The Impact of *Inuit Qaujimajatuqangit* on Formal Education in Nunavut

by

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Abstract

Long before the introduction of a western-style formal education for the Inuit of Canada’s north, the people learned everything they needed to know from their immediate and extended family units. The goal of education for Inuit at that time was simple: learn the skills needed to survive. The current goal of education in Canada is similar, though ‘survival’ has a new context where governments and educators focus more on how to prosper and succeed (in addition to being able to survive). There have been many fundamental shifts in the methodology behind educating Inuit students but each paradigm has intended to better prepare children how to survive in the modern world. In 2012, for example, there is more of a focus on Calculus than on skinning caribou and students learn how to read sheet music instead of watching elders beat a sealskin drum and mimicking the rhythm. Curriculum focuses on scientific or historical facts rather than myths or legends to explain how the world works. This thesis examines the latest two paradigms in educational curricula in the territory now known as Nunavut.

In 1999, the territory of Nunavut came into effect when the Nunavut Act was proclaimed. Before this, the area now known as Nunavut was part of a much larger and more culturally diverse Northwest Territories. In the years leading up to 1999, plans began to take shape that would lead to the separation of Inuit inhabited lands. Inuit desired a system of government that reflected their own distinct culture, and enabled them to make decisions and policies for those living within their boundaries. The Inuit Qaujimajatuqangit (more easily remembered as IQ), a set of principles that refer to traditional Inuit knowledge and knowledge gathering, is a key example. The new government of Nunavut introduced IQ principles to guide decisions, policies
and set values that would create a government that was truly representative of the people it served.

Prior to this, the Northwest Territories used a system of education and pedagogy that was adopted primarily from the Province of Alberta. Though some curriculum focused on the Inuit as a people, it was not a system designed to incorporate traditional Inuit knowledge. The educational experiences of former Inuit students before Nunavut was established can be compared to those educational experiences of Inuit after the formation of Nunavut (and after IQ was incorporated into the education of Inuit). This thesis evaluates and compares those differences, documenting shifts in attitude, experiences and stories from the time before Nunavut appeared on maps to the time after the territory of Nunavut was created.
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Acronyms

NU = Nunavut
NWT = Northwest Territories
GN = Government of Nunavut
GNWT = Government of Northwest Territories
NLCA = Nunavut Land Claims Agreement
DIAND = Department of Indian Affairs and Northern Development
INAC = Indian and Northern Affairs Canada
AANDC = Aboriginal Affairs and Northern Development Canada
ITK = Inuit Tapiriit Kanatami
NTI = Nunavut Tuungavik Incorporated
KivIA = Kivaliq Inuit Association
KitIA = Kitikmeot Inuit Association
QIA = Qikiqtani Inuit Association
GED = General Education Diploma
TRC = Truth and Reconciliation Commission
CEP = Common Experience Payment
DEA = District Education Authority
CNDEAs = Coalition of Nunavut District Education Authorities
HBC = Hudson’s Bay Company
TEK = Traditional Ecological Knowledge
IK = Indigenous Knowledge
TK = Traditional Knowledge
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Chapter One: Background

The first Europeans to have contact with Inuit were the arctic explorers of the 16th century. Inuit also interacted with the Qablunaat (white person) whalers travelling through their lands for the first time in the 18th century. These meetings were infrequent and the motivating factor behind these interactions was often trade. As more Europeans and those from the southern parts of Canada and the United States began to make their way into the arctic, interactions began to occur more frequently. Some Inuit were hired by whalers to help with the whale harvest while others began trading for items not available in the arctic, such as rifles, sugar and tobacco. Inuit were able to barter with ivory, pelts and meat. The opportunity of profiting from trade with southern Canada and European markets, as well as with Asia, added to the romanticism of exploring this relatively unknown part of the world. Soon colonists began to arrive with aspirations of converting Inuit to European religions and ultimately, the European way of thinking.

Christian missionaries began to arrive in the northern parts of Canada in the 1860’s and 1870’s, though these same religious groups had already been at work on aboriginal populations in southern Canada for decades (Dickason, 1997). Though missionaries had stayed with Inuit for short periods of time, the first Christian missionaries to permanently live with the Inuit were the Missionary Oblates of Mary Immaculate in 1912 (Dickason, 1997). Many more groups were to follow. Originally, Inuit did not have a written language and missionaries were trained in a church system for creating a written language using syllabics: a system of shapes to mimic syllables (Nichols, 1996). This system is still in use today in the eastern part of the arctic. The
western arctic Inuit saw more of Anglican missionaries; thus their language and dialect became a written language in Roman orthography. In order to learn the bible and Christian teachings, Inuit needed to learn to read their own “language,” the missionaries’ thinking went, so they could pass down this information accurately when missionaries were not available. This became a goal of missionaries because there were many Inuit who did not visit the settlements where missionaries had set up practice. Inuit parents were also responsible for their children’s education and were expected to pass down the Christian teachings. The first exposure to western-style education came from these first Christian missionaries.

As missionaries became more prevalent amongst the Inuit, trade became much easier for the Hudson’s Bay Company (HBC). The HBC began to see a sizable market for arctic pelts in the early 1900’s. The HBC already had a presence in the arctic with remote whaling and blubber stations, but when the arctic fox pelt gained in popularity in Europe and the southern parts of North America, more HBC posts were established to allow for more trade with the local Inuit. With commerce came the first exposure to Qablunaat (white person) justice and colonization on a massive scale. The Royal Canadian Mounted Police were dispatched to help solve disputes between traders and the local Inuit. This was the second new educational shift for Inuit as they learned to cope with a monetary-based economy and the Qablunaat justice system.

When the government of the Northwest Territories first came into being in 1870, most of the area once controlled by the HBC was put under the control of the Temporary North-West Council. After many changes to the infant Canadian government in the years following 1870, the Northwest Territories was reduced by the separation of the Yukon Territory in 1898 and the
provinces of Saskatchewan and Alberta in 1905. The reduction of such a large population of eligible voters resulted in Ottawa-control of the Northwest Territories between 1905 and 1951. During that time, aboriginal people were not eligible to vote in Canada. Inuit were subjected to a number of initiatives that were ultimately intended to colonize the population, or ‘kill the Indian in the child.’ Many of those Ottawa policies were still in place after the Northwest Territories once again gained some control in 1951 because the funding of the Northwest Territorial government was controlled by Ottawa; Inuit representation was nearly non-existent. Each Canadian Inuk was given a number tag for identification purposes (Dickason, 1997). Inuit were encouraged to move to settlements that began in the arctic around the new Distant Early Warning sites of the North American Aerospace Defence Command. Inuit were also forced to give their children to missionary staff or RCMP members so that they could be taken to a residential school and learn English as well as a southern Canada curriculum approved by the Department of Indian Affairs. This became the third educational paradigm used to educate Inuit and it has since proved to be an abysmal failure (TRC Interim Report, 2012). The residential school issue is still contentious in Nunavut as it is in the rest of Canada among aboriginal populations (TRC Interim Report, 2012).

Despite the outcry from Inuit parents, children were still taken away from their families and forced to learn a language that was not their own in federally operated or Christian-run residential schools. This was such an undesirable practice among Inuit that the first Inuit to graduate from the southern-style schools formed an organization to promote Inuit values and needs (5000 years Inuit history and heritage, Inuit Tapiriit Kanatami 2012). The Inuit Tapiriit
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*Kanatami* (loosely translated as the Inuit brotherhood) was formed in 1971. ITK lobbied the governments of the Northwest Territory and Canada to allow for Inuit governance of Inuit lands and people. In a 1982 referendum, the Northwest Territories (NWT) population voted to allow for the separation of the Territories into the NWT and a new territory comprised of the arctic area containing Inuit inhabited lands. After many years of negotiations with the federal government, the Nunavut Act and Nunavut Land Claims Agreement were signed July 9, 1993. On April 1st, 1999, the new territory of Nunavut officially separated from the Northwest Territories.

The territory of Nunavut joined Confederation and for the first time in generations, Inuit were once again in control of their own education. The Nunavut Land Claims Agreement (NLCA) was the largest aboriginal land treaty in the history of Canada and it provided for Inuit values to be the most important factor in deciding government policy, including those policies relating to education (*Nunavut Land Claims Agreement*, 1993).

In 1999, Nunavut curriculum in the kindergarten to grade 12 school system was adopted from the parent Northwest Territories. Before Nunavut was formed in 1999, the Northwest Territory curriculum that served that territory was taken largely from that of the Alberta Department of Education school curriculum. With the formation of the Government of Nunavut, curriculum has been modified to better serve the needs of Inuit and Nunavummiut. Changes to the curriculum have occurred in primary, junior and intermediate grades in Nunavut. Some courses have been developed for high school students (grades 10-12), though the majority of high school curriculum in Nunavut; including standardized tests, are still adopted from the
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Alberta secondary curriculum. This is scheduled to change in 2012 with the distribution of a new high school curriculum which offers “multiple options” (speech delivered by the Premier of Nunavut and Minister of Education; Eva Aariak, to the 2012 Piliriqatigiinniq Nunavut Teacher’s Conference).

Curriculum is not the only change that has occurred in the last 13 years of Nunavut’s existence. The first three governments formed by the young territory have each adopted a mandate that incorporated *Inuit Qaujimajatuqangit (IQ)*. All aspects of government business in Nunavut are guided by these principles; including curriculum development, hiring of school staff, school policies, school and government procedures, the development of local school District Education Authorities (with significant control over local school issues including the hiring of staff and the inclusion of specifically local topics to be included in local curriculum).

*IQ* has had an impact on pre-kindergarten programs due primarily to the inclusion of *Inuktitut*; one of the main Inuit languages (TAMAPTA, 2007). A solid educational foundation in *Inuktitut* may also affect the overall prosperity of Inuit in Nunavut. Before Nunavut was created, there were daycares in some communities but there were no curricular or language requirements.

*IQ* has many similarities with traditional ecological knowledge (TEK), indigenous knowledge (IK) and traditional knowledge (TK). These terms are knowledge-gathering frameworks adopted by indigenous people. *IQ* has been the conceptual framework by which the new territory of Nunavut attempts to accomplish its goal of incorporating Inuit social and cultural values into its management of the territory. Part of the government of Nunavut’s mandate has been the implementation of *IQ* in all Nunavut schools. Its mandate calls for the
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dvelopment of curriculum that incorporates the principles of IQ (Tamapta Mandate, 2007). For example, introducing IQ has resulted in new courses that are designed to teach students the importance of respecting others and caring for people: Alliaqtuut/Aulajaaqtut (Nunavut Curriculum, 2007). The intent of incorporating IQ is to make formal education more culturally acceptable, palatable and manageable for Nunavummiut.

Principles of IQ

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
Aajiiqatigiinniq: decision making through discussion and consensus
Pilimmaksarniq/Pijariuqsarniq: development of skills through observation, mentoring, practice, and effort
Piliriqatigiinniq/Ikajuqtigiinniq: working together for a common cause
Qanuqtuurniq: being innovative and resourceful
AvatittinnikKamatsiarniq: respect and care for the land, animals and the environment

Before 1999, there were few secondary schools with the ability to grant high school diplomas in the area of the Northwest Territories that is now Nunavut. Therefore, the majority of communities did not have secondary schools. Student-aged children and young adults in those communities had to be sent away, leaving parents and family, to receive secondary education.
This education was based on the Alberta secondary curriculum. Now, in 2012, there is a secondary school in every community of Nunavut with the ability to grant high school diplomas. Most mothers have access to daycare in Inuktitut or Inuinnaqtun while children receive instruction at the primary level in their first language. There are new subjects taught at the elementary and intermediate level that reinforce the principles of IQ such as Alliaqtuu (Inuktitut for always progressing) and a Northern Studies course. The Department of Education has also produced new curriculum that is intended to be “more engaging for our students” (Cathy McGregor, February 2012).
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Research Question

Has the use of Inuit Qaujimajatuqangit (IQ) in government education policy and curriculum development produced positive scholastic results and positive educational experiences for Inuit in Nunavut?

1. How did former Inuit students who were educated in the Northwest Territories (prior to 1999) perceive education during their primary, junior, intermediate and senior levels? What were the main factors that influenced their educational experience at each level?

2. What factors contributed to the success or failure of Inuit who were educated in the Northwest Territories?

3. How did former Inuit students who were educated in Nunavut (post 1999) perceive education during their primary, junior, intermediate and senior levels? What were the main factors that influenced these educational experiences at each level?

4. What factors contributed to the success or failure of Inuit who were educated in Nunavut?

The research objective is to compare the educational experiences of those who were educated in the Northwest Territories (prior to 1999) with those who attended school after 1999 when Nunavut came into existence. Also, the research will reveal common themes that differentiate or draw together the educational experiences of Inuit educated in the Northwest Territories with those in Nunavut.
Operational Concepts

Inuit in Canada are divided into four groups that are separated by geographical area, language, and/or settlement status with the federal government. The ITK sub-divides Canada’s Inuit by settlement status and claim to be “the national voice of 55,000 Inuit living in 53 communities across the Inuvialuit Settlement Region in the Northwest Territories, Nunavut, Nunavik in Northern Quebec, and Nunatsiavut in Northern Labrador” (Inuit Tapiriit Kanatami, 2012). Nunavut is the largest of these groups and the territory itself has a population of 31,906 with a total area of 2,038,722 km² (Statistics Canada, 2010). This means that Nunavut is the largest politically created region of Canada with the lowest population density of 0.02 persons/km² (Executive and Intergovernmental Affairs, Government of Nunavut, 2011). There are 25 communities in Nunavut and the only means of travel to these communities is by air, sea or lengthy cross-country travel over the arctic tundra by snowmobile or all-terrain vehicle. All of these are extremely expensive and lengthy methods of travel in the arctic. Nunavut is subdivided into three regions in three time zones: Baffin (EST & CST), Kivaliq (CST) and Kitikmeot (CST & MST). Each region has specific dialectical structures and even the communities within those regions have sub-dialects that sometimes make it difficult for Inuit to comprehend Inuit from outside their home community.

Due to the cost of travel, low population density in such a vast geographical area, differing language dialects in each Nunavut community and the financial compensation required for each participant; it was impractical to visit each community to conduct research on a large number of participants. Though a larger group of participants would result in a more statistically
accurate representation of the entire population of Nunavut, a smaller sample of 75 participants was more practical. For most participants, the research was conducted from a distance through the use of a translated survey. I was able to travel to the communities of Kugluktuk, Rankin Inlet and Yellowknife in December of 2011. I also travelled to the community of Pangnirtung in September of 2011, but most face-to-face research was conducted in Iqaluit in the fall of 2011 and winter of 2012. Despite actually being present in these other communities; it was difficult to gain Inuit participation. Most people responded with some degree of suspicion and declined to participate. This was one of many barriers to a larger survey group.

