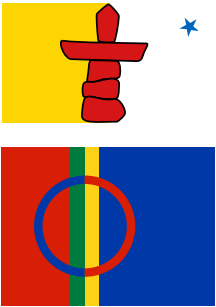


A cross-Arctic cultural exchange

A Sami-Inuit Youth Exchange



*A cross-cultural, community and school-based re-
search project
Looking to the future by learning about change through
the eyes of the youth*

Sylvie Blangy & Laura Martin--Wurtz

Editorial

vellorest, sitae nem fuga. Et isque nimaxim volupic iaestio quia simi, qui ut vololibusa nossima xi vellorest, sitae nem fuga. Et isque nimaxim volupic iaestio quia simi, qui ut vololibusa nossima xillibus quis dis iducid qui rerit aut volorei cimagnate nimusciet veribeatem comnissiti aut voles nossum, coritio et labo. Itaturios es quisqui quiam, omni reium exped que sitprehend emporenda pelliqui qui nonsenes volorporpos que voluptas et vendaerum vent oditaspiedenis doluptaspit, officium apit, autemod qui omnimi, coriorit et la vololibus, optatatempos apis sed molut hilla-bo rehendem et fugitat iaecerum fuga. Nam, necearum et ea quantibus nonsequi nobitas aut dolorepe porerchit aut lab int a nes aut hillest vel ilitaturios aditem undit odi inum dus saepta cum res dolorit restemp oressit doluptatur? Accabor ehenist dunt eos est, seque officaborem auda atem et fuga. Ita platatur modi ommossequas re, quae. Et haristem dolest labore, sit et modi consendaerio officae nulliquis ipsum qui cones is excepero voluptas mollatem repudionse con et quideles alignis autem. Et qui consedi a

table of contents

Project display

Carte géographique

dessins poles

photos.

A Sami-Inuit Youth Exchange

The Sami–Inuit youth exchange was developed in the framework of the BOAZU and TUKTU research projects. The ongoing BOAZU project involves the Sami people from Sweden with the purpose

of exploring the future of reindeer herding for this culture. It started in 2017 and is currently centered in Sápmi.

The completed TUKTU project involved the Inuit people from Baker Lake in Nunavut, northern Canada, and focused on changing relationships to the land and mining impacts. It was

conducted from 2013 to 2017. Both projects were co-designed with the communities involved using participatory research methods.

The aim of the Sami–Inuit exchange is for Sami and Inuit youth to share their perceptions about the future of their cultures.

From 2013, school-based and community workshops have been held with Sami schools in Gällivare, Karesuando and Jokkmokk in Sweden and Inuit schools in Baker Lake in Nunavut.

A cross-Arctic cultural exchange

Children from both communities participated in workshops organized in their schools with researchers and teachers.

Working together, they created 2 radar charts (Fig. 1 & 2), a Caribou wheel and a Sami wheel, drawings and videos to share their daily lives with the community living on the other side of the Arctic. By exchanging these, Sami and Inuit youth will be able to learn about each other's cultures and explore differences and similarities.

What is it like to be Sami/Inuit?

How important are reindeer/caribou for the community?

How has the relationship to these animals evolved?

Beginning of the project





Génèse - Histoire

éco tourisme

parcours initiatique en kayak le long
de la rivière, de découverte.

– rencontres de familles Sami 2005 –
Inuit 2007 – liens humains –



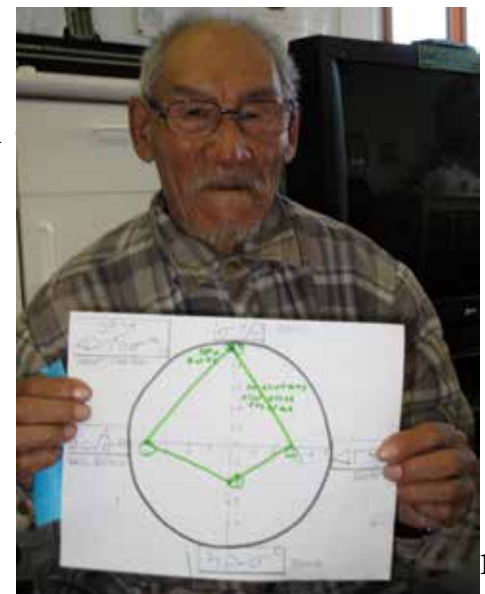






research project wheel
Wheels of concerns.

Projets de recherches Tuktu – Boazu
regards croisés



Inuit

Le quotidien à travers des dessins d'enfants et photos

Roues Caribou – rôles des Elders.
Création – simplification / tests

ateliers avec jeunes/ elders generatio

Vidéo – booklet –
Inuit / Sami exchange.



The caribou, also known as "tuktu" in Inuktitut, have always been important to the Inuit culture. The caribou have been the major source of food, clothing, shelter, tools and equipment for the Inuit over many generations.



All parts of the caribou that are edible are eaten. A lot of the meat that is butchered is cooked in the oven or stovetop. The meat can also be dried, typically on gravel or bushes because it dries fastest this way and makes it more tender. The meat takes about one week to dry. The dried meat is called "nipku." Traditionally, dried meat was stored for later use (summer months). The nipku was wrapped in skins and placed in a hollow in the ground and covered by flat rocks and earth.



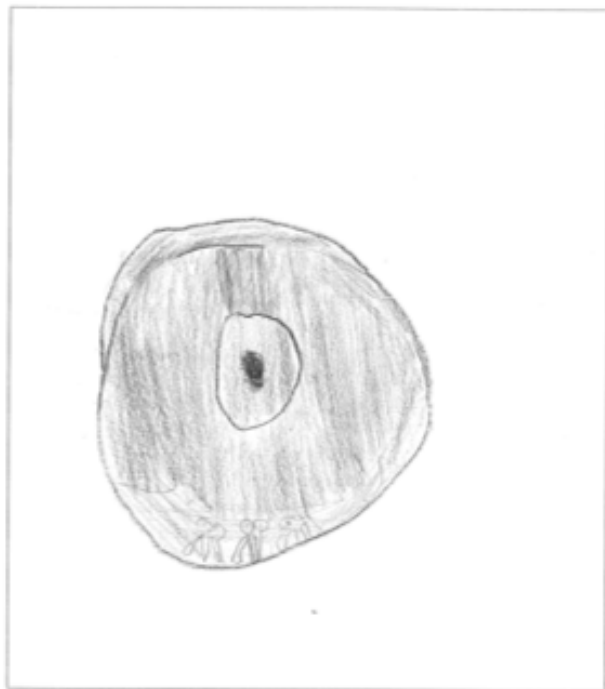
Antlers have been used as fishing gills, toys, sled parts, spoons and scrapers, kayak ribs, dog harness parts and bows.



