



PUBLIC CONSULTATIONS REPORT



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Kativik Iisarniliriniq

INUIT QAUIMAJUQANGIT

CULTURAL KNOWLEDGE...

- 62% Inuit Culture
- 48% Land-based Skills
- 46% Inuktitut
- 25% Arts

Values

An **institute** based on **INUIT VALUES** that respects both cultural and western ways.

A **hybrid** between traditional **CULTURAL Education** & western **technical** and **professional** training.

Creating lawyers, doctors, parents, engineers, teachers and **community members** who can skin a seal and find their way on the land & in **both worlds**.

Imagining a post-secondary Institute in

14,045
Inhabitants

(2021 Censuses)

90% Inuit

NUNAVIK

67 Comments at Consultation

120 Student Surveys Completed

423 Data Points

109 Questionnaires Completed

127 Calls to the FM Show

WESTERN KNOWLEDGE...

- 38% Health + Science
- 36% Business Management
- 30% Governance + Politics
- 30% Humanities

Certification

COUNTRY FOOD

COMMUNITY

The methodology
INUGUINIQ

The process of making a
WHOLE HUMAN BEING



The goal of Education
SILATUNIQ

A respectful
State of being

Closer to Home
= perseverance

Happiness
= The GOOD Life

ACKNOWLEDGMENTS

We would like to thank all the people in the communities who took the time to contribute to this work by calling and listening to the FM consultations and/or coming out to the live events. The level of engagement and direct democracy in Nunavik is incredible. People care about the education of the youth in Nunavik.

We owe a deep debt of gratitude to the professionals who helped make the consultations happen in each of the communities, especially:

KUUIJUARAAPIK: Daphne Tooktoo, Sarah Kitishimik, Lizzie Niviaxie

UMIUJAQ: Lucy Ann Qittosuk, Sarah Tookalook

INUKJUAK: Annie Mina, Anna Samisack, Joy Nayoumealuk

PUVIRNITUQ: Akinisie Novalinga, Tilly Aupaluk, Aipilie Kenuajuak, Theresa Etok

AKULIVIK: Johnny Alayco, Trudy Ikey

IVUJIVIK: Thomassie Mangiok, Qumaq Iyaituk, Passa Mangiuk

SALLUIT: Darrel Atagotaaluk, Nick Morrisset

KANGIQSUJUAQ: Eyuka Pinguatuq, Bentley Anderson

QUAQTAQ: Tommy Annatok, Daisy Angnatuk, Hervé Viens, Kayla Meeko

KANGIRSUK: Minnie Annahatak, Kitty Annahatak, Betsy Annahatak, Robin de Vailly-Lafortune

AUPALUK: Janice Grey, Sarah Grey, Yawo Elom Akpo

TASIUJAQ: Frances Agro, Hilary Troyer

KUUIJUAQ: Nancy Saunders, Anthony Kauki, Eva Kauki, Mary Saunders

KANGIQSUALUJUAQ: Andrea Brazeau, Nancy Etok, Alex Foreman

The needs assessment that led to these consultations began as a collaboration between the Department of Post-Secondary Student Services (PSSS) and the Department of Adult Education and Vocational Training (AEVT) at Kativik Ilisarniliriniq (KI). Lisa Mesher has spearheaded much of this work, while Mamadou Diop, Suzanne Naluiyuk, and Phebe Bentley have provided direction and support to the consultation team. Jade Bernier from Communications has been a valued advisor. Hugo Jourdain's assistance was instrumental in analyzing the data from the surveys. Daniel Brière assisted with graphic design of the graphic recordings.

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KI has also been working with the Direction des relations avec les Premières Nations et les Inuit at the Quebec Ministry of Higher Education, in particular with Loïc Di Marcantonio, Josiane Asselin, Jean Perron, and Valerie Soucy.



EXECUTIVE SUMMARY

In 2023–2024, Kativik Ilisarniliriniq (KI) ran a series of public consultations regarding the opening of a postsecondary institution in Nunavik (a college and/or university with a physical location and regular programming). The response was overwhelmingly positive. Nunavimmiut want a postsecondary institution in their region. They want this institution to be founded on Inuit values and Inuit Qaujimausingit (Inuit traditional knowledge), to be dedicated to the transmission of Inuit culture and the Inuktitut language, and also to provide postsecondary certification that is recognized both inside and outside the region. The legal framework in Quebec is not currently flexible enough to meet the population’s expectations. Therefore, KI must work with Makivvik and the Quebec government to create a new framework, which will allow this future institution to meet the needs expressed by Nunavimmiut in the consultations.

INTRODUCTION

Since at least 1985, Nunavimmiut have been calling for the establishment of a postsecondary institution in the region. There have been several major regional consultations that have touched on the topic in the past four decades, along with two feasibility studies (see timeline of postsecondary consultations on page 34). Nunavik’s youths have echoed the call for a college or university close to home in the First Peoples’ Postsecondary Storytelling Exchange.¹ They have also shared recommendations for Nunavik-based higher education as collaborators in a parallel research project, titled “Inuit sovereignty in post-secondary education.”² More recently, the Quebec Ministry of Higher Education (MES) commissioned a prefeasibility study in 2023.³ It concluded that Nunavimmiut needed to be consulted “to identify the population’s needs, expectations and concerns in more detail, and to clarify the issues surrounding the institution’s location and size, with components spread throughout the territory” (Groupe DDM, 2023, p. VIII).

In the 1960s, the people of Quebec believed that their children were “at least one generation behind” (Fortin, 2022, p. 404) the other provinces in terms of education. They came together and created a new system for postsecondary education: the CEGEP⁴ system. Designed in part to bring postsecondary education to Quebec’s rural regions, this system revolutionized the province, allowing it to move from “widespread high school dropouts to a culture where postsecondary education is almost mandatory” (Fortin et al., 2004, p. 5). With an 18.1% graduation rate,⁵ Nunavik’s schools are badly in need of a similar revolution (Lévesque & Duhaime, Nunavik Employment Profile and Trends at a Glance, 2022, p. 1).

CEGEPs have also brought many socioeconomic benefits to the province. According to economist Pierre Fortin, Quebec’s strong performance in postsecondary education, largely due to CEGEPs, contributes to improving employment and wages while reducing social inequalities. Moreover, beyond their educational duties, CEGEPs help promote academic perseverance, retain young people in the regions, support local economic development, and enliven regional cultural life (Fortin et al., 2004, p. 4). A postsecondary institution could help bring such indirect benefits to Nunavik as well.

Nunavik is severely underserved for postsecondary education. It is the only region in Quebec that does not have a postsecondary institution. Nunavik is also the only northern region in Canada that is not home to a college or university campus. Youths who want to continue their studies after Secondary 5 must relocate outside the region. The results are predictable: only 5.5% of the local population over 15 years of age holds a postsecondary diploma, degree, or certificate, compared to 41.7% for the whole of Quebec (Lévesque, 2021, p. 7). Meanwhile, 35% of the available jobs in Nunavik require postsecondary certification of some kind (Lefebvre, 2011, p. 26). The gap between the formal qualifications of the local population and the qualifications required for the available jobs has left Inuit underrepresented in the technical, professional, and administrative positions of the institutions that govern Nunavik. Inuit are thus less likely to earn a living wage than the disproportionately non-Inuit population in Nunavik that is almost fully employed (Lévesque & Duhaime, 2022, p. 4).

For decades, Nunavik organizations have been running training programs to address this gap. While some of these projects have been successful, postsecondary education in the region remains a patchwork of pilot projects, on-the-job training courses, and students flying thousands of kilometres from home for years at a time. If this situation continues, postsecondary education will remain out of reach for far too many Inuit. In short, these training programs are just not enough to provide Nunavik with the benefits that the CEGEP system has brought to Quebec.

