ᓄᓇᕗᑦᑐᖅᑐᒥᑦ ᑲᓇᑕᐅᓚᐅᖅᑎᓐᓇᒍ ᒫᓐᓇ ᑲᓇᑕᒥᐅᖑᓂᖅᐳᑦ ᓯᕗᑦᓕᐅᑎᑉᐸᕗᑦ
Hivuliit Kanatamiut, Kanatamiut Hivuliuyut
Hivuliit Kanatami, Kanatami Hivulirigaat
Sivullipât Canadamiut, Canadamiut Sivullipât
Les Premiers Canadiens, Canadiens en Premiers

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 ᐃᓅᓂᖕᒋᑦ ᓯᕗᑦᓕᐅᑎᑦᓗᒍ ᐅᑉᐸᓘᑉᐸ ᑲᓇᑕᒥᐅᑕᐅᓂᖕᒋᑦ ᓯᕗᑦᓕᐅᑎᑦᓗᒍ? ᑕᒪᒃᑯᐊᒃ ᒪᕐᕉᒃ ᐃᓱᒫᒃ ᐊᑕᐅᓯᐅᓱᒌᓐᓇᖅᓯᒪᔨᒃᑲᒃ ᐊᔾᔨᒌᖕᒍᑦᓗᑎᒡᓗ. ᓱᖅᑲᐃᒻᒪ, ᐅᓄᖅᑐᓂᒃ ᑲᑎᒪᓂᖅᑲᖅᓯᒪᓕᖅᑎᑦᓗᑕ ᐃᓄᖕᓂᒃ ᓄᓇᓕᕐᔪᐊᕐᓂᙱᖅᑐᓂᒃ ᐃᒻᒪᖅᑳ ᑕᓐᒫᒃᒥᑦ, ᐊᒥᐊᓕᑲᒃᑯᓐᓂᑦ ᐅᑉᐸᓘᓐᓃᑦ ᕋᓴᒥᑦ, ᑲᓇᑕᒥᐅᑕᐅᑦᓗᑕ 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, Amialikat ovaluniit Rusiat, ilitagiinaktugut Kanatamiut Inuuyugut." — Jose Kusugak

"Inuit ingmingnun qiniruuvat Inuit hivuliit nagaluuniin Kanata hivuliq taitnakiaq humahuuvat ? Itna ihumahuurunga taapkuak malruk inhumatigihuukaka atinahuivlugik. Itnaitniqhuk aglaan, katimararaqapta inugiaktuani Inuitlu atlanin qairuat Denmarkmin, United Statesmin Russiaminlu , ilitchuriruangaa Kanata Inuitnguniqhuaguut" — Jose Kusugak

"Inuit takunnausiKavât Inullutik sivullipâmi ubvalu Canada-miungullutik sivullimi? IsumaKainnalaukKunga maggok atausiulin-ganeginnik. Unuttuvatsuani katimaKatigennitinni Inunnut nunalinnit 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 confondent 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.

ᓘᓯ ᐊᒪᐅᔭᖅ ᑯᓱᒐᖅ (1950-2011) ᓯᕗᓕᖅᑎᐅᓚᐅᖅᑐᖅ,ᐅᓂᒃᑳᖅᑐᐊᖅᑎᐅᓪᓗᓂ ᐊᒻᒪᓗ ᐊᒃᓱᕈᖅᓗᓂ ᐃᑲᔪᖅᑐᐃᓱᒪᔪᖅ ᐊᒃᓱᕈᑎᖅᑲᖅᓗᓂ ᐃᓄᐃᑦ ᐱᔪᓐᓇᐅᑎᖕᒋᓐᓂᒃ.ᐃᓄᐃᑦᐃᓕᓐᓂᐊᕐᓂᓕᕆᓂᖕᒐᓄᑦᑲᓇᑕᓕᒫᒧᑦᑲᑎᒪᔨᑦᑐᕌᖅᑎᕐᔪᔪᑦᑖᕐᓱᒥᙱᑦᐃᓄᐃᑦᐃᓕᓐᓂᐊᕐᓂᓕᕆᓂᖕᒐᓄᑦᑲᓇᑕᓕᒫᒧᑦ ᑐᕌᒐᖅ ᐃᑲᔪᕐᓂᕆᓯᒪᔭᖕᒐᓄᑦ ᐃᓄᐃᑦ ᐃᓕᓐᓂ-ᐊᕐᓂᖕᒋᓐᓄᑦ ᐊᒻᒪᓗ ᐃᓄᐃᑦ ᐅᖅᑲᐅᓯᖕᒋᓐᓄᑦ. ᐃᓱᒪᒃᓴᖅᓯᐅᕐᓂᕆᓯᒪᖕᒐᖕᒋᑎᒍᑦ, ᖁᖕᒐᓐᓇᖅᑕᕐᓂᕆᔭᖕᒐᑎᒍᑦ ᐊᒻᒪᓗ ᑐᑭᓯᐊᓂᕆᔭᖕᒐᑎᒍᑦ ᑭᒃᑯᓕᒫᑦ ᖃᓄᐃᓐᓂᖕᒐᓐᓂᒃ, ᐅᕙᑦᑐᓐᓄᑦ ᑐᓂᕐᑭᓯᖅᑭᓯᒪᔪᖅ ᐱᔪᖕᓇᕐᓂᐅᔪᓂᒃ ᐃᓱᒪᒃᓴᖅᓯᐅᑭᓐᓇᕐᓂᕐᒥᒃ.ᐱᓗᐊᖅᑐᒥᒃ,ᑐᓂᓯᒪᔨᑎᒍᑦᐅᖅᑲᐅᓯᕐᒥᒃ ᐃᓈᓯᑦᑎᓐᓄᑦᐊᑐᑭᓐᓇᖅᑕᑦᑎᓐᓂᒃ:ᓯᕗᓪᓕᐅᔪᒍᑦᑲᓇᑕᒥᐅᑕᓂᒃ,ᑲᓇᑕᒥᐅᑕᐅᓂᕗᑦ ᓯᕗᓪᓕᐅᑎᑦᑕᕗᑦ.

Jose Kusugak (1950mit-2011mut) angayukaanguyuk, ukaktiupluni ovalo akhuuyuktuk havagutainik Inuit inminiigutikhait. Kanatami Katimayigalaat mikhaanut Inuit Ilihaktituiyit ilitagiyumayait ahuugutainik Kanatami Uktugutikhait Inuit Ilihaktituiyit ikayugutainut mikhaanut Inuit ilihagutikhait ovalo Inuit ukautait. Ihumagiyainik, aliahugiyainik ovalo nalungitainik Inuit kanugitjutait, tunihimayut ikayugutikhaptinut pilaakata. Kaangani, tunihimayut ukautainik inuuhikhaptinut: Hivulik Kanatamiut, Kanatamiut Hivuliit.

Jose Kusugak (1950min-2010mun) hivuliuqtauruaq, Quliatuaqtauvluni una piyumapiaqlugu Inuit ingmiguarningat. Ukuat Ikaaqhaqlugu mana nun katimarauhimaruaq Inuit iliharniarutingitniha una iligaat una ikaaqhaqlugu nua angalarutikrangit Inuit iliharnikngat ilaata iliharniq itna ihumagikanga ikayurningat Inuit Uqautchingitigun . Una ilaata ihumagiranga , quviahungniq kangiqhimaniq inuuniarnikun, uuminga unitchiqigaatigut ihumaginaq hapiqrainiq. Una qutcgiklaaqtuq, unitchiqigaatigut apqunmik nalunnaiqtamik atuakraptingnik; Hivuliit Kanatarmiut, Kanata Hivuliq.

Jose Kusugak (1950-2011) sivulittiulauttuk, unikkâtiulluni amma piggagasgutiKalluni Inuit pivitsagigialinginnik. Nunatsualimmi katimajet Inuit Ilinnianitsanginnut tâtsuminga tunitjiutiKajut Nunatsulimâmi PiusiugiaKajunnik Inuit Ilinnianitsanginnut tâtsumunga tunitsisimammat Inuit Ilinnianitsanginnut amma Inuit uKausituKanginnut. Isumangagut, aliasuannikut amma tukisiannikut inuit inogusinginnik, uvattinik Kaitsilauttuk isumajânnangitunik ajunnatojâttunik. Pinippautillugu, uKausinik Kaitsilauttuk maligajattatinnik: Suvillipâmi Canada-miut, Canada-miut sivullipât.

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 Qaujisarvingat:
The Inuit Knowledge Centre

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

ᐊᔾᔨᑦ:
ᐃᓄᐃᑦ ᑕᐱᓈᑦ ᑲᓇᑕᒥ
ᐃᓄᕕᐊᓗᐃᑦ ᐊᕕᒃᑐᕐᓂᓇᓯᒪᔭᖕᒋᓐᓂᒃ ᑯᐊᐳᓈᓴᒃᑯᑦ
ᓄᓇᑦᓯᐊᕗᑦ ᒐᕙᒪᖕᒐᑦ
ᓴᐳᑏᑦ ᒪᒃᑯᒃᑐᑦ ᑲᑐᔾᔨᖅᑎᑏᖕᒋᑦ ᓄᓇᕕᒻᒥᑦ
ᓄᓇᕗᑦ ᓯᕗᓂᒃᓴᕗᑦ
ᐃᓄᐃᑦ ᖃᐅᔨᓴᕐᕕᖕᒐᑦ

Piksaliukhimayut \ Adjinguat:
Inuit Tapiriit Kanatami
Inuvialuit Aviktukhimayut Kuapurisitkut
Nunatsiavut Kavamatkut
Saputiit Inuulvamiit Katutjikatingit Nunavimi
Nunavut Sivuniksavut
Inuit Qaujisarvingat:
Inuit Kauyimayatukangit Havakviit

Taraliat
Inuit Tapiriit Kanatami
Inuvialuit Regional Corporation
Nunatsiavut Government
Saputiit Youth Association of Nunavut
Nunavut Sivuniksavut
Inuit Qaujisarvingat:
The Inuit Knowledge Centre

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.

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."[1]

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:

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

"The challenge of closing the educational disparity between non-aboriginal and aboriginal Canadians has been characterized as one of the great social policy challenges facing Canada."[2]

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

2 Richards, John. (2008) *"Closing the Aboriginal/non-Aboriginal Education Gaps."* C.D. Howe Institute.

systems of governance.[3] 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.

The Kativik School Board in Nunavik began transforming its education system in the 1970s. The Government of the Northwest Territories followed, in the 1980s, by introducing major Inuit-centred curriculum changes. Creation of the Nunavut government in 1999 led to the development of new education and language legislation, and the 2005 settlement of the Nunatsiavut land claims in Labrador set the stage for the Nunatsiavut government to eventually take over delivery of education.

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,[4] 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.

4 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, the Kativik School Board and the Inuit Circumpolar Council Canada. The Government of Newfoundland and Labrador and the Labrador School Board participated as observers.

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.
9. Establishing a Standardized Inuit Language Writing System.
10. Measuring and Assessing Success.

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.

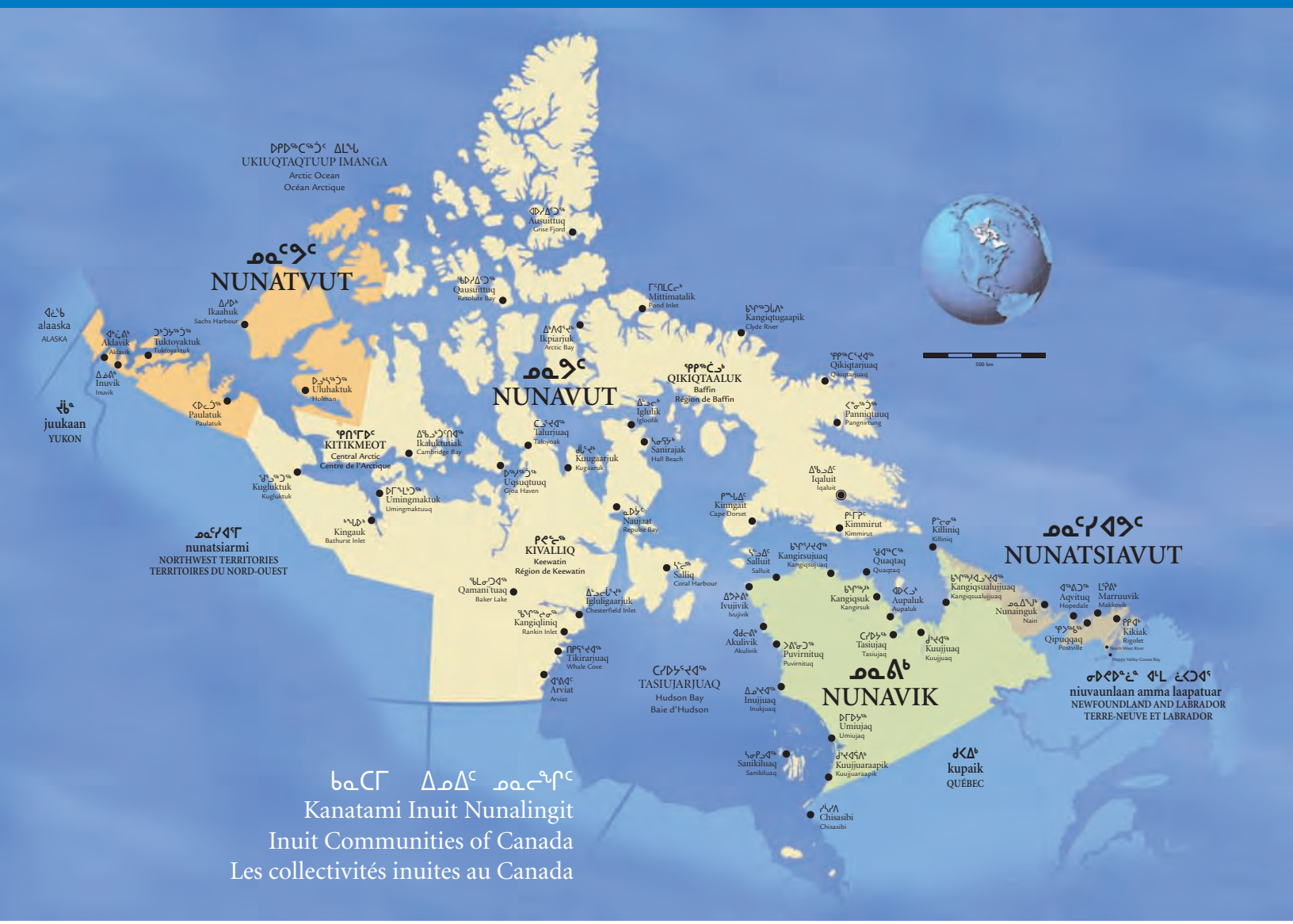
In addition to these three broad goals, the National Strategy recommends addressing several other gaps in Inuit education in order to close the gap between Inuit and non-Aboriginal Canadians. These focus areas include developing a standardized writing system for the Inuit language and establishing a university that focuses on Inuit studies. In addition, to ensure that investments made in Inuit education provide useful and measureable 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 world view.

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.

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.

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“ᐊᕐᓱᕈᓐᓇᓯᒪᒻᒪᕆᓐᓂᖓ ᐊᑲᐅᖏᓕᐅᕈᑕᐅᔪᓂᒃ ᐃᓕᓐᓂᐊᕐᓂᓕᕆᓂᒃᑯᑦ ᖃᓪᓗᓈᑦ ᐊᒻᒪ ᓄᓇᓕᑐᖃᑦᓴᔭᐃᑦ ᑲᓇᑕᒥ ᐅᖃᐅᓯᐅᓯᒪᒻᒪᑦ ᐊᑲᐅᖏᓕᐅᕈᑕᐅᓯᒪᓂᕐᐸᐅᓂᖓ ᐃᓅᓯᓕᕆᓂᒃᑯᑦ ᒪᓕᒐᕐᑎᒍᑦ ᐊᕐᓱᕈᕐᓇᕐᓂᖓ ᑲᓇᑕᒥ.”[2]

ᐱᒐᓱᐊᒻᒪᕆᒍᑎᓕᒻᒪᕆᐊᓗᓕᕐᒪᑕ ᐃᓄᐃᑦ ᐃᓕᓐᓂᐊᕐᓂᓕᕆᓂᖓᓂᒃ. ᐃᓄᐃᑦ ᑲᓇᑕᒥ ᒪᒃᑯᓐᓂᕐᐸᐅᒻᒪᑕ, ᐊᕐᕌᒍᓖᑦ 22,ᓂᒃ-ᓇᐸᐸᓪᓗᐊᖏᓐᓂᒃ ᑲᓇᑕᒥᐅᑕᐃᑦ ᐊᕐᕌᒍᕐᑲᖅᑎᓪᓗᒋᑦ 40,ᓂᒃ ᐃᓄᒋᐊᓐᓂᖏᑦ. ᑕᒪᒃᑯᐊ ᐃᓄᒋᐊᓐᓂᖏᑦ ᐃᓕᓐᓂ-ᐊᕐᐸᓪᓕᐊᑎᓪᓗᒋᑦ ᐊᑐᕐᓱᑎᒃ ᐃᓕᓐᓂᐊᕈᓯᕐᓂᒃ, ᑭᓯᐊᓂ ᐊᒥᓲᖏᓗᐊᕐᑐᑦ ᐃᓕᓐᓂᐊᓈᖅᐸᓪᑐᑦ. ᖃᐅᔨᓴᕐᑕᐅᓯᒪᓂᖏᑎᒍᑦ ᐃᓕᓐᓂᐊᓈᖅᓯᒪᔪᑦ ᐊᒥᓲᖏᒃᑲᓗᐊᕐᑎᓪᓗᒋᑦ ᐊᒻᒪ ᐃᓕᓐᓂᐊᕐᐸᓪᓕᐊᓃᑦ ᐊᔾᔨᒌᖏᒻᒪᑕ ᓄᓇᓕᓐᓂ, ᑕᐃᒪᐃᑎᓪᓗᒍ ᐅᓪᓗᒥ 75%,ᓗᐊᑦ ᓱᕈᓲᑦ ᐱᔭᕇᖅᓯᕙᖏᑦᑐᑦ ᐃᓕᓐᓂᐊᕐᓂᕐᒥᓂᒃ ᐳᕐᑐᓂᕐᐸᒧᑦ, ᐊᒻᒪ ᐊᒥᓱᒪᒪᕇᑦ ᐱᓕᒻᒪᒃᓴᕐᓯᒪᓂᖏᑦ ᐊᒻᒪ ᖃᐅᔨᒪᓂᖏᑦ ᐊᔾᔨᒋᔭᐅᖏᑦᓚᕆᒃᑐᑦ ᓄᓇᓕᑐᖃᑦᓴᐅᖏᑦᑐᑦ ᐃᓕᓴᕐᓂᒃᑯᑦ ᐱᔭᕇᑦᐸᓐᓂᐊᓐᓄᑦ.

ᐊᒥᓱᑦ ᐃᓕᓐᓂᐊᕈᖅᐸᖏᑦᑐᑦ ᐱᔾᔪᑎᖃᖅᓱᑎᒃ ᐊᒥᓱᓂᒃ ᐃᓅᓯᕐᒧᐊᖓᔪᓂᒃ, ᐱᖃᓯᐅᑎᑦᓱᒋᑦ ᐃᖅᑲᓇᐃᔭᒃᓴᖃᖏᓐᓂᖅ, ᒪᒃᑯᑦᑐᑦ ᐱᕋᔭᐸᓐᓂᖏᑦ ᒪᓕᒐᕐᓂᒃ ᓱᕋᐃᓂᒃᑯᑦ ᐊᒻᒪ ᖃᓂᒪᕙᓐᓂᖅ ᐊᒻᒪ ᐊᔪᕐᓴᕐᓂᖅ. ᐅᓪᓗᒥ ᐃᓅᓯᓕᕆᓂᕐᒧᐊᖓᔪᑦ-ᑮᓇᐅᔭᓕᐅᕋᓱᐊᕐᓂᓕᕆᓂᕐᒧᓪᓗ ᐊᑲᐅᖏᓕᕐᐸᓪᓕᐊᑐᐃᓐᓇᓚᖓᔪᑦ ᐃᓄᐃᑦ ᓱᕈᓯᖏᑦ ᐱᔭᕇᖅᓯᖃᑦᑕᖏᓐᓂᓕᒫᖏᓐᓂ ᐃᓕᓐᓂᐊᕐᑕᒥᓂᒃ ᐊᒻᒪ ᐃᓕᓐᓂᐊᕆᐊᖃᓐᓂᖃᑦᑕᓚᖓᖏᑉᐸᑕ.

ᑲᓇᑕᒥ ᑐᙵᕕᒃᓴᖅ ᐃᓄᐃᑦ ᐃᓕᓐᓂᐊᕐᓂᓕᕆᓂᖓᓄᑦ ᑭᐅᔾᔪᑕᐅᔪᖅ ᐅᓪᓗᒥ ᑕᒪᒃᑯᓄᖓ ᐱᓇᐃᓗᑕᓄᑦ ᓱᓕᔪᓄᑦ. ᓯᕗᓪᓕᖅᐹᓪᓯᐊᒥ ᑲᓇᑕᒥ ᐊᕐᓱᕈᕈᑕᐅᔪᖅ ᐃᒃᐱᒍᓱᒍᑕᐅᓪᓗᓂ ᑲᔪᖏᖅᓱᐃᒋᐊᓪᓚᒍᑕᐅᓂᐊᕐᑎᓪᓗᒋᑦ ᐃᓄᐃᑦ ᐃᓕᓐᓂᐊᑕᕐᒥᓂᒃ ᐱᔭᕇᖅᓯᖃᑦᑕᕆᐊᖃᓂᖏᓐᓄᑦ.

2006,ᒥ, ᑲᓇᑕᒥ ᐃᓄᐃᑦ ᓯᕗᓕᐅᕐᑎᖓᑦ ᒥᐊᓕ ᓴᐃᒪᓐ, ᐃᓄᐃᑦ ᑕᐱᓈᑦ ᑲᓇᑕᒥ ᐊᖓᔪᕐᕐᑳᖓᑦ, ᓴᖅᑭᑎᕐᓯᓚᐅᕐᓯᒪᒻᒪᑦ ᑲᓇᑕᒥ ᐃᓕᓐᓂᐊᕐᓂᓕᕆᓂᕐᒧᑦ ᐱᒋᐊᕈᑎᐅᓂᐊᕐᑐᒥᒃ ᑐᕌᒐᕆᔭᖃᓗᑎᒃ ᐊᑐᕈᓐᓇᐃᑐᕐᓴᐅᒋᐊᖅ ᓱᒃᑯᐃᓯᒪᔪᒻᒪᕆᓐᓂᒃ ᐃᓕᓐᓂ - ᐊᕐᓂᓕᕆᓂᕐᒧᑦ ᒪᓕᒐᕐᓂᒃ ᐊᑐᕐᑕᐅᖃᑦᑕᓯᒪᔪᑐᖃᓂᒃ, ᐋᖅᑭᒃᓱᐃᖓᕐᓂᐊᓕᕐᓗᑎᒃ ᐃᓄᓐᓄᐊᓕᖓᓂᕐᓴᓂᒃ ᐃᓕᓐᓂᐊᓂᓕ-ᕆᓂᕐᒧᑦ ᐱᓕᕆᔾᔪᑎᒃᓴᓂᒃ ᐃᒫᒃ ᐃᓕᓴᕐᑐᓄᑦ ᐱᔭᕇᕐᓯᐊᕈᑎᕐᓴᒫᓂᒃ ᐊᕐᕌᒍᒋᔭᑦ 1900 ᐊᑐᕐᑎᓪᓗᒋᑦ. ᑕᒪᒃᑯᐊ ᐱᒋᐊᕐᑎᑕᐅᓚᐅᕐᓯᒪᔪᑦ ᑕᐃᕐᓯᒪᓂ ᓯᑕᒪᑦ ᐃᓄᐃᑦ ᓄᓇᓕᖏᓐᓂ ᐊᕕᒃᑐᕐᓯᒪᔪᑎᒍᑦ ᓄᓇᑖᕐᓯᒪᓕᕐᑎᓪᓗᒋᑦ ᐊᒻᒪ ᓈᒪᓈᓚᐅᕐᒪᑕ

2 ᕆᕐᓱᕐᑦ, ᓵᓐ, Richards, John. (2008) “ᐋᖅᑭᒃᓯᒋᐊᕐᓂᒃ ᓄᓇᕐᑲᖅᑳᖅᓯᒪᔪᓄᑦ/ᓄᓇᕐᑲᖅᑳᖅᓯᒪᖏᑦᑐᓄᓪᓗ ᐃᓕᓐᓂᐊᕐᓂᓕᕆᓂᒃᑯᑦ ᐱᓇᐃᓗᑕᐅᔪᓂᒃ”, *“Closing the Aboriginal/non-Aboriginal Education Gaps.”* C.D. Howe Institute.

ᐋᖅᑭᒃᓱᐃᕙᓪᓕᐊᒋᐊᖅ ᐃᓕᓐᓂᐊᕐᓂᓕᕆᓂᕐᒧᑦ ᐱᓕᕆᔾᔪᓯᒃᓴᓂᒃ ᑐᓐᖓᕕᒃᓴᓂᒃ ᑐᕌᒐᖅᑲᕐᓯᐊᕐᓗᑎᒃ ᓯᕗᓂᒃᓴᒥᓄᑦ.

ᑲᓇᑕᒥ ᐃᓄᓐᓄᑦ, ᐃᓕᓐᓂᐊᕐᓂᓕᕆᓂᖅ ᐊᐅᓚᑕᐅᕙᒻᒪᑦ ᓯᑕᒪᐅᓕᖓᔪᓄᑦ ᐃᓕᓐᓂᐊᓂᕐᒧᑦ ᑐᓐᖓᕕᖅᑲᓯᑎᒃ ᒪᕿᐃᓂ ᑲᓇᑕᐅᑉ ᐊᕕᒃᑐᕐᓯᒪᓂᖓᑎᒍᑦ ᐊᒻᒪ ᐅᑭᐅᕐᑕᕐᑑᑉ ᒪᕐᑑᒃ ᐊᕕᒃᑐᕐᓯᒪᓂᖓᑎᒍᑦ ᐊᒻᒪ ᐊᑐᕐᓱᑎᒃ ᐊᔾᔨᒌᖏᑦᑐᓂᒃ ᐱᐅᓯᕆᔭᐅᓯᒪᔪᓂᒃ, ᒪᓕᒐᕐᓂᒃ ᐊᒻᒪ ᑐᓐᖓᕕᐅᔪᓂᒃ ᐊᐅᓚᓯᒍᑕᐅᔪᓂᒃ.[4] ᐃᓕᓐᓂᐊᕐᓂᓕᕆᓂᖅ ᐊᐅᓚᑕᐅᓚᐅᕐᓯᒪᓂᐊᖏᒃᑐᐊᕐᑎᓗᒍ ᐊᑕᐅᓯᓄᑦ ᐊᐅᓚᕐᓯᒍᓯᓄᑦ ᐃᓄᐃᑦ ᓄᓇᖓᓂ, ᐊᕐᕌᒍᒐᓴᓐᓂ ᐃᓄᐃᑦ ᓯᕗᓕᕐᑎᖏᑦ ᑕᒪᐃᓐᓂᑦ ᓄᓇᓖᑦ ᐊᕕᒃᑐᕐᓯᒪᓂᖏᑎᒍᑦ ᑭᓐᖑᒪᕐᓯᒃᑕᕐᓯᒪᓕᕐᒪᑕ ᐊᒃᐅᓈᕐᑐᓂᒃ ᐊᒻᒪ ᐃᒃᔪᕈᑕᐅᒋᐊᓪᓚᓂᐊᕐᑐᓂᒃ ᐊᓯᔾᔨᕐᑐᐃᓗᑎᒃ ᐃᓕᓐᓂᐊᕐᓂᓕᕆᓂᒃᑯᑦ ᑲᔪᓯᕙᓪᓕᐊᕐᓯᐊᕐᑯᓪᓗᒍ ᐃᓄᐃᑦ ᐅᖃᐅᓯᖓᓂᒃ ᐊᑐᕐᓂᒃᑯᑦ ᐊᒻᒪ ᐃᒃᐱᒍᓱᒍᑕᐅᕐᓯᐊᕐᓗᑎᒃ ᐃᓄᐃᑦ ᐃᓕᖅᑯᓯᖓᓂᒃ, ᐱᐅᓯᕆᓯᒪᔭᖓᓂᒃ ᐊᒻᒪ ᓯᓚᕐᔪᐊᒥ ᐃᓱᒪᒋᔭᖏᓐᓂᒃ.

ᑲᑎᕕᒃᑯᑦ ᐃᓕᓐᓂᐊᕐᓂᓕᕆᓂᕐᒧᑦ ᑲᑎᒪᔨᖏᑦ ᓄᓇᕕᒻᒥ ᐊᓯᔾᔨᑐᐃᕙᓪᓕᐊᓕᓚᐅᕐᓯᒪᒻᒪᑦ ᐃᓕᓐᓂᐊᕐᑐᓕᕆᓯᕐᓂᒃ 1970,ᖏᓐᓂ. ᓄᓇᕐᓯᐊᑉ ᒐᕙᒪᖏᑦ ᑭᖑᓂᐊᒍᑦ ᒪᓕᕐᓴᓕᓚᐅᕐᓯᒪᒻᒥᔪᑦ, 1980,ᖏᓐᓂ, ᓴᖅᑭᑎᕐᓯᓪᓗᑎᒃ ᐃᓄᓐᓄᐊᖓᓂᕐᓴᓂᒃ ᐃᓕᓴᐃᒍᓯᒃᓴᓂᒃ ᐊᓯᔾᔨᕐᑐᕐᓗᒋᑦ. ᓄᓇᕗᑦᑖᕐᓂᒃᑯᑦ ᒐᕙᒪᑖᓚᐅᕐᑎᓪᓗᒋᑦ 1999,ᒥ ᐋᖅᑭᒃᓱᐃᒋᐊᓕᓚᐅᕐᓯᒪᒻᒪᑦ ᓄᑖᓂᒃ ᐃᓕᓐᓂᐊᕐᓂᓕᕆᓂᕐᒧᐊᖓᔪᓂᒃ ᐊᒻᒪ ᐅᖃᐅᓯᕐᓄᑦ ᒪᓕᒐᕐᑖᕐᓱᑎᒃ, ᐊᒻᒪ 2005,ᒥ ᓄᓇᕐᓯᐊᕗᒻᒥ ᓄᓇᑖᓚᐅᕐᑎᓪᓗᒋᑦ ᓛᐸᑐᐊᒥ ᐋᖅᑭᒃᓯᓚᐅᕐᒥᔪᑦ ᓄᓇᕐᓯᐊᕗᑦ ᒐᕙᒪᑦᓴᖓᓂᒃ ᑭᖑᓂᐊᒍᓪᓗ ᑲᒪᕙᓪᓕᐊᓯᓪᓗᑎᒃ ᐊᐅᓚᕐᓯᔪᒃᓴᐅᓂᕐᒥᓂᒃ ᐃᓕᓐᓂᐊᕐᓂᓕᕆᓂᕐᒧᐊᖓᔪᓂᒃ.

2008,ᒥ, ᐃᓄᐃᑦ ᑕᐱᓈᑦ ᑲᓇᑕᒥ ᓯᕗᓪᓕᐸᕐᓯᐊᒥ ᑲᓇᑕᒥ ᑲᑎᒪᔨᐊᕐᑎᕐᓯᓚᐅᕐᓯᒪᔪᑦ ᐃᓄᐃᑦ ᐃᓕᓐᓂᐊᕐᓂᓕᕆᓂᖓᓂᒃ ᐱᔾᔪᑎᖃᖅᓱᑎᒃ ᐃᓅᕕᒻᒥ, ᓄᓇᕐᓯᐊᕐᒥ. ᑕᕝᕙᓂ ᑲᑎᒪᖃᑕᐅᓚᐅᕐᑐᑦ ᐃᓄᐃᑦ ᐃᓕᓴᐃᔨᑦ, ᒪᓕᒐᒃᓴᓕᐅᕐᓂᕐᒧᑦ ᖃᐅᔨᒪᔨᒻᒪᓈᑦ, ᐃᓄᑐᖃᐃᑦ, ᒪᒃᑯᑦᑐᑦ ᐊᒻᒪ ᐃᓕᓐᓂᐊᕐᓂᓕᕆᓂᕐᒧᑦ ᓯᕗᓕᐅᕐᑎᐅᔪᑦ, ᐅᖃᐅᓯᖃᖅᓱᑎᒃ ᐱᐅᓂᖏᓐᓂᒃ ᐊᒻᒪ ᐱᐅᖏᓐᓂᖏᓐᓂᒃ ᐃᓕᓐᓂᐊᕐᓂᓕᕆᔾᔪᑏᑦ.

ᑕᕝᕙᓂ ᑲᑎᒪᔨᐊᕐᓂᖃᖅᑎᓪᓗᒋᑦ ᓴᖅᑭᑎᕐᓯᓚᐅᕐᑐᑦ ᐃᓄᓐᓄᑦ ᐃᓕᓐᓂᐊᕐᓂᓕᕆᓂᕐᒧᑦ ᐊᖏᕈᑎᒥᒃ, *Inuit Education Accord*,[4] ᓯᕗᓪᓕᐸᕐᓯᐊᒥ ᓄᑖᒥᒃ ‘ᒪᒥᐊᒍᑎᖃᓚᐅᕐᑎᓪᓗᒋᑦ’ ᑭᖑᓂᐅᓕᕐᑐᒥ ᐃᓄᐃᑦ ᐃᓕᓐᓂᐊᕐᑎᑕᐅᕙᓚᐅᕐᓂᖏᓐᓂᒃ. ᑖᓐᓇ ᐊᑎᓕᐅᕈᑕᐅᓚᐅᕐᓯᒪᔪᖅ ᐊᕐᕌᒍ ᐊᑕᐅᓯᖅ ᐊᓂᒍᑐᐃᓐᓇᕐᑎᓪᓗᒍ ᑕᒪᐃᓐᓄᑦ ᒐᕙᒪᓄᑦ ᐊᒻᒪ ᑲᓇᑕᒥ ᐊᒻᒪ ᓄᓇᓖᑦ ᐊᕕᒃᑐᕐᓯᒪᓂᖏᑎᒍᑦ ᐃᓄᐃᑦ ᑲᑐᔾᔨᖃᑎᒌᖏᓐᓄᑦ. ᐊᑎᓕᐅᕐᑕᐅᓂᖓ ᑖᑦᓱᒪ ᐊᖏᕈᑕᐅᔫᑉ ᐱᓂᐊᕐᓂᖃᕈᑕᐅᓕᓚᐅᕐᑐᖅ ᐋᖅᑭᒃᓱᒋᐊᖅ ᑲᓇᑕᒥ ᑲᑎᒪᔨᓂᒃ ᐃᓄᐃᑦ ᐃᓕᓐᓂᐊᕐᓂᓕᕆᓂᖓᓄᑦ, *National Committee on Inuit Committee* (ᑲᓇᑕᒥ ᑲᑎᒪᔨᓂᒃ), ᐊᒻᒪ ᑕᖅᑭᓂ 12,ᓂ ᑎᑎᕋᖅᑕᐅᕙᓪᓕᐊᓕᓚᐅᕐᑐᑦ ᑲᓇᑕᒥ ᐱᓕᕆᔾᔪᓯᒃᓴᖓ ᑐᓐᖓᕕᒃᓴᖓ ᐃᓄᐃᑦ ᐃᓕᓐᓂᐊᓂᓕᕆᓂᖓᓄᑦ (ᑲᓇᑕᒥ ᑐᓐᖓᕕᒃᓴᐅᓂᐊᕐᓗᓂ).

