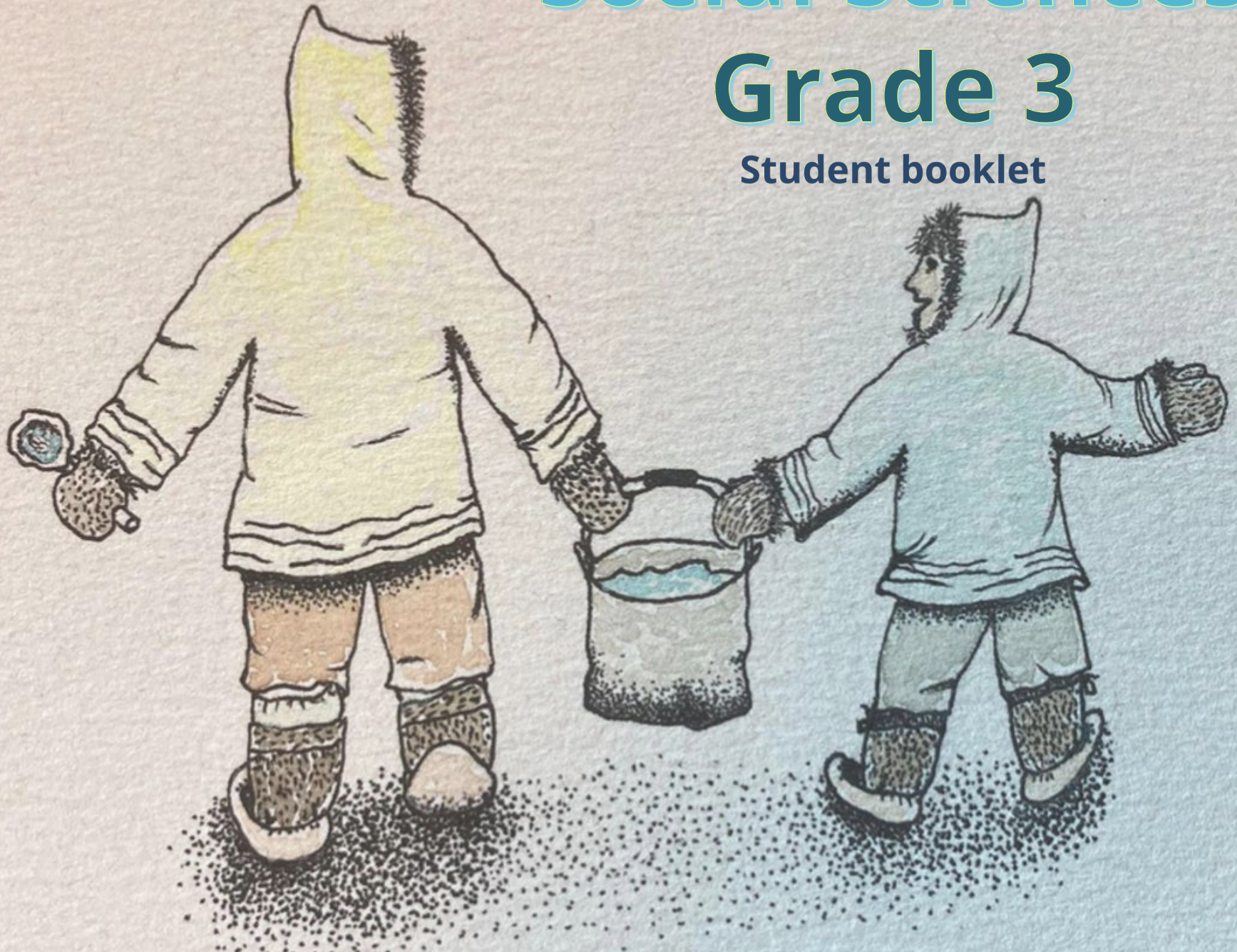


Social Sciences

Grade 3

Student booklet



Véronique Paul, Daphnée Perron-Cordero, Elisapie Lamoureux

Daphnée Perron-Cordero

Elisapie Lamoureux

Qumaq Iyaituq, Passa Mangiuk

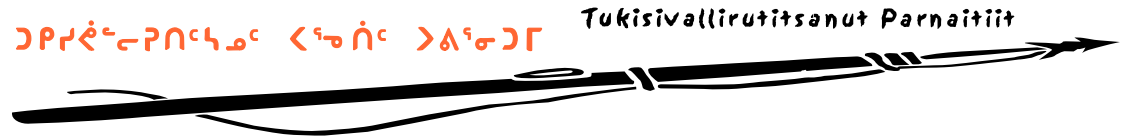
Avataq Cultural Institute

A heartfelt appreciation to the photographers,
your dedication of storytelling through photography
livened up this booklet.

Special thanks to Glorja Pellerin for her support.

This booklet is a collaboration between
Tukisivallirutitsanut Parnaitiit, IPUIT and URFDÉMA.

Realized with the financial support of UQAT and the Quebec Government.



Notice:

Teaching sensitive subjects

This booklet contains teaching-learning situations (TLS) that tackles sensitive topics. Before teaching these topics, we recommend you take ownership of the material to target TLS that might be triggering for you or your students.

It is suggested to be prepared before teaching sensitive subjects. If a teacher feels like not knowing enough about a subject before teaching it, we advise you refer to [Veronique Paul's thesis](#) beforehand. If you need further information, feel free to contact Veronique Paul at veronique.paul2@uqat.ca. Ensure a safe space where every pupils can share and reflect on their learnings. Only touch on subjects you feel comfortable with.

If you would like to feel better equipped to teach sensitive subjects, here are some papers and tools :

In English:

- Teaching Tolerance. (2021). *Let's talk! Facilitating critical conversations with students*. <https://www.learningforjustice.org/sites/default/files/2021-01/TT-Let-s-Talk-Publication-January-2020.pdf>
- University of Michigan. (n.d.). *Making the Most of "Hot Moments" in the Classroom*. https://docs.google.com/document/d/1tuMuMVnI7soHLcTNxzCTqcckun0ASHW_WvNuxphyxA/edit

In French:

- Hirsch, S., Audet, G. et Turcotte, M. (2015). *Vivre ensemble: aborder les sujets sensibles avec les élèves*. https://www.cipcd.ca/wp-content/uploads/2014/04/CSMB_-Guide_sujets-sensibles_final.pdf
- Hirsch, S. et Audet, G. (2019). *Éducation Canada : Trousse de discussion*. <https://www.edcan.ca/wp-content/uploads/Discussion-Kit-September-2019-Hirsh.pdf>
- Moisan, S., Hirsch, S., Éthier, M.-A., Lefrançois, D. et Falaize, B. (2022). *Objets difficiles, thèmes sensibles et enseignement des sciences humaines et sociales*. Fides éducation.