Bones can be crafted into a variety of tools such as scrapers, knives, blades, needles and fishhooks. Bones also provide the basis for artwork such as jewelry and carvings.



The caribou organs are utilized for a variety of purposes, the only organs not used are the lungs, which are fed to the dogs.



Before modern technology, the Inuit would use the sinew from the caribou legs as sewing thread and fishing line. They would also cook the fat from the caribou hind and use it as oil for their kulliq (oil lamp).



Finally, in the past Inuit would cache their meat in order to avoid starvation. In the fall while the caribou were plentiful, extra meat was cut up and saved for the long winter months. The Inuit would find a good spot where there were plenty of rocks, usually on the side of a hill where the snow didn't pile. The location of where the cache was built would affect how the meat tasted; it was best to place the meat on gravel and not the sandy ground. A cache of rocks was then built on and around the meat. This was necessary to protect the meat from animals. Caches were marked with an upright rock placed near it so the hunters would be able to relocate it in the winter months, even when covered with snow. Although the Inuit don't cache meat in the ground anymore, the storing of caribou meat for the winter months is still important, however now the Inuit use freezers.



Some traditions surrounding caribou that have carried on through the generations include: believing if a woman accidentally eats caribou hair, she will get pregnant. You are to take pride in your first kill and share the meat with the community, especially the elders. Finally, respect the land by always cleaning up the butchering area.



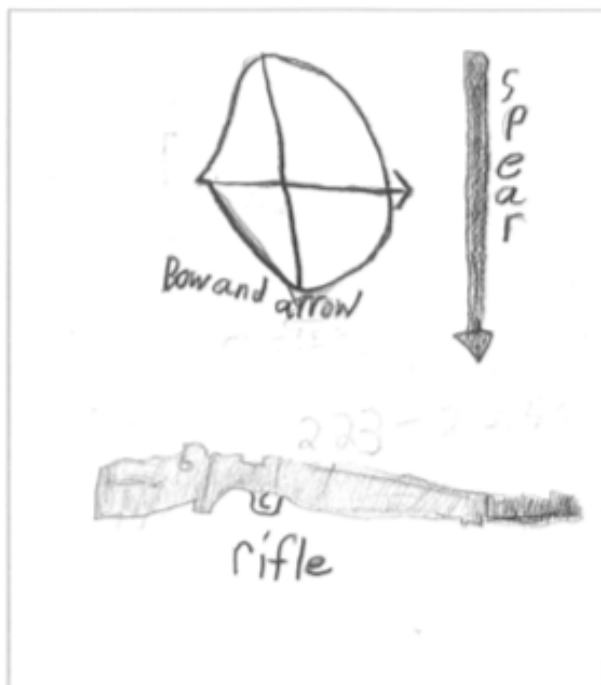
Over the years, the Inuit have gathered much knowledge about caribou. They know the places to hunt them, their habits, behaviours, sounds, actions, diet, calving grounds, migration routes, their predators and how to conserve them. All of this knowledge makes them successful hunters.



In Baker Lake, Nunavut the Inuit hunt caribou all year long, however fall is the best time, as this is when they travel in large herds for fall migration. The weather is usually cooler by this time so the meat is free of fly larva. Also, the caribou hair is at the perfect stage for making clothing and the skin texture is free blemishes. The caribou are fat at this time, which makes the meat suitable for storing.



Traditionally, Inuit would hunt caribou by foot, kayak or dogsled. Today, the Inuit rely on boats, canoes, ATVs and snowmobiles.



In the past Inuit would use a bow and arrow or spear to hunt caribou. Hunting by kayak proved to be most successful as the caribou crossed rivers or lakes during migration. Rifles were introduced to the Inuit culture when trading posts were set up. Bow and arrows are still used today, however rifles are favoured.