ᑖᓐᓇ ᐊᖏᕈᑕᐅᓯᒪᔪᖅ ᐊᑎᓕᐅᕐᑕᐅᓯᒪᔪᖅ ᓴᖅᑭᑎᕐᓯᒍᑕᐅᓯᒪᔪᖅ ᐱᖓᓱᔪᕐᑐᓂᒃ ᐱᓕᕆᐊᒃᓴᓂᒃ ᑲᓇᑕᒥ ᑲᑎᒪᔨᓄᑦ ᐃᓕᓐᓂᐊᕐᓂᓕᕆᓂᕐᒧᑦ ᕿᒥᕐᕈᓂᖅᑲᕐᑎᓪᓗᒋᑦ ᐅᑯᓂᖓ: ᐊᑕᐅᓯᐅᖏᑦᑐᒥᒃ ᐅᖃᐅᓯᖃᓗᑎᒃ ᐃᓕᓐᓂᐊᕈᑎᒃᓴᑦ, ᑲᔪᖏᖅᓱᐃᒋᐊᓪᓚᓐᓂᖅ ᓱᕈᓲᑦ ᐊᖓᔪᖅᑲᖏᓐᓂᒃ, ᐃᓄᓐᓄᐊᖓᒋᐊᖃᓂᖏᓐᓂᒃ ᐃᓕᓴᐃᒍᓯᒃᓴᐃᑦ ᐊᒻᒪ ᐃᓕᓴᐃᔨᑦ ᐃᓕᓴᐃᒍᓯᖏᑦ, ᐃᓕᓐᓂᐊᒃᑲᓐᓂᕐᓂᒃᑯᑦ ᐱᔭᕇᖅᓱᖃᑦᑕᕆᐊᖃᓂᖅ, ᐸᕐᓇᐃᓂᒃ ᐱᓕᕆᐊᒃᓴᓂᒃ, ᐊᒻᒪ ᑲᑎᕐᓱᐃᓂᖅ ᐊᒻᒪ ᑕᐅᖅᓱᖃᑦᑕᐅᑎᓂᒃ ᑐᑭᓯᒋᐊᕐᕕᒃᓴᓂᒃ. ᑲᓇᑕᒥ ᐃᓕᓐᓂᐊᕐᓂᓕᕆᓂᕐᒧᑦ ᑲᑎᒪᔨᑦ ᑭᖑᓂᐊᒍᑦ 7,ᒋᔭᖓᓂᒃ ᐃᓚᐃᒋᐊᓪᓚᓚᐅᕐᓯᒪᔪᑦ, ᐃᓕᓐᓂᐊᓪᓵᕐᑐᓄᐊᖓᔪᓂᒃ ᐃᓕᓴᕐᓂᕐᒧᑦ ᑐᕌᖓᔪᓂᒃ, ᐃᒃᐱᒋᔭᐅᕐᑯᓪᓗᒋᑦ ᐱᒻᒪᕆᐅᓂᖓ ᑐᓐᖓᕕᒃᓴᐅᒋᐊᓕᒃ ᐊᕐᕌᒍᓂᐊᕐᑐᓂ ᐃᓕᓴᕐᑐᑦ ᐱᔭᕇᕐᓯᐊᕐᑲᑦᑕᕐᑯᓪᓗᒋᑦ ᐃᓕᓴᕐᓂᕐᒥᓂᒃ.

ᑲᓇᑕᒥ ᐃᓕᓐᓂᐊᕐᓂᓕᕆᓂᕐᒧᑦ ᑲᑎᒪᔨᑦ ᑲᑎᒪᖃᑎᖃᓚᐅᕐᓯᒪᔪᑦ ᐱᓇᓱᖃᑕᐅᓗᐊᕐᐸᑦᑐᓂᒃ ᖃᐅᔨᒋᐊᕐᕕᒃᓴᐅᓪᓗᑎᒃ ᐊᒻᒪ ᕿᒥᕐᕈᓚᐅᕐᑐᑦ ᑎᑎᕋᖅᓯᒪᔪᒻᒪᓇᐅᓪᓗᑎᒃ ᕿᒥᕐᕈᒍᑎᓂᒃ ᐃᓄᐃᑦ ᐃᓕᓐᓂᐊᓂᓕᕆᓂᐊᓄᑦ ᐊᑐᕐᓱᑎᒃ ᐅᓄᕐᓂᕐᓴᓂᒃ 30,ᓂᒃ ᓴᖅᑭᑎᕋᕐᑕᐅᓯᒪᔪᓂᒃ ᐃᑲᔪᒃᑲᓐᓂᕈᑎᒃᓴᓂᒃ. ᑲᑎᒪᔨᑦ ᕿᒥᕐᕈᓚᐅᕐᒥᔪᑦ ᑲᑎᕐᓱᕐᑕᐅᓯᒪᔪᓂᒃ ᑐᑭᓯᒋᐊᕐᕕᒃᓴᓂᒃ ᐃᓄᐃᑦ ᐃᓕᓐᓂᐊᕈᑎᖏᓐᓂᒃ ᓴᖅᑭᑕᐅᓯᒪᔪᓂᒃ ᑭᓪᓕᓯᓂᐊᕐᕈᑎᒋᓯᒪᔭᖏᑎᒍᑦ ᑲᓇᑕᒥ, ᑕᒪᒃᑯᐊ ᑲᑎᕐᓱᕐᑕᐅᓯᒪᔪᑦ ᑐᑭᓯᒋᐊᕐᕕᒃᓴᐃᑦ ᐃᓄᐃᑦ ᐃᓕᓐᓂᐊᕐᓂᓕᕆᓂᐊᓄᑦ ᐊᒥᒐᕋᓗᐊᕐᑎᓪᓗᒋᑦ.

ᐱᖓᓱᑦ ᑐᓐᖓᕕᒃᓴᐃᑦ ᐊᑐᕐᑕᐅᓚᐅᕐᑐᑦ ᑐᑭᓕᐊᕈᑕᐅᓪᓗᑎᒃ ᐋᖅᑭᒃᓱᐃᕙᓪᓕᐊᑎᓪᓗᒋᑦ ᑲᓇᑕᒥ ᐃᓕᓐᓂᐊᕐᓂᓕᕆᓂᕐᒧᑦ ᑐᓐᖓᕕᒃᓴᒧᑦ:

3 ᐅᓄᕐᓂᖅᑐᑦ 50,480 ᐃᓄᐃᑦ ᑲᓇᑕᒥᐅᑦ, 78% (39,475) ᓄᓇᖅᑲᒪᑕ ᐃᓄᐃᑦ ᓄᓇᖓᓂ - ᐃᓄᐃᑦ ᐊᖏᕐᕋᖓᓂ. ᓯᑕᒪᐅᒻᒪᑕ ᐊᕕᒃᑐᕐᓯᒪᔪᑦ ᐃᓄᐃᑦ ᓄᓇᖓᓂ: ᐃᓄᕕᐊᓗᐃᑦ ᓄᓇᖓ ᓄᓇᕐᓯᐊᒥ ᐃᓄᒋᐊᓐᓂᖅᑲᖅᓱᑎᒃ 3,115,ᖑᔪᑦ ᓄᓇᕗᑦ ᐃᓄᖅᑲᖅᑐᖅ 25,635,ᓂ; ᓄᓇᕕᒃ ᑯᐸᐃᑉ ᑕᕐᕋᖓᓂ ᐃᓄᒋᐊᓐᓂᖅᑲᖅᑐᑦ 9,565,ᓂᒃ ᐊᒻᒪ ᓄᓇᕐᓯᐊᕗᑦ ᓛᐸᑐᐊᕆᒥ ᐃᓄᒋᐊᓐᓂᖅᑲᖅᑐᑦ 2,160,ᓂᒃ. ᐊᑐᐃᓐᓇᕈᖅᓱᒪᔪᑦ: ᑲᓇᑕᒥ ᑭᓪᓕᓯᓂᐊᕐᕈᑕᐅᓯᒪᔪᓂ 2006,ᒥ.

4 ᐊᑎᓕᐅᖃᑕᐅᓚᐅᕐᑐᑦ ᐃᓄᐃᑦ ᐃᓕᓐᓂᐊᕐᓂᓕᕆᓂᕐᒧᑦ ᐊᖏᕈᑎᖓᓂᒃ ᐅᑯᐊ: ᐃᓄᐃᑦ ᑕᐱᓈᑦ ᑲᓇᑕᒥ, ᐃᓄᓕᕆᔾᔪᑐᖃᒃᑯᑦ ᑲᓇᑕᒥ, ᓄᓇᕗᑦ ᒐᕙᒪᖓ, ᒐᕙᒪᖓ ᓄᓇᕐᓯᐊᑉ, ᓄᓇᕐᓯᐊᕗᑦ ᒐᕙᒪᖓ, ᒪᑭᕕᒃ ᑯᐊᐳᕆᓴᓐ, ᓄᓇᕗᑦ ᑐᓐᖓᕕᒃᑯᑦ, ᐃᓄᕕᐊᓗᐃᑦ ᑲᑐᔾᔨᖃᑎᒌᖏᑦ, ᐸᐅᒃᑑᑎᒃᑯᑦ ᐃᓄᐃᑦ ᐊᕐᓇᐃᒃ ᑲᓇᑕᒥ, ᑲᓇᑕᒥ ᐃᓄᐃᑦ ᒪᒃᑯᑦᑐᑦ ᑲᑎᒪᔨᖏᑦ, ᐊᒻᒪ ᐃᓄᐃᑦ ᓯᓚᕐᔪᐊᒥ ᑲᑐᔾᔨᖃᑎᒌᖓ. ᒐᕙᒪᖓ ᓂᐅᕙᐅᓐᓇᓐ ᐊᒻᒪ ᓛᐸᑐᐊᑉ, ᓚᐸᐊᒥ ᐃᓕᓴᕐᕕᑦ ᑲᑎᒪᔨᖓ ᐊᒻᒪ ᑲᑎᕕᒃᑯᑦ ᐃᓕᓐᓂᐊᕐᓂᓕᕆᓂᕐᒧᑦ ᑲᑎᒪᔨᖏᑦ ᖃᐃᕐᑯᔭᐅᓯᒪᓚᐅᕐᒥᔪᑦ ᑐᓵᒋᐊᕐᓯᒪᑎᑕᐅᓪᓗᑎᒃ.

1) ᐃᒃᐱᒍᓱᑦᓯᐊᕆᐊᖅᑲᓂᖅ ᓇᐅᒃᑯᑦ ᐊᐅᓚᑕᐅᓂᖏᓐᓂᒃ ᐊᑐᓂᑦ ᐊᕕᒃᑐᖅᓯᒪᔪᑎᒍᑦ ᐃᓕᓴᖅᓂᓕᕆᓂᖅᒧᑦ ᐊᑐᖅᑕᐅᕙᖅᑐᓂᒃ.
2) ᑲᑐᑎᓗᑎᒃ ᓱᓕᕆᒋᐊᖅᓂᖅ ᐃᓄᐃᑦ ᓴᖅᑭᑎᖅᓯᒋᐊᖅᑲᓂᖏᓐᓂᒃ ᑐᕌᒐᐅᓂᐊᖅᑐᓂᒃ ᑲᓇᑕᒥ ᐃᓄᓐᓄᐊᖑᓗᑎᒃ.
3) ᐃᒃᐱᒋᔭᖅᑲᓗᑎᒃ ᐋᖅᑭᒃᓱᐃᒋᐊᖅ ᐱᐅᓂᖅᐸᐅᒋᐊᖅᑐᓂᒃ ᐱᓕᕆᔾᔪᓱᒃᓴᓂᒃ ᐊᒻᒪ ᑲᒪᒋᔭᖅᑲᓗᑎᒃ ᐱᓇᐃᓗᑕᐅᓗᐊᖅᑐᓂᒃ ᑕᒪᐃᓐᓂ ᓄᓇᓖᑦ ᐊᕕᒃᑐᖅᓯᒪᓂᖏᑎᒍᑦ ᐊᑐᖅᑕᐅᔪᓂᒃ.

ᑐᕌᒐᖅᑲᒪᑕ ᐃᓄᐃᑦ ᐃᓕᓐᓂᐊᖅᓂᓕᕆᓂᐊᒍᑦ ᐱᓕᕆᔾᔪᓯᑦᓴᖅᑲᑦᓯᐊᕆᐊᖅ ᐱᔭᕇᖅᓱᓂᖅᓴᐅᖅᑲᑦᑕᖅᑯᓪᓗᒋᑦ ᐊᑕᐅᓯᐅᖏᑦᑐᒥᒃ ᐅᖅᑲᐅᓯᖅᑲᓗᑎᒃ ᐃᓄᐃᑦ ᓱᕈᓯᖏᑦ ᐃᓄᑦᑎᑐᑦ ᐅᖅᑲᕐᓇᑦᓯᐊᖅᓗᑎᒃ ᐊᒻᒪ ᑐᓪᓕᖅᑲᓗᑎᒃ ᑲᓇᑕᒥ ᐅᖅᑲᐅᓯᐅᒋᐊᓕᒻᒥᒃ ᒪᖅᕈᒻᒪᑎᒃ ᑲᓇᑕᒥ ᒪᓕᒐᖅᑎᒍᑦ ᐅᖅᑲᐅᓯᐅᖅᑲᑦᑕᕆᐊᓖᒃ, ᐊᒻᒪ ᐃᓕᒻᒪᒃᓴᖅᓯᒪᑦᓯᐊᖅᓗᑎᒃ ᖃᒻᒪ ᖃᐅᔨᒪᑦᓯᐊᖅᓗᑎᒃ ᐃᑲᔪᕈᓐᓇᑦᓯᒋᐊᖅ ᐅᐱᒋᓗᒍ ᐊᒻᒪ ᑲᑦᓱᖕᒐᐃᒍᑎᒋᑦᓯᐊᖅᓂᐊᖅᓗᒍ ᐊᖅᕌᒍᓇᔭᖅ 1900 ᐊᑐᖅᑦᓗᒋᑦ.

ᐊᖅᕌᒍᒐᓴᓐᓂ, ᐃᓄᐃᑦ ᓱᕗᓕᐅᖅᑎᖏᑦ ᑭᓐᖕᒫᒪᑦᓯᖅᑲᑦᑕᑦᓯᒪᓕᖅᒪᑕ ᐃᒃᐱᒋᔭᐅᓂᖅᓴᐅᖅᑯᔨᓪᓗᑎᒃ ᐱᐅᔪᓂᒃ ᐃᓄᐃᑦ ᐅᖅᑲᐅᓱᖕᒐᓂᒃ ᐃᓕᓴᐃᒍᑎᖅᑲᖅᑯᔨᒋᐊᖅ ᓱᕗᓪᓕᖅᐸᒥ ᐅᖅᑲᐅᓱᕆᑎᓪᓗᓂᒃ ᐊᒻᒪ ᐊᑐᖅᓗᑎᒃ ᐅᐃᒍᐃᑎᑐᑦ ᐅᕝᕙᓘᓐᓂᑦ ᖃᓪᓗᓈᑎᑐᑦ ᑐᓪᓕᕆᑎᓪᓗᓂᐅᒃ. ᐅᓪᓗᒥ, ᐊᒥᓱᖅᐸᓪᓕᐊᑐᐃᓐᓇᖕᒪᑕ ᖃᐅᔨᒪᔨᒻᒪᕆᐅᓪᓗᑎᒃ ᖃᐅᔨᓴᖅᑎᑦ ᐃᑲᔪᖅᓯᔪᑦ ᑐᕌᒐᕆᔭᐅᔪᒪᔪᒥᒃ, ᐊᒻᒪ ᓂᕆᐅᒍᑎᑦᓗᒋᑦ ᐊᑯᓂᐅᔪᒧᑦ ᑲᔪᓯᑦᓯᐊᕈᑕᐅᒐᔭᖅᑐᓂᒃ ᐃᓕᓴᖅᓂᑯᑦ ᐃᓕᓴᕈᑎᖅᑲᑦᓯᐊᖅᓗᑎᒃ ᐊᑐᖅᓗᑎᒃ ᐃᓄᐃᑦ ᓱᕗᓪᓕᖅᒥ ᐅᖅᑲᐅᓯᖅᑳᖕᒐᓂᒃ ᐊᔪᐃᓐᓇᕈᑎᒋᓂᐊᖅᓗᒍᓗ ᐱᔪᓐᓇᖅᓂᓕᒫᖕᒋᑎᒍᑦ.

ᖁᒥᖅᕈᓚᐅᖅᑎᓪᓗᒋᑦ ᑕᐃᔭᐅᓯᒪᔪᓂᒃ ᑖᒃᑯᓇᓂ ᐊᖏᕈᑕᐅᓯᒪᔪᓂ, ᑲᓇᑕᒥ ᐃᓕᓐᓂᐊᖅᓂᓕᕆᓂᖅᒧᑦ ᑲᑎᒪᔨᐅᔪᑦ ᐊᑐᓕᖅᑯᔨᐅᖕᒑᕈᑎᓕᐅᓚᐅᖅᑐᑦ ᖅᑯᓕᓂᒃ (10) ᑐᓐᖓᕕᒃᓴᐅᓴᔭᖅᑐᓂᒃ ᐃᑲᔪᕆᐊᕈᑕᐅᓗᑎᒃ ᐃᓄᐃᑦ ᐃᓕᓐᓂᐊᖅᓂᓕᕆᓂᐊᒍᑦ:

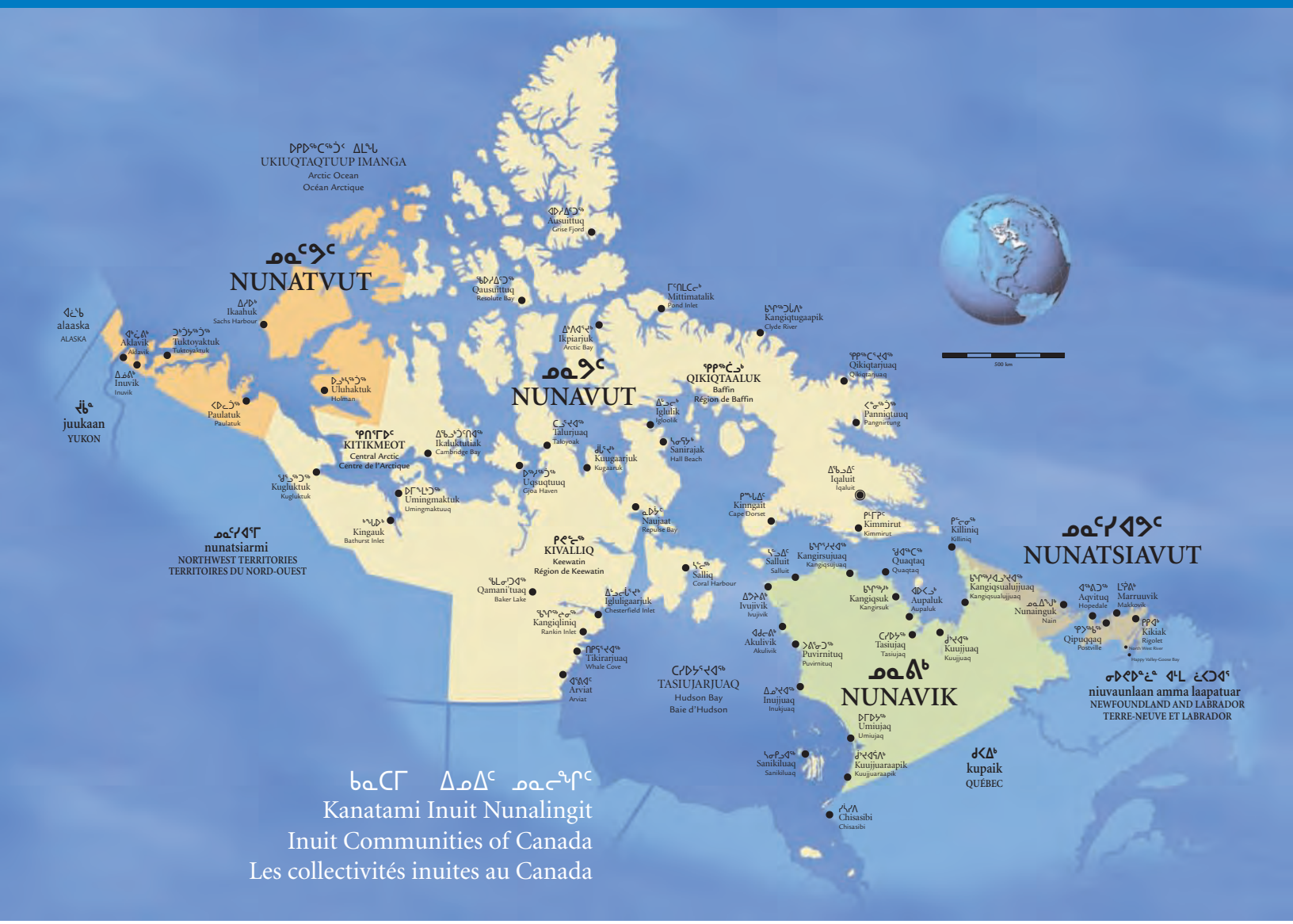
1. ᑲᑦᓱᖓᐃᓕᑎᑦᓯᒋᐊᖅᓂᖅ ᐃᓚᐅᖅᑲᑦᑕᕆᐊᖅᑲᓂᖏᓂᒃ ᓱᕈᓱᑦ ᐊᖓᔪᖅᑳᖏᓐᓂᒃ.
2. ᑲᔪᓯᑎᑦᓯᒋᐊᓪᓚᓐᓂᖅ ᓱᕗᓕᐅᖅᑎᓂᒃ ᐃᓄᐃᑦ ᐃᓕᓐᓂᐊᖅᓂᓕᕆᓂᖓᓄᑦ.
3. ᐅᓄᖅᓯᑎᑦᓯᒋᐊᓪᓚᒋᐊᖅᑲᓂᖅ ᐊᑕᐅᓯᐅᖏᑦᑐᒥᒃ ᐅᖅᑲᐅᓯᖅᑲᖅᓱᑎᒃ ᐃᓕᓴᐃᔨᓂᒃ ᐊᒻᒪ ᐃᓕᓴᕈᑎᒃᓴᓂᒃ.
4. ᐃᑲᔪᕈᑎᒃᓴᓕᐅᖅᓂᖅ ᐃᓕᓴᓕᓵᖅᑐᓄᑦ.
5. ᐱᐅᓯᑎᑦᓯᒋᐊᖅᓂᖅ ᐃᓕᓐᓂᐊᓕᓵᖅᑐᑦ ᑯᓈᑦ 12,ᒧᑦ ᐃᓄᓐᓄᑦ ᐃᓕᓐᓂᐊᕈᑎᒃᓴᓂᒃ ᐊᒻᒪ ᐅᖅᑲᐅᓯᓕᕆᓂᖅᒧᑦ ᐃᑲᔪᕆᐊᓪᓚᒍᑎᒃᓴᓂᒃ.
6. ᐱᐅᓯᒋᐊᖅᑎᑦᓯᓂᖅ ᐃᑲᔪᕈᑎᒃᓴᓂᒃ ᐃᓕᓴᖅᑐᓄᑦ ᐃᑲᔪᖅᑕᐅᒃᑲᓐᓂᕆᐊᓕᓐᓄᑦ ᐃᓕᓐᓂᐊᖅᑎᓪᓗᒋᑦ.
7. ᐅᓄᖅᓯᒋᐊᖅᑯᓪᓗᒋᑦ ᐱᔭᕇᖅᑲᑦᑕᕋᔭᖅᑐᑦ ᐃᓕᓐᓂᐊᕆᐊᓪᓚᒃᓯᒪᓗᑎᒃ.
8. ᐋᖅᑭᒃᓯᓗᑎᒃ ᓱᓚᑦᑐᖅᓴᖅᕕᒻᒥᒃ ᐃᓄᐃᑦ ᓄᓇᖓᓂ.
9. ᐋᖅᑭᒃᓯᓗᑎᒃ ᐊᑐᖅᑕᐅᖅᑲᑦᑕᕋᔭᖅᑐᒥᒃ ᐃᓄᐃᑦ ᐅᖅᑲᐅᓯᖓᓂᒃ ᐊᓪᓚᒍᓯᖅᒥᒃ ᑕᒪᐃᓐᓄᐊᔪᒥᒃ.
10. ᖃᐅᔨᓴᖅᓂᖅ ᐊᒻᒪ ᖁᒥᖅᕈᓂᖅ ᑲᔪᓯᑦᓯᐊᖅᐸᓪᓕᐊᔪᓂᒃ.

ᑖᒃᑯᐊ ᑐᓐᖓᕕᒃᓴᐃᑦ ᐊᑐᖅᑕᐅᒍᒫᖅᓂᐊᖅᓯᒪᔪᑦ ᑲᔪᓯᑎᑦᓯᓯᐊᕆᐊᖅ ᐱᖓᓱᓂᒃ ᑐᕌᒐᐅᔪᓂᒃ ᐅᑭᓂᖓ:

1) ᐃᑲᔪᖅᓯᓂᒃᑯᑦ ᓱᕈᓱᖅᓂᒃ ᐃᓕᓐᓂᐊᖏᓐᓇᖅᑯᓪᓗᒋᑦ ᐱᔭᕇᖅᓱᖏᓐᓂᓕᒫᖏᓐᓂ.
2) ᐊᑐᐃᓐᓇᖅᑲᖅᑎᖅᓯᓂᒃᑯᑦ ᐊᑕᐅᓯᐅᖏᑦᑐᒥᒃ ᐅᖅᑲᐅᓯᖅᑲᓗᑎᒃ ᐃᓕᓴᐃᒍᑎᒃᓴᓂᒃ ᑲᔪᓯᑦᓯᐊᖅᑯᓪᓗᒋᑦ ᑎᑎᕋᕈᓐᓇᖅᓂᒃᑯᑦ ᐊᒻᒪ ᐅᖅᑲᕈᓐᓇᖅᓯᐊᖅᓂᒃᑯᑦ ᐃᓄᐃᑦ ᐅᖅᑲᐅᓯᖓᓂᒃ ᐊᒻᒪ ᐊᑕᐅᓯᖅᒥᒃ ᓱᓕ ᑲᓇᑕᒥ ᐅᖅᑲᐅᓯᐅᒋᐊᓕᒻᒥᒃ ᐊᑐᕈᓐᓇᖅᓯᐊᖅᓗᑎᒃ, ᐊᒻᒪ ᐃᓕᓴᖅᓂᖅᒧᑦ ᐃᑲᔪᕈᑎᒃᓴᖅᑲᓗᑎᒃ ᐊᑑᑎᖅᑲᖅᓯᐊᖅᑐᓂᒃ ᐃᓄᐃᑦ ᐃᓕᖅᑯᓯᖓᓄᑦ, ᐱᐅᓯᕆᓯᒪᔭᖓᓄᑦ ᐊᒻᒪ ᐃᓱᒪᒋᔭᖏᓐᓄᑦ ᓯᓚᖅᔪᐊᒥ.
3) ᐅᓄᖅᓯᑎᒋᐊᖅᓗᒋᑦ ᐃᓕᓴᖅᓂᓕᕆᓂᖅᒧᑦ ᓱᕗᓕᖅᑏᑦ ᐊᒻᒪ ᐊᑕᐅᓯᐅᖏᑦᑐᒥᒃ ᐅᖅᑲᐅᓯᖅᑲᖅᓗᑎᒃ ᐃᓕᓴᐃᔨᑦ ᐃᓕᓴᖅᕕᖅᑎᓐᓂ ᐊᒻᒪ ᐃᓕᓴᓵᖅᑐᑦ ᓱᕈᓱᑦ ᐃᓕᓴᖅᑕᐅᓂᖏᑎᒍᑦ.

ᐊᒻᒪ ᑖᒃᑯᐊ ᐱᖓᓱᓕᖓᔪᑦ ᑐᕌᒐᐃᑦ ᐃᓚᒋᐊᖅᓗᒋᑦ, ᑲᓇᑕᒥ ᐃᓕᓐᓂᐊᖅᓂᓕᕆᔾᔪᓯᑎᒍᑦ ᓴᖅᑭᑎᖅᓯᒍᑕᐅᖅᑯᓪᓗᒋᑦ ᐋᖅᑭᒋᐊᕈᑎᒃᓴᓂᒃ ᐊᒥᓱᓄᑦ ᐱᓇᐃᓗᑕᐅᔪᓄᑦ ᐃᓄᐃᑦ ᐃᓕᓐᓂᐊᕈᑎᖏᓐᓂ ᐊᑲᐅᖕᒋᓕᐅᕈᑕᐅᔪᑦ ᐄᔭᖅᑕᐅᖅᑯᓪᓗᒋᑦ ᐃᓄᓐᓄᐊᖑᔪᑦ ᐊᒻᒪ ᓄᓇᖅᑲᖅᑲᖅᓯᒪᔫᖏᑦᑐᓄᐊᖑᔪᑦ ᑲᓇᑕᒥ. ᐃᒃᐱᒋᑦᓯᐊᖅᓗᒋᑦ ᐅᑯᐊ, ᐋᖅᑭᒃᓱᐃᓂᖅ ᐊᑐᖅᑕᐅᖅᑲᑦᑕᕋᔭᖅᑐᒥᒃ ᐊᓪᓚᒍᓐᓇᖅᓯᓂᖅᒧᑦ ᐃᓄᐃᑦ ᐅᖅᑲᐅᓯᖓᑎᒍᑦ ᐊᒻᒪ ᐋᖅᑭᒃᓯᓗᑎᒃ ᓱᓚᑦᑐᖅᓴᖅᕕᒻᒥᒃ ᐃᒃᐱᒍᓱᒍᑎᒋᔭᐅᓂᐊᖅᑐᒥᒃ ᐃᓄᐃᑦ ᒥᒃᓵᓄᑦ ᐃᓕᓴᕈᓐᓇᖅᓂᒃᑯᑦ. ᐊᒻᒪ, ᐃᒃᐱᒍᓱᑦᓯᐊᕈᑕᐅᓂᐊᖅᓗᑎᒃ ᐃᑲᔪᕈᑎᒃᓴᐃᑦ ᐃᓄᓐᓄᐊᖑᔪᑦ ᐊᑑᑎᖅᑲᖅᓯᐊᖅᑯᓪᓗᒋᑦ ᐊᒻᒪ ᖃᐅᔨᓴᕈᑕᐅᓯᐊᕈᓐᓇᖅᓗᑎᒃ ᓱᕈᓱᑦ ᐊᖓᔪᖅᑳᖏᓐᓄᑦ ᐊᒻᒪ ᒪᓕᒐᓕᐅᖅᐸᖅᑐᓄᑦ, ᑖᒃᑯᐊ ᑲᓇᑕᒥ ᐃᓕᓐᓂᐊᖅᓂᓕᕆᓂᖅᒧᑦ ᑲᑎᒪᔨᑦ ᐊᑐᓕᖅᑯᔨᓯᒪᔪᑦ ᐋᖅᑭᒃᓯᒋᐊᖅ ᑲᓇᑕᒥ ᖃᐅᔨᓴᖅᓂᖅᒥᒃ ᓱᖅᑯᐃᔭᐅᓂᒃᑯᑦ ᐊᒻᒪ ᐃᓕᓐᓂᐊᖅᓯᐊᖅᒪᖕᒐᑕ ᐃᓕᓴᐃᖅᓯ - ᐊᖅᒪᖕᒐᑕᓗ ᖃᐅᔨᓴᖅᑲᖅᑕᕆᐊᖅᑲᓂᖅᒧᑦ ᑎᒥᓕᐅᖅᓂᒃᑯᑦ.

ᑲᔪᓯᖏᓐᓇᖅᑯᓪᓗᒍ ᑲᓱᖓᐃᓐᓂᐅᓯᒪᓕᖅᑐᖅ ᐊᖅᕌᒍᓯᒪᓕᖅᑐᓂ ᐊᒻᒪ ᓱᓕ ᐸᖅᓇᐃᒋᐊᖅᑲᖅᓂᖅ ᐊᒻᒪ ᐋᖅᑭᐅᒪᑎᖅᓯᒋᐊᖅᑲᖅᓂᖅ ᐱᓇᓱᐊᖅᑕᐅᔪᓂᒃ ᐱᔾᔪᑎᑦᓗᒋᑦ, ᑲᓇᑕᒥ ᐃᓕᓐᓂᐊᖅᓂᓕᕆᓂᖅᒧᑦ ᑲᑎᒪᔨᑦ ᐊᑐᓕᖅᑯᔨᓯᒪᔪᑦ ᐊᖅᑭᒃᓯᑎᖅᓯᒋᐊᖅᑲᖅᓂᖅ ᐃᓄᐃᑦ ᐃᓕᓐᓂᐊᖅᓂᓕᕆᓂᖅᓴᓄᑦ.



ᑲᓇᑕᒥ ᑐᙵᕕᒃᓴᖅ ᐃᓕᓐᓂᐊᕐᓂᓕᕆᓂᕐᒧᑦ ᐊᑐᕐᑕᐅᒍᓐᓇᕐᒪᑦ ᓴᙱᓕᑎᕐᔪᒋᐊᕈᑕᐅᓗᓂ ᐱᐅᓯᑎᕐᔪᒋᐊᕈᑕᐅᓗᓂ ᐃᓕᓐᓂᐊᓂᓕᕆᓂᐅᑉ ᒥᒃᓵᓄᑦ ᐃᓄᐃᑦ ᓄᓇᖓᓂ. ᐃᒃᐱᒋᔭᖃᕐᓯᐊᕐᓂᒃᑯᑦ ᐱᒻᒪᕆᐅᑎᑕᐅᔪᓂᒃ ᐃᑲᔪᕐᓂᖃᕐᕋᔭᕐᒪᑦ ᓄᓇᓖᑦ ᐊᕕᒃᑐᕐᔪᒪᓂᖏᓐᓂᒃ ᑖᒃᑯᓂᖓᑦᓴᐃᓐᓇᖅ ᐊᑲᐅᓈᕐᔪᒪᖏᑦᑐᓂᒃ ᐊᑐᕐᑕᐃᓕᓂᕐᒧᑦ ᐊᑭᑐᔪᐊᓘᒻᒪᑦ ᐋᖅᑭᒃᓱᐃᓂᖅ ᐃᓄᓐᓄᐊᖓᔪᓂᒃ ᐃᓕᓐᓂᐊᕈᑎᒃᓴᓕᐅᕐᓂᖅ, ᐊᑕᐅᓯᐅᖏᑦᑐᒥᓪᓗ ᐅᖃᐅᓯᖃᓂᒃᑯᑦ ᐃᓕᓐᓂᐊᕈᑎᒃᓴᓂᒃ ᐊᒻᒪ ᐅᖃᐅᓯᓕᕆᓂᕐᒧᑦ ᐃᑲᔪᕈᑎᒃᓴᓂᒃ. ᑲᓇᑕᒥ ᐱᓕᕆᔾᔪᑎᒃᓴᖅ ᑐᙵᕕᐅᓗᓂ ᑲᑎᕐᓱᐃᒍᑕᐅᔪᓐᓇᕐᒥᒻᒪᑦ ᑲᑎᕐᓱᐃᓂᒃᑯᑦ ᐊᒻᒪ ᐋᖅᑭᒃᓱᐃᓂᒃᑯᑦ ᐅᓪᓗᒥ ᐱᐅᓂᖏᓐᓂᒃ ᐊᒻᒪ ᐱᓕᕆᔾᔪᓯᑦᓴᓯᐊᕙᐅᓂᕐᐋᓂᒃ, ᐊᒻᒪ ᑕᐅᖅᓱᖃᑦᑕᐅᑎᓂᒃᑯᑦ ᓄᓇᓖᑦ ᐊᕕᒃᑐᕐᔪᒪᓂᖏᑎᒍᑦ.

ᑲᓇᑕᒥ ᑲᔪᓯᒋᐊᕐᑎᑕᐅᔪᖅ ᐱᐅᓯᑎᕐᔪᒋᐊᕐᓂᕐᒧᑦ ᐃᓄᐃᑦ ᐃᓕᓐᓂᐊᕈᑎᖏᓐᓂᒃ ᑐᑭᓯᒋᐊᕈᑕᐅᓴᔭᕐᑐᖅ ᑭᒃᑯᑐᐃᓐᓇᕐᓄᑦ ᐊᑲᐅᓈᖏᓐᓂᖓᑕ ᐃᓄᐃᑦ ᐃᓕᓐᓂᐊᕈᑎᖏᑕ ᒥᒃᓵᓄᑦ ᐊᒻᒪ ᐃᒃᐱᒍᓱᒋᐊᓪᓚᒍᑕᐅᓗᓂ ᐊᓯᔾᔨᕐᑐᕆᐊᖃᓂᖏᓐᓄᑦ ᐃᓄᐃᑦ ᐃᓕᓴᕐᕕᖏᑕ. ᑲᓇᑕᒥ ᐱᓕᕆᔾᔪᓯᒃᓴᖅ ᐃᒃᐱᒍᓱᒋᐊᓪᓚᒍᑕᐅᓚᔭᕐᑐᖅ ᐋᖅᑭᒃᓱᐃᓂᒃᑯᑦ ᐱᐅᓂᕐᓴᓂᒃ ᐃᑲᔪᕈᑎᕐᓴᓂᑦ ᐊᑐᐃᓐᓇᐅᖏᑐᐃᓐᓇᕆᐊᓕᓐᓂᑦ ᑭᒃᑯᑐᐃᓐᓇᕐᓄᑦ ᐊᕕᒃᑐᕐᔪᒪᔪᑎᒍᑦ. ᐊᒻᒪᓗᒋᐊᒃᑲᓐᓂᖅ, ᐋᖅᑭᒃᓱᐃᕙᓪᓕᐊᓂᖅ ᐅᔾᔨᕐᑐᕐᓂ - ᐅᖃᑦᑕᕋᔭᕐᑐᒥᒃ ᓴᖅᑭᑕᐅᕙᓪᓕᐊᔪᑦ ᐊᑑᑎᖃᑦᓯᐊᕐᒪᖔᑕ ᐊᒻᒪ ᓱᖅᑯᐃᔭᐃᓂᒃᑯᑦ ᐱᐅᓂᕐᐋᑦ ᐱᓕᕆᔾᔪᓯᐅᖃᑦᑕᕋᔭᕐᑐᓂᒃ ᐊᑐᐃᓐᓇᕈᖅᑎᑦᓯᒍᑕᐅᔭᕐᑐᖅ ᖃᐅᔨᓴᖃᑦᑕᕆᐊᖃᓂᕐᒥᒃ ᓱᓇᐃᑦ ᐊᑑᑎᖃᑦᓯᐊᕐᒪᖔᑕ ᐊᒻᒪ ᖃᓄᐃᑦᑐᑦ ᐱᓕᕆᔾᔪᓯᒃᓴᐃᑦ ᐊᑲᐅᓯᕙᓪᓕᐊᒍᑕᐅᕐᒋᒻᒪᖔᑕ, ᐊᑑᑎᖃᑦᓯᐊᖏᒻᒪᖔᑕ.

