

FACULTY OF NATIVE STUDIES
UNIVERSITY OF ALBERTA
Summer 2007

NS 380: Aboriginal Peoples of the North: Part II

Instructor: Nadine Fabbi
Class Time: M-Th, 9-11:15
Class Location: CSC, B-43

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For hundreds of years the Arctic has held a unique place in world history and the Inuit or Eskimo culture has captured the imaginations of many non-Inuit from around the world. "Outsiders" have been drawn to the North for two reasons – initially, to find the Northwest Passage or a shorter and more economic route to Asia and, by the "exotic" nature of the region and its people. The Inuit culture had (has) a special appeal to "outsiders" based on the fascination for how this culture could survive and thrive in such a desolate land as well as for their unique cultural forms (the igloo, dogsled, kayak, inuksuk, hunting practices, consumption of raw meat, carving, etc.). Part of the intrigue with the Far North and Inuit also has to do with the fact that this was the world's last frontier and that regardless of the fact that the North occupies about 40% of Canada's landmass, the region will always remain a wilderness – significant settlement is neither possible nor desirable.

At the same time, the Far North has become the "canary in the landmine" for the rest of the world (in the words of Sheila Watt-Cloutier, past-president of the Inuit Circumpolar Conference, the international Inuit organization) as toxins from industrialized countries and global warming impact the sensitive northern ecosystem more dramatically than anywhere else on earth. The world's only surviving pristine wilderness, is no longer. And, the Northwest Passage has once again become the focus of international attention. It is predicted that by mid-century the Passage will remain open in summer creating sovereignty issues for Canada and economic interests for the rest of the world. The North as the last frontier has become seriously challenged in the last 50 years. In addition, Inuit people have begun to develop their own unique forms of self-governance that few outside the North are aware of.

In the 1960s and 70s the Inuit joined global de-colonization movements and formed political organizations on the international level (Inuit Circumpolar Conference) and national level (in Canada, the Inuit Tapiriit Kanatami) and regional levels (there are now four distinct Inuit governments in Canada, for example) taking back control over their own governance and negotiating land claims agreements. Increasingly the Inuit are representing themselves culturally (including in filmmaking, literature and music) and politically challenging colonization and breaking down former stereotypes.

Finally, the North has become a critical part of international foreign policy. In the last decade all northern countries have implemented national northern foreign policies to address both economic and security interests in the North (the U.S. implemented "North of 60" or virtual U.S. consulates in Canada's North in 2005 as part of its new Arctic foreign policy). The North and the Inuit may no longer be part of a romantic "dream," but both have become essential in any dialogue about the environmental future of the planet, international security, and the role of vital indigenous states within larger nations.

The course will begin with a history/overview of the eight Northern peoples (Evenks, Khanty, Koryaks, Nenets, Chukchi, Yukaghir (Russia); Saami (Norway, Sweden, Finland, Russia); Inuit (Greenland, Alaska, Canada, Russia)) and explain how Inuit history/culture is distinct from other northern aboriginal cultures. The course will then focus on the history of the four land claims and self-governance movements in Canada (Innuvialuit, Nunavik, Nunavut and Nunatsiavut) beginning with the two legal documents from the 1970s that provided the framework for all four regions today (*Our Footprints Are Everywhere: Inuit Land Use and Occupancy in Northern Labrador*, Carol Brice-Bennett,

1977 and *Inuit Land Use and Occupancy*, Milton Freeman, 1976). Beginning with the first Inuit land claims settlement in Canada in 1984 (Innuvialuit) and continuing up to the final Inuit land claim and creation of the first Inuit *ethnic* government in Canada on 1 December 2005 (Nunatsiavut), students would be provided with a thorough background in the development and success of these efforts.

The course will then focus on four key historic issues faced by the Inuit and as a result of colonization – 1) the taking of Inuit “specimens” to World Fairs in the U.S. and zoos in Europe and the impact of this practice on the individuals and communities including mention of the first Inuk journal to be published about the experience (*The Diary of Abraham Ulrikab*); 2) missionary and residential school education and its impact on Inuit communities and the strength of Inuit-controlled education today; 3) the use of “name tags” to identify Inuit and the reclaiming of individual and place names in the 1980s; and 4) the relocation of the Inuit in the 1950s and 60s by the Canadian federal government including the impact of relocation on individuals/communities and resolution/compensation efforts today.

