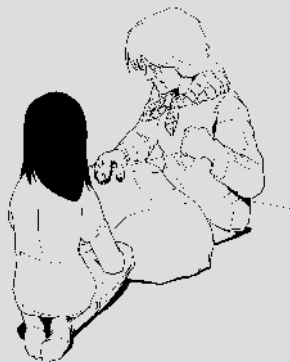
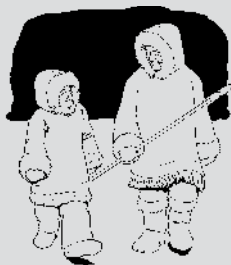
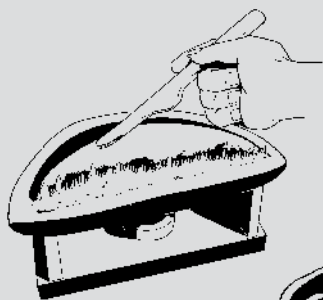






Δ\_οϫ<sup>ϑ</sup>ϫΔσ<sup>ϑ</sup>

*Inuit Parenting*





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# ᐃᓗᑕᓐᑦᑦ

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mood, this is the time to talk about why she was corrected.

18. As soon as children are able to understand the consequences of their actions, understanding has to be stepped up according to the child’s awareness level.

REASONS:

- a) Children often do not know what is right and wrong, as their understanding about what could be the result of their actions is at a child’s level, and they have to be taught different consequences (verbally and through example).
- b) If children are not instructed in any way, discipline does not exist.
- c) There is such a thing as “too late.” This is when the court system becomes involved: when problems have mushroomed out of control, beyond the parents’ ability to deal with it.











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**28. ለሌሎች ለሌሎች ለሌሎች ለሌሎች**

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**29. ለሌሎች ለሌሎች ለሌሎች ለሌሎች**

overly fastidious). If she starts working on skins as an adult, she may find it repulsive.

26. Young girls are not to visit people overmuch, but should concentrate on developing skills at home to contribute to the well-being of others.

REASONS:

- a) She may not develop skills, but instead will focus on visiting.
- b) She has to help her mother at home.
- c) People might view her as an unkempt young lady.

27. When a young girl starts menstruating, here is some information she will need to know:

- a) When she gets married, she will be advised regarding her role.
- b) She will need to be advised on childrearing.

















**ለኋላውያን:**

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42. ልዕኔገጽ የገጽ ልዕኔገጽ ልዕኔገጽ ልዕኔገጽ

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- e) Children are taught based on their strengths—all children are different.
- f) The child needs to know what to do when there is no one to advise her.

38. When young boys reach the age of twelve, it is imperative that his parents and grandparents pass on life skills.

**REASONS:**

- a) As the boy develops in maturity, there are many skills to be taught about life, and this teaching is mandatory.
- b) The boy will have to fulfill his role as father and as spouse.
- c) The boy’s father or other close relatives will teach him about hunting equipment, such as harpoons, fish spears, and other matters.
- d) Anyone who has not been taught or educated in any way will become both ignorant and unskilled.



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39. A young boy should be aware and observant about what is going on around him when he is out hunting with his father, because this is a learning process.

**REASONS:**

- a) Inuit learn by observing and imitating.
- b) A person who learns by observing will become more aware than if he is taught verbally.
- c) A person who is taught verbally will tend to expect to be taught verbally, and will forgo the important skill of observing.
- d) The Inuit style of instructing is predominantly not verbal, so as to encourage wisdom and the ability to think independently.

40. Starting at age twelve, young girls should be taught by their mothers, grandmothers, or other relatives regarding life skills, and emphasis











was extreme. These are two that I personally know of:

- a) The offender was placed on a small island alone with a tent, and food was brought to him.
- b) The offender was put atop a long, large boulder in complete isolation, with nothing and no place to go, and was to remain there without food.











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Therefore, roles were not arranged hap-  
 hazardly, and each person was taught which  
 tasks were to be performed and by whom.  
 Knowledge about the tasks was acquired  
 prior to execution. For example, whether a  
 child was male or female, skills were taught  
 through children’s play.