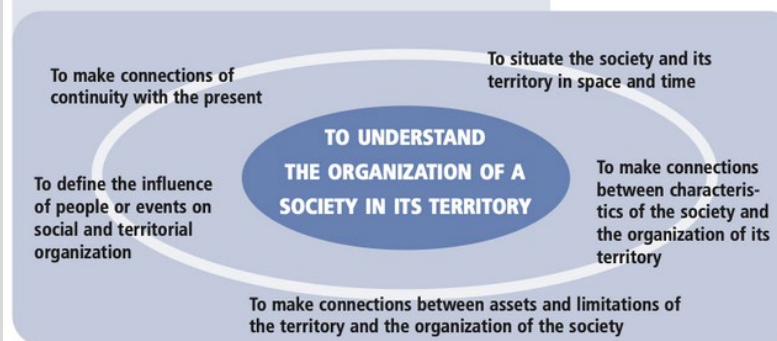
Geography, History and Citizenship Education

Competencies in cycles 2 and 3

(program from the MEQ)

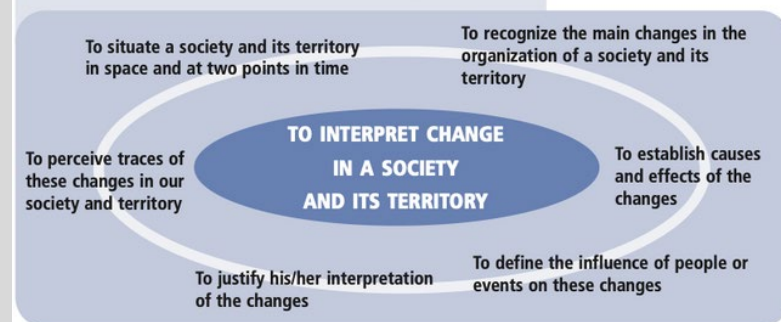
COMPETENCY 1

Key Features of the Competency



COMPETENCY 2

Key Features of the Competency



COMPETENCY 3

Key Features of the Competency

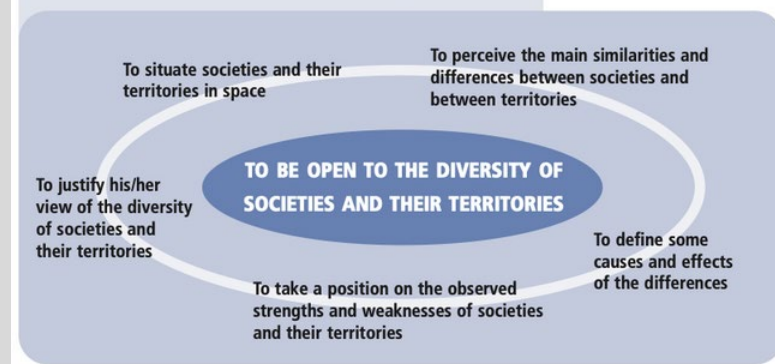
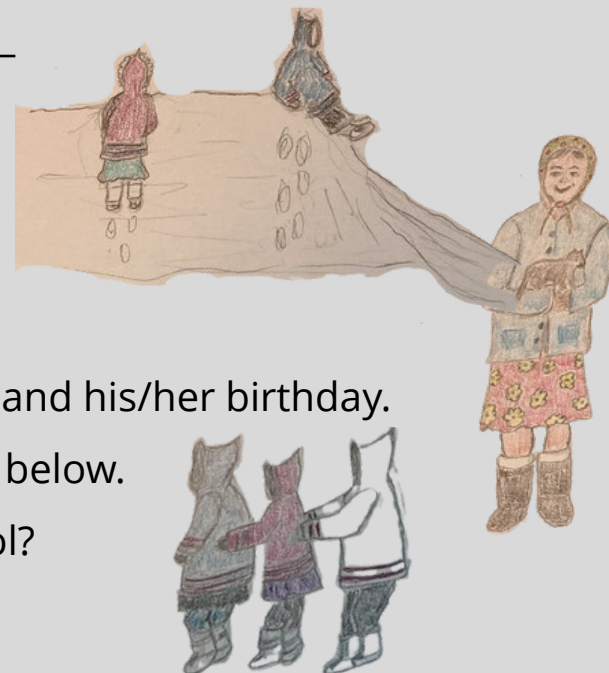
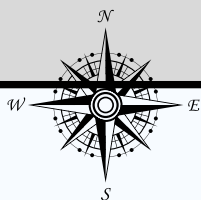


Table of contents

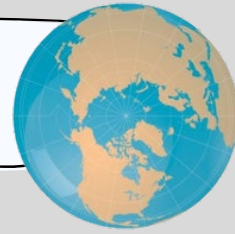
Content	Slide #
Introduction	1 to 4
History and Geography techniques	5 to 15
Chapter 1: Up until 1830's, what was the Inuit way of life?	16 to 18
Chapter 2: Between 1830 and the 1900s, what changed with the Hudson's Bay Company's establishment?	19 to 23
Chapter 3: Between 1900 and the 1950's, what changed when the missionaries arrived and how did Inuit sedentarized?	24 to 29
Chapter 4: Between the 1950's and the 1980's, how did Inuit start attending school?	30 to 35
Chapter 5: Between 1953 and the 1980's, how were the co-op created?	36 to 41
Conclusion	42 to 43
Reference list	44 to 46

$$\Delta \subset \delta P \subset \delta' P L^{\frac{2}{p'}} \subset \frac{2}{p} U$$


- N E S W



History techniques

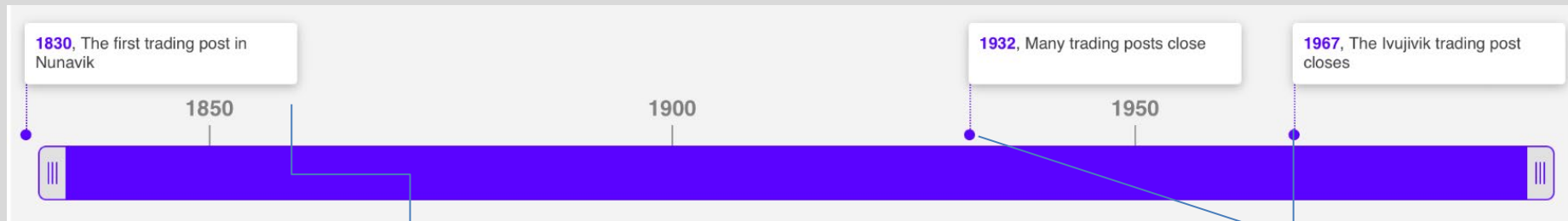


Timeline

A timeline always has a **title** to illustrate its subject

Title :

History of Hudson's Bay Company Trading Posts in Nunavik



The little lines defines the **scale**: in this example, each line represents 50 years

The events on a timeline are in **chronological order** meaning they are presented in the order in which they happened from oldest to newest.

1. What is the title of this timeline?

2. How many years are there between the first trading post in Nunavik and the closing of Ivujivik trading post? _____
3. What is the scale of this timeline? _____



Timeline

Make your
own
timeline!

1. Cut the life events
2. Place the events in chronological order
3. Paste them on the year they happened
4. Give your timeline a title!



