

ᐃᖃᓕᐃᓕ, ᓄᓚᓂᓕ • ᐃᖅᓂᐃᓂ 8-12, 2016

ᐃᖃᓕᐃᓕ

Apqutauvugut

Iqaluit, Nunavut • Feb 8-12, 2016



SUMMARY OF PRESENTATIONS AND RECOMMENDATIONS



Thank You

Aqputauvugut would not have been possible without the strong participation of the Government of Nunavut (GN) Department of Culture and Heritage. We also wish to express our thanks to partners Nunavut Tunngavik Inc. (NTI) and the Office of the Language's Commissioner for their commitment to this initiative.



Δϭϣϣϣϣϣϣϣϣ
Pitquhiliqiyikkut
Culture and Heritage
Culture et du Patrimoine



ᐅᐅᐅᐅᐅᐅ ᐅᐅᐅᐅᐅ ᐅᐅᐅᐅᐅ ᐅᐅᐅᐅᐅ
Uqauhinut Kamisinaup Havakvia Nunavutmi
Office of the Languages Commissioner of Nunavut
Bureau du Commissaire aux langues du Nunavut



Contents

About Inuit Uqausinginnik Taiguusiliuqtiit (IUT)	1
Executive Summary	2
Role of Interpreters in Nunavut Society	3
Key Issues Facing Interpreter/Translators in Nunavut	4
The Inuktitut Writing System	5
Issues Related to a Unified Writing System	6
Translation Technology and Online Resources	7
Quality Control (Editing)	8
Terminology Development and Current Projects	9
Human Anatomy	10
What is needed by Translators?	11
Working With Translators and Interpreters	12
Rates and Guidelines	13
Certification and Assessment (IUT)	14
Governance/Association	15
Code of Ethics	16
Training	17
Dealing With Stress, Deadlines and Vicarious Trauma	18
ICI Spelling Rules (IUT)	20
Closing Comments and Recommendations	22
Appendix I: Specific Terms Requiring Development	23
Appendix II: List of Participants	24

The statements and comments in this report provide a summary of discussions during the Apqutauvugut Language Conference. The views and opinions expressed in this report do not necessarily reflect the position of the Government of Nunavut or its partners, and are provided for reference only.

About Inuit Uqausinginnik Taiguusiliuqtiit (IUT)



The Apqutavugut Language Conference was sponsored by Inuit Uqausinginnik Taiguusiliuqtiit/The Inuit Language Authority (IUT).

Established in 2011 as a key implementation measure of the Inuit Language Protection Act, IUT is an independent body mandated to expand knowledge and expertise with respect to Inuktut, and to make decisions about the use, development and standardization of Inuktut in all areas under the legislation.

Key Implementation Priorities of IUT are:

- Develop and promoted standardize Inuktut terminology
- Establish consensus on a standard writing system
- Help businesses and others with use of Inuktut, including spelling and terminology
- Undertake language research including documenting traditional terms and dialects
- Share information and collaborate with other organizations
- Administer an Awards Program



Executive Summary

While the rest of Canada recognizes two official languages, the territory of Nunavut operates in three: Inuktitut, French, and English. And the people who make this possible—in government offices and public documents, in meetings and businesses—are interpreter/translators.

In February 2016, for the first time in 18 years, Nunavut's Inuktitut interpreter/translators attended Apqutauvugut, a conference convened exclusively for them. The event was organized by Inuit Uqausinginnik Taiguusiliuqtiit/The Inuit Language Authority (IUT). Over the course of five days, 120 delegates enjoyed each other's company, learned from each other, and passionately discussed key issues related to their profession.

The agenda was ambitious. Session topics included consideration of a unified writing system, translation technology and online resources, terminology development, certification and assessment, ethics, rates and guidelines, and dealing with stress and vicarious trauma.

The week culminated in the following 11 recommendations:

1. Develop an association of interpreter/translators – I/T
2. Hold conferences regularly – I/T – GN - IUT
3. Hold terminology workshops regularly on specific topics - IUT
4. Continue to support all dialects - IUT
5. Continue to consult about a unified writing system -IUT
6. Develop a comprehensive online database of terms that includes all terms developed to date and is regularly updated and easily accessible - IUT
7. Provide support to interpreter/translators who are running their own businesses – GN?
8. Develop further training and accreditation for interpreter/translators in Nunavut – GN - IUT
9. Develop resources to help interpreter/translators appropriately deal with work-related stress – I/T GN?
10. Provide support to young interpreter/translators, so that it will be seen as a desirable career – I/T
11. Develop standard per word and per page pay rates – I/T

“We have to work together to make it strong, we don't want to lose our beautiful language.”

