

A15: Atuttausimajut Tunitsisimajut ammalu AllaKatigesimajut

Tamakkua Atuttausimajut sanajausimajut imâk tâna Tunitsisimajut SuliaKaKatigejut ilangagijauulluni Nunatsiavut Palâstikkinik kamannik Suliangujuk sivukkatinga Liz Pijogge ammalu Max Liboiron (2017–2026). SuliaKaKatigejut (2024–2025) sivukkatikatlutik Katrina Anthony, iliget James Jacque, Debbie Lyall, Inez Shiwak, Lena Onalik, Geraldine Andersen, ammalu Paul McCarney.

IniKavut tungaviKatlutik, iniKatlutik nunalimmi uKâlaKatigennimik sakKititaulauttuk nunami katimatlutik Hopedale–imi (Joni 2024) ammalu Rigolet (Joni 2025), ammalugiallak nunalimmi katimatlutik Nain (Decempera 2023) ammalu Makkovik (Octobera 2024), ilagitlugllu kajusiutigijaujut katimannik uKâlaKatigennimik. Max Liboiron pijagesimajut kingullimi âkKisuitluni ammalu âkKigiattaugiaKasimajunut pijagemmat Palâstikkisajannik suliangujumik (2026).

Tâna Nunatsiavut palâstikkisajannik Suliangujuk tukisivuk Kaujisannimik iluingalluni, iniKatluni–ilinganiKajunut ottugannimik. Tunitsisimajut ammalu allaKatigesimajut taimaimmat iniKavut ilagenimmik, suliatsanik, ammalu nunalinnik piusigiKattajanginnik suliatsamik sakKititsigunnagiamut.

1. Nunalimmi piusigiKattajangit Tasiugiattet kajusiutigijaujut

Tunitsisimajut ammalu allaKatigesimajut tasiugiattaavut Nunatsiavut nunalinnut, nigigijaujunut, ammalu illigijaujunut sakKijâmmata taipsumaniuniammat nenittautluni upvalu Kaujitsiutigijautluni.

2. Tunitsisimannik TukiKattisivuk AllaKatigesimajunut

Ilonnait tunitsisimajut Kaujisannimik pitagijanginnik allaKatausimavut. Tamanna ilautitsivuk (tâvatuak ilagiattausongujuk) pinasuattet, InutuKait, Inosuttut, atlanik/nanunnik kamajinnik, igajet, umiattet, Kaujisapvini, aulatsijet, allanguattet, ammalu Kimiggutet.

Allagiamut ajunnatovuk ammalu ilinganiKatuinnangituk isumakkutujogiamut upvalu piKutininik tunitsinimmik.

“UKaguvit allasimajumik kinatuinnaugajattuk tunitsisimajuk, angijumik upvalu mikijumik, ilonnait allatiuniakKuk” – Valerie Flowers (Uivak, Joni 2024)

Ilinniasimavunga ilinniavimmit allatiutlunga, allanginnagiaKavutit, ammalu tamânelluasiagiaKavutit allalutit ammalu allaKutuliullutit, allaKattalugit sunatuinnait [...] allakasâjammut. Uvannuli, taimmâk allatet piKattajut. Sivungagut [tamanna uKâlautigijaujuk] pivitsaKagasugilaungilagut pivitsaKanninganik allatiugiamut tamannaluattuk suliatsaKaluatlasimagatta nunami ammalu iKittainikkut pitluta. Upvalulonnet sunatuinnanik uKâlautiKatluta, apitsutaunnik.” – Beverly Hunter (Uivak, Joni 2024)

3. Ilagiattausongujut ilautitsinimmik

MikinitaKangilak upvalu anginitsamik numaramik allaKatigesimajunut. Ilautitsivuk unuluani tunitsisimajunut petsilungituk angitigijangani kinatuinnamut tunitsisimajumut.

4. Nalunaigutet ammalu PigumajaugutiKajut Iitagijaugiamut

Atunik tunitsisimajut ilitagijaugialik inigisimajanginnik, ammalu Kanuk piunippâmik kiggatugiangit. Pigujaujut Kanuk sakKigajakkomangâmmik (sollu., atingit, Inuttut atinga, ilaget, ilitagijaugutet ilagiagutinganik atulunnagit allaKatisimannimut, asigiallait). Sulijugijaulangavut.

5. Kanutsuatuinnak Tunitsinimmik

AllaKatigennik piusigijautuinnangilak ilitatsinimmik. Tunitsisimannikut sakKigajammijuk imâk:

- Ilautitaunnik ammalu taijaullutik atjingunni
- Atingit allanguattet upvalu takujausonut tunitsisimannikut
- UKattaulagisimajunut atingillu uKattautillugit (angisimattilugit)
- Allatausimatsiatut ilitagijaugutet ilagiagutinga
- Allatausimajut inigisimajangit ammalu tunisijamangit
- Akiliusiat suliatsumut, pivitsangit, ammalu allanguattausimajut (takullugu atâni)

Kangatuinnak pigunnapata, uKattaulagisimajut Inuit allaKatigesimajunut atuttaulangavut atigijangillu, ilagiattaullini tunitsisimannikut.

