Women &

In Jessie Oonark's practice, women, the tools of women (such as the ulu), and women's clothing (kamik and amauti) are represented prominently.

This celebration of women's lives extends beyond the products of Oonark's practice —in her act of creating the pieces themselves, and the mentorship she provided as a community member, an artist, and a mother.

In what ways do you celebrate the women in your life?

What have you learned from the women in your community?



Embracing the

It may be said that the artwork of these three women shares a common theme in the representation of dualities—things in twos; perceived opposites; reflected images—and an embracing of the in-between.

Double Vision takes its name from a description of the symmetry characteristic in Oonark's work—figures mirror each other, though never in perfect symmetry. Echoing this break from duality, Kigusiuq's works representing the land are inspired not by the daytime or nighttime, but by the "in between time" at dusk. Similarly, Mamnguqsualuk's work features humans and spirits sharing the same space, allowing for interaction between assumed boundaries.

Do you embrace any phenomena that exist 'in-between' assumed boundaries or dualities in your own life?







iσc PJr'>ς Janet Kigusiuq, Composition, Qamani'tuaq (Baker Lake), 1996 – 2000; tissue, acrylic polymer, paper collage. Courtesy of Feheley Fine Arts. Public Trustee for Nunavut, Estate of Janet Kigusiuq Uqayuittuq.

ר ווֹפְלְּי Jessie Oonark (1906–1985) Untitled, Qamani'tuaq (Baker Lake), 1979; wool felt appliqué and cotton embroidery thread on wool duffel. Collection of the Canada Council Art Bank.



かりつんり L^LやJ^sb Victoria Mamnguqsualuk (1930–2016) Confrontations, Qamani'tuaq (Baker Lake), 1986; stonecut and stencil print. Collection of the Canada Council Art Bank.



トイト つらい Jessie Oonark (1906–1985) Untitled, Qamani'tuaq (Baker Lake), 1977; wool felt appliqué and cotton embroidery thread on wool duffel. Collection of the Canada Council Art Bank.