Apqutauvugut was a great success. It addressed key issues facing interpreter/translators, and fostered a new sense community and professional legitimacy among them. Next steps for IUT are to build on this momentum by implementing the recommendations and laying the foundation for further development, so that a new generation of Inuktitut interpreter/translators can participate in this rewarding career and continue the tradition of excellence begun decades ago.

This conference report summarizes all sessions, and captures specific ideas and emergent themes in all breakout groups. It is intended as a reference to guide the future work of IUT as it supports and strengthens Nunavut's community of interpreter/translators.

Role of Interpreters in Nunavut Society

LOUIS TAPARDJUK

Member of Inuit Uqausinginnik Taiguusiliuqtiit Board of Directors

When Louis was a child his grandfather, who could not understand English, told him “I want you to be my ears.” Today, Inuktitut translator/interpreters are the ears of the people, he said.

To illustrate the challenges of translating, Tapardjuk used the English word ‘minutes,’ which can describe either the written record of a meeting, or the passage of time. “Two totally different concepts but the same word—how do you differentiate between them?” The role of the translator, he said, is to “bring the two worlds (English and Inuktitut) together, make them understandable to each other.”

Tapardjuk emphasized the goal of a Government of Nunavut operating in the Inuktitut language by 2020. He acknowledged the difficulty of reaching that goal, but stressed that it remains attainable. Translator/interpreters, said Tapardjuk, play a critical role in bringing Nunavut closer to an Inuktitut-speaking and -writing government. “We have a lot of work to do, and you are the path through this process.”

Inuit language and culture are unique in the world, and alive and well, said Tapardjuk. “We don’t have to go to museums to learn our language. I’m relying on you to make this happen so our younger generation will speak strong Inuktitut.”

“We should encourage our young people to learn if we want our language to be strong.”

Louis Tapardjuk



Key Issues Facing Interpreter/Translators in Nunavut

BREAKOUT GROUPS

Delegates identified the following key issues facing interpreter/translators in Nunavut:

The Writing System

The writing system (roman orthography, syllabics) was a central issue for many groups. Some feel that moving from syllabics to roman orthography is a good idea; others would like to retain syllabics.

Many believe that a standard orthography is a good idea, as it would eliminate a significant barrier to understanding across dialects, would allow easier communication between groups from Alaska through to Greenland. Some highlighted the need to adopt roman orthography so that youth can more easily use it to text on phones and other electronic devices.



Terminology

Several groups stressed the need for continuous terminology development, and standardization of terminology. It was noted that some traditional Inuit terminology is difficult to translate, and requires lengthy description in English. There is a pressing need for terminology development in technical and mining areas. The creation of a terminology development committee was suggested.

Youth and Elders

The need for greater involvement of elders in language work was discussed. Also, opportunities should be created for young people to spend more time with elders so they can better learn the language. Songs are a way of engaging youth and using the language in a 'stronger way.'

More Conferences Please!

Several tables agreed that there is a need for more interpreter/translator conferences and workshops.

“Part of our job is to revitalize Inuit culture.”

The Inuktitut Writing System

JEELA PALLUQ-CLOUTIER

Atausiq Inuktitut Titirasiq Task group member, ITK

In her former job at Inuit Tapiriit Kanatami (ITK), Jeela was tasked to conduct research into a unified writing system.

ITK were concerned about low high school graduation rates among Inuit. Only 25% of Inuit students graduate from high school, and even fewer graduate from colleges and universities. There are many reasons why they drop out, but one contributing factor is the Inuktitut writing system.

In 2013 and 2014 the Atausiq Inuktitut Titirasiq task group members conducted workshops and consultations across all Inuit regions, and including education from daycare to high school.

How Inuit speak their language varies across Canada. There are 12 different dialects and different writing systems as well. Syllabics and roman orthography are the two main writing systems, but within each system there are multiple versions. The Inuvialuit in the Western Arctic use roman orthography, as do the people in Nunatsiavut. In Kivalliq they use both systems and in Nunavik, only syllabics. How vowels and consonants are represented differs greatly across these systems as well, and in many cases the same term is written differently across regions.

Inuit are losing their language, and the trend must be reversed. There is a need for a writing system that is easy to teach and learn, and understood across Nunavut. Higher graduation rates and greater availability of published

materials might be achieved through a single writing system that could be used by all dialects in all regions.