The participant’s involvement depended mainly on financial compensation. However, the offer of twenty dollars did not always ensure a participant would return the survey once completed. Most participants preferred to complete the survey on their own and return it to me, rather than be interviewed. Allowing participants to complete the survey on their own seemed to alleviate the concern over embarrassment from misunderstandings due to the differences in regional dialects of Inuktitut that may have existed between the participant and the interpreter. In addition to this concern over regional dialects, Nunavut has two official Inuit languages which may have caused a language barrier between participants, interpreters and myself. Inuktitut is spoken in the Baffin and Kivaliq Regions as well as the eastern part of the Kitikmeot region while Inuinnaqtun is spoken in the western communities of the Kitikmeot region. This additional language requirement also made it financially difficult to survey a large number of participants from across the territory.
The survey underwent a common translation into *Inuktitut* syllabics (English and *Inuktitut* versions are attached in the appendices). Participants indicated which survey they felt more comfortable completing when they were initially contacted. Participants were sent a survey (in the language of their choice) by mail, or a community member known to me personally handed them the survey. Once the survey was completed and returned to the community contact, or mailed back to me, the participant received $20 as a participation fee. Surveys were translated in Iqaluit.
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Significance of Research

Throughout the past 13 years, the three territorial governments of Nunavut have relied heavily on graduation rates as opposed to qualitative data when evaluating the success of formal education in Nunavut schools. This quantitative tool is widely used in Canada by schools, governments and mainstream media (Figure 27 and 28). Graduation numbers, by year, do not provide much more information than how many students completed the requirements for a secondary school diploma and how many students were registered in Nunavut schools but did not receive a secondary school diploma.

A survey of the experiences of students is intended to provide further data on the ‘success’ of formal education. As mentioned above, scholastic success is often measured by the students’ completion of a Secondary School Diploma and ‘formal’ education is education received in an institution (such as an elementary school or secondary school). A survey that includes ‘extra-curricular activities’ and reasons for leaving school of Nunavut students will provide further data on individual perceptions of the success or failure of the formal school experience. An evaluation of the activities undertaken by students who have provided anecdotal and qualitative data after they left school would likely also provide additional insight. If research were to include the reasons why a student chose to leave school before graduating, this may also provide data on the success of formal education for that student. Using the students’ experiences and any additional data pertaining to their formal education will help build a more comprehensive picture of the students’ perceived success or failure in school. Since the Government of Nunavut has developed a mandate that promises to incorporate the principles of
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IQ in all government business, it will be prudent to include some of the principles of IQ that promote the use of data; other than graduation rates, in determining the success of the territory’s formal education facilities. Lack of an acknowledgement of the students’ experience, both before and after 1999, means that policy makers will continue to rely on assumptions, given limited data, rather than qualitative-based evidence to guide future education policy. This is in direct contradiction to the principles of IQ.4
Assumptions

When I review the curriculum used in Nunavut schools in 2012, there are obvious references to *IQ* and the principles of *IQ* are used to help explain the desired teaching methodology. However, the introduction of IQ did not appear until after April 1st, 1999 when Nunavut was formed. There was a gradual implementation of this new curriculum throughout the grades.

In this study I am making an assumption that changes to the curriculum introduced by the GN were implemented equally throughout the territory and used in all Nunavut schools. A later implementation of the curriculum or the pedagogical methodology derived from the use of the principles of *IQ* would have an effect on the answers from participants. The teaching methodology that incorporates the principles of IQ in the student-teacher-parent relationships would also need to be implemented equally and at the same time for all participants.

I am also assuming that teachers from the NWT (prior to 1999) did not incorporate the principles of *IQ*. There were Inuit teachers from the NWT who taught Inuit students before 1999, and though the government of that time did not formally encourage the use of *IQ* principles when teaching, there may have been teachers who did interact with students according to these ideals. However, I considered these isolated examples which I have not factored into my analysis.
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**Beginning**

Nunavut came into Confederation as its own territory in 1999. Prior to 1999, the *Nunavut Land Claims Agreement* (NLCA) and the *Nunavut Act* (NA) were signed (1993) creating the largest aboriginal land claim agreement in the history of Canada (*Nunavut Land Claims Agreement*, 1993). The NLCA and NA were intended to create a government that would provide for the unique cultural and language requirements of the Inuit. This territory began with very little original policy and implementation experience. All legislation, initially, was adopted from the government of the Northwest Territories and the new territory of Nunavut, over time, began writing its own legislation, including a new *Education Act*. This Act was finally passed by the Nunavut Legislature in 2008 after much consultation with regional authorities and Inuit organizations. However, numerous policies were put into place well before the Act was passed, while other policy statements stipulated in the Act were designated for implementation at a later date. The *Education Act* outlines the criteria for school success: namely a Secondary School Diploma.

The implementation of *IQ* into formal education in Nunavut provides a valuable tool for explaining other scholastic successes of those educated in Nunavut; whether a student has obtained his/her Secondary School Diploma or not. If the government produces a mandate that outlines a framework to explain how it will form policy and how it will do business for its term, then that government should use its own framework to evaluate how successful it is in implementing its policies. If the Government of Nunavut states that it will use *IQ* as a framework for forming policy, then any policy relating to scholastic success should be measured
against its use of the principles of *IQ*. For government to evaluate its own success, its research must compare the results of the Nunavut system of formal education with a formal system of education that did not include *IQ*. Without the additional data, there is a lack of context to know where educational reform needs to focus its attention in order to further whatever goals were set to define success. I chose to focus on Inuit who were educated in the same geographical area. The pre-1999 education system of the Northwest Territories was a system that educated Inuit without the implementation of *IQ*. By comparing Inuit students educated before 1999 with Inuit students educated after 1999, my research generates data on the effectiveness; at least in relation to education, of the three Nunavut governments since Nunavut began in 1999.

**About the Author**

I began teaching secondary Inuit students in Nunavut in 2004. The community was Hall Beach, though this was a Qablunaat name and local people knew Hall Beach as *Sanirajak*. English was a second language for all students in Hall Beach and over the following two years, the formal education facility in Hall Beach produced five graduates. Class sizes varied but were generally 15-20 students per grade level. There were students who did not receive their secondary school diploma yet were content, functioning and productive members of the community. I posit that the concept of ‘formal education’ be derived from the experience of viewing students with Inuit elders on field trips. In this type of environment, students would be taught through oral tradition by their elders about a variety of topics that were not included in the government’s curriculum (formal education); such as the best distance between ice fishing holes
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from other ice fishing holes. This ‘informal education’ included a variety of skills developed through observation and mentoring.

My exposure to informal education continued in a second Nunavut community where I taught secondary Inuit students. Cambridge Bay (Ikaluktutiak) is a Nunavut community that has two schools, one elementary and one secondary school. Cambridge Bay is also the regional administrative centre for the Kitikmeot Region of Nunavut. There were more graduates in Cambridge Bay than there were in Hall Beach, but there were also students who did not graduate from secondary school with a secondary school diploma but had learned the skills necessary to survive and succeed in Cambridge Bay, Nunavut because they could hunt, sew, carve, get a job (that satisfied their material needs) or generally contribute to the health of the community in some way other than those mentioned.

The inclusion of IQ in secondary school curriculum allowed local District Education Authorities (DEAs) to grant permission for students to learn skills on the land from Inuit elders during class time and during school-sanctioned field trips, though this was not specifically outlined in any curriculum documents. Students were able to gain valuable skills for hunting, trapping, sewing, fishing and surviving in their arctic environment. These skills were learned while attending school but they did not have an academic value and were not included on the student’s transcript. Skills and abilities learned through the use of IQ have not been included in data used to evaluate the success of formal education (a Secondary School Diploma). These skills were considered ‘extra-curricular’. My concern is that if these skills and abilities are not counted in the validation statement for student graduation, then student graduation rates alone do
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not provide for a comprehensive and concise representation of student achievement for those
living and working in the Nunavut territory.

A comparative analysis of the recent Nunavut students’ experiences with the previous
Northwest Territory students’ experiences may lead to new insights about perceived successes of
the current education system.
Chapter Two: Literature Review

There is a previous study measuring two systems of education; before and after a fundamental theory shift in education methods and rationale (Lowe & Tassone, 2001), though this study involved the aboriginal populations of Australia’s outback. There are also peer reviewed articles specifically focusing on the measure of “success” of an educational system on specific populations. There are numerous articles pertaining to aboriginal education in Canada, though none seem to focus primarily on Inuit. This may be due to the relatively recent exposure of Inuit to outside cultures. Most Nunavut communities were only established a generation ago, some as late as the 1970’s. Many Nunavummiut were still living a nomadic lifestyle up until the 1960’s.

It may also prove to be beneficial to review the role that ‘fear’ plays in educational success (Jackson, 2010) since this is a major theme that I have experienced and observed when trying to establish the reason for parent and student indifference to formal education in Nunavut. The Residential School Settlement between aboriginal Canadians and the Government of Canada has revealed a great deal of pain and suffering of aboriginal students who were forced to move away from their parents in order to attend formalized Ottawa or Christian-run education facilities (residential schools).

There is little or no research that has directly studied the relationship between the implementation of IQ and the results on formal education, though a similar study was conducted in New South Wales, Australia (Lowe & Tassone, 2001). This study reviewed a pilot project that was developed and implemented by aboriginal groups and used a variety of methods similar
to the ones being used in Nunavut. These methods were intended to make formal secondary education more relevant and interesting to aboriginal students. The project utilized community resources, aboriginal educators, parents and traditional activities to educate aboriginal students. The project provided some accomplishments but the main barriers to success were loosely identified in the article; fear, anxiety and an indifference to achieving a diploma. These appear to be similar to the barriers facing Nunavut students.

Scholastic results in this study may be too subjective for traditional academia, but there are a number of articles that evaluate and discuss the meaning of “successful” in terms of formal education. One article examines the notions of success and corresponding retention theories in post-secondary education of aboriginal students (Pidgeon, 2009). This article provides a framework for broadening the notion of “success” in terms of education. Success may be defined as a simple skill learned from an elder, such as butchering a caribou while not wasting any meat. Success may also be defined as a learned behaviour, such as mimicking an elder to sing in harmony with her. Pidgeon also discusses some expansion of the grading system intended to enrich the education of aboriginal students in post-secondary educational facilities.

Another article that analyzes student success by qualitative means also measures the results of achievement tests within communities of high poverty (Urso, 2008). The current use of achievement tests (such as the Alberta Diploma Exams used in Nunavut schools) to quantitatively assess scholastic success is not the most complete tool for evaluating students with extenuating personal circumstances (Urso, 2008). Scholastic success may be evaluated through the number of positive responses to questions that require the respondent to analyze his/her
experiences at different levels of education (such as kindergarten to grade 3; the primary years). Also, the students’ (or former students’) current circumstances; such as enrollment in post-secondary education could be evaluated through the use of a survey.

There is a shortage of research on aboriginal secondary education, though one article that explored the open-ended and collaborative approach to learning with respect to post-secondary aboriginal students showed a trend for better scholastic results when this approach was used (Morgan & Golding, 2010). In this study the students had already attained a measure of ‘scholastic results’ since the subjects were all post-secondary students in Canada.

An examination of the actual curriculum used in aboriginal education reveals a possible reason for aboriginal failures in formal education (Godlewska, Moore & Bednasek, 2010). The curriculum used in aboriginal communities needs to be culturally important to the learner. The old colonial curriculum used before 1999 was written for Alberta students, while the newer IQ-influenced curriculum has been designed to incorporate the principles of IQ. The research conducted for this paper studies the effects of these principles from the point at which they were implemented into the curriculum of Nunavut schools. Godlewska, Moore and Bednasek seem to focus on the negative and “racist” aspects of current or recent curriculum and discuss the “colonial attitudes” still embedded in Ontario curriculum today. Though it is difficult to prove the similar nature of the pre-Nunavut curriculum compared to the IQ Nunavut curriculum, it is possible that a closer inspection of the actual curriculum itself will reveal similar aspects to those identified by Godlewska, Moore and Bednasek.
Another related article examines the gap in scholastic success of aboriginal students in residential schools with residential curriculum and those in urban schools with provincial curriculum (Richards, Vining & Weimer, 2010). This research may relate to the idea that pre-Nunavut curriculum compared to the IQ Nunavut curriculum has had an impact on scholastic success.

Finally, two articles that are not peer-reviewed have provided a great deal of background information for the research conducted in this paper. The first article is a round-table discussion of aboriginal educators and their roles in student success through the use of aboriginal methodology and pedagogy (Kitchen et al, 2009). This article includes suggestions for decolonizing teacher education (removing the accepted ideals that are closely tied to one culture but not another; such as the practice of polygamy by some Australian aborigines and the practice of monogamy by the Christians who taught them). Decolonizing teacher education would ensure that aboriginal educators are enabled to use aboriginal culture and methods in their teaching.

The second article reported on the discussion of perceived successes of aboriginal K-12 schools in western Canada (Petten, 2005). These articles have demonstrated that scholastic results should not be limited to secondary school diplomas and further post-secondary education. The article describes the results of Moving Forward. This was an initiative of the Society for Advancement of Excellence in Education, which is an organization that provides leadership for educational research into best practices and the measure of success of those practices.

It is clear that all articles reviewed tend to provide a solid case for involving the culture of the students in their teaching. These articles also propose that a student’s rates of success in
school and after school will improve greatly if that culture is used successfully in their education.

Though some of these peer-reviewed articles differ on their assessment of scholastic success, most seem to shy away from using high school graduation as the only measure of scholastic success.
Chapter Three: Methodology

My research is a comparative analysis of the educational experiences of students who were enrolled in a formal educational institution before 1999 with students enrolled after 1999. This essentially breaks the study groups into pre-Nunavut (or NWT-educated) students and Nunavut-educated students.

The specific research questions that were used were intended to explore individual experiences in formal education and then have participants provide comments as examples. (Both English and Inuktitut versions of the survey can be found in the appendices.) Once interviews and questionnaires were gathered, I extracted statements or themes from the responses and then clustered the common elements. I noted specific events, such as the completion of a high school diploma, the completion of a General Education Development (G.E.D.), and included attending post-secondary institutions where applicable, and participation in extra-curricular activities. I also noted influencing factors that can be easily perceived as positive or negative; such as a desire to have children succeed in school or a desire to affect change in education. For example, a statement such as “the teacher was mean and did not like Inuit at all” (Figure 10) was interpreted as a negative learning experience while a statement such as “the teachers would come up with fun events such as sports day, obstacle course, IQ day/cultural day, learn how to sew class etc” (Figure 13) was interpreted as a positive learning experience; within the context of the study.
Limitations of the Study

Detailed questions relating to participants’ families are purposely omitted. The Inuit adoption practice might result in confusion about the intended purpose of the question or possible confusion about how to answer the question. Adoption is a very common practice among Inuit families. For example, southern terms such as ‘daughter’ may have different meanings; children adopted out, children adopted into the family, children born into the family, children adopted out then taken back and even children not in the family at all but who have been given the name of a deceased child from the family may all be called ‘daughter.’ Family is a complex issue in Inuit culture when compared to the ‘nuclear’ family of the south. Questions relating to family might have been misunderstood. Answers to questions about the family may have provided inaccurate data.

