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NANIVARA

THE REPORT OF THE NANIVARA PROJECT



PRINCIPAL INVESTIGATOR

Frank J. Tester

REPORT PREPARED BY

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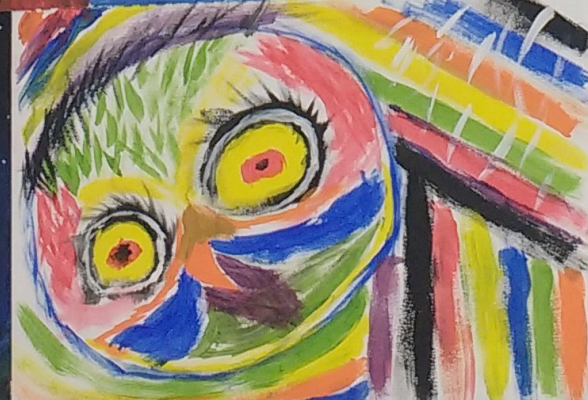
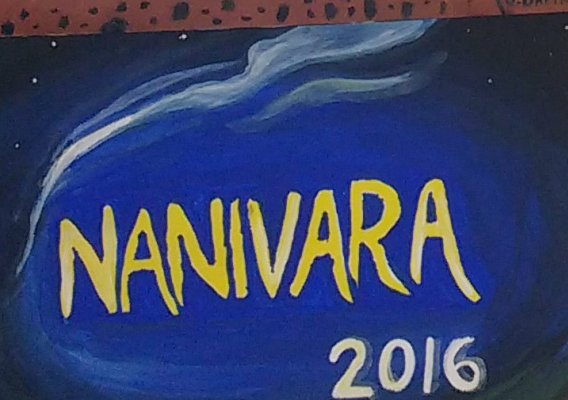
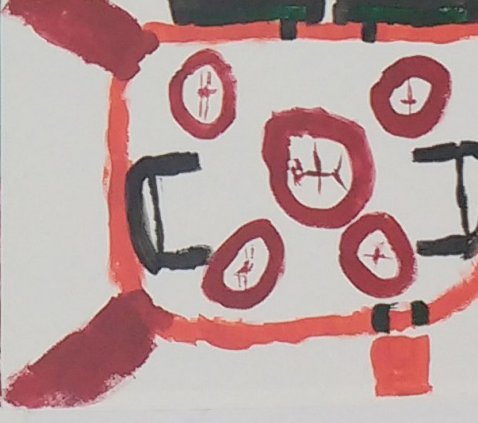
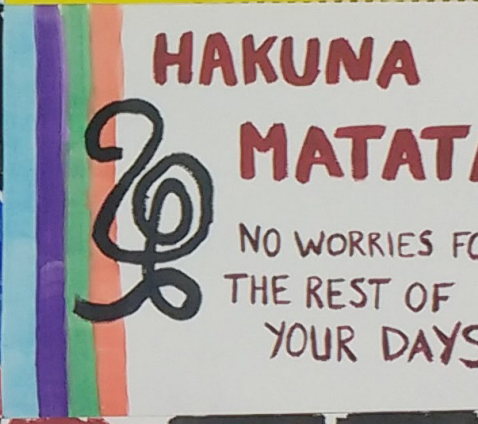
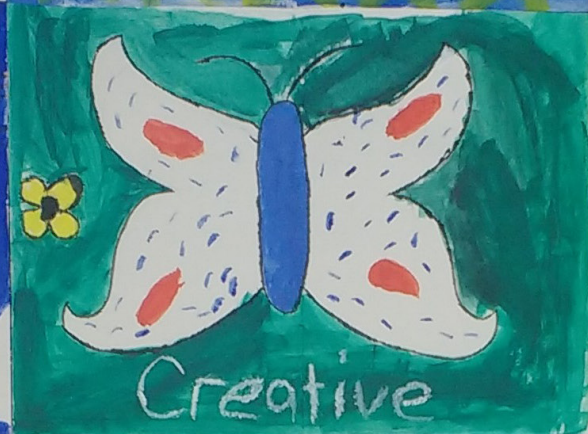
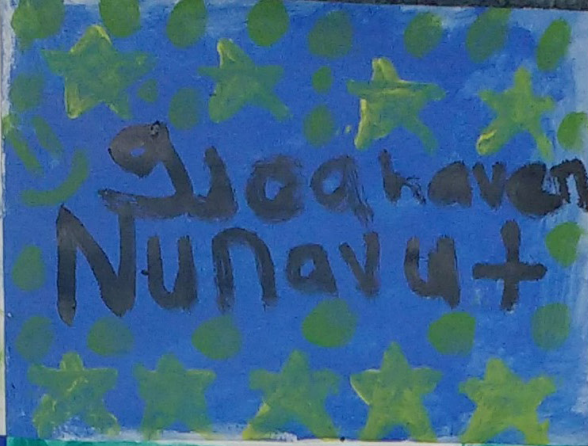
UBC Vancouver, BC

