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h c j d / Charlie Watt

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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

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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. These should be sent to our bureau in Inukjuak. Please include your full name, address, and telephone number.

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d r n b n d j h s y n e  
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C d n e n e j e n h e c

Political evolution. That's our theme this fall. From the early 1970's, with the creation of ITC, Inuit political development grew tremendously. It marked the beginning of the end of colonialism by southern governments. It was about the same time that Northern Quebec Inuit started their own regional political evolution, marked by the signing of the James Bay and Northern Quebec Agreement.

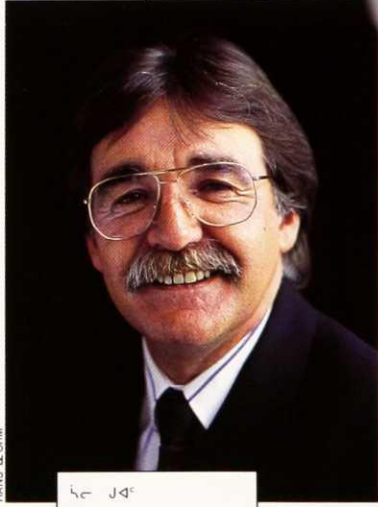
Northern Quebec Inuit did not have the luxury of time. We had to negotiate a land claims settlement in less than five years, fueled by the pressure of the James Bay hydro project, compared to the Nunavut Land Claims Settlement, which took over 15 years.

Soon after Makivik Corporation was formed, replacing the Northern Quebec Inuit Association,

self-government became an issue. Although it was first met with resistance from both provincial and federal governments, it was given the blessing of René Lévesque. The approval made way for the creation of the Nunavik Constitutional Committee, under the umbrella of Makivik Corporation. Today we are negotiating with the Quebec Government.

These themes are reflected in the following pages. They were in our thoughts at the ICC general assembly in Inuvik; while we spoke to Corporate Secretary Daniel Epoo; as we watched Inuit leaders at the constitutional talks; and as Roger Beaudoin described his 28 years as a Quebec civil servant in Nunavik.

Makivik News has evolved too. We have a new look, designed to increase coverage of Makivik's growing activities, and to withstand the rigours of being read by many people in flight on Air Inuit. Enjoy the land, everyone, see you in December



h c j d  
Charlie Watt



Cover: Charlie Watt on Parliament hill on his way to debate the referendum question in the Senate, Friday September 11th. Photo: Hans Blohm





# Constitutionally Speaking...

**H**eading into the summer, readers will recall that the constitutional process was criss-crossing the nation without Quebec's participation. The situation looked gloomy, and a number of referendums appeared on the horizon.

The cool summer of 1992 appears to have been conducive to consensus building among the First Ministers, territorial, and aboriginal leaders. To begin with, on July 7th, while the Prime Minister was in Munich, the leaders agreed on a package, which they called the Pearson Accord. It

included the inherent right to self-government, and a triple-E-Senate, and was cohesive, and timely enough to get Quebec back at the table.

This was followed by more constitutional meetings throughout July and August, mostly private, behind closed doors, culminating in Ottawa, and Charlottetown in late August — early September. In the end, there was a constitutional agreement, which Canadians will vote on in a national referendum on Monday October 26th. The referendum question is short: Do you agree that the constitution of Canada should be renewed on the basis of the agreement reached on August 28, 1992? Yes, or No.

For followers of the Senate, under the proposed agreement, there will be fewer Senators, 62, instead of the current 104. Each province will have six, and the territories one each. There are also plans for aboriginal seats. The Senators will be elected everywhere except Quebec, where they will be appointed by the National Assembly. Tricky

voting provisions on specific matters mean that the revised Senate will be, arguably, effective. Perhaps, but merely by reducing the number of Senators, the chamber of sober second thought may prove to be both more effective and efficient.

It is in the area of the inherent right to self-government that real gains were made, however, for aboriginal groups across Canada. They've created a third order of government. Symbolically, Rosemarie Kuptana, President of the Inuit Tapirisat of Canada captured the spirit of the First Peoples section when she said, in a late evening press conference on August 20th, "I am proud to be a Mother of Confederation. This is our 1867." At her side was Mary Simon, and other prominent Inuit leaders from across the Arctic. It was an historic and magic moment for native people—a quintessential Canadian achievement.