The study also omitted questions relating to the amount of travel required to get to school. There are two possible responses to a question about how long it took to get to school: “long time” for schools outside of the community (requiring air or sea travel to get to the residential school) and “not long” if there was a school in the community. All travel between communities would be by air, boat, snowmobile or ATV. In the community it would take minutes by foot. Inuit who were required to travel to different communities to go to school were away from their families and home and they were not able to travel back on weekends (and were not allowed to go back until the summer; thus they were robbed of their culture for 10 months of the year). Questions having, or perceived as having residential school implications would be a
worthwhile topic when studying scholastic success, but not one that pertains to this study’s research question.4

The results of the data collection are presented as both descriptions and statistical representations of the clusters, mentioned previously, to provide context to the scholastic results of students. The reason is that most educational authorities studying TEK, IK and TK agree that the experiences of individual learners are a better measure of scholastic success (Fitzmaurice, 2008). This can be due to any number of different factors, such as language (nearly all Inuit students learn in their second language, though this is changing as more Inuit educators are trained and begin to teach in Inuktitut or Inuinnaqtun), test anxiety, or even varied assessment strategies by different schools and teachers.

There are other limitations to this type of research because both groups are at different stages of their lives. The pre-1999 participants will have had more time since leaving school and matured considerably more than the Nunavut educated group.
IQ and Formal Education in Nunavut
Matthew Ayres

Research Ethics

Participants were initially informed of their right to withdraw from the survey at any time and that they were under no obligation to complete the survey. However, payment of the participation bonus ($20) required participants to complete the survey questions. Each participant was asked if he/she knew other potential participants who would also be paid the participation bonus of $20. Those referrals leading to another completed survey were rewarded with an additional $5 bonus. No participants chose to withdraw from the survey after starting, though some chose not to answer certain questions. Usually, questions were skipped because they did not pertain to the participant (i.e. a participant who did not complete grade 9 chose not to answer questions about grades 10-12).

Participant answers are kept completely confidential. Those who responded to the survey were guaranteed anonymity. Participants were also offered the choice of receiving a copy of the research once complete. Five of the participants chose to receive the completed thesis.
Chapter Four: Data Collection

The territory of Nunavut is vast. There are less than 0.02 people/km² and with such a low population density, potential participants live in very remote and inaccessible communities. Travel to each community was not an option without a large infusion of capital in order to pay for my travel and time in the community. The geography of Nunavut also inhibits researchers with more substantial means for travel because the territory is spread over three time zones, weather is unpredictable in the arctic and flights are often delayed or cancelled. Weather often disrupts winter travel in the far north and spring and summer travel is unreliable as well. This research was conducted in the fall and winter of 2011/12.

Language is another issue of concern when conducting research in Nunavut. There are two Inuit languages spoken in Nunavut, but there are numerous sub-dialects of those two languages. Therefore, when conducting face-to-face interviews, a researcher must employ a local translator. This is not always possible because the cost of hiring a local translator (even if one is available) is not always viable. This is a process that requires time and expertise while every day in a community in Nunavut is expensive. Nunavut currently has four official languages and of those languages, there are two distinct structures of writing: syllabics and roman orthography. The infrastructure in Nunavut is not as reliable as in southern cities. Internet, when available, is extremely slow. Limited bandwidth is also a concern and makes communication or research with southern facilities nearly impossible at times.

The study began with a goal of 100 participants and a total of 198 surveys were distributed over the course of the study. The research and distribution of surveys for this study
took place over a five-month period from November 2011 to March 2012. Participants were offered a participation bonus of $20 once the survey was completed and submitted. Initially, I contacted participants who were friends or colleagues in various communities I had previously visited. Anonymity was guaranteed to each participant since many worked for the Government of Nunavut and specifically, the Department of Education. The effort produced 75 participants in total; 35 were born before 1985 and 40 were born after 1985. Figure 1 below breaks down the participants by current community of residence.
IQ and Formal Education in Nunavut
Matthew Ayres

Figure 1 - Participants by Current Community of Residence
Chapter Five: Discussion and Analysis of Data

The collection of data from such a disperse group of people required a tremendous amount of networking. Participants were recruited to take part in the survey by first or second hand relationships with myself. Those who agreed to take part in this study were encouraged to choose to be interviewed and their comments recorded, but this option seemed to cause trepidation among potential candidates and most choose to complete the paper version on their own time and submit it to me afterwards. The final tally of participants was 75 and of those 75, only two chose to take part in an oral interview. The two who were interviewed spoke English, thereby eliminating the need for a translator and any dialect differences that may have resulted in a skew of the data derived from an oral interview. The remaining 73 participants all completed paper surveys in English. The surveys can be viewed in the appendices section of this thesis. Some participants chose to complete the survey in English but asked for the translated survey because they found it easier to read in Inuktitut; however, they answered in English. Once again, this helped prevent any skew of the data due to dialect differences in Inuktitut between the participants and the interpreter.

Demographics

The age, ethnicity, gender and geographic location of those who participated in this study generally reflected the demographics of Inuit in the territory of Nunavut. The territory is unequally subdivided into three regions. The Qikiqtani Region of Nunavut contains 13 communities, including the largest community Iqaluit, which is also the capital of Nunavut. The Kivalliq Region (this region is called the Keewatin Region by Statistics Canada) contains seven
communities, while the Kitikmeot Region comprises the fewest communities with five. The representation of all participants showed that 62% came from the Qikiqtani Region while 23% came from Kivalliq communities and 15% came from Kitikmeot communities (see Figure 2). As shown in Figure 3, according to 2010 statistics, the Baffin Region of Nunavut comprised 53% of the territory, the Kivalliq comprised 29% and the Kitikmeot comprised 18% (Statistics Canada, Demography Division, Cansim tables #051-0001 and #051-0052). These ratios are consistent with the ratios of participation by region in this study, though Qikiqtani participation was slightly higher while Kivalliq and Kitikmeot participation was slightly lower. This may be attributed to my current location in the Baffin Region where participation was more easily attained due to the proximity of potential respondents.

Figure 2 - Participants by Region
### IQ and Formal Education in Nunavut
Matthew Ayres

#### Nunavut population estimates by region and community, 2005 to 2010

<table>
<thead>
<tr>
<th>Community</th>
<th>2005</th>
<th>2006</th>
<th>2007</th>
<th>2008</th>
<th>2009</th>
<th>2010</th>
</tr>
</thead>
<tbody>
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<td>30,799</td>
<td>31,272</td>
<td>31,595</td>
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<td>33,220</td>
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<td>16,720</td>
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<td>715</td>
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<td>757</td>
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<td>5</td>
<td>5</td>
<td>5</td>
<td>6</td>
<td>6</td>
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<td>1,329</td>
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<td>856</td>
<td>863</td>
<td>870</td>
<td>886</td>
<td>912</td>
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<td>Grise Fiord</td>
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<td>146</td>
<td>149</td>
<td>147</td>
<td>152</td>
<td>157</td>
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<td>691</td>
<td>701</td>
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<td>1,622</td>
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<td>Nanisivik</td>
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<td>0</td>
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<td>1,419</td>
<td>1,444</td>
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<td>Sanikiluaq</td>
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<td>779</td>
<td>787</td>
<td>812</td>
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<tr>
<td>Keewatin Region</td>
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<td>8,889</td>
<td>9,037</td>
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<td>2,177</td>
<td>2,215</td>
<td>2,246</td>
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<td>Baker Lake</td>
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<td>1,807</td>
<td>1,841</td>
<td>1,866</td>
<td>1,905</td>
<td>1,950</td>
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<td>347</td>
<td>357</td>
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<td>366</td>
<td>386</td>
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<tr>
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<td>802</td>
<td>820</td>
<td>832</td>
<td>847</td>
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<td>Keewatin unorganized(^1)</td>
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<td>0</td>
<td>0</td>
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<td>0</td>
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<td>Repulse Bay</td>
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<td>801</td>
<td>813</td>
<td>830</td>
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<td>Whale Cove</td>
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<td>367</td>
<td>372</td>
<td>376</td>
<td>390</td>
<td>392</td>
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<tr>
<td>Kitikmeot Region</td>
<td>5,467</td>
<td>5,581</td>
<td>5,663</td>
<td>5,668</td>
<td>5,782</td>
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<td>Bathurst Inlet</td>
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<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
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<td>Cambridge Bay</td>
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<td>1,579</td>
<td>1,588</td>
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<td>Gjoa Haven</td>
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<td>1,119</td>
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<tr>
<td>Kitikmeot unorganized(^1)</td>
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<td>22</td>
<td>21</td>
<td>24</td>
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<td>25</td>
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<td>Kugaarku</td>
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<td>718</td>
<td>716</td>
<td>708</td>
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<td>1,347</td>
<td>1,374</td>
<td>1,375</td>
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<td>843</td>
<td>854</td>
<td>852</td>
<td>873</td>
<td>895</td>
</tr>
<tr>
<td>Umingmaktok</td>
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<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

Notes:
1) Baffin, Keewatin and Kitikmeot unorganized areas include outpost camps.
2) Postcensal estimates are based on the 2006 census counts adjusted for net census undercoverage and for the estimated population growth that occurred since that census. Intercensal estimates are based on postcensal estimates and data adjusted for net census undercoverage of the censuses preceding and following the considered year. Population estimates for July 1 are final intercensal from 1996 to 2006, final postcensal for 2007, updated postcensal for 2008 and 2009 and preliminary postcensal for 2010.
3) The community population estimates are "non-official" since they are not based on components of population growth (births, deaths and migration). They should be used with caution.

Source: Statistics Canada, Demography Division, Cansim tables #051-0001 and #051-0052, and Special tabulations

**Figure 3 - Nunavut Population Demographics from 2005-2010**
There was a wide range in the ages of survey respondents; the youngest was 18 years old and the oldest participant was 60 (Figure 4). The participant age was an important factor in determining which paradigm of education was used for that individual. For this study, participants who were born before 1985 were considered to be educated in the Northwest Territories. Participants born after 1985 were considered to be educated in Nunavut. There were 40 participants born after 1985 and this was slightly more participants than in the NWT-educated group, which had 35 respondents. These numbers may reflect the actual age demographics of Inuit in Nunavut (Figure 5) as the territory’s population in 2010 shows that there were many more Nunavummiut under 27 years of age (approximately 51-59%) than those older than 27, approximately 41-49% (Statistics Canada, Demography Division 2010). No group was targeted above any other, though the initial participants approached by the researcher were generally born before 1985, because this age group was closer to my age.

![Figure 4 - Participants by Birth Year](image)

For the purposes of this research, those born before 1985 are considered NWT-educated and those after 1985 are Nunavut-educated.
### Nunavut total population by age group, region and community, 2010

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Total</th>
<th>Baffin Region</th>
<th>Keewatin Region</th>
<th>Kitikmeot Region</th>
</tr>
</thead>
<tbody>
<tr>
<td>0 to 4</td>
<td>3,640</td>
<td>1,896</td>
<td>1,126</td>
<td>618</td>
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<tr>
<td>5 to 9</td>
<td>3,417</td>
<td>1,631</td>
<td>1,123</td>
<td>663</td>
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<tr>
<td>10 to 14</td>
<td>3,413</td>
<td>1,730</td>
<td>1,047</td>
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<td>15 to 19</td>
<td>3,257</td>
<td>1,726</td>
<td>947</td>
<td>584</td>
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<td>20 to 24</td>
<td>3,112</td>
<td>1,633</td>
<td>885</td>
<td>594</td>
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<tr>
<td>25 to 29</td>
<td>2,765</td>
<td>1,518</td>
<td>738</td>
<td>509</td>
</tr>
<tr>
<td>30 to 34</td>
<td>2,554</td>
<td>1,469</td>
<td>696</td>
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<tr>
<td>35 to 39</td>
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<td>648</td>
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<td>40 to 44</td>
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<tr>
<td>45 to 49</td>
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<td>379</td>
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<td>55 to 59</td>
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<td>60 to 64</td>
<td>808</td>
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<tr>
<td>65 and over</td>
<td>1,012</td>
<td>501</td>
<td>302</td>
<td>209</td>
</tr>
</tbody>
</table>

**Notes:**

1) Baffin, Keewatin and Kitikmeot unorganized areas include outpost camps.
2) Postcensal estimates are based on the 2006 census counts adjusted for net census undercoverage and for the estimated population growth that occurred since that census. Intercensal estimates are based on postcensal estimates and data adjusted for net census undercoverage of the censuses preceding and following the considered year. Population estimates for July 1 are final intercensal from 1996 to 2006, final postcensal for 2007, updated postcensal for 2008 and 2009 and preliminary postcensal for 2010.
3) The community population estimates are “non-official” since they are not based on components of population growth (births, deaths and migration). They should be used with caution.

**Source:** Statistics Canada, Demography Division, Cansim table #051-0001 and Special tabulations

**Prepared by:** Nunavut Bureau of Statistics, February 16, 2011

**Figure 5 - Nunavut Age Demographics from 2010**

There were no trends observed in relation to the participants’ gender or ethnicity. In total, there was more female participation in the older NWT-educated group but this was only slightly higher than the participation of females in the Nunavut-educated group (Figure 6). The ethnicity of participants was recorded because of the implementation of IQ as an Inuit knowledge
framework, though approximately 75% of participants indicated that they were Inuit and the remainder indicated that they were half-Inuit (Figure 7).

Figure 6 - Participants by Gender
**Location of Schooling**

The third paradigm of education for Inuit involved an aggressive strategy of amalgamation into the *Qablunaat* society of southern Canada and Western Europe which involved the cultural assimilation of Inuit. The formal adoption of the Canadian Indian Residential School System in the 19th century was a decision that affected all aboriginal Canadians; however, Inuit were still attending residential schools into the 1990s, though mandatory attendance ended in 1947 (Assembly of First Nations, 2009). Inuit culture was not taken into consideration when governments made education policy and curriculum for Inuit students back then. This policy of residential schooling with a southern Canadian curriculum...
proved to be very unsuccessful. Many Inuit communities did not have a school and children were taken from their parents and forced to live in communal halls, far from home and isolated from their culture. The participants of this study were spread across Nunavut’s many communities (see Figure 8) and very few of those communities had a secondary school upon the formation of Nunavut. A major difference between the Nunavut-educated participants and the NWT-educated participants was the location of their first school. More than one in three respondents who were educated in the NWT did not have a school in their home community when they first entered the education system. Of those participants born after 1985, only one in 40 (Figure 8) had to leave their home community to attend school in Nunavut.

In 2012, there are health facilities in every community of Nunavut, although very few are capable of providing adequate care for birthing in the community. The result is a population that was largely born in southern Canadian facilities with large full-service hospitals such as those in Ottawa and Winnipeg. Figure 9 shows the location, by birth, of each participant. Iqaluit, formerly Frobisher Bay, has always had a hospital that was capable of providing proper birthing facilities. Rankin Inlet and Cambridge Bay health centres have started to offer mothers an option to deliver in the community if there are no forecast complications, but most mothers are sent to Yellowknife from the Kitikmeot Region and to Churchill or Winnipeg from the Kivalliq Region. Baffin communities send expectant mothers to Iqaluit. The result is a population that was mostly born outside the territory of Nunavut. Before health centres, mothers gave birth in their camps, wherever that might have been, and this most likely explains the higher number of participants who indicated ‘other’ as their place of birth (Figure 9) from NWT responses.
IQ and Formal Education in Nunavut
Matthew Ayres

Figure 8 - Was the participants’ first school in their home community?

