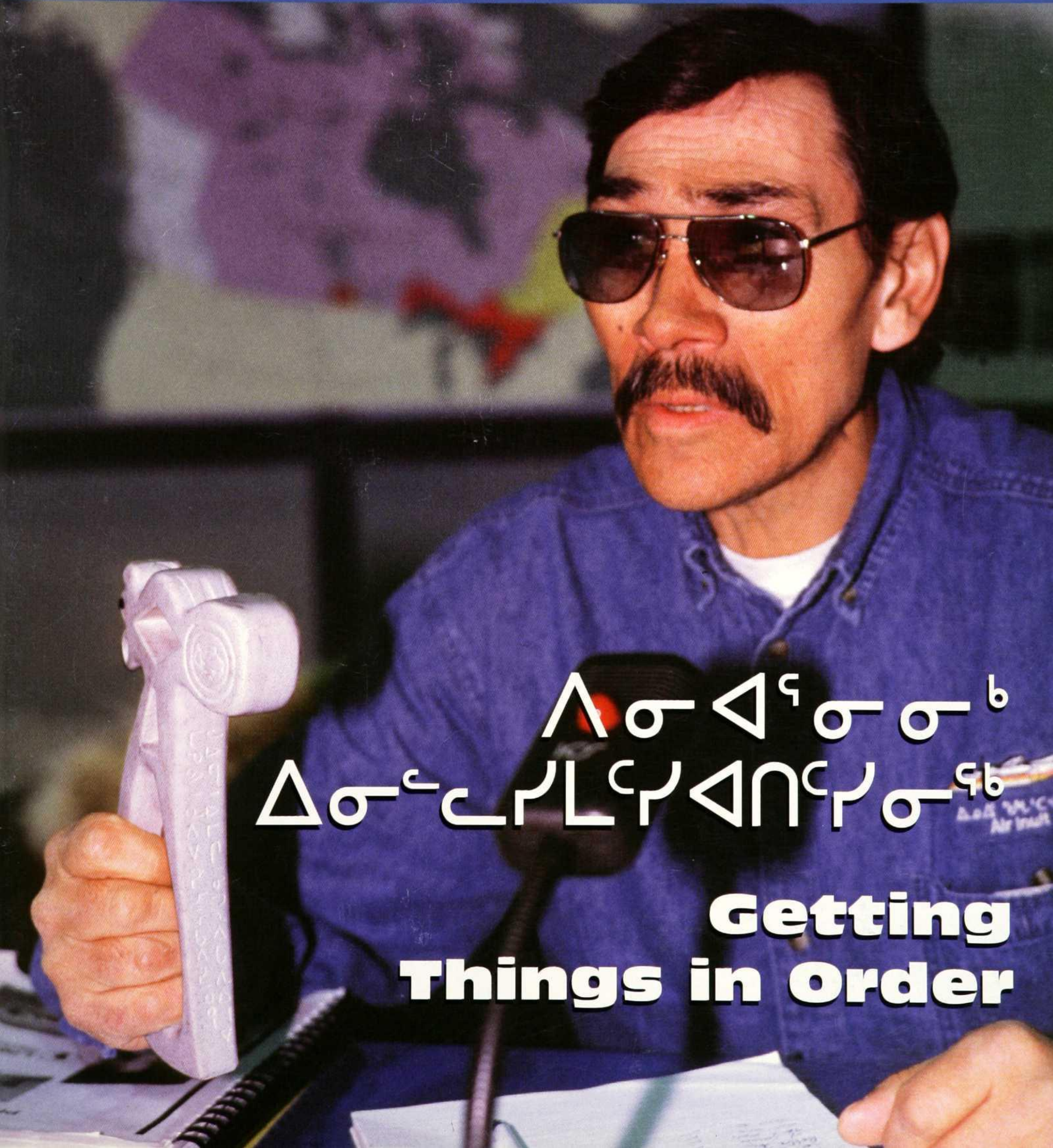
ᒪᑭᕝᕕᒃ
ᑐᓴᕋᑦᓴᖅᑎᑦ

ᐅᐱᕐᖕᒐᓴᖅ/ Spring
1997

MAKIVIK
NEWS

ᓄᐃᑕᖅ ISSUE 42



ᐱᓂᐊᕐᓂᓂᒃ ᐃᓂᓪᓚᓯᒪᑦᓯᐊᑎᑦᓯᓂᖅ

Getting Things in Order

ᒪᑭᕕᒃ ᑯᐊᐳᕇᓴ
ᐊᖓᔪᖅᑳᖅ / President
ᓯᐃᐱᑎ ᓄᖕᒐᖅ / Zebedee Nungak

ᒪᑭᕕᒃ ᑯᐊᐳᕆᓴᒃ

ᒪᑭᕕᒃ ᓄᓇᓕᑐᖃᐃᑦ ᑎᒥᖑᑎᒥᕙᖓ ᑎᓕᔭᐅᔪᑎᖃᖅᓯᒪᔪᖅᓯᓂ ᑭᓪᓗᖅᓯᐊᑎᓪᓗᒍ ᓯᕗᒧᐊᑎᓯᕙᓪᓕᐊᓗᓂᓗ ᐃᓄᐃᑦ ᐱᒍᒪᔭᖏᓐᓂᒃ ᓄᓇᕕᒻᒥ. ᐃᓚᐅᔪᖅᑐᑎᑐᐊᖅᐸᖅ ᐃᓄᖕᓂᒃ ᐱᕙᓪᓕᖅᑯᑎᑖᖅᓯᒪᔫᓂᒃ ᔭᐃᒥᒃ ᐸᐃ ᐊᒻᒪᓗ ᑯᐸᐃᑦ ᑕᖅᕋᖓᓂ ᐊᖏᖅᑲᑎᒌᓂᕈᓯᒪᔫᒥᑦ.

ᒪᑭᕕᒃ ᐃᑉᐱᒋᔭᖅᑲᓇᐊᖅᑐᖅ ᑲᔪᓯᑎᑕᐅᓯᐊᒪᖕᖑᑕ ᐱᓂᐊᕐᓂᓕᓇᓂᒃᑯᑦ ᐃᓄᓕᓇᓂᒃᑯᑦ ᐊᒻᒪᓗ ᐱᐅᓯᑐᖅᑲᓕᓇᓂᒃᑯᑦ ᐱᕙᓪᓕᖅᑎᑖᓇᓯᒪᔭᖏᑦ ᐊᖏᖅᑲᑎᒌᓂᒃᑯᑦ. ᐊᐅᓚᑦᓯᓂᕐᒧ ᖃᐅᔨᒋᐅᖅᓴᓯᐊᕐᓂᒥᓗ ᑮᓇᐅᔭᓂᒃ ᐅᑎᖅᕕᐅᔪᑎᑦᓴᔭᓂᒃ ᐃᓄᐃᑦ ᐃᓚᐅᔫᖃᓯᖅᑯᓗᑎᑦ ᑕᕝᕙ ᑮᓇᐅᔭᖅᑎᒎᑦ ᒪᑭᑕᓕᓯᐊᕐᓂᖑᑦ.

ᒪᑭᕕᐅᑉ ᑐᓴᕋᑦᓴᖏᑦ

ᒪᑭᕕᐅᑉ ᑐᓴᕋᑦᓴᖏᑦ ᓄᐃᑕᐅᕙᖅᐳᖅ ᒪᑭᕕᐅᑉ ᑐᓴᕋᑦᓴᓂᐊᕝᕕᖓᓄᑦ. ᑐᓂᐅᖅᑲᐅᕙᑦᑐᑦ ᐊᑭᖃᖅᑎᓇᒋᑦ ᐃᓄᖕᓄᑦ ᐱᕙᓪᓕᖅᑎᑕᐅᓯᒪᔪᖕᓄᑦ ᑭᓱᐊᓂ ᔭᐃᒥᒃ ᐸᐃᒥ ᑯᐸᐃᑦ ᑕᖅᕋᖓᓂ ᐊᖏᖅᑲᑎᒌᓂᒥᒃ.

ᑕᑯᓇᑕᐅᔪᑦ ᐃᓱᒪᒋᔭᐅᔪᓪᓗ ᑖᒃᑯᓂ ᒪᑭᕕᒃ ᑯᐊᐳᕆᓴᐅᑉ ᐳᖅᑐᓂᖅᓴᖕᓂᑦᑕᓘᓐᓃᑦ ᐃᓱᒪᒋᔭᐅᓯᒪᑐᐃᓐᓇᐅᓚᖏᑦᑐᖅ.

ᑐᓴᕋᑦᓯᐅᑎᓯᒍᑦ ᐊᓪᓚᑦᑐᖅ ᐋᖅᑭᔨᐃᓕᖕᑦ, ᐊᒻᒪᓗ ᑐᓴᕋᑦᓴᓄᑦ ᐊᓪᓚᖑᐊᖅᓯᒪᔪᓂᒃ, ᐊᔾᔨᖑᐊᓂᓘᓐᓃᑦ. ᑕᒡᒐᐊ ᐊᐅᓪᓚᑎᖕᐊᓕᔪ ᐊᓪᓚᕕᑦᑎᓄᑦ ᐃᓄᑦᔪᐊᒥ ᐊᒻᒪᓗ ᑎᑭᑎᑦᓯᔪᑦ ᐊᑎᖓᓂᒃ ᑐᖅᑭᑎᖓᓂᓪᓗ ᐊᓪᓚᓯᒪᓗᑎᒃ.

Makivik Corporation

Makivik is the ethnic organization mandated to represent and promote the interests of Nunavik. Its membership is composed solely of Inuit beneficiaries of the James Bay and Northern Quebec Agreement (JBNQA).

Makivik's responsibility is to ensure the proper implementation of the political, social, and cultural benefits of the Agreement, and to manage and invest the monetary compensation so as to enable the Inuit to become an integral part of the northern economy.

Makivik News

Makivik News is published quarterly by Makivik's Information Department. It is distributed free of charge to Inuit beneficiaries of the JBNQA.

The opinions expressed herein are not necessarily those of Makivik Corporation or its Executive.

We welcome letters to the Editor, and submissions of articles, artwork, or photographs. Please include your full name, address, and telephone number.

ᐋᖅᑭᔨᐃᔨ / Editor
ᐹᑉ ᒥᐊᓯ/ Bob Mesher

ᑐᓴᕋᑦᓴᓂᐊᖅᑎ / Information Officer
ᔅᑏᕙᓐ ᕼᐊᓐᑎᕆ / Stephen Hendrie

ᐊᑐᐊᕋᑦᓴᒎᖅᓯᔩᑦ / Other contributors
ᓯᐅᕕᐊ ᐃᐱᕋᐅᑕᖅ ᑯᓘᑦᓯᐃ/ Sylvia Ipirautaq Cloutier
ᓚᐅᕇ ᕗᐊᑦ /Larry Watt
ᓰᓚ ᕗᐊᑦ-ᑯᓘᑦᓯᐃ/Sheila Watt-Cloutier

ᒥᖑᐊᖅᖑᐊᑎᒍᑦ / Drawings
ᓵᒥ ᑲᓪᓗᒃ / Sammy Kudluk
ᐹᑉ ᒥᐊᓯ/ Bob Mesher
ᐳᐊᓯ ᐅᕿᑦᑐᖅ /Puassie Uqittuq

ᐃᓄᑦᑎᑑᓕᖅᑎᑦᓯᔩᑦ / Translation
ᒫᑕ ᖃᐅᒃᑲᐃ / Martha Kauki
ᐄᕙ ᐱᓗᖅᑑᑦ / Eva Pilurtuut
ᓵᒥ ᐳᑐᓕᒃ / Sammy Putulik
ᒥᓂ ᐊᒦᓪᓚᖅ / Minnie Amidlak

ᐃᓂᖅᓯᓂᖅᒧᑦ ᐃᑲᔪᖅᓯᔪᒃ / Production Assistance
ᒫᑕ ᐃᓄᑉᐸᖅ-ᐃᖃᓗᒃ / Martha Inukpuk-Iqaluk
ᐅᐃᓂ ᒥᑭᔪᖅ / Winnie Mickeyook

ᒪᑭᕕᐅᑉ ᑐᓴᕋᑦᓴᓕᕆᕕᖓᑦ ᐊᓪᓚᕕᖓ
Makivik Information Department
Inukjuak, Quebec
Canada
J0M 1M0
ᐅᖃᓪᓚᐅᑎᖓ/ Telephone: (819) 254-8878
ᓱᑲᑦᑐᖅ/ Fax: (819) 254-8706
ISSN 1195-2911

ᖄᒥᖅᐸᐊᑦ ᓯᓚᑉᐱᐊᖓ: ᒪᑭᕝᕕᐅᑉ ᐊᔪᖅᑲᖓᑕ ᑐᖓᓕᖓᑕ ᑐᖓᓕᖓ ᑐᑭᒧᐊᑎᓯᕆᐅᓚᐅᖅᑐᖅ 1997-ᒥ ᑲᑎᒪᓂᖅᑲᖅᑎᓗᒋᑦ ᐊᔾᔨᓕᐊᖓ: ᐹᑉ ᒥᐊᓯ

Cover: Makivik's Second-Vice President Johnny Peters chaired the 1997 AGM. Photo: Bob Mesher

ᑕᒃᑲᓂ ᐅᐱᕐᖔᓇᔭᑦᑎᓂ...

This season...

ᐃᓅᓯᖅ ᐊᑐᐊᒐᖅᑎᑐᑦ ᐱᐅᓯᖅᑲᖅᓂᐸᑦ ᑕᐃᒪ ᐱᓇᓱᐊᖅᑐᒪᕆᐅᖅᑲᑦᑕᓚᐅᖅᖁᒍᑦ ᐊᑐᐊᒐᐃᑦ ᐊᕕᑦᑐᓯᒪᓂᖏᓐᓂᒃ ᐱᒋᐊᓯᑦᓴᐅᑎᒋᔭᑎᑐᑦ ᐱᔮᕆᖅᑲᑦᑕᑐᑎᑐᑦᓗ. ᐱᔭᕇᓂᖅᑳᓚᐅᖅᒥᒐᑦ ᑕᐃᓯᒪᓂ ᒪᑭᕝᕕᐅᑉ ᐊᖓᔪᖅᑳᖓ ᑕᕆᐅᑉ ᐊᑭᐊᓄᑦ ᐅᖅᑲᒥᐊᖅᑐᓯᒪᔪᕕᓂᐅᑦᓯᓂ ᐅᑎᖅᑎᓗᒍ ᐱᔮᕆᖅᒥ ᕕᑯᐊᕆᒥ ᐅᓪᓗᓂ ᖁᓕᓪᓗ ᒪᕐᕈᓂ ᐱᓇᓱᐊᓚᐅᖅᑕᒥᓂᒃ, ᑕᒪᓐᓇ ᐃᓱᓕᒍᑎᒥᓚᐅᖅᔭᖓ ᐊᕐᕌᒍᓕᒫᒥ ᐱᓇᓱᐊᖅᑲᑦᑕᓂᕆᓚᐅᖅᑕᒥᓂᒃ ᓂᑦᔮᒍᑦᓭᓂᕐᒥᒃ ᐃᓄᓐᓂᒃ ᑯᐸᐃᒃ ᐊᕕᒍᓯᐊᕐᓂᖓᑕ ᐱᓯᓯᐊᑦᑕᓂᖓᓂ.

ᐊᑐᐊᒐᐃᑦ ᐊᕕᑦᑐᓯᒪᓂᒋᐊᓪᓚᖓᑦ ᐱᒋᐊᖅᑕᐅᓕᓚᐅᖅᒥᔪᖅ ᒪᑭᕝᕕᒃ ᐊᕐᕌᒍᑕᒫᖅᓯᐅᑎᒥ 20-ᒥᓕᖅᑕᖓᓂᒃ ᑲᑎᒪᓂᖅᑲᖅᑎᓗᒍ, ᑕᒃᑲᓂ ᑲᑎᒪᓂᖅᒥᒃ ᐃᓄᐃᑦ ᑕᑯᑦᓴᕈᖅᑎᓯᒋᐊᓪᓚᓚᐅᖅᑯᑦ ᐊᓯᒥᓄᑦ ᑳᓇᑕᒥ ᐊᐅᓚᑕᐅᓚᖓᒍᒪᐃᖅᓂᒥᒃ. ᑕᒪᓐᓇ ᐱᒪᐅᖅᓯᓂᐅᒃ ᓵᖕᖓᔪᖅᑲᑦᑕᐅᑎᓂᒃᑯᑦ ᐊᒻᒪᓗ ᓂᕈᐊᖅᑎᓯᕐᕈᐅᑉ ᓂᕈᐊᕈᑎᓂᒃ ᓄᐊᑦᓯᕕᖓᒍᑦ ᑕᐃᑦᓱᒪᓂ ᓯᐃᐱᑎ ᓄᖕᒐᖅ ᓂᕈᐊᖅᑕᐅᑎᓪᓗᒍ ᑲᔪᓯᑎᒥᓂᐊᖅᑕᒥᓂᒃ ᐊᖓᔪᖅᑳᖅ ᐃᓂᖓᓂ.

ᐃᖅᑲᐅᒪᔾᔪᑎᒋᓗᒋᑦ ᐃᓚᒥᓴᐅᑉ ᑎᒥᐅᔪᓕᖅᓂᖓᓂ ᐊᖅᑯᓂ ᐊᕙᑎᓪᓗ ᖁᓕᓪᓗᓂ ᐊᒥᓱᓂᒃ ᐊᕙᑦᑐᓯᒪᓂᑖᑦ ᐊᑐᐊᒐᐃᑦ ᓄᐃᔾᔭᓕᖅᓯᒪᔪᑦ ᐱᓇᓱᐊᑦᑕᐅᑐᐊᕈᑎᒃ. ᒍᓯᑦᓴᓯᐊᕈᑎᒥᓗᑎᑦ ᐃᓚᖕᒋᓴᐅᑉ ᐱᓇᓱᐊᑦᑕᖕᖏᓐᓂᒃ, ᒪᑭᕝᕕᐅᑉ ᑐᓴᕋᑦᓴᖏᑦ ᐅᓂᒃᑳᓯᖅᑲᖅᑐᖅ ᐱᖕᖏᐊᕕᖅᑲᖅᓯᓂ ᐱᐅᓕᐊᒥᐊᖕᖑᓯᓂᕕᓂᖕᖏᓐᓂᒃ ᑯᐊᐸᐃᑦ, ᐅᓪᓗᒥᐅᓕᖅᑐᖅ ᐱᓇᓱᐊᓕᖅᑕᖕᖏᓐᓂᒃ ᓄᓇᕕᒻᒥᓗ ᖃᓄᐃᓕᖕᖑᐊᓕᖅᑲᖅᓂᖕᖏᓐᓂ ᓯᕗᓂᖅᒥᒃ ᑕᑯᓇᓱᐊᖅᒥᓱᓂ.

ᓰᓚ ᕗᐊᑦ-ᑯᓘᑦᓯ ᑕᑯᑦᓴᕈᑎᑎᑦᓯᓯᒪᔪᖅ ᐱᖕᖏᓯᖅᑐᕈᑎᐅᔫᑐᖅᑲᒥᒃ ᐅᖃᐅᖕᖏᓯᖅᑐᔫᑐᖅᑲᐅᓯᓂᓗ ᐊᒥᓂ ᐊᑐᐊᒐᑦᓴᔭᐃᑦ ᐃᓪᓗᐊᒍᖅᑎᓗᒋᑦ. ᓰᓚ ᐊᓪᓚᒍᑎᖅᑲᖅᑐᖅ ᖃᓄᖅ ᐃᓅᓯᖅᑐᐃᑦ ᐆᒪᑎᖕᖏᑦ ᔫᖕᖏᓕᖅᑎᑕᐅᔫᖕᖑᒪᖕᖑᑦᑕ ᐃᓄᒻᒪᕆᐅᓂᖅᓴᓄᑦ ᓯᐊᖕᖑᔭᐅᖅᓴᐅᑎᖃᕐᓂᒃᑯᑦ. ᑕᒪᓐᓇ ᐃᓚᖕᖑᓂᒃ ᐊᑐᖅᑕᐅᓗᐊᖕᖑᔪᐊᔫᖕᖑᔪᒪᑦ ᐃᓅᓯᖅᑐᐃᑦ ᐃᓄᑐᐃᓐᓇᐅᓂᖅᒥᒃ ᐃᓯᒪᒥᒍᑦ ᐃᓂᑦᓚᕿᓯᑭᑕᓇᑎᑦᓗᑎᑦ ᑕᐃᒪᐃᑦᑐᑦᑐᐊᖅᒥᑦᓗ ᖃᖅᑭᐊᖅᑕᐅᔫᖕᖑᔪᑎᑦ ᓈᒻᒪᖕᖏᑦᑐᓄᑦ.

ᐊᓪᓗᓇᐊᖅᓂᒪᓚᓚ ᑕᑭᔪᖅ ᐊᓂᔫᑎᔭ ᐅᓚᐅᓇᒍᖅ, ᐱᖅᑯᔭᖅᔭᐊᓕᓇᐄ ᓵᓕ ᕗᐊᑦ ᐊᒻᒪᓗ ᔫᐄ ᐆᑎ ᑐᓂᔭᐅᑎᓪᓗᒥᒃ ᐅᐱᒋᔭᐅᑐᒥᒍᓂᒃ ᐱᓇᓱᐊᖅᓯᒪᓕᖅᑕᖅ ᐃᓕᑕᓇᔭᐅᑐᑎᒥᒍᖅᒪᖅ.

ᐊᒥᓱᑦ ᐊᑐᐊᒐᐃᑦ ᐊᕕᑦᑐᓯᒪᔪᑦ ᐱᑕᖅᑲᓇᖃᑦᑕᖅ ᐅᑯᓇᓂ ᑐᓴᕐᓂᓯᑐᕕᑦ ᐱᔭᕇᑦᑕᐅᒪᓕᖅᑐᖅ ᑲᕙᒪᒃᑯᑦ ᖃᐅᔨᓴᖅᑎᕕᓂᖕᖏᓐᓂᒃ ᓄᓇᓕᑐᖃᖅᓴᔭᓂᒃ ᑖᒃᑯᐊ ᐊᑐᐊᒐᐃᑦ ᓄᐃᑕᐅᓕᖅᑐᖅ ᓅᕕᐱᕆ 1996-ᖑᑎᓪᓗᒍ.

ᐊᑐᐊᖅᓯᓗᓯ ᖁᕕᐊᓱᒃᑯᕝᕙᓯ ᐊᒻᒪᓗ ᓇᒻᒥᓂᓯ ᐅᓂᒃᑳᓯᑦᓴᓯ ᑕᐃᒻᓴᐃᓇᖅ ᐅᓂᒃᑳᓯᕋᑦᑎᑐᑦ ᐅᓂᒃᑳᓯᑦᓴᓯᐊᖑᒃᑯᕙᑦ ᐅᐱᕐᖔᒧᑦ/ᐊᐅᔭᒧᑦ ᖃᓂᓪᓕᓕᓪᓕᐊᓂᖅᑎᒍᑦ.

If life is like a book, we were busy opening and closing chapters recently. A chapter was closed when Makivik's President went to Europe for 12 days this February, ending a year-long speaking tour to communicate the Inuit position on Quebec sovereignty.

Another chapter opened at the 20th Makivik AGM, where Inuit reaffirmed their stance to take control of their destiny in Canada. This was done in debate, and at the ballot box when Zebedee Nungak was elected to continue as President.

BOB MESHER

ᐅᖃᐅᓯᑦᓯᐊᖑᓂᖅᐸᓂᒃ ᕿᓂᖅᑐᑦ
Finding the best words.

Commemorating the 30th anniversary of the FCNQ is worthy of dozens of chapters spanning several books. In tribute the their work, *Makivik News* presents a special feature article, chronicling a slice of co-op history, their current activities, and takes a look ahead to what's next for co-ops in Nunavik.

Sheila Watt-Cloutier brings to our attention something that has been hidden between the lines in many chapters. She addresses the issue of how the human spirit of our youth is violated verbally by adults. This is sometimes done when youth are trying hard to preserve their Inuit identity and are unfairly criticized for their efforts.

In a milestone chapter, Senator Charlie Watt and George Berthe were honoured by their peers when they received Aboriginal Achievement Awards.

Plenty of chapters are contained in the *Final Report of the Royal Commission on Aboriginal Peoples*. It was released last November.

We wish you pleasant reading, and may your own stories be lively and prosaic as we head towards summer.

ᖃᕆᑕᐅᔭᒧᑦ ᑕᑯᒋᐊᕈᓐᓇᕐᐳᑎᑦ ᒪᑭᕝᕕᒥᒃ ᐅᕙᓂ
On the Internet, find Makivik at:

http://www.makivik.org

ᒪᑭᕝᕕᐅᑉ **MAKIVIK**
ᑐᓴᕋᑦᓴᖏᑦ **NEWS**
ᐅᐱᕐᖓᓴᖅ/Spring 1997 ᓄᐃᑕᖅ/ISSUE 42

ᐃᓗᓕᖏᑦ
CONTENTS

ᑲᕙᒪᒃᑯᑦ ᖃᐅᔨᓴᕐᓂᖓᑦ ᓄᓇᓕᑐᖃᑦᓴᔭᓂᒃ 4
Royal Commission on Aboriginal Peoples

ᒪᑭᕝᕕᐅᑉ ᐊᕐᕌᒍᑕᒫᕐᓯᐅᑎᒥ 10
20-ᒋᓕᕐᑕᖓᓂᒃ ᑲᑎᒪᓂᖓᑦ
Makivik's 20th AGM

ᐱᖁᔭᕐᔪᐊᓕᓇᔪᑎᑐᑦ ᐅᖃᔪᖅ 16
Constitutionally Speaking

ᓄᓇᕕᒻᒥᐅᑉ ᓴᓚᖃᐅᑎᓕᕖᓂᑦ ᓄᓇᓕᑐᖃᑦᓴᔭᐃᑦ 18
ᐱᓴᔪᐊᕐᓯᒪᓕᕐᑕᒥᓄᑦ ᐃᓕᑕᓇᔭᐅᒍᑎᖓᓂᒃ
Nunavik Winners of Aboriginal Achievement Awards

ᐃᓚᒋᓴᖅ ᐊᕐᖂᒍᕐᑲᓕᕐᑐᖅ ᐊᕙᑎᓪᓗ ᖁᓕᓪᓗᓂᒃ 24
FCNQ's 30th Anniversary

ᒪᑭᕝᕕᐅᑉ ᐊᖓᔪᖅᖄᖓᑕ ᐅᖃᕆᐊᕐᑐᓯᒪᓂᖓ 36
ᑕᓇᐅᑉ ᐊᑭᐊᓄᑦ
The Makivik President's Speaking Tour in Europe

ᓄᓇᕕᒻᒥ ᐱᕙᓪᓕᐊᔪᑦ 42
NUNAVIK NOTES

ᐊᓯᖏᑦ ᐱᓗᑲᓐᓂᒍᓰᑦ 48
Another Form of Violence

ᐅᕕᒃᑲᐃᑦ 51
Youth

BOB MESHER

ᑲᑎᒪᔭᕐᑐᑦ ᑲᖏᕐᓱᐊᓗᒃᔪᐊᒧᑦ ᑎᑭᐊᔪᑦ ᒪᑭᕝᕕᐅᑉ ᐊᐅᓚᑦᓯᔨᓪᒪᖓ ᔦᐊᑉ ᐅᐃᑖᓗᒃᑐᖅ ᐊᐃᓚᔪᖅ
Arriving in Kangiqsualujjuaq for the AGM, Makivik's Governor Jacob Oweetaluktuk gestures: "Hi."

ᓵᓚᓐᓃᒐᓯᐊᕐᓂᒃ ᐅᓇ ᓱᓇ?
CONTEST what is this?

ᐱᒋᐊᓪᓚᒍᑏᑦ ᓵᓚᖃᐅᑏᑦ!

ᒪᕐᕈᒃ ᓯᑯᓪᓕᐹᑦᓴᔫᒃ
ᐊᓪᓚᖑᐊᕐᓯᒪᔫᒃ
ᒪᕐᕈᒃ ᒪᑭᕝᕕᐅᑉ
ᐊᑦᓴᖑᐊᖁᑎᖏᒃ

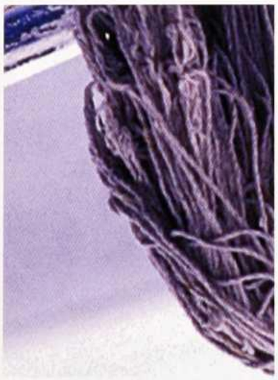
BONUS PRIZES!

2 original line art
illustrations
2 Makivik
collector's items

ᓵᓚᓐᓃᒍᓐᓇᑐᑎᑦ/ᓵᓚᖃᐅᑎᑖᕈᓐᓇᑐᑎᑦ ᐅᓇ ᐊᑦᓴᖑᐊᖅ ᓱᓇᐅᒻᒪᖔᑦ ᐊᓪᓚᒍᑎᒋᒍᓐᓇᑐᐊᕈᕕᐅᑉ ᐊᓪᓚᑕᕐᕕᑰᕐᑐᑦ ᑭᓯᐊᓂ ᐊᑐᕐᑐᐃᑦ (ᓲᑲᑦᑐᖁᑎᓯᒍᑎᒃᑯᑐᓪᓗ ᐅᖃᓕᒪᐅᑎᒃᑯᑐᓪᓗ ᐊᑐᕐᑎᑕᐅᒋᐊᓪᓚᕕᖃᖕᖏᑐᑦ)

ᒪᑭᕝᕕᐅᑉ ᑐᓴᕋᑦᓴᖏᑦ
ᐱᓕᐅᑦᔨᑎᑦᓯᓂᖓ,
ᐃᓄᑦᔪᐊᖅ, ᑯᐱᐊᒃ.
J0M 1M0

ᐊᒧᔭᐅᓛᕐᑐᑦ ᐃᓄᑦᔪᐊᒥ ᓂᕿᑦᓯᑐᓂ, ᔫᓂ 13, 1997



You could win $100 if you guess what this mystery photo is. MAIL IN YOUR ANSWER. (No faxes or phone calls will be qualified.)

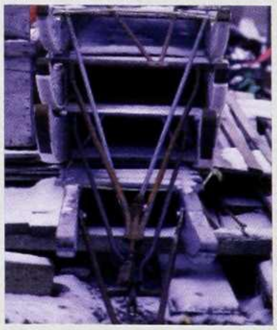
Mail to:

Makivik News Contest,
Inukjuak, P.Q.
J0M 1M0

Drawing will be held in Inukjuak on Friday, June 13th, 1997.

ᓇᓚᐅᑦᓵᓂᐅᓚᐅᔪᒥᑦ ᓵᓚᓐᓃᓚᐅᔪ
CONTEST WINNERS

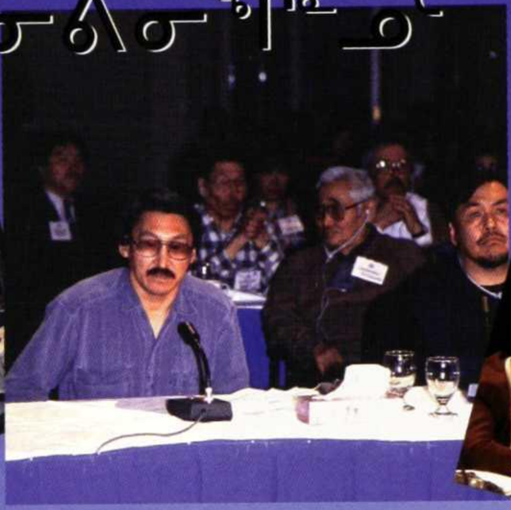
ᐊᔪᒪᐃᑦᑑᒪᓗᐊᖅ ᖃᓄᐊᓗᒃᑭᐊᖅ ᐱᖓᓱᐃᓐᓇᐃᑦ ᐃᓄᐃᑦ ᐅᑯᓂᖓ ᓇᓚᐅᑦᓯᓚᐅᔪᔪᑦ. ᕉᑕ ᑐᑯᓗᒃ ᒪᑭᕝᕕᐅᑉ ᐅᓕᑲᑦᑕᓴᔭᖓᓂᒃ ᐱᓚᐅᔪᔪᖅ ᐅᐃᓂ ᐊᒪᕈᐊᓕᓪᓗ ᓕᓯ ᐳᑦᑕᔪᓪᓗ ᐊᐃᑲᓪᓚᓛᓐᓂᒃ ᐅᕕᓂᕈᕐᑖᑎᓪᓗᒋᒃ.


MYSTERY PHOTOGRAPHER

Astonishingly, just three individuals were able to correctly identify these tow bars. Rhoda Tookalook won a stylish Makivik jacket while Winnie Amaraulik and Lizzie Puttayuk received trendy T-shirts. Congratulations!

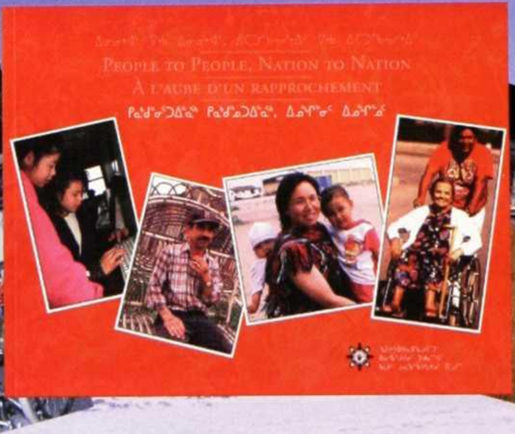
ᑐᓴᕐᑎᓯᒍᑏᑦ ᐱᔭᕇᕐᑕᐅᒪᓕᕐᑐᑦ ᐃᓕᖓᔨᑦ ᑲᓇᑕᒥᐅᑦ ᓄᓇᓕᑐᖅᑲᑦᓴᔭᖕᒥᑦᑕ ᑲᕙᒪᒃᑯᓄᑦ ᖃᐅᔨᓴᕐᑕᐅᓂᕕᓂᖏᓐᓄᑦ

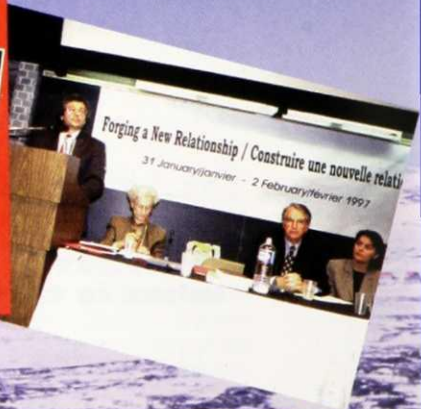
VOLUME 1
LOOKING FORWARD, LOOKING BACK
VOLUME 2
RESTRUCTURING THE RELATIONSHIP
PART ONE
VOLUME 2
RESTRUCTURING THE RELATIONSHIP
PART TWO
VOLUME 3
GATHERING STRENGTH
VOLUME 4
PERSPECTIVES AND REALITIES
VOLUME 5
RENEWAL: A TWENTY-YEAR COMMITMENT
REPORT OF THE ROYAL COMMISSION ON ABORIGINAL PEOPLES



RELOCATION OF INUIT TO THE HIGH ARCTIC IN 1953

CHARLIE PATSAUQ


PEOPLE TO PEOPLE, NATION TO NATION
À L'AUBE D'UN RAPPROCHEMENT


Forging a New Relationship / Construire une nouvelle relati
31 January/janvier - 2 February/février 1997

Final Report of the Royal Commission on Aboriginal Peoples

ᐊᒥᓱᓂᒃ ᐃᓗᓪᓕᖅᑲᓚᐅᔪᒋᑦ ᐱᔭᕇᕐᑕᐅᓂᖏᑦ ᑐᓴᕐᑎᓯᒍᑎᑦ ᑲᕙᒪᒃᑯᑦ ᖃᐅᔨᓴᕐᓂᕕᓂᖓᓐᓂᒃ ᓄᓇᓕᑐᖅᑲᑦᓴᔭᓂᒃ. ᖁᓕᕈᐊᒥᐅᑕᖕᖑᑐ ᐃᓐᓇᓂᐅᔭᓕᕇᕐᒥᔭᖓᑦ ᑲᕙᒪᑐᖃᒃᑯᑦ. ᐅᓂᒃᑲᑕᐅᔪᑦ ᐊᑦᔨᓕᐊᕕᓂᐅᔪᓪᓗ ᔅᑏᕙᓐ ᕼᐊᓐᑦᕆᒧᑦ

Many elements went into the Final Report of the Royal Commission on Aboriginal Peoples. It's in danger of being shelved by the federal government. Story and Photos by Stephen Hendrie.

ᑐᓴᕐᑎᓯᒍᑏᑦ ᐱᔮᕐᑕᐅᒪᓂᕐᑐᑦ ᐃᓂᖕᒐᔪᑦ ᑳᓇᑕᒥᐅᑦ ᓄᓇᓕᑐᖅᑲᑦᓴᔭᖕᒋᑦᑕ ᑲᕙᒪᒃᑯᓄᑦ ᖃᐅᔨᓴᕐᑕᐅᓂᕕᓂᖕᒋᓐᓄᑦ

ᑳᓇᑕ ᓇᒻᒥᓂᖅ ᐊᓂᕐᐸᓈᑐᐃᓐᓇᕋᑕᖅᑯᖅ. ᓄᓇᓕᕐᔪᐊᕿᖅᑲᒥᒍᓗᒃ, ᖃᐅᔨᒪᔭᐅᔪᖅ ᖃᐅᔨᓴᕐᓯᑎᐅᓂᖓ ᐊᑐᕐᓯᒥᓂᒃ "ᑲᕙᒪᒃᑯᑦ ᖃᐅᔨᓴᕆᑎᒋᔫᖕᒋᓐᓂᒃ" ᑕᐃᒪᐃᓚᒥᒃ ᐱᔮᕋᖁᑖᓚᐅᕐᒥᔪᑦ ᐊᕐᕋᒍᓂ ᑕᓪᓕᒪᓂᒃ ᖃᐅᔨᓴᕐᓂᓇᓚᐅᕐᑕᖕᒋᑦ ᕿᓇᐅᔭᕐᑐᓯᑎᒃ ᐅᓄᕐᓂᐅᑉ 60-ᒥᓕᐊᓐ ᐅᖕᒑᓚᓄᑦ. ᑕᐃᒃᑯᐊ ᔫᓯᒋᒐᑦᓴᓯᐊᖕᒍᔪᑦ ᔫᐱᔫᒃᑯᑦ ᐃᔪᕐᓴᑎᑐᖅᑲᓇᔫᖕᒋᑦ ᐃᔪᓯᒍᑦᔭᐅᖕᒋᓱᐃᑦᑑᔫᑦ ᓂᓪᓕᕈᑎᖅᑲᖖᒍᐊᓕᑐᐊᕋᒥᒃ 'ᑲᕙᒪᒃᑯᑦ ᖃᐅᔨᓴᕐᑎᖕᑏᒥᒃ'. ᓈᓚᐅᑎᒥᒃ ᓈᓚᑉᐸᑐᑦ ᖃᐅᔨᒪᓕᕋᑦᑐᑦ ᐅᖅᑲᓚᖕᒐᓕᕐᒥᒋᐊᖕᒋᑦ ᑲᕙᒪᒃᑯᑦ ᖃᐅᔨᓴᕐᑎᖕᒋᓐᓂᒃ ᐃᐱᕐᓯᒐᓱᓐᓂᕋᐃᓚᖕᒐᓕᕐᒥᒋᐊᖕᒋᑦ ᑐᓪᓕᕋᐅᑉ ᐊᑖᓄᑦ. ᑕᒪᒃᑯᓄᖕᒐ ᐱᓇᐃᓗᑕᐅᓕᕐᑐᓄᑦ ᐋᖅᑭᒍᑎᑦᓴᑖᓯᖕᒍᓪᒪᑕ ᖃᐅᔨᓴᕐᑕᐅᑎᑦᓯᓂᕐᒧᑦ 'ᐱᓇᐃᓗᑕᐅᓕᕐᑐᓂᒃ' "ᐊᓯᐅᑎᑦᓯᒍᑎᓕᐊᓇᓯᑦᓱᒍ".

ᑕᐃᒪᐃᕿᓗᑦᓴᑐᐃᓐᓇᖕᒍᓯᓕᓃᓇᕋᑦ ᑕᒃᒐ ᑕᐃᒃᑯᐊ ᓄᓇᓕᑐᖅᑲᑦᓴᔭᓂᒃ ᖃᐅᔨᓴᕐᑐᓄᑦ ᐱᓇᓱᐊᕐᑕᐅᖅᑲᑦᑕᓚᐅᕐᑐᑦ, ᓄᓇᖅᑲᖅᑲᓯᒪᓪᓗᑐᕐᑐᓂᒃ ᑖᒥᓂ ᓄᓇᓕᕐᔪᐊᑎᓐᓂ ᓇᒍᖖᒐᑑᔭᖖᒋᑐᐊᓘᖖᒍᓯᓕᓃᕐᒥᔪᑦ. ᐊᓪᓕᓯᒪᔪᖖᒍᑕᐅᓚᐅᕐᑎᓗᒋᑦ ᑕᐃᒃᑯᐊ ᑕᐃᔭᐅᔪᑦ (ᑐᓴᕐᑎᓯᒍᑏᑦ ᐱᔮᕐᑕᐅᒪᓂᕐᑐᑦ ᐃᓂᖕᒐᔪᑦ ᑳᓇᑕᒥᐅᑦ ᓄᓇᓕᑐᖅᑲᑦᓴᔭᖕᒋᑦᑕ ᑲᕙᒪᒃᑯᓄᑦ ᖃᐅᔨᓴᕐᑕᐅᓂᕕᓂᖕᒋᓐᓄᑦ). ᑐᓴᕐᑎᓯᒍᑏᑦ ᑕᐃᒃᑯᐊ ᐃᑦᔪᔪᑲᓪᓚᒍᓗᐃᑦ ᓵᒧᕐᑕᐅᓂᖅᑲᓚᐅᔪᑦ ᑳᓇᑕᐅᑉ ᑲᕙᒪᖓᑕ ᐅᖅᑲᖅᕕᒪᓇᖓᓂ ᐊᓯᐃᓛᓗ ᕿᓇᓖᑦᓯᐊᒍᓐᓄᑦ ᐊᑐᐊᕐᑕᐅᒍᓐᓇᓯᑦᓯᑎᒃ ᓯᑕᒪᖓᓐᓂᐅᑎᓪᓗᒍ ᓅᕕᒻᐱᓇ 21, 1996-ᒥ.

ᑐᓴᕋᑦᓴᓂᐊᕐᑎᓄᑦ ᐱᓇᓱᐊᕈᓯᓕᒫᒥ ᐃᓱᒪᐃᓐᓇᖅ ᑐᑭᓯᓂᐊᕐᑕᐅᓴᖖᒍᐊᓕᓚᐅᔪᔪᑦ ᑲᒪᒋᔭᑑᓚᐅᕐᓯᒪᑎᓪᓗᒋᑦ ᑐᓴᕋᑦᓴᓂᐊᕐᑏᑦ ᐅᑎᓚᐅᕐᑎᓇᒋᑦ ᕿᕐᓂᑕᐃᑦ ᓄᓇᑦᓴᔭᖖᒐᓂ ᐅᓇᑕᕐᑐᓴᐃᑦ ᐃᓄᐊᕐᓂᕕᓂᖖᒐᓂᒃ ᖃᐅᔨᓴᕐᓂᒧᑦ, ᑯᐸᐃᓪᓗ ᐊᕕᒐᓱᐊᕐᓂᖖᒐᓄᑦ, ᑳᓇᑕᐅᓪᓗ ᓄᓇᓕᕐᔪᐊᖖᒐᑕ ᐊᑭᓕᑦᓴᖅᑲᕐᓂᖖᒋᓐᓄᑦ, ᐱᓇᓱᒐᑦᓴᔭᖅᑲᖖᒋᓂᐊᓗᒻᒧᓗ. ᐱᓇᓱᐊᕈᓯᓕᒫᒥ ᓄᓇᓕᑐᖅᑲᑦᓴᔭᐃᑦ ᑐᓴᕋᑦᓴᓂ ᐅᖅᑲᔭᐅᖅᑲᓂᕐᐸᐅᑲᐃᓐᓇᖅᑲᑦᑕᓕᓚᐅᔪᔪᑦ ᐊᓯᐃᓛ ᑕᐃᒪᐃᑦᓴᓕᓚᐅᕋᓗᐊᕐᓯᑎᒃ ᑕᐃᒃᑯᐊ ᐃᔪᕐᓵᑎᑦ ᐅᖅᑲᖖᒍᐊᔫᖕᒋᑎᑐᑦ "ᐱᓇᐃᓗᑕᖅ" "ᐊᓯᐅᓕᓚᐅᔪᔪᖅ".

ᑕᐃᒪᐃᓚᓗᐊᕐᑎᓗᒍ ᑕᒪᓐᓇ ᐃᔪᕐᓇᖕᒋᑦᑐᖅ. ᐊᑐᐊᕐᓯᔪᑦ ᖃᐅᔨᒪᑦᓴᖕᒋᔭᐃᓪᓗᑕ ᑕᒪᒃᑯᐊ ᓄᓇᓕᑐᖅᑲᑦᓴᔭᓄᓕᖕᒐᔪᑦ ᐱᓇᓱᐊᕐᑕᐅᕙᑦᑐᑦ ᓄᓇᓕᑐᖅᑲᑦᓴᔭᐃᑦ ᓄᓇᖖᒋᓐᓄᓕᖕᒐᔪᑦ ᑕᐃᑦᓯᒪᓂᑕᒧᑦ ᐅᓪᓗᒥᐅᓂᓴᐅᓕᕐᑐᒧᓪᓗ ᐅᓪᓗᒥᐅᔪᖅ ᐱᓇᐃᓗᑕᓇᔭᖕᒋᑦ ᐱᑕᐃᕆᓂᐅᔭᖖᒋᒪᓇᓪᓚᑕ ᐊᓯᐅᑐᐃᓐᓇᕆᓇᕐᑎᓗ ᐋᖅᑭᒍᑎᑦᓴᑖᓚᐅᕋᑎᒃ.

ᑕᒪᑦᓯᒥᖕᒐ ᑲᒪᓂᕐᒥᓄᑦ ᑲᕙᒪᑐᖅᑲᒃᑯᑦ ᐃᓄᓕᕆᔨᑐᖅᑲᒃᑯᖕᒋᑦᑕ ᑭᒐᑐᕐᑎᖕᒐᑦ ᓴᓐ ᐃᕈᐃᓐ ᑲᕙᒪᑐᖅᑲᒃᑯᓂᒃ ᓂᓪᓕᕆᑦᓯᓚᐅᔪᔪᖅ ᐃᒪᐃᓕᑦᓱᓂ "ᑐᓴᕐᑎᓯᒍᑏᑦ ᐃᓱᒪᒋᔭᐅᖅᑯᔭᒃ ᓄᓇᓕᑐᖅᑲᑦᓴᔭᐃᑦ ᓯᕗᓕᕐᑎᖖᒋᓐᓄᑦ ᑲᕙᒪᑐᖅᑲᒃᑯᓂᓗ ᑲᓇᑕᐅᓪᓗ ᓄᓇᓕᒫᖖᒋᑦᑕ ᑲᕙᒪᒃᑯᖖᒋᓐᓂ ᑭᒐᑐᕐᑎᓄᑦ ᓄᓇᓖᑦᓗ ᑲᑎᒪᔨᒃᑯᖖᒋᓐᓄᑦ ᐃᓕᓐᓂᐊᕐᑎᓕᕆᔨᓄᓪᓗ ᐱᓇᓱᐊᕐᑐᓄᑦ ᐃᑲᔪᕐᓯᒍᑕᐅᓇᓱᐊᖖᒋᑦ ᐱᓇᓱᓂᖖᒋᑎᒍᑦ - ᐃᓅᓇᑎᒃ ᑳᓇᑕᒥᐅᑦ ᖃᐅᔨᒍᒪᑦᓴᖕᒍᐊᓛᕐᑕᖖᒋᑦ ᐅᕙᒍᑦᓗᑕᐅᖅ ᖃᐅᔨᒍᒪᑦᓴᖕᒍᐊᕐᒥᔪᒍᑦ ᖃᓄᕐᑐᕆᑦᓴᐅᓂᕐᑕᑕᔪᑦ ᖃᓄᑎᒃ ᑐᖖᒐᓯᑦᑎᑕᐅᓂᖅᑲᓛᕐᒪᖖᒑᑕ".

ᑕᐃᑲᓂ ᐅᓪᓗᒥ ᓄᐃᑕᐅᑎᐅᕐᑎᓗᒋᑦ ᑳᓇᑕᐅᑉ ᑲᕙᒪᖓᑕ ᐊᖕᒐᔪᖅᖄᖖᒐ ᒌᓐ ᑭᓐᓯᐊᓐ ᐊᐅᓪᓚᓯᓚᐅᕐᔪᖅ ᓀᓐᑯᕙᒥ ᑳᓇᑕᒥᓐᑐᒥᑦ ᐱᑦᓯᓂ ᓴᐃᓂᕐᑦᓴᔭᐃᑦ ᓄᓇᖖᒑᓄᑦ ᐃᓯᐊᖕᒍᓂᕐᑕᐅᔪᒧᑦ ᑲᑎᒪᓂᖅᑲᓐᓂᐊᕐᑐᕐᓯᓂ ᓂᐅᕐᕈᕐᓯᓂᖅ ᐱᑦᔪᑎᒥᓗᒍ ᑕᐃᑲᓂ ᐊᐱᕐᓯᕐᑕᐅᓚᕐᓯᓂ ᑐᓴᕋᑦᓴᓂᐊᕐᑎᓄᑦ ᑖᒃᑯᐊ ᑐᓴᕐᑎᓯᒍᑏᑦ ᒥᑦᓵᓄᑦ ᑭᐅᒍᓐᓇᓚᐅᖖᒋᑐᖅ. ᑭᖕᒍᓂᖕᒑᒍᑦ ᓯᐊᕆᐊᖕᒍᓂᕐᓴᐅᓕᕐᑎᓗᒍ ᓄᓇᓕᑐᖅᑲᑦᓴᔭᐃᑦ ᑲᑎᒪᕕᕐᔪᐊᖖᒐᓄᑦ ᖃᐃᖁᔭᐅᓪᓚᕐᓯᓂ ᑲᑎᒪᓂᖅᑲᕐᓯᑎᓪᓗᒍ ᑐᓴᕐᑎᓯᒍᑏᑦ ᐱᔮᕐᑕᐅᒪᓂᕐᑐᑦ ᐃᓂᖕᒐᔪᑦ ᑳᓇᑕᒥᐅᑦ ᓄᓇᓕᑐᖅᑲᑦᓴᔭᖕᒋᑦᑕ ᑲᕙᒪᒃᑯᓄᑦ

The Final Report of the Royal Commission on Aboriginal Peoples

Canada has outdone itself this time. The young nation, known for its prowess in studying internal matters by the use of a device known as the "Royal Commission", has just spent five years and over $60-million on another such study. The venerable CBC Radio comedy program "Royal Canadian Airfarce" is always guaranteed a laugh when it uses the phrase "Royal Commission". Their knowing audiences anticipate a punch line in which the federal government is trying to sweep something under the rug. The usual cure-all is to appoint a "Royal Commission" to "study" the "problem" so that it will go "away".

Sadly, it appears that this may happen to all the efforts that have gone into gathering knowledge about aboriginal peoples, the original inhabitants of this land, following the publication of the *Final Report of the Royal Commission on Aboriginal Peoples* (RCAP). The report itself, several bibles thick, and in five volumes, was tabled in the House of Commons and made public on Thursday, November 21, 1996.

JIM LOGAN, 'THE VISIT'

The media feasted on it for a week or so, before returning to well-worn themes such as the Somalia inquiry, Quebec sovereignty, the national debt, and unemployment. For a week, aboriginal peoples were headline news, and then, like the Air Farce punch line, the "problem" (for the government), went "away".

However, this is no laughing matter. As readers know all too well, the issues pertaining to the place of aboriginal peoples, historically, and in the contemporary sense, are all very real and are far from being settled.

For its part, the federal government issued a half page news release on November 21st, appropriately coming from the Department of Indian Affairs and Northern Development (DIAND). Minister Ron Irwin is quoted in the release as saying, "The report should be viewed as a valuable tool for Aboriginal leaders, federal, provincial, and municipal governments and educators — all Canadians will be interested. We are also very interested in their reaction to the recommendations."

The day of its release, Prime Minister Jean Chrétien was leaving for an Asian trade mission and did not answer reporter's questions in Vancouver about the report. Later, when invited by the Assembly of First Nations to participate in a conference addressing the RCAP Final Report, both his office and the DIAND office issued statements to the effect that their agendas did not permit them to attend the event. AFN had delayed the conference specifically so that the Prime Minister could attend, at the end of February, 1997. Politically, with a federal election in the offing, it does not appear to be a priority for Mr. Chrétien, a former Minister of Indian Affairs, and architect of the 1969 *White Paper on Indian Affairs*.

Leaving politics aside, the Report itself is somewhat like an encyclopedic snapshot of the issues related to aboriginal peoples in Canada from the vantage point of

ᑐᓴᕈᒥᓇᕐᓂᖏᑦᑕ ᐃᓚᖏᑦ ᐅᑯᐊ ᐱᔭᕇᕐᑕᐅᓯᒪᓕᕐᑐᓂᑦ ᑐᓴᕐᑎᓯᒍᑎᓂᑦ

ᐃᓚᒋᔭᐅᔪᑦ 440-ᓄᑦ ᖃᓄᕐᑐᓇ ᐊᑭᑎᑦᓴᓕᐊᕕᓂᕐᓄᑦ ᑕᐃᒃᑯᓇᙵᑦ ᑕᓪᓕᒪᓂᑦ ᐊᕕᒃᑐᓯᒪᓯᑎᒃ ᐊᑐᐊᓗᑦᓴᓕᐊᕕᓗᒪᔭᓂᑦ ᐱᔪᐃᔭᕕᓂᑦ ᐅᑯᐊᖑᔪᑦ ᑐᓴᕈᒥᓇᕐᓂᖏᑦᑕ ᐃᓚᖏᑦ:

° ᑮᓇᐅᔭᕐᑐᓂᖅ ᐅᓄᕐᓂᓴᓂᒃ 35-ᐱᓕᐊᓐᓂᑦ ᐊᕐᕌᒍᓂ ᐊᕙᑎᓂ

° ᐊᑕᓂᖅ ᐃᓕᓴᐱ ᐊᓪᓚᓗ ᑲᓇᑕᐅᑉ ᑲᕙᒪᒃᑯᕕᖓ ᐃᓚᓂᐅᙱᑐᓇᐊᓕᑦ ᓄᓇᓕᑐᖃᑦᓴᔪᓂᒃ ᑕᓪᓚᕕᖃᒃᑲᑦᓯᓕᓂᒥᓄᑦ ᐱᒋᐊᑦᓯᐊᑭᑎᑦᓴᓂᓪᓗ ᓄᐃᑦᓯᓂᒥ ᐱᓇᓯᐊᑦᓯᐊᓗᑎᒃ.

° ᓄᓇᓕᑐᖃᑦᓴᔪᐃᑦ ᑲᕙᒪᒃᑯᕕᓴᑦᓴᖓᑦ ᓄᐃᑕᐅᔭᓇᐊᕐᒥᑦ ᐅᖃᕐᑕᐅᔪᕐᑐᓂ ᐅᖃᕐᕕᓚᓇᙳᓂᑦ ᓄᓇᓕᑐᖃᑦᓴᔪᐃᑦ

° ᐃᓘᓐᓇᑎᒃ ᑲᕙᒪᐃᑦ ᑲᕙᒪᐅᑦᑐᓗ ᐃᓕᑕᕐᓯᒪᒋᐊᓕᑦ ᓇᖕᒥᓂᕐ ᑲᕙᒪᒃᑯᓂᒥᒃ ᓄᓇᓕᑐᖃᑦᓴᔪᐃᑦ ᐱᔪᓐᓇᓂᒃᑲᓇᐊᕐᒥᑦ ᑕᒪᓐᓇᓗ ᐱᔭᓐᓇᕈᑕᐅᒥᐊᕐᒥᑦ ᐊᕐᕌᓯᒪᓕᒪᓇᒍᑎᐅᓗᓂ ᑲᕙᑕᐅᑉ ᐱᖁᔭᕐᔭᐊᖏᓐᓂ

° ᓯᕿᑕᐅᒍᓐᓇᕕᒃᑲᕐᑭᑐᒥᒃ ᐃᓪᒥᒎᑦᑐᑦ ᐊᕐᒥᕐᓯᒪᓪᒪᓇᒍᑎᒃᑯᑦ ᖃᐅᔨᓴᕐᓯᐅᓂᐅᔪᑦ ᐃᓂᓪᓇᑕᐅᒥᐊᓚᑦ ᖃᐅᔨᓴᒪᓇᓯᐊᕐᑎᐅᓗᑎᒃ ᐊᕐᒥᕐᑲᑎᒥᓚᓯᐊᕐᓂᕐᒥᕐᓂ ᑲᕙᒪᐅᔪᑦ ᐅᑯᓇᓂ ᑲᕙᒪᑐᖃᒃᑯᓂ. ᓄᓇᕐᒍᑎᐅᔪᑦ ᑲᕙᒪᕐᒥᕐᓂ ᐊᓪᓚᓗ ᓄᓇᓕᑐᖃᑦᓴᔪᐃᑦ ᑲᕙᒪᒃᑯᕐᒥᕐᓂ

° ᐃᓪᒥᒎᑦᑐᓂ ᐃᖅᑲᑐᐃᕕᒃ ᐱᖁᔭᓕᓇᓕᕐᔪᖅ ᓄᐃᑕᐅᔭᕐᓴᕐᔪᖅ ᐊᐅᓚᑕᐅᑲᓂᕐᑐᑦ ᑐᑭᓯᓇᓂᕐᒥ ᓄᓇᐅᑉ ᐊᕙᑐᑕᐅᓂᕐᒐᓂᒃ ᐊᓪᓚᓗ ᐊᐅᓚᓯᕕᐅᓗᓂ ᐊᕐᒥᕐᓯᒪᓪᒪᓇᒍᑎᕐᓴᓄᑦ ᐊᕐᒥᕐᑲᑎᕿᓚᓯᐊᕐᓂᐅᔪᑦ ᑲᔪᓯᑎᑕᐅᓂᕐᒥᕐᓂ ᑭᓇᐅᔭᕐᑎᑕᐅᑦᓯᐊᑐᑦᓯᐅᓂᕐᒥᕐᓂᓗ ᑖᓐᓇᓗ ᓄᐃᑕᐅᔪᑦ ᐃᓕᓐᓂᐊᕐᓂᓗ ᓄᓇᑕᕐᓯᐊᕐᓂᓄᓪᓗ ᐊᕐᒥᕐᓯᒪᓪᒪᓇᒍᑎᓄᓪᓗ

° ᐅᓇᓪᒥᓯᐊᑦ ᓄᓇᓕᑐᖃᑦᓴᔪᓂᒃ ᓇᓪᒥᓂᕐ ᐱᓇᓯᒐᒃᑲᑎᒃᓂᕐᒥᒃ ᑐᓯᔭᕐᓂᕐᒥᑦ ᐊᑭᑭᓕᕐᒥᐊᑎᐅᓯᒪᓂᕐᒥᒃ ᐊᔾᔨᒥᕐᒥᐊᑎᐅᓯᒪᓂᕐᒥᒃ

° ᑲᕙᒪᑐᖃᒃᑯᑦ ᐃᓄᓕᓇᔩᒃᑯᕐᒥᒃ ᐃᓇᕐᑕᐅᑎᑦᓯᓕᓪᓕᕐ ᐱᒍᑦᐳᕕᖕᒧᑦ ᓄᓇᓕᑐᖃᑦᓴᔪᐃᑦ ᖃᓄᐃᓕᕐᖃᑎᑦᓂᖏᓐᓄᓕᕐᓯᐊᓄ ᓄᐃᑕᐅᕐᒥᑎᕐᑐᒍ ᐃᕐᒥᒍᑦ ᐊᓪᓚᓗ ᐃᓄᐃᑦ ᐊᓪᓚᓗ ᐃᓄᐃᑦ ᐱᒍᑦᓴᐅᕕᑦᓴᕐᓯᐅᑦ

° ᓄᓇᓕᑐᖃᑦᓴᔪᐃᓐᓇᒍᑦ ᐱᓯᓕᐊᓕᓪᓕ ᐃᓕᓐᓂᐊᕐᕕᔪᐊᓯᐊ ᓄᐃᑕᐅᓯᒪᑎᑦᓯᐊᓪᓗ ᓄᓇᓕᑐᖃᑦᓴᓴᐃᑦ ᑲᔪᓯᒍᓐᓇᓯᒐᓂᒥᑦ ᐊᐱᐊᓴᐅᑎᒥᓂᒃ ᖃᐅᔨᓴᕐᓯᐅᒐᕐᒥᑦ ᐊᓯᐅᔨᕐᑕᐊᓂᒥᑦ

° ᖃᐅᔨᓴᕐᑕᐅᑦᓯᐊᕆᐊᑲᓚᐅᑦ ᓇᑭ ᐱᓕᒻᒪᓯᐊᑦ ᐊᓂᕐᕿᒥᓂ ᐊᐅᓚᑎᑦᓯᓂᐅᑲᑦᓯᒪᓪᓚᑦ ᓄᓇᓕᑐᖃᑦᓴᔪᓂᒃ ᐃᓅᓯᑐᐊᐱᓂᒃ ᐃᓕᓐᓂᐊᓇᐊᕐᑎᓯᓯᓂ ᓄᓇᓕᑐᖃᑦᓴᔪᐅᑉᐱᑐᑦ ᓄᓇᕐᒥᓄᑦ ᑕᒪᒃᑯᓄᓪᓗ ᓄᓇᓕᑐᖃᑦᓴᔪᐃᑦ ᖃᓄᐃᓕᖓᔪᑕᐅᓯᒪᓕᒻᒪᕆᑦ ᖃᐅᔨᓴᕐᑕᐅᒥᓂᑦ

° ᑲᕙᒪᑐᖃᒃᑯᑦ ᑮᓇᐅᔭᕐᑎᒍᑎᑲᓐᓂᕐᓴᕈᑎᑦ ᐊᕐᕌᒍᓂ ᑕᓪᓕᒪᓂ ᐊᕐᕌᒍᑕᒪᑦ 10-ᒥᓕᐊᓐᓂᑲᑦᑎᓂᑦ ᐅᐊᓯᐅᑎᐊᖓᑦ ᑮᓇᐅᔭᐃᑦ ᐃᓕᑦᑐᑦ ᓄᓇᓕᑐᖃᑦᓴᔪᐃᑦ ᐅᖃᐅᓯᕐᒥᓂ ᑐᑦᑎᓴᕐᕕᖃᓴᑦᓯᐊᓄᑦ

° ᑲᓇᑕᓕᒫᒥ ᓄᓇᓕᑐᖃᑦᓴᐃᑦ ᐃᓅᑦᑐᖑᑎᓂᑦ ᒪᓕᒐᕆᑎᑕᐅᔪᑦᓴᐅᔪᑦ ᐊᐅᓚᑦᓯᒍᓐᓇᐱᑎᐅᓂᐊᑐᓂᒃ ᐃᓕᓐᓂᐊᓂᕐᒥᒃ, ᐱᖁᔭᓕᓇᓂᕐᒥᒃ, ᐃᓱᓕᕆᓂᕐᒥᒃ ᐱᐅᒍᐅᓕᕆᓂᕐᒥᒃ ᐊᓪᓚᓗ ᐃᑦᓗᑕᓂᒥ ᓴᐳᑦᓴᐅᒪᓕᐅᒪᓕᐅᓄᑦ ᐱᑕᕐᑎᓯᓂᕐᒥ.

° ᓄᓇᓕᑐᖃᑦᓴᐃᑦ ᑭᒃᒐᑐᕐᑎᒃᑭᐅᓇᓇᐊᐅᐅ ᐸᕐᓇᑕᐅᓂᑲᐅᐸᑕ ᐱᖁᔭᐅᔪᐊᑎᒍᑦ ᓯᕗᓂᐅ ᐊᓪᓚᓗ ᐱᖁᔭᐅᔪᐊᓂᕐᑐᑦ ᐊᕐᑭᑭᐊᓪᓚᔭᐅᐅᑲᑦᐸᑕ ᓯᕗᒥᓯᓯᒍᓐᓇᓂᑕᑕᐅᓗᑎᒃ ᐱᖁᔭᐅᔪᐊᓚᒪᓂᒃ ᐃᓕᖓᔪᓂᒃ ᓄᓇᓕᑐᖃᑦᓴᐅᓄᑦ.

Highlights of the Final Report

Among the 440 recommendations spread out in the five volumes, here are some of the highlights:

- Spending: More than $35-billion over 20 years.
- The Queen and Parliament should issue a Royal Proclamation acknowledging mistakes of the past and committing governments to a new relationship
- An aboriginal parliament should be created, called the House of First Peoples.
- All governments should recognize the inherent right of aboriginal self-government is a treaty right affirmed in the Constitution.
- Permanent, independent treaty commissions should be established to oversee negotiations among federal, provincial and aboriginal governments.
- An independent land and treaties tribunal should be created to decide on land claims, and to ensure that treaty negotiations are conducted and financed fairly.
- Tax credits should be extended to investors in aboriginal venture-capital corporations.
- The Department of Indian and Northern Affairs should be replaced with an aboriginal relations department and an Indian and Inuit services department.
- An aboriginal peoples' international university should be created to promote traditional knowledge.
- A public inquiry should be held into the origins and effects of residential schools.
- The federal government should provide and annual grant of $10-million for five years to support an aboriginal languages foundation.
- A Canada-wide aboriginal youth policy should be developed, covering education, justice, health, sports and recreation and urban support programs.
- Aboriginal representatives should be involved in all planning for future constitutional conferences and in the process of amending the Constitution, with a veto over any changes to sections regarding aboriginal rights.

ᓇᑭᑦ ᐱᔭᐅᒍᓐᓇᒪᖔᑕ ᑖᒃᑯᐊ ᑐᓴᕐᑎᓯᒍᑏᑦ ᐱᔭᕇᕐᓯᒪᓕᕐᑐᑦ ᑲᕙᒪᒃᑯᑦ ᖃᐅᔨᓴᕐᓂᕕᓂᖏᑦ ᓄᓇᓕᑐᖃᑦᔪᓂᒃ

ᓇᑭᑦ ᐱᔭᐅᒍᓐᓇᒪᖔᑕ ᑖᒃᑯᐊ ᑐᓴᕐᑎᓯᒍᑏᑦ ᐱᔭᕇᕐᓯᒪᓕᕐᑐᑦ ᑲᕙᒪᒃᑯᑦ ᖃᐅᔨᓴᕐᓂᕕᓂᖏᑦ ᓄᓇᓕᑐᖃᑦᓴᔪᓂᒃ. ᑐᑭᓯᕆᓈᑦ ᑕᓪᓕᒪᑦ ᐊᑐᐊᒐᓕᐊᕐᒧᒪᐅᑦ ᐱᔭᐅᒍᒪᒍᑎ ᐊᑭᖃᕐᑐᑦ $250.00-ᓂᑦ ᐅᑯᓇᙵᑦ ᑎᑭᓴᖑᓗᑎᒃ:

Where to get copies of the RCAP Report:

The five volume set costs $250 and is available from:

Canada Communications Group-Publishing
45 Sacré-Coeur Boulevard
Hull, Quebec
K1A 0S9
ᐅᖃᓚᐅᑎᖓ: Tel: (819) 956-4802
ᓯᑲᓐᑐᑯᑎᓯᒍᑎᖓ: Fax: (819) 994-1498

ᑲᓇᑕᐅᔭᒧᑦ ᓂᔭᕈᑎᐅᔭᐃᑦ ᓴᓇᔭᐅᓯᒪᓕᕐᔪᑦ ᐃᓗᓕᖃᕐᓯᑎᒃ ᑐᓴᕐᑎᓯᒍᑎᓕᐊᕕᓂᓕᒫᓂᒃ ᓄᓇᓕᑐᖃᑦᓴᔭᓄᓕᐊᕐᓗᐊᓂᒃ ᑲᕙᒪᒃᑯᓄᑦ ᖃᐅᔨᓴᕐᓂᒧᑦ ᐊᓪᓚᑕᐅᓯᒪᓗᒋᑏᑦ ᐱᔭᐅᒍᓐᓇᑐᑦ ᐊᑭᖃᐅᓂᒃ (ᐅᑦᓗᑖᓄᕐᕿᑐᖅ $300.00) ᐅᑯᓇᙵᑦ ᑎᑭᓴᖑᓗᑎᒃ:

A CD-ROM version has been created, which includes all published reports from the Royal Commission. It is available (for approximately $300) from:

Libraxus Inc.
500-63 Sparks Street
Ottawa, Ontario
K1P 5A6

ᐅᖃᓚᐅᑎᖓ: Tel: 1-800-472-2990
ᓯᑲᓐᑐᑯᑎᓯᒍᑎᖓ: Fax: (613) 567-2484

ᐃᔫᓐᓇᓕᒪᕐᑕᐅ ᐃᑦᑐᓂᐊᑯᑦ ᑕᑯᔭᐅᒍᓐᓇᒥᔪᑦ ᐅᐸᓂ ᐃᑉᐱᑕᒥ:
The report is on the Internet at:

http://www.libraxus.com/RCAP

ᖃᐅᔨᓴᕐᑕᐅᓂᕕᓂᖏᓐᓄᑦ ᑲᑎᒪᒍᑕᐅᓚᖓᑎᓪᓗᒋᑦ ᑕᒪᕐᒥᒃ ᐊᓪᓚᕕᖓᓗ ᐃᓄᓕᓇᔩᑐᖃᒃᑯᓗ ᐊᓪᓚᕕᖓᑦ ᑭᐅᓚᐅᔪᔫᒃ ᐱᕕᑦᓴᖃᙱᓂᕋᓯᑎᒃ ᑲᑎᒪᓂᕐᒧᑦ ᐅᐸᐅᑎᓂᕐᒥᒃ ᓄᓇᓕᑐᖃᑦᓴᔪᐃᑦ ᑲᑎᒪᓂᕐᔪᐊᓴᖓᑦ ᐅᖓᓯᑦᑕᕆᐊᕐᑕᐅᓯᒪᓚᐅᔪᒻᒥᔪᖅ ᐱᕕᑦᓴᖃᕐᑎᑕᐅᒐᓯᐊᕐᑎᓗᒋᒃᒎᖅ ᑲᓇᑕᐅᑉ ᑲᕙᒪᖓᑕ ᐊᖓᔪᖅᑳᖓ, ᓅᑕᐅᓯᒪᓚᐅᔪᔪᖅ ᕕᕈᐊᕆ 1997 ᓄᙳᐊᓄᑦ. ᐱᓂᐊᕐᓂᓚᓇᓂᕐᑎᒍᑦ ᓂᕈᐊᕐᓂᐅᓛᓚᕐᒥᔪᖅ ᐃᓯᒪᕆᑦᓯᒍ ᑖᒃᑯᐊ ᓯᕗᓪᓕᐅᔪᐅᓂᐅᔪᑦᑑᔪᑭᓐᓇᐃᑦᑐᑦ ᐱᓪᓚᓇᐅᑎᑕᐅᙱᓚᓇᑦᓯᑎᓪᓗ ᑭᓇᑦᓯᐊᓐᒧᑦ ᑖᑦᓯᒧᖕᒐᑦᓴᐃᓇᖅ ᐊᓪᓚᒍᑎᖃᓚᐅᕐᓯᒪᓪᒥᔪᒧᑦ 1969-ᖑᑎᓪᓗᒍ White Paper on Indian Affairs-ᓂᒃ (ᓯᑯᑦᓴᔪ ᖃᑯᕐᑕᖅ ᐃᓚᖓᔪᖅ ᐊᓪᓚᐃᑦ ᐊᐅᓚᑕᐅᓂᖏᓐᓄᑦ) ᓄᓇᓕᑐᖃᑦᓴᔪᐃᑦ ᐊᐅᓚᑕᐅᒍᑎᑦᓴᖏᓐᓂᒃ ᑕᐃᑦᓯᒪᓂ ᑐᖅᑲᕐᑕᕕᒋᔪᐅᑦᓯᓂ ᑲᕙᒪᑐᖃᒃᑯᑦ ᓄᓇᓕᑐᖃᑦᓴᔪᓂᒃ ᐱᒍᑦᐳᕕᖓᓄᑦ.

ᐱᓂᐊᕐᓂᓚᓇᓂᕐᑕ ᓴᓂᕐᕙᕕᕆᑦᓯᒍ ᑕᐃᒃᑯᐊ ᑐᓴᕐᑎᓯᒍᑎᐅᔪᑦ ᐱᓂᐊᕐᓂᖅᕕᐅᒍᑎᐅᓯᒪᔪᓕᒪᕐᑭᓗᓐᓂᒃ ᐊᓪᓚᓯᒪᔪᖕᒍᑎᑦᓯᒍᑕᐅᒪᔫᔭᕐᑐᑦ ᑕᑯᓐᓇᑕᐅᓕᕐᑎᓗᒋᑦ ᐊᕐᕌᒍᓂ 1990-ᓃᑦᑐᓂ ᑕᑯᓐᓇᕈᓯᐅᓕᕐᑐᑯᑦ. ᑕᐃᒃᑯᐊ ᐱᖓᓲᔪᕐᑐᑦ ᑭᒃᒐᑐᕐᑎᐅᓚᐅᔪᔪᑦ (ᐱᕆᐊᙵᓯᑎᒃ ᓯᑕᒪᐅᔪᙱᒐᕐᑐᕕᓂᐅᒐᓗᐊᕐᓯᑎᒃ) ᐊᕐᕕᑕᕐᓂᖃᓚᐅᔪᔪᑦ ᑳᓇᑕᓕᒫᒥ, ᐊᒥᓱᒐᓕᒻᒪᓇᓐᓄᓗ ᓄᓇᓕᐊᕈᓂᕐᓴᓄᑦ ᐊᕐᕕᑕᕐᒥᓯᑎᒃ ᓈᓚᒋᐊᑲᑕᑦᓯᑎᒃ ᓄᓇᓕᑐᖃᑦᓴᔪᐃᓪᓗ ᓄᓇᓕᑐᖃᑦᓴᔪᐅᙱᑐᓗ ᐃᓯᒪᖃᑭᓯᓯᙱᓂᒃ ᑖᒃᑯᓇᙵᑦ ᓄᐊᑦᓯᕕᖃᕐᓯᑎᒃ ᑐᓴᕐᑎᓯᒍᑎᑦᓴᒥᒃ ᐃᓗᓕᑦᓴᖏᓐᓂᒃ. ᑕᐃᒃᑯᐊ ᑐᑭᓯᔪᖕᒋᑦᑎᒍᑦ ᑕᒪᓐᓇ ᑐᑭᖃᓚᐅᔪᔪᖅ ᑖᒃᑯᐊ ᑲᕙᒪᒃᑯᑦ ᖃᐅᔨᓴᕈᑏᑦ ᓄᓇᓕᑐᖃᑦᓴᔪᓂᒃ ᑐᑭᓯᒍᑕᐅᕆᐊᖏᑦ ᐊᐅᓚᑕᐅᓂᕐᒥᒍᑦ ᓈᒻᒪᖏᑦᑐᓚᕕᐅᓂᖏᓐᓂᒃ.

ᐊᕐᕕᑕᕐᕕᐅᔪᓄᑦ ᐅᓇ ᓄᓇᓕᒃ ᐃᓚᒋᔭᐅᓚᐅᔪᒻᒥᔪᖅ - ᐃᓄᑦᔪᐊᖅ-ᔫᓂ 1992-ᖑᑎᓪᓗᒍ ᓂᑦᓕᕈᑎᒋᔪᖕᒋᑦ ᓂᑦᓕᐅᔩᑎᒍᑎᒋᔪᖕᒋᑦᓗ ᑕᐃᑲᓂ ᐅᓪᓗᒥ ᖃᐅᔨᓴᕐᑐᓗ ᐊᖓᔪᖅᑳᖓᑦ ᓇᓂ ᑐᓲᑦ, ᒥᐊᕆ ᓯᐊᓚᑦᓗ ᐊᓪᓚᓗ ᐴᑕ ᐅᐃᓪᓴᓐ ᐊᓪᓚᓗ ᐃᓄᐃᑦ ᑕᑯᒍᓐᓇᕈᑕᐅᓚᐅᔪᖁᑦ ᐃᓘᓐᓇᒍᑦ ᖃᓄᐃᓕᖓᓂᓇᔪᖏᓐᓂᒃ ᑐᓴᕐᑎᓯᒍᑕᐅᒋᐊᓖᑦ.

ᑐᑦᓯᐊᓂᕐᒧᑦ ᐅᒃᑯᐃᑕᐅᓂᖃᓚᐅᕐᑎᓗᒍ ᒥᐊᕆ ᓯᐊᓚᑦ ᑭᒃᒐᑐᕐᑎᐅᔪᖏᓐᓂᒃ ᑭᓇᒃᑯᒪᖗᒥᒃ ᐅᖃᕐᑯᔨᓕᓚᐅᔪᔪᖅ. ᐃᓄᑦᔪᐊᑉ ᓄᓇᓕᕐᒐᑕ ᑭᐅᔨᓐᓂᖓ ᔫᐱ ᐃᐳ ᑐᙳᓱᒃᑲᐃᓚᐅᔪᔪᖅ ᑖᒃᑯᓂᖓ ᖃᐅᔨᓴᕐᓂᐅᑉ ᑭᒃᒐᑐᕐᑎᖏᓐᓂᒃ, ᓂᑦᓕᕈᑎᖃᑦᓯᓂᓗ ᐅᐱᒍᓱᓐᓂᒥᓂᒃ ᑲᕙᒪᒃᑯᑦ ᖃᐅᔨᓴᕐᑕᐅᑎᑦᓯᓂᖓᓄᑦ ᑎᑭᑕᐅᓪᓗᑐᐊᓗᑦᓴᓂᕐᒥᒃ ᐃᓱᒪᑦᓯᓂ ᑕᐃᑦᓯᒪᓂ ᖁᓕᓪᓗ ᒪᕐᕈᓗᓂᒃ ᐅᑭᐅᖃᕐᓯᓂ ᑯᒃᔪᐊᕐᓗᒻᒥ ᐃᓕᓐᓂᐊᓇᐊᕐᓯᒪᑦᓯᓂ ᑯᐃᓐ (ᐊᑕᓂᖅ) ᐃᓕᓴᐱᒥᒃ ᑕᑯᓚᐅᕐᓂᕕᓂᒥᒃ. ᑕᒪᓐᓇ ᑕᐃᒫᒃ ᐅᖃᓕᕐᒥᐅᒃ ᒥᑕᐅᑎᖃᕐᓂᑯᒥᓄᑦ ᑕᐃᒪᐃᓕᓚᐅᔪᑦᓴᕐᒋᑦᑕᖓ ᑭᓯᐊᓂᓕ ᓲᓯᑦᓴᓂᕐᔪᐊᒥᓄᑦ ᐃᓕᖓᓚᐅᔪᖅ ᐊᑕᓂᕕᖃᕐᓂᒥᒃ ᓱᓕᔪᕐᓴᓂᑯᒥᓄᓪᓗ ᑲᕙᒪᒃᑯᓄᑦ ᖃᐅᔨᓴᕐᑕᐅᓂᒥᒃ.

BOB BOYER, "MOTHER EARTH'S JUNE BERRY SOUP"

the mid-1990s. The six commissioners (originally seven) travelled throughout Canada, and visited numerous communities to listen to aboriginal peoples, and non-aboriginal people, in gathering evidence for their report. Seen from that perspective, RCAP observed many things wrong with the current state of affairs for aboriginal peoples.

One community in Nunavik was visited — Inukjuak — in June, 1992. The exchanges on that day, between Chief Commissioner René Dussault, Commissioners Mary Sillet, and Bertha Wilson, and with the Inuit who testified, illustrate in many ways the scope of the report.

Following an opening prayer, Mary Sillet asked the commissioners to introduce themselves. Mayor Jobie Epoo welcomed the Commissioners to Inukjuak, remarking that he was glad it was a "Royal Commission" as he had met the Queen at a scout jamboree when he was 12 years old attending school in Churchill, Manitoba. This was no punch line. It was a serious comment illustrating the respect he had for the institution of the Crown, and of the process of the Royal Commission itself.

René Dussault then spoke, outlining in essence what

ᑐᓴᕐᑎᓯᒍᑏᑦ ᐱᔭᓈᕐᑕᐅᒪᓕᕐᑐᑦ ᐃᓕᖓᔪᑦ ᑳᓇᑕᒥᐅᑦ ᓄᓇᓕᑐᖃᑦᓴᔭᖏᑦᑕ ᑲᕙᒪᒃᑯᓄᑦ ᖃᐅᔨᓴᕐᑕᐅᓂᕕᓂᖏᓐᓄᑦ

ᕆᓂ ᑐᓲᓪ ᓂᓪᓕᕿᑎᖃᓕᓚᐅᔪᒻᒥᔪᖅ ᑕᒪᑐᒪ ᖃᐅᔨᓴᕐᓂᐅᑉ ᖃᓄᐃᓘᕿᓯᐊᕐᓂᓗᑐᖓᓂᒃ ᑐᑭᓯᐅᑎᑦᓯᒋᐊᕐᓱᓂ ᐅᑯᐊᑕᒐ ᓂᓪᓕᓇᐊᙵᓱᓂ ᐅᖃᐅᓯᕕᓂᖏᑦ,

"ᐃᓱᒪᖃᕐᑐᒍᓪᓕ ᑲᑎᑎᑦᓯᓯᐊᓇᐊᒥᒃ ᑐᙵᕕᑦᓴᓂᓪᓗ ᓄᑖᓂᒃ ᓄᐃᑦᓯᒋᐊᒥᒃ ᐃᓕᖓᓂᐊᕐᑐᓂᒃ ᓄᓇᓕᑐᖃᑦᓴᔭᓄᓪᓗ ᓄᓇᓕᑐᖃᑦᓴᔭᐅᙱᑐᓄᓪᓗ. ᖃᐅᔨᒪᑦᓯᐊᓱᑕᓗ ᑐᑭᓯᓂᐊᕐᓂᖃᒻᒪᕆᒋᐊᖃᓇᐊᑦᑎᓂᒃ. ᐱᓪᓚᓇᐹᓗᒻᒪᑦ ᑕᒪᓐᓇ ᐱᓇᓱᐊᕐᓂᓇᔭᑦᑎᓄᑦ ᐃᓕᖓᑦᓱᓂ ᐊᑑᑎᑎᓖᕿᒪᒍᑦᑎᒍᓗ ᓂᕆᐅᖅᕕᒋᓂᐊᑭᑦᑎᒍᓘᓐᓃᑦ ᐊᖏᕐᑕᐅᓂᑦᓴᖏᓐᓂᒃ ᒪᓐᓂᔨᒍᑎᑦᑕ ᐊᑐᓪᓕᑎᑕᐅᓂᑦᓴᖏᓐᓂᓗ ᑲᕙᒪᓄᑦ ᐊᑦᔨᒌᙱᑐᓄᑦ ᑕᒫᓂ ᑳᓇᑕᒥ. ᐱᓪᓚᓇᐊᓗᒻᒪᑦ ᐃᓄᐃᑦ ᑕᒫᓂ ᑳᓇᑕᒥ ᒪᓕᑦᓯᐊᓇᐊᖃᕐᓂᖏᑦ ᐱᓂᐊᕐᓂᑎᒍᑦ ᖃᓄᐃᓘᕐᓂᐅᓕᕐᑐᓂᒃ ᐃᓕᖓᔪᓂᒃ ᒪᓕᒐᕐᑎᓯᓂᕐᒍᑦ ᐱᕙᓪᓕᐊᓂᕐᒥᒃ ᓄᐃᑕᐅᓃᕐᑐᒥᒃ ᑕᒪᓐᓇ ᖃᐅᔨᓴᕐᓂᖅ ᐃᓯᓕᓯᒪᓕᑐᐊᕐᐸᑦ.

"ᑕᒪᓐᓇ ᖃᐅᔨᓴᕐᓂᒎᑦ ᐊᑦᔨᒋᔭᐅᙱᑐᖅ ᖃᐅᔨᓴᕐᓂᐅᖃᑦᑕᓯᒪᔪᓄᑦ ᐱᑦᔪᑎᖃᕐᓱᓂ ᓱᓇᓕᒫᓂᒃ ᐅᖃᕐᑕᐅᒍᑎᒥᓂᒃ ᖃᓄᕐᓗ ᐊᑯᓃᕐᓂᓇᒋᐊᓕᒻᒥᓂᒃ. ᑕᒪᓐᓇ ᐅᖃᕐᑕᕋ ᐃᒫᒃ ᑐᑭᓕᒃ ᐃᓕᑦᓯ ᓂᓪᓕᕿᑎᕆᒍᒪᔭᓕᒫᓯᒐᓕᑦᓯᓂᒃ ᓂᑦᔪᒍᑎᖃᕈᓐᓇᑐᓯ ᒪᑯᓄᙵᓕᖓᔪᓂᒃ ᐃᓅᑦᔪᔨᐅᑉ ᐱᓇᐃᓗᑕᖏᓐᓄᑦ, ᐃᓕᓐᓂᐊᓂᓕᕆᓂᕐᒍᑦ, ᐱᖁᔭᓕᕆᓂᕐᓄᑦ ᐃᓗᓯᓕᕆᓂᕐᓄᑦ, ᐃᓚᒌᑦ ᐱᑦᓯᐊᖏᐅᑎᓂᖏᓐᓄᑦ, ᖃᓄᑐᐃᓐᓇᓕᒫᑦᓯᐊᓗ ᐱᓗᒃᑕᐅᒍᑎᐅᔪᓄᑦ, ᐃᒥᐊᓗᒻᒥᒍ ᐊᔪᓇᓂᕐᓗᓯᒪᓂᕐᓄᑦ. ᐃᓱᒪᒋᔭᓯᓐᓄᓗᑦᑕᐅᖅ ᐊᓐᓇᐅᒪᔭᓇᐊᖃᕐᓂᐅᑉ ᐱᕙᓪᓕᐊᓂᖓᓄᑦ. ᖃᓄᕐᓗ ᐃᓅᓱᑦᑐᐃᑦ ᐃᓅᓯᖃᑦᓯᐊᕿᓇᒪᕐᒌᑕ ᐱᓇᓱᒐᖃᕐᓂᑯᑦ ᑕᒫᓂ ᐅᑭᐅᕐᑕᑑᑉ ᓄᓇᓕᓕᒫᖏᓐᓂ."

ᑕᐃᒪᓕ ᐃᓕᑕᕐᓯᕖᓪᓗᓕᕐᓱᖓ ᐊᑐᐊᕐᓯᓯᒪᓕᕐᓱᖓ ᐊᒥᓱᓚᓐᓂᒃ ᐊᕕᑦᑐᓯᒪᓂᕐᓂᒃ ᑖᒃᑯᓇᓂ ᑐᓴᕐᑎᓯᒍᑏᑦ ᐊᑐᐊᒐᐅᔪᑦ ᓯᕗᓪᓕᐹᖏᓐᓂ ᑕᓪᓕᒪᖏᓐᓂᓗ ᑕᐃᒃᑯᐊ ᐅᖃᓚᐅᕐᑕᖏᑦ ᑕᐃᒃᑯᐊᓗ ᐴᑕ ᐅᐃᓪᓴᓐ ᐅᖃᕐᑕᖏᑦ ᑭᖑᓃᓐᓇᐱᐊᒍᑦ ᑐᑭᓯᒍᑎᒋᓕᓚᐅᔪᔭᒃᑲ ᑐᙵᕕᐅᑦᓴᖏᓐᓂᒃ ᑖᒃᑯᐊ ᑐᓴᕐᑎᓯᒍᑎᐅᔪᑦ.

"ᑕᒪᓐᓇ ᖃᐅᔨᓴᕐᓂᖅ ᐱᓂᐊᕐᓂᓴᓕᐊᖑᓕᕐᒪᑦ ᐅᖃᐅᑦᔭᐅᓚᐅᔪᔪᒍᑦ ᐱᓇᓱᓪᓗᑐᑖᕐᑕᕗᒃᒍᖅ ᐃᓕᓴᐃᓂᖅ ᐃᓄᓐᓂᒃ, ᑭᓇᓕᒫᑦᓯᐊᑯᑦ ᐃᓕᕐᓯᑎᑕᐅᒋᐊᖃᕐᓂᖏᑦ ᐱᒻᒪᕆᐅᑎᑕᐅᑦᓯᑎᒃ. ᐳᕐᑭᐊᓱᙱᓚᖓ ᐃᓕᓐᓂᐊᑎᑕᐅᔪᑦᓴᐃᑦ ᓄᓇᓕᑐᖃᑦᓴᔭᐅᙱᓂᕐᓴᐅᒋᐊᖏᑦ. ᐊᑐᕐᓯᒪᔭᕋᒍᓪᓕ ᖃᐅᔨᒪᒐᒪ ᐊᒥᓱᑦ ᑳᓇᑕᒥᐅᑦ ᓄᓇᓕᑐᖃᑦᓴᔭᐅᙱᑐᑦ ᑐᑭᓯᒪᑦᓴᓖᓇᐊᖏᑦ ᓄᓇᓕᑐᖃᑦᓴᔭᓂᒃ ᑕᐃᒪᐃᒻᒪᑦ ᑕᒪᒃᑯᐊᖑᓗᑕ ᓄᓇᕐᔪᐊᒥᐅᖑᖃᑎᒌᓪᓗᑕ ᐃᓚᒌᑦᓯᐊᓕᕐᓂᐊᔭᖏᓚᒍᑦ ᑐᑭᓯᒪᐅᑎᙱᓂᓕᒫᑦᑎᓂ".

ᐴᑕ ᐅᐃᓪᓴᓐ ᑐᑭᓴᕐᑎᓯᒋᐊᓪᓚᑐᖅ ᐃᓱᒪᑖᕕᓂᕐᒥᓂᒃ ᐅᓐᓄᓚᐅᕐᑐᖅ ᑕᑯᓐᓇᐅᔮᕐᑐᕕᓂᐅᑦᓱᓂ ᑖᓂᓯᕐᑐᓂᒃ ᐃᓐᓇᓕᒃ ᐃᓕᓐᓂᐊᕕᐅᑉ ᐃᖃᐃᓕᓯᕕᖓᓂ, "ᐃᑉᐸᓴᐅᓚᐅᕐᑐᖅ ᐅᓐᓄᑯᑦ ᓄᓇᕕᓂᕋᓄᑦ ᓯᑳᑦᓚᓐᒧᑦ ᐅᑎᕐᑑᔭᓚᐅᕐᑯᖓ. ᓯᑳᑦᓚᓐᒥ ᐃᓅᓕᕐᓯᒪᒐᒪ ᑳᓇᑕᒥᒃ ᓄᓇᑕᕐᓯᒪᓕᑦᓯᒐᓚ 1949-ᖑᑎᓪᓗᒍ ᑐᓵᓕᕋᒪ ᓂᑦᔭᐅᓯᔭᐅᑎᖏᓐᓂᒃ ᑕᑯᓐᓇᓕᕐᓯᒐᓚ ᐊᓄᕌᖏᓐᓂᒃ ᐃᓗᒃᑯᑦ ᐊᑦᑐᑕᐅᓂᖃᓚᐅᕐᑐᖓ ᐊᖏᔪᒥᒃ ᑕᒪᑐᒧᖓ ᐱᐅᓯᐅᓚᐅᕐᑐᒧᑦ ᐱᓗᐊᕐᑐᒥ ᐃᓅᓱᑦᑐᐊᐲᑦ ᑖᓂᓯᕐᓂᓇᓚᐅᕐᑕᖓᓐᓄᑦ ᐊᑐᕐᓯᑎᒃ ᓯᑳᑦᓚᓐᒥᐅᑦ ᑕᕐᕗᖓᑕ ᐃᓅᓱᑦᑐᖏᑦᑕ ᑖᓂᓯᕿᑎᒥᓲᖏᓐᓂᒃ ᑕᐃᒪᐃᓗᕐᑎᓗᒥᑦ ᐊᓂᕐᕗᕕᓂᕗᓂᒃ. ᐃᖅᑲᐅᒪᑎᑕᐅᓚᐅᕐᑐᖓ ᑕᐃᒪᐃᓘᕐᓂᐅᔭᕐᑐᓇᑦᓯᖏᓐᓇᒪ ᐃᓄᓐᓂᒃ ᑕᒪᓐᓇ ᑐᑭᓯᒋᐊᓪᓚᕿᑎᒥᓚᐅᕐᑕᕗ ᑐᑭᓯᒪᙱᓗᑐᕐᓂᑎᓐᓂᒃ ᓄᓇᓕᑐᖃᑦᓴᔭᐅᙱᑐᑎᒍᑦ ᓄᓇᓕᑐᖃᑦᓴᔭᓂᒃ ᑕᒫᓂ ᑳᓇᑕᒥ.

ᑖᒃᑯᐊ ᐅᒃᑯᐃᓯᓂᖃᕐᑎᓗᒍ ᐅᖃᕐᑕᐅᓚᐅᕐᑎᓗᒋᑦ ᔫᐱ ᐃᐳ ᐅᓂᒃᑲᐅᔨᓯᓚᐅᔪᒻᒥᔪᖅ ᐃᓄᐃᑦ ᐃᓄᑦᔪᐊᒥᐅᑦ ᖃᓄᐃᓗᖃᑎᖃᖃᑦᑕᓯᒪᓂᖏᓐᓂᒃ ᐃᓄᑐᐃᓐᓇᓴᔭᐅᙱᑐᓂᒃ ᓂᐅᕕᕐᓂᐊᕕᓕᕆᔨᐅᑉᐸᑕ, ᐊᔪᕐᑭᕐᑐᐃᔨᐅᑉᐸᑕ, ᐳᓖᓯᐅᑉᐸᑕ ᐅᕝᕙᓘᓐᓃᑦ ᑲᕙᒪᒃᑯᑦ ᑭᒃᒐᑐᕐᑎᓐᓂᐸᒥᑦ.

ᑖᒃᑯᐊ ᖃᐅᔨᓴᕐᓂᐅᑉ ᑭᒃᒐᑐᕐᑎᖏᑦ ᐊᑦᔨᒌᓚᓕᑐᐃᓐᓇᓂᒃ ᑐᓴᕐᑎᑕᐅᖃᑦᓚᑕᐅᑐᑦ ᑕᒫᓂ ᑳᓇᑕᒥ ᐊᕝᕙᑕᕐᓂᖃᕐᓱᑎᒃ ᐃᓚᖑᑦ ᐊᓪᓖᑦ ᐃᓪᒥᒎᓪᓗᑯᐊᐱᑦᓗᓂᒃ ᐅᓂᒃᑲᐅᔨᐅᓂᖃᖃᑦᑕᔨᑎᒃ ᐆᑦᑐᑎᒥᓗᒥᑦ ᐃᓄᐃᑦ ᖁᑦᓯᑐᒧᑦ ᐊᐅᓪᓛᑎᑕᐅᓛᐅᕐᑐᕕᓂᒥᑦ (ᑕᑯᒋᐊᕐᓗᒋᑦ ᒪᑭᕝᕕᐅᑉ ᑐᓴᕋᑦᓴᖏᑦ ᑭᓯᒃᔪᑎᑖᑦ 26 ᐅᐱᕐᖓᓴᒥ/ᐅᐱᕐᖔᒥ 1993 28 ᐅᑭᐊᒥ 1993) ᑖᒃᑯᐊ ᑲᕙᒪᒃᑯᑦ ᖃᐅᔨᓴᕐᑎᑕᖏᑦ ᑐᓴᕐᑎᑕᐅᖃᑦᑕᓚᐅᕐᑐᑦ ᐊᒥᓱᐊᓗᓐᓂᒃ ᐊᓪᓚᓯᒪᒍᑎᐅᔪᓂᒃ ᐅᖃᕐᑕᐅᒋᐊᙵᖃᑦᑕᑐᕕᓂᕐᓂᒃ ᓄᐊᓚᐅᔪᔭᒥᓂᒃ, ᐆᑦᑐᑎᒥᓗᒍ ᑲᑎᒪᓂᐅᔭᕕᓂᖅ ᔫᓂ 1992-ᖑᑎᓪᓗᒍ ᐃᓄᑦᔪᐊᒥ.

