

EDUCATION FRAMEWORK
INUIT QAUJIMAJATUQANGIT
FOR NUNAVUT CURRICULUM



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Inuit Qaujimajatuqangit Education Framework



It is critical to read this document to understand the *Inuit Qaujimajatuqangit (IQ)* perspectives that are changing curriculum, learning and teaching in Nunavut schools. Curriculum in Nunavut is different because Inuit perspectives inform the basic elements of curriculum. The Department of Education expects educators to develop an understanding of:

- *Inuit Qaujimajatuqangit*
- how *IQ* affects the basic elements of curriculum
- how the new basic elements of curriculum influence learning and teaching

The Department expects educators to deliver instruction that reflects *Inuit Qaujimajatuqangit* and achieves the purposes of education in Nunavut as described in this document.

As described further in the following pages, using *Inuit Qaujimajatuqangit* as the foundation for curriculum means that the basic elements of curriculum:

- Follow a learning continuum
- Incorporate four integrated strands
- Introduce and teach cross-curricular competencies based on the eight *Inuit Qaujimajatuqangit* Principles
- Include and build upon Inuit philosophies of:

Inclusion
Languages of Instruction
Dynamic Assessment
Critical Pedagogy



We must teach our children their mother tongue. We must teach them what they are and where they come from. We must teach them the values which have guided our society over the thousands of years. We must teach them the philosophies which go back beyond the memory of man...

*John Amagoalik, We Must Have Dreams,
Inuit Today, (1977)*



Message from the Minister of Education

Signing of the Nunavut Land Claim Agreement with the federal government and establishment of the Government of Nunavut made Inuit dreams of Canadian and world-wide recognition of their homeland a reality. These two political actions enabled Inuit to regain control of governing and decision making related to daily life. The next step in achieving the dreams of Inuit is to infuse government services with Inuit perspectives so that institutions and services reflect Inuit perspectives, values, knowledge, skills and ways of doing things.

Nowhere in government is this more important than in schools. It is the responsibility of educators to ensure graduates have a strong sense of Inuit identity and clear knowledge of their unique personal strengths and skills and how to use them to serve family and community. To assist each student to achieve these goals will require a fundamental shift in the way we do business in schools. Teachers and parents must work together to ensure student success. The Department of Education will support both teachers and parents to make this happen.

Made-in-Nunavut curriculum, teaching materials and learning resources, which combine Inuit knowledge with the best of western educational thought and practice are essential to achieving this shift. Providing professional development for educators about the most effective ways to teach in this context and communicating about these resources with parents is also essential.

The foundation documents under development by the Department outline the direction and expectations for curriculum and instruction in Nunavut schools. Educators are expected to:

- become familiar with each document,
- implement the information appropriately, and
- discuss the implications for course work and school organization with parents.

I recognize the dedication and commitment of Nunavut educators and parents who work hard to help students achieve success. I wish you all the best in this critical work to create the best possible future for the people of Nunavut.



Ed Picco
Minister of Education
August 2007



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Acknowledgements

INTRODUCTION

- Foundation Documents for Schooling in Nunavut
- Curriculum Strands and Competencies
- Purpose of the Document
- The Mandate for Building a Nunavut Educational System
- Background
- *Iglu* Representation
- Purpose of Schooling: Creating an Able Human Being
- Process of Developing the Curriculum Framework

Foundation Documents for Schooling in Nunavut



The Department of Education is developing a set of foundation documents for schooling in Nunavut. There will be ten documents in total. Two philosophical documents form the basis for all other foundation documents. These are:

- 1) ***IQ Education Framework for Nunavut Curriculum*** (This document): a philosophical document that defines *Inuit Qaujimagatuqangit* as the basis for curriculum in Nunavut
- 2) ***Program Organization for Nunavut Schools***: a companion document that outlines program expectations for schooling in Nunavut

The ***Inuit Qaujimagatuqangit Education Framework for Nunavut Curriculum*** document and the ***Program Organization for Nunavut Schools*** document are accompanied by four documents that explain the foundations of curriculum: They are :

- ***Atausiunngettumut Uqausirmut: Foundation for Language of Instruction in Nunavut Schools***
- ***Inuglugijaittuq: Foundation for Inclusive Education for Nunavut Schools***
- ***Ilitaunnikuliriniq: Foundation for Dynamic Assessment about Learning in Nunavut Schools***
- ***Inunnguiniq: Critical Pedagogy for Nunavut Educators***





They are outlined in more detail in the table on the facing page.

Four curriculum documents that explain the four curriculum Strands in more detail, and outline associated competencies expected of students, as well as related support materials for teachers, are under development in 2007. They are outlined in detail in the table on page 12.



Four documents explain the foundations of curriculum. Each of these foundation documents will include a set of related direction/support materials for teachers as follows:

Curriculum Foundation Documents





<p><i>Atausiunngittumut Uqausirmut</i></p> <p>Foundation for Language of Instruction in Nunavut Schools</p>	<p><i>Inuglugijaittuq</i></p> <p>Foundation for Inclusive Education in Nunavut Schools</p>	<p><i>Ilitaunnikuliriniq</i></p> <p>Foundation for Dynamic Assessment About Learning in Nunavut Schools</p>	<p><i>Inunnguiniq</i></p> <p>Critical Pedagogy for Nunavut Educators</p>
			
<p>Departmental Directive</p>	<p>Departmental Directive</p>	<p>Departmental Directive</p>	<p>Departmental Directive</p>
<p>Procedural Manual</p>	<p>Procedural Manual</p>	<p>Procedural Manual</p>	<p>Procedural Manual</p>
<p>In-service Package</p>	<p>In-service Package</p>	<p>In-service Package</p>	<p>In-service Package</p>

(See pages 50-52 for more information)



Four curriculum documents will explain the four strands of curriculum content and associated competencies expected of students as well as related support materials for teachers:

Curriculum Content Strands and Competencies

<i>Uqausiliriniq</i>	<i>Aulajaaqtut</i>	<i>Iqqaqqaukkaringniq</i>	<i>Nunavusiutit</i>
			
Teacher Guidelines	Teacher Guidelines	Teacher Guidelines	Teacher Guidelines
Teacher Handbook for each level	Teacher Handbook for each level	Teacher Handbook for each level	Teacher Handbook for each level
Teacher Manual for each theme/module	Teacher Manual for each theme/module	Teacher Manual for each theme/module	Teacher Manual for each theme/module

(See page 47 for more information)



There are two main purposes for the ***IQ Education Framework for Nunavut Curriculum***:

Purpose

- 1) to outline the philosophy of Inuit beliefs upon which to build the Nunavut education system.
- 2) to apply those beliefs to the elements of teaching and learning and curricular foundations for instruction in Nunavut schools.

Section One presents the philosophical basis for schooling in Nunavut from *Inuit Qaujimagatuqangit (IQ)*: Inuit beliefs, laws, principles and values.

Section One

Section Two translates the *IQ* philosophy into descriptions of the elements of the framework for teaching and learning in Nunavut, including:

Section Two

- the Learning Continuum,
- stages of learning,
- cross-curricular competencies,
- integrated curriculum content Strands.

It also translates the *IQ* philosophy into direction and approaches regarding curricular foundations:

- Language of Instruction,
- Inclusion,
- Dynamic Assessment About Learning,
- Critical pedagogical practices for Nunavut educators.

Section Three provides an overview of the characteristics of *Inuit Qaujimagatuqangit* schools.

Section Three



Mandate for Building a New Educational System

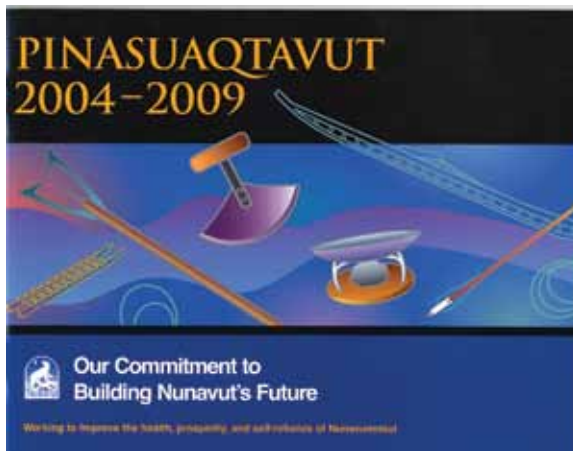


The first Government of Nunavut outlined directions for changes to government services, including education. ***Pinasuaqtavut: The Bathurst Mandate*** (2000) directed the creation of a made-in-Nunavut education system that could be culturally embedded. This document mandated the Department of Education to:

- rewrite the K-12 curriculum;
- build the new curriculum within the context of *Inuit Qaujimajatuqangit*;
- develop a bilingual educational system that will enable students to become fully functional in both languages;
- provide the groundwork that will allow graduates of tomorrow the opportunity to continue their learning in post-secondary studies and assume the varied tasks required within Nunavut's workforce.

Pinasuaqtavut: 2004-2009 reinforced this direction and added other elements:

- develop a made-for-Nunavut Education Act;
- support multiple options for career development;
- offer educational programs on a strategic basis, based on community by community needs;
- provide a full range of interlocking educational programs allowing individuals continued access throughout the spectrum.



