

		making where decisions are made and important information is relayed through face-to-face communications” (p. 4).	
Aangainniq	awareness, clear purpose	<p>The Government of Nunavut (2013) notes “The following [term was] approved by [Inuit Uqausinginnik Taiguusiliuqtiit] to build on the current IQ Guiding Principles when communicating about devolution: ...</p> <ul style="list-style-type: none"> • Aangainniq (awareness, clear purpose)...” (p. 53). <p>They state that this is one of many guiding principles and concepts of Inuit Qaujimagatuqangit that apply under the Wildlife Act.</p>	Government of Nunavut (2013)
aaqiksuiqatigiit	fixing together	<p>Ferrazzi, Tagalik, Christie, Karetak, Baker, & Angalik (2019) convey “That is, <i>aajiiqatigiingniq</i> is an approach for restoring harmony to the individual and group when faced with a threat of disruption. The purpose of the <i>aajiiqatigiingniq</i> system is to ensure <i>inuutsiangniq</i>, or wellness, has continual support from the community. Inherent in the process are the concepts of applying a collective wisdom to address a situation and current needs and <i>isumaliuqatijiitsinirningma</i>—or making decisions together in the Inuit way. It also includes <i>aaqiksuiqatigiit</i> (fixing together), (talking together), and <i>aivaqatigiit</i> (arguing together/discussing heavily)” (Ferrazzi, Tagalik, Christie, Karetak, Baker, & Angalik, 2019, p. 7).</p> <p>Ferrazzi, Tagalik, Christie, Karetak, Baker, & Angalik’s (2019) work uses the concept of <i>aaqiksuiqatigiit</i> as a component of <i>aajiiqatigiingniq</i> in relation to consensus making and how one works together with Inuit. This being involves a collaborative process and includes “fixing together” when issues do arise. This concept is well supported through the researchers’ work with Inuit Elders.</p>	Ferrazzi, Tagalik, Christie, Karetak, Baker, & Angalik (2019)
Aaqqiumatitsiniq	keeping order in place	Scott Clark Consulting Inc. (2004) defines “Aaqqiumatitsiniq: To keep order in place	Scott Clark Consulting Inc. (2004)

		<ul style="list-style-type: none"> As for the workplace, the supervisor or manager should be attentive to the wishes and concerns of the workers and employees” (p. 64). <p>The record identifies Aaqqiumatitsiniq as a key IQ concept in the Terms of Reference of the Department of Justice Working Group, Nunavut Department of Justice, Inuit Qaujimajatuqangit. It is described as a “category of action” in mobilizing IQ within Nunavut Justice (p. 9).</p>	
aivaqatigiit	arguing together/discussing heavily	<p>Ferrazzi, Tagalik, Christie, Karetak, Baker, & Angalik (2019) explains “That is, <i>aajiiqatigiingniq</i> is an approach for restoring harmony to the individual and group when faced a threat of disruption. The purpose of the <i>aajiiqatigiingniq</i> system is to ensure <i>inuutsiangniq</i>, or wellness, has continual support from the community. Inherent in the process are the concepts of applying a collective wisdom to address a situation and current needs and <i>isumaliuqatijiitsinirningma</i>—or making decisions together in the Inuit way. It also includes <i>aaqiksuiqatigiit</i> (fixing together), <i>uqamanggatigiit</i> (talking together), and <i>aivaqatigiit</i> (arguing together/discussing heavily)” (p. 7).</p> <p>Ferrazzi, Tagalik, Christie, Karetak, Baker, & Angalik (2019) uses aivaqatigiit as a component of aajiiqatigiingniq in relation to consensus making and how one works together with Inuit. This involves a collaborative process that includes “arguing together/discussing heavily” when issues do arise. This concept is well supported through the researchers work with Inuit elders.</p>	Ferrazzi, Tagalik, Christie, Karetak, Baker, & Angalik (2019)
Ajuqsatittinginniq piviqarialinnik	support for growth, development and success	<p>Scott Clark Consulting Inc. (2004) defines “Ajuqsatittinginniq piviqarialinnik: To support a place for growth, development and success” (p. 65).</p> <p>The record identifies Ajuqsatittinginniq piviqarialinnik as a key IQ concept in the Terms of Reference of the Department of</p>	Scott Clark Consulting Inc. (2004); The Municipal Corporation of the City of Iqaluit, (2014)