The Final Report of the Royal Commission on Aboriginal Peoples

the Commission intended to investigate. Here are excepts from his opening remarks,

"The idea is really to try to put together a new basis for a new partnership between aboriginal and non-aboriginal people. We know that there is a lot of public consultation that has to take place. It is a very important component of our process and if we want to, or hope to, have our proposals approved and implemented by the various governments across the country, it is very important that people across the country follow what is going on in terms of policy development that will be the result of this commission.

"This commission is different from others because it has about everything coming under its terms of reference. That means that you should feel free to speak to us about almost anything from social problems, education, justice, health, family violence, abuses of all kinds, alcoholism. Also, your thoughts on economic development, how the young people in this community and in Northern Quebec can be afforded a future in the life up north."

With the benefit of hindsight, and having read through several chapters of Volume One of the Final Report, and Volume Five, the tone of those comments, and the additional remarks a few minutes later by Bertha Wilson, lay out the underlying philosophy of the Final Report.

"When the Commission was set up, we were told that a big part of our task was to educate, that public education was to be very important. There is no doubt in my mind that the people who need to be educated are the non-aboriginal people. I know from my own personal experience that my friends really know very little about Canada's aboriginal people and I don't think that we can really develop a better relationship unless we understand each other."

Bertha Wilson illustrated this notion with her next phrase, referring to the community dance held at the Innalik school gym the night before, "I must say that last night I felt I was back home in Scotland. I was born in Scotland and emigrated to Canada in 1949, and when I heard the music and saw the outfits, the tartan, plaids, I felt quite emotional about the whole thing and particularly seeing these beautiful young children doing the traditional dances which are the same dances that children would be doing in the north of Scotland, so it really took me back home, and I had no idea that that sort of thing went on here. That is just one aspect of the lack of knowledge of non-native people about native people in Canada."

With those opening comments made, Mayor Jobie Epoo then made a presentation to the commissioners, focussing on the historical relations between the Inuit who live in Inukjuak, and the various representatives from outside organizations, be they traders, missionaries, the RCMP, or government officials.

The commissioners heard similar presentations across Canada, and even held hearings on specific issues, such as the High Arctic Exiles (see *Makivik News* #26 Spring 1993, #28 Fall 1993). RCAP commissioned hundreds of research papers based on the early testimony they gathered, such as the hearing in June of 1992 in Inukjuak.

In this way, they compiled an impressive amount of first-hand testimony about the issues faced by aboriginal peoples in Canada. The five volumes which comprise the

ᑐᓴᕐᑎᓯᒍᑏᑦ ᐱᔭᕇᕐᑕᐅᒪᓕᕐᑐᑦ ᐃᓕᖓᔪᑦ ᑳᓇᑕᒥᐅᑦ ᓄᓇᓕᑐᖃᑦᓴᔭᖏᑦᑕ ᑲᕙᒪᒃᑯᓄᑦ ᖃᐅᔨᓴᕐᑕᐅᓂᕕᓂᖏᓐᓄᑦ

ᑕᐃᒪᐃᓘᕐᓯᑎᒃ ᑐᕝᕕᐅᖃᖃᑦᑕᕈᓐᓇᓯᓚᐅᕐᑐᑦ ᓄᐊᑕᒥᓄᑦ ᓄᓇᓕᑐᖃᑦᓴᔭᐃᑦ ᖃᓄᐃᓕᖓᓂᖏᓐᓄᑦ ᑕᒫᓂ ᑳᓇᑕᒥ. ᑕᐃᒃᑯᐊ ᖃᐅᔨᓴᕈᑎᕕᓂᐅᔪᑦ ᑕᓪᓕᒪᓪᓗᐊᓂᒃ ᐊᕕᑦᑐᓯᒪᓂᓖᑦ ᐊᑐᐊᒐᖕᖑᓯᒪᓕᕐᑐᑦ ᐅᓂᒃᑲᐅᓯᕐᑕᓖᑦ ᓄᓇᓕᑐᖃᑦᓴᔭᐃᓪᓗ ᓄᓇᓕᑐᖃᑦᓴᔭᐅᖕᖏᑐᓪᓗ ᐱᕙᓪᓕᐊᓯᒪᓂᖏᓐᓂᒃ ᖃᓄᓕᒫᕐᓯᐊᖅ ᐅᓂᒃᑲᐅᓯᕐᑕᓖᑦ. ᓯᕗᓪᓕᐹᖓᑦ ᑖᒃᑯᐊ ᐊᑐᐊᒐᐃᑦ ᐅᓂᒃᑲᐅᓯᕐᑕᓕᒃ ᓄᓇᖃᕐᖄᑐᕕᓂᕐᓂᒃ ᐅᓪᓗᒥᐅᔪᖅ ᑳᓇᑕᐅᓂᕋᕐᑕᐅᔪᒥ. ᐅᓂᒃᑲᐅᓯᕐᑕᖃᕐᓯᓂᓗ ᓄᓇᓕᑐᖃᑦᓴᔭᐅᖕᖏᑐᑦ ᓄᓇᒥᒃ ᕿᒥᕐᕈᔨᕕᓂᐅᔪᑦ ᖃᓄᐃᓘᕐᓯᑎᒃ ᓄᓇᐃᕐᓂᕙᓪᓕᐊᓂᕕᓂᖏᓐᓂᒃ ᐅᓪᓗᒥᒧᓪᓗ ᐃᒪᐃᑦᑑᕐᑯᓕᕐᑦᑕᓯᒪᒍᑕᐅᔪᓂᒃ ᐃᓗᓕᖃᕐᒥᓯᑎᒃ. ᓯᕗᓪᓕᐹᖏᑦ ᐊᑐᐊᕐᓯᔪᒥᒃ ᐅᓪᓗᒥᐅᓕᕐᑐᒧᑦ ᑎᑭᑦᓯᒍ ᑐᑭᓯᒪᒍᑎᑦᓴᓯᐊᖑᓕᕐᑐᑦ ᖃᓄᐃᓕᖓᓂᖏᓐᓂᒃ ᓄᓇᓕᑐᖃᑦᓴᔭᐃᓪᓗ ᓄᓇᓕᑐᖃᑦᓴᔭᐅᖕᖏᑐᓪᓗ ᑕᒫᓂ ᑳᓇᑕᒥ. ᑕᒪᓐᓇ ᐱᒋᐊᖕᖓᕕᐅᑎᓪᓗᒍ ᐅᓂᒃᑲᐅᓯᕐᓄᑦ ᑕᐃᒃᑯᐊ ᑭᖑᓪᓕᖏᑦ ᑕᓪᓕᒪᒧᑦ ᑎᑭᑦᑐᑦ ᑐᑭᓯᓇᕐᑎᓯᒍᑎᐅᔪᑦ ᐱᓂᐊᕐᓂᐅᓯᒪᔪᓂᒃ ᐅᑦᑑᑎᒋᓗᒋᑦ ᐅᖃᓚᐅᕐᑕᖏᑦ ᕆᓂ ᑐᓯᓪ ᐃᓄᑦᔪᐊᒥ ᖃᐅᔨᓴᕆᐊᕐᓯᒪᑦᓯᑎᒃ 1992-ᖑᑎᓪᓗᒍ.

ᐃᓘᓐᓇᖓ ᑕᑯᓐᓈᓗᒍ ᑕᒪᓐᓇ ᑲᕙᒪᒃᑯᑦ ᖃᐅᔨᓴᑕᐅᑎᑦᓯᓂᖓᑦ ᓄᓇᓕᑐᖃᑦᓴᔭᓂᒃ ᑐᓴᕐᑎᓯᒍᑎᖓ ᐃᓕᕐᑎᐅᑎᑎᑐᑦ ᐊᑐᕐᑦᓴᓯᐊᖑᓕᕐᑐᖅ ᓄᑕᐅᓯᓕᕆᒍᒪᔪᖃᕐᐸᑦ ᓄᓇᓕᑐᖃᑦᓴᔭᐃᓪᓗ ᓄᓇᓕᑐᖃᑦᓴᔭᐅᖕᖏᑐᓪᓗ ᖃᓄᐃᓕᖓᓂᖏᓐᓂᒃ. ᑕᒪᓐᓇ ᓈᒻᒪᓈᑦᓴᖑᐊᕐᑐᖅ ᓄᐃᑕᐅᒍᑎᕕᓂᕐᒥᓄᑦ ᐅᓂᐅᕐᓯᖏᓐᓇᒥ ᐊᑐᕐᑕᐅᕐᑯᔭᐅᔪᕕᓂᕐᓂᒃ ᑕᐃᑦᓯᒪᓂ Meech Lake-ᒥ ᓯᕐᑯᒥᓐᓂᖃᕐᑎᓗᒥᑦ ᐊᖏᖃᑎᒌᒐᓯᐊᕐᓂᒥᒍᑦ ᐊᒻᒪᓗ 1990-ᐅᑉ ᐅᐱᕐᖔᖓᓂ ᐆᑲᒥ ᒪᓐᑐᕆᐊ ᓴᓂᐊᓂ ᐊᓪᓚᐃᑦ ᐅᓇᑕᕐᓂᐅᔭᕿᓯᒪᓚᐅᕙᑎᓪᓗᒥᓂᑦ ᑳᓇᑕᐅᑉ ᐅᓇᑕᕐᑐᓴᖏᓐᓂᒃ.

ᖁᕕᐊᓇᖕᖏᑑᒐᓗᐊᖅ ᑕᒪᓐᓇ ᖃᐅᔨᓴᕐᓂᖅ ᓄᐃᑕᐅᓚᐅᕐᓯᒪᒋᐊᖓ ᑲᕙᒪᒧᑦ ᐅᓪᓗᒥᐅᔪᖅ ᑲᕙᒪᐅᔫᑉ ᐊᐃᑉᐸᕆᓯᒪᔭᖓᓄᑦ (ᐳᔭᐃᐊᓐ ᒪᓪᕉᓂᐅᑉ ᑲᕙᒪᒋᓚᐅᔪᔭᖓᓄᑦ) ᐅᓪᓗᒥᐅᔪᖅ (ᔮᓐ ᑭᕆᑦᓯᐊᓐ ᑲᕙᒪᒋᒻᒪᒍ) ᐅᓪᓗᒥᐅᔪᖅ ᑲᕙᒪᒃᑯᑦ ᐱᒋᐊᒃᑲᐃᓯᒪᖕᖏᓇᒥᐅᓐᓃᑦ ᓰᓯᑦᓴᓗᐊᖕᖏᒪᑕ ᖃᓄᕐᑐᕆᐊᕈᑎᑦᓴᐅᓂᕋᕐᑕᐅᔪᓂᒃ ᑐᓴᕐᑎᓯᒍᑎᓄᑦ. ᑐᓴᕋᑦᓴᓂᐊᕐᑏᓗ ᐊᒥᓱᑦ ᑐᓴᕐᑕᐅᑎᑦᓯᖃᑦᑕᓕᕐᓯᑎᒃ ᓄᐃᑕᐅᓚᐅᕐᑎᓗᒥᑦ ᑖᒃᑯᐊ ᐅᓪᓗᒥᐅᔪᕉᖅ ᑲᕙᒪᐅᔪᑦ ᖁᓕᕈᐊᒥᐅᑕᖃᕈᒪᑐᐃᓐᓇᒪᑕ ᑖᒃᑯᓂᖔᓗ ᑐᓴᕐᑎᓯᒍᑎᐊᓗᓐᓂᒃ ᐊᒥᒑᕐᔭᖏᑦᑐᓂᒃ.

ᐊᒥᓱᑦ ᑐᓴᕋᑦᓴᓂᐊᕐᑏᑦ ᐊᓪᓚᑎᒻᒪᕆᖏᑦ ᐅᖃᖃᑦᑕᑐᑦ ᐊᓪᓚᓯᒪᔪᑎᒍᑦ ᑕᒪᓐᓇᒎᖅ ᐊᓯᐃᓛ ᖃᖏᓐᓈᓂᐅᑐᐃᓐᓇᓂᐊᕐᐸᑦ ᑳᓇᑕᐅᑉ ᑲᕙᒪᒃᑯᖏᑦ ᑕᒻᒪᒪᕆᓚᖓᔪᑦ. ᑳᓇᑕᐅᑉ ᑲᕙᒪᖓᑕ ᐊᖓᔪᕐᖃᕆᓚᐅᕐᓯᒪᒻᒥᔭᖓ ᔫ ᑲᓚᒃ ᐅᖃᓚᐅᔪᒋᕗᖅ ᒪᑭᐊᓪ ᐃᓕᓐᓂᐊᕕᕐᔪᐊᒥ ᑐᓴᕐᑕᕕᓂᕐᓂᒥᓂᒃ ᑐᓴᕐᑎᓯᒍᑏᑦ ᐅᖃᔭᐅᑎᓪᓗᒋᑦ ᐹᓐᕝᒦᓕᕐᓯᓂ ᐊᓪᐳᑕᒥᑦᑐᒥ ᐃᒫᒃ ᐅᖃᓚᐅᔪᔪᖅ "ᐅᓪᓗᒥᐅᔪᖅ ᑲᕙᒪᒋᔭᕗᑦ ᖃᖏᓐᓈᑐᐃᓐᓇᓂᐊᑐᐊᕈᑎᒃ ᓄᓇᓕᑐᖃᑦᓴᔭᓂᒃ ᐅᐃᕕᕐᕆᓯᑐᐃᓐᓇᓂᐊᓕᕐᒥᔪᑦ ᑕᐃᒪᐃᓯᒪᒻᒥᒐᒥᒃ ᓯᕗᓂᕐᑎᒍᑦ".

ᑕᐃᒪᐃᒐᓗᐊᕐᑎᓗᒥᓪᓕ, ᒪᑭᕝᕕᒥᐅᑎᒍᑦ ᑕᒪᒃᑯᐊ ᑐᓴᕐᑎᓯᒍᑎᓕᐊᖑᒪᔪᑦ ᐊᕕᑦᑐᓯᒥᑦ ᑐᑭᓯᓂᐊᕐᑕᐅᑎᒻᒪᕆᓕᕐᑕᕗᑦ ᐱᓇᓯᑦᑎᕐᑯᑎᑦᑎᓄᑦ ᒪᑭᕝᕕᒧᑦ ᐅᓪᓗᒥᐅᔪᖅ ᐊᑐᑎᖃᕐᓂᖏᓐᓂᒃ ᕿᓂᕐᕕᒋᓯᒪᔭᕗᑦ ᐋᑐᕚ ᖃᖏᓐᓈᕋᓯᓚᓗᐊᕐᑎᓗᒍ ᑕᑯᑦᓴᐅᔪᕐᓕ ᑖᒃᑯᐊ ᑐᓴᕐᑎᓯᒍᑏᑦ ᓄᐃᑦᓯᒍᑕᐅᓂᐊᕆᐊᖏᑦ ᐱᔭᓐᓇᓯᒍᑎᑦᓴᓂᒃ ᐱᕈᕐᐸᓕᐊᓂᒃᑯᑦ ᐊᑐᕐᑕᐅᓕᕈᑎᒃ ᓄᓇᓕᑐᖃᑦᓴᔭᐃᑦ ᑎᒥᕐᑯᑎᖏᓐᓄᑦ ᐃᓄᕐᑯᑎᒥᓂᒃ ᐃᓅᓯᖏᑎᒍᑦ ᐱᐅᓯᒋᐊᕆᒍᑕᐅᓗᑎᒃ. ᑕᐃᒫᑦᓴᐃᓇᖅ ᐱᐅᓯᖃᓰᖑᒐᒥᒃ ᓄᓇᓕᑐᖃᑦᓴᔭᐃᑦ ᓯᕗᓕᕆᐊᓛᕐᓂᐊᑐᑦᓴᐅᔪᑦ ᐳᕿᐊᓱᓐᓂᐊᓗᒻᒥᒃ ᓴᓂᕐᕙᐃᓗᑎᒃ ᐊᑐᓯᓗᑎᓪᓗ ᐅᓪᓗᒥᐅᔪᖅ ᐊᕐᖁᑎᐅᒍᓐᓇᑐᓂᒃ ᐊᑐᓕᕐᑎᓯᓂᕐᒧᑦ ᑎᓕᔭᐅᒪᒍᑎᒥᓐᓂᒃ.

ᑕᐸᓇᐃᑦᑑᒍᑎᖓ ᑕᒪᑐᒪ ᑐᓴᕐᑎᓯᒍᑎᐅᑉ ᒪᓐᓇᐅᔪᖅ ᓄᑕᐅᓯᓕᕈᒪᒐᓗᐊᕐᑎᓗᒥᑦ ᐃᓅᖃᑎᒌᓐᓂᒥᒍᑦ ᓄᓇᓕᑐᖃᑦᓴᔭᐃᓪᓗ ᓄᓇᓕᑐᖃᑦᓴᔭᐅᖕᖏᑐᓪᓗ ᑕᐃᒃᑯᐊ ᓇᐃᓪᓕᑎᕐᓯᒪᔪᐊᐱᑐᐃᓐᓇᐃᑦ ᐅᖃᐅᓯᐅᑉ ᐊᐃᑉᐹᓄᑦ ᓄᑦᑎᑕᐅᒍᓐᓇᖃᑦᑕᓯᒪᒻᒪᑕ ᐃᓚᐅᑎᓪᓗᒋᑦ ᐃᓄᑦᑎᑑᓕᕐᑎᑕᐅᒪᔭᓚᐱᑦ. ᑖᒃᑯᐊ ᑐᓴᕐᑎᓯᒍᑎᐅᔪᑦ ᐱᔭᕇᕐᓯᒪᓕᕐᑐᑦ ᐱᔭᐅᒍᓐᓇᑐᑦ -ᖃᓪᓗᓈᑎᑐᓪᓗ ᐅᐃᒍᐃᑎᑐᓪᓗ- ᑭᓯᐊᓂ ᐃᓗᐃᑦᑑᓗᑎᒃ. ᐃᒻᒪᖃ ᑖᒃᑯᓃᖓ ᐅᖃᐅᓯᑦᓴᕐᖃᑖᓕᑦ ᑐᓴᕐᑎᒐᑦᓴᑐᐊᖑᒐᓗᐊᕐᒪᑕᐅᓐᓃᑦ. ᑕᐃᒫᒃ ᐴᑕ ᐅᐃᓪᓴᓐ ᐅᖃᓚᐅᔪᒻᒪᑦ "ᐳᕿᐊᓱᖕᖏᓚᖓ ᐃᓱᒪᒃᑯᑦ ᑕᐃᒃᑯᐊ ᐃᓄᒐᓴᕐᔪᐊᑦ ᐃᓕᓐᓂᐊᑎᑕᐅᒋᐊᓖᑦ ᓄᓇᓕᑐᖃᑦᓴᔭᐅᖕᖏᑐᑦ ᑭᓯᐊᓂᐅᒋᐊᖏᓐᓂᒃ."

The Final Report of the Royal Commission on Aboriginal Peoples

Final Report chronicle these issues in a historical perspective. Volume One lays out the history of the original inhabitants of the land which has become known as Canada. It documents the ways in which explorers, and their host countries, dispossessed native peoples of their lands, and the many assumptions made about the relations which developed over time. Volume One brings the reader up to the contemporary point in time regarding the relations between aboriginal peoples and the non-native population in Canada. From that starting point, the remaining volumes explore specific issues, such as those listed by René Dussault at the Inukjuak hearings in 1992.

Taken as a whole, the RCAP Final Report presents a blueprint for renewing relations between aboriginal peoples and non-native peoples. This fits into the original purpose of its creation, which was in reaction to the fall-out of events relating to the rejection of the *Meech Lake Accord*, and more specifically the Oka Crisis in the summer of 1990.

ELSIE (KLENGENBERG) ANAGINAK, "GRANNY TEACHES GRANDCHILDREN"

Unfortunately, as it was created by a government of one political persuasion (Progressive Conservative, under Brian Mulroney), and has ripened under a Liberal Government, the current administration does not appear beholden to subscribe to its recommendations as it did not launch this commission in the first place. Numerous media reports indicate, following its release, that the present government is more inclined to shelve the massive report.

Several editorials have noted that this would be a national travesty. Former Prime Minister Joe Clark, who attended a recent conference at McGill University on the RCAP report, stated in Banff recently, "If our parliament and governments now ignore the moral force of that report, we betray the faith of the aboriginal people, as we have betrayed it before".

Meanwhile, within Makivik Corporation, sections of the report were assigned to many members of the staff to assess its relevance to Makivik's current activities. While the report may be neglected by Ottawa, it appears likely that it will develop into a tool for development, used by aboriginal organizations in a serious manner to achieve betterment for their peoples. Again, it will be a case of aboriginal peoples leading the way, casting cynicism aside and using the existing public institutions to their fullest potential, making them live up to their official mandates.

The ultimate irony is that while the report yearns for a renewed relationship between aboriginal and non-aboriginal peoples, it is only the summary volume that has been published in a handful of native languages, including Inuktitut. The Final Report itself is available only in the official languages of the "two founding nations" — English and French — as usual. Perhaps that is the true audience for this report. As Bertha Wilson noted in Inukjuak, "There is no doubt in my mind that the people who need to be educated are the non-aboriginal people."

ᒪᑭᐊᓪ ᐃᓕᓐᓂᐊᕕᕐᔪᐊᖅ ᑲᑎᒪᓂᕐᔪᐊᕐᑲᕐᑎᓯᒍᑎᓕᒃ ᐱᔭᕇᕐᓯᒪᓕᕐᑐᓂᒃ ᑐᓴᕐᑎᓯᒍᑎᓂᒃ.

ᒪᑭᐊᓪ ᐱᒍᑦᔨᕕᖓ ᐃᓕᓴᕐᓂᒧᑦ ᑳᓇᑕᐅᑉ ᖃᓄᐃᑦᑑᓂᖓᓂᒃ ᐅᓪᓗᓂ ᐱᖓᓱᓂ ᑲᑎᒪᓂᕐᔪᐊᕐᑲᕐᑎᓯᓚᐅᔪᕗᖅ ᐱᔭᕇᕐᓯᒪᓕᕐᑐᑦ ᑐᓴᕐᑎᓯᒍᑎᐅᔪᑦ ᑲᕙᒪᒃᑯᑦ ᖃᐅᔨᓴᕐᓂᕕᓂᖓᓂᒃ ᓄᓇᓕᑐᕐᑲᑦᓴᔭᓂᒃ ᑳᓇᑕᒥ ᐱᒋᐊᕐᓯᑎᒃ ᔭᓄᐊᕆ 31- ᑎᑭᑦᓯᒍ ᕕᕈᐊᕆ 2, 1997, ᑖᑦᓯᒪ ᑲᑎᒪᓂᕐᔪᐊᑉ ᑕᐃᔭᐅᒍᑎᖓ ᐃᒪᐃᑦᑐᖅ ᐱᖕᒍᑎᑦᓯᓂᖅ ᓄᑖᒥᒃ ᐃᓘᕐᑲᑎᒌᓐᓂᒥᒃ.

ᐃᑦᓯᕙᐅᑕᓕᒫᑦ ᐃᓄᕐᑲᓚᐅᔪᔪᑦ ᑕᒃᑲᓂ ᑲᑎᒪᓂᕐᔪᐊᒥ ᑳᓇᑕᒥᐅᑦ ᓄᓇᓕᑐᕐᑲᑦᓴᔭᖏᑦᑕ ᓯᕗᓕᕐᑎᖏᑦ ᐃᓚᐅᓚᐅᔪᔪᑦ ᑲᑎᒪᓂᕐᔪᐊᒧᑦ ᐅᑯᐊᓗ ᐃᓚᐅᒻᒥᑎᓪᓗᒋᑦ ᐱᓂᐊᕐᓂᓕᕆᔩᑦ ᐱᓂᐊᕐᓂᓕᕆᓂᕐᒥᒃ ᐱᒋᐊᕐᖃᒦᑦ ᐱᓂᐊᕐᓂᓕᕆᕙᑦᑐᕕᓃᑦ ᐃᓕᓯᒪᔪᑦ ᐊᒻᒪᓗ ᑐᓴᕋᑦᓴᓂᐊᕐᑏᑦ.

ᒪᑭᕝᕕᐅᑉ ᐊᖓᔪᕐᖄᖓ ᔭᐃᐱᑎ ᓄᖕᖓᖅ ᐃᓚᐅᓚᐅᔪᔪᖅ ᑲᑎᒪᓂᐊᕈᓯᕐᑲᕐᑎᓯᓂᑦ ᐃᓚᖏᓐᓄᑦ ᑕᐃᒃᑯᓇᓂ ᐅᓪᓗᓂ ᐱᖓᓱᓂ. ᓂᑦᔫᒍᓐᓇᑎᑕᐅᓚᐅᔪᕗᕐᓗ ᐅᑯᐊ ᐅᕐᑲᔭᐅᓂᕐᑲᕐᑎᓗᒋᑦ ᑐᓴᕐᑎᓯᒍᑎᐅᑉ ᖃᓄᐃᓕᖕᒐᐃᓯᒪᓂᖓ ᑯᐸᐃᒃ ᐊᕕᒐᓯᐊᕐᓂᖓᓂᒃ. ᑕᐃᒪᓕ ᓂᓪᓕᕈᓐᓇᕕᐅᑎᑕᖅ 10-ᒥᓇᑦᓯᑐᐃᓐᓇᐅᑎᑕᐅᕐᑲᑦᑕᓚᐅᔪᓪᒪᑦ ᒪᑭᕝᕕᐅᑉ ᐊᖓᔪᕐᖄᖓ ᐅᕐᑲᕐᑎᒋᔭᐅᕐᑲᑦᑐᖅ ᐃᓄᐃᑦ ᖃᓄᐃᓕᖕᒐᓯᐊᕐᓂᖓᓄᑦ ᐊᕕᒍᓯᐊᓐᓂᖅ ᐱᑦᔪᑎᒋᑦᓯᒍ ᐅᓂᒃᑲᐅᓯᓚᐅᔪᕗᖅ ᐅᖃᒋᐊᕐᑐᕐᑲᑦᑕᑕᒥᓂᒃ ᓇᐃᓪᓕᑎᓇᒪᑦᓯᓂ.

ᔭᐃᐱᑎ ᓂᑦᔫᕐᑲᑎᕐᑲᓚᐅᔪᔪᖅ ᐅᑯᓂᖓ ᑯᓘᑦ ᐸᓵᓐ, ᑯᐸᐃᒃ ᐊᕕᒐᓯᐊᕐᑏᑦ ᑲᕙᒪᑦᑎᖓᓂᒃ, ᐊᓪᓚᐃᑦ ᑯᔩᑦ ᓂᑦᔫᔩᖓᓂᒃ ᕈᒥᐅ ᓵᑲᓈᔅᒥᒃ, ᐃᓗᕐᖁᓯᓕᕆᔩᒥᒃ ᕆᒥ ᓴᕚᕐᒥᒃ ᐊᒻᒪᓗ ᐅᕐᑲᕐᓯᑎᑦᓴᔭᒥᒃ ᒥᓯᐊᓪ ᓴᐃᒧᐊᒥᒃ. ᑖᒃᑯᐊ ᑐᑭᒧᐊᑦᑎᑕᐅᓚᐅᔪᔪᑦ ᒪᑭᐊᓪ ᐃᓕᓐᓂᕕᕐᔪᐊᑉ ᐊᖓᔪᕐᖄᖓᓄᑦ ᑯᔮᑕ ᔅᓵᐸᐳᔅᒧᑦ, ᐅᕐᑲᕐᑲᑎᒋᑦᓯᐊᒪᓇᓐᓂᑦ ᑕᒪᑐᒧᖓᓕᖓᔪᑦ ᑐᓴᑦᑕᐅᓚᐅᔪᕗᑦ ᑕᐃᑲᓂ.

ᔭᐃᐱᑎ ᓄᖕᖓᖅ ᐃᓄᑐᐃᓐᓇᓄᑦ ᐃᑭᑦᑐᐊᐱᓐᓄᑦ ᐃᓚᒋᔭᐅᓚᐅᔪᔪᖅ ᑕᒃᑲᓂ ᑲᑎᒪᓂᕐᔪᐊᒥ, ᒫᑕ ᕝᕙᓚᐃᒍᑎ, ᐊᖓᔪᕐᖄᖓᑦ ᐸᐅᒃᑐᑏᑦ ᐃᓄᐃᑦ ᐊᕐᓇᐃᑦ ᑲᑐᑦᔨᕐᑲᑎᒌᓐᓂᑯᑦ ᐃᓚᐅᓚᐅᔪᓪᒥᔪᖅ ᓂᓪᓕᕈᓐᓇᕕᕐᑲᕐᑎᑕᐅᑦᓯᓂᓗ ᐊᐅᓚᑕᐅᓂᖅ ᑲᕙᒪᒍᑦ ᐱᑦᓴᕈᕐᑎᓯᓂᖅ ᐊᕐᓇᐃᑦ ᐃᓚᐅᔭᕆᐊᕐᑲᕐᓂᖏᓐᓂᒃ ᑕᐃᔭᐅᔪᒥ ᑲᑎᒪᓂᐊᕈᓯᕐᑲᕐᑎᓗᒋᑦ.

ᓖᓇ ᐃᕕᒃ-ᑑᑎᓐ ᑭᒡᒐᑐᕐᓯᓂ ᓄᓇᕗᑦ-ᑐᖕᖓᕕᒃ ᐃᓕᑕᕆᔭᐅᓂᓪᓕᒥᒃ ᐱᓯᒪᑦᓯᓂ ᐃᖃᓗᓐᓂᑦ ᐃᓄᑐᐃᓐᓇᐅᕐᑲᑎᐅᓚᐅᔪᕗᖅ 800 ᐃᓅᕐᑲᑎᒌᑦ ᐊᑯᖕᖓᓂ. ᐃᓚᐅᓚᐅᔪᔪᕐᓕ ᐅᕐᑲᕐᑲᑎᒌᓐᓂᕐᑲᕐᑎᑐᒋᑦ ᐃᒫᒃ ᑕᐃᔭᐅᔪᒥᒃ ᑐᓴᕐᑎᓯᒍᑏᑦ ᐱᑕᕐᑲᕐᑎᓯᕙᑦ ᑐᖕᖓᕕᑦᓴᓯᐊᓂᒃ ᒪᒥᒐᓯᐊᕐᓂᕐᒋᓐᓄᑦ ᓄᓇᓕᑐᕐᑲᑦᓴᔭᐅᔪᑦ ᓄᓇᓕᕐᒋᓐᓂ? ᑕᐃᑦᓯᒪ ᐅᕐᑲᕐᑲᑎᒌᓐᓂᐅᑉ ᐅᒃᑯᐃᑕᐅᓂᖓᓂ ᖁᓪᓕᑐᐃᓐᓇᒥᒃ ᐃᑯᒪᑎᑦᓯᓚᐅᔪᔪᖅ ᐊᑐᕐᓯᓂ ᐃᓄᐃᑦ ᐱᐅᓯᑐᕐᑲᕐᒥᒍᑦ ᐊᑐᕐᐸᑕᕕᓂᕐᒋᓐᓂᒃ ᖁᓪᓕᒥᒃ ᐃᑯᒪᑎᑦᓯᓕᕋᒥᒃ, ᐃᓄᑦᑎᑐᑦ ᐅᖃᑦᓯᓂ ᐅᖃᑦᑕᖏᑦ ᔭᐃᐱᑎᒧᑦ ᖃᓪᓗᓈᕐᑎᑑᓕᕐᑎᑕᐅᑎᓪᓗᒋᑦ.

ᑕᒃᑲᓂ ᒪᑭᐊᓪ ᑲᑎᒪᓂᕐᔪᐊᕐᑲᕐᑎᓯᓂᖓᓂ ᓈᓪᒪᓴᖕᒍᐊᑐᑦ ᐃᓯᒪᒋᔭᐅᔪᑦ ᓄᐃᑕᐅᓚᐅᔪᕗᑦ ᑖᒃᑯᓇᖕᖓ ᖃᐅᔨᓴᕈᑎᕕᓂᕐᓂᑦ ᐱᓯᒪᔪᑦ, ᑕᒪᓐᓇ ᓯᕗᓂᕆᑕᐅᕐᓯᒪᓪᒪᒍ ᖃᐅᔨᓴᕐᓂᖅ ᐱᒋᐊᕐᑕᐅᓯᑎᓪᓗᒍ - ᑳᓇᑕᒥᐅᓕᒫᑦ ᐅᕐᑲᕐᑲᑎᒋᒍᑕᐅᒍᓐᓇᓯᐊᕐᖁᔭᐅᓯᒪᓪᒪᑦ.

McGill Hosts Final Report Conference

The McGill Institute for the Study of Canada held a three-day conference on the *Final Report of the Royal Commission on Aboriginal Peoples* from January 31 - February 2, 1997, called *Forging a New Relationship*.

The sold-out event brought together aboriginal leaders from across Canada, politicians, aspiring politicians, and former politicians, academics, and journalists.

Makivik President Zebedee Nungak participated in one of the many workshops held during the three day event. He spoke during the session titled, *The Implications of the Report for Quebec Secession*. As the speaking time was limited to 10 minutes, Makivik's President, who has communicated the Inuit position on Quebec sovereignty many times over the past year, summarized the speech he has been giving across Canada.

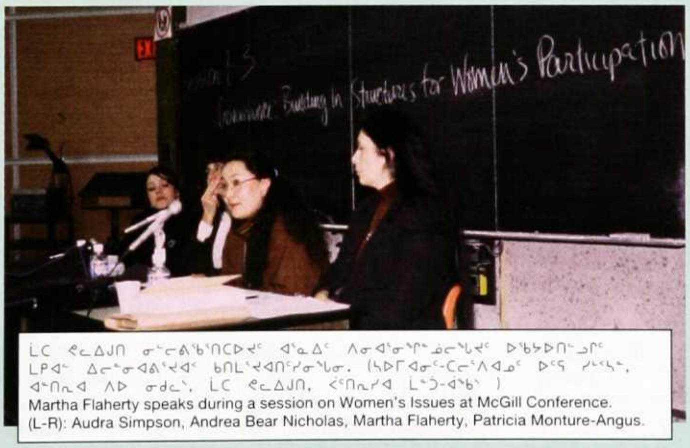
Forging a New Relationship / Construire une nouvelle relation
31 January/janvier - 2 February/février 1997

ᔭᐃᐱᑎ ᓄᖕᖓᖅ ᒪᑭᐊᓪ ᐃᓕᓐᓂᐊᕕᕐᔪᐊᖅ ᑲᑎᒪᓂᕐᔪᐊᕐᑲᕐᑎᓯᑎᓪᓗᒍ (ᓴᐅᒥᐊᓂᑦ-ᑕᓕᕐᐱᐊᓄᑦ ᑯᔮᑕ ᔅᓵᒻᐸᔅ, ᑯᓘᑦ ᐸᓵᓐ, ᔭᐃᐱᑎ ᓄᖕᖓᖅ, ᕈᒥᐅ ᓵᑲᓈᔅ.
Zebedee Nungak at McGill Conference. (L-R): Gretta Chambers, Claude Bachand, Zebedee Nungak, Romeo Saganash.

Sharing the panel with Zebedee Nungak were Claude Bachand, Bloc Québecois MP, Cree Spokesperson Romeo Saganash, Anthropologist Rémi Savard, and Philosopher Michel Seymour. The panel was chaired by McGill Chancellor Gretta Chambers. A healthy exchange of views was heard on the issue.

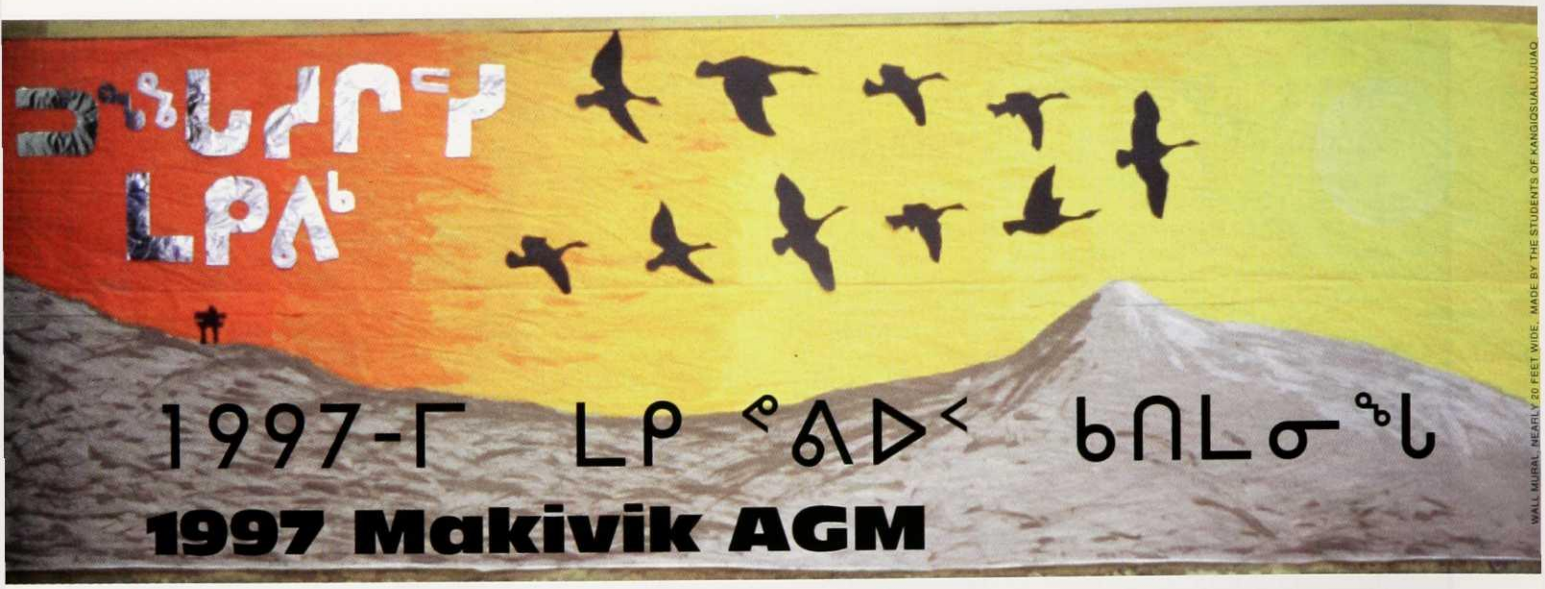
Zebedee Nungak was one of the few Inuit in attendance at the conference. Martha Flaherty, President of Pauktuutit, the Inuit Women's Association attended, and spoke eloquently during a panel called *Governance: Building in Structures for Women's Participation*.

Leena Evic-Twerdin, representing Nunavut-Tunngavik Inc. from Iqaluit was the other Inuk in the crowd of 800 people. She participated in a Talking Circle called *Does the Report Provide a Sound Foundation for Healing in Aboriginal Communities*? At the opening of that panel, a qulliq lighting ceremony was held. Ms. Evic-Twerdin explained the significance of the qulliq in the traditional Inuit lifestyle, speaking in Inuktitut, tending to the wick as she spoke. Her words were translated by Zebedee Nungak.



ᒫᑕ ᕝᕙᓚᐃᒍᑎ ᓂᓪᓕᕕᕐᑲᕐᑎᑕᐅᔪᑦ ᐊᕐᓇᐃᑦ ᐱᓂᐊᕐᓂᖕᒋᓐᓈᓕᓪᓗᐃᑦ ᐅᕐᑲᔭᐅᑎᓪᓗᒋᑦ ᒪᑭᐊᓪ ᐃᓕᓐᓂᐊᕕᕐᔪᐊᑉ ᑲᑎᒪᕐᔪᐊᑎᑦᓯᓂᖓᓂ. (ᓴᐅᒥᐊᓂᑦ-ᑕᓕᕐᐱᐊᓄᑦ ᐅᑦᕋ ᓯᒻᓴᓐ, ᐊᓐᑎᕆᐊ ᐱᐅ ᓂᑯᓚᔅ, ᒫᑕ ᕝᕙᓚᐃᒍᑎ, ᐸᑦᑎᕆᓯᐊ ᒫᓐᑐ-ᐊᖕᒐᔅ)
Martha Flaherty speaks during a session on Women's Issues at McGill Conference. (L-R): Audra Simpson, Andrea Bear Nicholas, Martha Flaherty, Patricia Monture-Angus.

The McGill Conference provided an excellent exchange of views on the RCAP Final Report, which is precisely what RCAP hopes will happen with its findings — that Canadians will discuss them.



WALL MURAL, NEARLY 20 FEET WIDE, MADE BY THE STUDENTS OF KANGIQSUALUJJUAQ

1997-ᒥ ᒪᑭᕝᕕᐅᑉ ᑲᑎᒪᓂᖓ

1997 Makivik AGM

ᐱᔭᕇᑲᓪᓚᒍᐊᕐᓂᖅ ᐊᑐᕐᑕᐅᓂᕐᐸᐅᖃᑦᑕᓚᐅᔪᕗᖅ 1997-ᒥ ᒪᑭᕝᕕᒃ ᐊᖀᒍᑕᒫᕐᓯᐅᑎᒥᓂᒃ ᑲᑎᒪᓂᖃᕐᑎᓯᑎᓪᓗᒍ ᑲᖏᕐᓱᐊᓗᒃᔪᐊᒥ ᐊᐃᕆᓕ 7-ᒥᑦ 10-ᒧᑦ. ᐃᑦᓯᕙᐅᑕᐃᑦ ᐃᑭᓕᒋᐊᕐᓯᒪᔪᑑᓚᐅᖕᖏᑐᑦ ᑕᒃᑲᓂ ᑲᑎᒪᓂᕐᒥ ᑖᑦᓱᒪ ᑲᑎᒪᓂᐅᑉ ᐅᓪᓗᒐᓴᖏᑦ ᐃᑭᓕᒋᐊᕐᓯᒪᓚᐅᕐᒪᑕ ᐅᓪᓗᐃᑦ ᓯᑕᒪᑐᐃᓐᓇᐅᓚᐅᕐᑐᑦ ᑕᓪᓕᒪᐅᓲᖑᑦᓱᑎᒃ.

ᒪᑭᕝᕕᐅᑉ ᑲᑎᒪᔨᖏᑦ ᐊᒥᓲᓗᐊᕐᑐᐊᓘᓯᖑᓕᕆᐊᒥᒃ ᐃᑉᐱᒍᓯᓕᓚᐅᔪᒻᒪᑕ ᑐᑭᑖᕆᑦᓯᑎᓪᓗ ᐃᑭᓪᓕᒋᐊᕐᑐᓴᐅᓂᖏᓐᓂᒃ ᑲᑎᒪᓂᕐᒧᑦ ᐅᐸᐅᑎᓯᒪᔪᑦ.

ᒪᑭᕝᕕᐅᑉ ᐱᖁᔭᐱᖏᑦ ᒪᓕᑦᓯᒋᑦ ᑲᑎᒪᔪᑦᓴᐃᑦ 35-ᓂᒃ ᐅᓄᕐᓂᖃᑐᐊᕈᑎᒃ ᓈᒻᒪᒪᑕ ᑭᓯᐊᓂ ᓄᓇᓖᑦ ᑭᒃᒐᑐᕐᑎᖃᓲᖑᓕᓚᐅᔪᔪᑦ ᓯᑕᒪᓪᓗᑐᐊᓗᒻᒪᕆᓐᓂᒃ ᐃᓚᖃᕐᒥᑎᓪᓗᒋᑦ ᐅᖃᕐᑎᖏᓐᓂᒃ ᓄᓇᕕᒻᒥᐅᑦ ᑎᒥᖁᑎᖏᑦᑕ. ᑕᒃᑲᓂ ᐊᖀᒍᒥ ᐃᑦᓯᕙᐅᑕᐃᑦ ᐃᓂᓪᓚᓯᒪᓚᐅᕐᑐᑦ ᐃᒪᐃᓕᖓᔪᒥᒃ ᑕᓪᓕᒪᑦ ᐳᕐᑐᓂᕐᓴᓅᓕᖓᔪᑦ, ᖁᓕᓪᓗ ᐱᖓᓲᔪᕐᑐᓗ ᒪᑭᕝᕕᐅᑉ ᑭᒃᒐᑐᕐᑎᖏᓐᓅᓕᖓᑎᓪᓗᒋᑦ ᖁᓕᓪᓗ ᐱᖓᓲᔪᕐᑐᓗᒋᐊᓪᓚᐃᓗ ᓄᓇᓖᑦ ᑭᒃᒐᑐᕐᑎᖏᓐᓅᓕᖓᒋᐊᓪᓚᒥᑎᓪᓗᒋᑦ, ᐱᖓᓲᔪᕐᑐᑦ ᐊᐅᓚᑦᓯᔨᒻᒪᕆᓐᓄᑦ ᐃᓕᖓᑎᓪᓗᒋᑦ ᒪᕐᕉᒃ ᐊᕙᑕᒃᑯᑦ ᐃᓄᑐᖃᖏᓐᓅᓕᖓᑎᓪᓗᒋᒃ, ᒪᕐᕉᒃ ᐃᓅᓯᑦᑐᐃᑦ ᑭᒃᒐᑐᕐᑎᖏᓐᓅᓕᖓᑎᓪᓗᒋᒃ ᐊᒻᒪᓗ ᒪᕐᕉᒃ ᐃᑦᓯᕙᐅᑖᒃ ᐊᑐᐃᓐᓇᐅᑎᑕᐅᑎᓪᓗᒋᒃ ᐊᑐᕐᑕᐅᔪᑦᓴᐅᓯᑎᒃ ᑭᓇᑐᐃᓐᓇᓕᒪᑦᓯᐊᑯᓐᓄᑦ ᐊᒻᒪᓗ ᓇᓪᓕᑐᐃᓐᓇᖏᓐᓂᑦ ᑎᒥᐅᔪᓂᑦ ᑭᒃᒐᑐᕐᑐᓄᑦ.

ᑕᐃᒪᓕ ᐃᓱᒪᒋᑦᓱᒋᑦ ᑕᐃᒃᑯᐊ ᑯᐸᐃᒃ ᑲᕙᒪᒃᑯᑦ ᑰᓐᓂᐊᓂᕐᒧᑦ ᐊᑭᓕᒍᑎᒋᓱᖓᓚᓕᐅᕐᑕᖏᑦ ᒪᑭᕝᕕᑯᓐᓂᒃ 1-ᒥᓕᐊᓐ ᑖᓚᓂᒃ ᑏᓯᑉᐱᕆᐅᓚᐅᕐᑐᒥ, ᑕᒪᓐᓇ ᐃᓱᒪᒋᑦᓱᒍ ᒪᑭᕝᕕᒃ ᐃᑉᐱᒋᔭᖃᕆᐊᑦᓯᐊᓯᒪᓕᕐᑐᖅ ᑮᓇᐅᔭᕐᑐᓂᕐᒥᓂᒃ, ᑕᒪᓐᓇᓗ ᑲᑎᒪᓂᕐᒧᑦ ᐃᓚᐅᓚᖓᔪᑦ ᐃᑭᓕᒋᐊᕐᑕᐅᓂᕆᓚᐅᕐᑕᖓ ᓯᓚᑐᔫᒋᐊᒃᑲᓂᕐᓂᑐᐃᓐᓇᐅᓚᐅᕆᕗᖅ.

MAKIVIK ANNUAL MEETING
MEETINGS
MAKIVIK

ᐃᑭᓐᓂᓴᒻᒪᕆᐅᓕᕋᓗᐊᕐᑎᓗᒋᑦ ᑲᑎᒪᔪᓄᑦ ᐃᓚᐅᔪᑦ ᒪᑭᕝᕕᒃ ᐃᓱᒪᓘᑎᒋᔭᒥᓂᒃ ᐃᓚᐃᓐᓇᕆᓂᐅᔭᖕᖏᑐᖅ. ᑭᓯᐊᓂᓕ ᑕᒪᓐᓇ ᓯᕗᓪᓕᐅᔭᐅᒋᐊᓕᓐᓂᒃ ᑐᑭᑕᕆᖃᑦᑕᓂᖅ ᓯᕗᓂᖃᕐᓂᓴᐅᓚᖓᓕᕐᑐᖅ ᓱᓇᓂᒃ ᐱᓇᐃᓗᑕᓂᒃ ᓄᐃᑦᓯᒍᑎᖃᖃᑦᑕᓂᖅ ᖃᐅᔨᒪᕆᕐᓯᓴᐅᓂᐊᓕᕐᒪᑦ ᐋᕐᕿᒍᑎᑦᓴᓂᒃᓗ ᕿᓂᕐᓂᓴᐅᓕᕐᓗᑕ ᑕᐃᒪᐃᓕᖓᓕᑐᐊᕈᑦᑕ.

ᑐᑭᒧᐊᒍᑏᑦ ᐃᓚᖏᑦ ᐅᖃᔭᐅᖃᑦᑕᓚᐅᕐᑐᓂ ᓈᓚᒍᒥ-

Efficiency was the name of the game at the 1997 Makivik Annual General Meeting (AGM), held in Kangiqsualujjuaq from April 7-10. Not only were there fewer seats than in recent years, the meeting was also limited to four days rather than five. The Board of Directors had realized the meeting was becoming too large, and decided to streamline.

According to Makivik By-laws, a quorum of only 35 members is required, but at times in recent years there were as many as four representatives from each community plus spokespersons for several Nunavik organizations. This year, seats were placed for five Executives, 16 Board Members, 16 additional community representatives, six Governors, two elders from the Avataq Cultural Institute, two youth representatives, and two chairs were at the table for interested individuals and representatives of other organizations.

Considering the Corporation received its final $1-million compensation payment from Hydro-Québec last December, Makivik has become even more conscious of its finances, and this smaller meeting is just one sign of wiser spending.

Despite the slimmer numbers, this does not reflect how Makivik sees the issues it handles. Rather, in setting priorities, there will be more effort made to target the source of problems and aim for solutions.

Some agenda items brought to the floor were especially captivating. Topping the list, and bringing national media attention, was the Quebec sovereignty issue. (See articles: "Constitutionally Speaking" and "European Speaking Tour").

Other items included talks of a proposed access road to Nunavik, JBNQA eligibility, self government, finances, the lack of federal government services in Nunavik, and discussions with representatives from other organizations such as the Avataq Cultural Institute, Nunavik Youth Association, Hunting Fishing and Trapping Association, and CRSSS. People

ᓇᕐᑐᒪᓇᐅᖃᑦᑕᓚᐅᕐᑐᑦ. ᑐᑭᒧᐊᒍᑎᒥ ᐅᖃᔭᐅᓂᕐᐸᐅᓚᐅᕐᑐᖅ ᓯᕗᓪᓕᐸᐅᑦᔭᐅᓯᓂᓗ ᑯᐸᐃᒃ ᐊᕕᒐᓯᐊᕐᓂᖓᑕ ᖃᓄᐃᓕᖓᓕᕐᓂᖓ (ᑕᑯᒥᐊᕐᔪᒥᑦ ᐱᖁᔭᕐᔦᐊᓕᓇᓂᒃᑯᑦ ᐅᖃᓕᒪᓂᖅ ᐊᒻᒪᓗ ᑕᓇᐅᑉ ᐊᑭᐊᓄᑦ ᐅᖄᒥᐊᕐᑐᓯᒪᓂᖅ).

ᐅᖄᔭᐅᒻᒪᓇᑦᑐᑦ ᐃᓚᒋᓚᐅᕐᒥᔭᖕᒋᑦ ᒪᑯᐊ ᐊᕐᖁᓯᐅᕐᓃᑦ ᓄᓇᕕᒻᒧᑦ, ᔭᐃᒥᓯ ᐸᐃ ᐊᒻᒪᓗ ᑯᐸᐃᒃ ᑕᕐᕗᖓᑕ ᐊᖕᒋᖃᑎᒌᓐᓂᖓᓄᑦ ᐃᓚᐅᒍᑎᖃᕐᓂᖅ, ᓇᒻᒥᓂᖅ ᑲᕙᒪᖃᕐᓂᖅ, ᑮᓇᐅᔭᐃᑦ, ᑲᕙᒪᑐᖃᒃᑯᑦ ᓄᓇᕕᒻᒥᐅᓂ ᐱᒍᑦᔨᓂᑭᑦᑑᓂᖕᒋᑦ, ᐅᖃᖃᑎᒋᖃᑎᖃᕐᓃᓗ ᑭᒃᒐᑐᕐᑎᖕᒋᓐᓂᒃ ᐊᕙᑕᖅ ᐱᐅᓯᑐᖃᓕᕆᔨᒃᑯᑦ, ᓄᓇᕕᒻᒥ ᐃᓅᓯᑦᑐᐃᑦ ᑲᑐᑦᔨᖃᑎᒌᒃᑯᖕᒌᒥᒃ, ᐆᒪᔦᕐᓂᐊᑏᑦ ᐃᖃᓗᓐᓂᐊᑏ ᐊᒻᒪᓗ ᒥᑭᒋᐊᕐᓂᐊᑏᑦ ᑲᑐᑦᔨᖃᑎᒌᒃᑯᖕᒋᓐᓂᒃ ᐊᒻᒪᓗ ᐋᓐᓂᐊᓯᐅᕐᓂᓕᕆᔨᒃᑯᑦ ᑭᒃᒐᑐᕐᑎᖕᒋᓐᓂᒃ. ᐃᓄᐃᑦ ᓂᑦᔭᒍᒪᔦᐸᓗᒍᑎᖃᓗᐊᖕᖑᐊᓚᐅᕐᑐᑦ ᐃᓅᓯᐅᑉ ᐱᓇᐃᓗᑕᖕᒋᓐᓅᓕᖕᒐᔦᓂᒃ ᐊᒻᒪᓗ ᐃᓄᐃᑦ ᖃᖕᒐᑦᑕᔩᖕᒋᓐᓅᓕᖕᒐᔦᓂᒃ.

were especially eager to speak, though, when it came to specific social issues and concerns related to Air Inuit.

There remains many unanswered questions behind the idea of an access road to Nunavik, such as: What consultations will be held beforehand? How would an access road affect the lives of those living in Nunavik? Where would the road begin and end? How could it affect the operations of Makivik's airline industry?

Robbie Tookalak, BOD Member for Umiujaq, voiced concerns that it may become a situation in which contractors are only interested in jobs, and disregard the wishes of Inuit elders. Johnny Peters recalled a time when there was much talk about a railroad coming to Kuujjuaq, but (the Quebec North Shore and Labrador Railway) reached only as far north as Schefferville. Doubts were set aside when it was realized that, considering the low Nunavik population and high cost of building such a road, the likelihood of this happening in the near future is remote.

ᐋᓐᔦᓪ ᐅᑭᐅᓕᓪᒃ ᑕᕐᕿᓂᒃ ᖁᓪᓕᓗ ᓯᑕᒪᓪᓗᓂᒃ ᐃᕐᖑᑕᓇᔭᐅᔦᖅ ᐸᐅᓗᓯ ᐊᖑᑎᒍᓗᒻᒧᑦ ᒪᑭᕝᕕᐅᑉ ᑭᒃᖢᑐᕐᑎᖓᓄᑦ ᓯᓴᓯᐱᒥ ᐊᓛᒪᐅᒐᕐᑐᖅ ᖁᕕᐊᓯᒍᑎᖃᕐᓯᓂ ᒪᑭᕝᕕᐅᑉ ᐳᕐᑐᓂᖕᓴᖕᒋᑦ ᑕᓪᓗᓂᒃ (ᐊᖑᑎᖕᒋᑦ) ᐊᕐᓇᖕᒋᓪᓗ ᐊᒃᒐᔭᓂᒃ ᓅᔭᕐᓯᐅᑎᓂᓪᓗ ᐅᐱᒍᓯᔾᔪᑕᐅᑎᓪᓗᒋᑦ ᐃᓄᖕᓂᒃ ᐃᓪᓗᕐᑲᕐᑎᓯᓂᕐᒧᑦ ᐃᑲᔪᕐᓯᓂᖃᓚᐅᕐᑕᒥᓄᑦ. ᐅᑯᐊ ᑕᑯᑦᓴᐅᔦᑦ ᐳᕐᑐᓂᖕᓴᐃᑦ ᑲᑎᒪᔨᖕᒋᑦ (ᓴᐅᒥᐊᓂᑦ-ᑕᓕᕐᐱᐊᓄᑦ) ᔭᐃᐱᑎ ᓄᖕᖓᖅ, ᐱᑕ ᐋᑕᒥ ᐊᒻᒪᓗ ᒫᒃ ᑖ. ᑯᐊᑕ

Angel, the 14-month old grand-daughter of Chisasibi BOD Member Paulusie Angatookalook, taking refreshments to celebrate the fact that Makivik Board Members and Executives were presented with gifts of snowshoes (for the men) and fancy hand-made golves and hair ornaments (for the women) for their efforts in helping the Inuit of Chisasibi get new houses. Here we see Executives (L-R) Zebedee Nungak, Pita Atami, and Mark T. Gordon.

BOB MESHER

ᑕᒪᒃᑯᐊᖑᑦᓴᒪᑕ ᑭᐅᔭᔦᓐᓇᓚᐅᖕᖏᓂᕗᑦ ᓄᓇᕕᒻᒧᑦ ᐊᕐᖁᓯᐅᕐᓂᒎᓕᖓᔦᑦ ᐊᐱᕐᓲᑕᐅᔦᑦ ᒪᑯᐊ: ᖃᓅᖅ ᑐᑭᓯᓂᐊᕐᑕᐅᓛᕐᖃᑦ ᓴᓇᔭᐅᒋᐊᖕᖏᓂᖓᓂ ᐊᕐᖁᑎᑦᓴᖅ? ᖃᓅᖅ ᓄᓇᕕᒻᒥᐅᑦ ᐃᓅᑦᔦᓯᖓᑦ ᓱᕐᕗᑕᐅᓂᖃᓚᖓᕙ ᑕᒪᑐᒧᖓ ᐊᕐᖁᑎᑕᕐᓂᐅᔦᒧᑦ? ᓇᓪᓕᐋᓃᑦ ᓄᓇᓕᒻᒥᑦ ᐱᒋᐊᕐᓗᓂ ᓇᓪᓕᐊᓂ ᓄᓇᓕᒻᒥ ᐃᓱᓕᒃᕕᖃᓛᕐᖃ? ᖃᓄᑏᒃ ᒪᑭᕝᕕᐅᑉ ᖃᖕᒐᑦᑕᔩᕐᖁᑎᖃᕐᓂᖓᓂᒃ ᓱᕐᕗᐃᓂᖃᓚᖓᕙ?

ᐅᔮᐱ ᑐᑯᓗᒃ ᒪᑭᕝᕕᐅᑉ ᑲᑎᖕᖓᔨᖓ ᐅᒥᐅᔭᒥᒃ ᑭᒃᒐᑐᕐᑎᐅᓯᓂ ᐃᓱᒫᓗᒍᑎᒥᒃᓂ ᐅᖃᓚᐅᕐᒥᔦᖅ ᑕᐃᒃᑯᐊ ᓴᓇᔨᐅᒐᔭᕐᑐᑦ ᑮᓇᐅᔭᓕᐅᕗᓱᓐᓂᑐᐃᓐᓇᒥᒃ ᐃᓱᒪᖃᕐᓗᑎᒃ ᐱᓇᓱᒐᔭᑐᐃᓐᓇᓇᐊᖕᒋᑦ ᐃᓄᐃᓪᓗᓃᑦ ᐃᓄᑐᖃᖕᒋᑦᑕ ᐱᔦᒪᔭᖕᒋᓐᓂᒃ ᐃᑉᐱᒍᓯᒍᓐᓇᐃᓗᑎᒃ ᑕᐃᒪᐃᑐᐃᓐᓇᓇᐊᖃᕗᔭᕐᑐᑦ. ᔫᓂ ᐱᑕ ᐅᖃᓐᓇᓪᓚᒥᔦᖅ ᑕᐃᑦᓱᒪᓂ ᐅᖄᔭᐅᖃᑦᑐᕕᓂᕐᓂᒃ

One of the more outspoken members at the AGM, Inukjuak representative Shomik Inukpuk, raised the concern that federal government services have become scarce in the region. Makivik's President says he will lobby for federal services Inuit are entitled to, if not in every community, at least within the region. He mentioned the impending federal election and the fact that Ron Irwin, Canadian Minister for Northern Affairs,

ᒪᑭᕝᕕᐅᑉ ᑲᑎᒪᓂᖓ

ᓄᓇᒃᑯᔪᑯᑖᑦ ᐊᕐᖁᑎᖕᒥᓐᓂᒃ ᓴᓇᔭᐅᓚᖓᓚᐅᕐᑐᕕᓂᕐᓂᒃ ᑰᒃᔪᐊᒧᑦ ᑎᑭᓪᓗᑎᒃ, ᑭᓯᐊᓂᒨᖅ (ᑯᐸᐃᒃ ᑕᕐᕋᓯᓂᖓᓂᒥᐅᓪᓗ ᓛᐸᑐᐊᓪᓗ ᓄᓇᒃᑯᔫᑯᑖᓐᓂᐊᑎᖕᒥᑦ) ᑎᑭᐅᑎᓚᐅᕐᑐᕕᓃᑦ ᐊᓪᓚᐃᑦ ᓄᓇᖓᓐᓄᑦ ᐅᖓᑖᓄᓇ ᐊᓪᓚᒧᓐᓇᐃᓯᑎᒃ. ᐳᕐᑭᐊᓯᐊᓐᓃᑦ ᓴᓂᕐᕙᓇᐊᕐᕕᐅᓕᓚᐅᔪᒍᑦ ᐃᑉᐱᒍᓲᒻᒥᑐᖃᕐᒪᑦ ᑕᒪᓐᓇ ᐊᕐᖁᓯᐅᕐᓂ ᐊᑐᑎᔭᐅᑲᓪᓚᑐᐃᓐᓇᓂᐅᔭᖕᖏᒥᐊᖓ ᒫᓐᓇᐅᔪᒃᑯᑦ.

ᓂᓪᓕᕆᐊᕐᑐᓗᐊᖕᖑᐊᓂᖓᑦ ᑲᑎᒪᒥᐊᕐᓯᒪᔪᑦ ᑕᒃᑲᓂ ᐊᕐᕌᒍᑕᒫᕐᓯᐅᑎᒥ ᑲᑎᒪᔪᓂ ᓴᐅᒥᖅ ᐃᓄᑉᐸᖅ ᑭᒃᒐᑐᕐᑎᖓᑦ ᐃᓄᒃᔪᐊᒥᐅᑦ ᓂᓪᓕᕆᑎᖃᓇᐊᖕᖓᓕᓚᐅᔪᒻᒥᔪᖅ ᐃᒫᒃ ᑲᕝᒪᑐᖃᒃᑯᑦ ᐱᒍᑦᔨᒍᑎᖏᑦ ᐱᑕᐃᕆᓕᓇᐊᖏᑦ ᓄᓇᕕᒻᒥ. ᒪᑭᕝᕕᐅᑉ ᐊᖓᔪᕐᖄᖓ ᑭᐅᓚᐅᔪᔪᖅ ᐅᖃᕐᓯᓂ ᐱᓇᓯᐊᓛᓕᕐᓂᒥᓂᒃ ᐃᓯᒫᓗᓕᕐᔪᒥᑎᑦᓯᒥᐊᕋᓯᐊᕐᑐᓂ ᑲᕝᒪᑐᖃᒃᑯᓂᒃ ᐃᓄᓐᓂᒃ ᑲᒪᒋᐊᖃᕐᓯᒪᓂᖏᑦᑎᒍᑦ, ᓄᓇᓕᓐᓂᑕᒫᕆᓐᓇᖏᑐᐊᕆᑎᒃ ᐅᓐᓃᑦ ᓄᓇᓕᓕᒫᑦ ᑭᒃᒐᑐᕐᑕᐅᕕᖏᓐᓃᒧᓐᓇᓴᓚᐅᕐᐸᑕ. ᐅᖃᐅᓯᖃᓇᐊᓪᓚᒥᑦᓯᓂᓗ ᑲᕝᒪᒃᑯᑦ ᓂᕆᐊᕐᓇᖃᕐᑎᓯᓂᐅᔭᕐᓂᖏᓐᓂᒃ ᐊᒻᒪᓗ ᑐᓴᕐᑕᐅᑎᑦᓯᒥᑦᓯᓂ ᕋᓐ ᐃᐅᒥᖕ, ᑐᕐᖃᑕᕐᕕᒥᔭᐅᔪᖅ ᐅᑭᐅᕐᑕᑐᒥᐅᑦ ᐊᐅᓚᑕᐅᓂᖏᓐᓄᑦ ᓂᕆᐊᕐᑕᐅᑎᒐᓯᓛᕆᓐᓇᐃᓇᐊᖓ ᑕᒃᑲᓂ ᓂᕆᐊᕐᓂᐅᓂᐅᔭᕐᑐᒥ.

ᑯᐸᐃᒃᑯᓕ ᑲᕝᒪᒃᑯᖏᑦᑎᒍᑦ, ᐅᖃᖃᑎᒌᓐᓂᐅᖃᑦᑕᓚᐅᔪᔪᑦ ᐊᕕᒐᓯᐊᕐᓂᒧᑦ ᓂᕆᐊᕐᓂᐅᓚᐅᔪᔫᑉ ᓯᕗᓂᐊᒧᑦ ᐃᓕᖓᑦᓯᑎᒃ ᓄᓇᕕᒻᒥ ᓇᒻᒥᓂᖅ ᑲᕝᒪᖃᕐᓂᓴᐅᑉ ᒥᑦᓵᓄᑦ ᕿᑲᑐᐃᓐᓇᓕᕐᑐᑦ ᑕᐃᒪᖕᖓᑦ ᔫᓂ 1995-ᖑᓕᕐᓂᒪᓂᑦ, ᑕᐃᒪᐃᓕᕋᓗᐊᕐᑎᓗᒋᑦ ᐊᒥᓱᑦ ᑲᑎᒪᔪᓄᑦ ᐃᓚᐅᔪᑦ ᑕᒪᒃᑯᐊ ᐅᖃᖃᑎᒋᓐᓂᐅᔪᑦ ᐱᓪᓚᓇᐊᓘᒐᒥᒃ ᑲᔪᓯᔪᑦᓴᐅᓂᖏᓐᓂᒃ ᐅᖃᖃᑦᑕᓚᐅᕐᑐᑦ, ᑲᑉᐱᐊᓱᒍᑎᖃᕐᓯᑎᒃ ᑕᒪᒃᑯᐊ ᐊᕐᕌᒍᓂ 30-ᓂ ᐅᖃᔭᐅᖃᑦᑕᓯᒪᓕᕐᑐᑦ ᐊᓯᐅᑐᐃᓐᓇᓇᐊᖃᕐᓂᖏᓐᓂᒃ. ᑕᒪᒃᑯᐊᖑᑦᓴᒪᑕ ᐅᖃᑐᖃᓚᐅᕐᒥᔪᖅ ᓄᓇᕕᒻᒥᐅᒨᖅ ᓯᕐᓛᐱᒃ ᓯᕗᒧᐊᒋᐊᕐᓯᒪᔪᑦ ᓇᒻᒥᓂᖅ ᑲᕝᒪᖃᕐᓂᖅ ᐱᑦᔪᑕᐅᑎᓪᓗᒍ ᑕᒪᓐᓇᓗ ᐅᖃᕐᑕᐅᓚᐅᕐᓯᓂ ᑭᖕᒍᓯᑦᑐᒪᓇᐅᓂᕋᕐᑕᐅᑎᓪᓗᒋᑦ ᓄᓇᕗᒻᒥᐅᑦ ᓴᓂᐊᓂ ᑖᒃᑯᐊᓕ ᓇᒻᒥᓂᖅ ᑲᕝᒪᒻᒥᓂᒃ ᐊᐅᓚᑦᓯᒋᓛᓕᕐᒪᑕ 1999 ᐊᕐᕌᒍᖓ ᐊᑐᓯᑉᐸᑦ.

ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᖏᑦᑕ ᑲᑎᒪᔨᖏᑦ ᐃᓯᒪᒐᓯᐊᕆᑎᑦᓴᓂᒃ ᐊᒥᓱᓂ ᑐᓵᑎᑕᐅᑦᓴᖑᐊᓕᓚᐅᓇᕋᑦ ᐃᓄᓐᓄᑦ ᑭᒃᒐᑐᕐᑕᒥᓄᑦ. ᖃᖓᑦᑕᔫᓂᒃ ᐊᑐᓇᐊᖃᕐᐸᑐᑦ ᖃᖓᑦᑕᔫᑦ ᐃᓚᖏᓐᓂᒃ ᐊᓯᑦᔨᓇᐊᖃᓕᕐᓂᕋᐃᔪᑦ, ᐅᓯᑲᑦᑕᓃᑦ ᓱᑲᓯᒋᐊᓇᐊᓛᑦ ᐊᒻᒪᓗ ᑲᓇᑕᒥ ᐊᐅᓚᒍᑎᓕᓇᔨᒃᑯᑦ ᒪᓕᒐᖁᑎᖏᑦ ᑕᐃᒃᑯᐊ ᐅᖃᕐᑐᑦ

will not be running.

At the provincial level, talks on Nunavik self government have been on hold since June, 1995, just before the referendum. Many members, however, indicated that these talks are important and should be resumed, fearing the accomplishments made over thirty years may go to waste. It was realized that Nunavik has made little progress on self-government in comparison to our Inuit cousins in Nunavut, who will govern their own territory in 1999.

Air Inuit Board Members again have received much food for thought from their clientele. Customer dissatisfaction focussed on the need to replace certain aircraft, more efficient cargo delivery, and Transport Canada rules which now state that pilots can only fly a maximum of 14 hours without time off, even in the case of an emergency.

It was pointed out that Air Inuit contributes much to the region in donations and reduced fares for recreational events. People in Nunavik would lose this if a more profit oriented airline were to serve the region.

Concerns about JBNQA eligibility caused eyebrows to raise, not only in Kangiqsualujjuaq's school gymnasium, but also in other parts of the country. *The Globe and Mail* published an article, three days into the meeting, stating that "a growing number of Inuit are complaining that some southerners are marrying their people to take advantage of those (JBNQA) benefits." The JBNQA Eligibility Committee plans to make a second round to all Nunavik communities for regional input into how the Agreement may be amended to compensate for this growing phenomena.

When the topic of social issues was raised, it seemed that nearly everyone had a story to tell. It was a time, more than any other, when members spoke from their hearts. Robbie Tookalak explained that although Makivik is not a social organization, as custodians of the

ᒪᑭᕝᕕᐅᑉ ᐊᑦᔨᖑᐊᒃᑯᕕᖓ

ᐊᑦᔨᖑᐊᖅ ᐊᑕᐅᓯᖅ ᐅᖃᐅᓯᕐᑕᖃᕐᐸᑕ 10-ᑕᐅᓴᓂᒃ ᑕᐃᒪ ᒪᑭᕝᕕᒃ ᐅᖃᐅᓯᕐᑯᑎᑕᖃᕐᑐᓴᐅᓕᕐᖁᖅ ᐅᖃᐅᓯᕐᓂᒃ ᐅᓄᕐᓂᓕᓐᓂᒃ 50-ᑕᐅᓴᓂᒃ. ᐊᑦᔨᖑᐊᑦ 50-ᑕᐅᓴᑦ ᒥᑦᓵᓃᑦᑐᓴᐅᓕᕐᒪᑕ ᐊᑦᔨᖑᐊᕐᑯᑎᖏᑦ ᑎᒥᐅᔪᕐᑯᑎᑦᑕ ᑕᐃᒪᖕᖓᑦ ᐱᒋᐊᓕᓚᐅᕐᓯᒪᒐᒥᓂᑦ ᐊᕐᕌᒍᓂ 1970-ᓂ

ᐊᕐᕌᓂᐅᓕᕐᑐᖅ ᐅᑭᐊᖑᑎᓪᓗᒍ ᓅᕕᒻᐱᓇᒥ ᒪᑭᕝᕕᐅᑉ ᑲᑎᒪᔨᖏᑦ ᐊᖏᕆᑎᖃᓚᐅᔪᒻᒪᑕ ᐊᑦᔨᖑᐊᓂᒃ ᐱᐅᓕᐊᕐᓯᕕᓕᐅᕐᓂᕐᒥᒃ ᐱᓇᓱᐊᕐᑕᖃᕆᒪᔪᓂᒃ. ᐱᐅᓕᐊᕐᓯᓂᕐᒧᑦ ᒪᓕᒐᑦᓴᐅᔪᓂᒃ ᐊᑐᕐᑕᐅᓲᓂᒃ ᐋᕐᕿᓱᕐᑕᐅᔪᖃᓕᕐᑐᖅ ᑕᒪᒃᑯᐊ ᐃᓪᓕᓇᕐᑐᑦ ᑲᒪᒋᔭᐅᑦᓯᐊᕆᑎᑦᓴᖏᓐᓂᒃ.

ᑕᒪᑐᒧᖓ ᐱᓇᓱᐊᕐᓂᐅᓯᔪᒧᑦ ᐋᓂ ᐊᐅᒋᐊᖅ ᑲᒪᔨᒋᔭᐅᓚᖓᔪᖅ. ᑕᒪᓐᓇ ᐅᖃᕐᑕᐅᓚᐅᕐᑐᖅ ᒪᑭᕝᕕᐅᑉ ᐊᕐᕌᒍᑕᒫᕐᓯᐅᑎᒥᓂᒃ ᑲᑎᒪᓂᖓᓄᑦ ᑕᐃᑲᓂ ᑲᑎᒪᔭᕐᑐᓯᒪᔪᑦ ᐊᑦᔨᖑᐊᑦ ᑭᓇᒃᑰᓂᖏᓐᓂᒃ ᐃᓕᑕᕐᓂᐊᑎᑕᐅᓚᐅᕐᒪᑕ ᐃᓚᖏᑦ ᑕᒪᒃᑯᐊ ᓄᐃᑎᑕᐅᓚᐅᕐᑐᑦ.

Makivik Photo Archives

If a picture is worth a thousand words, Makivik has an estimated 50-million words. About 50,000 photographs have been accumulated by the corporation since the 1970's.

The Makivik Board of Directors approved a project to create the position of Records Manager last November. Proper photographic archival standards are now being implemented for the safe-keeping of these precious images.

Annie Augiak is manager for the project. It was announced at the Makivik AGM where delegates helped identify some of the images contained in a document provided there.

Photograph Archives

THIS PHOTO, BY BOB MESHER, IS ONE THAT CAN BE FOUND IN THE NEW ARCHIVES

ᖃᕐᓚᑦᑕᕚᖅᑎᓂᒃ ᖃᕐᓚᑕᖃᑦᑕᓇᐊᖃᕐᕐᕆᑐᓂᒃ ᑲᐃᕙᓪᓚᒍᓲᑦ/ᐃᑲᐅᕐᓃᑦ ᖁᓕᓪᓗ ᓯᑕᒪᓪᓗ ᐅᕐᓚᑖᓄᑦ ᐅᐃᒪᓇᖅᑐᖃᕐᑲᕋᓗᐊᖅᐸᑦ ᓈᒻᒪᒋᔭᐅᕐᕐᒋᒪᑕ.

ᐅᖃᖅᑐᖃᓚᐅᕝᕕᕙᖅ ᐃᓄᐃᑦ ᑲᕐᓚᑦᑕᕚᕐᕆᑦ ᐃᑲᕙᖅᓯᒪᕙᒪᓇᐅᓲᕐᒍᑎᐊᕐᕆᑦ ᑐᓂᖅᐳᑎᑎᒍᑦ ᐊᒻᒪᓗ ᖃᕐᓚᑦᑕᐅᑏᑦ ᐊᑭᑭᓕᒋᐊᖅᓯᒪᓂᕐᕆᑎᒍᑦ ᐱᕐᕈᐊᓇᖅᑲᓕᑐᐊᖅᒪᑦ ᓇᓕᑐᐃᓐᓇᕐᕆᓐᓂ ᓄᓇᓕᓐᓂ. ᐃᓄᐃᑦ ᑕᒪᒃᑯᓂᕐᓚ ᐃᑲᕙᖅᓯᒪᔭᐅᒍᑎᕆᓲᒥᓂᒃ ᐊᓯᐅᔨᓚᔭᖅᑐᑦ ᐊᓯᕐᕆᑦ ᐃᓄᐃᑦ ᖃᕐᓚᑦᑕᕚᕐᕆᑦᑕ ᑮᓇᐅᔭᓕᐅᖃᓯᑐᐃᓐᓇᑐᑦ ᖃᕐᓚᑦᑕᕚᑦ ᐱᒍᑦᔨᓯᑐᐊᖅᐸᑕ.

ᓘᓯ ᑮᐅᔨᐅ ᓂᕈᐊᖅᑕᐅᑎᓚᓯᖃᑎᐅᓚᐅᕚᖅ ᒪᑭᕝᕕᒧᑦ ᐊᖓᔪᖅᑲᐅᓂᕐᒧᑦ, ᐅᐃᒪᔫᖅᓇᑐᑦᓯᐊᕐᕋᑦᑕᓂᖅ ᐱᔪᓯᐅᖃᓚᐅᕚᖅ 1997-ᒥ ᑲᑎᒪᓂᖅᑲᑎᓗᒍ
Lucy Carrier, who also ran for the position of Corporate President, brought lots of energy to the 1997 AGM.

ᐃᓱᒫᓗᒍᑎᐅᓕᕚᑦ ᐃᓕᕐᓚᕚᑦ ᐃᓚᐅᒍᑎᖃᕐᓂᒧᑦ ᔭᐃᒥᓯ ᐸᐃ ᐊᒻᒪᓗ ᑯᐸᐃᒃ ᑕᕐᑲᕐᓚᑕ ᐊᕐᕆᖃᑎᒌᓐᓂᕐᓚᓄᑦ ᐅᖃᔭᐅᓚᐅᕚᕆᒍᑦ ᑲᕐᕆᓱᐊᓗᒃᕚᐊᒥ ᑕᒪᓇ ᑖᒪᓂ ᑲᕐᕆᓱᐊᓗᒃᕚᐊᒥᑐᐃᓐᓇᖅ ᐃᓱᒪᓗᒍᑕᐅᕐᕐᒋᒪᑦ ᑭᓯᐊᓂᓕ ᓄᓇᓕᓕᒫᑦ ᐃᓱᒫᓗᒍᑎᒋᒪᒍ. ᐃᓄᐃᑦ ᓈᒻᒪᓴᕐᕐᒋᑐᑦ ᐊᒥᓲᕐᕐᒍᐸᓪᓕᐊᑐᐃᓐᓇᒪᑕ ᐃᓅᑐᐃᓐᓇᓴᔭᐅᕐᕐᒋᑐᓂᒃ ᐃᓅᓂᒃ ᐊᐃᑉᐸᑖᖃᑦᑕᓂᐊᕐᕐᔫᓯᕚᑦ ᐊᕐᕆᖃᑎᒌᓐᓂᒧᑦ ᐃᓚᐅᒍᑎᑕᕈᒪᑐᐃᓐᓇᓯᑎᒃ." ᐊᕐᕆᖃᑎᒌᓐᓂᒧᑦ ᐃᓚᐅᒍᑎᓕᓇᓂᖅᒧᑦ ᑲᑎᒪᔩᑦ ᑐᓴᖅᓴᐅᓚᐅᖅᒥᕚᑦ ᓄᓇᓕᓐᓄᑦ ᐊᖅᕕᑦᑎᓂᒥᓂᒃ ᐊᐃᑉᐲᓂᐊᖅᑎᓗᒋᑦ

ᐃᓅᓯᑦᑐᐃᑦ ᑭᒃᓚᑐᖅᑎᕐᕆᑦ ᒪᑭᕝᕕᐅᑉ ᑲᑎᒪᓂᖓᓃᑦᑐᑦ ᐅᖃᔭᐅᔪᑦ: ᐃᒻᒥᓂᐊᖅᑎᓯᑦᑕᐃᓕᓂᖅ (ᓴᐅᒥᐊᓂᑦ-ᑕᓕᖅᐱᐊᓄᑦ) ᐊᐃᓴ ᐊᐅᐸᓗᒃ, ᓚᐅᕆ ᒍᐊᑦ, ᕗᔮᓐᑭ ᑯᐊᑕ ᐊᒻᒪᓗ ᒥᐊᕆ ᐊᕐᖓ-ᐱᓗᖅᑑᑦ
Youth at the AGM. Topic: Suicide prevention. (L-R) Issac Aupaluk, Larry Watt, Frankie Gordon, and Mary Arngak-Pilurtuut.

PHOTOS ON THIS PAGE: BOB MESHER

ᐊᖏᑕᓇᐊᓕᖅᑭᓗᑎᒃ ᓄᓇᓕᓕᒫᓄᑦ ᑖᒃᑯᓂᓕ ᐊᖏᑕᖅᓂᒥᓂ ᐃᓄᓐᓂᒃ ᐊᐱᖅᓯᓂᖔᖅᑐᑦ ᖃᓄᖅ ᐃᓚᐅᒍᑎᑕᖃᑦᑕᑐᑦᓴᐅᒪᓗᑕ ᐊᕐᕆᖃᑎᒌᓐᓂᒧᑦ.

ᑕᐃᒪᓕᑦᑕᐅᖅ ᐃᓅᓯᐅᑉ ᐱᓇᐃᓗᑕᕐᕆᑦ ᐅᖃᔭᐅᓯᑐᐊᖅᒪᑕ ᐃᓘᓐᓇᓕᒫᓚᓯᐊᑎᒃ ᐅᓂᒃᑲᐅᓯᑦᓴᖃᓚᐅᖅᑐᑦ. ᑕᒪᓇ ᐱᕕᑦᓴᑕᖅᕕᐅᓚᐅᖅᒪᑦ ᐱᕕᑦᓴᖃᕐᓂᕐᒍᓗᐊᖅᒪᑦ ᐃᓄᐃᑦ ᐅᖃᒍᓐᓇᓂᕐᓚᓐᓂᒃ ᐆᒪᑎᒥᓂᑦ ᐱᔪᓂᒃ. ᐅᔾᔨ ᑐᑯᓗᒃ ᑐᑭᓯᑎᑦᓯᓚᐅᕚᖅ ᑖᒃᑯᐊᒎᖅ ᒪᑭᕝᕕᒃᑯᑦ ᐃᓗᓕᖕᓂᖅᒧᑦ ᑎᒥᐅᕚᕐᕐᕆᑲᓗᐊᖅᓯᑎᒃ, ᐊᐅᓚᑦᓯᔨᐅᓂᖅᒥᓄᑦ ᐊᕐᕆᖃᑎᒌᓐᓂᐅᑉ ᓄᐃᑎᓯᒪᔭᕐᕆᓐᓂᒃ ᑮᓇᐅᔭᓂᒃ ᐱᒻᒪᕆᑦ ᑕᒪᓇ ᑕᐃᒪᐃᒻᒪᑦ ᐊᔪᓗᐃᑦᑑᕐᕆᓪᓚᖅ ᑕᒪᒃᑯᐊ ᐅᖃᐅᔾᔪᐃᓯᐸᕆᐊᕐᕆᑦ ᑕᒪᒃᑯᓇᓂ ᑲᑎᒪᓂᖅᓂ. ᐅᔾᔨ ᐅᓂᒃᑲᐅᓯᖅᑐᓄᑦ ᐱᓇᐃᓗᑕᖅᑲᑦᑕᓯᒪᔭᒥᓂᒃ

JBNQA compensation fund, it is not uncommon to see these issues voiced with so strongly. Robbie was one member who shared personal testimony in which he overcame challenges in his life, so that those listening may use his experience as a positive example.

Eva Deer felt it was a good thing that these concerns were raised. Like many Nunavik leaders today, Eva explained, she has given a lot of thought to social issues and tries to use her life as best she can to help her fellow Inuit. She talked about the importance of (unconditional) love in the home as the "only thing that will work" to combat certain social problems.

One serious social problem identified by many, including Makivik's Corporate Secretary Sheila Watt-Cloutier, as well as Martha Greig of Pauktuutit, is the fact that young Inuit are too often unfairly criticized by adults in a position of power, especially in cases where these Inuit youth are working to preserve their traditional culture, and are verbally condemned for their efforts. (See her article, "Another Form of Violence," on page 48.)

ᓱᑭᓯᐊᐱᒃ ᑲᖏᖅᓱᐊᓗᒃᔪᐊᒥᐅᖅ ᓈᓚᐅᓚᐅᖅᑐᖅ ᔭᐃᐱᑎ ᓄᖓᒻᒥ ᐅᖃᐅᓯᖃᖅᑎᓗᒍ ᓇᑯᕐᓴᓂᕐᒥᓂᒃ ᓂᕈᐊᕐᓂᖅᑲᓚᐅᖅᑎᓗᒍ ᐊᖑᔭᕐᕐᑲᓴᒥᒃ. ᓄᖕᒐᖅ ᓴᓚᖅᑲᓚᐅᖅᑐᖅ/ᓵᓚᖃᓂᓚᐅᖅᑐᖅ ᓂᕈᐊᖅᑕᐅᒍᑎᖃᖅᓯᓂ 1,820-ᓂᒃ ᓂᕈᐊᖅᑎᓗᒋᑦ 2,302-ᓂᒃ ᐅᓄᖅᓂᓕᑦ
Kangiqsualujjuaq boy listens with keen interest during Zebedee Nungak's victory speech following the election results for President. Mr. Nungak won with 1,820 out of 2,302 votes.

For this fiscal year, Makivik has budgeted $865,000 towards social issues, compared to $550,000 for 1995-1996. Considering the evident major problems such as suicide, substance abuse, and the lingering effects of sexual abuse, some members at the AGM felt that the Corporation should be spending more in this area.

Corporate Treasurer Pita Aatami raised the need to set priorities in terms of spending, reminding everyone that compensation payments from Hydro-Québec have ended and budgeting guidelines need to be followed. "Money does not solve all problems, although it does help... and saying 'I love you' to a child makes a big difference," he advised.

Participants at the AGM, as well as Inuit throughout the region, were well informed that, while the meeting was in session, three men: Paulusie Padlayat, Moses Idlout, and Peter Taati Airo have been trekking by snowmobile since March 3, on a crusade against suicide

ᒪᑭᕝᕕᐅᑉ ᑲᑎᒪᓂᖓ

ᐃᓚᒋᔭᐅᓚᐅᔪᔪᖅ ᐃᑲᔪᕐᓯᒍᒪᑦᓯᓂ ᐊᑐᕐᓯᒪᔭᒥᓂᒃ ᑐᓵᔭᐅᑎᑦᓯᓗᓂ.

ᐄᕙ ᑎᐊ ᑕᒪᒃᑯᓂᖓ ᐱᓇᐃᓗᑕᐅᔪᓂᒃ ᐃᓯᒫᓗᑕᐅᕙᑦᑐᓂᒃ ᐅᕐᑲᔭᐅᒋᐊᖏᑦ ᓈᒻᒪᓴᕐᓂᕋᓚᐅᔪᒻᒥᔪᖅ ᐄᕙ ᑐᑭᓯᑎᑦᓯᒋᐊᓚᐅᔪᔪᖅ ᐃᓱᒪᕐᑲᕈᑎᒋᖏᓐᓇᓲᒥᓂᒃ ᑕᒪᒃᑯᐊ ᐃᓅᓯᐅᑉ ᐱᓇᐃᓗᑕᖏᓐᓅᓕᖓᔪᒥᒃ ᐊᑐᕋᓱᓲᖑᒋᐊᒥᓪᓗ ᐃᓅᓯᕐᒥᒍᑦ ᐃᑲᔪᕐᓯᒍᑎᒋᒐᓱᑦᓯᒋᑦ ᐃᓅᕐᑲᑎᒥᓂᒃ. ᐅᕐᑲᕈᑎᕐᑲᕐᓯᓂᓗ ᐱᓪᓚᓇᐅᓂᖓᓂᒃ (ᐃᓄᒃ ᕐᑲᓄᐃᑦᑐᐊᓘᒐᓗᐊᕐᐸᑦ) ᓇᓪᓕᓂᐅᑉ ᐊᓂᕐᕋᐅᑉ ᐃᓗᐊᓂ ᑕᒪᓐᓇᓗ "ᓯᕐᕋᐃᒍᓐᓇᑐᑐᑦᓯᓂᓗ" ᑕᒪᒃᑯᓂᖓ ᐃᓅᓯᐅᑉ ᐱᓇᐃᓗᑕᖏᓐᓂᒃ.

STEPHEN HENDRIE

ᐅᔮᐱ ᒍᐊᑦ ᑭᒡᒐᑐᕐᑎᐅᓚᐅᔪᔪᖅ ᐊᕙᑕᒃᑯᓂ ᑕᒃᑲᓂ ᒪᑭᕝᕕᐅᑉ ᑲᑎᒪᓂᖓᓂ, ᑐᓵᔩᐅᑦᓯᓂᓗ ᑲᑎᒪᔩᓄᑦ ᑭᖑᓂᖓᒍᓪᓗ ᑲᑕᑦᔭᓚᐅᔪᓪᒥᓯᓂ.
Robbie Watt represented Avataq, served at the AGM as a simultaneous translator, and later performed as a throat singer.

ᐃᓅᓯᐅᑉ ᐱᓇᐃᓗᑕᓇᓂᕐᐸᓇᓲᖓ ᒪᓐᓇ ᐊᒥᓱᓄᑦ ᐅᕐᑲᑦᑕᐅᓚᐅᕐᑐᖅ ᐃᓚᐅᑎᓪᓗᒍᐊᓪᓛᑦ ᒪᑭᕝᕕᐅᑉ ᐊᓪᓚᑎᒻᒪᓇᖓ ᓲᓚ ᒍᐊᑦ-ᑯᓗᑦᓲ, ᓂᓪᓕᕈᑕᐅᒻᒥᓯᓂᓗ ᒫᑕ ᑯᐯᒃᒧᑦ ᐸᐅᑦᑑᑎᒃᑯᑦ ᐊᔪᕐᑳᖓᑕ ᑐᖓᓕᐊᓄᑦ, ᐃᓅᓯᑦᑐᐃᑦ ᐃᓄᒻᒪᓇᓐᓄᑦ ᐱᓪᓚᓇᐅᑎᑦᑐᓄᑦ ᕐᑲᕐᑭᐊᕐᑕᐅᑐᐃᓐᓇᓲᖑᓪᒪᑕ ᐃᓚᖏᑎᒍᑦ ᐊᓪᓛᑦ ᓯᓚᖖᒋᑐᐊᓗᓐᓄᑦ ᑕᐃᒪᐃᓗᕐᑕᐅᓲᖑᑦᓯᑎᒃ ᐱᓗᐊᕐᑐᒥ ᐃᓄᑐᐃᓐᓇᐅᓂᕐᒥᓂᒃ ᐃᓂᕐᓯᒐᓯᕈᑕᓇᑎᓪᓗᒋᑦ ᐃᓅᓯᕐᒥᒍᑦ ᐅᕐᑲᐅᓯᕐᓄ ᓲᖖᒋᓕᑎᕐᓇᑐᓄᑦ ᐅᕐᑲᐅᑦᔪᑕᐅᓯᑐᐃᓐᓇᓲᖑᓪᒪᑕ. (ᓲᓚᐅᑉ ᐊᓪᓚᑕᕕᓂᖏᑦ ᑕᑯᒋᐊᕐᓗᒋᑦ , "ᐊᓯᖏᑦ ᐱᓗᑲᓐᓃᑦ," ᒪᑉᐱᑫᖅ 48-ᒥᑦ ᐱᒋᐊᕐᑐᑦ)

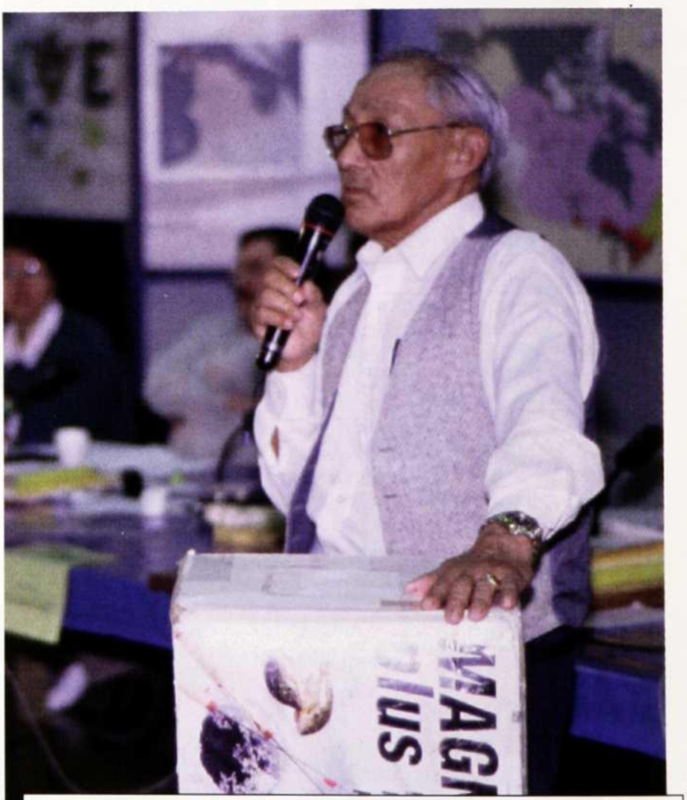
ᑕᒃᑲᓂ ᑮᓇᐅᔭᕐᑑᑎᑎᒍᑦ ᐊᕐᕌᒎᔪᒥ ᒪᑭᕝᕕᒃ ᑮᓇᐅᔭᐃᑦ ᑐᕌᒐᑦᓴᖏᓐᓂᒃ ᐅᓄᕐᓂᓕᓐᓂᒃ $865,000-ᓂᒃ ᑐᕌᖓᑎᑦᓯᔪᖅ ᐃᓅᓯᐅᑉ ᐱᓇᐃᓗᑕᕐᑲᕈᑎᖏᓐᓄᑦ ᐱᓇᓱᐊᕈᑎᑦᓴᐅᑎᓪᓗᒋᑦ, ᐊᕐᕌᓂᐅᓚᐅᔪᔪᒥᓪᓗ ᑖᒃᑯᐊ ᑮᓇᐅᔭᐃᑦ ᑕᒪᑐᒧᖓ ᐃᓚᖓᔪᑦ ᐅᓄᕐᓯᒋᐊᕐᓯᒪᓕᕐᒥᓯᑎᒃ ᐊᕐᕌᓂ 1995-96-ᒨᓕᖓᔪᓂ $550,000-ᕕᓂᐅᑦᓯᑎᒃ. ᐃᓱᒪᒋᑦᓯᒋᑦ ᐃᑉᐱᒋᑦᓯᒋᓪᓗ ᒪᑯᐊ ᐱᓇᐃᓗᑕᓪᒪᓇᐅᔪᑦ ᐃᓅᓯᕐᒧᑦ ᐃᓪᒥᓂᐊᕐᓃ, ᐊᖓᔭᓐᓇᑐᕐᑑᒪᓃᑦ, ᕐᑯᓄᔪᕐᓂᐊᓂᐅᕐᑲᑦᑕᑐᓪᓗ ᓄᓕᐊᕐᓂᑯᑦ ᐱᓗᑲᓐᓃᑦ, ᑕᒪᒃᑯᐊ ᐱᑦᔪᑎᒋᑦᓯᒋᑦ ᑲᑎᒪᔭᕐᑐᓯᒪᔪᑦ ᐃᓱᒪᕐᑲᓚᐅᕐᑐᑦ ᑖᓐᓇ ᒪᑭᕝᕕᒃ ᑮᓇᐅᔭᕐᑐᓂᕐᓴᐅᔪᑦᓴᒋᐊᖓ ᑕᒪᒃᑯᓄᖖᒐᓕᖓᔪᓂᒃ ᐱᓇᓱᐊᕈᑎᑦᓴᓂᒃ.

