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Inuit participants at the Museum of Mankind in London, part of the British Museum. (Left to Right): George Quviq Qalaut, Zebedee Nungak, Simeonie Keenainak, Patricia Qalaut. Story and photo by Stephen Hendrie.

Imagining the Arctic in London

“I was a hunter, and then a Royal Canadian Mounted Police Officer, and then photographer. He recounted how he bought a Pentax camera and brought it out with him on hunting expeditions to capture images of the Arctic as he saw it, from the point of view of a hunter. His images, featuring crisp aquas of sunlit icebergs, the steel blue open water of the floe edge, and the beaming smile of a hunter bent over a freshly sliced seal with one hand cussing a liver, provided a stunning portrait of the contemporary Arctic from the hunter’s perspective.”

Stephen Loring of the Smithsonian Institution took up the challenge of contrasting the pristine images of the Moravian Missionaries with the images of the more northern Inuit of the Labrador region. He noted that the Moravians called the other Inuit “heathens” who were “adulterers, had shamens, were dirty, wore animal skins, ate raw food, and buried their dead under rocks.” The Christian Inuit, meanwhile, were “devout, clean, hard-working, and dressed in manufactured clothing.” In these “politically correct” times, it was a presentation that contained considerable irony, not lost on Loring, who shared the paradoxes with the audience.

Piecing together concluding remarks for such a wide-ranging conference fell to author Hugh Brody. He began by saying, “I can’t sum up the conference, it’s not sum-upable,” and then proceeded to make two profound observations. The first, on the nature of photographs. He noted that the most obvious thing about photographs is that they are silent. Something magic happens in the human brain when we see a photo. We view art, the wonder of technology, that bit of light captured at 250th of a second, and think “Why has that woman got bulging boots?” — among other thoughts.

The other thing, says Brody, is that photographs are unreliable. He contrasted the presentation of Bishop Archibald Fleming’s photos and Makivik’s. In the Fleming photos a book was shown with a left hand page featuring a heathen Eskimo, and the opposite page with a photo of two Inuit boys in their prep school outfits with ties and jackets. Brody contends that the photos are unreliable because although Fleming intended to show the heathen Eskimo as being “all that is bad”, and the polished schoolboys as illustrating “progress and success”, he has no control over how viewers interpret them. “It’s quite possible they’ll look at these photographs even with Fleming’s captions and words and say to themselves perhaps very privately as they hand over their \$20 to the mission box, ‘I much prefer the picture on the left!’ and when they look at the two pictures it will be the one on the left that makes them want to go north, to be in the North, to know about the North.”



“I can’t sum it all up.”
Hugh Brody sums it all up.

STEPHEN HENDRIE

Similarly, with the Makivik photos, “Zebedee can’t trust those pictures either because who knows how they’re going to be looked at in fifty years’ time. Who will be seen as the hunter, the Inuit or the whites?” Brody threw out the question to the audience. “And just as Fleming can’t know where this picture or that juxtaposition of pictures is going to sit in history, neither does Makivik.”

Like a shaman, Brody brought a great deal of insight to the purpose of recording images for future generations to behold. Participants left with a common goal to make photographs about the North more accessible to the people they were taken of, and in many cases to return them to their homes.

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Focusing upon Business Partnerships

"I'm not sure if you've heard of the story of the farmer and the beaver. The farmer had a dam on his property that was causing a lot of trouble for his neighbors. One day, he noticed that the beaver had painted its head white. He caught the beaver and painted its head white, and released it. The beaver then rebuilt its dam again the following day. The farmer was very angry and asked the Cree for help. The Cree replied, 'The beaver is a construction worker. Give him a white hat and he stops working.'"

Partnerships

The Cree farmer's story is a classic example of a partnership. The farmer and the beaver were both looking for a solution to a problem. The farmer wanted to stop the beaver from building his dam, and the beaver wanted to rebuild it. The Cree provided the solution: a white hat for the beaver, which would make it stop working.

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his dam and flooding the surrounding land. Every morning the farmer would break down the dam, only to find it rebuilt again the following day. He brought his complaint to a neighboring Cree, who advised the farmer to paint the beaver's head white. So the farmer caught the beaver, painted its head white, and released the animal.

"Why didn't the beaver rebuild its dam again last night?" the grateful farmer asked his wise neighbor.

"Simple," replied the Cree, "The beaver is a construction worker. Give him a white hat and he stops working."