Figure 9 - Participants by Location of Birth
Primary Grades

The first few years of formal education are known as the primary grades. These years are the first exposure to formal education for many children in Canada, though some children do attend pre-schools. For the purposes of this study, formal education begins with Kindergarten. Both the NWT and Nunavut utilize the half-day Kindergarten model while grades one to three are full days of instruction.

Only the youngest participants in this study attended primary grades in Nunavut. The youngest participant was 18 and since Nunavut is only 13 years old, that participant would have started Kindergarten in 1999, the year in which Nunavut came into being. The oldest participant in the Nunavut-educated group was 26, and therefore did not receive a Nunavut primary education or a Nunavut junior education. Answers from the Nunavut participants will be affected and influenced with the experiences from an NWT primary (and possibly junior) education. Despite this, there are trends that emerge from the answers of both groups of participants worthy of note.

The Government of Nunavut has strived to offer primary education in the students’ first language. Participant responses in the Nunavut-educated group indicate that 80% of students received instruction in Inuktitut or Inuinnaqtun (Figure 12). Of the Nunavut-educated group, 20% did not receive any primary education in Inuktitut or Inuinnaqtun. Results from the NWT-educated group indicated that nearly twice as many students received instruction in English, rather than Inuktitut or Inuinnaqtun. Comments received support a concern over the language of instruction as well. An NWT-educated participant wrote “I enjoyed school at this time because I
was able to use my language and still learn English. But still felt like there was more transitions to be made.” This was an optimistic observation, but others educated in the NWT were not as positive. One participant wrote “the teacher was mean and did not like Inuit at all. We had to learn about all these qablunaq people from far away.” Most responses from participants educated in the NWT are cautiously optimistic yet show concern for the changes taking place in their lives at the time: “Things in our world were changing so rapidly that school helped us understand what was going on with the white people.” The following astute comment characterizes the cautiously optimistic nature of responses about primary education in the NWT.

All cultures are similar, but just the customs are different. We all learn differently, + live our lives differently. But all in all we try to get by + adapt to our surroundings. I am glad I was born during our modern age, + I am pleased I was fortunate (sp.) to learn all the things I now know. But there is a part of me that wished our culture was left to evolve in our own customary path.

Of the 35 participants in the NWT-educated group, there were 24 written responses to questions about primary education and 13 were clearly positive. A complete list of written responses to primary education questions can be found below (Figure 10). This group showed a tendency to respond positively when asked to provide a numbered response to questions relating to their primary years, though a significant percentage (56%) indicated that they felt that what they learned in their primary grades was somewhere between ‘somewhat’ relevant to ‘not at all’ relevant to their lives back then (Figure 12).
NWT-Educated Participant Comments regarding Kindergarten to Grade 3

<table>
<thead>
<tr>
<th>NWT Participants</th>
</tr>
</thead>
<tbody>
<tr>
<td>● I hated not being at home and I didn't know English that much</td>
</tr>
<tr>
<td>● I started to know what the radio was saying because of English</td>
</tr>
<tr>
<td>● I enjoyed it most of the time but not much memory of it *</td>
</tr>
<tr>
<td>● Inuktitut classes helped a lot *</td>
</tr>
<tr>
<td>● it was fun with all the kids and sometimes people would show us how to make crafts *</td>
</tr>
<tr>
<td>● I enjoyed counting sticks. I learned 1-10 this way and it helped me differentiate because there was no specific numbers like that in my language *</td>
</tr>
<tr>
<td>● Things in our world were changing so rapidly that school helped us understand what was going on with the white people</td>
</tr>
<tr>
<td>● I like learning *</td>
</tr>
<tr>
<td>● Reading Inuktitut</td>
</tr>
<tr>
<td>● Inuktitut is my language</td>
</tr>
<tr>
<td>● I learned how to be when I was away from my parents</td>
</tr>
<tr>
<td>● I learned to be close to my kids and not let them go</td>
</tr>
<tr>
<td>● I enjoyed learning how to do math *</td>
</tr>
<tr>
<td>● Yes it help me through out the rest of my school years *</td>
</tr>
<tr>
<td>● I enjoyed learning new things, just as all children do. The only things I didn't enjoy were waking up early and sitting around all day. Extra curricular activity was managed properly though. There's just some things children don't want to do for too long. Mine was sitting around too long. I would drift away day dreaming about what was taught in class</td>
</tr>
<tr>
<td>● I learnt a lot of new words, + about our climate or meteorology, science + a little bit of if not a lot of new life forms. Also learnt some politics. I especially enjoyed story time in the library *</td>
</tr>
<tr>
<td>● All cultures are similar, but just the customs are different. We all learn differently, + live our lives differently. But all in all we try to get by + adapt to our surroundings. I am glad I was born during our modern age, + I am pleased I was fortunate to learn all the things I now know. But there is a part of me that wished our culture was left to evolve in our own customary path.</td>
</tr>
<tr>
<td>● I enjoyed learning new things *</td>
</tr>
<tr>
<td>● Traditional language and cultural were stronger back then so part of it was known by southerners the best start to education is within first 5 years of life. Everyone was stimulated equally in groups or individually *</td>
</tr>
<tr>
<td>● We were given a flexibility in learning and it seemed alright. What I find relevant is we were taught more about respect about ourselves/others than now. *</td>
</tr>
<tr>
<td>● I enjoyed school at this time because I was able to use my language and still learn English. But still felt like there was more transitions to be made *</td>
</tr>
<tr>
<td>● the teacher was mean and did not like Inuit at all.</td>
</tr>
<tr>
<td>● We had to learn about all these qablunaq people from far away</td>
</tr>
<tr>
<td>● Things in our world were changing so rapidly that school helped us understand what was going on with the white people *</td>
</tr>
</tbody>
</table>

Figure 10 - NWT Reponses Regarding the Primary Years of Formal Education

* Indicates that the researcher has recognized this as a positive response
Participants educated in Nunavut provided many more examples of positive experiences in their primary grades. Some participants mentioned their teachers when replying positively: “The reason why I enjoyed kindergarten to grade 3 because I had the ‘best’ teacher(s)” or “I liked the stories and most inuit teachers could speak inuinaqtun.” Others identified their teachers by name directly: “My husband's mom (Annie Lampron) was my teacher for three straight years from grade 1-3. It is important to me today because I get to tell stories to my kids about what I learned from their grandmother when I was my kid's age.”

There appears to have been a shift in focus from what was going on in the world outside the community for NWT participants to a focus on the children themselves with Nunavut participants. This was a focus of IQ and the Nunavut’s local DEAs were greatly encouraged to employ Inuktitut/Inuinnaqtun speaking staff for the primary grades. One of the main areas of focus for southern primary curriculum as well as the NWT and Nunavut curriculum is teaching of literacy and numeracy. This may explain the number of comments concerning reading and writing. Other comments tend to focus on the enjoyment of friends and language instruction. Of the 30-40 participants educated during their primary years in Nunavut, there were 24 comments made in response to primary education. Of those 24 comments, all but 3 comments are clearly positive (Figure 11). Answers from the Nunavut-educated participants to the numbered response questions support a positive experience in Kindergarten to Grade 3 as well (Figure 12).
Nunavut-Educated Participant Comments regarding Kindergarten to Grade 3

<table>
<thead>
<tr>
<th>Nunavut Participants</th>
</tr>
</thead>
<tbody>
<tr>
<td>• I remember all the trips out on the land and in my grandfathers boat to go look for seals and whales *</td>
</tr>
<tr>
<td>• I remember learning how to count and get money right *</td>
</tr>
<tr>
<td>• I needed to learn my language before I moved *</td>
</tr>
<tr>
<td>• I got to know my language *</td>
</tr>
<tr>
<td>• I took kindagarden in ottawa and then moved back to Frobisher Bay</td>
</tr>
<tr>
<td>• going to school was the best part of my day because of learning and friends *</td>
</tr>
<tr>
<td>• I learned how to read and write in syllabics and learned English rules too *</td>
</tr>
<tr>
<td>• I still use my English and Inuktitut *</td>
</tr>
<tr>
<td>• The reason why I enjoyed kindergarten to grade 3 because I had the &quot;best&quot; teacher(s) *</td>
</tr>
<tr>
<td>• My husband's mom (Annie Lampron) was my teacher for three straight years from grade 1-3. It is important to me today because I get to tell stories to my kids about what I learned from their grandmother when I was my kid's age *</td>
</tr>
<tr>
<td>• I don't really remember some part but I can say that it was relevant to my life *</td>
</tr>
<tr>
<td>• I enjoyed it some cause there was not much school work to do *</td>
</tr>
<tr>
<td>• I feel that I learned back then wasn't much useful for today cause I don't do stuff I did back in kindergarten to grade 3 (age 5) then now (age 26)</td>
</tr>
<tr>
<td>• Cause I don't quiet remember</td>
</tr>
<tr>
<td>• It gave me a good start to my schooling and I could be with my friends. I remember that I like that a lot *</td>
</tr>
<tr>
<td>• I could not read and write without those years *</td>
</tr>
<tr>
<td>• I liked the stories and most inuit teachers could speak inuinaqtun *</td>
</tr>
<tr>
<td>• I learned to read and write in roman orthography so that helped with English too *</td>
</tr>
<tr>
<td>• I got to know how to read and write. *</td>
</tr>
<tr>
<td>• Growing up school was a place to go, learn and have fun too *</td>
</tr>
<tr>
<td>• Reading &amp; writing also math help at work *</td>
</tr>
<tr>
<td>• I enjoyed it because I learned to sing some Lunktitut songs *</td>
</tr>
<tr>
<td>• Now that I can teach some of the songs to my baby *</td>
</tr>
<tr>
<td>• Yes since I got to make friends and learned new things *</td>
</tr>
</tbody>
</table>

Figure 11 – Nunavut Responses Regarding the Primary Years of Formal Education

* Indicates that the researcher has recognized this as a positive response
How much did you enjoy Kindergarten to Grade 3?

Consider what you learned in school from Kindergarten to Grade 3. Would you say that what you learned then is useful to you today?

Do you feel that Kindergarten to Grade 3 was relevant to your life back then?

Figure 12 - The Primary Grades: Kindergarten – Grade 3
**IQ and Formal Education in Nunavut**
Matthew Ayres

**Junior Grades**

Participants in both groups responded to the same questions about their junior grades as they did for the primary grades. There were noticeable differences between the collective answers for educational experiences in the junior grades when compared to the primary grades. This difference persisted between all levels of formal education (primary, junior, intermediate and senior). The most noticeable and profound difference between responses to primary education and responses to junior education was the decline in the number of Inuktitut and Inuinnaqtun speaking teachers. No participants in the NWT-educated group indicated that they received instruction in their first language, while only 13% of the Nunavut-educated group reported that they received the majority of their education (between grades 4 and 6) in Inuktitut. No respondent indicated that they had received the majority of their education in Inuinnaqtun. This shift in the primary language of instruction may have produced a lower ratio of positive comments in both groups, though the Nunavut-educated participants reported more positive memories in their junior years.

Language issues were clustered when reviewing both the primary and the junior grades. Participants from both groups indicated that their language was an important part of their lives at the time. Some NWT-educated participants mentioned the importance of learning English: “This English class helped with our writing”; others noted the shift in language as a challenge: “This was a challenge for me because of changes from Inuktitut to English classes.” Those educated in the NWT did not have the benefit of any further education in their first language, and other subjects may have become more difficult when the student began to learn in their second
language. Though not many students from the NWT-educated group received instruction in their first language, there were noted difficulties in the progression from primary education in the NWT to junior level education in the NWT system:

I thought grade 4 was a bit intimidating, because the arithmetic was harder & the teacher used too many complicated words. Because I struggled in grade 4, I was sent to grade 5 2x, but the instruction in that grade was a little easier. I enjoyed two years in grade 5. I forgot which was earlier, and I forget what the designation of the other grade 5's sub category was. Probably because I thought I was a failure I don't remember much of the other class in grade 5.

Many of the comments referred to the increased difficulty in the junior grades when compared to the primary grades. Of the 20 comments made, only eight are positive (Figure 13). While 54% of comments regarding primary education were positive, only 40% of comments regarding the junior grades were positive. Numerical responses to questions regarding the junior grades show a different trend where nearly all participants who were educated in the NWT responded positively (Figure 15).
## NWT-Educated Participant Comments regarding Grade 4 to Grade 6

<table>
<thead>
<tr>
<th>NWT Participants</th>
</tr>
</thead>
<tbody>
<tr>
<td>Learning to read and math</td>
</tr>
<tr>
<td>Yes, learned to read and write *</td>
</tr>
<tr>
<td>Was not allowed to speak in my own language</td>
</tr>
<tr>
<td>none of kids had supplies</td>
</tr>
<tr>
<td>other students taught me how to fish good and where there's good fish to get *</td>
</tr>
<tr>
<td>This was a challenge for me because of changes from Inuktitut to English classes</td>
</tr>
<tr>
<td>This English class helped with our writing</td>
</tr>
<tr>
<td>read and write</td>
</tr>
<tr>
<td>learned how to count my money! *</td>
</tr>
<tr>
<td>It was horrible because people made fun of me and pulled my hair because it was lighter than theirs</td>
</tr>
<tr>
<td>Emotionally I got tough because of the bullying but did well in school and even became a tutor for others</td>
</tr>
<tr>
<td>We never realized what this math stuff meant</td>
</tr>
<tr>
<td>I like learning *</td>
</tr>
<tr>
<td>Things were getting harder, more homework</td>
</tr>
<tr>
<td>I thought grade 4 was a bit intimidating, because the arithmetic was harder &amp; the teacher used too many complicated words. Because I struggled in grade 4, I was sent to grade 5 2x, but the instruction in that grade was a little easier. I enjoyed two years in grade 5. I forgot which was earlier, and I forget what the designation of the other grade 5’s sub category was. Probably because I thought I was a failure I don’t remember much of the other class in grade 5.</td>
</tr>
<tr>
<td>For some reason I don’t remember much of the grades stated. All I remember most is spelling, math, phys. Ed., + arts class</td>
</tr>
<tr>
<td>I suppose what I learnt in school was to prepare me for a career I excelled in. Unfortunately as a child I was never exactly sure what I wanted to become when I grew up. But I do believe what I learnt in school was relevant to my life back then. The curriculum back then was excellent. *</td>
</tr>
<tr>
<td>We were given options of what clubs to join and we would be put in groups and sign up for activities and events. Example: Jump rope for heart, jazz class, choir etc. *</td>
</tr>
<tr>
<td>The teachers would come up with fun events such as sports day, obstacle course, iq day/cultural day, learn how to sew class etc. *</td>
</tr>
<tr>
<td>We learn to enjoy our activeness/fitness being healthy and active. Some things that we can learn to enjoy by practice *</td>
</tr>
</tbody>
</table>

* Indicates that the researcher has recognized this as a positive response.

