



*The iglu metaphor for child development and learning, has become the symbol for Nunavut Education. It embodies the building process throughout a child's schooling years. The child passes through stages of development in an ever-spiraling progression, accumulating one block or phase at a time. Upon graduation, the child has constructed an iglu, strong enough to withstand the child's weight, allowing the child the chance to stand tall and see what other opportunities, what other iglus, he or she can build in the world beyond public schooling.*

*An iglu is a symbol of survival. We need our children to survive, to be equipped to survive in this ever-changing world. The age-old tools an Inuit child was given outfitted that child to survive - not only the challenges of the land but within a community of people. The caribou antler in the child's hand represents the important connection to the environment. Our environment has always supplied the natural resources required for success in the world. The antler is also a reminder of the Inuit Qaujimajatuqangit value of "practice" and the importance of continual improvement in order to become successful.*

*Elders are articulating how and why Inuit Qaujimajatuqangit, - values, beliefs, skills, knowledge and attitudes - are so well suited to Inuit today. In doing so, the Elders are not advocating a return to the past, but a grounding of education in the strengths of the Inuit so that their children will survive and successfully negotiate the world we find ourselves in today.*

Educational Framework for Nunavut Schools  
Curriculum & School Services, May, 2005



This module is dedicated to the memory of Mark Kalluak, Cultural Advisor at Curriculum and School Services.

*Certainly Mark's was a life well lived - full of accomplishments and achievements. He touched people across our country and has left a significant legacy for Arviarmiut.*

Shirley Tagalik  
Mark's Eulogy

*If we are going to have Nunavut and start to control our destiny ... we need to help each other to have strength and conviction. If we don't help each other, we are not going to be strong enough to handle our future.*

Mariano Aupilaarjuq  
Curriculum and School Services Aulajaaqtut Meeting, 2002

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## Learning Competencies

By the end of this module, you will be able to do the following.

1. You will understand the *Inuit Qaujimaqatuqangit* concepts of *inungusainiq* - forming a child and *inunnguiniq* - making a human being.
2. You will understand the importance of identity from an *Inuit Qaujimaqatuqangit* perspective.
3. You will understand how Inuit child-rearing practices support a process of becoming capable in life.
4. You will identify a process for preparing yourself for the future.
5. You will identify the differences in the concepts of *inunnguiniq* and *inungusainiq* and understand the relationship between the concepts in terms of developing a whole person.
6. You will understand the role of family and community from an *Inuit Qaujimaqatuqangit* perspective in the raising of a human being.
7. You will identify the roles of community in contributing to the development of character in a person.
8. You will understand the concept of becoming compassionate as the complementary blend of ability and attitude with responsibility for the common good.
9. You will understand that a core element of resiliency is the ability to seek solutions.
10. You will demonstrate understanding of your skills, abilities, attitudes and potential for effective action.

## Unit 1: Who is Nikanaittuq?

### Quotations

*A tension exists between uniqueness and individuality, between connectedness and interrelatedness and the community, kinship, naming and namesake. It is important for children to understand their kinship relationships and all of the wealth of information that is available about what that means; and some of that is being lost. We need to bring that back. The richness and importance of it connects people to something larger, beyond just their family.*

C&SS, Aulajaaqtut Elders' Meeting, 2002

*As far as I can remember, my father would sing a song very early in the morning while we were still lying in bed. I understood some of the song very well and used [the meaning] to become a mature and able man. So I tried to continue as my father did. I sing and use the songs in my household, but my family members told me the traditional songs sounded terrible, and the new songs are better. I started to really wonder what is going to happen to the traditional Inuit songs and worried, not knowing what to do.*

C&SS, Aulajaaqtut Elders' Meeting, 2002

#### **Vocabulary Box**

tension - a difficult relationship between two or more things or people

uniqueness - one of a kind, something that has characteristics that nothing else has

interrelatedness - people, groups, or things that are tied and connected together in many ways

## What's in a Name?

In this unit I discovered some things I never knew about naming:

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This is what I know about my name:

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**Reflection**

Read *Having Someone Wish Good Hunts Upon You* by Mark Kalluak, and respond to the following questions:

Mark tells us that he saw the couple carry a file or sharpener into the tent that they did not return with. What do you think is the significance of this?

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The custom described involved a 'special' Elder. What is the significance of this involvement and of the names that the Elder and the child would have for each other?

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## Nikanaittuq Story

### “Puinaiqsiaoq Nikanaiqsiaoq”

Puinaqtuq means a person who does not seem to have much knowledge, and is passive, (like agreeing all the time), or who always seems to have difficulty in her/his activities.

Puinaiqtuq means to be able to do anything, like able to do the impossible by himself/herself, able to carry on any task because of his/her ability through what he/she had learned. One who is multi-talented is Puinaiqtuq.

Nikanaqtuq means like a perfectionist who is trying not to let someone stumble by treating someone like a fragile object (something that shatters). Nikagijaujuq is being careful of words because someone might take it the wrong way, someone might get scared or become ashamed. One who is thought to be fragile is Nikanaqtuq.

Nikanaittuq means one who never changes and is not to be worried about because he/she can take care of himself/herself (is responsible). Someone who is able to do anything is Nikanaittuq.

Nikanaittuq is also not easily angered, or shattered and does not make a big issue out of things.

**This story is about a process of community instruction that turned a child who may have become fragile into a capable and skilled person.**

A long time ago, Inuit and First Nations people used to have wars and kill each other. In Kinngarjualiik, north of Arviat, there was a fight between Inuit and First Nations people. A child's family was murdered - even his parents. His whole family was killed and he became an orphan.

He was adopted by another family. The community came together to discuss how they should raise this child through *aajiiqatigiingniq*. It was decided that they should start to raise him and train him so that this child could become able, would obtain physical stamina and become self-sufficient by experiencing many things.

#### **Vocabulary Box**

stamina - power and strength, especially when faced with difficulty

self-sufficient - when you are able to take care of and provide for yourself

There was a big iglu (*qaqqiq*) in the camp. The roof had been watered so that it became solid (ice), and was very slippery. Nikanaittuq was asked to play around the big iced-up igloo. He played there every day. The adults told Nikanaittuq to try to climb to the top of the igloo. He tried repeatedly every day. The adults that made Nikanaittuq practise would ask the other children playing with him, "Puinaiqsiao nikanaiqsiao puinainngilaaq nikanainngilaaq sulii?" "The one we are waiting for to become wise, is he not ready yet?"

For a while they kept answering that Nikanaittuq was not able yet. Every once in a while they'd ask again, "Puinaiqsiao nikanaiqsiao puinainngilaaq nikanainngilaaq sulii?" "The one we are waiting for to become wise, is he not ready yet?"

Then finally one day, a playmate answered, "I think he has become wise and strong; he can get up and go over the big iglu now".

There it was. The people that had made him practise had this in mind. If the child became strong and able, then he could avenge his parents.

He was probably 11 or 12 years old. They waited for summer. That summer they took the child to the place where the First Nations people were camped. Nikanaittuq, along with two male adults, went to the camp. When they could see the tents, they waited for the night to fall, so they would approach the people while they slept. They lashed a knife to Nikanaittuq's arm so that he could use it to kill his enemies. They instructed the young one what to do in case there was trouble. "When you get into trouble, give us a shout, we will come and help you".

There were three tents so each was assigned to a tent to go into. They were each doing what they had planned when they heard a cry from the young child. Upon entering the third tent, they saw a big woman trying to take the knife away from Nikanaittuq. One man saved the young child, but he was really agile, and escaped, quickly climbing up the cliff and keeping the others away by throwing rocks down on them.

The meaning of this legend is that a child can learn anything. Even when they are not able they can become able through practising the task. A child in her/his future can become a whole person, and take on responsibility through what he/she has learned, and keep what he/she has learned though out his/her life.

*Go to Appendix A and rate how well you participated in the activities for this unit.*





## Inuit Do Not Make Good Pets

As a kid I liked taking live animals for pets for example lemmings or bird chicks. But when I kept them it seems that no matter how hard I tried to keep them in comfort they immediately lost their sense of natural freedom, become very hard to keep alive, even with special provision of food and water.

As soon as I took away their freedom they would soon begin to deteriorate, and I could tell they stopped using their voice and energy from sadness, and eventual death. The moment I robbed freedom from wild animals I'm trying to treat as my pet they would succumb to deterioration. Immediate damage is equal to a flower being pulled from its root. An uprooted flower's beauty can not be maintained despite constant watering once its natural course has been disturbed. Similar situation can be applied to Inuit natural common course. As northern Inuit



### Vocabulary Box

deteriorate - get worse and decay over time.

succumb - to surrender to something



## Dressing the Baby

Nunavusiutit Meeting, C&SS, 2004

Simeonie Keenainak

When a child is born there would be a person who would dress a child. ...[The person who dressed me] wanted me to be this type of person and whatever I did ...whenever I get an animal I think of the woman who dressed me and the kind of person she wanted me to become.

Joannassie Qappik

If a girl is born, a woman will usually dress the baby; if it is a boy, he would be dressed and the person who dressed him would make sure that he was a good hunter. The person who dressed a girl would make sure that she could sew well.

Donald Uluadluak

My grandfather was my *sanaji* too. I think that some got tired of not having the things they needed. Some want their namesake to do better than them. My grandfather said to me when I was born that he wanted me to have a good attitude towards others. He said he was tired of being bad as he was always talking back to others. He wanted me to be a better person than he was.

## **Giving Protection**

Nunavusiutit Meeting, C&SS, 2004

Rhoda Karetak

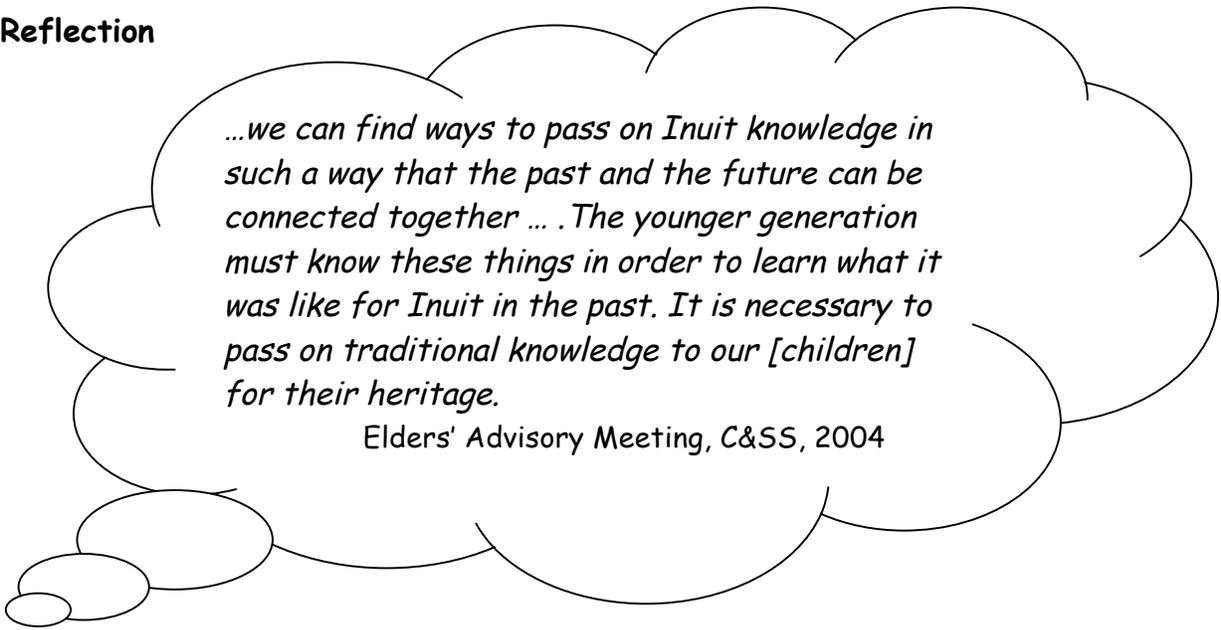
This was kind of a belief that would keep [the child] from doing something wrong or breaking the rules (*inunguqsaqtausimajut*). Being present at a child's birth (*arnaliaq, angusiaq*) was very important in the past. The one who was present at the birth of a child would have something important to say to him or her. This would be something that he/she would have to do while growing up.

