

APPENDIX B: RESPONDENT COMMENTS FROM THE INDIVIDUAL SURVEY

Comments On the Education System in Igloolik

Topic/Theme	Respondent Comments
Student Retention	<p><i>"The drop out rate is too high"</i></p> <p><i>"Stop suspending kids; it stops them from learning"</i></p> <p><i>"Not much pressure on students to attend school"</i></p> <p><i>"Attendance is poor for students and staff"</i></p> <p><i>"Kids should stay in school!"</i></p>
School Facilities	<p><i>"High school is not set up like a full high school; it needs better facilities."</i></p> <p><i>"The elementary school is so old"</i></p> <p><i>"The lower school is much better than the high school"</i></p>
Curriculum and Teachers	<p><i>"My satisfaction depends on the new teachers"</i></p> <p><i>"We need more local teachers"</i></p> <p><i>"Curriculum is unacceptable"</i></p> <p><i>"The quality of education doesn't follow curriculum; Inuktitut classes are bad; NTEP teaches English classes then transfer to Inuktitut – this doesn't work; English is way below par. Grade 12 is like Grade 5. Credit system instead of Knowledge system. The credit system only makes the teachers look good, it doesn't help students learn"</i></p> <p><i>"I am satisfied but want to see more programs to educate kids on life or human behaviour"</i></p> <p><i>"Students are not given a chance to really learn. I hear that teachers are there but not really there for the kids; Kids are sent home without proper explanation."</i></p>
Relationship between the schools and the community-at-large	<p><i>"Elementary school isn't giving enough information to the community"</i></p> <p><i>"Satisfied but the DEA is non-functioning"</i></p> <p><i>"We have a local DEA, which is satisfactory"</i></p>
General	<p><i>"I am dissatisfied because there is no bus service for older kids"</i></p> <p><i>"I am satisfied but know we can do better"</i></p> <p><i>"Satisfied with elementary school, dissatisfied with high school"</i></p> <p><i>"Satisfied with elementary school, dissatisfied with high school"</i></p> <p><i>"Very dissatisfied for a while but now its better"</i></p>

Comments on Igloolik Health Services

Topic/Theme	Respondent Comments
Medical Staff	<p><i>"Inconsistency of nurses and doctors"</i></p> <p><i>"Elders and other community members not always listened to; nurses seem motivated by money not service to the people"</i></p> <p><i>"More permanent nurses needed"</i></p> <p><i>"Need more doctors; kids need more specialists; wait times are too long"</i></p>
Facilities/Infrastructure and Services	<p><i>"Lack of supplies"</i></p> <p><i>"I think they can do better; more services would be good for the community I know they are trying"</i></p> <p><i>"Very dissatisfied; infrastructure hasn't caught up; disaster: population is big enough to have a doctor here and there isn't one"</i></p> <p><i>"Satisfied for Band-Aids; dissatisfied for serious health conditions"</i></p>
Social Services Staff	<p><i>"Satisfied with community care workers"</i></p> <p><i>"Very dissatisfied particularly with social services"</i></p>

Comments on Satisfaction with Time Spent on the Land and with Country Food Consumption

Topic/Theme	Respondent Comments
Time	<p><i>"Very dissatisfied, I work full time and it prevents me from going"</i></p> <p><i>"Dissatisfied because when I work I have to work all the time; my supervisor makes me"</i></p>
Availability of Animals	<p><i>"Would be satisfied if animals were more abundant"</i></p> <p><i>"Very dissatisfied with availability of animals"</i></p> <p><i>"Satisfied but I feel that its harder to get food because of availability of certain animals"</i></p> <p><i>"Satisfied but sometimes there is a lack of country food"</i></p> <p><i>"Satisfied with the kind of food, dissatisfied with availability"</i></p> <p><i>"Dissatisfied; no caribou"</i></p> <p><i>"Satisfied – always have it to eat"</i></p>
Health, Age or Death of Hunter/Provider	<p><i>"Dissatisfied – doesn't go out for health reasons"</i></p> <p><i>"Brother not going out as much because of limitations"</i></p> <p><i>"Used to be satisfied; lost family member who hunted which creates uncertainty about country food in the future"</i></p>
Equipment	<p><i>"There is no transportation to go out on the land"</i></p> <p><i>"Not able to hunt anymore; and without equipment"</i></p>
General	<p><i>"Dissatisfied but used to it"</i></p> <p><i>"If I could be out all the time, I would be"</i></p> <p><i>"I wish I could live on the land"</i></p>

