OUR LAND
NUNAVUT
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INUIT WAYS OF KNOWING
INUIT QAUJIMAJerTuQANGIT
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Language note:

Representing the Inuktitut language and its many dialects is important and complex. So much of a people’s culture is interwoven with its language, and the Inuit are no exception. As they work to protect and revitalize their language, we believe we can do our part, too, by demonstrating its importance, resilience, and vibrancy.

This resource contains many Inuktitut words. Inuktitut is the language of Inuit. It is sometimes written using the Roman alphabet, like English, and sometimes using syllabics called qaniujaqpait in Inuktitut. Here is an example:

People — Inuit — ᐃᓄᐃᑦ

A Glossary is also provided for reference.

English has anglicized many Inuktitut words like igloo and igloos. In this resource we use iglu to refer to one snow house and igluit for more than one. We refer to all the people who make Nunavut home as Nunavummiut.
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INTRODUCTION

Introduction — Nalunajainiq — ᖃᓗᓇᐃᔭᐃᓂᖅ

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This map shows the Inuit regions of Canada (Inuvialuit, Nunavut, Nunavik, and Nunatsiavut).

This Resource is only about Nunavut.
INTRODUCTION

In 1976, the Inuit Tapiriit Kanatami, a national Inuit organization, called for the creation of a new territory controlled by Inuit in the eastern half of the then Northwest Territories of Canada.

After numerous referenda and negotiations, Nunavut became a territory on April 1, 1999. Nunavut represents years of hard work and is today seen as a place of opportunity by and for Inuit.

The people of Nunavut are called Nunavummiut, and over 80 percent are Inuit. Ancestors of today’s Inuit have lived in the area for over a thousand years.

Inuit have a distinct culture that has changed over time—most recently as a result of the growing influence of Southerners. Traditional beliefs and cultural expressions continue to be vital. Through them Inuit assert their identities and celebrate their heritage.
Nunavut is situated in the northernmost region of Canada. In winter, the climate is very cold and the winds harsh. Areas north of the arctic circle receive no sunlight for long stretches. The summers are short and temperatures are still quite cool. Some communities have 24 hours of sunlight. The soil is permanently frozen and only thaws in summer to shallow depths. The Inuit’s long history on the land means they have gained deep traditional knowledge about their environment. Nunavut is rich in plants and wildlife, both of which Inuit have learned to harvest and hunt. Traditional ways of knowing, or Inuit Qaujimajatuqangit, teach Inuit how to use animals and plants responsibly.

Place grounds Inuit ideas about the past, present, and future. They are inextricably linked to the land. In many ways, the creation of Nunavut provided the Inuit with a government that embraces their culture and requires their perspectives and their beliefs. Nunavut is governed by and for Inuit. Inuit are currently the majority in Nunavut. Things may change in the future if the demographics change.

Nunavut’s story may be rooted in place and tradition, but its local culture is always in flux. Inuit are forward-looking, always concerned with providing opportunities for future generations. Technologies and lifestyles change, new challenges arise to face people on the land, and different ideas about how Nunavut should take shape inspire lively debate. Nunavut is a thriving place with a vibrant story preparing to confront the challenges ahead.
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This Teacher’s Resource is designed to support the revised British Columbia curriculum, rolled out in 2016. Throughout the resource, a range of big ideas emphasize the continuity of Inuit in Nunavut and the importance of traditional knowledge to Inuit culture.

**Big Idea**

Nunavut is home to Inuit, whose traditional ways of knowing have helped shape a rich and dynamic culture. Inuit are resilient and pass on this culture to future generations.

To explore this big idea in depth, the Teacher’s Resource approaches Nunavut and Inuit from three perspectives: People, Place, and Politics. These perspectives comprise the three main sections of the Resource. Educators are encouraged to explore this content in whatever order works for their classrooms.

Each section of the Resource—People, Place, and Politics—addresses a variety of topics related to the Inuit in Nunavut. These topics are covered using a number of hands-on activities that make use of the kit resources. The activities include big ideas and specific understandings that students will gain by working with the kit. In addition, the activities link to important online content. You are encouraged to investigate these connections and share them with the class. To dig deeper into the themes of the lessons, the Teacher’s Resource also provides discussion prompts and extension activities.
An important part of the Teacher’s Resource is the first-person quotations from Nunavummiut. These accompany each activity and topic. Before launching into activities with your students, consider discussing these quotations with your class. Contemporary voice is vital. It contextualizes the knowledge shared in the kit and helps emphasize the fact that Inuit and their culture thrive in Nunavut. Inuit should be the ones who share their knowledge. This kit and Teacher’s Resource make this approach a priority.

See below for an example of how Inuit words are shared in this Teacher’s Resource.

*Use this quote from an Inuit community member at the beginning of your activities to engage the class in discussion on Inuit culture.

“Nunavut means ‘Our Land.’ Inuit have always known this is our land, our home, but the Canadian government also thought it was their land. In the 1970s, a group of young Inuit leaders worked very hard to help get our land back through a land claim. In 1999 it became official.”

Joe Evyagotailak, Kugluktuk, 2013

References

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PEOPLE

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The people of Nunavut are called Nunavummiut. Many are Inuit whose families and ancestors have lived in the North for almost a thousand years. They have developed a dynamic and resilient culture which continues to change over time. Inuit are committed to passing down their ways of knowing to future generations. Their culture makes them who they are as a people.

Many Inuit believe the most important part of their culture is their traditional language, called Inuktitut. Efforts are under way to ensure that children continue to learn Inuktitut so that the language survives. Inuktitut is one of the official languages of Nunavut. It is used in many creative ways, including music and film.

As a people, Nunavummiut enjoy a lot of the same recreational activities that Southerners do. These include playing hockey and going to festivals, feasts, and dances. The territory is home to a vibrant community of artists creating prints, sculptures, and jewelry. Hunting is also very important and reflects the fact that Inuit identities are firmly grounded in the land.

This section of the Teacher’s Resource emphasizes the different things that make Inuit who they are today.
Traditional Knowledge, Elders, and Children

The term “Inuit Qaujimajatuqangit” encompasses traditional Inuit knowledge in addition to the many ways that Inuit come to know, see, and interact with the world. It is thus simultaneously a values system and a knowledge system. It is passed down by elders and reinforced on the land.

Specifically, Inuit Qaujimajatuqangit includes cultural insights into the local physical geography. This includes knowledge about plants and animals native to the region. The Inuit have a deep history living in the arctic environment and have learned and passed down significant experiential knowledge. There is concern that influences from the South, including popular media, are disconnecting Inuit youth from their traditions and cultural knowledge. There is also hope, however, that the next generation will be able to offer new perspectives on how to learn and share this knowledge when it is their turn to lead Nunavut into the future.

*Use these quotes from Inuit community members at the beginning of your activities to engage the class in discussion on Inuit culture.

“I feel connected to the lives of my ancestors through the stories Grandma-ma tells. She was born in an iglu, and I was born in a hospital. I can’t imagine what her life was like when she was my age.”

Darla Evyagotailak, Kugluktuk, 2013

“Our land is so peaceful and beautiful, but it is also big and scary. If I were alone out there, I couldn’t survive. But Grandpa-pa, when he looks out on the same area, he just sees his home. He tries to help me understand how he knows where we’re going and that makes the land less scary for me.”

Darla Evyagotailak, Kugluktuk, 2013
“Growing up in Nunavut as a young Inuk I try to learn everything I need to know. But I’m learning in a different way than my parents did. [...] Because I have to go to school, I never have time to go on the land with my dad.”

Joy Nowdluk, Iqaluit, 2014

“My friends and I aren’t being raised like our grandparents or parents. We are being raised in communities and not on the land. We do not have to hunt for our food, we buy food at the store. We don’t have to make our clothes, we can buy them in stores, too. Back then they would travel by dog team, and now we go by cars. We don’t know how to hunt like our ancestors or live and learn from the land. We don’t have the traditional knowledge of our ancestors.”

Joy Nowdluk, Iqaluit, 2014


Traditional Knowledge, Elders, and Children

Big Idea

Inuit Qaujimajatuqangit is passed down by the elders of one generation to the learners of the next.

Understandings

1. Students will learn about Inuit Qaujimajatuqangit.
2. Students will learn about the importance of intergenerational learning in Inuit culture.
3. Students will contemplate some of the threats to Inuit Qaujimajatuqangit in Nunavut.

Kit Resources

**Book: A Walk on the Tundra, by Rebecca Hainnu and Anna Ziegler**

The book *A Walk on the Tundra* tells the story of a grandmother who introduces her young granddaughter to the multitude of edible plants that grow in Nunavut. This grandmother explains that her knowledge of plants was passed down by her grandmother, who in turn learned from hers. The important themes of intergenerational learning and traditional knowledge (Inuit Qaujimajatuqangit) run deeply through this book.

**Handout: “Principles of Inuit Qaujimajatuqangit,” p. 30**

Read short summaries of the six principles of Inuit Qaujimajatuqangit, which outline different ways of knowing, thinking, and being. Inuit Qaujimajatuqangit plays a role in many Inuit traditions. It shapes how children are raised and how they grow up.
Online Resource

*Canku Ota:* “What is Inuit Qaujimajatuqangit?”
http://goo.gl/Sud84h

This page offers background on Inuit Qaujimajatugangit and explains how it encompasses more than just traditional knowledge. In many ways, it is a way of knowing, learning, living, and working in harmony with all living things on the land. Read this page for information on the six principles of Inuit Qaujimajatuqangit.

Suggested Activity

As a class, read through the book *A Walk on the Tundra*. Even if the book appears to be too young for your class, it is still an excellent resource; ask students to consider the learning objectives of the book for a younger audience. As you read, students can consider the themes of traditional knowledge and intergenerational learning. Students are encouraged to brainstorm the ways knowledge was learned and passed down by the characters.

Introduce students to the six principles of Inuit Qaujimajatuqangit using the information handout at the end of this section (see page 30). These principles are also available at the *Canku Ota* link above and in the summaries below:

- Pijitsirniq, the concept of serving, which involves roles and relationships
- Aajiiqatigiingniq, the concept of consensus decision-making
- Pilimmaksarniq, the concept of skills and knowledge acquisition
- Piliriqatigiingniq, the concept of working together for a common purpose
- Avatimik Kamattiarniq, the concept of environmental stewardship
- Qanuqtuurunnarniq, the concept of being resourceful to solve problems

As a class, discuss *A Walk on the Tundra* in terms of the six principles.
Suggestions for Starting a Discussion

- What are some different ways you learn?
- Have you ever learned anything from an older relative? What did you learn? How did you learn it?
- What is a tradition? How do traditions get started? How do they continue?
- Do you have any traditions or special knowledge that you would like to pass down to future generations?
- Why do you think people share knowledge with others?
- How are shared experiences a part of people’s identity?

Extension: Threats to Cultural Knowledge

Suggested Activity

Inuit are working to ensure the survival of their traditional knowledge. There are many challenges facing the Inuit’s efforts to maintain their culture, including the influence of various forms of popular culture from the South and climate change. Encourage students to consider how these threats could be turned into opportunities to keep Inuit Qaujimajatuqangit and other cultural knowledge alive and vibrant.
Extension Questions

- How does cultural knowledge help inform a person’s sense of identity?
- What does the term “marginalized” mean?
- When you feel like your perspective is being unappreciated, how do you react?
- Consider the ways Indigenous peoples of Canada, including the Inuit, as well as their perspectives, have been marginalized by Canadian society and government.

Resource

Magazine: Canadian Geographic, January/February 2009
“Territory of Unrequited Dreams,” pp. 26-42

This article outlines some of the challenges Nunavummiut face in their society. Many of these challenges come in the form of threats to traditional Inuit culture. The article also explains the ways that locals are working to overcome these challenges.
Principles of Inuit Qaujimajatuqangit

Inuit Qaujimajatuqangit includes traditional knowledge that is passed down by elders, received in dreams, or learned on the land. It is also much more. It has been described as a “living technology” that helps Inuit make sense of the world and operate in harmony with it. There are six guiding principles of Inuit Qaujimajatuqangit.

**Pijitsirniq (the concept of serving)**

Pijitsirniq involves laying out positive roles and relationships among people or within a group.

**Aajiiqatigiingniq (the concept of consensus)**

This principle encourages members of a group to reach a consensus when they are making a decision. People reach a consensus when every single person agrees on a course of action. It involves cooperation.

**Pilimmaksarniq (the concept of skills and knowledge)**

Sometimes it is important to gain skills or knowledge through research, experience, discussion, or reflection.

**Piliriqatigiingniq (the concept of working together)**

Inuit Qaujimajatuqangit encourages people to work in harmony.

**Avatimik Kamattiarniq (the concept of environmentalism)**

Inuit are encouraged to protect the environment.

**Qanuqtuurunnarniq (the concept of resourcefulness)**

People should be creative and resourceful when solving problems.
References


2. Ibid., 15.


4. Ibid.
Inuktitut, the Language of Inuit

Inuktitut is the main language spoken north of the tree line in Canada. It is the language of the Inuit and includes many different dialects, which mirrors the diversity of the Inuit themselves. Inuktitut is written today using two methods: Qaniujaqpait (Canadian Aboriginal Syllabics) and Roman orthography.

Inuktitut is very important to the 50,000 Inuit in Canada. The language contains within it important traditional knowledge and cultural teachings. The Inuit use their language, as others, to describe places, phenomena, and relationships in ways unique to them. This is reflective of the deep relationship Inuit have with the land, as well as the complex understandings about nature they have learned from their environment.

Inuktitut is an ancient language. It is a way for Inuit to take pride in their culture and history. The language is also a bond. It ties Inuit to their ancestors, family members, and neighbours. It is a way for Inuit to unite and ensure that their culture endures for generations to come.

*Use these quotes from Inuit community members at the beginning of your activities to engage the class in discussion on Inuit culture.

“The traditional language of Inuit is Inuktitut. While Inuktitut is one of the strongest Aboriginal languages in Canada, not as many people use it any more.”

Joy Nowdluk, Iqaluit, 2014

“We have the Roman orthography and the syllabics writing system. The correct term for syllabics is ‘Qaniujaqpait.’”

Louis Tapardjuk, Igloolik, 2009

“It is good to have more Inuktitut taught at school.”

Donna Lisa Angmarlik, Pangnirtung, 2011

“It’s the language of Nunavut. I always stress that if it wasn’t for our language, the Inuktitut language, you can even say that we might not have Nunavut because it’s our culture.”

Johnny Kusugak, Rankin Inlet, 2007

“You empower yourself a little with just knowing and feeling who you are, and learning these cultural things—to be proud of it. It gives kind of a light in the heart.”

Jennifer Kilabuk, Iqaluit, 2011
Inuktitut, the Language of Inuit

Big Idea

The language of Inuit is called Inuktitut. Through Inuktitut, Inuit communicate who they are, convey their unique ways of knowing, and share their history.

Understandings

1. Students will learn about the history and contemporary importance of Inuktitut.
2. Students will try to read, write, and pronounce basic words in Inuktitut.

Kit Resource

Qaniujaqpait Syllabics Chart

The Qaniujaqpait Syllabics Chart shows the Inuktitut alphabet. It shares the sounds that each syllabic represents. Charts like this one are important because they can help teach Inuktitut to people who do not know how to read the language. Making Inuktitut visible, in charts like this and by other means, encourages the community to learn the language. Speaking Inuktitut is one way to demonstrate Inuit pride. It helps Inuit connect more deeply with their culture and heritage.

Online Resources

**Inuit Cultural Online Resource: “Inuksitut Podcast Project – Syllabics”**
https://goo.gl/M7SW3h

This video podcast teaches the basics of Inuksitut and the Inuksitut alphabet, including writing and pronunciation. Try repeating the sounds with students. The video also shares a catchy Inuksitut song to help remember the syllabics’ sounds.

**Nunavut Tourism: “Learn Inuksitut”**
https://goo.gl/P3gpEJ

These videos teach viewers how to say and write a number of common phrases in Inuksitut. Share this video, as well as others in the series, with students. They can then attempt to pronounce the Inuksitut words.

Suggested Activity

Display the Qaniujaqpait Syllabics Chart and share background information on Inuksitut. Be sure to emphasize the links between language and culture. Using the Resources above as support, go over the sounds that each syllabic represents and other common Inuksitut phrases. Do students notice any sounds from the English language that are not present in Inuksitut? What about vice versa?

Once students have practiced making sounds, they are encouraged to try writing English words or messages in syllabics. They should reflect on how this alphabet presents some difficulties with English. Consider the value of using both qaniujaqpait (syllabics) and Roman orthography (English letters) to learn Inuksitut.

Suggestions for Starting a Discussion

- What are some of the challenges involved with learning a different language?
- The language you use influences the way you think and the types of things you are able to think about (some languages have words for specific phenomena or observations that other languages do not). Consider why this is and how it might be true in your own life.
- How are language and knowledge linked?
- Is your language an important part of who you are? Why or why not?
Further Research

Nunavut ’99: “Our Language, Our Selves”
http://goo.gl/E8Z7fR

Inuktitut Tusaalanga
http://goo.gl/FwZcKN


Extension: Chronicling Inuktitut

Suggested Activity

To develop students’ bond with Inuit, encourage them to create and update a personal dictionary of Inuktitut words. They can add any words they come across when working with the kit. Students can then research the meaning of these words starting with the Glossary.

Alternatively, lead an activity with the Nunatsiaq News newspapers. Ask students to deliberately seek out Inuktitut. Share these words on a class word wall.

Extension Questions

• What are some ways you can learn a new language?
• Sometimes, books or articles from Nunavut that are written in English will still use Inuktitut words. Why do you think authors sometimes do this? How do they choose which words should be in Inuktitut?
• Inuktitut is able to communicate concepts that English cannot. Can you think of any examples of this phenomena with regards to English and other languages?
Resource

**Nunatsiaq News Newspapers**

*Nunatsiaq News* is a newspaper based in Iqaluit. It shares current events related to Canada’s North in English and Inuktitut. It is one way that communities in Nunavut stay connected.

**Extension: Inuktitut Language Games**

**Suggested Activity**

Visit the website below with students. It was developed by the Kativik School Board in Nunavik (northern Quebec) to teach students basic words and phrases in Inuktitut. Encourage students to play through the games to increase their familiarity with the Inuit language.

**Extension Questions**

- Who do you think is the target audience of these games?
- Why do you think it is important for Inuit children to learn Inuktitut when they are young?
- Do you think technology is good for teaching languages? Are there any potential drawbacks?

**Resource**

**Kativik School Board: “Inuktitut Computer Games”**

http://goo.gl/QRWJx6

These computer games encourage Inuit students to practice their Inuktitut language skills. Students can play the games for themselves.
Extension: Sharing Inuit Culture in Inuktitut

**Suggested Activity**

Use the *Inuit Tools* book to learn the Inuktitut names for traditional and contemporary tools. In a discussion or journal entry, students can consider the connection between language and the sharing of traditional knowledge.

**Extension Questions**

- How can a language help share knowledge?
- Do you think it is possible to fully communicate traditional knowledge in a language other than the language that was first used to conceptualize that knowledge?
- Is there anything special about Inuktitut? Consider your response from multiple perspectives.

**Resource**

*Book: Inuit Tools*

This book teaches children the Inuktitut names for a number of traditional and contemporary Inuit tools. These tools are culturally relevant, just like Inuktitut. Reading this book, students can reflect on how language and culture are linked.
References


Skills and Services in Nunavut

Nunavummiut have diverse skills that they bring to their communities. As a result, the territory’s communities are vibrant. They offer local residents many of the services that are available to other Canadians in the South.

High school graduation rates in Nunavut are currently far lower than they are in the rest of Canada. There are many complicated reasons for this statistic, including lack of federal support, teachers who do not understand the local culture, the legacy of the Indian Residential Schools system, and the simple fact that formal schools are not always compatible with Inuit ways of knowing.

The skills gained in educational institutions like high schools are especially important in this young and rapidly changing territory. Nunavut’s officials and community leaders are working hard to create educational opportunities for Nunavummiut. It is the hope of community leaders that Inuit learn relevant skills and knowledge that can help them in a constantly changing world. This way, Inuit can empower themselves and lead Nunavut into the future.

*Use these quotes from Inuit community members at the beginning of your activities to engage the class in discussion on Inuit culture.

“It’s crucial for Inuit to gain [new] skill sets so the salary levels will follow them.”

Cathy Towtongie, Rankin Inlet, 2016¹

“Nunavummiut are keen to work, move towards financial independence, and make meaningful contributions to their communities.”

George Kuksuk, Arviat, 2015²
“I’ve heard some people tell me they stopped going to school because their teacher wasn’t being nice to them. But I wouldn’t let that stop me. I don’t think they should let that stop them because it’s their education, not the teacher’s.”

Lindsay Evaloajuk, Qikiqtarjuaq, 2016

“The experience that I enjoyed the most during my time at Skills Canada Nunavut was the actual competition itself. I was in the Public Speaking competition and I loved the way that it challenged my ability to write about something that I had never given any thought to in the past.”

James Takkiruq, Gjoa Haven, 2015

Skills and Services in Nunavut

Big Idea

Nunavut’s communities provide diverse opportunities for Nunavummiut to **share their skills** and also **gain new ones**.

Understandings

1. Students will learn what kinds of skills are used and needed in Nunavut communities.
2. Students will investigate the different ways that the people of Nunavut gain new skills to succeed in an ever-changing territory.

Kit Resources


*Nunatsiaq News Newspapers*

The *Nunatsiaq News* is based in Iqaluit and has been serving Nunavut and the Nunavik region of northern Quebec since 1973. The newspaper offers stories in both English and Inuktitut, and is a valuable source of local news for Nunavut’s communities. In addition to keeping readers informed, the *Nunatsiaq News* helps bring communities together by offering information on job vacancies and available services.

Suggested Activity

Encourage students to browse through the classifieds section of the *Nunatsiaq News*. Students can make a list of all the different skills that they believe people offer and require in Nunavut based on the ads (students may need to make inferences). Once done, students should consider how Nunavummiut might be able to acquire these skills. Students may find that some skills are more specialized than others.
Suggestions for Starting a Discussion

• What skills do you have that you think might make you good at a certain job?
• What skills do you think are needed in most communities? What skills do you
  think are need in Nunavut’s communities in particular?
• What are some ways that people can learn new skills? Are some ways better than
  others? Why?
• What are some obstacles people might face when trying to learn new skills?
• Do you think it is important to acknowledge people’s skills?

Further Research

Skills Canada Nunavut: “Essential Skills”
http://goo.gl/FjLyqj

Nunatsiaq Online: “Jobs”
http://goo.gl/aN9m3B

CBC News North: “Government of Nunavut Inuit Employees Make, on
Average, $20K Less than non-Inuit”
http://goo.gl/zErfdP

Extension: Gaining New Skills

Suggested Activity

Nunavut’s population of approximately 36,000 people is over 140 times smaller
than the population of British Columbia. Even so, Nunavummiut still have the
intense responsibility of forming and running their own government. Many of jobs
in Nunavut require specialized skills. One way Nunavummiut can gain these skills is
through education and training programs.

In groups, encourage students to research one of the educational initiatives on the
next two pages. Start with the following resources and allow students to search the
web for more information. They can share their findings with the class in a creative
presentation about job training and education.
Extension Questions

- Why do you think education is important?
- Can education ever be a bad thing? Why or why not?
- What kinds of skills can we learn from formal education in schools?
- Do you think school teaches you how to be a good person? Is it the only place you can learn this?
- What are some things that might prevent a person from completing high school, going to college or university, or learning a trade?

Resources

Inspire Nunavut: “Get Paid to Start a Business”
https://goo.gl/2c2b8o
Inspire Nunavut helps Nunavummiut learn everything they need to launch a small business.

Nunavut Teacher Education Program
https://goo.gl/JRoHdg
Nunavut is training new teachers who will inspire the next generation of Nunavummiut.

Nunavut Nurses: “Nunavut Student Nurse Recruiting”
https://goo.gl/b9oVW1
Nunavut is making sure young people are able to get the skills they need to become health care professionals.

PASS (The Pathway to Adult Secondary School)
https://goo.gl/eUHVgX
Some adults were unable to finish high school in their youth. PASS gives adults in Nunavut the chance to earn their high school diploma.

CBC News North: “High School Students in Baker Lake, Nunavut, Try Their Hand at Trades”
http://goo.gl/PSbepq
Many programs in Nunavut are introducing students to the trades. Read about one of these programs here.

CBC News North: “With 3-D Printer, Iqaluit Students Built Robots for Nunavut Skills Contest”
http://goo.gl/CrxEAB
Read about a skills competition in Nunavut. These competitions give young Nunavummiut incentives to hone and master special skills.

Nunatsiaq Online: “Nunavut’s New Employment Skills Program Produces First Grads”
http://goo.gl/goLUHx
Nunavut’s recently launched Employment Skills Program helps connect job-seekers to the training they need to join Nunavut’s workforce.

Extension: Applying for a Job

Suggested Activity
Provide students with a choice of job postings from the Nunatsiaq News in the kit. Encourage them to create a Nunavummiut character who they believe would be a perfect fit for their chosen job. They should consider the skills that would be required to successfully hold the job in question. They can share the profile of their character by creating a resume, or by doing a mock job interview.

Alternatively, students can play the role of employer. Are there any skills or services they think are missing in Nunavut? Encourage students to seek out these skills in a classified ad of their own. Students can look at the “Community Information” Resource below to learn more about the services that already exist in Nunavut.

Extension Questions
- Why are special skills needed for certain jobs?
- What happens if there is no one in a community to fill a vital job?
- Who decides what jobs are important? Do you think it is possible that people have different ideas about what is needed in a community? Why?
- Are there any jobs in Nunavut that you would want to do?

