

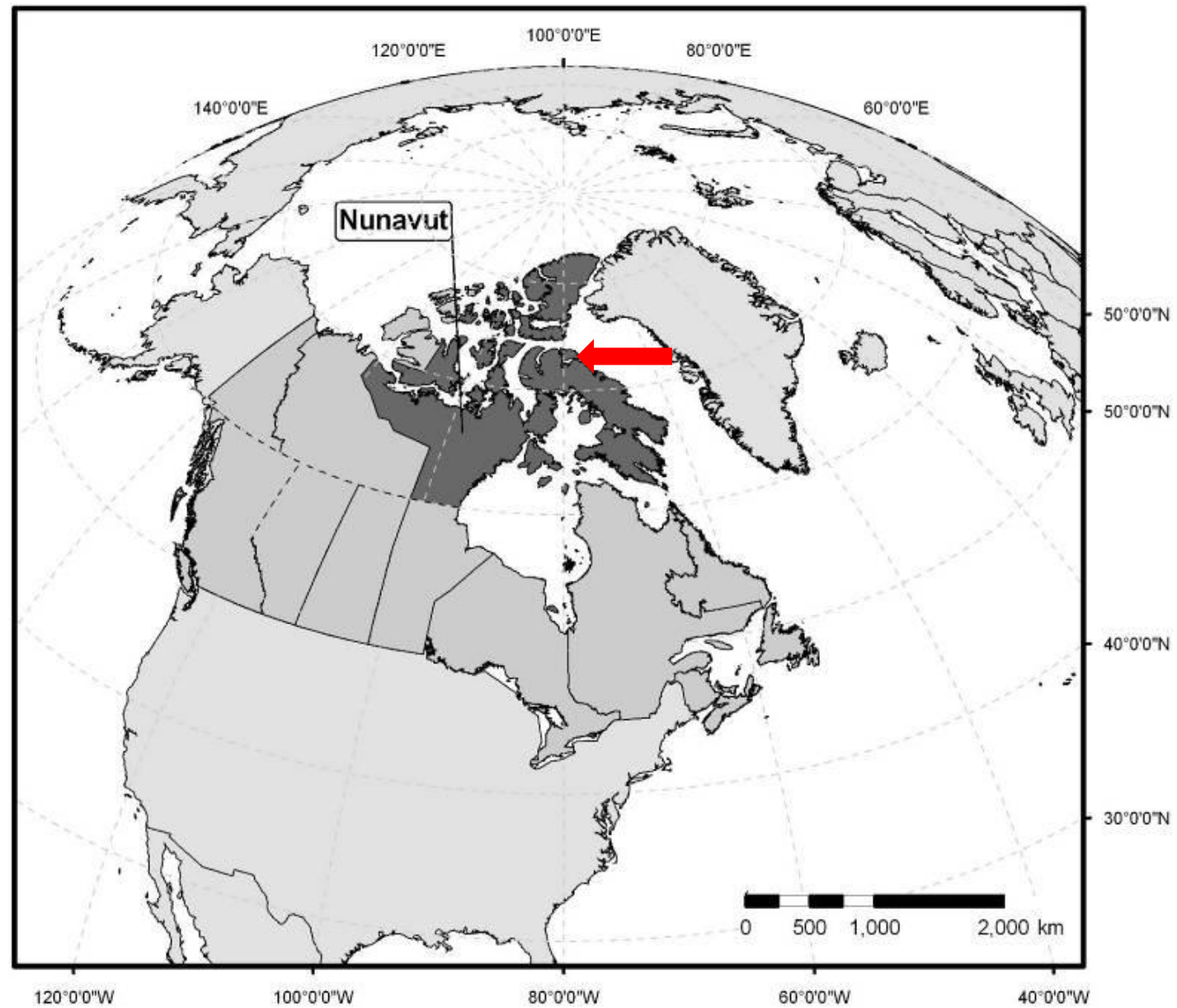
Nunavut – the role of Inuit culture and identity in governance

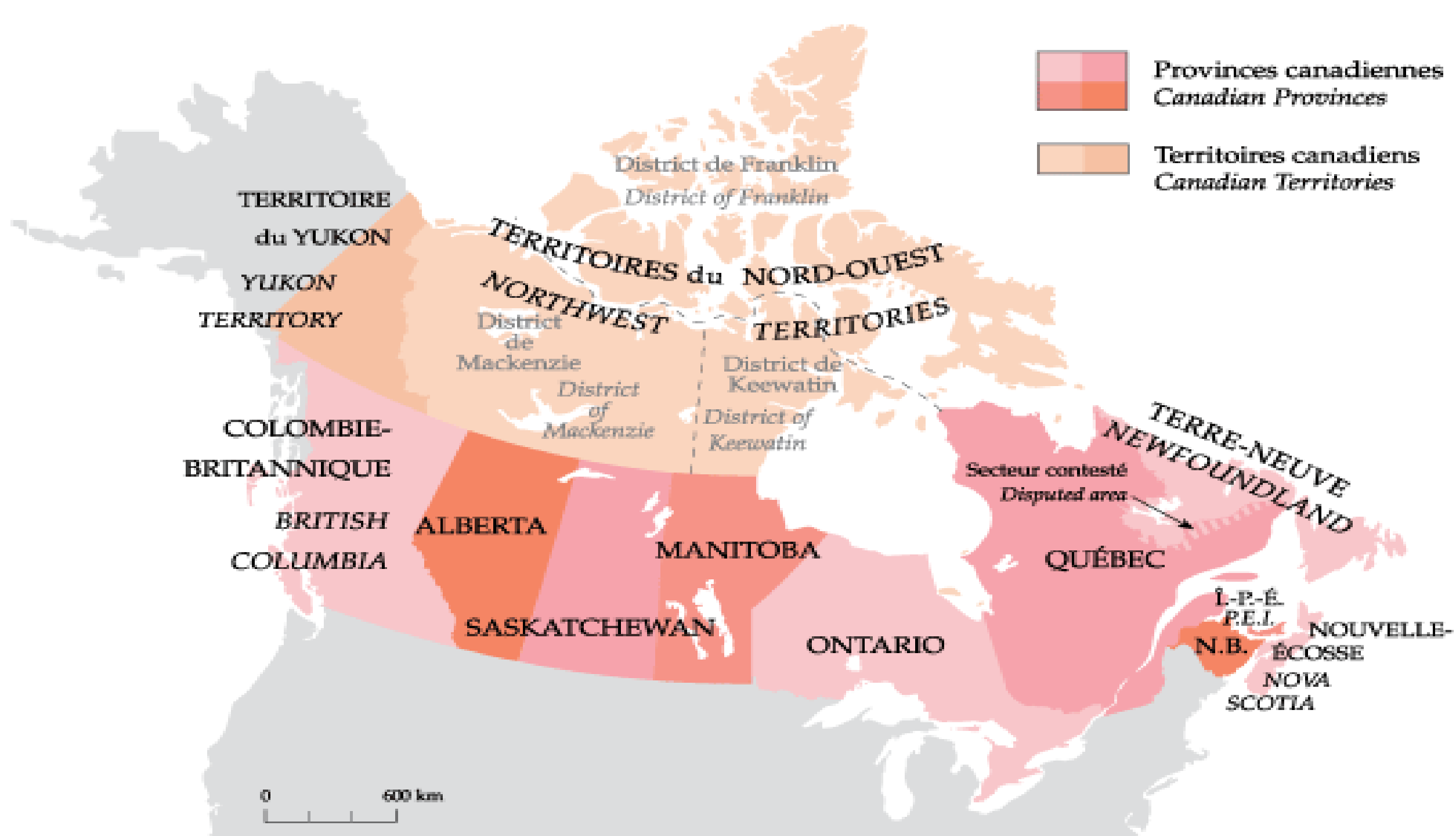
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Hanze University of Applied Sciences