Finally, the course will look at contemporary international political organization in particular the Inuit Circumpolar Conference (ICC) and the five major issues identified by the ICC at the Summer 2006 General Assembly in Barrow, Alaska – 1) climate change, 2) whaling (and other Inuit industries), 3) shipping through the Northwest Passage, 4) fair exchange for sharing traditional knowledge and practices 5) and Arctic pollution. The course will conclude with the role of the Inuit in the creation of northern dimensions of foreign policy including the role of Mary Simon in drafting Canada’s policy statement and the impact of the aboriginal organizations on the Arctic Council.

The goal of the course is to provide students with a solid background in Inuit history internationally and the strength and impact of Inuit political involvement today. The course should inspire students into further study and research on the Inuit and the impact of the Inuit on approaches to ethnic governments, land claims, the environment and foreign policy.

Over the three weeks students should consider the following questions:

- 1) How have Inuit self-determination movements (regional self-governance and national/international Inuit associations), the role of the Inuit in the Arctic Council and the Inuit “voice” in climate change impacted foreign or national policies from minority rights to environmental management?
- 2) Consider how the impact of a variety of historic events – relocation of the Inuit, disc numbers, the taking of “specimens” and missionary/Canadian education – have challenged the strength and integrity of Inuit culture.

NS 380: Aboriginal Peoples of the North: Part II – Reading Schedule

30 July – 15 August 2007, Monday-Thursday 9-11:30 a.m.

Location: Computing Science Center, B-43

University of Alberta – International Summer School/Native Studies

Instructor: Nadine C. Fabbi, University of Washington

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Required Texts:

Arctic Human Development Report, Stefansson Arctic Institute, Iceland, Icelandic Chairmanship of the Arctic Council, 2002-2004, order through Stefansson Arctic Institute, Borgir, Nordurslod, IS-600 Akureyri, 2004. ISBN: 9979-834-45-5, or at, <http://www.svs.is/AHDR/> for \$28 USD. Also available on-line at <http://www.svs.is/AHDR/AHDR%20chapters/Chapters%20PDF.htm>

McGrath, Melanie. *The Long Exile: A Tale of Inuit Betrayal and Survival in the High Arctic*, Alfred A. Knopf, New York, 2007. (About \$24 U.S.)

Daily Schedule / Reading Assignments:

Monday, 30 July

The Katladlit of Greenland, Inuppiat of Alaska, Inuit of Canada and Yuit or Yu’pik of Chukotka (Russia)
– Inuit and other Northern Aboriginal Peoples – An Introduction
Welcome to the Course, Discussion, Packets, Requirements

Readings:

Course packet; *Arctic Human Development Report*, Foreward, Preface, Chapter 1: Introduction: Human Development in the Arctic, Chapter 2: Arctic Demography

DUE TOMORROW: identify topic you want to address

Tuesday, 31 July

International Inuit Self-Determination Movements – Comparative Agendas Including the Inuit Circumpolar Council (ICC) and the Summer 2006 General Assembly of the ICC in Barrow, Alaska
“Unity Within Diversity”

Film Screening:

In the Footsteps of the Inuit: The History of Nunavik (60 min.), Films for the Humanities and Sciences, 2003. (Back jacket: “This program traces the history of the Inuit people, from the arrival of their ancestors, who came across the land bridge ... through the 20th century. The program examines the development of the Inuit culture, first contacts with European settlers, the impact of the Hudson’s Bay Company on the Inuit economy, the role of whaling, the arrival of the first missionaries, and the development of the Inuit writing system.”)

