



# **PARNASIMAUTIK**

## CONSULTATION REPORT

On the Consultations Carried Out  
with Nunavik Inuit in 2013





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NUNAVIK REGIONAL BOARD OF HEALTH AND SOCIAL SERVICES  
RÉGIE RÉGIONALE DE LA SANTÉ ET DES SERVICES SOCIAUX NUNAVIK



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Institut culturel Avataq  
Avataq Cultural Institute

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**NOVEMBER 14, 2014**



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## MESSAGE FROM THE CORE GROUP

In September 2010, Plan Nunavik was tabled with the Québec government by Nunavik Inuit. Plan Nunavik was a sector by sector response to the Plan Nord, in preparation at that time. It described the context in which the 1975 *James Bay and Northern Québec Agreement* and the 2002 Sanarrutik Agreement were signed, and told about life and current conditions in Nunavik communities. Plan Nunavik also set pre-conditions for our support for the development of the north. Four years later, these pre-conditions have still not been met.

While Plan Nunavik was being drafted by our regional organizations in the summer of 2010, there was no time for community consultations. The Québec government, which was driving the political agenda and timetable, had plans to release its Plan Nord early in 2011. A change in government in 2012 gave Nunavik Inuit an opportunity to broaden regional discussion on Plan Nunavik.

At a Nunavik all-organizations meeting held in Kuujuaq in September 2012, participants agreed that the work begun in 2010 was important and that community consultations should be organized to identify a comprehensive vision of development according to Inuit culture, identity, language and traditional way of life so as to protect them now and enhance them for the future. Lands, families, justice, employment and the environment were added to the list of fundamental sectors already contained in Plan Nunavik.

Between September and December 2012, the President of the Makivik Corporation, Jobie Tukkiapik, and the Chairperson of the Kativik Regional Government, Maggie Emudluk, made formal presentations to the boards of directors of regional organizations. Then, between February and December 2013, we attended workshops organized in all the communities, as well as in Chisasibi, Kawachikamach and Montreal.

At the workshops, local group and committee representatives discussed the fundamental issues affecting their day-to-day lives, individual residents stepped up to the microphone to voice their ideas, and whole communities listened to discussions from work or home on their local FM radio station. *What Was Said* bulletins were produced after each workshop and transmitted to local leaders for distribution. Each community was encouraged to continue its own local Parnasimautik process.

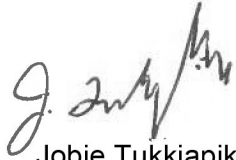
Parnasimautik has generated a good deal of enthusiasm all around Nunavik, and rightly so. Parnasimautik has allowed us to reflect on our past, present and future. It has been an exercise in regional and local mobilization.

In 2014, a regional radio call-in show, a youth conference and a presentation to the annual general meeting of the Makivik Corporation were conducted. Throughout the summer, the Parnasimautik core group transformed community feedback on *Who We Are*, *Our Communities* and *Our Region* into a report with a comprehensive vision for the renewal future of Nunavik Inuit, families and communities, as well as for the renewal of our relationship with our regional

organizations, the governments of Québec and Canada, and industrial developers. This report describes the means to reach our goals and establishes a basis for ultimately governing ourselves.

We would like to dedicate this report to our youth. We hope it will mobilize them to recover their pride as Inuit and shape the changes necessary to improve life and the communities in Nunavik.

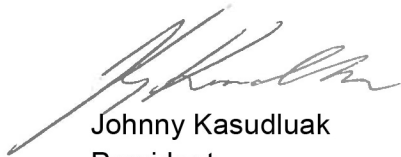
On behalf of our respective organizations, we would also like to thank all those who have contributed to Parnasimautik and believe in this process.



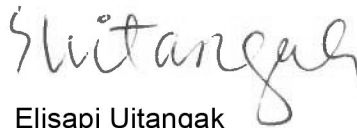
Jobie Tukkiapik  
President  
Makivik Corporation



Maggie Emudluk  
Chairperson  
Kativik Regional Government



Johnny Kasudluak  
President  
Kativik School Board



Elisapi Uitangak  
Chairperson  
Nunavik Regional Board of Health and Social Services



Jeannie Nungak  
Interim President  
Avataq Cultural Institute



George Peters  
President  
Nunavik Landholding Corporations Association



Elizabeth Annahatak  
President  
Saputiit Youth Association

November 24, 2014



## NUNAVIK CONTEXT

Nunavik is a vast region stretching from northern James Bay in the south, north to Hudson Strait including portions of eastern Hudson Bay and the entirety of Ungava Bay. It is bounded to the south by the 55<sup>th</sup> parallel and to the east by Labrador.

Nunavik is the homeland for 11,000 Inuit who live in 14 communities, including a small number of Inuit living in Chisasibi. Archeological evidence indicates that Inuit have lived and used this region in a continuous manner for over 4000 years.

The first recorded European contact was in 1610 when Sir Martin Frobisher, in his ill-fated search for the Northwest Passage, sailed into Hudson Bay. During the 1600s numerous other explorers, whalers, missionaries and traders came and went.

Nunavik Inuit remained essentially isolated until the early 1700s when whalers began coming into the region. While there was some reported contact with Inuit in whaling journals, it was not until the arrival of the fur trading companies in the late 1800s that more sustained contact occurred. This was facilitated by a land grant from the King of England to his cousin Rupert. This created ‘Rupert’s Land’ and a monopoly for the Hudson Bay Company to exploit furs in a huge portion of northern Canada, including present-day Nunavik.

Before the arrival of the fur traders, Inuit were living as they always had – setting camp, traveling and harvesting according to the seasons and animal migrations. Winter camps were generally more established. These were typically extended families living in igloos and using dog sleds for transportation. The main food source was caribou, seal and fish. In the summer months family groups fanned out along the coast and in river valleys, living in skin tents, hunting migratory birds, marine mammals, fishing and gathering berries.

The arrival of the Europeans brought an arsenal of problems. Disease, particularly measles and tuberculosis, ravaged camps and families. Dependency on trade goods shifted the seasonal cycle and drew families into a debt and credit relationship with the trading posts based on the ability to produce furs. Missionaries challenged spiritual beliefs and social norms. Inuit were invisible to the outside world and were treated as providers of fur and heathens to be converted.

The next 50 years were characterized by some significant shifts in territorial boundaries. The *Act respecting the North-Western, Northern and North-Eastern Boundaries of the Province of Québec* of 1898 extended the boundaries northward to the 52nd parallel which began the northward reach of governments without any consultation with aboriginal groups. Then in the *Québec Boundaries Extension Act* of 1912, there was another enlargement capturing the entirety of present-day mainland Nunavik. During these land grabs, both governments ignored their obligations to the people living there and to address their most basic needs. Disease and starvation took their toll. Inuit and other aboriginal groups were totally neglected by governments.

The worst was yet to come. Beginning in the mid-1950s the federal government established a policy to try and entice people off the land and settle them into small communities in order to be

more easily administered. Rudimentary housing, health services, schools and policing were provided. Typically a community site would be located where a trading post or mission had already been established and where a pattern of dependency had set in.

Thus began the shift from a subsistence lifestyle to one where access to money became important. Inuit were still very much living off the land, but their patterns of land use changed and hunting equipment moved from dog teams, harpoons and rudimentary weapons to snow machines and guns.