In conclusion, Jeela noted that both roman orthography and syllabics writing systems came from non-Inuit. Now is the time to decide on one system for Inuit by Inuit, for the benefit of today's youth and to ensure the language is spoken and written by future generations.



“As long as our language is not lost, they can use any writing system.”

Issues Related to a Unified Writing System

JEELA PALLUQ-CLOUTIER

On behalf of Kumiko Murasugi, Carleton University

Jeela described her work with a linguist from Carleton University to review the writing system and try to make it work in Nunavut. "We tried to come up with a system that would be friendly to all Inuit," she said.

It is a myth that the written form of a language is the "real" language, she explained. There are people who speak their language fluently but have not learned to write it, and one-third of the world's languages have no written form at all.

A unified written form does not eliminate variation in spoken language, like dialects. There is room for variation; there may be great differences between a written standard and spoken forms. For example, a sentence in English can be easily understood in written form across many dialects.

For all of the above reasons, and to ensure a bright future for the Inuktitut language, "it is our goal to have a unified Inuit writing system."

Jeela acknowledged that for many people a written language is not simply a method of transcribing sounds, but a strong symbol of social and cultural identity. For this reason, some people are very attached to syllabics. It's also true that choosing a standard form is not an easy task. Jeela identified some foundational criteria as starting points to guide decision making, such as social, cultural and political status, and how close the form is to an older, purer form. A new form can also be created from a fusion of dialects, or more than one standard form allowed.

Also covered in the presentation were coding, a unified set of symbols, and implementation of the new coded standard.

Jeela concluded with a note that the results of the conference will be discussed at an ITK meeting next week,

"The Inuit will benefit with a roman orthography system. People will want to use it."

where Inuit from across Canada will be present, and that all comments have been recorded and will be considered.

BREAKOUT GROUPS

In breakout groups delegates were asked to consider two questions.

1. Are you in support of a unified writing system based in roman orthography?
2. What implementation issues should be considered?

Responses to the question about a unified writing system varied with some delegates opposed, others in favor, and a large group "in the middle." Others inquired about what software is available to help with the transition, spoke of automatic transliteration tools, and underlined the need to ensure that a unified system could be easily used by digital devices.

Translation Technology and Online Resources

ELENA IYERAK

Project Manager, Translation Bureau, GN Department of Culture and Heritage

The mandate of the Translation Bureau is to provide translation of documents in both English and French to various departments and agencies. Bureau staff can translate English to French, English to Inuinnaqtun, and English to roman orthography as necessary. The bureau has offices in Kugluktuk, Igloolik and Iqaluit. Priority translations are often from the Department of Health and Social Services, or documents from the Legislature. There are over 200 client contacts, and all requests are managed by email.

To date the bureau has completed 3,607 requests and translated over 5 million words. In the beginning there were few systems in place, but now there is much-improved workflow. The highest volume of requests is from the Department of Finance.

The existing management system lists and schedules requests, assigns translators to files, and tracks the status of each request. Resources are sometimes scarce. Users can also determine who is sending requests, and search and prioritize requests.

The database is searchable by keyword; finding a match can reduce workload and save time. This tool helps translators immensely. Currently the translation database contains 4 years of translated materials in Inuktitut and Inuinnaqtun.

“If an Inuk spoke a thousand years ago, we could still understand them. But today my grandchildren have a hard time understanding me.”

Quality Control (Editing)

NAULLAQ ARNAQUQ

Assistant Deputy Minister, GN Department of Culture and Heritage

Naullaq told many stories of the books and other Inuktitut learning materials projects she's been involved in over the years, and stressed the need for high-quality Inuktitut resources to engage children and youth in the language.

She also spoke about her experiences on the Proofreading Committee in the years before Nunavut was created, which taught her the need for at least three stages of review for every document before publication. "We were very keen to produce the highest quality materials in Inuktitut," said Naullaq. "We wanted meaningful documents for the children."

The job of a proofreader is very exacting. A proof reader must first scan documents and estimate the time required for the job based on whether new terms are required, who will be working on the material, and other considerations. Then they must ensure the documents match, and that the spelling symbols and finals are correct. Dates, pages, titles, headings, and names should then be checked. Finally, proofreaders should review documents for dialect, use of English, new approved standardized terms, common terms, and punctuation.

Naullaq suggested that a proofreader should schedule each day so there is time to rest, and ensure they have the proper tools available, including dictionaries. Finally, she counselled those in the room not to take offense when someone corrects their work. "Depersonalize that, and just ensure the errors are corrected."

