajuqti – helper

Ikajuqatigiik – to support each other, to work together.

Illaiq – The act of untangling or combing through.

Illaiqsijuq – untangling

Amaqtuvaq – to learn to hold the baby in the amauti.

Tilijau – to be given an order to complete something.

Tungasuk – welcome

Qungatuq – Smile

Living the principle at the centre

Planning to work with this principle

Ikajuqtigiinniq is a principle which concerns working together for a common cause. It involves a commitment to working collaboratively with others in consideration of the shared or common good.

In planning to work with this principle Sarah Proctor made a diagram with questions and planning steps. As follows:

Brainstorm with the other teachers to see what they are going to do.

We talked about the garden box that was placed in the Head Start yard and how the children can decorate it with floral designs. We talked about how the toddlers can also do springtime floral artwork together and decorate our toddler yard too.

We asked – how else can we incorporate **Ikajuqtigiinniq**?

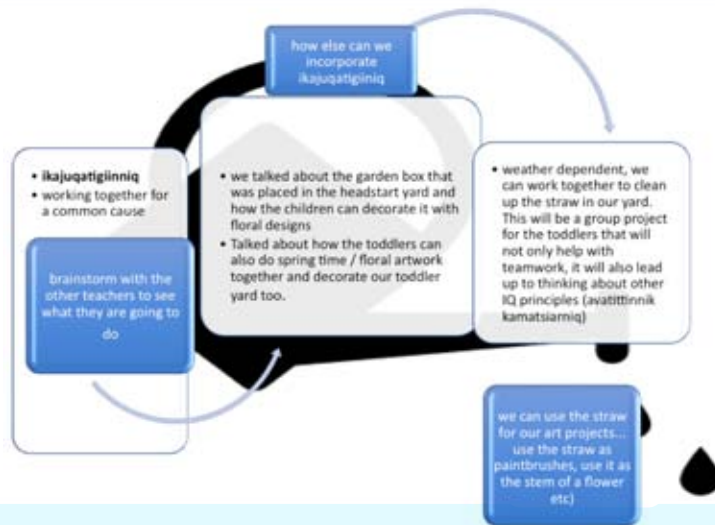


Depending on the weather we can work together to clean up our yard. This will be a group project for the toddlers that will not only help with teamwork, it will also lead to thinking about other IQ principles like avatittinnik kamatsiarniq.

We can use the straw for our art projects, use the straw as paint brushes, use it as the stem of a flower etc.

– Sarah Proctor, Culture Educator, Inuuqatigiit Centre Child, Youth and Family

Children's Engagements



This week's focus was on the Inuit Qaujimajatuqangit principle, **ikajuqtigiinniq**, working together for a common cause. Kelly found a planter box and thought it might be something we would like to use with the children so he brought it to the playground that is shared by the Preschool and Toddler Head Start programs as well as the full-day Preschool program.

The children were excited about the planter box and an educator suggested we paint it. All of the children were gathered around the box and I slipped away to get the materials we would need. It will take all of our programs, working together to finish the project before we can put plants in it.



We will start a garden together. I used the Inuit approach of starting this activity, by not saying anything to the children and just painting on my own until they came. I felt very proud of myself as I felt grounded because that is the way of us Inuit, I had about 7 minutes of painting by myself until the kids started coming one by one.

It's a way for educators and children, as well as the parents, to see color and happiness outside! Ajuungitugut!

– Charlotte Carleton, Culture Educator,
Inuuqatigiit Centre Child, Youth and Family



Now that spring has sprung in toddler land, we have been spending the mornings outside. One way we were able to demonstrate **ikajuqtigiinniq** was to work together to clean up the straw that was in our yard. We all worked hard together, each friend finding their own ideas of how they could help. One friend held a bag open while others put straw in the bag. Another found a rake and some shovels to give to each other. We spend a lot of time outside, and it really feels nice to be happy in the space that we're in.

Together we filled two and a half bags of straw, and we plan on either saving it for another time, or who knows? We might be able to find other ways to use it, there are many possibilities.

One idea we had after talking with the other cultural teachers is to spruce up each of our yards even more by bringing planned art outside.

Maybe next week we can use the straw in some of those activities ?

– Sarah Proctor, Culture Educator,
Inuuqatigiit Centre Child, Youth and Family





Example 1 - I was subtle with the kids about this topic. We had hay delivered to us for our spring muddy yard. I asked the kids to help me spread the hay on the yard, in a way that I didn't ask them directly. Instead, I said, "Hey kids. We get to throw hay around in our yard". One of the kids used a pail to bring hay to different areas. One of the kids was throwing it up in the air.



Example 2 - Another activity I wanted to do, was to have the kids help me make an obstacle course. I wanted them to think about what we have, draw out their plans and we would all choose which one to use. Instead, one boy started making an airplane using tires on a long plank of wood. At first, I thought he was trying to do an obstacle course and I started helping him. He got upset and I asked him what made him feel upset. He told me, "You're doing it wrong, Teacher. I was making an airplane". It was a wow moment for me. I didn't hear him earlier that he was trying to make an airplane. I let him do what he wanted to do. There he is with his airplane.



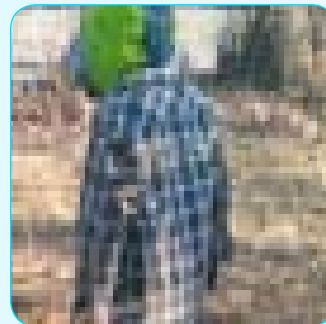
Example 3 - We received new toys. Two children are helping to assemble them. Another boy is holding a rake to help spread the hay and he looks so happy. I'm so happy they were able to help.



Example 4 - Around and during lunch, some of the kids were still eating and some were playing. We go in in different groups for small space reasons so, some kids were already done their lunch. For the ones that were done, I did a circle with them. I did it when the other kids were still eating so they got to see what was happening. I always tell my students that we are all family here. They have family at home, and this here is our family.



