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Nunavut Arctic College and the Mobilization of Inuit Qaujimajatuqangit in Nunavut Research: A Systematic Review of Research Literature (1996–2022)

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ABSTRACT. Nunavut Arctic College (NAC) and its research division, Nunavut Research Institute (NRI), regulate and shape research conducted in Nunavut under the Nunavut *Scientists Act,* while Inuit Qaujimajatuqangit (IQ) has become an increasingly prominent framework for how that research is conceived and carried out. To assess how these institutional roles and the mobilization of IQ are represented in the scholarly record, we conducted a systematic literature review of 3681 Nunavut-based research records published between 1996 and 2022. Beyond their regulatory function, we found that NAC and the NRI also facilitate research through infrastructure and support, production and dissemination of research materials, and directly by conducting research while building community research capacity, roles that are substantially underreported in published outputs: only 50.4% of records confirmed as products of NRI-licensed research disclosed this licensing in their text, and just 61.5% of the corpus referenced NAC or the NRI in any context at all. IQ appeared in 36.6% of records spanning 41 distinct themes. Mentions of this term, which were tied specifically to research methods and methodologies, doubled in the research since 2008. We interpret these patterns as consistent with a research-licensing framework that has served a dual function: offering a familiar point of entry for southern-trained researchers, while progressively displacing practices that are non-consensual, extractive, paternalistic, or exclusionary; and embedding Inuit ethics and priorities into research planning and practice. As the first review of its scope conducted in Nunavut, this study demonstrates that the institutional influence of NAC and NRI on research extends well beyond what is documented in the published record, and that the Nunavut research literature is emerging as a viable, though still partial, pathway for the transmission of IQ.

Keywords: Inuit Qaujimajatuqangit; Nunavut Arctic College; Nunavut Research Institute; Nunavut *Scientists Act*; research licensing

RÉSUMÉ. Le Collège arctique du Nunavut (NAC) et sa division de recherche, l'Institut de recherche du Nunavut (NRI), encadrent et orientent les recherches menées au Nunavut en vertu de la *Loi sur les scientifiques (Nunavut)*, tandis que l'Inuit Qaujimajatuqangit (IQ) est devenu un cadre de plus en plus important pour l'élaboration et la mise en œuvre de ces recherches. Afin d'évaluer la manière dont ces rôles institutionnels et la mobilisation de l'IQ sont représentés dans la littérature scientifique, nous avons mené une revue systématique de 3 681 articles publiés entre 1996 et 2022 et consacrés à des recherches menées au Nunavut. Au-delà de leur fonction de réglementation, nous avons constaté que le NAC et le NRI contribuent également aux recherches par le biais d'infrastructures et de soutien, de la production et de la diffusion de documents de recherche, ainsi qu'en menant directement des recherches et en renforçant les capacités de recherche communautaires, des rôles grandement sous-représentés dans les publications. Ainsi, seulement 50,4 % des documents confirmés comme étant issus de recherches autorisées par le NRI mentionnaient cette autorisation dans leur texte. Par ailleurs, à peine 61,5 % de l'ensemble des documents faisaient référence au NAC ou au NRI, quel que soit le contexte. L'IQ est apparu dans 36,6 % des documents traitant de 41 thèmes différents. Les mentions de ce terme, qui étaient particulièrement liées aux méthodes et méthodologies de recherche, ont doublé dans les publications de recherche depuis 2008. Nous interprétons ces tendances comme étant conformes à un cadre de recherche et d'attribution de permis qui remplit deux fonctions. D'abord, il sert de point d'entrée familier pour les chercheurs formés dans le Sud. Ensuite, il vise à remplacer progressivement les pratiques non consensuelles, extractives, paternalistes ou exclusives en intégrant l'éthique et les priorités inuites dans la planification et la pratique de la recherche. Cette étude, qui est la première analyse de cette envergure menée au Nunavut, démontre que l'influence institutionnelle du NAC et du NRI sur la recherche s'étend bien au-delà de ce qui est documenté dans les publications. Elle met également en évidence la recherche du Nunavut comme une voie prometteuse, bien qu'encore partielle, pour la diffusion de l'IQ.

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Mots-clés : Inuit Qaujimajatuqangit; Collège arctique du Nunavut; Institut de recherche du Nunavut; Loi sur les scientifiques (Nunavut); attribution de permis de recherche

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INTRODUCTION

The term "Inuit Qaujimajatuqangit" was coined in 1998 in response to the felt limitations of an earlier term, "Inuit Traditional knowledge" in discussions of contemporary Inuit realities (Arnakak, 2002; Lévesque, 2014; Peletz-Bohbot, 2019). The newer term was meant to "encompass all aspects of traditional Inuit culture including values, worldview, language, social organization, knowledge, life-skills, perceptions and expectations" (Stevenson, 2014:181). Uptake of the term continues to increase, and although there appears to be no consensus on a standard definition, varying interpretations of Inuit Qaujimajatuqangit (IQ) can now be found in the materials associated with government, social policy, research, service delivery, industry, entertainment, education, and much more.