But what kind of postsecondary institution would work in Nunavik? A CEGEP? A university? Something else? Who would run it? How could it work? Where would it be located? What programs would it offer? In 2023, the commissioners of Kativik Ilisarniliriniq (KI) acknowledged that their organization was in the best position to answer these questions. Thus, they took on the responsibility for holding consultations with the community.



¹ The First Peoples’ Postsecondary Storytelling Exchange, or FPPSE (2016–2021), gathered information on the Indigenous youth’s postsecondary experiences in Montreal, with the goal of advocating for access to culturally relevant education in the city and the community. For more information on this research project, see <https://fppse.net/community/inuit-voices/>.
² “Inuit sovereignty in post-secondary education: Building college studies in Nunavik” is an in-progress doctoral research project by Michelle Smith, in collaboration with young Nunavimmiut and KI. The research has included the delivery of three arts and culture courses, piloted in Nunavik in 2023.
³ Groupe DDM. “Étude de préféabilité pour la mise en place d’un établissement d’enseignement postsecondaire au Nunavik.” Quebec Ministry of Higher Education, June 2023.

⁴ An acronym for the French term Collège d’enseignement général et professionnel, which means General and Professional Teaching College. In Quebec, Canada, CEGEPs are public schools that provide the first level of postsecondary education. Source: <https://www.cegepsquebec.ca/en/cegeps/presentation/what-is-a-cegep/>, accessed October 7, 2024.
⁵ In November 2024, the graduation and qualification rate for Nunavik was 23.5% (2015–2016 cohort followed over a period of 7 years). That same year, the graduation and qualification rate for Quebec as a whole was 84.1%. Source: https://www.education.gouv.qc.ca/fileadmin/site_web/documents/PSG/statistiques_info_decisionnelle/Rapport-diplomation-qualif-sec-2023.pdf (accessed March 3, 2025).

CONSULTATION TEAM

QIALLAK NAPPAALUK (Kangiqsujaq)
ANNA KRISTENSEN (Kangiqsujaq)
OLIVIA IKEY (Kuujjuaq)
LIZZIE TUKAI (Inukjuak)
MICHELLE SMITH (McGill University)
JAMES VANDENBERG (KI)
LOCAL FACILITATORS — In each village, the team worked with former postsecondary students, current and former KI teachers and administrators, and elders.

The team put together a two-day workshop in Montreal and invited current postsecondary students and Inuit living in Montreal. The facilitators shared knowledge about Inuit ways of teaching and learning. Participants shared their hopes and the main objectives they envisioned for a college or university in Nunavik. The facilitators used the participants’ feedback to design the public consultations.

The consultations were held in Inuktitut with members of the community, including educators, youths, elders, and families from all 14 communities, to achieve the following:

1. Set goals for a future postsecondary institution in Nunavik.
2. Envision the curriculum and educational approaches.
3. Discuss possible location(s).
4. Analyze possible models and governance.

From October 2023 to March 2024, we visited the 14 communities and completed the following activities:

1. In-person consultations with high school students, primarily in Secondary 3, 4 and 5.
2. FM radio call-in consultations.
3. In-person public consultations.

The team collected data through the FM radio consultations, the in-person consultations, and the surveys completed by participants of the in-person sessions. The student survey was designed to assess the needs of the youth in terms of educational programs. The survey completed during the public consultations invited participants to list foundational values, rank factors for choosing the first programs, name courses they would like to see taught, and describe the general traits of the institution they would like to see in their region.

The data collection process was an overwhelming success. Indeed, 109 survey forms were completed during the public consultations, 120 survey forms were collected from the student consultations, 127 people called the FM radio station, and 67 people provided comments in person during the public consultations. This represents a total of 423 data points from a regional population of 13,188 (2016), or 3.2% of the population. To put it in perspective, it would be the equivalent of a public consultation in Canada that received almost 1.25 million responses.

There were some limitations to the reach of the consultations. Life in Nunavik’s villages is dynamic. There is always something going on. Our consultations sometimes conflicted with local events. Nevertheless, team members found that the engagement of the people in the communities was tremendous. Hundreds of people connected at a level of direct engagement that would be difficult to reproduce in the South or in an urban setting.

INUIT VALUES, INUIT QAUJIMAUSINGIT

“This is what we want to do, so even when we won’t be around anymore, our culture won’t die. This is what we want to pass on. We want to show how things are done in our culture, so it survives even after we have passed. If we show what we’ve seen from our ancestors, it will flow to our descendants. The same way it was passed on to us.” – KANGIQSUJUAQ

“The North has a lot to offer. The people of the North have a lot to teach because they are survivors of the harshest environment that doesn’t have trees. They knew how to survive and thrive. There is much to learn from that. I want Inuit culture taught at the future school.” – SALLUIT

“In Inuit culture, when Inuit women learn how to produce kamiit, it’s equivalent to a university-level achievement.” – INUKJUAK

First and foremost, Nunavimmiut imagine the future postsecondary institution as a place to practise, teach, and learn Inuit culture. In village after village, respondents mentioned the importance of creating a place dedicated to passing on a strong foundation of Inuit culture to the future generations. Even participants who did not specifically mention Inuit culture appeared to take for granted that a postsecondary institution would be based on Inuit values and dedicated to the transmission of Inuit culture.

Nunavimmiut also made it clear that such an institution must have a deep respect for Inuit knowledge, and thus, for the Inuktitut language. This comes, at least in part, as a reaction to 75 years of education based on Western systems that have subordinated Inuit ways of knowing. For a postsecondary institution to be successful in Nunavik, it must integrate Inuit knowledge at a deep level. In Kangirsuk, one caller asked, “We’ll give it a name in Inuktitut and build it, but will it be like John Abbott College? Or are they going to incorporate our culture?” In Ivujivik, an elder warned against teaching only surface-level Inuit knowledge by explaining that the traditional calendar was lunar-based. KI schools have transposed the names of 12 of the 13 lunar months onto the Gregorian calendar, leaving out the 13th. Doing this, according to the elder, is like saying 1 + 2 = 4. The month of July is taught as tuvaijaarut (when the ice breaks). With climate change, the ice breaks up in June, and even in May, in some places:

“Inuit used to go by what they see, so even if the Earth has changed, they’d still be accurate. In that case, tuvaijaarut doesn’t mean that it is July. They would call the moon appearing during [break-up] tuvaijaarut. This is how it was. When they try to teach Inuit concepts within a Western framework, it’s like saying one plus two is four, and let it slide even though it’s wrong.”

CURRICULUM AND EDUCATIONAL APPROACHES

“I would love to see an institution that can combine the Western need to have certification with the Inuit cultural ways of learning.” - AUPALUK

