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"Conservation Stories" provides a window on the conservation and education activities undertaken by Nunavik Parks.

The mission of Nunavik Parks is to protect the land for future generations while fostering the interconnection between the land, the people, cultures, and types of knowledge. To achieve its mission, Nunavik Parks relies on local, traditional, and scientific knowledge, while promoting access to the land for all.



Nunavik Parks is a brand registered under the Kativik Regional Government

Parc national Ulittaniujalik วรรัฐปัง ปัง ๑๔ C	2
Parc national des Pingualuit / Tursujuq ປຸດ ການ ເປັດ ການ ການ Piece by piece	6
Parc national Kuururjuaq / Ulittaniujalik ⑤ Ν Ν Ν ΄ Θ΄ Φ΄ ΔΕ Δ΄ ΔΕ Λ Ν ΄ ΔΕ Δ΄ Θ΄ ΔΕ Δ΄ Θ΄ ΔΕ Δ΄ Θ΄ ΔΕ Δ΄ ΔΕ Δ΄ ΔΕ ΔΕ Δ΄ ΔΕ	10
Parc national des Pingualuit i ับ เ โ ป ั	12
Parc national Kuururjuaq もいしゅくりとくくしゃしゃいっという。 A workshop on Ramah chert	18
Parc national Tursujuq బాబ ద్రించా ్ గొంక్రి ద్రిగ్ Nunavik Sentinels in the Park	20
Parc national Kuururjuaq / Ulittaniujalik ムー・イー・・	24
Parc national Kuururjuaq ปรัง ร ^{าง} Branching out	28
Tungngasugitsi Pingualunni! ຳ໒ P ກໍຈຳ Γ່າງ ປັດໄດ້ ພາກ	30

Cover photo: Corentin Chaillon



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© Isabeau Pratte - Parcs Nunavik/Nunavik Parks

The recorder is equipped with two microphones for stereo recording.

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Charlie Munick and Isabeau Pratte from Nunavik Parks installing a recorder in Ulittaniujalik Park.

In Canada, the boreal region is critical breeding habitat for over 300 bird species. The region is literally the continent's nursery, with up to 3 billion birds migrating north to breed each year. There are many reasons to preserve boreal habitats, one of which is the important role birds play in ecosystems. As consumers, birds play a functional role in the food chain, in the way energy flows through the system, and in the cycling of nutrients. By eating insects, they play a role in controlling fly and mosquito populations. Finally, birds can be pollinators and seed dispersers, contributing to the health and diversity of plant communities. For these reasons, birds are considered sentinels of ecosystem health.



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Marianne Ricard from the Protected Areas Division installing a recorder in a tundra area.

At the end of May 2024, Nunavik Parks and the Protected Areas Division of the Kativik Regional Government (KRG) installed 36 bird recorders along the George River. This monitoring project aims to increase knowledge of the distribution of boreal and subarctic birds in Parc national Ulittaniujalik and the Rivière-George territorial reserve. We recorded birds during their breeding season, when males sing in their territories. This project will help identify the presence of southern species further north, better



مِنْ الله bacr.
Extent of the boreal forest in Canada.

۱۶۲-۲۵ مه ۱۵۸ کادلم وا ۱۸۵ مورد آن $^{\prime}$ $^{\prime}$ ۵-۱۵ کاد ۵ کاربر کاع دوره اور ۱۵ کاربی کار $-V - D_t \Gamma + \Gamma_t - \Gamma_t$ ۵۲۵ م^ر ۵۶۰۲ مو۱۸۲۶ م. (۴ م ۸عرم ۱۶۰۶) $\Delta b + c^{\circ} C + c^{\circ} C$ ۵ماد ۵۵ مه ۲۵۱۱ ۱۶۲۱ کولمزماره کا ۱۵۲ مالاعال Δ^{ζ} be "f" of Δ^{ζ} as Δ^{ζ} , as Δ^{ζ} (۹٫۵ مه ۲۵ مه م د م د ۱۹ ۱۹ مه م د م ۱۹ ۱۹ مه م الأحماد كم أح الله المال من المال ا ٩٢٥٥٤٠ ٥٥٥٤٠ ۵٥٠٤٠ فوردلا ۸۵۲۹،۴۵۲ ز ۱۹۵۹ عودد آد ۱۹۵۹ ز ۱۹۹۹ أحرر إلاحد بر ١٠٤٧ مول. =

understand the distribution of birds in Nunavik, and corroborate observations made locally by people who have observed changes in bird populations over time. Moreover, the data collected will contribute to the pan-Canadian effort to monitor boreal birds through the collaboration of the KRG with the Canadian Wildlife Service.