ILIPPALLIANGINNARNIQ: CONTINUING LEARNING

We believe that it is only by developing a culture of lifelong learning that Nunavummiut can reach their full potential.

The values that will guide us are:

- Learning is a lifelong process;
- It is important to recognize the value of teaching and learning at all levels and from all sources: elders, families, youth, schools and community learning centres, and moving out to apprenticeships, college and university programs;
- Equal opportunity and equal access across Nunavut is fundamental to our success;
- Land and language skills and respectful pride in our cultures and languages are fundamental for adults and children;

- Our education system will be built within the context of Inuit Qaujimaqatugangit;
- Children should be able to receive instruction in their first language;
- Respect for individuals is the basis of effective learning and a healthy workplace.

In 2020, Nunavut is a place where:

- Our population is adaptable to change and welcomes new skills, while preserving its culture, values and language of origin;
- We are a fully functional bilingual society, in Inuktitut and English, respectful and committed to the needs and rights of French speakers;
- Inuit have been supported in their training and have taken leadership roles in government and in our communities, and there is a representative workforce in all sectors;

- Educational programs are offered on a strategic basis, based on each community's needs;
- There is a full range of interlocking educational programs allowing individuals continued access throughout the spectrum;
- Our history and accomplishments have been preserved and recognized in our books, art and museums, and we are a source of pride to all Canadians.

Major Accomplishments of the First Government of Nunavut:

April 1999 – March 2004:

- Number of high school and college graduates has increased significantly;
- Full-time teacher training is being offered in many communities;
- Established the Nunavut nursing program;

Government of Nunavut (2004), *Pinasuaqtavut*, pages 15 and 16



Background

In pre-contact times, Inuit were responsible for educating their children. Parents, elders and extended family members ensured children learned the values, knowledge and skills required to survive in their environment. Throughout their lifetimes, people learned to use and refine their strengths and interests to serve their families and communities.

After contact with Europeans and Euro-Canadians, and the establishment of communities with schools, educators have struggled to find ways to meaningfully involve parents in educational decision making, build educational programs grounded in Inuit culture, teach in the Inuit language, and ensure children learned both their ancestral and the modern values, knowledge and skills required to survive as confident and competent individuals in the contemporary world.

Despite dedicated efforts by educators, parents, Boards of Education and District Education Authorities over 30 years after the creation of the Northwest Territories, much remained to be accomplished to create a modern education system in which Inuit were again fully responsible for the education of their children.

The establishment of Nunavut in April, 1999 generated great expectations for positive changes in government services to better meet the needs of the people of Nunavut. Wide spread public expectations for transformation of the education system were particularly high.



Iglu Representation

The iglu metaphor for child development and learning has become the symbol for K-12 education in Nunavut. It embodies the building process throughout a child's years of schooling. The child passes through stages of development in an ever-spiraling progression, accumulating one block at a time. Upon graduation, the child has constructed an iglu, strong enough to withstand the child's weight, allowing the child the chance to stand tall and see what other opportunities, what other iglus, he or she can build in the world beyond public schooling.

The iglu is a symbol of survival. The children of Nunavut must be equipped to survive in this ever-changing world. The age-old tools an Inuit child was given outfitted that child to survive the challenges of the land as well as life within a community of people. The caribou antler in the child's hand represents the important connection to the environment. The environment has always supplied the natural resources required for success in the world. The antler is also a reminder of the *Inuit Qaujimaqatunqangit (IQ)* value of practice and the importance of continual improvement in order to become successful.



**Purpose of Schooling:
Creating an Able Human
Being
Nikanaittuiniq**

In terms of personal development, western thought focuses on the process of self-actualization. This is a holistic kind of development that brings a person to a level of self-realization and contentment. From the Inuit perspective the process is thought of as the development of *inuusiq* (life and living) and ultimately *isuma* (wisdom). It is a process that leads one to become an *inummarik* (human being or an able person who can act with wisdom.) The concept is represented by the traditional story *Puinaiqsiaq Nikanaiqsiaq* (in Appendix A, page 57).

Schooling in Nunavut should provide support to students in all areas of their development so that they can achieve personal goals, become well-equipped to contribute and serve their families and communities, demonstrate leadership and healthy attitudes, and be able to actively participate and contribute as Nunavut takes on new roles in the global community.



Process of Developing the Curriculum Framework

In order to establish a philosophical and foundational grounding in *Inuit Qaujimagatuqangit*, Curriculum and School Services development work on this document began with consultations with Elders, Inuit educators and community experts. Focused discussions addressed the following questions:

- What's worth knowing?
- How should it be taught?
- What are the values behind what we are teaching?

The work of Elders, educators and community experts resulted in defining this *IQ* conceptualization of the elements of an education framework for teaching and learning as well as the curriculum foundations. The contents of this document are grounded in *Inuit Qaujimagatuqangit* and representative of the values and practices which underpin Inuit society and have sustained Inuit for generations.

There have been a number of Elders' meetings hosted over a seven year period – the Elders' Advisory Committee meetings with their general, global approach to *Inuit Qaujimagatuqangit*, as well as several topic-specific meetings with Elders from across Nunavut.

Various Steering Committees and Working Groups of Curriculum and School Services Division, made up of Inuit and non-Inuit educators, reviewed this document and many meetings and workshops with principals and teachers have discussed it over the past five years. Regional School Operations staff also reviewed the document. All groups provided feedback on how to make it most useful to school staff and to community members.



SECTION ONE

- *Inuit Qaujimajatuqanqit* Philosophy
- What is *Inuit Qaujimajatuqanqit*?
- Inuit Beliefs
- Laws of Relationships
- Relationship to the Environment
- Cycle of Seasons
- Relationship to People
- Cycle of Life
- Circle of Belonging
- *Inuit Maligait*: Natural Laws
- *Inuit Atuagat*: Cultural Laws
- *Inuit Piqujangit*: Communal Laws/Principles
- Values
- Attitudes

Inuit Qaujimaqatunqangit Philosophy

Elders are articulating how and why *Inuit Qaujimaqatunqangit* –beliefs, laws, principles, values, skills, knowledge and attitudes – are so well suited to Inuit today. In doing so, the Elders are not advocating a return to the past, but a grounding of education in the strengths of the Inuit so that their children will survive and successfully negotiate the world in which they find themselves today. By entrenching *IQ* beliefs and principles within the system and curricula, the aim is to provide a learning environment where *silaturniq* (becoming wise) is fostered, and within which the strength of *inummarik* (a capable person) can develop.

Why is Inuit Qaujimaqatunqangit important?

We owe it to the world, and especially to ourselves, to articulate who and what we were in the past, who and what we are today, and who and what we want to become in the future.

(Jaypeetee Arnakak, Prometheosis, 2002)

There is one thing that is striking me. Though no doubt these things will never repeat again, our parents laid the foundation for us. Though they did not say, ‘in order to establish a firm foundation for you’, in oral spoken word, evidently our foundation was already a priority in the works. Looking back now, I can see the foundation firmly in place.

(Mariano Aupilaarjuk, Qaujimatat Meeting, Arviat, 2000)

Confirming the value of Inuit Qaujimaqatunqangit will restore Inuit pride and increase individual self-esteem. By increasing young Inuit self-esteem, some of today’s social problems such as substance abuse and even suicide will be eliminated.

(Elder, September IQ Workshop, 1999)

What is Inuit Qaujimaqatunqangit?

Inuit Qaujimaqatunqangit embraces all aspects of traditional Inuit culture, including values, world-view, language, social organization, knowledge, life skills, perceptions and expectations.

(Nunavut Social Development Council, 1999)

Inuit beliefs, laws, principles and values along with traditional knowledge, skills and attitudes are what the Government of Nunavut and Elders refer to as *Inuit Qaujimaqatunqangit*. There are a number of papers, summaries of conferences and working sessions that give a much more thorough explanation of how *Inuit Qaujimaqatunqangit* is understood.



They help explain what needs to be done in order to ground modern Nunavut society in *Inuit Qaujimaqatig*. The following sections outline some of the most important elements in defining an education system based on *Inuit Qaujimaqatig*.

Beliefs are the direct guide to a society's views of good behaviour, covering everything from relationship to the environment to relationships with people, childrearing and communicating with others. Beliefs teach self-discipline and help to shape and strengthen identity. Almost every aspect of Inuit life has a belief attached to it: a way of showing people how to honor their values. For instance, men are told not to show joy when catching a sea animal or it might come alive and swim away. This belief is a way of ensuring that people show respect to the spirit of the animal. Often there are serious consequences to not following beliefs, such as causing disruptions in the life cycle, the cycle of seasons or the weather. Beliefs are often passed on through stories, practices and sayings.¹



Inuit Beliefs include:

- Laws of Relationships
- *Inuit Maligait*: Natural Laws (described more fully on pages 25-27)
- *Inuit Atuagat*: Cultural Laws
- *Inuit Piqujangit*: Communal Laws or *IQ Principles* (described more fully on pages 29-32)
- Values (described more fully on page 33)
- Attitudes (described more fully on page 34)

As a member of the Western and Northern Canadian Protocol for Collaboration in Education (WNCP), the Nunavut Department of Education participated in the development of a document called **The Common Curriculum Framework for Aboriginal Language and Culture Programs**. This document presents a framework that reflects Aboriginal perspectives through the “laws of relationships”. These laws are identified as the Laws of Sacred Life, the Laws of Nature and the Laws of Mutual Support. The WNCP document identifies language and culture outcomes and organizes them according to these laws across six developmental levels.