my birthday

my first year of school

my first steps

the birthday of a sibling

Title : _____



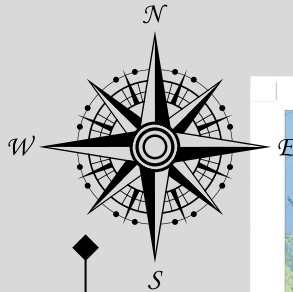
Geography techniques



Geographical map

Canada and Inuit Nunangat map

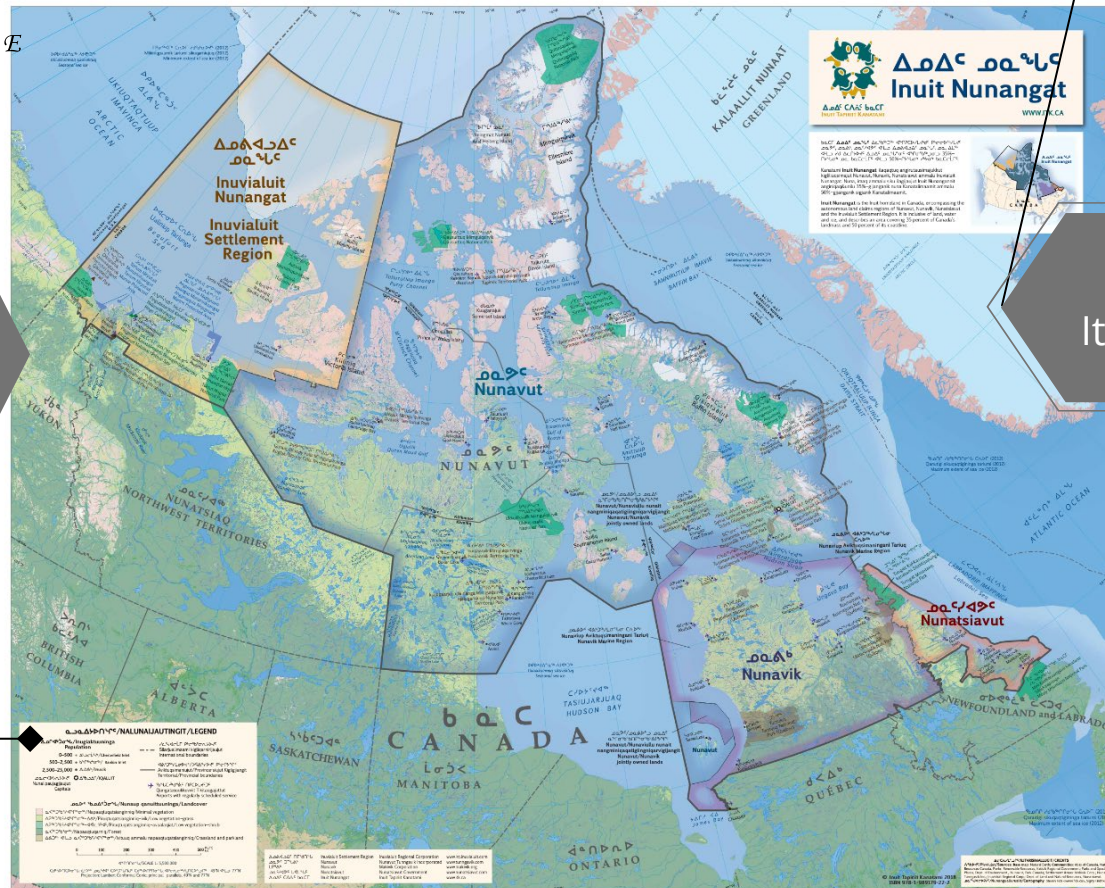
A **map** is a representation of a territory.



A **compass** shows you the cardinal directions.

A map always has a **title**. It tells you what the map is about.

A **legend** displays the meaning of the colours or the symbols.





Province of Quebec





Nunavik in Canada



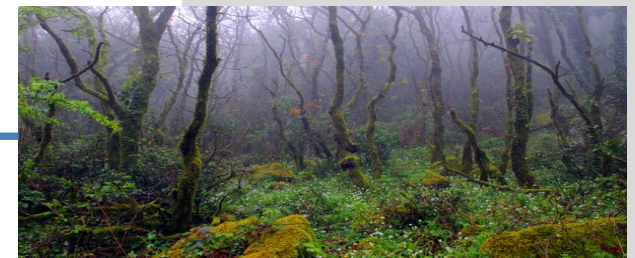
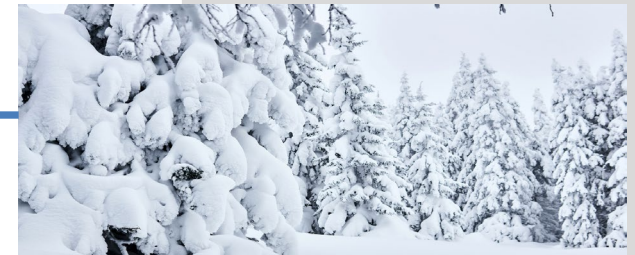
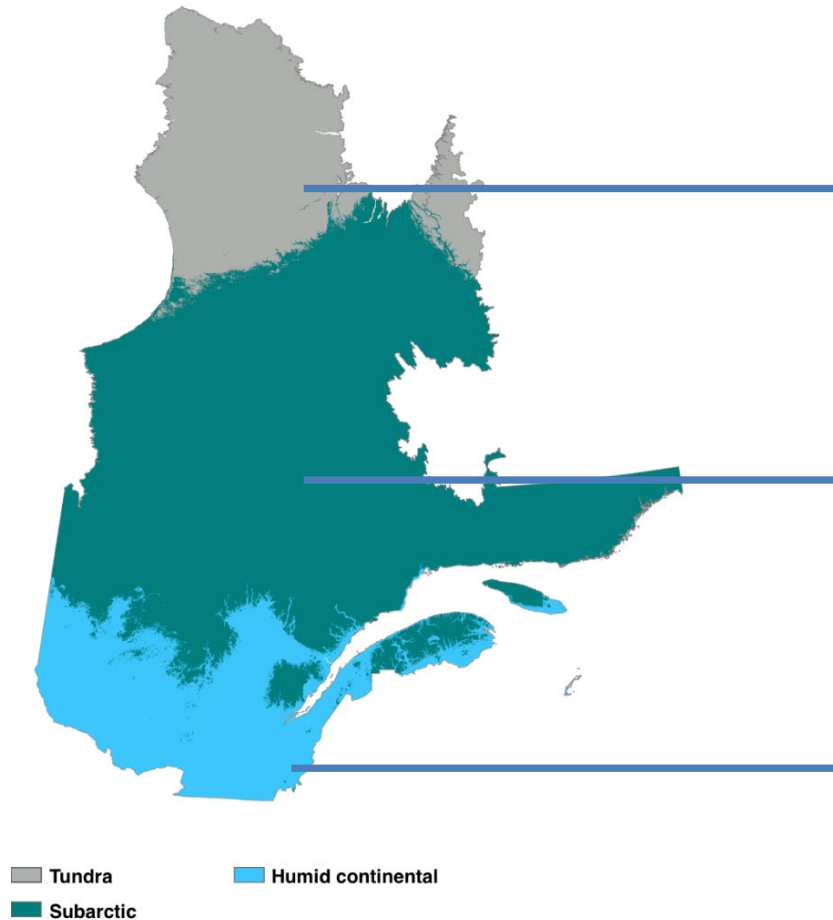
Did you know ...

We had our own way to map the territory. Watch [this video](#) to learn more.





Climatic zones in the Province of Quebec



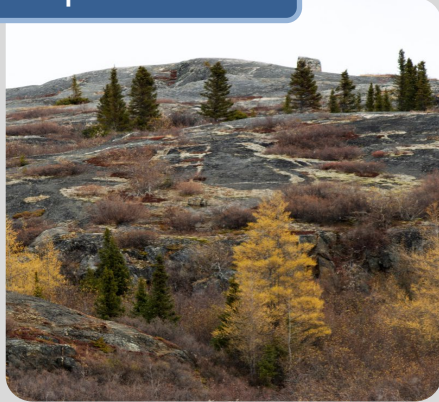
1. What is the climate where you live? _____

What are documents?



A document can be a picture, a drawing or an object that tells us about the past and the present. It can better the understanding of an organization, the elements of change or the diversity in a society.