ز٠٩٩% عن^٥ المحاد مراكدا

Typical birds inhabiting the boreal region



᠔᠘᠙᠘᠙ Short-eared owl



Wilson's warbler



Blackpoll warbler



Rusty blackbird



Solitary sandpiper





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After the first row of blocks is placed in a circle, it is cut at an angle lengthwise, so that the blocks are assembled in a spiral.

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Putulik Nuktie Tooktoo and Joshua Sala starting to build an igloo in Isuani near the village of Umiujaq.



4¼ Ի ՔԻ ԵՈԼԺ 4 ՔԻ ՎՈՒ ԻՐ ԵՐՐ ՀՎ 4 Ր. Aquuja Qisiiq during the workshop in Kangiqsujuag.

Putulik Nuktie Tooktoo and Joshua Sala, park wardens at Parc national Tursujuq, travelled to Kangiqsujuaq in winter 2024 to take part in a knowledge-sharing workshop on igloo building. They met with the Pingualuit Park team and knowledge holder Aquuja Qisiiq. They practiced igloo building and returned to Umiujaq ready to share their knowledge. The goal is to continue practicing and sharing igloo building every winter, because it's a useful cultural and survival skill.



In winter, an igloo or *illuvigaq* (snow house) could be built quickly (in just a few hours for experienced builders) using snow. The round structure of the igloo offers an aerodynamic shape that can withstand icy winds. Snow provides optimum thermal and acoustic insulation and is available all winter long. With the addition of animal skins on the interior floor, the indoor temperature could exceed 0 °C.

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It is important to select a pukaangajuq (flat area with compact snow). Powder snow is ineffective, as it can never become resistant enough for construction, even when packed by hand. The size of the igloo depends on the number of people to be accommodated and the igloo's intended function:

- Sinittavik: Temporary igloo used during travel. It is built for two to four people and has a maximum diameter of 3 m.
- **Illuvigaq**: Permanent igloo for housing. It is used in winter camps, designed to accommodate a family and has a diameter of 3.5 m. These igloos have two smaller domes serving respectively as a porch and a pantry. The igloos can be linked directly through the main space or through the porches.
- **Qaggiq**: Large ceremonial igloo. It is designed for games, and for rituals carried out by the shaman. It is about 6 m in diameter.



62°66656, 16°66-9° ۲۹- ۳- مرد. ∇⊂₽δ⊀₽ ₽₽J_⊂ζ₽ ۲°PU° 4>ሰ° ULLL~° Λ' τ 1 σ 6 ~ 1 ÷ '.

Nearing the top, the blocks get smaller. Placing the final blocks requires more precision.

 Δ^{c} $\rightarrow c + 7\%$. $Pc \rightarrow U^{c} + D \wedge D^{c}$ j%L , dVb, 1873. Ld√c LJJc C9+P.P.V.PrC ۵۱۲۶ ما ۱۲

Building of a snow house, Small Whale River, Quebec, 1873.



Collection du Musée McCord Stewart McCord Stewart Museum collection.



Row of snow houses, Kangiqsujuaq (Wakeham Bay), Hudson Strait, Quebec, ca 1910.

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Joshua Sala and Putulik Nuktie Tooktoo standing next to their first igloo at Isuani near the village of Umiujaq.



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In those days, Inuit designed homes that were suited to their nomadic way of life, to the weather conditions in Nunavik, and to the materials available in their environment. In winter, they took shelter in igloos, and in summer, they lived in tents made of animal skins.

Taken from the document, Discovering Parc national des Pingualuit and Inuit Culture. For more information, please contact us at conservation.education@krg.ca or visit the park pavilion in Kangiqsujuaq.



᠄᠘᠘ᠳ᠘ᡩ᠘᠄ᠵ᠘ᠳ᠘ᡧ᠘ᡩ᠘᠘ᠳ᠘᠘ᡧᢙ᠘᠘᠘᠘᠙ᠳ᠘ᠰ᠘ᠰ᠘ᠰ᠘ᠰ᠘ᠰ᠘ᠰ᠘ᠰ᠘ᠰ᠘ᠰ᠘᠙᠘᠘᠘᠘᠙᠘᠙᠘ Sampling water for the project with the team from the Imalirijiit project.