ᒪᑭᕝᕕᐅᑉ ᑮᓇᐅᔭᓕᓇᔮᖓ ᐱᑕ ᐋᑕᒥ ᐅᕐᑲᓚᐅᕐᑐᖅ ᐊᐱᕆᒍᑎᒋᑦᓯᒍᓗ ᑕᒪᒃᑯᐊ ᐱᓇᓱᐊᕐᓂᐅᓂᐊᕐᑐᑦ ᐃᓅᓯᕐᒧᓕᖓᔪᓂᒃ ᓱᓇᐅᓂᖏᑦ ᓯᒐᓪᓕᐸᐅᑦᔭᐅᒋᐊᕐᑲᕐᓂᖏᓐᓂᒃ ᑮᓇᐅᔭᐃᑦ ᐊᑐᕐᑕᐅᕕᒋᓂᐊᕐᑕᖏᑦ ᓱᓇᐅᓂᐊᕐᒪᖔᑕ, ᐅᕐᑲᐅᑦᔮᒋᐊᓪᓚᒥᑦᓯᓂᓗ ᑮᓇᐅᔭᓄᑦ ᐊᑭᓕᕐᑕᐅᒍᑏᑦ ᑭᖑᓪᓕᐸᐅᓕᕐᑐᑦ ᑰᓐᓂᐊᑎᒃᑯᓂᑦ ᐱᔭᐅᕐᕐᑲᒥᓲᒋᐊᖏᑦ ᑕᐃᒪᐃᓪᒪᓗ ᑮᓇᐅᔭᐃᑦ ᑐᕌᖏᑦ ᒪᓕᑦᑕᐅᓯᐊᕐᓂᓴᐅᒋᐊᕐᑲᓕᕐᓂᕋᕐᓯᒋᑦ. ᐅᕐᑲᕐᑐᖅ "ᑮᓇᐅᔭᐃᑦ ᒪᑯᐊ ᐱᓇᐃᓗᑕᓄᑦ ᐋᕐᕐᑭᒍᑎᑦᓴᑐᑦᔭᖏᑦᑐᑦ ᐃᑲᔪᕐᓯᓗᑐᕋᓗᐊᕐᓯᑎᒃ ᒪᓐᓇ ᕐᑭᑐᕐᕐᒐᓇᔭᒥᒃ ᓈᒃᑭᓂᖅ ᓇᓪᓕᒋᕙᑮᕐᓂᓗ ᐊᖏᔪᐊᓗᓪᒥᒃ ᐱᕙᓪᓛᓂᕐᑲᓲᖑᖅᒪᓃᒃ".

ᑲᑎᒪᒋᐊᕐᓯᒪᔪᑦ ᑕᒃᑯᖓ ᑲᑎᒪᓂᕐᒧᑦ ᐊᓪᒪᓗ ᐃᓄᐃ ᓄᓇᓕᖏᓐᓂ ᑐᓴᕐᑎᑕᐅᓚᐅᕆᒐᑦ ᑕᐃᒃᑯᐊᒎᖅ ᐱᖓᓱᑦ ᐊᖑᑏᑦ: ᐸᐅᓗᓯ ᐹᓪᓚᔮᑦ, ᒨᓯᓯ ᐃᑦᓚᐅᑦ ᐊᓪᒪᓗ ᐱᑕ ᑖᑦᑎ ᐊᐃᕈ ᓯᑭᑑᒃᑯᑦ ᐃᖏᕋᒪᑕ ᓄᓇᓕᓐᓄᑦ ᓄᕐᑲᕐᑲᑦᑕᓯᑎᒃ ᑕᐃᒪᖖᒐᑦ

across northern Canada. On the morning of April 9, Paulusie Padlayat spoke live enroute to Baffin Island, via telephone, to the Kangiqsualujjuaq assembly. The trio was assured by Zebedee Nungak that they would receive assistance from Makivik's airlines, and also be officially publicly welcomed with pride on their return to Salluit.

When it was time for other organizations to make reports, the AGM heard from the Hunting Fishing and Trapping Association, mainly that they want to form one body to oversee wildlife management throughout the region. Concerns relating to wildlife conservation were also noted.


BOB MESHER

ᐋᓂ ᐸᓪᓕᓴ ᑐᓗᒐᖅ ᐅᐱᒋᔭᐅᒍᑎᒥᓂᒃ ᑲᑎᒪᔩᕕᓂᐅᓂᕐᒥᓄᑦ ᒪᑭᕝᕕᒃᑯᓐᓄᑦ ᐊᐃᑦᓯᒍᓐᓇᐅᕐᑭᑲᓗᐊᕐᑎᓗᒍ, ᓴᐃᓚᔅ ᑯᑭ ᐱᑖᒥᓂᒃ ᑎᒍᓯᒍᓐᓇᓯᓚᐅᕐᑐᖅ
Although Aani Palliser-Tulugak was unavailable to collect her gift for past service on the Makivik Board, Silas Cookie was there to receve his.

Robbie Watt represented Avataq, thanking Makivik for financial support as well as for providing them with an office building in Inukjuak. He recommends that those who find artifacts on the land should advise Avataq, which will safely salvage these items. Zebedee Nungak proudly described Avataq as one of the leading cultural organizations in Canada, with work recognized even in England.

Sammy Duncan, representing TNI, thanked Makivik for its financial assistance. The Makivik BOD authorized approximately $30,000.00 for their ongoing Internet project.

Lizzie York represented the Nunavik Health Board and Nunalituqait Ikajuqatigiitut. Among other comments, she recalled that in past Makivik AGM's, the meeting

ᒫᑦᓯ 3-ᒥᓂᑦ ᐊᐅᓚᒍᑎᖃᕐᓱᑎᒃ ᐃᒻᒥᓂᐊᕐᓂᒥᒃ ᓄᖅᑲᑎᑦᓯᒍᒪᓂᕐᒥᒃ ᑳᓇᑕᐅᑉ ᐅᑭᐅᕐᑕᑐᖓᓂ. ᐅᓪᓛᑯᑦ ᐊᐃᓇᓕ 9-ᖑᓕᕐᑎᓗᒍ ᐸᐅᓗᓯ ᐹᓪᓚᔮᑦ ᑐᕋᐃᓐᓇᓯᓂ ᓈᓚᐅᑎᒃᑰᓚᐅᔪᔪᖅ ᕿᑭᕐᑖᓗᒻᒦᓕᕐᓱᑎᒃ ᐅᖃᓕᒪᕕᖃᕐᓯᓂ ᑲᖏᕐᓱᐊᓗᒃᔪᐊᒥ ᑲᑎᒪᔪᓂᒃ. ᑕᐃᒃᑯᐊ ᐱᖓᓱᑦ ᐊᕐᕕᑕᕐᑐᑦ ᔭᐃᐱᑎ ᓄᙵᒍᑦ ᐅᖃᐅᑦᓴᐅᒋᐊᓪᓚᓚᐅᔪᒻᒥᔪᑦ ᑐᙵᓱᑦᓯᐊᖁᔭᐅᑦᓱᑎᒃ ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᖏᓐᓂᒃ ᐊᑐᓇᐊᖃᓕᑐᐊᕈᑎᒃ ᐊᒻᒪᓗ ᐅᐱᒋᔭᐅᓗᑎᒃ ᓂᐅᕝᕕᐅᑕᐅᑦᓯᐊᓛᕐᓂᕋᕐᑕᐅᓱᑎᒃ ᓴᓪᓗᓄᑦ ᐅᑎᓕᕈᑎᒃ ᑕᐃᑲᙵᑦ ᓴᓪᓗᓂᑦ ᐱᒋᐊᓚᐅᔪᒐᒥᒃ.

ᑕᐃᒪᓕ ᑎᒥᐅᔪᑦ ᒪᑭᕝᕕᐅᑉ ᐊᓯᖏᑦ ᑐᓴᕋᑦᓴᕐᑯᑎᒥᓂᒃ ᐅᖃᒋᐊᖃᓕᕐᒪᑕ ᑲᑎᒪᔪᑦ ᑐᓵᑎᑕᐅᓚᐅᔪᔪᑦ ᐆᒪᔪᕐᓂᐊᑏᑦ, ᐃᖃᓗᓐᓂᐊᑏᑦ ᒥᑭᒋᐊᕐᓂᐊᑏᓪᓗ ᑲᑐᑦᔨᖃᑎᒌᒃᑯᖏᓐᓂᑦ, ᑖᒃᑯᐊ ᐅᖃᒍᑎᖃᓗᐊᙳᐊᓚᐅᔪᔪᑦ ᑕᒪᑐᒪ ᐆᒪᔪᓕᕆᓂᐅᑉ ᐊᐅᓚᑕᐅᒍᑎᖏᓐᓂᒃ ᐊᑕᐅᓯᐅᓕᑦᓯᒍᒪᑦᓱᑎᒃ ᑎᒥᐅᔪᒧᑦ ᐊᑕᐅᓯᕐᒧᑦ ᐊᐅᓚᑕᐅᔪᑦᓴᐅᒋᐊᖏᑦ ᐅᖃᓚᐅᔪᔪᑦ. ᐃᓱᒫᓗᑎᒋᔭᒥᓂᓪᓗ ᐆᒪᔪᐃᑦ ᓄᖑᓕᕿᔭᐅᑦᑕᐃᓕᒋᐊᖃᕐᓂᖏᓂᒃ ᑐᓴᕐᓴᐅᑎᑦᓯᒥᑦᓱᑎᒃ.

ᐅᔮᐱ ᒍᐊᑦ ᑭᒃᒐᑐᓚᐅᕐᔪᔪᖅ ᐊᕙᑕᖅ ᐃᓗᖅᑯᓯᓕᕆᕕᒻᒥᒃ, ᓇᑯᕐᒦᓚᐅᔪᕋᕐᓗ ᒪᑭᕝᕕᑯᓐᓄᑦ ᑮᓇᐅᔭᑎᒍᑦ ᐃᑲᔪᕐᓯᒪᔭᐅᓂᖓᓂᒃ ᐊᕙᑕᐅᑉ ᓇᑯᕐᒦᒥᑦᓯᒋᓪᓗ ᐊᓪᓚᕕᖃᕐᑎᓯᓂᖏᓐᓄᑦ ᐃᓄᑦᔪᐊᒥ. ᐅᖃᓚᐅᔪᒋᕋᕐᓗ ᑭᓇᑐᐃᓐᓇᑯᒃᒍᖅ ᑕᐃᑦᓱᒪᓂᑕᓂᒃ ᐱᐅᒃᑯᑎᕕᓂᓗᑳᓂᒃ ᓇᓂᑐᐃᓐᓇᖅ ᓄᓇᒥ ᓇᕝᕚᑐᐊᕈᑎᒃ ᑖᒃᑯᐊ ᐊᕙᑕᒃᑯᑦ ᐊᐅᓚᑦᓯᒍᓐᓇᓯᐊᕐᒪᑕ ᓄᐊᑦᓯᓂᕐᒥᒃ. ᔭᐃᐱᑎ ᓄᙵᖅ ᐱᔪᓇᐅᑎᖃᕐᓱᓂ ᐊᕙᑕᒃᑯᓂᒃ ᐅᓂᒃᑲᓛᐅᔪᒻᒥᔪᖅ ᑖᒃᑯᐊᒎᖅ ᐊᕙᑕᒃᑯᑦ ᑳᓇᑕᒥᑦᓱᑎᒃ ᐃᓗᖅᑯᓯᓕᕆᕕᐅᑦᓱᑎᒃ ᐱᑦᓯᐊᓂᕐᐸᐅᒪᑕ ᐱᓇᓱᐊᕐᑕᖏᑦ ᐃᓕᑕᕆᔭᐅᓂᖃᕐᑎᓗᒋᐊᓪᓛᑦ ᑯᐃᓐ ᓄᓇᖓᓂ ᐃᖕᓚᓐᒥ.

ᓵᒥ ᑕᖕᑲᓐ ᑭᒃᒐᑐᕐᓱᓂ ᑕᕐᕋᒥᐅᑦ ᓂᐱᖓᓐᓂᒃ ᓇᑯᕐᒦᓚᐅᔪᒻᒥᔪᖅ ᒪᑭᕝᕕᒥᒃ ᑮᓇᐅᔭᓂᒃ ᐅᓄᕐᓂᓕᓐᓂᒃ 30,000.00-ᓂᒃ ᑐᓂᔭᐅᓯᒪᒐᒥᒃ ᓯᓚᕐᔪᐊᓕᒫᒥ ᑕᑯᓐᓇᕋᑦᓴᔭᑎᒍᑦ ᑐᓴᖃᑦᑕᐅᑎᒍᑎᓄᑦ (ᐃᓐᑐᓂᐊᑦᒧᑦ) ᐱᓇᓱᐊᕐᓂᒥᓄᑦ.

ᓕᓯ ᔪᐊᒃ ᑭᒃᒐᑐᓚᐅᔪᒻᒥᔪᖅ ᓄᓇᕕᒻᒥ ᐋᓐᓂᐊᓂᓕᕆᓂᕐᒧᑦ ᑎᒥᐅᔪᒥᓪᓗ ᓄᓇᓕᑐᖃᐃᑦ ᐃᑲᔪᖃᑎᒌᑦᑐᑯᓐᓂᓗ. ᐅᖃᔮᒥᓄᑦ ᐃᓚᒋᔭᐅᑎᓪᓗᒍ ᓂᓪᓕᕈᑎᖃᓚᐅᔪᔪᖅ ᑕᐃᑦᓱᒪᓂᒎᖅ ᒪᑭᕝᕕᐅᑉ ᑲᑎᒪᓂᕆᕙᓚᐅᕐᑕᖏᓐᓂ ᐃᓄᐃᑦ ᐃᑎᕆᐊᖃᕐᐸᓚᐅᕐᑐᑦ ᓲᐳᕈᑎᐅᑉ ᐳᔪᖓᓄᑦ ᐳᑦᓯᑐᓄᑦ. "ᐅᓪᓗᒥᐅᔪᖅ ᐃᑎᕈᓐᓇᓲᖑᓕᕐᑐᒍᑦ ᓂᑦᑕᕿᑦᑐᓯᐊᒧᑦ ᐳᔪᓗᑲᖃᙱᑦᑐᓯᐊᖑᑦᓱᓂ" ᑕᐃᒫᒃ ᐅᖃᓚᐅᔪᔪᖅ ᑕᒪᓐᓇ ᐱᐅᔪᒧᑦ ᐱᕙᓪᓕᔫᒥᕙᓪᓕᐊᓂᕐᒧᑦ ᐋᓐᓂᐊᓯᐅᕐᓂᓕᕆᓂᕐᑎᒍᑦ ᑕᑯᑦᓴᐅᒍᑎᐅᓂᕋᕐᓱᒍ. ᐅᖃᓚᐅᔪᒋᕋᕐᓗ ᑕᐃᒃᑯᐊ ᓄᓕᐊᕐᓂᑯᑦ ᐋᓐᓂᐊᑕᖃᑦᑕᓂᐅᔫᑦ ᐊᓐᓂᑭᓕᒋᐊᕐᓯᓕᕆᐊᖏᑦ ᐊᒻᒪᓗ ᐅᓪᓗᒥᐅᔪᖅ ᐱᓇᓱᐊᕐᓂᓴᐅᓕᕐᓂᕋᕐᒥᓱᓂ ᐊᖓᔭᓐᓇᑐᓂᑦ ᐅᐃᕆᓂᕐᓗᓯᒪᓂᐅᑉ ᐱᓇᐃᓗᑕᐅᓂᖓᓂᒃ.

ᐃᓅᓯᑦᑐᐃᑦ ᑭᒃᒐᑐᕐᑎᖏᑦ ᐊᒻᒪᓗ ᐃᓄᑐᖃᐃᑦ ᒪᑭᕝᕕᐅᑉ ᑲᑎᒪᓂᖓᓄᑦ ᐊᐃᓯᒪᔪᑦ ᐅᐱᒋᔭᐅᑦᓱᑎᒃ ᒪᑭᕝᕕᐅᑉ ᐳᕐᑐᓂᕐᓴᖏᓐᓄᑦ ᐅᖃᐅᑦᓴᐅᒋᐊᓪᓚᓚᐅᕐᒥᔪᑦ ᓴᐳᒻᒥᔭᐅᖏᓐᓇᓂᐊᕐᓂᒥᓂᓪᓗ ᐅᖃᐅᑎᔭᐅᒋᐊᓪᓚᒥᑦᓱᑎᒃ. ᐅᔮᐱ ᒍᐊᑦ ᑐᑭᓯᓇᓇᐊᓪᓚᓚᐅᔪᒻᒥᔪᖅ ᐊᑐᕐᓗᓂ ᐊᕙᑕᒃᑯᑦ ᐊᖓᔪᖅᑲᖓᓄᑦ ᑐᖓᓕᐅᓂᕐᒥᓂᒃ ᐊᖅᑯᑎᑦᓴᓯᐊᖑᒋᐊᒥᒃ ᐃᓄᑐᖃᓄᓪᓗ ᐃᓅᓯᑦᑐᓄᓪᓗ.

ᑕᐃᒪᓕ ᐱᐅᓯᐅᓰᖑᒻᒪᑦ ᒪᑭᕝᕕᐅᑉ ᑲᑎᒪᓂᖓ ᐃᓱᓕᕙᓪᓕᐊᓕᕐᑎᓗᒍ, ᓄᓇᓕᓕᒫᓂ ᓂᕈᐊᕐᓂᖅ ᒪᑭᕝᕕᐅᑉ ᐳᕐᑐᓂᕐᓴᖏᑦᑕ ᐃᓚᑦᓴᖓᓐᓂᒃ ᐊᑐᑎᔭᐅᓕᓚᐅᔪᒻᒥᔪᖅ - ᑕᒃᑲᓂ ᐊᕐᕿᒍᓇᔭᑦᑎᓂ ᐊᖓᔪᖅᑲᓕᐅᓚᐅᕐᒪᑕ. ᐱᒋᐊᕐᓱᓂ ᐊᐃᓇᓕ 11, 1997-ᒥ, ᔭᐃᐱᑎ ᓄᙵᖅ ᐊᖓᔪᖅᑳᖑᓚᖓᓕᕐᑐᖅ ᐊᕐᕿᒍᓂ ᐱᖓᓱᓂ. ᓂᕈᐊᕐᑕᐅᒐᓱᐊᖃᑎᖃᓚᐅᕐᑐᖅ ᓘᓯ ᑭᐅᐳᐅᒥᓪᓗ ᑲᖏᕐᓱᒥᐅᒥᒃ, ᐋᑕᒥ ᐋ. ᑲᑦᔪᓕᒻᒥᓗ ᓴᓪᓗᒥᐅᒥᒃ.

ᐊᖓᔪᖅᑳᖑᖃᑦᑕᓚᐅᔪᒐᓗᐊᕐᓱᓂ ᑕᐃᒪᙵ ᓯᒥᐅᓂ ᓈᓚᑦᑑᔭᖅ ᓄᖅᑲᐃᓇᓕᕐᓂᒪᓂᑦ ᐊᐅᒍᔅᑎ 1995-ᒥ. ᔭᐃᐱᑎ ᓯᕋᓪᓕᐹᑦᓯᐊᒥᒃ ᐊᖓᔪᖅᑳᑉ ᐃᓂᖓᓄᑦ ᓂᕈᐊᕐᑕᐅᑎᒐᓱᒋᐅᓚᐅᕐᑐᖅ.

ᑐᑭᑖᕈᑏᑦ ᐊᓂᒎᑎᑎᑕᐅᓚᐅᕐᑎᓗᒋᑦ ᑲᑎᒪᓂᖅ ᐃᓱᓕᓕᓚᐅᕐᑐᖅ ᓯᕋᓪᓕᐹᒥ ᐃᓱᓕᑦᓴᐅᑎᒋᒋᐅᕐᓱᓂ, ᐃᓱᓕᒐᓱᐊᕐᑎᓗᒋᓪᓕ ᓱᓕ ᑲᖏᕐᓱᐊᓗᒃᔪᐊᒥᐅᑦ ᐸᕐᓇᑐᑐᖃᐅᓚᐅᕐᑐᑦ ᓂᕆᒻᒪᖃᑎᒌᓐᓂᓴᒥᓂᒃ ᐱᙳᐊᓂᑦᓴᒥᓪᓗ ᑖᓂᓯᕐᓂᓴᒥᓪᓗ ᐅᓐᓄᓯᓴᕈᑎᑦᓴᓂᓪᓗ ᑕᑯᓐᓇᐅᒐᕋᑦᓴᓂᒃ.

would be filled with cigarette smoke, and the smell of alcohol would be present on the breath of some individual members. "Now we meet in a clean smoke-free environment," she pointed out as an example of progress being made in the field of health. She says the problem of sexually transmitted diseases has been reduced and the focus today is largely on drug and alcohol abuse.

Youth representatives, as well as elders, at the AGM received congratulations and reassurance from the Makivik Executives that they shall continue to receive support. Robbie Watt explained that, as Vice-President of Avataq, he is well positioned to serve as a conduit between youth and elders.

ᑲᑎᒪᔭᕐᑐᓯᒪᓚᐅᕐᑐᑦ ᑲᖏᕐᓱᐊᓗᒃᔪᐊᒧᑦ ᓱᓕ ᓇᑯᕐᓴᐳᑦ ᓯᕋᓕᕐᑎᖓᓐᓂᒃ ᒫᑭ ᐃᒪᕐᓚᒥᒃ ᑲᖏᕐᓱᐊᓗᒃᔪᐊᒥᐅᓕᒪᓂᓪᓗ ᑐᙵᓱᕐᑎᑕᐅᑦᓯᐊᓂᕆᓚᐅᕐᑕᒥᓄᑦ ᑖᕙᓂ

Delegates of the Makivik AGM remain grateful to Mayor Maggie Emudluk and her fellow Kangiqsualujjumiut for their kind hospitality.

BOB MESHER

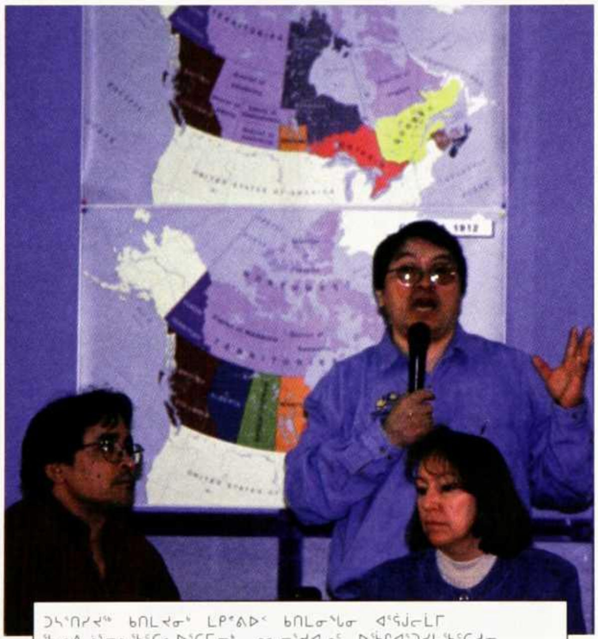
As usual, to wrap up the Makivik AGM, universal elections were held for the Makivik Executive positions — this year for the position of President. As of April 11, 1997, Zebedee Nungak began a three-year mandate as president of the Corporation. His contenders were Lucy Carrier of Kangirsuk and Adamie A. Kadjulik of Salluit. Although he has served as President since August, 1995, following the resignation of Simeonie Nalukturuk, this was the first time Zebedee had run for the position.

Following the passing of resolutions, the Meeting was dismantled in record time, as Kangiqsualujjuaq hosts prepared a feast and hours of games, dancing, and live entertainment.

ᐱᖁᔭᕐᔪᐊᓕᕆᓂᒃᑯᑦ ᐅᖃᓕᒪᓂᖅ

ᐊᓪᓚᑕᖏᑦ ᔅᑏᕙᓐ ᖁᐊᓐᑕᓇ

ᐊᕐᕋᒍᓕᒫᖅ ᕿᑎᖅᑲᓗ ᓈᑎᓪᓗᒍ ᐅᑐᐸ 1995-ᒥ ᓂᕈᐊᕐᓂᒪᕆᖅᑲᓚᐅᓯᒪᓪᒪᑦ ᓱᓕ ᑯᐸᐃᒃᑯ ᐊᕕᒍᒪᓂᖓ ᓯᕗᓪᓕᐸᐅᑦᓯᓂ ᑐᓴᕋᑦᓴᓃᖏᓐᓇᐳᖅ. ᐊᕐᕋᒍᓕᒫᒥ ᐅᖃᓕᒪᖅᑲᑦᑕᓂᖓ ᔭᐃᐱᑎ ᓄᖕᖓᐅᑉ ᑐᓴᕐᓴᐅᓚᐅᕐᐳᖅ ᒪᑭᕝᕕᐅᑉ ᑲᑎᒪᓂᒻᒪᕆᖓᓂ ᐊᐃᕆᓕ 7-10, 1997-ᒥ. ᑲᑎᒪᓯᐊᖕᖓᓕᕐᑎᓗᒋᑦ ᑐᓴᕋᑦᓴᓂᒃ ᓄᐃᑕᑎᑕᐅᓚᐅᔪᕋᖅ ᒪᓐᑐᕆᐊᒥ ᐃᒪᐃᓕᔪᑦ, “ᐊᕕᓐᓂᖅ ᐊᓯᑦᑕ ᑐᑭᑖᕐᓂᐊᖏᑦᑕᖓ: ᐃᓄᐃᑦ”. ᐅᖃᐅᓯᑦᑕᖏᑦ ᐅᓂᒃᑳᓯᑎᒃ ᐃᓄᐃᑦ ᑲᑎᒪᔪᑦ ᑲᖏᖅᓱᐊᓗᒃᔪᐊᒥ ᐱᓇᓱᐊᕈᓯᓕᒫᒥ ᐅᖃᓕᒪᐅᑎᖃᓚᖅᒐᓂᕋᕐᓯᒥᑦ ᓯᕗᓂᑦᓴᒥᓂᒃ ᑯᐸᐃᒃᑯᑦ ᓂᕈᐊᕐᓂᒪᕆᖅᑲᓯᑦᓴᒥᓪᐸᑕ ᖃᓄᐃᓕᕐᓂᖅᓴᕆᐊᓖᓯᒪᓂᖏᓐᓂᒃ.



ᑐᓴᕐᑎᓯᔪᖅ ᑲᑎᒪᔪᓂᒃ ᒪᑭᕝᕕᐅᑉ ᑲᑎᒪᓂᖓᓂ ᐊᕐᕋᒍᓕᒪᒥ ᖃᓄᐃᓗᕐᓂᕆᖅᑲᑦᑕᓚᐅᕐᑕᒥᓂᒃ ᓄᓇᓕᕐᔪᐊᓄᑦ ᐅᖃᒥᐊᕐᑐᓯᒪᖅᑲᑦᑕᓯᓂ
Reporting to AGM on a year of speaking out on the Inuit position.

ᐊᑕᐅᓯᖅ ᓱᕐ ᖁᐃᒐᓚᑦᑐᔫᔭᕐᑐᖅ ᓂᕈᐊᕐᓂᒪᕆᖅᑲᓛᖏᓐᓇᕆᐊᖓ. ᒫᓐᓇᐅᑎᓪᓗᒍ ᖃᐅᔨᒪᓇᕐᒪᑦ ᑲᕙᒪᑐᖃᒃᑯᑦ ᓂᕈᐊᕐᓂᖃᕇᕐᐸᑕ (ᔪᓂᐅᓚᖓᔪᒥ), ᓗᓯᐊᓐ ᐳᓵ ᑯᐸᐃᒃᒥ ᓂᕈᐊᕐᓂᒥᒃ ᓄᐃᑦᓯᑐᐃᓐᓇᕆᐊᓕᒃ 1998-ᖑᓕᕐᐸᑦ, ᓂᕈᐊᕐᓂᒪᕆᖅᑲᓕᕋᔭᕐᒥᓗᓂ ᐊᕐᕋᒍᖓᓂ 1999-ᒥ ᐅᕝᕙᓘᓐᓃᑦ 2000-ᒥ.

ᓄᑮᕐᓯᒪᐅᑎᖏᑦ ᐃᓄᐃᑦ ᓄᓇᕕᒻᒥᐅᑦ - ᐃᓂᖅᑲᕆᐊᒥᒃ ᐊᐅᓚᑦᓯᕕᒋᔭᖓᓂᒃ ᑯᐸᐃᒃ ᓂᕈᐊᕐᓂᒪᕆᖅᑎᓯᓂᕐᒧᑦ - ᐅᖃᐅᓯᐅᖏᓐᓇᖅᑲᑦᑕᓚᐅᕐᑐᖅ ᓇᒧᑐᐃᓐᓇᖅ ᓄᓇᓄᑦ ᐅᖃᓕᒪᔭᕐᑐᖅᑲᑦᑕᓚᐅᕐᑐᓄᑦ. ᐊᒻᒪᓗ ᐅᖃᐅᓯᕆᓚᐅᔪᒻᒥᔭᖓ ᑯᐸᐃᒃᑯᑦ ᑲᕙᒪᐅᖃᑎᑮᓕᕆᓂᕐᒧᑦ ᒥᓂᔅᑕᖓᑕ ᔭᒃ ᐳᕋᓵᑦ, ᔭᓄᐊᕆ ᓈᓕᕐᑎᓗᒍ. ᐃᒪᐃᓕᓚᐅᔪᒻᒪᑦ, ᓄᓇᐅᑉ ᓱᓇᒥᓐᓂᖓᑕ ᒥᑦᓵᓄᑦ, ᓇᐅᑐᐃᓐᓇᐃᑦ ᓂᕈᐊᕐᑐᑦ “ᐊᐅᑳᕐᓂᒥᒃ” ᑯᐸᐃᒃ ᐊᕕᓐᓂᒥᒃ ᐱᔭᕐᑲᕋᑕᕐᓂᐊᑎᓪᓗᒍ ᓯᕗᓂᑦᑎᓂ, ᑯᐸᐃᒃᒦᑐᐃᓐᓇᓂᐊᕐᑐᑦ ᐊᔪᐃᓐᓇᑕᐅᓕᕋᑕᕋᓗᐊᕈᑎᒃ, ᓄᓇᓕᑐᖃᐃᑦ ᐃᓚᐅᑎᓪᓗᒋᑦ. ᔭᐃᐱᑎ ᓄᖕᖓᖅ ᑭᐅᓚᐅᔪᔪᖅ, ᐅᖃᓕᒪᑦᓯᓂ ᒪᑭᐊᓪ ᐃᓕᓐᓂᐊᕕᕐᔪᐊᒥ ᕕᕈᐊᕆ 1, 1997-ᒥ, ᓯᕐᓛᐱᓪᓗᓃᑦ ᐃᓕᕋᔾᔫᒥᑎᑕᐅᖏᓂᕋᕐᓯᓂ ᐳᕋᓵᑦ ᐅᖃᐅᓯᕕᓂᖏᓐᓄᑦ.

ᐅᖃᐅᓯᖅᑲᕐᕕᖅᑲᓚᐅᔪᒋᕋᖅ Conrad Black ᑕᒪᑐᒥᖓ ᑕᐃᑲᓂ ᐱᓇᓱᐊᕈᓯᕐᒥ ᐅᖃᓕᒪᑦᓯᓂ ᑐᔭᓐᑐᒥ. ᓴᐳᒻᒥᓚᐅᔪᔪᖅ ᐃᓄᐃᑦ ᑲᓇᑕᒦᖏᓐᓇᕈᒪᓂᖏᓐᓂᒃ ᐃᒪᐃᓕᑦᓯᓂ, “ᐅᕙᒍᑦ (ᑳᓇᑕᒥᐅᑦ) ᓴᒃᑯᐃᓂᐊᖏᓚᒍᑦ ᐱᖁᔭᑎᒍᑦ ᐱᒍᓐᓇᕕᑦᑎᓂᒃ ᑯᐸᐃᒃ ᑕᕐᕋᖓᓂᒃ.”

A year and a half after the October 1995 referendums the issue of Quebec sovereignty continues to make front page news. A year's worth of speaking engagements by Zebedee Nungak was reported to the Makivik AGM from April 7-10, 1997. On the first day of that meeting the front page headline in the *Montreal Gazette* read, "Separation fate our call: Inuit". The accompanying article described how Inuit gathered in Kangiqsualujjuaq for the week-long meeting would discuss their future in the event of another Quebec referendum.

One thing that appears clear is the certainty of another referendum. The current prognosis is that following a federal election (this June), Lucien Bouchard may call a Quebec election in 1998, with a referendum to follow in 1999 or the year 2000.

The debilitating state of affairs for the Inuit of Nunavik — to be living in a jurisdiction always faced with a divisive Quebec referendum — was a constant theme during the speaking tour. Add to that a public statement made by Quebec's Intergovernmental Affairs Minister, Jacques Brassard, in late January. Mr. Brassard said, on the issue of territorial integrity, that any group who votes "No" in a future successful Quebec referendum, including aboriginal peoples, would remain in Quebec, by force if necessary. Zebedee Nungak responded, during a speech at McGill University on February 1, 1997, that he was not in the least bit intimidated by the Brassard comment.

Press baron Conrad Black weighed in on the debate that week during a speech in Toronto. He supported the Inuit position to remain in Canada when he stated, "We (Canadians) will not surrender our legal title to much of northern Quebec."

So, at this year's AGM, it was natural to discuss in more concrete terms the possibility of joining Nunavut. As has been mentioned over the past year, it would be the most natural thing in the world to aspire to be part of Nunavut, considering the existing links between the Inuit of Nunavik and Nunavut.

Putting those thoughts — which up to this point have been merely said in the context of "thinking out loud" — into motion, will now be examined more seriously. As will the option of creating a new Territory called Nunavik, in the event of a victory by the "Yes" side in the next referendum.

Although there was no resolution tabled on this issue at the AGM, the existing resolution, passed last March, 1996, in Inukjuak still stands. The key elements of that resolution are:

"Nunavik Inuit will determine their own future on their own lands in any future constitutional rearrangement between Canada and Quebec and/or Quebec Sovereignty;"

"Any future constitutional rearrangements between Canada and Quebec must adequately respect, protect and promote the rights of Nunavik Inuit including the inherent right to self-government and their constitutional right to remain part of Canada."

Constitutionally Speaking

By Stephen Hendrie

ᑕᐃᒪᐃᒻᒪᑦ, ᑕᒻᒪᓂ ᑲᑎᒪᓂᒻᒪᕆᐅᓚᐅᕐᑐᒥ, ᐅᖃᐅᓯᐅᑦᓴᖕᒋᔭᐃᓚᐅᕐᐳᖅ ᐃᓚᒋᓕᐅᑎᓯᓐᓇᐅᓂᖅ ᓄᓇᕗᕐᒥᐅᓄᑦ. ᐅᖃᐅᓯᐅᓯᒪᒻᒪᑦ ᐊᕐᕋᒎᓚᐅᕐᑐᒥ, ᐱᐅᓯᑦᓯᐊᑐᐃᓐᓇᐅᒐᔭᕐᐳᖅ ᐃᓚᐅᒍᒪᓂᖅ ᓄᓇᕗᕐᒥᐅᓄᑦ, ᐱᑐᑦᓯᒪᐅᑎᑦᓯᐊᓈᕐᒪᑕ ᐃᓄᐃᑦ ᓄᓇᕕᒻᒥᐅᑦ ᓄᓇᕗᒻᒥᐅᓗ.

ᑕᒪᒃᑯᐊ ᐃᓱᒪᐅᔪᑦ - ᒪᓐᓇᒧᑦ ᐅᖃᐅᓯᐅᓯᒪᑐᐃᓐᓇᑐᑦ "ᐃᓱᒪᑦᓱᓂ ᓂᐸᓕᒻᒥᒃ" - ᐊᐅᓚᑦᓴᕆᑎᐅᓂᖕᒐᓕ ᕿᒥᕈᑕᐅᓂᕐᓴᐅᓚᖕᒐᓕᕐᐳᖅ. ᑕᐃᒫᑦᓴᐃᓇᕐᓗ ᕿᒥᕈᑕᐅᒻᒥᓗᓂ ᓄᑖᒥ ᓄᓇᓕᐅᕐᓂᖅ ᑕᐃᔭᐅᔪᒥᒃ ᓄᓇᕕᒃ, ᓵᓚᖃᑦᓴᓕᕐᐸᑕ "ᐊᖕᒋᕐᓂᒥᒃ" ᓂᕈᐊᕐᑐᑦ ᓂᕈᐊᕐᓂᒪᕆᖃᓕᕐᒥᐸᑦ.

ᑐᑭᑖᕈᑎᒥᒃ ᓄᐃᑦᓯᒍᑎᐅᕐᕆᑲᓗᐊᕐᓱᓂ ᑕᒪᓐᓇ ᑲᑎᒪᓂᒻᒪᕆᒻᒥ. ᑐᑭᑖᕈᑎᐅᓯᒪᕖᑦᑐᖅ ᒪᑦᔨ 1996-ᓂᑕᖅ ᐃᓄᑦᔪᐊᒥ ᓱᓕ ᐊᑕᒻᒪᑦ. ᐃᓗᒥᐅᑕᓪᓚᕆᖕᒋᑦ ᑕᐃᑦᓱᒪ ᑐᑭᑖᕈᑎᐅᑉ ᐅᑯᐊᖕᒍᕗᑦ:

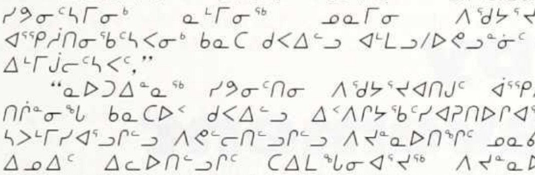
"ᓄᓇᕕᒻᒥᐅᑦ ᐃᓄᐃᑦ ᓇᒻᒥᓂᖅ ᑐᑭᑖᕆᓂᐊᕐᐳᑦ ᓯᕗᓂᑦᓴᒥᓂᒃ ᓇᒻᒥᓂᖅ ᓄᓇᒥᓂ ᐱᖁᔭᕐᔪᐊᑎᒍᑦ ᐋᖅᑭᓲᑎᓂᖃᑦᓴᐸᓂᒃ ᑲᓇᑕ ᑯᐸᐃᓪᓗ ᐊᒻᒪᓗ/ᐅᑫᓗᓐᓃᑦ ᑯᐸᐃᒃ ᐃᒻᒥᒎᓕᑦᓴᐸᑦ,"

"ᓇᐅᑐᐃᓐᓇᖅ ᓯᕗᓂᑦᑎᓂ ᐱᖁᔭᕐᔪᐊᑎᒍᑦ ᐋᖅᑭᓯᐃᖃᑎᒌᓐᓂᖕᒐ ᑲᓇᑕᐅᑉ ᑯᐸᐃᓪᓗ ᐃᑉᐱᒋᔭᖃᑦᓯᐊᕈᑎᐅᒋᐊᖃᕐᐳᖅ, ᓴᐳᒻᒥᓯᐊᕐᓗᒋᓪᓗ ᐱᑫᓪᓕᑎᓪᓗᒋᓪᓗ ᐱᔪᓐᓇᐅᑎᖕᒋᑦ ᓄᓇᕕᒻᒥᐅᑦ ᐃᓄᐃᑦ ᐃᓚᐅᑎᓪᓗᒋᑦ ᑕᐃᒪᖕᒐᓂᐊᕐᔪᖅ ᐱᔪᓐᓇᐅᑎᖕᒐᑦ ᓇᒻᒥᓂᖅ-ᑲᕇᒪᖃᕈᓐᓇᓂᖕᒍᑦ ᐱᖁᔭᕐᔪᐊᑎᒍᓪᓗ ᐱᔪᓐᓇᐅᑎᖕᒐᑦ ᑲᓇᑕᒦᖕᒋᓐᓇᕈᓐᓇᓂᖕᒍᑦ."

ᐊᐃᑉᐸᖅᑎᓗᒍ ᓂᕈᐊᖅᑕᐅᒋᐊᓪᓚᓂᖕᒐᓂᒃ ᔭᐃᐱᑎ ᓄᖕᒐᐅᑉ ᐊᐃᕆᓕ 10, 1997-ᒥ ᐊᖕᒐᔪᖅᑲᖕᒍᓂᕐᒧᑦ ᒪᑭᕝᕕᒃ ᑎᒥᐅᔪᖁᑎᒥ, ᓄᓇᕕᒻᒥᐅᑦ ᓇᓗᓇᐃᕐᓯᒋᐊᓪᓚᐳᑦ ᓇᒻᒥᓂᖅ ᑐᑭᑖᕆᒍᒪᓂᕐᒥᓂᒃ ᓯᕗᓂᑦᓴᒥᓂᒃ. ᓄᖕᒐᐅᑉ ᓂᕈᐊᖅᑕᐅᑎᒐᓯᐊᕐᓯᓂ ᐅᖃᐅᓯᕆᖃᑦᑕᓚᐅᕐᒪᐅᒃ ᑲᔪᓯᓚᖕᒐᓂᕐᓯᓂ ᐅᖃᓕᒪᒍᑦᔨᑐᓂ ᐃᓄᐃᑦ ᐱᔪᓐᓇᐅᑎᖕᒋᓐᓂᒃ ᑯᐸᐃᒃ ᐊᕕᒐᓱᐊᕐᓂᖕᒐᑕ ᒥᑦᓵᓂ.

ᑲᑎᒪᓂᒻᒪᕆᒻᒥ ᐅᖃᓕᒪᐅᑎᐅᓚᐅᕐᑎᓗᒍ ᑕᒪᓐᓇ ᐱᖕᒐᑦᓯᑐᓂ ᐊᐃᕆᓕ 9-ᒥ, ᔭᐃᐱᑎ ᓄᖕᒐᖅ ᐊᕐᕕᑕᕆᐊᓪᓚᑖᕐᓂᕐᓚᐅᕐᐳᖅ ᐊᑦᔨᒋᖕᒋᑐᓂᒃ ᓴᓇᕐᕈᑎᓂᒃ ᐊᑐᕐᓗᓂ (ᓄᓇᖕᒍᐊᓂᒃ, ᑕᑯᓐᓇᖅᑦᓴᓂᒃ, ᑕᓚᕖᓴᕈᑎᓂᒃ) ᑐᑭᓯᔭᐅᑎᒋᐊᕐᓗᒍ ᑕᒪᓐᓇ ᓄᓇᕕᒻᒥᐅᓄᑦ. ᐅᖃᓕᒪᖕᒋᓐᓇᖃᑦᑕᓂᐊᕐᓯᓂᓗ ᑲᓇᑕᒥ ᓯᓚᑖᓂᓗ ᖃᓄᐃᓕᕚᓕᐊᓂᖕᒐ ᒪᓕᓪᓗᒍ.

ᐊᒻᒪᓗᒋᐊᓪᓕᒃ, ᐱᓂᐊᕐᓂᓕᕆᓂᒃᑯᑦ ᐊᑦᔨᒌᖕᒋᓚᕆᓗᐊᕐᓯᑎᒃ ᐊᕕᒐᓱᐊᕐᑏᓗ, ᓄᖕᒐᖅ ᑲᑎᓯᒍᒪᑦᓯᐊᑐᖅ ᑯᐸᐃᒃ ᐊᖕᒐᔪᖅᑲᖕᒐᓐᓂ ᑐᓯᐊ ᐳᓯᒥᒃ ᐅᖃᐅᓯᖃᕐᓗᑎᒃ ᑕᒪᑐᒥᖕᒐ. ᑐᓴᕋᑦᓴᓂᐊᕐᑎᑎᒍᑦ ᑕᐃᔭᐅᓚᐅᕐᐳᖅ ᑯᐸᐃᒃᑯᑦ ᑲᑎᓯᒍᒪᖕᒋᕐᒋᐊᖕᒋᑦ.



ᑕᐃᒪᐃᓕᖕᒐᑦᓴᒪᑦ, ᑯᐸᐃᒃᑯᑦ ᐊᕕᒐᓱᐊᕐᓂᓕᕆᓂᖅ ᑕᖃᓇᕐᓯᑐᐃᓐᓇᓕᕋᑦᑐᖅ ᓄᓇᕕᒻᒥ. ᐊᕿᓕᐊᕿᔪᐊᓘᒐᓗᐊᕐᐸᑕ ᑯᐸᐃᒃ ᑲᓇᑕᒦᖕᒋᓐᓇᓂᐊᓕᕐᑎᓗᒍ, ᐃᓄᐃᑦ ᓱᓕ ᐃᓱᒪᒐᔭᕐᒍᐊᐳᑦ ᓄᓇᕗᒻᒧᑦ ᐃᓚᐅᓕᕐᓂᒥᒃ, ᐃᓄᐃᑦ ᐊᐅᓚᑦᓯᕕᓪᓚᕆᖕᒐᓂ, ᑲᕇᒪᖃᕐᑐᑎᒃ ᐃᓄᓐᓄᑦ ᐃᓄᓐᓂᒃ, ᓱᓕᑦᓯᐊᑐᒥᒃ. ᑕᐃᒪᐃᖕᒋᐸᓪᓕ, ᓯᑕᒪᒋᓕᕐᑕᖕᒐᓂᒃ ᓄᓇᐃᑦ ᐊᕕᑦᑐᓯᒪᔪᑦ ᑲᓇᑕᒥ ᔪᑳᓐ ᐅᑦᒎᑎᒋᓗᒍ, ᕿᒥᕈᕐᓴᐅᒋᕗᖅ. ᐊᐅᓚᑦᓯᒍᒪᓂᖅ ᐱᓂᐊᕐᓂᓕᕆᓂᒃᑯᑦ ᑐᕋᒐᕆᔭᐅᔪᒥᒃ ᑯᐸᐃᒃᒥᐅᑦ ᓯᕿᓂᖕᒐᓂ ᑐᑭᓯᑦᓯᐊᓂᐊᕐᑕᖕᒐ.

ᑭᖕᒍᓕᐸᒥ, ᑲᕇᒪᑐᖃᒃᑯᑦ ᓂᕈᐊᕐᓂᖕᒐᑦ ᐃᒻᒪᖃ ᐃᖕᒋᕐᓚᕆᓖᓕᕐᑐᖅ ᐅᑯᐊ ᓄᐃᑎᓪᓗᒋᑦ ᕿᒥᕈᐊᑦ. ᑕᑯᓐᓇᕈᒥᓇᕐᑐᕐᑕᐅᓚᖕᒐᔪᖅ ᖃᓄᖅ ᑲᓇᑕᓕᒫᒥ ᐊᑕᐅᓯᐅᓕᖕᒐᓂᖅ ᐊᐅᓚᑦᓯᓂᖃᕐᒪᖕᒌᑦ ᑕᒪᑐᒥᖕᒐ, ᖃᓄᐃᓕᓂᐊᕐᒪᖕᒌᑕᓗ ᓂᕈᐊᕐᑕᐅᒐᓯᐊᕐᑐᐃᑦ, ᓂᓪᓕᓂᐊᕈᑎᒃ, ᐱᔪᓐᓇᐅᑎᖕᒐᓄᑦ ᐃᓄᐃᑦ ᓄᓇᕕᒻᒥᐅᑦ ᑲᓇᑕᒦᖕᒋᓐᓇᕈᓐᓇᓂᖕᒍᑦ "ᐊᖕᒋᕐᑐᑦ" ᓂᕈᐊᕐᓂᒪᕆᒻᒥ ᓵᓚᖃᑦᓴᓕᕐᐸᑕ ᓯᕗᓂᑦᑎᓂ.

Coupled with the election of Zebedee Nungak on April 10th, 1997, as President of Makivik Corporation, Nunavimmiut are re-affirming their determination to decide their own future. Nungak's campaign included the theme of continuing to speak out for Inuit rights on Quebec sovereignty.

Following the AGM discussion on the topic, which took place on Wednesday April 9th, Zebedee Nungak indicated that he plans to conduct another field trip and use a variety of different tools (maps, slides, and video) to communicate the issue to the population of Nunavik. Speeches will continue in Canada and abroad, based on how events unfold.

ᑐᓴᕐᑕᐅᑎᑦᓯᔪᑦ ᑐᓴᕋᑦᓴᓂᐊᕐᑎᓄᑦ ᑐᓴᕋᑦᓴᓂᐊᕐᕕᔪᐊᒥ ᐅᐊᓯᖕᑕᓐᒦᕐᑐᒥ ᑏᓯᒻᐱᕆ 4, 1996-ᖕᒍᑎᓪᓗᒍ
Delivering the message to journalists at The National Press Club in Washington on December 4th, 1996.

Furthermore, despite fundamental political differences with separatists, Nungak showed his willingness to meet Premier Lucien Bouchard to discuss the issue. Media reports indicated that Quebec was also interested in a meeting.

This being said, there is a real sense that the issue of Quebec sovereignty has reached a point of ultimate fatigue in Nunavik. To the point where even if a miracle cure is found to keep Quebec in Canada, the Inuit of Nunavik could still seek to be part of Nunavut, a true Inuit jurisdiction, where government for the people will be by the people, in the truest sense of the term. Failing that, creating a fourth Canadian Territory a-la-Yukon, is another avenue to explore. Gaining control of political destiny is surely something Quebecers living in the southern part of the province will understand.

As a final thought, a federal election may be in full swing by the time this magazine is printed. It will be interesting to observe how national unity plays a part in the campaign, and what the major parties say, if anything, about the right of the Inuit of Nunavik to remain in Canada in the event of a "Yes" vote in a future referendum.

ᓄᓇᓕᑐᕐᑲᑦᔭᐃᑦ ᐃᓄᐃᑦ ᐅᐱᒍᓲᓯᕐᑕᐅᔪᑦ ᐃᓕᑕᕆᔭᐅᓂᒃᑯᑦ ᐱᓇᓱᐊᕐᓯᒪᔭᒥᓄᑦ

Inuit Honoured by Aboriginal Achievement Awards

1997-ᖑᑎᓪᓗᒍ ᑳᓇᑕᓕᒫᒥ ᓄᓇᓕᑐᕐᑲᑦᓴᔭᐃᑦ ᐅᐱᒍᓲᓯᕐᑕᐅᓚᐅᔪᒋᑦ ᐃᓕᑕᕐᓯᔭᐅᒍᑎᒥᓂᒃ ᐱᓇᓱᐊᕐᓯᒪᔭᒥᓄᑦ ᑳᓪᑲᔨᒥ ᕕᕈᐊᕆ 7-ᖑᑎᓪᓗᒍ, ᑖᒃᑯᐊ ᕐᑯᓕᓪᓗ ᓯᑕᒪᓪᓗᐃᑦ ᐊᐃᑦᑐᕐᑕᐅᓯᑎᒃ ᑳᓇᑕᐅᑉ ᑲᕙᒪᖓᑕ ᐊᐅᓚᑦᓯᔨᓪᒪᕆᖓᓄᑦ ᕈᒥᐅ ᓚᑉᓛᖑᑦ ᐅᐱᕆᔭᐅᓂᕐᒥᒍᑦ ᐃᒫᒃ ᓂᓪᓕᕈᑕᐅᓚᐅᔪᒋᑦ "ᓄᓇᓕᒻᒥᓂᒃ ᐱᕙᓪᓖᓯᒪᔪᑦ ᐃᑲᔪᕐᓯᒪᕆᑦᓯᒪᑦᓱᑎᓪᓗ ᑳᓇᑕᒥᒃ"

ᑖᒃᑯᓇᖕᖓᑦ ᕐᑯᓕᓪᓗ ᓯᑕᒪᓪᓗᓂ ᑳᓇᑕᒥᐅᖑᑦᓱᑎᒃ ᐅᐱᒍᓲᓯᕐᑕᐅᔪᓂᑦ ᒪᕐᕉᒃ ᐃᓄᑐᐃᓐᓈᒃ ᓵᓕ ᒍᐊᕐᓗ, ᔮᔨ ᐴᑎᓗ ᓄᓇᕕᒻᒥᐅᔭᐅᔫᒃ - ᑖᒃᑯᐊ ᓄᓇᕕᒻᒥᐅᓄᑦ ᐅᐱᒋᔭᑦᓴᓯᐊᒻᒪᕇᒃ. ᓄᓇᓕᑐᕐᑲᑦᓴᔭᐃᑦ ᐅᐱᒋᔭᐅᓂᕐᒥᓄᑦ ᐊᐃᑦᑐᕐᑕᐅᑎᓪᓗᒋᑦ ᐅᓇ ᐊᔪᒐᐃᓐᓂᐸᐅᓚᐅᔪᔪᕐᒃ ᓴᓇᖕᖑᐊᑎ ᑭᐅᒑᕐᒃ ᐊᓲᓈ ᑭᖕᖓᒥᐅᑕᕐᒃ ᐊᐃᑦᑐᑕᐅᓂᕐᑲᕐᑎᓗᒍ ᐱᒍᓐᓇᓂᕐᒥᓄᑦ ᑕᑯᒥᓇᕐᑐᓕᐅᕐᓂᕐᒥᒃ ᐃᓄᐃᑦ ᐃᓗᕐᕐᑯᓯᖓᓄᑦ ᐃᓕᖓᔪᓂᒃ, ᑕᐃᑲᓂ ᐊᐃᑦᑐᑕᐅᓂᕐᑲᕐᑎᓗᒋᑦ ᑐᓴᕐᓈᑎᑦᓯᔨ ᓲᓴᓐ ᐊᒃᓗᑳᕐᒃ ᐅᒃᑯᐃᓯᓚᐅᔪᔪᕐᒃ ᐅᒃᑯᐊᓯᑦᓱᓂᓗ ᐃᓚᕐᑲᕐᓱᓂ ᕐᑯᓕᓪᓗ ᓯᑕᒪᐅᔪᕐᑐᓗᓂᒃ ᐊᓇᐅᓪᓚᑎᓂᒃ/ᕐᑭᓚᐅᑦᔭᑎᓂᒃ ᑖᓂᓯᕐᑎᓂᓪᓗ, ᓄᓇᕕᒻᒥᓗ ᓄᓇᑦᓯᐊᒥᓪᓗ ᐱᓯᒪᔪᓂᒃ ᑖᓐᓇ ᐊᕐᖀᒍᕐᒃ ᓯᑕᒻᒥᕈᑎᕆᓚᐅᔭᖓ ᐊᕐᖀᒍᓂ ᑐᖕᒐᓕᕇᓂ ᐊᐃᑦᑐᑐᐃᓂᐅᕙᓕᕐᑐᕐᒃ ᐃᓕᑕᕐᓯᒍᑎᓂᒃ ᓄᓇᓕᑐᕐᑲᑦᓴᔭᓕᒫᓂᒃ ᐃᓄᓐᓂᒃ, ᐊᓪᓚᓂᒃ ᒦᑎᑦᓴᔭᓂᓪᓗ ᐊᓯᖕᒋᓐᓂᓗ ᓄᓇᓕᑐᕐᑲᑦᓴᔭᐅᒻᒥᔪᓂᒃ ᓄᓇᓕᑐᕐᑲᑦᓴᔭᓂᓪᓗ ᓯᒋᓪᓕᓕᓐᓂᒃ. ᓄᓇᕕᒻᒥᐅᔭᐅᑦᓱᓂ ᐃᓄᒃ ᓯᒋᓪᓕᐸᐅᑦᓱᓂ ᐊᐃᑦᑑᓯᐊᕐᑖᓚᐅᕐᓯᒪᔪᕐᒃ ᒥᐊᔨ ᒪᐃ ᓴᐃᒪᓐ ᐃᓕᑕᕆᔭᐅᓂᕐᑖᓚᐅᔪᔪᕐᒃ 1996-ᖑᑎᓪᓗᒍ ᐱᓇᓱᐊᓲᖑᓂᕐᒥᓄᑦ ᓄᓇᒥ ᐊᕙᑎᑦᑎᓂᒃ ᓱᒃᑯᑕᐅᑎᑦᓯᑕᐃᓕᓂᕐᒥᒃ. ᑕᐃᒃᑯᐊ ᑕᒪᕐᒥᒃ ᒥᐊᔨᒃᑯᑦ ᒥᐊᔨ ᓯᐊᓕᑦᑯᒃ ᐃᓇᖐᓚᒪᐅᕐᑐᕐᒃ ᐊᖓᔪᕐᕐᑳᓴᒥᒃ ᓂᕈᐊᕐᓂᕐᑲᖕᖏᓂᖕᖏᓐᓂ ᒥᐊᔨ ᓯᐊᓕᑦ, ᑖᒃᑯᐊ ᐃᓚᒋᔭᐅᓚᐅᔫᒃ ᕐᑯᓕᐅᖕᖏᑦᑐᓄᑦ ᓂᕈᐊᕐᑎᓄᑦ ᐊᐃᑦᑐᑕᐅᔪᑦᓴᓂᒃ.

ᒪᑭᕝᕕᐅᑉ ᑐᓴᒋᑦᓴᖏᑦ ᐊᐃᓯᒪᓚᐅᔪᒋᑦ ᑕᐃᒃᑯᓇᓂ ᐱᖓᓲᓕᖓᑦᓱᑎᒃ ᐸᕐᓇᓂᐅᔪᓂ ᓯᒋᓪᓕᐹᒥ ᓱᖕᒥᐅᓯᓴᕐᑎᓗᒥᑦ ᑕᑯᓐᓇᕆᐊᕐᑕᐅᒪᓕᕈᑎᒃ ᐊᑐᑎᓂᐊᕐᑕᒥᓂᒃ, ᑭᖑᓂᖓᒍᓪᓗ

At the 1997 National Aboriginal Achievement Awards (NAAA) in Calgary last February 7th, Canadian Governor General Roméo Leblanc honoured the group of 14 award recipients by saying they each, "have enriched their community and have made substantial contributions to Canada." Two of these esteemed Canadian citizens, Senator Charlie Watt and George Berthe, are natives of Nunavik — something that everyone in the region can appreciate. Of special significance for Inuit at the spectacular event was when soapstone carver Kiawak Ashoona of Cape Dorset received the award for arts and culture, while singer Susan Aglukark, backed by 18 traditional Inuit drummers and dancers from Nunavik and the Northwest Territories, did the opening and closing performances for the show. This was the fourth year for the awards, established to recognize outstanding career achievements by Aboriginal people of Inuit, Métis, and other First Nations ancestry.

AAA
AWAR
NATIONAL TV

The first Nunavik Inuk to receive the award was Ambassador Mary May Simon, who was recognized in 1996 for her efforts in environment issues. Both she and Mary Sillet, Interim President of the Inuit Taprirsat of Canada, served on the 19-member NAAA Jury for this year.

Makivik News observed this event in three stages: first of all during the rehearsal for the show, secondly while sitting in the audience throughout the live presentation at the Calgary Jubliee Auditorium, and finally on CBC television a few days later. It was a privilege to see the evolution of this event, from behind-the-scenes production to what actually made it into living rooms across the country. It was also gratifying to see the interaction among all the politicians,

ᓄᓇᓕᕈᖃᑦᓴᐃᑦ ᐃᓄᐃᑦ ᐅᐱᒍᓰᓯᕐᑕᐅᔪᑦ ᐃᓕᑕᕆᔭ ᐅᓂᒃᑯᑦ ᐱᓇᓱᐊᕐᓯᒪᔭᒥᓄᑦ

ᑕᒃᑲᓄᓱᖃᑎᐅᑦᓯᑎᒃ ᐊᐃᓯᒪᓪᓗᑐᕐᓯᑎᒃ ᑳᑲᔨᒥ ᑭᖑᓪᓕᐹᒥᓗ ᓰᐱᓰᒃᑯᑎᒍᑦ ᑕᒃᑳᒥᑦᓯᑎᒃ ᓄᐃᑕᑎᑕᐅᑎᓪᓗᒋᑦ ᑕᒃᑲᓄᕿᑦᓴᔭ ᑎᒍᑦ. ᐱᔪᕆᓇᓚᐅᔪᒐᕐᒃ ᑕᒃᑲᓇᑎᐅᒋᐊᒥᒃ ᑕᒪᑦᓯᒪ ᐱᕖᓕᐊᓂᖕᖑᓂᒃ, ᓯᒐᓪᓕᒥ ᓄᐃᑕᔪᑦᓴᓕᐊᖑᑎᓪᓗᒋᑦ ᑭᖑᓪᓕᒥᓗ ᓄᐃᑕᓕᕐᑎᓗᒋᑦ ᑳᓇᑕᒥᐅᓕᒫᑦ ᔫᓕᕐᕕᖕᒋᓐᓂ. ᖁᕕ-ᐊᓐᒪᓇᓚᐅᔪᒋᒐᕐᓗ ᐃᓚᐅᒋᐊᒥᒃ ᑲᑎᒪᕐᑲᑎᑎᓪᓗᒋᑦ ᐱᓂᐊᕐᓂᓕᓇᓂᓪᓗ, ᑕᕐᕿᓖᔭᑎᒍᓪᓗ ᓱᓕᖕᖑᐊᑏᑦ ᐊᓯᖏᓪᓗ ᓄᓇᓕᕈᖃᑦᓴᐃᑦ ᐱᒐᓱᐊᒻᒪᓇᐸᑐᑦ ᐃᓚᐅᓚᐅᔪᒪᑕ ᐃᓕᑕᕐᓯᓂᖃᕐᑎᓗᒋᑦ ᐃᓅᓂᓪᓗᑐᕐᒥᓂᒃ ᖃᐅᔨᑎᑕᐅᓂᖃᕐᓯᑎᓪᓗ ᑕᒪᒃᑯᐊ ᐱᓇᓱᐊᕐᓯᒪᔫᓗᕐᒋᑦ ᑕᒪᐅᕐᒪᐃᓈᓯᒪᖕᒋᒪᑕ. ᑳᓇᑕᒥ ᑕᒃᑲᓄᕿᑦᓴᔭᓕᓇᔩᑦ ᓄᐃᑎᓚᐅᔪᔭᕐᒋᑦ ᓄᕙᐊᐱᑐᐃᓐᓇᐅᔫᑐᑦ ᓱᕐᓗ ᐱᖃᓗᔭᓚᖠᓗᒻᒧᑦ ᐱᓯᑎᐊᓗᒻᒧᑦ.

ᐱᖁᔭᖅᔪᐊᓕᓇᕐ ᓵᓕ ᒍᐊᑦ

ᓵᓕ ᒍᐊᑦ ᐅᐱᒍᓰᓯᕐᑕᐅᓚᐅᔪᒐᕐᒃ ᐱᓇᐊᕐᓯᒪᓂᕐᒥᓄᑦ "ᓄᓇᒥᓂᒃ ᐱᕈᕐᐸᓕᐊᑎᑦᓯᓂᕐᒧᑦ ᐃᓕᑕᕆᔭᐅᒍᑎᑦᓯᓂᓗ ᓯᒐᓕᕐᑎᐅᓚᐅᕐᓯᒪᓂᕐᒥᓄᑦ ᔭᐃᒥᓯ ᐸᐃ ᐊᒻᒪᓗ ᑯᐸᐃᒃ ᑦᓯᕐᖑᓚᑦ ᐊᕐᕿᕐᑎᑎᓈᓂᕐᒪᓂ, ᐅᓂᒃᑳᑕᐅᓯᒥ "ᐅᓪᓗᒥᐅᓕᕐᑐᖅ ᐊᕐᕿᓯᒪᑐᒥᓕᕐᒪᓕᓗᐊᕐᒐ". ᐃᓕᑕᕆᔭᐅᓚᐅᕐᒋᐊᕐᒪᐅᓪᓗ ᐃᑲᔪᕐᓯᓯᒪᔪᓪᓚᓇᐅᕐᒋᐊᕐᒐ ᐱᖁᔭᖅᔪᐊᒥᒃ ᐃᓚᐅᓕᕐᑎᓯᒪᓕᕐᑐᓄᑦ ᑕᐃᑦᓯᒪᓂ ᐃᓄᐃᓐᓗ ᐊᓯᕐᕆᓪᓗ ᓄᓇᓕᕈᖃᑦᓴᐃᑦ ᐃᓕᑕᕆᔭᐅᓂᑦᓯᑕᕐᑎᓗᑦ ᑳᑕᐅᑉ ᐱᖁᔭᖅᔪᐊᓐᓂᑦ, ᐃᓕᑕᕆᔭᐅᒍᑎᕐᒥᒋᓯᕐᑐ ᓄᓇᒥᓂ ᑯᐸᐃᒃ ᐅᑭᐅᕐᑕᕐᑐᕐᕙᓂ ᐃᓅᕐᑲᑎᒥᓂᒃ ᐃᓅᓯᕐᕿᓂᒃ ᐱᐅᓯᕆᐊᕐᓯᒪᓂᕐᒥᓄᑦ".

ᑕᐃᒪᓕ ᐱᕆᐊᕈᑎᕆᑦᓯᒍ ᐱᖁᔭᖅᔪᐊᓕᓇᕐ ᒍᐊᑦ

ᐃᓚᐅᔪᑦ ᐃᓚᖏᑦ 1997-ᒥ ᓄᓇᓕᕈᖃᑦᓴᔭᐃᑦ ᐱᓇᓱᐊᕐᓯᒪᔭᒥᓄᑦ ᐃᓕᑕᕆᔭᐅᒍᑎᑖᕐᑎᓄᑦ(ᑐᓄᐊᓂ ᓂᑯᕐᕿᔪᑦ ᓴᐅᒥᐊᓂᑦ-ᑕᓕᕐᐱᐊᓄᑦ) ᒥᐊᕆ ᓵᐃᒪᓐ ᐊᒻᒪ ᕿᐳᑦ ᑲᑎᐱ. (ᑐᑭᓕᕇᑦ ᐊᐃᑉᐸᓂ) ᐋᓪᐳᑦ ᕚᒃᑯ ᔭᐃᒥᓯ ᐅᐊᑦᓴᓐ ᐅᐊᑲᓪᓗ (ᑐᑭᓕᕇᑦ ᐱᖓᔪᖏᓐᓂ) ᕋᖅᑯᖅ ᑳᓪᑕ ᐋᓪᓚᐃᑦ ᐊᖓᔪᖅᑲᖓᑦ ᕈᐊᐃ ᕚᑦᓂ (ᑦᓱ ᑏᓇᑦᓴᔭᐃᑦ), ᓯᑎᕇᑕ ᑯᔪᒑᑦ, ᕉᔾ ᐊᑯᐢᑏᓐ (ᓯᒑᓕᕚᑦ ᑐᑭᓕᕇᑦ) ᑕᐃᕕᑦ ᒍᐊᑦ-ᑭᕕᐊᖅ, ᒫᓖᓐ ᐹᕐᓐᑦ ᑳᔅᑎᓕᐋᓄ ᒥᐊᕆ ᓯᐊᓖᑦ ᒪᐅᓴ ᓯᒨᒃ ᐊᒻᒪ ᑑᓂ ᐱᐊᓪᑯᑦ

Some members of the 1997 AAA jury and patron committee. (Back row L-R) Mary Simon and Cpl. Hubert Gardipy, (Second row L-R) Albert Rock and James Watson Walkus, (Third row, L-R) Dr. Frank Calder, Chief Roy Whitney (Tsuu T'ina Nation), Strater Crowfoot, Roger Augustine, (Front row, L-R) David Ward-Kiviaq, Marlene Brant Castellano, Mary Sillet, Marsha Smoke, and Tony Belcourt.

ᐅᓂᒃᑳᑕᐅᓕᕐᑎᓗᒍ ᐃᓕᑕᕆᔭᐅᒍᑎᑖᕐᓂᕐᒥᓄᑦ ᐱᓇᐊᕐᓯᒪᓂᒥᓄᑦ "ᐅᓗᒥᐅᓕᕐᑐᖅ ᐊᕐᕿᓯᒪᑐᒥᓕᕐᒪᓕᓗᐊᕐᒐ". ᐃᓕᑕᕆᔭᐅᓂᖃᓚᐅᔪᒐᕐᒃ ᐅᖃᐅᑦᓯᔭ ᐅᓯᓂ ᐃᑲᔪᕐᓯᓯᒪᔪᓪᓚᓇᐅᕐᒋᐊᕐᒐ ᐱᖁᔭᖅᔪᐊᒥᒃ ᐃᓚᐅᓕᕐᑎᓯᒪᓕᕐᑐᓄᑦ ᑕᐃᑦᓯᒪᓂ ᐃᓄᐃᑦᑐ ᐊᓯᕐᕆᓪᓗ ᓄᓇᓕᕈᖃᑦᓴᐃᑦ ᐃᓕᑕᕆᔭᐅᓂᑦᑖᓴᕿᑦᑕᕐᑎᓗᑦ ᑳᓇᑕᐅᑉ ᐱᖁᔭᖅᔪᐊᕐᓯᕐᑎᒍᑦ, ᐃᓕᑕᕆᔭᐅᒍᑎᕐᒥᒻᒥᓯᕐᑎᓗ ᓄᓇᒥᓂ ᑯᐸᐃᒃ ᐅᑭᐅᕐᑕᕐᑐᕐᕙᓂ ᐃᓅᕐᑲᑎᒥᓂᒃ ᐃᓅᓯᕐᕿᓂᒃ ᐱᐅᓯᕆᐊᕐᓯᒪᓂᕐᒥᓄᑦ".

ᑕᐃᒪᓕ ᐱᕆᐊᕈᑎᕆᑦᓯᒍ ᐱᖁᔭᖅᔪᐊᓕᓇᕐ ᒍᐊᑦ

Inuit Honoured by Aboriginal Achievement Awards

film stars, and other Canadian Aboriginal high-achievers who participated in the ceremonies, to recognize their true humanity, and to know their accomplishments are certainly all hard-earned. What Canada's television audience got to see was the mere tip of one very cool iceberg.

Senator Charlie Watt

Charlie Watt received the award for "Community Development", and was recognized for his leadership in the creation of the James Bay and Northern Quebec Agreement, described as "the first modern day treaty". He was also cited for his substantial involvement in the repatriation of the constitution, whereby Inuit and other Aboriginals are now recognized in the Canadian Constitution, and "for the pinnacle role he has played in bettering the lives of the people of Arctic Quebec".

To begin, we wanted to know when Senator Watt first learned he was receiving the Aboriginal Achievement Award and how he felt at the time.

Charlie Watt: I was informed just before Christmas (1996) so it was like Santa coming to visit me a little early. I am particularly moved because this award originates from the National Aboriginal Community. I was actually more nervous standing up for this award than standing up for my first speech in the Senate.

Makivik News: What have some of the most

ALL PHOTOS FOR THIS STORY TAKEN BY BOB MESHER

ᓄᓇᓕᑐᖃᑦᔭᐃᑦ ᐃᓄᐃᑦ ᐅᐱᒍᓲᓯᕐᑕᐅᔪᑦ ᐃᓕᑕᕆᔭᐅᓂᒃᑯᑦ ᐱᓇᓱᐊᕐᓯᒪᔭᒥᓄᑦ

ᐊᐱᕆᓚᐅᔪᕈᕋᑦ ᖃᖅᒐᐅᑎᓪᓗᒍ ᖃᐅᔨᓐᓂᒪᖅᒑᑦ ᐅᐱᒍᓲᓯᕐᑕᐅᓂᕆᓛᕐᑕᒥᓂᒃ ᖃᓄᕐᓗ ᑕᐃᑲᓂ ᖃᐅᔨᑎᑕᐅᑦᓱᓂ ᐃᑉᐱᓂᐊᕐᓂᖃᕐᓂᒪᖅᒑ.

ᓵᓕ ᒍᐊᑦ: ᖃᐅᔨᑎᑕᐅᓚᐅᔪᒐᖅ ᕿᑎᖅᑰᑉ ᓯᒐᓂᐊᐱᐊᒍᑦ (1996-ᒥ) ᑕᐃᒪᐃᒻᒪᑦ ᓴᓐᑕᓪᓘᒧᑦ ᑎᑭᑕᐅᑦᓴᐅᑎᒋᔪᐊᓘᔭᓚᐅᔪᔪᖅᒐ. ᐃᑉᐱᓂᐊᕐᓂᑯᑦ ᓱᕐᕋᑕᐅᒍᑎᒋᓗᐊᖅᒍᐊᓚᐅᕐᑕᕋ ᑖᓐᓇ ᐅᐱᒍᓲᑎ ᐱᓯᒪᓚᐅᕐᒪᑦ ᓄᓇᓕᑐᖃᑦᔭᐃᑦ ᐊᑯᖅᒑᓂᑦ. ᑲᑉᐱᐊᓱᑦᑑᔭᕐᓂᓴᐅᓚᐅᔪᕋᖅ ᑖᒃᓱᒥᖅ ᐅᐱᒍᓲᑎᒥᒃ ᐊᐃᑦᓯᓕᕋᒪ ᓂᑯᕕᕆᐊᖅᒐᓂᕆᓚᐅᕐᓯᒪᔭᕋᒪᑦ ᐱᕐᑯᔭᕐᔪᐊᓕᕆᕕᒻᒥ ᐅᖃᕆᐅᓚᖅᒑᑦᓱᖅ ᓴᓂᐊᓂᑦ.

ᒪᑭᕝᕕᐅᑉ ᑐᓴᕋᑦᓴᖅᑎᑦ: ᓱᓇᓂᑦᓕ ᑕᒪᑐᒥᖅᒐ ᐱᓇᓱᐊᕐᐸᑕᕐᓂᒃ ᐱᓇᓱᐊᕐᓱᑎᑦ ᐱᔪᓇᓂᕐᐸᐅᒍᑎᖃᕐᓯᒪᕕᑦ?

ᓵᓕ ᒍᐊᑦ: ᐊᒥᓱᑲᓪᓚᓂᒃ ᐱᔪᓇᐅᑎᖃᖃᑦᑕᓯᒪᓕᕐᑐᖅᒐ. ᓅᕕᒻᐱᕆ 1975-ᖅᒍᑎᓪᓗᒍ ᐊᑯᓂᐊᓗᒃ ᐱᓇᓱᐊᕐᑕᕕᓂᕆᓕᕐᓱᒍ ᐊᕐᓱᕌᑎᐊᓗᕕᓂᕆᕐᓱᒍᓗ ᐊᑎᓕᐅᕐᑐᐊᓘᓕᕿᑦᑕ ᔭᐃᒥᓯ ᐸᐃ ᐊᒻᒪᓗ ᑯᐸᐃᒃ ᑕᕐᕿᖅᒐᑕ ᐊᖅᒋᖃᑎᒌᒍᑎᖅᒑᓂᒃ ᐱᔪᓐᒪᕆᓚᐅᕐᓯᒪᒐᖅᒐ ᑕᒪᓐᓇᓗ ᐃᓱᒪᒋᑦᓱᒍ ᐊᖅᒋᔪᒻᒪᕆᐅᑎᓪᓗᒍ ᐱᓇᓱᐊᕐᓯᒪᒋᐊᖅᒐ. ᑏᓯᒻᐱᕆ 1983-ᖅᒍᓕᕐᑎᓗᒍᓗ ᐅᖃᓕᒪᕕᐅᑦᓱᖅᒐ ᐅᖄᓚᐅᑎᒐᒍᑦ ᑳᓇᑕᐅᑉ ᑲᕙᒪᖅᒐᑕ ᐊᖅᒐᔪᕐᖃᖅᒐᓄᑦ ᐊᑐᐃᓐᓇᕈᐃᕕᐅᑦᓱᖅᒐ ᐱᕐᑯᔭᕐᔪᐊᓕᕆᔨᖅᒍᕈᒪᒍᒪ ᐊᓕᐊᓱᒻᒪᕆᓚᐅᕐᓯᒪᒋᖅᒐ. ᐊᓱᐃᓛᓗ ᕕᕈᐊᕆ 1984-ᖅᒍᓕᕐᑎᓗᒍ ᐱᕐᑯᔭᕐᔪᐊᓕᕆᔩᑦ ᑲᑎᒪᕕᕐᔪᐊᖅᒐᓐᓄᑦ ᑭᓇᐅᒻᒪᖅᒑᕐᒪ ᑐᓴᕐᑕᐅᑎᑕᐅᓂᕆᓚᐅᕐᓯᒪᔭᒐ. ᑭᓯᐊᓂᓕ ᑕᒪᒃᑯᐊᖅᒍᒐᓗᐊᕐᑎᓗᒥᑦ ᐊᓕᐊᒋᓂᕐᐹᒐ ᐃᓱᒪᒋᔭᐅᓂᒐ ᑕᐃᒪᐃᒃᑯᐊᑲᓄᑦ ᓲᕐᓗ ᐅᐱᒍᓲᓯᕐᑕᐅᓱᖅᒐ ᑕᒪᓐᓇ ᐃᑉᐱᓂᐊᕐᓂᖅ ᐊᑦᔨᖃᖅᒋᑐᖅ ᖁᕕᐊᓇᕐᓯᓂ.

ᒪᑭᕝᕕᐅᑉ ᑐᓴᕋᑦᓴᖅᑎᑦ: ᓱᓇᓂᒃ ᐅᖁᒪᐃᒋᓂᕐᐸᖃᕐᓯᒪᕕᑦ

ᓵᓕ ᒍᐊᑦ: ᐊᒥᓱᑦ ᐅᖁᒪᐃᑦᑑᓯᒪᔪᑦ ᐃᓚᖃᕐᒥᓱᑎᒃ ᐊᓕᐊᓇᕐᓯᒪᔪᓂᒃ, ᐆᑦᑑᑎᒥᓗᒍ ᑎᓕᔭᐅᓂᕆᓚᐅᕐᓯᒪᔭᒐ ᐱᒋᐊᖅᒐᓯᑎᓪᓗᒋᑦ ᑯᐸᐃᒃ ᑕᕐᕿᖅᒐᑕ ᑲᑐᑦᔨᖃᑎᒌᓐᓂᖅᒐᓂᒃ, ᐱᕐᑯᔭᓂᒃ ᐊᐅᓚᑦᓯᓂᐊᓗᐃᑦ, ᐊᖅᒋᖃᑎᒌᓇᓱᐊᕐᓃᑦ, ᐊᑐᓕᕐᑎᑕᐅᑎᑦᓯᓃᑦ ᐊᖅᒋᖃᑎᒌᒍᑕᐅᔪᕕᓂᕐᓂᒃ ᔭᐃᒥᓯ ᐸᐃ ᐊᒻᒪᓗ ᑯᐸᐃᒃ ᑕᕐᕿᖅᒐ ᐊᖅᒋᖃᑎᒌᓐᓂᖃᕐᑎᓗᒍ, ᐊᖅᒋᖃᑎᒌᒍᑎᖃᕐᓯᐊᓕᕐᑭᓃᑦ ᐊᖅᒋᕐᑕᐅᒪᓕᕐᑐᕕᓂᕐᓂᒃ ᐊᑐᓕᕐᑕᐅᖁᑦᓯᒋᑦ ᑲᕙᒪᑐᖃᒃᑯᓄᑦ, ᐊᑐᓕᕐᑎᓯᓂᕐᓗ ᑎᒥᐅᔪᑎᒍᑦ ᐊᖅᒋᕐᓯᒪᐅᑎᓂᒃ, ᐊᖅᒋᖃᑎᒌᒐᓯᐊᕐᓃᑦ ᐱᓚᕐᑭᒍᑎᒋᓚᐅᕐᓯᒪᔭᒍᑦ ᓄᓇᓕᑐᖃᑦᔭᐃᑦ ᐱᕐᑯᔭᕐᔪᐊᑯᑦ ᐃᓕᑕᕆᔭᐅᓂᑦᓴᖅᒋᓐᓂᒃ 1982-ᖅᒍᑎᓪᓗᒍ ᐃᓚᐅᒻᒥᑎᓪᓗᒋᑦ ᐃᓅᓯᑦᑎᓂ ᓵᖅᒐᒋᐊᖃᓚᐅᔪᔭᕋᑦ ᐱᕐᑕᐅᒌᓗᑦᓴᑎᓪᓗᒋᑦ ᓄᓇᓕᑐᖃᑦᔭᓅᓕᖅᒐᑦ ᐱᕐᑯᔭᕐᔪᐊᒥ.

ᒪᑭᕝᕕᐅᑉ ᑐᓴᕋᑦᓴᖅᑎᑦ: ᐃᓱᒪᒋᔭᒃᑰᕕᓪᓛ ᐅᓪᓗᒥᐅᔪᖅ ᓱᓇ ᐃᓄᓐᓄᑦ ᓄᓇᕕᒻᒥᐅᓄᑦ ᐃᓱᒪᓗᒍᑎᑦᓴᐅᕈᑦ ᖃᓄᕐᓗ ᐱᐅᓯᒋᐊᕐᑕᐅᒍᓐᓇᒐᔭᕐᐸ ᑕᒪᑐᒧᖅᒐᓕᖅᒐᔪᖅ?

ᓵᓕ ᒍᐊᑦ: ᑕᐃᓐᓇ ᑯᐸᐃᒃ ᑲᕙᒪᖅᒐᑕ ᑲᑉᐱᐊᓇᕿᐅᑎᖅᒐ ᐊᐃᑉᐸᖃᕐᑎᓗᒍ ᐱᓇᓱᒐᑦᓴᔭᖃᖅᒋᓂᐊᓗᒻᒥᒃ. ᓄᓇᕕᒻᒥᐅᑦ ᕿᓇᐅᔭᓕᐅᕈᓯᐊᕌᑎᑦᓴᓂᒃ ᐊᔪᕐᓴᓂᖅᒪᑕ. ᕿᓇᐅᔭᓕᐅᕈᓯᐊᕌᑏᑦ ᐃᓂᓪᓚᓯᒪᑦᓯᐊᑐᑦ ᑐᖅᒐᕕᑦᓯᐊᖅᒍᑎᓪᓗᒋᑦ. ᐅᓪᓗᒥᐅᔪᖅ ᕿᓂᕐᑐᖅ ᐃᓄᐃᑦ ᓂᐅᕐᕿᑎᑦᓴᔭᖅᒋᑦ ᖃᓄᐃᓕᓗᑎᑦ ᑕᓇᐅᑉ ᐊᑭᐊᓄᑦ ᓂᐅᕐᕿᑎᑦᓴᕿᒍᓐᓇᓂᖅᒋᓐᓂᒃ. 1971-ᖅᒍᑎᓪᓗᒍ ᐱᒋᐊᕐᑎᓯᓯᑦᓱᖅᒐ ᐃᓄᐃᑦ ᑲᑐᑦᔨᖃᑎᒌᓐᓂᖅᒐᓐᓂᒃ ᐃᓕᑕᕐᓯᓚᐅᕐᓯᒪᔪᖅᒐ ᐃᓄᐃᑦ ᐃᓂᓪᓚᕆᐊᖃᕆᐊᖅᒋᓐᓂᒃ ᐃᒻᒥᓂᒃ ᐅᖃᕐᑎᕐᑲᕈᓐᓇᓯᓂᐊᑐᐊᕈᑎᒃ. ᐅᓪᓗᒥᐅᔪᖅ ᐃᓄᐃᑦ ᐅᖃᕐᑎᕐᑲᓇᐊᖃᓕᕐᑐᑦ ᓇᒻᒥᓂᕐᒥᓂᒃ ᓯᓚᕐᔪᐊᑉ ᓂᐅᕐᕿᓴᐃᕕᖅᒋᓐᓂ ᓂᐅᕕᐊᑦᓴᖅᑯᑎᖅᒋᑦ ᐱᔭᐅᒍᓐᓇᓯᖅᑯᓪᓗᒋᑦ. ᓂᕆᐅᑦᑐᖅᒐᓕ ᓯᓚᕐᔪᐊᓕᒫᒥ ᓂᐅᕐᕿᓯᖃᑎᒌᓐᓂᐅᑉ ᐱᒋᐊᕐᑕᐅᓂᑦᓴᖅᒐᓂᒃ ᑕᒪᓐᓇᓗ ᐃᓄᐃᑦ ᓄᓇᖅᒋᓐᓂ ᐱᓇᓱᒐᑦᓴᓂᒃ ᓄᐃᑦᓯᒍᓐᓇᓯᒍᑎᐅᖁᑦᓯᓗᒍ. ᒪᓐᓇ ᐱᓪᓚᕆᐅᒍᑎᖅᒐ ᐃᓅᓯᑦᑐᑎᓐᓂᒃ ᐅᓇᒻᒥᓯᐊᓕᕐᑎᓯᓂᐅᒐᔭᕐᑐᖅ.

ᒪᑭᕝᕕᐅᑉ ᑐᓴᕋᑦᓴᖅᑎᑦ: ᐅᓪᓗᒥᐅᔫᖅ ᐱᓂᐊᕐᓂᓕᕆᓂᕐᑎᒍᑦ ᖃᓄᐃᓘᕐᓯᑎᒃ ᐱᓇᓱᐊᕐᐸᓕᕆᕕᑦ?

ᓵᓕ ᒍᐊᑦ: ᑕᒪᒃᑯᑎᒎᓇᓕ ᐱᓇᓱᐊᓪᒪᕆᑦᑐᖅᒐ ᐱᔭᑦᓴᑕᕐᑎᑕᐅᓯᒪᒍᑎᒃᑲᓂᒃ ᐱᕐᑯᔭᕐᔪᐊᓕᕆᔨᐅᓂᒃᑯᑦ ᐊᒻᒪᓗ ᐱᕐᑯᔭᕐᔪᐊᓕᕆᕕᒻᒥ ᐃᓄᓐᓂᒃ ᑭᒃᒐᑐᕐᑎᐅᓂᖅᒍᑦ. ᐅᓪᓗᒥᐅᔪᕐᓗ ᐃᓚᐅᖃᑦᑕᒪᕆᑦᑐᖅᒐ ᓄᓇᓕᑐᖃᑦᔭᐃᑦ ᐱᓇᓱᐊᕐᑕᐅᓂᖅᒐᓐᓄᑦ ᐱᓂᐊᕐᓂᑎᒍᑦ, ᐃᓅᑦᔪᓯᕐᒥᒍᑦ, ᐃᓕᕐᐸᐅᓴᕐᓂᑯᑦ ᐊᒻᒪᓗ ᐃᓗᕐᑯᓯᕐᒥᒍᑦ ᓂᕆᐅᒋᔭᖅᒋᑦᑎᒍᑦ.

ᐃᓅᖃᑎᒃᑲᓄᑦ ᒪᓂᒪᑦᓯᐊᑐᐃᓐᓇᓘᖅᒍᒐᒪ ᑕᐃᒪᖅᒐᓂᑦ ᐱᐊᕋᐅᓕᕐᓂᕋᒪᓂᐅᔫᕐᑐᖅ

rewarding times of your career been?

CW: I have had a few rewarding moments. In November, 1975, after having worked for so long and so hard, the signing of the JBNQA was quite an achievement. In December, 1983, when I received a personal phone call at my residence from the Prime Minister offering me to become a Senator, well, it was quite flattering. And then in February, 1984, when I was introduced in the Senate Chamber. But I think, finally, that the most rewarding moment is what I am still in the midst of. You know, being selected by your own peers for an achievement award is the most wonderful feeling.

MN: What were some of your more difficult times?

CW: There have been many difficult as well as happy times, such as carrying out the mandate that was given to me at the beginning of the Northern Quebec Inuit Association (NQIA), the legal actions, negotiations, implementation of the *James Bay and Northern Quebec Agreement*, re-negotiating its implementation with the federal government, implementing the Board's decisions in the corporate sector, negotiations leading to the patriation of the constitution, negotiation on the constitution of 1982, and the challenge of our life when

ᑲᕙᒪᓕᕆᔩᒻᒪᕆᒃ ᓵᓕ ᒍᐊᑦ ᐅᐱᒍᓱᑦᓱᓂ ᑕᑯᑦᓴᐅᑎᑦᓯᔪᖅ ᐱᓇᓱᑦᓯᒪᔭᒥᓄᑦ ᐃᓕᑕᕆᔭᐅᒍᑎᑖᒥᓂᒃ ᓄᓇᓕᑐᖃᑦᔭᐃᑦ ᐃᓕᑕᕆᔭᐅᓂᖃᕐᑎᓗᒋᑦ.
Senator Charlie Watt proudly holds this beautifully stylized lucite sculpture — his Aboriginal Achievement Award.

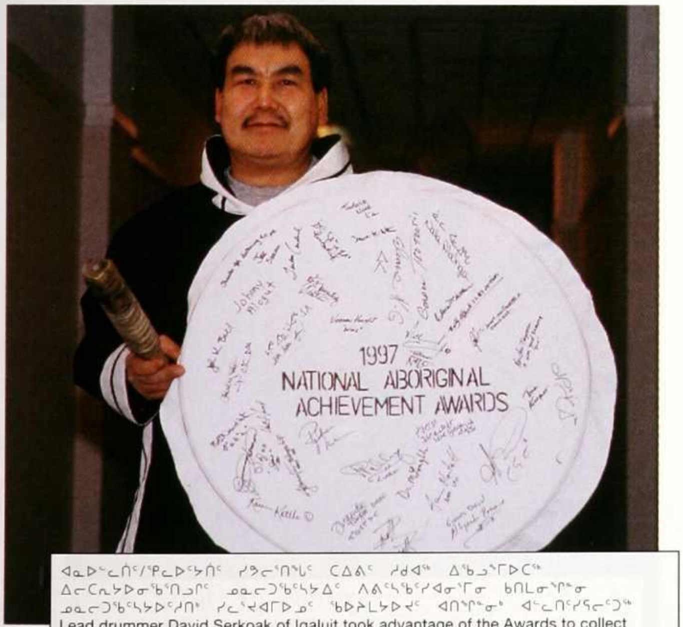
Inuit Honoured by Aboriginal Achievement Awards

ᒪᑭᕝᕕᐅᑉ ᑐᓴᕋᑦᓴᖅᑎᑦ: ᖃᓄᖅ ᐃᓄᐃᑦ ᐃᓅᓯᑦᑐᖁᑎᖏᓐᓂᒃ ᐅᖅᑲᐅᑦᔨᒍᒪᕕᑦ?

ᓵᓕ ᒍᐊᑦ: ᓯᓚᕐᔪᐊᖅ ᓄᓇᓯ ᓯᓚᑖᓂ ᐱᑕᖃᕐᒪᑦ. ᐱᒐᓱᐊᑦᓯᐊᐸᒋᑦᓯ ᐃᒻᒥᓂᑦ ᐅᑉᐱᕆᓱᑦᓯᐊᓗᓯ. ᓯᕗᓪᓕᓯᓗ ᐃᓅᓯᕕᓂᖏᓐᓂ ᐃᓅᒐᓱᑦᑕᐃᓕᓗᓯ ᐊᓂᒍᖅᓯᒪᓕᖅᑐᓂᒃ ᐊᓂᒍᖅᑎᓯᓯᒪᓗᓯ. ᓯᓚᕐᔪᐊᓕᒫᒥ 1997-ᖑᓕᖅᒪᑦ ᐃᓅᓯᖅ ᑕᐃᒪᐃᑦᑐᑐᐃᓐᓇᐅᓂᐅᔮᕈᓐᓇᐃᓯᓂᓃᖅᒪᑦ. ᓱᓇᑐᐃᓐᓇᐃᑦ ᐊᓯᑦᔨᕆᓪᓚᐊᒪᑕ, ᐃᓕᓐᓂᐊᓯᒪᓂᖅᑕᓯᐊᖅᑯᕆᑦᓯᓗ ᐊᑐᐃᓐᓇᐅᓯᐊᖅᔪᓯ ᓄᑖᓄᑦ ᐱᔦᑦᓴᕈᑖᖅᑐᓄᑦ. ᐃᓅᓯᑦᑐᒥᐊᖑᑦᓱᖕᒐᓕ ᐃᒻᒥᓂᒃ ᖃᓄᐃᓘᓕᖁᓗᐊᖅᒪᖔᖅᒪ ᑐᑭᓯᒐᓱᓚᐅᑲᒃᑲᑦᑕᓯᒪᒐᒪ ᖃᓄᐃᓘᖅᓯᒪᓕᖅᓂᑲᓂᓪᓗ ᐃᓱᒪᒃᑯᑦ ᑐᑭᓯᒐᑦᓱᖕᒐ, ᐃᓚᖕᒐᓂᒃ ᑕᐃᒪᐃᑦᑐᓱᖕᒍᖏᓐᓇᑐᖕᒐ ᑕᒪᓐᓇᓗ ᐅᓐᓂᑑᑎᕆᔭᖃ.

ᔫᐳ ᐴᑎ

ᔫᐳ ᐴᑎ ᐃᑲᔪᖅᑎᒋᔭᐅᔪᖅ ᒪᑭᕝᕕᐅᑉ ᐊᖓᔪᖅᑳᖓᑕ ᑐᖓᓕᖓᑕ ᑐᖓᓕᐊᓄᑦ ᔫᓂ ᐱᑕᒧᑦ ᐅᐱᒍᓰᓯᑦᑕᐅᓚᐅᓇᕗᖅ ᓄᓇᓕᑦᑐᖅᑲᑦᓴᔭᐃᑦ ᐅᐱᒍᓰᓯᑦᑕᐅᓂᖅᑲᖅᑎᓗᒋᑦ ᐃᓕᑕᕆᔭᐅᓂᒃᑯᑦ ᐱᓇᓱᐊᖅᓯᒪᓕᖅᑕᒥᓄᑦ ᑕᐃᒪᓕ "ᐱᓂᐊᖅᓂᓕᓇᓕᓂᑐᖅᑲᐅᑦᓱᓂ ᓄᓇᕕᒻᒧᑦ ᐱᓂᐊᖅᓂᓕᓇᐅᑎᓂᒃ" ᐱᐅᓯᖅᑲᓚᐅᔪᖅ. ᐅᐱᒍᓰᓯᑦᑕᐅᔪᓄᑦ ᐃᓅᓯᑦᑐᑕᓇᔭᐅᑦᓯᓂ ᐃᓕᑕᖅᓯᔭᐅᓚᐅᔪᖅ ᐃᓄᐃᑦ ᓵᖏᓐᓂ ᐅᖃᓕᒪᓯᑎᐅᕆᐊᖓ ᐱᓇᓱᐊᖅᓯᒪᔭᒥᓄᑦ ᓯᕗᓕᖅᑎᐅᓂᒃᑯᑦ ᑕᐃᑦᓱᒪᓂᕆᐊᖑᓂᖅᓴᓗ ᐅᓪᓗᒥᐅᓂᖅᓴᓗ. ᐱᓗᐊᖅᑐᒥ ᐃᓕᓐᓂᐊᑏᑦ ᑲᑎᒪᔨᖏᓐᓄᑦ ᔫᓂᒻᒪᓇᒃ



ᐊᓇᐅᓪᓚᑏᑦ/ᕿᓚᐅᑦᔮᑏᑦ ᓯᕗᓕᖅᑎᖓᑦ ᑕᐃᕕᑦ ᓱᑯᐊᖅ ᐃᖃᓗᖕᒥᐅᑕᖅ ᐃᓕᑕᕆᔭᐅᓂᖅᑲᖅᑎᓗᒋᑦ ᓄᓇᓕᑦᑐᖅᑲᑦᓴᔭᐃᑦ ᐱᕕᑦᓴᖅᑲᖅᓯᐊᓂᖅᒥᓂ ᑲᑎᒪᓂᖅᒥᓂ ᓄᓇᓕᑦᑐᖅᑲᑦᓴᔭᐅᑦᓯᑎᑉ ᓯᓚᕐᔪᐊᒥᐅᓄᑦ ᖃᐅᔨᒪᔭᐅᔪᑦ ᐊᑎᖏᓐᓂᒃ ᐊᓪᓚᑎᑦᓯᕋᓕᑦᑐᖅ
Lead drummer David Serkoak of Iqaluit took advantage of the Awards to collect autographs from Aboriginal stars in Calgary for the happy event.

