First Canadians, Canadians First

NATIONAL STRATEGY ON INUIT EDUCATION 2011
“Do Inuit see themselves as Inuit first or as Canadians first? I have always thought those two sentiments were one and the same. After all, during our many meetings with Inuit from countries such as Denmark, the United States or Russia, we have always been Canadian Inuit.” — Jose Kusugak

“ᐃᓄᐃᑦ ᓇᖕᒥᓂᖅ ᐃᓱᒪᒋᕙᒃᐸᑦ ᐃᓅᓂᖏᑦ ᓯᕗᓪᓕᐅᑎᓪᓗᒍ ᐅᑉᐸᓘᑉᐸᑲᓇᑕᒥᐅᑕᐅᓂᖏᑦ ᓯᕗᓪᓕᐅᑎᓪᓗᒍ? ᑕᒪᒃᑯᐊᒃ ᒪᕐᕉᒃ ᐃᓱᒫᒃ ᐊᑕᐅᓯᐅᓱᒌᓐᓇᖅᓯᒪᔮᒃᑲᒃ ᐅᓂᒃ ᑲᑎᒪᓂᖃᖅᓯᒪᓕᖅᑎᓪᓗᑕ ᐃᒻᒪᖄ ᑕᓐᒫᒃᒥᑦ, ᐊᒥᐊᓕᑲᒃᑯᓐᓂᑦ ᐅᑉᐸᓘᓐᓃᑦ ᕋᓴᒥᑦ, ᑲᓇᑕᒥᐅᑕᐅᓪᓗᑕ ᐃᓅᓂᕋᐃᓐᓇᖅᓯᒪᔪᒍᑦ.” — ᔫᓯ ᐊᒪᐅᔭᖅ ᑯᓱᒐᖅ

“Inuit inminik takuhimayut Inuuplutik hivulimik ovaluniit Kanatamiut hivulimik? Ihumainaktunga tahapkoa ihumaiyait atauhiuyut ovalo aatjikiikhutik. Ilaa, amigaitunik katimakataligaagapta Inuit aalanit nunait, ilangit; Denmark, Amialikut ovaluniit Rusiat, ilitagiinaktugut Kanatamiut Inuuyugut.” — Jose Kusugak

“Inuit ingmingnun qiniruuvat Inuit hivuliit nagaluuniin Kanata hivuliq taitnakiag humahuuvat? Itna ihumahuurunga taapkuak malruk inhumatigihuukaka atinahuivlugik. Itnaitnihuk aglaan, katimararaqapta inugiaktuani Inuitlu atlanin qiruqat Denmarkmin, United Statesmin Russiaminlu, ilitchuriruangaa Kanata Inuitnguniqhuaguut” — Jose Kusugak

“Inuit takunnausiKavât Inullutik sivullipâmi ubvalu Canada-miungullutik sivullimi? IsumaKainnalaunKunga maggok atausiuligangeginnik. Unuttuvatsuani katimaKatigennitinni Inunnut nunalinmit sollu Denmark, United States ubvalu Russian, Canada-miungulluta Inovugut.” — Jose Kusugak

« Les Inuits se considèrent-ils comme Inuits ou Canadiens en premier lieu? J’ai toujours pensé que ces deux sentiments se confondaient en un seul. Après tout, lors de nos nombreuses réunions avec les Inuits d’autres pays comme le Danemark, les États-Unis ou la Russie, nous avons toujours été considérés comme les Inuits canadiens. » — Jose Kusugak
Jose Kusugak (1950-2011) was a leader, storyteller and a passionate advocate for Inuit rights. The National Committee on Inuit Education dedicates this National Strategy on Inuit Education to him for his contributions to Inuit education and the Inuit language. Through his insights, humour and understanding of the human condition, he gave us the gift of imagining the possible. Above all, he gave us the words to live by: First Canadians, Canadians First.


Jose Kusugak (1950min-2010mun) hivuliuitauruaq, Quliatuaqtauvluni una piyumapiaklugu Inuit ingmiguarningat. Ukuat Ikaaqhaqlugu mana nun katimarauhimaruaq Inuit ihhariarningitiniha una iligaat uma ikaqaqhaqlugu nua angalarukrangit Inuit ihhiarningat ilaata iiharniq itna ihumagikanka ikayurningat Inuit Uqautchingitigun . Una ilaata ihumagiranga , quviahungniq kangiqhimaninq inuunirauhinuk, uuminga unitchiqlaagiautit ihumaginaq hapiqruayiq. Una quviahundlavaaqtaut, unitchiqlaagiautit aquppuninq nalunnaaqtamik atuakraptingnik; Hivulit Kanatarmiut, Kanata Hivuliq.


Jose Kusugak (1950-2011) était un leader, conteur et défenseur dévoué des droits des Inuits. Le Comité national sur la scolarisation des Inuits lui a dédié la Stratégie nationale sur la scolarisation des Inuits en reconnaissance de ses contributions à la scolarisation et à la langue des Inuits. Grâce à son intuition, son humour et sa perception de la condition humaine, il nous a offert le don d’envisager toutes les possibilités. Surtout, il nous a laissé les paroles suivantes pour notre gouverne : « Les premiers Canadiens, Canadiens d’abord ».

Photos:
Inuit Tapiriit Kanatami
Inuvialuit Regional Corporation
Nunatsiavut Government
Saputiit Youth Association of Nunavik
Nunavut Sivuniksavut
Inuit Qaujirsavngat: The Inuit Knowledge Centre

Photos :
Inuit Tapiriit Kanatami
Société régionale inuvialuit
Gouvernement du Nunatsiavut
Association Saputit des jeunes du Nunavik
Nunavut Sivuniksavut
Inuit Qaujirsavngat : Centre du savoir inuit

Piksaliukhmayut i Adjingut:
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As Chairperson of the National Committee on Inuit Education, I am honored to present the National Strategy on Inuit Education.

As I travel through communities stretching from the Beaufort Delta to the Labrador coast — the vast Arctic region that we call Inuit Nunangat — I am greeted by children full of curiosity and dreams. More than any previous generation, they will need education systems that are high-reaching if they are to participate in the unfolding prosperity of this country.

Yet the reality of Inuit education in Canada is that too many of our children are not attending school, too few are graduating, and even some of our graduates are not equipped with an education that fully meets the Canadian standard.

This is the greatest social policy challenge of our time. Some 56% of our population is under the age of 25, so improving educational outcomes is imperative.

Our education systems are only just emerging from the long shadow of residential schools which had a profound impact on our families and communities. It shook our belief in ourselves. Prime Minister Stephen Harper recognized this in 2008, when he said in his Apology to former students, “The government now recognizes that the consequences of the Indian residential schools policy were profoundly negative and this policy has had a lasting and damaging impact on aboriginal culture, heritage and language.”

History has yet to assess the magnitude of this Apology. We know that its impact will be measured in our actions and our determination as Canadians to seize this moment to do something truly significant for the next generation of Inuit — address the deficit in Inuit education.

During the process leading to this Strategy we have heard from parents, youth, education leaders and policy specialists from across Inuit Nunangat that the key to improving educational outcomes for Inuit lies in three core areas:

Chairperson’s Message

“I stand here today, ready to work with you — as Inuit have always done — to craft new solutions and new arrangements based on mutual respect and mutual responsibility.”

— National Inuit Leader Mary Simon on the occasion of the Apology to former students of Indian Residential Schools. House of Commons, June 11, 2008

As Chairperson of the National Committee on Inuit Education, I am honored to present the National Strategy on Inuit Education.

As I travel through communities stretching from the Beaufort Delta to the Labrador coast — the vast Arctic region that we call Inuit Nunangat — I am greeted by children full of curiosity and dreams. More than any previous generation, they will need education systems that are high-reaching if they are to participate in the unfolding prosperity of this country.

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During the process leading to this Strategy we have heard from parents, youth, education leaders and policy specialists from across Inuit Nunangat that the key to improving educational outcomes for Inuit lies in three core areas:

1 Inuit of Nunatsiavut (Labrador) who attended residential school were overlooked in the Apology and federal compensation package.
1) Supporting children to help them stay in school.
2) Providing a bilingual curriculum to achieve literacy in the Inuit language and at least one of Canada’s official languages, and learning resources that are relevant to the Inuit culture, history and worldview.
3) Increasing the number of education leaders and bilingual educators in our schools and early childhood programs.

The National Strategy on Inuit Education responds to these urgent needs, as well as addressing other matters that will help to close the education gap between Inuit youth and other Canadians. Our vision is to graduate bilingual Inuit children with the skills and knowledge to contribute with pride and confidence to the 21st century.

However, no Strategy will walk children to school. No Strategy will ensure that children arrive in class well fed and well rested. This role falls to parents and guardians. We will need their continued support if we are to succeed in transforming our education systems.

And if we are to restore the trust of parents who have been deeply hurt by their own educational experiences, we must build an education system grounded in the Inuit culture, history and worldview, and with respect for the role of parents.

In producing this Strategy we have been greatly encouraged by the support of governments and Inuit organizations. The modern history of Inuit land claims has proven that we can be successful in reclaiming those aspects of our lives that were once the foundation of healthy communities. We must now apply that same determination to building our own successful education system.

The Strategy is a blueprint for a new era in Inuit education. Implementing its recommendations will necessitate a collective determination to identify new resources, and strengthen the capacity in Inuit regions to transform our education systems. This will not happen overnight.

I want to extend my thanks to the leaders of federal, provincial and territorial governments, school boards, and national and regional Inuit organizations, for recognizing that this is a moment that comes along rarely — the opportunity to cooperate in setting shared education goals for future generations. We must now live up to our responsibility as leaders by making the decisions that will realize these goals.

Mary Simon
Chairperson, National Committee on Inuit Education
June 2011
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Executive Summary

“There is a gathering storm in Inuit education. Inuit are among Canada’s youngest citizens, with a median age of 22 — nearly half the Canadian median age of 40. The bulk of this population is now moving through the education system, yet too few are graduating. Although data on graduation rates is limited and education outcomes by community vary widely, the stark reality of Inuit education today is that roughly 75% of children are not completing high school, and many who do find that their skills and knowledge don’t compare to those of non-Aboriginal graduates.

Low educational outcomes are associated with adverse social implications, including greater unemployment, greater numbers of youth entering the criminal justice system and greater incidences of illness and poverty. Existing socio-economic conditions will worsen unless more Inuit children graduate from high school with opportunities to succeed in post-secondary education.

The National Strategy on Inuit Education responds to today’s realities. It is the first-ever national effort focused on improving outcomes in Inuit education.

In 2006, National Inuit Leader Mary Simon, President of Inuit Tapiriit Kanatami (ITK), launched a national education initiative aimed at moving beyond the damaging education policies of previous eras, toward Inuit-centred education systems that produce graduates equipped for the 21st century. The initiative emerged at a time when all four Inuit regions had settled land claims and were in a position to shape their public education systems with a vision for the future.

For Canada’s Inuit, education is delivered by four separate public education systems operating across two provinces and two territories and based on different historical contexts, legislation and

systems of governance. Although education will never be delivered by a single system in Inuit Nunangat, for decades Inuit leaders in all regions have called for fundamental and complementary changes to their education systems to ensure the continued growth of the Inuit language and reflect Inuit culture, history and worldview.


In 2008, ITK held the first-ever National Summit on Inuit Education in Inuvik, NWT. The event was attended by Inuit educators, policy specialists, elders, youth and education leaders, with discussions focusing on the strengths and weaknesses of the respective education systems.

The Summit resulted in an Inuit Education Accord, the first step in imagining a new ‘post-Apology’ era in Inuit education. It was signed the following year by governments and national and regional Inuit organizations. Signatories to the Accord committed to establish a National Committee on Inuit National Committee on Inuit Education (National Committee), which was given 12 months to draft a National Strategy on Inuit Education (National Strategy).

The Accord set out six core themes for the National Committee to examine: bilingual education, mobilizing parents, Inuit-centred curriculum and teaching practices, post-secondary success, capacity building, and collecting and sharing information. The National Committee later added a seventh theme, early childhood education (ECE), to reflect the importance of the foundation years in successful education outcomes.

The National Committee met with key informants and reviewed the results of comprehensive literature reviews on Inuit education from more than 300 published sources. Members also examined data on Inuit education published by Statistics Canada, although the amount of data on Inuit education outcomes is limited.

Three key principles guided the process of developing the National Strategy:

1) Respect for the jurisdictional authority of each region to deliver education programs.
2) Collective action among Inuit to produce goals of a national scope.
3) Focus on building on best practices and addressing key gaps common to all regions.

The vision for Inuit education set out in this Strategy is to graduate bilingual Inuit children who speak the Inuit language and at least one of Canada’s two official languages, and who possess the skills and knowledge to contribute with pride and confidence to the 21st century.

For many years, Inuit leaders have called for greater emphasis on quality Inuit-language instruction as the primary language and either French or English as a second language. Now, there is a growing body of expert research that supports this vision, concluding that the greatest predictor of long-term success in school is quality instruction in a student’s first language as long as possible.

3 Of the 50,480 Inuit living in Canada, 78% (39,475) live in Inuit Nunangat—the Inuit homeland. There are four geographic regions comprising Inuit Nunangat: the Inuvialuit Settlement Region of the Northwest Territories with an Inuit population of 3,115; Nunavut with an Inuit population of 25,635; Nunavik in northern Quebec with an Inuit population of 9,565 and Nunatsiavut in Newfoundland and Labrador with an Inuit population of 2,160.
Source: Statistics Canada 2006 Census.

From their examination of the core themes set out in the Accord, the National Committee is recommending 10 core investments to improve outcomes in Inuit education:

1. Mobilizing Parents.
2. Developing Leaders in Inuit Education.
3. Increasing the Number of Bilingual Educators and Programs.
4. Investing in the Early Years.
5. Strengthening Kindergarten to Grade 12 by investing in Inuit-Centred Curriculum and Language Resources.
6. Improving Services to Students Who Require Additional Support.
7. Increasing Success in Post-Secondary Education.
8. Establishing a University in Inuit Nunangat.

These core investments are intended to achieve three broad goals:

1) Offering support to children to help them stay in school.
2) Providing a bilingual curriculum to achieve literacy in the Inuit language and at least one of Canada’s official languages, and learning resources that are relevant to the Inuit culture, history and worldview.
3) Increasing the number of education leaders and bilingual educators in our schools and early childhood programs.

In addition to these three broad goals, the National Strategy recommends addressing several other gaps in Inuit education in order to close the gap between Inuit and non-Aboriginal Canadians. These focus areas include developing a standardized writing system for the Inuit language and establishing a university that focuses on Inuit studies. In addition, to ensure that investments made in Inuit education provide useful and measurable results for parents and policy makers, the National Committee recommends the establishment of a national research and performance monitoring body.

To continue the momentum of the past several years and to further organize and coordinate investments, the National Committee also recommends the creation of an Inuit Education Secretariat advised by the National Committee on Inuit Education.

A National Strategy has the potential to strengthen education across Inuit Nunangat. Focusing on the core areas will help regions avoid duplication of effort in the costly work of developing Inuit-centred curriculum materials, bilingual learning resources and language programs. A National Strategy can also consolidate and build on existing strengths and best practices, and share these across regions.

A national initiative for improving outcomes in Inuit education will raise public awareness about the deficit in Inuit education and bring focus to the need for ongoing transformation in Inuit schools. A National Strategy increases the potential for attracting investments from multiple sources that may not otherwise be available to individual regions. Furthermore, investing in monitoring and research of best practices will provide the information needed to evaluate what's working and what practices are not improving outcomes.

Below are the recommendations of the National Committee on Inuit Education. Implementation of the recommendations would be incremental, over a period of five to ten years and involve the participation of governments, school boards, regional and national Inuit organizations and other agencies as funding and program partners.
Recommendations of the National Committee on Inuit Education

Recommendation # 1:
Recognizing that parents play a primary and important role in supporting students and in student success rates, the National Committee on Inuit Education recommends:

- The development of a program to mobilize parents that will:
  - Work with national organizations and regional partners to develop a media campaign to promote the role of parents in student success and the importance of student attendance from ECE through K-12.
  - Develop resources and provide training to promote the link between student success and parent engagement, and emphasize parents’ role in building healthy school communities.
  - Research and examine best practices in parent engagement and student attendance, and share ideas that promote the role of parents in student success, such as video interviews with students talking about the importance of parental support.
  - Develop language training programs for parents in jurisdictions that require language revitalization.
• Build on the current research results of Nunavik’s Satuutitsasiurniq program — research that examines ‘Partnering with Parents and Communities in Education’ to help inform and shape policy on mobilizing parents.

**Recommendation # 2:**
Improving outcomes in Inuit education must be anchored by a comprehensive investment in leadership development. The National Committee on Inuit Education recommends:

• The development of a program on Leadership in Education that will:
  • Bring Inuit educational leaders together for regular professional development exercises to explore best practices.
  • Identify and mobilize leaders to advocate for the importance and value of education and promote education as a career path.
  • Develop resources and provide training to help education leaders strengthen collaboration between schools and communities.
  • Develop measures for mentoring Inuit and non-Inuit educators.
  • Foster opportunities to develop Inuit education scholars to pursue research in Inuit education.
  • Promote education leadership and best practices within the circumpolar world.

**Recommendation # 3:**
A new era in Inuit education must be founded on a system of bilingual education supported by bilingual educators and effective bilingual programs. The National Committee on Inuit Education recommends:

• The development of an initiative to increase the number of bilingual educators and service providers in order to promote language revitalization, enhancement and growth, and:
  • Coordinate national support for promotion of the Inuit language in early childhood programs, daycares and schools.
  • Develop innovative measures to immediately increase the number of bilingual and Inuit language speaking educators in schools by:
    • Examining the challenges of hiring and retaining Inuit educators and recommend possible solutions, including:
      • Implementing a promotional campaign to recruit educators, noting the current underrepresentation of Inuit men in these professions.
      • Partnering with universities to graduate teachers and other professionals using multiple training delivery options.
      • Promoting equitable opportunities and benefits among educators and innovative approaches for retaining Inuit educators, including ensuring salaries recognize Inuit language and culture.
      • Increasing the number of certified training opportunities at the community level.
      • Creating opportunities for teachers who do not speak the Inuit language to acquire fluency and familiarity with Inuit culture, history and worldview.
      • Creating opportunities for non-Inuit language speaking teachers to acquire fluency in the Inuit language, history and knowledge of Inuit culture and worldview.
Recommendation # 4:
Access to quality, culturally relevant early childhood education sets the standard for better education outcomes by creating expectations of success for children and for those parents who are being introduced to the education system for the first time. The National Committee on Inuit Education recommends:

- The establishment of an initiative on early childhood education that will:
  - Develop a range of models for Inuit early childhood education.
  - Recommend actions required to integrate early childhood education into the formal education system, recognizing this may involve legislative changes in some jurisdictions.
  - Promote increased access for all Inuit children under age six to a continuum of services and affordable, quality early childhood education, including Aboriginal Head Start (or equivalent culturally and linguistically focused programs)\(^5\) and licensed daycare spaces and facilities.
  - Develop quality, consistent programming based on Inuit language, values and ways of knowing, and teaching methods such as language nests.
  - Identify training and professional development requirements for bilingual early childhood education workers.
  - Recommend actions required to remunerate qualified bilingual early childhood workers as professional educators.
  - Bring early childhood educators together regularly for professional development exercises to explore best practices.
  - Renew the goals of the First Nations Inuit Child Care Program introduced in 1995.

Recommendation # 5:
For Inuit students to fully engage in bilingual education, meaningful and relevant curriculum needs to be in place, supported by useful teaching and learning resources. The National Committee on Inuit Education recommends:

- The development of an initiative to create an Inuit-centred curriculum and common standards that will:
  - Develop curriculum incorporating Inuit culture, history and worldview.
  - Assemble all existing Inuit-specific curriculum and resources, identify gaps and plan ways to fill those gaps.
  - Identify and share successful practices in transition programming to develop students’ language skills, beginning in ECE.
  - Develop language proficiency standards and generic first and second language programs.
  - Identify and share best practices in cultural education, such as land-based programs.
  - Establish an Inuit Resource Centre to advance Inuit-language programming and:
    - Publish Inuit-language literature and Inuit teaching resources that meet the needs of all students and ranges of ability.
    - Produce a shared online learning repository.
    - Deliver awards for production of exemplary materials.

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5 In 1995, the Government of Canada established Aboriginal Head Start to help enhance child development and school readiness of Indian, Métis and Inuit children living in urban centres and large northern communities.

hc-sc.gc.ca/fniah-spnia/famil/develop/ahsor-papa_intro-eng.php
• Examine partnership possibilities and resource sharing.
• Develop Inuit-related curricular resources for non-Inuit Canadian students.

Recommendation # 6:
Access to services that diagnose and support students who require additional support has lagged far behind demand in Inuit regions. Addressing the needs of these students requires the collaborative support of multiple health and social service interventions. The National Committee on Inuit Education recommends:

• That a national forum on support programs and services for students who require additional support in Inuit education be convened that will:
  • Identify existing supply and demand for services in Inuit Nunangat.
  • Identify best community and school-based practices and best inter-agency collaborative practices.
  • Identify best inter-disciplinary collaborative practices between agencies.
  • Provide recommendations for addressing persistent gaps in programs and services and for educator support.
  • Provide recommendations on educator supports that promote increased levels of specialized expertise in education in Inuit Nunangat.

Recommendation # 7:
Inuit participation in post-secondary education must increase. Information on what paths Inuit are taking to post-secondary education, how Inuit are doing in these programs, what programs are most successful, and where gaps exist would facilitate the development of successful post-secondary programs. The National Committee on Inuit Education recommends:

• A program to increase Inuit success in post-secondary education and adult learning in the Inuit language, English and French that will:
  • Identify and remove barriers to post-secondary education and adult training.
  • Examine and share models for delivering post-secondary education, such as increasing resources for distance learning and expanding the Nunavut Sivuniksavut program to all regions.
  • Examine and share best practices for in-school and out-of-school career development in K-12 systems, such as career fairs, career cruising and career focusing.
  • Research reasons for “early leaving” or failure to begin post-secondary studies and adult learning, including gender differences, and recommend innovative models to influence behaviour and celebrate success.
  • Respond to labour market trends in Inuit Nunangat by providing incentives for recruitment to targeted occupations.
  • Promote post-secondary programming that teaches Inuit culture, history and worldview.
  • Share best practices on how Inuit students can achieve equivalency as they move through the education system, such as prior learning and assessment.
  • Establish an Inuit Education Trust to sponsor post-secondary scholarship, drawing from public and private sources and partnering with existing Aboriginal scholarship sources.
Recommendation # 8:
A northern university will build research capacity, expand post-secondary opportunities relevant to northerners, foster a more robust civil society and space for critical development and inquiry, and act as an economic and cultural engine. The National Committee on Inuit Education recommends:

• A national initiative to promote post-secondary learning for Inuit, including education programs that reflect Inuit language and culture. The initiative will:
  • Increase the number and variety of graduate and post graduate programs available to Inuit.
  • Examine indigenous post-secondary learning institutions around the world.
  • Establish a northern university based on Inuit culture and language in Inuit Nunangat.

Recommendation # 9:
Key to a new era in bilingual education is the ability to produce, publish and distribute common Inuit language materials. A standardized Inuit language writing system with common grammar, spelling and terminology, may facilitate the production of these materials. The National Committee on Inuit Education recommends:

• The establishment of an Inuit Task Force to explore the introduction of a standardized Inuit language writing system.

Recommendation # 10:
A new era in Inuit education needs the capacity to collect data and evidence, and analyze and share the results to inform policy and decision-making. Data and evidence is also needed to assess the impact of strategic investments and innovative reforms. The National Committee on Inuit Education recommends:

• The establishment of national capacity for standards and applied research in Inuit education, such as a research institute with a university. The partnership will:
  • Monitor existing indicators in Inuit education, and identify gaps.
  • Assess the results of the Strategy.
  • Develop a model for culturally and linguistically appropriate performance-based appropriate assessment framework and standards to measure student performance at all levels.
  • Promote expansion of teacher education programs to include a focus on research into Inuit ways of teaching and learning.
The National Committee on Inuit Education and Secretariat:

- The National Committee on Inuit Education will continue its role in:
  - Providing national leadership and communicating the vision and annual priorities of the National Strategy.
  - Overseeing the development of strategic objectives and an implementation plan for the National Strategy.
  - Approving the budget for the implementation plan.
  - Communicating outcomes of the National Strategy.
  - Directing the activities of the Secretariat.
  - Representing the collective voice of the signatories of the Inuit Education Accord on matters pertaining to the National Strategy and,
- Establish a National Secretariat responsible for:
  - Setting up a national office.
  - Developing an implementation plan and budget.
  - Developing a communications strategy.
  - Coordinating meetings of the National Committee.
  - Directing implementation of the strategic objectives of the National Strategy.
  - Coordinating working groups in support of strategic objectives.
  - Reporting on progress of implementation of strategic objectives.
  - Managing funding for implementation of strategic objectives.
  - Developing three-year interim reports on progress.
1) Διόπτυχη/θετική αδυνατίστησε την άδεια Φθοράς ηλεκτρικής δύναμης, και εφαρμόζοντας τη δυναμική απόσταση της συσκευής και της μηχανής.
2) Μετακινώντας τον δρομέα της άδειας Φθοράς, ο Χαράλαμπος Μπάζετς βαφτίζει την άδεια της Φθοράς.
3) Διορθώνοντας την άδεια Φθοράς, ηλεκτρολογικά, και εφαρμόζοντας τη δυναμική απόσταση της συσκευής και της μηχανής.