This was also the time of residential schools where children were taken from families and sent to government run schools far away in places such as Churchill, Manitoba. Tuberculosis was still rampant and many individuals were sent south for long periods, some never to return. Families were torn apart and many left dependent and helpless without their primary providers or caregivers. It was during this time that families were relocated from Inukjuak to Resolute Bay by the federal government to assert Canadian sovereignty. The High Arctic Relocation is one of the most disgraceful events in Nunavik's colonial history and stark example of how geo-politics was being played out by government at the expense of Inuit.

It is important at this point to highlight how rapid this last round of intrusions into Nunavik was. As recalled by a Nunavik Inuit leader, "*I was 10 years old before I ever even saw a white person*". 25 years later this same individual was jumping on and off airplanes traveling to corporate boardrooms negotiating a land claims agreement. Imagine the pace of change Inuit were enduring.

Enter big business and the era of resource development. Events in the early 1970s galvanized Inuit and their Cree neighbours and the legal landscape of Nunavik was forever changed. In 1971 the Premier of Québec announced the "project of the century" – a massive hydroelectric development project for the La Grande River and its watershed. No one told the Inuit or Cree. Québec had targeted northern rivers as a new economic focus and Inuit were not contemplated in their plans.

The Northern Québec Inuit Association, along with the Grand Council of the Crees of Québec filed for, and won, an injunction to stop the project. In an historic and courageous decision, Justice Malouf ruled in their favour. It was reversed six days later by the Québec Court of Appeal but paved the way for the negotiations of the *James Bay and Northern Québec Agreement* (JBNQA).

The JBNQA, unlike more modern treaties, was a frantic, 2-year, out-of-court settlement. Work on the La Grande project had resumed. Dams, roads, flooding of vast reservoirs were all part of the plan. While the Inuit and Cree were negotiating, their lands were being destroyed.

Governments also required that the Inuit and Cree surrender their aboriginal title, while at the same time confirming the rights of the Québec and Hydro-Québec to develop the region's resources. There was much controversy among some Inuit surrounding the extinguishment provisions and they created a dissident group who refused to approve the agreement. While there are positive outcomes for Inuit in the JBNQA, the requirement to extinguish rights in

exchange for essential services normally available to any citizen of this country continues to haunt the Inuit and their organizations. The JBNQA did not have an implementation plan or funding forecasts for these obligations. The Makivik Corporation, the Kativik Regional Government, the Kativik School Board and the Nunavik Regional Board of Health and Social Services have been forced to expend much of energy and resources on forcing Canada and Québec to fulfil their obligations. In 1981 Canada and Québec signed the Northern Québec Transfer Agreement where Canada transferred its responsibilities for housing and the delivery of basic services to Québec. The Makivik Corporation and the Kativik Regional Government were never consulted nor was their approval sought.

*We have to focus on the future and not on the mistakes of the past. If we keep thinking about the bad things of the past we will never advance.*

This is a snapshot of our history and it is an important backdrop for understanding our vision for the future. We have inherited many serious problems as a result of the colonial period and failure of governments to treat us fairly and with respect. We are underemployed, undereducated with serious health and social problems. Our core family values are unravelling. We are no different than many other indigenous peoples who have suffered in the grip of colonialism.

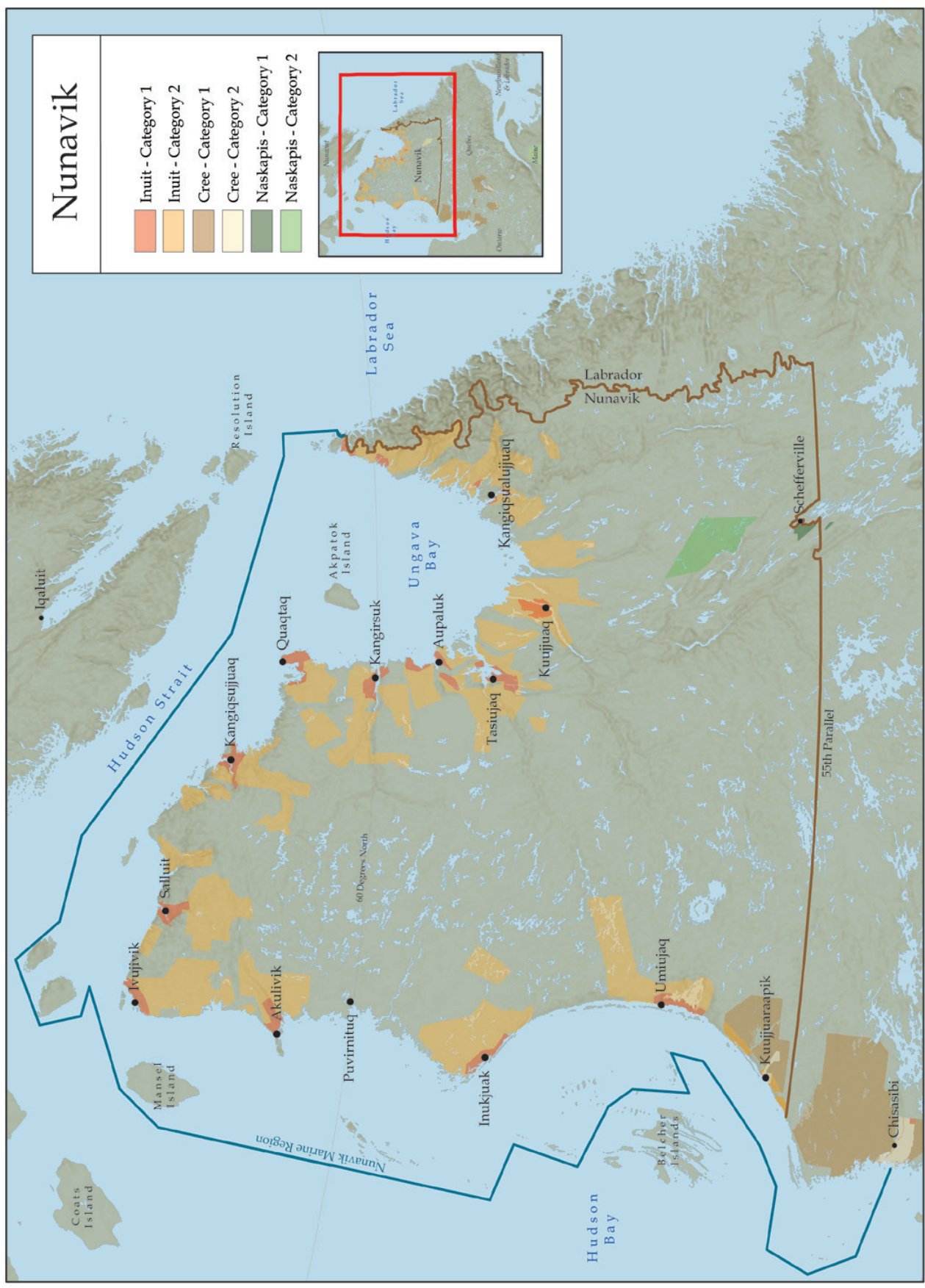
But we are still here. We are Nunavik Inuit. We have treaty rights protected by the Canadian Constitution and rights recognized by international instruments. We speak our language, still use and know our land, and have hopes for a better future where we are full partners in the development and management of our homeland.

Since we started working on our Plan Nunavik in 2010, we have entered into the era of Parnasimautik. Together, as a People, we have created a vision for our future and identified the tools we need to succeed.



