## Important Inuit concepts appearing in the research literature

From the appendices of: Kilabuk, Tapisa, Darlene Jacque, Tuttu Hunter, Christine Qillasiq Lussier, Edward Allen. 2023. *The Nunavut Arctic College and the mobilization of Inuit Qaujimajatuqanqit in Nunavut research: A systematic review of research literature (1996-2022)*.

This literature review surveys peer-reviewed and grey literature including books, scholarly articles, and other products of Nunavut research conducted between 1996 and 2022.

Concept	English paraphrasing	In-text Context/Explanation	Appears in
Aajiiqatigiingniq/Pitiakatigiiklotik	being respectful and considerate to resolve important matters	, ,	Government of Nunavut (2013)
aajiiqatigiinniq	the Inuit way of decision- making in which decisions are made through direct, face-to-face communications	Scott Clark Consulting Inc. (2004) relays "Aajiiqatigiinniq: The Inuit way of decision-making.  • This principle applies to everyone at all times.	Scott Clark Consulting Inc. (2004); The Municipal Corporation of the City of Iqaluit, (2014)

From the appendices of: Kilabuk, Tapisa, Darlene Jacque, Tuttu Hunter, Christine Qillasiq Lussier, Edward Allen. 2023. *The Nunavut Arctic College and the mobilization of Inuit Qaujimajatuqangit in Nunavut research: A systematic review of research literature (1996-2022).* 

Aangainniq	awareness, clear purpose	making where decisions are made and important information is relayed through face-to-face communications" (p. 4).  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:  • Aangainniq (awareness, clear purpose)" (p. 53).  They state that this is one of many guiding principles and	Government of Nunavut (2013)
		concepts of Inuit Qaujimajatuqangit that apply under the Wildlife Act.	
aaqiksuiqatigiit	fixing together	Ferrazzi, Tagalik, Christie, Karetak, Baker, & Angalik (2019) convey "That is, aajiiqatigiingniq is an approach for restoring harmony to the individual and group when faced with a threat of disruption. The purpose of the aajiiqatigiingniq system is to ensure inuutsiangniq, 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 isumaliuqatijiitsinirningma—or making decisions together in the Inuit way. It also includes aaqiksuiqatigiit (fixing together), (talking together), and aivaqatigiit (arguing together/discussing heavily)" (Ferrazzi, Tagalik, Christie, Karetak, Baker, & Angalik, 2019, p. 7).  Ferrazzi, Tagalik, Christie, Karetak, Baker, & Angalik's (2019) work uses the concept of aaqiksuiqatigiit as a component of aajiiqatigiingniq 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.	Ferazzi, 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> <li>As for the workplace, the supervisor or manager should be attentive to the wishes and concerns of the workers and employees" (p. 64).</li> <li>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).</li> </ul>	
aivaqatigiit	arguing together/discussing heavily	Ferrazzi, Tagalik, Christie, Karetak, Baker, & Angalik (2019) explains "That is, aajiiqatigiingniq is an approach for restoring harmony to the individual and group when faced a threat of disruption. The purpose of the aajiiqatigiingniq system is to ensure inuutsiangniq, 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 isumaliuqatijiitsinirningma—or making decisions together in the Inuit way. It also includes aaqiksuiqatigiit (fixing together), uqamanggatigiit (talking together), and aivaqatigiit (arguing together/discussing heavily)" (p. 7).  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.	Ferrazzi, Tagalik, Christie, Karetak, Baker, & Angalik (2019)
Ajuqsatittinginniq piviqarialinnik	support for growth, development and success	Scott Clark Consulting Inc. (2004) defines "Ajuqsatittinginniq piviqarialinnik: To support a place for growth, development and success" (p. 65).  The record identifies Ajuqsatittinginniq piviqarialinnik as a key IQ concept in the Terms of Reference of the Department of	Scott Clark Consulting Inc. (2004); The Municipal Corporation of the City of Iqaluit, (2014)

