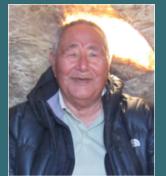
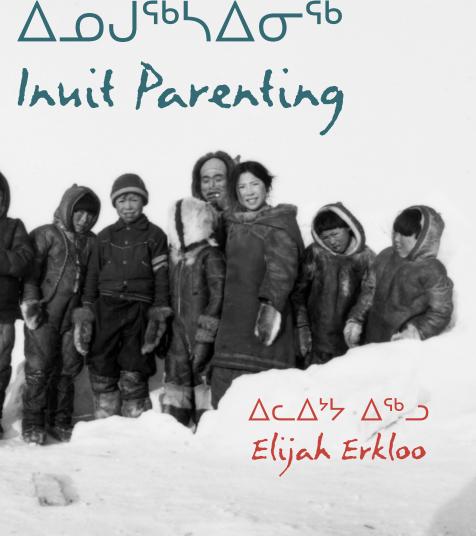
igstriangleta igstriangleta

n this book, respected elder and Inuit language advocate Elijah Erkloo reflects on how Inuit can begin to re-incorporate traditional practices of childrearing, justice, and working together into their modern communities.



Elijah Erkloo was born in Aulatsivik, about 40 miles away from Pond Inlet, Nunavut. He was an Inuit Qaujimajatuqangit elder advisor for several years for the Department of Culture, Language, Elders and Youth, where one of his jobs was to interview elders and record their answers on how Inuit traditionally raised their children. He was amazed at how Inuit have their own culture in raising children, both male and female, and how parents made sure their children knew what they had to know and were brought up in the right way. This information is now being published by the Department of Culture and Heritage. Erkloo



DOJSOG D



 $\Delta J^{Sb} \Delta \sigma^{Sb}$ Innit Parenting

۵۵۵۶ ۲۰۵۵ Elijah Erkloo Published in Canada by Inhabit Media Inc.

Production facilitated by Inhabit Media Inc.: www.inhabitmedia.com Inhabit Media Inc. (Iqaluit), P.O. Box 11125, Iqaluit, Nunavut, X0A 1H0 (Toronto), 146A Orchard View Blvd., Toronto, Ontario, M4R 1C3

Text copyright © 2014 Government of Nunavut Design and layout copyright © 2014 Government of Nunavut Text design and typesetting by Marijke Friesen Illustrations by Eric Kim copyright © 2014 Government of Nunavut

Cover photo: Inuit children standing on snow. Igloolik, N.W.T., [Igloolik (Iglulik), Nunavut], 1953. © Library and Archives Canada. Reproduced with the permission of Library and Archives Canada. Source: Library and Archives Canada/Credit: Richard Harrington/Richard Harrington fonds/e0049222778.

ISBN: 978-1-927095-98-0

All rights reserved. The use of any part of this publication reproduced or transmitted in any form or by any means, electronic, mechanical, photocopying, recording, or otherwise, or stored in a retrievable system, without written consent of the publisher, is an infringement of copyright law.

We acknowledge the support of the Canada Council for the Arts for our publishing program.

We acknowledge the support of the Government of Canada through the Development of Canadian Heritage Canada Book Fund.

Printed in Canada.







Canada Council Conseil des Arts for the Arts du Canada





᠘᠋᠆᠆᠈ᢕ

ΔـݥˤᲮᡣ᠋᠋ᢉᢪᠣ᠋ᡡ᠘᠊᠘ᡔᡟ᠋ ᠘ᡃ᠋ᡰᠵ᠆᠈᠆᠆᠆᠆᠆᠆᠆᠆᠆᠆᠆᠆᠆᠆᠆᠆᠆
ΔــםΔ ^ϛ Δ.ၨቃረጐዮና ፈላ፦ኦኈሩጐርተይውጐዮና የዕዮትኦዮኦሲፈርና 41
∆൧∆ ^ҁ ⊲ጋ ^ւ ⊮ഺഺഄഀഀ ^ݛ ഀ
᠘ᠴ᠘᠋ᡩ᠋ᡃ᠋ᡋ᠋ᠬᡤᡃᠺ᠋ᠬ᠋᠌ᢦ᠋᠋᠋ᡒᢞ᠋ᡶ᠁᠁᠃᠈᠋᠋
۵ــــــــــــــــــــــــــــــــــــ
Δ.ϼ ^ϧ Δ°ႭϷσ ^{ናϧ} ϞϷϞ ^{;ϧ} Δ ^{;ϧ} ϸႭΔϞϟϞ ^{;ϧ} 105

Contents

Guidelines for Those in Counselling
Roles for Fellow Inuit 1
What People Should Be Aware of
in the Changing Inuit Culture 41
Inuit Past Experiences
The Inuit Way of Living in Harmony 75
Some Inuit Methods of Counselling
and Qallunaat Methods of Counselling
Are Opposites
An Inuk Elder Begins Work in an Office 105

Δώ⁵bNF^bσ^b Δώ²⁵J^c Δbdd^b^b Guidelines for Those in Counselling Roles for Fellow Inuit

d

 Δα

 Δς

 Δς

 Δά

 Δά<br/

ו. $b^{L} = \Delta \dot{\sigma}^{C} + C^{C} + C^$

he Department of Culture and Heritage, under the Government of Nunavut, undertook this initiative, and are deliberating on assisting those trying to help others to improve their lives. This was forwarded by the recording of elders through interviews. Here are some of the main outcomes regarding these concerns:

1. *Qallunaat* (Euro-Canadians) tend to compartmentalize issues and deal with social

^γⁱ P C⁶νLC⁶L⁶ P / 4σ L⁶D / G⁴C⁶ Δ⁶ 2J. ΔΔ⁶C C D⁵C⁶ Γ⁶ Λ C Λ 4⁶Γ⁶ Δ Δ Δ⁶D⁴LC 4¹L Δ⁶ P⁶ / ⁶ν / L⁶ Δ⁶ Δ Δ⁶Π 4⁶θ⁵ d⁶ Δ L⁶ d⁵ δ⁶, Δ Δ⁶Π 4⁶θ⁶ Δ⁶ Δ Δ⁶ D Γ⁶ Δ Δ⁶ D Γ⁶ Δ⁶

4. Δ.ዾ፞イኘレック Δレイジレン 4.

concerns only after the fact—for example, providing Band-Aid solutions after an injury has been done. Inuit have a more holistic view, and organize childrearing with the view to ensuring that the child can reach his or her potential, not only individually, but as a member of a healthy community.

2. Elders have stated, "We made an error in giving up our responsibility to raise children by allowing our traditions to be laid aside. This was done under the assumption that our children would be taught all aspects of a rewarding life in schools. We gave our children up to instructors. As elders, we are responsible, and therefore take the initiative to regain traditional childrearing practices."

3. Elders are aware that traditional knowledge regarding life skills counselling is now becoming lost. Therefore, it is urgent that

Δ.ΔΔ
 Δ.ΔΔ
 Δ.Δ
 Δ.Δ</l

५℃ናΓϷᢗናΓϷ ΔϿϽʹϳͽϿϚϜϷ ΔLΔϹϞʹϷϲϷϚLϚ, "ናϷʹϿͼϚ በΡϲϷʹϷϳͽ·Ͷ° ͼϹϚ ΔϿΔϚ ϤϞϷϮϨϞϤϿʹϚΓϷ ΔϿͿͽϧΔϞϟϒʹϷϲϷϚϿϤʹͽ>Ϛ ϿͼʹϷϷͶϮʹʹʹϹϷͻϽϚΓϷ. ϷʹϿϹϹ such traditional knowledge be written in such a way as to be accessible to younger generations.

4. Those requiring social guidance seem mainly to be members of the younger generations. There are varying reasons behind this need for counselling. In some cases, the underlying issues may be lack of knowledge, or in the other extreme, they may lie with people living in two conflicting lifestyles, causing confusion.

5. Inuit who seek help with problems may be provided with culturally inappropriate aids, which—although well-intentioned—are not appropriate to the situation, perhaps because of cultural differences.

6. Elders have concluded that there is a rising need for programs applying traditional ways that can be utilized.

 $bDP = DA^{a} A^{b} A^{b} A^{c} A^{$

Δ°ΦιΓ" ΓιΟΟς ΓΡΟιΓ ΔLΔς ΚυΣιΓκ, "ΥΡΥΓΙΦ Δος Γίως ΔυΣιτος Γ An elder from Salliq (Coral Harbour) once said, "Prior to Qallunaat contact, Inuit from vastly different areas had similar childrearing traditions. Today, childrearing has become haphazard. In addition, the mother and father have surrendered everything to the child. This is now the basis from which parenting will be carried forth, with the child leading—though unable to communicate fully, so ungrown is he."

An elder from Iqaluit was noted to say, "Showing physical love has become primary, and this creates insecurity in children, as this is the only proof of affection they receive (thereby creating a neurotic mind). The message to the child is that physical love is all-important, and the child comes to expect all of her needs to be met, although this might harm others."

An elder from Pond Inlet also said, "Using isolation (time-out) as a correction technique creates the opposite dynamic of what is in-

CΔLΔ^LL^c Δ_DΔ^c Δ_D*c* P₇ⁱb_c P^{is}>^c (Δ_DΔ^c ²₇²ⁱ^c^b A²ⁱ^s^b A²ⁱ^s^b^b^s^{b^s^b^s^b^s^{b^s^{b^s^{b^s^{b^s^{b^s^s^{b^s^b}}}

ᡃ᠋ᡃ᠋ᡋᢣ᠘ᢣ᠘᠋ᢩᢁ᠋ᠺᢁ᠋ᡄ᠘ᡩᠴ᠘᠋᠋ ᠕᠋ᠵᠯ᠘᠍᠂ᡆ᠙᠊ᡄ᠌᠌ᠺᢟ᠋᠋᠋᠙᠘ᢞᠧ᠘ᢟᡆᢄ tended. The child comes to the reasoning that, knowing a punishment is due, he will think of outsmarting the punisher by scheming how to get out of the situation, perhaps by lying." Due to the unpleasant nature of time-out, the child will focus on avoiding it at all costs in his defence.

In regard to the above, it is important to note that Inuit had traditional methods of childrearing (as this practice was called), based on wisdom passed down through the ages. These time-honoured methods showed how a child could expect to grow in awareness according to her capacity, whether to flourish into a good person or not. Treating a child this way or that way would indicate how a personality was to be shaped: compliant, or non-compliant.

It is common knowledge that there are no guarantees as to how an individual will turn out. However, Inuit had a gentle method of $P / \Delta \sigma \Delta \sigma \Delta \sigma \sigma \sigma \rho P / h c D h$ along during along the second $\Delta \Lambda^{\circ} d \Lambda^{\circ} \Lambda^{\circ} h \Gamma^{\circ} \sigma \Lambda^{\circ} \Lambda^$ $\Lambda^{\vee} + \Omega^{\circ} - J \Lambda_{0} \Lambda^{\circ} P^{\circ} + D^{\circ} + D^{\circ}$ ᠆᠆᠕᠆᠕᠆᠕᠆᠕᠆᠕᠆᠕᠆᠕᠆᠕᠆᠕᠆᠕᠆᠕᠆᠕᠆᠕᠆᠕ $a^{b}C^{b}D^{a}\sigma GL$, $dbC^{b}C^{b}D$ ϹΔLΔ⊂ϷͽϹϷϞϥϽϼͽϲϲϷͽϲϷϧ." $\Delta / L \gamma^{e} a^{sb} \gamma^{sb} b a^{c} \gamma^{sb}$ Pipippol ipptcudiple $\Delta L \Delta^{c} \mathcal{D}^{*} \mathcal{J} \mathcal{P}^{\bullet} \mathcal{D}^{\bullet} \mathcal{D}^{\bullet} \mathcal{D}^{\bullet}$

C«ሬ Гባզ Ծշ_ምեշ Ծոን_ሙፖሏչፋኁ⊳ፈՇሎጋշ:

1. **/ʔ/d_ʰ ΔώϚϹʹϭ∿Ⴑ**σ **⊲ኈႱ⊰ኈἑ_Ⴍᢣ⊳⊰ጋና ΛᢣϷϲϷϧϟʹኈ Λ_⊲ናኈጋΓ** _ჲዖˤხ΅Ր°σ∿Ⴑσ childrearing, which was caring and loving. This might bring to mind questions or claims of some who say, "I was raised with harsh words, and was sometimes spanked, and I therefore concluded that I was not loved. Today, I realize that I was raised to become a good person, and was corrected as a result. I thank those who raised me this way." This challenges the idea of what love is, but being loving was the basis of raising a person who was whole and well, and this was the traditional knowledge of those who came before us. I have stated that when a child is raised this way or that way, this will be the outcome-this was a tried-and-true method of childrearing.

Here are some ways to rear children:

1. The small child is often treated temporarily as an authority figure, especially since as a newborn, she is without strength and needs <ᠬ᠋ᢆᢪᢦᢣᢄᡣᡆᡅ᠋ᡏ᠋ᢐ᠄᠘᠂᠂᠘᠅᠘᠅ᡠᡕ᠂᠕ᡆᡘ ᠘ᡄ᠋᠋᠈ᡴ ᠘᠃ᠳ᠘᠆᠂᠘᠈ ᠘᠃ᠳ᠘᠂᠋᠖ᡣᠬᡠ᠅ᢄ᠆᠋ᠴ᠈᠂ᡆ᠆᠋᠄᠘ ᠈᠆ᠳ᠖᠋ᠬᡊ᠊ᠴᠦᢂ᠂

ለ›ጘሀምር:

"C°&σ C°& ΔΔΥΠϤ&σΡΡ°Δ[™]>J^c ΔΔυ^μL לσΡΡ°Δ[™]>Cڬ[°]σ[™] イアイϷ[<] Ϥ^{*}U ל[™]b^{*}P[®] Ϸ^{*}Ϸ^{*}²ΓΛϤΛΔϤ^σ^μ Δ⁴LΔ Λ^cΠϤ^{*}P⁴Π⁰ ΔΔ^cΠϤ&Ρ[™]P^cDσϷ⁵σϤ⁵Γ[†] ⁱ⁵bΔ¹L ΔC⁵dΔ^μ CΔLΔ[°]σ⁵Γσ^μ Cd¹^μ ⁱ⁵bΔ¹L ΔC⁻<⁻σ⁴²Ο4Λ^{*}L^c. ¹²²⁴²⁴</sub> special care. In fact, mothers will stay awake during the night to care for the newborn, and sleep during the day while the baby sleeps.

REASONS:

- a) So the small baby will not cry for long periods.
- b) So the mother will not become overtired (becoming exhausted and sleep deprived).

2. When a baby recognizes his parents, and starts to smile, it is then that the opportunity to raise a whole person presents itself, based on the decisions made by the parents. When the parents provide positive parenting, the outcome is likely to be good; if not, the results will go the other way. This case results from the child learning only from what he hears or sees. Because the child absorbs every bit of information from his surroundings, this becomes the basis of his education. As a result, the

ጋኣኈርσ՟ጋ ኄኦኦታሊኦንበσ Δ፫<<፫ዻሪኦኦበቦጐLቦና. ርΔLΔዛሬና ዻኈሁጘኈ፟፟፟፟ጜዀ ዾ፟፟፝፝፝ዾኯ፟፟፝፝፝፝ኯ ኄዾፚርዾኇናፐσዸ.

 3.
 4'۵
 4'
 4'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 6'
 <th

Vነፋሀምሪ:

parents have to be careful about their actions, and what they expose the child to.

3. The mother has a deep responsibility for the child in her *amauti* (a garment for carrying the baby on the mother's back). For example, when she goes to places where there are other people, she is to:

- a) Take the baby out of the *amauti* right away; and
- b) Not excessively carry the baby in the *amauti*.

- a) When the baby is taken out of the *amauti* right away, she will run everywhere she is accustomed to do so.
- b) The child who is carried for long periods of time in the *amauti* will become demanding of being carried, and it will be difficult to train her out of such treatment.



ለ›ጘሀምራ:

(4) \$d\Delta \construct for \$\delta \construct for \$

c) If the child becomes accustomed to being taken out of the *amauti*, she will not resist by crying and lashing out at the mother.

4. The newborn is to be toilet trained as soon as possible.

REASONS:

- a) The baby will be more aware of the urge to pee or poop.
- b) The baby will learn at an early age not to go on the bed.
- c) The baby will learn early not to use the bed mat.

5. The child has to learn at an early age what is permissible to grasp by having things removed from him, so that boundaries can be established as to what he can handle. This is important to do early, because if it is done later, the child will cry when things are taken away.

ለ›‹ብምቦሩ:

ለ›ጘሀምር:

- C) ۲۰۵۰ کے ۲۰۵۰ (C)
- b) Δμμθα ن- Paile; αιL

REASONS:

- a) So that he will not cause harm to himself.
- b) So that he will not cause harm to others.
- c) So that he is used to having things removed, and will not easily cry.
- d) So that he can gain the knowledge of what is dangerous and what is not.
- e) So that the child will not become domineering.

6. When the small child first wakes up, it is important not to sing endearment songs or pick her up right away.

- a) When the child wakes up, she will learn not to cry for attention.
- b) On waking up, she will learn to focus on what she wants.
- c) She will not learn to become needy.
- d) She will avoid becoming very spoiled.