“Pretend we are in a blizzard
but we are still going to get through it
and survive like our ancestors did.”

Jennifer Ullulaq
Gjoa Haven



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The Nanivara (I found it) Project - 2016

This paper blanket was created from the participants of the Nanivara Project over the summer 2016. The youth painted what their dreams are for their future great grandchildren in Gjoa Haven and then taped their pieces together to make this quilt. The youth wanted to share this message with other youth:

- To always use your inner creativity and follow your dreams.
- Stay in school and finish your diploma.
- Keep our culture alive and visit with elders.
- Go out on the land as much as possible and eat country foods.
- Inuit Youth are Resilient.

"Pretend we are in a blizzard but we are still going to get through it and survive like our ancestors did." - Jennifer Ullulaaq

The artists of this mural are:

Elisha Kuallaaq, Kyras Kuallaaq, Kaydi Okpik, Marnie Ekeik, Martha Okpik, Jennifer Ullulaaq, Damian Ikkutisluq, Karen Aluk, Barb Okpik, Lonna Ikkutisluq and Jeremy Okpik.

NANIVARA

This report summarizes research conducted for the Nanivara Project, a youth-oriented historical research project that took place in Gjoa Haven and Naujaat, Nunavut, in partnership with researchers at the University of British Columbia in Vancouver. Although much of the programming focused on Nunavut social history the research was never about the past. The Nanivara Project is about young Inuit today. It is about making sense of what they know and about exploring what they want to know about their territory, their community, and their families.

To accomplish this, we worked with Elders and youth aged 16-25 in both Gjoa Haven and Naujaat. Connecting Elders and Inuit youth was an approach valued by everyone who worked on the project. Young people of today are growing up in very different circumstances than existed fifty and sixty years ago. But not everything has changed. As we learned from the many recorded interviews conducted by project participants, Elders have much to say that is still very important for youth today. And young people are eager to listen.

We learned that there is a great interest in learning more about the past and a strong desire to share that knowledge with others. This was made clear from experiences and projects in the communities, and during the times that youth traveled to other parts of Canada and Europe to share their experiences. There, they worked with historical documents and artifacts, met with larger groups with similar interests and gave presentations on their research.

Our hope is that this project will inspire young Nunavummiut to learn more about their history and to share their knowledge with friends and family across Nunavut. We know that the many youth who worked on the project in the past few years look at their work and are proud of what they've accomplished. We have also learned much from them and the Elders in Naujaat and Gjoa Haven. The result is a rich and Inuit-informed historical record that is a credit to Elders, youth and others involved in this project.