Από την άποψη της Φθοράς, ο Χαράλαμπος Μπάζετς, και εφαρμόζοντας τη δυναμική απόσταση της συσκευής και της μηχανής, βαφτίζει την άδεια της Φθοράς. Καταργούμε την άδεια Φθοράς και εφαρμόζοντας τη δυναμική απόσταση της συσκευής και της μηχανής.
Kanatami Inuit Nunalingit
Inuit Communities of Canada
Les collectivités inuites au Canada
ᐊᑐᓕᖁᔨᕗᖔᕈᑎᒃ # 1:

ᐊᑐᓕᖁᔨᕗᖔᕈᑎᒃ # 1: ᐱᐅᓯᑎᑦᓯᒋᐊᕆᐊᖃᓂᖅ ᐃᓄᐃᑦ ᐃᓕᓐᓂᐊᕈᑎᖏᓐᓂᒃ ᑲᒪᒋᔭᐅᒋᐊᖃᑦᑕᖅ ᐊᕐᓱᕉᑎᒋᔭᐅᓗᓂ ᓯᕗᓕᐅᕐᑎᐅᓂᕐᒧᑦ ᐅᖃᐅᓯᒋᐊᕐᓂᒃᑯᑦ. ᑲᓇᑕᒥ ᑲᑎᒪᔨᐅᔪᑦ ᐃᓄᐃᑦ ᐃᓕᓐᓂᐊᕐᓂᓕᕆᓂᖓᓄᑦ ᐅᑯᓂᖓ ᐊᑐᓕᖁᔨᕗᑦ:

• ᐬᑦᓱᐊᖃᑎᖃᓗᑎᒃ ᑲᓇᑕᒥ ᐊᒻᒪ ᐊᕕᒃᑐᕐᓯᒪᔪᑎᒍᑦ ᐱᓕᕆᔾᔪᓯᐅᒐᔭᕐᑐᓂᒃ ᓱᕈᓰᑦ ᐊᖓᔪᖅᑳᖏᑕ ᐱᔭᕇᖃᑦᑕᖁᓪᓗᒋᑦ ᐃᓕᓐᓂᐊᕐᑕᖏᓐᓂᒃ ᐊᒻᒪ ᐊᖓᔪᖅᑳᖏᑕ ᓱᕈᓯᕐᓄᑦ ᐃᑲᔪᕐᓯᒋᐊᖃᓂᖏᑕ ᖃᓄᐃᓘᖃᑕᐅᒋᐊᖃᓂᖏᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᖃᓄᐃᑦ ᐃᓕᓴ lxml

<20>
ᐊᑐᓕᖁᔨᕗᖔᕈᑎᒃ # 3:

ᐊᑐᓕᖁᔨᕗᖔᕈᑎᒃ # 4:
• ᐱᓕᕆᔾᔨᕐᑕᖏᑦ ᕿᓇᑕᒥ ᐱᓕᕆᔾᔨᕐᑕᖏᑦ ᐃᑲᔪᕈᑎᒃᓴᒋᔭᐅᔾᓗᑎᒃ ᐱᓕᕆᔾᔨᕐᑕᖏᑦ ᐱᓕᕆᔾᔨᕐᑕᖏᑦ ᐃᑲᔪᕈᑎᒃᓴᒋᔭᐅᔾᓗᑎᒃ ᐱᓕᕆᔾᔨᕐᑕᖏᑦ ᐱᓕᕆᔾᔨᕐᑕᖏᑦ.
• ᐱᓕᕆᔾᔭᖅᑲᒃ ᐱᓕᕆᔾᔨᕐᑕᖏᑦ ᐱᓕᕆᔾᔨᕐᑕᖏᑦ ᐱᓕᕆᔾᔨᕐᑕᖏᑦ ᐱᓕᕆᔾᔨᕐᑕᖏᑦ ᐱᓕᕆᔾᔨᕐᑕᖏᑦ.
• ᐱᓕᕆᔾᔨᕐᑕᖏᑦ ᐱᓕᕆᔾᔨᕐᑕᖏᑦ ᐱᓕᕆᔾᔨᕐᑕᖏᑦ ᐱᓕᕆᔾᔨᕐᑕᖏᑦ ᐱᓕᕆᔾᔨᕐᑕᖏᑦ ᐱᓕᕆᔾᔨᕐᑕᖏᑦ ᐱᓕᕆᔾᔨᕐᑕᖏᑦ ᐱᓕᕆᔾᔨᕐᑕᖏᑦ ᐱᓕᕆᔾᔨᕐᑕᖏᑦ.
• ᐱᓕᕆᔾᔨᕐᑕᖏᑦ ᐱᓕᕆᔾᔨᕐᑕᖏᑦ ᐱᓕᕆᔾᔨᕐᑕᖏᑦ ᐱᓕᕆᔾᔨᕐᑕᖏᑦ ᐱᓕᕆᔾᔨᕐᑕᖏᑦ ᐱᓕᕆᔾᔨᕐᑕᖏᑦ ᐱᓕᕆᔾᔨᕐᑕᖏᑦ ᐱᓕᕆᔾᔨᕐᑕᖏᑦ ᐱᓕᕆᔾᔨᕐᑕᖏᑦ ᐱᓕᕆᔾᔨᕐᑕᖏᑦ ᐱᓕᕆᔾᔨᕐᑕᖏᑦ ᐱᓕᕆᔾᔨhwnd.
# 6:

N Q M s 6L t A 5  v N b s M s 6 t 8N A µ8N  v N b u s a i 6 S 5  y K 9o s t 2 X K 5

# 7:

ᐊᑐᓕᖁᔨᕗᖔᕈᑎᒃ # 7:

ᐊᑐᐃᓐᓇᖃᕆᐊᖃᓂᖅ ᐃᑲᔪᕈᑎᒃᓴᓂᒃ ᓇᓗᓇᐃᑦᓯᒍᑕᐅᔪᓐᓇᕐᑐᓂᒃ ᐊᒻᒪ ᐃᑲᔪᕐᓯᒍᑕᐅᔪᓐᓇᕐᑐᓂᒃ ᐃᓕᓴᖅᑐᓂᒃ ᐃᑲᔪᕐᑕᐅᒃᑲᓐᓂᕆᐊᓕᓐᓂᒃ ᑭᖑᕙᓯᓗᐊᕐᓯᒪᒻᒪᑦ ᐃᓄᐃᑦ ᓄᓇᖏᓐᓂ ᐊᕕᒃᑐᕐᓯᒪᔪᓂ. ᑲᒪᒋᔭᖃᕆᐊᖃᓂᖅ ᐃᑲᔪᕈᑎᒃᓴᓂᒃ ᐃᓕᓴᕐᑎᐅᔪᓄᑦ ᐃᑲᔪᕐᑕᐅᔾᔪᑎᒃᓴᖃᕆᐊᓪᓚᒋᐊᖃᒪᑕ ᐃᓄᐃᑦ ᐃᓕᓐᓂᐊᕐᓂᖏᑎᒍᑦ ᑲᔪᓯᑎᑕᐅᓗᓂ ᐃᒪᐃᓘᕈᑕᐅᒐᔭᕐᓗᓂ:

• ᑲᓇᑕᒥ ᑲᑎᒪᔩᑦ ᐃᓄᐃᑦ ᐃᓕᓐᓂᐊᕐᓂᓕᕆᓂᖓᓄᑦ ᐊᑐᓕᕐᑕᐅᖁᔨᕗᑦ ᐅᑯᓂᖓ:

  • ᑲᓇᑕᒥ ᑲᒪᔪᑦ ᐃᓕᓴᕐᓂᕐᒧᑦ ᐃᑲᔪᕈᑎᒃᓴᓂᒃ ᐊᒻᒪ ᐃᑲᔪᕈᑎᒃᓴᓂᒃ ᐃᓕᓴᐃᔩᑦ ᐃᑲᔪᖅᓯᔭᐅᔾᔪᑎᒃᓴᖏᓐᓂᒃ.
  • ᑲᓇᑕᒥ ᑲᒪᔪᑦ ᐃᓕᓴᕐᓂᕐᒧᑦ ᐃᑲᔪᕈᑎᒃᓴᓂᒃ ᐊᒻᒪ ᐃᑲᔪᕈᑎᒃᓴᓂᒃ ᐃᓕᓴᐃᔩᑦ ᐃᑲᔪᖅᓯᔭᐅᔾᔪᑎᒃᓴᖏᓐᓂᒃ.
  • ᑲᓇᑕᒥ ᑲᑎᒪᔩᑦ ᐃᓄᐃᑦ ᐃᓕᓐᓂᐊᕈᑎᒃᓴᓂᒃ ᐱᖃᓯᐅᑎᓪᓗᒋᑦ ᐱᔾᔪᑎᖃᖅᑐᓄᑦ. ᑲᓇᑕᒥ ᑲᑎᒪᔩᑦ ᐃᓕᓴᕐᓂᓕᕆᓂᕐᒧᑦ ᐅᑯᓂᖓ ᐊᑐᓕᕐᑕᐅᖁᔨᓯᒪᕗᑦ:

• ᐲᔾᔪᑎᐊᖃᖅᑐᓂᒃ ᐃᓄᐃᑦ ᐃᓕᓐᓂᐊᓕᖓᓂᒃ, ᐱᖃᓯᐅᑎᓪᓗᒋᑦ ᐱᔾᔪᑎᖃᖅᑐᓄᑦ.
  • ᐲᔾᔪᑎᐊᖃᖅᑐᓂᒃ ᐃᓄᐃᑦ ᐃᓕᓐᓂᐊᓕᖓᓂᒃ, ᐱᖃᓯᐅᑎᓪᓗᒋᑦ ᐱᔾᔪᑎᖃᖅᑐᓄᑦ.
  • ᐲᔾᔪᑎᐊᖃᖅᑐᓂᒃ ᐃᓄᐃᑦ ᐃᓕᓐᓂᐊᓕᖓᓂᒃ, ᐱᖃᓯᐅᑎᓪᓗᒋᑦ ᐱᔾᔪᑎᖃᖅᑐᓄᑦ.
  • ᐲᔾᔪᑎᐊᖃᖅᑐᓂᒃ ᐃᓄᐃᑦ ᐃᓕᓐᓂᐊᓕᖓᓂᒃ, ᐱᖃᓯᐅᑎᓪᓗᒋᑦ ᐱᔾᔪᑎᖃᖅᑐᓄᑦ.

• ᐲᔾᔪᑎᐊᖃᖅᑐᓂᒃ ᐃᓄᐃᑦ ᐃᓕᓐᓂᐊᓕᖓᓂᒃ, ᐱᖃᓯᐅᑎᓪᓗᒋᑦ ᐱᔾᔪᑎᖃᖅᑐᓄᑦ.
  • ᐲᔾᔪᑎᐊᖃᖅᑐᓂᒃ ᐃᓄᐃᑦ ᐃᓕᓐᓂᐊᓕᖓᓂᒃ, ᐱᖃᓯᐅᑎᓪᓗᒋᑦ ᐱᔾᔪᑎᖃᖅᑐᓄᑦ.
  • ᐲᔾᔪᑎᐊᖃᖅᑐᓂᒃ ᐃᓄᐃᑦ ᐃᓕᓐᓂᐊᓕᖓᓂᒃ, ᐱᖃᓯᐅᑎᓪᓗᒋᑦ ᐱᔾᔪᑎᖃᖅᑐᓄᑦ.
  • ᐲᔾᔪᑦ ᐱᑎᒪᔨᒃᑐᑦ ᐱᖃᓯᐅᑎᓪᓗᒋᑦ ᐱᔾᔪᑎᖃᖅᑐᓄᑦ.

• ᐲᔾᔪᑦ ᐱᑎᒪᔨᒃᑐᑦ ᐱᖃᓯᐅᑎᓪᓗᒋᑦ ᐱᔾᔪᑎᖃᖅᑐᓄᑦ.
  • ᐲᔾᔪᑦ ᐱᑎᒪᔨᒃᑐᑦ ᐱᖃᓯᐅᑎᓪᓗᒋᑦ ᐱᔾᔪᑎᖃᖅᑐᓄᑦ.
  • ᐲᔾᔪᑦ ᐱᑎᒪᔨᒃᑐᑦ ᐱᖃᓯᐅᑎᓪᓗᒋᑦ ᐱᔾᔪᑎᖃᖅᑐᓄᑦ.

• ᐲᔾᔪᑦ ᐱᑎᒪᔨᒃᑐᑦ ᐱᖃᓯᐅᑎᓪᓗᒋᑦ ᐱᔾᔪᑎᖃᖅᑐᓄᑦ.
  • ᐲᔾᔪᑦ ᐱᑎᒪᔨᒃᑐᑦ ᐱᖃᓯᐅᑎᓪᓗᒋᑦ ᐱᔾᔪᑎᖃᖅᑐᓄᑦ.
  • ᐲᔾᔪᑦ ᐱᑎᒪᔨᒃᑐᑦ ᐱᔭᖃᓯᐅᑎᓪᓗᒋᑦ ᐱᔾᔪᑎᖃᖅᑐᓄᑦ.

• ᐲᔾᔪᑦ ᐱᑎᒪᔨᒃᑐᑦ ᐱᔭᖃᓯᐅᑎᓪᓗᒋᑦ ᐱᔾᔪᑎᖃᖅᑐᓄᑦ.
  • ᐲᔾᔪᑦ ᐱᑎᒪᔨᒃᑐᑦ ᐱᔭᖃᓯᐅᑎᓪᓗᒋᑦ ᐱᔾᔪᑎᖃᖅᑐᓄᑦ.
  • ᐲᔾᔪᑦ ᐱᑎᒪᔨᒃᑐᑦ ᐱᔭᖃᓯᐅᑎᓪᓗᒋᑦ ᐱᔾᔪᑎᖃᖅᑐᓄᑦ.

• ᐲᔾᔪᑦ ᐱᑎᒪᔨᒃᑐᑦ ᐱᔭᖃᓯᐅᑎᓪᓗᒋᑦ ᐱᔾᔪᑎᖃᖅᑐᓄᑦ.
  • ᐲᔾᔪᑦ ᐱᑎᒪᔨᒃᑐᑦ ᐱᔭᖃᓯᐅᑎᓪᓗᒋᑦ ᐱᔾᔪᑎᖃᖅᑐᓄᑦ.
  • ᐲᔾᔪᑦ ᐱᑎᒪᔨᒃᑐᑦ ᐱᔭᖃᓯᐅᑎᓪᓗᒋᑦ ᐱᔾᔪᑎᖃᖅᑐᑦ.
ᐊᑐᓕᖁᔨᕗᖔᕈᑎᒃ # 8:

ᐅᑭᐅᕐᑕᕐᑐᒥ ᓯᓚᑦᑐᕐᓴᕐᕕᒃᑯᑦ ᖃᐅᔨᓴᕈᓐᓇᐅᑎᖃᓗᑎᒃ, ᐊᒥᓱᕈᖅᑎᒋᐊᕐᓗᒋᑦ ᐃᓕᓐᓂᐊᒃᑲᓐᓂᕈᓐᓇᕐᓂᕐᒧᑦ ᑲᔪᓯᒋᐊᕈᑎᒃᓴᑦ. ᐊᒻᒪ ᑲᔪᖏᖅᓱᐃᔾᔪᑎᒃᓴᓂᒃ ᐃᓕᓐᓂᐊᕆᐊᓪᓚᒍᓐᓇᕋᔭᕐᓂᖏᓐᓄᑦ ᐃᓄᐃᑦ ᑲᔪᖏᖅᓱᓂᒃ ᐃᓕᖅᑯᓯᖓᓂᓪᓗ. ᐱᔾᔪᓯᒻᒪᓈᕐᑐᓂᒃ ᐃᓕᓴᐅᑎᒃᓴᓂᒃ. ᐊᒻᒪ ᑲᑎᒪᔩᑦ ᐃᓄᐃᑦ ᐃᓕᓐᓂᐊᕐᓂᓕᕆᓂᐊᓄᑦ ᐅᑯᓂᖓ ᐊᑐᓕᕐᑕᐅᖁᔨᕗᑦ:

• ᐱᒡᕕᓕᖃᑦᑎᒃᓴᑎᒍᑦ ᐃᑲᔪᕈᑎᒃᓴᓕᐅᕐᓗᑎᒃ ᐱᔾᔪᓯᒻᒪᓈᕐᑐᓂᒃ ᐃᓕᓐᓂᐊᕆᐊᓪᓚᒍᓐᓇᕋᔭᕐᓂᖏᓐᓄᑦ ᐃᓄᐃᑦ ᑲᔪᖏᖅᓱᓂᒃ ᐃᓕᒻᒪᓂᒃ ᐊᒻᒪ ᐃᓕᖅᑯᓯᖓᒡᓗ. ᐱᔾᔪᓯᒻᒪᓈᕐᑐᓂᒃ ᐃᓕᓴᐅᑎᒃᓴᓂᒃ.
bàcG bólnuΔ dàǹgb dó-sàðòsèntaŋjul aql dìnlenu, Lãnrì̀mbì:  
• bàcG bólnuΔ dàǹgb dò-sàðòsèntaŋjul pòdòm blnkàñyàmkàñyàm. 
  • dàǹgb ànègìwa taòkò bòdò aqìm sum kìmgàñyàm ànègìwa lòòñwà bònì bòkò sìmì ngàñgìwa. 
  • dlìtà òyòò bòkò ànègìwa ñàmkùñu ànègìwa lìxìtìì bònì bòkò sìmì ngàñgìwa. 
  • dàǹgb ànègìwa ànègìwa lòòñwà bòkò sìmì ngàñgìwa. 
  • bòkò ànègìwa ànègìwa lìxìtìì bònì bòkò sìmì ngàñgìwa. 
• bòkò ànègìwa ànègìwa lìxìtìì bònì bòkò sìmì ngàñgìwa. 
• bòkò ànègìwa ànègìwa lìxìtìì bònì bòkò sìmì ngàñgìwa. 
• bòkò ànègìwa ànègìwa lìxìtìì bònì bòkò sìmì ngàñgìwa. 
• bòkò ànègìwa ànègìwa lìxìtìì bònì bòkò sìmì ngàñgìwa. 
• bòkò ànègìwa ànègìwa lìxìtìì bònì bòkò sìmì ngàñgìwa.
Naitumik Ukautait

“Akhuugutait kaniklinahuakhugit ilhagutikhaid aalangatjutait kitkanit Nunakakaangitut ovalo Nunakakaakhi-
mayut Kanatamiut takupkaihimayut atauhik angiyumik inuligiyit pikuyainik akhuuagutigiyait ublumi Kanatami.”


Mikiyut ilihagutikhaid iniktigutainik ilaayut akhut inuligiyit pitkutainik, ilaayut amigaitkiyait havangitut, amigaitkiyait inuulgamiit piliktut akigaktuitjutainik akianut ovalo angitkiyaiinik anikataktunik ovalo ayokhakataktunik. Pikaktut inuligiyit-hanatiligiyit kanugitjutait akhut angiliniaktut kihimi amigaigumik Inuit nutakat iniktiligumik ilihalvimut pilaagiaganik inikti-
gutikhainik lliniagiakpaalivimit.

Kanatami Uktugutikhaid Inuit ilihagutikhainik kiuhimayut ublumi takuyainik. Hivuliiuyut Kanatami uktugutikhaid kungialiktut nakuuinhahuagutainik iniktigutait Inuit ilihagutikhainik.

Ukiumi 2006, Kanatami Inuit Angayukaanga, Mary Simon, Angayukaak, Inuit Tapiriit Kanatami (ITK), autlaktiyut Kanatami ilihagutikhaid uktugutikhainik tugaakhiayut nuutitinahuahugit avataanut ahigukhimayut ilihagutikhaid pikuyakhirinik kinguliptinit ukiut, mikanhaunut Inuit kitkaniitut ilihagutikhaid atugutikhainik pilaaktut iniktukhanik pikaktut ukiunut hivunikaptiniik. Uktugutikhaid takuliktut ublumi tamamik hitamat Inuit aviktukhimayut nunait inikhimaliktut nutataagutait

angigutaanut ovalo pikaliktut ikayuklugit aalangugutikhait ilihagutikhainik atugutikhait ihumagalugit huvunikhaiut.

Kanatami Inuinut, ilihagutikhait tuniyauvaktut hitamanut aviktukhimayut Inuit ilihagutikhainik atugutikhait havaktut tamaat malgunik pravinsinik ovalo malgunik nunakput ovalo atuktut aalatiqinik kingullanut atugutainik, maligaliugutikhainik ovalo atugutikhait maligaliugutikhainik.3 Kihimi ilihagutikhait tuniyaulaatit atuahimit atugutikhainik Inuit Nunangani, ukiugaaluini Inuit angayukaangit tamamik aviktukhimayuni pitkuhimayut huvulimik ovalo ikayuktagilaaktumik aalangulugit ilihagutikhait atugutikhainik pinahuagiajani angiligituktit Inuit ukautait ovalo takukhauyut Inuit unnuvininiit, kinguliit ovalo nunakuyumi ihumagiyyait.

Kativik Ilighakviit Katimayiit Nunavimi nuutitiliktaat ilihagutikhait atugutikhainik 1970mi.


Katimakyyuktut inikhimayait Inuit Ilighagutikhait Angigutaanut,4 hivulik ilanganut pipumayainik nutaamik“kinguliit mamiahuktut” ukiunganik Inuit Ilighagutikhait. Atiktuahumayuk aipaanut ukiumi kavamatkut ovalo Kanatami ovalo Avikutkhumayut Inuit Havakviit. Atiktuuhimayut Angigutaanut pitkuhimayut hanalutik Kananatami Katimayigalaat mikhaanut Inuit Katimayigalaat (Kanatami Katimayigalaat, piniaktut 12nik tatnikhiutinik titigakluxutik Kanatami Uktugutikhait mikhaanut Inuit Ilighagutikhait (Kanatami Uktugutikhait).

Angigutaanut ilimayut siksimnik kitkaniitut atugutikhait Kanatami Katimayigalaat ilihguituk-haihnik: Malgunik ukautiliiit ilihagutikhait, nuuutigutikhait angayukaasut, Inuit-kitkaniitut Ilighagutikhait maligutikhainik ovalo ilighagutikhait atugutikhait, Iliniagigapaaivik nakuuttuktit, pilaaatkinik hanatjutiktit ovalo katitilkugit ovalo ilaukataligilugit tuhagutikhait. Kananatami Katimayigalaat ilimayut 7nik atugutikhainik, nutakat hivulii ilighagutikhait (ECE), takukat igpinaguit tunngavigilugit ukiuit nakooliakutumik ilighagutikhait iniktigutikhainik.

Kanatami Katimayigalaat katimahimayut kitkaniitut ikayguitait ovalo ihivgiihugit iniktitguitait inikpiakhimayut taiguiaktakhainik ihivgiugutait Inuit Ilighagutikhait amigaitunit atuvaanannut 300mik titigakhimayut makpigaat. Ilaukatauyut ihivgiuukhimayut katitigutainik Inuit Ilighagutikhait titigakhimayut Katitiligiyyiit Kanatami, kihimi ikutit katitiguitait mikhaanut Inuit Ilighagutikhait iniktigutainik keelinikaktut.

Pingahut kitkaniitut atugutikait maliktyut atugutainik hanatiligiyyiit Kanatami Uktugutikhait:

1) Ikpigilugit nunaini atanguyait tamamik avikutkhumayut tunikhaitjutainik ilighagutikhait pilihimayuit.

3 Ilanganut 50,480mik Inuit inuuyut Kanatami, 78%kuyut (39,475mik) inuuyut Inuit Nunangat – Inuit Nunangaa.


2) Katithimalutik huliyakhainik ilanganut Inuit hanayaanganik tikitjutikhainik kanatami pikaktunik.
3) Kungialugit hanayakhainik nakuutiaktut atugutikhait ovalo munagalugit kitkaniiutung anguhigautag aatjikiiiktut tamamik aviktukhimayuni.

Piyumayait Inuit Ilihagutikhainik illiligit hamna Uktugutikhait iniktinahualugit ilihaivunut Inuit nutakat ukalaalutik Inuit Inuit ukaatinaunut ovalo atauhimik Kanatami ukaatnainik, Kablunaatitut ovaluniit Weveetitut ovalo ayoikimalutik ovalo naluhuilutik ikayugiaaganik aliahulutik ovalo ayongilutik aipaanut ukiugaalumi.

Amigaitunik ukiuniik, Inuit angayukaangit pitkhumayait akhuulutik nakuuutjikithainik Inuit ukaaitkatiktut ilihaigutikhait hivilumik ukaaitinaunut ovalo kitumut Weveetitut ovaluniit Kablunaatitut aipaanik ukaatnainik. Ublumi pikalukturik amigiliiktunik ilaukatauyut ayongitut ihivgiiktit iyayuktut hamna piyumayait, ukakhumayat anginikhaak naunaiyautikhait ungahikumut ukiuni nakuuutianiaktut ilihaigutikhait ilihiaktigumik ilihaigutik ovalo hivuliit ukaatnainik takiyumik.

Ihivgiugutainit kitkaniiut atugutikhait ilihaivunut Angigutaanut, Kanatami Katimayigalaat pitkulikutut kuliniik kitkaniiut tutkuktuitjutikhait nakuuhiyaangiiunik iniktigutikhait Inuit ilihaigutikhaini:

1. Nuutitinahualugit Angayukaat.
2. Hananahualutik Angayukaakhaaninik Inuit Ilihagutikhait.
3. Amigainahualutik Malgunik ukaatiliit Ilihaktiit ovalo Piliihmayait.
4. Tutktuktiilutik Kilamik ukiunganunut.
7. Amigainahualugit nakuuutjikithainik Iliniagiaakpaalivik ilihaigutikhainik.
8. Ililutik Universitimiik Inuit Nunangani.
9. Ililutik aatjikiigutaininik Inuit ukaaitait titigatigutikhairiik atugutikhait.

Hapkoa kitkaniiut tutkuktuitjutikhait pinahuaktut pingahunin angiyut tikitumayait:

1) Tunilutik ikayugutikhait nutakavut ikayugiaaganik ilihaingutikhainik.
2) Tunilutik malgunik ukaaitkatiktut ilihaigutikhait maligutikhainik iniktigiaanig taiguagutikhait Inuit ukaatnainik ovalo atauhimik Kanatami ukaatnait atuktainik ovalo ilihaigutikhait pitkutikhainik naamaktunik Inuit inuuviviniit, kinguliit ovalo nunakyuamii ihumagiyait.
3) Amigainahualugit kafinik ilihaiktigiiyit angayukaat ovalo malgunik ukaatlikaktut ilihaiktiit ilihaivkiiipiniik ovalo ilihaikhait kuitiuyait.


Nuutitiitlugin kingiuiti ukiuni ovalo ihuakhaafaalugit ovalo munagalugit tutkuktuitjutait, Kanatami Katimayigalaat pitkhumayait hanalutik Inuit Ilihaigutikhait Katimayigalaat ikayuktukhanik Kanatami Katimayigalaat mikhaanunut Inuit Ilihaigutikhainik.


Hamani pitkuhimayut Kanatami Katimayigalaat mikhaanunut Inuit Ilhagutikhait. Iniktigutikhait pitkuhimayainik piyukhat, ukiuni talimanit kulinut ovalo ilaaktivit ilaukatautjukthait Kavamatkut, ilihakviit katimayiit, aviktukhimayut ovalo Kanatami Inuit havakviit ovalo aalat havakviit kinayait ovalo pilihimayuit ilaikutatuyunut.
Pitkuhimayut Kanatami Katimayigalaat Mikhaanut Inuit Ilhagutikhait

Pitkuhimayut # 1:
Ilitagihimayut angayukaat hivuliuyut ovalo ikpinaktumik ilauyut ikayugutikhainik ilihaktut ovalo ilihaktut iniktigutikhainik nakuuyumik, Kanatami Katimayigalaat mikhaanut Inuit Ilhagutikhait pitkuhimayut:

• Hanatiligiyiit pilihimayuinik nuutiitigiyiinik angayukaat piniaaktut imaatut:
  • Havakatigilugit Kanatami havakviit ovalo avikutkhihimayut ilaukatauyut hanayaangani kivaliayukhainik tuhaktahainik tuhaktiyyaangani ilaukatautjutait angayukaat ilihaktut nakuuyumik iniktigutainik ovalo ikpinagutait ilihaktut ilaukatautjutainik ovalo akhuugutait angayukaat ilaautjutait hanayaainik aniaiktiligiyiit ilihagutikhait nunaini.
  • Ihiviugilugit ovalo kongialutik nakuutiaguitat atugutikhait angayukaat ilaukatautjutikhait ovalo ilihaktut ilaukatautjutikhainik ovalo ilaukatiyigilugit ihumagiyiit tuhaktitilaaktut ilaukatautjutait angayukaat ilihaktunut nakuuyumik, ila, kongialugutikhait ukakatigilugit ilihaktut ukaktitugit ikpinaguitat angayukaat ikayugutikhait.
  • Hanalutik ukautait ayoikhaitjuikhait ovalo nai ukautait utikinahuaktainik.
  • Hanalutik ublumi ihiviugikhimayit iniktigutai nikpi Genuine Nunavut Nuvautioniq pilishimayut – ihiviugikhimayit kiniktut “Ilaukatautjutikhait Angayukaat ovalo Nunait Ilhaktiutuiyit” ikayugiaangani tuhagutikhainik ovalo hanayaangani pikuyakhit nuutiitigiyiinik angayukaat.