7. ለዖለም ዾንንዖለሮምሩና ላጋሊላናኮምቦርቦም ላጋናኮናሮሮምሩና ናኮኦንላናሮኮበርኮናኮናሮሊላሮኮ. ለናጋ ኮናርበላጋምቦስላና ሩበኮጋህ ኦኖዲጋምታና በህንሊላናኮምቦርቦታ በህለታናሩና ላካሪላጋምቦና ሩበኮጋቦኮ

ᢀ᠋ᢕ᠕ᡩᢈ

(4)
(4)
(4)
(4)
(5)
(5)
(5)
(5)
(5)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7) </

7. Once the child has awareness and purposely does what he knows not to do, he must be penalized—for example, a small swat to the bottom or hand if and when he has taken what is not allowed.

GUIDING PRINCIPLES:

- a) Become less gentle with discipline following the growth of the child.
- b) You are not trying to hurt him; you are bringing him awareness of what is unacceptable.
- c) When parents discipline a child, it is important not do so in anger. Discipline has to be done in the spirit of respect and love.
- d) It is important not to constantly discipline a child, as wisdom has to be a part of discipline.
- e) This is important: Either extreme, whether too much discipline or not enough, is bad

ራንረት እይወታ ማይ የሚያ የትርጉ የሚያ

Vነፋሀምሪ:

 for the child. Knowledge has its place, as does wisdom.

- 8. A child must not be manipulative:
- a) When a child wants someone to take sides with her, she must be reprimanded instead.
- b) If the parents take the child's side (i.e., if she is supported in this behaviour), this will be habit-forming for the child.
- c) The child must not be manipulative, as it can create unnecessary tension among families.
- d) The child will become controlling if she is allowed to be manipulative.
- 9. A child should not be defended.

REASONS:

a) The parents can become manipulated once a child learns to be defended.

 $\Delta L \Delta - 46 C P^{10} D^{10}$, " $i^{10} \Delta L \Delta^{2} \alpha$ (4 $\Omega^{10} U$ $C \Delta_{J}$) $\Delta_{D} 4^{10} \zeta_{C} P^{10} T$ $P^{10} 2^{10} C^{10} P^{10} Q^{10} Q^{1$

10. /ʔ/፦ /ʔ/▷፦७በГσ፦ ለናበላ፦ራር፦ሳታ▷፦ጋσ ▷፦ﺩ▷ታ▷፦ﺩርሊላ፫፦ <ናዒ፦ርዾሪΓ ▷Δ፦ኑናበላ፦ታ፦፦ ዾ፫ላ፦ﺩባላም፦ኣ፦ບຼຼຼຼຼ Δሷ፦Სበ፦በላ፦ምኣጐບຼຼຼ Δሷ፦Ե▷፦በላ፦ምኣጕጋຼ Δጋ፦በላ«▷ጋσ

- b) The situation can escalate to a dangerous point; an elder commented, "It is no surprise that [name] committed a murder—the mother would confront people to defend her child at camp."
- c) A situation can arise such that, for example, if the father sides with the child and leaves to go hunting, the mother can maltreat the child. Such cases have happened.

10. A child must be instructed to treat other children well, and must be instructed so verbally. The child is being prepared to live well as a spouse, as a community member, and in life.

11. A child is not to address elders directly by name.

- a) The child must treat elders with respect.
- b) Inuit name their children after deceased

⊲ብኯጋ∇ι₽ϲϲι۹≻⊳ሔႱշኰ (⊲∪Ⴐ C∇⊃ባ)

Vነፋሀምሪ:

(4) Δ° ωΔ°
(4) Δ ωΔ°
(5) Δ ωΔ°
(7) Δ ω

12. לראיי Δכישטרי ש־דע Δילסשליגעריקעריטש

ለ›ጘሀምር:

Δ^{*}
 <l

relatives. For example, if a daughter was named after the father of someone, this person would call her *ataata* (father) and the daughter would call this person *irniq* (son) using the traditional kinship system. Direct names were not used.

 c) Kinship terms were used to call each other if they were related. This method was used to cement good relationships in families.

12. A child must not mimic people with disabilities or deformities.

- a) The person mimicked will have hurt feelings upon finding out about the mimickers.
- b) A child who mocks has to be gently advised not to do so, as he may one day develop a disability.

᠘᠈ᠵᠯ᠋ᠺᢛᢇ᠋᠋ᠮ᠋ᢑᡄ᠋ᠧ᠄᠘ᡃᠵ᠘ᢁᢧ

ለ›ጘሀምር:

ለነጓሀ_ዮር:

ব) ច`የ୮^b ለበርኦፈላኄኮር?σ
 σሲ°ዉ?L
 <) የረጋΔ°ዉናΓ^b ጋσペיےJ ኦΔ

13. A child must not listen in when elders hold council, although not in all cases.

REASONS:

- A child, through observing and hearing what is discussed among elders, may imitate what was discussed, but through the lens of her own understanding. This can be negative if the matters discussed were for adult ears only.
- b) Children are not to be privy to matters not directly involving or experienced by them.
- c) When couples have to talk about confidential matters, the child must not be involved or hear the discussion. Discussion is never to be held in the presence of the child.

14. When a child has not stated a need, he must not be anticipated as being in need.

‹ቬ∿Րኈበናበናይናርሊላናይ፝ኯዮንን፦ (በርታ⊳ንረበው ላ/Гኌ∿ႱናኌJ)

Vንረሀምሪ:

ϒͱϞͶͽϧϲ;

- م) مفمه< ۲۵ مهذ ۳۹ مهذ ۲۵ مهر
- <) ለዖኈ<ኁር ላ ;
- C) የJበናበላሲზσና፝፝ጏና; ላዛ
- b) ՙየጋና∿Ⴑሲ∿σʰ ՙbσՐ๋JՈϷ∿Lና.

∧יּלח״רי: ⊲) ל⊃לי זעם∆‴רי∩י_רי

REASONS:

- a) If a child is continuously fed, he will develop a larger appetite.
- b) Giving into appetites will become habit-forming.

15. A child is not to pass on her chores and requests to someone else.

REASONS:

- a) Delegating chores to others can create controlling behaviour.
- b) Chores are delegated to help the child gain skills and abilities.
- c) Chores are delegated because of the child's ability to do so.
- d) The child will become lazy and inefficient.

16. A small child should be breastfed by his mother, if possible.

>١
>١
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
<li

እ›ጘሀምር:

REASONS:

- a) A mother's milk is best for the child.
- b) For healthy growth.
- c) For healthy teeth.
- d) So the mother and child develop a strong bond with one another.

17. A child needs to be given instructions verbally:

- a) Children are to be advised when they are in good spirits.
- b) The grandparents are to be the advisers to the child, as:
 - i) Some new parents are not ideal to advise their own children.
 - ii) Grandparents have more life experiences and knowledge.
- c) Some may speak to a crying child and try to instruct at the same time. This is not a good method. When the child is in a good

ΔLΔ⊂Ϸ[™]CϷϞイႶϷͻϤͺϞͺϤʹϧί ΔϿͼϽϤ≪Ϸ;ϥ;ϿͿ; Ϥ·Γ L) ϹϣϳϿͼϧϲϲϲϣϽ; ͻͿ (ϤϧϲͼϫϧϹϹϲͽ) ϥͼϧϧʹϲϧϧϿϤͼϿϤ ϤϞͼϫͼϧϷϲϞϧϹϲϧ.

Vነፋሀምሪ:

<) ለናበላሊላኄኮናዮ ኄኮኦደኑሊላኄኮና Δ_ወՐላኮጋኮሪልኈ୮; ላዛ ር) ላኦኦሶዀጬጐዮሙ 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.

- 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.

ለነጓሀምራ:

- ᠆ᡣ᠈᠊᠋᠕᠋᠌᠌ᢄ᠆ᢄ᠆ᠺ᠆᠘ᢄ
- C) ∩⊂ᢣʰ\▷ᢣ⁰ᡠᢣᡃLʿ_;
- b) СΔLΔ^LL^c ГРԺ^ъႱԺ
- ᠍ᡬᡃ᠋ᠬᢑᢄ᠆ᢣᢑ᠘᠕ᡷᠣ᠋ᠴᠣ
- ᠕᠃ᡣᢂ᠋᠃᠘᠘᠘
- ᠆ᡧᡃ᠋ᡗ᠋ᠴ᠋᠆᠆ᢣᢂ᠆ᠴ᠘᠐᠆ᢣᢂᠴ᠋᠆
- ᠕ᢣ᠘᠋᠋᠋ᢛᢣᢛᡣᢗ᠌᠌᠌ᢨᠧ᠆ᡔᠣᢩ᠅ᡠ᠋ᢈ
- ᠔᠋ᠴᢀᢪᡠᡃᢣᡃ᠘᠋᠄᠂ᢩ᠆ᡱᢩ᠂ᡠᢈ

- d) It should be realized that it is also possible to overdo discipline. When you are too aggressive with a child, he becomes unruly.
- e) The primary aim has to be the ability of the child to become a good person in life.
- f) It is more difficult to advise children when out and about (absent from the home).

19. A child should be made attentive at an early age, at home and in other places.

REASONS:

- a) A child is not to act freely in other people's homes.
- b) Children are to show responsible behaviour in public places.
- c) A child is to learn to recognize differences while still young.

20. A child who cannot support her own life should not live independently.

Vነላሀራር:

(4)
(4)
(5)
(5)
(5)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7)
(7) <

Vነፋሀምሪ:

REASONS:

- a) A child who is accustomed to doing things on her own will want to do that constantly.
- b) The child will not tolerate suggestions.
- c) The child will not tolerate requests.
- A good start would be to develop discipline when the child is at a young age and can be managed.
- e) A child raised to be accustomed to making her own decisions, regardless of the needs and wishes of others, tends to become unruly. On reaching an older age, when asked to do something for others, the child will not be respectful, to the point of thoughts of suicide or feeling that she is being targeted.

21. Children, especially boy children, are not to be treated as fragile (i.e., coddled).

24. **σልላ**ኈ፟ኁኈ Γኈፘ፝፝፝፝፝፝፝፝፝፝፞ ፝፝፝፝፝፝፝፝፝

ᡏ ᠕᠂ᠳᡄᢕᡕ᠊ᢄᢧᡕ᠋᠊ᠯᡐᡄ᠊ᢩᡔᢑ᠋ᡩᡄ᠂᠋᠈ᠹᢣᡲᢕᡕ

REASONS:

- a) So that he will not easily give up.
- b) The weather can turn harsh, and the person will have to be able to adjust when he is hunting.
- c) It is good preparation for the rigours of existence.
- d) Sometimes he will be required to go without sleep.
- e) The future will be harsh for males, and he should not be allowed to become a homebody.

22. Once a boy starts to make tools, such as toy harpoon heads, this is to be enforced through care and instruction.

23. A boy must accompany hunts.



REASONS:

- a) The boy will learn through observation.
- b) Skills are to be learned from an early age.
- c) Hardships are often encountered during hunting, and all hunters have experienced a point of exhaustion; when this wall is reached at an earlier age, the boy's ability to cope will be developed earlier.
- d) Once accustomed to going out on hunts at a younger age, hunting will become an enjoyable experience.
- e) The boy will not become clumsy.
- f) The boy will not become lazy and inefficient.
- g) He will have to know how to prepare for a hunting trip and build an iglu.
- h) He will know all about hunting equipment.
- i) He will have a wide variety of knowledge.

24. Female children must become skilled seamstresses.

ለ›ጘሀምራ:

REASONS:

- Sewing skills should be developed early, as this will be the main task undertaken as an adult.
- b) Sewing is a vital skill to know.
- 25. A female child must know how to work with seal and caribou skins.

- a) Due to the differences between sealskins and bearded sealskins, girls will have to learn the processes of working on each, and have all the knowledge regarding those processes.
- b) There are different stages of work on caribou skins, and girls will have to know those processes.
- c) If she is used to working on the skins, she won't find them repulsive (she won't be

>ԽԵ-Հ-֍Ρ-Չ-۵-σ;
<) Φ΄
<) Φ΄

<

Vንረሀምሪ:

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.

ለ›ጘሀምር:

(Λ) Lσィσ
 (Λ) Lσィσ
 (Λ) ΔρΓ
 (Δ) ΔρΓ

ለ›‹ብምር:

 <) ረንረጭ ለንታዛሬና ረድጋረሀታሲላናႦምቦዛሬና;</p>
 <) ርናቴዮህΔ°ሲጋዮσላምቦዛሬና; ላዛሬ
 C) ΔዛΓσ⁶ Δረሀካና የአንድላ አንድር የሚያ አንድር የ ኦናቃዮንታ የብጋና.

<mark>ለኦላበኈቦሩ</mark>: ַ

(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2) ~??
(2)

- c) It is common for young girls to move in with their in-laws, and the family will be different from the one in which she grew up.
- d) Therefore, when menstruation begins, the young girl is to tell her mother and she is to be advised about what she has to know.
- 28. A child has to eat healthy foods.

- a) Providing nutritional food encourages healthy growth.
- b) Some store-bought foods are not suitable for children.
- c) Some milk products cause tooth decay.
- d) Soda pop is particularly bad for health.
- e) Some processed foods are not healthy.
- 29. Children should not bully other children.

<) ᠫ᠋ᡃ᠋ᡬ᠊ᢪᡊ᠊ᠫ᠍᠋᠊᠋ᠫ᠆ᡄᢄ᠘᠄ᡪ᠍᠊ᡐᡃ᠘ ᢗ) ᢗ᠘ᡃᠵᢂᡩᠣ᠋ᡗ᠘ᡸ᠈ᡠ᠂᠄dᡗᡥ᠑᠋᠋ᠮᡃ.

32. ረንረም ወተርምሪ ወይ

<u>ለር</u>ሲ<u></u> ላይ እር REASONS:

- a) She, in turn, will become victimized.
- b) The victimized child will harbour vengeance to adulthood.
- c) Bullying is in itself a bad trait.
- d) Bullying is not living in harmony with others.
- e) Bullying can lead to penalization.
- 30. A child is not to be treated as a labourer.

REASONS:

- a) A child could become emotionally damaged as a result of such treatment.
- b) So the child will not be constantly exhausted.
- c) The child might not be able to make his own decisions later on.

Λ'<Π°Γ':
Φ'-Γ'>▷-L_Φ?σ
Φ'-Γ'>▷-L_Φ?σ
Φ'-Γ'>▷-Δ'σΦ''>'';
Λ'-ΠΦ'-Γ'-Δ_Δ'5C-2°-Δ''>-2''
Λ'Φ'-Γ>-Δ'5C-2σ
Δ>4''-Γ>-Δ''>'';
Λ'-Φ'-Γ>-Δ''>'';
Λ'-Φ'-Γ>-Δ''-Γ'
Δ-Δ'-Δ''-Δ''
Δ-Δ''-Δ''-Δ''
Δ-Δ''-Δ''-Δ''
Δ-Δ''-Δ''-Δ''
Δ-Δ''-Δ''-Δ''
Δ-Δ''-Δ''-Δ''
Δ-Δ''-Δ''-Δ''-Δ''

ለ›‹ብምር:

<) <pre><) <pre><> / <> /

Vነፋሀምሪ:

31. A child must not be under constant correction, nor continually harassed with yelling and scolding.

REASONS:

- a) The child might become withdrawn.
- b) The child may become deviant in her behaviour.
- c) The child may be said to be "shell-shocked."

32. A child has to be dealt with using proper methods.

- a) If shown a lot of love, the child will become dominant.
- b) The child will always expect good treatment.
- c) If the child is constantly scolded, this will lead to secretive behaviour.

<\>Δ°ωίΡΥΓ°-Ως;
<\>Δ°ωίσ° ΔΒ
Δδαίσ° ΔΕ
σδ

ለ›ጘሀምር:

- b) ነብଷ ሳት ር ምህግ አውልף (ዓ

- d) If the child is constantly scolded, he will become defiant.
- e) The child will tend to exaggerate the way he receives treatment, and this will result in uncomfortable situations.
- 33. When a child wants something she shouldn't have, it should not be given.

- a) A child does not understand what is suitable and not suitable for children.
- b) If given in to on every whim, the child will become habituated to getting whatever she wants.
- c) She will start to be controlling, even toward other children.
- d) Once a child is allowed to do whatever she wants, it is difficult to break her of that habit.
- e) The child will have to learn the reasons

᠕ᡨᡆᢂ᠆᠃᠆ᢁ᠘᠆ᡐ᠘᠆ᡐ᠘

Vንረሀምሪ:

(d) $\lambda^{2}\lambda^{**}\lambda^{2}h^{-1} \Delta^{*} \Delta^{*}h^{2}h^{-1} \Delta^{*} \Delta^{*}h^{2}h^{-1}h^{-1} \Delta^{*} \Delta^{*}h^{2}h^{-1}h^{-1} \Delta^{*} \Delta^{*}h^{2}h^{-1}h^{-1} \Delta^{*} \Delta^{*}h^{2}h^{-1}h^{-1} \Delta^{*} \Delta^{*}h^{-1}h^{-1} \Delta^{*} \Delta^{*}h^{-1}h^{-1}h^{-1} \Delta^{*}h^{-1}h^{-1} \Delta^{*}h^{-1}h^{-1} \Delta^{*}h^{-1}h^{-1} \Delta^{*}h^{-1}h^{-1} \Delta^{*}h^{-1}h^{-1} \Delta^{*}h^{-1}h^{-1}h^{-1} \Delta^{*}h^{-1}h^{-1}h^{-1} \Delta^{*}h^{-1}h^{-1}h^{-1} \Delta^{*}h^{-1}h^{-1} \Delta^{*}h^{-1}h^{-1}h^{-1} \Delta^{*}h^{-1}h^{-1}h^{-1} \Delta^{*}h^{-1}h^{-1}h^{-1} \Delta^{*}h^{-1}h$

behind something not being allowed to her.