Nunavut Arctic College (NAC), as a public agency of the Government of Nunavut, advances education and training in Nunavut in response to the needs and interests of Nunavummiut. NAC's research division, the Nunavut Research Institute (NRI), is responsible for licensing research under the Nunavut *Scientists Act* (1998) and is mandated to "develop, facilitate, and promote scientific research and Inuit Qaujimanituqangit as a resource for the well being of people in Nunavut" (NRI, 2023).

The NAC Case Study Project (NACCSP), led by NAC in partnership with Memorial University of Newfoundland and funded by ArcticNet's North by North Program, examines how NAC and NRI bring together IQ and Euro-American science to advance research practices and outcomes. This systematic literature review examines Nunavut-based scientific research literature in support of that objective. As one of four components in the North by North Program, the NACCSP uses these findings to supplement the broader program's results. More specifically, this systematic literature review surveys peer-reviewed and grey literature, including books, scholarly articles, and other products of research conducted in relation to Nunavut and Nunavummiut between 1996 and 2022. The purpose of this review is to provide a description, summary, and critical evaluation of these works in relation to two specific, but interconnected areas of interest, for which we developed the following research questions:

Q1. What representations in the research literature show participation, facilitation, or actualization of work by NAC and the NRI?

Q2. How is Inuit Qaujimajatuqangit represented, engaged, or mobilized in Nunavut-focused scholarly research?

These questions and our areas of interest emerge in the context of a continued commitment by NAC and the NRI to the development and extension of Nunavut-focused scholarly research and research practices, as well as the advancement of Inuit ways of knowing, expertise, and ethics in research and research mobilization. While NAC and the NRI are proponents for the amelioration of all research conducted in Nunavut, they have been most directly involved in scholarly research.

The scope and magnitude of this systematic literature review make it the first of its kind in Nunavut. Our team of five Inuit and Kallunângajuk research scholars believe it establishes a strong platform onto which other researchers can build further insights in the future.

METHODS

We used a structured and methodical approach to locating, organizing, and synthesizing information to produce an orderly and transparent review that is reliable and repeatable. We examined published research records dating from 1996 (the year following the NRI's inception) to the end of 2022, as our review work was conducted in 2023. We coded the contexts in which NAC, NRI, and IQ appeared in these texts, and identified relationships between codes using descriptive statistical analysis. As literature reviews are considered secondary research, this work did not require authorization under the Nunavut *Scientists Act*.

The literature surveyed in this review was identified through searches of scholarly databases, publisher websites, reference lists, and through direct contact with research authors. Record identification began with a survey of six expansive scholarly databases (BASE, Dimensions, Google Scholar, OneSearch, Scopus, and Web of Science Core Collection), from which we extracted 6696 unique records. This corpus (held as a dataset) was then supplemented with literature from our other sources. We made two attempts to solicit assistance from NRI research license holders in the identification of additional records. We received 216 responses from licence holders, which allowed us to add 787 previously unidentified records. We also identified 14 records from a search of NAC and NRI's websites and a Google search for items published by NAC and the NRI. Finally, we added 33 previously unidentified items as reference list finds, and items discovered unintentionally while in pursuit of identified articles.

We refined the corpus through a series of progressively deeper scans. Given our primary interest in research conducted under Nunavut's *Scientists Act*, we excluded records that did not report on original research conducted

in, or in relation to, Nunavut's air, land, water, or people (n = 3513; 46.66%). We also excluded records that were not publicly available or accessible through the agreements and licences held by any of our four academic institutions (n = 336; 8.36%). Our search and selection methods resulted in a final corpus of 3681 research texts.

We collected the contextual information associated with each appearance of our three search strings during a full text scan of each record. We then coded this information with one or more of 101 contextual labels that were determined through our team's consensus-based standardization process. A semi-random comparison of the data collected during the full-text digital scanning and coding phases was used to assess interrater reliability. We found four inconsistencies between raters from the data extracted from 4.4% of our corpus records (an error rate of 0.3%).

Descriptive statistics were used to summarize and describe the dataset and identify relationships between codes. In addition, we conducted an in-depth thematic content analysis of the ways that the term "Inuit Qaujimajatuqangit" appeared in the corpus.

FINDINGS

Several direct and indirect roles of NAC and the NRI in the actualization of research in Nunavut can be deduced from the surveyed literature. Our examination of this literature enabled us to detail a direct connection to involvement in research by NAC and the NRI, and the appearance of IQ in the surveyed literature and beyond. We were also able to link NAC and NRI efforts and the inclusion of IQ to Inuit self-determinism in research and to the reduction of harmful research practices, like those that are non-consensual, extractive, paternalistic, or exclusionary (ITK and NRI, 2007; ITK, 2018). We also saw the consequential influence of NAC and the NRI on how IQ and Euro-American-derived Sciences are brought together in the co-creation of knowledge. Our analysis indicates that the Nunavut-focused scholarly research literature is becoming increasingly hospitable to the complexities of IQ, and may soon be a viable, secondary pathway for its transmission.