Pitkuhimayut # 2:
Nakuuhinahuaguitat iniktigutiaat Inuit Ilhagutikhainik pikaktukhat inikpiakhimayumik tutkuktuitjutikhait angayukaanut hanatiligiyiinik. Kanatami Katimayigalaat mikhaanut Inuit Ilhagutikhait pitkuhimayut:

• Hanalutik pilihimayuit angayukaanut Ilhagutikhait piniaaktut imaatut:
  • Pipkailaaktut Inuit ilihaktituiyit angayukaangit kititilugit ilaani ayoikhaiyaangani hanatiligiyiit kinhkhiyaangani nakuutiatumik atugutikhait.
  • Naunaiyaklugit ovalo nuutitilugit angayukaat akhuugiagani ikpinaguitat ovalo ukpiyguyait Ilhagutikhait havagaaugutikhaitinuk pilaaktainik.
  • Hanalutik pitkutikhait ovalo tunilugit ayoikhaitjuikhait ikayugiaangani ilihaktituiyit angayukaat hakugihinihaugutikhaitinuk havakatigiyugutikhait kitkanit ilihkviit ovalo nunait.
  • Hanalutik atugutikhaitinik inyukatigiyugutikhait Inuit ovalo Inuinaungitut ilihkniit.
  • Pipkainahualugit pilaaktainik hanayukhat Inuit ilihagutikhait ilihaktiinik kinhkhiyaangani ihviiugityugutikhait mikhaanuit Inuit Ilhagutikhainik.
  • Tuhaktitinauguit ilihaktituiyit angayukaat ovalo nakuutiatut atugutikhait ilanganut ukiuktaktumi nunaini.
Pitkuhimayut # 3:
Nutaat ukiugaaluit mikhaanut Inuit Ilihagutikhait pihimayukhat atugutikhainik malgunik ukautikaktut ilihagutikhainik ikayuktut malgunik ukautikaktut ilihaktiit ovalo nakuuyumik malgunik ukautikaktut pilihimayuit. Kanatami Katimayigalaat mikhaanut Inuit Ilihagutikhait pitkuhimayut:

- Hanatiligiyiinik uktugutikhait amigainahualugit malgunik ukautikaktut ilihaktiit ovalo ikayuktit pinahualugit tuhaktigutikhait ukautait utiktigutikhainik, akhuugutikhainik ovalo angililigutikhainik piniaktut imaatuut:
  - Munagilugit Kanatami iyakugutikhait tuhaktigutikhait Inuit ukautait kilamik nutakat pilihimayuinut, nutagakakviit ovalo ilihakviit.
  - Hanalutik nutaamik atugutikhait kilamik amigmaagiaganik malgunik ukautikaktut ovalo Inuit ukautainik ukayuktut ilihaktiit ilihakvimi imaatuut:
    - Ihivgiuklugit akhuugutainik havaktukhakhitiutukhanik ovalo pihimayakhainik Inuit Ilihaktiit ovalo pitkulukut pilaaaktit iniktigutikhait; ilauyunik:
      - Iniktiglugit tuhagutikhait havaktukhakhhiuganik ilihaktiinik, nalungilutik amigaipalaangitut Inuit angutit ilihaktiini.
      - Ilaaktuatauliklukit universimnut iniktinaahualugit ilihaktikhait ovalo aalanik ayongitukhanik atuklugit amigaigtut ayoikhaitjuitkait tunikhaitjuktinik atualaktikut.
    - Tuhaktitinahualugit aatjikutainik pilaaaktit ovalo iaykugutikhait ilangani ilihaktiit ovalo nutaamik atugutikhait pilihimayangaanik Inuit Ilihaktiit, ilaulugit kinauyaliktait ilitaghimayuit Inuit ukautainik ovalo inuuuviviniit.
    - Amigmaitinaahualugit inikhimayuit ayoikhaitjuktitukhait pilaaaktinik nunaini.
  - Hanalutik pilaaaktainik ilihaktiit ukalaitut Inuit ukautainik piyaagiaganik ukautainik ovalo kanugujiutainik Inuit inuuuviviniit, kinguliit ovalo kanuk ihumagiyaat nunakuyuat.
  - Hanalutik pilaaaktainik Inuinaungituk utugutikhait pilaaaktainik nunaini.
    - Hanalutik pilaaaktainik ilihakeait atugutikhait Inuit Ilihaktiit pilaaaktainik nunaini.
  - Hanalutik pilaaaktainik ilihakeait atugutikhait Inuit, kinguliit ovalo Inuit Ilihaktiit ovalo nunakuyaimik ihumagiyaat.

Pitkuhimayut # 4:
Pipkailugit nakuuyumik, inuuuviviniit naamaktumik ilihihaaktut nutakanut ilihihaaktkuitkait iniktigutikhait hanalutik nakuuyumik nutakanut ovalo tahapkoa angayukaat ilaluihihaaktkuitkait ilihihaaktkuitkait atugutikhkait hivulimik. Kanatami Katimayigalaat mikhaanut Inuit Ilihaguit - khait pitkuhimayut:

- Hanalutik uktugutikhait ilihihaaktkuitkait nutakat ilihaguitkaitkait piniaktut imaatuut:
  - Hanalutik amigaitunik atugutikhait Inuit ilihihaaktkuitkait nutakat ilihaguitkaitkait.
  - Pitkuhimayut havaktukhainik pihimayukhat iluakatautjuktiinik ilihihaaktut nutakat ilanganut ilihaguitkaitkait atugutikhainik, iltagilugit hamma pipkainiiktut maligualugutkait aalangulugut ilangani nunaini.
  - Tuhaktitilutik amigmaihaaaguitak pilaaaktainik tamamik Inuit nutagait ataani ukiukaktut siksinik ikaygugutikhainik ovalo akituvalaangitut, nakuuyumik ilihihaaktut nutakat ilihaguitkaitkait, ilauyut Nunakakaakhimayuit hivulimik autlaktiguut (ovalumiit aatjikutainik inuuuviviniit ovalo ukautikaktut kungiaktunkut pilihimayuit) ovalo laisiiniakatut nutagakakviit ikliut ovalo havakviit.

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5 1995mi, Kavamatkut Kanatami hanahimayuit Nunakakaakhimayuit Hivuliit Autlaktiguutkait ikayguganik nutakat hanatiligiyiit ovalo ilihaakvimi paaniyakhakimayuit Itkiliit, Metis ovalo Inuit nutakat inuuuyut angiyunik nunani ovalo angiyunik ukiuktakturni nunait. hc-sc.gc.ca/fniah-spnia/famil/develop/ahsor-papa_intro-eng.php
• Hanalutik nakuuyumik, aatjikutainik pilihimayuit atuklugit Inuit ukautait, ukpigiyait ovalo aalatkiinik nalungtainik ovalo ilihagutikhaint atugutikhaint atuktut ukautait tunngavikhainik.
• Naunaiyaklugit ayoikhaitjutikhaint ovalo ayongitut hanatiligiyiit pilihimayakhaint malgunik ukautilikaktuit ilihalihaaktuit nutakat ilihakiit havaktiitut.
• Ptitkukhamyuit havatkhainik pilihmayukhait akiligaiganik ayongitut malgunik ukautiliit ilihaktilihaaktunut havaktiit ayongitunik ilihakiitut.
• Katitivalugit ilihalihaaktuit ilihakiit ilani ayoikhaiyaanganik hanatiligiyakhaint kinihiyaanganik nakuutiaktunuk atugutikhainik.
• Autlaktifaalugit tikitumayait Itkiliit, Inuit nutagaligiyiit Pilihimayuit takuhimayuit ukiumi 1995mi.

Ptitkukhamyuit # 5:
Inuit ilihaktunut tamaat ilaukatauyaanganik malgunik ukautiliit ilihagutikhaint, nakuutiaktut ovalo ihuaktuit ilihaktuit maligutikhaint pihumamait ilihimalaguit, ikayuktayuit atulaaktainik ilihagutikhaint ovalo iliniagutikhaint pitkutikhainik. Kanatami Katimayigalaat mikhaanuit Inuit Ilihagutikhaint pitkukhamyuit:

• Hanatiligiyiit uktugutikhaint hanalutik Inuit-Kitkaniituit ilihagutihkaint maligutikhaint ovalo aatjikutait maligutikhaint piniaktuit imaatuut:
  • Hanalutik ilihagutikhaint maligutikhaint ilauniaktut Inuit inuuvivinit, kinguliiit ovalo nunakyuamik kungiagutainik.
  • Katitiklugit tamamik pikaktainik Inuit-tugaakhimayuit ilihagutikhaint maligutikhaint ovalo pitkutikhaint, naunaiyaklugit unahugutait ovalo paknaiyaklugit kanuk hapkoa unagihugutait kakliniaktuit.
  • Naunaiyaklugit ovalo ilaukataigilugit nakuutiaktuit atugutikhaint nuutitititlugit pilihimayuit hanayaanganik ilihaktuit ukautait ayoikhaitjutikhaint, piliklutik ECEkuni.
  • Hanalutik ukautait atutiaugutikhaint maligutikhaint ovalo nutaat huwiliit ovalo aipait ukautainik pilihimayuit.
  • Naunaiyaklugit ovalo ilaukatiigilugit nakuutiaktuit atugutikhaint piktakhtut inuuviviniit ilihagutikhaint, ila, nunami pilihimayuit.
  • Hanalutik Inuit Pitkutainik Havakviit hivismungaktigiaganik Inuit ukautait pilihimayuit; ovalo:
    • Titigaklutik Inuit-ukautainik makpigaat ovalo Inuit ilihagutikhaint pitkutikhaint pihumayuit pihumayanik tamamik ilihaktuit ovalo aalatkiit atulaaktainik.
    • Hanalutik ilaukataalaaktainik kagiutaayakut ilihagutikhaint tutkukvikhainik.
    • Tunilutik ilitagitjutikhaint hanahimayuit nakuutiaktunit atugutikhaint ilihkvimi.
    • Ilhiviuglugit ilaukataaajutikhaint pilaaaktuit ovalo pitkutikhaint ilaukataajutikhaint.
    • Hanalutik Inuit-pikaktunuk ilihagutikhaint maligutikhaint pitkutikhaint Inuinaungitit Kanatami ilihaktunut.
Pitkuhimayut # 6:
Pilaalutik ikayugutikhainit naunaiyakhlukhait ovalo ikayuktaukut ilihaktunut ilayugutikhakaktukhat kinguliqamik piyumayainik Inuit nunaini. Ukakatigilugit piyumayait hapkoa ilihaktut mikhaanun ilaukatautjutikhuit ilihagutikhainik piyumayait ilaukatiugikhtut ikayugutikhait amigiaatut aniaktiligiyit ovalo inuligiyit ikayuktiit ikayugutikhainik. Kanatami Katimayigalaat mikhaanun Inuit Ilighagutikhuit pitkuhimayut:

- Pilutik Kanatami Katimakkyualuitik ikayugiyaganik pilihmayuit ovalo ikayuguitkhait ilihaktunut ikayuktaufaaktukhuit Inuit Ilighagutikhainik piniaktut imaatut:
  - Naunaiyaklugit pikaktainik havagutikhuit ovalo piyumayait ikayugutikhainik Inuit Nunangani.
  - Naunaiyaklugit nakuutiaktut nunait ovalo ilihaktliligiyit atugutikhainik ovalo nakuitlukatut havakatiit atugutikhainik.
  - Naunaiyaklugit nakuitlukatukumik ilaukatiugiiiktut havakatiitigutikhainik atugutikhuit kitkanit havakviit.
  - Tuniutik pitkutikhainik ukakatigiyangani ungahigutait pilihmayuinik ovalo ikayugutikhuit ovalo ilihaktiit ikayugutikhainik.
  - Tuniutik pitkutikhainik ilihaktinut ikayugutikhainik tuhaktigutikhait amigaigutikhuit nutaa ilihagutikhainik Inuit Nunangani.

Pitkuhimayut # 7:
Inuit ilaukatautjutikhuit Iliniagiakpaalivimi amigaiktukhuit. Tuhagutikhuit kanuk pilaaktut Inuit piyakhainik Iliniagiakpaalivimi ilihagutikhainik, kanuk Inuit piliktut hapkonani pilimhayuit, kitut pilimhayuit nakuutiaktut ovalo nani unghaktuyuyut ikayugiaganik hanatiligiyakhait nakuutiaktumik Iliniagiakpaalivik pilimhayuit. Kanatami Katimayigalaat mikhaanun Inuit Ilighagutikhuit pitkuhimayut:

- Pilimhayuit amigainahuagiananik Inuit nakuutjutainik Iliniagiakpaalivik ilihagutikhuit ovalo Inikniit ilihagutikhuit ilanganut Inuit ukautainik, Kablunaatitud ovalo Weveetititud piniaktut imaautut:
  - Naunaiyaklugit ovalo unguvaklugit keeliniit Iliniagiakpaalivik ilihagutikhuit ovalo inikniit ilihagutikhuit.
  - Ihivgiuklugit ovalo ilaukatiugilugit atugutikhuit tunikhaitjutikhuit Iliniagiakpaalivik ilihagutikhuitkinik, ilangit amigailugit pitkutikhuit ungahiktwumut ilihagikluxaktut ovalo angililugit Nunavut Sivuniksavut pilimhayuit tamamik aviktukkimayunut.
  - Ihivgiuklugit ovalo ilaukatiugilugit nakuutiaktut atugutikhuit ilihaktunut ovalo ilihangitut havagaagutikhuit hanatiligiyiit Krat Kmit — 12mut ilihakviini, ilangit havagaagutikhuit kungiaktiyluat, havagaagutikhuit kinkihiyuyut ovalo havagaagutikhuit kungiakhimayunik.
  - Ihivgiuklugit tunumut “taimaanaktut” ovalunii pingitut Iliniagiakpaalivimi Iliniagiakpaalivik pilimhayuitkuxtut ovalo inikniit ilihaguitkhait, ilaulugit kinayuyit aalangaguitait ovalo pitkuximayut nutaaamik atugutikhuit pipkagiaganik kanugitjuiktuktut ovalo alihagutikhuit iniktiugaitainik.
  - Kiulugit havaktainik nuutitigutait Inuit Nunangani tunulugit uktugutikhuit kinkihiajuiktutkuit havakvkhuunik tugaakhimayuit havagaagutikhuit.
  - Tuhaktitilutik Iliniagiakpaalivimi pilimhayuiit ilihaktiyut Inuit inuuviviniit, kinguliit ovalo nunakyuamik ihumagiyait.
  - Ilaukatiugilugit nakuutiaktut atugutikhuit kanuk Inuit ilihaktu iniktilaaktut nakuuyumik nuutititilugit ilihagutikhuit atugutikhuitkinik, ilangit ilihalihaklaakt ovalo ihivgiugutait.
Ililutik Inuit Ilihagutikhait Tutkuktuitjutikhaninik ikayugiaganik iliniagiakpaalivik ikayugutikhainik, pinahualugit Inunit ovalo inminik pilaaivanit ovalo ilaualututik atuktainik Nunakakaakhirikatut Ililagutikhait Ikayugutikhait piviikhainik.

**Pitkuhimayut # 8:**
Uukiukatikumi universitikkhait hanalaakatut ihiivgutikhainik pilaaktainik, angililigut Iliniagiakpaalivik pilaaktainik atuktut uukiukatikumi, pipkailaaktuat nakuuyumik inuukatigiit ovalo inihainik akhut hanatiligiyiit ovalo apitkutikhait ovalo piyakhait hanatiligiyiit ovalo inuuviviniit pikaktunik. Kanatami Katimayigalaat mikhaanut Inuit Ilihagutikhait pitkuhihimayut:

- Kanatami utkugutikhait tuhaktitniaaktut Iliniagiakpaalivimi ililagutikhait Inuit ilauyut, ililagutikhait pilihimayuit takukhauyut Inuit ukautainik ovalo inuuviviniit.
  Uktugutikhait pihimayukhat imaatut:
    - Amigainahualugit kafinik ovalo aalatiinik iniktigutikhait ilihkvmi ovalo Iliniagiakpaalivimi pilihimayuit pilaaktainik Inuit.
    - Ihiivgiklugit nunakakaakhirikatut Iliniagiakpaalivimi ililagutigiagait ilihkviit nunakuyami.
    - Hanalutik uukiukatikumi universitikumi atuktut Inuit inuuviviniit ovalo ukautait Inuit Nunangani.

**Pitkuhimayut # 9:**
Kitkaniitut nutaami ukiugaaluni malgunik ukautiliit lihagutikhait pilaalutik hanayakhainik, titigakhanik ovalo tunikhaiyakhainik aatjkutait Inuit ukautainik ililagutikhait. Aatjikiiktut Inuit ukautait titigagutainik atugutikhait aatjkutikaktut ukautainik, titigagutainik ovalo atugutikhainik, ikanuulaktaut hanatjutikhait hapkoa ililagutikhait atugutikhainik. Kanatami Katimayigalaat mikhaanut Inuit Ilihagutikhait pitkuhihimayut:

- Hanalutik Inuit Katimayigalaanik kinkhiyaangaangik takuyakhainik aatjkutiliugutait Inuit ukautait titigagutainik atugutikhainik.

**Pitkuhimayut # 10:**
Nutaat ukiugaaluini Inuit ililagutikhait piyumayut pilaagutainik katitiklutik katitigutikhait ovalo takuyakhait ovalo ihiivgiulaaktait ovalo ilaualagitikatuit iniktigutainik tuhaktiyaangainik pikuuyakhait ovalo angiktiligiyiit. Katitihihimayut ovalo takuyakhait piyukhat ihiivgiiganiik ikpinagutait utkugutikhainik tutkuktauyiit ovalo nutaat ikuakhagutait. Kanatami Katimayigalaat mikhaanut Inuit Ilihagutikhait pitkuhihimayut:

- Hanalutik Kanatami pilaaktait aatjkutiliugutait ovalo atukklugit ihiivgiugutait Inuit ililagutikhainik, ilanitg ihigviitit havakviit univesitimit. Ilaukatauyut piniaaktut:
  - Kungialugit atuktaiinik naunaiyautait Inuit Ililagutikhainik ovalo naunaiyaklugit ungahiguit.
  - Ihiivgiuklugit iniktiguit Uktugutikhainik.
  - Hanalutik atugutikhainik inuuviviliukaktut ovalo naamaktut ililagutaini ihiivgiugutikhait atugutikhainik ovalo aatjkutiliugut naunaiyautikhait ilihkaktun tamamik ilanganut.
  - Tuhaktitiluk angiligutikhainik ilihaktiti Ilihagutikhait pilihimayuit ilauyut kungiaangutainik ihiivgiugutikhait ilanganut Inuit kanuk ilihaktivaktut ovalo ilihaktiliikpaktut.
Kanatami Katimayigalaat mikhaanuat Inuit Ilihagutikhait ovalo Katimayigalaat:

• Kanatami Katimayigalaat mikhaanuat Inuit Ilihagutikhait pikataniaktut havagutainik hamani:
  • Tunilutik Kanatami angayukaanik ovalo tuhaktitilugit ihumagiyait ovalo ukiuk tamaat hiviuliuyumayait Kanatami Uktugutikhainik.
  • Kungialugit hanatiligiyiit uktugutikhait piyumayainik ovalo iniktigutikhait paknaiautikhainik Kanatami Uktugutikhainut.
  • Angiklugit kinauyat atugutikhait iniktiligiyiit paknaiautikhainik.
  • Tuhaktitilugit iniktigutait Kanatami Uktugutikhainik.
  • Pitkulugit havagutikhait Katimayigalaat.
  • Ilaukatulutik katitigutainik ukautait atiktuihimayut mikhaanuat Inuit Ilihagutikhait Angigutaanut mikhaanut Kanatami Uktugutikhait; ovalo
• Hanalutik Kanatami Katimayigalaat munaginiaktut hapkonanik:
  • Ilitiklutik Kanatami titigakvikhainik.
  • Hanalutik iniktigutikhait paknaiautikhainik ovalo kinauyait atugutikhainik.
  • Hanalutik tuhaktituitjutikhait uktugutikhainik.
  • Munagilugit katimakatautikhait Kanatami Katimayigalaat.
  • Pitkulugit iniktigutikhainik uktugutikhait piyumayainik Kanatami Uktuguikhainik.
  • Munagilugit havaktigiiktut ikayugiaganik uktugutikhait piyumayainik.
  • Tuhaktitlutik havagutainik iniktiligiyiit uktugutikhainik piyumayainik.
  • Munagilutik kinauyakhait iniktiligiyiit atuktakhainik uktugutikhait piyumayainik.
  • Hanalutik pingahunik ukiuni atulaktait tuhaktakhait iniktigutainik.
Qauklim Qulianga

“Una hapirnπatuxtq hannahraqntuni ilihautriq qanuq hauhnπntuxtq ilaαnti tangungtchatuaq tangitlu kanatami itnaqtut una tavra hapirnπaqtuaq havautariqat malirutaliaq tutqιngniaq-taqtinq tikitaq kaqanami.”

Ukuat katimararaliqhtub huvamahivluting inuit iliarningitingagun. Inuit kanatami nutautqiraurut inuuniaqqtut, itnαtuq ukuuqtutilaangit 22-avangat kiaq kanatami utuqhautilaangit 40tun itttut. Inugιqtutuq ilihiqatqiktut inugιquttuq, agλaan qaqfitchiat naachtihiaqqtut ilihaamingnik. Una ilitchuri- gaaluuraat naachtihiaqqtuq ilqpaqarangit kihinik ilitchurigait, una ilitchuri piraat agλaan inugιq undisitut naachtiruaq nutaqqtuq qutchtιqatun ilihaamingnik, una ilitchurigait naachtihiaqqtuq tanguruaq ilihaamingnik atingitchuq ilangit ilihaaming mαnmurarui ilihaaqrani.

Umμnuni iliλinuni iliλinurtaq inuiaλalaurinanik atramik inueniaλaλatilatiltuting, una iliλinuni havaaκraλiururvluuting, inugιqkhiqvingituq inuiaλaλaqhitaiqtuq huvluquruvluuting atramik taqμna iliruq nangitaliqhilutinglu iliλiaqiliqhilutinglu. Tamana havaاqtinguq iluaqtingiliq haruq ulahaqiriq piraat agλaan inugιqhitkpan una naachtiraraλiqataq inuit ilihaamingnik piyumihaarlugi ihagui- tiqiktitalugi ilihaaqrani.

Nuna ikaαqhaqiliqpuq hiviunιqraq inuit ilihaarningatingun uvlupakituq inuuniarningtingni pangmapak. Una huvuligpiagurupuq nuna ikaαqhuq uλuqingνiaqluq ilihaarningating inuit.

2006мι, ataulugu nuna huvuliquqtpuq Mary Simon, Qaukliaq inuit tapiriit kanatami (itk), ihagutip-kanga ataulugu nunat iliλiuniq tutqιngιniaqkluttinglu uλuqualitiesuq tutqιngιchuaq iliλiaq aipaatp malirutaliaq himiruqkluttinglu tutqιngιchuaq atukangaq, itna inuit nalingiqtanun ilihaakingt maliruta - liaq iliλuq hua guq nuqtaqhiq alahinaqatqut uumqitaq nuiλiaqnik 21st centtrt, una tavra ihagutigait angiruti pimmarung hihaqat inuit iniaλani taqμna natqιngιniaqhaarataraat inqιkkun haylarilahiaqat iliλiuniq itqagivlugi kinguvaatin.

Of the 50,480 Inuit living in Canada, 78% (39,475) live in Inuit Nunangat — the Inuit homeland. There are four geographic regions comprising Inuit Nunangat: the Inuvialuit Settlement Region of the Northwest Territories with an Inuit population of 3,115; Nunavut with an Inuit population of 25,635; Nunavik in northern Quebec with an Inuit population of 9,565 and Nunatsiavut in Newfoundland and Labrador with an Inuit population of 2,160. 

Source: Statistics Canada 2006 Census.

The signatories to the Inuit Education Accord include: Inuit Tapiriit Kanatami, Indian and Northern Affairs Canada, Government of Nunavut, Government of the Northwest Territories, Nunatsiavut Government, Makivik Corporation, Nunavut Tunngavik Incorporated, Inuvialuit Regional Corporation, Pauktuutit Inuit Women of Canada, National Inuit Youth Council, and Inuit Circumpolar Canada. The Government of Newfoundland and Labrador, the Labrador School Board and the Kativik School Board participated as observers.
3) Una hivunirilugu huamahiniarlugu iluamik pilautapiarlugu aulaninga iluqainun Kangiqhinaqhilugu iniq pangnunu.

Una ihumagiraq ukuat pigivlugi inuit ilihrarningit uumani hivhuruarik maliruwatdim naatchiningat inuit nutaqqat uqaughitqating aturlugu atuhiq uniin uqaughiq aturlugukanatami ittuq malruk nalingak uniin uqalagugq, illiltuting inmikkun ihumaliulahiltertng atuakramingnik quviuhtugilugu pillaniq atulahilugu 21st centrmyi.

Inugiatuani ukuni, Inuit hivuinirqingting ingiqrugutataramin uma ihumagivlugi pimarihaqivlugi uqautchiqting atuqivlugi hivhunigqtvivlugi ahiin makutlu French Taniktunlu tuglirityqvivlugit.

Pangma, inugiakhirut ikayuruktuaq inugiakhirut ilihrimakpaktuq inukyarunutdimi, unalu ilihihareun pinarnapiatqtaq hivuniraq ilihiutrinikun unqavqun pilautarniq ilihiutrilautarniq nutaqqat ilihrarningitigun uqautchiqaaqanik ilihiutriluqting anvavanunaturniarkput.

Ukuat qimiliuqamitigi ukuat uukturiaitiqting aturniarait hvuniruqtut, ukuat ikaqqaqaluqlu nuna pitqugait quititin illrating nakuruqtaaqivlugi inuit ilihrarningit:

1. Ikiarulahiniq angyuqaanun
2. Makuningalu ililuting hiluviuqtkranik inuit ilihrarningirigun
3. Inugiakhfaarlugi ilihaqtaqtiq ilihiutrinirmik tangungitchuat.
4. Qilamik iliriniaruting.
5. Huamahilugu mirayauranin qutchiktauqanun aglaan uuktuararlugu inuit — pitquhiniq atulahilugu ilihrarningtingat uqautchiniqkuq ilihiutrinirmik ilihiuqtvirtingat ilihiuqtvirt.
6. Pilaatruqiq hauvaktuanun ilihaqtaqtiq ihumagivlugi ikayurtqharviktqungtiq inayuqivlugi.
7. Inugiakhilugu Naatchiniarutqungtiq ilihiuqtvirt.
8. Iliriliting q Hutchiktauqnik ilihiuqtvrtqiq Inuit Nunnngani.
9. Iliriliting atuhamik aglangnirmik.
10. Minarilugu naachtraraqtuq qimiliuqhimalugit

Ukuaut pingahuuruat ukturauttit un a tikiniaqtangat angiruaq ihumaking:

1) Ikayurlugit nutaqqat ilihrnungaqtvirtqungit taimaahaliqtvirt.
2) Uuminga iliriting ilihiuqtvirtqunginik iliaulrirtqung aglaalhiqiarlugi Inuit uqaughinginik matkuninga luuniin kanatami uqaughinginik, ilihiuqtvirtqung ilihiuqtvirtqunginik inuuniariumiqtiq Inuit iuunnuaruninginnik, aipaarnihanik, ataulugulu nuna ilihiuqtvirtqunginik.
3) Inugiakhilugilugu kihitchiningi ilihaqtaqtiq pigivlugi ilihiuqtvrtqungkatikatimareqtiq tangungitchuani ilihiuqtvirtqungit.

Ukuaut lipitiuqtviltqung angiruat hivumuriurivutukautukat ikaqqaqaluq lu nuna hivuniq pitquqartqun ittuq inugialarutlu iluquchutqung nitqingiht inuit ilihaaqtinga taamna nutqipiarihquptgulu atlagitqung tautchikun havalurhtqugutiq tangungitchuat inuitlu kanatami. ukuat hivuinirkararivut, uuminka ilirulta aglangnirmik atuhamik inuit uqaughiniq ilihiurtqungquniq ilihiuqtvrtqungquniq uuminga tunmalimik inuit pitquhiniq ilihiuqtvrtqungquniq. makuninga lu qalugu, unaka ilipiarlugi havauqtaq tuqungqanun inuunin uqaughinun angyuqasqtaq qulquarkangunukuat malirutaliqtiq, Ukuat ikaqqaqaluq katimariq pitqurat ukusat ilihiuqtvrtqungit ikaqqaqaluq qimiliuqtvrtqungit uqnuhinginiq ilihiuqtvrtqunginik ilihiuqtvrtqungit.

Ihagugungaluta ilihiuqtvrtqung qafiniukiuni havaaavut ukuautlu hivumiurq tuq ukuautlu hivuniq pitquqartqun ittuq inugialarutlu iluquchutqung nitqingiht inuit ilihaaqtinga taamna nutqipiarihquptgulu atlagitqung tautchikun havalurhtqugutiq tangungitchuat inuitlu kanatami. ukuat hivuinirkararivut, uuminka ilirulta aglangnirmik atuhamik inuit uqaughiniq ilihiurtqungquniq ilihiuqtvrtqungquniq uuminga tunmalimik inuit pitquhiniq ilihiuqtvrtqungquniq. makuninga lu qalugu, unaka ilipiarlugi havauqtaq tuqungqanun inuunin uqaughinun angyuqasqtaq qulquarkangunukuat malirutaliqtiq, Ukuat ikaqqaqaluq katimariq pitqurat ukusat ilihiuqtvrtqungit ikaqqaqaluq qimiliuqtvrtqungit uqnuhinginiq ilihiuqtvrtqunginik ilihiuqtvrtqungit.