We all have to take care of each other. I gave some examples. When a kid is hurt or sad, because we can't be with each child all the time, sometimes we miss these moments. A kid goes to a teacher to tell them someone is hurt or sad, that's their way of helping each other. And if someone is looking for something, another kid will help them look for it. This is them helping each other as a family.



Example 5 - I then had the kids that were done eating sit down and I grabbed a handful of Lego. I had only one kid start putting them away. I asked the kids sitting down, how do you think the kid doing all the work while you watch is feeling? They said sad. I had one more kid help. I asked them again, how do you think she feels now that someone else is helping? One said better but sad because we are not helping. Then I had them all help. And I told them, see we all have to help each other.



- Bruce Kigutaq, Culture Educator,
Inuuqatigiit Centre Child, Youth and Family

This week we received new chairs and outdoor toys and we're looking forward to trying them. We explained that the new toys needed to be assembled before we can use them. The children were eager to help each other to assemble the toys. Each child held a piece and gave it to the teacher to help assemble it. They were very proud of themselves because they contributed to building the new toys, that once built, can be shared, and enjoyed by everyone. Once we were finished everyone was very proud of their contributions and happy to have new toys. They demonstrated patience, cooperation, communication and observation skills.



- Julia Nauyuk, Culture Educator,
Inuuqatigiit Centre Child, Youth and Family



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Inuuqatigiitsiarniq

Respecting others, relationships and caring for people

4



Overview from the Elders

We asked the following questions:

- A. What does Inuuqatigiitsiarniq mean to you in day-to-day life?
- B. What are your childhood memories which relate to Inuuqatigiitsiarniq?
- C. How do we bring Inuuqatigiitsiarniq into the educational program at Inuuqatigiit?

The Elder began speaking about the principle of **Inuuqatigiitsiarniq** by telling us about how her parents took care of many people who needed help including orphans, widows, and widowers. Her grandmother taught her to care for and respect all Inuit and to make sure that they had enough food and the right clothes. She explained, “Never let kids be hungry. Make sure they are not too hot, too cold, too hungry or thirsty”. She reminded us, “When children cry, they are asking for help”. “A drink of cold water is like going out in fresh air”.

Another Elder continued with three key concepts. 1. Treat people as you want to be treated. 2. Be kind. 3. Help the child/children. In picking up on the three points an Elder underlined, “When you respect others, they will respect us. When you help, you are helped”.

One Elder spoke about his grandfather, who was a shaman and worked with the whalers. His grandfather was a successful hunter with three wives. This enabled him to bring orphans and widows home to be fed and cared for. He also underscored the importance of help. Explaining that, “Long ago hunters hunted for everyone, not just their family”. He referenced “the helping spirit”.

The next speaker detailed how a main idea for kids was not to talk behind people’s backs and not to talk about people. The idea is to



try not to hurt people's feelings and underlined those words matter. She advised the Cultural teachers to be "careful about what you say, make sure children are not hearing talk about others. It is very important for children to know the Inuit way. To treat children equally, no matter what".

The following Elder, invited us to consider the possibility of quiet. He told about the best time he had with his grandson "sitting side by side, saying nothing". He also underlined the importance of going outside and explain , "I take my grandchildren outdoors everyday to walk".

Then the Elder speaker prompted us to think about communication with staff and parents, underlining that "we need to address issues". We can not let issues build into big problems; we need to resolve issues as they arise. She went on to express her concern about troubling accusations. "We need to be honest to understand problems", she said. Then she talked about some of the rules of her childhood, "not allowed to ask questions," and "not allowed to talk about other people's business". Although she noted – "sometimes we need to know".

Examples from practice

We write in communication books to communicate with parents. Often, pictures with words or phrases are used as well.

Eye to eye contact with children.

Learning from children.

Student comforting another student when sad.

Cleaning up together.

One child helping another to put on coat.

Not needing to say a word.

When we have a problem that needs to be resolved – we meet with our team to work together to solve the problem with respect.

When eating together with children.

When welcoming children.

When greeted by children and told, "I like you. You look amazing today".

Children compliment each other's work.

Children caring for others.

Discussion notes

Consider Inuit as visual learners. "We are not taught word for word about how to do things. It is more visual. When women are sewing, children watch. In a class the children watch what is happening and by watching, children learn".

Give attention to very shy kids by playing with them and taking care not to embarrass them.

Do not bring sadness to work.

Think about fear. For some kids, some adults are very scary, a person might freeze when someone looks angry.

Respect body language, note that some children like to be hugged and some do not.

Stop looking at the clock, take your cues from the children.

Words

Inuk – person

Inuuk – 2 Inuuk – 2 people

Inuit – Many Inuit

Inuuqatigiit – A fellow Inuk

Inuuqatigiitsiaqtut – examples of respectful and caring relationships.

Inuujugut – we are Inuit.

Iliniaqatigiiktut – learning together.

Ikajuqatigiiktut – to work together.

Utiqtiuraiqatigiiktut – to return things where they belong, together.

Uqaqatigiitut – to discuss a matter of topic to resolve.

Tunngasuktilugi surusiit/nutarait – welcome the children.

Tunngasuktitauluni – to be welcomed by others.

Niriqatigiingniq – to eat together.

Saimaqsaijuq – to comfort another

Living the principle at the centre

Planning to work with this principle

This principle required a little bit more observation and going with the flow, rather than plans.



Children's Engagements

Two children are playing cooperatively, together, side by side, in the puddle outside with some toys. They are using all their senses to explore and play during this time of seasonal change. Spring is coming. The children are building respectful relationships – **Inuuqatigiitsiarniq**.

– Charlotte Carleton, Culture Educator,
Inuuqatigiit Centre Child, Youth and Family



One morning I was telling Clara that she needed to take her boots off to get ready to go have some apaapa (food).

