

With the compliments of Nunavut Tunngavik Incorporated.
We are proud to give you this commemorative copy of Nunavut '99 on the occasion of the birth of our new territory of Nunavut.

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Avec les compliments du Nunavut Tunngavik Inc.

Nous sommes fiers de vous offrir une copie commémorative de

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notre nouveau territoire du Nunavut.

Managak 1000

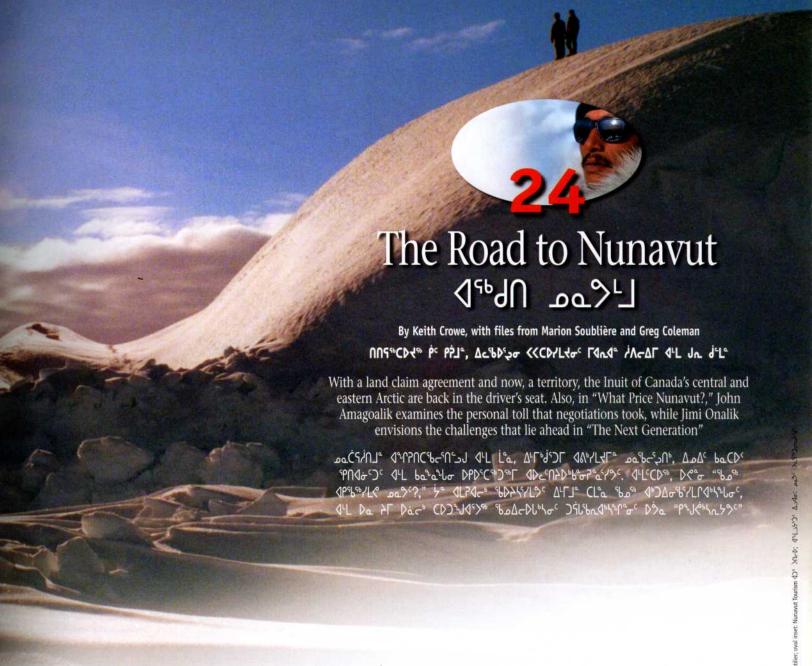
Jose A .Kusugak President/ላኅ ረ% ይ



"(THE LAND CLAIM AGREEMENT) IS A REWARD FOR ALL THE HARD WORK OUR LEADERS HAVE BEEN PUT THROUGH, AS WELL AS OUR PREDECESSORS. It'S A STATEMENT THAT WE'D LIKE TO SAY TO OUR FOREFATHERS: 'WE TRIED AND WE GOT THIS FAR, AND NOW WE CAN HAVE A BIT OF A FUTURE FOR OUR GENERATIONS TO COME."

TAGAK CURLEY, FOUNDING PRESIDENT OF INUIT TAPIRISAT OF CANADA, THE ORGANIZATION THAT FIRST BEGAN WORK ON BEHALF OF INUIT TO SECURE A LAND CLAIM AGREEMENT AND, ULTIMATELY, A TERRITORY

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A SURGE OF PRIDE

ver since the heady days of Confederation, Canada has been growing and changing, so that the nation we know today bears very little resemblance to the one that was conceived in 1867. Since those days, Manitoba, British Columbia, Prince Edward Island, and ultimately, Newfoundland, have helped flesh out the unfinished nation.

The biggest change came in the opening years of the century, when the old North West Territories (as the future prairie provinces were called) became a Mecca for one million immigrants who settled the empty land between the Shield and the Rockies. Thus was created a nation within a nation peopled by a new kind of Canadian we call the westerner.

I call this to mind because we are now witnessing a similar transformation in what I once dubbed "The Mysterious North." We like to think or boast about our country as stretching from sea to sea — from Atlantic to Pacific — but when we use that slogan we forget the presence of another sea at the top of the continent.

The white explorers who claimed dominion over this frozen world never understood it any more than they understood the indigenous people who had learned how to survive and even to prosper in the arctic clime.

How arrogant we whites have been in our dealings with the Inuit — how blind in our refusals to learn from them and

to adapt to their world! And how patronizing have we been to assume that these remarkable people, who have managed to come to terms with a hostile environment, cannot be trusted to run their own affairs!

Now, at last, we are starting to redress the balance. The formation of a vast, new, self-governing territory, stretching from the tip of Ellesmere Island to the northern border of Manitoba, has been as significant as was the opening of the West after the turn of the century. It marks an about-turn in Canada's official attitude to the original peoples within its borders — not just

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the Inuit of Nunavut, but to all the rich and varied communities whose common ancestry goes back to the days of the last great ice sheet.

These were the first to set foot on what was to become a land of immigrants; it is ironic that they should be the last to achieve their due. The Inuit are a stubborn people, as their environment and their history make clear. It took a quarter-century of stubborn negotiations for them to receive their dream. In making that dream come true, in gaining control of their land and their lives, they have done much more than maintain dominion over a sizable chunk of northern real estate. The creation of Nunavut has returned to them

the two things that were lost when the white invaders arrived — a new sense of hope for the future, and a new surge of pride in themselves and their accomplishments.

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LOOKING BACK PULLS SPESSOR

hinking back to my childhood and about all the things that have happened between then and now, it feels as though I have been watching a revolution in slow motion. Profound changes have taken place in our lives and our society. From the almost total isolation from the outside world of my early years in Resolute Bay in the High Arctic, to the computer space age when the world is at my fingertips, has been a journey of sorrow, joy and adventure.

Speaking to a group of young people a while ago, I realized that some of the things I was saying to them were not connecting. I then realized that the reason was that I was assuming that they knew about the experiences of my generation and could easily understand why we were pursuing land claims and Nunavut. But I was wrong. Our recent history, the last 30 years, has not been adequately recorded yet.

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"UJE ASBOL'S J PROGREDINGS O'LS DIGHT'S DELATE CAPILOTE

clothing. Today, some kids get very our society. upset when they don't have the television remote control. It seems like important dates in our another world when I think back to recent history: 1971, Inuit children being taken from their when the Inuit Tapirisat families for their assimilation into of Canada was formed. another culture. Today, such govern- The spring of 1982, ment policy would be unthinkable. when the people of the The relocations and forced move- Northwest Territories ments of my generation seem like voted to divide the NWT plots from a movie. Today's children and create Nunavut. need not worry about such things.

Living under conditions of colo- aries of Nunavut were nialism is something our children, established. June of thankfully, will not know. Our fathers 1993, when the Nunavut Act was ment of our land claims and the assembly. rebirth of Nunavut, our generation our political future.

our Inuit identity and were not sure Commons and spoke if they wanted to be Canadian Inuktitut. It may not have citizens. Today, there is a resurgence seemed like very much at of Inuit pride and we have become the time, but to us it was loval Canadians. Even though our another milestone in our people have encountered racial epic journey. discrimination in the past, we want reconciliation and we want all to

It seems like a thousand years ago feel welcome in our homeland. when we had to struggle for the very Our patience and our willingness to basics of life like food, shelter and share continue to be cornerstones of

> There are 1992, when the bound-

experienced a time when their inde- passed by Parliament. February 15, pendence and human rights were 1999, when we had our first election stolen from them. Through the settle- for the first Nunavut legislative

There are other dates that a lot of has won back our right to determine people may not remember too well. Like the spring of 1979 when Peter There was a time when many of Ittinuar, our first Inuk member of my generation did not have pride in Parliament, stood up in the House of

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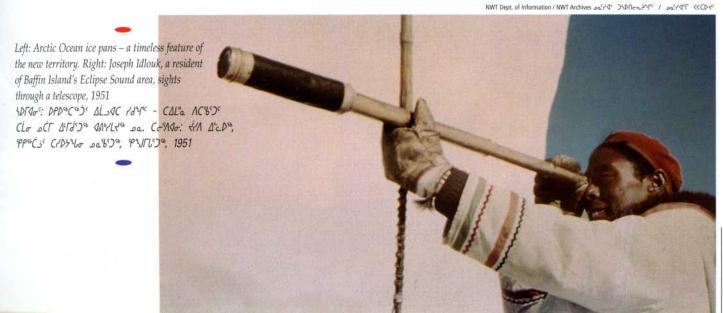
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A celebration of co-operative spirit

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Arctic Co-operatives Limited would like to congratulate all Nunavut residents on the reality of their new territory. We recognize the challenges and the rewards that can result when we all work together for a common goal.



Dobb Ard PCoc. A BRIEF HISTORY

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People in arctic communities began forming Co-operatives in the early 1960s to provide ourselves with community-based, member-owned businesses that would help stimulate our local economies. The concept was to provide services and employment opportunities that would benefit the entire community.

Over the years, the arctic Co-operatives thrived and, ultimately, affiliated to become two co-operatively owned service organizations: Arctic Co-operatives Limited (ACL) and the NWT Co-operative Business Development Fund (CBDF). Today, community Co-ops are everywhere. Not only do they provide Inuit with countless essential services, but they also create a special sense of Inuit pride that results from ownership and greater self-reliance.

Δ/Lቦታውታሪ ውይገጋ° ላ L ቕውሩ ጋ° • A vision for today and tomorrow

ρθΟ Δειδίος Ληθίγιστη Υπριπστής Εογγλιδηή συθς Λεαθίλος. Ευθιού συβος συραθικό δίστης το Ευθιού συβος συραθικό δίστης το Ευθιού συβος Απρικομής το Ευθιού συβος το Ευθιού συ

The Co-operative System plays a major role in Inuit communities across the North. Virtually everywhere you go, Co-ops can be found. You'll find Co-ops involved in many business ventures in all areas of the economy – from the marketing of arts and crafts to the development of leading-edge technology.

These include fostering and promoting joint ventures—whether it's a strategic partnership with an internationally known food service company or hooking up with ARDICOM, a communications company bringing high-

speed digital communications to the North. The community Co-op continues to expand its realm and capitalize on the challenges and opportunities contemporary business and industries have to offer.







σΡΑςάς - Λενιθείς σσεφα CLΦας · Retail - a vital part of every community



The Co-op System in the North provides much-needed services and employment in 42 communities.

In addition, our Co-op businesses provide a unique benefit to our member owners: *member dividends*. In fact, over 20 million dollars have been paid back to member owners in this way. Also, equity built up allows Co-ops to invest back in the community through the development of new facilities and by upgrading existing ones. In this manner, today's Co-ops continue to give back to the community and provide economic sustainability by keeping the money in the community.



ddくは もΔcDでみさがい・The many faces of Co-operatives

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You'll also find that Co-operatives have a part in many essential services benefiting Inuit and our communities. What started as small arts and Co-op establishments have today become recognized industry leaders in the marketing of Inuit arts and crafts, including organizing many shows within Canada and internationally. We are also leaders in promoting our unique art through wholesale and retail marketing. Today's Co-op services also include petroleum distribution, hotels, construction, tourism, cable TV and more.









はくしょ - 人ででくらじょ くらしないしゅうごうひょうしょ・ Co-operatives – more than an economic success

۵مرگه ۲۰۱۵/۱۹۱۱، ۵م۵٬ ۵جها۲گر ۱۹۵۸/۱۵ ۱۹۵۸ مرگرهٔ ۱۹۵۸ مرکه ۱۸۵-۱۹۵۸ ۱۹۵۸ کارزشیا

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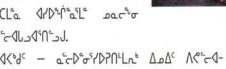
through the establishment of our community-owned businesses.

Since the early '60s, when the North was going through rapid development, Co-ops have recognized the need for community-owned businesses. The Co-operative way was in harmony with the way the people of the North have

been living for thousands of years.

Through community Co-ops, Inuit can embrace our traditional values without ever having to sacrifice economic development in our communities.

Community Co-ops – truly a celebration of Inuit entrepreneurship and co-operative spirit.













THE EARLY YEARS 1991 AC ACAPORT

The ancestors of Inuit and earlier northern inhabitants adapted and survived in the harsh arctic environment for thousands of years. Then Europeans arrived about AD 1500, and Inuit would never live solely as hunter-gatherers again

Ancient History

There was once a world before this, and in it lived people who were not of our tribe.

But the pillars of the earth collapsed, and all were destroyed. And the world was emptiness. Then two men grew up from a hummock of earth. They were born and fully grown all at once. And they wished to have children. A magic song changed one of them into a woman, and they had children. These were our earliest forefathers, and from them all the lands were peopled.

— Tuglik, Igloolik area, 1922

This traditional Inuit story tells of the origins of humans. Other traditions relate that when ancestral Inuit first arrived in Nunavut, they found the country occupied by a strange people whom they called *Tuniit*. These historical records tell us two important things about early Inuit history: that ancestral Inuit originally came to Nunavut from another homeland, and that they were not the first people to occupy the country that is now Nunavut. During the past few decades, archeology has confirmed both of these interpretations of the past, and has filled in many details of the early history of arctic North America.

Left: Pangnirtung women cut whale blubber and collect the oil in kettles, 1935. Above: Tent rings, like this one near Bathurst Inlet, dot Nunavut's landscape and attest to the passage of several unique cultures SDTJo: (%+5)FDCC Jo: JSDS-DF-USDS-D



$C\Delta^{c}/L_{\sigma}D^{s}$



When the glaciers covering Nunavut melted between about 15,000 and 10,000 years ago, they revealed a landscape which was empty of life. By shortly after 10,000 years ago, however, Nunavut looked very much as it does today, with caribou and muskoxen grazing the tundra, and walrus, seals, and whales - including bowhead whales - feeding in the channels between the Arctic islands.

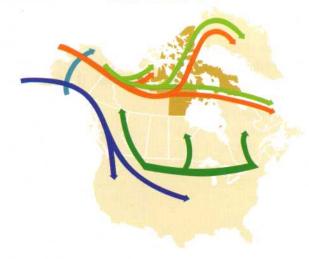
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Movement of Peoples DODG DEPONDED



The Glacial Period

(35,000 to 10,000 years ago)

During the last Ice Age, almost all of Nunavut was covered by glacial ice, in places up to several kilometres thick. There was so much water locked into continent-wide glaciers that the sea levels dropped, and the bottoms of shallow seas became dry land. What is now the Bering Sea, separating Siberia from Alaska, was a wide and ice-free plain across which ancestral American Indians moved to North America, and then down the Pacific coast to the areas south of the ice sheets.

35,000-10,000 years ago Ancestral American Indians cross land bridge from Asia

10,000–5,000 years ago North American Indians move northward to tree line with retreat of glaciers

5,000-4,000 years ago

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3,000-2,000 years ago South Bering Sea and North Pacific peoples become North Alaska Inuit

South Bering Sea Δο Υ (4'L) North Pacific Δο Υ (4'L) FOCO batal Δο Υ σ

1,000 years ago Thule (North Alaska Inuit) move eastward, displacing Tuniit

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occupation.

The Tuniit, or **Dorset Culture**

(5,000 to 1,000 years ago)

Tuniit. The archeological remains of

Indian hunters followed the migrat- time, and the foundations of their ing caribou northwards across the tents were also arranged in a typicalbarren grounds, much as the Dene did ly Siberian pattern, marked by a in more recent times, but never mid-passage of stones flanking a reached the Arctic coast or islands. central fire-box. We think that the For the following 5,000 years, the earliest Tuniit brought with them two parts of Nunavut that were more items of technology which allowed than a few days' walk north of the them to quickly occupy arctic North tree line remained empty of human America: the bow and arrow, which may have reached America for the first time in their hands, and finely tailored skin clothing similar to that still used by the Inuit and northern Siberian peoples. Until about 1,000 years ago, the Tuniit (or as archeologists call them, the Dorset Culture people) were the sole The first people to arrive were the occupants of most of arctic Canada.

The history of the Inuit can be their camps begin to appear in Alaska traced to a much different part of the shortly after 5,000 years ago, and arctic world - not Siberia, but the they quickly spread across the west-southern Bering Sea or North Pacific. ern Arctic, Nunavut, and down the The central genius of ancient Inuit coasts of Greenland and Labrador. culture was adapting their maritime The tools and weapons which we find hunting life to the seasonally icein their North American camps covered waters of the Bering Sea. resemble very closely those used by This adaptation was accomplished northern Siberian peoples of the between about 3,000 and 2,000 years ago, and by the latter date large permanent settlements of ancestral Inuit were scattered around the coasts of the Bering and Chukchi seas. The

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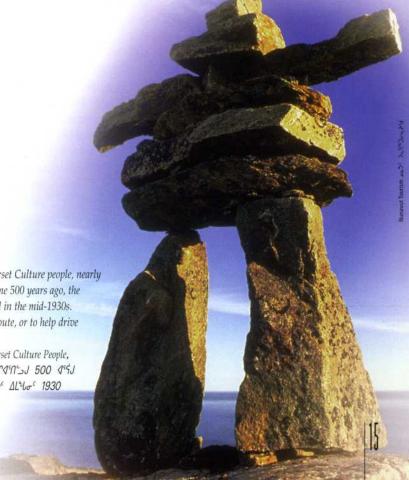
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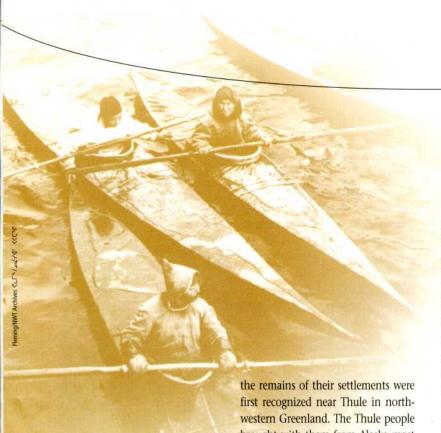
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Above left: Metal tools and weapons were introduced to Nunavut by the Tuniit, or Dorset Culture people, nearly 5,000 years ago. Left: The Thule hunted enormous bowhead whales, but, beginning some 500 years ago, the Little Ice Age led Inuit to focus on smaller whales, such as these in Cumberland Sound in the mid-1930s. Right: The inuksuk – "like a human" – has long been used to point the way along a route, or to help drive caribou toward hunters

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in the remains of these settlements ated with the villages tell of a secure economic base.

Thule Culture

(1,000 to 500 years ago)

Between 1,500 and 1,000 years ago, some of these Inuit groups learned to hunt bowhead whales, the largest animals in the arctic seas. Large communities were established on points of land along the northern coast of Alaska, where whales could be easily hunted as they migrated through narrow leads in the spring ice. Then, about 1,000 years ago, some of these North Alaska Inuit spread rapidly eastwards across arctic Canada and Greenland, quickly displacing the (after 500 years ago) previous Tuniit occupants of the occupation of Nunavut.

brought with them from Alaska most elements of their complex maritime splendid and fantastic carvings found hunting culture: kayaks with throwing-harpoons attached to floats; large hint at a rich social and spiritual life. umiat (skin-covered boats) that could Metal tools had largely replaced stone transport an entire camp or be used as implements, and the massive a platform from which to hunt bowdeposits of sea mammal bones associ- head whales; equipment for hunting and travelling on the ice; strong sinew-backed bows for hunting on land; and heavily insulated winter houses built from boulders and turf, raftered with whalebones. Within a very short time, the Inuit had adapted their Alaskan maritime hunting culture to most regions of Nunavut. They very soon came into contact with the Norse, who were establishing farming communities in southwestern Greenland at the same time, and traded with the Norse for the metal tools that were basic to Inuit technology.

Inuit and the Little Ice Age

region and establishing the first Inuit About 500 years ago, Inuit culture in many parts of Nunavut underwent a These early Inuit are called the significant change. Most regions of Thule people by archeologists, since the High Arctic were abandoned, and $D^{e}C^{e}\dot{\sigma}^{c}$ $C_{c}D^{b}UC$ $ba^{b}a^{b}Ua^{c}$. $\Delta a\Delta^{c}$ disj' Lcb CcD & Tob 12º6C 5bo D° σ° bob రిచింది కార్తుం. СΔЬσ Bering Sea-ህታና CCD የLLA የLLA ማር ፈታን ነራር እንተገራ Thule-Г 47CFGCDCDGGDGG 3000-F° 2000-F> 4°5Jt+ 6°6°>. ᠗ᢩᡒ᠙ᢢ᠘ᢢ᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘ Bering Sea-%Jo5%CDX a FDA ash Callo JLs Chukchi-Jos CDX Capppe. Lassigle [PC] das a obbo-JCCCD9DC Dalborgodo. LaDerjio JPYJCDYL4c ΔΔρίβοδοδρι VD40p De569/2/2000 9475-JUP D⁶ለምዜነጋበ⁶. \ልზ_ም ላጋቼናር-ምነበነጋቦ 4arLto V4, TDU2, 47 29 Pc C 2 26 C 20 20 C C >070 a o > DYLX. O'Ls 22440 4DogrocD96 محک۵۲۲۵۲۲ ΔLSTDCσ6 עלרואסל כאפלו offoc DS Carro Dachroycologian delike to Coloda Colo



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occurred between approximately other people of the world. AD 1500 and 1850, and which may have made the traditional Thule economy impossible in many areas. The same period saw the advance of

many groups throughout the central European fishermen, explorers, portions of Nunavut gave up whaling whalers and traders into the Inuit and began to concentrate on hunting homelands, and a growing European smaller sea mammals, caribou and influence on traditional Inuit ways

The ancient history of Nunavut, manent villages of their ancestors, and of the Inuit, is not a simple story they began to winter in snowhouse of isolation and adaptation to an communities from which they could arctic environment. Rather, it is a efficiently hunt ringed seals through complex tale involving great movements of populations, marvellous This change may have been caused achievements, and encounters with by a cooling climate, sometimes strange peoples. In these terms, it is referred to as the Little Ice Age, which very much like the histories of any

> Robert McGhee is curator of arctic archeology with the Canadian Museum of Civilization.

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Civilization-\(\Gamma\).

Top left: The Thule introduced the qajaq (kayak) to Nunavut beginning about 1,000 years ago. The qajaq was still key to hunting seals and other sea mammals when this picture was taken in 1942. Left: The garmag (sod house) helped the Thule survive Nunavut's harsh climate, and was used by Inuit until the 1960s. This garmag was built as an exhibit near Pond Inlet in 1991. Right: Taqulik, father of James Eetoolook, one of the land-claim negotiators, carries fox furs past the Taloyoak HBC post, 1963. Below: Hunter Joseph Idlouk trades Pond Inlet HBC clerk Bren Halloran arctic fox furs for aluminum tokens, April 1954. HBC tokens were used to purchase goods in the unheated store 820 C-MO: JE 856 19PMCD9L9 Da94 1,000 OFF POSTLEDO 190MG. 850 aMFINGACDEDS OFLS WITE ALTROS CALLO Ca O'A-DADONS J 19421. ADTAG: BIL DOO DLATACOTLOS DADS LEW O'E/B-C=Mar. CY=", ケムア/ ムワン くくぐん, Daダベラルファ ダギリカリとCPT", Natoのべかの はりがくも CStd oparalo はりだいって 1963. 1Co: 17Ja/M t/1 15cD* CDY/567650* FILC-IF ODMINE >5° HOST NaLOUSTO HASTO PaDAD-LOYLYGE, ADP 1954. GOATHY PLOTEN ADECOROTIVE GOADCO OF GOADING DEHONBY OF GOASIVE





Early History

The first meeting between Inuit and Europeans likely Loccurred about AD 1500, when Basque or Portuguese fishermen and whalers reached southern Labrador. The Inuit called the strangers qallunaat because of their comparatively bushy eyebrows.

At that time, the Inuit of what is now Canada comprised nine main groups, distinguishable by region, dialect, clothing and adaptation to regional conditions. All Inuit, however, shared a common language, legends and spiritual beliefs.

Whalers, explorers and fur traders

During the next four centuries, European and American whalers hunted bowhead whales for their oil and baleen in arctic waters, while Mackenzie River.

to the Inuit guns, cloth, metal, tools Islands in 1941. and utensils, musical instruments two cultures.

The old system of barter between throughout the Arctic.

Catholic and Protestant missionexplorers sailed the same channels aries became the fourth element of in search of a Northwest Passage change, sometimes competing for to the Orient. The explorers also converts. Some bizarre cults emerged travelled overland, and along the among Inuit caught in a conflict of beliefs. One of the most notable led to Both groups of intruders brought a string of murders on the Belcher

By about 1920, the main thrust and dances, alcohol and tobacco, of exploration was over, and few disease and new genes. Some whalers, bowhead whales remained in arctic particularly in Hudson Bay and waters. In the Mackenzie Delta, the Cumberland Sound, employed Inuit Inuit had been decimated by epidemfamilies in the industry, creating a ic disease, and their places taken by new seasonal way of life that blended Alaskan Inuit. Qallunaat were moving into the region.

In the less accessible central Arctic, Inuit was expanded to include there were Inuit who even as late as European goods, and furs became 1900 had not seen a gallunaag, while an important item. As whaling in Labrador, European settlers had declined, the fur trade became a displaced the Inuit from the coast, or paramount influence, with posts mingled with them, everywhere except the Far North.

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Another group of qallunaat to enter the Arctic around this time was Canada's federal police force, the North West Mounted Police, or NWMP (later called the Royal Canadian Mounted Police). The Canadian government, concerned by the presence of American whalers in Hudson Bay and by the activities of foreign explorers in the High Arctic, began to set up NWMP posts in order to enforce Canadian laws and exert control.

The unsung role of Inuit

around the Arctic.

Ouligbuk of Hudson Bay and his son World War. William spoke many languages, and made the hazardous crossing of the continent several times in the service of Europeans.



During the 1920s and 1930s, most Written histories of the Arctic during Inuit were troubled by fluctuating fur the 19th century often comment on prices, epidemics and shortages of the contrast between the Inuit, who wildlife. A further burden was the had long before adapted superbly to establishment of five residential their environment, and the ill- schools that removed Inuit children equipped Europeans, who starved, as young as five from their families froze, sickened and sank their way and the whole context of Inuit culture, sometimes for years. Incidents of Little attention, however, has physical and sexual abuse also took been paid to the role of Inuit who place at some church-run residential helped the newcomers as hunters, schools. In general, however, the Inuit guides and interpreters. To name a retained their language and sense of few, Ipilgvik (Joe) and his wife independence, within or despite the Taqalikitaq (Hannah) of Cumberland ill-defined authority of the "Big Sound saved the lives of a ship's crew, Three": policeman, trader and misand advanced the careers of several sionary. This equilibrium continued explorers at great cost to themselves. until the outbreak of the Second

> Keith Crowe is the author of A History of the Original Peoples of Northern Canada.