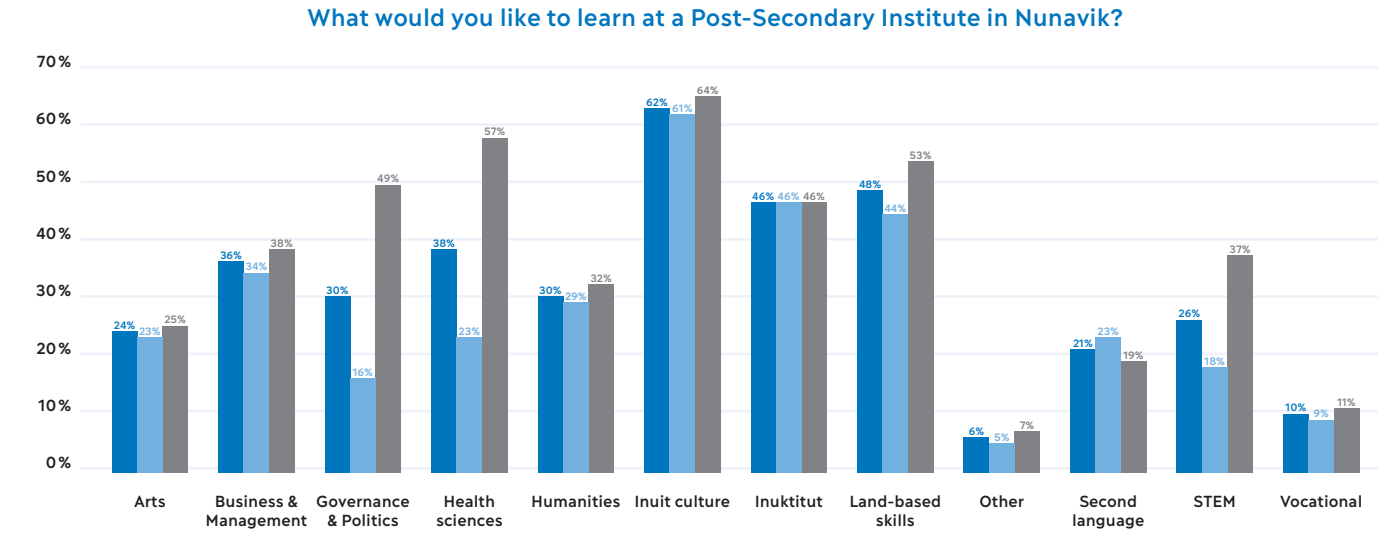
“Because we live in the Arctic, I would like survival skills to be included in the programs—learning about the land and how to navigate the land. It would be good to pass on these skills we learned from our parents. Mathematics is also very important because it’s connected to everything in life. It helps you learn how to think.” - AKULIVIK

“If there were Inuktitut classes, taught in Inuktitut, that would be amazing. Like, I don’t even know how to begin to explain or express how amazing that would be. A whole curriculum based on Inuktitut? It’ll strengthen Inuktitut 100 times more!” - KANGIRSUK⁶

Potential subjects that would be taught in a postsecondary institution dominated much of the discussions, both during the FM and public consultations. Participants repeatedly called for the teaching of subjects related to Inuit culture. Likewise, survey respondents chose Inuit culture above all other possible subjects (62%), followed by land-based skills (48%), and Inuktitut (46%). These subjects were equally popular among the high school students and the public.

Preliminary outcomes from the “Inuit sovereignty in post-secondary education” study indicate that Inuktitut, followed by traditional arts and land-based practices, are the top subjects that Inuit youths would like to see in college programs in Nunavik.⁷ Youths who attended the piloted college courses in Nunavik shared their appreciation for being able to learn from elders and local experts in “an Inuit way,” which includes hands-on learning, care and support, and respect for students’ capacity for excellence. The importance of Inuit teaching approaches and values was emphasized in a discussion with members of the Qarjuut Youth Council, who identified survival skills as central to any Inuit postsecondary program (see Figure 2). At the same time, they noted that fields such as medicine and engineering are important and can be taught in ways that align with Inuit Qaujimausingit.

FIGURE 1

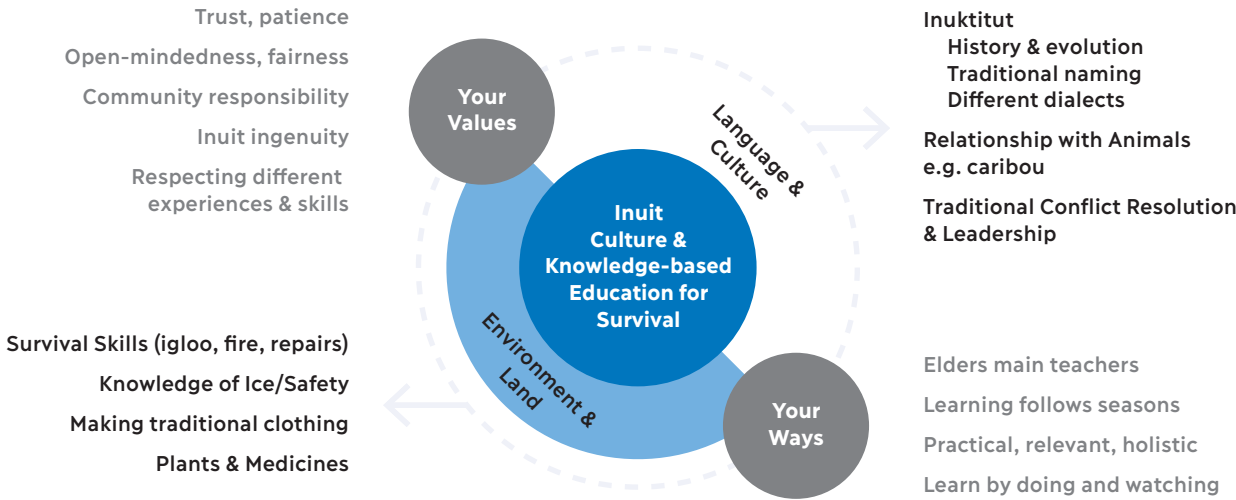


⁶ Smith, Michelle. “Inuit sovereignty in post-secondary education: Building college studies in Nunavik.” 2023.

⁷ In fact, 116 survey forms, which sought community feedback to help guide a Nunavik-based arts and culture college degree program, were completed by young Nunavimmiut who are secondary students as well as current and former postsecondary students.

FIGURE 2

What Qarjuut Youth Council Members would like to see in Inuit Arts & Culture College Education in Nunavik



It is also clear that Nunavimmiut expect such an institution to offer programs leading to Western-based technical and professional certifications, which would be recognized inside and outside the region. Courses in the health sciences (38%), business and management (36%), governance and politics (30%), and humanities (30%) were also popular in the survey. Interestingly, governance and politics and health sciences were much more popular among the general adult population than they were among the high school students, while humanities and business and management were equally popular among both groups.

The desire for both cultural education and certification that is recognized outside the region is consistent with the earlier public consultations related to postsecondary education. Silaturnimut called for the creation of both a Nunavik college (Nunavik Educational Task Force, 1992, p. 73) and a Nunavik Heritage Institute/land-based college (p. 76). Betsy Annahatak from Kangirsuk writes, “By taking elements from both cultures, Inuit and mainstream, our Inuit youth can more easily develop skills and knowledge and acquire values in order to live vibrantly as Inuit in today’s world.” A postsecondary institution in the region would thus be a place where the youth can become “biculturally competent” (Annahatak, 2014, p. 31).

LOCATION

“If it’s in the North, it’s at home.”

– INUKJUAK

“Because of our different dialects, I think it would be good if the school had three locations in Nunavik: one by Hudson Bay, one by the Hudson Strait, and one by Ungava Bay.”

– IVUJIVIK

“I think the youth really deserves this. Our young people deserve good things and they deserve education that allows them to go far. And here it’s been hard, hard for kids to go far because you have to leave in the end. And who really likes leaving?”

– SALLUIT/MONTREAL⁸

“I nominate Inukjuak as the place to have the college.” – INUKJUAK

“Make sure to put it somewhere that isn’t foggy.” – KUUJJUAQ

Another popular topic during the consultations was potential campus locations. Opinions generally focused on one or more of the following possibilities:

1. A specific village.
2. An institution in Nunavik, regardless of village.
3. Multiple campuses to reflect the cultural, linguistic and geographical diversity of Nunavik and to democratize access.
4. Practical concerns, such as local infrastructures (reliability of runways, water and sewage) and weather, should be the most important factors in choosing a location.

The MES prefeasibility study estimated that such an institution could welcome 340 students and up to 75 staff (Groupe DDM, 2023, pp. VI-VII). If there is to be one or more dedicated campuses for the institution, MES would have to develop a selection process in consultation with local organizations (Nunavik Landholding Corporations, KI, Makivvik), by which villages could compile bids to host a campus and outline the infrastructure needed for it to function properly.