"We were very keen to produce the highest quality materials in Inuktitut. We wanted meaningful documents for the children."

Naullaq Arnaquq



Terminology Development and Current Projects

NANCY KISA

Manager of Evaluation and Research, Inuit Uqausinginnik Taiguusiliuqtiit

When IUT receive terms to review they discuss them, examine them in context, ask for clarification of the meanings in English, then decide how to proceed.

Section 16 (5) of the Inuit Language Protection Act describes the terminology development responsibilities of IUT. To demonstrate the sometimes sensitive process of terminology development, Nancy used the term “suicide prevention”. Many Inuit feel the current term in usage is not appropriate, and would like it changed. This is a difficult subject for Inuit to discuss, so it has been challenging to consult with people about. Nonetheless, IUT met with elders, government representatives and others, including representatives of organizations such as Embrace Life and ITK. Work continues on this term.

Jeela observed that some people don’t like the current Inuktitut word for “suicide prevention” because it implies regret at being unable to prevent the outcome. “We’ve been asked to think about developing a term that is more sensitive to those who hear the word, so that it is not harmful.”

Delegates offered many ideas as to an acceptable term for suicide prevention. There was also discussion about the differences in how Inuit and southern cultures describe such terms.

“As a people we are deeply connected with our past, and don’t want to break that bond. We are the vehicle for change, and will have to move forward.”

Human Anatomy

SARAH NANGMALIK

Terminologist, Culture and Heritage

Sarah began work on a major project to define Inuktitut terms for the human body in 2007.

The need for the project was clear. "If an interpreter is available but does not understand human physiology, they can't help the patient. We developed terms to help them. There are pictures and diagrams to be used by unilingual Inuit, so if they are stuck they can just point. We looked at diagrams of the human body and named things, like muscles and bones."

Together with a committee of elders from high arctic communities Sarah, undertook the long process of working through the human body "from head to toe."

"When we were trying to come up with terms sometimes we would cry, sometimes we would laugh. Some younger people were able to come up with terms when the older professionals were stuck. I tried to always stay in line with elders."

After a long and challenging development process the project was completed. The final product, a beautiful book with detailed illustrations and Inuktitut, English and French text, will be available in print and digital formats. In the future, posters may be created as well.

Sarah thanked the many elders and others who worked on the project.

"When you don't speak English and you have to go to the hospital, if the interpreter doesn't know the body parts, it is difficult. We came up with terminology from the head to the toe."

Sarah Nangmalik



What is needed by Translators?

BREAKOUT GROUPS

Breakout groups were asked to identify key needs of translators. The following needs were identified

- Writing system training
- An online, regularly-updated database of IUT-approved terms
- An interpreter/translator list
- Ongoing development of an Inuktitut dictionary and thesaurus in all dialects
- More Inuinnaqtun translators and resources
- Automatic Inuktitut dictation tools
- Strategies to manage tight deadlines, heavy workload, and client education
- Support for new interpreter/translators starting businesses
- New interpreter/translator accreditation options
- Training covering terminology, writing systems, simultaneous interpreting, and editing
- Regularly scheduled workshops and conferences
- Debriefing for vicarious trauma
- Mental health support (e.g. suicide prevention work)
- Greater availability of Elders and experts
- Terminology development funding and venues

Note: See Appendix I for specific terms requiring development

“If you combine the person years of experience in this room, I bet it’s a thousand years or more.”

Naullaq Aarnquq



Working With Translators and Interpreters

JAMAL SHIRLEY

Project Manager, Nunavut Research Institute

In his work for the Nunavut Research Institute Jamal has been involved in hundreds of research projects. The Institute issues about 120 research permits per year, and provides a range of support services to researchers.

All researchers are legally and ethically required to consult and communicate with Inuit about their work. To help them meet that obligation, the Nunavut Research Institute prepared a guide.

The Guide for Researchers was developed in 2001 using Nunavut Interpreter/Translator Society's list of tips for those using interpreters. It includes information about how to pick an interpreter, set rates and meet in advance to clarify terminology with the interpreter. The guide also covers how to deliver a presentation properly, such as speaking slowly, avoiding terms that can be misinterpreted.

Scientific terms are difficult to translate, noted Jamal, but Inuktitut is a powerful language that can easily meet the challenge. New terms are constantly being added.

Jamal underlined the need for the Nunavut Research Institute to have a reliable point of contact with the interpreter/translator community in order to strengthen existing services and keep guidelines and standards current. In closing he expressed his interest in meeting with any interpreter/translators who would like to work with researchers.