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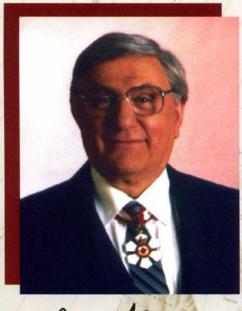
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Left: The RCMP has maintained detachments in present-day Nunavut since 1903, including the Pond Inlet detachment, seen here in the 1950s. Above: David Kaniak, Moses Koihok, Paul Omilgoetok, and Bessie Omilgoetok, Cambridge Bay. Christianity remains a strong element in Inuit culture, despite overly zealous beginnings by early missionaries. Right: Grey Nuns of the Chesterfield Inlet convent, established in 1931, watch Inuit cut meat and maktaag from beluga whales, 1950

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Roméo LeBlanc Governor General of Canada

Roméo LeBlanc gouverneur général du Canada

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NUNAVUIT MARIANA DO SCALANA DO S

A new territory in Northern Canada has been created. Its name is Nunavut and nature has given all its blessings to this spacious land. It is a place of vast untapped resources, diverse wildlife, unspoiled wilderness and haunting beauty. For all the benefits of the land, Nunavut's greatest asset is its people. They are strong and resourceful and determined.

While Nunavut is a new political reality, the majority of the people who live there have ties to the land that reach back thousands of years. Inuit have worked hard to bring into being a territory where their beliefs, culture and traditions could find a home. Although Nunavut will reflect their unique aspirations, it will continue to be welcoming and hospitable — like all places where Inuit live.

As Governor General of Canada, I send my congratulations and best wishes to the people of Nunavut as they begin life in their new home. The determination of Nunavut's people has overcome the obstacles of the past and I am sure it will triumph over the challenges of the future.

MANTPOBA

Un nouveau territoire vient d'être créé dans le Nord canadien. Cette vaste étendue, appelée Nunavut, a été comblée par la nature. Elle est riche d'une multitude de ressources inexploitées, d'une faune diversifiée, d'un milieu sauvage intact et d'une beauté envoûtante. Au-delà de tous ces avantages naturels, le plus grand atout que possède le Nunavut est sans nul doute sa population, vigoureuse, ingénieuse et déterminée.

Le Nunavut est certes une nouvelle réalité sur le plan politique, mais la majorité de ses résidants ont tissé des liens avec ce territoire depuis des milliers d'années. Les Inuits ont travaillé avec acharnement à l'établissement d'un territoire où leurs croyances, leur culture et leurs traditions trouveraient place. Le Nunavut sera à l'image de leurs aspirations uniques, mais continuera d'être accueillant et hospitaliercomme il en est de tous les endroits où vivent les Inuits.

À titre de Gouverneur général du Canada, je transmets mes félicitations et mes meilleurs vœux à la population du Nunavut, qui entame une autre étape de sa vie dans son nouveau foyer. Grâce à leur détermination, les résidants du Nunavut ont surmonté les obstacles du passé, et je suis convaincu qu'ils relèveront avec brio les défis du futur.

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NUNAVUIT

On behalf of all Canadians,
I would like to welcome
Nunavut to the Canadian
federation. The creation of
Nunavut represents history in
the making as we change the
map of our country for the first
time in 50 years. The eyes of
the world are upon us as
Nunavut comes into being
peacefully and democratically.

The creation of Nunavut is the culmination of more than twenty years of hard work by individuals and governments alike. As we move into the cust century, we honour the past by building upon the ancient traditions of the Inuit to forge a public government which represents all residents of the territory equally and

The creation of the territory of Nunavut marks the beginning of an exciting new chapter in the history of Canada. In celebrating the new territory, we recognize that there are challenges ahead to realize the full potential of Nunavut and its people. The solid record of achievements to date will provide a strong foundation on which to move forward and build effective partnerships.

look forward to new partnerships between the Government of Canada and Nunavut and sharing the great pride and happiness that April t'brings for all Canadians.

Au nom de tous les Canadiens et Canadiennes, je désire souhaiter la bienvenue au Nunavut dans la fédération canadienne. La création de ce nouveau territoire est un événement historique. En effet, nous modifions la carte de notre pays pour la première fois depuis 50 ans, et nous le faisons d'une manière paisible et démocratique qui attire l'attention du monde entier.

Les personnes et les gouvernements qui travaillent d'arrache-pied depuis plus de 20 ans à la création du Nunavut voient aujourd'hui leurs efforts récompensés. À l'aube du 21º siècle, nous faisons honneur à notre passé en nous appuyant sur les traditions ancestrales des Inuits pour constituer une administration publique qui représente tous les résidants et résidantes du territoire de manière juste et équitable.

La création du Nunavut marque le commencement d'un nouveau chapitre captivant de l'histoire du Canada. Nous célébrons l'établissement du nouveau territoire, mais nous sommes tout de même conscients qu'il reste encore beaucoup de défis à relever pour que le Nunavut et sa population soient en mesure de réaliser tout leur potentiel. Heureusement, nous pourrons nous inspirer de plusieurs réalisations pour aller de l'avant et créer des partenariats fructueux.

Il me tarde de voir à l'œuvre les nouveaux partenariats qui lieront le gouvernement du Canada et celui du Nunavut, et de partager les sentiments de fierté et de joie que le 1^{er} avril fera naître chez tous les Canadiens et Canadiennes.

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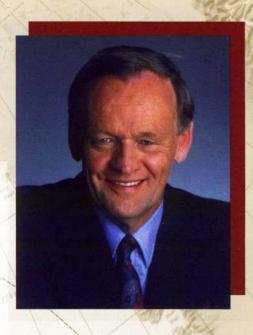
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ONTABIO



Jean Chrétien

Jean Chrétien Prime Minister

Jean Chrétien, premier ministre



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Nunavut pilluarit



On behalf of the people of Greenland and the Government of Greenland, I would like to extend our greetings to our Canadian Inuit friends on the inauguration of Nunavut. I would also like to take this opportunity to congratulate everyone who has played a part in making the Nunavut dream a reality.

As an Inuit nation, the establishment of Nunavut means a lot to us. It means that we can now reach out to our brothers and sisters in the west. It is therefore an honor for me to reaffirm the will of the Government of Greenland to develop our relationship with Nunavut on many fronts. The recent opening of the Office of the Representative of the Government of Greenland, at the Royal Danish Embassy in Ottawa, is testament to such aspirations on our part.

Besides heralding the birth of Nunavut, this year marks the 20th anniversary of the introduction of home rule in Greenland. I usually compare our home rule settlement with a *niviarsiaq* (maiden), now turning twenty years old. I am therefore very

proud to extend my greetings to our Canadian Inuit friends, who now – at this, the very threshold to a new millennium – will take on the responsibility of bringing up the Nunavut child.

In conclusion, I would welcome Nunavut once again, and wish you all the best of luck with your endeavour. *Qamannga pisumik* pilluaritsi.



Montpelle





The Department of National Defence and the Canadian Forces welcome the birth of Nunavut as

Canada's newest territory. This is a truly historic moment for all Canadians.

The Canadian Forces has been present in the Eastern Arctic for almost a century and will continue to contribute to the development of the North well into the foreseeable future. Canadian Rangers patrols and periodic deployments of military elements ensure that the Canadian Forces will always be there to support the Nunavut people. We will also continue to support the Canadian Cadet Organizations and the Junior Canadian Rangers in Nunavut.

We congratulate you, the people of Nunavut, and thank you for welcoming us into your community. Le ministère de la Défense nationale et les Forces canadiennes se réjouissent de l'arrivée du dernier-né des territoires du Canada, le Nunavut. Il s'agit véritablement d'un moment historique pour tous les Canadiens.

Depuis près d'un siècle, les Forces canadiennes sont présentes dans la région est de l'Arctique et elles continueront, dans un avenir prévisible, de participer au développement du Nord. Les patrouilles de Rangers canadiens et les déploiements périodiques d'éléments militaires garantissent que nous serons toujours là pour servir les intérêts de la population du Nunavut. Nous continuerons également d'appuyer les organisations de cadets du Canada et les Rangers junior canadiens du Nunavut.

Nous tenons à vous féliciter, vous, habitants du Nunavut, et à vous remercier de l'accueil que vous nous faites au sein de votre communauté. **b** α(β' βας⁶\ςαρ³\ς Λ⁴L3 βα(⁶)⁶\ς **b** 2° ³\ν⁴βγη(β)⁶ Δαβ' \⁶β⁶βγη(β)⁶. βας β'5⁶

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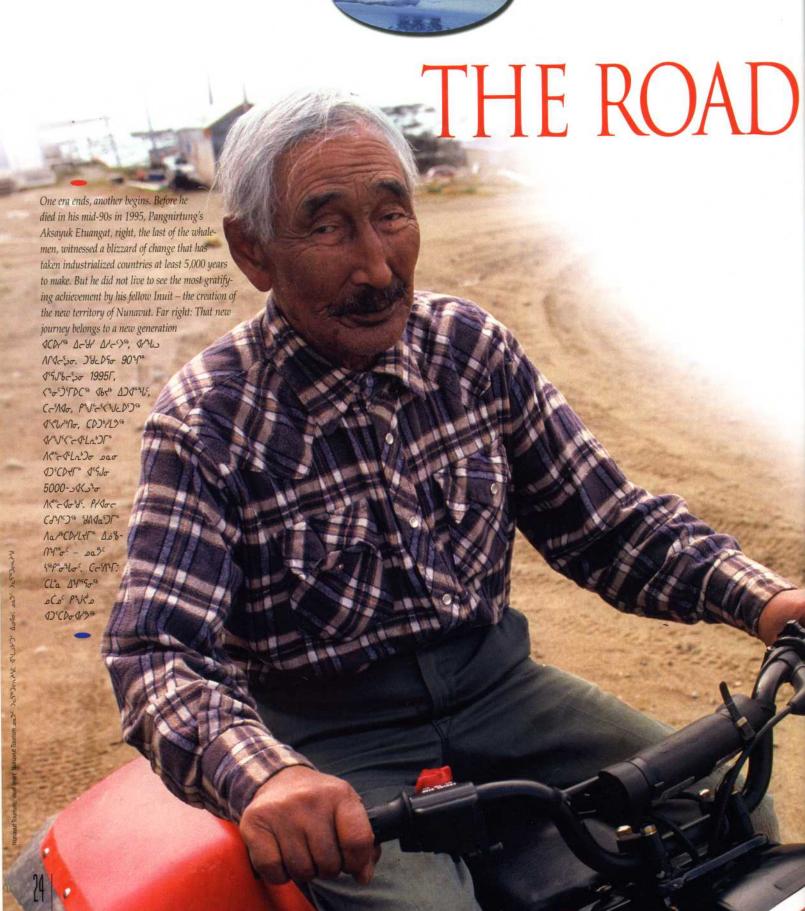


Arthur C. Eggleton • 40 7. 4JC°









TO NUNAVUT

A land claim settlement was just half of the Inuit plan for self-determination — full control would only come through a hard-won territory and government

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By Keith Crowe, with files from Marion Soublière and Greg Coleman The Second World War brought massive change to the North, as airbases were

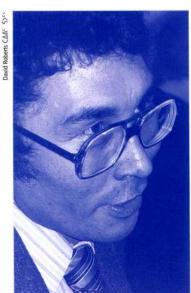
built. During the Cold War that followed, several east-west lines of radar stations were built for a Distant Early Warning system, and military manoeuvres were held. In 1950, a new patrol ship, the *CD Howe*, was launched, expanding the range of annual patrols, and dispensing medical and administrative services in the eastern Arctic. Tuberculosis patients were brought south, often for long periods; the children forgot their language and had a hard time returning to northern life.

In addition to the migration of Inuit between hunting and trapping areas, governments began to move families to places of supposed economic opportunity, such as Churchill, Manitoba, and the new town of Inuvik, Northwest Territories (NWT). In 1953, the federal government also moved 17 families from Pond Inlet and the northern Quebec community of Inukjuak to Resolute Bay and Grise Fiord in the High Arctic. That same year, a new federal Department of Northern Affairs and National Resources was created, and soon northern service officers from this department were posted to Inuit communities to administer a variety of programs. Starvation among Inuit of the

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Inuit radio networks.

the Vietnam War, hippies, satellites, \$962 million US. transistors, the Beatles and snowmobiles. The mix of social revolution, innovation and better communications set the stage for change in Northern Canada, too.

A series of adult-education newsletters, edited by young Inuit, became a forum for political development in the eastern Arctic, and in the Mackenzie Delta, a Committee for the Original Peoples Entitlement (COPE) was formed, first representing a variety of ethnic groups and later, the Inuvialuit only. During the mid-1960s, a federal public housing program, complete with an orientation phase, created instant villages using prefabricated units. This ended the old scattered camp distribution of Inuit.

In response to a growing call for redress of native grievances, a Commissioner of Native Claims was Keewatin barren lands resulted in appointed in December 1969, and the more relocation, the creation of a new federal government provided funding community (Rankin Inlet), and the to emerging aboriginal associations to opening of two mines to employ help them prepare their cases. Next Inuit. Meanwhile, the Canadian door to Northern Canada, a pivotal Broadcasting Corporation initiated achievement was reached in 1971: Inuktitut broadcasts during the 1950s, the Alaska Native Claims Settlement. and later assisted in the creation of The first settlement of its kind, it gave Alaskan native peoples 180,000 The 1960s rocked the world, with square kilometres of land and

The history of the relationship between governments and native peoples is a tragic one. We do not want to dwell on these past failings. We are here today because we look to the future. We are seeking to develop a new relationship with government; one based on trust and mutual respect.

John Amagoalik Speaking at the First Ministers Conference on Aboriginal Constitutional Matters, March 1984

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Top: Inuit Tapirisat of Canada's first president, Tagak Curley. Left: Anxiously awaiting the outcome of the April 1982 territory-wide plebiscite on dividing the NWT. Seated are, left to right, Andy Theriault, Aimo Nookiguaq, John Amagoalik. Behind them stand Dave Monteith and Kenn Harper YEO: DOA CAREGO 1956 OUTSEL, CLO JE. SOLVE DOPT ORD-LREADO

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Left to right: Paul Okalik, David Aglukark and Allen Maghagak pause during negotiations. Pressing for a Nunavut government was essential, says former chief negotiator Maghagak, "to make sure that our claims settlements covered everything. Past land claims agreements dealt only with real estate and cash" YOU'LE CONDO CONDO CODE OF DESTE OF DE LOGICE DESTE DESTE DESTE DESTE DESTE DESTE DE LA DE JAGC - 55° LCC TOLY - OU N'LADEDS > DED & JUT BODD JAME LOW, "DaCSING" CLA'S ACTINIO, DaCSINAS DaCCA'ST" Pabos NYMBOLOGACOYLELC"

In that year, too, the Inuit James Bay claim.

use and occupation of lands by claims, and political development." Aboriginal Peoples prior to European hunting rights, and received federal concerning the James Bay hydro- at it." electric project, and achieved a final agreement in November 1975.

Early in 1976, ITC presented its Tapirisat of Canada (ITC) was formed Nunavut claim to the federal governto pursue land claims in the ment, including a proposal for a new NWT. The Northern Quebec Inuit territory. It was a strategic move, says Association was formed the following founding ITC president Tagak Curley, year and began negotiations for the because the whole concept of settling land claims was new and "as a single Aboriginal claims and self- issue, it was very rough going. We felt government gained crucial headway at that time that it was important that in 1973 with three court decisions we get a little broader base to pursue supporting aboriginal title, a right the whole two issues: aboriginal Inuit that stems from the long-term settlement and the outstanding land

The land claim was accepted for colonization. ITC began talks with negotiation, but not the idea of dividgovernment officials about Inuit ing the existing Northwest Territories.

"The Liberal government, back in assistance for a study of land use and the very early '80s, absolutely refused occupancy to support the claims of to include political change for the Inuit throughout the NWT. creation of Nunavut," says a former Meanwhile, the Inuit of Quebec chief negotiator for the Inuit, Bob joined the Cree in negotiation Kadlun. "But we kept chipping away

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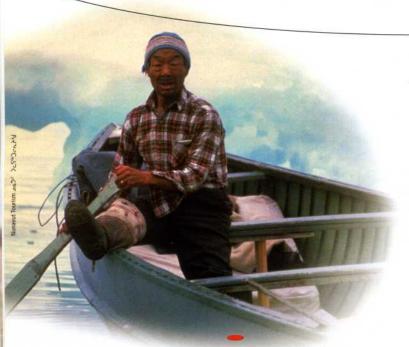
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The Inuit: a maritime people \$\Dalpha \Dalpha': 125 \DCC

After several years of struggle, the concept of Nunavut was accepted by the federal and NWT governments, but was to be negotiated in a separate process, parallel with the land claim.

Over the next 16 years the two processes went ahead, in spite of international, national, organizational and personal crises. The same group of Inuit leaders and their consultants dealt with it all. Although it is impossible to name everyone, some of the key players included Curley, Kadlun, David Aglukark, Allen Maghagak, Jack Kupeuna, John Amagoalik, James Eetoolook, Solomon Kugak, Eric Tagoona, Donat Milortuk, Thomas Suluk, Louis Tapardjuk, Mark Evaloarjuk, Paul Quassa, Paul Okalik, Simon Taipana, Louis Pilakapsi, Meeka Kilabuk, Ollie Ittinuar, John Merritt, Randy Ames, Bruce Gillies, Terry Fenge, and Mary Crnkovich. The federal team was headed first by John Naismith, then Keith Crowe, in the early helm of the NWT government's claim acquitted themselves well. negotiating team.

The largest claim settlement in Canada's history

Some members of ITC disagreed with the 1976 Nunavut proposal on the grounds that it was written by consultants and did not reflect the goals and feelings of the Inuit. A new document was prepared and endorsed by a majority vote of an ITC assembly. This one listed 11 principles for self-government, and retained the concept of a new territory.

Negotiation on the Nunavut claim began with fruitless wrangling over the territory issue. Talks were alternately threatened and stimulated by intense exploration and development of oil, gas and mining in the Northwest Territories. At the same time, Canada's First Ministers were staging discussions on the national Constitution. The small group of Inuit years, followed by Bob Mitchell and and consultants who had to attend Tom Molloy. Angus MacKay, and constitutional meetings, court sessions then Ross MacKinnon took the and public hearings relevant to their

continued on page 30

Sixty years ago, Inuit were not able to vote. . . . We were controlled so much from the outside, to a point where our parents didn't know how to control things. From that point on, we wanted to get back in controlling our own selves. . . . And 60 years later, here we have a new territory that the federal government agreed to give us.

Paul Quassa Chief negotiator and member of Inuit negotiating team in other roles, 1985-1993

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What Price Nunavut? desperte 2503

By John Amagoalik of Nunavut. These changes, mostly their children.

was not an easy task. Trying to explain leadership in recent years. what a modern treaty might contain was just as difficult.

face hostile governments and a unrecognized. Canadian population largely ignorant of Inuit, their homeland, and John Amagoalik is chief commissioner of the Nunavut their history. Inuit negotiators also had to break new ground in their land claim talks. Governments did the Inuit of Nunavut on the political accord for the not have any policy in many areas creation of Nunavut. that Inuit felt had to be part of any

final deal. The negotiations were stalled many times as governments struggled with things like royalties, offshore rights, self-government insti-The last 30 tutions with real legal powers, and I years have new political entities. The process seen incredible changes for the Inuit was grindingly slow and frustrating.

The weight of responsibility and for the better, have been the result of the amount of effort it took to make pioneering work by Inuit leaders who progress took its toll on Inuit leaders. were determined to improve the lives Many experienced burnout under the of their people. This work has pressure of intense negotiations, long demanded the dedication and sacri- periods of absence from family and fice of these people as they struggled community, and unfamiliar environto secure land and political rights for ments in big cities. Alcohol abuse became a serious problem that In the early 1970s, being an Inuk contributed to other problems, like leader working in land claims was family breakups and run-ins with the sometimes a lonely feeling. Explaining law. It was the demand by ordinary to the older generation why it was Inuit that their leaders clean up their necessary to "claim" our homeland acts that has resulted in a more stable

To all those who sacrificed for the benefit of future generations, your The Inuit leadership also had to loneliness and struggle will not go

> Implementation Commission. Involved in negotiations to secure a land claim agreement and territory for Nunavut since 1975, he served as the negotiator for

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The Inuit tried hard to get a freeze on industrial development during negotiation, without much success. Other controversial issues loomed as well, such as the powers of a wildlife management board, Inuit rights to the offshore, and the boundary between Dene and Inuit claims, a point still contested today by Manitoba Dene in an ongoing Federal Court case.

In balance, there were events that aided Inuit, too. The Baker Lake court case was decided by the Federal Court in 1979, recognizing an aboriginal right to occupy and harvest land. When American ships sailed without permission through Canadian waters in 1970 (the Manhattan) and 1985 (the Polar Sea), their intrusions highlighted the crucial role of Inuit in defining Canadian sovereignty. Another blessing was Section 35 of the newly repatriated Constitution Act, 1982, which confirmed the status of claim settlements.



Over the years, federal and territorial governments changed, and so did policies and procedures. The organization of the Inuit shifted several times. In 1982, the Tungavik Federation of Nunavut (TFN) was created to pursue negotiations on behalf of Inuit of Nunavut. Although emotions inevitably ran high at times, there was mutual respect and humor

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Left: Life in an outpost camp. Top: Thomas Suluk. Until now, Nunavut has garnered little attention within Canada. Globally, though, it's a different story. "I remember I had to go to Moscow the next day," recalls Jack Stagg, after the federal government guaranteed a territory in the land claims agreement in December 1991. "I turned on CNN and there it was. Within basically 24 hours of that decision, it was a world event" ADTAG: DOPO DO SET. VEG: CL' 13. DOS NOVASAGE baCD Asa. sattackitic, Plas Comps alas. "A"bblate BOCWOOL L'GOLDANGEDW," ABOLKS to 'C', LRLDBO בשם שבלבטיול שבליחיחשיך שירישיטר שיריחון חצחת 1991. "CLAY" APJJ /0"0"1" DBD/DX YOPP So. ABISI 24 AJOO DOSTALLE STOLLADELDS>50"

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1973 Three landmark court decisions, including the Nishga Indians' Calder Case, support aboriginal rights for the first time ለህተ Δኈዮንጋልዮበጋና ላጭዮርኮቲና, ለቴተኮበናጋታ Δጭዮሩ ታህህ ለራሲባህ ርሷታኮቲ Nishga Indians' Calder Case, Δ৮୯ንጋልታህና ውልቴሎቴንጋና ለተልኮበፕሮና ለማራማረተሊሲፕሮ





April A>P 1982 Most NWT residents vote "yes" to division in a territory-wide plebiscite





May La 1992 Buoyed by high voter turnout in the east, residents endorse a boundary splitting the NWT into two የኦሮቦኒብት ላፐሊልና ማየሳሊያንልና baትልቦት, ውልና/ሳፕቦኮርና ኢትዮናስትና ላልጎልኮታሳንቦት ቤትይኒኒስናስናስራቸው ውልና/ሳፕቦ







June ਦੌਰ 1993 Canadian Parliament passes the Nunavut Land Claims Agreement Act and the Nunavut Act baCΓ Lebens 4σJΔΠ٬ΠϿʹ ΦαϿʹΓ ΦαΘ΄ ΦΥΡΠΟ΄ Lebbσ΄



April 1, Δ΄>ʔ 1, 1999

The territory of Nunavut legally joins the federation of Canada

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Inuit achieved their near-lifetime goal of getting Nunavut without needing to resort to civil disobedience or litigations. . . . These kinds of things can be achieved by negotiation.

Tom Molloy Chief federal negotiator on the land claim, 1982–1993 continued from page 30

the table, with an occasional arctic the Discovery Lodge Hotel in Iqaluit baseball game, and practical joking.

Inuit lands by negotiators who visited uniquely emotional moment. each community.

September 1992, and ratified by Inuit in one minute." beneficiaries in a plebiscite held

among the three negotiating teams at negotiator Barry Dewar, who was at when the ratification committee An agreement-in-principle was announced the results. Surrounded by reached in 1990. The next two years members of the Inuit negotiating were spent in hammering out final team — Paul Quassa, James Eetoolook, details, including the selection of Jack Kupeuna, Bob Kadlun — it was a

"The mixture of joy, relief, A final agreement was reached in validation — all encapsulated in faces

On May 25, 1993, the final agree-Nov. 3-5, 1992. For some voters, the ment was signed in Iqaluit. It was the choice was made difficult because largest claims settlement in Canada in voting for the land claim agreement terms of financial compensation and meant they would have to exchange land: \$1.1 billion to be paid out aboriginal rights and title to all land between 1993 and 2007, and 1.9 miland water in the Nunavut Settlement lion square kilometres of land and Area, save for the 355,842 square water, including mineral rights to Δc³L L°ALD 30

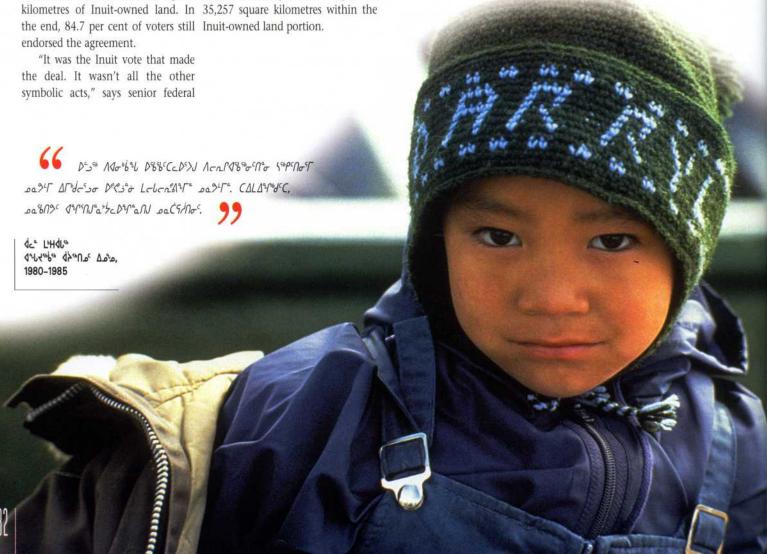
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At the end of the day we always said we've got to deal with the creation of a Nunavut territory or political institution in Nunavut. Otherwise, we cannot convince our membership to ratify the land claims.

Allen Maghagak Chief negotiator for Inuit negotiating team, 1980-1985



The turning point: Dec. 14, 1991, West Block, Parliament Hill, Ottawa

Whether the land claim agreement would include provision for a government. We'd been playing chicken (on this point) since '79. It had come to the moment of truth. I remember it was in one of those nice rooms. We had ordered Kentucky Fried Chicken for dinner. The KFC arrived. Just after the KFC feast, wording came back from the government side. Essentially, the federal minister had agreed. It was sort of a euphoric moment, a sort of 'pinch me, is it true?' feeling. But we had to be sure not to act too elated because we were still out for bargaining for everything we could get into the agreement.

John Merritt Legal counsel to Inuit negotiating team on the land claim and political accord, 1979–1984 and 1989–1993

It was one question that a bureaucrat asked about the future of Nunavut. And we think that's where the whole claim moved and shifted.

But it was all done behind closed doors (in caucus) . . . the very last night of the agreement-in-principle.