The Education Framework for Nunavut is based on a slightly different approach to these “laws of relationships” and includes five developmental levels or stages of learning. Extensive work with Elders and educators from across Nunavut identified Inuit beliefs relevant to education.

¹ GNWT (1996) Inuuqatigiiit, The Curriculum From the Inuit Perspective, pp. 31-32



Laws of Relationships

As identified in *Inuuqatigiit: The Curriculum from the Inuit Perspective*¹, there are Laws of Relationship to the Environment and Laws of Relationship to People. Foundational to all that Inuit do, are the Laws of Relationship to the Environment, Relationships to People, the Cycle of Life, and the Cycle of the Seasons. These are linked to the other laws, beliefs and values that are inherent in *Inuit Qaujimagatuqangit*. These relationships are fundamental to Inuit society and need to be a part of what and how teachers teach. Surrounding these is a Circle of Belonging, central to Nunavut’s inclusive community philosophy. Building upon these foundational elements results in the emergent personal strength of students.

Relationship to the Environment

The section of *Inuuqatigiit: The Curriculum from the Inuit Perspective* that explores and describes the relationship of Inuit to the natural world around them is called Relationship to the Environment. Inuit have always had a close relationship with their environment - Inuit live in harmony with the land that they have depended on for survival. Inuit have learned to adapt to its rhythms and cycles for centuries. To Inuit, “the land” includes all of nature: the earth itself as well as the water, the ice, the wind, the sky, the plants and animals. The land is home for Inuit, but it can also be harsh and dangerous. Its power is well respected. Knowing how to respect the land is as much a part of life now as it was in the past. The objectives of this learning are:

- To help students appreciate and understand the importance of “the land” to Inuit, in the past and today.
- To ensure that students learn the major understandings, values, and attitudes that will allow them to live with respect and skill in the harsh northern environment.
- To encourage students to explore the traditions, knowledge, and beliefs that have helped Inuit know and belong to the land through the cycles of seasons and years.²

Cycle of Seasons

The Cycle of Seasons is reflected in the seasonal activities of Inuit. Each season brings different challenges and gifts. Stories reflected the changes in the seasons, particularly hunting stories. Elders are grateful when they see another season. Inuit believe the seasons give strength to survive the next season. Accepting each season as an important part of life also teaches respect for the seasons. Traditionally, everyone had different roles or jobs depending on the season, with most of the work spent on preparing for the season to come. Whatever food one season brought was shared with others. Some seasons are known to be particularly destructive. The seasons, the weather and the environment can be affected by someone’s birth, death or by someone breaking a law. The Cycle of Life is connected to the Cycle of Seasons and cannot be separated.

1 GNWT (1996) The Curriculum From the Inuit Perspective

2 Ibid, page 91



Inuit believe everything has life, or a spirit, that must be respected and valued. All living things are connected in a continuous cycle of past, present and future. If any part of the link is broken or damaged, there will be a ripple effect throughout the whole. There are many laws governing life in order to ensure the cycle will continue. In this cycle, the knowledge of the Elders is the foundation which guides the lives of Inuit.

The section of ***Inuuqatigiit: The Curriculum from the Inuit Perspective*** that explains how people relate includes the importance to Inuit of their relationship to people-within themselves, their families, their naming and kinship relationships, and with others. Although there are cultural differences between Inuit groups, ***Inuuqatigiit*** does not show this distinction. This is to promote an important value: that Inuit as a whole regard themselves as a unit, regardless of where Inuit are from.

The objectives that are associated with the “relationship to people” include:

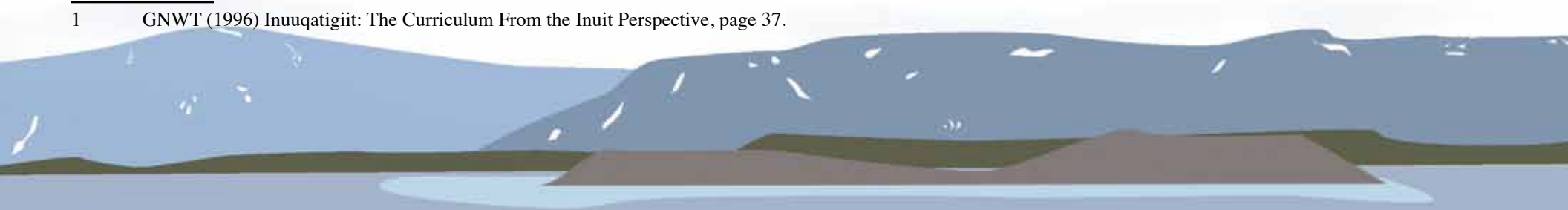
- To help students appreciate and understand the importance of what people do together as a family and as a community.
- To ensure that students learn the major understandings, values, and attitudes that will allow them to live with respect for themselves and others.
- To understand beliefs that are important for Inuit to maintain.
- To encourage students to explore the traditions, knowledge, and beliefs that have helped Inuit to survive.¹

Inuit believe everything evolves. This idea is fundamental to Inuit philosophy, with belonging to a family as the center part of a circle, radiating to encompass the world. Family and kinship link a person to a certain group of people and help determine identity. Inuit see life as an unbroken circle in which everyone and everything has a role. While the life cycle of plants, animals, and humans have a beginning and end, the Inuit believe that all life returns to become part of a new life. This is why Inuit names are significant. Inuit believe the spirit of a person who has died is passed on to the newborn named after them. This transference of a spirit happens to the extent that the namesake’s family relationships become the person’s, as do many of their skills and personality traits. Naming provides a link between generations, and ties people to other people who are not necessarily related by blood.

¹ GNWT (1996) *Inuuqatigiit: The Curriculum From the Inuit Perspective*, page 37.

Relationship to People

Circle of Belonging



The word unity meant a lot to the Inuit in days gone by. It meant helping one another and caring for each other because in those days one could not live alone without regard for other people. That's why we are here today: because our fathers and mothers and grandparents worked and helped one another so we would live to see this day. In the past, it was Inuit old people who had to be left behind so us younger people could go on living, bringing up children, and helping children learn to help one another. In that way, Inuit would grow in large numbers and be proud of what they are. Although it was hard work, it united our people in a way that very few people are ever united. The word unity means to work with one another so that we may live as our fathers did; they had the hope that we could do this. To me, that is what it means to be united to our ancestors. ...I feel that if we learn again to live in unity as our ancestors did, we will be able to live and work together as a strong people and let the rest of the world know we exist and that we are proud to be what we are.

John Pudnak, **Ajurnarmat**, Inuit Cultural Institute, 1978.



**Inuit Maligait:
Natural Laws**

Elders describe *maligait* (natural laws) as the most fundamental laws entrenched in Inuit society that respect one's place in the universe, the environment and in society. These laws speak to interconnectedness in the world and the spiritual supports available to aid in survival. The natural laws are best described as the core laws of relationship that govern how one connects to other people and how one connects to the environment as described previously. The essential beliefs that underpin these relationships include:

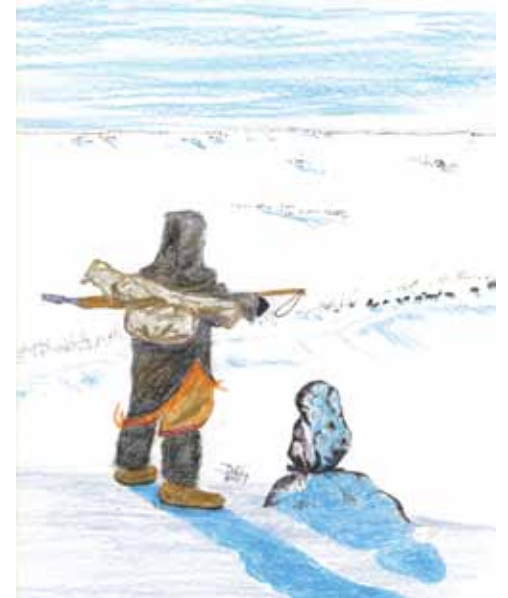
- Working for the common good
- Being respectful of all living things
- Maintaining harmony
- Continually planning/preparing for a better future



Inuit Maligait: Natural Laws

Working for the common good

Inuit worldview is strongly grounded in social accountability and unity. All individuals have a responsibility to those around them. This includes sharing what they have, serving and caring for others and contributing to the collective well being through their efforts and activities. Working for the common good is an expectation for all ages and is central to why Inuit were such a successful society. Unity speaks to the importance of collective identity and collaboration across time.



Being respectful of all living things



Inherent in this law is the belief that there is a power greater than oneself that operates in the world. It was regarded as folly to try to set oneself up above others or in dominance to the natural world or environment. Being humble and respectful of the rights of all things helped Inuit to maintain balance in relationships.



Living in balance and maintaining harmony were viewed as essential practices. Balanced harmony provided for the well-being of the group and showed respect and responsibility. If issues arose, practices were well defined for dealing with these so that harmony within a group would be quickly restored. Resiliency was highly valued and dealing with issues promptly assured that unresolved concerns would not hinder relationships with others or be passed along.