ᐅᑯᐊ ᐊᑖᓂ ᑎᑎᕋᖅᓯᒪᔪᑦ ᐊᑐᓕᕐᑯᔨᕗᖔᓗᕈᑎᓕᐊᖑᓯᒪᔪᑦ ᑲᓇᑕᒥ ᑲᑎᒪᔨᓄᑦ ᐃᓄᐃᑦ ᐃᓕᓐᓂᐊᕐᓂᕆᓂᐊᓄᑦ. ᐊᑐᓕᕐᑕᐅᑎᑕᐅᒋᐊᕐᑲᓂᖏᑦ ᐊᑐᓕᕐᑯᔨᕗᖔᓗᕈᑎᓕᐊᖑᓯᒪᔪᑦ ᑲᔪᓯᒋᐊᕐᑲᕋᔭᕐᑐᑦ, ᐊᕐᕌᒍᑦ ᑕᓕᒪᑦ ᐊᒻᒪ ᕐᑯᓖᑦ ᐊᑯᓐᓂᖏᓐᓂ ᐊᒻᒪ ᐃᓚᐅᑎᑕᐅᓗᑎᒃ ᒐᕙᒪᐃᑦ, ᐃᓕᓐᓂᐊᕐᓂᓕᕆᓂᕐᒧᑦ ᑲᑎᒪᔨᑦ, ᐊᕕᒃᑐᕐᔪᒪᔪᑎᒍᓪᓗ ᐊᒻᒪ ᑲᓇᑕᒥ ᐃᓄᐃᑦ ᑲᑐᔾᔨᖃᑎᒌᖏᑦ ᐊᒻᒪ ᐊᓯᖏᑦ ᑎᒥᐅᔪᑦ ᑮᓇᐅᔭᖃᖅᑎᑦᓯᕙᑦᑐᑦ ᐊᒻᒪ ᐃᓕᓐᓂᐊᕈᑎᒃᓴᓕᕆᓂᕐᒧᑦ ᐱᓕᕆᖃᑕᐅᕙᑦᑐᑦ.

ᐊᑐᓕᕐᑯᔨᕗᖓᕈᑎᓕᐊᖏᑦ (ᐱᕐᑯᔨᔪᖓᕈᑏᑦ) ᑲᓇᑕᒥ ᑲᑎᒪᔨᖏᑕ ᐃᓄᐃᑦ ᐃᓕᓐᓂᐊᓂᓕᕆᓂᕐᒧᑦ

ᐊᑐᓕᕐᑯᔨᕗᖓᕈᑎᒃ # 1:

ᐃᓕᑕᖅᓯᑎᓂᒃᑯᑦ ᓱᕈᓲᑦ ᐊᖓᔪᖅᑳᖏᑕ ᐃᓚᐅᒋᐊᖃᓪᓚᕆᓐᓂᖏᓐᓂᒃ ᓯᕗᓪᓕᕐᐸᐅᓗᑎᒃ ᐊᒻᒪ ᐱᒻᒪᕆᐅᓂᖓᓂᒃ ᐱᓇᓱᖃᑕᐅᒋᐊᖃᓂᖏᑕ ᐃᓕᓴᕐᑐᑦ ᐊᒻᒪ ᐃᓕᓴᕐᑐᑦ ᐅᓄᕐᓂᕐᓴᐃᑦ ᐃᓕᓴᓈᖃᑦᑕᕆᐊᖃᓂᖏᓐᓂᒃ ᐱᔾᔪᑎᒋᓪᓗᒋᑦ, ᑲᓇᑕᒥ ᐃᓄᐃᑦ ᐃᓕᓐᓂᐊᕐᓂᓕᕆᓂᕐᒧᑦ ᑲᑎᒪᔨᖏᑦ ᐅᑯᓂᖓ ᐊᑐᓕᕐᑯᔨᕗᖓᕈᑎᓕᐅᕐᓯᒪᕗᑦ:

- **ᐋᖅᑭᒃᓱᐃᓗᑎᒃ ᐃᑲᔪᕈᑎᒃᓴᓂᒃ ᐃᓚᐅᑎᕐᓯᒋᐊᕐᓂᕐᒧᑦ ᑲᑦᓱᖓᐃᓪᓗᑎᒃ ᓱᕈᓲᑦ ᐊᖓᔪᖅᑳᖏᑦ ᐃᒪᐃᓘᕈᓐᓇᕐᓗᑎᒃ:**
  - ᐱᓇᓱᐊᖃᑎᖃᓗᑎᒃ ᑲᓇᑕᒥ ᑲᔾᔨᖃᑎᒌᓂᒃ ᐊᒻᒪ ᐊᕕᒃᑐᕐᓯᒪᔪᑎᒍᑦ ᐱᓕᕆᖃᑎᒋᕙᑦᑕᒥᓂᒃ ᐊᖅᑭᒃᓱᐃᓗᑎᒃ ᑐᑭᓯᒋᐊᓪᓚᒍᑎᒃᓴᓂᒃ ᑲᔪᖏᕐᓱᐃᓂᕐᒧᑦ ᓱᕈᓲᑦ ᐊᖓᔪᖅᑳᖏᑦ ᐱᓇᓱᐊᖃᐅᒍᓐᓇᕆᐊᖃᓂᖏᓐᓂᒃ ᐃᓕᓴᕐᑐᑦ ᑲᔪᓯᕐᓯᐊᖃᑦᑕᕐᓂᕐᓴᐅᕐᑯᓪᓗᒋᑦ ᐊᒻᒪ ᐱᒻᒪᕆᐅᒻᒪᑦ ᐃᓕᓴᕐᑐᑦ ᐃᓕᓴᖏᓐᓇᕆᐊᖃᓂᖓ ᐱᒋᐊᕐᓗᑎᒃ ᐃᓕᓴᓖᕐᑐᓂᑦ ᐃᓕᓴᕐᓂᖏᓐᓄᑦ ᑯᓈᑦ 12-ᒧᑦ ᑕᐃᒪᖓᓕᒫᖅ.
  - ᐋᖅᑭᒃᓱᐃᓗᑎᒃ ᐃᑲᔪᕈᑎᒃᓴᓂᒃ ᐊᒻᒪ ᐊᑐᐃᓐᓇᕈᖅᑎᕐᓯᓗᑎᒃ ᐃᓕᓴᐃᒃᑲᓐᓂᕐᓂᕐᒥᒃ ᐱᒋᐅᕐᓴᕐᓂᒃᑯᑦ ᑲᔪᖏᖅᓱᐃᒋᐊᕈᑎᓂᒃ ᐃᓕᓴᕐᑐᑦ ᐱᔭᕇᖃᑦᑕᕐᑯᓪᓗᒋᑦ ᐃᓕᓐᓂᐊᕐᑕᖏᓐᓂᒃ ᐊᒻᒪ ᐊᖓᔪᖅᑳᖏᑦ ᓱᕈᓲᑦ ᐃᓚᐅᕐᑲᑦᑕᕐᔫᒥᒋᐊᖃᓂᖏᓐᓄᑦ, ᐊᒻᒪ ᐃᒃᐱᒋᓗᐊᕐᓗᒋᑦ ᓱᕈᓲᑦ ᐊᖓᔪᖅᑳᖏᑦ ᖃᓄᐃᓘᕐᑲᑦᑕᐅᕐᑲᑦᑕᕆᐊᖃᓂᖏᑦ ᑲᔪᓯᑎᕐᓯᒋᐊᕋᓱᐊᕐᓂᕐᒧᑦ ᐊᑲᐅᓈᕐᑐᒃᑯᑦ ᐃᓕᓴᕐᓂᕐᓂᒃ ᓄᓇᓕᓐᓂ.
  - ᓱᖅᑯᐃᔭᐃᓂᒃᑯᑦ ᐊᒻᒪ ᖃᐅᔨᓴᕐᓂᒃᑯᑦ ᐱᐅᓂᕐᐹᓂᒃ ᐱᓕᕆᔾᔪᓯᐅᒐᔭᕐᑐᓂᒃ ᓱᕈᓲᑦ ᐊᖓᔪᖅᑳᖏᑦ ᐃᓚᐅᒍᓐᓇᕋᔭᕐᓂᖏᓐᓄᑦ ᐊᒻᒪ ᐃᓕᓴᕐᑐᑦ ᐃᓕᓴᐃᓐᓇᕆᐊᖃᓂᖏᓐᓄᑦ, ᐊᒻᒪ ᑕᐅᖅᑰᖃᑦᑕᐅᑎᓂᒃᑯᑦ ᐃᓱᒪᒋᔭᐅᔪᓂᒃ ᑲᔪᖏᖅᓱᐃᒍᑕᐅᓂᐊᕐᓗᑎᒃ ᓱᕈᓲᑦ ᐊᖓᔪᖅᑳᖏᑦ ᖃᓄᐃᓘᕐᑲᑦᑕᐅᒋᐊᖃᓂᖏᑎᒍᑦ ᑲᔪᓯᕐᓯᐊᖃᑦᓪᓗᒋᑦ ᐃᓕᓐᓂᐊᕐᑐᑦ, ᓱᕐᓗ ᓂᐱᓕᐅᕐᓂᒃᑯᑦ ᐊᐱᕐᓱᐃᓂᒃᑯᑦ ᐃᓕᓴᕐᑐᓂᒃ ᐱᔾᔪᑎᖃᓗᑎᒃ ᐱᒻᒪᕆᐅᓂᖓᓂᒃ ᐊᖓᔪᖅᑳᖏᔪᑦ ᓱᕈᓲᕐᓄᑦ ᐃᑲᔪᕐᓯᒋᐊᖃᓂᖏᑦ ᒥᒃᓴᓄᑦ.
  - ᐋᖅᑭᒃᓱᐃᓗᑎᒃ ᐅᖃᐅᓯᑎᒍᑦ ᐃᓐᓂᐊᕈᑎᒃᓴᓂᒃ ᓱᕈᓲᑦ ᐊᖓᔪᖅᑳᖏᓐᓄᐊᖓᔪᓂᒃ ᐊᐅᓚᑕᐅᕕᐅᔪᓂ ᐊᕕᒃᑐᕐᓯᒪᔪᑎᒍᑦ ᐅᖃᐅᓯᖓᓂᒃ ᒪᑭᑎᕐᓯᒋᐊᕆᐊᓕᓐᓂ.
  - ᐋᖅᑭᒃᓱᐃᓗᑎᒃ ᐅᓪᓗᒥ ᖃᐅᔨᓴᕈᑕᐅᓯᒪᔪᓂᑦ ᓄᓇᕕᒻᒥ ᓴᑑᑎᕐᓴᓯᐅᕐᓂᕐᒧᑦ ᐃᑲᔪᕈᑎᒃᓴᑎᒍᑦ — ᓱᖅᑯᐃᔭᐃᓂᒃᑯᑦ ᕿᒥᕐᕈᒍᑎᓂᒃ ᐱᓇᓱᐊᖃᑎᖃᓂᒃᑯᑦ ᓱᕈᓲᑦ ᐊᖓᔪᖅᑳᖏᓐᓂᒃ ᐊᒻᒪ ᓄᓇᓕᓐᓂ ᐃᓕᓐᓂᐊᕐᓂᓕᕆᔨᒃᑯᑦ᐀ ᐃᑲᔪᕐᓗᒋᑦ ᑐᓴᐅᒪᑎᒋᐊᖅ ᐊᒻᒪ ᐋᖅᑭᒃᓱᐃᒋᐊᖅ ᒪᓕᒐᒃᓴᒥᒃ ᐃᓚᐅᑎᕐᓯᕇᒥᒋᐊᕈᑕᐅᒐᔭᕐᑐᓂᒃ ᓱᕈᓲᑦ ᐊᖓᔪᖅᑳᖏᓐᓄᑦ.

ᐊᑐᓕᕐᑯᔨᕗᖓᕈᑎᒃ # 2:

ᐱᐅᓯᑎᕐᓯᒋᐊᕆᐊᖃᓂᖅ ᐃᓄᐃᑦ ᐃᓕᓐᓂᐊᕈᑎᖏᓐᓂᒃ ᑲᒪᒋᔭᐅᒋᐊᖃᖅᐳᖅ ᐊᕐᓱᕈᑎᒋᔭᐅᓗᓂ ᓯᕗᓕᐅᕐᑎᐅᓂᕐᒧᑦ ᐋᖅᑭᒋᐊᕐᓂᒃᑯᑦ. ᑲᓇᑕᒥ ᑲᑎᒪᔨᐅᔪᑦ ᐃᓄᐃᑦ ᐃᓕᓐᓂᐊᕈᑎᖏᓐᓂᒃ ᑲᓇᑕᕐᓂᐊᕐᓂᕐᓂᖓᓄᑦ ᐅᑯᓂᖓ ᐊᑐᓕᕐᑯᔨᕗᑦ:

- **ᐋᖅᑭᒃᓱᐃᓗᑎᒃ ᐃᓕᓴᕈᑎᒃᓴᓂᒃ ᓯᕗᓕᐅᕐᑎᖃᓂᕐᒧᑦ ᐃᓕᓐᓂᐊᕐᓂᓕᕆᓂᕐᒧᑦ ᐃᒪᐃᓘᕈᑕᐅᓗᑎᒃ:**
  - ᑲᑎᑎᓪᓗᒋᑦ ᐃᓄᐃᑦ ᐃᓕᓴᐃᓂᕐᒧᑦ ᓯᕗᓕᐅᕐᑎᐅᕙᑦᑐᑦ ᐋᖅᑭᒃᓱᐃᖃᑎᒌᓐᓂᐊᕐᑎᓪᓗᒋᑦ ᑲᑎᙵᓗᑎᒃ ᕿᓂᕐᓗᑎᒃ ᐱᐅᓂᕐᐸᐅᕆᐊᕐᑐᓂᒃ ᐱᓕᕆᒍᓯᒃᓴᓂᒃ.
  - ᓇᓗᓇᐃᔭᐃᓗᑎᒃ ᐊᒻᒪ ᑲᔪᖏᖅᓱᐃᓗᑎᒃ ᓯᕗᓕᐅᕐᑎᓂᒃ ᓂᓪᓕᐊᒍᑎᖃᕐᑯᓪᓗᒋᑦ ᐱᒻᒪᕆᐅᓂᖓᓂᒃ ᐊᒻᒪ ᐊᑐᒻᒪᕆᓐᓂᖓᓂᒃ ᐃᓕᓐᓂᐊᕐᓂᐅᑉ ᐊᒻᒪ ᑲᔪᖏᖅᓱᑎᓗᑎᒃ ᐃᓕᓴᕐᓂᕐᒥᒃ ᐃᖅᑲᓇᐃᔭᕐᑕᕈᑎᒋᒍᒫᕐᓗᒍ.
  - ᐋᖅᑭᒃᓱᐃᓗᑎᒃ ᐃᑲᔪᒃᑲᓐᓂᕈᑎᒃᓴᓂᒃ ᐊᒻᒪ ᐃᓕᓴᐃᒍᓐᓇᐅᑎᖃᓗᑎᒃ ᐃᑲᔪᕈᑎᓂᒃ ᐃᓕᓐᓂᐊᕐᓂᓕᕆᓂᕐᒧᑦ ᓯᕗᓕᐅᕐᑎᓄᑦ ᓴᙱᓕᕆᐊᕈᑎᒃᓴᓂᒃ ᐱᓇᓱᖃᑎᖃᓂᒃᑯᑦ ᐃᓕᓴᕐᕕᓐᓂᒃ ᐊᒻᒪ ᓄᓇᓕᐅᔪᓂᒃ.
  - ᐋᖅᑭᒃᓱᐃᓗᑎᒃ ᖃᐅᔨᓴᕈᑎᒃᓴᓂᒃ ᐃᑲᔪᕈᑎᒃᓴᓂᒃ ᐃᓄᓐᓄᑦ ᐊᒻᒪ ᐃᓄᐃᑦ ᐊᓯᖏᓐᓄᑦ ᐃᓕᓴᐃᔨᓄᑦ.
  - ᑲᔪᓯᑎᕐᓯᒋᐊᕐᓂᒃᑯᑦ ᐱᕕᒃᓴᐅᓂᐊᕐᑐᓂᒃ ᐋᖅᑭᒃᓱᐃᒋᐊᖅ ᐃᓄᐃᑦ ᐃᓕᓐᓂᐊᕆᐊᓪᓚᒍᑎᒃᓴᖏᓐᓄᑦ ᐃᑲᔪᕐᑕᐅᔾᔪᑎᒃᓴᓂᒃ ᖃᐅᔨᓴᕈᓐᓇᕐᑯᓪᓗᒋᑦ ᐃᓄᓐᓄᑦ ᐃᓕᓐᓂᐊᕐᓂᓕᕆᓂᕐᒥᒃ.
  - ᑲᔪᖏᖅᓱᐃᓗᑎᒃ ᐃᓕᓐᓂᐊᓂᓕᕆᓂᕐᒧᑦ ᓯᕗᓕᐅᕆᔨᓴᕐᓂᒃ ᐊᒻᒪ ᐱᐅᓂᕐᐸᐅᕆᐊᕐᑐᓂᒃ ᐱᓕᕆᔾᔪᓯᒃᓴᓂᒃ ᓯᓚᕐᔪᐊᑉ ᐅᑭᐅᕐᑕᕐᑐᖓᓂ.

ᐊᑐᓕᕐᑯᔨᕗᖓᕈᑎᒃ # 3:

ᓄᑖᑎᒍᑦ ᐃᓄᐃᑦ ᐃᓕᓐᓂᐊᕐᓂᓕᕆᔾᔪᑎᖏᑦ ᐊᑐᕈᑕᐅᔪᒃᓴᐅᕗᑦ ᐃᓕᓴᐃᒍᓐᓇᕐᓂᒃᑯᑦ ᐊᑕᐅᓯᐅᖏᑦᑐᒥᒃ ᐅᖃᐅᓯᖃᕐᓗᑎᒃ ᐃᑲᔪᕐᓯᔭᐅᓯᒪᓗᑎᓪᓗ ᐊᑕᐅᓯᐅᖏᑦᑐᒥᒃ ᐅᖃᐅᓯᖃᕐᑐᓄᑦ ᐃᓕᓴᐃᔨᓄᑦ ᐊᒻᒪ ᐊᑑᑎᖃᕐᓯᐊᕐᓂᐊᕐᑎᓪᓗᒋᑦ ᐊᑕᐅᓯᐅᖏᑦᑐᒥᒃ ᐅᖃᐅᓯᖃᓂᒃᑯᑦ ᐃᑲᔪᕈᑎᒃᓴᐃᑦ ᐃᓕᓴᐃᓂᒃᑯᑦ. ᑲᓇᑕᒥ ᑲᑎᒪᔨᑦ ᐃᓄᐃᑦ ᐃᓕᓐᓂᐊᕐᓂᓕᕆᓂᖓᓄᑦ ᐅᑯᓂᖓ ᐊᑐᓕᕐᑕᐅᕐᑯᔨᓯᒪᕗᑦ:

- **ᐋᖅᑭᒃᓱᐃᓗᑎᒃ ᐃᑲᔪᕈᑎᒃᓴᓂᒃ ᐊᒥᓱᕈᖅᑎᕐᓯᒋᐊᕐᓂᕐᒧᑦ ᐊᑕᐅᓯᐅᖏᑦᑐᒥᒃ ᐅᖃᐅᓯᓕᓐᓂᒃ ᐃᓕᓴᐃᔨᓂᒃ ᐊᒻᒪ ᐃᑲᔪᕐᑎᐅᕙᑦᑐᓂᒃ ᑲᔪᓯᑎᕐᓯᒋᐊᓪᓚᓐᓂᐊᕈᑎᒃ ᐅᖃᐅᓯᕐᓂᒃ ᒪᑭᑎᕐᓯᒋᐊᓪᓚᓐᓂᕐᒧᑦ, ᐱᐅᓯᑎᕐᓯᒋᐊᕐᓂᕐᒧᓪᓗ ᐊᒻᒪ ᐊᑐᕐᑕᐅᑎᕐᓯᒋᐊᓪᓚᓐᓂᕐᒧᑦ ᐃᒪᐃᓘᕈᑕᐅᓗᑎᒃ:**

  - ᐋᖅᑭᐅᒪᑎᕐᓯᓂᒃᑯᑦ ᑲᓇᑕᒥ ᐃᑲᔪᕐᓯᒍᑎᒃᓴᓂᒃ ᑲᔪᖏᖅᓱᐃᓂᒃᑯᑦ ᐃᓄᐃᑦ ᐅᖃᐅᓯᖓᓂᒃ ᐃᓕᓴᐃᒍᑎᖃᓇᐊᖃᓂᒃᑯᑦ ᐃᓕᓴᓕᓵᕐᑐᓄᑦ ᐃᓕᓴᐃᒍᑕᐅᒐᔭᖅᑐᑎᒍᑦ, ᐸᐃᓇᕕᓐᓂᓗ ᐊᒻᒪ ᐃᓕᓐᓂᐊᕕᓐᓂ.
  - ᐋᖅᑭᒃᓱᐃᓂᒃᑯᑦ ᖃᐅᔨᓴᕈᑕᐅᒍᓐᓇᕐᓂᐊᕐᑐᓂᒃ ᕿᓚᒥᒃᑯᑦ ᐅᓄᕐᓯᑎᕐᓯᒋᐊᕈᑎᒃᓴᓂᒃ ᐊᑕᐅᓯᐅᖏᑦᑐᒥᒃ ᐅᖃᐅᓯᓕᓂᒃ ᐊᒻᒪ ᐃᓄᐃᑦ ᐅᖃᐅᓯᖓᓂᒃ ᐅᖃᐅᓯᖃᖅᑐᓄᑦ ᐃᓕᓴᐃᔨᓄᑦ ᐃᓕᓴᕐᕕᓐᓂ ᐃᒫᒃ:
    - ᕿᒥᕐᕈᓂᒃᑯᑦ ᐱᓇᐃᓗᑕᐅᔪᓂᒃ ᐃᖅᑲᓇᐃᔭᕐᑎᑖᕈᓐᓇᕆᐊᖅ ᐊᒻᒪ ᐃᖅᑲᓇᐃᔭᕐᑎᑲᖃᐃᓐᓇᕈᓐᓇᕆᐊᖅ ᐃᓄᓐᓂᒃ ᐃᓕᓴᐃᔨᓂᒃ ᐊᒻᒪ ᓴᖅᑭᑎᕐᓯᒐᓱᐊᕐᓂᒃᑯᑦ ᐋᖅᑭᒋᐊᕈᑎᒃᓴᓂᒃ, ᐅᑯᐊ ᐱᖃᓯᐅᑎᓗᒋᑦ:
      - ᐊᑐᓕᕐᑕᐅᑎᕐᓯᓂᒃᑯᑦ ᑲᔪᖏᖅᓱᐃᒍᑎᒃᓴᓂᒃ ᐃᖅᑲᓇᐃᔭᕐᑎᑖᕆᐊᖃᓂᕐᒧᑦ ᐃᓕᓴᐃᔨᓂᒃ, ᖃᐅᔨᒪᓗᒋᑦ ᐅᓪᓗᒥ ᐊᒥᓲᖏᓗᐊᕐᒪᑕ ᐃᓄᐃᑦ ᐊᖑᑏᑦ ᐃᓕᓴᐃᔪᒃᓴᐃᑦ.
      - ᐱᓇᓱᖃᑎᖃᕆᐊᕐᓂᒃᑯᑦ ᓯᓚᕐᑐᕐᓴᕐᕕᓂᒃ ᐱᔭᕇᖅᓱᖃᑦᑕᕐᑯᓪᓗᒋᑦ ᐃᓕᓴᕐᑐᑦ ᐃᓕᓴᐃᔨᒃᓴᐃᑦ ᐊᒻᒪ ᐊᓯᖏᓐᓂᒃ ᐱᓇᓱᐊᒐᓛᑦ ᐊᑐᕐᓗᑎᒃ ᐊᔾᔨᒌᖏᑦᑐᓂᒃ ᐃᓕᓴᐃᒍᓯᕐᓂᒃ ᖃᓄᕐᑑᕈᑕᐅᔪᓐᓇᕐᑐᓂᒃ.
      - ᑲᔪᖏᖅᓱᐃᓂᒃᑯᑦ ᐃᓚᐃᓐᓈᖏᓐᓂᒃᑯᑦ ᐱᕕᒃᓴᐅᒍᑎᓂᒃ ᐊᒻᒪ ᐃᑲᔪᕈᑎᒃᓴᓂᒃ ᐃᓕᓴᐃᔨᓄᑦ ᐊᒻᒪ ᖃᓄᐃᓗᓇᐊᓪᓚᒍᑎᒃᓴᕐᓯᐊᕙᓐᓂᒃ ᐃᖅᑲᓇᐃᔭᕐᑎᖃᐃᓐᓇᕈᓐᓇᕐᓂᕐᒧᑦ ᐃᓄᓐᓂᒃ ᐃᓕᓴᐃᔨᓂᒃ, ᐊᒻᒪ ᐱᖃᓯᐅᑎᓗᒋᑦ ᐊᑭᓕᕐᑕᐅᕐᓯᐊᖃᑕᓇᐊᖃᓂᖏᑦ ᐃᓕᑕᖅᓯᓂᒃᑯᑦ ᐃᓄᐃᑦ ᐅᖃᐅᓯᖓᓂᒃ ᐊᒻᒪ ᐃᓕᖅᑯᓯᖓᓂᒃ ᐊᑐᕈᓐᓇᕐᓂᖏᓐᓄᑦ.
      - ᐊᒥᓱᕈᖅᑎᒋᐊᕐᓗᒋᑦ ᐃᓕᓐᓂᐊᓈᖅᓯᒪᓂᕐᒧᑦ ᓇᓗᓇᐃᒃᑯᑕᕐᑖᕈᓐᓇᕐᓯᒍᑕᐅᒐᔭᕐᑐᑦ ᐃᓕᓴᕐᓂᒃᑯᑦ ᓄᓇᓕᓐᓂ.
      - ᐋᖅᑭᒃᓱᐃᓗᑎᒃ ᐱᕕᒃᓴᖅᑕᐅᒍᓐᓇᕋᔭᕐᑐᓂᒃ ᐃᓕᓴᐃᔨᓄᑦ ᐃᓄᑦᑎᑐᑦ ᐅᖃᕈᓐᓇᖏᑦᑐᓄᑦ ᐃᓕᓴᕐᑯᓪᓗᒋᑦ ᐊᒻᒪ ᑐᑭᓯᒋᐊᒃᑲᓐᓂᕈᓐᓇᕐᓯᑯᓪᓗᒋᑦ ᐃᓄᐃᑦ ᐃᓕᖅᑯᓯᖓᓂᒃ, ᐱᐅᓯᓇᓯᒪᔭᖏᓐᓂᒃ ᐊᒻᒪ ᐃᓄᐃᑦ ᐃᒻᒥᒃᑯᑦ ᐃᓱᒪᒋᔭᖏᓐᓂᒃ ᐃᓕᓴᕐᓂᐅᑉ ᒥᒃᓵᓄᑦ.
      - ᐋᖅᑭᒃᓱᐃᓗᑎᒃ ᐱᕕᒃᓴᖅᑕᐅᑎᐅᒍᓐᓇᕋᔭᕐᑐᓂᒃ ᐃᓄᑦᑎᑐᑦ ᐅᖃᕈᓐᓇᖏᑦᑐᓄᑦ ᐃᓕᓴᕈᒪᔪᓄᑦ ᐃᓄᐃᑦ ᐅᖃᐅᓯᖓᓂᒃ, ᐱᐅᓯᓇᓯᒪᔭᖓᓂᒃ ᐊᒻᒪ ᐃᓄᐃᑦ ᐃᖅᑯᓯᖓᓂᒃ ᐊᒻᒪ ᐃᓄᐃᑦ ᐃᒻᒥᒃᑯᑦ ᐃᓱᒪᒋᔭᖏᓐᓂᒃ ᐃᓕᓴᕐᓂᐅᑉ ᒥᒃᓵᓄᑦ.

ᐊᑐᓕᕐᑯᔨᕗᖓᕈᑎᒃ # 4:

ᐊᑐᐃᓐᓇᕐᑲᕐᑯᓪᓗᒋᑦ ᐱᐅᔪᓂᒃ, ᐃᓕᖅᑯᓯᖓᓄᑦ ᐊᑑᑎᖃᕐᓯᐊᕐᑐᓂᒃ ᐃᓕᓴᓕᓵᕐᑐᑦ ᐃᓕᓴᕐᓂᖏᑦ ᑲᔪᓯᕐᓯᐊᕐᓂᕐᓴᐅᖃᑦᑕᕐᑯᓪᓗᒋᑦ ᐊᒻᒪ ᓱᕈᓵᑦ ᐊᖓᔪᖅᑳᖏᑦ ᓯᕗᓪᓕᕐᐸᕐᓯᐊᒥ ᑐᑭᓯᑎᑕᐅᕙᓪᓕᐊᔪᓄᑦ ᐃᓕᓐᓂᐊᕐᓂᕐᒧᑦ ᐱᓕᕆᒍᓯᐅᑉ ᒥᒃᓵᓄ. ᑲᓇᑕᒥ ᑲᑎᒪᔨᑦ ᐃᓄᐃᑦ ᐃᓕᓐᓂᐊᕐᓂᓕᕆᓂᖓᓄᑦ ᐅᑯᓂᖓ ᐊᑐᓕᖅᑕᐅᕐᑯᔨᕗᑦ:

- **ᐋᖅᑭᒃᓱᓗᑎᒃ ᐃᑲᔪᕈᑎᒃᓴᓂᒃ ᐃᓕᓴᓕᓵᕐᑐᓄᑦ ᐃᒪᐃᓘᕈᑕᐅᓂᐊᕐᓗᑎᒃ:**
  - ᐋᖅᑭᒃᓱᐃᓗᑎᒃ ᐊᒥᓱᓂᒃ ᐱᓕᕆᒍᓯᒃᓴᓂᒃ ᐃᓕᓐᓂᐊᕐᑎᕐᓯᓂᕐᒧᑦ ᐃᓄᓐᓄᑦ ᐃᓕᓴᓕᓵᕐᑐᓄᑦ.
  - ᐊᑐᓕᕐᑯᔨᕗᖓᕈᑎᓕᐅᕐᓗᑎᒃ ᓱᕈᐊᕈᑎᒃᓴᓂᒃ ᓱᕈᓵᑦ ᐃᓕᓴᕐᐸᓪᓕᐊᓕᑕᐃᓐᓇᕈᑎᖏᑦ ᐃᓕᔭᐅᕐᑯᓗᒋᑦ ᐃᓕᓐᓂᐊᕐᓂᕐᒧᑦ ᑐᓐᖓᕕᓐᓄᑦ ᐱᓕᕆᒍᓯᓄᑦ, ᐃᓕᓴᖅᓯᓯᒪᓗᑎᒃ ᑕᒪᒃᑯᐊ ᒪᓕᒐᕐᓂᒃ ᐊᓯᔾᔨᕈᑕᐅᕆᐊᖃᑐᐃᓐᓇᕆᐊᖃᓂᖏᓐᓂᒃ ᐃᓚᖏᓐᓂ ᐊᕕᒃᑐᕐᓯᒪᔪᑎᒍᑦ ᐊᐅᓚᑕᐅᔪᓂ.
  - ᑲᔪᖏᖅᓱᐃᓗᑎᒃ ᐊᑐᐃᓐᓇᐅᕆᐊᓪᓚᒐᔭᕐᑐᓂᒃ ᑕᒪᐃᓐᓄᑦ ᐃᓄᐃᑦ ᕿᑐᕐᖓᖏᓐᓄᑦ ᐊᕐᕌᒍᓕᓐᓄᑦ ᐱᖓᓱᔪᕐᑐᑦ (6) ᐊᑖᓂ ᐃᑲᔪᕐᑕᐅᖏᓐᓇᕈᑎᓂᒃ ᐊᑭᑐᓗᐊᖏᓪᓗᑎᒃ, ᐊᑑᑎᖃᕐᓯᐊᕐᓂᐊᕐᑐᓂᒃ ᐃᓕᓴᓕᓵᕐᑐᓄᑦ, ᐱᕐᑲᓯᐅᑎᔭᐅᓗᑎᒃ ᓄᓇᖃᖅᑳᖅᓯᒪᔪᓄᑦ ᐃᓕᓴᕐᕕᐅᖅᑳᓱᑦ *Aboriginal Head Start* (ᐅᕝᕙᓘᓐᓃᑦ ᐊᑲᐅᓇᕆᐊᕐᑐᓂᒃ ᐃᓕᖅᑯᓯᖓᓄᑦ ᐊᒻᒪ ᐅᖃᐅᓯᖓᓄᑦ ᐃᓄᐃᑦ ᐃᒃᐱᒋᔭᖃᕐᓗᑎᒃ ᐃᓕᓴᐃᒍᑎᒃᓴᓂᒃ) [5] ᐊᒻᒪ ᓚᐃᓴᓐᓯᖃᖅᓱᑎᒃ ᐸᐃᓇᕕᓐᓄᐊᖓᔪᓂᒃ ᐊᒻᒪ ᐱᓇᓱᐊᕐᕕᓐᓄᑦ.

5 1995-ᒥ, ᑲᓇᑕᐅᑉ ᒐᕙᒪᒃᑯᖏᑦ ᐋᖅᑭᒃᓱᐃᓚᐅᔭᕐᒪᒻᒪᑕ ᓄᓇᖃᖅᑳᖅᓯᒪᔪᑦ ᓱᕈᓵᑦ ᐃᓕᓐᓂᐊᕐᐸᓪᓕᐊᒍᑎᒃᓴᖓᓂᒃ, *Aboriginal Head Start* ᐃᑲᔪᕈᑎᒃᓴᓂᒃ ᓱᕈᓵᑦ ᐃᓕᓴᕐᑎᑕᐅᕙᓪᓕᐊᓂᖏᓐᓄᑦ ᐊᒻᒪ ᐸᕐᓇᓇᐃᕐᓯᒪᒋᐊᖃᓂᖏᓐᓄᑦ ᐃᓕᓴᓇᐊᖅ ᐊᓪᓚᐃᑦ, ᐊᓪᓚᖓᔪᑦ ᐊᒻᒪ ᐃᓄᐃᑦ ᖃᓪᓗᓇᑦ ᓄᓇᖓᓂᕐᒥᐅᑦ ᐊᒻᒪ ᐃᓄᒋᐊᓐᓂᕐᓴᓂ ᐅᑭᐅᑦᑕᕐᑐᒥ ᓄᓇᓕᓐᓂ. hc-sc.gc.ca/fniah-spnia/famil/develop/ahsor-papa_intro-eng.php.