		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).  The Municipal Corporation of the City of Iqaluit, (2014) outlines "くだらいっとってったりないのでです。人からしてってったり、(ajuqsatittinginniq piviqarialinnik) "to support a place for growth, development and success" (p. 4). They continue, "In the creation of this plan, these Inuit Qaujimajatuqangit concepts have been a guiding force. Opportunities for respectful dialogue, discussion, questioning, and listening revolved around these concepts. We purposefully and continually created safe, non-scary gatherings where sustainability and the future of our community could be discussed across cultures and generations" (p. 4).	
Akiraqtuutijariaqanginniq Nirjutiit Pijjutigillugit/Hangiaguikluhi Nekyutit InuupPiutigingitait	wildlife and habitat can not be owned and therefore shouldn't be disputed over	The Government of Nunavut (2013) relays "Akiraqtuutijariaqanginniq Nirjutiit Pijjutigillugit/Hangiaguikluhi Nekyutit InuupPiutigingitait, which means that wildlife and habitat are not possessions and so hunters should avoid disputes over the wildlife they harvest or the areas in which they harvest them" (p. 22).  They convey that this is one of many guiding principles and concepts of Inuit Qaujimajatuqangit that apply under the	Government of Nunavut (2013)
Angiqatigiinniq	proceeding forward with clear understanding	Wildlife Act.  Scott Clark Consulting Inc. (2004) describes "Angiqatigiinniq: The tool for proceeding forward with clear understanding." (p. 65).  The project lists Angiqatigiinniq 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 conveyed as a "category of action" in mobilizing IQ within Nunavut Justice (p. 9).	Scott Clark Consulting Inc. (2004)

avatittinnik kamattiarnik	environmental stewardship	<ul> <li>Scott Clark Consulting Inc. (2004) describes "Avatittinnik Kamattiarnik:</li> <li>The concept of environmental stewardship.</li> <li>We must apply this principle because of its value to our personal and cultural survival.</li> <li>This principle helps us to ground ourselves in the strengths of our ancestors.</li> <li>It reflects the unique aspects of our culture: e.g. the Inuit ability to survive in the extreme Artic environment.</li> <li>Respecting Inuit practice and relationships with wildlife and the natural environment. Need to collect this information and knowledge and to develop an information source" (p. 63).</li> <li>The Municipal Corporation of the City of Iqaluit, (2014)</li> </ul>	The Municipal Corporation of the City of Iqaluit, (2014)
		describes "ರ೧೯೧೯ರ್ bL೮ಗರ್ (avatittinnik kamattiarnik) "environmental stewardship" (p. 4).	
Avatimik Kamattiarniq/Amiginik Avatimik	nature is interconnected and people must treat it holistically and with respect	The Government of Nunavut (2013) explains "Avatimik Kamattiarniq/Amiginik Avatimik, which means that people are stewards of the environment and must treat all of nature holistically and with respect, because humans, wildlife and habitat are inter-connected and each person's actions and intentions towards everything else have consequences, for good or ill" (p. 21).	Government of Nunavut (2013)
		They note that this is one of many guiding principles and concepts of Inuit Qaujimajatuqangit that apply under the Wildlife Act.	
Elagikatigiyut	balance and interconnectedness	Romain (2016) describes <i>Elagikatigiyut</i> as one of three IQ values, including <i>Piliriqatigiingniq</i> (collaboration) and	Romain (2016)

		Pijitsirniq/Pikutigiktot (sharing and reciprocity), that guides Inuit wellness.	
other/assistance	cooperating to help each other/assistance and cooperation without barriers	Scott Clark Consulting Inc. (2004) describes "Ikajuqatigiinniq: Assistance and cooperation when it is called for, in any shape or form, without barriers" (p 64).	Scott Clark Consulting Inc. (2004); Ferrazzi, Tagalik, Christie, Karetak, Baker, &
		The record identifies <i>Ikajuqatigiinniq</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).	Angalik (2019); The Municipal Corporation of the City of Iqaluit, (2014) (2014)
		With a slightly different spelling for ikajuqatigiinniq, Ferrazzi, Tagalik, Christie, Karetak, Baker, and Angalik (2019) states "Our findings suggest the discourse used in ajiiqatigiingniq is characterized by a slow, narrative, respectful communication style in keeping with the Inuit tradition of ikajuqtigiinniq or cooperating to help each other. The mode of decision-making in this sense avoids inutuujjingginniq—being individualistic— but rather relies on the collective wisdom, or silatuuniq" (McGrath, 2011, as cited in Ferrazzi, Tagalik, Christie, Karetak, Baker, & Angalik, 2019, p. 7).	
		Ferrazzi, Tagalik, Christie, Karetak, Baker, & Angalik (2019) describes ikajuqatigiinniq as a component of aajiiqatigiingniq in relation to consensus making and how one works together with Inuit. This involves a collaborative process that includes being "cooperative to help each other". This concept is well supported through the researchers work with Inuit elders.	
		Municipal Corporation of the City of Iqaluit (2014) adds further "∆ರಿನೌರಿ೧೧೦ (ikajuqatigiinniq) "offering assistance and	