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Uuring the summer 2024, with the collaboration of the team from the Imalirijiit project based in Kangigsualujjuag, Nunavik Parks collected water samples in Ulittaniujalik and Kuururjuaq national parks. Some of the sampling aims at investigating the potential effects of shrubification and vegetation growth on the freshwater ecosystem. To achieve this, water samples were taken to look at dissolved organic carbon (DOC-see Insert), a key element originating from plants living near water and that can be tracked in the ecosystem. Dissolved organic carbon naturally washes off in the rivers after rain and snow melt. DOC is a major carbon reservoir on Earth. However, an increase in DOC in the water due to the growth of surrounding vegetation, and the resulting browning of the water, affects light penetration, which decreases the productivity of freshwater ecosystems and affects the global carbon balance. Studying DOC might help researchers understand how increased vegetation could affect freshwater ecosystems and the carbon balance.

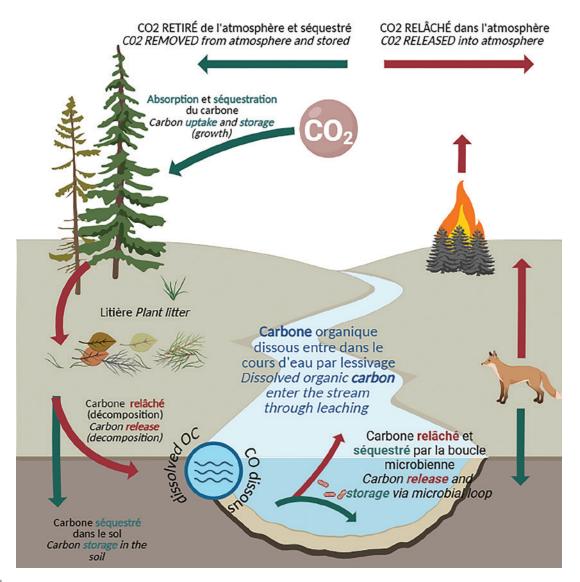


Figure presenting a summary of the carbon cycle in forest ecosystems. Carbon dioxide (CO2) is released into the atmosphere by cellular respiration, forest fires, decomposition of organic matter, and bacterial biodegradation. It is fixed by photosynthesis and plant growth, and by the subsequent burial of organic matter into the soil.



Λρίρθης το Δεθιλίς γείσε με συ το δίσε αντίσε αντί

Organic carbon refers to carbon compounds produced by living organisms—plants transform the carbon from carbon dioxide molecules into complex compounds such as sugars. When these more complex compounds are broken down into fine particles that can be dissolved in water, they are referred to as dissolved organic carbon.





⁵64^c

 Δ = Δ =

The qajait*

The qajaq is an iconic symbol of Inuit culture. It enabled the first Inuit to survive in a particularly harsh environment. To realize the incredible value of a qajaq, we must place ourselves in the context of the treeless vastness that is the Arctic (not the most obvious place to build a wooden structure). Not only is a qajaq extremely valuable, it also bears witness to the resilience and inventiveness of Inuit, who patiently gathered driftwood from the sea to build these hunting boats.

Not all *qajait* were the same across the Arctic. The shape and construction of the *qajaq* were adapted to the environment and the species hunted in each region. Some *qajait*, such as those of the Koryak people (Kamchatka Peninsula), were used to hunt caribou on lakes and were barely 3 m long, whereas in the Hudson Strait, *qajait* could be almost 8 m long.

*Qajait is the plural of qajaq, the original lnuktitut word for the modern name kayak.

Adamie Philie's first paddle strokes on his great-grandfather's gajag replica.



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\$>° פּל סלי אַ ∆ מּיץ ב 'ז'הּׁ וּאַל 'ה' וֹל לּץ הּי. Robert Comeau and Izaac Wilman taking measurements on Maasiu's qajaq.

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The story of Maasiu's qajaq

Maasiu Ipuaraapik Ningiuruvik built his qajaq in the 1950s in Kangiqsujuaq. This sturdy qajaq was 7 m long and made of the type of mortise-and-tenon assembly found in this part of Ungava. In the 1960s, the qajaq was sold to Bernard Saladin d'Anglure and ended up in Montréal, before returning to its community of origin where it has since been displayed at the Parc national des Pingualuit pavilion in Kangiqsujuaq.

The replica project

By building replicas of the Maasiu *qajaq*, Parc national des Pingualuit pays tribute to one of the community's most beautiful artefacts, while reviving a skill that is all too little known today. It was also an apportunity to celebrate the 20th anniversary of Nunavik Parks.

To create an exact copy of the Maasiu qajaq, the park called on a team of experienced builders: members of Qajakkut (Aasivak Baril, Robert Comeau, and Izaac Wilman) and Harvey Golden, a historian who has studied hundreds of qajait from all over the Arctic.