APPENDIX C: SELECTIVE CHRONOLOGICAL ACCOUNT OF IGLOOLIK'S HISTORY

Pre-Contact

3700 BC	Early human occupancy in Northern Foxe Basin (evidence discovered in the mid 20 th Century)
1800 - 800 BC	Pre-Dorset or Sarqaq Period; thrived on abundant resources
800 BC - 300 AD	Dorset Period (lived in subterranean houses, used flint tools)
1300 AD - ?	Thule Period (permanent coastal villages, marine mammal subsistence)
1600-1700	General warming of the Arctic caused some changes to settlement patterns and conflict between groups.

1700s

At least six separate British naval voyages to Northern Foxe Basin

Other regions experiencing increased European contact. Visitors from Pond Inlet bring wood sleds, iron from whalers to Igloolik.

Relative isolation from European contact to this point results in unique regional hunting practices especially for seal.

Use of dog teams (8-10 dogs)

1800s

Prolonged contact with Europeans

1822 – 1823

Parry and Lyon winter in Igloolik; note frequent contact between Arctic communities; resource sharing and trade; surplus of resources for Iglulingmiut.

Three main Iglulingmiut villages and seasonal campsites; permanent houses with skin roofs. Winter spent in *igulus* near land-fast ice for hunting walrus.

1840

First rifles acquired by Iglulingmiut (continue to use bows until 1930s).

1867-68

Hall Voyage

Late 1800s

Iglulingmiut live in *qarmat* (semi-permanent dwellings); still very little wood available to make *umiaks* (Inuit whaling boats) as in other communities; traditional hunting practices remain prominent because of limited contact with whalers.

1900s

Changes to traditional camp life; introduction of new technologies; adoption of new religion; settlement life and the wage economy.

1913

Hudson's Bay Trading Post opens in Pond Inlet; fox fur and sealskins become important for trade. Fox trade significant agent of change for Iglulingmiut; gradual increase in use of rifles and European style boats through trade.

1920s

Hudson's Bay Company expands across the Canadian Arctic. Post opens at Repulse Bay; Beginning of "camp settlement era."

New camps created closer to trading posts.

Umiq of Pond Inlet comes to Igloodik, introduces Christianity.

Fox trapping becomes important economic activity, drastically altering economic and family life.

European-style whaleboats introduced to the region; trade fox fur for boats.

Most Iglulingmiut own dogs; dog team sizes increase with the use of rifles.

1930s

Population starts to increase dramatically, doubling between 1930 and 1940. The modern settlement of Igloodik is established.

Father Bazin establishes Roman Catholic Mission at Abjvajar; moves to Igloodik Island in 1937.

Anglican missionaries visit regularly.

Caribou herds greatly reduced. Compensate by increasing marine mammal harvest and through separating into smaller dispersed groups. By 1937 Iglulingmiut have very little caribou-skin clothing and are forced to move east in search of caribou.

Camp settlements expand as a result of economic viability and HBC emphasis on winter trapping.

The first children from Igloodik are sent to Chesterfield Inlet for school in 1935. An average of 44 per year between 1935-1966.

Iglulingmiut traveled to the Catholic hospital at Chesterfield Inlet for treatment when needed.

Igloodik's own HBC post established in 1939 (it closed between 1940-47 due to inaccessibility for supply-ships; re-opened in 1947).

1940s

Jens Munk Island and Iglukjuet camps established by families that acquired their own boats.

Many of the trends of the 1930s continue. Camp life continues to be supported by the HBC because it contributed to its economic prosperity.

1945

Scientists begin to take an interest in Igloodik; several research vessels come to northern Foxe Basin between 1945-55.

The federal tuberculosis campaign reaches Igloodik.

Government transfers (family allowances, pensions) are introduced; camps now have regular cash income.

1950s

Government transfers and the cash economy emerge as important sources of income; fur trapping comes to an end.

In 1953, the HBC imports caribou skins to the area to sell to Iglulingmiut.

Consumer goods begin to gain importance in the lives of Iglulingmiut.

Cash increases in importance for purchasing boats and other hunting equipment when fox fur is no longer viable.

Concern over decreasing walrus stocks due to population increases and use of boats for hunting. Motorized boats are used increasingly in Igloodik.