		cooperation when it is called for, in any shape or form, without barriers” (p. 4).	
Ikpigusuttiarniq Nirjutilimaanik/Pitiaklugit nekyutit	wildlife should be treated respectfully	The Government of Nunavut (2013) speaks to “...Ikpigusuttiarniq Nirjutilimaanik/Pitiaklugit nekyutit, which means that all wildlife should be treated respectfully...” (p. 22). They identify that this is one of many guiding principles and concepts of Inuit Qaujimajatuqangit that apply under the Wildlife Act.	Government of Nunavut (2013)
Ilainnasiunnginniq	sensitivity to difference	Scott Clark Consulting Inc. (2004) discusses “Ilainnasiunnginniq: This principle reminds us to be sensitive to all people because we are uniquely different from one another. Our grandparents and parents have taught us that there are individuals who are dominant and others who are dominated, but that we should treat them equally” (p. 64). The work lists <i>Ilainnasiunnginniq</i> as a key IQ concept in the Terms of Reference of the Department of Justice Working Group, Nunavut Department of Justice, Inuit Qaujimajatuqangit. It is described as a “category of action” in mobilizing IQ within Nunavut Justice (p. 9).	Scott Clark Consulting Inc. (2004)
Ilajjuttigiinniq	encouragement of others	Scott Clark Consulting Inc. (2004) explains “Ilajjuttigiinniq: To encourage others is important for their goodwill. <ul style="list-style-type: none"> • I encourage you to do well in whatever you are doing. • I hope you will be successful in your hunt. • The teaching is -putting down an individual has a consequence to the greater whole. As the example is used with dogs in a traditional sense. One dog that is not encouraged and supported equally detaches from the rest of the team and therefore does not perform the expectations” (p. 64). The report identifies <i>Ilajjuttigiinniq</i> as a key IQ concept in the Terms of Reference of the Department of Justice Working	Scott Clark Consulting Inc. (2004)

		Group, Nunavut Department of Justice, Inuit Qaujimagatuqangit. It is described as a “category of action” in mobilizing IQ within Nunavut Justice (p. 9).	
Iliaqsuittailiniq/Kimaitailinik	even though wild animals are harvested for food and other purposes, malice towards them is prohibited	The Government of Nunavut (2013) mentions “Iliaqsuittailiniq/Kimaitailinik, which means that, even though wild animals are harvested for food and other purposes, malice towards them is prohibited” (p. 22). They identify that this is one of many guiding principles and concepts of Inuit Qaujimagatuqangit that apply under the Wildlife Act.	Government of Nunavut (2013)
inummariktituuqtuq	reflective of Inuit core values and beliefs	Ferrazzi, Tagalik, Christie, Karetak, Baker, & Angalik (2019) maintains “The process also assumes that participants rely on <i>naalangniq</i> — respectful listening in the right relationship—and that they participate in a spirit that is <i>inummariktituuqtuq</i> or reflective of Inuit core values and beliefs” (McGrath, 2011 as cited in Ferrazzi, Tagalik, Christie, Karetak, Baker, & Angalik, 2019, p.7). The researchers use <i>inummariktituuqtuq</i> as a component of <i>ajiiqatigiingniq</i> in relation to consensus making and how one works together with Inuit. This being involved with the collaborative process and inclusive of “reflective of Inuit core values and beliefs” when issues do arise. This concept is well supported through the researchers work with Inuit Elders.	Ferrazzi, Tagalik, Christie, Karetak, Baker, & Angalik (2019)
inunnguiniq	making a human being	Tagalik (2012) advises “To become “able” means that you are a person grounded in these principles. You are made to become “able” through the process of <i>inunnguiniq</i> – making a human being. This process is designed to stabilize an individual and also a culture/society by situating both within the continuum frameworks. It assumes a high level of proficiency in what Inuit describe as “life matters” or becoming a capable and contributing human being” (p. 2).	Tagalik (2012)