Maintaining harmony



Strong social organizations have a clear focus on the future and on continual improvement. Inuit social teachings and child-rearing practices were directed at views of the future. The development of a good human being was central to this focus. Becoming a capable and contributing human being was an expectation for everyone. Honing skills that demonstrated excellence in one's area of expertise and enabled each person to provide for others was a core goal in the lives of all Inuit. The ability to improve on something and to make life easier for those around you, as a result, was considered high achievement.

Continually planning/preparing for a better future



Inuit Atuagat: Cultural Laws

Inuit also developed *atuagat* (cultural laws) that helped to govern the daily activities of Inuit groups. These were often more localized and responded to the specific contexts in which Inuit were living at the time.

Inuit Piqujangit: Communal Laws/ IQ Principles

There are also *piqujat* (communal laws) which focus on the ways one is expected to behave - how to live one's life as an Inuk. The educational framework identifies cultural laws through the *Inuit Qaujimaqatunqangit* Principles. These principles are so central to the Education Framework that they are used as cross-curriculum competencies expected from all students at all levels. They are described as such in detail from an educational perspective later in this document.



GUIDING PRINCIPLES

These are some of the Inuit societal values that are particularly relevant to the way our Government should deliver its programs and services. We need to use these important principles of Inuit Qaujimagatunqangit. Words of advice have often come from our elders who learned these values from their elders before them. We need to follow these principles in our efforts to make our government, and the programs and services we offer more responsive to the people we serve.

Inuuqatigiitslarniq: respecting others, relationships and caring for people.

- Respect for others and treating others equally is a characteristic the elders have always stressed in their words of advice (*uqaujuustat*). Government practices should promote impartiality.

Tunnganarniq: fostering good spirit by being open, welcoming and inclusive.

- We must make the workplace people-friendly, welcoming and accepting for Nunavummiut, elders, our colleagues and others. Removing language and cultural barriers is important in welcoming people.

Pijitsirniq: serving and providing for family and/or community.

- In carrying out their responsibilities all GN staff will endeavour to serve each other and the community at large to the best of their abilities.

Aajilqatigiinni: decision making through discussion and consensus.

- Important communications and decisions will be made through seeking input from individuals, face to face meetings, direct communication, and consensus development.

Inuit Piqujangit: Communal Laws/Principles



Inuuqatigiitsiarniq

Showing respect and a caring attitude for others. When people consider their relationship to people and behave in ways that build this relationship, they build strength both in themselves and in others and together as a community. This is foundational to Inuit ways of being.



Tunnganarniq

Being welcoming to others, being open in communications and inclusive in the ways of interacting. Demonstrating this attitude is essential in building positive relationships with others.





Piliriqatigiingniq

The concept of developing a collaborative relationship or working together for a common purpose



Avatimik Kamattiarniq

The concept of environmental stewardship



Pilimmaksarniq

The concept of skills and knowledge acquisition





Qanuqtuurunnarniq

The concept of being resourceful to solve problems



Aajiqatigiingniq

The concept of consensus decision-making



Pijitsirniq

The concept of serving



Values

Values are what holds people and society together in unity and harmony. Values are a guide to help each person become a good person. Being good means having self-respect, patience, and strength; sharing and being understanding and respectful of others; being humble, honorable and respectful of the laws that govern society and the natural and spiritual worlds. As a person grows in experience, he/she strives towards wisdom, honoring the elders who achieved this. What makes these values different from many other cultures is the way in which the Inuit practiced and shared them. Together, values and beliefs provide the personal strength of character that will sustain each person throughout their life and, especially, through times of challenge.

These values are expressed in a set of illustrations available to all schools in Nunavut.

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Aghokhimaktokhak Perseverance
Persévérance



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Oktokatahutik Practice
Pratiques



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Travail d'équipe
Havaktigiyait



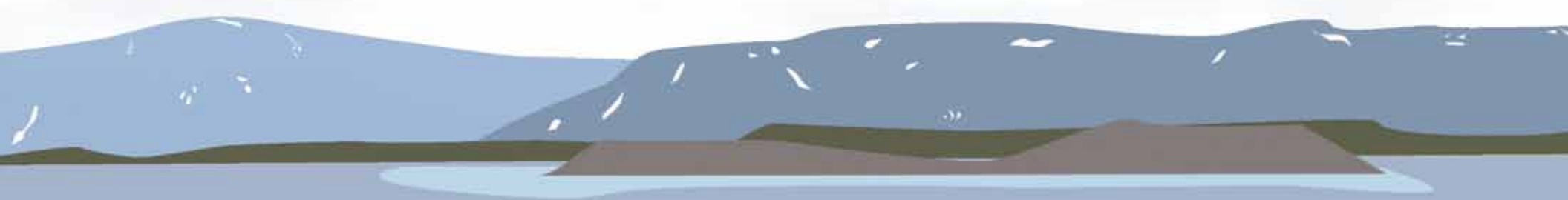
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Havakatigiikot Cooperation
Coopération



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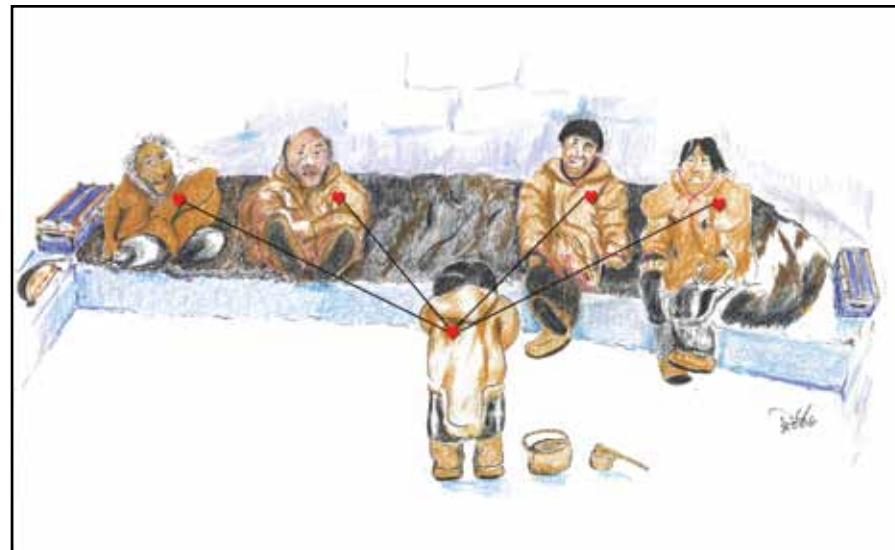
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Tuhakataktot Listening
Écoute



Attitudes

Attitudes are also developed and then demonstrated through behaviours and responses to others. From the *IQ* perspective, attitudinal development relies on the internalization of values and on the ways each person shows respect for beliefs and expected practices, as they interact with others and in the environment. Inuit see as essential the attitudes described in the four core *maligait*. Having positive attitudes enables each person to become contributing members of their family and community.

The quality of contributions to others can be linked to the depth of development of thinking processes. Creative, innovative, critical and reflective thinking all help people become more effective contributors. Development in these areas is linked to the development of positive attitudes and ultimately, to positive behaviours. The purpose for becoming skilled in an area is so that a person can contribute that expertise in order to benefit others and improve the common good. Inuit believe that character building begins with the effective teaching to the heart, building strength in the inner person, rather than focusing primarily on teaching to the head (cognitive development).



SECTION TWO

- Overview of the Education Framework
- The Learning Continuum
- Stages in the Learning Continuum
- IQ Cross-Curricular Competencies
- Integrated Curriculum Content Strands
- Foundations of Instruction
 - *Atausiunngitumut Uqausirmut* - Language of Instruction
 - *Inuglugijaittuq* – Inclusion
 - *Ilitaunnikuliriniq* - Dynamic Assessment About Learning
 - *Inunnguiniq* - Critical Pedagogy