⁸ From Smith, “Inuit sovereignty in post-secondary education: Building college studies in Nunavik,” 2023.

GOVERNANCE

“It would be good if we could determine our own fate in education... It would be ideal if we had our own school where we could practise and teach our culture without being blocked.” - IVUJIVIK

“Now that we were going to be a part of the education system [in 1975]... we were going to be in charge. However, to our dismay, we learned that we had no power whatsoever. The control belonged to the Ministère de l’Éducation du Québec. It had the power; it’s the father of education.” - KANGIRSUK

“Ever since I was very young, I’ve had very passionate thoughts about making the education system in the North better and more accessible, and I think that’s an awesome way to do it. If there were a college or university, I’d absolutely love to go. I’d love to work with it and work with the people in it and I’d love to see where it goes and how far it takes many people.” - SALLUIT/MONTREAL⁹

If there were such an institution in the region, who would run it? KI’s mandate is set forth in Section 17.0.3 of the James Bay and Northern Quebec Agreement (JBNQA): “The Kativik School Board shall have jurisdiction and responsibility for elementary and secondary education, and adult education.” (James Bay and Northern Quebec Agreement, 1975). KI does not have jurisdiction over postsecondary programs in the region, but it has infrastructure that can host postsecondary programs, along with decades of experience collaborating with colleges and universities. If KI were to pursue jurisdiction over postsecondary education in Nunavik, there would have to be changes to Section 17 of the JBNQA to reflect its expanded mandate.

Alternatively, an independent institution could be created to deliver postsecondary education in Nunavik. In Quebec, each CEGEP is run by a board of governors whose composition is determined by the CEGEP Act. This allows communities, parents of students, teachers, and students to be represented. An independent institution may offer more flexibility than one run by KI, but such an institution would have to build its human and material resources from the ground up.

Whether KI pursues the responsibility for postsecondary education or an independent institution is created, the will and desire from community members are obvious, and the wealth of Nunavimmiut expertise in education can help make it happen. Youths have also emphasized that they want to be part of the development of education in their region (Rodon et al., 2015; Smith et al., 2023). This endeavour will likely require Makivvik and the Quebec government to sign an agreement that is complementary to the JBNQA. The current legal framework in Quebec cannot effectively respond to what Nunavimmiut have consistently made clear in the 2023 - 2024 postsecondary consultations and over the past 40 years.

⁹ Smith, Michelle. “Inuit sovereignty in post-secondary education: Building college studies in Nunavik.” 2023.

POSSIBLE MODELS FOR A POSTSECONDARY INSTITUTION IN NUNAVIK

“My first question: is it for a college or a university?” - AKULIVIK

“This is what I would like to see in Nunavik. First, Nunavik Sivunitsavut, then college, then university. I would like to see a progressive postsecondary institution.” - KUUJJUAQ

What type of postsecondary institution would Nunavik be home to? A college? A university? A cultural institution? Something else? Several different options exist in the Quebec education system. CEGEPs offer three-year technical programs designed to prepare graduates for specific jobs, like nursing, police technology, or business administration, and two-year programs designed to prepare graduates for further study at the university level. Originally, universities were founded with the abstract goal of furthering human knowledge, but today, they also train professional teachers, doctors, lawyers, engineers, scientists, artists, and many others. The 2023 MES feasibility study outlined the possible models that are recognized in Quebec and evaluated the merits and drawbacks of each model. No matter which model is chosen, Makivvik and the Government of Quebec will have to work towards building a legal framework that ensures such an institution is grounded in Inuit culture.

A NUNAVIK COLLEGE

In Quebec, there are two types of institutions dedicated to delivering college-level education: CEGEPs and private colleges. Because there is no legal framework for the postsecondary sector in Nunavik, a postsecondary institution in the region would have to follow laws created for Southern Quebec that cannot meet the expectations of the population. For example, Law 14 (Bill 96) governs language at CEGEPs and private colleges. According to Law 14, only 2 of the 28 courses required to graduate with a Diploma of College Studies (DCS) can be taught in Inuktitut.¹⁰ At the consultation in Kangirsuk, one participant had this to say about the introduction of Inuktitut language courses at the Commission scolaire du Nouveau-Québec (CSNQ) in the 1960s: “The CSNQ provincial school actually offered minimal teaching of Inuktitut. We were pathetically grateful that our language was now going to be included in the curriculum.” Clearly, Law 14 would not be an appropriate legal framework to build a postsecondary institution in Nunavik.



¹⁰ Law 14 does not allow for instruction in Indigenous languages. The Quebec government has faced a great deal of protests from Indigenous groups and organizations (including KI) and thus has allowed the Ministry of Higher Education to make limited and temporary exceptions for some Indigenous people, which includes allowing two Inuktitut classes to be taught instead of French as a second language. These exceptions expire in 2027. <https://www.legisquebec.gouv.qc.ca/en/document/cr/C-11,%20r.%209.1%20>

A PUBLIC CEGEP

According to the MES prefeasibility study, an independent CEGEP would allow for a significant level of local governance, potentially substantial public funding, as well as certifications that would be recognized outside the region. Each of these factors would have to be carefully examined and adapted for the CEGEP model to meet the desires of the population, while also addressing the realities of delivering education in Nunavik.

A PRIVATE COLLEGE

The prefeasibility study did not retain the private college as a model because of the limited opportunity for local governance and public funding, which could lead to higher student tuition. However, this model deserves another look. All models would require legal changes and negotiation. Since the JBNQA can supersede the laws in Quebec, it may be possible to successfully negotiate for a private college that allows for more local autonomy and public funding than the other private colleges in Quebec.



A NUNAVIK UNIVERSITY

Several participants spoke about their desire to have a university in the region. Generally, universities have more autonomy than CEGEPs in Quebec. The land claims organizations of all four Inuit settlement regions (Nunavut, Nunavik, Inuvialuit, and Nunatsiavut) have decided to work together towards opening a university in Inuit Nunangat (see <https://www.itk.ca/projects/inuit-nunangat-university>). KI has representatives on the Inuit Nunangat University (INU) Task Force. The goal is to have at least one campus in each of the four regions, including Nunavik. CEGEPs are considered the first level of postsecondary study in Quebec. Admission to universities is for the most part limited to people who already hold a CEGEP diploma.¹¹ To access public funding and issue certifications that are valid outside Nunavik, a postsecondary institution that offers CEGEP-level programs would likely have to open before or at the same time as a university campus.

A NUNAVIK INSTITUTE

The prefeasibility study also retained the model of a Nunavik Institute.¹² Like an independent CEGEP, this institute would combine the benefits of local governance, culturally relevant programs, public funding, and program certifications that would be recognized outside the region. This type of institute could also offer college-level and university-level programs under the same roof. Many participants expressed the desire for an institution that could combine different levels of education. The Nunavik Institute is the only model that allows all these voices to be heard.

¹¹ Some students can enter university without a DCS as mature students and/or through bridging programs.
¹² Legal name: An institution defined by an act constituting it and defining its boundaries similar to those of a ministry or university. The closest example of this is the Conservatoire de musique et d'art dramatique du Québec (<https://www.conservatoire.gouv.qc.ca/en/>).



No matter which model is selected, there will be unknowns that will only be uncovered in the negotiations between Makivvik and the Government of Quebec. In a 2023 interview on the subject, Natasha MacDonald from Kuujjuaraapik, an assistant professor of education at McGill University, put it this way: “It’s like moving in with someone. You don’t know how it’s going to be until you do it. You just have to choose a model and then figure it out” (MacDonald, 2023).

WHAT CAN KI DO?