Ihagungaluta illichuriravut qafiniukiuni havaavut ukuautlu hivumiurq tuq ukuautlu hivuniq pitquqartqun ittuq inugialarutlu iluquchutqung nitqingiht inuit ilihaaqtinga taamna nutqipiarihquptgulu atlagitqung tautchikun havalurhtqugutiq tangungitchuat inuitlu kanatami. ukuat hivuinirkararivut, uuminka ilirulta aglangnirmik atuhamik inuit uqaughiniq ilihiurtqungquniq ilihiuqtvrtqungquniq uuminga tunmalimik inuit pitquhiniq ilihiuqtvrtqungquniq. makuninga lu qalugu, unaka ilipiarlugi havauqtaq tuqungqanun inuunin uqaughinun angyuqasqtaq qulquarkangunukuat malirutaliqtiq, Ukuat ikaqqaqaluq katimariq pitqurat ukusat ilihiuqtvrtqungit ikaqqaqaluq qimiliuqtvrtqungit uqnuhinginiq ilihiuqtvrtqunginik ilihiuqtvrtqungit.
tangungitchuani ilihaakrat ukuatlu uqautchitigun ilihaakrat. Ikaaqhaqlugu hivihuruaq ihumiurun una agliniaraat humahiniaraatu pimarikarniaqalugu ilianiktat, avktuaruklugi.inipalaanun.

Ikaaqhaqlugu piniaqtat tutqingniaqtat Inuit ilihaarangit ilitchuriniarait iluqating inuit natqiliruat ilitchurigumitigít Inuit ilihaalingit ilihaarringni. Ikaaqhaqlugu nuna ihumiurun inugiakhirut ilitchuripcakqatit kaviuqhaaqalugu ilitchuripcaklugi inugiaktuanin ilhimaruanin ilitchuriniangit kaluaqtuuti ilitchuripcangitguptigiti una hiangitkuptiguiniqpangnun. Ukuat huli, uukturaqqtugut qimiriurutini ilitchuriningaritini uukturamarikhiqupta ilitchuripcakhirugut hivumukturmagaaita matkualu hivunmuktungitchat pilauatnimik.

Ataani makuat quliangit ittut ikaaqhaqlugu nuna Inuit iliharningatigun katimaringit, ilirangit atuqthurangit atuniarait, tallimani quilini luuniin ukiuni ikyutiqaruting kavamanik, ililhaqtaanilu katimaringit, iniqapangnili ukunailu ikaaqhaqlugu nun Inuit katimaringit ukuatlu atlat atlanik havaalgit ikayuqtiqarniaqatit qinaauratigun ilihautiraniiklu ikayurniarait. 
Pitqurat Ikaaqaaqlugu nunamin Inuit ilihaqtuani katimaringit

**Pitqurangit # 1:**
Qaunagilugit angyuqaat ikayulahilugit illilugu piitchuiniq ikayuqtakrapiarnilugi ilihaqtuannun ilihaqtuat ikayurlugit ilihalautalirayaqtut ilihaqtuat. Ikaaqhaqlugu nuna katimirit Inuit ilihaq-tualiqirnipitqurangit:

- **Uuminga iliriluting ikayurniaqtuanik angyuqhaanik ukuat piniaqtangit:**
  - Havaqhatigiiguting Ikaaqhaqlugu nunami katimarini iniqpangni iluriikhiluting uukununga iliriluting kihuliqua ilitchuriakrangiilun ilitchuripkarlugit ikayurnikun hua guuq ilihaqtuat iillauatnayaqtut unalu ihumagipiarlugi ilihaqtuat atramik ilihariaqta-lahiqquvlugit ukunnanga ECE ukuat ilihaqhaqtuat qutchiktuamun aglaan ilihaugaunun.
  - Ukuat ililugit ilihimaruaniq ikayuqtiqhaqliligugit ilihaqtuat piyumihaarlugitn ilihaqtuat piluataqquvvlugit angayuqaaatlu ikayuqtigiigluting .piyumihaarlarlugu ukuat angayuqaaaguruat huqiuq huruiilaamik ilihavrivarayaqtuat Inauramingnini.
  - Qimirluruttuingit ukuatlu qanuqittilaarutingit uukturautirkangiit qangyuqaat ilihaqtuatatramik iliharialahiqquvlugit. aviktuaqattigilugit ihumaliuqtaq piyumihaarlugi angayuqaat ikayurningatigun ilihaqtuat pilahiningitigun, uqaqtitarlugi qiniqtuqlitugilugit ilihaqtuannun uqauhiripkarlugit angayuqaat ikayurningatigun piitchuinigugit ilihaknungat.
  - Havaqhatiik nigiting ukuat uqautchikun ilihauatriniq ilirangat angayuqaat malirutakripiqaaq unkuat ililugit uqautchiq tamaqhailinaqtuaq.
  - Uumungu ilalujulugit ilianiktamun iilitchurniaqtaq qimirluruttangit Nunavutmi Satuutitsasiurniq ilichuriniaqtaq qimirluqtangat ikayuqtaqtuq qinumiiqtaq maliruiturulugu piyumihaaninatang angayuqaaat.

**Pitqurangit # 2:**
Iluaqruqquvlugit ihumiurutiting ukunani Inuit iliharningatigun tuttitautquvvlugit pinarnapiaq-tuamik ihumaqapiaruting hivuniurniq ilipiarlugu tavrunqa aglilaarutikrangatigun. Ikaaq-haqlugu nuna katimaringit Inuit iliharningatigun ukuat pitqurangit:

- **Ukuat agliningat ihumiururit hivuliuniq iliharningat itnanaainniaqtut:**
  - Katilugi Inuit ilihatuit hivuliuqtingit atauchimuglugit atramik hivuniurutininik aglilaarntanik ilihimarakranik uukturaakranik hirviqtakrangiilunik iluaqhipialugit ukturaakrat.
  - Iilitchuriakr ukuatuq ilainiarlugu hivuiuqtit natqgingniarniq pinarnarnilugu piitchuinilugu iliharriq piikpikarniapiarlugi iliharriq angalataq riota maqmi hivuniirilugu
  - Havautairraq hivuniirun ilihunatnikun Inuit ukuatlu tangitlu ilihariruat.
  - Uukturautit pitlanit huvuti Inuit iliharnikun ilihimaqqakuatuq una piinarayarait qimirluqtingit Inuit iliharningigun.
  - Pinarnaqhilugit iliharriq hivuiliuqtit pimarikhuamik ukunani atuatlugi nuna.
Pitqurangit # 3:
Nuttaaq ihumiurun ukunani Inuit iliharninnini paqtaunayaqtuq ukunani ituani avanmun uqauhiglit ilihanngingi inayuqtilharuting avanmun uqauhiglit ilihautrinikun ilirat. Ikaaqaq-lugu nuna katimarit Inuit iliharningihigun itquangit:

- Ukuat havautangit pihutangini ittu inugiahihuklugi avanmun uqauhiglit ilihautrit
  ukatu atiyuqtit taamna hivunirilugu piyumingaqhipiarlugit avanmun uqauhiglit pinaqhipiaqghigaat kaviurnaqhiliglugu tamaichailininga, piyuminaqtaug hivunirilugu aglingatalu piakrangat.

  - Iliuqarlugit ikaaqharluq ikaaqlugu nuna matkua ililigit Inuit uqatuchingit aturuting
  ilihaurilahitqauluglugu uqaliqhagghaqpiatuat mirayaurat ilihaurilililugu, mirayaurat
  ilihavingnilu.

  - Havautarilugu piniaqtaqakat qanutun qilamik inugiahihuklugi kihitchitingi avatmun
  uqauhiglit ukunngalu inmik uaqquhikunik Inuit uqauhianik uqauhiglit ilihaurirukraniq
  ilihavingmi:

    - Qmilriluglit ukuat hapirnaqtuqta havaanangniaqtaat havaamingi ittukranik atramik
      Inuit iliharnikun ikuatlu pitqurat pilahiningit iluacqua, makualu ihumagilugit : 
      - Ililigit pitlaningit nalunaipiarlugu piniapiaqgraq liuaqhitun i iliharniq, una
        nalunaqihimailuglugi atuqtaq ilitchurimariaqanghangi Inuit angutingit ukunani
        pilaningatiqun.

    - Ilugrigiting qutchiktuatuilugu iliharviit naatchihahlililugit ilihautrit ukautlu
      qutchiktuanik atlakayariniq ililahuriningik uuktutaruting imnikkun
      nalikuarituriranganginik.

    - Una pilaniq atihilugu iluqacinuk ukunani huvangitun inayuqtilhiglit iliaurinun
      kaviurnaqtaug ililiglu huaguqeq taqmaqtarniarngitchut Inuit ilihautrit, ukatu lu
      ililigti akililahililuglugu una nalunairililuglugu Inuit uqauhiaq inuuniingrilu,

    - Una qutchikhiluglugu inugiaqtilaangat naatchiruat ilihaurtingan pilaniq
      inuuniarit tuttitiluglu.

    - UUmigaq iliriluting ihumagiluglit ilihautrit nalurut uqauhimeqnik Inuit
      ilihaurililugituqachinik makunigalu inuuniarnimik, aiapaarniniklu manalu
      nunam qanhitilaangamik.

    - UUmigaq iliriluting uqalaiqhuat Inungitqutat uqahipkarniarluglugu Inuktutun
      taamna uqauqchit ilitakrapiaritqvalugu ilipiaqghugluglugu. aiapaarnihatlu ukatu
      ilihimaluting Inuit pilaningiitpitquqghinginik nuna payanilikilimaluni.

Pitqurangit # 4:
Pilihuglit ililta nirmik, inuuniarutinik hivulirilugu nutaat ilihahaqhapiaqtaug mirayaurat
una ililiglu tutqitqumak iiliharaangiitqun nakuurumik naatchinaqtaqmiq nutaqhanun ukatu lu
ihumagiluglit angayuqqaat hivulirimi ilauniaqtaug iliaqhtuani hvunngini hivuliquqmiq uukturaq-
tuat Ikaaqluglu nuna uumani Inuit iliharningini pitquraritsi:

- Una ililaq tikinialluglugu mirayiaqtaat iliharningat ittnararniaqtaug:

  - Havaaq tavunngaitnialtaug ihumarangit Inuit nutaat mirayiaqtaat ilihakrangini
    makuninga ililakrut nlnluaqgakrut atramik atuakrangnlugit, una nalunairilugu
    alangnuqaplaqtaug hvunniuqtit himauhiepiarit ihumauritutti.

  - Pitquhaarlugit ukuat inugiaqilaarlugu pilihuglit Inuit nuaqanginnun itchranin
    nutuulhaarmi ungavanun iliaqhtukrnanun pilaniquharuting, pipqaqtangitchuatuigun
iliugu hivuliit ilihaqniaqtuat, ukuatlu ilagilugit tangungitchuat ilihaqhaaquat hivuliit (una luunin inuuhiq maani ukuatlu uqautchiqt atuurlugit taapkuuninga ihumaqaruting) nuqatlu angirtilugit munaqrihuruuat mirayauranik.

• Havautarilugi pilanit, ataramik iliuaqtaqanik una ihumagilugu Inuit uqauhingit piiguqhaaililugi, pimaniritlu ilihihimiq, ilihautrinikun ilihihimaluting uumatun uqauhipta ugluutaatun.

• Ilihimalutin ilihiharnimik qutchiktuamik havaamik itna tumilingmik ukuatun avanmun uqauhilingniq hivuliit mirayaurat ilihihutalingun.

• Pitquraq pilahilugu iriga ukunina avanmun uqalaruanik hivuliit mirayaurat havalahilugit qutchikhilugu havangniq taitna ilihihiharnikranun.

• Iliharnimik qutchiktuamik havaamik itna tumilingmik ukuatun avanmun uqauhilingnik Inuit uqauhilingnik hivuliit mirayaurat.

• Pitquranik itna kumamun uqaluqting hivuliit mirayaurat havalahilugit qutchikhilugu havangniq taitna ilihiharniqlugit.

• Nutaangurlugu pihuqting hivuliit tangungitchuat Inuit nutaqqatigun pitquranit ittutun ihagutiraq 1995mi.

Pitqurangit # 5:
Ukuat nutaqqat ataulugu avanmun uqauhik atutarlugu ilihaqtkaurut, iluatuqatukrat ilugit maliirutakranginun ilihiharnikun, ikayuqtiqaruting aturnaqtuanik ilihihutaling piqaruting. Ikaaqhaqlugu unami katimaringit una hivuniirlugu Inuit ilihiharnik pitquranit ittutuq.

• Ukunani havutakrani piyuminanqhilugit una Inuit ihumagilugit atuakranik ilihiharningni Tutchimaniqatqut itna itnaitkhihit tunmatiiqting.: 

• Havaatarilugu maliirutakrangit ilihiharvingni ukuat ililugit Inuit inuuniarningit, apiarntihaqtiqtiqting nuna atualuguq:
• Atautchimuglugi iliqaitahqa Inuit atuqtaqting ilihihutalingi, naipiqturlugi huit angmaminiqarmagaita pilautaqqhimaqtaqtauq tutaqting qutaniq.
• Ilitchuriakrat ilitchurilugit aviktuaruting ukturaruting hivuniirlugit ilihiharningni ilihaqtaqtauq uqautchiqting atualugu. aularnihaarruting ECEnin.
• Havautarilugu uqauhik huamahilugu hivuniirlugu inuuhiqting hivuliuiruq tuglunaqairlugit uqautchini huliran.
• Titruli aviktuaruting nakuurupiarlugu uktuaruntun inuuhiqting nikiaqtaqtauq uqautchini huliran.
• Uuminta iliiriluting Inuit ilihiharniqlugit iniqaparating hivumiulahilugit Inuit uqauhingitgun ukuatluq:

• Ukunina iliiriluting Inuit uqauhingnik aglangniniklu ukuta lugu Inuit ilihiharningqini ilihiharningqini ukuat tuqalangniniklu iiqting ilihiharningqini pilanimiktugin.
• Uuminta iliiriluting aviktuarlugukunqtaba qaihaurakun ilihiharningi.
• Naluunqatumiqilugu aitchulaalugu atualqangqunqun hulquinaq.
• Nautchiturlugu ukuat havaqtagiqtauqtauq atualqangqunqun aviktuaqhtug.
• Havautarilugu una Inuit tungijilugi ilitchuriqarlangqunqun Inuuqtingtuanun Kanatami ilihiqtaqtauq.
Pitquranig # 6: Ukuat pilahilugit havaat ilihaqnut qanuq irrinkingit ilihaqnut nunaqtuat nalingit ikayu-tiqarukuat unutiqpatuat ilihaamink Inuit Iniqpangini, Ilitchuripkarlugilu ikayuqtiqarukuat ilihaqnut ukunani ilihaatrini ikayuqtiqarukuat qanurligaa ikayulalugit inuuingitigun ukunanilu ikyuqlirniaqtuani. Ukuat Inuit ikaqhaaqlugu nuna katimaringit ilihaarnikun:

- Ikaaqluqgu nuna katimaringit atuakrangit ilihaqnut ikyuqlaamaa qarukuat Inuit ilihaarningan itnaraqhimaniqatugu.
  - Iltitchurilugu maka ilianiktat hurarautikrat havaangini Inuit Nunangatni.
  - Ilithimalugu inilautaq ilihaarningmi hivunmuqtuqtuat uuqturaqhiamruat nakuuruamik havaqhatigiingnikun uuqturaqhimarunik.
  - Ilitchurilugu nakuuruqa piitauniq hivuniurutigilugu uukturaqtigilugu avataani ihumiqtiqit.
  - Iliriluting pitquranik una ihumagilugu atramik iluirirutiqraaniq maliakraliuni atilhulating havaaltauch ulaani.
  - Iliriluting pitquranik ilihaarnikun ikyuqlaamaa qarukuqutiiqatuk unuahilugit huamahilugging havalarauq tainahinik Inuit Nunanatani.

Pitquranig # 7: Inuit ilauningat inugiaqhitqeqqikput ilihaarnini tuglingani ilihaqnut, Ilihimaniq qanuqiniq apqu-tiqatigiluqput Inuit tuglalingi ilihaatimmuq, Qanuq Inuit itmagaita ilirani, qnuhit ilirat nalingit hivumuuqpat, ilirani, nalingitlu iklunmagaita tikitchutanni qanurlu tautchikuurniq patchakaqti-laanga ilirani itpat, Ikkaqhaaqlugu nuna katimarit Inuit ilihaarningani pitquranin:

- Ilihimalugu piirnaqtuat iluirutingit ilihaatimmuq inanik ilihaatimmuqin ittuat:
  - Qiimiqiriurlugu aviktuaqatigilu piniaqtat tugiianli ilihaatimmuqin,ukunatitun ilaurlugit aturnaqnut ilihaatimmuqin kinguvinan aturnaqnut ilihaaktar aglluglu Nunavut Siuniqsaq iliranihit ilihaqnuin iniqpangnun.
  - Qiimiqiriurlugit aviktuaqatigilu ilaurlugit uukturaqtit ilihaarningni ilihaatimmuqniq lunin havaaq ukunani nutaraaruqin ilihaaqhaaqtvangqutqunaglaan, ukunalingu ilitchuripkarlugi hurarautinik, aulaarnikunlu ilihaamiarniarnikunlu.
  - Naipiqturlugit huuq 'taiamarqagaqa taachralutaat ilihaaqting tugiian lihaamingnin inaitlu ilihaatimmuq, iluauqlugi ukunin atlangatilaangnik, pitqurat illiigit tavruna ilitchuripkarlugi pilatuangipota tavruavaa qamachautigilu naachkipata.
  - Ukuat ilihaamalgugit havaagiiqtiqatqat Inuit Nunangani ilihaatilugit tamakwinga hanaiyarlugit hvangniguniq ilihaatilugit.
  - Una pilahilugu ilihaarniq ilirangat ilihaatimmuq Inuit piquhianik, aipaanihatlu ihumagu; ugit ukuatuq atauluglu nuna ilitchurilugu.
  - Aviktuarlugu nalautchimaruaq uukturaun qanuq Inuit ilihaqnut pilahinaqpat naachtchialututin ilihaamingnik, ilihaarning ilihaarningi, hivuvin Nununi lihaaruting ukuatuq ilimalugit qanuqitmagaitaarutinik.

- Tunmahirlugu una Inuit ilihaarninganun ukpirlugu ilihaarniq naatciniq ilihaanik qutchiktuunimik nalunaautchniq, piniarlugu iniqgtaqutnuq inumukuqtuqulunlu atauthikuurniq ilimalugu ilihaarningi, pangma tangungitchuani qutchiktuaq nalunaingutalirniq,
Pitqurangit # 8:
Maani nunaptingni qutchiktuaq iliharniq aglihiruq huamaninga, aglilugi iliharniiit ilihima-kanginik inuuniarningningik maani nuaptingni ituanik, tiguarmaturilugit inugiaktuat ilihimaraat atlanik inuunihinik ililugitliu havaautaariit ilurngiit ilitchuriniiaqitinun maliruta-kramiglugu havaatigun inuuhiptigun huamatilik. Ukuat ikaaqhaqlugu nuna katimaringiha Inuit iliharnikun piqurangit:

- Ikaaqhaaqlugu ihumagirat ilihartangit iliharnikun Inuit pigivlugit makuat ilimagait iliharningat ilimarannit ittut Inuit uaqchinnitgivit hivunirivlugit. Ukuat iniaqtut pihuktat itnainaqut:
  - Inugiakhilugit naatchiruat iliahaamingnik qanuhinikliaq ilaalihaamingnik iniarmiuq Inuit pilahinirait.
  - Nautochurlugit tangungitchuat qanuq iliauriningi itmagaita ataulugu nuna.
  - Una ililugu nunaptingni qutchiktuaq iliharvik Inuit inuuhingitgivit uqautchingitgivulu Inuit Nunangatni.

Pitqurangit # 9:
Maqppiruuta nutaam ukunani avanmun uqautchit iliharningat pilahilugit ilihauriitukranik, maqppiraanun illugit hiaglugit atramik uqauhingitnin Inuit havaangit. Atauhiinatigun aglang-niq Inuit uqauhingitgivit iliharnikun, aglaguting uqauhitlum tainillat tainilingitilugiu, tautuki-takrangit qanuq piliurniting ukuat piliarningi. Ikaaqlugu nuna katimarit Inuit iliharnikkun pitqurangit:

- Una iliraq tumaviliuqlugu ukuat ukuat pigivlugi Inuit pitqupiaqtagit napiqtukrat atautchimik aglanimik pihuktating Inuit uqauhingini ilirani ittuaq.

Pitqurangit # 10:
Una nutaaq Inuit ilihangit ihumagivlugit piyumarating pukugumaliqhit ilitchuriniaru-tikranik. ukutlu qimilirutukrat aviktuarutigiluguluvumuirutirngit Inuit pilahiniriting qauq ihumaliitukting. Tittiqlugu ilitchuriring pihutating hivunninkaq ihiruringimmingi nautchiuqtakuruu, Ikaaqlugu nuna Ukununga Inuit katimaruntita pitqurangitniitut:

- Una ililugu ikaaqhaqlugi nuna aglilugu tunganvikranganik atililiguit Inuit iliharningat, qirirurakruurug humiliqaq qutchiktsuktiq iliharviiit .Ikaaqlugu nuna itnaitkihiruq:
  - Nauchurlugit ilianiktaat Inuit ilihangini ittuaq, ilitchuriniapiarlugi iluitchuat.
  - Pilahaluguluvu qanuuq irruiia hivihuuruaq pinarnaq.
  - Havaguting iliraq una pigivluguluvu inuuniarniq aglangnimi ilihimaqaktuat iluauqtuanik nautchiurnigim havaakim tigungvilingqit qanuuq ilihaatqatu naipitutukrangingi ilihangitgivit qutcingmagaits umunamagaitalu.
  - Ukuat ililugit inugiakhilugilu ilihuatrit lihaqtuukuninglu ilirlluting qimilriurlugilu qanuuq itmagaita ilihauriningat Inuit irruihiatikun.
Una ikaaqhaqlaglu nuna Katimaringit ukuat ihumagivlugit Inuit iliharningat aglakti:

- Ikaaqhaqlaglu nuna katimaringita Inuit iliarnikun huli una havautariiaraat:
  - Ukunani ihumiurutiginiarat hivuliuqtit ataramik ihumagirating ukiutauaqpan ilitchuripkalainiqtut uumnga hivihuruamin hivuniurutimi.
  - Naipiqtu himavlugitgit ukuat havutangit hivihuruam ihumiurutim qanuhirautingi ilirangit malirutaliangit Ikaaqhaqlaglu nuna ihumiurutit.
  - Angirun kiinauratigun ataukraq hivuniurtiti.
  - Uqariakrat taaptumuuna hivihuruam hivniuruttani ittuat
  - Angalallugu hurarautingit aglaktim.
  - Havaqatigilugit uqaqtit qutchiktuamik haalgit Inuit munaqringit ilihaqtuani una pigilugu hivihuruuaq ihumiurun iluigihuutiqaruming uumani ihumiurunmi.
  - Uuminga ilirliluting ikaaqhaqlaglu nuna aglaktim munariakrangit ukunani:
    - Ilirliluting ikaaqhaqlaglu nuna havagvikramingnik.
    - Havautarilugulu ilirakrat hiviniuqtaq kinaurat qanuq atuqtilaangit.
    - Havautarilugitu atramik uqaqhatigiiguting hivunikkun.
    - Katimarit katimhaqpata hanaiyarlugit ikaaqhaqlaglu nuna katimaringit
    - Pitqurauluni una ilihaqparung hivuniurnikun uqaqpata uuminga hivihuuruam hivuniuruutanik.
    - Ataniqhurlugit havaalgit Inuit ikayuqtauruat ihumiurutim hivunikranganik.
    - Quliarlugilu hurarautinginik hivumungmagaita hivuniurutit
    - Munarilugilu kiinaurat qanuq atuqtilaangit hivuniurutim ihumangatni.
    - Havautarilugulu una pingahuni quliakgakraq ihuagutianiktuq
AngajukKaunet naillitisimajanga

“Matusinimmut iliinniagatsait atjigengininginnut akungani nunalituKaungituit ammalu nunalituKaujuit Canadamiut isumagijauvuk nunaliujuit maligatsanga Canadami.”

gajuit avittusimajuni Inuit Nunalinginniuni pajegennata nunamik satusinimmut ammalu atuinnautilitilugit äkkKisuvilliajiamut nunaliujuni inniinguagutsitsanik sivunutsavut takunnausigilugu.

Canadaup Inunginnut, inniinguagatsait sakKitiitauKattaKut sitamaulingatalilugit inniinguagatsait immigottuit aulataullutik ilonnnäi maggoni prävisenni ammalu maggoni territorenenni âtijenge

3 Iliniaguisitsait sakKitiitauniangimagittuk atausilingatuninnatunum tuninniitituutisamut Inuit Nunanginni, järjigiallatâni Inuit sivukkatattingit tuninalli inniinguavittusimajuni tautsivilliasimalikKut iliniinguagusingit ingiggitaatsiagaasuninganant Inuit uKausituKanga ammalu Inuit illKkusituKanga, piusigisimajangit sivungananit ammalu tammata Kaujimajautsiagialik sisatsumiuniut.


2008, ITK sivullipâmik Nanitsuatuninnununununininni sakKitiitsinuninni sakKitiitsinimmut Angiutigutimik,4 pigiasiniup sivullipângamik takunnan


1) Sulijugjautillugit maligatsaligijitigut pitsatunilet atunit nunaliujunit umaKatigengituit sakKititsiKullugit illinniaqatsanik
2) Atausiulingajumik akungani Inuit sakKititsitillugit tugâgusigumajamunik umaKatigengituttigut
3) TakunnausiKullutik piujogasuttunik atugatsanik amma sakKititsiutitsanik aponomautitKattatunut ilonnaini avittusimajuni nunaliujuni.

Takunnausik Inuit Illinniaquitatsanginnik sakKititsivuk tâtsumingga Kanuilingauitsamik pijagel-lagiutitsamut umaKausennik maggonik uKalaasongugijanginnut Inuit sugusingit Inuit uKausitu-Kanganik ammalu Canalami atuatsimik uKaussilagimik uKauussilagennit maggonit, amma ilisimajamut Kaujimagiumullu piggoniKullutik katsungainiKatsialutillu 21st century-mut.

Unuttuni jârini Kângisimalittuni, Inuit sivukkatattingit pigumasimavut Inuit uKausituKanga iliniatigiutiguiaKatillugu ammalu nalliatuinnak French ubvalu Kallunâtutit uKausik. Mânnaulittuk, tamatsumunga timiKutijiiujuk ilismallagidlituk takunnausimikut ikajutsivallauvut, Kaujimadlulillu tamanna uKumamalutauKattaninganik akuninut illiniatigutitsaullunini uKausituKaujuk inuttitut.

Kaujiãnisraisimajuk iulani Angiutigutiup, Nunituinnak Nunaliujuni katimajujujut pikKujiusiKavut senanik Ikajutsiutitsanik pivallutitsanunut Inuit Illinniaqiauqutinginnut:

1. Illiniatuit AngajukKangita NukattaniKattatanginnut asinginnut nunaujunut.
2. SakKitteriaugiangituna Sivukkatattisait Inuit Illinniaqiaugingeninunut.
3. Unutsiumitigasullugit UKausennik Maggonik Illiniatuitsijitsait ammalu Illiniatuitsiutitsait.
4. Illinngiatiainatutkullunnut Ikkutitsinik.
5. SanginiKattisigaqinnik Kindergarden tikuiduugitik Grade 12 ikajutsiujigut Inunnut ilingajunjuk Illinniaqatutsuginginnik ammalu UKausituKaujumik.
8. SakKitteriaqiamik Illinniaqasamik Riuani Inuit Nunangani.
10. AtuliaKittisiupi Kaujisaniulul kajusitautsianingata.