# Nunavik

- Inuit - Category 1
- Inuit - Category 2
- Cree - Category 1
- Cree - Category 2
- Naskapis - Category 1
- Naskapis - Category 2







## NUNAVIK TODAY

Nunavik is the “vast territory” where we have lived for millennia. It is where we live today and where we will continue to live tomorrow.

Prior to 1975, life for Nunavik Inuit consisted essentially of hunting, fishing and trapping pursuits. Communities lacked all but the most rudimentary services. Drinking water supply consisted of untreated water hauled from a river or lake to each home and stored in large containers. Human waste in garbage bags was placed outside each home for removal to local garbage dumps. Housing consisted of wood-framed, plywood structures that lacked adequate insulation; they were small and crowded, without any form of air ventilation or humidity control. Oil lamps were used for lighting, and heating in winter was provided by oil-burning stoves. Schools were often housed in buildings converted from some other function. Health services consisted of nursing stations in only the larger communities. Supplies came to the communities by annual sealift. Marine and air transportation infrastructure did not exist. After the signing of the *James Bay and Northern Québec Agreement* (JBNQA), this way life gave way to something different. Nunavik Inuit have had to very quickly adapt to an expanded wage-earning economy.

While harvesting methods and patterns have changed, the importance of wildlife for food security and for Inuit culture, language and identity have not. Country food, such as caribou, arctic char, ptarmigan, seal, walrus and beluga, among many other species, continues to be vital to the health and way of life of Nunavik Inuit.

## SOME BASIC FACTS

Nunavik is part of the Arctic world. It is made up of the Kativik Region, covering approximately 500,000 km<sup>2</sup> north of the 55th parallel in the jurisdiction of Québec, and the Nunavik Marine Region, covering approximately 265,000 km<sup>2</sup> of offshore areas.

Nunavimmiut live primarily in coastal communities with populations ranging in size from 180 to 2375. There are no road links between the region’s communities or with southern Québec. Air transportation keeps the communities connected year-round. The summer sealift ensures the delivery of necessary non-perishable foods and supplies. Locally, Inuit depend on snowmobiles, ATVs and motor boats for their hunting, fishing and trapping activities and to visit families in neighbouring communities.

- Total Nunavik population: 12,090 (89.1% are Inuit)<sup>1 2</sup>.
- Annual population growth 2.4% (between 2006 and 2011).
- Some 110 Nunavik Inuit live in Chisasibi (a Cree community in Eeyou Istchee, south of the 55th parallel in Québec).
- An estimated 800 Nunavik Inuit live in Montreal.

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<sup>1</sup> The population of Québec is 8,155,334.

<sup>2</sup> The Inuit population in Canada is 59,455, and from Siberia to Greenland is approximately 150,000.

- The Naskapi community of Kawawachikamach has Category I and II lands in the Kativik Region and a representative sits on the Kativik Regional Government.
- Inuktitut is the mother tongue of 97.2% of Nunavik Inuit.<sup>3</sup>
- 65.9% of Nunavik Inuit are under 30 years old.
- 5.7% of Nunavik Inuit are elders (60 years and older).
- Teen pregnancy is four times higher among girls aged 14–17 than in the rest of Québec.
- The cost of food is 52% higher than elsewhere in Québec.
- Roughly 44% of annual income is directed to food by Nunavik households; the proportion is 12% elsewhere in Québec.
- 37% of elders have indicated they regularly or occasionally experience a shortage of food.
- The cost of household items is 97% higher than elsewhere in Québec.
- The cost of personal care products is 91% higher than elsewhere in Québec.
- Life expectancy for Nunavik Inuit men is 64.5 years; it is 78.5 years for men elsewhere in Québec.
- Life expectancy for Nunavik Inuit women is 68.1 years; it is 83.1 years for women elsewhere in Québec.
- Housing overcrowding has reached an alarming rate of 68%.
- Nunavik's housing deficit is 899 units.
- 72% of Nunavik households (2,450 families) earn less than \$32,480 annually.
- 37.5% of Nunavik Inuit households live in poverty.<sup>4</sup>

## THE STATE OF THE COMMUNITIES

In 1998, the Nunavik Regional Board of Health and Social Services report entitled *Youth Protection Act, Young Offender's Act, An In-Light Review of their Problematical Application in Nunavik* concluded that, due to the young age of the population, youth issues are an ever-present reality in Nunavik and represent a significant challenge.

In 2007, the Commission des droits de la personne et des droits de la jeunesse noted that Nunavik Inuit face an identity crisis reflected in the scope of their social problems. Family violence is 10 times higher in Nunavik than the Canadian average. Nunavik has the highest suicide rate in Canada. The lack of sufficient and adequate housing does not provide families

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<sup>3</sup> The reality of this number is more complex than its face value. A significant erosion process is taking place and today's youth face many challenges in maintaining their language.

<sup>4</sup> The data presented in this section is drawn in large part from the Nunivaat – Nunavik Statistics Program, a permanent, public and independent databank on the socioeconomic situation of the region. Established in 2005, Nunivaat is under the direction of Université Laval and sponsored by the Kativik Regional Government.

with optimal conditions for exercising their role, poverty adds to the difficulty of the situation, and children are often the first victims.

Colonization and the subsequent radical and swift changes experienced by Nunavik Inuit over the past decades have weakened the region's social and family structures with grave repercussions. A portion of the population is affected by repeated traumas and losses. At the same time, health and social services offered in the region are inadequate and overwhelmed.

In this social context, *ilagiinniq* values, which is to say family values, have been impacted and sometimes seem to have been abandoned. The reality of today does not mean however that what Inuit valued as families is forgotten. These values must be brought back and re-invigorated with the understanding that social problems are more complex today, and families require new tools.

Nunavik Inuit have always been a hard-working, perseverant, hugely adaptable, and problem-solving people. In the traditional economy, people were fully engaged, shared tasks for the benefit of the family and extended family, and taught youth the skills and social norms they needed to survive.

In the region's new wage-earning economy, there is an estimated 4,179 regular full-time jobs: 3,171 in Nunavik communities and 1,008 in the mining sector. But Nunavik Inuit hold only 51% of these jobs or, if just the mining sector is considered, an unsatisfactory 15%. Today, 58% of jobs require a trade certificate, college diploma or university degree, while the Kativik School Board indicates that there is an approximate 90% drop-out rate between kindergarten and high school graduation.

Nunavik Inuit face significant employment barriers and challenges. There are large numbers of unemployed or underemployed. At the same time, the regional labour force is growing, but professional jobs are being taken by individuals coming from outside the region. Given the high level of youth entering the labour force and the good potential for job growth in multiple sectors over the next 20 years, coordinated efforts are required to create long-term, sustained employment. Nunavik Inuit need to be determined to get a good education, to take the jobs that are available, and to continue to have a good work ethic.

Nunavik Inuit are both an Aboriginal people with treaty rights in Nunavik and taxpayers. Unlike First Nations groups, Nunavik Inuit pay all federal and provincial sales and income taxes, on the same basis as other citizens. Nunavik Inuit are therefore entitled to the same level of services received by other taxpaying citizens.