- ᐋᖅᑭᒃᓱᐃᓗᑎᒃ ᐱᐅᔪᓂᒃ, ᐊᓯᔾᔨᕐᑕᖏᑦᑐᓂᒃ ᐃᑲᔪᕈᑎᒃᓴᓂᒃ ᑐᙵᕕᒋᓗᒍ ᐃᓄᐃᑦ ᐅᖃᐅᓯᖓ, ᐱᒻᒪᕆᐅᑎᑕᖏᑦ ᐊᒻᒪ ᖃᐅᔨᒪᔭᖏᑦ, ᐊᒻᒪᓗ ᐱᓕᕆᔾᔪᑎᒃᓴᐃᑦ ᓲᕐᓗ ᐅᖃᕈᓐᓇᕐᓯᕙᓪᓕᐊᓂᕐᒧᑦ ᓯᕗᓪᓕᕐᐸᒥ ᐃᑲᔪᕈᑎᒃᓴᐃᑦ.
- ᓇᓗᓇᐃᔭᐃᓗᑎᒃ ᐱᒋᐅᕐᓴᕐᓂᒃᑯᑦ ᐃᓕᓴᕈᑎᒃᓴᓂᒃ ᐊᒻᒪ ᖃᐅᔨᒪᔨᒻᒪᕆᐅᔪᓄᑦ ᐃᓕᓴᐃᓂᕐᒧᑦ ᐃᑲᔪᕆᐊᓪᓚᒍᑎᒃᓴᓂᒃ ᐊᑕᐅᓯᐅᖏᑦᑐᒥᒃ ᐅᖃᐅᓯᖃᓂᒃᑯᑦ ᐃᓕᓴᐃᓂᕐᒧᑦ ᐃᓕᓴᓕᓵᕐᑐᓄᑦ ᐃᓕᓴᐃᔨᓄᐊᖓᔪᓂᒃ.
- ᓱᒋᐊᕈᑕᐅᖅᑯᓪᓗᒋᑦ ᐃᑲᔪᕈᑎᒃᓴᑎᒍᑦ ᐅᓄᕐᓯᒋᐊᕆᐊᖃᓂᖏᑦ ᐃᓕᓴᕐᓯᒪᔪᑦ ᐊᑕᐅᓯᕐᒥᒃ ᐅᖃᐅᓯᖃᕋᑎᒃ ᐃᓕᓴᓕᓵᕐᑐᓕᕆᓂᕐᒧᑦ ᐱᓇᓱᐊᕐᑏᑦ ᓲᕐᓗ ᐃᓕᓴᐃᔨᑦ.
- ᐃᓕᓴᓕᓵᕐᑐᓂᒃ ᐃᓕᓴᐃᔨᑦ ᑲᑎᖅᑯᓪᓗᒋᑦ ᐃᓕᓴᕐᓂᐊᕐᑎᓪᓗᒋᑦ ᐃᓕᓴᐃᓂᕐᒧᑦ ᖁᕝᕙᕆᐊᕈᑎᒃᓴᓕᕆᓂᕐᒧᑦ ᕿᓂᕐᓂᐊᕐᑎᓪᓗᒋᑦ ᐱᐅᓂᕐᐹᓂᒃ ᐱᓕᕆᔨᒃᓴᖏᓐᓂᒃ.
- ᕿᒥᕐᕈᓗᑎᒃ ᑐᕋᒐᒃᓴᓂᒃ ᐊᑐᕐᑕᐅᔪᓂᒃ ᐊᓪᓚᐃᑦ ᐃᓄᐃᓪᓗ ᐸᐃᕆᓕᕆᒍᑎᖏᓐᓂᒃ ᓴᖅᑭᑕᐅᓯᒪᔪᓂᒃ 1995-ᒥᑦ.

ᐊᑐᓕᕐᑯᔨᕗᖓᕈᑎᒃ # 5:

ᐃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᐃᓕᓴᖃᑕᐅᕐᓯᐊᕐᓗᑎᒃ ᐊᑕᐅᓯᐅᖏᑦᑐᒥᒃ ᐅᖃᐅᓯᕐᒥᒃ ᐊᑐᕐᓗᑎᒃ, ᓱᓕᔪᒃᑯᑦ ᐊᒻᒪ ᐊᑑᑎᖃᕐᓯᐊᑐᓂ ᐃᓕᓴᕈᑎᖃᕆᐊᖃᖅᑐᑦ, ᐃᑲᔪᕐᓯᔭᐅᓗᑎᓪᓗ ᐃᓕᓴᐃᒍᑎᑎᒍᑦ ᐊᒻᒪ ᐃᓕᓐᓂᐊᕐᓂᕐᒧᑦ ᐃᑲᔪᕐᑕᐅᒍᑎᑎᒍᑦ. ᑲᓇᑕᒥ ᑲᑎᒪᔨᑦ ᐃᓄᐃᑦ ᐃᓕᓐᓂᐊᕐᓂᓕᕆᓂᐊᓄᑦ ᐅᑯᓂᖓ ᐊᑐᓕᕐᑕᐅᕐᑯᔨᕗᑦ:

- **ᐋᖅᑭᒃᓱᐃᓗᑎᒃ ᐃᑲᔪᕈᑎᒃᓴᓂᒃ ᓴᖅᑭᑎᕐᓯᒍᑕᐅᓂᐊᕐᑐᓂᒃ ᐃᓄᓐᓄᐊᖓᓗᑎᒃ ᐃᓕᓴᐃᒍᑎᒃᓴᓂᒃ ᐊᒻᒪ ᑕᒪᐃᓐᓄᐊᖓᔪᓂᒃ ᒪᓕᑦᑕᐅᒋᐊᓕᓐᓂᒃ ᐃᒪᐃᒍᑕᐅᓂᐊᕐᑎᓪᓗᒋᑦ:**
  - ᐋᖅᑭᒃᓱᐃᓗᑎᒃ ᐃᓕᓴᐃᒍᑎᒃᓴᓂᒃ ᐃᓕᒋᓕᐅᑎᓗᒋᑦ ᐃᓄᐃᑦ ᐃᓕᖅᑯᓯᖓ, ᐱᐅᓯᓇᓯᒪᔭᖏᑦ ᐊᒻᒪ ᐃᒻᒥᒃᑯᑦ ᑐᑭᓯᐊᓂᖓ ᐃᓕᓴᕐᓂᕐᒥᒃ.
  - ᑲᑎᕐᓱᐃᓗᑎᒃ ᑕᒪᐃᓐᓂᒃ ᐅᓪᓗᒥ ᓄᐃᑕᐅᓯᒪᔪᓂᒃ ᐃᓄᓐᓄᑦ ᐃᓕᓴᐃᒍᑎᓂᒃ ᐊᒻᒪ ᐃᑲᔪᑲᓐᓂᕈᑎᒃᓴᓂᒃ, ᓇᓗᓇᐃᔭᐃᓗᑎᓪᓗ ᐱᓇᐃᓗᑕᐅᔪᓂᒃ ᐊᒻᒪ ᐸᕐᓇᐃᓗᑎᒃ ᐱᓇᐃᓗᑕᓄᑦ ᐋᖅᑭᒃᓯᒋᐊᕈᑎᒃᓴᓂᒃ.
  - ᓇᓗᓇᐃᔭᐃᓗᑎᒃ ᐊᒻᒪ ᑕᐅᖅᓲᕐᑲᑦᑕᐅᑎᓗᑎᒃ ᑲᔪᓯᑦᓯᐊᕐᓯᒪᔪᓂᒃ ᐱᓕᕆᒍᓯᐅᓯᒪᔪᓂᒃ ᐋᖅᑭᒃᓱᐃᓂᒃᑯᑦ ᐃᓕᓴᕐᑏᑦ ᐅᖃᐅᓯᕐᓂᒃ ᐱᒋᐅᕐᓴᐅᑎᖏᓐᓂᒃ, ᐱᒋᐊᕈᑎᕐᑲᓗᑎᒃ ᐃᓕᓴᓕᓵᕐᑐᑦ ᐃᓕᓴᐅᑎᖏᓐᓂᒃ.
  - ᐋᖅᑭᒃᓱᐃᓗᑎᒃ ᐅᖃᐅᓯᕐᓂᒃ ᐃᓕᓴᕐᓂᕐᒧᑦ ᒪᓕᒐᑦᓴᕐᓯᐊᓂᒃ ᐊᒻᒪ ᐅᖃᐅᓯᖅᑳᖓᓂᒃ ᐊᑐᕐᓗᑎᒃ ᐊᒻᒪ ᑐᓪᓕᖃᓗᑎᒃ ᐊᐃᐸᐋᓂᒃ ᐅᖃᐅᓯᓕᕆᓂᕐᒧᑦ ᐃᑲᔪᕈᑎᒃᓴᓂᒃ.
  - ᓇᓗᓇᐃᔭᐃᓗᑎᒃ ᐊᒻᒪ ᑕᐅᖅᓲᕐᑲᑦᑕᐅᑎᑎᓗᑎᒃ ᐱᐅᓂᕐᐹᑦ ᐃᓕᓴᐃᔾᔪᓲᑦ ᐃᓕᖅᑯᓯᓂᒃ, ᓲᕐᓗ ᓄᓇᒦᓐᓂᒃᑯᑦ ᐃᓕᓴᐃᒍᑏᑦ.
  - ᓴᖅᑭᑎᕐᓯᓗᑎᒃ ᐃᓄᐃᑦ ᐃᓕᓐᓂᐊᕐᓂᓕᕆᓂᕐᒧᑦ ᐃᑲᔪᕐᑕᐅᕕᒃᓴᖓᓂᒃ ᑲᔪᓯᑎᑕᐅᒋᐊᓪᓚᕐᑯᓪᓗᒍ ᐃᓄᐃᑦ ᐅᖃᐅᓯᖓᓂᒃ ᐃᓕᓴᐃᒍᑏᑦ ᐊᒻᒪ:
    - ᓴᖅᑭᑎᕐᓯᓗᑎᒃ ᐃᓄᐃᑦ ᐅᖃᐅᓯᖓᓂᒃ ᐃᓕᓴᕈᑎᒃᓴᓂᒃ ᐊᒻᒪ ᐃᓄᓐᓄᑦ ᐃᓕᓴᐃᔨᓄᑦ ᐃᑲᔪᕐᑕᐅᔾᔪᑎᒃᓴᓂᒃ ᑲᔪᓯᕐᓯᐊᕐᑯᓪᓗᒋᑦ ᐃᓕᓴᕐᑐᓕᒫᑦ ᐃᓕᓴᕐᑕᒥᓂᒃ ᐊᒻᒪ ᒪᓕᓪᓗᒋᑦ ᖃᓄᖅ ᐃᓕᓴᕐᐸᓪᓕᐊᒍᓐᓇᕐᑎᒋᓂᖏᑦ.
    - ᐋᖅᑭᒃᓯᓗᑎᒃ ᑕᒪᐃᓐᓄᐊᖓᔪᒥᒃ ᖃᓇᑕᐅᔭᒃᑯᑦ ᐃᓕᓐᓂᐊᕐᓂᓕᕆᓂᕐᒧᑦ ᐃᑲᔪᕐᑕᐅᔾᔪᑎᒃᓴᓂᒃ.
    - ᐋᖅᑭᒃᓯᓗᑎᒃ ᐅᐱᒍᓱᒍᑎᒃᓴᓂᒃ ᐃᓕᑕᕐᓯᒍᑎᒃᓴᓂᒃ ᓴᖅᑭᑎᓇᓂᕐᒧᑦ ᐱᐅᔪᓂᒃ ᐃᓕᓐᓂᐊᕈᑎᒃᓴᓄᐊᖓᔪᓂᒃ.
    - ᕿᒥᕐᕈᓗᑎᒃ ᑲᑐᔾᔨᖃᑎᒌᓐᓂᒃᑯᑦ ᓴᖅᑭᑕᐅᒍᓐᓇᕐᑐᓂᒃ ᐊᒻᒪ ᐃᑲᔪᒃᑲᓐᓂᕈᑎᒃᓴᓂᒃ ᑲᑐᑎᖃᑎᒌᓐᓂᒃᑯᑦ.
    - ᐋᖅᑭᒃᓱᐃᓗᑎᒃ ᐃᓄᐃᑦ ᒥᒃᓵᓄᐊᖓᔪᓂᒃ ᐃᓕᓴᐃᒍᑎᒃᓴᓂᒃ ᐃᑲᔪᕐᑕᐅᔾᔪᑎᒃᓴᓂᒃ ᐃᓄᐃᑦ ᐊᓯᖏᓐᓄᑦ ᑲᓇᑕᒥ ᐃᓕᓴᕐᐸᕐᑐᓄᑦ.

ᐊᑐᓕᕐᑯᔨᕗᖓᕈᑎᒃ # 6:

ᐊᑐᐃᓐᓇᕐᑲᓇᐊᕐᑲᓂᖅ ᐃᑲᔪᕈᑎᒃᓴᓂᒃ ᓇᓗᓇᐃᕐᓯᒍᑕᐅᔪᓐᓇᕐᑐᓂᒃ ᐊᒻᒪ ᐃᑲᔪᕐᓯᒍᑕᐅᔪᓐᓇᕐᑐᓂᒃ ᐃᓕᓴᕐᑐᓂᒃ ᐃᑲᔪᕐᑕᐅᒃᑲᓐᓂᓇᐊᓕᓐᓂᒃ ᑭᖑᕙᓯᓗᐊᕐᓯᒪᒻᒪᑦ ᐃᓄᐃᑦ ᓄᓇᖏᓐᓂ ᐊᕕᒃᑐᕐᓯᒪᔪᓂ. ᑲᒪᒋᔭᕐᑲᓇᐊᕐᑲᓂᖅ ᐃᑲᔪᕈᑎᒃᓴᓂᒃ ᐃᓕᓴᕐᑐᓄᑦ ᐃᑲᔪᕐᑕᐅᔾᔪᑎᒃᓴᓂᒃ ᑲᑐᔾᔨᒍᑕᐅᔭᕆᐊᕐᑲᒪᑦ ᐃᑲᔪᕐᓯᓂᒃᑯᑦ ᖃᓄᐃᖏᑦᓯᐊᕋᓱᐊᕐᓂᒃᑯᑦ ᐊᒻᒪ ᐃᓅᓯᓕᓇ-ᓂᒃᑯᑦ ᐱᔾᔪᑎᖃᖅᑐᓄᑦ. ᑲᓇᑕᒥ ᑲᑎᒪᔨᑦ ᐃᓄᐃᑦ ᐃᓕᓐᓂᐊᕐᓂᓕᓇᓂᖓᓄᑦ ᐊᑐᓕᕐᑕᐅᕐᑯᔨᕗᑦ ᐅᑯᓂᖓ:

- **ᑲᓇᑕᒥ ᑲᒪᔪᑦ ᐃᓕᓴᕐᓂᕐᒧᑦ ᐃᑲᔪᕈᑎᒃᓴᓂᒃ ᐊᒻᒪ ᐃᑲᔪᕈᑎᒃᓴᓂᒃ ᐃᓕᓴᕐᑎᐅᔪᓄᑦ ᐃᑲᔪᕐᑕᐅᔾᔪᑎᒃᓴᖃᓇ-ᐊᓪᓚᒋᐊᕐᑲᒪᑕ ᐃᓄᐃᑦ ᐃᓕᓐᓂᐊᕐᓂᖏᑎᒍᑦ ᑲᔪᓯᑎᑕᐅᓗᓂ ᐃᒪᐃᓗᕈᑕᐅᒐᔭᕐᓗᓂ:**

  - ᓇᓗᓇᐃᔭᐃᓗᑎᒃ ᐅᓪᓗᒥ ᐊᑐᐃᓐᓇᐅᔪᓂᒃ ᐊᒻᒪ ᑐᒃᓯᕋᕐᓗᑎᒃ ᐃᑲᔪᕈᑎᒃᓴᓂᒃ ᐃᓄᐃᑦ ᓄᓇᖓᓂ.
  - ᓇᓗᓇᐃᔭᐃᓗᑎᒃ ᐱᐅᓂᕐᑖᓂᒃ ᓄᓇᓕᓐᓂ ᐊᒻᒪ ᐃᓕᓐᓂᐊᕈᑎᒃᓴᕐᓯᐊᕙᐅᓂᕐᑖᓂᒃ ᐊᒻᒪ ᐱᐅᓂᕐᑖᓂᒃ ᑎᒥᐅᔪᓪᓗ ᐱᓕᕆᖃᑎᒌᒍᑎᒃᓴᖏᓐᓂᒃ.
  - ᓇᓗᓇᐃᔭᐃᓗᑎᒃ ᐱᐅᓂᕐᐸᐅᒋᐊᕐᑐᓂᒃ ᐃᓂᕐᑎᕆᒍᓯᒃᓴᓂ ᒪᓕᒃᑕᐅᖃᑦᑕᕋᔭᕐᑐᓂᒃ ᑎᒥᐅᔪᓄᑦ.
  - ᓴᖅᑭᑎᕆᓗᑎᒃ ᐊᑐᓕᕐᑯᔨᕗᖓᕈᑎᒃᓴᓂᒃ ᑲᒪᒍᑕᐅᒐᔭᕐᓗᑎᒃ ᑕᐃᒪᖓᑦ ᐱᓇᐃᓗᑕᐅᔪᓂᒃ ᐃᓕᓐᓂᐊᕈᑎᒃᓴᓄᑦ ᐊᒻᒪ ᐃᑲᔪᕈᑎᒃᓴᓄᑦ ᐊᒻᒪ ᐃᓕᓴᐃᔨᑦ ᐃᑲᔪᖅᓯᔭᐅᔾᔪᑎᒃᓴᖏᓐᓂᒃ.
  - ᓴᖅᑭᑎᕆᓗᑎᒃ ᐊᑐᓕᕐᑯᔨᕗᖓᕈᑎᓂᒃ ᐃᓕᓴᐃᔨᓄᑦ ᐃᑲᔪᕈᑎᒃᓴᓂᒃ ᑲᔪᖏᕐᓯᐃᒍᑕᐅᓂᐊᕐᑐᓂᒃ ᐊᒥᓱᕈᖅᑎᓯᓯᐊᕐᓂᕐᒧᑦ ᖃᐅᔨᒪᔨᒻᒪᕆᒃᓴᓂᒃ ᐃᓕᓴᐃᓂᒃᑯᑦ ᐃᓄᐃᑦ ᓄᓇᖓᓂ.

ᐊᑐᓕᕐᑯᔨᕗᖓᕈᑎᒃ # 7:

ᐃᓄᐃᑦ ᐃᓚᐅᖃᑦᑕᕆᐊᕐᑲᓂᖓ ᐃᓕᓐᓂᐊᕆᐊᒃᑲᓐᓂᕆᐊᕐᑲᓂᕐᒧᑦ ᐱᔾᔪᑎᓕᓐᓄᑦ ᐊᖏᓪᓕᒋᐊᓪᓚᒋᐊᕐᑲᖅᐳᖅ. ᑐᑭᓯᒋᐊᕐᕕᒃᓴᐃᑦ ᖃᓄᐃᑦᑐᓂᒃ ᐃᓄᐃᑦ ᐊᑐᕐᐸᒻᒪᖓᑕ ᐃᓕᓐᓂᐊᓕᖅᑭᒋᐊᕐᑲᓂᕐᒧᑦ, ᖃᓄᕐᓗ ᐃᓄᐃᑦ ᐊᑐᕐᒪᖓᑕ ᐃᑲᔪᕈᑎᒃᓴᓂᒃ, ᖃᓄᐃᑦᑐᓪᓗ ᐃᑲᔪᕈᑎᐅᔪᑦ ᑲᔪᓯᑦᓯᐊᕐᓯᒪᒻᒪᖓᑕ, ᐊᒻᒪ ᓱᓇᐃᑦ ᐱᓇᐃᓗᑕᐅᒻᒪᖓᑕ ᑕᑯᒋᐊᕐᓗᒋᑦ ᐋᖅᑭᒃᓱᐃᒋᐊᕈᑕᐅᔪᓐᓇᕐᒪᑕ ᑲᔪᓯᑦᓯᐊᕈᑕᐅᒍᓐᓇᕋᔭᕐᑐᓂᒃ ᐃᓕᓇᐊᓪᓚᓐᓂᕐᒧᑦ ᐃᑲᔪᕈᑎᒃᓴᑎᒍᑦ. ᑲᓇᑕᒥ ᑲᑎᒪᔨᑦ ᐃᓕᓴᕐᓂᓕᓇᓂᕐᒧᑦ ᐅᑯᓂᖓ ᐊᑐᓕᕐᑕᐅᕐᑯᔨᓯᒪᕗᑦ:

- **ᐃᑲᔪᕈᑎᒃᓴᓕᐅᕐᓗᑎᒃ ᐊᒥᓱᕈᕐᑎᑦᓯᒋᐊᕈᑎᒃᓴᓂᒃ ᐃᓄᐃᑦ ᐃᓕᓐᓂᐊᒃᑲᓐᓂᓈᒃᑯᑎᒃᓴᓇᒐᔭᕐᑕᖏᓐᓂᒃ ᐊᒻᒪ ᐃᓐᓇᐃᑦ ᐃᓕᓐᓂᐊᕈᑎᒃᓴᖏᓐᓂᒃ ᐃᓄᑦᑎᑐᑦ, ᖃᓪᓗᓈᑎᑐᑦ ᐊᒻᒪ ᐅᐃᒍᐃᑎᑐᑦ ᐃᒪᐃᓕᐅᕐᓗᑎᒃ:**

  - ᕿᒥᕐᕈᓗᑎᒃ ᐊᒻᒪ ᑕᐅᖅᑰᖅᑎᕐᑲᓗᑎᒃ ᐱᐅᓂᕐᐹᓂᒃ ᐃᓕᓴᕐᕕᓂ ᐊᒻᒪ ᐃᓕᓴᕐᕕᐅᑉ ᓯᓚᑖᓂ ᐃᖅᑲᓇᐃᔭᕐᑎᑖᕈᑕᐅᔪᓐᓇᕐᑐᓂᒃ ᐃᓕᓴᕐᓂᒃᑯᑦ ᐃᓕᓐᓂᐊᓕᓵᕐᑐᓂᑦ ᑯᓈᑦ 12-ᒧᑦ, ᓱᕐᓗ ᑕᑯᒃᓴᐅᑎᕐᓯᓂᒃᑯᑦ ᐃᖅᑲᓇᐃᓛᕐᑎᓇᐅᔪᓐᓇᕐᑐᓂᒃ, ᐃᒃᐱᒋᔭᕐᑲᓗᑎᒃ ᐱᓇᓱᒐᒃᓴᐅᔪᓐᓇᕐᑐᓂᒃ.
  - ᖃᐅᔨᓴᕐᓗᑎᒃ “ᓄᖅᑲᕈᑕᐅᕙᕐᑐᓂᒃ ᕿᓚᒥ” ᐅᕝᕙᓘᓐᓃᑦ ᑲᔪᓯᑎᕐᓯᖏᒍᑕᐅᕙᒃᑐᑦ ᐃᓕᓐᓂᐊᒃᑲᓐᓂᕐᓂᕐᒥᒃ ᐊᒻᒪ ᐃᓄᑐᖃᐃᑦ ᐃᓕᓐᓂᐊᕐᓂᖓᓂᒃ, ᐱᖃᓯᐅᑎᓪᓗᒋᑦ ᐊᔾᔨᒌᖏᑦᑐᑦ ᐊᕐᓇᓄᑦ/ᐊᖑᑎᓄᑦ ᐃᓚᐃᓐᓈᕈᑕᐅᔭᕆᐊ-ᖃᖏᓐᓂᕐᒧᑦ, ᐊᒻᒪ ᓴᖅᑭᑎᕐᓯᓂᒃᑯᑦ ᐱᓕᕆᔾᔪᓯᒃᓴᕐᓯᐊᕙᓐᓂᒃ ᓴᖅᑭᑎᕐᓯᒍᑕᐅᓂᐊᕐᑐᓂᒃ ᖃᓄᑦ ᐃᓱᒪᖃᖅᐸᓐᓂᕐᒧᑦ ᐊᒻᒪ ᖁᕕᐊᓱᒍᑎᖃᓗᑎᒃ ᑲᔪᓯᕐᓯᐊᕐᓯᒪᓕᕐᑐᓂᒃ.
  - ᑭᐅᔪᓐᓇᕐᓯᓗᑎᒃ ᐃᖅᑲᓇᐃᔭᕐᑏᑦ ᐊᓯᔾᔨᑦᑕᕐᓂᖏᓐᓄᑦ ᐃᓄᐃᑦ ᓄᓇᖓᓂ ᐊᑐᐃᓐᓇᕈᖅᑎᕐᓯᓂᒃᑯᑦ ᑲᔪᖏᕐᓯᐃᔾᔪᑎᒃᓴᓂᒃ ᐃᖅᑲᓇᐃᔭᕐᑎᑖᕋᓱᐊᕐᑐᒃᓴᐅᒧᑦ.
  - ᑲᔪᖏᖅᓱᐃᓂᒃᑯᑦ ᐃᓕᓐᓂᐊᕆᐊᓪᓚᒍᓐᓇᕐᓂᕐᒧᑦ ᐃᑲᔪᕈᑎᒃᓴᓂᒃ ᐃᓕᓴᐃᓂᒃᑯᑦ ᐃᓄᐃᑦ ᐃᓕᖅᑯᓯᖓᓂᒃ, ᐱᐅᓯᕆᓯᒪᔭᖏᓐᓂᒃ ᐊᒻᒪ ᐃᒻᒥᑯᑦ ᑐᑭᓯᐊᓂᖓᓂᒃ ᐃᓕᓴᐃᓂᕐᒥᒃ.
  - ᑕᐅᖅᑰᖅᑲᕈᑎᓗᑎᒃ ᐱᐅᓂᕐᐹᓂᒃ ᐱᓕᕆᒍᓯᒃᓴᓂᒃ ᐃᑲᔪᕈᑕᐅᓂᐊᕐᓗᑎᒃ ᖃᓄᖅ ᐃᓄᐃᑦ ᐃᓕᓴᕐᑐᑦ ᐱᔭᕇᖅᓯᖃᑦᑕᕋᔭᕐᒪᖔᑕ ᑕᐃᒫᑦᓴᐃᓐᓇᖅ ᐃᓕᓴᕐᑕᒥᓂᒃ ᐊᑐᕐᓗᑎᒃ ᐃᓕᓴᐃᒍᑕᐅᔪᓂᒃ, ᓱᕐᓗ ᓯᕗᓂᐊᓂ ᐃᓕᓐᓂᐊᓚᐅᖏᑎᓪᓗᒋᑦ ᐊᒻᒪ ᖃᐅᔨᓴᖅᑲᓚᐅᕐᑎᓐᓇᒋᑦ.

- ᐋᖅᑭᒃᓯᓗᑎᒃ ᐃᓄᓐᓄᑦ ᐃᓕᓴᕐᓂᕐᒧᑦ ᐸᐸᑦᓯᕕᒃᓴᒥᒃ ᑮᓇᐅᔭᓂᒃ ᐃᑲᔪᕈᑕᐅᖃᑦᑕᕋᔭᕐᑐᓂᒃ ᐃᓐᓂᐊᕆᐊᓪᓚᒍᒪᔪᓄᑦ, ᐅᖃᖅᕕᒋᓗᒋᑦ ᑭᒃᑯᑐᐃᓐᓇᐃᑦ ᐊᒻᒪ ᐃᒻᒥᑰᕐᑐᑦ ᐃᑲᔪᕈᓐᓇᑐᐃᓐᓇᕆᐊᓖᑦ ᐊᒻᒪ ᐱᓇᓱᖃᑎᒋᓗᒋᑦ ᐅᓪᓗᒥ ᓄᓇᖃᖅᑳᖅᓯᒪᔪᓄᐊᖓᔪᑦ ᐃᓕᓴᕐᓂᕐᒧᑦ ᐃᑲᔪᕈᓐᓇᕐᑐᑦ.

ᐊᑐᓕᕐᑯᔨᕗᖓᕈᑎᒃ # 8:

ᐅᑭᐅᕐᑕᕐᑐᒥ ᓱᓚᑦᑐᕐᓴᕐᕕᒃᑯᑦ ᖃᐅᔨᓴᕈᓐᓇᐅᑎᕐᑲᓗᑎᒃ, ᐊᒥᓱᕈᖅᑎᒋᐊᕐᓗᒋᑦ ᐃᓕᓐᓂᐊᒃᑲᓐᓂᕈᓐᓇᕐᓂᕐᒧᑦ ᐱᕕᒃᓴᐃᑦ ᓈᒻᒪᓈᕐᓗᑎᒃ ᐅᑭᐅᕐᑕᕐᑐᒥᐅᓄᑦ, ᐃᓅᓱᖃᕐᓱᐊᕈᑕᐅᓂᕐᓴᐅᓂᐊᕐᑎᓪᓗᒋᑦ ᐊᒻᒪ ᐱᕙᓪᓕᐊᕐᓱᐊᒍᑕᐅᔪᓐᓇᕐᓂᐊᕐᓗᑎᒃ ᐊᒻᒪ ᖃᐅᔨᒋᐊᕐᓗᑎᒃ ᐊᒻᒪ ᓱᒋᐊᕈᑎᒋᓗᒋᑦ ᑮᓇᐅᔭᓕᐅᕈᑎᒃᓴᑦ ᐊᒻᒪ ᐃᓕᖅᑯᓯᖓᓂᒃ ᑲᔪᓯᒋᐊᕈᑎᒃᓴᑦ. ᑲᓇᑕᒥ ᑲᑎᒪᔨᑦ ᐃᓄᐃᑦ ᐃᓕᓐᓂᐊᕐᓂᓕᕆᓂᐊᓄᑦ ᐅᑯᓂᖓ ᐊᑐᓕᕐᑕᐅᕐᑯᔨᕗᑦ.

- **ᑲᓇᑕᒥ ᐃᑲᔪᕈᑎᒃᓴᓕᐅᕐᓗᑎᒃ ᑲᔪᖏᖅᓱᐃᔾᔪᑎᒃᓴᓂᒃ ᐃᓕᓐᓂᐊᕆᐊᓪᓚᒍᓐᓇᕋᔭᕐᓂᖏᓐᓄᑦ ᐃᓄᐃᑦ ᐱᖃᓯᐅᑎᓗᒋᑦ ᐃᓕᓴᐃᒍᑎᒃᓴᓂ ᐃᒃᐱᒍᑕᐅᕐᓱᐊᕐᓂᐊᕐᑐᓂᒃ ᐃᓄᐃᑦ ᐅᖃᐅᓯᖓᓂᒃ ᐃᓕᖅᑯᓯᖓᓂᓪᓗ. ᐃᑲᔪᕈᑎᒃᓴᑎᒍᑦ ᐃᒪᐃᓕᐅᕈᑕᐅᓗᑎᒃ:**
  - ᐅᓄᕐᓯᒋᐊᕐᑯᓪᓗᒋᑦ ᐃᓕᓴᕐᑐᑦ ᐊᒻᒪ ᐊᔾᔨᒌᖏᑦᑐᓂᒃ ᐃᓕᓴᓈᖅᐸᓪᓕᐊᕐᑯᓪᓗᒋᑦ ᐊᒻᒪ ᐃᓕᓐᓂᐊᒃᑲᓐᓂᕈᓐᓇᕐᓂᕐᒧᑦ ᐃᑲᔪᕈᑎᒃᓴᕐᑲᓗᑎᒃ ᐊᑐᐃᓐᓇᐅᔪᓂᒃ ᐃᓄᓐᓄᑦ.
  - ᕿᒥᕐᕈᓗᒋᑦ ᓄᓇᓕᑐᖅᑕᓴᔭᓄᑦ ᐃᓕᓐᓂᐊᕆᐊᓪᓚᒍᑎᓂᒃ ᐱᓇᓱᐊᕐᐸᕐᑐᑦ ᓱᓚᕐᔪᐊᒥ.
  - ᐋᖅᑭᒃᓯᓗᑎᒃ ᐅᑭᐅᕐᑕᕐᑐᒥ ᓱᓚᑦᑐᕐᓴᕐᕕᐅᒐᔭᕐᑐᒥᒃ ᑐᙵᕕᒋᓗᒋᑦ ᐃᓄᐃᑦ ᐃᓕᖅᑯᓯᖓ ᐊᒻᒪ ᐅᖃᐅᓯᖓ ᐃᓄᐃᑦ ᓄᓇᖓᓂ.

ᐊᑐᓕᕐᑯᔨᕗᖓᕈᑎᒃ # 9:

ᐱᒻᒪᕆᐅᒻᒪᑦ ᒫᓐᓇᐅᓕᕐᑐᖅ ᐊᑕᐅᓯᐅᖏᑦᑐᒥᒃ ᐅᖃᐅᓯᖃᓗᓂ ᓴᖅᑭᑎᕆᒍᓐᓇᕆᐊᖅ, ᑎᑎᕋᕆᐊᖅ ᐊᒻᒪ ᐊᑐᐃᓐᓇ - ᕈᖅᑎᕐᓯᒋᐊᖅ ᐃᓄᐃᑦ ᐅᖃᐅᓯᖓᓂᒃ ᐊᑐᕐᑕᐅᓂᕐᐹᒥᒃ ᐊᑐᕐᓗᓂ ᐃᓕᓴᕈᑎᒃᓴᓂᒃ. ᐃᓄᐃᑦ ᑎᑎᕋᕈᓯᖅᑖᓯᒪᓗᑎᒃ ᑕᒪᐃᓐᓄᑦ ᑐᑭᓯᐊᔭᐅᔪᓂᒃ ᐅᖃᐅᓯᖃᓂᒃᑯᑦ, ᑎᑎᕋᕈᓯᖃᓂᒃᑯᑦ, ᐅᖃᐅᓯᖃᐅᑎᖃᓂᒃᑯᑦ, ᓴᖅᑭᑎᕐᓯᒍᑕᐅᑐᐃᓐᓇᕆᐊᖃᒪᑦ ᓈᒻᒪᓈᕐᑐᓂᒃ ᐃᓕᓴᐅᑎᒃᓴᓂᒃ. ᑲᓇᑕᒥ ᑲᑎᒪᔨᑦ ᐃᓄᐃᑦ ᐃᓕᓐᓂᐊᕐᓂᓕᕆᓂᐊᓄᑦ ᐅᑯᓂᖓ ᐊᑐᓕᕐᑕᐅᕐᑯᔨᕗᑦ:

- **ᐋᖅᑭᒃᓯᓗᑎᒃ ᐃᓄᐃᑦ ᑲᒪᔨᒋᒐᔭᕐᑕᖏᓐᓂᒃ ᐸᕐᓇᐃᓂᒃᑯᑦ ᕿᒥᕐᕈᒐᔭᕐᑐᓂᒃ ᑕᒪᐃᓐᓄᑦ ᐊᑐᕐᑕᐅᔪᓐᓇᕋᔭᕐᑐᒥᒃ ᐃᓄᐃᑦ ᐅᖃᐅᓯᖓᑎᒍᑦ ᐊᓪᓚᒍᓯᒃᓴᒥᒃ.**

ᐊᑐᓕᕐᑯᔨᕗᖓᕈᑎᒃ # 10:

ᓄᑖᒥ ᒫᓐᓇᐅᓕᕐᑐᖅ ᐃᓄᐃᑦ ᐃᓕᓐᓂᐊᕐᓂᓕᕆᓂᐊᒍᑦ ᑲᑎᕐᓱᐃᒋᐊᖃᒪᑕ ᑐᑭᓯᒋᐊᕐᕕᒃᓴᓂᒃ ᑲᑎᕐᓱᕐᓯᒪᔪᓂᒃ ᐊᒻᒪ ᓱᓕᔪᓂᒃ, ᐊᒻᒪ ᕿᒥᕐᕈᓗᑎᒃ ᐊᒻᒪ ᑕᐅᖅᑰᖅᑕᐅᑎᒍᑎᖃᓗᑎᒃ ᒪᓕᒐᐃᑦ ᒥᒃᓵᓄᑦ ᐊᒻᒪ ᐃᓱᒪᓕᐅᕈᑎᖃᖅᐸᓪᓕᐊᓂᒃᑯᑦ. ᑐᑭᓯᒋᐊᕐᕕᒃᓴᐃᑦ ᑲᑎᕐᓱᕐᑕᐅᓯᒪᔪᑦ ᐊᒻᒪ ᓱᓕᔾᔪᑦ ᐊᑐᐃᓐᓇᐅᒋᐊᖃᒥᔪᑦ ᕿᒥᕐᕈᒍᑕᐅᖃᑦᑕᕐᓂᐊᕐᑎᓪᓗᒋᑦ ᐱᓕᕆᔾᔪᓯᐅᔪᓂ ᐊᒻᒪ ᐃᑲᔪᕈᑎᒃᓴᓂᒃ. ᑲᓇᑕᒥ ᑲᑎᒪᔨᑦ ᐃᓄᐃᑦ ᐃᓕᓐᓂᐊᕐᓂᓕᕆᓂᖓᓄᑦ ᐅᑯᓂᖓ ᐊᑐᓕᕐᑕᐅᕐᑯᔨᕗᑦ:

- **ᐋᖅᑭᒃᓯᓗᑎᒃ ᑲᓇᑕᒥ ᐊᑐᕐᑕᐅᔪᓐᓇᕐᑐᓂᒃ ᐊᒻᒪ ᖃᐅᔨᓴᕈᓐᓇᐅᑕᐅᒐᔭᕐᑐᓂᒃ ᓱᖅᑯᐃᔭᐃᓂᒃᑯᑦ ᐃᓄᐃᑦ ᐃᓕᓐᓂᐊᕈᑎᖏᓐᓂᒃ, ᓲᕐᓗ ᖃᐅᔨᓴᒻᒪᕆᕝᕕᖃᓂᒃᑯᑦ ᐱᓇᓱᐊᖃᑎᖃᓗᑎᒃ ᓱᓚᑦᑐᕐᓴᕐᕕᒻᒥᒃ. ᐱᓇᓱᐊᖃᑎᒌᓐᓂᒃᑯᑦ ᐃᒪᐃᓗᕐᓗᑎᒃ:**
  - ᖃᐅᔨᓴᕐᓂᒃᑯᑦ ᐅᓪᓗᒥ ᑐᑭᓯᐊᒍᑕᐅᔪᓐᓇᕐᑐᓂᒃ ᐃᓄᐃᑦ ᐃᓕᓐᓂᐊᕈᑎᖏᓐᓂᒃ, ᐊᒻᒪ ᓇᓗᓇᐃᔭᐃᓗᑎᒃ ᐊᑲᐅᖏᓕᐅᕈᑕᐅᔪᓂᒃ.
  - ᕿᒥᕐᕈᓗᑎᒃ ᓴᖅᑭᑕᐅᓯᒪᔪᓂᒃ ᑐᙵᕕᒃᓴᑎᒍᑦ ᐱᓕᕆᒍᓯᒃᓴᒧᑦ.
  - ᐋᖅᑭᒃᓱᐃᓗᑎᒃ ᑐᙵᕕᒃᓴᒥᒃ ᐃᓕᖅᑯᓯᒃᑯᑦ ᐊᒻᒪ ᐅᖃᐅᓯᓕᕆᓂᒃᑯᑦ ᓈᒻᒪᓈᕐᓱᐊᕐᓗᑎᒃ ᖃᓄᐃᓗᕐᓂᖏᓐᓂᒃ ᕿᒥᕐᕈᒍᑕᐅᖃᑦᑕᕋᔭᕐᑐᓂᒃ ᑐᙵᕕᖓᓂᒃ ᐊᒻᒪ ᖃᐅᔨᓴᕈᓐᓇᕐᓗᑎᒃ ᐃᓕᓐᓂᐊᕐᑐᑦ ᐃᓕᓐᓂᐊᕐᓱᐊᕐᒪᖔᑕ ᐃᓕᓐᓂᐊᕐᑕᓕᒫᖏᓐᓂᒃ.
  - ᑲᔪᖏᖅᓱᐃᓗᑎᒃ ᐊᖏᓪᓕᒋᐊᕆᐊᖃᓂᖏᓐᓂᒃ ᐃᓕᓴᐃᔨᑦ ᐃᓕᓴᐅᑎᒃᓴᖏᓐᓂᒃ ᐱᖃᓯᐅᑎᓗᒍ ᖃᐅᔨᓴᕈᓐᓇᕆᐊᖃᓂᖅ ᐃᓄᐃᑦ ᐱᔾᔪᓯᖏᓐᓂᒃ ᐃᓕᓴᐃᓂᒃᑯᑦ ᐊᒻᒪ ᐃᓕᓐᓂᐊᕐᐸᓪᓕᐊᓂᒃᑯᑦ.