Readings:

“Hopson’s Welcoming Address” (hand-out)

“Utqiagvik Declaration” (hand-out)

Arctic Human Development Report, Chapter 5: Political Systems, Chapter 6: Legal Systems

Wednesday, 1 August

Laying the Foundations for Inuit Self-Governance Movements in Canada and the Creation and Role of the Inuit Tapiriit Kanatami

Film Screening:

Journey to Nunavut: The Kreelak Story, directed by Ole Gjerstad and Martin Kreelak, National Film Board of Canada, 1999 (45 min.). (National Film Board website: “Martin Kreelak was born in an igloo on the coast of Hudson Bay in 1954. In 1985 he joined the first group of video makers for the Inuit Broadcasting Corporation. This film tells the remarkable story of a Caribou Inuit family who were Canada’s last nomads ... He and his older brothers and sisters tell of their early life hunting on the tundra to the present, when they take the reins of the new territory of Nunavut on April 1, 1999. Martin Kreelak speaks for the generation that has borne the brunt of cultural clashes between southern and Inuit societies--they are the ones who will set the course for their new homeland. Martin’s neighbors, 80-year-old Amarok and his wife, Elizabeth, take us back to a time marked by incredible hardship, pride and a spiritual universe shaped by the powerful Arctic environment.”)

Readings:

Inuit Tapiriit Kanatami – <http://www.itk.ca/> - familiarize yourself with website, see if you can find anything to add to your research for your paper

DUE TOMORROW: overview of selected topic, two typed, double-spaced pages

Thursday, 2 August

Innuvialuit, Nunavik, Nunavut and Nunatsiavut – Contemporary Governance in the Four Regions

Film Screening:

Exploiting the North, Vol. 6, Our Land, Our Truth, National Film Board of Canada, (54 min.), 1983. (Jacket: “Signed in 1975, the James Bay agreement was heralded as a milestone, but not all the Inuit were happy. Many felt resentment towards those who had signed away their land for money. *Our Land, Our Truth* is about the lives of just a few of the dissident Inuit who see the deal as a betrayal and who fear [feared] for the future. Shot in and around Povungnituk, Ivuivik and Sugluk, this video shows us the culture and traditions the Inuit are trying to retain, along with their land.)

Readings:

Nunavut Government — <http://www.gov.nu.ca> (“Throne Speeches”, 2007 Throne Speech)

A Plain Language Guide to the Nunavut Land Claims Agreement, on the Nunavut Tunngavik

Incorporated website - <http://www.tunngavik.com/publications/nlca-plain-language/nlca-plain-en.pdf>

Nunavik — Makivik Corporation — <http://www.makivik.org/> ("Backgrounders", from "Makivik Corporation" to "People & Territory")

Nunavik Government — <http://www.nunavikgovernment.ca/> ("Sections", "History", all selections in "History")

Monday, 6 August – CIVIC HOLIDAY – NO CLASSES

Tuesday, 7 August

Tammarniit (Mistakes) – The Impact of Relocation and Compensation/Healing Efforts; and *Ujamiit* – Disc Numbers: Naming/Renaming

Film Screening:

Broken Promises - The High Arctic Relocation (52 min.), directed by Patricia Tassinari, Nutaaq Media, 1995. (Nutaaq Media Inc. website: "In the summer of 1953, the Canadian government relocated seven Inuit families from Northern Québec to the High Arctic. They were promised an abundance of game and fish - in short, a better life. The government assured the Inuit that if things didn't work out, they could return home after two years. Two years later, another 35 people joined them. It would be *thirty years* before any of them saw their ancestral lands again. Abandoned in flimsy tents, the Inuit were left to fend for themselves in the desolate settlements of Resolute Bay and Grise Fiord, where the sea was nearly always frozen and darkness reigned for months on end. Suffering from hunger, extreme cold, sickness, alcoholism and poverty, Québec's Inuit had become the victims of a government policy supposedly designed to return them to their "native state". Evidence points to the government's wish to strengthen Canada's sovereignty in the Arctic as playing a part in the decision to relocate. Interviews with survivors are combined with archival footage and documents to tell the poignant story of a people whose lives were nearly destroyed by their own government's broken promises.")

Music:

"E-186" by Susan Agulark

"E5-770: My Mother's Name" by Lucie Idlout

Readings:

Arctic Human Development Report, Chapter 3: Societies and Cultures: Change and Persistence, Chapter 8: Community Viability; Chapter 9: Human Health and Well-being

Wednesday, 8 August

Inuit "Specimens" in Europe and the U.S.