NAC and NRI Involvement in Nunavut Research

We examined the Nunavut research literature for indications of how NAC, and the NRI, as a branch of this institution, is involved in research. We found that (i) the NRI role most predominantly expressed in the surveyed literature was as a research regulator; however, the literature also indicates that (ii) NAC and the NRI facilitate research processes through their research infrastructure and the provision of several essential support services. The surveyed literature also indicates that (iii) NAC and the NRI have a substantial role as the purveyors of intellectual resources and are directly involved in the dissemination and mobilization of research outcomes. In addition, the research literature also clarifies (iv) NAC and the NRI's direct role in conducting research and increasing capacity among Nunavummiut research collaborators.

Regulatory Role: NRI's role as research regulator was most prominently expressed in the surveyed literature. From the 718 records that indicated receiving some form of authorization from the NRI, we identified seven varied descriptions of research authorization: general licensing, registration, permits, approvals, permissions, and archeological and wildlife research activities licensed by the NRI. From this, we made three notable discoveries: a potentially concerning conflation of terminology around research authorization, an increase in the inclusion of IQ in archeological and wildlife research activities, and underreporting, in research outputs, of NAC and NRI's participation and contributions to research.

In accordance with Nunavut's *Scientists Act*, formally documented community consent (permission) is typically required before a research license is issued. Depending on the nature of the research, a research project may also require permits in addition to licensing (e.g., permits for permanent building structures, conformity with an established regional land use plan, approval to access Inuit owned lands) (NRI, 2021). Regrettably, the language used to describe the different types or stages of authorization (e.g., permits, approvals, or permission) for research is sometimes conflated in research outputs. As a result, it can be difficult to determine the actual extent of adherence to research regulations in some articles. For example, we concluded that the term "permitting" was not a reliable indicator of authorization, because the term was used in cases where permit(s) were obtained, as well as in cases where permission was obtained. In addition, an article could accurately state that they received permission to conduct research, such as in cases where they obtained community consent (permission), without having secured all of the necessary licenses and regulatory approvals required for the research to proceed. Regrettably, the ambiguous connotations associated with terms like "permission," "permitting," or "permitted" may lead to the assumption that the research adheres to the appropriate regulations, even in cases where the research was not fully compliant or formally approved.

Our examination of the NRI's role as research regulator also allowed us to identify records associated with NRI-licenced archaeological and wildlife research projects. Archaeological and wildlife research activities are not ordinarily administered under Nunavut's *Scientists Act*. However, when these studies include a Traditional knowledge component in the research, then a Nunavut scientific research license is required in addition to the standard authorizations (NRI, 2021). The records we identified were published between 2012 and 2020, with the majority published between 2018 and 2020. A left-skewed distribution of publication dates