Then Maggie offered to help, saying "I'll help you". Clara replied, "No thanks, Maggie".

Then Maggie got herself ready for breakfast by putting her things in her cubby.

In this encounter Maggie showed how she lived **Inuuqatigiitsiarniq** by listening to Clara when she told her she didn't want her help. Maggie showed respect, by listening to Clara, and leaving her to take off her boots, by herself, as she wanted. **Inuuqatigiitsiarniq**.

– Geeteeta Tikivik, Culture Educator,
Inuuqatigiit Centre Child, Youth and Family



This week in toddler world, the children have been lending a helping hand to their friends- especially in the cubby room.

Some phrases they use are: **Ikajunnga** – I need help! **Ikajurlagii?** Can I help you?

– Sarah Proctor, Cultural Educator,
Inuuqatigiit Centre Child, Youth and Family



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Pijitsirniq

Service and providing for family and community



Overview from the Elders

We asked the following questions:

- A. Would you speak about your experiences with pijitsirniq?
- B. How do you see pijitsirniq at the Inuuqatigiit Centre for Children, Youth and Families?

The Elders shared stories of their experience of pijitsirniq, serving and providing for family and or community. The first Elder speaker described volunteering as inummarik. Other qualities of pijitsirniq included -to ensure we are welcoming, ensure your fellow Inuk isn't hungry and to have a listening ear when people need to talk. Another is to provide skill building and to prepare for the near future to help oneself.

The Elders spoke about being a good role model, not just as individuals but in institutions like at Inuuqatigiit Centre where people watch what you do. They also spoke about being good examples in the work we do and providing children opportunities to learn to be of service, i.e., serving food or cleaning toys. This helps to teach children to do things without being asked.

What follows are selected quotes from the Elders

“Volunteering - inummarik”

“Children helping in the centre is a way for them to provide for family and community”.

“The children are watching us, find things for the children to do, such as putting the dishes away. Speak to the children in Inuktitut everyday. Also – People are watching us and caring for us. They can see that we are caring for community”.

“Encourage children to make contributions in particular ways”.

“Elders must show actions. Bring children into an activity and work together”.

“My grandparents woke me up early to do my chores, like taking out the bedding”.

“We grew up helping each other, we did not need to be told what to do. In a small community everybody helps everybody”.

“Starts very early, with very young children – get child to fetch something, to participate”.

“The educator’s job is to observe. To ask – what do I need to learn from this child”?

Examples from practice

Children share snacks between themselves in a group.

Children offer to carry things when needed.

Discussion notes

Co-learning seems to be an approach with which the Elders and Cultural Teachers are engaging. For example, one Elder explained, “Our job is to observe, while asking the question, what do I need to learn from this particular child”?. Earlier one teacher had noted – how much she learns from children.

There are complexities with the system, which impede a full engagement with some of the principles. For example, a teacher explained, “Licensing stopped us from sending food home with the children”. And another added, (which is understood as a covid specific restriction) “Educators can not cut food. All food must be pre-cut”.



Words

Ikajuq – to help

Ikajurlagii? May I help you?

Ikajuqriusajuq – to learn to help others

Iliniaqatigiiktut – co-learning, to learn together

Utiqtiuraijuq – to put something back in its original spot

Ajjuminaqtuq/ljjuagaksattiavak – Role model

Ajauqturlugit – encourage them

Ajungit, pikkarralaa –

Encouraging words

Pijitiraqtuq – to provide assistance, to be of service

Piliriqatigilugit – to do something together

Pingua utirtillugi – return toys

Pijariuqsatittini – to provide skills through practice

Nirriqatigiiktut – eating together

Qanu ikajurlanga? What can I do to help?

Living the principle at the centre

Planning to work with this principle

The concept of serving is central to our Inuit style of leadership, where each individual has a contribution to make. Some qualities of working with this principle include knowing one's personal strengths and weaknesses; contributing to the group through participation; considering personal success in terms of group involvement and relationships; gaining awareness of personal, local and global interdependence.

- Janice Oolayou, EarlyON Culture Lead,
Inuuqatigiit Centre for Inuit Children, Youth and Family

Children's Engagements

Pijitsirniq is shown by all the children towards Glen, the chef at the Inuuqatigiit Centre for Inuit Children, Youth and Families as a whole, when the children are cleaning up and taking care of their environment.

When we get our apaapa, we all sit down amma. Before we eat, I say to the children, "Wow this is very nice food. Someone worked very hard to make this for us, do you know who?"

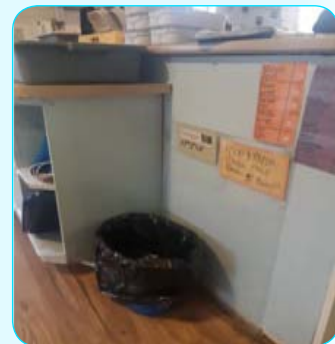
And the children chant "Glen".

I ask, "What is a nice thing we can say to someone who worked hard for us to have a nutritious meal"?

They all sing and shout "Thank you Glen - Qujaanamiik Glen"!

After they eat, they throw their leftovers in the attarvvik and put their containers in the bin for easy cleanup.

– Charlotte Carleton, Culture Educator,
Inuuqatigiit Centre Child, Youth and Family



This week, a few examples of pijittirniq were set in our program and here are a few of them:

One girl helped her classmates put their jaika, silapaaq, amma nangmagaq in their cubbies. By doing this she is showing pijittirniq, by helping her friends with putting away their outdoor annuraat.

Sometimes the students also help each other by unzipping each other's jaika or sweater.

Everyday there is one child who carries the basket of communication books, to give to the children.





These books go back and forth from Inuuqatigiit Centre to the children's homes so the teachers and parents can communicate, share stories and better provide for family and community.

– Jennifer Kadluk, Culture Educator,
Inuuqatigiit Centre for Inuit Children, Youth and Family



I had a lot of fun with this one. **Pijitsirniq**. Serving and providing for family and community.

