

**INUINNAIT  
KNOWLEDGE  
CENTRE  
CONCEPT PAPER**

**KITIKMEOT HERITAGE SOCIETY  
2017**

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## EXECUTIVE SUMMARY

The Kitikmeot Heritage Society is laying the foundation to develop a new centre dedicated to the documentation, revitalization and mobilization of Inuinnait knowledge.

This centre will forefront the collective identity of Inuinnait, a regional group of Inuit located primarily in the communities of Cambridge Bay, Kugluktuk, Gjoa Haven, and Ulukhaktok. It will entail the creation of facilities, digital resources and human networks specifically designed to provide Inuinnait with the resources and common focus required to ensure the survival of their unique culture, heritage and language.

At this early stage, the Inuinnait Knowledge Center exists primarily as a concept. It has received seed funding through a territorial IIBA, and the process of orienting the Kitikmeot Heritage Society's strategic, archives, and financial plans towards a new centre has already begun. As the Kitikmeot Heritage Society works towards the realization of this concept as both a physical facility and network of relationships, it will need to clarify key questions regarding its identity and objectives. These questions, for the most part, arise from the collective identity of Inuinnait. Inuinnait historically identified according to smaller regional and family groups, but it has become necessary for them to unify their voices to overcome political and geographic obstacles and make themselves heard regarding important contemporary issues. In building a centre specifically dedicated to Inuinnait knowledge, the Kitikmeot Heritage Society must begin to develop a framework that defines and articulates what Inuinnait knowledge is, where it resides, what its priorities are, and how it is best supported. This framework will likely continue to change throughout the construction of a new Knowledge Centre, in response to feedback from Inuinnait organizations and community members.

The purpose of this document is to outline key conceptual and practical considerations involved in the building of an Inuinnait Knowledge Centre. It explores questions and priorities that that will need to be addressed over the course of the project. It outlines the existing resources of the Kitikmeot Heritage Society, and considers how they might be integrated into a new physical space. Lastly, it considers what a new physical space might actually look like, and how it might function to best accommodate cultural archetypes and the needs of Inuinnait communities. While this document offers suggestions as to potential directions for the centre, it is ultimately up to the Kitikmeot Heritage Society and the Inuinnait population to decide on which direction to proceed.

There are several outstanding themes that dominate this paper's considerations. The first is whether or not a new, dedicated facility is actually required for the documentation, revitalization and mobilization of Inuinnait knowledge. For centuries, Inuinnait knowledge has existed outside of institutions: in language, people, land, objects and skills. While these domains continue to be important sites of Inuinnait knowledge, dedicated infrastructure has arguably become a requirement for the activation and sustainability of Inuinnait knowledge in a modern age. This paper will explore various arguments for an Inuinnait Knowledge Centre as a physical facility, land-based programming, or set of digital and human networks.

Another theme explored by this paper is one of risk. The Kitikmeot Heritage Society has proven itself as an organization through 20 years of operation and the design/delivery of hundreds of successful programs. The construction of a new facility, however, is a massive undertaking that has potential to exceed the organization's capacity to oversee its development and maintenance over years to come. This document will assess the resources and infrastructure that Kitikmeot Heritage Society can dedicate to this project, and address several strategies that might help to mitigate the high level of risk associated with its pursuit.

A final theme of this paper is one of representation. As an Inuinnait-focused centre, there is a certain obligation to include and represent Inuinnait populations across the four Inuinnait municipalities of Cambridge Bay, Kugluktuk, Gjoa Haven and Ulukhaktok. To accomplish this, the Kitikmeot Heritage Society will need to better understand what priorities, cultural initiatives and knowledge gaps currently exist in each of these communities. To date, there has been no systematic survey of this information.

Inuinnait research is still in its infancy as both an Inuit concept and academic focus of study. While the Inuinnait Knowledge Centre can draw heavily on existing resources outlining gaps and methodologies for Inuit research, it has the potential to define new directions and possibilities for Inuinnait people addressing Inuinnait priorities according to Inuinnait knowledge and values.



# 1.0 INTRODUCTION

## 1.0 Kitikmeot Heritage Society Background

Kitikmeot Heritage Society is among the longest standing heritage organizations in Nunavut, having operated its registered charity and non-profit organization since 1996. The organization began as a grassroots and Elder-directed initiative to create more relevant heritage resources for the community of Cambridge Bay. Originally part of Cambridge Bay's library, the Kitikmeot Heritage Society expanded understandings of literacy to include cultural and experiential components through oral history documentation, land camps, and the development of Inuinnaqtun language resources. As its capacity as an organization built, the Kitikmeot Heritage Society started projects with other communities to fulfill the regional scope of its mandate. In 1999, the Kitikmeot Heritage Society's headquarters and collections were destroyed when a fire engulfed the High School in which the library was located. Over the next three years, the Kitikmeot Heritage Society laid plans and garnered community support for the construction of new offices, a heritage centre and community library as part of the new high school's infrastructure. The resulting space came to be known as the May Hakongak Library and Cultural Centre. The organization raised 1.8 million dollars towards the space's completion in 2002, and has since continued to independently staff and financially support the centre (including library, museum, and programming) through its own fundraising efforts.

The May Hakongak Library and Cultural Centre is widely recognized for its integration of cultural, social, and academic learning. Activities prioritize cultural programming and capacity building, and include initiatives such as museum exhibit design, cultural knowledge documentation and transmission, and digital learning. While the organization forefronts the history, culture, and language of Inuinait, its end goal is the building of wellness and capacity throughout Nunavut as a whole. Projects range from community-oriented research and cultural revitalization programs to initiatives that manage knowledge and create capacity at a territorial scale. An extensive list of past publications, projects, exhibits and research can be viewed on the organization's website at [www.kitikmeotheritage.ca](http://www.kitikmeotheritage.ca) and Facebook page at [www.facebook.com/kitikmeotheritage](https://www.facebook.com/kitikmeotheritage)

The Kitikmeot Heritage Society is guided by a Board of Directors comprised primarily of Inuinait Elders. The Kitikmeot Heritage Society is staffed by a team ranging between 10-12 full-time, part-time and volunteer staff members, including a group of elders-in-residence who work on-site at the centre to facilitate educational and research programs. While the organization has no core funding, it raises approximately \$800,000 annually through grant applications and fund-raising.

## 1.1 Community Profile

The municipality of Cambridge Bay, Nunavut has been recommended in this concept paper as the designated site for the construction of a new Inuinait Knowledge Centre (see Section 5.0 for the supporting details of this decision).

Cambridge Bay is a rapidly growing community of roughly 1750 people located on Victoria Island in the Kitikmeot region of Nunavut. The traditional Inuinnaqtun name for the area is Iqaluktuuttiaq meaning "good fishing place." Prior to settlement, the area served as a temporary stop in the seasonal rounds of hunter-gatherers over nearly four millennia, the most recent of whom are called Inuinait, or Copper Inuit. Inuinait are defined from other Inuit groups due to their dialect, called Inuinnaqtun, and regional variations in traditional clothing, lifestyle and culture (see Section 2.1 for additional details). Inuinait formerly self-identified according to small regional bands; those that most often utilized the Cambridge Bay area include the Iqaluktuurmiutat, the Ahiarmiut, the Killinirmuit and the Umingmuktogmiut.

More permanent settlement of Cambridge Bay occurred in 1921 when the Hudson Bay Company established a trading outpost in the area. This was rapidly followed by the construction of an RCMP station, Roman Catholic and Anglican Church. In the 1950s, Cambridge Bay became the site of a Distant Early Warning Line station, which created the infrastructure and services required to formalize the community. Inuinait families were increasingly encouraged to settle in the town and adopt western education, medical care and monetized economies. Many of Cambridge Bay's initial families moved there from outpost camps in the Bathurst, Perry River and Bay Chimo regions. Inuinait in Cambridge Bay continue to maintain strong connections to family settled in the neighboring communities of Kugluktuk, Gjoa Haven, and Ulukhaktok.

Cambridge Bay continues to grow and change. 2016 statistics indicate that 85% of the municipality is Inuit, and that more than one quarter of the town's population is younger than 14 years in age. Inuinnaqtun levels continue to decrease, with the last census figures indicating 220 fluent speakers of the language, and only 25 individuals that indicate it is their first language at home. Roughly 60% of Cambridge Bay's population has no post-secondary degree education.<sup>1</sup> A high proportion of residents are still active in the traditional economy. As cited in the 2006 Statistics Canada survey, 62% of residents reported having hunted over the past 12 months, 68% reported they had gone fishing, and 45% reported they had gone berry picking.<sup>2</sup>

As the administrative hub of the Kitikmeot, Cambridge Bay has relatively high rates of employment and government jobs. 2011 statistics indicate that Cambridge Bay has a 60.8% employment rate, compared to the territorial rate of 52.1%.<sup>3</sup> The municipality has also been the site of large-scale development including the construction of the Canadian High Arctic Research Station (CHARS) and local mining operations, and numerous municipal infrastructure programs designed to facilitate the town's rapidly growing population. Main retail businesses in the community include a Northern Store which includes a Quick Stop, the Ikaluktutiak Co-operative, (grocery store and hotel), a branch of the Royal Bank of Canada, a Canada Post postal service, in addition to other community-oriented businesses such as Jago Services (plumbing and electrical) Kitnuna, construction (mechanical shop), Kitikmeot Supplies (hardware and construction), Kalvik Enterprises and Nanook Woodworking (construction companies) and Inukshuk Enterprises (a general contractor). In recent years, the community has seen an escalation in food and service industry businesses, and now hosts three restaurants, a fast food store, an airport café, and multiple smaller home-based food preparation and catering businesses. Multiple bed and breakfasts/homestay hotels are currently being built to cater to visiting scientists, temporary workers, tourists and dignitaries.



<sup>1</sup> Statistics Canada (2011) Cambridge Bay, Nunavut and Kitikmeot, Nunavut. Census Profile. 2011 Census. Statistics Canada Catalogue no. 98-316-XWE. Ottawa. Accessed March 28th, 2018.

<sup>2</sup> Government of Nunavut, ISCP Toolkit, <http://toolkit.buildingnunavut.com/en/Community/Demographics/9dd7d292-9984-42a1-a687-a1f700f1765a>

<sup>3</sup> Accessed April 2<sup>nd</sup>, 2018

## 1.2 Community Resources Inventory

Cambridge Bay has been determined to be the most promising location for the construction of an Inuinait Knowledge Centre. This is due largely to the location being the site of existing Kitikmeot Heritage Society infrastructure and staff, as well as additional incentives the community provides in terms of location, transportation and population (see Section 5.0 for overview). This following section will consider the primary culture and tourism resources available in Cambridge Bay, and how these might shape the further development of the Inuinait Knowledge Centre.

### 1.2.1 Cultural Initiatives

Since its formation in the 1950s, Cambridge Bay has been a site of cultural teaching and learning initiatives. Many of these initiatives are informal, occurring through the individual efforts of local Elders, knowledge holders and cultural leaders. Inuinait families have long established practices to ensure that their culture is passed down in domestic settings through generational knowledge transfer. The importance of formal cultural knowledge programming became more widely acknowledged in the 1990s with the surge of cultural pride that accompanied the creation of the Nunavut territory, and the recognized loss of Elders with significant first-hand experience of living on the land. Many Inuinait adults became separated from their culture and language through residential schooling, and did not have the resources required to carry Elders' knowledge forward in their homes. The Kitikmeot Heritage Society was specifically created to address these gaps and facilitate knowledge transfer between generations.

While the Kitikmeot Heritage Society used to be the primary delivery organization for cultural programming in Cambridge Bay, many more organizations, including the community's elementary and high schools, have since begun to consciously embed culture into their programming. The primary organizations currently driving cultural work in Cambridge Bay include:

#### **Community Wellness Centre**

The Cambridge Bay Community Wellness Center's mission is "to help people achieve their full potential to become independent, healthy and safe." They achieve this by delivering educational programs and counselling services that promote freedom from addiction and violence and encourage positive life style choices. Cultural skills training, landcamps and Elders initiatives are among the many programs currently offered by the Wellness Centre. They have been a reliable partner of the Kitikmeot Heritage Society for many years, and frequently offer in-kind project donations, and the use of the Elders' Palace—a small Elders gathering facility owned and operated by the Centre.

#### **Nunavut Arctic College**

The Nunavut Arctic College has multiple learning facilities based in Cambridge Bay. The college offers an Inuit Studies program that focuses on "traditional aspects of language and culture that are being lost in the modern world and explores these in relation to the contemporary situation of the Inuit." Programs in Interpretor/Translator training and Inuinnaqtun language revitalization are also offered.

#### **Kitikmeot Inuit Association**

The Kitikmeot Inuit Association has been a driving force behind cultural revitalization in the Kitikmeot region of Nunavut. While the organization was once responsible for the delivery of cultural programs, their focus has increasingly shifted to funding other organizations' initiatives through the redistribution

of IIBA funds. Cultural priorities in recent years have included language revival, media production, and knowledge transfer.

#### **Canadian High Arctic Research Station**

The Canadian High Arctic Research Station, while not yet complete, has openly expressed its desire to work alongside the Kitikmeot Heritage Society in developing new policies, resources and programs for both incoming researchers and community members. Partnership collaborations have already been initiated with the Kitikmeot Heritage Society, and CHARS has expressed its dedication to increasing northern wellness and capacity, and to fostering the Kitikmeot Heritage Society' development as a repository and authority regarding local traditional knowledge. CHARS holds strong potential to bring culture and knowledge initiatives to unprecedented new levels of financial and in-kind support.

### 1.2.2 Tourism Resources

Tourism is playing an increasingly important role in the cultural economy of Cambridge Bay. The community is one of the final stopping points for boats navigating the Northwest Passage, and is one of few western Nunavut communities directly accessible to cruise ships. The area is also well known for its fishing and wildlife, and attracts significant numbers of wild game hunters and naturalists. The construction of CHARS has put Cambridge Bay on the map as a destination for visiting researchers. The tourism industry is largely undeveloped in Cambridge Bay, and has a lot of potential to become a financier for local arts and culture initiatives. Tourism resources directly related to Cambridge Bay include:

#### **Arctic Coast Visitors Centre**

The Arctic Coast Visitors Centre was formerly managed by Nunavut Tourism, but has recently been taken over by the GN Department of Economic Development and Transportation. The centre provides information on tourism activities in Cambridge Bay and the Kitikmeot region and contains displays of artifacts depicting the people, history and culture of Cambridge Bay and the Arctic Coast region. In the past, the organization delivered cultural programming for Cambridge Bay residents on a sporadic basis, according their availability of funding and staff capacity.

#### **Cruise Ships**

Cruise ship traffic to Cambridge Bay is increasing dramatically. In 2014, a total of 531 cruise ship passengers arrived in the community, and the most recent 2017 statistics show this number has already increased to 1425 individuals. While past cruise ship traffic has not resulted in significant funds for the Kitikmeot Heritage Society, changing community expectations and more active involvement with cruises through guided experiences and a new centre may alter this. In addition to the purchasing of local cultural and artistic items, cruise ships create opportunities for guides, drivers, and cultural performers, admission fees and donations.

#### **Ovayok Territorial Park**

This park is located 15 kilometres east of Cambridge Bay. The park's central feature is a distinctive mountain called Ovayok (Mount Pelly). For generations, Ovayok has been an important landmark and source of legend for Inuinait, as documented in a Kitikmeot Heritage Society publication titled *Uvajuk: the Origins of Death*. The park consists of five trails, totalling 20 kilometres, with designated camping areas and informative signage at important historical sites.

