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Inuit Tuttarvingat



Inuit Food Security – On-line Learning Tool
Content Advisory Committee Planning Meeting Report

May 17 – 18, 2011
Arviat Hamlet Wellness Centre
(Business Development Centre Building)

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Note: This report is compiled from notes, recordings, and some documents. It is not verbatim, but it is detailed. Not everything from this meeting, which was very rich in content, could be captured for various technical reasons related to the digital recordings and sound levels in the room. Some summarizing has been done.

Funders: Department of Health and Social Services, Government of Nunavut and the Inuit Relations Secretariat, Aboriginal Affairs and Northern Development Canada

**Inuit Food Security – On-line Learning Tool
Content Advisory Committee Planning Meeting Report**

Meeting participants:

- *Local Curriculum and School Services (CCS) Elders' Advisory Committee representatives:* Matilda Sulurayok, Donald Uluadluak, Louis Angalik
- *Department of Education, CCS Arviat:* Joe Karetak, Elders' Advisory Committee Coordinator
- *Kativik School Board:* Catherine Boivin, Physical Education Teacher/Coordinator
- *Local High School:* Judy Connors, Counsellor/Home Economics Teacher; Students: Vayda Kaviok, Jolene Mannik, Amber Schoebrook
- *Researchers:* Hilda Panigoniak and Sarah Curley, Arviat Wellness Centre; Chris Furgal, Trent University; Maude Beaumier, McGill University
- *Health workers:* Jane Singoorie, Home Care Coordinator/Aboriginal Diabetes Prevention Trainee, Pond Inlet; Ruth Murphy, Healthy Weights Nurse/Project Manager, Arviat; Louisa Ukutak, Aboriginal Diabetes Prevention Trainee, Arviat
- *Contractors:* Shirley Tagalik, Curriculum Specialist, Nunavut; Jeff Martin and Sue Hamilton, Open2Learn (tool developers), Montreal
- *Interpreters:* Nicholas Arnalukjuak and Elizabeth Copland, Arviat
- *Guests:* Kukik Baker, Qaujigiartiit Youth Camp Project, Dr. Jay Woortman
- *Facilitators:* Catherine Carry, Project Lead, Inuit Tuttarvingat; Sue Hamilton, Open2Learn

Regrets: Jennifer Wakegijig, Territorial Nutritionist, Health and Social Services, Nunavut

Teleconference participants:

- Catherine Carry and Catherine Boivin (see above)
- Sarah Townley, Inuit curriculum and life skills, Labrador School Board, Happy Valley/Goose Bay
- Sophia Wadowska, Diabetes Dietician, Yellowknife Health and Social Services, GNWT and Jill Christensen, Manager, Dietetics/Food Security, GNWT
- Vasiliki Douglas, Post-doctoral candidate under Laurie Chan, University of Northern BC, working on the historical evolution of food security in the Inuvialuit Settlement Region

Regrets: Gwen Healey, Executive Director, *Qaujigiartiit* Health Research Centre, Iqaluit; Marie-Pierre Lardeau, student, McGill University. Not available: Elsie De Roose, Territorial Nutritionist, Health and Social Services, GNWT

Summary of guidance for tool development:

Module learning goals:

- 1. Primary focus:** To explore determinants of food security in traditional Inuit culture and in contemporary society, and to encourage students to reflect on food security from personal, household, and community perspectives.
- 2. Some focus:** To provide access to introductory food security information to parents of students and the public, so that a basic knowledge base is available to support discussion and action.
- 3. Limited focus:** To support Inuit youth to better understand the traditional and market food systems operating globally and locally, and the roles they play as active participants in the system.

Themes for content inclusion according to priority in descending order are:

1. Options for sustainability (including building self-reliance)
2. Inuit traditional and cultural knowledge
3. Seasonal food preparation and preservation according to the Inuit calendar (lunar-based)
4. Community-based examples of food security programs
5. Environment changes, impacts, and adaptations
6. Impacts from food insecurity
7. Federal/provincial/territorial/regional food programs (equal in priority with theme #8)
8. Food security and nutrition statistics
9. Social and economic factors impacting food security
10. Gendered perspectives

The following table/checklist summarizes the additional guidance received during the May 2011 Content Advisory Committee meeting concerning the development of the Inuit Food Security – On-line Learning Tool (& CD-Rom).

No.	Item	Notes
	Overarching	
1	Use the Nunavut education foundation documents as guides.	
2	Plan to place the food security (FS) module (25 hours of class time) in the Nunavut Curriculum Community Care-giving Strand under development.	
3	Create a wholistic framework for the module based on Inuit values, principles, laws, and rules include elders’ recollections, knowledge, and legends.	Highlight what some of the issues are concerning the rules, because some of the values and rules vary and can’t be applied to everyone.

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No.	Item	Notes
4	Promote good listening skills, good observation skills, good work ethic, being thorough, persevering, collaboration, being helpful, and instilling hope, etc. Use a linear approach for specific and detailed knowledge and skills as relevant.	
5	Be cognizant of different learning styles in the presentation of material.	
	Language	
6	Include content in the Inuit language and English. Consider Roman orthography transliterations of text.	
7	Provide plain language definitions of complex words within the text and in a glossary.	
	Content development	
8	Approach the Elders' Advisory Committee for content input on specific topics and how the elders want them handled.	
9	Invite input periodically from the Content Advisory Committee.	
10	Engage youth in the development of the module via the Arviat high school and through filming activities, etc.	
11	Find ways to collaborate with the Nunavut Makimautiksat Youth Wellness and Empowerment Camp program for content relating to nutrition and country food harvesting and preparation.	
12	Incorporate messaging and products from the Arviat Healthy Weights project as relevant and available.	
13	Include a strong focus on active engagement or practice-based learning reflecting real-life contexts and developing knowledge and skills for able and successful living in the community and on the land.	
14	Incorporate involvement of community role models in module activities for building skills and knowledge.	
15	Include generalized content for parents and other community members.	
16	Encourage youth to engage family members in their learning through the tool, and in activities and assignments.	
17	Investigate the following resources: Arviat Igloo website that offers many drawings; the curriculum office has some video footage on various topics (e.g., showing all the caribou parts, associated terminology, and how to harvest; a traditional Baker Lake family in spring time drying meat (narration about the laws would have to be voiced over); the curriculum office has Inuktitut material on the traditional calendar that needs to be translated; the Arctic Bay atlas website.	
18	Investigate some themes/sub-themes further.	
19	Hold further discussion on the possibility of repeating bits and pieces of certain completed Nunavut modules, such as excerpts from the 'sharing' unit of the community feast module, as this is an important theme	

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No.	Item	Notes
	under food security.	
	Skills	
20	To help address colonization, place more emphasis on food security knowledge and skills relating to harvesting, storing, preparing, and choosing country foods, while also including some content on selecting and preparing store foods.	The extent of nutrition content involved in the FS module is yet to be determined. The NWT curriculum currently in use already offers Home Economics in Grade 9 – food basics, Grade 10 – food and nutrition, and then entertaining and food in Grades 11 and 12 – cooking is involved in each grade of Home Ec. There is a health strand for Grade 9 which involves students in a project – one of the project choices is nutrition. Be cautious and carefully review any nutrition messages used.
21	Incorporate the use of Inuit technology and Western technology.	
22	List competencies and various means used to assess them.	
23	Provide opportunities for individualized learning paths through assigned activities and project options.	
	Design	
24	Break Module activities down into 30-minute segments to ensure maximum completion during a 45-minute class period.	
25	Use drawings, comic-style graphics, photos, videos, and music.	Consider animation and the use of avatar characters that the user can design him/herself.
26	Draw upon existing examples of e-learning with Inuit content similar to those presented to the Advisory Committee (i.e., include a library, tests, games, etc.).	
	Other	
27	Use the Terms of Reference as they are now (they can be revisited later in the project for updating).	
28	Consider including information about regionally specific high school courses related to the food security module, encouraging students to look into them.	

Note: Omissions and misinterpretations can be corrected as the project proceeds.

Proceedings

Day 1: Tuesday, May 17, 2011

The meeting began at approximately 9:15 a.m.
(See Final Agenda – Appendix 1)

Welcome: Catherine Carry opened the meeting and welcomed participants.

Opening Prayer: An opening prayer was shared.

Introductions: We spent a few minutes getting to know our neighbours and introducing them and were reminded that according to Inuit tradition in this community/area, this should be done clockwise.

Review Agenda: The agenda was reviewed with a number of items moved to different times, especially to respect the wishes of the participants attending a funeral at 2:00 p.m. All agreed that the meeting should resume at 7:00 p.m. the same evening.

Project Overview: An overview of the project to date similar to the one that follows was given.

Using results from a range of community-based and regional research studies, Inuit knowledge, grey literature, and stakeholder input, Inuit Tuttarvingat of the National Aboriginal Health Organization will prepare an on-line learning tool/CD Rom on Inuit food security. A content advisory group consisting of education and health authorities, researchers, Inuit organizations and community members will be central to the development and review process. The tool will be in the form of three or more lesson units to be used as a resource to existing curriculum and/or embedded in curriculum currently under development targeting Grade 11-12 students. Secondary targets include students' parents, other young adults, health workers and other community members in Inuit communities. The content will specifically help to develop a broad understanding of Inuit food security issues, barriers, facilitators and solutions and assist youth in preparing for future studies or employment prospects. Through teacher supervision, students will have project options to build their skills regarding community awareness, community action and/or develop community-based research skills documenting community-based knowledge and programs through written, verbal and/or multi-media methods. The tool will adapt an existing web template designed by Inuit Tapiriit Kanatami that was used for a course on contaminants now available on the Inuit Knowledge Centre website. The on-line tool, along with a teacher's guide, will be available on a public website in March 2012 along with a CD Rom version to increase accessibility in low Internet bandwidth locations.

Potential fit with Nunavut curriculum. Shirley Tagalik: Overview of Nunavut Grades 11 – 12 course/credit structure. What is a module/unit/lesson? – Shirley and Judy Connors:

With the formation of Nunavut in 1999, the Department of Education began to redesign the education system and curricula from K – 12 to be centred around *Inuit Qaujimajatuqangit* (IQ) and so that much of it could be delivered in Inuktitut. Five documents were planned: three are now available (*Education Framework, Foundation for Inclusive Education* and *Dynamic Assessment*) and two are under review (*Critical Pedagogy* and *Languages of Instruction*). The Arviat team produced these documents. Most of the work was started at the high school level, because they knew what the expectations of the high school students were in terms of their transition into postsecondary. Nunia Qanatsiaq is the Curriculum Coordinator for high school and is involved in all curricular module development. There was so little written about IQ, that the department embarked on a process to gather and make it available to educators. An example is Module 4 on Stewardship (relating to health and wellness) and *Aulajaaqtut* for Grade 12. The Inuktitut principles of socializing and raising a child are significantly different from what had been provided in the school systems, so the modules outline a pedagogical expectation, and the units have a prescribed way to present the material including expectations on how the students are to demonstrate competency. Donald (Uluadluak) always told them that he couldn't understand why they used a system where everything was done with paper and pencil. You can teach someone how to build an igloo on paper, but how do you know if he/she can build it? So the *Dynamic Assessment* document contains principles developed by 45 elders across Nunavut.

The Health and Wellness Curriculum, as an example, is one of five Grade 12 modules. It was passed around the table. This is in the school system presently. The unit plan is the same across all grades including high school.

The education department is currently developing an approach for multiple options as a pilot that allows students to focus on their interests and learning abilities and to develop their own path, as not all students will go into an academic stream and take the same courses. It was recognized that students need to be prepared for success in life; they need role-modeling and learning through multi-age groupings where there are different experts that they learn from and watch. Learning situations need to be real, not artificial. Everybody can contribute to this through real-life learning experiences and at real job sites in the community in real contexts. There is recognition of the naming traditions and blessing processes that take place around the birth of a child and that a child is to follow a path. Children were not expected to follow the same path. Many skills need to be learned to be successful in life in their various paths. Many experts must be brought into the process to help the kids in their learning, because a teacher can't provide all of this.