Resources

Nunatsiaq News Newspapers
Use the newspapers in the kit to expose students to the different jobs available in Nunavut’s communities. Are there any jobs that your students would want to do?

Career Kids: “My First Resume”
https://goo.gl/o3dMu4
This resource offers kid-friendly suggestions for creating a simple resume. Students can create a resume for their fictional job-seeker.

Government of Nunavut: “Community Information”
http://goo.gl/4ZjYIR
This page links to extensive information on all the businesses and services available in all of Nunavut’s communities.
References


Nunavut’s Changing Economy

Diverse economic activities take place in Nunavut’s communities, which play host to many different types of businesses and industries.

The government is actually the largest employer in Nunavut, but the territory’s diversified economy also includes activities related to mining, construction, tourism, hunting, trapping, fishing, and the arts. Nunavut’s communities are home to almost all of the essential services you would expect to find in a small town. These services provide jobs and incomes to Nunavummiut.

The economy in Nunavut has changed greatly with the arrival of settlers from the South. Before the 1950s, Inuit in the North travelled throughout the year to seasonal sites and camps on the tundra, some near vital game animals and other great locations for fishing or harvesting plants. As trading posts were established and, eventually, modern stores made their way to the arctic, the economy began to change. Many Inuit felt pressured to settle in permanent communities which were often located near seasonal camps. Today, Inuit still rely on the land as a central pillar in Nunavut’s economy, but life in the area has changed considerably over the last 70 years. Nunavummiut have typical jobs and support themselves and their families.

*Use these quotes from Inuit and non-Inuit community members at the beginning of your activities to engage the class in discussion on Inuit culture. 

“I think the socioeconomic conditions of our people are getting better. The younger generation seems to be in a much better position than we were. I notice they are more healthy and staying in school longer.”

John Amagoalik, Resolute, 2009¹

“My friends and I aren’t being raised like our grandparents or parents. We are being raised in communities and not on the land. We do not have to hunt for our food, we buy food at the store. We don’t have to make our clothes, we can buy them in stores, too. Back then they would travel by dog team, and now we go by cars.”

Joy Nowdluk, Iqaluit, 2014²

“Nunavut is a fairly new territory which has undergone a lot of changes in a very short time. It was only 60 years ago when the Inuit were living a nomadic way of life and living in igloos and tents. Many of the issues in our territory can be attributed to this sudden and radical change in lifestyle.”

Kiara Janes, Iqaluit, 2014³

“There has been so much change in 50 years. We used to live as families in camps. Now we live in settled communities.”

Simona Arnatsiaq, Iqaluit, 2000⁴
Nunavut’s Changing Economy

Big Idea

Nunavummiut used to live in small camps and travel across the tundra. Today, they live in permanent hamlets and work diverse jobs.

Understandings

1. Students will learn more about communities in Nunavut.
2. Students will investigate the different kinds of activities Nunavummiut do to shape their communities. Students will compare and contrast Nunavut’s communities with their own.
3. Students will consider how community life in Nunavut has changed through the years and what these changes mean for Inuit culture.

Kit Resources

Place Cards

The Place Cards include information about some of the businesses and jobs in each Nunavut community. Small grocery stores and co-operatives sell food and equipment, while hotels and restaurants often host tourists. These cards show that while Nunavut’s communities are home to distinct Inuit traditions, in many ways they are also similar to other small towns in Canada.

^ Travel and tourism is a very important part of Nunavut’s economy. Here, an Airbus sits at the Iqaluit Airport for cold-weather testing. Iqaluit, Nunavut, 2017. Photo by Fiona Hunt. https://www.flickr.com/photos/huntfiona/32879788442.
Online Resources

**Government of Nunavut: “Community Information”**
http://goo.gl/7lzpdz

This page links to downloadable profiles of each community in Nunavut. It shares interesting information about the character and history of these communities. It also shares details about local businesses. Encourage students to explore these profiles to get a better understanding of the different kinds of jobs in Nunavut’s communities.

**Map of Cambridge Bay, Nunavut**
http://goo.gl/rPKSJE

Zooming in on this map shows all the buildings in Cambridge Bay. Many of them are labelled with numbers, meaning they are private homes, but some also include a description (“old hostel,” “Northern Store,” etc.). Use this map to learn more about the businesses and jobs in Cambridge Bay.

Suggested Activity

Encourage students to work with the Place Cards to understand that people in Nunavut contribute to their communities working different jobs. Reading about the selected local businesses on the cards, students can brainstorm the jobs that they think would be in these communities. Students can also explore the “Community Information” documents and map of Cambridge Bay (both linked above) for more information.

Next, bring the class together to complete a chart with headings that outline different kinds of economic activities in Nunavut (e.g., “mining,” “construction,” “tourism,” “arts and crafts,” “daily needs,” etc.). Encourage students to brainstorm different jobs that fit into these categories.

Once the whole class has established a suitable foundation together, students can work individually on a Venn diagram, comparing and contrasting the jobs in Nunavut’s communities and their own.
Suggestions for Starting a Discussion

• What kinds of jobs do you see in your community?
• Do you think any of these jobs would also exist in Nunavut? Why or why not?
• Can you think of any jobs in Nunavut that people might not do where you come from?
• Why do you think many Nunavummiut have different jobs than the people who live in your community?
• How do you think the type of jobs in a community affect how people feel in a given place?

Extension: Mapping an Imaginary Nunavut Community

Suggested Activity

After thinking more about the kinds of jobs in Nunavut, encourage students to make a list of the different kinds of buildings where the people who hold these jobs would work. Next, have students create a map of an imaginary community in Nunavut, including the workplaces they have brainstormed. Students can work individually on smaller maps or collaboratively on large ones. Alternatively, students can work outside on the pavement using sidewalk chalk.

As an additional extension, have students create a map of their own community to compare with their fictional Nunavut one.

Extension Questions

- What are the differences between your community and communities in Nunavut?
- Do you think some people in Nunavut might wish there were more things in their communities? Do you wish there were more in yours?
- Do you think jobs in Nunavut are compatible with traditional Inuit ways of life? Why or why not?
- How do you think current ways of organizing communities in Nunavut might help support and spread traditional values, like those of Inuit Qaujimajatuqangit?
- How do you think current ways of organizing communities might hinder Inuit Qaujimajatuqangit?

Extension: The Transition from a Nomadic to Permanent Way of Life

Suggested Activity

Share some footage from the films listed in the resources provided. Please note that the film An Inuit/Eskimo Family in the Arctic 1959 uses older terms like “Eskimo” that are no longer used in Canada. The footage is old and somewhat dated but is valuable because it shows what Inuit life was like around Iqaluit in the 1950s. Life in Iqaluit, Nunavut, the second video, is a tourist account of a trip to Iqaluit and shows many of the services in the city today. Encourage students to consider how life has changed in Iqaluit. They can reflect on whether they think these changes are good or bad in a journal entry. Further reading about Nunavut from the 1999 Canadian Geographic magazine provided in the kit can support their thinking.
Extension Questions

- How has life changed in Nunavut over the last 60 years?
- Why do you think these changes have occurred?
- How do you think the settlement of Inuit into communities might have helped change Inuit culture and values?

Resources

**Magazine: Canadian Geographic, January/February 1999**

“Nunavut Up and Running,” pp. 39-46

This article outlines some of the challenges Nunavummiut faced as they began the challenging task of running a government of their own. The article notes that Inuit have experienced immense change. Fifty years before the creation of Nunavut, Inuit were living in camps on the tundra. Today, Inuit and non-Inuit live in hamlets and towns across the north.

“An Inuit/Eskimo Family in the Arctic 1959”
https://goo.gl/OY2P5R

This video shares aspects of Inuit life during the time when permanent settlements in the North (now Nunavut) were just beginning to develop.

“Life in Iqaluit, Nunavut”
https://goo.gl/TpsVfM

By contrast, this video offers a tour of what life in Iqaluit is like today.

References


3. Ibid.

Technology and Equipment, Then and Now

Inuit in Nunavut have seen many changes in their lives over the last few generations. The traditional technologies that their grandparents once relied upon are not always used now, but are still important to learn about.

Traditional technologies continue to hold relevance for Inuit and Inuit culture. Knowing about traditional technologies is a crucial survival skill. Traditional technologies are made from materials found on the land. Inuit who know about traditional technologies and understand the environment can recreate these technologies if they are ever in need.

Many traditional technologies are still in use today. Women still use an ulu when working with animal skins and meat—just like their grandmothers and great-grandmothers. Although today’s uluit are often made from imported materials such as metal, they retain their traditional importance.

Some technologies are no longer as useful to Inuit as they once were. The qulliq, or oil lamp, was once used by Inuit on an almost daily basis to provide heat and light. Most Inuit now have electric lights and stoves. The qulliq maintains its important place in Inuit culture not for its utility (although lamps are still sometimes used when camping on the land), but because they are a key symbol of heritage and identity. It is because of this that many traditional technologies play central roles in ceremonies or celebrations. For example, Nunavut Day celebrations often involve a ceremonial lighting of the qulliq.
*Use these quotes from Inuit community members at the beginning of your activities to engage the class in discussion on Inuit culture.

“When we got to the lake, Grandpa-pa did a little dance. He was happy and said he could almost taste the fish we were going to catch. First, though, we had to make camp.”

Darla Evyagotailak, Kugluktuk, 2013¹

“I [...] didn’t bring a saw—and used a little knife to build an iglu. [...] My son and nephew caught a caribou and used the skin to sleep on. [...] We had no tents.”

Pauloosie Keyootak, Iqaluit, 2016²
Technology and Equipment, Then and Now

Big Idea

The Inuit maintain their strong connection to the land. Technologies may change, but a tight bond with the land does not.

Understandings

1. Students will understand that Inuit spend time on the land using both traditional and contemporary tools.

2. Students will understand that Inuit are able to nurture their relationship with the land no matter what technologies they use.

Kit Resources

Book: No Borders: Kiglfaqnqittuq, by Darla Evagotailak and Mindy Willet “Setting Up Camp,” pp. 18-22

Darla is an Inuk teenager from Kugluktuk, Nunavut. In No Borders, she shares experiences and memories from her Inuit upbringing and explains why her culture is so important to her identity. In the section “Setting Up Camp,” she discusses what it is like to live off the land on the tundra when journeying between Kugluktuk, Nunavut and Ulukhaktok, Northwest Territories.
**Book: Inuit Tools**

This book shows some of the tools and equipment Inuit use in their daily lives and activities on the land. Some are traditional, some are contemporary, and some are both!

**Inuit Tools**

The touchable tools in the kit are traditional but still have use today. Some have been updated using contemporary materials. Interact with these tools alongside the Inuit Tools Cards.

**Inuit Tools Cards**

These cards share more information about the objects in the kit. Read about how these tools were used and continued to be used by Inuit. Some tools serve multiple functions. Students can consider whether they believe Inuit could replace these tools with contemporary ones, as well as the reasons why the traditional tools remain in use.

**Nunavut Tourism Maps**

These maps show all the inhabited communities in Nunavut. Often, Inuit travel across the ice or tundra to nearby communities using a snowmobile, boat, or traditional dogsled. Pangnirtung to Iqaluit is an example of just one popular snowmobile trip.
Suggested Activity

With your class, read the section “Setting Up Camp” from the book *No Borders: Kigliganqittuq*. Together or in groups, compile a list of the different equipment Darla and her family use to set up camp on the tundra. Encourage students to also consider necessary equipment that might not have been mentioned in the book.

Once their initial list is complete, students can work in pairs or groups to plan their own Nunavut camping trip. Students are encouraged to use the Nunavut map and pick a specific route, create an itinerary, list the items they will need, and explain how they are useful. It is recommended that students also engage with the Inuit tools in the teaching kit to see how these and similar traditional tools might be useful on their excursion. Additional information can be found on the Inuit Tools Cards. Students are encouraged to do their work on large chart paper and create drawings of their camp. This will make it easier for them to share their ideas with the class.

Suggestions for Starting a Discussion

• Have you ever spent time camping?
• Do you think camping is more challenging than living indoors?
• Why do you think it is important for some people, like the Inuit, to spend time camping on the land?
• How do you think tradition influences the way Inuit camp?
• Do you think it is possible to have a traditional relationship with the land when using modern tools bought from a store? Is there something empowering about just being in nature, regardless of what tools you use?
• Why do you think traditional knowledge, or Inuit Qaujimajatuqangit, is still important to the Inuit?

Further Research

*Huffington Post*: “Pauloosie Keyootak Built Igloo with a Knife to Survive”
http://goo.gl/J93Fs6

*Evergreen Brick Works*: “Learning to Live from the Land Improves Food Security in Nunavut”
https://goo.gl/pTKy4P
Extension: Inuit Camps through Time

Suggested Activity
As a class, research how Inuit camps have changed over time. Engage critically with a range of sources—links to get started are provided in the Further Research section.

Throughout the research process, encourage students to critically question the information being presented. How are Inuit cultures depicted? Where is this information coming from? For example, imagery may be staged or recreated; only certain photos are chosen to be printed; or the photographer may have a limited perspective.

Once finished their research, students can create a “then and now” comparison of how life on the tundra has changed. For example, tents, which were once made from hides or skins, are now often bought at a store. Encourage students to include photos when documenting and presenting their research.

Extension Questions
• How can we find out about Inuit history?
• Why should we know where our information comes from? How can we think critically about our sources? What questions should we ask?
• Do you think new technologies help Inuit connect with their heritage? How?
Further Research

- National Film Board Videos by Quentin Brown on the Netsilik Inuit
  [Link](https://goo.gl/8msPqr)
- Baker Lake Traditional Camp
  [Link](http://goo.gl/vgvYzE)
- Canadian Museum of History: “Arctic Objects”
  [Link](http://goo.gl/HVrxsi)
- Library and Archives Canada Image Search
  [Link](http://goo.gl/oq0P5E)

Extension: Weathering the Seasons on the Arctic Tundra

Suggested Activity

Encourage students to consider the role climate plays in helping the Inuit determine what tools they will need when venturing out onto the tundra. After generations spent on the land, Inuit are uniquely tied to its geography and climate. Using the itineraries and planning they have already done, students can research the seasonal weather conditions at their chosen locations. Have students reflect on how Inuit’s unique knowledge of the land would prepare them to survive in all weather conditions. What has the land itself taught them about survival? How has it inspired the creation of different clothing and equipment? Encourage students to list the things Inuit would need on their camping trip if it were held during winter. They should write a few sentences explaining how these examples of shelters, clothes, and tools reflect deep knowledge acquired on the land.
Extension Questions

- In what season would you like to go camping in Nunavut? Consider the weather forecast when you are planning a trip.
- Do you think people in Nunavut think more about the weather than people who live in other places?
- How do you think the environment and the weather shape a people’s culture?

Resources

Government of Canada: “Nunavut Weather Conditions and Forecast by Location”
http://goo.gl/c2YKqd
Check out the current weather conditions in communities across Nunavut.

Nunavut Tourism: “Weather and Climate”
http://goo.gl/LRa2Yi
Learn more about the seasonal long-term climate patterns in Nunavut. Monthly average temperatures and hours of sunshine are shared for each community.

References


From Here to There: Transportation in Nunavut

Most forms of traditional transportation in Nunavut have fallen out of use or changed to a significant degree. They have been replaced by newer and faster motorized vehicles.

Although some Inuit argue that this transition to newer technology is a loss for Inuit culture, others believe that the new forms of transportation actually make it easier to get out and connect with the land.

Some Inuit continue to use dog sleds and kayaks. In the past, Inuit relied heavily on products made from sea mammals including open skin boats called umiaks. Inuit hunters used their kayaks, made from driftwood and sealskin, to hunt walruses, seals, whales, and narwhals. Other forms of transportation helped Inuit maintain trade connections and move from place to place in pursuit of caribou. Now, kayaks, helicopters, airplanes, and sleds are used alongside boats, snow machines, and cars and trucks.

Today, transportation continues to be vital to Nunavummiut. Vehicles are used to help Inuit hunt, but they are also important because Nunavut’s communities are very far apart. Sometimes, Nunavummiut can feel a bit isolated. Different forms of transportation make it possible to travel more quickly between communities in Nunavut, Canada, and the rest of the world. For example, when people are ill they are frequently medivaced on planes to the hospital in Iqaluit or to hospitals in Southern Canada.

Isolation does, however, present many transportation challenges for Nunavummiut. For example, there are no roads connecting Nunavut’s communities to each other or the other provinces and territories of Canada. This means that goods must be transported by ships and planes, which is very expensive. Similarly, people can only move between Nunavut’s communities by plane, boat, or snowmobile. Learning about transportation in Nunavut offers a look at some of the factors that make the territory a distinct and unique place to live.

*Use these quotes from Inuit and non-Inuit community members at the beginning of your activities to engage the class in discussion on Inuit culture.

“If I could return in a hundred years and see kayaks on the bay, I’d be happy.”

Victoria Jason, Kugaaruk, 1999¹

“The kids were already asking […] if we would be back next year. […] Paddling can take you places that you can’t otherwise access.”

Cathy Allooloo, Cambridge Bay, 2014²

“In the old days, the kayaks were quiet, the animals weren’t afraid. […] The young will not want to use a kayak to hunt; it is slow and time-consuming compared to modern boats.”

Martha Ittimangnak, Kugaaruk, 1999³
From Here to There: Transportation in Nunavut

Big Idea

Transportation has traditional and contemporary importance to the people of Nunavut. It links people with each other, their communities, the land, and the rest of the world.

Understandings

1. Students will learn the role of traditional forms of transportation in Inuit culture.
2. Students will learn how Inuit and the products they need get from one place to another today.
3. Students will gain an appreciation for the transportation challenges that Nunavummiut face as a result of their arctic location and geographic isolation.

Kit Resource

Magazine: Canadian Geographic, January/February 1999
“Return of the Kayak,” pp. 58-64

“Return of the Kayak” discusses the traditional importance of the kayak to Inuit Nunavummiut. The article touches on some of the reasons the kayak fell out of use, and also outlines contemporary efforts to reintroduce the Inuit to kayaking. The case study centres on the hamlet of Pelly Bay, which is now known as Kugaaruk.
Suggested Activity

Read about the importance of the kayak to Inuit culture in the 1999 *Canadian Geographic*. You can read the article to your students or make copies for students to read independently. Later, students can use a creative, illustrated mind map to consider all the ways that the kayak accesses traditional knowledge, or Inuit Qaujimajatuqangit. Students are encouraged to think big using the prompts below:

- What traditional materials are used to build a kayak?
- Where do these materials come from? How are they gathered?
- What skills are necessary to access and collect these materials?
- Where is a kayak used?
- What is a kayak used for? Does the use of a kayak enable other traditional activities to take place?
Suggestions for Starting a Discussion

- Have you ever been in a canoe or kayak? How did it feel to be out on the water?
- What are some other forms of transportation that bring people closer to nature?
- What do you think a traditional kayak would have been made from?
- How can a contemporary kayak still strengthen Inuit connections with tradition?

Further Research

“Building a Qajak to the Future”
https://goo.gl/mtLRvT

Canadian Museum of History: “Native Watercraft in Canada”
http://goo.gl/s1D7AG

Kugaaruk: “Sea Kayaking Adventures”
http://goo.gl/1UAKne

Coast & Kayak Magazine: “The Return of the Kayak”
http://goo.gl/n3wrZ0

Nunatsiaq Online: “Nunavut Kayakers Learn How to Stay Afloat”
http://goo.gl/9hy2GP
Extension: Modes of Transportation

Suggested Activity

The form of transportation that a person uses often depends on the distance they plan to travel. Encourage students to learn more about Inuit forms of transportation by creating a live action commercial or radio ad for vehicles. Working in small groups, students’ advertisements should include at least three different modes of transportation. Encourage students to share a variety of vehicles that serve different purposes (short distances, long distances, hunting, sport, haulage, etc.). Advertisements should highlight the importance of transportation to Inuit culture. Students can use the book *The Inuit Thought of It* for information and ideas, or do further research on the internet starting with the links below.

Extension Questions

- Why do you need to think about the distance you want to travel when deciding how you will get from one place to another?
- What forms of transportation do you use? Do you think this is similar to transportation the Inuit use?
- How do you think the environment influences people’s modes of transportation?

Resource

*The Inuit Thought of It*, by Alootook Ipellie with David MacDonald

This book outlines a number of Inuit innovations. Use the pages about different forms of transportation (including kayaks and dog sleds) to find out more about contemporary and traditional forms of transportation in Nunavut. Students can consider the various activities that these vehicles enable when crafting their advertisements.

Further Research

- Statistics Canada: “Transportation in the North”
  http://goo.gl/PAfAEX
- Indigenous and Northern Affairs Canada: “Travel in the Northwest Territories and Nunavut”
  https://goo.gl/iFpJPy
- Nunavut Tourism: “How to Get Here”
  http://goo.gl/pl1vM1
Extension: Transporting Goods

Suggested Activity
In groups, students can brainstorm the different products that are not naturally available or produced locally in Nunavut. Next, encourage students to consider where these goods come from and how they get to the territory. Encourage them to track the steps in a product’s journey from its point of origin to a Nunavut community.

Extension Questions
• What is an imported good or product?
• How does the isolation of Nunavut communities affect the life of Nunavummiut?
• How do you think the journey of products to Nunavut compares to their journey to Vancouver?
• Why do you think store-bought goods are more expensive in Nunavut?

Further Research

Huffington Post: “Nunavut Food Prices: Poverty, High Costs of Northern Businesses Leave Some Inuit Unable to Cope with Expenses”
http://goo.gl/QO8FDs

http://goo.gl/DSIWkw


References


Traditional and Contemporary Inuit Homes

Before Inuit settled into permanent communities in the mid-20th century, they lived in various types of homes on the land.

In the winter, these shelters included what the world has come to know as “igloos.” Although we often think of domed snow houses when we hear the word “igloo,” in reality, the Inuktitut word iglu simply means “home.” In fact, Inuit did not just live in snow houses. Many had sod whalebone homes they used yearly. Summer homes were usually tents made of caribou hides or sealskin.

In the 1950s, the Canadian government strongly encouraged Inuit to move from seasonal camps to permanent communities. The purpose was twofold. First, it would be easier to keep track of Inuit and administer government support if they lived in towns. Second, it would strengthen Canada’s claim to the North if permanent Canadian settlements dotted the map.

The policies that helped bring Inuit into permanent settlements did not take Inuit priorities, cultural heritage, or daily lives into consideration. When famine struck parts of the arctic, the government enticed Inuit to settle into communities with new social programs, including the promise of education and public housing. The government actually lied to some Inuit, encouraging them to move to permanent communities over a thousand miles away. In new permanent settlements, old ways of life rapidly changed.
Homes in the arctic must be built in a very special way. The ground throughout Nunavut contains permafrost, which means that the soil is permanently frozen, with only a shallow layer thawing in summer. This presents many building challenges. One solution has been for Nunavummiut to build their homes on short stilts above the ground.

Most Inuit now live in permanent wooden houses with running water, electricity, and other features common in Southern homes. However, the knowledge of iglu-building is an important survival skill on the tundra in winter. Hunters can use this skill if they are caught on the tundra without a tent or similar shelter. Inuit often live in tents when they spend time hunting and gathering food from the land in summer. The tents are similar to the ones used in the past, but are usually made from canvas or similar material. The Inuit embrace a combination of traditional and contemporary customs.

Use these quotes from Inuit community members at the beginning of your activities to engage the class in discussion on Inuit culture.

“The houses don’t have basements and are built on short pillars because there is ice under the ground. So, if you think we all live in igloos and caribou skin tents, you are wrong.”

Shirley Rose Fortowsky, Rankin Inlet, 1988

“Look at [...] the shape of an iglu—no scientist around the world can improve upon their architecture.”

Eva Aariak, Arctic Bay, 2012

“The land also [offers] shelter from freezing winter temperatures of -30° C to -40° C with igluit [...] built from snow, or from summer rains by way of caribou-skin tents or huts constructed either from stone, or stone and dirt.”

Brian Aglukark, Arviat, 1999

“In this century, the white man has ushered in a new lifestyle in which Inuit must not only live away from the land, but also in comfort and ease, having been introduced to instant foods, rifles, snowmobiles, wooden houses and formal education. Today, the connection between Inuit and the land has weakened, and Inuit struggle with their identity.”

Brian Aglukark, Arviat, 1999

“You need to know how to build an igloo if you get lost with a snowmobile on the land.”

Bryson Egotak, Kugluktuk, 2015
Traditional and Contemporary Inuit Shelters

Big Idea

The Inuit of Nunavut mostly live in wooden homes, but still find value in traditional shelters today.

Understandings

1. Students will begin to learn how igluit are built
2. Students will understand that traditional shelters have contemporary significance.
3. Students will learn that Inuit live in contemporary structures today.

Kit Resources

Inuit Tool: Snow Knife

The snow knife is one of the key tools used by Inuit when building snow houses. Although this snow knife is made from bone, Inuit today mostly use metal knives. Snow knives are used to carve blocks from snow. Building a snow house requires skill and knowledge. The snow used must be of a precise depth and density or the shelter will not be stable.

Book: The Inuit Thought of It, by Alootook Ipellie with David MacDonald “Shelter,” pp. 16-17

This section of the book shares information about igluit and other traditional Inuit shelters.
Online Resources

National Film Board of Canada: “How to Build an Igloo”
goo.gl/uUYIdm
This film is an older film that describes Inuit life in the Eastern Arctic before Inuit settled into permanent communities. It outlines the iglu-building process from beginning to end. Terminology in the film is outdated and problematic today—be sure to discuss this fact with students before sharing the resource. Challenge students to consider why old terminology is insulting and should not be used today.