“If you all stopped working, the scientific work would grind to a halt.”

Jamal Shirley



Rates and Guidelines

STÉPHANE CLOUTIER

Director of Official Languages, (CH)

“Let’s talk business.”

Stéphane began by discussing current practices, including how translators estimate the value of their work, procedures in the GN for accessing translation services, and the problem of demand for Inuinnaqtun translation services.

Currently, rates vary dramatically. There is a need for a common standard, so that all interpreter/translators get fair compensation.

When urgent technical documents cannot be completed in-house, the Translation Bureau uses pre-approved freelance translators. Vendors are selected based on proper certification or equivalent experience, and ability to use ICI standardized orthography and Unicode-compliant fonts.

All rates in contracts are paid by word, depending on urgency. Translation rates for French range from .20¢ to .30¢ per word. Inuktitut rates are .25¢ to .55¢ per word. Inuinnaqtun rates are .55¢ to .90¢ per word, or higher, because there is a small pool of speakers and translators.

In conclusion, Stéphane suggested the following changes:

- Rates should be by the word, not by the page. If by the page, a page is 250 words
- Certification/accreditation is needed
- Number of years of experience should be factored into rates
- Domains of expertise should be factored in (e.g. legal, medical, etc.)

“Because of your language skills you are able to make a living. Interpreter/translators are important contributors to Nunavut’s economy.”

Stéphane Cloutier



Certification and Assessment (IUT)

JEELA PALLUQ-CLOUTIER

Executive Director, Inuit Uqausinginnik Taiguusiliuqtiit

Certification and Assessment is a responsibility of IUT under Section 17 (1) (c) of The Inuit Language Protection Act (ILPA), and IUT has begun the process of how to properly assess and certify interpreter/translators in Nunavut.

In order to certify interpreter/translators, it will be necessary to assess their level of proficiency in language and writing. IUT is still working on that aspect of assessment and certification, and have not yet met with the Department of Finance about how much money must be set aside for this.

Some interpreter/translators currently have no certifications. Once the new assessment tools are in place for government staff at IUT will assess the skill levels of people, provide reports as to what level they're at, and then offer courses so individuals can move up the scale to a higher level of bonus for GN employees.

She stressed that IUT's work on certification and assessment had just begun, and thanked delegates for their ongoing role in establishing and maintaining high standards of quality for Inuktitut interpretation and translation.

“We’re not just saying ‘This is what we’ll do.’ We’re mandated by legislation to do this, and we want to do a good job.”

Jeela Palluq-Cloutier



Governance/Association

EILEEN KILABUK

Eileen spoke of the option of forming a Nunavut association of interpreter/translators that would be affiliated with the Canadian Translators, Terminologists and Interpreters Council (CTTIC).

Such an association could develop and administer a code of ethics, bylaws, contract information, and could deliver other member services. Both certified and non-certified interpreter/translators could be members.

An association of interpreter/translators would be very useful in Nunavut to establish standards, protect jobs, and provide support. It could also deliver courses, provide online community-building and assistance, organize conferences, and compile materials. It would not be administered by a government department, and would be run by its members.

Members would have a better chance of getting contracts because their qualifications would be on file at the association for client referrals. Private interpreter/translators could also seek the assistance of the association in finding people who specialize in different dialects or terminologies.

Eileen invited participants to put their names forward to help form the organization, and the GN Department of Culture and Heritage offered their assistance. There were many expressions of thanks and offers of support.

“There are different groups who have been taught different ways of learning Inuktitut. Inuit have a strong connection to their language, are passionate about whatever way they learned.”

Naullaq Aarnquq

Code of Ethics

SANDRA INUTIQ

Languages Commissioner, Office of the Languages Commissioner

Occasionally the Office and the Languages Commissioner receives concerns about misinterpretations made by interpreter/translators. Currently there are no established standards for these services, so it is difficult to respond effectively to such claims in a way that properly determines whether a mistake has been made, and also protects the interests of the interpreter/translator involved. In these situations, a code of ethics would be very useful.

Codes of ethics are a profession's definition of standards of service and conduct that must be followed. A code of ethics defines acceptable behaviours, promotes high standards of practice, establishes a framework for professional responsibility, and is a means for occupational identity. It also provides guidance in decision-making on professional matters.

A code of conduct is part of a code of ethics, and represents the practical application of the principles set out in a code of ethics. It acts as a benchmark for performance, defines specific behaviours that are required or prohibited, and guides professionals in their day-to-day decision making. For example, an interpreter can refuse an assignment without penalty if it requires that they violate the code.