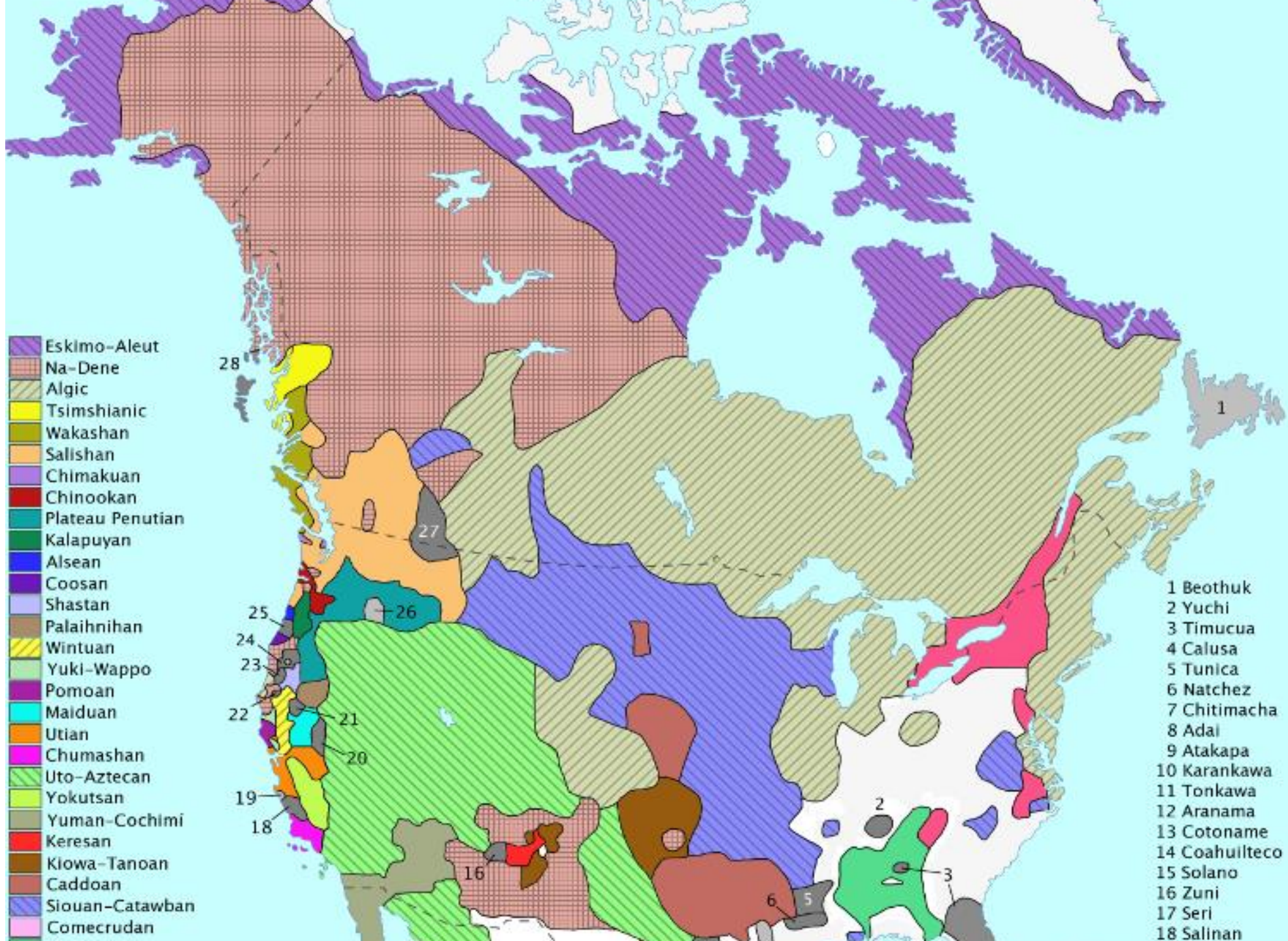






Inuit







Indigenous peoples of the Arctic countries

Subdivision according to language families



About Representation

Two definitions (Oxford Dictionary):

- The fact of having representatives who will speak or vote for you or act in your place
- The act of presenting somebody/something in a particular way; something that shows or describes something

Northern Frontier

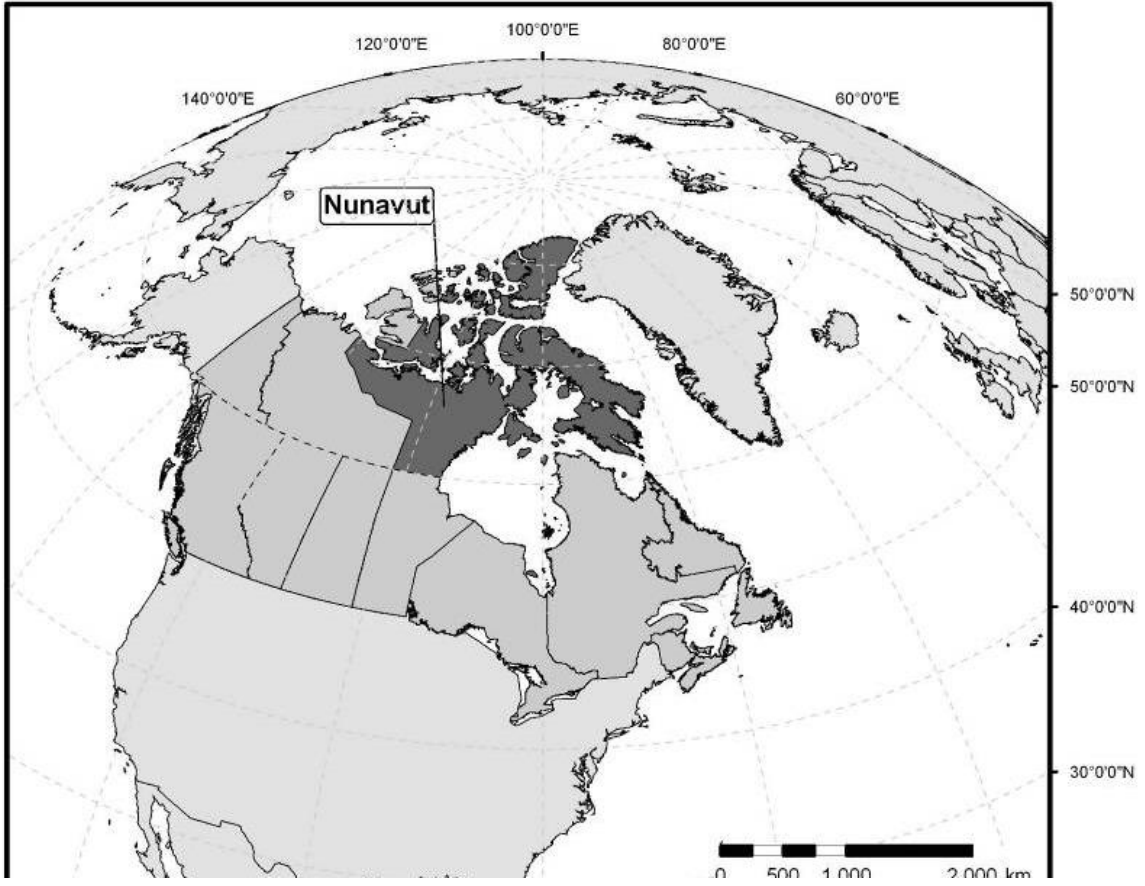


Northern Homeland



Context: power & post-colonialism

- Processes of “Othering” & Arctic Orientalism
- Discourses built on power relations, on political and economic interests of socio-economic and political institutions
- Post-colonialism: longtime hegemonic discourses are being challenged