Frank Tester

Principal Investigator
Nanivara Project

ACKNOWLEDGEMENTS

Gjoa Haven

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Joanni Salerina, Hamlet of Gjoa Haven
Sean Stuckey, Hamlet of Gjoa Haven
Allen Aglukkaq, Hamlet of Gjoa Haven
Linda Hunter, Department of Social Services
Lena Arkviq, Interpreter
Betty & Sammy Kogvik, Junior Rangers
Lexie Rosilius, Qiqirtaq High School

Naujaat

Donat Milortok, Hamlet of Naujaat and Elder
Paniaq Siusangnark, Elder
Simie Malliki, Elder
Simeoni Natseck, Translator
Elizabeth Kusugak, Hamlet of Naujaat
Anthony Ullikataq, Nunavut Arctic College
Ron and Susan Ullikataq
Aubrey Bolt, Tuugaalik High School
Julia McPherson, Tuugaalik High School
Kowesa Etitiq, Hamlet of Naujaat
Laimiki Malliki, Tuugaalik High School
Co-op Store

Rankin Inlet, Nunavut

Susan Enuraq, Nunavut Arctic College
Maureen Doherty, Nuavut Arctic College

Iqaluit

Brian Tattuinee, First Air

Vancouver

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Matthew Derksen, Computers for Schools
ARTS IT Services at UBC
Sue Rowley, UBC Museum of Anthropology
Musqueam Indian Band
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Yuki Matsumura, UBC School of Social Work
Eric Toh, UBC School of Social Work

Yellowknife

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Deborah Hudson, Super 8 Hotel

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Eric Solomon – Vancouver Aquarium
Gordon Billard – Arviat School

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SPONSORS

SSHRC  CRSH

Social Sciences and Humanities Research Council of Canada
Conseil de recherches en sciences humaines du Canada



THE UNIVERSITY
OF BRITISH COLUMBIA



School of Social Work
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 **FIRST AIR**
The Airline of the North



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**Nunavut
Arctic College**



The Nanivara ('I found it') Project was designed to engage youth from the two Nunavut communities of Gjoa Haven (Ursuqtuq) and Naujaat (Repulse Bay).

This focus on youth is important given the demographics of Nunavut Territory. According to the latest census (2013), young people under 24 years-of-age comprise 49.24% of the population. The social problems associated with youth who feel disconnected from their history, culture, families and communities are many and have been well-documented.

The goals of the Nanivara Project were to encourage youth to explore their history as a way to understand the changes that had happened in their communities. Youth participants made it clear that without understanding this history, their culture and without being proficient in Inuktitut, they were uncertain of their own identity, worried about their ability to connect with their Elders and had a fear that that this knowledge would be lost.

The aim of the project was therefore to support youth in Gjoa Haven and Naujaat to become researchers of their own families, as well as their, community's and territory's history. This included interviewing Elders, participating in land-based learning and gathering information about government policies that changed the ways in which Inuit lived and related to one another.

During the two years of community-based programming, many youth participants brought their energy and enthusiasm to this project. They conducted historical research, interviewed more than thirty Elders, hosted community events and presented their work on the internet and at conferences. They planned off-shoot projects like a youth council, fundraisers for further programming, and a language revitalization project.

In the summers, UBC facilitators visited the communities to provide support and resources for the research. Between summer research sessions some of the youth travelled to Vancouver and Norway to conduct research in museums and archives, to share their experiences and to learn leadership skills.

The communities played a central role in making this project possible. Many people in each community helped with different aspects of the project, including translating, offering space, childcare and technical support. Elders participated in the interviews to tell stories about the changes they have witnessed in their lifetimes and the significance of those changes. Hunters took youth on the land to teach them about the history of the land and the relationship that Inuit continue to have with the land as a living resource.