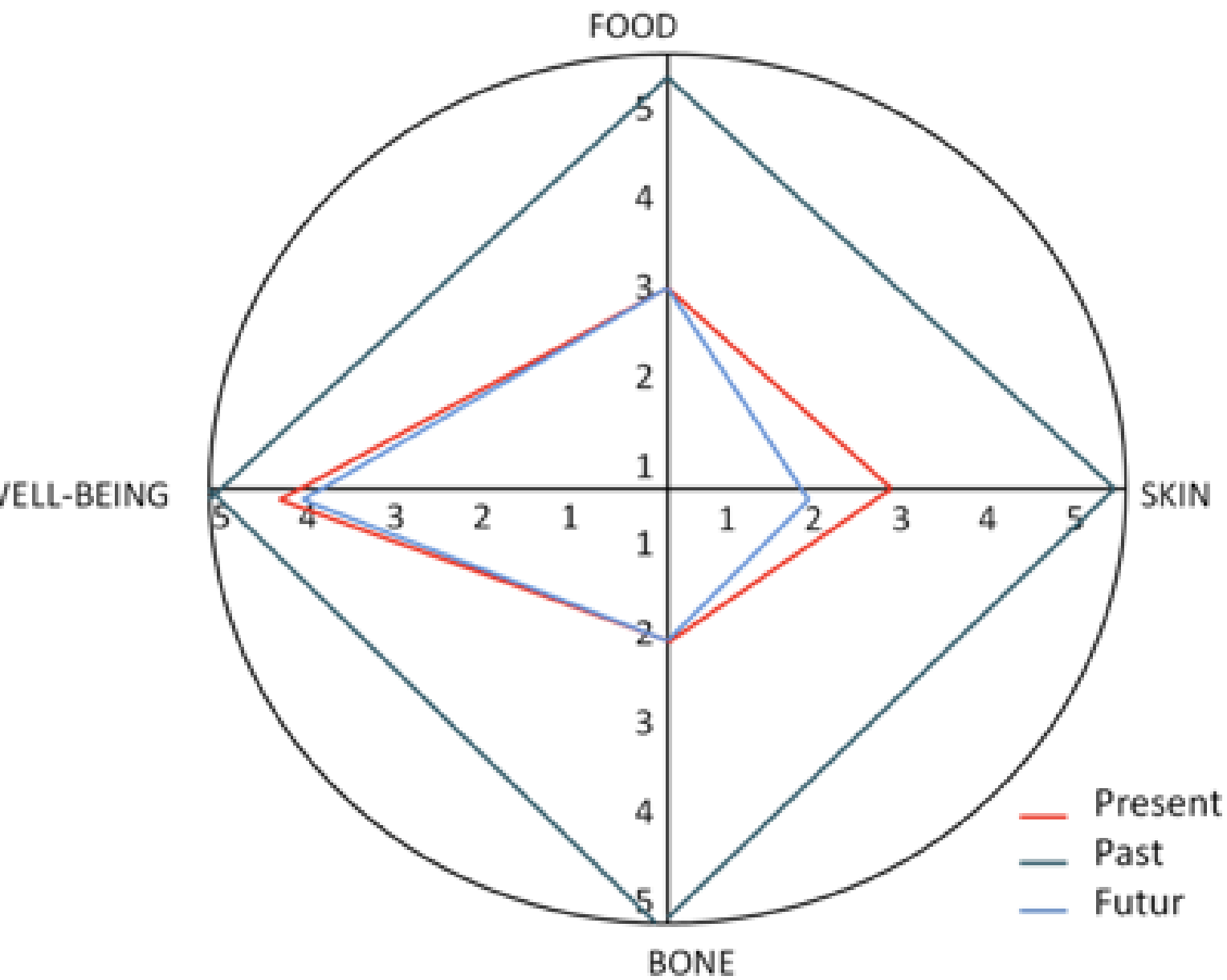
After the caribou are hunted there is a lot of work to do. Traditionally, the men hunted and the women would prepare the caribou. Today, both men and women are involved in the entire process. Right after the hunt, the Inuit skillfully skin the caribou then butcher the meat trying not to waste anything because the every part of the caribou is used. A traditional knife called the "ulu" is still used to help with the skinning and cutting.



The caribou skin can be used in three ways. First as rawhide, secondly dried with the hair on, or thirdly tanned without hair. One way to prepare the skins are to scrap them and then lay them on the ground hair side down, pegged with rib bones or weighted with rocks to dry in the sun. It usually takes a few days for the skin to dry, depending on the weather. The skins were then stretched and scraped again until softened.



Another way to prepare the skins is to soak them in water for a few days to dehair them. Once ready, the skins are dried in the sun and stored. Caribou fur and leather provides material for making kamiks (boots), hats, mittens, parkas (coats), leggings, tents and blankets. Different caribou skins that are caught in certain seasons are chosen for different projects.



Food

“We are dependent on store bought food”

“We don’t eat as much caribou as in the past”

“We still eat caribou during feast”

“As Inuit we have been taught to share with no costs of our kindness and our heart. We give food to the family members and the rest of the community.”



Skin

“All these (skin, bone and well-being) we don’t use it anymore, but we still eat caribou. Nobody’s doing much skinning anymore. Inuit up here don’t use the skin anymore or not very many.”

“People still use the skin on the ice”

“That keeps us warm from the cold”

Bones

“Bones are mostly use for art crafts now, mostly for arts, carving, jewelry, some bones might be used for fishing”



Well-Being

“ g and loud”

“During summer breaks you see hardly anybody in town. They are all out on the land. As well-being it is still very important(...)”

« Being on the land »

« Being in the tundra is very peaceful and makes our heart, mind and body physically, spiritually and emotionally peaceful but in town it is tiring and loud!”