### Figure 13 - NWT Responses Regarding the Junior Years of Formal Education

* * Indicates that the researcher has recognized this as a positive response.
Participants who were educated in Nunavut also lost the benefit of an education in their first language. Only 13% received an education that was delivered primarily in Inuktitut and no participants received an education that was delivered primarily in Inuinnaqtun. However, participants educated in Nunavut provided more positive answers than the NWT group when responding to questions about the junior grades. Though there were few who received the majority of their education in their first language, many commented on the use of culture and language in their junior grades: “I enjoyed from grade 4-6 because I learned more how to write in inuktitut, and read.” Of the comments made by the Nunavut-educated participants regarding their junior grades, 82% were positive (Figure 14). This is similar to the 87% of comments made by the same group when responding to questions about their primary education. Numerical responses support a more positive experience for the Nunavut-educated participants than that of the NWT-educated participants (Figure 15).
Nunavut-Educated Participant Comments regarding Grade 4 to Grade 6

<table>
<thead>
<tr>
<th>Nunavut Participants</th>
</tr>
</thead>
<tbody>
<tr>
<td>• my mom moved to Ottawa and I learned in Ottawa ways (English)</td>
</tr>
<tr>
<td>• learned to read and write so very important *</td>
</tr>
<tr>
<td>• The reason I enjoyed school at this time because that was my first time ever to have qallunaaq (white person) teacher :) *</td>
</tr>
<tr>
<td>• It is important to me because I can teach my kids now, from what I’ve learned when I was their age *</td>
</tr>
<tr>
<td>• It was relevant to my life at the time because I learned to speak in English and that is where we learned reading... English classes *</td>
</tr>
<tr>
<td>• cause I started to learn a little more stuff *</td>
</tr>
<tr>
<td>• cause of basic mathematics</td>
</tr>
<tr>
<td>• cause we were learning slowly about our culture and language *</td>
</tr>
<tr>
<td>• At work it helps me today *</td>
</tr>
<tr>
<td>• I enjoyed from grade 4-6 because I learned more how to write in inuktitut, and read *</td>
</tr>
<tr>
<td>• Yes, now that I can correct or help spell in Inuktitut *</td>
</tr>
</tbody>
</table>

Figure 14 - Nunavut Reponses Regarding the Junior Years of Formal Education
* Indicates that the researcher has recognized this as a positive response
IQ and Formal Education in Nunavut
Matthew Ayres

Primary Language of Instruction from Grade 4 to Grade 6

How much did you enjoy Grade 4 to Grade 6?

Consider what you learned in school from Grade 4 to Grade 6. Would you say that what you learned then is useful to you today?

Do you feel that Grade 4 to Grade 6 was relevant to your life back then?

Figure 15 - The Junior Grades: Grade 4 – Grade 6
Intermediate Grades

Students in the intermediate grades tend to range in age from 12 to 14. A child’s focus on school may drift during these years as he/she undergoes biological changes that affect concentration (Hodes & Shors, 2005). One participant from the Nunavut-educated group describes the phenomenon affecting his ability to excel in school: “I was starting to notice girls.” Both groups frequently mentioned distractions that affected their enjoyment of school and though both groups provided a similar ratio of positive/negative comments to the primary and junior grades, there was a noticeable shift in the numerical responses to questions posed about the intermediate grades. At this level of formal education, every participant noted that the majority of their instruction occurred in English.

Those participants who were educated in the NWT provided comments that demonstrate the growing importance of social interactions at that age. Of the 16 comments made, seven were related to new social interactions or the possibility of social interactions. One participant commented, “I really became intraverted (sp.) because the other students were so mean,” and though this may not be attributed to the formal education received in the intermediate grades, the student’s education and educational experiences may have been affected by such negative interactions. This was not an isolated comment. Other students not only mentioned the role that their classmates played in the enjoyment of their education, but how other students may have affected their ability to learn: “I enjoyed them, but my cognitive + comprehension in those grades lagged behind those of students who excelled. I didn’t ask enough questions due to
intimidation I suppose. I didn't want to expose myself by asking questions thinking my peers would think I am stupid.”

This level of cognition, in regards to the social interactions and their impact on learning, reveals an increased awareness which may be the result of further post-secondary education, or it may expose the maturity of these students when compared to the answers of the younger participants from the Nunavut-educated group. In total, 56% of comments made by NWT-educated students were positive (Figure 16). The same group produced more positive comments about their intermediate grades than their junior grades (40% of which were positive). The numerical responses to questions about the intermediate grades revealed that more than 50% of respondents felt that this level of education was “somewhat” to “not at all” relevant to their lives at the time (Figure 18).
The Nunavut-educated group provided fewer comments about the intermediate years than when responding to questions about all other grade levels; although of those who commented, 80% were positive (Figure 17). Comments tended to mirror the distractions that the NWT-educated participants made. For example, one participant wrote, “I got made fun of a lot and that sucked. Kids are mean sometimes but that’s not the school’s fault.” This supports the students’
ability to separate the pressures affecting students and the factors that led to their enjoyment of education at that age. Therefore, the life experience at the time of the completion of the survey may not provide a significant difference between the two groups. Comments also focused on positive social interactions: “It helped me to be more open, to my classmates and work with them.” The numerical responses to questions about the intermediate grades revealed that 40% of Nunavut-educated students felt their education was “somewhat” to “not at all” relevant to their lives back then, while 50% of the NWT-educated participants provided a similar response to the same question (Figure 18).

### Nunavut-Educated Participant Comments regarding Grade 7 to Grade 9

<table>
<thead>
<tr>
<th>Nunavut Participants</th>
</tr>
</thead>
<tbody>
<tr>
<td>I remember everything changed in grade 10 and all us kids hated it</td>
</tr>
<tr>
<td>I come back home in grade 7 and lived with dad and stayed for good. So happy to be home when I got home and all my friends!!! *</td>
</tr>
<tr>
<td>I enjoyed Grade 7 to Grade 9 because I got to go on a student exchange trip to Newfoundland + experience a lot of stuff *</td>
</tr>
<tr>
<td>It is important to me because I learned how to be independent *</td>
</tr>
<tr>
<td>It was relevant to my life back then because we were getting ready for high school *</td>
</tr>
<tr>
<td>I was starting to notice girls *</td>
</tr>
<tr>
<td>I got made fun of a lot and that sucked. Kids are mean sometimes but that’s not the school’s fault</td>
</tr>
<tr>
<td>Because I get to use computers more often, started from grade 7. And learn some more English *</td>
</tr>
<tr>
<td>Kept me out of trouble *</td>
</tr>
<tr>
<td>It helped me to be more open, to my classmates and work with them. *</td>
</tr>
</tbody>
</table>

*Indicates that the researcher has recognized this as a positive response.
IQ and Formal Education in Nunavut
Matthew Ayres

![Primary Language of Instruction from Grade 7 to Grade 9](chart1.png)

How much did you enjoy Grade 7 to Grade 9?

Consider what you learned in school from Grade 7 to Grade 9. Would you say that what you learned then is useful to you today?

Do you feel that Grade 7 to Grade 9 was relevant to your life back then?

Figure 18 - The Intermediate Grades: Grade 7 – Grade 9
IQ and Formal Education in Nunavut
Matthew Ayres

Senior Grades

Similar to what they experienced in their intermediate grades, all participants indicated that they did not receive the majority of their education at the senior level in their first language. All participants received education in English. There was also a noticeable reduction in both comments made, and the numerical responses to questions pertaining to the education received in the senior grades by respondents from the NWT-educated group. There were 24 primary comments, 20 comments regarding the junior grades and 16 comments about the intermediate grades made by 35 participants in the NWT-educated group. However, only eight comments about the senior grades were given. The Nunavut-educated group provided 24 primary comments, 11 comments about the junior grades and 10 comments about the intermediate grades, while the same group gave 14 comments about the senior grades. Written responses from both groups tended to describe some sort of difficulty or enjoyment of the school curriculum itself. There was a significant difference between the ratio of positive comments from the NWT-educated and those of the Nunavut-educated. Many participants who indicated that they had dropped out of school by grade 10 chose not to answer questions pertaining to the senior grades. This may explain the reduced number of comments made by NWT-educated respondents and the numerical responses (which do not add up to the 35 participants in this group).

The most noticeable difference between previous written responses and these comments (Figure 19) is the lack of clearly positive commentary from the NWT-educated group. There were fewer comments to evaluate though a trend emerged from those made. The NWT-educated
group appears to focus on the subject matter and curriculum when commenting about the high school grades. One participant wrote,

Yes, the schooling I took in Maintenance Services + Arctic College upgrading courses were + are still relevant to my life. My current job as a cargo agent requires that I possess a First Aid certificate. And because of my earlier courses in First Aid at Maintenance Class it is easier for me to renew my certificates. I am a seasonal hunter + my Firearms license helps out now too.

The Maintenance Services course may have been an elective course offered in the very broad category of Career and Technology Studies set of courses (see Figures 23 and 24). Another comment, “I don’t like science,” supports the focus shift from distractions in the intermediate grades to curriculum issues in the senior grades. Of the comments made by NWT-educated participants, only 12% were positive (Figure 19). Of the numerical responses to senior grade questions, 82% responded “somewhat” to “not at all” when asked if they enjoyed grades 10 – 12 (Figure 20).
NWT-Educated Participant Comments regarding Grade 10 to Grade 12

<table>
<thead>
<tr>
<th>NWT Participants</th>
</tr>
</thead>
<tbody>
<tr>
<td>• I don’t like science</td>
</tr>
<tr>
<td>• This is when you know, your not a kid anymore, we had to be on time. I think we</td>
</tr>
</tbody>
</table>
  knew "if we got things done, we move on to the next assignments" This was when I  |
  worked a lot of things on my own                                                  |
| • I did not attend grade 10 high school, but in place of grade 10 I took         |
  maintenance services or something like that. I obtained my First Aid certificate  |
  + Fire Arms Acquisition Certificate (FAC) in that class, and so I enjoyed that   |
  class a lot in High School *                                                       |
| • I dropped out in Maintenance Services + lived with my uncle over a winter,      |
  spring + one summer at his outpost camp, therefore I didn't obtain my grades 11 + |
  12. Instead I took upgrading courses over either a three or four year term to    |
  Arctic College in Iqaluit                                                         |
| • Yes, the schooling I took in Maintenance Services + Arctic College upgrading    |
  courses were + are still relevant to my life. My current job as a cargo agent    |
  requires that I possess a First Aid certificate. And because of my earlier       |
  courses in First Aid at Maintenance Class it is easier for me to renew my        |
  certificates. I am a seasonal hunter + my Firearms license helps out now too. *   |
| • I had trouble finding sitter for baby                                            |
| • Made me realize I need 100 credits to graduate and follow my schedules in each  |
  semesters                                                                        |
| • Most of what I do at work is based on this side of education                    |

Figure 19 - NWT Responses Regarding the Senior Years of Formal Education

* Indicates that the researcher has recognized this as a positive response

The Nunavut-educated participants provided more positive comments about the senior grades than the NWT-educated group. Of the 14 comments made, nine are clearly positive (Figure 20) and this ratio is similar to the same ratio of positive written responses to primary, junior and intermediate questions. The Nunavut-educated comments tended to focus on curriculum and this trend is similar to the one observed in the NWT-educated comments. Though not all comments about curriculum were positive: “I don’t know why we learn triangals [sp.] as much, no one uses them.” there were more positive responses to curriculum than negative ones. In particular, Biology and Inuktitut were mentioned and though no participant
indicated that he/she received the majority of his/her education in Inuktitut, this was a subject that was offered. Numerical responses indicate that more students did not enjoy their senior years than those who did enjoy those years (Figure 21). Half of the numerical responses from this group were between “somewhat” and “not at all” when asked about the relevance of high school to them now (Figure 21).

<table>
<thead>
<tr>
<th>Nunavut Educatied Participant Comments regarding Grade 10 to Grade 12</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nunavut Participants</strong></td>
</tr>
<tr>
<td>● the school community counsellor was very supportive of helpful to me graduating even tho I dropped out and was a bad student before *</td>
</tr>
<tr>
<td>● I went back to school after my baby and it was much better. Very nice principal and teachers *</td>
</tr>
<tr>
<td>● the inuktitut classes made me understand my language better *</td>
</tr>
<tr>
<td>● I enjoyed school at this time because it was kind of tough and challenging (I like to challenge) *</td>
</tr>
<tr>
<td>● What I learned then is useful to me today because I’m where I think I wouldn’t be today if I did not attend *</td>
</tr>
<tr>
<td>● I don't know why we learn triangals as much. No one uses that</td>
</tr>
<tr>
<td>● I still don't use triangals at all</td>
</tr>
<tr>
<td>● I had a teacher that didn't care what trouble my life had and was not helpful or reasonable</td>
</tr>
<tr>
<td>● cause the stuff we were learning was getting harder</td>
</tr>
<tr>
<td>● I feel what I learned then is useful to me today cause I learn how to get a job, and it prepare me for the real world after high school *</td>
</tr>
<tr>
<td>● Biology helped me today with what I am doing in school now *</td>
</tr>
<tr>
<td>● Too many dumb classes that really didn't help at all</td>
</tr>
<tr>
<td>● I would ask kids to come to school with me and they thought I was a dumb one but now I have a good job *</td>
</tr>
<tr>
<td>● I enjoyed grade 10-12 because the mathematics got a little harder, and more home works kept me from doing drugs and alcohol sometimes *</td>
</tr>
</tbody>
</table>

* Indicates that the researcher has recognized this as a positive response
How much did you enjoy Grade 10 to Grade 12?

Consider what you learned in school from Grade 10 to Grade 12. Would you say that what you learned then is useful to you today?

Do you feel that Grade 10 to Grade 12 was relevant to your life back then?

Figure 21 - The Senior Grades: Grade 10 – Grade 12
(some participants chose not to answer questions about grades they did not attend)
Factors Affecting Graduation and/or Scholastic Success

Participants were asked to indicate their preferred language of correspondence and all 75 participants were able to communicate effectively in English though this may have been their second language. Instruction at the primary and junior level was available to some participants in Inuktitut or Inuinnaqtun, though no participants responded that they had the choice of receiving their education in their first language after those early grades. When participants were asked if they had ever had a teacher who taught in English, every person responded that they had been educated in English. This was true for both NWT-educated and the Nunavut-educated. Of the Nunavut-educated, 93% of participants reported that they had an Inuktitut speaking teacher at one point in their formal education (Figure 22). Only 49% of respondents in the NWT-educated group had ever had a teacher who spoke Inuktitut (Figure 22). Inuinnaqtun is only spoken in two of Nunavut’s 25 communities though there are more Inuinnaqtun speaking communities in the NWT and this may affect the numbers of participants who responded that they had, at one time in their formal education, had a teacher who spoke Inuinnaqtun.