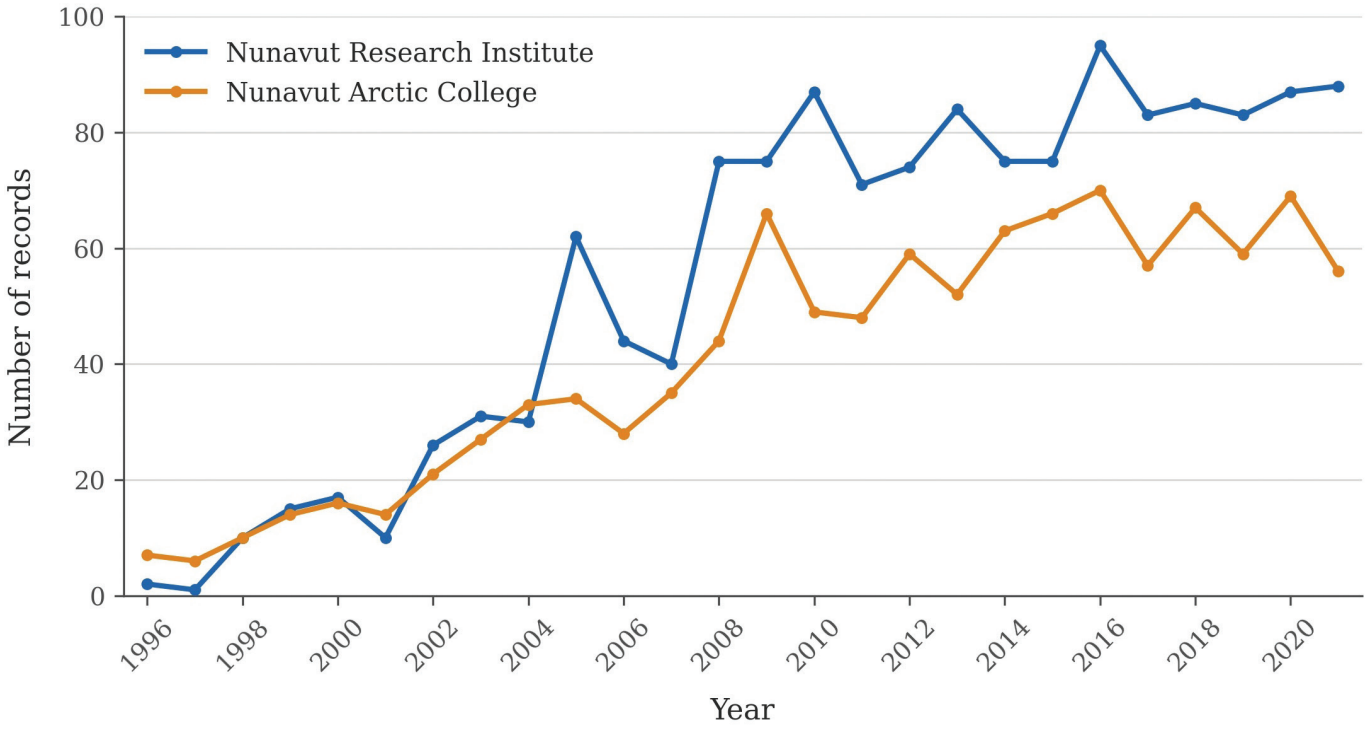


FIG. 1. The appearance of "Nunavut Research Institute" and "Nunavut Arctic College" in Nunavut research (1996–2021).

among these records indicates that the inclusion of IQ in archaeological and wildlife research activities has increased over the last decade.

Although NAC and the NRI have several direct and indirect roles in the actualization of research in Nunavut, their participation and contributions to research are notably underreported in research outputs, and are therefore underrepresented by the literature. For example, although the NRI reviews and authorizes all research conducted under Nunavut's *Scientists Act*, only half (50.4%) of the records that were confirmed to be products of NRI licensed research projects (n = 1583) stated so in their articles. This percentage drops to 38.5% if we also include records that were not confirmed, but presumed to be licensed, based on other indicators. More broadly, only 1827 of the 3681 records in our final corpus (49.6%) make any reference to licensing, permits, or permission at all. This gap may reflect several non-exclusive possibilities: that authors do not prioritize reporting this information, that some research is exempt from licensing requirements, or that some research proceeded without the required authorization. Furthermore, Figure 1 shows that the appearance of the terms "Nunavut Arctic College" and "Nunavut Research Institute" in Nunavut research is increasing over time, yet only 61.5% of our final corpus (of research conducted in or on Nunavut) contain either or both terms in any context.

In examining this 61.5%, we were able to disentangle many of the essential roles, responsibilities, and relations that NAC and the NRI have with research and research processes in Nunavut from the perspective of research authors.

Research Facilitation Function: NAC and the NRI's roles in facilitating research through the provision of support, consultation, funding, community outreach, and many other endeavours is increasingly acknowledged in the Nunavut research literature (Fig. 2). While 102 records acknowledged receiving non-specific support from NAC or the NRI, we identified 40 types of supports from the 545 records that acknowledged NAC and NRI research infrastructure or services. From these, logistic support and field support (or a combination of the two, i.e., field logistics) were most frequently acknowledged.

The general up trend suggests that NAC and the NRI's role in facilitating research beyond that of a regulatory body is being increasingly recognized over time. We found noteworthy instances where research authors recognized that the actualization of their research was dependent on the research infrastructure, supports, or input provided by NAC and NRI staff. For example:

> None of this work would have been possible without the logistic support of the Polar Continental Shelf Project of Natural Resources Canada and the Nunavut Research Institute…
>
> Gaston and Woo, 2008:94

> The work could not have been undertaken without the generous logistic support provided by the Polar Continental Shelf Project (Natural Resources Canada), […] and the Nunavut Research Institute (notably Rick Armstrong).
>
> Arbour et al., 2011:28