Between 1955-57 the DEWline and a nursing station are established between Igloodik and Hall Beach; access to wood and medical attention make the station a popular destination for Iglulingmiut. The DEWline also brought Inuit from the western Arctic, slightly altering the demographics of the region.

By 1956, many Iglulingmiut begin to abandon sod and ice houses for "white" houses made of scrap wood.

The Anglican Mission opens officially in 1959 although there were already many Iglulingmiut who adopted the Anglican faith.

1960s

Skidoos are introduced to Iglulingmiut in 1963, drastically changing the hunting process, travel time, and increasing the cost of harvesting.

Camp life, for all intent and purposes, ends with the introduction of the federal housing program and establishment of the federal day school in Igloolik in 1960.

By 1964, high school students attended the vocational school in Churchill Manitoba. Many also went to Ottawa as part of the so-called “Ottawa Experiment”.

Baffinland Iron Mine opens for the first time. Some Iglulingmiut are employed. Others work at other exploration camps.

RCMP station established in Igloolik.

The Igloolik Co-operative is established by the Catholic Priest.

Brief sealskin “boom” between 1962-64.

1970s

Aboriginal groups across Canada begin to organize to promote self-government; Inuit Tapirisat of Canada is established, 1971.

Inuit Circumpolar Conference created, 1977.

Qikiqtani Inuit Association formed in 1975.

Radio, phone and television come to the North. Igloolik refuses to broadcast television until 1983.

1980s

The Tungavik Federation of Nunavut is created, looking forward to Inuit self-government.

Inuit Broadcasting Corporation created, 1981.

Trade school, adult education centre, community hall and some more government offices are built/established in Igloolik. Job opportunities increase slightly but many still unemployed.

The number of full-time hunters sharply declines.

1990s

Agreement-in-principle for the Nunavut Land Claim Agreement is signed in Igloolik, April 30, 1990.

The Nunavut Land Claim Agreement is signed in 1993.

The territory of Nunavut is created 1999.

2000s

Decentralization brings many Government of Nunavut jobs to Igloolik; major resource development projects beginning

HISTORIC POPULATION COUNTS

Year	Recorded Population of Igloolik
1822	142
Mid 1800s	219
1968	430
1969	501
1986	854
1996	1174
2001	1286
2006	1538
2009	1700

APPENDIX D: FOCUS GROUPS

Focus Group	Date	Number of Participants	Topics Covered
Igloolik Early Intervention Project Staff	08/27/10	7	<ul style="list-style-type: none"> • High school student retention/drop out rates; • Pregnancy among young women • Sewing as an economic activity • Role of Head Start in the community; and its strengths; • Employment opportunities for women in Igloolik; • Programs needed in Igloolik for women and families.
Inullariit Society Members	08/31/10	8	<ul style="list-style-type: none"> • Language use in Igloolik; • How to improve the quality of Inuktitut taught in school and in the community; • Youth hunters and youth on the land; how elders can help to improve access to the land for young people; • Community involvement in Igloolik.
Igloolik Youth Committee	09/02/10	6	<ul style="list-style-type: none"> • Language – importance of Inuktitut and English in the future; • Experience with learning Inuktitut in school; • Education – high school student retention; teen pregnancy and early relationship problems; • Willingness to leave Igloolik for school or work in the future; • Peer and family pressure on decisions about school and work; • Harvesting and country food.

Focus Group #1 – Igloolik Early Intervention Project Staff

Sheena Kennedy met with seven IEIP staff members on August 27, 2010 for ninety minutes. All focus group members were female and ranged in age from approximately 25 to 50 years of age. There were both full-time and part-time staff present.

Focus Group #2 – Members of the Inullariit Society

Sheena Kennedy and Francis Piugattuk met with eight members of the Inullariit Society on August 31, 2010 for two hours. The Inullariit Society is one of Igloolik's longest-standing voluntary organizations. The society is run by elders with the help of a coordinator. The society has recently found a new home within the Hamlet Department of Recreation. The society offers a variety of activities to elders in Igloolik including fitness, art and sewing, and trips on the land. The society is also involved in the schools and in annual events such as the Return of the Sun Festival.

Focus Group #3 – Members of the Igloolik Youth Committee

Sheena Kennedy and Francis Piugattuk met with six members of the Igloolik Youth Committee on September 2, 2010 for two hours. The Igloolik Youth Committee is a newly formed committee whose mandate is to represent the concerns of the youth population of Igloolik; to offer support and healthy youth-centred activities at the Youth Centre and elsewhere in town. Committee members range in age from fifteen to twenty-seven years.