The first step in this ambitious project was to meticulously study the original *qajaq*. After six days of measuring every detail, construction of the two



Ġ> Ძ亅, ሳተኖኑ ሩሒ,ቴል Ძ՟ሮී ለፈላሳንና ርLናላՐͽし 'ቴኑዖና ለፌّምሮች» Δሬ»ሆች፦ ላነትቦኑዖLኈኒላΓኑ 'ቴ৮ናΓኑ. Robert Comeau, Aasivak Baril, and Harvey Golden working on the gunwales of one of the replicas.



۲مح، آحه ۱۲۸ ۱۸۷ برم، ۱۹۶ به ۱۶۸ به ۱۹۶ <u>ᡪᢦ᠘ᢑᠲ᠄</u> Ç،٩٩ ᠔ᢛ᠘ᢋᢙᠵᡕᡪ᠐ᡰ_᠈᠘ᢆᢣ∇᠘ a^{-} $D\Gamma V^{\prime}$ $U\Gamma^{L}$ $\Delta^{\prime}\Lambda\Gamma^{\prime}$ V^{\prime} $V^$ ἐ°ͼ Δ϶ʹϒϧϧυ *ʹϧϧ*ος ϧͼϧοςς, ͼϳςϧϧυ ב60,004, 490,005,02° שרוירסין בישורים וארנים ו $\Delta e^{c} h^{b} \Gamma^{c} = h^{c} h^{c}$ $P^{\circ}J^{\circ} = \langle D \dot{c}^{\circ} \dot{C}^{\circ} \rangle L \Delta = {}^{\circ} \gamma + {}^{\circ}UC. UL. \Delta = {}^{\circ}$ $\Delta \sigma^{c}$ \%\bar{b} \alpha^{ff} \bar{b} \alpha^{f} \delta \bar{b} \alpha^{c} \alpha \delta^{ff} \delt ۴۲زد ۱۲۵۴ کرد ۱۵۲۹ کی ۱۲۸ بر ۱۲ کی ۱۲۵ $\Delta \rightarrow C C C$ $\Delta \rightarrow C C$ $\Delta \rightarrow C$ $\Lambda + \lambda^{5} + L - L^{5}, \Lambda + L^{5}$ 「「'''' C D o d c '「 L '. 「 '' r '' r ' b ' D ' 」 ', P r ' d o ' T%J95CD&16161616 4TLA 5J16D76-21016D $\Lambda + \lambda^2 \cap \Gamma = 0$ $\Lambda + \lambda^2 \cap \Lambda$ Construction begins by making the gunwales. These large pieces of wood on either side of the qajaq give the boat its shape and must therefore be carefully crafted. Once the shape of the gajag has been created, the deck planks are cut and fastened. The ribs and floor pieces are then assembled. The keel and deck stringers are the final components of the skeleton. Finally, the cockpit is carved from large pieces of wood and placed on the finished structure. When the skeleton is complete, the skin (now made of canvas) can be sewn on. Sewing is quick, but unlike naturally watertight sealskins, the canvas used must be covered with several coats of epoxy to complete the boat's watertightness.

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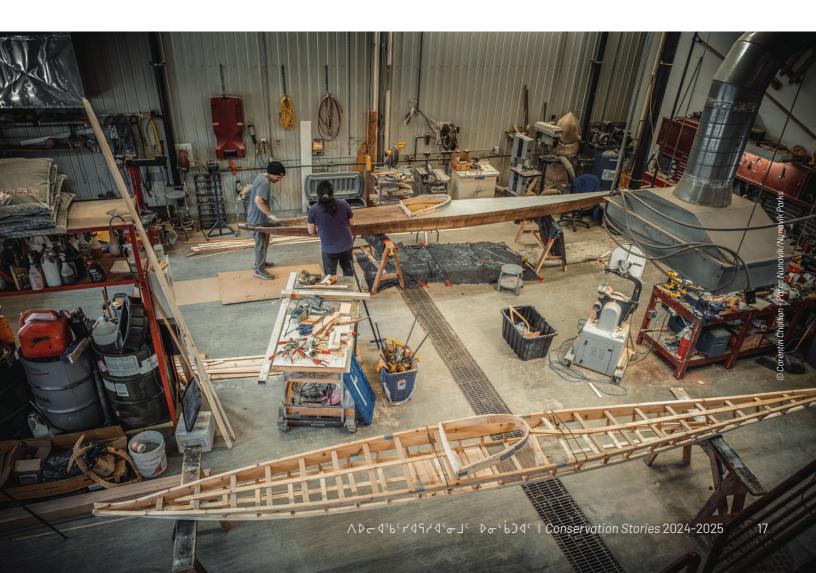
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One of the replicas will remain at the skeleton stage so that we can appreciate its structure and the work involved in building a qajaq. replicas began. During the three-week construction period, many young students and their classes came to see the *qajaq* being built. Some of the Elders also came along to share their *qajait* experiences and stories, giving rise to some wonderful moments of exchange.