One story is about a man named Uvinik. When Uvinik was born, there was an old lady in that camp. She rubbed the infant with her own urine using a cloth of some kind. The old lady was saying that this urine would keep the *tunnigait* away from Uvinik. Uvinik was given a necklace as protection at this time.

When I was born, for example, my aunt (*Inukpaujaq*) was with my mother helping her to give birth. Apparently, she used something special to clean me and talked to me the whole time. This cloth she used was to be my protection later in my life.



**Reflection**



*...we can find ways to pass on Inuit knowledge in such a way that the past and the future can be connected together ... . The younger generation must know these things in order to learn what it was like for Inuit in the past. It is necessary to pass on traditional knowledge to our [children] for their heritage.*

Elders' Advisory Meeting, C&SS, 2004

In a few sentences describe what is most important to you about Inuit heritage.

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Explain why the Elders may think it important to connect the past and the future. What are the strengths of Inuit culture that should be used to build strength in the future?

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How has knowing how Inuit lived and valued in the past affected you in your own life today?

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***Go to Appendix A and rate how well you participated in the activities for this unit.***

## Unit 3: Becoming Capable

### Key Child-rearing Practices

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## “What is at stake if we do not use *Inuit Qaujimaqatuqangit?*”

Louis Angalik & Donald Uluadluaq, C&SS notes, 2003

*Respectful of those who have greater knowledge, here are my thoughts:*

When a carver begins to work on a piece of stone, he sets out to make a good carving. He wants the carving to be the 'best it can be' and to make sure that it won't break easily. When we start something, we start already thinking about how it will look in the end. The same is true for parents when they are expecting a child. They want the best for that child and they want to be good parents. Nowadays, it can be said that everyone is carving out a child.

Inuit parents and grandparents were the main teachers of their children. They ensured that the child was raised properly and was well taken care of. Their focus was on the body, mind and spirit. They were shaping the child to be a human being first, and focusing on his/her special ability next. This concept of making a human being is the basis of Inuit education. If something goes wrong, or the child does something wrong, it is an opportunity to improve the situation and to learn. If something happened, we were told not to keep it in your soul/spirit because it will pile up and become harmful. Harmful things needed to be off loaded. This could be done through a drum dance or *aajiiqatigiingniq*. Elders knew what the outcomes for negative behaviours could be; these outcomes are the same for us today.

Child motivation and self-esteem were critically important. If a child had no motivation or eagerness to learn or does not like to listen, their chances of survival were not good. Nature being harsh, it may not be possible to have a second chance. If you make mistakes today due to being lazy, having a poor attitude, not listening to your parents, elders or teachers, there do not seem to be the immediate ramification there were in the past. However, in the long run, there are always consequences.

The Inuit culture, language and ways of doing things are being forgotten and will not be able to be passed onto our grandchildren. Especially the knowledge about how to go about your daily life was very important and useful. These things are still important today and they apply to all human beings. Today our youth are just floating in the middle, not knowing very much about the western culture or the Inuit way, and a lot of them are confused. Although not all are like that, too many are lost in their own time. All people can be taught how to become 'able' if given a proper chance. The Inuit ways of training were developed to prepare children to be able to survive wherever they may be and whatever they have to

### **Vocabulary Box**

critical - crucial, very, very important

ramification - something caused by how you act, consequences

face. We never stop learning throughout our lives and so it is more important than ever because the ones who don't know these teachings now outnumber those who do know.

The practices such as the ritual and beliefs about naming and blessing a new born child; rules and procedural behaviours expected from girls and boys; the roles others played in their well-being; and the different programs that were needed in order for them to become productive, helpful and caring human beings are all important. The important thing to note is how Inuit have developed ways to help create a foundation for specific knowledge that was needed. The expectation was for the individual to create enough skilled independence to survive well, and to be able to help their society survive well also.

The deep thinking of Inuit which underlies this process is often difficult for some to understand. Wisdom and living a principle-based life is not an easier life to live; it is not about living easier, but about living the right way. Mind development and spiritual belief enhance each other.

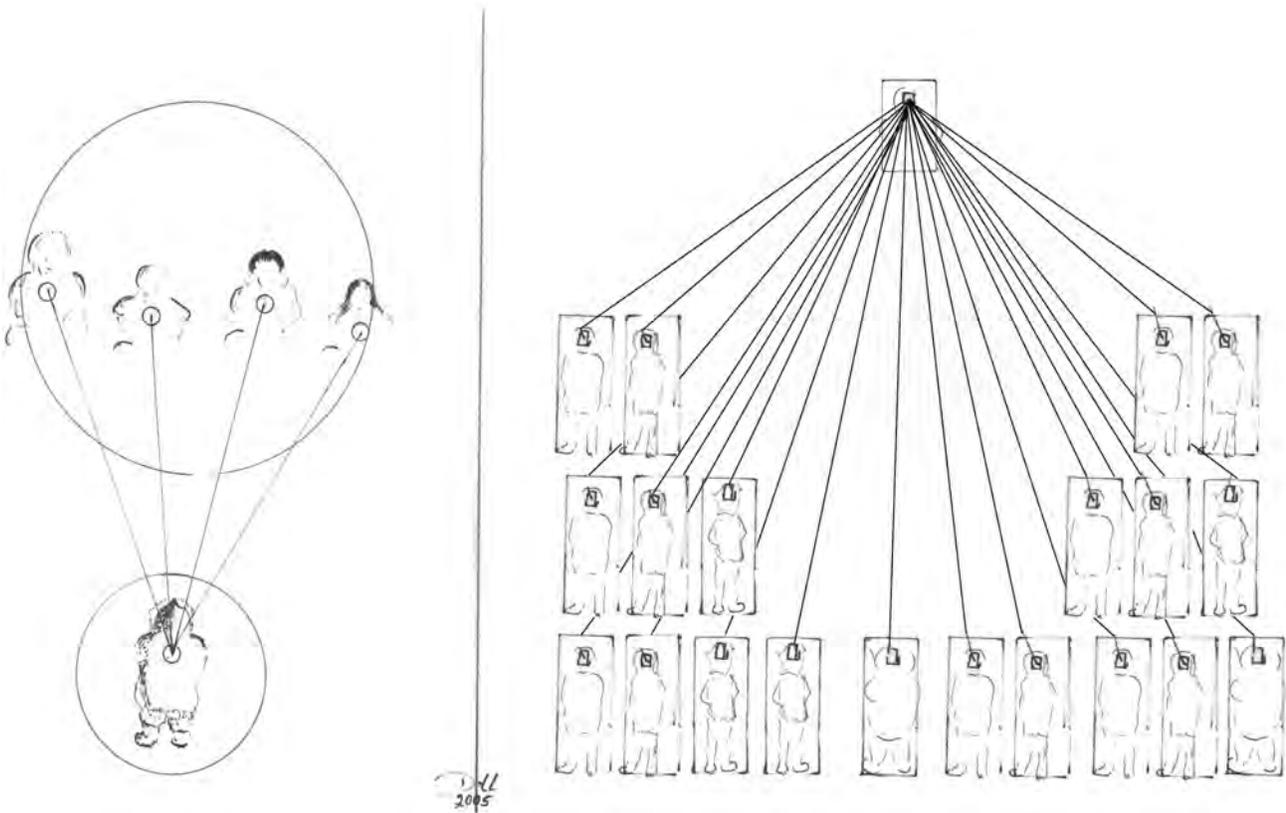
The gaps between traditional teachings and modern life styles are quite challenging at times, but with proper planning, good training techniques and wisdom, we can help make the best of both worlds and that is why we need to seek a balance in the teaching and learning of our children. Starting right at the beginning of a child's life we need to create solutions, provide direction and build capacity so the child can face heavy issues.

It is the basic foundational concepts that Inuit have passed along from generation to generation that have taught us throughout human existence. As a child starts to develop his/her own understanding, *piqujags* are introduced. These will help them later in their lives as well. It is these rules to live by that make sure we each act in a respectful manner with each other and within our environment. Inuit stories are designed to show children the devastating results that will occur when we act disrespectfully. These teaching have no time limit.

## ***Inuit Qaujimaatuqangit & Qallunaat Qaujimaatuqangit Education***

In The *Inuit Qaujimaatuqangit* system a child was made into a human being with the guidance of several very caring adults who were passing along their expertise and knowledge to the child.

In the *Qallunaat Qaujimaatuqangit* system, only one individual (a teacher) is tasked with making many students into human beings.



**Reflection**

*It is important to understand how culture is used to inungui (make a human being)*

Rhoda Karetak, 2004

What have you discovered about how culture makes us who we are?

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What were the roles of the various individuals in traditional society to help mold a person? What are the equivalents in our society today?

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Stephen Covey says that we need to "start with the end in mind". How did Inuit incorporate this idea into practice? How has this influenced who you are becoming?

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## Unit 4: Preparing for the Future

Things that young Inuit need to know and understand in order to become successful in society:

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## Reflection

*Modern Inuit have been seeking ways to transform their societies in ways appropriate to a greatly altered demographic regime within a new world economic order, while at the same time in ways that are ideologically, socially, and economically compatible with their cultural past.*

*In Order to Live Untroubled, page 221*

Based on the work done in this module, what key ideologies would Inuit want to consider as they deal with societal change? (Think about what is socially valued.)