### 1.3 Existing Kitikmeot Heritage Society Resources Inventory

As an established organization, the Kitikmeot Heritage Society can contribute an extensive amount of experience, resources and infrastructure to the development of a new centre. All equipment in the current May Hakongak Library and Cultural Centre is owned outright by the Kitikmeot Heritage Society, and can be sold or re-located to a new building as required. While the physical building housing the May Hakongak Library and Culture Centre is owned and operated by the Government of Nunavut, everything within the exterior walls is the property and purview of the Kitikmeot Heritage Society, and can be used to generate equity against the purchase of a new building. The specific details of ownership will need to be negotiated with the appropriate Government of Nunavut representatives.

When working towards the developing a new centre, the following existing Kitikmeot Heritage Society assets should be considered:

#### Personnel Resources

- Long-term employees with in depth knowledge of the organization and its history
- Established Elders in Residence Committee
- Engaged Inuit Board of Directors
- Established community contacts for project and knowledge support
- Established translation networks
- Existing relationships with territorial and national funding organizations

#### Infrastructure Resources

- Archives facilities and supplies
- Computer terminals and wireless network
- Database touch screen and server
- Library facilities, desk, shelving and furniture
- Environmental control equipment for collections and archives room (compatibility of equipment to a new space will need to be determined)
- External storage sea can

#### Collections Resources

- Long-term loan of Inuinnait collections from Government of Nunavut and Canadian Museum of History. While these collections do not belong to the Kitikmeot Heritage Society, there is an agreement that they are most appropriately housed with the Kitikmeot Heritage Society. Failure to extend the loan will occur only if there are conservation concerns related to the materials.
- Eva Strickler Collections (owned by Kitikmeot Heritage Society)
- Archives collections (ownership as defined in the Kitikmeot Heritage Society archives policy)
- Kitikmeot Heritage Society parka collection
- Northern book and art collection
- Library book and media collection
- Display cases, storage cases, and conservation equipment
- Environmental monitoring equipment
- Mannequins and exhibit supplies
- Educational collection of traditional clothing and tools

- Archaeological artifact collection
- Storage freezer
- Diorama materials

#### Project Materials and Supplies

- Sewing machines
- Traditional tools
- Land use equipment
- Fabric and animal skins
- Large sales stock of Kitikmeot Heritage Society publications and media
- Office equipment and supplies

#### Digital Resources

- Nunaliit Atlases
- Newly revised website
- Community Knowledge Bank and server
- Minisis archives and collections database
- Audio-visual recording equipment
- Multiple computers, printers, and software



## 1.4 Identified Research and Knowledge Gaps

The Inuinait Knowledge Centre will need to be developed in relation to existing dialogues surrounding Inuit research and knowledge production. The Centre should specifically be envisioned as a means of addressing gaps identified in Inuinait knowledge production, transmission, and mobilization. While perceived knowledge gaps are always changing in response to geography, social trends, and the political environment, this section outlines current resources and strategies that can be used to frame the Inuinait Knowledge Centre's priorities for research.

### 1.4.1 Nationally Identified Gaps

In March 2018, the Inuit Tapiriit Kanatami launched its findings from an extensive study outlining a National Inuit Strategy on Research. This study recognizes that advancing Inuit governance in research is “imperative for enhancing the efficacy, impact, and usefulness of research for Inuit.”<sup>4</sup> The strategy outlines five priority areas for all research with the Inuit Nunangat, and elaborates on how these priorities can be achieved. Of particular note are the document's sections on Inuit capacity building and Inuit ownership over data and digital information.



<sup>4</sup> Inuit Tapiriit Kanatami (2018) National Inuit Strategy on Research <https://itk.ca/wp-content/uploads/2018/03/National-Inuit-Strategy-on-Research.pdf>. Accessed March 22, 2018.



An important resource created by the Nunavut Literacy Council in 2016 focuses specifically on research gaps relating to Northern Men. This report, titled “What About the Men?”, is the final product of an extensive northern research program that identifies systematic barriers to male participation in research and programming throughout Canada's Arctic and Sub-Arctic.<sup>5</sup> Of interest, is the document's focus on heritage, culture and land-based skills as potential solutions to addressing these gaps.

### 1.4.2 Territorially Identified Gaps

There are relatively few resources designed specifically to identify cultural research gaps at the territorial level. Nunavut Tunngavik Inc. is mandated to produce an annual policy document titled the Annual Report on the State of Inuit Culture and Society<sup>6</sup>. The last report issued was in 2014-15 and focused on territorial progress in meeting Article 32 of the Nunavut Land Claims Agreement, which states that “Inuit have the right...to participate in the development of social and cultural policies, and in the design of social and cultural programs and services, including their method of delivery, within the Nunavut Settlement Area.” This document outlines the various challenges of implementing Article 32, and is a strong reference regarding the need for Inuit self-determination over social and cultural issues. Previous annual reports focus on research, knowledge and policy gaps pertaining to the territory's languages (2009-10), Inuit children and youth (2010-11), health (2011-13) and justice (2013-14) systems.

In 2010 the Inuit Heritage Trust created a gap study pertaining specifically to heritage skills in Nunavut.<sup>7</sup> This study seeks to predict what jobs and skillsets will be required for Nunavut's growing heritage sector, and to outline specific positions and programs that will help Nunavut meet those needs.

<sup>5</sup> Nunavut Literacy Council (2015) What About the Men? Northern Men's Research Project Final Report. [https://www.nwtliteracy.ca/sites/default/files/files/NWT%20Literacy%20Council%20Research/nmrp\\_final\\_report\\_2015.pdf](https://www.nwtliteracy.ca/sites/default/files/files/NWT%20Literacy%20Council%20Research/nmrp_final_report_2015.pdf). Accessed April 3, 2018.

<sup>6</sup> Nunavut Tunngavik Inc. State of Inuit Culture and Society reports. Accessible at: [http://www.tunngavik.com/blog/publication\\_categories/annual-reports-on-the-state-of-inuit-culture-and-society/](http://www.tunngavik.com/blog/publication_categories/annual-reports-on-the-state-of-inuit-culture-and-society/)

<sup>7</sup> Inuit Heritage Trust Nunavut Heritage Skills Gap Study (2010). <http://www.ihiti.ca/eng/NunavutHeritageSkillsGap-Study-English.pdf>. Accessed March 12th, 2018.



### 1.4.3 Inuinait Knowledge Gaps

A framework for Inuinait research is still emerging, and its direction needs to be shaped through identification of culture and heritage needs in Inuinait communities. To date, there are no comprehensive studies that outline where these gaps exist. A possible early project for the Inuinait Knowledge Centre might entail the creation of such a resource.

One reason that Inuinait research gaps remain unidentified is due to a lack of communication, coordination and knowledge exchange between Inuinait communities. This is itself an area that needs to be addressed as a research gap. While the Kitikmeot Heritage Society has held projects in partnership with Kugluktuk, Gjoa Haven, and Ulukhaktok organizations in the past, there have been few efforts to collaborate with the communities as an Inuinait collective. This is due, in part, to the granting structures and mandates of territorial organizations, which hold less priority for projects operating across territorial borders. The Kitikmeot Heritage Society's recent Inuinait ingilraatuqanit ayuiqharvik/Inuinait Cultural School is a strong example of how a network of knowledge and expertise can be built across all three communities.

Inuinnaqtun language loss is an area consistently identified as requiring more research engagement.<sup>8</sup> The Inuinnaqtun language is central to the identity of Inuinait, being a vehicle for both the transmission and reclamation of culture. It is currently a language that struggles to survive, with only an estimated 600 individuals speaking it as a mother tongue. This figure compares to roughly 35,000 fluent speakers of Inuktitut. It is predicted that the Inuinnaqtun language will disappear within two generations.

### 1.4.4 Community Identified Gaps

Many community members have informally identified specific areas of cultural expertise and knowledge that they would like to see addressed by the Kitikmeot Heritage Society. For the most part, however, these findings have not been systematically recorded and there are no recent documents or reports—to the best of my knowledge—that compile and rank priorities for cultural research. In 2014, the Kitikmeot Heritage Society held community consultations in Cambridge Bay regarding the need for different areas of cultural programming in the community.<sup>9</sup> Interviewees identified three primary areas where they felt more cultural work needed to occur, as exemplified by excerpts from their interviews:

#### Language

“Lack of communications between the elders and the young people today is because the language is not being used at home. It is important that the elders try to teach the language in homes as much as possible so that young people can understand them.”

#### Involvement of Elders and Youth

“The Heritage Society should be fostering the development of young Inuit to become leaders of

society. If this means spending extra time on training and development then this will ultimately strengthen the organization for future years.”

“The Elders would like to set aside time in the evenings one or more times a week for social interaction and language instruction. We can sit together speaking Inuinnaqtun to help our young people to learn their language.”

“We'd like to see a more diverse group of elders involved in programming.”

“We need to have meetings once a month to keep the projects going so that (we) the elders understand what we are trying to achieve as a group.”

“Our youth will benefit from working with the elders in smaller groups.”



#### Need for Land-Based Activities


“It is nice to go out on the land without distractions in the community. Being on the land is the best place to teach traditional values.”

“More land camps need to take place at locations further away from the town. Being too close to town creates too many distractions to learning.”

As part of the development plans for an Inuinait Knowledge Centre, it is recommended that the Kitikmeot Heritage Society host an extensive community survey in Cambridge Bay, Kugluktuk, Gjoa Haven, and Ulukhaktok to determine their respective priorities for research.

<sup>8</sup> See CBC article “My language, my heart,” <http://www.cbc.ca/news2/interactives/my-language/>

<sup>9</sup> See long-form Kitikmeot Heritage Society strategic plan 2014-2017 (on file at the Kitikmeot Heritage Society) for a more complete list of community feedback regarding cultural gaps in the community of Cambridge Bay.



# 2.0 FRAMING INUINNAIT KNOWLEDGE AND RESEARCH

The term ‘Inuinait’ is not one that is well known to most of the Canada, having only recently come into common usage by Inuit and non-Inuit as a collective identity. Much of the Inuinait Knowledge Centre’s work will therefore be exploring new definitions for an identity that is simultaneously ‘traditional’ and newly created.

The following section will provide basic cultural and historical information to help frame concepts of Inuinait identity and, by extension, the concept of Inuinait research. While Kitikmeot Heritage Society staff are already very familiar with much of this information, it might be of use in defining and articulating the centre’s focus to outside parties.



## 2.1 Inuinait Culture and History

Inuinait (Inuinnaq. sing.) is an Inuinnaqtun term that means ‘the people,’ and is that dialect’s equivalent to the Inuktitut term of ‘Inuit.’ The use of Inuinait has only recently come into widespread use. It replaces ‘Copper Inuit,’ which has been popular since the 1980s, and is itself a derivative of the name ‘Copper Eskimo,’ which was bestowed on the group by explorer Vilhjamur Stefansson due to their reliance on naturally sourced copper for tools. Inuinait traditionally conceived of their identity at the family group level, taking specific names from the geography and environment of the lands in which they travelled, hunted, and gathered.<sup>10</sup>

As a contemporary ethnonym, the term Inuinait encompasses a regional group of Inuit who originally occupied Victoria Island, and the adjacent mainland areas. The boundaries for the group, in addition to its regional subgroups, are clearly described by Rowley et al.<sup>11</sup>:

<sup>10</sup> There are historical references to Inuinait referring to themselves in broader collective terms as Kitlinermiut, Kitlineq being the Inuinnaqtun name for Victoria Island.

<sup>11</sup> Sourced from *Uqalurait: An Oral History of Nunavut*, edited by John R. Bennett and Susan Rowley (2008), page 409

“The lands of the Inuinait stretched from Victoria Strait, where their neighbours were the Qikiqtarmiut; southwest to Contwoyto Lake; west towards Imariuaq (Great Bear Lake), territory of the Dene; and northwest to Banks Island, land of the Awagmiut (Mackenzie Delta Inuit). Inuinait called themselves by the names of their more than sixteen summer hunting and fishing grounds: Kangirjuarmiut, Ahungaahungarmiut, Umingmaktuarmiut, and so on. These groups were closely related, often mixed with each other, and shared each other’s lands. While most Inuinait spent the winter and early spring in coastal sealing camps, a small number spent the entire year inland south of Bathurst Inlet and in the Contwoyto Lake area.”

In the early 20th century, the population of Inuinait is estimated to have been roughly 800 people divided across numerous regional family-based bands. Inuinait are descendants of the Thule people, an Alaskan-based group who migrated into the Canadian Arctic around 800 BP. They are distinguished from other Inuit groups through their unique use of the Inuinnaqtun language (which is a dialect of Inuktitut that relies on Roman orthography rather syllabics) as well as distinctive variations in clothing styles, beliefs, and hunting practices.

Inuinait were the last group of Inuit to encounter western culture. Prior to this point, Inuinait engaged in a defined seasonal cycle of activities based around the availability of wildlife and natural resources (see activities chart). Regular European contact began during the early 20th century through the establishment of trading posts. Inuinait became involved in a trapping and trading economy to secure money for the purchase of western materials, and their seasonal patterns became less reliant on subsistence hunting. While the colonial experiences of Inuinait varied by individual and region, all were impacted by the technologies, diseases, and government policies that accompanied European settlement. A bibliography of Inuinait history specific to different Inuinait groups has been included as an appendix.

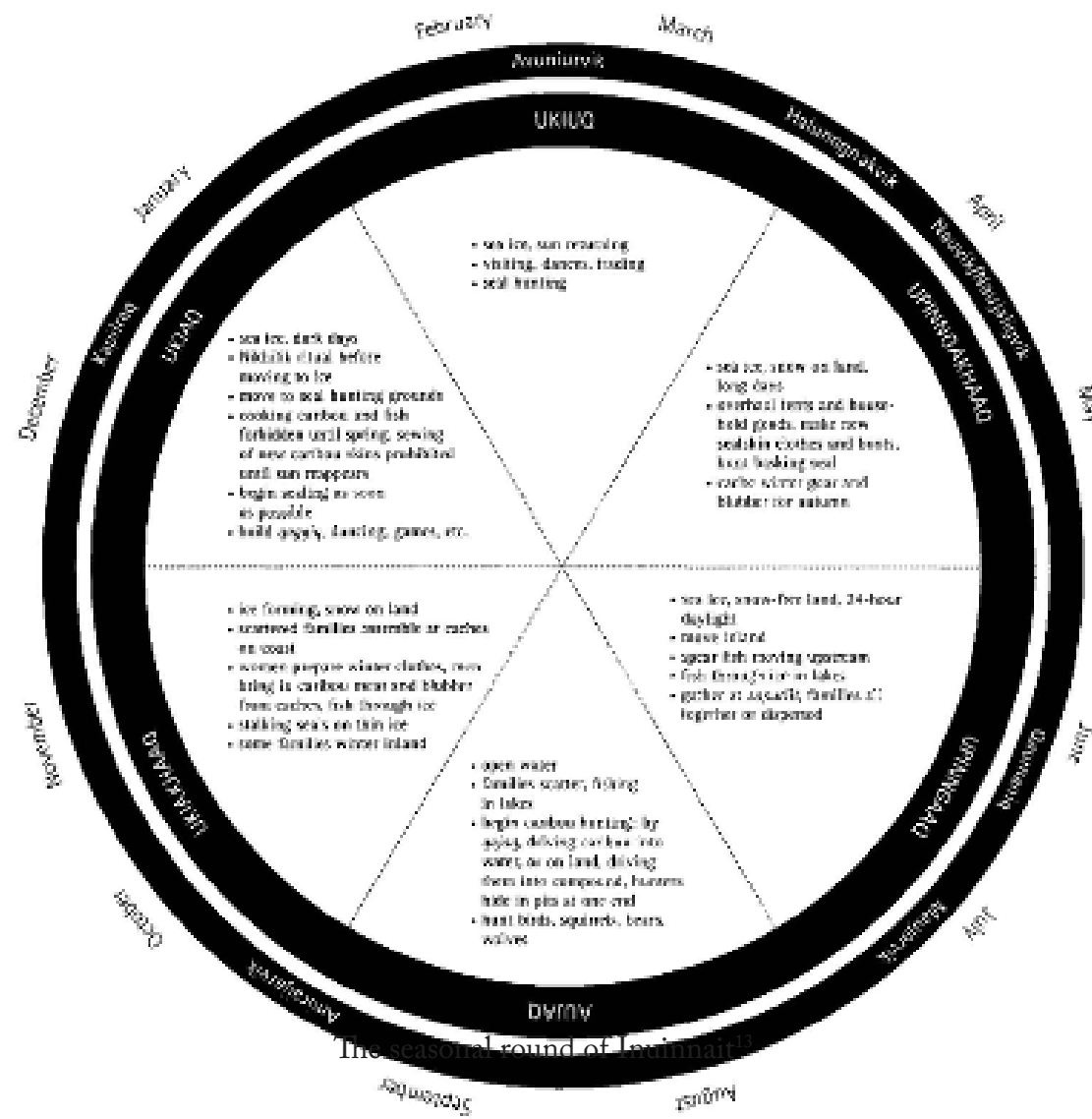
Most Inuinait now live in the communities of Ulukhaktok, Kugluktuk, Gjoa Haven and Cambridge Bay.<sup>12</sup> In 1984, Ulukhaktok was included in the Inuvialuit Land Claims Agreement, while Kugluktuk and Cambridge Bay became part of Nunavut in 1999 through the Nunavut Land Claims Agreement. While many Inuinait still have strong family ties across the communities, the territorial divide and expensive airfare has impacted the quality of relationships between the communities.