Ross MacKinnon
Chief negotiator for the government of the Northwest Territories on the land claim, 1983–1992

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Left: Bob Kadlun, in hat, and Donat Milortuk

Towards a Nunavut territory

Before division in 1999, the NWT stretched across one-third of Canada's land mass and comprised two main regions — the partly forested Mackenzie Valley in the west, with an ethnically mixed population of Dene, Métis, Inuit and non-aboriginal people; and the almost treeless east, where 85 per cent of residents are Inuit.

Gold was discovered in the west, then petroleum. Even 40 years ago, some residents were advocating division of the NWT so as to let the west progress. In 1963, the Diefenbaker federal government almost passed legislation for division, but the matter died after an electoral defeat. In 1966, the Carrothers Commission, a federal commission that had been formed to study the question, recommended against division. It felt the split would have unfairly manoeuvred "the indigenous peoples of the North out of participation in self-government."

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The Council of the NWT, originally a small group of federal officials based in Ottawa, began to acquire Indian, Métis and Inuit members, including Abe Okpik and Simeonie Michael in the mid-1960s. In 1967, the office of the Commissioner of the NWT, with the Council, moved to Yellowknife, and by 1975, the Pierre Trudeau's special representa- Peter Ittinuar. tive, C.M. Drury, proposed a special

In April 1982, a territory-wide federal constitutional matters and plebiscite on division yielded a resounding "yes"; on Nov. 26 of the same year, the Canadian government announced its assent to the creation of Nunavut, provided a plebiscite was held and other conditions met. Shortly after, the new eastern federal



Council was a fully elected legislative riding of Nunatsiaq was created, soon assembly. In 1980, Prime Minister represented by Canada's first Inuk MP,

The government of the NWT committee of the assembly to study formed a Constitutional Alliance, and the matter of dividing the NWT. two study groups emerged: a Western The resulting Unity Committee Constitutional Forum and a Nunavut recommended division, subject to a Constitutional Forum. Several years plebiscite involving the inhabitants. were spent on studies, in light of LDJ-L- 1960 JJ-LJ- 1967, PLY-ם אי ליב'איינ שפיל איד, הובליש שיחה- בהנילליי<u>ו</u>ישיארי באר באל", איב 1975 חצר ליבלים, tutional Alliance, אב באלי, איבל האלין, לעבר באיץ, tutional Alliance, איבלים שלי bNL> σ24°CDσbl LclcD°NDccD°/L3°. \%P°ጋንቴሊኌσ: ለትሁፈՐ 1980r. baco (1964% 6% (196 AD) O'L) Dash Lebenzon. 1980r. P'L'DΔλ'L, /. d'. J'r (C.M. Drury), Φ'CD LD'S' 50PCNCLD9/LD90 6NL2960 50PCD6- Lclc20191620C δουλιά Α 1489Γ. 12-17 λουλίσος. 20 Ευγγραφή 1984Γ, Δουλίσος το Ευγγραφή 1984Γ, Δουλίσος **ዕለ∿ታና** Δ/LΓ5%- L6°2 Colde PULASE حده، ۲۵۰ ما ۱۵۰ منه دی اوری اوری اوری می کارد این این می کارد این کارد کارد این کارد این ک Dato Colone

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All the parties should be sitting on the same side of the table when implementing the agreement. Parties still tend to sit on opposite sides of the table with suspicions of interpretations.

Jose Kusugak President of Nunavut Tunngavik Incorporated (established in 1993 to ensure promises made in the Nunavut Land Claims Agreement are carried out)

Above: The numbers said it as Meeka Kilabuk added votes, and the jubilant faces of Pauloosie Keyootak, Simatuk Michael and Dennis Patterson said it as voters agreed on a boundary to divide the NWT, May 4, 1992. The headline, far top right, across the front page of the Nov. 13, 1992 issue of Nunatsiaq News said it once more: "The answer is Yes." The Inuit of Nunavut had ratified the land claim agreement

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In a May 1992 ty of NWT residents

In a quiet moment devoid of fan- endorsed a divisional boundary. The fare, in an office tower high above a accord was signed on Oct. 30, 1992 plush downtown Ottawa hotel, the by ministers of the federal and terri-Nunavut political accord that would torial governments and the president lead to Canada's newest territory was of TFN. Parliament subsequently gave its assent to the Nunavut Act, calling for the creation of Nunavut by April 1, 1999.



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Left: Inuit negotiators Jack Kupeuna (foreground) and, behind him, Sam Omik, shake hands with well-wishers after the public signing ceremony of the Nunavut accord in Igaluit, October 1992 1DFAO: DODE APTI, 50 SINDA (190AO) AL. PIJOTATIO, IL DIO, CIDECECOS YNAPOSCOS and of Lelylor Absto, **ぴく 1992**



Inuit found the leaders to make things happen

During the past century, Inuit from Chukotka to Greenland have undergone change that took the industrial peoples of the world at least 5,000 years to make. This blizzard of change has taken a heavy toll on Inuit, individually and collectively, but some of the qualities that sustained the old hunting culture have enabled Inuit to adapt remarkably well to an invasive, unstable modern world.

Canadian Inuit have united within an Inuit Circumpolar Conference, in ITC, and the women's organization, Pauktuutit. There are regional and local organizations of many kinds, including co-operatives and governments. Under this canopy of unity and identity, the Inuit of Canada have negotiated four major land claim treaties. If the new territory is included, the Nunavut agreement is the most extensive of its kind in the world.

Those Inuit who repudiated the original 1976 claim submission envisaged a revised claim that embodied the simplicity, humanity and common sense of traditional Inuit society. Given the vast difference between the

continued on page 39

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When I look back at it now and think that I participated — I can travel, take business risks or risks of any kind. I don't worry about it because it's a lot easier than what I was going through.

Thomas Suluk Chief negotiator and member of Inuit negotiating team on and off between 1979 and 1992

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The Next Generation P210650 79C

By Jimi Onalik imagine those hectic and crazy days have better futures? when the negotiations began. I like ing their community in support of on a political exercise. new ideas. Ideas that they felt would it was quickly fading.

was. But it is painfully clear where we will you make it become?" are today.

widespread celebration to mark the mous pressure on the youth of major accomplishment of the creation of the government of Nunavut. A quarter-century of work is about to finally bear fruit, and we will finally have the government we have been working towards for so long.

Another much more quiet event came in the form of a question collectively whispered by young people in Nunavut. "What does this all mean?"

At a time when the youth of Nunavut are hurting and cynical, we are all wondering how this new government will act as a vehicle for change. Will our friends and family

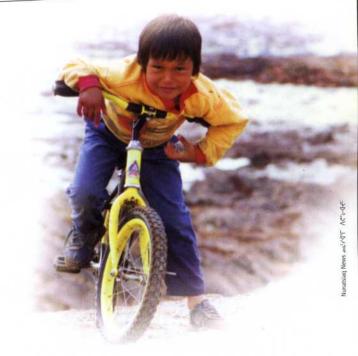
In my mind's members stop committing suicide? Leve. I can Will we have jobs? Will our children

These are crucial questions, with to picture smoky community halls, life-and-death answers. If the creation hot from body heat, filled with of the government of Nunavut does passionate debate and confusion - not help us answer "yes" to these children running around as a group questions, then it was not worth purof young leaders work towards rally- suing. We cannot afford to waste time

But on April 1, 1999, amidst the deal with the vast problems facing self-congratulatory speeches, and the the people of Nunavut. Ideas that pomp and circumstance, there will be would provide hope at a time when a hidden challenge to a new generation of leadership. A generation that This is how I like to picture it. brought us the structure and frame-I was born almost four years after work of a democracy will say: "This is negotiations for Nunavut began, so I our legacy. This is what we present to do not really know if this is how it you. What will you do with it? What

Today, as the generation that As clocks across Nunavut struck brought us the Nunavut government midnight on March 31, 1999, a couple approaches retirement and, too often, of things happened. One was the removal from power, there is enor-





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Top: Looking ahead. For young adults like Baker Lake's Karen Kabloona, left, who now assume the responsibility of making a new territory and government work, the future of Nunavut is filled with personal challenges

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Nunavut. We have been promised a government staffed largely by Inuit. We have been promised a government that will better respond to the social ills of Nunavut's society. We have been promised a more creative and better government.

These promises, however, can only be fulfilled if young people in Nunavut work towards fulfilling need to be allowed to make mistakes, majority of young Inuit. Our govern- this support, we will fail. ment of Nunavut will be a catalyst for constantly laying claim to it.

grudgingly. If we are to come close to hope is on the rise. fulfilling the ideals outlined in the creation of the government, then we will need a huge amount of support from all people in Nunavut. We will

them. If there is to be a majority of allowed to be idealistic, and most of Inuit in government, it will be a all, allowed to be ourselves. Without

It will be interesting to see how social change only if young people those of us who were playing street are ready and willing to take a risk hockey when the early meetings took and embrace that change. Our gov- place react in the coming years. I have ernment will only be creative if we to believe that we, too, will be out foster innovation throughout our there in community halls, getting communities. Our government will involved in the government, holding only be open if young people throw it accountable, and bringing it closer. off the blanket of apathy and I have to believe that we will be gathdemand to see inside it. Our govern- ered in living rooms and in tents on ment will only be ours if we are the land, seriously discussing the issues we face and finding new ideas This is a huge burden of responsi- to bring back hope at a time when bility that many of us are taking on hope is still fading. And for me, that

> Jimi Onalik of Iqaluit works in policy development with the government of Nunavut.

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> Dasco (Jimi Onalik) Δελτίσου (Lethed no) ๑๔% เลยชาบิง.

"People assume that the day you sign these deals that they're going to start working as though there are no problems on the first day," muses Liz Snider, who helped negotiate the Nunavut political accord. "There will be glitches, and that doesn't mean that it was the wrong thing to do - it's just that it's part of a process'

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two bargaining cultures, that goal was inevitably lost. Both the claim agreement and the new territory create bureaucracy, complex financing, and legalities.

The Inuit way did succeed, however, during the long negotiation period, both at the table and away. to posturing and rhetoric. In this environmental management.

camp, a core group of leaders and dedicated consultants kept continuity of style and purpose throughout the years of negotiation. The government side, both federal and territorial, responded in kind to the Inuit approach.

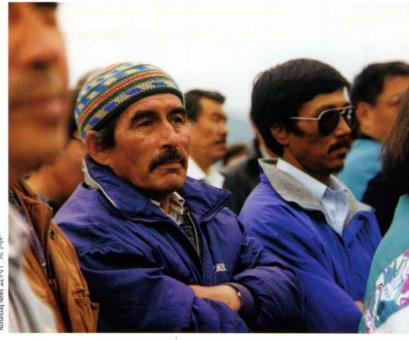
Most people are aware of the problems that Nunavut faces among them sparse resources, dis- 1974/75, and senior federal negotiator during tant markets, climate, and an the first decade of the Nunavut claim. ill-prepared population, all in a volatile global setting.

But to the pessimists, we can pose the question, "How many people, in



The Inuit negotiators maintained an 1950, would have believed that half a atmosphere of respect and courtesy, century later, Canadian Inuit would preferring pragmatism and reason own and direct several multi-milliondollar corporations, in addition to climate, bargaining led to joint being the majority participants in planning, particularly in the field of local, regional and territorial government?" No one could have foreseen Although there were numerous the full spectrum of change, but Inuit reorganizations within the Inuit knew the need to survive and to regain control of their lives and lands. They found leaders to make it happen. If the other parties fulfil their obligations, and perhaps a little more, the Inuit will make Nunavut work.

> Keith Crowe has extensive experience in Inuit affairs, beginning as a northern service officer in 1959. He was the chief negotiator for the Inuit of Quebec (James Bay and Northern Quebec Agreement) Marion Soublière and Greg Coleman, both from Ottawa, are the co-editors of Nunavut '99.



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Top left: The road was long, and community meetings were tiring. But as people like David Alagalak, above, in hat, and George Qulaut envision the days to come in this first administration of the new government of Nunavut, it is in the knowledge that, for Inuit, the footsteps still to be taken will be in a direction of their own choosing Ver GDF Los: 15011 CPY (1505)5, OLLS Dactor bollode Chaison. Prac Das CAAC OLSCONDS, SLO, alsoLtso, OLL to 8cD9D 1904 DS onDay95 Denocros Acadilolonis Dagir, 802L50x50, Doto, 05000005050 JOSP STORE LODE OPERTY LINE

66 We did our best. 22

Assistant chief negotiator and member of the Inuit negotiating team in other roles, 1985-1991

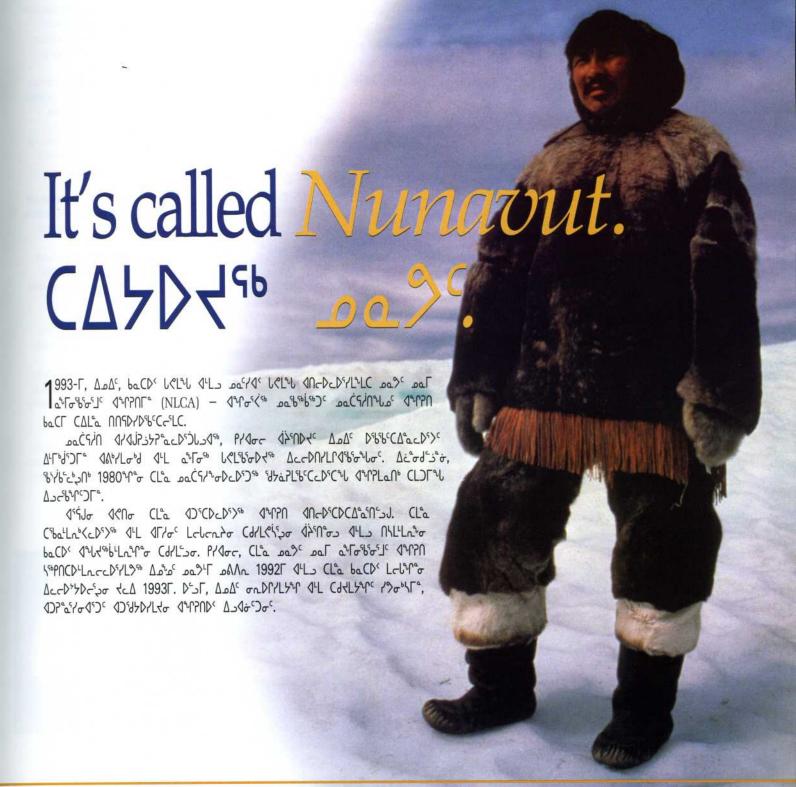
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- Total population of Nunavut: 28,000 (est.)
- Inuit population of Nunavut: 24,000 (est.)
- Inuit population as ratio of overall population: 85%
- Population per square kilometre in Nunavut area: 0.01
- Languages spoken: Inuktitut, Inuinnagtun, English, French
- 28 communities in Nunavut
 - Northernmost community: Grise Fiord
 - Southernmost community: Sanikiluaq
 (geographically situated south of Ontario's northern border)
 - Largest community: Igaluit, pop.: 4,300
 - Smallest community: Bathurst Inlet, pop.: 18
- Land mass: 1,900,000 sq. kilometres

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NTI DEPARTMENTS The day-to-day operations of NTI are managed through offices in Iqaluit, Rankin Inlet, Cambridge Bay and Ottawa.

ADMINISTRATION centrally controls NTI operations and manages executive affairs.

BUSINESS DEVELOPMENT promotes the Nunavut economy and works with Inuit-owned businesses to provide jobs and income in the North.

LAND AND RESOURCES manages and monitors all Inuit-owned lands, contributes to the conservation and development of all Nunavut surface and subsurface lands and resources, and operates a Geographic Information System for mapping.

ENROLLMENT AND ELIGIBILITY works to enroll all Inuit with NTI, in order that Inuit can benefit from the Nunavut Land Claims Agreement.

FINANCE manages NTI finances and ensures that each department spends money according to directives of the NTI board.

HUMAN RESOURCES recruits staff, manages staff benefits, annual leave, staff appraisals, and actively promotes training and Inuit employment goals.

HUNTER SUPPORT PROGRAM manages hunter support benefits and represents NTI wildlife management interests with the Nunavut Wildlife Management Board.

ELDERS BENEFIT PROGRAM provides income support to all elders 55 years of age and older.

IMPLEMENTATION ensures the promises in the Nunavut Land Claims Agreement are carried out according to legislation and defended according to law.

COMMUNICATIONS informs the public and the media about NTI policies, programs and activities; publishes *Ittuaqtuut Magazine*, an annual report, brochures and posters; maintains the www.tunngavik.com web site.



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One of the most important and complex of our direct responsibilities is the management of surface and subsurface development. NTI is the only organization that can issue licences to companies who wish to explore for subsurface minerals on Inuit-owned lands. We're working with the mining sector to build a healthy industry—one that promotes the Nunavut economy, and is efficient and profitable for the operators, while at the same time, is respectful to the environment, wildlife, and the values and culture of the Inuit.

Helping business succeed

We're also extremely proactive in promoting a healthy Inuit business sector.

The NTI Business Development department oversees all the economic development aspects of the NLCA, including government contracting. This does not mean Inuit firms are guaranteed to win government contracts. But it does mean that Inuit do have some special considerations when bidding on those contracts—for job training, in learning how to bid for government work, and in finding employment. We have also set up a process for registering qualified Inuit firms. This up-to-date list of Inuit-owned firms must be used by government or any interested party in finding an Inuit firm with any needed expertise when seeking either federal or territorial government contracts.

Grassroots assistance

NTI's involvement doesn't concentrate solely on large projects. We believe small, community-based businesses offer Inuit entrepreneurs their best introduction to the private sector. That's why NTI provides \$2.1 million every year to help support small Inuit businesses. This money is distributed through a network of Inuit agencies in the three regions of Nunavut, and is used for loans, grants, and business training programs. Questions can be addressed to: ntiecdev@nunanet.com

Elders Benefit Program

The work of our elders, the living libraries of our rich oral tradition, was crucial to the success of the land claim negotiations. While rich in knowledge and wisdom, many, like older people elsewhere, depend on others for their everyday needs. To this end, NTI's Nunavut Elders Benefit Program provides income support to all elders 55 years of age and older.

Maintaining a proud tradition

Hunting is the mainstay of Inuit culture. Many Nunavut families maintain their tradition of hunting caribou, muskoxen, fish and sea mammals for meat and furs. It has enabled us to make

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The Nunavut government

NTI, as one of the three signatories of the Nunavut Accord, has the responsibility of reviewing and participating in the design of the new territorial government. Our goal has been to ensure that the government's form and functions reflect the spirit and letter of the claim—to ensure there is a territorial public government in place that will be chosen by, and serve, all the citizens of Nunavut.

Into the future

With Nunavut finally a reality, NTI continues to work hard in fulfilling the dream of Nunavut as a vibrant, beneficial and equally respected part of the Canadian mosaic. In the words of NTI President Jose Kusugak, "We want to level the playing field, to participate like any other Canadian. We're all in this together to develop a good Canada."

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For more information, including the entire text of the Nunavut Land Claims Agreement, our annual report, and other information about NTI, please visit our Internet web site at: www.tunngavik.com

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Nunavut Tunngavik Incorporated שבשי כייעמש חדינ

IQALUIT ۵۶۵۵

Parnaivik Building Box 638 Igaluit, NT XOA OHO Tel. / Þ%cDN%L: (867) 979-3232 Fax / 264 d: (867) 979-3240

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Sakku Building Box 280 Rankin Inlet, NT XOC OGO Tel. / D'6_DN4: (867) 645-5400 Fax / / 645-3451

OCTAWA 400

130 Albert Street Suite 1108 Ottawa, ON K1P 5G4 Fax / / 613) 238-4131





INUIT AND THE LAND AS ONE DOD' DOD OCDYDY

The bond between Inuit and the land and wildlife was weakened when settlements replaced their nomadic lifestyle. The Nunavut Land Claims Agreement aims to change that

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By Brian Aglukark

geese cried out, flying in perfect for- spring tradition. mation in their annual migration north for the summer.

our classroom. Looking behind me, I they flew over our tent.

The snow recognized my father speaking ever so was melt-quietly to the teacher. To my surprise, ing on the streets of Arviat. I got the teacher excused me from class for excited whenever the school bell the rest of the day. I raced back to my rang, in hopes that my father was desk, cleaned up, and rushed to our preparing the sleds for a goose hunt. little house at the end of town to pre-Sometimes, through the window of pare for the hunt. This wasn't an your classroom, you would watch the unusual turn of events. Many of geese sailing through the clear, blue my classmates had not attended sky. As usual, the teacher couldn't school for the last week because they understand your love for the season at were out on the land, enjoying the hand, or your inner voice screaming spring weather with their whole at you to be out on the land as the family. This was, and still is, a yearly

The next morning I woke up to the hum of wings flapping and the An unexpected visitor walked into ever distinct sound of the geese as

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"Like a newborn to her mother"

Historically, the survival of Inuit depended solely on the land and waters and the wildlife that they provide. The relationship between the Inuit and the land was one, like a newborn baby to her mother. Inuit lived as nomads, moving from place to place in order to follow the migration routes of caribou, seals, fish and birds. The land also offered shelter from freezing winter temperatures of -30° C to -40° C with igluit (igloos) built from snow, or from summer rains by way of caribou-skin tents or huts constructed either from stone, or stone and dirt.

In this century, the white man has ushered in a new lifestyle in which Inuit must not only live away from the land, but also in comfort and ease, having been introduced to instant foods, rifles, snowmobiles, wooden houses and formal education. Today, the connection between Inuit and the land has weakened, and Inuit struggle with their identity: the Inuit's latest challenge in a land that has always been challenging.

Nunavut — "our land" — is divided into three administrative regions: Kitikmeot, Kivalliq (also known by its former name, Keewatin) and Baffin (Qikiqtaaluk). The Inuit in each region faced different hunting challenges, because each region includes several distinct ecosystems in which certain animals played a key role in the survival of the Inuit.

In the west Kitikmeot Region, the Inuit depended on the migration of the caribou. The Inuit in the east Kitikmeot (the Nattilingmiut) depended on the seal. In coastal areas of the Kivalliq, Inuit relied mainly on seal, caribou and arctic char, whereas Inuit on the mainland hunted caribou, geese and ptarmigan, and fished lake trout. In the northern tip of the Kivalliq Region, walruses were also hunted. The people of Baffin Island sought walruses, seals and arctic char. Caribou, Canada geese, ptarmigan, seals, whales and arctic char are all found throughout Nunavut and are part of the diet of all Inuit.

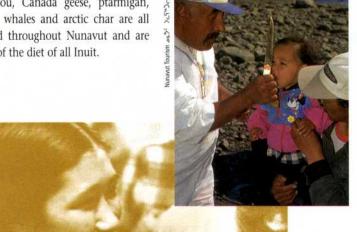
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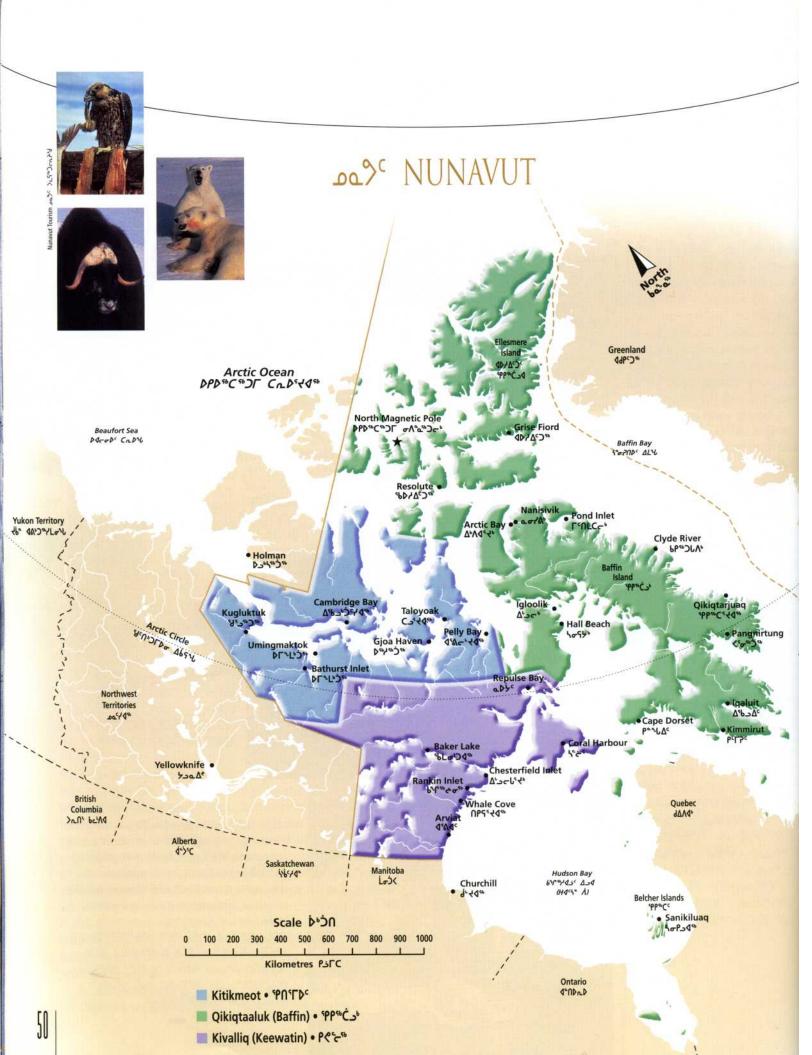
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Left: In 1957, Inuit at a Baker Lake Christmas party were given canned goods as presents, but over the years, costly imported foods have never replaced nutritious "country food." Above: John Kaunak provides a maktaaq (whale skin) snack in Repulse Bay. Far left: Managing the land's resources so that generations of Inuit can continue to hunt is a key land claim victory

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Sharing in order to survive

Inuit have always turned to one another to help achieve a goal. When food was scarce, the men would get together and hunt as a team. It is through this connection to the land, to wildlife and to each other, that Inuit have survived for centuries. Today, however, where camp members once achieved goals through oneness, competitiveness now drives our society. The wage economy takes precedence over the traditional hunting lifestyle, and individuals compete with each other for jobs, education, business ventures and so on.

land and wildlife that Inuit have the NLCA. come together over many years to create the territory of Nunavut.

In the early 1970s, a group of young Inuit formed the Inuit Tapirisat of Canada (ITC) to represent all Inuit, and to voice concerns over the welfare of the land and wildlife as a growing number of mining, oil and gas companies and governments expressed interest in using the land. Once again Inuit, in a time of struggle, banded together, this time in the form of an interest group rather than nomadic encampments. They successfully negotiated a land claim agreement with one of the most powerful governments in the world, paying the way for the new territory of Nunavut.