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### Vocabulary Box

transform - to change into something else

altered - changed

demographic - conditions of life of the people, such as birth rate, income, average age, marital status

regime - system of organization

ideologically - having to do with beliefs or religion

compatible - go well together







## Unit 5: *Inunnguiniq* and *Inungusainiq*

### Making a Human Being

Elders Advisory Conference  
December 8<sup>th</sup>, 2004

#### Side A

Rhoda - Thinking about what Donald was saying about *inunnguiniq*. I often hear that the people who were growing up poor would often turn out to be strong and rise up. A child who was considered as weak and not very popular would grow up more mature and able to do many things. My granddaughter, Selma's daughter called me once and said, *inuungiliqtunga*. (I'm not human anymore) What happened? I asked her. I don't have kamiks anymore she said. It makes me think of another meaning of *inunnguiniq* which is people starting to wear only caribou clothing. The comments from Joe and others are very clear. The children need to be made human beings. We want to see them growing up learning things and be able to stand firm when difficult situations arise. Some of the children would have difficulty understanding others, but they too have special skills. Some children may not be popular, but would have a good attitude and patience the others don't have. Some may get upset easily, but are quick to recover. I think we are trying to say that we need to make strong human beings who will be able to pass any test and endure difficult situations without cracking up-- someone who will not give up their life and be strong in any situation, even when the girlfriend/boyfriend leaves. This is today's way of living. We are not saying enough to our young people, knowing that some might get all upset and give up rather than be thankful for the advice. I would remind my young people to take the garbage out on their way out and they would say "yes", but would forget all about it when they went out. This might seem like a small thing to get upset about, but it hurts just the same when they don't pay any attention to what you say to them. We want to see the young people who would quickly do what we ask them to do with a good heart. I'm positive that we are getting somewhere already. Our meetings are being recorded and will be passed on to others in the future.

Donald - Nunia asked about *inunnguiniq* (to make a human being) and *inutsauniq* (to have a good attitude) if the meaning is the same. No, they are different. *Inunnguiniq* is making a human being. The person who had learned this will be able to stand any difficulty. *Inutsauniq* is to become someone who will not get easily

angry-- someone people are comfortable with. I know we have different dialects, but this is the way I understood the two meanings.

Atuat - Nunia's question is partly answered already. In my region, the meaning of *inunnguiniq* is making a human being who will be able to help others with a good heart-- someone with a good heart and mind and who is always aware of his/her surroundings. He/she will be quick to think and be able to look at the brighter side of different situations. This person is always ready to help. This is called *inuttiavak* in my region. The other person who had been *inuungguqsajaujuq* (made a human being), but never really pays much attention to the teaching of his parents and elders would not learn much. Little things will get him/her upset. They won't care if the tension inside of them spilled out on everyone around them. The parents may have done their best to help him/her, but that will have very little effect on that person. We call this *inuttiavaungituq* (a person with bad attitude). These are the two meanings Nunia wanted to know.

Joe - We are beginning to understand that *inunnguiniq* is necessary for the person to learn things. Some children are brought up different ways-- sometimes according to their namesake. Each person is different from his brother or sister in his own way. Like what Aupilarjuk was saying that his grandchildren had very different personalities while growing up. For example, a mother may have many daughters or sons with different attitudes by the way they were treated and raised. When a child is born and named, the family would already have an idea what he/she would be like by the way making a human being was done. There is a saying that Inuit had very sharp instincts of what a child was going to be like. They are also expected to keep a close watch over their children and grandchildren observing their progresses and faults. Then they will know what to do in order to teach them the things they would need according to their weaknesses and strengths. If we should try to make a human being without using the *Inuit Qaujimajatuqangit* foundation like expected, we will not get very far even with all the efforts that are made.

That is the way the education system is being made. The people who don't live the Inuit ways might even turn away as they do not understand the things we are trying to do. Look at the old bible story of a man with two sons, Cain and Abel who were brothers. The older one killed his brother because of jealousy-- even though his father loved him more than his brother. So as we can see here, the jealousy and comparing began way back from the time of bible days and will continue to be

like that. That is why it is so important to make a human being of a person. Without it things will easily go wrong. This is why we need to open up to each other and share our knowledge with others. I wanted to ask Mark the meaning of *at'tiaq* in this region. Is it your namesake?

Mark - I'm sure someone else will be able to explain it better. In this region, the meaning of *at'tiaq* is your child named after one of your parents. My father called me his *at'tiaq* because I was named after his father. My brother Nungnirk was named from other family members so he loved him better. He really did not favor any of us, but he loved him better by word only to show respect to who Nungnirk was although his love for us was equal in his heart. The name, Nungnirk, was named from outside of his own family so he showed his respect of that family by playfully saying or acting as though he loved him better just to show of his respect for others. This is the way I see it.

Joe - So Kugak was your father's *at'tiaq*. Not your namesake, but *at'tiaq*. Kugak was my father's namesake.

Donald - Yes. Our dialect is different so don't get me wrong here. We all know that we are just discussing some sensitive topics at times. In this region, people used to say that a person is *inuujaaqsagtug*. Meaning he/she is very proud of him/herself. That was another word I used to hear. The elders knew all this. The *at'tiaqarniq* is Inuit ways-- not *Qallunaaq* ways. You will need to have an Inuk mind in order to understand it.

Joe - One of my concerns is that when people are being too strict or demanding and expect everyone to become perfect in everyway. Some people are trying to remove every fault of a person just like that. We know there had always been good and bad in this world and it will always be like that. It seems like some people are trying to take the night and only keep the day. Many people might be affected and react in different ways when people are always trying to correct others and expect results right away. Sometimes when a polar bear or black bear become dangerous to humans, it would be shot and be killed. Sometimes people expect everything to turn out perfect and then get all confused when it doesn't. They would try to remove anything that is not pleasant. How can we expect everyone to be perfect when no one is? If people could remove anyone who made a mistake, then there would be no one left living in this world. This seems to be what many people are trying to do. We need to watch more closely what people are becoming these days.

We are aware of the children who were brought up with high expectations by their parents are usually the ones doing something wrong secretly. They seem perfect in the eyes of everyone, but as soon as their parents are not watching, they would do terrible things. They are not going to change much as adults. Others make mistakes in public, but at least they are not hiding something. People would know them and maybe they are the ones who can be helped. These are some of the things we will be discussing in groups.

Alice - Good to hear about *innunginiit*. What Joe said is true. Days are different in our everyday lives. Some days are exiting, some sad. *Innunginiq* is very much like different days. Some are good and some are not so good. Adults, children all went through ups and downs. We try to help the people who are going through tough times. We all go through hard times when one of our loved one dies. There are storm day and clear days. At times we are going through storms when someone is hurting. When we were made a human being, we are being taught what to expect in life. We try harder when we stop to think about what our parents did for us. The weather changes so is our life.

Rhoda - Other people's comments make me remember the past. If I should try to make a boat without direction or instruction, I can probably do it. It would probably float on the water, but when something goes wrong out there, I would probably see where I went wrong. My mistakes in trying to make a boat without asking instructions will become visible when something goes wrong. When Inuit make a human being, they want to see someone able to survive even in storms. Aupilarjuk told a story about his uncle coming to his place to drag him out of bed in the morning. His uncle was making him into a human being by showing him that Aupilarjuk should get up and do something rather than sleeping the morning away. His uncle would actually get him out of bed so he will not have any excuse to sleep longer. He did not even have to say a word that might go in one ear and out the other. My uncle used to make me and my brother carry some caribou fat to make us strong. He would watch me to see how long I would be able to carry something heavy. At first it would be easier, but it would get heavier and heavier until I could not go on much farther. This was to test my strength and my attitude to see how I would take it all. There would be a quiet understanding between me, my brother and our uncle as to why we had to learn these things. We did not have much choice to get away as we lived in one big place. Today, our children could just go to their room and close the door if they don't want to listen to us. We let them be like that by keeping quiet and not making them do things like what Aupilarjuk's uncle did. We

try to teach them what we could at home. I'm glad we are able to discuss these things together and remind each other what we have ignored or forgotten over the years.

Recently, I met with two young students of Nunavut Sivuniksavut program who are training in Ottawa. They were very comfortable to talk with as they had been advised and taught about Inuit ways. Their respect for others made a big difference. It's good to know that we can still find many young people like them. I usually try to defend my favorite grandson whenever my husband tried to teach him man things. I would often get that way thinking I could protect especially Qalujjaq. We have lost a big part of our lives. When Nunavut was created, we were told that some things would be taken away or removed. I think we need to take some of our ways back again.

Atuat - I had an *attiaq* whom I loved very much. It's very hard when you are close to your *attiaq* (a child named after one of your parents) when they need to learn something that might be hard for them. I did not want to have another *attiaq* knowing he/she will have to learn things in life. This is Inuit ways. Having an *attiaq* is very special and you can't help but defend them at times. I would defend him secretly and ended up ruining something he should have learned. Someone said that it takes courage and willingness to be made into a human being. You will need to learn some things by practising and patience. It will not always be an easy path in order to make a human being. Some will need to go through some rough path to learn. We can't avoid problems in this life, so we need to learn how to deal with them. Sometimes learning from mistake could be a turning point for someone. I know it's wrong to make a wrong choice but the people who'd learned by making a mistake would not want to repeat them. This is a part of life. We want to be able to teach our young people how to be strong and keep trying. We still have families who are always eager to how to help others. We can do our part by helping them to reach their goal.

Joe - *inunnguiniq* - We know what it's all about. Sometimes we automatically think that other know it too because we do. Unfortunately that is not so. We need to discuss *inunnguiniq* for both boys and girls in groups.

### **Side B**

Rhoda - I just want to point out that in the past, a mother immediately started teaching her daughter the things she would need to know. It would be her

responsibility that her daughter become strong-minded. The father would do the same with a boy. It's not like that anymore. I think we need to remind people what it was like in the past.

Atuat - I just want to add what Rhoda was saying about the boys being made into a human being by his father and the mother would do the same for her daughter. We women are homemakers and usually talk a lot more than a man when it comes to children. Sometimes what might happen is the father would start to teach a young boy the things he will need to know, but then his wife began to interfere somewhere along the way and the father would sort of give up. Isn't that right?

Aupilarjuk - I don't quite understand the question, but I'm just going to use myself for example as I really don't know others. I had complete control over my first boy right from the beginning. I started taking him out hunting while he was still nursing from his mother. My wife knew that he was my responsibility, and therefore did not interfere with my way of teaching our son. The rest of our boys before him were stillborn, so he was very special to me and I love him very much. I was able to teach him from very early age. No problem there, but when we adopted another boy, that was another story. My wife would not let me take control over him and would often defend him. This would prevent my teaching our son how to be a real man out there. I ended up not having much say about it even though he was a boy needing to be taught about the things he would need to know. I can only say something about my own experience here.

Atuat - I just want to add that the way I was taught was that I and my husband were to work closely together when it comes to children. The problems will arise if the mother is the only one teaching her children. It would be the same for the father if he was to take full responsibility to raise the children in his own way. I think both parents should be responsible to teach their children by working together. I think this is the Inuit way of teaching.

Aupilarjuk - Let me put it this way. I fully agree with you that both parents should work together to raise children. I'm just saying from my point of view that we men were born to hunt and provide food for our family. This is how it was. Men would go through all kinds of danger in order to be successful hunters in those days. At times someone would lose his life trying to provide food for his family. The women don't have this experience so it would be hard for them to understand the danger men had to go through. I know many of them know, but would choose to ignore

them out of love for their child. That is why it was so important for the father to make a human being of his sons. The father will be gone one day and the boy will have to know what to do out there while hunting in all kinds of situations.