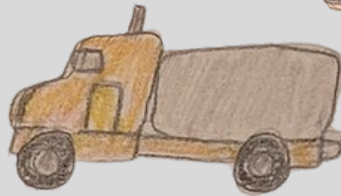
photos



drawings



water



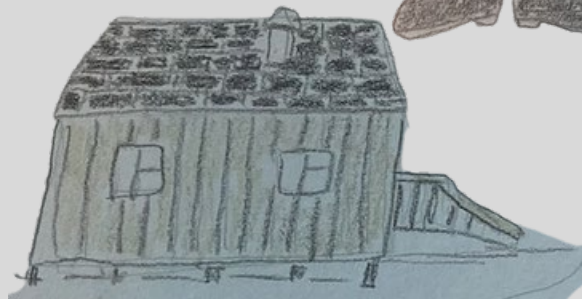
dolls



boots



houses



objects



Aspects of society



POLITICAL

The political aspect is about politics and **the way power and authority takes place in a society.** The political aspect can be about many things, like political ideas, rules or laws.



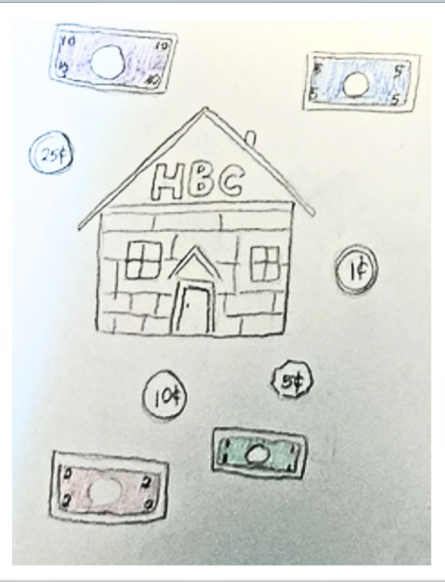
SOCIAL

The social aspect is about groups and individuals' characteristics in a society and their way of interacting. The social aspect can be about the **way of life, the population, work conditions, etc.**

Aspects of society

ECONOMICAL

The economical aspect is about natural resources exploitation, production of goods and services as well as trades between people or between groups. Economical aspects can be about commercial trades, raw materials, sources of energy, banks, etc.



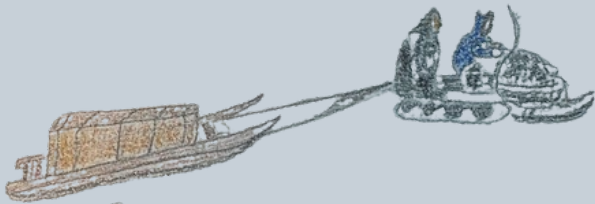
CULTURAL

The cultural aspect is about the similarities in a group at a certain time.

These similar characteristics can be expressed through traditions and beliefs. Cultural aspects can be about language, art, religions, way of thinking, etc.



Aspects of society



TECHNICAL

The technical aspect is about knowledge and discoveries made by humans that changed a society's way of living. Technical or scientific aspects can be about inventions, philosophers or scientific theories.



GEOGRAPHIC

The geographic aspect is about the territory a society occupies to live and its borders.

Geographic aspects can be about the **natural** characteristics of a land, the way of life, the connections to the territory, etc.

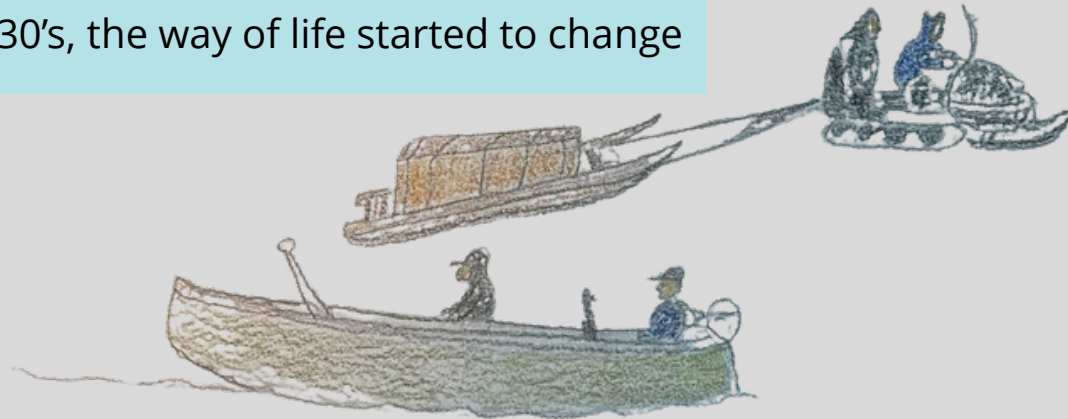
Inuit traditional way of life

Nomads are people who travel as a way of life. They travel for many reasons : to follow the migration routes of animals, to trade with other groups or for seasonal gatherings

We were **nomads** for several thousands of years. We moved seasonally, following the migration routes of animals until the 1930's



After 1930's, the way of life started to change



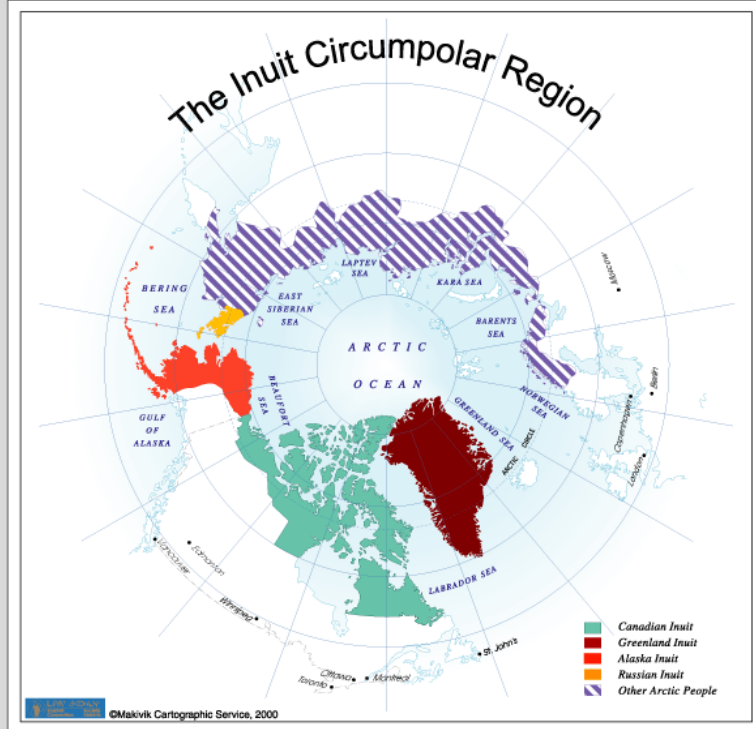
Inuit traditional way of life

« Inuit lived in small, family-based groupings that traveled seasonally in pursuit of food. These groups relied upon caribou, fish, sea mammals and occasional treats such as bird eggs or berries to survive. Inuit developed a unique and remarkable skills associated with living off the land. Technologies include the igloo, kayak, ulu, qulliq, fur clothing and toggle-head harpoons. »

The Inuit Way – Pauktuutit, 2006

1. What are some technologies that you still practice today?





1. What is the location of the Inuit territory?

- North ____
- South ____
- East ____
- West ____

2. Why do you think there were few contacts between Inuit and qallunaat?



There were few contacts between European settlers and Inuit, as they live mainly in southern Quebec close to the fertile lands of the St Lawrence River.



The Hudson's Bay Company trading post

In 1830, Inuit had few contacts with the Europeans, that is until a foreign company settled into our territory : Hudson Bay Company. In 1830, the company settled close to the current town of Kuujuaq. Their goal was to trade resources with Inuit, so they could sell the resources from the land to Europeans.