Significantly, in the Canada Clause, the definition of the Aboriginal Peoples of Canada is the second item on the list,

after defining Canada as a democracy, and before describing Quebec as a distinct society. The clause reads as follows:

*"(b) the Aboriginal peoples of Canada, being the first people to govern this land, have the right to promote their languages, cultures and traditions and to ensure the integrity of their societies, and their governments constitute one of three orders of government in Canada."*

Furthermore, section four of the constitutional package—First Peoples—is the lengthiest. This is not unusual considering it provides for the creation of a third order of government and sets out provisions for the negotiation of that new government—native self-government—within the context of Canadian federalism. The following excerpt from the First Peoples section captures the essence of the self-government provision:

*"The exercise of the right of self-government includes the authority of the duly constituted legislative bodies of Aboriginal peoples, each within its own jurisdiction:*

*(a) to safeguard and develop their languages, cultures, economies, identities, institutions and traditions; and,*

*(b) to develop, maintain and strengthen their relationship with their lands, waters and environment so as to determine and control their development as peoples according to their own values and priorities and ensure the integrity of their societies."*

Elsewhere in the section there are clauses, which interested readers of this page have no doubt heard reports of by now, limiting land rights to treaties already negotiated. In other words, the self-government package does not create new rights to land, unless these are part of a new self-government package negotiated with appropriate governments.

The wording has yet to be transformed into final 'Constitutionalese' by lawyers, but Makivik has already sought legal opinion on the implications of the provisions within the First Peoples section, especially regarding land rights. For example, we asked what effect the repeated use of the word 'their', as in the excerpt above, would be. In the two and a half page reply, the opinion is that the courts, based on the precedent set in the Sparrow case, would take into consideration the relationship aboriginal people have with 'their' lands, rather than the "traditional Anglo-Canadian legal ideas of 'ownership'."

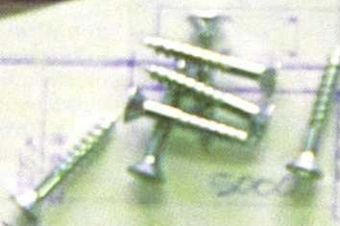
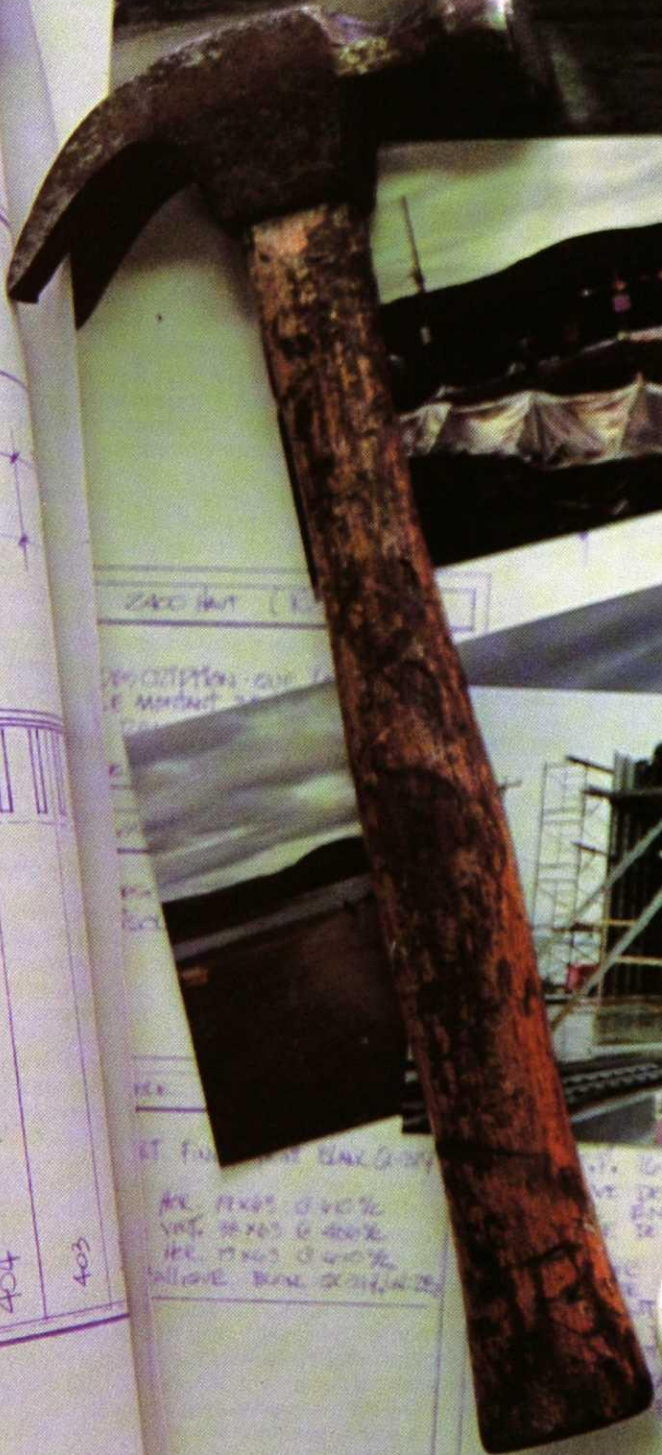
Thus, when it comes time for Nunavik negotiators to discuss the territorial base for a Nunavik government, the preliminary opinion obtained is that "there is no reason to suppose that Category 3 lands will be 'off the table' or outside of the scope of any new agreement."