ᑲᓇᑕᒥ ᑲᑎᒪᔨᑦ ᐃᓄᐃᑦ ᐃᓕᓐᓂᐊᕐᓂᓕᕆᓂᕐᒧᑦ ᐊᒻᒪ ᐊᓪᓚᕕᖕᒐ, ᐱᓇᓱᒃᕕᖕᒐ:

- **ᑲᓇᑕᒥ ᑲᑎᒪᔨᑦ ᐃᓄᐃᑦ ᐃᓕᓐᓂᐊᓂᓕᕆᓂᕐᒧᑦ ᐅᑯᓂᖕᒐ ᑲᒪᕐᑲᑕᐅᖕᒋᓐᓇᕋᔭᕐᓗᑎᒃ:**
  - ᐊᑐᐃᓐᓇᕐᑲᖅᑎᕐᓯᓗᑎᒃ ᑲᓇᑕᒥ ᓯᕗᓕᕐᑎᐅᒐᔭᕐᑐᓂᒃ ᐃᓕᓐᓂᐊᕐᓂᓕᕆᓂᕐᒧᑦ ᐊᒻᒪ ᑐᓴᐅᒪᑎᕐᓯᓯᐊᕐᓗᑎᒃ ᑐᕌᕈᒪᔭᖕᒋᑕ ᒥᒃᓵᓄᑦ ᐊᒻᒪ ᐊᕐᕌᒍᑕᒫᑦ ᓯᕗᓪᓕᐅᔭᐅᕐᑯᔭᓂᒃ ᑲᓇᑕᒥ ᐃᓕᓴᐃᓂᕐᒧᑦ ᑐᙵᕕᒃᓴᑎᒍᑦ ᐋᖅᑭᒃᓱᐃᓐᓂᓗᑎᒃ.
  - ᐃᒃᐱᒋᔭᕐᑲᕐᓗᑎᒃ ᐋᖅᑭᒃᓱᕐᑕᐅᓐᓕᐊᓂᖕᒐᓂᒃ ᐱᓕᕆᔾᔪᓯᒃᓴᒃᑯᑦ ᑐᕌᓇᔭᐅᓐᓕᐊᔪᒃᓴᓂᒃ ᐊᒻᒪ ᐊᑐᓕᕐᑎᑕᐅᒋᐊᕐᑲᓂᖕᒋᓐᓄᑦ ᐸᕐᓇᒃᑕᐅᔪᓂᒃ ᑲᓇᑕᒥ ᐃᓕᓐᓂᐊᕐᓂᓕᕆᓂᕐᒧᑦ ᑐᙵᕕᒃᓴᓄᑦ.
  - ᐃᓱᒪᓕᐅᕈᑎᕐᑲᖅᐸᓪᓗᑎᒃ ᑮᓇᐅᔭᐃᑦ ᐸᕐᓇᒃᑕᐅᓯᒪᓂᖕᒋᓐᓂᒃ ᐊᑐᓕᕐᑎᑕᐅᑎᕐᓯᒋᐊᕐᑲᓂᕐᒧᑦ ᐸᕐᓇᐃᓂᕐᒧᑦ.
  - ᑐᓴᐅᒪᑎᕐᓯᓗᑎᒃ ᓴᖅᑭᑕᐅᓐᓕᐊᔪᑦ ᒥᒃᓵᓄᑦ ᐃᓕᓐᓂᐊᕐᓂᓕᕆᓂᕐᒧᑦ ᑐᙵᕕᒃᓴᓂᑦ.
  - ᑎᓕᐅᕆᔨᐅᓗᑎᒃ ᐱᓕᕆᐊᒃᓴᐃᑦ ᒥᒃᓵᓄᑦ ᐊᓪᓚᕕᒻᒥ ᐃᓕᓐᓂᐊᕐᓂᓕᕆᓂᕐᒧᑦ.
  - ᑭᒃᒐᑐᕐᓯᐊᕐᓗᑎᒃ ᐊᑕᐅᓯᕐᒥᒃ ᓂᐱᖅᑲᓂᒃᑯᑦ ᐊᑎᓕᐅᕐᓯᒪᔪᑦ ᐃᓄᐃᑦ ᐃᓕᓐᓂᐊᕐᓂᓕᕆᓂᕐᒧᑦ ᐊᖏᕈᑎᒋᓯᒪᔭᖕᒐᓂᒃ ᐱᔾᔪᑎᖅᑲᖅᑐᓂᒃ ᑲᓇᑕᒥ ᐃᓕᓐᓂᐊᕐᓂᓕᕆᓂᕐᒧᑦ ᑐᙵᕕᒥᒃ ᐊᒻᒪ
  - ᐋᖅᑭᒃᓯᓗᑎᒃ ᑲᓇᑕᒥ ᐊᓪᓚᕕᐅᒐᔭᕐᑐᒥᒃ ᐃᓕᓐᓂᐊᕐᓂᓕᕆᓂᕐᒧᑦ ᐅᑯᓂᖕᒐ ᑲᒪᒋᔭᒃᓴᖅᑎᓪᓗᒋᑦ:
    - ᓴᖅᑭᑎᕐᓯᓗᑎᒃ ᑲᓇᑕᒥ ᐊᓪᓚᕕᒃᓴᒥᒃ.
    - ᐋᖅᑭᒃᓱᐃᓗᑎᒃ ᐊᑐᓕᕐᑕᐅᑎᕐᓯᒐᔭᕐᓂᕐᒧᑦ ᐸᕐᓇᐃᓂᕐᒥᒃ ᐊᒻᒪ ᑮᓇᐅᔭᓂᒃ ᐊᑐᓇᐊᓕᓐᓂᒃ ᐸᕐᓇᐃᓗᑎᒃ.
    - ᐋᖅᑭᒃᓯᓗᑎᒃ ᑐᓴᐅᒪᒍᑎᒃᓴᓄᑦ ᑐᙵᕕᒃᓴᒥᒃ.
    - ᐋᖅᑭᐅᒪᑎᑦᑎᓯᓗᑎᒃ ᑲᑎᒪᓂᓇᖅᑲᑦᑕᕋᔭᕐᑕᖕᒋᓐᓂᒃ ᑲᓇᑕᒥ ᐃᓄᐃᑦ ᐃᓕᓐᓂᐊᕐᓂᓕᕆᓂᕐᒧᑦ ᑲᑎᒪᔨᖕᒋᑕ.
    - ᓯᕗᓕᐅᓇᓗᑎᒃ ᐊᑐᓕᕐᑕᐅᑎᕐᓯᒋᐊᕐᑲᓂᕐᒥᒃ ᑐᓐᖓᕕᒃᓴᓄᑦ ᑐᕐᓇᔭᐅᓐᓕᐊᒐᔭᕐᑐᓂᒃ ᑲᓇᑕᒥ ᐃᓕᓐᓂᐊᕐᓂᓕᕆᓂᕐᒧᑦ ᑐᙵᕕᒃᓴᒧᑦ.
    - ᐋᖅᑭᐅᒪᑎᕐᓯᓗᑎᒃ ᐱᓇᓱᕐᑲᑎᑮᒐᔭᕐᑐᓂᒃ ᐃᑲᔪᕐᓯᓗᑎᒃ ᐱᓕᕆᔾᔪᓯᒃᓴᓄᑦ ᑐᕐᓇᔭᐅᓐᓕᐊᒐᔭᕐᑐᓂᒃ.
    - ᑐᓴᐅᒪᑎᕐᓯᕗᓪᓗᑎᒃ ᑲᔪᓯᑎᑕᐅᓐᓕᐊᓂᖕᒋᑕ ᐊᑐᓕᕐᑕᐅᑎᑕᐅᓐᓕᐊᔪᑦ ᑐᙵᕕᒃᓴᒧᑦ ᑐᕐᓇᔭᐅᓐᓕᐊᒐᔭᕐᑐᑦ ᒥᒃᓵᓄᑦ.
    - ᑲᒪᕐᓯᐊᕐᓗᑎᒃ ᑮᓇᐅᔭᓂᒃ ᐊᑐᓕᕐᑕᐅᑎᕐᓯᒋᐊᕐᑲᓂᕐᒧᑦ ᐱᓕᕆᔾᔪᓯᒧᑦ ᑐᕐᓇᔭᐅᓐᓕᐊᔪᓄᑦ.
    - ᐋᖅᑭᒃᓱᐃᓗᑎᒃ ᐱᖓᓱᓄᑦ ᐊᕐᕌᒍᓄᑦ ᑐᕐᖓᔪᓂᒃ ᑐᓴᕐᑎᕐᓯᒍᑎᒃᓴᓂᒃ ᖃᓄᖅ ᐱᕙᓪᓕᐊᑎᕐᓯᓕᕐᒪᖔᑕ ᒥᒃᓵᓄᐊᖓᔪᓂᒃ.

Naitumik Ukautait

"Akhuugutait kaniklinahuakhugit ilhagutikhait aalangatjutait kitkanit Nunakakaangitut ovalo Nunakakaakhimayut Kanatamiut takupkaihimayut atauhik angiyumik inuligiyit pikuyainik akhuuagutigiyait ublumi Kanatami." [2]

Pinialiktut akhuuktunik Inuit ilihagutikhainiuk. Inuit ilauyut Kanatami inuulgamiit nunakatigiit, kitkaniitut ukiungit 22mik — kitkanik Kanatamiut kitkaniitut ukiungit 40mik. Amigaitut hamna inuukatigiit ublumi nuutitiliktut mikhaanut ilihagutikhait atugutikhainik, kihimi ikitpalaaktut inikataktunik ilihakvimit. Katitigutait iniktigutainik ilihakvimit naunaiyautainik keelinikaktut ovalo ilihagutikhait iniktigutait nunaini aalatkiiktut, kihimi ublumi pihimayut Inuit ilihaguitkhait ublumi hanianiitut 75%mik nutakat iningitut ilihakvimit ovalo amigaitut nalvaaklaitut ayoikhaitjutikhainik ovalo nalungitakhainik aalatiaktut tahapkonanit Nunakakaagugitunut.

Mikiyut ilihagutikhait iniktigutainik ilauyut akhut inuligiyiit pitkutainik, ilauyut amigaitkiyait havangitut, amigaitkiyait inuulgamiit piliktut akigaktuitjutainik akianut ovalo angitkiyainiik aniakataktunik ovalo ayokhakataktunik. Pikaktut inuligiyit-hanatiligiyit kanugitjutait akhut angiliniaktut kihimi amigaigumik Inuit nutakat iniktiligumik ilihalvimut pilaagiaganik iniktigutikhainik Iliniagiakpaalivimit.

Kanatami Uktugutikhait Inuit Ilihagutikhainik kiuhimayut ublumi takuyainik. Hivuliuyut Kanatami uktugutikhait kungialiktut nakuuhinahuagutainik iniktigutait Inuit Ilihagutikhainik.

Ukiumi 2006, Kanatami Inuit Angayukaanga, Mary Simon, Angayukaak, Inuit Tapiriit Kanatami (ITK), autlaktiyut Kanatami ilihagutikhait uktugutikhainik tugaakhiayut nuutitinahualugit avataanut ahigukhimayut ilihagutikhait pikuyakhainik kinguliptinut ukiut, mikhaanut Inuit kitkaniitut ilihagutikhait atugutikhainik pilaaktut iniktukhanik pikaktut ukiunut hivunikhaptiniik. Uktugutikhait takuliktut ublumi tamamik hitamat Inuit aviktukhimayut nunait inikhimaliktut nutataagutait

2 Richards, John. (2008) *"Closing the Aboriginal/non-Aboriginal Education Gaps."* C.D. Howe Institute.

angigutaanut ovalo pikaliktut ikayuklugit aalangugutikhait ilihagutikhainik atugutikhait ihumagilugit hivunikhainut.

Kanatami Inuinut, ilihagutikhait tuniyauvaktut hitamanut aviktukhimayut Inuit ilihagutikhainik atugutikhait havaktut tamaat malgunik pravinsinik ovalo malgunik nunakput ovalo atuktut aalatkiinik kingulianut atugutainik, maligaliugutikhainik ovalo atugutikhait maligaliugutikhainut.[3] Kihimi ilihagutikhait tuniyaulaaitut atauhimit atugutikhainik Inuit Nunangani, ukiugaaluni Inuit angayukaangit tamamik aviktukhimayuni pitkuhimayut hivulimik ovalo ikayukatigilaaktumik aalangulugit ilihagutikhait atugutikhainik pinahuagiagani angiligutikhait Inuit ukautait ovalo takukhauyut Inuit inuuviviniit, kinguliit ovalo nunakyuami ihumagiyait.

Kativik Ilihakviit Katimayiit Nunavimi nuutitiliktait ilihagutikhait atugutikhainik 1970mi. Kavamatkut Nunatiami maliktut 1980mi, takupkaivlutik angiyut Inuit-Kitkaniitut ilihagutikhait maligutikhainik aalangugutait. Hanatjutainik Nunavumi Kavamatkut 1999mi pipkaihimayut hanatiligiyiinik nutaamik ilihagutikhait ovalo ukagutikhait maligaliugutikhainik ovalo ukiumi 2005, Nunatsiavut nunataagutit Angigutaanut Labradorimi ilihimayut Nunatsiavut Kavamatkut ilaani munagiliniaktait ilihagutikhainik.

2008mi, ITKkut katimapkaihimayut Kanatami Katimakyuaktut mikhaanut Inuit Ilihagutikhait Inuvimi, N.W.T. Katimayut ilaukatauhimayut Inuit ilihaktiit, pikuyaligiyiit, Inutukait, Inuulgamiit ovalo Ilihaktit angayukaangit, ukakatigivlugit hakugigutait ovalo hakuinaitjutait nunamini ilihagutikhait atugutikhainik.

Katimakyuaktut inikhimayait Inuit Ilihagutikhait Angigutaanut,[4] hivulik ilanganut piyumayainik nutaamik "kinguliit mamiahuktut" ukiunganik Inuit Ilihagutikhait. Atiktauhimayuk aipaanut ukiumi kavamatkut ovalo Kanatami ovalo Aviktukhimayut Inuit Havakviit. Atiktuihimayut Angigutaanut pitkuhimayut hanalutik Kananatami Katimayigalaat mikhaanut Inuit Katimayigalaat (Kanatami Katimayigalaat), piniaktut 12nik tatkikhiutinik titigaklutik Kanatami Uktugutikhait mikhaanut Inuit Ilihagutikhait (Kanatami Uktugutikhait).

Angigutaanut ilihmayut siksinik kitkaniitut atugutikhait Kanatami Katimayigalaat ihivgiuktakhainik: Malgunik ukautiliit ilihagutikhait, nuutitigutikhait angayukaat, Inuit-kitkaniitut Ilihagutikhait maligutikhainik ovalo ilihagutikhait atugutikhait, Iliniagiakpaalivik nakuutjutikhait, pilaaktainik hanatjutikhait ovalo katitiklugit ovalo ilaukatigilugit tuhagutikhait. Kananatami Katimayigalaat ilihimayut 7nik atugutikhainik, nutakat hivuliit ilihagutikhait (ECE), takulugit ikpinagutait tunngavikhainik ukiut nakuutiaktumik ilihagutikhait iniktigutikhainik.

Kanatami Katimayigalaat katimahimayut kitkaniitut ikaygutait ovalo ihivgiukhugit iniktigutait inikpiakhimayut taiguaktakhainik ihivgiugutait Inuit Ilihagutikhait amigaitunit avataanut 300mik titigakhimayut makpigaat. Ilaukatauyut ihivgiukhimayut katitigutainik Inuit Ilihagutikhait titigakhimayut Katitiligiyiit Kanatami, kihimi ikitut katitigutait mikhaanut Inuit Ilihagutikhait iniktigutainik keelinikaktut.

Pingahut kitkaniitut atugutikait maliktiyut atugutainik hanatiligiyiit Kanatami Uktugutikhait:

1) Ikpigilugit nunaini atanguyait tamamik aviktukhimayut tunikhaitjutainik ilihagutikhait pilihimayuit.

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3 Ilanganut 50,480mik Inuit inuuyut Kanatami, 78%kuyut (39,475mik) inuuyut *Inuit Nunangat* – Inuit Nunganga. Pikaktut hitamanik nunaini aviktukhimayut naniitut Inuit Nunanaga: Inuvialuit Nunataagutait nunait Nunatiami Inukaktut hanianik 3,115mik; Nunavut Inukaktut 25,635mik; Nunavik Tagamingani Quebec Inukaktut 9,565mik ovalo Nunatsiavut, Newfoundland and Labradorimi Inukaktut 2,160mik. Pihimayut: Katitiligiyit Kanatami 2006mi katitigutait.

4 Atikatauhimayut Inuit Ilihagutikhait Angigutaanut ilauyut: Inuit Tapiriit Kanatami, Kanatami Inuligiyit, Kavamatkut Nunavumi, Kavamatkut Nunatiami, Nunatsiavut Kavamatkut, Makivik Kuapurisitkut, Nunavut Tunngavik Inc., Inuvialuit Regional Kuapurisitkut, Pauktuutit Inuit Aknait Kanatami, Kanatami Inuulgamiit Katimayiit, Inuit Ukiuktaktumi Katimayiit Kanatamit, Kavamatkut Newfoundland ovalo Labrador, Labradorimi Ilihaktiit Katimayiit ovalo Kativik Ilihaktiit Katimayiit ilaukatauyut kungiakatauvlutik.

2) Katitihimalutik huliyakhainik ilanganut Inuit hanayaanganik tikitjutikhainik kanatami pikaktunik.
3) Kungialugit hanayakhainik nakuutiaktut atugutikhait ovalo munagilugit kitkaniitut ungahigutait aatjikiiktut tamamik aviktukhimayuni.

Piyumayait Inuit Ilihagutikhainik ililugit hamna Uktugutikhait iniktinahualugit ilihakvunut Inuit nutakat ukalaalutik Inuit ukautainik ovalo atauhimik Kanatami ukautainik, Kablunaatitut ovaluniit Weveetitut ovalo ayoikhimalutik ovalo naluhuilutik ikayugiaganik aliahulutik ovalo ayongilutik aipaanut ukiugaalumi.

Amigaitunik ukiunik, Inuit angayukaangit pitkuhimayut akhuulutik nakuutjutikhainik Inuit ukautikaktut ilihagutikhait hivulimik ukautainut ovalo kitumut Weveetitut ovaluniit Kablunaatitut aipaanik ukautainik. Ublumi pikaluktut amigailiktunik ilaukatauyut ayongitut ihivgiuktit ikayuktait hamna piyumayait, ukakhimayut anginikhaak naunaiyautikhait ungahiktumut ukiuni nakuutianiaktut ilihagutikhait ilihaktigumik ilihaktut hivuliit ukautainik takiyumik.

Ihivgiugutainit kitkaniitut atugutikhait ilihimayut Angigutaanut, Kanatami Katimayigalaat pitkuliktut kulinik kitkaniitut tutkuktuitjutikhait nakuuhiyaanganik iniktigutikhait Inuit ilihagutikhaini:

1. Nuutitinahualugit Angayukaat.
2. Hananahualutik Angayukaakhainik Inuit Ilihagutikhait.
3. Amigainahualugit Malgunik ukautiliit Ilihaktiit ovalo Pilihimayuit.
4. Tutkuktuilutik Kilamik ukiunganut.
5. Hakugikhinahualugit ilihalihaakatuat Krat 12mut. Kmit — 12mut tutkuktuilutik Inuit-Kitkaniitut ilihagutikhait maligutikhainik ovalo ukautait pitkutikhainik.
6. Nakuuhilugit ikayugutikhait Ilihaktut ilanganik ikayugutikhainik.
7. Amigainahualugit nakuutjutikhait Iliniagiakpaalivik ilhagutikhainik.
8. Ililutik Universitimik Inuit Nunangani.
9. Ililutik aatjikiigutainik Inuit ukautait titigagutikhainik atugutikhait.
10. Naunaiyaklugit ovalo ihivgiuklugit nakuutjutait.

Hapkoa kitkaniitut tutkuktuitjutikhait pinahuaktut pingahunik angiyut tikitumayait:

1) Tunilutik ikayugutikhait nutakavut ikayugiaganik ilihainagutikhainik.
2) Tunilutik malgunik ukautikaktut ilhagutikhait maligutikhainik iniktigiaganik taiguagutikhait Inuit ukautainik ovalo atauhimik Kanatami ukautait atuktainik ovalo ilihagutikhait pitkutikhainik naamaktunik Inuit inuuviviniit, kinguliit ovalo nunakyuami ihumagiyait.
3) Amigainahualugit kafinik ilihaktiligiyit angayukaat ovalo malgunik ukauatikaktut ilihaktiit ilihakviptinik ovalo ilihalihaaktut pilihimayuit.

Ilanganut hapkoa pingahut angiyut tikitumayait, Kanatami Uktugutikhait pitkuhimayut munagilugit amigaivyaktut aalat ungahigutait Inuit ilihagutainik piyaanganik kanikhinahualugit ungahigutait kitkanit Inuit ovalo nunakakaangitut Kanatami. Hapkoa kungianiaktait ilauyut, hanatiligiyiinik aatjikutainik titigagutikhait atugutikhainik Inuit ukautainik ovalo hanalutik universitimik pikaktut Inuit ilihagutikhait. Ovalo, pinahualutik tutkuktuitjutikhait hanahimayait Inuit ilihagutikhainik tunilaaktut nakuuyunik ovalo naunaiyalaaktut iniktigutainik angayukaanut ovalo pikuyaligiyit, Kanatami Katimayigalaat pitkuhimayut hanalutik Kanatami ihivgiuktit ovalo havagutait kungiaktut katimayiinik.

Nuutitititlugit kinguliit ukiuni ovalo ihuakhafaalugit ovalo munagilugit tutkuktuitjutait, Kanatami Katimayigalaat pitkuhimayut hanalutik Inuit Ilihagutikhait Katimayigalaat ikayuktukhanik Kanatami Katimayigalaat mikhaanut Inuit Ilihagutikhainik.

Kanatami Uktugutikhait pilaatitiniaktut hakugikhilugit ilihagutikhait tamaat Inuit Nunanagani. Kungialutik kitkaniitut ilangit ikayulaaktut malguiktungilugit uktugutikhait akituyumik havaktakhainik hanatiligiyiit Inuit-Kitkaniitut ilihagutikhait maliguitkhainik atugutikhait, malgunik ukautiliit ilihagutikhait pitkutikhainik ovalo ukautait pilihimayuit. Kanatami Uktugutikhait katitilaaktut ovalo hanalutik atuktainik hakugigutait ovalo nakuutiaktut atugutikhainik ovalo atukatigiilugit hapkoa tamaat aviktukhimayunik.

Kanatami uktugutikhait nakuuhinahualugit iniktigutait mikhaanut Inuit Ilihagutikhait takupkainiaktut tamaat Inunut naluhuiktakhainik mikhitigutait Inuit Ilihagutikhait ovalo kungialilugit piyumayainik nuutitigutait Inuit ilihakviinik. Kanatami Uktugutikhait angiliniaktut pilaaktainik kaitkulugit tutkuktuitjutikhait amigaitunit pilaavianit pilaitait inminik aviktukhimayunut. Ovalo, tutkuktuigumik kongiagutikhait ovalo ihivgiugutikhait nakuutiaktut atugutikhainik tunilaaktut tuhagutikhait piyumayait ihivgiuktaulutik kitut havaktut ovalo kitut atugutikhait nakuuhilingitut iniktigutainik.

Hamani pitkuhimayut Kanatami Katimayigalaat mikhaanut Inuit Ilihagutikhait. Iniktigutikhait pitkuhimayainik piyukhat, ukiuni talimanit kulinut ovalo ilaulutik ilaukatautjutikhait Kavamatkut, ilihakviit katimayiit, aviktukhimayut ovalo Kanatami Inuit havakviit ovalo aalat havakviit kinauyait ovalo pilihimayuit ilaukatauyunut.

Pitkuhimayut Kanatami Katimayigalaat Mikhaanut Inuit Ilhagutikhait

Pitkuhimayut # 1:

Ilitagihimayut angayukaat hivuliuyut ovalo ikpinaktumik ilauyut ikayugutikhainik ilihaktut ovalo ilihaktut iniktigutikhainik nakuuyumik, Kanatami Katimayigalaat mikhaanut Inuit Ilihagutikhait pitkuhimayut:

- **Hanatiligiyiit pilihimayuinik nuutitigiaganik angayukaat piniaktut imaatut:**
    - Havakatigilugit Kanatami havakviit ovalo aviktukhimayut ilaukatauyut hanayaanganik pivaliayukhanik tuhaktakhainik tuhaktiyaanganik ilaukatautjutait angayukaat ilihaktut nakuuyumik iniktigutainik ovalo ikpinagutait ilihaktut ilaukatautjutainik ECEkut mikhaanut Krat Kmit – 12mut.
    - Hanalutik pitkutikhainik ovalo tunilutik ayoikhaitjuitkhainik tuhaktiyaanganik ilaukatautjutait kitkanik ilihaktut nakuuyumik ovalo angayukaat ilaukatautjutainik ovalo akhuugutait angayukaat ilautjutait hanayainik aniaktailigiyiit ilihagutikhait nunaini.
    - Ihivgiulutik ovalo kongialutik nakuutiagutait atugutikhait angayukaat ilaukatautjutikhait ovalo ilihaktut ilaukatautjutikhainik ovalo ilaukatigilugit ihumagiyait tuhaktitilaaktut ilaukatautjutait angayukaat ilihaktunut nakuuyumik, ilaa, kongialiugutikhait ukakatiglugit ilihaktut ukaktitlugit ikpinagutait angayukaat ikayugutikhait.
    - Hanalutik ukautait ayoikhaitjutikhait pilihimayuit angayukaanut nunaini nai ukautait utiktinahuaktainik.
    - Hanalutik ublumi ihivgiukhimayait iniktigutainik Nunavik Satuutitsasiurniq pilihimayuit – ihivgiukhimayut kiniktut "Ilaukatautjutikhait Angayukaat ovalo Nunait Ilihaktituiyit" ikayugiaganik tuhagutikhainik ovalo hanayaanganik pikuyakhait nuutitigiaganik angayukaat.

Pitkuhimayut # 2:

Nakuuhinahuagutait iniktigutait Inuit Ilihagutikhainik pikaktukhat inikpiakhimayumik tutkuktuitjutikhait angayukaanut hanatiligiyiinik. Kanatami Katimayigalaat mikhaanut Inuit Ilihagutikhait pitkuhimayut:

- **Hanalutik pilihimayuit angayukaanut Ilihagutikhait piniaktut imaatut:**
    - Pipkailaaktut Inuit ilihaktituiyit angayukaangit katitilugit ilaani ayoikhaiyaanganik hanatiligiyiit kinikhiayaanganik nakuutiaktumik atugutikhait.
    - Naunaiyaklugit ovalo nuutitilugit angayukaat akhuugiaganik ikpinagutait ovalo ukpigiyait ilihagutikhait havagaagutikhainut pilaaktainik.
    - Hanalutik pitkutikhait ovalo tunilugit ayoikhaitjuitkhait ikayugiaganik ilihaktituiyit angayukaat hakugikhinahuagutainik havakatigiigutikhait kitkanit ilihakviit ovalo nunait.
    - Hanalutik atugutikhainik ikayukatigiigutikhait Inuit ovalo Inuinaungitut ilihaktiit.
    - Pipkainahualugit pilaaktainik hanayukhat Inuit ilihagutikhait ilihaktiinik kinikhiayaanganik ihivgiuguitkhait mikhaanut Inuit Ilihagutikhainik.
    - Tuhaktitinahualugit ilihaktituiyit angayukaat ovalo nakuutiaktut 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 ikayuktiit pinahualugit tuhaktigutikhait ukautait utiktigutikhainik, akhuugutikhainik ovalo angilitigutikhainik piniaktut imaatut:**
    - Munagilugit Kanatami ikayugutikhait tuhaktigutikhait Inuit ukautait kilamik nutakat pilihimayuinut, nutagakakviit ovalo ilihakviit.
    - Hanalutik nutaamik atugutikhait kilamik amigaigiaganik malgunik ukautikaktut ovalo Inuit ukautainik ukayuktut ilihaktiit ilihakvimi imaaatut:
        - Ihivgiuklugit akhuugutainik havaktukhakhiutukhanik ovalo pihimayakhainik Inuit Ilihaktiit ovalo pitkulugit pilaaktait iniktigutikhait; ilauyunik:
            - Iniktiklugit tuhagutikhait havaktukhakhiugiaganik ilihaktinik, nalungilutik amigaitpalaangitut Inuit angutit ilihaktini.
            - Ilaukataulikiutik universitimnut iniktinahualugit ilihaktikhait ovalo aalanik ayongi-tukhanik atuklugit amigaitut ayoikhaitjuitkhait tunikhaitjutikhainik atulaaktait.
            - Tuhaktitinahualugit aatjikutainik pilaaktait ovalo ikayugutikhait ilangani ilihaktiit ovalo nutaamik atugutikhait pihimayaanganik Inuit ilihaktiit, ilaulugit kinauyaliuktait ilitagihimayut Inuit ukautainik ovalo inuuviviniit.
            - Amigaitinahualugit inikhimayut ayoikhaitjutikhait pilaaktainik nunaini.
            - Hanalutik pilaaktainik ilihaktiit ukalaitut Inuit ukautainik piyaagiaganik ukautainik ovalo kanugitjutainik Inuit inuuviviniit, kinguliit ovalo kanuk ihumagiyait nunakyuat.
            - Hanalutik pilaaktainik Inuinaungitut ukagutikhainik ilihaktiit pipkagiaganik ukautainik Inuit, kinguliit ovalo nalungitait Inuit inuuviviniit ovalo nunakyuamik ihumagiyait.

Pitkuhimayut # 4:

Pipkailugit nakuuyumik, inuuviviniit naamaktumik ilihalihaaktut nutakanut ilihagutikhainik iniktigutikaktut hanalutik nakuuyumik nutakanut ovalo tahapkoa angayukaat ilaulihaaliktut ilihagutikhait atugutikhainut hivulimik. Kanatami Katimayigalaat mikhaanut Inuit Ilihaguit - khait pitkuhimayut:

- **Hanalutik uktugutikhait ilihalihaaktut nutakat ilihaguitkhainik piniaktut imaatut:**
    - Hanalutik amigaitunik atugutikhait Inuit ilihalihaaktut nutakat ilihagutikhainik.
    - Pitkuhimayut havaktakhainik pihimayukhat ilaukatautjutikhainik ilihalihaaktut nutakat ilanganut ilihagutikhainik atugutikhainut, ilitagilugit hamna pipkainiaktut maligaliuguitkhait aalangulugit ilangani nunaini.
    - Tuhaktitilutik amigainahuagutait pilaaktainik tamamik Inuit nutagait ataani ukiukaktut siksinik ikayugutikhainik ovalo akituvalaangitut, nakuuyumik ilihalihaaktut nutakat ilihaguitkhainik, ilauyut Nunakakaakhimayut hivulimik autlaktigutait (ovaluniit aatjikutainik inuuviviniit ovalo ukautikaktut kungiaktunik pilihimayuit)[5] ovalo laisinikakatut nutagakakviit ikluit ovalo havakviit.

5 1995mi, Kavamatkut Kanatami hanahimayut Nunakakaakhimayut Hivuliit Autlaktigutainik ikayugiaganik nutakat hanatiligiyiit ovalo ilihakvimi paknaiyakhimayut Itkiliit, Metis ovalo Inuit nutakat inuuyut angiyunik nunani ovalo angiyunik ukiuktaktumi nunait. hc-sc.gc.ca/fniah-spnia/famil/develop/ahsor-papa_intro-eng.php

- Hanalutik nakuuyumik, aatjikutainik pilihimayuit atuklugit Inuit ukautait, ukpigiyait ovalo aalatkiinik nalungitainik ovalo ilihagutikhait atugutikhainik atuktut ukautait tunngavikhainik.
- Naunaiyaklugit ayoikhaitjutikhait ovalo ayongitut hanatiligiyiit pihimayakhait malgunik ukautikaktut ilihalihaaktut nutakat ilihaktiit havaktiinut.
- Pitkuhimayut havaktakhainik pihimayukhat akiligiaganik ayongitut malgunik ukautiliit ilihaktilihaaktunut havaktiit ayongitunik ilihaktiinut.
- Katitivalugit ilihalihaaktut ilihaktiit ilaani ayoikhaiyaanganik hanatiligiyakhait kinikhiayaanganik nakuutiaktunik atugutikhainik.
- Autlaktifaalugit tikitumayait Itkiliit, Inuit nutagaligiyiit Pilihimayuit takuhimayut ukiumi 1995mi.