ᐃᓕᓐᓂᐊᕕᖕᒥ ᑰᒡᕙᐊᒥ. ᑲᑎᒪᔨᐅᓯᒪᓂᖅᒥᓄᓪᓗ ᓇᔦᒻᒥᕕᒃ ᓄᓇᒥᒃ ᑎᒍᒥᐊᖅᑎᑯᓐᓂ ᐊᖓᔪᖅᑲᓇᔾᔭᐅᓂᖅᒥᓄᓪᓗ ᑮᓇᐅᔭ ᖃᖅᑎᓯᒍᑎᑦᓴᓯᐅᖅᑎᖕᖏᓐᓄᑦ ᑕᖅᕿᒥᐅᑦ ᓂᐱᖕᒑᒃᑯᖕᒋᑦᑕ. ᐊᒻᒪᓗ "ᐃᓕᑕᕆᔭᐅᓂᖅᑲᒥᖅᑯᓂ ᓯᕗᓂᖅᒥ ᓂᕆᐅᕝᕕᓴᑦᓯᐊᖑᓂᖅᒥᓄᑦ ᓄᐃᑕᑎᑲᑦᑕᒥᓄᑦ".

ᑕᐃᒪᖕᖓᑦ ᐅᐱᒍᓰᓯᑦᑕᐅᓕᖅᓂᕗᒥᓂᑦ ᔫᐳ ᐅᖃᓚᐅᖅᑐᖅ ᐊᒥᓱᑲᓪᓚᒪᓇᖕᓂᑦ ᖁᕕᐊᓱᒍᑦᔨᕈᕆᕈᑎᓂᒃ ᐊᓪᓚᑦᑎᐅᖅᑳᑦᑕᓯᒪᓕᖅᑐᖅ ᐅᐱᒍᓰᑎᓅᓕᖅᑲᖅᓂᒃ ᓴᐳᑦᔨᓯᒪᔭᕕᓂᖅᓂᑦ, ᑲᕙᒪᐃᑦ ᑐᖅᑲᑕᕕᖕᒋᓐᓂᑦ ᐊᓯᖕᒋᓐᓂᓗ ᑭᒡᒐᑐᖅᑎᐅᔪᓂᑦ ᑎᒥᐅᔭᓚᑳᓄᑦ ᑖᑦᓱᒥᖕᒐ ᔫᐳᒥᒃ ᐅᓇᒻᒥᑭᔭᖅᑲᖅᑐᑦ. ᐅᓪᓗᒥᒧᑦ ᑎᑭᑦᓯᒍ ᔫᐳ ᖃᐃᖁᔭᐅᖅᑲᑦᑕᖅᑐᖅ ᑐᓴᕋᑦᓴᓂᐊᖅᑎᓄᑦ ᐊᕕᖅᑲᑎᐅᒍᒪᔪᓄᑦ ᓯᕗᓂᖅᒥᒃ ᑕᐅᑐᑦᓯᐊᓂᖅᑲᓂᒃ ᖁᓄᓕᑐᐃᓐᓇᓯᒪᖕᒋᓂᖅᑲᓂᓗ, ᐆᑦᑑᑎᒋᓗᒋᑦ ᐊᒥᓱᑲᓪᓚᓂ ᑐᓴᕋᑦᓴᐅᓯᑎᒃ ᐊᑐᐊᒐᖅᓂ ᐊᓪᓚᒍᑕᐅᖅᑲᑦᑕᓯᒪᓕᖅᓂᖅᑲ

Aboriginal provisions were initially dropped from the constitutional text.

MN: In your view, what is the number one concern for Inuit in Nunavik today, and what can be done to better the situation surrounding this issue?

CW: Despite the Parti Québecois constitutional threat, the number one concern is economics. Nunavimiut are lacking a strong economy. A good and solid economy means security. I am presently looking seriously at a mechanism to move Inuit goods and services overseas. In the early 1970's when I founded the NQIA I realized Inuit needed to organize in order to speak for themselves. Today, the Inuit need to speak for themselves in the global market place. Culturally and commercially, as an integral part of Canada, Inuit need to compete in the global market place to promote their products. I am hoping that a trend towards international trade for our people will lead to new local enterprises. And, most importantly, this will inspire and give new hope to our youth.

ᓲᓴᓐ ᐊᒡᓗᑲᖅ ᐃᓚᖅᑲᓚᐅᔪᖅ ᐃᓄᓐᓂᒃ ᑖᓂᓯᑎᓂᒃ, ᐃᓚᒋᔭᐅᑎᓪᓗᒍ ᓯᐊᓪᕕᐊ ᐃᐱᕋᐅᑕᖅ ᑯᓗᑦᓯ
Susan Aglukark was backed by a troop of contemporary Inuit dancers, including Sylvia Ipirautaq Cloutier from Kuujjuaq.

MN: How are you politically active these days?

CW: I am very much active in the field of the responsibilities given me as a Senator and as an Inuit representative in that body. I am involved and heavily active in the matters related to Aboriginal people, social issues, economics and cultural aspirations.

I have always had a strong commitment towards my people. It goes a long way back to my childhood.

MN: What advice do you have for Inuit youth today?

CW: The world is out there. Be innovative and believe in yourself. Do not live in the past. All around the world it is 1997 and life will never be the same anymore. Things are changing, get educated and be ready to face new challenges. In my younger years I used to stop to re-examine myself and what I have done, and I still do it at times.

ᓄᓇᓕᑐᖅᑲᑦᔭᐃᑦ ᐃᓄᐃᑦ ᐅᐱᒍᓲᓯᕐᑕᐅᔪᑦ ᐃᓕᑕᕆᔭᐅᓂᒃᑯᑦ ᐱᓇᓱᐊᕐᓯᒪᔭᒥᓄᑦ

ᐅᓂᒃᑲᐅᓯᕆᔭᐅᓛᕐᒥᓯᓂᓗ ᐊᒨᑯ ᑳᓇᑕ ᐅᕐᓱᐊᓗᓕᕆᓂᕐᒥᒃ ᑎᒥᐅᔪᒧᑦ. ᖃᐃᖁᔭᐅᖃᑦᑕᓯᒪᓕᕐᒥᓯᓂᓗ ᐅᖃᔭᐅᑭᐊᕐᑐᖁᔭᐅᑦᓯᓂ ᐱᓪᓚᕆᐊᓗᓐᓂᒃ ᐱᓇᓱᐊᕐᑕᖃᕐᑐᓄᑦ ᑳᓇᑕᒥ.

ᐅᐱᒍᓲᓯᐊᖕᒐᓄᑦ ᐃᓚᒋᔭᐅᑎᓪᓗᒋᑦ ᑮᓇᐅᔭᓂᒃ ᐅᓄᕐᓂᓕᖕᓂᒃ $5.000-ᓂᒃ ᑐᓂᔭᐅᓚᐅᔪᒻᒥᔪᖅ ᐃᓕᓐᓂᐊᓂᕐᒎᓕᖕᒐᔪᑦᓴᐅᑎᓪᓗᒋᑦ. ᐊᐱᕐᓱᓂᑦᑎᓂᒃ ᐱᒋᐊᕐᒐᐅᑎᖃᕐᑐᒍᑦ ᐊᐱᕆᑦᓱᒍ ᖃᖕᒐᓗ ᖃᓄᕐᓗ ᐅᐱᒍᓲᓯᕐᑕᐅᓂᕆᓛᕐᑕᒥᓂᒃ ᖃᐅᔨᓐᓂᒪᖕᒎᑦ

ᔮᔨ ᐴᑎ: ᖃᐅᔨᓚᐅᔪᔪᖕᒐ ᐆᑦᑑᐱᕆ 17-ᖕᒍᑎᓪᓗᒍ.

ᑕᑯᓐᓇᕋᑦᓴᔭᑎᒍᑦ ᓄᐃᑕᓯᑎᐅᓂᕐᒥᓄᑦ ᐃᓕᑕᕐᓇᓕᕐᑐᑦ ᐅᑯᐊ ᑯᐊᑕᓐ ᑐᑑᓯ ᑏᓇ ᑮᐳ ᐊᓪᒪᓗ ᑖᓐᑐ ᑳᕐᑎᓇᓪ

Three Aboriginal performers at the event, recognizable from TV's *North of 60* and other films: Gordon Tootoosie, Tina Keeper, and Tantoo Cardinal.

ᐊᓕᐊᓱᓪᒪᕆᓕᓚᐅᔪᔪᖕᒐ, ᐅᑉᐱᓇᖕᒐᓗ ᐃᓱᒪᒋᔭᐅᓂᕋᓂᒃ ᖃᐅᔨᒪᒐᒪ ᐊᒥᓱᐊᓗᐃᑦ ᐊᓯᒃᑲ ᐱᒐᓱᓐᓂᕆᐊᖕᒋᑦ ᑕᐃᒪᐃᑦᑐᒥᒃ ᑕᐃᒪᐃᓪᒪᑦ ᖁᕕᐊᓱᑦᑑᐸᓗᓚᐅᔪᔪᖕᒐ. ᐅᖃᕐᑕᐃᓕᒋᐊᖃᕋᒪᓗ ᐊᓕᐊᓲᒐᖃᑦᑕᓕᓚᐅᔪᔪᖕᒐ ᓱᒧᓪᓗ ᐊᓕᐊᓱᒐᕐᒪᖕᒎᕐᒪ ᑭᓇᒧᓪᓗᓃᑦ ᐅᖃᕆᐊᖃᕐᒥᓇᖕᒐ. ᐅᓪᓗᒥᐅᔪᕐᓕ ᑕᐃᓐᓇ ᐅᐱᒍᓲᓯᐊᕕᓂᕐ ᐅᓐᓄᑐᐃᓐᓇᒧᑦ ᐊᑕᐅᓯᕐᒧᑦ ᐃᓕᖕᒐᓂᐅᔭᕐᑭᑐᖅ ᑖᓐᓇᓕ ᐅᕙᓐᓄᑦ ᖁᕕᐊᓱᒍᑎᑦᓴᐅᔪᖅ ᐃᓅᓯᓕᒫᕋᓂ. ᓯᕗᓂᑦᑎᓂᒃ ᐊᓯᒃᑲᓂᒃ ᐃᓄᑐᐃᓐᓇᓂᒃ ᐅᐱᒍᓲᓯᕐᑕᐅᖁᔨᓇᓇᐊᓪᓚᑑᒐᓗᐊᖅ.

ᒪᑭᕝᕕᐅᑉ ᑐᓴᕋᑦᓴᖕᒋᑦ: ᐅᓪᓗᒥᓕ ᓱᓇᓂᒃ ᐱᓇᓱᐊᖃᑎᐅᕕᑦ

ᔮᔨ ᐴᑎ: ᐅᓪᓗᒥᐅᔪᕐᓕ ᒪᑭᕝᕕᒃᑯᓐᓄᑦ ᐱᓇᓱᓗᐊᕐᒍᐊᑐᖕᒐ ᐃᑲᔪᕐᑎᒋᔭᐅᑦᓱᖕᒐ ᔫᓂ ᐱᑕᒧᑦ. ᐱᓇᓱᐊᕋᓐᓄᒃ ᓄᑦᑎᓂᕐᒎᓕᖕᒐᔪᓂᒃ, ᖃᐅᔨᓴᕐᕕᐅᓗ ᐱᓇᓱᐊᕐᑕᖕᒋᓐᓂᒃ, ᐃᓱᒫᓗᑕᐅᔪᓂᓪᓗ ᐆᒪᔪᕐᓂᐊᑏᑦ ᒥᑭᑭᐊᕐᓂᐊᑏᑦ ᐃᖃᓗᓐᓂᐊᑏᑦ ᑲᑐᑦᔨᖃᑎᑮᒃᑯᖕᒋᓐᓄᑦ ᖃᐅᔨᒪᒐᓯᑦᑎᐅᓂᕐᒧᓗ ᐊᕿᑎᐅᑉ ᐊᐅᓚᑕᐅᓂᖕᒐᓂᒃ. ᓰᑯ ᐃᖃᓗᓐᓂᐊᑎᒃᑯᓂᒃ ᐆᑦᑐᕐᑎᓯᒻᒥᔪᒍᑦ ᐱᒍᓐᓇᕋᔭᕐᒪᖕᒎᑕ ᓂᑯᔮᑯᐊᒥ.

ᐃᓄᓐᓄᓗ ᐅᓇᑕᕐᑐᓴᐅᖃᑎᐅᒻᒥᓱᖕᒐ ᑕᒪᓐᓇ ᐱᓇᓱᐊᕐᐸᓕᕐᒥᒐᒃᑯ ᐃᓚᐅᔫᕕᒋᑦᓱᒍ ᐊᕐᖀᒍᓂ ᑕᓪᓕᒪᒐᓚᐅᓕᕐᑐᓂ. ᐊᓪᒪᓗᑦᑕᐅᖅ ᐊᖕᒐᔪᖅᑲᖕᒍᓂᖅ ᑮᓇᐅᔭᖃᕐᑎᓯᕕᑦᓴᓯᐅᕐᓂᒧᑦ ᑕᕐᕿᒥᐅᑦ ᓂᐱᖕᒐᒃᑯᖕᒋᑦᑕ ᑮᓇᐅᔭᑦᓴᖕᒋᓐᓂᒃ ᐊᑐᕐᓱᒍ ᑕᒐᑕᒐ ᕿᓂᕐᑐᖕᒐ ᑮᓇᐅᔭᕐᑖᕕᑦᓴᐅᔪᓂᒃ ᓴᓇᒍᑎᑦᓴᓂᒃ ᐊᑦᔨᖃᓚᐅᕐᓯᒪᒐᑎᒃ ᓄᐃᑕᒐᔭᕐᑐᓂᒃ ᑕᑯᓐᓇᕋᑦᓴᔭᑎᒍᑦ.

ᒪᑭᕝᕕᐅᑉ ᑐᓴᕋᑦᓴᖕᒋᑦ: ᐃᓅᓯᒃᑯᓕ ᖃᓄᐃᓘᕐᓱᑎᑦ ᖁᕕᐊᓱᑦᑎᑕᐅᓯᒪᓂᕐᐸᐅᕕᑦ

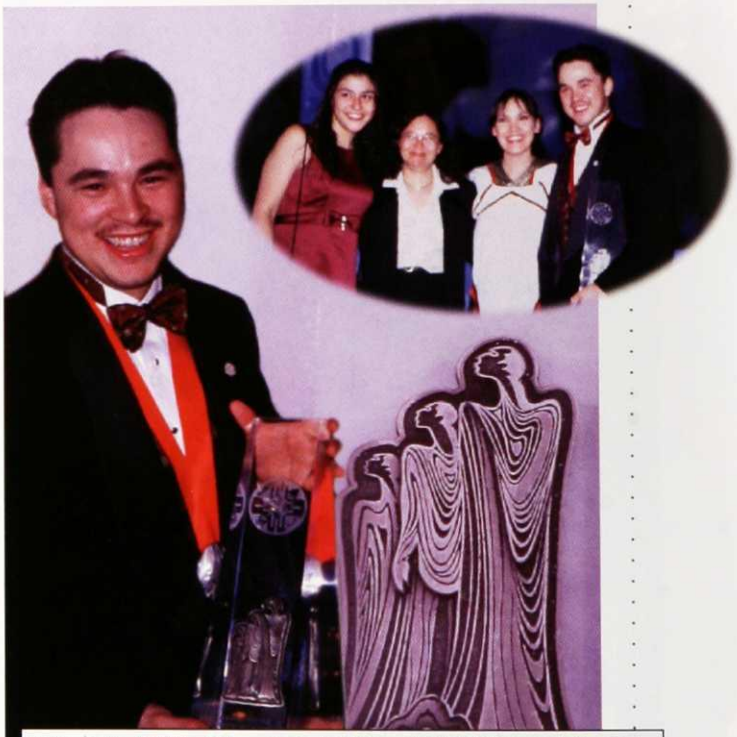
ᔮᔨ ᐴᑎ: ᐅᕙᖕᒐᓕ ᓇᓪᓕᐊᓄᑦ ᖁᕕᐊᓱᑦᑎᑕᐅᓯᒪᓪᓗᑐᕐᒪᖕᒎᕐᒪ ᐅᖃᕈᓐᓇᖕᒋᑦᑐᖕᒐ ᑭᓯᐊᓂᓕ ᐅᖃᕈᓐᓇᑐᖕᒐ ᓱᓇᑐᐃᓐᓇᒥᒃ ᐱᒐᓱᐊᓯᔭᕕᓂᕋᓂᒃ ᐱᒍᓐᓇᓯᔭᖃᑐᐊᕋᒪ ᐊᓕᐊᓱᒍᑎᒋᓲᕋ ᑕᐃᑲᕐᒐᓗ ᓯᕗᒧᑦ ᓃᒋᐊᕈᑎᒋᓯᒻᒥᓱᒍ ᐃᓅᓯᕋᓂᒃ ᖁᕕᐊᓱᒍᑎᒋᓱᒍ.

ᒪᑭᕝᕕᐅᑉ ᑐᓴᕋᑦᓴᖕᒋᑦ: ᐃᓅᓯᕐᓂᓕ ᐱᑕᖃᕐᐸ ᐃᓅᔪᒥᓪᓗᓃᑦ ᐃᓅᒍᓐᓇᐃᓯᒪᓕᕐᑐᒥᓪᓗᓃᑦ ᓱᕐᕋᐃᒪᒻᒪᕆᑦᑐᒥᒃ ᐃᓕᓐᓂᒃ ᓱᕐᕋᐃᖕᒋᓐᓇᐸᑦᑐᒥᓪᓗ ᐱᔪᒪᓂᒃᑯᑦ ᐃᓕᓐᓂᒃ?

George Berthe

George Berthe, Assistant to Makivik's First Vice-President Johnny Peters, was honoured by the Aboriginal Achievement Awards as "a seasoned veteran of Nunavik Politics". Being the Youth Recipient, he was recognized as an excellent public speaker and for his efforts in past and present leadership roles. Specifically, as Student Council President for Jaanimmarik High School, as a Director for the Nayumivik Landholding Corporation, as President of the fundraising committee for Taqramiut Nipingat Inc., and "the hope for the future he represents and embodies".

Since receiving the award, George says he has received many letters of congratulations from various sponsors of the Awards, government Ministers, and representatives of other interested organizations. George continues to receive invitations to share his positive message with many journalists, for example he has appeared in a variety of newspapers and will be featured in the Annual Report for Amoco Canada Petroleum Company Ltd. He has also been invited to speak at various high-ranking public functions in Canada.



ᔪᐊᑦᓴ ᐳᑎᒃᑯ ᐅᐱᒋᒻᒪᕆᑦᑕᖕᒐᓗ ᐃᓕᑕᕆᔭᐅᒍᑎᖕᒐ. ᐊᑦᔨᖕᒍᐊᓛᕋᕐᒦᑐᑦ ᐃᓕᓴᐱ ᐊᐃᓯ ᐋᓚᓯ ᐳᑎ ᓲᓴᓐ ᐊᒃᓗᑳᖅ ᐊᓪᒪᓗ ᔪᐊᑦᓴ

George Berthe with his treasured Award. Inset: Elisapee Issac, Alice Berthe, Susan Aglukark, and George.

Along with the Award, the youth recipient also receives a $5,000 educational scholarship. We began by asking George about how and when he first knew he was to receive the award.

George Berthe: I found out on October 17th. I was really thrilled, and in disbelief, because there were a lot of people who went for that, so I was really excited. I wasn't supposed to tell anybody, so I was in a pretty good mood

ᔫᔨ ᐴᑎ: ᐊᓈᓇᒐᓃᒃ ᓗᐃᓴ ᐴᑎᒥᒃ, ᓇᓪᓕᓂᖕᒐᓄᑦ ᓯᓚᑐᓂᖕᒐᓄᓪᓗ, ᐅᕙᓐᓂᓗ ᐱᕈᕐᓴᐃᓱᓂ ᐱᑦᓯᐊᕕᖖᒐᓯᒪᓂᖕᒐᓄᑦ. ᐊᒻᒪᓗ ᓵᒥ ᑕᖕᑲᓐ, ᒪᓇᐊᓗᒃ, ᐱᑦᔪᑎᕐᑲᕐᓱᖕᒐ ᐅᕙᓐᓂᒃ ᐃᓕᑦᓯᑎᑦᓯᓯᒪᒻᒪᑦ ᐱᔪᒪᓪᓚᓇᑐᐊᕈᒪ ᐃᓅᓯᕋᓂ ᐱᒐᓱᐊᕈᓐᓇᕋᒪ ᐱᓚᕐᑭᓗᖕᒐ. ᐊᒻᒪᓗᑦᑕᐅᖅ ᐅᓇ ᐃᓕᓴᐱ ᐊᐃᓯᒃ ᐸᐃᔪᕐᑕᐃᓕᑦᓯᓇᐊᕐᑲᕐᒥᔪᖅ ᐅᕙᓐᓂᒃ ᐃᑲᔪᕐᓯᓯᒪᓪᓚᓇᒻᒪᑦ. ᐊᐃᑉᐸᕆᒐᒃᑯ, ᐱᓇᓱᕐᑲᑎᒋᒍᓐᓇᓯᐊᕐᓱᒍᓗ.

ᑕᐃᒃᑯᐊᑕᐅᖅ ᐱᖕᒐᓱᑦ (ᐱᓪᓚᕆᐅᑎᑦᑲ) ᔫᓂᑦ ᐅᕐᑲᕈᒪᒻᒥᔭᒃᑲ. ᓯᕗᓪᓕᐹᖕᒐᑦ ᔫᓂ ᒪᐃ ᓄᓇᒥᒃ ᕐᑲᐅᔨᒪᑦᓯᐊᑐᐊᓗᓂᖕᒐᓄᑦ ᕐᑲᖕᒐᑦᑕᔪᕐᓯᑎᐊᓘᓂᖕᒐᓄᓪᓗ. ᐅᕙᓄᑦ ᐊᔪᒐᐃᑦᑑᕐᑲᑦᑕᓯᒪᒻᒪᑦ ᒪᕐᑲᐃᓐᓂᒥᒃ ᐃᕐᑲᓗᓐᓂᐊᓂᕐᒥᓗ ᐃᓕᓐᓂᐊᑎᑦᓯᓂᖕᒐ ᐱᕕᑦᓴᕐᑲᕐᑎᓯᒪᒻᒫᖕᒐᓗ ᓄᓇᒐᓂᒃ ᐅᐱᒍᓱᓐᓂᓴᕋᓂᒃ. ᐱᓪᓚᕆᐅᓂᕐᐸᐅᑎᓪᓗᒍ ᑕᐃᑲᖖᒐ ᑐᓂᕐᑭᓯᐊᕆᓯᒪᔭᕋ ᕐᑲᐅᔨᒪᓂᖅ ᓄᓇᒥᒃ ᐊᒻᒪᓗ ᐅᐱᒍᓱᑦᓯᐊᓂᖅ ᐱᕆᔭᑦᑎᓂᒃ.

ᓴᓕᓗ ᔪᐊᑦᓯᓗ — 1997-ᐅᑎᓪᓗᒍ ᐃᓕᑕᕆᔭᐅᒍᑎᑕᑦᑐᕕᓃᒃ ᓄᓇᕕᒻᒥᐅᖑᑦᓱᑎᒃ
Charlie and George — our 1997 AAA winners from Nunavik!

ᐊᐃᑉᐸᕐᑲᕐᑎᓗᒍ ᔫᓂ ᐴᑎᒥᒃ ᐅᕙᓐᓂᒃ ᐃᓕᓐᓂᐊᑎᓯᓯᒪᒻᒪᑦ ᓴᓪᓗᑐᔫᒋᐊᕐᑲᖖᒋᓂᕐᒥᒃ ᐱᑦᓯᐊᕆᐊᕐᑲᕐᓂᒥᓪᓗ ᑕᐃᓐᓇᑎᑐᑦ ᐊᑕᑕᐅᑦᓯᐊᕈᒥᓇᕐᑑᒐᓗᐊᑦ ᕐᑲᖕᒐᑐᐃᓐᓇᖅ ᐃᓅᓯᕋᓂ. ᑕᑯᑎᓯᒪᒻᒫᖕᒐ ᕐᑭᑐᕐᖕᒐᑎᓐᓂᒃ ᐃᓘᓐᓇᖕᒋᓐᓂᒃ ᐊᑦᔩᒋᑦᓯᐊᒥ ᓇᓪᓕᒍᓱᒋᐊᕐᑲᕐᓂᒥᒃ ᑐᑭᓯᓯᒪᕕᒋᓪᒥᓱᒍᓗ ᐅᕐᑯᒪᐃᑦᓴᓚᐅᕋᓗᐊᕈᒪ ᑮᓇᐅᔭᕐᑲᑦᓯᐊᓇᖕᒐ ᐃᓅᒐᓱᐊᕆᐊᒥᒃ ᓴᐱᓕᕐᓂᐊᖕᒋᒃᑯᒪ ᐊᓐᓇᒍᓐᓇᓂᕋᓂ ᐱᓇᓱᐊᑐᐊᕈᒃᑯ.

ᐱᖕᒐᔪᖕᒐ ᔫᓂ ᐋᑕᒥ ᐅᕙᓐᓂᒃ ᓯᕗᓂᓕᐅᕆᕙᒻᒪᑦ ᑕᐅᑐᕐᑰᕐᒍᐊᕐᓂᑯᑦ. ᐃᓕᓐᓂᐊᑎᓯᒪᒻᒫᖕᒐ ᐃᓅᓯᕋᓂ ᑕᒃᑯᒧᑲᓪᓚᑐᐃᓐᓇᖅ ᑕᐅᑦᑐᓴᐅᖖᒋᓂᕋᓂᒃ ᐃᓚᕐᑲᕐᑎᓗᒋᑦ ᐃᓕᓐᓂᐊᑎᑦᓯᒍᑎᖕᒋᑦ ᒪᑦᓱᒥᖕᒐ ᑭᓇᑐᐃᓐᓇᖅ ᐱᔪᒪᓪᓚᕆᑐᐊᓗᑐᐊᕈᓂ ᐱᓇᓱᐊᕆᐊᕐᑲᕐᒪᑦ ᓴᐱᓕᕐᑕᐃᓕᓗᓂ. ᑖᓐᓇ ᔫᓂ ᐅᕙᓐᓂᒃ ᐸᕐᑭᐊᒋᔭᕐᑲᖖᒋᒪᕆᑉᐸᑐᖅ.

ᒪᑭᕝᕕᐅᑉ ᑐᓴᕋᑦᓴᖏᑦ: ᑕᐃᒪᓖ ᐆᑦᑐᑎᑦᓴᓯᐊᖕᒍᓃᑦ ᑕᑯᑦᓴᕈᑎᓚᐅᕐᒪᑦ ᐅᐱᒍᓲᕐᑕᐅᓂᒃᑯᕕᑦ ᓄᓇᕕᒻᒥᐅᓂᒃ ᕐᑲᓄᖅ ᐅᕐᑲᐅᑦᔨᒋᐊᓪᓚᒍᒪᕕᑦ?

ᔫᔨ ᐴᑎ: ᐅᕐᑲᕈᒪᔪᖕᒐᓕ ᐃᓅᓯᖅ ᐱᐅᔪᖅ ᓯᕗᓂᕐᓃᐳᖅ ᑭᓯᐊᓂ ᑎᒍᒍᒪᒍᕕᐅᒃ ᐱᓇᓱᐊᕆᐊᕐᑲᕐᑐᑎᑦ. ᓱᓇᓕᒫᑦᓯᐊᓂᒃ ᐱᔪᒪᔭᓕᒫᒃᑲᓂᒃ ᐱᓯᒪᓕᕐᑐᖕᒐ ᑭᓯᐊᓂ ᐊᑦᓱᕈᕐᓱᖕᒐ ᐱᔪᓐᓇᓯᓚᐅᕐᑕᑲ ᑭᓇᒧᑦ ᕐᑲᐃᑕᐅᑦᔭᑎᓐᓇᒋᑦ ᐃᒻᒥᓂᒃ ᐱᔪᓐᓇᓯᑦᓯᒋᑦ. ᐅᓪᓗᒥᓕ ᓯᕗᓂᕐᑲᓕᕐᒥᔪᖅ ᐱᔪᒪᒻᒥᔭᒃᑲᓂᒃ ᐃᓅᓯᒪᓇ - ᕐᑲᖖᒐᑦᑕᔪᒥᒃ ᓇᒻᒥᓂᕐᑖᓗᖕᒐ ᐊᒻᒪᓗ ᐊᐅᓚᑦᓯᔨᐅᓗᖕᒐ ᕐᑲᔭᕐᑐᓂᕐᒥᒃ - ᑕᒪᒃᑯᐊ ᐱᔪᒪᓕᕐᒥᔭᒃᑲ ᐱᓇᓱᐊᓚᕆᐊᒃᑲ.

but I couldn't let anyone know why I was in a good mood. Today, I feel like the award is longer than a one-night ceremony, however something that will I will feel good about for my whole life. I hope more Inuit will be nominated and recognized for their efforts.

Makivik News: What projects are you involved with these days?

GB: Today I am mainly working for Makivik Corporation as the Assistant for Johnny Peters. We are working on the relocation file, the research centre projects, concerns related to the Hunting, Fishing and Trapping Association, and environmental monitoring. We're also working on various fisheries projects, Including Seaku, Unaaq, and other specialized projects.

I am also a Canadian Ranger, which is something I've been involved in for nearly five years. Also, as the President of the fundraising committee for TNI, I am trying to find money for them to do special shows and television production.

MN: What has been the most rewarding event in your life up until today?

GB: For me, it has been no particular event, rather whenever I achieve any of my goals, large or small. It gives me a lot of confidence to move ahead and to really enjoy life.

MN: Is there someone in your past that has been a role model for you, or who still gives you a boost along the way?

GB: My mom, Louisa Berthe, for her love and her wisdom, and for her very good child rearing in bringing me up. Also, Sammy Duncan for sure, because he has taught me that you can overcome all obstacles if you have a dream. And if you really want to realize it, there is nothing that can stop you but yourself. And, most certainly, Elisapie Issac. She is my partner in life, and a good team mate. I believe beside every good man is a good woman.

Also, there are three (special) Johnnys I want to mention. First, Johnny May for his extensive knowledge of the land and aeronautics. It was amazing to me because he taught me how to hunt and fish and gave me many opportunities to enjoy our land. The most important thing he gave me was knowledge about the land, and a real appreciation for what we have.

Then, Johnny Berthe who taught me to be sincere, and eventually I hope to be a good parent like him. He has shown me that you have to love every one of your children equally, and even if you are going through financial hard times you can come out of it and everything gets better in the end if you work at it.

And Johnny Adams for his goal visioning. He taught me to look past my nose, and also that if anybody really wants something, they need to do whatever it takes to get there. He's had a lot confidence in me.

MN: As a role model distinguished by this important award, do you have any other comment for our Nunavik readers?

GB: I want to say the good life is there right in front of your eyes but you have to work to get it. I've gotten almost everything I want in my life so far and nobody has ever given it to me, I worked hard for it. Today I have other things I want in my life —to get my own airplane and to operate a business in outdoor adventures, including kayaking — all the goals I am now working towards are skills oriented.

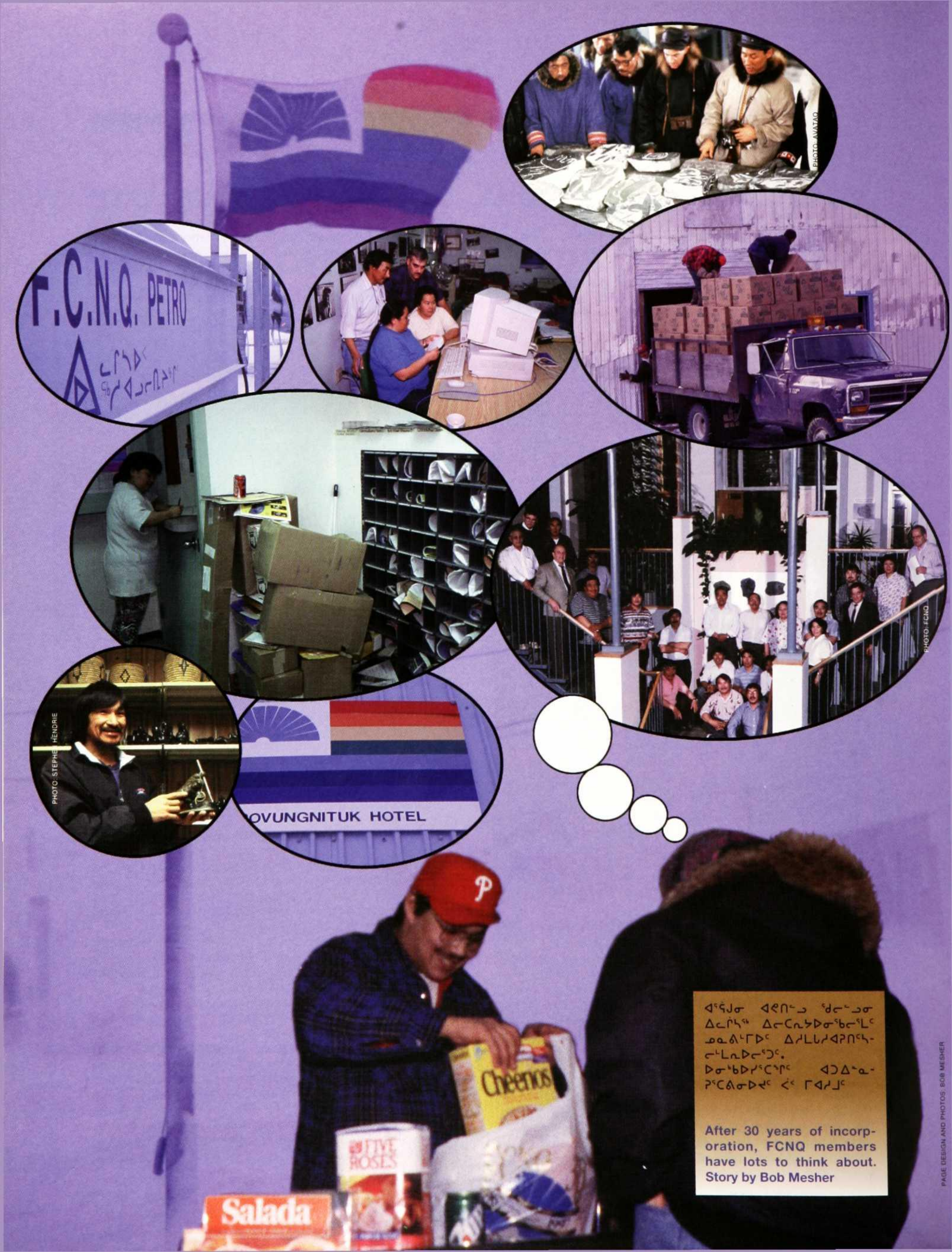

F.C.N.Q. PETRO
OVUNGNITUK HOTEL
Cheerios
FIVE ROSES
Salada

PHOTO: AVATAQ
PHOTO: FCNQ
PHOTO: STEPHEN HENDRIE
PAGE DESIGN AND PHOTOS: BOB MESHER

ᐊᕐᕌᒍᓂ ᐊᕙᑎᖕᒍ ᖁᓕᖕᒍᓂ ᐃᓚᒦᓴᖅ ᐃᓕᑕᕆᔭᐅᓂᖃᓕᕐᒪᑦ ᓄᓇᕕᒻᒥᐅᑦ ᐃᓱᒪᒐᓱᐊᕈᑎᑦᓴᓕᒻᒪᕆᐅᓕᕐᑐᑦ.
ᐅᓂᒃᑲᐅᓯᕐᑕᖅᑎᑦ ᐊᑐᐃᓐᓇᕈᕐᑕᕕᓂᐅᔪᑦ ᐹᑉ ᒥᐊᓱᒧᑦ

After 30 years of incorporation, FCNQ members have lots to think about. Story by Bob Mesher

ᓄᓇᕕᒻᒥ ᑯᐊᐸᐃᑦ: ᐊᕐᕌᒍᓂ ᐊᕙᑎᓪᓗ ᖁᓕᓪᓗᓂ ᐱᓇᓱᕐᑲᑎᒌᓐᓂᖅ

Nunavik Co-ops: Thirty Years of Working Together

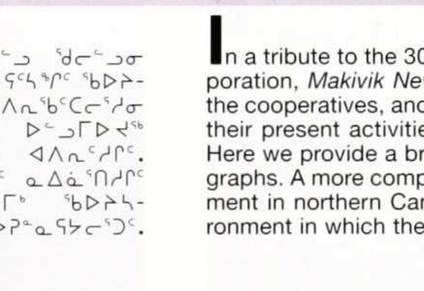
FCNQ30
1997
FCNQ

ᐃᓕᑕᕐᓯᒍᑎᐅᕐᓯᓂ ᓇᓪᓕᐅᓂᕐᓯᐅᕈᑕᐅᓂᖕᒐᓂᒃ, ᐅᓇ ᓴᓇᖕᒍᐊᓯᒪᔪᖅ/ᓴᓇᐅᒐᖅ ᖁᓪᓕᓴᔭᒥᓪᓗ ᓴᐅᓂᕕᓂᕐᒥᓗ ᓴᓇᒪᔪᖅ ᓴᓇᔭᐅᔪᕕᓂᐅᕐᓯᓂ ᒫᑯᓯ ᐊᓇᐅᑕᕐᒧᑦ
To mark the anniversary, this soapstone and bone sculpture was made by Markusie Anautak.

ᐃᓚᖕᒐᑎᑦᓯᒍ ᐃᓚᒌᓴᐅᑉ ᐊᕐᕌᒍᓂ ᐊᕙᑎᓪᓗ ᖁᓕᓪᓗᓂ ᐃᓕᑕᕆᔭᐅᓂᕐᑲᓂᕆᕙᑦᑕᖕᒋᓐᓄᑦ ᒪᑭᕝᕕᐅᑉ ᑐᓴᕋᑦᓴᖕᒋᑦ ᖃᐅᔨᓴᓕᓚᐅᔪᕗᑦ ᐱᕙᓪᓕᐊᓯᒪᓂᖕᒋᓐᓂᒃ ᑯᐊᐸᐃᑦ ᐊᐱᕆᖃᑦᑕᓕᕐᓯᓂ ᑯᐊᐸᐃᑦ ᑭᒃᑲᑐᕐᑎᖕᒋᓐᓂᒃ ᐱᑦᔪᑎᒋᑦᓯᒋᑦ ᐅᓪᓗᒥᐅᔪᖅ ᐱᓇᓱᐊᕐᑕᖕᒋᓐᓂᒃ ᓱᓇᓂᓪᓗ ᓯᕗᓂᕐᑲᕐᒪᖕᒌᑦ ᐊᐱᕆᑦᓯᒋᑦ. ᐅᑯᐊᑕᒃᑲ ᑖᒃᑯᐊ ᐊᑦᔨᕐᒍᐊᑦ ᐅᓂᒃᑲᐅᓯᑦᑕᓴᕐᒋᑦ ᓇᐃᓈᕐᑎᓯᒋᑦ ᐊᑐᐊᒐᓕᐊᓇᓯᒪᔭᕗᑦ. ᑕᐃᒪᓕ ᐃᑎᓂᕐᓴᒥᒃ ᖃᐅᔨᓴᕆᐊᒃᑲᓂᕐᑐᑐᐃᓐᓇᐃᑦ ᐊᒥᓱᑲᓪᓚᓂᒃ ᐊᑐᐊᒐᓕᐅᕈᓐᓇᖁᔭᓕᕐᑐᑦ.

ᐊᕐᕌᒍᓂ ᐊᕙᑎᓪᓗ ᖁᓕᓪᓗᓂ, ᐃᓚᒌᓴᒃᑯᑦ ᐱᓇᓱᕐᑲᑎᕐᑲᐸᓕᕐᑯᑦ ᐃᓄᖕᓂᒃ ᐱᓇᓱᒍᒪᑦᓯᐊᑐᓂᒃ ᓯᕗᓕᕐᑎᐅᓂᕐᒥᒃ , ᐱᓇᓱᑦᑎᐅᓂᕐᒥᒃ ᐊᒻᒪᓗ ᐊᓯᖕᒋᑦᑎᒍᑦ ᑯᐊᐸᓐᓄᑦ ᐃᓚᐅᔫᓂᕐᒥᒃ - ᑭᓯᐊᓂ ᐱᓇᓱᒍᒪᔪᓄᑦ ᐊᑦᔨᒋᔭᐅᖖᒋᑐᖅ ᓘᑲᓯ ᓇᑉᐹᓗᒃ ᐃᓄᕐᑯᑎᒥᓂᒃ ᐱᒍᑦᔨᒍᒪᓂᖕᒐ "ᕿᑲᕐᓇᓯᐅᓕᕐᒪ ᐅᕝᕙᓘᓐᓃᑦ ᖃᓪᓗᓈᓄᑦ ᐱᒋᐅᕐᓴᓇᐊᕐᓯᒪᓕᕐᒪ ᑯᐊᐸᑦᑕ ᑎᐸᖕᒐᓂᒃ ᓇᐃᒍᒪᓪᓕᓰᖕᒍᕗᒐ" ᓚᑦᓯᓂ ᐅᖃᕐᑐᖅ ᐅᖃᓇᐊᓪᓚᒥᑦᓯᓂᓗ "ᑎᐸᖕᒐ ᑯᐊᐸᐅᑉ ᑎᒥᒐᓄᑦ ᐃᓱᕐᓇᓕᕐᓇᑐᖅ". ᑕᐃᒪᖕᒐᑦ ᔫᓂ 1974-ᖕᒍᓕᕐᓂᒪᓂᑦ ᓘᑲᓯ ᑲᒪᔨᓪᒪᕆᒋᔭᐅᕙᒃᑲᒥ ᑯᐊᐸᐅᑉ ᐱᓇᓱᐊᕐᑕᖕᒋᓐᓄᑦ ᑲᖕᒋᕐᓱᔪᐊᒥ ᐊᕐᕌᒍᓂ ᖁᓕᒐᓚᓐᓂ ᑯᐊᐸᕐᑯᓄᑦ ᐱᓇᓱᓯᓚᐅᕐᓂ ᖃᑦᓴᓐ ᐸᐃᒃᑯᓄᑦ ᐱᓇᓱᑦᑎᐅᓚᐅᕐᓯᒪᔪᖅ ᔦᕕᓂᐅᒐᓗᐊᕐᓯᓂ ᓘᑲᓯ ᐊᐅᓚᔨᔭᖃᕐᑐᖅ ᓂᐅᕕᕐᓂᐊᕕᖃᓚᐅᕐᑎᓇᒍ ᓱᓇᑐᐃᓐᓇᓕᒫᓂᒃ ᓂᐅᕕᐊᑦᓴᖃᕈᓐᓇᑐᒥᒃ ᓄᓇᓕᒻᒥᓂ.

ᐊᐅᓚᔨᒻᒥᔭᖅ ᖁᓕᓪᓗ ᐊᑕᐅᓯᕐᓗᓂ ᐅᑭᐅᕐᑲᓕᕐᑎᓗᒍ ᑖᒃᑯᐊ ᐊᐅᓚᔨᔭᕐᒋᑦ ᑐᑭᓯᑦᔫᒥᒍᑎᒋᓚᐅᔭᔭᕗᑦ ᓯᒧᑦ ᐱᔭᓇᐅᑎᖃᓕᕿᒥᐊᕐᒐᓂᒃ ᓂᐅᕕᐊᑦᓴᖃᕐᓂᒥᒃ ᓂᕿᓂᓪᓗ ᐊᓯᕐᒋᓐᓂᓗ ᓂᐅᕕᐊᑦᓴᓂᒃ. ᐅᓂᒃᑳᑐᖅ ᑕᐃᑦᓯᒪᓂᒎᖅ ᐅᓇᑕᕐᓂᔪᐊᕕᓂᐅᑉ ᐊᐃᑉᐱᐅᑎᖕᒐᑕ ᑭᖕᒍᓃᓐᓈᐱᐊᓂ ᓂᐅᕕᕐᓂᐊᕕᖃᕐᒥᓗᑐᓚᐅᕐᑐᕕᓂᖅ ᑕᐃᒃᑯᐊ ᑕᒪᕐᒥᒃ ᖃᑦᓴᓐ ᐸᐃᒃᑯᓗ ᐅᐃᒍᐃᒃᑯᓗ ᓂᐅᕐᕈᓴᐃᕕᕕᓂᕐᒥᑦ ᐊᐅᓪᓚᓚᐅᕐᓂᒪᓃᒃ ᑕᐃᒪᐃᒻᒪᑦ ᓘᑲᓯᐅᑉ ᐊᑖᑕᖕᒐ ᖃᓪᓗᓂᐊᓇ ᐊᖃᕐᐸᓕᓚᐅᕐᓯᒪᔪᖅ ᓴᓪᓗᓄᓪᓗ



In a tribute to the 30th anniversary of the FCNQ's incorporation, *Makivik News* has researched some history of the cooperatives, and asked co-op representatives about their present activities, and their interests in the future. Here we provide a brief account to go with these photographs. A more comprehensive study of the co-op movement in northern Canada and the Arctic Canadian environment in which they are rooted could certainly provide enough fascinating information to fill volumes.

Throughout the past 30 years, the Fédération des Coopératives du Nouveau-Québec (FCNQ) has retained numerous dedicated Inuit leaders, staff, and other co-op members — but none more dedicated to the organization and his own people than Lucassie Nappaluk. "When I go on vacation or down South for training, I miss the smell of the co-op," he says, "The smell is good for my health." Since June, 1974, Mr. Nappaluk has been the manager of the co-op's operations in Kangiqsujuaq. For almost 10 years before that he worked at the Hudson's Bay Company, but Lucassie remembers a time when there was no retail supplier in the community.

He recalls a situation when he was just 11 years old, which helps us understand the value he places on having such an availability of groceries and other merchandise. He says that, just after the second world war, there was no store at all in Kangiqsujuaq as both the Hudson's Bay Company and the Revillon Frères had moved out

ᓄᓇᕕᒻᒥ ᑯᐊᐸᐃᑦ: ᐊᕐᕌᒍᓂ ᐊᕙᑎᓪᓗ ᖁᓕᓪᓗᓂ ᐱᓇᓱᖅᑲᑎᒌᓐᓂᖅ

ᑲᖏᕐᓱᒧᓪᓗᓃᑦ. "ᑕᐃᒪ ᖃᑦᓴᓐ ᐸᐃᒃᑯᑦ ᐅᑎᕐᐸᓕᐊᒐᐅᒐᕐᓱᑎᒃ ᐅᒥᐊᒻᒪᕆᑎᒍᑦ ᓂᐅᕕᐊᑦᓴᑕᖃᑦᑕᐸᓪᓕᐊᓱᓚᐅᕐᓯᒪᒻᒥᔪᑦ ᓴᓪᓗᓂᑦ ᑎᑭᐅᑦᔨᕙᑦᓱᑎᒃ. ᑕᐃᒪᐃᑐᐃᓐᓇᓴᕐᐸᓚᐅᖁᓗᐊᕐᓱᑎᒃ ᖃᑦᓴᓐ ᐸᐃᒃᑯᑦ ᐅᒥᐊᕐᔪᐊᖓᑦ ᑎᑭᐊᓗᑦᓴᖁᑕᓕᓚᐅᕐᓯᒪᔪᖅ ᐅᒥᐊᓕᑦᑕᖓᓪᓗ ᓄᓈᓚᐅᕐᓯᒪᕋᖅ ᐊᖑᑎᓂᒃ ᐃᑲᔪᕐᑎᖃᕈᒪᓕᕐᓱᓂ ᓂᐅᖁᐃᓕᕈᑎᒃ ᐅᓱᒥᓂᒃ ᐊᕐᓇᐃᑦ ᐃᑲᔪᕐᑐᓴᑑᓚᐅᕐᓯᒪᔪᑦ

ᑕᐃᑦᓱᒪᓂ ᐳᕕᕐᓂᑐᒥ: ᑖᒧᓯ ᖁᒪᖅ ᓗᓯᐊᓪ ᒧᑖᓪᓗ ᐆᕐᑐᐃᔪᒃ ᓴᓇᖕᖑᐊᓯᒪᔪᓂᒃ ᐊᐅᓪᓚᑎᒐᑦᓴᓂᒃ ᖃᓪᓗᓈᑦ ᓄᓇᖓᓐᓄᑦ
Early Puvirnituq scene: Taamusi Qumaq and Lucielle Murdoch prepare carvings for shipment to the South.

AVATAQ CULTURAL INSTITUTE: PETER MURDOCH COLLECTION

ᓂᐅᖁᐃᔭᓂᒃ ᑕᐃᑦᓱᒪᓂ ᐊᖑᑏᑦ ᒪᖃᐃᓚᐅᕐᓯᒪᒻᒪᑕ ᐅᖓᓯᑦᑑᓗᐊᖕᖏᑐᒥ ᐃᑎᕕᑦᑎᓂ ᑕᐃᑦᓱᒪᓂᑕᒐ ᓈᓚᐅᑎᖅᑲᖕᖏᓇᑦᑕ ᐅᖅᑲᓕᒪᐅᑎᓂᒃ ᐅᓪᓚᓯᔪᐊᓲᓚᐅᕐᓯᒪᔪᖓ ᑖᕋᖓ ᒪᖃᐃᕝᕕᐅᔪᒧᑦ ᓄᖅᑲᓚᐅᕐᓯᒪᓇᖓ ᐅᓪᓚᓱᖓ ᑲᐃᕙᓪᓚᒍᓯᓕᒫᕐᑐᑐᐃᓐᓇᓚᐅᕐᓯᒪᔪᖓ ᐊᓕᐊᓱᑦᑐᐹᓗᓕᕐᓱᖓ ᖃᐅᔨᒪᓕᕋᒪ ᐃᓅᓯᕋᑦ ᐱᐅᓯᑦᔪᒥᓖᓕᓇᐊᖓ" ᐊᖑᑏᑦ ᑎᑭᑦᓴᓕᕋᑦᑕᕐᒪᑕ ᑕᐃᒃᑯᐊ ᐅᒥᐊᕐᔪᐊᑉ ᐅᓯᖏᑦ ᐊᕐᓇᓄᑦ ᓂᐅᖁᑦᑕᐅᑮᕐᓯᒪᓕᕐᑎᓗᒋᑦ ᑎᑭᑕᐅᓚᐅᕐᓯᒪᔪᑦ. ᐅᓪᓗᒥᐅᓕᕐᑐᓕ ᓘᑲᓯ ᐅᖃᕈᓐᓇᓕᕐᑐᖅ ᑕᐃᓐᓇ ᖃᑦᓴᓐ ᐸᐃᒃᑯᑦ ᑭᖑᕚᖓᑦ ᓂᐅᕕᕐᓂᐊᕕᒃ ᐅᒃᑯᐊᓕᕋᓗᐊᕐᒥᐸᑦ ᓂᐅᕕᕐᓂᐊᕕᑦᓴᐃᑭᓖᑦᔪᒍᓐᓇᐃᑐᑦ ᑲᖏᕐᓱᔪᐊᕐᒥᐅᑦ.

ᐃᓚᒌᓴᒃᑯᑦ ᐃᓕᑕᕆᔭᐅᓂᕐᑖᓚᐅᕐᓯᒪᕋᑦ ᒪᐃ 20, 1967-ᖑᑎᓪᓗᒍ ᑲᑐᑦᔨᖃᑎᒌᕝᕕᐅᓯᑦᓱᑎᒃ ᐅᑯᓄᖓ ᑕᓪᓕᒪᓄᑦ ᓄᓇᓕᓐᓄᑦ: ᑲᖏᕐᓱᐊᓗᒃᔪᐊᖅ, ᑰᒃᔪᐊᒃ, ᑲᖏᕐᓱᒃ, ᐳᕕᕐᓂᑐᖅ, ᐊᒻᒪᓗ ᑰᒃᔪᐊᕌᐱᒃ. ᑕᐃᑦᓱᒪᓂ ᐱᒋᐊᕐᐸᓕᐊᑦᓱᑎᒃ ᑯᐊᐸᐃᑦ ᓄᐃᑦᓯᔨᐅᓚᖓᓚᐅᕐᓯᒪᔪᑦ ᐅᓪᓗᒥᓕ ᐊᒥᓲᓕᕐᑭᖓᔪᒪᓇᓐᓂᒃ ᐱᒐᓱᐊᕐᑕᖃᕐᐸᓕᕐᑐᑦ ᑕᑯᑦᓴᐅᓱᑎᒃ ᖁᓕᓪᓗ ᒪᕐᕈᓗᓂ ᓄᓇᓕᐅᔪᓂ ᓄᓇᕕᒻᒥ ᑲᑐᑦᔨᖃᑎᒌᒍᔭᑦ ᐃᓚᒌᓴᒃᑯᑎᒍᑦ.

ᑕᐃᒪᓕ ᐱᕙᓪᓕᑎᑦᓯᕙᓐᓂᖓ ᑲᑐᑦᔨᖃᑎᒌᓐᓂᐅᑉ ᒪᓐᓇ ᐃᒻᒥᒎᓇᕐᑎᓯᑎᒃ ᑯᐊᐸᐃᑦ ᐊᓯᖏᓐᓂᒃ ᐱᒐᓱᐊᕐᑕᖃᕈᓐᓇᓂᓇᓗᖏᑦ.

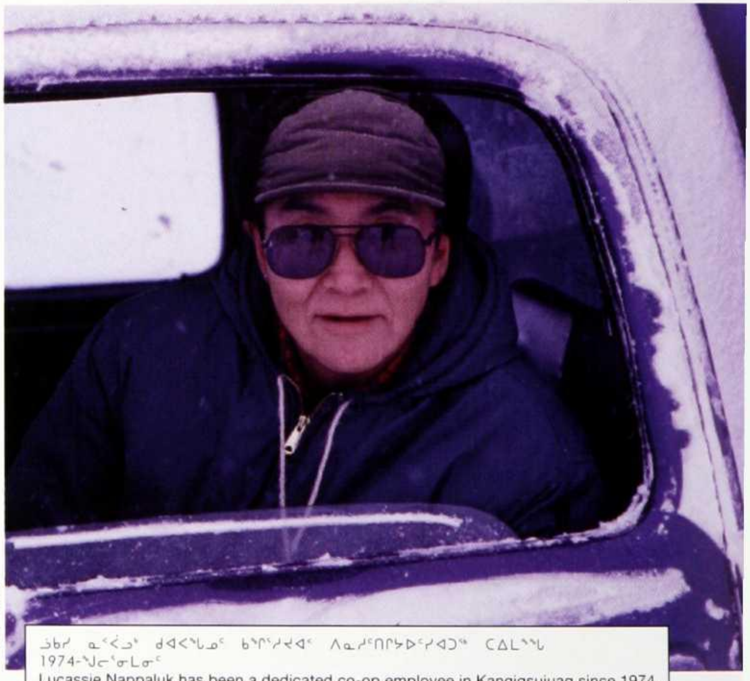
ᐃᓚᒌᓴᒃᑯᑦ ᐱᔪᓐᓇᓯᓯᒪᑦᓯᐊᑐᑦ ᑕᑯᒥᓇᕐᑐᓕᐅᕐᓂᒥᒃ ᓴᓇᐅᒐᕐᓂᒥᓪᓗ ᓴᓇᖕᖑᐊᓯᒪᔪᓂᓪᓗ ᓂᐅᕐᕈᓴᐃᓂᕐᒥᒃ, ᓂᐅᕕᕐᓂᐊᕕᖁᑎᖃᕐᓂᓂᒃ ᓱᓇᑐᐃᓐᓇᓂᒃ ᓂᐅᕕᐊᑦᓴᖃᕐᓱᑎᒃ, ᐊᐅᓚᒍᑎᓕᕆᓂᕐᒥᒃ, ᒪᖃᐃᕝᕕᓂᒃ ᐃᖃᓗᓐᓂᐊᕕᓐᓂᒃ ᐃᖏᕐᕿᑎᑦᓯᓂᕐᒥᒃ, ᑐᔪᕐᒥᐅᕕᖁᑎᖃᕐᓂᓂᒃ, ᓂᕆᕕᖁᑎᖃᕐᓂᓂᒃ, ᐅᕐᓱᐊᓗᓕᕆᓂᕐᒥᒃ, ᐃᓪᓗᖁᑎᓂᒃ ᐊᑦᑕᑐᕐᑎᓯᒍᓐᓇᓂᕐᒥᒃ ᐊᒻᒪᓗ ᓴᓇᔨᐅᓂᕐᒥᒃ ᐃᓪᓗᓴᓂᒃ. ᐅᓪᓗᒥᐅᔪᖅ ᐊᓪᓛᑦ ᑯᐊᐸᐃᑦ ᐱᔪᕆᐅᑎᖃᕈᓐᓇᓯᐊᕐᐸᑐᑦ ᑲᕙᒪᒃᑯᓄᑦ ᓇᐸᑎᑕᐅᒐᑎᒃ ᐱᓇᓱᑦᑎᖁᑎᖃᕐᓂᐸᐅᒋᐊᒥᒃ ᑯᐸᐃᒃ ᑕᕐᕿᖓᓂ. ᓄᓇᕕᒻᒦᓯᑎᒃ ᐅᒥᐅᔭᕐᒥᐅᓗ ᑕᓯᐅᔭᕐᒥᐅᓗ ᑯᐊᐸᖏᒃ ᐃᓚᒌᓴᒍᑦ ᑲᑐᑦᔨᖃᑕᐅᖕᖏᑐᑐᐊᑦᓯᐊᖑᔫᒃ.

ᑯᐊᐸᖃᕐᓂᖅ ᐱᒋᐊᓪᓚᓇᓚᐅᕐᓯᒪᕋᖅ ᑲᖏᕐᓱᐊᓗᒃᔪᐊᒥᓗ ᐳᕕᕐᓂᑐᒥᓗ, ᑕᒪᕐᒥᒃ ᐊᑕᐅᑦᓯᑯᑦ ᐱᒋᐊᕐᓯᒪᒐᓗᐊᕐᓱᑎᒃ ᐱᑦᔪᑎᖏᑦ

and his father would have to travel either to Kangirsuk or Salluit to shop for certain essentials. Eventually, the Hudson's Bay Company began making some deliveries of merchandise from Salluit by Peterhead boat. Finally, he recalls, a Hudson's Bay ship arrived and its captain came ashore to ask for men to help unload. There were only women available as the men were hunting at a camp about 15 miles away. "We had no radio back then so I ran all the way to the camp without stopping — it took me just one hour. I was so happy because I knew life would get better," he says.

By the time the men had arrived back to the village, the cargo was all unloaded by the women. Today, Lucassie points out, if their local Northern Store should ever close, Kangiqsujuaq will still have a co-op store of their own.

The FCNQ was incorporated on May 20, 1967, bringing together the independent co-ops of five communities: Kangiqsualujjuaq, Kuujjuaq, Kangirsuk, Puvirnituq, and Kuujjuaraapik. Starting out, the emphasis was on the producer co-ops rather than on multi-purpose co-ops that are evident today in the 12 Nunavik communities grouped together under the Federation. The advantages of being federated makes it possible for individual co-ops to go ahead with some broader ventures in northern Quebec. The FCNQ has found success in arts and crafts production and marketing, operating retail stores, a travel agency, hunting and fishing camps, hotels, restaurants, oil and gas distribution, building leasing, and construction. In fact, the co-ops prides themselves as the largest non-government employer in northern Quebec. In Nunavik, only those co-ops in Tasiujaq and Umiujaq operate independently from the FCNQ.



ᓘᑲᓯ ᓇᑉᐸᓗᒃ ᑯᐊᐸᖕᒪᓄᑦ ᑲᖏᕐᓱᔪᐊᑉ ᐱᓇᓱᑦᑎᒋᔪᐅᑦᓯᐊᑐᖅ ᑕᐃᒪᖕᖓ 1974-ᖑᓕᕐᓂᒪᓂᑦ
Lucassie Nappaluk has been a dedicated co-op employee in Kangiqsujuaq since 1974.

BOB MESHER

The co-op movement in Nunavik began in Kangiqsualujjuaq and Puvirnituq, and although they both

Nunavik Co-ops: Thirty Years of Working Together

ᐊᑦᔨᕿᓚᐅᕐᓯᒪᑦᔭᕐᕆᑦᑑᒃ. ᑕᐃᑦᓱᒪᓂ ᐊᕐᕌᒍᐃᑦ 1950-ᒧ 1960-ᒧ ᐊᑐᓕᕐᑎᒧᑦ ᐃᓄᐃᑦ ᑯᐸᐃᒃ ᑕᕐᕿᕐᕙᓂᒥᐅᑦ ᖃᐅᔨᓕᓚᐅᕐᓯᒪᒐᑦ ᖃᓪᓗᓈᑦ ᐱᐅᒃᑯᑎᕐᕆᓂᒃ ᐊᓯᑦᔨᑐᓪᒪᕆᐅᓕᕐᓱᑎᓪᓗ ᐱᐅᓯᕐᕆᑦ.

ᓄᓇᓕᒦᒥ ᖃᑦᓴ ᐸᐃᒃᑯᑦ ᐱᓇᓱᐊᕚᕐᑯᑎᓕᑑᓚᐅᕐᓯᒪᔪᑦ ᑕᐃᒪᐃᑦᑎᒧᑦ ᐃᓄᐃᑦ ᓄᓇᓕᕐᑯᑏᕐᐸᓕᐊᓕᓚᐅᕐᓯᒪᔪᑦ

ᐅᒥᒃᑲᓪᓚᓗ ᐃᓄᒃᓗ ᒪᕐᕿᒃ ᐊᑎᓖᒃ "ᓴᓕ" ᐊᒻᒪᓗ "ᔫᒋᓂ" ᐊᑦᔨᓕᐅᕐᑕᐅᔪᕚᓃᑦ ᓇᑦᓯᕋᑕᕐᑎᒧᑦ ᐊᕐᕌᒍᕐᕆᓂ 1950

Mr. Steinman and two Inuit identified as "Charlie" and "Yugini" posed with a freshly-harvested seal in the 1950's.

AVATAQ CULTURAL INSTITUTE · PHOTO TAKEN BY FATHER ROBERT LECHAT

ᓄᓇᓕᐊᕌᓈᕐᑎᒍᓐᓇᐃᓯᑦᓱᑎᒃ: ᑕᐃᒪᐃᑦᑑᓕᕋᒥᒃ ᐃᓄᐃᑦ ᓱᕐᕆᕐᑐᑎᓴᑐᐊᕐᑲᓯᓚᐅᕐᓯᒪᔪᑦ ᑭᐸᒧᑐᐃᓐᓇᐅᓕᕐᓱᑎᓪᓗ ᐱᓇᓱᑦᑎᓄᑦ ᖃᓪᓗᓈᑦ ᓄᓇᕐᕆᓐᓂᑦ ᐱᓯᒪᔪᓄᑦ ᒪᑯᓄᕐᒐᑦᓴᔭᖅ, ᑲᕙᒪᒃᑯᑦ ᐱᓇᓱᑦᑎᕐᕆᓐᓄᑦ, ᐊᔭᕿᕐᑐᐃᔨᓄᑦ ᐊᓯᕐᕆᓐᓄᓗ ᐃᓄᑐᐃᓐᓇᓴᔭᐅᕐᕆᑐᓄᑦ ᐅᓇᓪᒥᓱᐊᔪᓄᑦ ᑯᐸᐃᒃ ᑕᕐᕿᕐᒐᓂᒃ. ᑕᒪᓐᓇ ᓱᕐᕆᕐᑑᑎᕐᑲᓗᐊᕐᓂᐅᓕᕐᑐᖅ ᖃᓪᓗᓈᓂᒃ ᓴᕐᒍᑎᕆᐊᓯᑦᓱᒍ ᑯᐊᐸᐃᑦ ᑎᒥᕐᒍᑎᑕᐅᓯᓚᐅᕐᓯᒪᔪᑦ ᐱᔪᓇᓃᕐᑕᓇᐊᓪᓚᒍᑎᐅᒐᓱᐊᓯᑦᓱᑎᒃ ᓄᓇᓖᑦ ᐱᕋᕐᐸᓕᐊᓂᕐᕆᓐᓄᑦ ᐃᓅᓄᒧ ᐃᓪᒥᓂᕿᒍᓐᓇᓯᕆᐊᓪᓚᒍᑎᐅᓯᑦᓱᑎᒃ ᐆᒪᒐᓱᐊᓇᐊᕐᑲᕐᓂᑯᑦ ᐃᒧᕐᑯᓯᒃᑯᒧ, ᐃᓚᕿᓴᒃᑯᑎᒍᑦ ᑲᑐᑦᔨᕐᑲᑎᕿᑦᑐᑦ ᑯᐊᐸᐃᑦ ᓲᓱᕆᔭᐅᑦᓯᐊᒪᓇᑦᑐᑦ ᓄᓇᓕᑐᕐᑲᑦᓴᔭᓄᑦ ᑯᐸᐃᒃ ᑕᕐᕿᕐᒐᓂ ᐅᖄᕝᕙᐅᒍᓐᓇᓯᐊᕿᒥᒃ ᓯᕗᓕᕐᑎᐅᒍᓐᓇᓯᐊᕐᓯᑎᓪᓗ ᓄᓇᓕᓪᒥᓂ ᓄᓇᓕᓕᒫᓂᓗ ᐃᑲᔪᕿᓯᑦᓯᐊᓲᕐᒍᓂᕐᒥᒍᓪᓗ ᐃᓄᐃᑦ ᐃᒧᕐᑯᓯᑐᕐᑲᕐᒥᑎᒍᑦ ᐱᐅᓯᕐᒐᓂᒃ, ᐅᓪᓗᒥᐅᓕᕐᑐᒧ ᐱᐅᓯᐅᓕᕐᑐᑎᒍᑦ.

ᑳᓇᑕᒥᑦᓯᓂ ᓯᕗᓪᓕᐹᖅ ᐃᓄᐃᑦ ᑯᐊᐸᕐᒐᑦ ᐱᕆᐊᕐᑎᑕᐅᓚᐅᕐᓯᒪᒐᖅ ᑲᖏᕐᓱᐊᓗᒃᔪᐊᒥ 1959-ᖑᑎᓪᓗᒍ ᑲᖏᕐᓱᐊᓗᒃᔪᐊᑉ ᓄᓇᓕᖓ ᐊᑦᑐᐊᕐᑲᓯᓚᐅᕐᓯᒪᔪᖅ ᕿᓇᐅᔭᓂᒃ $12,000.00-ᓂᒃ ᑳᓇᑕᐅᑉ ᑲᕙᒪᒃᑯᕐᕆᓐᓂᑦ, ᓂᐅᕕᕆᑎᕆᓯᑦᓱᕆᓪᓗ ᐃᖃᓘᓐᓂᐊᓂᕐᒧᑦ ᐱᐅᒃᑯᑎᑦᓴᓂᒃ ᐃᖃᓗᐸᓂᓪᓗ ᓂᐅᕐᕿᑎᑦᓴᓕᐅᕿᑎᑕᕿᑎᕆᑦᓱᕆᑦ, ᑕᐃᑦᓱᒪᓂᒧ ᐱᕆᐊᕐᒥᓱᑎᒃ ᓇᐹᑐᓂᒃ ᓇᑲᑎᕆᓂᕐᒥᒃ. ᓄᓇᓕᖑᑦ ᐃᓪᓗᕐᑯᑏᓚᐅᕐᓯᒪᔪᖅ ᐊᓪᓛᑦ ᓄᓇᒥ ᓇᐹᕐᑐᕕᓂᕐᕆᓐᓂᒃ ᕿᔪᕐᑲᕐᓱᓂᒃ ᐃᓪᓗᓕᐊᕐᒍᔪᖅ, 1963-ᖑᓕᕐᑎᒧᒍᒧ ᓂᐅᕕᕐᓂᐊᕕᒻᒥᒃ ᐅᒃᑯᐃᓂᑦᓱᑎᒃ. ᐃᓅᒍᓐᓇᐃᓯᒪᓕᕐᑐᖅ ᑖᓐ ᓯᓅᑕᓐ ᐱᓇᓱᑦᑎᕆᔭᐅᓚᐅᕐᓯᒪᔪᖅ ᑲᕙᒪᑐᕐᑲᒃᑯᓄᑦ ᐃᑲᔪᕐᓯᕐᑯᔭᐅᑦᓱᓂ ᐊᔪᕐᓴᓂᕐᒥᒃ ᐊᑭᕋᕐᑐᑐᓂᒃ ᐊᒻᒪᓗ ᐱᓇᓱᒐᕐᓂᒃ ᓄᐃᑦᓯᕐᑯᔭᐅᑦᓱᓂ ᐃᓄᐃᑦ ᓄᓇᓕᕐᕆᓐᓂ, ᑖᓐᓇ ᑖᓐ ᓯᓅᑕᓐ ᐃᑲᔪᕐᓯᓯᒪᔪᓪᒪᕆᐊᓗᒃ ᑲᖏᕐᓱᐊᓗᒃᔪᐊᑉ ᑯᐊᐸᖑ ᐱᕆᐊᕐᐸᓕᐊᑎᓪᓗᒍ.

ᑕᐃᑦᓱᒪᓂᑦᓴᐃᓇᖅ ᐅᖓᓯᕐᕆᔭᖑᓂ 400-ᒪᐃᓕᓄᑦ ᐅᐊᓐᓂᒥ ᓄᓇᓕᖑᓐᓂ ᐃᓄᐃᑦ ᐳᕕᕐᓂᑐᒥ ᐱᕆᐊᕐᑎᓯᓯᓚᐅᕐᓯᒪᓪᒥᔪᑦ ᑯᐊᐸᒥᒃ ᐱᓇᓱᐊᕐᑕᕐᑲᕐᓂᓴᒥᒃ ᓴᓇᕐᕈᐊᓯᒪᔪᑦ ᓴᓇᔭᐅᓂᕐᕆᓐᓂᒃ ᓂᐅᕐᕿᓯᕐᑕᐅᓂᕐᕆᓐᓂᓗ. ᐃᑲᔪᕐᑕᐅᓱᑎᒃ ᑯᐸᐃᒃ ᑯᐊᐸᓐᓂᒥᒃ ᐱᓇᓱᐊᕐᓂᒥᒃ ᐱᒍᑦᔨᕕᖑᓄᑦ (ᐅᐃᒍᐃᒃᑯᓄᑦ) ᑯᐸᐃᓪᓗ ᑲᕙᒪᖑᓄᑦ. ᑲᑐᓕᒃᑯᑦ ᑐᑦᓯᐊᑎᕐᑯᑎᖑᑦ ᐋᓐᑎᓐ ᐱ. ᔅᑕᐃᓐᒪᓐ (ᐅᒥᒃᑲᓪᓚᒃ) ᐊᐃᐸᕐᑲᕐᓱᓂ ᐱᑕ ᒍᑖᕐᒥᒃ ᓂᐅᕆᐅᓐᓃᓐᒥᐅᔭᑦᓴᔭᒥᒃ ᐱᓇᓱᑦᑎᕕᓂᐅᑦᓱᓂ ᖃᑦᓴ ᐸᐃ ᑲᓪᐸᓂᒃᑯᓄᑦ, ᑖᒃᑯᐊ ᐃᑲᔪᕐᑎᒧᕆᒃ ᑯᐊᐸᒃ ᐳᕕᕐᓂᑐᒥ ᐱᕆᐊᕐᑕᐅᓕᓚᐅᕐᓯᒪᒐᖅ. "ᐅᒥᒃᑲᓪᓚᒃ ᐅᓇᓪᒥᓱᐊᔪᓪᒪᕆᐅᓚᐅᕐᓯᒪᓪᒪᑦ ᐱᓇᓱᕐᑲᑎᕆᓯᓚᐅᕐᓯᒪᔭᒐᑦ ᐃᓄᐃᑦ ᑐᑭᓵᓚᐅᕐᓯᒪᓪᒪᑕ ᐊᕐᕆᕐᓱᑎᒃ ᔅᑕᐃᓐᒪᓐᒥᒃ ᐱᓇᓱᑦᑎᕐᓯᓂᐊᓕᕐᓱᑎᒃ, ᑲᑐᓕᖑᑎᑦᓯᒐᓱᓐᓂᐊᕐᕆᑐᐊᕐᐸᑦ ᑭᓯᐊᓂ ᐱᓇᓱᑦᑎᕆᒍᓐᓇᓱᒍ"

started up at about the same time, their origins are distinct. By the late 1950's and early 1960's, Inuit in northern Quebec had been exposed to and highly influenced by modern civilization. The only business in the region then was the Hudson's Bay Company, and Inuit had begun concentrating into communities rather than in smaller outpost camps. With those transitions, Inuit had become heavily dependent on and subservient to workers from the South, such as government employees, the clergy and other interested non-Inuit residents. To redress this artificial situation, the co-ops were established as a tool for community development and a way for Inuit to again be more economically and culturally self-sufficient. FCNQ cooperatives are well respected as a forum for native people in northern Quebec to have leadership roles in local and regional affairs and for their efforts in finding solutions to the problems associated with balancing traditional Inuit life and the influences of the modern world.

The first Inuit cooperative in Canada was established in Kangiqsualujjuaq in 1959, when the community borrowed $12,500 from the federal government to purchase equipment for fishing and processing Arctic char, and had also started a logging operation. They built a town hall from locally-hewn lumber and by 1963 opened a retail store. The late Don Snowden, who was hired by the federal government to help tackle poverty and unemployment in the North, is credited for being instrumental in starting up the Kangiqsualujjuaq co-op.

ᑲᖏᕐᓱᐊᓗᒃᔪᐊᖅ, ᑯᐊᐸᓐᓂᐅᑉ ᐱᕆᐊᕝᕕᕆᓯᒪᔭᖓ ᑳᓇᑕᐅᑉ ᐅᑭᐅᕐᑕᑐᖓᓂ. ᐅᓇ ᐊᑦᔨᓕᐊᕕᓂᖅ 1960 ᐊᕐᕌᒍᖏᑦ ᐊᑐᕐᑎᒧᑦ ᑕᑯᑦᓴᐅᑎᑦᓯᔪᖅ ᐊᕐᓇᓂᒃ ᐃᖃᓗᓕᕆᔪᓂᒃ ᓂᐅᕕᐊᑦᓴᓴᓕᐅᕐᓯᑎᒃ.

Kangiqsualujjuaq, where Co-ops in northern Canada got their start. This shot from the 1960's shows women preparing Arctic char for sale.

AVATAQ: PHOTO TAKEN BY ROSEMARY GILLIOT

Meanwhile, over 400 miles to the west of Kangiqsualujjuaq, the Inuit of Puvirnituq organized to form a cooperative based mainly on the production and

ᓄᓇᕕᒻᒥ ᑯᐊᐸᐃᑦ: ᐊᕐᕌᒍᓂ ᐊᕙᑎᓪᓗ ᖁᓕᓪᓗᓂ ᐱᓇᓱᖅᑎᒌᓐᓂᖅ

ᑳᓇᑕ 1967-ᒥ ᐊᕐᕌᒍᓂ 100-ᓂ ᓄᓇᓕᕐᔪᐊᖑᓕᕐᓂᒥᓂᒃ ᓇᓪᓕᐅᓂᕐᓯᐅᕋᒥ ᖁᕕᐊᓱᒍᑎᕐᑲᕐᑎᓗᒍ ᐱᑕ ᒧᑖᒃᓗ ᕙᐅᓕ ᒧᐊᕙᓪᓗ ᓲᐱᓲᒃᑯᑦ ᓈᓚᐅᑎᒃᑰᑦᓴᓕᓇᕕᖓᓄᑦ ᐱᓇᓱᐊᕐᑲᑎᒌᑦᓱᑎᒃ ᑕᕐᕋᐅᑉ ᓄᓇᓕᕐᒥᓐᓄᑦ ᐊᕐᕕᑕᓚᐅᕐᓯᒪᔫᒃ ᓄᓇᓕᐊᑭᓕᒫᓄᑦ ᓄᖅᑲᕐᑲᑦᑕᓯᑎᒃ. ᒧᑖᒃ ᐳᕕᕐᓂᑐᒧᑦ ᑎᑭᒃᑲᒥᒃ ᐃᓄᓐᓄᑦ ᓄᖅᑲᓵᕐᑕᐅᓕᓪᓚᐅᕐᓯᒪᔪᖅ ᑲᕙᒪᑐᖅᑲᒃᑯᓂ ᐱᓇᓱᒐᕐᒥᓂᒃ ᕿᒪᐃᓗᓂ ᐃᑲᔪᕐᑎᒋᔭᐅᔪᓕᕋᒥ ᑯᐊᐸᒻᒥᒃ ᐱᒋᐊᕐᑎᓯᒐᓱᑦᑐᓄᑦ. ᒧᑖᒃ ᐅᕐᑲᕐᑐᖅ "ᑕᐃᑦᓱᒪᓂ ᐃᓅᓯᕋ ᓈᒻᒪᓈᕐᓯᒪᓚᐅᕐᓯᒪᒻᒪᑦ ᖃᓪᓗᓈᑎᑑᕈᓐᓇᓯᐊᕐᓱᖓ, ᖃᑦᓴᓐ ᐸᐃ ᑲᒻᒪᓂᒃᑯᓄᑦ ᐱᓇᓱᑦᑎᕕᓂᐅᑦᓱᖓ, ᐃᓄᑦᑎᑐᑦ ᐅᖄᒍᓐᓇᓯᐊᕐᓱᖓ ᐊᒻᒪ ᐅᐃᒍᐃᑦᓴᔭᒥᒃ ᐊᕐᓇᖃᕐᓱᖓ ᑕᐃᒪᐃᓕᕐᖓᓂᕋᓄᑦ ᓈᒻᒪᓈᑦᓯᐊᑐᕋᑕᐅᓯᒪᔪᖓ ᐃᑲᔪᕈᑎᒥᓯᑦᓱᒥᑦ ᑐᑭᓯᑎᑦᓯᓂᒃᑯᑦ ᖃᓄᖅ

sale of soapstone carvings. They received assistance from the Conseil de la Cooperation du Québec, and the provincial government. Catholic missionary Father A. P. Steinmman and Peter Murdoch, a Newfoundlander and former Hudson's Bay Company post manager, were instrumental in getting the co-op started there. Murdoch says, "Father Steinman was very interested so we decided to go to work with him. The Inuit made an agreement that Steinman could help with their economic development on the condition that he wouldn't try to convert them."

For Canada's 1967 centennial celebrations,

AVATAQ CULTURAL INSTITUTE: NFB COLLECTION

(1964-ᖑᑎᓪᓗᒍ, ᓴᐅᒥᐊᓂᑦ-ᑕᓕᕐᐱᐊᓄᑦ) ᒫ ᓴᐸ, ᓵᓕ ᑲᑦᓚ ᐊᒻᒪ ᔮᓂ ᐳᑎ ᓴᓇᔪᑦ ᐃᓚᒋᐊᓇᑦᓯᑎᒃ ᐃᖃᓗᓕᕆᕕᑦᓴᒥᒃ ᑯᐊᐸᖑᓂ ᑰᔾᔪᐊᖅ (ᐱᖓᔪᖓ ᑭᓇᐅᒻᒪᖓ ᓇᓗᓇᕐᑐᖅ)

(1964, L-R) Mark Suppa, Charlie Kudluk, and Johnny Berthe building an extension onto the fisheries Co-op in Kuujjuaq. (Third man not identified.)

ᐱᕙᓪᓖᒍᓐᓇᓂᖓᓂᒃ ᑲᑐᑦᔾᔭᖅᑎᒌᓐᓂᐅᑉ., ᐃᓕᑕᕐᓯᓯᐊᓚᐅᕐᓯᒪᒐᒪᓕ ᐃᓄᐃᑦ ᐃᓚᒌᓐᓂᒥᒃ ᐱᑦᓚᕆᐅᑎᑦᓯᓂᕐᑭᓐᓂᒃ ᐃᒻᒥᒎᓇᕐᑎᕐᑭᓐᓇᒥᒃ ᓄᑭᖃᕐᓂᓴᐅᓂᕐᑭᓐᓂᒃ. ᑕᑯᓐᓇᓚᐅᕐᓯᒪᒐᒪ ᐱᕙᓪᓕᔪᐅᓂᑦᓴᕐᑭᓐᓂᒃ ᑕᒪᒃᑯᐊ ᑲᑐᑦᔾᔭᖅᑎᒌᒍᑕᐅᓯᑉᐸᑕ ᐅᓪᓗᒥᐅᓂᕐᓴᐅᓕᕐᑐᖅ ᓯᓚᕐᔪᐊᒧᑦ." ᓚᑦᓱᓂ ᐅᕐᑲᕐᑐᖅ ᐲᑕ.

ᐱᕙᓪᓕᐊᓯᒪᔪᑦ ᑐᑭᓯᒍᑎᑦᓴᐅᔪᑦ ᐃᓄᐃᑦ ᖃᓪᓗᓈᓄᑦ ᑎᑭᑕᐅᕙᓪᓕᐊᓂᕕᓂᕐᒥᑦᑕ ᐅᓂᒃᑲᐅᓯᕐᒥᓐᓂ ᓄᓇᕕᒻᒥᐅᑦ ᐱᓕᐅᑎᓂᕐᓴᐅᒍᑕᐅᓚᐅᕐᓂᒪᑕ ᖃᑦᓴᓐ ᐸᐃ ᑲᒻᒪᓂᒃᑯᓄᓪᓗ (ᖃᓪᓗᓈᑐᐃᓐᓇᓄᑦ) ᐊᒻᒪ ᐊᑭᓪᓕᕕᓂᕐᒥᓐᓄᑦ ᓇᕕᔭᐃᓐᒥᒃ ᑕᐃᔭᐅᔪᕕᓂᕐᓄᑦ (ᐅᐃᒍᐃᓄᑦ) ᑕᐃᑦᓱᒪᓂ ᕿᓯᓐᓂᐊᑭᑕᓇᑎᓪᓗᒥᑦ ᐊᒥᕐᓂᐊᑭᑕᓇᑦᓯᑎᓪᓗ 1900 ᐊᕐᕌᒍᕐᒥᑦ ᐱᒋᐊᕐᑲᒥᐅᑎᓪᓗᒥᑦ. ᑕᐃᒫᑦᓴᐃᓇᕐᓗᑕᐅᖅ ᒥᓐᓂᒍᓚᐅᑕᐅᓐᓂᒥᑦᓱᑎᒃ ᐃᓄᐃᑦ ᐅᐃᒍᐃᒃᑯᑦ (ᑲᑐᓕᒃᑯᓄᑦ) ᑐᑦᓯᐊᕕᕐᒥᓐᓄᑦ ᐊᒻᒪ ᖃᓪᓗᓈᑐᐃᓐᓇᐃᑦ (ᐋᖑᓕᑲᓐᑯᑦ) ᑐᑦᓯᐊᕕᕐᒥᓐᓄᑦ ᒪᓕᑦᑎᒋᓯᐅᒍᒪᑦᓱᑎᒃ. ᑕᐃᑦᓱᒪᓂ ᐅᐃᒍᐃᒃᑯᑦ 1930-ᓃᑦᑐᑦ ᐊᕐᕌᒍᐃᑦ

Murdoch and author Farley Mowatt were working together on a program series for CBC radio, stopping in all northern Canadian communities. When Murdoch arrived in Puvirnituq, he says he was persuaded by local Inuit to quit the federal government and to help them set up a co-op federation. Murdoch says his personal circumstances as an English-speaking ex-Hudson's Bay Company manager, fluent in Inuktitut, and married to a French Canadian woman worked to his advantage in helping others understand the benefits of forming a cooperative. "I recognized the importance of the extended family for Inuit, as opposed to the individual, and the strength of groups. And I could see the benefits of bringing these ties and strengths into the modern world," he says.

Nunavik Co-ops: Thirty Years of Working Together

ᕿᑎᕐᕋᖏᓐᓂᓚᕐᑎᓗᒋᑦ ᐊᐅᓪᓚᓚᐅᕐᓂᒪᑕ ᓂᐅᕕᐊᖑᑦᓯᑎᓪᓗ ᖃᑦᓴᓐ ᐸᐃ ᑲᒻᐸᓂᒃᑯᓄᑦ ᑕᐃᑦᓱᒪᓂ ᐃᓄᐃᑦ ᕿᓯᓐᓂᒃ ᖃᑦᓴᓐ ᐸᐃᒃᑯᑦ ᐊᓯᖏᓐᓄᑦ ᓂᐅᕐᕈᓯᕐᕕᔅᐃᕈᑎᓕᕐᑐᕕᓃᑦ. ᕿᓰᑦ, ᐊᒦᓪᓗ ᐊᑭᖏᑦ ᑲᑕᑲᓪᓚᑐᓕᓚᐅᕐᓯᒪᔪᑦ ᐱᓂᕐᓴᐅᓕᐅᑎᔪᖅᕈᓇᐃᓭᑐᐊᕐᒪᑦ ᑕᐃᑦᓱᒪᓂᑦᓴᐃᓇᖅ ᐃᓄᐃᑦ ᐱᔦᕆᓕᓯᓚᐅᕐᓯᒪᔪᑦ ᐊᔪᕐᓴᓂᖅᑲᒪᓇᓯᑦᓱᑎᓪᓗ ᑳᓇᔪᐊᖅᑲᓯᑦᓱᑎᓪᓗ.

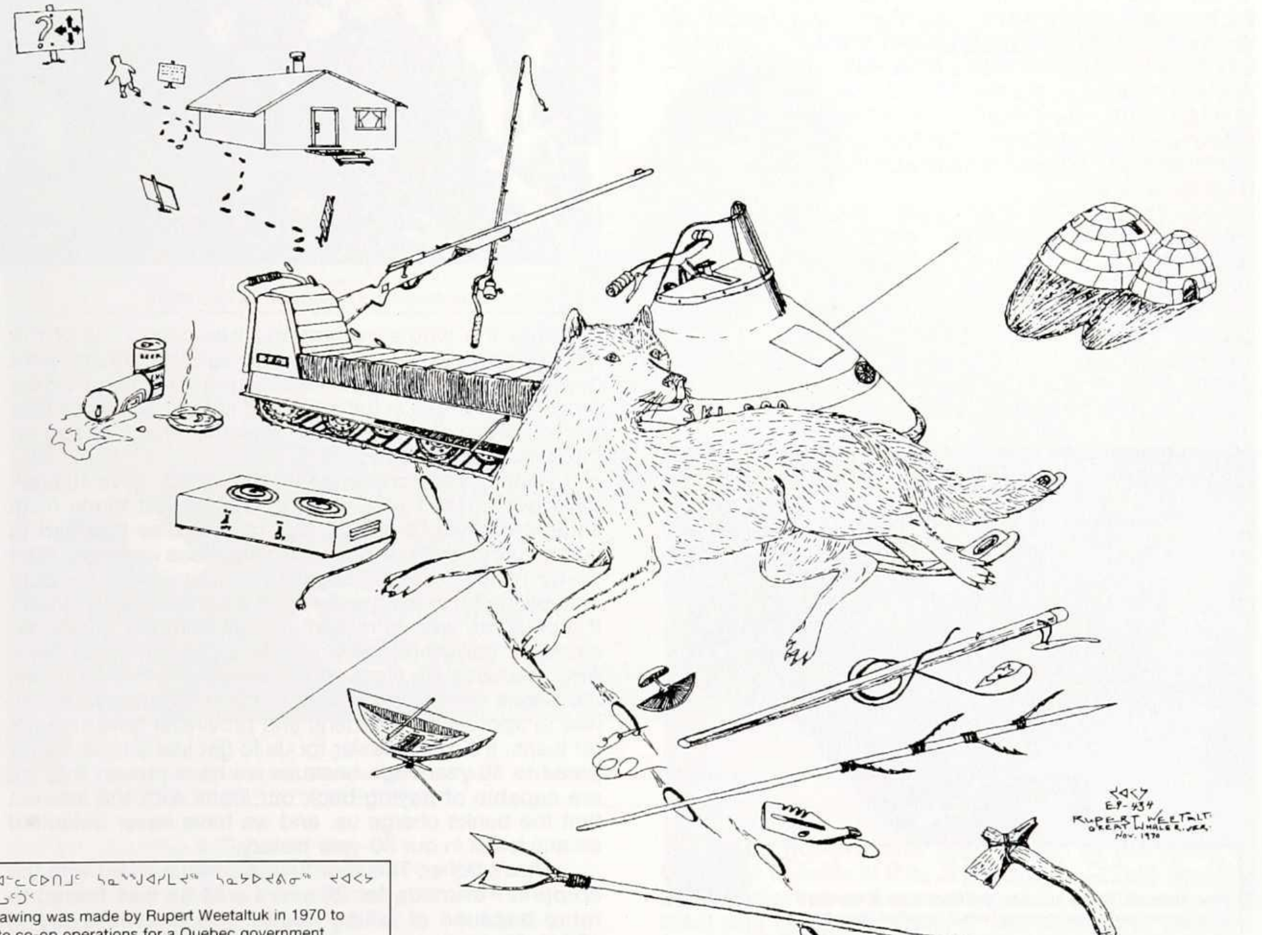
ᐃᓚᕇᔭᐅᑉ ᐊᖓᔪᖅᖃᖓ ᐋᓕᕆ ᑐᓗᒐᖅ ᑐᑭᓯᑎᑦᓯᒋᐊᕐᑐᖅ: ᑯᐊᐸᐅᑉ ᐱᒋᐊᕋᓱᑦᓱᓂ ᐅᖁᒪᐃᒋᓂᕐᐹᓇᓚᐅᕐᓯᒪᔭᖓ ᒪᓇ ᐃᓄᐃᑦ ᑐᑭᓯᓂᕐᓗᓯᒪᕆᓚᐅᕐᒪᑕ ᐱᓂᐊᕐᓂᐅᔪᓂᒃ "ᐋᖓᓚᑲᓐᑯᑦ ᑐᑦᓯᐊᕕᖓ ᐱᔪᓐᓇᓂᓚᕐᔪᐊᖄᓗᓚᐅᕐᓯᒪᒻᒪᑦ ᑕᐃᑦᓱᒪᓂ ᐅᖅᑲᖅᐸᓯᓂᓗ ᐅᐃᒍᐃᓂᒃ ᖃᓄᕐᓗᓃᑦ ᐱᓇᓱᕐᑲᑎᕐᑲᕐᓂᖅ ᑲᑐᓪᓚᖑᐸᓪᓕᐊᓂᐅᒋᐊᖓ".

ᑯᐊᐸᓐᓂᖅ ᐱᒋᐊᓕᕐᒥᒪ ᖃᑦᓴᓐᐸᐃᒃᑯᑦ ᐱᓂᕐᓴᐅᓕᐅᑎᖅᑲᑎᑦᓴᑖᓕᒪᐅᕐᓯᒪᓪᒥᔪᑦ ᕿᓯᓕᓇᓂᒃᑯᑦ/ᐊᒥᓕᓇᓂᒃᑯᑦ ᓄᓇᕕᒻᒥᐅᓗ ᐆᒪᔪᕐᓂᐊᖏᑦ ᐱᕆᓪᓕᔭᐅᓕᕐᒥᓯᑎᒃ. ᑕᐃᒪᐃᑦᓴᓕᖁᐊᕐᒥᑎᓪᓗᒋᑦ ᐊᑦᔨᖑᐊᑦ ᓄᐃᑕᒃᑲᐃᔪᑦ ᐃᓪᓚᐅᑦ

Historical information about early Inuit interaction with non-native settlers in Nunavik illustrates there was certainly competition between the (English) Hudson's Bay Company and the (French) Revillon Frères for furs in the early 1900's, as well as competition between the (French) Catholic and the (English) Anglican church for Inuit souls. When the Revillon Frères stores were purchased and phased out by the Hudson's Bay Company in the mid-1930's, the native people of northern Quebec were left with no alternative outlet to sell their furs. Prices for furs dropped drastically around the same time, leaving many Inuit to suffer through poverty and famine.

FCNQ president Aliva Tulugak explains: "The biggest obstacle that the (Puvirnituq) cooperative movement had to face in the beginning was the fact that peoples' understanding of issues was shackled because they were badly misinformed. The Anglican church was very powerful at that time and they had scared our people into believing that any work done with the French was considered as a conversion to Catholicism."

When the co-ops started, the Hudson's Bay Company again had competition in the fur market which was a benefit for Nunavik hunters. Then, when Greenpeace



COURTESY: AVATAQ CULTURAL INSTITUTE

ᐅᓇ ᐊᓪᓚᑕᐅᑎᒎᑦ ᓴᓇᖖᒍᐊᓯᒪᔪᖅ ᓴᓇᔭᐅᔪᕕᓂᖅ ᔪᐊᐸᔭ ᐅᐃᑖᓪᓗᑦᑑᑉ
This drawing was made by Rupert Weetaltuk in 1970 to illustrate co-op operations for a Quebec government publication, *All About Co-Ops*.

ᐊᓇᐅᓕᕐᓱᒋᑦ ᓂᐅᕆᐅᓈᓪᒥ ᑐᖁᖅᑕᐅᓂᖏᓐᓂᒃ ᓯᓚᕐᔪᐊᓕᒫᒥ ᑕᑯᑦᓴᕈᕐᑎᑕᐅᓕᓚᐅᕐᓯᒪᔪᑦ ᐆᒪᔪᐃᑦ ᓯᕐᓈᑎᒃᑯᖏᓐᓄᑦ ᓄᐃᑎᑕᐅᑦᓱᑎᒃ ᑯᔾᓐᐲᔅᑯᓐᓄᑦ (Greenpeace)-ᑯᓐᓄᑦ, ᑑᑲᓯ ᓇᑉᐹᓗᒃ ᐊᐅᓚᔾᑦᓯᐊᑐᖅ ᕿᓰᑦ ᐊᑭᕐᑲᑦᓴᓖᓕᕐᑎᓗᒋᑦ ᐆᒪᔪᕐᓂᐊᑏᓪᓗ ᑲᖏᕐᓱᔪᐊᒥ ᓇᑦᓯᓂᐊᕐᐸᓕᕐᑎᓗᒋᑦ ᓂᕿᑦᓴᑐᐃᓐᓇᒥᓂᒃ ᐊᓐᓄᕋᑦᓴᑐᐃᓐᓇᒥᓂᓪᓗ ᐃᓚᕇᑎᒍᑦ, "ᓄᓇᓕᓕᒦᔅ ᑕᒪᑐᒨᖓ ᓱᕋᑕᐅᓚᐅᕐᓯᒪᔪᖅ ᓄᓇᓕᓕᒦᓂ ᐊᒥᓱᑦ ᒪᖃᐃᑏᑦ

ᓄᓇᕕᒻᒥ ᑯᐊᐸᐃᑦ: ᐊᕐᕌᒍᓂ ᐊᕙᑎᓪᓗ ᖁᓕᓪᓗᓂ ᐱᓇᓱᕐᑲᑎᒌᓐᓂᖅ

ᕿᑲᑐᐃᓐᓇᑐᕈᕐᓯᒪᒻᒪᑕ ᐊᑖᑕᐅᔪᓪᓗ ᐃᕐᓂᒥᓄᑦ ᐃᑲᔪᕐᑕᐅᑎᐊᑐᒍᓐᓇᐃᓱᑎᒃ ᒪᖃᐃᓕᕈᑎᒃ ᑕᐃᒪᐃᒻᒪᑦ ᐃᓄᐃᑦ ᐃᓅᓯᑦᑐᐃᑦ (ᒪᖃᐃᖅᑲᑕᐅᕙᓪᓕᔪᓪᓚᐅᕐᑐᑦ) ᓱᓇᓐᓂᐊᕐᕋᑦᓴᐃᕈᑲᓪᓚᓯᒪᔪᑦ, ᑕᒪᓐᓇ ᐃᓅᓯᐅᑉ ᐱᐅᖕᖏᑐᖅᒐᒍᑦ ᓱᕐᕋᓂᖅᒐᑕ ᐱᑲᓪᓚᒍᑎᒋᓪᓚᐅᕐᓯᒪᒻᒥᔭᖅᒐ. ᖁᕕᐊᓇᖕᖏᑑᓯᒪᔪᖅ ᑕᒪᓐᓇ ᓄᓇᓕᑦᑎᓄᑦ". ᑕᒪᒃᑯᓂᖅᒐ ᐊᐅᓚᔨᑦᓱᓂ ᐅᖃᕐᑐᖅ ᑑᑲᓯ.