Inuuqatigiittiarniq	respecting others, building positive relationships and caring for others	Healy and Tagak (2014) conveys that “Inuuqatigiittiarniq is the Inuit concept of respecting others, building positive relationships and caring for others. When each person considers their relationship to people and behave in ways that build this relationship, they build strength both in themselves and in others, and together as a community (Karetak 2013). This is foundational to Inuit ways of being” (p. 5).	Healy & Tagak (2014)
inuutsiangniq	Wellness	Ferrazzi, Tagalik, Christie, Karetak, Baker, & Angalik (2019) explains “The purpose of the aajiiqatigiingniq system is to ensure inuutsiangniq, or wellness, has continual support from the community (p. 7).	Ferrazzi, Tagalik, Christie, Karetak, Baker, & Angalik (2019)
Ippigusuttiarniq	caring for others	Scott Clark Consulting Inc. (2004) details “Ippigusuttiarniq: Caring for others and taking their situations and who they are into account” (p. 64). The document lists <i>Ippigusuttiarniq</i> as a key IQ concept in the Terms of Reference of the Department of Justice Working Group, Nunavut Department of Justice, Inuit Qaujimagatuqangit. It is described as a “category of action” in mobilizing IQ within Nunavut Justice (p. 9).	Scott Clark Consulting Inc. (2004)
Iqqaqtuijjiqattariaqannginniq	restraint on personal judgment	Scott Clark Consulting Inc. (2004) states “Iqqaqtuijjiqattariaqannginniq: We are not to judge other people. <ul style="list-style-type: none"> • Our ancestors taught us never to be judgmental towards someone's past that we were never part of. If a new couple were partnered, the husband was totally discouraged from judging his wife's past. If the wife happened to express her past activities to her new partner, which he doesn't approve of, he is not to keep bringing it up” (p. 64). <p>The researchers recognizes <i>Iqqaqtuijjiqattariaqannginniq</i> as a key IQ concept in the Terms of Reference of the Department of Justice Working Group, Nunavut Department of Justice, Inuit</p>	Scott Clark Consulting Inc. (2004)

		Qaujimajatuqangit. It is described as a “category of action” in mobilizing IQ within Nunavut Justice (p. 9).	
iqqaqqaukkaringniq	dynamic system that links an Inuit philosophy and action in the changing contemporary context	<p>Tagalik (2012) informs “It is thus a dynamic system that links an Inuit philosophy and action in the changing contemporary context. The philosophy cannot be abstracted from the processes. This evolution of Inuit Qaujimajatuqangit is reliant on the cultural expectation of iqqaqqaukkaringniq (deep thinking that leads to innovation). This is a dynamic process of knowing, applying, experiencing, evaluating and creating new knowledge grounded in a continuum of knowing and continually improving” (p. 2).</p> <p>The researcher continues “It is also believed that through being highly skilled, a person is most suited to adapting and succeeding in difficult and unpredictable circumstances. This is the application of iqqaqqaukkaringniq” (p. 2).</p>	Tagalik (2012)
Iqqaumaqatigiinniq	ideas or thoughts may come into one understanding	<p>Healy & Tagak (2014) relays “Iqqaumaqatigiinniq is the Inuit concept of all thoughts, or all knowing, coming into one. It is often referred to as part of the holistic Indigenous worldview. Finding meaning and understanding” (p. 8).</p> <p>They continue “The goal of data analysis is to find meaning and understanding in the stories, to return to the research question and to examine the data in the context that was set at the beginning of the study. In order to accomplish this, often a multi-stage process is needed, such as those described by Creswell (Creswell 2003). Thinking about and analysing dialogue at the time of the conversation with a participant or collaborator is part of the process, therefore, some meaning-making occurs immediately in the moment of the conversation. After transcription, transcripts are read and re-read several times and reflected upon. The recordings of interviews or conversations are listened to and transcripts are re-read to ensure that transcription is verbatim and to fill in any missing</p>	Healy & Tagak (2014); Blondin, B., Cherba, M., de Boer, K., Etter, M., I Healey, G., Horlick, S., Redvers, N., Russell L., & Ruttan, J. (2021)

words. After a period of time immersed in the words and stories, ideas may start to form or crystalize (Borkan 1999; Healey & Meadows 2008). Discussing these ideas with others, colleagues, collaborators, or participants, is a critical part of the analysis at this phase, from a relational perspective (Kovach 2009; Wilson 2008). How are these ideas coming together? What do they offer to the Inuit community? What do they offer to the community of colleagues, collaborators, partners and participants? Placing the ideas in the context of the literature, the experiences of others and the experiences of the community is part of finding meaning and understanding” (p. 8).