Eighteen percent of participants educated in Nunavut had a teacher who spoke Inuinnaqtun and 23% of the NWT-educated participants reported that they had a teacher who spoke Inuinnaqtun (Figure 22). The higher ratio of teachers who spoke in the students’ first language may affect the students’ abilities to relate to teachers and may also motivate individuals. A correlation between the prevalence of teachers who spoke in the students’ first language may exist if the graduation rate and scholastic success of that group is higher than the group of students who did not have a high prevalence of teachers who spoke in the students’ first
language. Of the participants who responded to this research, there were 27 comments made about language in formal education. This represents 21% of all comments made. There were more comments about language made by the Nunavut-educated participants (15 in total; see Figures 11, 14, 17 and 20) than were made by the NWT-educated (12 in total; see Figures 10, 13, 16 and 19).

The subjects taught in both the Nunavut and NWT formal education school systems are similar, though some courses have been created by the Government of Nunavut’s (GN’s) Department of Education after the territory was formed (i.e. Alliaqtuut). A slightly different lineup of optional courses at the senior level provides for the only difference in secondary formal education between the NWT and Nunavut (Government of Nunavut’s 2010-2011 Nunavut
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Approved Curriculum). Nunavut still uses course curriculum at the senior level that provides the knowledge required for students to complete the Alberta Diploma Exams (required for most grade 12 level courses in mathematics, biology, chemistry, physics, social studies and English). Students in the NWT still write the Alberta Diploma Exams as well. In Nunavut, the teaching methods and implementation of IQ (as well as local curriculum development by local District Education Authorities) provides the major difference between the two formal school systems. Participants in this study were asked to identify the courses that they most enjoyed while in school (Figure 23) and the courses they least enjoyed (Figure 24). Participants were allowed to choose more than one course for both questions. The subject chosen most by participants from both groups as a favourite was art. The second most selected course was English.

Participants educated in the NWT selected Science, Mathematics and English as their least favourite subjects (Figure 24). Participants educated in Nunavut selected Alliaqtuut, Science and Mathematics as their least favourite course. Though Alliaqtuut is a course that was developed in Nunavut, specifically for secondary students, this course was most frequently
chosen by Nunavummiut. The course roughly translates as “constantly progressing” and teaches themes of well-being and positive social relationships.

![Figure 24 - Participants’ Least Favourite Subjects](image)

Participants were asked about the highest grade they completed while in formal K-12 education. Of the 35 participants who were educated in the NWT, only 14% indicated that they had completed Grade 12 (Figure 25). Of the 40 participants who were educated in Nunavut, 45% indicated that they had completed Grade 12 (Figure 25). The 2006 ratio of Nunavummiut who had completed Grade 12 and attained a high school diploma was 10.3% (provided by the Nunavut Bureau of Statistics, see Figure 28). This ratio (10.3%) reflects the entire population of Nunavut in 2006 and does not take ethnicity into consideration. It is possible that the higher ratio of those who indicated that they had completed Grade 12 from the Nunavut-educated group (45%) is a result of six more years worth of high school graduates since 2006. It is also possible that participants who indicated that they completed Grade 12 did not actually attain their high school diploma. Half of the participants educated in Nunavut did indicate that they had eventually received their high school diploma (Figure 26).
Participants were asked about dropping out of school and the reasons for doing so, though only two participants chose to provide a written explanation. A common trend among the comments made regarding the primary education years resurfaced in one comment about completing Grade 12 and graduating:

One time I was told by [my] teacher that "you'll never amount to anything" and that was the main reason I stopped going to school. It really stayed in there when it shouldn't have! Years later I was working for the Dept of Ed (for the NWT) and [my former teacher] came in. I was being a receptionist and I think he was a consultant or something. Anyways, he sees me and just smirked at me. I think
I've always been subconsciously affected by those types of comments from teachers like [that teacher]. I think that if I received some nice words, I might be an Executive Director like you!

This comment was made during a face-to-face interview. The NWT-educated participant who made this comment provided other anecdotes about her education such as about the completion of a college diploma, though she was adamant that her poor treatment by some teachers resulted in her decreased sense of self-worth. The other comment that was made, regarding completion of school, was also made by an NWT-educated participant who indicated the he did not complete Grade 12 because “I started drinking alcohol.”

Of the 40 participants in the Nunavut-educated group, 20 reported that they had eventually received their high school diploma or G.E.D. (Figure 26). Only 16 of the 35 participants in the NWT-educated group reported that they had received a high school diploma or G.E.D. (Figure 26). A significant ratio of respondents reported that they had, at one time, dropped out of school; 60% of Nunavut-educated and 94% of NWT-educated (Figure 26). Participants also reported that 40% of the Nunavut group and 51% of the NWT group returned to school after dropping out (Figure 26). It is possible that there are a greater number of NWT-educated participants who returned to school because more from this group reported dropping out of school and will have had, by virtue of their age, more years since dropping out to return to choose to return to school.
Did the Participant Ever Dropout of School?

Did the participant ever go back to school after dropping out?

Did the participant ever receive a High School Diploma or GED?

Figure 26 - Dropout and Graduation Statistics
### Population 25 to 64 years by highest certificate, diploma or degree, for Nunavut regions, 2006 Census

<table>
<thead>
<tr>
<th>Region</th>
<th>Total – Population 25 to 64 years</th>
<th>No certificate, diploma or degree</th>
<th>High school certificate or equivalent</th>
<th>Apprenticeship or trades certificate or diploma</th>
<th>College, CEGEP or other non-university certificate or diploma</th>
<th>University certificate or diploma below bachelor level</th>
<th>University cert. or degree at bachelor’s level or above</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nunavut</td>
<td>12,960</td>
<td>5,955</td>
<td>1,335</td>
<td>1,210</td>
<td>2,495</td>
<td>300</td>
<td>1,660</td>
</tr>
<tr>
<td>Baffin Region</td>
<td>7,300</td>
<td>3,085</td>
<td>810</td>
<td>555</td>
<td>1,565</td>
<td>180</td>
<td>1,110</td>
</tr>
<tr>
<td>Keewatin Region</td>
<td>3,405</td>
<td>1,795</td>
<td>350</td>
<td>320</td>
<td>525</td>
<td>95</td>
<td>320</td>
</tr>
<tr>
<td>Kitikmeot Region</td>
<td>2,250</td>
<td>1,080</td>
<td>170</td>
<td>340</td>
<td>415</td>
<td>30</td>
<td>225</td>
</tr>
</tbody>
</table>

Notes: 1) Data may not add up to totals due to random rounding. 2) Nunavut totals include data for settlements and unorganized areas. 3) See the last worksheet for definitions.


**Figure 27 - Nunavummiut Graduation Numbers, by population, for 2006**

### Proportion of population 25 to 64 years by highest certificate, diploma or degree, for Nunavut regions, 2006 Census

<table>
<thead>
<tr>
<th>Region</th>
<th>Total – Population 25 to 64 years</th>
<th>No certificate, diploma or degree</th>
<th>High school certificate or equivalent</th>
<th>Apprenticeship or trades certificate or diploma</th>
<th>College, CEGEP or other non-university certificate or diploma</th>
<th>University certificate or diploma below bachelor level</th>
<th>University cert. or degree at bachelor’s level or above</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nunavut</td>
<td>100.0</td>
<td>45.9</td>
<td>10.3</td>
<td>9.3</td>
<td>19.3</td>
<td>2.3</td>
<td>12.8</td>
</tr>
<tr>
<td>Baffin Region</td>
<td>100.0</td>
<td>42.3</td>
<td>11.1</td>
<td>7.6</td>
<td>21.4</td>
<td>2.5</td>
<td>15.2</td>
</tr>
<tr>
<td>Keewatin Region</td>
<td>100.0</td>
<td>52.7</td>
<td>10.3</td>
<td>9.4</td>
<td>15.4</td>
<td>2.8</td>
<td>9.4</td>
</tr>
<tr>
<td>Kitikmeot Region</td>
<td>100.0</td>
<td>48.0</td>
<td>7.6</td>
<td>15.1</td>
<td>18.4</td>
<td>1.3</td>
<td>10.0</td>
</tr>
</tbody>
</table>

Notes: 1) Data may not add up to totals due to random rounding. 2) Nunavut totals include data for settlements and unorganized areas. 3) See the last worksheet for definitions.


**Figure 28 - Nunavummiut Graduation Ratios, by population, for 2006**
Participants were asked to answer questions that related to their lives after formal Kindergarten to Grade 12 education in the NWT and Nunavut. Participants chose from a list of statements that pertained to their current situation. Participants also chose more than one answer and they were also asked to elaborate, though no participants chose to provide a written comment about their current situation. More than 53% of all participants responded that they were bilingual and more than one third of Nunavut-educated participants indicated that they had a desire to return to school in the future (Figure 29). There were other indications from this section of the survey. Having children or working full-time was more prevalent with NWT-educated participants. This may be a result of this group’s age and station in life compared to the Nunavut-educated group. While 13% of Nunavut-educated respondents indicated that they tell people that they enjoyed school, 25% from the same group would tell people that they disliked school. Of the NWT-educated group, only 6% indicated that they would tell someone that they enjoyed school while 17% responded that they would tell people they disliked school.

More than half (53%) of all Nunavut-educated participants reported that they have attended some post-secondary education facility. Less than half (46%) of the NWT-educated participants answered yes when asked if they had ever attended a post-secondary education facility. The growing presence of the Nunavut Arctic College in each of Nunavut’s 25 municipalities may be responsible for the higher ratio among Nunavut-educated participants who indicated that they had attended some sort of post-secondary education facility.
Participants Describe their Current Situation

Did the participants ever take part in extra-curricular activities?

Did the participant ever attend a post-secondary institution?

Figure 29 - After K-12 Statistics
Common trends emerged from the data collected in this study. There were trends specific to the NWT-educated participants, trends specific to the Nunavut-educated participants and common observable trends from both groups combined. Though there are limitations to the possible conclusions to be drawn from the data collected, given the number of respondents, we can draw conclusions to answer the primary and secondary research questions with a degree of confidence. The primary research question was “Has the use of Inuit Qaujimajatuqangit (IQ) in government education policy and curriculum development produced positive scholastic results and positive educational experiences for Inuit in Nunavut?” In order to draw conclusions from the study and answer the primary research question, we must first address the subjective nature of the responses to questions related to ‘positive scholastic results’ and ‘positive educational experiences.’

The ‘positive educational experiences’ from this study were based on comments provided from participants. Some respondents’ comments were clearly positive about their schooling: “I like learning” (an NWT-educated response to questions about the primary grades). Some comments were clearly negative: “I had a teacher that didn’t care what trouble my life had and was not helpful or reasonable” (a Nunavut-educated participant responding to a questions about the senior grades). All comments were analyzed and the researcher created ratios of positive to negative comments to reveal trends. There were trends for each grade level as well as trends specific to the group making the comment. Overall, 80% of comments made by Nunavut-educated participants were clearly positive, whereas only 46% of the comments from the NWT-
educated group were clearly positive. This is a substantial difference and would likely indicate that Nunavut-educated participants have had more positive educational experiences than NWT-educated participants.

The ‘positive scholastic results’ were not limited to the traditional benchmark for a positive scholastic results: the Secondary School Diploma. Current data from 2006 (Figure 28) indicates that only 10.3% of Nunavummiut have a Secondary School Diploma or G.E.D. This does not conform to the ratio of positive scholastic experiences from a similar group of people (comparing all Nunavummiut in 2006 from Figure 28 to the Nunavut-educated participants of this study in 2012). Conclusions drawn from the answers to this survey will expand the benchmark for ‘positive scholastic results’ to include other circumstances such as dropping out of school and returning to school after dropping out or attending post-secondary education.

Sixty percent of all Nunavut-educated participants reported dropping out of school while 94% of NWT-educated participants reported dropping out. This would indicate that a larger ratio of students educated in a system that incorporated the principles of IQ stayed in school compared to those who did not have an IQ education. More participants who had the benefit of IQ indicated that they had plans to return to school. These participants more frequently reported that they would tell people that they enjoyed school and that they took part in extra-curricular activities. These were also considered to be positive scholastic experiences. The NWT-educated group answers lagged behind the ratio of positive Nunavut-educated answers, which may indicate that the implementation of IQ did actually have an impact on the ‘positive scholastic results’ of their system of formal education. The traditional benchmark for a positive scholastic
result (attaining the Secondary School Diploma) may be compared with the ratios of positive scholastic results indicated in this study. Of the 40 participants educated using the principles of IQ, 50% earned a Secondary School Diploma or G.E.D. while only 34% of those educated without the use of IQ had earned a Secondary School Diploma or G.E.D. This traditional benchmark further supports the conclusion that the use of IQ has indeed produced more positive scholastic results.

Further trends emerged in the reviewing of the specific nature of the study’s secondary research questions:

1. **How did former Inuit students who were educated in the Northwest Territories (prior to 1999) perceive education during their primary, junior, intermediate and senior levels?**

2. **What were the main factors that influenced their educational experience at each level?**

The research group provided many written responses to questions about their primary education. Though more than half of the written answers were positive (54%), the majority of answers were cautiously optimistic. Numerical responses revealed that the NWT-educated participants did feel that their education in the primary grades was relevant to their lives at the time and relevant to them now (Figure 12). The main factors that seemed to influence the students’ experience at this level were change and language. Students frequently mentioned the major change in their lives when they started formal education since most were required to leave their communities and leave their families. Language had an influence because students were
first exposed to English and this was the language of the police, teachers, doctors and the HBC staff in their home communities.

Written responses indicate that fewer students enjoyed their education at the junior level in this school system (Figure 13). There were fewer positive comments made about the junior years (40%) than were made about the primary grades, though language continued to be an area of concern and most likely a factor that influenced educational experiences at this level. There were positive comments made about language and learning more English. This is likely a result of fewer Inuktitut or Inuinnaqtun-speaking teachers and classes in the junior years. The main trend observed in the comments made by NWT students was that school became more difficult and this likely influenced the students’ enjoyment of the junior grades.

Comments about the intermediate grades tended to demonstrate that students educated in the NWT enjoyed this level of their formal education more than the junior grades. Fifty-six percent were clearly positive comments, similar to influences and trends impacting the Nunavut-educated participants. The social interactions mentioned by participants are more prevalent in these grades than any other; presumably the biological age of students at the intermediate level (approximately 12-14 years old) would coincide with the onset of puberty. This may be one factor that influenced educational experiences at the intermediate level.

There was a significant reduction in positive educational experiences of the NWT group at the senior level. Only twelve percent of comments were clearly positive, therefore it is likely that Inuit did not enjoy their education at the senior level. The main trend that was observed actually focuses on the subjects and curriculum taught at the senior level. It is possible that the
influence of poorly received subjects and curriculum affected the number of positive educational experiences. Science, mathematics and English were indicated as the least favourite subjects (Figure 24). The subjects indicated as the most favourite (Figure 23) were art, English and ‘other.’ Greater focus on these subjects may influence a student’s educational experiences or possibly even improved the dropout rate for NWT-educated participants. If students like what they are learning, they may be inclined to remain in school.