34. All children must be completely loved.

REASONS:

- a) Children have good self-esteem when they know they are loved.
- b) The child will be much happier.
- c) The child will be a joy to others.
- d) The child must not be reprimanded when she is not misbehaving, and must not be caught unawares regarding corrective behaviour.

35. Children in the past were encouraged to do errands.

REASONS:

a) Children were to carry out tasks for the elders.

38. ወ6ናለማና 12-σь ማናሳንዩውሮትንምር ማርርንቦር ማፍውያቦር ወሪጋንቦር መንሆንምርጋ ወሳንያው ማናውካንንውናርጥርያውሳን

ለ›‹ብምር፡

(4) (4) (1) (5)
(A) (4) (1) (5)
(A) (4) (5) (5) (5) (5)
(A) (4) (5) (5) (5) (5) (5)
(A) (4) (5) (5) (5) (5)
(A) (4) (5) (5) (5) (5)
(A) (4) (5) (5) (5)
(A) (4) (5) (5) (5)
(A) (4) (5) (5) (5)
(A) (5) (5) (5) (5)
(A) (5) (5) (5) (5) (5)
(A) (5) (5) (5) (5) (5) (5) (5) (5)
(A) (5) (5) (5) (5) (5) (5) (5) (5) (5)

- b) Children were to assist elders.
- c) Girls were to help their mothers so that tasks were not such a burden to mothers, and the girls would develop skills in the process.
- d) Boys were to help their fathers so that tasks were not such a burden to fathers, and the boys would develop skills in the process.
- e) Boys were to assist on their fathers' hunting preparations and on the fathers' return from the hunts.
- f) Children who work together are admired and appreciated by elders and other people.

36. Children give of their first catches to their namesake's family—for example, the parents of the person they were named after.

a) The namesake family take the namesake relationship seriously and treat the one so

የ₽₽₽₽₽ የዲሞራ የዲሞራ የዲሞራ የዲሞራ የ

ለ›ጘሀምር:

 named as the person that he was named after.

- b) The namesake family is blessed by the endowing of the name.
- c) When the child catches his first game, it brings pride to the namesake family.
- d) It makes people much happier, especially the elders who wished to so name the child.

37. As children mature, they are taught differences between the genders.

REASONS:

- a) Childhood and adulthood are completely different.
- b) Children have to be prepared for what they will experience as adults.
- c) Children will have to learn to be self-reliant.
- d) Both boys and girls should be prepared to take on the role of being a parent and/or spouse.

ለ›‹ብምር:

41. የዖጋና∿ሁ'b'σ'Γ▷ ላ'ሏል 'bኦትLታሊላ'b'፦በርኦረኦ'፦ጋና

- 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 grand-parents pass on life skills.

REASONS:

- 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.

ለ›ጘሀምር:

A) PΔ^{*}U holds
 Δ^{*}U holds
 A^{*}U holds
 A^{*}DJ^{*}D;
 A^{*}DJ^{*}D;
 A^{*}DJ^{*}D;
 A^{*}DJ^{*}D,
 A^{*}D^{*}LC;
 A^{*}U^{*}D,
 A^{*}U^{*}D,
 A^{*}U^{*}D,
 A^{*}U^{*}D,

 A^{*}U^{*}D,

 A^{*}U^{*}D,

 A^{*}U^{*}D,

 A^{*}U^{*}D,

 A^{*}U^{*}D,

 A^{*}U^{*}D,

 A^{*}U^{*}D,

 A^{*}U^{*}D,

 A^{*}U^{*}D,

 A^{*}U^{*}D,

 A^{*}U^{*}D,

 A^{*}U^{*}D,

 A^{*}U^{*}D,

 A^{*}U^{*}D,

 A^{*}U^{*}D,

 A^{*}U^{*}D,

 A^{*}U^{*}D,

 A^{*}U^{*}D,

 A^{*}U^{*}D,

 A^{*}U^{*}D,

 A^{*}U^{*}D,

 A^{*}U^{*}D,

 A^{*}U^{*}D,

 A^{*}U^{*}D,

 A^{*}U^{*}D,

 A^{*}U^{*}D,

 A^{*}U^{*}D,

 A^{*}U^{*}D,

 A^{*}U^{*}D,

 A^{*}U^{*}D,

 A^{*}U^{*}D,

 A^{*}U^{*}D,

 A^{*}U^{*}D,

 A^{*}U^{*}D,

 A^{*}U^{*}D,

 A^{*}U^{*}D,

 A^{*}U^{*}D,

 A^{*}U^{*}D,

 A^{*}U^{*}D,

 A^{*}U^{*}D,

 A^{*}U^{*}D,

 A^{*}U^{*}D,

 A^{*}U^{*}D,

 A^{*}U^{*}D,

 A^{*}U^{*}D,

 A^{*}U^{*}D,

 A^{*}U^{*}D,

 A^{*}U^{*}D,

 A^{*}U^{*}D,
 </p

VንፈሀምLc:

ব) ጋየረበርዾታሊ⊲ናьናLና
 ርΔLΔ⊂ዾሊ⊲ናь℃℃℃

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 <)>ΔͿ΅ՐσϞυσ bLP>>Δ

<l

45. Δቃ Δ۲ッ Λናበላቴናርኦበግዮን (ሥን ወርላሲካ) ላርኦናቦቴና ኦቴቴክበቦታኦታሲላሮካ ኦቴና֊ስርኦጋበኑጋ

ለ›ጘሀምር:

should be placed on knowledge regarding women and mature subjects.

REASONS:

- a) Women's roles in life differ from those of men.
- b) Women's responsibilities in the home and elsewhere are unique.
- c) A woman's mindset and what she has to do for her work are completely unlike anything else.
- d) Instruction regarding men should begin, to prepare them for married life.
- e) Women also had knowledge regarding dogsledding, iglu-building, hunting seal at seal holes, and other hunting skills.
- 41. Women had to know about childrearing.

42. In some cases, the parents' first-born was raised by the child's grandparents.



46. Δ۵ Δ۲۵ ΛςΠαናβςCΡΠ^ጭΓνβσናν<Πν (៥- ۵ σταάν) Ροςσνλος κοι ανυκούνου στο Δίο ανυκούνου στο Δίο REASONS:

- a) Some parents were too young and inexperienced to raise children.
- b) The Inuit view is that grandparents also have a bond with the child.
- c) Some parents preferred to continue travelling, without the responsibility of caring for their child.

43. As soon as the husband leaves to hunt, women were advised to clean the home.

REASONS:

- a) The husband will come back to a clean and welcoming home.
- b) Clean homes make for a more enjoyable environment.
- c) When the man returns to a clean home, he will be happy.

᠘ᡄ᠌᠌᠌ᢂ᠆᠋ᡘ᠕ᢩ᠉ ᢄ᠋ᡃᢄ᠆ᠺ᠕ᢩ᠕ᡁᢄ᠘᠘ᡁᢄᠵᡆᢄᡔ

ለ›ጘሀምር:

(4) シーマイル^b (5) シーマイル^b (5) レック・レーマーン (5) レーマーン <

48. ΔΔϷ Λናበব^ጭՐϷϷͼσናΓϷ<ና Ϸ««ͺϳ·ͼϭ· ΔͺϳϷ Ϲ«»፦ በΡ<<በϷ Λናበব^ሙՐϷϷͼϭ·ΓͺͻበϷ ϷʹϷϷ·ϞϷϲ·Ϸ<ϲϷʹϷϽʹϷ ΔιΓσϷ 44. When youth do what is prohibited, they are to be dealt with right away.

REASONS:

- a) Youth have to be spoken to about the reasons certain behaviour is prohibited.
- b) The behaviour has to be in the recent memory of the offender.
- c) The offence will pass in a timely manner.
- d) If the offence is not repeated, it is to be left in the past.
- e) Today, Inuit do not agree with legal processes, for as the court date nears, the countdown in days and hours causes anxiety—even to the point of accusing and blaming—and this leads to many other conflicts.

45. When two people are in conflict (for example, spouses), both parties are required to be counselled together, and to have their say.

(4) ^(P) ^{(P}

REASONS:

- a) So that the discussion is not one-sided.
- b) So that all that is said will be truthful.
- c) So that both individuals have their chance to speak.
- d) The situation can be analyzed to get to the root causes of the problems.
- e) The person who caused the conflict will be warned of consequences.

46. When two people are in conflict (for example, spouses), greater counsel may be sought, and the parents of both spouses are included in the consultation.

REASONS:

- a) In the cases of spousal conflict, both sets of parents and both spouses will have a chance to speak.
- b) The process will be more harsh than the first counsel.

c) The expectation will be that there is to be improvement.

47. When a conflict between two people (for example, spouses) continued, an intervention was carried out by elders focusing on the couple in the middle of the conflict. Questions were asked without reserve, and the treatment was stern.

48. If the person or couple then came to be counselled once again, it was made clear that dire consequences would be visited on those involved, and that there was to be extreme suffering ahead, of which warning would be given—further advice was detached.

49. When a person had committed a major crime, in some cases harsh penalties were meted out. When Inuit penalized someone, it

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.

᠈ᡣᡥᠣ᠘ᢣ᠆᠆ᢣ᠋᠉ᡩ᠋ᢞᡃᠺ᠉᠋ᡣᡥᢣᡠ᠘᠈ᢙ᠘ ᠈᠆ᠫ᠕ᢣᡏᡏᡩᡏᡆᢪ



What People Should Be Aware of in the Changing Inuit Culture



 ک۹۲۲۹۵۰۵۵۹۹۰
 ک۹۲۲۹۵۰۵۵۹۹۰
 ۲۵۵۹۵۰
 ۲۵۵۹۵۰
 ۲۵۵۹۵۰
 ۲۵۵۹۵۰
 ۲۵۵۹۵۰
 ۲۵۵۹۵۰
 ۲۵۵۹۵۰
 ۲۵۵۹۵۰
 ۲۵۵۹۵۰
 ۲۵۵۹۵۰
 ۲۵۹۵
 ۲۵۹۵
 ۲۵۹۵
 ۲۵۹۵
 ۲۵۹۵
 ۲۵۹۵
 ۲۵۹۵
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹
 ۲۵۹

᠘᠊᠋᠘᠘᠋᠋᠋᠋᠆ᢣᡃ᠖ᡃᢆᢦ᠆᠘᠘᠘᠆ᢣᡃ᠖ᡃ᠋ᢦ᠆᠘᠘᠘᠆ᢣᡃ᠖᠉ ᠕ᢣ᠋᠋ᡃᠣᢁ᠋ᡗ᠘᠋ᡗ᠘ᡩᡆᡄ᠆ᡝᡄ᠋ᡶᢆ t is common knowledge that Inuit had to survive in extreme conditions, such as the cold. They survived without the aid of modern hunting equipment, using only bows and arrows and harpoons. Inuit flourished from what they hunted, and the catch provided all they needed. Animals provided hand-fashioned tools, and skins were tailored and sewn for clothing.

There was not a single Inuk who thought, "Life is too difficult. Let me just die." When

 ۵٫۵٫۵
 ۵٫۵٫۵

 ۵٫۵٫۵
 ۵٫۵٫0

 ۵٫۵٫0
 ۵٫0,0

 ۵٫۵٫0
 ۵٫0,0

 ۵٫۵٫0
 ۵٫0,0

 ۵٫۵٫0
 ۵٫0,0

 ۵٫۵٫0
 ۵٫0,0

 ۵٫۵٫0
 ۵٫0,0

 ۵٫0,0
 ۵٫0,0

 ۵٫0,0
 ۵٫0,0

 ۵٫0,0
 ۵٫0,0

 ۵٫0,0
 ۵٫0,0

 ۵٫0,0
 ۵٫0,0

 ۵٫0,0
 ۵٫0,0

 ۵٫0,0
 ۵٫0,0

 ۵٫0,0
 ۵٫0,0

 ۵٫0,0
 ۵٫0,0

 ۵٫0,0
 ۵٫0,0

 ۵٫0,0
 ۵٫0,0

 ۵٫0,0
 ۵٫0,0

 ۵٫0,0
 ۵٫0,0

 ۵٫0,0
 ۵٫0,0

 ۵٫0,0
 ۵٫0,0

 ۵٫0,0
 ۵٫0,0

 ۵٫0,0
 ۵٫0,0

 ۵٫0,0
 ۵٫0,0

 ۵٫0,0
 ۵٫0,0

 ۵٫0,0
 ۵٫0,0

 ۵٫0,0
 ۵٫0,0

 ۵٫0,0
 ۵٫0,0

 ۵٫0,0
 ۵٫0,0

 ۵٫0,0
 ۵٫0,0

 ۵٫0,0
 ۵٫0,0

 <td



Inuit went through difficult circumstances, they took it as a challenge to further test themselves when necessary, at the cost of going without a night's sleep. Men in particular were taught to do this. I have been told stories of hunters relating their childhoods to the time when they were woken up by their fathers and were told that it was time to get up. It was a time of being so sleepy and cold that one would tuck oneself into a pack of dogs to continue sleeping. Once, a father made a huge hole to exit the iglu and start to prepare for the hunt. His son then had to dress outside in the extreme cold of winter, as it was the only option. The next time the father woke his son, he got up quickly. Men were not expected to be treated gently, as it was known that they would have to survive all kinds of difficult conditions.

Also, the Inuit way of developing *Inuguksaujjusinga* (growth of the real human) >Δ^{(*}U^{*})
>Δ^{(*}U^{*}

ϷʹϿΓʹϹϷʹͽͺϹΔϧϷʹϨϲʹͽϽϚͺΔϿΔϚ ΛʹͼͿϧϿʹϧϔϾϫͺϿϷʹϧϭͼʹϧϷϲϷʹͰϹ ΔϿʹϭϚͺϤϽͽϹϷʹϷϚϲϥϲϚͺΔάλͼΓͿʹϿ ϤϽϲϤͼϧͼϹͼϲϲͺϞͼϷ;ͻϽͶϲϷͼϭϭ began with absolute discipline in the way that the child was raised. He or she was taught never to complain or back-talk to those who were older, and the relationship was formal. Children were to address each family member with their familial titles, and not pronounce their personal names. If and when such disrespect happened, the offender was reprimanded right away.

People are aware today that the traditional Inuit way of relating to family was more practical, and imbued with strong cultural knowledge. Support for the Inuit traditional way of raising children was particularly related to wellness of Inuit communities and the ability to work as a team and focus as one. Inuit had to live harmoniously in a community for the purpose of survival. That was the greatest and most emphasized rule, as without it, the community would break down and life would become more difficult.

᠌ᠴ᠋᠋b[<]ᠭ᠋ᠺᡏ᠉᠂ᡏᠯᠻᢪᡠ᠋ᡄᡪ᠋ᡏ᠂ᠳᡄᡃ᠋ᢄ᠋ᡃ᠋ᡠᡃ᠋ᢗ᠉ᠫ᠉ ᡏᡄᢅᢄ᠆ᠴ᠘ᡄᢂᡃ᠖ᡃᢗ᠉ᢩᡔᠦ ᠆᠋ᠬᡆ᠈ᠫᢦ᠉᠘ᡛᠯᡘᡱᡆᡅᡏᡃ᠖᠉ᢕᡆ ᡣ᠙ᠫ᠋᠋᠖ᡃ᠋᠉᠆ᡗ᠋ᠴᡟᠥ Therefore, roles were not arranged haphazardly, 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 fetching ice for water and accompanying his father on hunts, and assisting those preparing for a hunt. It was mandatory that the boy assist returning 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-

<</p>
<</p>
<</p>
<</p>
<</p>

CLbdd ዾሮላኄኯዮንና ዾሮንኁም CΔ۶ϷペዾϷኄLC ዾbናለላኁላጚነሮኈንና ለኦbርሲኦኦσኈኁዾካሪዾኾንና ሥን ኄddና፞ጔኍኇ ላካፚペኯጋቡ ኁዖΓሲናጋቡ ዾペዾ፞ኇና ኁዮኇዀሥሊላኈበርኦペኯጋቡ.

Ϸϫ ϷϞϞͼ·ႶϭჼͽϽჼͽ ϹϪ·ϟͰϭϷϺʹ϶Ϳ ϫϿϫϲϷʹϔϤ ΛϲʹϲϤϧʹϲϫͰͽϳϾͼ ϹΔͰΔͱϹͼ ing the skills he saw his father or others he was accompanying carry out. As skills were learned, finally the boy would accompany hunters as an adult, and he would share in all the tasks that needed to be accomplished.

Those without wives were called "bachelors," and they verged on the adult side of boyhood. They were considered prime assistants and were given, for example, the tasks of cutting up frozen meat to feed dogs, and fetching meat from caches.

It is clear that back then, roles were clearly defined, and although tasks were not always delegated as such, they were carried out. For example, an older person would take care of rawhide ropes, scrape caribou hides, make ropes, and care for whips, using skills that had already been honed. What I am trying to emphasize is that Inuit families, and therefore communities, knew each other well. They also knew who was skilled at what

<u>4</u>⁶⁶PCU4⁶⁶7L⁵4UDCD⁶⁶DC Dd4:

task, and all was transparent. This was not so much for the sake of working together in itself, but it was assumed that people would help each other according to tradition and culture.

Here are the guidelines for such a life:

- Childrearing was focused on raising a child, not following the individual child's mindset, for as long as the child was not able to care for him or herself and others.
- 2) Once a child had developed skills, assisting others became the norm.
- 3) An atmosphere of love was developed.
- 4) People were required to work well together.
- 5) When there was conflict, it was dealt with immediately, and the event was left in the past once it had been resolved.
- 6) Older people and elders were respected and their advice followed.