Kinders used to be able to serve the toddlers snack while wearing gloves. We are no longer allowed to go into their classroom because of Covid, so the Toddler teacher and I had to think outside the box. We decided that we could do something outside, where the toddlers and kinders could serve and provide for each other.

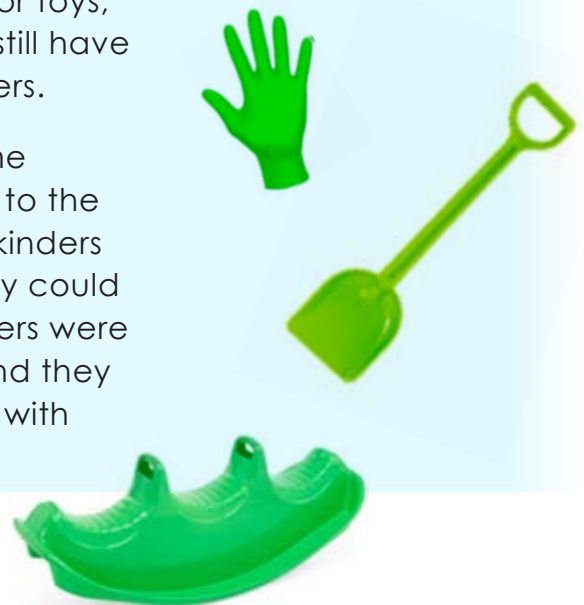
– Bruce Kigutaq, Culture Educator,
Inuuqatigiit Centre Child, Youth and Family



This week the toddlers and the kindergarten children spent time outside with the nice weather.

Since we are not allowed to share yards or toys, the teachers figured a way that we can still have the children involved in providing for others.

The kinders wore gloves and brought some see-saws that were cleaned beforehand to the toddler yard, and the toddlers gave the kinders some clean shovels and buckets that they could use in the muddy running field. The toddlers were very happy to wear the rubber gloves, and they were even more happy to share the toys with the big kids.



After the kinders brought the see-saws over, one of our toddler friends takes a moment to quietly watch what the big kids are doing.

It has been an adjustment not being able to spend time with the other groups of children. Often the kinders would come into our class to share cultural knowledge, to read stories to the toddlers, and help with other tasks, all of which the toddlers loved.

‘Oops! somebody forgot their hat in the cubby room’. One of the toddlers noticed and brought it out for them.

– Sarah Proctor, Culture Educator,
Inuuqatigiit Centre Child, Youth and Family





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Pilimmaksarniq

Development of skills through observation, mentoring, practice, and effort

6



Overview from the Elders

“Pilimmaksartut, innarupat ilikajarmat. They are developing skills, so that when they're older, they'll have already learned it and learn more.”

We asked the Elders the following questions:

- A. Do you have a mentor who you remember?
- B. What kind of experience do you have with that mentor?
- C. What did you learn from them?
- D. Do you have a story with your mentor which you would share?

One Elder shared stories of her grandmother, how she looked up to her as she seemed to be able to do all they asked of her. She recalls falling asleep during the bedtime story telling, and her grandma telling her “When you are a big girl...” in ways that were motivating and encouraging. The Elder recalled, always falling asleep before the story ended, and having to wait until the next night to learn more!

One Elder spoke of her father being her mentor. She told about how she watched her father as he prepared the dog teams, putting the harness on the dogs. She says her father told her to be helpful so people will be nice to her. He also told her to go to church as well and to find ways to be helpful, so people are prepared for the word of God.

Another Elder says he really did not have anyone who was a dedicated mentor, not his father either. (His learning came from watching and listening to many people). He always enjoyed, whether they were men or women, he saw their ability to talk and share knowledge and wisdom with others. He was inspired by people who are able, he watched as his uncles and aunts were sharing their words, of the spiritual world.



An Elder then shared with the group about the role of her parents. She said her mom was boring, sewing, sewing, sewing. There were seven adult men hunting, so the mother was always sewing. The Elder's father on the other hand, was more active, and she recalled that was probably why she liked him. The Elder acknowledged that she is more of a visual learner and maybe because her father being visibly active, she was more drawn to him. She told of how she used to have dolls made from rocks, sugar, or bread and one day her father was returning from shopping and brought her a real doll to keep.

Another Elder recalled that as a youth what inspired him was not just the people, but it was nature and animals. He elaborated how his relationship with the environment around him, made for a spiritual life.

What kind of relationship does a child have with an adult/ mentor? Why is the child-mentor relationship important? What does a relationship with a mentor do in terms of inuuguinniq?

One of the Elders shared her experience of being an early childhood educator, and she said that in this role, one must always be aware of their own actions because children remember what they see and hear. She says, as "a teacher, I have to observe myself, stay calm," because the children see you inside out when they look at you. She continued to say that having a routine helps children learn and that the routines are important, whatever they may be.

Another Elder shared that as parents, even without words, our children know when something is up, and they let us know when something is wrong with us, meaning the children are observant. She continued to say that as parents, they are also developing skills through observation, mentoring, practice, and effort and become skilled mentors when it is their turn to teach others.

One of the Elders said that, if we want to be effective, we need to be good role models. That we have to be good examples to children because they are quick at picking up on your actions.

Another shared that educators must be careful and watch their language. She said, when you use a new word, the children will hear it and use it. She continued to recommend that if one is unsure of what

to say, to turn around and think about who is around. She shared that when children like you, they will want to play with you, demonstrating that they are observant.

One of the Elders recalled that children do imitate what they see that children are very visual.

One of the other Elders also shared that development of skills doesn't just occur through word of mouth but by having fun too. He brought up the funny face games that were played.

Examples from practice

One teacher shared that with her online kindergartens, she has gotten her students to think about what their father and mother did by sharing her parent's stories. Her mother was learning to carry babies on her back with rocks and got spring water for the family. Her father learned to have a dog team and practice throwing the harpoon for hunting.