Nunavut

Inuit Homeland



Inuit – before settlement

- Bennett, J. & S. Rowley (eds.), *Uqalurait: An Oral History of Nunavut* McGill-Queen's University Press, Montreal 2004



Kangirjuarjarmiut

Kangirjuarmiut

Ahungahungaarmiut

Akuliaqattangmiut

Nuahungnirmiut

Ualliarmiut

Qurluqturmiut

Ahiarmiut

Pingarnagaqurmiut

Nannitarmiut

Kiluhikumiut

Umingnaktuurmiut

Ahiarmiut

Nagjukturmiut

Iqalukturmiut

Killinirmiut

Arviqturmiut

Ki'lirmiut

Nattilingmiut

Qikiqtarmiut

Kuungmiut

Iluilirmiut

Utkuhiksalingmiut

Uvaliaqtiit

Hanningajurmiut

Qairnirmiut

Harvaqturmiut

Hauniqturmiut

Ahiarmiut

Paallirmiut

Tununirusirmiut

Tununirmiut

Arviligjuarmiut

Amitturmiut

Sallirmiut

Akunnirmiut

Paallarmiut

(Kinngarmiut)

(Saumiarmiut)

(Qinnguararmiut)

Uqqurmiut

(Taliqipimmiut)

Nuvumiut

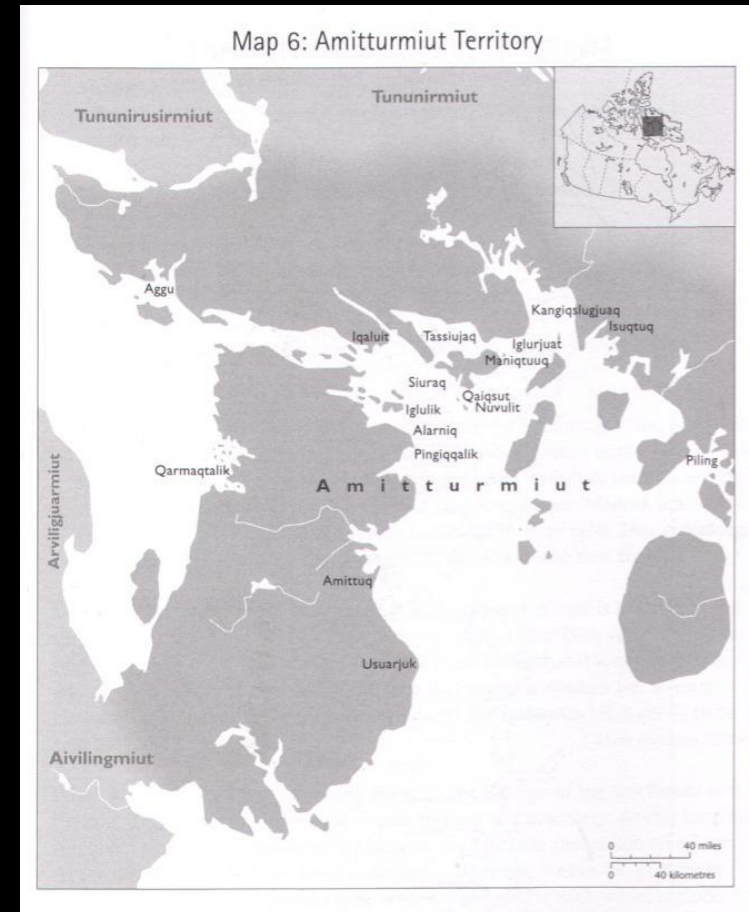
Sikusuilarmiut

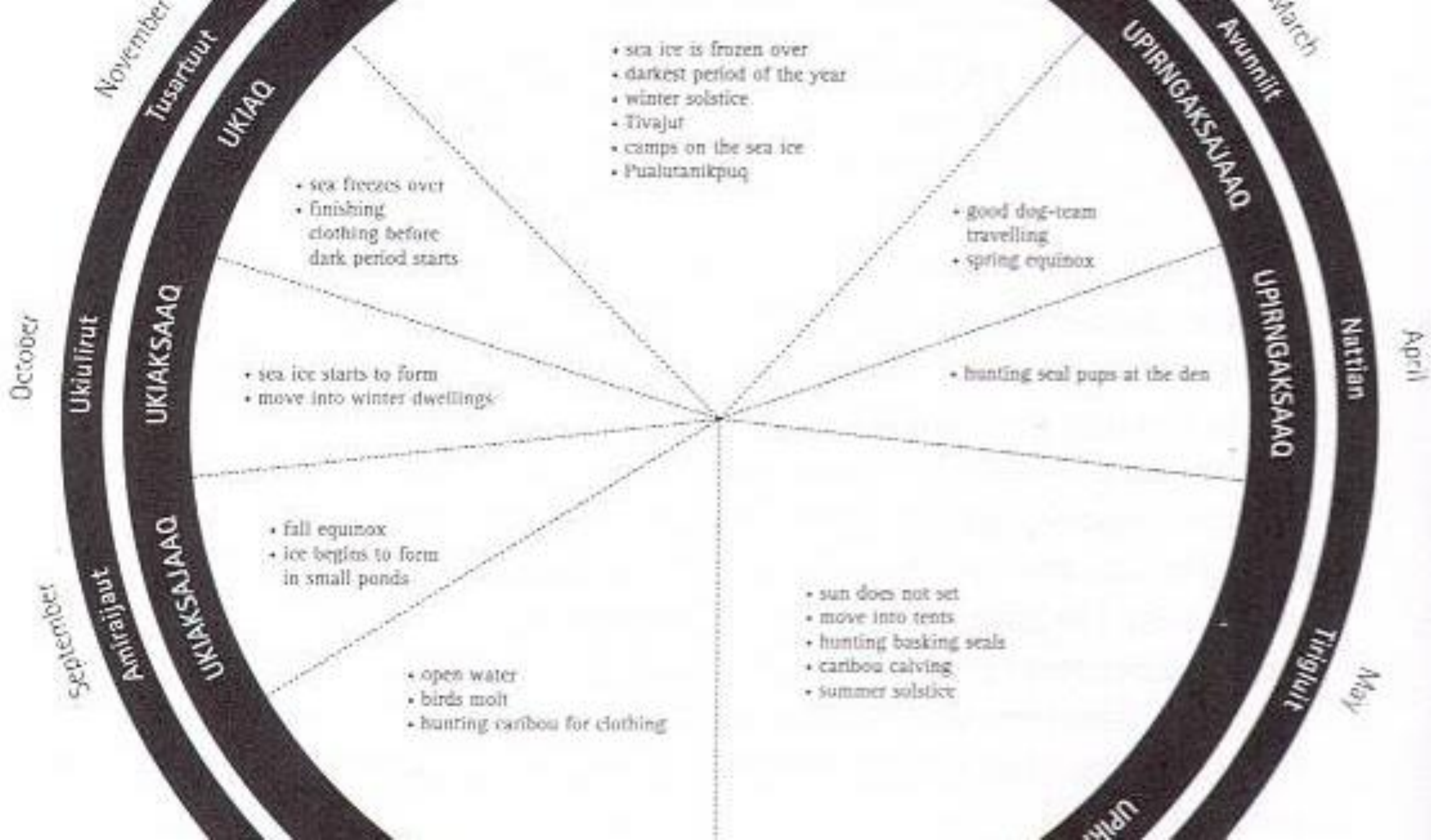
Akuttarmiut

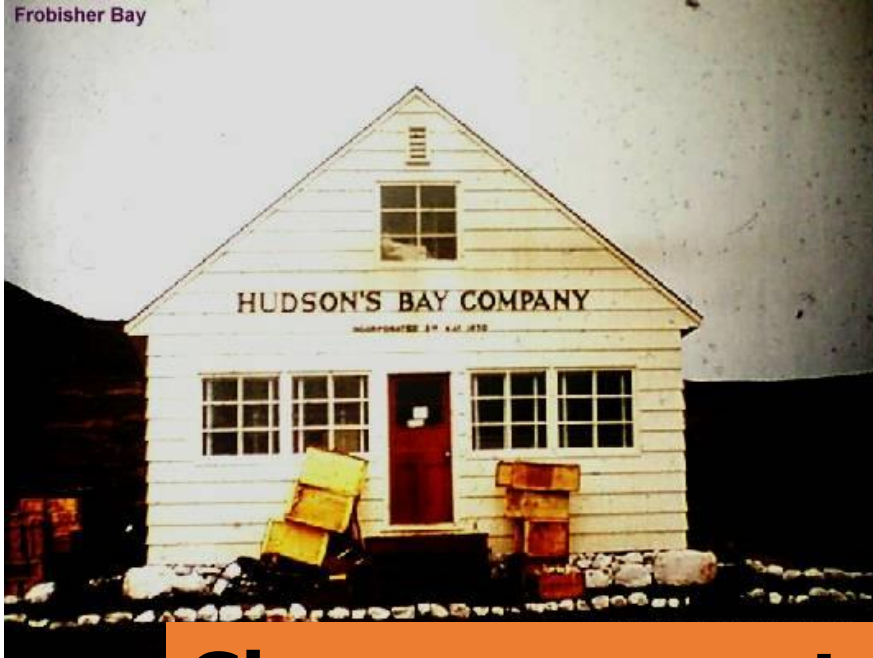
Qaumaungarmiut

Amitturmiut: “people who live near a water mass”

- Used an area of approximately 38.000km²