On the morning of October 4, in front of a large crowd, the *qajaq* was launched on the waters of Kangiqsujuaq Bay. As a symbolic act, Maasiu's greatgrandson was the first to paddle it. For several hours, numerous Kangisujuamiut (members of the Kangiqsujuaq community) took turns in the cockpit of the *qajaq* for a short test run on the bay. On the beach, the emotion was palpable alongside the numerous laughter. The morning ended leaving everyone with lasting memories.

Mission accomplished for the Parc national des Pingualuit, which has preserved part of Kangiqsujuaq's cultural heritage while showcasing it in the community.





הרה מזאמת כניאוינ פיזניוה יינארי A workshop on Ramah chert

Parc national Kuururjuaq

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To mark the 20th anniversary of Nunavik Parks, Parc national Kuururjuaq organized a chert-cutting workshop to highlight the region's history. Ramah chert has been used locally for centuries to make scrapers, blades, and arrowheads. The Koroc River valley was one of the natural travel routes used to transport chert from the quarry in Ramah Bay, on the other side of the Torngat Mountains.

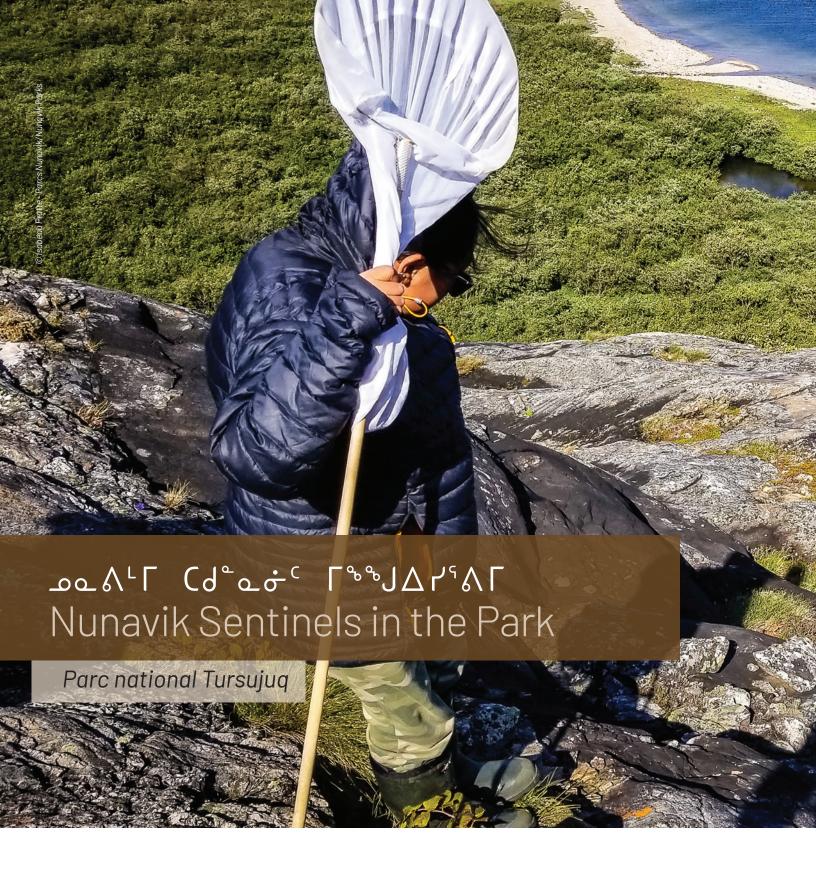
Its ease of cutting and translucent appearance make this type of chert unique. Perhaps this explains why, in the days when travel was on foot, Indigenous Peoples took the trouble to transport and trade this chert across eastern North America. Ramah chert can be found as far away as Florida!

To offer this stone-cutting (or knapping) workshop, the park invited Marianne-Marilou Leclerc, an archaeologist and stone-cutting enthusiast. Set up with her tools in the park's garage in Kangiqsualujjuaq, Marianne-Marilou demonstrated knapping techniques to the community. The activity was a huge success with the school's youth, who came to practice every day.