<sup>12</sup> The Northwest Territories community of Sachs Harbour is sometimes also cited as an Inuinait community. While current Stats Can statistics do not differentiate between the Inuit and Inuinait identity of inhabitants, the 2016 Statistics Canada language census indicates that there are only 15 speakers of Inuinnaqtun.

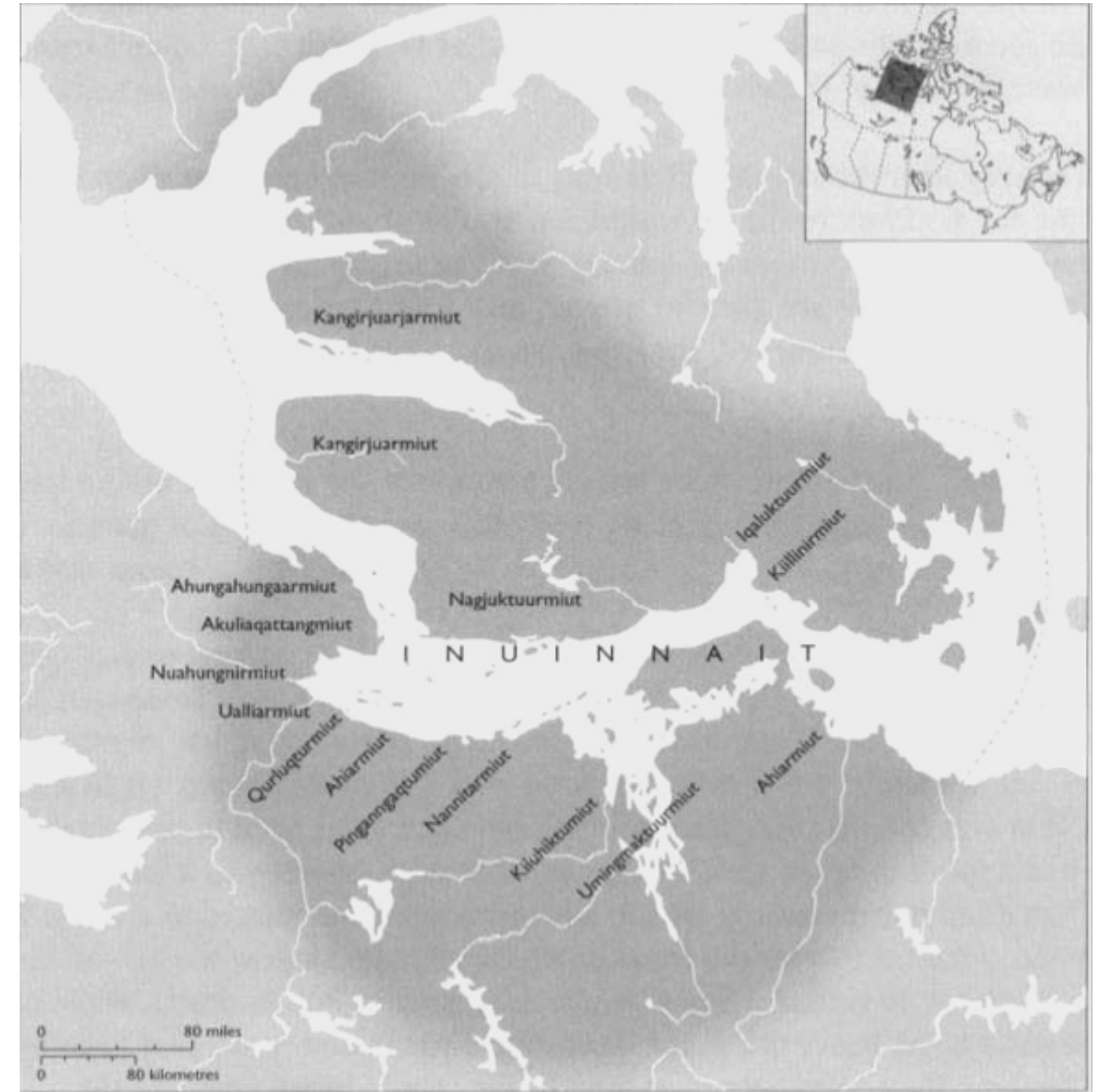


Figure 12: Seasonal Round of the Inuinnait

Note: We were unable to obtain all Inuinnait moon names. Sources: E. Alonak; Jenness 1922; Rasmussen 1932.



The seasonal round of Inuinnait<sup>13</sup>



<sup>14</sup> Sourced from Uqalurait: An Oral History of Nunavut, edited by John R. Bennett and Susan Rowley (2008)

<sup>13</sup> Sourced from Uqalurait: An Oral History of Nunavut, edited by John R. Bennett and Susan Rowley (2008)

## 2.2 Inuinnaqtun Language

The governments of the Northwest Territories and Nunavut recognize Inuinnaqtun as an official language in addition to Inuktitut. The Official Languages Act of Nunavut, passed by the Senate of Canada on June 11, 2009, recognized Inuinnaqtun as one of the official languages of Nunavut.

Inuinnaqtun is used primarily in the communities of Cambridge Bay and Kugluktuk in the western Kitikmeot Region of Nunavut. Outside Nunavut, it is spoken in the hamlet of Ulukhaktok, where it is also known as Kangiryuarmiutun. The most recent statistics indicate that following numbers of speakers in each Inuinnaqtun community.<sup>15</sup>

	Cambridge Bay	Kugluktuk	Ulukhaktok
<b>Inuinnaqtun mother tongue</b>	<b>220</b>	<b>240</b>	<b>135</b>
<b>Inuinnaqtun spoken most often at home</b>	<b>25</b>	<b>70</b>	<b>15</b>
<b>Knowledge of Inuinnaqtun</b>	<b>405</b>	<b>685</b>	<b>215</b>

## 2.3 Inuinnaqtun Knowledge

Inuinnaqtun knowledge is multi-faceted. It is both anchored in deep-rooted traditions and continually changing and adapting to the modern world. As the Inuinnaqtun Knowledge Centre will focus on the concept of Inuinnaqtun knowledge, it is a term that requires strategic definition. While there are multiple resources that explore and define Inuit traditional knowledge and Inuit Qaujimaqatigiingit, there are very few that consider this specifically within an Inuinnaqtun context. Beatrice Collignon's work on Inuit geosophy is a notable exception to this, and provides a good framework to start thinking about how Inuinnaqtun knowledge can be articulated.<sup>16</sup>

At the risk of greatly oversimplifying an incredibly complex understanding of the world, breaking Inuinnaqtun knowledge down to a few key components might help organize how the centre will function, and provide a way to communicate the centre's objectives and approach to other people. The following diagram and categories might serve as one way to illustrate the foundations of Inuinnaqtun knowledge.



<sup>15</sup> Statistics Canada Census Profile. (2016) Statistics Canada Ottawa. Accessed March 14th, 2018.

<sup>16</sup> Beatrice Collignon (2006) *Knowing Places: The Inuinnaqtun, Landscape and the Environment*. Circumpolar Research Series No.10. CCI Press

## Knowledge through People

Inuinnaqtun knowledge is handed down through generations and families, from Elders to parents to children. This is often what is termed 'Inuit Qaujimaqatigiingit.' This knowledge transfer system relies on personal relationships to other people, in contrast to the western understanding of information as an independent form of currency. The building and sharing of collective knowledge helps Inuinnaqtun maintain unity across large geographic distances, and to define their identity.

“The term is inuuqatigiingit. It refers to those who are able to establish quality relationships with others, whose actions benefit others, and who are unselfish. In the relationship-based system natural leaders guide a process of consensus-building that relies on advice from community members who have relevant experience and expertise. It's an inclusive process... Through inuuqatigiingit, people are secure. Often action takes place in the collective; sometimes if others are not acting it is not appropriate to act alone. The value of action is measured by how it serves others – and is praised accordingly.”<sup>17</sup>

## Knowledge through Experience

Another important dimension of Inuinnaqtun knowledge is what is sometimes termed 'knowledge of experience.' This includes the practical skills and techniques the Inuinnaqtun use in their daily life, in particular when they travel on the land, ice and sea. This knowledge is acquired through first hand engagement with the world rather than through transmitted learning is highly valued in the creation of capable individuals. Inuinnaqtun are taught at a young age to learn through a combination of careful watching and honing skills through practice.

## Knowledge through Materials

Inuinnaqtun knowledge is also found in physical materials. Objects are embedded with cultural knowledge due to the active role they play in the wider social, cultural and environmental context surrounding their making and subsequent use. Whether these objects are old or new, the knowledge associated with them can be read, rediscovered and recovered by contemporary Inuinnaqtun populations through processes of analysis, interpretation, reconstruction and reuse.

## Knowledge through Place

Inuinnaqtun culture is defined by place. For centuries, Inuinnaqtun have built their knowledge in response to the landscapes they encountered as part of their seasonal migration routes. Their knowledge continues to be tightly interwoven with the physical environment through place names, stories and active use of the land.

## Knowledge through Language

Inuinnaqtun is an oral culture, and as such, Inuinnaqtun is central to its understanding of the world. Language allows Inuinnaqtun knowledge to take shape through stories, place names and memories, and to be transmitted to future generations. It is the lens through which Inuinnaqtun worldview can be both expressed and contained. The loss of Inuinnaqtun directly threatens the survival of Inuinnaqtun culture.

<sup>17</sup> Janet McGrath (2003) "Interview: Janet McGrath on IQ." Meridian. Canadian Polar Commission: pp. 7

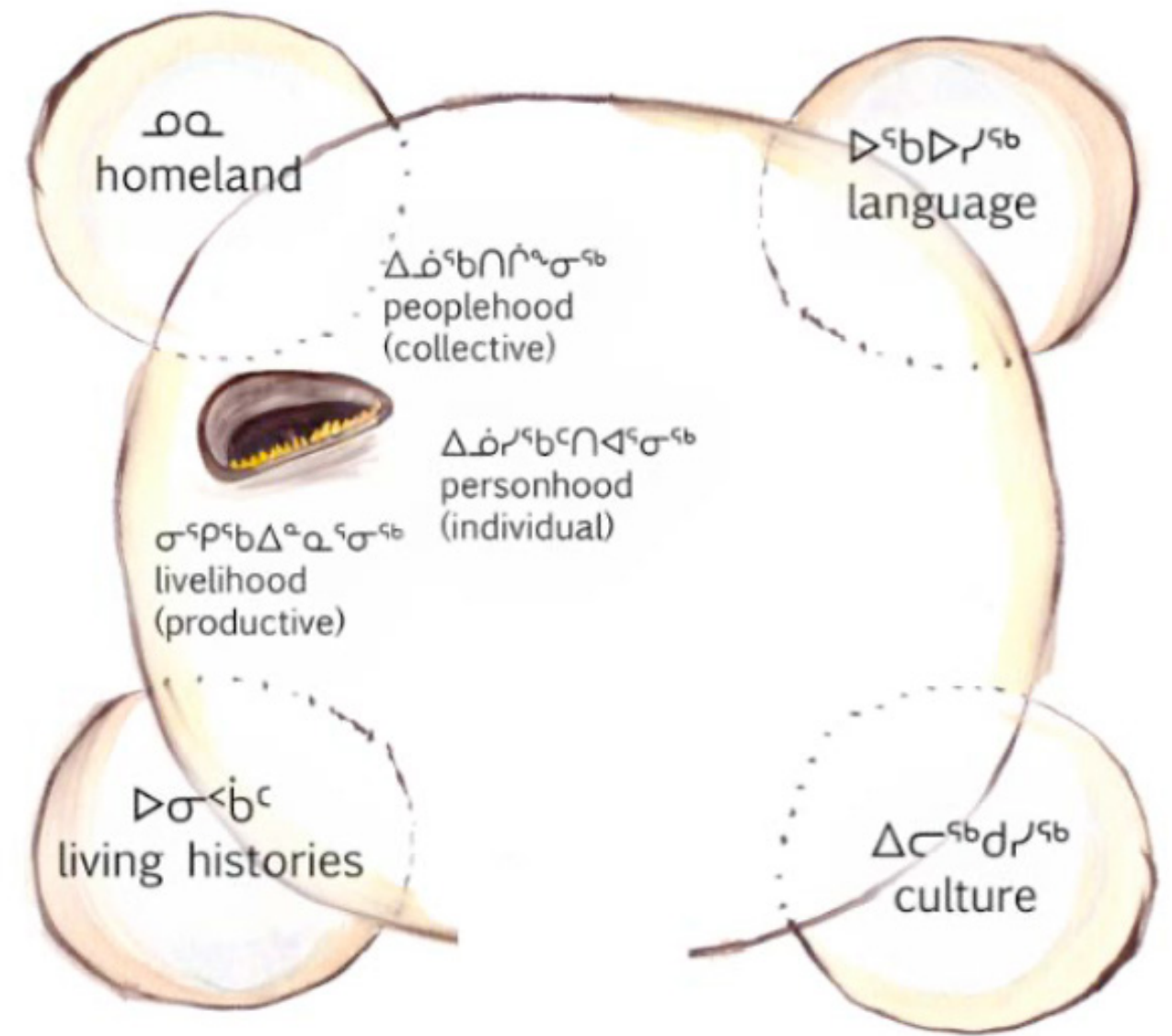
## 2.4 Inuinnait Knowledge Renewal

“The knowledge(s) and relationships between people, the environment and the cosmos are the basis for Inuit knowledge-centered research. It is through relationships that knowledge transfer and learning take place to support Inuit knowledge renewal. We should then support the building of relationships with people and the environment.”<sup>18</sup>

Inuinnait knowledge, as revealed above, is holistic and inseparable from its surrounding world. When the core components for knowledge development are not in place, it jeopardizes the quality of the knowledge that is produced. A history of residential schooling, geographical and conceptual distance from traditional learning environments, and the lack of Inuinnaqtun-based educational curricula in schools, have all eroded the foundations required to keep Inuinnait knowledge active and embedded in society.