## **TOWARDS THE IMPROVEMENT OF OUR QUALITY OF LIFE**

Since the signing of the JBNQA in 1975, the Kativik Regional Government, the Nunavik Regional Board of Health and Social Services and the Kativik School Board under the leadership of Nunavik Inuit have been transferred responsibility for the delivery of a large

number of public programs and services. These organizations have demonstrated over close to 40 years a capacity to fulfil their responsibilities and mandates. Nunavik Inuit nonetheless continue to demand adequate funding and more control over the planning and prioritization of these programs and services.

Today, Nunavimmiut identify themselves more with their regional organizations than with the governments of Canada and Québec. These include the Kativik Regional Government, the Kativik School Board and the Nunavik Regional Board of Health and Social Services, as well as the Makivik Corporation, landholding corporations and the Nunavik Landholding Corporations Association, the Fédération des coopératives du Nouveau-Québec, the Avataq Cultural Institute, the Saputiit Youth Association, Tarqamiut Nipingat Inc., the Saturviit Inuit Women's Association of Nunavik, local and the regional Anguvigak hunting, fishing and trapping associations, as well as the Nunavik Mineral Exploration Fund.

Nunavimmiut have achieved considerable success developing community services and infrastructure, such as schools, health centres, housing, airports, and municipal buildings and equipment, as well as local economies. An extensive list of agreements, actions, initiatives and other accomplishments over this period is contained in Appendix 2. The 1975 JBNQA has provided a solid, albeit imperfect, framework for growth. It has been at the heart of this development. Yet, despite the tangible improvements, the general state of the communities and Nunavimmiut suggest that airstrips, housing, municipal infrastructure, schools, and economic development initiatives in themselves have not been enough to achieve a satisfactory sense of well-being.

The 2002 Sanarrutik Agreement created a new cooperative relationship between Québec and Nunavik Inuit regarding hydroelectric, mining and tourism development, as well as community and economic development matters. If future development is undertaken in the letter and spirit of the Sanarrutik Agreement, which is to say in a manner that respects the rights of Nunavik Inuit, their community and regional development aspirations, and the environment, Nunavimmiut remain hopeful that their quality of living will continue to improve through the creation of jobs and business opportunities. Caution is however necessary. Failure to properly implement the Sanarrutik Agreement would represent another example of unsustainable resource exploitation, where government- and private-sector interests outside the region take something of value from the region without any consideration for the equitable participation and development of Nunavik Inuit.

The *Nunavik Inuit Land Claims Agreement* (NILCA) came into effect in 2008. It is commonly known as the Offshore Agreement because it deals with the rights of Nunavik Inuit in the marine area and islands offshore of Québec and Labrador. The NILCA was negotiated over a 12-year period with the benefit of a new federal land claims policy. Unlike the JBNQA, it includes cost estimates and an implementation plan. The implementation of the NILCA is still in its infancy and needs to be closely monitored.

## **PARNASIMAUTIK**

Nunavik Inuit articulated many of their needs in 2000 during their Katujiniq socio-economic conference, in 2002 during the negotiation of the Sanarrutik Agreement, in 2004 as part of the Québec public consultation Shine Among the Best, in 2007 at the Katimajit Conference on Nunavik socio-economic issues, and in 2010 in Plan Nunavik, a regional response to Québec's Plan Nord.

Parnasimautik is a portrait of Who We Are, Our Communities and Our Region. It defines a vision of the future that includes greater control of planning and governance for Nunavik Inuit in every aspect of our lives, our communities and our region.





## CULTURE, LANGUAGE AND IDENTITY

*We are Inuit! We will never become Qallunaat (White People), even if our present-day lives no longer resemble how our ancestors lived. Many aspects of Qallunaat civilization are now incorporated into much of how we live. However, our ancestry, our culture, our language, and our identity define who we are, vis-à-vis the dominant societies in Canada and in Quebec. We will always be Inuit. We have to assert our pride in all aspects of our identity, and convince those who govern our lands to respect our Inuit-ness.* – 2013 Parnasimautik workshop participant summary.

### CONTEXT

There were unfortunately no specific provisions for the protection and enhancement of Nunavik Inuit culture, language and identity in the JBNQA.

*Inuktitut*, “our language”, also means “in the Inuit way”. – 2013 Parnasimautik workshop participant summary.

Nunavik Inuit culture and identity comprises every element that defines us as a distinct people: Inuktitut language, the traditional way of life, the fabrication of clothing, the wildlife we depend upon for our food security, traditional knowledge and survival skills, visual and performance art, legends and myths, Inuit cosmology and values such as sharing.

Inuit identity has been severely challenged in the last century. Conversion to Christianity by the beginning of the 20th century, the transition from a nomadic lifestyle to sedentary community life in the 1950s and the adaptation to modern technology have impacted our way of living. Inuit culture and language experience pressure from outside.

Gradually, the traditional way of life that requires specific skills and knowledge has been eroding. Inuit youth now see themselves as belonging to a global culture as they partake in the Internet, listening to popular television shows, rap music, clothing trends, literature, etc. while elders are often left helpless of how they are unable to connect with, and thereby pass on traditional knowledge, skills and values to their youth. Elders are sensing a cultural loss. Some youth ask for guidance and those who lack it become lost.

The proposed resource development of the north and associated influx of activities and workers will deeply impact on the Nunavik Inuit culture, language and identity.

Dire predictions of the loss of the Inuit way of life have however proved untrue, since Inuit are still Inuit and they have adapted to a world that was once completely foreign to them. We still speak, read and write Inuktitut.

Inuit of Nunavik mission will be to identify ways to protect and promote Inuit culture, language and identity.

## LET US TELL YOU MORE ABOUT WHO WE ARE

*We have to secure a viable future for our growing generations' needs to be anchored securely to our Inuit identity. This means deliberate, proactive measures to rejuvenate our culture, and its inherent traditional practices. It means official recognition and resources for the preservation and maintenance of our language, Inuktitut, which is inseparable from our lives. It means all aspects of our Inuit identity being tangibly enhanced in all areas of contemporary life... – 2013 Parnasimautik workshop participant summary.*

The first “outsiders” who came upon Inuit in Nunavik encountered proud, independent, self-sufficient people, who thrived in a climate and environment they had been attuned to from time immemorial. Inuit identity, culture and language are not recent inventions. Inuit and their predecessors, the Palaeoeskimos, have been part of this environment for over 4,000 years; whereas immigrants from other continents have been present here for only slightly over 400 years. This timeline is important to understanding the context of Inuit ancestral and spiritual attachment to their homeland, now called Nunavik. Aboriginality to these lands is a defining feature and cornerstone of the Inuit identity. Our ancestors are buried everywhere. Every place has an ancient Inuktitut name. This is where we are from, and this is where we will stay.

In addition to this unique attachment to our land and just like any other people in this world, our cultural identity should be regarded as the set of distinctive spiritual, material, intellectual and emotional features that encompasses, in addition to language, lifestyles, ways of living together, value systems, traditions, beliefs, and arts.<sup>5</sup>

## GREAT TRANSITIONS: INUIT ENCOUNTERS WITH CIVILIZATION

The present altered state of Inuit identity, culture and language cannot be isolated from the radical changes in lifestyle and environment, which have impacted the Inuit way of life in the past sixty-plus years. The first systematic encounters with Qallunaaq “civilization” was with fur traders in the course of the 1800s, followed by Christian missionaries.

These two influences first altered the traditional patterns of Inuit life. But their direct impacts were minimal in comparison to what would follow in the 1950’s and 1960’s. The necessity for access to medical services during the prevalence of tuberculosis basically coincided with the government establishing schools in scattered settlements, which eventually grew into today’s towns. English-only formal education was one of the first systematic collisions Inuit children experienced, with other elements that would erode their cultural identity.