		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	<ul> <li>Scott Clark Consulting Inc. (2004) explains "Ilajjuttigiinniq: To encourage others is important for their goodwill.</li> <li>I encourage you to do well in whatever you are doing.</li> <li>I hope you will be successful in your hunt.</li> <li>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).</li> <li>The report identifies <i>Ilajjuttigiinniq</i> as a key IQ concept in the Terms of Reference of the Department of Justice Working</li> </ul>	Scott Clark Consulting Inc. (2004)

Iliijaqsuittailiniq/Kimaitailinik	even though wild animals are harvested for food and other purposes, malice towards them is prohibited	Group, Nunavut Department of Justice, Inuit Qaujimajatuqangit. It is described as a "category of action" in mobilizing IQ within Nunavut Justice (p. 9).  The Government of Nunavut (2013) mentions "Iliijaqsuittailiniq/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 Qaujimajatuqangit that apply under the	Government of Nunavut (2013)
inummariktituuqtuq	reflective of Inuit core values and beliefs	Wildlife Act.  Ferrazzi, Tagalik, Christie, Karetak, Baker, & Angalik (2019) maintains "The process also assumes that participants rely on naalangniq— respectful listening in the right relationship—and that they participate in a spirit that is inummariktituuqtuq or reflective of Inuit core values and beliefs" (McGrath, 2011 as cited in Ferrazzi, Tagalik, Christie, Karetak, Baker, & Angalik, 2019, p.7).	Ferrazzi, Tagalik, Christie, Karetak, Baker, & Angalik (2019)
		The researchers use inummariktituuqtuq as a component of aajiiqatigiingniq 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.	
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 inunnguiniq — 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)

respecting others, building positive relationships and caring for others	Heay 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)
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)
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 Qaujimajatuqangit. It is described as a "category of action" in mobilizing IQ within Nunavut Justice (p. 9).	Scott Clark Consulting Inc. (2004)
restraint on personal judgment	Scott Clark Consulting Inc. (2004) states  "Iqqaqtuijjiqattariaqannginniq:  We are not to judge other people.  • 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).  The researchers recognizes Iqqaqtuijjiqattariaqannginniq as a key IQ concept in the Terms of Reference of the Department of	Scott Clark Consulting Inc. (2004)
	building positive relationships and caring for others  Wellness  caring for others  restraint on personal	building positive relationships and caring for others  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).  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).  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 Ippigusuttiarniq 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) states "Iqqaqtuijjiqattariaqannginniq:  We are not to judge other people.  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).

		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	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).  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).	Tagalik (2012)
Iqqaumaqatigiinniq	ideas or thoughts may come into one understanding	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).  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	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., I Healey, G., Horlick, S., Redvers, N., Russell L., & Ruttan, J. (2021) quotes "The Pilirigatigiinnig 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), Inuugatigiittiarniq (being respectful of others), Unikkaagatigiinnig (storytelling and the power and meaning of story), and Iggaumagatigiinnig (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).	Ferrazzi, Tagalik, Christie, Karetak, Baker, & Angalik (2019)
		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.	
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:  • 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:  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>aajiiqatigiingniq</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)
niqiqainnarniq	securing a change or new way	through the researchers work with make graces.	McGrath (2011)
paningniq tuavijinirlua	the notion of care fully planning without rushing		McGrath (2011)
Papattiniq/Munakhinik	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/Munakhinik, 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)
Paqqijautuinnarumannginiq	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:  • Paqqijautuinnarumannginiq (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)

Pijitsirniq/Ihumaliukti	a person with the power to make decisions must exercise that power to serve the people to whom he or she is responsible	The Government of Nunavut (2013) explains "Pijitsirniq/Ihumaliukti, which means that a person with the power to make decisions must exercise that power to serve the people to whom he or she is responsible" (p. 21).  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)
Pijitsirniq/Pikutigiktot	sharing and reciprocity	Scott Clark Consulting Inc. (2004) describes "Pijitsirniq: The concept of serving and providing for family and/or community.  • This principle applies to every division of the Department of Justice.  • All Department of Justice staff will endeavour to serve each other in the workplace" (p. 63).  The report identifies Pijitsirniq 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).  The Municipal Corporation of the City of Iqaluit, (2014) conveys "APCY" of "(pijitsirniq)" serving and providing for family and/or	Scott Clark Consulting Inc. (2004); Romain (2016); The Municipal Corporation of the City of Iqaluit, (2014)
Pilimmaksarniq/ Ayoikyumikatakhimanik	skills must be improved and maintained through experience and practice	community" (p. 4).  The Government of Nunavut (2013) speaks of "Pilimmaksarniq/Ayoikyumikatakhimanik, which means that skills must be improved and maintained through experience and practice" (p. 21).  They add that this is one of many guiding principles and concepts of Inuit Qaujimajatuqangit that apply under the Wildlife Act.	Government of Nunavut (2013); Romain (2016)

