

TAQRALIK

—September, 1983—

—ՉՈՒՆ, 1983—



Third Elders Conference

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Airstrip Agreement Ratified

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Dear Taqralik,

I would like to thank those who attended Quaqtac Music Festival held between August 9 and 19. I would also like to thank the musicians who voluntarily attended and made the festival successful namely: Juupi Anahatuk and Annie Angma from Aupaluk, Ittuluk Itidluie and Mark Pitseolak from Cape Dorset, Joadamie Tukie, Susanna Nayoumealuk and Minnie Palliser from Inukjuak, Sammy Kudluk, Jimmy Annahatuk Tommy Nassak and Annie Okpik from Kangirsuk, Pauli Uqittuq from Kangiqsujjuaq, Abellie and Sarah Nowya, Charlie Tomic and Joe Crow from Kuujjuarapik, Adamie Kadju-lik, Putulik Papigatuk jr. and Paulussie Nowya from Salluit, Tommy Johannes, Sandy Tooma, Harry White and Alex Gordon from Kuujjuaq, Bobby Deer, Charlie Puttayuk, George Arnatuk, Simeonie Tukkiapik, Jimmy Okpik, Willie Tukkiapik, Mike Keelan, Inuluk, David Okpik, Emily Arnatuk, Peter Niqi, Benjamin Jararuse and Lizzie Ouvaut all from Quaqtac. I would also like to thank most of all, the people of Quaqtac.

As for the Organizations that supported the Festival, we would like to thank the following: Air Inuit, Taqralik, Austin Airways, Ajagutaq Recreation Committee, Taqramiut Nipingat and CBC Northern Services. A Special thanks to Mel Steward from TNI and Janice Deer (beautiful daughter of Bobby and Eva Deer).

Noah Koperqualuk
Salluit, P.Q.

Dear Taqralik,

Greetings to all my friends in the North. I hope that the passing of time has been kind to you all.

I am writing to offer my help as I am now an educational Consultant. Perhaps one area in which I could be of help would be in the preparation of Southern Teachers for living and working in the North. A few days of intensive workshop from a person experienced in the North would greatly assist Teachers coming from the South to understand the Inuit and be happier during their stay. This would help them to be more effective teachers and they would probably stay longer in the North. The key point here and one which other workshops have missed out on is to understand and know the Inuit.

The four years I spent as Principal in Quaqtac has given me the experience to conduct a workshop of this type.

I have also over the past years been working in the area of Native Teacher Training and perhaps I could be of help in this area too.

I look forward to seeing you all again and meanwhile I wait to hear from you.

Yours sincerely,

Winston A. Barnwell
619 Hanson Street
Fredericton, N.B. E3B 4A1

To Whom It May Concern

You have at many times travelled through Kuujjuaq and Kuujjuarapik and I am certain you will do so again in the future, wether you are business person, a transient patient living outside of the hospital, a pleasure minded tourist, and certainly many students from many settlements throughout Ungava Bay Region and Hudson Bay settlements.

I would like you to voice out your opinion by writing to me at our Taqralik office here in Kuujjuaq.

Having done some travelling at one time or another I have come across some very unpleasent situations not knowing the people and some places are certainly strange to those travelling for the first time. I am certain many have come across the same problems.

Kuujjuaq and Kuujjuarapik are big places and certainly the home bases for the aircrafts that would take you to your home town and too many times you have to wait for days before you are able to go home, unless you are one lucky person.

I think it would be wise to create a place where you can ask for help if you need it, meet new friends and feel welcome in Kuujjuaq and Kuujjuarapik. This place I am talking about is called a Friendship Centre. There are many in this country and in the United States of America. Those Friendship Centres have helped many travellers and people in need of help.

Friendship Centres are organizations where you can get help, meet new friends, just talk, have games, and usually have trained counsellors to help those with personal problems. They can have games where you can play out your loneliness and enjoy your stay.

This can also create jobs for those who are willing to work.

Why I think this a good idea is that I have seen some very young people looking for a place to go and ending up at the bar and some already have gotten into trouble with the local people and with the law. There also have been some people who did not know anyone and have gotten into very ticklish situations. There have been many people who needed an interpreter and could not get anyone and most Friendship Centres provide that service to those in need. This would be helpful to those who are coming out from mental and penal Institutions as they would have a place to go and stay away from the bars and staying out of trouble .

I think that if you, as reader, should voice out your opinion, such a place could be created. I think that some local authorities ought to voice out their opinions too and look at the situation. So what do you think??

Kenneth B. Jararuse
Dept. of Information
Makivik Corporation
Kuujjuaq, P.Q. JOM-ICO
(819-964-2925)

dicted and known ahead of time. We therefore use our own best judgement whenever it falls upon us to decide who amongst us will serve as our leaders.