An interpreter/translator code of ethics could cover:

- Quality
- Accuracy
- Confidentiality
- Impartiality
- Conflict avoidance
- Limitation of practice
- Accountability
- Risk

A code of conduct would also define a clear discipline process for those who do not live up to the code of ethics to stay certified in the profession.



“I’m so happy to be here, participating in this conference.”

Nancy Kisa

Training

LOUISE FLAHERTY AND MONICA ITTUSARDJUAT

Senior Instructors, Nunavut Arctic College

The Interpreter/Translator Program started in 1998, and is funded by the GN Department of Culture and Heritage. Since then there have been over 50 graduates. The program takes in new students every second year, due to limited staff. Courses are delivered in Iqaluit, Rankin Inlet and Kugluktuk.

In the past, a certificate was awarded after the first year, but now the certificate is awarded only after completion of the second year. Applicants require Grade 12 or a Grade 12 equivalency diploma to enter the program, as well as support people (preferably unrelated) who will vouch for them.

The course includes both theory and practical elements (practicums are completed in the workplace), and is slowly being updated as legal, medical and other fields change, thanks to the involvement of doctors, lawyers, and other professionals. Elders and past teachers are also used in the course to help with instruction.

The need for a three-year program that would cover business and communications, glossary development, mental health terminology, wellness, sustainability, and other areas has been discussed, but no action has yet been taken to address it.

“We are adaptable, that’s how we’ve survived this long.”



Dealing With Stress, Deadlines and Vicarious Trauma

PITSEOLAK AKAVAK

Counselor

"We have to take good care of our interpreter/translators, and interpreter/translators need to learn to take care of themselves.

"Those of us in the North, we all care about each other and feel each other's pain; especially when Inuit come together, because they care about each other, have a love for each other.

"When interpreter/translators deal with trauma, even about people we have never seen before, we start to cry, feel their pain.

"Interpreter translators are not ordinary people; they have a hard job and hear many difficult things. We need a plan to deal with stress and trauma, so it doesn't stay with us; strategies that will allow us to get past it and take the next step forward.

"We can seek assistance from counsellors and psychologists, those people can be identified. But we also need to identify ways that we can help ourselves and each other.

"I've been thinking about this for many years. If we can find good ways to manage the stress in our jobs, this career will be more attractive to the younger generation. Young people will recognize this as a good career prospect."

BREAKOUT GROUPS

How do you release stress?

Delegates were asked to consider the question: How do you release stress? They responded with the following ideas:

- Cry or laugh
- Go on the land, be outside, get fresh air
- Go for a walk
- Do physical work
- Make things
- Be alone (sit quietly, relax, rest, sleep, remove yourself for a while)
- Be with people you care about, play with children

“We need debriefing counselling to let out stress. Sometimes we don’t realize that we can pick up anger.”



- Praise one another
- Cook, make food that will be eaten by others
- Carry a small rock
- Get a massage, take a hot bath
- Pray
- Get professional assistance (ask for counselling, talk to supervisor, attend a healing session)
- Meditation, Yoga, Taekwondo
- Listen to music
- Light a qulliq
- Sit with Elders, speak with them and have tea
- Clean the house
- Play computer games, watch TV or movies
- Sing, dance, yell
- Work strategies (work with a partner not alone, reduce hours, debrief with a supervisor)

ICI Spelling Rules (IUT)

JEELA PALLUQ-CLOUTIER Executive Director, Inuit Uqausinginnik Taiguusiliuqtiit

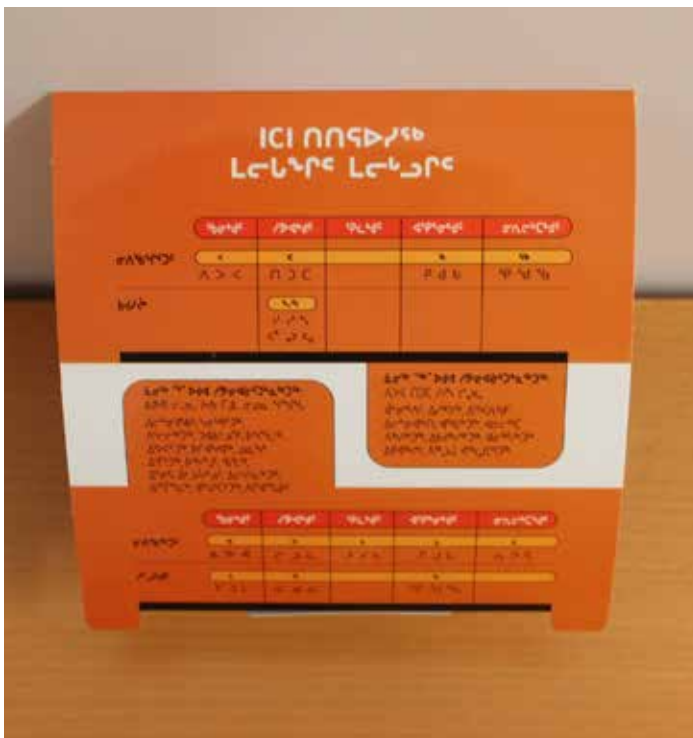
ICI stands for Inuit Cultural Institute, one of the first institutions in Nunavut, created in 1974. Before that time people in Nunavut did not use finals. Even today, some people write Inuktitut with no finals.