Six strands (streams/themes) have been developed; one of those is Community Care-giving. The goal of students who enter this strand is to work in wellness, education, nursing, caring programs, child programs, community nutrition, social services, palliative care, etc. Nutrition would be a core component/module of this strand. Students can choose among 40 optional courses when they enter a strand: some are core to all strands (e.g., planning a career path) and some are specific to the strand. They think that the food security tool would fit in this strand. Large high schools decide how many

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strands they can offer; smaller ones may only be able to offer one strand. Each community decides based on meeting the needs of their students and the economic climate of their community – they decide what the targets of the strand will be. Certain courses involving information technology or entrepreneurship would be accomplished through use of distance (on-line) material.

Once modules are developed they go into the schools. Wellness needed to be a significant piece and thus the *Aulajaaqtut* 11 and 12 courses (which address suicide prevention) were developed and are in their second revision based on feedback from educators. It is the first year that the science programs are in the schools.

A credit can be given for a completed module (part of a course).

Shorter courses with more experiential learning were desired. Nunavut's education system is not quite recognized yet by the universities, there is still work to do to sell this approach to them.

Staking the Claim is a recent example of a module, which is now being piloted in Grade 12. It is having a huge impact on the kids. For social studies, there are options to an exam such as doing projects, because departmental exams are often not relevant.

Judy Connors commented that *Aulajaaqtut* is a very rich course. The challenge, however, is attendance, so it is very difficult to complete the work in the time expected, because the same students are not attending every day. So the curriculum isn't implemented to its full potential yet – this is the same with Alberta curriculum too. Multiple options will solve some of those problems. In her role, Judy also has to help them compete on the world stage for postsecondary education.

Judy said that in addition to relating the passion of the elders and Joe Karetak for country food, the students' voices also need to be heard and considered – they are in two worlds. Some have good modelling regarding country foods and some don't, so they need to know about the nutrition value of both types of foods. The NWT curriculum offers Home Economics in Grade 9 – food basics, Grade 10 – food and nutrition and then entertaining and food in Grades 11 and 12 – cooking is involved in each grade of Home Ec. There is a health strand for Grade 9 and they have to do a project – one of the project choices is nutrition. Judy teaches cooking for the home economics course, integrating nutrition, and covering menu planning for a family, and students cook a meal with a budget.

Shirley shared a table/chart on the Proposed Graduation Requirements for Nunavut. A course is 125 hours of in-class instruction in Grades 10 – 12 and carries five credits. A module with 25 hours of class instruction time represents one credit (in Arviat, that's two hours in a seven-day system). Students can take an optional course in Grades 10 and 11 and two in Grade 12. Option Courses are many and several of the topic areas relate to food security including: *Tariuq* 11 (Module 4 – Community Feasts)/*Silarjualiriniq* (social studies) 12; Social Studies; Geography; Survival Technologies; Community Health; Food Preparation; Nutrition; Wildlife Management, etc.

Presentation from Healthy Weights Program (Wellness Centre) – Ruth Murphy:

Ruth commented that she was delighted to work with Shirley on the projects she's been bringing into the community. They are partnering with the University of Alberta on the Healthy Weights Program. It's funded by the Public Health Agency of Canada through the Hamlet Council and is directed by the Arviat Health Committee. Because the young are most at risk and they are often good carriers of messaging to their families (adults can teach the young, but the young can teach adults too), the program is promoting healthy choices for children and youth. The project is adapting messages of important findings from the Healthy Foods North Program/Research (such as the fact that fibre consumption is low) and translating the knowledge into various formats including a toolkit of resources for school use.

The project consists of two parts – one that is a very community-based component, working in the schools with as many children as will report. The program is being implemented by local Inuit research assistants and health workers. The university has been assisting with training on research methods. Methods being used include a community advisory group, focus groups, and community meetings (these activities are on-going). There is going to be a report based on a survey that students will bring home. The survey is being used with youth, in part, because to get them to talk in focus groups is not always the best approach. The survey asks about what they eat.

Programs will then be developed based on the findings. For example, the radio station in Arviat is an amazing tool and the program will involve many in the community including youth to develop messages for radio, stores, and cooking programs and they will also develop posters. They will incorporate the use of artistic skills. Elders' words will also be written and taped for radio programming. They are networking with the stores for sponsoring activities and bringing in healthy foods.

Their focus will be on the elementary schools, then the middle school, and finally with the youth at the high school – they will be giving youth the data from Health Foods North and asking them what messages they want to use. The project will train participants on how to communicate messages and how to use different tools to get the same message across, accommodating different learning styles. Repetition is also important. This is part of the Canadian Institutes of Health Research (CIHR) knowledge-translation component, resulting in the toolkit for schools across the jurisdiction.

Joe recommended that we need to keep various learning styles in mind for our tool, too. For example, Inuit originally didn't have a written language, they used listening to learn. Joe himself has to read English instructions over and over to understand them. The younger generation, however, seems to have better reading comprehension skills now. Know the target group and the differences.

Overview of Kativik School Board (KSB) Sec V course/credit structure – Catherine Boivin:

There are two departments to the KSB secondary school curriculum: first-language (Inuktitut) studies and second-language (French or English) studies. Inuktitut studies involve cultural programs and some hands-on activities for girls and boys, separately. What is provided depends on the teacher. This includes cooking, hunting, on the land activities and country food information.

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In the second-language courses, there is a whole new curriculum under development and being piloted. The social studies course is new and includes circumpolar history and Inuit culture. There is no space in the secondary credit system to add additional credits or options. The schedule for the students is already built. However, the food security learning tool could be a resource that teachers can choose to use, either as part of homework, in-class work to fill-in content gaps or it could be used with a class when a teacher is absent. It could also be used in the cultural class as a tool. In Secondary IV and V, it could be used for those missing credits. In Secondary V, they don't have choices. There is no home economics course in the curriculum and no on-line resources are currently used.

There is a healthy school program, which is two years old, and it includes a breakfast program. The staff person works with the health board and the school. It involves several ongoing activities like organized recess, movement games, use of nutritionists, 'drop the pop' contests, but it's more informal (extra-curricular), and the kids are enjoying it. Nutrition is not in the physical education courses. Their focus is on encouraging an active life style. If the gym is closed for some reason, the food security module might be useful. Internet connections vary between locations, time of day and how cold it is, etc.

Judy commented that this is why the CD-Rom version will be useful.

Qaujigiartiit Health Research Centre (QHRC). Youth Camp pilot process involving elder input – Shirley Tagalik/Kukik Baker:

(Note: Our food security project is exploring a partnership with the QHRC project to pilot some of the Inuit knowledge we develop, through the assistance of the CCS Elders' Advisory Committee in conjunction with our CIHR Knowledge Translation Supplement grant, if funded.)

The Nunavut Makimautiksat Youth Wellness and Empowerment Camp program is one of four components of the research program "Child and Youth Mental Health and Wellness Research, Intervention, and Community Advocacy in Nunavut" being run by the QHRC. The camps are focusing on evidence-based youth wellness and empowerment rooted in Inuit knowledge and values, skill-building, and community strength. It is the result of 1.5 years of consultation with youth, parents, youth workers, service providers, and community members around Nunavut. A rigorous evaluation is attached to the project to ensure it meets the needs of the youth. Learning approaches involve group discussions, individual reflection, activity-based learning, role-playing, elder teaching, skill practice, and more.

There are to be six pilots: three this year, two next year, and one the year after. Sites for the camps this summer are Cambridge Bay, Iqaluit, and Arviat (August).

Overview of camp program:

Day 1: Improving coping skills.

Day 2: Healthy relationships – what a healthy relationship looks like.

Day 3: Awareness of body movement, Inuit games, and simple yoga; nutrition and cooking a healthy meal together using traditional food involving the elders. They will talk about the *Canada and Nunavut Food Guides*.

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Day 4: Explore the arts with different artists/storytellers from the community.

Day 5: Self-esteem building.

Day 6: Self-discovery and future planning, building goals – they will invite role models for youth.

Day 7: Promoting healthy choices, combating peer pressure and substance abuse, CAMH survivor card game about alcohol.

Days 8 – 9: Land trip with elders and guides to hunt or fish.

Jennifer Wakegijig may contribute some materials to the camp, but they aren't identified yet. Catherine Carry will follow-up with Gwen Healey on partnership possibilities.

May 17 (evening)

The meeting resumed at 7:00 p.m.

Discussion on process for Curriculum and School Services, Elders' Advisory Committee input – Joe Karetak and elders:

Catherine C.: The team wants to write the learning tool as much as possible including the elders' perspective, and guidance from the Elders' Advisory Committee is needed on how to do that. How does the project gather stories/content under the theme topics that will be discussed later?

Matilda Sulurayok via interpreter: Matilda writes in Inuktitut and works as a school counsellor. One issue she has noticed is that young girls are becoming mothers early. There needs to be a policy about this – they need to be taught about this [not having children early], perhaps by the school counsellor. Use a traditional way to teach with culture and laws in mind: this is a subject – [determine] how you want to talk about it; study the IQ principles. [Students] need to know what is involved in life matters; give the wholistic view – don't overlook the bigger picture. She wondered if this topic was appropriate.

[Comment: A number of risk factors for food insecurity are indeed related to early parenting.]

Joe: Joe related an experience about when he first started working with the elders. He was asked to facilitate the elders' curriculum advisory meeting. (He had been involved in running meetings with the Hamlet, District Education Authority, etc. and he was familiar with Robert's Rules of Order.) After beginning the meeting, which was being conducted in Inuktitut only, one of the participants said, "I thought we were going to meet like Inuit". Joe wondered what he meant, saying that they were by meeting using Inuktitut. He realized that they needed to meet with Inuit laws in mind if they were going to discuss Inuit cultural concepts and to research that area. So before planning other meetings, the subject that was to be covered would be mentioned to the elders and then they were asked what they knew about this and about how they wanted to discuss it. Then an agenda was made. So to do that Joe had to study the IQ principles more – there are eight of them now. They would discuss the subject in the context of the principles – where the subject seemed to fit best. For example, on the subject of 'food,'

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they developed the concept of 'serving'. They talked about it more from a wholistic perspective, considering everything else that is involved with the subject. This can take more time. The elders wanted to make sure that nothing was overlooked. It was alright to narrow in on a subject, as long as they never lost sight of the bigger picture.

Shirley: If a person went to the elders and said they wanted to talk about food security, the elders might say well you can't talk about food security without talking about traditional harvesting. You can't talk about traditional harvesting without talking about country foods and vice versa. You can't talk about harvesting unless you look at the laws that governing harvesting. You can't talk about the laws of harvesting, unless you talk about the relation of respect that you have with the animals. So the elders will take you back to the main concepts in their wholistic view of the world. They need to start there.

Joe: The wholistic view can't fit into linear thinking, but linear thinking and knowledge can mostly certainly fit into the wholistic view – put the linear details within a wholistic structure. Linear thinking is needed to break things down, but the problem with linear thinking for people in specialized areas such as food security, is that it doesn't work. Food security is still smaller than the greater reality. The way Catherine asked the question [today] was freezing their minds. The way questions are asked in English and translated, blocks thinking. Think of the headlights on a deer. The advisory committee started to devise methods on how to ask the right question to Inuit elders. As soon as the committee understood how to do that, the meetings were very effective. When they first started, there hadn't been meetings like that before, so at times there was a lot of emotion that needed to be expressed at first before going into the subject. The approach caused them to be so much more connected to their culture that it affected them emotionally. They would talk about their recollections as children and what it was like with their grandparents. The younger generation plans differently and there is nothing wrong with it – we process things differently from the elders.