APPENDIX E: TRANSFER PAYMENTS DATA (2009)

Igloolik Income Support Data

Department of Education Income Support Division				
Nunavut Social Assistance Caseloads by Community for 2009				
Community	2009 Total Cases	2009 Total Payments	2008 Total Cases	2008 Total Payments
Igloolik	362	1274806	324	122376

Department of Education Income Support Division						
Nunavut Social Assistance Recipient Count by Community for 2009						
Community	Head of Household	Spouses	Dependent	Total Recipients	Population	% Population Receiving Income Support
Igloolik	348	132	448	928	1639	57%

Department of Education Income Support Division													
Nunavut Social Assistance Payments for Igloolik (2009)													
Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec	Total (2009)	Avg. per Month
102659	108347	86298	77809	87281	117495	116574	115205	124674	107564	109350	121551	1124806	106234

Canada Child Tax Benefit and National Child Benefit Supplement

Canada Child Tax Benefit (CCTB) is calculated using the following information: number of children; where the recipient lives; 2009 adjusted family net income; and child's eligibility for Child Disability Benefit. The basic benefit is \$1348 per year per child. Recipients receive an extra \$94 per year for third and subsequent children. There is a deduction if family income is more than \$40,000 per year.

National Child Benefit Supplement is calculated using very similar information as the CCTB. This supplement is intended primarily for families whose annual income is less than \$24,000. These low-income families are the only ones to get the maximum transfer amount (\$2000 for one child; \$1800 for two, etc). All other families who receive NCBS get a percentage reduction depending on income and social assistance. Some provinces and territories count NCBS as income so it will affect Social Assistance levels.¹

¹ Canada Revenue Agency. *Canada Child Tax Benefit Calculation and Payment Information*. Available at: http://www.cra-arc.gc.ca/bnfts/cctb/fq_pymnts-eng.html#q9; accessed November 26, 2010.

APPENDIX F: ORGANIZATIONS LISTED BY INDIVIDUAL SURVEY RESPONDENTS

Participants in the Individual Survey who reported being members of a local organization, or who reported volunteering for an organization in the last year were asked to identify the organization of which they were a member. The following are the names and types of organizations reported by survey respondents.

Name of Organization	Type of Organization
Alcohol Education Committee	Government/Governance
Canadian Rangers/Armed Forces	Government/Governance
Co-op Board of Directors	Government/Governance
District Education Authority	Government/Governance
Hamlet Committees (Health and Safety, Justice, Search and Rescue, Recreation)	Government/Governance
Hamlet Council Member	Government/Governance
Igloolik Housing Association Board of Directors	Government/Governance
Nunavut Employees Union	Professional/Union
Nunavut Teacher's Association	Professional/Union
Anglican Church	Religious
Catholic Church (incl. Catholic Youth Council)	Religious
Parish Council	Religious
Community Radio Programs	Social/Community
Cultural Activities @ the Schools	Social/Community
Daycare Society	Social/Community
High School Committees	Social/Community
Hunters and Trappers Association of Igloolik	Social/Community
Igloolik Firefighters	Social/Community
Igloolik Home Owner's Society	Social/Community
Ikajurasuartit	Social/Community
Inullariit Society	Social/Community
Sports Clubs (Hockey, soccer, Badminton, etc)	Social/Community
Women's Auxiliary	Social/Community
Women's Sewing Group	Social/Community

APPENDIX G: DESCRIPTIONS OF IGLOOLIK BUSINESSES AND ORGANIZATIONS

The following are more detailed descriptions of the work being done by some of the organizations and businesses in Igloolik.

Isuma Productions Inc.

Co-founded by Igloolik resident and Hamlet Councilor, Zacharias Kunuk, Igloolik Isuma Productions, Inc., was incorporated in January 1990 as Canada's first Inuit independent production company. Isuma is 75% Inuit-owned. "Isuma's mission is to produce independent community-based media – films, TV and now Internet - to preserve and enhance Inuit culture and language; to create jobs and economic development in Igloolik and Nunavut; and to tell authentic Inuit stories to Inuit and non-Inuit audiences worldwide."² Isuma has provided employment to many local residents and has contributed both financially, and in-kind, to other artistic and community ventures in Igloolik; most notably, Isuma supported ArtCirq in its early days.