In Inuit traditional life, the language and terminology, which were inseparable from life then lived, adequately served the people’s needs for centuries. The knowledge and standard vocabulary of life skills and Inuktitut were transmitted orally, and kept alive from generation to generation. In its original healthy state, the Inuktitut language contained the memory of thousands of years of life successfully lived in the Arctic climate and environment.

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<sup>5</sup> -UNESCO Universal Declaration on Cultural Diversity.

The nomadic lifestyle, with its attendant cultural practices, ended when Inuit moved into permanent communities in the late 1950's and early 1960's. Sedentary town life had the effect of traditional Inuit life dramatically colliding with imported "civilization". The hunting, fishing, and trapping life, which had been the primary preoccupation of family units living in extended groups in seasonal locations, gave way to something Inuit had to very quickly adapt to: the necessity of wage employment, and the imperative of their children having to be indoctrinated in "foreign" knowledge through a formal education system, which did not contain much Inuktitut, and at times punished for speaking their own language.

## FORMAL EDUCATION DISPLACES WHOLE SEGMENT OF INUIT LIFE

The formal education system first operated in the Arctic by the federal government had no regard whatsoever for Inuit children retaining their language, or the life skills of their parents and grandparents. Inuktitut had no currency in the new "official" life imposed upon Inuit. Although Inuktitut predates Canada's existence and political development, it was not recognized as a language worthy of preservation and recognition by the federal and provincial governments.

After completing lower grades in the communities, Inuit students were sent to residential schools located far away from their home environment. These experiences further separated young Inuit from their families and homes. Whatever was gained in knowledge and new skills designed to incorporate educated Inuit into the work force came at the cost of them losing touch with their origins. The generations of "schooled" Inuit lost much of their language, their Inuit culture, and as a result, their identity.

*Our grandparents used to travel by dogsled. Their homes were igloos. They made their own clothing, and boots. They used the qulliq (stone lamp) to stay warm at night. They helped their women give birth. Together, they celebrated life, built qajait, hunted, throat sang, and lived with the seasons. We started to lose all that when we started to go to school. We started to lose our language, and started to feel useless. – 2013 Parnasimautik workshop participant summary.*

Some of these losses were soon apparent as students returned home for the summer breaks. Boys no longer knew how to butcher seals or to remove the bile sac from its liver. Girls no longer knew how to prepare sealskins for drying, or to prepare them for the making of sealskin *kamiit* (boots). Many other losses would be detected only much, much later.

In the early years of "settlement" life, Inuit were still spending about a month in spring camps with their families. These camps were a time for families engaging in hunting and fishing, and spending time away from the routine of town life. These were ideal times to instruct younger people and children in the skills of food acquisition, skinning and butchering of catches, and maintaining spiritual connections with their Inuit ancestral heritage.

On the Hudson coast, spring camps also served as places of inspiration for carving soapstone sculptures for sale in their local Co-ops. This activity was very important to Inuit life, until an economic downturn collapsed the art market. One of spring camping's main activities, hunting seals for their skins to sell, also became redundant when animal rights activism wiped out the

market for seal pelts. Some events beyond Inuit control have contributed to the demise of activities, which used to help keep Inuit culture alive.

The cumulative effects of such disparate events have caused the widespread discontinuation of Inuit seasonal activities out of the orbit of the towns. This has resulted in most Inuit becoming permanent, year-round residents of the town. After a generation of living such a lifestyle, which is very foreign to Inuit traditions, many Inuit now recognize that full-time town life is not conducive to keeping Inuit identity, culture and language vibrant and alive.

Many Inuit have expressed envy at how the Cree people of James Bay shut down their towns for two weeks in May for all its able-bodied population to pursue traditional life during “Goose Break”. Something as deliberate as the Cree Goose Break might merit serious consideration to help Inuit break out of the cycle of town life for a certain period, to just “be Inuit” en masse, and get in touch with their heritage in a setting free from the town’s regimentation.

## MODERN LIFE AS CULTURAL GHETTO

Many Inuit who spoke in the Parnasimautik consultations described irreconcilable differences between *Taitsumani* (Long Ago) and *Manna* (Here and Now). Long ago, young people got their pride greatly boosted when they attained their first dog team. In the here and now, a young person will also take great pride in graduating from Secondary 5 in high school. There is pride in each accomplishment. But it is difficult to equate the modern one with the traditional.

A young Inuk attaining the skill of being able to build an igloo always gained a sense of adequacy and independence. A young Inuk attaining his/her first paying job will gain a similar sense of adequacy and independence. But these accomplishments are of two separate worlds, and hard to reconcile.

Songs of endearment, called *aqausiit* in Ungava and *inaquutiit* on the Hudson coast, were common and prevalent in Taitsumani time. Now the beat of heavy metal or rap music is likely to be beating on the eardrums of young Inuit on omnipresent earplugs; usually not shared with anybody else.

The first catch in hunting by any youngster of any species of animal was joyously delivered to the *sanajik/arnaqutik* (birthing sponsor, who had cut the person’s umbilical cord). The occasion was used to celebrate the young person’s growing reputation as an up-and-coming provider of food and sustenance. Now, harvesting restrictions on certain species of wildlife have sideswiped joyous traditional sharing of catches. A negative unwillingness to share, never before known in Inuit life, has crept in, displacing a positive ancient practice.

Inuit legends and stories were mainstay evening preoccupations of the people in traditional times. Every mature and maturing Inuk knew by rote the handed down legends of Kautjajuq, Lumaq and Atungaq, who circumnavigated the world with his wife. Now, reality TV shows saturate the life of modern Inuit, and we are all the poorer for this change. The light-hearted, natural happiness of most Inuit in long-ago times has been replaced by most people now appearing to be carrying the burdens of the world on their shoulders.

The Parnasimautik hearings confirmed that, generally, Inuit now recognize the necessity of salvaging the valuable treasures of Inuit identity, culture and language out of the clutter of modern life. Many of the Inuit who spoke expressed recognition that the strengths of Inuit-ness have become buried underneath the glitz of evolving modernism. The poetic beauty of Inuit life and culture from Taitsumani has been deleted in so many ways by today's numerous busy preoccupations:

*Too often, on issues concerning wildlife, the traditional knowledge of Inuit, and the knowledge of non-Inuit researchers arrive at differing conclusions. More recognition should be given to Inuit traditional knowledge; its currency has to be given as much regard as scientific knowledge. – 2013 Parnasimautik workshop participant summary.*

*We don't hunt as much for food as we did in the past. We have to reclaim this, and keep it with us. It is our heart and spirit. Our capacity to survive and our tradition of sharing the catch is our strength. We must keep this, and build on it. – 2013 Parnasimautik workshop participant summary.*

*Elders have advised us not to treat wildlife as playthings. Now we have fishing contests, and offer fish and other wildlife for sale to our fellow Inuit. Our ancestors were often hungry and starving, and here we are selling wildlife, and holding contests with it. That is not right! – 2013 Parnasimautik workshop participant summary.*

*We have lost a lot from our past. We have chosen to live like the Qallunaat with their material culture, in houses, and dress like them. Now we are starting to realize that it is not all good. – 2013 Parnasimautik workshop participant summary.*