“Inuit Architecture”
http://goo.gl/zSfp65
Listen to Inuit artist Attima Hadlari explain the long process he went through to learn how to build a proper iglu on the tundra. Iglu-building requires complex traditional knowledge learned from elders and requires respect for the land.

Suggested Activity

As a class, take some time to carefully handle and look closely at the snow knife in the teaching kit. Discuss its use: to cut snow blocks for traditional winter shelters. Engage students in a conversation about the many challenges one might encounter when making a snow house. Consider that the Inuit have continued to develop techniques and gain knowledge over centuries that inform the way they build snow houses. In groups, students can research the iglu-building process starting with the online resources provided.

Suggestions for Starting a Discussion

- Why do we need shelter?
- What does a person’s dwelling place say about their lifestyle?
- Consider that Inuit today use their traditional knowledge to build snow houses when out on the land, especially if they are caught unawares by a storm. What types of feelings do you think Inuit have when building these shelters?
- If someone went into your home, what could they find out about you?
Extension: Contemporary Importance of Traditional Shelters

Suggested Activity

Igluit are still relevant today even though the vast majority of Inuit Nunavummiut live in permanent houses. Assign each of the Resources to student groups. Have them develop a news report about the topic of the article. They can share the contemporary importance of traditional Inuit architecture with their peers.

Extension Questions

• How are shelters linked to heritage, tradition, or identity?
• Do you identify with the place you live?
• Can a home or a shelter be a symbol? What might it symbolize?
• Why do you think it is important to have access to traditional shelters?

Resources

*The Globe and Mail*: “Nunavut MLA Built Igloo to Stay Alive While Awaiting Rescue on Tundra”
http://goo.gl/20qdNy
Read why iglu-building skills are still important today.

*Nunatsiaq Online*: “Building for the Future: Nunavut Heritage Society Looks Back for Answers”
http://goo.gl/L9lk2p
This article explains why traditional knowledge of shelter-building has relevance in the 21st century.

*Nunatsiaq Online*: “Elders and Youth Build Igloos in Kugluktuk”
http://goo.gl/XQ8oXO
Read about a knowledge-sharing initiative between elders and youth centred on the iglu-building process.

*Nunatsiaq Online*: “‘Extraordinary Arctic’ Museum Festival Encourages Igloo-Building Practice”
http://goo.gl/jEvumj
In 2013, Ottawa’s Museum of Nature gave a platform to two Inuit youth to share their understandings about the importance of igluit.
The Globe and Mail: “I Built a Rainbow Igloo for my Unborn Child”
http://goo.gl/EvPb37
This story explains one man’s vision to build a contemporary iglu out of coloured ice. Sometimes traditions change to honour aspects of both the past and present.

Extension: The Move to Permanent Dwellings

Suggested Activity
Let students know that over 60 years ago, Inuit were pressured to move into permanent settlements. Relocating always presents some challenges, but moving from igluit (winter homes) and tents (summer homes) to wooden houses represented a shift from a nomadic to settled way of life. This was a dramatic change for Inuit. With students, create a list of the pros and cons of this change.

Extension Questions
• Have you ever moved? How did you feel?
• How is your lifestyle linked to where you live?
• Do you think people are better off living in permanent homes, or tents and igluit?
• What are the effects of this move from a seasonal round to permanent settlement on Inuit culture?

References


4. Ibid.

Inuit Clothing

Traditional Inuit clothes vary by location in Nunavut. Mainly, these differences exist because Inuit in different regions developed and continue to develop distinct styles and fashions. In addition, Inuit use various parts of local animals to make their traditional garments. The animals in one region are sometimes different than the animals in another, which is reflected in clothing.

Parkas are made of sealskin for the summer and caribou for the winter. In some regions, feathers of local birds and polar bear hides are used. Caribou is very important in Inuit clothing because it is an extremely sophisticated insulator, keeping in body heat. Staying warm in sub-zero arctic temperatures is vital for survival. Specialized clothing was also worn. One example is waterproof jackets made of walrus intestines used by kayakers.

Today, Inuit clothing has changed in some ways. Although traditional clothes are still worn in ceremony and on the land, many Inuit also buy clothes from stores. Parkas, boots, and snow pants can be ordered from the South or purchased at Northern Stores. Some Nunavummiut, like Iqaluit’s Haana-SikSik, have joined the fashion industry, creating contemporary designs that incorporate traditional materials such as sealskin, caribou fur, and polar bear.

Clothing in Nunavut is functional and meaningful. The clothes a person wears can say a lot about who they are. Different designs represent communities, families, and peoples. Amautit (women’s parkas with pouches for babies) and kamiit (boots) have become symbols of Inuit identity.
*Use these quotes from Inuit and non-Inuit community members at the beginning of your activities to engage the class in discussion on Inuit culture.

“I know our ancestors could tell what community or what area you were from just seeing the clothing you were wearing. Whether it had one stripe or two stripes or if it had a slit down the middle, they could tell which region you were from.”

Bernadette Dean, Coral Harbour, 2014

“Right now, I’m doing some caribou leg kamiks. That’s two caribous in order to make one pair of kamiks. It’s for our feet, and they’re very beautiful when they are done. They keep our whole body warm and it’s very traditional.”

Annie Bowkett, Pangnirtung, 2015

“Fashion changes and design changes. As the movement goes, everything changes. But I think [...] there’s still a strong desire to stay within traditional design.”

Mary Wilman, Iqaluit, 2014

Inuit Clothing

Big Idea
Clothing is a reflection of the people who wear it and the societies they come from. Traditional clothing is important to the identity of Inuit.

Understandings
1. Students will learn about traditional Inuit clothes and what they are made from.
2. Students will understand that Inuit need different clothes for different weather conditions and activities.
3. Students will appreciate how clothing can be a political statement for Inuit.

Kit Resources

Inuit Tool: Needle and Needle Case
Needle cases are usually made of bone, antler, or walrus ivory. They are important to protect the delicate bone needles that Inuit use for various purposes. The designs on needle cases range in complexity and ornateness. For instance, needles used by men for quick work on a hunt might not have many design elements on their cases. On the other hand, women who use their needles to create durable, long-lasting clothing with delicate stitches might have beautiful needle cases with detailed decorations.

Inuit Art Panels
The Inuit Art Panels show prints by Inuit artists. Many show traditional and contemporary Inuit clothing. The images demonstrate that Inuit have many different kinds of clothes for different contexts.
Book: *The Inuit Thought of It*, by Alootook Ipellie with David MacDonald
“Clothing,” pp. 18-19

This section discusses traditional Inuit clothes and the materials and processes used to create them. Traditionally, all materials came from the land. Inuit still use animal parts for some of their clothes today. Many Inuit believe that the clothes made from animals hunted on the land are of better quality than the ones bought at stores.

Online Resources

**Agriculture in the Classroom: “The Arctic – Clothing”**
http://goo.gl/YqpDqX

This website provides information on traditional Inuit clothes. It explores the history of change in Inuit clothes, including the transition when Inuit began to buy store-bought clothes. This coincided with Inuit’s move into permanent communities during the 1950s and ’60s. The webpage also notes the contemporary importance of traditional clothes today.

**Isuma TV: “Traditional Sewing Skills Workshop in Taloyoak”**
http://goo.gl/lGDece

Watch Inuit elders sew traditional kamiit (boots) during a sewing skills workshop in Taloyoak, Nunavut.

**CBC’s Unreserved with Rosanna Deerchild: “Nunavut Woman Keeps Inuit Traditions Alive in Winnipeg”**
http://goo.gl/rj8Fe7

Read about Annie Bowkett, an Inuk from Pangnirtung, who now lives in Winnipeg. Annie makes traditional clothing in her workshop using traditional materials. You can also listen to Annie in an interview with CBC reporter Rosanna Deerchild.

**McCord Museum: “The Art and Technique of Inuit Clothing”**
http://goo.gl/lAyJgR

Use this website to view traditional Inuit clothing from the McCord Museum’s collection.
Suggested Activity

As a class, look at the needle case included in the kit and the background information provided. Use this tool as a jumping off point to begin a discussion around Inuit clothing. Share the Inuit Art Panels with images of Inuit clothing and make a list of all the things students see Inuit wear.

In groups, students can cycle through stations that explore different pieces of traditional Inuit clothing: kamiit, parkas, mittens, etc. Select topics for each station using the in-kit and Online Resources. At each station, students can take notes on the materials and designs for these clothes.

^ This amauti (a parka for carrying a child) has an inner layer of duffle cloth and an outer layer of cotton. Cape Dorset, Nunavut, ca. 1961. Photo by Rosemary Gilliat. https://www.flickr.com/photos/lac-bac/6347658107.

Suggestions for Starting a Discussion

- What kinds of clothes do you think would be necessary in the arctic?
- What clothes would you bring if you were travelling to Nunavut?
- Do you think it would be difficult to make clothing from animals? Why?
- Do you know anyone who has made clothes? What have they made? How did they learn this skill?
- What are some reasons why a person would make clothes for their family?
- Does a person’s choice of clothes send a message about who that person is and what that person values?
Extension: Designing an All-Weather Wardrobe for Nunavut

Suggested Activity
Today, Inuit wear a combination of traditional and contemporary clothes. Using the weather information at the Government of Canada website below, have students plan an Inuit wardrobe for all four seasons. This can be done on a long banner and should include illustrations and information. Students are also encouraged to include images found online.

Extension Questions
• How do a person’s clothing needs differ according to the season?
• Would you prefer to wear contemporary or traditional clothes?
• What are ceremonial clothes? Why do you think they are important?

Further Research

“Inuit Fashion”
https://goo.gl/FP5eoK

Government of Canada: “Nunavut Weather Conditions”
https://goo.gl/kfDO11

< Snow goggles were used to block out the harsh glare of the sun on white snow. Iqaluit, Nunavut, 2011. Photo by Amanda Graham. https://www.flickr.com/photos/ytwhitelight/5903769667.
Extension: Fashion as a Political Statement

Suggested Activity
Using the discussion prompts and links provided, start a discussion about how clothing can be a political statement. The clothes a person wears can say a lot about their beliefs and values. In Inuit contexts, traditional clothing can be a statement of resilience. Once you have had this discussion with students, encourage them to think of a political statement they would like to make that is relevant to their own sense of identity. Task them with designing a piece of clothing that reflects this message.

Extension Questions
• What are some messages people could take from the clothes you wear?
• Do you ever try to deliberately send a message with your clothes?
• What kinds of messages can you send?
• How are the clothes you wear a reflection of your identity?
• Do some people have more of a need to express their identity than others?

Further Research

*Winnipeg Free Press: “Fur, Teeth, and Antlers Hallmarks of Inuit Fashion”*
http://goo.gl/WyvviG

*CBC News North: “Haana-SikSik, Inuk Fashion Designer”*
http://goo.gl/Wv4CiO

*CTV News: “Inuit Students Stage Sealskin Fashion Show to Protest Ban”*
http://goo.gl/tmPpoE

*CBC News: “Putting Sexy Back in Sealskin: Nunavut Seamstresses Aim for High-End Fashion Market”*
http://goo.gl/twHuLA

*Nunatsiaq Online: “Months of Hard Work Pay off at Nunavut Kamik-Making Workshop”*
http://goo.gl/598Gdc

*CBC News North: “Inuit Parkas Change with the Times”*
http://goo.gl/Yrc9fp
References


Inuit Food: Nutrition in the North

Traditionally, Inuit ate a variety of foods that came from the land and sea. These included mammals, fish, and plants.

Today, traditional foods are still an important part of the Inuit diet. Traditional or “country” foods also help Inuit connect to their heritage, ancestors, and identity. Even so, Inuit also shop at grocery stores or co-ops, like Northern Stores. These stores offer products that cannot be grown or made locally. That being said, these products are often very expensive because of the high cost of shipping.

Climate change poses a major threat to game animals in the area, particularly those that rely on sea ice to survive. Mining and transportation infrastructure have also been known to disrupt important migration routes and breeding grounds for animals. When animals move away or decrease in population, hunting for traditional foods is threatened. This makes Inuit rely more on local grocery stores. The influence of packaged foods and soft drinks on diet and health are a growing concern.

*Use these quotes from Inuit and non-Inuit community members at the beginning of your activities to engage the class in discussion on Inuit culture.

“In the Arctic, there are animals we hunt, eat and wear as traditional clothing. Inuit have been living like this for thousands of years. But what happens when a part of the wildlife is taken away?”

Grace Salomonie, Iqaluit, 2014

“The seals are very important for Inuit culture in terms of providing food on the table for the families and for the community.”

Simon Awa, Iqaluit, 2012

“We eat all the meat, as well as the organs, such as the intestines and the heart and the liver. [...] We still eat as much seal meat as we used to.”

Alethea Arnaquq-Baril, Kimmirut, 2016

“In Nunavut, many children don’t eat much healthy food, they eat mostly junk food. Sometimes they skip meals because their parents can’t afford the high prices of food. Hunger happens a lot up here in the North.”

Rosalina Demeschon, Iqaluit, 2014

“The men hunted and the women cooked when I was growing up. It’s still mostly that way but nowadays some women are hunting, too. We ate a lot of meat from all kinds of animals—it’s how our people survived for so long. [...] If you’re a picky eater, you won’t last very long.”

Angela Hovak Johnston, Umingmaktok, 2015
Inuit Food: Nutrition in the North

Big Idea

Inuit rely on both contemporary and traditional or country foods. Country foods provide sustenance and connect Inuit to their land and ancestors.

Understandings

1. Students will learn about traditional Inuit foods.
2. Students will understand that Nunavummiut also have access to foods from the South at local grocery stores.
3. Students will be exposed to some of the food difficulties that Inuit face as a result of climate change, loss of traditional knowledge, and soaring food prices.

Kit Resource

Book: The Inuit Thought of It, by Alootook Ipellie with David MacDonald “Food,” pp. 24-25

This section of The Inuit Thought of It shares information about traditional Inuit food and food preservation methods. Although Nunavut’s Inuit do not have the exact same diet as their ancestors, they do eat many of the same foods. Longstanding traditional knowledge around Inuit food, from its acquisition to preparation, endures.
Online Resources

**Nutrition Fact Sheet Series: Inuit Traditional Foods**
http://goo.gl/IbcsmA

This site provides illustrated fact sheets which are excellent resources that profile sources of country foods (rabbit, muskox, seaweed, etc.). The fact sheets contain helpful sketches, discuss safe preparation methods, and explain the greater nutritional value of traditional food.

**Northern Store and NorthMart Flyers and Catalogues**
http://goo.gl/vPmLvc

Use the catalogues on the website for more information about food and food prices in Nunavut. Some communities may not always have catalogues online. Try the Iqaluit NorthMart for a reliable and up-to-date download.

**Inuit Cultural Online Resource:**
“Inuit Food Recipes”
http://goo.gl/cQvqEY

This website features Inuit recipes that rely on a combination of country foods and store-bought foods. Highlights include seal stew, mixed berry bannock, and Asian barbequed caribou steak.

Suggested Activity

Share the “Food” section of the book *The Inuit Thought of It* with students and the Online Resources provided. Start a discussion about the many obstacles Inuit face when it comes to the simple task of finding or buying enough food. What does traditional knowledge, or Inuit Qaujimajatuqangit, have to do with food?

Encourage students to create a menu for their own Nunavut restaurant. Students should include foods from traditional and contemporary sources. In descriptions for each menu item, have students write about where the key ingredients come from and how they are collected. What challenges are involved with securing these foods?

Suggestions for Starting a Discussion

- Is food a part of your identity?
- What does the food you eat say about your lifestyle and values?
- Do you eat traditional food on special occasions? Why are they important to you?
- Where do you get your food? Do you have other options?

Further Research

*Inuit Broadcasting Corporation: “Cooking a Pup Seal”*
https://goo.gl/FLiJJk

*Canada History: “Traditional Inuit Food Preparation”*
https://goo.gl/ktLBxz

*TVO’s The Polar Sea: “Episode 3: Legends of Food”*
http://goo.gl/mk1ZEp
Extension: The High Price of Store-Bought Food in Nunavut

**Suggested Activity**

Encourage students to learn more about the high cost of food in Nunavut. To deepen their understanding of the difference in the cost of food between communities in Nunavut and communities elsewhere in Canada, students can price out the ingredients of a simple recipe. Consider what these high prices mean for Nunavummiut.

**Extension Questions**

- Why do you think food costs more in Northern communities?
- What do you think it means for people when food is very expensive?
- How might the prices of food restrict the opportunities of Nunavummiut in other areas of their life?
- How could people’s grocery bills be reduced?
Resource

*The Globe and Mail: “Speaking Out Against $600 Grocery Bills”*
http://goo.gl/fXZlip

This page features an interactive shopping cart allowing visitors to compare the prices of common groceries across Nunavut’s communities and the rest of Canada. Ensure students note the high price of goods for Nunavummiut.

Further Research

*“Feeding My Family” Facebook Group*
https://goo.gl/C1vsWp

*CBC News North: “Food in Nunavut Costs up to 3 Times National Average”*
http://goo.gl/Xr7km3

*Huffington Post: “Nunavut Food Prices: Most Basic Groceries Are Pricier Than Many Trendy Foods”*
http://goo.gl/ZIZxUg

*CBC News North: “Food in Nunavut Costs Twice as Much”*
http://goo.gl/kf6LKz

^ NorthMart has a number of grocery stores in Nunavut. Traditional food is important to the Inuit, but they shop at grocery stores, too. Most food at the store is flown in by plane from the South. This store is located in Iqaluit, Nunavut, 2012. Photo by Axel Drainville. https://www.flickr.com/photos/axelrd/8310911408.
Extension: Fighting Back Against Food Insecurity

Suggested Activity
Start a discussion about the term “food security” and the struggle various groups around the world face in achieving it. What does it mean to have people within our own country who are food insecure?

Students are encouraged to create a petition or write a letter to the editor of a local newspaper promoting the efforts of Inuit to speak out against high food prices. More information on some of these initiatives is provided through the links in the Further Research section.

Extension Questions
• Should people in Nunavut have to pay more for food than people in the rest of Canada?
• Do you think other residents of Canada, like you or your parents, should “chip in” so that Nunavummiut can pay less for groceries?
• Consider how taxes and social services are used to benefit those in need.
• What are some other actions that could be taken to reduce food prices?
• How can you raise awareness about this issue and others?

Further Research

Feeding Nunavut: “Leesee Papatsie”
http://goo.gl/iXOYP9

CBC News North: “‘Way North Foods’ Fake Ads Take Aim at Nunavut’s High Food Prices”
http://goo.gl/bdOs9x

Inuit Tapiriit Kanatami: “The Inuit Community-Based Food Initiatives Mapping Project”
https://goo.gl/HY18Db
References


Games, Sports, and Recreation in Nunavut

Inuit have toys, sports, and games that have endured through generations. These recreational activities often involve traditional knowledge and help Inuit strengthen their heritage. Many Inuit sports and games were used to teach children important lessons about living on the land.

The Inuit also enjoy sports like hockey and other winter activities. Inuit in Iqaluit go to the movies at their local movie theatre. The internet is accessible across Nunavut and offers access to films, music, and news, though bandwidth is always a challenge. Local radio is still a primary means of communication and accessing information about community happenings and current events.

*Use these quotes from Inuit and non-Inuit community members at the beginning of your activities to engage the class in discussion on Inuit culture.

“In winter there are about four metres of snow and four-and-a-half hours of daylight. There are lots of things to do like hockey, skating, curling, and playing in the snow. In summer there are twenty hours of sunlight. I go for picnics with my family or friends. There are lots of friendly people.”

Tara Lee Campbell, Rankin Inlet, 1988

“The Arctic Winter Games has begun. At the opening ceremonies, there was an incredible amount of energy from each contingent. Team Nunavut and Team Yukon had an exciting cheer battle. Cheers for each territory were bouncing back and forth from each corner of the gym. I’m not quite sure who won, but I think it would be a tie because everyone had great enthusiasm and showed passion for their territory.”

Asini Wijesooriya, Iqaluit, 2014
“There are many good things about living in Nunavut. One of the best things is the outdoors. In the summer you can go boating, camping, and hiking out on the land whenever you like. The summer here is also fun because it is light out all day and all night, which means you can play outside any time you like. In the winter you can go snowmobiling and sledding lots. You can also build snow forts for days.”

Zachery Carpenter, Iqaluit, 2014

“Kids love, love, love hockey out here. That’s basically their life up here.”

Emily Bradford, Hall Beach, 2016

Games, Sports, and Recreation in Nunavut

Big Idea

Inuit Nunavummiut enjoy pastimes that many other people in Canada also enjoy. Their distinct culture and homeland have generated unique pastimes, too.

Understandings

1. Students will learn about the different traditional games that Inuit play.
2. Students will understand that cultural knowledge is often passed down and reinforced in traditional Inuit games.
3. Students will see that Inuit share many pastimes with other Canadians.

Kit Resources

**Inuit Game: Bag of Bones Game**

The bag of bones game teaches Inuit youth important knowledge about animal anatomy. The game includes a skin bag and the flipper bones of a seal. Youth challenge each other to reassemble the skeleton in the proper formation. A more complicated version of the game involves attempting to pull as many bones from the bag as possible using a looped strand of caribou sinew. Children often use the bones to play a game that is similar to the contemporary game *Pictionary*. Children take turns using the bones to create an image or statue, while the others guess what it is.
Book: *The Inuit Thought of It*, by Alootook Ipellie with David MacDonald
“Arctic Fun,” pp. 20-21

This section documents some Inuit pastimes. Many are special and many are just like activities youth enjoy elsewhere. Students can consider whether some activities would require more skill than others, as well as where children might learn these skills.

Online Resources

**Inuit Cultural Online Resource: “Inuit Sports and Games”**
http://goo.gl/6FPcSS

This webpage shares the instructions for playing a number of traditional Inuit games. Share these games with students. Remind students to be respectful of others’ cultures and traditions.

**Athropolis News from the Arctic: “Traditional Inuit Games”**
http://goo.gl/cRBcdW

Click through the links to learn more about traditional Inuit games. Students at Aqsarniit School in Iqaluit share these games online with instructional photographs.

**Beyond Penguins and Polar Bears: “Arctic Survival Skills”**
http://goo.gl/Atai9g

These videos demonstrate traditional Inuit games. Challenge students to consider how they are related to Inuit Qaujimajatuqangit. Which would be most useful in preparation for life in Nunavut?

Suggested Activity

Ask students to name their favourite sports and games. Challenge them to consider why some people participate and excel in certain activities, while others do not. Next, brainstorm the different reasons why games are a part of many cultures—what roles do games play? Share with students that traditional Inuit activities often teach children survival skills.

In stations, students can try out the activities from the links above (knuckle hop, kneel jump, back push, etc.). These activities do not require equipment and may be done outdoors or in the school gym for optimal results. Students should consider what important skills or qualities these games might reinforce in Inuit youth.
Suggestions for Starting a Discussion

- What are some factors that determine the kinds of activities a person participates and excels in?
- How can games help build skills? Can you think of any examples?
- How can a game be an example of a tradition? Do you play any games that your parents or grandparents played in their childhood?
- Why are games important?

< Inugait (the bag of bones game) usually includes the bones of a seal flipper. The game tests players’ knowledge of animal anatomy, which is useful when gutting and preparing an animal to eat.

Inugait (Bone Game), Inuit, Chesterfield Inlet, Nunavut, 197. Courtesy of the UBC Museum of Anthropology, Na1713 a-y.

Extension: Contemporary Activities in Nunavut

Suggested Activity

In groups, students can read about contemporary activities in Nunavut from the links provided in the Resources section. Students can also seek out additional resources for more information on activities and hobbies in Nunavut. Challenge students to create an exciting after-school program for kids in Nunavut. Students can create a brochure outlining where their program will take place and what kind of activities they will do. Students are encouraged to include a range of recreational activities with Inuit and non-Inuit origins.
Extension Questions

- Do you do any activities that Inuit do? Why do you enjoy them?
- Why is recreation important? How would you feel if you did not have any activities to do?
- What are some things that might make it more difficult for Inuit to enjoy the activities that you enjoy?

Resources

**CBC News North:** “Pang Fest Marks Its 2nd Year with Inuit Artists from Greenland”
[http://goo.gl/Ke1RUO](http://goo.gl/Ke1RUO)

Pang Fest is an annual arts festival in Pangnirtung that provides entertainment to locals. It also engages artists, who spend months preparing for the event.

**CBC News:** “New Exhibition of Inuit Children’s Art Launches”
[http://goo.gl/1Ph95T](http://goo.gl/1Ph95T)

This article demonstrates the importance of making art with Inuit children, who see it as an enjoyable and meaningful pastime.
**Nunatsiaq Online: “At Iqaluit's Astro Theatre, the Show Goes on under New Owners”**
http://goo.gl/5t6Bxi

Read about the role of Iqaluit’s movie theatre in the everyday life of the city. The Astro theatre plays all the latest Hollywood blockbusters.

**Nunatsiaq Online: “Nunavut Arts Festival Survives the Snags”**
http://goo.gl/ZMq5EY

Read about Iqaluit’s Alianait Arts Festival. The festival showcases music, film, storytelling, circus, arts, dance, theatre and visual arts, and attracts artists from across the circumpolar region (arctic or sub-arctic areas around the North Pole).

**CBC News North: “Nunavut Stars Hockey Camp is Back”**
http://goo.gl/98sUp8

This article explores the role of hockey in Nunavut communities. This hockey camp has come to Iqaluit a number of times and attracts significant attention from Inuit families.