- They moved around in the area according to the rhythm of the season
- Source: Bennett and Rowley eds. 2004







Change: move to settlements



Transformation

1900-1930s:

- Inuit start living around settlement and trade in skins

1930s:

- Crisis in Canada: poverty and famine

After 2nd World War: Canadian Northern Policy

- Housing programs
- Education
- Medical care









Growing awareness and emancipation

- Living in settlements
 - Changes in life style and culture
 - Social problems
- Control and management of natural resources
 - 1960s: oil and gas exploration
 - 1980s: seal fur boycott





Increasing number of indigenous leaders with knowledge of politics and law

1969: White Paper

- All Canadians are equal for law = end of special position of Canada's First Nations
- Red Power protests

Court cases and court ruling for land claims e.g. Nisga'a in British Columbia

1971: Inuit Tapirisat of Canada (ITC)

“to create an Inuit homeland to protect and nurture Inuit culture” (Cameron & White 1995)

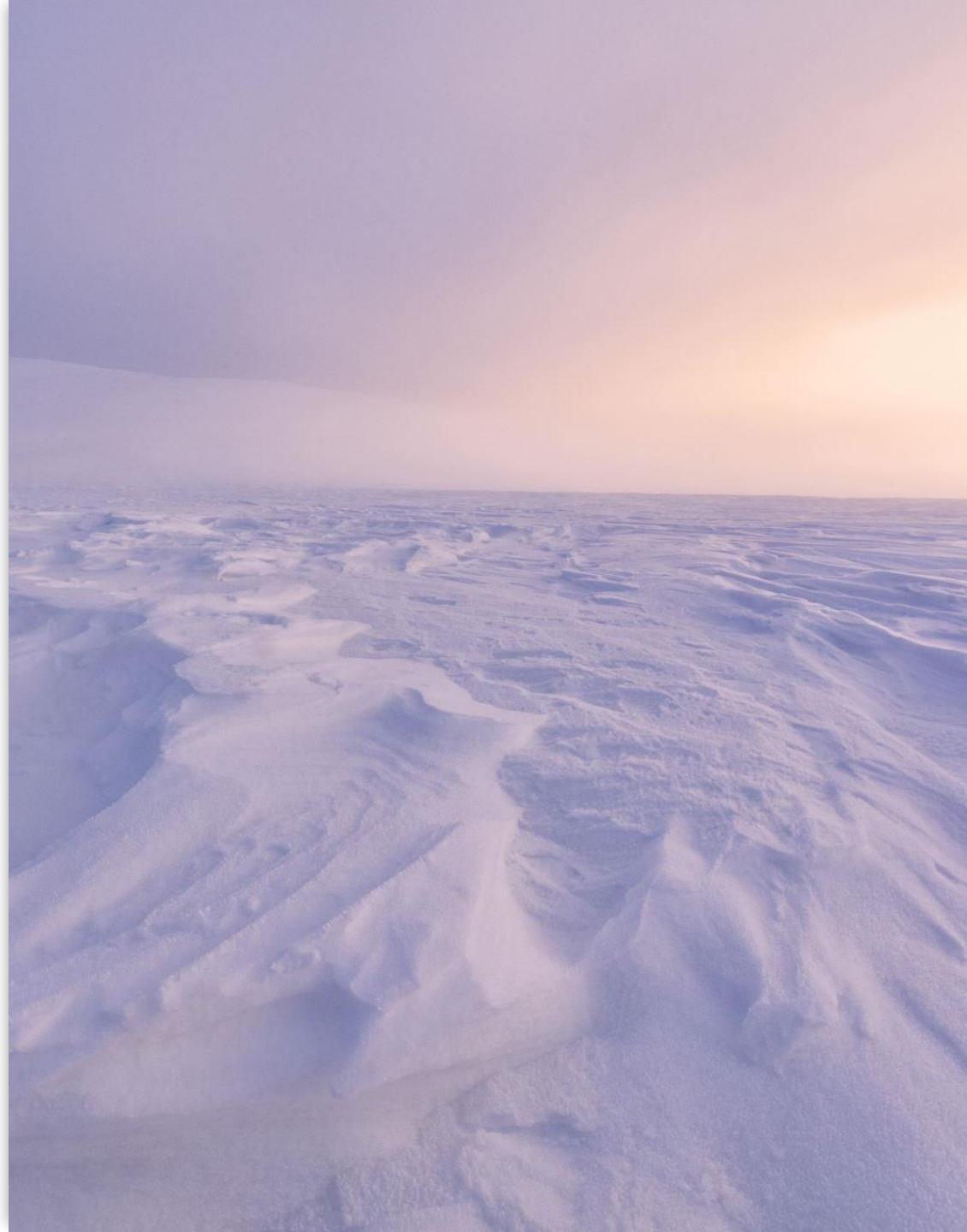
1973: Aboriginal Comprehensive Land Claims Policy