		Romain explains "Pilimmaksarniq, a felt or revealed knowledge gained through experience and observation (Wihak & Merali, 2003 as cited in Romain, 2016, p. 76). This revealed truth holds privilege over scientific truths through situational awareness and traditions passed down through generations. This is keenly demonstrated through the respect for Elders and their wisdom often common in Inuit communities" (p. 76).	
Pilimmatsaniq	the passing on of knowledge and skills through observation, doing, and practice, and accommodating or making room for new things or practices that need to be implemented	Scott Clark Consulting Inc. (2004) references "Pilimmatsaniq: The passing on of knowledge and skills through observation, doing and practice.  • The workplace will be accommodating and flexible.  • Accommodating or making room for new (things) practices that needs to be implemented.  • Inuit staff must be given opportunities to develop skills on the job during regular hours through mechanisms such as cultural training and programs" (p. 63).  The report identifies <i>Pilimmatsaniq</i> 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).  The Municipal Corporation of the City of Iqaluit, (2014) outlines "∧¬LLC¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬	Scott Clark Consulting Inc. (2004); The Municipal Corporation of the City of Iqaluit, (2014)
Piliriqatigiinniq	working together for a common cause through collaboration and mutual understanding	Scott Clark Consulting Inc. (2004) describes "Piliriqatigiinniq: Working together for a common cause.	Scott Clark Consulting Inc. (2004); The Municipal Corporation of the City of Iqaluit, (2014)

		<ul> <li>Inuit and non-Inuit staff will work together from the basis of their own knowledge and experience to develop mutual understanding and a balanced approach to the provision of programs and services" (p. 63).</li> </ul>	
		The report lists <i>Piliriqatigiinniq</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).	
		The Municipal Corporation of the City of Iqaluit, (2014) states "へこもハウェット" (piliriqatigiinniq) "working together for a common cause through collaboration and mutual understanding" (p. 4).	
Piliriqatigiingniq/Havakatigiiklutik,	people must work together in harmony to achieve a common purpose	The Government of Nunavut (2013) "Piliriqatigiingniq/Havakatigiiklutik, which means that people must work together in harmony to achieve a common purpose" (p. 21).	Government of Nunavut (2013)
		They identify this as one of many guiding principles and concepts of Inuit Qaujimajatuqangit that apply under the Wildlife Act.	
Pittiarniq	Being good, kind, or ethical	Healy and Tagak (2014) explains "Pittiarniq is the Inuit concept of 'being good', which can mean being 'good' in a philosophical and moral sense, and also in terms of action 'good behaviour' (for example, in the behaviour of children). The historical context of health research in Nunavut is complex. Different communities have had varying experiences with researchers coming to the north from the south. For decades, researchers have come and gone from Nunavut to conduct their research and then leave. Some had good intentions, some were ignorant	McGrath (2004); Healy & Tagak (2014); Blondin, B., Cherba, M., de Boer, K., Etter, M., I Healey, G., Horlick, S., Redvers, N., Russell L., & Ruttan, J. (2021)

		others conducted experiments on Inuit" (Emberley 2008; Wachowich, Awa, Katsak & Katsak 1999 as cited in Healy & Tagak, 2014, p. 8 - 9).  Blondin, B., Cherba, M., de Boer, K., Etter, M., I Healey, G., Horlick, S., Redvers, N., Russell L., & Ruttan (2021) relays "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), Unikkaaqatigiinniq (storytelling and the power and meaning of story), and Iqqaumaqatigiinniq (ideas or thoughts may come into one understanding)" (p. 5).	
Piviqaqtittiniq	opportunity for participation and contribution	Scott Clark Consulting Inc. (2004) describes "Piviqaqtittiniq: It is important to give people their opportunity for participation and contribution.  • The opportunity must be there for staff and members to attend meetings and sessions on relating to cultural and language issues" (p. 65).	Scott Clark Consulting Inc. (2004); The Municipal Corporation of the City of Iqaluit, (2014)
		The report lists Piviqaqtittiniq 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).  The Municipal Corporation of the City of Iqaluit, (2014) specifies "ヘ&もいってった。(piviqaqtittiniq) "it is important to give people their opportunity for participation and contribution" (p.4).	