Another teacher shared that she teaches songs to her class and lights the qulliq for the children in the centre. She plans to make mitts with her students.

A third teacher shared how acknowledgment helps the children. By welcoming the students in Inuit loving ways through "aqausiit" that make each child feel welcomed. She says she loves the children.

Then another explained that she is always learning, such as sewing. She says she used her skills based on what she knows and to always be aware of what she could do wrong. She shares what she is learning with the children.

Another educator shared again how she likes to teach through song, by drum dancing for the children, the children are learning ajajaa songs. She has thought about bringing in her own sewing and just sewing in the presence of the children, and to share her knowledge. She plans to make mitts with them.

The educator then shared some of the books that she shares with the kids. To which, an Elder added that kids like to touch things, if Inuuqatigiit Centre can get more resources, kids would



love to touch them, feel, and see them. The Elder also shared that as an artist, we have to feel the tools to know how to use them. He explained that he must

become one with the work. He shared how we must feel them, use all our senses to work art. He says this is another way to develop skills, through feeling.

Discussion Notes

An Elder recommended that for small children, they can learn to sew in a straight line, such as making a bag. Which would get them on the track of learning to sew easy projects. An educator recommended providing patterns with dots on for the children to sew.

An educator asked for guidance on dealing with a couple of girls who are playing well together but are leaving another child out of the group. She wants the group to be more inclusive and was asking for advice on how to deal with it. In response, one of the Elders shared that the games children play are meant to bring people together, they are meant to help people learn to talk with each other. Another Elder recommended that she should either play with the girl

that is being left out and the others may join them OR to try to play with the group of girls and include the girl left out and really watch how they are with each other.

Another educator shared that after the Friday meetings, she writes on Mondays about what she learned and talks with educators to make plans. She also shared how these meetings are making her feel validated and that she does not feel alone so much. She also said she takes back the legends she hears to help her in planning how to use them. She acknowledged that there are not many good fairy tales, some are gruesome.

An Elder added that action is needed in education explaining that actions are stronger than words.

Words

Anuksaliurtuq – making
dog harness.

Unikkaaq – stories

Unikaartuq – legends

Inuit sulijurijangit Inuulluta –
As Inuit these are our beliefs

Ilinniartitiji – educators

Innaunirsanut apirilaurta –
let us ask questions to the
older people.

Inngiusi – songs

Ikajurasuqatarit – try and be
helpful to others.

Amaamautinguaq – toy bottle

Aniirajak/ Aniinguaq –
to play out.

Ajjuminaqtuq/ljuagaksattiavak –
Role model

**Apirijaujaraangama
ilinniartitauqatarmijunga** –
when I'm asked questions it
teaches me too.

Akklunaaksaq – preparing seal
skin for rope.

Pilimmaksarniq/pjarriuqsarniq –
skill development

Pijumannittinnut – to have the
desire to do something.

Piagusiqtuq - to smooth out the
bottom of the qamutik with mud,
water and caribou skin.

Pirralinqtuq – mixing the mud to
put on the qamutik.

Tautuktilugi – the act of showing
how to do something.

**Tautuktilunga
illinaqatartuviniujunga** – I was
learning through observation.

Miqsuqtuq -sewing.

Miqsulimmaksaq – learning
how to sew.

Nirjutiit – animal

Sila – nature

Sivummut kajusita –
moving forward.

Qulliq ikiqatarlugu – light
the qulliq

Qimuksiq – dog team

Qitummaksaijuq – softening
seal skin

Qimminguaq – pretending
to own a dog team using
the puppies.



Living the principle at the centre

Planning to work with this principle

Pilimmaksarniq is a principle which concerns skills and knowledge acquisition. It involves observation and information gathering. It requires the capacity to understand and to apply knowledge for a variety of purposes. It involves adopting effective work practices and analyzing methods.

– Janice Oolayou, EarlyON Culture Lead, Inuuqatigiit Centre for Inuit Children, Youth and Family

Pilimmaksarniq Planning Documents

Pilimmaksarniq - Ilittivalliajut tautungnikut, pilirinikkut amma ilittijumanikkut

Inuktitut uqausiq saqitikanniujarlugu inngiusikkut, uqalimaagakkut, amma uqallangnikkut. Next step to teach the children more Inuktitut through songs, books, and just talking to them in Inuktitut.

Inuktitut atinginni titirariusaqtillugi – teach them how to write their names in Inuktitut, one page full of their names in Inuktitut, dotted for them to trace.

– Jennifer Kadluk, Culture Educator, Inuuqatigiit Centre Child, Youth and Family

I would talk to the kids about going hunting for certain animals. They would need permits to go hunting for nanuqs. They would need the same tools to use to go hunting with. You must be a patient hunter. If you get too loud, there goes your catch. If you are not patient, you lose your catch.

Once you catch the animal, what are we going to do with the carcass? Do we just leave it? No! What do we do first? Take the skin out. What tools do you use? Savik and mind. Where do we start cutting them? From the stomach. Why from the stomach? It's so we don't waste any part of the skin. Once we finish taking out the skin, then we start cutting up the meat. I didn't get into any details of what part of the meat gets cut first and what we don't eat. What do we do with the bones? We use them for different things.

I have hidden different arctic animals around our yards or in our classrooms. If they were looking for a nanuq and they got too close, I would tap them on their shoulder and tell them, oops. You got too close. The nanuq has now eaten you. If they were making too much noise, I would tell them, oops. The nattiq got away.

After they caught the animal, I would get them to pretend to cut the animal. And we would share the meat.

I would like to do this next week. I will have different animals in our class. Have a kid go hunt for something. Have an ulu or savik ready for them to cut. And we will share them with our class. I would also like to show them the caribou skin we have in our centre and take out qisik.