The ultimate question that underlies the creation of an Inuinnait Knowledge Centre is how to keep Inuinnait knowledge alive, vibrant and healthy. Through extensive interviews with the Nettiingmiut elder Aupilaarjuk, Judy McGrath outlined an important framework for thinking about and realizing new models of Inuit knowledge renewal in the present context of Nunavut. In the interviews, Aupilaarjuk speaks articulately to the need for multiple, inter-related social, cultural and environmental platforms to support the movement towards knowledge renewal.

As a way to make the concept of these relationships more intelligible, McGrath uses the metaphor of a qaggiq (a type of mid-winter communal snowhouse) to explain the required inter-relation between people, culture and knowledge. As explained in McGrath’s own words, the qaggiq is a traditional space for “gathering, renewing relationships, refreshing skills through games, a place where stories and songs are shared, and community is affirmed. If there are tensions, they will be brought out appropriately because the wellbeing of the group relies on harmony. In that sense, qaggiq is a renewal of community. It is a source of strengthening of relationships and knowledge of homeland, language, living histories and ceremony. The other thing that is significant about the qaggiq is that it is a new structure made over old structures to support renewal of the community. Qaggiq in its very architecture is an innovation that incorporates the old to make the new or renewed.”<sup>19</sup>



Two illustrations used by Janet McGrath to understand the components required for sustainable Inuit knowledge renewal.<sup>20</sup>

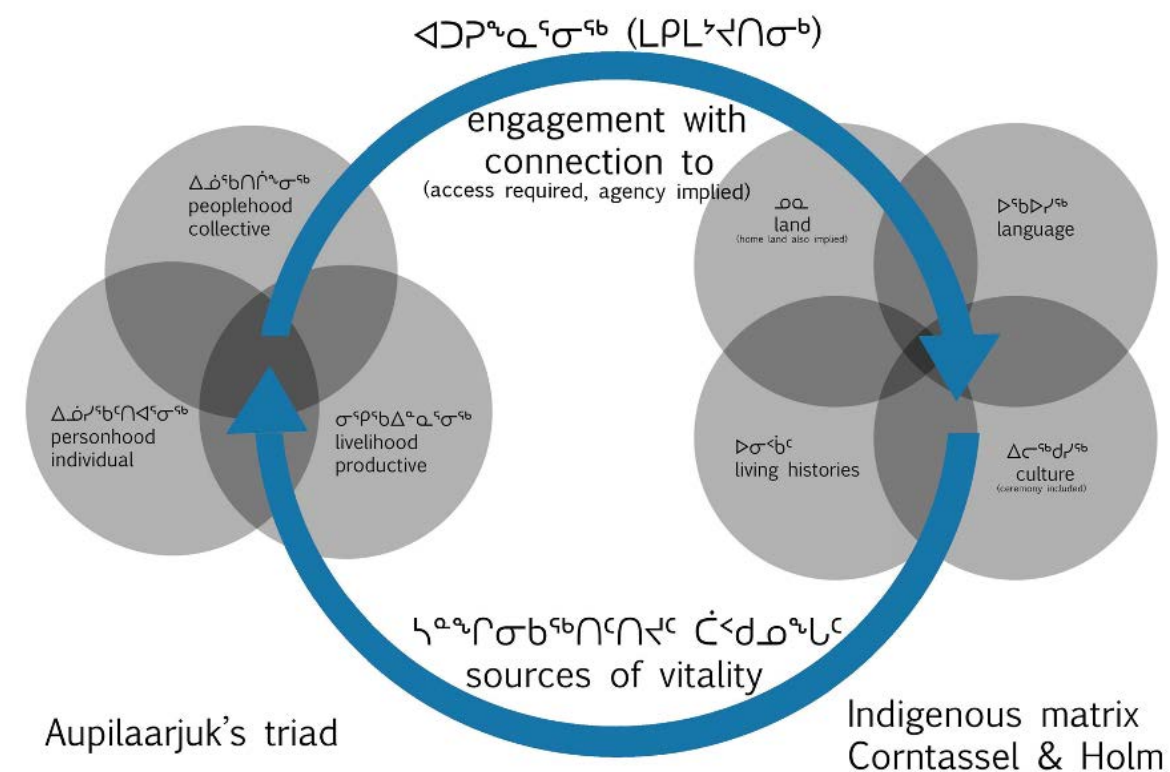
As depicted by McGrath’s qaggiq illustrations, the basis for wellbeing implies a strong foundational relationship with homeland, language, living histories and culture/ceremony that nourishes, informs, and supports the collective-individual productive or peoplehood-personhood-livelihood.

In moving forward with an Inuinnait Knowledge Centre, this metaphor of the qaggiq will serve useful in both thinking about the essential components of knowledge renewal, and how these components might be realized through architectural form through the creation of a building.

<sup>18</sup> Rebecca Mearns (2017) Nunavut, Uqausivut, Piqqusivullu Najuqsittiarlavu (Caring for our Land, Language and Culture): The use of land camps in Inuit knowledge renewal and research. Doctoral Dissertation. Carleton University, pp. 83

<sup>19</sup> Janet McGrath (2012) Isumaksaqsiurutigijakka: Conversations with Aupilaarjuk Towards a Theory of Inuktitut Knowledge Renewal. Doctoral Dissertation. Carleton University, pp. 314

<sup>20</sup> Janet McGrath (2012) Isumaksaqsiurutigijakka: Conversations with Aupilaarjuk Towards a Theory of Inuktitut Knowledge Renewal. Doctoral Dissertation. Carleton University.



## 2.5 Inuinait Research

“Achieving Inuit self-determination in research can lead to an evolution of the outdated policies and processes that determine our relationship with research, as well as enhanced capacity for Inuit-led research.”<sup>21</sup>

The concept of ‘Inuinait research’ has been largely pioneered by the Kitikmeot Heritage Society. While various academics have outlined research with or about Inuinait communities, there have been no attempts beyond the Kitikmeot Heritage Society’ work that consider research through a framework of Inuinait people documenting and sharing knowledge for the primary purpose of supporting and maintaining Inuinait-defined priorities.

To date, the Kitikmeot Heritage Society has practiced Inuinait research with an understanding that there is a necessary continuum between the documentation and mobilization of knowledge. The organization has primarily situated its research at the intersection of three critical areas— culture, history, and language—and finds unity in its creation of programs designed to ensure the transmission of valuable Inuinait knowledge through generations and time. Rather than simply being a process of knowledge acquisition, the focus of Inuinait research lies in how transmitted knowledge is used, applied and perpetuated in the contemporary world. As such, issues of intellectual copyright, the perpetuation of language through digital platform development, and virtual identities hold equal currency to century old traditions.

A key requirement of putting forward the concept of Inuinait research will be to define key questions for investigation based on both community consensus of priorities and the hard metrics associated with Inuinait communities. The development of both of these datasets is an important first project for the Inuinait Knowledge Centre.

<sup>21</sup> Inuit Tapiriit Kanatami (2018) National Inuit Strategy on Research <https://itk.ca/wp-content/uploads/2018/03/National-Inuit-Strategy-on-Research.pdf>. Accessed March 22, 2018



**3.0**  
**EMERGING**  
**VISION, MISSION**  
**AND STRATEGIC**  
**PRIORITIES**



### 3.0 Introduction

The Inuinnait Knowledge Centre is an extension of the Kitikmeot Heritage Society. As such, it should reflect similar priorities and values; these being founded on two decades' worth of Kitikmeot Heritage Society experience in cultural research, documentation and programming. The Inuinnait Knowledge Centre is conceived as a means to focus the Kitikmeot Heritage Society's identity and capacity on Inuinnait populations. Over the years, the Kitikmeot Heritage Society has struggled to find a coherent voice in Nunavut, being all-too-often torn between representing the interests of all Kitikmeot Region communities, Cambridge Bay residents, and Nunavummiut as a whole. The Kitikmeot Heritage Society' identity has also been challenged by the location of its headquarters in the Cambridge Bay High School building. It is variously perceived as a high school library, an Elders Centre, or a community Internet site, but rarely recognized for the in-depth programming and research in which it excels.

The creation of a new headquarters for the Kitikmeot Heritage Society as a stand-alone research centre will seek to create more coherence in what the Kitikmeot Heritage Society does and how it is perceived. The Inuinnait Knowledge Centre is envisioned as a space dedicated specifically to the documentation and mobilization of Inuinnait culture, language and history.

### 3.1 Project History

There are two primary factors that have motivated the Kitikmeot Heritage Society's plan to build an Inuinnait Knowledge Centre. The first of these is the Kitikmeot Heritage Society's new focus on Inuinnait identity. The Kitikmeot Heritage Society formerly engaged in projects at a Kitikmeot-wide level due to it being the only cultural organization in the region. Since 2014, heritage centres have been built in the neighboring communities of Gjoa Haven and Kugluktuk. In 2017, the Kitikmeot Heritage Society drafted a new strategic plan, with a revised mission to focus specifically on Inuinnait populations and cultural, linguistic and historical elements associated with Inuinnait identity. The creation of a new centre designed specifically for Inuinnait research will help to fulfill this mission.

A second driving force behind a new centre is the May Hakongak Centre's lack of available/suitable space for the type of cultural programming requested by its community. The May Hakongak Centre is large, approximately 3,800 sq feet, and organized as a series of fixed-use activity areas that include a library, an Internet access hub, a small theatre, regional archives, and museum/gallery space. The space was originally designed for use as a high school/community library, and does not have the workflow or architectural features to support multiple other activities. The Kitikmeot Heritage Society's cultural afterschool program (attended daily by 40-50 students), for example, requires the entire centre to be closed to the public during peak hours. Cultural activities that are messy (ie. skinning hides, soapstone carving, the butchering of meat) cannot take place in proximity to library resources and computers, and need to be relocated to other facilities, which can be difficult to find. Lack of available space for materials, supplies and collections is also increasingly becoming an issue.

In 2015, the Kitikmeot Heritage Society set out to realize its dream of building a custom-built knowledge centre. In addition to new spatial requirements, the vision for an Inuinnait Knowledge Centre was inspired by three factors that face contemporary knowledge building in the Arctic:

- There are few local spaces where Inuinnait can collectively build knowledge according to their own needs and schedules.

- Knowledge structures in Nunavut are increasingly devised and managed by non-local research and agendas.
- Inuit knowledge has moved from local to global networks of learning and transmission.

### 3.2 Project Progress to Date

In 2015, the Kitikmeot Heritage Society was granted \$200,000 from Nunavut Tunngavik through the Queen Maud Gulf IIBA to begin creating a vision for its centre. A further sum of \$500,000 was earmarked under the same IIBA as seed funding towards the centre's future construction. This final IIBA payment is still in a process of negotiation. These funds, in addition to grants received from the Department of Culture and Heritage have paved the way for a new centre through the following activities:

- The development of a new strategic plan leading the Kitikmeot Heritage Society into research priorities and strategies underlying the new Inuinnait Knowledge Centre.
- The development of a collections management plan to transition the Kitikmeot Heritage Society into an Inuinnait-focused collections institution.
- The development of a 5 year archives strategic plan (2017-22) to help the Kitikmeot Heritage Society prepare its documents, database and facilities for the Inuinnait Knowledge Centre.
- The development and incorporation of a new for-profit company (Pitquhikhainik Ilihainiq Inc) as a social enterprise wing of the Kitikmeot Heritage Society to generate revenue towards the creation and maintenance of the Inuinnait Knowledge Centre. Its first product, Kaapittiaq coffee, will hit the market in September 2018.
- Development and installation of prototype on-site server and touch screen interface for the Community Knowledge Bank.

### 3.3 Vision

The Inuinnait Knowledge Centre will concentrate the resources, expertise and technology critical to Inuinnait cultural survival and renewal.

### 3.4 Mission Statement

The Inuinnait Knowledge Centre will uphold the same mission as the Kitikmeot Heritage Society. The Kitikmeot Heritage Society is committed to the preservation and mobilization of Inuinnait knowledge with the goal of supporting traditional methods of cultural renewal and contributing to community wellness and capacity across Nunavut as a whole. It does this by:

- Collecting, archiving, and communicating Inuit knowledge;
- Preserving and documenting archaeological sites;
- Managing the Kitikmeot region archives;

- Preserving the Inuinnaqtun and Inuktitut languages through cultural literacy programming;
- Developing Nunavut-focused educational materials and resources;
- Creating traditional culture and arts programs to encourage intergenerational learning;
- Delivering training programs and cross-cultural workshops to incoming researchers and other Nunavut communities.

### 3.5 Inuinait Knowledge Centre Core Role

During a 2016 visioning session for the centre with Kitikmeot Heritage Society staff and board, four broad functions required for a new centre were outlined.

#### **The promotion of Inuinait literacy.**

The Kitikmeot Heritage Society currently operates Cambridge Bay’s only public library. As the May Hakongak Centre is purposely designed to function as a library, it is uncertain as to whether public library will move into the new Inuinait Knowledge Centre. Regardless, the Inuinait Knowledge Centre will continue to question and expand upon the definition of literacy in modern Nunavut through providing increased access to Inuktitut resources, interactive historical archives, digital literacy training, and reliance on elder generations as cultural literacy resources. Concepts of Inuinait literacy may draw from previous Kitikmeot Heritage Society plans to develop an interactive Inuinnaqtun immersion centre.<sup>22</sup>

#### **Living culture and a living museum.**

The Inuinait Knowledge Centre will be a dynamic space that accurately reflects Inuinait culture and tradition as ongoing and ever-changing phenomena. Part of its role will be to display knowledge and materials related to Inuinait for the education of community members and visitors alike. In doing so, it will follow the model of a ‘living museum,’ in that it will rely on contemporary people and experiences to create meaningful connections to culture and the past. Exhibit content will be generated through community-based programs designed to teach cultural technologies, Inuinnaqtun language and cultural values. Displays will showcase the talents and voices of modern artists alongside those of past ancestors. A custom designed traditional technology workshop for the building is required to explore meaningful connections between cultural production and product.

#### **The promotion of tourism and cultural bridging.**

While firmly rooted in the needs of community members, the Inuinait Knowledge Centre will also be designed to showcase the talents and knowledge of Inuinait to incoming visitors. Cambridge Bay is increasingly becoming a destination for cruise ships, visiting dignitaries, eco-tourism packages, incoming researchers and game hunting expeditions. There are few in-town facilities to meet the cultural demands of these groups, and lots of opportunity for the Inuinait Knowledge Centre to benefit from delivering immersive cultural experiences for these groups. Hosting visitors will allow the Kitikmeot Heritage Society to diversify its revenue through the delivery of courses and workshops, and the rental of meeting space, while at the same time as providing authentic and meaningful education about Inuinait ways of life.

<sup>22</sup> In 2009, the Kitikmeot Heritage Society submitted funding proposals for the creation of an Inuinnaqtun immersion bubble within the May Hakongak Centre. This area was designed to be an Inuinnaqtun language centre that provided resources to engage the community in language acquisition and documentation. Documents relating to the immersion centre are on file at the Kitikmeot Heritage Society.



### **A designated repository for Inuit knowledge and research.**

As Cambridge Bay increasingly becomes a hub for academic research through the Canadian High Arctic Research Station (CHARS), the Inuinait Knowledge Centre will ensure that the documentation and use of Inuit knowledge continues to align with Inuit social values. The centre is envisioned as a leader in the development of Nunavut-wide policies for research protocol, knowledge copyright and community-based methodologies, as well as an innovator in novel methods for knowledge dissemination and access throughout the Canadian Arctic.