KI does not have jurisdiction over postsecondary education in Nunavik, so it has few resources and no dedicated budget to build a postsecondary institution. However, it appears more than likely that KI will play a leadership role in the opening of a postsecondary institution in Nunavik. In order to fulfill this long-held dream for so many Nunavimmiut, KI must:

- 1. **TAKE THE LEAD.** Offer available resources to Makivvik in its negotiation with the government to build an appropriate legal and institutional framework, whether KI pursues the responsibility for postsecondary education in Nunavik or not.

- 2. **COLLABORATE WITH NUNAVIK ORGANIZATIONS.** The MES study suggested that the “management and administration of all postsecondary education programs will have to be centralized within a single entity, which will coordinate and adapt them to the Northern context” (Groupe DDM, 2023, p. VII). KI has requested funding from MES to centralize the management and administration of postsecondary programs in Nunavik. Creating this entity will require the cooperation of Nunavik’s major organizations. KI has invited them to form an advisory committee that can guide the work of the administrative entity, while also working towards the goal of opening a postsecondary institution in Nunavik.
- 3. **START NOW.** At the public consultation in Puvirnituk, an elder asked how long it would take to open the institution. We quoted the prefeasibility study, which estimated the timeline at 7–10 years, depending on the willingness of authorities (Groupe DDM, 2023, p. VII). He responded, “I’m thinking about death.” Indeed, there is no time to lose. KI can sign agreements with educational institutions and has decades of experience collaborating with CEGEPs and universities in Quebec. KI can continue to work with such institutions to develop programs that respond directly to the feedback from the consultations. Potentially, such programs will provide a valuable testing ground for what works and what does not, while also serving as building blocks for a postsecondary institution in Nunavik.



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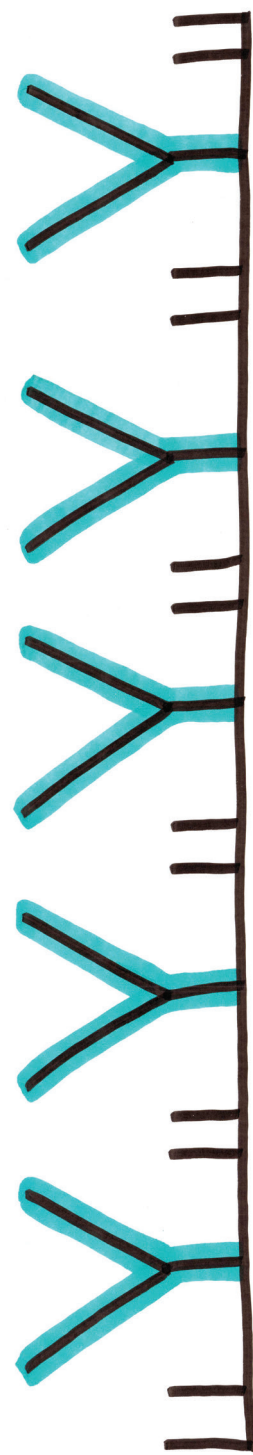
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KANGIQSUALUJJUAQ
IT QAUJIMAUSINGIT

1 INUIT QAUJIMAUSINGIT

- Passing on Inuit culture to students.
- Strengthening Inuit identity, healing, traditions, culture, and community involvement.
- Involving Inuit as educators—promoting learning for Inuit by Inuit as much as possible.

2 LOCATION

- It's hard for students to live in the South. If they were closer to home, it would help ease homesickness.
- The university should be here because there are trees.
- I wish each community could get a postsecondary institution.
- I would like the postsecondary institution to be in Nunavik, even if it's outside of the community.

3 A HYBRID INSTITUTION COMBINING TRADITIONAL AND WESTERN EDUCATION

- ## EDUCATION AND TRAINING
- A culinary school teaching the preparation of traditional dishes, which would provide opportunities to open businesses. Sewing could also create more businesses. All these would attract tourists.
 - Music should be included.
 - Integrating traditional knowledge into Western systems. Learning about traditional stories, learning Inuktitut, etc.
 - Many people around the world want to learn about Inuit.
 - More traditional activities: sewing amautiit, kamiit and pualuit, skinning, etc.
 - There must be Inuktitut language classes and traditional Inuit activities.
 - My dream postsecondary institution would be located in Nunavik and offer courses related to Inuit values, culture, history, and language. I would also like to see on-the-land programs. Additionally, traditional ways of healing should be included in the courses.
 - A postsecondary institution would need a camping program with snowmobiles, camping clothes, and camping materials. Camping is healing to the mind. Our world is ever-changing, and camping would be a very good course to have included.
- ## 4 NAMES

4 NAMES

- Katitsivik
- Inuguinik

KUUJJUAQ

1 INUIT QAUJIMAUSINGIT

- An Inuit-led college offering cultural teachings by elders who master Inuit languages/culture/arts.
- These employees we get from the South are practising on us and learning from us. They learn how to do their work by watching us. Now, they are integrating Inuit ways of working with people in their own professional dealings. This is how things are today. They are getting their degrees by working with Inuit. They come up here to teach us what we already know. The difference between us is that we Inuit don't have papers that certify our expertise. We Inuit must have our qualifications on paper if we're going to rise above oppression.
- Family-oriented; working-class-oriented; increased psychosocial support for students; flexible schedules; different levels of education; different pathways for learning.
- There must be a stronger focus on our language in the courses that will be offered. In today's society, our language is weakened by the devices we use every day. Which fight is more important? Protecting our language or being informed of global matters? By listening to people from Nunavik, I've come to realize that this is not going to be an easy task.

2 LOCATION

- In Nunavik, supportive of Inuit culture.
- Somewhere that isn't foggy.

3 A HYBRID INSTITUTION COMBINING TRADITIONAL AND WESTERN EDUCATION

- A place where traditional and modern life mix.
- Teacher training programs used to cover the emotional triggers and psychosocial aspects of teaching our history, in order to open these discussions effectively with students and allow for healing. I believe this is foundational to learning life skills. If we want to raise our children right, I believe this is essential today.
- What if we had a condensed teacher training program, so that instead of going down to McGill University, a 19-year-old could follow that program here and become a teacher within 2-3 years?
- For our traditional skills and such, if we created modules that led to certifications, then finally our elders would be recognized as professors who could teach these subjects. A diploma is a series of modules. Therefore, I think if we just cut and dissect our traditional knowledge into modules, we'll start to have programs that lead to formal certification.

4 NAMES

- | | | |
|-------------------------------|-----------------------------|-----------------------|
| • Runnaquti ("you can do it") | • Illiniavirjuaq | • Pigiallaavik |
| • Atjiliuniq | • Ilisarvimarik | • Pigunnaavik |
| • Ilinniavimmarik | • Sivummu alluriarvik | • Sivumuarnik |
| • Muvik | • Alluvik ("to jump ahead") | • Ilitsivik Institute |

TASIUJJAQ

1 INUIT QAUJIMAUSINGIT

- "I want to improve my skills as a hunter."
- "A place to make friends."
- "Inuit culture and the Inuktitut language must be the foundation."
- I would want the language of instruction to be Inuktitut only.

2 LOCATION

- A father called in during one of the FM consultations. His daughter attended a CEGEP in Montreal and came back home because she experienced culture shock and had no access to country food. She has not gone back to school since. The father suggested that a postsecondary institution in Nunavik would be a good alternative for students who don't want to go to Montreal.

3 A HYBRID INSTITUTION COMBINING TRADITIONAL AND WESTERN EDUCATION

- We need employment opportunities.
- Students responded to the survey question "What would you like to learn at a postsecondary institution in Nunavik?"
 - 4 said hunting
 - 3 said Inuktitut
 - 2 said camping
 - 2 said health sciences
 - 1 said dogsledding
 - 1 said Inuktitut Uqausiq

4 NAMES

- Ilisarvik

AUPALUK

1 INUIT QAUJIMAUSINGIT

- Compassion.
- Non-competitive learning environments.
- Preparing the future leaders of Nunavik.
- All Inuit values.
- Students must believe in themselves and be motivated enough to actually get up and do something every day.