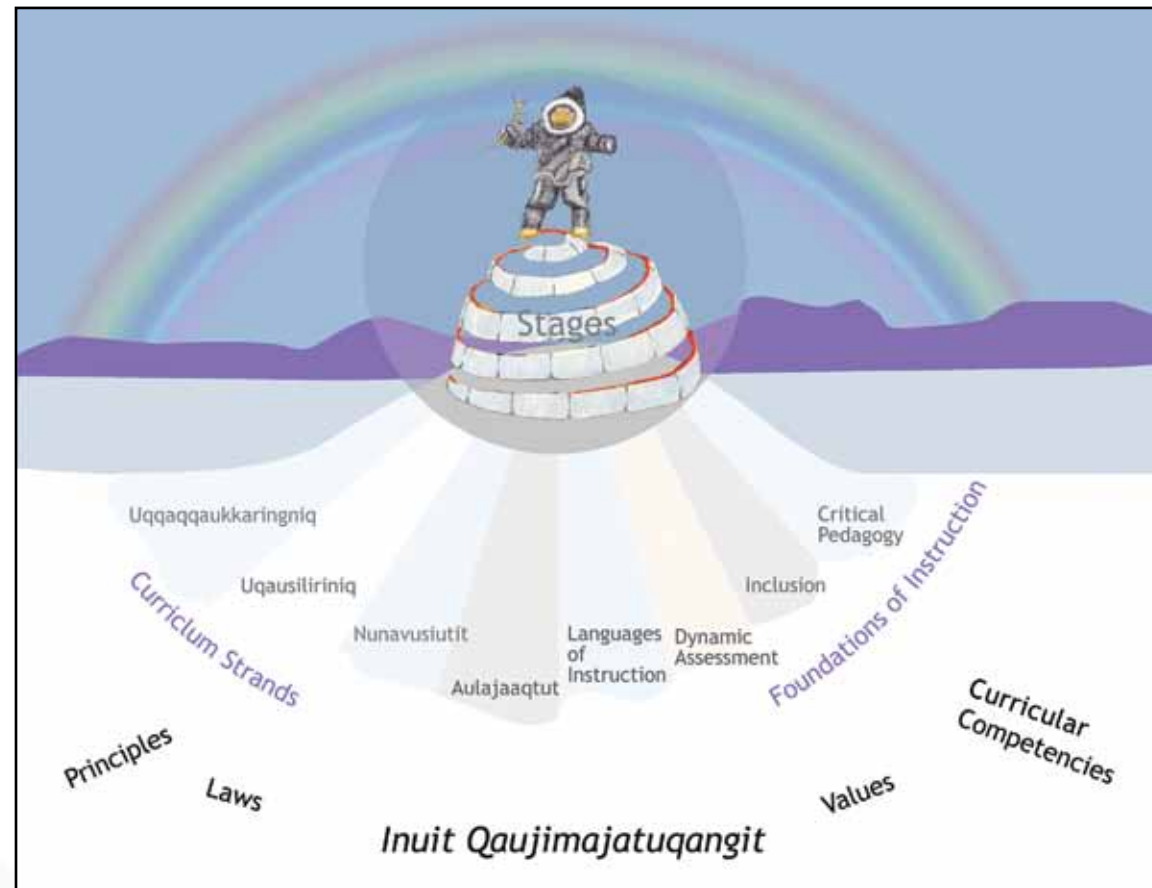
Overview of the Inuit Qaujimaqatuqangit Education Framework



Inuit Qaujimaqatuqangit has significant implications for teaching and learning and curriculum of Nunavut schools. The following framework outlines the major components of curriculum.

The *IQ* Education Framework consists of:

- Learning Continuum Stages
- Cross Curricular Competencies for the *IQ* principles
- Integrated Curriculum Content Strands
- Foundations of Instruction



The Learning Continuum

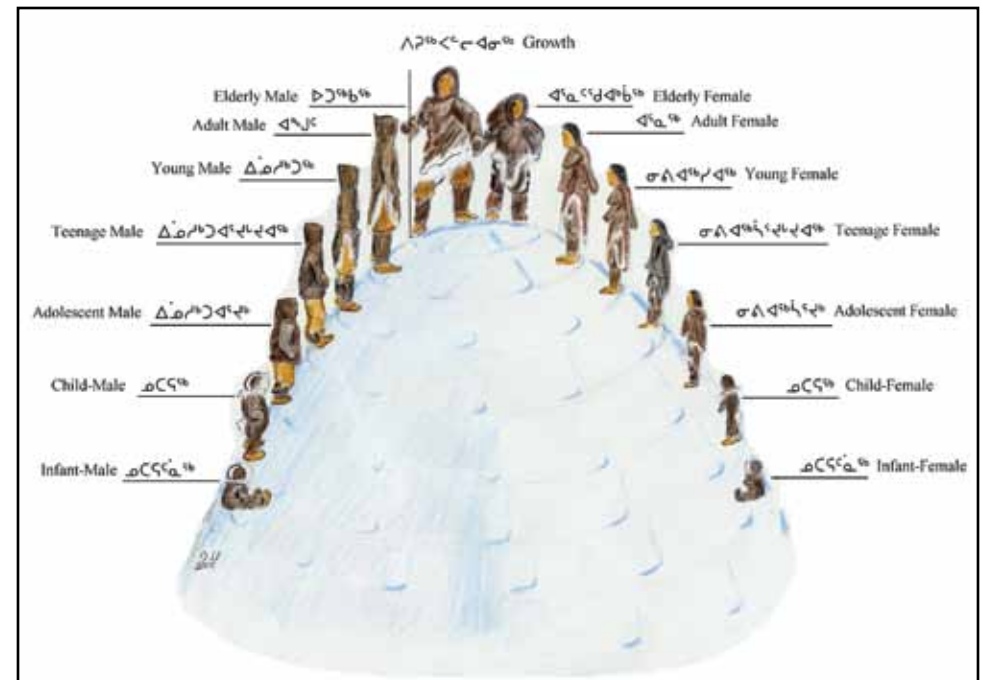
The first component of the *IQ* Educational Framework is the Learning Continuum and related Stages. *Inuit Qaujimagatuqangit* provides a concept of learning that sees each learner’s path lasting a life time.

The Learning Continuum recognizes that each individual is engaged in a personal lifelong learning process. It conceives of the learner’s path as continuous, forward-moving and sequential. This view of learning is based on *Inuit Qaujimagatuqangit* beliefs. The Learning Continuum recognizes prior learning that children bring with them to school and learning that is continually being developed outside of schools. All students are entitled to an education that validates learning at different paces in order to ensure success. Each personal learning path is unique, but can be tracked against sets of milestones or benchmarks along the continuum that are described by the Nunavut Department of Education in curriculum documents.

In the *IQ* Educational Framework, the Learning Continuum is like the continuous process of building an iglu, block by block, row by row.

The Learning Continuum:

- describes five stages of development in learning in an integrated, holistic way
- provides anecdotal profiles of the learner at each stage
- describes school and community contexts required to support the stage
- outlines indicators of success/achievement for each stage
- applies to the four curriculum Strands and core competencies expected for each *IQ* principle
- identifies task-based achievement markers or benchmarks for each stage in a Strand



Stages in the Learning Continuum



Elders identified five key learning stages for the K-12 Learning Continuum. Each stage represents a level along the learning path or continuum for Nunavut students. Stages are the levels of development that are marked by demonstrated skills and abilities through identified benchmarks of achievement. They are the transitions of learning along the continuum.

Information from Elders on stages of learning has been aligned with current educational theory to define the following five stages. In any learning situation, learners will be working at several different stages depending on the topic or project and their personal strengths and interests. However, these five transition points are like snapshots of the profile of the learner's path along the Learning Continuum. Stages include:

1. *Qaujilisaqtuq*: The Emergent Learner
2. *Tukisiliqtuq*: The Transitional Learner
3. *Tukisinaqsiliqtuq*: The Communicative Learner
4. *Pinasugunnaqsijuq*: The Confident Learner
5. *Pijunnaqsijuq*: The Proficient Learner



1. The Emergent Learner

Qaujilisaqtuq ᖃᐅᐅᓕᓴᖃᐅᐅᓂᖃ “becoming aware”

Morpheme Breakdown		
qauji	lisaq	tuq
aware	immediate & recent past “just now became”	3rd person singular

In an entirely new learning situation, learners begin by listening and observing. They look for patterns to help them make sense of what is going on. They begin to build relationships with classmates and with the learning materials and activities that are offered in the classroom. These students are becoming immersed in a new learning environment and begin to understand their interconnectedness. They become more strongly aware of how this new learning experience might impact on them personally. They exhibit curiosity and a certain amount of playfulness in the learning situation. This is an uncertain period where their first experiences will influence the degree of motivation they will bring to the learning process. It is important to build on the fun aspect and to respect the learner’s efforts and growth, establish strength in classroom relationships, and encourage the critical observation and listening skills of the learner. This characterizes how children enter our school system in the earliest years.

2. The Transitional Learner

Tukisiliqtuq ᐅᐅᓕᓴᖃᐅᐅᓂᖃ “beginning to understand”

Morpheme Breakdown			
tuki	si	liq	tuq
meaning	acquire	presently	3rd person singular

In this next stage of learning, the learner commits to the learning process and begins to become more actively engaged; the process becomes more serious. This is often the time when the student begins to use new information and skills they have learned. Usually at this time, the learner realizes that there is much more involved than what might have been first expected - learning will not be easy. This stage is often characterized by resulting fear and uncertainty. The learner feels a lack of control over the learning situation. This is a critical stage for the learner. Learners will need a lot of reinforcement and support in order to be able to increase their commitment to push beyond this stage. There is a need to feel safe and not to be overly corrected or evaluated. There is a need to reinforce the “need to learn” feeling that the learner initially had. This stage will be characterized by a great deal of practice and reinforcement. Learners emerge from this stage with a sense of empowerment and capacity. This characterizes Nunavut students in middle elementary years.



3. The Communicative Learner

Tukisinaqsiliqtuq ᑕᑭᑭᑦᑎᑦᑕᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦ “beginning to make sense to others”

Morpheme Breakdown					
tuki	si	naq	si	liq	tuq
meaning	acquire	fact proven	reflective	presently	3rd person singular


In this stage, learners develop some confidence with the learning situation. They feel more in command and demonstrate some effectiveness with the material and in meeting the expectations. Risk-taking is a key part of this stage. There is much more familiarity shown in relationships, with expectation and with content. This is a time of practicing, manipulating and developing awareness of the connections associated with the specific learning to their lives or to other knowledge. They are more sophisticated in how they are able to apply the information and in what strategies they bring to their learning. This is the “can do” stage of learning. The learner exhibits growing confidence, resourcefulness and reflection in the learning context. This stage is also characterized by a level of internalization and synthesis of the content and concepts. It is also marked by more open and detailed communication about the information and an ability to relate it to others and to one’s world. If students are to successfully move on to the next stage it is important to build into the learning environment reflection, self-assessment and correction. This is characteristic of learners in the upper elementary years.