## **3.6 Strategic Priorities**

The Inuinait Knowledge Centre will prioritize five inter-related areas that contribute to the revitalization and mobilization of Inuinait culture, language and identity. These priorities will help to ensure that its initiatives are supported at key levels of human capacity, local relevance, sustainability and community exchange.

### **1) Creating Inuinait Knowledge Repositories**

The Kitikmeot Heritage Society encourages the use of technological infrastructure to support the documentation, transmission and sustainability of Inuinait language and culture. The Inuinait Knowledge Centre will build on our organization's extensive history of digital atlas development to create and deliver resources designed to document, archive and mobilize this knowledge. These resources will not only adapt existing technologies to the purpose of Inuinnaqtun revival, but will lead to development of new platforms, applications and virtual tools specifically designed to serve northern communities and contexts. The Inuinait Knowledge Centre will be custom designed to support the documentation and mobilization of Inuinait knowledge, skills and language. Towards these ends it will emphasize:

- Forming new partnerships with digital developers, researchers and specialists to create and pilot new digital products and solutions for northern communities.
- Assuming an active voice in addressing issues of digital literacy, cultural knowledge licensing, and Inuit management of digital networks in the Canadian Arctic.
- Continuing development of the Community Knowledge Bank through the addition of new atlas modules and interfaces.
- Supporting the installation of digital infrastructure in Gjoa Haven, Kugluktuk and Ulukhaktuk to create accessibility to existing Inuinait knowledge and encourage inter-community collaboration on knowledge documentation.

### **2) Fostering and Supporting Inuinait Knowledge Ecosystems**

The Inuinait Knowledge Centre will encourage the transfer of Inuinait language and skills training outside of formal learning environments, and into cultural frameworks that support the inclusion of natural environment, experiential learning and Elder involvement. It will support the creation of new knowledge ecosystems that reassess both how and why Inuinait knowledge is documented and put into practice. To accomplish this, it will highlight the role that different learning environments—including natural landscapes, digital and domestic spheres—play in encouraging and sustaining knowledge transfer. The Inuinait Knowledge Centre will also envision knowledge ecosystems as networks of human engagement, paying close attention to the role that



specific individuals and expertise can play in facilitating successful knowledge transmission. Priorities for this work include:

- Encouraging fluent Inuinnaqtun speakers to further develop and share language expertise and to direct it towards critical areas of Inuinait research.
- Creating programs that bring together multiple generations of Inuinait to record and transfer knowledge.
- Developing knowledge sharing networks that span multiple communities and areas of expertise.
- Partnering archaeological research with language and skills training/ documentation to create deeper awareness of Inuinait history and cultural landscapes.
- Encouraging socially integrated contexts of Inuinnaqtun speaking and learning that can be sustained in the absence of formal programming or funding.



### 3) Strengthening Understandings of Inuinnaid Identity

'Inuinnaid' is a term with multiple historical and contemporary meanings. As an Inuinnaid focused facility, the Inuinnaid Knowledge Centre will push new boundaries in the exploration of contemporary social, artistic and digital identities for the regional culture. It will also serve as the world's largest repository and archives of historical documentation—in the form of books, interviews, photos, etc.—regarding Inuinnaid. The Inuinnaid Knowledge Centre will prioritize work that addresses Inuinnaid identity through:

- Developing exhibits, resources, and curricula that educate and celebrate the diversity of Inuinnaid identity.
- Encouraging the exploration of Inuinnaid identity through intergenerational, hands-on and land-based contexts.
- Providing the material resources and training required for Inuinnaid to express their identity through artwork and the engagement of traditional activities.
- Informing academic research and political discussions relating to Inuinnaid populations.
- Bringing Inuinnaid culture to a national stage through publications, exhibits and a unified Inuinnaid voice.
- Developing tourism knowledge and awareness through Inuinnaid guided experiences of their culture.

### 4) Facilitating Inuinnaid Knowledge Transfer

The Kitikmeot Heritage Society has long delivered programs that are critical in building strong connections between Inuinnaid community and culture. The Inuinnaid Knowledge Centre will continue these programs in a manner that emphasizes the movement of knowledge between people, places, and generations. A priority for this work includes the sharing of Inuinnaid knowledge between Elders and youth, and between the three Inuinnaid communities of Cambridge Bay, Kugluktuk and Ulukhaktok. The centre will also seek to negotiate the flow of information out of global institutions, and into Inuinnaid communities, with the understanding that these cultural resources have become critically important as tools for language and knowledge revitalization. To meet this priority, the Kitikmeot Heritage Society will emphasize:

- Conducting knowledge documentation in tandem with youth employment and training programs so as to create a new generation of Inuinnaid culture and heritage workers.
- Sourcing Inuinnaid knowledge being held by government, archives and museum institutions around the world, and working towards the repatriation of this knowledge to Inuinnaid communities through physical and digital return.
- Creating more educational resources about Inuinnaid language and culture that target youth learning outside the classroom.



# 4.0

## ALTERNATIVES TO THE CONSTRUCTION OF A NEW FACILITY

## 4.0 Existing Sites of Inuinait Knowledge

To date, conversations surrounding the creation of an Inuinait Knowledge Centre have focused primarily on envisioning the construction of a physical facility. The creation of a new structure is a costly and ambitious program that needs to be considered in terms of viability and expense to both the Kitikmeot Heritage Society's financial and staff capacity. This following section will review some of the risks and benefits that accompany the construction of a physical centre. It will also review options for meeting the roles and priorities of the Inuinait Knowledge Centre through alternative means. As this report is founded on the conceptual development of a new physical facility, only limited consideration of these other options will be addressed. It is important to note that the construction of a new facility will not preclude the incorporation of these other alternatives.

### 4.1 Benefits and Risks

The development of an Inuinait Knowledge Centre is still not set in stone. The project will contribute to the Kitikmeot Heritage Society's ability to provide cultural services to its community, but will also demand an incredible amount of time, money and dedication from the organization.

The Kitikmeot Heritage Society is faced with 3 choices in moving forward with the Inuinait Knowledge Centre:

- To remain in its current location and modify the building to better meet the changing priorities of its organization.
- To remain in its current location and concentrate on the development of more manageable satellite facilities (such as permanent infrastructure for outpost and land camps, or a permanent workshop space) and networks (digital infrastructure, increased travel between the four Inuinait communities, etc.)
- Construct a new Inuinait Knowledge Centre for the Kitikmeot Heritage Society.

The primary decision is whether or not to construct a new building, the benefits and risks of which are discussed in the following list:

#### Benefits

The construction of a new facility will:

- Allow for the creation of highly customized space for Inuinait cultural learning and activities
- Minimize scheduling conflicts with Kiiliniq High School and other organizations currently being used by Kitikmeot Heritage Society for workshop space, cooking facilities and equipment use.
- Help the Kitikmeot Heritage Society develop a public identity independent from the Killinik High School in which it is currently located.
- Enable the hard-wiring of a highly customized digital network.
- Allow the expansion of key archives, research and collection areas, many of which are at capacity in the current centre.
- Allow the Kitikmeot Heritage Society to gain more autonomy over scheduling, collections and programming.
- Develop the Kitikmeot Heritage Society's global profile and recognition through large-scale fundraising efforts.

#### Risks

The construction of a new facility will:

- Result in the Kitikmeot Heritage Society losing GN coverage of services associated with its current building including cleaning, lock replacement, snow removal, repair of vandalism, and infrastructure maintenance, heating, and electricity costs.
- Result in the Kitikmeot Heritage Society having to repurchase significant non-transferrable infrastructure, including safety systems (fire extinguishers, alarm, video surveillance, etc.), environmental control for its archives room, washroom, and custom built shelving and storage.
- Result in the Kitikmeot Heritage Society having to rebrand its organization's identity and re-familiarize funders, community members, and other stakeholders with its renewed purpose.
- Potentially result in the Kitikmeot Heritage Society losing public traffic through its current building, which is associated with a library, school and other public services.
- Potentially result in the loss of Kitikmeot Heritage Society's organizational history, including recognition of past accomplishments.
- Place further requirements on staff capacity and necessitate the recruitment and retention of multiple new positions.
- Increase the level of annual fundraising and grants required by the organization.
- Increase the need for core funding to sustain operations and self-management of a building.



## 4.2 Minimizing Risk

There are multiple strategic ways that the high level of risk associated with this project can be diminished, ranging from careful fiscal management to ensuring appropriate staff capacity. There are good literature sources that discuss basic financial risk management for growing nonprofit organizations.<sup>23</sup> In thinking about the specific case of the Inuinait Knowledge Centre, there are 3 broad strategies that might be employed to address the risky transition into a new facility:

### 1) Create multiple smaller satellite buildings to host activities requiring a customized space.

The ideal for the Kitikmeot Heritage Society is to create a centre in which multiple types of learning, knowledge documentation, and community activities are integrated and can inform one another. There is another possibility of remaining in the current May Hakongak Cultural Centre and outsourcing some activity areas, such as workshop space, storage space, offices, or archives to separate smaller facilities. A comparable model for this is the Nunavut Arctic College, whose main campus has satellite buildings designed specifically to host technical courses related to camp cooking, sewing and mechanics, or in the case of Iqaluit, a dedicated research centre outfitted for lab analysis and research logistics. While the Kitikmeot Heritage Society will likely require a smaller scale version of this arrangement, satellite buildings might include a cabin outside of town outfitted specifically for traditional activities, or an in-town workshop space for traditional tool and technology production.

### 2) Use an existing facility for the Inuinait Knowledge Centre.

There are occasionally larger buildings in Cambridge Bay that are being sold, typically by Government Services (see for example, Section 5.2). To minimize the expense of creating a new facility, the Kitikmeot Heritage Society can consider moving into an existing structure. Many auctioned and tendered buildings require

significant renovations, sometimes for serious issues such as black mold, asbestos and water/ice damage, which can cost significant amounts of money to address. Moving into an existing structure would likely minimize the degree to which the space could be tailored specifically to cultural activities and needs. The support of multiple buildings comes with additional risks associated with security, staff and increased insurance costs.

### 3) Position the Inuinait Knowledge Centre as a sub-entity of an umbrella organization.

Construction of a new centre is only part of the risk associated with the project, and the continued operation, maintenance and repair of the building must also be considered. One way the Kitikmeot Heritage Society can minimize the challenges of self-operating an Inuinait Knowledge Centre is to have another organization purchase and operate the building. This is not dissimilar to the current arrangements for the May Hakongak Cultural Centre, and would allow the Kitikmeot Heritage Society to manage the centre independently without bearing the burden of all the costs.

In order for this arrangement to be successful, the Kitikmeot Heritage Society would have to locate an organization whose mandate is similar to its own, or be prepared to dramatically alter its own mission. Several potential options for this might include:

#### **Kitikmeot Inuit Association**

The Kitikmeot Inuit Association has partnered with the Kitikmeot Heritage Society on multiple projects in the past, and has numerous areas of overlap with the organization in terms of culture, heritage, and language preservation. KIA is increasingly seeking to become a distributor of funds rather than program-oriented organization, and there is an opportunity for the KHS to become a programming wing for the organization. Relationships between the organizations have been strained at times, however, due to concern that the Kitikmeot Heritage Society is not living up to the regional focus implied by its name. The creation of a knowledge centre as a subsidiary organization of KIA, would likely have to entail a switch to a pan-Kitikmeot rather than Inuinait specific focus.

#### **Polar Knowledge/Canadian High Arctic Research Station**

Polar Knowledge has just completed the construction of a new stand-alone research centre in Cambridge Bay known as the Canadian High Arctic Research Station. This state-of-the-art facility promotes scientific research partnered with the traditional knowledge and skills of local Inuit. To date there have been many discussions regarding how Polar Knowledge and the Kitikmeot Heritage Society can compliment each other's work, and multiple projects have emerged from this partnership. To merge fully with Polar Knowledge, the Inuinait Knowledge Centre would likely have to assume a broader role as a traditional/local knowledge repository and library for incoming researchers. It would likely have less autonomy over the direction and priorities of research and programming conducted through its centre.

#### **Cambridge Bay Municipality**

The municipality of Cambridge Bay operates numerous community-oriented facilities throughout the town including the Wellness Centre, Elders Palace, Community Centre and Sportsplex. Past discussions with the municipality regarding co-payment for the community library operated by the Kitikmeot Heritage Society have generally not been productive. Kugluktuk's Heritage and Visitor Centre, which is municipally-driven, may serve as a model for how such a partnership might be negotiated in terms of the Inuinait Knowledge Centre's construction. A portion of the Gjoa Haven hamlet's annual funding is also dedicated to its Nattilik Heritage Centre, as it is deemed to increase local tourism and promote the local arts and culture economy.

#### **Nunavut Arctic College**

Cambridge Bay has multiple facilities for the Nunavut Arctic College, including a large new student residence building. There is a possibility that the Inuinait Knowledge Centre could follow the model of the Nunavut Arctic College's Piquusilirivik School. Piquusilirivik is a Inuit Cultural Learning Facility in Clyde River with satellite programming in Baker Lake and Igloodik. It is dedicated to enabling the transfer of traditional culture and knowledge, taught in the Inuit language and based on the guiding principles of Inuit Qaujimajatuqangit. There has been talk of extending a similar program into the Kitikmeot region, and the creation of an Inuinait Knowledge Centre might help the Arctic College to meet this objective.

<sup>23</sup> A good beginner source for this information is: Jesse Feiler and Gail Nayowith (2017) The Nonprofit Risk Book: Finding and Managing Risk in Nonprofits and NGOs. De Gruyter Inc. Boston

### 4.3 Inuinnait Knowledge as Land-based Practice

“The continuity of Inuit culture is dependent upon the living histories being passed on to younger generations, for the knowledge and deep connection to the land to be passed on, and through the use of the language. The values held by the Elders can be shared through these venues. The land camps can then be one place where this all comes together. The youth are learning about being on the land, to become strong individuals to work together and learn from others, and how to be respectful of all.”<sup>24</sup>

Nuna—the land—provides a foundation for Inuinnait knowledge and culture, and is critically important to their wellbeing. It is crucial that natural environment be used as a site for all aspects of learning, and land-based pedagogy is an immersive method for teaching the skills, values and cultural intelligence to Inuinnait youth. The land provides a hands-on learning experience that is free from many of the distractions that accompany urban environments. It fosters confidence and cultural pride.

Teaching Inuinnait skills and knowledge is a strong component of the Inuinnait Knowledge Centre, but the facility cannot be a substitute for the fuller experience of directly engaging the land and its resources. In moving forward, the Kitikmeot Heritage Society will have to ask itself whether the land is a more appropriate venue for knowledge documentation and transfer than a new facility. Would money be better spent to develop more permanent and sophisticated land camps, invest in land use vehicles and technology, and prioritize the experience of engaging Elders and youth on-site at various locations in the Arctic?

### 4.4 Inuinnait Knowledge as Domestic Practice

For Inuinnait culture and the Inuinnait language to flourish, they need to be integrated into the homes of daily lives of Inuinnait. To date, the Kitikmeot Heritage Society has used its centre as a site from which to teach skills, language and lifeways that can be brought back to the home. This occurs through traditional sewing programs, healthy living workshops and parents and tots literacy programming. While effective, these programs are embedded in an institutional model that requires regular attendance, the responsibility to compensate Elders (and often participants), and a fixed time schedule.

Rather than transferring this format of programming to a new facility, is it possible for the Kitikmeot Heritage Society to more directly target the home as a site for knowledge production? This would likely include the production of resources—such as Inuinnait language games, books, how-to guides, facilitation kits, and

digital apps—capable of being integrated directly into local households rather than requiring the Kitikmeot Heritage Society as an intermediary.