2 A HYBRID INSTITUTION COMBINING TRADITIONAL AND WESTERN EDUCATION

- I would love to see an institution that can combine the Western need to have certification with the Inuit cultural ways of learning.
- If we want to continue living in our communities, as the next generation, we have to start thinking about the roles we want to play in supporting our communities.
- A program that considers the needs of the communities, such as doctors, nurses and teachers, but also veterinarians, accountants, electricians, or whatever other roles are necessary for a functioning society.
- Teaching Inuit-based content such as land survival and Inuit arts.
- Culture.
- Many jobs are remote now, so we really have a huge selection of things students can choose to study or do.

3 NAMES

- Unina onnignak

KANGIRSUK

1 INUIT QAUJIMAUSINGIT

- I've been told that there are people who plead in tears because they want to get into the cultural school (Piqqusilirivvik in Clyde River, NU) so badly. Women want to learn how to flesh sealskins and make kamiit or amautiit. Men want to learn how to make kakivait and such. Acquiring such skills and knowledge can build a person up, giving them self-esteem and a sense of being enough as a person, regardless of their profession. Like in the video, we saw Tunu Napartuq, who felt proud of being Inuk because of what he learned, but others cried and expressed deep sadness because they have lost their language.

- We need a place that will wake up our youth!

- The Commission scolaire du Nouveau-Québec (CSNQ) provincial school actually offered minimal teaching of Inuktitut. We were pathetically grateful that our language was now going to be included in the curriculum. We, the elders, had only learned English, but our younger siblings and our future children would have hope to learn a bit of Inuktitut. We were pathetically happy because we had no say about it. Inuit had no power over anything. We also realized that only the provincial and federal governments had power, and their powers differed greatly from one another.

2 LOCATION

- From Ivujivik to Quaqtaq, Inuit hunt on the sea ice. Some live on the mainland, like in Kuujuaq. Each community has hunters that need to learn the names of the different locations and lakes, where the rivers flow, and so on. Considering everything that would have to be included in the curriculum, one or two schools would not be sufficient. Each community requires different knowledge and skills depending on the land, and therefore, its teachings must be unique.

3 A HYBRID INSTITUTION COMBINING TRADITIONAL AND WESTERN EDUCATION

- We heard that an Inuk woman from Keewatin (Kivalliq) became a heart surgeon. I also want her to learn how to make kamiit, if there is a school for Inuit to learn that, because she's Inuk.
- Our ancestors had good leaders. They had discussions about where to hunt, where there is a greater abundance of animals for sustenance, and so forth. A leadership program in Inuktitut will be vital to educate strong individuals.
- I would like to see an arts program, including drawing and sculpture, which would lead to a degree. I can imagine others would be interested in this too. There are many talented Inuit. It would be great if students could get a degree in the creative arts, which would give them the qualifications to have a profession in that field.
- It would be great if students could get a degree that would qualify them to work anywhere in the world.

QUAQTAQ

1 INUIT QAUJIMAUSINGIT

- An institution made for Inuit.
- Our language is connected to our heritage, and since some of our ways of living are not used anymore, the terms related to those ways have been forgotten and lost. This applies, for example, to dogsledding, which was stopped after the dog slaughter. Every part of the qamutik had a descriptive name, according to the purpose it served. Women were the ones who raised the dogs, but today, the men have taken on that role. It's obvious when the women help the men during the Ivakkak race: their dogs tend to do better than those raised solely by men.

2 LOCATION

- Not in a small community, not in a city, not in a community with a lot of distractions
- Somewhere close to home

3 A HYBRID INSTITUTION COMBINING TRADITIONAL AND WESTERN EDUCATION

- Regional culture, quality education
- We can't be left behind by the rest of the world. We are not going back to our old ways of living anymore; it's not coming back. I would want the school to be founded on Inuit values; Inuit have their own distinct culture.
- Horticulture, food security, seaweed preservation and sale, salt production.
- Hunting, food processing, food preparation and preservation.
- Politics, political science, childcare and traditional child rearing.
- What I think would be useful in Nunavik is a college where you learn about basic life skills, like cooking, cleaning and childcare, because a lot of teenagers and adults go to college with no knowledge of those skills.
- I would want a course in translation to be included in the programs as well as career-building programs.
- I would also want to see a course on sewing hunting gear. Hunting gear is designed and made to serve specific purposes and functions, and this needs to be learned.
- I would also like to see courses about the nutrition of Inuit country food and plants found on Inuit land. To learn about their health benefits and medicinal uses. I believe young people should be taught what types of foods are nutritious versus unhealthy. They should also learn about the remedies Inuit country foods offer and how they can be beneficial to specific areas of the body.
- Students should learn how to treat people who have frozen from the cold. Inuit people are outdoor people and having the knowledge to treat such ailments is crucial.

4 NAMES

- Ilisatsialiriniq

KANGIQSUJUAQ

1 INUIT QAUJIMAUSINGIT

- Community engagement and health, reciprocity, pride, knowledge transmission.
- Courage, determination and encouragement.
- To ensure Nunavik's children and foundations are strong and stay strong in the future.
- Perseverance, setting a path for future generations.
- Humility.
- Patience.
- Inuit have a scientific understanding of their environment and surroundings. They don't have the papers to prove it, but they have extensive knowledge and skills to navigate the land. They are knowledgeable about their own culture and have insight.

2 LOCATION

- Students usually have to leave town to take training courses, so I would like to see all of these offered at the college. The location doesn't matter as long as it's in Nunavik.

3 A HYBRID INSTITUTION COMBINING TRADITIONAL AND WESTERN EDUCATION

- There should be courses related to the employment opportunities available here: administration, heavy equipment mechanics, welding, carpentry, plumbing, mathematics, architecture.
- A place that encourages students to further their education and teaches them things applicable to life in the North.
- There is much to learn. Learning to survive on the land, learning to hunt, navigating in a fog, making outfits suitable for the cold winter—all these things must be taught.
- We were taught to always observe our surroundings, to learn to recognize the land and the shapes of the snow so that we may navigate our way back from where we had been out hunting. It would be great if these things were included in the courses at this college.

4 NAMES

- Inuit iliarvijuanga
- Ukiuttatuq
- Namminivut

SALLUIT

1 INUIT QAUJIMAUSINGIT

- I would like the students to practise their Inuit culture at this school, which would be a college or university. Students at this level are starting to realize their ambitions, and I want Inuit to continue valuing their culture.
- There are so many different things to learn from our Inuit culture. Be it hunting or learning Inuktitut, it would be ideal to set aside more time for the cultural courses because of their nature.
- I would like tursurausiniq to be taught at the school. It's how we address or acknowledge our relatives. It's learning about genealogy and how you would refer to your relatives.
- I envy people from Greenland who teach and learn solely in Inuktitut. All their teaching materials are in Inuktitut at the elementary, high school and university levels. I would like everything to be taught in Inuktitut because we're Inuit. If they were to teach only in Inuktitut, they could, for instance, translate the English text books to Inuktitut for Secondary 5 students.

2 LOCATION

- If the college were in an Inuit community, the students would be safer, they would know how to live in the area and they would be with their families. I want the college to be built up here on Inuit land.
- If we had the school here, students wouldn't have to leave town.

3 A HYBRID INSTITUTION COMBINING TRADITIONAL AND WESTERN EDUCATION

- I want to see courses with certifications that are equivalent to university degrees. I don't want to see a school where students follow programs, then don't get a degree because the school is not recognized.
- Our culture classes follow the Western calendar, where most subjects are taught one hour at a time. I think it would be good if this future college devoted more time to cultural learning, like week-long excursions or longer projects.
- We need pilots, lawyers, airplane mechanics, architects, doctors, PhDs, surgeons, heavy equipment operators, and so on. Inuit are capable of learning all these things. The college must provide all the courses to train our people for these occupations.