Josie - My own experience is that after my wife died, it was much harder for me to control my children. It was easier when my wife and I taught our children together and talked to them about the things they would need to know as adults. I'm having a hard time understanding why it is harder to control them now.

Atuat - I just want to have my say here while we are still together to learn from each other. We women knew this too. I was taught by my parents and grandparents about childrearing and other things when I was young. They told me that one day they will be gone and I will have to know how to survive on my own. They said it was important to remember and try to live the things they'd taught me. If I live by the things they taught me, it would be my responsibility to keep them alive and pass them on to others. This is what I have been trying to do. This is how I was made to be a human being. My husband died and I tried to live by his words. Like anyone else, it's easier for me to control my daughters than my two grown sons. Both of them are now adults and on their own. One is still single as he's partly handicapped. I tried to be both mother and father to them by following my late husband's directions to me. This all makes it easier for me to go on. Today is very different as they all have needs such as snowmobiles and other things. I try to live the things my husband taught me. I think it's important for both men and also for women to try to live the things they have learned from their families. I have two brothers, but they have families of their own so it's up to me to keep my family together in the best way I know how. This is Inuit way and I believe it.

Josie - I want to thank you all for all your comments and knowledge. About two years ago I had started to try to live by my grandfather's advice about family relationships. Since I started to talk to my adult children and told them about what my grandfather had advised us, they are much closer to me and always hang around my house. What my grandparent had said is all true. I also want to thank you all for your wisdom.

Uluadluak - Louis Angalik often told me about a time when he lost his father and started to learn from his mother. I'm wondering if he could tell us about it.

Louis - When I was about 12 years of age, maybe a bit older, my father died. I had other family members, but they probably thought I could take care of myself and did not have much time for me. One of the times I can remember is when we were moving from the land to the coast in the spring time. It would have been very hard for me if my mother did not teach me and tell me the things I need to know as a young boy. I was able to keep the mud runners on the *qamutik* that spring by living my mother's advice. She was both the mother and father that I needed. Some women had to teach their children alone and did a great job of it like my mother did. The children learned by playing. The little boys would be gently reminded to play with boy's toys and the girls would do the same. Not so much in words, but by playing.

Alice - What you're saying is good to hear. As for myself, my brother had died when I was still on my mother's back. So some of the things my father taught me were boy things. He said, "Even though you are a girl, there are things I want you to know in order to survive." He taught me how to hunt caribou, ptarmigans, squirrels and other small animals. He taught me how to use the rifle. He was preparing my future so I would remember what he'd told me when he was gone. He would take me everywhere to hunt for caribou, fishing and camping, trapping and would often remind me to help others whenever I could. It's good to remember these things. I remembered at times I would cry because I wanted to do something else. Today, I have a cabin where I spend a great deal of time and whenever black bears come close to my area, I will suddenly remember my father's words and wish he was there with me. He would often show me at what part of the animal I was to aim my rifle in order to kill it right away, rather than just wounding it. I should have paid more attention to that. He said the time would come when I would have to defend myself from wild animals and would need to know what to do. I should have paid more attention to him.

Uluadluak - I was going to say something on my mind a little while ago. My grandfather used to tell me about his family. His father was Angajaaq. Angajaaq's father was Maqu. I was especially interested when he would tell me stories about Maqu. The First Nations people and Inuit used to fight and sometimes kill each other in this area in Maqu's time. He would travel with Qallunaat and take them to the border. He would tell me that whenever someone is disturbing people, that person would be killed according to the law. That's how it was in the past. I can remember a time when we give up our land to the government. Now we are trying to get it back. We used to say "yes" to anything and give up any rights we had. People

are now learning to stand on their own feet and things are changing. We are finally turning our heads back to our elders and their wisdom. As I was looking at this picture of a boy and the things he will need to know, I looked back and thought about three men who were good at many different things including sewing. One is still alive today. I also knew a woman who was able to hunt like a man. She would spend many days out on the land on her own. She would lead her husband when they are out hunting as her dogs were faster. This is what learning is all about. Any man or woman can learn by having a willingness and a desire to learn. Just like someone said that children learn by playing and watching. I would watch my grandchildren learning different things by playing. Many of the things my grandfather told us many years ago are becoming reality. My grandfather would say things like, "Did you realize that you just stepped on something on the floor? Put it away. You forgot to put things away outside and now they are under the snow. I saw the snow knife lying on the ground, but I did not bother to put it up so now we can't find it." This is part of making a human being.

Rhoda - Sometimes brothers or sisters are very different and think differently. Are we going to talk about this in groups?

Joe - We are just getting ready to get into groups. We can always add the things we are to talk about. For the past five years, we had been meeting with different people. Both men and women had been talking about different things such as childrearing. After discussing things together like this, the groups will have a better idea what they are to talk about. One of the things that we had learned from the meetings is that we men seem to be slower to respond to questions and suggestions than women. Therefore, we seem not as aware of life's simple things as women are. Of course, some men are more easily aware of their surroundings, but not all of us are like that. I think men sometimes think carefully before saying anything, but it might be too late as many are hesitating to say anything about the subject.

Atuat - This was one of my questions a while ago. It's true that women are more talkative than men. It might have begun from the bible times when Eve did something before Adam. Ever since that time, women are quicker to talk. I would be too quick to answer at times. Like Joe was saying about some men who seem to be too quiet, but are thinking things over before reacting. This is true in many ways. We women sometimes are rushing too much and then get ourselves all confused. If only I had been more patient. I think sometimes a woman is talking for

everyone. This is why both men and women need to have a good communication in order to make a human being for someone.

Rhoda - I'm glad I'm learning all these things. I think one of the reasons why it was and still is important for both mother and father to work closely together to raise children is that the children would get a chance to learn both from parents at the right time in their growing up years. In the past, the parents try to choose the partner for their sons and daughters from their own community rather than choosing someone from other communities and regions. When a son or daughter marries someone from outside the community, the young couple would have a great start in their relationship, but once the children are born, things would change. Sometimes the young couple got together without really knowing each other. Each child is precious and should be taught and get a chance to learn the best things in life. They deserve that. They start learning right away. Because of that, we need to be more careful as parents.



## Traditional Responsibilities

Elders Advisory Meeting  
December 7<sup>th</sup>, 2004

### Female Responsibilities-

Elder - Children are told to be like this or that right from birth. Looking at a child growing up, people would know if he/she would be a good listener. Whether he would try to follow what was expected of him or not (*sivuliqtuqtug*). A child might at times try to follow what he was to do, but without respect and willingness, he will not be able to do what is expected of him wholeheartedly. Reminding a girl what is expected of her now and then would be a good way of teaching. People are watching a child-- looking for employment, for example. People will have confidence by the way you live that you will do a good honest job when they hire you to work for them. They can find out about a person through their application or resume, but also through a reference from someone who knows them. In the past, children were expected to respect good advice. A girl with a willing heart would try to follow the advice of her parents and others knowing it is for her own good.

Rhoda - Some would help others without being asked. She's the one who respects the advice of others. She had been told not to be lazy and she's taking that with a good heart.

Alice - I too had to go through some rules when I was growing up. The stories make me think back to what it was like growing up. When I was a teenager, I would go and see the elders to see if they might need any help, without being asked. I would make sure that they had enough water and firewood. I would quietly get some for them without being asked. My mother used to tell me that I should always be ready to help the elders. She would say that I can help someone quietly even if they don't ask for help. Very often the elders, especially the older women would need your help, but they would not ask for it. I should just start doing something nice for them rather than asking them if they need help. I was born out on the land, but we moved to Kugluktuk when I was about 13 years of age. Here I started helping the old ladies without being asked and they would be very grateful. I would make sure they had water and firewood just like I did elsewhere. I would get some fresh water from the river and make tea for them outside. I love doing this especially in the summer time. I would not ask if they need my help knowing this sometimes might just make them feel uncomfortable even when they really needed help. So I took my mother's advice and just start doing something nice for them. Because they would be grateful for my help, they would wish for something nice for me in

their minds without saying anything out loud. All of this helpfulness and gratefulness would be done quietly with respect and love. I would always look for an opportunity to help someone when I was young. We must teach our young people to be like that. Just the way our parents taught us to be helpful in our own humble ways. This is for both young women and young men. They must learn to be helpful. Many are not doing anything to help even when they had a good opportunity to be useful to someone. We must pass on the things we used to do to our young people.

Sami - A young woman would help her mother at home. After she finished what she had to do, her mother would tell her to check on their neighbours to see if there was something she could do to help. She helped the old lady by emptying her honey bucket if it was full. If the bucket was still empty, she could get some water for her. In winter, she would chop some ice for the old lady. After doing some chores for the neighbor she went home. Her mother would then ask her to work on the soles of kamiks that she would be sewing on to make them softer with her teeth (*angulajuq*). She would do it willingly, never refusing her mother. Then her mother would ask her to take the honey bucket out. The girl was doing all that happily. This is a kind of girl who will be a good person with a willing heart. She would not talk back to her mother, but always try to do her best to be helpful.

Rhoda - The children are taught at home. They would be reminded not to talk back to their parents.

Atuat - Of course the girls could make some mistakes, but they would be reminded to learn from their mistakes. They would be reminded to always try to do the right thing.

Rhoda - When parents show love for their children, they are much happier and more willing to learn. The parents would make sure that a child is not given something he/she can't handle. If a child is doing too much, he/she would often pretend not to hear. He would not be paying enough attention and will not be willing to understand when someone asked him to do something beyond his ability.

Atuat - Like I said, when a young woman is trying to live a good life and others see that, they sometimes would try to put her down to make her mad. There will always be some disappointments in life. There will always be some people who are difficult to be with or get along with. Because of that, I was told that I should always be ready to face any difficulties and be strong. I was told that whenever I see

someone in need, I should not be ignorant. I should tell my parents when I see someone in need so that person can be helped rather than be ignored by everyone. Another thing I was told is that whenever I hear some trouble or rumors, I should keep my mouth shut until someone gives me some advice about what to do about it. If I pass on the rumor or story that I don't really know about to someone else, I will be one of the people who started trouble. Sometime people will try to use others to start trouble. Therefore I was to watch out for and keep myself on guard at all times. I should know when to keep quiet and not to take part in any unpleasant situations in life. Sometimes it is hard to live a good life. That is way we need to learn about family life. There are different ways to treat your family and relatives. Ways to treat your spouse, your children, your sister in-law, mother/father in-law and so on. A young woman will need to know how to treat her family and neighbors as she gets older in order to have harmony. This is why we get together like this. We have to start looking for ways to pass on the knowledge. In today's situations, meetings like this seem to be the only way for us to pass on the traditional knowledge to others.

Rhoda - We were taught to be gentle with our children. This way we can be heard without yelling.