Not only did the Nunavut Land Claims Agreement (NLCA) lead to the Nunavut Act - the legislation that created the new territory of Nunavut - it also gave the Inuit five lands and resources co-management bodies, and considerable control in areas normally handled by the federal government. The co-management bodies (or Institutions of Public Government, as they are also termed) are the Nunavut Wildlife Management Board (NWMB), the Nunavut Planning Commission (NPC), the Nunavut Impact Review Board (NIRB), the Nunavut Water Board (NWB), and the Nunavut Surface Rights Tribunal (NSRT). It is evident today that Inuit are Under the direction of the Inuit in still connected to their roots, though. Nunavut, they oversee how the land When the opportunity arises, Inuit and water are used, and how wildlife leave their communities and live is managed and preserved in out on the land for a time. It is the Nunavut Settlement Area, because of this lifestyle and this the land mass traditionally occupied recognition of the importance of our and used by Inuit, and defined in

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Below: In 1980, Peter Alareak, Michael Amaruq and Josephie Padlayat sought international support at the Inuit Circumpolar Conference in Nuuk, Greenland to ban oil, gas and mineral development until land claims were settled. Right: The NPC at work in Wager Bay, 1998. From left to right, Akalayok Qavavau, Jayko Alooloo, Louis Pilakapsi, John Crump and Richard Spaulding OCO: 1980 F. AC OCASO, LAJE OLPSO O'L XIA (E) ALTING POSS DOD' DOSTALLE DPDSCODOFDC BOLATAMEN is, adpider La Diotalotoraio, Lititoroio all Dysolor-DE DESONYS CLa DaCF/2000 MOCDINAJ. CEMO: Dage (Sadder Nearly DAY (AF. 1998. YDT Lo CaMo, OBEX 8880, 408

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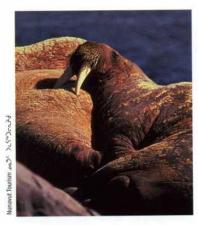
FACTS on Nunavut 17600 294L

	Size of Nunavut Territory: ውል ^{ያና} ውልህበቦታህር	1,994,000 square kilometres 1,994,000 / ΡΡΟ ΣΟ ΕΔΟ ΕΔΟ ΕΔΟ ΕΔΟ ΕΔΟ ΕΔΟ ΕΔΟ ΕΔΟ ΕΔΟ ΕΔ
	Population:	24,730 (number of Inuit: 20,480)* 24,730 (ΔωΔ΄ «Γλονις: 20,480)*
	Capital of Nunavut: ውልንቦ ብኝሁላጭ እየል	Iqaluit (population: 4,220)* Δᠲ᠘Δ° (ϤΓ;϶ϧ··: 4,220)*
ŀ	Nunavut Day: الشكا محمد	July 9 ₹≥∆ 9

*Population statistics: 1996 Census of Canada * Δ D A G A G A G C C 1996- F a L D A G C Ba C F

> Above and below: The NWMB's five-year study on wildlife species such as walrus and caribou will help in setting harvesting quotas. Far top right: James Taipana fishes with a traditional kakivak on the Thelon River. Far bottom right: For Inuit, getting out on the land is like coming home

> Vio O'L OCO: Das Ditentito bolty orijo C'elo BDASO Ditenosi DANGE 2025 Abt GODS OUTDE at CGODG. VEG CENOG: 544 CAKA Δ626/09 686 DEO. 1Co CcMo: Δ00, Da Ca Lipo 150 14996099



Nunavut's lands and resources co-management bodies

The NWMB, NPC, NIRB, NWB, and NSRT have Inuit members who are appointed according to region by Nunavut Tunngavik Incorporated (NTI). This ensures that each region within Nunavut has proper Inuit rep- CLYO NTYNDXC NWMB, NPC, NIRB, resentation. The co-management NWB, Δ¹L₂ NSRT CLΔC Δώζσ⁶ bΩbodies also have appointees from the 356050 federal and territorial governments, Ժኒ-ዮ-ፕሬስ ጋግ ነልት በ୮ጓኤ፣ be Inuit.

of access to wildlife resources. With an ADCONDO BCD BC DC ACGOTTO NGO SCO-tions, it manages the way wildlife is レくじょうしゅう Cold bollade ልርዝ used by Inuit and other residents in שבֹל בייל מיריא עלייל מיינים שליים. the Nunavut Settlement Area. The NWMB is unique because it works (NWMB) closely with Nunavut's three regional ፈሜሪር ውጥው DLላልና ላጋና CD ነት wildlife organizations and the territo- 2°25°3. organizations.

Settlement Area. The land-use plans ๑๑৯୮ ๑๑६५०० १६७२००८८००८ ००%

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for community representation throughout Nunavut to better represent each region.

impacts.

regulation of water in the Nunavut same experience. Settlement Area. This includes all lakes, rivers and coastal waters. NWB also uses traditional Inuit knowledge determine whether water-use applica- whenever he can. tions should proceed to development.

In Nunavut, there are three Regional Inuit Associations (RIAs) the Kivalliq Inuit Association, the Kitikmeot Inuit Association and the Qikiqtani Inuit Association (for the Baffin Region). Part of their role involves working with NTI in implementing the land claim and managing

give guidance and direction to Inuit-owned land. If a developer wants mining, oil and gas companies, or to use Inuit land, but the developer any company or organization that and the RIA don't agree on conditions wishes to use the land. The NPC is for accessing the land, then the matter challenged by the distinct and differ- is settled by the NSRT. This tribunal ing lifestyles of Inuit throughout can require developers to pay a fee, Nunavut's regions, so it has created based on impact and determined by six planning regions and allowed the NSRT, before they use Inuit land.

In Inuit hands now

The NIRB examines project The creation of these co-management proposals for their cultural, socio- bodies through the implementation economic and environmental of the Nunavut Land Claims impacts on land, air and water, Agreement puts the future well-being taking into consideration the effects of our land and wildlife in the hands on people and wildlife within of Inuit. With our history of survival, the Nunavut Settlement Area. Not strength, unity, and our love for the only does NIRB use recognized environment, Inuit can be assured scientific methods, it also uses that, like that morning years ago Inuit traditional knowledge when when I walked out of the tent and saw reviewing proposals for possible not only the geese flying over, but also saw the sheer beauty of the land, The NWB manages the use and future generations will know this

Brian Aglukark heads the Iqaluit regional office of the Nunavut Planning Commission, working as a liaison officer and mapping co-ordinator. Aglukark, as well as proven technical skills to who hails from Arviat, goes out on the land to hunt





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イターりょうで インゲーイタリッ Safeguarding our future



P.O. Box 1419, Iqaluit, NT XOA 0H0
Telephone / D⁻ե_ Dበ⁻ե_: (867) 979-1555 Fax / / ⁻ b ቲ ⁻ bd: (867) 979-1528

The NSRT issues land entry orders and mediates any disputes involving surface rights. The NSRT also determines fair compensation from developers wishing access to Inuit lands and for any resulting loss of wildlife. This is done with the involvement of other Institutions of Public Government of Nunavut.



Nunavut Wildlife Management Board ውሬንና ዕርፈራ ሊትናፈሳና ሁበርት የቦ

P.O. Box 1379, Iqaluit, NT XOA 0E0 Telephone / ዑቴሬ-ይባስጌር: (867) 979-6962 Fax / /ዛሬዊካሪ: (867) 979-7785 Web site / ጌሌ-አይታካሪ: www.nunanet.com/~nwmb

The NWMB is responsible for maintaining and protecting the territorial wildlife for the residents of Nunavut. This involves managing wildlife consistent with the principles of conservation, sustainability and ecosystemic integrity.



The responsible care and management of Nunavut's natural resources requires the dedication, commitment and cooperative spirit of many organizations. Working together, these organizations are helping to ensure that the land, water and wildlife that comprise the new territory of Nunavut will remain vibrant, unspoiled and sustainable for generations to come.



P.O. Box 12, Taloyoak, NT XOE 1B0 Telephone / ▷ቫሬ_Dበግሪ: (867) 561-6896 Fax / ሥራታሪ: (867) 561-6897 Web site / ጌኤኒ Dንታሪ: www.npc.nunavut.ca

NPC is responsible for protecting, preserving and monitoring the state of land and wildlife, while ensuring that sustainable development is carried out that will benefit the local economies.

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Nunavut Impact Review Board

P.O. Box 2379, Cambridge Bay, NT XOC 0E0 Telephone / ბზ_ბ/ბზ: (867) 983-2593 Fax / /ზեላზძ: (867) 983-2594 Web site / ზ-ებ/ბზ www.ipg.nunavut.ca/nirbpg.htm

Using traditional Inuit knowledge and scientific methods, the NIRB is responsible for assessing the ecosystemic and socio-economic impact of project development.

⟨Δ) ΔοΔ΄ βΕΣΕ ΕΝΤΑ ΘΕΙΑ ΕΝΕΙΑ ΕΝ



Hunavut Water Board ው ማ L V C L V J C C

P.O. Box 119, Gjoa Haven, NT XOE 1J0
Telephone / ▷ቫሬ_Dበግሪ: (867) 360-6338
Fax / / ʰኤላʰd: (867) 360-6369
Web site / ቫኤሊካይትቫd: www.ipg.nunavut.ca/nwb

The mandate of the NWB is to ensure the responsible use, management and preservation of Nunavut's inland freshwater.



Build a career in the new Nunavut Δ⁵⁰ਖ਼ Δ¹⁰⁰\\ ב へ∿יי לער へっぺ こ つ っつ プレット Havavialukluni nutaami Nunavutmi

Nunavut has arrived. And with it come many exciting career opportunities for qualified people.

Nunavut Arctic College – the Inuit college – has the programs you need to succeed. Courses offered at our Keewatin, Kitikmeot and Nunatta Campuses can help you prepare for the many employment opportunities Nunavut will offer.

Choose from the many quality courses and programs we have available, including: Teaching • Computers • Environmental Technology • Management and Administration

- Social Work A&D Counseling Interpreting and Translating Inuit Language and Culture
- Fine Arts and Crafts Adult Basic Education
- · Literacy Programs and many more...

At Nunavut Arctic College, our goal is to help you reach yours. Find out more: contact Nunavut's own college, today!

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Talavani Nunavut Okioktaktomi Elihakvikyoani, ovagut hivonivut eliffingnik Ekayuknahoakniagapta havalakiyaffingnik. Honanik naonaitiagomakpan, hivayaklogit Nunavutkot elihakvikyoanga, oblomi!



Keewatin Campus

Bag 002 Rankin Inlet, NT X0C 0G0

Tel.: (867) 645-5500 Fax: (867) 645-2387

Kitikmeot Campus

Box 54 Cambridge Bay, NT X0E 0C0 Tel.: (867) 983-7232

Fax: (867) 983-2404

Nunatta Campus

Box 600

Iqaluit, NT X0A 0H0 Tel.: (867) 979-7222 Fax: (867) 979-4579 For program information, call (867) 979-7222,

or e-mail: pdominix@nac.nu.ca



NUNAVUIT

Nunavut is an idea born of the people, nurtured by the people and now celebrated by the people of the Canadian North. I am very proud and pleased to be a part of this remarkable story.

The creation of Nunavut is a dream that has been accomplished through the cooperation of the federal and territorial and Inuit governments.

Canada is working in meaningful partnership with Aboriginal people to build stronger communities and a stronger nation.

Much has been achieved, but much remains to be done. We will work together to advance the great legacy of the many people who have spent years making Nunavut a reality. We hold them in great honour.

I am pleased to be a part of the birth of Nunavut and to continue my role in this historic enterprise.

Les résidants du Nord canadien ont fait naître l'idée du Nunavut, l'ont fait grandir et en célèbrent maintenant la concrétisation. J'éprouve une grande fierté et une grande joie à l'idée d'être associée à cette belle aventure.

La création du Nunavut est un rêve qui s'est réalisé grâce à la collaboration du gouvernement fédéral, du gouvernement territorial et des autorités inuites. Le Canada travaille en partenariat avec la population autochtone à édifier des collectivités et une nation plus fortes.

Même si de nombreux objectifs ont été atteints, il reste encore beaucoup de travail à effectuer. Nous unirons nos efforts pour faire fructifier le riche héritage de tous ceux et celles qui ont consacré de nombreuses années à la création du Nunavut. Nous les tenons en haute estime.

Je suis ravie de participer à la naissance du Nunavut et de continuer à jouer mon rôle dans cette entreprise historique.

Λ[∞]J^{*}*nCDσ^{*}\ Δα[©]^{*}

Δ'L'NdČ÷ Κ^{*}

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ONTARIO



Jane Stewart

Jane Stewart, P.C., M.P.
Minister of Indian Affairs and
Northern Development

Jane Stewart, c. p., députée, ministre des Affaires indiennes et du Nord canadien

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Canada

QUERRO

Message from the GOVERNMENT OF MANITOBA

On behalf of the people and Government of Manitoba, I am very pleased to extend my congratulations to the people of Nunavut.

April 1, 1999 will forever be a milestone in Canadian history. It defines the day when a dream became a reality. Partnerships between all Canadians have made it possible for tremendous progress to be made over the last few years as we moved towards the creation of Nunavut. Of course, nowhere is the spirit of pride and achievement greater than in Inuit people themselves.

Manitobans have enjoyed a long, historic and valuable relationship with you. We are proud that our two governments recently signed a Memorandum of Understanding to encourage further co-operation and development. It reaffirms our province's commitment to work alongside you, the people of the eastern Arctic, as you prepare to meet

the challenges, rewards and tremendous potential that is synonymous with the birth of Nunavut. We look forward to being your partner in the coming years as you shape your destiny and a new path for the future.

May we continue to develop closer partnerships from which all may find greater strength, prosperity, and new opportunities. Congratulations once again!

Laso Laso < LCL LGC NYSP

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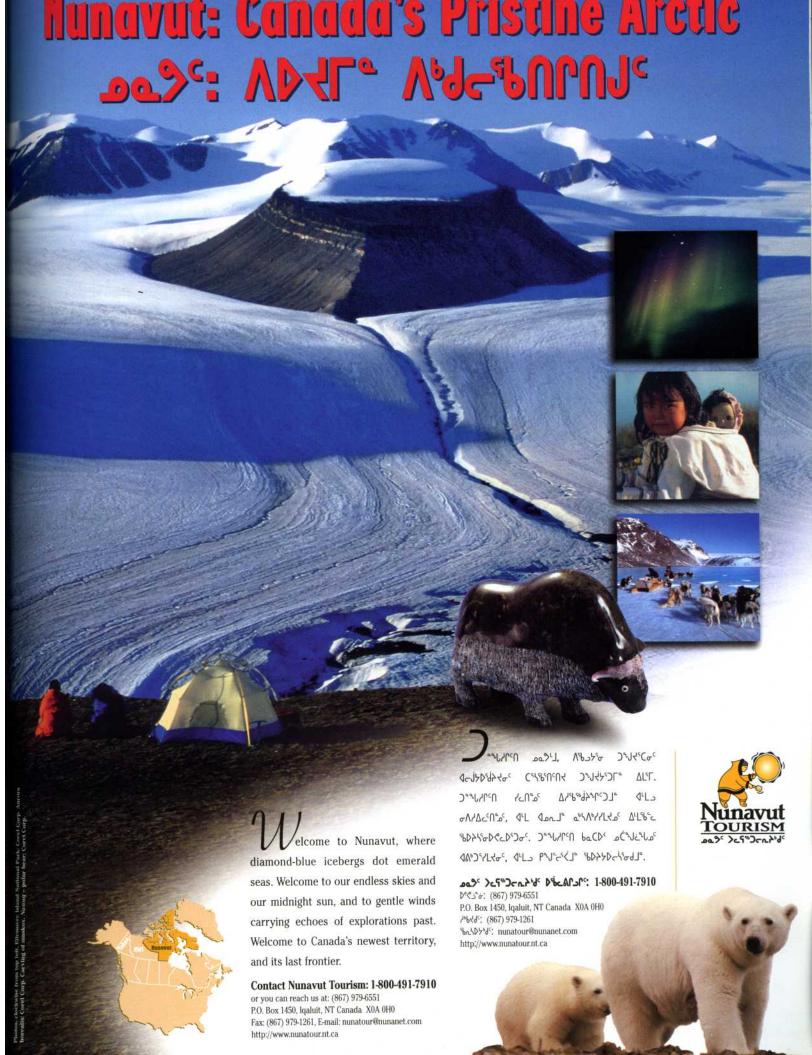
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Premier Gary Filmon

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Love of family, appreciation of the seasons, respect for another's isuma:

such cornerstones of Inuit society have triumphed

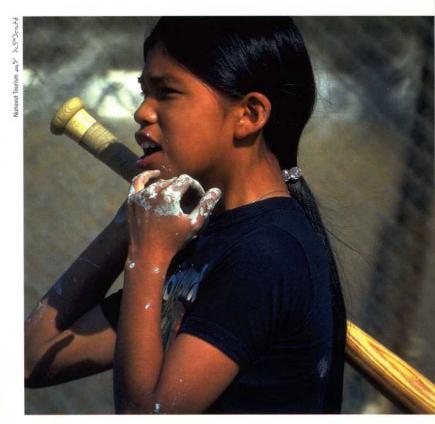
over recent drastic changes,

and will continue to survive uncompromised

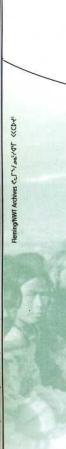
By Rachel Attituq Qitsualik While the landscapes and wildlife bespeak Nunavut's magnificence, it is the territory's longtime inhabitants — the Inuit — who are the land's manifestation of warmth and humanity. Though an ancient people, Inuit today live in modern homes, surf the Internet, and argue fine legal points over coffee and donuts. Yet lying just under the surface of their industrialized existence thrives a millennial culture and tradition.

Prior to the large-scale movement of Inuit to permanent settlements in the 1950s, Inuit society existed much as it had since time immemorial. A superb example of ingenuity, adaptability, and perseverance in one of the world's most unforgiving environments, Inuit life in the pre-settlement era focused upon a cycle of activities coinciding with the availability of wildlife, and the changing seasons.





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Respect and family

grasp. It refers to the innermost not to be intruded upon.

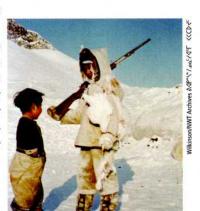
rather the belief that the child was simply not old enough to be taught how to behave.

This dynamic of respect runs throughout Inuit society and lies at its very core. Its influence can be seen in the unwillingness of Inuit to offer opinions as to what others may be thinking, or in the quiet contemplation of Inuit during a meeting or general discussion.

Leadership by consensus

Traditionally, leadership was flexible, and based largely upon consensus. For example, if several families were living in the same camp for a period, the best caribou hunter might be con-The heart of Inuit society was ever sulted in planning the next caribou the family, a unit based upon mutual hunt. If a berry-picking or fishing respect. If there is a single characteris- expedition was being planned, the tic that typifies Inuit culture, it is the woman with the most experience concept known as isuma. As with so might be consulted. The leadership many concepts unique to Inuit, that did exist tended to be temporary isuma is difficult for non-Inuit to and based upon required skills alone.

Ultimate cultural authority rested thoughts and feelings a person has — with the elders. Not only were elders their mindset. A fundamental tenet held in high regard, but they also of Inuit society was the sacred nature represented a vast wealth of of isuma: that another's mind was traditional — and vital — knowledge. Without a written language, Inuit Young children were thought preserved their culture through oral not to have fully developed isuma, history. Consequently, they excelled at and were consequently considered storytelling. Adults and children alike exempt from adult responsibilities. once snuggled together, in the light of Misbehaving children were not the qulliq (seal-oil lamp), to eagerly scolded or punished — the parents await stories. Such stories contained instead distracted or ignored them, important themes and knowledge that This was not casual indifference, but served to educate the younger people.



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Above: Community has always been key - Pangnirtung residents, 1936. Left: Hunting ptarmigan and warming hands, Pond Inlet, early 1950s θέσ: ραἐς ΛιαρθεςΔας>ς - (δος) ΦΓρς, 1936. ΥΡΓΑσ: 19495/6)ς **ΦL ΦυΔΣΔΥ΄ン*, ΓΥΠΕС=*, 1950 ΛΓΦΥΕ=ΥΥΞΙ**

year travelling, setting up camps children looking after younger ones. wherever food was available, before seasons and availability of food permitted. These were times of great joy and feasting — times for stories, singing, drumming, eating, playing, and chatting.

Tremendous love for children

The parents bore primary responsibil-

Each family spent much of the wherever they could, with older

Inuit love their children. This moving on when it became scarce. seems like a truism, but it's reinforced While immediate family formed the by a great degree of open and very basic unit, extended families were physical affection that is showered very important and would gather upon young children: from mothers together with others when the carrying their babies in their amautit (baby-carrying parkas), to the "aaaaahs" and cooing that seem to arise every time Inuit with young children meet friends and relatives. Childhood is traditionally a wonderful time for Inuit. Children's young wants and needs are tolerated more than in most southern Canadian children. Everybody wants to cuddle and kunik (kiss) them.

The love of children is also ity for providing food, clothing, and reflected in Inuit customary adoption shelter for the other members. Here, practices. Inuit families with an there was true gender equality. While abundance of children may allow the husband was the primary provider a family member or close friend of food staples, such as large animals, to adopt one of their children the wife played an equally vital role as perhaps the greatest gift of all. The food preparer, seamstress, care-giver, child is usually raised knowing her and maintainer of heat and fire. As birth mother, who often plays well, all family members contributed an active role in the raising of the child. Such generosity, consideration, and empathy are hallmarks of Inuit culture.

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Tov: Snug in her kamiit (sealskin boots), Alukie Mike of Iqaluit learns sewing as part of an elder-led school program. Right: Inuit society required older dildren to look after younger ones, but left lots of time for play. Left to right: Martha Qappik, Adina Tagarlik Duffy, Amy Sunia Duffy and Janet Paniyuk, Coral Harbour, 1988 Her: broyliso Didto (Piro), OSP LAD BUTDCO FYFT DEODS CLa Dasto DEONNACOSO DEONNO. CENNO: DODE POTUTO OUTES ALTECOSCAPLOSSE (Dates, Plac MURPalace). ADTAGE CEMPS: LC BAB, Mia CSG-B CA, AT 1056 (A O'L 2ac (oth, 5°=", 1988

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Drastic changes

Today, the complexity of everyday life increases with an unprecedented rapidity. Although one of the elements that has enabled Inuit to survive the rigors of life in the Arctic has been their incredible ability to adapt, the speed and degree of change in our society has taken its toll on the people and culture. The most dramatic and pervasive changes have perhaps occurred as a result of the wage economy. Whereas Inuit in pre-settlement days were always fully "employed" in the day-to-day business of survival, the modern unemployment rate in some communities can now exceed 60 per cent. This problem stems from past errors and cross-cultural difficulties, and it has had a devastating impact on a great number of Inuit families. The acquisition of southern skills has been slow. The strain that this places on Inuit society remains one of the indelible legacies of the imposition of a community lifestyle.

As well, the relationship between youth and elders has undergone considerable change. Inuit youth are

today educated in classrooms, watch WWF wrestling and the latest sitcoms, and listen to the Spice Girls and Marilyn Manson. Their grasp of the Inuktitut language has faded, and has limited their ability to communicate with their elders, who are the source of traditional knowledge. It is an unfortunate fact that much of the information needed to thrive in the modern world can be found not through elders, but through texts, CD-ROMs and the Internet. While elders continue to play an important and respected role in Inuit society, that role is now endangered.

Inuit values prevail

Despite the massive changes that have at times threatened to overwhelm Inuit society, Inuit have endured without compromising their basic values. While many things have changed in their society, Inuit continue to relish time spent talking with friends and relatives, exchanging a bit of gossip, or hearing about recent



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Above: Preparing a sealskin with an ulu (woman's knife). Left: Whalers brought variations on square dancing - now considered "traditional" Inuit dance - in the 1800s. From left, Soloman Atagoyuk, Pauloosie Pudloo, Joanasie Nowdlak, and Annie Aningmiug of Rankin Inlet

שנה: "פרבתל" Dal". ADTAG: מיפים סייח שרדילה בינב סיירב מיאלים -La Δ/LΓ4D=55th Δ0005 Japp/55th - 1800 fth 6. ADTO, Let acuth, (D) (50, 10al aDES, O'L do PORTOS BY COSTDC

events in town. Sensitivity to the feelings and rights of others remains a fundamental Inuit trait.

The Inuit of Nunavut today revel in an increasingly official recognition of their culture. Customary adoption, for example, has been recognized by the territorial government, and Inuit are learning to identify and guard their rights. On the community level, one may still find children playing through the extended daylight of an arctic summer, long after southern children have been put to bed. Still, one may find a man, woman, or vouth chatting pleasantly over tea with some elder they had approached for advice, eyes respectfully lowered, as in tradition. Still, one may see families joyfully laughing together as they pack for a camping trip out on the land, ever to Inuit what the backvard is to southerners. Still, one may watch a husky patiently waiting as his nessed the full transition of her culture into modernity. master harnesses him, preparing him and his pack mates for this season's hunting trip.

Even today, Inuit enjoy a special sense of time dictated, as of old, by elemental needs: the love of family,

land itself. For these reasons, despite their modernity, their ancestors would recognize in them the spirit and freedom that once they lived.

Pijariiqpunga.

Rachel Attituq Qitsualik is a freelance writer, her career in Inuit issues spanning approximately 25 years. Raised in a traditional lifestyle in Pond Inlet, she has wit-

Editor's note: The word "pijariiqpunga" has no English equivalent. In traditional Inuit culture, each speaker is allowed his or her own isuma. Others won't interrupt until a speaker indicates that they've said all they needed to. There is no time limit: a speaker can sit in silence for quite a while, yet no one will speak until he or she ends with "pijariiqpunga." It means that they're finished, and someone else can have a turn to speak.

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The Hunavut Handbook

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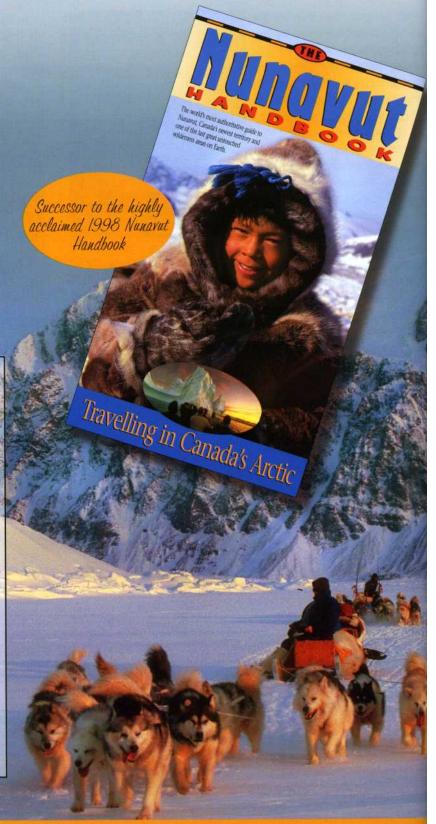
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THE INUIT TAPIRISAT OF CANADA ΔοΔ^c CΛά^bλ^c baCΓ

PROMOTING THE RIGHTS AND CULTURE OF CANADA'S INUIT - YESTERDAY, TODAY, AND TOMORROW.

baCΓρι ΔοΔι Λεαστρησει Δεωβλοβρησει λληθηνος - Διζερώ, ρεοΓ, ΔιΤο ερρεζί

YESTERDAY

Twenty-seven years ago the Inuit Tapirisat of Canada was created to voice nationally the interests of Canada's 41,000 Inuit in Labrador, Nunavik, Nunavut and Inuvialuit.