There are other concerns, such as; is the ability to negotiate a non-ethnic government hampered by the First Peoples section? The opinion is that although non-ethnic self-government is not a right, it is in the best interest of everyone, and will be settled during negotiations.

So, while some questions were answered during the summer, new ones arise. How will Canadians vote in the October 26 referendum? Will there be further amendments to the package? How soon afterwards will legislatures ratify the package? When will the next elections be? Maybe we'll have all the answers by Christmas. Happy voting ■



Eli-Turk Inuit Tapirisat of Canada



# Freezers! Building Inter-Community Trade

## Freezers! Building Inter-Community Trade

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A TROIS...  
ET AU...  
AVEC...  
100%...  
C.T.P. 13mm, HYDROFONE SIDA  
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TEL. QUE "GLASBOID-P" OU ÉQUIV.

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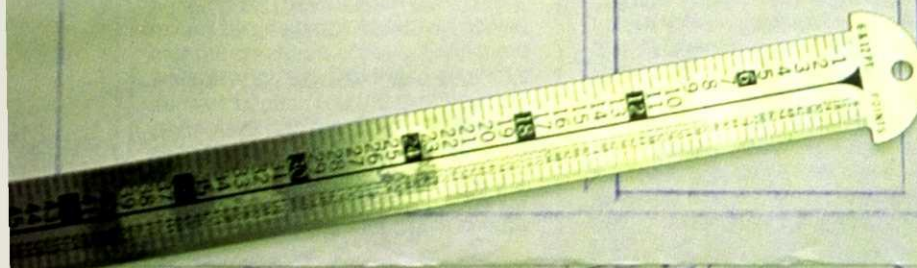
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Blueprints, tools, heavy equipment, construction workers, plans. All are elements of the project known as Inter-Community Trade. With the construction of 3 freezers this summer, we're witnessing the start of something big. Photos: Paul Lacasse, Honco Incorporated.

Blueprints, tools, heavy equipment, construction workers, plans. All are elements of the project known as Inter-Community Trade. With the construction of 3 freezers this summer, we're witnessing the start of something big. Photos: Paul Lacasse, Honco Incorporated.





## Freezers!

**M**akivik Corporation is developing a uniquely northern commercial and employment initiative that will benefit Nunavik on local and regional levels. The objective is to create jobs for middle aged Inuit men (45-65 years of age) who are still skilled in the traditional activities of hunting, fishing and trapping. They will harvest the natural wildlife resources which will be sold initially within Nunavik through an inter-community trade system.

This particular age group, since the 1960s, has been generally left out of the job market, being unilingual. Though they are extremely skilled in their traditional activities and even highly respected and envied for their free lifestyle, they have always found it difficult to maintain their livelihoods.