Alice - Like what Atuat was saying. My mother taught me to know when to be quiet and not take part in a rumor. She said whenever someone tried to tell me about some unpleasant story, I was to say that I don't know anything about it. That is all I was to say. I don't know. This way I will keep out of a bad situation. Even today whenever someone asks me about any rumor, I would just say *nauna*. (I really don't know.) We were taught not to pass on the bad rumor that could get serious. Just like what Atuat was saying that I was not to take part in anything that could get out of hand and get someone in trouble. This could be from a man or woman. I don't pass on the rumors to anyone. Not even to my husband at home. I try to stay out of any bad situation unless to help someone. I made a promise to my mother to always try to live a good life. My mother advised me not to carry around trouble and take it someplace else. If I do, there's a good chance that I will get blamed for something I did not start. This advice is especially for us women who sometimes get into a rumor. "Stay out of it", my mother told me. People will like you and trust you if you do your best to live a good and clean life.

Rhoda - I think I already explained that a child will be taught only what he/she can handle while growing up. They would be given something to do to test them if they

are ready for them. In the early day when people lack material things, we were advised not to waste anything. This includes skins. Today we have all kinds of materials that we can use to try to make something. We have an opportunity to try to make something without wasting the only material that our families have. Today, we have more than we really need so it's easy to waste and practise. Girls would be given pieces of skins or scraps that can't really be used for real clothing to practise sewing. Today, we have lots of things we can practise with.

### Discussion on Name-Sake

Rhoda - Inuit had many small rules to follow. I want to add what was expected of a young girl. One of the rules was that when a girl's name-sake was a man, she would be expected to think like a man. I never liked this idea. I know that having *at'tiaq* (named after a parent) was usually treated like that. This was only while a child is small. A girl was told never to have a toy dog whip, or to play one with. She would be told that if she could have children later on in years, her unborn babies will have a very long cord inside her and this could damage her unborn baby if the long cord should go around the neck of the unborn. People believed those small rules. Like what Alice was saying, a young girl would not be allowed to stand on the door-way or to go out backwards. Those were some small rules that were practiced. I have heard one story about a bird (tern) having an egg in the air. The girl opened her parka by the neck to catch the egg. The girl caught it so she could have her babies on time later on in her life.

The parents of young couple would be living in the same camp and help them learning about being parents. Sometimes the oldest would be living with a grandmother and eventually be adopted so he/she can learn from an elder while growing up. They would grow up knowing love and the understanding of grandparents. For a mother, like myself, this was hard on me. Another thing I did not understand was when my mother was sewing something, but not teaching me or showing me how it was done. She would not even look up when I asked about her sewing. Sometimes she would say something like, "You ask too many questions." My desire to learn would weaken, being treated like that. To me, my grandmother was more helpful showing me the things I needed to learn. There were others who would be willing to teach or show me things. You would want to be around the people who don't mind teaching you. I think we should be more open to our young people to keep them interested about learning. Like Atuat said, we should be more

open to a small child and explain things in their own language. Like being a child yourself when explaining something to keep them interested.

Atuat - Looking at the agenda, I wanted to talk more about teaching a small child. We can talk about how we were taught as children, but also to think about adding something to them in order to keep up with today's way of living. Knowing and keep in mind that today, things are a lot different from the world we grew up in and that we are now living together in a community. We can think of ways to keep up with today's learning without so much changing our culture. We can make it better by working together (*pilirigatigiinnirq*). To really think about this, I think would be the only way to keep our culture and still pass it on to our children. I don't think things would work anymore if we tried to teach our children just the way we were taught as children. I think it would be senseless even. I think children would be more willing to learn from both sides. What they can learn from today's curriculum and to add something worthwhile from traditional knowledge--something they can believe and respect. Knowing we all make mistakes sometimes, we need to think of ways to correct things and to try better next time rather than giving up. I also want to say that some children listen to our conversations. Sometimes a child might come home and repeat something he/she had heard. Some children would hear something and keep it to themselves. The ones that are talkative are called *qulirraq* or *unniralluk*. We were told not to repeat the stories or rumors to others. The rumors sometimes spread out and someone might think that you are a liar. If a child is too curious and always listen to rumors and repeats them too often, he/she might destroy a friendship and family. We would be reminded to keep out of trouble. The parents were counsellors and advisors. Just like the counsellors of schools or advisors of social services. The ones who listened to their parents when they were growing up would have a good life. Today we would turn to the counsellors if someone is in trouble. In the past, both parents were counsellors to their children. Because it's easy to get into trouble, we all need to learn to avoid things that might lead us to trouble.

Nunia - Someone mentioned the word, *qulirraq* and also *iqqulluqangittuq*. Can someone explain the meaning of the words?

Atuat - For example, I'm from Iglulik. If I started to tell you all about the people of Iglulik and their problems, I will be *quliaqtualuk*. (The one who tells about their problems.) I'm *qulirraq*. The one who will not be repeating rumors is called *iqqulluqangittuq*.

Sami - Naming a child while the person is still alive. In my community of Iqaluit, it is important to us that a baby is named after someone while that person is still alive to enjoy his/her new namesake. Myself, for example, my grandchild is my namesake (*saunira*). Because of her, I have become stronger even after being sick and have surgery more than once. Knowing my life could continue through my namesake is a good feeling. I love my grandchild and he gives me more strength. I seem to feel a lot better knowing that I now have a *sauniq*. Although I've heard a person who does not wish to be named until he dies. I think many would rather be named while they are still around to see their namesakes taking shape. I used to think that no one would ever name their child after me as I was not good enough to be remembered after I died. It was not so. Now I have a wonderful grandchild who is my namesake. Now I know that I can keep on living through my *sauniq* and enjoy my next life through him. *Sauniapiga atiapiga*, this is how we say it in Iqaluit.

Rhoda - In Pallirmiut my namesake is my *ivvaq*. In my dialect, it is *avvakuluk*. Meaning we are sharing one name. We have a same name.

In Kugluktuk, it's *saunittiaq*. Meaning we have a same name.

Atuat - In my community, we have a term for namesake. When someone is named after, he/she would say something like *uvungattainnaarutiga*. When your loved one is named again, you can say the things that you wanted to say to him all over again. You are given another chance to say something to this new baby who is named after your loved one. A baby might not be the same as his namesake, but people would treat him and talk to him the way they would talk to his namesake, *saimmautigijaa*. For example, we don't always get along with our spouses in our relationship. Sometimes, we might even think that we hate them when we are not agreeing with each other. But people would say that losing your spouse to death is the hardest. You would miss them so much. When a child is being named after your spouse and he gives you something, you would be touched very strongly. You would cry because it makes you so thankful that he can give you something again. Sometimes you cry out of joy and thankfulness when someone did something nice for you. It would still be hard to cope with your loss of someone you love, but after someone named him/her it would seem to be a lot easier to go through life. For Inuit people, to name someone in the right way and in the right time is very important. Sometimes it would ease your pain- your loss and give you a new joy to have an *at'tiaq* (a child named after one of your parents).

Alice - I want to talk more about naming a child after someone close to you. Both of my parents had died. My mother passed away before my father. Sometime later I adopted a little girl from my younger sister and named her after my mother for I haven't named her through my children while she was still alive. After she was born, I did not cry as much. Knowing that she is back with me again gives me more joy. Her spirit was born again through a child. As for my father's name, I had a repeated dream about my father saying that he wanted to be with me again. My dream would go something like, 'Daughter, I want to be with you still'. I would hear his voice repeatedly in my sleep. When I adopted a newborn baby from my younger sister, I named him Taipana after my father. I knew before adopting him that I also have a grandchild with the same name. Still, my father kept coming back in my sleep. Taipana is now growing and a big help to me. He hunts for me for food. Ever since he was born, I would communicate with him to let him know that I love him. Eh? Eh? I would say. I never told him who he was, but he sensed it. He knows who he was named after without me telling him. I would correct him when I needed to. Once I said to him, "Pa Pa, (I called him father) don't touch that thing eh? Don't take that please," I said. He got upset like any other child and went to the other room crying. Now, let me say that I never hit or spanked my children even though there were many and could be a handful. In my region, we called our fathers ' Pa Pa'. On his way to the other room upset, he looked back at me and said "I don't like you, Panik. (I don't like you my daughter). I don't like you, Panik." He said this because he didn't like what I said to him. I never even reminded him to call me Panik at any time. When he said "Panik", I knew that my father's spirit went inside him at that moment. The spirit usually comes back to the loved one sooner or later at the right time to the namesake. When I heard him saying "I don't like you Panik", I asked him why? He said that I told him not do something. I went to him immediately and hugged him to me. That moment was precious and right as we reunited together again and cried. I said to him that the spirit of his namesake is back and went inside of him and that I would cry right along with him. When a person truly wants to be reborn through someone, the spirit would return. I gently said to him, "Stop crying". There was a new joy as we held each other and he stopped crying. The spirit of that person could return even after he had died. They would live again by their namesake. That usually happened through *at'tiaq*. As you can see, naming a child is very important in a simple and natural way for Inuit. When our loved one returns like this, we would be a lot happier and at peace. This is so true in Inuit way.

Nunia - Can you tell me if it was all right for a person to be renamed more than once through different people?

Alice - Today naming after someone has also had changes. In the past, people would often name someone after they had died. But naming a child after your parents while they are still alive has always been practised in my region. Today, more people are naming someone else other than their parent while they are still alive. It's all right to do that now. In Kugluktuk, for example, there are a lot of people with a same name. People don't seem to mind anymore as the elders are passing by and things are changing rapidly.

Rhoda - As for me, many of my family had passed on. Today people seem to want their names here and there. Another thing that is happening today is that more and more young couples look for famous names such as Pamela. They would even look at written names and choose the one they like best. Some would name a famous person they've seen on television. In Greenland, they actually formed some kind of law that would prevent people from naming just anybody other than their close family. They now have written regulations when it comes to naming a person in traditional ways. Here in our region, there are Pamelas and other famous names that are new to us. I think in some ways it could be our fault for not correcting our young people. We are not saying anything even when we know when something is not right. The culture is changing all the time. My son, Joe, had twin boys which were named after my sons. Once their mother brought something to me saying that I should be the one to have their first kill of an animal. I think it was a caribou. This might seem small thing to do, but to me it was important and it makes me happy. It's good to hear that tradition is still alive.

Atuat - Two more things I wanted to talk about. One is correcting a child by spanking. I want to explain why we should never spank our children every time they did something wrong. If we need to correct a child, we should talk to him and tell him that what he did was not right. If he continues to do it, then the mother would spank him on the flesh of bottom. Not the face. The spanking should be strong enough to hurt a child on the flesh for a little while. This would help him to remember that it hurts and he would think twice before doing something wrong again. The mother should know when to do that. We should never do spanking every time a child needed to be corrected.

Some people might think that spanking is needed anytime while others might look at it as abuse. That is why a mother should know when to do that in order to lead a child in the right way and to let him know that what he did was not allowed. Spanking a child regularly could also do more damage than good. One can tell if a child is not sure of himself. Some would look at someone before taking anything-- food for example. They are not sure if they should do that or not. It is important to let a child know that you are doing what is needed to be done in order to teach him what is right or wrong. You can tell if a child is afraid of something or someone just by watching their reactions. If someone is constantly reminding a child not to do something or always shouting at him, he would no longer be sure what is expected of him. We were taught to watch out for these things. There is a lot to be learnt in childrearing. Another thing we were taught is the eyes. The eye says a lot. The look can be stronger than words. Very often it's the look that scares a small child. People say that a child would know when to stop. A mother would just blink her eyes a couple of times to indicate that a child should not be doing that. He would know it was not allowed without getting scared. Others would look at a child very hard for a long time. This look can scare anybody. It was said that the orphans, (children without parents) were the ones that are always not sure what to do. You can see the fear the way they look at someone before taking food or water. The look would say without words, is it okay for me to do this? Today we have all kinds of resources with running water and other things, but the eyes of a person still say a lot. A child is comfortable being reminded by words of mouth now and then. It's the expression of a person's face that they would be afraid of. These are the things we should watch out in order to raise a child in a positive and caring way.