7) Work was done in a combined effort—for example, when men hunted at seal holes, a hunter would use a seal indicator as hunters spread out over seal holes, sometimes taking turns over a seal hole. The person would then pass on the seal indicator once he was done. When a seal was caught, and the hunting equipment and men moved on to other areas, the seal indicator was then used by someone else. The hunters hunted together in a group, which was not very spread out. Although hunters would all be adults, they took turns hunting the whole day.

When Inuit raised children, the central concern was for the future ability of the child to flourish as an adult. Inuit were aware that some had raised children in such a way as to treat them thus: "We can have children whom we treat as precious eggs," or alternately: "We

ΑΡΑ΄ ΑΘσηγή Δουρορο Ουργή Αραιο Αραιο

can have children who are as stone." I have overheard a conversation in which someone said, "It's no wonder the child committed murder; her mother would confront us in our tent to come to her defence."

- The meaning of treating a child as an egg is that when a child is smothered with love, he becomes delicate to take care of. He always gets his way, even when he is doing unacceptable things. This can become a problem. That is an example of how an "egg" is created.
- Conversely, a child can be made into a rock when she is extremely unloved—for example, if she is shouted at in close proximity and/or constantly overcorrected and scolded. Like a stone, the child can become numbed.
- A child who is constantly defended in his behaviour can become dominant and can

α¹/₂-Γ¹/₂¹>α²/₂²
α¹/₂-Γ¹/₂²
α¹/₂-Γ¹/₂
α¹/₂
α¹/₂-Γ¹/₂
α¹/₂
α¹/

tend to carry out whatever he wishes, including murder. He knows that someone will always defend him.

It was then that Inuit were aware of extremes and took care to balance childrearing, knowing that children could be affected either way. This was the traditional way of childrearing, from long ago to today. However, there has been change resulting from Euro-Canadian colonization. Shortly before discussing this issue, I would like to mention the following: rarely is it discussed that the majority of Inuit are very proud. We envision having the best wife or husband, and certainly perfect children. It is our desire to have a life free of problems and to be as comfortable as possible. Sometimes these days, our own lifestyle becomes our greatest downfall.

When Euro-Canadians arrived, they brought all kinds of material benefits and

enviable technologies, and seemed to be the ultimate role models. Missionaries—although they were not all alike—told the people that their way was the best way. We believed in their otherness, and this continues to today. The message communicated was that the Inuit way of life was sin-based and had to change. As there is not a person alive who does not desire to enter Heaven, Inuit obeyed what was ordered, although carrying it out was haphazard. Inuit did not abandon their children, but when educational instructors arrived, there was a massive change. It was our understanding that a teacher would provide education where there is a lack of information, and that this education was what would be delivered. It was our biggest error in thinking that knowledge previously unknown, including cultural knowledge, would be available for the children. It was with this in mind that we handed over our children to the education system.

ϽΡΥΡL= ⁶ μο σ ⁶ μο ⁵ μο ⁶ μο ⁶

CΔ^c/LσΡ_CP^wD^s /₂ P^w
^{sb} ² ³ ³ ³ ² ³ ³ ³ ² ³
^{sb} ² ³ ³ ³ ² ³
^{sb} ² ³ ³ ³
^{sb} ² ³ ³
^{sb} ² ²
^{sb} ² ²
^{sb} ² ²
^{sb} ² ²
^{sb} ²

C°Ҿ CLZAUL۶%

Part of the reason parents acted this way was that, generally, they were uninformed about what constituted an education. They had never experienced the educational system firsthand. There are people who belong to educational committees who have never set foot in a classroom, meeting in complete ignorance.

Apparently, what was taking place was the enculturation of children to assimilate into the dominant society. A child would learn the importance of working with numbers and how to be the greatest Santa Claus at Christmas. We agreed to the cultural changes taught, as it is customary for Inuit to teach only what is true. Inuit believed this quality was implicit in the Europeans.

Therefore, our greatest mistake was that we were <u>gullible</u>. Missionaries who arrived at our community were of only two sects, and we followed them. As was stated, when it was Lር⁶ርዎ ርL⁶d ለኦσ⁶⁶አኦσና⁶LC ᡏ᠋᠘᠊ᢅ᠆᠘᠘ᢞ᠋᠆᠉ᠳ᠘᠘᠘᠘᠘ ᠕᠔᠋᠋ᠣᢛ᠋᠋ᡪ᠘᠖ᠴ᠘ᡩᠴᢗ ለናርልርትኦራናኮምጋና ት৯ርልውናሀምውና ٬d۶فِ،ن۹۵۲ ۵۲۰ ۵۲۰ Λ٬ΟΔσγίδιος μίδΔιμς ΟΔμα የረላው የድር ላን ወና የርጉር. 20 P°≪ <V<<,40 D° ᠂᠙᠘ᠫ᠈ᡃᢆᢣ᠋᠖ᢕᢣ᠘ᢞ᠋᠋ᢣᠺᠵᡄᠺᠴᢂ᠋ᡐᡃᠴᢗ ᡏ᠕ᢛᡄ᠋᠕ᢛ᠘᠖᠘᠘᠖᠖᠘᠘᠘᠘᠘᠘᠘ $\wedge \triangleright^{\circ\circ} \cap^{\circ} \sigma \varsigma^{\circ} \cap \triangleright \sigma \varsigma^{\circ} > J^{\circ}$

 claimed that the missionary faith system was superior, Inuit no longer looked to old taboo systems but began to follow new taboos. No wonder; it was the only way to get to Heaven. The message in scripture given to us was that we would be freed from all bondage if we listened. There were many things we followed according to our understanding of what was ordained, despite the fact that it was intimidating to question the messages. Even today, if my writings were read, one could respond, "We are opposed; we are being told we are mistaken."

This idea seems so jarring when we realize what an enormous change has taken place in Inuit culture. Here I will provide only a couple of examples of what I am talking about.

When lawbreakers were dealt with by the courts, they were removed from the community. It was and still is our expectation that on their return, they will have been rehabilitated.

However, as the reverse has happened, and criminal behaviour has gotten worse instead of better, Inuit have begun to focus on the issue. Also, we were informed that once our children completed their education, they would become employed. Once again, this was a case of realizing that on completing their education, our children would not be employed. It was brought to our attention that there was higher and further education to attain.

Those of us who are employed, who are working within the European model, experience intense anxiety about whether we are meeting our bosses' expectations. And we also worry that we will be thrown away. There was much of which we were held in ignorance, what with people sacrificing their children to the educational system. This resulted in low self-esteem, being easily led away from proper behaviour, lacking English speaking skills, and

CL[®] Δό/₁/L/2[%] ^{(P)%}U[®]σ⁶ Δ^bΛ^P>DU^C Δ^bd^pQ⁶ 2P/DL[%]LC Δ[%]U⁶^b0.2^bC⁴ Δ[%]U⁶⁶b²C⁶³ ^{(C[®]} Δ²C⁶⁶)⁴ ^{(C[®]} Δ²C⁶)⁴ ^{(C[®]} Δ²)⁴ ^{(C[®]} Δ²)⁴

᠘ᠳᡄ᠊ᡄᠬᡄ᠋ᡬᠴ᠘ᠻ᠊᠊᠋᠋ᡋ᠋᠋ᡅ ᢄᡃ᠋᠋ᡰᡠ᠖᠊ᢗᡄ᠌᠌ᠺ᠋ᠮ᠘᠘᠋ᡄ᠆᠋ᡔᠬᡃ, having too much trust in programs that have been set up for us. We ordinary Inuit have fallen into believing in our own impotence, which has been our biggest mistake.

The life that we are now living is keenly felt by our children. One wonders how children have somehow realized that formerly, parents were held as authority. This confusion has murdered many, as future parents are left in a state of addiction from trying to escape their problems, and are left as hollow standing-up beings.

Elders from the communities have stated in meetings, "We made the mistake of abandoning our children and offering them over to teachers. Let us then revisit the area of traditional childrearing." This is something we have to ask ourselves, if our children are to also retrieve traditional ways of childrearing. Let us take a good hard look at Nunavut, in which 85 percent of residents are Inuit—

᠋᠄᠆᠘᠆᠕᠆᠕᠆᠕᠆᠘᠆᠘᠆᠘᠆᠕᠆᠘᠆᠘ ∠⊂۲۵۶-۵۰ ک۵⊂۵۵۰ مراح ۵۲ Δ_ΔΔς Γραφαίργας Chiphadile<C مم ٥٢٥ (٢٥) ٢٥٠ (٢٥) ⊳יויייי 85% פיר עיייי 85% אין איי CAL 15% ΠΡ°σd> ΗΔζ? C°0 85% 2962 0990 15% ⊲۲۵-۵-۵ CLDL460 CLDL460 CLDL460 ∆.ൎՃ√™ Ճ⁵Ծ⊲∿ป&ՐፖL≻ና ႭჼჇՐป๒Ძ ⊲⊃د⊳‰۲۲∿۲۹۵۳ ه۲۵۵۲ ۲د ۸۰) بهشره شن ۵۸۱۰ ماله ۸۰ ۵ مال ₽ᠵᡃ᠋ᡃ᠘∿ᢆᡁᢗ᠊᠋ᡱᢩ°ᡩᡩ᠂᠋᠕ᠬᢛᡕ᠋᠋ᡝᢕᡗ᠘ᢩᡥᡣᡆᢩ᠙ᢕ᠋᠍᠍ ۲- L°و_ا ۵۰% کا. ۲۵% کا PrinLnic Arlunnervordebodicon $CL^{b}dd \rightarrow d\Lambda^{b}d\Lambda^{b}\Delta^{c}$ PDYDYAJSbordsLC LibALLS

ᠰᡃ᠋ᡝᠦᡃᢛᢆ᠑ᡃd᠔᠋᠅᠘ᡩ᠘᠘ᡠ᠋ᡝᡃᠥ᠋ᠺᡊ᠁ᠧᡘ ᡔᡃᡝ᠋᠋᠋᠋᠋᠋᠄ᡃᡉᡃ᠊᠋᠋᠌᠘ᡄ᠂ᡬᢛᡟᡆ᠌ᢝᠴᢉ᠊᠋᠌᠌ᠺᡩ ᠕ᢣᡃ᠋ᠳ᠅᠋᠋ᡗ᠋᠋᠋ᡗ᠘᠋᠘ᢞᠺ᠋᠋ presumably the other 15 percent are from elsewhere, are they not? The 85 percent were the ones we tried to destroy to imitate the other 15 percent—do you not agree that this is the case? I became ashamed of the life into which I was born, living instead a life I have never experienced. Would I not then be an ignorant person? There are many questions that have not been addressed and that we are not aware of, even today. I think it is time to brainstorm on the questions that we have to ask and take them seriously, and of course it is expected that there will have to be answers to the questions (no wonder).

It is easier to pass by others who are not of our culture (Qallunaat, for example), but it is much more difficult to examine ourselves. When we glimpse our faults, we tend to reject ourselves and block whoever is highlighting our shortcomings. Since we are now mature adults, is this not an opportunity to reflect

ᡆ᠋ᠴᡆᢩᢝᢉᡃᠫ᠋᠅᠘᠌ᠴ᠘ᡩᢂ᠋ᢄᢣᡃ᠋᠔ ᠕ᡃᡝᡆᡰᢞᡃᢅᡃ᠋᠋᠉ᡃ᠘ᡄ᠋᠋᠋᠋᠘᠅ᠺᡳᡄ᠌᠌᠌ᡔᢗᠵᡆ᠋᠅᠋᠌ᠫ᠅ ᠘᠋᠋᠋᠋ᢩᡱᠳᡩᡆ᠋ᢤᡗ᠊᠍ᢣᡆᢩ᠅ᡏᡃ᠋᠄᠈ᢞ᠘᠅᠋ᢩᡌ᠅ᠳ᠔᠍ᡆ ᠔᠕ᡎᡄ᠌᠌᠌᠌ᢄᢣ᠖ᢞᠳᢓᢪ᠋ᡅᢩ᠅᠆᠙

ᢗ᠘᠘᠘ᡃ᠋᠘ᡃ ᡅᠴ᠌ᡆᢩᢝᢉᡃᡗ᠋᠉ ᡃ᠋ᡖ᠋᠒᠘ᡃᢣᢗᢂ᠖ᢗ᠋᠋ᠺ᠋ᠺᢠᢄ᠘᠙᠘᠈ᡆ ᠕ᢞᡥ᠋᠊ᠳ᠋᠄᠋ᢧᠴ᠋᠉ᠫᠵᢕᢣ᠋᠕᠈ᢂᢋ

1) Δ_____ Δ____ Δ____

truthfully, without self-rejection? When Inuit are not proud of themselves or reject themselves, it is self-defeating, and therefore, we need to think about what would empower Inuit to think well of themselves and base their actions on Inuit culture, as our ancestors did.

It is common knowledge that Inuktitut being recognized in law as an official language will be a great cause for Inuit pride. What are other things that Inuit can be proud of?

It is now clear that there have to be meetings in government and other forums to come up with suggestions for solutions. Here are some:

- 1) To enhance a return to traditional Inuit culture.
- 2) To change laws, particularly governing culture, so as to reflect Inuit culture, as opposed to violating Inuit culture.
- 3) To provide opportunities so as to enhance

4) C⁶CP⁶b⁶σ⁶d⁶ Δ⁶C
 2) Λ⁶d⁵Δ⁶ Λ Δ⁶b⁷C
 Δ Δ⁶Λ⁵d⁶ Δ⁷δ⁶C
 Δ Δ⁶Λ⁵δ⁷C⁵D⁶
 Δ Δ⁶Λ⁵δ⁷C⁵D⁶
 3) ⁶b⁵D⁵C⁵D⁶D⁶
 Δ Δ⁶Δ⁶C⁵C⁵D⁶
 Δ Δ⁶Δ⁶C⁵C⁵D⁶
 Δ Δ⁶Δ⁶C⁵D⁶
 Δ Δ⁶C⁵C⁵D⁶
 Δ Δ⁶C⁶C⁵D⁶
 Δ Δ⁶C⁶C⁶D⁶
 Δ Δ⁶C⁶D⁶
 Δ Δ⁶D⁶
 Δ Δ⁶D

Inuit pride and inculcate mechanisms through which programs based on Inuit culture can be emphasized.

There is also a high rate of suicide among Inuit, and counselling has had no impact on this issue. Therefore, it is imperative that youth gain knowledge about their distant ancestors and their parents and how they have been subjugated, and this could best be done through information sessions in the schools and other forums. It is absolutely important for youth to have knowledge about where they came from, and to have the opportunity for healing available for those who seek it. This state of ignorance and confusion has to end, as it is our desire to live as proud and whole persons, living and working together. What also has to end is people fleeing their homes to escape their children, who are perpetrating elder and financial abuse. These are the effects

of confusion and apathy. Inuit have to become self-sufficient to be leaders, and this is a skill that has to be passed on. It is important that this be implemented if suicides and other various social ills are to be mitigated.

Δ_0Δ^C

 AD^{Gb}/L^bⁿC^C
 Inuit Past Experiences



 - Δά^c Πρ^{sib}δ^{ib}Π^bαΓ^c
 ΔΔά^c Δ^LΓ^bσ^b 4D_c c D^{sib}D^{sib} 4/Γ^bσ^c Δ/L c D^{sib}CDUΠ^b
 Λ^sdb^sbD^{sib} 2 Π^b 4D_c 4^sbL_k^bD^{sib}
 Λ^sCΔc b^sbD^{sib} 4D_c 4^sb^sL_k^bD^{sib}
 Λ^sCΔc b^sbD^{sib} 4D_c 4^sb^sL_k^bD^{sib}
 Λ^sCΔc b^sbD^{sib} 4D_c
 Λ^sCΔc b^sbD^{sib} 4D_c
 Λ^sCΔc b^sbD^{sib} 4D_c
 Λ^sD_cD^s 4D_c
 Δ^{sb}D_c
 Δ^{sb}D_c
 Δ^{sb}D_c
 Δ^{sb}D_c
 Δ^{sb}D_c
 ^cD^{sb}D_c
 ^cD^{sb}D_c efore the arrival of Euro-Canadians, Inuit had self-determination and self-organization. Inuit had their own system of rule and a cultural code of ethics that had to be followed according to traditional Inuit beliefs. Some families were held together by a bond of growing up and learning together, as was taught in traditional culture. This was so that families and communities could live in harmony. There were three particular prohibitions that were emphasized:

Δb៩ჼჼႶᡤჼჾႫჼ, bϽჼჂჼbႶᡤჼჾႫჼ ΛϲႢჼbႶᡤჼႫჼჂ dϽჼჼႠϷჼႶ┫ჼჼჂႫ የረፈႫႦႺႦჼႦჂჼ ႼჇჼႦჼႶჃჼჼႠႦႽႺჼ ჃႱჂ ഛႢჼႱ ႦႼႦჼჼႺჼჂႺႢჃჂჼႱႷ

1849- 'bơrɨơ ィタ՟ሮጐሩં^ጭ ዻናዲሁሎስና (ዻናልጭሪኮጐስና) በዖሬኦናሬር ሪፈጋፅና ራਂጋ ኣል, ኣልናኦΔና, 'ዖላΔና ላፖጐቦኃ Δጋጐጋና Δሷ፬ራላላሲፋናኮ ለኦናኇኈረኆናኈበናበሬኦኈጋና. ርኮሀላሮ

- Not to slander (bring rumours home) or report vicious accounts of what was said about someone, as this would be destructive not only to the family, but to the community as well.
- Not to commit bestiality, as it could cause disease and/or alter one's personality.
- Not to mate with one's mother or siblings (close family members), as it could cause diseases and unhealthy living conditions.