Extension: Inuit Sports and the Arctic Winter Games

Suggested Activity

Students are encouraged to research the Arctic Winter Games using the links in Further Research. Students can reflect on how the Games are an act of cultural resilience and keep traditional Inuit knowledge alive. To share their learning about the different sports and events at the Arctic Winter Games, inspire students to create an imaginary map of a sports complex that could accommodate this international competition. They should include venues for each activity and say a bit about the equipment needed.

Extension Questions

• What is the purpose of international sporting competitions?
• What do you think the terms resistance and resilience mean?
• How can participating in traditional Inuit sports be a statement of resistance or resilience?

Further Research

Nuuk 2016 Arctic Winter Games
http://goo.gl/hZwx0g

CBC Digital Archives: “Ancient Arctic Sports”
http://goo.gl/fole03

CBC Digital Archives: “Celebrating Northern Culture at the Arctic Winter Games”
http://goo.gl/unKJ0G

CBC Digital Archives: “Nunavut Co-Hosts the 2002 Arctic Winter Games”
http://goo.gl/k1PKvK

^ A high kick competition is held in Nunavut on its first official day as a territory, April 1, 1999. Photo by Ansgar Walk. https://commons.wikimedia.org/wiki/File:High_kick_1_1999-04-01.jpg.
References


Sounds of Inuit: The Music of the North

Traditional Inuit music incorporates a number of distinct elements. Some forms of Inuit music include **throat singing**, **drum dancing**, and **lullabies**.

A number of these musical expressions came from Inuit ancestors and were passed on from generation to generation. Some are more contemporary and represent current efforts to bring attention to the resilience of Inuit culture.

Throat singing is one of the most distinct forms of Inuit music. It is a partnered form of music that involves two women standing face-to-face, holding each other’s arms. They create rhythmic sounds from their throat and the first person to laugh loses the game. Many of the sounds are inspired by noises from the land. Inuit throat singers have a keen sense of rhythm and create enchanting beats.

Inuit created music for use in ceremonies. Their songs and arrangements were used to ask the spirits for success in hunting. Vocal games also served as a way to pass the time. Inuit music now incorporates others styles of music including accordion and fiddle playing.
Today, Inuit music incorporates elements from tradition and from the contemporary music scene. Susan Aglukark, for example, incorporates Inuktitut into her songs. Tanya Tagaq has created her own solo form of throat singing, which she uses in her unique compositions and performances. Music is one way Inuit demonstrate their cultural resilience, celebrate who they are, and assert their identities.

*Use these quotes from Inuit and non-Inuit community members at the beginning of your activities to engage the class in discussion on Inuit culture.*

“Throat singing and drum dancing are very traditional arts in Nunavut. Throat singers and drum dancers perform at many celebrations and also show their talents outside of Nunavut. Students from Inuksuk High School have gone to the Arctic Winter Games to show their wonderful talent of throat singing and drum dancing.”

Kiara Janes, Iqaluit, 2014

“We’re living in times where the collective Indigenous creative-artistic community is going to make a huge contribution in what clearly is—and needs to be—a massive healing program for the many victims of the Residential School era and colonization.”

Susan Aglukark, Arviat, 2016

“I want to make music that will connect to [Northern youth’s] ideas and problems in their life.”

Calvin Pameolik, Arviat, 2013

“I grew up with my parents playing music all the time. There was no way around it.”

Peter Aningmiuq, Pangnirtung, 2016
Sounds of Inuit: The Music of the North

Big Idea

Contemporary Inuit musicians from Nunavut honour their cultural traditions in the music they create.

Understandings

1. Students will have the opportunity to hear contemporary and traditional Inuit music.

2. Students will understand that many of today’s most prominent Inuit musicians blend elements of traditional music with contemporary styles, showing the resilience of Inuit culture.

3. Students will begin to learn how music can be used to make a statement.

Kit Resources

“Sounds of Inuit” Music Panel

The “Sounds of Inuit” Music Panel includes links to videos and recordings of musical performances by Inuit. Listening to Inuit music is one way that non-Inuit can support the Inuit performers. There are many different genres of music played and enjoyed by Inuit. Traditional and contemporary Inuit music appeals to different tastes, and help Inuit assert their own unique identities.
Suggested Activity

Assign student groups an artist from the “Sounds of Inuit” Music Panel:

- Colin Adjun
- Gustin Adjun
- Susan Aglukark
- Etulu Aningmiuq
- Lucie Idlout
- Simeonie Keenainak
- Kathleen Ivaluarjuk Merritt
- Calvin Pameolik
- Charlie Panigoniak
- Tanya Tagaq

Encourage groups to listen to the music of their assigned artist by following the link on the panel. They should discuss how this music represents Inuit expressions of identity. Students can research the musicians to learn about their creative process and artistic goals using the links provided. Students are further encouraged to introduce and share their assigned piece of music with the class so everyone can gain an appreciation for the diversity of Inuit music.

As an extension, students can apply what they have learned in their research by designing a brochure or poster for a concert featuring their artist. Encourage students to include stories about their artist’s life and a description of their musical style and significance.

Suggestions for Starting a Discussion

- How can music be used to make a statement?
- Can music be a part of a person’s culture? How could it be part of one’s identity?
- What type of statement do you think Inuit artists are making by incorporating traditional styles or Inuktitut into their contemporary music?
- What does the term “traditional” mean? How are traditions passed on? Is it important to continue traditions? Why or why not?
- How can music strengthen bonds between people?
Further Research

*Nunatsiaq Online*: “Fiddler on Fire: Colin Adjun Is the ‘Fiddler of the Arctic,’ and the Pride of Kugluktuk”
http://goo.gl/k4dljD

Visit Yellowknife: “Gustin Adjun”
http://goo.gl/rvntb6

*Nunatsiaq Online*: “Death of Nunavut Singer-Songwriter Etulu Aningmiuq Leaves a Silence”
http://goo.gl/hdFPGE

Susan Aglukark
http://goo.gl/2885eU

Lucie Idlout
http://goo.gl/pRXHyA

*Qaggiavuut!: “Simeonie Keenainak”*
http://goo.gl/ZWeXva

*Qaggiavuut!: “Kathleen Ivaluarjuk Merritt”*
http://goo.gl/XoAtxG

*Northern News Services Online*: “Waking Up to Music: Arviat’s Calvin Pameolik Is Starting to Make a Name for Himself”
http://goo.gl/wbGLsS

*Historica Canada*: “Charlie Panigoniak”
http://goo.gl/YECnZF

Tanya Tagaq
http://goo.gl/FaWdq4
Extension: Traditional Inuit Throat Singing

Suggested Activity
Encourage students to read about traditional Inuit throat singing using the links provided in Further Research. Videos of performances are accessible through these links and on the “Sounds of Inuit” Music Panel. Once students have become familiar with the cultural significance of this musical form, students can try throat singing for themselves. Links provided in the Resources section are video lessons from Inuit for throat singing. Although many Inuit have encouraged outsiders to try throat singing, remind students to be respectful with this musical form. It is not theirs and takes years to perfect—Inuit in Nunavut have been throat singing for centuries.

Extension Questions
• Does your culture have a special kind of music?
• Why is it important for Inuit to connect with their heritage through music?
• Why do you think Prime Minister Justin Trudeau wanted throat singers to perform at his swearing-in ceremony?
• Why do you think some Inuit musicians believe it is important for them to share their traditional music with the world?

Resources

Tanya Tagaq: “The Sounds of Throat Singing”
https://goo.gl/BeVNh5
Tanya Tagaq explains some of the special sounds used in throat singing. Encourage students to consider the dedication required to master these throat singing skills.

Tourism Canada: “Inuit Throat Singing Class – Nunavut, Canada”
https://goo.gl/ncDeA6
Encourage students to follow along with the video as Inuit teach throat singing to a group of tourists in Nunavut. Remind students that they are allowed to try throat singing because they have the implicit permission of the Inuit in the video. This permission is not permanent and does not mean that non-Inuit have the right to use traditional Inuit styles in their own music.

Further Research

Vancouver Metro: “An Explanation of Inuit Throat-Singing”
http://goo.gl/2NQfvM

http://goo.gl/L5rkkn

Nunatsiaq Online: “Wee Inuit Throat Singers Earn Instant Fame after Trudeau Ceremony”
http://goo.gl/rXIM9m

The Globe and Mail: “Young Inuit Throat Singers Perform at Trudeau’s Swearing-In Ceremony”
https://goo.gl/3Rha6q

Extension: Tapping Ideas through Musical Chairs

Suggested Activity
In a circle, set up enough chairs for each student. Put a piece of paper on each chair with a different thoughtful question about music as the heading on each. These questions can be borrowed from the discussion prompts throughout this section of the Teacher’s Resource. Once done, have each student stand in front of a chair with a pencil in hand. Begin playing some of the Inuit music from the “Sounds of Inuit” Music Panel. Periodically stop the music. When the music stops, each student can stop at the nearest chair and add their thoughts to the corresponding piece of paper. Alternatively, have students travel in pairs and discuss prompts together when the music stops. Use student responses to trigger a whole-class discussion about the role of music in Inuit culture.

Extension Questions
• How does listening to Inuit music make you feel?
• Consider how hearing this music changes your understandings of Inuit culture.
• Do you think more people would realize that Inuit belong to a vibrant, continuing culture if they could hear more Inuit music?

> Calvin Pameolik performs music in English and Inuktitut. Photo courtesy of Alianait Music Festival.
References


Inuit Art, Values, and Way of Life

Before the arrival of settlers in the North, Inuit art depicted local wildlife, as well as images associated with spirituality and the Inuit way of life. As newcomers came to the arctic, Inuit art began to change. Cape Dorset in Nunavut is now a printmaking capital in Canada.

Early Inuit art is found on objects of spiritual significance and functional items like clothes or tools. Inuit carved intricate designs into needle cases and other bone implements. Clothes featured stunning designs that sometimes incorporated beads made from teeth, claws, bones, stones, and ivory.

As settlers from the South and their cultures began to influence life in the North, Inuit art slowly changed to reflect these influences. New materials, including manufactured fabric, influenced Inuit fashions, while newly introduced art forms began to change the way Inuit expressed themselves. In 1957, Inuit in Cape Dorset began to explore the art of printmaking, which has become an extremely important Inuit art form. Cape Dorset is now one of the art capitals of Canada. Artist Kenojuak Ashevak, who passed away in 2013, was on the frontlines of changes in Inuit forms of artistic expression. Ashevak created drawings and prints for their own sake, as conscious cultural and political statements.
Today, art is extremely important to Nunavut culture because it helps the Inuit proudly proclaim that their culture is strong. It reflects what is important to Inuit, like wildlife, their relationship with the land, and traditional elements of their culture. It also shows how Inuit life has changed.

The arts contribute significantly to the local and national economy. Artists support families and their communities through their art. As with artists across the globe, Inuit artists use their art to discuss contemporary issues, shine light on the challenges they face or witness in their communities, and memorialize lifestyles and community activities. Inuit artists are renowned around the world for their beautiful artworks.

*Use these quotes from Inuit and non-Inuit community members at the beginning of your activities to engage the class in discussion on Inuit culture.

“One of Nunavut’s unique qualities is art. Nunavut has many […] paintings and murals.”

Kiara Janes, Iqaluit, 2014

“The new hospital in Iqaluit has a very creative and unique mural on it. […] The painting is a picture of some things that represent the Arctic.”

Kiara Janes, Iqaluit, 2014

“For drawing animals or something like that it’s not really coming from the animal but from how I feel.”

Kenojuak Ashevak, Cape Dorset, 2009

“It’s never too late to teach a kid […]. And hopefully someday they’ll translate that story into paper too.”

Tim Pitsiulak, Cape Dorset, 2014

“[It] will be a great privilege to show the people outside the true meaning of Cape Dorset and art that’s well-known worldwide.”

Tim Pitsiulak, Cape Dorset, 2014

Inuit Art, Values, and Way of Life

Big Idea

Art in Nunavut can reflect the culture and way of life of Inuit.

Understandings

1. Students will understand that Inuit artists incorporate elements of Inuit life in their work.
2. Students will be exposed to the concept of Inuit art as an expression of resilience.

Kit Resources

Inuit Art Panels
These panels show work from Inuit artists. Traditional ways of life are a recurring theme in Inuit artworks. Creating this art helps Inuit reclaim and celebrate their identities. They are proud of who they are and where they come from.

Report: Tukisittiariniqsaujumaviit: A Plain Language Guide to the Nunavut Land Claims Agreement
This guide includes many different examples of contemporary Inuit art. They show aspects of Inuit culture, including technology, transportation, wildlife, and more.

Inuit Tools
Many of the Inuit tools in the kit feature prominently in Inuit art. Inuit showcase elements of their material culture and everyday life as a form of resilience. It is a way to stand up and say that Inuit culture will always endure.
Online Resources

Dorset Fine Arts
http://goo.gl/ZyNXtv

Dorset Fine Arts is the Toronto-based marketing division of Kinngait Studios, which runs out of the West Baffin Eskimo Co-op in Cape Dorset, Nunavut. This studio is the first Inuit co-op in Nunavut, specializing in prints. The studio releases an annual collection of local prints that are highly sought out worldwide.

Suggested Activity

Many of the Inuit Art Panels show Inuit using tools included in this teaching kit. Distribute these panels to student groups in the class. You may also distribute photocopies of the many Inuit artworks featured in the booklet *Tukisittiarniqsaujumaviit: A Plain Language Guide to the Nunavut Land Claims Agreement*. The Dorset Fine Arts website, listed in the Online Resources section, also has many illustrations of Inuit artworks. Encourage students to find the Inuit tools in the kit that match their assigned art piece. Comparing the physical tool to its representation in art, challenges students to consider the role of art in sharing or spreading culture. Have students consider the following prompts:

- How are prints and paintings different from artistic but functional tools?
- Why are artistic expressions necessary to culture?
- How can you learn about a culture though the arts?
- What messages can artists express with their work?

Suggestions for Starting a Discussion

- Why do you think the Inuit include traditional tools and animals in their artwork?
- What do you think it means to be resilient?
- How can art be considered an act of resilience?
- How can you support Inuit artists in their goal of sharing Nunavut’s culture?

Further Research

The Pangnirtung Print Shop
http://goo.gl/6WHmWm

Red Deer Museum and Art Gallery: “Tim Pitsiulak Talks about His Work on Display at the MAG”
https://goo.gl/taOo7u

Extension: The Stories of Visual Art

Suggested Activity

Encourage students to put the Inuit Art Panels or the artworks from the booklet *Tukisittiariniqsaqumaviiit: A Plain Language Guide to the Nunavut Land Claims Agreement* into groupings that help demonstrate Inuit resilience. Students can share their selections in the form of a story using drama, tableaux, or original literature. Challenge them to focus on the idea of art as activism and how artists can support cultural movements through their work.

Extension Questions

- What are some ways to show resilience in art?
- Do you think resilience plays a role in the process of making art or only in the final work itself?
- Consider how Indigenous artists use their art to speak to their histories and current situations.
This granite sculpture has been carved by three artists representing the three regions of Nunavut. The carvers are Inuk Charlie, Paul Malliki, and Looty Pijamini. Iqaluit, Nunavut, 2012. Photo by Mike Beauregard. https://www.flickr.com/photos/31856336@N03/8379132256.

Extension: Art as Activism

**Suggested Activity**

Explore the links in the Resources section. These sources highlight projects that use Inuit art to advance a political agenda. Encourage students to reflect on how art can help reshape and raise awareness around important issues. Challenge students to create a political piece themselves that takes a stand on an issue important to them.

**Extension Questions**

- How can art be political?
- How can art change the world?
Resources

*The Canadian Jewish News: “Arctic Art Has Changed”*
http://goo.gl/sIDZ3u
This article explains how Inuit art has become increasingly conceptual and political.

*Radio Canada International: “Jutai Toonoo, Iconoclastic Inuit Artist, Dies in Nunavut”*
http://goo.gl/4U65C8
This article discusses ways the late Jutai Toonoo used art to draw attention to Inuit causes and issues.

References


2. Ibid.


5. Ibid.
Symbolism, Heritage, and Identity

Inuit and other Nunavummiut represent themselves, their heritage, and their land using symbolism. Some are official symbols, chosen by the government, while other symbols are used because of their importance in Inuit life.

Nunavut’s flag contains important examples of symbolism. The design of the flag has significant meaning for Nunavummiut. The blue and gold on the flag represent the riches of the sea, sky, and land. The inuksuk is a symbol of Inuit heritage; inuksuit have been used as traditional navigational markers in the arctic for centuries. The red of the inuksuk symbolizes Canada as a whole. The star represents Niqirtsituk, the North Star, which symbolizes the spiritual guidance of Inuit elders.

*Use these quotes from Inuit and non-Inuit community members at the beginning of your activities to engage the class in discussion on Inuit culture.

“All Nunavummiut can be proud of these new symbols. We now join other Canadian jurisdictions in having our own symbols that reflect the natural beauty and diversity of our land.”

Kevin O’Brien, Arviat, 2000

“I am an inuksuk builder. [...] I have been building inuksuit within my Inuit homelands for many, many years now—over 40 years. I grew up with inuksuit. Inuksuit are land markers. [...] Inuksuit are normally built around good hunting places. [...] So inuksuit are extremely important for survival for Inuit.”

Peter Irniq, Naujaat, 2007
Symbolism, Heritage, and Identity

Big Idea

One way that Inuit assert their identities and reaffirm their heritage is by proudly displaying cultural symbols.

Understandings

1. Students will learn more about the symbols Nunavummiut identify with.

2. Students will understand how important and complex ideas around heritage and identity underpin the symbols of Nunavut and Inuit.

Kit Resources

**Nunavut Flag**

Nunavut’s territorial flag was officially unveiled on April 1, 1999 when Nunavut became a territory. The flag designers visited many Nunavut communities to gather local input. In addition, they also accepted design submissions from the Canadian public. With the help of Inuit elders and artists, the committee chose the final design.

^ Husky sled dogs have become associated with Inuit and are seen as symbols of the North across Canada and even the world. This one is husky goods for travelling in summer in Arviat, Nunavut, ca. 1943. Photo by Jean Philippe. https://www.flickr.com/photos/lac-bac/20439320476.
Suggested Activity

Unfurl the Nunavut flag and discuss the various components on the flag (colours, symbols, history). Focus on why symbols are important to people’s heritage and identity. Using the examples of symbolism from the Nunavut flag and other Inuit symbols that students might recognize from the kit, challenge students to extend their thinking and consider what these symbols represent. If the North Star represents elders and spiritual guidance, what might the use of an inuksuk or guide marker mean? Sometimes symbols mean different things to different people, so students should also consider how their interpretations of Inuit symbols might be very different from Inuit’s interpretations of these same things. Students can share their thoughts, reflections, and findings in a creative format.

Suggestions for Starting a Discussion

• What is a symbol?
• Why are symbols used?
• What does the term heritage mean? What does identity mean?
• How do you think symbols help people display their heritage or identity?
• Do you think it matters who decides on the design of a flag or what the official symbols of a place will be? Why?

Further Research

Legislative Assembly of Nunavut: “The Flag of Nunavut”
http://goo.gl/PdGpVi

Nunatsiaq Online: “Nunavut’s Flag, Coat-of-Arms a Product of Long Deliberation”
http://goo.gl/ve6X2j

“What is an Inuksuk?”
https://goo.gl/RNjbjj
Extension: Official Symbols of Nunavut

**Suggested Activity**
Encourage students to read more about other Nunavut symbols such as the coat of arms, official bird, and flower. They can start with the links provided in the Further Research section. In groups, students can summarize their findings, recreate the symbols in a large drawing, and make a presentation explaining their relevance to the rest of the class.

**Extension Questions**

- What does it mean when something is an official symbol?
- Can there be other symbols of a people, place, or culture that are not official? Can you think of an example? How do they become symbols?
- Do you think the symbols were picked to be official symbols and then established meaning, or were they already common symbols that were then given the title of “official”?
- How might some people respond to symbols differently than others?
- Do you think symbols could sometimes exclude people? How? Is this a good thing or a bad thing?
Further Research

Government of Canada: “Nunavut’s Territorial Symbols”
http://goo.gl/G0v6bh

Legislative Assembly of Nunavut: “The Coat of Arms of Nunavut”
http://goo.gl/HiwT0e

Legislative Assembly of Nunavut: “The Mace of Nunavut”
http://goo.gl/TrTLNn

Legislative Assembly of Nunavut: “The Official Animal of Nunavut”
http://goo.gl/Tb7ldz

Legislative Assembly of Nunavut: “The Official Flower of Nunavut”
http://goo.gl/jYlTWE

Legislative Assembly of Nunavut: “The Official Bird of Nunavut”
http://goo.gl/KRncca

Extension: Nunavut Symbols Everywhere!

Suggested Activity
Once students understand that objects can develop meaning as symbols, students can begin looking for symbols in the daily life of Inuit. These could include uluit, leisters, harpoons, seals, or more—any image can become a symbol if people come to identify with it. Set aside time for students to look through the Nunatsiaq News newspapers, the Canadian Geographic magazines, and the other literature included in the teaching kit to find more symbols. Encourage students to keep a journal of the Inuit symbols they come across. They should think carefully about why they believe something is a symbol and share their rationale in their journal. Encourage students to reflect on what these symbols mean and why they are significant to Inuit life and Inuit ways of knowing.

Extension Questions
• Do you see symbols in everyday life? How do things become symbols?
• How do you think personal experience affects the way you interpret symbols?
• How can symbols help you learn about a people or a culture?
References


PLACE

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Inuit Qaujimajatuqangit and Climate Change .............................. 170
Place, Community, and Identity ................................................... 178
Nunavut’s land mass sits almost entirely north of the tree line. This means that the territory is an arctic environment where trees do not grow. The land is a rocky tundra, covered in snow and ice during the winter. During this time, the days are very short and some areas receive no sunlight at all. In the summer, the opposite is true.

Inuit have been living in the area for centuries. They have a deep and intimate knowledge of the plants, animals, climate, and geography. To outsiders, it might seem barren and harsh, but to Inuit, Nunavut is home and contains all they need to survive and thrive.

The land is of central importance. Inuit land use has changed in some ways (wildlife viewing now sustains a tourist industry, for example), but respect for the environment endures. Nunavut’s culture revolves around Nunavut’s place—the land, and people’s relationships with it.
Inuit Land Use

Inuit have strong connections to the land and have been in the region for countless generations. They were here long before Canada became a country. Inuit have Aboriginal rights and title to the land. Canada recognized these rights in the Canadian constitution with the signing of the Nunavut Land Claims Agreement in 1993.

In 1993, the Tungavik Federation of Nunavut (now Nunavut Tunngavik Inc.), the Northwest Territories, and the Government of Canada signed the Nunavut Land Claims Agreement. These groups represented the Inuit and other stakeholders in this huge and important land claim. The Agreement was a compromise that required all parties to make concessions. With
the *Nunavut Act*, the federal government created the new territory of Nunavut from lands once under the jurisdiction of the Northwest Territories. In the process, Inuit received direct ownership of some lands in the region. In return, the Inuit gave up all other land claims.

Rights to the land are meaningful for the Inuit because so much of their culture is based on the knowledge and resources the land provides. In essence, the land creates and sustains life. As life changes, land use changes too. Inherent in Inuit land rights are the rights of Inuit to use the land however they wish. For Inuit, this means having access to hunting and fishing grounds, as well as control over resource development projects like mines and pipelines. Since the land belongs to Inuit, Inuit maintain control of it.

*Use these quotes from Inuit community members at the beginning of your activities to engage the class in discussion on Inuit culture.*

“The *Nunavut means ‘Our Land.’ Inuit have always known this is our land and our home.*”

Joe Evyagotailak, Kugluktuk, 2013^1

“We were so proud when we were told that we would have our own Inuit land, with Inuit rights, and our way of living would come back.”

Zipporah Kalluk Aronsen, Resolute, 2009^2

“Inuit will have a management role in our own land. This agreement will give us self-determination over our lives and futures.”

James Eetoolook, Taloyoak, 1993^3

“It’s unfortunate that our own government does not see the light and the concerns raised by a lot of Nunavummiut. [...] We can’t just go and develop [...] precious grounds for the sake of a few jobs.”

Paul Okalik, Pangnirtung, 2016^3
**Inuit Land Use**

**Big Idea**

Inuit own a significant portion of the land in Nunavut. They have the right to use the land as they see fit.

**Understandings**

1. Students will learn more about Inuit-owned land in Nunavut, including why the Inuit are entitled to this land and why it is important.

2. Students will understand that Inuit use of the land is guided by traditional ways of knowing, or Inuit Qaujimajatuqangit.

**Kit Resources**

**Report:** *Tukisittiariniqsaujumaviit: A Plain Language Guide to the Nunavut Land Claims Agreement*

**Article 17: “Purposes of Inuit Owned Land,” pp. 37-38**

Article 17 of the *Nunavut Land Claims Agreement* is important because it outlines how the Inuit would go about selecting lands in the Nunavut Settlement Area (now Nunavut) for ownership. Specifically, the article mentions that Inuit should have enough lands to satisfy their own needs. It goes on to outline what these needs are, and what characteristics are important to Inuit.