– Bruce Kigutaq, Culture Educator, Inuuqatigiit Centre Child, Youth and Family

Children's Engagements

Example 1 – Last week the toddlers each got their own splash suit that they can use while at daycare. After breakfast this week, I took a group of children outside for the morning, and they were busy busy exploring our yard. They didn't even stop when there was a slight drizzle!

The friends took turns climbing on the outside of the plastic iglu to peek at their friend on the inside. This was a lot of work- especially when you have big chunky rubber boots on. I stood behind the children when they were climbing, in case they slipped, but they worked at their own pace. They each showed confidence in their own capabilities, and since they felt safe and able, I didn't need to catch anybody. Boy were they proud when they made it up to see their friend!



ikajurlagii? Δbᑦᑦᑦᑦᑦᑦ can I help you?

ikajunnga Δbᑦᑦᑦᑦᑦᑦ I need help.





Example 2 – The toddlers also worked together to fill a milk carton with some hay. One child passed some hay to a friend, who put it in the carton, as another stood inside to squish it down to make more space. Great teamwork toddlers!

– Sarah Proctor, Culture Educator, Inuuqatigiit Centre Child, Youth and Family



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Qanuqtuurniq

Being innovative and resourceful

7



“In our work together, we are doing knowledge translations with Elders and educators and being innovative and resourceful through this work on Inuit Qaujimagatuqangit modules”.

Overview from the Elders

We asked the following questions:

- A. What is your understanding of the term qanuqtuurniq, to be innovative and resourceful?
- B. Do you recall a moment/or a time when you watched somebody being innovative and or resourceful?
- C. What do you do to encourage children to be innovative and resourceful?
- D. How do we set the stage so that children can be innovative and resourceful?

To begin we asked the Elders to share their understanding of the term qanuqtuurniq, to be innovative and resourceful. Here are some quotes and notes.

The first Elder began by explaining, “We are so good at being innovative, like making a qamuti with cardboard. We don’t need much, and we can make it work”. Then the following speaker added an advisory note saying, “we don’t pride ourselves”. A statement which was confirmed by the next Elder who added in, “we were told by our parents not to boast”.

An example was provided about figuring out ways to use available resources at Inuuqatigiit Centre to create teaching materials, instead of running over to the store. As one Elder explained, in describing a

day at the Inuuqatigiit Centre, we wanted to practice how to make pualuk (mittens), we didn't have material, so we used carton. Thinking innovatively as an approach to finding creative solutions to material needs was reinforced when the next Elder explained, when we didn't have seal skin for sliding, we used a caribou jawbone. We also put spit on the bottom of our kamiit to make them slide.

Different materials were proposed for keeping warm – including standing on a polar bear skin by a fishing hole, using dog fur, and putting heather in your kamiit for insulation.

When the Elders described moments of innovation the following thoughts were shared:

“My Dad would bite lice to kill them. I looked forward to having my grandma pick lice from my head”.

“I used to make a hole in either end of the shell of an egg and drink the contents”.

“We used to play with the dog teams in the winter. Anything we could see, we would turn them into anything, like on the edge of the shore, we would imagine polar bears”.

Then we asked, what do you do to encourage children to be innovative and resourceful?

“Make sure you model for the children so that they see you working with materials. The children will then try themselves, based on their observations of you”.

“I learned how to sew by watching my mom sewing. Someone said, you will not be creative because you have not been trained. But an Elder said, NO! You have watched your mom, you will know”.

“When we are innovative, we figure out what we have and what we can do”.

The last question for the Elders was, “How do we set the stage so that children can be innovative and resourceful?”

“Start something and encourage the children to come and watch”.



“We also need something for the child do, who is not in circle”.

“Must consider how innovation is a part of learning.”

“Talking about it is also part of the value of innovation.”

“We were not allowed to teach children how to speak. We were advised that they are going to learn to speak, to do that, for themselves.”

“If children are not interested. Do not force them.”

“Be a good example. When kids start asking, then you know that they are interested. When they ask – I get innovative. I get inspired.”

Examples from practice

Some ideas from practice included: making pom poms and spreading them out, in the playroom for the children to gather.

Another was when a child brought a chair to the climbing structure, to climb on.

You can make a fishing hole with a cardboard box and put a real fish at the bottom. The children will be really surprised.

When asked, “How do you relate to what the Elder’s shared on qanuqtuurniq through your experiences at Inuuqatigiit Centre?” The Cultural Teachers replied:

“We must be very resourceful.”

“We don’t have a store. We have to be resourceful for everything. We do a lot of resourceful thinking together”.

Discussion notes

The importance of Inuit day was underlined, especially as the realization of this event required great resourcefulness and working together. The result was that when people came and saw a tent with seal and caribou skins, some cried with joy. As someone said, “At Inuuqatigiit Centre, we should have Inuit day, everyday”.

The idea of having an outside structure like a qarmaujaq, where children could come to learn and be taught in the Inuit way was proposed. When children enter the structure, they can watch Elders and Educators involved in sewing or other activities, and when the children are ready, they can try it out. There could be something right near the centre, and some special place – out of town.

Another discussion concerned “risky play” and the value of working well with co-workers to support risky play. Risky play can be defined as when children

engage in activities in which the outcome is not known and could be dangerous. It is an important discussion in the field of early childhood education, where Educators and Cultural Teachers, want all of the children to stay safe, and at the same time, to encourage children to engage in opportunities and challenges which involve innovative exploration, learning and growth.

When asked about children’s risky activities, one Educator explained that when a question is raised, she provides reasons why children are involved in certain things in writing, to be sent home with children, for their parents to read.

Then the idea of having children told Inuktut language stories at nap time was discussed. Each of the Elder’s endorsed the suggestion of a nap time story session, to promote sleep and Inuktut language acquisition.

As the last speaker said, “Read at night and you will learn faster”.