Pitkuhimayut # 5:

Inuit ilihaktunut tamaat ilaukatauyaanganik malgunik ukautiliit ilihagutikhainik, nakuutiaktut ovalo ihuaktut ilihaktut maligutikhainik piyumayait ilihimalugit, ikayuktauyut atulaaktainik ilihagutikhait ovalo iliniagutikhait pitkutikhainik. Kanatami Katimayigalaat mikhaanut Inuit Ilihagutikhait pitkuhimayut:

- **Hanatiligiyiit uktugutikhainik hanalutik Inuit-Kitkaniitut ilihagutihkait maligutikhainik ovalo aatjikutait maligutikhait piniaktut imaatut:**
    - Hanalutik ilihagutikhait maligutikhainik ilauniaktut Inuit inuuvivinit, kinguliit ovalo nunakyuamik kungiagutainik.
    - Katitiklugit tamamik pikaktainik Inuit-tugaakhimayut ilihagutikhait maligutikhainik ovalo pitkutikhait, naunaiyaklugit ungahigutait ovalo paknaiyaklugit kanuk hapkoa ungahigutait kakliniaktut.
    - Naunaiyaklugit ovalo ilaukatigilugit nakuutiaktut atugutikhainik nuutititlugit pilihimayuit hanayaanganik ilihaktut ukautait ayoikhaitjutikhainik, piliklutik ECEkuni.
    - Hanalutik ukautait atutiagutikhainik maligutikhait ovalo nutaat hivuliit ovalo aipait ukautainik pilihimayuit.
    - Naunaiyaklugit ovalo ilaukatigilugit nakuutiaktut atugutikhait pikaktut inuuviviniit ilihagutikhainik, ilaa, nunami pilihimayuit.
    - Hanalutik Inuit Pitkutainik Havakviit hivumungaktigiaganik Inuit ukautait pilihimayuit; ovalo:
        - Titigaklutik Inuit-ukautainik makpigaat ovalo Inuit ilihagutikhait pitkutikhainik pihimayut piyumayainik tamamik ilihaktut ovalo aalatkiit atulaaktainik.
        - Hanalutik ilaukatalaaktainik kagitauyakut ilihagutikhait tutkukvikhainik.
        - Tunilutik ilitagitjutikhainik hanahimayut nakuutiaktunik atugutikkhainik ilihakvimi.
        - Ihivgiuklugit ilaukatautjutikhait pilaaktut ovalo pitkutikhait ilaukatautjutikhainik.
        - Hanalutik Inuit-pikaktunik ilihagutikhait maliguitkhainik pitkutikhait Inuinaungitut Kanatami ilihaktunut.

Pitkuhimayut # 6:

Pilaalutik ikayugutikhait naunaiyakhimayut ovalo ikayulaaktut ilihaktunut ikayugutikhakaktukhat kinguligamik piyumayainik Inuit nunaini. Ukakatigilugit piyumayait hapkoa ilihaktut mikhaanut ilaukatautjutikhait ilihagutikhainik piyumayait ilaukatigiiktut ikayugutikhait amigaiatut aniaktailigiyit ovalo inuligiyit ikayuktiit ikayugutikhainik. Kanatami Katimayigalaat mikhaanut Inuit Ilihagutikhait pitkuhimayut:

- **Pilutik Kanatami katimakyualutik ikayugiaganik pilihimayuit ovalo ikayuguitkhait ilihaktunut ikayuktaufaaktukhat Inuit Ilihagutikhainik piniaktut imaatut:**
    - Naunaiyaklugit pikaktainik havagutikhait ovalo piyumayait ikayugutikahinik Inuit Nunangani.
    - Naunaiyaklugit nakuutiaktut nunait ovalo ilihaktiligiyit atugutikhainik ovalo nakuutiaktut havakatigiit atugutikhainik.
    - Naunaiyaklugit nakuutiaktumik ilaukatigiiktut havakatigiigutikhainik atugutikhait kitkanit havakviit.
    - Tunilutik pitkutikhainik ukakatigiyaanganik ungahigutait pilihimayuinik ovalo ikayugutikhait ovalo ilihaktiit ikayugutikhainik.
    - Tunilutik pitkutikhainik ilihaktinut ikayugutikhainik tuhaktigutikhait amigaigutikhait nutaat ilihagutikhainik Inuit Nunangani.

Pitkuhimayut # 7:

Inuit ilaukatautjutikhait Iliniagiakpaalivimi amigaiktukhat. Tuhagutikhait kanuk pilaaktut Inuit piyakhainik Iliniagiakpaalivimi ilihagutikhainik, kanuk Inuit piliktut hapkonani pilihimayuit, kitut pilihimayuit nakuutiaktut ovalo nani ungahiktuuyut ikayugiaganik hanatiligiyakhait nakuutiaktumik Iliniagiakpaalivik pilihimayuit. Kanatami Katimayigalaat mikhaanut Inuit Ilihagutikhait pitkuhimayut:

- **Pilihimayuit amigainahuagiaganik Inuit nakuutjutainik Iliniagiakpaalivik ilihagutikhait ovalo Inikniit ilihagutikhait ilanganut Inuit ukautainik, Kablunaatitut ovalo Weveetitut piniaktut imaatut:**
    - Naunaiyaklugit ovalo unguvaklugit keeliniit Iliniagiakpaalivimi ilihagutikhait ovalo inikniit ilihagutikhait.
    - Ihivgiuklugit ovalo ilaukatigilugit atugutikhait tunikhaitjutikhait Iliniagiakpaalivik ilihagutikhainik, ilangit amigailugit pitkutikhait ungahiktumut ilihagiaktuktut ovalo angililugit Nunavut Sivuniksavut pilihimayuit tamamik aviktukhimayunut.
    - Ihivgiuklugit ovalo ilaukatigilugit nakuutiaktut atugutikhait ilihaktunut ovalo ilihangitut havagaagutikhait hanatiligiyiit Krat Kmit — 12mut ilihakviini, ilangit havagaagutikhait kungiaktitiyut, havagaagutikhait kinikhiayut ovalo havagaagutikhait kungiakhimayunik.
    - Ihivgiuklutik hunmat "taimaahaktut" ovaluniit pingitut iliniagiakpaalivimi ilihagiaktuktut ovalo inikniit ilihaguitkhait, ilaulugit kinauyut aalangagutait ovalo pitkuhimayut nutaamik atugutikhait pipkagiaganik kanugitjutikhait ovalo aliahugutikhait iniktigutainik.
    - Kiulugit havaktainik nuutitigutait Inuit Nunangani tunilugit uktugutikhait kinikhiatjutikhait havaktukhanik tugaakhimayut havagaagutikhait.
    - Tuhaktitilutik Iliniagiakpaalivimi pilihimayuit ilihaktiyut Inuit inuuviviniit, kinguliit ovalo nunakyuamik ihumagiyait.
    - Ilaukatigilugit nakuutiaktut atugutikhait kanuk Inuit ilihaktut iniktilaaktut nakuuyumik nuutititlugit ilihagutikhait atugutikhainik, ilangit ilihalihaaktut ovalo ihivgiugutait.

- Ililutik Inuit Ilihagutikhait Tutkuktuitjutikhainik ikayugiaganik iliniagiakpaalivik ikayugutikhainik, pinahualugit Inunit ovalo inminik pilaavianit ovalo ilaukataulutik atuktainik Nunakakaakhimayut Ilihagutikhaiat Ikayugutikhait pivikhainik.

Pitkuhimayut # 8:

Ukiuktaktumi universitikkhait hanalaakatut ihivgiugutikhainik pilaaktainik, angililugit Iliniagiakpaalivik pilaaktainik atuktut ukiuktaktumi, pipkailaaktuat nakuuyumik inuukatigiit ovalo inikhainik akhut hanatiligiyiit ovalo apitkutikhait ovalo piyakhait hanatiligiyiit ovalo inuuviviniit pikaktunik. Kanatami Katimayigalaat mikhaanut Inuit Ilihagutikhait pitkuhihimayut:

- **Kanatami uktugutikhait tuhaktitniaktut Iliniagiakpaalivimi ilihagutikhait Inuit ilauyut, ilihagutikhait pilihimayuit takukhauyut Inuit ukautainik ovalo inuuviviniit. Uktugutikhait pihimayukhat imaatut:**
    - Amigainahualugit kafinik ovalo aalatkiinik iniktigutikhait ilihakvimi ovalo Iliniagiakpaalivimi pilihimayuit pilaaktainik Inuit.
    - Ihivgiuklugit nunakakaakhimayut iliniagiakpaalimi ilihagutigiyait ilihakviit nunakyuami.
    - Hanalutik ukiuktaktumi universitimik atuktut Inuit inuuviviniit ovalo ukautait Inuit Nunangani.

Pitkuhimayut # 9:

Kitkaniitut nutaami ukiugaaluni malgunik ukautiliit lihagutikhait pilaalutik hanayakhainik, titigaktakhainik ovalo tunikhaiyakhainik aatjikutait Inuit ukautainik ilihagutikhait. Aatjikiiktut Inuit ukautait titigagutainik atugutikhait aatjikutikaktut ukautainik, titigagutainik ovalo atugutikhainik, ikayulaaktaut hanatjutikhait hapkoa ilihagutikhait atugutikhainik. Kanatami Katimayigalaat mikhaanut Inuit Ilihagutikhait pitkuhimayut:

- **Hanalutik Inuit Katimayigalaanik kinikhiayaanganik takuyakhainik aatjikutiliugutait Inuit ukautait titigagutainik atugutikhainik.**

Pitkuhimayut # 10:

Nutaat ukiugaaluini Inuit ilihagutikhait piyumayut pilaagutainik katitiklutik katitigutikhait ovalo takuyakhait ovalo ihivgiulaaktait ovalo ilaukatigilaaktait iniktigutainik tuhaktiyaanganik pikuyakhait ovalo angiktiligiyiit. Katitihimayut ovalo takuyakhait piyukhat ihivgiugiaganik ikpinagutait uktugutikhainik tutkuktuiyiit ovalo nutaat ihuakhagutait. Kanatami Katimayigalaat mikhaanut Inuit Ilihagutikhait pitkuhimayut:

- **Hanalutik Kanatami pilaaktait aatjikutiliulugit ovalo atuklugit ihivgiugutait Inuit ilihagutikhainik, ilangit ihivgiuktit havakviit univesitimut. Ilaukatauyut piniaktut:**
    - Kungialugit atuktainik naunaiyautait Inuit Ilihagutikhainik ovalo naunaiyaklugit ungahigutait.
    - Ihivgiuklugit iniktigutait Uktugutikhainik.
    - Hanalutik atugutikhainik inuuvivilikaktut ovalo naamaktut ilihagutaini ihivgiugutikhait atugutikhainik ovalo aatjikuliulugit naunaiyautikhait ilihaktut ilihaktainik tamamik ilanganut.
    - Tuhaktitilutik angiligutikhainik ilihaktiit ilihagutikhait pilihimayuit ilauyut kungiagutainik ihivgiuguitkhait ilanganut Inuit kanuk ilihaktivaktut ovalo ilihaktilikpaktut.

Kanatami Katimayigalaat mikhaanut Inuit Ilihagutikhait ovalo Katimayigalaat:

- **Kanatami Katimayigalaat mikhaanut Inuit Ilihagutikhait pikataniaktut havagutainik hamani:**
    - Tunilutik Kanatami angayukaanik ovalo tuhaktitilugit ihumagiyait ovalo ukiuk tamaat hivuliuyumayait Kanatami Uktugutikhainik.
    - Kungialugit hanatiligiyiit uktugutikhait piyumayainik ovalo iniktigutikhait paknaiyautikhainik Kanatami Uktugutikhainut.
    - Angiklugit kinauyat atugutikhait iniktiligiyit paknaiyautikhainik.
    - Tuhaktitilugit iniktigutait Kanatami Uktugutikhainik.
    - Pitkulugit havagutikhait Katimayigalaat.
    - Ilaukataulutik katitigutainik ukautait atiktuihimayut mikhaanut Inuit Ilihagutikhait Angigutaanut mikhaanut Kanatami Uktugutikhait; ovalo
    - Hanalutik Kanatami Katimayigalaat munaginiaktut hapkonanik:
        - Ilitiklutik Kanatami titigakvikhainik.
        - Hanalutik iniktigutikhait paknaiyautikhainik ovalo kinauyait atugutikhainik.
        - Hanalutik tuhaktituitjutikhait uktugutikhainik.
        - Munagilugit katimakatagutikhait Kanatami Katimayigalaat.
        - Pitkulugit iniktigutikhainik uktugutikhait piyumayainik Kanatami Uktuguikhainik.
        - Munagilugit havaktigiiktut ikayugiaganik uktugutikhait piyumayainik.
        - Tuhaktitilutik havagutainik iniktiligiyiit uktugutikhainik piyumayainik.
        - Munagilutik kinauyakhait iniktiligiyiit atuktakhainik uktugutikhait piyumayainik.
        - Hanalutik pingahunik ukiuni atulaktait tuhaktakhait iniktigutainik.

Qauklim Qulianga

"Una hapirnaqtuq hanairniaqtuni ilihautriniq qanuq hauhirnaqtuq ilaatni tangungitchuat tangitlu kanatami itnaqtut una tavra hapirnaoiaqtuaq havautarigaat malirutaliaq tutqingniaq-taqting tikitkaat kanatami."[2]

Ukuat katimararaliqhut huamahivluting inuit iliarningitingagun. Inuit kanatami nutautqiraurut inuuniaqtuat, itnatun ukuiuqtutilaangit 22-avangat kiaq kanatami utuqhautilaangit 40tun ittut. Inugiaktuat ilihariatqiktut inugiaktuat, aglaan qaffitchiat naatchiraqtut ilihaamingnik. Una ilitchurigaaluaraat naatchiruatigun ilapqaurangit kihiinik ilitchurigait, una ilitchuri piraat aglaan inugiakitchut naatchirua 75%tun itchungnaqtut naatchiruat nutaqqat qutchituanin iliharvingnin, una ilitchurigaat naatchigaluaqhuting tanguruanin iliharningat atingitchuq ilangit ilihaangit unmungarut ilihaakranin.

Unmun ililuni iliarniqput qimiliurtaq inunialautarnimik atramik inuunialautalaitluting,una ililuni havaakrailiuruuvluting, inugiakhivlutinglu inalaat uqaqhitaaqtuani hulugaruuvluting atramik taamna iliruq nangitaaliqhutinglu iliapiqiliqhutinglu. Tamana havaatigun iluaqhingitpan huinali - pirihiruq aglaan inugikhikpan una naatchiraraliqpata inuit ilihaamingnik piyumihaarlugi ihagutiqiktitalugi ilihaakranun.

Nuna ikaaqhaqlugu hivunikraq inuit iliharningatigun uvlupaktun ittuq inuuniarniptingni pangmapak.Una hivuliqpiaguruq nuna ikaaqlugu tuqingniaqlugu iliharningat inuit.

2006mi, ataulugu nuna hivuliuqtikput Mary Simon, Qaukliq inuit tapiriit kanatami (itk), ihagutipkanga atualugi nunat iliharniq tutqingniaruklugu aulaqhilugu tutqingitchuaq iliharniq aipaapak malirutaliaq himiruklugu tutqiitchuaq atukangat, itna inuit nalingitinganun ilihakringit maliruta - liaq ililugu hua guuq naatchilaalahinayaqtut uumatun inuuniarniq 21st centrytun. Una tavra ihagutigaat angiruti pimmarung hihamat inuit inilaani taamna natqingniaqharataraat inmikkun havarilahigaat iliharniq itqagivlugi kinguvaatin.

2 Richards, John. (2008) *"Closing the Aboriginal/non-Aboriginal Education Gaps."* C.D. Howe Institute.

Kanatami inuit,[3] iliarniq atauhimik ataniqangitchuq hihamarut atniqhuqtingit iliharnikun malirutalialiuqtit malrungnin iniqpangni malrungnilu territoriesni uuminga ilihaqhuting atlagiiktuangnik inuuniarutingnik ilimaruanik,legislation kavamatlu pitquhianik. Una iliharniq atauhim malirutaliam angalaniangitkaa inuit Nunavutngani, aipaapak Inuit hivuliuqtingit iniqpangni ittuat ilitchuripkainiaqtut ihmiruklugu ilihaqtuanun malirutaliaq una tikiniaqlugu ilihimakanginnik ilihaqhuvlugit ilihaqtua inuuniarnimik uqautchimingnik matkua ihumagivlugi inuuniarniq, aipaarniq nuna iluqaan qimilriurningalu.

Una Katimavium iliharviata katimaringit Nunvikmi himahiqaratarat malirutaliangit ilihaqtuarnikun 1970mi, Ukuat kavamat Northwest Terrotries malauruat, 1980ngurman, una ilitchuripkaqlugu qutchikhilugu Inuit malirutaliangit ilihaqtuaq Inuit ilihimakanginnik himauhirait. Una ilimarung Nunavut ingmiktigun kavamanikkaming 1999mi nutaamik ilirirut iliahaqtuat uqautchimik legislatoinmi, Uumani ahiin 2005mi natqiliginamirung nunakting angirutikun Nunatsiami Labradormilu inmikkun angalanagutigaat ilihautriniqting .

2008mi. ITK hivuliqpiamik katimaqpauraqtut ikaaqhaqlugu nuna iliharnikun Inuuvingmi NWT. Ukuat tavrani itqatauruat Inuit ilihautrit,uqayuqtuat inupiatun, utuqhanaat, inalaatuk ukuatlu hivuliuqtingit ilihaqtuatigun, una uqarigtaat huamaninga pachakarningalu malirutaliaq iliharnikun iluarimagaan.

Katimautingat ukuatihumagivlugi Inuit iliharningat accord[4] una ihumagipiarlugu hivuliuhiruq "pihaaringiniq" ukununga inuitnun ilihariaqtaqtuanun. Una titraat kavamat taaptumani ukiumi ikaaqhaaqlugu nuna maanilu inuuniaqtuat Inuitlu katimaringit. Ataniqpait taaptumunga ilaumiut pilaningagun ataulugu nuna katimarit ukununga inuit katimaringinun (Ikaaqhaqlugu nuna katimarit),taamna 12ni tatqikhiutini natqingniaqharaat ikkaaqlugu nuna takiruaq ihumiurun inuit iliharningagun (ikaaqhaqlugu nuna ihumiurun).

Ukuat itnatun havaqhatigiiktut itchakrat ilimarut ihumagirani ikaaqhaqlugu nua katmarit qimilriuqtakrangit; tangungitchuat ilihaangit, ilauningat angayuqaat,inuit pitauhiannik ilihauriniq atuakrangatm, pilahiniarlugi,agliniarlugilu iliharniq,ivaqlirutinglu aviktuaruting ilitchuriramingnik. ukuat ikaaqhaqlugu nuna kinguvatigunilirifaalgitchut talimat malrunguqlugin, mirayaurat ilihaqhaaqtuat iliharningi, (ECE), una ihumagivlugu pinarnaripiaqtuaq tunmavikrangat qaffini ukiuni pilautarnikun ilitchurirakraq.

Ukuat ikaaqhaqlugu nuna katimarit katimaqatigikangit ilihimaqpaktuat qimilriuqlugu qauqitilaangit ilitchuriniaqlugi inuit iliangitigun uumatun luuniin 300tun iligait ilitchuriakrat. katimaritlu qimilriurait inuit iliharningit ukuat ilirangit kanatami, ukuat aglaan ikitkaluatilugit ilitchurirat inuit iliharningatigun ilitchrirani ikitkaluaqtilugi.

Pingahut hivunirpiarauit maliruniagakrat aularnihaanga ungavanun ihumiurun ikaaqhaqlugu nuna:

1) Pilauatrlugi maliktuarlugi ihumangit iniqpangni iliharninnik angalatchirit.
2) Atautchikun hivunmun aulanniq ihagutilakput Inuit taamna ihumagipiaraat ikaaqhaqlugu nuna hivunikranga

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.

4 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 iniqpangnunu.

Una ihumagiraq ukuat pigivlugi inuit iliharningit uumani hivhuruamik malirutaliam naatchiningat inuit nutaqqat uqauhiqting aturlugu atauhiq uniin uqauhiq aturlugukanatami ittuak malruk naliingak uniin uqalaugu,ilitluting inmikkun ihumaliulahiluting atuakramingnik quviahuutigilugu pillaniq atulahilugu 21st centrymi.

Inugiatuani ukiuni,Inuit hivuniuqtingit ingiqruqtut atramik una ihumagivlugu pimarihaquvlugu uqautchiqting atuquvlugu hivunigitquvlugu ahiin makutlu French Taniktunlu tuglirityquvlugit. Pangma, inugiakhirut ikayuruktuat inugiakhirut ilihimakpaktuat ikayunagutimiut, unalu ilihimaruq pinarnapiaqtuaq hivunikraq iliautrinikun ungavqnun pilautarniq ilihautrilautarniq nutaqqat iliharningitigun uqautchiqaaqanik ilihautriruat ungavanunaturniarikput.

Ukuat qimilriuqamitigi ukuat uukturautitikting aturniarait hivuniruqtut, ukuat ikaaqhaqlugu nuna pitqugait qulitun ilirating nakuruqtaaquvlugi inuit iliharningit:

1. Ikiarulahiniq angyuqaanun
2. Makuningalu iliriluting hivuliuqtukranik inuit iliharningirigun
3. Inugiakhifaarlugi ilihaqtuat ilihautrinirmik tangungitchuat.
4. Qilamik iliriniaruting.
5. Huamahilugi mirayauranin qutchiktuanun aglaan uukturarlugi inuit — pitquhiinik atulahilugi ilihautriningat uqautchiniklu ilihimriqaruting ilihimaruamik.
6. Pilauatrniq havaktuanun ilihaqtuat ihumagilugi ikayuqtiqharuktuat ikayurlugi.
7. Inugiakhilugi Naatchiniaqtuat ilihaamingnik.
8. Iliriluting qutchiktuamik iliharvingmik Inuit Nunnngani.
9. Iliriluting atauhimik aglangnirmik.
10. Minarilugi naatchraraqtuat qimilriuqhimalugit

Ukuaut pingahuuruat ukturautit un a tikiniaqtangat angiruaq ihumakting:

1) Ikayurlugit nutaqqat ilihaqtuaqhulugit taimaahaililugit.
2) Uuminga iliriluting ilihimaranginnik iliautriluting aglalhiniarialugi Inuit uqauhinginik matkuninga luuniin kanatami uqauhingannik, iliharluting ilihimanirmik inuuhinganik maani inuuniarutiptingnik Inuit iuuniarutinginnik,aipaarnihanik,ataulugulu nuna ilihimarakranik.
3) Inugiakhilugilu kihitchiningi ilihaqtuat pigivlugi iliharnikun katimarit tangungitchuani ilihautrit iliarviptingni makualu marayaurat iliharvingit.

Ukuat ilaliutivlugit angiruat hivumiurutivut,ukuat ikaaqhaqlugu nuna hivuniq pitqurangat ittuq inugialarutlu iluitchuat natqingihat inuit ilihaangini taamna natqipiarukuptigu atlagiiktuaq tautchikun havalahitqugutigi tangungitchuat inuitlu kanatami. ukuat hivunirirakrarivut, uuminga iliriluta aglangnimik atauhimik inuit uqauhingini ilirilutalu qutchiktuamik iliharvingmik uuminga tunmalimik inuit pitquhiinnik ilihaakralirlugi. makuningalu ilalugu,una ilipiarlugu havautaq tungaanun iunuit inuuhianun angayuqaatlu iluarkangannik ukuatlu malirutaliuqtit, Ukuat ikaaqhaqlugu katimarit pitqurat ukuat iliriruat qimilriuqtit ikaaqhaqlugu qimilriuqtingit hurarautinginik ilitchurniaqtingit havautingit.

Ihagungaluta ilitchuriravut qafiniukiuni havatavut ukuatlu hivunmun havaavut iluaqruqtavut pilautarnikun iliravut, Ikaaqhaqlugu nuna katimarit ukuat ihumagitqugait inuit iliharningit pitqumararigat ukuat ikaaqlugu nuna katimarit uumuna inuit iliharningit.

Ikaaqhalugu nuna hivihuruaq ihumiurun una huamahiniarraat iliharningatikaaqhaqlugu Inuit Nunangat. Una hivunirgaat tunmataa atlatlu hurarautiting ikayutauhiruq taamna atuqtaqting atutqigungitkaat akihuvalaarman havaakun Inuit — ihumagivlugi iliautriniq atuakrat iliharvingni.

tangungitchuani ilihaakrat ukuatlu uqautchitigun ilihaakrat.Ikaaqhaqlugu hivihuruaq ihumiurun una agliniaraat humahiniaraatlu pimarikarniaqlugu ilianiktat, aviktuaruklugi.inipalaanun.

Ikaaqhaqlugu piniaqtat tutqingniaqtat Inuit ilihaarangit ilitchuriniarait iluqating inuit natqiliruat ilitchurigumitigit Inuit iliharningit iliharvingni.Ikaaqhaqlugu nuna ihumiurun inugiakhirut ilitchuripkaqtat kaviuqhaaqlugi ilitchuripkaqlugi inugiaktuanin ilhimaruanin ilitchuriniangit kaluaqtuati litchuripkangitguptigi una hiangitkuptiguiniqpangnun. Ukuat huli, uukturaqtugut qimilriurutini ilitchuringiarutini uukturamarikhigupta ilitchuripkaihirugut hivumukturmagaita matkualu hivunmuktungitchat pilauatrnimik.

Ataani makuat quliangit ittut ikaaqhaqlugu nuna Inuit iliharningatigun katimaringit ,ilirangit atuqhurangit atuniarait ,tallimani qulini luuniin ukiuni ikyutiqqaruting kavamanik ,ilihaqtuanilu katimaringit ,iniqpangnilu ukunailu ikaaqhaqlugu nun Inuit katimaringit ukuatlu atlat atlanik havaalgit ikayuqtiqarniaqtut qinauuratigun ilihautiraniklu ikayurniarait.

Pitqurat Ikaaqaaqlugu nunamin Inuit ilihaqtuani katimaringit

Pitqurangit # 1:

Qaunagilugit angyuqaat ikayulahilugit ililugu piitchuiniq ikayuqtakrapiarnilugi ilihaqtuanun ilihaqtuat ikayurlugit ilihalautalirayaqtut ilihaqtuat. Ikaaqhaqlugu nuna katimirit Inuit ilihaqtualiqirinipitqurangit:

- **Uuminga iliriluting ikayurniaqtuanik angayuqhaanik ukuat piniaqtangit:**
    - Havaqhatigiiguting Ikaaqhaqlugu nunami katimarini iniqpangni iluriikhiluting uukuninga iliriluting kihuliqaa ilitchuriakrangannik ilitchuripkarlugit ikayurnikun hua guuq ilihaqtuat ililautaqnayaqtut unalu ihumagipiarlugu ilihaqtuat atramik ilihariaqtalahiquvlugit ukunnanga ECE ukuat ilihaqhaqtuat qutchiktuamun aglaan ilihaanginun.
    - Ukuat ililugit ilihimaruanik ikayuqtiqhaqtilugit ilihaqtuat piyumihaarlugitn ilihaqtuat piluataqquvlugit angayuqaatlu ikayuqtigiigluting ,piyumihaarlugitlu ukuat angayuqaaguruat huaguuq huruilaamik iliharviqarayaqtuat Inauramingnini.
    - Qimilriurrutingit ukuatlu qanuqittilaarutingit uukturautikrangit angayuqaat ilihaqtuatatramik ilihariatalahipkarlugit.aviktuaqatigilugi ihumaliuqtat piyumihaarlugi angayuqaat ikayurningatigun ilihaqtuat pilahiningitigun,uqaqtitarlugi qiniqtuatigun ilihaqtuanun uqauhiripkarlugit angayuqaat ikayurningatigun piitchuinilugi ikayurningat.
    - Havautarilugu uqautchikun ilihautriniq ilirangat angayuqaat malirutakrapianginun ukuat ililugit uqautchiq tamaqhailinaqtuaq.
    - Uumunga ilaliutilugit ilianiktamun ilitchurniaqtaq qimilriuganiktaq Nunavutmi Satuutitsasiurniq iliraq- ilichuriniaqtaq qimilriuqtangat ikayutigiiktuat angayuqaatlu inauratlu iliharnikun ikayurniarutingit ilitchuritquvlugi tutqiquvlugi malirutaliat piyumihaaningat angayuqaaat.

Pitqurangit # 2:

Iluaqruquvlugi ihumiurutiting ukunani Inuit iliharningatigun tuttitautquvlugit pinarnapiaqtuamik ihumaqapiaruting hivuniurniq ilipiarlugu tavrunga aglilaarutikrangatigun. Ikaaqhaqlugu nuna katimaringit Inuit iliharningatigun ukuat pitqurangit.:

- **Ukuat aglininga ihumiurutit hivuliunikun iliharningat itnanainniaqtut:**
    - Katilugi Inuit ilihatuat hivuliuqtingit atautchimuglugit atramik hivuniurutinik aglilaarniaqtanik ilihimarakranik uukturaakranik hirviqtakranginik iluaqhipialugi ukturaakrat.
    - Ilichuriakrat ukuatlu aularnihaarlugi hivuiuqtit natqingniarniq pinarnarnilugu piitchuinilugu iliharniq pipkarniapiarlugu ilaharniq angalatakraq taamna hivunirilugu
    - Havautariraq hivuniurun ilihuatinikun Inuit ukuatlu tanngitlu iliharirut.
    - Uukturaqtat pitlanit havutit Inuit iliharnikun ilihimaqpakruat una piniarayaraat qimiliurlugit Inuit iliharningittigun.
    - Pinarnaqhilugi iliharniq hivuliuqtit pimarikhuamik ukunani atuatlugu nuna.

Pitqurangit # 3:

Nutaaq ihumiurun ukunani Inuit ilharnininni paqtaunayaqtuq ukunani ituani avanmun uqauhilgit ilihaningni ikayuqtiqharuting avanmun uqauhilgit ilihautrinikun ilirat. Ikaaqhaq-lugu nuna katimarit Iniut iliharningihigun itqurangit:

- **Ukuat havautangit pihutangini ittut inugiakihuklugi avanmun uqauhilgit ilihautrit ukuatlu ikayuqtit taamna hivunirivlugu piyumingaqhipiarlugit avanmun uqauhilgit pinaqhipiaqhigaat kaviurnaqhilugu tamaichailininga, piyuminaqtuaq hivunirilugu aglininga talu piakrangat.**
    - Iliuqarlugit ikaaqharlugu ikaaqlugu nuna matkua ililugit Inuit uqautchingit aturuting ilihaurilahitquvlugi uqaliqhaqqapiatuat mirayaurat ilihautrilahilugit, mirayaurat iliharvingnilu.
    - Havautarilugi piniaqtakrat qanutun qilamik inugiakhilugi kihitchitingi avatmun uqauhigit ukunngalu inmik uaquhimiknik Inuit uqauhianik uqauhigit ilihaurirukranik iliharvingmi:
        - Qmilriulugit ukuat hapirnaqtuat havaanangniaqtitat havaamingni ittukranik atramik Inuit iliharnikun ikuatlu pitqurat pilahiningit iluaqtuaq, makualu ihumagilugit :
            - Ililugit pitlaningit nalunaipiarlugu piniapiagakraq iluaqihuttun i iliharniq, una nalunaiqhimaarlugu atuqtaq ilitchurimarikaangihangit Inuit angutingit ukunani pilaningatigiun.
            - Ilugriguting qutchiktuatlu iliharviit naatchilahilugit ilihautrit ukautlu qutchiktuanik atlakayariinik iliahuritinik uukturaruting inmikkun nalikuarrutirangannik.
            - Una pilaniq atihilugu iluqainun ukuat havangitigun ikayulahilugit iliaurinun kaviurnaqtuaq ililugu huaguuq taimaqtarniangitchut Inuit ilihautrit, ukuatlu ililugi akililahilugit una nalunairilugit Inuit uqauhiat inuuniarningatlu,
            - Una qutchikhilugu inugiatilaangat naatchiruat ilihautriningat pilaniq inauranun tuttitilugu.
            - UUminga iliriluting ihumagilugit ilihautrit naluruat uqauhimingnik Inuit ilihautilugituqauchinik makuningalu inuuniarnimik, aipaarniniklu manalu nunam qanhitilaangamik.
            - UUminga iliriluting uqalaichuat Inuungitchuat uqahipkarniarlugit Inuktitun taamna uqautchit ilitakrapiaritqulugi ilipiaqhuvlugit. aipaarnihatlu ukuatlu ilihimaluting Inuit pitquhinginik nuna payaanikilihimaluni.

Pitqurangit # 4:

Pilahilugit ilihima nirmik, inuuniarutinik hivulirilugu nutaat ilihahaqhapiaqtuaq mirayaurat una ililugu tutqiktuamik ilihaaranginik nakuurumik naatchinaqtuamik nutaqhanun ukuatlu ihumagilugi angayuqaat hivulirmi ilauniaqtuat ilihaqtuani hivunngini hivuliqpiami uukturaq-tuat Ikaaqlugu nuna uumani Inuit iliharningini pitqurani:

- **Una iliraq tikiniaqlugu mirayaiyaat iliharningat ittnararniaqtuq:**
    - Havaaq tavungaitniaqtuq ihumarangit Inuit nutaat miraiyaiyaat ilihaakranginin makununga iliakrat nnlunaigakrat atramik atuakrangnurlugit,una nalunairilugu atlangnuqpiaqtuat hivuniuqtit himauhiqpiarait ihumiurutiting.
    - Pitquhaarlugit ukuat inugiakilaarlugi pilahilugi Inuit nuatranginnun itchranin nutaulhaarnin ungavanun ilihaqtukranun pilaniqharuting, pipqaqtangitchuatigun

iliugu hivuliit ilihaqniaqtuat,ukuatlu ilagilugit tangungitchuat ilihaqhaaquat hivuliit (una luuniin inuuhiq maani ukuatlu uqautchiqt atuurlugit taapkuuninga ihumaqaruting)[5] ukuatlu angirutilgit munaqrihuuruat mirayauranik.

- Havautarilugi pilanit, ataramik iliuqaqtanik una ihumagilugu Inuit uqauhingit piiguqhaililugi, pimaniritlu ilihimaniq,ilihautrinikun ilihimaluting uumatun uqauhipta ugluutaatun.
- Ilihimalutin iliharnimik qutchiktuamik havaamik itna tumilingmik ukuatun avanmun uqauhilingnik hivuliit mirayaurat ilihautriningagun.
- Pitquraq pilahilugu iliraq ukuninga avanmun uqalaruanik hivuliit mirayaurat havalahilugit qutchikhilugu havangniq taitna ilihautrinikrakun.
- Qaipkarlugi mirayauranik ilihautrit tautchimuktilugit atramik hunik ihumagikkamingnik ihumiurtilugit uukturautiraq uglilugu uktuagakting.
- Nutaangurlugu pihuktangit hivuliit tangungitchuat Inuit nutaqhatigun pitqurani ittuatun ihagutiraq 1995mi.

Pitqurangit # 5:

Ukuat nutaqqat ataulugu avanmun uqauhit atautrarilugi ilihaqtukraurut, iluatun atuqtakrat iilugit malirutakranginun iliharinikun, ikayuqtiqaruting aturnaqtuanik ilihautrinik iliharnaq-tuanik piqaruting. Ikaaqhaqlugu unami katimaringit una hivunirilugu Inuit ilihakrani pitqurani ittuat:

- **Ukunani havutakrani piyuminaqhilugit una Inuit ihumagilugit atuakranik iliharvingni Tutchimaniaqtut itna itnaitkihirut tunmatingit.:**
  - Havaatarilugi malirutakrangit iliharvingni ukuat ililugit Inuit inuuniarningit, aipaarnihatlu inuuhingit nuna atuatlugulu,
  - Atautchimuglugi iluqaiha Inuit atuqtangit ilihautrikaming ilihimaringit, naipiqturlugi hut angmarniqarmagaita pilautaqhimaitchuat tutqingniarlugi ahiin,
  - Ilitchuriakrat ilitchurilugi aviktuaruting uukturaruting himauhirniarutimingni iliramingni ilihaqtuat' uqauhiqting aturlugu. aularniihaarruting ECEnin.
  - Havautarilugu uqauhiq huamahilugu hivunirlugu inuuhiqting hivuliuugu tugliungairlugu uqautchini maliakraliani.
  - Titrlugi aviktuaruting nakuurupiarlugu uukturaun inuuhirnikkun iliharniq, makunatitun nunamik nalupqinairlugit iliharnit.
  - Uuminga iliriluting Inuit ilihimaruat iniqaarlugit hivumuulahilugit Inuit uqauhingitigun ukuatlu:
    - Ukuninga iliriluting Inuit uqauhingnik aglangniniklu ukuatlu Inuit iliauritinginnik ilihimariqaruting ukuat atulakanginnik iluqating ilihaqtuat pilanimiktigun.
    - Uuminga iliriluting aviktuarnamik qaihaurakun ilihaakranik .
    - Nalunaingutanik aitchulaalugi atuakranginnik huliuqtuat.
    - Nautchiurlugi ukuat havaqatigiiktuat atuakranik aviktuaqhuting.
    - Havautarilugu una Inuit tungigilugi ilitchurirakranginnik Inuungitchuanun Kanatami ilihaqtuanun.