Catherine C.: So, if we leave this meeting and write some things down and give you some material, can you take it and work with the elders on it? What is the process for us to work with the Elders' Advisory Committee?

Joe: It has been mentioned that young people today have very weak observation skills, in comparison to what Inuit had to do to survive in the past. There was concern about this and one day at the office, there was only one elder there (usually there are others from the team), Angalik (Louis). There was a conversation on this. Joe said that he was sure it had something to do with life. Angalik responded, "Well, everything has to do with life, but life is not one thing – it's sort of made of three components." Angalik used the word '*piquti*' (technology). Technology is needed to survive in this environment. There are three key fields here: principles, laws, and the rules of each of these components. Everybody was made aware of this, all the time – they had to know this out of necessity, so observations skills had to be strong because Inuit were always looking for game or they didn't eat. There were things that could be done and things that couldn't.

It was necessary to be a good listener and have a good work ethic, be thorough, persevere, etc. If a person could apply all those things, he/she would know how to maintain a life balance a lot better. They

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also needed to know how to deal with technology in the environment, because if they didn't they would immediately be off balance. So with this concept in mind, listening was one of the skills that was required. Hopefully these things were imprinted at an early age. Think of making three different kinds of people: a fragile-egg person versus a hard-boiled egg person versus a human being. If a baby is picked up every time it falls when learning to walk, then it will expect to be picked up and won't learn.

This applies in the work with the elders as they always look at things from a principles basis.

There's a difference between principles, skills, and knowledge.

Shirley: This is the framework the curricular staff is working with to ensure that they give a balance between those three areas. When wellness is discussed, the tools come out. The students have to learn how to use the tools properly in the context that they are working in.

Donald Uluadluak via interpreter: Start teaching children at a young age to accept the food that Inuit eat, wearing the fur that Inuit wear. In high school, they become harder to teach. They have to become accustomed in infancy. (Interpretation inaudible at time code: 32:00 – 35:00 [File 2].)

Joe: One of the things that Joe became aware of with one of the IQ principles – *Pilimaqsarniq* – regarding skills and knowledge acquisition in school was that he didn't really differentiate learning a subject or a certain form of technology. One of the things Donald was talking about would fall under that principle. Donald was talking about 'hands on' – practical experience/practical application and working with people who are elders and teachers. Joe said that he didn't have an education background, but that he was a bridge between the elders and teachers. The elders don't have anything against new technology, they embrace it as something to enhance learning. So experiments should be included in tasks that they do, even if using electronic means – active engagement is really the key method that Donald is talking about. *Pilimaqsarniq* is about really being involved in Inuit culture. Donald was even talking about noticing that the students don't want to get their hands bloody, they don't like what they are smelling – they don't like the smell of the fur. As children Joe's generation were exposed to all that right away and they didn't think anything of it – it was natural and there was nothing unusual about it. There is quite a dis-attachment [disconnect] for many with life because of the rapid change. There are Inuit walking around that are programmed culturally and there are also Inuit in a totally different setting – they are still Inuit, but there are very different – they even think differently. Observation skills need to be included. At first there wasn't an awareness of how important *Pilimaqsarniq* actually was and the importance of observation. When Joe was growing up, everyone was coaching him on how to observe without him even noticing he was being taught.

Catherine C.: The Nunavut community feast module [that has been developed here in Nunavut] demonstrates all of this.

Joe: Along with all the Inuit values, beliefs, and laws, Joe learned how to make a harpoon when in school. While there was not a lot of philosophy connected with this learning, the engineering of the harpoon was explained such as how it was designed to withstand impact. They were always told the purpose of a tool first. There was a lot of trial and error allowed – a lot of experiments that didn't work

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out like trying to make an igloo. Joe demonstrated to the group the reason why the handle of a *pana* (snow knife) used for making igloos was at an angle – he found this out through Angalik and his father. It was constructed this way to avoid fatiguing the wrist, because there was a lot of cutting to do to make an *igluvigaq* and it was important to be able to finish it. Once the reason is understood, then the builder will purposefully make it in the right shape.

There needs to be repetition of principles, rules and reasons until they are understood. For the curricular materials, the curricular team researches Inuit culture – each region is represented in the meetings. During this process there are variations, but most often the ‘principle’ part is the same, it is consistent. Then the team packages the information the elders provide into the curricular materials.

Shirley: This is evident in the draft publication “Critical Pedagogy” [part of the series of the five Nunavut education foundation documents.] Shirley can provide the draft.

Donald via interpreter: This is an example. The proper use of seal oil was referred to as an example of a tool – the person aging it has to keep an eye on it. It’s similar to following a recipe, similar to how the *pana* was made.

Joe: Donald is saying everything has a formula, an application; there are measuring points, recognizable components. When followed well, there will be a good result. He’s talking about fermenting seal fat – it can be dangerous if not done right; it can make people very sick. It is about how Inuit formulate the recipes. Once explained to someone, they realize it makes sense.

Sue: Are the concepts and skills already in the curriculum in some way that our project can link to? Isn’t there a lesson already on how to make *igunaq* (aged meat), for example?

Joe: There are aging methods specific to each kind of meat.

Donald via interpreter: [more specifics on aging seal fat] (Interpretation inaudible at time code: 55:10 – 57:00.) Donald relates a personal story about aging some seal fat in a small jar and somebody throwing it out because they didn’t know what it was for and it smelled a lot. They didn’t know because they weren’t taught about it.

Joe: Referring to Donald’s explanation, seal oil must not be allowed to bubble – it has to be moved around so that all the bubbles that rise in it are removed. Otherwise it becomes a dangerous product. It is only just recently that people might be bothered by the smell, because they haven’t been taught about it.

Chris Furgal: How were the decisions made about the topics in the Nunavut curriculum and then the contents of the units, because this relates to our discussion about where food fits in? How does the process go for deciding what goes into the material? When a discussion becomes much more wholistic, maybe it is more difficult to turn that into a table of contents for a unit of learning.

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Shirley: A number of the units in the curriculum for language arts are only in Inuktitut. The team started with what do the children need to have when they are leaving school in order to be a successful adult Inuk. There are multiple options for Grades 10, 11, and 12.

Joe: For example, what do they need to know regarding the environment; what are the minimal requirements for being out on the land and building a shelter, because even if someone is experienced the chances of getting stuck are very high, and the same in other areas like technology, what values, knowledge and skills are needed. In Inuit culture, this means being able to harvest, butcher, and store meat and look after your own diet. When children are growing up, they have an age appropriate task assigned to them that is associated with the skills needing to be learned. Even in the young, seeds are being planted for future learning. Teachers need to determine this. For a lot of Inuit, like Joe, their learning course was individualized, depending on the role they were to play. There was some individualized learning for each of them growing up because of their varied roles. These involved relationship building and IQ principles. Relationship building was a constant component in teaching any skill, like emphasizing working well together. In addition to the skills learned, a lot of a person's success was dependent on their level of determination. It is hard to define wholistic, but this is part of it.

Jeff Hamilton: We are trying to work with a system that isn't wholistic, that tends to compartmentalize things. It is fascinating to struggle and try to restructure that. How do you prepare kids who are not just living in a traditional world – the environment and technology components are very different; how do you integrate traditional knowledge and skills with the information they need to deal with the rest of their world?

Joe: It could be said that learning a skill is a linear process. But principles are involved and they are broad and can encompass almost anything. Making a capable person requires training that is broad enough, so that the knowledge and skills can apply to different circumstances. Some skills are specific. Universal principles can have local application.

The elders used to say that you couldn't leave non-water animals' bones on the ice – meaning caribou bones and land animals. They would say that the fish don't know better and might try to eat them and be damaged by doing so. When asked further, an elder said "What do you want me to say? Don't pee in the water that you are going to drink later." Sometimes children are told to form certain habits, but they are too young to understand the principle – when older they understand the principle behind that habit they were trained to have. Sometimes you never learn about the principles behind things you were told.

Shirley: It's the content that may be very general, but the skills are very specific. What skills do you need to become an able person? Shirley relates the story about an observer being in awe of an Inuk hunter who could take a skidoo all apart to fix it and then put it all back together again and drive off. When the team is developing curricula, they are looking at developing those skills and capacities. Then it doesn't matter what a person encounters, they can apply them.

Joe: We have to develop content for Inuit with completely different life styles. For example, Inuit who live inland also have to be able to relate to the material. The application of the content must vary – be

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adjustable. The team was confronted with this because they were working with elders from all the regions. They needed to cooperate to come up with something that could be used. They also identified gaps to go back and fill later.

Donald via interpreter: (Interpretation inaudible at time code: 1:16 – 2:00 [File 2].)

Joe: Relating Donald's points, when talking about modern technology, it's possible to get a lot more precise with the computer. But in talking about aging the seal fat, the details of the observations at different points of the process can also be mentioned. Donald has nothing against technology and applying it wherever possible. When Donald was young they used to visit a certain place, he remembers throwing rocks around. Now that area is a mine and when Donald was working for the mine, the foreman (second in command) taught them how to recognize valuable rocks/minerals. So Donald realized that maybe he had been throwing around valuable rocks. That kind of relationship expands everybody's understanding. There is always something to be gained by collaborative relationships – this is something important that he wanted to emphasize. Inuit want to continue to promote the principles, despite the fact that the students are learning about all kinds of other things.

Content Advisory Committee Terms of Reference review/revise – All:

[See Appendix 2: CAC – ToR. Catherine reviewed the document.]

Catherine C. also noted the \$25,000 in-kind commitment from the Department of Education for the time the Elders' Advisory Committee will give to help with the development of the learning tool.

No changes were raised for the Terms of Reference.

Discussion

Donald via interpreter: It is important for the non-Inuit teachers, even though they are university graduates, to understand about *Inuit Qaujimagatuqangit* in relation to the preparation of traditional/cultural food.

Catherine C.: Yes, we all have to work together to make the best learning product, with IQ as the core and if we are not doing that well enough, the committee will need to tell us as we go.

Donald via interpreter: With regards to medicine, Inuit had medicines. There were limitations on doing things like not working too much, not eating too much, or eating particular foods in order to restore health. There were guidelines to follow. Regarding education, Donald's grandfather and grandmother would teach them and they had great expectations for them to associate in the cultural area like in hunting and surviving on the land. The ways are completely different now – Donald's granddaughters' ways are completely different. It is not as harsh now.

Things have changed a lot from how Inuit were taught in the past. Children were made to work hard, because life involved survival. They needed to know how to build a shelter on the land and how to cut the snow blocks at a certain angle so they wouldn't fall in. The greatest people that taught the skills

were the grandfathers and grandmothers because they had the knowledge. The committee wants this to be carried on in the education in the schools. Even if a child says they have a grandmother or grandfather today, it doesn't necessarily reflect the same meaning as in the past, because of the big changes.

Joe: Donald was also referring to people who have studied their subjects for a long time – their expertise and a person's natural abilities should be respected; there are other people here who have a lot of knowledge and background. Everything was based on the elders' guidance. Participants in this meeting just came from the funeral of one of the key Elders' Committee members today. The use of their wisdom is very valuable.

Day 2: Wednesday, May 19, 2011

8:00 a.m. – ***Middle School Breakfast Program:***

Most of the out-of-town participants at the meeting attended the breakfast and talked with staff there and with some of the children and youth. Several of the youth encouraged us to watch a rehearsal of a play they were involved in that evening at the high school amphitheatre (three of us attended – we were very, very impressed with the actors' talent and portrayal of the play, which was on youth suicide).

9:00 a.m. – One of the elders offered the opening prayer.