**Handout:** *“Principles of Inuit Qaujimajatuqangit,” p. 30*

Read about how the Inuit adhere to their traditions around knowing and being. Inuit Qaujimajatuqangit is not just about the knowledge itself. It is a worldview and values system that considers the relationships people build with others, how they live their lives, and how they learn.
Suggested Activity

In order for students to understand why Inuit have land rights and how they value the land, students are encouraged to consider how the Inuit use the land respectfully, following the six principles of Inuit Qaujimajatuqangit. On page 37, the Plain Language Guide outlines six ways that the land meets the needs of Nunavummiut (e.g., tourism, food, business, etc.). Assign different needs to student groups. The groups are encouraged to consider how Inuit could meet these needs using the land in respectful ways that adhere to the practices of Inuit Qaujimajatuqangit. These principles are outlined on the “Principles of Inuit Qaujimajatuqangit” handout on page 30.

Suggestions for Starting a Discussion

- What is a right?
- What do you think it means to have rights to land?
- Who do you think determines which people have rights to land? Is this fair? What might be a fairer way to make this determination?
- If a people has been living in a certain area for hundreds of years, do they have the right to decide what happens on that land? Why or why not? Do other factors matter?
- How would you act differently on land that you have rights to and land that you do not have rights to? Why?
- What are some ways people can treat the land with respect?
- Why do you think it is important to treat the land respectfully?
- Do you have traditional knowledge about a certain place? Do your ties to that place change the way you act there?

Further Research

- **Nunavut Land Use Plan 2016 Draft**
  [http://goo.gl/rP3U3Q](http://goo.gl/rP3U3Q)

- **CBC News North**: “New Nunavut Land Use Plan Protects Caribou Habitat”

- **OpenCanada.org**: “Canada’s Arctic an Untapped Gold Mine… of Tourism”
  [https://goo.gl/7PW4kw](https://goo.gl/7PW4kw)

- **CBC News North**: “Inuit-Owned Land along Iqaluit’s Federal Road Opens to Development”
  [http://goo.gl/5LqA2J](http://goo.gl/5LqA2J)

- **Tourism Canada**: “Cruise North Expeditions: Inuit Owned and Operated – Nunavut, Canada”
  [https://goo.gl/gb7beN](https://goo.gl/gb7beN)

- **CBC**: “Nunavut Oil Riches – Inuit Resisting Exploration Push”
  [https://goo.gl/uFrMnF](https://goo.gl/uFrMnF)

Extension: A Microcosm of Inuit Land Use

**Suggested Activity**

Lead an activity to help students share what they have learned about how Inuit use the land. Working in groups or individually, encourage students to map an imaginary location that would be ideal for a Nunavut community. It should contain lands suitable for each of the needs they have learned about (e.g., the community should be close to the water for fishing access, be close to hunting grounds on the tundra, provide opportunities for tourism, etc.). Students should consider what specific activities would be happening on the land and illustrate their thoughts.

^ The Kirchoffer River crossing is located a few miles east of Coral Harbour, 2010. Photo by Mike Beauregard. [https://www.flickr.com/photos/31856336@N03/4914340475](https://www.flickr.com/photos/31856336@N03/4914340475).
Extension Questions

- What land uses did you include in your Nunavut community? Which did you exclude? Why?
- How do you think tradition shapes the way people interact with the land?
- Does tradition shape the way you interact with certain places? Share examples.
- How do you think the physical features of the land influence the kinds of activities Inuit partake in? How do they influence your choice of activities?

Extension: Different Ways of Seeing the World

Suggested Activity

Students should consider how the different contexts of individuals’ lives lead them to have different values. An Inuk in Qikiqtarjuaq, for example, might believe hunting caribou is very important. A child who was raised as a vegetarian in Vancouver, however, might have different beliefs.

Establish a scenario for your class that involves diverse people from all over the world coming together to start a new community. Encourage students to formulate an interesting plan for how to use the land. Next, encourage them to create a fictional persona for themselves. This should be a character who would believe passionately in the plan they have imagined. What aspects of this person’s life would lead them to believe what they believe? Bring these personas together in a mock community meeting.

Extension Questions

- Have you ever seen people disagree on how to use a space?
- Why do you think people so often disagree on what to do with land or space?
- Why do people sometimes see things differently?
- How does where you were raised influence your beliefs?
- Are there different ways of seeing and understanding the world?
Inuit allow respectful researchers onto their land, as seen here at a geologist camp on Ellesmere Island, Nunavut, 2011. Photo by Derrick Midwinter. https://www.flickr.com/photos/128020165@N04/15374817476.

Extension: The Importance of Rights

Suggested Activity
Everything everyone does happens in physical space. What would happen if students did not have the right to be in the space they call home? What gives students the right to be in their home?

Briefly tell students that Canadians have rights protected by the government. These include the rights to move within Canada, to freely express themselves, and to not be detained without reason. Challenge students to think about how these rights have allowed them to enjoy their lives. They can write a letter explaining all the things they are able to do because of their rights and freedoms. They should also consider what it would be like to be denied these rights.

Extension Questions
• How do your rights influence your behaviour?
• Would you act differently if you did not have rights?
• Do you think your family has the right to control any land or spaces?
• What do you think it would be like if you could not decide what to do on your own land or in your own home?
• Why do you think land rights are important to Inuit in Nunavut?
References

1. Darla Evyagotailak and Mindy Willet, No Borders: Kigliqanqittuq (Markham: Fifth House Ltd., 2013), 17.


The Centrality of Arctic Wildlife

Local wildlife is vital to the Inuit because, even today, it provides people with ways to support many of their daily needs. These including clothing, traditional shelter, country food, and traditional modes of transportation.

Inuit also buy supplies at stores, but traditional wildlife products are important to Inuit heritage and identity. Some Inuit believe these traditional products are actually more useful and functional than contemporary store-bought ones. Inuit knowledge about arctic animals is essential when camping out on the tundra. Nunavut’s wildlife is vital to its people.

*Use these quotes from Inuit community members at the beginning of your activities to engage the class in discussion on Inuit culture.

“For people in Nunavut, wildlife plays a very important role. [...] Each species of wildlife has its own special ways of surviving in the arctic environment. We share this amazing and unique arctic ecosystem with wildlife.”

Simon Awa, Iqaluit, 2010

“Ever since I was young, I have been learning about wildlife and I am still learning today.”

Simon Awa, Iqaluit, 2010

“In the Arctic, there are animals we hunt, eat and wear as traditional clothing. Inuit have been living like this for thousands of years. But what happens when a part of the wildlife is taken away?”

Grace Salomonie, Iqaluit, 2014

“My wind pants are seal. They protect me from the wind and from the cold. They are a lot better than what we buy from northern stores or co-ops. These are the things that are more suitable to be used up here when we go hunting. They’re waterproof.”

Jackie Nakoolak, Coral Harbour, 2010

“We eat all the meat as well as the organs, such as the intestines and the heart and the liver. We often use the bones for games or making jewellery. The fat was traditionally used for the oil lamps that would be used to heat the home and light the home. We don’t do that as much now today, but people do still do that. And the sealskins—we use a lot of sealskins at home ourselves domestically. We still eat as much seal meat as we used to but we don’t live in sealskin tents anymore and we don’t wear full sealskin clothing all the time, so nowadays we have excess sealskins that we can sell.”

Alethea Arnaquq-Baril, Kimmirut, 2016
The Centrality of Arctic Wildlife

Big Idea

Nunavut’s arctic environment is home to diverse species of wildlife, well-adapted to their surroundings. Inuit have responsibilities to the land and animals as part of their deep, interconnected relationships.

Understandings

1. Students will learn about the different arctic animals that live in Nunavut.

2. Students will learn that Western science and Inuit Qaujimajatuqangit both share important understandings about wildlife.

3. Students will understand that the Inuit use animals respectfully for their own survival on the land and to practice their cultural traditions.

Kit Resources

**Book: Uumajut: Learn About Arctic Wildlife** by Simon Awa, Anna Ziegler, and Stephanie McDonald

The book includes key information about the many local animals in Nunavut. Each species is given a profile outlining its habitats, adaptations, and traditional Inuit uses. Beautiful illustrations of each animal help bring the book’s content to life.
Suggested Activity

As a class, look through the book *Uumajut: Learn About Arctic Wildlife*. Distribute photocopied sections of the book to student groups. Encourage students to read about the animal described in their section. Student groups can make notes about their assigned animal. Students can extend their learning by conducting original research, too. Each group can then present about their animal to the larger class in a creative presentation, report, or original trading cards.

Suggestions for Starting a Discussion

- Do you think animals would need special adaptations to live in Nunavut’s arctic environment? What kind of adaptations do you think these animals have?
- What is an ecosystem?
- How do you think these animals might be interrelated? What do you think might happen if one of these species suddenly disappeared?
- What are the potential threats these animals face?
- Do you think it is important to teach people about arctic animals? Why?
- What are some ways you could share information about animals with other people?
Further Research

**Canadian Geographic Kids: “Animal Facts”**
http://goo.gl/rPWbQD

**Nunavut Tourism: “Wildlife Viewing”**
http://goo.gl/8WY2eU

**Ontario Library Association: “Anna Ziegler, Co-Author of Uumajut”**
https://goo.gl/g01NKY

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^ The red fox is an invasive species to Nunavut. It was introduced to the area by outsiders in the 1940s. Since the red fox is larger than the native arctic fox, the red fox has outcompeted the arctic fox for food. Iqaluit, Nunavut, 2016. Photo by Fiona Hunt. https://www.flickr.com/photos/huntfiona/25616422544.

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**Extension: Arctic Wildlife in Inuit Culture**

**Suggested Activity**

Some arctic animals are central to Inuit culture—they are staples from which the Inuit derive many of their material belongings. Arguably, the most essential animals are the caribou and seal. To learn more about how the Inuit use these animals, set up a class Pinterest account. After creating a board for each student and assigning them an animal, encourage students to find photographs of different ways the Inuit use materials provided by these animals. Students can pin these images to their Pinterest board.
Extension Questions

- What are some ways animals can provide for humans?
- Do you think it is fair to kill animals for human need?
- Is there a way to take from animals or the environment respectfully? What do you think that might look like?
- How is a region’s wildlife related to the culture of the people who live nearby?
- Do you think it could be considered an attack on a person’s culture if they were told they could no longer hunt the animals they traditionally hunted?
- Are there reasonable alternatives to hunting animals?

Further Research

Canadian Wildlife Federation “Voices of the North: Simon Awa Interview”
https://goo.gl/5JyKaA

Sustainable Sealing in a Traditional Economy
http://goo.gl/jy8aBB

CBC’s Context with Lorna Dueck: “Inuit Seal Hunt”
https://goo.gl/8pxZvt

Chesterfield Inlet: “The Caribou Hunt”
http://goo.gl/Vg8oOv


References


2. Ibid.


The Importance of Arctic Plants

Arctic plants have always been an essential part of Inuit life in Nunavut.

Traditional plant products are important to Inuit heritage and identity, but they also have key functions.

Living with plants on the land for generations and generations has given Inuit deep knowledge about many plant properties. Inuit elders, especially female ones, have complex understandings of how plants can be used as medicine or ointments. Plants continue to be used as a source of food, too. As such, knowledge of plants can be life-saving on the tundra.

*Use these quotes from Inuit community members at the beginning of your activities to engage the class in discussion on Inuit culture.

“I have heard that people made tea from the prickly saxifrage and that the leaves were put on cuts. I do not know if we used those in our area. We used the leaves of paunnait, dwarf fire weed, for tea. We also used the leaves of the blueberry bush, kigutangirnaqti.”

Ilisapi Ootoova, Pond Inlet, 2001¹

“The flowers from a willow that had gone to seed were used on umbilical cords.”

Tirisi Ijjangiaq, Igloolik, 2001²

“By the time the qallunaat [non-Inuit] figured out that plants were an excellent, healthy food source, we had been eating them for a long time. We used to eat leaves and roots. When we were young, we would fill ourselves up on mountain sorrel.”

Ilisapi Ootoova, Pond Inlet, 2001³

“If we had diarrhea, we were advised to eat airait [roots]. All plants have airait, but these are the roots of the yellow oxytrope.”

Ilisapi Ootoova, Pond Inlet, 2001⁴

“When we were going to go out walking we would cut blubber into tiny pieces and take it along. We would eat it later with uqaujait, young willow leaves, and aupilattunnguat, purple saxifrage.”

Tipuula Qaapik Atagutsiak, Arctic Bay, 2001⁵
The Importance of Arctic Plants

Big Idea

Traditional plants continue to be important to Inuit. Arctic plants are well-adapted to the environment and have many uses.

Understandings

1. Students will learn more about arctic plants and their uses.
2. Students will understand that Nunavut’s plants have adaptations that allow them to survive in the arctic.

Kit Resources

Book: A Walk on the Tundra by Rebecca Hainnu and Anna Ziegler

A Walk on the Tundra tells the story of a grandmother who passes her traditional knowledge of plants down to her granddaughter during a walk on the land. Each of the plants has a practical use for Inuit, whether as food, oral medicine, or ointment.

Suggested Activity

As a class, read the book A Walk on the Tundra. Ask students to think about the different plants introduced, as well as how they are used. Create a chart with the class outlining these plants. Further, encourage students to think about the different plants they use. Do they see any plant products in the classroom? Have students reflect on what life might be like for Inuit and non-Inuit alike if they did not have access to plants.

Next, assign students an arctic plant from the story and encourage them to research more about where it grows, what it looks like, and what it is used for. They can design a large poster sharing these plant facts. Encourage them to include illustrations of the plants and their uses.
Suggestions for Starting a Discussion

- Why are plants important? What are they used for?
- What do you think is the most important usage of plants?
- How are plants and culture linked?
- Does it require special knowledge to harvest plants? Why?
- Where is the best place to learn about plants? What are some good ways to learn about them?

Further Research

Nunavut Tourism: “Plants and Flowers”
http://goo.gl/5kkG0g

Common Plants of Nunavut
http://goo.gl/jtfPdh

Extension: Plant Adaptations

Suggested Activity
Watch the videos linked in the Resources section to learn about the evolution of arctic plants. They have special adaptations to survive in the harsh environment. Make a list as a class and encourage students to share some of these adaptations in a narrated pantomime. Some students can act as the plants, showcasing their adaptations, while other students explain the scene.

Extension Questions

• Do you think all plants could grow in the arctic?
• Consider the many ways the Inuit use arctic plants. Consider also the evolution these practices must have undergone as the Inuit learned more about these plants and perfected their uses.
• Plants have adaptations for the arctic. How do you think the Inuit themselves have adapted in response to their home environment?

Resources

Tourism Canada: “Arctic Willow Trees and Flowers – Nunavut, Canada”
https://goo.gl/tg9m3Z

This video shares information about how plants have adapted to survive. For example, the arctic does have woody plants that might grow into trees elsewhere, but they remain short and shrub-like to survive the strong winds of Nunavut.

Canadian Museum of Nature: “Adaptations of Arctic Plants”
https://goo.gl/fPKc3b

Learn more about the adaptations of arctic plants. Arctic plants tend to be very compact, which helps preserve energy. They also have large flowers.

^ Detail of Inuit painting. Though the artist’s name is unknow, it is known that the artist was a child. Apex Hill, Nunavut, ca. before 1980. Courtesy of the UBC Museum of Anthropology, Na1575.
Extension: Growing Qunnguliit

Suggested Activity
Order qunnguliit seeds from the link provided in the Resources section. Plant them with your class in pots. See if they will grow away from their arctic environment. Students can monitor the seeds over time using an observation journal. If they do not grow successfully, engage the class in a discussion about why the plant might not have grown.

Extension Questions
• Discuss the idea of invasive species. What happens when a plant from one region is planted in another region and thrives? What impact could this have?
• Do you think an arctic plant could grow outdoors in your community?
• Are there edible plants in your local environment?
• What would happen if we did not have plants?
• Where does your knowledge about plants come from?
• Do you think you know as much about plants as an Inuit elder might? Why do you think some people know so much about plants?

Resources

Plant World Seeds: “Oxyria Dignya”
http://goo.gl/smHfsp
Order qunnguliit seeds at this link. Allow time for the seeds to arrive.

^ Mountain sorrel or, as it is known in Nunavut, qunnguliit, grows in many northern regions across the globe. This particular plant was photographed in Svalbard, Norway, 2013. Photo by Smudge 9000. https://www.flickr.com/photos/smudge9000/9586423803.
References


2. Ibid.

3. Ibid., 69.

4. Ibid., 66.

5. Ibid.
Inuit Qaujimajatuqangit and Climate Change

Climate change is **amplified in the North**. This means that the Inuit feel the effects of climate change more than almost any other group. When sea ice melts and migration routes change, **Inuit culture is greatly impacted**.

Nunavummiut’s proximity to the effects of climate change also means that Inuit elders have significant knowledge and understanding to contribute to the global discussion on climate.

Inuit knowledge can help Inuit and the rest of the world understand how climate change affects people now and in the future. Their knowledge emphasizes the importance of making changes today. Traditional Inuit knowledge, also called Inuit Qaujimajatuqangit, focuses on the relationships between people and the land.

Science is not just limited to facts and figures. Inuit are the first Northern scientists. Their knowledge comes from generations and generations of life on the tundra. It is relevant to the global community, because it emphasizes how the climate and the land affect human society.

^ Tommy Tatatuapik and Jerry Ell spot an iceberg near Arctic Bay, Nunavut, 2015. Photo by Mike Beauregard. https://www.flickr.com/photos/31856336@N03/20342715613.

^ This river is filled with sediment because it contains the flow of water from a melting glacier on Baffin Island, Nunavut, 2011. Photo by Mike Beauregard. https://www.flickr.com/photos/31856336@N03/6050854587.
Inuit have experienced the consequences of climate change and other environmental change and disaster. As a result, they have learned how to adapt and how to live in harmony with the land. The long history and experience of Inuit is a critical component in determining how to deal with such issues as overfishing or wasteful consumption. When Inuit harpoon a seal, for example, they make sure to use as much of the animal as they can.

*Use these quotes from Inuit community members at the beginning of your activities to engage the class in discussion on Inuit culture.

“Our elders used to talk about how the weather would change, due to the world’s population following their own wishes and desires.”

Frank Analok, Cambridge Bay, 2001¹

“Over the years, nobody has ever listened to these people. Every time [the discussion is] about global warming, about the Arctic warming, it’s scientists that go up there and do their work. And policy makers depend on these findings. Nobody ever really understands the people up there.”

Zacharias Kunuk, Igloolik, 2010²

“People in the North are being forced to pay the price for the Southern people’s pollution. Global warming will affect the land and animals, which will have major impacts on Inuit.”

Grace Salomonie, Iqaluit, 2014³

“Seals and belugas—we don’t see as many as we used to coming around. We used to have harp seals around […] but nowadays we don’t even see them coming around here.”

Barney Aggark, Chesterfield Inlet, 2015⁴
Inuit Qaujimajatuqangit and Climate Change

Big Idea

Nunavummiut have important experiences to share that can contribute to global knowledge and understanding.

Understandings

1. Students will learn that climate change is easily observed in Nunavut and that it forces the Inuit to change the way they live their lives and practice their culture.

2. Students will begin to understand that traditional knowledge, or Inuit Qaujimajatuqangit, offers insights about climate change that Western science does not.

Kit Resources

Report: Elders’ Conference on Climate Change: Final Report

From March 29 to 31, 2001, over 15 elders from all parts of Nunavut met in Cambridge Bay to discuss how climate change has affected the everyday lives of Nunavummiut. Although climate change is often discussed in terms of Western science, this conference provided space for elders and knowledge holders to discuss climate change with reference to traditional and ancestral Inuit knowledge—Inuit Qaujimajatuqangit.

Suggested Activity

Assign students short photocopied sections of the Final Report, which overviews the 2001 conference. Ask students to review the report and note one striking change that the elders reported as a result of new weather patterns in Nunavut. Encourage students to copy down this change onto a sticky note using a quotation from the text.
Once done, students can compile their notes in a central location. Read through the contributions aloud and group similar observations into categories. Discuss these categories and how they might also apply to everyday life in Vancouver. Encourage students to illustrate one of the identified climate change impacts in a creative poster or dramatization.

Suggestions for Starting a Discussion

- What is climate change?
- What are some of the causes of climate change?
- Why do you think climate change has a bigger impact on people living in the arctic?
- What are some ways that climate change can impact everyday life?
- How do you think climate change could be considered a threat to certain cultures? Conversely, why might it not be a threat to other cultures?
- What might the Inuit have to say about climate change? What experiences inform their perspectives?

Further Research

CBC: “Face to Face with the Prime Minister – The Interview: Climate Change in the North”
https://goo.gl/P23HIO

National Observer: “Jerry Natanine Describes How Climate Change Has Endangered his Nunavut Home”
https://goo.gl/Z5MJ5e

Canadian Wildlife Federation: “Voices of the North: Simon Awa Interview”
https://goo.gl/O5tACX

^ Climate change increases the prevalence of extreme weather events, such as this blizzard in Arviat, Nunavut, 2013. Photo by Mike Beauregard. https://www.flickr.com/photos/31856336@N03/8583790317.
Extension: Traditional Knowledge, Western Science, and Climate Change

Suggested Activity

In a brainstorming session, encourage students to think about the different ways people can come to know things about climate change. Ask them to consider which methods are “scientific” and which seem “experiential.” Later, problematize this dichotomy: Why do we discount lived experience or stories in science? Should we?

Later, students can explore the links provided in Further Research and the *Elder’s Conference Report* to decide for themselves which pieces of knowledge might typically be classified as “Western science” and which come from Inuit Qaujimajatuqangit. Have students compare and contrast the perspectives offered by both traditions on climate change. What kinds of insights can be drawn from each? Reflect on the importance of Inuit ways of knowing on the issue of climate change.

Extension Questions

- Have you ever seen stories or personal anecdotes used in science? Why might these stories be valuable?
- Do you think the Western scientific approach leaves anything out? Provide examples.
- Why do you think it is good to hear about people’s real experiences when we discuss climate change?
- Consider the unique perspective of the Inuit, who have lived on the land for generations and generations.

Further Research

- *The Globe and Mail*: “New Documentary Recounts Bizarre Climate Changes Seen by Inuit Elders”
  [http://goo.gl/C7J44j](http://goo.gl/C7J44j)
- *Isuma TV*: Inuit Knowledge and Climate Change
  [http://goo.gl/xcDgVL](http://goo.gl/xcDgVL)
- *CBC*: “Inuit Knowledge and Climate Change”
  [https://goo.gl/ndK2Xo](https://goo.gl/ndK2Xo)
- *Nunavut Tunngavik Inc.*: “Terminology on Climate Change”
  [http://goo.gl/3uY9QG](http://goo.gl/3uY9QG)
Extension: Mapping the Ripple Effects of Climate Change

Suggested Activity

The Inuit are so closely tied to the land that changes in climate can significantly change their way of life and their culture. In other words, existing and impending climate change threatens their way of life. To better illustrate how climate change, specifically warming temperatures, materially affects Inuit life, students can create individual or group mind maps.

Starting with “warming temperatures,” students can consider the wide reach of climate change by drawing arrows to consequences like “melting ice.” Arrows might lead to additional levels of connections like “loss of ice fishing opportunities,” which, in turn, might mean that Inuit are “denied access to traditional food.” The goals of this exercise are to show the wide-reaching nature of climate change and how it could have serious impacts on the Inuit—a people who are extremely dependent on the land.

**Extension Questions**

- Consider how climate change has ripple effects in communities. Why do you think the ripple effects of climate change are so strong in Inuit communities?
- Do you think climate change could create disagreements between people? What kinds of disagreements?
- Can changes in climate create changes in culture? How?
- How does the climate affect the way you live your life? Do you think it affected the way your own culture took shape?

**Further Research**

- EPA: “Climate Impacts on Ecosystems”
  https://goo.gl/7jhGJU
- Nunavut Climate Change Centre: “Understanding Climate Change”
  http://goo.gl/X541pm
- Nunavut Climate Change Centre: “Climate Change in Nunavut”
  http://goo.gl/JMtIIk
- Nunavut Climate Change Centre: “Newsfeed”
  http://goo.gl/2U4LnZ
- Canadian Geographic: “How Researchers Are Saving Northern Runways”
  http://goo.gl/HA1kQG

References


Nunavut’s towns and hamlets are small, generally making them **tight-knit communities**. The largest community in the territory is Iqaluit, which has a population of less than 7,000 people. Many hamlets have numbers totalling in the hundreds. What does this mean? In many cases, it means that **everyone knows everyone**.

Community, however, is about more than just the people in it. Place is central to Nunavut’s communities, as well as the way Inuit see themselves and their cultures. The activities that people bond over in their hometowns are often determined by the land. Certain areas of Nunavut are rich in muskox, while others are known for their proximity to caribou calving grounds. The kinds of wildlife that the land provides influence how, where, and when people hunt, as well as what they do with the animal. Some communities, for example, are known for whale bone carvings, while Sanikiluaq has a factory to process the down feathers of eider ducks.
These activities provide communities with vital products and shape the ways that people interact with each other and build relationships. Understanding more about the place of a community is one way to understand more about the community itself.

*Use these quotes from Inuit and non-Inuit community members at the beginning of your activities to engage the class in discussion on Inuit culture.*

“It’s [...] good growing up in Nunavut because of the small towns. This means that it is easy to visit family and friends because it only takes a few minutes to drive or walk to places. It also means families can spend meal times together more easily than in the South. Small towns are also good because wherever you go people know you and it’s hard to feel lonely.”

Zachery Carpenter, Iqaluit, 2014

“People, including my parents and friends, support me. They tell me that if I am lazy I will not complete school. People in the community even told [my mother] Rosie that they also support me. This has been a tremendous support for me.”

Shawn Sivugat, Iqaluit, 2012

“We must help each other no matter what.”

Simon Hogaluk, Cambridge Bay, 2016

“I am very happy to see so many different people and agencies come together to decide how to build healthy, strong communities. I believe all Nunavut communities should have the opportunity to create their own wellness plans. [...] Community wellness plans show the passion communities have toward improving well-being.”