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

Pitqurangit # 6:

Ukuat pilahilugit havaat ilihimaruat qanuq irruhingit ilihaqtuat nutaqqat nalingit ikayutiqaruktuat unutiqpatuat ilihaamingnik Inuit Iniqpangini, Ilitchuripkarlugilu ikayuqtiqaruktuat ilihaqtuat ukunani ilihautrini ikayuqtiqaruktuat qanurliqaa ikayulalugit inuuhingitigun ukunanilu ikyuqlirniaqtuani. Ukuat Inuit ikaaqhaaqlugu nuna katimaringit iliharnikun:

- **Ikaaqlugu nuna katimaringit atuakrangit ilihaqtuat ikayuqtiqafaaruktuat Inuit ilihaarningani itnaraqhimaniaqtuq.**
    - Iitchurilugi makua ilianiktat hurarautikrat havaangini Inuit Nunangatni.
    - Ilihimalugu inilautaq iliharvingmi hivunmuqtuqtuat uukturaqhimaruat nakuuruamik havaqhatigiingnikun uukturaqhimarunik.
    - Ilitchurilugu nakuuruaq piitauniq hivuniurutigilugu uukturautigilugu avataani ihumiuqtit.
    - Iliriluting pitquranik una ihumagilugu atramik iluirirutiqraaniq maliakraliani atihiluting havalaitchut ilaani.
    - Iliriluting pitquranik iliharnikun ikayuqlanirmik ukuat pitlahilugit huamahiluting pangma iruhiat qamagilugit havalaruat tainahinik Inuit Nunanatni.

Pitqurangit # 7:

Inuit ilauningat inugiakhitqugikput iliharnini tuglingani ilihaqnit,Ilihimaniq qanuhinik apqutiqaqtilaanginik Inuit tuglianini ilhautrinimi, Qanuq Inuit itmagaita ilirani, qnuhit ilirat naliingit hivumuuqpat, ilirani, naliingitlu iglinmagaita tikitchutanni qanurlu tautchikuurniq patchakaqtilaanga ilirani itpat, Ikkaqhaaqlugu nuna katimarit Inuit iliharningani pitquranginin:

- **Ilihimalugit piirnaqtuat iluirutingit ilihaurinimi inanik ilihautrinirmi ittuat:**
    - Qimilriurlugit aviktuaqatigilu piniaqtat tugliani ilihautrinim,ukunatitun ilaurlugit aturnaqtuat ilihautrinimi kinguvanun aturnaqtuat ilihaakrat aglilugu Nunavut Siuniksavut iliranhit iliqhainun iniqpangnun.
    - Qimiriurlugit aviktuaqatigilu iluaqtuat uukturautit iliharvingni ilihangitchuani luniin havvaq ukunani nutarauranui ilihaqhaaqtuani qutchiktuanun aglaan, ukuningalu ilitchuripkarlugi hurarautinik,aulaarnikunlu ilihimaniarnikunlu.
    - Naipiqturlugit huuq "taimarumagaita' naatchrailutaat ilihaqqaming tugliani ilhaamingnin inaitlu iliharningit, iluauqlugi ukuninga atlangatilaanginik, pitqurat ililugit tavrunga ilitchuripkarlugi pilautangitpata tavrauvaa qamatchautigilu naatchikpata.
    - Ukuat ilihimalugit havaagilliuqtaut Inuit Nunangani ilihautilugit tamatkuninga hanaiyarlugit hvangniqmik ilihautilugit.
    - Una pilahilugu iliharniq ilirangat ilihautriniq Inuit piquhianik,aipaanihatlu ihumagil; ugit ukuatlu ataulugu nuna ilitchurilugu.
    - Aviktuarlugu nalautchimaruaq uukturaun qanuq Inuit ilihaqtuat pilahinaqpat naatchilaalutuin ilhaamingnik,iliharuming ilihaaramingnik,hivuanin ilihaaruting ukuatlu ilimalugit qanuqitmagaitaarutinik.

- Tunmahirlugu una Inuit iliharninganun ukpirlugu iliharniq naatchiniq ilihaanik qutchiktuamik nalunaiutchirniq,piniarlugu inugiaktuanin inmukuuqtuaninlu atautchikuurniq ilimalugu ilihimaruanik pangma tangungitchuani qutchiktuaq nalunaingutalirniq,

Pitqurangit # 8:

Maani nunaptingni qutchiktuaq iliharniq aglihiruq huamaninga, aglilugi iliharniit ilihimakanginik inuuniarnimingnik maani nuaptingni ituanik, tiguarmaturilugit inugiaktuat ilihimaruat atlanik inuunhinik ilirlugitlu havaautarirat ilurngihat ilitchuriniaqtinun malirutakramiglugu havaatigun inuuhiptigun huamatilik. Ukuat ikaaqhaqlugu nuna katimaringiha Inuit iliharnikun piqurangit:

- **Ikaaqhaaqlugu ihumagirat ilihutangit iliharnikun Inuit pigivlugit makuat ilimagait iliharningat ilimaranni ittut Inuit uaqtchinngit hivunirivlugit. Ukuat iniaqtut pihuktat itnainiaqtut:**
    - Inugiakhilugit naatchiruat ilihaamingnik qanuhinikliqaa ilihaamingnik iniarmiuq Inuit pilahiniarait.
    - Nautchiurlugit tangungitchuat qanuq iliauriningi itmagaita ataulugu nuna.
    - Una ililugu nunaptingni qutchiktuaq iliharvik Inuit inuuhingitigun uqautchingitigulu Inuit Nunangatni.

Pitqurangit # 9:

Maqppirutaa nutaam ukunani avanmun uqautchit iliharningat pilahilugit ilihauritukranik, maqpiraanun ililugit hiaglugit atramik uqauhingitnik Inuit havaangit. Atauhiinatigun aglangniq Inuit uqauhingitigun iliharnikun, aglaguting uqauhitlu tainiilat tainilingitililugi, tautuktitakrangit qanuq piliurniting ukuat piliamingnik.Ikaaqlugu nuna katimarit Inuit iliharnikkun pitqurangit:

- **Una iliraq tumaviliuqlugu ukuat ukuat pigivlugi Inuit pitqupiaqtangit napiqtukrat atautchimik aglanimik pihuktatingInuit uqauhingini ilirani ittuaq.**

Pitqurangit # 10:

Una nutaaq Inuit ilihaangit ihumagivlugit piyumarating pukugumaliqhut ilitchuriniarutikranik. ukuatlu qimiliriurutiktrat aviktuarutigilugu ihumiurutigirat ilitchuripkailuting qauq ihumaliurutimingnik. Tittiqlugu ilitchurirating pihutating hivunnikraq ihiurutigiramingni nautchiuqtakraurut , Ikaaqhaqlugu nuna Ukununga Inuit katimarunfita pitqurangitniituat:

- **Una ililugu ikaaqhaqlugu nuna aglilugu tunganvikranganik atihilugi Inuit iliharningat, qilriuratakrauruq humiliqaa qutchiktuanik iliharviliit .Ikayuqtigiiktuani itnaitkihiruq:**
    - Nauchiurlugi ilianiktat Inuit ilihaangini ittuat, ilitchuriniapiarlugi iluitchuat.
    - Pilahailugu qanuq irruhia hivihuuruaq pinarnaq.
    - Havaguting iliraq una pigivlugu inuuniarniq aglangnimi ilihimaqpaktuat iluaqtuamik nautchiurnimik havaamik tungavilingmik qanuq ilihaqtuat naipituutikranginik ilihaangitigun qutchingmagaita unmungamagaitalu.
    - Ukuat ililugit inugiakhilugit ilihautrit ilihaqtuat ukuningalu iliriluting qimilriurlugit qanuq itmagaita ilihauriningat Inuit irruhiatikun.

Una ikaaqhaqlugu nuna Katimaringit ukuat ihumagivlugit Inuit iliharningat aglakti:

- **Ikaaqhaqlugu nuna katimaringita Inuit iliarnikun huli una havautariniaraat:**
    - Ukunani ihumiurutiginiarait hivuliuqtit ataramik ihumagirating ukiutauaqpan ilitchuripkalainiqtut uumnga hivihuruamin hivuniurutimi.
    - Naipiqtu himavlugitgit ukuat havutangit hivihuruam ihumiurutim qanuhirautingi ilirangit malirutaliangit Ikaaqhaaqlugu nuna ihumiurutit.
    - Angirun kiinauratigun atuakraq hivuniurutini.
    - Uqariakrat taaptumuuna hivihuruam hivniuruttani ittuat
    - Angalallugu hurarautingit aglaktim.
    - Havaqatigilugit uqaqtit qutchiktuamik haalgit Inuit munaqringit ilihaqtuani una pigilugu hivihuuruaq ihumiurun iluigihuutiqaruming uumani ihumiurunmi.
    - Uuminga ililriluting ikaaqhaaqlugu nuna aglaktim munariakrangit ukunani:
        - Iliriluting ikaaqhaaqlugu nuna havagvikramingnik.
        - Havautarilugulu ilirakrat hivuniuqtaq kinaurat qanuq atuqtilaangit.
        - Havautarilugitlu atramik uqaqhatigiiguting hivunikkun.
        - Katimarit katimhaqpata hanaiyarlugit ikaaqhaaqlugu 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.
        - Havautarilugu una pingahuni quliakgakraq ihuagutianiktuq

AngajukKaunet naillitisimajanga

"Matusinimmut ilinniagatsait atjigengininginnut akungani nunalituKaungituit ammalu nunalituKaujuit Canadamiut isumagijauvuk nunaliujuit maligatsanga Canadami."[2]

UKumaitsautiKavuk ilingajunut Inuit Ilinniagusinginnut. Inuit akungani Canadaup inusunnipaudlutik nunaliuvut, jâriKadlutik 22 — agvakasâmmagingit Canadamiut 40-tinik jârilet. Tâkkua ununningit ilinniavinevut, tavatuak ikittukuluit ilinniavimmik pijageKattaKut.Kaujisanik tamatsumunga pijageKattanimmut ilinniavini kamagijaullaullatuinnaKattaKuk amma atjigeKattalungilat akungani nunaliujuit, ullumiujuk Inuit ilinnianingit 75% suguset pijageKattangittut ilinniataminik ilinniavitsaumi, amma ununningit KaujiKattaKut ilisimaningit Kaujmausingillu atjigengilait nunalituKaungituit ilinniavemmi pijagellagisimaningititut.

Ilinniagesimatsianginnik uKumaillutauvuk inusimi naluliumanadluni, suliatsaKatsiagunnagani, ununningit inusuttuit idluatsaiviliKattaKut KanimmasiKadlutillu ajutsaniKadlutillu. Inusimini uKaumaitsautiKadlutik piungilippaliatuinnaniattumik piusippaliagunnagalualluni inuit sugusingit ilinniataminik pijagellagiKattapata Ilinniavitsuamenniminik pivitsaKatsialutillu pijagegiamik puttunitsani ilinniavini.

Nanituinnak nunaliujuni Kanuilingausitsak Inuit ilinniatanginnut ullumiulittuk ilingatsiagunnaKuk. Tamannalu sivullipauvuk nunaKatigengituni uttugautiudluni piunitsamik pigasuajutsauninginnut Inuit Ilinniatamini.

2006-imi, Nanituinnak Nunaliujunut sivukkatattik Mary Simon, AngajukKâk Inuit Tapiriit Kanatami (ITK), pigiasititsilaukKuk nanituinnak nunaliujuit ilinniagutitsanginnik tugâgutitsanik siKumitsiutaugasuangitunut ilinniagusinut maligatsanik ilinniajuillu pijagellagisimajuit pivitsaKatsiasongugasuamut 21st century-mi. Pannaigutitsak sakKilaukKuk taitsumani ilonnaita sitamaulin-

2 Richards,John.(2008) *"Matusinik NunalituKaujuit/NunalituKaungituillu apomautinginnik Ilinnaigatsanut."* C.D. Howe Institute.

gajuit avittusimajuni Inuit Nunalinginnimiut pijagemmata nunamik satusinimmut ammalu atuinnaulittilugit âkKisuivalliagiamut nunaliujuni ilinniagutitsanik sivunitsavut takunnausigillugu.

Canadaup Inunginnut, ilinniagatsait sakKititauKattaKut sitamaulingatillugit ilinniagatsait immigottuit aulataullutik ilonnâni maggoni prâvinsenni ammalu maggoni territorenni atjigengitunik ilumiutaKâllutik atuttaunginatunik, maligatsaliangusimajunik Kanuilingausinginnilu aulatsigiamut.[3] Ilinniagusitsait sakKititauniangimagittuk atausiulingatuinnatumut ilinniatitsiutitsamut Inuit Nunanginni, jârigiallatâni Inuit sivukkatattingit nunalinni avittusimajuni tautsivalliasimalikKut ilinniagusingit ingiggatitautsiagasuninganut Inuit uKausituKanga ammalu Inuit ilikKusituKanga, piusigisimajangit sivunganinit ammalu tamanna Kaujimajautsiagialik silatsuamiunut.

Kativik School Board Nunavik-mi sakKititsivallialilaukKuk ilinniagutitsanik 1970-tini. kavamangit kingungagut tamatsuminga malillilaukKut Northwest Territories, 1980-tini, sakKititsidlutik inunnut ilingajutsanik malillugit tautsivallianingit ilinniagatsaujuit. SakKititauninga Nunavut kavamanga 1999-nami sakKititsilaukKuk pivalliagutitsanik nutânik ilinniagutitsanik ilingajunillu uKausituKait maligatsaliuttauninginnut, amma 2005-imi Nunatsiavut nunamik satusilaukKuk Labradorimi taijaujutsaulittilugu Nunatsiavut kavamanga kingungagut sakKititsivallianialittilugu ilinniagatsaujunik.

2008, ITK sivullipâmik Nanitsuatuinnak nunalinninik katimatsuatitsilaukKuk Inuit Ilinniagatsanginnut Inuvik-mi, NWT. Inuit ilinniatuligijingit maligatsaligijillaget, inusuttuit ammalu ilinniagatsanut sivukkatattet, uKalautiKaluadlutik sangininginnik ammalu sangeninginnik ilangit ilinniatitsigutiuKattatuit.

Katimatsuatitsinik ilinniatitsinimmut Angiutigutimik,[4] pigiasiniup sivullipânganik takunnanguadlugu nutâk 'Isumagunnaigutiusimajuk' sivungani Inuit ilinniatitausimaninginnut. Atinik atitapviusimajuk kavamanut ammalu nunaKatigengitunut amma avittusimajuni nunaliujunut Inuit timiKutinginnut. Atiliugisimajuit Angiutigutimik killigiutjilaukKut sakKtitsigiamik Nanituinnak Nunaliujuni katimajitsanik (Nanituinnak Nunaliujuni katimajet), Suvaillifani takKini âkKisuttaulaukKuk asiangutaugiagunnatillugu Nanituinnak Nunaliujunut Inuit Ilinniagutitsanga (Nanituinnak Nunaliujuni Kanuilingausitsak).

Angiutigutik sakKititsilaukKuk sâtsinik atuluattaugilinnik NunaKatigengituni katimajinut kamajutsautillugit: tamâgennik uKausennik ilinniatitsigutitsanik, angajukKât nokataKattaninginnik, Inuit ilinniagutitsanginnik amma ilinniatitsiutitsanginnik, puttunitsani ilinniaveni kajusisongugiamut, pivalliagiamut, amma piuliukKaigiamut amma KaujimaKatigegiamut Kaujigatsanik. Nanituinnak Nunaliujuni katimajet ilisigialallaugivut sepangannik ilinniagusitsaup, ilinniagiasitainnatukulunnut ilinniagatsanik (ECE), sakKitillugu ikKanallagininga jârini Kaijuni tungavitsaujuit kajusitsiaKullugit ilinniagusitsait.

Nanituinnak Nunaliujuni katimajet katingaKatiKalaukKut Kaujimallagittunik amma Kimiggudlutik Kanuilingausinik allausiujuit Inuit ilinniagusinginnik ununnisanik 300 sakKititaumajunik. Katimajet Kimiggulaugivut Kaujisautiumajunik Inuit ilinniagusinginnik sakKititaumajunik Canadami ununningit Kaujisautiumajuit Inuit ilinniagusinginnut ilingalungikaluattilugit.

Pingasut ikkanaluakKut atuttaugunnadlutik kamagijauninginnut pivalliatauningita Nanituinnak Nunaliujuni Kanuilingausinut:

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3 50,480 Inuit nunaKajuit Canadami, 78% (39,475 iniKavut *Inuit Nunanginni* — Inuit Nunallagingani. Sitamaulingatillugit nunait avittutaumavut nunanguatigut Inuit Nunangit: Inuvialuit Settlement Region iluani Northwest Territories Inuit unuttigitillugit 3,115; Nunavut Inungita ununningit 25,635; Nuanvik taggâni Quebec ununningit Inuit 9,565 amma Nunatsiavut Inuit iluani Newfoundland Labardoriullu Inungita ununningit 2,160. Kamasimajuit: Statistics Canada 2006-imi kititsidlutik.

4 Atiminik allaKatigesimajuit Inuit Ilinniagutitsangita Angiutigutinganik ilausimajuit: Inuit Tapiriit Kanatami, Indian and Northern Affairs Canada, Government of Nunavut, Government of the Norhwest Territories, Nunatsaivut Government, Makivik Corporation, Nunavik Tunngavik Incorporated, Inuvialuit Regional Corporation, Pauktuutit Inuit Women of Canada, National Inuit Youth Council, amma Inuit Circumpolar Canada. The Government of Newfoundland and Labrador, the Labrador School Board and the Kativik School Board participated as observers.

1) Sulijugijautillugit maligatsaligijitigut pitsatunilet atunit nunaliujunit nunaKatigengituit sakKititsiKullugit ilinniagatsanik
2) Atausiulingajumik akungani Inuit sakKititsitillugit tugâgusigigumajaminik nunaKatigengituttigut
3) TakunnausiKallutik piujogasuttunik atugatsanik amma sakKititsiutitsanik apomautiuKattatunut ilonnaini avittusimajuni nunaliujuni.

Takunnausik Inuit Ilinniagutitsanginnik sakKititsivuk tâtsuminga Kanuilingausitsamik pijagellagiutitsamut uKausennik maggonik uKalasongugianginnut Inuit sugusingit Inuit uKausituKanganik ammalu Canadami atuatsimik uKausillagimik uKausillagennit maggonit, amma ilisimagiamut Kaujimagiamullu piggoniKallutik katsungainiKatsialutillu 21st century-mut.

Unuttuni jârini Kângisimalittuni, Inuit sivukkatattingit pigumasimavut Inuit uKausituKanga ilinniatigutiugiaKatillugu ammalu nalliatuinnak French ubvalu Kallunâtitut uKausik. Mânnaulittuk, tamatsumunga timiKutiujuit ilisimallagidlutik takunnausimigut ikajutsivalliavut, Kaujimadlutillu tamanna uKumaillutauKattaninganik akuninut ilinniatitsiutitsauluni uKausituKaujuk inuttitut.

Kaujisaniusimajuk iluani Angiutigutiup, Nanituinnak Nunaliujuni katimajiujuit pikKujiusiKavut senanik Ikajutsiutitsanik pivalliutitsanut Inuit Ilinniatitaugutinginnut:

1. Illininiatuit AngajukKangita NukattanigiKattatanginnut asinginnut nunaujunut.
2. SakKititaugianginnut Sivukkatattisait Inuit Ilinniatitaugusinginnut.
3. Unutsiumitigasuallugit UKausennik Maggonik Ilinniatitsijitsait ammalu Ilinniatitsiutitsait.
4. Ilinniagiasitainnatukulunnut Ikajutsinik.
5. SanginiKattisigiannik Kindergarden tikiutillugit Grade 12 ikajutsilugit Inunnut ilingajunik Ilinniatiatugusinginnik ammalu UKausituKaujumik.
6. SakKititaugiatsiatillugu Ikajutsiutitsak Ilinniavemmetunut IkajutsijaugiaKaKattatunut Ilinniagatsanginnut.
7. Unutsiumitigasuallugit pijagenniuKattatuit Puttunitsami Ilinnianimmik.
8. SakKititsigiamik Ilinniavitsuasamik iluani Inuit Nunangani.
9. SakKititsigiamik uKausituKaup atuttauninganik ammalu Inuit uKausingita Allausinganik.
10. AtuliaKititsiniup Kaujisanniulu kajusititautsianingata.

Tâkkua Ikajutsiutitsait ilingattitaugasuavut pingasunut tugâgusiugumajunut:

1. Ikajutsigasuallugit suguset ilinniavemmesiakKullugit.
2. Allausinga ilinniatitsiutautillugu tamâgennut Inuit uKausituKanga ammalu Canadami atautsimik uKausillagimik uKausillagennit, ammalu ilinniatitsijitsait ilinniatitsigunatuit Inuit IlikKusituKanganik, sivungani piusiusimajunik amma tamatsuminga silatsuamiut Kaujimatitautsiatillugit.
3. Ununnisautillugit sivukkatattisait ilinniatitsinimmut ammalu tamâginnik uKausennik ilinniatitsigunnatuit ammalu ilinniagiasitainnatukulunnik.

Ilagiallautik tâkkununga pingasunut tugâgusiugumajunut, Nanituinnak Nunaliujuni Ilinniagutitsanut Kanuilingausiugumajuk pikKujivuk sakKititsiKujidluni asinginnik apomautaujunik Inuit ilinniagatsanginnik apomautiKagasuangimut akungani Inuit ammalu asingita Canadamiut NunalituKaujuit. Tâkkua takunnausiujuit ilautitsivut, sakKititsigiamik atuttaulittumik allausimik Inuit UKausituKanginnut sakKititsigiamullu ilinniavitsuasamik Inuit ilinniagatsanginnut. Ammlu, Angiutigutet ilingajuit Inuit ilinniatitaunitsanginnut atunniKatsiaKullugit nammagitsiatanginni angajukKângujuit ilinniatunut ammalu maligatsaliuttinut, Nanituinnak Nunaliujuit katimajingit pikKujivut sakKititsiKujidlutik nanituinnak nunaliujuit Kaujisapviugunnatillugit ammalu sakKititautillugit timiKutiullutik kamajitsait.

Tamanna ingiggasiakKullugu pivalliagutiulittuk akunigalak ingiggalittuk amma kamagijautsiaKullugu aulatauninga angiutigutiup, Nanituinnak NuniKatigengituni katimajet pikKujigivut sakKititsiKujidlutik Inuit Ilinniatitauninginnut Allatitsamik uKautigiattaugunnatumik Nanituinnak NunaKatigengituni katimajinut Inuit Ilinniagutitsanginnut.

Nanituinnak Nunaliujuni Kanuilingausitsak Ilinniatitsinimmut pivitsaKavut sangilititsigiagiamik ilinniatitsinimmik ilonnâni Inuit Nunanginni. Takunnalugit piusiuluagumajuit ikajutsiniakKut ilonnainik avittusimajuni nunaliujunik atjigeluadlagasuangitumik akitujullunilu sakKititsivalliagutitsanik ilinniagusitsanik, tamâgennilu uKausennik ilinniatisijitsanitsak. Nanituinnak Nunaliujuni Kanuilingausitsak katititsigunagivuk ammalu sakKititsivallialuni atuttauligettuni sanginiujunik piunitpaugasuttunillu, ammalu tamakkua atuttautillugit ilonnaini nunaliujuni avittusimajuni.

Nanituinnak NunaKatigengituit Angiutigutinga pivalliasiakKullugit Inuit Ilinniatitaunitsangit KaujimajautsiagiaKavut nunaliujunut kajusiutjausiaKattangininginit kenaujaKatsiangimmut Inuit Ilinniatitaugutitsanginnut ammalu kamagijautsianitsaugiakagaluakKut Inuit ilinniavingit. Nanituinnak Nunaliujuni Kanuilingausiugumajuk pivallititsisianikKuk Ikajutsiutaugumajunik nakituinank pisimajunik atuinnaugajattunik kinakkutuinn nanituinnak nunaliujunut. Ammalu, Ikajutsiutitsak kamanimmut amma Kaujisanimmut piujumik atuttausiagasuattilugu Kaujititsiutautsiagunnaku sunait ingiggasianinginnut ammalu atuttauKattatuit ingiggasiangininginnut.

Atânettuit pikKujiusigivait Nanituinank Nunaliujuit katimajingita Inuit Ilinniatitaugusinginnut. AtuliaKititsinik pikKujiusinik pivalliutiugunnaKut, tallimani senanillonet jâreni amma ilautitsisiagunnalutik kavamanik, ilinniavet angajukKauKatigenginnik, avittusimajuni nunaliujunik ammalu nunaKatigengituni Inuit timiKutinginnik ammalu asinginnik kiggatuttiujunik kenaujatsasiugunnatunik ammalu ikajuttiulutik.

PikKujiusingit Nanituinnak Nunaliujuni katimajet Inuit Ilinniagutitsanginnut

PikKujiusik # 1:

Ilitatsinik angajukKaujuit ilinniatunut ikajutsigunnaningit amma ikKanallagininginit ikajutsigunnasiadlutik ilinniatunik amma ilinniatuit kajusitsiagunnaninginnik, Nanituinnak Nunaliujuni katimajet Inuit Ilinniagusinginnut pikKujivut:

- **SakKititautsiaKujidlutik pivalliagutitsanginnut namutuinnak nokataKatattunut angajukKaujuit imâk pijutsautillugit:**
    - suliaKaKatiKatsialutik nunatuinnak nunaliujuit timiKutinginnik ammalu nanituinnak nunaliujuni ikajuttiminik sakKititsiKatigitsialugit ikajutsiutitsanuk sakKititaugialinut ilautillugit angajukKangujuit kajusiniKatsiagasuamut sugusingit ilinniavemmejuit ammalu tamanna ikKanallagimmat ilinniavemmesiagiaKaningit pigiasillutik ECE tikiutillugu K-12-famut.
    - kamajutsanik sakKititsivallianik ilinniatitsiutitsanillu pivalliasiakKullugit akungani ilinniatuit kajusitsiaKullugit ilautsiatillugillu angajukKâgijangit, amma ilaugunnaningit sakKititauvallianitsanginnut piunitsauKullugit ilinniaviujuit nunaliujuni.
    - Kaujisanik amma Kimiggunillu ilauKatauninginnut angajukKaujuit ammalu ilinniatuit ilautsianitsanginnut, amma isumatsasiuKatigenniujuit ilautsiagutitsanginnut angajukKaujuit kajusitsiaKullugit ilinniavemmejuit, sollu taggajâliugiamut apisukatanet ilinniavemmetunik uKalautiKâtillugit angajukKaujuit ikajutsiKattapata ikKanallagininginik.
    - SakKitivallialugit ilinniagutingit uKausituKait angajukKât pitsatunitsangit uKausituKaujuk sakKititauvalliatillugu,
    - SakKitivallialugit mânnaulittuk Kaujisautigikattatangit Nunaviup Satuutitsasiurniq — KaujisautigijauKatattuit Kimiggunimmut 'IkajuttiKanik AngajukKaujunik ammalu Nunaliujunik iluagut IlinniatitsiutiuKatattuit' ikajutsigiamut Kaujititsinimmut Kanuilingausitsanullu malittaugialet namutuinnak nunaliujunut nokataKatattunut ngajukKaujuit ilinniatunut

PikKujiusik # 2:

Pivalliagutinut Inuit ilinniatitauninginnut tungaviKatsiagiaKavut Ikajutsiutitsangit pivallianimmut sivukkatattiulutik. Nanituinank Nunaliujuit katimajingit ilingajunut Inuit Ilinniagatsanginnut pikKujivut:

- **SakKitivallialugit Pivalliagutitsait Sivukkatattiunimmut Ilinniataugialinnut imailingatillugit:**
    - katitillugit Inuit sivukkatattingit ilinniagutitsanut pivalliagutitsanut atuttaugiamut piunippaugasuttunut.
    - Nalunaillugit katitillugillu sivukkatattet ikajutsisongugasuamut ikKanallagininginik amma ilinallagidluni ilinniatitsinik amma ikKanatsiamat ilinniatitsinik suliatsagijaugunnatunut âkKutigijaulluni.
    - SakKitivallialugit kamajutsait ammalu ilinniatitsijitsait ikajutsigunnatuit sivukkatattiulutik sanginiKatsiatitsilutik ikajuttigenitsanginnut akungani ilinniavet ammalu nunaliujuit.
    - SakKitivallialugit atugatsait ikajutsinimmut Inunnik amma nunalituKaungituit ilinniatitsijinginnik.
    - Sivuppiatillugit pivitsagijaujuit pivalliagutitsanut Inuit ilisimajullagiugiamut ilinniatitsinimmut Kaujisagunnasiallutik Inuit ilinniagusitsanginnik.
    - Ikajutsilugit sivukkatattisait ilinniatuliginimmut ammalu atullutik piunippaugasuttunik atugatsanik iluani ukiuttatop.

PikKujiusik # 3:

Nutâk pigiasiutitsak Inuit ilinniagutitsanginnut atugatsauluni sakKititaugiaKavuk tamâgennik uKausennik ilinniagutitsauluni ikajutsijauniKalluni tamâginnik uKausennik ilinniatitsijinut ammalu kajusititsisiaKattatunut ilinniatitsinimmut. Nanituinnak Nunaliujuni katimajet Inuit Ilinniatitauninginnut pikKujivut:

- **SakKititauvalliatillugu pannaigutik ununnisaugasuamut tamâgennik uKausennik ilinniatitsijitsait amma ikajutsisiagunnatuit uKausituKak sakKitivalliagasuallugu, piulimatsialugu amamlu piguppaliatitsialugu imailingagunnatillugu:**
    - Ikajutsinikkut aulatsiKatigennik nanituinnak nunaliujuni ikajutsiutitsanut Inuit uKausituKanginnut ilinniatitaugiasitainnatukulunnut uKausituKamik, paigijaupvinejunut ammalu ilinniavini.
    - SakKitivillialugit nutât sakKititaugumajuit atugatsait tagvainak unutsiumiutitsait tamâgennik uKausennik ilinniatitsigunnatuit amma Inuit uKausituKanganik uKâlasongugiamut ilinniatitsijitsait ilinniaveni imâk:
        - Kimiggulugit piusiugumajuit suliaKattusanik tigusigiamut amma tigumiagiamut Inuit ilinniatitsijinginnik amma pikKujiusitsaKattuKagiaKappat, ilautillugit:
            - AtuliaKititsinik ikajutsiutitsanik ilinniatitsijitsanik tigusigiallasongugiamut, Kaujimallugu mânnaujuk angutiujuit Inuit ilinniatitsijingit kiggatuttausiangituit.
            - IkajuttiKallutik ilinniavitsuanik pijagellagisongugasuamut ilinniatitsijitsait ammalu asingit ilisimallagijutsait atullutik Kanutuinnak ilinniatitsiutitsanik.
            - Ikajutsilugit atjigettumik pivitsagijaujuit ikajutsiutitsailu akungani ilinniatitsijet amma nutât sakKititaugumajuit asiujijaukKunagit tigumianginnalugillu Inuit ilinniatitsijingit, ilautillugit akiliusiangit ilitagijautsiatillugit Inuillu uKausituKangit ammalu ilikKusituKangit.
            - Unutsiumitillugit pijagesimanimmut ilinniaveni nalunaikkutalet pivitsaKagasuamut akungani nunaliujuit.
            - SakKititauvalliatillugit pivitsagijaujuit ilinniatitsijunut Inuttitut uKalagunannangittunut ilinniatitaunitsanginnut sunguitisanitsanginnulu Inuit ilikKusituKanginnik, sivungani piusigiKattasimajanginnik ammalu tamakkuninga Kaujimatsialutik takunnasiattilugit silatsuamiut.

PikKujiusik # 4:

PivitsaKattitaugunnanik nammasiattunut, ilingajunut ilikKusituKanut ilinniagiasitainnatuit ilinniagutitsanginnut ilingajutsanut piunitsamik ilinniatitaugutitsait sakKititaukKullugit nigiugijaujuit pijagetsiagiaKaninginnut ilinniavemmi ilinniatuit amma angajukKangit ikajutsigunnagajaninginnut sivullipâmik ilinnianiup Kanuilingausitsanginnut. Nanituinnak Nunaliujuit katimajingit ilingajunut Inuit Ilinniatitsiutitsanginnut pikKujivut:

- **SakKititautillugit pannaigutitsait ilingajutsait ilinniatitaunitsanginnut ilinniagiasitainnatukuluit imailingagiaKatillugit:**
    - SakKititauvalliatillugit atugatsait atjigengituit Inuit sugusiaggulangit ilinniatitaulitainnaninginnut.
    - PikKujiusiulluni piusitsagijaujutsanut ilinniatitsinitsamut ilinnialitainnatuaggualunnik ilinniatitsiutik ilijaullagigiaKalittilugu ilinniatitsiutigutinut, ilitagijautsialittilugu tamanna ilijautuinangiaKalittilugu maligatsaligijitigut tautsitaunitsanginnulu ilangit pitsatunigijaujuit.
    - Ikajutsiutik pivitsagijaunitsaulittilugu ilonnainut Inuit sugusinginnut ikinnisanik sâtsinik

jârilinnut kiggatotaujunut atjigengitunut amma akitujualungitunut, ilinniagatsait ilinniatitaulitainnatunut piujullagiugasuattilugit, ilautillugit NunalituKaujuni Ilinniatitaunimmut Pigiasitainannik (Aboriginal Head Start) (ubvalu atjigalanga ilikKusituKait amma uKausinut ilinniatitauniup)[5] amma laisins-siKadlutik paitsiviujuni initsaKatsiatillugit amma paitsivitsaKatsiatilugit.

- SakKititsivallianik pijunik, malingatsiatunik tungavigijaujunut Inuit uKausituKanginnut, illigijanginnut amma Kaujimausinginnut, amma ilinniatitsiutinginnut sollu uKausituKamik uKagiutsalitainnatukulunnut.
- Nalunaittautillugit ilinniatitsinet sakKititauvallianingillu pivalliagutitsangit ilisimallagittuit Kaujimagialingit tamâgennik uKausennik ilinniatitsisongugiamut ilinniatitaulitainnatuagualunnik ammalu ilinniatitsijitsanginnik.
- sakKitillugit ilinniatitsijitsait ilinniatitaulitainnatunut katingatiKattalugillu katigiaKaligaippata atusongugiamut pivalliagutitsanik Kanullu piunippâmik atusongugiamut.
- Nutângutillugillu tugâgusiugumajuit ukununga First Nations Inuit Care Program sakKititaumajukkut 1995-imi.

PikKujiusik # 5:

Ilingajuk Inuit sugusingita ilauKataullagigiaKaninginnut tamâgennik uKausennik ilinniatitaugiamut, tamanna tukiKatsiamat ilinganiKatsiadlunilu kingumajauninginnut ilinniatitsiutitsait, ikajutsijautillugit ikajugunnasiattunut ilinniatitsijinut ammalu ilinniagatsagijaujunut. Nanituinnak Nunaliujuni katimajet Inuit Ilinniagatsanginnut pikKujivut:

- **SakKititauvallianitsanginnut pannaigutet sakKititsigiamut Inunnut Ilinniavitsamik amma malingatsiagiaKatillugu imaittunik:**
  - sakKititsiluni ilinniagatsanik timingutitautillugit ilinniagutitsait Inuit ilikKusituKanginnut, sivungani piusigisimajanginnut ammalu tamanna Kaujimajaulluni takunnatautsiatillugu silatsuamiunut.
  - katillugit ilonnaita Inuit IlinniagusigiKattatangit ammalu ilinniatitsijet, nalunaitsitillugit apomautauKattatunik amma pannaigutitsanik sittuigunnatunik tâkkununga apomautaujunut.
  - Nalunaillugit amma KaujimaKatigitsiagutigillugit kajusiutausimajuit asianut aivalliatillugit sakKititauvallianitsanginnut ilinniatuit ilisimagialingit uKausituKamik, pigiasillutik ECE.
  - Pivalliatillugit uKausituKait atuttauningita malingagialingit amma sivullipâmik ilonnainut ilingajutsait kingullianullu uKausituKaujumut.
  - Nalunaittautillugit KaujimaKatigegutautillugillu ilikKusituKamik ilinniatitsinik, sollu aullasimatitsisongugiamik nanituinnak nunani.
  - SakKititsigiamut Inuit Resource Centre pivalliutautsiaKullugit Inuit uKausituKangit amma:
    - Allataullutik sakKititaullutillu Inuit uKausituKangit amma Inuttitut ilinniatitsijitsait angutijuit ilonnainik kingumagijanginnik ilinniavemmetuit Kanuittutuinnanullu pisogigialinginnut.
    - SakKititsilutik atuKatigegiamut ilinniavallianimmik Kagitaujanik.
    - SakKitillugit nalunaikkutait sakKititauninginnut piujullagimmik atugatsait.
    - Kimiggulugit ikajuttigegutet ammalu ikajuttigegutet.