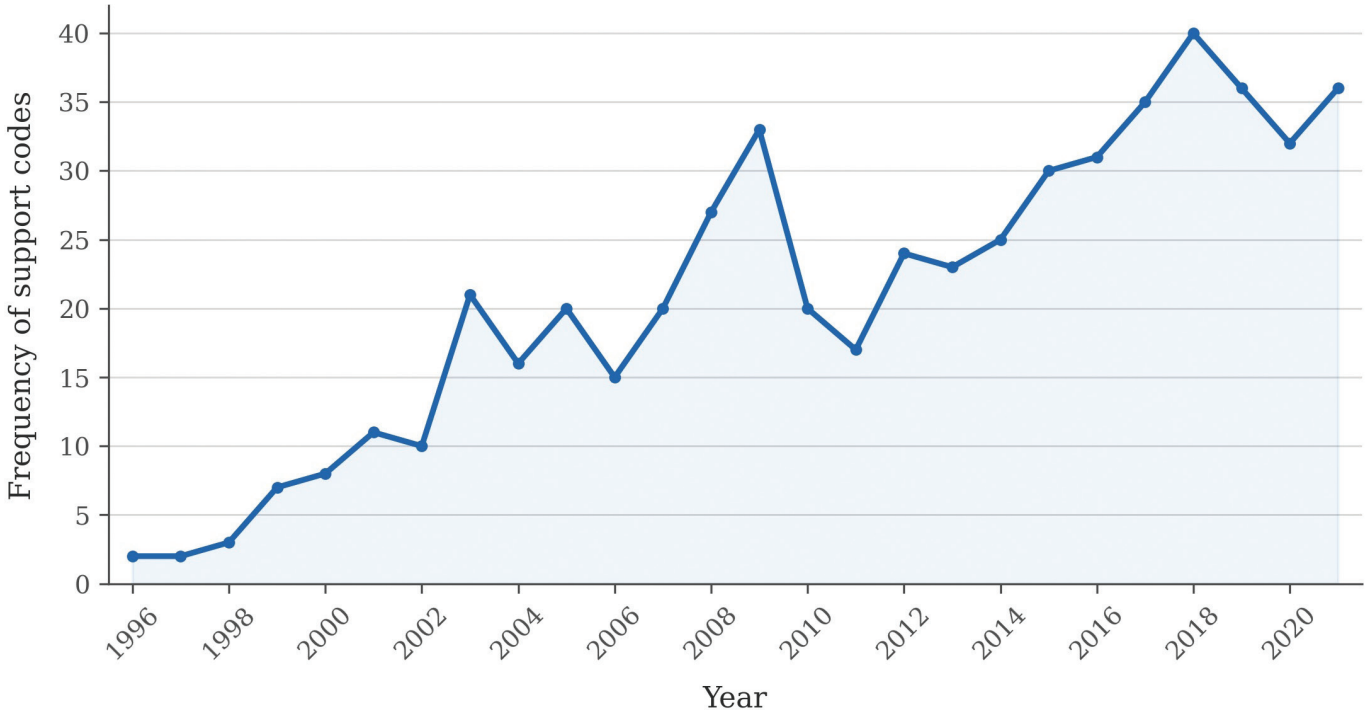


FIG. 2. Research records crediting Nunavut Arctic College or the Nunavut Research Institute for support (any type) over time.

> Vital research support was provided by Billy Ukutak, Luke Suluk, Jamie Bell, Eric Anoee, Nunavut Arctic College…
>
> Dawson, 2016:1

Intellectual Resource Support: The surveyed literature demonstrates that NAC and the NRI significantly advanced regional scholarship through the provision of foundational intellectual resources, including research articles, reports, books, guides, and multimedia outputs. Specifically, 21.6% (n = 794) of the surveyed literature directly builds on NAC and NRI published materials, as evidenced by their inclusion in formal citation records. An additional 4.5% (n = 164) of the corpus explicitly leverages these intellectual resources to anchor their core premises, arguments, or findings. Conversely, citation analysis of internal outputs and institute-led projects reveals a multidirectional flow of information; NAC and the NRI actively mobilize research findings from diverse academic disciplines and sectors to develop their own programs and resources. This fluid exchange points to an interactive, responsive, and non-linear system of production. Crucially, this process relies heavily on local insights, Inuit Traditional knowledge, Inuit ecological knowledge, and grassroots community perspectives. This continuous integration implies that the entire regional research dynamic is inherently informed by the ongoing actions, feedback, and lived experiences of local communities, cultivating a knowledge ecosystem where research remains deeply contextualized and socially accountable.

Laugrand and Oosten (2018:96) highlight the profound, structural impact of NAC and NRI publications, noting that they "constitute a transition from the transfer of knowledge in an oral tradition, to the transfer of knowledge in a literate tradition." This textual transition has facilitated a widespread, geographic reach well beyond the territory's borders. Indeed, 450 of the records initially identified through scholarly searches reported on research conducted entirely outside of Nunavut. While outside the primary scope of this review, these records reveal a significant external uptake of NAC and NRI materials, particularly those discussing IQ. Furthermore, because these external records use the specific Inuktut spelling of IQ, it can be inferred that the representation of IQ originating in Nunavut is directly informing how Inuit knowledges and values are articulated elsewhere. Consequently, the documents published by NAC, the NRI, the Government of Nunavut, and other regional organizations have proven to be decidedly influential in driving the mobilization and adoption of IQ on a broader scale.

We looked to institutional authorship of research works (n = 36), or authorship by NAC- and NRI-affiliated staff (n = 66) to quantify NAC and the NRI's direct roles in research. However, we also found 155 records that cited NAC and the NRI as direct contributors, collaborators, or partners in the research conducted. We found 161 records that acknowledge contributions to research by NAC and the NRI, or NAC and NRI staff, by way of participating in research through consultation, or other communications. We found that these contributions were not limited to research licensed under Nunavut's *Scientist Act*, as NAC and the NRI were at times acknowledged for a direct or indirect role in research projects that did not require NRI

licensing. These findings are among several that indicate that NAC and the NRI advance research through several vast networks of research collaborators.

Capacity Building: The research literature links the inclusion of community-level representatives in research collaborator networks to many NAC and NRI efforts to transmit information and build local capacity. For instance, 31 records mentioned NAC or the NRI as the location where information or knowledge was exchanged between collaborators. Another 55 records indicated that NAC students contributed to research in a variety of ways (e.g., as informants, in processing samples, in co-creating research approaches, and more). These records and others indicate that NAC and the NRI facilitate opportunities for students and other community members to learn about, collaborate in, or otherwise champion research in Nunavut. The NRI also encourages research license applicants to include a community capacity building effort in the design of their research project. We found evidence of this in 14 records, in which the authors explicitly stated that opportunities to increase community capacity for research were provided in accordance with the project design.