Sharing Value

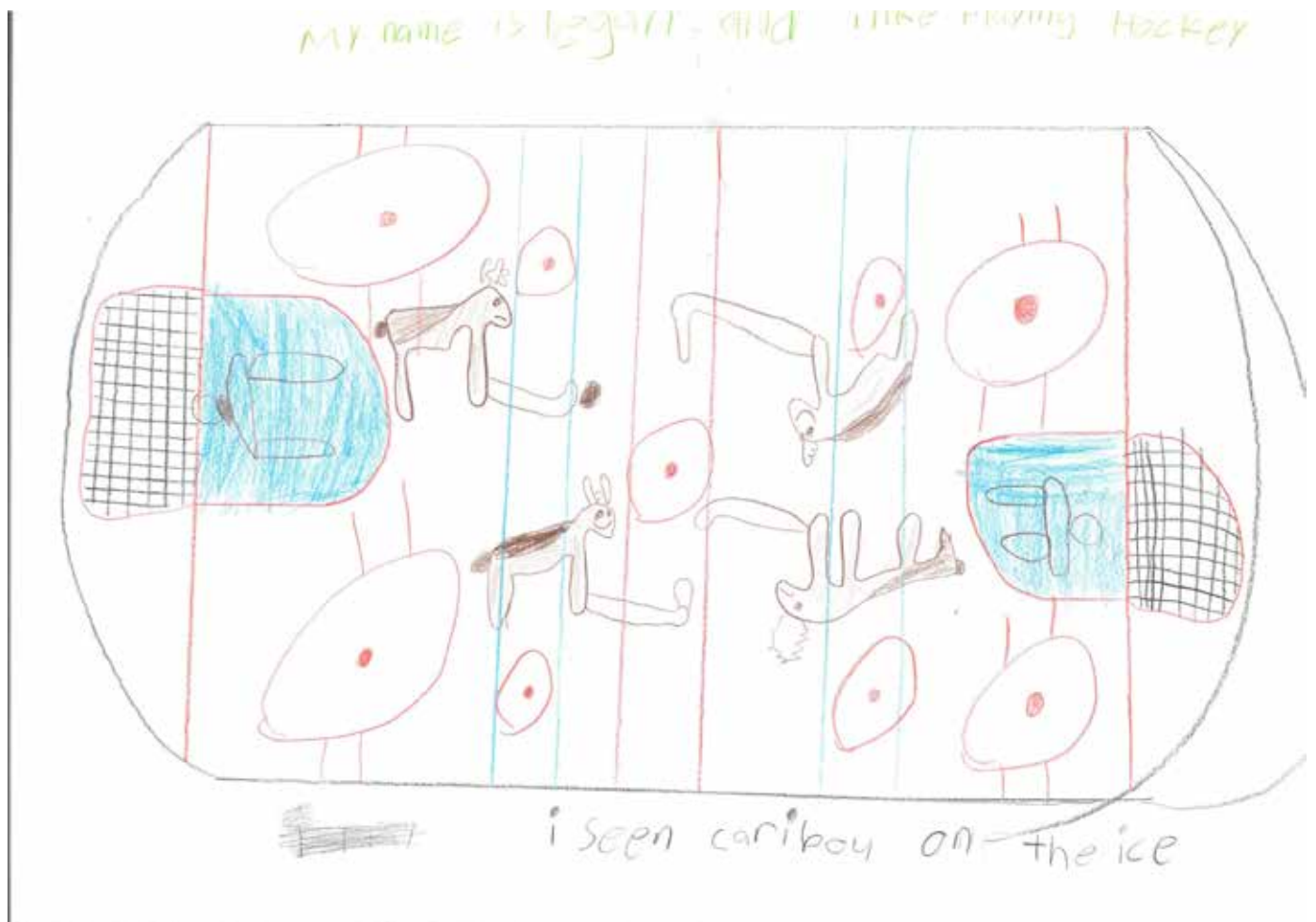
« Now we would get one part and give the rest to relatives. As Inuit we have been taught to share with no costs, of our kindness and our heart. (...)”



Dessins Cécile-



Dessin Timothée



Dessin Timothée



Dessin Timothée



Dessin Timothée



Dessin Timothée



~~My~~ This is my personal life
 my Name is Kyra ~~PaKirnak~~
 (PaKirnak) Nigo and on the
 land we enjoy sitting on the
 land and looking at the sunset
 and enjoying the time
 with family and friends having
 a bba having parties going
 on the ice and
 fish fish for us is jiggling
 fishing for (lake trout) and (Arctic char)
 and caribou hunting good bye
 Nice to learn about you
 on the other side of
 the world.
 Love
 Kyra PaKirnak

4 critères :

food

skin

bones

well being

. (being on the land).

5

4 critères :

food

skin

bones

well being

. (being on the land).

6

4 critères :

food

skin

bones

well being

. (being on the land).

7

4 critères :

food

skin

bones

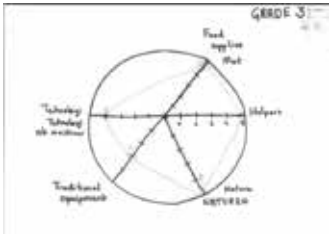
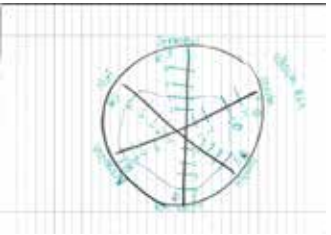
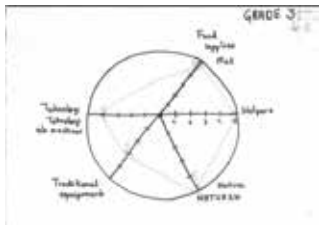
well being

. (being on the land).

8

4 pages

Réalisation des enfants – dessins- roue personnelle
et petit texte accompagnant leur production.



Handwritten text in a script, possibly a child's writing, on a piece of paper.

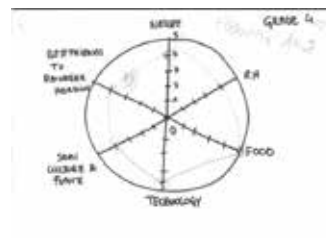


Handwritten text in a script, possibly a child's writing, on a piece of paper.

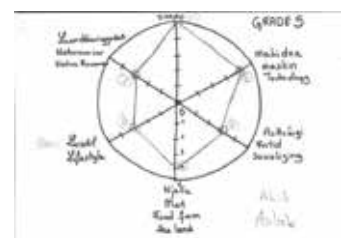


Nature is the source of all
things and all life
is from nature.

Age 5



There is a lot of things
in the world and we
are all part of it.



Don't take from the world
what you don't need
Don't take from the world
what you don't need.

Dispositif stable entre les ateliers.

Outil reflexif entre les jeunes.

Wheels of concerns

différentes Typologies des jeunes (3 caribou wheels).

Outils pour réfléchir à leur besoins, envies - avenir.

Dispositif stable entre les ateliers.

Outil reflexif entre les jeunes.