Cathy Towtongie, Rankin Inlet, 2011
Place, Community, and Identity

Big Idea

Place and community are very important to how the Inuit see themselves and express their cultures in Nunavut.

Understandings

1. Students will think about what communities in Nunavut look and feel like.
2. Students will begin to connect members of Nunavut’s Inuit communities with their place on the land.
3. Students will consider what makes a positive community.

Kit Resources

Nunavut Tourism Maps
These maps show each of Nunavut’s communities and include their names written in English and Inuktitut.

Place Cards
The Place Cards share key facts about Nunavut’s communities and some of the features within them.

Handout: “People Profiles,” pp. 254-266 in this Teacher’s Resource
The People Profiles share the stories of Nunavummiut who are active in their communities. Many of these people are working hard to assert their Inuit culture and make their Northern communities a better place to live.
Online Resources

Government of Nunavut: “Community Information”
http://goo.gl/FiEMFN

This page links to downloadable profiles of each community in Nunavut. It shares interesting information about the character and history of these communities. It also shares details about local businesses. Students are encouraged to explore these profiles to get a better understanding of how towns and hamlets in Nunavut look.

Suggested Activity

Distribute the maps to student groups. Ask students to name some of the communities they see on the map. You are encouraged to draw their attention to the fact that these communities are not connected to each other or the rest of Canada by roads—people can only travel there by plane or boat. As a result, these communities are isolated and close-knit.

Next, divide some of the People Profiles pages among students. Have the students write the names of the community members from their People Profiles on one sticky note each. Challenge them to find where each person is from on the map. They are encouraged to place the sticky notes they have created directly onto the corresponding communities.

As students locate their people on the map, ask the students to hypothesize what these places might look like and what kinds of activities might happen there. They are encouraged to use the Place Cards and the internet for more information. Encourage students to consider the work that the people do and what it is about their community that might have encouraged them to take on this work. Students can draw pictures to illustrate their thinking.

Suggestions for Starting a Discussion

• When someone asks you where you live, what is your response?
• Why do you think people identify with the place they live?
• How does where you live affect the way you spend your time?
• Do you think “community” is just about place?
• What makes a community a welcoming community?
• Do you think you would be very different if you grew up somewhere else? Why or why not?
• How do you think place influences culture?
• Do you think it is important or helpful to know where someone comes from? Why or why not?
• What is a more important part of your identity: the places you have been and grown in, or the places your ancestors come from?
Extension: Community Wellness

Suggested Activity
Many contributing factors decide whether or not a community is healthy. The Nunavut Community Wellness Project works with a number of hamlets in the territory to plan for positive communities. Using the chart on page 68 of the Nunavut Community Wellness Project publication (link provided in the Resources section), encourage students to brainstorm the different ways that community stakeholders (people, organizations, businesses, etc.) can work to make a community a good place to live for all inhabitants.

Extension Questions
• Can a community be welcoming to some people but not to others?
• What makes a community unwelcoming?
• Do you think it is possible for a community to be unwelcoming to some people by accident? Consider examples in your answer.
• How can we be sure to think of everyone when building a positive community?
• Why is it important that our efforts to build a positive community are inclusive?
• What are some ways an individual can help make their community a welcoming place? What are some ways the government could make a community more welcoming?

Resources
Nunavut Community Wellness Project
http://goo.gl/2pNAUf
The Community Wellness Project helps Nunavut’s leaders consider different ways to make their communities better places to live.
Extension: Mapping the Perfect Community Setting

Suggested Activity

Students are encouraged to delve further into the meaning and makeup of community. In a class brainstorm session, discuss with students the different components of a positive community. These can be physical features of the community, the types of activities in a community, or the people who call a community home. Ask students to consider whether typical maps do a good job of displaying the things that make a community feel welcoming. Next, introduce students to examples of cognitive or mental maps (see below or search Google for suggestions). These maps disregard scale and many other standard cartographic features. Instead, they outline human responses to space in very subjective ways determined by the mapmaker. Ask students to chart their own communities using original cognitive maps.

Extension Questions

• Do you think maps do a good job showing what makes a community? Why or why not?
• What do you think we could add to maps or change about maps to help them show community better?
• How did you feel about the experience of mapping your community from memory?
• Did you leave anything out of your map? Why?

Further Research

“Mapping: Cognitive Maps”
http://goo.gl/vjL95G

Tracing Histories in Oppenheimer Park: An Exercise in Cognitive Mapping
http://goo.gl/L5bJNz

Murmur Toronto
http://goo.gl/jsmgLt
References


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The Inuit in Nunavut value *democracy, consensus-building, collaboration, and community problem-solving.*

From the *creation of Nunavut* to the way its people confront and overcome *social issues* in their communities, Nunavummiut work together to realize the bright future they hope to pass on to their children.

Setting up the territory was a challenge. It required intense negotiations between Inuit representatives and the Government of Canada. Eventually, the *Nunavut Land Claims Agreement* was drafted and ratified. The Government of Canada gave Nunavummiut the right to govern themselves in Nunavut. The Inuit gave up all other claims to the land as a result. This was a difficult compromise for some.

Before even these details could be clarified, though, Northerners had to agree to the idea of a new territory. The plan was to split the Northwest Territories in two. Deciding where this border should be drawn was very complex.
Despite these challenges, Nunavut officially became a territory in 1999. Some of the champions who worked to make Nunavut a reality are still political leaders in the territory. Many of the fights they wage on behalf of Nunavummiut are deeply informed by traditional Inuit values and ways of knowing, or Inuit Qaujimajatuqangit.

Members of the territory’s Legislative Assembly meet in Nunavut’s capital city, Iqaluit. Here, in a Legislative Building adorned with sealskins and Inuit art, they discuss everything from health and education to the environment and LGBTQ rights. They pass proposals that they hope will make life better for all Nunavummiut.

Not all political work in Nunavut is done by government. Many Inuit work with non-profit organizations to raise attention to social causes and defend their values. This is especially true when outside forces attack Inuit culture. International bans on seal products, for example, have hit many Inuit families very hard. They relied on selling sealskin to make a living. Organizations like Nunavut Tunngavik Incorporated run outreach campaigns to bring attention to these challenges.

Nunavummiut also know that sometimes all it takes is one person speaking out to change the world. Independent filmmakers and activists continue to make a difference in the lives of Inuit today.
Democracy and the Creation of Nunavut

The creation of Nunavut exemplifies democracy in action, as well as the importance of democracy to Inuit. Nunavut was officially created in 1999 when the Northwest Territories split into two regions. This final split, however, took years of negotiations and deal-making.

Throughout the process, the people were always consulted. In many cases, this consultation took the form of a thumbs up-or-down vote on concrete proposals. Residents of the Northwest Territories and Eastern Arctic were consulted on the principle of splitting the territory, the adoption of the Nunavut Land Claims Agreement, and the border for the new territory of Nunavut.

Many people who eventually became Nunavummiut did not, in fact, support the creation of Nunavut. They had legitimate reasons for their beliefs, as did those on the other side of the issue. Both parties made their opinions clear in the democratic process and, ultimately, the side in favour of the creation of Nunavut won. These results could have disheartened the Inuit who did not support creating a new territory. Instead, they respected the popular will of the people and moved forward, fighting to make sure the new territory would be a success. Democracy, to the Inuit, means fighting important battles while respecting the will of the majority.

*Use these quotes from Inuit and non-Inuit community members at the beginning of your activities to engage the class in discussion on Inuit culture.

“I question whether Inuit are being asked to pay too high a price.”

Jack Anawak, Naujaat, 1993

“The non-Native minority is not feeling threatened. […] The Inuit show a great deal of respect for the rights of minorities.”

Dennis Patterson, Iqaluit, 1993
“Inuit will have enormous influence on issues that concern them.”
John Amagoalik, Resolute, 1993

“Those who said yes and those who said no are all the same in God’s eyes.”
Louis Pilakapsi, Rankin Inlet, 1993

“Living on Baffin Island and having your government in Yellowknife is the equivalent of living in Montreal and having your [provincial] capital in Ottawa.”
John Amagoalik, Resolute, 1993

Democracy and the Creation of Nunavut

Inuit respect the democratic process. This means that decisions about the future generally reflect the will of the people. The aim is consensus, though sometimes Nunavummiut respectfully disagree.

Understandings

1. Students will learn that the creation of Nunavut had pros and cons and that it involved compromise. They will learn that not everyone believed Nunavut should become a territory.

2. Students will reflect on what it means when a decision is made democratically.

3. Students will consider what people can do when they disagree with their government.


Kit Resources


This article outlines the process that would eventually lead to the creation of Nunavut. At the time of its signing in 1993, the Nunavut Land Claims Agreement included significant compromises and concessions from both the Inuit and the Government of Canada. Although people living in the Northwest Territories voted overwhelmingly in favour of the idea of splitting the territory in 1982, and again in favour of Nunavut’s specific proposed boundaries in 1992, a significant number of Inuit did not support the creation of Nunavut. This article shares different perspectives on Nunavut and challenges readers with the reality that the Inuit are not monolithic.
Suggested Activity

Read the “Dawn of Nunavut” article in the 1993 issue of Canadian Geographic. Encourage students to also watch the videos provided in the Further Research section. Once students have been exposed to the general arguments for and against Nunavut, make a chart outlining the pros and cons of the creation of the territory. Students can reflect on their list and decide where they stand. They can then write a persuasive paragraph, speech, or letter to the editor explaining their point of view.

Suggestions for Starting a Discussion

- Do you think there is always a right or wrong answer to difficult situations?
- Is it okay for people to disagree with each other?
- What are some reasons people might disagree with each other about something?
- What productive things can someone do when a decision has been made that they do not agree with?

Further Research

CTV: “1982 Nunavut Referendum”
https://goo.gl/Ules42

CBC Digital Archives: “Inuit Vote for New Territory of Nunavut”
http://goo.gl/RdQW8n
Extension: Class Debate

Suggested Activity
Hold a class debate over whether Nunavut should split off from the Northwest Territories. You can further challenge students by having them create a character to role play during the debate (political figure, business owner, hunter, etc.). Students can think about where their character is from, what their character does for a living, and what issues matter most to this person. Once students have thoroughly debated the issue in an organized manner, run your own class referendum.

Extension Questions
• Do you think non-Inuit are able to fully understand the significance of the creation of Nunavut?
• How did your experience change when roleplaying a character versus representing your own views?
• Which arguments were most convincing? Why?
• Do you think democracy was the best way to make this decision?
References

2. Ibid., 26.
3. Ibid., 23.
4. Ibid., 26.
5. Ibid., 23.
Drawing a Border

In 1982, residents of the Northwest Territories agreed in principle to split the territory. However, the borders of the new territory of Nunavut were not finalized until 1992. Deciding where to split the territory was a contentious issue.

It was important that Nunavut would encompass as many Inuit communities as possible. The eventual dividing line between Nunavut and the Northwest Territories is sometimes called the Parker Line. John Havelock Parker, a prominent politician in the North, proposed this boundary as a compromise. Not everyone was happy with or felt represented in this decision. Some, like the Dene people, believe that the Canadian government gave away part of their traditional lands—lands that were not theirs to give. Moreover, some Inuit communities are still outside of Nunavut.

*Use these quotes from Inuit community members at the beginning of your activities to engage the class in discussion on Inuit culture.

“Coming up with a border between the NWT and Canada was one of the hardest decisions we had to make. We had to give up a lot of land, and many of our relatives live on the other side of the border in communities like Ulukhaktok.”

Joe Evyagotailak, Kugluktuk, 2013

“Just like the caribou who don’t see the border, we continue to travel, hunt, and fish on our shared lands as we have for thousands of years.”

Joe Evyagotailak, Kugluktuk, 2013
A granite map of Nunavut adorns the floor of the Royal Bank building in Iqaluit, Nunavut, 2010. Photo by Mike Beauregard. https://www.flickr.com/photos/31856336@N03/4563936677.
Drawing a Border

Big Idea

Borders have real implications for the people who live on one side or the other. Deciding where to place a border can be very complex.

Understandings

1. Students will learn that the creation of Nunavut required making difficult decisions, especially regarding the territory’s borders.

2. Students will understand that Nunavut’s borders include some Inuit and exclude others.

3. Students will consider the purpose and significance of borders.

Kit Resources

Nunavut Tourism Maps

These maps show the boundaries of Nunavut. Although the boundaries are depicted as lines on a map, the land itself does not have these borders. Animals and people move freely across them.

Online Resources

“Modern and Historical Inuit Settlements” Map

https://goo.gl/QKMZjK

This is a map of Inuit settlements in Canada. It shows that not all Inuit settlements fall within the boundaries of Nunavut.
Suggested Activity

Briefly review the history of Nunavut’s creation with students using the background information provided and using the links in the Further Research section. Emphasize the following key points: 1) Nunavut was created to give Inuit a territory, and 2) Nunavut was created by setting aside lands from the existing Northwest Territories. Building on these key points, brainstorm with students the different elements that negotiators would have had to consider when deciding where and how to divide the Northwest Territories.

Lead a discussion about borders, asking students to think critically about why they exist, who gets to determine when and where there is a border, what they look like on maps as opposed to reality, and what it can mean to be on one side of a border or the other.

Using the Modern and Historical Inuit Settlements website, students are encouraged to observe where Inuit communities are located in the Canadian North. Encourage them to thoughtfully create new borders for Nunavut that might achieve the goal of including more Inuit. They are encouraged to refer to the large Nunavut Tourism Maps for additional reference. Once done, challenge students to consider why they might not actually be the right people to be deciding the borders for Inuit. Do students believe they really know enough about the area to make these decisions?

Suggestions for Starting a Discussion

- What is a border?
- Have you ever crossed a border? What was it like?
- What do you think a border might look like on the land in the real world?
- How do you think the borders of a province, territory, or country are determined?
- Consider the effects of borders on real people. Can borders influence a person’s sense of identity? How?
- Do you think we even need borders? Why or why not?

Further Research

_Nunatsiaq Online:_ “Siddon Accepts Boundary Compromise”
http://goo.gl/rLxxEx

_CBC Digital Archives:_ “Dene Oppose Nunavut Boundaries”
https://goo.gl/V6pRhH

_“The Reconstruction of Inuit Collective Identity: From Cultural to Civic: The Case of Nunavut”_ by André Légaré
goo.gl/Db6JXU

Extension: Classroom Boundaries

Suggested Activity
To underscore the difficulties of creating borders that satisfy everyone, lead an activity to divide your classroom in two. Create a handout of your classroom seating plan to support this activity. Students should work in groups and each group should have one criteria for the new border (e.g., one of the new territories must include as many people with brown hair as possible, one with blue jeans, one with white shoes, etc.). Student groups are encouraged to develop a proposed new border for the class. Once every group’s proposal is complete, they can present their borders. After a round of negotiations and new proposals, put two of the plans to a vote. Create the winning boundary in the physical space with masking tape and reflect on the final outcome and negotiation process with students.

Extension Questions
• What were some of the challenges of creating a proposal that everyone could agree with?
• Why do people sometimes have different perspectives or priorities?
• How do you feel about the final outcome? Why do you feel this way?
• What can you learn from this activity about the creation of borders and dividing lines in real life?

References


2. Ibid.
Inuit Self-Government and Social Issues in Nunavut

Self-government is when a distinct cultural group has a system of government in place that allows the people to represent themselves.

Before the creation of Nunavut, local Inuit were mostly represented in government by non-Inuit settlers. Although Inuit had the right to vote, their elected officials did not always share the concerns of Inuit.

The new territory of Nunavut, however, is over 80 percent Inuit. Inuit can elect representatives who understand the unique challenges they face. This means that Inuit have the chance to directly shape their own future.

Many challenges face Nunavummiut, from high incidence of suicide and domestic abuse to persistent food insecurity and low graduation rates. It is empowering to know, though, that self-government has allowed Inuit to make great strides combating these challenges. Inuit representatives are aware of the hardships that community members face and are committed to making positive change.

*Use these quotes from Inuit community members at the beginning of your activities to engage the class in discussion on Inuit culture.

“Ever since we were told the lands we have lived on for thousands of years belonged to the Crown, we’ve had this dream [of Nunavut].”

Titus Allooloo, Pond Inlet, 1993¹

“Living on Baffin Island and having your government in Yellowknife is the equivalent of living in Montreal and having your [provincial] capital in Ottawa.”

John Amagoalik, Resolute, 1993²

“Inuit will have enormous influence on issues that concern them. […] We are very much a distinct society. The Nunavut government will have the responsibility of protecting and preserving that distinct society.”

John Amagoalik, Resolute, 1993³

“Inuit will have a management role in our own land. This agreement will give us self-determination over our lives and futures.”

James Eetoolook, Taloyoak, 1993⁴
Inuit Self-Government and Social Issues in Nunavut

Big Idea

Nunavut represents the hopes and dreams of many Inuit to chart their own futures. Self-government enables them to face their challenges head on.

Understandings

1. Students will consider how the creation of Nunavut has the potential to help solve many of the challenges that local Inuit face.

Kit Resources

*Canadian Geographic*, March/April 1993

“Dawn of Nunavut,” pp. 20-29

This 1993 article explains the process and negotiations that would eventually lead to the official creation of Nunavut in 1999. The article also discusses issues facing the Inuit in the region, as well as the ways that some people believed Nunavut held the potential to solve them.

Suggested Activity

Read the “Dawn of Nunavut” article in the 1993 issue of *Canadian Geographic* with your students. Have students make a list of some of the difficulties or social problems the Inuit population was facing in 1993. Students are encouraged to reflect on these challenges (e.g., lack of representation in government, high unemployment, poor graduation rates, etc.) and consider how the creation of Nunavut may make it easier to solve them. Reconvene your students to share their thoughts as a class.
Suggestions for Starting a Discussion

- Has someone in charge ever ignored your opinion? How did you feel?
- Do you think adults always understand how youth feel, why they feel a certain way, or what is important to them?
- How do you think things would be different for students in your school if the principal was your age? Why?
- What do you think “self-governance” means?

Further Research

_Historica Canada: “Self-Government”_
http://goo.gl/Vc2C31

_Associated Press Archive: “New Territory of Nunavut”_
https://goo.gl/EoBW7I
Extension: Inuit Initiatives and Social Programs

**Suggested Activity**

After reading about some of the issues Inuit face in Nunavut, students can research more about one specific issue and what is being done to address it. Students are encouraged to start with the links provided in the Resources section. Have them brainstorm ways they can support Inuit efforts to raise awareness about this issue. They can create a presentation to share what they have learned. As an extension, encourage students to develop and follow through on plans of their own to support Inuit’s strong social initiatives in Nunavut (e.g., a bake sale for an environmental organization in the North).

**Extension Questions**

- Must Inuit hold elected office for a government to truly understand Inuit issues?
- Do you think it would be right for you to diagnose and solve the challenges some Inuit face? If you are not Inuit, is it possible to truly understand Inuit issues the way the Inuit do?
- What do you think are some ways that communities can help out their most vulnerable members?
- How do you think education can help solve social problems?

**Resources**

*Nunatsiaq Online: “Nunavut Unemployment Jumped to 15.4 Per Cent”*
http://goo.gl/uq60tC

This article discusses the unfortunate and persistent situation of high unemployment in Nunavut. In many cases, this situation is a product of the fact that Inuit were compelled to assimilate into a lifestyle that was previously unfamiliar.

*CBC News North: “Will Nunavut’s Graduation Rates Improve?”*
http://goo.gl/7B07sK

Read more about some of the factors contributing to low graduation rates from Nunavut’s high schools.

*Nunatsiaq Online: “Action Needed to Save Inuit Language in Nunavut”*
http://goo.gl/vyYZ4c

The Inuit language of Inuktitut faces many threats from outside forces. Read about Inuktitut preservation efforts here.
CBC News North: “Hall Beach Men’s Group Looks to the Land to Heal”
http://goo.gl/moUkjg
Learn about how connecting with the land can bring about mental and spiritual wellbeing for Inuit.

CBC National: “Nunavut Suicides”
https://goo.gl/1KpkNt
Watch this news report for more information on the suicide epidemic in Nunavut. Discussing this issue with students requires delicacy and respect. There are many pressures Nunavummiut face, but there are also many important initiatives being led by Inuit to combat this upsetting reality. It does not define Inuit or the people of Nunavut.

^ Iqaluit, shown above, is Nunavut’s capital city. It is where elected officials representing Nunavummiut meet to discuss important issues and pass laws. Iqaluit, Nunavut, 2010. Photo by Aaron Lloyd. https://en.wikipedia.org/wiki/Iqaluit#/media/File:Iqaluit_from_Joamie_Hill.JPG.
Extension: Class Meeting on Youth Issues

Suggested Activity

It can be difficult for non-Inuit to understand issues that uniquely affect the Inuit. To support students’ understanding of this point, encourage them to make a list of issues that mostly affect people their age. Ask students to present their issues and propose solutions. Discuss how students might present their arguments to people who may not share their concerns, or who think they are too young to really know what they are talking about.

Extension Questions

- Why do you think it is important to have people in power who will listen to and understand your point of view?
- Over 80% of Nunavut’s population is Inuit. The majority of those elected to government are also Inuit. Why do you think this is important?

References


2. Ibid., 23.

3. Ibid., 21.

4. Ibid.
Sustainability and Wildlife

Inuit have been hunting arctic wildlife in a sustainable way for centuries. Taking from the land sustainably means taking only what is needed and not wasting anything that is taken. It means using all parts of the animal.

Since wildlife is so central to Inuit culture, the Inuit are very conscious of making sure wildlife continues to thrive in Nunavut and the North for generations. These are key lessons of traditional Inuit knowledge, or Inuit Qaujimajatuqangit.

Sustainability is an especially important topic of conversation today because the threats facing arctic wildlife are much more pronounced than they were before settlers moved North. As Southern mining operations and shipping routes came to Nunavut, there are increasing concerns that wildlife are being negatively affected. Climate change, too, is making it more difficult for some animals to survive. Inuit are not the only people who hunt or fish in the North, so joining together to think sustainably is more critical than ever.

*Use these quotes from Inuit community members at the beginning of your activities to engage the class in discussion on Inuit culture.

“Many people are wondering, ‘Are polar bears going to survive much longer?’ With all of the changes and uncertainty in our world, I can certainly see why people might be concerned.”

Simon Awa, Iqaluit, 2011

“We now have new technology and powerful scientific methods that, together with Inuit knowledge, can help us [...] keep polar bear populations sustainable.”

Simon Awa, Iqaluit, 2011

“Research has shown that the majority of Canada’s caribou herds are in decline. This is a source of sustenance for our people, the Inuit, now and for thousands of years before us.”

Hilu Tagoona, Baker Lake, 2016
Sustainability and Wildlife

Big Idea
The Inuit have always hunted in a **sustainable way**. Hunting is an **expression of Inuit culture** and livelihood.

Understandings
1. Students will understand how and why the Inuit value conservation and sustainability. They will consider what it means to take from the land sustainably.
2. Students will be exposed to some of the tensions between Southern and Northern approaches to sustainability.

Kit Resources

**Magazine: Kaakuluk, Issue #5, p. 22**

This issue of the kid’s magazine *Kaakuluk* focuses on the importance of the polar bear to Inuit culture. Simon Awa, an Inuit wildlife expert, discusses the importance of making sure that animals like the polar bear are hunted sustainably. Many arctic animals are threatened or endangered, yet they remain very important to Nunavut’s Inuit culture. Thinking about how to take from the land in a sustainable and respectful manner has become an important topic for Nunavummiut.
Online Resources

**Untamed Science: “Are Polar Bears Really Going Extinct?”**
https://goo.gl/NOS9iO

This video offers one perspective on the threats facing polar bears in arctic areas like Nunavut. The video argues that climate change and the loss of sea ice are big threats to the survival of the polar bear species.

**Canadian Geographic: “The Truth about Polar Bears”**
http://goo.gl/rPfq4o

*Canadian Geographic* profiles the conflicting views about whether or not the survival of the polar bear is in jeopardy.

**Inuit Tapiriit Kanatami: “Polar Bears, Harvesting and Inuit”**
https://goo.gl/P5Of3I

In March 2013, the Convention on International Trade in Endangered Species considered making the polar bear what is called an Appendix I species. This would deem the polar bear threatened with extinction, which would make it nearly impossible to trade in goods made from polar bear furs. Inuit in the video note that the polar bear trade is very important to Inuit livelihoods. The Inuit’s sustainability strategy involves promoting the reduction of pollution in order to protect the polar bear, without limiting Inuit rights to hunt respectfully.

**Sustainable Sealing in a Traditional Economy: “The Key Principles”**
http://goo.gl/EJM4rc

This webpage discusses some of the ways Inuit Nunavummiut hunt seals sustainably. Inuit hunters take only what is needed and make sure they use the entire seal. They also make sure to treat the animal with respect. These practices are part of Inuit traditional knowledge, or Inuit Qaujimajatuqangit.
Suggested Activity

Read Simon Awa’s words about conservation and sustainability in *Kaakuluk*. Using the discussion prompts below, begin a discussion about endangered species, conservation, and hunting. Assign groups of students an online resource from the Online Resources. Students can explore different aspects of sustainability, conservation, and threats facing wildlife. Once students are familiar with these concepts, encourage them to brainstorm a list of environmentally damaging practices that might threaten a species’ welfare. Next, students can make a list of important ways animals are used by humans. Finally, as a class, consider ways to reconcile the importance of hunting and the fact that the long-term survival of some animal species are threatened. List different ways one might take from the land in a sustainable manner.