Their economic standing has always been easily affected by southern moods and changing attitudes. One has only to look back at the decline of fox fur and mature seal pelt market prices (the legacy of Greenpeace). Furthermore, Nunavik Inuit are restricted by Quebec laws that forbid the selling of wild meat. Such laws are being amended, as is the JBNQA. The change to the Agreement will be such that subsistence activities of Nunavik Inuit will still be protected.

### New Freezers

Makivik is pleased to announce that modern handling facilities (measuring 50 x 30 x 18 feet) costing approximately \$450,000 each, were constructed in the three communities of Umiujaq, Quaqtac and Kangiqsualujuaq this summer. Bruno Pillozzi—Makivik's financial adviser says, "This is an initiative using Makivik's money, and presently we are in the process of making funding applications to the federal government for them to help provide the needed facilities for all Nunavik communities."

Construction of the handling facilities ended in late September, except for Quaqtac, which is expected to continue until mid-October. Honco Incorporated built the three large buildings. Their location was determined by proximity to water, power, and the condition of the soil. All three were built on solid bedrock, and have cement bases. The interior is a special fiberglass material approved for slaughterhouse use. Inside, there are two sections, physically divided by a wall. This is because the facilities will handle fish, and meats, which cannot

be in the same room in order to comply with government regulations. Soon, work tables, cutting tools, shrink wrappers, small blast freezers and other equipment will arrive to fill the buildings.

The handling facilities will be used to prepare raw products for shipment to the regional slaughterhouses. For example, if a community harvests caribou, the animals will be gutted, quartered, skinned, and packed for transport to the slaughterhouse, where they would be inspected, processed, and packaged, (just like southern meats) for Nunavik consumers. The slaughterhouses will likely be constructed during the summer of 1993. There has been no final decision regarding the communities where the three slaughterhouses will be built. They are expected to cost roughly \$3-million each.

The summer of 1993 will also see the construction of more handling facilities in other communities. Eventually, all Nunavik communities will have one. They will all be able to do refined cutting of meats for local consumption. Makivik will establish a new subsidiary company to manage the meat processing and marketing aspect of Inter-Community Trade.

### Choosing the Resource

The initial plan is to mandate local Hunting Fishing and Trapping Associations to identify their particular wildlife resource concentrations and ascertain which species they will be able to harvest on a sustainable level. Examples can include caribou meat from Kuujuaq, arctic char from Kangiqsualujuaq and Tasiujaq, seal meat from Kangiqsujuaq, scallops from Quaqtac and Salluit, ptarmigans from Umiujaq and so on. All communities are expected to be able to contribute the wildlife products that their particular region can produce.

This will make it possible for communities to have available a variety of northern meat products. Some communities, for example, cannot harvest seals year round. Furthermore, not all regions have scallops either, as mentioned in our last issue of *Makivik News*. Therefore, a system that can provide such unavailable foodstuff will improve the nutritional dietary balance of the Inuit. Incidentally, arctic char will only be commercialized on a limited basis, being already used for subsistence and commercial activities, (mainly fishing camps, and fish-



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Preparing the site in  
Kangiqsualujuaq



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eries that are already operating.)

In keeping with past philosophy and wildlife management principles, subsistence activities will be the priority, meaning that commercial activities will not dominate the usual hunting, trapping and fishing activities of the Inuit population. Inter-community trading will only be able to harvest wildlife resources after making certain that local needs will not be compromised.

As mentioned, Makivik is in the initial planning stage to establish a five year funding arrangement with the governments to establish infrastructures in all the communities and to meet operating costs. Hunters and fishermen also have to be assured that there will be enough money to fund the buying of their catches. It is important for them to know that the system will be able to provide a predictable level of income so that they may be able to plan their efforts and assure them that such revenue will not depend on market fluctuations. A promise of guaranteed income is necessary to create a sense of security and cement long term planning and personal commitments.

The Associations will be the ones establishing zones and finalizing quotas for the various seasons. The inter community trade organization envisaged will be responsible for maintaining the quality of the wild meat and shipment to the processing facilities.