“If there is proof, you can claim the land”

**Berger Inquiry: Northern Frontiers,
Northern Homeland.**

Hearing: Dene chief Frank T'Seleie (1975)

<http://www.cbc.ca/archives/categories/politics/rights-freedoms/the-berger-pipeline-inquiry/my-nation-will-stop-the-pipeline.html>



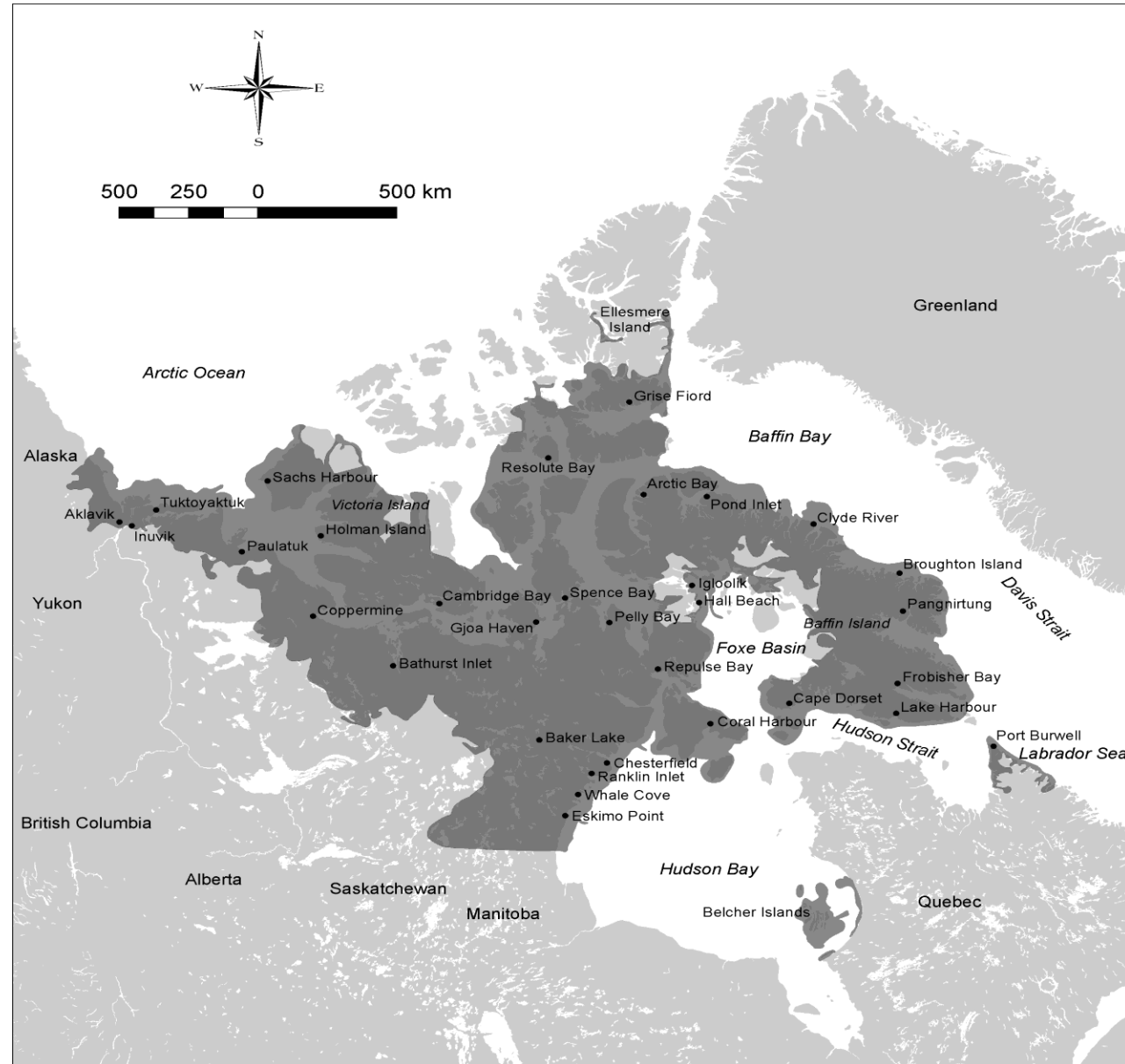
The road to Nunavut

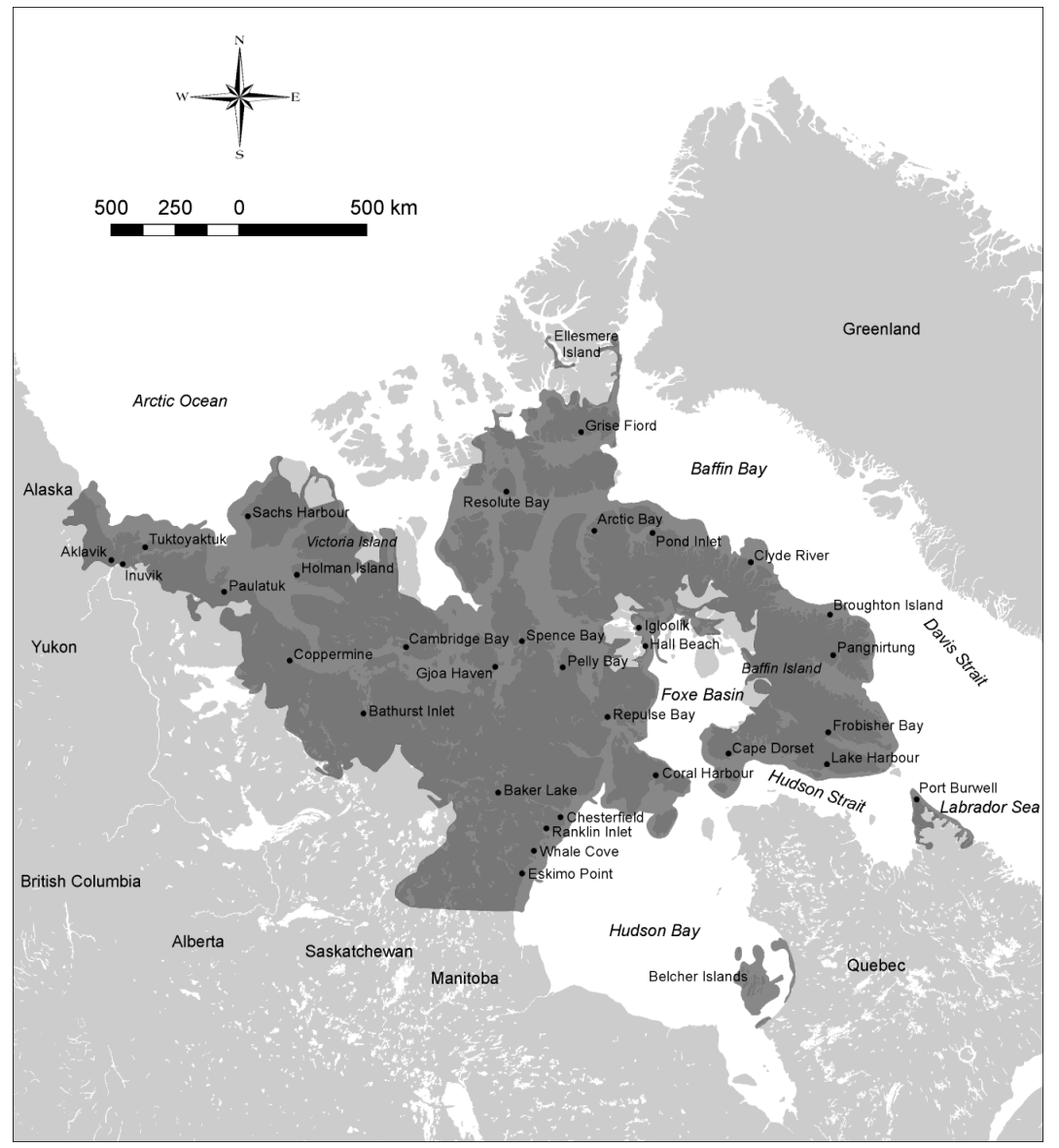
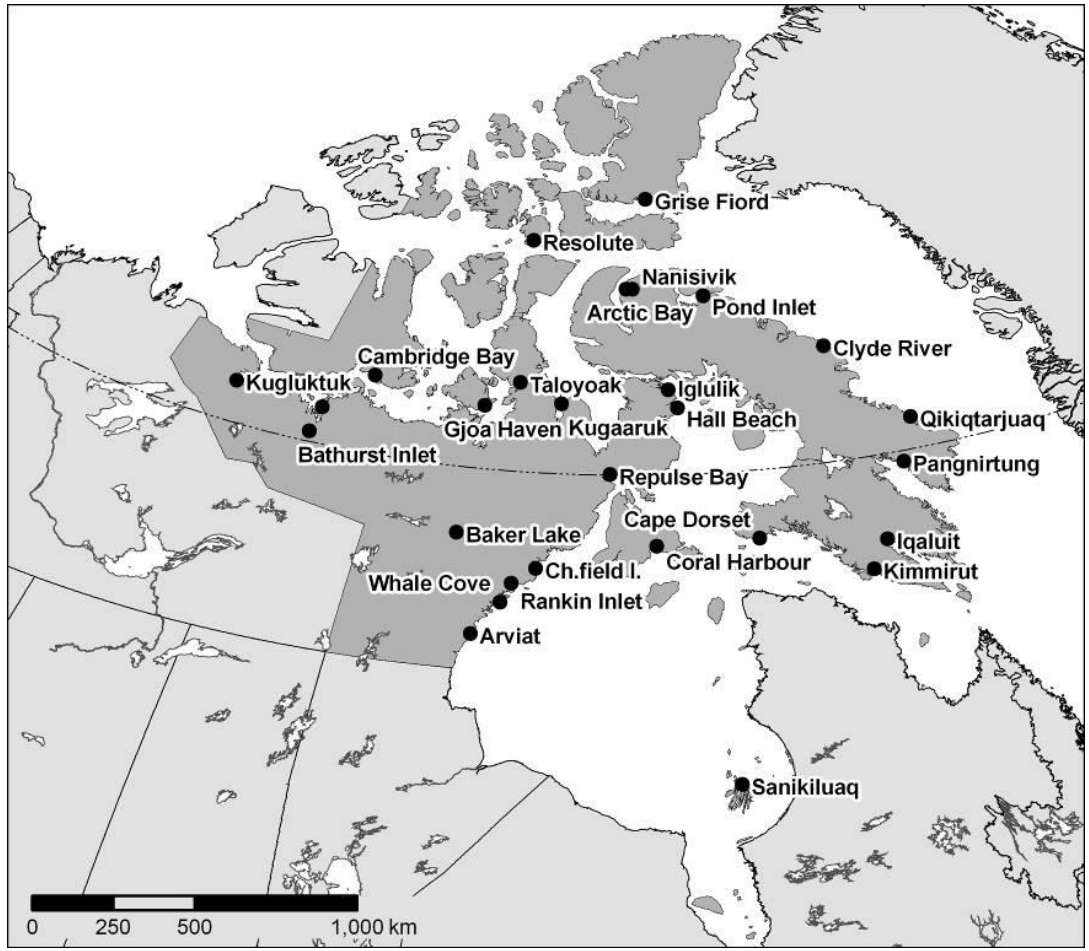
A wide-angle photograph of a desolate, snow-covered landscape. In the foreground, a dark road or path stretches across the snow, with a small, dark vehicle visible on the left side. The middle ground is a vast, flat expanse of snow with some subtle textures and shadows. In the background, two large, snow-capped mountains rise against a pale, overcast sky. The overall scene is one of extreme isolation and cold.

A brief history

- 1969 Canadian Government issues White Paper, followed by Red Paper by IPs
- 1970s Court cases
- 1971 Inuit organize themselves in Inuit Tapirisat of Canada (ITC)
- 1973 Aboriginal Comprehensive Land Claims Policy
- 1976 Inuit put a land claim on the table + a proposal for the creation of a territory
 - ↓ A lot of negotiation
- 1993: Nunavut Land Claims Agreement = about **land ownership**, compensation, hunting rights etc.
- 1993: Nunavut Act = about **governance** - creation of Nunavut Territory and Nunavut Government
- 1999: Creation of Nunavut Territory and Government