Presentation about the on-line learning tool – Catherine and Sue:

1. *Niqiit* – Inuit Tapiriit Kanatami's (ITK) Inuit Knowledge Centre on-line contaminants course: Page view samples were demonstrated and passed around the Committee. It includes lessons and a library. The food security tool would have a library of reference documents available for further reading for the units to be developed. Community characters are guides throughout the lessons and locations in a fictitious Inuit community.
2. Chris noted that *Niqiit* was intended for a number of different audiences: Community Health Representatives (CHRs), students, front-line workers, wildlife officers, etc. Although it takes about six hours to complete it, it wasn't expected that everyone would work through all the lessons. *Niqiit* is not in Inuktitut, although the intent has always been there. There are finance and dialect issues that they have been struggling with. (The food security tool will have Inuktitut.)
3. Last night at the hotel, some participants viewed another on-line learning tool, developed by Open2Learn, based on results from the IPY Inuit Health Survey, that is now public (<http://open2learn.ca/ihs/>). It has some interesting interactive activities in it.
4. Respecting advice from Joe Karetak about how parents and family members used to be more involved in hearing from their children about what they were learning at school, the food security tool will have introductory pages for public messaging in Inuktitut and English. This way family and

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community members can also gain some understanding of the purpose and content of the material. Students will be encouraged in the course to share this information.

5. Through the Canadian Institutes of Health Research's Knowledge Translation – Dissemination Grant, if successful, video content will be included that explains some of the key research findings about Inuit food security and community-based programs that assist with improving it across Inuit regions. Judy noted that Arviat has a film society, and there is a media production course at the high school. Shirley said that there is footage at the department of education where the elders talk about harvesting methods – Donald talked about harvesting caribou – clips could be taken from that. ISUMAtv also has relevant films. The videos will be in both languages.

6. Like *Niqiit*, avatar characters could be used to walk students and other users through the material and activities like games, pop-ups, etc. and possibly do some animation. There will be photos.

7. *Niqiit* has a pre-quiz before students begin the course. Then there are quizzes throughout the lessons and a summary of the knowledge at the end of each lesson. These ideas could be used along with others.

8. A teachers' guide is planned which will include assignment ideas for the students having them go out into the community interviewing, gathering information, learning a skill, and documenting the information. Because Web hosting has not yet been determined, it isn't known whether students will be able to load their assignments to the site. There are some ideas and there are options, but the decision will be made later after determining whether the Web host organization has someone who can manage interactive components and do upkeep.

Discussion

Joe: In a way, Inuit culture is all around food. It was one of the main drivers of why the Inuit culture was the way it was. When talking about Inuit food security, the food doesn't sound very secure after all, because of the contaminants, etc. The security of the culture is in jeopardy. A lot of young people are disconnected from their diet. Looking at the contaminants course information can cause fear. It's easier to be ignorant about it. It is so beyond our control. We need mechanisms to deal with the contaminants situation. There were TV shows about geese and the possibility of them bringing diseases that Inuit don't want to have and people stopped eating geese. If Joe's children were to say to him that they don't want to eat something because there are too many contaminants in it, he doesn't know what he would say to them.

Shirley: We have to be cautious about what underlying messages we give. When the nutritional value of country foods that have contaminants are looked at, the message we are trying to continue to put out is about the nutritional value and that you shouldn't stop eating them.

Catherine C.: Does the contaminants course contain this sort of messaging – that it's still important to consume a certain amount of one type of country food and then supplement with another type?

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Chris: There was a lot of concern when developing the course, that the material would simply raise concerns and perceptions about safety issues related to country foods, so overall the course and its material tries to strike a balance between providing the information about the risks but also very much about the benefits, and provide information that relates to the benefits outweighing the concerns. The end goal is to help inform people to help them make better decisions knowing that people in communities are hearing this information from a variety of sources on TV, radio, and other media outlets. The course tries to provide all of the aspects of that issue in a balanced way.

Joe: The fear factor is something that awakens. On one side of the weigh scale, the fear part only needs to be small, and it tips it.

Jeff: Why doesn't that work with junk food?

Before completing this discussion and having Sue Hamilton go over her course, Catherine C. reviewed a definition of food security for clarity on the term in English:

[Quoted from: Guyot M et al. *International Journal of Circumpolar Health*. 65:5, 2006.]

The World Health Organization (18) defines food security as when; *“all people at all times have both physical and economic access to enough food for an active, healthy life; the ways in which food is produced and distributed are respectful of the natural processes of earth and are thus sustainable; both the consumption and production of food are governed by social values that are just and equitable, as well as moral and ethical; the ability to acquire food is ensured; the food itself is nutritionally adequate and personally and culturally acceptable; and the food is obtained in a manner that upholds human dignity.”*¹

This is not an Inuit definition, but it is inclusive of cultural values and ways of getting food. There are number of topics that are beyond nutrition itself such has how you get food, where you get food, who gets food, etc.

Sue: As another example of e-learning, Sue described the Nunavut nutrition course (Healthy Living in Nunavut) that she moderates/facilitates on-line with the participants. It has a course management system, which is different from the ITK course. It is similar in that it uses a story-based approach and there are characters in each section. Most of it is available in Inuktitut. It is used with community-based workers, not high school students. There is a table of contents on the screen and an example of a story and what course participants would learn from it. There are some activities in the course and self-

¹ World Health Organization. 2006. *Report: Globalization, trade and health*. [Online] [Accessed January 2006]. Available from URL <http://www.who.int/trade/glossary/story028/en>

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assessment quizzes, which occur within the stories. There are pre- and post-tests for each section, similar to the ITK course. Participants have done interviews with the store managers, at the Hunters and Trappers' Organization (HTO) or with the nurse. They bring the results back to the course through the discussion forum. This has been a successful part of the course. There are also community-based investigations where the participants go and find out what fruits and vegetables are available at the store, and their quality and cost; or they go and find out about the community freezer and report back to class; or they are asked to explain how they get country foods for their programs. There are participants from all over Nunavut, so they learn ideas from each other. Participants also use 'photo voice' where they go into their community and take a photo of something that makes it difficult for people to get enough healthy food. Then they share their photos with the course. There is a situational exercise where participants are asked to look in their cupboard: There is a blizzard outside, so you can't go outside for two days and get anything else – what kind of meals can you make for your family with what is there?

A recently developed activity that is part of Open2Learn's Inuit Health Survey results on-line tool involves students finding out how much country food they ate in their families in the last week and bringing that back to class in a 'pie' chart [graph] and that gives them practice making the charts. That on-line learning tool also has different activities, similar to the ITK course.

There is also an on-line course developed for the Nunavut Department of Education on plants (<http://ndlp.ca/course/view.php?id=28>). It has a learning game that involves matching of Arctic plants, as another example of the type of activities that are possible. Most of the on-line courses include graphics, images and drawings. There is the Arviat Iglu website (<http://epe.lacbac.gc.ca/100/205/301/ic/cdc/arviat/>) with a lot of drawings (Shirley mentions Donald was involved as an artist for this) – they are a good resource.

In addition to the examples of on-line graphics, there are also discussion forums and blogs – the participants in the Nunavut nutrition course like that aspect of it, but it requires that a course management system and moderator be used.

Catherine C. noted that 'anything goes' because a teachers' guide is planned and any activities that can't be done on-line can be included there. So if discussion can't be on-line, the teacher can facilitate it in the classroom. The advantage of on-line discussion is that it can be Nunavut-wide (or beyond) – students from a number of communities could network and share.

Discussion

Joe: Joe shared a legend he had been researching of a being that kept changing into different species – he didn't know what he wanted to be. He decided to become a caribou. He was eating and eating like all the other caribou, but he was not able to gain weight and was starving and not feeling well. He asked the other caribou what to do and was told to eat the plants that have oil in them. In the fall the moss turns yellow – this is the time when the flower portion of the plant gets 'puffy' and has oil in it, so the caribou fatten up by eating it. (When young Inuit were told these stories, they became programmed

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early about these concepts.) Then he became a walrus. All the walruses went straight down in the water where they fed, but he could only get down halfway and had to go back up for air. He asked the other walruses how they did it – getting to the bottom just like that while he couldn't get down there. They said that when you want to go down you have to try and kick the sky as hard as you can. Sure enough, through following this advice, he got down to the bottom and was able to feed.

The story is intended to inform about all the animals and their daily activities and what they eat. We don't know how the story starts, but he ends up being a human being. He also tried to be a seal. It's a fairly long story, but you can sense how useful it is for children.

Sue: It is much more engaging than the stories we have come up with for our course.

Joe: Not everyone has been passing it on, so it has become vague, with some of the highlights surviving. After a story like that, you will look at animals completely differently.

Catherine C.: Even though our project is very short, it would be good to include some stories.

Shirley: Some of the elders in the committee are very experienced at animation.

Judy: Is it possible, since the kids are so into interactive games (especially the middle school-aged ones), is it possible to design something like a hunting game?

Chris: Wii-hunter?? Wii-skidoo??

Judy: Kids like to make their own characters, pick their own avatars. They spend a lot of time doing that and it has become very sophisticated: picking the clothes, etc.

Joe: There are modern and traditional ways of engaging students: there is the bone game (coastal people used a special short bone with a hole in it already from the bearded seal) where you spin a bone around [on sinew/string] and try to get the stick in the hole in the bone. It is a hand and eye coordination game – you have to look for the hole. After awhile, the game is more 'by feel'. Eventually you will notice where you are missing. It is hard to do, so it is engaging.

From Angalik there was another game in this area that broke down each stage of going out to hunt from a camp. First you would get up in the morning, get dressed, go outside, look around. Not seeing anything, you go back in and then you decide to go out to the hill and look from there. You spot a caribou and go back and get your hunting gear. Each stage, you are in competition with others to see who gets the caribou first. The game is an absolute breakdown of what you actually do, before you learn to harvest caribou. With the coastal people it was about getting a polar bear, so it varies depending on your location. It is for children and stresses getting the object.

Donald via interpreter: There are also string games. Each one has a story behind it.

Joe: All of these games were designed to train children in life skills (in a natural way) – they aren't forced. The games require practice, sometimes a lot of practice is needed to succeed. You could also try the bone game with your left [non-dominant] hand to make the game even more challenging. The

games caused you to develop information [attitudes and skills] without even knowing it. It touches on motivation and perseverance – it takes a while to get the hang of it, etc.

Identification of Full Module Priority Unit Themes/Sub-Themes:

Process Flip Chart (The headings and order of this chart were approved by the group before proceeding.)

4.1 Establish a goal

Proposed Learning Goals

- *To support Inuit youth to better understand the traditional and market food systems operating globally and locally, and the roles they play as active participants in the system.*
- ***To explore determinants of food security in traditional Inuit culture and in contemporary society, and to encourage students to reflect on food security from personal, household and community perspectives.***
- *To provide access to introductory food security information to parents of students and the public, so that a basic knowledge base is available to support discussion and action.*

The goals may be too broad.

Discussion

Judy: It would take about 25 hours of course time [one module] just to do the first goal. The second goal would be better to focus on. A short piece at the end of the module on #1 could be included. The students are more interested in local, so it's better to go from local to global. When talking about things that are far away from here, many of the students lose interest, because for many of them, the farthest they have been is Winnipeg. We think they are watching TV and getting all this [global] knowledge, but a lot of them don't watch TV – it doesn't make sense to them; it's not relevant. They are not tuned in to the shows we think they are watching, but they are tuned in to Facebook, especially to talk to their friends here in town.

Shirley: In Nunavut's Grade 7 curriculum, there is circumpolar content.

Matilda via interpreter: Near Rankin Inlet and Chesterfield Inlet, Matilda was involved in a two-week youth program through the Kivalliq Inuit Association. The students were learning about hides (sealskin, caribou fur), how to prepare them, dry them and how to prepare dried meat and other food. They needed to learn how to make proper clothing, such as mitts, socks, and other items so that they protected them in the extreme cold. The boys would learn about boating, fishing, hunting. Even though they didn't know about these things, they learned and it was worthwhile and helpful. Matilda's former students used what they learned afterwards. They learned about the culture and they may also have learned about [drum] dancing. It only had a short duration of two summers because of lack of further funding. (Interpretation inaudible at time code: 22:00 – 25:00.)