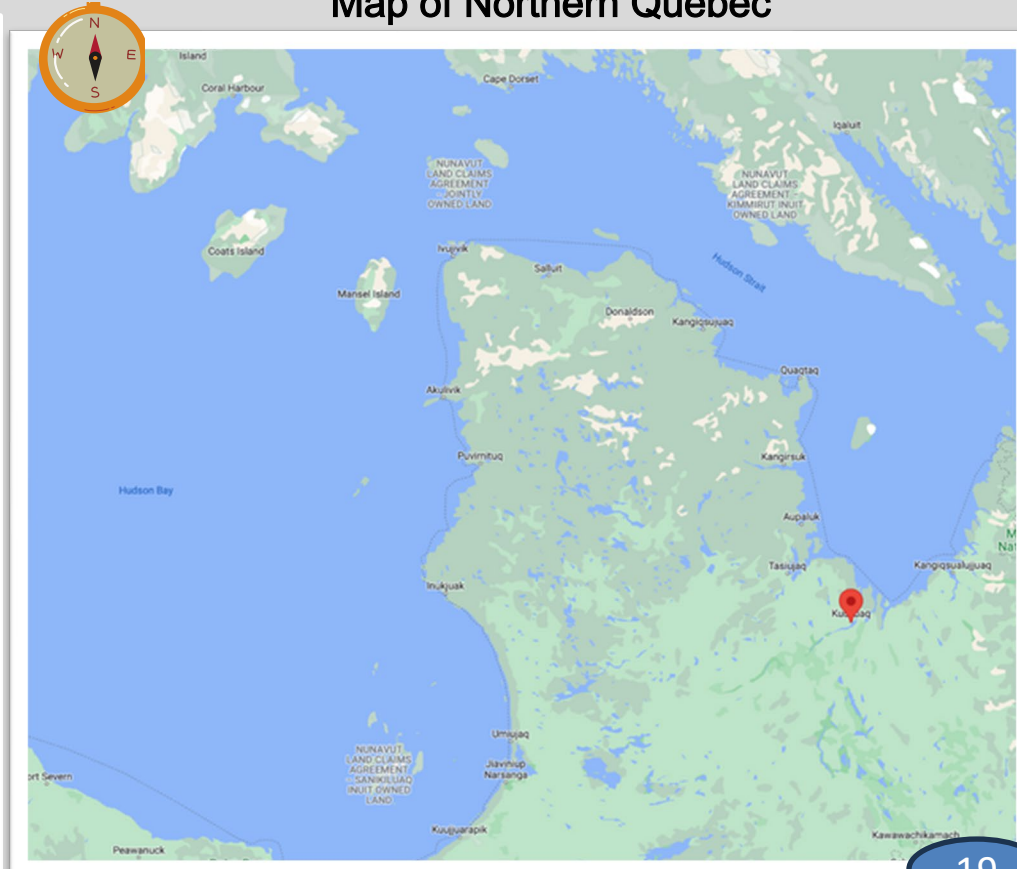
Map of Northern Quebec

1. Circle your hometown on the map.

2. Kuujuaq is...

- North-West ____
- South-East ____
 - North ____
 - West ____

... of your hometown.



The Hudson's Bay Company trading post

In Nunavik, the Hudson's Bay Company (HBC) built a first trading post in 1830. **What is a trading post?** A trading post is a place where Inuit would bring skins, furs, blubber and meat to a foreign company, the HBC. In exchange, the HBC traded ammunitions, firearms, pipes, tobacco, flour and tea.

HBC trading post location (1830)

1. What has been added on the map? _____

2. Which community is close to this infrastructure? _____



The Hudson's Bay Company trading post

As of 1830, Inuit would stop at the trading posts to trade items, changing their traditional routes

Look at this picture →

1. Do you think many Inuit wanted to trade items with the HBC?

YES

☐

NO

☐

2. What makes you think that?



Trading
post
activity

1. Cut each trading items
2. Paste the items on the following page
 - a) On your left : what is traded in by Inuit
 - b) On your right: what is traded by HBC