An early call from this national voice was for the creation of an Inuit Territory called Nunavut. Indeed, it was a vision from the Inuk soul...but to many it seemed an impossible dream.

TODAY

Twenty-seven years later, on April 1, 1999, the dream of creating Nunavut became real and the Inuit Tapirisat of Canada continues to carry the voice of Inuit nationally.

Nunavut is a monument to the patience of our people, the skill of our negotiators and the vision of our leaders. Now the real work begins.

TOMORROW

Twenty-seven years into the future, we will look back to the creation of Nunavut as the beginning of a partnership between Canada and Nunavut Inuit based on the recognition of our rights, our history and our living culture.

Then, as today and yesterday, the Inuit Tapirisat of Canada will continue to ensure that the promise represented by Nunavut is fulfilled.

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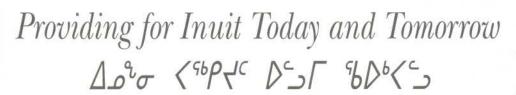
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ΔοΔ^c CΛά^bς bαCΓ INUIT TAPIRIIKSAT KANATAMI Inuit Tapirisat of Canada.

Suite 510, 170 Laurier Ave. W., Ottawa, Ontario K1P 5V5 Tel: (613) 238-8181 Fax: (613) 234-1991

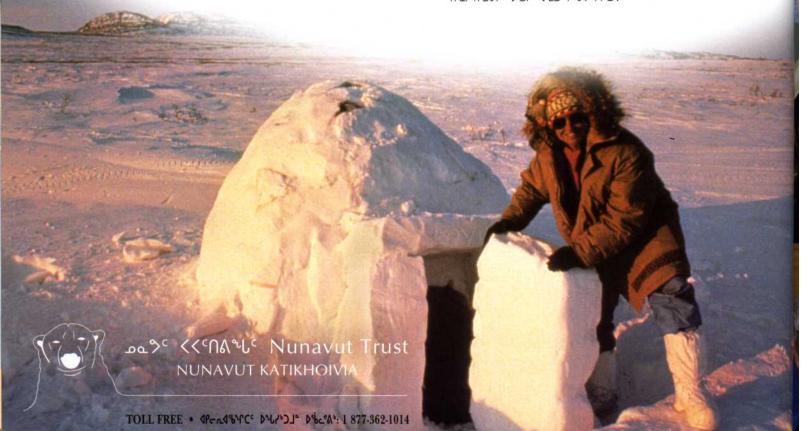
Nunavut Trust



As part of the historic Nunavut Land Claims Agreement, Nunavut Trust was created to receive and manage the capital transfer payments issued by the Government of Canada.

It is the responsibility of Nunavut
Trust to make sure that these funds are
invested wisely on behalf of the
beneficiaries of the Trust. Through careful
management, income earned will be used
to pay for the operations and programs of
organizations that benefit the Inuit of Nunavut. As we
all celebrate our new homeland, take comfort knowing
Nunavut Trust is well at work, ensuring the needs of Inuit
are being met today, and for future generations.

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OUR LANGUAGE, OUR SELVES D'6-2019, DCJc

Parents, with the help of schools and government, will be key to making Inuktitut a living, working language in the generations ahead

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Is there a Canadian culture? Is there are Tanadian culture? Is there an Inuit culture? An Inuktitut word for "way of life" is *imuusiq*. Based on the word for person, *imuk*, it means something like "the way of being a person." Is there a connection between the language I speak and the person I am? Let us tell you a story.

Some years ago, Kublu applied for a job with an Inuit organization in Ottawa, and dashed off the usual résumé. On checking it over, however, she thought, "But this is an Inuit organization. If the person who reads this résumé is a traditional Inuk, what will he think of it, and of me?"

So she translated it into Inuktitut . . . and it sounded arrogant, boastful, and cold, cold, cold. Then she sat down and wrote a résumé directly in Inuktitut. It came out fine, until she translated it into English. The English version was vague, unfocused, even wimpy!

In fact, studies have suggested that many fluently bilingual people shift their personalities (or shall we say their cultures?) as they shift language. So there is a connection.

Left: Alex Ajagutianaq of Sanikiluaq teaches syllabics to young Inuit, 1971. Right: Department of Northern Affairs teacher Maxine Sutherland instructs children in Apex, outside Frobisher Bay, 1956. The teachers and the curriculum changed greatly in 15 short years — the old-style syllabics on the blackboard, left, admonish the children to obey their parents — and education and language instruction in Nunavut continue to evolve \(\Delta \text{Lo} \text{L



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- ITC legal advisor Peter Cumming, recalling the moment in June 1974 when, on the steps of the Tuktoyaktuk school, the broad goal for Inuit land claims in the Arctic narrowed to the creation of a new separate territory called "Nunavut"

and culture are inextricably entwined but, with all due respect, she doesn't in the perception of who she is, to want to be. And she never could be a herself and to others. In the eyes of qallunaaq (white person). older people in the community, she is daily life in the past.

role as instructor of interpretation and about a week or so. translation. To her students, she is a

For an Inuk like Kublu, language be the kind of Inuk her elders were,

The language of Inuit, Inuktitut, a child who has tapped into the mys- has changed in the last century, but it terious powers of the qallunaat (white is still the same. In a good portion of people), but who still depends on her the circumpolar world, it is alive and elders for so many answers about well. Kublu can communicate quite successfully with Greenlanders, for To her colleagues at the college example, and if parachuted into where Kublu works, she is, we hope, Point Barrow in northern Alaska, an equal, with a professional compe- which is much further away, she tence extending beyond her particular would be able to do the same after

The culture of Inuit has changed role model, one who has attained a more than Inuktitut has, but most of balance between two worlds. To her- those changes are on the outside. self . . . well, she knows she can never Kublu does not lead the same life her parents did, but in her approach to life, her system of values, her appreciation of the world around her, she is closer to them than to her qallunaat colleagues.

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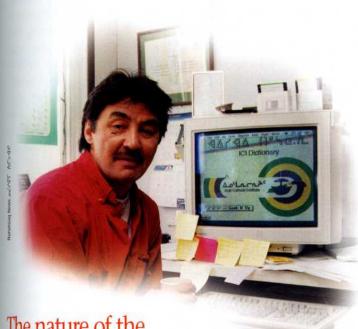
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- "1740" Mabel Angulalik, Bessie Omilgoetok and Frank Analok of Cambridge Bay play a game of nugluktaq. Communication between elders and youth will be key to survival of the Inuit language and culture LAX OULCE, (1 DIGUADO O'L 990 Jas D'ENTE D'SOCO. DECEMPECES 13085 1715 D8D15 D9091° 27° 25 €8155



The nature of the Inuktitut language

In English, and in most other European languages, a sentence is a tle word, and the beads are strung together to make meaning.

I am happy to be here. Je suis content d'être ici. Yo estoy contento de estar aquí.

But in Inuktitut the words are like Lego™ blocks, intricate pieces locked together to produce a nugget of meaning.

quviasuktunga tamaaniinnama (happy + I here + in + be + because I)

How about this word, produced at random: Pariliarumaniralaugsimamgittunga, "I never said I wanted to go to Paris."

regular than anything in English. Inuit students like studying grammar. They

string of beads. Each bead is a tiny lit-flow of something they always took for granted. The grammar is not only precise, it is complex.

> In Inuktitut, there are several hundred basic verb endings, as well as variations depending on the sound system. Take, for example, the verb root malik — "follow."

maliktunga - "I follow" malikkassik — "because you two follow" malikkit — "follow them!" malikkuttikkuk -- "if we two followed those two" malingmangaakku -- "whether I followed her"

A simpler example of Inuktitut word-building is ui, a husband. An uivinia is a former husband. ("Would he have to be dead to be called a uiviniq?" Mallon once asked one of his These words are produced by a co-teachers. She paused thoughtfully grammatical system that is much more for a moment and replied, "It would depend on what he had done.")

A uiksaq is a potential husband, a get pleasure out of seeing the logical "fiancé." And, with complete logic, a

Peter Ittinuar, Nunavut's first Inuk member of Parliament and a former director of the Inuit Cultural Institute (ICI), consults the ICI's Inuktitut Dictionary. The ICI developed a standardized orthography for Inuktitut, and is now working on a northern encyclopedia AC AMON, DastDC 1956 (JCD) Diso Lobor Lobor Lobor Lobor Holling 4'LS ADETADEDESO DELLEARYSE, PTFPS DELLEARY DEJAPANO IDPINAPATION. DOLLERAY DONO MASDIFF JOSPHALDSS, Lac Acadecson DPOSCODOF もひとくなってひゃくなつじゃ

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Je suis content d'être ici. Yo estoy contento de estar aquí. I am happy to be here.

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uiksaviniq is a former potential garasaujaq — "something that works defining things than English is, for all is Inuktitut for helicopter. its literary richness. When Quebec linguist Louis-Jacques Dorais analysed words for imported items in Nunavik Standardization? (arctic Quebec), he found that less Inuktitut has a long, rich history as an were borrowed from English, whereas are fairly new. 76 per cent were descriptive expres-

husband, or an ex-fiancé. In fact, like a brain" - while qulimiguulik, Inuktitut could be described as a more meaning "that which has something precise and analytical instrument for going through the space above itself,"

than six per cent of the new words oral language, but its writing systems

Even though there are some seven sions (the others were modifications or so major dialect groupings of of traditional words). Furthermore, of Inuktitut in Nunavut, Inuit from the descriptive words, nearly half across their territory understand one described the new item by its func- another. In the western Kitikmeot tion, rather than by its appearance — Region, the dialect is known as a pretty sophisticated approach to Inuinnagtun and is written in roman word definition. For instance, the orthography, just as it is in Labrador, Inuktitut word for computer is the Canadian western Arctic, Alaska, and in Greenland, where a tradition of literacy based on the roman alphabet goes back centuries.

> In the rest of Nunavut, however, Inuktitut is written in syllabics, a

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Englishman and Anglican missionary Edmund Peck, or Uqammak ("the one who speaks well"), translated the Bible into Inuktitut and in 1894 established Baffin Island's first permanent church mission near Pangnirtung, teaching syllabics to Inuit

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revealed one or two minor problems emotional issue. with the system, but on the whole it is accurate, learnable and logical. It than standardization. has gained acceptance in the east, but westerners have been much less receptive, preferring to use an older roman style of spelling.

Standardization of the language, however, is a different matter. It is much more controversial. People who have pride in their language feel very strongly about their dialect. (This certainly comes across in college language courses, where students react immediately to anything they interpret as an attack on the autonomy of their own dialect.) Luckily, however, it can be argued that there is no need to standardize the basic core of the

phonetic form of writing that was language. Experience over the last developed by Rev. James Evans for the 30 years has shown that sophisticated Cree, adapted for the Inuit in the Inuit across Nunavut can readily comlatter part of the 1800s by the municate with each other, either at Anglican missionaries John Horden formal conferences or in informal and E.A. Watkins, and brought to the social situations. They make automat-Arctic by their colleague, Edmund ic minor adaptations to adjust to Peck. A standardized dual orthogra- each other's patterns. Where stanphy for both roman and syllabics was dardization is necessary is in the established in the late 1970s by the development of technical terms, Inuit Cultural Institute. Time has and that is usually not such an

Survival is a far more serious issue

The survival of Inuktitut

The century that is passing has not been kind to the minority languages of the world, particularly the aboriginal languages (and cultures) of North America. A few years ago it was reported that, given the statistics, one would expect only Cree and Inuktitut to have a chance of surviving another 100 years in Canada. That opinion, however, is no grounds for complacency.

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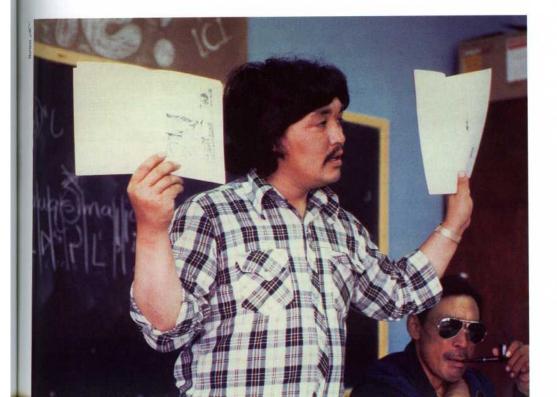
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Jose Kusugak headed the Inuit Cultural Institute's efforts to standardize written Inuktitut between 1974 and 1977. Seated beside Kusugak is Eric Anoee tr drus 19-DINDEDS) So LOLLERAND NENDALYECTOR MASDYST DOMOS 1974 1977 Adolo. 409100 DOD and VOLL OCCOSSION



Today, very few native children in western Nunavut speak, or even understand, their native language. And it is the children who count. Visit a community and listen to the children playing. It doesn't matter how much Inuktitut is spoken in the store by adults shopping, or in the kitchens among elders visiting. What language are the children using? The first sign of decay is when the children play in English. The second is when the parents speak in Inuktitut and the children reply in English. The third is when the language of the home is English, except for the elders in the corner, a generation cut off from their

grandchildren. Linguists use a term to express the effort to revive a dying language: "salvage linguistics." The situation along the central Arctic coast of Nunavut - the communities of Kugluktuk, Cambridge Bay, Umingmaktok and Bathurst Inlet can today be realistically described as one of salvage. There is a race against time, as a small group of Inuit teachers there work to preserve and transmit their children to the source of power. their language before it is too late.

Will they solve the problem? Or to put it more broadly: can institutions such as government and education save a language on their own? No.

Commitment in the home

The essential element is commitment in the home: commitment by parents. Institutions can't legislate that. What they can do is encourage and support it. But the essential element will come from the people. The essential element will be a pride in the language, and a determination to use it.

Two factors chip away at the stronghold of a minority language such as Inuktitut. One is that by the time parents realize its use is disappearing, it is already too late.

The second factor is the overwhelming power of English, a power felt today across the world. It's not just that English is the language of Shakespeare, and Ernest Hemingway, and Margaret Atwood. It is also the language of Coca-Cola, and the Apollo program, and Bill Gates, and Michael Jackson, and Disney World. English is the language of power, and of glitter. Parents use English to link

continued on page 79

Below: After 31 years of broadcasting, Iqaluit's Jonah Kelly signed off from CBC North radio in 1997. Inuktitut language programming has been essential to the survival of the language OCO: 31 OFF ECDIFF DENDOOD to PC 50600FL950 PND άc Drcno4° σ 1997 Γ. Δο MO 08D/80 άc Drno " 10 58 %



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NUIT ART: The New Reality ΔρΔς ζαιν Δίνρς: βράς συ ρίω

By Terry Ryan

unavut's culture and economy.

imiliar to many as a major figure in holdings throughout the world. ecognizing, encouraging and prolnuit art to a worldwide audience.

esthetic importance of Inuit art were

Tnuit art is alive maligned somewhat by government officials' determination to create an Inuit production and presentation "industry." There were, after all, few fart, in its many manifestations, is economic alternatives in these remote th exciting and problematic. This arctic settlements. A successful cottage neither new, nor necessarily industry has been sustained to be arming - simply an ongoing reality sure, producing items ranging from this significant element of outdoor clothing to miniature tools, sculpture and graphic arts, jewelry, Our present-day conception of tapestries and pottery. From this ontemporary Inuit art can be traced diverse effort has developed some ack exactly 50 years, when success wonderfully unique individual examas unexpectedly attained with the ples of the human ability to express anadian Handicraft Guild's 1949 the esthetic, and to express it in a xhibition in Montreal. This was both voice that speaks to all nations with ewarding and exciting, coinciding as directness and honesty. The result did with a slow awakening of is the existence today of major national pride in all things Canadian. collections of Inuit art in many he name of James Houston will be distinguished public and private

The pace of change in the Arctic noting contemporary Inuit art, over the past 50 years has been so Houston's work in Cape Dorset with marked, so accelerated, and so allartists such as Osoetuk Ipeelie and encompassing, that change in artistic Kenojuak Ashevak allowed the expression has been inevitable. For Canadian government to provide that the arts to remain truly valid and early stimulus that was, in retrospect, maintain support, a new "eye" must so very crucial to the introduction of be evident. From an era when the arctic lifestyle allowed time for true However, early attempts to per- introspection and pride of craft, Inuit suade the major art institutions of the art as we know it today has been

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Inuit artists such as Simon Pewatoalook, above, continue to capture the world's imagination just as they did in 1960, when this cameraman, right, documented the making of a model kayak in Pelly Bay

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to the present.

skyscrapers, I think of my work and of our admiration and respect. life with the artists of Cape Dorset in artist and buyer was wonderful in exciting new era. retrospect. That relationship has been transformed to meet the dictates of a new era.

But these transformations do not Co-operative and Dorset Fine Arts in Toronto. necessarily support dire predictions of Inuit art's premature demise: concerns

transformed by a modern lifestyle and that inventories of product are too monetary economy full of frustra- high and that marketing efforts are tions and financial pressures. We may wanting. More importantly, Inuit art note a lessening of the Inuit artist's flourishes. Each generation has had its initial motivation — the desire to pre- world-renowned champions, and the sent with honesty and unique vision current generation is no exception. all that was so different from our own The contemporary art "industry" of perplexing society. The wellspring of Canada's Arctic will remain vital as Inuit art today derives both from a long as there are Inuit artists proud of recognition of the past and a reaction their heritage and determined to express honestly their ever-changing As I write today in the offices culture. Their voices, though different of Dorset Fine Arts, amid Toronto's from their elders, are no less worthy

Inuit art, so admired over the past the early '60s, and reflect on how half-century, will undoubtedly congreatly a day in the life of both artist tinue to change. There is an onus on and buyer has changed. The North Nunavut's elected leaders, beginning was then a distant, inaccessible place, in 1999 and for the next half-century, and to an Inuk the South was truly to support the artistic expression of a mystery. In many respects that Inuit culture and the new Nunavut. isolation allowed the Inuit artist There is an onus, too, on the Inuit to live unencumbered, with few artist to be not merely a repetitive outside influences and pressures. The chronicler of times past, but a witness informality of association between to and active participant in this

> Toronto artist Terry Ryan first sailed to the Arctic in 1956, and settled in Cape Dorset in 1960. He is general manager of the West Baffin Eskimo

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The Pangnirtung Tapestry Studio at the Uggurmiut Centre for Arts and Crafts: an Inuit art form less than 30 years old drawing on millennia-old threads of Inuit culture (" or) I AP a TDC-DIN DOUBLE La SA " Lo: 1997 ADD 450PGPS DE-45DAGFT 30 159J dンシの dンシとぐらシャ ハールヤハド

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Education

However, many people believe that lnuktitut will be a source of strength to Nunavut. So what else can the institutions do to ensure its survival and growth?

Education comes to mind immediately. Research and development in lnuktitut curriculum began soon after the birth of the NWT Department of Education in 1970, and has continued. A training program for Inuit teachers teaching in Inuktitut was started in the early 1980s.

But there is still room for improvement. While a fully developed curriculum for high schools is lacking, even more crucial is the need to develop skills in second-language instruction, and to ensure that there is funding for Inuktitut secondlanguage curriculum and materials. It is not only that the situation in the central Arctic is critical, and that the handful of dedicated Inuit teachers there need skilled technical support.



Even children in eastern Nunavut, in communities such as the territory's capital, Iqaluit, need an Inuktitut second-language emphasis in their language classes. This is especially true for children in cross-cultural families. In the vital area of adult education, there is a demand for classes in first-language literacy training, and in second-language training.

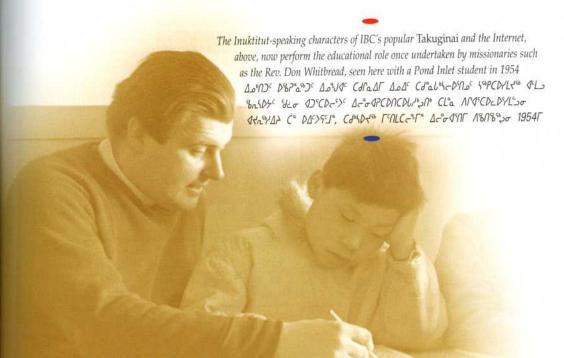


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Government

Inuktitut will be one of Nunavut's three official languages (English and French are the other two). What's more, Inuktitut is to be the working language of the government. For those who believe in the importance of the language, this is a laudable objective. But there will be obstacles along the way.

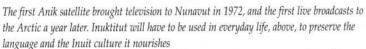
In the central Arctic, where many younger Inuit are much more comfortable working in English, will there be an exception to the rule of using Inuktitut, or some compromise permitted?

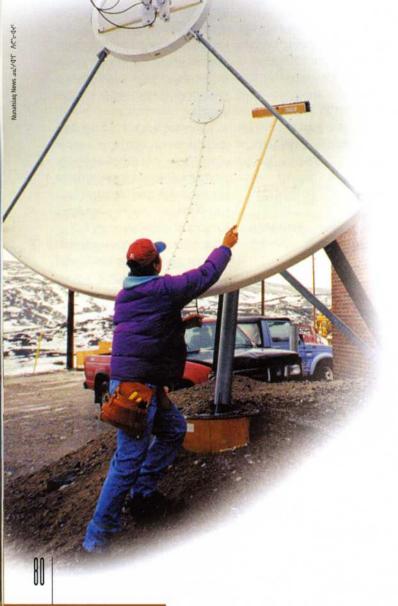
A second complication is that for years to come, certain specialized positions will need to be filled by skilled southerners until such skills are acquired by residents of Nunavut. If Inuktitut is to be the working language, then there must be Inuktitut instruction for non-Inuit.



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This won't be easy. Thirty-odd years of French instruction in the Canadian federal government have had mixed results at best.

One possible compromise is an increased Inuktitut flavor in the workplace, combined with a well-thought-out language training program. Inuktitut expressions would increasingly be used in the office. A growing number of non-lnuit staff would be able to communicate at a very basic level before having to fall back on English to develop their ideas, and some would eventually be able to function in the language.

Language and culture tomorrow

So here we stand, on the threshold of the new century, facing a future that holds promise and challenges. Would we have the courage to accept the offer of a glimpse of Nunavut in 2099? Would such a glimpse show us homes where Inuktitut continues to be spoken, offices where it is in common use, a lively cultural scene with literature and music expressing our way of life? In our present situation there is indeed the promise of such a future. Let us hope and work for the strength and commitment to attain it.

Alexina Kublu is an Inuk who teaches interpreters and translators at Nunavut Arctic College in Iqaluit. Mick Mallon, also from Iqaluit, is a qallunaaq who teaches Inuktitut as a Second Language.

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Graduates of Iqaluit's Inukshuk High School, light the qulliq (seal-oil lamp). Nunavut will need more graduates, and more graduates to choose post-secondary education DOJAK DESA DOM DE OF STORE, YEST Ad-LAD. Dad Actor of NosAto SopenDibon-18615, 16 897695 DEGAPLYES

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To the People of Jungrytit

planning and consultation have gone into making this day a reality. You have the opportunity to build your government from the ground up, to design your own programs and services to meet your needs, and to set

forward to your accomplishments in the future.

as partners and as friends.

Your neighbours in the Northwest Territories have followed your

The people of Nunavut and the NWT know the challenges that face

the North in the future. I know that we can meet these challenges together,

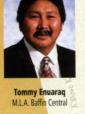
progress with anticipation. Today we applaud your achievements and look

THE PREMIER OF THE NORTHWEST TERRITORIES



Levi Barnabas





On this historic occasion, my colleagues and I wish the people of Nunavut all the best for their future. Our prayers and good wishes are with April 1, 1999 Today is your first in your new territory. Years of negotiation,



M.L.A. Yellowknife North





Samuel Gargan

Seamus Henry

M.L.A. Yellowknife South







M.L.A. Hay River



John Ningark

Edward Picco

your own priorities.

Sincerely,

gift-Jim Antoine



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Michael Miltenberger



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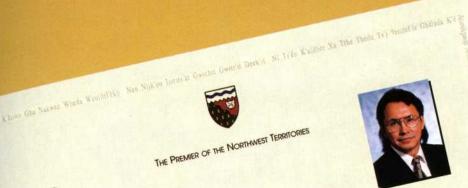




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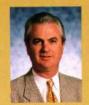
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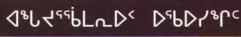
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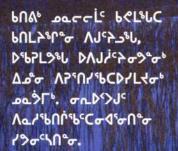


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MOT DU PRÉSIDENT

CHAIRMAN'S MESSAGE



Au nom du Conseil de l'Administration régionale Kativik, j'aimerais féliciter tous ceux et celles qui ont participé à la création du Nunavut. Nous nous réjouissons à la perspective de travailler en collaboration avec votre région.

Le président, Johnny N. Adams

On behalf of the Council of the Kativik Regional Government, I would like to congratulate everyone who has contributed to the creation of Nunavut. We look forward to future co-operation between our two regions.

Johnny N. Adams Chairman





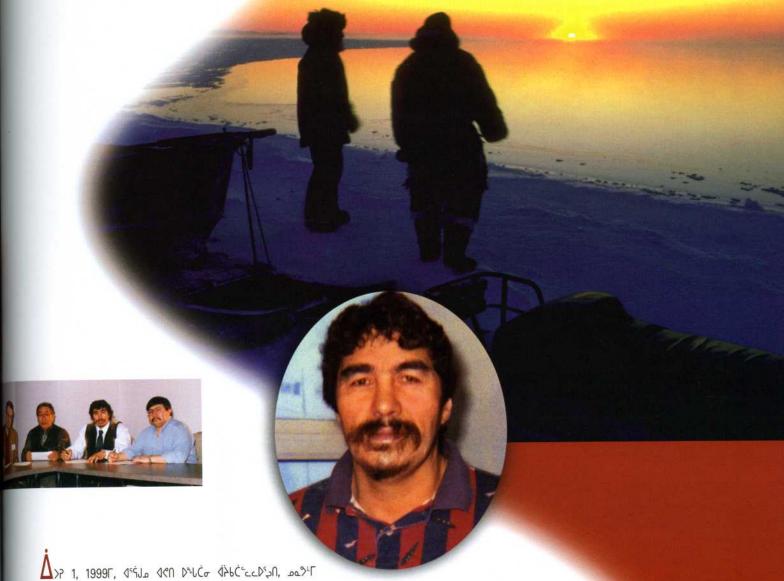






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A Message from the Sakku Investments Corporation Board of Directors



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On April 1, 1999, after more than 20 years of negotiations, the territory of Nunavut will become a reality. Over this period of time, Inuit representatives from all three regions of Nunavut have devoted much of their effort to bring about the largest land claims settlement in Canadian history.