Suggestions for Starting a Discussion

- What does it mean to conserve something? Why do we conserve things?
- Is it possible to conserve wildlife while still hunting animals?
- What do you think it means to do something sustainably?
- Do you think it is possible to hunt sustainably? How?
- How do you think Inuit traditional knowledge might value sustainability?
- What are some factors that might help make an animal species endangered?
- Why might people disagree about sustainability or conservation?
Extension: When Hunting Halts

**Suggested Activity**

Using what they have learned about the centrality of animal products in Inuit culture, students are encouraged to consider what might happen if Inuit were no longer able to hunt a particular species. This inability to hunt could arise from two events: the extinction of the species caused by overhunting and/or climate change, or a strict hunting ban meant to conserve threatened animals. Some students may believe that losing the ability to hunt is not so bad because Inuit could just shop at stores like everyone else. Others might see that hunting is an important part of Inuit culture, food from stores is extremely expensive in Nunavut, and animals provide so much more than food.

To explore these thoughts, students can list the ripple effects of a halt in hunting and dramatize these consequences in a skit for the class. What is lost when Inuit cannot hunt? As a next step, students are encouraged to consider ways Inuit can balance the needs to hunt and protect threatened wildlife.

**Extension Questions**

- Why might different people have different ideas about how to be sustainable?
- How might sustainability and conservation sometimes involve sacrifice?
- Is it fair for one cultural group to tell a different one how to be sustainable?
- What might happen if one group forces their concept of sustainability on another?
- Do you think it is always worth the sacrifice to be sustainable? Why or why not?
- How is sustainability political? What can government do to ensure sustainable practices are followed? What can activists do?
References


2. Ibid.


The Politics of the Seal Hunt and Animal Activism

Due to pressure from animal rights groups, countries in Europe have imposed **bans on the trade of seal products**.

Non-Inuit commercial sealing off the North Atlantic Coast has sometimes been perceived as wasteful, unsustainable, and overly cruel. Even though seal bans may be well-intentioned (there is much debate on this topic), many in the North feel that people are not well-informed about sealing. The Inuit have been following the practices of Inuit Quajimajatuqangit for centuries, sealing respectfully and sustainably. The bans, however, have made it almost impossible for Inuit to sell sealskins, as well as the art and clothing they make from seal. Many Inuit in Nunavut have lost a critical source of income due to seal trade bans.

While the Inuit are disappointed that seal bans continue, they have not been discouraged. Today, Inuit activists work hard to raise awareness about the importance of sealing. Nunavut Tunngavik Inc. has run a number of campaigns to protest the ban and support sealing, while others have taken a more educational approach. Alethea Arnaquq-Baril of Kimmirut is a filmmaker who is drawing attention to the vital role of seals in Nunavut communities. Her film, *Angry Inuk*, seeks to educate the public about why sealing is important and why seal bans should be overturned. Efforts to support the seal trade continue today.

*Use these quotes from Inuit community members at the beginning of your activities to engage the class in discussion on Inuit culture.

“*We call ourselves the people of the seal.*”
Alethea Arnaquq-Baril, Kimmirut, 2016

“When we became settled into communities suddenly we had to pay rent and buy things and pay for fuel—things that we never had to before. So the 1950s and ‘60s, when anti-sealing campaigns started, was right around the same time we became dependent on cash livelihood.”
Alethea Arnaquq-Baril, Kimmirut, 2016

“When we lived full time out on the land we relied on selling sealskins. And then one day, very suddenly, we were told that sealskins were no longer being bought. It was 1983. We had no choice but to move into town because no one wanted our sealskins anymore. The prices of sealskins completely crashed.”
Lasaloosie Ishulutak, Pangnirtung, 2016

“People went hungry. A lot of people went hungry. In Resolute Bay, average incomes went from $50,000 that year [1958] to […] $1,000.”
Alethea Arnaquq-Baril, Kimmirut, 2016

“[The 1983 ban] destroyed the reputation of sealskin everywhere.”
Alethea Arnaquq-Baril, Kimmirut, 2016
The Politics of the Seal Hunt and Animal Activism

Big Idea

Many European countries have banned the sale of seal products, which makes life harder for Inuit. Inuit stand up for their Indigenous right to hunt seal.

Understandings

1. Students will learn why sealing is an important part of Inuit culture and how bans on seal products negatively effect Nunavummiut.
2. Students will understand that Inuit stand up for their right to hunt sustainably.
3. Students will learn that Inuit activists use skillful strategies to draw attention to their issues.

Kit Resources

Pro-Sealing Bumper Stickers

These bumper stickers are some of the promotional materials used by Inuit in their campaign to protect the sealing industry. They come from Nunavut Tunngavik Inc.

Online Resources

http://goo.gl/rEzZub

This radio clip discusses a video released by an animal rights group in the late 1990s. The video made public the ways some Newfoundlanders were killing seals.
http://goo.gl/qFApGq
See CBC coverage of the European Union’s 1983 ban on seal products. This specific clip includes the perspectives of Inuit and Western environmentalists. It discusses the far-reaching impacts of the ban on Inuit ways of life.

CBC The Current with Anna Maria Tremonti: “‘Angry Inuk’ Argues Anti-Seal Hunt Campaign Hurts Canadian Inuit Life”
http://goo.gl/fYTiY7
Anna Maria Tremonti, from the CBC’s The Current, speaks with Alethea Arnaquq-Baril, the director of a 2016 film Angry Inuk, about Europe’s seal ban. The filmmaker discusses the impacts of the ban on Inuit communities in Nunavut. She also speaks passionately about the ways that Inuit hunt seals sustainably.

Radio Canada International: “Seal Ban: The Inuit Impact”
https://goo.gl/2A8yeg
Radio Canada shares how the seal ban deeply affects arctic life in Nunavut. Many Inuit lost important sources of income when Europeans imposed a ban on seal products.

Suggested Activity

Use the bumper stickers to start a discussion with students about why seals are an important part of Inuit culture. After sharing initial thoughts, screen the video and audio clips from the Online Resources provided. These clips offer different perspectives on the sealing industry in Canada and discuss the history of international bans on Canadian seal products. Draw students’ attention to the pros and cons of the seal ban and encourage them to highlight other information that also peaked their attention.

After, lead a discussion about why people on both sides of the issue see things differently and what could be done to help them understand each other. If suitable, hold an organized debate in your class on a proposal to ban sealing.
Suggestions for Starting a Discussion

- How would you feel if someone told you that you could no longer live your way of life?
- Consider the ways in which Inuit sealing practices are different from commercial sealing practices.
- Nose-to-tail cooking is a cooking practice that uses virtually all parts of an animal. Think about how this practice relates to issues around sealing. What are some ways that all parts of a seal can be used?
- Why do you think some people are more concerned about seals than other animals that are commercially hunted or killed for human use (e.g. cows, chickens, elephants, etc.)?

Extension: Standing Up for Your Values

Suggested Activity
Debates about the seal hunt may deeply affect your class and stir passions on both sides of the issue. You are encouraged, however, to discuss the various strategies that campaigns on both sides use to promote their point of view and appeal to the passions of everyday people. Brainstorm these strategies with students and get into details about form (bumper stickers, lobbying, etc.), content (hard arguments), imagery, iconography, etc. How do people stand up for their values? Use the trailer for the film *Angry Inuk*, linked in the Resources section, to see more about political campaigns around sealing.

Encourage students to create promotional materials representing their values with regards to the seal hunt. Students are encouraged to remember their audience. The point of these campaigns is to sway the public to a given side.

Extension Questions
- Have you ever stood up for your beliefs?
- Why is it sometimes necessary for us stand up for our beliefs?

Resources

**Angry Inuk Trailer**
https://goo.gl/L2O1jV

Watch the trailer for the film *Angry Inuk*. It shares some of the strategies used by anti-sealers to discredit Inuit and win support for a ban on Canadian seal products.

Further Research

“Up the Anti Pro-Sustainable Use Demonstration”
https://goo.gl/nzrhnh

International Fund for Animal Welfare: “Saving Seals”
http://goo.gl/rN1KLa

*Nunatsiaq Online*: “Iqaluit ‘Sealfie’ Event Shows Solidarity with Nunavut Seal Hunt”
http://goo.gl/O98R5M
^ Sealskin shoes made by Nicole Camphaug, an Inuit designer from Iqaluit. Photo courtesy of Nicole Camphaug.
References


2. Ibid.

3. Ibid.

4. Ibid.

5. Ibid.
Language Protection and Revitalization

Many Inuit adults speak **Inuktitut** or, in western areas like Kugluktuk, a closely related language called Inuinnaqtun. A major emphasis in Nunavut is to teach Inuit children **their traditional language**.

Many children learn English in school and find it difficult to become fully fluent in Inuktitut. Influences, like social media, pop culture, and an increase in Southerners moving to Nunavut, have also put Inuktitut at risk. The government of Nunavut is committed to protecting Inuit languages. When languages are lost, a significant part of a people’s culture is lost as well. The Government of Nunavut’s goal is to have Inuktitut as the language of instruction in all classes from kindergarten to grade three.

*Use these quotes from Inuit community members at the beginning of your activities to engage the class in discussion on Inuit culture.*

“I think one of the main reasons [Inuktitut] is decreasing is because of the media. The media, such as TV, radio and social media like Facebook, are mainly in English.”

Joy Nowdluk, Iqaluit, 2014

“Our language is called Inuinnaqtun. I can sometimes understand what people are saying, but I can’t speak my language. That makes me sad, and sometimes I feel like an outsider. I don’t want to feel like that. I want to know more about who I am and where I come from.”

Darla Evyagotailak, Kugluktuk, 2013

“We do not have a lot teachers who speak Inuktitut and the teachers don’t have a lot of resources in Inuktitut. This means that they usually teach us in English.”

Joy Nowdluk, Iqaluit, 2014
“I lost it when I started kindergarten. But before that, Inuktitut was all I spoke. I feel ashamed not knowing it anymore.”

Hilary Angidlik, Rankin Inlet, 2012

“I don’t know how to speak English. […] And my grandsons don’t know how to speak Inuktitut.”

Guy Kakkianiun, Kugaaruk, 1999

“If people my age are not speaking it now, then who’s speaking it to their kids? And if their kids don’t hear it, who’s gonna speak it to their kids? You know, it’s just gonna deteriorate. That’ll be something hard.”

Helena Bolt, Kugluktuk, 2012

“I am proud to be Inuk and even though I am not fluent with my Inuktitut yet, I still try and speak it.”

Micah Sammurtok, Whale Cove, 2016

Language Protection and Revitalization

Big Idea

It is critical to support the teaching and learning of Inuktitut. Speaking traditional language is very meaningful to the Inuit because it is part of who they are.

Understandings

1. Students will understand the challenges facing the survival of Inuktitut and the efforts to support it.
2. Students will learn why it is important to support the teaching and learning of Inuktitut.

Kit Resources

Book: Inuit Tools

This book is part of an initiative to protect and revitalize Inuktitut. The book shares the names of traditional Inuit tools in Inuktitut syllabics, Inuktitut Roman orthography, and English. Since many Inuit children know English, having access points to Inuktitut in a familiar language increases the odds that more Inuit will learn their traditional language.

Suggested Activity

As a class, read through the Inuit Tools board book. Encourage students to reflect on the target audience and purpose of the book. Share with students that this book is part of a wide-spread initiative to support the learning of the Inuktitut language. Students can consider, in groups or as individuals, how they learned a language growing up and what resources were available to them. Using the information provided in the quotations and in the links provided in the Further Research section, brainstorm a list of things that threaten Inuktitut.

Suggestions for Starting a Discussion

- Do you speak a different language at home than you do at school? Describe and reflect on this experience.
- Why do you think fewer and fewer Inuit are speaking Inuktitut?
- Do you think it is good for Inuit to know English? Why or why not?

Further Research

- Radio Canada International: “Losing Their Words”
  https://goo.gl/sszy2V
- CTV News: “Language Experts Meet in Iqaluit to Try to Standardize Inuktitut”
  http://goo.gl/Bg6eRs
- The Toronto Star: “Nunavut's Battle to Preserve Inuit Languages”
  https://goo.gl/mve3Ix
Extension: Language Revitalization Action Plan

**Suggested Activity**

Encourage student groups to make a list of different ways Inuit can help Inuktitut survive for future generations. These lists can contain guiding principles or concrete strategies, like the publication of bilingual children’s books. Students are encouraged to read more from the links provided in the Further Research section. Once students have thoroughly considered what is presently being done in Nunavut to revitalize the language, as well as their own ideas on the subject, encourage them to draft an action plan. They can make their pitch using digital media, such as a film, radio, or poster art.

**Extension Questions**

- What do you think it means when something or someone is resilient?
- How can a language be resilient? What kind of work is required to ensure the resilience of a language?
- How can technology play a role in language revitalization?
- How are languages and experiences linked?
- Do you think changes in Inuit life have made it harder to preserve Inuktitut?
Further Research

**CBC News North**: “In Whale Cove, Inuktitut Speak Off Sparks Love of Mother Tongue”
http://goo.gl/rVW1FF

**News Deeply**: “When the World Went Online, Inuktitut Followed”
https://goo.gl/cNcomU

**Nunatsiaq Online**: “Inuktitut will be Protected in Schools, Nunavut Education Minister Says”
http://goo.gl/FBtaaF

**CBC News North**: “Iqaluit Man Makes Inuktitut Quiz Using App”
http://goo.gl/mPO3AY

**CBC News North**: “Inuktitut iPhone, iPad Keyboards Help Strengthen Inuit Language”
http://goo.gl/A9rmKB

**CBC News North**: “Pangnirtung Developers Raise Money to Translate Video Game Into Inuktitut”
http://goo.gl/m6ssfn

Extension: *Millie’s Dream*

**Suggested Activity**

Watch the film *Millie’s Dream* at the link provided. It features a woman named Millie Qitupana Kuliktana who has devoted much of her life to making sure the Inuinnaqtun language and the knowledge it shares are passed on to future generations. Encourage students to reflect on the importance of language, culture, and traditional knowledge in a letter to the editor of the *Nunatsiaq News* that you can submit by e-mail.

**Extension Questions**

- How are traditional knowledge and traditional languages linked?
- What role does language play in a person’s identity?
- What do you think is lost when a language is lost?
- How would you feel if you didn’t have the words to communicate with an older relative in their language? How do you think this relative would feel?
- Does Nunavut society have an obligation to protect Inuktitut and Inuinnaqtun?

**Resources**

*Millie’s Dream*  
https://goo.gl/zK92hZ  
Listen to Millie Qitupana Kuliktana speak passionately about the ways she shares her knowledge of the Inuinnaqtun language.

References


3. White, “Nunavut’s Next Generation.”


During the 1950s, the Government of Canada made a very controversial decision to relocate Inuit families. They were relocated from Inukjuak in Northern Quebec to the settlements of Grise Fiord on Ellesmere Island and Resolute on Cornwallis Island. Both of these new communities are thousands of kilometres away and have very different environments, animals, and seasons. Government officials misrepresented these new settlements as having many different kinds of animals for hunting. But, the new place was nothing like their old homeland, so the families’ traditional knowledge about hunting and wildlife was difficult to apply in this new place. They had been lied to by the government.
They missed their relatives and the land they knew as home. The new locations had very different seasons and the relocated Inuit families experienced 24-hour darkness very soon after their relocation—a completely new experience for them. Many of those who relocated were traumatized by the move and continue to be negatively affected. There is still active debate about this relocation, with many questions still unanswered including the main question: Why did the Canadian government do this? In 2010, almost 60 years after the fact, the Canadian Government apologized for its action. The following is an excerpt from this apology:

“We would like to express our deepest sorrow for the extreme hardship and suffering caused by the relocation. The families were separated from their home communities and extended families by more than a thousand kilometres. They were not provided with adequate shelter and supplies. They were not properly informed of how far away and how different from Inukjuak their new homes would be, and they were not aware that they would be separated into two communities once they arrived in the High Arctic. Moreover, the Government failed to act on its promise to return anyone that did not wish to stay in the High Arctic to their old homes.”

*Use these quotes from Inuit community members at the beginning of your activities to engage the class in discussion on Inuit culture.

“They told us that it was for our own benefit, for our own good, that our lives would improve and that we would be living in a better place. [...] They told us that there were a lot of animals and that we would have an opportunity to catch a lot of foxes and make some money if we wanted to. So they described it in very glowing terms.”

John Amagoalik, Resolute, 2008²

“As we sailed away, I watched the land where we were born disappear.”

Rynee Flaherty, Grise Fiord, 2008³

“One RCMP officer thought it was a big joke to pretend to throw me overboard. He’d grab me and dangle me over the railing above the raging waters. I screamed and struggled for dear life. The fear of open water stayed with me for a long time. As did my distrust of white people.”

Martha Flaherty, Grise Fiord, 2008⁴

“The first two years were very, very difficult because we didn’t know this new environment. [...] We didn’t know where to go hunting for certain species of animals. [...] Up there, there was almost no vegetation, it was very, very cold, and all the animals that they had described to use were not there. [...] What they had described was a total lie.”

John Amagoalik, Resolute, 2008⁵

“My father never got used to the new environment. He stopped smiling and started shouting.”

Martha Flaherty, Grise Fiord, 2008⁶
Inuit Relocation

Big Idea

The Canadian government’s relocation of Inuit led to immense hardships for Inuit families and is an example of misrepresentation by government. Inuit proved their resilience in the face of this situation.

Understandings

1. Students will begin to understand Canada’s history of Inuit relocation and its consequences for the Inuit involved.

2. Students will understand how the relocated families demonstrated resilience in the face of these challenges.

Kit Resources

Film: Martha of the North

The film Martha of the North shares the heritage of Grise Fiord and Resolute through the experiences of Martha Flaherty and other survivors of relocation. Martha is an Inuit woman who was relocated with her family as a child. Sharing these experiences is very important for many of these Inuit. It is a way to show that they survived and that their culture lives on. Bringing light to dark and often not well-known histories like Inuit relocation helps ensure that similar actions are never taken again.

Online Resources

The Iqqaumavara Project
http://goo.gl/e1KHp2

The Iqqaumavara Project was launched by the director of the film Martha of the North. It features more of the first-hand stories of the survivors of relocation.
Suggested Activity

Briefly introduce High Arctic relocation as an important moment in Canadian history. Expand your research to include the three families from Pond Inlet who were also a part of this relocation. These Inuit found the conditions of their new environment much harsher than promised. Using the prompts below, ask students to reflect on the impacts of the move on the families and communities involved.

As a class, watch the movie *Martha of the North*. Encourage students to make a creative expression of solidarity with the Inuit involved in this unethical relocation initiative. This could take any form, including a poem, statement of beliefs, or art project. Students are encouraged to check out the Iqqaumavara Project to read the profiles of Inuit who survived relocation.

Suggestions for Starting a Discussion

- What is the role of a government?
- How do we ensure government is working in ethical ways?
- How could relocation have long-term consequences for the Inuit involved? What about for their children or grandchildren or great-grandchildren?
- Why do you think the Inuit were chosen as the ones to be relocated?
- Consider as a class that government policy often reflects the racism that exists against Indigenous people within Canadian society. Where does racism come from? How can we fight it?

Further Research

Nunavut Tunngavik Inc.: *Naniliqpita: The High Arctic Relocations*  
http://goo.gl/Qa0bA9

Indigenous and Northern Affairs Canada: “Apology for the Inuit High Arctic Relocation”  
http://goo.gl/GgyxVN

*The Toronto Star*: “Inuit Were Moved 2,000 km in Cold War Manoeuvring”  
https://goo.gl/BngQG1
Extension: Resilience

Suggested Activity
Engage students in a discussion about resilience and resistance. What are some ways you can stand up for yourself and your way of life? How can art be a symbol of resilience? Show students the sculptures in Grise Fiord and Resolute that were made to commemorate and memorialize the trauma experienced as a result of relocation.

Encourage students to reflect on what it means to be resilient in the face of despair. As an extension, students can create an artwork that pays tribute to resistance and resilience.

Extension Questions

• What do you think the word resistance means? What about resilience?
• Have you ever shown resistance or resilience? How?
• What are some ways you can stand up to people who believe they are more powerful than you? How might this change if the people marginalizing you are your own government?
• Consider the ways art can be made and used as a statement of resistance or resilience. Can you think of any examples?
Resources

CBC News North: “High Arctic Monument Unveiled in Grise Fiord”
http://goo.gl/5iJEl6
Read about the stone monument to High Arctic exiles carved by Looty Pijamini in Grise Fiord.

Nunatsiaq Online: “After Decades of Anguish, High Arctic Exiles Monument Unveiled”
http://goo.gl/Bi93sd
A similar monument was carved by Simeonie Amagoalik in Resolute. Students should consider why it was important for Simeonie to memorialize this dark episode of Nunavut’s history.

Further Research

Nunavut Tunngavik Inc.: “Arctic Exile Monument Project”
http://goo.gl/TeiDlc

CBC Arts: “A Vision of Creativity and Resilience in the North, from PA System and Cape Dorset Youth”
https://goo.gl/WnwOx1

^ Detail of a sculpture by Simeonie Amagoalik which memorializes the experience of relocation in Resolute, Nunavut, 2011. Photo by windflower52. https://www.flickr.com/photos/81735519@N00/5928911852.
References


2. Martha of the North, dir. Marquise Lepage, DVD, 83:00 (Ottawa: National Film Board of Canada, 2008).

3. Ibid.

4. Ibid.

5. Ibid.

6. Ibid.
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**Eva Aariak, Arctic Bay**

Eva Aariak was the premier of Nunavut from 2008 to 2013. Before that, she was the first Languages Commissioner for Nunavut. It was her job to promote and preserve the language of Inuktitut. She decided on the Inuktitut word for internet: *ikiaqqivik*. This means “travelling through layers” and refers to the idea of an Inuit shaman travelling through space and time to find answers. She also taught Inuktitut at a language centre in Iqaluit and owned an arts and crafts store called Malikkaat. She is a proud mother and grandmother, and a talented whistler. She grew up in Arctic Bay.

**Colin Adjun, Kugluktuk**

Colin is known as the “Fiddler of the Arctic” and the pride of Kugluktuk. He learned to play the fiddle with the help of his uncles and has been playing the instrument for almost 50 years. Colin frequently performs with his son Gustin at square dances and festivals. Colin performs classic melodies, but he creates his own compositions, too. He shares his passion for the North and his identity as an Inuk living in Nunavut through his music.

**Barney Aggark, Chesterfield Inlet**

Barney has filled many roles in Chesterfield Inlet and is currently the mayor (2016). He is a member of the local Hunters and Trappers Organization and believes that nearby marine mammals have been scared off by a local mine. According to Barney, shipping to and from the mine site has made hunting much more difficult. Barney is also a Canadian ranger in Chesterfield Inlet. Barney plays hockey in his spare time with the Chesterfield Inlet men’s hockey team.
Brian Aglukark, Arviat
Brian hails from Arviat and goes out on the land to hunt whenever he can. He is interested in mapping and navigation and has worked for a number of Inuit organizations, including the Nunavut Planning Commission.

Susan Aglukark, Arviat
Susan Aglukark is the first Inuk to receive the Governor General’s Performing Arts Award. As a singer, she has written and performed a number of songs about Nunavut, the land, and Inuit values. She has won three Junos and has brought international attention to Inuit culture.

Aside from working on music, Susan spends her time volunteering with young Indigenous people across Canada. In April 2016, for example, she stayed with the Attawapiskat First Nation in Ontario to help combat the growing incidence of suicide. She led art workshops to help young people find hope. Susan believes that art and music are powerful ways to heal the soul.

Cathy Allooloo, Cambridge Bay
Cathy operates a company called NARWAL Northern Adventures in Yellowknife that outfits tourists with paddling equipment and leads them on white water rafting trips. Although Cathy currently lives in the Northwest Territories, she has a strong connection to Nunavut. She frequently travels to communities, like Cambridge Bay, where she teaches young people how to safely use a kayak. Her work is important because it helps reconnect young Inuit with their heritage.

Titus Allooloo, Pond Inlet
Titus is currently the captain of Pond Inlet’s search and rescue team. He has been involved with government for years. In 1993, he was the Northwest Territories’ minister for the Eastern Arctic (now Nunavut). He played a key role in drawing Nunavut’s electoral boundaries and promoting Iqaluit as the capital. Today, Titus lives in Apex, Iqaluit’s only suburb.

John Amagoalik, Resolute
John Amagoalik is known by many as the “Father of Nunavut.” He was a leader with the Inuit Tapiriit Kanatami and served as the chairman of the Nunavut Implementation Commission. In total, he devoted over 20 years to making the dream of Nunavut come true. When John was a child, the government forced his family to move from Northern
Quebec (also called Nunavik) to one of the northernmost regions in Canada, Resolute Bay on Cornwallis Island. Many other families were forced to make this move. It was very difficult. These families suffered immensely.

**Frank Analok, Cambridge Bay**

An elder from Cambridge Bay, Frank has lived in the area all his life. He has witnessed immense change in Inuit life, as people moved from the tundra into permanent settlements. He does not know the exact year he was born, but knows it was sometime around 1920. He was born during a seal hunt and speaks only Inuinnaqtun and a dialect of Inuvialuktun, both of which are closely related to Inuktitut.

**Jack Anawak, Naujaat**

For many years, Jack Anawak was the only Inuit Liberal Party Member of Parliament. He represented the riding of Nunatsiaq (now Nunavut) from 1988 to 1997. He was against the creation of Nunavut for many reasons. He believes the Inuit gave up too much in their deal with the Canadian government. He also believes Nunavut was created too soon, and that people in Nunavut were not prepared or educated enough to run their own territory. Still, he is very hopeful for the future of Nunavut. He can’t wait for young people to grow up and make their exciting ideas for the territory become reality.