In comparing the results of our analysis to information available in the *Scientists Act*, the NRI's webpages, license application guides, and other non-refereed sources, we found that the breadth of essential roles played by NAC and the NRI in actualizing research in Nunavut is not, in fact, well represented in the surveyed research literature. Therefore, the literature must be supplemented with other sources of information to obtain a comprehensive summary of NAC and NRI's involvement in research actualization.

IQ in Nunavut Research

We examined the 1384 of 3681 (36.6%) corpus records that contained the term "Inuit Qaujimajatuqangit" and identified 41 themes based on how IQ is represented, engaged, or mobilized in Nunavut research. Our thematic content analysis indicated a noteworthy, reoccurring topic largely clustered among three of these themes (i.e., IQ and research choices, IQ and methods selection, and IQ and the solution-focused interpretation of research findings). An expressed desire to incorporate IQ into research was commonplace within these themes; however, there was no absolute consensus around the necessary accommodations that need to be made within existing Euro-American structures and institutions. Within these clusters, we found that researchers mobilize IQ and Euro-American approaches to research, either by building on points of convergence, or by holding each separately. Findings associated with both approaches show that the non-cursory application of IQ can change research foci and outcomes. This change has been expressed in reference to Inuit confidence in research and the use of Inuit frameworks and research approaches in scholarly research literature.

The surveyed literature shows that the desire to incorporate IQ in research and research processes is shared by many collaborators. For example, Aporta (2004) observed that some Inuit Elders and hunters saw research as a potential conduit for IQ to reach young people through formal education. Inuk scholar Diane Obed (2017) speaks to the desire to incorporate IQ in both content and process. Obed (2017:4) demonstrates that studies guided by a process of relationship building specific to the principles of IQ enable "us as Inuit to tell stories from our own worldviews while also honing and demonstrating our inherent competencies." From a perspective of southern ethnographers, incorporating IQ may emerge from the desire to reduce notions of southern superiority and other forms of harm in research (van den Scott, 2012; Morrison, 2017). Although these examples indicate that the desire to incorporate IQ in research can emerge from differing ambitions, the desire is typically satisfied by the increased representation of Inuit in research and the perpetuation of Inuit knowledges, values, perspectives, and methods.

The literature discusses how Inuit confidence in research increases with meaningful opportunities to participate. Yet, these opportunities are bound to Euro-American structures, and this continues to bear on research processes and outcomes (Stern and Stevenson, 2006; ITK and NRI, 2007; Ferrazzi et al., 2019). The Nunavut research literature shows that opportunities for Inuit participation in research can be made more meaningful when methods that are conducive to both Nunavummiut and southern collaborators are considered. Conducive methods are often identified when collaborators seek points of convergence or parallels between values or ways of being, doing, and knowing. We saw examples of this in the literature. We noted that some authors expressed cautions regarding potential harm associated with integrating IQ and Euro-American methods of research. In response to these concerns, some research collaborators take an approach whereby IQ and Euro-American knowledge is kept in tension. They then seek to create knowledge from a middle ground of, or space in between, two distinct systems.

Ikaarvik, (2019:4) states that, "truly incorporating IQ into research means conducting research in a way that is guided by these principles, not simply using Inuit Knowledge as data." We found a growing list of examples in the Nunavut research literature that show how the meaningful inclusion and application of IQ can change the focus and outcomes of research work. We found that Aajiiqatigiingniq was the IQ principle most frequently activated in Nunavut research. Aajiiqatigiingniq "…is generally considered an approach to building community scale consensus and is central to Inuit notions of wellness in the context of community harmony" (Ferrazzi et al., 2019:2). However, when expressed in terms of research methods, Aajiiqatigiingniq is driving several inclusive approaches to knowledge creation. In addition, Aajiiqatigiingniq-based approaches have the unique propensity to simultaneously activate several interconnected IQ concepts (Henri et al., 2020). These approaches are advancing in the literature, and we found both conceptual and pragmatic examples in our review.