4. The Confident Learner:

Pinasugunnaqsijuq ᐱᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦ “is now able to experiment”

Morpheme Breakdown				
pi	nasu	gunnaq	si	juq
do	attempt	capable	reflective	3rd person singular

This stage of learning is an exciting one for the learner. They feel confident and in control of where they want to go with their personal learning. There is a high level of commitment and active engagement of the learner in negotiating meaning. The learner becomes effective at using coping strategies with new challenges and in building bridges between contexts. At this stage, learners are very actively engaged. They do not require teaching as much as strong encouragement and facilitation. They are usually well motivated and highly independent. This is an excellent time to draw their attention to multiple contexts in order to gain deeper understanding and broaden their awareness of relationships. What language might be used in one situation may be subtly or totally different from what would be appropriate in a similar but different situation. For example, the way one communicates in speaking to an Elder would be different from that used with their peers. This stage of learning relies heavily on dialogue and collaborative relationships. This is an excellent time to integrate first and second language learning activities. The teacher will need to remain aware and provide for the different needs of both groups. This is characteristic of late middle and junior years.



5. The Proficient Learner

Pijunnaqsijuq ᐱᐅᐅᐅᐅᐅᐅᐅᐅ “is now capable”

Morpheme Breakdown			
pi	junnaq	si	juq
do	capable	reflective	3rd person singular

At this stage, learners are interpreting the information and building appropriate language to use in their relationships to deepen meaning and understanding. They are very engaged and show solid awareness of language diversity and cultural issues. They demonstrate proficiency with the learning process and are pushing forward in their application of the material, information and skills. They are willing to address difficult situations and are able to apply what they know to new circumstances. The learners are ready to actively use their knowledge and skills in ways that enhance and improve their environment and their relationships as participants within a community of learners. At this stage learners begin to think abstractly and critically and can reason and seek solutions, and design ways of applying these solutions to contexts in the real world. Mastery at this level is what all Nunavut students should achieve.



Inuit Qaujimaqatuqangit Cross-Curricular Competencies



The second component of the Educational Framework is the cross-curricular competencies related to each *Inuit Qaujimaqatuqangit* principle. These are developed both in school and outside of school. They are developed throughout the Learning Continuum and link to learning through the stages. Each stage identifies end-of-stage competencies required for each principle. These eight core, overarching competencies are common to all curriculum for Nunavut schools and link the core *IQ* principles to effective learning competencies for students:

- *Inuuqatigiitsiarniq*
- *Tunnganarniq*
- *Piliriqatigiingniq*
- *Avatimik Kamattiarniq*
- *Pilimmaksarniq*
- *Qanuqtuurunnarniq*
- *Aajiiqatigiingniq*
- *Pijitsirniq*

1. *Inuuqatigiitsiarniq*

The concept of respecting others, building positive relationships and caring for others *Inuuqatigiitsiarniq* is showing respect and a caring attitude for others. When each person considers their relationships to people and behaves in ways that build this relationship, they build strength both in themselves and in others and together as a community. This is foundational to Inuit ways of being.

Key Features of the Competency

- To accept new students
- To respect new teachers
- To accept the ideas of others
- To contribute to a positive environment
- To participate in adopted elder programs
- To participate in Peacemaker, Big Buddies programs



2. *Tunnganarniq*

The concept of fostering good spirit by being open, welcoming and inclusive *Tunnganarniq* is being welcoming to others, being open in communications and inclusive in the ways people interact. Demonstrating this attitude is essential in building positive relationships with others.

Key Features of the Competency

- To keep the Golden Rule
- To greet other students and staff in school
- To respect differences
- To accept new people
- To not make fun of others
- To smile and be friendly with others



3. *Piliriqatigiingniq*

To develop a collaborative relationship and work together for the common good

The essential Inuit belief that stresses the importance of the group over the individual should pervade all teaching. Expectations for students will reflect working for the common good, collaboration, shared leadership and service. *Piliriqatigiingniq* also sets expectations for supportive behaviour development, strong relationship-building and consensus-building.

Key Features of the Competency

- To understand one's place within the group
- To collaborate and advocate for oneself, demonstrate leadership
- To collaborate and advocate for the group or community
- To form an opinion in order to build consensus
- To express judgments in terms of the common good
- To qualify judgments in terms of the common good



4. *Avatimik Kamattiarniq*

To show environmental stewardship

Inuit support and maintain environmental wellness through their respect for and the importance they place on relationship-building. Students will be expected to articulate respect for mutually interdependent relationships and to demonstrate responsible behaviours that seek to improve and protect these relationships in ways that meet global challenges to environmental wellness and sustainable futures.

Key Features of the Competency

- To become aware of the interconnectedness of one's personal dimensions: emotional, physical and spiritual
- To become aware of the interconnectedness of ecological dimensions that regulate the systems of nature
- To promote global connections, through sharing in just and equitable ways
- To understand how the environment is impacted by human behaviour
- To understand the role of stewardship
- To view local and global issues as being overlapping, interdependent and dynamic



5. *Pilimmaksarniq*

To be empowered and build capacity through knowledge and skills acquisition

Building personal capacity in Inuit ways of knowing and doing are key expectations for students. Demonstrating empowerment to lead a successful and productive life, that is respectful of all, is a powerful end goal of the educational system.

Key Features of the Competency

- To gather information
- To understand information
- To use information for different purposes in order to improve society
- To use information and communication technologies
- To adopt effective work methods in order to develop excellence
- To analyze one's work and procedures in order to demonstrate mastery and skilled independence



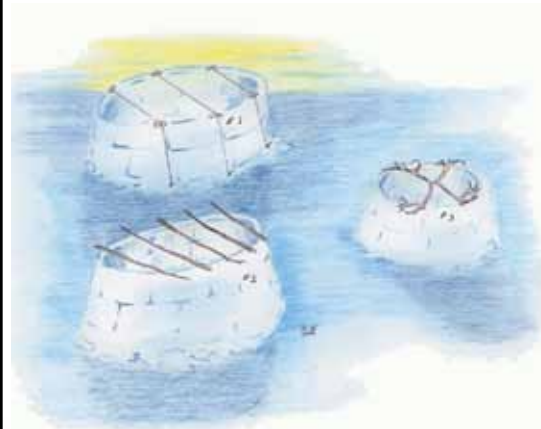
6. *Qanuqtuurunnarniq*

To be resourceful and seek solutions through creativity, adaptability, and flexibility

The ability to be resourceful, seek solutions, use resources innovatively and creatively, to demonstrate adaptability and flexibility in response to a rapidly changing world, are strengths all our students should develop. Resourcefulness should be demonstrated in all learning and also thinking that seeks to improve the context in which Inuit live.

Key Features of the Competency

- To use personal resources and materials at hand in innovative ways
- To be adaptable and formulate possible solutions
- To test a solution
- To adopt a flexible and critical approach
- To analyze the components of a situation/problem in order to effect improvement
- To be creative, innovative and make good judgments
- To evaluate the procedure used in order to constantly improve



7. *Ajiiqatigiingniq*

To cooperate, develop shared understanding to arrive at decisions through consensus

All students are expected to become contributing members of their community and to participate actively in building the strength of Inuit in Nunavut. Being able to think and act collaboratively, to assist with the development of shared understandings, to resolve conflict in consensus-building ways, and to consult respecting various perspectives and worldviews, are expectations that cross all curricula.

Key Features of the Competency

- To be open to one's surroundings
- To be aware of one's place among others and take responsibility for mutual well being
- To interact with an open mind in solution-seeking ways
- To contribute to team and community efforts through collaboration and respectful consensus-building
- To communicate effectively within a group in order to constantly improve



8. *Pijitsirniq*

To contribute to the common good through serving and leadership

The concept of serving is central to the style of leadership and is the measure of the maturity and wisdom of an Inuk. Key here is the understanding that each person has a contribution to make and is a valued contributor to his/her community. Students will be expected to demonstrate this kind of leadership and commitment to serving the common good.

Key Features of the Competency

- To know one's personal strengths and weaknesses
- To demonstrate ability to contribute to the well being of self and others
- To benefit the group through one's participation
- To assess personal success in terms of group participation and to contribute to the common good
- To become aware of personal, local and global interdependence
- To take responsibility to constantly improve one's world



**Integrated Curriculum
Content Strands**




Strands

Based on *Inuit Qaujimaqatugangit* Principles

ᓄᓇᓴᓱᐅᓲᓂᓪ Nunavusiutit

is an integrated core curriculum that focuses on heritage, culture, history, geography, environmental science, civics, economics, current events and world news. Students will learn about Nunavut and its critical links to national, circumpolar and global issues. Delivery involves educators, Elders and community experts.