Blondin, B., Cherba, M., de Boer, K., Etter, M., Healey, G., Horlick, S., Redvers, N., Russell L., & Ruttan, J. (2021) quotes “The Piliqatigiinniq Community Health Research Model (Healey & Tagak, 2014; Healey et al., 2019) emphasises relational epistemology (Thayer-Bacon, 2003) and the relationships that are fostered or created as part of the research process. It builds on five key Inuit concepts: Piliqatigiinniq (working together for the common good), Pittiarniq (being good, kind, or ethical), Inuuqatigiittiarniq (being respectful of others), Unikkaaqatigiinniq (storytelling and the power and meaning of story), and Iqqaumaqatigiinniq (ideas or thoughts may come into one understanding). While Inuit are not the only Indigenous population that was engaged in this study, the model calls attention to Indigenous ways of knowing and research approaches that originate from a shared Indigenous worldview and the universal principles of relationality, collaboration, and solution-seeking at the heart of research implementation across communities (Arnakak, 2006; Battiste, 2002; Chilisa, 2012; Kovach, 2009; Thaman, 2003; Wilson, 2008 as cited in Blondin, B., Cherba, M., de Boer, K.,

		Etter, M., I Healey, G., Horlick, S., Redvers, N., Russell L., & Ruttan, J., 2021, p. 5)	
isumaliuqatijiitsinirningma	making decisions together in the Inuit way	Ferrazzi, Tagalik, Christie, Karetak, Baker, & Angalik (2019) explains “Inherent in the process are the concepts of applying a collective wisdom to address a situation and current needs and isumaliuqatijiitsinirningma—or making decisions together in the Inuit way” (p. 7). The researchers maintain this involves a collaborative process and that includes being “reflective of Inuit core values and beliefs”. This concept is well supported through the researchers work with Inuit elders.	Ferrazzi, Tagalik, Christie, Karetak, Baker, & Angalik (2019)
Kajungittiarniq	perseverance and determination	The Government of Nunavut (2013) describes “The following [term was] approved by [Inuit Uqausinginnik Taiguusiliuqtiit] to build on the current IQ Guiding Principles when communicating about devolution: ... <ul style="list-style-type: none"> • Kajungittiarniq (perseverance and determination) ...” (p. 53). They relay that this is one of many guiding principles and concepts of Inuit Qaujimajatuqangit that apply under the Wildlife Act.	Government of Nunavut (2013)
maligait	living a good life	Tagalik (2012) highlights “Inuit Elders in Nunavut have identified a framework for Inuit Qaujimajatuqangit which is grounded in four big laws or maligait (Government of Nunavut, C&SS, 2007). All cultural beliefs and values are associated with the implementation of these maligait, ultimately contributing to “living a good life” which is described as the purpose of being. These maligait are: <ol style="list-style-type: none"> 1. working for the common good 2. respecting all living things 3. maintaining harmony and balance 4. continually planning and preparing for the future” (p. 1). 	Tagalik (2012)