Tujurmivik Hotel

The Tujurmivik (known by some as "Nunavut's friendliest hotel") is a family-owned and operated business that opened in 1971. The founder was one of the "fathers of Nunavut" not to mention a well-respected community member. The current owner (the founder's son) is an active member of both Igloolik and the Baffin region; he has served the community as mayor (two terms), hamlet councilor, economic development committee member; and he represents Igloolik on the regional business development organization. The hotel is famous for its pizza, which can even be delivered to Pond Inlet (630 kilometers north, located on the northeast coast of Baffin Island) on the afternoon Canadian North flight at no extra charge! The hotelier arranges outings on the land for his guests with him and with other members of the community as well. The hotel lounge is also home to weekly alcoholics anonymous meetings.

Oral History Project

Although the Oral History Project (OHP) is now housed in the Nunavut Arctic College, it can still be viewed as a community organization since it was created for the purpose of documenting local history, language and knowledge and is maintained exclusively by residents of Igloolik. The OHP was developed in response to the realization that just one generation after settlement, people in the community were starting to lose their language. The project set out to document the oral histories (and through them the language of Iglulingmiut) of all the elders in Igloolik. Since its creation in 1986 the OHP has recorded and transcribed over 500 oral histories (many interviews were conducted with the same elders). There are now just three elders remaining of the original participants. This project is very much a labour of love by its staff. It has become an important resource for the local schools and is often used by visiting researchers – an invaluable resource. The project has employed (both paid and volunteer) many interviewers over the years and is constantly evolving as the OHP staff and other communities realize all the possible uses for the oral histories. Although perhaps not as widely recognized as it should be in town, it is a source of pride for Igloolik (no other community has undertaken an initiative like this) and will likely be used as a model in other communities.

² Igloolik Isuma Productions, Inc. *About Us*. Available at: <http://www.isuma.ca/about>; accessed April 2009.

Igloodik Co-operative

Unlike in some other Nunavut communities,³ the Co-operative in Igloodik is relatively low-functioning as a social economy organization, although there are some discussions about what more it can do. It seems to act more as a business competitor to the Northern Store than as a community-based, inwardly focused organization. Although the co-operative movement has been successful across the North and in many Aboriginal communities in Canada, the Igloodik Co-op has, at least in recent history, been managed by Southerners. What is more, there has been a high turnover rate in the Co-op manager position, which has contributed to a lack of direction for the institution.

The Co-op sells groceries, clothing (and materials with which to make clothing), machinery and appliances, fuel and carvings/jewelry. The Co-op also holds the contract for the cable and internet services in town. It recently lost the Canada Post outlet to the Northern Store, which has resulted in a decrease in foot traffic; the Northern Store also has the only Automatic Teller Machine (ATM) in town. Despite this, there remain many loyal Co-op customers and most people in town are members of the organization.

The Co-op also operates a coffee-shop and convenience store as well as the second hotel in town, the Igloodik Inn and Restaurant. The restaurant (the only place in town where you can show up unannounced to order a meal) is a popular lunch spot especially on weekends, and the coffee shop's tables are usually full during the day as people come in out of the cold on breaks from work.

Hunter's and Trapper's Association (HTA)

Historically the HTA has been an important institution in Nunavut communities. The Igloodik HTA opened in early 1973 and is still operating today as a land claims organization. The organization acts as both a quasi business and a community organization. All land claim beneficiaries are members of the HTA, although anyone is welcome to purchase food from the office. License-dependent, the HTA offers outfitting and guide services as well as information about the land and country food surrounding Igloodik. Research has been conducted over time, through the organization, to document land-use and migration patterns of animals. Lastly, the HTA is tasked with maintaining a working relationship with the local wildlife officer. In Igloodik, the HTA and the wildlife office have an adversarial relationship, which has worsened in recent years resulting from community debate over the feasibility of opening a fish plant.

Local community members, who are elected for two-year terms, run the organization along with an administrator whose salary comes from headquarters in Iqaluit. The organization "distribute[s] polar bear tags; instruct[s] hunters on the proper ways of dealing with animals through the local radio; they sell fish, meat and skins and started in 1988 the manufacturing of caribou sausages and hamburgers which are sold to other Northern communities." The HTA feels responsibility for the preservation of the Iglulingmiut hunting norms.