### 4.5 Inuinnait Knowledge as Language Networks

Inuinnait language is an essential part of Inuinnait culture. The limited number of individuals fluent in Inuinnait is possibly one of the greatest threats facing the culture.

The Kitikmeot Heritage Society has prioritized the creation of Inuinnait expert networks that seeks to mobilize the talents of the small existing pool of fluent Inuinnait speakers towards programs for knowledge documentation and revitalization. This priority necessitates extensive communication and travel between the three Inuinnait speaking communities, but does not specifically require a central facility of operations.

### 4.6 Inuinnait Knowledge as Digital Networks

Inuinnait knowledge is increasingly migrating to the digital domain. New digital apps such as Tusaalanga are driving language documentation and education, and Facebook has become an important resource for individuals to share, learn and express their Inuinnait culture. The ability of digital knowledge to be everywhere and available to anyone, breaks down obstacles associated with traditional place-based learning. The Kitikmeot Heritage Society has made incredible strides in creating digital learning networks through its on-line Atlases, website, digital exhibits and video streaming. This progress has strong potential to involve multiple Inuinnait individuals and communities, and to crowd-source information across vast geographical distances.

An initiative that holds significant potential for this is the Inuinnait Knowledge Bank, a project already in its pilot phase by the Kitikmeot Heritage Society. This project seeks to build community-level capacity that will permit Inuinnait to consolidate and manage their knowledge. At the local community level, the knowledge bank will ensure that this knowledge is available to be integrated and renewed by contemporary and future



<sup>24</sup> Rebecca Mearns (2017) Nunavut, Uqausivut, Piqqusivullu Najuqsittiarlavu (Caring for our Land, Language and Culture): The use of land camps in Inuit knowledge renewal and research. Doctoral Dissertation. Carleton University, pp. 111.



generations on Inuinait. On territorial, national and international scales this capacity will be the basis for Inuinait engagement in data and knowledge networks on an equal footing, Inuinait participation in Northern science as leaders and collaborators, and Inuinait interaction with science data repositories. The Knowledge Bank also provides a place for researchers to share their results with communities, and an interface that prescribes the format of that communication including media types – ensuring that the contributions of researchers fit Inuinait needs.

As digital networks have very few facility and infrastructure needs (aside from servers, computers and existing Internet networks), they raise the possibility of re-thinking an Inuinait Knowledge Centre as an intangible and virtual space.

#### 4.7 Bringing Inuinait Knowledge Together

The above sections outline various sites and networks of Inuinait knowledge that are capable of existing independently of a formal facility. As outlined in Section 2.3, however, the premise of an Inuinait Knowledge Centre is to address multiple aspects of Inuinait knowledge as a unified whole, bringing together people, place, language, experience and materials. If a dedicated knowledge facility does not exist to accomplish the union of these multiple knowledge components, how might their simultaneous engagement still be realized?

The Inuinait ingilraatuqanit ayuiqharvik or Inuinait Cultural School is a new project by the Kitikmeot Heritage Society that holds strong potential as a model for unifying various sites of Inuinait knowledge. In 2017 the Kitikmeot Heritage Society was a finalist at the Arctic Inspiration Prize to create the land-based Inuinait Cultural School. This project aims to fill formal education's gap in Inuinait culture instruction by harnessing the expertise of an Inuinait team to harness and teach existing knowledge and research concerning Inuinait pre-history, history, geography, linguistics and traditional knowledge. Specifically targeted outcomes include<sup>25</sup>:


- Inuinait youth will increase their traditional knowledge and skills providing them with a source of identity and pride in being Inuinait.
- The experience of the school will draw our youth to pursue post-secondary education in Anthropology, Linguistics, Archaeology, Geography, Museum Studies or other heritage fields, and ultimately they will find employment in those fields improving Inuit representation.
- The interaction of Inuinait and scientific knowledge holders in the field leads to knowledge creation.
- The Cultural School model and its formal curriculum will be available to other Inuit communities to adopt or adapt.

Should the Kitikmeot Heritage Society decide it doesn't want to pursue a new facility, the creation of a land-based campus for Inuinait studies is both a viable and commendable option for:

- Ensuring that multiple sites of knowledge are simultaneously engaged.
- Ensuring partnership and communication between language/knowledge experts and youth across multiple communities.
- Creating research training opportunities for youth.
- Developing inter-community networks of people, knowledge and language.
- Developing lower cost satellite facilities specific to cultural needs, skills and activities.



<sup>25</sup> See Inuinait ingilraatuqanit ayuiqharvik Inuinait Cultural School 2017 Arctic Inspiration Prize nomination form on file at the Kitikmeot Heritage Society

An aerial photograph showing a coastal town situated on a peninsula or island. The town is surrounded by water on three sides. In the foreground, a large body of water is visible, with several smaller ponds or lakes scattered across the landscape. A blue wing, likely from an aircraft, is visible in the bottom left corner. The sky is clear and blue.

**5.0**  
**SITE OPTIONS FOR**  
**THE INUINNAIT**  
**KNOWLEDGE**  
**CENTRE**

## 5.0 The Site of Cambridge Bay

The creation of a new Inuinait Knowledge Centre should technically assess all three Inuinnaqtun speaking communities (Cambridge Bay, Kugluktuk, Ulukhaktok) as potential sites for the facility. Given the Kitikmeot Heritage Society's long history in Cambridge Bay, and multiple additional site advantages outlined below, the community is highly preferential as a site location.

While this document will not provide an extensive overview of the pros and cons for each Inuinait community as a facility site, it suffices to say that the requirement of remaining in Nunavut discounts an Ulukhaktok base. The following list outlines the many advantages Cambridge Bay has over the communities of Gjoa Haven and Kugluktuk:

- Access to regular cruise ship tourism.
- Daily flight service.
- Administrative hub for the Kitikmeot region.
- Largest Inuinait community in terms of population.
- Site of the Canadian High Arctic Research Station.
- Site of administrative offices for the Kitikmeot campus of the Nunavut Arctic College.
- Home to the Kitikmeot Heritage Society for over 20 years.
- Home to existing Kitikmeot Heritage Society facilities, equipment and partnerships.
- Home to strong Elder network established by the Kitikmeot Heritage Society.
- Easy access to the archaeological region of Iqaluktuuq.
- Current director is also Mayor of Cambridge Bay.
- Site of main Kitikmeot Inuit Association offices.
- Established working relationships with both Cambridge Bay schools.

## 5.1 Site Evaluation Criteria

The municipality of Cambridge Bay is growing at a rapid rate. While multiple new land plots are being made available, most are in the peripheries of town. Community interviews regarding a suitable location for an Inuinait Knowledge Centre consistently indicated that the priority for a building location is accessible to users, particularly Elders and youth. Other criteria outlined for the building included:

- Close proximity to local stores so that buying and transporting supplies is easier.
- Be near the schools and daycare to minimize the amount of distance students have to travel to participate in activities and afterschool programs.
- Be in an area where surrounding buildings and environment will enhance the appearance of the new building.
- The bigger the land plot, the better, as land not occupied by the building can be developed into a landscape that facilitates cultural activities.
- Accessibility to cruise ship tourists.
- Accessibility to local artists and cultural workers.

## 5.2 Identified Potential Land Lots

In December 2017, a Kitikmeot Heritage Society consultant met with the Kitikmeot Land Administrator from the Community and Government Services office to explore options for available land –plots.

The following list details available plots that meet the general criteria outlined above by the community. Each of the land plots' respective benefits, challenges and conditions will be outlined.



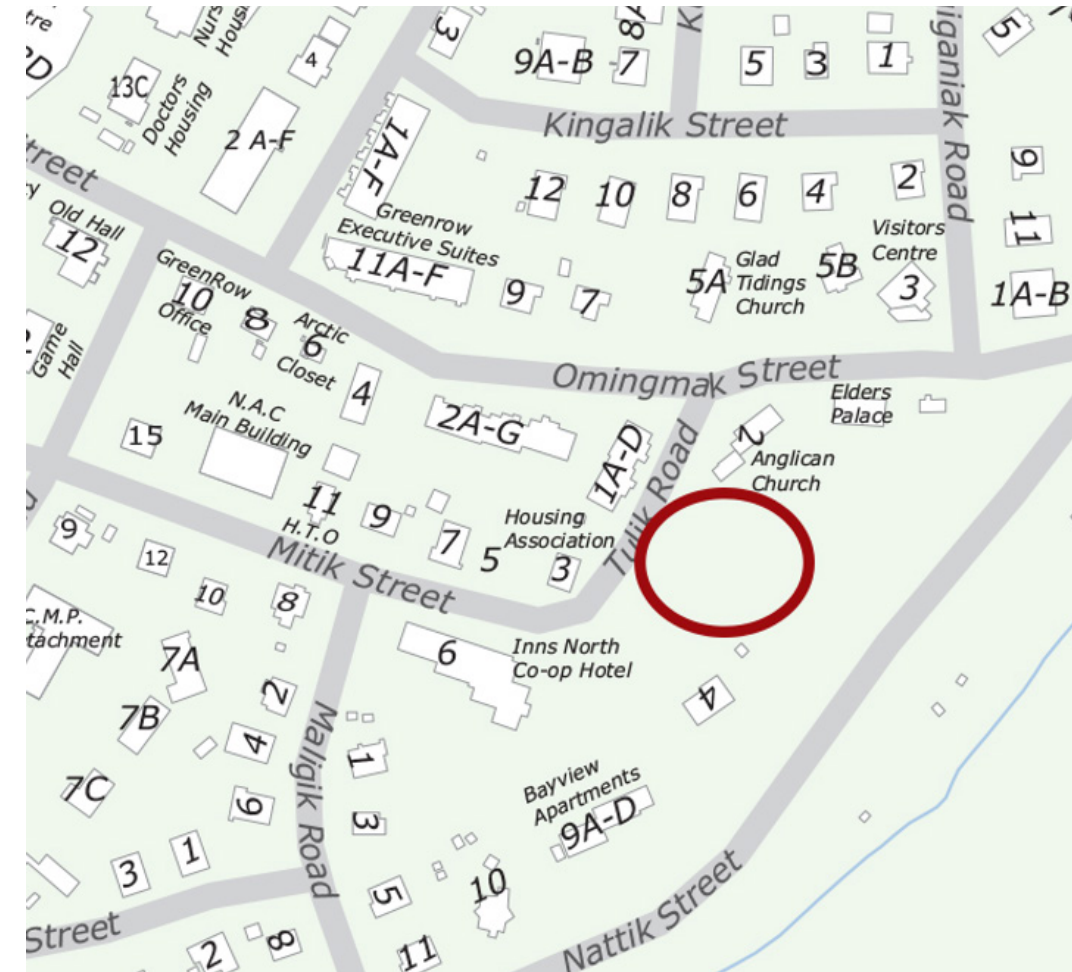
The ideal for the Kitikmeot Heritage Society would be to construct their new building adjacent to Cambridge Bay's two schools and the Kitikmeot Heritage Society's current headquarters in the May Hakongak Cultural Centre. Two plots of land in the same block have potential for development, but both have existing buildings. The most desirable of these is the lot at 30 Tuktuk Street, which is the site of Cambridge Bay's old hostel building for residential school. There is trauma in the community surrounding the history of this building. The possibility has been raised of tearing down the old building and creating a monument (or building) dedicated to cultural revitalization and wellness in its place. The building is owned by the Government of Nunavut was unused for years. It was recent renovated for overflow storage for Cambridge Bay's health centre. The area surrounding this building (currently a gravel field and baseball diamond) is slated for recreational development by the municipality. In past conversations, they have expressed interest in development that encourages Inuinait land skills and cultural activities. Lease terms for this plot were unavailable.

A lot at 34 Tuktu Street sits at the opposite corner of the school block and is going to be sold by the Government of Nunavut in the near future. The lot is the site of the former Solar Apartments, a 2-story building with containing 6-8 apartments. The building was condemned roughly seven years ago following a fire, and currently sits empty. It is rumoured that the building contains significant amounts of asbestos, and will require either renovation or demolition. The sales terms and price of this lot are unavailable until released by the GN.



A second potential area of development is in proximity to the Kitikmeot Inuit Association (KIA) building. Being close to the KIA would increase possibilities for partnership with the organization, primarily in the areas of cultural documentation and program delivery. The KIA currently has an existing lease on the lot at 28 Mitik Street, and uses the land for sea can storage. No formal request has currently been submitting to the KIA regarding the lot's availability for new construction. Should the land lot be extended to Kitikmeot Heritage Society use, it would likely be leased at the KIA's current lease rate of approximately \$1,000-\$3,000 per year.

Adjacent to the KIA, on the other side of Koihok Maghagak Road, sits a potential lot that is currently undeveloped. The area is prone to water buildup and would require extensive filling with gravel (at an estimated cost of between \$30,000-\$50,000 depending on desired gravel pad size). The lease of a new lot requires an equity lease of approximately \$50,000 to be paid up front. This would result in a 30-year lease, with an annual \$1.00/year payment throughout the duration of the term.



A final option investigated for the construction of a new centre is the area adjacent to the Anglican Church at 2 Tulik Road. This is a large, undeveloped area is owned fee simple by the Anglican Church.



# 6.0 PROGRAMMING AND SPATIAL REQUIREMENTS

## 6.0 Introduction

In developing an Inuinait Knowledge Centre, the Kitikmeot Heritage Society is at an advantage in that it already has established protocols for programming, community collaboration, exhibit design, and cultural centre activities. As the Kitikmeot Heritage Society's desire for a new facility is based on the need for more customized activity areas rather than required changes to its operations and mission, there is no reason to assume the new centre will not incorporate many of the Kitikmeot Heritage Society's existing policies and procedures. This is especially the case since the Kitikmeot Heritage Society has already begun to transition its operations, collections and programming towards an Inuinait focus.

In thinking about the design of a new physical facility, it is critical to ensure that the space fits the projected activities to be conducted there. This following section will provide an overview of previous discussions surrounding the requirements of a new centre, and how this might begin to materialize as a physical space.

## 6.1 Guiding Concepts

Over the course of the 2015-16 year, the Kitikmeot Heritage Society was a lead partner on a Health Canada sponsored initiative titled 'Inuinait Shelters for a Thawing Arctic.' This project involved an extensive overview of traditional Inuinait dwellings and their potential applicability to modern architectural innovation. Kitikmeot Heritage Society staff has worked with elders and Inuit knowledge holders in developing interviews and hosting traditional dwelling construction workshops to gather this information. In thinking about a new facility for the Inuinait Knowledge Centre, the following series of criteria have been outlined.

### Flexible Architecture

Buildings are conceived and designed to accommodate pre-determined activities and spatial needs. All too often, these structures do not align with the social needs that ultimately underline their use. How can we create a building that will ultimately allow the public to shape its use? Can a building be made flexible enough to change and adapt to new needs and conditions? We want to create a building that grows with us as an organization, and is capable of expanding as new funds are acquired and needs are developed.

### Cultural Compatibility

The Kitikmeot Heritage Society is an Inuit directed organization, and as such we prioritize local culture in all of our programs. We want to create a building whose architecture not only supports, but also encourages, community engagement with cultural activities. We seek to combine building techniques perfected by Inuit over millennia with contemporary innovations and environmentally friendly materials and technology. In designing our new centre, we will work with Inuit elders/land users, professional architects and CHARS researchers to ensure the building is fully suited to both its social and physical environment.

### Digitally Driven

The Kitikmeot Heritage Society recognizes the strong role that digital technologies play in the archiving, access and communication of knowledge in the contemporary Arctic. While we intend the new building to be an active social centre, we also see it as a site for the community to virtually access and engage

in global discussions. Our structure's design will seek balance between addressing cultural knowledge transmission as a physical and virtual process.