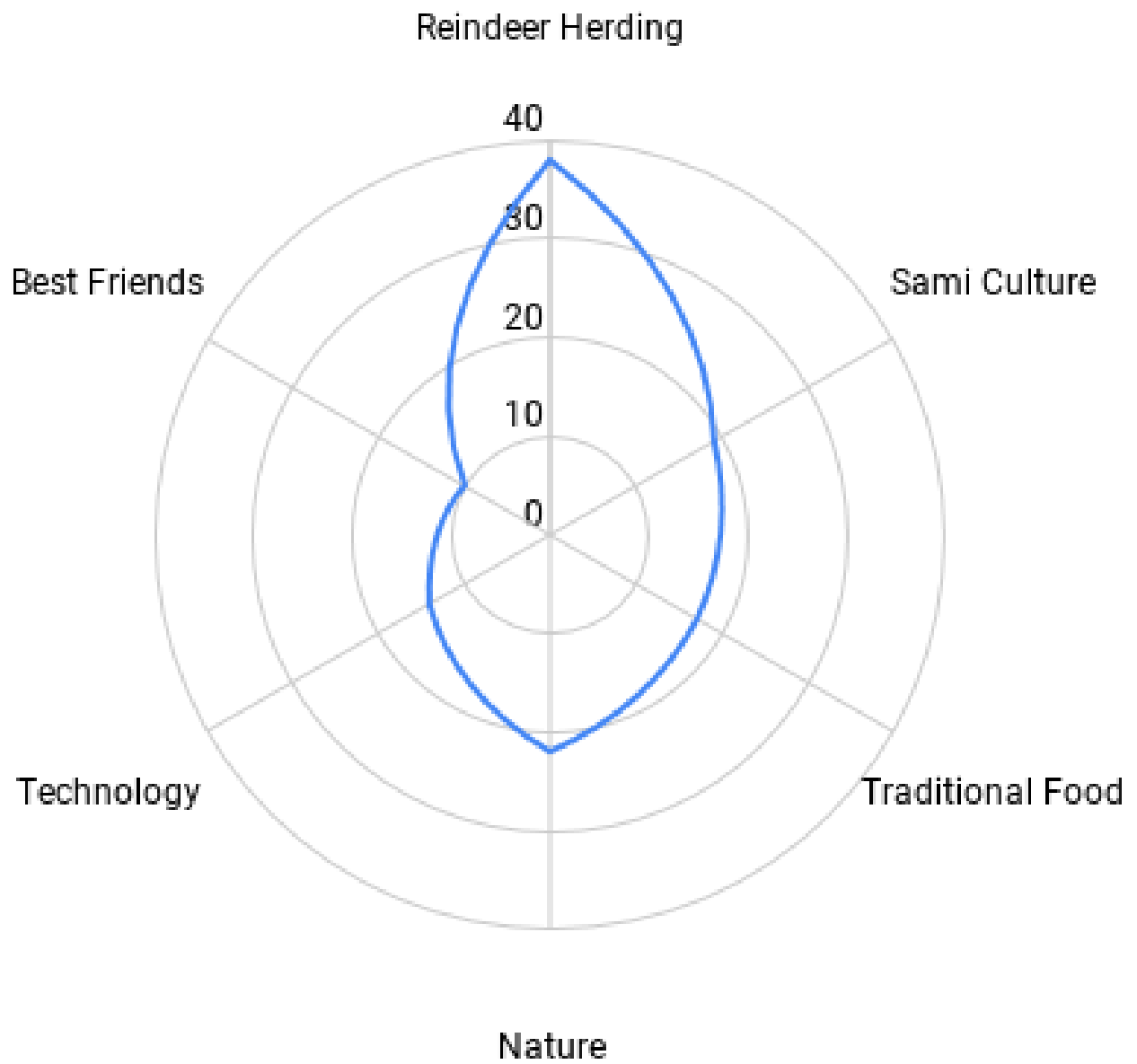
Wheels of concerns

différentes Typologies des jeunes (3 caribou wheels).

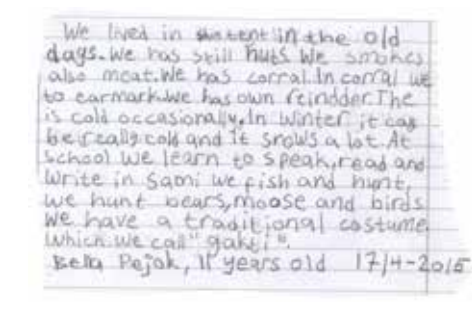
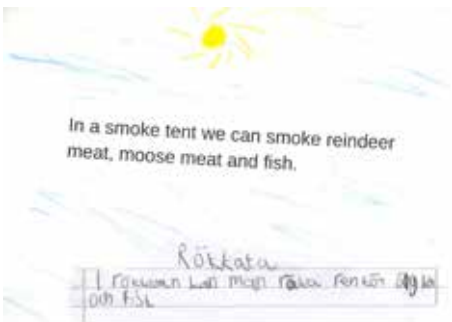
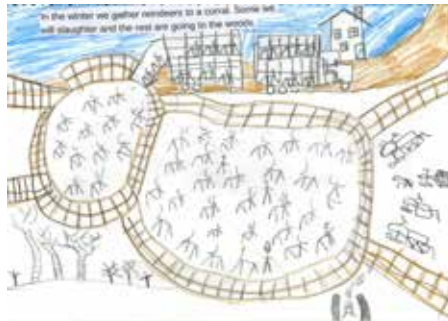
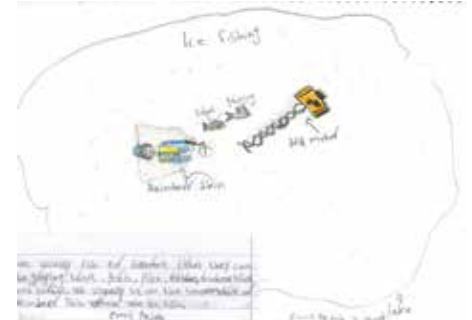
Outils pour réfléchir à leur besoins, envies - avenir.