“[This project] reminded me [of] what my grandmother used to say to me and my grandfather. So it brought back a lot of memories”

Dorianna Malikki
Naujaat

FACILITATORS & RESEARCHERS

FACILITATORS

Alyssa Fleishman
Tanyss Knowles
Targol Salehi
Mark Stoller
Tessa Terbasket

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Jonathan Luedee
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ADDITIONAL SUPPORT

Gord Billard
Karina Czyzewski
Alexander Formos
Suzie Napayok



APPROACH

Inuit communities have not always had good relationships with researchers. Sometimes they have come and taken their knowledge and artifacts without compensation, recognition, or consent. It is important that this project was directed by the interests and concerns of youth and the communities. Our sincere hope is that the research has been respectful and relevant. Our role was to make possible, facilitate and support them in this research.

“This is our own land and we should get to know where we originated from and how did our people survive.”

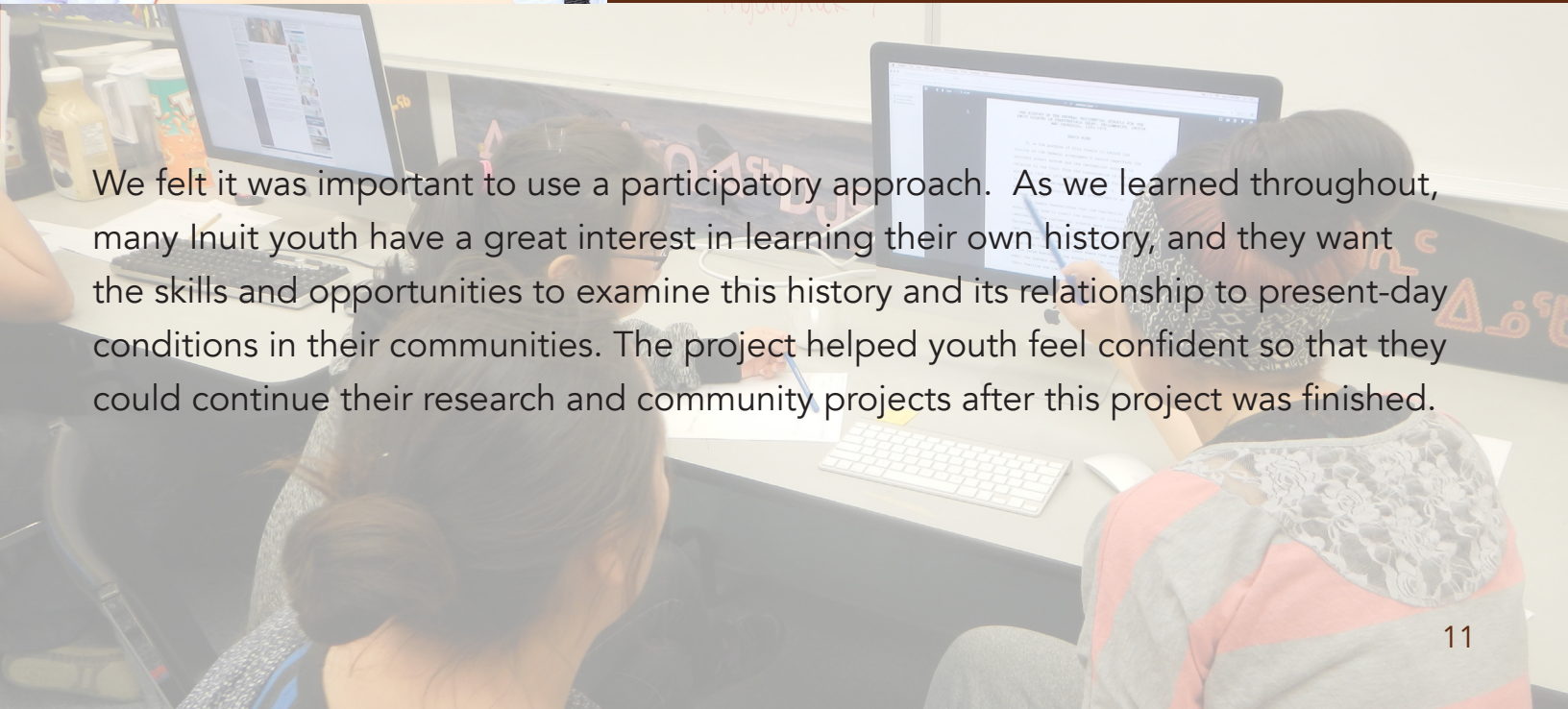
Rob Porter
Gjoa Haven

In accomplishing project goals and objectives, we used an approach called Participatory Action Research (PAR). This meant that youth were involved in all levels of the project from project planning to historical research to spreading the word about the research at conferences, meetings and online. The youth researchers were trained in interview and research skills. They led project planning sessions and they guided the research in communities by communicating with Elders, planning trips on the land and helping the community to appreciate the importance and relevance of the project.