Guest Visit:

Guest(s) from the Circumpolar Institute – Dr. Marianne Douglas, Director and Elaine Maloney, Associate Director

Readings:

DUE TOMORROW: focus on particular aspect of industry – two typed, double-spaced pages

Thursday, 9 August

Inuit Education – From Missionaries, to Residential Schools, to Inuit-Controlled Education

Film Screening:

Qallunajatut (Urban Inuk) (48 min.) by Jobie Weetaluktuk, Telefilm Canada, 2005. (Telefilm website: *Qallunajatut (Urban Inuk)* examines the "urbanization" of the Inuit psyche, as Inuit move further and further from a direct connection to the land that has sustained their culture for thousands of years. Only two generations ago, Inuit lived in small, nomadic hunting camps scattered across the vast Arctic landscape. Since the 1950s, this traditional lifestyle has undergone an astonishing transition from Stone Age to Information Age, as Inuit first relocated (often by force) to government-run settlements, and, more recently, beyond the settlement into southern cities.)

Readings:

Arctic Human Development Report, Chapter 10: Education, Chapter 11: Gender Issues
Canadian Broadcasting Company, CBC Archives, "An Inuit Education: Honoring a Past, Creating a Future, watch all 9 videos - http://archives.cbc.ca/IDD-1-69-529/life_society/inuit_education/

Monday, 13 August

Uggianaqtuq – "A Friend Acting Strangely" – Climate Change and its Impact on the North

Film Screening:

People of the Ice: A Unique Perspective on the Culture of the Inuit and their Concerns Regarding Climate Change (52 min.), Arctic Mission: The Great Adventure, National Film Board of Canada, 2005. (From jacket: "Who are the inhabitants of the North and how are they dealing with the environmental and social upheaval that comes with climate change? The Inuit offer a fascinating perspective from which to understand the importance of recent climactic variations. To really grasp the impact, we must see with the eyes of the "people of the ice.")

Readings:

Unikkaaqatigiit: Putting the Human Face on Climate Change – Perspectives from Inuit in Canada, Inuit Tapiriit Kanatami, 2005 - <http://www.itk.ca/environment/climate-change-index.php>

Familiarize yourself with the website for International Polar Year

Tuesday, 14 August

"Sovereignty on Thin Ice" – Canada's Struggle for Sovereignty of the Northwest Passage and the Role of the Inuit in Securing the North and *Northern Dimensions of Canada's Foreign Policy* – Mary Simon and the Inuit Role in Canada's Foreign Policy, Aboriginal Associations in the Arctic Council, and "North of 60", the U.S. in Canada's North

Guest Visit:

Guest speaker(s) from International Polar Year – Dr. David Hik, Director and Karen Edwards, Coordinator

Readings:

Canada and the Circumpolar World - <http://www.dfait-maeci.gc.ca/circumpolar/menu-en.asp>
Arctic Human Development Report, Chapter 7: Resource Governance, Chapter 12: Circumpolar International Relations and Geopolitics

Wednesday, 15 August – LAST CLASS!

Whaling, Sealing and the Maintenance of Aboriginal Rights over Aboriginal Industries and Inuit Economies – Cruise North Expeditions, Voisey Nickel Mine, and Nunavik Creations

Film Screening:

Kiviaq vs. Canada (48 min., 2006) (From CBC story, "*Kiviaq versus Canada* chronicles the struggles of Kiviaq, now 71, who was transplanted from his Arctic home near Chesterfield Inlet to southern Canada as a child, along with his mother and sister. Nunavut filmmaker Zacharias Kunuk, whose company Igloodik Isuma Productions is best known for the award-winning *Atanarjuat: The Fast Runner*, decided to make a documentary about Kiviaq after first reading about him in a magazine. Kiviaq's life story and his legal battle to have Inuit recognized in law in the same way as First Nations people fascinated Kunuk.")

Readings:

Arctic Human Development Report, Chapter 4: Economic Systems

DUE TOMORROW: add introduction and summary, attempt to incorporate something from reading "Economic Systems", put together complete paper