3. What factors contributed to the success or failure of Inuit who were educated in the Northwest Territories?

The common trends observed from the data in this study indicate that language of instruction, location of schooling, allowances for more social interaction, and shifting curricula focus to subjects that were relevant or more palatable for students contributed to the success of Inuit educated in the NWT.

4. How did former Inuit students who were educated in Nunavut (post 1999) perceive education during their primary, junior, intermediate and senior levels? What were the main factors that influenced these educational experiences at each level?

Inuit who were educated at the primary level in Nunavut provided a much higher ratio of positive educational experiences than those of the NWT-educated responses. While only 54% of comments from the NWT students were clearly positive (Figure 10), 88% of comments from Nunavut students were clearly positive (Figure 11). This would therefore indicate that this group enjoyed education more at the primary level. The factors that influenced these positive
responses were their first-language of instruction and the importance of learning to read and write. Many more Nunavut students received instruction in their first language and this was identified as a positive among this group. This group also mentioned friends as a factor that had influenced the enjoyment of their educational experience at the primary level. It is likely that with schooling located in the community, close to the students’ family, and instruction in the students’ first language enabled students to focus less on the change (which was a concern of many NWT students) and more on building social networks and interacting with friends in a setting more conducive to collaborating with others. There are principles of IQ that support the benefits of local education in the students’ first language: Inuuqatigiitsiarniq (respecting others, relationships and caring for people) and Tunnganarniq (fostering good spirit by being open, welcoming and inclusive).

Fewer students at the junior level received instruction in their first language. Nearly all participants educated in Nunavut received instruction at the primary level in Inuktitut or Inuinnaqtun while only 13% received instruction at the junior level in their first language. This was a trend among written responses and likely affected the enjoyment of the junior grades. Most comments made by Nunavut students about education at the junior level were positive (Figure 14).

Those educated in Nunavut at the intermediate level responded with positive comments in 80% of written responses (Figure 17). This indicated that students did enjoy their education at the intermediate level though numerical responses were far more balanced between negative and positive responses (Figure 18). The main factors influencing educational experiences appear to
be similar to those factors affecting NWT students at the same age. Social interactions were more frequently discussed and one participant wrote, “I was starting to notice girls,” which supports the conclusion that biological factors affecting students influenced their educational experiences at the intermediate level.

The factors affecting NWT students at the senior level appear to be the same as those affecting the enjoyment of education at the senior level for Nunavut students. While 64% of comments were clearly positive (Figure 20), the subjects being taught and the curriculum being used were factors most frequently identified as influencing educational experiences. Numerical responses indicate more negative feelings about education at the senior level (Figure 21) and the ratio of those who dropped out of school (60% of participants from Nunavut; Figure 26) support the conclusion that there was much less enjoyment of the senior grades by those educated in Nunavut. Participants educated in Nunavut indicated that their least favourite subjects were Alliaqtuut, science and mathematics (figure 24). The most liked subjects were art, English and shop (Figure 23). Since Alliaqtuut is a made-in-Nunavut course, it may be an area of concern for the Government of Nunavut’s Department of Education if providing more relevant and palatable courses is a priority of this department. Science and mathematics are two Nunavut secondary courses where the curriculum is still derived from the Province of Alberta. A similarity with the educational experiences of the NWT-educated participants with respect to courses that are enjoyable or not enjoyable is understandable and expected when the curriculum used for both groups is similar. A new secondary curriculum is expected for the beginning of the 2012/13 school year in Nunavut and if these courses and streams are more relevant and palatable for
Nunavut students, the new curriculum may address concerns over student drop-out rates at the secondary level.

5. **What factors contributed to the success or failure of Inuit who were educated in Nunavut?**

The common theme that emerged from the data collected in this study indicates that increasing the number of Inuktitut/Inuinnaqtun-speaking teachers will contribute to the success of Nunavut students. Many participants commented on the affect teachers had on their educational experiences, both positive and negative. If teachers employ the principles of IQ in their delivery of educational programs and in their everyday interactions with students, it is more likely that this will contribute to the success of Nunavut students. Improving the subjects taught so that they are more relevant to students will also contribute to the success of those who were educated in Nunavut.

There are differences in the educational experiences of those who were educated in a second language environment compared with those who were educated in the language spoken at home. The positive effect of first language instruction was a theme that emerged throughout the data collection process. The role of a teacher had a significant impact on the educational experiences of those educated in the NWT as well as those educated in Nunavut. Both groups of former students responded positively to subjects they enjoyed and felt were relevant. However, both groups tended to dislike secondary school and the responses to questions about the senior grades revealed this trend. This trend reflects the impact of forcing students to learn subjects that they dislike.
As previously mentioned, the use of first language instruction appears to produce more positive scholastic results. After the primary grades, English became the language of instruction for both groups and this change or shift may result in some similarity between comments made by both groups. The role that teachers have played in the formal education of Inuit differentiates the educational experiences of those students from the NWT system from those in the Nunavut system. Teachers in Nunavut receive professional development in the principles of IQ and with the constant exposure to posters, pamphlets, new curriculum incorporating the principles of IQ, IQ coordinators in each region and individual teacher support from school administrators to ensure that the principles of IQ are being followed may ensure that the educational experiences involving teachers are positive and motivating for Inuit students in Nunavut.
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Benefits, Challenges and Lessons Learned

The impact of Inuit Qaujimajatuqangit on formal education in Nunavut has produced more positive scholastic results for the students educated in Nunavut compared to those educated in the NWT. The benefit of this knowledge is that there is a greater likelihood of increasing scholastic success for Inuit in Nunavut if the GN’s Department of Education ensures that IQ is properly implemented in all levels of education.

The use of first language instruction throughout the formal Kindergarten to Grade 12 education system may also benefit Inuit children in Nunavut. However, this may pose a challenge as it will require much time and encouragement from the GN to hire qualified teachers capable of teaching in the junior, intermediate and senior grades in Inuktitut or Inuinnaqtun.

The identification of subjects through this study that may influence a student’s decision to drop out of school may pose a benefit to the GN as well as a challenge. The lesson learned is that subjects not immediately relevant to the student will need to incorporate the principles of IQ. This may be addressed through a more thorough approach to curriculum development for all subjects and courses.

In November of 2000, the Government of Nunavut’s Minister of Culture, Language, Elders and Youth, Jack Anawak, appointed an Inuit Qaujimajatuqangit Task Force whose responsibility was to aid the government in implementing IQ into the government’s way of operating and functioning (Tapardjuk & Awa, 2002). The task force identified its main concern with respect to the effectiveness of the Government of Nunavut and the reasons why the government may have failed in this endeavor:
The IQ Task Force members were appointed in November 2000 and the current appointments have been allowed to lapse after only one year. This leaves us wondering how serious government is about integrating IQ into their programs and services. We recommend that the Nunavut Government recommit itself to this task. We have provided advice on how government might do this, including the recommendation that Government establish a permanent IQ Council to assist it in its efforts and monitor results. (pg. 2)

The task force further outlines the steps necessary to improve education in Nunavut;

**Formalize the teaching of the Inuktitut Language:** Our language is the vehicle that expresses our culture and allows us to share it with one another and with non-Inuit. If Inuktitut is truly to become the language of the workplace, we need to formalize the language program. We need to train more Inuktitut instructors. We need to develop a program that is based upon successful past teaching experiences—proven pedagogical techniques, relevant learning materials, and evaluations that enable us to monitor progress. We have in mind the formalized type of programs that the federal government has developed to teach French to Anglophones. While such a program may not have been completely successful, it will give us a better idea of how we might go about improving our own language program. (pg. 21)

The conclusions drawn from the IQ Task Force are clear and provided the Government of Nunavut with significant insight, now borne out by my recent data, that IQ will produce desirable results on the education of Inuit. Language is an important factor in the success of
formal education. The 2002 Task Force identified gaps in the GN’s implementation of IQ and speculated about the results.

Now, ten years later, there are still gaps in the GN’s implementation of IQ. The use of Inuit Qaujimajatuqangit in formal education in Nunavut will have a positive impact on the education of Inuit in Nunavut if the principles of IQ are utilized equally in all levels of education.
IQ and Formal Education in Nunavut
Matthew Ayres

Footnotes

1 Prime Minister of Canada Stephen Harper’s formal apology to the Canadian people; 11 June 2008. The entire speech can be read as a press release on the Prime Minister of Canada’s website (www.pm.gc.ca)

2 As stated in the Interim Report, 2012 and They Came for the Children, 2009 reports distributed by the Truth & Reconciliation Commission of Canada and the Assembly of First Nations. Both can be found on the Truth & Reconciliation Commission’s website (www.trc.ca)

3 Inuit Sub-Commission hearings from Baffin Island Communities, TRC Interim Report and They Came for the Children by the Truth & Reconciliation Commission of Canada, 2012; Assembly of First Nations, 2009. Both can be found on the Truth & Reconciliation Commission’s website (www.trc.ca)

4 The IQ principle Pilimmaksarniq/Pijariuqsarniq roughly translates into “development of skills through observation, mentoring, practice, and effort” and in using this principle to evaluate the success of formal education, one would need to include the data generated from observations, mentoring and practice in addition to effort alone. Graduation rates do not include a student’s ability to observe nor take into consideration what that student has observed.

5 Since the Residential School lawsuit was settled and Common Experience Settlement payments were distributed, a Truth and Reconciliation Commission has been established by the government to deal with the issues involved in this very terrible chapter of southern Canadian treatment of aboriginal students.
**IQ and Formal Education in Nunavut**
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The Impact of Inuit Qaujimajatuqangit on Formal Education in Nunavut

PARTICIPANT QUESTIONNAIRE

My name is Matthew Ayres and I am a graduate student from Royal Roads University in Victoria, British Columbia. As part of my degree, I am conducting research on the education of Inuit before the formation of Nunavut and comparing that with the education of Inuit after the formation of Nunavut.

Your identity will be kept completely confidential and will never be published or used in any formal documents. I ask that you complete every question and please use extra space if needed. You may respond in the language of your choice. If you would like a copy of my research once completed, please indicate this at the end of the survey in the space provided.

Thank you for taking the time to complete this survey. There are 50 questions total and please feel free to write explanations to your answers on another sheet of paper if you need more room.

1. What community do you live in now? ____________________________________________

2. What year were you born? ________________ 3. Gender: ☐ Male  ☐ Female

4. Where were you born? __________________________________________________________

5. What is your ethnicity (ex. Inuit)? ______________________________________________

6. Where did you attend school? ☐ Northwest Territories
☐ Nunavut
☐ Other (Please Specify): __________________________

7. At what age did you first attend school? _________________________________

8. In which community was this school? _________________________________________

9. Was your first school in your home community? ☐ Yes  ☐ No
The Impact of Inuit Qaujimajatuqangit on Formal Education in Nunavut; ENGLISH Survey
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10. Have you attended any other schools from Kindergarten to Grade 12?
   ☐ Yes (go to question 11) ☐ No (go to question 21)

11. In which community was your second school? ________________________________

12. Was the second school in your home community? ☐ Yes ☐ No

13. Have you attended any other schools from Kindergarten to Grade 12?
   ☐ Yes (go to question 14) ☐ No (go to question 21)

14. In which community was your third school? ________________________________

15. Was the third school in your home community? ☐ Yes ☐ No

16. Have you attended any other schools from Kindergarten to Grade 12?
   ☐ Yes (go to question 17) ☐ No (go to question 21)

17. In which community was this school? ________________________________

18. Was this school in your home community? ☐ Yes ☐ No

19. Have you attended any other schools from Kindergarten to Grade 12?
   ☐ Yes (go to question 20) ☐ No (go to question 21)

20. Please provide further details about any other schools you have attended from Kindergarten to Grade 12:
The Impact of *Inuit Qaujimajatuqangit* on Formal Education in Nunavut; ENGLISH Survey
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21. What was the last grade that you completed? __________________________

22. Which of the following subjects did you like the most?

- Mathematics
- Science
- Computers
- Spelling
- English
- Drama
- Social Studies
- Phys. Ed.
- Shop
- Art
- Northern Studies
- Music
- Alliaqtuut
- CTS
- Inuktitut/Inuinaqtun

- Other (please specify in this space):

23. What subjects did you like the least?

- Mathematics
- Science
- English
- Drama
- Social Studies
- Phys. Ed.
- Shop
- Art
- Northern Studies
- Music
- Alliaqtuut
- CTS
- Inuktitut/Inuinaqtun

- Other (please specify in this space):

24. Have you ever had a teacher who has taught in English?  
   - Yes  
   - No

25. Have you ever had a teacher who has taught in Inuktitut?  
   - Yes  
   - No

26. Have you ever had a teacher who has taught in Inuinaqtun?  
   - Yes  
   - No

27. What was the primary language of instruction in Kindergarten - Grade 3?

- English
- Inuktitut
- Inuinaqtun
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28. What was the primary language of instruction from Grade 3 - Grade 6?
   - [ ] English
   - [ ] Inuktitut
   - [ ] Inuinaqtun

29. What was the primary language of instruction from Grade 7 - Grade 9?
   - [ ] English
   - [ ] Inuktitut
   - [ ] Inuinaqtun

30. What was the primary language of instruction from Grade 10 - Grade 12?
   - [ ] English
   - [ ] Inuktitut
   - [ ] Inuinaqtun

These next questions require you to chose your answer from a scale. Here is an example question that will show you how to proceed:

Example – How much do you like pizza?

Not at All       Some       A Lot

1 [ ]       2 [ ]       3 [ ]       4 [ ]       5 [ ]
This means that I like pizza a lot

Example – How much do you like going to the dentist?

Not at All       Some       A Lot

1 [ ]       2 [ ]       3 [ ]       4 [ ]       5 [ ]
This means that I do not like to go to the dentist
The Impact of Inuit Qaujimajatuqangit on Formal Education in Nunavut; ENGLISH Survey
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31. How much did you enjoy Kindergarten to Grade 3 (about 5 years old to 8 years old)?

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Please provide an explanation of your answer. This can be a story, or any reasons why you enjoyed or did not enjoy school at this time:

32. Consider what you learned in school from Kindergarten to Grade 3 (about 5 years old to 8 years old). Would you say that what you learned then is useful to you today?

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Please provide an explanation of your answer. This can be a story, or any reasons why you feel that what was taught in school is important to you today:

33. Do you feel that Kindergarten to Grade 3 was relevant to your life back then?

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Please provide an explanation of your answer. This can be a story or any reasons why you feel that school was relevant or not relevant to your life at the time:
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Matthew Ayres

34. How much did you enjoy Grade 4 to Grade 6 (about 9 years old to 11 years old)?

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Please provide an explanation of your answer. This can be a story or any reasons why you enjoyed or did not enjoy school at this time:

35. Consider what you learned in school from Grade 4 to Grade 6 (about 9 years old to 11 years old). Would you say that what you learned \textit{then} is useful to you \textit{today}?