Sami - Someone mentioned about correcting a child by spanking. It should be done in a right way. Showing your love to a small child should also be done in the right way. Here is an example. A one or two year old child is learning to grab and take things. Taking something pretty could be a part of curiousness and learning to use fine motor skills of a child. When a small child started to take something he was not supposed to take, the mother sometimes would quickly grab the object away. A child started crying and because his mother loved him so much that she gives the object right back to him and he stopped crying immediately. A child would get his own way with his mother every time he started crying. He could get hurt if he takes something harmful. He would get so used to have his own way that even as a teenager, he would still try to get his own way even with something that was not right. We were advised by our parents that we should not always let them have their own way. A child who is used to having his own way would often pout and

scream at someone. He would use crying and screaming to get what he wants. Even as an adult he would still be pouting because his mother never tried to correct his way of thinking as he was growing up. The body and mind should grow together in order to work together. That is why some people are so demanding no matter what the cost. He could get into trouble and drag others right along with him. There is a lot to be learned about childrearing.

Rhoda - I have also thought about these things. When we were growing up, we had to listen to our parents and grandparents. The children who were close to them would be strong in life. They would be able to cope with any kind of hardship. Many of us grew up only with our parents and relatives. We have to keep in mind that children are different from each other. It is our responsibility to make sure that they learn to respect themselves and others. At the same time to make sure that they would be strong enough to stand on their own two feet. Think about the high rate of suicide in the north. Perhaps some of them are so used to getting their own way that they just give up. Sometimes a mother felt responsible when something like this happened. One might think that they did not raise them in the right way. We want to see our children who would be strong enough to survive in any situation. One of my brothers was very demanding, in his own way, when he was small. He would cry off and on wanting something. He would be happily doing something when he suddenly remembered that he did not get what he wanted and start crying all over again. I used to think that he was spoiled. But looking back, I realized that we need to stand up for our rights too. He is now one of the stronger leaders of Nunavut standing up for the rights of Inuit. I think today, we need to make sure that a child is learning to be respectful, but at the same time able to stand up rather than give up easily. We need leaders who are not afraid to say something for the things that would benefit others. Traditional ways of childrearing are similar in different regions. That is why we need to meet like this. All of you bring something worthwhile and beneficial to others. What we discussed here can be used to help others later on in life. Inuit had given up so much of their rights in the past and are still hesitant to speak up. Inuit need to be advisors to their people.

Atuat - We are discussing traditional ways of childrearing. I think we are covering a lot of beneficial information. We are learning from each other. The parents and teachers need to work together nowadays in order to help a child. Some students might even think that they are different from others because of the way they were raised. Some might think that school is offering better and easier ways of

living. We have to let the teachers know that we are not trying to take the students away from them, but to take part in our children's learning. We have to let them know that the students can gain something good from the school, but also from their parents at home. A mother will have to be strong and do her best to teach her child knowing that she will have to hand him over to school in the few years. Both mother and father will need to know how to be a parent and be ready to go through sometime a rough path in a family life. Sometimes a mother is trying to protect her child too much. Therefore she had to make sure that a child will be strong enough to survive in today's situations and learn to let go so he will be able to look after himself when the time comes. A child's life should have a good foundation starting from home so he can grow up to be the kind of person we all want to see in our children. Parents should never be afraid of their own children later on in their life. That is why family life and childrearing are so important to learn in order to live together in harmony. There are all kinds of problems out there. I know one mother whose child had committed murder. She said she had spoiled him and should have corrected him while he was growing up. But she had run out of time with him. I think we need to work with our children's teachers in order to have a say and to help them to be respectful adults standing proud who are getting along with others.

## Beliefs and Practices

<b>BELIEFS</b>	<b>PRACTICES</b>
What belief is being stated? What is important?	How can one implement this?

*Go to Appendix A and rate how well you participated in the activities for this unit.*

**Reflection**

*Ability is only as useful as the attitude that drives it. When you have strong abilities and a positive attitude, you have the building blocks for resiliency.*

Define the term resiliency. What does it mean for you and why is it important?

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*Adversity causes some men to break- others to break records.*

William A. Ward

From what you have learnt in this module, what factors into building the character of a person who is resilient in the face of adversity and challenges?

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Which of these characteristics that you just identified do you feel you have? Which do you need to develop in yourself? How will you do this?

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***Go to Appendix A and rate how well you participated in the activities for this unit.***

## Unit 6: Family and Community Support

### What Family Really Means

#### The Family

##### What Family Really Means

I ran into a stranger as he passed by, "Oh excuse me please" was my reply.

He said, "Please excuse me too I wasn't watching for you."

We were very polite, this stranger and I. We went on our way and he said goodbye.

But at home a different story is told. How we treat our loved ones, young and old. Later that

Day, cooking the evening meal, My son stood beside me very still.

When I turned, I nearly knocked him down.

"Move out of the way," I said with a frown. He walked away, his little heart broken.

I didn't realize how harshly I'd spoken. While I lay awake in bed, God's still small voice

came to me and said,

"While dealing with a stranger, common courtesy you use, but the family you love, you

seem to abuse. Go and look on the kitchen floor. You'll find some flowers there by the door. Those are the flowers he brought for you.

He picked them himself: pink, yellow and blue.

He stood very quietly not to spoil the surprise.

You never saw the tears that filled his little eyes."

By this time, I felt very small,

And now my tears began to fall.

I quietly went and knelt by his bed.

"Wake up, little one, wake up," I said.

"Are these the flowers you picked for me?"

He smiled. "I found 'em, out by the tree.

I picked 'em because they're pretty like you. I knew you'd like 'em, Especially the blue flower."

I said, "I'm very sorry for the way I

Acted today: I shouldn't have yelled at you that way."



## Families and Community

So I say the value and purpose of our culture which was given to us to help us survive and thrive as a people, and this is still true today, and for us to just not use it, to just lose it, would be to say that we do not respect those great people who struggled hard so that we could exist today. It is like we traded our forefathers' ability and knowledge for another way. This is fine in some respects, but we must reclaim back that knowledge and make use of it in today's ways. We can use the high skills and abilities to do things, not only in the physical aspects of our culture, but in all areas of life.

Atuat Akittarq

Sometimes we cannot understand the right way; you know we are not like computers where you just load in new information. Though gaining understanding may be a slow process, we need to be consistent about imprinting information into someone - it needs to be happening consistently and over time. The Inuit culture is very unique and we should not be discouraged when people from other cultures do not understand or appreciate it. We know that Inuit developed a very sophisticated system to help us exist. Inuit have been on our own for a very long time, before other people started influencing our lives, and we had developed practices and knowledge that was successful. We are not just concerned with the people around us today, but we are connected to those who came before and laid the foundation for us. We are also connected to those who will come after, so we must strengthen the foundation for them.

Joe Karetak

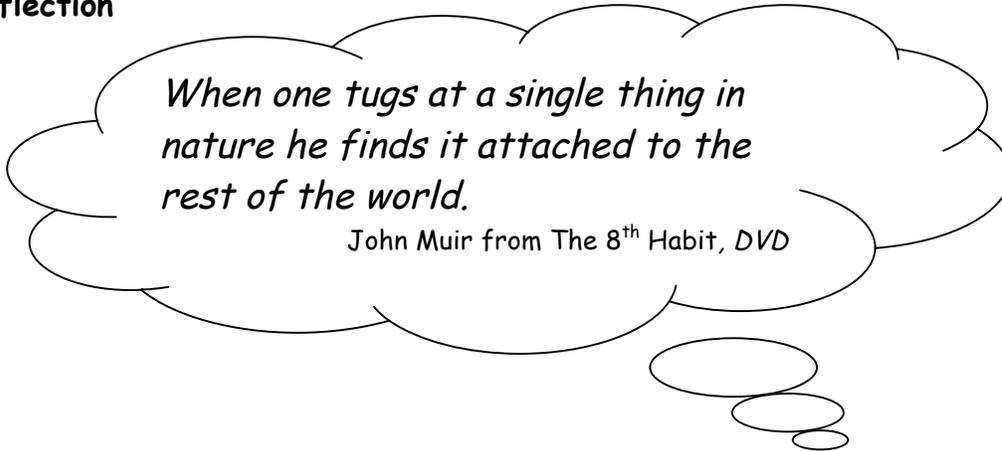
A child is a human being that can be molded to feel love and to love. This child is molded through education. In the Inuit way, a child is told stories to keep him from harm and to behave ethically and morally. You have to think, you have to be aware of your environment when you are hunting; you have to think about safety issues, not just observing the animals, but taking a holistic approach in all that you do. A child learns by observing - observing

### Vocabulary Box

imprinting - teaching lessons that leave a mark on the student/child as those lessons become a part of the individual/being  
sophisticated - highly developed, complex



**Reflection**



Inuit would agree with this holistic view of our interconnectedness. How does this quote apply to what you discussed regarding the role of family and community in creating a human being?

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In an *Inuit Qaujimaqatuqangit* perspective, everyone had a responsibility to and for everyone else. Today, we often ignore the inappropriate behaviour of children in public places because we think it is the parent's role to discipline them. What are the consequences of this thinking? How could or should this change?

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## Unit 7: Building Strength

### Morning Mood<sup>1</sup>

By Mary Panegoosho

I wake with morning yawning in my mouth,  
With laughter, see steaming a tea kettle spout.  
I wake with hunger in my belly  
And I lie still; so beautiful it is, it leaves me dazed,  
The timelessness of the light.

Grandma cares for me, and our family needs nothing more.  
They share each other for pleasure  
As mother knows, who learns of happiness  
From her own actions  
They did not even try to be beautiful, only true,  
But beauty is here, it is a custom.

This place of unbroken joy,  
Giving out its light today - only today - not tomorrow.

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<sup>1</sup> Taken from *Paper Stays Put: A Collection of Inuit Writing*, R. Gedalof (editor) and A. Ipellie (illustrator), page 93.

## One of Those Wonderful Nights<sup>2</sup>

By Alooook Ipellie

It was one of those wonderful nights  
When we gathered at the dance house.  
I recall the familiar sights  
When everyone laughed and danced  
And had a tremendous time.  
The great drums were booming,  
Hands were clapping,  
And happy faces were rocking back  
And forth with the rhythmic dancing  
Of the woman who had four legs.  
Happy were those days when this  
Woman danced all night long without  
Resting for a moment.  
She gave us so much joy,  
So much feeling for life,  
That the hazards of the land were  
Forgotten-  
On one of those wonderful nights  
When we gathered at the dance house.