ᐋᓕᕈ ᑐᓗᕐᑕᐅᖅ ᐊᐅᓚᔨᔭᖅ ᐅᖁᒪᐃᒋᓚᐅᕐᓯᒪᔪᖅᒐᓂᒃ ᐃᓚᒌᓴᐅᑉ ᐱᒋᐊᕐᐸᓕᐊᑦᓯᓂ ᑕᐃᑦᓱᒪᓂ ᐱᔾᔫᓕᐅᖅᑲᑦᑕᓯᒪᒻᒪᑦ ᑮᓇᐅᔭᓂᒃ ᐊᑦᑐᐊᕐᑖᕋᓱᒋᐊᒥᒃ ᓂᐅᕕᐊᑦᓴᐃᑦ ᐅᒥᐊᕐᔪᐊᑯᑦ ᐅᓯᔭᐅᒍᑎᑦᓴᖅᒋᓐᓂᒃ ᓴᓇᐅᓕᕐᓂᓗ/ᓴᓇᖕᖑᐊᓯᒪᔪᓂᓪᓗ ᓂᐅᕕᕈᑎᑦᓴᓂᒃ ᑮᓇᐅᔭᒃᑯᕕᓐᓂᑦ ᖃᓪᓗᓈᑦ ᓄᓇᖏᓐᓃᑐᓂᑦ ᐱᓗᓯᒋᐊᒥᒃ ᐱᔾᔫᑐᖅᑲᑦᑕᓯᒪᔪᖅ "ᑯᐊᐸᓐᓄᑦ ᐃᓚᐅᔪᑦ ᐱᔪᑦᓴᐅᔾᔪᑦᓯᐊᓯᒪᔪᑦ ᓄᐃᑦᓯᓂᕐᒥᒃ ᓴᓇᒪᔪᓂᒃ ᑭᓯᐊᓂ ᑕᐃᑦᓱᒪᓂ ᐊᑭᓕᑦᑕᐅᒍᓐᓇᐸᓪᓚᐅᖅᑎᑐᑦ ᓴᓇᖕᖑᐊᓯᒪᔪᕐᑯᑎᖅᑎᑦ ᓂᐅᕕᑦᑕᐅᖅᑎᓂᓕᒫᖅᑎᓂ ᑕᐅᓇᓂ ᖃᓪᓗᓈᑦ ᓄᓇᖅᑎᓂ. ᑮᓇᐅᔭᐃᑦ ᑎᑭᖕᖑᔾᔭᖅᑲᑦᑕᓚᐅᕐᓯᒪᔪᑦ ᖃᖅᓘᑦᑕᔫᓂᓗᑭᖕᖏᓂᑯᖅᓘᓄᑦ ᖃᓪᓗᓈᑦ ᓄᓇᖅᓘᓐᓂᑦ ᐱᔪᓂᒃ. ᐱᑦᔪᑎᖅᑲᓚᐅᕐᓯᒪᒻᒥᔪᑦ ᑕᐃᒃᑯᐊ ᑮᓇᐅᔭᒃᑯᕖᑦ ᐅᖅᓘᓯᑦᓴᒧᑦ ᓄᓇᑦᑎᓂᒃ ᐱᓇᓱᐊᕐᑎᓐᓄᑦ ᐃᓚᐅᓂᐅᔭᕐᓯᒪᖕᖏᑐᑦ ᑕᐃᒪᐃᒻᒪᑦ ᑲᕙᒪᑐᖅᑲᒃᑯᓂᓪᓗ ᑯᐸᐃᒃᑯᓗ ᑲᕙᒪᖅᓘᓐᓂᑦ ᐊᑦᑐᕋᓯᐊᖅᑲᓯᓚᐅᕐᓯᒪᔪᒍᑦ. ᐅᓪᓗᒥᐅᓕᕐᑐᓕ ᐱᔪᕐᓃᑐᖕᖏᓂᕐᓴᒪᓇᐊᓘᕙᓕᕐᑐᖅ ᑕᐃᑦᓱᒪᓂᐅᓚᐅᕐᓯᒪᒻᒪᑦ ᐊᕐᕌᒍᐃᑦ 30 ᐊᓂᒍᕐᑎᓗᒋᑦ. ᐱᑦᔪᑎᕐᑲᕐᓱᓂ ᓱᕐᖁᐃᑐᒥᒃ ᐊᑭᓖᒍᓐᓇᓂᕐᑎᓂᒃ ᐊᑦᑐᐊᓂᒃ ᑕᑯᑎᑦᓯᒍᓐᓇᓯᓯᒪᓕᕆᑦᑕ ᐊᑦᑐᐊᑦ ᕿᑐᕐᖏᐊᖅᑭᓪᓗᑦ ᐊᕐᑭᓕᓈᖅᑐᓪᓚᐅᕐᓯᒪᖅᑎᒪᑕ ᐊᕐᕌᒍᓂ 30-ᓂ ᑎᒥᐅᔫᓕᕐᓂᕆᒥᓂᑦ.

ᐋᓕᕈᐅᑉ ᐊᑖᑕᖓ ᑖᒧᓯ ᑐᓗᒐᖅ ᐱᓇᓱᑦᑎᐅᓚᐅᕐᓯᒪᒐᖅ ᐳᕕᕐᓂᑑᑉ ᑯᐊᐸᖓᓄᑦ ᐊᕐᕌᒍᓂ ᐊᕙᑎᓪᓗ ᓯᑕᒪᐅᔪᕐᑐᓗᓂ, ᓄᕐᖃᓯᓂ ᑎᒥᖓ ᓴᖏᓗᐊᓕᕐᒪᑦ ᑭᓯᐊᓂ (ᐃᓅᔪᓐᓇᐃᓚᐅᔪᔪᖅ 1994-ᖑᑎᓪᓗᒍ).

1972-ᖑᑎᓪᓗᒍ ᐋᓕᕈ ᐃᓚᒌᓴᒃᑯᓄᑦ ᖃᓪᓗᓈᑦ ᓄᓇᖓᓃᑦᑐᓄᑦ ᐱᓇᓱᒋᐊᕐᑐᓯᓚᐅᕐᓯᒪᔪᖅ ᐅᑎᕐᓱᓂᓗ ᐳᕕᕐᓂᑐᒧᑦ 1976-ᖑᓕᕐᑎᓗᒍ. ᑕᐃᑦᓱᒪᓂ ᐱᓇᓱᑦᑎᕈᕆᐊᖅᓘᓯᓂ ᑐᓴᐅᑎᓚᐅᕐᓯᒪᔪᖅ-ᐃᓄᑦᑎᑑᓕᕐᑎᓴᐅᑦᓯᓂᓗ ᑲᑎᒪᔪᕐᑲᓕᑐᐊᕐᒪᑦ, ᑕᐃᑦᓱᒪᓂ ᐱᒋᐅᕐᓴᔪᐅᓂᕋᕐᒥ ᑲᒪᔨᒻᒪᓴᐅᓂᑦᓴᒥᓄᑦ. "ᐊᑖᑕᒪ ᐃᓱᒪᓯᖅᓘᓂᒃ ᓱᓕᔪᕐᓴᓯᐊᕐᓯᒪᒍᖅᓘ ᐅᖃᕐᐸᓚᐅᕐᒪᑦ ᐃᓄᐃᑦ ᐱᓇᓱᖃᑎᒌᑦᓯᐊᑐᑦᓴᐅᓂᖅᒋᓐᓂᒃ ᐃᒻᒥᓂᕐᑭᒍᓐᓇᓯᒋᐊᓪᓚᕈᒪᒍᑎᒃ - ᑖᓐᓇᓗ ᑯᐊᐸ ᐱᔪᓐᓇᓯᒍᑕᐅᒍᓐᓇᖏᐊᖅ ᐃᓄᓐᓄᑦ ᐊᑐᕐᑕᐅᓗᓂ ᐊᔪᕐᓴᕈᓐᓇᐃᓇᓱᐊᕐᑐᓄᑦ," ᐋᓕᕈ ᐅᖃᕐᑐᖅ, ᑕᒃᑯᐊ ᐅᓇᒥᓱᐊᓪᓚᕈᑎᓕᑕᐅᕐᓯᒪᔭᒃᑲ ᐃᓚᒌᓴᒃᑯᓄᑦ ᐱᓇᓱᒋᐊᒥᒃ.

ᐊᓯᖏᓐᓂᒃ ᐃᓚᒋᓴᐅᑉ ᓯᕗᓕᕐᑎᕆᓪᓚᐅᕐᑕᖏᓐᓂᒃ ᐅᓂᒃᑲᐅᓯᕐᑲᕐᓱᓂ ᑐᓗᒐᖅ ᐅᖃᕐᑐᖅ "ᐊᔪᓚᐃᓪᓕᐅᖏᓐᓇᐸᓪᓚᐅᕐᓯᒪᕙᖅ ᐸᐅᓗᓯ ᓇᐹᕐᑐᒥᒃ ᑰᒃᔪᐊᕚᐱᖅᒥᐅᒥᒃ. ᑕᓐᓇ

ᐱᑕ ᒨᑦᑎ, ᐅᐃᓂ ᐃᑦᑐᑲᓪᓚ, ᒥᐊᔨ ᐃᓄᒃᐸᒃ ᐃᓕᓐᓂᐊᑐᑦ ᑯᐊᐸᐃᑦ ᖃᕆᑕᐅᔭᑎᒎᑦ ᐱᓇᓱᒍᑎᑦᖃᒥᖏᓐᓂᒃ
Peter Murdoch, Winnie Ittukalak, and Mary Inukpuk learning a co-op computerized accounting system, installed last winter.

BOB MESHER

images of cute seal pups being clubbed by Newfoundland hunters were exposed to international public opinion, Lucassie Nappaaluk remembers that the value of seal skins dropped and hunters in Kangiqsujuaq harvested seals just for food and family clothing. "It affected the whole community because a lot of the hunters stopped seal hunting, or else the fathers went hunting alone. Therefore, the young Inuit (who would previously partake in the hunt) had little to do, which was the beginning of some social problems. That was sad for the community," he recalls.

AVATAQ CULTURAL INSTITUTE · PETER MURDOCH COLLECTION

ᑯᐊᐸᒃᑯᓄᑦ ᑲᑎᒻᖓᔪᕐᑐᓯᒪᔪᑦ ᐳᕕᕐᓂᑐᒥ ᐊᕐᔨᓕᐊᕕᓃᑦ 1960-ᓃᑦᑎᓗᒋᑦ ᐊᕐᕌᒍᐃᑦ
A photo of co-op delegates in Puvirnituq in the early 1960's.

Another early challenge for the FCNQ, Aliva Tulugak says, was that it was very difficult to get loans from southern banks to pay for the merchandise that had to come up by sealift, and loans to purchase carvings. "Our co-op members were eager to produce but we could only pay them when the carvings were sold down South. It took some time to receive money from the South because air transportation was not very fast in those days. Also, because we were so far away from the big cities, the banks were not eager to touch our business so we had to approach the federal and provincial governments for loans. It's much easier for us to get loans today compared to 30 years ago because we have proven that we are capable of paying back our loans with the interest that the banks charge us, and we have never defaulted on any loans in our 30-year history."

Aliva's father, Thomasi Tulugak, had worked with the co-op in Puvirnituq for 28 years until he was forced to retire because of failing health. (He passed away in 1994.) Aliva went to work down South for the FCNQ in 1972, and returned home in 1976. He began there as an interpreter-translator at their meetings, while training to become a manager. "I believed in my father's philosophy: that people must work together in order to become independent — and that the co-op was a tool people could use to get out of poverty," he says, "This is how I became interested in the FCNQ."

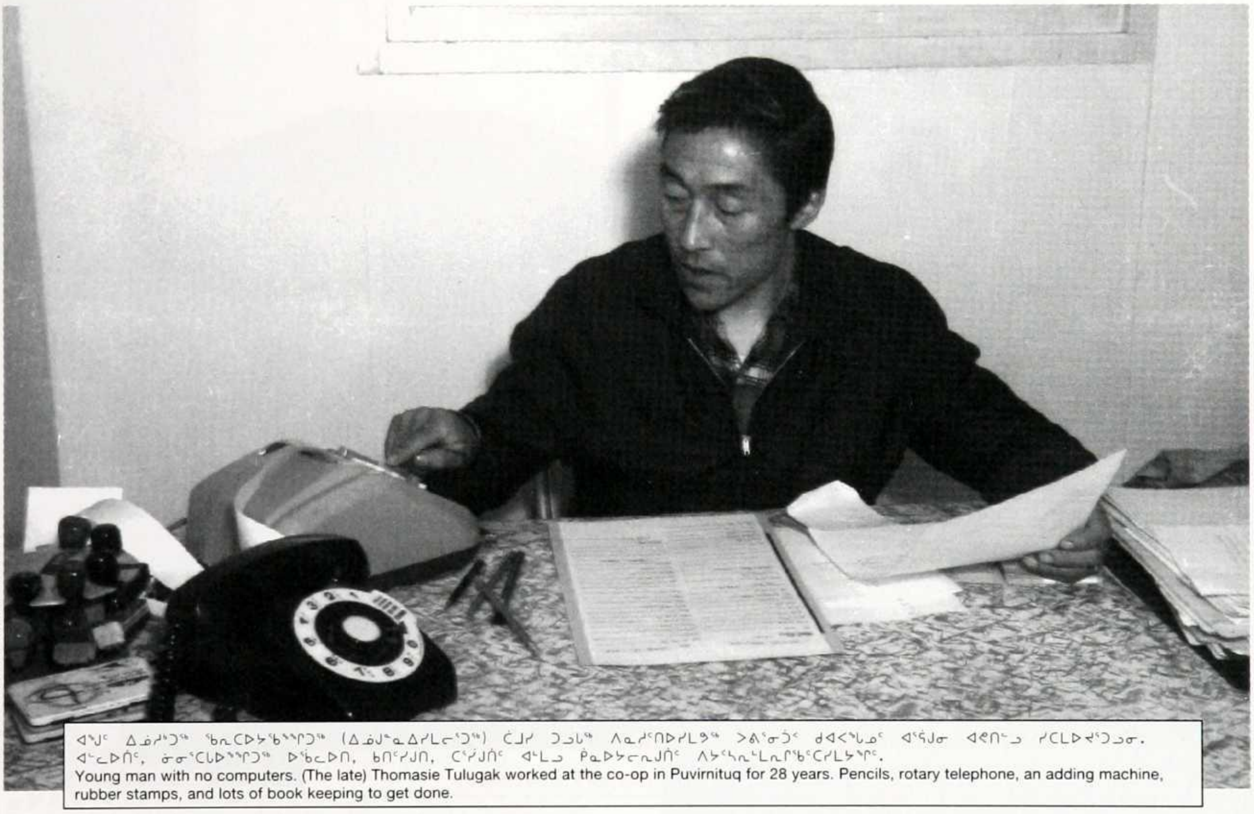
Commenting on other early prominent FCNQ leaders, Tulugak says, "I was always amazed by Paulusie

ᓯᖃᓪᓕᐸᑦᓯᐊᖑᑦᓱᓂ ᐃᓚᒌᓴᒧᑦ ᐊᖓᔪᖅᖄᖑᓪᓚᐅᖅᓯᒪᒻᒪᑦ ᐊᖓᔪᖅᖄᑲᐅᓪᓚᐅᖅᓯᒪᔪᖅ ᐊᕐᕌᒍᓂ ᖁᓕᓂ ᓈᓯᑦᓱᓂ. ᐅᑉᐱᓇᔭᖅᑲᑦᓯᐊᓪᓚᐅᖅᓯᒪᔪᖅ ᑯᐊᐸᐃᑦ ᐃᓄᓐᓄᓕᖓᓗᑎᒃ ᐱᕈᖅᐸᓕᐊᔪᑦᓴᐅᓂᖏᓐᓂᒃ ᑕᐃᒪᐃᒃᑲᒥ ᐅᖁᒪᐃᑦᑐᑰᐸᓗᐊᖅᓱᓂ ᑕᒪᒃᑯᓂᖓ ᓄᑭᖅᑲᖅᐸᓪᓚᐅᖅᑐᖅ ᓱᔫᓂᖅᐸᐅᑎᓪᓗᒋᑦ. ᐊᓯᖓᑦᑕᐅᖅ ᑲᑎᒪᔨᐅᓪᓚᐅᖅᓯᒪᒻᒥᔪᖅ ᐃᖅᑲᐅᒪᒋᒻᒥᔭᖃ ᓂᖅᑐᐸᓚᐅᖃᒃᑯ ᐸᐅᓗᓯ ᖃᓴᓪᓗᐊᖅ ᐃᓄᑦᔪᐊᒥᐅᖅ ᐱᔪᓐᓇᓂᖓ ᐃᓄᐃᑦ ᓄᓇᓕᖅᑲᑎᒌᖕᖏᑐᑦ ᐃᓱᒪᖏᓐᓂᒃ ᐊᖏᖅᑲᑎᒌᑎᑦᓯᒍᓐᓇᓂᖓᑐᑦ.'

"ᑕᐃᒪᑦᑕᐅᖅ ᑲᑎᒪᔨᐅᓪᓚᐅᖅᓯᒪᖕᖏᑲᓗᐊᖅᓱᓂ ᐊᔪᐃᖏᖕᖑᐊᖏᓐᓇᓲᓇᒻᒥᔭᖃ ᐲᑕ ᒧᑖᒃ ᐃᓄᑦᑎᑐᑦ ᐅᖃᕆᓐᓇᓯᐊᖅᑐᐊᓗᒋᐊᖓ ᐃᓄᐃᓪᓗ ᐅᑉᐱᕈᓱᑎᖏᓐᓂᒃ ᓯᖃᓂᖅᒥ ᓅᓕᖓᔪᓂᒃ ᓱᓕᔪᖅᓴᓯᐊᓲᖑᑦᓱᓂ, ᐱᓇᓱᖅᑲᑎᐅᑦᓯᐊᓱᓂ ᐅᖁᒪᐃᑦᑐᑎᒎᓗ ᖁᕝᕙᐊᓇᖅᑐᑎᒎᓗ ᑖᒃᑯᓇᓂ ᐊᕐᕌᒍᓂ ᐊᕙᑎᒎᓗ ᖁᓕᓪᓗᓂ ᐊᓂᒍᖅᑐᓂ. ᓇᑯᖅᒦᓂᖅᒥᒃ ᓈᒻᒪᑐᒥᒃ ᐅᖃᐅᑎᒍᓐᓇᖏᑦᑕᖃ ᐱᓇᓱᒍᑦᔨᓂᐊᓗᐊᓄᑦ ᐃᓚᒥᓂᒃ ᐃᑲᔪᖅᑎᖅᓱᓂ ᑯᐊᐸᓐᓂᒃ ᓄᐃᑦᓯᕚᓪᓕᐊᓯᒪᒻᒪᑦ ᑕᖃᒥ ᐃᒻᒥᓂᒃ ᖁᔭᓈᖅᓯᒪᔫᔭᖅᓱᓂ ᐊᓯᒥᓂᒃ ᐃᑲᔪᑦᓴᓚᐅᕆᓂ.

Napartuk of Kuujjuaraapik. He was the first President of the Federation, a position he held for over 10 years. He had a very strong belief in developing the co-ops for the people and, although he faced many major obstacles as a President, his beliefs were his greatest strength. Another Director I really admired was Paulusie Kasudluak from Inukjuak for his ability to direct the minds of people from different communities together," he mentions.

"Although he has not been a co-op director, I also continue to be impressed with Mr. Peter Murdoch for the fact he was able to speak our language and really stick to our peoples' belief in the future, and to work with us through the highs and lows of the past 30 years. I cannot thank him enough for the amount of work and effort that he and his family has put into developing the co-ops up North at such great personal cost."



COURTESY: AVATAQ CULTURAL INSTITUTE

ᐊᖑᑦ ᐃᓅᓯᒃᑐᖅ ᖃᕆᑕᐅᔭᖅᑲᖕᖏᑐᖅ (ᐃᓅᒍᓐᓇᐃᓯᒪᓕᖅᑐᖅ) ᑖᒧᓯ ᑐᓗᒐᖅ ᐱᓇᓱᑦᑎᐅᓯᒪᖃᖅ ᐳᕕᖅᓂᑑᑉ ᑯᐊᐸᖓᓄᑦ ᐊᕐᕌᒍᓂ ᐊᕿᑎᓪᓗ ᓯᑕᒪᐅᔪᖅᑐᓗᓂ. ᐊᓪᓚᐅᑏᑦ, ᓅᓂᖅᑕᒐᐅᖕᖏᑐᖅ ᐅᖃᓚᐅᑎ, ᑲᑎᑦᓯᒍᑎ, ᑕᖅᓯᒍᑏᑦ ᐊᒻᒪᓗ ᑮᓇᐅᔭᓕᕆᒍᑏᑦ ᐱᔭᑦᓴᓇᒻᒪᕆᖅᑲᑦᑕᓯᒪᔭᖅᑎᑦ.
Young man with no computers. (The late) Thomasie Tulugak worked at the co-op in Puvirnituq for 28 years. Pencils, rotary telephone, an adding machine, rubber stamps, and lots of book keeping to get done.

ᑯᐊᐸᐃᑦ ᐱᓇᓱᑦᑎᖏᑦ ᐱᒋᐅᖅᓴᔭᐅᓲᖑᒪᑕ ᐊᐅᓚᑦᓯᓄᓇᓯᖅᑯᔭᐅᑦᓱᑎᒃ ᑯᐊᐸᓐᓂᐅᑉ ᐊᑦᑐᐊᔭᓕᒫᖏᓐᓂᒃ- ᐱᒋᐊᖅᓗᑎᒃ ᓴᓇᐅᓚᔭᓂᑦ ᒥᖅᓱᓯᒪᔪᓂᓪᓗ ᓇᐅᑦᓯᑐᕆᓇᓂᖅᒥᑦ ᑮᓇᐅᔭᐃᓪᓗ ᑲᓱᖅᑎᑕᐅᒍᑎᖏᓐᓂᒃ ᑲᒪᔨᐅᓂᖅᒥᒃ ᓂᐅᕕᐊᑦᓴᓕᕆᓂᖅᒥᓗ ᐃᓘᓐᓇᑎᒃ ᖃᕆᑕᐅᔭᓕᕆᓂᒐᓴᐃᑦ ᐃᒻᒥᓂᒃ ᐱᔪᓐᓇᓯᓗᒋᑦ. ᐲᑕ ᓄᖅᑲᓂᐅᔭᑲᓵᓂᓴᐅᓕᖅᑐᖅ ᐃᓚᒌᓴᒃᑯᓄᑦ ᐱᓇᓱᑦᑎᐅᓂᖅᒥᓂᒃ, ᐃᑉᐱᒋᔭᖅᑲᖅᑐᖅ ᑯᐊᐸᐃᑦ ᑮᓇᐅᔭᓕᐅᖅᓂᓴᐅᖅᑲᑦᑕᕿᔭᓇᐊᖏᑦ ᐃᓄᑐᐃᓐᓇᓴᔭᐅᖕᖏᑐᓂᒃ ᑲᒪᔨᒻᒪᓇᖅᑲᖅᓘᕈᑎᒃ, "ᑭᓯᐊᓂᓕ ᑕᐃᒪᐃᓚᓗᐊᖅᑎᓗᒍ ᑕᒪᓇ ᓯᖃᓂᑦᓴᓕᐊᓇᓯᒪᖕᖏᑕᖃᑦ". ᓚᑦᓱᓂ ᐅᖃᖅᑐᖅ

ᐅᖅᑲᓇᐊᓪᓚᒥᔪᖅ ᑕᐃᒪᒎᖅ ᐃᓚᒌᓴᒃᑯᑦ ᐱᓇᓱᑦᑎᒥᓂᒃ ᓄᖅᑲᐃᓇᖅᑎᓯᑦᑕᐃᓕᒐᓱᐸᒐᓗᐊᖅᑎᓗᒋᑦ ᐊᑯᓂᖅᑐᒥᒃ ᐱᓇᓱᒍᓐᓇᑐᖅᑲᓪᓗᐊᓱᖑᖕᖏᑐᖅ. ᐃᓄᐃᑦ ᖃᐅᔨᒪᑦᓯᐊᑐᑦ ᑯᐊᐸᓐᓂ

Co-op workers have been trained by the FCNQ to control all aspects of their cooperatives — from arts and crafts evaluation and accounting skills to store management and computer training. Murdoch, who plans to retire from the FCNQ soon, feels the co-ops could be a lot more profitable if they hired non-Inuit managers, "but that is not what we are all about," he says.

He says that, in spite of FCNQ's efforts, they find it difficult to retain enough long-term employees. People know the co-op belongs to them, and they have high expectations which are sometimes beyond the ability of the co-op to maintain. Therefore, co-op employees are under a lot more pressure than with other organizations, and a lot of very good people have quit because it was

ᓄᓇᕕᒻᒥ ᑯᐊᐸᐃᑦ: ᐊᕐᕌᒍᓂ ᐊᑭᑎᓪᓗ ᕐᑯᓕᓪᓗᓂ ᐱᓇᓱᕐᑲᑎᒌᓐᓂᖅ

ᓇᒻᒥᓂᕐᑲᓇᐊᒥᒃ, ᓂᓇᐅᕝᕕᒪᓇᐊᓗᒋᓲᓇᑦᓯᒋᓪᓗ ᐃᓚᖓᓂᐊᓪᓛᑦ ᑯᐊᐸᐃᑦ ᐱᔭᓐᓇᖏᑦᑕᒐᓴᖏᓐᓂᒃ ᐱᕕᒋᒐᓱᐊᕐᑲᑦᑕᓪᓕᕐᓱᒋᑦ.

ᑕᐃᒪᐃᒻᒪᑦ ᑯᐊᐸᐃᑦ ᐱᓇᓱᑦᑎᖏᑦ ᐅᕐᑯᒪᐃᑦᓴᑐᒻᒪᕆᐅᓲᑦ ᐱᓇᓱᑦᑎᒥᓂᒃ ᑎᒥᐅᔭᕐᑲᑎᒻᒥ ᓴᓂᐊᓂ, ᐊᒥᓱᓪᓗ ᐱᓇᓱᒍᓐᓇᓯᐊᕐᑐᑦ ᓄᕐᕐᑲᑐᐃᓐᓇᕐᑲᑦᑕᓯᒪᒻᒥᓱᑎᒃ ᐅᕐᑯᒪᐃᓗᐊᕐᒪᑕ ᐱᓇᓱᐊᕆᐊᓪᓚᖏᑦ.

ᔭᐊᑦᓯ ᕕᓗᑖᓯ (ᔮᕙᕐᓚᒃ) ᑲᔭᓯᒃᑲᐃᕙᐅᑉ ᑐᖕᒐᓕᖕᒐ ᐃᓚᒌᓴᒃᑯᓂ ᐃᓚᒋᔭᐅᔭᖅ ᐱᖕᒐᓱᓄᑦ ᐃᓄᑐᐃᓐᓇᓴᔭᐅᒐᑎᒃ ᐊᑯᓂᐊᓗᒃ ᐱᓇᓱᑦᑎᐅᓕᕐᑐᓄᑦ ᐃᓚᒌᓴᒍᑦ ᐃᓄᑦᑎᑐᑦ ᐅᕐᑲᕈᓐᓇᓯᐊᕐᓱᑎᒃ. ᑐᑭᓯᑎᑦᓯᒋᐊᕐᑐᖅ "ᒪᓕᒐᕐᒥᒃ ᐅᓂᐅᕐᑕᐅᓚᐅᕐᓯᒪᒋᐊᕐᑲᖕᖏᑐᒥᒃ" ᑯᐊᐸᐃᑦ ᐱᒋᐊᓕᕐᓂᕋᒥᒃ ᑕᐃᒪᖕᖓ ᒪᓕᑉᐸᑕᖕᒐᓂᒃ ᒪᑐᒥᖕᒐ: ᕐᑲᖕᒐᔫᓐᓃᑦ ᑯᐊᐸᐃᑦ ᐃᓄᑐᐃᓐᓇᐅᖕᒋᑦᑐᒥᒃ ᐱᓇᓱᑦᑎᕐᑲᕐᓂᐊᖕᒋᓪᓚᑦ ᐊᑕᔪᒥᒃ ᐱᓇᓱᒐᕐᑲᕐᑎᓗᒍ ᐃᓄᐃᑦ ᓄᓇᖕᒐᓐᓂᒥᐅᖕᒍᓗᓂ, ᐱᓗᐊᕐᑐᒥ ᑲᒪᔨᒻᒪᓃᑦ ᐃᓂᖕᒋᓐᓂ.

just too much strain.

George Filotas, Assistant General Manager for the FCNQ, is one of three non-Inuit long term employees fluent in Inuktitut. He explains a "golden rule" the co-ops have upheld from the very outset: Never shall there be a non-native person as a full-time employee of the co-ops up North, such as a store manager. He says, "There were few Inuit schooled in book keeping in the beginning and it was tempting to have a non-Inuit specialist come in, do the managing, and train Inuit to take over. But, although anyone can understand the tasks associated with how to run a business, they cannot be *taught* to take responsibility.

"To really manage a co-op, you must not only be educated in book keeping, but you must also be responsible to make and carry out decisions — even if they are very tough decisions such as refusing to allow credit to relatives. This is really the most important part of managing a business. If an outsider was stationed in the North to teach basic business skills, the Inuit trainee could also stand aside in the tough times and allow him to take the criticism. It means the Inuit trainee would never really be ready if they are trained by the 'white man'. In the local co-ops it is the Inuk manager who must take both the praise and the criticism. The first generation of (Inuit) managers mastered accounting sufficiently and also assumed the other responsibilities as managers," says Filotas.

ᐅᒥᐊᕐᔭᐊᓂᐊᕐᓇᐅᓕᑐᐊᕐᒪᑦ ᓄᓇᕕᐅᑉ ᐃᓅᓱᑦᑐᕐᑯᑎᖏᑦ ᐱᓇᓱᒐᕐᑲᑲᐃᓐᓇᑎᑕᐅᓲᑦ ᐅᑭᐅᓕᒫᒥ ᑯᐊᐸᐃᑦ ᓂᐅᕕᐊᑦᓴᓴᖏᓐᓂᒃ.
During sealift, many youth in Nunavik find temporary employment handling the year's co-op provisions.

BOB MESHER

ᐅᓂᒃᑳᒥᔭᖅ "ᐃᓄᐃᑦ ᐊᒥᓲᖕᖏᑐᑦ ᐃᓕᓐᓂᐊᑎᑕᐅᓚᐅᕐᓯᒪᔭᑦ ᑮᓇᐅᔭᓕᕆᓂᕐᒥᒃ ᑕᐃᑦᓱᒪᓂ ᐱᒋᐊᕐᑎᓗᒋᑦ ᑕᐃᑦᓱᒪᓂ ᐃᓄᑐᐃᓐᓇᐅᖏᑦᑐᒍᑦ ᐃᓕᓐᓂᐊᑎᑕᐅᕐᑯᑦᓱᒋᑦ ᐃᓱᒪᓇᓚᐅᕐᓯᒪᔫᒐᓗᐊᖅ, ᑲᒪᔨᒻᒪᕆᓯᔭᐅᕆᐊᕐᑐᕐᑯᑦᓱᒍ ᐃᓕᓐᓂᐊᑎᕐᓯᓗᓂᓗ ᐃᓄᓐᓂᒃ ᐃᓕᑦᓯᐸᑕᓗ ᐃᓄᐃᑦ ᐱᓇᓱᒐᐃᑭᑦᑎᓛᕐᒥᓗᒍ. ᑕᐃᒪᐃᒐᓗᐊᕐᑎᓗᒋᑦ ᑭᓇᑐᐃᓐᓇᓕᒫᖅ ᐱᓇᓱᑦᑕᐅᒋᐊᓕᓐᓂᒃ ᕐᑲᐅᔨᒪᒐᓗᐊᕆᓂ ᓱᖕᒋᕐᑐᑎᑦᓴᐅᓂᕐᒥᒃ ᐃᓕᓐᓂᐊᑎᑕᐅᒍᓐᓇᖏᓪᓚᖅ.

"ᑕᐃᒪᓕ ᑯᐊᐸᒻᒧᑦ ᑲᒪᔨᒻᒪᕆᐅᑦᓯᐊᑐᕐᑲᕐᓂᐊᕆᓂ ᐃᓕᓐᓂᐊᓯᒪᑦᓯᐊᕆᐊᓕᒻᒪᕆᒃ ᑮᓇᐅᔭᓕᕆᐅᑎᓂᒃ ᑕᒪᓐᓇᑑᒐᓂᓗ ᐃᓚᕐᑲᕐᒥᔭᖅ ᓱᖕᒋᕐᑑᑎᑦᓯᐊᖕᒍᒋᐊᕐᑲᕐᓂᒥᒃ ᑐᑭᑖᓇᕐᑲᑦᑕᓇᐊᕐᑲᕐᓂᒥᓪᓗ ᐃᓚᖕᒐᓂᒃ ᐅᕐᑯᒪᐃᑦᑐᒐᐊᓗᕐᐸᑦ - ᐅᑦᑑᑎᒋᓗᒍ ᐃᓚᒥᓂᒃ ᓇᒻᒥᓂᕐᒥᓂᒃ ᐊᑭᓕᑦᓴᑖᕈᒪᔭᒥᒃ ᕐᑭᐱᓗᒍᓐᓇᓂᖅ. ᑕᒪᓐᓇ ᐱᓪᓚᓇᐅᓂᕐᐸᐅᕐᑲᑎᐅᔭᖅ ᑲᒪᔨᒻᒪᓇᐅᔭᕐᑲᕐᓂᐊᕆᓂ. ᑕᐃᒪᓕ ᑕᕐᖃᒥᐅᑦᓴᔭᐅᖕᖏᑐᖅ ᑕᕐᖃᒥᐅᓂᒃ ᐃᓕᓴᐃᑎᑦᓴᕆᑦᑎᒍ ᐱᓇᓱᒐᕐᑲᕐᓂᒨᓕᕐᒐᔭᓂᒃ, ᑕᐃᒃᑯᐊ ᐃᓄᐃᑦ ᐱᒋᐅᕐᓴᔭᐅᔭᑦ

The principle of price equalization was established

ᐃᒻᒥᓂᒃ ᓴᓂᕐᕙᓇᐊᕈᓐᓇᕋᔭᕐᑐᑦ ᓵᑕᐅᔭᕐᑲᓕᕐᐸᑦ ᑲᒪᔨᒻᒪᓇᒻᒥᒃ ᑕᐃᒪᐃᑕᐅᑐᐊᕈᑎᒃ ᐃᓄᐃᑦ ᐱᒋᐅᕐᓂᐅᔭᕋᔭᖕᖏᑐᑦ 'ᖃᓪᓗᓈᒧᑦ' ᐱᒋᐅᕐᓴᔭᕕᓂᐅᓗᑎᒃ. ᓄᓇᓕᓐᓂ ᑯᐊᐸᐃᑦ ᑲᒪᔨᒻᒪᓇᕐᑲᔩᑦ ᐃᓄᑐᐃᓐᓇᓂᒃ ᑕᐃᒃᑯᐊ ᖃᕐᑭᐊᕐᑕᐅᒍᑎᓄᓪᓗ ᐅᐱᒋᔭᐅᒍᑎᓄᓪᓗ ᑐᑦᑕᕕᐅᔩᑦ. ᑲᒪᔨᒻᒪᓇᐅᕆᐊᖕᖓᓚᐅᕐᓯᒪᔭᑦ (ᐃᓄᐃᑦ) ᑰᓇᐅᔭᓕᓇᒍᑎᓂᒃ ᐃᓕᑦᓯᓯᐊᕐᓯᒪᔭᑦ ᑲᒪᔨᒻᒪᓇᐅᓪᓗ ᐱᔭᑦᓴᓇᕆᐊᓕᓕᒫᖕᖏᓐᓂᒃ ᐱᒍᓐᓇᓯᐊᕐᓯᑎᒃ" ᔮᔩᕐᓚᒃ ᑕᐃᒪᐃᓕᑦᓯᓂ ᐅᕐᑲᕐᑐᖅ.

ᑕᐃᒪᖕᖓᓂᐊᕐᔭᖅ ᐃᓚᒌᓴᒃᑯᑎᒍᑦ ᑲᑐᑦᔾᕐᑲᑎᒌᓯᓚᐅᕐᓯᒪᓪᒪᑕᓂᑦ ᐊᑭᓂᒃ ᐊᑦᔨᒌᑎᑦᓯᓂᖅ ᐱᒋᐊᕐᑎᑕᐅᓯᒪᔭᖅ ᐅᓪᓗᒥᒧᑦ ᑲᔭᓯᑎᑕᐅᔭᖅ. "ᐱᐅᕌᕐᔭᓯᒪᖕᖏᑑᕙᓗᐊᖅ ᑯᐊᐸᕐᕿᓄᑦ ᑰᔾᔪᐊᒥᐅᓪᓗ ᑰᔾᔪᐊᕌᐱᒻᒥᐅᓗ, ᑕᐃᒪᐃᕙᓗᐊᕐᑎᓗᒍ ᑲᑎᒪᔩᑦ ᓂᕈᐊᕐᓂᑯᑦ ᑐᕌᑦᓯᑎᒃ ᑲᔭᓯᑎᑐᐃᓐᓇᓚᐅᕐᓯᒪᒻᒥᔭᖕᖓᑦ. ᑖᓐᓇ ᓱᓯᕆᑦᓯᐊᓗᒍ ᑲᔭᓯᑎᕆᐊᕐᑲᕐᑎᒍ ᒪᓕᒐᖅ ᑲᔭᓯᑎᑐᐃᓐᓇᑕᒐᑦ - ᑕᐃᒪᐃᖕᖏᑐᐊᕐᐸᑦ ᐃᓄᐃᑦ ᓄᓇᓕᐊᕈᓂᕐᓴᐃᑦ ᐱᔭᕋᔮᕈᒐᔭᖕᖏᓚᑦ? ᐹᑕ ᒨᑳ ᐅᕐᑲᓇᐊᓪᓚᒥᔭᖅ ᐃᓄᓐᓂᒃ ᓄᓇᓕᒻᒥᓂᑦ ᓄᑦᑎᓲᓂᒃ ᓄᓇᓄᑦ ᓂᐅᕕᐊᑦᓴᖕᒋᑦ ᐊᑭᑭᓐᓂᓴᓄᑦ ᓄᓇᑳᓇᐊᕐᑐᓯᑦᓯᑎᒃ. ᑮᓇᐅᔭᖅ ᐊᑑᑎᓕᒃ ᐱᒋᒋᐊᒥᓪᓗ ᐊᓕᐊᓇᕐᓯᓂ ᐊᓐᓇᐅᒪᒍᑎᑦᓴᑐᐊᖕᒍᑦᓯᓂᓗ, ᑭᓯᐊᓂᓕ ᐃᓗᕐᖁᓯᑦ ᐊᓯᐅᔨᓗᒍ ᑮᓇᐅᔭᕐᑲᕐᓴᓚᐅᕈᕕᓕᕈᕕᑦ ᐅᕝᕙᓘᓐᓃᑦ ᐊᓐᓄᕋᕐᓯᒪᑦᔭᐊᓴᓚᐅᕈᕕᕈᕕᑦ ᐊᕐᕆᔭᒻᒪᓇᐊᓗᒻᒥ ᐱᑦᓚᓇᐊᓗᒻᒥ ᐊᔨᐅᔾᔪᓘᕐᓂᐊᐳᑎᑦ. ᐃᓚᒌᓴᖅ ᑎᒥᖕᒍᑎᑕᐅᓯᒪᑦᔭᖕᖏᓚᖅ ᑕᑯᑎᑦᓯᒍᑎᑦᓴᑐᐃᓐᓇᐅᓗᓂ ᑕᕐᕋᒥ ᐱᓇᓱᐊᕐᕕᒃ ᓄᐃᑦᓯᒍᓐᓇᓂᕐᒥᒃ - ᑯᐊᐸᐃᑦ ᓯᕗᓂᕐᑲᕐᓯᒪᒐᑦ ᐃᓄᓐᓂᒃ ᐱᓇᓱᐊᕐᑯᑎᕐᑲᕈᓇᓇᐊᖕᖏᓐᓂᒃ ᑕᕐᕋᒥ ᑕᑯᑎᑦᓯᒍᑎᐅᒍᒪᑦᓯᑎᒃ" ᐅᕐᑲᓇᐊᓪᓚᒥᔭᕐᓗ ᑯᐊᐸᐅᓂᐅᑉ ᒪᓕᒐᖕᒐᓂᒃ ᒪᑐᒥᖕᒐ ᐃᓅᕐᑲᑎᑎᓐᓂᒃ ᐊᕕᕐᑲᑎᕐᑲᕐᓂᖅ, ᐱᔭᑦᓴᓇᕆᐊᓕᑎᓐᓂᒃ ᔫᓯᑦᓴᔨᐊᕐᓂᖅ ᐃᓯᒫᓗᐊᑦᔨᐊᓂᕐᓗ ᐃᓅᒐᓯᐊᕈᑎᒋᒍᓐᓇᑕᑎᓐᓄᓗ ᐅᖕᒐᑖᓄᖕᖏᕐᑐᖅ ᐃᓅᒐᓯᐊᕐᓗᑎᑦ.

ᑯᐊᐸᒻᒧᑦ ᐃᓚᐅᒍᑎᕐᑲᕈᒪᒍᕕᑦ ᐅᒃᑯᐃᓯᕆᐊᕐᑲᕐᑐᑎᑦ ᐃᓚᐅᒍᑎᒥᒃ ᐊᑕᐅᓯᕐᔭᐊᒥᐅᓈᑦ. ᑕᒪᓐᓇ ᑭᓇᓕᒫᒃᑯᓄᑦ ᐅᒃᑯᐃᖕᒌᑦᓯᐊᑐᖅ ᐃᓄᑐᐃᓐᓇᑐᐃᓐᓇᓄᑦ ᐃᓕᖕᒌᑦᔭᖕᒋᑦᑐᖅ. ᓱᑕᒪᐃᓐᓈ ᐱᕐᑯᔭᒥᒃ ᓯᕐᑯᒥᑦᓯᓂᐅᑦᓴᒪᓇᑦᑐᐊᓖᑦ ᐃᓄᑐᐃᓐᓇᐅᖕᒋᓐᓇᕕᑦ ᓚᓐᓂᓂᖅ, ᑕᐃᒪᐃᓕᑐᐊᕐᑎᓗᒋᑦ ᐃᓚᐅᒍᑎᓖᑦ ᑯᐊᐸᐃᑦ ᐱᒍᑦᔨᒍᑎᖕᒋᓐᓂᒃ ᐊᑐᑦᓯᐊᕐᑯᔭᐅᕙᒻᒥᔭᑦ. ᐃᓚᐅᒍᑎᓖᑦ ᐊᓪᓚᕐᑯᑎᐅᔭᓂᒃ ᑕᑯᔭᒪᑦᑕᐃᓕᖕᖏᓯᐊᕐᑐᑦ, ᓂᓪᓕᕈᓐᓇᕕᕐᑲᑦᓯᐊᓯᑎᓪᓗ ᑯᐊᐸᒃᑯᑦ ᑲᑎᒪᓂᖕᖏᓐᓂ ᐊᒻᒪᓗ ᓂᕈᐊᕐᑕᐅᑎᑦᓯᓱᒍᓇᓯᐊᕐᓯᑎᒃ ᑯᐊᐸᐃᑦ ᑲᑎᒪᔨᖕᖏᓐᓄᑦ. ᑯᐊᐸᒃ ᕐᑲᑭᓇᓱᓐᓂᐊᓗᓂ ᑎᒥᖕᒍᑎᑕᐅᓯᒪᑦᔭᖕᖏᓚᖅ ᑭᓯᐊᓂᓕ ᐃᓄᖕᒍᑎᒥᓂᒃ ᐃᑲᔪᕐᓯᓂᐊᕐᓗᓂ ᐱᒍᑦᔨᓯᐊᕐᓗᓂᒥᑦ ᑎᒥᖕᒍᑎᑕᐅᒪᔭᖅ. ᐃᓚᒌᓴᐅᑉ ᑭᒃᒐᑐᕐᑎᖕᒋᑦ ᐅᕐᑲᕐᐸᑐᑦ ᑯᐊᐸᓐᓂᒍᖅ ᓇᒻᒥᓂᕐᑯᑎᓂᑦ ᑕᑯᓐᓇᑕᐅᔭᑦ ᓯᒐᓕᒥ ᐃᓚᐅᔨᑎᓗᒋᑦ ᑭᖕᒍᓕᐊᒍᓗ ᓂᐅᕕᓇᓯᐊᕐᑎᐅᑎᓗᒋᑦ.

ᐃᓘᓐᓇᑎᒃ ᑯᐊᐸᐃᑦ ᐃᒻᒥᒍᑦ ᓂᐱᕐᑲᕐᕕᐅᒍᓐᓇᑐᑦ ᐃᓚᒌᓴᒥ, ᑕᐃᒫᑦᓴᐃᓇᖅ ᐃᓚᐅᖕᒍᑎᕐᑲᕐᑐᑦ ᓂᕈᐊᕈᓐᓇᐅᑎᕐᑲᕐᒪᑕ ᕐᑲᑦᓯᐅᓚᓗᐊᕐᐸᑕ ᐃᓚᐅᒍᑎᕐᑲᕈᑎᖕᒋᑦ. ᑯᐊᐸᐃᑦ ᐊᑭᓕᕐᑐᑕᐅᒍᑎᕐᑲᕈᓇᑐᑦ ᐱᒍᑦᔨᒍᑎᒥᓂᒃ, ᑭᓯᐊᓂ ᕐᑲᖕᒋᕐᓂᑯᑐᐊᕈᑎᒃ ᐅᑎᕐᑎᕐᑲᕐᑕᓇᐊᓖᑦ ᐃᓚᐅᔭᕐᑯᑎᒥᓄᑦ ᕐᑲᖕᒋᕐᓂᑯᓕᐊᒥᓂᒃ. ᑯᐊᐸᐃᑦ ᑕᐃᒪᐃᑑᕐᓯᑎᒃ ᑮᓇᐅᔭᓕᐅᒃᑐᖕᒪᑕ: ᓯᕗᓪᓕᐹᒥ ᑮᓇᐅᔭᐃᑦ ᐱᔭᐅᑦᓴᑯᑦ ᐊᑦᑐᐊᓂᓪᓗᓃᑦ ᐃᓄᓐᓂᓗᓐᓃᑦ ᓂᐅᕕᕐᓂᐊᑐᓂᑦ ᐱᒋᐊᕈᑎᑦᓴᐅᑎᓪᓗᒋᑦ ᑯᐊᐸᒻᒥᒃ: ᑖᒃᑯᐊ ᑮᓇᐅᔭᐃᑦ ᐊᑐᕐᑕᐅᔫᑦ ᑮᓇᐅᔭᓕᐅᓇᐊᓪᓚᒍᑎᐅᑦᔫᑎᒃ; ᕐᑲᖕᒋᕐᓂᑯᒍᑎᖕᒋᓪᓗ ᐱᒋᐅᔫᑦᔫᑎᒃ ᓴᓂᕐᕙᔨᒪᑎᓪᓗᒋᑦ ᐃᒻᒪᕐᑲᐅᑎᑦᓴᐅᔫᑦᔫᑎᒃ, ᐊᑭᓖᒍᑕᐅᑦᔫᑎᓪᓗᓂᑦ ᐊᑦᑐᐊᕕᓂᕐᓂᒃ, ᐅᕙᒍᓐᓂᑦ ᐊᑐᕐᑕᐅᔫᑦᔫᑎᒃ ᓄᑕᐅᔭᓕᑎᓇᔭᓄᑦ ᐱᓇᓱᐊᕐᑕᐅᔪᓂᒃ, ᕐᑲᖕᒋᕐᓂᑯᐃᑦ ᐊᑐᕐᑕᐅᓂᕐᒥᒍᑦ ᐊᒥᐊᒃᑯᓕᒫᖕᒋᑦ ᐃᓚᐅᒍᑎᓕᓐᓄᐊᔭᕐᑕᐅᑎᓪᓗᒋᑦ. ᕐᑲᒻᒥᐅᓂᕐᐸᒥ ᑮᓇᐅᔭᓂᒃ ᑲᔪᕐᑎᔪᒍᑎᑦ ᐃᒻᒥᒍᓇᕐᑎᑐᓄᑦ ᑯᐊᐸᓐᓄᑦ ᐃᓕᖕᒐᔭᑦ ᑲᒪᒋᔭᐅᑎᓪᓗᒋᑦ, ᐊᕐᕿᒍᓚᐅᕐᑐᒥ ᑮᓇᐅᔭᐃᑦ ᐅᓄᕐᓂᓴᐃᑦ 2-ᒥᓕᐊᓂᑦ ᐅᑎᕐᑎᑕᓚᐅᕐᑐᑦ ᐃᓚᐅᒍᑎᓕᓐᓄᑦ ᑮᓇᐅᔭᑐᐃᓐᓇᐅᑎᓪᓗᒋᑦ ᐃᓚᖕᒋᑎᒍᑦ ᐃᓚᖕᒋᑎᒍᒋᐊᓪᓚᓗ ᕐᑭᑐᕐᕿᐅᑐᑦᓴᓕᐊᖕᒍᒋᐊᓪᓚᓯᑎᒃ. ᑕᑯᑦᓴᐅᓚᓇᑦᑐᖅ ᐃᓚᐅᒍᑎᓖᑦ ᑯᐊᐸᒻᒥᓂᒃ ᓴᐳᑦᔨᓯᒪᑦᔨᐊᑐᐊᕋᒥᒃ ᐃᑲᔪᕐᓯᔭᐅᓂᕐᑲᑦᓯᐊᓱᑦ ᑮᓇᐅᔭᐃᑦ ᕐᑲᖕᒋᕐᓂᑯᓕᑐᐊᕐᒪᑕ

ᑕᒃᑲᓂ ᐊᕐᕌᒍᒥ ᑎᑭᐅᑎᕙᓪᓕᐊᓕᕐᓯᑎᒃ ᐅᓪᓗᑐᖕᒐᓄᑦ ᓇᓪᓕᐅᑎᕕᑦᓴᖕᒐᑕ ᐊᕐᕌᒍᐃᑦ ᐊᕙᑎᓪᓗ ᕐᑯᓪᓗᐃᑦ ᐃᓚᒌᓴᐅᑉ

at the very start of the FCNQ as well, and still exists today. "Even though it hurts co-op business in Kuujjuaq and Kuujjuaraapik, our directors still vote to keep it this way. We have to respect the principle — after all, why should Inuit in the smaller more isolated communities be penalized?" Peter Murdoch suggests: "Some give up their culture to live where things are cheaper. Money is good and necessary for survival, but if you lose your culture because of wanting to have more in your belly or a nicer looking shirt, you have given up a lot. The FCNQ is not here to prove simply that a business can operate in the North — the co-ops aim is to prove that Inuit can operate a business in the North." He maintains the basic cooperative principles are to share with your fellows, to assume your responsibilities, and to live according to your own means.

To become a co-op member, a person must buy at least one share. This opportunity is open to anyone, not solely Inuit. In fact, it is unlawful for a co-op to refuse someone membership on the basis of race, but members are expected to use the services of the co-op. Members have the right to see the books, to vote, to voice their opinion at co-op meetings, and to run as a Director. A co-op is not set up to make a profit, they are created to provide services. FCNQ representatives say those who own a co-op are viewed as members first and customers second.

ᐃᓚᐅᖅᓯ
FCNQ
CONSTRUCTION

ᔦᐊᒐᔦ ᐱᑕᑲᒻᒐᒃ ᐊᑦᔦᓚᐅᕐᑕᐅᕐᑲᑎᓕᒃ ᐊᑖᑕᒥᓂᒃ ᐃᓚᐃᑦᔭᒥ ᑯᐊᐸᒃᑯᑦ ᑲᒪᔨᒻᒪᕆᖓᑦ ᑰᔾᔪᐊᕌᐱᒻᒥ. ᐊᐅᓚᑦᑎᑦᑕ ᐃᓚᖏᑦ ᐅᑯᐊ ᓂᐅᕕᕐᕕᐊᕕᒃ ᑐᔪᕐᒥᐅᕕᒃ ᐊᒻᒪᓗ ᐅᕐᓱᐊᓗᓐᓂᐊᕕᒃ.
Jeffrey Petagumskum poses here with his father, Elijah who is the co-op manager in Kuujjuaraapik. Their operations include a store, a hotel, and petroleum distribution.

BOB MESHER

Each co-op has an equal voice within the Federation, just as each member has the same voting power regardless of the number of shares they own. Co-ops may charge for their services, but any surplus must be returned to the members. A co-op is financed in this way: first of all an amount is acquired through loans or amassing moneys from its members to begin a co-op; this money is utilized to earn more money; and the surplus is either kept in a reserve fund, used to repay

ᓄᓇᕕᒻᒥ ᑯᐊᐸᐃᑦ: ᐊᕐᖀᑐᓂ ᐊᕙᑎᓪᓗ ᖁᓕᓪᓗᓂ ᐱᓇᓱᖃᑎᒌᓐᓂᖅ

ᑎᒥᐅᓕᕐᓂᖕᒐᓄᑦ, ᓄᓇᓖᑦ ᐃᓕᒃᑰᓯᑎᒃ ᓇᓚᐅᑦᓴᑎᑦᓯᓂᖃᖃᑦᑕᐅᑦ ᐱᓯᑎᐅᓕᐅᑎᑎᑦᓯᔨᑎᓪᓗᓃᑦ. ᑕᐃᒪᓕ ᑕᒪᓐᓇᐅᓴᕐᒪᑦ ᐊᔨᐃᓛᒃ ᓄᓇᓕᐅᑉ ᐊᖏᓂᖓᓗ ᑯᐊᐸᖓᑕᓗ ᐱᔪᓐᓇᓂᖓ ᒪᓕᑦᓯᒍ ᐃᓚᐅᔪᑎᓖᑦ ᓴᓚᖃᐅᑎᑖᖃᑦᑕᑦ/ᓵᓚᓐᓃᔪᑎᑖᖃᑦᑕᑦ ᓂᕿᓯᔪᑎᑦᓴᓂᒃ, ᐃᓪᓘᑉ ᐱᐅᒃᑯᑎᑦᓴᖏᓐᓂᒃ, ᐃᓪᓗᐃᑦ ᐱᐅᒃᑯᑎᑦᓴᖏᓐᓂᒃ ᑲᑉᐳᔭᕐᑐᖃᓇᐊᓕᓐᓂᒃ ᐊᑐᕐᑕᐅᓗᑎᒃ, ᖃᒧᑎᑲᓪᓚᓂᒃ/ᓯᑭᑑᓂᒃ ᐊᒻᒪᓗ ᐊᓴᓗᐊᓕᓐᓂᒃ/ᐊᑦᓴᓗᐊᓕᓐᓂᒃ ᓯᑕᒪᓂᒃ ᓄᓇᓯᐅᑎᓂᒃ. ᓄᓇᓕᓕᒫᑦ ᐊᕐᖀᑐᖅ ᓇᓪᓕᐅᓂᕐᓯᐅᕕᐅᔪᖅ ᐃᔨᓕᓕᕐᐸᑦ ᓵᓚᖃᐅᑎᑕᕐᑎᑕᐅᕙᓯᐊᕐᒥᔪᑦ ᓄᓇᒃᑯᔫᒪᓇᒻᒥᒃ ᓯᑕᒪᓂᒃ ᐊᑦᓴᓗᐊᓕᒻᒥᒃ/ᐊᓴᓗᐊᓕᒻᒥᒃ ᐊᐃᑉᐸᖃᕐᑎᓗᒍ ᖃᔭᓇᐊᒻᒪᓇᒻᒥᒃ ᕿᐊᕐᔪᔫᕐᑕᓕᒻᒥᒃ. ᑖᒃᑯᐊ ᓇᓚᐅᑦᓵᑎᑦᓯᓂᐅᖃᑦᑕᑦ ᐊᓕᐊᕆᔭᐹᓗᖃᑦᑕᒪᑕ ᐊᕐᖀᑐᓛᕐᑐᒧᑦ ᑲᔪᓯᑎᑕᐅᓚᖓᔪᑦ.

ᖃᖕᒐᑦᑕᔫᒃᑯᑦ ᐅᓯᔭᐅᑎᑦᓯᓂᐅᑉ ᐊᑭᐊᓗᖏᑦ ᐅᓄᕐᑐᐊᓘᒻᒪᑕ ᓄᓇᕕᒻᒥ ᐱᓇᐃᓗᑕᒻᒪᕆᐅᕙᑉᐳᑦ ᐃᓕᕇᓴᕐᒍᑦ ᑎᒥᐅᔪᓄᓪᓗ ᐊᔨᓖᕐᒋᓐᓄᑦ ᐃᓕᕇᓴᐅᑉ. ᑕᒪᓐᓇ ᑕᐃᒪᐃᒻᒪᑦ ᐊᓪᓛᑦ ᐊᓕᕙ ᑐᓗᒐᖅ ᐅᖃᖅᑐᖅ ᑕᒪᓐᓇ ᐱᓇᐃᓗᑕᐅᑦᓯᓂ ᓯᕗᓪᓕᐹᕐᒍᕆᐊᖕᒐ ᓄᓇᕕᒻᒥᐅᑦ ᓂᐅᕕᕐᓂᐊᕈᒪᕆᑦᑐᑦ ᐱᓇᐃᓗᑕᓇᔭᖕᒐᓂ ᐅᓪᓗᒥᐅᔪᖅ "ᐊᓕᐊᕆᔪᕋ ᒪᓐᓇ ᐃᓕᕇᓴᒃᑯᑦ ᐊᑭᓪᓕᖃᕐᓂᖕᒐ ᓂᐅᕕᕐᕕᓂᒃ ᑕᐃᒪᐃᒐᒥᒃ ᐃᓄᐃᑦ ᓂᐅᕕᕐᓂᐊᐸᑦᑐᑦ ᐊᑭᑭᓐᓂᓴᕐᓯᐅᕈᓐᓇᑎᑕᐅᔫᖕᒍᒻᒪᑕ ᓂᐅᕕᕐᕕᑭᒍᒪᔭᒥᓂᓪᓗ ᓂᐅᕕᕐᓂᐊᕈᓐᓇᓯᑎᒃ ᐃᓯᒪᒥᕕᖃᑦᓯᐊᓗᑎᒃ. ᐅᓪᓗᒥᐅᔪᖅ ᐊᑐᕐᑕᖃᖃᑦᑕ ᓂᐅᕕᕐᓂᐊᑏᑦ ᑯᐊᐸᓂ ᐱᔪᒪᓂᕐᒥᓂᒃ ᑕᐃᒪᐃᒻᒪᑦ ᓂᕿᓕᓇᓂᒋᑦ ᐊᑭᑭᓐᓂᓴᐅᒍᓐᓇᔫᖕᒍᓕᕐᑐᖅ" ᑕᐃᒪᐃᓕᑦᓯᓂ ᐋᓕᕙ ᐅᖃᖅᑐᖅ.

ᑎᒻᒥᕚᑎᒍᑦ/ᖃᖕᒐᑦᑕᕚᑎᒍᑦ ᐊᐅᓚᓂᕐᒧᑦ ᐊᑭᓕᕐᑐᐃᒍᑏᑦ ᐅᓄᓗᐊᕐᓂᖁᖏᓐᓄᑦ ᑕᐃᒫᑦᓴᐃᓇᖅ ᐃᓕᕇᓴᐅᑉ ᐊᖁᐃᒪᔪᓕᓇᕕᖕᒐ ᐱᑦᓯᐊᕐᑭᑦᑑᑎᑕᐅᕋᒥᔪᑦ ᐅᓪᓗᒥᐅᔪᖅ ᐱᓇᔨᐊᖃᑎᖃᓯᕿᑖᕐᔪᖅ ᓄᓇᕕᒻᒥ ᓂᐅᕿᑐᑦᓴᓕᓇᕕᒻᒥᒃ. ᐊᔨᖏᑦ ᑭᖖᒍᒪᓇᕐᑐᑦ ᓄᓇᕕᐅᑉ ᐱᕈᕐᐸᓕᐊᓂᑦᓴᖕᒐᓄᑦ ᐃᓕᖕᒐᔪᑦ ᒪᑯᐊᖑᒻᒥᔪᑦ ᐅᒥᐊᓄᑦ ᐄᒐᕐᕖᑦ ᐊᒥᔨᓂᕐᓴᕆᐊᓪᓚᐃᓗ ᑮᓇᐅᔭᒃᑯᕖᑦ.

ᖃᐅᔨᒪᔭᐅᑦᓯᐊᑐᑦ ᐃᓄᓐᓄᑦ ᓄᓇᕕᒻᒥᐅᓄᑦ ᒪᓐᓇ ᐃᓄᐃᑦ ᑎᒥᐅᔪᖁᑎᖏᑦ ᑲᕙᒪᒃᑯᓗ ᐊᓪᓚᕕᖁᑎᖏᑦ ᐊᖏᖃᑎᒌᑦᓴᐃᓇᖖᒋᓂᖏᑦ ᐃᒻᒥᒍᓪᓗ ᐃᔨᒪᖃᕐᓂᖏᑦ ᖃᓄᖅ ᓄᓇᕕᒃ

loans, or used to upgrade projects, and the remainder is used to pay dividends to the members. The most recent financial statements of each co-op show that, during the past fiscal year, more than $2-million was returned to its members as cash or shares. Clearly, it pays well for members to support their co-ops, because any savings go back to them.

During this year running up to the 30th anniversary date of the FCNQ, each community holds contests and regular customer draws to award prizes for its members. Depending upon the size and success of each co-op, members have won quantities of groceries, furniture, household appliances, snowmobiles, and all-terrain vehicles. Regional grand prizes for the year end include a four-wheel-drive truck, and a large canoe and outboard motor. These contests have become so successful among co-op members that they shall be continued for next year as well.

The high cost of transportation to the isolated Nunavik region is a problem for FCNQ and all northern Quebec organizations. In fact, Aliva Tulugak says, he sees this as the number one obstacle facing Nunavik consumers today. "I am glad we have competition from the Northern Stores, so customers can compare groceries prices, and they can choose where they want to shop. We are using the buying power of all our co-ops in getting better prices for the groceries," he says.

Expensive transportation rates, and the lack of hospitality structures are also seen as an impediment to the FCNQ's tourism business, now working with the newly-formed Nunavik Tourism Association. Other basic needs for development in Nunavik are marine infrastructures and more banking services.

Commonly known to Inuit in Nunavik, there have

ᑐᓴᕐᑎᓯᒍᑎᓕᐊᑦᑎᓄᑦ ᐃᑲᔪᕐᓯᓚᐅᕐᑐᑦ ᐅᑯᐊ ᐅᓂᒃᑳᓕᐊᓇᔭᑦᑎᓂ ᓄᓇᕕᒻᒥ ᑯᐊᐸᐃᑦ: ᐊᕐᖀᑐᓂ ᐊᕙᑎᓪᓗ ᖁᓕᓪᓗᓂ ᐱᓇᓱᖃᑎᒌᓐᓂᖅ

- ᑐᓴᕋᑦᓴᓯᐅᕐᕕᖃᕐᓂᖅ ᐃᓕᕇᓴᐅᑉ ᐱᓇᓱᑦᑎᖏᓐᓂᒃ ᐅᑯᓂᖓ: ᐋᓕᕙ ᑐᓗᒐᖅ, ᐲᑕ ᒨᑖᒃ, ᓘᑲᓯ ᓇᑉᐹᓗᒃ. ᐃᓚᐃᑦᔭ ᐱᑕᑲᒻᔅᑲᒻ, ᔪᐊᑦᔅ (ᔫᔨᔅᓚᒃ) ᕕᓗᑖᔅ ᒫᑎᐅᓯ ᑐᓗᒐᖅ, ᐹᐱ ᓯᓅᐸ, ᐹᑦᕆᒃ ᑕᓰ ᐊᒻᒪᓗ ᕌᑉ ᑳᓚᓐᔅ
- ᐃᓕᕇᓴᒃᑯᑦ ᑯᐸᐃᒃ ᑕᕐᕋᖕᒐᓂ ᑲᑎᒪᐅᑎᕕᓂᖏᑦ *ᐊᕐᖀᒍᑕᒫᕐᓯᐅᑎᒥᓂᒃ ᐊᕙᑎᓪᓗ ᖁᓕᓪᓗᓯᐅᑎᒥᒃ ᑲᑎᒪᓂᖃᕐᓱᑎᒃ ᐊᒻᒪᓗ ᑲᑎᒪᔨᑖᕐᒍᒥᐅᕐᑐᑦ ᑲᑎᒪᓂᖕᒐᑦ ᑲᖏᕐᓱᒪ ᑯᐸᐃᒃᒥ, ᒫᑦᔨ 15-22, 1996-ᖑᑎᓪᓗᒍ*
- ᑲᖑᖅ: ᐃᓕᕆᓴᒃᑯᑦ ᕿᒥᕐᕈᐊᒐᖏᑦ, *ᑯᐊᐸᐃᑦ ᐱᒋᓪᓕᐊᔨᒪᓂᖏᑦ ᑯᐸᐃᒃ ᑕᕐᕋᖕᒐᓂ*, ᐅᑭᐊᒥ 1989
- ᐃᓕᕇᓴᖅ, *ᐱᕈᕐᐸᓕᐊᖃᑎᑕᕐᓂᒃ ᑯᐊᐸᓂᒃ* ᔭᓄᐊᕆ 31, 1995
- ᐃᓄᑦᑎᑐᑦ ᐊᑐᐊᒐᐃᑦ, *ᑖᓄᓪᑦ ᔅᓅᑕᓐ*, ᐊᑐᐊᒐᓕᐊᖑᔪᕕᓃᑦ ᐃᑎᔅ ᐃᒃᓗᐊᒧᑦ, ᐊᐅᔭᒥ 1984
- ᐅᐃᒍᐃᒃᑯᑦ ᐱᒍᑦᔨᓂᕕᓂᖏᑦ ᕈᓇᒥ, *ᑯᐊᐸᐃᑦ ᒥᑦᓵᓄᑦ* 1971
- *ᑯᐊᐸᓐᓂᖅ ᑯᐸᐃᒃ ᓄᓇᖕᒐᑕ ᐅᑭᐅᕐᑕᑐᖕᒐᓂ*, ᐊᑐᐊᒐᓕᐊᕕᓂᐅᔪᑦ ᒥᐊᔨᐱᐊᓪ ᒪᐃᐅᔅᒧᑦ, ᐅᑭᐊᒥ 1970
- ᐊᐅᔭᐃᑦᑐᒥ ᐊᓪᓚᒍᑕᐅᒪᔪᑦ, *ᑳᓇᑕᐅᑉ ᐃᓄᑐᐃᓐᓇᓴᔭᖏᑦᑕ ᑯᐊᐸᖃᕐᓂᖏᑦ*, ᐊᑐᐊᒐᓕᐊᕕᓃᑦ ᐱ. ᒎᑦᒍᑦ ᐊᑐᐊᒐᐃᑦ ᐊᕕᑦᑐᓯᒪᓂᖏᑦ 12, *ᑭᓯᑦᔪᑎᖏᑦ 77*, 1964
- ᓇᑯᕐᒦᓇᕋᕗᓪᓗ ᐊᕙᑕᒃᑯᑦ ᐃᓗᕐᖁᓯᓕᕆᔨᒃᑯᑦ ᐱᓇᓱᑦᑎᖏᑦ ᐃᑲᔪᕐᓯᒪᓂᓇᓕᐅᕐᑕᖏᓐᓄᑦ

Information Sources for *Nunavik Co-ops: Thirty Years of Working Together* are:

- Interviews with the following FCNQ personnel: Aliva Tulugak, Peter Murdoch, Lucassie Nappaaluk, Elijah Petagumskum, George Filotas, Mathewsie Tulugak, Bobby Snowball, Patrick Tasse, and Rob Collins.
- La Fédération des Coopératives du Nouveau-Québec, *Minutes of the 30th General Meeting and first Board of Directors Meeting held in Kangirsuk, Québec*, 15-22 March, 1996.
- Kanguq: The FCNQ Newsletter, *The Beginning of Co-ops in Northern Quebec,* Fall, 1989.
- La Fédération des Coopératives du Nouveau-Québec, *Growing with Co-ops*, January 31, 1995.
- Inuktitut Magazine, *Donald Snowden*, by Edith Iglauer, Summer, 1984.
- Gouvernement du Québec Ministère des Richesses Naturelles Direction Gènèrale du Nouveau-Québec, *All About Co-ops*, 1971.
- *The Cooperative Movement in Arctic Quebec,* by Mrs. Marybelle Myers, Fall 1970.
- Polar Record, *The Canadian Eskimo Cooperative Movement*, by P. Godt, Volume 12, #77, 1964.
- We also thank the Avataq Cultural Institute for their assistance.

ᐊᐅᓚᑕᐅᕙᑦᓴᐅᒪᖕᖏᑦ. ᐃᓚᒌᓭᒃᑯᑦ ᑲᑎᒪᓂᕐᑲᕐᑎᓗᒋᑦ ᑲᖏᕐᓱᒥᒃ ᒫᑦᔨ 1996-ᖑᑎᓪᓗᒍ ᐅᕐᑳᒍᑎᒻᒪᕆᐅᓯᒪᕙᑦ ᐱᓇᐃᓗᑕᐅᔫᖑᓂᖏᑦ ᑲᕙᒫᓐᓂᒃ ᓱᖏᕐᑐᑎᕐᑲᓗᐊᕐᓃᑦ ᐅᕐᑳᒍᑎᕐᑲᕐᒥᓱᑎᓪᓗ ᐃᒻᒥᒍᑦ ᐊᓐᓇᐅᒪᒍᓐᓇᓂᕐᒥᒃ. ᐅᓪᓗᒥᐅᓕᕐᑐᖅ ᐃᓗᕐᑯᓯᓇᓕᕐᑕᕋᑦ ᑕᑯᓐᓇᓱᒍ ᐃᓚᒌᓭᐅᑉ ᐊᖓᔪᕐᑲᖓ ᐅᕐᑲᕐᑐᖅ "ᐃᓄᐃᑦ ᓇᓪᓕᑎᒌᓐᓂᖓ ᓱᓕ ᐊᖏᔫᒻᒪᑦ ᐅᓪᓗᒥᐅᓕᕐᑐᖅ ᓯᕋᓂᕐᑲᑦᓯᐊᒋᓐᓇᖏᓐᓈᓱᖑᔪᒍᑦ ᓇᓪᓕᑎᒌᓐᓂᓗᑦ ᐊᐅᓚᑕᐅᑦᓱᑕ ᑕᐃᒪᐃᑦᑐᒐᓗᐊᕐᓱᑕ ᓈᒻᒪᒋᖕᒋᐅᑎᓂᖅ ᓵᓚᐅᒪᒍᓐᓇᓲᖅ ᐱᑦᓯᐊᕐᑲᑎᒌᒍᓐᓇᓂᕐᒧᑦ."

certainly been conflicts of opinion between the various organizations and government offices serving the region. At the FCNQ Board of Directors Meeting held in Kangirsuk in March, 1996, there were discussions surrounding the problems posed by dependency upon governments and the advantages of self-sufficiency. In the existing culture today, the FCNQ President pointed out, "There is still a lot of love among the people and this love gives us good hope for the future, even though there is still some conflict among the people as well."

COURTESY: FCNQ PHOTO ARCHIVES

ᐅᑯᐊ ᐊᔾᔨᓕᐅᕐᑕᐅᕙᕕᓃᑦ ᐃᓚᒌᓭᒃᑯᓂ ᒪᓐᑐᔨᐊᒥ ᑕᐃᑦᓱᒪᓂ ᐃᓚᒌᓭᒃ ᑐᓂᔭᐅᑎᓪᓗᒍ ᐱᓇᓱᒐᕐᑲᕐᑎᓯᓂᕐᒧᑦ ᐅᐱᒍᓱᓯᕈᑎᑦᓴᔭᖕᒐᓐᓂᒃ ᑯᐸᐃᒃ ᑲᕙᒪᒃᑯᑦ ᐃᓕᑦᓯᒍᑎᖃᕐᑎᓗᒋᑦ ᐃᓚᒌᓭᐅᑉ ᓄᓇᕕᒻᒥ ᐱᓇᓱᒐᕐᑲᕐᑎᓯᓂᖓᓐᓂᒃ (ᓯᕋᓪᓕᐸᓂ ᑐᑭᓕᓈᓂ) ᓗᐃ ᕈᑫᐊᑦ, ᐊᖓᔪᖅᑲᖓ ᑯᐸᐃᒃ ᑲᕙᒪᒃᑯᑦ ᐱᕈᕐᐸᓕᐊᑎᑦᓯᓂᕐᒧᑦ ᐱᒍᔨᕕᖕᒐᓐᓂ ᓴᓂᓪᓕᕐᑲᓯᓂ ᐋᓕᕙ ᑐᓗᒐᒃ ᐃᓚᒌᓭᐅᑉ ᐊᖓᔪᖅᑲᖓᓂᒃ ᑖᓐᓇ ᐋᓕᕙ ᑎᒍᒥᐊᑦᑐᖅ ᐅᐱᒍᓱᐊᒥᓐᓂᒃ ᐃᓚᒃᑲᓯᑎᒃ (ᓴᐅᒥᐊᓂᑦ-ᑕᓕᕐᐱᐊᓄᑦ) ᐃᓚᐃᑦᔭ ᑯᔨ, ᒍᐃᓕ ᐃᑦᑐᖅ, ᒫᒃ ᐅᕐᑲᐃᑦᑐᖅ, ᐄᓚᐃ ᐃᓚᐃᔭᓯᐊᐱᒃ ᐊᒻᒪᓗ ᐸᐱ ᓯᓄᐸ, ᐃᓘᓐᓇᑎᒃ ᑖᒃᑯᐊ ᐃᓚᒌᓭᐅᑉ ᐳᑦᑐᓂᕐᓴᕐᑯᑎᖏᑦ. ᑐᓄᐊᓂᓗ ᔮᒃ ᓛᖕᔨᐊᓕ, ᑰᑦ ᐊᒥᐊᓪ ᐊᒻᒪᓗ ᐄᕝ ᑰᑦᔨ ᐃᓘᓐᓇᖏᑦ ᐱᓯᒪᔪᑦ ᑯᐸᐃᒃ ᑲᕙᒪᐅᑉ ᐱᕈᕐᐸᓕᐊᑎᑦᓯᓂᕐᒧᑦ ᐱᒍᔨᕕᖕᒐᓂᑦ.

This group posed at the FCNQ office in Montreal during the presentation of a "Golden Ram Award", to the Federation for their contribution to the Nunavik economy. (Front L) Louis Roquet, President of Société de développment industriel du Québec (SDI) beside Aliva Tulugak, FCNQ President who is holding the prize. With them are (L-R) Elijah Grey, Willie Etook, Mark Ohaituk, Eli Eijassiapik and Bobby Snowball, all members of the FCNQ Executive Committee. Also, at the back, Jacques Langelier, Claude Hamel, and Yves Gauthier, all of SDI.

"ᐅᑉᐱᕈᓱᒃᑲᒪᓕ ᑭᖑᕚᕆᓛᕐᑕᕋᑦ ᐊᑐᐃᓐᓇᐅᕇᕐᑐᓂᒃ ᐱᕈᕐᐸᓕᐊᒍᑎᑦᓴᓂᒃ ᐃᓄᑦᑎᒍᑦ ᐱᒐᓱᐊᕐᑐᓴᐅᒋᐊᖏᑦ ᐊᑐᕐᓗᒋᑦ ᓄᓇᕕᒻᒥ ᐱᑕᕐᑲᓃᕐᑐᑦ" ᑕᐃᒪᐃᓕᑦᓱᓂ ᐋᓕᕙ ᐅᕐᑲᕐᑐᖅ, ᑕᒪᓐᓇᓗ ᐅᕐᑲᕐᑕᖓ ᐃᓕᖓᑎᓪᓗᒍ ᑰᓐᓂᐊᓂᐅᑐᐃᓐᓇᓇᐊᓕᓐᓄᑦ ᐃᓄᐃᑦ ᓄᓇᖓᓐᓂ, ᐅᔭᕋᓐᓂᐊᑦ ᐱᒋᐊᕐᑎᑕᐅᑐᐃᓐᓇᓇᐊᕐᑲᕐᓂᖏᓐᓄᑦ ᐊᒻᒪᓗ ᑕᑯᒥᓇᕐᓂᖓᓄᑦ ᓄᓇᕕᐅᑉ ᓄᓇᖓᑕ ᐊᑐᕐᑕᐅᒍᓐᓇᑐᒧᑦ ᓯᓚᒥ ᐊᓕᐊᑦᑐᓄᑦ ᓂᐅᕐᕈᑦᑐᑦᓴᔭᓄᑦ.

ᑯᐊᐸᐃᑦ ᐃᖏᕐᕋᑎᑕᐅᓂᖏᑦ ᐃᓄᒻᒧᑦ ᐊᑕᐅᓯᕐᒧᑦ ᐱᑕᕐᑲᓚᕐᑭᑎᑕᐅᑦᔭᖏᑦᑐᑦ ᑭᓯᐊᓂᓕ ᐃᓄᓐᓄᑦ ᐊᒥᓱᓄᑦ ᑲᑐᑦᔨᕐᑲᑎᒌᒍᒪᓂᓕᓐᓄᑦ - ᑕᒃᑯᐊ ᐃᓄᐃᑦ ᐃᓅᓯᕐᒥᓂᒃ ᐱᐅᓯᕆᐊᕆᒍᒪᓯᒪᒻᒪᑕ ᐃᑲᔪᕐᑎᒌᓪᓗᑎᒃ ᑕᐃᒪᐃᒻᒪᑦ ᑕᒃᑯᐊ ᑯᐊᐸᐃᑦ ᓄᐃᑕᐅᒪᔪᑦ ᓇᑯᕐᒦᕇᕈᓐᓇᓯᓂᐅᔭᕐᕐᒋᑕᕋᓗ ᑕᒃᑯᐊ ᐃᓄᐃᑦ ᕐᑲᓄᐃᑦᑐᑐᐃᓐᓇᐃᑦ ᐊᕐᕌᒍᓂ ᐊᕙᑎᓪᓗ ᖁᓕᓪᓗᓂ ᐃᑲᔪᕐᑎᒋᕙᑦᑕᕋᑦ ᐃᓚᖏᑦ ᐃᓅᒍᓐᓇᐃᓯᒪᓕᕋᓗᐊᕐᑎᓗᒋᑦ ᓇᑯᕆᒻᒪᕆᑦᑕᕋᑦ. ᐃᓚᐅᔪᕐᑯᑎᑦᑎᓂᒃ ᓴᐳᑦᔨᕐᑯᔨᓕᕋᑦᑕ ᑯᐊᐸᒃ ᓄᒃᑭᓇᐊᕐᑯᑦᓯᒍ ᐱᕇᓕᓕᑕᐅᓂᕐᑲᑦᓯᐊᑐᐃᓐᓇᐅᔫᖑᕋᒍᑦ ᓄᒃᑭᓇᐊᕈᑎᖏᓐᓄᑦ. ᒪᓐᓇᑕᐅᖅ ᐅᕐᑲᕈᒪᒻᒥᔭᕋᑦ ᐃᓄᒃ ᐊᑕᐅᓯᖅ ᐱᕇᓕᓕᑕᐅᓂᕐᑲᑐᐊᕐᒪᑦ, ᑯᐊᐸᒋᔭᕐᒐᑦ ᐊᓪᓗᓇᐊᕐᓂᕐᑲᓱᖑᓪᒥᒪᑦ ᓯᕋᒧᑦ.

"The challenge I believe, for our next generation, is to take advantage of the resources that we have in Nunavik and develop the Inuit society around that," says Aliva, alluding to the hydro-electricity potential of some rivers in the region, the possibility of future mineral exploitation, and the natural beauty of Nunavik for eco-tourism.

"The cooperative movement is not the result of one individual. Our success has been the result of may different individuals from many different communities — people who have believed in bettering their every-day life. And we cannot say enough 'Nakomik' to all those who have lived the last thirty years, and some who have died, while developing the cooperative movement. When we as members give our support to make the co-op strong, we benefit from its strength. And when the individual members gain, the co-op also moves forward."

ᓯᐃᐱᑎ ᓄᖕᒐᖅ ᓂᑯᕐᕋᔪᖅ ᓴᓇᖕᒍᖕᒐᓯᒪᔫᑉ ᑐᑭᕐᑲᕋᓱᐊᕐᑑᑉ ᓯᓚᕐᔪᐊᒥᐅᑦ ᑲᑎᐅᑎᓯᒪᔪᑦᓴᐅᓂᖕᒋᓐᓂᒃ ᓄᓇᕐᔪᐊᑉ ᐊᖕᒐᔪᕐᕐᑲᐅᕕᕐᔪᐊᕐᑲᕐᕕᖕᒐᑕ ᓴᓂᐊᓂ ᑦᔨᓃᕙᒦᑦᑐᒥ. ᐅᓂᒃᑲᐅᓯᕐᑕᖕᒋᑦ ᐊᑦᔨᖕᒍᐊᖕᒋᓪᓗ ᓄᐃᑕᐅᔪᕕᓃᑦ ᔅᑏᕙᓐ ᕼᐊᓐᑎᕆᒧᑦ.

Zebedee Nungak stands near statue representing world unity at the United Nations building in Geneva. Story and Photos by Stephen Hendrie.

ᑕᓇᐅᑉ ᐊᑭᐊᓂ ᐅᖃᓕᒪᕆᐊᕐᑐᓂᖅ

European Speaking Tour

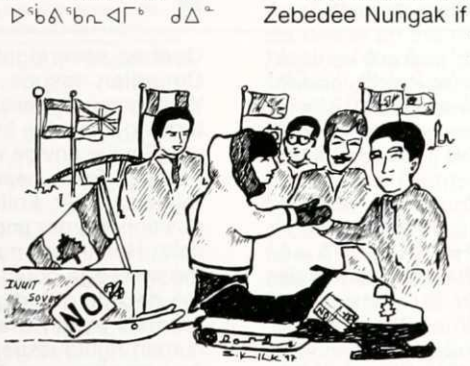
ᕿᑎᖅᑲᕉᑎᑎᓪᓗᒍ ᐅᓪᓗᓂ 12-ᓂ ᐅᖃᓕᒪᕆᐊᕐᑐᓯᒪᓂᖓ ᑕᓇᐅᑉ ᐊᑭᐊᓄᑦ ᐊᖓᔪᖅᑲᖃᕐᕕᐅᔪᑦ ᓄᓇᖏᓐᓄᑦ ᐱᖓᓱᓄᑦ, ᒪᑭᕝᕕᐅᑉ ᐊᖓᔪᖅᑲᖓ ᔭᐃᐱᑎ ᓄᖕᖓᖅ ᐅᖃᕕᖃᓕᓚᐅᔪᕆᕗᖅ ᓄᓇᖑᐊᓕᐅᕐᑎᓂᒃ ᓚᓐᑕᓐᒥ (ᑯᐃ ᓄᓇᖓᓂ). ᑖᒃᑯᐊ ᑎᒥᕐᑯᑎᖓᑦ ᐊᐅᓚᑦᓯᔨᐅᓯᒪᕗᖅ ᑎᑭᕆᐊᖓᑉᐸᑦᑐᕕᓂᕐᓂᑦ ᐃᓄᐃᑦ ᓄᓇᖓᓐᓄᑦ (ᐊᕐᑯᑎᑦᓴᓯᐅᕐᑐᓄᑦ). ᔭᐃᐱᑎ ᐅᓂᐅᒃᑲᐅᓯᖃᓚᐅᔪᔪᖅ ᖃᓄᐃᓕᕋᓪᓕᐊᓂᐅᖃᑦᑕᓯᒪᔭᓂᒃ ᐊᓪᓚᐅᑎᒃᑯᑦ ᐋᖅᑭᑕᐅᑦᓱᑎᒃ ᐃᓂᓪᓕᑎᕐᑕᐅᖃᑦᑕᓯᒪᓂᖏᓐᓂᒃ ᓄᓇᕕᐅᑉ ᑲᕙᒪᓄᑦ ᐊᑦᔨᒋᖏᑐᓄᑦ. ᐃᓚᖓᑦ ᑕᐃᒪᐃᓯᒪᔭᖓ ᐊᑕᓂᐊᓘᑉ ᓴᓕ 2 ᐃᖏᓪᓕᒥᐅᑉ.

ᑭᖑᓂᐊᒍᑦ ᑲᓇᑕᒥᐅᒧᑦ ᑐᓴᕋᑦᓴᓂᐊᕐᑎᒧᑦ ᐊᐱᕆᔭᐅᓕᕐᒥ ᔭᐃᐱᑎ ᓄᖕᖓᖅ ᐊᔪᒐᐃᓐᓕᐅᓕᕐᒪᖔᑦ ᐅᖃᕕᖃᓇᐊᒥᒃ ᑯᐃᓐ ᓄᓇᖓᓂᒥᐅᓂᒃ ᐃᓄᐃᑦ ᐱᐅᓯᕆᔭᖓᑕ ᒥᑦᓵᓄᑦ ᑯᐸᐃᒃ ᐊᕕᒐᓯᐊᕐᓂᖓᓄᑦ, ᐃᓚᖓ ᐱᑦᔪᑎᖃᕐᒪᑦ ᐃᓄᖃᓕᕐᓂᖓᓄᑦ ᑯᐸᐃᑉ ᐊᖅᑯᑎᑦᓴᓯᐅᕐᓱᑎᒃ ᐊᐅᓪᓚᑎᕆᓚᐅᕐᑕᖏᓐᓄᑦ ᑯᐃᓐ ᓄᓇᖓᓂᒥᐅᑦ, ᒪᑭᕝᕕᐅᑉ ᐊᖓᔪᖅᑲᖓ ᑭᐅᔪᔪᖅ ᐃᒪᒃ ᑲᔪᓯᑦᓯᐊᑐᐃᓐᓇᓱᓂ, “ᑕᒪᓐᓇ ᐊᔪᒐᐃᑦᑑᒐᔭᕐᑐᓴᐅᔪᔪᖅ ᐊᔪᒐᐃᓪᓕᐅᕈᑎᑦᓴᓯᐅᕐᑐᓄᑦ. ᑕᒫᓂᑐᐃᓐᓇᕐᑯᒍᓪᓕ ᑐᑭᓯᔭᐅᑎᑦᓯᒐᓱᐊᑐᐃᓐᓇᓱᑕ ᐃᓄᐃᑦ ᖃᓄᐃᓕᖓᐅᑎᖃᕐᒪᖔᑕ ᑯᐸᐃᒃ ᐊᕕᒐᓯᐊᕐᓂᖓᓂᒃ.”

ᑕᐃᒫᒃ ᑲᑦᓱᖓᐃᓪᓕᓇᑦᓱᓂ, ᐱᖑᐊᖕᒥᒻᒪᓇᑦᓱᓂ, ᐱᔪᓇᓂᕐᑲᑦᓯᐊᓱᓂ ᐃᓚᖓᓂᓗ ᐃᔪᕐᓇᑲᓪᓚᕐᑲᑦᑕᓱᓂ, ᐅᖃᐅᓯᕆᒍᒪᔭᒥᓂᒃ ᐱᔭᐅᑎᑦᓯᓚᐅᔪᕗᖅ ᐊᑦᔨᒋᖏᑐᓄᑦ ᓄᓇᓕᕐᔪᐊᓄᑦ ᐊᑕᐅᓯᐅᖏᑐᒥ ᑎᒥᐅᔪᓄᑦ, ᐊᐃᑉᐸᑐᐊᖃᕐᓱᓂ ᑲᑎᒪᑦᓯᖃᑦᑕᓱᓂ, ᐊᒥᓱᓄᓪᓗ ᐅᖃᓕᒪᖃᑦᑕᓱᓂ ᐊᓪᓚᓈᕐᑐᓂᑦ ᕕᕗᐊᕆ 16-ᒥᑦ ᓯᑕᒻᒥᑐᓄᑦ ᕕᕗᐊᕆ 26, 1997-ᒧᑦ.

Geneva (ᔨᓃᕙ)

Geneva, Switzerland ᔨᓃᕙ, ᓱᒍᐃᑦᓱᓚᓐ ᐊᓂᕋᓇᔭᐅᕗᖅ ᓄᓇᓕᕐᔪᐊᖑᖃᑎᒌᑦ ᑲᑐᑦᔨᖃᑎᒌᕝᕕᖓᓄᑦ. 100 ᐅᖓᑖᓄᑦ ᓯᓚᕐᔪᐊᒥ ᓄᓇᓕᕐᔪᐊᓂ ᐊᒥᓱᐃᓂ ᑎᒥᐅᔪᐃᑦ ᐊᓪᓚᕕᒻᒪᕆᖃᕐᐳᑦ



In the middle of a 12-day speaking tour of three European capitals, Makivik President Zebedee Nungak found himself giving a speech in the ornate, wood-carved, theater of the Royal Geographical Society in London. The same organization was responsible for sending explorers to the Canadian Arctic. In the course of the speech, Nungak chronicled the historic strokes of pen that have played jurisdictional chess with the Nunavik region. One of them was by King Charles II of England.

Afterwards when a Canadian Press reporter asked Zebedee Nungak if he found it ironic to be speaking at the Royal Geographical Society on the Inuit position on Quebec Sovereignty, partly caused by the society that sent out those early explorers, Makivik's President replied, without missing a beat, "That may be ironic for those who are looking for irony. We are simply here to communicate the Inuit position on Quebec Sovereignty."

It was with that studied determination, seriousness, a sense of honour, and frequently a dash of humour, that the message was delivered to a variety of international organizations, in one-on-one meetings, and public speaking venues from Monday February 16 to Wednesday February 26, 1997.

Geneva

Geneva, Switzerland, is home to the United Nations. Over 100 of the world's international organizations have their headquarters there. Following a noon briefing on Monday February 16th, the first meeting took place with

ᑕᕆᐅᑉ ᐊᑭᐊᓂ ᐅᖃᓕᒪᒋᐊᕐᑐᓂᖅ

ᑖᕆᓂ. ᓂᕆᓐᓇᐅᑎᓪᓗᒍ ᖃᓄᐃᓘᕈᑎᒥᖅᑲᓚᐅᕐᓯᒍ ᐊᓪᓕᕇᕐᑐᓂ ᕕᕗᐊᕆ 16-ᒥ, ᓯᕗᓪᓗᐸᒥ ᑲᑎᒪᔪᐅᓚᐅᔭᕗᖅ Marc Moher, ᒫᒃ ᒨᕐᑯᒧᑦ ᑲᓇᑕᐅ ᑭᒡᒐᑐᕐᑎᖓᓄᑦ ᐱᔭᕆᒐᓯᐊᓪᓕᕆᑦᑕᖏᓐᓄᑦ ᑲᓇᑕᐅᑉ. ᑕᐃᒪᐃᖅᑲᑦᑕᓚᐅᔭᒐᒥ ᐊᑕᐅᓯᕐᒥᒃ ᑲᑎᒪᑦᓯᓯᓂ ᐊᒥᐊᐳᑲᐃᑦ ᓄᓇᖓᓐᓂ ᑎᓴᓪᐸ ᐱᒋᐊᖅᑲᒥᐅᑎᓪᓗᒍ, ᓇᐃᓪᓕᑎᕐᓯᒪᓂᕐᓴᓂᒃ ᐅᖃᐅᓯᖃᓕᓚᐅᕆᕗᖅ ᔪᐃᐱᑎ ᓄᖕᒐᖅ ᐊᒥᓱᐃᓄᑦ ᐅᖃᓕᒪᖃᑦᑕᓱᓂ, ᐊᐱᕐᓱᖃᑦᑕᐅᑎᓚᖓᓪᒥᓱᑎᒃ.

ᑕᐃᒫᑦᓴᐃᓇᒐᓚᒃ ᖃᑎᕿᓕᕇᑯᑦ ᐊᓪᓚᕕᖓᓂᓕᓚᐅᔭᒋᕗᖅ ᓄᓇᓕᖅᔭᐊᖕᒍᖅᑲᑎᒌᑦ ᑲᑐᑦᔾᔭᖅᑲᑎᒌᖕᒐᑕ ᐊᓪᓚᕕᓪᒪᕆᖓᓂ ᑭᓇᓕᒫᒃᑯᑦ ᐱᔭᓐᓇᐅᑎᖏᓐᓄᑦ, ᔪᐃᐱᑎ ᓄᖕᒐᖅ ᑲᑎᓯᓚᐅᔭᔭᖅ José Rosenberg-ᒥᒃ, ᐃᑲᔪᕐᑎᖓᓂᒃ ᑲᒥᓯᓇᓪᒪᕆᐅᑉ Commissioner José Ayala Lasso (ᐊᐅᓪᓚᑲᓪᓚᒋᐊᖅᑲᓚᐅᔭᔭᖅ ᐅᔭᒍᐊᓐᑕᒧᑦ ᑕᓪᓕᒪᑦ ᓄᓇᓕᖅᔭᐊᖕᒍᖅᑲᑎᒌᑦ ᑲᑐᑦᔾᔭᖅᑲᑎᒌᖕᒐᑕ ᐱᓇᓱᑦᑎᖏᑦ ᑐᖁᑕᐅᕙᓪᓚᐃᒪᑕ ᐱᓇᓱᑦᓱᑎᒃ). Rosenberg ᐅᑉᐱᕈᓱᑦᓯᐊᓚᐳᖅ ᖃᓄᐃᓕᖓᐅᑎᖏᓐᓂᒃ ᐃᓄᐃᑦ ᑯᐸᐃᒃ ᐊᕕᒐᓱᐊᕐᓂᖓᑕ ᒥᑦᓵᓄᑦ. ᑐᑭᓯᓯᒪᒐᓚᓐᓂᕿᓚᐅᔭᔭᖅ ᑲᓇᑕᐅᑉ ᖃᓄᐃᓕᖓᐅᑎᖏᓐᓂᒃ ᑲᓇᑕᐅᑉ ᐅᐊᓕᓂᖓᓄᑦ ᐊᐃᖅᑲᒥᐅᓐᓂᕿᒥ ᔪᑳᓐᒧᑦ. ᐊᑐᑦᑕᐅᔭᑦᓴᖁᑎᖅᑲᓚᐅᔭᓪᒥᔭᖅ ᓄᓇᓕᖅᔭᐊᖕᒍᖅᑲᑎᒌᑦ ᑲᑐᑦᔾᔭᖅᑲᑎᒌᖕᒐᓂᒃ ᐃᓄᐃᑦ ᖃᓄᐃᓕᖓᐅᑎᖏᑦ ᓇᓂᑐᐃᓐᓇᖅ ᑐᑭᓯᔪᐅᓕᐅᒥᒍᑎᑦᓴᖏᓐᓄᑦ.