Words

Iliniaqtuq tautuku – learning through observation

Unikaat – stories

Ajautqu – encourage

Piliriqatigiik – to work together

Pualuk – mit

Tuktuup aglirua – caribou jawbone

Kamiit – seal skin or caribou skin boots

Mannik – egg

Miqsuq – sew

Miqsuriurqsajuq – learning to sew

Manniit – eggs

Nanuraq – polar bear skin

Nanuq – polar bear

Qimmisuk – dog fur

Qijuktaa – heather

Qimmuksiq – dog team

Qamuti – sled

Qamutinguarq – toy sled

Qarmaujaq – a building resembling a qarmaq (sod house)

Qimmuksiraujaq – learning to dog team

Qisik – seal skin

Living the principle at the centre

Planning to work with this principle

Qanuqtuurniq is a principle which concerns innovation and resourcefulness. It involves thinking creatively, problem solving using available materials, and engaging with uncertainty. It requires the capacity to think broadly and confidently about a spectrum of possibilities. It involves engaging in a practice that is not framed by convention but strengthened by imagination.

Children's Engagements

I had the opportunity to watch a child being innovative with some pictures that I brought with me to do online learning. I have animal pictures. He was going through each animal, and he was making piles of pictures that we hunt, and a pile of pictures of animals that we don't.

He was putting each picture around the apartment, and he used his hockey stick as a rifle. He saw that I had pictures of tools. He, on his own, decided to draw a picture of binoculars and the qauliut. He thought the qauliut was a picture of a rifle. After he finished the picture (I didn't want to distract him), I explained what it's for. He now knows that it's for softening kamiik. He did a good job of doing his own thing with the pictures of animals and making his own hunting weapons.

Good job kiddo!

– Bruce Kigutaq, Culture Educator,
Inuuqatigiit Centre Child, Youth and Family



There are different ways in which the toddlers show that they can be innovative and resourceful, often they are able to think outside of the box and surprise you.

Some past examples include two different times where the toddlers made the decision to bring the gross-motor mats to different areas of the classroom, working together on their own, including others in their plans, and using communication to problem solve.

In this first example, you see some friends working together to carry a long mat across the classroom to where the other long mat was. That was a lot of work!





In this second example, you can see that the toddlers chose to use the mats in more of a physically challenging way. The toddlers decided that they wanted to use the red and yellow mat (which is normally placed in a corner against two walls) in a different way. They wanted to climb to the top and then slide down! We wanted the children to feel comfortable enough that they can challenge themselves, but we also want them to stay safe. You can see that there was a teacher near-by so they would not fall or bump themselves.

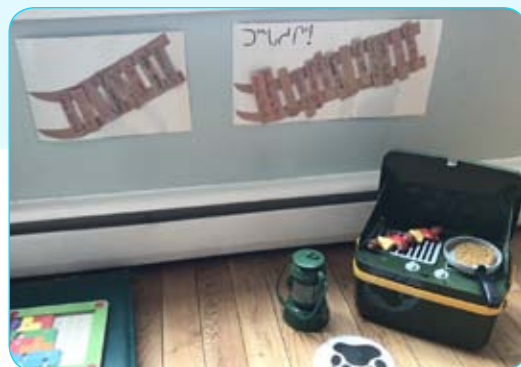


– Sarah Proctor, Culture Educator,
Inuuqatigiit Centre Child, Youth and Family

To show how Inuit were innovative and resourceful we read a book about Inuit tools and how they are used and what they're made of. The kids were able to respond and tell me the names of the tools and what they were used for. The ones they weren't sure of we were able to teach the Inuktitut words for them.



– Geeteeta Tikivik, Culture Educator,
Inuuqatigiit Centre Child, Youth and Family



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Tunnganarniq

Fostering good spirit by being open, welcoming, and inclusive

8



Overview from the Elders

We asked the following questions:

- A. What stories do you have to share which tell us about tunnganarniq?
- B. What can cultural teachers at Inuuqatigiit do to practice tunnganarniq?
- C. What are cultural teachers doing to teach tunnganarniq at Inuuqatigiit Centre?

▶ A. What stories do you have to share which tell us about tunnganarniq?

The Elders shared stories of their experience of “tunnganarniq” (fostering good spirit by being open, welcoming, and inclusive). They spoke of how Inuit welcome each other, and their observations of how children can be “tunnganaq” (welcoming) in their own way. They also shared how they tunngasaaq (welcome and acknowledge) children. They spoke of greetings and family and relationships.

The difference between welcoming and acknowledging children and adults was brought up and discussed by the group. A concern to remember that children are very sensitive to adults was raised.

There were discussions on “tuqllurausiit” (relational acknowledgements) and how there is a deeper connection between people through those relations, through name sakes.

▶ **B. What can cultural teachers at Inuuqatigiit Centre do, to practice tunnganarniq?**

Share pictures of families with children to show them the Inuit families.

Tunnganaqatirissi tunnganarviuqatarniarassi – is to be welcoming so that others will welcome you too - think about adults, children, families and what will make them feel welcome.

Be aware that people are watching you and your work.

Encourage the children to be welcoming.

Actions of **tunnganarniq** (being welcoming) include smile, offer, provide food, help, share.

Acknowledge each other's work.

Play with children so they feel welcomed.

Examples from practice

▶ **C. What are cultural teachers doing to teach tunnganarniq at Inuuqatigiit Centre?**

Acknowledge children with excitement.

Talking about and asking about name sakes.

Ask parents/ caregivers about children's names.

One cultural teacher told the children about her own name and who she is named after.

Encourage children to share knowledge of their names and how they are acknowledged.

Acknowledge children as relatives when applicable.

When the children are leaving, cultural teachers talk

about seeing them again, on their return.

Share a map of where the children are from: family home community, to make the children feel welcomed and connected to the north.

Be aware of your body language with the children.

Speak Inuktitut with the children one-on-one.

Welcome other staff, if someone needs help with anything, you try to help even if it is not part of the job.