Tâkkua Ikajutsiutitsait ilingaattiuqgasuavut pingasunut tugâgusugumajunut:

1. Ikajutsiugasullugit pigusetiukkullugit.
2. Allausinga illinniaqitiutautillugu tamâgennut Inuit uKausituKanga ammalu Canadami atuatsimik uKaussilagimik uKauussilagennit, ammalu illiniatuitsijitsait illinniaqitsigunatuit Inuit likKusuKanganik, sivungani piousiusimunik amma tamatsumunga silatsuamut Kaujimadlutilaualitigugut.
3. Ununnsautillugit sivukkatattisait illiniatitsinimmut ammalu tamâginnuk ukausennik Illinniaqitsigunatuit ammalu illiniqiasitainnatutkullunnit.


AngajukKaunet naliisiyajina
Tamanna ingiggasiak Kullugu pivillagutuilittuk akunigalak ingiggalttuk amma kamagijaut-sia Kullugu aulatauninga angiutigutiyup, Nanituinnak NuniKatigengituni katimajet pikKujiugivut sakKititsu Kujiddlutik Inuit Illiniatitauninginnut Allattitsamik uKautigjattaugunnatumik Nanituinnak NunaKatigengituni katimajinut Inuit Illiniagutitsanginnut.


Atânettuit pikKujiusigivait Nanituinnak Nunaliujuit katimajingita Inuit Illiniatitaugusinginnut. AtuliaKittitsinik pikKujiusinik pivillititsiugumajunuk, tallimani senanillonet järeni amma lautsititsia gunnalutik kavamanik, illinniavet angajuk KauKatigenginnik, avittusimajuni nunaliujunik ammalu nunaka Katigengituni Inuit timi Kutinginnik ammalu asinginnik kiga guttuilijunjik kenaujatsasiugunnatunik ammalu ikajutttilutik.

Angajuk Kaunet naa liisimajanga
PikKujiusingit Nanituinnak Nunaliujuni katimajet Inuit Ilinniagutitsanginnut

PikKujiusik # 1:
Ilitatsinik angajukKaujuit ilinniatunut ikajutsigunnaniningit amma ikKanallaginingit ikajutsigunnasiallitik ilinniatunuk amma ilinniatuit kajusitsigannanininginik, Nanituinnak Nunaliujuni katimajet Inuit Ilinniagusinginnut pikKujiivut:

- SakKititautsiaKujidlutik pivaliagutitsanginnut namutuiinnak nokataKatattunut angajukKaujuit imâk pijutsautillugit:
  - suliaKaKatiKatsialutik nunatuinnak nunaliujuit timiKuttinginnik ammalu nanituinnak nunaliujuni ikajuttiminik sakKititsiKatigitsialutik ikajutsiutitsatunuk sakKititaugialinut ilautillugit angajukKangujuj uit kajusiniKatsiagasumut sugusingit ilinniavemmejuit ammalu tamanna ikKanallagimmat imâk ilinniavemmesiagiaKaningit pigiasillutik ECE tikiutillugit K-12-famut,
  - kamajutsanik sakKititsivallianik ilinniatiutsitsanillu pivaliasiakKullugit akungani ilinniatuit KajusisialKullugit ilautsiatsillugillu angajukKâgijangit, amma ilaugunnanitingit sakKititaugialitsanginnut piunitsaKullugit ilinniaviujiut nunaliujuni.
  - Kaujisanik amma Kimiggunillu ilauKatauninginnuit angajukKaujuit ammalu ilinniatuit ilautsiatsanginnut, amma isumatsasiuKatigenniujuit ilautsiatsiutitsanginnut angajukKaujuit kajusitsiaKullugit ilinniavemmejuit, sollu taggâjaliugiamut apisukatanet ilinniavemmetunuk KâlautiKâllugit angajukKaujuit ikjutsiKatattatik ammaku 'Kanallagininganik.
  - SakKitivallialugit iliniiagutingit utKausituKait angajukKât pitaunitsangit utKausituKaujuk sakKititaugialillugit,

PikKujiusik # 2:
Pivaliagutinunut Inuit ilinniatitauninginnut tungaviKatsiagiaKavut Ikajusitsiutitsangit pivaliainmut sivukkattatitiutik. Nanituinnanak Nunaliujuni katimajingit ilingajunut Inuit Ilinniagatsanginnut pikKujiivut:

- SakKitivallialugit Pivalligutitsaitsivukkattatitiunimmut ilinniatiutsiallainmut imailingatillugit:
  - katitillugit Inuit sivukkataettingit ilinniagutitsanuit pivaliagutitsanuit atuttaugiamut piuniippausuttunut.
  - Nalunailugit katitillugillu sivukkattatett ikajutsisongugasumut ikKanallagininganik amma ilinallagidluni ilinniatiutsinik amma ikKanatsi amat ilinniatiutsinik suliasaqjajugunnanatun âkKutigijauluni.
  - SakKitivallialugit kamajutsait ammalu ilinniatiutsijitsais ikajutsigunnatuit sivukkattatitiutik sanginiKatsiatitsilitik ikajuttiqinecttsanginnut akungani ilinniavet ammalu nunaliujuit.
  - SakKitivallialugit atugatsait ikajutsinimmut Inunnik amma nunaliituKaungituit ilinniatiutsijinginnik.
  - Sivuppiatillugit pivitsagijaujuit pivaliagutitsanuit Inuit ilisimajullagiumuit ilinniatiutsinimmut Kaujusagunnasiallitik Inuit ilinniagusinginnik.
  - Ikajutsulugit sivukkattatissait ilinniatiuliginimmut ammalu atullutik piuniippaigusuttunik atugatsanik iluani ukiuttatop.
PikKujiusik # 3:
Nutâk pigiasiuittisak Inuit illiniagutitsanginnut atugatsauluni sakKititaugaKavuk tamâgennik uKausennik illiniagutitsaunili ikajutsijauniKalluni tamâginnik uKausennik illiniatitsijinut ammalu kajusititsisiaKattatanutun illiniatitsinimmut. Nanituinnak Nunaliujuni katimajet Inuit Illiniatitaunginnungnut pikKujivut:

- SakKititauvalliatillugu pannaigutik ununnisaugasuamut tamâgennik uKausennik illiniatitsijitsait amma ikajutsiagunnatuit uKausituKak sakKitivalliagasuallugu, piulimatsialugu amamlu piguppaliatitsialugu imailingagunnatillugu:
  - Ikajutsinikkut aulatsiKaticennik nanituinnak nunaliujuni ikajutsiutitsanut Inuit uKausituKanginnut illiniatitaugiasitainnaturulununut uKausituKamik, paigjauvinejunut ammalu illiniavini.
  - SakKitivillialutuglut nutât sakKititaugumajuit atugatsait tagvainak unutsiumiutitsait tamâgennik uKausennik illiniatitsigunnatuit amma Inuit uKausituKanganik uKâlasongugiamut illiniatitsijitsait illiniaveni imâk:
    - Kimigguluglut piusigumajuit suliaKattusanik tigusigiamut amma tigumiagiamut Inuit illiniatitsijinginnik amma pikKujiusitsaKattuKagiaKappat, ilautullugit:
      - AtuliaKititsinik ikajutsiutitsansak illiniatitsjitsitkamuk tigusigiallasongugiamut, Kaujimallugu mânnaujuk angutiujuit Inuit illiniatitsijingit kiggatutauangituit.
      - IkajuttKallutik illiniavitsanik pijagellaisongugusamut illiniatitsijitsait ammalu asimgit imillasmigjutitatsait atullutik Kanutuinnak illiniatitsiutitsanik.
      - Ikajutsiluglut atjigettumikut pivitsagijaujuit ikajutsiutitsaulugu akungani illiniatitsijet amma nutât sakKititaugumajuit asijijaujukKunagit tigumianginnangillugu Inuit illiniatitsijingit, ilautullugit akiliusiangit ilitagiujautsiillugu Inuillu uKausituKangit ammalu ilikKusituKangit.
      - Unutsiumitillugu pijuagesiimninmut illiniaveni nalunaikkutalet pivitsaKagusanmut akungani nunaliujuit.
      - SakKititauvalliatillugu pivitsagijaujuit illiniatitsijunut Inuttitut uKalagunanginnangillugu illiniatitaunsanginnut sunguitsanitsanginnulun Inuit ilikKusituKanginnik, sivungani piusigiKattasimajanginnik ammalu tamakkunaha Kaujimatsialutik takunnasiattiligugit silatsuamiut.

PikKujiusik # 4:
PivitsaKattitaugunagnanik nammasiattunut, ilingajunut ilikKusituKanut illiniagiasitainnattait tait iliniagutitsanginnut ilingajutsanut piunitsamik illiniatitaugutsitsait sakKititaunikKullugit nigiuqijaujuit pijagetsiasigaKanimginnut illiniavemmi illiniatuit amma angajukKangit ikajutsigunnganajaninginnugit pikKujiusitamuk Kanuilingausitsanginnugit. Nanituinnak Nunaliujuit katimajingit ilingajunut Inuit illiniatitsiutitsanginnut pikKujivut:

- SakKititautillugu pannaigutitsait ilingajutsait illiniatitaunsanginnut illiniagiasitainnaturulugit imailingagiaKatillugit:
  - SakKititauvalliatillugu atugatsait atjigengituit Inuit sugusiaggulangit illiniatitaualitainnaninginnugit.
  - PikKujiusilluni piuutsigajaujutsanuit illiniatitsinitsamut illiniatitanuanagualunnik illiniatitsiuqitik ilijualligiaKalitiligugit illiniatitsiuqituitut, ilitagiujautsiillillugu tamanna ilijautuinangiaKalitillugu maligatsaligijiqitut tautsitaunsanginnugit ilangit pitsatunigijaujuit.
  - Ikajutsiuqit pikvitsagijaunsauillillugit ilonnainut Inuit sugusinginnut ikinnisanik sâtsinik
jârilinnut kiggitotajujunut amma akitujualungitunut, illinniagatsait illinniatitaulitainnmntunut pujiuullagiaugasautitiluqut, ilautuullput NunalitKaujuni Illinniatiutaimunnit Piugisitaiannuniq (Aboriginal Head Start) (uqamaalug tigiiqaniiq ilitKusituKait amma uKausinut illinniatiutiuniup)5 amma laisins-siKadlutik paitsiviujuni initisaKatsiitilulugit amma paitsivitsaKatsiitilulugit.

• SakKitsivullikanik pijuunjik, malingatsiutnik tunganigjajujunut Inuit uKausituKanginnut, illigijangjinnut amma Kaujimausinginnut, amma illinniatitsiutinginnut sollut uKausituKamik uKagjalalaittainatunakulinnut.
• Nalunaittaululugit illiniatiutsinet sakKittiavullianingillu pivuullagutitsangit ilisimallagititut Kaujimaizingit tamâgennik uKausennik illiniatiutsisongugiamut illinniatiutalitainntuamaqaluliunuk ammalu illiniatiutisjitsanginnik.
• sakKittyilugit illiniatiutsisajisait illiniatiutualitainnmntunut katingatiKaujulugillu katigiaKalgiaappata atusongugiamut pivuullagutitsanik Kanuullu piuunppâmik atusongugiamut.
• Nutânguulliligillu tugâgusigumajuit ukunungu First Nations Inuit Care Program sakKitaumajukkut 1995-imii.

PikKujusik # 5:
Inllajuk Inuit sugusingita ilauKatauulllagigianKaninginnut tamâgennik uKausennik illiniatiutai-
giamut, tamanna tuqKatsiamat ilinganiKatsiuluniulii lingumajaainginnut illiniatiutisjitsisait, ikajutsijaualulugit ikajugunnasajajjutunut illiniatiutsisjijnut ammalu illiniagatsagijajjajjutunut. Nnuituinnak Nunaliujuni kahijmaat Inuit Illiniagutsanginnut pimumKujivut:

• SakKittauvullianitsanginnut pannaigugut sakKittisigiamut Inunnut Illiniavitsamik amma malingatsiagiaKatillugu imaittunik:
  • sakKittisiluni illiniagatsiutnik timingutauttillugit illiniatiutitsait Inuit ilitKusituKanginnut, sivungani piuusigisajamajinnut ammalu tamanna Kaujimaajulluni takunnatautsiallugiulii silatsuaqilinnut.
  • Katillugit ilonbajit Inuit IlliniagusigiiKattatungit ammalu illiniatitsisjet, nalunaittaululugit apomautauKattatunik amma pannaigugitsitik sittuigunnatunik tâkkunguna apomautaujjunut.
  • Nalunaullugit amma KaujimaKatigetisutigugijugit kajusitsiutsasjid sauInuit ilissitisaullugit sakKittauvullianitsanginnut illiniatut iiLiisimajaljungit uKausituKamik, pigiasiluitik ECE.
  • Pivuullatilugit uKausituKait atuutatuingita malingagialjungit amma sivullipâmik ilonbainut ilinguutisait kunguullianulli uKausituKaujumut.
  • Nalunaittaululugit KaujimaKajugegutatauttillugillu ilitKusituKamik illiniatitsinik, sollul aullasimatitsisongugiamik naniutuinnak nunani.
• SakKittisigiamut Inuit Resource Centre pivuulliautuaullugillu Kullugit Inuit uKausituKangit amma:
  • Allataullutik sakKittyaiullululliulii Inuit uKausituKangit amma Inuttitit illiniatiutisjitsisait angutijuqut ilonbainiik kingumajajjinnik illiniavemmetuit Kanuittutuinnanulli pisogjiilajjinnut.
  • SakKittisilulitik atuKatigegiamt illinniavullianimmik Kajutajjajj.
  • SakKittyilugit nalunakukutait sakKittiautuinginnut pujuulllagiggizamik atugatsait.
  • Kimigguligut ikajuttigegugut ammalu ikajuttigegugut.

• sakKitillugit ilingajuit Inunnuq iliinnigutitsagijanginni nunaliuKauungituit iliinniajuit iluani Canaduap.

PikKujiusik # 6:
PivitsaKatitauunik kiggatotaujunut amma ikajutsiutinginnut iliinniatuit ikajutsijaugiaKakattatuit amma iliiniataminut angutigunnangiumajuit Inuit avittusimajuni nunaliujuni. Tamanna sakKititaugialik kingomagijanganga iliinniavemmejuit ikajutsijaugumajuit inositsiagit-togasugiamut ammalu ilingajunut inugusigijanginnut. Nanituinnak Nunaliujuni katimajet ilingajunut inuit Ilinniatitauninginnut pikKujivut:

• Nanituinnak Nunaliujuni katimajet ikajutsivut iliinniagatsanut kiggatotaujunnullu iliinniavemmejetunut ikajutsijaugiaKaKattatunut iluagut Inuit iliiniangangita katingasiagiaKajunut imailingatillugit:
  • Nalunaitsautillugit pitagijauligettuit amma kingumagijaujuit kiggatotitsait Inuit Nunanginni.
  • Nalunaitsautillugit piiupiap nganagiayuq juqut amma atuttuatKattatuit iliiniaveni amma piiunippåt kiggatuttiuKattatuit ikajuttigedlutik atuttuKattatangit.
  • Nalunaitsautillugit piiupiap inittiisiutiugunnaatuit ikajuttigedlutik atuttuKattatuit akungani timiKutiuqju.
  • SakKititaugialik pikKujuiset sakKititsigiamut iliiniangunik apomautauKattattunut atuttuKattattuni amma kiggatotaujuni ammalu iliinniatitsiKattatuit ikajutsiutinginni.
  • SakKititaugialik pikKujuiset ikajutsiutinginnut iliinniatitsijet ikajutsiutitsanut ilisimajaullagigialeta iliiniatitsinimmut iluani Inuit Nunalinginni.

PikKujiusik # 7:
Inuit ilaaltuaitunimmut ilaaltuaitunangit puttunitsami iliiniatitsinimmut pivalliugmigiaKavuk. Kaujitiituunik sakKiKigiaKavuk sunanik âkKutiKagiaKâmmangâta Inuit ilaaligutik puttunitsani iliinnianimmut, Kanuk Inuit tamakkununga pigiaKâmmangâta piusigualinnut, sunanillu kaju- siuKangunnasiammangâta ammalu nanemmangâta apomautaujuit kamagijaujutsautillugit pivalliugutitsait kaujisiuKagiamut puttunitsani iliinniagusinut. Nanituinnak Nunaliujuni katimajet ilingajunut Inuit Ilinniatitauninginnut pikKujivut:

• PijageKattaKullugit ununnisait puttunitsami iliinniagatsait ilingajuit Inuit uKasinginngut iliKusiKutiuKanginnulu. Imailingatillugit:
  • Nalunaitsautillugit amma pettaulutik apomautauKattatuit puttunitsani iliiniatitsinimmut ammalu inummaqet iliiniatitauninginnut.
  • Kimigguqulugit amma atuKatigeuggitillugit ilingajuit puttunitsami iliinniaguset, sollu ununnisaniK linniatsiKkiKagiaKaninqinginsamulqi ammalu unutsivalliatillugit iliinniatauKattattuit Nunavut Sivunitssavut nanituinnak akungani nunaliujjuit.
  • Kimigguqulugit amma atuKatigeuggitillugit ilingajuit iliinniavenunt amma sialatânetturnut iliinniavenut pivalliugutitsanut K-12 tikjuilillugut, sollu takunnatitsiniK pijejamaniKamut, silakKijKkiK pijejamaniKumut, pijejamaniKmimik takunnnan.
  • Ilingajuit Kaujiisanimmut "tagvainak nukKanik" ubvalu pigiaqigumanginik puttunitsami iliinniavemmi ammalu inumaget iliinniajivangani, ilaaltuullu anqutsiutiqamut atijenginginigut, amma pikKujiuset nutât sakKititaugumajuit ilingajutsait piusigiamut ammalu ullusiugutitsanut.
  • Kiugutitsanut uallaiviKattattunut uKumaigijKattattunut Inuit Nunanginni pivalliugutitsaujunut tugusisiugumajunut.
• Pivalliatitsigasuanimmut puttunitsani ilinniagusinunut ilinniatitsiutuagunnatunut Inuit ilkKusituKanginnut, sivangani piusigusimajanginnut ammalu takunnataunitsanginnut silatsualimâmi.
• KaujimaKatigetsianik Kanuk atuttaugunnatunik Inuit ilinniatanginnut atjigetsiatumik ilinnia Kataunitsanginnut ilinnianimmini, sollu sivungagut ilinniagusimigut ammalu Kaujisanikkut.
• SakKitillugit Inuit Ilinniagusitsangita kenaujatsangit pivalliaKullugu puttunitsami ilinnianimmut pijagegutauagunnatuit, pijuut akunganit nunaluijuit ammalu namminiliujunit ammalu ikajuttigenit atuttaujunit nunalituKaujuit ilinniavini pijagegutigikattatanginnut.

PikKujiusik # 8:
Taggâtini ilinniavitsuasak sakKititsigunnaKuk Kaujisapviugunnatunik, ununnisautilluggillu puttunitsani ilinniatitsinet pivitsagijaullutik taggâmiunut, ilinganitsautilluggit akungani nunaluijuit initsaKanitsautilluggillu pivalliajutsait Kaujisautitsailu amma ilingajutsait kenujatsasiugutitsanat ilingajutsanallu ilkKusituKanut. Nanituinnak Nunaliujuni katimajet Inuit Ilinniagatsanginnut pikKujiuvut:
• Nanituinnak Nunaliujuit pannaigutinga ilinganiKatsiagasuvuk inuit ilinniagusinginnut ilinniavini puttunitsani ilingajunut inuit uKausituKanginnut ilkKusituKanginnulu. ImailingagiaKavut nutât sakKititaugumajuit:
  • UnunnisaKullugit amma atjigettinagit ilinniaveni pijagegutitsait amma puttunitsani ilinniaveni atuinnausiattilugit Inunnut.
  • Kimiggujigut nunalituKaujuit puttunitsami ilinniagutingita ilinniavengit nanituinnak silatsuami.
  • SakKitillugit taggâtini ilingajutsait Inuit ilkKusituKanginnut uKausituKanginnulu Inuit Nunanginni.

PikKujiusik # 9:
Ilinaluattuit nutânut ilinniagutitsanat tamâginnik uKauseninnik sakKititautsiaKullugit, takugatsaulutik ammalu tuniukKagatsaulutik Inuit uKausituKanginnut ilingajuit. Atuttaulittuk mânnaulittilugu Inuit uKausituKanginnut allausinik ilinniatitsiutikKattilugu, allausiKatilugu ammalu ilinniagusitsaKattilugu, ilinganiKatsiagunnaKuk sakKititaunitsanganu. Nanituinnak Nunaliujuni katimajjujuit ilingajunut Inuit Ilinniatitaunitsanganut pikKujiuvut:
• SakKititaKujillutik Inuit Ilinniatiuligijitsanginnik Kimiggujutsanik Inuit uKausituKangita allausinganik.
PikKujiusik # 10:
Nutât Inuit ilinniatiuitsitutsangit pitaKâgiaKavut katitsuinitsamik Kaujisautitsanut ammalu nalunaitsiututsanut, amma Kaujisautitsanut ammalu KaujimaKatigenitsanut Kaujititsiututsanut malîttiugialininnut ammalu piusiliugututsanut. Kaujisautitsanut ammalu nalunaatitaugialininnut tamânegiaKavut attuiniugajattunut Kanuilingausitsanginnut nutânut sakKîtitaujutsanut. Nanituinnak Nunaliujuni katimajet Inuit Ilinniaitaunitsanginnut pikKujiut:

- SakKîtitaunitsait nanituinnak nunaliujuit maligialinginnut amma ilingajutsait aujisaughtunut Inuit Ilinniaugusinginnut, sollu Kaujisattaunanglanut illinniavitsasuak. ImailingagiaKavut tamatsumunga ikajuttitagenitsak:
  - kamagijautillugit nalunaaittaugesimajuit Inuit ilinniaugusinginnut, amma nalunaaittaullugit apomaautiKattutuit.
  - Kaujisattaullugit Kanuilingausitsait.
  - SakKîtivalialugit ilingajutsait ilikKusituKanut ammalu uKausinik ilinnianet malillugit nammatiuit Kaujisanet tungavingit amma maligialingit ilinniatuit ilonâgut ilinnianingita.
- SakKîtitsiagasuullugit ununnisait ilinniatitsijsitatsit ilinniatitsiutitsialu ilaullugit Kaujisaniujuit piusituKanginnut ilingajuit Inuit ilinniatiunanginut ammalu ilinnianinginunut.

Nanituinnak Nunaliujuni katimajet Inuit ilinniagiatsanginnut ammalu AngajukKaunet:

- Nanituinnak Nunaliujuit katimajingit Inuit Ilinniatiunanginunut ukununga ingigatitsigiaKavut:
  - SakKîtisilutik nanutiinnak nunaliujuni sivukkatatsisaniq ama takunnalugu Kaujimatiitsinsutsak takunnusigillugu amma járimut ilingajuit sivullipautigialingit Nanituinnak Nunaliujuni Kanuilingausitsait.
  - kamagitsialugit pivalliugutitsait tugâgusinginnut Kanuilingausitsait ammalu atullieKujiatuit sauitaungingit ilingajuit Nanituinnak Nunaliujuni Kanuilingausitsaup.
  - Angiutigillugit kenaujatuKutit atullieKitsinsuq pannaigutinganut.
  - Kaujimatiititsiiton Kaujinoiudinganit Nanituinnak Nunaliujuni Kanuilingausik.
  - kamagjillugit tiisiquingit AngajukKaunet.
  - kiggaullugit katititsimajuit uKausiugisimajingit atiminnik allaKatigesimajuit ilingajjunut Inuit Ilinniagisutsangita Angiut stamina it ilingajjunut Nunituinnak Nunaliujuit Kanuilingausigumajanginni amma,
  - SakKîtillugit Nanituinnak Nunaliujuit AngajukKauningita ukununga ilingatiugialingit:
    - Ākkisillugit nanutiinnak suliaKapvisait.
    - SakKîtillugit ilingajuit atullieKittisinsimmut pannaigutet kenaujatsailu.
    - SakKîtillugit Kanuilingausitsait Tusagatsanu.
    - kamagillugit katimanitsangit Nanituinnak Nunaliujuit katimajingit.
    - Aulallugit atullieKitsinsutsait Kanuilingausitsanit tugâgutigumajangita Nanituinnak Nunaliujuit Kanuilingausitsangit.
    - Aulallugit timiKujiujuit suliajagangita tugâgusiugumajangita Kanuilingausingit.
    - KaujimatiitsiugKattalugit ingiganganit atullieKitsiniiup tugâgutingit Kanuilingausitsait.
    - Aulallugit kenaujatsait atullieKitsinsimmut tugâgusingit Kanuilingausitsanu.
    - SakKîtivialluggit pingasunut járinut ingiganganit Kaujititsiutet.
Un orage se prépare dans le secteur de l’éducation des Inuits. Ils sont en effet parmi les plus jeunes citoyens canadiens, leur âge médian étant de 22 ans, c’est-à-dire près de la moitié de l’âge médian des Canadiens qui est de 40 ans. Une grande partie de cette population se trouve maintenant au sein du système d’éducation et, pourtant, trop peu obtiennent leur diplôme. Même si les données sur les taux d’obtention de diplômes sont limitées et que les résultats scolaires varient énormément selon les collectivités, la réalité crue en matière d’éducation des Inuits aujourd’hui est qu’environ 75 % des enfants n’achèvent pas le secondaire et que ceux qui le font découvrent que leurs compétences et leurs connaissances ne se comparent pas à celles des diplômés non autochtones.

Les faibles résultats scolaires ont des répercussions sociales adverses, y compris plus de chômage, plus de jeunes entrant dans le système de justice pénale et plus d’incidences de maladie et de pauvreté. Les conditions socio-économiques existantes empireront à moins qu’un plus grand nombre de jeunes Inuits obtiennent leur diplôme du secondaire avec des possibilités de réussir à l’échelon postsecondaire.

La Stratégie nationale sur l’éducation des Inuits répond aux réalités d’aujourd’hui. Il s’agit du tout premier effort national axé sur l’amélioration des résultats scolaires des Inuits.

En 2006, la leader inuite nationale Mary Simon, présidente de l’Inuit Tapiriit Kanatami (ITK), a lancé une initiative nationale sur l’éducation en vue d’aller au-delà des politiques éducatives nuisibles du passé, vers des systèmes d’éducation axés sur les Inuits et produisant des diplômés convenablement équipés pour le 21e siècle. L’initiative a pris naissance au moment où les quatre

régions inuites venaient de régler leurs revendications territoriales et se trouvaient en mesure de façonner leurs systèmes d’éducation publique avec une vision vers l’avenir.

Pour les Inuits du Canada, l’éducation est assurée par quatre systèmes d’éducation publique distincts répartis dans deux provinces et deux territoires et elle est fondée sur des contextes historiques, des lois et des systèmes de gouvernance différents. Même si l’éducation ne sera jamais régie par un seul système dans le Nunangat inuit, les chefs de file inuits de toutes les régions demandent depuis des décennies des changements fondamentaux et complémentaires à leurs systèmes d’éducation pour assurer la croissance continue de la langue des Inuits et afin qu’ils reflètent la culture, l’histoire et la vision du monde des Inuits.


L’entente a cerné six thèmes clés à être examinés par le Comité national : l’éducation bilingue, la mobilisation des parents, des programmes d’études et des pratiques de l’enseignement axés sur les Inuits, la réussite postsecondaire, le renforcement des capacités, ainsi que la collecte et le partage de renseignements. Le Comité national a ajouté plus tard un 7e thème, l’éducation de la petite enfance, pour refléter l’importance des années préparatoires pour la réussite scolaire future.

Le Comité national a rencontré des informateurs clés et a examiné les résultats d’analyses documentaires détaillées sur l’éducation des Inuits à partir de plus de 300 sources publiées. Les membres du comité ont aussi examiné des données sur l’éducation des Inuits publiées par Statistique Canada, bien que les données sur les résultats scolaires des Inuits soient limitées.