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Joe: It is easier to teach young people when out on the land.

Prize Draw Break

The group agreed that the second goal should receive more priority than the first goal and to include some of the third goal.

Discussion

Joe: Local food will ultimately commercialize, but currently there is conflict about this. Sharing country food will need to be included in the material, but Joe gives his own example that he works at his job all the time and can't go out hunting very often, so he has no problem about paying for country food. Whereas the cultural practice takes over when someone asks him for food as he feels obligated to give it for free.

Sue: That could be turned into a good learning activity where the students go out and interview various people including elders, single mothers, etc. to see if they can get an idea of what people think about that issue and bring it back to the classrooms.

Maude Beaumier: In her research in Arviat on women and food security, Maude said that of the 42 women interviewed, 23 wanted country food to be sold at the store. The community needs to address the need because the women said that otherwise they won't get it – they want country food to be more accessible.

Shirley: The store can only sell inspected meat. Inspected only comes from Cambridge Bay or Coral Harbour, for example. There is the whole issue as Joe was saying around cultural beliefs and sharing. Inuit have got to get together and discuss this in terms of cultural values and once there is consensus present it to the government. This also relates to the Poverty Reduction Strategy.

Donald via interpreter: Donald wanted to open a store once, but he was told that he could make someone sick if the meat was contaminated, so he was in between two thoughts: it was a good idea, but he didn't want to make anyone sick. It is a scary thought even though it has a good intention.

Joe: "Eat at your own risk!"

Chris: There was a country food market that was run in Iqaluit. Under the Nunavut Tunngavik Inc. land claims agreement, you can sell to Inuit beneficiaries and non-Inuit beneficiaries, but on a very small scale and you take the personal liability for it. You can't sell it through a commercial operation or a restaurant. Some elders were concerned that this was a threat to traditional sharing values. There were others that said that buying country food is their reality and they don't go hunting.

Judy: Isn't there funding for every community to get a community freezer across Nunavut in the next five years?

Shirley: Those that don't have them are getting them first.

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Judy: Judy heard that in Nunavut, the hunters who harvest the meat and put it in the freezer decide how it is used.

Chris: Nunavik has a good model of how the community freezer is used. It is funded through the James Bay Agreement and run by the Kativik Regional Government through the hunter support program. Hunters are paid to harvest country food and then the community manages prioritization on how it is made available to the community, such as whether they have a section for pregnant women as an example or whether they have a section for elders. Different communities are doing different things based on what they see as their needs. How it's doing depends on who you talk to, but it is a long-standing program. It is one of the biggest providers of country foods to non-hunting households in the region. In the Inuit Health Survey in Nunavik, people were asked if they had access to the community freezer in the month prior to the survey and a very high percentage did.

Joe: If such a program like in Nunavik would be developed here, it would have to be controlled or there could be a lot of waste. There are values and obligations about harvesting that are specific to the family. There are a lot of concepts in Joe's father's way of doing things – they are very deliberate and Joe passes them on to his boys. Fathers pass values and rules about harvesting to their sons. So it is difficult for Joe to be in a discussion about changing harvesting practices. He could impose his position on the discussion, but his family rules were limited to his family. There were teachings around when to hunt and collect food. The extended family members' harvesting was monitored by the senior couple and if needed there would be an intervention when there was a concern. Removing restrictions would be a concern. For each stage of the year, there were guidelines in relationship to how much was harvested in the previous year, what worked, what didn't work or now the season is going like this.... It wasn't about just looking at the dollar base then; there were laws to guide you.

Catherine B.: Do you think that the values about harvesting should be in the tool? For example, you present a family approach about what the father tells the son.

Joe: Each group of people will have a completely different perspective. Other groups moved here. *Padlirmiut* were here in this area first and they were the dominant society – why don't we use their rules because they know the caribou behaviour more than any of us? Then who monitors if that is being followed. Joe learned the rules earlier and they were constantly reinforced and he is personally afraid of breaking them in terms of the rules of nature. The original structure of the rules from way back can modernize/evolve to work in today's setting.

Donald via interpreter: There were rules that are not listened to today such as those regarding the caribou migration. Hunters would make sure the first part of the herd passed by before they started catching any of them. When they were hunting geese, there was a time limitation for collecting the eggs concerning when they were edible. When the geese first came back North in the spring, they were hunted for the first few weeks but not after, because after there was more fat in the body. These are examples of the way things were. The laws were about what is good and what is not so good. Another example is that you hunt the caribou at a time when it is tender. (Interpretation inaudible at time code: 1:58 – 1:59.)

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Sue: In the tool, we could highlight what some of the issues are, because some of the values and rules vary and can't be applied to everyone.

Joe: Donald related that in terms of the caribou themselves, they have a routine and pattern that they follow. All we are asking is that we abide by this natural pattern. Joe gave an example of how caribou migrate: There is a small group of caribou that goes ahead to check out the next spot. If the small group comes back to the main herd, the herd will move to that new spot. If the small group went ahead and doesn't come back, the main herd will turn and take a different route. So the rule is don't shoot caribou in the small group.

Catherine C.: In the tool, we could present one family's father/son or mother/daughter story and ask the students to research their own story or ask in their extended family.

Shirley: It's not a story, it's a law. Some laws are not different in different communities.

Chris: Has there been a customary law project in Arviat around some of the wildlife laws, as some other communities have started to do?

Joe: It takes a lot of funding to do that.

Sue: In the video archives here, would that type of information about traditional harvesting practices be there?

Joe: Joe has collected information from Donald that he has summarized in English, but it lacks detail. On their own, the elders have a lot of information that they still possess at their homes. If Donald was asked specifically, he could reproduce it easily. In terms of the video work, they were mostly trying to show all the caribou parts and associated terminology and how to harvest, but not on the laws. There is footage of a traditional Baker Lake family in springtime drying meat. It is an activity-based thing and the laws would have to be voiced over – it was intended that this be done.

Maude requested to take pictures. Everyone agreed. [Camera didn't work.]

4.2 Review themes, add or remove

Inuktitut and English handouts of food security themes and sub-themes were distributed in the meeting package (see Appendix 3). These were compiled by Catherine C. and a graduate student from the literature. The eight theme headings were reviewed with examples and all were retained.

1. Inuit traditional and cultural knowledge.
2. Community-based examples of food security programs.
3. Federal/provincial/territorial/regional food systems > change to 'programs'.

[Maude Beaumier had a concern on the use of the term 'systems'. For now, we will substitute the word 'programs'. The following definition of food systems was provided after the meeting:

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“A food system comprises “dynamic interactions between and within biophysical and human environments which result in the production, processing, distribution, preparation and consumption of food” (Gregory et al., 2005: 2141, Ericksen, 2008). Food systems of Indigenous peoples living in developed nations are often characterized by a duality of food sources, including traditional sources and store bought foods (Kuhnlein et al., 2009). Food systems are designed to provide food security; food of adequate cultural and nutritional quality for all people, at all times (Ericksen, 2008). Thus, characteristics and nature of the food system are important in determining the accessibility, availability, and quality of food (i.e., food security), and determines how individuals and households interact and respond to stress (Ford, 2009).”]

4. Food security and nutrition statistics.

5. Gendered perspectives.

Discussion

Shirley: The gendered perspectives theme could also come under change impacts and other themes.

Donald via interpreter: There are parts of a caribou that only women will eat and other parts that only men will eat. Donald had been told and scolded about what parts not to eat; he was not saying that all parts were not good, it was just that there were traditions that had to be followed. Even though there was a certain part that he may have loved, he couldn't eat it as only women were supposed to eat that part. Those are traditional ways that used to be used, but are not used anymore. Donald was taught by his grandmother and she made him remember to continue to follow these teachings.

Louis Angalik via interpreter: A hunter in the winter needs to eat any food available to keep warm, but in the summer it is a little different. Being a hunter you need to eat traditional foods to keep warm, because you need to be active, you need to be healthy, you need to be fit and you cannot do all that unless you are well fed. Today, if you only eat store-bought food, maybe your blood is not good. Other health issues arise if you are not well fed. Louis is a hunter so he makes sure he eats a lot of red meat as it will keep him warm and fit. This was the lesson that they tried to teach the hunters so that they could be active, go out and provide for their families.

Joe: If a person is out in the cold all the time, their body senses right away what they need and they can't get that high energy unless they become a heavy meat eater type of person when they are out a lot. As soon as a person is not going out a lot, they want other food, canned food, the food out of the store. Joe wanted to add to Donald's comment: Joe had to eat the tough parts of caribou; he was told “this is what you eat – you are a boy.” If he ate the choice parts he would feel very guilty (for a little while!). This is related to gender. There are other people brought up that way, and Joe warns his children that certain things only apply in his house regarding this – others may be using a different method.

Shirley: To give your system the energy it needs, in your childbearing years, you need to be having organ meats to feed the baby. One of the things we found out through curriculum development is that some

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people think that was just an old taboo, but we don't understand how incredible the application was of every teaching – that was a real 'wow' moment. That was really important to capture, because that is what will strengthen a revitalization in the hunting laws.

Joe: In eating tough meat and hard things to chew, the digestion takes a while to use it up, so it sustains you a lot longer during hard work. For Joe, one thing that makes the culture very hard, is that for him it is the hardest work that he has ever done in his life – being a hunter – it's a tremendous amount of work. Hunters have to have a lot of conviction, determination, and perseverance and they need to have a strong sense of values and beliefs to push themselves or to guide themselves. From that perspective, the whole childrearing program is designed for that and so gender roles are very important.

Further, as stated before, it is easier to fit linear thinking into a wholistic view. We don't think our ways can fit into another system/culture that is there. There could be small components – so if someone wanted to catch trout, Joe could give specific instructions on how to do that, but they won't get the whole culture.

Shirley: You can take Joe's examples of the environment and technology and use it as a framework for each module starting with a cultural component, so that it can be more wholistic instead of compartmentalizing and saying this part is culture and that part, such as nutrition statistics, is something else. Nutrition statistics are embedded in the cultural rules about who ate what. So each module is built keeping that integrity.

Joe: Everything is intricate and inter-connected. And we understand that the material also has to concentrate on specifics within the components. If someone wants to learn about computers, then they acquire those specific skills, which they then use to access everything else after that – we are not downplaying that part, we just want to be assured that it is the philosophy of Inuit peoples [that is the basis].

Jeff: Are you saying that you would not like to see Inuit traditional and cultural knowledge addressed specifically as a separate theme, but that it be embedded throughout all the course and activities?

Joe: You might want to explain something about the base, about the laws from the cultural and traditional concepts – that can still be there.

Sue: And then carry it through each unit, beginning with the cultural components specific to that unit.

Joe: (Inaudible at time code: 2:28 – 2:29.) Food security can be the central focus, but these fields will still always be there (in a three dimensional way). When you talk about gender perspectives, you can centre it, but you would explain the 'life matter' part of it, the technology and how to parts – what roles are played, the environmental settings and realities, etc. If you need clarity on a certain part, you can get further support on this [from the Elders' Committee].

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Catherine C.: The themes/sub-themes are not units in the tool. The themes will be captured somewhere in the tool and maybe in many places like has been discussed in terms of Inuit knowledge. We don't know how it will be organized yet.

Joe: If you centre on the subject of food insecurity, you would see how it affects 'life matters' and what is missing in the technology aspect and how it relates to the environment aspect of it. The learning is still about specific things but you can still use the pattern of thought that supports the greater picture. In the long run, it enhances you. It's not just for the moment, it's also before and after – the influence is continual. While you are doing that you are influencing people underneath you and supporting the people that are supporting this concept and you are enhancing the whole realm and yourself, just by being yourself and following these patterns. There is a natural support mechanism in constant existence that we should also consider, even though we are talking about something specific. It is very easy to lose the wholistic view by focusing on the linear.