Leaders have to deal with everything from reluctant and insensitive government bureaucracies to dissent within the membership. In addition to this, there are four basic areas that potential candidates for leadership have to confront and resolve with themselves and their families:

1. Family considerations

Elected leaders spend a large amount of time away from their home communities and families. Family ties are always affected in some way. If one has small children, they grow up with one parent more or less absent most of the time. A stable family life is highly desirable if one is to undertake a position of leadership. Moral support from family members can often make a crucial difference in the performance of a leader.

2. Travel requirements

Attendance at ALL possible meetings to deal with issues is desirable for leaders who aim to be effective. This is often a physically demanding near impossibility which most can only wrestle with rough and tumble. Travel being what it is in the north, a person has to expect to submit to many days of travel time between destinations and commitments. It is a gruelling marathon for the best of people. More so for those located in more remote villages not linked with convenient airline connections. Attendance or lack of it at meetings can make the difference between a weak, ineffective composition, or a strong and forceful one.

3. Retention of a job, and making a living

Holding a steady job is next to impossible for those serving on the Executive of most regional organizations. (Makivik Corporation is the exception, their Executive positions being full-time jobs.) This can mean economic poverty for office holders who on one hand cannot earn a decent wage in their elective positions, and can neither hold a steady job in their home community because of the duties and responsibilities attached to their position. For persons with a family to support, this is a devastating problem.

4. Other responsibilities

Some people hold many positions of leadership at the same time. This is especially prevalent in the smaller villages, where manpower is more scarce. Each individual has to gauge and balance the number and nature of responsibilities that he or she undertakes at any one time. It is now common knowledge, though, that holding too many positions tends to cause some of them to be neglected.

Illusions and discardable myths

Fortunately, we seem to be slowly getting rid of these. It should not matter a whit whether one is English speaking or not. Nor should qualification rest upon whether one is male, female, old or young. It is possible to be perfectly bilingual, and a klutz. Just as much as it is possible to be an older, unilingual Inuk, and be brilliant. We should determine our leaders on qualities surrounding ability and dependability, not on any physical or linguistic requirement.

These, then, are some of the things that those of us who aspire to leadership or elective positions have to take stock of before making the plunge into a campaign.

Message from Mary Simon

Third Annual Elders Conference

Chairperson, delegates to the Third Annual Northern Quebec Elders Conference, observers and participants.

I have asked Johnny Peters, whom you all know as vice-president of Makivik Corporation and as a board member of Avataq Cultural Institute, to deliver this statement on my behalf. I am confident that he will assist this conference with direction, and with the knowledge he has gained through his involvement with both institutions.

Please accept my apologies for being unable to attend this conference. September is a busy month for most organizations as it is the time for budgetary and policy planning for next year's activities. As I am involved in most of these organizations on a regional and national level, my duties lead me to take an active role in these preparations. I am fully aware, and support, the resolution passed at last year's Elders Conference calling on all Northern Quebec organization presidents and representatives to attend this conference as I feel it enables us to have direct and meaningful contact with our elders. Unfortunately, the schedule of meetings and number of issues which we must immediately deal with, are beyond my control.

As president of Makivik, I have followed closely the discussions of previous elders conferences which have provided both myself, and our executive, with a certain perspective and direction that the members wish to see integrated into our goals and objectives.

Cultural development has always been one of my priorities and I recognize that our elders possess a wealth of knowledge of our cultural heritage. Through our knowledge of the past, we

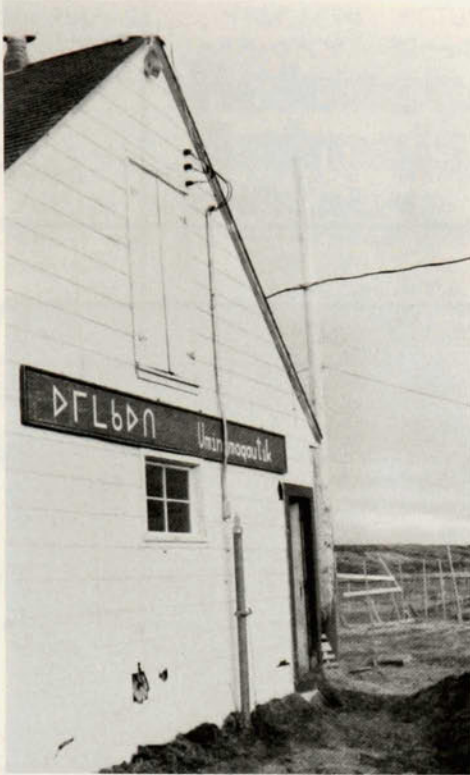
learn about ourselves today and develop our hopes for tomorrow.