“I gained more confidence in myself. And to know that there’s lots of opportunities out there and to run a program for youth. It’s easy to do now.”

Robin Ikkutisluq
Youth Facilitator, Gjoa Haven

A photograph showing several young people sitting at a long desk with multiple computer monitors. They appear to be working together on a project. The image is semi-transparent, with text overlaid on top.

We felt it was important to use a participatory approach. As we learned throughout, many Inuit youth have a great interest in learning their own history, and they want the skills and opportunities to examine this history and its relationship to present-day conditions in their communities. The project helped youth feel confident so that they could continue their research and community projects after this project was finished.



GJOA HAVEN

UQSUQTUUQ

Gjoa Haven (Uqsuqtuuq) is a hamlet in the Kitimeot Region of Nunavut. Like many communities, it is the site of former Hudson's Bay Company, and in this case, a Revellion Frères trading post. Many Elders who live in Gjoa Haven today were born outside the community and have strong memories of their lives and experiences before moving into town. Over the past few summers the community has received a great amount of attention as the ships of the Franklin expedition were recently located nearby; the HMS Terror in Terror Bay on the west coast of King William Island and the HMS Erubus in the south of Victoria Island. The community also has strong historical ties to the Norwegian explorer, Roald Amundsen, whose crew was the first to successfully sail the Northwest Passage. Today, many of the artifacts that were taken by Amundsen are being returned to the Natilik Heritage Centre in the community.