Training will be needed to teach people to use the new equipment and











































# Bye Bye Roger

## Bye Bye Roger

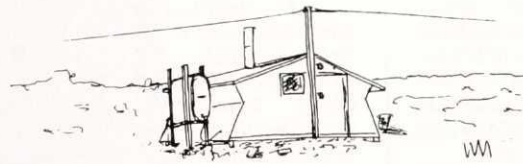
126 people at that time was about 500 people. There were 800 dogs. It was spectacular to see this, 800 dogs howling at night at the same time.

“So that was the start. I was designated as the assistant to the local agent. The first thing that I did there was to help build a garage. That’s the garage in front of the fire hall. I was taking courses in Inuktitut from the local priest, Father Schneider, one hour a day, five days a week.

“There was only one radio-telephone. There was not even a radio-telephone elsewhere in other villages then. It was just a radio-telephone from Kuujuaq to the South. And if you wanted to communicate with the rest of the Ungava Bay, well you had to go through the Father’s network. They had a few C-19s from the army, radio communications. And you would call at night, and not everywhere. You would call only in Kangiqsujuaq, or in Salluit, or in Povungnituk. And elsewhere, well there was no means of communications period.”

“And then of course there was no plane going up every day. You can imagine. If you wanted to have a plane, well you had to charter a plane every time you wanted to go somewhere. And then of course the others would use your plane to put mail on it, to put parcels, or whatever. And then you would put your own parcels the next day, and things like this.”

“When I first started my office was in a room, in a bedroom. And then I remember I had an old typewriter there, and then there was a box with some files in it. There was only one letter in it. It means that you really start from the bottom.”





## Bye Bye Roger

"Of course from this, I have witnessed the evolution of all this, you know, the beginning of Quebec services, the beginning of improving federal services, and then up to now. It's quite a period. We have lived a very fast evolution in the past 28 years. And especially when the implementation of the James Bay and Northern Quebec Agreement was made. That was a turning point, I would say, for the North."

### Political Change

We shifted gears a bit and started talking about some of the political events he'd observed, such as the

signing of the JBNQA. Beaudoin immediately spoke about Charlie Watt. "He had a vision," Roger remarked. "It was not obvious at all at that time that he would sign the Agreement. It was not obvious at all that it was a good thing for everybody. During that time the Inuit were talking about the Quebec Government as being the small government, compared to the federal government which was the big government. Even in Inuktitut you would say, 'governamentapik', or 'governamentaluk'. It was not obvious at all that Quebec was able to make a difference.

"On top of this, Charlie Watt and his colleagues made a choice to become integrated into the Quebec economy, and the Quebec system as well. They had decided to take the administrative infrastructure, non-ethnic, choosing the municipal system and all this.

"The proof has been made now that he was right. Because would you imagine that without an Agreement that Quebec would have spent like we've spent? And I can tell you now that we've spent 1.7 billion dollars in the last 17 years. Not million, but billion dollars! The agreement was signed 16 years ago, but we didn't start to implement it until late in the 70s. So within a period of 12 years 1.7 billion has been spent. Out of this, 500 million has been invested in all kinds of infrastructure. \$141 million has been spent in housing units only. 1576 housing units have been built or rebuilt since 1980, including this year.

"Can you imagine that this would have been done without the signing of the Agreement? Never in 100 years. Then you had that airstrip program for \$105 million. Then you had the municipal infrastructures.

Then you had the construction of schools and municipal offices, and streets, water systems and so on. I cannot believe, knowing how the government works, that such a thing would be possible without such an Agreement," Beaudoin noted, before adding an emphatic, "Never!"