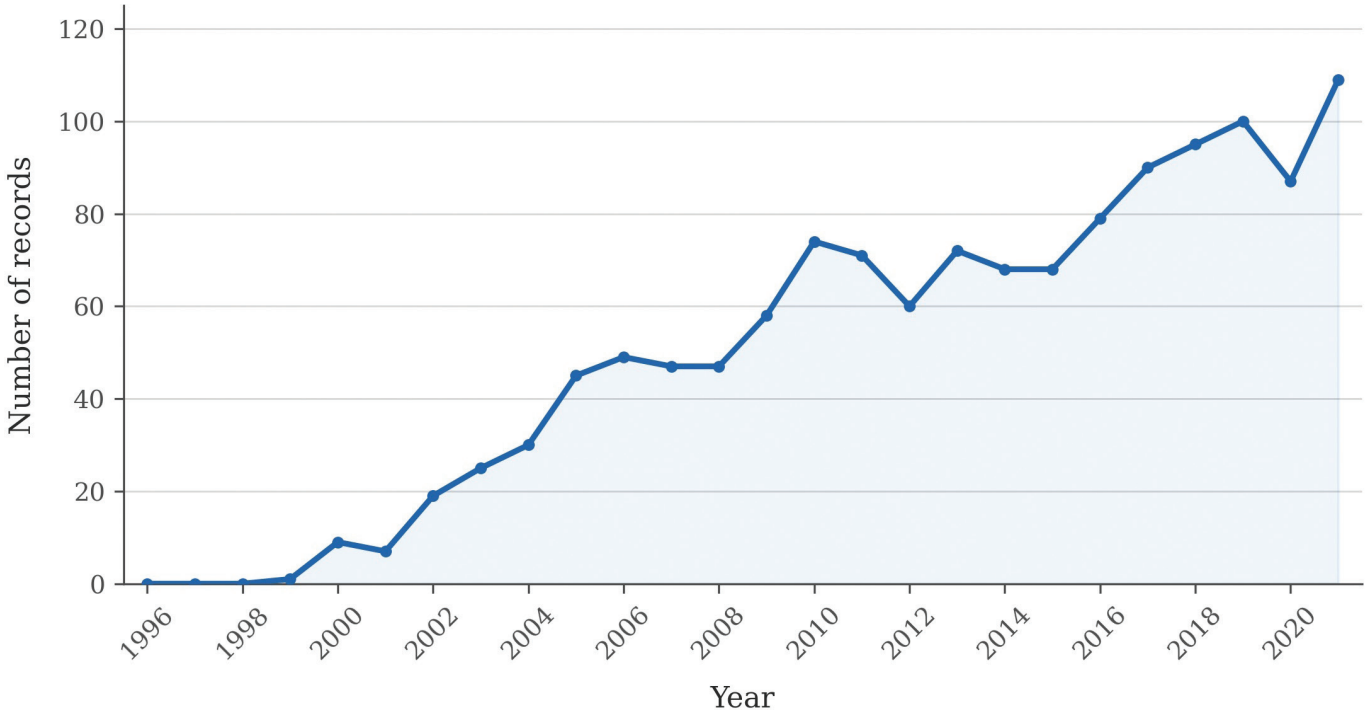


FIG. 3. The appearance of "Inuit Qaujimajatuqangit" in Nunavut research over time.

Our thematic analysis also indicated that there are several research models and frameworks directly emerging from the concepts and principles of IQ. These models represent more than opportunities to participate; they represent self-determination in research, and they are increasing the potential of the Nunavut-focused scholarly research literature to become an additional pathway for the transmission of IQ. Three prominent examples include Morris's (2016) consensus-driven participatory action research framework, the Qaggiq model (McGrath, 2011; 2018), and the Sikumiut model (Wilson et al., 2020).

Contributions to advancing IQ in Research

The Nunavut research literature documents a steady increase in the appearance of IQ since the term's inception in 1998 (Fig. 3). Although NAC and the NRI's specific contributions to this trend are underreported, the literature repeatedly connects this upward trajectory to NAC and the NRI's involvement in education and research.

The literature describes the NRI's research-licensing role, established under Nunavut's *Scientists Act,* as operating within a licensing model that has roots within Euro-American science processes (van den Scott, 2012). Van den Scott (2012) identifies two functions attributed to this arrangement in the literature: first, a familiar, Euro-American science-derived licensing process gives southern-trained researchers a workable point of entry, allowing research to continue while the NRI and other regulators incorporate standards that centre Inuit ethics and priorities; and second, operating within a recognizable licensing structure has helped the NRI maintain standing with the southern academic institutions whose researchers it authorizes, which the literature associates with the NRI's capacity to set terms for research conducted in Nunavut.

DISCUSSION

What the research literature says is important because academic discourses rely on academic research records, and these discourses inform or influence policy making, power relations, collective behaviour, and more. What is included in the literature can supplement existing knowledge(s), correct problematic narratives, or otherwise inform understanding in the academy and beyond. Academic discourses are, conversely, disadvantaged by what is missing from the literature. Read together, our findings suggest that the presence of NAC and the NRI in Nunavut research is stronger than just administrative oversight. By placing entities in relation to the wider literature, we have situated their roles within the broader history of research licensing in the North.

The model for the NRI's licensing role, established under Nunavut's *Scientists Act*, has roots in the ethics review process performed within Euro-American science (van den Scott, 2012). Van den Scott (2012), citing van den Hoonaard (2002:30), questions the use of a Eurocentric ethics process to grant research licenses for northern research, describing the NRI as functioning "as a gate-keeping institution" that adheres to the rigours of scientific investigation set by southern institutions while simultaneously advancing Inuit

ways of knowing, expertise, and knowledge in research. We read our findings on licensing disclosure and the rising presence of IQ in the literature as consistent with two interrelated functions of this arrangement. First, a familiar, Euro-American-style licensing process gives southern-trained researchers a workable point of entry, allowing research in the North to continue while the NRI and other regulators progressively incorporate standards that centre Inuit ethics and priorities. Second, operating within a recognizable licensing structure has helped the NRI maintain standing with the southern academic institutions whose researchers it authorizes. This standing, we suggest, supports the NRI's capacity to set terms for research conducted in Nunavut, using licensing as "a vital tool for the [...] stewardship of one knowledge system in interaction with another knowledge system" (van den Scott, 2012:30).