The largest program administered by the HTA is the Hunter Support Program offered by Nunavut Tungavik Incorporated (NTI), which provides equipment, ammunition and other supplies to full-time harvesters. There is also support available to women who collect goose eggs and eiderdown. HTAs in near-by communities will sometimes trade country food in order to

³ Please see Jennifer Alsop's work on the role of co-operatives in the North, and, in particular her work on the Co-operative in Repulse Bay (forthcoming).

offer variety to their members, or to make up for a slow season in one region. For example, today hunters must go very far (300-400 km) from Igloolik on Melville Peninsula or over to Baffin Island to find caribou. The HTA, when possible, will trade seal or char for caribou with other communities such as Repulse Bay or Rankin Inlet.

Artcirq

Artcirq emerged out of a community crisis in 1998 when two young people committed suicide in Igloolik. Youth were the inspiration for Artcirq and continue to be the focus today. The troupe combines traditional forms of Inuit performing arts (juggling, acrobatics and clowns) with modern circus and offers high school students an outlet for their creativity in a safe environment while also building on skills like teamwork.

Many of the original members are still part of the cast and have moved into leadership positions. Since 1998, Artcirq has offered countless workshops to local youth and has even inspired new youth initiatives such as a short film that shows how the simple act of greeting someone as you pass them along the road may save that person's life.⁴

Members of the cast have traveled all over the world (to Africa, Greece and South America) and the core group, along with a few of the younger members performed at the 2010 Olympic Games in Vancouver, BC. Other circus troupes have even come to Igloolik to collaborate and share their work with Artcirq. Recently, Artcirq traveled around North Baffin by snowmobile performing and offering workshops to youth in Pond Inlet and Clyde River. Isuma TV filmed the trip so that others could see the performances as well.

One of Artcirq's members is an elder who lived much of his life on the land. He advises on the traditional aspects of the show and offers the youth an opportunity to learn more about their history and language, which helps to bridge the gap between elders and youth in Igloolik. These young people (all under 30) serve as role models to Igloolik youth; and the long list of workshop participants and future cast members is a testament to this. Most of the core members are parents, hunters and artists/musicians as well as members of Artcirq. These individuals are evidence that hard work and the support that comes from belonging to a network can inspire positive change not only in those individuals but also in others.

Ilinniariuqsarvik Igloolik Head Start

Ilinniariuqsarvik Igloolik Head Start (Head Start) serves as an excellent example of how one, relatively small organization can have a significant impact on a community. Head Start is not only an educational centre for Igloolik's youngest children and their families but it also employs over 30 residents (mostly women) and provides space in the community for families to spend time together. The centre also offers many volunteer positions to Igloolik residents. Head Start was originally created in response to concerns in Igloolik over low levels of attendance among elementary school children.

After many years of experience and growth, the centre now offers dozens of programs to Igloolik families including pre-school programming for three and four year olds, evening programming for parents and toddlers, prenatal programs, teenage parenting programs, cooking

⁴ The short film is called "407" and can be accessed through the Isuma TV website. Available at: <http://www.isuma.tv/hi/en/isuma-productions/407>.

and nutritional classes, and outreach programs for children who are unable to come to the centre. The Head Start staff are constantly adapting their programs and developing new ones to address current needs and priorities as they are identified with and by parents and the elementary school.

Over the years, Head Start has also become an important community “hub”, bringing together families and other organizations in town, such as the Nunavut Arctic College, the schools and the health centre, and the Inullariit Society. Head Start is considered by the community to be one of Igloolik’s most important institutions and one of its greatest assets. By its very nature, Head Start represents a long-term vision for the community and its development.

Self-employment: Art and Handmade Goods

Although there is little data available for the cost of inputs for carvers (and other artists) and for the income earned from selling creations, many Iglulingmiut are involved in crafts of some kind. There are many locally-made carvings and pieces of jewelry available at the Co-op but it is not uncommon to pass someone on the street who will offer his or her work directly without the Co-op as middle-man. There are a handful of well-known artists in Igloolik; one painter and one carver in particular who consider themselves to be “full-time” artists. These individuals’ work is available elsewhere in the territory and in the South. There is some grant money available from the Kakivak Association (funneled and coordinated through the Hamlet Economic Development Office) for artists who wish to purchase small capital items, such as tools or other materials and even training programs.⁵

⁵ Data on the exact amount of funds awarded specifically to Igloolik from this funder were unavailable; There is, for example, a course offered in jewelry making through the Nunavut Arctic College. Recently, the work of the graduates of the program in Iqaluit was featured at the local museum.