



# THE MANY FACES OF *INUIT QAUJIMAJATUQANGIT (IQ)*: A FRAME ANALYSIS

Mirjam Held, IDPhD Program, Dalhousie University, Halifax NS, Canada, m.held@dal.ca

## INTRODUCTION

Please reflect on what IQ means to you and leave a post-it note here with your thoughts:

## BACKGROUND

- Often translated as “Inuit traditional knowledge”, IQ is more than that, encompassing “all aspects of traditional Inuit culture including values, world-view, language, social organization, knowledge, life skills and expectations”.<sup>1</sup>
- In resource management, IQ is regularly reduced to factual ecological knowledge complementing/corroborating scientific knowledge.<sup>2</sup>

## RESULTS

Four different frames emerged regarding Inuit Elders’ and hunters’ perspectives of IQ and its role in fisheries management.

## METHODOLOGY

- Goal: to uncover how Inuit Elders and hunters understand IQ and thus its (potential) use in fisheries management in Nunavut  
→ These understandings or interpretive schemes are representations of the world that rest on frames, defined as “underlying structures of belief, perception, and appreciation”.<sup>3</sup>
- Data: 30 semi-structured interviews with Inuit Elders and hunters from Naujaat, Iqaluit, Pond Inlet and Iglulik, NU
- Analysis: Interviews transcribed, coded and analyzed with ATLAS.ti
- Frames reconstructed through coding

### Bygone knowledge

- Intergenerational knowledge
- Some still known and applicable today, but mostly lost
- Used to include belief system

→ Cannot be used in fisheries management anymore

### Environmental knowledge

- Taught by example
- Practical skills to hunt successfully and survive out on the land  
(e.g. knowledge about weather, animal migrations, igloo building)
- Hunting guidelines  
(e.g. only take what you need, do not waste)

→ Generational divide: Elders still know, younger Inuit do not

### Foundationless foundation

- IQ as Inuit worldview
- Foundation of Inuit society
- Spiritual and cosmological aspects lost due to Christianization and colonialism
- Knowledge of shamans lost

→ Today’s IQ is a rudiment of the traditional IQ

### Universal guiding principle

- Intergenerational
- Part of being human
- About respect

→ IQ can provide space for intercultural dialogue

## REFERENCES

- <sup>1</sup> Nunavut Social Development Council (2008), as cited in Lévesque, F. (2014). Revisiting Inuit Qaujimajatuqangit. *Études/Inuit/Studies* 38, 115-136. doi: 10.7202/1028856ar
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- <sup>3</sup> Schön, D. A. & Rein, M. (1994). *Frame reflection*. New York: BasicBooks.
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## CONCLUSIONS

- Overlapping frames; many participants framed IQ in 2 or more ways
- No mention of IQ as a political tool within Government of Nunavut
- (Traditionally) oral history – can lost knowledge be recovered?
- Using IQ in wildlife management is both appropriation & resistance<sup>3</sup>
- Inuit human/non-human relations challenge Western views and should be reflected in wildlife management approaches
- Better understanding of IQ needed to effectively incorporate it in governance and policy

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