### We've Tasted Autonomy

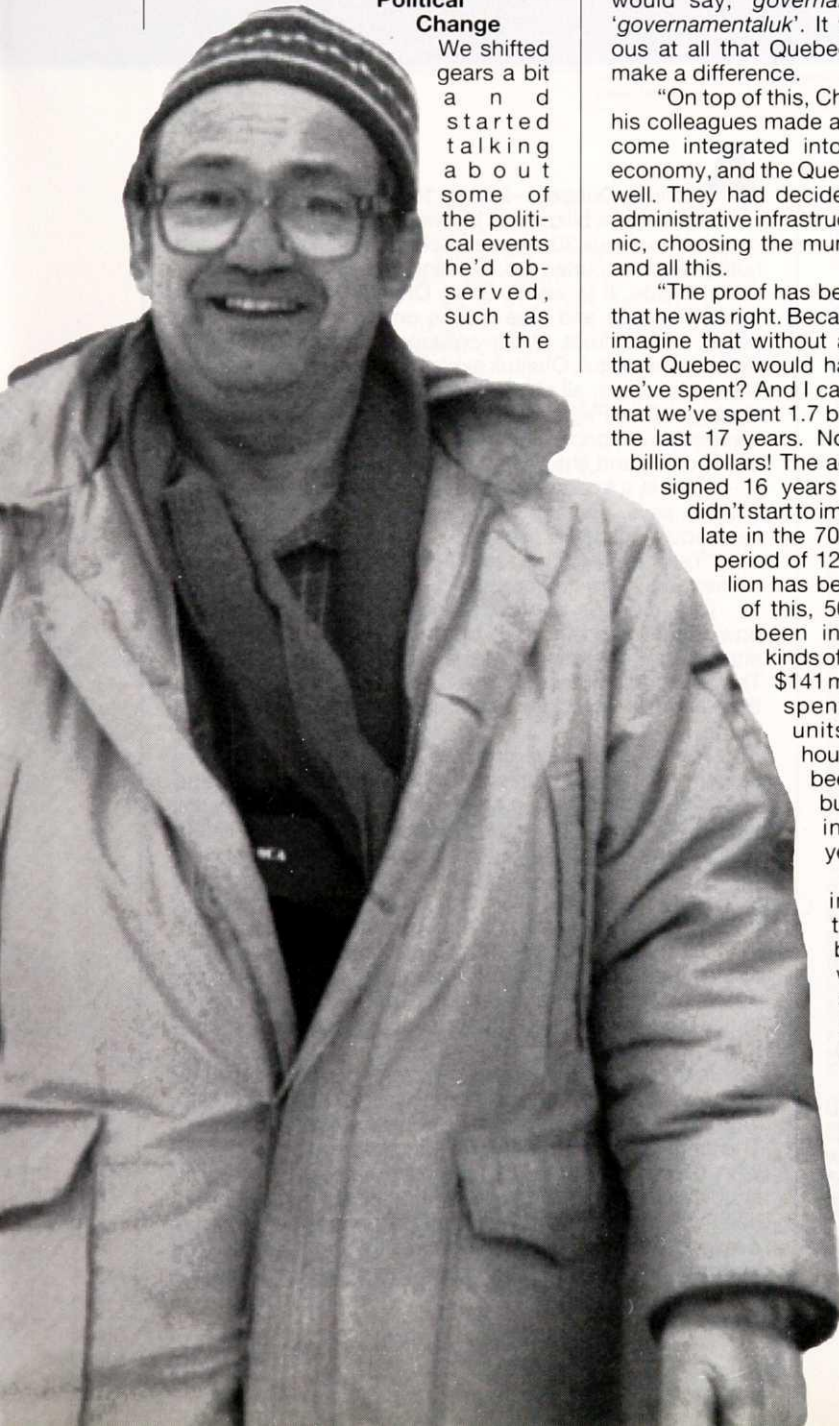
Towards the end of our conversation, we referred to the fact that Roger Beaudoin was not only retiring, but leaving the country. He'll be spending his retirement in Bergerac, a small town in France. We thought that having spent 28 years working with the Inuit of Nunavik that eventually, perhaps ten years from now, in the year 2002, he might want to return to Nunavik to see how things will be. So we asked him about that, and he ended up saying that, in a small way, we have already seen the future.

"About ten years ago," he began, "when Makivik started to have their annual general assemblies, they would produce a report every year. If you look at these reports, you will see that they were complaining—there's a lack of funding, there's this and that. That doesn't work, and this doesn't work, and so on. They were only complaining, period."

"Go back to the Annual Report from last year, and you will see Charlie Watt saying, 'Well next year is going to be very exciting. You'll see we are in constitutional negotiations,' and so on, 'It's going to be very exciting for us,' you know. And they were talking about the purchasing of First Air, and what Air Inuit was doing, and the good profits they were making, and Avataq, and the school board, and all kinds of activities they're having now, and it is themselves who are doing this. Of course they are helped by some white people, but more and more they are involved in their own affairs, and more and more they are learning about all this."