Assisting one another, cooperating, and sharing work were the only options due to lack of wealth and extreme Arctic conditions.

Around 1849, the first whalers arrived, bringing steel and other metals, wood, and other new materials that enhanced the survival of Inuit. These Qallunaat who arrived did not directly affect Inuit culture, although—as was the custom at the time'b' ጋൎឩ^c ΔϿʹϭϷ ᢅᢅᢣᠺᠫᢃ᠘ᢄ᠉ᡤᡗ᠑ ΔϿΔና ΛϷϟͶϷ ϤϽჼϞͻቦና ϿϲϤʹΓʹϭϷ Ϸʹ϶ϟϟĽͽϧͶϲʹϐϲϹϚϿϤʹͽʹͻͶϲ ϹϷϤϤ ϤʹϑͶϚ

 ρ/dσ
 ρ⁴υσ
 υ

 (⁶b⁻)
 γ

 ⁶P⁻
 CP⁻

 ⁶P⁻
 CP⁻

 Δ⁵σ⁻
 CP⁻

 Δ⁵σ⁻

1874- ▷ʰᠠ᠋ᡝᠳᡄ᠋ᡅᢣᢆᡗ᠋᠘ᠴ᠘ᢅ ᠴᡆᢩᢥᠾ᠊ᠴᡆᡘᢪᠳᡃᡃᠵ᠙ᠡᡧᠦ 1929 ᡏᡗᡅ᠋ᡄᡄᢥ᠋᠋᠋ᡗ᠊᠋᠅ᢣᡏᡃ᠖ᡊ᠆ᢄ᠉ᢣ᠋ᡬ ᠆᠘ᠴ᠂ᡩᠦᡅᡶᠧ᠌ᢄ᠋᠋᠉᠋ᡗ᠄᠘ᠴ᠘ᡗ ᡧᡌ᠋ᠬᡄᢂᡔᢥᠾ᠋ᡗ᠋᠈᠖ᡄᢛᢅᡬᡃᡅ

Ċ٥d



they participated in spousal exchange with the men.

Later, children of mixed heritage, Qallunaat 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,

their treatment as outcasts, the differences in their mentality, their experiences of jealousy, and many other causes.

Around 1874, missionaries reached Inuit territories, although it was not until 1929 that an Anglican church and a Roman Catholic church were built in Pond Inlet. This was the time of the <u>first</u> division of Inuit.

Both missions claimed that they were superior to the other and the sole purveyor of truth. As it is today, Inuit followed both. Inuit cultural ways were interpreted as sinful, and traditional customs, taboos, polyandry, and shamanic belief systems were swiftly eradicated.

Two things become evident. First, in the above writing, I mentioned that Inuit had three major prohibitions. However, when missionaries arrived, the entirety of Inuit culture and beliefs became known as sinful. Second, the Inuit cultural code of ethics was removed and replaced with the ten commandments of م^و∂⊿م⊳ر¢¢

1921-22 రారినిసిగిలో ద్రిపెర్టర్లింల్ గొగిదరాగ్ నెర్గిల్ పోరర్ రదేందాపింగి. రీరిత లిగింపిలి లిసింగింగా గిలింగింగింగింగింగింగిం దింద్ సింపిదిండి రోపింగింగింగిం పంగింటినంలు గిరి రదిందా.

1953-> «) > ۵%)

1963- ופנים ב-אבאב 1963- ופנים

Moses. The laws of Judaism had no relevance to the Inuit way of life. This resulted in a cumbersome and awkward attempt to convert Inuit, although it is changing, at too slow a rate.

In 1921–22, a trading post was built in Pond Inlet, and the Royal Canadian Mounted Police arrived. Although this did not create a change in culture, their presence was very imperial. Whatever Inuit were ordered to do had to be followed in its entirety.

Around 1953, tuberculosis made its presence felt, and many people were taken to hospitals in the South, some of whom never returned. The was the <u>second</u> Inuit disintegration. Many Inuit suffered and hoped for the return of those taken away, and expected the return of those who had died, believing them to still be alive. This was a time of extreme disruption and loss of family, and it had many different impacts. Of the people who died ΔυΔ΄ ΕΡΝΟ ΥΡΥ΄ ΔΕ ΦΟΓΝΟΝ. ΔΔΔ΄ ΈΡΟΝ Γ΄ Φ' ΥΘΔΟΡΝΟ. ΈΡΑΙ Α ΔΟΓΝΟ Γ΄ Φ' ΥΘΔΟΡΝΟ. ΈΡΑΙ Α ΔΟΓΝΟ Α ΔΟΥΝΟ ΔΟΥΝΟ Α ΔΟΥΝΟ ΔΟΥΛΟ Α ΔΟΥΝΟ Α ΔΟΥΝΟ Α ΔΟΥΝΟ Α ΔΟΥ

in the South, although the whereabouts of some have come to light, others have not been found.

From 1963 onwards, government buildings and teacher residences were built, and children were sent to schools. Inuit let go of their children. They expected their children to receive a complete education, which would be necessary for their success in life. Missionaries portrayed large numbers as uncountable as the sand or stars, but educators spoke of "millions" and "billions," and so Inuit thought that educators had limitless knowledge. Therefore, Inuit gave up their children to educators.

From 1964 onwards, camps surrounding the Pond Inlet area moved to the central community, forced to follow their children under the threat of not receiving family allowances. Male and female roles completely changed. For example, a camp leader was placed in the role of collecting community garbage for a $4^{\circ}aA^{\circ}a$ $^{\circ}bP^{}b^{\circ}C^{\circ}C^{\circ}$ <u>᠆</u>᠕᠋ᢆᡃᡁ᠘ᢣ᠉᠘᠘᠘᠉᠘᠘᠘᠘ Γና∩Lርϲኈጏና Γ⊲ϧቦϧϷϲ·ͽͺͻσ. ርΔL°ם LCՐላ^ւե^ւը հոլ«ձ»Ր ᢄᢞ᠙᠊ᡱᢩᡩᡠ᠋ᡗ᠘᠘᠘᠘᠘᠘᠘ ᠊ᡬᠯᢛ᠋᠋ᡗᢦ᠘᠕ᡧᢧ᠖᠉ᢄ ۵۲۵۰۵۰ ف۲۵۹۹۹۹ ف ᡏ᠋᠕ᡩ᠙᠐ᢣᡅ᠌᠕᠄ᢑ᠋ ۵۰۵۰۵۵۰ میلاند که ۵۰۵۰ میلاند که ۵۰۶ میلاند که ۲۰۱۹ میلاند که ۲۰ ᠈ᡃ᠖᠆᠋ᠴᡈ᠋᠋ᢟᡃᢧᠲᠠᢂᠸ᠊᠋᠋ᢛ᠋ᢩᡔᢉᡰ᠈ᡬᡃᢆᢐ᠘ᡃ᠘ ᠕ᡃᠵᡅ᠊ᢦᢨᠣ᠋ᢛᡃ᠋ᠺ᠌᠌ᠵ᠋᠘᠋ᡗ᠘᠖᠘ᠸ᠘᠘᠘᠘ Δ۵γ٤٦Δ۵۵۰۵ ργςμ $L^{\circ}^{\circ} \sigma^{\circ} \Delta \sigma^{\circ} \Lambda^{\circ} \Lambda^{\circ$ ᡧᡃ᠋᠘᠋᠊᠕ᢞ᠊ᡅ᠋᠋᠋᠂ᠳ᠋ᢧ᠋᠖ᡪᡅ᠋᠉ᠺᢞᡅ᠋᠂ᠳᢑ

living. In another example, the camp servant became a major of Pond Inlet. That was the degree to which social change took place in terms of work roles.

Also in 1964, community councils were formed and regulations set in place for their operation. Plans were developed of so much strangeness that one had to learn to place bids and enter into a system of conflict and argument. Inuit began to prefer a Qallunaat lifestyle, as it was more comfortable and one no longer had to suffer long stretches of working outdoors. Work was now done sitting inside, and that was the only way to get tasks done. However, there were two difficulties with the committee system: lack of funds for operation, and lack of authority. This was held in the Department of Indian Affairs in the federal government.

In 1965, liquor came into the picture, and the majority of Inuit began to turn to alcohol $\Delta \square \subset \square^b d^b \dot{\sigma} \subset \square^s L^c \cup C \square^s b^b d^b \sigma.$

1966- దోలర్ స్రోలరాహ్ నోరిలాలరింది నింగా స్రామింగ్ సింగా సి సింగా సి to veil their confusion, to forget various problems, and to escape in general. However, the problems did not go away; in fact, they increased, as the influence of alcohol was not conducive to positive actions. Alcohol in and of itself created a whole variety of difficult problems. To this day, some have not escaped its negative and fragmenting effects. In some cases, this is slowly changing.

From 1966 on, the court system was introduced, and the majority of offenders went to court because of alcohol use and its consequences. Many are still incarcerated today. This was the <u>third</u> splintering of Inuit togetherness. As the legal system is not of Inuit origin, it foments rage and the desire to further antagonize the system, as more offenders are men than are women. As there is no way of forcing Inuit to be still, putting them in chains is not a constructive solution, to the Inuit way of thinking. ΔΔΔ^ϵ ΛΡϟͺ΅Ր^ϵϥΓϷ^ϧ σ΅ႱϷʹϚʹϲʹϤͶ·ͶϽΔ^ϵϥͺϷʹϽ^ͼ Ϥ^ͱLϿ ^ϵϷϭΔϲϷ^ϵͻͿLσ^ϵΓ^ϧ Δ/L^μϡ^κνΡϲ^ϵ^μΠ·ΠϽΔ^ϵϥ^κϽ^κ Λ^λϞͶΓ^ϵ_ͻͿ Ϥ^ϵህΛ^ϵ Λ^λϞͶΓ^ϵ_ͻͿ Ϥ^ϵυΛ^ϵ Λ^λ^μΡ^κLU⁴^κσ^{6κ}\Ρ⁵LC Ϥ^ϵϥσ^ϵ. Ρα[⊥]^ϵ^{Δ⁶}Δ⁶^κ⁶^κ</sub>Γ⁵^κ ΔΔ⁵Δ⁶.

 In 1961–68, children were sent out of Pond Inlet for school; this was the <u>fourth</u> Inuit splintering. The Inuit way of working together was broken down further, as in many, many cases, the family no longer spoke the same language. In some families, they no longer had the same culture.

In 1968, the welfare system was introduced, and Inuit lost their ability to be independent. They became nothing but wards of the government, and this is still the case today. Inuit lost pride in themselves, and the male capacity to care for oneself was gone.

In 1970, suicides appeared, and they continue to this day. Many Inuit have pain in their hearts and no idea how to stop it.

In 1971, the commissioner of the Northwest Territories and his staff moved to Yellowknife and announced that the area administrators in the communities would be replaced, as Inuit would now run their own ሀዲĽቄቍፍ, ϷʹϿΓͿና በΡϔͻህ CΔLሮችሁዎች ፖር. ΔϿΔና ϷΛՐσቴንዮቴዥጋበት Δትዮቴም ⊲ህርϷσኾና ለሮሲኖኳናምዮና ⊲ፖϷʹጋበት

1970- చి్గ చీరింద్ కా కిళిందింది. సింద్రాలు రాజిలిలి రాజిలిలి సిందింది. సింద్రాలు సిందింది. సింది. సిందింది. సింది. సింది. సింది. సింది సింది. సింది. సింది సింది. సింది. సింది సింది. సింది. సింది సింది. సింది సింది సింది. సింది సింది సింది. సింది సింది. సింది. సింది సింది. సింది. సింది సింది. సి సింది. సి సింది. సింది. సింది. సి

administrations. As Inuit now ran their own municipal governments, they had to have committees in place: hamlet councils, wildlife councils, a housing association, a complaints department, and many others. In Pond Inlet, for example, there were only a few people to run committees, but there were twenty-one committees that needed members. Pond Inlet had a total population of around 800 at the time. Most committees did not have the power to run themselves, let alone funding for operations. These are the reasons that anger, alcohol addiction, and petty crimes have become a way of life.

In 1972, family connections among Inuit husbands and wives, parents and children, uncles and aunts and nieces and nephews and all the positivity involved with them disappeared. People lived as strangers with one another, not as with family. Also gone was the sense of sharing and working together. 21-ህረΡ⁵⁶γL4⁴, Γ⁶ΛLC⁻⁶ 800 CLσ ⁵bσ⁶P⁵Uσ ΔΔ⁵b⁶⁶Λ⁶JJ. CL⁵Γb¹L¹C⁶ Λ⁴⁶α⁵σ⁵b⁶Λ⁶ P¹αP⁵⁵b⁶Λ¹ ΔP²⁵⁷C⁵⁶, CΔLΔ¹L⁶ σ^{**}UPLσ⁵⁶, ΔΓ⁴JLσ⁵⁶, ΔJ^{4*}⁶⁶C⁵⁶⁶ LPCσ⁴J¹J² Δ²⁶⁶⁶⁷,

Family connection was replaced with individuals saying, "According to the Canadian Charter of Rights and Freedoms, I have the right to use my individuality to do what I want."

In 1957, when voting entered the picture, Inuit saw it as a very positive trend, but looking back, we can see that it has been destructive for many people. First, Inuit do not make decisions by voting, but by gauging the ability and skill of a potential leader. Also, in the Inuit way, the leader is to be a friend and will reciprocate with help in kind, but this is not the Qallunaat way. Voting can have bad consequences. For example, it is common knowledge that alcohol committees were formed to teach people about alcohol consumption. When committees are formed in communities, supposedly to educate people about alcohol use, to ban alcohol, or to increase the shipping of alcohol, the targeted members of the community helped not at all, or very

؇؇^ۺ۩؈؈ڬؿ؋ڂ ڡ٢٩؇ڹؗ؇؞٢٥٦. $\Delta^{L}\Gamma_{O}^{C} \triangleleft P^{S}b^{m}\Gamma^{C} \supset \sigma^{b} P \land \sigma P \triangleleft^{S}b^{m}$ AFquero Los bOLies Coda ۵۲۹ ما ۵۲۹ ۵۲۹ ما ۵۲۹ ما ۵۲۹ ما רגשיייים איטיייער אין איטייער אין CΔLΔ
CΔLΔ
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C
C< $\Delta b \prec^{\circ} C D \succ \Lambda \dashv^{c} \Delta \dashv^{L} D \lor D \lor^{\circ} J \cap^{b}$ $\Delta \Gamma \triangleleft_{2} = \Omega P i \subset \Delta^{\circ} \Delta P i$ ۲. σ24'σ" موز ۵ ۵ ۵ ۵ ۵

little. The committee members are left as the purveyors of alcohol, as has been the case in Pond Inlet since 2006. Voting is very difficult in communities, particularly in the smaller ones. In some communities, the same person may have to be on more than one committee. Therefore, voting as a system of decisionmaking has been destructive.

TO BE NOTED

One might wonder how our ancestors went with the route they took, and if they could have refused the path they were on. I would like to address this issue this way: there was no possible way to bypass what our ancestors went through, as options were few. As a reminder, in the 1900s the Elders' Committee was tasked with counselling offenders between the ages of seventeen and twenty-five. The Elders' Committee met with offenders for a whole week, and counselled them using

traditional cultural methods. The young offenders would begin to cry even before the week of counselling was up. The youth had spent their lives blaming their mothers and fathers for the situations they had created for themselves; in fact, there was no reason whatsoever to blame their parents. Whatever our ancestors experienced, it became apparent when speaking to any one of the elders that so much of what happened to them had been out of their control. For example, if an RCMP member broke the law, there was no RCMP system of complaint to go to. Or, if a store manager stated that a certain item in the store cost such-and-such a price, there were no other stores to go to. The most important aspect of the Inuit way of life-and in fact this could not be avoided even if one tried-was to base decisions on the truth of the matter. It is little wonder that this is the case, as there is much to die from in the Arctic conditions in

ᠵᢀ᠆᠕᠆᠃ᢕ᠖᠕ᠴᡄᢂ᠋᠆᠆ Pablod200 dood's of Pradebable ለኦረበኈቦና Δᡄኈቦና <ċᠠ ለናሪታው ሥናΔ▷<ና σΡል⊲^ϧ∟^ͱ Δ∟_•Ωσ^ͱ ⊲Ρ^ι⁵¹σ¹¹ ${\rm d} {\rm d} {\rm$ ۸۶۲CDG⁶⁶CD AP766CP6LC dic CALea ݢГ∿Ს ८᠆᠆᠋ᠴ∩৽ ▷᠋ᠶᡰᢐᢛ<ᡄ▷᠋ᡗ᠘ᢗ ^ن⁵bΔ^LL^c ۲^μ_σ Δ⁵b⁵⁶<^c C CLa فراجه کو کو کو کو کو CLa ےممد0قص جنابے کردیوں کرمز کردیاں ᢙ᠊ᢩᠣᡩ᠋᠋᠋᠋ᢛᢣ᠘ᠺ᠕ᠿ᠋ᢆ᠆᠆ᠴᠣ᠂᠋ᡰᡆ᠋ᠮᡆ᠋᠁᠋ ⊲لخد کظمونهکیه برد صرحان ⊲۲°° ک_۵° ک_۵°. C۵L۵^LL **Λ**⁶ρ²² ⁶⁶ ² ⁶ ⁶ ⁶ ⁶