Qanuqtuuttiaqsimaniq	thoughtful coordination and planning	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:  • Qanuqtuuttiaqsimaniq (thoughtful coordination and planning)" (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)
Qanuqtuurungnarniq	resourceful in solving problems (derivative of IQ principle?)	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 qanuatuurungnarniq 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).	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	Scott Clark Consulting Inc. (2004) recounts "Qanuqtuurniq: The concept of being resourceful to solve problems.  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).  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).	Scott Clark Consulting Inc. (2004); The Municipal Corporation of the City of Iqaluit, (2014)

		The Municipal Corporation of the City of Iqaluit, (2014) describes "もっかうもんぐっか (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. 4).	
Qanuqtuurunnarniq/ Kaujimatukanut	the ability to be creative and flexible and to improvise with whatever is at hand to achieve a purpose or solve a problem	The Government of Nunavut (2013) quotes  "Qanuqtuurunnarniq/Kaujimatukanut, which means the ability to be creative and flexible and to improvise with whatever is at hand to achieve a purpose or solve a problem"  (p. 21).  They report that this is one of many guiding principles and concepts of Inuit Qaujimajatuqangit that apply under the Wildlife Act.	Government of Nunavut (2013)
Qaujimanilik/Ihumatuyuk	a person who is recognized by the community as having indepth knowledge of a subject	The Government of Nunavut (2013) states "Qaujimanilik/Ihumatuyuk, which means a person who is recognized by the community as having in-depth knowledge of a subject" (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)
Qaujimautittiarniq	information sharing	Scott Clark Consulting Inc. (2004) notes "Qaujimautittiarniq: Sharing of information through various initiatives and methods" (p. 64).  The report lists Qaujimautittiarniq 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)

Saimaqatigiingniq	the place where Inuit and Qallunaat meet in the middle and are reconciled	Qikiqtani Inuit Association (2010) maintains "In Inuktitut terms, Qikiqtani Inuit are seeking saimaqatigiingniq, which means a new relationship —when past opponents get back together, meet in the middle, are at peace" (p. 6).  The report continues "I hope that this Commission marks the beginning of a new relationship, of saimaqatigiingniq, in which the two sides meet in the middle and are reconciled. This relationship must be between equal partners, who share the goal of ensuring the well-being of the Qikiqtani Inuit, and it must be built upon mutual respect and ongoing consultation. Only through continuous dialogue and engagement on all issues that could potentially impact the lives of Inuit can we achieve healing and reconciliation between the North and the South, governments and Inuit" (p. 50).	Qikiqtani Inuit Association (2010)
Silatuniq	wisdom to know how to apply your knowledge	Scott Clark Consulting Inc. (2004) explains "Silatuniq: Inuit wisdom is -the wisdom to know how to apply your knowledge.  • If you asked an Inuit Elder on any question, he/she will give you an answer without checking into secondary information. Silatunikumut isumaginngiqqaujaraluani uqausirijunnattautigijanga" (p. 65).  The researchers list Silatuniq 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).  The Municipal Corporation of the City of Iqaluit, (2014) states "インフσ (silatuniq)" the wisdom to know how to apply your knowledge" (p. 4).	Scott Clark Consulting Inc. (2004); The Municipal Corporation of the City of Iqaluit, (2014)
silatuuniq	Collective wisdom	Ferrazzi, Tagalik, Christie, Karetak, Baker, & Angalik (2019) reports "The mode of decision-making in this sense avoids	Ferrazzi, Tagalik, Christie, Karetak, Baker, & Angalik (2019)