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<sup>2</sup> Taken from *Paper Stays Put*, page 61.

## **Inuktitut magazine #86, 2000**

### **Interview with Rosie Iqallijuq**

Igloolik elder Rosie Iqallijuq discusses past and present Inuit life in this interview with Rhoda Innuksuk. (This is only the part of the interview appearing on pages 25-27.)

**Rhoda Innuksuk:** Inuit communities are big now, but seeing as they are rapidly growing, do you think Inuit will promote their culture and hold onto their values in the future as the communities take on more responsibilities?

**Rosie Iqallijuq:** I'm not too concerned with that issue because Inuit are now putting their priorities in place and slowly taking on more and more responsibilities. I know that the only way they will succeed is if it's the will of the Creator and if they will put their effort into it. Even the people who seem wise or powerful can go wrong if they are not careful, and we can correct the problems too if we are willing. The family values can still work in a community if people enforce them and practice them. Anyone with the desire to make things work can have a good life and a good family. It's all there for those who don't allow themselves to get caught up with social problems or get caught in the circle; but when there is no discipline their problems get even worse if they don't correct them.

**Rhoda Innuksuk:** What seems to be the best way of putting family values in place in a large community?

**Rosie Iqallijuq:** The parents must take on their responsibilities and pass on their knowledge to their children so they continue to know who their relatives are and what the values are, because the knowledge is there. They are just not getting a chance - which could also be changed.

**Rhoda Innuksuk:** Inuit have a history of helping each other and providing for each other's need in the family. Do you see this continuing in the community?

**Rosie Iqallijuq:** Yes—many families hold together and work together, even today. Many families are not even shaken by today's social problems because after all, the problems we hear about are caused by those who put their freedom to do anything they want foremost, having no regard for anyone else. Those are the people who create tensions and disagreements and don't care about their families. And in many

cases the middle-aged assume the older people are senile and no longer reliable and they no longer take their elders seriously. Those are the people who cause changes and instability in leadership.

**Rhoda Innuksuk:** Do you have anything else you would like to add?

**Rosie Iqallijuq:** No, I don't think so.

**Rhoda Innuksuk:** What Inuit values would you like your descendants to retain?

**Rosie Iqallijuq:** Helping each other: not only relatives, but the people in general. Sometimes Inuit look down on taking in strangers or helping people who weren't relatives, but I tell my children this: a person can gain a sense of family if the family takes him in. Helping people and elders has been the routine I have practised most of my life. I used to be accused of fooling around as a young girl because I took people into my house. I would not change though, because as a young child I learned from the catholic priest to help those in need, like orphans and poor people. I went to church regularly as a child in Iglulugaarjuk (Chesterfield Inlet). My husband had no objection to my way of life and supported me all the way. I realize that helping people has a far-reaching effect and also helps one live a peaceful life. This is not restricted to Inuit. Other races are much alike: when a person gets sick, he becomes as helpless as a child. I will never change my way of accepting people of all races into my home, and I want the younger generation to know that. Being able to accept those in need of help is healthy for one's life.

**Rhoda Innuksuk:** You feel that the basic values must continue to be practiced?

**Rosie Iqallijuq:** Yes, indeed. Thank you for asking about them.

**Rhoda Innuksuk:** You can talk more if you have messages for the younger generation.

**Rosie Iqallijuq:** Young people become uncertain when they don't get positive responses from their elders. For example: if they ask for guidance and are told to do what seems best to them, then they are not being provided with the advice they want. Those are the innocent victims of society. Inuit are very capable of reducing uncertainty if they so desire. Even white people could have better lives if they knew the values which keep everyone together.

The weakness of Inuit is the fact that they rely on oral history—though they're starting to document it, as you are doing. White people, like Inuit, can get along well if they're comfortable with the people they are with.

**Rhoda Innuksuk:** Thank you very much for your valuable time.

**Rosie Iqallijuq:** Thank you.

Advice for good living:

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_
6. \_\_\_\_\_
7. \_\_\_\_\_
8. \_\_\_\_\_

## Reflection

*There is a story of a pregnant Rwandan mother of six whose village was destroyed by a massacre. She was shot and buried under the bodies of her six kids and left for dead. She dug herself out, buried her children, bore her new child, and thereafter chose to adopt five children whose parents had been killed in the same massacre. She expressed her belief that her life had been spared so that she might care for others.*

Margaret S. Wheatley *Turning to One Another*, page 59

Describe what this passage says about resilience.

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Which of the statements for good living that your class identified do you see at work in this woman's response to adversity? Explain.

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### Vocabulary Box

massacre - killing of a large amount of people cruelly or violently, a slaughter  
spared - saved

From your perspective, what attitudes and what abilities does this woman demonstrate through her response?

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## Protective Factors for Humanity

What do you think makes up the fabric of a compassionate society?

Values:

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Beliefs:

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Practices:

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Attitudes:

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Expectations:

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## From *Shake Hands With the Devil*

*... I told the story of meeting a three-year old orphan on the road lined with huts filled with Rwandan dead. I still think of that little boy, who, if he lived, would be a teenager. What happened to him and to the tens of thousands of other orphans of the genocide? Did he survive? Was he reunited with his family or was he raised in one of Rwanda's overcrowded orphanages? Did anyone care for him and love him for himself or was he raised with hate and anger defining his young life? Did he find it in himself to forgive the perpetrators of the genocide? Or did he fall prey to the hate propaganda and the desire for retribution and take his part in the cycle of violence? Did he become yet another child soldier in the region's wars? (page 510)*

Even worse off were the girls, who were much shyer about coming forward for help. Many of them had serious medical problems caused by rape, early child-bearing and unassisted births. Their state of health was appalling. A high proportion had been infected with HIV/AIDS by the male adults in the rebel army, and were so emotionally scarred and so inexperienced with 'normal' life that it was difficult for them to care properly for their children. (page 511)

Still, at its heart, the Rwandan story is the story of the failure of humanity to heed the call for help from an endangered people.

The international community, of which the U.N. is only a symbol, failed to move beyond self-interest for the sake of Rwanda. While most nations agreed that something should be done, they all had an excuse why they should not be the ones to do it. (page 516)

### **Vocabulary Box**

orphanages - places that care for children who do not have parents

perpetrators - those who committed something, or did that particular thing

propaganda - advertising or media designed to create certain ideas or beliefs within the people

unassisted - without help

appalling - unbelievably bad

endangered - when something is very close to being destroyed

*Are we all humans or are some more human than others? ... The only conclusion that I can reach is that we are in desperate need of a transfusion of humanity. If we believe that all humans are human, then how are we going to prove it? It can only be proven through our actions. (page 522)*

**Vocabulary Box**

transfusion - to move something from one body to another

## Reflection

*The family is the basic building block of society. The Church, the community and the nation is only as healthy as the natural family.*

From *Life Purpose*, David Kalamen, page 140

Inuit highly value the importance of the family unit, extended family and hunting group relationships. Describe how Inuit ensured that the family was a basic building block in Inuit society. Give specific examples of the roles assigned and the cultural practices that were directed at strengthening the family.

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In your community today, what has changed in the family structure? Do you believe that families are as strong as they should be? If not, what is the potential impact of weakened family structures for our society?

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## Unit 9: Becoming Proactive<sup>3</sup>

### Still Running

by Susan Aglukark

Woke up from another bad dream  
In a cold sweat and tangled sheets  
*Aniszaaztualsaqtunga Uumatiga Tusaajaksatuaq*  
And for a moment it felt so real  
*Issumaqsuqpaktillutit*  
All those night you took advantage of me  
Well I tried to run then and I've been running ever since  
And I'm...

Still running – *Qimaajunga*  
Still running – *Quimaajunga*  
From those painful memories – *Iqaumagumangi*  
They're haunting me – *pugurunnangi*  
I can't break free and I'm still running

Too young to understand  
Such hurt from loving hands  
*Qangunaqtuqainnaq&unga*  
*Ublutamaat Iquqpak&unga*  
What I needed were arms to hold me  
*Tigusilauravit*  
Well I tried to run then and I've been running ever since  
And I'm...

Still running – *Qimaajunga*  
Still running – *Qimaajunga*  
From those painful memories – *Iqaumagumangi*  
They're haunting me – *puigurunnangi*  
I can't break free and I'm still running

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<sup>3</sup> Copyright for songs????

# Hero

By Mariah Carey

There's a hero  
If you look inside your heart  
You don't have to be afraid  
Of what you are  
here's an answer  
If you reach into your soul  
and the sorrow that you know  
Will melt away

And then a hero comes along  
With the strength to carry on  
And you cast your fears aside  
And you know you can survive  
So when you feel like hope is gone  
Look inside you and be strong  
And you'll finally see the truth  
That a hero lies in you

It's a long road  
When you face the world alone  
No one reaches out a hand  
For you to hold  
You can find love  
If you search within yourself  
And the emptiness you felt  
Will disappear

And then a hero comes along  
With the strength to carry on  
And you cast your fears aside  
And you know you can survive  
So when you feel like hope is gone  
Look inside you and be strong  
And you'll finally see the truth  
That a hero lies in you

Lord knows  
Dreams are hard to follow  
But don't let anyone  
Tear them away  
Hold on  
There will be tomorrow  
In time  
You'll find the way  
And then a hero comes along  
With the strength to carry on  
And you cast your fears aside  
And you know you can survive  
So when you feel like hope is gone  
Look inside you and be strong  
And you'll finally see the truth  
That a hero lies in you

# Greatest Love Of All

By Whitney Houston

I believe the children are our future  
Teach them well and let them lead the way  
Show them all the beauty they possess inside  
Give them a sense of pride to make it easier  
Let the children's laughter remind us how we used to be

Everybody's searching for a hero  
People need someone to look up to  
I never found anyone who fulfilled my needs  
A lonely place to be and so I learned to depend on me

I decided long ago  
Never to walk in anyone's shadows  
If I fail, If I succeed  
At least I lived as I believed  
No matter what they take from me  
They can't take away my dignity

Chorus:  
Because the greatest love of all is happening to me  
I've found the greatest love of all inside of me  
The greatest love of all is easy to achieve  
Learning to love yourself, it is the greatest love of all

I believe the children are our future  
Teach them well and let them lead the way  
Show them all the beauty they possess inside

Give them a sense of pride to make it easier  
Let the children's laughter remind us how we used to be

I decided long ago  
Never to walk in anyone's shadows  
If I fail, If I succeed  
At least I lived as I believed  
No matter what they take from me  
They can't take away my dignity

## Ordinary Heroes

Stories from the Commissioner's Office<sup>4</sup>

The following stories were submitted to the Commissioner's Office to nominate someone for recognition.

Dear Peter IRNIQ.

Thank you for opportunity to write to you regarding my son who, is 13 years old of age name **Jayco AUDLAKIAK** on July of 1999 he manage to grab his friends hand who was drowning, his whole body went under water. This friends name is Moosha Mosesie AUDLAKIAK. After the incident my son unusually talked about this and says Moosha vomit salt water and his lips turn purple. They were with 2 more friends at that time.