naalangniq	respectful listening in the right relationship	Ferrazzi, Tagalik, Christie, Karetak, Baker, & Angalik (2019) state “The process also assumes that participants rely on naalangniq—respectful listening in the right relationship...” (p. 7). The researchers depict <i>naalangniq</i> as a component of <i>ajjiqatigiingniq</i> in relation to consensus making and how one works together with Inuit. This involves a collaborative process and that includes “reflective of Inuit core values and beliefs” when issues do arise. This concept being well supported through the researchers work with Inuit Elders.	Ferrazzi, Tagalik, Christie, Karetak, Baker, & Angalik (2019)
niiqainnarniq	securing a change or new way		McGrath (2011)
paningniq tuavijinirlua	the notion of care fully planning without rushing		McGrath (2011)
Papattiniq/Munakhnik	the obligation of guardianship or stewardship that a person may owe in relation to something that does not belong to the person	The Government of Nunavut (2013) describes “Papattiniq/Munakhnik, which means the obligation of guardianship or stewardship that a person may owe in relation to something that does not belong to the person” (p. 21). They identify this as one of many guiding principles and concepts of Inuit Qaujimajatuqangit that apply under the Wildlife Act.	Government of Nunavut (2013)
Paqqijautuinnarumnginiq	striving to be autonomous	The Government of Nunavut (2013) states “The following terms were approved by [Inuit Uqausinginnik Taiguusiliuqtiit] to build on the current IQ Guiding Principles when communicating about devolution: ... <ul style="list-style-type: none"> • Paqqijautuinnarumnginiq (striving to be autonomous) ...” (p. 53). They identify the term as one of many guiding principles and concepts of Inuit Qaujimajatuqangit that apply under the Wildlife Act.	Government of Nunavut (2013)

Qanuqtuuttiaqsimaniq	thoughtful coordination and planning	<p>The Government of Nunavut (2013) explains “The following terms were approved by [Inuit Uqausinginnik Taiguusiliuqtiit] to build on the current IQ Guiding Principles when communicating about devolution: ...</p> <ul style="list-style-type: none"> • Qanuqtuuttiaqsimaniq (thoughtful coordination and planning)...” (p. 53). <p>They relay that this is one of many guiding principles and concepts of Inuit Qaujimajatuqangit that apply under the Wildlife Act.</p>	Government of Nunavut (2013)
Qanuqtuurungnarniq	resourceful in solving problems (derivative of IQ principle?)	<p>Dunning (2014) speaks to “Qanuqtuurungnarniq – being resourceful to solve problems. Through the continued research and writing of this thesis the Inuit contextual meaning of the disk system can be put into place and hopefully brought into the light to the rest of the Canadian population. The concept of qanatuurungnarniq requires that a problem, no matter what it is, be solved to completion. This means that a problem cannot be ignored or expected to resolve itself, it means that work is required and that both sides of a problematic issue be looked at and considered in ways that may seem unusual or out of scope. By examining all the forces at play during the lifetime of the disk system, a place of understanding can be built” (p. 21).</p>	Dunning (2014)
Qanuqtuurniq	being resourceful and persistent to solve problems, recognizing that we must constantly explore many different opportunities in order to find the best ways to move forward	<p>Scott Clark Consulting Inc. (2004) recounts “Qanuqtuurniq: The concept of being resourceful to solve problems.</p> <ul style="list-style-type: none"> • It is important to recognize that we must constantly explore many different opportunities in order to find the best ways to move forward. • This is the basis of persistence” (p. 63). <p>The report lists Qanuqtuurniq as a key IQ concept in the Terms of Reference of the Department of Justice Working Group, Nunavut Department of Justice, Inuit Qaujimajatuqangit. It is described as a “category of action” in mobilizing IQ within Nunavut Justice (p. 9).</p>	Scott Clark Consulting Inc. (2004); The Municipal Corporation of the City of Iqaluit, (2014)