		inutuujjingginniq—being individualistic—but rather relies on the collective wisdom, or silatuuniq" (p. 7).  This being involved with the collaborative process and inclusive of "collective wisdom". This concept being well supported through the researchers work with Inuit elders.	
Sirliqsaaqtittittailiniq/ Naklihaaktitihuiluhi	hunters should avoid causing wild animals unnecessary suffering when harvesting them	The Government of Nunavut (2013) speaks to Sirliqsaaqtittittailiniq/Naklihaaktitihuilui, which means that hunters should avoid causing wild animals unnecessary suffering when harvesting them" (p. 22).  They stipulate this as one of many guiding principles and concepts of Inuit Qaujimajatuqangit that apply under the Wildlife Act.	Government of Nunavut (2013)
Surattittailimaniq/ Hugattittailimanik	hunters should hunt only what is necessary for their needs and not waste the wildlife they hunt	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).  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)
suvuliqsuqtuq	The role of the collective in ensuring a person will have a good future	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, aajiiqatigiingniqis an approach for restoring	Ferrazzi, Tagalik, Christie, Karetak, Baker, & Angalik (2019)

		harmony to the individual and group when faced with a threat of disruption" (p. 7).	
		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.	
Tukisiumaqatigiinniq	conscious understanding of others as the basis of mutual relationships	Scott Clark Consulting Inc. (2004) draws attention to "Tukisiumaqatigiinniq: Like its meaning, conscious understanding of others is the basis of mutual relationships" (p. 64).  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).	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)
Tunngaviqattiarniq	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> <li>Tunngaviqattiarniq (reflecting and establishing a solid foundation)" (p. 53).</li> <li>They explain that this is one of many guiding principles and concepts of Inuit Qaujimajatuqangit that apply under the</li> </ul>	
Tunnganarniq	openness, acceptance and inclusivity	<ul> <li>Wildlife Act.</li> <li>Scott Clark Consulting Inc. (2004) specifies "Tunnganarniq: Fostering good spirit by being open, accepting and inclusive.</li> <li>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.</li> <li>We must make the workplace people friendly, welcoming and open" (p. 64).</li> </ul>	Scott Clark Consulting Inc. (2004)
		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).	
Unikkaaqatigiinniq	storytelling and the power and meaning of story	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 ©	Healy & Tagak (2014); Blondin, B., Cherba, M., de Boer, K., Etter, M., I Healey, G., Horlick, S., Redvers, N., Russell L., & Ruttan, J. (2021)

		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).  Blondin, B., Cherba, M., de Boer, K., Etter, M., I 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), Unikkaaqatigiinniq (storytelling and the power and meaning of story), and Iqqaumaqatigiinniq (ideas or thoughts may come into one understanding)" p. 5).	
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)

		happening at any time, such as an account of a hunting trip taking place a few months earlier, or a funny thing someone did the other day. Unikkaaqtuat16 are older stories, long stories, or 'traditional stories', about physical and spiritual worlds. As Seidleman and Turner eloquently state, The stories represent the cultural memory and imaginative history of the community. They encode the values considered important for survival. Both the commonplace and the important events are understood in relation to these stories and the beliefs they express" (Seidleman and Turner, 2001, as cited in Rosen, 2013, p. 55 – 56).  The researcher further adds "Both unikkaat and unikkaaqtuat are elements of IQ, of Inuit 'traditional' knowledge, producing and reproducing information about Inuit culture, society, values, and the land and environment. Storytelling is part of the process that has sustained Inuit traditional knowledge over thousands of years, and which reinforces and develops IQ today" (p. 64).	
Uppiriqattautiniq	fair treatment	Scott Clark Consulting Inc. (2004) depicts "Uppiriqattautiniq: It is the foundation for fair treatment, honest commitment to work together, and the source of harmonious environment" (p. 64).	Scott Clark Consulting Inc. (2004); The Municipal Corporation of the City of Iqaluit, (2014)

uqamanggatigiit	talking together	Ferrazzi, Tagalik, Christie, Karetak, Baker, & Angalik (2019) explains "() aajiiqatigiingniq is an approach for restoring harmony to the individual and group when faced with a threat of disruption. The purpose of the aajiiqatigiingniq system is to ensure inuutsiangniq, 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 isumaliuqatijiitsinirningma—or making decisions together in the Inuit way. It also includes aaqiksuiqatigiit (fixing together), uqamanggatigiit (talking together), and aivaqatigiit (arguing together/discussing heavily)" (Ferrazzi, Tagalik, Christie, Karetak, Baker, & Angalik, 2019, p. 7).	Ferrazzi, Tagalik, Christie, Karetak, Baker, & Angalik (2019)
		Ferrazzi, Tagalik, Christie, Karetak, Baker, & Angalik (2019) uses uqamanggatigiit as a component of aajiiqatigiingniq 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.	

27