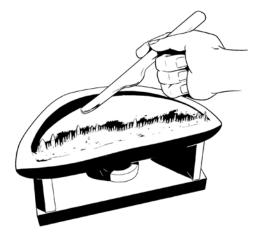
which we live if one does not base decisionmaking on the truth. For example, we live with dangerous ice conditions, especially if not dressed for the extreme climate. One could freeze to death if not clothed properly, and there are many other examples of dangerous living conditions. As people based their decisions on the truth said by others, when Qallunaat arrived, it was believed that they, too, held this value of basing statements on truth, especially those who were from faith systems and the police and others. This is the reason that Inuit cannot be held to blame over the lives they experienced. >^^______
>^^_____
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
>
<p

۵_۵۵^c ۵_۵۶bN۲^cNdP۲%b The Inuit Way of Living in Harmony



 $\Delta^{c} \Delta \dot{a} \alpha \dot{i}'^{c} b c D^{c} LC$ $\sigma^{c} \dot{c} \dot{n}^{c} \alpha^{c} \sigma^{b} \sigma^{c} P^{c} b^{cb} c D^{b}$ $\sigma^{c} \dot{c} \dot{n}^{c} \alpha^{c} \sigma^{b} \sigma^{c} P^{c} b^{cb} c D^{b}$ $\sigma^{c} \dot{c} \dot{n}^{c} \alpha^{c} \sigma^{b} \sigma^{c} P^{c} b^{cb} c D^{b}$ $\sigma^{c} \dot{c} \dot{n}^{c} \alpha^{c} \sigma^{b} \sigma^{c} P^{c} b^{cb} c D^{c}$ $b \Gamma^{c} c D^{c} , \delta P^{c} \Gamma^{c} c D^{c} \sigma^{c} \phi^{c} \rho^{c} c D^{c} c D^{c} c$ $b \Gamma^{c} c D^{c} , \delta P^{c} \Gamma^{c} c D^{c} \sigma^{c} \rho^{c} \rho^{c} c D^{c} c D^{c} c D^{c} c D^{c} c D^{c} d D^{c} c D^{c} c D^{c} d D^{c} d D^{c} c D^{c} d D^{c} d$

nuit had to survive in extreme conditions from what they hunted, which provided for all of their needs. Animals provided skins that were tailored for clothing, boots, blankets, and food. Animal fats were used for flame in stone lamps. Stone lamps were used both for cooking and heat, and one knew the techniques for keeping lamps. This provided a comfortable environment year-round. The environment and animals were where Inuit technology was most concentrated, as they



ርLናΓ[®] Ρነትሊናበላ[®]ነትር Γር-2014 ርΔΓ[®] የረፈው ወርት የΓር

ĊŀddIJſĿĿſŀ ſdĊĠſĊ dJrdſbºĊŶſŀ dŀL dJrdſbſŦŀŀĻ ΛĊſbĿÞſŢſŀ ÞſŶĿ ΔĊſŀſdrdſbſŦŀ dŀLĿ ΔĠſbſŀſIdrdſbſŦŀ. ÞddĿĿ LſŻŀ CΔſbZÞſĊŀĿ ΔĿΔſ ſĿPŁJſĿŶſŀ dŀLĿ ΔωΔſ ΛſdJJſĿŶſĿ PĿĿΓ 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

 $\Delta_0 \Delta^c \Lambda^{c} d b D^{c} b^{\circ} C^{c} \Delta_0 \Delta^{c} c$ $d \supset d^{5}b^{5b} < c \supset b^{5b} C^{5}C^{5}$ L⊂Ր⊲^₅b^₅<⁵⊃Ր⁻⊃. ᢣ᠋᠋ᠬᢆ᠋ᢄ᠆᠘᠆᠙᠆᠙ Δሷራዮዮጵያ አስላ፣ዮዮንግሎ Δάσσίτα ርልደ°ዉ ርልኈደኦኆ ራንራማ N2ep222 ϽΡ⁵bϽΔ⁶α⁵LC ζ2ζ⁵⁶ Λ22σ (694 5% 4)% (5% 6)\% (5% 6)\% (5% 6)\% (5% 6)\% (5% 6)\% (5% 6)\% (5% 6)\% (5% 6)\% (5% 6)\% (5% 6)\% (5% 6)\% (5% 6)\% (5% 6)\% (5% 6)\% (5% 6)\% (5% 6)\% (5% 6)\% (5% 6)\% (5% 6)\% (5% 6)\% (5\% 6)\% (5\% 6)\% (5\% Λ° o o $\forall P^{\circ} \rightarrow \Omega^{\downarrow} \rightarrow$ ∩PcDsbbbhC°oCc

ﻧﻪ੶שָל טארר געאישעיישיעיישי

toward a future life of harmony and living well together. Following the traditions for bringing up children helped Inuit become contributing and acceptable members of society. These rules were strictly adhered to before the arrival of Euro-Canadians.

When Euro-Canadians arrived in the North, they had such unimaginable wealth and possessions, some of which we had never seen before, and we became envious of them and wanted to emulate them. It was not only that they were enviable, but they also stated that if you did things in a certain way, you would find Heaven. We were told to let go of our backwards ways, which were sin-based, and as Inuit had core beliefs based on truth. we followed their words. Shamanic belief systems, chants, drum dances, old myths, and other cultural values were abandoned. These were abandoned because it was demanded. and because Inuit wished to be considered

 CdcD%+L%PCD%σ² Δ³c>c

 D/*a¹⁰D

 Δ¹

 Δ¹

acceptable. Inuit being how they were, and Qallunaat being aggressive, there was only one possible outcome.

In the 1960s, when the Euro-Canadian educators began to arrive, they came with a superior knowledge base, so much so that they could recite the number of stars in the heavens. When they requested our children, we entrusted them to the new arrivals, hoping that the children would be brought up to become marvellous beings like them. And, when our miscreants were sent away to prisons, we believed that they would come back much improved somehow.

However, those who would have grown up to become people with good traits in fact regressed, and when our children completed their education and did not become employable, we remembered the promises. We were promised that our children would grow to be employed, and many other promises were laid out. ଏ୬-୯୬୬୬୬୬ ଏ୮୦୬ ୬୦୫୫୮୯୬୦% ୬୦୮୦୬୬୬୦୦୫

Ρ/Ϥσ CL⁶dϤ ΔϿ·ΠϤϨ΅ϞʹϭϤϚͰΓϲϷʹ⁶ϾϘ ΑϷϞʹϭʹͼϲʹϲϤʹϞϳͼ·ϽϚϷϞλϲϲϚ·ΠͿ· ϤʹLϿ ΔϲͼσϤͼϿϚ ΛϞάϚϿϤ; ΔͼϧϿΔϳϞͼϳͼϲͼϲϧΓΓC ΔͼϧϿΔϞϲͼϧϲͼϫͽϿϫ ϽʹϷΓϲϷͼϲϿϤϿͼ ϤϞͼΓ·Ͽ ϷϿͼϿϲ

ϤͰͺͺ϶·ϹϷ΅Ϫͺͺ϶Ϥ΅ϺϞͶϷϧ·ͽϲϚʹϞϤ·Ϲ ͶΡͶ·ͶϨ·ͺͻϹͺϤϽϨͳ ϧͺͻϥϪʹͳͺͻͺΡͰϤϭͺϤϷʹϲͺϚʹϞͿϹ ΔϧͼͿϤʹͽʹϿ;ʹͽ<ϲϷϚ·ϹͺϹΔͿͺͺϼϥͺϲ· ϹͿϽͿʹ·ͿͺϤϞϷϔʹϒ·ϽϚͺϷʹʹͻΓͺͰϲͺϪϲͺʹϒ Δϧ;ͽͶϧͽͱϷͽϭͼϧϷϔͶ·ͿϹͺϤͰϹͽϲ ϼϥͼϧͶͶʹϫͶϹϹϫͼϲ

Also, when we encountered problems, we would arrange for delegates to arrive from Ottawa or Yellowknife, and when they left we would limp about like so many stricken birds. That is the main reason why some communities do not reach outside themselves for aid.

Some communities have tried to become self-sufficient. Many have come to understand that our problems are our own, although they were not caused by us. The problems have now become ours, and they are ours to deal with. Obviously, this is not to say that we do not need help, but it is incumbent upon us to find our own meaningful solutions. From this position, and on examining the issues, we have realized that we have based our trust on these organizations: the police, the Department of Health, the Department of Social Services, and the Department of Justice. Today, it is important to include religious organizations, but there seems to be an aversion to consult them.

ΔΔΔ^c Δ^wΓσ^w Δς^wθλ^wh^b Δ)^w Δ Δⁱσ^wh^oσ^b Δ)^wCP&^bD&σⁱσ^b α) α) α Δ Δⁱ^bh^b^jⁱ² α^j^b² Δ Δⁱ^bh^b^jⁱ² Δ Δⁱ^bh^b^j¹ αⁱ² Δ Δⁱ^b² αⁱ² αⁱ

Δ^{sb}b)^{sb}CD^{sb}CD^{sb}b^s

Inuit today, based on traditional culture, could reincorporate positive aspects of the former culture to improve people's lives. However, the organizations mentioned above—the policing system and others—could block any improvement by expanding and spreading the problems. Here are the issues Inuit see as most prevalent:

- 1) Court dates for offenders frequently being rescheduled for a later date.
- 2) Restriction of contact.
- 3) The reporting of only one side of the issue.
- 4) The removal of children from their families.
- 5) The desire to "awaken" a child when he or she commits a wrong, but being hesitant and confused as to how to approach the issue.
- 6) The complexity and large amount of legal and governmental privacy laws.
- 7) The rights of children and/or youth.

ᡥᡃᡗᢀ᠋ᢙᡆ᠕ᢛᢗᢂ᠋ᡃᠮ᠘᠖ᡆ 2) ርሳቴዮርኦበታሲላቴም በርኦተ 3) $\Delta^{L} \Delta^{C} \Delta$ 5) **ረጋረናር°**ም ᠈᠂᠐᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘ ᡝᢀᠫᡄ᠋᠋ᡝᠣ᠋᠋᠋᠋᠂ᠣᠴᡄ᠋᠋᠂ᠳᠴ b~Jo~bC~Po~D~d_o^c ⊲ϧϦϧϧϧ 8) 222 LbdJ 255 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \/
 \ ᠕᠆᠋᠘᠆ᢣᢂ᠆ᡆ᠋᠂ᡠ᠋᠋᠄ᡱᢩ᠅ᡠ᠋ᡗ 11) <u>んらみとしついい</u> 11) <u>しいろうとういい</u> 11) <u>しいろう</u> 12) $\Lambda \forall^{e} o \forall \sigma \dot{c}^{c} \Delta \rho \Delta^{c}$ ᠕᠆᠋᠋᠖᠆᠉᠂᠘᠆᠃᠘᠆᠉᠂᠘᠆ᡁ᠘᠆ᡁ᠘ P450°017 13) $\Delta^{\text{sb}} D^{\text{sb}} D^{\text{sb}} D^{\text{sb}} \nabla^{\text{sb}} D^{\text{sb}} D^{\text{sb}}$

- The right of children and/or youth to take their parents to court.
- 9) The age of independence being fixed.
- 10) The discrimination against being recognized unless certain conditions are met.
- 11) The required adherence to policies and procedures.
- The right to follow Inuit culture, but having no recognition to move forward as such.
- 13) The setting of offenders' trial dates.

The Inuit and Qallunaat concepts of what constitutes a life differ in such areas as giving or receiving help. These differences create these problems:

1) With regards to the scheduling of the trial date: Scheduling the trial date must, of course, seem a very clear matter in Qallunaat thinking. However, for the accused and his

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

᠋᠂ᡃᠣ᠘᠆ᢂ᠂ᠴᡃ᠋ᠫ᠋᠋ᡃ᠋᠋᠖ᡃᢛ<᠋ᠺ᠘᠆᠕᠆᠘᠘ᢂ >᠘ᡃ᠋᠋ᡗᡆ᠋᠋᠋᠋᠋᠋᠋᠃᠘᠋᠋᠋᠘᠆ᡁ᠘᠘᠘᠘᠘᠘᠘᠘ SPORT CALACDIL ዾ^ւb⁻C¹&D⁻ o⁻L¹ ᠕᠕᠋᠋᠋ᠴ᠖᠘᠘ᢩ᠉᠖᠖᠘᠘᠉᠋᠘ CALACDGGAGbDDDD᠘ᠬ᠋᠔᠃᠘᠖᠆ᡐ᠘᠘᠉ᡩ᠘᠘ ⊲σ⅃℠ℶσ⅃. ۵۵°Շ٬ ⊳๔ ՙԵഀℶൎຏϽ٬ ⊲⊳cσⁱbⁱLC C∆L^ea.

2) CdibiCDAidbPt చారా DibicibAidbAibiPe చాలా విలిగి AD2 లిలా రిలిల్ దిలిల్లు దిలిల్లు DibicibAidbAic AcradobAne J Picipe Aight and areas acd she is now in the legal system, as this is the job of administrators of the legal system.

2) The restrictions on contact and being prohibited from discussing matters goes against the grain of Inuit ways. In traditional Inuit law, discussion takes place immediately and matters are weighed. The people in conflict are examined and the causes probed. The one in the wrong is advised right away not to repeat the offence. The parties are given voice, even if it may be their desire to remain quiet. During the intervention, the couple will realize that the matter is taken seriously, and there is little room to manoeuvre. Once this is over, it is not to be mentioned again.

3) The questioning of Inuit is sometimes done in a one-sided manner. Only one person of either side involved is questioned. Inuit have a total aversion to this method, as in

۵۵۵ ۵۵۰ ۵۵۰ ۵۵۰ ۵۵۰

CΔLΔ⊂Ϸ[%]Ո^cΛL^ki^c. Ċ^eα... CΔLΔΛ^cΛ^k^w Δσ[%]Λ[%]CϷ^LL^k₂σ CΔLΔ^bb^eσⁱd^kϷασ. CLⁱΓ^b Ċ^bd4^b Ϸⁱb^cω^L^m^p^bD3^d^w<Λ^b Ϸⁱb^cc^bΛCϷⁱ^b. Ϸⁱb^cc^b^kPσⁱΓ^bΛ^bd^c ϽΡλ^kLΛ^b 4b^k^k^m^cσⁱΓ^kσ^b. Λ^kλ^cΓ^kD CL^eα Δⁱb^bb^cσ^{ib}d^kP^cσ^{ib}2σ.



traditional Inuit law, both sides have their say, one after the other. It is anyone's choice to argue, cry, or achieve catharsis. Whatever creates conflict is out in the open to be dealt with clearly. Matters are not revisited (today this would be called "repenting"). Once the counselling or intervention is over, the matter is forgotten. 4) ∠225 - 450 ∆ዾ∆^ҁ ∧⊳ፖሲ^ዀՐና∩⊲ၬL∿ር∿Ⴑ. ؇^ۥ؋ڔڮڔۥ؋؆؋ ∆⊆∿Ր⁰_٥ σ∿Ր⊳∿ل_٥`_ن⁰ċċ ALLOCODOC Codduc $\Delta \neg 4$ $\forall \gamma \downarrow \gamma \uparrow C \neg \gamma \Box \neg \nabla$ ᠆᠋ᡘᡃᢛ᠋᠋᠋ᢆᡪᡃᢛᢗ᠌᠌Ď᠊ᡕᡃ᠋ᡃᡖᡅ᠋᠕᠋᠋᠋᠋ᡃᢑ᠘ᢋ᠋ Δ°a Δ° Δ aΔ° dippy in der L Codd Locdin 50021 % 50 56 050 V 025051 % 0 <u></u> <u>የጋና∿ሁ∿ቦና ⊲∿ቦናናና∩⊲പናd≻⊳∿LC</u> ٵڹۻ٩ح؇ڰ

4) The removal of children from their homes is counter to classic Inuit law. If a child has to be removed from the home, the child goes temporarily to the care of the grandparent(s). Parents who have not resolved their significant issues will scar their child, perhaps for the rest of his or her life. If a child has to be removed, the responsibility to do so goes to the elders of the community, the reason being that the elders will be familiar with the couple from the time of childhood, having studied and observed their personal characters. When problems arise, it is incumbent upon the elders to become involved. Included in this view is the concept of keeping the family whole in case there may be more children in the future, and for the provision of those lives-to-be. It is expected that homes will be happy and nurturing. Children who are brought up in homes other than their own become changed.

 $P^{-}_{D}P^{+}_{A}$ $P^{h}A^{c}A^{L}A^{J}$. $P^{h}A^{\sigma}$ ۸٬۸۵٬۳٬۹۰ ک ۵٬۲۹۵ ۲۰۵۰ ک ԾԵՐ℠ՐԸՆԱ ՆԵՇԴՐՆԵՆ ԵՐ ⊲∿ل⊰∞هۀ״ט⊔ل∿ڶ٩ ⊲⊃∞∩٩٩٨هد∠۶۰ ᢀᠵᡄ᠋᠋ᡗ᠇᠘᠆᠘᠘᠘᠘᠘ *শᢐ* ᡣ ᡏᡄ᠘ᡄ᠋᠊ᠴᠣᢂ᠋ᠴ᠕ᢣᠬ᠕᠋ᡃ᠋ᢐᡬᡃ᠋ᡃᠾ᠘ ۵۵×۲۵۰ لدیا≻۲۵۰۲۵۲ ۱۵۲ ₽<₩₩₩₩ لد₀∪∽ ۲۵/ ۲۵/ کې کې کې Prat is shddbbcdeases. יףכיייטר״סי. ג׳ביך אשלישכי د ℃دجند ۲۲۵ محن ۵۲۵ م

5) The ability to quickly bring awareness to a child has ceased due to the rights and protection of children under Canadian law. Parents have been left confused to this day. On considering the childrearing methods of Inuit, it becomes clear that the person who knows the child best is the parent. There are also clear ideas of how a child should be raised, knowing the optimal outcome to live a good and happy life. However, when the child behaves badly or thinks immaturely, there is harshness. The line of authority is always clear: the parent is in control. The child learns not to do whatever he or she wants. He or she is made aware quickly that his or her behaviour is being monitored, and that there will be consequences. Whether it is a pat on the behind or on the hand, the responsibility lies with the parent to expect good behaviour. Once the child is mature enough to take care of him or herself, he or she is let go. Now that Inuit do

6) 「bビュユビレペシンペ
 レペレック・シンペンシング
 レペレック・シング
 ハンイハンシング
 レンク・シング
 <li

not follow this classic law, there are parents fleeing their own homes and children. Today there are many young people incarcerated, and many who turn to suicide. There are many reasons for elders to now say, "We are at fault for abandoning our children to the educational system; we believed that education was preparation for future life. We were wrong. Let us therefore reinstate the childrearing methods we once practiced." This authority, however, is exercised by the legal system, so Inuit have to be given the opportunity to benefit their lives and improve the situation they are now in.