ᑕᐃᒫᑦᓴᐃᓇᒐᓛᒃ ᐅᖃᓚᐅᔭᓪᒥᔭᖅ ᓄᓇᓕᑐᖅᑲᑦᓴᔪᓂᒃ ᐃᑲᔪᕐᓯᒪᐅᑎᓕᕆᔩᑦ, ᓯᕗᓕᖅᑕᐅᓱᑎᒃ Julian Bergerᒧᑦ, ᑲᑎᒪᔪᐅᑦᓱᓂ ᖃᐅᓕᕐᒥᒪᑦ. ᐅᖃᓕᒪᔪᐅᓚᐅᕐᑎᓗᒋᑦ ᐃᓄᐃᑦ ᖃᓄᐃᓕᖓᐅᓯᕆᔪᖏᑦ, Julian Berger, José Carlos Morales ᐊᒻᒪᓗ John Henriksen ᖃᓄᐃᓕᖓᐅᑎᑦᓴᓕᕆᐅᔭᕆᔪᒥᓂᒃ ᐅᖃᐅᓯᖃᓕᐅᔭᑦ ᓄᓇᓕᖅᔭᐊᖕᒍᖅᑲᑎᒌᑦ ᑲᑐᑦᔾᔭᖅᑲᑎᒌᖕᒐᓄᑦ ᑲᐅᑎᑎᓪᓗᒋᑦ. ᐊᕿᒍᓂ ᖁᓕᓂ ᓄᓇᓕᑐᖅᑲᓕᕆᓕᕐᓱᑎᒃ, ᐋᕐᕿᓯᒪᐅᑎᓕᐅᑉᐸᓕᐊᓕᕐᑐᑦ ᓄᓇᓕᖅᔭᐊᖕᒍᖅᑲᑎᒌᑦ ᑲᑐᑦᔾᔭᖅᑲᑎᒌᖏᓂᖓᒍᑦ ᐊᑐᑦᓯᐊᓕᐅᒥᒍᑎᑦᓴᖏᓐᓄᑦ ᑭᓇᑐᐃᓐᓇᓕᒫᒃᑯᑦ ᐱᔭᓐᓇᐅᑎᖏᓐᓅᓕᖕᒐᔭᑦ ᓱᕿᐃᓂᖏᑦᑎᒍᑦ ᓄᓇᓕᑐᖅᑲᑦᓴᔪᓂᒃ. ᑲᑎᖅᑲᑦᑕᐅᕐᑕᓕᒫᖏᑦ ᔪᐃᐱᑎ ᓄᖕᒐᐅᑉ ᐱᑦᓯᐊᑐᕿᑕᐅᖅᑲᑦᑕᐅᕐᐳᑦ ᑕᒃᑯᐊ ᓄᓇᓕᑐᖅᑲᑦᓴᓕᕆᔭᐃᑦ. ᐅᖃᓕᒪᓕᓚᐅᔭᓪᒥᔭᖅ ᐅᓪᓗᒃᑯᑦ ᓯᓚᕐᔭᐊᒥ ᑲᑎᒪᐳᓄᑦ ᑐᑦᓯᐊᕕᖓᓄᑦ ᐊᓪᓚᕕᓪᒪᕆᖓᓂ ᐊᒥᓱᐊᓘᕐᒋᑐᓄᑦ ᓯᕗᓕᕐᑎᓄᑦ ᐃᑉᐱᕆᔪᖅᑲᕿᓱᐊᕐᑐᓄᑦ ᓄᓇᓕᑐᖅᑲᑦᓴᔪᓂᒃ ᓯᓚᕐᔭᐊᒥ. ᐊᐱᕐᓲᑎᑦ ᑭᖕᒍᓂᐊᒍᑦ ᓄᐃᑦᓯᓚᐅᔭᑦ ᐱᕙᓪᓕᐊᒍᑎᖏᑦ ᐃᓄᐃᑦ ᓄᓇᕕᒻᒥᐅᑦ ᐅᓪᓗᒥ ᐊᔫᑎᔪᐅᖅᑲᑦᑕᓯᒪᒋᐊᖏᑦ ᓇᓂᑐᐃᓐᓇᖅ ᓯᓚᕐᔭᐊᒥ.

ᑲᑎᒪᖅᑲᑎᖃᕐᓂᖅ ᓕ ᓯᕕᐊᑦᓴᓐᒥᒃ ᓯᓚᕐᔭᐊᒥᐅᖕᒍᖅᑲᑎᖏᑦ ᐱᑦᓯᐊᖅᑲᑎᒌᑦᑐᓴᐅᓂᖏᓐᓄᑦ ᐊᖕᒐᔪᖅᑲᕆᔪᐅᔭᖅ ᓯᓚᕐᔭᐊᓕᒫᒧᑦ ᐱᓇᓱᐊᕐᑎᐅᓂᕐᒥᒃ ᑎᒥᖁᑎᐅᔭᒧᑦ. (ᓴᐅᒥᐊᓂᑦ ᑕᓕᕐᐱᐊᓄᑦ) ᕿᐊᓐᕆᐊᑦ ᕋᓴᒧᓯᓐ, ᑖᓐ ᐊᓛ, ᑯᕆᔅᑎᔮᓐ ᕈᒨᔅ ᕕᓚᔅ, ᒫᓄᐃᐊᓚ ᑑᒥ, ᓵᓐᑐᕋ ᕈᐊ, ᓕᓐᑕ ᑳᕆᐊ-ᒍᐊᑳ ᓕ ᓯᕕᐊᑦᓴᓐ ᐊᒻᒪᓗ ᔪᐃᐱᑎ ᓄᖕᒐᖅ.

Meeting with Lee Swepston Human Rights Chief at the International Labour Organization. (L-R): Henriette Rasmussen, Don Allard, Christian Romos Veloz, Manuela Tomei, Chandra Roy, Linda Carrier-Walker, Lee Swepston, Zebedee Nungak.

Marc Moher, Canadian Ambassador at the Permanent mission of Canada. As with the one-on-one meetings which took place in Washington in early December, this encounter was composed of a summarized version of the speech Zebedee Nungak delivers at public speaking venues, followed by a frank exchange of views from both parties.

A similar exchange took place later that afternoon at the office of the UN High Commission for Human Rights. Zebedee Nungak met with José Rosenberg, Assistant to the High Commissioner José Ayala Lasso (Mr. Lasso had to leave urgently to go to Rwanda as five UN workers were killed in the line of duty). Rosenberg proved to be quite sympathetic to the position of the Inuit vis-a-vis Quebec sovereignty. He indicated his familiarity with Canadian issues by mentioning a recent trip to Whitehorse. He also advocated using existing UN structures to make the Inuit position more widely known.

Similar advice was obtained from the UN Indigenous Program Team, headed by Julian Berger, in a meeting the following day. Following the presentation of the Inuit position, Berger and his group, José Carlos Morales and John Henriksen, made concrete suggestions as to how the message could be plugged in to the UN system. In the decade of Indigenous Peoples, structures are being created within the UN to bring more prominence to human rights issues as they affect indigenous peoples. As with all groups Zebedee Nungak met with during the tour, the chemistry was very good with the Indigenous Project Team.

A public speech was given at mid-day at the World Council of Churches headquarters to a small group of leaders enmeshed in the issues of indigenous peoples around the world. The questions following the speech illustrated how the process Inuit are going through in Nunavik have been repeated around the world. Pauline McKay of New Zealand described how the aboriginal

Pauline McKay ᓂᐅᔨᓚᓐᒥᐅᖅ ᑐᑭᓯᓇᕐᑎᓯᓚᐅᔪᖅ ᖃᓄᖅ ᓄᓇᓕᑐᖃᑦᓴᔭᐃᑦ ᑖᒃᑯᓂ ᐊᓂᑎᑕᐅᓂᒪᖕᒌᑕ ᓄᓇᒥᓂᑦ.

ᐅᓪᓗᖅ ᐃᓱᓕᓕᓚᐅᔪᕆᕗᖅ ᐅᖃᓕᒪᕕᐅᑎᓪᓗᒋᑦ ᑭᓇᓕᒫᒃᑯᑦ ᐱᔪᓐᓇᐅᑎᓕᓇᔮᕐᕆᑦ ᓄᓇᓕᕐᔪᐊᕐᒍᖅᑲᑎᒌᑦ ᐱᓇᓱᓐᓂᒧᑦ ᐊᓪᓚᕕᖓᓂ. Henriette Rasmussen ᑕᐃᑲᓂ ᐱᓇᓱᑦᑐᖅ. ᐃᓄᒃ ᐊᑯᑭᑦᑐᒥᐅᔭᖅ, ᒥᓂᔅᑕᓚᐅᕐᓯᒪᔪᖅ ᐃᓕᓴᕐᓂᒧᑦ ᐊᑯᑭᑦᑑᑉ ᑲᕙᒪᖓᓂ. ᐊᕐᕋᒎᓐᓄᑦ-ᒪᕐᕈᓄᑦ ᐃᓕᖓᔪᒥᒃ ᐱᓇᓱᑦᑐᖅ ᔨᓂᕙᒥ ᖃᐅᔨᒪᔨᕆᔭᐅᑦᓱᓂ ᐅᑭᓗᓐᓃᑦ ᐱᓇᓱᑦᑕᐅᔪᒥ ᓄᓇᓕᑐᖃᑦᓴᔭᓄᐊᖓᔪᓄᑦ. ᐅᖃᖃᑎᒌᑦᓯᑕ ᑕᐃᒃᑯᐊᓗ ᐃᑉᐱᓇᕐᓯᓚᐅᔪᖅ ᓴᐳᒻᒥᔭᐅᓪᓚᓇᓐᓂᕗᑦ ᐱᒍᓐᓇᕋᔭᓇᕗᑦ ᑖᒃᑯᓇᖓᑦ ᑯᐸᐃᒃᑯᑦ ᓵᓚᖃᑦᓴᓕᕐᓂᐸᑕ "ᐊᖏᓂᑯᑦ" ᓂᕈᐊᕐᓂᒪᓇᒻᒥ. ᓯᕗᓕᕐᑎᖓᑦ Lee Sweptson ᐅᖃᐅᓯᖃᓚᐅᔪᖅ ᓴᐳᒻᒥᓂᕐᒥᓂᒃ ᑲᐃᕙᓪᓚᒍᓯᓕᒫᖅ ᑲᑎᒪᑦᓱᑕ.

ᓚᓐᑕᓐ (ᑯᐃ ᓄᓇᖓ)

ᑐᓴᕋᑦᓴᓂᐊᕐᑎᓄᑦ ᐅᖃᓕᒪᓚᐅᕐᒥᓱᓂ ᓄᓇᓕᕐᔪᐊᕐᒍᖅᑲᑎᒌᑦ ᑲᑐᑦᔨᖃᑎᒌᖓᑕ ᑐᓴᕋᑦᓴᓂᐊᕐᕕᖓᓂ ᐱᖓᑦᓯᑐᓂ ᕕᕗᐊᕆ 18, ᔭᐃᐱᑎ ᓄᖕᖓᖅ ᓚᓐᑕᓐᓕᐊᓯᓚᐅᔪᕆᕗᖅ ᐅᓐᓄᒍᒥᑕᖃᑎᖃᓇᐊᕐᑐᓯᓂ ᑲᓇᑕᒥ ᑲᕙᒪᐃᑦ ᐃᓚᖓᑦᑕ ᓯᕗᓕᕐᑎᓇᓯᒪᔭᖓᓂ Ed Broadbent ᐃᑦ ᐳᕈᑦᐱᐊᓐ ᐊᕐᓇᖓᓂᓗ ᓗᓯᒥᒃ. Ed Broadbent ᖃᐅᔨᓴᕐᓂᒥᒃ ᐱᓇᓱᐊᕐᑐᖅ ᐃᓕᓐᓂᐊᕕᕐᔪᐊᒥ ᐊᔅᕗᒍᓂ ᑕᓪᓕᒪᓂ ᐊᕐᕋᒍᓂ ᐊᖓᔪᖅᑲᓇᔭᐅᓚᐅᕐᓯᓂ ᓄᓇᓕᕐᔪᐊᕐᒍᖅᑲᑎᒌᑦ ᑲᑎᑦᑕᕕᖓᓂ ᑭᓇᑐᐃᓐᓇᑯᑦ ᐱᔪᓐᓇᐅᑎᖏᓐᓄᑦ ᒪᓐᑐᔨᐊᒥ. ᑲᑎᓚᐅᕐᓯᒪᖏᑲᓗᐊᕐᓱᑎᒃ ᔭᐃᐱᑎᒥᒃ ᓴᐃᒨᑦᓴᖖᒍᐊᓕᓚᐅᔪᖅ ᑕᑯᓇᓵᕐᑕᕕᓈᓗᕆᔮᕐᓱᒍ ᐱᖃᑎᑐᖃᓗᐊ. ᑕᐃᒫᓐᓗ ᑲᔪᓯᓂᖃᑦᓯᐊᖏᓐᓇᓱᓂ ᓂᕆᓂᖓᑦ. ᐳᕈᑦᐱᐊᓐ ᑐᑭᓯᓇᓵᕐᒥᒪᓇᓚᐅᔪᖅ ᐃᓄᐃᑦ ᖃᓄᐃᓕᐅᑎᖓᓂᒃ. ᐊᑐᕐᓂᖃᑦᓯᐊᑐᓂᒃ ᖃᓄᐃᓘᕐᐸᓕᐊᒍᑎᑦᓴᐅᔪᓇᓱᒥᓂᒃ ᐅᖃᐅᓯᖃᓚᐅᔪᖅ.

ᑐᓂᔭᑦᓯᓂ ᓴᓇᙳᐊᓯᒪᔪᒥᒃ ᓄᓇᕐᔪᐊᒥᐅᒍᖅᑲᑎᒌᑦ ᐱᓇᓱᑦᑎᖏᓐᓄᑦ ᓄᓇᓕᑐᖃᑦᓴᔭᓂᒃ ᑭᓪᓗᑐᕐᓯᑎᒃ (ᓴᐅᒥᐊᓂᑦ-ᑕᓕᕐᐱᐊᓄᑦ) ᔭᐃᐱᑎ, ᑦᔮᓐ, ᖁᓯ ᐊᓪᒪᓗ ᑦᔫᓕᐊᓐ
Presenting a carving to UN Working Group on Indigenous Peoples. (L-R): Zebedee Nungak, John Henriksen, José Carlos Morales, Julian Burger.

ᖃᐅᓕᕐᒥᒪᑦ, ᓯᑕᒻᒥᑐᓂ, ᕕᕗᐊᕆ 19ᒥ, ᐅᖃᓕᒪᕕᐅᓕᓚᐅᔪᕆᕗᑦ ᓄᓇᓕᕐᔪᐊᕐᒍᖅᑲᑎᒌᓂ ᑐᑭᓯᑎᑦᓯᕆᐊᕐᑏᑦ ᐃᑉᐱᕆᓕᕐᑕᐅᑎᑦᓯᒍᓐᓇᓯᐊᕐᑐᑦ ᖃᓄᐃᓕᐅᑎᕆᓕᕐᑕᖏᓐᓂᒃ ᓄᓇᓕᑐᖃᑦᓴᔭᐃᑦ ᓯᓚᕐᔪᐊᒥ. ᐊᑎᖃᕐᑐᑦ ᐊᓐᓇᐅᒪᓗᓯᐊᕐᓂᖅ ᓄᓇᓕᕐᔪᐊᕐᒍᖅᑲᑎᒌᑎᒍᑦ, ᐊᓪᓚᕕᓪᒪᓇᖃᕐᓯᑎᒃ ᓚᓐᑕᓐᒥ ᓱᕐᕋᐃᓂᖃᕐᓯᒪᔪᑦ ᑐᑭᓯᔭᐅᑎᑦᓯᕆᐊᕐᓂᑯᑦ ᓵᐸᑐᐊᒥ ᐃᓅ (ᐊᓪᓚᐃᑦ) ᐊᓐᓂᑭᓕᕆᐊᕐᑎᓯᒐᓯᐊᕐᑎᑐᕆᑦ ᓇᕿᓈᕐᑎᓯᑎᒃ ᖃᖓᑕᔫᑦᑐᓂᒃ ᐅᓇᑕᕐᑐᓴᓂᒃ. ᑲᑎᓚᐅᔪᕗᑦ ᐅᖃᐅᓯᑦᓴᓕᐅᕐᑎᖓᑦ Jonathan Mazower. ᑖᒃᑯᐊ ᓄᑖᖑᓂᑦᓴᓂᒃ ᓵᖓᓯᓂᕐᓴᐅᒪᑕ ᖃᓪᒥᓂᑕᕐᓂᒃ ᐊᓪᓚᓯᒪᔪᓂᒃ ᐱᓗᓯᐊᕐᓯᑎᒃ ᐊᑦᓯᕈᓚᓂᖏᓐᓄᑦ ᓄᓇᓕᑐᖃᑦᓴᔭᐃᑦ, ᐊᑦᔨᒋᖏᒪᓇᓕᓚᐅᕐᒥᔭᖓ ᑕᒪᓐᓇ.

ᐃᖕᓚᓐᒥᐅᑦ ᓄᓇᖑᐊᓕᐅᕐᑏᑦ ᑕᐃᑦᓯᒪᓂᑕᓂᒃ ᐅᓂᒃᑲᐅᓯᓂᒃ ᑕᑕᑦᓯᐊᑐᑦ. ᐊᑭᓐᓇᖏᓪᓗ ᐊᑎᓚᐅᕐᕕᐅᒪᑦᓯᑎᒃ ᑕᐃᑦᓯᒪᓂ ᓇᒍᑐᐃᓐᓇᖅ ᐅᒥᐊᕐᑐᓇᐊᖓᐸᑦᑐᕕᓂᕐᓄᑦ. Dr. Lorraine Craig ᖃᐅᔨᔭᐅᒃᑲᐃᓕᓚᐅᔪᖅ ᔭᐃᐱᑎ ᓄᖕᖓᒥᒃ

peoples in that part of the world were disenfranchised from their land.

The day ended with a presentation to the Human Rights section of the International Labour Office. It is there that Henriette Rasmussen works. She is an Inuk from Greenland, a former Minister of Education for the Greenland government. She is on a two-year work assignment in Geneva as the Chief Technical Advisor at the ILO Project for Indigenous and Tribal Peoples. The exchange of views with her group left us with a distinct feeling that solid support would be forthcoming from them in the event of Quebec ever winning a "Yes" vote in a referendum. The Chief of the group, Lee Sweptson voiced this support during the hour-long meeting.

ᐅᖃᕕᖃᕐᓯᓂ ᑭᓪᓗᑐᕐᑎᖏᓐᓂ ᓯᓚᕐᔪᐊᒥᐅᒍᖅᑲᑎᖏᑦ ᑲᑎᒪᔨᕐᔪᐊᖏᓐᓂ ᑐᑦᓯᐊᕕᓐᓃᓕᕐᒐᑦᓯᑎᒃ ᑦᔨᓂᕙᒥ
Making a presentation to representatives of the World Council of Churches in Geneva.

London

Following a press briefing at the United Nations media center on the morning of Wednesday February 18th, Zebedee Nungak departed for London where he had a scheduled supper with former New Democratic Party Leader Ed Broadbent and his wife Lucille. Broadbent is currently a Research Fellow at Oxford University after a five-year posting as President of the International Center for Human Rights and Democratic Development in Montreal. Although they had never met, Broadbent shook Nungak's hand as if he were a long-lost friend. The tone of the supper remained on that fine note throughout. Broadbent did not need much convincing on the Inuit position. He made valuable strategic suggestions.

The next morning, Thursday February 19th, a presentation was made to an International lobby group adept at bringing the attention of the plight of Indigenous peoples to the world. Survival International, which has its head office tucked away on a quiet London side street has been effective in lobbying for the Labrador Innu in their fight to reduce low-level military flights. We met with Campaigns Officer Jonathan Mazower. While the Survival International digs featured modern, industrial-style shelving units filled with recent literature on the struggles of Indigenous peoples, the next venue was a world apart.

The Royal Geographical Society was across from

ᑕᓇᐅᑉ ᐊᑭᐊᓂ ᐅᕐᑲᓕᒪᒋᐊᕐᑐᓂᖅ

ᐅᕐᑲᓕᒪᔨᐅᓚᖕᒐᓂᕋᕐᓯᒍ. ᑕᒡᒐᓂ ᑕᑯᓐᓇᑎᑦᓯᓱᓂ ᓘᓚᐅᔪᔪᖅ ᐊᑦᔨᖕᒍᐊᓂᒃ ᓄᓇᕕᒻᒥᒃ ᓄᐃᑕᑎᑦᓯᔪᓂᒃ. ᓄᐃᑕᑎᑦᓯᓚᐅᔪᔪᖅ ᐃᓄᐃᑦ ᕐᑲᓄᐃᓕᖕᒐᐅᓯᖕᒋᓐᓂᒃ ᑯᐸᐃᒃ ᐊᕕᒐᓯᐊᕐᓂᖕᒐᓄᑦ. ᐊᓯᖕᒋᑦᑕ ᓇᒻᒥᓂᖅ ᑕᑯᒍᓐᓇᒥᔭᖕᒋᑦ ᕐᑭᒥᕈᓗᓂ ᒪᑭᕝᕕᐅᑉ ᑐᓴᕋᑦᓴᖕᒋᓐᓂᒃ, ᐊᓯᖕᒋᓐᓂᓗ ᐊᑐᐊᒐᓕᐊᖕᒍᓯᒪᔪᓂ. ᑕᐃᑲᓃᓚᐅᔪᒻᒥᔪᑦ ᑐᓴᕋᑦᓴᓂᐊᕐᑏᑦ ᑲᓇᑕᒥᐅᑦ ᐊᑐᐊᒐᕐᓂᑦ ᑕᓚᕖᓴᒃᑰᑦᓴᓂᓪᓗ.

ᐅᓪᓗᖅ ᐃᓱᓕᓕᓚᐅᔪᔪᖅ ᐃᖕᓚᓐᒥᐅᑦ ᐅᕐᑲᕐᕕᒪᕆᖕᒐᓂ ᑲᕙᒪᖕᒐᑕ, ᐅᕐᑲᓕᒪᕕᐅᑦᓱᑎᒃ ᑲᑎᒪᔨᓪᓚᕇᑦ ᑭᓇᑐᐃᓐᓇᑯᑦ ᐱᔪᓐᓇᐅᑎᖕᒋᑦᑕ ᒥᑦᓴᓄᑦ. ᑕᒃᑯᐊ ᕐᑲᐅᔨᓴᕐᓂᕐᑲᓚᖕᒐᓂᕋᐃᓚᐅᔪᔪᑦ ᐱᔪᓐᓇᐅᑎᖕᒋᓐᓂ ᓄᓇᓕᑐᕐᑲᐃᑦ ᑯᐸᐃᒃᒥ ᓯᑉᑕᒻᐸ 1996-ᒥ. ᒪᑭᕝᕕᑯᑦ ᐊᓪᓚᓯᒪᔪᓂᒃ ᐊᐅᓪᓚᑎᑦᓯᕕᒋᓚᐅᕐᓯᒪᔭᖕᒋᑦ ᑕᐃᑦᓱᒪᓂ. ᐅᕐᑲᕐᕕᓴᑦᓯᐊᖕᒍᓕᓚᐅᕐᑐᑦ ᑐᕋᐃᓐᓇᑐᒥᒃ.

ᔭᐃᐱᑎ ᓄᖕᒐᖅ ᑐᖕᒐᓱᑦᑎᑕᐅᓚᐅᔪᔪᖅ Lord Rea-ᒧᑦ,

ᐅᕐᑲᒋᐊᕐᑐᓯᒪᑦᓱᓂ ᓚᓐᑕᓐᒥ ᐊᑕᓂᐅᑉ ᓄᓇᖕᒍᐊᓕᐅᕐᓂᒧᑦ ᑎᒥᕐᑯᑎᖕᒐᓄᑦ.
Speaking at the Royal Geographical Society in London.

ᑐᑭᒧᐊᑦᑎᓯᔪᒧᑦ ᑲᑎᒪᓂᕐᒥᒃ. ᐅᕐᑲᓕᒪᓚᐅᕐᑎᓗᒍ ᐊᐱᕐᓱᑲᑦᑕᓯᓚᐅᔪᑦ ᑕᐃᒃᑯᐊ. Lord Reverend Fraser Milverton, ᐃᓄᒻᒪᕆᒃ ᐊᐱᕆᐅᑎᕐᑲᑦᓴᐅᑎᒋᓚᐅᔪᔪᖅ ᓄᓇᒨᓕᖕᒐᔪᒥᒃ ᐃᒪᐃᓕᑦᓱᓂ, "ᓱᓕᕙ ᑕᕐᕋᒥ ᐱᑦᓴᑕᕐᑲᒻᒪᕆᒋᐊᖕᒐ ᓄᓇᒥ ᐊᕕᒐᓯᐊᕐᑏᓗ ᐊᓯᐅᔨᒍᒪᒐᑎᒃ ᑕᒪᑐᒥᖕᒐ ᓄᓇᒥᒃ ᑕᐃᒪᐃᑦᑑᓂᖕᒐᓄᑦ?"

ᓄᖕᒐᐅᑉ ᑭᐅᒍᑎᖕᒐ ᕐᑲᓗᓯᓚᐅᕐᑐᖅ ᐊᖕᒋᕐᑲᑎᒌᒐᓯᐊᕐᓂᕆᓯᒪᔭᖕᒐᓂᒃ ᑯᐸᐃᒃᑯᑦ, ᐃᓄᐃᑦ ᑯᔩᑯᓗ 1970 ᐱᒋᐊᕐᑲᒥᐅᑎᓪᓗᒋᑦ ᓴᐃᓂᕐᓱᑎᓪᓗ ᔭᐃᒥᓯ ᐸᐃᒥ ᐊᖕᒋᕐᑲᑎᒌᒍᑎᒥᒃ. ᐃᒪᐃᓕᑦᓱᓂᓗ, "ᑕᐃᒃᑯᐊ (ᐊᕕᒐᓯᐊᕐᑏᑦ) ᓴᒃᑯᐃᓚᐅᕐᓯᒪᓂᐊᖕᒋᓂᕋᕐᑐᑦ ᓄᓇᒥᒃ ᐱᒋᓯᒪᔭᒥᓂᒃ ᑲᓇᑕᒦᖕᒋᓐᓇᓱᑎᒃ. ᑕᕐᕐᑭᓕᐊᕈᑎᓂᒃ ᑭᓯᐊᓂ ᕐᑲᐅᔨᓴᕐᑎᐊᓗᐃᑦ ᑐᑭᓯᒍᓐᓇᑕᑕᐊᕆᓇᒍᓗ ᐱᑦᓴᔭᐃᑦ ᑭᖕᒍᒪᓇᕋᔭᕐᑐᑦ ᑮᓇᐅᔭᑎᒍᑦ ᐱᕙᓪᓕᐊᒍᑎᑦᓴᖕᒐᓄᑦ ᐃᒻᒥᒎᓕᕐᑑᑉ ᑯᐸᐃᑉ."

ᑖᒃᑯᐊ ᑐᑭᕐᑲᑦᓯᐊᕋᓯᐊᕐᑐᓂᒃ ᐅᕐᑲᐅᓯᕐᓂᒃ ᐊᑐᕐᓱᑎᒃ ᐅᕐᑲᓚᐅᕐᑐᑦ ᑕᒪᓐᓇ ᑲᓇᑕᒥᐅᓄᑦ ᑲᒪᒋᔭᐅᔪᑦᓴᐅᒋᐊᖕᒐ ᒫᓐᓇᐅᑎᓪᓗᒍ. ᕋᓗᐊᕐᑎᓗᒍ ᐊᐱᕆᐅᑎᒥᒍᑦ ᕐᑲᐅᔨᒪᓇᓚᐅᕐᑐᑦ ᑐᑭᓯᒋᐊᖕᒋᑦ ᐱᒻᒪᕆᐊᓘᓂᖕᒐᓂᒃ ᐱᓇᐃᓗᑕᐅᑉ, ᐊᑐᐃᓐᓇᐅᒐᔭᕐᓱᑎᓪᓗ ᐅᕐᑲᓕᒪᒋᐊᒥᒃ ᓈᒻᒪᓈᑦᓯᐊᓕᕐᐸᑦ. ᐃᓚᖕᒐᑦ ᐃᒪᐃᓕᓚᐅᔪᒻᒪᑦ, "ᓇᓗᓇᐃᒃᑯᑕᖅ ᓄᓇᒎᑦᑕᐅᕗᖅ ᓯᕗᓂᑦᑎᓂ ᕐᑲᐅᔨᒪᒍᑎᑦᓴᐅᓚᖕᒐᓕᕐᓯᓂ."

ᐋᕐᕐᑭᓱᕐᑕᐅᒌᕐᓯᒪᔪᓄᑦ ᑐᓴᕋᑦᓴᓂᐊᕐᑎᓄᑦ ᐅᕐᑲᓕᕕᕐᑲᕐᑲᑦᑕᓂᖅ ᕐᑲᐅᔨᓴᕐᓂᓗ ᑕᐃᑦᓱᒪᓂᐊᓗᒃ ᐃᓄᐃᑦ ᓄᓇᖕᒐᓐᓄᑦ ᐊᐃᒋᐊᖕᒐᐸᑦᑐᕕᓃᑦ ᐱᓇᓱᐊᕐᐸᑕᕕᓂᖕᒋᓐᓂᒃ ᐃᓱᓕᒍᑎᐅᓕᓚᐅᔪᕗᖅ ᓚᓐᑕᓐᒦᓐᓂᓖᑦᑎᓂᒃ ᑭᖕᒍᓂᐊᒍᑦ.

Brussels (ᐳᔭᓱᓪᓯ)

ᔩᓂᕙ ᐊᓂᕋᕆᔭᐅᑦᓴᒪᑦ ᓯᓚᕐᔪᐊᒥ ᑲᑐᑦᔨᕐᑲᑎᒌᓐᓂᐅᔪᓄᑦ

London's famous Hyde Park, and was soaked in history. The very walls were inscribed with names of famous explorers. Dr. Lorraine Craig introduced Zebedee Nungak as the guest speaker. On this occasion, the speech was accompanied by a slide show depicting the Nunavik region. The images graphically illustrated the Inuit position on Quebec sovereignty, which audiences elsewhere discover on their own by flipping through the copies of Makivik News, and other printed materials handed out. Journalists from Canadian Press and CTV News were among the media in attendance.

The day ended at Westminster, the British Parliament, with a presentation to the House of Lords Human Rights Group. This group announced an investigation into the rights of aboriginal peoples in Quebec in September, 1996. Makivik had sent documentation at that time. This was an opportunity to make a presentation directly to the Lords.

Zebedee Nungak was welcomed by Lord Rea, who chaired the meeting. Following the presentation, the Lords asked questions. Lord Reverend Fraser Milverton, an elder, keyed in quickly to the nub of the territorial integrity issue when he asked, "Is it right that in the North there's supposed to be mineral wealth, and the separatists would think that they mustn't lose the land because of the potential of this?"

Nungak's answer encompassed the negotiations between Quebec, the Inuit and Cree, under duress in the early 1970s to sign the James Bay Agreement. He also stated, "They (separatists) say that they can never let go of any of the territory they had when they were part of Canada. And it doesn't take a rocket scientist to work out the potential resources required for the economic expansion of an independent Quebec."

The Lords employed diplomatic terms to express the fact that it is for now a domestic, Canadian, issue. However they demonstrated, by their questions, that they understood the dynamics of the problem, and would be prepared to speak out at an opportune moment. In the words of one of the Lords, "A marker has been dropped on the ground for future reference."

Tending to previously scheduled media interviews, and engaging in research on historic Arctic explorations rounded out the remaining time spent in London.

Brussels

While Geneva is home to the UN, and many international organizations, Brussels is home to the machinery of the European Parliament (the parliament itself is located in Strasbourg, France), a grouping of 15 countries which compose the European Union. Nations are coming together in Europe.

The first event scheduled in Brussels, on Monday, February 24th, was a public speech at the International Press Center, hosted by the European Alliance With Indigenous Peoples. It resulted in a CBC Radio report broadcast throughout Canada, as well as a substantial story which appeared the next day in a Flemish newspaper, *De Staandard*, among other media reports.

As in Geneva and London, one-on-one meetings were held with key individuals, such as Jim Stone of the Canadian Delegation to the European Parliament, José Borrell of the European Commission, and members of the Belgian and Flemish parliaments. There are actually six parliaments in Brussels.

ᐊᒥᓱᓄᓪᓗ ᓄᓇᓕᕐᔪᐊᑎᒍᑦ ᑎᒥᐅᔪᓄᑦ, ᐳᔭᓯᓪᓴ ᐊᓂᕋᓇᔭᐅᒍᖅ ᑕᓇᐅᑉ ᐊᑭᐊᓂᒥᐅᑦ ᑲᑎᒪᕖᕐᔪᐊᖅᑭᓐᓄᑦ (ᒍᐃᒍᐃᑦ ᓄᓇᖕᒐᓃᑦᓱᓂ ᑐᑦᑕᕖᓪᓚᓇᖕᒐ) ᑲᑎᑦᓯᑎᑉ 15 ᓄᓇᓕᕐᔪᐊᖕᒍᖅᑲᑎᖏᑦ ᑕᓇᐅᑉ ᐊᑭᐊᓂᒥᐅᑦ ᑲᑐᑦᔾᔨᖅᑲᑎᖏᖕᒐ. ᓄᓇᓕᕐᔪᐊᑦ ᑲᑎᑉᐸᓕᐊᓕᖅᑐᑦ ᑕᓇᐅᑉ ᐊᑭᐊᓂ.

ᓯᕗᓪᓕᐸᖅ ᓱᓇᓱᐊᕐᓂᕆᐊᓕᒍᑦ ᐳᔭᓯᓪᓯᒥ, ᐊᓪᓚᓈᖅᑐᓂᐅᓚᐅᔪᒍᖅ ᕖᕝᕗᐊᕆ 24, ᓄᓇᓕᕐᔪᐊᖕᒍᖅᑲᑎᖏᑦ ᑐᓴᖅᑦᓴᓂᐊᖅᕕᖕᒐᓂ, ᐊᐅᓚᑦᓯᑎᓪᓗᒥᑦ ᓄᓇᓕᑐᖅᑲᑦᓴᔭᓂᒃ ᐃᑲᔪᖅᓯᒪᒐᓱᐊᖅᑏᑦ. ᑐᓴᖅᑦᓴᑎᒎᓕᖅᑭᓚᐅᔪᒻᒥᔪᖅ ᑕᒪᓐᓇ ᑲᓇᑕᓕᒫᒥ ᓰᐱᓰᒃᑯᑦ ᓈᓚᐅᑎᖕᒐᒍᑦ, ᐊᒻᒪᓗ ᖃᐅᖕᒐᓂ ᐊᑐᐊᒐᖅᑎᒍᑦ ᐅᓂᒃᑳᐅᒪᓇᑦᓱᓂ Flemish ᐊᑐᐊᒐᕆᑦᑐᒍᑦ, *De Staandard* ᐊᓯᖕᒋᑦᑎᒍᓪᓗ ᑐᓴᖅᑦᓴᑎᒎᖅᓱᑎᒃ.

ᔫᓃᕆᒥᑎᑦ ᖂᓐᑕᒥᓗ, ᐊᑕᐅᓯᐅᑦᑎᑐᓂᒃ ᑲᑎᓯᖅᑲᑦᑕᓚᐅᔪᔪᖅ ᐅᑦᑑᑎᕆᓗᒍ Jim Stone ᑲᓇᑕᒥᐅᓂᑦ ᐱᓯᒪᑦᓱᓂ ᑕᓇᐅᑉ ᐊᑭᐊᓂ ᑲᑎᒪᕖᕐᔪᐊᒥ, José Borrell ᑕᓇᐅᑉ ᐊᑭᐊᓂᒥᐅᑦ ᑲᑎᒪᔩᕐᔪᐊᖅᑭᓐᓂᑦ ᐱᓯᒪᔪᖅ, ᐃᓚᒋᔭᐅᑦᓱᑎᓪᓗ Belgian ᐊᒻᒪᓗ Flemish ᑲᑎᒪᕖᕐᔪᐊᖅᑭᓐᓂᑦ. ᐱᖕᒐᓲᔪᕐᑑᒪᑕ ᑲᑎᒪᕖᕐᔪᐊᓇᔭᐅᔪᑦ ᐳᔭᓯᓪᓯᒥ.

ᑭᖑᓪᓕᐸᖕᒐᓂ ᐊᕐᕕᑕᕐᓂᑕ, ᑲᑎᔭᐅᓕᓚᐅᔪᕆᖔᒃ ᒪᕐᕉᒃ ᑕᓇᐅᑉ ᐊᑭᐊᓂ ᑲᑎᒪᔩᕐᔪᐊᖕᒍᖅᑲᑕᐅᔫᒃ: Stan Newens (ᓄᓇᓕᕐᔪᐊᖕᒍᖅᑲᑎᖏᑦ ᑲᑐᑦᔾᔨᖅᑲᑎᖏᓐᓂᖕᒐᓂᑦ) ᐊᒻᒪᓗ Jub Weber (Luxembourg)-ᒥᐅᖅ. ᑖᒃᑯᐊ ᑕᒪᕐᒥᒃ ᐊᓕᒥᓂᒃ ᐃᖕᒋᕙᖅᑲᑐᐃᓐᓇᕋᑎᒃ ᑲᓇᑕᐅᑉ ᑲᒪᒋᔭᖅᓴᔭᖕᒐ ᓚᑐᐃᓐᓇᓚᐅᖅᑏᒃ. ᓄᐃᑕᔪᒥᒃ ᓴᐳᒻᒥᓚᖕᒐᓂᕋᖅᓴᖕᒍᐊᖅᓱᑎᒃ ᐃᓄᐃᑦ ᐱᐅᓯᖅᑲᕐᑎᖕᒋᓐᓂᒃ ᑯᐸᐃᒃ ᐊᕙᑎᓱᐊᖅᓂᖕᒐᓄᑦ, ᑲᖕᒍᓱᑎᓪᓗ ᑕᐃᒪᐃᓕᒋᐊᒥᒃ.

ᓱᓕ ᐃᑲᔪᖅᑎᓯᐊᒻᒪᕆᒃ ᑕᑯᓕᓚᐅᔪᕆᕙᖁᑦ Finn Lynge ᐊᑯᑭᑦᑐᒥᐅᖅ ᐳᔭᓯᒥᐅᖅᑯᑎᖕᒐᑦ ᒥᓂᔅᑕᓴᐅᑦᓱᓂ ᐊᑯᑭᑦᑐᒧᐊᖕᒐᔪᓄᑦ ᑖᕙᓂ. ᑲᑎᒪᓂᑐᐃᓐᓇᒥᒃ ᐋᖅᑭᓯᒪᓚᐅᖅᑎᖅᑐᖕᒐᓗᐊᑦ, ᒪᕿᕖᑦᓱᒍ ᓂᕆᖅᑎᐅᓚᐅᔪᔪᖅ, ᐱᑐᑦᓯᒪᐅᑎᑦᓯᐊᓕᖅᓱᑎᓪᓗ ᒪᑭᕖᐅᑉ ᐊᖕᒐᔪᖅᑲᖕᒐᓗ ᐊᑯᑭᑦᑐᒥᐅᓪᓗ ᐃᓚᐅᓕᖅᓯᒪᔪᖅ ᐅᑯᓄᖕᒐ Brussels Diplomatic Corps.

ᑲᓇᑕᒧᑦ ᐅᑎᕐᓂᖅ

ᖁᓕᓪᓗ ᒪᕐᕈᓄᓂ ᐅᓪᓗᓂ ᑕᓇᐅᑉ ᐊᑭᐊᓃᓐᓂᐅᓚᐅᖅᑐᖅ ᐃᓚᒋᐊᕈᑎᐅᑐᐃᓐᓇᓚᐅᖅᐳᖅ ᐊᕐᕌᒍᓕᒫᒥ ᐅᖃᓕᒪᒋᐊᖅᑐᖃᑦᑕᓂᐅᓚᐅᖅᑐᓄᑦ ᑐᕌᓐᑐᒥ ᐱᒋᐊᖅᓱᓂ ᕖᕝᕗᐊᕆ 23, 1996-ᒥ ᐃᓱᓕᑦᓱᓂᓗ ᐳᔭᓯᓪᓯᒥ ᕖᕝᕗᐊᕆ 26, 1997-ᒥ. ᒪᑐᓯᒍᑎᐅᔾᔪᖅᓱᓂ ᓴᑉᑕᒥᒃ ᑐᑭᓯᐅᑎᑦᓯᕙᓪᓕᐊᓂᖕᒐᓄᑦ ᐃᓄᐃᑦ ᖃᓄᐃᓕᖕᒐᐅᓯᕐᒥᓂᒃ ᑯᐸᐃᒃᑯᑦ ᐊᕙᑎᓱᐊᖅᓂᖕᒐᓄᑦ.

ᑕᖅᓯᒐᓛᐱᒐᓱᐊᕐᓂᖅ ᐃᓱᒪᖕᒋᑦᑎᒍᑦ ᑕᓇᐅᑉ ᐊᑭᐊᓂᒥᐅᑦ ᑕᒪᑐᒨᖕᒐ ᐱᔭᓇᐊᑭᑦᑐᐊᐱᐅᓚᐅᖕᒋᓚᖅ. ᑕᖅᑭᓂ ᐊᒥᓱᓂ ᐸᕐᓇᑕᐅᓚᐅᔪᑦ ᐅᓪᓗᓯᐅᑎᑦᓴᖕᒋᑦ ᑲᑎᒪᓂᕐᓄᑦ, ᓯᕿᖕᒍᔭᕐᑎᑐᑦ ᐃᖕᒋᕋᓯᐊᑐᐃᓐᓇᓪᓚᖕᒐᑦᓯᑎᑦ, ᓇᑯᕐᒪᑦ Linda Carrier-Walker ᐊᒻᒪᓗ Jean-Guy Carrier, ᐱᓇᓱᓚᐅᔫᒃ ᑕᓇᐅᑉ ᐊᑭᐊᓃᑦᓯᑎᒃ ᐋᖅᑭᓱᐃᑦᓯᑎᒃ ᑕᒪᑐᒥᖕᒐ ᐊᐅᓚᓂᐅᓚᐅᖅᑐᒥᒃ. ᑐᑭᓯᔭᐅᑎᑦᓯᑎᐊᓪᓚᓂᕐᒥᒃ ᐱᑕᖅᑲᕐᓂᓴᐅᓚᐅᕋᓗᐊᖅᓯᓂ, ᑕᒪᓐᓇ ᑕᓇᐅᑉ ᐊᑭᐊᓕᐊᕐᓂᖅ ᐱᑦᓴᑕᓪᓚᒪᓇᐅᓚᐅᖅᐳᖅ, ᑐᓴᖅᑦᓴᑎᒍᑦ ᐊᓪᓚᑕᐅᔪᑦ ᑕᑯᖅᑲᑦᓯᒋᑦ ᑕᓇᐅᑉ ᐊᑭᐊᓂ ᑲᓇᑕᒥᓗ.

ᒪᑭᕖᐅᑉ ᐊᖕᒐᔪᖅᑲᖕᒐ ᑕᓇᐅᑉ ᐊᑭᐊᓃᓚᐅᔪᖅ ᒪᕐᕉᓂ ᐱᓇᓱᑦᑏᓂ ᒪᓕᑦᑎᖅᑲᖅᓱᓂ. ᑯᐸᐃᒃ ᑲᕝᒪᖕᒐ, ᓯᑕᒪᐅᔪᖅᑐᓂᒃ ᐊᓪᓚᕖᖁᑎᖅᑲᖅᑐᖅ ᓇᓂᑐᐃᓐᓇᖅ ᓯᓚᕐᔪᐊᒥ ᐱᓇᓱᑏᖅᑲᖅᓱᑎᒃ 70 ᐅᖕᒐᑖᓄᑦ. ᑐᑭᓯᔭᐅᑎᒐᓱᐊᖅᓂᒥᒃ ᐱᓇᓱᑉᐸᑐᖅ ᐃᓕᑕᕆᔭᐅᑎᒐᓱᐊᖅᓱᑎᒃ ᐊᑦᔨᖏᖕᒋᑐᓄᑦ ᓄᓇᓕᕐᔪᐊᓄᑦ, ᐱᓗᐊᖅᑐᒥᒃ ᒍᐃᒍᐃᑦ ᓄᓇᖕᒐᓂ, ᓄᑖᒥ ᐃᓚᒥᒍᑦ ᓄᓇᑖᕈᒪᓂᕐᒥᓄᑦ ᓵᓚᖅᑲᑦᓴᓕᕐᓂᕈᑎᒃ 'ᐊᖕᒋᕐᓂᒧᑦ' ᓂᕈᐊᕐᑐᓄᑦ.

ᔭᐃᐱᑎ ᓄᖕᒐᖅ ᐃᒪᐃᓕᖕᒋᓇᖅᑲᑦᑕᓚᐅᖅᒪᑦ, ᑕᐃᒪᐃᓕᕐᐸᓕ ᑲᓇᑕᒥᑐᐃᓐᓇᖅ ᑲᒪᒋᔭᖅᓴᐅᒍᓇᐃᓕᖕᒐᒍᖅ. ᓄᓇᓕᕐᔪᐊᖕᒍᖅᑲᑎᖏᑦ ᑐᑭᑖᓇᐊᖅᑲᖅᓂᐊᑐᑦ ᐃᓕᑕᕐᓯᓂᐊᕐᒪᖖᒋᒥᒃ ᑯᐸᐃᒻᒥ ᐃᒥᒎᖅᑐᓕᖅᑎᓗᒍ. ᐃᓄᐃᑦ ᐅᖃᖅᓯᒪᒍᖅ ᐃᓚᐅᔪᒪᖕᒋᓂᖅᒥᓂᒃ ᐃᒥᒎᖅᑐᖅᑐᒧᑦ ᑯᐸᐃᒃᑯᓐᓄᑦ, ᓄᓇᓕᕐᔪᐊᖕᒍᖅᑲᑎᖏᓐᓂᓪᓗ ᖃᐅᔨᒪᑎᑦᓯᒋᑦ ᑐᑭᓯᓇᖅᓯᐊᑐᖅᑯᑦ ᑐᑭᐃᓐᓇᑐᖅᑯᓗ ᐅᖃᐅᓯᖅᑯᑦ.

On the final day of the tour, memorable encounters were held with two European parliamentarians: Stan Newens (of the UK), and Jub Weber (of Luxembourg). Both Newens and Weber did not sit on their hands and say it was merely an internal Canadian matter. Both pledged overt support to the Inuit position on Quebec Sovereignty, and were not shy to say so.

Furthermore, a strong ally was found in Finn Lynge, a Greenlander permanently stationed in Brussels as the Minister Councillor in Greenland Affairs at the Danish Embassy. While formal meetings were not held with Mr. Lynge, two meals were shared with him, which resulted in a strong bond being formed between the Makivik President and a Greenlander who has become a member of the Brussels Diplomatic Corps.

ᑕᓇᐅᑉ ᐊᑭᐊᓂᒥᐅᑦ ᑲᑉᒪᑎᖕᒐᓂᑦ ᓴᔭᑉ ᕖᕝᓇᒥᑦ ᓴᐳᑦᔭᐅᔪᑎᑦᓴᒥᒃ ᐱᓇᓱᐊᕐᕖᓂᖅ

Getting solid support from Jub Weber, Member of the European Parliament for Luxembourg, in Brussels.

Back to Canada

The 12-day European trip was a natural extension of the year-long speaking tour, which began in Toronto on February 23, 1996, and ended in Brussels on February 26th, 1997. It essentially closed a chapter in the process to communicate the Inuit position on Quebec sovereignty.

Making a dent in the consciousness of people in Europe on this issue was not a simple task. It took months of planning to construct a schedule of meetings, which went off like Swiss clockwork, thanks in large part to Linda Carrier-Walker and Jean-Guy Carrier, who worked from Europe to arrange the tour. Although it took a little more explaining than usual to get the message across, the trip was highly successful, as accurate reports were observed in several European and Canadian newspapers.

Makivik's President travelled overseas with two staff members. The Quebec government, meanwhile, has eight permanent offices in world capitals staffed by over 70 people. It has been lobbying to obtain recognition from various nations, notably France, for its status as a new country in the event of a successful "Yes" vote.

At that point, as Zebedee Nungak stated repeatedly, it will no longer be merely a domestic issue. Nations will have to make a decision whether or not to recognize Quebec as a new country. Inuit have stated that they do not want to be part of an independent Quebec, and have let the International community know in clear and direct language.

ᓄᓇᕕᐅᑉ ᐱᕙᓪᓕᐊᔪᕐᑯᑎᖕᒋᑦ

ᐊᑐᐃᓐᓇᕈᕐᑎᑐᑦ ᓱᑲᓕᐅᑎᓂᕐᒥᒃ

ᐃᑯᒪᓪᓛᕿᐲᑦ ᕐᑲᖕᒪᑕᑐᐃᓐᓇᓕᓚᐅᕐᑐᑦ ᔩᒥ ᑯᐊᑕᒥ ᕕᕗᐊᕆᐅᓚᐅᔦᒥ ᓂᐳᔨᕐᑐᐃᑎᓪᓗᒍ ᑭᑭᐊᑦᓴᔭᖕᒐᓂᒃ ᕐᑲᒧᑎᒥᑕ, ᐋᕐᕐᑭᓱᕐᑕᐅᓯᒪᓂᕐᑲᕐᓯᓂ ᑰᑦᔪᐊᑉ ᓯᑮᑐᕐᑎᖕᒋᓐᓄᑦ: ᓰᒥᐅᓂ ᐴᑎ, ᐹᓪ ᑯᐊᑕ ᐊᒻᒪᓗ ᔩᒥ, ᔩᒥᓗ ᓱᑲᓕᐅᑎᕐᑲᑎᐅᕐᑲᑦᑕᓯᒪᑦᓯᓂ ᐅᖕᒐᓯᓐᓂᓕᒻᒥᒃ 3,000 ᑭᓛᒥᑕᓂᒃ "Raid des Braves-ᖕᒍᓂᕋᕐᑕᐅᔦᒥᒃ."

ᐸᕐᓇᐃᑐᕕᓃᑦ ᓱᑲᓕᐅᑎᓂᕐᒥᒃ ᐱᒋᐊᖕᒐᓕᐅᕐᓯᒪᑦᓯᑎᒃ ᐊᕐᕌᒍᐃᑦ ᓯᑕᒪᐅᔦᖕᒋᒐᕐᑐᑦ (7) ᓈᓯᒪᓕᕐᑐᑦ ᑕᒪᓐᓇᓗ ᓱᑲᓕᐅᑎᓂᑐᐃᓐᓇᐅᔭᒐᓂ ᓯᑮᑐᑎᒍᑦ. ᑯᐸᐃᒃᒥ ᓂᐅᕐᕈᑎᑦᓯᒐᓱᐊᕐᓂᐅᓯᓂᓘᕐᑐᖅ. "ᓄᓇᓕᒃ Lac-Saint-Jean ᕐᑲᐅᔮᒪᔭᐅᒍᑎᕐᑲᕐᐸᑦ ᑭᒍᑕᖕᒋᓐᓇᖕᒋᓐᓄᑦ, Charlevoix-ᓗ ᕐᑲᐅᔮᒪᔭᐅᒍᑎᕐᑲᕐᑎᓗᒍ ᓴᓇᖕᖑᐊᒐᕐᓄᑦ ᐊᒻᒪᓗ ᓄᓇᑦᓯᐊᒍᓂᑯᒥᓄᑦ, Gaspé-ᓗ ᕐᑲᐅᔮᒪᔭᐅᒍᑎᕐᑲᕐᒥᓯᓂ ᓯᑦᔭᒥᓄᑦ, ᑯᐸᐃᒃ ᑕᕐᕋᖕᒐᑕ ᓯᕗᓂᑦᓴᖕᒐ ᐱᑐᑦᓯᒪᓂᕐᑲᕐᐳᖅ ᕐᑲᑯᕐᑕᓯᐊᑐᐃᓐᓇᐅᓂᑯᖕᒐᓄᑦ!" ᑐᓴᕋᑦᓴᓕᐊᕕᓃᑦ ᑕᐃᒫᑉ ᐊᓪᓚᓯᒪᔦᑦ, ᐊᐳᑎᓕᑐᐃᓐᓈᓗᓂᕋᐃᑦᓯᑎᒃ ᑯᐸᐃᒃ ᑕᕐᕋᖕᒐᓂ.

ᑕᕐᑲᓇᕐᑐᐊᓅᑎᓪᓗᒍ ᐊᕐᓯᕈᓚᖕᒐᓕᕐᓯᑎᒃ ᐱᒋᐊᕐᕕᕐᑲᕐᑐᕕᓃᑦ ᕐᑭᑕᕐᑭᓗSur-Quévillon-ᒥ ᑰᑦᔪᐊᖀᐱᒻᒧᑦ ᑎᑭᒐᓯᐊᓚᖕᒐᑦᓯᑎᒃ. ᑭᓯᐊᓂ ᕕᕗᐊᕆ 11-ᒍᑎᓪᓗᒍ, ᐅᓪᓗᐃᑦ ᐱᖕᒐᔪᕆᓕᕐᑕᖕᒐᓂ ᐅᑯᓇᓂ ᓄᓇᓕᓐᓂ ᒍᐊᔅᑲᑲᓂᔅ, ᐄᔅᒪᐃᓐ, ᒍᐃᒥᓐᑎ, ᓯᓵᓯᐱᒥᓪᓗ ᐊᕐᕐᑰᓴᕆᕋᓗᐊᕐᓯᑎᒃ, ᑰᑦᔪᐊᑉ ᓱᑲᓕᐅᑎᔨᕐᑯᑎᖕᒋᑦ ᓄᕐᑲᕈᒪᖕᒋᑲᓗᐊᕐᓯᑎᒃ ᓄᕐᑲᓚᕐᑭᓚᐅᔦᑦ ᓯᑮᑐᖕᒋᑦ ᐱᓇᐃᓗᑕᕐᑲᕐᓂᑯᖕᒋᓐᓄᑦ.

ᓯᑕᒪᒋᓕᕐᑕᖕᒐ ᑕᒪᓐᓇ ᓱᑲᓕᐅᑎᕐᑲᑕᐅᑦᓯᓂ ᐅᖕᒐᓯᑦᑐᒧᑦ ᓯᑮᑐᒃᑯᑦ ᓰᒥᐅᓂ ᐴᑎᐅᑉ ᐃᓕᒥᓄᑦ ᐊᖕᒐᔦᕐᕐᑳᓇᔭᐅᑦᓯᓂ ᐊᒻᒪᓗ ᐃᓕᒋᑦᓯᑎᒃ ᐱᔭᕇᒍᓐᓇᓚᐅᖕᒋᑲᓗᐊᕐᒥᒃ, ᐅᕐᑲᓚᐅᕐᑐᖅ ᐊᓕᐊᓇᕐᑐᒪᕆᕕᓂᐅᓂᕋᐃᑦᓯᓂ. ᓯᓵᓯᐱᒥᐅᑦ ᐊᓪᓚᐃᑦ ᒥᑭᒋᐊᕐᓂᐊᑎᖕᒋᑦ ᐃᓕᒌᑦᓯᑎᒃ ᓯᕗᓪᓕᐸᐅᑦᓯᑎᒃ ᓵᓕᕐᑲᓚᐅᕐᑐᑦ, ᓯᓚᕐᔪᐊᒥᐅᓕᒫᓄᑦ ᑐᓴᕐᓴᓂᐊᕐᑎᓄᑦ ᑕᒪᓐᓇ ᓱᑲᓕᐅᑎᓂᖅ ᑐᓴᐅᒪᔭᐅᑎᑕᐅᑎᓪᓗᒍ.

BOB MESHER

Preparing for the Raid

Sparks flew for Jimmy Gordon last February while he welded this aluminum sled, specially designed by the Kuujjuaq snowmobile team: Simeonie Berthe, Paul Gordon, and Jimmy, himself, who raced in the nearly 3,000-km "Raid des Braves".

Organizers say the Raid, which was conceived seven years ago, is more than a mere snowmobile rally. It is also designed to serve as a powerful level for creating a new tourist destination in Quebec. "If the Lac-Saint-Jean region is famous for its blueberries, if Charlevoix stands out for its works of art and memorable country-style cuisine, if the Gaspé is notable for its seaside attractions, the future of the Nord-du Québec is linked to its abundant 'white gold'!" their press release proclaims, referring to the vast amount of snow in the area.

Their invigorating trail began at Lebel-Sur-Quévillon, and reached as far north as Kuujjuaraapik. However, on February 11th, third day into the race and during the Waskaganish-Eastmain-Wemindji-Chisasibi leg, the Kuujjuaq team was forced to quit because of mechanical problems.

It was the fourth such long-distance snowmobile race for team captain Simeonie Berthe and despite the fact that his team were unable to finish, he says it was still a lot of fun. The Chisasibi Cree Trapper Team came first in the race, which was widely covered by international media.

ᐅᓇᑕᕐᑐᓴᕐᓯᐅᑎ ᓇᓴᖅ ᑕᑯᒥᓇᕐᑐᕋᑕᖅ

ᓄᓇᓕᒻᒥᓂ ᐅᓇᑕᕐᑐᓴᐃᑦ ᐊᖕᒐᔦᕐᕐᑲᖕᒐᑦ ᐋᓐᑕᓂ ᐃᑦᑐᓵᑦ ᐅᐱᒍᓱᑦᓯᓂ ᐱᔦᕆᐅᑎᒋᑦᓯᒍᓗ ᓇᓴᕐᓯᒪᓚᐅᔦᕗᖅ ᓄᑖᒥᒃ ᓇᓴᕐᒥᒃ ᑕᑯᒥᓇᕐᑐᕋᑕᕐᒥᒃ ᓄᕕᕐᓴᑕᐅᔦᕕᓂᕐᒥᒃ ᐅᓇᑕᕐᑐᓴᐃᑦ ᑕᐅᑦᑐᖕᒋᓐᓂᒃ ᐊᑐᕐᑐᒧᑦ. ᐋᓐᑕᓂ ᐊᑦᔩᓕᐅᕐᑕᐅᓚᐅᔦᔦᖅ ᓂᕐᑭᑦᓯᑐᓂ ᔭᓄᐊᕆ 24, 1997-ᖕᒍᑎᓪᓗᒍ, ᐊᐅᓪᓚᓚᖕᒐᑦᓯᓂ ᐃᕐᑲᓗᓐᓄᑦ ᐅᓇᑕᕐᑐᓴᐃᑦ ᑲᑎᒪᓂᖕᒐᓄᑦ ᐊᐃᓗᓂ.

ᐅᕐᑲᓚᐅᔦᔦᖅ "ᑕᓚᕖᓴᐅᒐᕐᓯᓂ ᓕᓯ ᐸᓚᒥᐅᑉ ᓴᓇᓚᐅᔦᔭᖕᒐ".

ᐅᓇᑕᕐᑐᓴᕐᑲᕐᓂᖅ ᑰᑦᔪᐊᖀᐱᖕᒥ ᐱᒋᐊᕐᕐᑲᒥᐅᔦᖅ, ᐱᒋᐊᓚᐅᔦᓪᒪᑦ ᐅᓇᑕᕐᑐᓴᕐᑲᕐᓂᒥᒃ ᓯᑉᑎᒻᐱᕆ 1996 ᐊᑐᓕᕐᑎᓪᓗᒍ.

ᐊᓐᑕᓂᐅᑉ ᐅᓇᑕᕐᑐᓴᕐᓯᐅᑎᒃ ᐊᑎᒋᖕᒐ ᑕᑯᑦᓴᑕᓕᒃ ᕐᑯᑭᐅᑏᓐᓂᒃ ᑭᐳᖕᒐᐅᑎᔫᓐᓂᒃ ᐊᑦᔨᖕᒍᐊᕐᑕᓕᒻᒥᒃ, ᑖᓐᓇ ᓴᕝᕕᒥᐅᑕᖅ ᐱᔭᕕᓂᖕᒐ ᕐᑯᑭᔦᔦᓂᖕᒐᓂᒃ ᐃᓕᑕᕐᓯᒍᑕᐅᑎᓪᓗᒍ.

ᐋᓐᑕᓂ ᐊᒥᓱᓂᒃ ᓇᓴᕐᓯᒪᔦᖅ, ᓯᕗᓕᕐᑎᒋᔭᐅᒻᒥᔦᖅ ᑰᑦᔪᐊᖀᐱᖕᒥᐅᓄᑦ, ᓂᕈᐊᕐᑕᐅᕐᑲᒻᒥᓚᐅᕐᒥᓱᓂᓗ ᒪᑭᕝᕕᑯᓐᓄᑦ ᑭᒃᒐᑐᕐᑎᐅᓂᐊᓕᕐᑎᓪᓗᒍ ᑰᑦᔪᐊᖀᐱᖕᒥ. ᓕᓯ ᐸᓚᒥ ᓇᓴᓕᐅᑦᓴᐅᑎᒋᒋᐊᕐᑲᓛᕐᑐᓴᐅᓕᕐᒥᔦᖅ ᒪᑭᕝᕕᒧᑦ ᑭᒃᒐᑐᕐᑎᐅᓂᕐᒥᓄᑦ ᐋᓐᑕᓂᐅᑉ ᓇᓴᓇᓛᕐᑕᖕᒐᓂᒃ.

STEPHEN HENDRIE

Nifty Ranger Nassak

Ranger Sargeant Anthony Ittoshat proudly models his new nassak knitted with the Ranger colours and wording. Anthony was photographed on Friday January 24th, 1997, in Kuujjuaraapik on his way to a Ranger meeting in Iqaluit.

He says, "It was made by Lizzie Flemming in about a day, while she was watching TV!"

The Rangers are relatively new in Kuujjuaraapik. They began in the Hudson's Bay community in September, 1996. Anthony's khaki green parka features a crossed rifle emblem which he earned for good marksmanship.

Anthony wears many hats. He is also the Mayor of Kuujjuaraapik, and was recently elected the Makivik BOD member for his community. Lizzie Flemming may need to knit him a new BOD nassak!

ᐃᓄᑦᔪᐊᒥ ᖁᕕᐊᓱᑎᓖᑦ ᐱᒋᐅᕐᓴᕖᑦᑖᕐᑲᒥᒥᒃ

BOTH PHOTOS: STEPHEN HENDRIE

ᐃᓄᑦᔪᐊᒥᐅᓕᒫᒐᓚᑦᓯᐊᑦ ᐅᒃᑯᐃᓯᓂᕐᒧᑦ ᐊᐃᓯᒪᓚᐅᔪᕗᑦ ᓯᑕᒻᒥᑐᓂ ᒫᑦᔭ 21-ᖑᑎᓪᓗᒍ ᐅᒃᑯᐃᑕᐅᓪᓚᕆᓐᓂᖅᑲᖅᑎᓪᓗᒍ ᓄᓇᕕᒻᒥ ᐱᓇᓱᒐᑦᓴᔭᓂᒃ ᐃᓕᓐᓂᐊᕕᑦᓴᖅ. ᑖᓐᓇ ᐃᓄᑦᑎᑐᑦ ᐊᑎᖅᑲᓚᖓᔪᖅ ᓄᓇᕕᒻᒥ ᐱᒋᐅᕐᓴᕕᒻᒥᒃ, ᑖᒃᑯᐊ ᐊᑎᖏᑦ ᐊᓪᓚᓯᒪᑦᓯᑎᒃ ᐃᑳᖓᔪᒥ ᑐᖑᔪᕐᑕᓂᒃ ᐊᓪᓚᖅᑲᕐᓯᑎᒃ ᓂᕕᖓᑎᑕᐅᓚᐅᔪᔪᑦ.

ᐱᒋᐅᕐᓴᕕᐅᑉ ᑲᒪᔨᒻᒪᕆᖓ ᓰᒥᐅᓂ ᓈᓚᑦᑑᔭᖅ ᐅᒃᑯᐃᓯᓂᕐᒥᒃ ᐊᐅᓚᑦᓯᔨᐅᓚᐅᔪᔪᖅ. ᓯᓚᒦᓚᐅᕐᑐᓯᑎᒃ ᐅᓪᓗᑯᑦ ᓂᓪᓚᓯᑲᓪᓚᒥ ᐅᒃᑯᐃᓯᓂᖅ ᐱᒋᐊᕈᑎᖅᑲᓚᐅᔪᔪᖅ ᑐᑦᓯᐊᓂᕐᒥᒃ ᓯᕗᓕᕐᑕᐅᔪᒥᒃ ᐊᐃᐅᓛ ᒥᑐᕐᒧᑦ. ᐃᓄᑦᔪᐊᑉ ᓯᕗᓕᕐᑎᖓ ᔫᓂ ᐃᐳ ᐊᓯᐃᓛ ᓂᓪᓚᒐᓛᐱᓯᑕᐅᔪᒥᔪᖅ ᑭᖑᓪᓕᖅᑲᒥᓯᓂ ᑲᑎᕕᒃ ᐃᓕᓐᓂᐊᓂᓕᕆᓂᐅᑉ ᐊᖓᔪᖅᑳᖓᓂᒃ ᔫᔾ ᐱᑕᒥᒃ. ᔫᓐ ᑭ ᐸᕇ ᐊᓪᓚᑎᒋᔭᐅᔪᖅ ᑲᕙᒪᖅᑲᖅᕕᖓᓂ ᐸᕇ ᑯᐸᐃᒃᑯᐊᑯᑦ, ᓂᓪᓚᒋᑦᔨᓯᓂ ᑯᐸᐃᒃ ᑲᕙᒪᖓᓂᒃ ᓂᑦᔭᓚᐅᔪᒥᔪᖅ.

ᑕᐃᒪ ᐃᓘᓚᐅᕐᑎᓗᒋᑦ ᐃᓄᑐᖅᑲᕆᔭᐅᔪᖅ ᐃᓄᑦᔪᐊᒥᐅᓄᑦ ᓖᑎᐊ ᑐᑲᐃ, ᐊᐃᑉᐸᖅᑲᕐᓯᓂ ᐃᓕᓐᓂᐊᑎᒥᒃ ᓲᐊᔭ ᐊᓚᑯᒥᒃ ᓇᒃᓯᓯᐊᒻᒪᕆᓚᐅᔪᔪᖅ ᐅᓗᒧᑦ ᑕᐃᑦᓯᒥᖓ ᐊᐅᑉᐸᕐᑐᒥᒃ ᑕᐅᑦᑐᓪᓕᒥᒃ ᐃᑳᖓᑎᑕᐅᔪᒥᒃ ᑲᑕᐅᑉ ᓇᑖᓂ, ᐅᒃᑯᐃᓯᓂᖅᑲᑐᐊᕐᒪᑦ ᐃᓄᐃᑦ ᓯᓚᒥ ᐅᑕᖅᑭᔭᑦ ᐃᑖᔭᓯᓚᐅᔪᔪ ᐱᒋᐅᕐᓴᕕᐅᑉ ᐃᓗᐊᓄᑦ.

ᐃᓄᑦᔪᐊᒥᐅᑦ ᐊᓯᐃᓛ ᑕᑯᔪᓐᓇᓯᓚᐅᔪᔪᑦ ᐃᓗᐊᓂᒃ ᐱᒋᐅᕐᓴᕕᐅᑉ. ᐃᓕᓐᓂᐊᑏᑦ ᑕᐃᑲᓂ ᐃᓕᓐᓂᐊᑎᐅᓕᓈᕐᑐᑦ ᐃᑎᕐᑐᓂᒃ ᑐᙵᓱᑦᑎᓯᖅᑲᑦᑕᓚᐅᔪᔪᑦ ᐃᑎᕐᑕᐅᑐᐊᖁᒥᒃ ᑕᐃᒃᑯᓇᓂ ᖃᕆᐊᓂ/ᐃᓪᓗᐊᕈᓯᓂ ᑐᑭᓯᑎᑦᓯᖅᑲᑦᑕᓯᑎᒃ ᖃᕆᐊᑦ/ᐃᓪᓗᐊᕈᓯᑦ ᓇᔪᕐᑕᖏᑦ ᐃᓕᓐᓂᐊᕖᑦ ᓱᓇᒥᒃ ᐃᓕᓴᐃᕕᐅᒻᒫᑦ. ᓘᓯ ᓇᐅᔭ ᑕᑯᔭᐅᑎᑦᓯᔭᖕᖑᐊᓚᐅᔪᔪᖅ ᐃᓕᓐᓂᐊᕕᐅᑉ ᖃᕆᐊᖓᓂᒃ/ᐃᓪᓗᐊᕈᖓᓂᒃ ᖃᕆᑕᐅᔭᓂᒃ ᑕᑕᑦᑐᒥᒃ ᐃᓕᓴᐃᕕᐅᑦᓯᓂ ᐊᓪᓚᕕᒻᒥᑎᐅᓂᕐᒥᒃ. ᑐᖓᓕᕐᓗᓂ ᖃᕆᐊᒥ/ᐃᓪᓗᐊᕈᓯᕐᒥ ᓵᒧ ᓂᕕᐊᓯ ᕿᒥᕐᕈᐳᐅᑎᑦᓯᒥᑎᓪᓗᒍ ᐃᑯᒪᐅᑎᔫᕐᑐᓴᔭᓂᒃ/ᑲᐸᔭᕐᑐᔫᕐᑐᓴᔭᓂᒃ ᓯᕐᑯᒥᓯᒪᔭᕐᓂᐊᓂᕐᒥᒃ ᐃᓕᓴᐃᕕᑦᓴᒥᒃ. ᑕᐅᕆᓂᒥᐊᑐᐃᓐᓇᖅ ᐊᓯᐊᓂ ᖃᕆᐊᒥ/ᐃᓪᓗᐊᕈᓯᕐᒥ ᓕᐊᓇ ᖃᓱᓪᓗᐊᖅ ᑐᓴᕐᓴᔪᐊᑉᑐᑦᓯᓂ ᓂᑦᔭᔪᖅ ᑕᑯᓐᓇᖅᑲᓴᔭᓂᒃ ᓂᐱᓕᐅᕆᕕᐅᑉ ᐃᓗᐊᓂ ᐃᒥᐊᒍᑎᓪᓚᒥ ᐊᑭᓐᓇᒥᒍᑦ ᖃᕆᐊᒦᑦᓯᓂ. ᑕᒪᒃᑯᐊᖑᑦᓴᒪᑕ ᐃᓘᓐᓇᓂ ᕿᒥᕐᕈᔭᐅᓚᐅᔪᕗᖅ ᐱᒋᐅᕐᓴᕕᒃ.

ᑕᒪᓐᓇ ᖁᕕᐊᓯᒍᑎᑦᓴᓯᐊᒻᒪᕆᐅᓚᐅᔪᔪᖅ ᑲᑎᕕᒃ ᐃᓕᓐᓂᐊᓂᓕᕆᓂᕐᒧᑦ ᐱᑦᔪᑎᖅᑲᕐᓯᓂ ᐊᑯᓂ ᐸᕐᓇᑕᐅᒋᐊᖅᑲᓯᒪᓂᕐᒥᓂᒃ, ᑮᓇᐅᔭᑎᒍᑦ ᑐᕌᒐᖅᑲᕐᓯᓂ 18.5-ᒥᓕᐊᓐᓂᒃ ᐱᔭᕆᐊᑐᓯᒪᔪᖅ ᐱᙳᑎᒐᓯᒋᐊᖓ. ᑖᑦᓯᒪ ᐃᓗᐊᓂ ᐱᓪᓗᑯᒋᐊᓕᐊᓐᓂᒃ ᐱᓇᓱᒐᑦᓴᔭᓂᒃ ᐃᓕᓴᐃᕖᑦ ᐃᓚᖓᑦ ᐃᓪᓗᒥᒃ ᓴᓇᕕᑦᓴᔭᖅ (ᓴᓇᕕᐅᒍᓐᓇᑐᖅ ᐃᓪᓗᒥᒃ ᐃᓗᐃᑦᑐᒥᒃ) ᐅᖃᐅᓯᓕᕆᕕᑦᓴᖅ ᐊᒻᒪᓗ ᐋᑉᐳᕐᒐᐃᓴᕕᑦᓴᖅ ᐊᐅᓚᐅᓯᕆᕕᑦᓴᖅ, ᐊᓪᓚᐅᑎᒍᑦ ᐱᐅᒃᑯᑎᑦᓴᓂᒃ ᓴᓇᒐᓴᓂᒃ ᐊᓪᓚᑭᐅᕐᓴᕕᑦᓴᖅ ᐊᒻᒪᓗ ᓂᐅᕐᕿᓯᕐᑎᐅᓂᕐᒥᒃ ᐃᓕᓐᓂᐊᕕᑦᓴᖅ ᐱᑕᖃᕐᑐᑦ ᑕᒃᑲᓂ ᐱᒋᐅᕐᓴᕕᒻᒥ.

ᑕᒃᑲᓂ ᐱᒋᐅᕐᓴᕕᒻᒥ ᐱᒋᐅᕐᓴᑎᑦᓯᔪᑎᑦᓴᐃᑦ ᑐᑭᑦᑕᐅᓯᒪᔪᑦ ᐃᑲᔪᕐᑎᒌᑎᓪᓗᒋᒃ ᑲᑎᕕᒃ ᐃᓕᓐᓂᐊᓂᓕᕆᓂᕐᒧ ᑲᑎᕕᒃ ᓄᓇᓕᓕᒫᑦ ᑲᕙᒪᓪᓚᑕᓗ ᐱᓇᓱᒐᑦᓴᔭᓕᕆᕕᖓᑦ. ᑖᒃᑯᐊᒃ ᓯᓇᐃᑦ ᐱᔪᓇᐅᓂᕐᐸᐅᒪᕐᓖᑕ ᑐᙵᕕᖅᑲᓚᐅᕐᒪᓂᒃ ᓇᓪᓕᖏᓪᓗ ᐱᓇᓱᒐᐃᑦ ᐱᑦᑲᑯᑕᒍᔭᕐᓂᕐᒋᓐᓂᒃ ᑐᙵᕕᖅᑲᕐᒥᓯᑎᒃ.

ᐃᓕᓐᓂᐊᑏᑦ ᐃᓄᑦᔪᐊᒥᐅᔭᐅᕐᒋᑦ ᐊᓂᕐᕗᖓ ᖁᓕᓈᒃ ᐱᖓᓱᓂᒃ ᓇᑎᕐᓂᒃ ᖁᓕᓈᖅᑲᕐᓯᓂ ᑖᑦᓯᒪ ᐱᒋᐅᕐᓴᕕᑦᑖᖑᔪᑉ ᑭᓪᓕᐊᐱᐊᓃᑦᑐᖅ ᐃᓕᕐᒐᔪᖅ ᐃᓕᓐᓂᐊᑎᓄᑦ ᓄᓇᕕᒻᒥ ᓄᓇᓕᓐᓂᑦ ᐱᓯᒪᔪᓄᑦ ᐃᓄᑐᐊᓄᓪᓗ ᐃᓚᒌᓄᓪᓗ ᐊᓂᕐᕗᖅᑲᕐᕕᔭᔭᐅᓯᓂ. ᐱᙳᐊᕖᑦ, ᐸᐃᕆᑦᓯᕕᒃ ᐊᒻᒪᓗ ᐃᑲᔪᕐᑕᐅᕖᑦ ᑭᙶᒪᑦᓯᔪᓄᑦ ᐱᑕᖅᑲᕐᑎᑕᐅᒥᔪᑦ ᐃᓕᓐᓂᐊᑎᓄᑦ ᐊᑐᕐᓴᐅᑎᓪᓗᒋᑦ. ᓂᕆᕕᓪᓗ ᐊᓂᕐᕗᓗ ᐱᒋᐅᕐᓴᑎᑦᓯᕕᐅᓗᑎᒃ ᐊᑐᕐᑕᐅᖅᑲᑦᑕᓛᕐᒥᔪᒃ ᐃᓕᓂᕐᒧᑦ ᐳᕇᓇᐊᕐᓯᒪᔭᕆᓇᓂᕐᒥ ᐃᓕᓐᓂᐊᑐᖅᑲᑦᑕᕐᐸᑦ ᐱᓇᓱᑎᐅᐸᓚᔭᓂᒃ ᐳᕇᓇᐊᕐᓯᒪᔭᕆᓇᓂᕐᒥ.

ᐊᑮᑎᑦ ᐱᖓᓱᑦ ᐱᖓᓲᓪᓗᐃᑦ ᐃᓕᓐᓂᐊᓕᖅᑐᑦ ᑕᒃᑲᓂ ᐱᒋᐅᕐᓴᕕᒻᒥ, ᐱᒋᐅᕐᓴᕐᓴᔭᓂᒃ ᐊᕕᑦᑐᓯᒪᔪᓂᒃ ᑕᓪᓕᒪᓂᒃ ᐃᓕᓐᓂᐊᕕᖅᑲᕐᓯᑎᒃ ᐃᓚᒋᔭᐅᑎᓪᓗᒍ ᐃᓕᓐᓂᐊᑎᑦᓯᒍᑕᐅᔪᓄᑦ ᓄᓇᒃᑯᔪᒻᒪᕆᓐᓂᒃ ᓴᓇᔭᐅᓂᕐᒥᒃ ᐊᒻᒪᓗ ᐅᒥᐊᓂᒃ ᐊᕐᑯᑎᐅᓂᕐᒥᒃ ᑖᒃᑯᐊ ᐱᒋᐊᓚᐅᔪᔪᒃ ᒫᑦᔭ 1997-ᖑᑎᓪᓗᒍ. ᐱᒋᐅᕐᓴᕕᒃ ᐃᓘᓐᓈᒍᑦ ᐃᖏᕐᕋᓂᖅᑲᕐᑎᑕᐅᓯᓈᕐᑐᖅ ᐱᒋᐊᕐᓗᓂ ᐅᑭᐊᒥ 1997-ᒥ.

Inukjuak Celebrates New Learning Centre

Most of the community of Inukjuak turned out for the official ribbon-cutting ceremony on Thursday March 21st to inaugurate the brand new Nunavik Technical-Vocational Education Centre (NTVC). In Inuktitut, the name of the Center is Nunavimmi Pigiursavik, which was printed on a bright blue and white banner hanging from the steel trim on the building.

Centre Director Simeonie Nalukturuk presided over the ribbon-cutting. The brief outdoor event, in the crisp afternoon sunshine, began with a prayer by Iola Metuq. Inukjuak Mayor Johnny Epoo then said a few words, followed by KSB President George Peters. Jean-Guy Paré, Parliamentary Secretary for the Parti-Québecois, spoke next on behalf of the Quebec government.

Then elder Lydia Tukai, with student Sarah Alaku at her side, gracefully cut the red ribbon with an ulu, and the crowd eagerly went inside.

It was an opportunity for the people of Inukjuak to take a good look at the inside of the new NTVC. Students already taking some courses there greeted the public at each room, explaining the vocation of the classrooms. Lucy Nowra showed off the roomful of new computers for a class on office technology. The next room over, Samo Niviaxi waved his arm over a series of new technicians tables, awaiting students in electronics repair. Down the hall Leanah Kasudluak spoke extra clearly inside the TV studio padded with acoustic tiles on the walls. And so it went for the entire Centre.

It was a day of pride for the Kativik School Board (KSB), as a tremendous amount of planning went into the new Institution, budgeted at $18.5-million. Some of the specialized facilities in the Centre include an interior construction trades area (large enough to build a complete house in) language and science labs, mechanics, technical drawing, and commercial studies.

Courses were chosen based on studies conducted jointly by the Regional Manpower Department and KSB, which identified economic potential and the kinds of jobs likely to continue and develop in the future.

A three-story student residence is located immediately opposite the NTVC. It is designed for single students, and married students with families, coming from other Nunavik communities. Recreation facilities, child-care and personal support services are also provided for the students. The cafeteria and residence will also be used as training facilities for people training to be cooks or work in the tourist industry.

Sixty-three students are currently enrolled in five courses, including heavy-vehicle mechanics and boat navigation, which began in March, 1997. The Centre will be fully operational in the fall of 1997.

ᓄᓇᕕᐅᑉ ᐱᕙᓪᓕᐊᔪᕐᑎᖏᑦ

ᓄᓇᕕᒻᒥᒃ ᑕᑯᑦᓴᐅᑎᑦᓯᓂᖅ ᒪᓐᑐᔨᐊᒥ

ᑭᒡᒐᑐᕐᑏᑦ ᓄᓇᕕᒻᒥ ᓂᕿᑐᐃᓐᓇᓕᕆᔨᓂᒃ ᐊᒻᒪ ᓄᑖᒍᑦᓯᓂ ᓄᐃᑕᐅᖅᑲᒥᐅᒻᒥᔭᖅ ᓄᓇᕕᒻᒥ ᓂᐅᕿᑐᓕᕆᔩᑦ (ᐳᓛᕆᐊᕐᑐᓕᕆᔩᑦ) ᑲᑐᔾᔨᖅᑲᑎᒌᓐᓂᖓ ᓈᒻᒪᓈᕐᓯᒪᑦᓯᐊᓯᑎᒃ ᐊᐃᓯᒪᕕᒋᒋᐊᓕᒻᒥᓂ ᐊᐃᓯᒪᕕᖅᑲᓚᐅᕐᑑᒃ ᐊᓪᓚᖏᓱᖑᕐᑐᓂᐅᓚᐅᔭᖅ ᒫᔾᔨ 22-ᒥ. ᑕᐃᑲᓂ ᐅᓪᓗᒥ ᐊᑕᐅᓯᕐᑐᐃᓐᓇᒥ ᐳᓛᕆᐊᕐᑎᒍᑦ ᐊᒥᓱᒻᒪᕆᐅᓂᕐᐸᓚᐅᕐᑐᑦ ᑕᑯᑦᓴᐅᑎᑦᓯᓂᖅᑲᕐᑎᓗᒍ ᑳᓇᑕᒥ ᑕᑯᑦᓴᐅᑎᑦᓯᓂᖅᑲᔫᖑᒐᓗᐊᕐᒪᑦ, 42,000 ᒥᑦᓵᓂᑦᑐᑦ ᑕᑯᔭᕐᑐᕆᐊᕐᑐᑎᓪᓗᒋᑦ ᒪᓐᑐᔨᐊᑉ ᐱᖕᖑᐊᕕᕐᔪᐊᖓᓂ *La Salon National du Grand Air-ᒥ*.

ᓄᓇᕕᒻᒥᓂᑕᐃᑦ ᓄᓇᕕᒻᒥᐅᑕᐃᓪᓗ ᑕᑯᔭᕐᑐᑕᐅᓂᖅᑲᓚᐅᕐᑐᑦ 128,000-ᓄᑦ ᐳᓛᕆᐊᕐᑎᑎᓐᓄᑦ ᑕᑯᓴᐅᑎᑦᓯᓂᕐᒥ - ᓯᓚᒥ ᓱᒐᓕᒋᐊᒥ ᐊᓕᐊᒋᔭᖅᑐᓗᐊᖕᖑᐊᑦ ᐊᒻᒪᓗ ᓂᐅᕐᕈᒪᒍᓇᐅᔭᐃᑦ - ᐱᓇᓱᐊᕈᓯᓕᒫᒥ ᑕᑯᑦᓴᐅᑎᑦᓯᓂᖅᑲᕐᑎᓗᒍ. ᐊᒥᓱᒻᒪᕇᑦ ᐱᐅᑦᓵᓚᐃᔭᒻᒪᕆᐅᓚᐅᕐᑐᑦ ᓄᓇᓕᑐᖅᑲᑦᓴᔭᐃᑦ ᑕᑯᑦᓴᐅᑎᑕᖏᓐᓂᒃ, ᓄᓇᕕᒻᒥᐅᑦ ᓄᐃᑕᑎᑦᓯᕕᖓᓐᓂ.

ᓄᓇᕕᒻᒥ ᓂᕿᑐᐃᓐᓇᓕᕆᔩᑦ ᖃᐅᔨᔭᐅᑎᑦᓯᒋᐊᓪᓛᕐᓯᐊᕐᓯᑎᒃ ᑐᑦᑐᕕᓂᕐᓂᒃ, ᐊᐃᑦᑐᑐᐃᖅᑲᑦᑕᓚᐅᕐᑐᑦ ᐊᓪᓚᓯᒪᔭᓂᒃ ᓂᕿᓕᐅᕈᓯᕐᓂᒃ ᑐᑦᑐᕕᓂᕐᒥᒃ ᐊᒻᒪᓗ ᓂᐅᕕᕐᕕᐅᒍᓐᓇᑐᓂᒃ ᓂᕆᕕᓐᓂᓗ ᑐᑦᑐᕕᓂᕐᒥᒃ ᐊᑐᐃᓐᓇᖅᑐᓂᒃ. ᓄᓇᕕᒻᒥ ᓂᐅᕿᑐᓕᕆᔩᑦ ᑲᑐᔾᔨᖅᑲᑎᒌᓐᓂᖓ ᓯᕗᓪᓕᐹᒥ ᑕᑯᑦᓴᐅᑎᑦᓯᓂᕐᒦᒥᕆᐅᓚᐅᕐᑐᑦ ᓇᒻᒥᓂᖅ ᑕᑯᑦᓴᐅᑎᑦᓯᕕᖅᑲᕐᓯᑎᒃ, ᐊᒥᓱᒻᒪᕆᓐᓂᒃ ᐊᐱᕐᓱᑕᐅᓂᖅᑲᑦᑕᓚᐅᕐᑐᑦ ᐱᖑᐊᓗᐃᑦ ᒥᑦᓵᓄᑦ ᐊᒻᒪᓗ ᑐᕐᖓᐅᓂᖅᑲᑦᑕᐅᔭᑦ ᑲᒃᑲᐃᑦ ᒥᑦᓵᓄᑦ.

ᐃᓚᐃᓐᓇᖓᓂᒃ ᑕᑯᓐᓈᑐᒍᑦ, ᐱᖕᖑᐊᕕᐊᓘᑉ ᓇᑎᖓᓂᒃ, ᑭᓕᐊ ᔨᕈᐊ ᓄᓇᕕᒻᒥ ᓂᐅᕿᑐᓕᕆᔨᓂᒃ ᑭᒡᒐᑐᕐᑎᓗᒍ ᐊᒻᒪᓗ ᑖᓂ ᑲᓛ ᓄᓇᕕᒻᒥ ᓂᕿᑐᐃᓐᓇᓕᕆᔨᓂᒃ ᑭᒡᒐᑐᕐᑎᓗᒍ ᐃᓄᐃᑦ ᑕᑯᑦᓴᐅᑎᑦᓯᕕᖓᓂ, ᐊᒻᒪᓗ ᓵᓕ ᓇᐅᒃᑲᕈᐊᖅ ᐊᐱᕐᓱᑎᓂᒃ ᑭᐅᖅᑲᑦᑕᑎᓪᓗᒍ ᓯᓚᒦᑦᓯᑎᐅᓂᕐᒧᓕᖓᔭᓂᒃ.

Nunavik Exposure in Montreal

Representatives of Nunavik Arctic Foods (NAF) and the newly-formed Nunavik Tourism Association (NTA) were certainly in the right place at the right time Saturday, March 22. On that day, a record was set for having the most visitors at a trade show in a single day for Canada, when an estimated 42,000 people turned up at *La Salon National du Grand Air* (The National Outdoor Trade Show) in Montreal's Olympic Stadium.

Elements of Nunavik were exposed to approximately 128,000 visitors at the show — typically outdoor enthusiasts and potential tourists — during the week-long event. Many were obviously impressed by the Aboriginal First Nation's section of the show, where those booths representing Nunavik were installed.

NAF was there to promote the merits of caribou meat, handing out recipes and other information such as the stores and restaurants where this splendid product is available. This was also the first trade show for the NTA under their own banner, and they received many inquiries about Pingualuit Crater as well as the Torngat Mountains.

Here we see a partial, overview of the stadium floor, while Claire Girouard of the NTA and Danny Gallant of NAF pose at the Inuit section, and Charlie Nowkawalk answers questions for an inquisitive outdoors man.

RE DES INUITS
POURVOIRIE
SITE CULTUREL AUTOCHTONE

NUNAVIK -TERRE DES INUITS

ELLEN MCDILL PHOTOS

ᒪᑭᕝᕕᐅᑉ ᑲᑎᒪᔨᑖᖅᑲᒥᖏᑦ

ᕕᕈᐊᕆᒥᓗ ᒫᔾᔨᒥᓗ 1997-ᒥ ᓂᕈᐊᕐᓂᖅᑲᓕᓚᐅᔭᒋᕋᖅ ᒪᑭᕝᕕᐅᑉ ᑲᑎᒪᔨᑦᓴᖏᓐᓂᒃ ᑕᒃᑲᓂ ᐊᕐᕌᒍᒥ ᓂᕈᐊᕐᓂᖅᑲᕆᐊᖅᓯᒪᔭᓂ ᓄᓇᓕᓐᓂ.

ᔫᓯ ᐃ. ᑐᓪᓚᐅᒐᖅ ᓴᓕᖅᑲᓚᐅᔭᔭᖅ ᐋᓂ ᐹ. ᑐᓗᒐᕐᒥᒃ ᐳᕕᕐᓂᑐᒥ. ᐲᑕ ᒫᑦ ᑲᑎᖕᖓᔨᐅᕕᒻᒥᓂᒃ ᐲᕐᑕᐅᓚᐅᔭᖕᖏᑐᖅ ᓂᕈᐊᕐᑕᐅᖅᑲᑎᒋᓕᑦᑕᕐᓗᒍ ᓄᖅᑲᓂᕐᒪᑦ ᓂᕈᐊᑕᐅᕐᑎᓇᒋᑦ.

ᒪᐃᑯᓪ ᑯᐊᑕ ᓂᕈᐊᕋᑦᓴᐅᑐᐊᕈᓚᐅᔭᒥᔭᖅ ᓄᖅᑲᐃᓇᕐᑐᖅᑲᒥᑎᓪᓗᒍ ᑰᒃᔪᐊᒥ ᓛᔨ ᒍᐊᑦᒥᒃ ᓂᕈᐊᕋᑦᓴᐅᖅᑲᑎᖅᑲᕐᓯᓂ. ᐋᓐᑕᓂ ᐃᑦᑐᓵᑦ ᑰᒃᔪᐊᕌᐱᖕᒥᐅᖅ ᓂᕈᐊᑦᑕᐅᓚᐅᔭᒻᒥᔭᖅ ᓂᕈᐊᕋᑦᓴᐅᖅᑲᑎᖅᑲᕐᓯᓂ ᓵᐃᓚᔅ ᑯᑭᒥᒃ. ᑭᖑᓪᓕᐹᖑᓪᓗ ᒍᐃᓕ ᐋᓇᓈᖅ ᓂᕈᐊᕋᑦᓴᑐᐊᖑᓂᑯᒥᓄᑦ ᑲᖏᕐᓱᐊᓗᒃᔪᐊᒥ ᑭᒡᒐᑐᕐᑎᕈᓚᐅᔭᒻᒥᔭᖅ.

ᔫᓯ ᐃ. ᑐᓪᓚᐅᒐᐅᓪᓗ ᐋᓐᑕᓂ ᐃᑦᑐᓵᓪᓗ ᑲᑎᒪᔨᐅᕕᑦᑖᒥᓂ ᐱᒋᐊᓵᕐᑑᒃ ᒪᑭᕝᕕᒃ ᐊᕐᕌᒍᑕᒫᕐᓯᐅᑎᒥᓂᒃ ᑲᑎᒪᓂᕐᒥᒃ ᐊᑑᑎᓕᕐᓯᒪᓕᑐᐊᕐᐸᑦ.

The New BODs

Elections were held in the month of February and March, 1997 to determine who would be new Makivik BOD members for the communities up for election this year.

Josie E. Tullaugak defeated Aani Palliser-Tulugak in Puvirnituq. Peter Matte retained his position in Akulivik in a run-off election. Michael Gordon was elected in Kuujjuaq in a run-off election against Larry Watt. Anthony Ittoshat was elected in Kuujjuaraapik, taking over from Silas Cookie. Finally, Willie Annanack won by acclamation in Kangiqsualujjuaq.

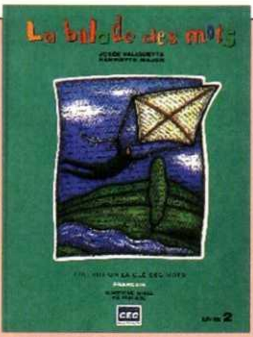
The terms for Josie E. Tullaugak and Anthony Ittoshat began following the Makivik AGM.

ᓄᓇᕕᒃ ᐅᐃᒍᐃᑎᑐᑦ

ᓄᓇᕕᒃ ᑕᑯᑦᓴᐅᓚᐅᔪᒐᖅ ᒪᑉᐱᑐᒐᕐᓂ ᓯᑕᒪᓂ ᐅᐃᒍᐃᑎᑐᑦ ᐊᑐᐊᒐᕐᓂ ᐃᓕᓴᐃᒍᑎᑦᓴᓕᐊᖑᒪᔪᓂ ᖃᓪᓗᓈᑦ ᓄᓇᖏᓐᓂ ᑯᐸᐃᒃᒦᑐᓂ ᐊᑐᐊᕐᑕᐅᖃᑦᑕᓛᕐᑐᓂᒃ ᓯᑕᒪᓂᒃ ᐳᕐᑐᓂᓕᓐᓄᑦ.

La balade des mots (ᐅᖅᑲᐅᓯᐅᑉ ᐊᐅᓚᓂᖓ) ᐊᑐᐊᒐᐅᑎᓪᓗᒍ ᐊᓪᓚᖑᕐᑎᑕᐅᓯᒪᒐᖅ ᐅᑯᓄᖓ Les Éditions CEC Inc. ᒪᑉᐱᒐᕐᓂᒃ ᓯᑕᒪᓂᒃ ᑕᐅᑦᑐᕐᑲᑦᓯᐊᑐᐹᓗᓐᓂᒃ ᐃᓕᓐᓂᐊᑏᑦ ᐃᓕᓴᕐᑕᐅᒍᑎᖃᕐᑐᑦ ᐅᑭᐅᒥ ᓄᓇᕕᒃ ᖃᓄᐃᑦᑑᒪᖔᑦ. ᑖᒃᑯᑎᒎᓇᓗ ᐊᑐᐊᒐᑎᒍᑦ ᐅᖃᕈᓐᓇᓯᓚᕐᑭᒍᓐᓇᓯᑎᒃ ᐅᑯᓂᖓ ᐅᖃᐅᓯᕐᓂᒃ: ᐊᒪᐅᑏᑦ, ᐸᓘᒃ, ᒪᓂᖅ ᐊᒻᒪᓗ ᓇᓴᖅ. ᒥᖑᐊᕈᑎᖃᑦᓯᐊᑐᖅ ᓄᓇᖑᐊᖅ ᐃᓚᐅᒻᒥᔪᖅ ᓄᐃᑕᑎᑦᓯᓯᐊᕐᑐᖅ ᓄᓇᕕᐅᑉ ᓄᓇᓕᖏᓐᓂᒃ.

ᒪᑭᕝᕕᒃ ᐃᑲᔪᕐᓯᒪᓚᐅᔪᔪᖅ ᐊᑐᐊᒐᓕᐅᕐᑐᓄᑦ ᑐᑭᓯᓂᐊᕐᕕᐅᓂᕐᒥᒍᑦ.



Nunavik *en Francais*

The Nunavik region was featured in four pages of a French-language reader geared towards students in southern Quebec at the fourth grade level.

La balade des mots (The Word Trip) is published by Les Éditions CEC Inc. Over the course of four very colourful pages, students learn about winter in Nunavik, and in the process, learn words such as *amautiit*, *paaluuk*, *maniik*, and *nasak*. A colour map is included, depicting all Nunavik communities.

Makivik assisted in providing information to the publishers.