Emma Haye uKasimajuk ilonnait ilauKataulauttut Nain nunami katimaKatigeniammata atjinguangit allaKutimmegialet. Asigiallait uKaliaKilauttut ilautitaugialet igajet ammalu atlanik/nanunnik kamajingit (Nain, Decemбера 2023).

6. Utittisipviunik Tunitsinikkut

Angisimannimut tatattugait kenaujannut upvalu piKutinnut utittisipviunik ilangagijauvuk tunitsinimmik. Ilitatsinik ilautitauvuk Kaujimajautsianiammata tunitsisimajut nâmmasiattumik ammalu takutsaulutik utittisipviugialet uKausingitigut nunalimmi angikKatigegutinnut ammalu piusigijaujutigut.

Nick Flowers (left) and Joby Razelliot (right) talk during the On-the-Land workshop in Uivak, June 2024.
Photo: Max Liboiron



7. katingatlutik PigumatsiaKatigennik

AllaKatigennimik nunalimmi Kaujisannimik pigumajautsiasimajut iluingatillugit Kaujinnimik iligenimmik, silatângutuinnalungit upvalu ilinniavitsuatigut–ilingalugani Kaujisattet. Tainna iligenimmik sakKititsivuk ammalu aigiallavuk pigumajaujunut tunitsinimmik, immigolingajut pigumajanginnik sulikKanganevuk.

Valerie: “Nâmmajong uKagiamik, piusituKattigut, isumaKasimavugut allasimajut taikkuangulangavut “atuttaulangavuk” inunnik katingaKatigettisigiamut? Ammalu ilitaginiattilugit inunnik ikajusimajunut?”

Max: “Âa”

Valerie: “tamanna piusituKagijaujong?”

Max: “Âa, tâvatuak una uKumaittuk kina kajusiutiliuKattajong kinakkovat atuttaulagijaulangajut?”

Valerie: “Tamannasiak”

Max: “Amma Kanuk ilautitaugialen?”

Valerie: “Tamannaupat ilonnait ilautitaugialet”

–UKalaKatigesimajut akungani Valerie Flowers ammalu Max Liboiron (Uivak, Joni 2024).

8. kajusiutigijaujut UKâlaKatigennimik

Allasimajut uKâlaKatigennimik kajusilangavut ammalu ilautitsiluni takunianginnagiamut ammalu najuttiKagiamut, iniKalluni uKâlaKatigennimik Kangatuinnak pigunnapata.

Tunitsisimajut âkKitausimalungituk pigiannimit angisimagiamut ammalu tautsetaugajattuk tunitsimagiamut pivalliatitsinimmik. Nigiuvut asiangunianninganik inimmit inimmut.

“UKâlaKatigesimagutta [pitjutigillugit allasimajunut] iluani [sollu katimapvimi] itlukkijânagajangituk” – Susan Nochasak (Uivak, Joni 2024).

9. kamagigialingit Ilisimallagijut Kaujisattet

Ilisimallagijut Kaujsiattet kamagialet ukununga:

- Allasimajut Kaujimattilugit sulitsak sivuppianninganik
- SakKititsiluni pivitsanik Kimiggugiamut ammalu uKagiamut
- tukisinatsiaKullugit pitjutigillugit nani ammalu Kanuk sulitsak sakKititauniakkomangât

Tamakkua pigumajaujut nalunaitshivuk Kaujisannik ilagenguKutauvuk ammalu iniKatluni–ilinganiKatluni. Allasimannik amigagijaungituk atuttausok tâvatuak atuKatigettauвuk ilitatsinikkut katingatlutik sulitsanut sakKititsigunnasimajuk Nunatsiavut palâstikkisajannik sulitsamik.



Piusigijausimajut Kaujimajaugialet:

Mânnaluatsiak allasimajut iluani Nunatsiavummi Palâstikkisajannik kamannik Suliatsamut âkKisuttausimajut maggonut:

Iligellaget (sivullimi):

- Inuit allaKatigesimajut
- Asigiallait NunaKakKâsimajuit allaKatigesimajut
- NunaKakKâsimajuingitut allaKatigesimajut

Asigiallait KaujisaKatigesimajut ammalu IlauKatausimajut:

- Inuit allaKatigesimajut (InutuKait sivullimi, malitillugit ilaget katingajut)
- Asigiallait NunaKakKâsimajuit allaKatigesimajut
- NunaKakKâsimajuingitut allaKatigesimajut

Tamanna tungavik ilinganiKavuk suliatsamut uKattausiasimajunut ammalu asiangugajattuk katingaKatigennikut uKâlaKatigepkata.

Maria E. Merkuratsuk looks at a slide of people involved in the making of this report during the report launch, January 2025.
Photo: Lauren Pilgrim.