6) The Qallunaaq or governmental organizations' privacy laws have mostly to do with not incriminating oneself. That is, what one says can be used legally against him or her. This is a concept that Inuit do not completely understand. This concept makes very little sense in

a community setting, where everyone knows each other very well—what kinds of medication they are on, what they have been charged with and why, and so forth. For Inuit, the social welfare system is the greatest obstacle for example, the police and the Department of Health and Social Services—and once they are involved, those attempting to help face obstructions, the main reasons being cultural differences and differing concepts about what is familiar and what is not. This results in having no solutions to problems.

7) Children's rights as entrenched in law are not familiar to Inuit. These laws have to be made comprehensible to Inuit, because although Inuit want to teach their children, at the same time, they are not sure if they are breaking laws in doing so. This creates an uncomfortable situation, where direction and clear thinking are not possible. The inability to JSPCDPLT4Cepter.

۲۵۹۰ ۵۵۰۹ ۵۵۰ ۹۵۰ ۲۵۹ ۲۵۹ $\Delta_{OJ} = \Delta_{OJ} = \Delta$ ᢩᡆᡃᡄᢉᡃᢉᢂ᠋᠋᠋᠋᠋ᡐᠵᢧ᠖ᡃ᠂ᡃᡏ᠘ᡧ᠕ᡩᠴᡆᢂ ᠂ᡃ᠋ᡃ᠔᠆᠕᠆᠕᠆ᡁ᠘᠆ᡁ᠘᠆ᡁ᠘᠊᠘ ♦♦ܟ٩٩ئ٦، ٩٢٢ ٩٢٢ ٩٢٢ ٩٢٢ ٩٢٢ ٩٢٢ ٩٢٢ $\Delta^{\circ} \Delta^{\circ} \Delta^{\circ} C D^{\circ \circ} P D^{\circ \circ} U \Gamma^{\circ} \sigma^{\circ} d T^{\circ} \sigma^{\circ}$ ⁶ የጋና∿ሀГσ⁶ ፈረГ<u></u><u></u> ⁶ የጋና∿ሀΓσ⁶ ፈረГ<u></u> $P^{S} C = C^{S} C^{S}$ A^{sb}h^{sb}JAA^b i^{sb}CDJo ♦ ص^رم ک∆م ^ش۲لاد ک فص^رل م ٦٩٩٦٦٩٩٢ د ⊲ړې د ۲۹۹۵

᠀᠂᠘ᢣᢩᡝᡄ᠆᠘ᢩᢛᡇᠫ᠊ᢩ᠅᠋᠆ᡄ ᢁᡃᢑᠫᢕᢑᠺ᠊ᢪᢅᠣᡅᠺᢞᡆᢩ᠂ᠣ᠅ᢕᡄ clearly understand the law creates a haphazard approach to the issues.

Traditional Inuit law is followed in this way: as long as the child is behaving well, he or she is well loved and lives a joyous life. However, bad behaviour has immediate consequences, and there are clear parent-to-child lines of authority. The child should not be the authority, because children are ignorant. There has to be a clear signal sent that Inuit will not entrust their childrearing to others. There is trust developed within the family, and it is also clear to the community when a parent is negligent in his or her parenting. A parent's sacred responsibility is to take care of his or her child, and if one is charged by the child, this not only hurts the parents, but changes life forever.

8) The right of the child or youth to charge their parent with a crime is like a yoke for

م عصفهک۲ مد زوم ᠋᠋᠋᠋᠋᠋᠋᠋ᡔ᠙ᢣᢣ᠋᠋᠋ᡏ᠋ᠴ᠋᠆ᢄ᠘᠋᠋ᠧ᠉᠘ᡄ᠉ᡃᡆᠯ᠋᠄ᠪ᠈᠋ᠳᡆᡄ 222 ADC CUPU ASPENCOD Nº ASTON <[%]۲۹ م[%]۲[°]σ[%]۲[°]σ ΔL[°]a[%]ŪŚ[¬] $\Lambda \prec^{e} a \circ \sigma \circ b \prec \dot{b} \leftarrow e \cap C \triangleright \cap c \to O \circ$ ΔϲͺϳϲͺϷϽϧϞϩϷυͺϳϲ ለኈኯ፨ጋሁስታፉነΩናህጘየሥሩና ጓሮፉነ c ۲۹۹٬۹۰٬۹۰ کفح۹۲ کدلومی ∆ጭЬ™ጋሁሥ*ሀ∩ና∩ሥ™ጋ™ ₽⊲< $\Delta \dot{\omega} b \cap \dot{\Gamma} \cap d P^{e} a \sigma d c L J? C L^{e} a$ Aiden Aiber in the provided in ۵⁴ے⁴ناخےطہ ک۹۶۵⁴نرجو م $\Delta \Box \Delta C P^{b} d \Delta \Delta^{c} \Delta C \Delta^{c} \Delta^{c} d \Sigma^{b} d^{c}$

more traditional Inuit and those who are not familiar with Qallunaat legal concepts. Traditional Inuit law states that children are not to have authority over their parents as long as they cannot fend for themselves. To suddenly give the child such authority makes no logical sense in a society whose rules were to live in harmony with one another and be well. When one charges a member of the family, that family breaks down, and the meaning of living together breaks down. Also, who can live well with one who has charged their own parent? This law is created to protect the rights of all people, but it has been vastly misunderstood by Inuit. It has to be made clear that the opposite of this legal concept's intention has come about due to differences in thinking. Inuit have to be informed that laws are created to protect the public in general.

9) ΔΔ°ασ° Δ'ς J'bc'L^c $\Delta^{\circ} \Delta^{\circ} \Delta^{\circ} L^{\circ} \Delta^{\circ} L^{\circ} \Delta^{\circ} L^{\circ} \Delta^{\circ} d^{\circ} D^{\circ} \Delta^{\circ} d^{\circ} D^{\circ} \Delta^{\circ} d^{\circ} D^{\circ} \Delta^{\circ} d^{\circ} D^{\circ$ Λ^{\flat} Lbdb)~J~b~cb)~b~LJ < ط۲، مەرب ئەخە ھەخراك شەر بەر مەرب ھە دائې ۲۰∞ ۲۰۶ ۲۰۵ ک∿⊘ح د ᠄᠙᠘᠋ᠮ᠋ᡃᠣᡄᡄᢂ᠋᠋᠖᠋ᠧ᠘᠋᠋᠖᠘᠋ᢆᢧ᠘ ᠈ᡃᡆ᠙ᠵ᠋ᠬ᠖ᡔ᠉᠊᠋ᢣ᠖ᠴ᠖ᡪ᠕᠋᠖᠘᠘ ᠔᠋ᠴ᠖ᢛ᠑ᠣᢑ᠈᠘ᢣᡕᢛ᠋ᠵ᠂᠕᠋ᠵᡘᢑ᠘ᡕ ᠈ᠻ᠋᠋ᠫᠬ᠋᠋᠈ᠳ᠘ᡩᢐ᠋ᢕᢑ᠐ᡔᢛ᠘ᡩᡆᢄᠴ $\Delta \dot{O} \cap C \triangleright \supset \Delta^{e} a^{sb} \supset \sigma^{b} . <^{sb} \rho + U \supset \Delta^{e} a \Delta^{c}$ L≪L[⊾]d^ᡅσ^ϕ. CΔLΔ[⊥]L^ϕ Δ.ϼΔ^ϕ Λ.Ϸ./^ኈυ $4 \supset C^{b} b^{a} \sigma \Lambda 4^{c} b^{cb} >^{cb}$

9) At a certain age, a child attains the age of consent and is considered an adult. The Inuit conceptual framework as to what constitutes an adult is based on individual ability and skills, and does not centre around years of living. Take myself as an example: I was fourteen years old when I drove my own dog team. I had my own boat and my own rifle. I was able to hunt with my younger brother on overnight camps. We hunted seals and trapped foxes, as we were as capable as any adult; I say this truthfully. There were plenty of youth who were like children and were taken care of as children. Today, there are many people living with spouses and having many, many children who are taken care of by social services. They are wards of the government. It is therefore important to resume Inuit classic law.

10) People are not recognized unless certain conditions are met. For example, a person

 would be hired if they had a certain level of education; this is well intentioned. However, for some Inuit, this is not understandable. Inuit know that in some cases, even if a candidate for a work position has high qualifications, without work experience, he or she will not be able to handle the position. When Inuit are aware of a certain person's skill level, they trust him or her to carry out their positions. Inuit also do not advertise their own capabilities. It is to be noted that when an Inuk says "I can try my best," he or she is capable and knows it.

11) We must now adhere to certain policies and procedures. Many policies are necessary, and Inuit understand the need to adhere to them. However, these policies were developed mostly to protect governments and corporations. As most Inuit do not understand them, the policies in themselves do not have inherent

meaning. The poor and disenfranchised are left out. For Inuit, policies and procedures are disregarded and considered incomprehensible, and only exist for the purpose of governmental and corporate protections.

12) The importance of following Inuit culture has been claimed by those in power as a positive, but there has been no effort toward implementation. The complicating factor is that there is a strain on Inuit, which creates further confusion. If Inuit approve or find policies to be positive, they are implemented promptly.

13) Offenders' trial dates are set for a time far in the future. The scheduling of trial dates is useful and good for Qallunaat, but it has the opposite effect for Inuit. When there is a problem or issues to be dealt with among Inuit, it is better to act on them as soon as possible.

 ΛγάςΓύζ
 Δ⁶b⁶C

 Δ/L
 Γ

 Δ/L
 Γ

 Δ/L
 Γ

 Δ/2
 Γ

 Δ/2
 Γ

 Δ
 Γ

 Δ
 Γ

 Δ
 Γ

 Δ
 Γ

 Δ
 Γ

 Δ
 Γ

 Δ
 Γ

 Δ
 Γ

 Δ
 Γ

 Δ
 Γ

 Δ
 Γ

 Δ
 Γ

 Δ
 Γ

 Δ
 Γ

 Δ
 Γ

 Δ
 Γ

 Δ
 Γ

 Δ
 Γ

 Δ
 Γ

 Δ
 Γ

 Δ
 Γ

 Δ
 Γ

 Δ
 Γ

 Δ
 Γ

 Δ
 Γ

 Δ
 Γ

 Δ
 Γ

 Δ
 Γ

 Δ
 Γ

 Δ
 Γ

 Δ
 Γ

 Δ
 Γ
 <

The Qallunaat view of social harmony must be ideal for them, but for Inuit, quick action is primary. Upon intervening in the situation, it is best to resolve it quickly. The conclusion is forgiveness. As offenders go through the legal system, the experience is so different from classic Inuit laws that it results in repeat offences. This can be similar to the cycle of a woman constantly complaining about her husband. The Department of Justice has to attempt to bridge the cultural gap. Traditional Inuit law was able to raise responsible and contributing people, and it still can today.

Δ_ΔΔ^C Δ_Δ'C-Δ'לγ⁶U ⁶b^c_J<u>ά</u>^c_ Δ_ΔC-Δ'לγ⁶U P>⁶Ud^c Δ<u>c</u>⁶P^c Some Inuit Methods of Counselling and Qallunaat Methods of Counselling Are Opposites

Chuce T dq<bde
 bade
 bade</

n Pond Inlet, while having coffee at the co-op coffee shop with an elder named Uujukuluk, we discussed issues. He said, "The person who is entering now, Jaypetee Amarualik, he and I are the only ones left of those who lived at Ikirasak (Fort Ross), where there were once many people. The other elders have long since passed away, and we are now the only survivors. We grew up together. Here is one of the issues that has never changed: there is a continuous struggle to improve one's life, even today." Ϥʹ·ΓʹϧϹͶϹϧϫϳʹͼʹϚʹ·ϹͺϷͼϽϽͼϫϪϚ ϿϲʹϤͺϲϚʹͱϿϽʹʹ·ϧϲϚͺΛϚͶϤʹϧϲϹϷͶϟϚ ΔϧϟͼͶϹͼͶϥͼͽϽϲϿ ϽϟͼϫͼϿϚ ϷͼͿϲͺϳ ϹϪϲϪͼϼͼϫϿ Ϛͽϼͼϭ϶϶ͼ

ᢞ᠋᠀᠆᠆᠃᠆ᠮ᠂᠋᠙᠋ᡗ᠉ᡩᡄ᠋᠉᠆ᡘ᠄᠙᠋ᡗ᠉ᡩᡄ᠋᠉᠆ᡘ ᠘᠋ᡃᡋ᠋ᠴᢩ᠂ᠳ᠋᠋ᡗ᠍᠍ᢃ᠑᠋᠋᠋᠉᠃ᡏ᠊᠋᠕᠋᠋᠋ᠴ᠆᠋ You would probably agree with me that every family with children who live in harmony is to be envied, as you see them living in peace and supporting one another. One wishes that everyone lived in this way. However, that is not always the case. Here is where life counselling enters the picture.

When judges first appeared in the Arctic to hold court, sometimes there were no interpreters or translators, so no one understood what was happening. As it was, Inuit would expect that the accused, who was perhaps taken away, would someday return. They expected that the person would come back rehabilitated and a better person. On realizing that the opposite had happened—that the offender came back more deteriorated as a person—the elders began to request involvement in the rehabilitation process.

The first meeting took place in Iqaluit in the 1980s, when Denis Patterson was working

<`C\° L⊂ሁѷσ⁰ ጋዖ/σ⊲ˤልѷГ "<ᡄᠯᢂ᠂᠕ᡄᡅ᠊᠌᠌᠕ᡄᡅ᠊ᡐᡅ᠙ᡃᢨᡆᡃ ለሮሲ《ር▷ናልና ለታይኒምንትንልና ρμμο αγγγγι Γιλωνου, όμοι το μαια $\Delta L \Delta C^{-} \neg \sigma$. " $\Delta \rho C \Lambda^{2} P^{\circ} b c \delta \Gamma^{L} U^{\circ}$ ⊲۵۶⊳√۲-ک۵ ⊲۲۵۹ ۵۹۵۲ ۵۲ ٩٢٩٦٢ ٩٢٩ ٩٢٩ ٩٢٩ ٩٢٩ ٩٢٩ ٩٢٩ >◊% ער שרישע שראהרליסלישר ۵۰۹-۲۰۰ کر ۱۹۳۶ کر ۱۹۳۶ ک Acbbdⁱtucc CbddbCD^{sb} Lbdbjb $C\Delta L\Delta D\Delta^{\circ} a$ ($\Gamma + e^{-2} A + e^{-2} A$

"Þ&∿UC CÞጋ▷Cʰdˤ ΔϼϲͺͺϷͻ Ϸ&∿Uュ Λˤdদσʰ ،ቫΔσኈᡪϷᡄϷኈ>Jʰ ᢗʰdʰᡆᢩ~̃uˤ ϼϲ⊲ቪ∿σʰ ،ቫˤbΔၬLˤ ،ᠯʔᠯᡆᠴʰ ᢗᡆᢩ

with Maliganik Tukisiniarvik. One of the delegates, who had formerly been an Aboriginal police officer, asked Denis Patterson a question: "You have dealt with policing matters. If you could change one thing, what would it be?" Patterson answered, "Once a social worker called me, requesting my assistance, and so together we went to a home. And so the couple came to the door, and the woman had a bruised eye. It was then that I understood that this was probably a new couple, and as a young couple who had not completely bonded, they are not likely to get along very well. We took their small child from the home and a social worker sent that child away to another community. To my way of thinking, the social worker and I were the ones who broke the law in regards to the couple, as the child would now grow up with inner pain. No wonder, as the child will now grow up in a strange home."