ᕉᓯᐊᒥᐅᑦ ᐃᓄᑐᐃᓐᓇᖏᓐᓂᒃ ᐃᑲᔪᕐᓯᓂᖅ

ᒪᑭᕝᕕᐅᑉ ᐊᓪᓚᑎᒻᒪᕆᖓ ᓰᓚ ᒍᐊᑦ-ᑯᓘᑦᓯ ᒫᔅᑲᐅᓕᐊᓚᐅᔪᒐᖅ ᑏᓯᒻᐱᕆ 1996 ᐱᒋᐊᕐᕐᑲᒥᐅᓂᕐᓴᐅᑎᓪᓗᒍ ᐃᓚᐅᒋᐊᕐᑐᓯᓂ ᑲᑎᒪᓂᕐᓄᑦ ᖃᓄᕐᑐᒐᓯᐊᕐᓂᓕᓐᓄᑦ. ᑕᒪᓐᓇ ᐳᓛᕆᐊᕐᓂᖅ ᐊᐅᓚᑕᐅᓚᐅᔪᔪᖅ ᐃᓄᐃᑦ ᓄᓇᓕᕐᔪᐊᒥᐅᖑᕐᑲᑎᑏᑦ ᑲᑎᒪᕕᕐᔪᖓᓄ, ᓰᓚᐅᑉ ᐊᖓᔪᕐᕐᑲᒍᑦ ᑐᖓᓕᐅᕕᒋᔭᖓᓄᑦ ᑳᓇᑕᒥ.

ᑳᓇᑕᒥᐅᑦ ᐅᑯᐊᖑᓚᐅᔪᔪᑦ ᒥᐊᕆ ᓵᐃᒪᓐ ᑭᒃᒐᑐᕐᑎᒪᓇᖓ ᑳᓇᑕᒥᐅᑦ ᐃᓄᑐᐃᓐᓇᖏᑦ ᐃᓚᖃᕐᓯᓂ ᑯᕆᓐ ᑯᕃᒥᓪᓗ ᖃᕉᓪᓪ ᕕᖕᓚ ᑲᒥᐊᓪ ᓯᒪ ᑎᒻᐱ ᑲᒫᖓ ᐊᒻᒪᓗ ᐅᐊᓪᑕ ᓯᓕᑉᓯᐊᖕᑯ.

ᑕᒪᓐᓇ ᐱᓇᓱᐊᕈᓯᓕᒫᒥ ᐃᑲᔪᓇᐊᕐᓯᒪᓂᐅᑉ ᕉᓯᐊᒥᐅᑦ ᓄᓇᓕᑐᕐᑲᓴᐅᕐᖏᓐᓂᒃ ᐱᑦᔪᑎᒋᓗᐊᕐᖑᐊᓚᐅᔪᔭᖅ ᐃᓚᐅᑎᓯᔪᒪᓂᖅ ᓯᓚᕐᔪᐊᒥᐅᖑᕐᑲᑎᑦ ᑎᒥᐅᔪᕐᑯᑎᖏᓐᓄᑦ. ᑳᓇᑕᒥᐅᑦ ᐃᓄᑐᐃᓐᓇᓴᔭᖏᑦ ᐊᐃᑦᑑᑎᑦᓴᓕᒻᒪᕆᒐᖅ ᐱᔪᓐᓇᓂᕐᓂ ᑕᒪᒃᑯᓄᖓ ᓄᓇᓕᑐᕐᑲᓴᔭᖏᓐᓄᑦ ᕉᓯᐊᑉ, ᐊᒥᓱᓗ ᑯᓕᐅᕐᕐᒋᒐᕐᑐᓗᐃᑦ ᐊᑦᔨᖏᕐᕐᒋᑦᑐᑦ ᐊᕕᑦᑐᓯᒪᔪᑦ ᓄᓇᓕᑐᕐᑲᓴᐃᑦ ᖃᐅᔨᒪᔭᐅᓕᕐᒪᑕ ᐃᓂᓪᓚᑕᐅᒪᒍᑎᖃᓕᕐᑐᑦ ᓯᑕᒪᐅᓕᕐᓗᐊᓂᒃ ᐃᒫᒃ: ᐅᑭᐅᕐᑕᑐᒥᐅᑦ ᑕᕐᕋᒥᐅᑦ ᓴᐃᓂᓯᐊᓗᐃᑦ ᓄᓇᓴᔭᖏᓐᓂᒥᐅᑦ ᐊᒻᒪᓗ ᓂᒋᕐᒥᐅᖑᓂᕐᓴᐃᑦ ᓴᐃᐱᐅᕆᐊᖑᓂᒐᕐᑕᐅᔪᑦ.

ᐃᓄᐃᑦ ᓄᓇᓕᕐᔪᐊᒥᐅᖑᕐᑲᑎᑏᑦ ᑲᑎᒪᕕᕐᔪᖓᑦ ᑳᓇᑕᒥ ᐊᐃᑉᐸᕐᑲᕐᓯᓂ ᑳᓇᑕᐅᑉ ᑲᕙᒪᖓᓂᒃ ᑭᒃᒐᑐᕐᑕᐅᔪᒥᒃ ᐃᓄᓕᕆᓲᑦᑲᒃᑯᓄᑦ ᐃᓚᐅᓗᐊᕐᖑᐊᐳᑦ ᑕᒪᑐᒧᖓ ᐱᓇᓱᐊᕐᑕᐅᔪᒧᑦ ᑳᓇᑕᒥᐅᒐᑦ. ᑮᓇᐅᔭᕐᑲᕐᑎᑕᐅᓂᕐᒥᑦ ᑕᒪᑐᒪ ᐱᓇᓱᐊᕐᑕᐅᓂᖓᑕ ᐱᓯᒪᒐᑦ ᑳᓇᑕᒥᐅᑦ ᓯᓚᕐᔪᐊᓕᒫᒥ ᐱᕈᕐᐸᓕᐊᑎᑦᓯᓂᕐᒧᑦ ᑎᒥᕐᑯᑎᖓᓄᑦ (CIDA) .

ᑕᐃᑦᓯᒪᓂ ᒫᔅᑲᐅᓕᐊᕐᓯᒪᑦᓯᑎᒃ ᓰᓚ ᐃᓅᓕᕐᕕᐊᓚᐅᔪᔪᖅ ᐅᑭᐅᕐᑖᓯᓂ ᐊᕿᑎᒃ ᒪᕐᕈᒃ ᐱᖕᒐᓱᓪᓗᓂᒃ, ᐃᓅᓕᕐᕕᐊᒪᑦ ᕉᓯᐊᒥᐅᑦ ᐃᓐᓂᐊᓯᒪᕕᐅᔪᑦ ᐊᓯᐃᓛ ᖁᕕᐊᓱᑦᑎᓯᒍᓯᕐᒥᒍᑦ ᖁᕕᐊᓱᑦᑎᓚᐅᔭᖑᑦ.

ᓯᒐᓂᕐᑲᓇᒐᒍᑦ ᐊᐅᓚᓂᕆᐊᓪᓚᓂᒃ ᐳᓛᕆᐊᕆᐊᓪᓚᓂᑦᓴᓂᒃ, ᑭᖑᓪᓕᒥᓕ ᐅᐸᐅᑎᓛᓕᕐᑐᒍᑦ ᑕᕐᕋᓇᓂᕐᓴᖑᓂᑦ ᕉᓯᐊᑉ ᓄᓇᖓᑕ ᐅᐱᕐᖔᖑᓂ/ᐅᐱᕐᖕᒐᓴᖑᓂ 1997.

COMPLIMENTS: SHEILA WATT-CLOUTIER

Assisting Russian Inuit

Makivik Corporate Secretary Sheila Watt-Cloutier travelled to Moscow in early December, 1996, to take part in meetings geared to help the Inuit of Russia. The trip was conducted under the Inuit Circumpolar Conference banner, for which Sheila is Vice-President for Canada.

The Canadian delegation included Ambassador Mary Simon, Corinne Gray, Harold Finkler, Camil Simar, Thembi Kamanga, and Walter Slipchenko.

The purpose of the week-long trip was to assist Russia's northern Aboriginal peoples to participate in international organizations. Canadian Inuit, have tremendous experience to share with the numerous groups of aboriginal peoples in Russia. Twenty-nine groups have been identified and organized under four classifications: Arctic, Northern, Far Eastern, and Southern Siberian peoples.

ICC Canada and the Canadian government, represented by the Department of Indian Affairs and Northern Development are the key Canadian participants in the project. Funding for the work is being provided by the Canadian International Development Agency (CIDA).

During the week in Moscow, Sheila Watt-Cloutier celebrated her 43rd birthday, and this was commemorated in style by the Russian hosts.

More travels are planned to continue the work, this time to the northern regions of Russia, in the Spring of 1997.

ᓄᓇᕕᐅᑉ ᐱᕙᓪᓕᐊᔪᖅᑯᑎᖏᑦ

ᓄᓇᓕᑐᖃᑦᓴᔭᐃᑦ ᑮᓇᐅᔭᑎᒍᑦ ᒪᑭ ᑕᒐᓱᐊᕈᑎᖃᖅᓲᖏᓐᓅᓂᖕᒐᔪᑦ...

ᓄᓇᓕᑐᖃᑦᓴᔭᐃᑦ ᑮ ᓇᐅᔭᑎᒍᑦ ᒪᑭᑕᒐᓱᐊᕈᑎᖃᖅᓂᖏᑦ ᑳᓇᑕᒥ ᐱᑦᔪᑎᒋᑦᓱᒋᑦ, ᑲᕙᒪᑐᖃᒃᑯᑦ ᐊᓪᓚᓯᕆᔩᖏᑦ ᐃᓄᓯᕆᔨᐅᑦᓯᑎᓪᓗ ᑳᓇᑕᒥ ᑐᓴᖅᓴᐅᒍᑎᖃᖅᓯᒪᒐᑦ ᑐᓴᕈᒥᓇᖅᑐᖅᑕᖅᓂᒃ ᑐᓴᕋᑦᓴᓕᐊᕆᐸᑦᑕᒥᒍᑦ, ᓄᓇᓕᑐᖃᑦᓴᔭᐃᑦ ᑮᓇᐅᔭᓕᐅᖅᓯᐊᖅᓂᑎᒍᑦ ᒪᑭᑕᒐᓱᐊᕈᑎᖏᑦ: ᑮᓇᐅᔭᐃᑦ ᐊᐅᓚᑕᐅᓂᖏᓐᓂᒃ ᓱᖑᓂᖃᖅᑎᓯᒋᐊᓪᓚᐳᑦ!.

- ᓄᓇᓕᑐᖃᑦᓴᔭᐃᑦ ᐱᕕᑦᓴᖃᑎᑕᐅᑦᓯᐊᑐᐊᕈᑎᒃ ᐃᓚᒋᔭᐅᑎᑕᐅᑦᓯᐊᓗᑎᒃ ᐊᑦᔨᒋᔭᐅᑎᑕᐅᑦᓯᐊᓗᑎᒃ ᑲᓇᑕᐅᑉ ᑮᓇᐅᔭᑎᒍᑦ ᐱᕈᖅᐸᓯᐊᒐᓯᐊᖅᓂᖓᓄᑦ, ᑲᓇᑕᓯᒫᒥ ᓂᐅᕕᐊᑦᓴᑎᓐᓂᒃ ᐅᓄᖅᓯᐅᒥᑎᑦᓯᒐᔭᖅᑯᑦ 2.3 ᐳᓴᓐᑎᓄᑦ.

- ᓄᓇᒥ ᐊᓯᐊᓅᖅᓯᖃᑦᑕᓂᖏᑦ ᓄᓇᓕᑐᖃᑦᓴᔭᐃᑦ ᒫᓐᓇᐅᔪᖅ $80-ᒥᓕᐊᓂᑦᑐᓂᒃ ᓂᐅᕿᓴᖃᑦᑕᖅᑯᑦ ᐊᒻᒪᓗ ᐊᖏᓕᑦᓕᐊᑐᐃᓐᓇᓂᐊᖅᑰᓇᔭᐅᑦᓯᑎᒃ 15-ᐳᓴᓐ 20-ᐳᓴᓐ ᒥᑦᓵᓂ ᐊᕐᕌᒍᑕᒫᑦ ᐊᕐᕌᒍᓂ ᑕᓪᓕᒪᓂ ᓯᕗᓂᖅᑎᓃᑦᑐᓂ.

- 18,000 ᐅᖓᑖᓃᑦᑐᑦ ᓄᓇᓕᑐᖃᑦᓴᔭᓄᑦ ᒪᑭᑕᒐᓱᐊᕈᑕᐅᔪᑦ ᑳᓇᑕᒥ. ᑲᕙᒪᑐᖃᒃᑯᑦ ᓄᓇᓕᑐᖃᑦᓴᔭᓕᕆᔩᖏᑦᑕ ᑭᓯᑦᓯᒍᑎᒋᓯᒪᔭᖏᑦ ᑕᑯᑦᓴᐅᑎᑦᓯᔪᑦ 66 ᐳᓴᓐ ᒥᑦᓵᓂᑦᑐᑦ ᓄᓇᓕᑐᖃᑦᓴᔭᐃᑦ ᒪᑭᑕᒐᓱᐊᕈᑎᖏᑦ ᐱᒍᑦᐹᓂᖅᒎᓕᖓᕆᐊᒋᑦ; 13 ᐳᓴᓐ ᓴᓇᓂᖅᒎᓕᖓᑎᓪᓗᒋᑦ ᐊᓯᖏᓐᓄᓗ ᓴᓇᓂᖅᓄᑦ ᐃᓕᖓᔪᑦ; 12 ᐳᓴᓐ ᓴᓇᕕᓕᕆᓂᖅᒎᓕᖓᑎᓪᓗᒋᑦ; ᐊᒻᒪᓗ 9 ᐳᓴᓐ ᓂᖀᓕᕆᓂᖅᒎᓕᖓᑎᓪᓗᒋᑦ, ᐊᓐᓄᕌᓕᐅᖅᓂᒧᓪᓗ, ᐃᓪᓗᐃᓗ ᐱᐅᓕᓂᐊᒐᖏᓐᓅᓕᖓᓱᑎᒃ, ᑐᓴᕋᑦᓴᓕᐅᖅᓂᒧᑦ ᐊᒻᒪᓗ ᐊᓯᖏᓐᓄᑦ ᓴᓇᓂᖅᒎᓕᖓᓱᑎᒃ.

- ᓄᓇᓕᑐᖃᑦᓴᔭᐃᑦ ᐱᓇᓱᐊᕐᓂᕆᔭᖏᑦ ᓱᑲᑦᑐᒪᕆᓪᒥᒃ ᐊᖏᓕᑦᓕᐊᖃᑕᐅᓂᖅᐸᐅᕗᑦ ᑳᓇᑕᒥᐅᑦ ᐱᓇᓱᐊᕐᓂᖏᓐᓄᑦ. 1986 ᐊᒻᒪᓗ 1991 ᐊᑯᓐᓂᖏᓐᓂ, ᐊᖏᓕᑦᓕᐊᓂᖃᓯᒪᔪᑦ ᐱᖓᓱᕕᓪᓗᐊᑐᒥᒃ ᓄᓇᓕᑐᖃᑦᓴᔭᐅᙱᑐᐃᑦ ᐱᓇᓱᐊᕐᓂᖏᑦᑕ ᓴᓂᐊᓂ.

- ᓄᓇᓕᑐᖃᑦᓴᔭᐃᑦ ᓇᒻᒥᓂᖁᑎᖃᖅᑐᑦ ᒫᓐᓇᐅᔪᖅ ᐊᒻᒪᓗ ᐊᐅᓚᑦᓯᓂᖃᖅᓯᑎᒃ 2.7 ᒥᓕᐊᓂᒃ hectares-ᓂᒃ ᓄᓇᒥᒃ, ᐊᖏᓂᖅᓴᒪᕆᐊᓗᒻᒥᒃ ᓱᒃᑯᑕᐅᓯᒪᓂᖃᖅᑲᓂ ᐱᕕᑦᓴᑕᖃᑦᓯᓂ.

On Matters of Aboriginal Business ...

Concerning Aboriginal business in Canada, the Department of Indian and Northern Affairs Canada (DIAND) recently communicated the following interesting briefs in their newsletter, *Aboriginal Entrepreneurs: Making the Economy Stronger!*.

- If Aboriginal people are given the opportunity to participate on an equal footing in Canada's economy, our GNP will increase by 2.3 percent.

- Exports by Aboriginal firms currently account for $80-million in sales and are expected to continue to grow by 15 to 20 percent annually over the next five years.

- There are more than 18,000 Aboriginal-owned businesses in Canada. Departmental data shows that approximately 66 percent of Aboriginal businesses are in the service sector; 13 percent are in construction and related sectors; 12 percent are in primary industries; and 9 percent are in businesses associated with food processing, clothing, furniture, publishing and other manufacturing.

- The Aboriginal labour force is one of the fastest growing segments of the Canadian labour force. Between 1986 and 1991, it grew at a rate almost three times the non-Aboriginal labour force.

- Aboriginal people currently own and control 2.7 million hectares of land, most of which is rich with natural resources.

ᑕᐃᑦᓱᒪᓂᐅᓚᐅᖅᓯᒪᒻᒪᑦ ᕗᐃᓯᔅ ᐸᐃ-ᒥ

THEM DAYS
LIFE IN VOISEY'S BAY

ᐅᑭᐅᒥ 1997-ᒥ ᐊᑐᐊᒐᐃᑦ ᐊᑦᓯᕋᖅᑕᐅᒍᑎᓖᑦ ᑕᐃᑦᓱᒪᓂ ᐅᓪᓗᐃᑦ ᐊᑐᐊᒐᓕᐊᕕᓂᖅ ᐅᓂᒃᑳᑐᑦ ᓛᐸᑐᐊᑉ ᒥᑦᓵᓄᑦ, 184-ᓂᒃ ᓯᑯᑦᓴᔭᖏᑦ ᒪᑉᐱᒐᖃᖅᓯᑎᒃ ᐊᓪᓚᓂᐊᒐᐃᑦ ᓇᓗᓇᐃᒃᑯᑕᖏᓐᓂᒃ ᐊᑦᓯᕋᖅᑕᐅᓯᒪᔪᑦ: ᐃᓅᓯᖅ ᕗᐃᓯᔅ ᐸᐃ-ᒥ.

ᑕᐃᑦᓱᒪᓂ, ᑐᑭᓯᒪᔭᐅᒍᒪᓗᐊᖑᐊᑎᓪᓗᒍ ᕗᐃᓯᔅ ᐸᐃ ᑭᑭᐊᑦᓴᔭ ᖃᖅᓂᑯᖓᓄᑦ ᑮ ᓇᐅᔭᒐᓴᒃᔭᐊᑕᕕᑦᓴᐅᕆᐊᖅᒐ ᐱᓕᐊᓐᑖᓚᓃᑦᑐᓂᒃ, ᑖᓐᓇ ᐊᑐᐊᒐᓕᐊᕕᓂᖅ ᐊᓪᓚᓯᒪᔪᖅᑕᓕᒃ ᑖᕆᑦᓱᒪᐅᑉ ᐱᒻᒪᕆᐅᓂᕕᓂᖓᓂᒃ ᐃᓄᑐᐃᓐᓇᖏᑦᑎᒍᑦ, ᐃᓅᖏᑎᒍ ᐊᒻᒪᓗ ᓄᓇᕆᓪᓕᐊᓯᔭᕕᓃᑦ ᐊᒻᒪᓗ ᓯᕗᓪᓕᕕᓂᖏᑦ ᑖᕆᓂᒥᐅᓪᓚᕆᖃᕕᓃᑦ ᓛᐸᑐᐊᒥ.

ᐊᓪᓚᓂᐊᒐᐃᑦ ᖃᐅᔨᑎᑦᓯᒋᐊᕐᒐᐅᑎᖏᓐᓂ, ᐋᖅᑭᓱᐃᔨᕕᓂᖅ Lynne Fitzhugh ᐊᓪᓚᑐᕕᓂᖅ ᐃᒫᒃ: "ᕗᐃᓰᔅ ᐸᐃ-ᒥ ᐱᐅᓯᐅᖃᑦᑕᓯᒪᔪᑦ ᑕᐃᑦᓱᒪᓂᑕᐃᑦ ᖃᓄᐃᑦᑑᓐᓂᒪᖔᑕ ᐋᖅᑭᓱᖅᑕᐅᕆᐊᓪᓚᕈᓐᓇᑐᑦ ᐱᕕᑦᓴᐅᔭᐃᑦ ᐊᒥᓱᓪᒪᓈᑦ ᐊᑐᐃᓐᓇᐅᒪᑕ, ᐃᓗᓐᓇᐃᓄᑦ ᓈᒻᒪᒋᔭ ᐅᒍᓇᖅᑎᒍᑦ... ᓂᕆᐅᓐᓇᖏᑦᑐᑎᒍᑦ, ᐱᐅᔪᓪᒪᕆᐊᓗᐃᑦ ᐊᒻᒪᓗ ᐊᑦᔨᒌᖏᓐᓂᖃᖅᓯᑎᒃ ᐅᓂᒃᑳᑦ ᐊᕐᕌᒍᐃᑦ 8000 ᓈᓯᒪᓕᖅᑎᓗᒋᑦ ᐅᓂᒃᑳᑐᑦ ᓄᐃᓯᒪᔪᑦ... ᑕᐃᒪᐃᓪᒪᑦ ᓈᓪᒪᓈᖅᑐᑎᒍᑦ ᐱᓇᓱᐊᕕᒋᔭᕕᓂᕆᒍᒥᓇᖅᑐᑦ."

Them Days in Voisey's Bay

The winter, 1997 edition of *Them Days* magazine, which publishes stories of early Labrador, is a special 184-page book subtitled: *Life in Voisey's Bay.*

These days, when there is so much interest around Voisey's Bay as the locality of nickel deposits worth billions of dollars, this book chronicles the importance of this area in terms of the Inuit, Innu, and early settlers and their descendants who have deep roots in that part of Labrador.

In the introduction, Editor Lynne Fitzhugh writes: "Fortunately, there is a wide variety of sources from which the history (of Voisey's Bay) can be reconstructed, providing a fairly balanced view... Surprisingly, a rich and varied story covering nearly 8000 years has emerged... and we hope we have done it justice."

ᖁᐊᕐᑕᒥ ᓄᓇᒃᑰᔪᕐᑲᐅᑎᒃ ᓄᑖᖅ
Quaqtaq's new Garage

ᐅᑭᐅᖑᓚᐅᕐᑐᒥ ᖁᐊᕐᑕᒥᐅᑦ ᓄᑖᒥᒃ ᓄᓇᒃᑰᔪᕐᑲᐅᑎᑖᖅᑲᒥᓚᐅᕐᑐᑦ ᓄᓇᓕᖓ ᐱᐅᒃᑯᑎᕐᑲᑦᓯᐊᑐᒥᒃ ᐱᓇᓱᐊᕐᕕᒋᒍᓐᓇᓂᐊᕐᑕᒥᓂᒃ ᓄᓇᒃᑰᔪᒥᓂᒃ ᐊᒻᒪ ᐊᓯᖏᓐᓂᒃ ᐅᕐᑯᒪᐃᑦᑐᓴᔭᓂᒃ ᓇᒻᒥᓂᖅ ᐱᐅᒃᑯᑎᒥᓂᒃ ᐱᓇᓱᐊᕐᕕᒋᒍᓐᓇᕐᑲᑦᑕᓂᐊᕐᑕᒥᓂᒃ. ᑕᐃᓐᓇ ᓄᓇᒃᑰᔪᕐᑲᐅᑎᒃ ᓄᑖᖅ, ᓇᒻᒥᓂᕐᑯᑎᒋᔭᐅᔪᖅ ᐊᒻᒪ ᐊᐅᓚᑕᐅᑦᓱᓂ ᑐᕚᓗᒃ ᓄᓇᒥᒃ ᑎᒍᒥᐊᕐᑎᑯᓐᓄᑦ, ᐅᒃᑯᐃᑕᐅᓂᕐᑲᓪᓚᓇᑦᑐᕕᓂᖅ ᐅᑦᑑᐱᕆ 22-ᒥ ᐃᓇᖐᕐᑕᐅᑦᓱᓂ ᓄᓇᓕᐅᑉ ᓄᓇᒃᑰᔫᕐᑲᐅᑎᑐᕐᑲᕕᓂᖓᓂᒃ ᐊᑐᕐᓂᕐᑲᕈᓐᓇᐃᑐᒥᒃ.

ᒪᑭᕝᕕᐅᑉ ᐊᖓᔪᖅᑳᖓᑕ ᑐᖓᓕᖓᑕ ᑐᖓᓕᓕᖅᑭᖓ ᒫᒃ ᑕ. ᑯᐊᑕ ᐅᐱᒋᓴᐅᓂᕐᒥᓄᑦ ᐊᐃᑦᑐᑕᐅᓂᕐᑲᓚᐅᕐᑐᖅ ᖁᐊᕐᑕᐅᑉ ᑲᑎᒪᔨᖏᑦᑕ ᑲᒪᔨᖓᓄᑦ ᔫᓂ ᐅᕝᕙᐅᒧᑦ, ᐱᒍᑦᔨᓯᓂ ᓄᓇᓕᖓᑕ ᑲᑎᒪᔨᖏᓐᓂᒃ ᐃᑲᔪᕐᓯᒪᓂᕐᑲᓚᐅᕐᒪᑦ ᑮᓇᐅᔭᓂᒃ ᐊᑦᑕᑐᕐᓂᕐᑲᕐᑎᓗᒋᑦ $325,000 ᒥᑦᓵᓂᑦᑐᓂᒃ ᓄᓇᒃᑰᔪᖅᑲᐅᑎᑖᕐᓯᐊᕐᑎᓗᒋᑦ ᓄᑖᒥᒃ. ᐊᓯᖏᑦ ᐅᐱᒋᓴᐅᓂᕐᒧᑦ ᐊᐃᑦᑐᑕᐅᓂᕐᑲᓪᓚᐅᕐᒥᔪᑦ ᓯᐊᓪ ᑳᓇᑕᒃᑯᑦ Shell Canada ᐅᕐᓱᐊᓗᕐᑲᐅᑎᓂᒃ ᐱᔭᕆᕐᓂᒥᓄᑦ, ᐊᒻᒪ Les Entreprises Diane Fortin ᓴᓇᔪᕕᓃᑦ ᓄᓇᒃᑰᔪᕐᑲᐅᑎᒥᒃ.

ᑖᓐᓇ ᐊᑦᔨᖑᐊ ᑏᕕ ᐅᑉᐱᒃ ᑭᐱᓯᑎᓪᓗᒍ ᐅᒃᑯᐃᑕᐅᓂᕐᑲᕐᑎᓗᒍ ᐊᒻᒪ ᔫᓯᐱ ᑯᓗᓛᖅ ᐱᓇᓱᐊᕐᑎᓗᒍ ᐅᕐᓱᐊᓗᓕᓐᓂᐊᕕᑦᑖᕐᑲᒻᒥᒥ.

THESE THREE PHOTOS, COMPLIMENTS OF BOB DEER

Over the past winter people living in Quaqtaq had a new well-equipped community garage where they could work at their vehicles and other personal heavy equipment. The new garage, owned and operated by the Tuvaaluk Landholding Corporation, officially opened last October 22nd and replaces the community's previous obsolete facility.

Makivik Second-Vice President Mark T. Gordon accepted an award from Quaqtaq Municipal Manager Johnny Oovaut, on behalf of the Corporation for their assistance in providing a loan of nearly $325,000 for the new garage. Other awards were presented to Shell Canada for completing their fuel tank farm in Quaqtaq, and another to Les Entreprises Diane Fortin for constructing the garage.

Here we also see David Okpik cutting the ribbon for the grand opening and garage manager Josepie Kulula working at their new fuel pumps.

ᓄᑖᖅ ᐊᖓᔪᖅᑳᓇᔭᐅᓕᕐᑐᖅ ᓯᓚᕐᔪᐊᒥ ᐃᓄᐃᑦ ᑲᑎᒪᓂᕐᔪᐊᖓᓄᑦ

ᐊᖅᑲᓗᒃ ᓕᓐ ᓂᕈᐊᕐᑕᐅᓚᐅᕐᑐᖅ ᓯᓚᕐᔪᐊᒥ ᐃᓄᐃᑦ ᑲᑎᒪᓂᕐᔪᐊᖓᑕ ᐳᕐᑐᓂᕐᓴᖏᓐᓄᑦ ᐊᖓᔪᖅᑲᓇᔭᐅᓂᐊᓕᕐᑎᓗᒍ ᐱᒋᐊᕐᓗᓂ ᕕᕗᐊᕆ 18, 1997. ᓕᓐ, ᐊᖓᔪᖅᑲᒧᑦ ᑐᖓᓕᓇᔭᐅᕐᑲᑦᑕᓚᐅᕐᓱᓂ, ᐊᑯᑭᑦᑐᒥᐅᖅ, ᓂᕈᐊᕐᑕᐅᓚᐅᕐᑐᖅ ᐊᖓᔪᖅᑳᖑᓕᖓᓕᕐᑎᓗᒍ ᑕᒪᓐᓇ ᐊᖓᔪᖅᑳᑉ ᐃᓂᒋᔭᖓ ᐃᓄᕐᑲᕈᓐᓇᐃᓚᐅᕐᒪᑦ ᕉᓯᒥᐊᔨ ᑯᑉᑖᓇ ᓄᖅᑲᓚᐅᕐᒪᑦ ᓇᒻᒥᓂᖅ ᐱᑦᔪᑎᒥᓂᒃ ᐱᑦᔪᑎᕐᑲᕐᓱᓂ ᐊᒻᒪ ᖃᓄᐃᓄᐃᓐᓂᒥᓄᑦ.

ᓯᓚᕐᔪᐊᒥ ᐃᓄᐃᑦ ᑲᑎᒪᓂᕐᔪᐊᖓᑕ ᑲᑎᒪᔨᖏᑦ ᐅᐱᒋᓴᖃᒻᒪᓇᓚᐅᕐᑐᑦ ᐊᖓᔪᖅᑳᓇᕐᑲᑦᑕᓚᐅᕐᑕᒥᓂᒃ ᐱᑦᓯᐊᑐᒻᒪᕆᐅᕐᑲᑦᑕᓚᐅᕐᒪᑦ ᐊᒻᒪ ᐊᔪᐃᓐᓇᓂᕐᑲᕐᓱᓂ ᐊᒥᓱᓂ ᐊᕐᕌᒍᓂ ᐃᓄᐃᑦ ᐱᒍᓐᓇᐅᑎᒋᔭᖏᓐᓂᒃ ᐊᒻᒪ ᐱᒐᓱᐊᕈᒪᔭᖏᓐᓂᒃ ᐱᓇᓱᐊᕐᓂᕐᑲᕐᓱᓂ. ᓰᓚ ᒍᐊᑦ-ᑯᓘᑦᔨ, ᐊᖓᔪᖅᑳᑉ ᑐᖓᓕᖓ (ᑲᓇᑕᒥᐅᖅ) ᐊᒻᒪ ᒪᑭᕕᒃᑯᓂ ᐊᓪᓚᑎᓪᒪᕆᐅᑦᓱᓂ, ᐅᕐᑲᓚᐅᕐᑐᖅ ᐃᒫᒃ: "ᓲᖑᓂᑦᑎᓂᒃ ᓄᐃᑕᑎᑦᓯᓲᖑᕗᒍᑦ ᓯᕗᓕᕐᑎᐅᓯᑕ ᓇᒻᒥᓂᖅ ᓄᖅᑲᑎᒋᐊᑐᐊᕐᑕ ᓯᕗᓕᕐᑎᐅᓂᑦᑎᓂᒃ ᓯᕗᓕᑦᓯᐊᕐᑲᔭᓕᖑᓐᓇᐃᓂᑦᑎᓂᒃ ᐃᓄᕐᑯᑎᑦᑎᓂᒃ ᑕᑯᓐᓈᓕᑐᐊᕐᑕ."

ᓕᓐ ᐅᕐᑲᓚᐅᕐᑐᖅ ᐱᓇᓱᐊᕐᑲᑦᑕᓕᖓᓂᕐᒥᓂᒃ ᐅᓪᓗᓕᒫᕐᓯᐅᑎᐅᓗᓂ ᐃᓗᐃᒃᑲᑎᒍᑦ ᐊᖓᔪᖅᑲᓇᔭᐅᓕᖓᔪᖅ ᐱᓇᓱᕐᑲᑎᕐᑲᑦᓯᐊᓗᓂ ᓯᓚᕐᔪᐊᒥ ᐃᓄᐃᑦ ᑲᑎᒪᓂᕐᔪᐊᖓᑕ ᑲᑎᒪᔨᓕᒫᖏᓐᓂᒃ ᑭᒡᒐᑐᕐᑎᓂᒃ ᐊᓛᔅᑲᒥ, ᑲᓇᑕᒥ, ᐊᑯᑭᑦᑐᒥ ᐊᒻᒪ ᓴᒃᑯᑦᑲᒥ.

New President for ICC

Aqqaluk Lynge was elected by the Inuit Circumpolar Conference (ICC) Executive to take over as their President on February 18, 1997. Lynge, who served previously as Vice-President for ICC, Greenland, was chosen to fill the position which was left vacant by Rosemarie Kuptana who resigned due to personal and health reasons.

ICC Executive Council Members also praised the former President for her strenuous success and efforts over many years to further the rights and interests of Inuit. Sheila Watt-Cloutier, Vice-President for ICC (Canada) and Makivik's Corporate Secretary, commented, "It is a sign of strength when we as leaders take the responsibility to step aside in a situation where we can no longer be focused to effectively lead our people."

Lynge says he Intends to work as a full-time ICC President in close cooperation with all ICC members representing Inuit from Alaska, Canada, Greenland, and Chukotka.

ᕐᑲᐅᔨᕆᓪᓕᐊᓂᕐᒃ ᐊᓯᐊᖕᒋᓐᓂᒃ ᐱᓗᑲᓐᓂᐅᔭᓂᒃ

Becoming Aware of Another Form of Violence

ᑐᓴᕐᑦᓴᓕᐊᖕᒋᑦ: ᓰᓚ ᒍᐊᑦ-ᑯᓘᑦᔩ
ᒪᑭᕕᐅᑉ ᐊᓪᓚᑎᒻᒪᕆᖕᒐ

By Sheila Watt-Cloutier
Makivik Corporate Secretary

ᐱᓗᒃᑲᓐᓃᑦ ᐊᑦᔨᒋᖕᖏᑑᒍᓐᓇᐳᑦ, ᓄᓇᓕᑦᑎᓂᓪᓗ ᑕᑯᑦᓴᐅᓂᕐᐸᐅᓰᑦ ᓱᕐᕐᑯᐃᓇᓪᓚᓇᑦᑐᑦ ᐱᒋᐊᕐᕐᑲᑦᑕᓃᑦ ᐊᒻᒪᓗ ᕐᑯᓄᔪᕐᓂᐊᓃᑦ.

ᑭᓯᐊᓂ ᐊᓯᐊᒍᑦ ᐅᕐᑲᔭᐅᓪᓗᐊᓚᐅᕐᓯᒪᖕᖏᑐᓂᒃ ᐊᒻᒪᓗ ᑐᑭᓯᒪᔭᐅᓗᐊᖕᖏᓂᕐᓴᐅᒍᓇᐅᑦᓯᑎᒃ ᐱᓗᒃᑲᓂᕐᑲᕐᒥᔪᕐᒃ ᑕᑯᑦᓴᐅᖕᒋᑦᑐᓂᒃ ᐃᓄᐃᑦ ᐆᒪᑎᖕᒋᑎᒍᑦ. ᑕᒪᓐᓇ ᓇᓗᓇᐃᕐᑕᐅᒐᓱᒋᐊᒥᒃ ᐊᔪᕐᓇᓂᕐᓴᕐᒃ ᓱᒃᑯᔮᐊᖕᒍᔪᑦ ᐅᕝᕙᓗᓐᓃᑦ ᐱᓗᒃᑕᐅᕙᑦᑐᑦ ᑕᑯᑦᓴᐅᔪᖕᒋᓪᓚᑕ ᑎᒥᒃᑯᑦ ᑎᓪᓘᔪᕐᓂᒥᒍᑦ, ᑭᓪᓕᒥᒍᓪᓘᓃᑦ ᐊᒻᒪᓗ ᓯᕐᑯᒪᑎᒍᓪᓘᓃᑦ ᑕᐃᓖᑦᓴᐃᓇᕐᒃ ᓯᕐᑯᑎᓇᓂᐅᑎᓪᓗᒍ ᐃᓄᒻᒥᒃ ᐱᕐᑯᔭᕐᓂᓘᓐᓃᑦ. ᑭᓯᐊᓂ, ᐃᓄᐃᑦ ᐆᒪᑎᖕᒋᑦ ᑕᑯᑦᓴᐅᒍᓐᓇᓂᕐᐸᑕ, ᓄᐃᑕᓪᓚᓇᑦᑐᑦ ᑕᑯᑦᓴᐅᒐᔭᕐᑐᑦ ᓯᕐᑯᑦᑎᑕᐅᒪᓂᖕᒋᑦ ᐃᓄᐃᑦ. ᐅᕙᖕᒐᓕ, ᐅᑉᐱᓇᔭᕐᑲᓕᕐᓯᒪᔪᖕᒐ ᑕᐃᒪᐃᑦᑐᒥᒃ ᐱᓗᒃᑲᓐᓃᑦ ᐊᒥᓱᑦ ᐱᒋᐊᕐᕕᓕᐅᑎᐅᓲᖕᒍᒋᐊᖕᒋᑦ ᐊᓯᖕᒋᓐᓂᑦ ᐱᓗᒃᑕᐅᓂᕐᓂᑦ.

ᓇᒻᒥᓂᕐᒃ ᐊᑑᑎᕐᑲᑦᑕᓯᒪᔭᕗᑦ ᓄᐃᑕᑎᑦᓯᕗᑦ ᐃᓄᐃᑦ ᑲᑎᑎᑕᐅᕐᕋᓗᑦᓴᓱᑎᒃ ᐊᓯᒥᓂᒃ ᐊᖕᒐᔪᕐᕐᑲᕐᑲᕐᑎᑕᐅᓯᔪᕕᓂᐅᑦᓱᑎᒃ ᐃᓄᕐᑯᑎᑦᑎᓂᒃ ᑲᑦᓱᖕᒐᐃᑦᑐᓯᐊᖕᒍᑦᓱᑎᒃ ᐱᒍᓐᓇᓂᓇᕐᑲᑦᑕᓯᒪᔪᖕᒋᓐᓂᒃ ᐊᓯᐅᑎᑦᓯᓯᒪᕗᑦ, ᐱᕕᑦᓴᕐᑲᖕᖏᑑᔭᓇᓕᑦᑎᓯᑦᓱᑎᒃ ᐊᒻᒪᓗ ᐱᓗᒃᑲᓂᓂᒃ ᓄᐃᑦᓯᓚᕐᑭᓯᒪᑦᓯᑎᒃ ᑕᑯᓐᓈᐸᓕᕐᑕᑎᓐᓂᒃ ᓄᓇᓕᑦᑎᓂ. ᑕᐃᒫᑦᓴᐃᓇᕐᒃ ᐃᓅᕐᑲᑎᒥ ᐆᒪᑎᖕᒋᓐᓂᒃ ᐱᓗᒃᑲᓃᑦ ᐊᑑᑎᔪᐅᒥᐊᓪᓚᑐᐃᓐᓇᕐᑲᑦᑕᓂᐊᑐᐊᕐᐸᑕ ᑲᔪᓯᑦᓯᒥᐊᓪᓚᑐᐃᓐᓇᓚᖕᒐᔾᔪᑦ ᐱᓇᐃᓗᑕᓂᒃ ᐋᕐᕐᑭᓯᕐᓯᐊᕐᑕᕐᓗᐊᑦᑎᓂᒃ.

ᐱᓇᓱᐊᕐᕕᕐᑲᕐᓯᐊᕐᒪ ᑕᓚᕖᓴᑎᒍᑦ ᑕᑯᑦᓴᐅᑎᑦᓯᒍᑎᑦᓴᓂᒃ ᐊᑦᓯᕐᑕᐅᒍᑎᓕᓐᓂᒃ ᐃᒫᒃ: "ᓄᓇᕕᒻᒥ ᐃᓄᓐᓂᒃ ᐃᓅᓯᑦᑐᓂᒃ ᓲᖕᒍᓯᑭᐊᓪᓛᑎᑦᓯᒐᓯᐊᕐᓂᒍᑦ ᑕᓚᕖᓴᒃᑯᑦ ᑕᑯᓐᓇᕐᑦᓴᐃᑦ." ᐊᒻᒪᓗ ᐱᓇᓯᒃᑲᑎᕐᑲᕐᐸᓕᐊᑐᐃᓐᓇᓕᑐᐊᕐᒪ ᐃᓅᓯᑦᑐᓂᒃ ᐊᒻᒪᓗ ᓈᓚᕐᑲᑦᑕᓯᕐᒐ ᕐᑭᑐᕐᕐᕕᒃᑲᓂᒃ ᐃᓅᓯᑦᑑᓕᕐᑐᓂᒃ ᐊᒻᒪᓗ ᓯᓇᓄᑦ ᐊᐅᓚᑦᔮᕐᑭᔭᐅᓲᖕᒪᕐᒐᑎ, ᕐᑲᐅᔨᕆᓪᓕᐊᑐᐃᓐᓇᕐᑲᑦᑕᑐᕐᒐ ᑕᒪᓐᓇ ᐃᓅᑉ ᐆᒪᔨᕐᒐᑕ ᐱᓗᒃᑕᐅᓂᖑᓇᑕᕐᒐ ᓄᐃᑐᐃᓐᓇᕐᑲᑦᑕᑐᕐᒃ. ᓄᐃᕐᑲᑦᑕᓯᓂᓗ ᓇᓗᓇᐃᒃᑯᓯᕐᑕᐅᒍᒪᔪᕐᑎᑐᑦ ᐊᒻᒪᓗ ᑐᓴᕐᑕᐅᒍᒪᔪᕐᑎᑐᑦ. ᑕᒪᓐᓇ ᓯᒃᑯᑎᓇᓂᕐᒃ ᐃᓅᓯᑦᑐᓂᒃ ᓇᓪᓕᑲᕐᓯᓂ ᑕᐃᒪᐃᕐᑲᑦᑕᔪᕐᒋᑦᑐᕐᒃ ᑭᓯᐊᓂ ᐅᕆᒍᑦᑕᐅᕐᒃ ᐃᓄᒻᒪᕆᐅᔪᒍᑦ

Violence comes in different forms, and what is most commonly seen in our communities is the evidence of physical and sexual violations.

However there is yet another form that is spoken about less and is perhaps less understood; the violation of the human spirit. This is harder to name as abusive or violent behavior because one cannot see the physical effects of it such as bruises, cuts and fractures that come with other forms of violation. However, if one could see the spirit, one would see clearly the evidence of such violations on the soul. In fact, I have come to believe that this form of violence in many cases becomes the root of the other forms of violence.

Our own history shows that the aftermath of our Inuit spirit being violated by colonialism has led the way to the dispiritedness of our people, ultimately leading the way to the despair and violence that we see in our communities. Repeating this pattern of violating spirits of each other will only perpetuate the very problems that we seek to solve.

I am working on a project called the "Nunavik Inuit Youth Empowerment Video Series", and the more I work with our youth and the more I listen to my own young adult children and what makes them tick, the more this issue of spiritual violence brings itself out. It is as though it is wanting to be named and heard. This violation is not selectively being done to our youth since we as adults are very capable of violating each other in this way. However, understanding the vulnerability of our young people which plays itself out in the form of substance abuse and suicides, it is all the more important for us to become keenly aware of just how we can shatter

ᖃᐅᔨᕙᓪᓚᐊᓂᖅ ᐊᓯᐊᖕᒋᓐᓂᒃ ᐱᓗᒃᑲᓐᓂᐅᔪᓂᒃ

ᑕᐃᒫᑦᓴᐃᓇᖅ ᐊᓯᑦᑎᓂᒃ ᓱᒃᑯᐃᒍᓐᓇᒥᒐᑦᑕ ᖃᐅᔨᒪᒋᐊᖃᕐᑐᒍᑦ. ᑐᑭᓯᒪᒐᓱᐊᑐᐊᕈᑦᑕ ᑭᓯᐊᓂ ᐃᓅᓯᑦᑐᖁᑎᕗᑦ ᓱᒃᑕᐅᒍᐊᕐᑐᐊᐱᐅᓂᖕᒋᓐᓂᒃ ᐋᖕᒐᔭᓐᓇᑐᓂᒃ ᐊᑐᕐᓂᓗᓐᓂᓄᑦ ᐊᒻᒪᓗ ᐃᒻᒥᓂᐊᓂᓄᑦ, ᑕᐃᒪᐃᒻᒪᑦ ᐱᒻᒪᕆᐊᓘᔭᖅ ᐅᕙᑦᑎᓄᑦ ᖃᐅᔨᒪᒐᓱᐊᑦᓯᐊᖃᑦᑕᑐᐊᕈᑦᑕ ᓱᒃᑯᐃᓚᕆᐊᓗᒍᓐᓇᓂᑦᑎᓂᒃ ᐱᐊᕋᑦᑕ ᑲᑦᓱᖕᒐᐃᓐᓂᖕᒋᓐᓂᒃ ᐊᒻᒪᓗ ᐱᒍᓐᓇᑐᕆᓂᖕᒋᓐᓂᒃ.

ᐃᓄᒻᒪᕆᐅᔪᒍᑦ, ᕿᑐᖖᒐᓕᐅᒐᓗᐊᕈᑦᑕ, ᐊᖓᔪᖅᑲᐅᕙᖅᑰᒐᓗᐊᕈᑦᑕ, ᐅᕝᕙᓗᓐᓃᑦ ᐃᓅᓯᑦᑐᖁᑎᑦᑎᓂᒃ ᐃᑲᔪᕋᓯᐊᕐᑎᐅᒐᓗᐊᕈᑦᑕ, ᐃᑉᐱᒍᓯᕆᐊᒃᑲᓂᕆᐊᖃᕐᑐᒍᑦ ᖃᓄᖅ ᖃᐅᔨᒪᑦᔭᒐᑕ ᓱᒃᑯᔨᐊᖃᑐᐃᓐᓇᓇᐊᖃᕐᓂᑎᓐᓂᒃ ᑕᕐᓂᖕᒋᓐᓂᒃ ᐱᕈᕐᐸᓕᐊᑎᒐᓱᐊᕐᓂᕋᕐᑕᕗᓐᓂᒃ. ᐅᖃᖃᑦᑕᓯᒪᒻᒥᓱᖕᒐᓗ, ᐃᒻᒥᓂᓯᐅᕙᓪᓚᐊᓗᓯᐊᕐᓂᑎᒍᑦ ᐊᒻᒪᓗ ᓇᒻᒥᓂᖅ ᐃᓅᓯᕐᑎᓂᒃ ᐊᐅᓚᑦᓯᒍᒪᓂᑦᑎᒍᑦ, ᐊᑦᑕᓇᖕᖏᑐᑦᓯᐊᓂᒃ ᑎᒥᖁᑎᓕᐅᕆᐊᓗᑕᓗ, ᐃᓄᖁᑎᑦᑎᓂᒃ ᐱᒍᓐᓇᓯᑎᑦᓯᕙᓪᓚᐊᓗᓯᐊᓇᐊᖃᕐᑐᒍᑦ, ᐃᓅᓯᑦᑐᓂᒃ ᐱᓗᐊᕐᑐᖅ - ᓯᕗᓂᑦᑎᓂ ᓯᕗᓕᖅᑎᓴᓇᒐᑦᑎᒋᑦ.

ᓯᓚᑦᑐᓴᐃᓂᕐᒥᒃ ᐊᒻᒪᓗ ᐃᓄᖖᒍᑎᑦᓯᒐᓱᐊᕐᓂᒥᒃ ᐅᖃᑦᔭᖕᒋᑦᑐᖕᒐ ᕿᑐᖖᒐᖃᕐᑐᒍᑦ ᐃᓄᒻᒪᓇᑦᑎᒍᑦ ᑕᒪᑐᒥᖕᒐ ᑲᒪᒋᔭᑦᓴᖃᕋᑦᑕ ᕿᑐᖖᒐᑎᓐᓄᑦ. ᑐᑭᓯᑎᑦᓯᒋᐊᕋᓯᐊᓚᖕᒐᔪᖕᒐ ᐊᑦᓴᕿᖖᒋᑑᓂᖕᒋᓐᓂᒃ ᕿᑐᖖᒐᓕᐅᑦᓯᑎᒃ ᑲᒪᒋᔭᖃᑦᓯᐊᑐᓂᒃ (ᓇᓪᓕᒍᓯᓐᓂᒥᒍᑦ) ᐊᒻᒪᓗ ᓱᒃᑯᑎᕆᓂᐅᔭᓂᒃ ᐅᑯᓂᖕᒐ ᐆᑦᑐᕋᐅᑎᖃᕐᓗᖕᒐ:

- ᐃᓄᒻᒪᕆᐅᓕᕐᑐᖅ ᐊᐃᑉᐸᑐᐊᖃᕐᓗᓂ ᐃᓅᓯᑦᑐᒥᒃ ᐊᓯᒥᓄᑦ ᑐᓵᔭᐅᒐᑎᒃ ᓈᒻᒪᓴᖖᒋᕙᓪᓛᑐᐊᕈᓂ ᓇᓪᓕᓂᖃᕙᓪᓛᖖᒋᑦᑐᑎᒍᓪᓗ ᓈᒻᒪᖕᒋᑦᑑᓂᕋᐃᓗᓂ. ᑕᐃᒪ ᑖᓐᓇᓴᐃᓐᓇ ᐃᓄᒃ, ᐅᓪᓗᒥᑦᓴᐃᓇᖅ, ᐃᓄᐃᑦ ᐊᒥᓱᐃᑦ ᑐᓵᔪᐃᑦ ᓯᕗᕌᓂ, ᐅᖃᓂᐊᓪᓚᕐᒥᒐᒥᒃ "ᐱᐅᔫᓂᕋᐃᑦᓯᓂ" ᑖᑦᓱᒥᖕᒐᑦᓴᐃᓇᖅ ᐃᓅᓯᑦᑐᒥᒃ ᓈᒻᒪᖖᒋᕙᓪᓚᑲᐃᓐᓇᑕᒥᓂᒃ ᐅᓪᓗᒥᑦᓴᐃᓇᖅ. ᓯᕗᓪᓚᐹᒥ ᑖᓐᓇ ᐃᓄᒻᒪᕆᒃ ᓱᒃᑯᑎᕆᕿᑐᐊᕋᒥ ᑕᐃᒪ ᐱᐅᑦᓴᕙᓪᓛᓯᓂᐊᓪᓚᕐᒥᒐᒥ, ᓈᓚᑦᑐᓴᖃᑐᐊᕐᒪᑦ. ᑖᓐᓇ ᐃᓅᓯᑦᑐᖅ ᓱᒃᑯᑕᐅᑐᐃᓐᓇᔭᒐᓂ, ᐱᐅᖖᒋᓴᕙᓪᓛᓂᕐᒥᒃ ᐱᐅᖖᒋᓂᕐᓴᐅᓚᕋᑕᕐᓯᓂ ᐃᓚᑦᓯᔪᖅ ᐃᓄᒻᒪᕆᒻᒥᑦ ᐃᓚᑦᓯᕙᖃᕐᓯᓂ ᐋᓂᑕᐅᓂᖃᕐᓯᓂᓗ, ᐆᒥᓐᓂᖃᓯᑦᓯᓂᓗ ᐊᒻᒪᓗ ᓇᓗᓚᕿᑦᓯᓂ ᖃᓄᐃᓗᓇᐊᖅᑲᒪᖕᒋᕐᒥ ᐊᒻᒪᓗ ᐃᒻᒪᖄ ᕿᓂᓯᒋᕐᓯᓂ ᖃᓄᐃᑉᐱᓂᕐᓂᒥᒍᑦ ᐋᓂᑕᐅᒍᑎᒋᔭᒥᓄᑦ ᐋᖅᑭᒍᑎᑦᓴᖕᒐᓂ.
- ᐊᕐᓈᐱᒃ ᓈᒻᒪᒋᔭᐅᖖᒋᕙᓪᓛᑐᐊᕈᓂ ᐊᖕᒐᔪᖅᑲᒥᓄᑦ ᒥᕐᓱᓯᐊᖅᑲᔭᖖᒋᓂᕋᕐᑕᐅᓗᓂ ᐱᕆᑦᓯᒐᓱᐊᑐᐃᓐᓇᓂᕐᒥᒃ ᒥᕐᓱᑕᒥᓂᒃ. ᓈᒻᒪᖖᒋᕙᓪᓛᕈᑕᐅᓂᖕᒋᑦ ᐊᖕᒐᔪᖅᑲᒥᓄᑦ ᑕᐃᒪᖖᒐᑦ ᒪᓕᓚᖕᒐᔪᑦ ᑕᐃᒪᖖᒐᓂᑦ ᐃᓅᓯᕐᒥᑕ ᐊᖅᑯᑎᖕᒐᓂ, ᐊᒻᒪᓗ ᖃᖕᒐᑐᐃᓐᓇᖅ ᓯᓇᑐᐃᓐᓇᕐᒥᒃ ᐃᓕᓐᓂᐊᕋᓯᐊᕐᑐᐊᕈᓂ ᐅᑦᑑᑎᒋᓗᒍ ᖃᓇᑕᐅᔭᓕᕆᓂᕐᒥᒃ, ᑕᐃᓐᓇ ᐃᑉᐱᓂᕆᓯᒪᔭᖕᒐ ᓈᒻᒪᓈᓂᕆᖖᒋᑐᓂᕋᕐᑕᐅᒍᑎᒋᓯᒪᑦᓯᒍ ᑎᒍᒥᐊᖕᒋᓇᓚᖕᒐᔭᖕᒐ ᐃᕐᓯᒍᑎᒥᔫᔭᓕᕐᓗᒍ. ᖃᓄᑐᐃᓐᓇᖅ ᐃᓕᓐᓂᐊᕋᓯᐊᕐᑕᕋᓗᐊᒥᑕᓂᒃ ᐊᑯᓂᐅᓂᕐᓴᖅ ᐃᓕᓐᓂᐊᕋᓯᐊᕈᑎᓕᕿᑦᓯᓂᐅᒃ, ᑲᑦᓱᖕᒐᐃᑦᑑᓂᖕᒐᓂᒃ ᓱᕋᐃᓂᖃᕐᓯᒪᒻᒪᑦ ᐊᒻᒪᓗ ᐱᐅᓯᕐᒥᒍᑦ ᐃᑉᐱᓂᐊᕐᓂᖕᒐᑕ ᐱᕈᕐᐸᓕᐊᓂᖕᒐᓂᒃ ᖁᐊᓵᖕᒐᓕᕿᐅᑎᒋᑦᓯᓂᐅᒃ ᐱᒻᒪᑦ. ᑲᑦᓱᖕᒐᐃᑦᑑᓂᕐᒥᒃ ᐊᒻᒪᓗ ᐱᒍᓐᓇᑐᓪᓚᕆᓂᕐᒥᒃ ᑲᐃᓪᓗᐊᕈᑎᓪᓚᕆᐊᓘᕗᒃ ᐃᓕᓐᓂᐊᕈᒪᓂᕐᒧᑦ, ᐃᓗᕿᕐᓯᕐᑎᒎᒐᓗᐊᕐᐸᑦ ᐅᕝᕙᓗᓐᓃᑦ ᐃᓕᓐᓂᐊᕕᑦᑎᒎᒐᓗᐊᕐᐸᑦ.
- ᐃᓅᓯᑦᑐᐃᑦ ᓇᒻᒥᓂᖅ ᐊᖅᑯᑎᒋᒍᒪᔭᒥᓂᒃ ᐃᓅᓯᕐᒥᓂ ᓵᖕᒍᓯᒋᐊᓪᓛᕈᑎᒋᓚᖕᒐᓗᒍ ᑕᕐᓂᒥᒍᑦ ᐊᔪᐃᓐᓇᕈᑎᖃᑦᓴᓂᕐᐸᑦ ᐃᓄᐃᑦ ᐅᓪᓗᒥᐅᓕᕐᑐᖅ ᑖᓂᓯᕈᓯᒥᓕᕐᑕᖕᒐᓂᒃ, ᓄᓇᓕᑐᖃᑦᓴᔭᐃᑦ ᐊᔪᐃᓐᓇᓂᕐᒥᒍᑦ ᐃᓕᑕᕆᔭᐅᒍᑎᑖᓕᕿᑦᓯᓂᐊᓪᓛᑦ, ᐃᓄᒻᒪᕆᒻᒧᑦ ᐃᓕᕗᒃᑯᑎᔪᕕᓂᐅᓂᕗᕐᑐᒧᑦ ᐅᖃᐅᑎᔭᐅᒍᑎᒋᑐᐃᓐᓇᓕᖕᒐᑦᓯᒍ ᐃᒫᒃ: "ᐃᓄᑦᑎᑐᓪᓚᕆᐅᖖᒋᑑᓂᕗᕐᓯᒍ ᑖᓂᓯᕈᓯᖕᒐ ᐅᕝᕙᓗᓐᓃᑦ ᐃᓄᑦᑎᒎᖖᒋᓗᐊᕐᓂᕗᕐᓯᒍ". ᐋᓐᓂᓇᖖᒋᑑᔭᕐᑐᒐᓗᐊᖅ, ᑭᓯᐊᓂ ᓯᖁᑦᑎᕆᔪᖅ, ᑕᐃᒪᐃᑦᑐᐃᑦ ᐅᖃᐅᓰᑦ ᐃᓄᒻᒪᕆᐅᑉ ᐱᓪᓚᕆᐅᓂᖃᕐᓯᓂ ᓄᓇᓕᒻᒥᓂ ᐅᖃᐅᓯᖕᒋᑦ, ᕿᓇᒃᑯᑦ ᐱᒋᐊᕐᑕᐅᔪᕐᑎᑐᑦ ᑕᐃᒫᑦᓴᐃᓇᖅ ᐃᓅᓯᑦᑐᒥᒃ ᓱᕋᐃᓂᖃᕐᑐᑦ, ᓱᒃᑯᐃᓂᖃᕐᓂᓴᐅᑦᓯᑎᐊᓪᓛᑦ ᓇᓗᓇᐃᒃᑯᓯᕐᑕᐅᖃᑦᔭᖕᒋᓐᓇᒥᒃ ᐅᕝᕙᓗᓐᓃᑦ ᐃᓕᑕᕆᔭᐅᒍᑎᖃᕈᓐᓇᔭᓪᓗᑎᒃ ᖃᓄᐃᓕᔭᐅᓪᓗᑐᕐᒪᖕᒋᑦ ᑕᐃᒪᐃᑕᐅᔪᖅ - ᓯᖁᑦᑎᑕᐅᓂᖃᕐᑎᓗᒍ ᐆᒻᒪᑎᒥᒍᑦ. ᑎᓪᓘᔭᓚᕿᔭᐅᑦᔭᒐᓂ, ᓯᑯᒻᒪᑕᐅᑦᔭᒐᓂᓗ, ᑭᓚᕐᑕᐅᔭᒐᓂᓗ, ᐃᑉᐱᓂᕐᒥᒍᑦ ᑲᑕᑦᑎᑕᐅᓪᓗᑐᐊᓗᑦᓯᓂ ᐊᓄᕆᒧᑦ ᐅᕐᕈᑕᐅᔪᕐᑎᑐᑦ, ᐃᒻᒥᓂᒃ ᑭᓯᐊᓂ ᒪᑭᓚᖕᒐᓕᕐᓯᓂ.

Becoming Aware of Another Form of Violence

the confidence and self-esteem of our children.

As adults, whether we be parents, people in authority, or people working in a helping capacity for our youth, we must become aware of how we unknowingly may be destroying the very spirit that we claim we are trying to build. As I have stated in previous talks and writings, as we move towards self-determination and governing our own lives, we must not only build solid institutions, but focus must also be on building people, especially our youth — our future leaders.

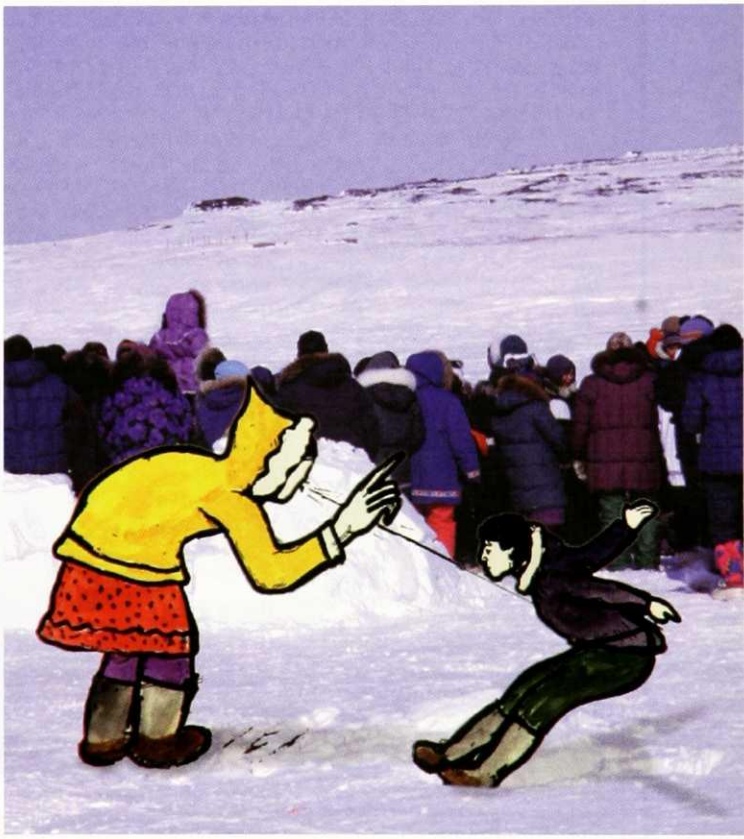


ILLUSTRATION BY BOB MESHER

I am not talking about fair discipline and structure which we as parents and adults have the responsibility of giving to our children. I will attempt to clarify between responsible parenting (tough love so to speak) and violating behavior through the following examples:

- An adult privately tells a young person in a very critical and non-loving manner that he is inadequate. Then the same adult, during the same day, and in front of several other people, tells how "good" this young person is. First the adult violates but then compliments, depending upon whether there is an audience. The young person is not only violated, but also learns hypocritical behavior from the adult and goes away hurt, angry and confused and now maybe even looking for some quick fix to soothe his feelings.
- A young woman is highly criticized by her parent that she is a poor seamstress and can never learn to be good at sewing. The critical words of her parent follow her whereever she goes after that, and anytime she is

ᖃᐅᔨᕆᓪᓕᐊᓂᖅ ᐊᓯᐊᖏᓐᓂᒃ ᐱᓗᑲᓐᓂᐅᔪᓂᒃ

ᑐᓴᕐᑎᓯᒐᓱᐊᕐᑐᖓ ᖃᐅᔨᒪᒋᐊᖃᕐᓂᑎᓐᓂᒃ ᐃᑉᐱᒍᓱᑦᓯᐊᓗᑕᓗ ᓱᓇᐃᑦ ᐋᓐᓂᓇᕈᓐᓇᑑᒻᒪᖔᑕ ᐅᖃᐅᓯᕐᑎᒍᑦ. ᐃᓚᖓᓂ ᐃᓄᒻᒪᕆᐅᔪᒍᑦ ᓇᓗᓕᓲᖑᒻᒥᒐᑦᑕ

ᓱᓇᐃᑦ ᓈᒻᒪᓴᙱᕆᓪᓛᓃᑦ ᐃᑲᔪᕐᓯᒪᒍᓐᓇᒪᖔᑕ ᓱᓇᐃᓪᓗ ᓱᒃᑯᑎᓇᖔᕈᓐᓇᒪᖔᑕ. ᖃᒻᒥᐅᓂᖓᓂ ᓱᒃᑯᒍᑎᐅᓪᓚᓇᐊᓗᒍᓐᓇᒪᑕ ᑎᒥᒃᑯᑦ ᐃᑉᐱᓂᕐᑎᒍᓪᓗ ᖃᓄᐃᙱᓯᐊᓇᐊᖃᕐᓂᖏᓐᓂᒃ ᐱᐊᕋᑦᑕ ᐊᒻᒪᓗ ᐃᑲᔪᕐᓯᒪᓚᖓᑐᐊᕈᑦᑕ ᒪᒥᓴᕐᓂᐅᒐᓱᐊᕐᑐᓄᑦ, ᑲᐃᓪᓗᐊᓂᖃᖔᓕᐅᕐᑕ ᓇᓪᓕᓂᕐᑎᒍᑦ ᐊᒻᒪᓗ ᑐᑭᓯᒪᒐᓱᐊᕐᓂᑎᒍᑦ ᐅᖃᐅᓯᑦᑎᓂᒃ ᐅᕝᕙᓗᓐᓃᑦ ᐅᖃᐅᓯᓇᔭᕋᓐᓂᒃ ᐱᐊᕋᕐᑎᓄᑦ. ᑕᐃᒪᙵᒐᒐᓛᒃ ᐋᖅᑭᓱᒻᒪᐃᑕᓇᔭᕋᑦ ᐅᕙᑦᑎᓅᓕᖔᔪᑦ ᓱᓇᑐᐃᓐᓇᐃᑦ ᐃᓱᐃᓪᓘᕈᑎᒋᔭᕋᑦ ᖃᓄᐃᓘᕐᓂᓇᔭᑦᑎᓂᒃ ᐊᐅᓚᑦᓯᒍᑎᒋᓲᓇᕈᑦ, ᓂᖓᕐᓂᑎᓐᓂᒃ ᐊᒻᒪᓗ ᓇᓗᓕᕐᓯᒪᓂᑎᓐᓂᒃ ᐱᐊᕋᑦᑎᓄᑦ ᐊᒻᒪᓗ ᐳᐃᒍᕐᓯᒪᖔᓕᕐᓱᑕ ᒪᓕᒐᑦᓴᓯᐊᒍᒐᓱᐊᓇᐊᖃᕐᓂᑎᓐᓂᒃ ᐃᓱᒪᑐᔪᒐᓱᓪᓗᑕ ᐊᒻᒪᓗ ᖃᐅᔨᒪᓂᐅᒐᓱᓪᓗᑕ. ᓵᓚᖃᕋᓱᐊᓯᖓᕐᐸᑐᒍᑦ ᐅᕝᕙᓗᓐᓃᑦ ᓱᒃᑯᑕᐅᑦᑕᐃᓕᒋᐊᖔᓯᑐᐃᓐᓇᓯᑕ ᑕᐃᒪᐃᒃᑯᐊᖅᑎᓕᐅᔫᕐᓯᑕ ᐃᓅᓯᑦᑐᕐᑯᑎᑦᑎᓂᒃ.

ᑖᒃᑯᓂᖓ ᐊᓪᓚᐳᖓ, ᐃᓄᒻᒪᕆᓐᓂᒃ ᐆᒥᒋᔭᖃᕋᓱᑦᔭᓇᖓ, ᐃᓅᓯᑦᑐᓂᓪᓗ ᓯᕐᓈᕋᓱᐊᑦᔭᓇᖓ ᐃᓅᓯᕐᒥᓂᒃ ᐊᔪᓕᓇᐅᕐᓴᓯᒪᒋᐊᖃᕋᓗᐊᕐᒥᒪᑕ ᐅᕿᑦᑐᑐᐃᓐᓇᑰᖃᑦᑕᓚᖓᑦᔭᒐᑎᒃ ᓲᖑᔫᒥᐅᕐᓴᓇᐊᖃᕐᒪᑕ, ᐊᔭᐃᓐᓇᓗᑎᒃ, ᓯᕗᓂᑦᑎᓂ ᓯᕗᓕᕐᑎᓯᐊᖑᓚᖓᑐᐊᕈᑎᒃ. ᑐᑭᓯᒪᑎᑦᓯᖔᕈᒪᕋᖓᓕ ᐃᓄᐃᑦ ᐃᓅᓯᖏᑦ ᐊᓯᑦᔨᔭᐅᕆᓪᓕᐊᓂᓇᓯᒪᔭᖏᓐᓂᒃ ᐊᒻᒪᓗ ᖃᐅᔨᒪᑦᓱᖓ ᓱᑲᑦᑐᒥᒃ ᐊᓯᑦᔨᐸᓪᓕᐊᓂᐅᓯᒪᔪᑦ ᐊᓯᑦᔨᓯᒪᓪᓚᕆᒻᒪᑕ ᐃᓅᖃᑎᒌᒍᓯᑦᑎᓂᒃ ᐊᒻᒪᓗ ᓇᓗᓕᕐᑎᓯᒍᑎᐅᓯᒪᑦᓱᑎᒃ ᕿᑐᙵᓕᐅᔪᓄᑦ

STEPHEN HENDRIE

ᑲᑎᒪᓂᐊᕈᓯᖅ ᐅᖃᖃᑎᒋᓐᓂᖃᕐᕕᐅᔪᖅ ᑕᑯᓐᓇᕋᑦᓴᔭᓕᐊᓂᒃ ᐃᓅᓯᑦᑐᓅᓕᖓᔪᑦᓴᓂᒃ ᑐᑭᓯᐊᓂᕐᓂᐅᓯᓂ
A workshop to discuss production of the youth video series.

ᕿᑐᕐᖓᖏᓐᓄᑦ. ᖃᓄᐃᓘᕐᕕᖃᓇᐊᖃᕐᒪᖔᑕ ᑕᒪᒃᑯᓂᖓ ᐊᖑᒪᕐᓯᒍᓐᓇᓯᓯᒪᑦᔭᖏᓐᓇᑕ ᓱᑲᑦᑐᒥᒃ ᐊᓯᑦᔨᕆᓪᓕᐊᓂᐅᓯᒪᔪᓂᒃ, ᑭᓯᐊᓂ ᐱᒋᐊᕐᕕᓕᐅᑎᒍᓐᓇᑐᒍᑦ ᑕᒪᒃᑯᓂᖓ ᐃᓕᑕᕐᓯᒪᒍᓐᓇᓯᑐᐊᕈᑦᑕ ᐊᒻᒪᓗ ᐊᓯᑦᔮᓇᐊᕐᓗᑕ ᐃᓅᓯᕐᒥᒃ ᐱᐅᓯᖃᕐᕕᒋᔭᑦᑎᓂᒃ ᐊᒻᒪᓗ ᐱᐊᕋᑦᑎᓂᒃ. ᐃᓅᑉ ᐆᒻᒪᑎᖓᓂᒃ ᓴᓇᓗᑕᓘᓐᓃᑦ ᓯᕐᑯᑦᑎᓇᓗᑕᓘᓐᓃᕈᓐᓇᕋᑦᑕ - ᓯᕗᓂᑦᓴᑎᓐᓂᐊᓛᑦ. ᑕᒪᓐᓇ ᐃᓄᐃᑦ ᖃᐅᔨᒪᓂᕆᖃᑦᑕᓯᒪᔭᖏᓐᓂᒃ ᓴᑐᐃᒋᐊᕐᓂᒨᓕᖓᒻᒪᑦ ᑐᙵᕕᓪᓚᓇᐊᓃᑎᓪᓗᒍ ᐱᓇᓱᐊᕐᑕᓕᒫᑦᑎᓄᑦ.

ᑐᑭᓯᕐᑯᓇᕐᑐᑦ ᐃᓅᓯᑦᑐᐃᑦ ᑖᒃᑯᓇᙵ ᒪᑐᒥᖓ: ᐃᓅᓯᖅ ᓇᓪᓕᑳᕐᓂᐅᒪᑦ ᐊᒻᒪᓗ ᑕᐃᒪᙵᒐᒐᓛᒃ ᐱᒍᓐᓇᓂᖃᑦᓯᐊᓲᖑᒐᑦᑕ ᓇᓪᓕᑳᕈᒪᔭᑦᑎᓂᒃ. ᐅᕿᑦᑐᑐᐃᓐᓇᐅᖏᑦᑐᑦ ᓱᓇᑐᐃᓐᓇᐃᑦ ᑕᒪᒃᑯᐊ ᐊᓪᓚᒍᑎᒋᔭᒃᑲ ᐅᑦᑑᑎᒋᓗᒍ ᐃᓄᓯᕐᓃᕕᑦ ᐊᑦᑐᐃᓂᖃᑦᓴᐸᑕ, ᓇᓪᓕᑳᕐᕕᓴᖃᕐᐳᑎᑦ ᑕᒪᑐᒧᖓ ᑲᑕᑦᑎᑕᐅᑐᐃᓐᓇᓚᖓᒍᕕᓪᓗᓃᑦ ᐅᕝᕙᓗᓐᓃᑦ ᐊᔭᐃᓐᓇᕈᑎᒋᓯᓚᖓᒍᕕᓪᓗᓃᑦ ᑲᑦᓱᖓᐃᑦᓯᐊᓗᑎᑦ ᑕᐃᒪᐃᒍᓐᓇᕕᖃᕋᕕᑦ. ᐊᑑᑎᖃᑦᑕᑕᑎᑦ ᐊᒻᒪᓗ ᐃᓅᓯᑦ ᖃᓄᑐᐃᓐᓇᖅ ᓱᕐᕋᑕᐅᓂᕐᒧᑐᐃᓐᓇᐅᔭᖏᒻᒪᑦ, ᐊᑑᑎᖃᑦᑕᑕᑎᑦ ᐊᒻᒪᓗ ᐃᓅᓰᑦ ᓱᕐᕋᑕᐅᒍᑎᖃᖃᑦᑕᑐᖅ ᑕᒪᒃᑯᓂᖓ ᓱᕐᕋᑕᐅᒍᑎᒋᔭᕐᓃᕕᑦ ᖃᓄᐃᓘᕐᕕᖃᕐᓃᑦ ᓱᕐᕋᑎᑦᓯᔭᑑᑎᓪᓗᒍ.

Becoming Aware of Another Form of Violence

attempting to try to learn different things such as computer skills, the feelings of inadequacy haunt her. It takes longer for her to learn new skills, since her confidence has been shattered and her natural path of emotional development has been stunted. Confidence and courage are the great attributes from which great learning springs, be it traditional or institutional learning.

- Young people finding their own path to solidifying their spirit by pursuing modern Inuit dance, making it all the way to the Aboriginal Achievement Awards, only to be told by an adult that it was insulting to see the show since the dance moves were "not really Inuit or Inuit enough". Seemingly harmless, however violating, words like those coming from an adult of community stature have the same impact and effect as a fist across the face, even worse since one cannot usually name or recognize what really happened — that a violation to the spirit has occurred. Again, there is no bruise, no fracture, no cut, just a tremendous feeling that you are down on the ground feeling like you had the wind knocked out of you, and left trying to get back up again.

The messages here are to become aware and alert to what is hurtful under the guise of being helpful. Sometimes we as adults become confused as to what is constructive criticism versus destructive criticism. The latter can be literally deadly to the physical and emotional well being of our children and if we are to become partners in the healing process, let love and understanding be the motivation behind anything we say or portray to our children. Often we act out our own unresolved issues of insecurity, anger and confusion onto our children and forget to be role modeling maturity and wisdom. Instead we compete or get defensive with them as though we are their age.

In writing this article, my intent is not to be bashing adults, nor to be trying to treat young people with kid gloves by protecting them from the very challenges required to build strong, determined, resilient future leaders. It is, however, about understanding the historical context of our Inuit world and knowing that the rapid changes that have come to our world have changed the relationships and added much confusion between parents and children. We have not been able to develop adaptive skills fast enough to deal with all of these challenging issues caused by rapid change, however it is a beginning if we start to recognize them and make some changes to our approaches to life and our children. It can mean the difference between building or destroying the human spirit — ultimately our future. This is once again about reclaiming the Inuit wisdom which was the very foundation of everything we did.

An added message for the young people in all of this is this: ultimately, life is about making choices, and in most situations we have the power to make the choices that we make. When challenges such as the issues that I have raised in this article come into your life, you have the choice of making it a *challenge* that brings you down, or a choice of making it an *opportunity* that builds your determination to be the caring confident human being that you are. Experience and life is *not only* about what happens to you, experience and life is about what *you do* with what happens to you.

YOUTH

ᐅᕕᒃᑲᐃᑦ

ᓄᓇᕕᒻᒥ ᐅᕕᒃᑲᐃᑦ ᑲᑐᑦᔨᕐᑲᑎᒌᒃᑯᖏᑦᑕ
ᑐᑭᑖᕆᑎᖓ ᑭᓯᑦᓯᒍᑎᓕᒃ. 1997-Y-1
ᐊᐃᕆᓕ 7-10, 1997
ᑲᖏᕐᓱᐊᓗᒃᔪᐊᖅ, ᓄᓇᕕᒃ

ᐱᑦᔪᑎᒋᑦᓱᒍ: ᐃᒻᒥᓂᐊᕐᑎᓯᑦᑕᐃᓕᒪᓂᖅ

ᐃᒪᐃᒻᒪᑦ ᐅᕕᒃᑲᐃᑦ ᐃᒻᒥᓂᐊᕐᐸᓂᖓᑦ ᐃᓱᒫᓘᑎᒻᒪᕆᐊᓘᒻᒪᑦ ᐊᒻᒪᓗ ᓄᓇᕕᒻᒥ ᐅᕕᒃᑲᐃᑦ ᑲᑐᑦᔨᕐᑲᑎᒌᒃᑯᖏᑦ ᑕᒪᑐᒥᖓ ᑲᒪᒋᔭᕐᑲᕆᐊᕈᒪᒻᒪᑕ ᐃᓗᓐᓈᒍᑦᓯᐊᑐᑎᒍᑦ;

ᐃᒪᐃᒻᒪᑦ ᓄᓇᕕᒻᒥ ᐅᕕᒃᑲᐃᑦ ᑲᑐᑦᔨᕐᑲᑎᒌᒃᑯᖏᑦ ᑕᒪᑐᒥᖓ ᓯᕗᓕᕐᑎᕆᔭᐅᕆᐊᕐᑲᕐᒪᑕ ᐅᕕᒃᑲᓂᒃ ᐊᕐᕿᑎᕐᑲᕐᓗᑎᒃ ᐃᒻᒥᓂᐊᕐᑎᓯᑕᐃᓕᓂᕐᒧᑦ ᐅᕕᒃᑲᐃᑦ ᑕᑯᓐᓈᕆᓯᖓᑎᒍᑦ;

ᐃᒪᐃᒻᒪᑦ ᓄᓇᕕᒻᒥ ᐅᕕᒃᑲᐃᑦ ᑲᑐᑦᔨᕐᑲᑎᒌᒃᑯᖏᑦ ᐱᒍᓐᓇᓯᕆᐊᕐᑲᕐᑐᑦ, ᐊᕐᕿᑎᕐᑲᕐᓗᑎᒃ ᑲᑎᕕᒃ ᓄᓇᓕᓕᒫᑦ ᐱᕙᓪᓕᐊᒐᓱᐊᕐᓂᒧᑦ ᑲᑎᒪᔨᖏᓐᓂᒃ ᓄᓇᓕᓐᓂ ᐱᕙᓪᓕᐊᒐᓱᐊᕈᑎᑦᓴᓂᒃ, ᑮᓇᐅᔭᓂᒃ ᐱᓇᓱᐊᕐᑎᓯᒍᑎᐅᒐᔭᕐᑐᓂᒃ ᐊᑕᐅᓯᕐᒥᒃ ᐃᓄᒻᒥᒃ ᑕᕐᕿᓂ ᓯᑕᒪᐅᔪᕐᑐᓂ (8-ᓂ) ᑲᒪᒋᔭᕐᑲᕋᔭᕐᑎᓗᒍ ᐊᑐᐃᓐᓇᕈᕐᑎᓗᓂ ᖃᓄᐃᓘᕈᑎᑦᓴᐅᒐᔭᕐᑐᓂᒃ ᐅᕕᒃᑲᓂᒃ ᐃᒻᒥᓂᐊᕐᑎᓯᑦᑕᐃᓕᓂᕐᒧᑦ ᓄᓇᕕᒻᒥ;

ᐃᒪᐃᒻᒪᑦ ᑎᓕᔭᐅᒪᒍᑎᖓ ᑖᑦᓱᒪᐅᑉ ᐱᓇᓱᑦᑎᑖᕕᓂᐅᑉ ᓄᓇᕕᒻᒥ ᐅᕕᒃᑲᐃᑦ ᑲᑐᑦᔨᕐᑲᑎᒌᒃᑯᖏᓐᓄᑦ, ᖃᐅᔨᓴᕋᔭᕐᑐᖅ ᐊᒻᒪᓗ ᑲᑎᕐᓱᐃᓗᓂ ᐃᒻᒥᓂᐊᕐᑎᓯᑦᑕᐃᓕᓂᕐᒧᑦ ᑐᓴᕋᑦᓴᓂᒃ ᐊᑐᐃᓐᓇᐅᑎᑕᐅᔪᓂᒃ ᑲᕙᒪᑐᕐᑲᒃᑯᓄᑦ ᐊᒻᒪᓗ ᑯᐸᐃᒃᑯᑦ ᑲᕙᒪᖓᓐᓄᑦ, ᓄᓇᓕᓕᒫᓂᓗ ᐊᒻᒪᓗ ᓄᓇᓕᑦᑎᒍᑦ ᑎᒥᐅᔪᓄᑦ, ᖃᓄᐃᓘᕈᑎᑦᓴᓕᐊᕆᓚᖓᓗᒋᑦ ᐃᒻᒥᓂᐊᕐᑎᓯᑦᑕᐃᓕᓂᕐᒧᑦ ᑕᐃᒪ, ᐊᓪᓚᓯᒪᔪᖕᖑᓯᒪᓕᕐᑎᓗᒋᑦ ᐊᐃᑦᑐᑑᑎᐅᓂᐊᓕᕐᒪᑕ ᐊᒻᒪᓗ ᐅᕐᑲᕐᑲᑎᒋᒍᑎᐅᓚᖓᓗᑎᒃ ᓄᓇᕕᒻᒥ;

ᐃᒪᐃᒻᒪᑦ ᓄᓇᕕᒻᒥᐅᑦ ᑕᒪᑐᒥᖓ ᐃᓱᒪᒋᔭᒥᓂᒃ ᑕᐅᕐᓰᕐᑲᑕᐅᓂᖏᑦ ᐊᒻᒪᓗ ᐅᕐᑲᕐᑲᑎᒌᕐᑲᑕᐅᓂᖏᑦ ᐱᓪᓚᕆᐊᓘᓚᖓᔪᑦ ᓇᓗᓇᐃᕐᓯᒐᓱᐊᕐᓗᑎᒃ ᐃᒻᒥᓂᐊᕐᑎᓯᑦᑕᐃᓕᓂᕐᒧᑦ ᖃᓄᕐᑑᕈᑎᑦᓴᓂᒃ ᑲᒪᒋᔭᐅᒍᓐᓇᑐᓂᒃ ᐅᕕᒃᑲᓄᑦ ᑲᒪᒐᓱᐊᕐᓗᑎᒃ ᓄᓇᕕᒻᒥ ᐅᕕᒃᑲᐅᕐᑲᑎᒥᓂᒃ;

ᐃᒪᐃᒻᒪᑦ ᐱᓪᓚᕆᐊᓘᔪᖅ ᓴᐳᑦᔭᐅᓯᐊᕆᐊᕐᑲᕐᓂᖓᑦ ᐊᒻᒪᓗ ᐃᑲᔪᕐᓯᒪᔭᐅᕆᐊᕐᑲᕐᓂᖓᑦ ᓄᓇᕕᒻᒥ ᑎᒥᐅᔪᓕᒫᓄᑦ ᑕᒪᓐᓇ ᐱᕙᓪᓕᐊᒐᓱᐊᕐᓗᒍ ᖁᓛᓂ ᐅᕐᑲᔭᐅᕋᑖᕐᑐᑦ ᐃᒻᒥᓂᐊᕐᑎᓯᑦᑕᐃᓕᓂᕐᒧᑦ ᖃᓄᐃᓘᕈᑎᑦᓴᓕᐅᕋᓯᐊᕐᑎᓗᑕ;

ᑕᐃᒪᐃᒻᒪᑦ, ᒨᑦᓯᑎᓪᓗᒍ ᒥᐊᕆ ᐋᕐᖓᖅ-ᐱᓗᕐᑑᑦ ᐊᒻᒪᓗ ᓴᐳᑦᔭᐅᓱᓂ ᔫᓕᐊᓐ ᐴᑎᒧᑦ ᑐᑭᑖᕈᑕᐅᖓᖅ

ᐃᒫᒃ
ᓄᓇᕕᒻᒥ ᐅᕕᒃᑲᐃᑦ ᑲᑐᑦᔨᕐᑲᑎᒌᒃᑯᖏᑦ ᑐᑦᓯᕋᕐᕕᕐᑲᐳᑦ ᓄᓇᕕᒻᒥ ᑎᒥᐅᔪᓕᒫᓂᒃ (ᓄᓇᕕᒃ ᓄᓇᓕᓕᒫᓂ ᐋᓐᓂᐊᓂᓕᕆᔨᓂᑦ ᐊᒻᒪᓗ ᐃᓅᓕᕆᔨᓂᑦ, ᓄᓇᓕᑐᕐᑲᐃᑦ ᐃᑲᔪᕐᑲᑎᒌᑦᑐᑯᓐᓂᑦ ᑲᑎᕕᒃ ᓄᓇᓕᓕᒫᑦ ᑲᕙᒪᖓᓐᓂᑦ, ᓄᓇᓖᑦ ᑲᑎᒪᔨᖏᓐᓂᑦ, ᐋᓐᓂᐊᕕᓐᓂᓗ) ᓴᐳᑦᔭᐅᓂᕐᑲᕈᒪᑦᓯᑎᒃ ᐃᑲᔪᕐᑕᐅᒍᒪᑦᓯᑎᓪᓗ ᐱᕙᓪᓕᐊᒐᓱᐊᕐᑎᓗᒋᑦ ᐃᒻᒥᓂᐊᕐᑎᓯᑦᑕᐃᓕᓂᕐᒧᑦ ᖃᓄᐃᓘᕈᑎᑦᓴᓂᒃ ᑐᓴᐅᒪᓂᕋᕐᓗᑎᒃ ᑕᒪᑐᒥᖓ ᐱᓪᓚᕆᐅᓂᕐᑲᕐᓯᓂ ᖃᓄᐃᓘᕈᑎᑦᓴᓕᐅᕋᓯᐊᕐᓂᑎᓐᓂᒃ;

ᐃᒫᒃ
ᓇᐅᑐᐃᓐᓇᐃᑦ ᐊᒻᒪᓗ ᐃᓗᓐᓇᑎᒃ ᑎᒥᐅᔪᑦ ᑐᓴᕆᐊᕐᕕᐅᓖᕐᑐᑦ ᐃᑲᔪᕐᓯᕐᑯᔭᐅᓗᑎᒃ ᐱᕙᓪᓕᐊᔭᐅᒐᓱᐊᕐᑎᓗᒍ ᑲᔪᓯᑎᑕᐅᒐᓱᐊᕐᑎᓗᒍᓗ ᐃᒻᒥᓂᐊᕐᑎᓯᑦᑕᐃᓕᓂᕐᒧᑦ ᖃᓄᐃᓘᕈᑎᑦᓴᓕᐊᖑᔪᑦ ᑐᑦᓯᕋᕈᑎᒋᕙᖓᑦ ᐃᑲᔪᕐᓯᒪᔭᐅᒍᑎᒋᒍᒪᑦᓯᒋᑦ ᖃᓄᑐᐃᓐᓇᓕᒫᖅ ᑕᒪᑐᒥᖓ ᐱᓪᓚᕆᐅᓂᕐᑲᕐᓯᓂ ᐱᓇᓱᐊᕐᑎᓗᑕ.

Nunavik Youth Association

Resolution No. 1997-Y-1

April 7-10, 1997

Kangiqsualujjuaq, Nunavik

Re: Suicide prevention

WHEREAS: Youth suicide is a very serious concern and NYA is determined to approach this issue in a comprehensive fashion;

WHEREAS: NYA has to play a leading role on this subject in using youth as resources to address suicide prevention from a youth perspective;

WHEREAS: NYA obtained, through KRDC Community Development measures, funding to hire for a period of eight (8) months one person who will have the responsibility to prepare an Action Plan on youth suicide in Nunavik;

WHEREAS: the mandate of the person hired by NYA will be to research and collect any suicide prevention information available from federal, provincial, regional and local organizations to develop the Action Plan on suicide prevention which document shall then be largely distributed and debated across Nunavik;

WHEREAS: it is crucial for all members of Nunavik society to exchange and debate on this subject to identify prevention measures which can be handled by and for Nunavik youth;

WHEREAS: it is also crucial to obtain full support and collaboration of all Nunavik organizations in the development of the above mentioned suicide prevention Action Plan;

THEREFORE, UPON A MOTION MOVED BY MARY A. PILURTUUT AND DULY SECONDED BY JULIAN BERTHE, IT IS HEREBY RESOLVED

THAT: NYA here by request from all Nunavik organizations (NRBHSS, N.I., KRG, CNV's, Health Centres) that they provide their support and collaboration in the development of the suicide prevention Action Plan by acknowledging the importance of such Action Plan;

THAT: any and all organizations which will be contacted to assist in the development and implementation of the suicide prevention Action Plan are hereby requested to collaborate in any possible means to this very important task.

ᐅᕕᒃᑲᐃᑦ

1997-ᒥ ᓄᓇᕕᒻᒥ ᐃᓅᓯᑦᑐᐃᑦ ᐊᕐᕿᒍᑕᒫᕐᓯᐅᑎᑦᓯᒍ ᑲᑎᒪᓂᒻᒪᕆᖓ

ᐊᐃᕆᓕᐅᑎᓪᓗᒍ 1997-ᒥ ᓄᓇᕕᒻᒥ ᐅᕕᒃᑲᐃᑦ ᑲᑎᒪᓂᖓᑦ (ᐊᑖᓂᒋᐊᖅ) ᔫᔾ ᐹᑎ ᑲᑎᒪᓂᕐᒥᒃ ᐅᖃᖃᑎᒌᖕᓂᓂᒃ ᑐᑭᒧᐊᑦᑎᓯᔪᖅ.
Delegates of the April, 1997 Nunavik Youth AGM in action.
(Below) George Berthe leading a discussion session.

ᑐᓴᕿᑦᓴᓕᐊᕕᓃᑦ ᓛᓯ ᒍᐊᑦᒧᑦ

ᓄᓇᕕᒻᒥ ᐃᓅᓯᑦᑐᐃᑦ ᐊᓂᒎᑎᑦᓯᐊᓯᑎᒃ ᐊᕐᕿᒍᑕᒫᕐᓯᐅᑎᒥᓂᒃ ᑲᑎᒪᓂᒻᒪᕆᒃᑲᓖᓚᐅᕆᕙᑦ. ᐱᓕᐊᕐᓯᑎᒃ ᐊᐃᕆᓕ 7-ᒥ 10-ᒧᑦ, ᐊᒥᓱᒐᓚᐃᑦ ᑲᑎᒪᓕᐊᕐᓯᒪᓚᐅᕐᑐᑦ ᑭᒡᒐᑐᕐᓯᑎᒃ ᐅᕕᒃᑲᓂᒃ ᐅᑭᐅᓕᖓᓂᒃ 13-ᒥᑦ 29-ᒧᑦ ᑲᖏᕐᓱᐊᓗᑦᔭᐊᒥ ᐅᕐᑲᕐᑲᑎᒌᒍᑎᕐᑲᕐᓱᑎᒃ ᑐᓴᕿᑦᓴᓂᒃ, ᐱᓇᓱᒐᑦᓴᓂᒃ, ᐃᓱᒫᓗᑎᐅᔭᓂᒃ ᖃᓄᐃᑦᑐᑐᐃᙳᓂᒃ, ᐊᒻᒪᓗ ᓄᓇᕕᒻᒥ ᐃᓅᓯᑦᑐᐃᑦ ᑲᑐᑦᔨᕐᑲᑎᒋᒃᑯᖏᑦᑕ ᐃᓗᓐᓈᓄᐊᖕᒐᑦᓯᓂ ᐱᕐᑯᔮᐱᓕᐊᓇᒋᐊᕐᓯᒪᔪᖕᒐᓂᒃ ᐱᔪᓇᕐᓯᑎᒃ. ᓄᓇᕕᒻᒥ ᐃᓅᓯᑦᑐᐃᑦ ᑲᑐᑦᔨᕐᑲᑎᒋᒃᑯᖏᑦ ᓂᕈᐊᕐᑎᓯᓂᕐᑳᕐᒥᔦᑦ ᐊᖕᒐᔦᕐᕿᒃᑉ ᑐᖕᒐᓕᑦᓴᖕᒐᓂᒃ, ᕿᓇᐅᔭᓕᓇᔾᖕᒐᓂᒃ, ᐊᓪᓚᑎᖕᒐᓂᒃ ᐊᒻᒪᓗ ᐱᖕᒐᓱᓂᒃ ᓄᓇᓕᓕᒫᓂ ᐳᕐᑐᓂᕐᓴᑎᒍᑦ ᑲᑎᒪᔨᓂᒃ.

ᓄᓇᓕᓐᓂ ᖁᓇᐅᔭᑎᒍᓪᓗ ᐱᕈᕐᐸᓕᐊᓱᐊᕐᓂᒧᑦ ᐱᓇᓱᐊᕐᑕᐅᔪᖅ ᖁᓇᐅᔭᕐᑖᑎᑕᐅᓚᐅᔪᒪᑦ 1996 ᐃᓱᓕᕆᐊᕕᑦᑎᓗᒍ ᐅᕐᑲᕐᑲᑎᕆᕆᐊᒃᑲᓂᕈᑕᐅᓂᐊᓚᐅᔪᒪᑦ ᑕᑯᓇᕐᑲᑎᕆᑦᓯᐊᓗᑎᒃ ᑲᑎᒪᓕᕐᒥᒍᑎᒃ. ᐅᕕᒃᑲᐃᑦ ᑲᑎᒪᔨᓕᒫᖏᑦ ᖁᓇᐅᔭᕐᑖᑎᑕᐅᔦᓐᓇᐅᓚᐅᕐᑐᑦ $3,000-ᑖᓚᓂᒃ ᖁᓇᐅᔭᓕᐅᕿᓱᐊᕈᑎᑦᓴᕆᓂᐊᕐᑕᒥᓐᓂ. ᓄᓇᕕᒻᒥ ᐅᕕᒃᑲᐃᑦ ᑲᑐᑦᔨᕐᑲᑎᒋᒃᑯᖏᑦ ᐊᒻᒪᓗ ᐅᕕᒃᑲᐃᑦ ᑲᑎᒪᔨᖏᑦ ᐱᓇᓱᕐᑲᑎᒌᒍᑎᕐᑲᕐᑲᑦᑕᖏᕐᑐᑦ ᖁᓇᐅᔭᕐᑐᕿᑎᕆᔭᒥᓂᒃ ᐱᓇᓱᐊᕐᓂᒥᒍᑦ. ᒪᕿᒥᔩᒃ ᐱᓇᓱᐊᕐᑕᐅᔩᒃ ᐅᕕᒃᑲᐃᑦ ᐃᓗᕐᑯᑎᑦᓴᖏᑦ ᐊᒻᒪᓗ ᓄᓇᕕᒻᒥ ᐅᕕᒃᑲᐃᑦ ᑲᑐᑦᔨᕐᑲᑎᒋᒃᑯᖏᑦ, ᑐᑭᑖᕐᑕᐅᓯᐊᓇᐊᕐᑲᐃᓐᓈᕐᑑᒃ ᖁᓇᐅᔭᕐᑐᕿᔭᕐᓂᖏᒃ ᐊᒻᒪᓗ ᐱᓇᓱᐊᕐᑕᐅᓯᔭᕐᓂᖏᑦᑕ ᑲᔦᓯᑎᑕᐅᓯᔭᕐᓂᖏᒃ. ᖁᓇᐅᔭᕐᑐᒪᓇᓯᔭᕐᓂᖏᒃ ᐱᑦᔦᑎᒋᑦᓱᒍ ᐊᒻᒪᓗ ᐱᓇᓱᒃᑲᓂᒍᑎᑕᐅᓗᓂᒃ ᑭᓯᐊᓂ ᐅᕕᒃᑲᐃᑦ ᑭᒡᒐᑐᕐᑎᖏᓐᓄᑦ ᑕᐃᒪᐃᑦᑎᐊᕐᑲᕐᓂᑯᕐᒐᓄᑦ, ᑐᑭᑖᕿᑎᒥᒃ ᓄᐃᑦᓯᓚᐅᕐᑐᑦ ᑕᒪᓐᓇ ᐱᓇᓱᐊᕐᑕᐅᒍᒪᔪᖅ ᑲᔦᓯᑎᑕᐅᑦᓯᐊᕐᑯᑦᓯᒍ.