		<p>inutuujjiginniq—being individualistic—but rather relies on the collective wisdom, or silatuunig” (p. 7).</p> <p>This being involved with the collaborative process and inclusive of “collective wisdom”. This concept being well supported through the researchers work with Inuit elders.</p>	
Sirliqsaagtittittailiniq/ Naklihaaktitihuiluhi	hunters should avoid causing wild animals unnecessary suffering when harvesting them	<p>The Government of Nunavut (2013) speaks to Sirliqsaagtittittailiniq/Naklihaaktitihuiluhi, which means that hunters should avoid causing wild animals unnecessary suffering when harvesting them...” (p. 22).</p> <p>They stipulate this as one of many guiding principles and concepts of Inuit Qaujimajatuqangit that apply under the Wildlife Act.</p>	Government of Nunavut (2013)
Surattittailimaniq/ Hugattittailimanik	hunters should hunt only what is necessary for their needs and not waste the wildlife they hunt	<p>The Government of Nunavut (2013) explains “Surattittailimaniq/Hugattittailimanik, also called Iksinnaittailimaniq/Ikhinnaittailimanik, which means that hunters should hunt only what is necessary for their needs and not waste the wildlife they hunt” (p. 22).</p> <p>They identify that this is one of many guiding principles and concepts of Inuit Qaujimajatuqangit that apply under the Wildlife Act.</p>	Government of Nunavut (2013)
suvuliqsuqtuq	The role of the collective in ensuring a person will have a good future	<p>Ferrazzi, Tagalik, Christie, Karetak, Baker, & Angalik (2019) describes “These characteristics mirror other accounts and understandings of the aajiiqatigiingniq process. Many of its underlying features are best expressed in Inuktitut because the terms are densely defined and resist single word translations into English: “[T]he concepts which are self-evident in the Indigenous language can never be captured by another language” (Smith,1999). For instance, aajiiqatigiingniq has been previously described by elders as essential to suvuliqsuqtuq or the role of the collective in ensuring a person will have a good future. That is, aajiiqatigiingniq is an approach for restoring</p>	Ferrazzi, Tagalik, Christie, Karetak, Baker, & Angalik (2019)

		<p>harmony to the individual and group when faced with a threat of disruption” (p. 7).</p> <p>This involves a collaborative process that includes “The role of the collective in ensuring a person will have a good future”. This concept being well supported through the researchers work with Inuit elders.</p>	
Tukisiumaqatigiinniq	conscious understanding of others as the basis of mutual relationships	<p>Scott Clark Consulting Inc. (2004) draws attention to “Tukisiumaqatigiinniq: Like its meaning, conscious understanding of others is the basis of mutual relationships” (p. 64).</p> <p>Scott Clark Consulting Inc. (2004) list Tukisiumaqatigiinniq as a key IQ concept which are a part of a Terms of Reference of the Department of Justice Working Group, Nunavut Department of Justice, Inuit Qaujimajatuqangit. It is described as a “category of action” in mobilizing IQ within Nunavut Justice (p. 9).</p>	Scott Clark Consulting Inc. (2004)
Tukitaaqtuq	they explain to one another, they reach understanding, receive explanation from the past	Dunning (2014) explains “This thesis will explore the need for Tukitaaqtuq, an Inuktitut word meaning, “they explain to one another, reach understanding, receive explanation from the past” I have purposely chosen this Inuktitut word because I have found only two Canadian government sponsored documents, written by government paid writers about the Eskimo Identification system and one government document concerning Inuit policy in Canada that does not make mention of this system at all. The voice of the Inuit disk holders and Inuit non-holders, those most affected, the Inuit themselves is not expressed, published or documented anywhere in these publications” (p. 6).	Dunning (2014)
Tungaviqattiarniq	reflecting and establishing a solid foundation	The Government of Nunavut (2013) describes “The following terms were approved by [Inuit Uqausinginnik Taiguusiliuqtiit] to build on the current IQ Guiding Principles when communicating about devolution: ...	Government of Nunavut (2013)

		<ul style="list-style-type: none"> • Tunngaviqattiarniq (reflecting and establishing a solid foundation)..." (p. 53). <p>They explain that this is one of many guiding principles and concepts of Inuit Qaujimajatuqangit that apply under the Wildlife Act.</p>	
Tunnganarniq	openness, acceptance and inclusivity	<p>Scott Clark Consulting Inc. (2004) specifies "Tunnganarniq: Fostering good spirit by being open, accepting and inclusive.</p> <ul style="list-style-type: none"> • We must follow this at all times, in our words, our actions, in the example we give, in what we do, and in how the workplace is organized. • We must make the workplace people friendly, welcoming and open" (p. 64). <p>Scott Clark Consulting Inc. (2004) lists Tunnganarniq as a key IQ concept which are a part of a Terms of Reference of the Department of Justice Working Group, Nunavut Department of Justice, Inuit Qaujimajatuqangit. It is described as a "category of action" in mobilizing IQ within Nunavut Justice (p. 9).</p>	Scott Clark Consulting Inc. (2004)
Unikkaaqatigiinniq	storytelling and the power and meaning of story	<p>Healy and Tagak (2014) detail "Unikkaaqatigiinniq is the Inuit concept related to story-telling, the power of story and the role of stories in Inuit ways of being. Story-telling and the sharing of experiences. Kovach (2009) states that a defining characteristic of Indigenous methods is the inclusion of stories and narratives by both the researcher and research participant. In an Indigenous context, stories are methodologically congruent with tribal knowledges (Wilson 2008). The Inuit have a very strong oral history and oral culture. The telling of stories is a millennia-old tradition for the sharing of knowledge, values, morals, skills, histories, legends and artistry. It is a critical aspect of the Inuit ways of life and of knowing (Bennet & Rowley 2004), and allows respondents to share personal experiences without breaking cultural rules related to confidentiality, gossip or humility. Kovach (2009) 7 ISSN: ISSN 1837-0144 ©</p>	Healy & Tagak (2014); Blondin, B., Cherba, M., de Boer, K., Etter, M., I Healey, G., Horlick, S., Redvers, N., Russell L., & Ruttan, J. (2021)