A16: Principles of Attribution and Co-authorship (English)

These Principles were crafted by the Attribution Working Group as part of the Nunatsiavut Plastics Monitoring Project led by Liz Pijogge and Max Liboiron (2017–2026). The Working Group (2024–2025) was led by Katrina Anthony, with members James Jacque, Debbie Lyall, Inez Shiwak, Lena Onalik, Geraldine Andersen, and Paul McCarney.

They are grounded in structured, place-based community conversations held during On-the-Land workshops in Hopedale (June 2024) and Rigolet (June 2025), as well as community meetings in Nain (December 2023) and Makkovik (October 2024), alongside ongoing working group discussions. Max Liboiron completed final edits and formatting at the conclusion of the Plastics project (2026).

The Nunatsiavut Plastics Project understands research as a collective, place-based practice. Attribution and co-authorship are therefore grounded in the relationships, labour, and community norms that make the work possible.

1. Community Norms Guide Decisions

Attribution and co-authorship are guided by Nunatsiavut community norms, expectations, and values as they exist at the time of publication or presentation.

2. Contribution Defines Co-authorship

Everyone who contributes in a research context is a co-author. This includes (but is not limited to) hunters, Elders, youth, bear guards, cooks, boat drivers, lab technicians, coordinators, artists, and analysts.

Writing is a technical skill and not the only form of intellectual or material contribution.

"If you say an author can be anyone who contributed, big or small, then everyone here is an author." – Valerie Flowers (Uivak, June 2024)

"I learned the school way of being an author, you gotta write it down, and you gotta be right there writing it and doing reports, writing stuff [...] on paper. To me, that's what being an author is. Before [this conversation] we didn't think there was a chance we could be an author because we're just too busy being on the land and doing physical things. Or even just talking about stuff, being interviewed." – Beverly Hunter (Uivak, June 2024)

3. No Limits on Inclusion

There is no minimum or maximum number of co-authors. Including more contributors does not detract from the significance of any individual's contribution.

4. Specific and Preferred Recognition

Each contributor should be acknowledged for the specific roles they played, and in a way that best represents them. Preferences for how one appears (e.g., full name, Inuktitut name, family grouping, acknowledgement section rather than authorship, etc.) will be respected.

5. Multiple Forms of Attribution

Authorship is not the only form of recognition. Attribution may also take place through:

- Inclusion and credit in photographs
- Named artwork or visual contributions
- Direct quotes with names referenced (with permission)
- Detailed acknowledgement sections
- Labeled lists of roles and contributions
- Payment for labour, time, and artwork (see below)

Whenever possible, direct quotes from Inuit co-authors will be used with their names referenced, as an additional form of attribution.

Emma Haye said that everyone who was at the Nain On-the-Land Workshop should have their photo in the workshop report. Others started noting that this should also include the cook and bear guards (Nain, December 2023)

6. Compensation as Attribution

Agreed forms of financial or material compensation are part of attribution. Recognition includes ensuring that contributors are appropriately and transparently compensated according to community agreements and norms. Financial compensation and authorship are not mutually exclusive and do not automatically take the place of one another.

7. Collective Determination

Co-authorship in community research is determined by the whole research team, not only external or university-based researchers. The team collectively establishes *and revisits* principles of attribution, while individual preferences remain central.

Valerie: "Is it fair to say that, traditionally, we thought that authors would be the 'main' people that keep it together? And then they acknowledged the people that helped out? Is that the traditional way?"

Max: "Yeah, but the problem with that is who gets to decide who's main and who's not? And what counts as main?"

Valerie: "Exactly. Well, if that's the case let everyone be 'main'"

– Discussion between Valerie Flowers and Max Liboiron (Uivak, June 2024).

8. Ongoing Conversations

Authorship discussions are ongoing and include regular check-ins and dedicated, place-based conversations whenever possible. Attribution is not fixed at initial consent and may shift as contributions develop. They are expected to shift from place to place.

"If we had these conversations [about authorship] inside [like in a board room] it wouldn't have been as comfortable" – Susan Nochasak (Uivak, June 2024).

9. Responsibility of Professional Researchers

Professional researchers have a responsibility to:

- Keep co-authors informed as the work progresses
- Provide opportunities for review and feedback
- Ensure clarity about where and how work will appear

These principles affirm that research is relational and place-based. Authorship is not a scarce resource but a shared acknowledgement of the collective labour that makes the Nunatsiavut Plastics Project possible.

Procedural note:

Current author order in the Nuantsiavut Plastics Monitoring Project is organized around two clusters:

Core Team (first):

- Inuit co-authors
- Other Indigenous co-authors
- Non-Indigenous co-authors

Other Co-researchers and Participants:

- Inuit co-authors (Elders first, followed by families together)
- Other Indigenous co-authors
- Non-Indigenous co-authors

This structure reflects project commitments and may evolve through collective discussion.

Authorship discussions. Left: Max Liboiron, Susan Nochasak, and Philip Abel at Uivak, June 2024. Right: Paul McCarney, Maria Merkuratsuk, Geraldine Andersen (sitting), Katrina Anthony, Sue Webb. Nain, January 2025.