Inuit had no writing system until the 1700s or 1800s. Syllabics were introduced by Christian missionaries, who used it to translate the bible into written form. Until then Nunavummiut passed on all knowledge orally.

In the 1970s people realized that Qallunaq do not have some Inuktitut sounds, there were sounds that were not possible to write. To make the Inuktitut writing system complete, many people worked very hard to develop the ICI system. Eventually, the modifications were completed and the finals system was put in place. It is now the accepted standard.

Jeela noted that The Government of Nunavut now officially follows the ICI writing system. But because not all interpreter/translators follow that standard, there are mistakes in some Inuktitut written materials. She stressed the importance of clear standards and high quality in all Inuktitut materials. "If we're going to publish written materials there must be a standard that all of us follow."

She illustrated ways to write certain sounds accurately according to ICI standard, and emphasized the importance of following ICI standard so that translations will be consistent. An ICI reference guide and a reference card were distributed to all in the room.



“We do not want to lose our language, we do not want it torn up. I feel it’s stronger than the English language. People were suppressed by colonization and that has hurt us, but we are recovering. We feel that our language is supposed to remain strong.”



Closing Comments and Recommendations

JEELA PALLUQ-CLOUTIER

Executive Director, Inuit Uqausinginnik Taigusiliuqtiit

MARY THOMPSON

Chair, Inuit Uqausinginnik Taigusiliuqtiit

Jeela thanked delegates for attending the conference, and for their passionate and thoughtful participation throughout the week. She then presented the following recommendations derived from the presentations, comments and breakout discussions:

1. Develop an association of interpreter/translators
2. Hold conferences regularly
3. Hold terminology workshops regularly on specific topics
4. Continue to respect and support all dialects
5. Continue to consult about a unified writing system
6. Develop a comprehensive online database of terms that includes all terms developed to date and is regularly updated and easily accessible
7. Provide support to interpreter/translators who are running their own businesses
8. Develop further training and accreditation for interpreter/translators in Nunavut
9. Develop resources to help interpreter/translators appropriately deal with work-related stress
10. Provide support to young interpreter/translators, so that it will be seen as a desirable career
11. Develop standard per word and per page pay rates

Jeela concluded with a thank you to the GN Department of Culture and Heritage for their support, as well as partners Nunavut Tunngavik Inc. and Office of the Language Commissioner.

Mary Thompson then closed the conference by recognizing the important contributions of all delegates to the Inuktitut

“Remember that we’re thinking about future generations. We want to preserve the Inuit language for all time, now and in the future.”

Nancy Kisa

language, and declaring that Inuit are strong and resilient, and the future of Inuktitut looks very bright.

As delegates filed out of the room there were many expressions of thanks to the organizers of the conference, and wishes of safe travel back home.