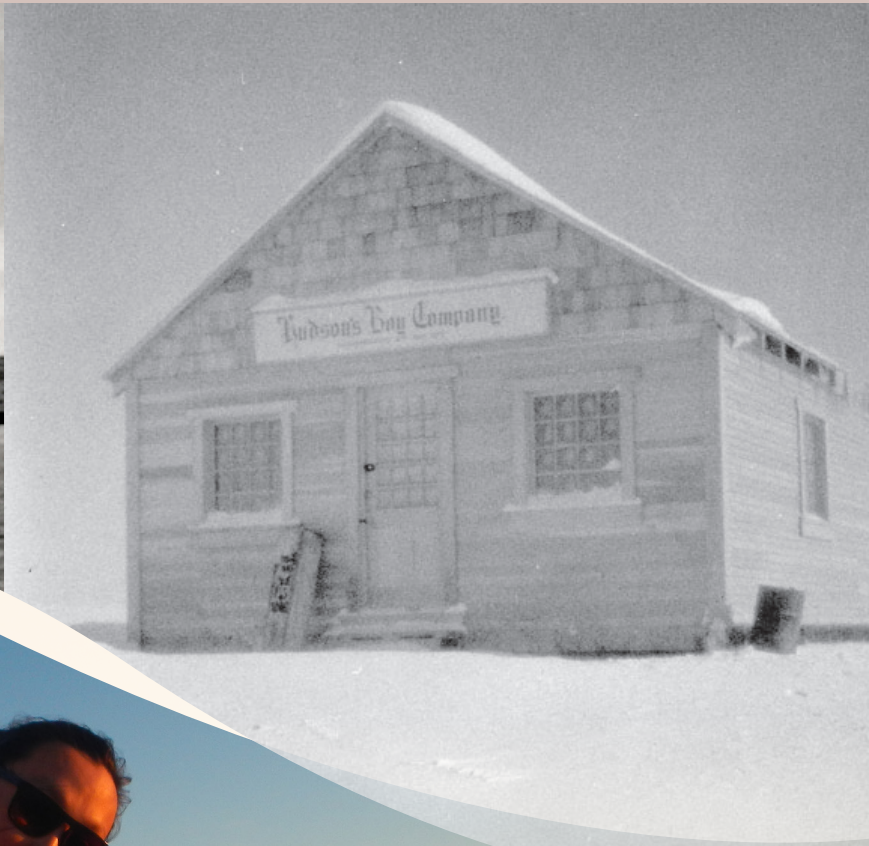




GJOA HAVEN YOUTH

ROBIN IKKUTISLUK
 JENNIFER ULLULAQ
 BARBARA OKPIK
 ERICA TUNGILIK
 MARNIE EKELIK
 RAY AALUK
 CLARISSA MITTIQ
 JAYKO
 SCOTT PORTER
 NENA KONANA
 DAWN KONANA
 KAYDI OKPAKOK
 PETER JAYKO
 LONNA IKKUTISLUK
 MARTHA OKPIK
 KATIE OKPIK
 JERMY OKPIK

Youth in Gjoa Haven wanted to learn more about the past by speaking with their Elders. In the community, many youth are struggling to maintain their Inuktitut language. But there is a great desire to learn. Some of the youth researchers have started their own language program and continue to work with support from the Kitikmeot Inuit Association. Elders that were interviewed were very supportive of youth learning more about their history.





NAUJJAAT

REPULSE BAY

Naujaat, which means the Place of Sea Gulls, is a hamlet in the Kiviliq Region of Nunavut well-known for its abundance of fish, caribou and whale. Whaling is an important part of the history of Inuit living in this area and along the coast. The community and youth know a lot about hunting and living off the land. Inuktitut is spoken as the main language but youth still feel it is hard to communicate with Elders in their own language. The research and interviews gave youth the opportunity to understand their Elder's language and history. As facilitators staying in Naujaat, Tanyss, Alyssa and Targol, were welcomed by the community and impressed by the beauty of the landscape and region. Inuit youth were not the only ones to learn much and benefit from the experience. The project facilitators learned much that they will never forget. They hope to return some day for a visit.





EDMOND BRUCE
JASON UTTAK
 NICOLE NANORDLUK
SIMON ALARALAK
 JERMAINE IVALUTANAR
NATASHA UTTAK
 RENEE ANGOTIALUK
BRENDAN ANGOTINGOAR
 JENNY NULUK
TIFFANY PUTULIK
 BENOIT SATEANA
NATTIRO TUNGILIK
 ROLANDA AMAUTINUAR
DORIANNA MALLIKI
 DARRIN ANGOTIALUK
BRENDEN ANGOTINGOAR
 ROXANNE SIUSANGNARK

TIFFANY PUTULIK
 TIFF SIUSANGNARK
 JERMAINE BRUCE
 IDGA KRIDLUAR
 EZEKIEL KOPAK





TRAVEL TO NORWAY

In March 2016 a group of six youth researchers, two facilitators and the project's principal investigator, travelled to Norway to present the project at the Arctic Indigenous Education Conference. While there, they participated in a cultural exchange with the Saami community, explored museums and learned about themselves. For youth from Gjoa Haven, it also presented the chance to visit Roald Amundsen's ship, the *Gjoa*.

"Everyday throughout the trip we really noticed that many of the youth really came out of their shells and felt comfortable to be themselves and have fun. The group had silly moments but also profound moments of thought on their identity as Inuit."

Tessa Terbasket
Facilitator



“My experience in Norway was unforgettable. I had a lot of fun and learned quite a few things. My favourite memory was when we went to go visit some of the students in the Sami High School... Meeting with the youth from Norway was pretty interesting cause I found out that they weren't that different from us, they were also struggling with keeping their culture alive.”