**Hilary Angidlik, Rankin Inlet**

Hilary graduated high school in 2010 as her class valedictorian. She really enjoyed high school and temporarily moved to Nova Scotia for grade 11. Although she had a great time, she wanted to return to Rankin Inlet for grade 12 so she could graduate with her friends. She has three younger sisters and tries to be the best role model she can. She was raised speaking Inuktitut but forgot the language as soon as she entered Kindergarten. Most of her schooling was in English.

**Donna Lisa Angmarlik, Pangnirtung**

Donna Lisa believes her school should have taught more Inuktitut. She understands the importance of the language and thinks it is very important to Inuit identity.

**Peter Aningmiuq, Pangnirtung**

Peter was a prolific soapstone carver, who created beautiful carvings and sculptures focusing on Inuit culture and local wildlife. He passed his carving skills onto his children, who now live in Cape Dorset.

**Alethea Arnaquq-Baril, Kimmirut**

Based in Iqaluit, Alethea is an Inuk filmmaker from Kimmirut. Many of her films promote important aspects of Inuit culture. Her most recent film is called *Angry Inuk*. 
Alethea sheds light on how international bans on seal products have had seriously negative consequences for Inuit in Nunavut.

**Simona Arnatsiaq, Iqaluit**

Simona has played an active role in Nunavut politics for decades. In 2001, she began serving as the executive director of Nunavut’s Social Development Council. She is passionate about improving the lives of Nunavummiut. In particular, she has devoted years to coordinating women’s programs that give Inuit women a voice and reinforce their importance in Nunavut’s communities. Most recently, she has been an advocate for lower food prices, attending protests to get her message out.

**Kenojuak Ashevak, Cape Dorset**

Kenojuak Ashevak was a well-known Inuit artist and a Companion of the Order of Canada. Kenojuak passed away in 2013 after a prolific career as an Inuit artist. It was in his year that she was inducted as a member to the Royal Canadian Academy of Arts. She pioneered the traditions of contemporary Inuit art. She began drawing in Cape Dorset with graphite, coloured pencils, and felt-tip pens and gained significant attention through the years for her artistry. She won many awards and received many honours, including honourary doctorates from numerous Canadian universities, a star on the Canadian Walk of Fame, and the Governor General’s Award in Visual and Media Arts. Today, Kenojuak’s works are in galleries and museums across the world. Her colleagues frequently praised her humble nature.
Simon Awa, Iqaluit
Simon Awa is a long-time public servant in Nunavut. He has served in many capacities, including Deputy Minister of Family Services and Deputy Minister of the Environment. Currently, he is the chief negotiator for devolution. Devolution happens when a territory gets to have more control over issues that affect it.

In the past, Simon has been recognized for his commitment to the sustainable use of wildlife resources and improved animal welfare. He believes it is important to teach about the connections between people and animals on the land. He is an animal expert.

Helena Bolt, Kugluktuk
Helena strongly believes in the importance of young Inuit learning their language. She regrets that she does not know her traditional language of Inuinnaqtun but is working hard to learn it. Her parents always spoke to her in their traditional language, but she always replied in English. Today, she works at her old high school, where she is a language specialist. It is her job to reinforce the importance of Inuinnaqtun among students. She also works to connect students with elders so that children have access to traditional knowledge.

Annie Bowkett, Pangnirtung
Annie Bowkett runs a small company in Winnipeg, where she makes traditional Inuit clothing. Originally from Pangnirtung, Annie believes that making traditional clothes brings her closer to her ancestors and makes her feel like she is at home on the land. She makes a variety of garments from sealskin moccasins to mitts and parkas.

Emily Bradford, Hall Beach
Emily Bradford is not originally from Nunavut, but moved to the territory to teach children in Hall Beach. She teaches at the community’s Arnaqjuaq School and likes to explore the science behind students’ hobbies, like hockey.

Tara Lee Campbell, Rankin Inlet
In 1988, Tara Lee Campbell was a student at Maani Ulujuk School in Rankin Inlet. She is interested in arctic wildlife and loves animals.

Zachery Carpenter, Iqaluit
Zachery was a grade six student in Iqaluit in 2014. He has lived in the city his whole life. He loves when there’s a blizzard because it means he gets to take the whole day off school!
Sappa Cookie, Sanikiluaq
Sappa is a young Inuit athlete from Sanikiluaq who has participated in the North American Indigenous Games and the Arctic Winter Games. He plays badminton and is very proud to represent his community on the international stage.

Bernadette Dean, Coral Harbour
Bernadette is from Coral Harbour and spends her springs and summers out on the land, hunting, fishing, and harvesting. She has lived all across Nunavut and develops programs for youth, including culture and language camps. She is interested in the designs of traditional Inuit parkas, as well as other aspects of Inuit culture. She has worked as an adviser on film and museum projects about Inuit.

Rosalina Demeschon, Iqaluit
Rosalina was a grade 8 student at Aqsarniit Middle School in 2014 in Iqaluit. She is concerned about the high prices of food across Nunavut.

James Eetoolook, Taloyoak
James Eetoolook has been working in Northern politics for over 30 years. He is currently (2016) the vice president of Nunavut Tunngavik Inc. This organization makes sure that the promises of the *Nunavut Land Claims Agreement* are always carried out. He is passionate about hunting and wildlife.

Bryson Egotak, Kugluktuk
Bryson is a young Inuk from Kugluktuk who has participated in cultural programs that aim to teach Inuit youth about traditional Inuit culture. In one of these programs, Bryson learned survival skills on the land, including how to build an iglu. He believes these programs are important because Inuit youth are not currently learning these crucial aspects of their culture.

Lindsay Evaloajuk, Qikiqtarjuaq
In 2016, Lindsay became the first student to graduate high school in Qikiqtarjuaq in four years. Lindsay admits that she struggled with math but pushed forward by staying late to work with teachers. She believes perseverance is very important.

Darla Evyagotailak, Kugluktuk
Darla is a young woman from Kugluktuk. She enjoys square dancing, soccer, and driving her snow machine. She sometimes travels between Kugluktuk and Ulukhaktok, in the Northwest Territories, to visit family. Since there are no roads she travels with her family across the tundra by snow machine and sets up camp along the way. Darla comes from a long line of strong Inuit women and loves to learn about her heritage.
Joe Evyagotailak, Kugluktuk

Joe is Darla Evyagotailak’s grandfather. He raised her, so she calls him “Dad.” Joe has knowledge about living on the land that he passes on to his daughter. He also believes it must have been hard to decide where to create the border between Nunavut and the Northwest Territories.

Martha Flaherty, Grise Fiord

In 1955, the Canadian government relocated Martha Flaherty and her family from Inukjuak, in Northern Quebec, to the area that would eventually become Grise Fiord, Nunavut. This move was extremely traumatic for Martha and her family. They were not familiar with this new land and found that it did not contain the bountiful plants and animals the government had promised. She has spent a large part of her life shining light on the problems and the history of High Arctic Relocation. She is the subject of the film Martha of the North.

Rynee Flaherty, Grise Fiord

Rynee is the mother of Martha Flaherty, the subject of the film Martha of the North. She and her family were moved from Northern Quebec to the High Arctic in Nunavut.

Shirley Rose Fortowsky, Rankin Inlet

Shirley Rose Fortowsky was a student at Maani Ulujuk School in Rankin Inlet in 1988.

Simon Hogaluk, Cambridge Bay

In his capacity as an elder, Simon has been an outspoken healer and activist. He has participated in his community’s annual Embrace Life event, which provides support to those who have thoughts of suicide. He believes it is important for Nunavummiut to be there for each other in times of need and hardship.

Angela Hovak Johnston, Umingmaktok

Angela spent the first nine years of her life in Bay Chimo (now called Umingmaktok), one of the smallest communities in Nunavut. Today, she is a popular Inuit musician who incorporates her traditional language of Inuinnaqtun into her music. She wants to keep her culture alive for her children and future generations.

Tirisi Ijangiaq, Igloolik

An elder from Igloolik, Tirisi has gained significant knowledge about Inuit health and traditional plant medicine.
Peter Irniq, Naujaat

Peter is a culture teacher, politician, and public speaker, and the second Commissioner of Nunavut. He works to spread awareness of Inuit culture and preserve its continued importance and legacy in Nunavut. One of his proudest achievements was his successful campaign to include Inuit Qaujimajatuqangit in the Nunavut and Canadian systems of government. He also successfully pushed to more centrally include Inuit languages and cultural programs in the territory’s public school classrooms. Like many other Inuit of his generation, Peter is a survivor of the Indian Residential Schools system.

Lasaloosie Ishulutak, Pangnirtung

Lasaloosie is a cultural performer, storyteller, and teacher. He instructs square dancing and often travels with accordionist Simeonie Keenainak. He is featured in the film Angry Inuk, where he shares his experiences living through international bans on seal products.

Martha Ittimangnak, Kugaaruk

Martha was an elder from Kugaaruk who played an important role in her community. She starred in the 1983 film Never Cry Wolf.

Kiara Janes, Iqaluit

In 2014, Kiara was in grade 6 at Aqsarniit Middle School in Iqaluit. She appreciates all the Inuit art in Nunavut and loves to eat at the Frobisher Inn Restaurant.

Victoria Jason, Winnipeg

Victoria Jason passed away in 2000. Although she was not an Inuk and did not live in Nunavut, she devoted many years to paddling in the Canadian North. Later in life, Victoria returned to communities in Nunavut, including Pelly Bay (now Kugaaruk) to reintroduce community members to kayaking.

Guy Kakkianiun, Kugaaruk

Guy Kakkianiun was an elder from Kugaaruk who worked with the Kitikmeot Heritage Society and with the local hamlet council. He passed away in 2011.

Pauloosie Keyootak, Iqaluit

Pauloosie is a former president of the Qikiqtani Inuit Association. In 2016, he, his son, and another individual disappeared en-route to Pangnirtung from Iqaluit by snow mobile. The men had to be rescued by a search party and relied on traditional Inuit knowledge to survive on the tundra while waiting to be found.
Jennifer Kilabuk, Iqaluit
Jennifer Kilabuk grew up in Iqaluit and continued her studies in Ottawa and British Columbia. She has returned to Iqaluit to work for the Government of Nunavut, helping make the dream of the territory come true for this generation and the next. She is a basketball fan who likes LeBron James, Michael Jordan, and Kobe Bryant.

George Kuksuk, Arviat
George Kuksuk comes from Arviat and serves in the Legislative Assembly of Nunavut. He is the Minister of Culture and Heritage, Minister of Languages, and the Minister Responsible for Nunavut Housing Corporation. He is also a businessperson and volunteer with Arviat’s search and rescue committee and snowmobile club. He has four children and loves curling.

Zipporah Kulluk Aronsen, Resolute
Zipporah is a court worker in Resolute, Nunavut. She is an elder in her community and likes to teach young children about hunting traditions. She has a daughter who is a street artist in Iqaluit.

Zacharias Kunuk, Igloolik
Zacharias is an Inuk producer and director, famous for his film *Atanarjuat: The Fast Runner*. This was the first Canadian feature-length film produced entirely in Inuktitut. Growing up, Zacharias carved and sold soapstone figures so he could afford to make movies. Today, his films share Inuktitut culture and traditional knowledge in creative ways. His recent documentary *Inuit Knowledge and Climate Change* documents Inuit elders knowledge and insights on climate change.

Benjy Kusugak, Rankin Inlet
Benjy was a student at Maani Ulujuk School in 1988. As a child, he enjoyed hunting for ptarmigan with his father. Today, Benjy lives in Rankin Inlet, where he grew up.

Johnny Kusugak, Rankin Inlet
Johnny Kusugak served as Nunavut’s Language Commissioner from 2005 to 2007. He stepped down from the position, which required him to work in Iqaluit, so that he could be closer to his family in Rankin Inlet.
Jamie Makpah, Rankin Inlet
In 1988, Jamie Makpah was a student at Maani Ulujuk School in Rankin Inlet. Jamie remembers watching his father carve rings for his mother. He also remembers that his father made uluit for his mom and grandma. He enjoys spending time on the land with his family. To him, it is important that traditional skills are passed down from generation to generation.

Jackie Nakoolak, Coral Harbour
Jackie Nakoolak has served his community of Coral Harbour for decades, including as mayor. He enjoys hunting on the tundra and wears sealskin pants made by his wife. He works with the local search and rescue team.

Jerry Natanine, Clyde River
Jerry Natanine served as the mayor of Clyde River and has represented local interests at a number of environmental protests across Canada. Specifically, he has been working with Greenpeace to protest seismic testing in Nunavut. He believes strongly in renewable energy.

Joy Nowdluk, Iqaluit
Joy was a grade 8 student in 2014 at Aqsarniit Middle School in Iqaluit. She is learning Inuktitut, but finds it very difficult to learn. Most of her teachers speak to her in English. Even so, she knows Inuktitut is an important part of Inuit culture. Without the language, she worries that Inuit like her might start to lose other parts of their culture, too. She took action on this issue by writing a letter to the editor of the Globe and Mail. She believes young people like her can make a real difference if they are passionate about important issues.
Kevin O’Brien, Arviat
Kevin O’Brien is not an Inuk, but has lived in Arviat for years. His involvement in Nunavut’s politics has been profound, and he was Speaker of the House for a period of time following 2000.

Paul Okalik, Pangnirtung
Paul was the first Inuk to be called to the Nunavut Bar as a lawyer. He was also the first premier of Nunavut, taking on the job at the young age of 35. He served almost ten years in office and was perceived as strategic, intelligent, and a very quick learner. He remains active in politics today and has three children.

Ilisapi Ootoova, Pond Inlet
Ilisapi is an elder from Pond Inlet who has gained and shared significant knowledge about Inuit health and traditional plant medicine.

Calvin Pameolik, Arviat
Calvin is a young singer and songwriter from Arviat. He sings about issues that are relevant to young people in Nunavut using a contemporary acoustic style. He tries to incorporate Inuktitut into his songs as often as possible.

Dennis Patterson, Iqaluit
Dennis Patterson is a senator representing Nunavut in the Senate of Canada. He played an important role in the creation of Nunavut and the land claims settlement. Before that, he served as the Northwest Territories’ consensus Government Leader (premier) between 1987 and 1991. He represented Iqaluit in the Legislative Assembly. Today, he has two grandchildren.

Sam Pauppa, Arviat
Sam Pauppa is a teenager from Arviat who has competed in skills competitions in Nunavut. He wants to become a broadcaster and is fluent in Inuktitut. He loves filming people and learning about different camera angles.

Louis Pilakapsi, Rankin Inlet
Louis was a visionary who took part in the early planning of Nunavut. He was a member of many hunting and trapping organizations, as well as the leader of the Tungavik Federation of Nunavut. He died in a boating accident in 2000.

Tim Pitsiulak, Cape Dorset
Tim Pitsiulak was a renowned Inuit artist from Cape Dorset whose artworks are in collections and galleries across Canada. His works were influenced by the local land and wildlife, but he was also interested in depicting the everyday conditions of Inuit. The subjects of his works ranged from machines to families.

Tim was also a hunter with immense respect for the land and environment. Beluga and Bowhead whales were particularly influential to him, because he believed that people do not really know much about them.

Tipuula Qaapik Atagutsiaq, Arctic Bay
Tipuula is an elder from Arctic Bay who has significant knowledge on the land and local plants.

Andrew Qappiq, Cape Dorset
Andrew Qappiq is a graphic artist from Cape Dorset. He is a printmaker by trade and was consulted on the design of Nunavut’s flag and coat of arms.

Grace Salomonie, Iqaluit
Grace was a grade 7 student at Iqaluit’s Aqsarniit Middle School in 2014. She understands how much the Inuit rely on the land and worries that climate change will make life harder for people in Nunavut.

Micah Sammurtok, Whale Cove
Micah is a teenager from Whale Cove who is active in her community. Her art has been featured by the CBC. She believes art is a great way to share Inuit culture and to also personally reconnect with her heritage. It brings her peace. She participated in an Inuktitut “speak off” at her high school in 2016.
Shawn Sivugat, Iqaluit
Shawn Sivugat is from Iqaluit. During high school, he worked extremely hard to maintain good grades. Recently, he shared stories about his high school experience with researchers from the University of Prince Edward Island. He wants people to know what high school is like in Nunavut, and he has a few suggestions for how high school could be better in the territory. These include having more classes in Inuktitut and more options for courses.

Hilu Tagoona, Baker Lake
Hilu has two children who inspired her to start a petition to protect caribou calving grounds. Hilu knows that caribou are very important to Inuit culture and wants them to be around when her children come of age.

James Takkiruq, Gjoa Haven
James Takkiruq is an Inuk youth who recently competed in a Skills Canada Canada Nunavut competition for public speaking. He won!

Louis Tapardjuk, Igloolik
Louis represented Igloolik and Hall Beach as a Member of the Legislative Assembly of Nunavut until 2013. He was born in an iglu and has seen many changes in Inuit’s way of life. He was a key negotiator in the Nunavut Land Claims process. He has five children.

Cathy Towtongie, Rankin Inlet
Cathy is the president of Nunavut Tunngavik Inc. She has been an Inuit leader for over 30 years.

Asini Wijesooriya, Iqaluit
In 2014, Asini was a grade 8 student at Aqsarniit Middle School in Iqaluit. Iqaluit has seen more and more people from all backgrounds move into the city. Asini wonders if these newcomers make it harder for Inuit children to learn their culture. She thinks schools should do more to keep traditions alive.

Asini is a young speed skater and has competed for Team Nunavut at the Arctic Winter Games. She also plays badminton and does Tae-Kwon-Do.

Mary Wilman, Iqaluit
Mary is a designer and seamstress with a studio in Iqaluit. Although she works with traditional materials like sealskins, she aims to incorporate them into contemporary designs. She was the mayor of Iqaluit from 2014 to 2015.
INUIT TOOLS

Bag of Bones — Inugait — ᐃᓄᒃᓱᐊ
The bag of bones is an educational game and a favourite pastime for the Inuit. Players retrieve the bones one-by-one from the bag to form a skeleton. Often, the skeleton is that of a seal flipper.

Blubber Pounder — Kajuut — ᑲᔫᑦ
Before the Inuit had electricity, propane, or gasoline, seal oil was burned as fuel for lighting, heating, and cooking. Pounding seal blubber breaks up the tissue. This makes it easier to get oil from the blubber.

Bow Drill — Iquutaq — ᐆᑰᑕᖅ
This bow drill can be used to make holes. These holes can be used in designs for carvings. The ability to drill holes is also important in construction.

Caribou Sinew — Ivalu — ᐃᕙᓗ
The Inuit use sinew as sewing thread. They also use it to tie separate pieces of bone or wood together. Several pieces of sinew may be braided together to make a longer cord, fishing line, or backing for a bow.

Fish Jig — Aulasaut — ᐆᐅᓚᓴᐅᑦ
A fish jig is used for ice fishing. The fisher cuts a hole in the ice and suspends a baited lure in the water to attract arctic char and other kinds of fish. Traditionally, the fishing line is made of caribou sinew. It is attached to a wood or antler handle.

Harpoon — Unaaq — ᐊᓈᖅ
Harpoons come in many shapes and sizes. They are used to hunt sea mammals like whales and seals. The harpoon in this kit is a toggling harpoon because the head is removable. Toggling harpoons are still used today.
Lesiter — Kakivak — ᖐᑭᖅ
A leister is a fishing spear that jabs and traps fish. Leisters work best when used in a big fish trap called a fishing weir. A fishing weir is a stone dam that traps fish in small rivers. Once trapped, the fish are much easier to spear.

Moss Scraper — Kiligaut — ᓪᓕᒐᐅᑦ
This is used to scrape frozen moss from rocks in winter. The moss is then used as tinder to start a campfire. This moss scraper is made from a male caribou’s antler. The caribou use antlers for digging and scraping too. They dig through the snow for lichen to eat.

Needle Case — Kakpik — ᖠᒃᐱᒃ
Needle cases protect the delicate bone needles used for making clothes. These cases are usually made of bone or ivory. They are often decorated with beautiful carved designs.

Oil Lamp — Qulliq — ᕿᑯᓪᓕᖅ
Inuit oil lamps generate light and heat. Seal blubber is pounded to create an oil that is burnt in the lamp. Today, Inuit oil lamps are often used in cultural ceremonies. These lamps come in many different shapes and sizes. This one is made from soapstone.

Scraper — Saliguut —ᓴᓕᒎᑦ
A scraper is used to prepare animal skins. It helps scrape the skin clean of hair and fat. It is also used to break down the fibres of the skin so that the finished hide will be soft.

Seal Breath Indicator — Siqisirviq — ᓇᑭᐅᓄᑦᐊᖅ
This tool is used when hunting seals. It lets hunters know when seals are nearby. This seal breath indicator is made from light and fluffy swan feathers (down). Indicators can also be made using the under-fur of an arctic fox.
**Snow Goggles — Iggaak — ᐃᒡᒑᒃ**

Snow goggles are used in the spring and early summer to help the wearer see better. Sunlight reflected by snow and ice can be blinding—it makes seeing details in the distance very hard. Snow goggles block excess sunlight from entering the eyes.

**Snow Knife — Savuujaq — ᓴᕘᔭᖅ**

A snow knife is used by Inuit men to carve the snow blocks used in snow houses, or igluit. Only windblown snow that is a certain depth and density can be used to build these structures.

**Snow Probe — Aputisiut — ᐊᐳᑎᓯᐅᑦ**

A snow probe is used to find the density of snow. When building an iglu, it is very important to find snow that is just right. The snow probe helps with this. It is made from a long, curved piece of antler.

**Test of Strength Game — Piggusauti Qitiguuti — ᐱᒡᒍᓴᐅᑎ ᕿᑎᒎᑎ**

This is a two-person tug of war. The object of the game is to pull your opponent down to the ground. Players sit facing each other with both feet braced against their opponent’s. Each player grasps a handle with one hand and pulls.

**Woman’s Knife — Ulu — ᐊᓗ**

An ulu is a wedge-shaped knife. It is used by Inuit women for various purposes, from preparing meat to cutting sealskin. It is a common utensil in many Inuit households.
Salomonie works on a model kayak with his daughter at his side in Cape Dorset, Nunavut, ca. 1950s. Photographer unknown. https://www.flickr.com/photos/lac-bac/14088594897.
GLOSSARY

Inuktitut Words

Airait — a root vegetable like a carrot

Akpiutivuq — Interjecting to provide information or clarification

Amauti — A woman’s parka with a large insulated hood that is used to carry and shelter her young baby

Aupilattunnguat — The purple saxifrage plant

Gavamakkut — Government; politics

Kaakuluk — An expression or interjection of surprise or amusement; means “wow”; also a children’s magazine from Nunavut

Iglu (Igluit) — A shelter (shelters); has come to refer to snow houses in the South

Ini — A place

Inuinaqtun — Some Inuit believe it is a dialect of Inuktut, while others consider it to be an entirely distinct language; spoken in Western Nunavut; one of the official languages of Nunavut.

Inuit Qaujimajatuqangit — Traditional Inuit ways of knowing; traditional Inuit knowledge; traditional Inuit knowledge systems; traditional Inuit values and ways of being; considered to be something like a technology that advises on how to be with the world

Inuk (Inuit) — A person (people); has come to refer to the cultural group of people indigenous to Northern Canada; culturally and genealogically distinct from First Nations

Inuksuk (Inuksuit) — A tower (towers) made of piled stones, left behind in a certain place to communicate with other humans who come after; sometimes used a boundary or path marker; sometimes used interchangeably with the word “inunnguaq”

Inuktitut — The language of Inuit; includes diverse dialects

Inunnguaq (Inunnguat) — A tower (towers) made of piled stones, meant to resemble a human figure; sometimes referred to as an “inuksuk”

Kamik (Kamiit) — A traditional boot (boots) worn by Inuit; sometimes used interchangeably with the Yupik word “mukluk”
Kigutangirnquti — A blueberry bush

Naggavik — A conclusion

Nalunaijainiq — An introduction

Nunatsiaq — The Inuktitut term for the Northwest Territories; has mostly fallen out of disuse since the creation of Nunavut; also generally refers to Northern regions

Nunavummiuq (Nunavummiut) — A person (people) who come from Nunavut

Nunavut — Means “our land”

Paunnait — The dwarf fireweed plant

Qaggiavuut — The call that is heard when it is time to enter a performing arts venue (traditionally a large iglu meant for performances called a “qaggiq”)

Qajaq — A kayak; a one-person watercraft made by stretching sealskin over a wooden frame

Qallunaat — English-speaking non-Inuit people; often refers to white people

Qaniujaqpait — Syllabics, a writing system used to communicate in Inuktitut

Qinirvik — Table of contents

Qunnguliit — The mountain sorel plant

Tukisittiarniqsaujumaviit — Means “would you like to have a better understanding?”

Tunngavik — Means “our foundation”

Tusaalanga — Means “let me hear it”

Umiaq — A traditional open-top skin boat used to transport multiple people at a time

Uumajuq (Uumajut) — An animal (animals)

Uqaujait — Young willow leaves
CONCLUSION
NAGGAVIK
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Thanks go to the many Nunavummiut who provided knowledge and resources to this project. These include Krista Ulujuk Zawadski, Nicole Camphaug, Karen Flaherty of Nunavut Tunngavik Inc., and David Kattegatsiak.

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> This clothing is made of caribou skin with the fur turned inwards. Arviat, Nunavut, ca. 1921. Photographer unknown. https://www.flickr.com/photos/nationalmuseet/15143706988.