*Thinking back to remember our grandfathers: decade after decade, many elements of our identity were taken away from us by the governments and their schools. Those that are competent in hunting and on-the-land skills have been gradually shunted aside. Through this, much of our culture has lost its strength. – 2013 Parnasimautik workshop participant summary.*

*Our culture has been negatively impacted by colonization and religion. The impacts of government-instigated forced relocations, residential schools, and the dog slaughters have been passed to our generation. But we have learned that, when we are put down by such treatment, we have to stand up again. – 2013 Parnasimautik workshop participant summary.*

*Many of our people have lost harmony with their fellow Inuit. It is now a common sight to see people arguing. Gangs are appearing among the youth population. Homicides are now occurring too frequently. The number of Qallunaat among us is increasing, and they don't understand our culture. – 2013 Parnasimautik workshop participant summary.*

*Many of our people now experience problems with alcohol and drugs, and we have to deal with all these social issues in our communities. We need to go through proper healing in order to stand up again. We are no longer living by Inuit culture anymore. Because we feel oppressed (by what is happening), we turn to alcohol. Many people are sadly overrun by their addiction. Should we not regain our traditional practices, with its disciplines? – 2013 Parnasimautik workshop participant summary.*

These samples of direct quotes from people who took the time to express themselves indicate that Inuit are thoroughly aware of the erosion and losses their identity has undergone in the past decades of great social change. They are not merely lamenting their losses. They are determined to recover and reclaim the health and viability of their identity, culture and language.

## ABOUT YOUTH

Youth under the age of 35 make up significantly more than half of the Inuit population of Nunavik. These young people are underrepresented at every level of government. It is often said that youth are the future of our culture, the future leaders and caregivers. Unfortunately, young people are stuck in a sort of limbo; caught between the expectations, desires and incentives of the *Qallunaaq civilization*, and the urgency to protect and promote the culture and language that defines the Inuit as a distinct group.

The need for young people to have a strong sense of identity has not been felt more acutely than it is at the present time. Yet, social and cultural connections, generations in the making, were severed so suddenly by the colonization of the Inuit that transmission of traditional skills and values became incompatible with Western, interpretation of education, economy and competence. An unfortunate consequence of this is that communication between elders and youth has been strained to the point where young people don't, and often can't seek out traditional knowledge because of shyness or language barriers, and elders are unable to communicate their experiences for similar reasons.

To see Inuit culture safely into the future as more than just an antiquated way of life, young people need to be empowered by pride and sense of responsibility often lacking in the discussions regarding the preservation of culture. More support and encouragement financially, culturally and in general is required for young people to truly build their identities as Inuit. Youth need to be involved in decision making at all levels, as well as in traditional ways of being and doing. Young people need to be treated as 'the now', rather than 'the future', for the Inuit culture to be preserved and experienced meaningfully well into the actual future.

The lack of communications between generations might create a cultural void when the present elders, the holders of the Inuit tradition, will all have passed away. By definition, youth live in the *Manna* and there is an emergency to put in place programs and activities to help young people re-define Inuit identity in the 21<sup>st</sup> century.

## LANGUAGE

In 2008, the Avataq Cultural Institute initiated a project, Inuktituurniup Saturtaugasuarininga, whose objectives were to diagnose the condition and status of the Inuktitut language in Nunavik. After three and a half years of grass-roots consultations at the community level, this work resulted in the publication of a report titled "Illirijavut: That Which We Treasure" released in December 2012, and distributed to all households in Nunavik.

The Illirijavut book was the product of an Inuit-generated study of what ails the Inuktitut language in Nunavik, through a process that had nothing to do with the Parnasimautik hearings



and consultations. But its contents and conclusions are highly relevant to Parnasimautik's search for enhancement of Inuktitut.

The Illirjavut book frames the Inuit concern for their language, in the following profound statements:

*Inuit own the Inuktitut language – a source of traditional knowledge, values, history, legends and culture, transmitted to the next generations. This book articulates definitive early warning signs of Inuktitut's possible demise. These should serve notice to governments that extraordinary actions will be required to revitalize Inuktitut.* – 2013 Parnasimautik workshop participant summary.

*Inuit themselves are the real authors of this book. Let their calls for action, stated clearly in its contents, be respected and taken seriously.* – 2013 Parnasimautik workshop participant summary.

*Inuktitut is one of Canada's great national assets. It deserves to be treated as a distinctly Canadian treasure, which enhances the nation's character. To Inuit, their language is a precious heritage worth every effort to preserve. This is reflected in the title selected for this book "Illirjavut – That Which We Treasure" – 2013 Parnasimautik workshop participant summary.*

The needs identified and summarized here are all very important to the revitalization of Inuktitut, and to the renaissance of Inuit culture, language and identity in the face of the challenges thrown at it by modern life and the prevalent influences of the dominant society which now overwhelmingly surround Inuit at every turn.

Pursuing the ways and means to attain each and every one of these needs will be a major task that has to be taken on by all leaders serving the people of Nunavik. The Avataq Cultural Institute, with its precarious funding, cannot be expected to pursue alone the implementation of all these objectives.

The Inuit stakeholders of Nunavik have collectively identified these needs, and made clear their necessity for the future health and wellbeing of Inuktitut culture language and identity in Nunavik.

*...Inuktitut deserves recognition as an official language in the Arctic areas of Canada. Canada and its Provinces and Territories would be the richer for stepping up to the plate to help preserve a distinctly Canadian treasure – the Inuktitut language!* – 2013 Parnasimautik workshop participant summary.

## **INUKTITUT LANGUAGE AUTHORITY**

The need to establish an Inuktitut Language Authority to enhance Inuktitut and its attendant writing systems is specifically mentioned in the Pathways for Action of the Report.

Besides serving as a definitive authority for Inuktitut language and writing system issues internally in Nunavik, this body will protect Inuktitut's currency and legitimacy to the outside world.

Protection for Inuktitut needs to be embedded in the governing structures of Nunavik. An Inuktitut Language Authority would work to enhance and protect Inuktitut, and serve as an Inuktitut language resource for other agencies within the region. Inuktitut needs to have legal standing as an official language in Nunavik, and the attendant funding for its protection and promotion need to be committed to this end.

## **INUKTITUT PLACES OF LEARNING**

The need to establish an Exclusive Inuktitut Place of Learning was identified at the Inuit Elders Conference of 2009 in Salluit. In order for our language to remain strong and relevant, we need places that are dedicated to teaching our people in our language. In order for our language to grow with the times, we need to dedicate not only ideas and practices to its preservation, but also create spaces where its vitality can be promoted.

One great inspiration for this idea is the existence of Piqqusilirivvik Inuit Cultural Learning Facility in Kangiqtugaapik (Clyde River), Nunavut, with smaller campuses in Qamani'ttuq (Baker Lake), and Igloodik. An Inuktitut place of learning is not an unattainable dream. It is actually being done in Nunavut.

## **UPGRADING AND INCREASING INUKTITUT LANGUAGE TRAINING:**

The Illijiravut Report has emphasized the need to widely upgrade Inuktitut language training in all areas and the necessity to train Inuktitut professors.

In all the workshops the call for the systematic upgrade of the quality and quantity of Inuktitut training was clear. Inuit stakeholders want training in Inuktitut to be instituted for Inuktitut teachers, for professional interpreters/translators and for Inuktitut professors who can provide language training.