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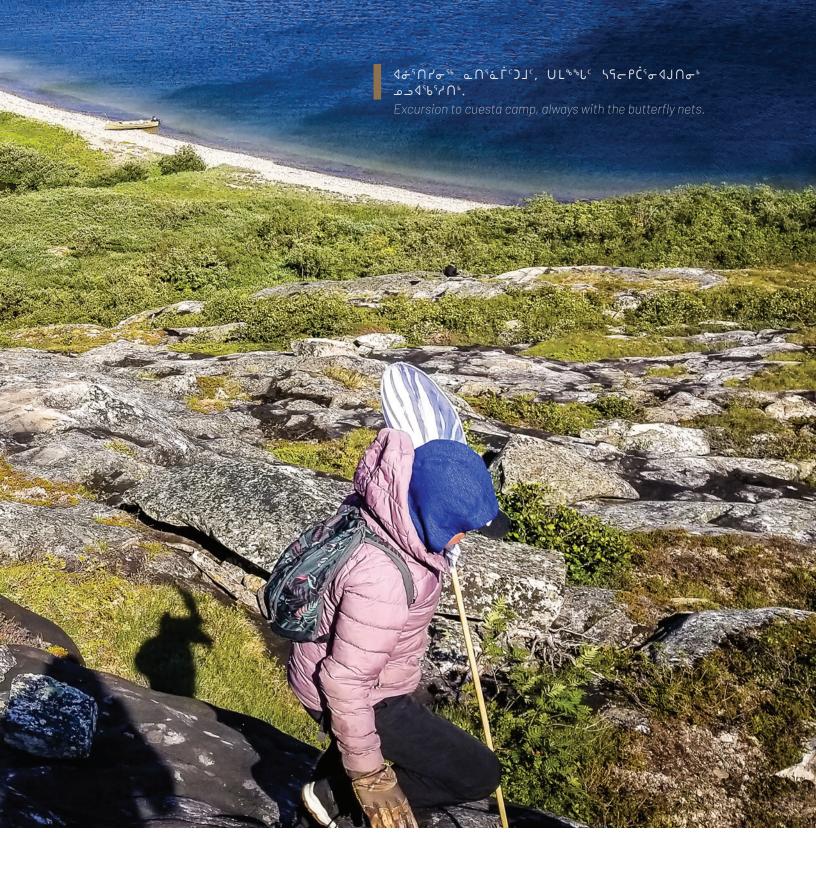
A group of students listening to Marianne-Marilou during the chert knapping workshop.

4



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Uuring summer 2024, the Nunavik Parks team spent five days and four nights in Parc national Tursujuq with eight young people from the community of Umiujaq. Everything came together to make this a memorable experience. The objective was to collect and learn about insects as part of a new



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collaboration between Nunavik Parks and the Montréal Insectarium. The Insectarium already runs the Nunavik Sentinels project every summer in communities throughout the region. Welcoming the Insectarium into the park with the Nunavik Sentinels was a way of introducing youth to the science of



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 insects—entomology—while being outdoors and connecting with the land and people.

Youths enthusiastically chased bumblebees and butterflies, took part in excursions, learned to make bannock, and in the process, all went beyond their personal limits. Once again, nature has proved to those who immerse themselves in it that it can be a formidable teacher and a source of comfort.





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Once again, nature has proved to those who immerse themselves in it that it can be a formidable teacher and a source of comfort.

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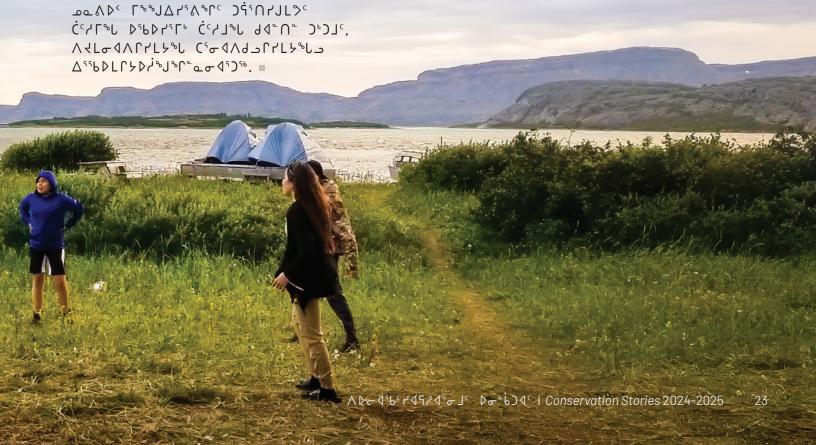


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Practising the art of insect collection—pinning a butterfly.