ᑲᑎᒪᓂᕐᒥ ᒪᕿᓂᒃ ᓄᑖᓐᓂᒃ ᐱᓇᓱᑦᑎᔮᓐᓂᒃ ᐅᕐᑲᕐᑲᑎᒌᒍᑎᕐᑲᓚᐅᕐᒥᔦᑦ ᓄᓇᕕᒻᒥ ᐅᕕᒃᑲᐃᑦ ᑲᑐᑦᔨᕐᑲᑎᒋᒃᑯᖏᑦᑕ ᐱᓇᓱᑦᑎᓴᕐᖓᓂᒃ. ᐱᓇᓱᒐᑦᓴᕐᒋᑦᑕ ᖃᓄᐃᑦᑑᓗᔪᕐᓂᕐᒋᑦ ᐊᓪᓚᑕᐅᓯᒪᓕᕐᑐᑦ ᐊᒻᒪᓗ ᓂᕕᙱᒐᑕᐅᓯᒪᓕᕐᓱᑎᒃ ᐅᑯᐊ: ᖃᓄᐃᑦᑐᑐᐃᙳᓂᒃ ᐱᑦᓴᙳᕐᑎᑕᐅᒥᐊᓚᕿᓐᓇᑐᓂᒃ ᖃᐅᔨᓴᕐᓂᑎᒎᑦ ᐊᐅᓚᑦᓯᔨᐅᓗᓴᕐᑐᖅ ᐊᒻᒪᓗ ᐅᕕᒃᑲᓂᒃ ᐃᒻᒥᓂᐊᕐᑎᓯᑦᑕᐃᓕᓂᕐᒧᑦ ᐱᓇᓱᐊᕐᓂᐅᑐᒪᔦᒧᑦ ᐊᐅᓚᑕᐅᓗᓴᕐᑐᖅ. ᐃᑦᓯᕚᐅᑕᕐᑲᕐᑎᑕᐅᓂᕐᒥᓄᑦ ᐅᕕᒃᑲᐃᑦ ᑲᑐᑦᔨᕐᑲᑎᒋᓐᓂᕐᒪᑕ ᐊᕐᓚᔦᕐᑲᕐᓚ ᑲᑎᕕᒃ ᓄᓇᓕᓕᒫᑦ ᐱᕚᓪᓕᐊᓗᓯᐊᕐᓂᒧᑦ ᑲᑎᒪᔨᕐᖓᓂ, ᑖᒃᑯᓐᓇ ᒪᕿᓂᒃ ᓄᑖᓐᓂᒃ ᐱᓇᓱᐊᕐᑕᐅᒍᒪᔫᓐᓂᒃ ᓱᓕᔦᕐᑯᑎᒋᔭ ᐅᒎᓇᓯᐊᓚᐅᕐᒪᑦ. ᑖᒃᑯᐊ ᒪᕿᒃ ᐱᓇᓱᑏᒃ ᑐᕿᓪᓚᕐᑲᕿᔭᕐᑑᒃ ᓄᐃᑦᓯᓚᓱᐊᓚᒡᒐᓗᑎᒃ ᖃᓄᐃᓕᕆᐊᕈᑎᑦᓴᓂᒃ ᐃᒻᒥᓂᐊᕐᑎᓯᑦᑕᐃᓂᕐᒧᑦ ᐊᒻᒪᓗ ᒪᓕᒐᓕᐅᕿᓱᐊᕐᓗᑎᒃ ᓯᕗᓂᑦᓴᒥ ᖃᓄᐃᑐᐃᓐᓇᐃᑦ ᐱᑦᓴᙳᕐᑎᑕᐅᒥᐊᓚᕿᓐᓇᑐᓂᒃ ᐱᓇᓱᐊᕐᓂᒧᑦ ᐊᐅᓚᑕᐅᓗᑎᒃ ᐅᕕᒃᑲᓄᑦ. ᐃᒻᒥᓂᐊᕐᑎᓯᑦᑕᐃᓕᒪᓂᕐᒃ ᐃᓱᒫᓗᑎᒋᔭᐅᓂᕐᐸᐅᓐᓈᑐᕐ ᐅᕕᒃᑲᓄᑦ. ᔫᒍᓂᕐᑲᓚᓇᑦᓯᓂ ᑐᑭᑖᕿᑎᒃ ᐃᒻᒥᓂᐊᕐᑎᓯᑦᑕᐃᓂᕐᒧᑦ ᓴᐳᑦᔪᐅᓂᕐᑲᑦᓯᐊᑐᒻᒪᕆᐅᓚᐅᕐᑐᖅ ᐊᒻᒪᓗ ᐊᕐᖏᕐᑕᐅᓯᐊᕐᓯᓂ ᐃᓅᓯᑦᑐᐃᑦ ᑲᑎᒪᓂᕐᒐᓂ. ᓄᓇᕕᒻᒥ ᐅᕕᒃᑲᐃᑦ ᑲᑐᑦᔨᕐᑲᑎᒋᒃᑯᖏᑦᑕ ᐊᕐᒐᔦᕐᕿᒃᑲᕐᒐ ᐊᒻᒪᓗ ᒪᑭᕝᕕᒻᒥ ᐃᓅᓯᑦᑐᓄᑦ ᑐᑦᑕᕝᕕᐅᓂᕐᒥᒃ ᐱᓇᓱᑦᑎ ᐱᓇᓱᒃᑲᑎᕐᒋᕐᓇᓯᐊᓚᕐᒐᔫᒃ ᑖᒃᑯᐊ ᒪᕿᒃ ᐱᓇᓱᑏᒃ ᐱᓇᓱᓐᓂᕐᒋᓐᓂ.

ᐅᕐᑲᕐᑲᑎᒋᒍᑎᑦᓴᓇᐅᓚᐅᕐᑲᕐᑎᑐᓪᓗᐊᑦ ᖃᓄᐃᑦᑐᓇᐅᓂᕐᒋᑦ, ᖃᓄᐃᔭᕐᑎᓯᒍᑏᑦ ᐱᓯᒪᔦᑦ ᓄᓇᕕᒃ ᓄᓇᓕᓕᒫᓂ ᐋᓂᐊᓂᓕᓇᕈᓂᑦ ᐊᒻᒪᓗ ᐃᓅᓕᓇᕈᓂᑦ ᐃᑲᔦᕐᓯᒪᔦᒪᓇᐅᓚᐅᕐᑐᑦ ᐃᓅᓯᑦᑐᓂᒃ ᑲᐃᓪᓗᐊᓇᐊᓚᐅᕿᑎᑦᓯᐊᖕᒍᑦᓯᑎᒃ ᐱᓇᓯᑦᑕᐅᑐᒪᔦᒥᒃ ᐃᒻᒥᓂᐊᕐᑎᓯᑦᑕᐃᓂᕐᒧᑦ. ᑐᕿᓪᓚᓇᕐᑎᑦᑕ ᐃᓚᒋᔭᕐᒐᓂ ᑕᒪᑐᒥᖓ ᐱᓇᓱᐊᓗᑎᒃ ᑲᑎᒪᓂᐊᕿᓯᕐᑲᕐᑎᓯᓛᕐᑐᑦ ᐃᒻᒥᓂᐊᕐᑎᓯᑦᑕᐃᓂᕐᒧᑦ. ᐱᕕᑦᓴᕐᑲᕐᓯᐊᕐᒥᒧᑦ, ᖃᓄᐃᓕᕐᒐᔦᒥᒃ ᐱᓇᓱᐊᕐᓂᕐᑲᕿᔭᕐᒪᕐᒪᕐᒥᒃ ᐊᒻᒪᓗ ᖁᓇᐅᔭᕐᑐᕿᔭᕐᓂᕐᒐᓂᒃ ᐅᕐᑲᕐᑲᑎᒋᒍᓐᓇᓯᓚᐅᕐᒥᔦᑦ. ᑐᑭᑖᕿᑎᒃ ᐊᓂᒎᑎᑎᑕᐅᓚᐅᕐᑐᑦ ᑕᒪᓐᓇ ᐅᕐᑲᕐᑲᑎᒋᒍᑕᐅᑦᓯᐊᕐᑎᓗᒍ ᐊᒻᒪᓗ ᐃᑲᔪᕐᑎᒋᒍᑎᐅᑦᓯᐊᕐᓗᓂ ᐃᓅᓯᑦᑐᓄᑦ ᓯᕗᓂᑦᓴᒥᑦᓴᐅᑎᒋᐅᓯᑦᑐᖅ.

ᐊᒥᓱᑦ ᐃᓅᓯᑦᑐᐃᑦ ᐱᓇᓱᐊᒻᒪᕆᒃᑕᑦᑐᑦ ᐊᑭᓕᕐᑐᑕᐅᕐᕿᒃᑲᓗᐊᕿᒥᒃ ᑭᒡᒐᑐᕿᓱᐊᕈᑎᕐᑲᕐᓱᑎᒃ ᐅᕕᒃᑯᕐᑲᑎᒥ ᐱᒍᒪᔪᕐᖓᓂᒃ ᐊᒻᒪᓗ ᐃᓱᒫᓗᑎᔪᕐᖓᓂᒃ. ᐅᕕᒃᑲᐃᑦ ᐊᕐᕿᒍᑕᒫᕐᓯᐅᑎᒥᓂᒃ ᑲᑎᒪᓂᒻᒪᕆᖕᒐᓂ ᐃᓗᓐᓇᑎᒃ ᑲᑎᒥᐊᕐᓯᒪᔦᓕᒫᑦ ᐊᕐᖏᕐᑐᐃᓇᐅᓚᐅᕐᑐᑦ ᐊᕐᕿᒍᑕᒫᑦ ᐃᓕᑦᑕᕐᓯᒪᐅᑎᒥᒃ ᐊᐃᑦᑐᐃᕐᑲᑦᑕᕿᒪᓂᕐᒥᒃ "ᑲᐃᓪᓗᐊᓇᐊᓪᓚᕿᑎᒥᑲᓱᐊᕐᓗᒍ ᐊᒻᒪᓗ ᑲᑦᓱᖕᒐᐃᑎᓯᒥᐊᓪᓚᕿᑎᒥᑲᓱᐊᕐᓗᒍ ᐱᑲᓱᐊᕐᓂᕐᖓᓂᒃ ᐅᕕᒃᑲᐃᑦ ᑲᑎᒪᔨᕐᖏᑦ ᐊᐅᓚᑦᓯᔨᐅᕐᑲᑕᐅᑦᓯᑎᒃ ᐱᓇᓱᐊᑦᑕᕐᖓᓂᒃ ᐱᕚᓪᓕᑎᑦᓯᒐᓱᐊᒧᑦ ᐅᕕᒃᑲᓂᒃ ᐊᒻᒪᓗ ᐃᓄᓕᒫᓂᒃ ᐃᓅᓐᓈᒍᑦ." ᑐᑭᑖᕿᑎᒃ ᐊᓂᒎᑎᑎᑕᐅᓚᐅᕐᑐᖅ ᓄᓇᕕᒻᒥ ᐅᕕᒃᑲᐃᑦ ᑲᑐᑦᔨᕐᑲᑎᒋᒃᑯᖏᑦ ᑕᒪᑐᒥᖓ ᑲᒪᒋᔭᑦᓴᕐᑲᓚᖓᑎᓗᒋᑦ ᑐᓴᐅᒪᑎᑦᓯᓗᑎᒃ ᐅᕕᒃᑲᓂᒃ ᖃᓄᕐ ᓇᓪᓚᒃᑲᕐᓂᕐᑲᓇᕐᑲᕐᒪᖔᑕ ᐊᒻᒪᓗ ᐊᔪᕐᑎᕆᐊᓪᓚᕐᖓᓂᒃ.

ᐊᓪᓚᓯᒪᔦᖕᒍᑎᑕᐅᓯᒪᔦᑦ ᐊᑦᓯᕐᑕᐅᔪᑎᓪᓚᑦ: "ᐃᓅᓈᒍᑦ ᐱᕐᑯᔮᐱᖕᒐ ᓄᓇᕕᒻᒥ ᐅᕕᒃᑲᐃᑦ ᑲᑐᑦᔨᕐᑲᑎᒋᓐᓂᖕᒐᑕ" ᐃᓕᖕᒐᑦᓯᓂ ᐃᓅᓈᒍᑦ ᐱᓇᓱᑦᑕᐅᔪᓄᑦ ᐊᒻᒪᓗ ᐊᐅᓚᑕᐅᔪᓄᑦ ᒪᑭᕝᕕᑯᓐᓄᑦ ᒪᓐᓂᕐᑐᒍᑕᐅᓚᐅᕐᑐᖅ ᐅᕐᑲᕐᑲᑎᒋᒍᑕᐅᑦᓯᓂ ᕿᒥᕐᕈᓱᒍ ᐊᒻᒪᓗ ᐊᖏᕐᑕᐅᓯᓂ. ᑕᒪᓐᓇ ᑐᕿᓪᓚᓇᔪᐅᓯᒪᔪᖅ ᑕᐃᒪᐃᓪᓚᖓᓂᑦ ᑲᑐᑦᔨᕐᑲᑎᒌᓐᓂᖅ ᐱᒋᐊᓕᓚᐅᕐᓯᒪᒻᒪᑦ.

ᓄᓇᕕᒻᒥ ᐅᕕᒃᑲᐃᑦ ᑲᑐᑦᔨᕐᑲᑎᒋᒃᑯᖏᑦᑕ ᐳᕐᑐᓂᕐᓴᖏᑦ ᐅᑯᐊᖑᔦᑦ: ᐊᖓᔪᕐᑲᖅ (ᒍᔪᕐᑭ ᑯᐊᑕ) ᐊᖓᔪᕐᑲᑉ ᑐᖏᓕᖓ (ᐹᓴ ᑮᓚᓐ) ᖃᓄᐅᔭᓕᓇᔨ (ᒥᐊᔨ ᐋᕐᒐᒃ-ᐱᓗᕐᑑᑦ), ᐊᓪᓚᑎ (ᒥᐊᔨ ᓵᒻ ᐋᓇᓈᒃ), ᐊᒻᒪᓗ ᐱᖓᓱᑦ ᓄᓇᓕᓕᒫᓂ ᐳᕐᑐᓂᕐᓴᐃᑦ ᑲᑎᒪᔩᑦ (ᐊᐃᓴ ᐊᐅᐸᓗᒃ, ᓵᓕ ᒪᕐᒋᐅᖅ, ᔫᓯ ᑕᕐᕿᐊᐱᒃ).

1997-ᒥ ᐅᕕᒃᑲᐃᑦ ᐊᕐᕿᒍᑕᒫᕐᓯᐅᑎᑦᓯᒍ ᑲᑎᒪᓂᒻᒪᕆᖓ ᓄᐃᑕᑎᑦᓯᒍᖅ ᐅᕕᒃᑲᐃᑦ ᐱᓇᓱᒃᑲᑎᒌᖕᓂᕐᖓᓂᒃ ᐊᒻᒪᓗ ᓯᒍᒪᑦᓯᐊᕿᖕᓂᕐᖓᓂᒃ ᑲᑦᓱᖕᒐᐃᓐᓂᕐᑲᑦᓯᐊᓯᑎᒃ. ᓄᓇᕕᒻᒥ ᐅᕕᒃᑲᐃᑦ ᐱᔪᓇᕐᒪᐃᑐᓂᒃ ᓱᓕ ᐱᓇᓱᒐᑦᓴᕐᑲᐃᓐᓈᑐᑦ, ᑭᓯᐊᓂ ᐊᒥᓱᒪᓇᓂᒃ ᐱᓇᓱᒐᑦᓴᓂᒃ ᒪᓂᕈᓯᒪᔦᒧᑦ ᐅᕕᒃᑲᓄᑦ ᐱᓇᓱᑦᑕᐅᕆᐊᓕᓐᓂᒃ ᓅᕐᒍᓯᕆᐊᓪᓚᕈᑎᕆᒍᓇᑕᕐᖓᓂᒃ ᐊᒻᒪᓗ ᐱᒍᓇᓯᕙᓪᓕᐊᒍᑎᕆᒍᓇᑕᕐᖓᓂᒃ.

YOUTH

1997 Nunavik Youth AGM

By Larry N. Watt

Nunavik youth wrapped up another successful annual meeting. From April 7 - 10, a large delegation representing youth aged 13 to 29 converged on Kangiqsualujjuaq to discuss reports, projects, issues, and finalize the Nunavik Youth Association's (NYA) general By-law. The NYA also held their elections for the positions of Vice-President, Treasurer, Secretary and three regional Executive Directors.

The Community and Economic Development project had received funding in late 1996 and was to be discussed further at a face-to-face meeting. All Youth Committees received $3,000 for the purpose of holding revenue-generating activities. The NYA and the Youth Committees will work in unity during the expenditures of the activity funds. Two other components of the project are the Youth Centers and the NYA, which are still to be determined in terms of funding allocation and project implementation. Largely due to the amount of funds involved and the required team work of youth representatives, a resolution was adopted to ensure proper implementation of this project.

The annual youth meeting also dealt with the two newly acquired project workers for the NYA. Job descriptions have been written and posted for a Recycling Research Project Coordinator and a Project Coordinator on Youth Suicide. Through its seat on the Kativik Regional Development Council (KRDC), the NYA President was able to successfully promote the idea of these two project workers. The goals for these two workers are to produce an Action Plan on suicide prevention and to produce a procedure manual for a future recycling project to be administered by youth themselves. Suicide prevention continues to be a prime concern for youth. A strong resolution on suicide prevention was firmly supported and adopted at the youth meeting. The NYA President and Makivik's Youth Liaison Officer will work closely together during the employment of the two workers.

Although not discussed in detail, the project funds from the Nunavik Regional Board of Health and Social Services (NRBHSS) were a source of very positive motivation for youth to work on suicide prevention. One of the main goals of the project will be to hold workshops on suicide prevention. Due to time limitations, there was no decision on project design and funding allocation aspects. A resolution was passed to allow proper discussion and collaboration of youth in the near future.

Many youth work hard on a voluntary basis to represent the wishes and concerns of their peers. The Youth AGM unanimously agreed to use the Annual Recognition Awards to "motivate and to encourage the efforts of Youth Committees involved with the co-ordination of activities for the benefit of youth and the general population." A resolution was adopted giving the NYA a responsibility to inform youth about selection procedure and to establish criteria.

A document entitled "General By-law of Nunavik Youth Association" regarding the general affairs and operation of the corporation was tabled for review and approved. This has been a goal of the Association since its inception.

The NYA Executives are President (Frankie Gordon), Vice-President (Pasha Keelan), Treasurer (Mary A. Pilurtuut), Secretary (Mary Sam Annanack), and three regional Executive Directors (Aisa Aupalu, Charlie Mangiuk, Lucy Tukkiapik).

The 1997 Youth AGM illustrated the ability of youth to work together and forge ahead with a positive attitude. Nunavik youth still have unfinished business to conduct, but overall there are many projects on the table to allow youth to be active in shaping a stronger and brighter advancement.

ᓄᓇᕕᒻᒥ ᐅᕕᒃᑲᐃᑦ ᑲᑐᑦᔨᕐᑲᑎᒌᓐᓂᖕᒐᓂ ᐳᕐᑐᓂᕐᓴᐃᑦ ᑲᑎᒪᓂᖕᒐ

ᑐᓴᕿᑦᓴᓕᐊᖕᒋᑦ: ᓛᔨ ᒍᐊᑦ

ᕕᕗᐊᕆ ᐱᒋᐊᕐᕐᑲᒥᐅᑎᓪᓗᒍ, ᓄᓇᕕᒻᒥ ᐅᕕᒃᑲᐃᑦ ᑲᑐᑦᔨᕐᑲᑎᒌᓐᓂᖕᒐᑕ ᐳᕐᑐᓂᕐᓴᖕᒋᑦ ᑲᑎᒪᓂᕐᑲᓚᐅᕐᑐᑦ ᓴᓪᓗᓂ. ᑲᑎᕐᑲᑦᑕᐅᑎᓪᓚᕆᒋᐅᕐᓱᑎᒃ ᓯᕗᓪᓕᐹᒥ ᑕᕝᕙᓂ ᐊᕐᖀᒍᒥ ᑲᑎᒪᓂᕐᑲᓚᐅᕐᑐᑦ ᐊᒻᒪᓗ ᐸᕐᓇᓯᒪᔭᕐᒥᒎᑦᓯᐊᓱᑎᒃ. ᐳᕐᑐᓂᕐᓴᐃᑦ ᐃᒻᒥᓂᕐᑭᑦᓱᑎᒃ ᑲᑎᒪᓂᕐᒥᓂᒃ ᑲᔪᓯᑦᓯᓚᐅᕐᑐᑦ, ᐊᒻᒪᓗᐊᓪᓛᑦ ᑲᑎᒪᕐᑲᑕᐅᒻᒥᓱᑎᒃ ᐊᕐᖀᒍᑕᓖᕐᓯᐅᑎᒋᑦᓱᒍ ᓯᑕᒪᒋᓕᕐᑕᖕᒐᓂᒃ ᐱᖕᖕᒍᐊᓂᓕᕆᔩᑦ ᑲᑎᒪᓂᕐᔪᐊᖕᒐᓄᑦ. ᑮᓇᐅᔭᐃᑦ ᐊᒥᒐᕐᓂᑯᖕᒋᓐᓄᑦ, ᑖᒃᑯᓇᓂ ᐅᓪᓗᓂ ᑲᑎᒪᓃᓐᓄᑦ ᒪᕐᕉᓄᑦ ᑲᑎᒪᓂᕐᑲᕆᐊᕐᑲᓚᐅᕐᑐᑦ ᑕᒻᒐᓂᑦᓴᐃᓇᕐᒃ ᓄᓇᓕᒻᒥ.

ᓄᓇᕕᒻᒥ ᐅᕕᒃᑲᐃᑦ ᑲᑐᑦᔨᕐᑲᑎᒌᓐᓂᖕᒐᑕ ᐳᕐᑐᓂᕐᓴᖕᒋᑦ ᑲᑎᒪᒋᐊᕐᓯᒪᓚᐅᕐᑐᑦ ᐅᑯᐊ: ᕗᔮᖕᑭ ᑯᐊᑕ (ᐊᖕᒐᔪᕐᕐᑲᕐᒃ), ᓘᓯ ᑕᕐᕐᑭᐊᐱᒃ (ᐊᖕᒐᔪᕐᕐᑳᑉ ᑐᖕᒐᓕᖕᒐ), ᒥᐊᕆ ᐋᕐᖕᒐᕐᒃ ᐱᓗᕐᑑᑦ (ᑮᓇᐅᔭᓕᕆᔨ), ᐊᒻᒪᓗ ᐹᓴ ᑮᓚᓐ ᐊᒻᒪᓗ ᐊᐃᓴ ᐊᐅᐸᓗᒃ (ᐳᕐᑐᓂᕐᓴᓄᑦ ᑲᑎᒪᔨᐅᕐᑲᑕᐅᔫᒃ). ᓯᕗᓪᓕᐹᒥ ᓇᓗᓇᐃᕐᓯᒋᐊᕐᑲᓚᐅᕐᑐᑦ ᑭᓇᒃᑯᑦ ᐱᒻᒪᕆᐅᓂᕐᑲᕐᑐᓄᑦ ᑲᑎᒪᓂᕐᔪᐊᓕᐊᕆᐊᕐᑲᓛᕐᒪᖕᒐᑕ ᐅᑦᑑᑎᒋᓗᒍ ᑳᓇᑕᓕᒫᒥ ᐅᕕᒃᑲᐃᑦ ᐃᓄᐃᑦ ᑲᑎᒪᓂᕐᔪᐊᖕᒐᓄᑦ. ᐊᓯᖕᒋᓪᓗ ᐅᕐᑳᔭᐅᕐᑲᑦᑕᓚᐅᕐᒥᔪᑦ ᐅᑯᐊ: ᐃᒻᒥᓂᐊᕐᑎᓯᑦᑕᐃᓕᓂᕐᒃ, ᓄᓇᓕᒻᒥᒃ ᐊᒻᒪᓗ ᑮᓇᐅᔭᑎᒍᑦ ᐱᕙᓪᓕᐊᒐᓯᐊᕐᓂᒧᑦ ᑮᓇᐅᔭᐃᓪᓗ ᑐᓂᕐᕈᓯᐊᕆᓯᒪᔭᕗᑦ ᑲᕙᒪᑐᕐᑲᒃᑯᓂᑦ, ᐅᕕᒃᑲᐃᑦ ᐊᕐᖀᒍᑕᓖᕐᓯᐅᑎᒋᑦᓱᒍ ᑲᑎᒪᓂᒻᒪᕆᖕᒐ, ᓇᐅᑐᐃᓐᓇᓕᒫᓄᑦ ᕐᑲᐅᔨᒪᔭᐅᑎᒐᓯᐊᕐᓂᕐᒃ, ᓄᓇᕕᒻᒥ ᐅᕕᒃᑲᐃᑦ ᓯᕗᓕᕐᑎᐅᓂᕐᒧᑦ ᐱᒋᐅᕐᓴᑎᑕᐅᓂᖕᒋᑦ, ᐱᓂᐊᕐᓂᓕᕆᓂᕐᓄᑦ ᑭᒻᒐᑐᕐᑎᕐᑲᕐᓂᕐᒃ, ᓄᓇᕕᒻᒥ ᐅᕕᒃᑲᐃᑦ ᑲᑐᑦᔨᖕᒐᑎᒌᓐᓂᖕᒐᑕ ᐱᕐᑯᔩᐱᖕᒋᑦ, ᐅᕕᒃᑲᐃᑦ ᑲᑎᒪᔨᖕᒋᑦᑕ ᑮᓇᐅᔭᖕᒋᑦ ᐊᒻᒪᓗ ᓄᓇᕕᒻᒥ ᓴᓇᑐᐃᓐᓇᓂᒃ ᐱᖕᖕᒍᑎᑕᐅᒋᐊᓪᓚᕈᓐᓇᑐᓂᒃ ᐱᓇᓱᐊᕐᓂᕐᒃ.

NYA Executive Meeting

By Larry Watt

During early February, the Nunavik Youth Association (NYA) executive meeting was held in Salluit. This was the first face-to-face meeting of the year and it went as planned. Not only did the executives conduct their own meeting, they also attended the 4th Annual Recreation Conference. Due to budgetary constraints, it has been the norm these days to try and attend two meetings in one place.

The NYA Executive Directors who attended were Frankie Gordon (President), Lucy Tukkiapik (Vice-President), Mary A. Pilurtuut (Treasurer), and Pasha Keelan and Aisa Aupalu (Executive Directors). The first order was to determine delegates going to important conferences such as the National Inuit Youth Summit. Other issues covered were: suicide prevention, community and economic development project funding received from the federal government, the Youth annual general meeting, public relations, Nunavik Youth Leadership Training, political representation, NYA by-laws, Youth Committee finances, and a Nunavik recycling project.

ᐅᕕᒃᑲᐃᑦ

ᑐᖓᓕᕆᓕᕐᑕᖓ ᑳᓇᑕᓕᒫᒥ ᐃᓄᐃᑦ ᐅᕕᒃᑲᐃᑦ ᑲᑎᒪᓂᕐᔪᐊᖓᑕ

ᑐᓴᕋᑦᓴᓕᐊᖏᑦ: ᓯᓪᕕᐊ ᐃᐱᕋᐅᑕᕐᒃ ᑯᓘᑦᓯ

ᓄᓇᑕ ᐃᓕᓐᓂᐊᕕᓪᒪᕆᓐ ᐅᑭᐅᕐᑕᑐᒥ ᐃᕐᑲᓗᓐᓃᑐᕐᒃ ᐃᓂᒋᔭᐅᓚᐅᔪᔪᕐᒃ ᑲᑎᒪᓂᕐᒧᑦ ᐅᕕᒃᑲᐃᑦ ᑲᑎᒪᓂᕐᑲᕐᑎᓗᒋᑦ.
Nunatta Campus of Arctic College in Iqaluit provided an appropriate meeting site for young people.

LARRY WATT COLLECTION

ᑐᖓᓕᕆᓕᕐᑕᖓᓂᒃ ᑳᓇᑕᓕᒫᒥ ᐃᓄᐃᑦ ᐅᕕᒃᑲᐃᑦ ᑲᑎᒪᓂᕐᔪᐊᖓᓂ, ᐃᕐᑲᓗᓐᓂ ᕕᕗᐊᕆ 15-ᒥᑦ 18-ᒧᑦ, 1997 ᐱᓪᒪᕆᐅᓂᕐᐸᐅᓚᐅᕐᑐᕐᒃ ᑐᑭᒧᐊᒍᑎᓂ ᑳᓇᑕᓕᒫᒥ ᐃᓄᐃᑦ ᐅᕕᒃᑲᐃᑦ ᑲᑎᒪᔩᕐᑲᕐᓂᖏᑦ ᑲᔪᓯᔪᑦᓴᐅᒪᖔᑕ ᐱᓪᒪᕆᐅᓂᕐᐸᐅᑎᓪᓗᒍ ᑲᑎᒪᒍᑕᐅᓚᐅᕐᑐᕐᒃ.

ᑲᑎᒪᔩᑦ ᐱᓇᓱᐊᕋᓱᐊᕐᑕᕕᓂᖏᑦ ᓯᕗᓪᓕᐹᒥ ᑲᑎᒪᓂᕐᔪᐊᕐᑲᕐᑐᕕᓂᐅᑦᓯᑎᒃ, ᑰᒃᔪᐊᒥ ᓅᕕᒻᐱᕆ 1994-ᒥ, ᐱᓇᐃᓗᑕᑦᑎᒍᕈᑎᒥᕐᑲᑦᑕᓂᕐᒪᒥᑦ. ᑕᐃᑲᓂ ᑰᒃᔪᐊᒥ 100 ᐅᕕᒃᑲᐃᑦ ᐃᓄᐃᑦ ᑲᑎᒪᓂᕐᑲᕐᓯᑎᒃ ᐅᕐᑲᕐᑲᑎᑮᒧᑎᕐᑲᕐᑐᕕᓂᐅᓚᐅᔪᔪᑦ ᕐᑲᓄᕐᒃ ᕐᑲᓄᐃᙱᓯᐊᕐᓇᑐᓂᒃ ᐃᑲᔪᕐᓯᒪᐅᑎᕐᑲᕈᓐᓇᒪᖔᕐᒥᒃ ᐅᕐᑲᒧᑎᕐᑲᕐᓯᑎᒃ, ᐊᒻᒪᓗ ᓯᕗᓕᕐᑎᐅᓚᖓᔪᑦ ᑳᓇᑕᓕᒫᒥ ᐃᓄᐃᑦ ᐅᕕᒃᑲᐃᑦ ᑲᑎᒪᔨᒋᓂᐊᕐᑕᖏᑦ ᓂᕈᐊᕐᑕᐅᓯᑎᒃ.

ᑐᑭᑖᕈᑎᓂᒃ ᓄᐃᑦᓯᓯᑎᒃ, ᒪᓕᒐᓕᐅᕐᓯᑎᒃ ᓯᕗᓕᕐᑎᓇᓂᐊᕐᑕᒥᓄᑦ, ᐊᒻᒪᓗ ᐅᕕᒃᑲᐃᑦ ᑭᒻᒐᑐᕐᑎᕐᑲᕐᑲᑦᑕᓂᐊᕐᑎᓗᒋᑦ ᐃᓄᐃᑦ ᑎᒥᕐᑯᑎᖏᓐᓄᑦ ᐅᑯᓄᖓ: ᐃᓄᐃᑦ ᑕᐱᕇᓴᒃᑯᓂ, ᐸᐅᑦᑑᑏᑦ ᐊᕐᓇᐃᑦ ᑲᑐᑦᔨᕐᑲᑎᒋᓐᓂᖓᓐᓂ, ᑲᑎᕕᒃ ᓄᓇᓕᓕᒫᑦ ᐋᓐᓂᐊᓂᓕᕆᔨᖏᓂ ᐊᒻᒪᓗ ᑲᑎᕕᒃ ᓄᓇᓕᓕᒫᑦ ᐱᕈᕐᐸᓕᐊᒐᓱᐊᕐᓂᒧᑦ ᑲᑎᒪᔨᒃᑯᖏᓐᓂ.

ᐊᓯᖏᓐᓂᒃ ᑐᕌᒐᕆᒍᒪᔭᒥᓂᒃ ᓇᓗᓇᐃᕐᓯᒥᑦᓯᑎᒃ ᐃᑲᔪᕐᓯᒪᒐᓱᐊᕈᒪᒧᑦ ᕐᑲᓄᐃᙱᓯᐊᕆᐊᕐᑲᕐᓂᙱᓐᓂᒃ ᐅᕕᒃᑲᐃᑦ ᐊᒻᒪᓗ ᕐᑲᓄᕐᒃ ᐃᑲᔪᕐᓯᒪᒍᓐᓇᒪᖔᕐᒥᒃ ᐃᓄᑦᑎᑐᑦ ᐅᕐᑲᐅᓯᕐᒥᒃ ᐃᓄᐃᓪᓗ ᐃᓗᕐᕈᓯᕐᒐᓂᒃ ᐃᕐᕐᑲᑐᐃᕕᓕᕆᓂᑎᒍᑦ, ᑎᒥᒻᒥᒃ ᕐᑲᓄᐃᙱᓯᐊᕋᓱᐊᕐᑎᓯᔨᑎᒍᑦ ᐊᒻᒪᓗ ᐃᓕᓐᓂᐊᓂᓕᕆᓂᑎᒍᑦ. ᑖᒃᑯᐊ ᐃᓚᖏᑦ ᑐᑭᑖᕈᑎᓕᐊᕕᓃᑦ ᐱᓇᓱᑦᑕᐅᓂᕐᑲᓚᐅᕐᑑᒐᓗᐊᑦ, ᐱᒍᒪᔭᐅᓗᐊᕐᓯᑎᒃ ᓄᐃᑕᕕᓂᐅᕐᕐᑰᑦ, ᐊᒻᒪᓗ ᐊᒥᓲᓂᕐᓴᐃᑦ ᑲᔪᓯᑎᑕᐅᓐᓂᔭᒐᑎᒃ ᐊᕐᕌᒍᒃ ᒪᕐᕉᒃ ᕐᑭᑎᕐᕐᑲᓗ ᓈᕋᑕᕐᓯᒥᒃ. ᕋᐅᒥ ᐃᐊᓪᓴᒍᔅ (Raurri Ellsworth), ᐊᖓᔪᕐᕐᑲᕆᔭᐅᓚᐅᕐᑐᑐᕐᒃ ᑳᓇᑕᓕᒫᒥ ᐅᕕᒃᑲᐃᑦ ᑲᑎᒪᔩᖏᓐᓄᑦ ᐅᕐᑲᓚᐅᕐᑐᕐᒃ ᐃᒫᒃ: "ᐊᑑᑎᒍᒪᓚᐅᕐᑕᕋᓗᐊᕗᑦ ᐊᑑᑎᒍᓐᓇᓚᐅᙱᑕᕗᑦ ᓂᕆᐅᒋᓚᐅᕐᑕᑎᒍᑦ."

ᒪᕐᕉᒃ ᑳᓇᑕᓕᒫᒥ ᐅᕕᒃᑲᐃᑦ ᑲᑎᒪᔩᖏᓐᓄᑦ ᐊᖓᔪᕐᕐᑳᕆᔭᐅᓚᐅᕐᑑᒃ ᐊᒻᒪᓗ ᐊᓯᖏᑦ ᑲᑎᒪᔩᑦ ᐊᑐᐃᓐᓇᐅᒍᓐᓇᖏᓚᐅᕐᒪᑕ ᐊᕐᕌᒍᒃ ᒪᕐᕉᒃ ᐃᓗᐊᓂ. ᐃᑭᓪᓕᑐᐃᓐᓇᕋᑕᕐᓯᑕ 17-ᖑᒋᐊᓚᐅᔪᒐᓗᐊᕐᓯᑕ 9-ᑐᐃᓐᓇᐃᑦ ᐱᒐᓯᐊᓪᓚᕆᑦᑐᑑᓕᓚᐅᕐᒪᑕ. ᐃᓕᑦᓯᓚᐅᕋᓗᐊᕐᑐᒍᑦ, ᐊᕐᕌᒍᒃ ᒪᕐᕉᒃ ᕐᑭᑎᕐᕐᑲᐅᓗ ᐅᖓᑖᓄᑦ ᑭᓯᐊᓂ ᑎᒥᐅᔪᒥᒃ ᓄᐃᑦᓯᓚᓯᐊᕐᓇᑑᒋᐊᖓ ᑲᔪᓯᑦᓯᐊᑐᑎᒍᓪᓗ ᐃᖏᕐᕋᑎᒐᓯᐊᕐᓗᒍ, ᐊᒻᒪᓗ ᐱᒐᓯᐊᓪᓚᕆᓐᓂᕐᑲᕐᑐᓂᒃ ᓯᕗᓕᕐᑎᕐᑲᕆᐊᕐᑲᕐᓯᓂ.

ᑖᒧᓯ ᕐᑲᓴᓪᓗᐊᕐᒃ ᐃᓄᑦᔪᐊᒥᐅᕐᒃ ᕐᑲᐃᕐᑯᔭᐅᓯᒪᓚᐅᕐᒥᔪᕐᒃ ᐃᕐᑲᓗᓐᓄᑦ ᑲᑎᒪᓂᕐᔪᐊᒥ ᐅᕐᑳᒍᑎᕐᑲᕐᑯᔭᐅᑦᓯᓂ ᐊᑑᑎᕐᑲᑦᑕᓯᒪᔭᒥᓂᒃ. ᐃᓱᒪᑖᕐᑐᕕᓂᕐᒃ ᐃᓪᒥᓂᐊᕐᑲᑦᑕᑐᓂᒃ ᓵᙵᓯᑦᓴᑐᐃᓐᓇᕐᑲᑦᑕᓕᕋᒥ. ᐅᐱᕐᖓᓴᕐᐸᓕᐊᓕᕐᑎᓗᒍ 1995-ᒥ ᐋᓐᓂᐊᓂᕐᒥᓂᒃ ᐊᓂᒎᕐᑎᓯᒐᓯᐊᒧᑦ ᐱᓯᓐᓂᕐᑲᓯᓚᐅᔫᕐᒃ "ᐱᓯᒍᑎᕐᑲᕐᓯᓂ ᐃᓅᓯᕐᒥᒃ," ᐃᕗᔨᕕᒻᒥᑦ ᐃᓄᑦᔪᐊᒧᑦ, ᑭᓯᐊᓂ ᓄᕐᕐᑲᐃᓇᕆᐊᕐᑲᓚᐅᔫᕐᒃ ᐊᑯᓕᕕᓪᒨᓴᕋᓗᐊᕐᓯᓂ ᐊᐳᑎᒃ ᐊᕐᑭᓗᐊᕐᑐᐊᓘᓕᕐᒪᑦ, ᐱᓯᓐᓂᒥᓂᒃ ᐱᔭᕆᕐᓂᕐᑲᕋᓗᐊᕐᓯᓂᕐᒃ ᐊᕐᕌᒍᓕᕐᒥᒪᑦ ᑭᓯᐊᓂ 1996-ᒥ ᐊᑯᓕᕕᓪᒥᑦ ᐃᓄᑦᔪᐊᒧᑦ. ᐊᕐᓯᕈᓐᓇᑐᕐᑎᒎᕋᓗᐊᕐᓯᓂ, ᐃᓱᒪᑦᓴᓯᐅᕈᓐᓇᓯᑦᓯᐊᑐᕕᓂᕐᒃ ᓲᖑᓯᐅᒥᑦᓯᓂᓗ. ᑖᒧᓯ ᐅᕐᑲᓚᐅᔫᕐᒃ ᐃᒫᒃ: "ᐊᕐᓯᕈᓐᓇᑐᐃᑦ ᑎᑭᑉᐸᐳᑦ, ᑭᓯᐊᓂ ᐊᓂᒎᑎᕙᓪᒥᔪᑦ." ᐃᓅᓯᑦᑐᓂᓪᓗ "ᒪᒥᓴᕐᑎᓯᓂᕐᓂᒃ" ᐱᒋᐊᕐᑎᓯᕐᑯᔨᑦᓯᓂ ᓄᓇᓕᓪᒥᓂ, ᐃᓄᑐᕐᑲᕐᓂᒃ ᐃᓚᕐᑲᕐᓗᑎᒃ.

ᐃᓄᑐᕐᑲᐃᑦ ᐅᑯᐊ: ᓇᕐᑭ ᐃᕐᕐᑯ, ᓯᓕᔅᑏᓐ ᐃᕐᑭᑦᑐᕐᒃ ᐊᒻᒪᓗ ᐋᓐᑐᔪ ᐆᔪᑯᓗᒃ ᕐᑭᑭᕐᑖᓗᒻᒥᐅᑦ ᐊᒻᒪᓗ ᑲᔅᑕᕝ ᐳᐊᔅ ᓛᐸᑐᐊᒥᐅᕐᒃ ᐅᕐᑲᓚᐅᕐᑐᑦ ᓴᐳᑦᔨᓂᕐᒥᒃ ᐅᕕᒃᑲᓂᒃ. ᐃᓅᓯᕐᒥᒃ ᐊᑑᑎᕐᑲᑦᑕᓯᒪᔭᒥᓂᒃ ᐅᓂᒃᑳᓯᑎᒃ, ᑲᑎᒪᒋᐊᕐᓯᒪᔪᓂᒃ ᑐᑭᓯᓕᐅᒥᑎᑦᓯᓯᑎᒃ ᐊᓯᑦᔨᕙᓪᓕᐊᓂᐅᕐᑲᑦᑕᓯᒪᔪᓂᒃ ᐊᕐᕌᒍᓂ ᓈᓯᒪᓕᕐᑐᓂ. ᑲᑎᑦᔫᒥᒋᐊᕐᑲᕐᓂᖏᑦᑕ ᐃᓄᑐᕐᑲᐃᑦ ᐅᕕᒃᑲᐃᓪᓗ ᐱᑦᓚᕆᐅᓂᖓᓂᒃ ᐅᕐᑲᓚᐅᕐᒥᔪᕐᒃ ᓇᕐᑭ ᐃᕐᕐᑯ ᐃᒫᒃ: "ᐊᐅᓚᔨᕗᖓ ᐊᓈᓇᑦᓯᐊᕋᓂᒃ ᐃᓕᓐᓂᐊᑎᑦᓯᔨᒋᓚᐅᕐᑕᕗᓐᓂᒃ ᐃᓗᕐᕈᓯᕐᑎᓂᒃ. ᐃᕐᖑᑕᒃᑲᓂᒃ ᑕᒪᒃᑯᓂᖓ ᐅᓪᓗᒥᐅᔪᕐᒃ ᐅᕐᑲᐅᑦᔫᑎᕐᑲᕈᓐᓇᓕᕐᑐᖓ ᑕᒪᓐᓇᓗ ᑲᔪᓯᑎᒍᓐᓇᓚᖓᑦᓯᓂᐅᒃ... ᐃᓅᓯᑦᑐᓄᑦ ᐳᓵᕆᐊᕐᑕᐅᕐᑲᑦᑕᕈᒪᔪᑐᐃᓐᓈᓗᕗᒍᑦ, ᐊᒻᒪᓗ ᐊᐱᕆᔭᐅᒍᑦᑕ ᐅᕕᒃᑲᐃᑦ ᑲᑎᒪᓂᖏᓐᓄᑦ ᐃᓚᒋᔭᐅᕐᑯᔭᐅᓗᑕ ᕐᑯᓄᒪᓂᐅᔭᙱᓚᒍᑦ." ᑕᐃᒫᒃ ᓂᕐᑭ ᐅᕐᑲᓚᐅᕐᑐᕐᒃ.

ᐊᒥᓱᑦ ᐅᕐᑲᓚᐅᕐᑐᑦ ᐅᕕᒃᑲᓂᒃ ᐃᓄᑦᑎᑐᑦ ᐅᕐᑲᐅᓯᕐᒥᒃ ᐊᓯᐅᔨᓂᕋᐃᓕᕐᓯᑎᒃ ᑕᒪᓐᓇᓗ ᐊᕝᕕᐊᓗᑕᐅᓂᕋᕐᓯᒍ ᑐᑭᓯᒪᕐᑲᑎᑮᙱᑑᒍᑎᐅᓂᕋᕐᓯᒍ ᐃᓄᑐᕐᑲᐃᑦ ᐅᕐᑲᐅᓯᕐᒥᑕ ᐊᓯᐊᒍᑦ ᑐᑭᓯᒪᑦᔪᖏᒻᒪᑕ, ᐊᑕᐅᓯᕐᒥᒃ ᐅᕐᑲᐅᓯᕐᑲᕋᒥᒃ. ᐃᓄᑦᑎᑐᑦ ᐅᕐᑲᕈᓐᓇᑑᒐᓗᐊᑦ, ᐃᓱᒪᒍᓯᕗᑦ ᐊᑦᔨᒋᑦᔭᒍᓐᓇᐃᑐᑦ. ᓵᓐᑐᔭ ᐃᓄᑎᕐᒃ ᐅᓂᒃᑳᓚᐅᕐᑐᕐᒃ ᐊᕝᕕᐊᓗᑕᓂᒃ ᐊᒻᒪᓗ ᕐᑲᓄᕐᒃ ᐱᓇᓱᐊᕐᕕᒋᒍᓐᓇᒪᖔᕐᑎᒋᑦ. "ᐃᓄᑦᑎᑐᑦ ᐅᕐᑳᒍᓐᓇᕋᓗᐊᕐᓯᑕ ᑭᓯᐊᓂ ᐃᓱᒪᕗᑦ ᕐᑲᓪᓗᓈᑎᑐᑦ ᐃᓱᒪᒍᓯᕐᑲᓕᕐᒪᑦ, ᑕᒪᓐᓇ ᑐᑭᓯᒪᕐᑲᑎᑮᒍᓐᓇᖏᐅᒪᐅᑎᒋᔭᕗᑦ ᐃᓄᑐᕐᑲᐃᓪᓗ. ᑭᓯᐊᓂ ᐅᕙᒍᑦ ᒍᒪᒍᑦᑕ ᐅᒃᑯᐃᖔᕐᕕᐅᓯᐊᕐᑐᒍᑦ ᐊᓂᕐᕋᖏᓐᓄᑦ. ᐊᒃᑳᓗᒐ ᑐᕐᑯᔪᕕᓂᐅᑎᓪᓗᒍ, ᓂᐊᕐᑰᔭᓕᐅᓚᐅᕐᓯᒪᔪᖓ ᐊᕐᓇᖓᓅᕐᓯᒍ. ᐅᐱᒍᓱᑦᑐᒪᕆᐅᓚᐅᕐᓯᒪᔪᕐᒃ ᓇᑯᕐᒦᓯᓂᖓᓗ ᐅᓪᓗᓂ ᐊᒥᓱᓂ. ᑕᐃᒪᐃᓘᕈᓐᓇᐳᒍᑦ ᑕᒐ ᐊᖏᔪᙱᑐᐊᐱᐅᒐᓗᐊᓂᒃ," ᑕᐃᒫᒃ ᐅᕐᑲᓚᐅᕐᑐᕐᒃ ᓵᓐᑐᔭ. ᐅᕕᒃᑲᕐᒃ ᐳᓵᕆᐊᑐᐊᕐᒪᑦ ᐃᓄᑐᕐᑲᕐᒥᒃ ᐊᐃᓯᒪᓚᐅᕐᑐᓯᓂ ᐅᐱᒋᔭᐅᓪᓚᕆᑦᑐᕐᒃ, ᐅᕐᑲᕕᐅᒍᓗᑐᐃᓐᓇᕋᓗᐊᕋᒥᓘᓐᓃᑦ ᓯᓚᒥ, ᐅᕝᕙᓗᓐᓃᑦ ᐃᑲᔪᓚᓕᑦᓯᒋᑦ ᓱᓇᑐᐃᓐᓇᓂᒃ. ᐅᕕᒃᑲᕐᒃ ᑕᒪᑐᒥᖓ ᐱᕙᓪᓕᕐᑯᑎᕐᑲᕈᓐᓇᒥᔪᕐᒃ ᓱᓇᑐᐃᓐᓇᓂᒃ ᐅᕐᑲᐅᑦᔪᑕᐅᓕᕐᑭᒍᓐᓇᕋᒥ. ᐊᖏᔪᙱᑑᒐᓗᐊᑦ ᐅᕐᑲᐅᓰᑦ ᐊᖏᔪᓪᒪᕆᓪᒥᒃ ᐃᑲᔪᕐᓯᓂᕐᑲᕈᓐᓇᒪᑕ ᐊᒻᒪᓗ ᑲᑎᒪᓚᐅᕐᑐᕐᑲᑦᑕᑐᐊᕈᑎᒃ ᐃᓕᑦᓯᕐᑲᑎᑮᒍᓐᓇᓯᑎᒃ.

ᐃᓕᑦᓯᔫᒥᓯᒪᓕᕐᓯᑕ, ᑲᑎᒪᒋᐊᕐᓯᒪᔪᐃᑦ ᐃᕐᑲᓗᓐᓂ ᑐᑭᑖᓚᐅᕐᑐᑦ ᕐᑲᓄᕐᑑᕈᑎᕐᑲᕋᓱᐊᓚᖓᓂᕐᒥᓂᒃ ᑭᒻᒐᑐᑦᓯᐊᕋᓱᐊᕐᓗᑎᒃ ᐃᓄᓐᓂᒃ ᐅᕕᒃᑲᓂᒃ ᑳᓇᑕᒥ. ᑲᑎᒪᒋᐊᕐᓯᒪᔪᑦ ᐱᓪᒪᕆᐅᔪᕆᑦᓯᓚᐅᕐᑐᕐᒃ ᑳᓇᑕᓕᒫᒥ ᐃᓄᐃᑦ ᐅᕕᒃᑲᐃᑦ ᑲᑎᒪᔩᖏᓐᓂᒃ ᑲᔪᓯᒋᐊᕐᑲᕐᓂᖏᓐᓂᒃ, ᐊᒻᒪᓗ ᓱᓕᒍᓇᐅᒐᓯᐊᕐᑐᑎᒎᓂᕐᓴᕐᒃ ᑐᕌᓚᐊᕕᓂᕐᓂᒃ ᑲᒪᒐᓯᐊᕐᓂᓴᐅᒍᒪᓕᕐᓯᑎᓪᓗ.

ᐊᐱᕐᓯᑕᐅᒐᒥᒃ ᓱᒧᑦ ᐱᕙᓪᓕᕐᑯᑎᐅᔪᕆᑦᓯᒪᖔᕐᒥᒃ ᐅᕕᒃᑲᐃᑦ ᑲᑎᒪᔩᖏᓐᓂᒃ, ᐊᒥᓱᑦ ᑲᑎᒪᒋᐊᕐᓯᒪᔪᑦ ᑭᐅᒍᑎᕐᑲᕐᑲᑦᑕᓚᐅᕐᑐᑦ ᐊᑐᕐᓂᕐᑲᓪᒪ-

YOUTH

The Second National Inuit Youth Summit

by Sylvia Ipirautaq Cloutier

Most important on the agenda for the Second National Inuit Youth Summit, which took place in Iqaluit from February 15-18, 1997 was the question of whether the National Inuit Youth Council (NIYC) should be continued.

Certain NIYC efforts since the first summit, which took place in Kuujjuaq during November of 1994, have encountered some difficulty. It was there in Kuujjuaq that over 100 young Inuit gathered to discuss ways of helping to promote healthier lifestyles, and that leaders for the NIYC were elected.

Resolutions were reached, a code of conduct was developed, and more youth representation was obtained in Inuit organizations such as the Inuit Tapirisat of Canada, the Pauktuutit Inuit Women's Association, the Qikiqtani Inuit Association in Baffin, the Labrador Inuit Association, the Kativik Regional Health Board and Kativik Regional Development Council.

Other goals were defined to promote the well-being of Inuit youth and to help preserve Inuktitut and the Inuit culture through means associated with the justice, health and education systems. Although some of these resolutions were worked on, they may have been too ambitiously created, and most of them were not carried out in the past two and a half years as intended. "Things didn't work out the way we hoped," says Raurri Ellsworth, Acting President for NIYC.

Two NIYC presidents and several other members became unavailable in the two year period, until eventually they were reduced to just nine dedicated members, compared to the original 17. Naturally, as we have learned, it takes more than two and a half years to create such an organization and get it running steadily, and it also requires dedicated leaders.

Taamusi Kasudluak of Inukjuak was invited to Iqaluit for the summit to speak about his experiences. He once encountered a thought-provoking situation when he was faced with the realities of suicide. In early spring of 1995, to overcome his pain, he planned a "walk for life", from Ivujivik to Inukjuak, but he was forced to quit when he reached Akulivik because the snow too deep and soft to continue, so he completed his walk the following year in 1996 from Akulivik to Inukjuak. Along this difficult trek, he found time to reflect and become stronger. "Hard times do come, but they also pass," Taamusi said. He also recommended that youth initiate "healing circles" in the communities, and invite elders to partake.

Elders Naqi Ehko, Celestine Erkidjuk and Andrew Uujukuluk from Baffin Island, and Gustav Boaz from Labrador spoke in support of the youth. They shared some of their life experiences, which helped the delegates understand some of the changes that have taken place over the past number of decades. The importance of bridging the gap among the two generations was well expressed by Naqi Ehko. "I remember my grandmother who taught us our traditional customs. I can talk to my grandchildren today and this knowledge will live on through them... We long for young people to visit, and if we are asked by the youth to (partake in a meeting) we will not refuse." Naqi shared.

Many say the loss of the Inuktitut language among Inuit youth makes it very difficult to communicate with unilingual elders. Even for those who do speak Inuktitut, we no longer share the same mentality. Sandra Inutiq spoke about the barriers and how we can work around them. "When we can speak in Inuktitut but our minds are thinking in English, it makes it difficult to communicate with the elders. But it's up to us because they are inviting us into their homes. After my great uncle died, I

ᓄᓇᕕᒻᒥ ᐱᖕᖑᐊᑎ

Nunavik Players

STEPHEN HENDRIE

ᐊᑎᖓ:	ᓯᐊᔭ ᓖᓴ ᐊᓚᑯ
ᐅᓪᓗᖅ ᐃᓅᓕᕐᕕᖓ:	ᔫᓂ 6, 1973
ᓄᓇ ᐃᓅᓕᕐᕕᖓ:	ᒨᔅ ᕙᕐᑐᕆ, ᐋᓐᑎᐊᕆᐅ
ᓱᖕᖑᐊᕈᓯᖓ:	ᒥᕐᓱᓂᕐᓗ ᑲᑕᑦᔭᓂᕐᓗ
ᐱᓇᓱᒐᖓ:	ᐃᓕᓐᓂᐊᑎ ᐃᓄᑦᔪᐊᒥ
ᐱᓇᓱᒐᕆᒍᒪᔭᖓ:	ᐃᓄᓕᕆᔨᐅᓗᓂ ᐃᓱᒪᓕᕆᔨᐅᒍᒪᔪᖅ
ᓇᒻᒥᓂᖅ ᐱᓇᓱᐊᕈᒪᔭᖓ:	ᐃᖕᖏᖑᐊᕐᑎᖑᕈᒪᔪᖅ ᐊᒻᒪᓗ ᑲᑕᑦᔭᑎᖕᖑᓗᓂ
ᒪᒪᕆᓂᕐᐹᖓ: ᓂᕐᑭ:	ᑐᑦᑐᕕᓂᖅ
ᐊᓕᐊᒋᓂᕐᐹᖏᑦ ᐃᓄᐃᑦ:	ᐊᓂᐊᐱᖓ ᔫ ᐊᒻᒪᓗ ᐱᕐᑲᑎᖓ ᕉᓯ
ᐊᓕᐊᒋᓂᕐᐹᖓ ᐱᖕᖑᐊᓂᖅ:	ᓇᑎᑐᐃᓐᓇᒥ ᕐᑳᑭᕆᐊᒥᒃ
ᐱᔭᕆᐊᑐᓂᕐᐸᐅᑎᓪᓗᒍ ᐊᑑᑎᓯᒪᔭᖓ:	ᐊᑖᑕᓪᓚᕆᒐᓂᒃ ᑲᑎᓯᒋᐅᕐᓱᓂ
ᑲᕋᕆᖕᖑᐊᑕᖏᑦ:	ᐃᓄᓐᓂᒃ ᓇᒻᒥᓂᖅ ᐱᒍᓐᓇᓂᕐᑲᕐᑐᕆᖕᖏᑐᓂᒃ

Name:	Sarah Lisa Alaku
Birthdate:	June 6, 1973
Place of Birth:	Moose Factory, Ontario
Hobbies:	Sewing and throat singing
Occupation:	Student in Inukjuak
Professional Ambition:	To become a psychiatrist
Personal Ambition:	To become a singer and throat singer
Favourite food:	Caribou meat
Favourite people:	My little brother Joe and my friend Rosie
Favourite Sport:	Floor Hockey
Most difficult obstacle to overcome:	To meet my real father
Pet Peeve:	People with low self-esteem.

ᐅᕕᒃᑲᐃᑦ

ᓇᑦᑐᓂᒃ. ᐃᓚᖏᓪᓗ ᐅᖃᓚᐅᕐᓱᑎᒃ ᑕᒪᑐᒥᖓ ᑲᑎᒪᓂᕐᒥᓂᒃ ᐃᓕᑦᓯᓂᖃᕐᓂᕋᕐᓱᑎᒃ, ᓯᕗᓂᑦᑎᓂ ᓯᕗᓕᕐᑎᓴᐅᓂᕐᒧᑦ. ᐅᕕᒃᑲᐃᑦ ᐱᒋᐊᕐᑎᒐᓱᐊᕐᑕᖏᓐᓂᒃ ᓄᓇᓕᒻᒥᓂ, ᐊᒻᒪᓗ "ᐊᑭᓕᕐᑐᑕᐅᒍᓇᐃᓗᑎᒃ ᐱᓇᓱᕐᑎᓯᓂᕐᒧᑦ ᐱᕚᓪᓕᐊᒐᓱᐊᕐᓃᑦ ᐱᓇᐃᓗᑕᐅᔪᓂᒃ ᐋᕐᕿᓱᐃᒐᓱᕈᑎᒋᑦᓯᒋᑦ ᐱᒍᓐᓇᓂᕐᑖᑎᑦᓯᒍᓐᓇᓇᕗᑦ ᐃᓄᒻᒥᒃ ᐊᒻᒪᓗ ᓄᓇᓕᒻᒥᓂᐊᓛᑦ ᐃᓗᓐᓈᒍᑦ. ᐃᓱᒪᒋᔭᑦᑎᓂᒃ ᑕᐅᕐᓲᖃᑦᑕᐅᑎᖃᑦᑕᕈᑦᑕ ᐊᒻᒪᓗ ᓄᐃᑦᓯᖃᑦᑕᕈᑦᑕ ᐱᓇᓱᒐᑦᓴᓂᒃ ᐃᓗᕐᕈᓯᕐᑎᒍᓪᓗ ᐃᑲᔪᕐᑎᖃᕐᓗᑕ ᐃᓄᑐᖃᕐᓂᒃ ᑲᑎᑎᑦᓯᕙᓪᓕᐊᒍᓐᓇᐳᖅ ᐅᕕᒃᑲᓂᒃ ᐃᓄᑐᖃᕐᓂᓗ.

ᐃᓄᐃᑦ ᓄᓇᓕᓕᒫᖏᓐᓂ ᐅᕕᒃᑲᐃᑦ ᑲᑎᒪᔨᖏᑦ ᕿᑭᕐᑖᓗᒻᒥ, ᓄᓇᕕᒻᒥ, ᓛᐸᑐᐊᒥ ᐊᒻᒪᓗ ᑭᕚᓪᓕᒥ ᓄᐃᑕᐅᖃᑦᑕᓯᒪᓕᕐᑐᑦ ᐊᕐᕌᒍᓂ ᐊᓂᒎᕐᓯᒪᓕᕐᑐᓂ ᐊᒻᒪᓗ ᓄᐃᕙᓪᓕᐊᓯᐊᕐᓱᑎᒃ. ᐃᖏᕐᕋᑎᑦᓯᒋᐊᑦᓯᐊᑐᐊᕈᑦᑕ ᑳᓇᑕᓕᒫᒥ ᐃᓄᐃᑦ ᐅᕕᒃᑲᐃᑦ ᑲᑎᒪᔨᖏᓐᓂᒃ ᕿᒪᑦᑕᐅᒪᖕᖏᓂᕐᓴᐅᓕᖓᕗᒍᑦ ᑳᓇᑕᓕᒫᒥ ᐅᕕᒃᑲᐃᑦ ᐱᓇᓱᐊᕐᑕᖏᓐᓄᑦ. ᕿᑎᕐᒥᐅᓄ ᐃᓄᕕᐊᓗᐃᓪᓗ ᐅᕕᒃᑲᖏᓐᓂᒃ ᐊᐅᓚᑦᓯᔨᑦᑖᑎᓗᓯᓪᓗᒋᑦ ᐃᑲᔪᕐᓯᒪᔭᐅᓚᖓᔪᑦ ᐊᒻᒪᓗ ᓄᓇᓕᓕᒫᒥᓂ ᑲᑎᒪᔨᑦᑖᑎᓗᓯᐊᕐᓗᒋᑦ.

ᐊᒥᓱᑦ ᑐᑭᒧᐊᒍᑎᓃᑦᑐᑦ ᐅᖄᔭᐅᖃᑦᑕᓚᐅᕐᑐᑦ ᐅᓪᓗᓂ ᐱᖓᓱᓂ ᕿᑎᕐᖃᒥᓗ ᑲᑎᒪᓂᕐᔪᐊᖃᕐᑎᓗᒍ, ᐊᒻᒪᓗ ᓱᕐᖁᐃᓇᑦᓯᐊᓚᐅᕐᓱᓂ ᓄᐃᑕᖏᓐᓇᑦᓴᐅᕐᖁᔨᓂᖏᑦ ᑳᓇᑕᓕᒫᒥ ᐃᓄᐃᑦ ᐅᕕᒃᑲᐃ ᑲᑎᒪᔨᖏᓐᓂᒃ.

ᓄᓇᕕᒻᒥ ᐱᖕᖑᐊᑎ

Nunavik Players

BOB MESHER

ᐊᑎᖓ:	ᒍᐃᓂ ᒥᑭᔫᖅ
ᐅᓪᓗᖅ ᐃᓅᓕᕐᕕᖓ:	ᒫᑦᔨ 15, 1964
ᓄᓇ ᐃᓅᓕᕐᕕᖓ:	ᑰᒃᔪᐊᕌᐱᒃ
ᓱᖃᑦᓯᒍᑎᒋᔫᖏᑦ:	ᑖᓂᓯᕐᓂᓗ ᓄᓪᓚᖓᑦᓯᐊᓱᓂᓗ ᐃᓱᒪᒐᓱᐊᑦᓯᐊᓂᖅ
ᐱᓇᓱᒐᖓ:	ᐊᓪᓚᑎ
ᐱᓇᓱᐊᒐᓪᓚᓇᒋᒍᒪᔭᖓ:	ᐃᑲᔪᕐᑎᐅᓂᖅ ᑎᒥᒧᑦ ᐅᐃᓇᓂᕐᓗᓯᒪᐅᑎᓕᓐᓂᒃ
ᓇᒻᒥᓂᖅ ᐱᔪᒪᒐᔭᕐᑕᖓ:	ᓯᓚᕐᔪᐊᓕᒫᒧᑦ ᐊᕐᕕᑕᕐᓂᖅ
ᒪᒪᕆᓂᕐᐹᖓ ᓂᕿ:	ᖁᕐᓯᑕᒥᒃ ᐆᓇᕐᓇᑐᓖᑦ ᐸᑳᑯᐊᓂᕕᓃᑦ
ᐊᓕᐊᒋᓂᕐᐹᖏᑦ ᐃᓄᐃᑦ:	ᐸᓂᑦᓴᕋ ᓂᑯᓕᐊᑕ
ᐊᓕᐊᒋᓂᕐᐹᖓ ᐱᖕᖑᐊᓂᖅ:	ᐸᑦᑕᒧᑦ ᓯᑎᔪᒧᑦ ᐊᓇᐅᓪᓚᓂᖅ
ᐱᔭᓇᐊᑐᓂᕐᐸᐅᑎᓪᓗᒍ ᐊᔫᑎᓯᒪᔭᖓ:	ᐃᓅᓯᓇᓯᒪᔭᕋᓂᒃ ᐳᐃᒍᕋᓱᐊᕐᓂᖅ
ᑲᕆᓇᖕᖑᐊᑕᖏᑦ:	ᓇᐅᑐᐃᓐᓇᐃᑦ ᐊᓯᒥᓂᒃ ᐃᖅᑲᑐᐃᓕᑐᐊᕐᒪᑕ ᐃᓄᐃᑦ ᓱᓇᓕᒫᓂᒃ ᐊᐅᓚᑦᓯᒍᒪᔪᑦ

Name:	Winnie Mickeyook
Birthdate:	March 15, 1964
Place of birth:	Kuujjuaraapik
Hobby:	Dancing and meditating
Occupation:	Secretary
Professional ambition:	To become an addictions councillor
Personal ambition:	To travel around the world
Favorite food:	Curried chicken
Favorite person:	My God-child Nicholetta
Favorite sport:	Softball
Most difficult obstacle to overcome:	Letting go of my past
Pet peeve:	People who try to control everything

ᐱᓇᓱᒐᖃᕐᓂᒧᑦ ᐃᓚᑐᕈᕐᓴᐃᓂᐅᑉ ᐱᓇᓱᐊᕈᓯᖓ

ᐊᓪᓚᑕᖏᑦ ᑳᕈᓕᓐ ᓯᑑᓐ

ᑕᕝᕙᓂ ᐊᕐᕌᒍᒥ ᐱᓇᓱᒐᖃᕐᓂᒧᑦ ᐱᓇᓱᐊᕈᓯᐅᑎᑕᐅᔪᖅ ᑕᐃᔭᐅᒍᓯᖃᓚᐅᕐᑐᖅ ᐃᒪᒃ: "ᐅᕙᓐᓄᑦ ᓇᓪᓕᐅᑎᕗᖅ." ᑯᒃᔪᐊᒥᑦᓯᑎᒃ ᑕᒪᑐᒥᖓ ᓇᓪᓕᐅᓂᕐᓯᐅᓂᖃᓚᐅᕐᑐᑦ ᕕᕗᐊᓇ 14, 1997 ᐱᓇᓱᐊᕈᓯᖓᓂ. ᑕᐃᑲᓂ ᐱᓇᓱᐊᕈᓯᕐᒥ ᑐᓴᐅᒪᔭᐅᑎᑦᓯᒐᓱᐊᓚᐅᕐᑐᐃᑦ ᐊᒥᓱᑦ ᓄᓇᕕᒻᒥ ᑎᒥᐅᔪᑦ ᐱᐊᕋᕐᓂᒃ (ᑲᒃᑲᓛᓂᒃ) ᖃᐅᔨᑎᑦᓯᒐᓱᐊᕐᓱᑎᒃ ᓇᓪᓚᑳᕐᕕᒋᒍᓐᓇᑕᖏᓐᓂᒃ ᐊᑐᐃᓐᓇᐅᔪᓂᒃ ᐱᓇᓱᒐᕐᓂᒃ ᓄᓇᕕᒻᒥ. ᑕᐃᒫᑦᓴᐃᓇᖅ, ᒪᑭᕝᕕᒃ ᐃᓚᒋᔭᐅᓚᐅᕐᑐᖅ ᑕᒪᑐᒧᖓ ᐃᓕᓐᓂᐊᑎᑦᓯᓂᐅᔪᒧᑦ ᓄᐃᑕᑎᑦᓯᖃᑕᐅᑦᓯᓂ ᑐᑭᓯᒐᓱᐊᕈᑎᑦᓴᖏᓐᓂᒃ ᐊᒻᒪᓗ ᓯᓚᑳᑦᑎᓯᑦᓯᑎᒃ ᐃᓕᓐᓂᐊᑎᓂᒃ ᐊᒻᒪᓗ ᐃᓄᓐᓂᒃ ᐳᓖᓇᐊᕐᑐᓂᒃ. ᓖᐸ ᒍᐊᑦᓗ, ᓖᓴ ᒍᐊᑦᓗ ᐅᕝᕙᓗ ᐱᐊᕋᕐᓂᒃ ᐳᓖᓇᐊᕐᑎᑎᓐᓂᒃ ᑐᖕᖓᓱᑦᑎᓯᔨᐅᓚᐅᕐᑐᒍᑦ ᐊᒻᒪᓗ ᒪᑭᕝᕕᐅᑉ ᒥᑦᓴᓄᑦ ᐊᐱᕐᓱᑎᐅᔪᓂᒃ ᓇᐅᑐᐃᓐᓇᓄᑦ ᑭᐅᖃᑦᑕᓯᑕ. ᓯᐊᓪᓚ ᒥᐊᓯ ᐃᓚᒋᔭᐅᓚᐅᕐᒥᔪᑦ ᐊᓯᐊᒍᕐᑐᒥᒃ ᓴᓂᕋᕐᑎᓂ ᓄᐃᑕᑎᑦᓯᓂᖃᕐᒥᓯᓂ ᑐᑭᓯᒪᔭᐅᒥᐊᓖᑎᑦᓯᓗᐊᕐᓯᓂ ᑰᒃᔪᐊᑉ ᖃᐅᔨᓴᕐᕕᖓᓂ. ᓯᐊᓪᓚᐅᑉ ᑕᑯᑦᓴᐅᑎᑦᓯᓂᓇᓚᐅᕐᑕᖓ ᐃᑯᒪᐅᑎᒎᕐᑐᓚᑳᓂᒃ ᐊᑐᕐᑕᐅᓯᓂᒃ ᖃᐅᔨᓴᕐᕕᒥ, ᐊᓕᐊᒋᔭᒻᒪᕆᐊᓗᐊᓪᓚᐅᕐᑐᑦ. ᐱᐊᕋᐃᑦ ᑕᒪᒃᑯᓂᖓ ᐆᑦᑐᕋᓪᓚᕆᓐᓂᖃᕐᑎᓗᒋᑦ ᓯᐊᓪᓚ ᐅᓂᒃᑳᖃᑦᑕᓚᐅᕐᑐᖅ ᓱᓇᒧᑦ ᐊᑐᕐᑕᐅᓲᖑᒻᒪᖔᑕ ᐊᒻᒪᓗ ᖃᓄᐃᓘᕐᑕᐅᓲᖑᒻᒪᖔᑕ.

ᑕᕝᕙᓂ ᐊᕐᕌᒍᒥ ᒪᑭᕝᕕᐅᑉ ᐅᕕᒃᑲᓕᓇᕕᖓ ᐊᒻᒪᓗ ᐱᒥᐅᕐᓴᑎᑦᓯᕕᖓ ᐊᐃᑐᑑᑎᖃᕐᑎᓗᒍ ᓯᑐᕋᐅᑎᓂᒃ ᐱᐊᕋᕐᓄᑦ ᐊᓕᐊᒋᔭᒻᒪᓇᐅᓚᐅᕐᑐᑦ. ᓖᐸ ᒍᐊᑦ ᐊᒻᒪᓗ ᓯᐊᓪᓚ ᐃᓕᓐᓂᐊᕕᓐᓅᖃᑦᑕᓚᐅᕐᒥᔪᒃ ᐅᓂᒃᑳᕕᖃᓇᐊᕐᑐᓱᑎᒃ ᐃᓕᓐᓂᐊᑎᓂᒃ, ᐊᒥᓱᒻᒪᕆᓐᓂᒃ ᐊᐱᕐᓱᑎᖏᓐᓂᒃ ᑭᐅᖃᑦᑕᓱᑎᒃ ᖃᓄᐃᓘᕐᑎᐅᒪᖕᒐᕐᒥᒃ ᒪᑭᕝᕕᒃᑯᓂ. ᓄᓇᕕᒻᒥ ᒪᓕᒐᑦᓴᓯᐊᖑᓂᕐᒥᓄᑦ, ᑖᔅ ᐃᓕᓐᓂᐊᑎᓂᒃ ᐅᖃᕕᖃᖃᑦᑕᓚᐅᕐᒥᔪᒃ ᐱᒐᓱᐊᕐᓂᒥᒍᑦ ᐱᔭᓈᖃᑦᑕᓯᒪᔪᒥᓂᒃ ᐃᓕᓐᓂᐊᓂᕐᒥᒍᑦ ᐊᒻᒪᓗ ᐊᕐᓱᕈᓐᓇᑐᒃᑰᖃᑦᑕᕋᓗᐊᕋᒥ ᑲᔪᓯᓂᖃᑦᑕᓯᒪᔪᒥᓂᒃ.

ᐅᓐᓄᓴᐅᓕᑐᐊᕐᒪᑦ ᓄᐃᑕᑎᑦᓯᓂᓇᔭᕗᑦ ᐅᒃᑯᐃᖕᒌᖃᑦᑕᓚᐅᕐᑐᑦ ᐃᓄᓕᒫᓄᑦ, ᑭᓯᐊᓂ ᐊᒥᓲᖕᖏᑐᐃᑦ ᓄᓇᓕᒻᒥᐅᑦ ᑕᑯᔭᕐᑐᓚᐅᕐᑐᑦ. ᐃᑭᑦᑐᐊᐲᑦ ᑕᑯᓂᐊᓚᐅᕋᓗᐊᕐᑎᓗᒋᑦ, ᐱᒻᒪᕆᐅᔪᓇᑦᓯᔪᖓ ᕿᑐᖕᖓᓕᐅᔪᒍᑦ, ᐃᕐᖑᑕᖃᕐᑐᓗ ᐊᒻᒪᓗ ᓄᓇᓕᒻᒥ ᓯᕗᓕᕐᓃᑦ, ᐃᓗᓐᓇᑕ ᐱᐊᕋᕐᓂᒃ ᑕᑯᑎᑦᓯᒋᐊᖃᕋᑦᑕ ᓄᓇᕕᐅᑉ ᐱᕕᑦᓴᐅᒍᓐᓇᓯᐊᕐᓂᖓᓂᒃ ᓯᕗᓂᑦᓴᖏᓐᓄᑦ. ᐃᓚᒋᔭᐅᓂᓇᓚᐅᕐᑕᕗᑦ ᐊᒻᒪᓗ ᑕᒪᑐᒥᖓ ᐃᑲᔪᕐᓯᒪᐅᑎᒋᒐᓱᐊᕐᓂᓇᓚᐅᕐᑕᕗᑦ ᑖᒃᑯᓇᓂ ᖃᐅᔨᓴᐅᑎᑦᓯᒐᓱᐊᕐᓂᐅᔪᓂ ᐱᓇᓱᐊᕈᓯᕐᓂ ᐊᑐᐃᓐᓇᐅᕕᖃᕐᑎᓯᑦᓯᐊᐳᑦ ᐃᓅᓯᑦᑐᐃᑦ ᓯᕗᓂᑦᓴᖏᓐᓂᒃ ᐃᓱᒫᓗᒐᖃᓪᓚᓇᓐᓂᑎᓐᓂᒃ ᑕᑯᓐᓇᑎᒐᓱᐊᕐᓗᒋᑦ. ᑐᓴᐅᒪᒻᒥᒐᑦᑕ, "ᓄᓇᓕᓕᒫᖅ ᑭᓯᐊᓂ ᐃᓚᒋᔭᐅᑦᓯᐊᑎᓪᓗᒍ ᖃᓄᐃᖕᖏᓯᐊᑐᓂᒃ ᐱᐊᕋᖃᕈᓐᓇᐳᒍᑦ," ᐊᒻᒪᓗ ᐃᓱᒫᓗᓐᓇᖏᓐᓂᓴᐅᑎᑦᓯᕗᖅ ᓴᐳᑦᔭᓂᖃᓕᑐᐊᕋᑦᑕ ᐱᐊᕋᕐᓂᒃ ᐊᒻᒪᓗ ᐃᓕᓐᓂᐊᑎᑦᓯᒐᓱᐊᕐᑐᓂᒃ.

ᑕᐃᒫᑦᓴᐃᓇᖅ, ᐊᓂᒎᑎᓯᒪᓕᕐᑐᓂ ᐱᓇᓱᒐᖃᕐᓂᒧᑦ ᐱᓇᓱᐊᕐᕈᓯᖃᕐᑎᓯᓂᐅᓯᒪᔪᓂ, ᐃᓄᐃᑦ ᓇᐅᑐᐃᓐᓇᓕᒫᑦ ᑕᒪᑐᒥᖓ ᐋᕐᕿᓱᐃᔪᕕᓃᑦ ᐊᓂᒎᑎᒃᑲᐃᓯᐊᕐᓯᑎᓪᓗ ᐊᓕᐊᓇᕐᑑᑎᑦᓯᓚᐅᕐᑐᑦ ᐱᑦᓯᐊᓂᕐᒥᑎᒍᑦ ᐱᓇᓱᐊᕐᓱᑎᒃ. ᓇᑯᕐᒦᑭᓯᒪᕗᖓ ᐃᓗᓐᓇᖏᓐᓂᒃ ᐃᓚᐅᓚᐅᕐᑐᓂᒃ. ᒪᑭᕝᕕᐅᓪᓗ ᐅᕕᒃᑲᓕᓇᕕᖓ ᐊᒻᒪᓗ ᐱᒥᐅᕐᓴᑎᑦᓯᕕᖓ ᕿᓚᓈᕆᔭᖃᕐᐳᖅ ᐱᑦᓯᐊᓂᕐᓴᐅᒍᒪᓖᕐᓂᑎᓐᓂᒃ 1998-ᒥ ᐱᓇᓱᒐᖃᕐᓂᒧᑦ ᐃᓚᑐᕈᕐᓴᐃᓂᖃᓕᕐᒥᒍᑦᑕ.

ᐃᓄᐃᑦ ᒪᒃᑯᑦ ᑲᑎᒪᕐᔪᐊᕐᓂᖓᑦ
National Inuit Youth Summit

LARRY WATT COLLECTION

ᑲᑎᒪᒋᐊᕐᓯᒪᔪᑦ ᐊᐃᑉᐱᐅᑎᖓᓄᑦ ᑳᓇᑕᓕᒥ ᐅᕕᒃᑲᐃᑦ ᑲᑎᒪᓂᕐᒪᓇᖓᑕ, ᑖᓐᓇ ᑲᑎᒪᓂᖅ ᐃᖃᓗᓐᓂ ᐊᑐᑎᔭᐅᓚᐅᕐᑐᖅ.
Delegates of the Second National Inuit Youth Summit, which took place in Iqaluit.

made bread and brought it over to his wife. She really appreciated my offering and thanked me for days afterward. It's little things like this that we can do," she said. It is well appreciated when the youth take the initiative to visit and spend time with our elders, even just speaking to them on the street, or helping them at various odd jobs. The youth benefit from this also because of the opportunity it provides to receive insightful advice. Small gestures can mean a lot too and it's worth spending time together while we have the chance to learn from each other.

Having learned from the past, delegates at the Iqaluit summit decided to do whatever is necessary to effectively represent the Inuit youth of Canada. The delegates feel it is very important to keep the NIYC going, and they intend to employ more realistic approaches to meet their goals.

When asked why they think it is beneficial to have the NIYC, many delegates responded with valuable input. Some mentioned how this is a good learning experience for them, as future leaders. Taking the initiative to act upon youth issues in our communities, and developing volunteer work by collectively solving problems also enhances skills for the individual and for the community as a whole. Exchanging our views and creating special projects and cultural programs in partnership with our elders helps to narrow the generation gap.

The Inuit regional youth councils in Baffin, Nunavik, Labrador and Kivalliq have become established within recent years and seem to be evolving very well. Reviving the NIYC keeps us on track on a National level. Next, the two regions of Kitikmeot and Inuvialuit will receive help to find co-ordinators and develop regional councils.

Many items on the agenda were covered at the three and a half day summit, and it was evident throughout the summit that — yes — the NIYC should certainly continue to exist.

BE COOL
STAY IN SCHOOL
STAY IN SCHOOL

CAROLYN STONE

Career Week, 1997

by Carolyn Stone

This year the theme for Career Week was "It's Time For Me, Inc.". It was held in Kuujjuaq during the week of February 14th, 1997. This week is an information week where several Nunavik organizations to let the children realize the opportunities they have in choosing a career in Nunavik. Once again, Makivik participated in this educational event by installing our own information and activity booth for the students and also members of the public to visit. Larry Watt, Lisa Watt and I participated in greeting the children that visited our booth and by answering questions anyone had regarding Makivik Corporation. Chesley Mesher also participated by having another booth set up beside ours to promote the Kuujjuaq Research Centre. Chesley's presentation always proves to be a big attraction with all the gizmos and gadgets that the Research Centre uses. The children get hands-on experience with these gadgets as Chesley explains to them what they are for and how to use them.

This year Makivik's Youth and Training Department gave out blue and white Krazy Karpets (plastic sleds) which proved to be a huge success with the children. Larry Watt and Chesley also did classroom presentations for the students, providing answers to many questions about their roles within Makivik Corporation. As a Nunavik role model, Larry also spoke to the students about his accomplishments through education and perseverance.

In the evening the booths were open to the general public, although few people in the community found it convenient to attend. In spite of the low turnout, I feel it is important that as parents, grandparents and community leaders, we need to show our children that Nunavik has a lot to offer them for their future. Our participation and the interest we show in these promotional weeks are an excellent opportunity for young people to see that we are truly concerned about their future. As we have heard before, "it takes a whole community to raise healthy children", and it is very assuring when we support children as well as those who provide educational opportunities for them.

Once again, as in past career weeks, the people who were in charge of making this a successful and fun week did a fantastic job. I wish to thank all those who took part. Makivik's Youth and Training Department looks forward to an even more successful 1998 Career Week.

ᑐᑭᖅᑲᕋᓯᐊᕐᑐᖅ ᑲᑎᒪᔭᕐᑐᓯᒪᔪᑦ ᐊᕐᔨᓕᐅᕐᑕᐅᒍᑎᐱᓂᖕᒐᑦ ᐊᐃᕆᓕ 9, 1997-ᖕᒍᑎᓪᓗᒍ ᐅᕕᒃᑲᐃᑦ ᑲᑎᒪᓂᖅᑲᕐᑎᓗᒋᑦ ᖅᑭᑲᓚᐅᕐᑐᓯᑎᒃ ᑲᖕᒋᕐᓱᐊᓗᒃᔪᐊᒥ.
Significant group photo, April 9, 1997, during a break at the Youth AGM in Kangiqsualujjuaq.

ᑖᒃᑯᐊᓴᐃᓐᓇᐃᑦ ᐊᕐᔨᓕᐊᕕᓂᐅᔪᑦ. ᓵᓐᖕᒐᖕᒐᓕᕐᒥᑎᓪᓗᒋᑦ.
Same group. Different perspective.

ᐅᓂᒃᑳᑦ ᐅᔭᕋᕐᓂ: ᐃᓄᐃᑦ ᓴᓇᙳᐊᓯᒪᔭᖏᑦ ᑕᑯᑦᓴᐅᑎᑕᐅᓂᕕᓂᖏᑦ ᑯᕆᐊᒥ (Korea-ᒥ)

ᑖᓐᓇ ᐊᕐᕌᒍᕆᔭᒐᑦ "ᐊᕐᕌᒍᕆᔭᐅᑎᑕᐅᓚᐅᕐᑐᖅ ᐊᐃᓯᐊᑉ ᑕᕆᐅᕐᔪᐊᖓᓄᑦ," ᐱᒋᐊᕐᑎᑕᐅᑦᓯᓂ ᔭᓄᐊᕆ 7-ᒥ ᐅᑯᓄᖓ "ᐅᓂᒃᑳᑦ ᐅᔭᕋᕐᓂ" ᑲᓇᑕᒥᐅᑦ ᐃᓄᐃᑦ ᓴᓇᙳᐊᑕᕕᓂᖏᑦ ᑕᑯᑦᓴᐅᑎᑕᐅᑎᓪᓗᒋᑦ Seoul-ᒥ ᑯᕆᐊᓪᓗ ᓯᕐᑭᓂᖓᓂ, ᓵᓕ ᒍᐊᑦ ᑕᑯᑦᓴᐅᑎᑦᓯᓂᕐᒥᒃ ᑲᒪᒋᔭᕐᑲᓚᐅᕐᑐᖅ.

ᑳᓇᑕᐅᑉ ᐊᖓᔪᕐᑳᒪᕆᖓ ᑦᔮᓐ ᑭᕆᑦᓯᐊᓐ (Prime Minister Jean Chrétien) ᐅᒃᑯᐃᓯᓂᕐᑲᓚᐅᕐᑐᖅ ᑕᑯᑦᓴᐅᑎᑦᓯᓂᕐᒥᒃ ᑭᐱᓯᑦᓯᓂ ᕐᑲᓪᓗᓈᕐᑖᐱᓪᒥᒃ ᐅᒃᑯᐃᓯᒍᑎᐅᓲᒥᒃ ᑕᑯᓐᓇᓇᐊᕐᓯᒪᔪᐃᑦ ᓄᓇᕐᑕᔪᐊᕐᑲᑎᒦᖕᖏᑐᑦ ᑲᕙᒪᓂᒃ ᑭᒡᒐᑐᕐᑏᑦ ᓯᒐᕐᓂ, ᑯᕆᐊᒥᐅᑦ ᐊᒻᒪᓗ ᑲᓇᑕᒥ ᒪᑭᑕᒐᓯᐊᕐᑯᑎᓕᕆᔩᑦ, ᐊᒥᓲᓂᕐᓴᐃᑦ ᑲᓇᑕᒥᐅᖑᓚᐅᕐᑐᑦ ᑕᐅᕐᓰᕐᑲᑎᕆᓗᓯᐊᕐᓂᒧᑦ ᐱᓇᓱᐊᕐᓂᕐᑲᕐᑐᑦ. ᐃᓄᐃᑦ ᓴᓇᙳᐊᓯᒪᔭᖏᑦ ᕐᑯᓪᓕᓴᔭᐃᑦ ᐅᓄᕐᓂᓖᑦ 50-ᓂᒃ ᓇᓪᓕᑳᑦᑕᐅᓯᒪᓚᐅᕐᑐᑦ ᓄᓇᕕᒻᒥᐅᓄᑦ ᓄᓇᑦᓯᐊᒥᐅᓄᓪᓗ ᓴᓇᙳᐊᑕᕕᓃᑦ.

ᓄᓇᕕᒻᒥᐅᓄᑦ ᓴᓇᙳᐊᑕᐅᔭᕕᓃᑦ ᐅᑯᓄᖓ ᑕᑯᑦᓴᐅᑎᑕᐅᓚᐅᕐᑐᑦ: ᓄᑕᕋᓗᒃ ᐃᔭᐃᑦᑐᖅ, ᓖᕝᕕ ᐊᓛᓯᐊᖅ ᐊᑯᓕᕕᒻᒥᐅᑉ; ᐃᑦᑐᖅ ᐊᐃᓐᓇᓕᒃ, ᒫᑎᐅᓯ ᐃᔭᐃᑦᑐᖅ ᐋᑕᒥ ᐊᒻᒪᓗ ᐊᓗᑯ ᐊᓇᐅᑕᖅ ᐃᕗᔨᕕᒻᒥᐅᑦ; ᓘᑲᓯ ᐃᕐᑲᓗᒃ, ᑖᓂᐊᓪ ᐃᓄᑉᐸᖅ ᐊᒻᒪᓗ ᔫᐱ ᐃᕐᑲᓗᒃ ᐃᓄᒃᔪᐊᒥᐅᑦ; ᑖᒪᓯ ᑐᑲᓚᒃ ᐊᒻᒪᓗ ᓖᕝᕕ ᕐᑯᒪᓗᒃ ᐃᕗᔨᕕᒻᒥᐅᑦ; ᔪᐊᓇᓯ ᔮᒃ ᐃᑐᑲᓪᓚᒃ ᐊᒻᒪᓗ ᐱᑕ ᐳᐃ ᐃᑐᑲᓪᓚᒃ ᐳᕕᕐᓂᑐᕐᒥᐅᑉ. ᐋᓕᕚ ᑐᓗᒐᒃ ᐃᓚᒦᓴᒃᑯᓂᑦ ᐱᓯᒪᑦᓯᓂ ᑭᒡᒐᑐᓚᐅᕐᑐᖅ ᓄᓇᕕᒻᒥᐅᓂᒃ Seoul-ᒥ.

ᑕᒪᑐᒥᖓ ᐸᕐᓇᑐᕕᓃᑦ ᐊᑑᑎᓂᕆᓚᐅᕐᑕᒥᓂᒃ ᓯᒐᓂᑦᑎᓂ ᓂᐅᕐᕈᓯᕈᓐᓇᓂᕐᓴᐅᕐᑯᓯᕚᓗᐊᑦ ᐊᐃᓯᐊᒥ ᐃᓄᐃᑦ ᓴᓇᙳᐊᓯᒪᔭᖏᓐᓂᒃ. ᐃᓄᐃᑦ ᓴᓇᙳᐊᕈᓯᖏᑦ ᐱᒋᐊᖕᒐᓚᐅᕐᓯᒪᑎᓪᓗᒋᑦ ᓄᓇᕕᒥ 1950 ᐊᕐᕌᒍᖏᓐᓂ ᑭᓯᐊᓂ ᒫᓐᓇᕐᑲᒻᒥᐅᓕᕐᑐᖅ ᐊᕐᕌᒍᓂ, ᓴᓇᙳᐊᓯᒪᔭᖏᑦ ᓂᐅᕐᕈᑎᐅᑦᓯᐊᕐᑲᔭᕐᓯᒪᒍᓐᓇᐃᑦ. ᐃᒻᒪᕐᑲ ᓂᐅᕕᕐᑎᕐᑲᕈᓐᓇᕈᑦᑕ ᓄᑖᓂᒃ ᐊᐃᓯᐊᒥᐅᓂᒃ ᐊᒻᒪᓗ ᐊᓯᖏᓐᓂᒃ ᓄᓇᓕᕐᔪᐊᒥᐅᒍᕐᑲᑎᖕᖏᑦᑎᓂᒃ ᑕᒪᓐᓇ ᓂᐅᕐᕈᓯᕐᑲᑦᑕᓂᒐᑦ ᐱᐅᓯᕙᓪᓕᓴᕐᑯᑐᖅ.

Stories in Stone: Inuit Art Exhibit in Korea

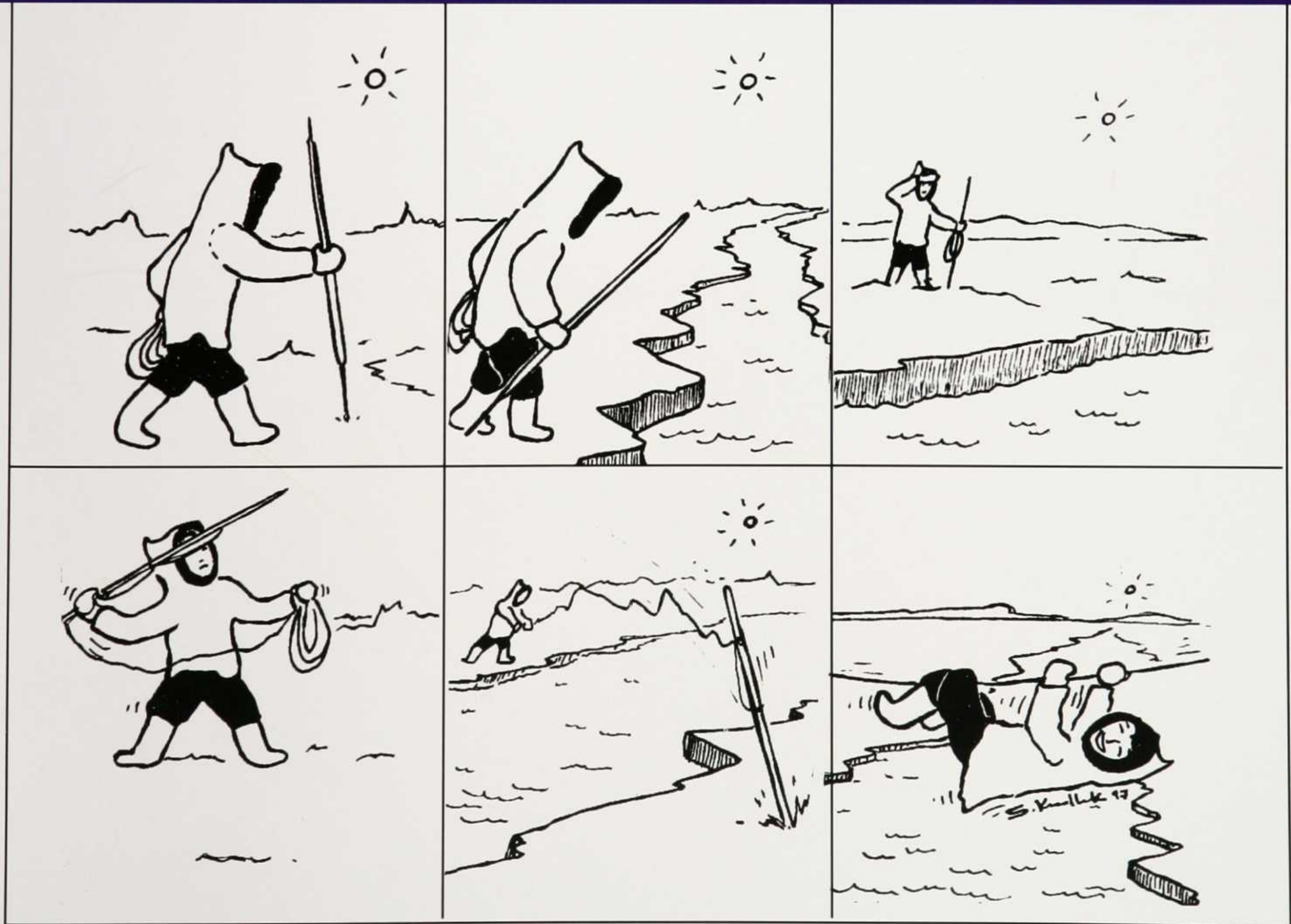
This year been designated the "Year of the Asia Pacific", which began on January 7th with the "Stories in Stone" Canadian Inuit art exhibit in Seoul, South Korea, chaired by Charlie Watt.

Prime Minister Jean Chrétien opened the exhibit by cutting a ribbon before an audience of foreign government representatives, Korean and Canadian businessmen, most of whom were part of the Team Canada Trade Mission. Fifty Inuit sculptures were selected from Nunavik and the NWT.

OFFICE OF THE PRIME MINISTER

Nunavik carvings were by Nutaraluk Iyaituk and Levi Alashuak of Akulivik; Ittuq Ainalik, Matiussi Iyaituk Adamie and Aluku Anauta of Ivujivik; Lucassie Echalook, Daniel Inukpuk and Jobie Echalook of Inukjuaq; Thomassie Tukalak and Levi Qumaluk of Ivujivik; Joannasie Jack Itukallak and Peter Boy Itukallak of Puvirnituq. Aliva Tulugak of the FCNQ represented our Nunavimmiut artists in Seoul.

Organizers are hopeful that this experience will lead to future sales of Inuit art in Asia. The modern Inuit art industry began in Nunavik in the 1950's but in recent years, art sales have not been strong. Maybe new customers in Asia and other distant countries will improve the situation.



KIDS IN KANGIGSUALUJJUAQ RAISED MONEY FOR SCHOOL PROJECTS DURING THE AGM, APRIL 7-10, 1997. PHOTO: BOB MESHER

Muffins
$1.00
PONS