"If you would talk to other native people, who have not signed such an agreement, you would be able to see the difference. You would see one that has practiced autonomy, who know what they are talking about, and the other ones are just waiting to see this," Roger said, pausing to emphasize the point.

We thanked him for the interview, wished him well in Bergerac, and said, "Bye Bye, Roger." ■









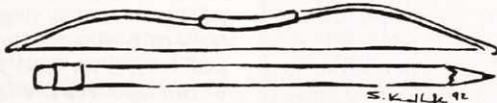
## Arctic Power

outlying areas.”

The Inuit proposal gave Cram a new lease on life, and he lived another 11 years—long enough to see the McGill-Kativik program mature. But it was a challenge. “In the early stages, we often walked a fine line between satisfying the scholarly demands of the university and meeting the needs of the Inuit community,” says Professor John Wolforth, who took over as director of McGill’s Native and Northern Education Program soon after Cram died in 1986. “We were not missionaries: the Inuit came to us and they could sever the relationship at any time. Sometimes we had to make compromises, but I saw this as a form of affirmative action.”

McGill therefore provided the expertise, and Kativik called the shots. For instance, the school board specified that instruction was to be given by Inuit teachers, in Inuktitut, and the courses were to be offered on an in-service basis in the North, so that participants could hold down primary school teaching jobs. (Inuit teachers were desperately needed in the classroom since Kativik was making its schools fully bilingual—Inuktitut from kindergarten to grade three, and a choice of French or English afterwards.) The teacher-training courses were therefore offered twice a year, during summer and winter sessions. Each session was to be held in a different Inuit settlement to give exposure to the program and broaden the horizons of the participants.

The resulting 45-credit program takes four to five years to complete and concentrates on three main areas: Inuit child development, the Inuktitut language, and teaching methods. Most of the trainee teachers have not finished high school—either because the schools in their communities did not go up to grade 12 or because, with very few jobs available, there was little incentive for them to study. Nevertheless, candidates for the McGill-Kativik program must meet other requirements: they must speak, read and write fluent Inuktitut, hold a teaching job and be recommended by their communities. By the time the trainees have done the certificate they are eligible to enter the second year of a McGill bachelor’s degree in



education. Since it began in 1975, 27 Inuit teachers have completed the certificate, and this year 70 are enrolled in the program, with a further 16 graduates pursuing the McGill Bachelors of Education degree.

In Akulivik, the day of the blizzard begins with a quiz. Afterwards, Qumaaluk reminds the students about how they will be graded: 40 percent for tests covering each day’s work, 30 percent for a paper on Piaget, and 30 percent for participation in class and attendance. Qumaaluk then runs over the schedule for the remaining four days: a day on child development and language acquisition, two days when local elders will come into the class to discuss Inuit ways of teaching, and a day on bilingualism and special education.

Next, they plunge into cognitive development: the theories of Piaget and the Russian psychologist Lev Vygotsky. Ohaituk takes the chalk, draws stick figures on the board, and explains how Piaget believed that children were active learners who progressed through developmental stages as they learned to think and speak, stages that were biologically determined.

Piaget thought they learned by doing things: talking to their peers about what they saw, smelled or touched. By contrast, she says, Vygotsky gave greater importance to the role of adults and elders in instructing children. Ohaituk asks the teachers which of the theories best explains the experience of Inuit children.

There is a silence. Annie Alaku from Inukjuak confers quietly with Hanna Ilniq from Kangiqsujuaq then

reports that they think Piaget better explains the behaviour of Inuit children. She says Inuit children learn by careful observation to hunt and fish and sew kamituinak (sealskin mukluks). The teachers agree on this but they concede that Vygotsky’s theories seem relevant too. They all laugh when Annie Baron from Kangiqsujuaq wistfully suggests that Vygotsky cannot be trusted because he was a Russian and all Russians are Communists.