Sue: Is there a curricular example using this model?

Catherine C.: The community feasts module does this. It breaks down into units, but it is still wholistic.

Shirley: All of the modules are supposed to be done this way.

Joe: The multiple options (courses) are not yet completed.

Shirley: The module we did on games, the importance of Inuit games – developing your physical body, your spiritual side, and your skill levels involves that same model. Every unit plan about a different game does this. The units developed in Inuktitut are much stronger.

Donald via interpreter: Donald related another example of a rule explaining that you wouldn't put male and female caribou or adult caribou and calf meat in the same pot, because they need different cooking times. There are specific ways of cooking meat.

Joe: When we talk about gender, we talk about all its aspects. What Donald is saying is that if you cook them all together the young meat will be absolutely pulverized from cooking too long, the female meat will be overcooked and the male meat will be undercooked. There are gender concepts in all aspects.

Sometimes you may think that we are making comments that are not connected to what is being focused on, but it is because of the Inuit way of thinking of not wanting to leave out important details which can often get set aside in a linear approach with no chance of them getting used. This may go against modern day society's desire for instant gratification.

Sue: This is a lot for us to keep in mind for one small tool.

Joe: It is the beginning – that is what is important. Even if we wanted to start in a certain way, the culture teaches us where to start. It is not about 'just getting it done' – there are steps.

Sue: The next possible themes are:

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6. Impacts from food insecurity.
7. Social and economic factors impacting food security.
8. Environment changes, impacts and adaptations.

Under #8, will the ITK course on climate change be like the contaminants course?

Chris: Yes, it will be a basic introductory course giving the background on climate change and include information about impacts on food. It will also be a part of the Inuit Knowledge Centre site.

Sue: As discussed earlier Traditional Knowledge can part of each of these. What other themes would you like to see?

Discussion

Donald via interpreter: There were traditional laws. At the end of August, we used to cache our meat – it was a good time to cache. If it is done sooner in the summer when it is warmer, it starts to smell and will rot easier. Nowadays, some people don't know when to cache or store meat. Sometimes there are those that will cache meat and it will smell or become contaminated. This will be part of climate change as well, in regards to the warming that is happening – it will be good to know when to cache and store meat as we are experiencing climate change.

Joe: In addition to what Donald was saying regarding the environment, everything is also controlled by all the animals' behaviours. There is a different seasonal calendar for Inuit. Joe said that it is hard to say, that because last year they picked eggs on May 19, he can plan his leave for this year around the same date to pick eggs. The system still asks Inuit to do that – fortune-tell when they should take their annual leave. That causes unnecessary stress.

In another time, will the wind directions be constantly different? They have been noticing changes in the winds for about 10 years now. When August would come, they would constantly get northwest winds and they would be able to cool off everything very quickly. With the wind direction coming from the south quite often now, it doesn't cool off. Joe doesn't know if the wind direction has anything to do with the late seasons. With Inuit food depending on that schedule, Joe doesn't know how you look at comparing the two different calendar concepts. Inuit used the moon to determine what the animals were going to do and what the weather was going to do. It took Joe a long time to understand the Inuktitut calendar concept when he first started working with the elders. His father used to tell him when to get certain animals – Joe hadn't understood the connection with moon as his father hadn't told him about this and about studying the environment for signs. He also didn't know that in February, elders said that when the rocks start having a coating of an ice layer building up that this means the cold is getting ready to leave the land. They would always say that when they were living in igloos they knew when the cold was leaving soon because it would become impossible to stay in the igloo. This was because it was so cold – the cold was escaping upwards, and it was unbearable. And they would notice

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that all the little creatures that tunnel into the ground would all start popping up for that brief moment because it was too cold for them. For example, this year Joe was waiting and studying for the time for the cold to leave this winter, and he was unable to detect it – the way it should normally happen. When that cold is really bad, Joe thinks that is when a lot of caribou miscarry and why they call it the miscarriage month. Joe's generation and younger are missing this calendar concept – they can't read the signs – they don't know what they are, or what to wait for, because they haven't studied it.

Sue: There is a lot of connection between this theme and the first theme.

Shirley: Preparing yourself for the seasons and the seasonal harvesting and food preservation according to the season is a very important piece and although it fits into Inuit cultural and traditional knowledge, it fits into all kinds of places – it's wholistic. It might need its own theme.

Joe: It needs special attention because it hasn't had special attention.

Shirley: Especially the preservation of food; how you prepare to harvest it and preserving it properly because that is a huge food security issue. For example, when is the time to bury the eggs so that they remain fresh – it has to be cold enough.

Donald via interpreter: (Interpretation inaudible at time code: 15:00 – 17:00.) The caribou migration right now is very [??]. The Government of Nunavut's tagging of the herd is causing problems.

Shirley: The mining activity is also causing problems with the migration routes.

The following theme was added:

9. Seasonal food preparation and preservation according to the Inuit calendar (lunar-based).

Joe: There also maybe another explanation. Joe wonders if the caribous' leg bones have thickened yet or not. What Donald was talking about would definitely have an impact, because that would normally happen when they are being collared. When caribou are going to start taking long distance walks, certain bones thicken and have less marrow. Joe had asked about this because it was really hard to break open a leg at this time of year, while during other parts of the year they snap easily. He was told that at this time of year they are migrating, so their bones thicken and then after that they thin again and have a lot of marrow. So if you like marrow, that's when you want to get it. There are many impacts that this group is talking about that are affecting food security. Food insecurity is what happens to a person when they have a shortage of food.

Sue: These issues are impacting on the community and affect mental health when people are worrying about having enough food.

Joe: There are many threats. These things are all important to Inuit. With mining, caribou don't like the ground shaking. They think it's going to be a volcano or something, because they still migrate up to Alaska and they know the volcanoes can still erupt. Joe's father said this. Rankin used to have a lot of caribou before the mine. Then for 50 years it had none. Soon after the mine shut down, a massive herd

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came by the town. Unless that was a normal cycle that they would leave that land alone for 50 years (laughter) – it more likely related to the mining activity. They did a lot of blasting. Also, Joe has heard that moss takes 15 years to mature [after being destroyed].

Sue: Mining could also come under the economic impact theme, as it would affect food security and people's ability to get enough food.

Judy: What this group has been hearing is centred around country food and the cultural practices on how to get them, but if you are approaching a Grade 11 – 12 audience, is there somewhere in the tool that will also address their food security, because while many eat country foods many also are not eating country foods at home? They aren't aware of how to cook them and they don't have a hunter in the family and if there is no program here where they can get it, then their reality of food is not country food. Will the tool address what they are buying in the grocery store that will have them differentiate between the pop, chips, fast food meals, and the healthy choices that are there that people are buying and learning about? It's not country food, even if that is hoped for as a secure food source. The community is about 2700 and babies are being born rapidly and growing and there are not enough hunters out hunting. While not wanting to lose any of the cultural part, how are those other students going to learn to move into their future and know how to feed their families and make healthy choices until we solve the problem of enough country food being available in the town safely? Donald said it would be great if he could open a country food store, but there is that worry that someone might not have the knowledge and cache meat in the wrong way and then contaminated products are being given out or sold. Like Joe said in a family situation, it is different, the liability is different.

Joe: The dependency of Inuit that got generated is the issue – the people are stuck with the dependency. The government and everyone are not addressing the dependency they created. It might as well be said that despite the fact that the government and everyone else fell short when they created the dependency, it's up to the population to get out of this themselves. In a way it is about misled leadership – they didn't prepare anyone to deal with this situation when they came. For Inuit that continued to have strong traditional structures despite the fact that they were being criticized, they are the ones that are better off in the long run. For those that accepted the situation, like the ones being discussed, the tool could have a component on the facts of better store choices. Joe said that it is hard for him to just go to that solution. There needs to be a recovery from the situation. The curriculum team is promoting cultural knowledge to stabilize Inuit health. At the break Joe and Chris were talking about things in general and Chris asked no matter what the background was, how could the course be designed so that it helps someone taking it get up to speed? Joe said that it is pretty difficult to come up against childrearing. A course cannot come up with a program that compares equally to the impact of a childrearing program that could prevent the situation from existing in the first place. If this [culturally-based childrearing] solution was the one that was the most effective to prevent the current situation from happening, then isn't this still part of the solution? If we completely disregard this [what has happened] and try to create the solution, then we are not going to accomplish the solution. Not only do we want to help people with the current situation, but we want to help create understanding so that before the students become parents, we prevent the same situation occurring again. So how do we

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promote that? We have too many bandage situations. We have supposedly very good programs existing now and almost no one is accessing them; people don't get to apply, etc. – we keep seeing this very uncomfortable spot that we will never be able to leave. It turns out that we can't leave it without re-establishing, in all aspects, the complete life cycle, life systems and everything else with some kind of structure there to deal with the inability – inability is the issue that we are trying to address.

Jeff: We are trying to address it in a place that is not really ideal – it should be addressed in the home, in the family and early on rather than in the school where the options are much more limited, the impact smaller, but that is all [this project] has.

Joe: Joe says that he is not criticizing the education system, but saying that it is keeping out a lot of information that should be equally applied. All those that have good hunting skills, good meat processing skills, all the things a person should be able to have, have them because of their parents. Joe missed a lot of school while out hunting during this time of year. He would catch up at school during the time they had to do the tests, but that is how he got by. There are some things the school can provide. Whether the parents are capable of providing it or not, the school can provide those things. Any form of education system could provide reference to these things. There can be a presence. Joe says that he will always be extremely protective of Inuit culture. He wants to be able to embrace it more than to detract from it and it can be done – it's only in our heads if we think it can't be done. The most important part is that this can have very positive results for Inuit here and it helps people recover from the cultural clash and impacts that Inuit have experienced. We are not going to recover by attacking colonization – we have to somehow allow space that wasn't allowed before. Joe says that he realizes we are asking a lot from an education system that was designed to promote a new way of being. You can see how effective the system was: everybody can speak English from his generation down.

Joe says that he can only speak to some of the solutions. There needs to be proper acknowledgment of each circumstance – this quickly becomes too big a task for any one program, but if each small program does a little bit of it, change will happen.

Shirley: That is what was said earlier, that it has to be in all the new courses. What we are really talking about are options for sustainability. People need to sustain themselves and they need to have various options. We can talk about harvesting caribou, but if in Pond Inlet it is not their main source of food, then they need to have other options. That is an entry point opportunity for students to look at their own contexts – activities specific to their community, family or their knowledge.

Jeff: So responding to food security personally, within the family and community.

Shirley: The students' inquiry projects could delve into those areas and focus on that process where they are using critical thinking to seek solutions in an innovative way to work for the common good and secure a better future.

The following theme was added:

10. Options for sustainability.

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Judy: This is not much different than what has happened with the food security in the South. Judy said her father missed a lot of school to work on the farm (to do the hay, the planting, and harvesting, etc.), similar to missing school to go hunting. Those were the realities for his generation. Now we are looking at changes in climate and the way things are done. We have beef injected with hormones that are changing the way peoples' digestive systems work in the South now. All of these things are mirrored in other societies elsewhere. The changes affect how people can eat. There are genetically modified foods and changes in growing seasons and the amount of gluten that is now put into wheat has caused huge problems in peoples' health.

Joe: Joe pointed out that it was the dependency aspect that he was trying to stress the most, because it is hard to snap people out of it now. If someone has no means to get caribou meat or other country foods, but there is someone they know that has transportation, but who is lacking labourers or helpers, that's part of a very simple, immediate way to change the situation of the dependency because they are working for what they need. The part that bothers Joe is the absolute dependency part, because many are physically capable, but lacking in motivation – they are stuck somewhere. In his view the change will come, but it involves starting over again to become properly 'programmed', trained, raised. They need a 'jump start', for example. Joe has different people wanting meat from him. He asks some of them what they need and they tell him what they need to get by. Others won't think to ask [repeatedly] – that kind of dependency is devastating. It's not going to work for them to keep coming back like that.