Appendix I: Specific Terms Requiring Development

- Academic titles
- Accounting
- As far as I'm concerned
- Assertive rights on language and culture awareness campaign
- Assessment
- Astrology
- Banks
- Biology terms
- Canon
- Child Rearing/Parenting
- Colonization
- Commitment
- Condolences
- De-colonization
- Diagnosis
- Discretion
- Ego (psychology)
- Electronics: ipod ipad, gps
- Emergency terms
- Emotions: grieving
- Engineer and engineering and technical terms (train driver, mechanic, designer)
- Ensure
- Environment
- Evaluation
- Financial terms
- Financial terms
- Food preparation
- Forensic science
- Goal
- Graphs
- Honourable
- Hotel
- Hunting terms
- Idioms
- Illnesses (Alzheimer's)
- Inuit cultural/traditional terms
- Inuktitut pharmaceutical terms
- and prescriptions, information sheets, etc.
- Ironic
- IT terminology
- Jargon
- Kinship terms
- Law/courts
- Legal terms
- Mechanical terms
- Medical terminology
- Meeting terms: conference, symposium, summit, etc.
- Mental conditions
- Methodology
- Military titles
- Mining sectors, equipment and activities
- Mr. and Mrs.
- New technology words
- Objective
- Oceanography
- Orientation
- Overview
- Prescription instruction sheet
- Price
- Protocol
- Psychology
- QEC terms
- Research
- Responsibility
- Restaurants
- Schizophrenia
- Science
- Scope
- Shall and may
- Sincerely
- Sociology
- Sociopath
- Specify on media
- Suicide prevention
- Suicide prevention
- Technical terms
- Terms related to Inuit values
- Topographic terms
- Traditional medicine
- Traditional terminology and root words explanations, origins, true meanings
- Two-spirited
- Visible navigation symbols
- Washrooms
- Weather terms
- Your worship

Appendix II: List of Participants

Elisapee Ikkidluak	Karliin Aariak	Mika Kunnuk
Pelagie Owljoot	Jonah Kilabuk	Marykulu MacMann
Peter Ittinnuar	Sandra Inutiq	Agnes Ayalik
Suzie Napayok-Short	Dennis Kugluguktuk	Annie Bolt
Della K. Nault	Sarah Nangmalik	Agnes Egotak
Edna Elias	Stephane Cloutier	Angele Kuliktana
Julia Demcheson	Gela Naqica	Lucy Taipana
Mina Battye	Akeego Ikkidluak	Louise Siusangnark
Apea Sowdluapik	Sarah Papatsie	Mary Kopak
Susie Evyagotailak	Sapatie Ell	Tina Kuniliusie
Lynda Paniuq	Caroline Novalinga	Nipisha Bracken
Marceline Anguttitauruq	Lazarie Otak	Susan Aipellee
Zipporah Ungalaq	Ruth Angutiqjuaq	Geela Tigullaraq
Mary Nashook	Susan Tulugarjuk	Eileen Kilabuk-Weber
Mary A. Thompson	Thoretta Iyerak	Timothy Qamaniq
Miriam Aglukkaq	Veronica Kublu	Sandra Qamanirq
Elijah Erkloo	Tocasie Burke	Lena Arqviq
Louis Tapardjuk	Constance Merkosak	Matilda Nakoolak
Rosemarie Meyok	Christine Ootova	Veronica Dewar
Jeela Palluq-Cloutier	Elena Iyerak	Rebecca Mike
Martha Kunuk	Louise Akearok	Rita Akearok
Nancy Kisa	Leah Inutiq	Jeannie Arreak-Kullualik

James Eetoolook	Potogo Adamie	Lazarus Arreak
Emily Angulalik	Attima Hadlari	Salome Awa
Mary Ineak	Ooleepika Ikkidluak	Madeline Allakariallak
Jonah Kilabuk	Martha M. Flaherty	Lucy Burke
Tuppittia Qitsualik	Tomasie Panipak	Annie Ford
Lucie Idlout	Benjamin Arreak	Sarah Leonardis
Appitaq Enuaraq	Methusalah Kunuk	
Philip Paneak	Christopher Amautinuar	
Betty Brewster	Pitsiulak Palluq	
Mali A Curley	Titus Arnakallak	
William Kilabuk	Doris Kaniak	
Peter Irniq	Colleen Nivingalok	
Louise Flaherty	Lorraine Bolt	
Connie McCrae	Leah Kilabuk	
Simeoni Natseck	Mary Jean Katiak	
Luci Evaloardjuk	Andrew Dialla	
Monica Ittusardjuat	Janet Merkosak	
Maata Pudlat	Jose Arreak	
Katauga Saila	Rhoda Cunningham	
Debbie Oyukuluk	Blandina Tulugarjuk	
Peter Aningmiuq	Susan Gunn	
Joanna Qammaniq	Emily Illnik	



ᐅᐃᐅᐅᐅᐅᐅ ᐅᐅᐅᐅᐅᐅ ᐅᐅᐅᐅᐅᐅ
Uqauhihut Kamisinaup Havaqvua Nunavummi
Office of the Languages Commissioner of Nunavut
Bureau du Commissaire aux langues du Nunavut



ᐅᐅᐅᐅᐅᐅᐅᐅᐅ
Pitquhiliqiyikkut
Culture and Heritage
Culture et du Patrimoine