Sami

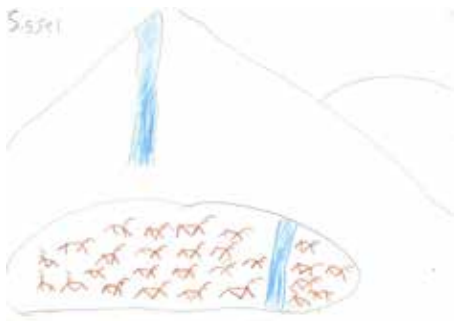
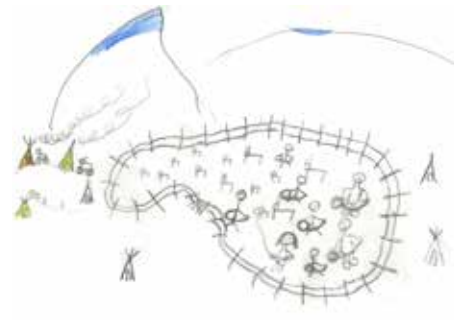
Site de marquage des rennes 2005-2015.
10 ans de visites amicales.
2 écoles dessins –



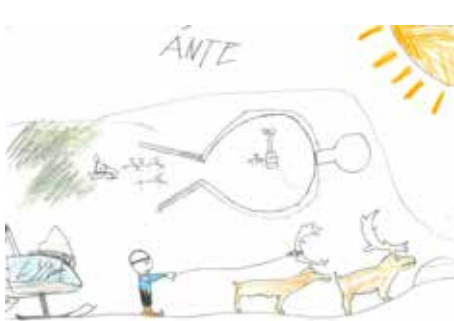
sami -2015



sami -2015



sami -2015



sami -2015



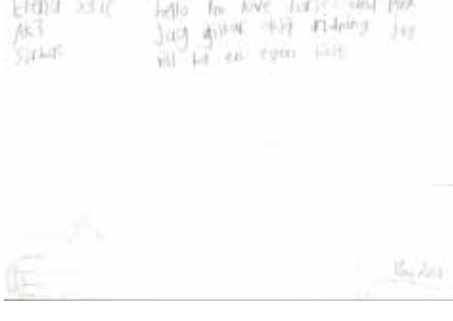
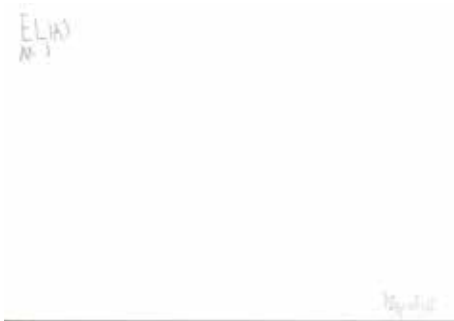
sami -Laura - 2018-april



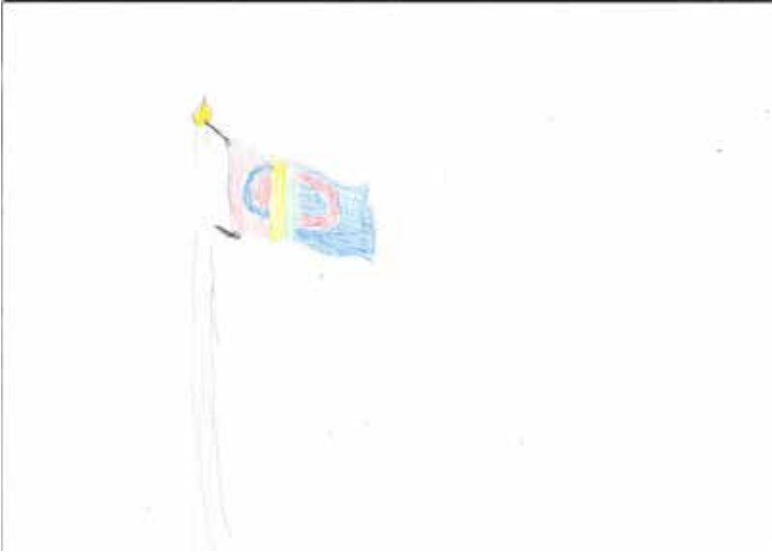
sami -Laura - 2018-april



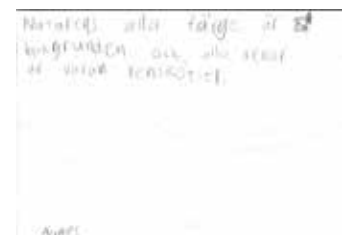
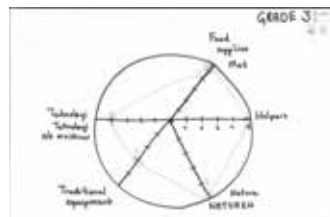
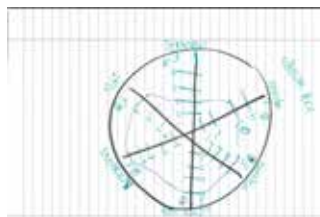
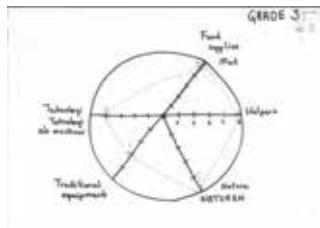
sami -Laura - 2018-april



sami -Laura - 2018-november



sami -Laura - 2018-november



sami -Laura - 2018-november



sami - 3 roues - p1

3 roues selon les âges

9 ans – 10 ans – 11 ans.

Préoccupations différentes

Comparatifs des roues « typiques » selon âge des enfants.

sami - 3 roues - p2

sami - 3 roues - p3

sami - 3 roues - p4

Inuit / Sami

comparatif

vellorest, sitae nem fuga. Et isque nimaxim
volupic iaestio quia simi, qui ut voloribu-
sa nossima xi vellorest, sitae nem fuga. Et
isque nimaxim volupic iaestio quia simi, qui
ut voloribusa nossima xi

Habitat

Artisanat classique

artisanat d'art (développement)

Musée

- Caribou-rennes (chasse élevage)

marquage

migration liberté – semi industrialisation

comparatif Sami/ Inuit - p3

comparatif Sami/ Inuit - p4

comparatif Sami/ Inuit - p5

comparatif Sami/ Inuit - p6

comparatif Sami/ Inuit - p7

comparatif Sami/ Inuit - p8

comparatif Sami/ Inuit - p9

comparatif Sami/ Inuit - p9

Vers une Rencontre

Questions d'enfants inuit aux Sami.
Photos d'enfants dans leur lieux de vie

Objectives and Perspectives

The process of representing their daily lives to share this information

with another community gives young Sami and Inuit the possibility to reflect on their own culture.