## **CULTURE**

*Many aspects of our culture are disappearing (igloo building, qajaq construction, etc.). We lack funding to preserve and save our culture. Young people no longer follow the few who still go to spring and summer camps. – 2013 Parnasimautik workshop participant summary.*

### **Inuit Cultural Centres**

Nunavik communities need modern cultural spaces that can offer a variety of resources for culture and language. A cultural centre in each community could serve many purposes: a place of learning for all ages, to exchange and engage in traditional activities, receive training in traditional skills, as well as to practice music and theater, to hold exhibitions, house the local collections of art, history and archaeology, a resource center for documentation and archives, even a visitor centre. Centres could also have an annex for animal skin preparations to learn

hands-on. Many local facilities prevent these practices due to regulations and contributes to traditional knowledge erosion.

The local cultural committees office and coordination could be housed there as well. Such a cultural infrastructure would enable a better social cohesion and the youth could build on skills acquired at the (future) regional college.

#### Local Cultural Committees

*We are a unique people. We have to preserve our culture and identity. We have to improve our way of life not just by getting more things from the south, but by doing things on our own. We have our way of dealing with certain problems, such as alcohol.* – 2013 Parnasimautik workshop participant summary.

*As Inuit, we have many skills that can still sustain us: games, knowledge, hunting, sewing, etc. We have to keep our eating habits. We buy too much from the store.* – 2013 Parnasimautik workshop participant summary.

Each Nunavik community has its Local Cultural Committee. With the proper resources, these committees would be the key actors for culture and language in their community. Cultural activities could be developed under the auspices of the Local Cultural Committees. They could play an active role in coordinating and implementing culture and language programs, organizing cultural activities for children in the communities, developing instructional on-the-land seasonal camps, networking with other communities and oversee the administration of local cultural centres. The cultural committee should be the catalyst of the community's vision of culture, language and identity.

#### Return of Art and Artifacts to the communities

Avataq Cultural Institute is the warden of the *Nunavik National Heritage Collection* that includes archaeological artifacts, sculptures and prints, traditional tools and other objects. Many of the Inuit works and artifacts in this collection are among the most noted by scholars and collectors around the world. The seed of the art collection was the devolution of the Department of Indian and Northern Affairs collection. Since the 1980's, other important pieces have been acquired through donation and endowment.

The Heritage Collection is currently housed at a museum storage facility in Montreal that allows some visits, but Inuit in the Nunavik communities have limited access to this priceless part of their heritage. Without proper facilities, such as cultural centers, this cultural treasure cannot be shared as it should be. In addition, community collections need to be built to make local cultural heritage accessible.

#### Archives and Documentation

The archives and documentation centre at Avataq is a resource that can be compared to the National Library of Québec or the National Archives of Canada, It is a repository of the important documents, from the past and current times. In recent years, it has grown significantly to

become a major source of information for all Nunavimmiut interested in language, culture and history.

The centre must be officially recognized as the reference place for knowledge. The body of data that is comprised in the Oral History archives includes Inuktitut language, spoken and written, from the late 1950s, through the 1960s, 70s, 80s and 90s. Between 1,000 and 1,400 Inuit individuals are represented in the collections, most of them with sound files. The archives also comprise 29,000 historical photographs, 6,000 published documents, and a large number of written archives from the Hudson's Bay Company and other sources.

It is considered as the reference to strengthen Inuit identity, study history, or discover/re-discover our unique culture. All of this information documents traditional knowledge, history and Inuktitut language in the most authentic way. Unfortunately, this material is currently only partially accessible. The entirety of the collections needs to be processed, classified, indexed, in order to be accessible and this comes at a cost.

Once the documentary sources are entirely processed, local cultural centres will be able to house the information and make it accessible. This material can be made available in different forms: oral history publications (literature), research on traditional ways, historical research, material for curriculum development, theater or movie plays, children books, etc. All these can be in the form of printed books, board books for children, magazines, pod casts, e-books, websites, databases on hard disk given to schools, elders' houses, youth houses, etc. Here is an example how modern technology can be put to good use. The goal of increasing literacy in the region is shared by several organizations and the material from Avataq archives is highly valuable to this end.

## **ARCHAEOLOGY**

Archaeology is a unique way to get back part of the past and making sure it brings significance to the history of the region and to the Nunavik Inuit. Beyond preventive or salvage operations that will ensure that no archaeological resources are destroyed or damaged, archaeology is meant to bring knowledge about the past to the people of today. Public awareness about archaeology must go beyond the salvaging and storing of the collections. Archaeology must make these remains of the past talk to us, make us appreciate our roots, understanding them and be proud of where we come from.

Archaeology is regulated in Quebec by the 'Loi sur le patrimoine culturel' and its associated by-laws. There are also a number of sections in other provincial laws ('Loi sur la qualité de l'environnement', 'Loi sur l'aménagement et l'urbanisme') that make provisions for the protection of archaeological sites. On the offshore islands archaeological research is regulated by the Government of Nunavut. The Avataq Cultural Institute is as well mandated by the Nunavik Elders Conference to carry out archaeological research and associated activities on behalf of the Nunavik Inuit.

The management of archaeological sites should be a mandatory exercise in the long-term development of Nunavik. Inventorying the land is important and should be facilitated to avoid

damaging or destroying archaeological resources (including intangibles and soapstone quarries). Currently, short, middle and long-term developments are decided on a yearly basis, which makes it difficult to intervene in a timely manner. Often, salvage operations of known sites are done while the bulldozers are waiting to tear the ground apart. Although unforeseeable and contentious issues will continue to be encountered at project construction phase and demand ad-hoc emergency interventions, long-term planning can avoid many. Each development project should consider issues related to archaeology and provide the Avataq Cultural Institute with resources necessary for the salvaging these archaeological resources.

Archaeological research (including field work, analysis and interpretation) should lead to the distribution of the knowledge acquired through publications (books, web diffusion, films, exhibitions, local workshops). Areas should be inventoried and sometimes excavated to enable proper planning and the identification of priorities

Protection of unique cultural landscapes and key historical and archaeological sites such as Qajartalik, a unique Dorset petroglyph site should be a priority and get official recognition from appropriate agencies.

Historical buildings should also be preserved for future generations. A specific regional program has to be implemented to identify, document, preserve and interpret Nunavik's heritage, both man-made and natural, as well as its cultural landscapes. The uncertain future of the St. Edmund Anglican Church in Kuujuarapik is a case in point.

Currently, Avataq is the custodian for all the archaeological collections that were retrieved from Nunavik territory including those from the offshore islands region from the early 1990s. The return of archaeological artefacts to Nunavik should be a priority and the communities will need the infrastructure and qualified personnel (ex: curator and technician trained for northern museology) to preserve and display them.

## THE ARTS

*Aumaaggiivik*, the Nunavik Arts Secretariat managed by Avataq, was established in 2009 with support from major Nunavik organizations and the Québec government. *Aumaaggiivik*'s programs must be built on to ensure that our artists have access to the same opportunities as those available to artists outside the region.

Planning and identification of priorities is required concerning the emergence of festivals, organization of artistic workshops, support to artists-in-residence, arts grants, art therapy, the exposure of Inuit students to visual and performance art, the history of Nunavik Inuit Art the marketing of art work, etc.

In concert with the *Aumaaggiivik*, the stakeholders of the Arts domain must identify initiatives to stimulate art creation in Nunavik. The artists of Nunavik should be entitled to receive the support and training that will enhance the quality of their art.