Since 1996, this gradual approach appears to have contributed to the progressive displacement of harmful research practices through the increasing incorporation of Inuit ethics and expertise in research planning and activities (Stern and Stevenson, 2006; ITK and NRI, 2007; van den Scott, 2012; Ferrazzi et al., 2019). The literature is specific about what these harmful practices have entailed. Inuit Tapiriit Kanatami (2018:5) describes the historical relationship between Inuit and the research community as "replete with examples of exploitation and racism," noting that, for decades, Inuit were treated as passive subjects rather than partners in research conducted in their own homelands. Van Den Scott (2012) similarly observes that privileging southern knowledge systems in research design can inadvertently reproduce harmful ethnographer–participant dynamics, and Gearheard and Shirley (2007) document a resulting lasting mistrust among some communities toward researchers that is rooted in a history of non-communication and misunderstanding.

By 2007, Inuit inclusion had become an explicit imperative for research planning: in the widely cited guide *Negotiating Research Relationships with Inuit Communities*, Inuit Tapiriit Kanatami and the NRI (2007) stated that cursory inclusion of local expertise in research proposals, including token references to Traditional knowledge, would be considered inadequate going forward. This aligns with our finding that, among the 415 records discussing IQ in the context of research methods or methodologies, mentions more than doubled in frequency since 2008 (see Findings). Since 1998, IQ has gained momentum in the Nunavut research literature in both content and application, and the literature now provides tangible examples of how it can be incorporated or integrated across research planning, resource allocation, design, methodologies, methods, interpretation, and knowledge dissemination. Taken together, these patterns lead us to view the Nunavut research literature as an increasingly viable pathway for the transmission of IQ.

We anticipate that further studies will both capitalize on, and contribute to, the presence of IQ in the research literature. We expect that the proliferation of IQ-informed research will produce a body of literature from which Inuit-specific research and research processes can be disentangled from the more general umbrella of Indigenous research methods, ultimately better sustaining discourses that inform or influence policy making, power relations, and knowledge creation.

Our experience with the literature was overall positive. This may be because we narrowed our corpus to Nunavut research records published between 1996 and 2022, when most research is expected to have been given consideration within the NRI's licensing processes. Given the nature of our research questions and methods, our deepest reads were of records associated with NAC and the NRI, and the meaningful application of IQ; the amount of applicable literature exceeded our expectations.

Regrettably, we did encounter some comparisons in the literature that were less positive. Although there is evidence that "IQ is comparable in accuracy and validity to modern science" (Omura, 2013:3), IQ was sporadically described in a manner (perhaps unintentionally) that implied it was far less complex or systematic than Euro-American scientific knowledge. This underestimation signals a need for continued critical discussion of the ongoing legacy of colonialism; had Inuit knowledge systems not been historically displaced, the recognized complexity of IQ would likely be measured in orders of magnitude today. Investing in IQ to revitalize Inuit ways of doing, being, and knowing should not, therefore, be considered a form of romanticism. It is, rather, a practical imperative with measurable material benefits. Benefits include a rising trajectory of IQ utilization in research, and a consequent, more robust empirical literature increasingly equipped to engage with the technical complexities of IQ. This emerging literature links, in turn, to a growing confidence in research practices and outcomes among Nunavummiut (ITK and NRI, 2007).

LIMITATIONS

This review is subject to some limitations. Despite drawing on agreements and licences held across four academic institutions, 336 identified records (8.36% of the corpus assembled through our search protocol) could not be accessed and were excluded from analysis. A meaningful portion of these records were identified only through our direct outreach to NRI research license holders, suggesting that access constraints, rather than underreporting alone, may also limit what is knowable about NAC and the NRI's involvement in research from the published literature. Where we were able to preview excerpts of these excluded records, several appeared directly relevant to our research questions, suggesting that our findings likely represent a conservative estimate of NAC and the NRI's presence in the Nunavut research literature.

CONCLUSION

This systematic review examined 3681 Nunavut-based research records published between 1996 and 2022 to understand how NAC, the NRI, and IQ are represented in the Nunavut research literature. NAC and the NRI's roles extend well beyond research licensing: the literature also documents their contributions as facilitators of research, builders of community capacity, and mobilizers of knowledge, even as these contributions remain incompletely and inconsistently documented in the published record.

The review further shows that the mobilization of IQ in Nunavut research has grown substantially since 1998, increasingly shaping not only the content of research, but its design, methods, and dissemination. Read alongside the licensing history discussed above, this shift suggests that Nunavut's institutional research literature is emerging as a viable, if still partial and unevenly documented, pathway for the transmission of IQ, and one that merits continued attention as it develops.

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