Make children and families feel welcomed and not judged.



Discussion notes

The concern that children who are “in care” do not know their relations was raised. Not knowing biological family can cause challenges when trying to teach

children “tuqllurausiit” (relational acknowledgements). Also – for some in child services, naming may be a sensitive topic.

Words

Ikajurniq – to help others

Ingminiq ikpigiquarniq – being aware of oneself

Ikpigusuksarai – to be sensitive, empathetic towards others

Iirasaangillugit – do not intimidate them

Inuuqatinnut ppittiaqattarit, pittiartauqatarniaravi – be nice to others so that others may be nice to you

Iqitijut – giving each other hug

Ujjirusuksarai – to be observant of body language or eyes

Uquu – It's hot

Uvvattinni mapkirtinirq – to open ourselves to others

Ajuriqsuutilugu – to show them how to do it

Atirusiit – namesakes

Angijurnguq – sister-in-law through marriage, your husband's older brother's wife

Aulasaq – fishing

Pikkaaluujutit – acknowledging someone's ability by saying “you're so able”

Pillirritiartualuk – acknowledging someone that is doing such a great job

Pittiarlugu – be nice to them

Takujauluni – to be seen, to feel acknowledged

Tarralikisaaq – butterfly

Tunngasuktitugi – to welcome them

Tunngasuktitifi – to welcome others

Tunngasuktitau – to be welcomed

Tunngasainirq – to be welcoming

Tunisigumaniq – to offer, to give to others (come up with activity that includes offering, such as sharing food)

Tunnganarniq – fostering good spirits by being open, welcoming, and inclusive.

Tunngasugit – please be welcomed

Turqllurausiit – relational acknowledgements (tuqturautiniq – Pangnirtung dialect)

Maraq – mud

Maquk – rain

Nattiaviniq – Baby seal

Nirriqatigiik – eating together

Nutaraq ikpigusuktuq – children are aware of those around them.

Nukaarrung - sister-in-law through marriage, your husband's younger brother's wife.

Siqiniq – Sun

Surusiit/ Nutarait – children

Surrusiq/ Nutaraq – child

Qaujimatitaulluni – to be provided information for our information and understanding provides a sense of inclusion

Qungatui – smile at each other

Qiggiq – jump

Qungatut – when the kids smile at the teachers

Quviasuktunga – I am happy

Quviattualuuqaugama – I was so happy (to say that watching their actions made one happy)

Living the principle at the centre

Planning to work with this principle

Teachers planned events which included food sharing, greeting, smiling, welcoming, calling children by their full names and toy sharing.





Children's Engagements

TUNNGANARNIQ – The concept of fostering good spirit by being open, welcoming and inclusive. Ways that Inuit live this principle at the centre include:

Keeping the Golden Rule

Greeting others

Respecting differences

Accepting new people

Never making fun of others

Smiling and friendliness with others

– Janice Oolayou, EarlyON Culture Lead
Inuuqatigiit Centre for Inuit Children, Youth and Family



Children show **tunnganarniq** by smiling at each other. Welcoming their friends to join them in their play area. One child welcomed his friend to join him in this water bin. Another child invited people to join her doll house by being welcoming and inclusive of others. She pretended I (cultural teacher) was her guest along with her classmates in her imaginary doll house. She showed a lot of **tunnganarniq**, and I made sure she knew she was being welcoming. – **Tunnganarniq**

– Jennifer Kadluk, Culture Educator
Inuuqatigiit Centre Children, Youth and Family



This week the toddlers have been showing that they are caring and welcoming to others in many different ways. They have been welcoming their classmates as they arrive, allowing others to join

them while they play, and they have included others in outdoor play. There are many ways the toddlers show that they are welcoming and inclusive, and it also happens throughout the day in moments where pictures are not taken.

– Sarah Proctor, Culture Educator
Inuuqatigiit Centre Child, Youth and Family



The children demonstrate the spirit of **Tunnganarniq** each day when they arrive at the centre. In the morning, the teacher welcomes each child and wishes them Ulaakut (good morning). The children respond and say hello, ulaakut or good morning to everyone and their teachers.

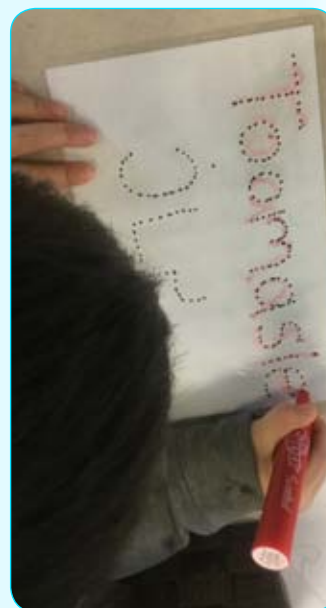
We see inclusive behaviour when children share toys and let others join in their games, letting each individual play in the way they want.

– Julia Nauyuk Culture Educator
Inuuqatigiit Centre Child, Youth and Family



As this subject, **Tunnganarniq**, is about being inclusive and welcoming, I didn't want to exclude anyone I can't call by their namesakes. I didn't want to use the namesakes of my students because I can't ask all their parents who their namesakes are and about the meaning behind the names. So, I have been using the children's full English names. I even asked one of the kids last week if I should call her by her Inuk name or her English name, as we always call her by her Inuk name. She opted to be called by her English name, even though, I really wanted to use her Inuk name.

Because I have been using their full names as much as I could this week, during lunch, I was sitting down with the kids. I was chatting with a kid using





her full name. She started asking me the rest of the kid's names. She then started asking what her dad's name is and her mom's. This to me, shows a sense of belonging in our classroom. And if they're asking me about their family, they have a sense of belonging at home. There were many smiles as I was calling out their full names.

– Bruce Kigutaq, Culture Educator
Inuuqatigiit Centre Child, Youth and Family

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