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Please provide an explanation of your answer. This can be a story, or any reasons why you feel that what was taught in school was important to you today:

36. Do you feel that what you learned in Grade 4 to Grade 6 was relevant to your life back then?

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Please provide an explanation of your answer. This can be a story or any reasons why you feel that school was relevant or not relevant to your life at the time:
The Impact of Inuit Qaujimajatuqangit on Formal Education in Nunavut; ENGLISH Survey
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37. How much did you enjoy Grade 7 to Grade 9 (about 12 years old to 14 years old)?

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Please provide an explanation of your answer. This can be a story or any reasons why you enjoyed or did not enjoy school at this time:

38. Consider what you learned in school from Grade 7 to Grade 9 (about 12 years old to 14 years old). Would you say that what you learned then is useful to you today?

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Please provide an explanation of your answer. This can be a story, or any reasons why you feel that what was taught in school was important to you today:

39. Do you feel that what you learned in Grade 7 to Grade 9 was relevant to your life at the time?

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Please provide an explanation of your answer. This can be a story or any reasons why you feel that school was relevant or not relevant to your life back then:
40. How much did you enjoy Grade 10 to Grade 12 (about 15 years old to 18 years old)?

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Please provide an explanation of your answer. This can be a story or any reasons why you enjoyed or did not enjoy school at this time:

41. Consider what you learned in school from Grade 10 to Grade 12 (about 15 years old to 18 years old). Would you say that what you learned then is useful to you today?

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Please provide an explanation of your answer. This can be a story, or any reasons why you feel that what was taught in school was important to you today:

42. Do you feel that what you learned in Grade 10 to Grade 12 was relevant to your life at the time?

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Please provide an explanation of your answer. This can be a story or any reasons why you feel that school was relevant or not relevant to your life back then:
The Impact of Inuit Qaujimajatuqangit on Formal Education in Nunavut; ENGLISH Survey
Matthew Ayres

43. Did you ever stop going to school (ex. drop out)?
   □ Yes (go to question 44)   □ No (go to question 46)

44. Why did you stop going to school (check all that apply to you)?
   □ It was too hard   □ I graduated   □ Didn’t like the teachers
   □ I got pregnant   □ I got a job   □ Interfered with hunting
   □ Not in my language   □ Too boring   □ Not important
   □ Other students   □ Too early   □ Parents did not allow it
   □ Other; please elaborate:

45. Did you ever go back to school after stopping?   □ Yes   □ No

46. Did you graduate or receive a diploma (or GED) from high school?  □ Yes  □ No

47. What was the hardest thing about school?

48. Did you attend any post-secondary education after your finished high school for the last time? This can include adult upgrading or any courses taken as a mature student.
   □ Yes; Please provide details:
   □ No
49. Did you ever participate in extracurricular activities (such as sports teams or clubs)?

☐ Yes; Please provide details:

☐ No

50. What best describes your current situation (check all that apply to you):

☐ I have children ☐ I work part-time ☐ I work full-time

☐ I own my house ☐ I am bilingual (speak both Inuktitut and English)

☐ I am still in school ☐ I tell people that I enjoyed school

☐ I plan to go back to school ☐ I tell people that I disliked school

If you would like to receive a copy of my research once completed, please provide a mailing address where I can send you a copy. If you would not like to receive a copy of my research, simply leave this box blank:

Your Complete Mailing Address
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Matthew Ayres

Inuktitut Survey

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7. 官方微信 D奥斯卡 OCI? ____________________________

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The Impact of Inuit Qaujimajatuqangit on Formal Education in Nunavut; INUKTITUT Survey
Matthew Ayres

10. \[\vartriangle \Delta (\text{eq} \text{d} \text{n} \text{e} \text{q} \text{n} \text{e} 11 \text{ Locke} ) \quad \vartriangle \Delta \text{ (eq} \text{d} \text{n} \text{e} \text{q} \text{n} \text{e} 21 \text{ Locke} ) \]

11. \[\vartriangle \Delta \text{ (eq} \text{d} \text{n} \text{e} \text{q} \text{n} \text{e} 11 \text{ Locke} ) \quad \text{Ab (eq} \text{d} \text{n} \text{e} \text{q} \text{n} \text{e} 21 \text{ Locke} ) \]

12. \[\vartriangle \Delta \quad \text{Ab} \]

13. \[\vartriangle \Delta (\text{eq} \text{d} \text{n} \text{e} \text{q} \text{n} \text{e} 11 \text{ Locke} ) \quad \text{Ab (eq} \text{d} \text{n} \text{e} \text{q} \text{n} \text{e} 21 \text{ Locke} ) \]

14. \[\vartriangle \Delta \text{ (eq} \text{d} \text{n} \text{e} \text{q} \text{n} \text{e} 11 \text{ Locke} ) \quad \text{Ab (eq} \text{d} \text{n} \text{e} \text{q} \text{n} \text{e} 21 \text{ Locke} ) \]

15. \[\vartriangle \Delta \quad \text{Ab} \]

16. \[\vartriangle \Delta (\text{eq} \text{d} \text{n} \text{e} \text{q} \text{n} \text{e} 11 \text{ Locke} ) \quad \text{Ab (eq} \text{d} \text{n} \text{e} \text{q} \text{n} \text{e} 21 \text{ Locke} ) \]

17. \[\vartriangle \Delta \text{ (eq} \text{d} \text{n} \text{e} \text{q} \text{n} \text{e} 11 \text{ Locke} ) \quad \text{Ab (eq} \text{d} \text{n} \text{e} \text{q} \text{n} \text{e} 21 \text{ Locke} ) \]

18. \[\vartriangle \Delta \quad \text{Ab} \]

19. \[\vartriangle \Delta (\text{eq} \text{d} \text{n} \text{e} \text{q} \text{n} \text{e} 11 \text{ Locke} ) \quad \text{Ab (eq} \text{d} \text{n} \text{e} \text{q} \text{n} \text{e} 21 \text{ Locke} ) \]

20. \[\vartriangle \Delta \quad \text{Ab} \]
The Impact of Inuit Qaujimajatuqangit on Formal Education in Nunavut; INUKTITUT Survey
Matthew Ayres

21. $\Delta c^{a-c}\Delta^{b-c}\Lambda^{c}$? 
   $\Lambda \Delta^{b-d} \Lambda \Delta^{c} \Lambda^{c}$ 5 
   $\Delta^{b-d} \Lambda^{c} 6 \Delta^{d-d} 9$ 
   $\Delta^{d-d} 10$ 
   $\Delta^{d-d} 11$ 
   $\Delta^{d-d} 12$

22. $\Delta c^{a-c}\Delta^{b-b}\Delta^{c-c}\Lambda^{d-d}$? 
   $\Delta c^{a-c}\Delta^{b-b}\Delta^{c-c}\Lambda^{d-d}$ 
   $\Delta^{a-c}\Delta^{b-b}\Delta^{c-c}\Lambda^{d-d}$

23. $\Delta L^{a-c}\Delta^{b}$? 
   $\Delta L^{a-c}\Delta^{b}$ 
   $\Delta L^{a-c}\Delta^{b}$

24. $\Delta c^{a}\Delta^{b-c}\Delta^{c}\Lambda^{d}$? 
   $\Delta c^{a}\Delta^{b-c}\Delta^{c}\Lambda^{d}$

25. $\Delta c^{a-b}\Delta^{c}\Lambda^{c}$? 
   $\Delta c^{a-b}\Delta^{c}\Lambda^{c}$

26. $\Delta c^{a-b}\Delta^{c}\Lambda^{c}$? 
   $\Delta c^{a-b}\Delta^{c}\Lambda^{c}$

27. $\Delta c^{a-b}\Delta^{c}\Lambda^{c}$? 
   $\Delta c^{a-b}\Delta^{c}\Lambda^{c}$
The Impact of *Inuit Qaujimajatuqangit* on Formal Education in Nunavut; INUKTITUT Survey
Matthew Ayres

28. ᓈᓐᓂᖅᓴᐅᓚᐅᖅᐱᑦ ᐅᓕᐊᖅᑎᓗᑎᑦ ᖃᓄᐃᑦᑐᖅ 3 - 6?
   - 5
   - 6
   - 7

29. ᓈᓐᓂᖅᓴᐅᓚᐅᖅᐱᑦ ᐅᓕᐊᖅᑎᓗᑎᑦ ᖃᓄᐃᑦᑐᖅ 7 - 9?
   - 5
   - 6
   - 7

30. ᓈᓐᓂᖅᓴᐅᓚᐅᖅᐱᑦ ᐅᓕᐊᖅᑎᓗᑎᑦ ᖃᓄᐃᑦᑐᖅ 10 - 12?
   - 5
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**Déjà-Vu:**

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**Déjà-Vu Again:**

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The Impact of Inuit Qaujimajatuqangit on Formal Education in Nunavut; INUKTITUT Survey
Matthew Ayres

31. $\gamma_a\gamma_c\alpha\gamma_c\gamma_d\gamma_e\gamma_f\gamma_g\gamma_h \ \gamma_i\gamma_j\gamma_k\gamma_l \ \gamma_m\gamma_n\gamma_o \ \gamma_p\gamma_q\gamma_r \ \gamma_s\gamma_t\gamma_u \ \gamma_v\gamma_w\gamma_x \ \gamma_y\gamma_z$?

\[ \begin{array}{cccc} 1 & 2 & 3 & 4 \end{array} \]

32. $\gamma_a\gamma_d\gamma_e\gamma_f\gamma_g\gamma_h \ \gamma_i\gamma_j\gamma_k\gamma_l \ \gamma_m\gamma_n\gamma_o \ \gamma_p\gamma_q\gamma_r \ \gamma_s\gamma_t\gamma_u \ \gamma_v\gamma_w\gamma_x \ \gamma_y\gamma_z$?

\[ \begin{array}{cccc} 1 & 2 & 3 & 4 \end{array} \]

33. $\gamma_a\gamma_d\gamma_e\gamma_f\gamma_g\gamma_h \ \gamma_i\gamma_j\gamma_k\gamma_l \ \gamma_m\gamma_n\gamma_o \ \gamma_p\gamma_q\gamma_r \ \gamma_s\gamma_t\gamma_u \ \gamma_v\gamma_w\gamma_x \ \gamma_y\gamma_z$?
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34. ³b.ᐃᓐᓇᐅᑦ ᐆᓂᐊᓂ�新ᓚ nhb ³b, ᐁᓪᓕᓂᓐᓂ ⁷ ⁸ ⁹ ⁰.

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35. ³b.ᐃᓗᐊᖅᑲᖓ ᐀ᓪᓕᓂ ³b, ᐅᑦ ᐅᑦ ⁷ ⁸ ⁹ ⁰.

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36. ³b.ᐃᓗᐊᖅᑲᖓ ᐁᓪᓕᓂ ³b, ᐅᑦ ᐅᑦ ⁷ ⁸ ⁹ ⁰.

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37. The Impact of Inuit Qaujimajatuqangit on Formal Education in Nunavut; INUKTITUT Survey
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38. The Impact of Inuit Qaujimajatuqangit on Formal Education in Nunavut; INUKTITUT Survey
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39. The Impact of Inuit Qaujimajatuqangit on Formal Education in Nunavut; INUKTITUT Survey
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40. Inuktitut Naalik 10 - 12 (ᐊᒃᐱᒃᑑᐅᔪᒪᓐᓂ ᐊᒃᐱᑑᐅᔪᒪᓐᓂ ᕿᑭᖅᑖᓗᒃ 15ᑖᒃ 18ᑖᒃ)?

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41. ᐱᖅᔭᖓ ᐱᖃᐅᒪᔭᖓ ᕿᑭᖅᑖᓗᒃ 10 - 12 ᐊᒃᐱᑑᐅᔪᒪᓐᓂ ᕿᑭᖅᑖᓗᒃ 15ᑖᒃ 18ᑖᒃ. ᐱᖅᔭᖓ ᐱᖃᐅᒪᔭᖓ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗictionary

42. ᐱᖅᔭᖓ ᐱᖃᐅᒪᔭᖓ ᕿᑭᖅᑖᓗᒃ 10 - 12 ᐊᒃᐱᑑᐅᔪᒪᓐᓂ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗᒃ ᕿᑭᖅᑖᓗictionary
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Matthew Ayres

43. \( \Delta c^a \sigma^b \Delta L^c \ \Delta b \Delta \Delta^a R \Delta L^c \) (R^a_c \ \Delta \Delta \Delta^a D \Delta^a R^b)?
   - \( \Delta \) (\( \Delta \Delta \Delta^a R \Delta^a \Delta^a L^c \))
   - \( \Delta b \) (\( \Delta \Delta \Delta^a R \Delta^b \Delta \Delta^a L^c \))

44. \( \Delta c^a \Delta^b \Delta L^c \ \Delta b \Delta \Delta^a R \Delta L^c \) (\( \Delta \Delta \Delta^a L^c \))
   - \( \Delta b \Delta \Delta^a R \Delta L^c \)
   - \( \Delta \Delta \Delta^a L^c \)
   - \( \Delta \Delta \Delta^a R \Delta L^c \)
   - \( \Delta \Delta \Delta^a L^c \)
   - \( \Delta \Delta \Delta^a R \Delta L^c \)

45. \( \Delta c^a \Delta \Delta^a R \Delta L^c \) \( \Delta \Delta \Delta^a L^c \)?
   - \( \Delta \)
   - \( \Delta b \)

46. \( \Delta \Delta \Delta^a L^c \) \( \Delta \Delta \Delta^a L^c \)?
   - \( \Delta \)
   - \( \Delta b \)

47. \( \Delta \Delta \Delta^a \Delta \Delta^a L^c \)?

48. \( \Delta \Delta \Delta^a \Delta \Delta^a L^c \) \( \Delta \Delta \Delta^a \Delta \Delta^a L^c \) \( \Delta \Delta \Delta^a \Delta \Delta^a L^c \) \( \Delta \Delta \Delta^a \Delta \Delta^a L^c \) \( \Delta \Delta \Delta^a \Delta \Delta^a L^c \)
   - \( \Delta \); \( \Delta \Delta \Delta^a \Delta \Delta^a L^c \)
   - \( \Delta b \)
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49. $\Delta c_{5b}^6b^cD_{5b}^6bC_{5b}^6b\Delta a_{5b}^6b a_{5b}^6b\Delta c_{-a}\sigma_{5b}^6b\Delta c_{-a}\sigma_{5b}^6b\Delta c_{-a}\sigma_{5b}^6b\Delta c_{-a}\sigma_{5b}^6b\Delta c_{-a}\sigma_{5b}^6b\Delta c_{-a}\sigma_{5b}^6b\Delta c_{-a}\sigma_{5b}^6b$

- $\Delta; \sigma_{5b}^6b$

- $\Delta$

50. $\Delta c_{-a}^6b a_{-a}^6b\Delta c_{-a}^6b a_{-a}^6b$ (INUKTITUT Survey: $\Delta c_{-a}^6b a_{-a}^6b$):