On behalf of the people of the Kivalliq Region, Sakku Investments Corporation wishes to recognize the efforts of our leaders, and we congratulate the people of Nunavut.

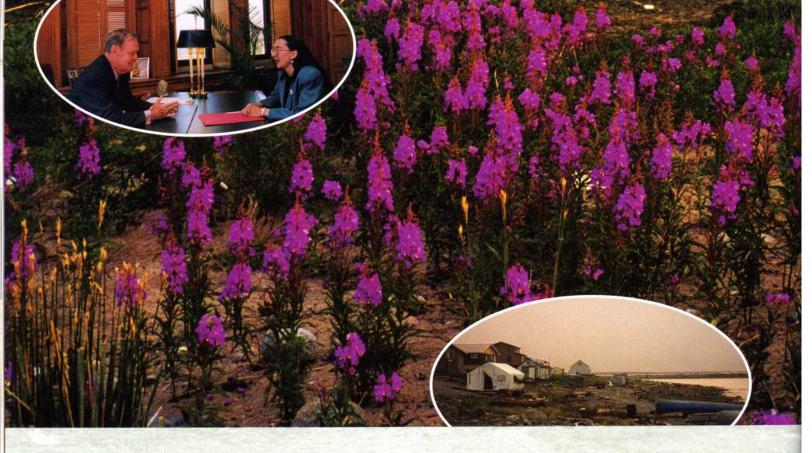
Sakku Investments Corporation is dedicated to building a healthy and viable economy for the Kivalliq Region. The future will provide many opportunities for jobs in government and the private sector for Inuit. We invite everyone to participate in this new era.

To the newly elected representatives in the legislative assembly of Nunavut, we offer our congratulations, and we look forward to working with you in the future.

ל ኄےንኑኈ, Δ/LCኈ Joe Kaludjak, President ኑሪ ለፖংኒሷኖሴ ሪላን Sakku Investments Corporation



Sakku Investments Corporation ነፃህ ለፖቴኒሲኖለት ያላላኤኒት



Our new territory,

Nunavut, gives an opportunity for all residents to participate fully in a public government and create a responsible system close to the people. The new territorial government will be able to react positively to the unique needs and requirements of the people of Nunavut while respecting and incorporating Inuit values and traditional ways.

Choosing Inuktitut to be one of the working languages of the new territory will enable unilingual Inuit to participate more actively in the process and ensure the future of our language.

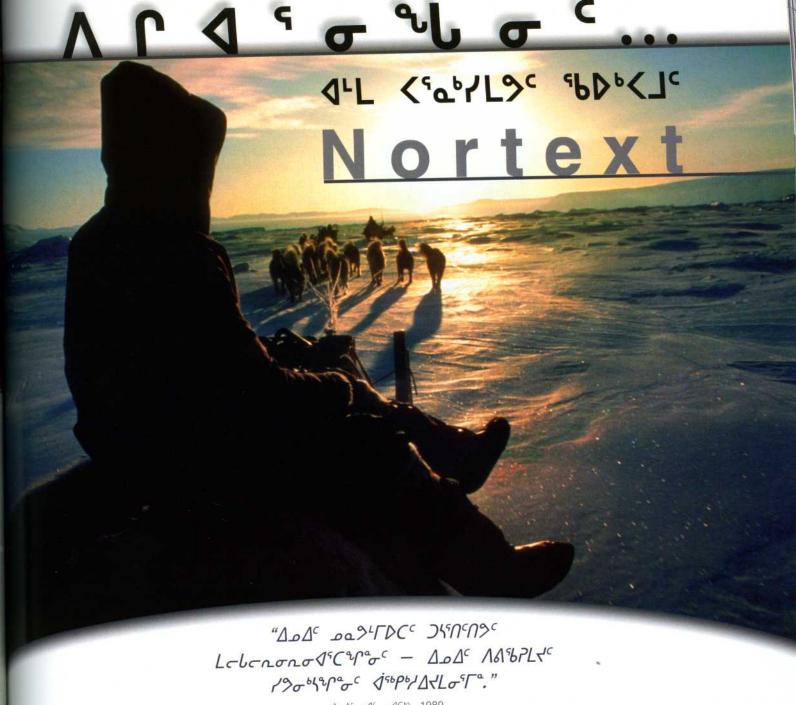
The eyes of the world are on Nunavut and the success story it has become. We can all be proud of our accomplishments to date.

I welcome the chance to work with the residents of Nunavut as we are presented with many new challenges and opportunities. Let us all rise to the occasion together.

DaChodescos, Dass,

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- ΔΩΔε ΩΦε, ΩΦC™, 1980

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HUNTERS AND HIGH FINANCE (1°Ja/b)c (1°L) (1°D)cc

Nunavut must develop a thriving, modern economy to support the political and cultural aspirations of its people. Understanding today's economy and how the challenge will be met requires a look back — way back

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By Kenn Harper sharing of the game, for sharing was with Dene of the Mackenzie Valley. important for survival. Alliances were formed through hunting partnerships and strategic marriages of children the improvident hunter survived, but barely, and often on the largesse of an extended family.

Wider trade relationships also existed. Meteoric iron was traded from group to group. Driftwood, and later wood from the wrecks of exploration and whaling ships, was a

The social and valuable commodity for coastal L economic unit dwellers trading with Inuit farther for pre-contact Inuit was the camp, inland. In the southern Keewatin which usually meant the extended (now Kivalliq), both trade and skirfamily. Each camp was held together mishes occurred with Chipewyan and by a strong-willed individual: a camp Cree from the subarctic forest, while boss. Complex rules determined the Inuit of the western Kitikmeot traded

Whalers and traders

The seasonal arrival of whalers from Europe and America, beginning in the early 1800s, brought with it a different kind of trade, and radical changes to the lives of many coastal Inuit. The Europeans brought foreign objects - guns, bullets, tea, cloth that made life easier, yet which also brought a dependence on the white man's return.



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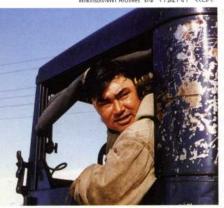
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The evolution of Nunavut commerce - the Apex Hudson's Bay Co. store in June 1955, left, and Co-op manager Isaac Gullage presiding over the grand opening of Igloolik's newest supermarket, December 1998

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- Paul Okalik, an assistant chief negotiator for Inuit on the land claim

Wilkinson/NWT Archives AGP*5"/pa-74°F (CD-7



Dependence on imports has been time when you get your biscuits.

It was once again a mixed blessing for the Inuit that independent traders quickly filled the void when bowhead stocks declined in the late 1800s. The traders expected the Inuit to hunt, and to trade the results of that hunt with them, usually for the same motley assortment of trade goods that the whalers had provided. The object of the hunt was traditional game - seal for their skins, walrus for their hides and tusks, narwhal for their tusks and the Inuit kept the meat. The traders discouraged Inuit from living in large communities: effective hunting was best done over a wide geographic area. Inuit middlemen arose to trade with those Inuit who were far removed from trading posts. Stephen Among these were Angulaalik in the Kitikmeot, Kanaaka in southern Baffin, and Ilatnaaq in the northern Keewatin.

The Hudson's

The reign of the independent traders was short. In the early 1900s, the Hudson's Bay Co. (HBC) established its own posts throughout the Arctic, indenturing men to hunt exclusively for them for five-year periods. By the 1930s, when fur prices on world markets were high, the trapping of white foxes brought relative affluence to many Inuit.

During these years, a number of a hallmark of northern life ever since. initiatives were introduced, usually by Dependence increased when whalers the HBC, to help some Inuit become established permanent shore stations more self-sufficient. There was boatin communities such as Pangnirtung. building in Kimmirut and southern Many Inuit abandoned traditional Hudson Bay, and fox-farming in camp life and congregated near the Pangnirtung. But the Inuit who beneshore stations as paid labor. This was a fitted from these efforts were few: they cashless society, and Inuit were paid in were the Kabloonamiut — the settletrade goods. To this day in the Baffin ment Inuit, as the anthropologist Region (Qikiqtaaluk), the Inuktitut Vallee called them. Most Inuit still word for Saturday is sivataaqvik — the lived in camps, and the Inuit of the camps lived hard lives indeed.

continued on page 93

Above: Charlie Sagiaktuk backs up a water truck outside Frobisher Bay (Igaluit), 1955. Many Inuit were trained and employed early on to assist in the building of the modern Nunavut economy, but traditional skills survive in the subsistence economy. Right: As a gesture of respect for the land, a north Baffin hunter takes blood from a ring seal's stomach, early 1950s YES: GE GRASON AFTERNIT PUSAGNANA 97AZ (DF° (DB_D). 1955. ALL DODE DE STOCKLOS ABBOAFICOSONS ABTOALC Nº COOTE DOST, PLAT ACHOSE 1) /c 1) 60 60 20 choss. CENSO: DOF DONNE, STUDY PPECS DITATLE ancie ADVLE 1367%, 1950 AM-57LMSJ

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PALLO TIVE B3



The Subsistence Economy いしょくですらい ひしとせいいいい

By Larry Simpson caribou herd or a seal at a breathing year to Inuit. hole. The hunter naturally relates

exchange, forever aware of the clothing. impacts of such things as currency louit and the natural world.

nutritious.

Then there is the value of byproducts of the hunt that help to drive Nunavut's arts and crafts industry. There is caribou antler for carvings, narwhal and walrus ivory for carvings and jewelry, and sealskins for murals and small garments and toys. While

Picture an Nunavut's arts and crafts industry is Inuit hunter currently in a slump, it is nevertheless on the land or sea ice observing a worth many millions of dollars per

We must consider, too, that cloththeir well-being to his own, both in ing made from animal skins has both the short term and in the longer term. a replacement value and a survival Now picture a white-shirted man value - nothing has yet surpassed watching the big board at a stock the insulating efficiency of caribou

Finally, there is also an important devaluations or commodity market cash-economy element to the subsisfluctuations on the other side of the tence economy. Cash revenues are world, and the impact of these on his earned from the subsistence econoown fortunes. Are these realities my by selling sealskins within and opposites? Perhaps not. Can one par- between communities as the byprodticipate in both worlds? Ideally, yes. uct of the seal hunt, and by selling The wired world is here to stay, but, arctic char, caribou, or whatever has hopefully, so too is the direct and been hunted. Some of that money is sustainable relationship between needed to buy gas, hunting equipment and supplies to finance the cost The subsistence economy is not of future hunts. Of 500 pounds of spically measured in Gross National frozen arctic char piled on a qamutik Product, yet the dollar value of the (a sled pulled by a dogteam or snowsubsistence economy is astounding. mobile), the hunter may sell 100 Consider that the replacement-cost pounds of the fish for, say, \$1.75 per value of country food harvested in pound. This \$175 will cover the cost Nunavut is estimated at a minimum of harvesting the other 400 pounds. of \$30 million, or at least equal to But that 400 pounds of fish has a the cost of food imports from replacement value - or real value -Southern Canada. Consider, too, that of \$2,000 as food on the table (hamcountry food is generally much more burger or chicken at the local Inuit



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Above: Jacob Sissennark tests the edge of a traditional bone-tipped harpoon near Pelly Bay, 1960. Left: Jimmy Koomarjuk, centre, and others enjoy a recent countryfood feast. Feasting on traditional foods remains a cornerstone of Inuit society 860: 408 1152 BOASO DUT Saller SUF ASSET SOFFED, 1960. LDFOG AF dito, PANG, O'L APY onto onatto at DOD offile. ona 4000 /c DOBNIUCDS

bodies. The NLCA and territorial is to protect." government help provide for outpost is required.

activists responsible for the market's in the sea. decline choose not to see is that the

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Co-op or Northern store would cost of cultural beliefs, values, and attithe hunter at least \$5 per pound), tudes that can sustain ecosystems Recognition of this fundamental real- that include man. The subsistence ity is one reason the Nunavut Land economy is the tie that binds Inuit to Claims Agreement (NLCA) created the natural world, and all over the Nunavut's resource-management world it has been shown that "to use

The subsistence economy has camps, hunter-support programs, become a rare treasure. Hunting is elder and youth conferences, income about food on the table, but it is also reform and more, ensuring that about respect for the land, and buildsubsistence uses of wildlife will ing and maintaining ties with kin always take priority over commercial groups and with fellow residents. or tourist quotas when conservation The subsistence economy is also the wellspring of traditional knowledge, The importance of maintaining or IQ (Inuit Qaujimajatuqangit): once the subsistence economy is nowhere dismissed as the outdated opposite more tragically obvious than in of good western science, it is now the decline in the early 1970s of the recognized as having value for aboeastern Arctic seal hunt, and the riginal and non-aboriginal people dire social effects of its collapse. alike in our attempt to understand What many of the animal-rights how life interrelates on the tundra or

Nunavut will never see Ford subsistence economy represents a plants and other big manufacturers. relationship of man with the natural Yet the new territory may remain one world that has spun a complex web of the few places on Earth where people successfully straddle tradition and innovation, "the land" and the Internet.

> Larry Simpson of Iqaluit is a sector development specialist, renewable resources, with the Department of Sustainable Development, government of Nunavut.



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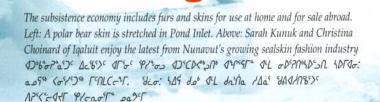
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Government looks northward

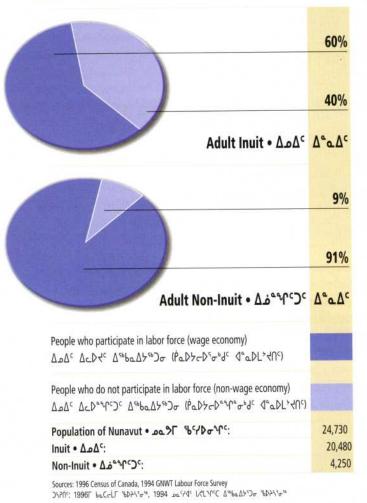
The late 1940s and early 1950s saw the arrival of the Canadian and U.S. military in Nunavut. The military brought with it wage labor and increased dependence on southern goods when it created airbases in communities such as Iqaluit (Frobisher Bay), and numerous Distant Early Warning (DEW) Line stations across the North, but by 1950, in the barren lands of the Keewatin, Inuit were starving. Caribou migration patterns had shifted, moving Canadian writer Farley Mowat to write on the plight of "the people of the deer." This situation, coupled with an increasing interest in non-renewable northern resources, finally turned the attention of nonmilitary southern officials northward. First came northern service officers to administer welfare, then school teaches. In the 1960s, Inuit were urged to abandon their traditional camps and move into settlements. Dependence on outsiders and the wage economy became firmly entrenched throughout Nunavut, though this sometimes brought its own miseries, as when mimal-rights activists destroyed the northern sealskin industry in the early 1970s.

In the two generations since Inuit left the land, government influence has become all-pervasive in the Inuit economy. Some argue that a general sapping of individual initiative has taken place, and that only now, with

Offloading arctic char at a Gjoa Haven test fishery

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Nunavut's Wage vs. Non-Wage Economy





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Creation of a decentralized territorial government will bring construction jobs like Pauloosie Akavak's, left, and other more lasting benefits to many Nunavut communities 50PCNO 60LT" Dacto AUCDOT 50PCNODS DOGO (DU) 1600, SDEGO, SDEGO, OLL dry or sophina Pator Das Dacing

the settlement of land claims and the establishment of a de facto Inuit territory, are Inuit in a position to regain their lost independence.

Inuit efforts at taking control of their own economic future did not begin with the creation of Nunavut. In the 1950s and 1960s, government encouraged the formation of local of - massive infusions of government money over the intervening marginally successful.

Today almost every community has a Northern store (the modern take on the HBC trading posts of yesterday), and most have a co-op and other Nearly half of Nunavut residents are private enterprises. Both federal and territorial governments have provided incentives for northern businesses, training and employing Inuit.

pal services, teaching and nursing, provides a subsistence living in some of whom become committed

hunting and trapping. For some it provides a good living as artists, or as wage laborers in seasonal construction. And in each community, professionallevel jobs are increasingly held by Inuit. But for most Inuit, life has become a tenuous mix of wage labor and hunting. Family and extended family partnerships - often invisible to the outsider - ensure that the hunter has access to cash for machinco-operatives. Despite — or because ery and gas, and the wage laborer has access to country food and skins for clothing. But with few exceptions, the decades, most have been only small communities remain heavily dependent on government dollars.

Prospects

under the age of 20, whereas this group represents just 27 per cent of Canadians as a whole, meaning that and the incentives have been greater job creation cannot hope to keep for Inuit-owned businesses or those up. Unemployment is high. So is disillusionment, as evidenced by The modern Nunavut community high rates of suicide and substance provides jobs: in government, municiabuse. The education system has not succeeded in graduating Inuit profesclerking, transportation, maintenance, sionals - doctors, nurses, lawyers, and in entrepreneurial pursuits. It accountants - and so non-Inuit,

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oped to support a true art market.

with weapons and tools, to the mica Nunavut. mines of Kimmirut at the turn of the 1950s with a nickel mine. Many

n making Nunavut their long-term believe that Inuit in the Keewatin home, hold almost all of these jobs. acquired their well-known entrepre-The myth that all Inuit are natural neurial streak from their experience artists has also been dispelled, to the working at the mine. Nanisivik, a lead dismay of many who relied on the and zinc mine in operation since elling of soapstone carvings for their 1974, is the longest-running mine in Ivelihood. Many warehouses are Nunavut. Nanisivik has often been today filled with unsalable Inuit art called a failure because it never and craft items. Governments and achieved the goal of 60 per cent Inuit muit organizations are addressing this employment. Yet it is a major success dlemma, and a strategy is being devel-story because of its consistent achievement of 20 to 25 per cent Inuit Mining has always been impor- employment at a time when no other ant in Nunavut. From the fool's gold employers, including the federal that tricked English explorer Martin and territorial governments, could frobisher in the 16th century, to the claim statistics anywhere close. Kitikmeot copper that supplied Inuit Mining today holds great promise for

Tourism, often cited as a panacea mesent century, minerals have been for Nunavut's economic woes, is not. sporadically exploited by both Inuit Despite unparalleled physical beauty and non-Inuit. Modern mining in and exotic wildlife, high airfares and Nunavut began in Rankin Inlet in the poorly developed infrastructure

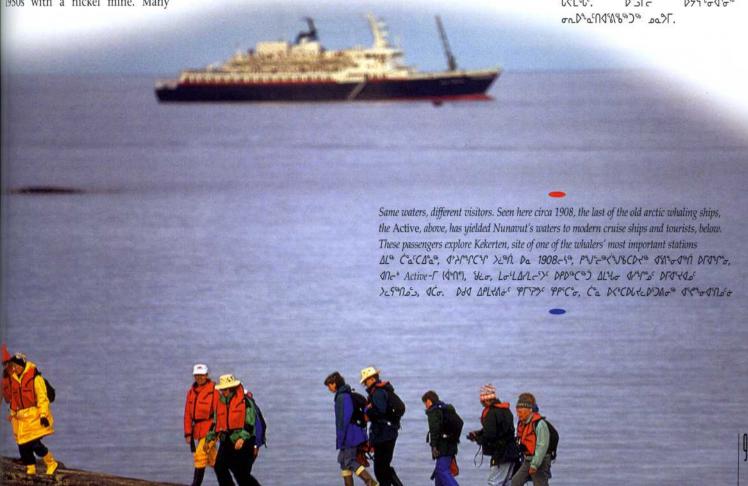


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Food Costs of 4PDoff

	Toronto OڰOF	Iqaluit ۵°د-۵	
2 litres of 2% milk 2 ←C 2>\° Δ'J'	\$2.79	\$5.71	
1 dozen large eggs 1 ゝ ^ ^ L L ^ L ^ c	\$1.65	\$2.95	
1 loaf white bread GCD/% <_DL% %bd%)%	\$0.89	\$2.59	
Bucket of KFC chicken KFC >5% 4CD/5% 45PC5%	\$21.99	\$43.99	

development.

Inuit employment.

Article 24 of the Nunavut final servants will be Inuit. agreement compels the federal and ter-

conspire to slow growth. Tourism that maximize the involvement of today remains only a small piece in Inuit in Nunavut business, through the puzzle of northern economic outright Inuit ownership, Inuit majority ownership, joint ventures with A major part of putting the puzzle non-Inuit firms, and employment. together will be the Nunavut Land Questions remain about how Article Claims Agreement (NLCA). When 24 should be applied, but its very Inuit set out to settle their land claims existence has led to a radical change in with the federal government, it was the way business operates in Nunavut, not enough for them to have some and a very obvious increase in Inuit Inuit land, and to trade ownership of involvement in business at all levels. the rest of the land for cash compen- Meanwhile, Article 23 of the settlesation. There had to be incentives for ment calls for training to work toward Inuit ownership of businesses, and the goal of a representative public service in which 85 per cent of civil

A unique phenomenon in the ritorial governments to adopt policies evolution of northern business is the rise of the "birthright corporation." Nunasi Corporation, headquartered —

><5°Dc~σ°, Δ/LΓ\>0\d°D° -5) Raa 626 La Calliso 2006 UL, COL JYShnsbc-(NCLA). Δ $_{\alpha}\Delta^{c}$ baCD' D600-200 2005/2011c ¿Lr>%-LCLYNYTY. ραCOΔ°α'σ'Γ° د کامراهم مدکراه دیاک کارانه PaDyConCDoys. 15 Property 2025 at 650 VP420CD7U20 2º [027 6 60 90 Λ/2/88-20°. Δο²0° 15/05/25 Dogo C ، ٔ م ٔ ه ٔ Δ C م Δ ฉ^นโฮโรโกCDฮนิวัด, CNโรฮไร ๑๔โรโด้-"" ΔΕΡΟΝΙΟΘΕΡΙΑ ΤΗ ΕΕΡΕΘΕΡΙΑ ΕΕΡΕΘΕ 56056 Deal ۵۸۳۶DJUc 40%CD+46%LDG. AC66%L 47,45C-ころってららかりはら Ø₽℃₽₽℃ዀ℃ Λ/_Q/'b⁶) b' δ'²'_QL_Q'Γζ⁶. CΔLσ'CD⁶ /c, Δc⁵l 23-Γ ΔαSCPNF SSL⁵lbsSFL⁵b عم الحدة DSbba D- $\Lambda c^{L} L^{b} L^{sb} \Pi \Pi \sigma^{s} \Gamma^{b}$ 5°60°50° $>4^{\circ}\Pi^{\circ}\Gamma^{c}$ Pr LSD DAYC 85 ، اد لافک

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~γρς₂ρ Δ₂ρς CΩρσς₂ς DY7/95 CADD 1000 4c a Fortoto Λ/α/)Δ°αρ°° Γ'LC: Δεβλίλιτ ΔώλΓ' A/LCD offo atronyDxc da>iltalt. DPDsbCsDT でくらららいとして、リア・リア・リア・カマットのようという。 ~~[+66) Job.



With only 21 kilometres of inter-community roadway, Nunavut towns and hamlets still rely heavily on an annual "sealift," left, when open waters allow economical sea-borne delivery of bulk goods and heavy equipment (like that maintained by Jonah Evaloardjuk, above) 21 PETO'Dat CPoto of Min, sal sact O'L HO'car /c DEASTAR AD'LL'S NYNCESTY YDEAR, 18119 J OFTER NYNG חףסיאינינור שבוחסים סטובוים פיסחסים לב DRSOFT. VEOL

of Nunavut. Each of Nunavut's three no less. regions has its own economic northern business.

the Nunavut Implementation create a thriving Nunavut. Commission (NIC) recommended a decentralized model for Nunavut's Businessman Kenn Harper of Iqaluit is also government, allowing the economic a historian, linguist and author who has lived boost of the creation of the government to be shared with the maximum number of citizens. It was a noble recommendation, and it was endorsed by the federal and territorial governments, and Nunavut Tunngavik Incorporated (NTI), which administers the implementation of the NLCA for Inuit. It will take determination

one hopes temporarily — in and political will to ensure its success, Yellowknife, is owned by all the Inuit but the people of Nunavut deserve

With the dawn of Nunavut, most development corporation, owned of its citizens remain oblivious to the beneficially for all the Inuit of that extent of their dependence on the region by the regional Inuit political continued largesse of the federal taxorganization as its economic-payer. But the situation is improving. development arm. These birthright With the leadership of the Inuit politcorporations are more than just ical organizations and governments, powerful and diversified businesses: and the partnerships being fostered they generally contain a component between Inuit and non-Inuit business, of social-development agency as well, growth is being encouraged in every though many private businesses, both sector of the northern economy, be it lnuit and non-Inuit owned, complain mining, transportation, renewable of the dominance of the birthright resource development, or tourism. corporations in the competition for Determined Nunavut leaders will have to be, like camp "bosses" of cen-While the capital and the regional turies past, strong-willed individuals, centres in Nunavut are thriving, willing to draw on traditional Inuit life remains tough in most Nunavut values and skills, as well as the talents communities. For this reason, and energies of relative newcomers, to

30 years in the Arctic.

לליילבל אה לדאי שבהראסלי שבאר. ללושליי. ליאהייחשי חדישחסלה לינש (NIC) Marhully Cords difficiently Deglines of the Cords (NIC) Dσ⁶⁶\Dag. \dot{P} aDb Δ^{c} ΛP⁶⁶< \dot{C} σUb \dot{C} σ 4 Γ 6 Δ 4 Γ 6 σ 6 YOULDYLOW DISTO a Table Dabbado. Codenable. CLa Drason Nromeron N D6480008820 UCLYND" σείγοι LCLYNDS. ΔιΓ σας DCCD "Δ/LCD TO" Jackyles C. CP90 4JUSCURJUD **ጎ**୬-<mark></mark>ገ•ሀሀ•ኒ-۵۰۵ مرم ۵۱ کام YSUPOBILYON, PYOOL DOSTDCA O'LS ADYTO OLDPYSSLOSSIC.