Mapping out cultural space and land use





Agreement with the Federal Government

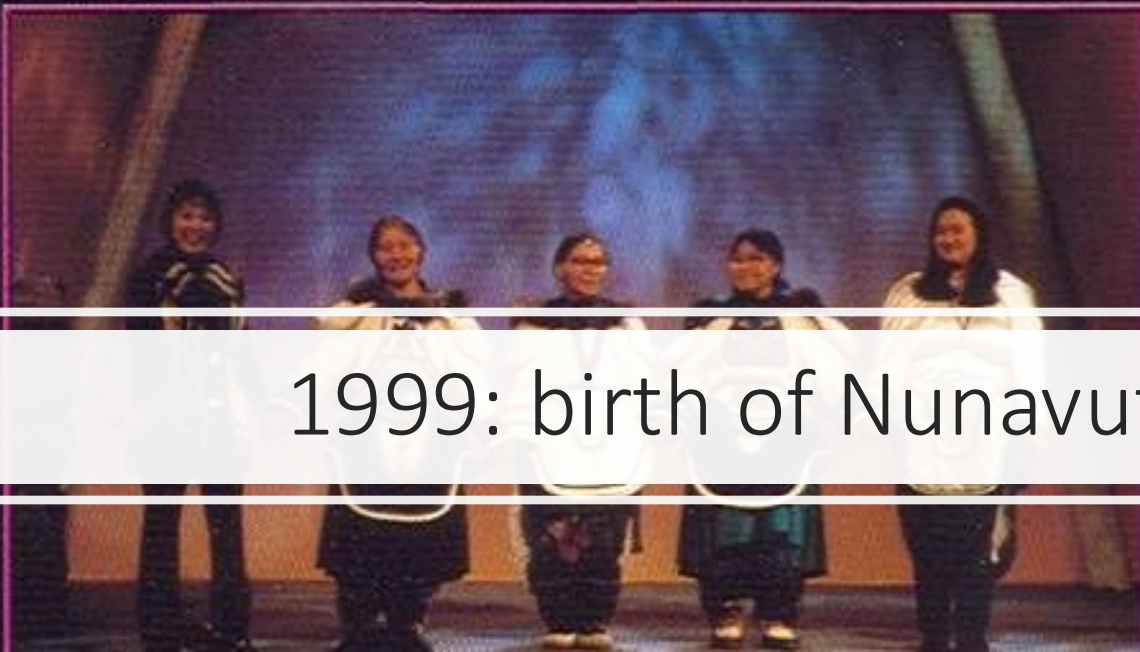
1993: Nunavut Land Claims Agreement
land ownership (17%), sub surface rights (2%), compensation, royalties, use of land for hunting, co-management

1993: Nunavut Act
creation of Nunavut Territory and Nunavut Government

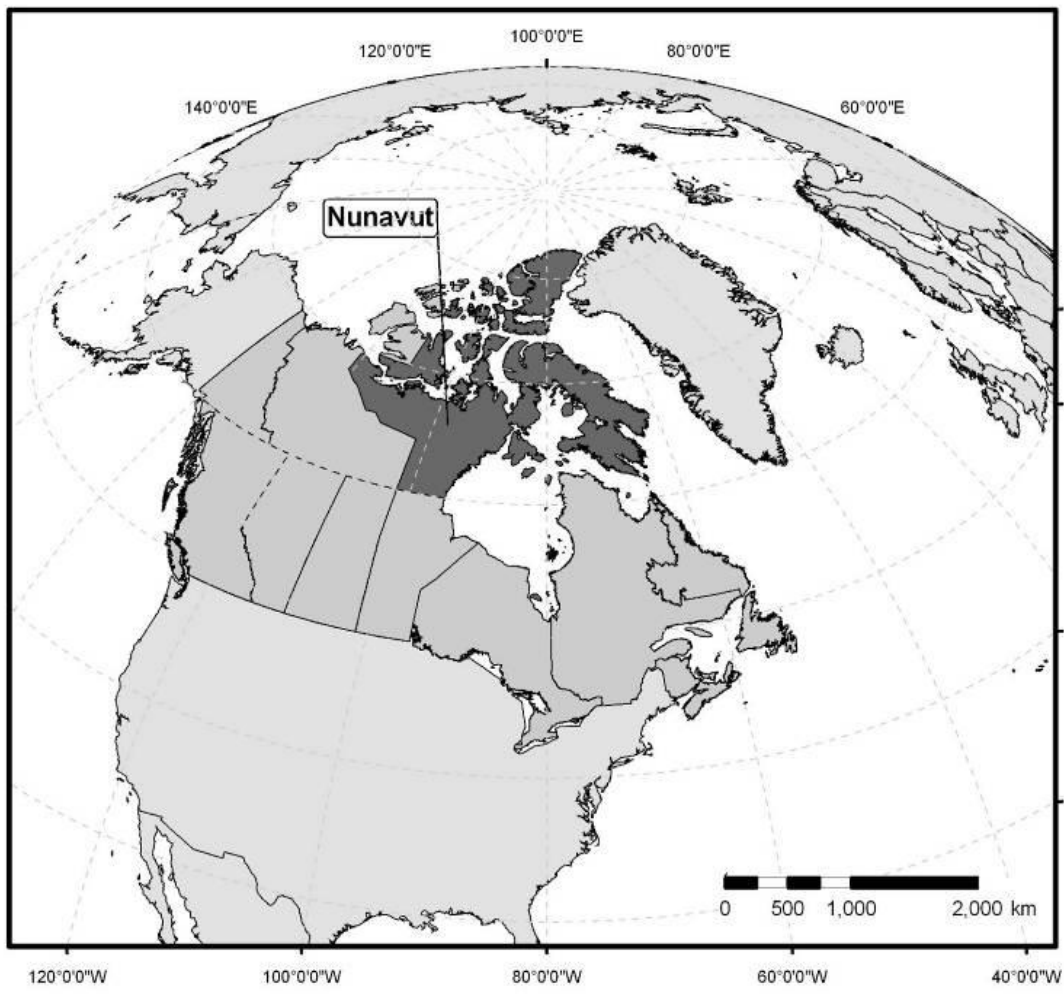


Nunavut Act

- Creation of Nunavut Territory and Nunavut Government
- Nunavut is public government for all residents of the Territory
- 85% of the population is Inuit
- Indirectly: self-government



1999: birth of Nunavut Territory + Government







Inuksuk as Canadian symbol

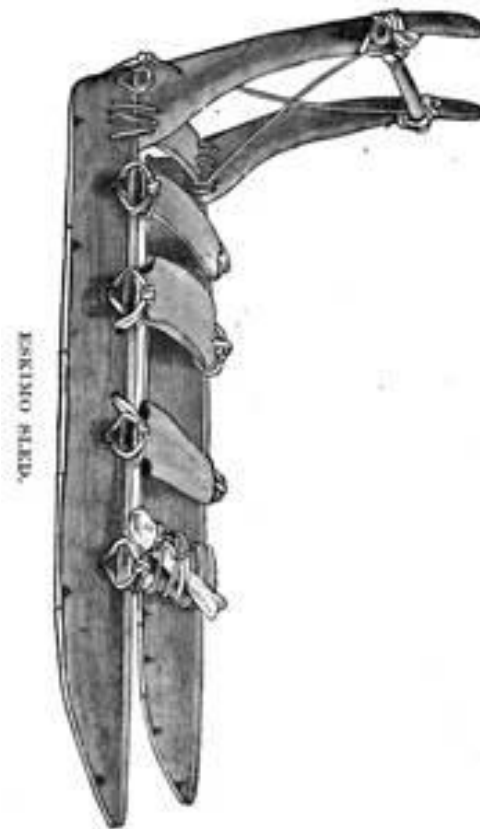
- Juno Beach Centre, Normandy - France

Inuit Governance: *Inuitize* government

“Our commitment must be strong to Inuit ways and traditional values of our society. We must use our own way of thinking when creating a new Government” (Anawak 1998)

- Consensus style government
- Representation of Inuit in politics and administration
- Decentralisation: government in the communities
- Legislation (wildlife management, education, language, etc.)
- And: Inuit Qaujmajatuqangit