The experience will be repeated in summer 2025 with young people from Whapmagoostui and Kuujjuaraapik. Nunavik Parks hope to continue this collaboration and bring more youth to the other parks in the years to come.

Nunavik Parks would like to dedicate this text to Quentin Tooktoo, whose passion and beautiful soul will always be remembered.





Learning from experience

The process of caribou skin tanning and smoking

Parc national Kuururjuaq / Ulittaniujalik

۱۹۹۲ خرکار ۱۹۹۲ خرکار

Scraping the skin from its fur under the watchful eye of Sarah Pasha and Margo.

"ሀናረLơ, ቴሊርኄሀ ጋነጋና ጳጋናርፆቭልራቴ ጳናዮ-አፆጠፆናረው ጳርናፒቴ. ቪቴፌ፦ ጳጋቭኄህ፦ፕጋህና ጳናዮ-አፆጠራቴ, ፆኖኖፆጠ፫ቴ, ኦቴራፐቼኌ; ለታሒጳዮቴ-አፆጠናረፈና ጳጋናውፆፕቴናርረደረፐቴ ጋነጋና ቴሊርኄሁራቴ." -ረጳና ሩአ.

 As part of the 20th Anniversary celebration of Nunavik Parks, the team in Kangiqsualujjuaq organized a week of activities. One of the main events of the week was to follow the full process of caribou skin tanning. Participants in the event had the opportunity to learn and practice each step of the process, and they welcomed the precious knowledge shared by Sarah Pasha Annanack, Maggie Lucy Annanack, and Margo Morgan.

Sarah Pasha started learning about the process of caribou skin tanning by watching her mother. She learned the process alongside her older sister.

As Sarah Pasha mentioned, *pualuuk* (mitts) made of this material are now rare and very precious.



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The translucent dry skin is covered with lard before being folded and left to rest for a few days.

Corentin Chaillon - Parcs Nunavik/Nunavik Parl

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The skin is first removed from its fur and fleshed on each side. Sarah Pasha said, "in the past, they would use the tibia bone of the caribou to do this step."

Then, the skin is washed and let dry. Once fully dried, it becomes almost translucid. Lard is then applied on the skin on both sides before folding it. The bundle of folded and larded skin is left to rest for a few days. After two or three days, the dry skin covered in lard is washed again in a mixture of warm water, melted lard, fabric softener, and soap.

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This is how we find our mental sanity.

"Back in the day, the brain of the caribou was used to help soften the skin. Now we use softener, soap, and lard; it is easier than using brain."—Sarah Pasha.

The next step in the process is stretching. The skin begins to take on an opaque color as the collagen fibers slowly unravel and bonds are created between them, contributing to the final suppleness of the material. Once the skin is soft, supple, and dry, it is a beautiful cream colour. At this point, it is hard to believe this was once wrapped around a caribou.

The skin is sewn along its contour with the outer part on the inside so it can be smoked using <code>puvaq</code>—dry and dead wood. Tamarack (<code>pingik</code>) or spruce tree (<code>napartuk</code>) can be used for smoking the skin, the former giving a darker colour and the latter a lighter tone. The longer the skin is smoked, the darker it gets; it can take between 30 minutes and 2 hours to achieve the desired colour.

We used a mix of pingik and napartuk to smoke the skin.



Uἰ^cィαιռασ⁻σ Cἰσ^{*}β^{*}αα¹/σ. Δο^{*}β^c Δοβοβλ[†] β[†]βοβοβι^Lc: "UἰCL Δο[†][†]/γ αα[†])[†] Δ/L[†]β^c".

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It is a long and physical process, requiring patience and knowledge. Many details are involved, and no "how-to" manual can ever replace the in-person experience and knowledge transmission, and repeating and practicing the process over and over again. Each step becomes meditative and a beautiful way to remain in the present. As one of the participants mentioned: "This is how we find our mental sanity."

Preserving knowledge, cultural practices, and languages are part of the conservation mandate of the Nunavik national parks. It can be done by fostering a connection with the land, and learning about it through practices, experiences, words, emotions, and plenty of laughter.

This text is a tribute to the power of passing down knowledge and the legacy of knowledge holders like Sarah Pasha, Maggie Lucy, and Margo, who are dedicated to keeping knowledge alive.