It allows them to think about what makes them a part of their community and what they value about their lifestyle, encouraging them to be proud of who they are. They are also able to reflect on how they see their future as members of the community.

Another important goal of the project is to promote dialogue between the youth and the elders in the community, so that knowledge can be appropriated by the new generation.

The next step is to seek funding to organize a meeting between Sami and Inuit youth to give them the opportunity to meet each other and exchange in person.

Conclusion

Synthèse et perspectives

Regards croisés entre Elders/youths – Inuit / Sami

Invitation à continuer les échanges , avec un voyage et rencontre
avec Sami et Inuit

Carte géographique

illustration des axes de recherches et d'échanges.

Atelier

Toi aussi réalise l'expérience. et apprends à te connaître.

1 Réalise un dessin et écris un texte décrivant ce que tu aimes faire.

2 Créé ta propre roue

consignes pour créer ta propre roue tuktu ou boazu

liste des critères de la roue :

- food
- nature
- technologie
- etc..

3 Sur les pages suivantes :

Continue l'expérience en interviewant tes proches : amis, famille (parents, frère soeurs, grand parents, ...).

Réalise d'autres roues avec eux.

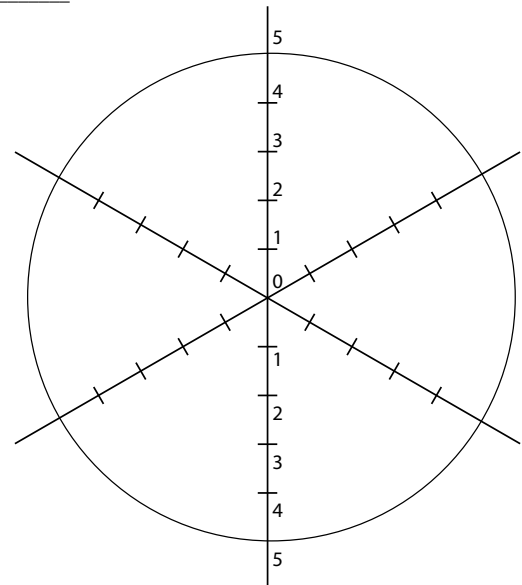
Draw

Text

Wheel

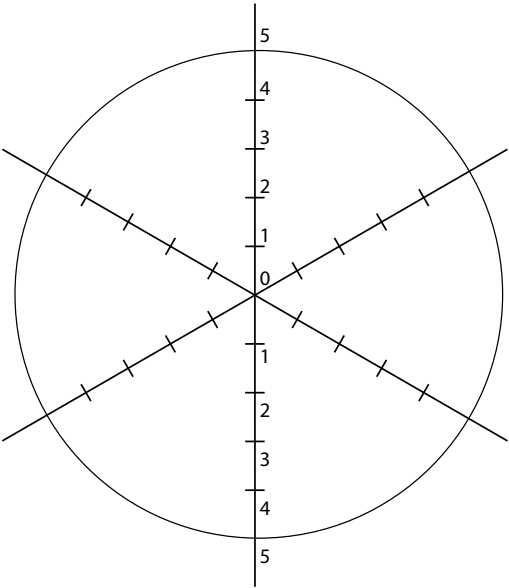
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Name : _____

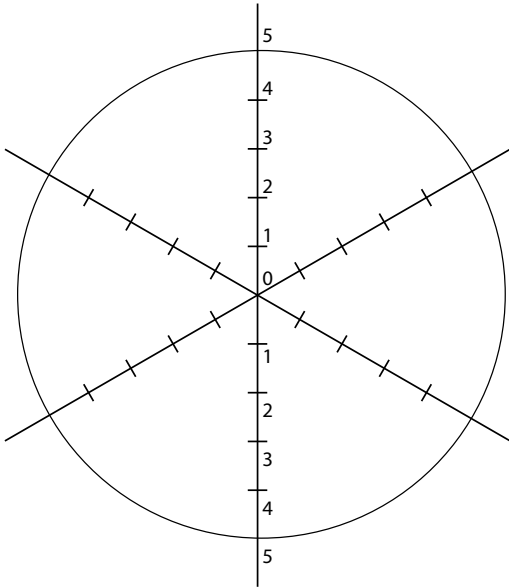
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Observations : _____