BOB MESHNER

Brainstorming group on the bio-food industry, led by Makivik's Bruno Pillozzi.

DIAND Minister Ron Irwin was bestowed the status of Honorary Chief by the Frog Lake First Nation. The Minister shared that when he approached one Frog Lake respected pipe carrier to ask whether he would be given a special name in recognition of his new proud status, the elder replied: "We will call you Walking Eagle — because you are too fat to fly." (The Crees have actually given Irwin the name "Voice in the Rising Sun".)

And, Mark T. Gordon, who once worked at one of the hunting camps near Ungava, told the story of one of his fellow Inuit guides. The guide and a strapping sports hunter were out on the land away from camp when the client from the south asked him if he knew the time of day. The Inuk looked up at the sky, then at his companion and replied, "Exactly 2:35 p.m."

"How can you be so precise with the time by just looking at the sky?"

"I looked at my wrist watch first," came the reply.

We wish to thank those of you who have managed to remain interested in this article to the end, and if you have, you are probably looking at your own time piece with other things to do. If your interests lie in creating a business with a non-Native partner, know that there are others interested in the same goal. As the result of the *Native Entrepreneurship and Partnerships Conference*, discussions to find solutions for any concerns that you may have about such a venture have likely already begun.



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Here is Martha Inukpuk-Iqaluk's
 account of some things she has
 found interesting in regards to
 childcare, past and present.
 This photo by Bob Mesher.

YOUTH

Our Breath is a Gift of Life — Treasure it

Nunalituqait Ikajuqatigiitut Inuit Association (NI) was established in Nunavik in 1987. Inuit in Nunavik at the time chose the establishment of an independent, community based regional body as the mechanism to deal with issues that were already well identified as problems in the communities.

Regional organizations such as KSB, KRG and health and social services centres have also spent much energy over the years to find solutions for the problems faced in the communities. Many Inuit have served on local committees as Board members and staff in different areas over the years to take on this challenge, often travelling extensively across Canada and abroad to gain knowledge and experience in these matters. These efforts, reflections and discussions have been important. As NI gains knowledge and experience, it becomes more able to develop tools and expertise to address issues in the most effective way.

This year, NI offers two workshops which provide support to individuals and communities working to build healthier communities. Designed and developed by Inuit, and offered to front line workers and interested community members, these four-day workshops provide participants with the opportunity to explore and validate their personal experiences and share their knowledge and strengths. They also provide tools for individuals to continue on their own healing journeys, and enhance their role as facilitators in the communities.

The workshop, entitled *Community Wellness — the First Step*, explores the issues of multi-generational trauma and cultural oppression as a factor to be considered when addressing drug and alcohol abuse, mental health issues, suicide, physical and sexual violence, and delinquent or criminal behavior.

In this workshop, which con-



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Siasi Smiler with toddler son Derek.

COMPLIMENTS: INUNALITUQAIT IKAJUQATIGIITUT

cerns the problem of solvent abuse, participants explore cultural beliefs and traditions using everyday values and beliefs to strengthen culture and prevent solvent abuse. Youth wellness, including the impact of multigenerational trauma and grief, solvents, and the profiles of abusers in the community are explored as participants develop the strategies they will use in their own work.

NI works with the concept that attitudes and beliefs are very often the factors that influence behavior and restrict change in ourselves and our communities. Exploring these in an experiential workshop environment allows individuals themselves to begin their own work, building on the strengths of Inuit, their families and their communities. Complementing this process, the workshops offer factual relevant information on many different aspects of the issues explored. Using carefully prepared material and activities, participants are supported and guided through a process that enables them to identify and examine some of these attitudes and beliefs and how they developed. They experience the strengths of Inuit individuals, families and communities

and see how these can be used to deal with some of the destructive behaviors which have evolved in our communities.

"When you first come into a workshop which deals with solvent abuse, suicide or sexual abuse, you always feel tense. What you need at the time is to get the information and get out! But when you experience these workshops and start bringing out what has happened, just to validate what is happening to you gradually gives you hope," says Siasi Smiler, one of the facilitators of the workshops.

If any Municipal Councils, groups, organizations or individuals are considering the availability of these workshops, or wish to make contributions, you may contact the NI office in Kuujuaq.