4 NAMES

- Isumak
- Siqquq
- Naasak
- Nunaviu Isumatsiuvinninga

IVUJIVIK

1 INUIT QAUJIMAUSINGIT

- Inuit culture has to continue for the sake of our descendants. I am elated about this school they're working towards having in Nunavik. They'll be able to teach Inuit culture at this school and pass on the knowledge and skills that used to be taught to us by our fathers, even if it's not going to be taught by us.
- It would need to focus mostly on Inuktitut courses. For example, at JAC or NS, they teach Inuktitut 1 and 2. It should be the other way around, like English/French 1 and 2.

2 LOCATION

- There is a high rate of high school dropouts. Attending college in Nunavik will be easier because the students will be in their environment.
- It would be good if the college were located in a place where there are fishing or seal hunting grounds. That is living Inuit culture.
- It's overwhelming to be in a big city when you come from a small town. This institution must be in an Inuit region, otherwise it's too stressful, especially for teenagers. It might be easier as an adult, but you want to be with the Inuit when you're a young person. This is what I realized. When I was in an Inuit community, I was able to complete a one-year program. I was able to speak with fellow Inuit. It was more convenient to be in an Inuit community when I was away from home.
- There could be a main learning centre but also a community pod that can digitally connect to the others.

3 A HYBRID INSTITUTION COMBINING TRADITIONAL AND WESTERN EDUCATION

- I would like to see a mix of Western knowledge and our own cultural knowledge. This way, if students want to pursue postsecondary education in the South, they will have the knowledge to write essays and read academic articles.
- When they try to teach Inuit concepts within a Western framework, it's like saying one plus two is four, and let it slide even if it's wrong. The two cultures can't connect directly in this way. In order to be taught properly, Inuit knowledge must be placed in its own cultural context.
- Education through experience, experiments and knowledge sharing.

4 NAMES

- Sinaaq
- Iliniavi uvikkanut
- Ilumivvik
- Piusivut
- Ijjaratsasianguniq
- Sivumuarvik

AKULIVIK

1 INUIT QAUJIMAUSINGIT

- I would like the Inuit of Nunavik to be strong in their language, culture and identity. Our future generations would learn about our Inuit culture, history, and who they are.
- Compassion, acceptance, solidarity, respect, excellence, service to the people.
- Our Inuktitut language is important to me and I would want it to be taught at the school-to-be.
- I would want our Inuktitut language to be strengthened by teachers who are fluent in Inuktitut and have wisdom. Wise Inuit elders who are knowledgeable should teach these courses.

2 LOCATION

- For the location of the school, I would want it to be placed where it would be most convenient. Some communities don't have the space.

3 A HYBRID INSTITUTION COMBINING TRADITIONAL AND WESTERN EDUCATION

- Because we live in the Arctic, I would like survival skills to be included in the programs. Learning about the land, and how to navigate the land. It would be good to pass on these skills we learned from our parents. Mathematics is also very important because it's connected to everything in life. It helps you learn how to think.
- It would be ideal if this school prepared the students for further education as well—to become scientists, mathematicians.
- I want Western programs that will equip the people to enter professions with a good salary. There are high-paying professions that are available to those who go back to school and learn a trade. I hope this institution will work towards that goal.
- School is a place to learn the skills you need in life. The school I went to also taught us how to parent, so that when we'd have children of our own, we'd know what to expect and how to provide for their needs.
- It's good to learn about how people in the rest of the world govern themselves.
- I want to see courses in mathematics, biology, geography, and other Inuit-relevant courses offered to our future generations.
- Biology, the study of animals, could also be taught at the future school. We Inuit value our animals because they're our livelihood and our source of food.
- The school should teach about the rest of the world, as they do at other institutions.
- This time, the school must be effective in creating capable young adults that can enter the workforce.

PUVIRNITUQ

1 INUIT QAUJIMAUSINGIT

- It seems that the white people tried to disable us, pulled us away from the land and our way of living to make us sedentary. We were immobilized when we lost our dogs. We have to revive our culture. This has to be a priority at the university because young adults have to be taught our culture.
- From what I've heard, there is a university in France offering our Inuit language as a course. I don't know how they have it set up. If there are universities with Inuktitut language courses, we should have one too, no matter where it is located in our communities.
- I want it to be a requirement that anyone, even if they're highly educated, must learn Inuktitut before they can work here. This is how they did it in New Zealand. This is how they brought their culture back. They enforced a law that requires their language to be learned before work can be obtained in service to their people.

2 LOCATION

- It will be very beneficial if it's in any of the communities. We get along well with the people from the other communities. It will be very helpful if the students don't have to leave because the hardship of being away causes some to come back.
- The city is overwhelming. It's shockingly huge and densely populated. Most would like to continue their schooling, but some are not able to. I would want this institution to be in Puvirnituq because the community is big. It should come with a student residence and apartments.
- Nunavik has 14 communities. I think there should be two universities, one on the coast of Ungava Bay and another on the coast of Hudson Bay. There are different things to be taught on each coast because these are two different environments. The students could switch coasts as they learn the teachings from each environment.

3 A HYBRID INSTITUTION COMBINING TRADITIONAL AND WESTERN EDUCATION

- This college-to-be should include programs that teach our culture, such as skinning seals and caribou, butchering, fleshing pelts, fox furs, hunting, and fishing. Some who don't go fishing with their parents don't know how to do this, since many, including myself, don't go as often as they used to. These things will have to be included. It would enhance our culture.
- We live in a cold environment. It's not as cold as it used to be, but because of our climate, it's important to teach how to make warm hunting clothes. Boots made from the leg part of caribou pelts (marnguaq) are very durable and can last a long time. Sealskin boots are also very warm. I have tried them, so I know. These things must be included if they're going to teach Inuit culture at this university. Maybe by then, my great-grandchildren will learn about these things at this school.
- We must teach survival skills on the land, in winter when it's cold. We tried to have the teaching of survival skills adopted as a necessity. We made an attempt to have training here in Puvirnituq on diving under the ice in the winter. The schools don't have this in Nunavik; there is no recognized schooling for such skills here. We need it because we're going to continue our culture by hunting to provide, and our women need to know how to sew hunting gear that is warm and suitable for the cold. These things need to be taught at the university. Just like courses in English-language universities lead to certifications, there are so many things in our culture that could be taught in courses that lead to certifications, such as igloo building and boating. Making igloos must be taught. We know it's not safe to be outside without a shelter, so students must learn to build igloos. We realize this when we have a hunter stranded and it becomes worrisome. There is no wood to burn out there.
- I would like Inuktitut language courses to be a prerequisite for attending this university, even if the second language must follow. We will need Inuktitut language teachers. Being fluent in Inuktitut is very important.

4 NAMES

- Kajusiriarvik
- Inugait
- Natsilik

INUKJUAK

1 INUIT QAUJIMAUSINGIT

- I would like political science courses to be taught in order to develop capable leaders who are fluent in Inuktitut.
- This institution will have to be decolonized. As we speak, I see that efforts are being made to decolonize, and this makes me excited about our future. We're going to take over our own lives.

2 LOCATION

- I nominate Inukjuak as the place to have the college. Students just give up and come back home. I think they would have a better chance of staying in school if they were at home.
- If it's in the North, it's at home
- The institution should be located in one community but have different campuses in other communities.
- I would like the college to be located in Inukjuak and I think there should be another college on the Ungava side.
- It would be preferable if the school were here in Inuit territory because the pace in the South is hectic when you've never lived there.