Tea



Fur



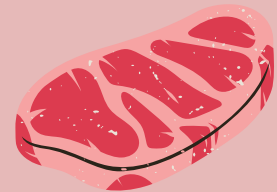
Tobacco



Blubber



Firearm



Meat



Pipe

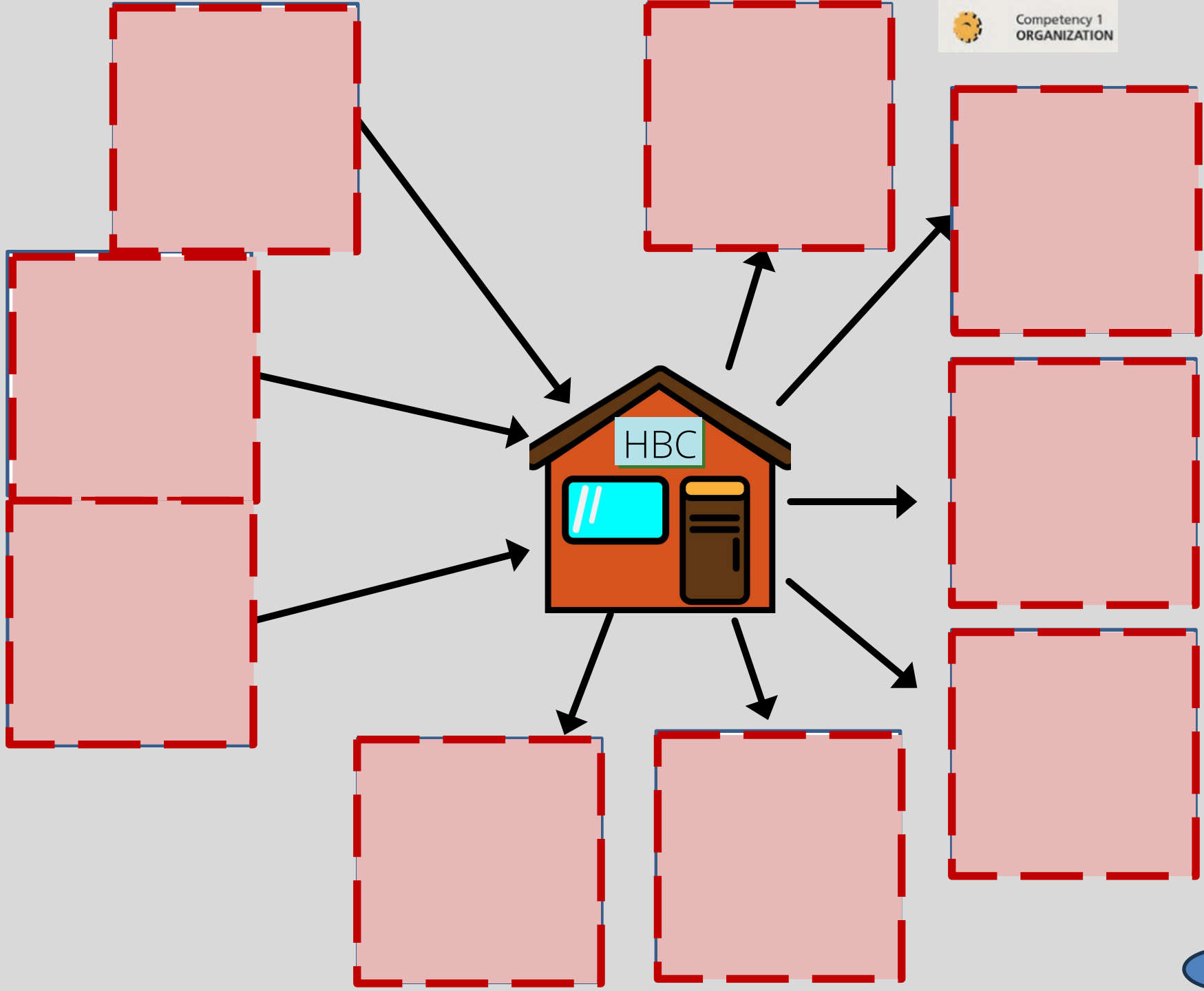


Ammunition



Flour

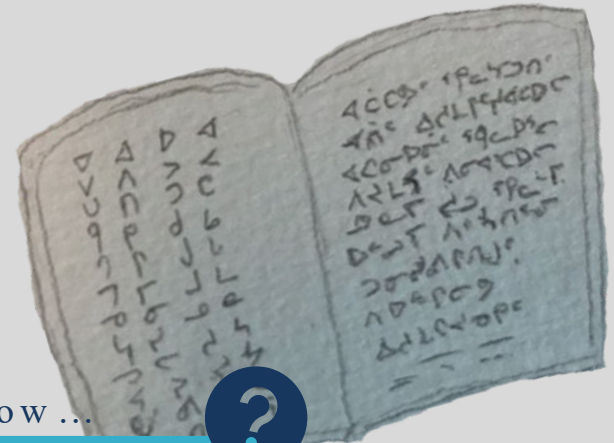




1900's : The missionaries

With the Hudson's Bay company in our territory, contacts between Inuit and Europeans became more frequent, Qallunaat missionaries came to the North.

I am a missionary. I came to the North to share the Christian religion with the Inuit and teach them.



Did you know ...

Inuit had no writing before the 1875's. Syllabics as we know today have been introduced by Anglican missionaries. They did it to translate the Bible.



The end of nomadic life

The **stockmarket crash** of 1929 lead to a lot of instability : people in Europe had less money to buy expensive products such as fur. This meant the HBC couldn't make as much money as before



The stockmarket crash is an event that leads to economical hardship: businesses had to close, and a lot of people lost their jobs. This lasted for about 10 years, until World War II

The HBC closed many of their trading posts in 1932

1. What is the cause behind the HBC closing many posts? _____

1. Why do you think Europeans had less money to buy expensive products? _____

The end of nomadic life



Without the HBC posts, we have nowhere to sell our animal, furs, blubber.

Families started to settle. There was less and less animals on the territory and contacts with qallunaat were getting more frequent.

1. What are the consequences of the HBC closing many posts ?

The end of nomadic life

In 1938, a famine struck. That means people have not enough food to survive. Following this event, member of different clans would end up in the same spot and run out of resources in the area.

Each family would stay a distance from each other to take care of their dogs. Life was hard. Inuit started to build homes and camps. They became more and more sedentary. A lot of them stayed around the same area.



1. Look at the photos. Why are the families staying apart from each other? _____

2. Why do you think it was important they did so? _____

The end of nomadic life

What happened to our dogs?



When the Royal Canadian Mounted Police started to go to the North, they killed dogs.

This caused a lot of suffering : without the dogs, it became impossible to hunt or trap as they used to.

Boys, to become men, they had to have a dog team to be able to hunt and provide food to families.

Dogs teams were really important.

From the **Inuit point of view**, this was meant to force them to start a sedentary way of life. It was cruel.

From the **RCMP official point of view**, it was to protect the public from dog attacks and from dogs carrying diseases, such as rabies.



Canada takes over the territory (1939)

I am a government representative. I will settle on the Inuit territory to organize healthcare and education. We will create infrastructures, but I know little about the culture and language of Inuit.



Competency 1
ORGANIZATION



Competency 3
DIVERSITY

1. Circle the two things the government representative want to organize:

Hospitals	Sports teams
Culture	Schools

2. Can you name a current healthcare building? _____
3. Can you name a current education building? _____
4. What language does your family speak at home? _____
5. What language does the Canadian officials speak? _____
6. A) Do you think Inuit and the government representative understood each other?

YES ☐

NO ☐

B) Why?

1950's schools

Each community had their own schools managed by Oblates or Catholics missionaries.



Federal school in Puvirnituk in 1960

1. How many schools are there in your community today? _____
2. Who is managing your school? _____
3. Who was teaching in the 1950's? _____
4. Who is your teacher now? _____

The changes in the communities



After 1960, more Qallunaat arrived in Nunavik since school became mandatory. They would build buildings and few houses.

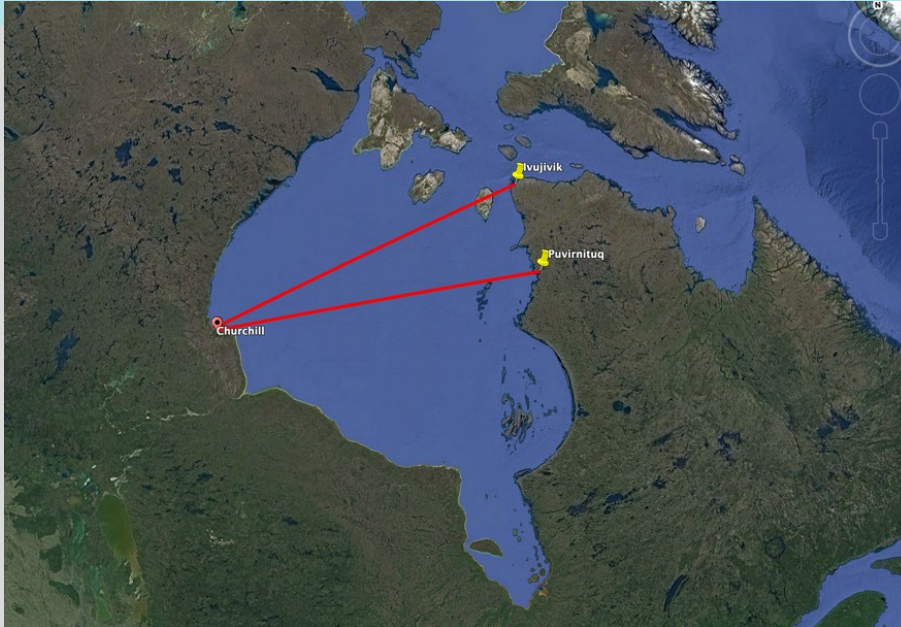


1. What difference can you tell regarding seasons in the pictures?

2. What differences can you see between the housing in the pictures?

The school system

As federal schools keep opening in Nunavik, people who would like to pursue in grade 7 needed to go down to Churchill in Manitoba. Students were away for long periods of time.



Map of Puvirnituk and
Ivujivik to Churchill,
Manitoba
About 970 km



1. How far do you have to travel from home to school? _____ km
2. How many hours do you stay away from home in a day? _____ hours
3. What are the main differences between now and then? _____

4. Do you help your parents with tasks at home? YES ☐ NO ☐
5. A) Do you think the students who went to Churchill could help their parents? YES ☐ NO ☐
B) Why? Students who went to Churchill couldn't help ? _____

The school system

As children were away from home to school, their parents no longer had their children around to help them, so the way of life changed more.



Tanning

Drying fish



Making sealskin boots



Competency 1
ORGANIZATION



Competency 2
CHANGE

1. Do you help your parents with any activity? _____
2. Can you name any activities members of your family do, but that you couldn't help with?

The school system



Competency 1
ORGANIZATION

Parents were worried that our way of life wasn't taught to the children. In 1962, some communities including Puvirnituk introduced Inuktitut and culture courses.

Parents proposed that hunting, fishing and sewing courses will be part of what is taught in school. They suggested people from their community to teach these classes.



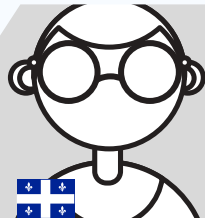
1970 : The province of Quebec takes interest in schools



Competency 3
DIVERSITY



I'm a government representative. I also think that schools should teach Inuktitut from kindergarten to grade 2. Then, French or English can be chosen. We want to managed the school system. We want Inuit children to follow our school programs.