Trois principes clés ont guidé le processus d’élaboration de la Stratégie nationale :

1) le respect des champs de compétence de chaque région pour la prestation de programmes d’éducation;
2) l’action collective par les Inuits pour élaborer des objectifs d’envergure nationale;

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3) un accent placé sur l’établissement de pratiques exemplaires et sur les mesures à prendre pour combler les lacunes communes à toutes les régions.

La vision en matière d’éducation des Inuits dans le cadre de cette stratégie est de produire des diplômés inuits bilingues qui parlent la langue des Inuits et au moins l’une des deux langues officielles du Canada, et munis des compétences et des connaissances nécessaires pour contribuer avec fierté et confiance au 21e siècle.

Depuis longtemps, les leaders inuits demandent qu’on accorde plus d’importance à un enseignement de haute qualité dans la langue des Inuits comme langue maternelle et le français ou l’anglais comme langue seconde. Il existe maintenant des travaux de recherche de plus en plus nombreux qui appuient cette vision et leurs conclusions laissent entendre que le plus grand prédicteur de succès à long terme à l’école est l’enseignement de haute qualité dans la langue maternelle de l’élève aussi longtemps que possible.

Après avoir examiné les thèmes clés établis dans l’entente, le Comité national a recommandé 10 investissements essentiels pour améliorer les résultats de l’éducation des Inuits :

1. La mobilisation des parents.
2. La préparation de chefs de file en éducation des Inuits.
3. L’augmentation du nombre d’éducateurs et de programmes bilingues.
4. L’investissement dans la petite enfance.
5. Le renforcement de la maternelle à la 12e année en investissant dans des ressources linguistiques et des programmes axés sur les Inuits.
6. L’amélioration des services aux élèves nécessitant un soutien additionnel.
7. L’augmentation du succès en éducation postsecondaire.
8. La mise sur pied d’une université dans le Nunangat inuit.
9. L’établissement d’un système d’écriture normalisé pour la langue des Inuits.
10. La mesure et l’évaluation du succès.

Ces investissements essentiels visent à atteindre trois grands objectifs :

1) soutenir les enfants afin de les aider à rester à l’école;
2) fournir un programme d’études bilingue pour atteindre un degré suffisant d’aisance dans la langue des Inuits et au moins l’une des langues officielles du Canada, et du matériel d’apprentissage adapté à la culture, l’histoire et la vision du monde des Inuits;
3) augmenter le nombre de chefs de file en éducation et d’éducateurs bilingues dans nos écoles et nos programmes d’éducation de la petite enfance.

En plus de ces trois grands objectifs, la Stratégie nationale recommande de combler plusieurs autres lacunes dans l’éducation des Inuits afin de réduire la disparité scolaire entre les Canadiens autochtones et non autochtones. Ces secteurs d’intérêt comprennent l’établissement d’un système d’écriture normalisé pour la langue des Inuits et la mise sur pied d’une université axée sur les études inuites. De plus, pour veiller à ce que des résultats utiles et mesurables pour les parents et les décideurs découlent des investissements faits dans le secteur de l’éducation des Inuits, le Comité national a recommandé l’établissement d’un organisme national de recherche et de surveillance du rendement.

Afin de continuer sur la lancée des dernières années et de mieux organiser et coordonner les investissements, le Comité national a aussi recommandé la création d’un secrétariat sur l’éducation des Inuits conseillé par le Comité national sur l’éducation des Inuits.

La Stratégie nationale a le potentiel de renforcer l’éducation dans l’ensemble du Nunangat inuit. Le fait de se concentrer sur des secteurs essentiels aidera les régions à éviter le chevauchement des efforts dans le travail onéreux d’élaboration de matières se rapportant aux programmes
d’études, de ressources pédagogiques bilingues et de programmes de langues axés sur les Inuits. La Stratégie nationale peut aussi consolider les forces et les pratiques exemplaires existantes, miser sur elles et les partager dans l’ensemble des régions.

Une initiative nationale visant l’amélioration des résultats dans le secteur de l’éducation des Inuits sensibilisera le public aux lacunes dans l’éducation des Inuits et lui fera prendre conscience de la nécessité de transformer de manière continue les écoles inuites. La Stratégie nationale augmente la possibilité d’attirer des investissements de multiples sources qui seraient susceptibles de ne pas être disponibles dans les régions individuelles. De plus, l’investissement dans la surveillance et la recherche de pratiques exemplaires fournira les données nécessaires pour évaluer ce qui fonctionne et quelles pratiques n’améliorent pas les résultats.

Voici les recommandations du Comité national sur l’éducation des Inuits. La mise en œuvre des recommandations se ferait par étapes sur une période de cinq à dix ans et verrait la participation des gouvernements, des conseils scolaires, des organisations régionales et nationales inuites et d’autres organismes à titre de partenaires de financement ou de programmes.
Recommandations du comité national sur l’éducation des Inuits :

Recommandation # 1:
En reconnaissant que les parents jouent un rôle primordial dans le soutien des élèves et leurs taux de succès, le Comité national sur l’éducation des Inuits recommande :

• L’élaboration d’un programme de mobilisation des parents en vue de :
  • collaborer avec les organisations nationales et les partenaires régionaux pour préparer une campagne médiatique en vue de promouvoir le rôle des parents dans le succès des élèves et l’importance de l’assiduité à partir de la petite enfance, de la maternelle à la 12e année;
  • développer des ressources et fournir la formation nécessaire en vue de promouvoir le lien entre le succès de l’élève et la participation des parents, tout en soulignant le rôle des parents dans l’établissement de saines collectivités scolaires;
  • effectuer des recherches et examiner les pratiques exemplaires dans la participation des parents et l’assiduité des élèves, et partager des idées sur la promotion du rôle des parents dans le succès des élèves, comme des entrevues vidéo avec des élèves expliquant l’importance du soutien des parents;
  • mettre au point des programmes de formation linguistique pour les parents des secteurs qui auraient besoin de renouveau linguistique;
  • tirer profit des résultats de recherche actuels du programme Satuutitsasiumiq du Nunavik – recherche qui examine le ‘partenariat avec les parents et les collectivités en éducation’ pour aider à influencer et façonner les politiques sur la mobilisation des parents.

Recommandation # 2:
L’amélioration des résultats en éducation des Inuits doit être ancrée au moyen d’un investissement important dans le développement du leadership. Le Comité national sur l’éducation des Inuits recommande :

• La mise au point d’un programme sur le leadership en éducation en vue de :
  • réunir régulièrement les éducateurs de la petite enfance pour des exercices de perfectionnement professionnel en vue d’explorer les pratiques exemplaires;
  • trouver et mobiliser des leaders afin de promouvoir l’importance et la valeur de l’éducation et de faire valoir l’éducation comme carrière;
  • mettre au point des ressources et donner de la formation pour aider les leaders en éducation à renforcer la collaboration entre les écoles et les collectivités;
  • élaborer des mesures de mentorat pour les éducateurs inuits et non inuits;
  • favoriser les occasions de soutien aux spécialistes en éducation des Inuits afin qu’ils poursuivent des recherches en éducation des Inuits;
  • promouvoir le leadership et les pratiques exemplaires en éducation au sein du monde circumpolaire.
Recommandation # 3:
Une nouvelle ère en éducation des Inuits doit être fondée sur un système d’éducation bilingue soutenu par des éducateurs bilingues et des programmes bilingues efficaces. Le Comité national sur l’éducation des Inuits recommande :

• L’élaboration d’une initiative visant à augmenter le nombre d’éducateurs et de fournisseurs de services bilingues afin de promouvoir le renouveau, l’amélioration et la croissance linguistiques en vue de :

  • coordonner un soutien national de la promotion de la langue des Inuits dans les programmes d’éducation de la petite enfance, les garderies et les écoles;
  • élaborer des mesures novatrices pour augmenter immédiatement le nombre d’éducateurs bilingues et parlant couramment la langue des Inuits dans les écoles en :

    • examinant les défis liés au recrutement et à la conservation des éducateurs inuits et en recommandant des solutions possibles, notamment :
      • la mise en œuvre d’une campagne de publicité pour recruter des éducateurs, en soulignant la sous-représentation des hommes d’origine inuite dans ces professions;
      • le partenariat avec les universités pour produire des enseignants et d’autres professionnels en utilisant de multiples modes de prestation de la formation;
      • la promotion de possibilités et d’avantages équitables pour les éducateurs et d’approches novatrices pour garder les éducateurs inuits, y compris de veiller à ce que les salaires tiennent compte de la langue et la culture des Inuits;
      • l’augmentation du nombre de programmes autorisés de formation à l’échelon communautaire;
      • la création de possibilités pour les enseignants qui ne parlent pas la langue des Inuits d’apprendre à la parler couramment et de se familiariser avec la culture, l’histoire et la vision du monde des Inuits.

Recommandation # 4:
L’accès à une éducation de la petite enfance de haute qualité et appropriée du point de vue de la culture établit la norme pour de meilleurs résultats scolaires en créant des attentes pour le succès des enfants et pour les parents qui sont exposés au système d’éducation pour la première fois. Le Comité national sur l’éducation des Inuits recommande :

• L’établissement d’une initiative sur l’éducation de la petite enfance en vue de :

  • élaborer différents modèles d’éducation de la petite enfance inuite;
  • recommander les mesures nécessaires pour intégrer l’éducation de la petite enfance au système d’éducation officiel, en reconnaissant que de telles mesures peuvent nécessiter des modifications législatives dans certains champs d’application;
  • promouvoir un plus grand accès, pour tous les enfants inuits âgés de moins de six ans, à un continuum de services et à une éducation de la petite enfance de haute qualité et à un coût abordable, y compris un programme d’aide scolaire aux Autochtones (ou des programmes équivalents axés sur la culture et la langue)5, et des installations et des garderies autorisées;

• mettre au point des programmes uniformes et de haute qualité fondés sur la langue, les valeurs et les modes d’apprentissage des Inuits, et des méthodes pédagogiques telles que des nids linguistiques;
• déterminer les besoins de formation et de perfectionnement professionnel pour les employés bilingues en éducation de la petite enfance;
• recommander les mesures nécessaires pour rémunérer les employés bilingues certifiés en éducation de la petite enfance à titre d’éducateurs professionnels;
• réunir régulièrement les éducateurs de la petite enfance pour des exercices de perfectionnement professionnel en vue d’explorer les pratiques exemplaires;

Recommandation # 5:
Pour que les élèves inuits participent pleinement à une éducation bilingue, des programmes d’études stimulants et appropriés doivent être mis en place, soutenus par des ressources pédagogiques et d’apprentissage utiles. Le Comité national sur l’éducation des Inuits recommande :

• L’élaboration d’une initiative visant à créer des normes communes et des programmes d’études axés sur les Inuits en vue de :
  • élaborer des programmes d’études intégrant la culture, l’histoire et la vision du monde des Inuits;
  • rassembler toutes les ressources et tous les programmes d’études existants axés sur les Inuits, cerner les lacunes et planifier des moyens pour les combler;
  • déterminer et partager les pratiques qui ont réussi dans les programmes de transition afin de développer les compétences linguistiques des élèves, à partir de l’éducation de la petite enfance;
  • mettre au point des normes de maîtrise de la langue et des programmes génériques de langue maternelle et de langue seconde;
  • déterminer et partager les pratiques exemplaires en éducation culturelle, comme des programmes axés sur la terre;
  • établir un centre de ressources inuit afin de promouvoir des programmes linguistiques inuits et :
    • publier de la documentation dans la langue des Inuits et des ressources pédagogiques inuites qui répondent aux besoins de tous les élèves à tous les niveaux d’habileté;
    • produire une réserve d’apprentissage partagée en ligne;
    • offrir des prix pour la production de matériel exemplaire;
    • examiner des possibilités de partenariat et de partage des ressources;
    • mettre au point des ressources pédagogiques sur les Inuits pour les élèves non inuits.
Recommandation # 6:
L'accès aux services de diagnostic et de soutien pour les élèves nécessitant de l'aide supplémentaire connaît un grand retard par rapport à la demande dans les régions inuites. Pour répondre aux besoins de ces élèves au moyen de l'intégration scolaire, il faut un appui coopératif de la part de multiples intervenants du domaine de la santé et des services sociaux. Le Comité national sur l'éducation des Inuits recommande :

- La tenue d'une discussion nationale sur les programmes et les services d'appui pour les élèves nécessitant de l'aide supplémentaire en éducation des Inuits en vue de :
  - déterminer l’offre et la demande actuelles pour des services dans le Nunangat inuit;
  - déterminer les pratiques exemplaires dans la collectivité et à l’école, et les meilleures pratiques de collaboration entre les organismes;
  - déterminer les meilleures pratiques de collaboration interdisciplinaires;
  - préparer des recommandations pour combler les lacunes persistantes dans les programmes et les services, et pour appuyer les éducateurs;
  - préparer des recommandations sur l'appui aux éducateurs afin de promouvoir des niveaux plus élevés de spécialisation en éducation dans le Nunangat inuit.

Recommandation # 7:
La participation des Inuits à l'éducation postsecondaire doit augmenter. Des données sur les voies suivies par les Inuits vers l'éducation postsecondaire, dans quelle mesure les Inuits réussissent dans ces programmes, quels programmes réussissent le mieux et où se trouvent les lacunes aideraient à l'élaboration de programmes postsecondaires fructueux. Le Comité national sur l'éducation des Inuits recommande :

- Un programme pour améliorer le succès des Inuits dans des programmes postsecondaires et d’apprentissage des adultes dans la langue des Inuits, en français et en anglais en vue de :
  - déterminer et éliminer les obstacles à l’éducation postsecondaire et à l’apprentissage des adultes;
  - examiner et partager des modèles de prestation de l’éducation postsecondaire, comme l’augmentation des ressources pour l’apprentissage à distance et l’expansion du programme Nunavut Sivuniksavut à toutes les régions;
  - examiner et partager les pratiques exemplaires en perfectionnement professionnel à l’école et à l’extérieur de l’école dans les systèmes de la maternelle à la 12e année, comme les salons de carrières, la ressource « Career Cruising » et le Programme Objectif carrière;
  - faire des recherches sur les raisons du décrochage ou le fait de ne pas entreprendre des études postsecondaires ou l’apprentissage des adultes, y compris les différences entre les sexes, et recommander des modèles novateurs pour influencer le comportement et célébrer le succès;
  - réagir aux tendances du marché de l’emploi dans le Nunangat inuit en fournissant des incitatifs de recrutement pour des occupations ciblées;
  - promouvoir des programmes postsecondaires qui enseignent la culture, l’histoire et la vision du monde des Inuits;
  - partager des pratiques exemplaires sur la façon dont les élèves inuits peuvent obtenir des équivalences à mesure qu’ils évoluent dans le système d’éducation, comme l’apprentissage et l’évaluation préalables.
• L’établissement d’une fiducie sur l’éducation des Inuits pour parrainer des bourses postsecondaires, à partir de sources publiques et privées et de partenariats avec des sources existantes de bourses pour Autochtones.

**Recommandation # 8:**
Une université nordique établira une capacité de recherche, offrira des opportunités d’études postsecondaires adaptées aux résidents du Nord, favorisera une société civile plus robuste et un lieu de pensée critique et de questionnement, et agira comme moteur économique et culturel. Le Comité national sur l’éducation des Inuits recommande :

• Une initiative nationale en vue de promouvoir l’apprentissage postsecondaire pour les Inuits, y compris des programmes d’éducation qui reflètent la langue et la culture des Inuits. Les buts de l’initiative seront les suivants :
  • augmenter le nombre et la diversité de programmes de premier et de deuxième cycle accessibles aux Inuits;
  • étudier les institutions d’apprentissage postsecondaire autochtones dans le monde entier;
  • établir une université nordique fondée sur la culture et la langue des Inuits du Nunangat inuit.

**Recommandation # 9:**
Dans cette ère nouvelle d’éducation bilingue, il est essentiel de produire, de publier et de distribuer de la documentation dans une langue commune pour les Inuits. Un système d’écriture normalisé de la langue des Inuits avec une grammaire, une terminologie et une orthographe communes peut faciliter la production de cette documentation. Le Comité national sur l’éducation des Inuits recommande :

• L’établissement d’un groupe de travail inuit pour explorer l’introduction d’un système d’écriture normalisé de la langue des Inuits.

**Recommandation # 10:**
Dans cette ère nouvelle d’éducation des Inuits, il est nécessaire d’avoir la capacité de recueillir des données et des preuves, et d’analyser et de partager les résultats pour influencer les politiques et la prise de décisions. Des données et des preuves sont aussi nécessaires pour évaluer l’incidence des investissements stratégiques et des réformes novatrices. Le Comité national sur l’éducation des Inuits recommande :

• L’établissement d’une capacité nationale sur les normes et la recherche appliquée en éducation des Inuits, comme un institut de recherche rattaché à une université. Les buts de ce partenariat sont les suivants :
  • surveiller les indicateurs existants en éducation des Inuits et cerner les lacunes;
  • évaluer les résultats de la Stratégie;
  • élaborer un modèle de cadre de travail pour l’évaluation du rendement adaptée à la culture et à la langue, ainsi que des normes pour mesurer le rendement scolaire à tous les niveaux;
  • promouvoir l’expansion des programmes de formation des enseignants pour inclure un accent sur la recherche touchant les méthodes d’enseignement et d’apprentissage des Inuits.
Comité national sur l’éducation des Inuits et Secrétariat :

• Le Comité national sur l’éducation des Inuits poursuivra son rôle qui est de :
  • offrir un leadership national et communiquer la vision et les priorités annuelles de la Stratégie nationale;
  • surveiller l’élaboration d’objectifs stratégiques et d’un plan de mise en œuvre de la Stratégie nationale;
  • approuver le budget du plan de mise en œuvre;
  • communiquer les résultats de la Stratégie nationale;
  • diriger les activités du Secrétariat;
  • représenter la voix collective des signataires de l’entente sur l’éducation des Inuits sur les sujets se rattachant à la Stratégie nationale;
• établir un Secrétariat national en vue de :
  • mettre sur pied un bureau national;
  • élaborer un plan de mise en œuvre et un budget;
  • élaborer une stratégie de communication;
  • coordonner les réunions du Comité national;
  • diriger la mise en œuvre des objectifs stratégiques de la Stratégie nationale;
  • coordonner les groupes de travail en appui aux objectifs stratégiques;
  • faire rapport sur les progrès accomplis dans la mise en œuvre des objectifs stratégiques;
  • gérer le financement de la mise en œuvre des objectifs stratégiques;
  • préparer des rapports périodiques triennaux sur les progrès accomplis.
In the last few years, a number of forces have converged to draw attention to the urgent need for improving outcomes in Inuit education. Inuit represent Canada’s youngest citizens with a median age of 22 – nearly half the Canadian median age of 40. The bulk of this population is now moving through the education system, yet too few are graduating. The stark reality of Inuit education today is that roughly 75% of Inuit children are not completing high school and some who do graduate find that their education doesn’t compare to that of non-Aboriginal Canadians.

Inuit leaders have called for major reforms in education since the 1970s. They have argued that public education systems, with their origin in the residential school era, had to be replaced with an Inuit-centred system based on Inuit history, culture and worldview.

Today, Inuit education in Canada is delivered by four separate public education systems, operating across two provinces and two territories built from different historical contexts, legislation, systems of governance, and accountability.6 The governments, school boards and education councils responsible for delivering education are at varying stages in transforming their education systems. These changes have been costly, time-consuming, and too often undertaken in isolation and in the absence of national benchmarks and goals.

Prime Minister Stephen Harper’s 2008 Apology to former students of Indian Residential Schools drew national attention to the destructive legacy of residential schools and, for Inuit, opened the door to the creation of national goals. Inuit had already begun a process to examine what was working in Inuit education in 2006, with the launch of an initiative led by National Inuit Leader Mary Simon, President of Inuit Tapiriit Kanatami (ITK). The objective was for Inuit from all four regions of Inuit Nunangat work to together to define a vision and desired outcomes for Inuit education through the development of a National Strategy.

This led, in 2008, to a National Summit on Inuit Education held in Inuvik, NWT. The Summit marked the first time Inuit educators, policy specialists, elders, youth and education leaders from all four Inuit regions assembled to discuss outcomes in Inuit education. The Summit resulted

6 Of the 50,480 Inuit living in Canada, 78% (39,475) live in Inuit Nunangat — the Inuit homeland. There are four geographic regions comprising Inuit Nunangat: Inuvialuit in the Northwest Territories with an Inuit population of 3,115; Nunavut with an Inuit population of 25,635; Nunavik in northern Quebec with an Inuit population of 9,565 and Nunatsiavut in Newfoundland and Labrador with an Inuit population of 2,160.

Source: Statistics Canada 2006 Census.
How We Got Here

November 2006
Launch of Inuit Tapiriit Kanatami Inuit Education Initiative

April 2007
Formation of ITK Education Advisory Group

Background Research Completed

June-November 2007
Stakeholder Consultation

January-March 2008
Summit on Inuit Education

April 2008
Inuit Education Accord

April 2009
National Committee on Inuit Education

June 2011
National Strategy on Inuit Education

4 Background Research Papers on Inuit Education

6 Pre-Summit Reports on Guiding Themes

Summit Report

Literature Reviews and Regional Scans
in an Inuit Education Accord7, which recognized the “unprecedented opportunity to create a
new era in Inuit education that closes the gap on educational outcomes for Inuit relative to all
Canadians.” It was formally signed by key partners in April 2009 (Appendix 5.1). The signatories
committed to developing a National Strategy on Inuit Education within 12 months. The work has
been overseen by a National Committee on Inuit Education, with members appointed in June
2009 by the 13 signatories to the Accord. (Appendix 5.2).

The scope of the National Committee’s discussions focused on six core themes in Inuit education:
bilingual education, mobilizing parents, Inuit-centred curriculum and teaching practices, post-
secondary success, capacity building, and collecting and sharing information. The National
Committee later added a seventh theme, early childhood education (ECE), to reflect the
importance of the foundation years in successful education outcomes.

Three key principles guided the process of developing the National Strategy:

1) Respect for the jurisdictional authority of each region to deliver education programs.
2) Collective action among Inuit to produce goals of a national scope.
3) Focus on building on best practices and addressing key gaps common to all regions.

Although education will never be delivered by a single system in Inuit Nunangat, there is
significant value in identifying and building on best practices in the four regions, and collaborating
at a national level to address the gaps. Focusing on common core areas can help regions avoid
duplication of effort in the costly work of developing Inuit-centred curriculum materials, bilingual
learning resources and language programs. A National Strategy can also consolidate and build
on existing strengths and best practices and share these across regions.

A national initiative for improving outcomes in Inuit education will raise public awareness
about the deficit in Inuit education and bring focus to the ongoing transformation in Inuit schools.
It increases the potential for leveraging investments for specific initiatives from multiple sources
that may not otherwise be available to individual regions. Furthermore, investing in monitoring
and research of best practices will provide the information needed to evaluate what’s working in
Inuit education, and what practices are not improving outcomes.

Inuit want education to be delivered by Inuit educators, through quality bilingual programs
based on Inuit-centred curriculum. The education system should inspire young Inuit to stay in
school longer and advance the process of restoring confidence lost during the residential school
experience. Success will mean equipping young Inuit with the skills and knowledge they need
to contribute to, and benefit from, the emerging economic and civic opportunities in Canada’s
northern regions.

7 The signatories to the Inuit Education Accord include: Inuit Tapiriit Kanatami, Indian Affairs and Northern
Development, Government of Nunavut, Government of the Northwest Territories, Nunatsiavut Government,
Makivik Corporation, Nunavut Tunngavik Incorporated, Inuvialuit Regional Corporation, Pauktuutit, National Inuit
Youth Council, and Inuit Circumpolar Council Canada. The Government of Newfoundland and Labrador, the
Labrador School Board and the Kativik School Board participated as observers.
2.0 A Vision for Inuit Education

Visions are about imagining the future. The National Committee on Inuit Education was guided by a vision for education systems that make a positive difference in the lives of Inuit. Realizing this vision is about fostering excellence in lifelong learning and providing Inuit youth with the confidence and the choices to thrive in their communities, in their country and in the world.

Vision for Inuit Education
An Inuit-centred education system must strive to be the best possible public education model for Inuit and must:

- Be bilingual (in the Inuit language and at least one of Canada’s official languages) and founded on Inuit history, culture and worldview.
- Be community-based and empower parents and elders to support education.
- Restore the central role of the Inuit language.
- Embrace early childhood education, Kindergarten to Grade 12, post-secondary and adult learning.
- Be continually informed and improved upon by monitoring, evidence and research.

2.1 The Outcomes We Want
Inuit need a school system whose objective is the mastery of core subjects, including language and math, as well as 21st century subjects, such as global awareness and civic literacy. Curriculum, standards and support systems must all work to produce learning environments and outcomes for Inuit students that equip them to become successful citizens in diverse and multicultural settings.

Outcomes for Inuit Education
An Inuit education system should expect success and graduate students:

- With a 21st century education.
- Knowledgeable of their cultural and linguistic contributions to Canada.
- Able to contribute to Inuit, Canadian and global society.
2.2 Teaching the Inuit Worldview

The vision for Inuit education calls for a bilingual education system founded on Inuit societal values, worldview and beliefs.

The Inuit worldview is based on a system of belief, a cosmology, which has its origins with ancient Inuit. Inuit mythology, legends and ways of believing have commonalities across Inuit Nunangat, and were based on an animistic way of looking at the world. Animals could transform into humans. Shamans could communicate with the spirit world and had spirit helpers, called tuurngait, which enabled them to travel to other lands.

Life revolved around siilu, the outside, which had an inua, its spirit, or its being. The sun and the moon had an inua too. Every living being had an inua, even animals, to which Inuit held close relationships. Myths and legends explained Inuit origins, for instance, the brother and sister who turned into the sun and moon, and the legend of Takannaaluq, also known as Sedna, who was the mother spirit of all animals living in the sea.

This cosmology did not include a God, or gods, and it did not include a heaven or a hell. However, in Inuit cosmology the bad and the good existed side by side. There were malevolent spirits as well as helpful, kind ones. Shamans could be good or selfish, out to ilisiiqsik, or place a hex on others to either harm or kill them. Shamans were integral to the old way of life and played dynamic roles in Inuit communities.

In this world, Inuit had to live an ordered life to keep illness and malevolent spirits at bay, thus allowing a long life. When a person was ill, the shaman worked with the person to discover why he or she had become ill. If, for instance, the person had broken a rule of conduct, the shaman would prescribe a set of rules that, if not followed correctly, could lead to further illness.

Rules of conduct, or allirusiit, were the norm. Today, the Inuit word for Sunday is actually an old word, allitut, which means “they are following prohibitions.” Rules were especially present in Inuit women’s lives, regulating use of meat, childbirth and menstruation, naming and the bringing up of children, and general conduct. Some rules of conduct, when related to men, were meant to ensure
that a man would not miss an animal while hunting. Abiding by the rules gave a person confidence that neither illness nor hexes could harm him.

While much of the old ways are not practiced anymore, they form the basis of Inuit values such as sharing and of helping one another.

Another value holds that an individual’s intellectual capacities must be respected. This was seen in the way Inuit raised their children, allowing them to learn from their mistakes and trusting in their capacity to use their isuma, thought or intellect, and eventually become isummaniq, a mature productive member of the community. As such, most Inuit individuals have independence of thought and action, and personal responsibility for their actions. It could also be considered rude to ask questions of a person who is engaged in an activity. Inuit have been known to tell others to stop asking questions, and that it is better to learn by observing the activity.

Inuit elders of today still remember some of the teachings of their parents and grandparents, and it is important to reintroduce these teachings through the education system.

Elders in Nunavut, for example, have identified traditional laws to teach in schools. Together with a comprehensive set of values, these laws represent important aspects of what it means to become an inummarik, or able human being, who can act with wisdom and use ancestral knowledge, skills and attitudes to be successful in today’s world.