Shirley: It is also not sustainable.

Jeff: In options for sustainability, what about building self-reliance?

Shirley: Yes, it is what the elders identify – the loss of self-reliance is destroying Inuit culture. The dependency syndrome is part of the welfare state.

The group agrees that the theme is to be:

10. Options for sustainability (building self-reliance)

Louis via interpreter: We notice today that things are changing – we have a whole different life style compared to what it was back then. In the past, when he wanted to hunt, Louis used to just gather his tools and go out, but today he has to spend money on gas and food and he has to go quite a distance because there are too many hunters now and the game will be far away.

Hunting used to depend on the weather/climate. There is a traditional calendar which depended very much on the moon. It would indicate when there was an abundance of different game and fish. They noticed last year that the moon was in a different area. The location the animals were in depended on the stars and the moon movements and even the sun in the spring. They knew when the ice was going to be OK, when it was going to be so cold [hard]. It depended on the sun, the moon, the environment. Depending on how the winter was, they knew how the spring would be and what kind of abundance of game there would be.

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Donald via interpreter: The moon foretells – it was used for forecasting. The full moon, the new moon – there used to be signals such as the tilt of the moon. They would look to the stars for longer term weather predictions. But now they don't observe the outside or the stars as much and they are missing a lot of knowledge. (Interpretation inaudible at time code 46:00 – 47:00.) They don't hunt at certain times when the caribou and seals are molting.

Louis via interpreter: This information including the moon calendar is all in Inuktitut in the Blue Building (Education) and needs to be translated and used with the drawings so they can be understood. They went by the moon cycle rather than the current calendar days.

The hunter would know whether the animal was healthy or not just by looking at them – by observing them, especially with the caribou.

Matilda via interpreter: Back then when they caught caribou, they only took what they needed. It was the same with the seals. They were not to over-harvest.

Louis via interpreter: Louis' sons were told that when they were hunting caribou they were to bring everything back and not to leave anything where they shot the caribou. There are a lot of wild animals that eat caribou – wolverine, wolves.

When the foam begins to form on the mosquito (eggs/larvae?? in the water), this is the time to hunt beluga whale.

Joe: There are many small things like this about timing that are documented; they have written many documents. Another example involves the migrating caribou herd in the summer time. This herd usually went in a certain direction and had already passed and then the ptarmigan, even though they were still really small, started to fly. That means that the caribou were going to start turning around and going back. Matilda pointed out that hunters got all their meat at certain times, so they didn't go out hunting all the time and also because it was hard to do. Joe says that he is not a nomadic person in comparison to them – they had a nomadic lifestyle and heritage. Joe was born and raised in the community. That is the dramatic transformation that the elders keep talking about – Joe had thought it was just colonization they were talking about, but they are stationary people now. It means you have to have a better travelling system.

Matilda via interpreter: Matilda said that their life style is very different now compared to their ancestors. When she was 9 or 10 years old, her family lived off the land. Her father and uncle used to go hunting by dog team for about 10 days or so looking for animals while we were left in the camp. We never wondered if there would be grizzly bears or polar bears that would attack us. It was never like that. Now that wildlife is tagged. The cycles are being changed – we hear more about game being tagged or collared. It seems like wildlife can be all over the place at any time. In the past, the polar and grizzly bears would be in a certain location at a certain month, but now they can be all over – their migration has changed. The abundance of game in a certain month has really changed compared to the time of her grandparents when she was a child. Matilda said she will never forget what her mother and

grandmother taught her and they won't forget the big changes that they have seen compared to how they were brought up.

Sue: These perspectives have been very helpful and would never have come up from the literature that was reviewed for the project.

4.3 Prioritize themes

Participants were given 12 red dots and asked to place them on the themes that were most important to them for developing the learning tool. They could place all 12 dots on one theme or divide them up across as many themes as they wished. The purpose of this ranking exercise was to have the group guide the tool developers on what theme areas we should focus our energies most (for example, more content should focus on sustainability material and less on statistics).

The themes according to priority in descending order are:

- Options for sustainability (including building self-reliance): 1st priority – 33 votes.
- Inuit traditional and cultural knowledge: 2nd priority – 27 votes.
- Seasonal food preparation and preservation according to the Inuit calendar (lunar-based): 3rd priority – 17 votes.
- Community-based examples of food security programs: 4th priority – 14 votes.
- Environment changes, impacts and adaptations: 5th priority – 13 votes.
- Impacts from food insecurity: 6th priority – 12 votes.
- Federal/provincial/territorial/regional food systems: Tied for 7th priority – 11 votes.
- Food security and nutrition statistics: Tied for 7th priority – 11 votes.
- Social and economic factors impacting food security: 8th priority – 10 votes.
- Gendered perspectives: 9th priority – 9 votes.

A discussion was held to add more information to the two additional themes.

Added Theme #9: Seasonal food preparation and preservation according to the Inuit calendar (lunar-based) – Discussion.

- There are two months (May/June) when it is good to dry meat. This is because there is usually a good wind, but not too much sun and there are few to no flies. It's not good to have flies around meat. When drying the meat, it is important to learn how to prepare it properly, including cutting, preserving and caching it.
- It is important to learn when and where to collect eggs.
- It is important to make a calendar to capture the various times for different harvesting/preparation activities and to reflect the weather.
- Create activities around these concepts.

Added Theme #10: Options for sustainability (including building self-reliance) – Discussion.

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- Building self-reliance – young people need to recognize the reasons for self-reliance.
- Planning and preparing for the future, based on current reality.
- Teach the teen audience about healthy options/good choices using country goods or store foods or a combination of both – they need knowledge and skills to make good choices; no matter what option, the options should be sustainable.
- Learning step-by-step through small steps – starting at a young age with good parenting and gender-specific [tasks].
- Young women should be learning [their roles/skills] and young boys should be going out (with their fathers, for example) on the land and learning proper hunting skills that they will need when they are older. In terms of gender difference, Donald said that they didn't cater to every need of the boys. The boys had to have that sense of being on their own, of being 'able'; they let them experience things, otherwise they would be too dependent. "Tough love." They could cater to the girls more and that was fine.
- Build confidence (some people underestimate their own abilities and have just decided that they can't do something – the example used was helping someone make dried meat).
- Help someone recognize how to manage responsibilities and to finish what they start.
- In order to decide what your options for sustainability are, you need to be able to fully assess what the contexts are. Shirley provided an example: if a person was to set out to eat a lot of country food and do a lot of harvesting and then the mines come in and the caribou herd disappears, s/he would have to be continually assessing the context and planning for the future – seeking solutions.
- Shirley provided an example: Talk with the youth and help them identify the small immediate steps and what skills they need to acquire to become more self-reliant (reversing the tendency of some who now see turning 16 as the right of passage to be able to go and collect their own income support cheque).
- Joe explained that a culture has been created where the people have become desensitized to Inuit cultural 'values' and 'beliefs'. Something like a proverb or verse could be used to spark their motivation, to change the feeling they have of 'being less than what they are', that helps them find their 'self-worth'. Many people say (even on the radio) that by trying and trying again, they can get things done – perseverance. Instill a sense of hope. Youth are strong – they have lots of physical ability. They can help someone and learn how good that feels. That's how Joe's generation learned – by being helpful.
- As an example of sustainability and self-reliance, Louis learned to use computers as an elder working with the curriculum committee. He recognized what he needed to be self-reliant in that new work, just as he did with learning about hunting and the tools required for that. (Interpretation inaudible at time code: 12:00 – 15:00.)
- Who are your role models? Research how they got that way.
- What are your interests?
- What do you need to be self-reliant? Students can go to the school counsellor to talk about this; not everyone is self-motivated (like Louis). Motivation is a big issue.

Establish what we want students to learn (including ideas for learning activities):

Much of this discussion occurred under the previous discussion and Item 9 above. Added points:

- Classroom learning material would be most useful if it is in 30-minute chunks, that way it is more likely to get completed in one 45-minute period. (Internet is also slow.)
- Use vocabulary boxes in the material, not just a glossary. Give colloquial meanings not just a dictionary meaning.
- Joe mentioned that much of the curricula they have designed, was originally designed to include elders in the classroom, but this didn't happen as they planned and this is why it is harder to recover the culture via the classroom.

Brainstorm on additional resources:

We ran out of time to have a full discussion on this item, but several ideas for instructional tools came up in discussions above. The following points were also shared:

1. Comic style texts with graphic, similar to graphic novels, are very popular and very useful in English as a second-language contexts.
2. Avatar characters are useful (like in the IKC contaminants course example), but even more useful when students get to create their own.
3. Use popular songs.
4. The video footage available at the media centre/education on harvesting.
5. Other websites: the Arviat igloo website (<http://epe.lac-bac.gc.ca/100/205/301/ic/cdc/arviat/enghome.html>), the Arctic Bay Atlas website (<http://arcticbayatlas.ca/index.html>).

Next steps:

- Catherine C. to write up the meeting record, especially process and principles and the group will be asked to help.
- Catherine C. to inform on the funding and about the next teleconference.
- Judy invites Catherine C. and team to sit in on a high school classroom session another time.

Closing Prayer

Other Activities

(Day 2) 1:30 p.m.: Teleconference – (held separately). Catherine C. and Catherine B. with partners:
Items covered:

- **Welcome**
- **Introductions**
- **Recap** – Advice received so far at the Arviat meeting (in progress).
- **Kativik School Board** – Catherine B. – presentation of KSB curriculum and tool fit (See above for her presentation to the main group).
- **Labrador School Board** – Sarah Townley – presentation of LSB curriculum and tool fit (See below).
- **Questions/comments** – participants asked to be kept informed.

Sarah Townley: Sarah said that on-line learning can be used when there is no teacher in the classroom. The following are Sarah's answers – questions about tool fit with LSB curriculum provided by e-mail.

1. Does LSB high school curriculum have courses on nutrition? If yes, please list and for what Grades?
We do have a high school curriculum on nutrition, but it is in another category called health and wellness. It is on www.gov.nl.ca, if you want to check it out.

2. If yes, do they include Inuit country food, knowledge and practices? If yes, on what topics?
Right now Inuit country foods are not listed; that needs to be added.

3. Do you have examples of LSB courses that use on-line resources/tools? If yes, please provide 2 or 3.
We do have CLDI courses on-line. That means that if we do not have a teacher to teach that particular course(s), it is provided on-line, such as math, biology and so forth.

4. Can Grade 11 and 12 students choose independent study courses?
They have the option to.

5. If not, how do you think our learning tool could be used in LSB high schools? Could it be a resource attached to a social studies course or other courses? (You may need to hear a lot more about the project before you can answer this.)
It would be excellent if we can tap into your resources or courses. Especially with the Internet that is accessible everywhere now, except for a few glitches. I'm sure that can be worked out.

6. If yes to #4 – what are the minimum number of credits students have to get if they do an independent study? How many hours of class work/homework would this need to include?
That all depends on the students, if they are capable or not. Sorry I am not able to answer how many credits a student can do if they did an independent study. With regards to homework – the teachers are encouraged to talk amongst each other – so that the student will not be overloaded with homework on any given night.

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7. Would you and/or other LSB curriculum consultants review the drafts of our learning tool to ensure it meets LSB standards for use as credit material?

Yes.

8. Can you give some examples of the types of assignments/projects/research/papers teachers give to Grade 11 and 12 students?

Sorry I can't. But I can check into this.