Nunavut Government – Legislative Assembly

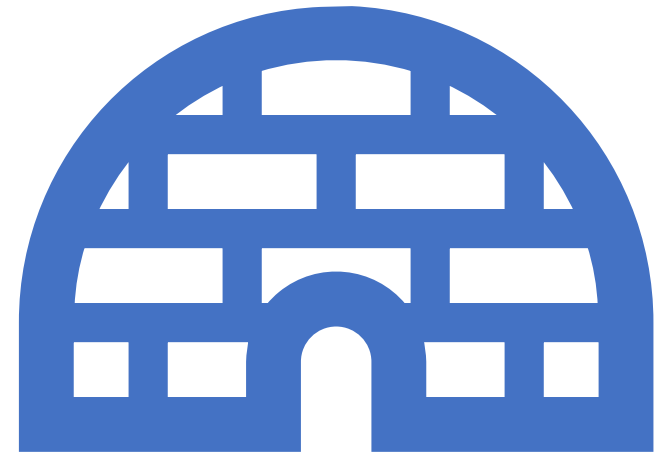




Consensus style government

Nunavut... the Governance Structure

- Nunavut Government: territory, public
- Nunavut Tunngavik Incorporated: Inuit
- Federal Government: federal, public
- Co-Management Bodies: all together





Decentralisation



A Representative Government

Inuit Qaujimagatuqangit (IQ)

“encompasses all aspects of traditional Inuit culture, including values, world-view, language, social organization, knowledge, life skills, perceptions and expectations”

(Nunavut Social Development Council, 1998, p. 1)

“knowledge obtained from the knowledge of Inuit elders pertaining to language, culture, values and beliefs, survival skills, use of resources, humane and sustainable harvesting, and the understanding of society, ecology and the environment”

(NG, Department of Sustainable Development n.d.)

“What Inuit know”

“...for most hunter-gatherer societies, the land has been an inextricable part of their lives: it provides not only their sustenance in the form of game, fish and vegetable foods, but also is at the foundation of their spiritual beliefs and social control mechanisms.” Young (1999)



People live in communities...







Being out on the land is what important

“Inuit still perceive themselves as a hunting society and formulate their self-perceptions in cosmological terms emphasizing relation to God, land and animals”
(Stuckenberger 2005)

The real Inuit - Inummariit

“Camping is perceived by most Inuit to be a more ‘real’ Inuit way of life compared to living in the settlements. The modern spring/summer camps address not only the ideal of *inummariit* (the real Inuit – KvD) but include present day Inuit formulations in which they identify themselves as Inuit through their relation to the land”

(Stuckenberger 2005)







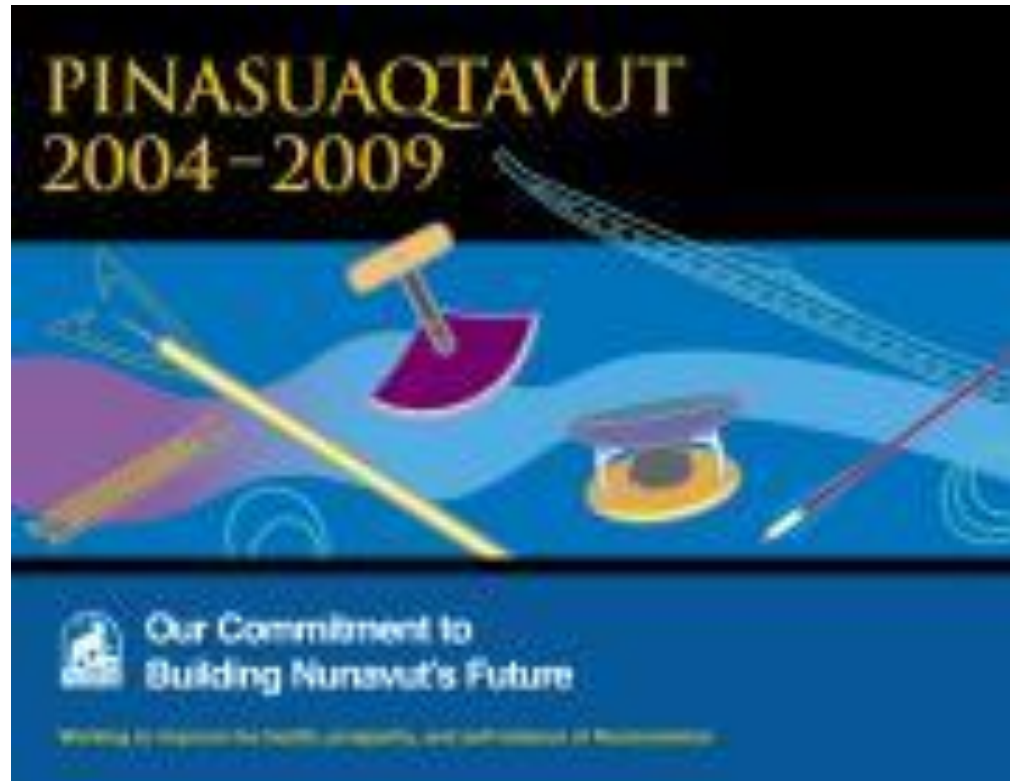








IQ in policy



Guiding principle	English explanation
Inuuqatigiitsiarniq	Respecting others, relationships and caring for people
Tunnganarniq	Fostering good spirit by being open, welcoming and inclusive
Pijitsirniq	Serving and providing for family and/or community
Aajiiqatigiinni	Decision making through discussion and consensus
Pilimmaksarniq/Pijariuqsarniq	Development of skills through practice, effort and action
Piliriqatigiinni/Ikajuqtigiinni	Working together for a common cause
Qanuqtuurniq	Being innovative and resourceful
Avatittinnik Kamatsiarniq	Respect and care for the land, animals and the environment

It is difficult to teach traditional skills when you are not on the land; a person needs to actually experience being out on the land. The young people need to go out more and learn the traditional skills.

And that is not just killing an animal, it is about knowing the environment, understanding how it works, understanding the eco-system, the migration of animals, where they mate, have their young and so on.

Traditional skills and the knowledge of the north, and how the north works; that is important.

(respondent in Van Dam 2010)

IQ in polar bear management

- Polar bear hunting is important in Inuit culture and livelihood
- Quota are set in co-management structure
- For hunters of communities
- May be transferred to others



Nunavut at 25



Observations

- Nunavut is example of Indigenous People back in power
- Inuit identity, values and knowledge are important markers in this

- Celebrate: Inuit Language Protection Act; Wildlife legislation; Education Act (bilingual education)
- Contemplate: Mining needed for devolution; climate change; culture and lifestyle; community life
- Worry: Housing shortage; social issues; language loss







Place identity

- Related concepts: place attachment, sense of place
- Proshansky et al (1976): “those dimensions of self that define the individual’s personal identity in the relation to the physical environment by means of a complex pattern of conscious and unconscious ideas, feelings, values, goals, preferences, skills, and behavioral tendencies relevant to the specific environment” (155)

Place identity



- Geographer Paasi: two dimensions
- People's place identity: the identification of individuals with place
- Place identity of a place: features of nature, culture, people that are used in the discourses about places (...) to distinguish one place from another

Place identity

- Social construction: people ascribe identities to a place
- Based on the perceived characteristics of place
- The past plays an important role
- Contested: not everyone ascribes the same identity to a place
- Context is important (power)
- Dynamic: changes over time

Place identity – place attachment



- What is your “place identity”?