ᐃᓐᓐᓐᓐᓐᓐᓐᓐᓐᓐᓐᓐ Iqqaqqaukkaringniq

is an integrated core curriculum that focuses on ways in which we describe and improve our world. Concepts in mathematics, analytical and critical thinking, solution-seeking, innovation, technology and practical arts will be explored. Delivery involves educators, Elders and community experts.



ᐅᓐᓐᓐᓐᓐᓐᓐᓐᓐᓐᓐ Uqausiliriniq

is an integrated core curriculum that focuses on relationships in communication and language development, creative and artistic expression and reflective and critical thinking. Delivery involves educators, Elders and community artists and linguists.



ᐃᐅᓇᓴᓐᓐ Aulajaaqtut





is an integrated core curriculum that focuses on wellness, safety and one's place in society. Physical, social, emotional and cultural wellness; goal setting: volunteerism; safety and survival are curriculum content areas. Delivery involves educators, Elders and community experts.



The *Inuit Qaujimaqatugangit* Strands are integrated and are described across the curriculum. They are generic in nature, transcend subject-specific content areas, and result in the application and transfer of specific learning to new contexts and situations. This approach to learning is designed to focus on the development of complex intellectual (metacognitive) skills and lead students to transformational ways of thinking and processing. This type of approach helps students to understand the connections between various learnings and the strategies that lead to successful application of learning in new contexts.

There are four main curriculum content Strands running across the grade levels from Stage 1 up to and including Stage 5. In secondary levels, these four main curriculum strands may appear as separate courses, while in elementary levels, they will be integrated in a holistic way around a theme. These Strands are identified in terms of their content areas and the key principles that will be developed through each.

Curriculum competencies are under development for each Strand. Teaching resources are developed by Strand.

Strand Principles	
<p>Nunavusiutit Principles</p> <ol style="list-style-type: none"> 1. Uqaujjustiaminik Malingniq Discipline and Learning from Mistakes 2. Ikpingnianiqattiarniq Having the Right Attitude 3. Saimaniup Pimmariuninga Importance of Harmony 4. Ujjirusuttiarniq Having an Awareness 5. Piniarnikkut Ilittiniq Learning to Do 6. Upalungaijaqsimaniq Having a Plan 7. Ilagiingniq/tuq&urasiit Relationship/Kinship 	
<p>Uqausiliriniq Principles</p> <ol style="list-style-type: none"> 1. Inuuqatiqarunnaqsivallianiq Building Relationships 2. Ikpigusugunnarniq Inuuqatiminik Respecting Others 3. Isumatunikkut tukisiniarniq Thinking Creatively and Seeking to Understand 4. Pivaalliiniluk&uni sivuniksaqattiarnirmut Improving on the Present and Building Strength for the Future 	
<p>Iqqaqqaukkaringniq Principles</p> <ol style="list-style-type: none"> 1. Uqumaittunik isumaksaqsiurniq Heavy Thinking 2. Qaujimajumaniq Curiosity 3. Uukturarniq Experimentation 4. Sivuliqsiniq Leadership 5. Ilittiniq tammaqtarnikkut Learning From Mistakes 	
<p>Aulajaaqtut Principles</p> <ol style="list-style-type: none"> 1. Saimaniq Harmony 2. Pasijaksaujjutiksaqarniq Responsibility 3. Pinirraqtujuq Discipline 4. Sitauniq Wisdom 	



Foundations of Instruction

The third element of the Educational Framework is the Foundations of Instruction. These four foundations are the basis for programming and instruction in Nunavut schools:

- Language of Instruction
- Inclusion
- Dynamic Assessment about Learning
- Critical Pedagogy

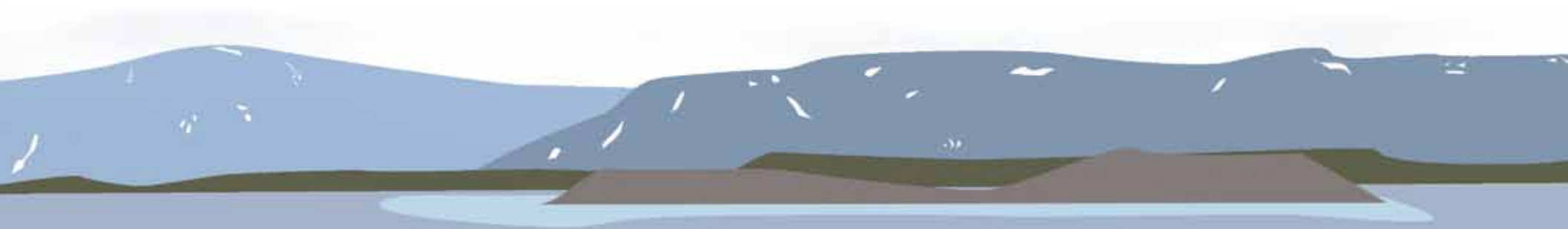


Atausiunnngittumut Uqausirmut- Language of Instruction

The languages used for teaching and learning in schools make a critical statement about what the system values and believes to be important. In an era when indigenous languages are threatened world-wide, Nunavut's Languages of Instruction policies ensure the survival of Inuit language, and the enhanced and dynamic sustainability of Inuit language as the living, working language of choice in Nunavut.

At the same time, it is critical to embrace English and French as languages within Nunavut. Department Language of Instruction policies must result in a balanced approach that produces fluent bilingual or trilingual speakers who can communicate effectively across the language communities of Nunavut. For more information on this, see this foundation document:

Atausiunnngittumut Uqausirmut: Foundation for Languages of Instruction in Nunavut Schools.



Inuglugijaittuq - Inclusion



Learning communities grounded in *Inuit Qaujimaqatugangit* principles and beliefs demonstrate a deep respect for every individual and high expectations for the contribution that each brings to the group. The relationships built within the community are dependent on taking the long view towards continuous progress and development. Educators plan strategically, collaboratively and carefully to provide supports so that the needs and unique abilities of each individual are met and the strength of the contribution of each is not lost to the group.

The support provided for students in schools must be respectful of *Inuit Qaujimaqatugangit* and of the concept of inclusive schooling. Elders have captured this in the image of a drum dance to portray the supports required. In the *qaggi* (a drum dance), *mumiqtuq* (the dancer), represents the child requiring support. The people sitting next to the dancer are *tusariat* (the singers) who support the dancer. They represent supports in the school, community and family that help the child learn. They also represent people, resource equipment, itinerant specialists or Health & Social Services personnel. These supports change, responding to the changing needs of the child. Behind the '*tusariat*' are *qaggipqajut* (the others, usually men, who observe the dancer). They represent other children in the classroom, other teachers, DEA, and community members, older students who all contribute to the caring environment. It is a supportive community - there to support and celebrate the child for what he or she can do, giving voice to his or her song.

More detailed information on this philosophy and approach is found in this foundation document ***Inuqlugijaittuq: Foundations for Inclusive Education in Nunavut Schools.***



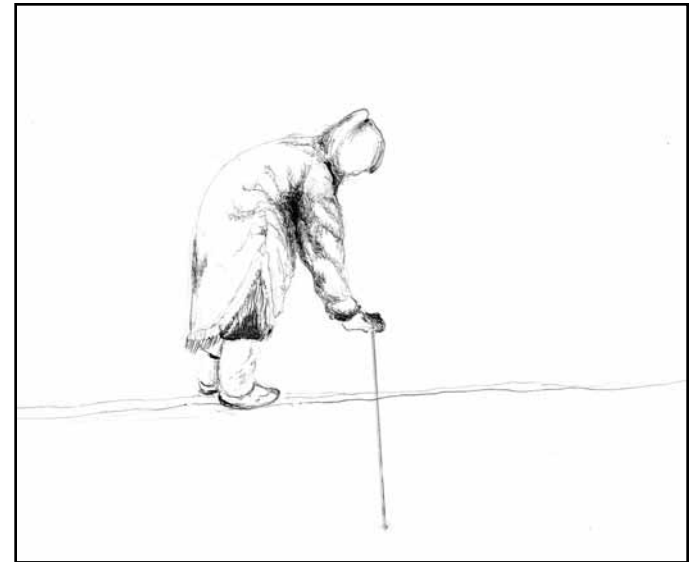
Ilitaunnikuliriniq - Dynamic Assessment About Learning

Ilitaunnikuliriniq, the dynamic assessment philosophy, describes a process of assessment about learning. Assessment is linked closely to goal-setting and achievement outcomes. The philosophy document describes the basic principles that drive the assessment process. This process must involve students and parents in both setting goals and in assessing progress towards meeting those goals throughout the student's learning path. At the completion of each learning stage, there is a set of task-based benchmarks that will help track student progress in relation to others and to set common standards for all students in Nunavut schools.

Tools identified for use allow the teacher and student, in partnership, to track student development and achievement through the student portfolio, the student profile and through research and knowledge project work. There are also rubric assessments developed in each Strand for each of the stages of development.

For detailed information about assessment for Nunavut schools, refer to this foundation document:

Ilitaunnikuliriniq: Foundation for Dynamic Assessment About Learning.