In the 2000 and 2001 I spoke with the Mayor of Qikiqtarjuaq about this incident I know they give different awards every year but I never get response from them. Me and my wife are very proud of our son what he had done with his friend to save his life from water. This incident happen in the shore of Qikiqtarjuaq in month of July 1999.

Thank you. Nakuumiik. Muuna

Charlie Audlakiak  
CC Municipality of Qikiqtarjuaq.

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<sup>4</sup> Check <http://www.gov.nu.ca/commissioner> for the most recent examples.

Dear Commissioner Irniq:

I am writing to put forward for your consideration the names of four Baker Lake residents who have distinguished themselves by their exceptional acts of valour. I believe that these individuals deserve recognition with Awards for Bravery. I understand that the policies and procedures for determining these awards are still under review, but I am sure that when you consider the circumstances of these events, you will agree that the individuals cited here are most deserving.

### **Hattie Ami'naaq**

On July 9, 1999, Hattie Ami'naaq, a resident of Baker Lake, heroically gave her life to protect her grandson and another young camper by putting herself between them and a hungry polar bear. The bear had caught some of the campers by surprise as they went out of the tent to check on their boat. Moses Aliyak tried to distract the bear but was attacked himself. When the bear went for the two young boys near the tent, Mrs. Ami'naaq sacrificed herself in order to save their lives. This exceptional act of heroism recognition and praise.

### **Norman Haqpi, Diane Haqpi and Alex Iqqaat**

In early October of 1999 two children were driving an All-Terrain Vehicle just east of Baker Lake and fell through the ice. Norman Haqpi, Diane Haqpi and Alex Iqqaat, all residents of Baker Lake, were icefishing in the area and rushed to their rescue. The two children, Doreen and Stanley Kenalogak, would not be alive today if it weren't for the quick and brave actions of these three people. Norman rescued Stanley by crawling out on his stomach and using a long ice scoop to reach him. Alex and Norman then managed to reach Doreen and pull her to safety. Diane made every effort to protect and warm the children in the boxed sled until they reached the Health Center. Thanks to the courageous actions of these three individuals, the children were saved.

#### **Vocabulary Box**

valour - being brave and determined when faced with danger  
recognition - to reward someone for doing something good

### **Harry Milortok**

November 3-8, 2001. In the vicinity of Repulse Bay and Kugaaruk, Nunavut the storm was already developing and would soon graduate into a full-blown blizzard. In Nunavut however, young men must work, hunt or do both in order to supplement the limited income opportunities. Harry Milortok has had an unfortunate mishap. In the first weekend of November his snow machine break through the ice and got stuck.

A quest to survive against the incredible odds prevails. Young Harry Milortok walked for days on end that is with no modern survival gear, only by using a survival skills passed onto him by wisdom on the Inuit traditional knowledge. Because young Milortok has beaten the incredible odds and lived to tell about it. We recommend that Harry Milortok be award the Honors of Bravery.

Sincerely yours,

John Kaunak,  
Ovide Alakannuark,

Mayor, Hamlet of Repulse Bay, Nunavut  
Akkuliq, MLA

## Survey of Ordinary Heroes

1. In the stories that you read, what kind of people are being described?

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2. What extraordinary things happened that made them heroes?

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3. What characteristics do these people have in common?

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4. Do you see any indications from their stories that these characteristics were developed through a 'making them a human being' process? Explain.

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**Reflection**

*Qanuqtuurunnarniq* is an IQ Principle that implies the importance of becoming proactive and seeking solutions to situations that present themselves in our lives.

Why would solution seeking be an ability that is highly valued by Inuit? Give examples.

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What role do you see solution-seeking behaviours playing in your school or community? Describe a specific application or example.

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The songs have implied that the solution lies within us. How have you demonstrated solution-seeking ability in your own life?

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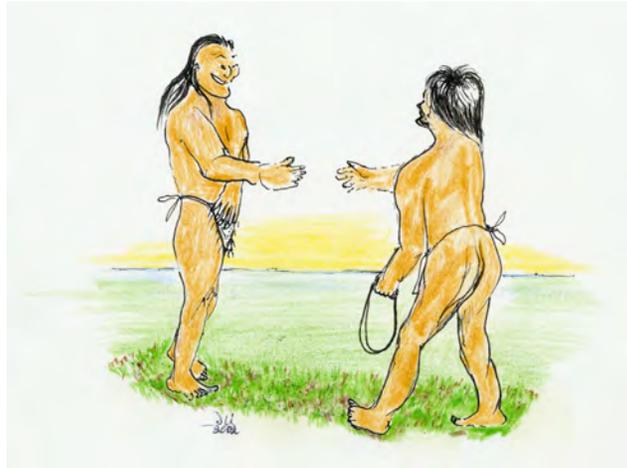
*Go to Appendix A and rate how well you participated in the activities for this unit.*

## Unit 10: Being and becoming Nikanaittuq-Like

### Nikanaittuq Sequel

Written by Donald Uluadluak  
to "Tusautiit" October 15, 1968.

And again the story of Inuit and First Nations people fighting was told. An Inuk and a First Nations man met and were spying on each other; they become scared of one another. Stalking each other, because of the past history, they knew whoever got in sight would be shot by an arrow. They were afraid of each other. By surprise, when they saw each other, they started laughing and stopped fighting, those Inuit and First Nations people. Even up there the place, a big rock in an inlet is called a "laughing place" (*Iglarvittuaq*).



A Legend: In a land far away Inuit and First Nations people wanted to fight, but instead got undressed, and started to talk to each other and became maternal cousins, they became happy and shook hands, and they no longer wanted to fight, but became friends instead. There has been peace between them ever since.

Donald Uluadluak

## My Identity Profile

Y N

- 1. Ability to look after myself:
- 2. Ability to maintain true friendships:
- 3. Ability to love others:
- 4. Ability to share pure happiness:
- 5. Faith in others:
- 6. Resistance to temptation:
- 7. Ability to build a strong bond with others:
- 8. Willingness to be visible:
- 9. Willingness to learn:
- 10. Learning to avoid fooling oneself:
- 11. Development of confidence
- 12. Full awareness of each day:
- 13. Capability of working:
- 14. Following a good path:
- 15. Having complete happiness:
- 16. Looking forward to the next day:
- 17. Enjoying a full week:
- 18. Having a good month:
- 19. Enjoying a full year:
- 20. Caring for the universe:
- 21. Having inner strength:
- 22. Accepting one's weaknesses :
- 23. Caring for oneself:
- 24. Nurturing oneself:
- 25. Self-confidence:





## Appendix A: Self Assessment

### Learning Competencies Evaluation

Give the following a number from 1 to 5 to show how well you feel you have demonstrated the following learning competencies:

1	2	3	4	5
don't know	not sure	sort of	well done	very well done

- I understand the *Inuit Qaujimaqatuqangit* concepts of *inungusainiq* - forming a child and *inunnguiniq* - making a human being.
- I understand the importance of identity from an *Inuit Qaujimaqatuqangit* perspective.
- I understand what elements might influence the process of 'becoming'. I am able to identify the elements that most affect me personally at this point in my life.
- I understand how Inuit child-rearing practices support a process of becoming capable in life.
- I have identified a process for preparing myself for the future.
- I am able to identify the differences in the concepts of *inunnguiniq* and *inungusainiq* and understand the relationship between the concepts in terms of developing a whole person.
- I understand the role of family and community from an *Inuit Qaujimaqatuqangit* perspective in the raising of a human being.
- I am able to identify the roles of community in contributing to the development of character in a person.
- I understand the concept of becoming compassionate as the complementary blend of ability and attitude with responsibility for the common good.

- I understand that a core element of resiliency is the ability to seek solutions.

### Updating Your Aulajaaqtut Personal Portfolio

Review your journal and your portfolio. Pick out three things you did in this module that you feel show your best work. They will become part of your permanent Aulajaaqtut personal portfolio collection. These may be pages photocopied or scanned from your journal. In your conference with your teacher, share these things.

### Module Evaluation

This module is intended to help you understand the beliefs associated with the development of an 'able' and 'compassionate' human being from an *Inuit Qaujima jatunagit* perspective.

- a) Write a brief statement about what you feel you learned from this module.

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- b) What were the key issues for you?

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- c) What do you think should be added?

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### Evaluating Your Participation

Give yourself a rating on how well you participated in the following activities. Mark an X to indicate whether you think you participated fully or did not participate.

Unit #	Activity	Participated fully	Participated somewhat	Did not participate
1	What's in a name?			
1	Journal Reflection			
2	Inuit Don't Make Good Pets			
2	Important Relationships			
2	Journal Reflection			
3	Key Child-rearing Practices			
3	Journal Reflection			
3	Land of the Long Day Response			
4	Things that young Inuit need to know...			
4	Personal Response to <i>Stone</i>			
4	Journal Reflection			
5	Examples and Definitions			
5	Journal Reflection			
5	Beliefs & Practices			
6	What Family Really Means			
6	Role of the -			
6	Journal Reflection			
7	Journal Reflection			
7	Advice for good living			
7	Personal Response to <i>Hotel Rawanda</i>			
8	Inuit Qaujimaqatunqangit Maligait			
8	Protective Factors for Humanity			
8	Journal Reflection			
9	Survey of Ordinary Heroes			
9	Journal Reflection			
10	My Identity Profile			
10	Journal Reflection			
App. A	<i>Self-Assessment</i>			

## Journal Evaluation

Look through your Student Journal and decide how you would rate your work. You may improve on the overall quality of your student journal using some of the scoring criteria from the rubric below.

### 5 POINTS

*Quantity:* I completed all the journal activities.

*Depth:* My journal writing demonstrates a good, solid understanding of the material covered in this module.

*Interest:* Reading through this is interesting to me and would also be interesting to others.

*Value:* Responding and reflecting in this journal has been very helpful to me and I can understand my life and begin to make changes to become more compassionate.

### 4 POINTS

*Quantity:* I completed most of the journal activities.

*Depth:* My journal writing demonstrates a good understanding of the materials covered in this module.

*Interest:* Most of this writing is interesting to me and would also be interesting to others.

*Value:* Most of this responding and reflecting has been helpful to me and I can understand my life and begin to make changes to become more compassionate.

### 3 POINTS

*Quantity:* I completed some of the journal activities but a lot is missing.

*Depth:* My journal writing demonstrates an acceptable understanding of the materials covered in this module.

*Interest:* Parts of this writing are interesting to me and would also be interesting to others.

*Value:* Some of this responding and reflecting has been helpful to me and I can understand my life and begin to make changes to become more compassionate.

### 2 POINTS

*Quantity:* My journal contains little of the required information.

*Depth:* My journal writing demonstrates only a little understanding of the materials covered in this module.

*Interest:* A bit of this writing is interesting to me.

*Value:* A bit of the responding and reflecting has been helpful and I can begin to think about how to make changes in my life to become more compassionate.

### 1 POINT

*Quantity:* My journal is missing most of the required materials.

*Depth:* My journal writing demonstrates very little understanding of the materials covered in this module.

*Interest:* Not much of this writing is interesting.

*Value:* None of this has really been helpful. I'm still confused about how I could control my life.