3 A HYBRID INSTITUTION COMBINING TRADITIONAL AND WESTERN EDUCATION

- I want both Inuit and Western culture incorporated in the course materials in policing, nursing, politics, and governance.
- I want the future students to have a good foundation in both cultures. I want them to study both cultures and try to complete their programs.
- Teach both Inuit and Western ways—in Inuktitut, English, and French.
- I would like Inuit history to be taught at this university. It would allow students to learn about our identity and what we've been through as a people.
- I would also want the Canadian Constitution to be taught. Constitutional rights are not upheld here on Inuit land. Therefore, I want the Inuit to learn the Constitution so they know how to assert their legal rights.
- Colleges offer many courses on different subjects. The college should also teach subjects that would help us in the workplace, such as mathematics, science, business, marketing, and law. Sewing should also be included, particularly how to make amautiit, tents, kamiit, and how to sew different types of animal pelts.
- The programs should be tailored around the jobs that are accessible in the communities, such as X-ray technicians. Also, it is important for this institution to open its doors as quickly as possible, so that knowledge keepers (elders) can play an active role.

4 NAMES

- Kajusivik
- Inutuinnait satuigarvinga kinaunirminit
- Inuktitut ilisarvimarik Nunavimmi
- Kajungirsuivik
- Inuit pivalliamingit

UMIUJAJQ

1 INUIT QAUJIMAUSINGIT

- To enter a new age of education. To give students a chance to realize their dreams.
- Self-determined and proud Inuit.
- We say we want our people to become lawyers, doctors, pilots, and hold important positions in politics and government. I'm really glad to hear there might be a college here in Nunavik that could give Inuit a better chance to complete their education.
- I hope there is pressure put on the government because they tried to make us lose our language. The government should fund this college as a form of reconciliation, as an apology for what they did.

2 LOCATION

- I think it's too soon to discuss where it would be located, so I wouldn't have that discussion yet. This college-to-be still needs funding, and decisions need to be made about how it will be structured and built. I think the discussion about the location should come once we are ready to go forward with the college.
- If we're going to build an institution, I would want it to be located in Inukjuak, in communities where sewing centres and carpentry shops already exist.
- Provide motivation for young high school students and a new program in Nunavik where we feel at home.
- Inuit should have a college in their own community.

3 A HYBRID INSTITUTION COMBINING TRADITIONAL AND WESTERN EDUCATION

- There should be courses in making clothes or making tools, which lead to certification; I wonder if that's possible.
- Localized and culturally oriented. Courses taught in Inuktitut and English.
- Based on Inuit values and culture, combining both Inuit and Western teaching methods, and offering instruction on both Inuit and southern politics, economics, history, and ways of life.
- The courses offered should be based on the jobs available here and the qualifications they require. I think it would be great if the structure were based on Inuit culture.

4 NAMES

- Inuguivik
- Isummasavvik
- Alluriarvik

KUUJJUARAAPIK

1 INUIT QAUJIMAUSINGIT

- Based on our language, traditions, and culture.
- Respect, cooperation, responsibility, equality.
- Connection between culture and community needs.
- Our elders are dying, but if their traditional Inuit knowledge were recorded and filmed, it could be used as teaching materials. Their knowledge accumulated over many years must be collected.
- There is a demand for interpreters and a lack of simultaneous interpreters. We need translators. We are losing our elders' knowledge because their words are not transcribed. I suggest a course on how to collect our elders' knowledge about different topics in Inuktitut. Our future government must be made up of people who will graduate from this future school. There is much to transcribe to Inuktitut. I also want to see emphasis on our Inuit language, to preserve the Inuktitut language.
- Never mind distinguishing the different dialects. Our ancestors were nomadic, they followed the game and the seasons. They didn't stay in one place; they settled where they knew they would be sustained. When I go to Kuujjuaq, or when I go to Kangiqsujuaq or to Akulivik, I understand when they speak. My dialect switches to their dialect; I adapt to their community culture. We are flexible people and our dialects shouldn't be a problem; we can still understand each other.

2 LOCATION

- I forgot to brag about Kuujjuaraapik and why it's a perfect location for the college. I was born here, and I love this land. We have four seasons: summer, fall, spring and winter. We have two cultures here, both of which are very good in how they prepare food. We might get an access road from here; ninety-three percent of the population voted for it. I don't know when it would happen though. There are two cultures to learn from. You wouldn't have to worry about sewage pump trucks or water delivery trucks since our water system uses pipes. Therefore, if the college were here, it would save costs and worries related to providing that service.

3 A HYBRID INSTITUTION COMBINING TRADITIONAL AND WESTERN EDUCATION

- In Sanikiluaq, when someone wants to become a teacher, they must follow a 4-year program to receive their certification. When people from Nunavik want to become a teacher, it takes them 10 years to become certified, and they must often leave their students for weeks at a time to go attend the teaching courses. This is very inconvenient. It disrupts the functioning of the school when the teacher must leave. If they had a 4-year program, they would become certified a lot sooner and it would reduce all the travelling.
- Vocational training for good long-term jobs

4 NAMES

- Mitiarjuq, after the elder who got her doctorate and said, "I never went to college but thank you for recognizing my knowledge".
- Qaujisarvik
- Ilisarvialuk
- Qaumavugut

lectures

Large
Class rooms

Silos

Extensive
research

values..

Good paying
Job

1978-85

- As long as there is a will for it,
- a CEGEP will ultimately be
- constructed in Northern Qc. ☀️

James Bay and Northern
Quebec Agreement
is **Signed!**

Satuigiarniq is asking you, the people of Nunavut, to reclaim the responsibility for the education of your children. To redefine and strengthen and infuse with Inuit Spirit.

SATUIGIARNIQ

The people of Nunavik
reclaim education.

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Illirijavut

CREATE

EDUCATIONAL FACILITIES

DEVOTED TO PROFESSIONAL
DEVELOPMENT IN INUKTITUT

#1 DEVELOP CULTURALLY APPROPRIATE CURRICULUM

- support Inuit curriculum developers

- Participation of Elders to integrate Inuit Knowledge

#2 ENSURE KSB INVOLVES INUIT WORKING FOR

↑ → community infrastructure where Inuit are teaching Inuit

2016-23

KT STRATEGIC PLAN

SIVUMMUT

A way forward

2022
ITK GATHERING

2022

SILATUNIRMUT

Pathway to wisdom

Report by the Nunavik Educational Task force

"Nunavik College will provide: core academics, technical and service training, study of local history and politics, economics; pioneering professional skills; counseling, innovative learning techniques; business management; training for Nunavik organizations."

"Nunavik Heritage Institute (NHI) and the Land College (LC) are to be responsible for teaching, preserving, and researching Inuit heritage, language, culture, and spirit, and for developing archeological and cultural collections."

FEASIBILITY STUDY

On a post-sec institution

~~00616~~
NUNAVIK

97%

Of parents in Nunavik believe that a post-secondary institution in Nunavik would be a positive for students and the region as a whole. 🌞

PARNASIMAUTIK

CONSULTATION REPORT

A post-secondary institution in Nunavik with nearby family support will offer improved access to higher education.

Prefeasibility Study for the implementation of a
Post-Secondary Educational **Institution** in Numb...

Post-Secondary education based on INUIT VALUES & CULTURE will play a key role in helping the next generation of Inuit to

ACHIEVE FULFILLMENT

2023 & 2024

April 23': Sponsored students and urban Inuit in Montreal
 Oct 23': Kangiqsusuq & Quagtaq
 Nov 23': Kuujjuaraapik, Umiujaq & Inukjuak
 Jan 24': Salluit, Ivujivik, Akulivik & Puvirnituk
 Mar 24': Kangiqsualujjuag, Tasiujaq, Aupaluk, Kangirsuk & Kuujjuag

Graphic recording by:

Dr. AD VP. Olivia Ikey

connected
to the
whole
being.

Ensuring
no one
is left
behind.

Treat
others
with
Dignity.

Mental
Physical
Spiritual
Emotional
Grounding

To give
Inuit
purpose
in this
modern
era.