Inunnguiniq:
Critical Pedagogy for
Nunavut Schools



Citizens in the 21st century will require new skills and knowledge, much of which cannot be imagined today. The style and content of teaching can help students learn the skills they will need to interact and be successful in the future. Basic skills such as literacy and numeracy will be required. As well, there are personal qualities such as responsibility, self-esteem, sociability, self-management, serving and integrity/honesty that need to be nurtured in students in order to make them the citizens of tomorrow that the people of Nunavut would like them to be. In addition, students will need to be able to develop strong learning and thinking skills, such as creative thinking, decision-making, solution seeking, seeing things in the mind's eye, knowing how to learn, and using reasoning skills.

The foundation document ***Inunnguiniq: Critical Pedagogy for Nunavut Educators*** provides more details about this approach.



SECTION THREE

- *Sivuniksamut Ilinniarniq*: Characteristics of *Inuit Qaujimajatuqagit* Schools
- Multiple Options
- Partnerships in Establishing *Sivuniksamut Ilinniarniq*

Sivuniksamut Ilinniarniq: Characteristics of Inuit Qaujimaqatunqangit Schools



Sivuniksamut Ilinniarniq is the term that describes the schools Nunavut is building. It encompasses the philosophy of education that has been developed from the foundation of *Inuit Qaujimaqatunqangit* and from the objectives outlined in ***Pinasuaqtavut: The Bathurst Mandate*** (2000) and ***Pinasuaqtavut*** 2004-2009. The focus of this philosophy is inclusivity: building on the strengths of the individual and responding to the needs of students and their community in ways that support and build capacity. This means putting the needs of the learner first in an *inuuaqatigiingniq* learning environment where everyone works together.

The *Sivuniksamut Ilinniarniq* school builds on student strengths by providing options and promoting self-reliance and continuous learning. Most importantly, Elders have advocated the importance of promoting mastery and developing expertise. Traditional Inuit society highly valued working towards mastery and gaining expertise. *Sivuniksamut Ilinniarniq* builds these elements into the new system. The goal is to create schools that become places of learning where Nunavut students are truly prepared in every way to embark upon their future.

The following characteristics of *Sivuniksamut Ilinniarniq* will be further developed in the second philosophy document, **Program Organization for Nunavut Schools**, and other foundation documents:

- ***Inuit Qaujimaqatunqangit***: Inuit beliefs, laws, principles and values are the foundation of education in Nunavut.
- **Purpose of Schooling**: Students will be supported in becoming able human beings who develop self-reliance, self-direction, leadership skills, and in taking responsibility for their own achievement and using their strengths, skills and interests to serve their families and communities. This process respects the uniqueness and strengths of each student. Educators endeavour to enhance the potential for success of all students.
- **Student/Family/Community Centered**: Education in Nunavut respects and plans for diversity and builds on the strengths, knowledge, skills, values and beliefs of communities, families and individuals.
- **Partnerships with Parents**: Parents have a right to actively participate in understanding, supporting and making decisions about their child's learning path.



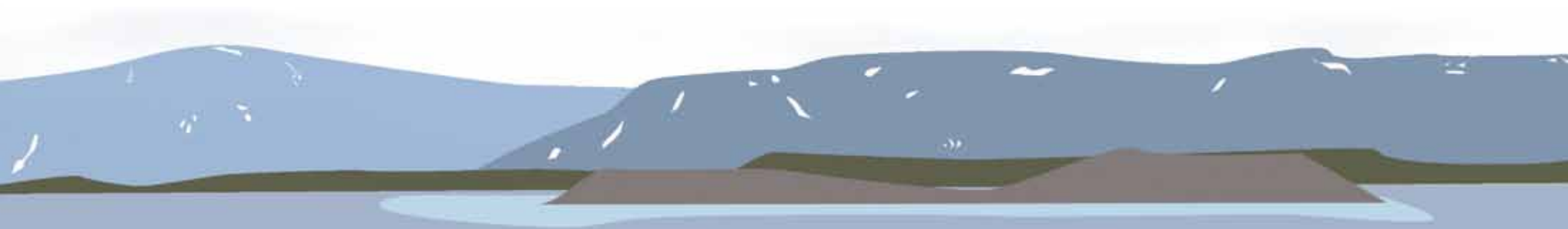
- **Language of Instruction:** Students have a right to learn in a bilingual program that uses an Inuit language and English or French.
- **Inclusion:** All students shall have equal access to an appropriate education program in an inclusive, respectful, age-appropriate environment.
- **Continuous Progress/Learning Continuum:** All students are entitled to an education that validates learning at different paces in order to ensure success.
- **Dynamic Assessment:** Students have a right to individual and dynamic assessment that assists them in clearly tracking personal achievement according to their learning path.
- **Multiple Learning Styles/Multiple Options:** All students are entitled to a relevant education that validates the importance of learning in different ways and in different environments and about different interests.
- **Critical Pedagogy:** Education in Nunavut is committed to an approach that emphasizes learning about learning and involves:
 - emphasis on the learning process;
 - teaching core relevant concepts;
 - focus on social and emotional as well as intellectual development of the child;
 - multi-disciplinary and holistic learning;
 - practice to ensure mastery;
 - learning to think critically and learning to act on perceived needs; and
 - project-based, cooperative learning strategies.

A key element of schools that demonstrate the *Sivuniksamut Ilinniarniq* approach is that they meet the diverse needs and interests of students. Nowhere is this more important than in secondary schools.

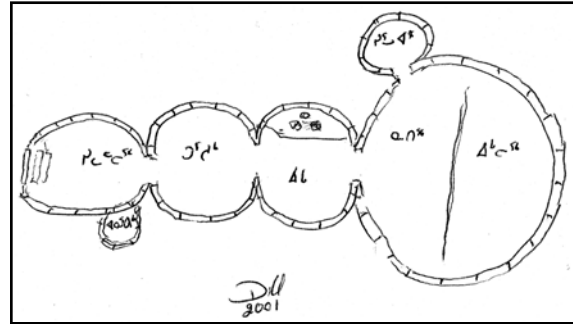
Multiple Options

Objectives from *Pinasuaqtavut 2004-2009* include:

- Develop a made-for-Nunavut Education Act that supports multiple options for career development;
- Work for a public education system that focuses on graduating bilingual youth who are equipped with the skills and knowledge to succeed in post-secondary studies.



Many students are not currently benefiting from secondary school programs. In order to have more graduates, greater entry into post-secondary institutions, and more employment alternatives open to graduates, the school system must restructure secondary schools to offer a number of graduation paths that build upon the strengths, needs and interests of students and their communities. These paths will provide links and supports for continuous learning with post-secondary opportunities. Specific changes to the secondary school organization can be found in the document, **Program Organization for Nunavut Schools**.



Partnerships in Establishing *Sivuniksamut Ilinniarniq*

The development of *Sivuniksamut Ilinniarniq* schools requires extensive consultation with District Education Authorities, educators, parents and students in each community about Inuit *Qaujimaqatuqangit education*. It requires collaboration with Inuit Elders, Inuit organizations, and Government of Nunavut departments to translate the core *Inuit Qaujimaqatuqangit* values and beliefs into working models and goals for school improvement. Each school must work with the community to articulate a vision for how community members want to educate their children. The Department of Education will support each community in designing school(s) that meet the needs of their children. Education is a community process and requires the active and on-going involvement of community Elders and members to ensure that *IQ* lives in all Nunavut schools.



Appendix A Puinaiqsiaq Nikanaiqsiaq

A long time ago, Inuit and First Nations people used to have wars and kill each other. In Kinngarjualiik, north of Arviat, some Inuit and First Nations people had a fight. One child's whole family was murdered, even his parents. He became an orphan because he was the only survivor. He was adopted by another family. The people who adopted him started to raise him. The new parents thought of ways to train the child so that he would 'become able'. They wanted him to obtain physical wellness and become self-sufficient by experiencing many things.

There was a big iglu (*qaggiq*); it was complete with a roof. People watered the whole roof so that it became as solid as ice and very slippery. The parents asked *Nikanaittuq* to play around the big iced iglu. They wanted to see if he could climb up the sides to the top. He played there everyday.

The adults that made *Nikanaittuq* practice asked other children playing with him, or the people that watched, "*puinaiqsiaq nikanaiqsiaq puinainngilaaq nikanainngilaqaa sulii?*"
(The one we are waiting for to become wise, is he ready yet?)
For a while they kept answering that *Nikanaittuq* was not able yet.

The ones responsible for making him practice would keep asking again, once in a while, "*puinaiqsiaq nikanaiqsiaq puinainngilaaq nikanainngilaqaa sulii?*"
(The one we are waiting for to become wise, is he not ready yet?)
Finally an observer or a playmate answered,
"I think he has become wise and strong; he can get up and go over the big iglu now".

(Louis Angalik, 2002)



Moral of the Story

The moral of the story is:

The meaning of this legend is that a child can learn anything. Even when they are not able they can become able through practicing the task. A child in his/her future can become a whole person, and take on responsibility through what he/she has learned and keep what he/she has learned throughout his/her life.

Definitions

Puinaiqtuq: able to do anything, able to do the impossible by himself or herself, able to carry on any task because of his or her ability through what he or she has learned. One who is multi-talented is *Puinaiqtuq*.

Nikanaittuq: One who never changes and is not to be worried about, he/she can take care of himself/herself (responsible). Someone who is able to do anything is *Nikanaittuq*.



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