Renee Angotialuk
Youth Researcher





TRAVEL TO VANCOUVER

In June and July 2016, ten youth researchers travelled from Nunavut to Vancouver for ten days. Hosted at UBC, they researched their history in the Nunavut Social History archive housed at the School of Social Work, UBC, toured the Inuit artifacts at the Museum of Anthropology UBC and developed leadership skills by participating in training and team-building activities. Over the ten days, the youth researchers and facilitators explored important social issues identified by youth, started project planning for summer research in the communities and built connections between





“My favourite memory of Vancouver was going to Musqueam...sharing the games and learning new games from them”

Peter Jayko, Gjoa Haven

Gjoa Haven and Naujaat. At the end of the trip, the group was invited for an exchange with Musqueam youth. On Musqueam territory, the two groups exchanged cultural knowledge, played traditional games and enjoyed a meal together. For many, this was a highlight of the trip.

Along with the research done through interviews, history research and land-based learning; the groups also met to have fun and to do creative activities. Some of these activities were based on traditional practices such as sewing, tattooing and cooking. Other activities included exploring history in contemporary ways by making short films, being involved in creative visioning exercises and visiting historically important places in Vancouver.





"I want kids more to be [interested] in our traditions, history, and culture...cause I want to keep my culture and traditions alive."

Jason Uttak

"I'd like to learn out on the land where it's quiet. Not much interactions with other people and technology. And I'd like to learn by storytelling...I think we could learn a lot more by being on the land where we pay attention to more things."

Benoit Sateana

Throughout this project we worked with an amazing group of young people from across Nunavut who welcomed us into their communities and shared many of their experiences as well as their hopes for the future. Youth repeatedly spoke about how impactful learning about their past has been. There was a strong feeling within both groups of youth that knowing about the past could help them understand and appreciate their Inuit identity, how their communities have changed and provide ideas for how to move forward to preserve language and culture. Many of the youth spoke about wanting to teach the younger generation.

It was a special experience for youth to learn from their Elders. The process of interviewing them was filled with anticipation and anxiety. They wanted to be respectful of Elders and learn as much as possible from them. There were many things to consider, including translation, transportation of recording equipment and comfort when interviewing the Elders. But youth were excited to overcome these challenges. Inuit culture has a strong history of oral teachings and learning from Elders. Inuit culture and society was, historically, guided by the child-rearing practices, beliefs, norms and values that Elders passed on to successive generations. Inuit law, relations, hunting and other practices – life in general – was based on thousands of years of knowledge held by Elders and transferred from generation to generation.



Youth in both communities were able to do trips on the land to learn from community members about their history and culture through land-based activities. There were opportunities to go fishing, hunting, boating, and hiking. During these trips the youth got to speak with the Elders who took them out, and to learn about how these activities have changes with technology. They learned Inuit values about being on and respecting the land. These trips were important for youth and relevant to many of their learning goals. They spoke about their desire to continue to learn on the land and wished there were more opportunities for this kind of learning experience. These trips involved considerable planning and organization. They were expensive to administer. We are grateful to community members for taking the time to help the project facilitate them.

The Nanivara Project has now ended but the learning has not. We hope that the youth researchers can continue to explore and discover their history and teach what they know to younger generations. We are humbled and inspired by their dedication to understanding what has happened and what has changed. The facilitators and research team that worked on this project are grateful for the opportunity to have learned much, along with the youth researchers. Thank you to all the youth, community members, Elders and other supporters that helped make this journey of learning possible.

“Interviewing elders was the most [helpful part of this project] because we got to hear their stories and what happened before”

Jermaine Bruce

“I still don’t know what I really want to change. I just want the government to show more about our past in education. I want the future generations to know that we were our own people, that we have our own culture too, and that we lived way different than how we are living now.”

Renee Angotialuk