As a boy became stronger, he began fetch-  
 ing ice for water and accompanying his father  
 on hunts, and assisting those preparing for a  
 hunt. It was mandatory that the boy assist re-  
 turning hunters by unpacking sleds, regardless  
 of whether the hunters were family members.  
 The boy would build pretend *iluit* and play at  
 leading a dog team on a toy sled. Once the boy  
 had mastered these skills, he would move on  
 to the real world of hunting, fetching water  
 for his family, and assisting those who could  
 not afford to do the tasks on their own.

Through observing his father on hunts, the  
 knowledge he learned was based on duplicat-





































ᖃᑦᑕᑖᑦ ᐃᑖᑖᑦ ᐱᑖᐃᑕᑖᑦᑕᑖᑦ,  
 ᐃᑖᑖᑦ ᐱᑖᐱᑖᑦ ᐃᑖᑖᑦᑕᑖᑦ ᑖᑖᑖᑦᑕᑖᑦ  
 ᐱᑖᐱᑖᑦᑕᑖᑦᑕᑖᑦᑕᑖᑦ ᑖᑖᑖᑦᑕᑖᑦ  
 ᐃᑖᑖᑦ.

ᐱᑖᑖᑦ ᐱᑖᑖᑦᑕᑖᑦ ᖃᑦᑕᑖᑦᑕᑖᑦ  
 (ᖃᑦᑕᑖᑦᑕᑖᑦ ᑕᑖᑖᑦᑕᑖᑦ)  
 ᖃᑖᑖᑦᑕᑖᑦᑕᑖᑦᑕᑖᑦᑕᑖᑦ. ᑕᑖᑖᑦᑕᑖᑦ  
 ᐃᑖᑖᑦᑕᑖᑦ ᑕᑖᑖᑦᑕᑖᑦᑕᑖᑦᑕᑖᑦ ᑕᑖᑖᑦᑕᑖᑦᑕᑖᑦ  
 ᐃᑖᑖᑦᑕᑖᑦᑕᑖᑦᑕᑖᑦᑕᑖᑦ ᑕᑖᑖᑦᑕᑖᑦ  
 ᖃᑦᑕᑖᑦᑕᑖᑦ ᐃᑖᑖᑦᑕᑖᑦ ᐃᑖᑖᑦᑕᑖᑦᑕᑖᑦᑕᑖᑦ  
 ᐱᑖᑖᑦᑕᑖᑦᑕᑖᑦᑕᑖᑦ ᐃᑖᑖᑦᑕᑖᑦᑕᑖᑦᑕᑖᑦ  
 ᐃᑖᑖᑦᑕᑖᑦ: ᐃᑖᑖᑦᑕᑖᑦᑕᑖᑦᑕᑖᑦ, ᑖᑖᑖᑦᑕᑖᑦᑕᑖᑦᑕᑖᑦ,  
 ᐃᑖᑖᑦᑕᑖᑦᑕᑖᑦᑕᑖᑦᑕᑖᑦ, ᑖᑖᑖᑦᑕᑖᑦ ᐃᑖᑖᑦᑕᑖᑦᑕᑖᑦ  
 ᐃᑖᑖᑦᑕᑖᑦ.

1874- ᐃᑖᑖᑦᑕᑖᑦᑕᑖᑦ ᐃᑖᑖᑦᑕᑖᑦ  
 ᑖᑖᑖᑦᑕᑖᑦᑕᑖᑦᑕᑖᑦᑕᑖᑦ ᐱᑖᑖᑦᑕᑖᑦ 1929  
 ᑕᑖᑖᑦᑕᑖᑦᑕᑖᑦ ᑖᑖᑖᑦᑕᑖᑦᑕᑖᑦᑕᑖᑦᑕᑖᑦ ᐃᑖᑖᑦᑕᑖᑦᑕᑖᑦ  
 ᐃᑖᑖᑦᑕᑖᑦ ᑖᑖᑖᑦᑕᑖᑦᑕᑖᑦᑕᑖᑦ. ᐃᑖᑖᑦᑕᑖᑦ  
 ᐃᑖᑖᑦᑕᑖᑦᑕᑖᑦ ᑖᑖᑖᑦᑕᑖᑦᑕᑖᑦ.