## 6.2 Programming Overview

The Kitikmeot Heritage Society has operated as a community organization in Cambridge Bay for over 20 years. In determining the organization's transition to a new facility, the Kitikmeot Heritage Society will need to carefully consider which programs and services it will continue to offer and how these will relate to the centre's new focus on Inuinait knowledge and identity. Over the last decade, the Kitikmeot Heritage Society has struggled to maintain an identity that is simultaneously region-wide (representing the Kitikmeot as a whole) and community based (representing the people of Cambridge Bay), as it does not have the staff capacity or financial reach to fulfill its obligation to both geographic scopes. In determining the nature of its programming, the Kitikmeot Heritage Society will similarly be faced with the question of who, specifically, it serves. As an Inuinait-focused organization, the Kitikmeot Heritage Society has a responsibility to represent and engage all three Inuinait communities.

The following sections will examine different programming areas and roles for the Inuinait Knowledge Centre. These will be considered briefly in terms of their spatial requirements, and how their inclusion might impact both the structural design and mission of the Inuinait Knowledge Centre.

### 6.2.1 Community Centre

One of the primary functions of the Kitikmeot Heritage Society is as a space for community gathering. This fulfills a much-needed role in the community, as there are limited places where people can go that are free, reliably open, and accessible to all members of the community. While many individuals visit to partake in library services (discussed below), the centre also meets the following community needs:

- Free use of computers, printers and the Internet
- Public access to Elders in Residence for advice, learning and socializing
- Public access to a warm and safe environment
- Afterschool and daytime programming for youth
- Resources for local questions on local culture and history
- A designated space for small meetings, presentations and Elder gatherings
- A commission-free venue to sell locally made carvings, language resources, sewing, and artwork
- A place of interaction between visitors and residents of the community, as well as multiple generations.

While the presence of a community centre does little to serve other Inuinait communities, the service is integral to Cambridge Bay. The Kitikmeot Heritage Society is often considered a model for the social integration of research and learning, and this is largely due to the accommodating space it has created that allows community members to engage with the centre's programs and resources according to their own schedules and desired levels of involvement. The provision of community-oriented space and services is accompanied by significant operational cost to the organization (staffing, resources, cleaning, Internet, etc.), which is typically difficult to fund through grants.

Anticipated facilities requirements:

- Public washroom
- Bilingual signage (English/Inuinnaqtun)
- Reference desk
- Meeting/lecture/performance space
- Space for Elders-in-Residence programming
- Cooking/food preparation and storage facilities
- Ability to secure offices/archives and collections rooms/materials storage from public access.
- Programming space
- Merchandizing space for the sale of artworks
- Public seating area
- Computer terminals/ Internet hub
- Surfaces and flooring customized for high traffic and ability to be cleaned
- Elevator access (if multiple stories)
- Emergency Exit

### 6.2.2 Library

The Kitikmeot Heritage Society currently operates Cambridge Bay's only library, and has its origins as an organization deeply embedded in concepts of literacy. Despite this, there is some debate as to whether or not the library should be transitioned into the new Inuinnaait Knowledge Centre. Past agreements regarding cost sharing for the library's operations have not been honored, and the Kitikmeot Heritage Society is required to fully fund these services, with no support from the municipality and little aid from granting organizations.

Statistics for the 2016-17 year show that traditional library resources are greatly under-utilized by the community, with most patrons accessing the space for videos, programs and computers/Internet. This raises the question as to whether or not the Inuinnaait Knowledge Centre can integrate only select portions of the

library that are being actively engaged by the community. This holds potential to redefine traditional concepts of literacy, and explore its value as a process of knowledge production and transfer, be it through cultural engagement, digital technology or other resources. The creation of a library specifically relevant to Inuinnaait culture, knowledge and values holds significant potential for outside funding, although the potential loss of designated GN library funding (amounting to \$50,000/year) may result from this.

Specific areas of the library programming most relevant to the Inuinnaait Knowledge Centre include:

- Northern books collection
- Inuinnaqtun and Inuktitut language collection
- Computer and internet access
- Northern video collection
- Reference services
- Literacy programming

Anticipated facilities requirements:

- Computer terminals /Internet hub
- Stacks shelving for books and video collections
- Administration office/library supplies storage
- Reference/circulation desk
- Public washroom
- Staff washroom
- Children's area
- Public seating area
- Surfaces and flooring customized for high traffic and ability to be cleaned
- Elevator access (if multiple stories)



	April 1, 2016 to March 31, 2017
Adult Books	385
Junior Books	804
Videos	5,590
Northern Books	188
New Member	121
Under 6	2,166
Reference Question	1,321
Program	488
Program Attendance	6,090
Drop Ins	25,286
Donations	620
Computers	8,180

### 6.2.3 Archives

When the Kitikmeot Heritage Society built its headquarters—the May Hakongak Cultural Centre—in 2002, it included the installation of a professional archives facility. Over the ensuing years, the Kitikmeot Heritage Society became the designated repository for many archival documents relating to the Kitikmeot region. The collections currently contain roughly 14,650 accessioned holdings, including 3500 photographs, 1000 slide photographs, 2500 digital photographs, 100 maps, 50 floppy discs, 300 objects, 100 objects on loan from other institutions, 20 reels of 8mm film, 50 video tapes, 1500 books, and 500 research reports and papers. Lack of in-house staff and professional training has resulted in many gaps in both the archives database and procedures, to an extent that the archives have ceased to be functional.

In 2017, a 5-year strategic plan was developed to oversee the archives transition to a new facility.<sup>26</sup> This plan includes the streamlining of documents to meet the facility’s Inuinait-specific focus, as well as the creation of a new database system to manage archives documents. Funding has been sought from multiple sources to implement this plan. In moving forward with an Inuinait Archives, its primary roles will include:

- Collections and Research
- Public Access
- Community Outreach

<sup>26</sup> Cite strategic plan

Anticipated facilities requirements:

- A minimum of 500 sq ft. dedicated exclusively to the storage of archives documents. The current space has roughly 300 sq ft, reserved for this purpose and is already filled to capacity. Provision should be made for archives expansion, both vertically and horizontally
- Room dedicated to the processing of archives documents and monitored public access of these documents.
- Environmental (temperature and humidity) control for archives storage room.
- Controlled access to archives storage room

Secure and controlled public/researcher access

- Archival/conservation materials storage
- Fire protection of stored materials
- Area dedicated to minor in-house conservation, photography and mount making
- Centralized collections management access point





### 6.2.4 Collections Storage and Display

The Kitikmeot Heritage Society has never been a collecting institution, but has still managed to acquire a large number of objects both as permanent and long-term loan collections. In 2017, the organization re-assessed its collections policies and procedures plan, and decided to formally become a collecting institution. As part of this process, the organization will collect according to the following themes: 1) Inuinnait history and culture, 2) Iqaluktuuttiaq (Cambridge Bay) history and culture, 3) Kitikmeot arts and crafts, 4) Archaeological collections. These themes relate to the KHS' permanent collection only, and do not specifically inform its 'living' or educational collection.<sup>27</sup>

As a collection institution, the Inuinnait Knowledge Centre will need to both store and showcase its collections. This creates the requirement for three main areas:

- Permanent exhibition display (for exhibits presented for 5+ years)
- Temporary exhibition display (for rotating and travelling exhibits)
- Environmentally controlled collections storage room

Anticipated facilities requirements:

- Permanent exhibition hall
- Temporary exhibit hall
- Cold storage for artifacts (typically in freezers)
- Environmentally controlled storage room for objects
- Open and closed shelving for object storage
- Controlled access to collections storage room
- Temporary storage section for temporary loans/shipping and receiving, crates and exhibit materials
- Area dedicated to minor in-house conservation, photography and mount making
- Fire protection of stored materials
- Centralized collections management access point
- Workspace for exhibition preparation
- Storage space for unused display materials (panels, plinths, etc.)

### 6.2.5 Tourism Engagement

While firmly rooted in the needs of community members, the new facility should also be designed to showcase the talents, knowledge and diversity of Inuinnait to incoming visitors. Iqaluktuuttiaq is increasingly becoming a destination for cruise ships, visiting dignitaries, eco-tourism packages, incoming researchers and game hunting expeditions. There are currently few in-town facilities to meet the cultural demands of these groups.

Tourism engagement is also a stated requirement of the IIBA funding that has been provided for the Kitikmeot Heritage Society.

<sup>27</sup> Please see Kitikmeot Heritage Society Collections Policy and Procedure Manual for additional strategic objectives relating to the collection. On file at the Kitikmeot Heritage Society.

Anticipated facilities requirements:

- Community performance space
- Cross cultural educational/workshop space
- Merchandise and sales store
- Public washrooms
- Interpretive displays (permanent and temporary)
- Internet access hub

### 6.2.6 Arts and Culture Programming

The Kitikmeot Heritage Society runs multiple workshops relating to arts and culture. A lack of suitable space to conduct these workshops has been one of the largest motivators for a new facility. A new building will need to feature a customized space for workshops and cultural activities. This space will be created so as to:

- Be easily cleanable
- Be brightly lit
- Prohibit public access during non-workshop hours
- Contain temporary storage space for works in progress
- Have robust sewer/water systems designed to accommodate animal fats, paint, etc.
- Have both workbenches and open floor space to accommodate preferred teaching configurations
- Have a separate exit to allow for easy entrance and exit of messy materials
- Have access to an on-site public washroom that does not require access to remainder of building
- Have on-site refreshment facilities for workshops
- Have seating to accommodate elders
- Have whiteboard or overhead projection capability to illustrate specific techniques or Inuinnait vocabulary.

Anticipated facilities requirements:

- Dedicated studio/workshop space suitable for messy activities
- Loading entrance leading straight to workshop and storage space
- Sewing room/facilities
- Arts materials and supplies storage



- Tool room
- Raw arts/culture materials sales point (can be same as gift store)
- Storage room for completed arts and cultural objects (can be same as collections storage)

### 6.2.7 Staff Facilities

In addition to having a board of 12 directors, the Kitikmeot Heritage Society currently employs 4 full-time staff, 3 Elders in Residence, 2 youth workers, and approximately 5 part time contractors (most of whom are not located in Cambridge Bay). The operation of a larger facility will likely require increased staffing. Facilities requirements based on the existing number of staff are as follows:

- Staff lunch and break room
- Elders room
- Executive Director's office
- Researcher office
- Librarian office
- Staff washroom
- Staff locker/coat room (could be combined with staff lunch and break room)
- Financial records room (could be combined with Executive Director office for general administration)
- Retail office and storage
- Archives office
- Meeting and boardroom

### 6.3 Revenue Potential

It is likely that an Inuinait Knowledge Centre will follow a similar revenue model to that of the Kitikmeot Heritage Society, with the exception of several additional features designed specifically to generate additional revenue. With no core funding in place, the Kitikmeot Heritage Society has long relied on a model that is based primarily on the acquisition of numerous territorial and federal grants. This model is recognized to exhaust staff capacity, and is currently being reviewed. Philanthropic donation, consulting, and social enterprise are a few of the options currently being explored.

Aside from grants, there are 6 areas of earned revenue that are projected for the Inuinait Knowledge Centre:

#### Sale of Gifts, Arts and Crafts

The Kitikmeot Heritage Society currently operates a small merchandise table that sells arts items created within the community. It sells these items without adding any overhead cost to the items, and all proceeds are returned to the artists. An expansion of this store would allow the Kitikmeot Heritage Society to increase the number of items marketed and potentially hire a staff member dedicated to overseeing inventory and stock, web marketing and shipment of items being sold. These items might include:

- The sale of raw materials required for cultural and artistic production (soapstone, furs, sewing materials, etc.)
- The sale of Kaapittiaq coffee

- The sale of products created through the Elders-in-Residence program
- The sale of local arts and culture merchandise with a small overhead added to the final sales cost
- Creation of custom artworks or clothing for buyers.
- Sale of Kitikmeot Heritage Society culture and language resources

#### Consulting/Research Assistance

Since 2014, the Kitikmeot Heritage Society has been increasingly trying to position itself as an organization for hire on projects that require Inuinait expertise, resource development, or assistance with the design and delivery of programming. As the only specialized and recognized authority on Inuinait culture, the organization will likely have more opportunities to consult on projects. The Inuinait Knowledge Centre can target university and research initiatives, government organizations, and local industry to contract their services to train other Nunavummiut in basic research techniques (interviews, traditional knowledge documentation, video recording, surveys, etc.) and manage community-based elements of larger research programs. It can also use its expertise to help communities with less experience in the cultural heritage sector to assess local priorities for knowledge and skill documentation, plan and apply for funding to develop practical programs, and to build the project management and digital literacy skills required to both complete and document their projects.

#### Additional consulting and research revenue can be generated through:

- Working with communities to record traditional knowledge and skills for use in academic research programs
- Helping communities organize, plan and seek funding for heritage centres and cultural programming
- Helping communities develop policies and resources to express locally desired directions and for incoming research and industry
- Helping community heritage centres and museums throughout Nunavut create professional policies, exhibits, and storage environments
- Organizing conferences, summits, and workshops to bring together participants and stakeholders from across Nunavut to discuss and gain consensus on key culture and heritage issues
- Helping industry and researchers create plain language reports and community events to better engage and receive input from community members
- Facilitation of digital technology use in interviews and the provision of digital storytelling training

#### Paid Programming

The Inuinait Knowledge Centre should prioritize the provision of free cultural services to its community. There are additional opportunities, however, for the Kitikmeot Heritage Society to capitalize on its cultural and historical expertise and knowledge of the community to earn additional revenue. In the past, the Kitikmeot Heritage Society has been hired as a consultant on the development of museum exhibits and educational resources, and has assisted local schools and incoming researchers with the creation of land camps. There is also significant potential to create programming for the tourism industry, particularly cruise ships. Opportunities for creating paid programming include:

- Hosting special presentations and events for tourists, dignitaries and researchers
- Facilitating cultural elements of landcamps and research programs
- Conducting cross cultural awareness courses
- Conducting capacity training programs
- Cruise ship tours and performances

## Donations

Since 2017, philanthropy has started to play a larger role at the Kitikmeot Heritage Society. This is largely due to the organization seeking out executive coaching in the sourcing and maintenance of philanthropic partnerships. The organization's need for large-scale donations will only increase as it launches a campaign to fund the construction of its Inuinait Knowledge Centre. Other areas of donation that will impact the operations of the Inuinait Knowledge Centre include:

- Donations of historical and culture objects and archival documents relating to the Kitikmeot Heritage Society's collection scope
- Donation of restricted funds intended for specific programs or purposes
- Donation of unrestricted funds
- Donation of supplies and equipment

## Facility Rentals

The Inuinait Knowledge Centre is anticipated to be striking in both its appearance and architecture. This will make it a suitable location for events hosting and meetings. While the facility will offer a gathering site for community members at no charge, it will also make itself available to rental by other organizations for an undetermined flat rate or sliding scale fee. Possible rental income might include:

- Rental of board room facilities
- Rental of kitchen/cooking space
- Rental of gathering space/exhibit space for private functions
- Rental of research facilities for training programs