There are also Inuit Maligait or the core laws of relationship that govern how one connects with other people and with the environment. These include:

- Working for the common good
- Being respectful of all living things
- Maintaining harmony
- Continually planning/preparing for a better future

Elders have further identified Inuit Piqujangit, or communal laws that provide guidance for how people should behave and live their lives as Inuit. These principles include:

- Inuuqatigiitsiarniq: showing respect and caring for others
- Tunnganarniq: being welcoming, open and inclusive
- Piliriqatigiigniq: developing collaborative relationships to work together for a common purpose
- Avatimik Kamattiarniq: environmental stewardship
- Pilimmaksarniq: knowledge and skills acquisition
- Qanuqtuurunnarniq: being resourceful to solve problems
- Aajiqatigiiniq: consensus decision-making
- Pijitsirniq: serving

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The research and discussions of the National Committee on Inuit Education led to the identification of gaps in Inuit education that could be closed through 10 core investments:

Core Areas of Investment

- Mobilizing Parents
- Measuring and Assessing Success
- A Standardized Writing System
- Establishing a University in Inuit Nunangat
- Increasing Success in Post-Secondary Education
- Improving Access to Services for Students who Require Additional Support
- Developing Leaders in Education
- Increasing the Number of Bilingual Educators and Programs
- Investing in the Early Years
- An Inuit-Centred Curriculum and Language Program Resources
- Increasing Success in Post-Secondary Education
3.1 Mobilizing Parents

“There have been a number of creative and imaginative Inuit-based programs to help students engage in education…. But all of these imaginative, Inuit-produced programs will be ineffective unless there are dramatic changes in terms of community-based norms regarding formal education. Specifically, students need to be in school every day, all day, well rested, well fed and eager to learn. Achieving this goal will necessitate engaging the cooperation of every parent and caregiver in the community.”

A new era in Inuit education begins at home. Schools cannot provide everything students need to succeed. A growing body of research suggests that parents’ attitudes toward education, their values, and the amount of communication between home and school are linked to student success rates. In the transition from the residential school era to Inuit-run education systems, the role of parents has never been more important. With each successive generation there are more parents who are familiar with the supports needed at home to promote success at school. However, for a variety of reasons, some Inuit parents are still not focused on supporting the education of their children. Low school attendance is reported as a major problem impeding student success. This must change.

“Many parents have not had a good experience with formal education. As a result, many parents dropped out of school early, or do not necessarily value formal education. Moreover, parents tend to feel inadequate when interacting with the education establishment or supporting the education of their children at home. The cumulative effect is that there are no strong community norms in support of motivating young people to succeed in the context of formal education.”

The National Committee heard from Inuit youth and other key informants that engaging parents in education begins on two fronts:

1. **Promotion**: The idea that parents are a child’s first teachers and can influence their children’s attitudes toward education by providing a positive environment, must be tirelessly promoted.

2. **Policies and Programs**: Parents are important partners, and policies and programs must promote their engagement with teachers and school administrators, and support their participation as legitimate advocates for education.

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11 In a 2010 report on education in the Northwest Territories, the Auditor General of Canada reported that “Departmental statistics indicate that school attendance at both the elementary and secondary levels is an issue, especially among Aboriginal students. On average, students in the Northwest Territories miss 28 days of school during a year. Every year, the average Aboriginal student misses over 41 schools days, which is the equivalent to missing two full years of school by the time a student reaches high school. This affects the performance of Aboriginal students, as indicated in the persistent gap between graduation rates of Aboriginal and non-Aboriginal students.”

Several promising, culturally relevant practices in Inuit Nunangat have incorporated parents as both contributors and collaborators. Curriculum-based Inuit camps, heritage fairs and breakfast programs have brought parents into their children’s schools and education programs.

Research on parent engagement must support efforts to engage parents in the education of their children. In 2009, funding from the federal, NWT, Nunavut and Nunatsiavut governments, the Kativik School Board, the Canadian Council on Learning and the Social Sciences and Humanities Research Council launched the research program “Satuutitsasiurniq,” aimed at stimulating constructive change in attitudes toward formal education in Inuit communities. Researchers, including three Inuit from Nunavik, focused on four communities across Inuit Nunangat. This research project is ongoing and should provide valuable insight into parent engagement strategies.

Engaging parents must be a core policy and embedded in teacher training, teacher orientation, governance, and curriculum development. A sweeping, innovative approach is needed to promote the foundational role of parents in improving outcomes in education.

**Recommendation # 1:**

Recognizing that parents play a primary and important role in supporting students and in student success rates, the National Committee on Inuit Education recommends:

- **The development of a program to mobilize parents that will:**
  - Work with national organizations and regional partners to develop a media campaign to promote the role of parents in student success and the importance of student attendance from ECE through K-12.
  - Develop resources and provide training to promote the link between student success and parent engagement, and emphasize parents’ role in building healthy school communities.
  - Research and examine best practices in parent engagement and student attendance, and share ideas that promote the role of parents in student success, such as video interviews with students talking about the importance of parental support.
  - Develop language training programs for parents in jurisdictions that require language revitalization.
  - Build on the current research results of Nunavik’s Satuutitsasiurniq program — research that examines ‘Partnering with Parents and Communities in Education’ to help inform and shape policy on mobilizing parents.

**3.2 Developing Leaders in Education**

“It will take both leadership and leadership development to achieve significant change in student success in Inuit education. It will be principals, administrators, educators and daycare managers who will lead change in the system.”

Strong leadership is critically important to drive change in Inuit education. It begins with political leadership. Political leadership must raise the importance of improving education outcomes to a new level of urgency. In an era of change and innovation, political leaders must communicate clear and measurable goals for improving education outcomes, and they must communicate these goals often.

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Education administrators and specialists also have a leadership role. They are our innovators. They advance progressive change and ensure there is continuous training and development of our educators and service providers.

Leading an era of innovation and change will require continuous investment in evaluation, research and Inuit scholarship. Background reports prepared for the National Summit on Inuit Education asked researchers to examine the critical success factors behind transformations that had occurred in other Indigenous education systems. Building indigenous research capacity, indigenous scholars, and investing in indigenous research in education were all viewed as instrumental in promoting a sense of ownership in the education system.

The Government of Nunavut program in partnership with the University of Prince Edward Island that recently graduated 21 Masters of Leadership in Education students is representative of this type of innovative leadership programming, which expects students to complete academic research and examine education issues in their communities.

**Recommendation # 2:**
Improving outcomes in Inuit education cannot occur without a comprehensive investment in leadership development. The National Committee on Inuit Education recommends:

The development of a program on Leadership in Education that will:

- Bring Inuit educational leaders together for regular professional development exercises to explore best practices.
- Identify and mobilize leaders to advocate for the importance and value of education and promote education as a career path.
- Develop resources and provide training to help education leaders strengthen collaboration between schools and communities.
- Develop measures for mentoring Inuit and non-Inuit educators.
- Foster opportunities to develop Inuit education scholars to pursue research in Inuit education.
- Promote education leadership and best practices within the circumpolar world.

3.3 Increasing the Number of Bilingual Educators and Programs

“Our language is who and what we are and the health of our language lies at the core of our well being.”

“Research conclusions about results of present-day indigenous and minority education show that the length of mother-tongue-medium education is more important than any other factor (including socio-economic status) in predicting the educational success of bilingual students. The worst results, including high push-out rates, are with students in programs where the students’ mother tongues are not supported at all or where they are only taught as subjects.”

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15 Mary Simon, President, ITK. 2008 Arctic Indigenous Language Symposium.
The foundation of implementing an Inuit-centred education system is a commitment to implementing bilingual education. Inuit view the need to learn the Inuit language as not only the most viable model for their schools, but also a human right, similar to the rights that every English- and French-speaking child in Canada possesses. Implementing a bilingual education vision, and promoting and revitalizing the use of the Inuit language, will necessitate the combined tools of effective legislation, policies and programs, along with strong leadership from parents, communities and schools.

While some schools are now offering instruction in the Inuit language in the first few grades, the shift to English- and French-language instruction is still happening too early, primarily because of insufficient numbers of qualified bilingual educators. Extending Inuit-language instruction and writing into higher grade levels requires increasing the number of bilingual educators.

The model of bilingual education needed to support a vision for a bilingual Inuit education system is a balanced additive bilingual model, in which subject matter in the Inuit language is increased as trained teachers and programs become available, supplemented by quality English- or French-language programs.

Across Inuit Nunangat, there is a wide range of language environments, ranging from Nunavut and Nunavik where the Inuit language is relatively strong and Inuit speakers are the large majority, to Nunatsiavut and the Inuvialuit region of the NWT, where there has been extensive language

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17 The term bilingual education refers to an organized and planned program that uses two (or more) languages of instruction. The central defining feature of bilingual programs is that the languages are used to teach subject matter content rather than just the languages themselves. Bilingual instruction can be implemented at any grade or age level, ranging from pre-school through university and college. Maintenance programs aim to help language-minority students maintain and develop language proficiency. The goal is to develop bilingual and biliteracy skills among these students. Cummins, J. & N. H. Hornberger (eds.) (2008). Encyclopedia of language and education, 2nd edn., vol. 5: Bilingual education. New York: Springer Science/Business Media LLC.


shift to English. The Inuit language in these two regions is considered endangered, notwithstanding efforts to promote Inuit language use.20

In all regions there are three main issues surrounding the supply of bilingual educators:

1. The demand, particularly in higher grades, far exceeds the supply.
2. Educators are leaving the profession citing stressful working conditions.
3. Educators are leaving the profession for other industries seeking educated bilingual professionals.21

Both the Kativik School Board in Nunavik and the Government of Nunavut have teacher education programs that have lengthy experience in producing bilingual educators. But demand still far exceeds supply. The Nunavut Teacher Education Program has long relied on the admission of mature students who have worked in schools as assistants. However the supply of these educators, who often also have strong Inuit language skills, has dwindled in recent years, while the need for bilingual educators has never been stronger. Justice Thomas Berger recognized this “Catch 22” in his 2006 Conciliator’s Final Report on ‘The Nunavut Project’ which recommended that Nunavut’s immediate focus should be on increasing the supply of bilingual educators.22

Increasing the supply of bilingual educators demands aggressive leadership and innovative policy measures aimed at mitigating the loss of educators to other professions and reducing stressful working conditions through interventions such as mentoring programs for inexperienced teachers. These measures also need to be evaluated and shared with other jurisdictions.

In addition to increasing the number of bilingual educators, it is essential to effectively prepare educators who are hired to teach in the environment of a developing bilingual school system. Expectations of success must be set out for new educators, and sustained investments made in professional development and training to support the vision of bilingual education.

Implementing a bilingual Inuit education system also demands comprehensive language revitalization initiatives. Best practices should be discussed and exchanged in regular knowledge

21 In Thomas Berger’s 2008 Conciliator’s Report on Nunavut (note 15) he remarked that the loss of Nunavut educators to other less stressful non-teaching positions resulted in the Government of Nunavut losing more Inuit educators annually than it was graduating from its teacher education program.
transfer forums. The call for more Inuit language programming in Inuit Nunangat today extends beyond adults who see an erosion of Inuit language use. Youth delegates to the 2010 National Inuit Elders and Youth Summit in Inuvik, NWT, called for more instruction in the Inuit language, more documents and literature available in the Inuit language, and more effective mechanisms for communication between school administration and parents.

**Recommendation # 3:**

A new era in Inuit education must be founded on a system of bilingual education supported by bilingual educators and effective bilingual programs. The National Committee on Inuit Education therefore recommends:

- The development of an initiative to increase the number of bilingual educators and service providers in order to promote language revitalization, enhancement and growth that will:
  - Coordinate national support for promotion of the Inuit language in early childhood programs, daycares and schools.
  - Develop innovative measures to immediately increase the number of bilingual and Inuit language speaking educators in schools by:
    - Examining the challenges of hiring and retaining Inuit educators and recommending possible solutions, including:
      - Implementing a promotional campaign to recruit educators, noting the current underrepresentation of Inuit men in these professions.
      - Partnering with universities to graduate teachers and other professionals using multiple training delivery options.
      - Promoting equitable opportunities and benefits among educators and innovative approaches for retaining Inuit educators, including ensuring salaries recognize Inuit language and culture.
      - Increasing the number of certified training opportunities at the community level.
      - Creating opportunities for teachers who do not speak the Inuit language to acquire fluency and familiarity with Inuit culture, history and worldview.
      - Creating opportunities for non-Inuit language speaking teachers to acquire fluency in the Inuit language, history and knowledge of Inuit culture and worldview.

### 3.4 Investing in the Early Years

“The one area where we have a real opportunity to influence policy change. There is no overarching governance or set of standards for teachers and facilities. We are all at different stages but we all know that early childhood education must be part of our lifelong learning. Now is the time to put our words into action.”

Improving educational outcomes begins with ensuring that Inuit children are adequately prepared to start school. There is extensive research on the role that effective early childhood education (ECE) plays in readying children for school and contributing to their ongoing success in K-12 education. ECE opens the door to engage parents in learning and enlisting community

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23 N. Obed. From discussions at a National Committee on Inuit Education meeting.
support for education. A commitment to bilingual education begins with ECE, which is the entry point for strengthening Inuit language skills. The process of rebuilding Inuit education systems presents an opportunity to fully integrate ECE into K-12 schooling.

The history of ECE delivery in Inuit Nunangat is one of scattered delivery models involving a mix of private and public funding sources and licensing agencies outside the K-12 system. This fragmented delivery model has made it difficult to implement a pan-Arctic Inuit vision for Inuit early childhood education. After a decade of planning and fundraising for a national discussion on Inuit ECE, the first ever National Inuit Early Childhood Education Gathering, Nataqavut Sivuniksavut, took place in March 2010 in Goose Bay, Labrador. Early childhood educators from all jurisdictions in Inuit Nunangat met to compare notes and develop a common call to action.

The separation of the ECE system from the K-12 system, in some cases accountable to two different government departments, is increasingly viewed as an outdated model and an obstacle to development.24 Throughout the ECE world, there is growing consensus that those jurisdictions that integrate the transition from pre-school to Kindergarten strengthen school success.25 Only in Nunavik has the combined regional coordination of funding from all sources made it possible to unify ECE policy and delivery.

ECE in Inuit Nunangat has generally struggled with insufficient funding for infrastructure. The availability of quality daycare spaces varies considerably. Approximately 50% of children in Nunavik have access to licensed childcare. In Nunatsiavut, fewer than 10% of children have access to licensed care. In Nunavut, the figure is about 20% compared with about 40% in the Inuvialuit region.26

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25 Ibid.
During the Nataqavut Sivuniksavut gathering, all regions reported that integrating ECE into the K-12 system and training and retaining qualified bilingual staff were key to providing quality early childhood education. One of the foremost benefits of linking ECE with K-12 is that it can lead to the development and recognition of early year educators as professional teachers and put in place supports for their ongoing professional development.

**Recommendation # 4:**

Access to quality, culturally relevant early childhood education sets the standard for better education outcomes by creating expectations of success for children and for those parents who are being introduced to the education system for the first time. The National Committee on Inuit Education recommends:

- The establishment of an initiative on early childhood education that will:
  - Develop a range of models for Inuit early childhood education.
  - Recommend actions required to integrate early childhood education into the formal education system, recognizing this may involve legislative changes in some jurisdictions.
  - Promote increased access for all Inuit children under age six to a continuum of services and affordable, quality early childhood education, including Aboriginal Head Start (or equivalent culturally and linguistically focused programs)\(^27\) and licensed daycare spaces and facilities.
  - Develop quality, consistent programming based on Inuit language, values and ways of knowing, and teaching methods such as language nests.
  - Identify training and professional development requirements for bilingual early childhood education workers.
  - Recommend actions required to remunerate qualified bilingual early childhood workers as professional educators.
  - Bring early childhood educators together regularly for professional development exercises to explore best practices.
  - Renew the goals of the First Nations Inuit Child Care Program introduced in 1995.

3.5 Strengthening K-12: Creating an Inuit-Centred Curriculum and Bilingual Language Resources

For Inuit students to fully engage in bilingual education, meaningful and relevant curriculum needs to be in place, supported by useful teaching and learning resources.

Background research prepared for the 2008 Summit on Inuit Education included interviews with key informants from indigenous education systems inside and outside of Canada about the changes required to transform their education systems.\(^28\) Interviewees noted that the first shift needed was to accept that translating existing western-based curriculum into the indigenous language was no longer a viable model. From the Mohawk of Canada to the Saami of Finland to the Maori of New Zealand to the Yu’pik of Alaska, it took a sustained commitment to developing curriculum that validated indigenous knowledge, language and culture. This involved developing new teaching and learning resources, lesson-planning materials and educator training models.

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The process of re-shaping school curriculum in Inuit Nunangat began in Nunavik in the 1970s with the Kativik School Board, where curriculum for reading and writing in the Inuit language simply did not exist. The Government of the Northwest Territories introduced the Inuit-based Piniaqtavut program in the late ’80s, followed by a major curriculum change in 1996 with the introduction of Inuuqatigiit, a curriculum written by Inuit educators and elders. The creation of the Nunavut Territory in 1999 propelled even further change in the curriculum as the Government of Nunavut sought to introduce Inuit Qaujimajatuqangit (Inuit Knowledge) as a foundation to its education system.

However, the process of developing new Inuit-centred curriculum “from scratch” is costly and time-consuming. It requires collaboration between Inuit educators and elders to develop new learning modules, new Inuit-language terminology, and to mentor the new generation of younger teachers in appropriate methods. As the implementation of the new curriculum evolves, new best practices emerge and need to be shared.

The capacity to develop new curriculum and teaching resources varies significantly across the four Inuit regions. Several regions have limited resources for developing new curriculum. Education specialists from all four regions, interviewed as informants for the 2008 Summit on Inuit Education, reported that the lack of both teaching resources in the Inuit language and original Inuit-language reading materials, serves as a major obstacle to promoting bilingual education in their schools. Educators also noted that promoting new language programming had to be supported by the production of culturally relevant literature, yet there is very little literature available in the Inuit language beyond government publications and K-3 materials.

Though some Inuit jurisdictions participate in curriculum-sharing agreements with other governments for English- and French-language materials, no collaborative arrangement currently exists between the four Inuit regions for making optimal use of Inuit-language resources being developed in each region. A collaborative arrangement for developing and sharing Inuit curriculum and learning resources could serve to promote consistency in resources, as called for by delegates attending the 2010 Inuit Language Summit in Iqaluit. An evolving and effective bilingual education system needs greater capacity to produce new language tools and learning resources. These resources are currently scattered across pockets of Inuit education systems. The possibility of using information technology to connect Inuit educators with teaching resources in other regions has yet to be fully explored.

When introducing new curriculum, it is also important to evaluate what works and what does not, and to share this evidence. The Kativik School Board, for example, has recently spread the Grade 7/8 curriculum over three years, rather than two, to facilitate more successful transition and reduce the number of students leaving school before graduation. It has also learned that on-the-land trips must be coupled with relevant classroom-based activities and materials for the experience to satisfy curriculum needs. New units must undergo a trial teaching period, with feedback and revisions, and must ultimately be recognized for meeting entrance requirements to Canadian universities. The results of these adaptations also need to be monitored and evaluated.

A bilingual education system must also develop strong language proficiency standards and a system for evaluating the language proficiency of both students and teachers. This information is important for evaluating the effectiveness of investments in education and also helps parents evaluate their child’s progress in school. These are essential and costly investments in bilingual education that would benefit from a national process of development, sharing and evaluation.
Recommendation # 5:
For Inuit students to fully engage in bilingual education, meaningful and relevant curriculum needs to be in place, supported by useful teaching and learning resources. The National Committee on Inuit Education recommends:

- The development of an initiative to create an Inuit-centred curriculum and common standards that will:
  - Develop curriculum incorporating Inuit culture, history and worldview.
  - Assemble all existing Inuit-specific curriculum and resources, identify gaps and plan ways to fill those gaps.
  - Identify and share successful practices in transition programming to develop students’ language skills, beginning in ECE.
  - Develop language proficiency standards and generic first- and second-language programs.
  - Identify and share best practices in cultural education, such as land-based programs.
  - Establish an Inuit Resource Centre to advance Inuit-language programming and:
    - Publish Inuit-language literature and Inuit teaching resources that meet the needs of all students and ranges of ability.
    - Produce a shared online learning repository.
    - Deliver awards for production of exemplary materials.
    - Examine partnership possibilities and resource sharing.
    - Develop Inuit-related curricular resources for non-Inuit Canadian students.

3.6 Improving Services to Students Who Require Additional Support
Outcomes in Inuit education cannot be improved without addressing programming and services for students who require additional support. This includes individuals with a physical disability (for instance, a hearing or vision impairment), a mental impairment or disorder, a developmental or learning disability (Fetal Alcohol Effects, Fetal Alcohol Syndrome or emotional behaviour disorder), a severe behavior problem or who are gifted in some way.

The 1982 Charter of Rights and Freedoms provides all Canadian children, including those who require additional supports, with the right to an appropriate education. However, across Inuit Nunangat access to services to diagnose needs, as well as programs to support students who require additional supports, has lagged far behind demand and the national standard. Students with a combination of behavior and mental health problems are entering schools that are not equipped to deal with these issues. Literacy and math programs, breakfast programs, alternative discipline programs, parenting classes, drug and alcohol counseling and mental health counseling are all essential in Inuit Nunangat. The lack of such programs has emerged as a significant factor in educational achievement.

These physical and mental health challenges cannot be addressed solely through the public education system. Rather, the situation requires the collaborative support of multiple health and social service interventions. Improving education outcomes must therefore have a broader focus in the community than just the school. Diagnostic services and programs for students who require additional supports must move from being fragmented across numerous agencies to being consolidated as a continuum of services to students throughout their school years. The earlier these services begin diagnosing students and identifying the needed supports, the better students’ chances of success.
Educators also need professional development opportunities to learn the requirements of students who require additional support.

**Recommendation # 6:**

Access to services that diagnose and support students who require additional support has lagged far behind demand in Inuit regions. Addressing the needs of these students through inclusive education requires the collaborative support of multiple health and social service interventions. The National Committee on Inuit Education recommends:

- That a national forum on support programs and services for students who require additional support in Inuit education be convened that will:
  - Identify existing supply and demand for services in Inuit Nunangat.
  - Identify best community and school-based practices and best inter-agency collaborative practices.
  - Provide recommendations for addressing persistent gaps in programs and services and for educator support.
  - Provide recommendations on educator support that promote increased levels of specialized expertise in education in Inuit Nunangat.

### 3.7 Increasing Success in Post-Secondary Education

“Education deals with many of the issues we are dealing with today. Job readiness, suicide, drop-out rates, social issues, alcohol and substance abuse. When engaged in focused efforts such as trying to complete their education, individuals are engaged in where they want to go. They don’t have as much time to think about breaking and entering and all the stuff we see is happening and being done by people who have fallen in the cracks along the way. Education at all levels — training and skills development — will have to play a very big part.”

There is a growing understanding among Inuit that higher education has become a prerequisite for most of the existing and emerging employment opportunities available in Inuit Nunangat. Higher education is also directly linked to higher income. But too few Inuit students are completing high school and some who do find themselves trailing non-Aboriginal Canadians in education standards.

In recent years, the number of post-secondary, college and university level programs delivered across Inuit Nunangat has increased markedly, with many of these programs adapted to suit the northern context. Less clear is what paths Inuit are taking to post-secondary education, how Inuit are doing in these programs, what programs are most successful, and where gaps exist. Very little published research exists on the Inuit post-secondary experience as a whole relative to the Canadian experience.34 There is also little published evidence on the reasons Inuit students drop out from post-secondary studies. All these factors need to be examined.

One of the areas where there has been growth in recent years is the number of university programs now available to Inuit. Both the Kativik School Board and the Government of Nunavut have long experience graduating new teachers. The Kativik School Board’s Teacher Education Program is a community-based model where the coursework for the provincial teaching diploma

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33 Nunavut Premier Eva Aariak. March 2009.
34 One of the few education statistics captured by Statistics Canada on Inuit education reveals that only 3% of Inuit men and 5% of Inuit women hold a university degree.
is completed in cooperation with the local school. To date, 128 teachers have received their provincial teaching diploma and their McGill certificate. A Masters of Leadership in Education program offered by the University of Prince Edward Island (UPEI) in cooperation with the Government of Nunavut recently graduated 21 students through an innovative combination of coursework completed at UPEI and on site in Nunavut. The evident success of teacher education programs in Nunavik and Nunavut needs further examination in the context of best practices transferable to other programs.

There has also been some success in developing transitional programming to facilitate the move from high school to post-secondary education. The 25-year-old Nunavut Sivuniksavut Training Program, for example, offers an eight-month college program for Inuit youth from Nunavut who want to prepare for the educational, training, and career opportunities that are being created by the Nunavut Land Claims Agreement (NLCA) and the Government of Nunavut. A 2008 report by the Canadian Council on Learning noted that “in a recent survey of 180 of their graduates, only four were unemployed, with the rest either in full-time jobs or having gone on to further post-secondary education.”

Transition programs such as Nunavut Sivuniksavut are important links between high school and post-secondary education and training, and therefore need to be evaluated as a best practice and considered for expansion to serve other regions.

There is also a need to understand what is working for Inuit students who are enrolled in university studies outside of Inuit Nunangat. The Association of Canadian Deans of Education (ACDE) recognizes that significant improvements are required to attract and support aboriginal students. In 2010, ACDE adopted an Accord on Indigenous Education that seeks to create a respectful and welcoming learning environment where indigenous cultures, knowledge and ways of knowing and learning are valued.

The 2008 Summit on Inuit Education recommended investing in student recruitment initiatives to increase participation in post-secondary education. However, there is limited published evidence on barriers to Inuit post-secondary participation. Some regions have reported that the lack of basic academic skills in language and math are necessitating additional ‘ramp-up’ years to prepare students for professional programs. An analysis of existing territorial and provincial administrative data and program evaluations related to Inuit access to post-secondary education would be helpful in understanding what barriers persist in preventing Inuit from succeeding at a post-secondary level.

The sheer number of Inuit students not completing high school means that academic upgrading and adult education will play a disproportionately higher role in the Inuit education system for some years to come. Very little information is published on the paths Inuit adults are choosing (or not choosing) for lifelong learning. What is clear is that the high number of drop outs necessitates an unprecedented emphasis on academic upgrading, high school completion courses and university and college access programs.

It is also unclear what the full impact of enhanced broadband technology can have in improving access to, and participation in, post-secondary and adult education in Inuit Nunangat. Labrador has enjoyed some success with its Centre for Distance Learning and Innovation and this should be examined as a possible platform from which to build programs of a more national dimension.

Success in post-secondary education across Inuit Nunangat could benefit enormously from territories and provinces working together on data monitoring, program evaluations and best practices.

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Recommendation # 7:
Inuit participation in post-secondary education must increase. Information on what paths Inuit are taking to post-secondary education, how Inuit are doing in these programs, what programs are most successful, and where gaps exist would facilitate the development of successful post-secondary programs. The National Committee on Inuit Education recommends:

- A program to increase Inuit success in post-secondary education and adult learning in the Inuit language, English and French that will:
  
  - Identify and remove barriers to post-secondary education and adult training.
  - Examine and share models for delivering post-secondary education, such as increasing resources for distance learning and expanding the Nunavut Sivuniksavut program to all regions.
  - Examine and share best practices for in-school and out-of-school career development in K-12 systems, such as career fairs, career cruising and career focusing.
  - Research reasons for “early leaving” or failure to begin post-secondary studies and adult learning, including gender differences, and recommend innovative models to influence behaviour and celebrate success.
  - Respond to labour market trends in Inuit Nunangat by providing incentives for recruitment to targeted occupations.
  - Promote post-secondary programming that teaches Inuit culture, history and worldview.
  - Share best practices on how Inuit students can achieve equivalency as they move through the education system, such as prior learning and assessment.
  
  - Establish an Inuit Education Trust to sponsor post-secondary scholarship, drawing from public and private sources and partnering with existing Aboriginal scholarship sources.
3.7.1 Establishing a University in Inuit Nunangat

“Canada is the only northern state that doesn’t have a university in the North. Canada is four decades behind Norway, Finland, Sweden and the United States. The United States has three universities in Alaska. There’s a university in Greenland, in northern Sweden and in the Norwegian Arctic.”

Canada is the only Arctic country that does not have a university in its northern regions. This creates a barrier to Inuit pursuing post-secondary studies because of the expense and dislocation involved in attending universities in southern Canada or elsewhere, far removed from Inuit cultural realities and support systems.