(Day 2) 3:00 p.m.: Canada Prenatal Nutrition Program visit (held separately):

While the main meeting continued, Sue Hamilton and Jane Singoorie walked to the Health Centre to attend a prearranged visit with Arviat's CPNP.

The CPNP Coordinator, Assistant and participants attended the visit. Information on the importance of iron-rich foods for pregnant women and babies was shared. The snack was being served when they arrived – normally women leave at 3 p.m. on Wednesday, but several stayed because they had been informed of the visit. The snack consisted of a raw veggie tray with dressing, fruit salad with yogurt dressing, and cheese and crackers. A PowerPoint presentation had been prepared, but was not shown due to the short timeframe for the meeting and technical difficulties with the screen. Instead, a discussion of the importance of iron-rich foods took place, and a game was played to reinforce knowledge about foods rich in iron. The game consisted of participants placing a series of country and store-bought food images (supplied by Sue) onto the appropriate food group on a blank image of the *Nunavut Food Guide*, when the rolled die showed the 'lucky' number. Food placement was checked by Sue and the other participants during the game to ensure that foods had been properly placed. Afterwards, foods from the meat group were reviewed and participants guessed the relative iron content of each. The superior iron content of country foods such as caribou, muskox, seal, geese (which were soon to be in season in Arviat), ptarmigan, and mussels, as opposed to store-bought meats especially processed meats such as hot dogs and Klik, was highlighted. The exercise appeared to interest the participants and was a good occasion to discuss the place of foods such as Klik and hot dogs in the diet. It was noted that there seemed to be some confusion about placement of foods such as cream cheese, sour cream onion dip, and Cheese Whiz. Several copies of the *Meals for Good Health* cookbook were left with the program, as were the food images.

Appendix 1

Inuit Food Security – Learning Tool Project Content Advisory Committee Meeting

Final Meeting Agenda

May 17 – 18, 2011

Wellness Centre

Arviat, Nunavut

Tuesday, May 17. Day 1 – 9:00 a.m.

1. Welcome – Catherine Carry
2. Opening Prayer – One of the elders present
3. Get to know your table neighbour and introduce them – All
4. Review Agenda for changes – All
5. Overview: Inuit Tuttarvingat, the Inuit food security learning tool project and progress to date – Catherine Carry
6. Potential fit with Nunavut curriculum – Shirley Tagalik/Nunia Qanatsaiq – Regrets
7. Overview of Nunavut Grades 11 – 12 course/credit structure. What is a module/unit/lesson? – Shirley and Judy Connors

Health Break, 10:30 – 10:45 a.m.

8. Overview of Kativik School Board Secondary V course/credit structure – Catherine Boivin
9. Discussion on process for Curriculum and School Services, Elders' Advisory Committee input – Joe and elders
10. Qaujigiartiit Health Research Centre. Youth Camp pilot process involving elder input – Shirley Tagalik/Kukik
11. Sharing of food stories – Elders and others (cancelled but stories were shared throughout the agenda)
12. Presentation from Healthy Weights Program (Wellness Centre – Ruth Murphy)

Lunch Break, 12:00 – 1:00 p.m.

Due to a funeral, the meeting was adjourned until 7:00 – 9:00 p.m.

13. Visit with the **Wellness Centre Cooking Program** – Cancelled due to funeral, materials shared

Refreshments, 7:00 p.m. Prize draw

14. Content Advisory Committee Terms of Reference review/revise – All

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15. Presentation about on-line learning tool: Show contaminants course example, tool layers (introductory public messaging vs student study material), library, video content, graphic material, activities, assessment tools, etc. – Catherine, Jeff Martin and Sue Hamilton

Wednesday, May 18. Day 2

1. 8:00 a.m. – Attend **Middle School Breakfast Program**
2. 9:00 a.m. – Wellness Centre. Opening Prayer – One of the elders present
3. Recap from Day 1
4. Identification of full Module Priority Unit Themes/Sub-Themes

Health Break, 10:30 – 10:45 a.m.

5. Continue identification of full Module Priority Unit Themes/Sub-Themes

Lunch Break, 12:00 – 1:30 p.m.

6. 1:30: Catherine Carry and Catherine Boivin (only) – Education Office – Teleconference with:
 - Sarah Townley – Potential fit with Labrador School Board Curriculum and Overview of LSB Grades 11 – 12 course/credit structure
 - Elsie De Roose – GNWT – Territorial Nutritionist
 - Sophia Wadowska – GNWT – Regional CPNP Nutritionist
 - Others TBD
7. Others continue to work on themes and priorities
8. 3:00 pm – Sue Hamilton and Jane Singoorie walk to Health Centre to meet the **Canada Prenatal Nutrition Program** to deliver a short presentation on prenatal nutrition; hear about the CPNP program; socialize
9. Add respective learning objectives for each theme – not completed
10. Identification of three or more units (portion of the Module) as deliverables for March 2012 – not completed
11. Brainstorm on additional content sources: documented Inuit knowledge, videos, other research, other reports, other documents, etc. – not completed
12. Brainstorm on ideas for the three + units – not completed
13. Next steps
14. Closing roundtable
15. Closing prayer

Appendix 2

Inuit Food Security – On-line Learning Tool Project

Content Advisory Committee

Draft Terms of Reference

Updated May 9, 2011

Goal of Project: Provide an on-line learning tool (and CD Rom) to develop a broad understanding of Inuit food security issues among Grade 11–12 students in Inuit communities, and among young adult staff in organizations and governments addressing Inuit health and wellness issues and solutions.

Purpose of Content Advisory Committee (CAC): To advise Inuit Tuttarvingat of the National Aboriginal Health Organization on the development of the Inuit Food Security – On-line Learning Tool.

Activities:

1. Attend a two-day face-to-face meeting in Arviat, May 17 – 18, 2011.
2. Curricular advisors to provide input regarding fit/relevance of the tool content to existing curricula/curricula under development.
3. Determine input process for Curriculum and School Services Elders' Advisory Committee.
4. Participate in follow-up teleconferences.
5. Periodically review and provide input by phone and/or e-mail on drafts of the tool structure, themes, content, graphics, video, and language components (as applicable) and related elements.
6. Assist in the development of an evaluation plan.
7. Review other project documents as requested.
8. Once Phase 3 is funded, Arviat members are welcome to attend the pilot meeting with CSS and the project lead in Arviat in February 2012 (TBC).

CAC Members for May 2011 travel:

- *Project Lead:* Catherine Carry, NAHO-IT, Ottawa
- *Senior Researcher:* Dr. Chris Furgal, Trent University
- *Inuit Food Security Student Researcher:* Maude Beaumier, University of McGill
- *Kativik School Board:* Catherine Boivin: Kativik School Board, Kuujuaq
- *Nunavut Government:* Jennifer Wakegijig, Territorial Nutritionist, Iqaluit
- *Aboriginal Diabetes Prevention Worker:* Jane Singoorie, Pond Inlet
- *Service Open2Learn Contractors:* Sue Hamilton, Jeff Martin, Montreal

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CAC Arviat Members for attendance at May 2011 and February 2012 meetings:

- *Nunavut Education, Curriculum and School Services:* Joe Karetak; Louis Angalik and Matilda Sulurayok, elders from CSS Elders' Advisory Committee; Shirley Tagalik (Curriculum Consultant); Nunia Qanatsaiq (CSS)
- *Community Participants/Researchers:* Sarah Curley (Researcher), Hilda Panigoniak (Researcher), Ruth Murphy, RN (Project Manager, Healthy Weights Program), Kukik Baker, *Qaujigiartiit* Youth Camp Project
- *High School:* Judy Connors, Home Economics/Guidance teacher and 2 senior students (TBD)
- *Aboriginal Diabetes Prevention trainee:* Louisa Ukutak, Arviat (TBC)

CAC Members by phone:

- Sarah Townley, Happy Valley/Goose Bay, Labrador School Board/Inuit curriculum
- Elsie De Roose, Territorial Nutritionist, GNWT – Health and Social Services
- Sophia Wadowska, Yellowknife, GNWT regional CPNP nutritionist
- Gwen Healey, Iqaluit, ED, *Qaujigiartiit* Health Research Centre
- Others TBD

Other partners and resource people in addition to the above CAC Members who will be asked to review and/or pilot drafts of the tool:

Co-Applicants:

- Dr. James Ford, McGill University, Montreal
- Dr. Laurie Chan, University of Northern British Columbia, Prince George
- Collaborators:
- Pauktuutit Inuit Women of Canada, Ottawa
- Nunavut Sivuniksavut College, Ottawa

Others:

- Maatali Okalik-Syed, Carleton University student
- Others as they become confirmed

Honoraria:

Honoraria has been prearranged for 6 individuals for attendance at the May 2011 meeting: 2 elders; 3 community researchers/participants not covered by a salary (not including high school students); and a McGill student researcher. Additional community guests are welcome as volunteers, space permitting.

In Phase 3, when funded, we plan to provide honoraria to Nunavut Sivuniksavut College for the pilot test and to several Arviat participants (not receiving salaries from other sources) for teleconference input.

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Timelines:

May 2011 meeting + teleconferences/e-mail approximately every two months to March 2012.

Note: If needed, the timeline could be extended with agreement from members of the Content Advisory Committee who are available.

Coordination:

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Appendix 3

DRAFT – May 3, 2011

Possible Themes for Development of the On-line Inuit Food Security Learning Tool

A section 'Introduction to food security' would offer overview information on priority themes selected.

Inuit traditional and cultural knowledge

- Historical Inuit food security i.e. times of starvation, taboos, sharing systems, strategies (nomadic, etc.)
- Sharing systems today
- Edible plants and animals, etc.
- Survival tools
- Mothers knowledge re feeding family
- Food transitions from then to now
- Hunter/gatherer knowledge including roles of men and women
- Perceptions of food quality – traditional foods vs store foods
- Add others ...

Community-based examples of food security programs

- Promising practices for FS community programs
- Community Greenhouse – Inuvik
- Harvester Support Program – Nunavut
- Childcare Centre Nutrition Project – Nunavik
- Healthy Foods North – NWT, NU
- Community Freezers – Nunatsiavut
- Food banks, school programs, food markets, etc.
- Canada Prenatal Nutrition Program, Brighter Futures, etc.
- Add others ...

Federal/Provincial/Territorial/Regional food systems

- Traditional food sharing networks
- Retail systems
- Regional food systems
- FPT food systems (incl. food mail/Nutrition North Canada)
- Global influences
- Add others ...

Food security and nutrition statistics

- Food security statistics – general info
- Nutrition statistics
- Country food statistics
- Market food statistics
- Statistical studies in Inuit communities
- Add others ...

Gendered perspectives

- Women/Age; Men/Age
- Re-learning the gendered roles around food provision and preparation
- Women and children experience food security differently than men
- Burden on single parents (usually women), and their limited access to traditional food
- Add others ...

Impacts from food insecurity

- Health impacts
- Social impacts
- Psychosocial impacts
- Cultural impacts
- Economic impacts
- Add others ...

Social and economic factors impacting food security

- Poverty/income/unemployment
- Gambling and addictions impacts on food security
- Economic development impacts on food security

Environmental change, impacts and adaptation

- Climate change – Note: We will probably not do much on climate change but will refer students to the ITK on-line climate change course instead
- Contaminants – Note: We will probably not do much on contaminants but will refer students to the ITK on-line contaminants course instead
- Discussion on the application/implementation of traditional vs. modern adaptation options, and also on adaptation challenges and opportunities.
- Local pollution
- Add others ...

Other

- Inuit language terminology

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- Definitions of food security and determinants of food security – to be used in introductory section
- Community mobilization
- Types of assignments relevant to high school students, their studies, and their communities
- Add others ...

Add others ...

Notes from meeting

Gendered perspectives: There were certain traditions around the sharing of the country food; different parts of animals were for men and other parts for women. Joe shared an example of a part that he was not allowed to eat because he is male.