5 1995, kavamanga Canada sakKititsilaukKuk Aborigal Head Start ikajutsigiamut pivalliagutitsanginnik suguset atuinanuasiagasuamut ilinniaveni Indian, Metis amma Inuit sugusingit iniKajuit anginitsani nunagijaujuni amma anginitsani nunagijaujuni taggâtini. Hc-sc.gc.ca/fniah-sonia/famil/develop/ahsor-papa intro-eng.php

- sakKitillugit ilingajuit Inunnut ilinniagutitsagijanginni nunalituKaungituit ilinniajuit iluani Canadaup.

PikKujiusik # 6:

PivitsaKatitaunik kiggatotaujunut amma ikajutsiutinginnut ilinniatuit ikajutsijaugiaKaKattatut amma ilinniataminut angutigunnangiumajuit Inuit avittusimajuni nunaliujuni. Tamanna sakKititaugialik kingomagijanga ilinniavemmejuit ikajutsijaugumajuit inositsiagittogasugiamut ammalu ilingajunut inugusigijanginnut. Nanituinnak Nunaliujuni katimajet ilingajunut inuit Ilinniatitauninginnut pikKujivut:

- **Nanituinnak Nunaliujuni katimajet ikajutsivut ilinniagatsanut kiggatotaujunullu ilinniavemmetunut ikajutsijaugiaKaKattatunut iluagut Inuit ilinniatangita katingasiagiaKajunut imailingatillugit:**
    - Nalunaittautillugit pitagijauligettuit amma kingumagijaujuit kiggatotitsait Inuit Nunanginni.
    - Nalunaittautillugit piunippât nunagijaujuit amma atuttauKattatuit ilinniaveni amma piunippât kiggatuttiuKattatuit ikajuttigedlutik atuKattatangit.
    - Nalunaittautillugit piunippât inittisiutiugunnatuit ikajuttigedlutik atuttauKattatuit akungani timiKutiujuit.
    - SakKititautillugit pikKujiuset sakKititsigiamut ilingajunik apomautauKatattunut atuttauKatattuni amma kiggatutaujuni ammalu ilinniatitsiKattatuit ikajutsiutinginni.
    - SakKititautillugit pikKujiuset ikajutsiutinginnut ilinniatitsijet ikajutsiutitsanut ilisimajaullagigialet ilinniatitsinimmut iluani Inuit Nunalinginni.

PikKujiusik # 7:

Inuit ilautitaunimmut ilautitauningit puttunitsami ilinniatitsinimmut pivalliumigiaKavuk. Kaujititsiutik sakKigiaKavuk sunanik âkKutiKagiaKâmmangâta Inuit ilauligutik puttunitsani ilinnianimmut, Kanuk Inuit tamakkununga pigiaKâmmangâta piusiugialinnut, sunanillu kajusiustiKangunnasiammangâta ammalu nanemmangâta apomautaujuit kamagijaujutsautillugit pivalliagutitsait kajusiutiKagiamut puttunitsani ilinniagusinut. Nanituinnak Nunaliujuni katimajet ilingajunut Inuit Ilinniatitauninginnut pikKujivut:

- **PijageKattaKullugit ununnisait puttunitsami ilinnianimmut Inuit ilautillugit ilinniagatsait ilingajuit Inuit uKausinginnut ilikKusituKanginnulu. Imailingatillugit:**
    - Nalunaittautillugit amma pettaulutik apomautauKattatuit puttunitsani ilinniatitsinimmut ammalu inummaget ilinniatitauninginnut.
    - Kimiggulugit amma atuKatigegutigillugit ilingajuit puttunitsami ilinniaguset, sollu ununnisanik linniatitsijiKagiak Kaninginitsamilu ammalu unutsivalliatillugit ilinniatauKatattuit Nunavut Sivunitsavut nanituinnak akungani nunaliujuit.
    - Kimiggulugit amma atuKatigegutigillugit ilingajuit ilinniavenut amma silatânettunut ilinniavenut pivalliagutitsanut K-12 tikiutillugu, sollu takunnatitsinik pijagesimanimmut, silakKijak pijagesimanimmut, pijagesimanimmik takunnanik.
    - Ilingajuit Kaujisanimmut 'tagvainak nukKanik" ubvalu pigiasigumanginik puttunitsami ilinniavemmi ammalu inumaget ilinniavingani, ilautillugu angutiuguni annaugalaugunilonnet atjigengingingit, amma pikKujiuset nutât sakKititaugumajuit ilingajutsait piusiKagiamut ammalu ullusiugutitsanut.
    - Kiugutitsanut aullaiviuKattatunut uKumaigijuKattatunut Inuit Nunanginni pivalliagutitsaujunut tugagusiugumajunut.

  - Pivalliatitsigasuanimmut puttunitsani ilinniagusinut ilinniatitsiutuagunnatunut Inuit ilikKusituKanginnut, sivangani piusigusimajanginnut ammalu takunnataunitsanginnut silatsualimâmi.
  - KaujimaKatigetsianik Kanuk atuttaugunnatunik Inuit ilinniatanginnut atjigetsiatumik ilinniaKataunitsanginnut ilinnianimmini, sollu sivungagut ilinniagusimigut ammalu Kaujisanikkut.

- SakKitillugit Inuit Ilinniagusitsangita kenaujatsangit pivalliaKullugu puttunitsami ilinnianimmut pijagegutaugunnatuit, pijuit akunganit nunaliujuit ammalu namminiliujunit ammalu ikajuttigenit atuttaujunit nunalituKaujuit ilinniavini pijagegutigiKattatanginnut.

PikKujiusik # 8:

Taggâtini ilinniavitsuasak sakKititsigunnaKuk Kaujisapviugunnatunik, ununnisautillugillu puttunitsani ilinniatitsinet pivitsagijaullutik taggâmiunut, ilinganitsautillugit akungani nunaliujuit initsaKanitsautillugillu pivalliagutitsait Kaujisautitsailu amma ilingajutsait kenaujatsasiugutitsanut ilingajutsanullu ilikKusituKanut. Nanituinnak Nunaliujuni katimajet Inuit Ilinniagatsanginnut pikKujivut:

- **Nanituinnak Nunaliujuit pannaigutinga ilinganiKatsiagasuavuk inuit ilinniagusinginnut ilinniavini puttunitsani ilingajunut inuit uKausituKanginnut ilikKusituKanginnulu. ImailingagiaKavut nutât sakKititaugumajuit:**
  - UnunnisaukKullugit amma atjigettinagit ilinniaveni pijagegutitsait amma puttunitsani ilinniaveni atuinnausiattilugit Inunnut.
  - Kimiggulugit nunalituKaujuit puttunitsami ilinniagutingita ilinniavengit nanituinnak silatsuami.
  - SakKitillugit taggâtini ilingajutsait Inuit ilikKusituKanginnut uKausituKanginnulu Inuit Nunanginni.

PikKujiusik # 9:

Ilingaluattuit nutânut ilinniagutitsanut tamâginnik uKausennik sakKititautsiaKullugit, takugatsaulutik ammalu tuniukKagatsaulutik Inuit uKausituKanginnut ilingajuit. Atuttaulittuk mânnaulittilugu Inuit uKausituKanginnut allausinik ilinniatitsiutiKatillugu, allausiKatillugu ammalu ilinniagusitsaKatillugu, ilinganiKatsiagunnaKuk sakKititaunitsanganut. Nanituinnak Nunaliujuni katimajiujuit ilingajunut Inuit Ilinniatitsaunitsanganut pikKujivut:

- **SakKititaukKujillutik Inuit Ilinniatuligijitsanginnik Kimiggujutsanik Inuit uKausituKangita allausinganik.**

PikKujiusik # 10:

Nutât Inuit ilinniatitsiutitsangit pitaKâgiaKavut katitsuinitsamik Kaujisautitsanut ammalu nalunaitsiutitsanut, amma Kaujisautitsanut ammalu KaujimaKatigenitsanut Kaujititsiutitsanut malittaugialinnut ammalu piusiliugutitsanut. Kaujisautitsanut ammalu nalunaittaugialinnut tamânegiaKavut attuiniugajattunut Kanuilingausitsanginnut nutânut sakKititaujutsanut. Nanituinnak Nunaliujuni katimajet Inuit Ilinniatitaunitsanginnut pikKujivut:

- **SakKititaunitsait nanituinnak nunaliujuit maligialinginnut amma ilingajutsait aujisautinut Inuit Ilinniagusinginnut, sollu Kaujisattauninganut ilinniavitsasuak. ImailingagiaKavut tamatsumunga ikajuttigenitsak:**
    - kamagijautillugit nalunaittaugesimajuit Inuit ilinniagusinginnut, amma nalunaittautillugit apomautiKattatuit.
    - Kaujisattautillugit Kanuilingausitsait.
    - SakKitivallialugit ilingajutsait ilikKusituKanut ammalu uKausinik ilinnianet malillugit nammasiattuit Kaujisanet tungavingit amma maligialingit ilinniatuit ilonnâgut ilinnianingita.
    - SakKititsiagasuallugit ununnisait ilinniatitsijitsait ilinniatitsiutitsailu ilautillugit Kaujisaniujuit piusituKanginnut ilingajuit Inuit ilinniatitauninginnut ammalu ilinnianinginnut.

Nanituinnak Nunaliujuni katimajet Inuit ilinniagatsanginnut ammalu AngajukKaunet:

- **Nanituinnak Nunaliujuit katimajingit Inuit Ilinniatitauninginnut ukuninga ingiggatitsigiaKavut:**
    - SakKitisilutik nanutuinnak nunaliujuni sivukkatattisanik amma takunnalugu Kaujimatitsinitsak takunnausigillugu amma jârimut ilingajuit sivullipautigialingit Nanituinnak Nunaliujuni Kanuilingausitsait.
    - kamagitsialugit pivalliagutitsait tugâgusinginnut Kanuilingausitsait ammalu atuliaKititaujutsait pannaigutingit ilingajuit Nanituinnak Nunaliujuni Kanuilingausitsaup.
    - Angiutigillugit kenaujatsaKutet atuliaKititsinitsaup pannaigutinganut.
    - Kaujimatitsisianikut Kanuilingausinganik Nanituinnak Nunaliujuni Kanuilingausik.
    - kamagillugit tilisiutingit AngajukKaunet.
    - kiggatullugit katitsusimajuit uKausigisimajangit atiminik allaKatigesimajuit ilingajunut Inuit Ilinniagusitsangita Angiutinganut ilingajunut Nunituinnak Nunaliujuit Kanuilingausigigumajanginni amma,
    - SakKitillugit Nanituinnak Nunaliujuit AngajukKauningita ukununga ilingatigialingit:
        - ĂkKisullugit nanituinnak suliaKapvisait.
        - SakKitillugit ilingajuit atuliaKittisinimmut pannaigutet kenaujatsailu.
        - SakKitillugit Kanuilingausitsait Tusagatsanut.
        - kamagillugit katimanitsangit Nanituinnak Nunaliujuit katimajingit.
        - Aulallugit atuliaKititsinitsait Kanuilingausitsanut tugăgutigigumajangita Nanituinnak Nunaliujuit Kanuilingausitsangit.
        - Aulallugit timiKutiujuit suliagijangita tugâgusigigumajangita Kanuilingausingit.
        - KaujititsiutigiKattalugit ingigganingit atuliaKititsiniup tugâgutingit Kanuilingausitsait.
        - Aulallugit kenaujatsait atuliaKititsinimmut tugâgusingit Kanuilingausitsanut.
        - SakKitivallialugit pingasunut jârinut ingigganingit Kaujititsiutet.

Synopsis

« Le défi de réduire la disparité scolaire entre les Canadiens autochtones et non autochtones a été décrit comme l'un des plus grands en politique sociale au Canada[2] ». [Traduction]

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

2 Richards, John. (2008) *« Closing the Aboriginal/non-Aboriginal Education Gaps. »* C.D. Howe Institute.

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[3]. 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.

La Commission scolaire Kativik au Nunavik a entrepris de transformer son système d'éducation dans les années 1970. Le gouvernement des Territoires du Nord-Ouest a suivi, dans les années 1980, en introduisant des changements importants aux programmes d'études axés sur les Inuits. La création du gouvernement du Nunavut en 1999 a mené à l'élaboration de nouvelles lois sur la langue et l'éducation. En 2005, avec le règlement des revendications territoriales du Nunatsiavut (Labrador), le gouvernement du Nunatsiavut était en mesure de prendre la responsabilité de l'éducation.

En 2008, l'ITK a organisé à Inuvik (T.N.-O.) le tout premier sommet national sur l'éducation des Inuits. Des éducateurs inuits, des spécialistes en politiques, des aînés, des jeunes et des chefs de file en éducation y ont participé, les discussions étant axées sur les forces et les faiblesses des systèmes d'éducation respectifs.

Le sommet a produit une entente sur l'éducation des Inuits[4], une première étape dans la conception de l'éducation des Inuits après les excuses reçues. Elle a été signée l'année suivante par les gouvernements et les organisations inuites nationales et régionales. Les signataires de l'entente ont convenu d'établir un comité national sur l'éducation des Inuits (le Comité national) dont l'objectif était de rédiger la version préliminaire d'une stratégie nationale sur l'éducation des Inuits (la Stratégie nationale) dans les 12 prochains mois.

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;

3 Des 50 480 Inuits vivant au Canada, 78 % (39 475) vivent dans le *Nunangat inuit* — la patrie des Inuits. Le Nunangat inuit comprend quatre régions géographiques : la région du règlement des Inuvialuits des Territoires du Nord-Ouest avec une population inuite de 3 115; le Nunavut avec une population inuite de 25 635; le Nunavik au nord du Québec avec une population inuite de 9 565 et le Nunatsiavut à Terre-Neuve-et-Labrador avec une population inuite de 2 160. Source : Recensement 2006 de Statistique Canada.

4 Les signataires de l'entente sur l'éducation des Inuits incluent : l'Inuit Tapiriit Kanatami, le ministère des Affaires indiennes et du Nord Canada, le gouvernement du Nunavut, le gouvernement des Territoires du Nord-Ouest, le gouvernement du Nunatsiavut, la Société Makivik, la Nunavut Tunngavik Incorporated, l'Inuvialuit Regional Corporation, la Pauktuutit Inuit Women of Canada, le National Inuit Youth Council et l'Inuit Circumpolar Canada. Le gouvernement de Terre-Neuve-et-Labrador, le Labrador School Board et le Conseil scolaire Kativik ont participé à titre d'observateurs.

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.

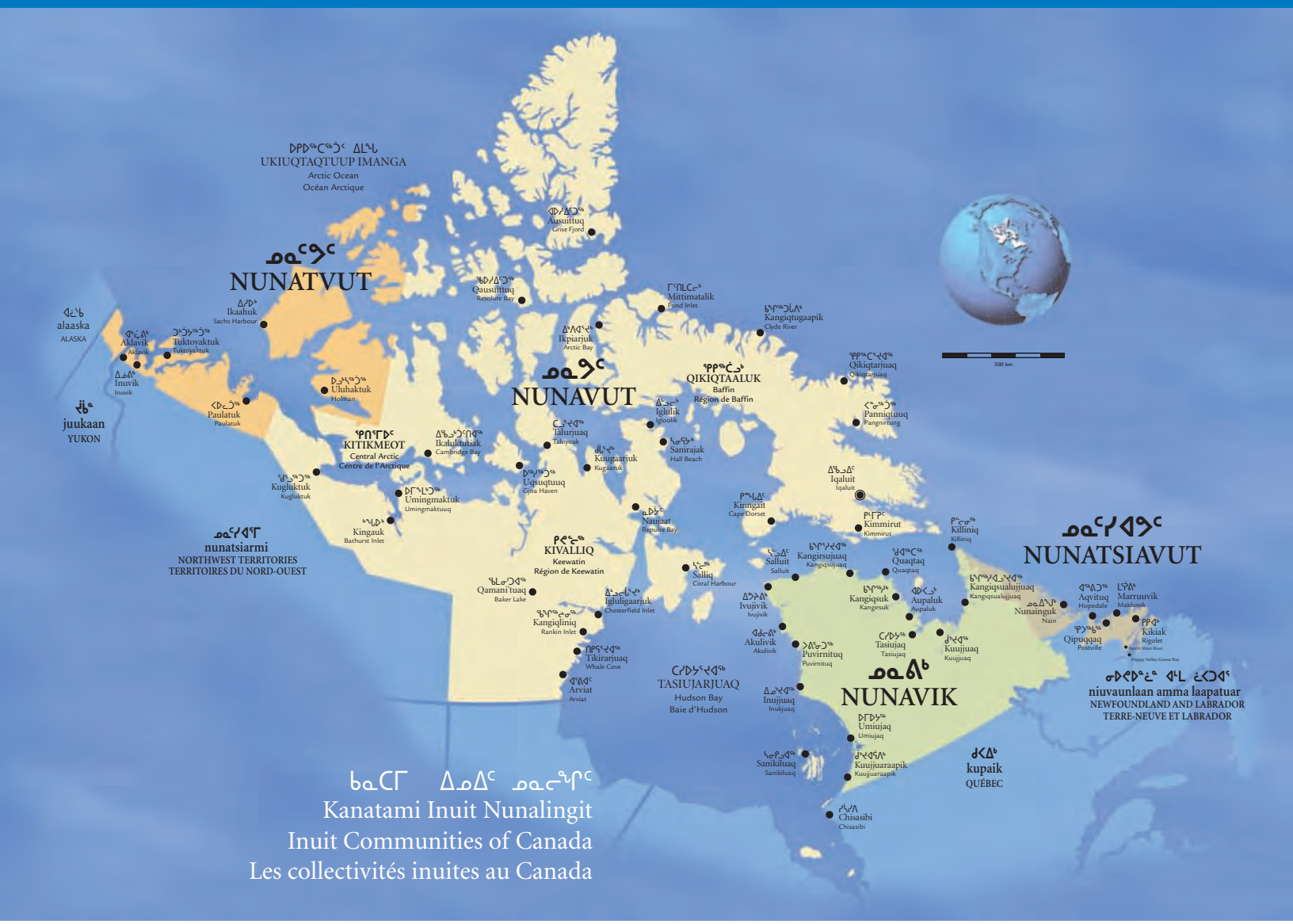
Ces investissements essentiels visent à atteindre trois grands objectifs :

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 cu 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 Satuutitsasiurniq 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;

5 En 1995, le gouvernement du Canada a établi le Programme d'aide scolaire aux Autochtones afin de contribuer à améliorer le développement et la maturité scolaire des enfants des Premières nations, des Inuits et des Métis qui vivent dans les centres urbains et les grandes collectivités du Nord. Consulter : http://hc-sc.gc.ca/fniah-spnia/famil/develop/ahsor-papa_intro-fra.php

- 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;
- renouveler les buts de l'Initiative en matière de garde d'enfants chez les Premières nations et les Inuits lancée en 1995.

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.

1.0 Toward a National Strategy on Inuit Education

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.

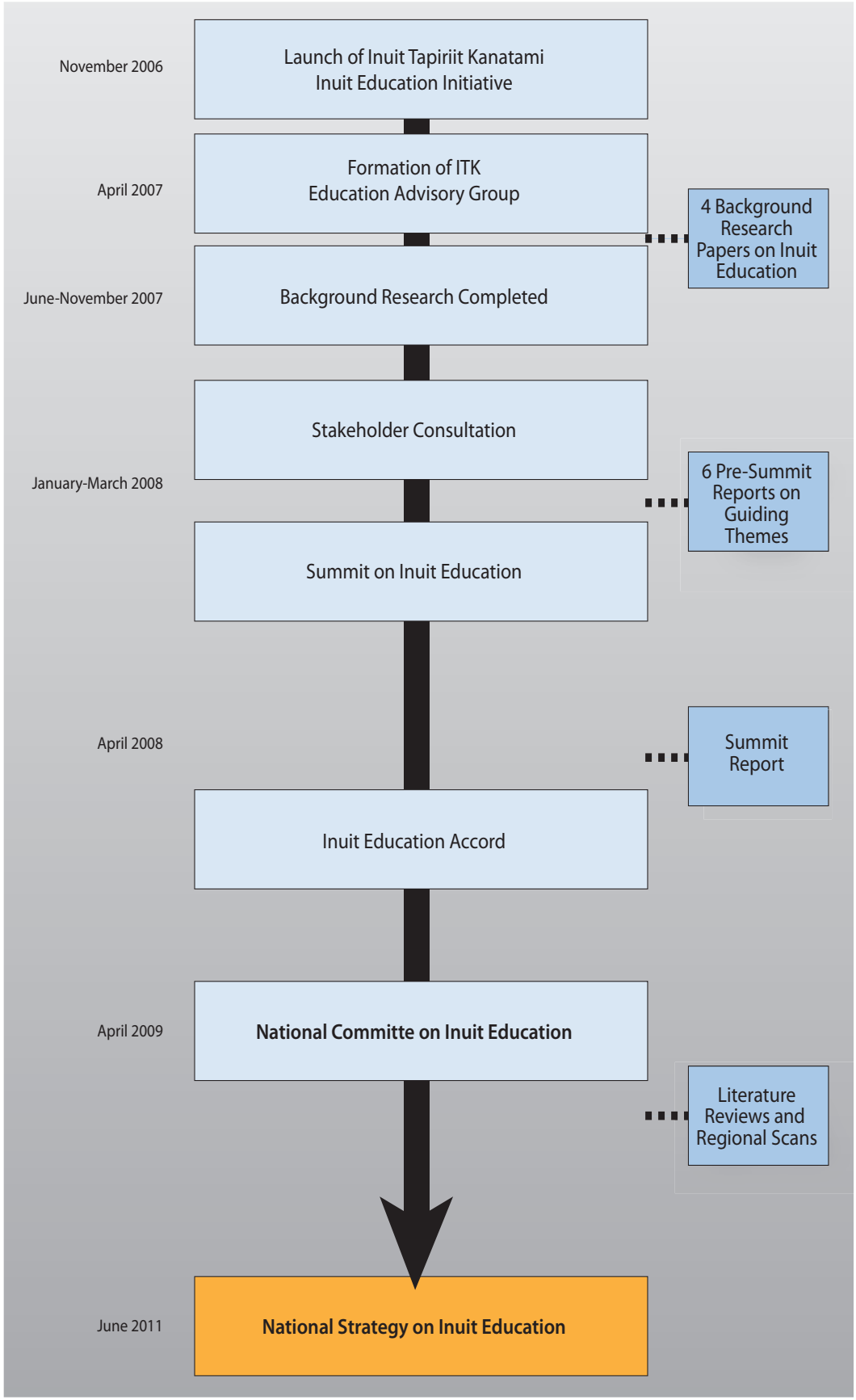
Today, Inuit education in Canada is delivered by four separate public education systems, operating across two provinces and two territories built from different historical contexts, legislation, systems of governance, and accountability.[6] The governments, school boards and education councils responsible 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



in an Inuit Education Accord[7], 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 lanaguage 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.
- Knowlegeable 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 *sila*, 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 *Takannaaluk*, 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*[8]

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[9]

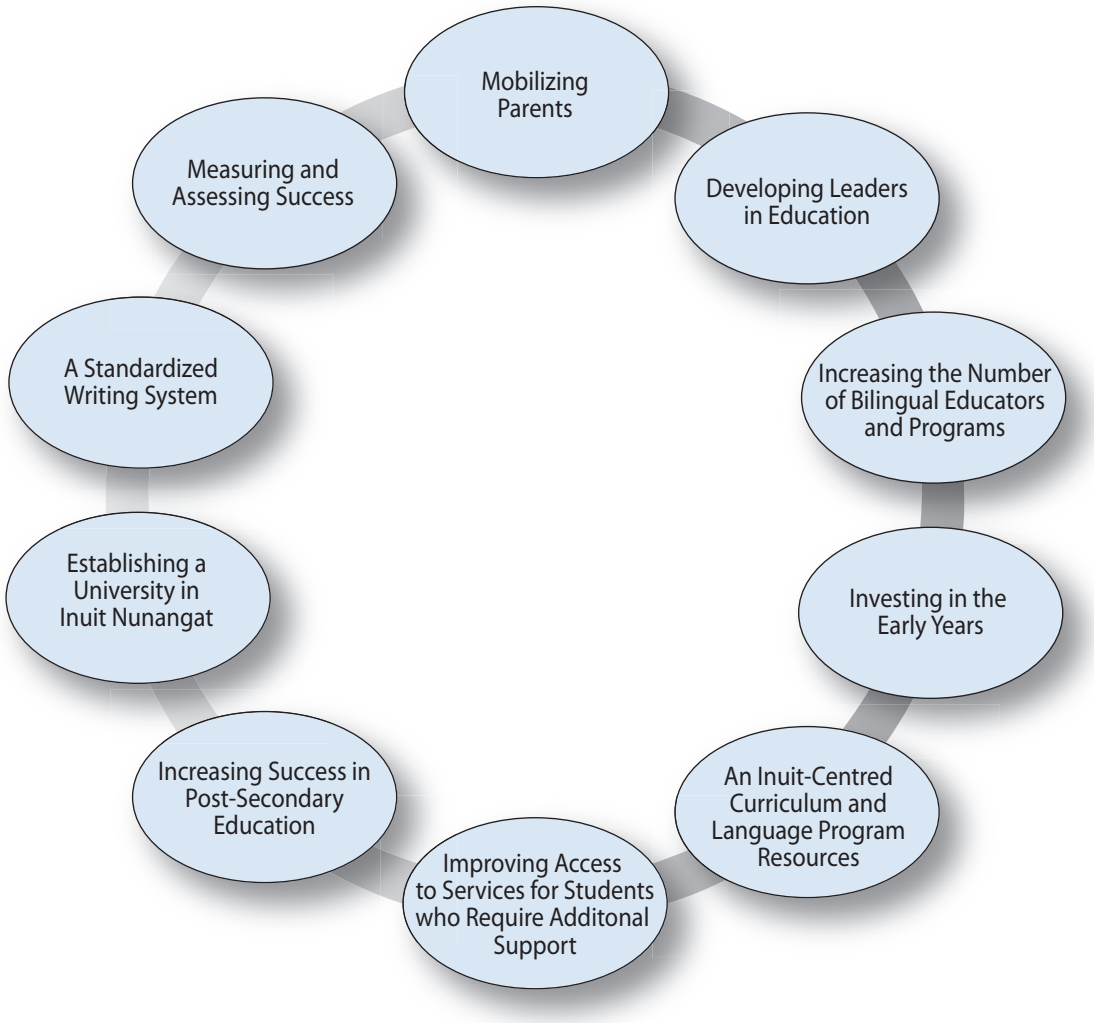
8 *Inuit Qaujimajatuqangit:* Education Framework for Nunavut Curriculum (2007) Nunavut Department of Education, p. 25-27.

9 *Inuit Qaujimajatuqangit:* Education Framework for Nunavut Curriculum (2007) Nunavut Department of Education, p. 28-32.

3.0
A National Strategy on Inuit Education

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



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."*[10]

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.[11] 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."*[12]

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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10 Taylor, D., Usborne, E., de la Sablonniere, R., Qumaaluk, Q., Tertiluk, A., de Krom, V., Pilurtuut, U., (2010) *Satuutitsasiurniq: Survey Research as a Vehicle for Constructive Social Change: Partnering with Parents and Communities in Education:* A Report to National Committee on Inuit Education.

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."

12 Taylor, D., Usborne, E., de la Sablonniere, R., Qumaaluk, Q., Tertiluk, A., de Krom, V., Pilurtuut, U., (2010) *Satuutitsasiurniq: Survey Research as a Vehicle for Constructive Social Change: Partnering with Parents and Communities in Education:* A Report to National Committee on Inuit Education. P. 2.

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."*[13]

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.

13 Inuit Tapiriit Kanatami (2008). Report on the ITK Education Initiative.

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.[14] 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."[15]

"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."[16]

14 Stevenson, Blair. (2007). *Indigenous Standards in Education: A Discussion Paper*. Prepared for Inuit Tapiriit Kanatami.
15 Mary Simon, President, ITK. 2008 Arctic Indigenous Language Symposium.
16 United Nations Permanent Forum on Indigenous Issues. (2008) *Indigenous Children's Education and Indigenous Languages*. Expert Paper.

The foundation of implementing an Inuit-centred education system is a commitment to implementing bilingual education.[17] 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.[18]

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.[19]

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

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.

18 "The Inuit language is one of only three Aboriginal languages in Canada spoken by a large enough population base that long-term survival is likely". Norris, M.J. (2007). *'Aboriginal Languages in Canada: Emerging Trends and Perspectives on Second Language Acquisition' Canada Social Trends* 83: 19-27. Statistics Canada, Catalogue no. 11-008.

19 "Additive bilingualism is when people learn a second language but maintain strong first language skills. Subtractive bilingualism is when people learn a second language and their first language skills become weaker and may be lost." From: Wright, Stephen C. et al. (2000). *Subtractive Bilingualism and the Survival of the Inuit Language Heritage Versus Second-Language Education*. Journal of Educational Psychology, Vol. 92 No. 1.

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 increasingly 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

20 "Over time, the percentage of Inuit able to converse in the language has decreased, as has the percentage of those speaking the Inuit language as their main language at home". Statistics Canada (2008). "Aboriginal Peoples in Canada in 2006 Inuit, Metis, and First Nations, 2006 Census". www12.statcan.gc.ca/census-recensement/2006/as-sa/97-558/index-eng.cfm.

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.

22 Berger, Thomas R. (2006) *Conciliator's Final Report. "The Nunavut Project."*

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 world view.

3.4 Investing in the Early Years

> *"This is 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."*[23]

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

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]

24 Ibid. Moss, Peter, and Bennett, John. (2006) *"Toward a new pedagogical meeting place? Bringing early childhood into the education system."* Briefing paper for a Nuffield Educational Seminar.
25 Ibid.
26 Tagataga Inc. (2007). Inuit Early Childhood Education and Care: Present Successes – Promising Directions: A Discussion Paper for the National Inuit Education Summit. Ottawa. Inuit Tapiriit Kanatami.

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.

27 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

28 Stevenson, B., (2008). *Indigenous Standards in Education: A Discussion Paper for National Summit on Inuit Education.*

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.[29] 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.[30] 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.[31] 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.[32] 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."*[33]

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

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."[35]

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.

35 Eggertson, L. (2008) *Nunavut Sivuniksavut: Bringing Inuit culture to the Classroom*. Canadian Council on Learning.

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."*[36]

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.[37]

In 2010, the Walter and Duncan Gordon Foundation sponsored a background analysis of the idea of a northern university.[38] 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 researches 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.
37 Jago, Charles. Report and Recommendations on a Government of Canada Approach Towards a Sustainable University of the Arctic (Canada). Ottawa. 2008.
38 Stevenson, Blair. (2010) *Dialogue Towards a University in Canada's Far North: An Environmental Scan*. Walter and Duncan Gordon Foundation. Ottawa.

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.

39 Abele, Frances and Katherine Graham. The Literature on Building Post Secondary Success. Prepared for the National Committee on Inuit Education. Ottawa. 2010.

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."*[40]

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.[41]

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."[42] A standard Inuit Roman orthography is viewed as a tool to creating and sharing school curriculum, books and media materials.[43]

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

43 Inuit Circumpolar Council Canada, Sustainable Development Working Group. Proceedings of the Arctic Indigenous Languages Symposium. Tromso, Norway. October 2008: 9

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."*[44]

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.[45]

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.[46]

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.
45 Auditor General of Canada. May 2010. *Education in the Northwest Territories — Department of Education, Culture and Employment.*
46 Canadian Council on Learning. (2007) *Redefining How Success is Measured in First Nations, Inuit and Métis Learning.*

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.

4.0
Conclusion: 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."[47]

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.

47 Indian and Northern Affairs Canada. (2004). *The Landscape: Public Opinion on Aboriginal and Northern Issues.* Ottawa. Minister of Public Works and Government Services Canada. www.ainc-inac.gc.ca

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 conclusion 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 to 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 mobilization, Inuit centred curriculum and teaching approaches, best practices in strengthening programming and research in Inuit education.
- To provide clear delineation 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 this 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 1 year 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 2nd day of April in 2009.

Mary Simon, President, Inuit Tapiriit Kanatami

Honourable Chuck Strahl, Minister of Indian Affairs and Northern Development

Honourable Hunter Tootoo, Minister of Education, Government of Nunavut

Pita Atami, President, Makivik Corporation

Jim Lyall, President, Nunatsiavut Government

Paul Kaludjak, President, Nunavut Tunngavik Inc.

Nellie Courmoyea, Chair/Chief Executive Officer, Inuvialuit Regional Corp.

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

Rhoda Innukshuk, President, Pauktuutit

Jesse Mike, President, National Inuit Youth Council

Duane 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:

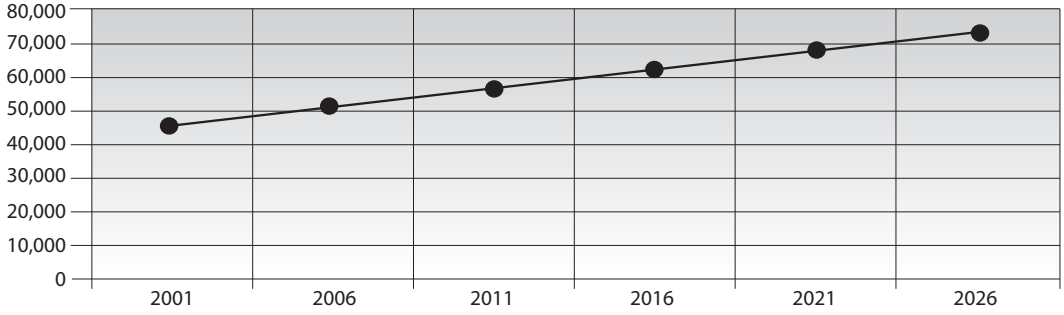
1. **Analysis of Background Reports:** The Committee reviewed recommendations from the 2008 Summit on Inuit Education, including the background and stakeholder reports prepared for the Summit, plus the education chapter from the 2005 "Closing the Gap" report on the Kelowna First Ministers' Meeting.
2. **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.

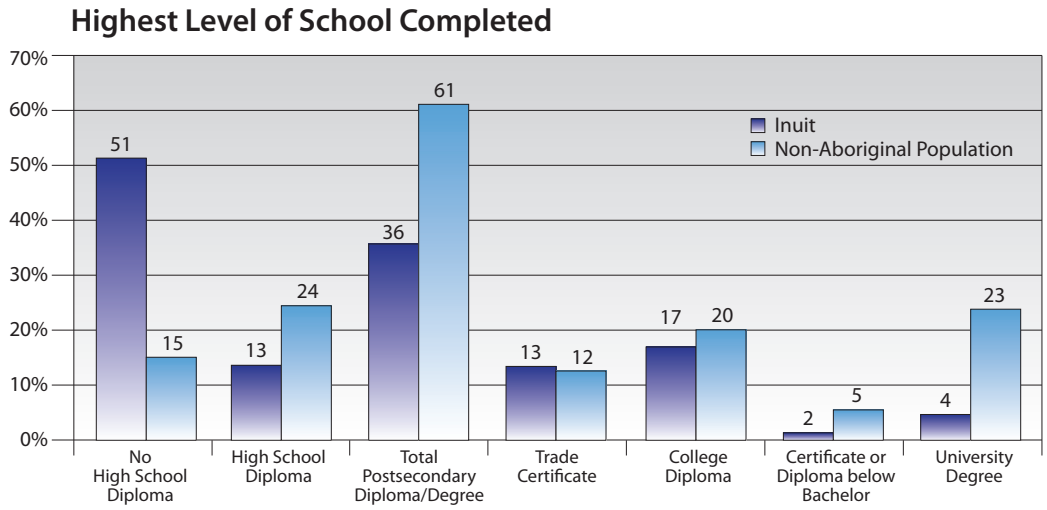
5.3 Monitoring and Research in Inuit Education

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.

Project Size of Inuit Population



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-

49 Statistics Canada. (2008) *Canada at a Glance*. dsp-psd.pwgsc.ca/collection 2008/statcan/12-581-X/12-581-XIE2007001.pdf. p. 6

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). Ottawa:2005. www.statcan.gc.ca/pub/91-547-x/2005001/4072106-eng.htm.

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. 'Satuutitsasiurniq' 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.

54 There are only two known books published dealing with education in Inuit Nunangat: 1) Vick-Westgate, Ann. *Inuit-Controlled Education in Arctic Quebec*. Calgary. University of Calgary Press. 2002. and 2) McGregor, Heather E. *Inuit Education and Schools in the Eastern Arctic*. Vancouver. UBC Press, 2010.

5.4 National Committee on Inuit Education

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