ᑖᑖᑖᑦ ᑕᑖᑖᑦ ᐃᑖᑖᑦᑕᑖᑦᑕᑖᑦ ᐃᑖᑖᑦᑕᑖᑦᑕᑖᑦ



they participated in spousal exchange with the men.  
 Later, children of mixed heritage, Qal-lunaat in appearance, began to be born. Inuit held these children in scorn, and because the children had not been outrightly cast out, they had inner pain due, in part, to being different,























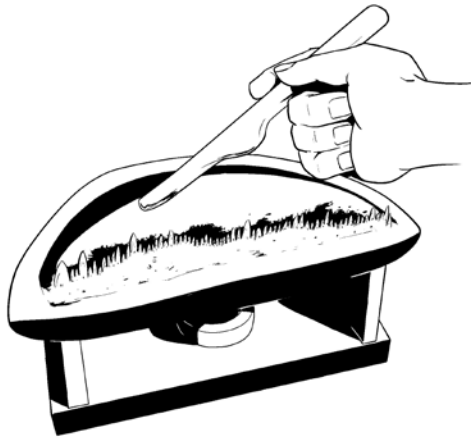












ᑕᑕᑦᑲᑦ ᐅᑦᑲᑎᐱᑦᑲᑦ ᑲᑲᑦ ᑕᑕᑦᑲᑦ ᑲᑲᑦ ᑲᑲᑦ  
ᑕᑕᑦᑲᑦ ᑲᑲᑦ ᐃᐅᑦᑲᑎᐱᑦᑲᑦ.

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depended on seasonal hunts. In both these areas, there was a lot of technical knowledge that had to be known and applied in order to survive.

As mentioned above, there was much knowledge regarding survival, but there were other systems of knowledge as well. This was particularly true regarding two areas: living well as a family, and living together as a community. I would also like to mention here that the issue of Inuit *Qaujimajatuqangit* and traditional customs have been subjects of much discussion. I would like to clarify that Inuit view traditional customs as being more of a relevant knowledge base from which to live. It was a priority to be seen as living a practical and whole life in one's community. Particularly important was to live in harmony, and related to this issue were the childrearing methods to prepare people for such a life. The rules and traditional customs all pointed













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or her family, it creates a real burden. The uncertainty of what is to happen in the future causes anxiety. Tensions mount in the home, and in some cases, families can be broken up. An example would be a woman constantly complaining and charging her husband instead of trying to improve the relationship. In traditional Inuit law, offenders are dealt with right away, while memories are clear. Each side is consulted and allowed to speak for themselves, and each side is counselled as well. The matter is weighed, and the one who caused the problem is made to understand what his or her part was or is. He or she is also given a verbal warning not to repeat the unacceptable behaviour. Once the warning is given, the matter is dropped from memory and considered as in the past. The concept Inuit do not understand is this: "One is not considered guilty until proven guilty." As soon as an offender is arrested by the police, he or





































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In what way?” He answered, “There are no hours attached to Inuit childrearing methods.” I asked again, “Why do you say that Qallunaat have hours attached to childrearing?” Absolutely, he said, when Inuit are charged with a crime, a trial date is scheduled and an hour is set. As the trial date approaches, it causes great anxiety, not only for the person charged but for his or her family as well. What appear are arguments, rage, and questions about what is to happen. In classic Inuit law, the intervention takes place immediately. Once both opposing parties have had their say and a decision is agreed upon, the matter is considered dealt with and not to be brought up again.

When rage and conflict are involved, Inuit prefer early intervention. Also, the whole family—including parents and grandparents—are involved in dealing with the offender. This is so that if the offender again does the unacceptable, the in-laws also become involved.

























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partnership with Inuit and the support for Inuit co-leadership.

ACKNOWLEDGMENTS

I acknowledge that in this document I am writing from my own perspective, but the issues I have brought up are for discussion and to form the basis of individual decision-making. This particularly focuses on how Inuit have bypassed methods that once worked well, and whether these methods could be once more revisited—if, indeed, something could also be improved upon for the better.

THE NEXT STEPS TO BE TAKEN

It is based on the use of one's *isuma* (thoughts). However, it is my belief that our children, our grandchildren, and future generations should have the opportunity to experience traditional teachings. It is important for future generations to be aware of







