



## Inuit Qaujimanituqangit (IQ) Statements

### 1. Context

Inuit always lived on the Land. IQ is the way Inuit survived on the Land and with each other in their environment. IQ governs relationships between Inuit and use of the Land by Inuit. IQ is rooted in Inuktitut and transmitted orally. IQ has been passed on from generation to generation, evolving with Inuit culture. It includes knowledge, morality and experience from the past, the present and the future. IQ is at the core of Inuit culture, identity and worldview, reflected in terms known as Inuit Societal Values. IQ describes what it means to be Inuit, how to interact with others, and what Inuit need to survive on the Land. IQ is the Inuit way of knowing and interacting with the Land, with animals and with each other. IQ is relational, which is why it is often expressed in stories. IQ encompasses more than observed environmental knowledge.

IQ is not properly defined in other languages or worldviews. IQ is most often used as an acronym for Inuit Qaujimajatuqangit. QIA understands Elisapee Ootoova was concerned the term Inuit Qaujimajatuqangit may be too focused on traditional knowledge, and so QIA has chosen to use the term Inuit Qaujimanituqangit, which is broader and reflects a generation to generation knowledge transfer. This is one position, and should not be a limit to any Inuk's opinion about the meaning or definition of IQ. Dialects may also influence the terminology used.

### 2. Qikiqtani Inuit Association IQ Statements

The QIA IQ Statements outline core principles related to the collection, use, and protection of IQ and IQ knowledge holders. The IQ Statements help to describe what IQ means to Inuit. These IQ Statements are not written in stone. The IQ Statements are intended to protect the rights of Inuit of the Qikiqtani to practice, express and share their culture through IQ. All who work with Inuit, including QIA, are responsible to appropriately incorporate IQ into all activities affecting Inuit.

1. IQ should be described in terms that reflect how intricate, deep and global it is.
2. IQ is based on core values, but it is not static. Inuit use IQ to make decisions now and in the future.
3. Land use must accord with IQ. Inuit continue to depend on the Land for survival.
4. Interaction with Inuit should be guided by IQ and Inuit Societal Values.
5. Inuit must be invited to share IQ and be part of process design to collect IQ.
6. IQ belongs to Inuit. It is properly applied and interpreted by Inuit.
7. Inuit and IQ must be involved in decision-making that affects Inuit.
8. IQ must be given due consideration to make decisions that affect Inuit.

### **3. QIA Use of IQ Statements**

QIA is the Regional Inuit Association responsible for protecting and promoting certain Inuit rights and values under the Nunavut Agreement. QIA's mandate engages IQ on a broad scope. It is as the core of our work representing Inuit interests.

QIA endeavours to govern its actions and decisions in support of Inuit with incorporation of IQ throughout our operations. QIA assesses plans, projects, programs, and policies through a lens that puts IQ concepts and the Inuit worldview at the forefront of data collection, analysis and decision-making. We insist all work by proponents, levels of government, and assessment bodies involving the Land, as it is understood and used by Inuit, also properly incorporates IQ.

### **4. Use of Inuit Qaujimanituqangit**

Inuit from different walks of life, experiences, age and gender groups may hold IQ and be a knowledge holder. IQ from different Inuit demographics may be required in order to have a well-rounded IQ perspective in decision-making. Non-Inuit cannot claim to hold or "use" IQ; it is not a raw input that can be understood outside the worldview of the Inuit. The use of IQ must be done through the lens of Inuit understanding. Inuit Qaujimajangit should have an equal footing with western scientific, technical and legal knowledge in decisions that impact Inuit.