1979-1980:

The struggle for our schools



At first, schools were managed by the government of Canada. After, the province of Quebec also opened schools. In the last schools opened, there were parent committees. Parents got involved and we started having a say about what was taught in the schools. Parents wanted our language, our culture and way of life taught to children.

The parent committee

Parents of children would get together to defend an education where we could learn our language, culture and way of life. It made us stronger to get together to demand these changes!



1953 : The beginning of the co-ops



Competency 1
ORGANIZATION

People who worked at the **co-op** in the communities did much more than just business! They would also do tasks similar to one of a **city council** would do.



Economical aspect

A **co-op** is a place where people work together towards a goal. The money made from the co-op is shared between everyone who worked towards that goal.

Political aspect

A **city council** takes decisions on different matters. For example, they take care of maintaining roads, budgets for the town and make sure their population have access to services.

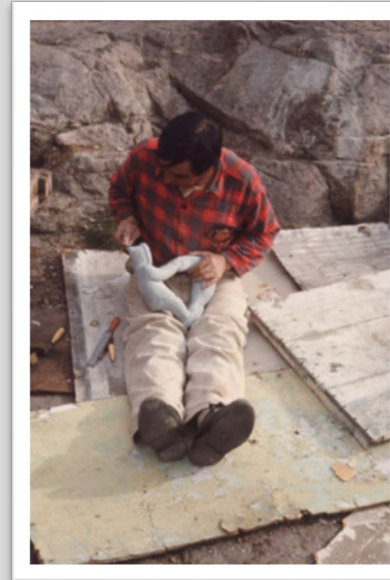
1. Do you know someone who works at the co-op? If so, who? _____

1. What does your family get from the co-op? _____

The co-op and the soapstone carving business



In 1953, the co-op starts the business of soapstone carving. It created jobs. Life started to be organized around the co-op. Children would learn to sew traditionally and participate in the business.



1. Do you know someone who carves soapstone? YES ☐ NO ☐
2. What other uses can soapstone have? _____
3. Where can you find soapstone? _____

The soapstone business

Artists would carve soapstones just as our elders had taught them. They pursued the transmission of traditional art. They are talented, and their work is known everywhere.



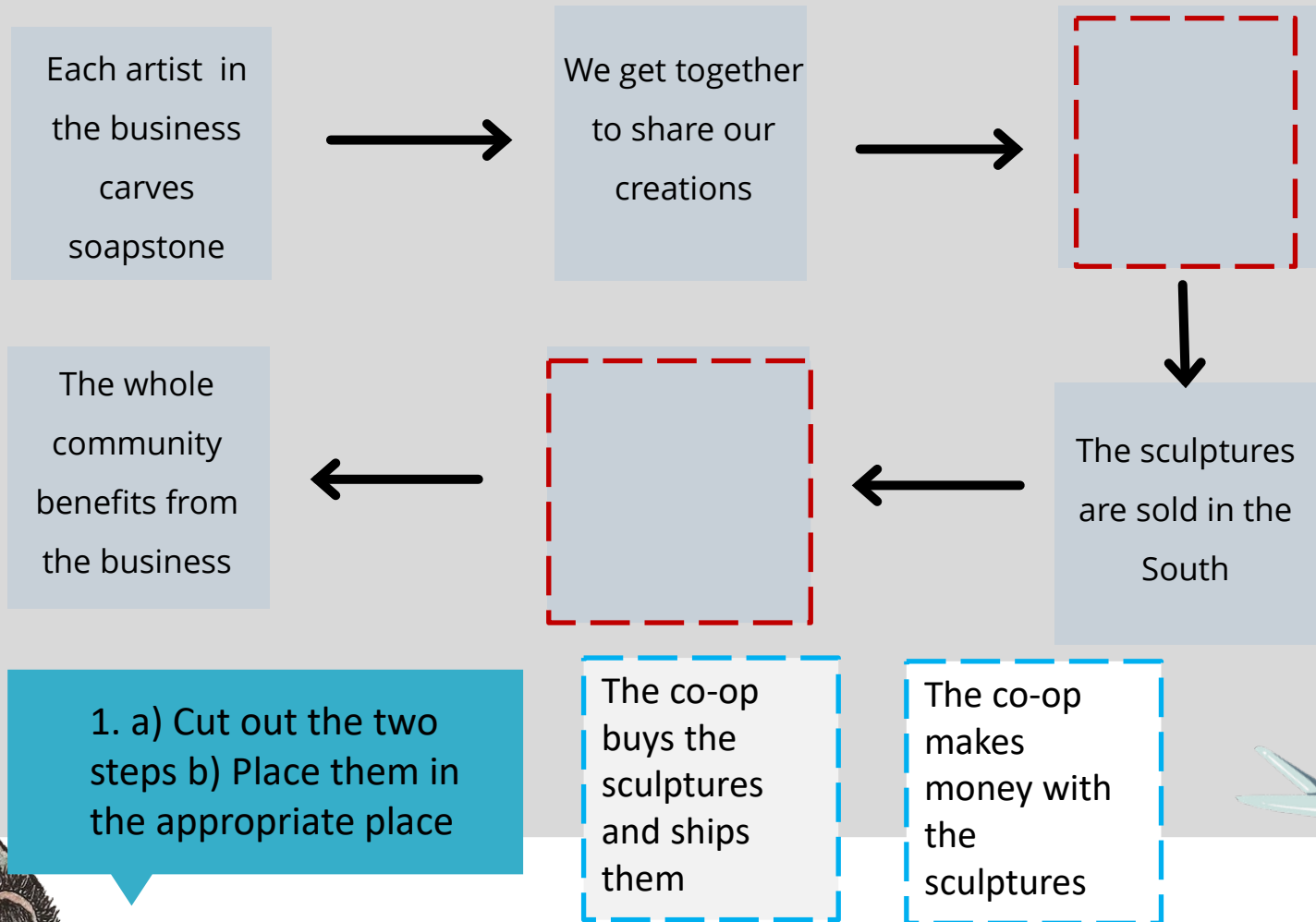
1. Have you ever seen someone carve soapstone
YES ☐ NO ☐



Selling art in the South allowed the members of the co-op to make money, to organize the community and to insure their sedentary survival



The soapstones carving business



What are the **consequences** of the soapstone carving business?



The 1960's:

The soapstone business

In the 1960's, the soapstone business was a great success! The co-ops grew and developed a print workshop, a sewing center and a small store where it sold crafts made by the members of the community.