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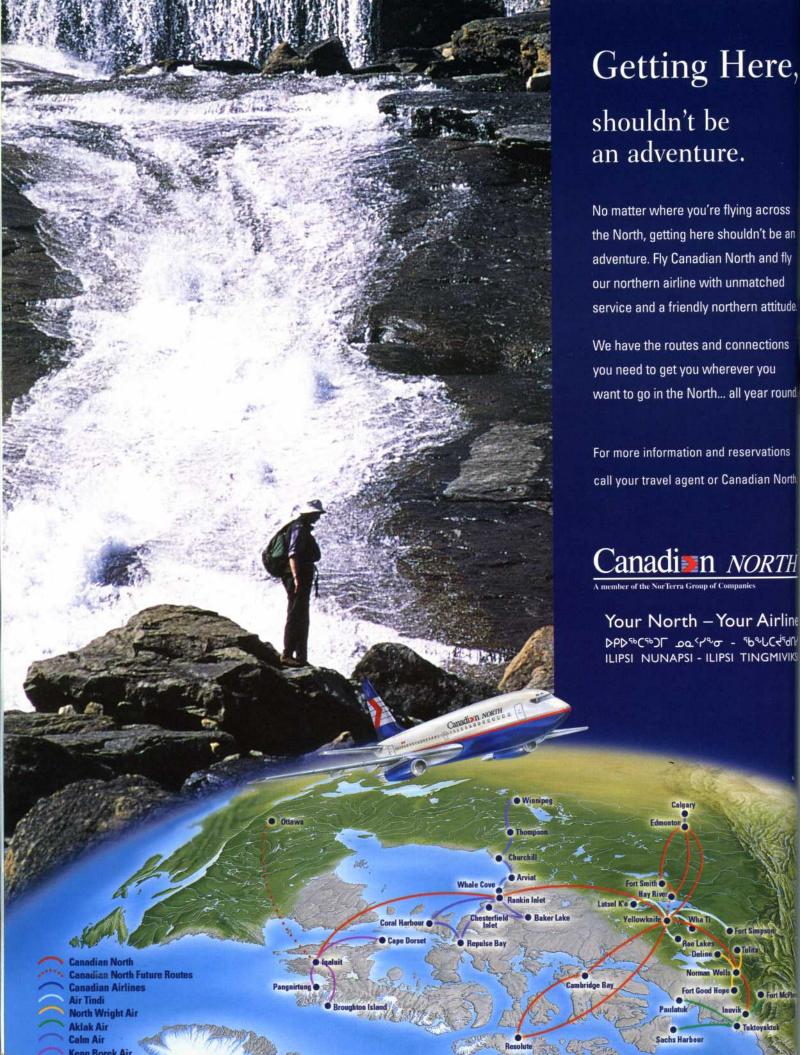
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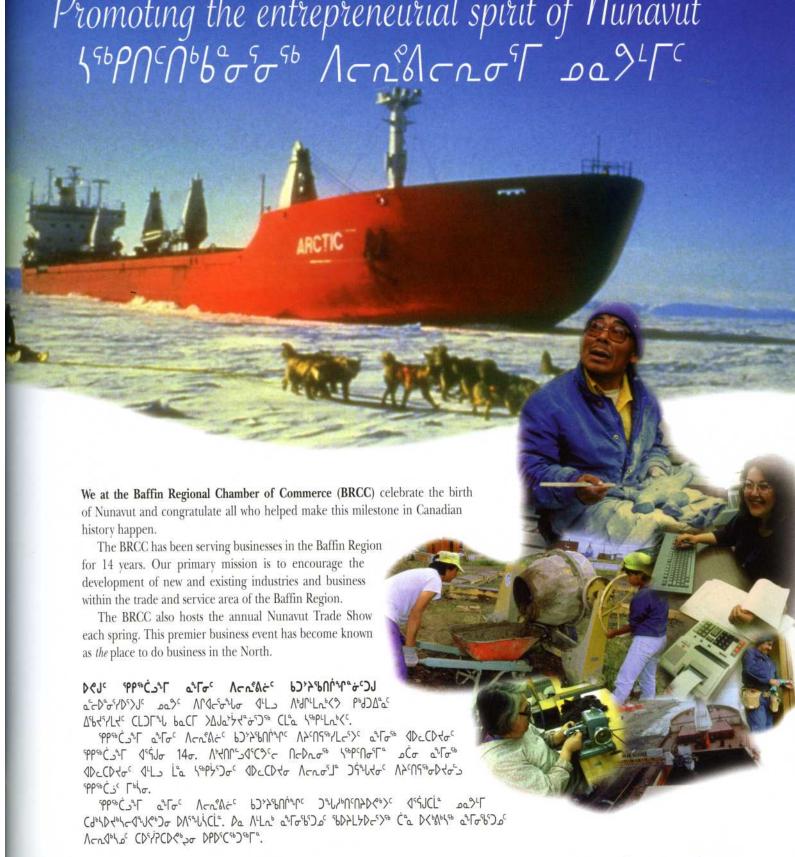
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This 1980 flight over Nunavik (northern Quebec) was typical of arctic air travel of the time (among the passengers, Zebedee Nungak, centre, long-time president of Makivik Corporation). The Igaluit airport, above, now managed by Qikiqtaaluk Corporation, an Inuit birthright organization, shows how much air travel has developed since, but continually improving infrastructure will be key to a healthy Nunavut economy Da 1980 BUCYDON DON' YEJ CL'as D'CDC"SO D'C'DO IAPLECDY AND D'UN, PANO, LPANS

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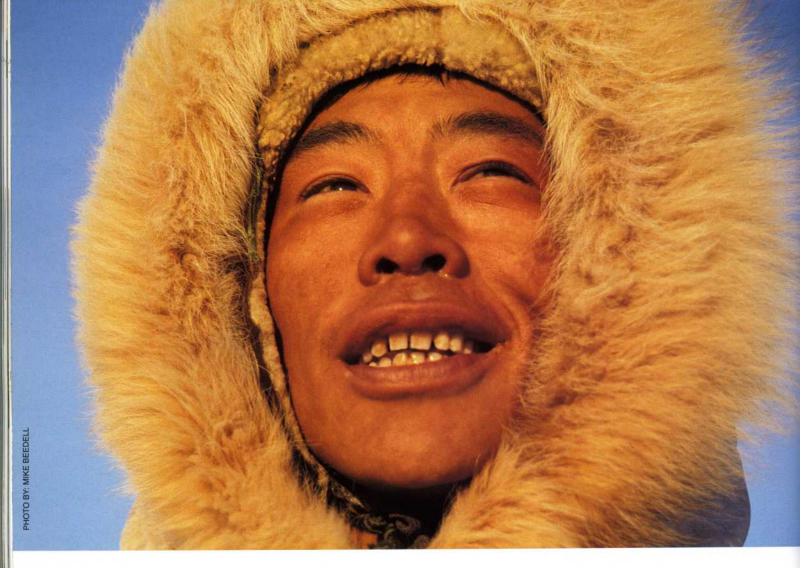




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WHERE THE HOPES AND DREAMS OF THE NORTH HAVE TAKEN FLIGHT FOR OVER 50 YEARS.

At First Air, we're proud to celebrate the birth of the new Nunavut as well as our more than 50 years as the leading airline of the North.

Today, we fly to more than 26 destinations in the North - more than any other airline. And no airline flies the North with greater pride and spirit than the 1000 men and women of First Air.

Whether it's flying business travellers, vacationers, children to bring families closer together, or transporting vital supplies and freight to improve the quality of life in northern communities, First Air is dedicated to building, not just an airline, but a bright new future for everyone who lives and works in the new North.

σωριγρής ΔιΓ ΔΥΓιγρωρς DPD%C%DLDC% DD%L4CDLP%CC%DC DPD° 50 D°LCoc.

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a new North, a new Northern



Iqaluit, Arctic Bay, Arviat, Baker Lake,
Cambridge Bay, Cape Dorset, Chesterfield Inlet,
Clyde River, Coral Harbour, Gjoa Haven,
Hall Beach, Igloolik, Kugluktuk, Kimmirut,
Nanisivik, Pangnirtung, Pond Inlet,
Qikiqtarjuaq, Rankin Inlet, Repulse Bay,
Sanikiluaq, Taloyoak

Δቴ⊿ልና, Δ⁶ለብናት, √δδας, "ቴեራናጋብ[®], Δቴፊ[†]ኃናበብ[®], የ[®]∿ኒልና, Δ⁶۵-ϲἶናኛ[†], ቴሃኖ^{*}ኃኒስና, ነናትና, ይናፖ[‡]ኃ[®], ነራናን[†], Δ⁶۵-ϲ[†], ሬ[†]ሬ[®]ኃ[®], የ¹Γ²ና, αστ²δ[†], ና[®]ራ[©]ን[†], Γ΄ΠLCc[†], "የየ[®]ር[®]ተብ[®], ቴ[†]የ[®]ራራ[®], αδ[‡]ς, ነራየ²Δ[®], C²ናብ[®] We are growing with Nunavut! Northern, the leading retailer of food and everyday necessities, is expanding! Major renovations are planned in 1999 for our stores in Iqaluit and Arviat. These projects will increase Northern's investment in Nunavut to \$30 million over the last five years. As the largest private employer in Nunavut, we are proud that these expansions will result in 114 new, permanent jobs.











The future starts here 19-51 ACASEDSE DOG

The Evaz Group congratulates the Inuit of Nunavut for making their dream of selfdetermination a reality.

We applaud the wisdom and vision behind Footprints II, which, in part, states that the Nunavut economy is best served by a government that delivers its services efficiently and effectively; draws its work force primarily from Nunavut; and operates in harmony with a diverse and robust private sector.

We share the vision

Like Footprints II, our mandate is to support the development of an economy that benefits the residents of Nunavut. Through our northern holdings, joint ventures and investment opportunities, the Evaz Group will continue to contribute to the northern economy, with a strong emphasis on Inuit participation.

The promise of Nunavut has finally come to fruition. Together, we can build on that promise and create an even brighter tomorrow for us all.

CLa darshorts

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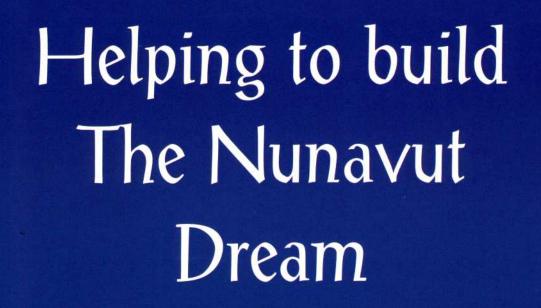
Visit our web site at: ๑๑๑Сסדשב של שב של של שב של של של של של www.arctic-travel.com/EVAZ/evaz.html

The Evaz Group of investments includes: CH Evaz Group & Ac.1460°C OdoN.

The Navigator Inn • Siniktarvik Hotel • Qamutik Fravel Ltd. • Tittaq Office Products • Sanajiit Construction (1989)

Keewatin Property Management and Maintenance • Ika Jugtigiit • Sakku Arctic Technologies









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CLDL Λ addo $^{\circ}$ Cd $^{\circ}$ PNCDo $^{\circ}$ U Λ C%ddalde $^{\circ}$ Ch Λ addo $^{\circ}$ Cdo $^{\circ}$ U Λ C%dd $^{\circ}$ Cdo $^{\circ}$ Cdo

Nunavut is Born!

As we at Makivik Corporation celebrate 20 years of Air Inuit and approach the 25th Anniversary of the signing of the *James Bay and Northern Quebec Agreement*, we join together with our group of Inuit companies, to salute the creation of Nunavut and its people.

May the realization of your vision, hold the promise of continued social and economic development and prosperity, for today, tomorrow, and for your generations to follow.

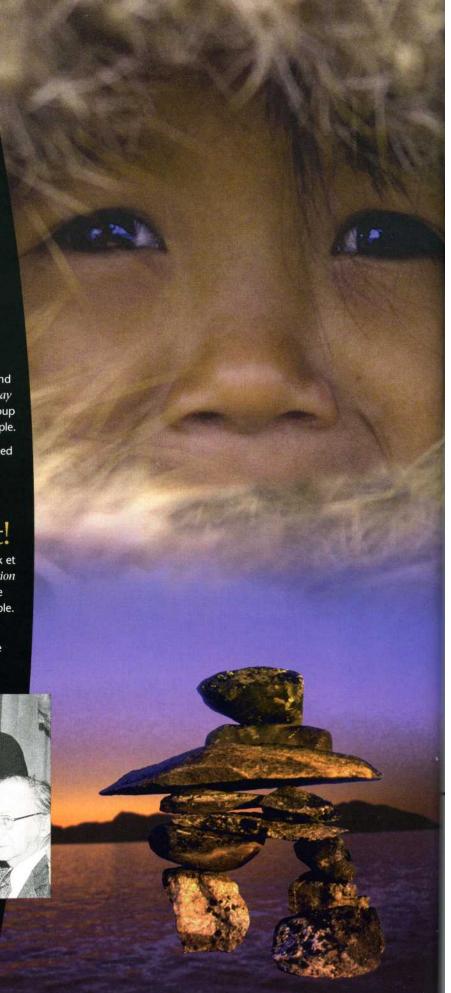
La naissance du Nunavut!

À l'occasion du 20e anniversaire d'Air Inuit de la Société Makivik et à l'approche du 25e anniversaire de la signature de la Convention de la Baie James et du Nord québécois, nous saluons avec notre groupe d'entreprises inuites la création du Nunavut et son peuple.

Que la réalisation de votre rêve assure la continuité du développement social et économique et la prospérité de votre peuple aujourd'hui, demain et pour les générations à venir.



Vσγριγενος, υυρ Αβυνρι Φος Ος Ερουρος βρος Ος Ερουρος γη Φρος Αρουρος Makivik Corporation
Air Inuit
First Air
Seaku Fisheries
Nunavik Arctic Foods
Halutik Fuels
Pan Arctic Inuit Logistics





A celebration of Inuit accomplishment

Shell Canada congratulates and applauds the Inuit for their determination and vision in creating the new territory of Nunavut. As the guardians of a major portion of our great nation, the citizens of Nunavut have been entrusted with many new challenging opportunities.

In the spirit of co-operation and partnership, Shell Canada looks forward to forging a special relationship with the people of Nunavut. As one of Canada's leading energy companies and a supplier of petroleum products in the North for more than 35 years, we recognize the wisdom of incorporating the traditional knowledge of Inuit elders into future resource development. At Shell Canada, we value safeguarding Nunavut's environment and wildlife, while preserving the values and culture of the Inuit.

Δο Λοθιγθιλος
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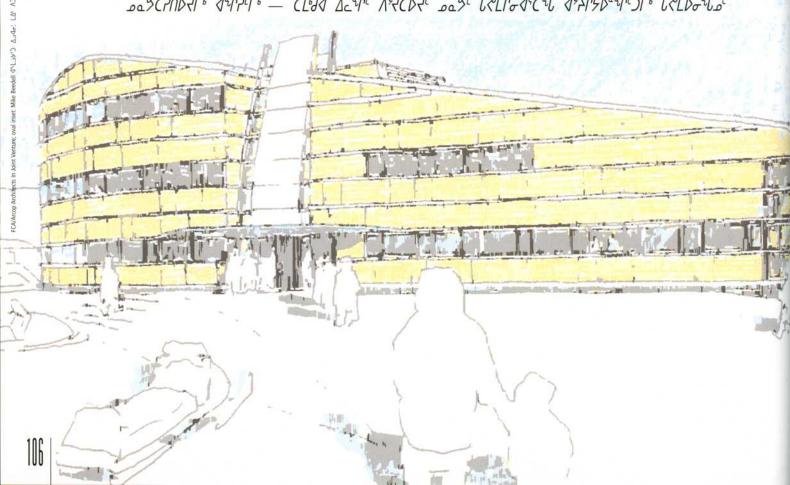




A Public GOVERNMENT Pbdo25c しぐし

A largely Inuit public service, a decentralized government, a special relationship with Nunavut's land claim agreement — these are some of the reasons Nunavut will have a government with a twist

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By Mike Vlessides

spread them over almost two million April 1, 1999 dawns.

ake 28 com- roots to more than two decades of I munities, vision and dedication.

The government of Nunavut is a of the most formidable square kilo- public government, not an ethnic metres on the Earth's surface, top it form of self-government. Negotiators off with the daunting task of working on a land claims agreement implementing a new government, for Nunavut decided early on to opt and you've got a recipe that would for a public government, a pragmatic scare off most would-be public decision that would aid them in their servants. Yet this is exactly the task quest to achieve a territory. Thomas facing the people of Nunavut as Suluk, one of several former chief negotiators, recalls that the people For Inuit, however, a people long originally wanted an Inuit governrenowned for their adaptability, the ment. But negotiators urged them to creation of Nunavut and the adminis- "eliminate this nativeness, this sepatrative government it requires has rateness, because it doesn't have a been well conceived, and owes its snowball's chance in hell of making it." By supporting a public government, "we can get the same thing."

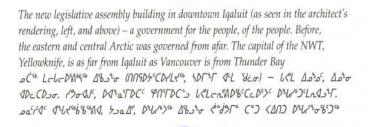


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The government and the NLCA

The Nunavut territory comprises the area that roughly corresponds with traditional and contemporary Inuit use, along with the northern portions of the High Arctic islands and the islands of Ungava Bay, Hudson Bay, and James Bay that are not part of adjacent provinces. Like any bureaucratic body, the government of Nunavut will be responsible for the operation and administration of the new territory. It will be following the recommendations set out in Footprints 2, a report prepared by Nunavut Implementation the Commission (NIC), the agency created under federal statute to advise on the design of the new government of Nunavut.

in a form both complementary to, representative positions on institusents the rich political history of created by the land claim agreement. government and have their rights and responsibilities ultimately determined by the Canadian Charter of Rights and Freedoms.

But unlike other provinces and territories in Canada, Nunavut has a public government and land claim agreement that are linked on several key issues. For example, the Nunavut Land Claims Agreement (NLCA) specifies that the number of Inuit employed in the public service be directly proportional to the number of Inuit in Nunavut society. This figure is set at 50 per cent for April 1, 1999, and will slowly increase to 85 per cent to reflect the fact that Inuit comprise the overwhelming majority of Nunavut residents.

Also unique to the government of Nunavut as a result of the land claim agreement is its ability to make decisions in certain areas of jurisdiction reserved for the federal government in Canada's other territories. For example, along with federal govern-The job of governing will be done ment representatives, Inuit also hold and unique from, that which repre-tions of public government that were Canada. Like all other Canadians, As a result, Inuit appointees and Nunavut residents will enjoy a public Nunavut government representatives

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Nunatsiag News De POT Ne Code

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Sani

In 1997, NIC executive director Simon Awa tallied the votes that spelled 'no' for a groundbreaking gender-even legislature. Former Nunavut Tunngavik Incorporated executive director Alex Campbell, among others, felt disappointed: "I didn't think we did a proper campaign to get people really interested and knowing the issues'

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Board, Management Rights Tribunal.

the Ontario legislative assembly, the open to the public. government of Nunavut will be a territorial government with a twist.

Consensus politics, and elections

Nunavut will have no political parties at the territorial level. Instead, the legislative assembly of the new territory will operate on the basis of consensus politics. Like the aboriginal decision-making system it mimics, the legislative assembly's decisions will be made according to the consensus of the majority of its members rather than political party lines. Political parties exist in Nunavut only for the purposes of supporting candidates running in federal elections.

A few weeks ago, Nunavut elected its first 19-member legislative assembly. (A groundbreaking proposal to elect an equal number of women and men to Nunavut's legislative assembly was defeated in a 1997 Nunavut-wide

sit side by side on such administrative plebiscite.) The members of the bodies as the Nunavut Wildlife legislative assembly (MLAs) hold a Nunavut secret ballot to elect a speaker, who Planning Commission, Nunavut oversees operation of the assembly. Impact Review Board, the Nunavut Also elected in a secret vote by the Water Board and the Nunavut Surface MLAs is the premier of Nunavut, as well as the executive (cabinet). The With powers approaching that of regular sittings of the assembly will be

> Nunavut's government has 10 departments, each headed by a minister; MLAs without ministerial portfolios will perform the role of the opposition. Territorial elections will be held every five years by popular vote. Federally, Nunavut is represented by one member of Parliament, and one senator.

> While the government of the Northwest Territories conducts its daily business in English, the government of Nunavut will be dominated by Inuktitut, the language of the Inuit. Other official languages are English and French. Additionally, Nunavut will bear its own flag and coat of arms, as well as other symbols that distinguish it as a government and territory.

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Nunavut Implementation Commissioner Meeka Kilabuk shows off some early suggestions for a Nunavut territorial flag. The contest was open to all Canadian citizens, but the Chief Herald of Canada had the last word Dage (a DAD 6 1/2 DECDY " TO 924 COSTAGE GALLOGY C CASTAGE NCOLPOJO Dasy. Cla hatthe PodaLo LOLOGO MOCOLDISS bacTDCD. PYDGE OUTSIGS LALDO DESCU NLLDEUSS



Government of Nunavut page Lelyle

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Department of Executive and Intergovernmental Affairs

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Department of Finance and Administration

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Nunavut Boards of Education

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Nunavut Business Credit Corporation

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Nunavut Development Corporation

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Workers' Compensation Board

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Decentralization

Reflecting the diverse nature of the regions it represents, the government of Nunavut will be decentralized, with approximately 700 required headquarters positions divided among Iqaluit, the capital of Nunavut, and 10 other communities - Igloolik, Rankin Inlet, Cambridge Bay, Cape Dorset, Arviat, Gjoa Haven, Kugluktuk, Pangnirtung, Baker Lake, and Pond Inlet. The government's core machinery functions, including the Department of Executive and Intergovernmental Affairs, Department of Finance and Administration, the Department of Human Resources, and Department of Justice, will be situated in Igaluit, along with the ministerial, policy and planning, financial administration, and personnel-related functions of the government of Nunavut's other departments.

One of the ultimate goals of decentralizing the government is to give Nunavut's three regions decision-making authority, and extend

continued on page 112

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The First MLAs /かという Leしこり

Plear, crisp winter weather and years of pent-up Centhusiasm produced an extremely high voter By Marion Soublière turnout in Nunavut's historic first election Feb. 15, 1999. Eighty-eight per cent of Nunavut's 12,210 eligible electors cast ballots.

In the ridings of Baker Lake, Cambridge Bay and Iqaluit Centre, voter turnout even surpassed 100 per cent. That's because more voters showed up at the polls than appeared on the official voters list.

The people of Nunavut chose 19 political representatives to send to Nunavut's first legislative assembly: 15 Inuit and four non-Inuit. Only one of the new members of the legislative assembly (MLAs) is a woman — Manitok Thompson, one of the most vocal opponents of the gender parity proposal that would have introduced equal numbers of men and women into Nunavut's legislature. The proposal was defeated in a Nunavut-wide plebiscite in May 1997.

Among the new territory's first MLAs are businessmen, former politicians, hunters, an airport maintenance worker, and Nunavut's first Inuk lawyer.

The newly elected MLAs were to be sworn in on April 1, 1999 in Iqaluit. Nunavut's former Interim Commissioner, Jack Anawak, who has also served as the area's federal member of Parliament, won in the riding of Rankin Inlet North. He was widely expected to be selected premier. The man considered his main opponent before the election, former NWT deputy premier Goo Arlooktoo, failed to win in the riding of South Baffin.

Election results were still considered unofficial as this publication was going to press. One re-count was under way for the riding of Kugluktuk, where only six votes stood between the winner, Donald Havioyak, and runner-up Ida Avalik-McWilliam.

The MLAs

(Number of registered voters indicated after each riding.)

Rankin Inlet North - 508: Jack Anawak

Rankin Inlet South (including Whale Cove) - 607: Manitok Thompson

Arviat - 820: Kevin O'Brien

Nanulik (Chesterfield Inlet, Coral Harbour) - 554: James Arvaluk

Baker Lake - 698: Glenn McLean

Amittug (Hall Beach, Igloolik) - 893: Enoki Irgittug

Akulliq (Pelly Bay, Repulse Bay) - 532: Ovide Alakannuark

Nattilik (Taloyoak, Gjoa Haven) - 817: Uriash Puqiqnak

Kugluktuk - 649: Donald Havioyak

Cambridge Bay (including Umingmaktok, Bathurst Inlet) - 584: Kelvin Ng

Quttiktuq (Grise Fiord, Resolute, Nanisivik, Arctic Bay) - 656: Levi Barnabas

Tunnuniq (Pond Inlet) - 544: Jobie Nutarak

Uggumiut (Clyde River, Qikiqtarjuag) - 652: David Iqaqrialu

Pangnirtung - 689: Peter Kilabuk

Igaluit Centre - 415: Hunter Akat Tootoo

Igaluit East - 688: Ed Picco

Igaluit West - 806: Paul Okalik

South Baffin (Kimmirut, Cape Dorset) - 764: Olavuk Akesuk

Hudson Bay (Sanikiluag) - 343: Peter Kattuk

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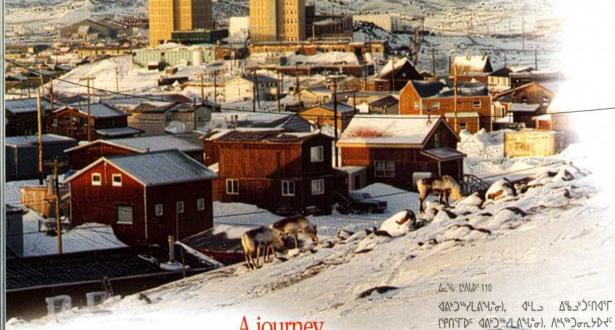
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community.

share of funding for its operational territory gets under way. and public-service costs from the federal government. This five-year was first put forth on paper in 1976 formula financing agreement will becomes a reality. For the residents of account for approximately 95 per cent Nunavut, the creation of their own of Nunavut's governmental revenues; government is the product of many services. The 1999-2000 governmen- constant flux. tal budget is set at \$620 million, \$580 million of which has been allo- A former resident of Nunavut, magazine writer and cated to cover the costs of programs editor Mike Vlessides of Canmore, Alberta has written and services. The rest is available to and Canadian Geographic magazines. the incoming government to allocate as it sees fit. The federal monies are an unconditional grant.