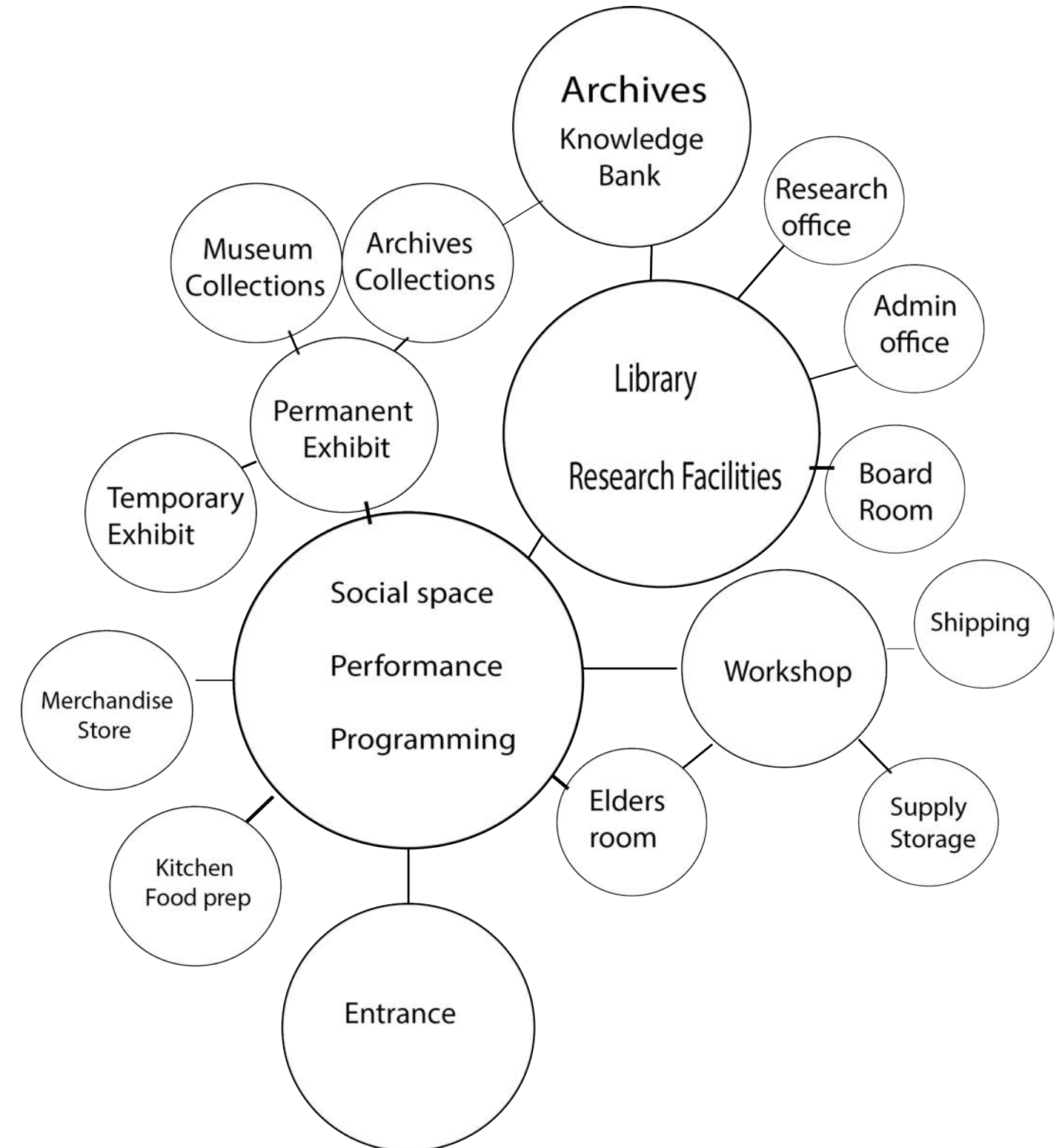
## Archival Services

Many archives throughout the world charge for archival services, including reproduction fees, usage rights fees, and research fees. With the world's only dedicated Inuinait archives, the Inuinait Knowledge Centre will be a focal point for research interest related to this group. It is anticipated that the Kitikmeot Heritage Society will receive multiple requests for image copies, interview transcripts and digitized documents. The Kitikmeot Heritage Society should accordingly set a fee schedule for its archives to help defer staff and materials costs involved in providing this information. It can be determined as to whether these are flat rate costs or billed at different rates based on the type of request being made (ie. cheaper rates for educational and Nunavut organizations, etc.). Specific charges related to these areas might include:

- Research fees related to the hiring of staff to source and prepare documents
- Reproduction fees, including scanning, photocopying, photo reproduction and printing
- Reproduction usage fees, including commercial fees charged for usage of Archives material in exhibits, research, and marketing
- Shipping fees, including costs related to the sending of documents via mail, fax or the Internet

## 6.4 Programming Concept Map

Based on the above information, the following concept map outlines how specific activity areas relate to one another in terms of access, position and shared resource needs.





# 7.0 STRUCTURAL DESIGN

## 7.0 Introduction

The Inuinnait Knowledge Centre is not yet at a phase of development where its structural design can be determined. In leading up to this point, however, the Kitikmeot Heritage Society can begin to consider the relationship between the physical structure of its building and the activities that will take place within. The construction of this building presents an incredible opportunity for Inuinnait knowledge and values to materialize through architectural design. Budget will ultimately determine the extent to which that occurs.

## 7.1 The Modern Face of Indigenous Architecture

“Indigenous culture is neither fixed in time nor static in its evolution. It should really be seen in the light of representing the past, the present and the future. The culture is ever evolving, as are its people. Therefore, it is only right that this more nuanced understanding is acknowledged. The most evocative forms of architecture have an ability to enable multiple readings and when done well embed a subtle yet sophisticated approach to all the competing forces that inform the design outcome.”<sup>28</sup>

There is a contemporary trend towards architecture that is both responsive and relevant to Indigenous culture, and created by Indigenous architects. While the designs used in these buildings often incorporate traditional archetypes of local Indigenous cultures, they are less about echoing the past than applying its values and principles in contemporary contexts. Buildings of this nature tend to be more organic, fitting into the landscape and utilizing natural features, such as using the prevailing wind direction, or natural sunlight. What makes these buildings ‘Indigenous’ is not necessarily the ethnicity of their architect, but the process of consultation and collaboration with local Indigenous groups that gives shape to their construction. They become moments to decolonialism, because they adhere to the aesthetics, beliefs and needs of local Indigenous populations, rather than the established conventions of non-Indigenous architecture.<sup>29</sup>

Building in the Canadian Arctic is notoriously difficult due to the harsh environmental conditions and technological constraints. While ambitious, the Kitikmeot Heritage Society might want to consider how the creation of its new building can employ Inuinnait technology and knowledge to overcome some of these design challenges.



The Aanischaaukamikw Cree Cultural Institute, Oujé-Bougoumou, Quebec, created by Indigenous architect Douglas Cardinal.



Uluru Kata-Tjuta Cultural Centre, Uluru Australia, by Gregory Burgess Architects.

<sup>28</sup> Jefa Greenaway, Indigenous Australian architect. <http://www.architectureanddesign.com.au/features/features-articles/how-architecture-can-give-voice-to-narratives-of-i>

<sup>29</sup> A suggested resource for additional reading on the topic of Indigenous architecture is The Handbook of Contemporary Indigenous Architecture, edited by E. Grant, K. Greenop, A. Refiti, and D. Glenn, D. (2018). This is the first comprehensive volume of its kind. 70

## 7.2 Case Studies in Recent Arctic Architecture

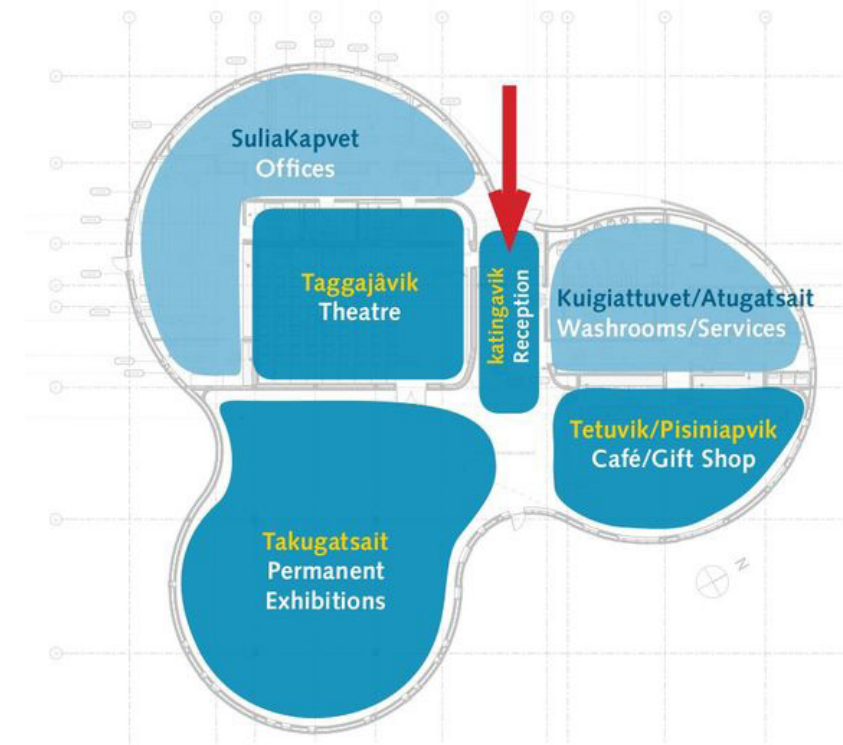
The latter half of 2018 will see the completion of two new culture and heritage facilities in the Canadian Arctic: the Illusuak Cultural Centre in Nain, Labrador and the Kenojuak Centre in Cape Dorset, Nunavut. These two centres can be seen as valuable case studies for the Kitikmeot Heritage Society to assess structural themes, spatial needs and financial requirements that are guiding the construction of cultural centres in the North. Following a brief overview of each centre, this document will outline specific themes of which to take note.

### 7.2.1 Illusuak Cultural Centre

The Illusuak Cultural Centre is located in Nain, Labrador. Construction on the building was initiated in 2016, and its anticipated opening date is scheduled for late 2018. Illusuak will be a regional showcase of Labrador Inuit culture and history, and is specifically designed to:<sup>30</sup>

- Promote awareness, appreciation and respect for Labrador Inuit history and culture
- Provide opportunities for Inuit of all ages to understand who they are and where they came from
- Facilitate engaging, memorable experiences that capture visitors' imaginations
- Play a key role in preserving and teaching Inuktitut
- Effectively communicate the inseparable relationship between the Inuit, their culture and the vast natural landscape

The building itself has a footprint of 1,300 sq meters (roughly 14,000 sq. feet), and includes a 90 seat-performance centre, theatre and multipurpose space, a heritage exhibition area with permanent exhibits, a gift shop, and the Torngat Mountains National Park visitor services. The shape of the building is inspired by archaeologists' field drawings of early Inuit sod huts (known to Labrador Inuit as Illusuak). Each circular node in the building is designed to provide different experiences, with the spaces facing Mount Sophie and Unity Bay reserved for social gathering, sharing of stories, and cultural connection.



Interior plan of the Illusuak Cultural Centre



Exterior view of the Illusuak Cultural Centre

<sup>30</sup> <http://www.bluerhino.com/Projects/Illusuak-Cultural-Centre>

Total funding for the project is estimated at around \$15.6 million. \$8.1 million of this sum has been provided for the construction of the building by four federal departments and agencies. These include:

- Canadian Heritage (\$2.7 million)
- Parks Canada ( \$2.4 million: \$1.9 million for space rental in the centre and \$500,000 for the construction of an exhibit about Torngat Mountains National Park)
- Atlantic Canada Opportunities Agency (\$2 million)
- Indigenous and Northern Affairs (\$1 million)

The Nunatsiavut Government has committed an additional \$7.4 million to the project, with the expectation that the new centre will encourage increased tourism to Nunatsiavut, offer employment opportunities, and support regional economic growth.

### 7.2.2 Kenojuak Centre

The Kenojuak Centre is a project in progress, based in Cape Dorset, Nunavut. Construction drawings were completed in March 2014, and the final building is scheduled for completion in late 2018.

The Centre is designed to primarily to encourage Cape Dorset's long tradition of artwork and print making. With an overall area of 10,440 square feet, the facility will contain a number of functional areas. As listed by the centre's website, these will include:<sup>31</sup>

**A community hub and gathering space:** The Centre will provide a dedicated 400 square-foot space specifically for the Elders and other community groups in Cape Dorset. This multi-functional meeting space will provide a quiet, comfortable space the Elders can use, but which can also be the site of small to medium-sized formal meetings.

**Facilities to celebrate the art of the North:** As a fully integrated cultural and artistic hub, the Centre will host lectures, workshops, and training sessions for artists and artisans from across the region. This space will also showcase historical and contemporary Inuit art, helping to inspire the next generation of artists and sculptors and to share the body of work with visitors from around the world.

**A reliable, robust physical Infrastructure for Printmaking:** The new Centre will feature a well-engineered physical plant with proper climate control, power, lighting, and working space to maintain the extraordinary standards of printmaking that are the hallmark of the Cape Dorset enterprise. This will include:

- Specialized equipment that will bring a variety of technical processes related to lithography and printing together into one far more efficient physical space, including specialized ventilation that will control fumes emanating from the printmaking process
- Critical infrastructure – vastly improved heating, ventilation, and humidity control, reliable electricity, and other elements that enable a reliable printmaking process
- Generous studio space for artists to draw, paint, and sculpt, to share and teach techniques
- Exterior Terrace and Sculpture Garden

- Permanent Exhibition Room
- Temporary Exhibition Room
- Retail area and Visitor Centre
- Shipping and Receiving facilities
- Archival facilities for storage of a valuable collection of working prints and drawings (collected over the lifetime of the studio and serving as an invaluable reference to contemporary artists and printers), along with Co-op's collection of stone carvings and artifacts.
- Temporary exhibition room where exhibitions of current work produced in the studios will be displayed so that community members can enjoy access to its contemporary artistic production before it is sent South.

The total project has an estimated price tag of \$10.8 million. Approximately \$7.8 million of the total will come from the Federal government, the Government of Nunavut, Inuit land claims organizations, and the community of Cape Dorset itself. A public campaign, reaching out to business, institutions, and individuals, seeks to raise an additional \$3 million. This well-crafted campaign features brochures, videos, and donor acknowledgement, and should be noted by the Kitikmeot Heritage Society as a model for raising funds towards its own building. Campaign information can be accessed on the centre's website at: <http://kenojuakcentre.ca/the-campaign/>



An artist rendering of the completed Kenojuak Centre.<sup>32</sup>

<sup>31</sup> [www.kenojuakcentre.ca](http://www.kenojuakcentre.ca)

<sup>32</sup> <http://kenojuakcentre.ca/>



### 7.3 Case Studies: Lessons Learned

The two case studies above indicate several strong points about how architectural design is engaging the culture and heritage needs of contemporary Inuit communities:

- The centres currently being built are larger and more multi-purposed than those of the past. It is recognized that the needs of these centres extends beyond the simple exhibition of culture to include more dynamic processes of cultural production and interpretation including community gathering, elder engagement and language development.
- Bigger and more expensive buildings are being created. The last two cultural centres to be constructed in Nunavut, the Kuglugtuk Visitor and Heritage Centre (2014) and the Gjoa Haven Nattilik Heritage Centre were priced at approximately \$2.5 million each.
- Tourism is a strong component of both buildings. While the centres are designed primarily as locally-oriented facilities, they both cater to incoming visitors through gift shops, and cultural exhibits designed to share local culture and arts. Both centres gained significant funding through their potential to increase tourism and created associated economic opportunities.
- Based on the above examples, the current cost of creating a museum grade building in the Arctic is approximately \$1100/sq ft. It should be noted that this is a total project cost, and not simply construction costs. Project costs are typically inclusive of land title, facilities infrastructure, exhibit construction, staff training, blueprint development, etc. The KHS is in possession of a significant amount of materials that can be re-used (see Section 1.3), which might alleviate some of these costs.







PITQUHIRNIKKUT ILIHAUTINIQ  
KITIKMEOT HERITAGE SOCIETY