170j5656 Branching out

Parc national Kuururjuag

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he effects of global warming are being felt more and more, and in Nunavik much more than elsewhere. Here, balances are fragile. Nature has evolved to withstand the harsh northern climate, and a variation of just a few degrees has cascading consequences for the entire ecosystem. Since 2017, Nunavik Parks team have been studying the impact of these changes on the vegetation of Parc national Kuururjuaq. The dwarf birch (avaalagiaq), one of the species actually benefiting from a warming climate, is gradually expanding its distribution to the detriment of other Arctic species. This phenomenon is known as the greening of the tundra. This greening can have an impact on species such as caribou, whose food resources are being altered. In a context where Nunavik's herds are at their lowest numbers, this change in vegetation could have consequences for their recovery. That's why Nunavik

> Parks and its partners are developing tools to better understand this phenomenon.



۵۴۰ ۱۹۵۰ Dwarf birch



ΦΡΡΔ^c Spruce-lichen stand



Lichens are ubiquitous in northern ecosystems. They are the main source of food for migrating caribou in winter. As well as being a source of food, their pale colour increases the albedo* of the land surface, which has an impact on climate. In recent decades, numerous studies have highlighted the decline of lichen-dominated areas due to the increase in shrub cover caused by global warming. These effects are unfortunately irreversible and ongoing.

* On Earth, albedo is the fraction of solar radiation reflected back to the atmosphere. This fraction of radiation is not absorbed by the Earth, which has an effect on climate.



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Parc national des Pingualuit and Nunavik Parks have developed two educational resources designed to protect and promote the cultural heritage of the park.

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A document honouring knowledge and culture

Discovering Parc national des Pingualuit and Inuit Culture is a document for people of all ages celebrating the scientific and cultural knowledge of the territory. This is a second edition featuring new content, with illustrations by Juupi Koneak. Knowledge of several elders from Kangiqsujuaq collected over dozens of hours of interviews reveals the ancient secrets of this land. The document presents Quebec's northernmost national park and its toponymy, its flora and fauna, the important cultural elements associated with this territory and, of course, its famous crater.

A suitcase filled with educational resources

This new educational resource kit was created to celebrate 20 years of Parc national des Pingualuit. This travelling kit is filled with resources of all kinds, designed to equip teachers for an in-depth exploration of Parc national des Pingualuit, its mandates and missions, and its conservation issues.

The kit includes maps of the park, a collection of scientific articles, various samples and reproductions, digital resources, archives, research tools, a photo album, fact sheets, entomological resources from the Montréal Insectarium, and more.

The kit relies on the cultural model of Inuit education (Inunnguiniq); it has been designed to be handled and used in real-life contexts during learning experiences led by knowledge holders or education professionals.

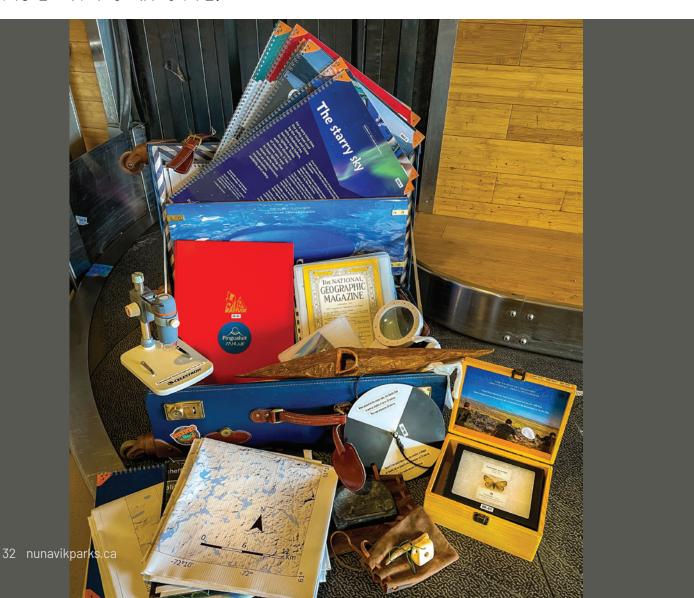
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The development of these resources would not have been possible without the collaboration of Eyetsiaq Simigak, Lucassie Echalook, Pitsiulak Pinguatuq, Minnie Etidloie, Qiallak Qumaaluk, Lukasi Nappaaluk, Eyuka Pinguatuk, and Juupi Arnaituk, and the valuable participation of Mary A. Pilurtuut, Maali Tukirqi, Lydia Kiatainaq, Pasha Arngak, and Juupi Koneak.



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