For this reason too, Makivik has always supported the activities of the Avataq Cultural Institute. In addition, both this year and in previous years, we have assisted Avataq in sponsoring the Elders Conferences through donations. As well, we jointly initiated, in conjunction with Avataq and Kativik School Board, the funding proposal for an Inuit history of Northern Quebec. This history project was undertaken in part in response to requests by the elders at their annual conference in Kangirsuk in April, 1981 and at Povungnituk, September, 1982, to Avataq to initiate cultural programs and activities to preserve and promote Inuit culture, traditions and history.

This proposal calls for the creation of a history text of Northern Quebec from an Inuit perspective. As you know, Inuit historical tradition has been passed on orally from generation to generation. However, creation of a written text would provide in permanent form, a record of the main events and forces that have had an impact in shaping the course of Inuit history in Northern Quebec. Without such a record, younger Inuit would be denied a vital opportunity to develop knowledge and appreciation of their rich cultural past.

A few of you participated in the first International Elders Conference held simultaneously with the Third Inuit Circumpolar Conference in Iqaluit (Frobisher Bay) this past July, where many issues of international concern were addressed. This is an important event as the work done at regional elders conferences, supply a number of the important topics discussed at the international forums for elders. Forums such as the International Elders Conference in turn, provides substantial direction to the leaders who take the elders' concerns into consideration when drafting policies on a regional, national and international level.

teen in the Tasiujaq area (nine females and seven males) and twenty-six North of



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The "Umingmaqautik" in Old Fort Chimo.

Kuujuaq (seventeen females and nine males) (see Table 1). Since its implementation, the spreading of musk-oxen has been established through "observation reports" issued from many different sources Four of the eight reports to date have been formally verified namely:

- In 1976, a female was photographed by A. Ainalik in Ivujivik;
- in 1980, a male was shot-down in Inukjuak;
- in Tasiujaq, sixteen musk-oxen were seen in May, and thirteen in October of 1982;
- North of Kuujuaq, a group of fifteen animals have been seen regularly.

In some cases such as in Inukjuak and Ivujivik, loose animals have covered distances ranging from 550 to 650 kilometres. This confirms P.D. Lent's observations(1978) stating that if small groups of musk-oxen are set-free with no physical barriers, they can travel over large distances.

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Gonorrhea - The Facts

Since twenty years ago, gonorrhea has been steadily increasing all over the world and northern quebec is no exception. It is by far the most common reported communicable disease in North America even if the cause is well known and if effective treatment and prevention are available. Because it is a venereal disease (V.D.), many people are shy and reluctant to inquire about it. This lack of information is one of the causes of the poor control over gonorrhea and that's why it was found important to discuss this topic in Taqralik.

What is the cause of this disease?

It's a germ called Neisseria gonorrhoeae (gonococcus). This germ is very sensitive to dryness, oxygen in the air, cold, heat and soap. It cannot survive outside the human body for more than a few hours.

How can we get this infection?

It is most of the time by sexual intercourse with an infected individual. But genitals are not the only points of entry of gonococcus into the body, any mucosal surface can be infected. A mucosa is an internal coating of the body's apertures like the eyes, mouth, rectum and genitals. A baby born to an infected mother will often have an infection of the eyes (conjunctivitis). On occasion the disease may be transmitted to people by other means than sexual contacts: contaminated hands, clothes, bedsheets. Even if the gonococcus can survive on toilet seats, there is no proof that the infection can be caught that way.

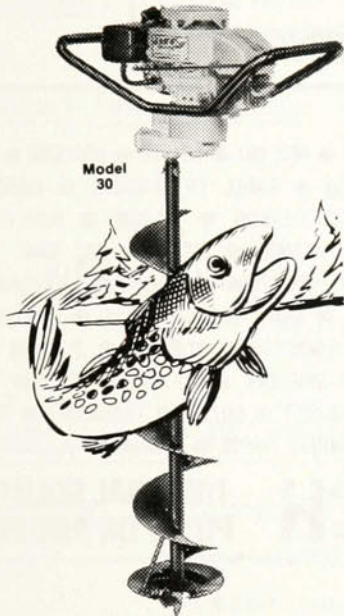
What are the signs of the disease?

Unfortunately, between 12 to 40% of infected males and up to 70% of females do not have any sign that could indicate the presence of the disease. So they don't seek treatment and can give the infection to many people.

Symptoms of uncomplicated genital gonorrhea appear after 3 to 5 days. Men will notice burning on urination and purulent discharge from the penis. Women can have a purulent discharge from vagina, pain when they urinate or have intercourse. If untreated, the infection may extend locally to the whole genital tract. The symptoms will then vary with the severity of the infection. For example, infection of the fallopian tubes (salpingitis) in women can give a

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