		<p>International Journal of Critical Indigenous Studies and Wilson (2008), have underscored the importance of ‘story’ in a research setting. In a study of determinants of health for Inuit women in Nunavut, participants drew upon examples from the community and used stories to illustrate points about important health issues, such as teenage pregnancy and custom adoption. These stories illustrated aspects of the broader health context involving the community and society relating to education and cultural identity (Healey 2006b; Healey & Meadows 2008). Understanding this approach for sharing knowledge allows for greater insight into the data and greater understanding of the meaning of the stories. Although some knowledge or practices may be disappearing, the use of stories to effectively communicate information remains part of Inuit life. It is for this reason that the recognition of the power of story is particularly important in the context of Inuit communities” (p. 6 – 7).</p> <p>Blondin, B., Cherba, M., de Boer, K., Etter, M., Healey, G., Horlick, S., Redvers, N., Russell L., and Ruttan, J. (2021) recounts “The Piliriqatigiinniq Community Health Research Model (Healey & Tagak, 2014; Healey et al., 2019) emphasises relational epistemology (Thayer-Bacon, 2003) and the relationships that are fostered or created as part of the research process. It builds on five key Inuit concepts: Piliqatigiinniq (working together for the common good), Pittiarniq (being good, kind, or ethical), Inuuqatigiittiarniq (being respectful of others), Unikkaaqtigiinniq (storytelling and the power and meaning of story), and Iqqaumaqtigiinniq (ideas or thoughts may come into one understanding)” p. 5).</p>	
unikkaat	stories, reports, and testimonials	Rosen (2013) maintains “Inuit have a rich oral tradition. Unikkaat, stories, are educational, serving to pass knowledge on, as well as entertaining. Unikkaat refers to stories in general – an unikkaaq could be a story about any everyday event	Rosen (2013)

uqamanggatigiit	talking together	<p>Ferrazzi, Tagalik, Christie, Karetak, Baker, & Angalik (2019) explains “(...) <i>aajiiqatigiingniq</i> is an approach for restoring harmony to the individual and group when faced with a threat of disruption. The purpose of the <i>aajiiqatigiingniq</i> system is to ensure <i>inuutsiangniq</i>, or wellness, has continual support from the community. Inherent in the process are the concepts of applying a collective wisdom to address a situation and current needs and <i>isumaliuqatijiitsinirningma</i>—or making decisions together in the Inuit way. It also includes <i>aaqiksuiqatigiit</i> (fixing together), <i>uqamanggatigiit</i> (talking together), and <i>aivaqatigiit</i> (arguing together/discussing heavily)” (Ferrazzi, Tagalik, Christie, Karetak, Baker, & Angalik, 2019, p. 7).</p> <p>Ferrazzi, Tagalik, Christie, Karetak, Baker, & Angalik (2019) uses <i>uqamanggatigiit</i> as a component of <i>aajiiqatigiingniq</i> in relation to consensus making and how one works together with Inuit. This being involved with the collaborative process and inclusive of “talking together” when issues do arise. This concept being well supported through the researchers work with Inuit Elders.</p>	Ferrazzi, Tagalik, Christie, Karetak, Baker, & Angalik (2019)
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