1. Connect the dots between the business and the pictures that represents it



Prints

Sewing

Small store

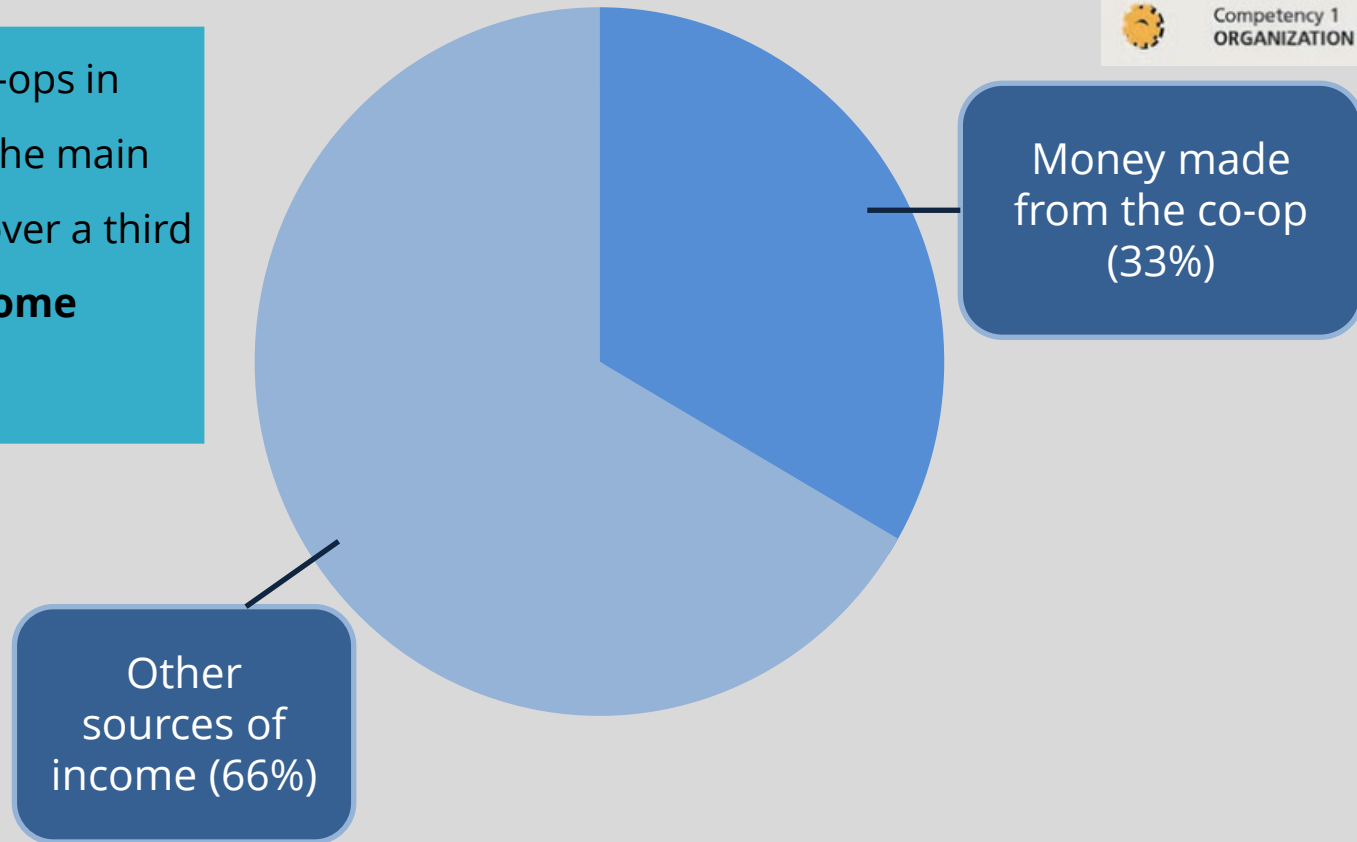
The 1960's:

The soapstone business

In 1969, there were 10 co-ops in Nunavik. The co-ops were the main employers and represented over a third of families' **annual income**



The **annual income** is the amount of money one family makes in a year.



In the diagram

1. Color in green, the money made from the coop.
2. Color in orange, the money made from other sources.



Competency 1
ORGANIZATION



Competency 2
CHANGE

After 1980's, we no longer lived in tents and igloos, meaning the ties to the territory was different. Our way of living changed, and we joined the market economy. Inuit had to reconstruct their identity since we now lived in communities.





Inuit community before 1980's



Inuit community after 1980's



Photo credits

Page #	Description	Location	Avataq reference	Credits
12	Last matchbox houses in POV, ski-doo	Puvirnituk	IND-MCK G-01421	Gerald McKenzie
	Artefact of a cup	Unknown	catalog number HBC : 204	N/A
	Artefact of a qulliq	Unknown	catalog number liDi-4 : 1	N/A
13	Delegates hard at work on negotiations between the NQIA and Hydro Quebec (1972)	Kuujuak	NUN-IWT-36	Unknown
	Feasting on a cooked fish (1983)	Kangisualujuaq	NUN-ETO T-0025	Tommy George Etok
14	Sealskin drying (1972)	Ivujivik	IND-BMUR-18	Dr. William Breen Murray
15	Shore area of the community, showing the oil storage tank, the Coop store, the Anglican chapel and the community center (Quebec House).	Ivujivik	IND-BMUR-04	Dr. William Breen Murray
21	HBC governor P. Ashley Cooper and his wife with the people of Cape Smith (Qikiqtarjuaq) assembled in front of the HBC store. The Scottish guard is sergeant Robert Hannah (1934)	Akulivik	A-HBCA-166	Unknown
24	Uqammaq reading to a group of Inuit (1919?)	Ivujivik	A-ANG-P 750255I	E.J. Peck
27	Canvas tent held with wood posts, Summer in Cape Jones Island (1927)	Kuujuaraapik	A-PA-099626	L.T. Burwash
	Kamutik in foreground, a man to the left in the midground. Many huskies resting in a snowy landscape (1953-1954)	Inukjuak	IND-APP-073	Bill Applewhite

Photo credits

Page #	Description	Location	Avataq reference	Credits
29	Visit of the Hudson's Bay Company Governor. Five Qallunaat men, a Qallunaaq woman walking along a boardwalk surrounded by Inuit (1934)	Killiniq	IND-MCL-130	Unknown
30	Puvirnituq Federal Day School (1960)	Puvirnituq	IND-COW M-555	Mary Cowley
31	Inuit women standing in an igloo village. (1951)	Ivujivik	A-DES-35	Frère André Chauvel
	View of Puvirnituq (1959-62)	Puvirnituq	IND-COW M-561	Mary Cowley
33	Two men and a young boy display a large polar bear skin, that is drying on a stretcher (1902-1904)	Kuujuaapik	A-QU-L - 22	A. A. Chesterfield
	Fish drying rack located near the water (1966)	Salluit	IND-LAU-66	Pauline Laurin
	High angle shot of a woman sitting inside a tent, sewing a kamik (1952-1955)	Kangirsuk	IND-LAU-35	Pauline Laurin
34	Children inside a classroom, with two writing at the blackboard. All students are back on to the camera, either seated at desks, or standing (1953-1954)	Inukjuak	IND-APP-001	Bill Applewhite
35	Wintertime. Long shot of three children standing outside the Co-op store (1966)	Puvirnituq	IND-FUM R-21	René Fumoleau
37	Men carving with soapstone (1966)	Ivujivik	IND-BOU-M-5-024	Pauline Boucher
	Artist carving soapstone sculpture (1966)	Ivujivik	IND-BOU-M-6-005	Pauline Boucher
38	Artist carving soapstone sculpture (1966)	Ivujivik	IND-BOU-M-6-006	Pauline Boucher
40	Facade of the POV Co-operative store. Taamusi Qumaq in the orange jacket (1978)	Puvirnituq	IND-MCK G-01365	Gérald McKenzie
	A display of print on table	Puvirnituq	IND-FUM R-25	René Fumoleau
	Nellie Putuguq wearing a caribou skin amautik with coloured beads sewing a caribou skin men's parka (atigi) (1971)	Puvirnituq	IND-BSA-262	Bernard Saladin d'Augulure
42	Tamusi Tulugak in front of the Co-operative (1978)	Puvirnituq	IND-MCK G-03182	Gérald McKenzie
43	View of Kuujuaq village (1949)	Kuujuaq	ND-MD-52	Maxwell John Dunbar
	View of Puvirnituq. Buildings, the school, people walking on the snow (1978)	Puvirnituq	IND-MCK G-01195	Gérald McKenzie

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