A journey into new terrain

In traditional Inuit fashion, the new jobs to as many areas as possible. government of Nunavut will proceed Regional government centres will deliberately into unknown terrain. be located in Igloolik (Baffin Region), The government will be implemented Rankin Inlet (Kivalliq Region), and over three or four years, beginning Cambridge Bay (Kitikmeot Region), with a core government of approxi-Decentralization will also help limit mately 200 new headquarters public the changes associated with moving servants by April 1, 1999. With 1,700 too many new people into one GNWT employees converting over to the government of Nunavut, a total of Once the government of Nunavut 1,900 Nunavut government public is in place, it will receive the lion's servants are reporting to work as the

On April 1, 1999, a dream that the remainder will be raised through generations of insight, wisdom, and taxation and the sale of goods and the ability to adapt to a world in

extensively about the North, contributing to Up Here

Top: Caribou forage for food outside Canada's newest territorial capital, Iqaluit. Former mayor Joe Kunuk, top right, urged voters to choose Iqaluit over Rankin Inlet, Nunavut's next largest community, during a 1995 plebiscite Yes: 200 offor/05/6 back octives Arrigon Da Morloy Metrob 8818/6, ABDA. LADDOD & dos, Vico CoMo, NoDas ABDE OFRIVASO 648-6504000, Dage 1464 Jet Dacto, 19951 07866665J

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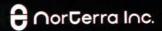
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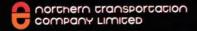
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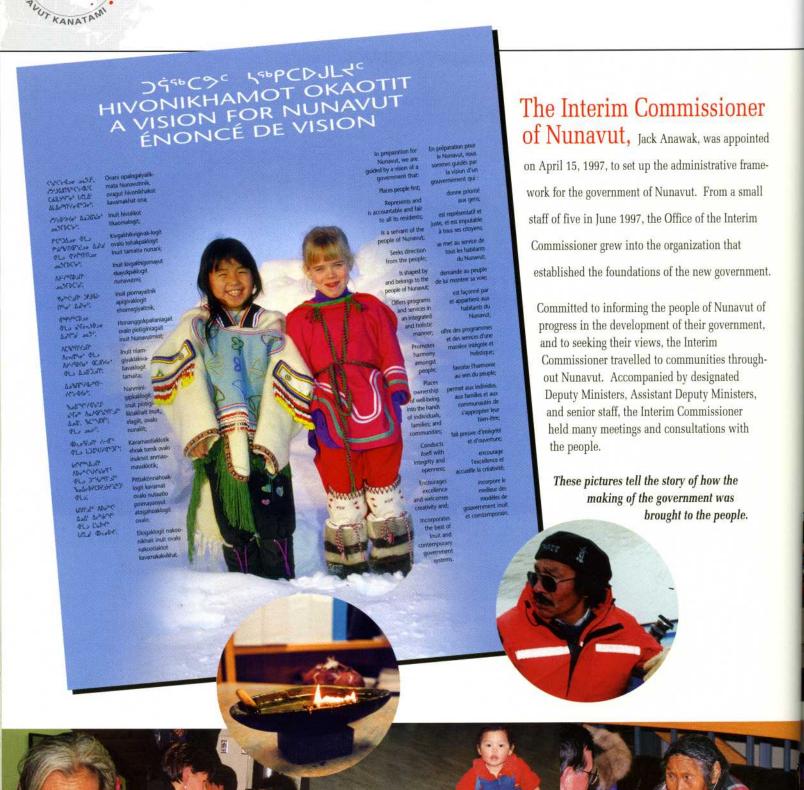








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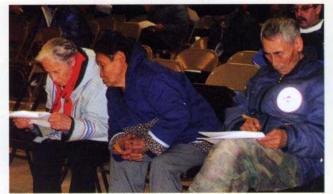
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NUNAVUTMI KAMISINAGU-LAKTUK jack anawak, piyauhiyayuk

APRIL 15-MI 1997, IHUAGHAITKUYAUPLUNI KAVAMAT HAVAK-TIGHAINIK NUNAVUTMI. TALVUNA HAVALIHAAKHUTIK JUNE-MI 1997-GUTILLUGU TALIMAUHIMAYUT, TALVANGGA

KAMISINAGULAKTUP TITIGAKVIA

AKLIGAMI INIKTIGIVALIAYUT TUNGA-VIGHAANIK KAVAMAUYUGHAT.

TUHAKTITIYUMAGAMIK
NUNAVUTMIUNIK PIVALIAYUTAUYUTIGUT KAVAMAT
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TUHAKVIGIYUMAPLUGIT, TAIMAITUMIK KAMISINAGULAKTUK NUNALAANUT

PULAKTAKHIMAYUK NUNAVUTMI
AULAUKATIKAKHUNI MINISITAGUYUGHAT TUKLIGHAINIK
IKAYUKTIGIYAGHAINIKLU ATANGUYANIKLU PIKATIKAKHUNI NUNALIIT UPAKTAKHIMAYAIT. TALVUNA KAMISINAGULAKTUK NUNALIKNIK MIITIKATIKAKPAKTUK TUHAKTITINAHUAKHUNI, TUHAKVIGINAHUAKHUGILLU INUIT NUNALIIT UPAKTAKHIMAYAIT.

HAPKUA PIKSAT UNIPKAAGUYUT NAUNAIGUTAUNIAK-TUT INUNGNUT KAVAMAT KANUGIJUHIGHAITIGUT.

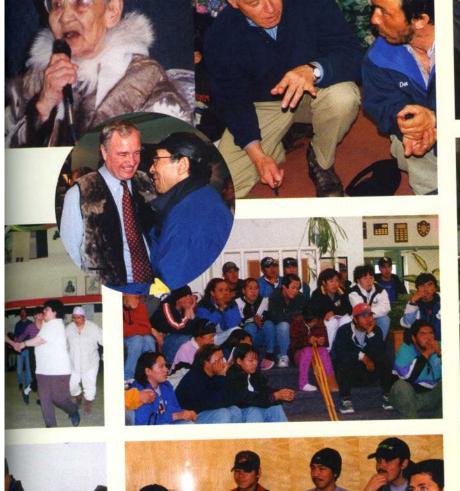
Le commissaire intérimaire du Nunavut, M. Jack Anawak, fut nommé le 15 avril 1997 afin de mettre en place le cadre administratif du gouvernement du Nunavut. D'un groupe de cinq personnes à peine, en juin 1997, le Bureau du commissaire intérimaire est aujourd'hui devenu une organisation ayant jeté les bases du nouveau gouvernement.

Déterminé à informer les citoyens du Nunavut des progrès réalisés dans l'établissement de leur gouvernement, et pour recueillir leur opinion, le commissaire intérimaire s'est rendu dans les communautés, un peu partout au Nunavut. En compagnie des sous-ministres désignés, des sous-ministres adjoints et de certains hauts fonctionnaires, le commissaire intérimaire a organisé de nombreuses rencontres et consultations

Ces photos racontent l'histoire de la création du nouveau gouvernement et la façon dont il fut présenté aux citoyens.

avec le public.





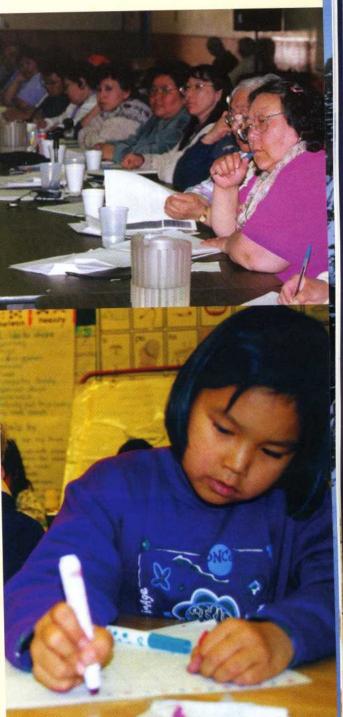
















T H E G R E A T C A N A D I A N N O R T H

Three Special Exhibitions in Celebration of the New Territory of Nunavut

Opening April 1999



CANCOM presents △^{5b}b△< Iqqaipaa: Celebrating Inuit Art, 1948 - 1970

Iqqaipaa—meaning 'I remember' in Inuktitut—portrays an ancient culture during a time of dramatic transition.

This moving exhibition presents important works of sculpture and prints by 100 Inuit artists.

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The Nunavut Voyages of Martin Frobisher
The riveting tales of Frobisher's Elizabethan voyages
to Canada's North, including the only known portrait
of the explorer himself.

Nunavut, Jewel of the North

Arctic photographer Eugene Fisher captures the beauty of Nunavut's landscape, the spirit of its people, and the richness of its culture.



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PARKS CANADA Welcomes our new Nunavut Territory

Experience the majestic splendor with a visit to our Canadian Arctic

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Canada's most northern National Park. Teeming with arctic wildlife, historical sites and remnants of Paleo-Eskimo cultures. A park where cultural and natural heritage coexist in timeless beauty.

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SIRMILIK NATIONAL PARK

Scheduled to open in the near future, Nunavut's newest National Park is home to an incredible abundance of bird species and marine wildlife. Jagged mountains and breathtaking glaciers provide a stunning backdrop to many historical Paleo-Eskimo and Whaling Era sites.

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For more information on Nunavut's National Parks, National Historic Sites and Canadian Heritage Rivers, contact Parks Canada at (867) 473-8828. 302-1945 BART F JAYAS, DAIDDOGAS OLD BACT JS. DECARTAC/ BACT FSJAYASAST DRG (867) 473-8828.

Superintendent, Nunavut National Parks • P.O. Box 353, Pangnirtung, NT XOA 0R0



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Indigenous groups around the world are eager to learn more about Nunavut. Why? Because Nunavut's lesson — that aboriginal people can regain control of their world — offers a powerful measure of hope

McGUIRE AFB, N.J.

McGUIRE AFB, N.J.

dry red riverbed under a eucalyptus in the desert By Peter Jull Aranges of Central Australia seemed a strange place to be talking about the frustrations that had driven Inuit to push for creation of their own Nunavut government. However, it made perfect sense to the Pitjantjatjara elders seated in the riverbed to discuss their future. These Aborigines laughed with recognition to hear anecdotes from the Arctic about problems they knew too well, and then told their own.

such meetings every day, somewhere in the world.

That is the secret of indigenous internationalism. Problems that do not interest or seem important to-governments at home often make good sense to people on the other side of the world. Greenlanders and Sami meeting in Copenhagen with Nunavut Inuit, Inuvialuit, Dene, and Métis in 1973 are generally thought to have started the world indigenous movement. Now there are

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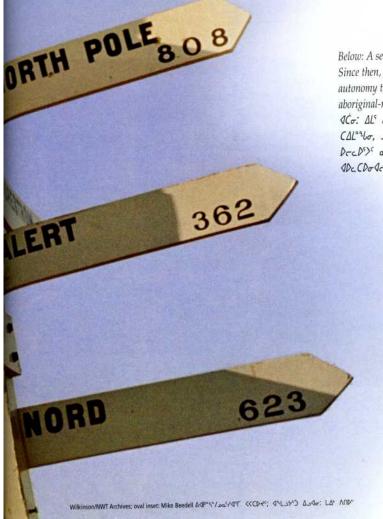
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١٩٦٥، ١٤٦٥ و١٤٦٥ كالمو ٥٥ كالموادة المالية الم Λλιδαδισς δρολος CLL ληδ δρλ/Lσδδ /LLC. Daic Eriksen ΔL ρλικονος σDδ5°CDJ°26°Dσ క్పడ అంబిరిం.

Below: A sea of Danish flags greeted Canadian Inuit visiting west Greenland in 1958. Since then, the circumpolar world has changed vastly. Greenland Inuit gained more autonomy through a home rule government, and Nunavut becomes Canada's first largely aboriginal-run jurisdiction

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- Paul Quassa, a chief negotiator for Inuit on the land claim

Nunavut is first and foremost a achieved by the Inuit living there. symbol and inspiration for others.

Greenland were full of goods that cial Inuit negotiations with Canada. brought high prices in Europe.

Nunavut in Canada

South as much as material things. But something went wrong with this notion, too. Inuit were glad to have useful new goods, but had their own hopes and ways of doing things.

So Nunavut is not simply another solution to particular needs in a par- piece of Canada getting its own flag ticular region, designed, led, and and licence plates. It is a very different sort of place. It does not have the However, it is also an important same ideas about using resources or buying land. It has a different lan-Since Leif Eriksen decided that guage, and stories about how things Nunavut was "good for nothing" a are and should be which are totally thousand years ago, as the sagas say, unknown elsewhere in Canada. It has Europeans from across the sea and a government similar to provincial from Southern Canada have been and territorial governments, but with getting things wrong. Even Eriksen a second 'constitution' in the form of and his descendants figured out the Nunavut Land Claims Agreement quickly that Nunavut and Northern (NLCA) enshrining the result of spe-

Inuit have persuaded the government of a powerful industrial state that it is time for a new approach. During the 1980s, premiers and More recently, Canadians have delegations at constitutional conferthought of the North as a poor place ences were intrigued by Nunavut and needing the ideas and lifestyle of the wanted information. Nunavut has



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Right: In 1897, raising a British flag drew a cheer on Kekerten Island off Baffin Island's east coast, but on April 1, 1999, the world applauds as Nunavummiut ("people of Nunavut") unfurl their own flag. Below: 135,000 Inuit live in Alaska, Canada, Greenland and Chukotka, Russia

CEMAG: 1897, DECTO ADEUNI LANCONS PACES PAPECS BOTTED UNDICOLOGIES. PLACE ADD 1. 1999, pattocito GANINGOVIS Dastroof GALNU SPOOTS. SCO: 135,000 Das Dagisto de 60°, bacro, adp Do, O'L 186, D9/10 "

gone about its business quietly, and different legal doctrines.

other single indigenous region will be remarked that Maori would make in Canada.

There are many examples of has been attacked within Canada by Nunavut's importance abroad. At one some other aboriginal groups with 1994 conference in Canberra, Australia with world constitutional That will soon change. As soon as experts, some persons writing South Nunavut is up and running it will be Africa's new constitution wanted studied, visited, and admired by more information after a talk on indigenous peoples across Canada. All Nunavut, and used the books and indigenous peoples want something articles mentioned by the speaker. At similar. They may argue about another held in Brisbane, Australia in symbols and theory, but they want to 1996, the New Zealand judge who govern their own lives and their own was creating a whole new system of territory. What is different about conservation for that country was Nunavut is that it is bigger than any delighted by the success of Inuit and

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Nunavut abroad

Nunavut is no longer simply an Inuit idea, or merely an important idea for Canada. It is an important idea for the wider world.

For the circumpolar community, it is an end to paternalism and rule of white experts. It means the taking over of the Arctic by arctic peoples. There is nothing frightening about letting the people of a region take charge of their own problems. That shows that white people have matured in their understanding.

Nunavut also shows that democracv and human rights are fundamental rights of all people, and not something which they have to wait to buy when they have a million settlers in their territory or when oil wells in their hunting areas produce a billion dollars worth of export earnings.

Nunavut's Circumpolar Neighborhood 200 DPD "C" DELT Dar "BN"C"





Above: Forgotten waste outside Igaluit - protecting the fragile arctic environment is a challenge for the new eight-country Arctic Council, whose founding chairman was Canadian Inuk Mary Simon. Right: Community-based Canadian Rangers, a civilian division of the military, are trained in search and rescue. Self-reliance is a must in the isolated North 8co: > 2018 0°C8 18516 /c1900 - 5>>>/Los DPD5C9) 08590 04765050 CL856 NYLOXIDE BALLAD DPDICODIOCILIA, OIL COLDIU MOTHEROLDIO TOC YAL BECTOCO DO. CEMOS: Dacto Dacionalis, Dacion Acarr, Desancosos Atrajonos. DITO (SPOSS DPDSCSDSST ATTOODTABLLOSS

significant progress along similar lines. Others at that conference were shocked when I said that similar solutions might suit the Australian state of Queensland, but later that year the highest court cleared the way for Aboriginal land ownership across much of the state. Now the government, Aborigines, and environmentalists are looking at Nunavut as a model, while the Australian Parliament has recommended that Nunavut be studied by Australia's Torres Strait Islanders, where sea mammal-hunting people live in their traditional islands and demand selfgovernment and sea rights. Also, the Arctic Policy of the Inuit Circumpolar Conference (ICC) — based heavily on lessons from Nunavut, Inuvialuit, and northern Quebec - is a valued and much-quoted document in some university research departments and indigenous organizations in the Southern Hemisphere.

Carpentaria in northern Australia, ronments so they can educate Kenojuak Ashevak's artwork — to

governments and save their region from construction and development projects. Halfway around the world, Indians in the Amazon are increasingly aware of how Inuit and governments have, in the NLCA and creation of the territory of Nunavut, worked out generous and large-scale responses to social, cultural, and resource-management conflicts.

As a matter of fact, as I write this, Aborigines and various experts are gathering at a small town south of Darwin in northern Australia to plan their constitutional future. They are looking at national and territorial change, and their resource material includes a number of papers specifically about Nunavut, and others based on Nunavut experience. In 1992, when John Amagoalik visited Darwin to speak about Nunavut, many of these same people were present.

However, helpful people are not the only ones to spread news about In tropical swamps by the Gulf of Nunavut. Some crazy Americans put out books around the world saying people living their ancient traditions that Nunavut is a plot by Prince Philip are now working with Nunavut and the Queen - whose name concepts and Inuit practices of appears on the cover of the NLCA co-managing fish, wildlife, and envi- along with Cape Dorset artist



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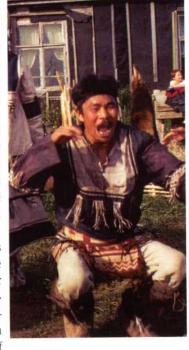
break up countries and steal their resources. Such stories apparently make money!

Even a former chief justice and a Northern Territory premier in Australia, people who should know better, find Nunavut threatening, and say so in speeches and press releases. They cannot imagine Aborigines and Torres Strait Islanders equal to whites or having their own respected place in the nation, it seems. Let us hope that Inuit and democratic feeling continue to upset such reactionary people all over the world.

Still, it is not the specific lessons and details of Nunavut, but the grassroots discovery by isolated or powerless people of Nunavut's existence and the lesson it provides that aboriginal people can regain control of their world - that is best of all. Former Inuit Tapirisat of Canada Australia's outback, leading them to and do it, too. invite me to a meeting. Some had read notes I had written on Nunavut, and all present were aware of Inuit efforts to create the Nunavut land claim and teaches on Nunavut and world indigenous issues at simply a symbol of hope was underscored in one memorable exchange. "Come on, sis!" one enthusiastic Aborigine shouted to a timid soul at this meeting. "Them Eskimo mob have done it!"

rights within their own country

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That is the most important (ITC) leader Rosemarie Kuptana once message for downtrodden people mentioned my work to Aborigines in anywhere: Inuit have made Alice Springs in the middle of Nunavut. Others can take courage

Peter Jull worked in the NWT and Nunavut on and off from 1961, and was founding co-ordinator of the Nunavut Constitutional Forum. Today he writes and territory. But that Nunavut is above all universities from his new home in Brisbane, Australia. 1950ND5N0 Australia-Г. 62°2°60 0°64°60, 504'50, 60460°4- 06600° 478هم JPD010015P P2017PDJC D464D6206 Dandraott. OLL CALa DISO- Notifica Cali US JOYNO DEPOS COLDING OF DESCRIPTION OF THE PROPERTY OF THE P Δ /Lr 8 87L 9 1 C Torres Strait Islanders-FDc حء ١٥٠ ١٨٠٩٠ ١٨٠ ٨٠٤ ١٢٠٠٠. Book Docor Alaba Dobblano σPOP°a'5% aΓDΔ°acL'6 σ5%UJCD°C-556 Le YCKOTDC SCT.

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Homepages: www.tradecouncil.com • www.tradecouncil.gl



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Let the Celebration Begin!

With Nunavut's official status as a Canadian territory, the Inuit people certainly have cause to be festive. The Royal Canadian Mint has immortalized this historic event by striking a coin. This is our way of celebrating the richness and vitality of the Inuit culture and heritage.

Que la fête commence!

Les Inuits ont bien raison d'avoir le coeur à la fête, car le Nunavut est maintenant officiellement un territoire canadien. Pour souligner cet événement, la Monnaie royale canadienne émet une pièce. Par cet hommage, c'est toute la fierté de ce peuple que nous voulons célébrer.

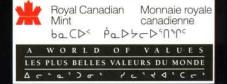




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Helping Nunavut build for the future ΔΡ4_εŲς ͽσδ_τϹ γεσες εΔυ, ου γδοργη_σ

NorthwesTel congratulates

the people of Nunavut on the birth of their new territory. At Northwestel, we understand the pride and sense of accomplishment that results from hard work and achieving your goals. With a solid history of providing full-service communications, we look forward to working in partnership with the people of Nunavut and building for the future. Look to Northwestel, a proudly northern company, providing today's finest high-tech communications solutions.

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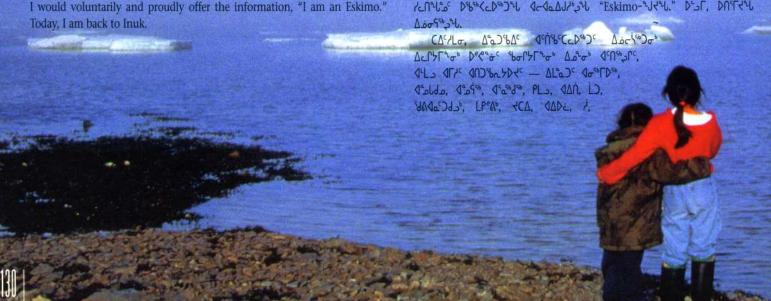
Names, as well as events, mark the road to Nunavut

By Ann Meekitjuk Hanson The technical translation of *numavut* is simply "our land." The emotional, spiritual, deeper meaning of nunavut or *nunavun* is "our homeland." The unspoken meaning stresses "home." To some Inuit, with deeper knowledge of the language, when nunavut is spoken, the silent understanding means "we share in this together, unconditionally," and there is an intense gratitude.

We have gone through a lot in a short time. Among those who have left their mark on us are whalers, Christian ministers, traders, police, teachers, scientists, and southern politicians. Some of these people had good intentions, and our ancestors welcomed them because tradition and belief ruled them with good manners, kindness, and curiosity. Inuit today inherited both the good and bad effects of these influences.

I grew up knowing myself as an *Inuk* — simply translated, a human, breathing being. Later, I learned I was called an *Eskimo*. I never identified the word Eskimo as an insult. In fact, when I was travelling outside of Nunavut I would voluntarily and proudly offer the information, "I am an Eskimo." Today, I am back to Inuk.

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- Barry Dewar, a senior federal negotiator on the land claim

Traditionally, it was up to elders to name babies after relatives or number system. By the late 1960s, like Anigmiug, Annogakuluuk, Territories legislative assembly, stated Olutie (Ruth), Miali (Mary), no longer known by numbers. Salamonie (Solomon), Noah, Jonah, Pilitag, Pallug, or Inusig.

string, brown with black lettering. Qikiqtarjuaq ("big island"). I only learned about last names when But most importantly, there is back home, I certainly did not want to our children. What joy! to be Miss E7-121 as a secretary in a government office, so I took my Ann Meekitjuk Hanson is a freelance writer father's first name, Meekitjuk, as a living in Iqaluit. surname.

I was not alone in disliking the favorite people, and many given Simonie Michael, our first elected names had long been used — names Inuk member of the Northwest Annogaq, Arnaquq, Kimalu, Aitii, that he no longer wanted to be Maatu, Quvianatukuluk, Makivik, known by his E7- number. Thus, Yutai, Aiuula, Suu, Yugayugausiq, Project Surname was created. Abe Arnaguatsaaq, Angusimaajuq, Qiilabaq, Okpik, a respected Inuk from the Nuiijaut, Ikilluag, and thousands western Arctic, headed the project. more. When the missionaries came, Between 1968 and 1970, Abe visited some could not pronounce these every Inuit home and asked the famiancient names properly. They gave lies to choose a name. The head of the our people names from the Bible — family picked a surname — often a Joanasie, from John, Jamiesie (James), relative's given name — and we were

Place names, just like our own Ipeelie (Abel), Ilisapie (Elizabeth), and traditional names, are indigenous so on. Among ourselves, we always and meaningful. Kimmirut, or used our ancient names. So when I "heel," for the shape of a rock outwas baptized, I became Annie, but to cropping there, the community I am my parents and elders, I was Lutaaq, from, has always been Kimmirut. Until just a short time ago, however, To the Canadian government, it usually appeared as Lake Harbour however, I was Annie E7-121! In the on maps. Initiatives like the South early 1940s, Inuit had to be counted Baffin Place Names Project are slowly and identified for government records returning Nunavut's communities to so that our parents or guardians could their names of old: Frobisher Bay offireceive family allowance. E stood for cially became Iqaluit ("school of east and W stood for west. We were fish") in 1987, and in November given a small disc looped on a sturdy 1998, Broughton Island became

I went to school in Toronto in the the word nunavut. Now the same early 1960s. My foster parents let word, meaning our homeland, is me use their family name, so in being capitalized as Nunavut, to Toronto I went by Annie Cotterill — become a place name, a new inuksuk E7-121 was not a very attractive name (directional beacon) for the world to for a young girl! And when I came see, and for us to share and to pass on

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Canada Post Corporation celebrates with the people of Nunavut, as the sun rises on a dream that has become a reality.

With the birth of this new territory, Canada Post also marks the 10th anniversary of its own Northern Services Division. In the past 10 years, Northern Services has come a long way in improving the quality of postal services for Northerners by Northerners.

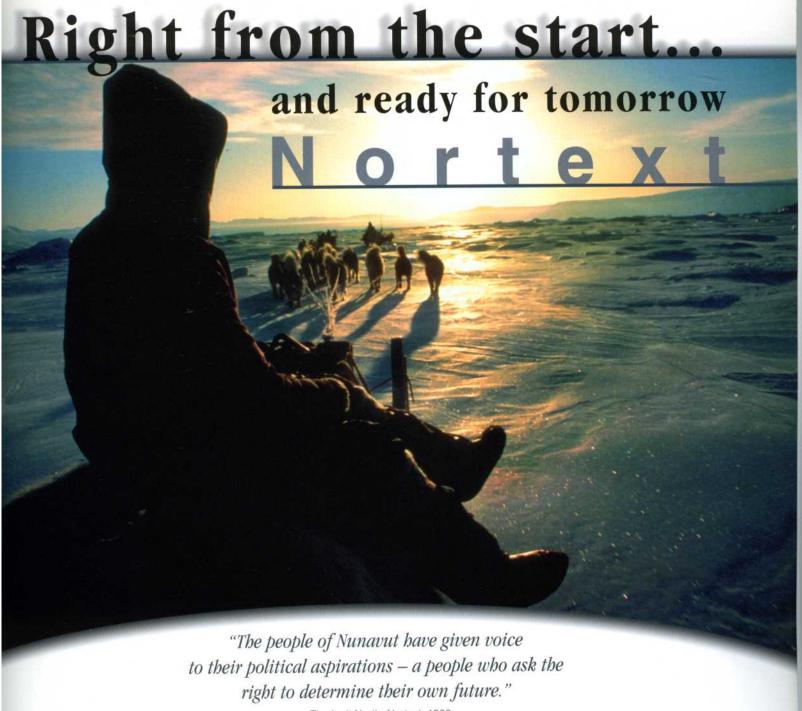
As a leading business in Nunavut, injecting over \$13 million annually into the local economy, Canada Post is proud of the role it will continue to play in supporting the growth and evolution of Nunavut.

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- The Inuit North, Nortext, 1980

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Cover: Napping on a gamutik during a trip to the floe edge to hunt narwhals, Pond Inlet area. Photo: Mike Beedell

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