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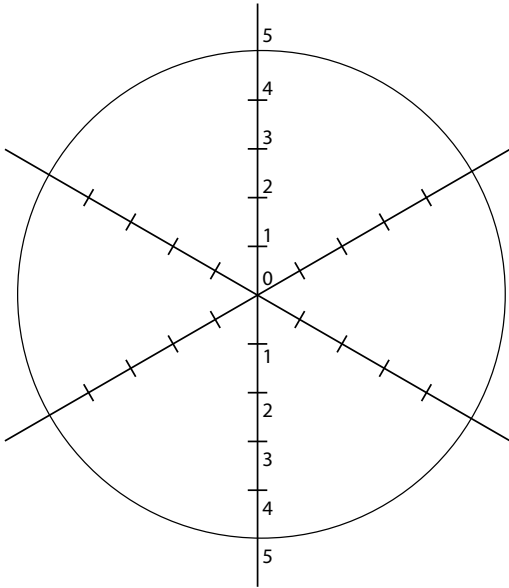
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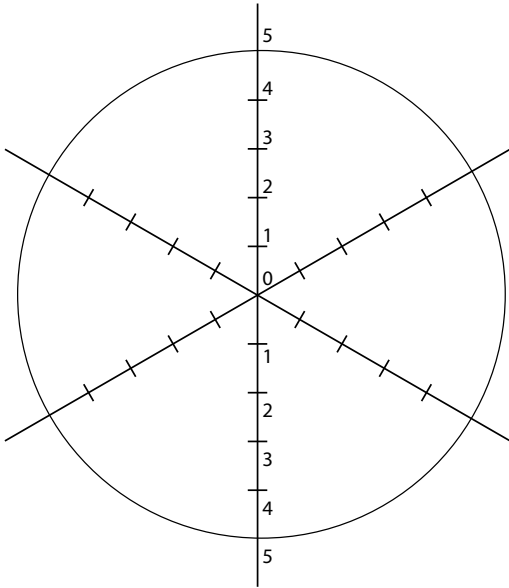
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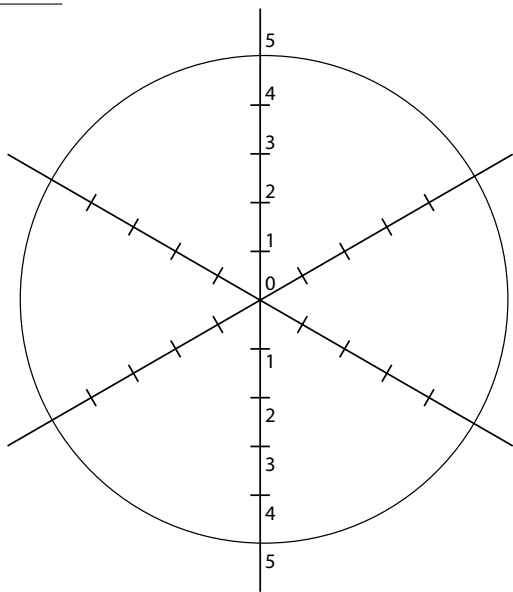
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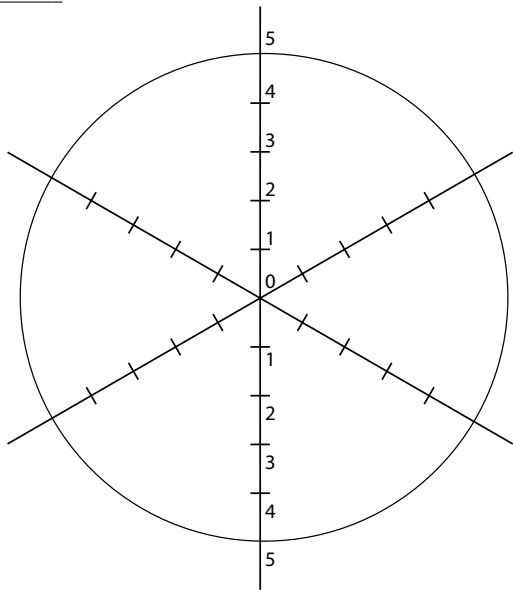
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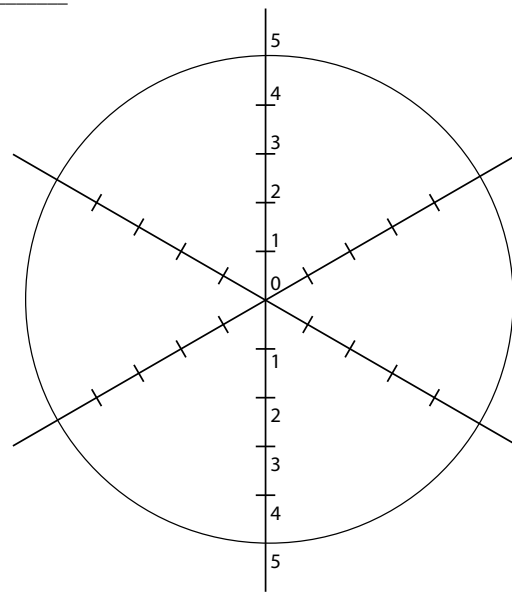
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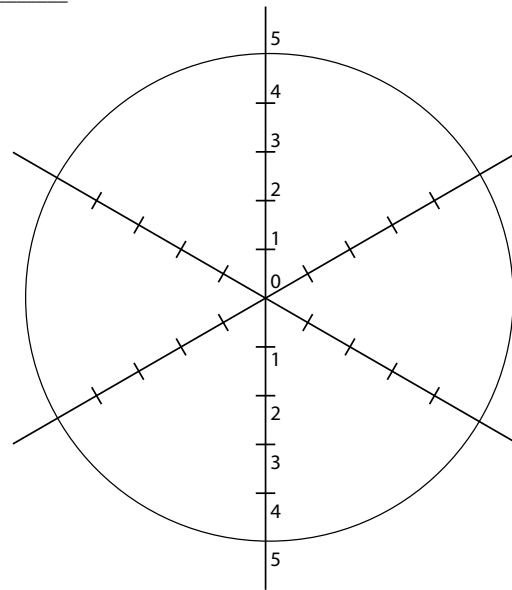
Age : _____



Observations : _____

Name : _____

Age : _____



Observations : _____

Team & Project timeline



2010-2013

*TUKTU project, Mining impacts and future scenarios for Baker Lake
S.Blangy, F.Tester, Pauktuutit assoc.,
A.Deffner*



2014-2015

*TUKTU project,
Is the future mine ?
A.Rixen*



2008-2010

*ECOTRAD Ecotourism project
S.Blangy & V.Avaala*



2014-2015

*Welcome to the moon
M.Jourden*



2007

*First visit to Baker Lake
S.Blangy*

Kangisujuaq

Qamani'tuaq



Jåkkåkaska



2016-2017

*Community wellness (C. De Sérigny) -
Well-being criteria and action levers
E.LeMerre*



2017

*TUKTU project, getting out
S.Blangy, T.Couët*



2016-2017

*Inuit-Saami Youth exchange,
On the other side of the screen
E.Brunel*



2016-2017

*Inuit-Saami Youth exchange, Sàmi
livelihood
A.Broage*

co-researchers ?
professeurs ?



Remerciements

- financeurs

- Inuits/ Sami

-aides amicales locales et autres

crédits photos/illustrations.

Research assistants who participated to the project : Anna Deffner, An-nabel Rixen, Amélie Broage, Elise Brunel, Cécile de Cérigny, and Timothée Couëttil.

enseignants :

Pour aller plus loin

- Bibliographie
- Références
- Lien web vers sites (notamment Tuktuk – Boazu).

<http://websie.cefe.cnrs.fr/boazu/>
<http://websie.cefe.cnrs.fr/tuktu/>