The day after the blizzard, Satur-



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Course instructor Eyuka Pinguartuq, a holder of the McGill Certificate in Native and Northern Education

day, the topic is traditional Inuit ways of learning and the atmosphere is relaxed and friendly. Eyuka Pinguartuq, who, like the other instructors, is a graduate of the McGill-Kativik program, stands at the front of the classroom, while her daughter plays quietly at the back. Everyone is dressed casually in jeans and lustrous kamituinak, or fluorescent-striped running shoes. Pinguartuq writes on the board using the Inuktitut syllabic alphabet and, occasionally, Roman letters for certain English words like cognitive development and the names of McGill researchers Don Taylor, Alice Eriks-Brophy, and Martha Crago. She explains how Professor Crago and her doctoral student Shanley Allen studied Inuit children in the Ungava communities of Quaqaq and Kangirsuk and discovered marked differences between the way Qallunaat and Inuit parents raise their young.















## YOUTH

### Breaking the Silence in Povungnituk

By Robbie Watt

**S**uicide is basically the hottest topic discussed in all Nunavik communities. Every community has in one way or another been affected by this dilemma. Unfortunately, Povungnituk is now considered to have the highest suicide rate in the world. For a population of a little over one thousand Inuit, a third being youth, five young people have taken their lives this year.

tion between individuals, young and old.

A very neat and strong support group for people of all ages, especially for young adults and adolescents has recently evolved under the town council and the Inuulitsivik Hospital. They call themselves "peer counselors". The "gang" consists of fourteen local volunteers and a supervisor; eight youth and six adults.

The peer counselors meet every Tuesday evening to find ways of meeting the communities immediate needs. Dr. Malus, who has been the project

In February 1991, "Peer Resources" from the University of British Columbia Faculty of Education gave a week long course in Inukjuak to seventeen Inuit participants. Fourteen of the participants were from Inukjuak and Povungnituk, and three were senior staff from the Kativik School Board guidance department. Dr. Malus says that the participants were taught how to train and supervise a group of teenage peer counselors. "The major focus of the course was to learn to train a group of teenager peer counselors to develop

skills to help other students to understand their feelings and to be able to recognize a need for urgent referral to professional helpers when the case is beyond their scope," adds Dr. Malus.

For approximately six months, Inukjuak and Povungnituk both made efforts to recruit and train potential peer counselors. Unfortunately, taking on this kind of work as volunteers and pursuing it on their own time was just not possible. By March 1992 both communities had trouble maintaining their groups. There was simply not enough support coming from both of the communities.

Just as things were starting to look grim, a video on peer counseling made in Povungnituk came out. Mayor Harry

Tulugak and the town council were so impressed on the content of the video and the glimmer of hope that it presented. As stated by Dr. Malus, "Such a program does not need some salaried professionals to assume responsibility for it. In any society going through a period of change, young people bear the brunt of these changes." He adds that supporting



According to Dr. Michael Malus from the Inuulitsivik Hospital, compared to the world's statistics, Povungnituk is about 2000 percent higher than any populated region. On the other hand, the community is striving desperately to immobilize this recent challenge. It is very evident that suicides are due to violence, drugs and alcohol, and more importantly, the lack of communica-

tion coordinator right from the start says peer counseling has proven to be an effective way to aid teenagers with depression, "A peer counselor can provide advise and support for a troubled teenager to help him or her deal with the problem, or when more severe to influence the ailing teenager to seek professional assistance from an appropriate source."













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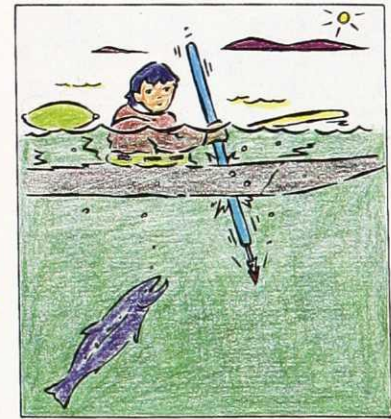
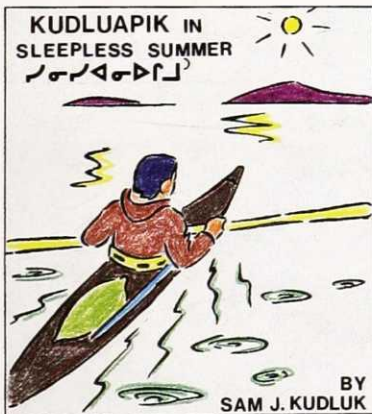
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