Discussion about the establishment of a northern university has spanned several decades. The University of the Arctic, founded by the Arctic Council in 2001, took a step forward in promoting university-level learning through an online delivery program. It is a cooperative network of over 100 universities, colleges and organizations that share resources and expertise.

A 2008 report prepared by Dr. Charles Jago to advise the Government of Canada on a long-term strategy to sustain the University of the Arctic (Canada) spoke strongly to the need for continued support to expand university-level degree programs in the territories in partnership with the territorial colleges.

In 2010, the Walter and Duncan Gordon Foundation sponsored a background analysis of the idea of a northern university. The study suggested there was broad support for the establishment of a northern university to build research capacity, expand post-secondary opportunities relevant to northerners, foster a more robust civil society and space for critical development and inquiry and act as an economic and cultural engine. In the NWT and Nunavut, post-secondary education is currently delivered through Aurora College and Arctic College. Working in collaboration with southern universities, they offer a variety of university-level degree programs. There are no similar institutions in either Nunavik or Nunatsiavut, however each of these regions works closely with southern-based universities to provide post-secondary degrees and diplomas in a variety of disciplines.

In Nunavut, the Ilitturvik University Society was established in 2009 to work toward the establishment of a university with programming relevant to Inuit and the region. Spearheaded by several recent Inuit post-secondary graduates, the project envisions a public university that embeds Inuit knowledge and values in a fully accredited program for Inuit and other students wishing to study from the Inuit perspective.

Different models being discussed include building on existing institutions and programs and creating a new degree-granting institution in Inuit Nunangat. The National Committee believes that the creation of a new university that validates Inuit thinking and reflects the political, economic and social realities of Inuit Nunangat would be a catalyst for transforming the Inuit education system. As a public institution, it would be open to students and researchers everywhere.

This is not a novel idea. In the NWT, the Dechinta Institute delivers land-based, university-level education. Its mission is to support a new generation of leaders and researchers by providing accessible and practical learning and development experiences, respectful of traditional ways. In Nunavut, Piqqusilirivvik, an Inuit cultural school opened in Clyde River in May 2011. It is a place

36 Former Governor General Michaelle Jean 2009.
for higher learning about Inuit culture, language and heritage. All courses are taught in the Inuit language. It provides students with on-the-land learning experiences, as well as access to modern facilities that reflect today’s contemporary reality.

The literature review on post-secondary success completed for this Strategy noted that a northern university is a major part of the post-secondary education solution. In reviewing the experiences of the Saami in Norway and the creation of a Saami University, it was argued that a northern university in Canada would improve access to post-secondary education, contribute to regional economic development and help ensure that northern residents are prepared to contribute to innovation and knowledge generation in their region and in Canada.39

An Inuit university that validates Inuit thinking and reflects the political, economic and social realities of Inuit Nunangat would have the added benefit of providing a home base for the development of Inuit scholars and researchers, and create a research agenda to tackle the issues important to the north and northerners. It would become an intellectual home for Inuit and Inuit scholarship, which by definition, would include the fostering of scholarly debate and academic achievement embedded in an Inuit worldview.

Discussions on this topic have revealed it to be a delicate and perhaps even controversial matter, both in terms of location of such an institution and how it can best be organized to serve the needs of all regions. Advancing the concept of an Inuit university in Inuit Nunangat requires careful planning, a coordinated national effort and commitment.

Recommendation # 8:
A northern university will build research capacity, expand post-secondary opportunities relevant to northerners, foster a more robust civil society and space for critical development and inquiry and act as an economic and cultural engine. The National Committee on Inuit Education recommends:

• A national initiative to promote post-secondary learning for Inuit including education programs that reflect Inuit language and culture. The initiative will:

  • Increase the number and variety of graduate and post graduate programs available to Inuit.
  • Examine indigenous post-secondary learning institutions around the world.
  • Establish a northern university based on Inuit culture and language in Inuit Nunangat.

3.8 Establishing a Standardized Writing System

“Many Inuit intellectuals are getting together and saying it is absurd that five interpreters are needed for what is basically one language. It’s ridiculous that Inuit find it so hard to develop curriculum and newspapers.”

Since the 1970s, the discussion around promoting more extensive use of the Inuit language in schools (and promoting the survival of the Inuit language), has included a deeply rooted debate about introducing a standardized writing system to promote communication across dialects and across Inuit regions.

The debate among Canadian Inuit stems from the current use of two different writing systems, a syllabic system introduced by missionaries, and a Roman orthography that uses the Roman alphabet. Some leaders have recommended that syllabics be replaced with a standard Roman orthography in order to promote broader publication of literature, such as history, poetry, and fiction. They have also argued that a standard Roman orthography would promote the sharing of materials with other Circumpolar Inuit regions, such as Greenland and Alaska. Most of the existing Inuit language materials are translations from English originals and not widely read. “There is almost no culturally relevant literature in book or magazine form for adult learners of Inuktitut or Inuinnaqtun.” A standard Inuit Roman orthography is viewed as a tool to creating and sharing school curriculum, books and media materials.

In 2010, Nunavut hosted an Inuit Language Summit that focused on the future of the Inuit language. Delegates who supported a standardized Inuit language writing system with common grammar, spelling and terminology, argued that it would provide Inuit with the ability to produce, publish and distribute common Inuit language materials.

Delegates also noted the advances Greenland has made in language promotion through a government-funded program that publishes 80 books a year in both the Danish and Greenlandic languages. Schools receive these books, written by authors who are experts in a particular subject matter, at no cost. Greenland’s advantage is that, since the 1960s, it has used a standardized written and spoken form of Kalaallisut.

Opponents to a standardized writing system fear the loss of local dialects and orthographies. Syllabics also reflect the sounds of the Inuit language more effectively than Roman orthography. The National Committee on Inuit Education recognizes these concerns. However, a standardized writing system does not require users of syllabics to change their current practices. Moreover, the subtleties of dialects can be supported within a new writing system.

The introduction of a standardized writing system, gradually and incrementally implemented through the school system, beginning with early childhood education language programs, followed by K-3 and then higher grades, will ultimately improve educational outcomes for Inuit. Inuit children will learn a writing system universally understood by Inuit of their generation. A standardized writing system will also facilitate the development and sharing of new terminology in the Inuit language, thus enriching the language.

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40 Jose Kusugak, Remarks to the 2008 Arctic Indigenous Languages Symposium.
41 “Linguists generally divide the Inuit language into four groupings of dialects (Alaskan Inupiaq, Western Canadian Inuktun, Eastern Canadian Inuktitut, and Greenlandic). Of these, three are spoken in Canada, and two in Nunavut. Syllabics are used for all Eastern Canadian Inuktitut dialects and the Natsilingmiut dialect; Roman orthography is used for only one dialect, Inuinnaqtun, spoken in only two Nunavut communities…” From: Harper, K., (2003: 92) Inuit Writing Systems in Nunavut: Issues and Challenges. Proceedings of the Second IPSSAS Seminar.
42 Ibid. p.92
Recommendation # 9:
Key to a new era in bilingual education is the ability to produce, publish and distribute common Inuit language materials. A standardized Inuit language writing system with common grammar, spelling and terminology, may facilitate the production of these materials. The National Committee on Inuit Education recommends:

- The establishment of an Inuit Task Force to explore the introduction of a standardized writing system for Inuit.

3.9 Measuring and Assessing Success

“We are all doing a lot of good work in our regions, but none of us really knows how our students are actually doing. We need to know more about the literacy and numeracy skills of our kids and if our systems are really equivalent to others. We also need to know why our kids are dropping out or not coming to school at all — all sorts of things. If we don’t have this kind of information, we can’t make the best choices.”

One of the most challenging aspects of examining Inuit education in Canada is the comparatively small amount of performance monitoring data that is available to interpret results and trends and to inform policy decisions.

The importance of performance data was a recurring topic during the 2008 Summit on Inuit Education, where delegates commented that in most regions research and monitoring capacity is, at best, limited. The research team that examined over 300 published sources on Inuit and indigenous education for the National Strategy process observed that First Nations research dominated the literature, and there is almost no data or evidence supporting any of the major policy shifts in Inuit education. A handful of recent projects have begun to address this gap, but evidence to inform policy discussions on Inuit education remains in its infancy.

Currently, much of the data collected by jurisdictions is administrative in nature. The Auditor General of Canada, in a 2010 report on Education in the Northwest Territories, noted that once the data is collected, it also must be used. The Auditor General cited the example of data collected on the delivery and results of adult and post-secondary education and training programs but added that the data had not been analyzed to improve program delivery.

Parents and policy makers need to know about such results, and there needs to be consensus about what data should be collected. Measures used in most Canadian jurisdictions to determine trends and inform policy include level of school readiness, enrollment rates, school attendance, drop-out rates, graduation rates, literacy and numeracy scores, and university completion rates. For Inuit, measurement tools should also include culturally relevant indicators that are responsive to the Inuit context. The 2007 Canadian Council on Learning Report on redefining how success is measured in First Nations, Inuit and Métis learning, recommended developing research and measurement approaches that reflect the holistic, lifelong nature of learning and its connection to community well-being.

To support the delivery of new investments in quality bilingual education in an Inuit-centred education system, it is necessary to measure and evaluate the reforms and set clear standards.

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44 N. Obed. From discussions at a National Committee on Inuit Education meeting.
Useful and relevant performance data on a system-wide basis should form the basis of evaluations of those reforms.

Information technology has facilitated the collection, storage, sharing and use of data. The next era of Inuit education must take advantage of the potential of information technology to monitor progress.

It is also important for Inuit to establish common learning standards across Inuit Nunangat, beginning with language and math. There have been repeated concerns expressed that standards vary considerably from region to region, community to community. Common standards are a way to ensure that all Inuit children have access to a similar basic education.

The Government of Nunavut is currently working on developing a new differentiated performance-based assessment system that supports 21st century learning skills. The intent is to develop assessment measures that are consistent with Inuit-based beliefs and concepts.

However, introducing new and more relevant assessment measures is costly and time-consuming, and requires ongoing teacher training and development. All regions face limitations in their capacity to tackle the introduction of a wholesale change in standards. As all regions are in the process of transforming their curriculum, there is an opportunity to collaborate both on curriculum development and the corresponding assessment standards, perhaps beginning with language and math.

**Recommendation # 10:**

A new era in Inuit education needs the capacity to collect data and evidence, and analyze and share the results to inform policy and decision-making. Data and evidence is also needed to assess the impact of strategic investments and innovative reforms. The National Committee on Inuit Education recommends:

- The establishment of national capacity for standards and applied research in Inuit education, such as a research institute with a university. The partnership will:
  - Monitor existing indicators in Inuit education, and identify gaps.
  - Assess the results of the Strategy.
  - Develop a model for culturally and linguistically appropriate performance-based appropriate assessment framework and standards to measure student performance at all levels.
  - Promote expansion of teacher education programs to include a focus on research into Inuit ways of teaching and learning.
3.10 The National Committee on Inuit Education and Secretariat

The success of the National Strategy on Inuit Education will be measured in its implementation. Successful implementation of the recommendations set out in the Strategy will require an enhanced level of capacity, both at the national and regional levels. This capacity will be generated by a combination of new investment, new partners and partnerships, and where possible, by leveraging expertise throughout Inuit Nunangat for projects of national scope and regional benefit.

The organizational capacity required to meet the Strategy’s objectives and continue its focus consists of the following:

1) Continuation of the National Committee on Inuit Education to provide oversight and direction and foster continued co-operation and collaboration between Inuit regions on improving outcomes in Inuit education.

2) Establishment of an Inuit Education Secretariat to carry out the day-to-day work of implementation and administration of the Strategy.

The National Committee on Inuit Education will:

- Provide national leadership and communicate the vision and annual priorities of the National Strategy.
- Oversee the development of strategic objectives and an implementation plan for the National Strategy.
- Approve the implementation plan and budget.
- Communicate outcomes of the National Strategy.
- Direct the activities of the Secretariat.
- Represent the collective voice of the signatories of the Inuit Education Accord on matters pertaining to the National Strategy and,

Establish a National Secretariat responsible for:

- Developing an implementation plan and budget.
- Developing a communications strategy.
- Coordinating meetings of the National Committee.
- Directing implementation of the strategic objectives of the National Strategy.
- Coordinating working groups in support of strategic objectives.
- Reporting on progress of implementation of strategic objectives.
- Managing funding for implementation of strategic objectives.
- Developing three-year interim reports on progress.
Over the past year, the work of the National Committee on Inuit Education has brought into high relief the urgency of the achievement gap in Inuit education. Educational outcomes for Inuit are not closing quickly enough to keep pace with the opportunities now presenting themselves in northern economies, and worse, underperformance of young people is exacerbating the serious social problems in Inuit communities.

The Prime Minister has sent very clear and important messages over the past several years. First, in the Apology to former students of Indian Residential Schools, he made the courageous statement, on behalf of all Canadians, that “the burden of this experience has been on your shoulders for far too long. The burden is properly ours as a government, and as a country.”

Secondly the Government of Canada released two key policy statements on Canada’s North: the 2009 Northern Strategy and the 2010 Arctic Foreign Policy. Both documents outline the pillars of growth for the Arctic including ‘promoting social and economic development’.

Although the numbers vary from community to community, roughly three in four Inuit children who enter school will not complete Grade 12. If 75% of Inuit children are not completing Grade 12, education must become the number one policy focus in Canada’s Arctic vision.

The National Strategy outlines those areas of focus that, in the opinion of the National Committee, warrant investment and sustained attention. It will take the combined effort of federal, provincial and territorial governments, along with Inuit partners, to ensure that the systemic investments outlined in the Strategy are implemented and successes realized in the next few years. Change cannot be made for us. The National Strategy on Inuit Education has identified the gaps contributing to the achievement gap, and sets the stage for a new era in Inuit education.

Canadians have recognized the importance of this challenge. The Department of Indian Affairs and Northern Development completed a public opinion study in 2004 and found that Canadians “rated education as the number one issue on which government should concentrate its efforts on behalf of Aboriginal youth.”

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5.0 Appendices
5.1 Inuit Education Accord

Inuit Education Accord

WHEREAS Inuit in Canada share a common history, culture, and language, and face a common challenge of creating education systems that compare favourably to the education standards available to other Canadians;

AND WHEREAS Inuit believe that education systems that are designed from the Inuit societal and cultural worldview and delivered in the Inuit language will lead to better educational outcomes for Inuit;

AND WHEREAS Inuit, their partner organizations, and government representatives gathered in Inuvik, Northwest Territories in April 2008 at a National Summit on Inuit Education;

AND WHEREAS participants at the National Summit on Inuit Education identified existing successes and persistent gaps in Inuit education;

AND WHEREAS with the settlement of land claims in the four Inuit regions, and the recent realization of the residential school settlement, there is an unprecedented opportunity to create a new era in Inuit education that closes the gap on educational outcomes for Inuit relative to all Canadians;

AND WHEREAS participants at the Summit on Inuit Education agreed that the future of Inuit education would benefit significantly from a national partnership among Inuit, their partner organizations and partner governments, with a common purpose and desired outcomes;

NOW THEREFORE parties to this Inuit Education Accord agree to the following:

Vision

Inuit working in partnership with their partner organizations and governments to achieve educational outcomes for Inuit children comparable to all other Canadians, without sacrificing culture and language to do so.

Purpose of the Accord

To establish a National Committee on Inuit Education for the purposes of developing a National Strategy on Inuit Education.

Objectives of the Accord

The objectives of this Inuit Education Accord are as follows:

- To establish a National Committee on Inuit Education made up of representatives from Inuit Tapiriit Kanatami, its member organizations, federal government partners and governments in the four Inuit regions.
- Building on the results of the National Summit on Inuit Education, to develop a National Strategy on Inuit Education.
- To address, through the National Strategy on Inuit Education, the core issues of bilingual education, capacity building and recognition, parent and partner involvement, Inuit central position and teaching approaches, best practices in strengthening programming and research in Inuit education.
- To provide clear definition of roles and responsibilities and accountabilities of the parties to the Strategy.

Principles

The work of the National Committee on Inuit Education will reflect the following principles:

- Cooperative and collaborative approaches.
- Open, transparent processes.
- Results oriented goals and measurable obligations.

Administration

1. The parties will establish a National Committee on Inuit Education within 60 days of the signing of this Accord.
2. The National Committee on Inuit Education will develop a plan and process for the development of a National Strategy on Inuit Education.
3. The National Strategy on Inuit Education will be developed within 1 year of the appointment of the National Committee on Inuit Education. The National Strategy will be submitted to each party for endorsement.
4. The National Committee on Inuit Education will meet in person a minimum of two times and as desired by teleconference to review and report on progress.
5. The National Committee on Inuit Education will provide regular reports to Ministers of Education in the Inuit regions, federal partners, and the Inuit Tapiriit Kanatami Board of Directors.
6. The resource implications resulting from the Accord will be examined and addressed by the parties to this Accord.
7. Member organizations of the National Committee on Inuit Education will be asked to appoint representatives to the Committee within 60 days of signing.

Saving Provision

Nothing in this accord creates any legal rights or obligations.

Term of the Accord

This Accord shall be in effect for a period of 5 years from the date of signing. Upon written consent this Accord may be renewed for a further term as agreed by the Parties.

Signatories

Signed this 3rd day of April in 2009.

Mary Simon, President, Inuit Tapiriit Kanatami

Honorable Chuck Strahl, Minister of Indian Affairs and Northern Development

Honorable Hunter Tootoo, Minister of Education, Government of Nunavut

Pippa Inglis, President, Makikik Corporation

Jim Liau, President, Nunatsiavut Government

Paul Kediapak, President, Nunavut Tunngavik Inc.

Mike Chalmers, Chair/Chief Executive Officer, Inuvialuit Regional Corp.

Honorable Jackson Lafferty, Minister of Education, Government of Northwest Territories

Rita Imvuktuak, President, Pitaluktuti

Anna Mills, President, National Inuit Youth Council

Debra Smith, President, Inuit Circumpolar Council-Canada
5.2 Background to the Strategy Development
To inform discussions, the National Committee on Education undertook a number of intersecting information-gathering processes:

1. **Analysis of Background Reports**: The Committee reviewed recommendations from the 2008 Summit on Inuit Education, including the background and stakeholder reports prepared for the Summit, plus the education chapter from the 2005 “Closing the Gap” report on the Kelowna First Ministers’ Meeting.

2. **Regional Scans**: National Committee members from each of the four provincial/territorial jurisdictions prepared an environmental scan on the status of the Committee’s seven themes. These provided important information on best practices and helped identify gaps.

3. **Interviews with Key Informants**: The Committee received two briefings on existing statistical data and data gaps on Inuit education. The Committee also heard the results of parent engagement research being conducted in all regions by McGill University in collaboration with the Kativik School Board, Government of Nunavut, Government of the Northwest Territories and Nunatsiavut Government. A representative from ITK’s National Inuit Language Committee also made a presentation to the Committee.

4. **Document and Literature Review**: The Committee commissioned five comprehensive literature reviews on published research and evidence that exists on Inuit education and transformative change in indigenous education. Over 300 national and international sources were reviewed. A report on the key issues in early childhood education was also commissioned. These reports are available on the ITK website.48

The National Committee was supported by two part-time co-coordinators who synthesized and analyzed the background research findings and relevant information and assembled the National Committee’s discussions into a strategy.

5.3 Monitoring and Research in Inuit Education
One of the challenging aspects of examining Inuit education in Canada is the comparatively small amount of performance monitoring data and evidenced-based research that exists to illustrate trends or document and disseminate promising practices. National and some provincial and territorial education data for Inuit are often grouped under an “aboriginal” heading, which significantly limits its usefulness in examining Inuit trends. There is a limited amount of data that can inform us on “how Inuit are doing” in education, or what “progress” looks like.

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48 Dr. Francis Abele and Dr. Katherine Graham completed three literature reviews compiling over 200 sources on Building Post-Secondary Success, Inuit-Centred Curriculum and Teaching Approaches, and Bilingual Education. Dr. Fiona Walton in cooperation with Dr. Jesse Lees completed a literature review on Capacity Building in Inuit Education. Dr. Fiona Walton along with Dr. Jesse Lees and Joe Burgess completed a literature review on Mobilizing Parents. Carol Rowan completed an overview of issues in Early Childhood Education. These literature reviews are available at www.itk.ca.
Monitoring

The National Committee on Inuit Education examined Statistics Canada monitoring data on Inuit education available through the 2001 and 2006 Census and the 2006 Aboriginal Peoples Survey. The best comparative indicator of Inuit education attainment available from Statistics Canada is the number of Inuit adults who completed high school (Figure 2).

Statistics Canada estimates that half (51%) of the Inuit adult population has not completed high school, compared with 15% of the non-Aboriginal population. The data also show that only three percent of Inuit men and five percent Inuit women had a university degree in 2008, compared with 19% among non-Inuit.49

Inuit Grade 12 graduation rates are variously estimated in publications at around 25%, but no firm data are available from any of the four jurisdictions or Statistics Canada. Graduation rates are a factor of total population, which Statistics Canada does measure.50 For the 10-year period 1996 to 2006, Canada’s Inuit population increased by 26%, to 50,485 from 40,220, and is expected to reach 68,400 by 2017.51

If Inuit are to close this education gap and stay in step with the rate of population increase, it is necessary to accelerate the number of graduates.52

The youthfulness of the Inuit population is reflected in the 2006 Census, in which 56% of Inuit were younger than 25 years, with a median age of 22 years. This compares with a median age of 40 years among the non-Aboriginal population.

This youthful Inuit demographic is captured in Pan-Canadian Education Indicators, produced by Statistics Canada and the Council of Ministers of Education (CMEC). The report provides a table of estimates and projections of Canada’s school-age population (ages five to 24) for the period 1991-2026. The data does not provide a breakdown for the Inuit population inside provinces and territories, but it does provide a glimpse into the projected rate of growth for the school-age population in Nunavut, which has the highest indices of change of all jurisdictions. The youthful-

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50 The graduation rate is determined by dividing the number of graduates of a given age by the total population of that age. The “education gap” is reduced only when the increase in the number of high school graduates matches or exceeds the increase in the population of those persons typical to graduation age.
51 Statistics Canada. “*Projections of the Aboriginal populations, Canada, provinces and territories 2001 to 2017.*” (online).
52 By way of comparison, in 2004, the Auditor General of Canada estimated that it could take 28 years to close the gap that exists “between the proportion of high school graduates in First Nations communities and the proportion of graduates in Canada as whole.” The estimates for closing the gap in Inuit education have not yet been measured.
ness of the Inuit population contrasts with an aging Canadian population. The data underscore why education has risen to the forefront for Inuit.

Research
During the 2008 Summit on Inuit Education, it was noted that in addition to very little longitudinal research being completed on Inuit education, very few Inuit themselves had been involved in educational research. A handful of recent projects have begun to address this lack of Inuit-driven research, but evidence to inform policy discussions on Inuit education still remains in its infancy.53

The National Committee saw first-hand the limited nature of evidence-based research in Inuit education after commissioning five literature reviews to inform Strategy discussions. More than 320 published sources were examined by independent researchers.

These published reports, while useful in examining specific one-time experiences in Inuit education, revealed the extent of the gaps in research. In part, this is a product of small or non-existent research budgets at the provincial, territorial or federal level to document promising developments and disseminate knowledge in Inuit education. This lack of research capacity is in contrast with the extent of research on experiences in First Nations education, which dominates the literature.

Some Inuit jurisdictions, such as the Kativik School Board, have established partnerships with southern research institutions that have included Inuit as co-researchers. This is a promising model. In general, however, Inuit-designed, Inuit-driven, evidenced-based research in education has not yet emerged to influence policy discussions. Most of the sources of research examined for this Strategy were based on single-case experiences in one or two communities from a non-Inuit perspective. There are very few longitudinal studies that examine trends over time.

Similarly, there is very little policy research that has examined education reforms that have taken place to date.54 No studies have yet focused on organizational change in education or the impact of changes in governance structures or policy. There are publications in the realm of grey literature — semi-public government reports, plans and evaluations — but none of this material is peer reviewed. The researchers found that there was “almost no scholarly debate on Inuit education issues” in the literature reviews.

Performance Indicators
With Inuit education spread across two territories and two provinces, shared performance indicators do not exist.

There are varying opinions on whether developing a system of Inuit education benchmarks would be useful or appropriate for the Inuit context. For benchmarks to be appropriate, they need to be developed for the context in which education is being delivered. And for benchmarks to be useful, the capacity must exist to collect and assess the performance indicators. In the absence of a sustained system of appropriate and useful benchmarks, it is difficult to compare outcomes and evaluate investments across Inuit Nunangat.

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53 The Government of Nunavut recently funded a Masters in Education Leadership in Learning program through the University of Prince Edward Island and St. Francis Xavier University, which included an educational research component. In 2010, 21 Inuit students graduated from this program. The four agencies responsible for delivering education in Inuit Nunangat also collaborated for the first time on community-based research. ‘Satuittisasiuniq’ is a research survey designed to engage parents and community members in key questions on education, with the intent of using the research as a tool to stimulate constructive change in attitudes toward formal education. ArcticNet also broadened its focus of research in 2010 to include a new focus on the social sciences. Several research projects related to Inuit education were funded.

### 5.4 National Committee on Inuit Education

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<th>Name</th>
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<tr>
<td>Mary Simon, Chairperson</td>
<td>Inuit Tapiriit Kanatami</td>
</tr>
<tr>
<td>Chris Duschenes</td>
<td>Indian and Northern Affairs Canada,</td>
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<td></td>
<td>Inuit Relations Secretariat</td>
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<tr>
<td>Doug Klassen (alternate)</td>
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<tr>
<td>Kathy Okpik</td>
<td>Government of Nunavut, Department of Education</td>
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<tr>
<td>Lisa Koperqualuk</td>
<td>Makivik Corporation</td>
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<tr>
<td>Tim Mc Neil</td>
<td>Nunatsiavut Government,</td>
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<tr>
<td>Jodie Lane (alternate)</td>
<td>Department of Education and Economic Development</td>
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<tr>
<td>Natan Obed</td>
<td>Nunavut Tunngavik Incorporated,</td>
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<td>Jeannie Arreak-Kullualik (alternate)</td>
<td>Department of Social and Cultural Development</td>
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<tr>
<td>Lucy Kuptana</td>
<td>Inuvialuit Regional Corporation</td>
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<tr>
<td>Sandra Elanik, Candace Morgan, Diane Archie (alternates)</td>
<td>Inuvialuit Regional Corporation</td>
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<td>Roy Erasmus</td>
<td>Government of the Northwest Territories,</td>
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<td>John Stewart (alternate)</td>
<td>Department of Education, Culture and Employment</td>
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<tr>
<td>Marian Fushell</td>
<td>Government of Newfoundland and Labrador,</td>
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<td></td>
<td>Department of Education</td>
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<tr>
<td>Christie Brown</td>
<td>Gouvernement du Quebec,</td>
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<td></td>
<td>Ministère de l’Education, du Loisir et du Sport</td>
</tr>
<tr>
<td>Jesse Mike, replaced by Jennifer Watkins</td>
<td>National Inuit Youth Council</td>
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<tr>
<td>Violet Ford, replaced by Corrine Gray</td>
<td>Inuit Circumpolar Council</td>
</tr>
<tr>
<td>Joyce Ford, replaced by Tracey O’Hearn</td>
<td>Pauktuutit</td>
</tr>
<tr>
<td>Henry Windeler</td>
<td>Labrador School Board</td>
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<tr>
<td>Mary Joanne Kauki</td>
<td>Kativik School Board</td>
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<tr>
<td>Harriet Keleutak (alternate)</td>
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### National Strategy on Inuit Education Support Staff

<table>
<thead>
<tr>
<th>Name</th>
<th>Organization</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rosemary Cooper,</td>
<td>Inuit Tapiriit Kanatami</td>
</tr>
<tr>
<td>replaced by Udloriak Hanson</td>
<td></td>
</tr>
<tr>
<td>Lorraine Brooke</td>
<td>Co-coordinator</td>
</tr>
<tr>
<td>Katherine Trumper</td>
<td>Co-coordinator</td>
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</tbody>
</table>

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