NI also asks *Makivik News* to express their gratitude to the front line workers and people across Nunavik for their commitment to wellness over the years, as well as the staff and trainers of the Round Lake Training Centre and other First Nations People who have shared their expertise and knowledge with the Inuit in our quest for wellness and healing.

YOUTH

Freedom Skills — Freedom Traps

By Sheila Watt Cloutier

Freedom is the ability to successfully control your own learning and actions. Freedom skills are very necessary for independence, whether we are talking about nations or individuals. You might ask: independence from what?

Independence from alcohol and drugs is a good example. Dependence on the use of alcohol and drugs is an issue that we are well aware of among our people. Now that we have an idea of what dependence can be, let's learn a little about what independence means.

Freedom and Independence

There are many advantages to freedom (independence), which is why much of history is a story of people's struggle for greater freedom. Freedom allows you to make more choices in life and makes it easier to adapt to different and uncertain situations. Freedom requires skills and does not just happen. Everyone has some of these skills but like any kind of fitness, freedom skills will develop or decay — depending upon whether they are exercised and depending upon how they are exercised.

Freedom skills start to develop almost from the moment you are born. The play years of your childhood and your teenage years (the years you are learning about your self-control) are the most important times for developing independence. As a little child, when you explore your ability to make things happen and learn from the experience so that you improve your ability to do things on your own, you are developing freedom skills. If your freedom skills are in good shape while you are young it will be much easier to keep them in shape when you become an adult.

If you are having trouble connecting with the idea of "freedom skills", try this image. Think of your life as an adventurous journey on a ski-doo or in a canoe

— an expedition into unknown land or water. Now think of yourself as the commander of this expedition. Freedom skills are what it takes to do a good job of being in charge of the ski-doo or canoe, or of having to figure out what's going on and what to do next. The more difficult the journey, like travelling in bad weather or rough waters, the more your freedom skills of judgment, courage and initiative show up and become important skills for survival and reaching your destination.

Once your freedom skills start to develop you will discover that you always have choices no matter what the situation. Knowing about the different places in which you can apply your powers is necessary for independent travel in life. You can apply your powers by changing your outlook on life, developing your powers, improving your physical state or working at something in the physical, social or cultural environment.

Personal Powers

Power is the ability to produce change and to live with change. Personal powers are everything you have that allows you to make things happen and to live with what happens. You need two different kinds of personal powers to be independent. One type is field skills which are required to make things in the world work. The other type, character skills, are required to make yourself work. For example, when you are learning mechanics, spelling, cooking or another language, you are focusing on field skills. When you are learning courage, curiosity, determination or patience, you are focusing on character skills.

The Native way of teaching is very holistic in that it teaches both the field skills and character skills in a complete way. When a young man is taught how to go out and learn about the land and how to handle a

gun (field skills), he is also taught patience, courage, and determination (character skills). When a girl is taught sewing she is taught good design and stitching (field skills) as well as patience, creativity, and persistence (character skills).

These days most of the teaching in schools is emphasized on field skills but personal freedom can't go far without strong character skills.

People can blow their freedom once they have it, so you must become aware of what can cause you to stop exploring, developing and exercising your powers.

Freedom Traps

There are four common Freedom Traps to become aware of in order not to allow your personal powers to decay.

1. Simple pleasure trap

Such as spending too much time on simple pleasures like watching TV, napping, chatting, listening to music, drinking alcohol, taking drugs, or partying.

2. OFF-Control trap

Allowing other people to have too much control and letting habits or routines run too much of your life.

3. Image trap:

Not wanting to be recognized as learning, struggling or failing and therefore not trying anything new.

4. Grim trap:

Being so determined and serious that opportunities to develop new perspectives and skills are never taken.

Simple Pleasure Traps

Simple Pleasure Traps are the traps which many young people have a tendency fall into. These, however, are universal activities in that they are not specific to aboriginal peoples. The 11 universal activities which fall into the category of Simple Pleasure Traps are:

1. Napping
2. People watching (such as on TV)
3. Snacking

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Corrections

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In the photo caption on page 24 of our spring 1996 magazine, we said that Johnny Peters is Makivik's Third Vice-President. In fact, he is the Second Vice-President.

In a caption on the bottom of page 44, we printed that Darlene Saunders was one of the students in the photograph. Sorry Pauline, it was actually you.

The subheadings on pages seven and nine should have read "High Arctic Relocatees Compensated". We regret the error and apologize to all who were involved in this crucial story.