᠘ᠴᡏ᠋᠋᠊᠋ᠨᡗ᠋᠄᠂ᡬᢪᠦ᠊᠋ᡏ᠋ᡃ᠋ᠳᡐᡏᠦᡆ᠋᠆᠋ᠮ᠋᠋ᡗᡄ᠘᠘ᠴ ᡔ^{ᡝᡲ}ᡃᠣ᠘ᡃ᠋᠘ᡄᢄ᠄᠋᠋᠆᠘᠅᠋ᡗᠻ᠕᠅᠋᠆ᡬ ᠆᠋᠋ᡎ᠋᠊᠆᠋ᡬ᠆᠋ᡘ᠊᠋᠆ᡘ᠋᠆᠋ᠺ

>bdd Liż >> ۲ حک ل که دی ل که دی که د به که د به که که ۲۰۵۰ ک

ΔΔΔ^c CPDⁱC⁶UJ^c Λⁱdbσ^b ΔLΔC⁴U^{is}d^jLC ΔΔ^b Λⁱdbσ^b [/]5ΔⁱC² ΔΔ^cσ^bU^{is} Δ/C^cD^{is} Dⁱb^cUⁱAD^jA^{ib}D^c σ^{is}2σ σⁱdD^c Δⁱd²^{ib}D^c d^cD^c¹C² ΔⁱLC³C² d^cD^cC²C² Dⁱb^cULb⁴C² d^cD^{ib}D² σ^{ib}2D^{ib} Dⁱb^cULb⁴C² d^cD¹b² σ^{ib}2D¹ DⁱAⁱaⁱσ^{ib}D² σ^{ib}2σ² ΔCC² dΔ²<C²σⁱD² σ^{ib}2σ². Today, there seem to be two policies that are followed by the government or by those who administrate legal issues, such as the police:

- 1) The removal of children from their homes.
- 2) The prohibition of spouses from seeing each other. Inuit would never prefer this concept, as it runs counter to Inuit values.

From the Inuit point of view, legal administrators seem to regard those who break the law as if their lives have ended, and one cannot speak to them, as if they were dangerous animals. The mind and emotions of the person accused have been nullified. They no longer have a voice, or any credibility. The offender can no longer belong with his or her family or communicate with them.

An Inuk once said that the classic Inuit method of raising children is superior to that of Qallunaat. I asked him, "Why is it better? ∧ o^c∩⊲@‴ኒ/℠∖∧۶վノ∿レ ℠Ի՟ ͻݥ ^c $\Delta o^{c} \cap d^{e}$ $\delta ^{b} \wedge \Delta^{b} d^{b} \wedge \Delta^{b} \partial^{b} \partial^{b} \wedge \Delta^{b} \partial^{b} \partial^{b} \partial^{b} \partial^{b} \partial^{b} \wedge \Delta^{b} \partial^{b} \partial$ $\Delta \Lambda_{L^{b}} d$. "Sbadle $\Lambda P \sigma^{b} \Delta^{c} P q$?" ۵۵،۲۰۵ کل در ۲۵۰ کل ک ۵۷^۰۰ کرنیک ۵۷ نے ۵۷ ک ◊∆◊ָָָָּרָ, ܡײּּע⊳גָּדָי ﻣַ∟וֹיָּדַאַרַאַ ·ϧϿϽϲϧϧͺϲͼΓϧϳϲͺϒͽϧϧͺϷͻϽͼ C°&bDAP ᠕᠆ᡅ᠕ᡃᡅ᠘᠂ᢧ᠋ᡃᢑᢄ᠆ᠴ $\Delta^{\mathsf{sb}}\mathsf{D}^{\mathsf{sb}}\mathsf{C}\mathsf{D}^{\mathsf{b}}\mathsf{D}^{\mathsf{c}}\sigma^{\mathsf{s}}\mathsf{d}\mathcal{P}\mathcal{A}^{\mathsf{c}}\dot{\sigma}^{\mathsf{sb}}\mathfrak{l}\sigma^{\mathsf{s}}$

ᡔᢪᡃ᠋ᡃᡉᢂ᠆ᢣᢛᢗ᠋ᡃᢐ᠖ᡩ᠋᠋ᠴ᠋᠍ ᢣ᠘ᡃ᠋᠋᠋᠘ᡃ᠋᠘ᢞᢦ᠋ᡃᠧ᠋ᡩ᠖᠋᠅᠆ᡘ᠖᠋ ᠕ᡄ᠋ᠬ᠋᠊ᠺᡃ᠋᠋᠋ᢤᡄᢛᠵᡄ᠘ᠴ᠈᠊ᠥ

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.

Δــዾና ለናታካጋልσናፑካ ኦኄትር-ኮበናበናኮናርጭ>ና ኄኮንትLዛLር ርLካd⊲



On the third offence, only a council of elders intervenes. This is how it was done in classic Inuit law.

The Inuit method of intervention included allowing the offender a say in the process, as Inuit knew that there is always an underlying cause for unacceptable behaviour. Another reason was that if there was no intervention, the behaviour would not improve on its own. Also, many people do not have enough self-awareness as to the causes of their own behaviour. Classic Inuit law is based on the central view that an unloved person cannot be a well-adapted person. It is little wonder that an elder was heard to say that keeping youths in cloistered arrest creates an environment that fosters further maladaptive behaviour. A youth will be aware of his or her court date in the future. He or she will then plan how to outwit the charges and manipulate the outcome of the trial. No wonder-no one wants to be incarcerated.

Λςϧͽ<ͽ (Ι «Γμς Λς ΛναΠες«μς» ργασ Λςμε<°LC αμ_> ΛςμμίζΩρμω $\Lambda \subset \Lambda^{\circ} \cup \Gamma^{\circ} \cap \Gamma^{\circ} \cup \Gamma^{\circ} \cup$ $\Delta_0 \Delta^c$ Solutions of the set o ۸۹۶٫۹۵٬۹۵۰٬۹۳ د⊇درينه م_م-د-درمين-_م- مارير Δ٠٩٢٠٢٩٢٢ ٢٩٢٢ ٢٩٢ $C\Delta L\Delta \subset D \land \sigma^{sb}$ $\mathcal{L} \subseteq \mathcal{L} \supset \mathcal{L} \subseteq \mathcal{L}$ $\Delta / L^{b} \vee P \subset \Lambda^{sb} \supset \sigma^{sb} D^{sb}$ ^μⁱ⁶bΔ^LL^c Δ_D^c_C^bζ^h⁶CDζL^b⁶αΓ.

ΔϿΔϚ ΔϿϚΠϤᢟᡃᠯᡃᡥႶჼႭፖჼርℾѷႣჼ ჼႦϷϟĽҍϹ ΔჼヘჼႣႯႣჼႱႣჼ ჼdᡃᠵႠჼႭჼႣჼႱႣჼჂ Δხ┽ϚჍჃჼႠႠჼႣჼ ϤჼĹჂ ჼႦϷϟϹჼჂႶჼ ϹϹჼႠႦႷჼႱႭና ╡ჼჼ₽ĴჼႭჼႣჼႶჼႣჼ. ϤჼϹናϘჼჼ ΔϿΔና

The classic Inuit method of raising children incorporates knowing the child intimately as to whether she or he will be grateful and appreciate the counselling. Inuit are also aware that not everyone who is counselled will comply. Inuit know that a former offender is the ideal counsellor for younger people who have never committed an offence, the reason being that he or she knows the emotions and dynamics involved, having gone through the same experience. The former offender will also know what works and what does not work in a given counselling situation. Qallunaat, on the other hand, seem to hire people who have no firsthand experience in having been an offender.

Spouses who are prohibited from speaking to each other will not be able to create a good relationship. It is only through discussion that the couple can mend their relationship, as sometimes those of us who are couples >>>>
>>>>
>>>>
>>>>
>>>
>>>
>>>
>>>
>>>
>>>
>>>
>>>
>>>
>>>
>>>
>>>
>>>
>>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>>
>><

ᡧ᠘᠊ᢗ᠋᠌᠊ᢄᡃ᠉᠂ᢣ᠈᠊ᡆ᠉ᠫᡃ᠖ᠮ᠋᠊ᠯ᠅᠂᠖ᡃ᠋ᠴ᠋ᡄ ᠕᠆᠋ᠬ᠕᠋᠕᠆ᢞ᠖᠊ᢐ᠘᠆᠋᠋᠋᠆᠆ᡘ᠉ᡩ᠘᠘ find it difficult to communicate normally, because of the tendency to argue defensively. It is only through knowledgeable counselling that couples can be helped to communicate in order to discuss all issues. Sometimes, even the issues can be incomprehensible as long as true discussion has not taken place.

It is also commonly known that Qallunaat are very ungentle in their counselling methods. In some ways, the message seems to be that if you are this way, you will improve, and if you are not this way, you will not improve. The Inuit approach is much more gentle, in a sense. It is preferable that when you make changes in a certain way, there will likely be outcomes. On the other hand, in not doing things in a certain way, it is likely that these outcomes will be avoided. It has to be remembered that Inuit counselling is based on loving the person, whereas Qallunaat are more focused on punishment. Therefore, the classic Inuit method of childrearing has to return. Inuit knowledge included knowing that when a child was treated as an "egg"-that is, precious and easily broken-his or her life would become a self-fulfilling prophecy. Conversely, treated too harshly, a child could become impossible to reach. Therefore, Inuit have to develop pride in their traditional laws and raise themselves up in order to raise healthy people. Inuit are also aware that merely wishing for the return of classic Inuit law is not going to cause it to come about on its own, as there are far too many people living with shame and excessive humility, causing apathy. There have to be solution-focused meetings so as to unblock the shame that has oppressed people. Inuit have to confront the challenge of merely being observers while trying to mimic cultures not their own, which they know have not assisted to date.

 ibb>L%F
 Phid>Daas

 Phip<PrF</td>
 ΔΔΔ' Paad

 Capedhad
 See Stand

 Capedhad
 See Stand

 Capedhad
 See Stand

 Capedhad
 See Stand

 Calaria
 See Stand

 See Stand
 <

᠘ᢩᠣ^ᢑ ᠘ᢩᠳᡆᢩᢂ᠊᠋ᠳᢑ᠘ᢞᡆ ᠘ᡪᢛᠣᡆ᠘ᢣᢣᢋᢛ

An Inuk Elder Begins Work in an Office



 Qallunaaq who begins working, for example, at the Department of Health, is hired on the basis of his or her knowledge of disease prevention, health, or another related area of knowledge, and begins work within the context of common culture. For an Inuk, this can be a completely different experience. For example:

1. An employee who aims to teach Inuktitut in a class enters a school and thinks to

 $\Delta / L = 5 > 5, 5 = 0 = 0$ $\wedge / 2 = 0$ \wedge



herself, "What do I do now? Where do I start?" The building seems to be too large and she is directed to another building, but the students are nowhere in sight because, of course, they are in a classroom.

2. Another person begins employment in an office. Now then, when the employee is nowhere near hungry, he is told that it is lunchtime as it is now noon, and he goes home at 5:00 p.m., even if the work for the day has not been completed and he still has energy to work.

There are many confusing office protocols that make no sense and are confusing for Inullariit beginning to work in an office, particularly those who have never worked in an office before.

For a male Inuk, the task is done only when it has been completed. For example, as boys, whenever there were herds of beluga ᠕᠆ᡄ᠋᠕᠆᠋᠆᠕ᢣ᠋ᡬᢩ᠋᠆ᢆᡗᡊ᠕᠋᠆᠆ᡘ ᢗ᠋᠄᠔ᢣ᠘ᢟᡥ᠋ᠺ᠋ᠬᡆᡃᢛᢩᠵᠦᠴ

Þ౨ౕాఎ⊲ఎ< ౫ిౄిాిౖౖౖ ఒ౨ఽౕాఎ⊲ప్⊃౧ు౨ ద౨్౬ఽఽ ౧౧౸ౕశ౺ౖ దిందందంలాని్ౖంఎ్ ∧ఎ⊲ాఎౖౖ

whales, one did not stop searching, going through the night through to the next day without sleep. It was only when all the work was done that anyone stopped, knowing that food had to be stored away from the dogs, or for other reasons. This was all part of the Inuit way. That is the reason that Inuit employees, especially those who are unilingual or working for the first time, have to be informed of expectations, and what the department's role and mandated functions are. What functions are to be carried out by the employee have to be clearly laid out. When roles are not clearly outlined, the employee may be seen as not fulfilling their duties, and may acquire a reputation of being incompetent, lazy, and many other labels.

When an employee has committed a wrong, there is a suspension of employment; this is not understandable for Inuit. An elder is known to have said, "A child's punishment

 is to be left in a room." The child becomes trained in a backwards way, as he or she begins to think that the punishment will now lead to jail. He or she brainstorms ways to manipulate his or her parents so as to avoid going to jail. In the same way, an Inuk who is treated badly by an employer conceives of being hated by the employer. Instead, what the child has to be asked is whether the bad behaviour will be repeated or not. If the child says that the behaviour will not be repeated, then he or she has to be believed. If it is the case that the child has lied, he or she has created his or her own state of banishment.

When the meeting on Inuit Qaujimajatuqangit took place, there were a lot of interested people who spoke out on the issues I have mentioned. It was clear from the outcome of the meeting that many issues have to be resolved and policy discussions take place so that more unilingual people can become CΔLΔ^LL^c ϤΛ_LϞϷ^ϧὑ_LϤ*ϲ*^ϧ CΔLΔ*ϲ*Ϸ^sb^cCσϤ^sL^sὑ^c CΔLΔ^cϷ^sb^cⁱλ^cσ^sL^sὑ^sϿ^sσ^c. CΔLΔ^sb^cⁱλ^c^kσ^sσ^s^k^c Ϸ^bΛ_LϞϷ^bΛ_LϤ^c^k. ^k^s^sσ^s^k^c^s^d</sub>^b ΔΓCϷ^sΛ^d^s^k^s^c^s</sub>ΔΓCϷ₋^sσ.

 $\Delta \Box \Delta^{c}$ 'bPAL55'b^oC^o JSPLJAc ᲮᲘᲡ₠Ხ₠ℂ₻₯ ᲮᲘᲡᲘ՟⅃₧ ₵ஂ௳ ϧϴͿ;ϥϲϷϧϫϤͼϷϯͷ 'n^wjscp^wd^wblc^w ∆م∆ `6 کم که ۲۰ کم که ۲۰ کم



involved in the workforce and more Inuit can enter positions. The general consensus was that many Inuit are thrown into offices and then isolated, whereas Qallunaat are given orientation sessions. This is only one of many examples.

There will be more unilingual Inuit entering the workforce, and it has to be taken into account that human resource departments ₽₽ĴUDQede.

∆൧∆ഀഀഀ൛ഺഀഀ൙൷൛൙ഺഀഺഀ በበናነልσ ΔLΔς⁶υ^LC Δ⁶⁶ba Δ⁵⁶Ͻς Λ²C րեր ՉշթՀբՍթ ^{sb^c} ₂^o _σ^b _Δ^{sb} _b _Δ^{sb} _C _c ل≪لەط⊶ح ⊲⊃∿<∿⊂∩ ∿ك`ےفح $\Delta^{\circ}ba\Delta^{\circ}c^{\circ}h^{\circ}hac^{\prime}a^{\circ}hac^{\circ}h$ 742040 46466 44604606 206 ⊳°≪י⊇₀ݑݛ ⊽₀∽⊂∧₀ $\Delta \subset^{\circ} \sigma \triangleleft^{\circ} \cap^{\circ} \cap C \triangleright a c'' < L C$ $P / \Delta \sigma$ $\wedge c^{\circ} P (C \wedge b^{\circ} \wedge b)$ ▷ⁱb200^{ib}b0^c5 Cl⁶0 ClⁱE^b

have a Qallunaat model of employment and have tried to apply it to Inuit. HR has initiated the same governmental policies used for Qallunaat in the hopes that they can copyand-paste this process over to Inuit employees. There are a few problems with this approach, as the few Inuit who speak English have been placed as de facto interpreters/translators. Some of these people do not have the skills necessary for this specialized work. Also, when an older person enters the workforce, he or she is then placed in the capacity of an instructor or teacher. Some of them do not have the capacity for teaching. For this reason, I particularly emphasize the fact that for elders, first-time Inuit employees, and those in leadership capacities, discussions must take place to reorganize different factors. These processes have to be clearly understandable for Inuit, and hold the well-being of Inuit as a priority. These are priorities that would facilitate equal

An Inuk Elder Begins Work in an Office



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 decisionmaking. 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 ᠆᠕ᠳ᠘ᢞᢛᢆᡃᡖᢞ᠋ᢧᠻ᠋᠆ᡔᢕᡃᠴ

ᡆ᠋ᠴᡆ᠋᠋᠒᠄ᢛᢣ᠈ᡃᡞᡬᡄ

>dd ΛΛϚჼჼĊჼ ϽΡϟϟϹϭϚ ϹϲϧͻͿ ʹϧϷ;Ϲϫϫ ΛΛϚϤ Ϸϟϭϫ ΔϟϹϧͼϧϧͼ Ϸ;ϷͻϹϷϿͶͼͺά;ͻͶϲϧͼϧϷͻϲϭϲ Ϸ;ϷͻϹϷϿͶͼͺά;ͻͶϲϷϫ Δά ΑγϷ;ϞϹ;ϫϲ ΑνσͼϧϭͼͺϤϧϲ ΛϷϭͼ;Ͻͼ Δ

᠋<u>᠋᠂ᡃ᠋᠘ᡄᢂ᠋᠂ᠳ᠘ᡄᡆᡃ</u>

their ancestry, how Inuit traditions have been changed and broken, and how to remediate the situation. There may be many methods of rehabilitation. In my personal opinion, healing seems to be the best for the present. My reasoning is that in 1995–98, I went on a quest with some people I had selected to try and understand what had gone so awry in the community of Pond Inlet and what factors had led to this downfall. We came across what we did not want to see or understand: Pond Inlet had, upon coming into the community, given the impression of entering where the dead were enclosed, without a possibility of exit. With great effort, we brainstormed ways to free people from this horrible space, but there were no solutions to the problems.

In 2005, I came across what seemed the only solution in the Bible, Ephesians 2:20–22, which reads: "Built on the foundation of the apostles and prophets, with Christ Jesus himself

as the chief cornerstone. In him the whole building is joined together and rises to become a holy temple in the Lord. And in him you too are being built together to become a dwelling in which God lives by his Spirit." I think it is still relevant today. When it seems tenable, please let me know.