## NUNAVIK HISTORY

*Some young people don't understand their roots well anymore, and so do not respect elders. Very young girls now have children. Young adults have no programs to give their lives positive direction. We no longer know where we are going, and where we come from. We hunger to know about the past, about our history. We need a strong foundation... – 2013 Parnasimautik workshop participant summary.*

As this statement clearly shows, there is a crying need for the writing of a definite Nunavik history textbook. For people searching for their roots, this is a necessity. Before publishing a textbook, which is the ultimate goal of Avataq, local and regional histories must be compiled from different sources: HBC post journals, government archives, oral history material, historical photos, newspapers on microfilm, recollections from individuals, and others. Little by little, the history is being pieced together through books and reports produced by Avataq. However the editing and publication of a Nunavik History textbook constitute a major undertaking and will require proper resources.

### Genealogy

Since 1988, Avataq Cultural Institute runs the Genealogy program that has linked almost 30,000 individuals. In certain cases, the information on the ancestors goes back to 8 or 9 generations. The information collected has been used in initiatives such as the parenting classes from KSB, Health board research on nutrition and hereditary conditions, Makivik dog owners' compensation, adoption cases and others. The program also carries research about kinship terminology, traditional naming, identification of nicknames (given to Qallunaat) and has compiled historical lists of E numbers, birth, baptism, marriage and death records. It is a reference that is consulted by several hundred people each year.

### Culture and Tourism development

The unfolding of cultural tourism as described in the ACCORD agreement will have significant impact in Nunavik. In the context of identity loss, it's important to prevent tourism from transforming Inuit culture in mere elements of folklore. Cultural tourism development needs to be authentic and rooted in Inuit traditions and values.

The tools and data necessary to achieve such a goal already exist. Nunavik possesses a unique culture, exceptional landscapes, numerous archaeological and historical sites, important collections and extensive archive materials.

Organizations involved in tourism development must work with Avataq to ensure the authenticity of the visitor offer. This offer must be validated locally.

### Youth Theatre and Re-Connecting Inuit Generations

The Illirijavut Report highlights the need to develop youth theatre activities as one of the ways to connect Inuit youth to their heritage and culture

The need to transmit Inuit traditional knowledge with its attendant language and vocabulary to the next generations of Inuit is considered extremely important. Theater plays transmit Inuit values and life lessons, and are a vehicle of expression for current concerns.

Since 2009, the existing Nunavik Theater Company managed by Avataq has created a play and animated workshops for young people. This program needs to be allocated sufficient funding to attain its goals.

## VISION

*We need education and certification if we want jobs. If we have more alternative pathways, we would have more success. We have to find ways to strengthen our culture. In my life, the most important thing is my culture. We have to work on who we are. Computers, movies and technologies are having impacts and taking over who we are. To understand what is going wrong, I try to look back. It goes back to parents, grandparents and how Europeans have affected our culture. Many of those who lose their culture turn to alcohol, drugs. They have to heal.* – 2013 Parnasimautik workshop participant summary.

Inuit identity has been severely challenged in the last century. The perspective of important resource exploitation, the reality of climate change and the emergence of new technologies are just adding to the worries of many Inuit.

While they should have been included as a priority in the JBNQA, measures aimed at the protection and enhancement of the Nunavik Inuit culture, language and identity were undertaken by the creation of Avataq by the Inuit Elders in 1981. Several of those priorities, and newer ones were identified under Plan Nunavik in 2010. The additional measures were inspired from the work done under the *Inuktituurniup Saturtaugasuarniga*, the Save our Language project initiated by the Avataq in 2005. In 2012, the *Inuktituurniup Saturtaugasuarniga* tabled its report Illirijavut and identified a comprehensive approach to address the same issues.

None of these priorities have been addressed in a comprehensive way. Even worse, over the last four years, our cultural institute, Avataq has been forced to reduce substantially its operations and cancel many initiatives.

These essential measures and recommendations are presented at length in the previous pages.

It is now time that communities, regional entities, governments and individuals including youth join their efforts and put in place the conditions for Inuit culture to grow strong into the future. The youth of Nunavik hold an enormous potential. Let's work together so they can become confident and competent Inuit and carry on the pride rooted in their ancestor's knowledge of their culture and language.





## LANDS

### CONTEXT

Plan Nunavik did not specifically address land quantum, ownership of subsurface rights or management and administration of Category I and Category II lands. During the Parnasimautik consultations these matters were repeatedly raised by community members and institutional representatives as requiring attention.

The 1975 *James Bay and Northern Québec Agreement* (JBNQA) set out the details for land quantum and provisions dealing with the administration of those lands. Very importantly paragraph 6.2.2 also established the criteria and constraints for Inuit selections. Category I land selections began in May 1975 and were finalized with the signing of the JBNQA. Category II selections were concluded in May 1979.<sup>6</sup>

The primary goal for Inuit for land selection was to protect lands most important to them for harvesting and protection of critical wildlife habitat, namely river systems and certain coastal areas. However, the development objectives of the Québec government or Hydro-Québec took precedence over the Inuit selections.

First, the JBNQA set out a limitation that the aggregate of Category I and II selections could not exceed 55% of the coastline and the selections should be distributed evenly along the coast. Then in a letter dated October 25, 1976, the Québec government took the position that it would reopen Category II selection previously agreed upon for the purpose of providing ministries and Hydro-Québec with another opportunity to raise objections to each selection. In addition the Québec government and Hydro-Québec would not agree to certain Category II selections unless the Inuit agreed to never invoke sociological impacts or factors for the purposes of opposing or hindering future hydro-electric projects on all major rivers in Nunavik.<sup>7</sup> The Québec government and Hydro-Québec's priorities prevailed.

The fixed quantum for Category I lands was a total 3,130 square miles – approximately 1.4% of the territory. These lands are held in ownership by the community landholding corporations. Ownership is limited to the surface with the exception of soapstone deposits. The Inuit Land Selection Committees and Inuit leadership felt it would be fair to allocate this quantum equally among all communities.<sup>8</sup> The Inuit of Fort George (Chisasibi) were granted 17.4 square miles south of the 55<sup>th</sup> parallel for community purposes (not ownership).

Landholding corporations were established to receive title which included the use of lands for commercial, industrial, residential and other purposes. Lands cannot be sold or ceded except to the Québec government. No subsurface rights were granted. However, as surface owners, subsurface rights cannot be exercised without the consent of the landholding corporations and

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<sup>6</sup> Ivujivik selections were completed in 2007. Puvirnituk selections remain outstanding.

<sup>7</sup> Northern Quebec Inuit Association, Brief to the House of Commons Standing Committee on Indian Affairs and Northern Development on Bill C-9, February 3, 1977, pg.3.

<sup>8</sup> E.Val. personal communication. June 14, 2014.

payment of compensation. Landholding corporations do not have any ownership rights or associated administrative authority on Category II or III lands.

Category II lands total 33,400 square miles for 14 communities plus 231 square miles south of the 55<sup>th</sup> parallel for the Inuit of Fort George – approximately 12% of the Territory. This includes lands for the community of Killiniq which was closed in 1978 and whose residents were relocated to communities in Nunavik. Inuit have exclusive harvesting rights on Category II lands. The quantum was set at 1,000 square miles for each community plus 3.5 square miles for each member of the community. The total Inuit population at the time was approximately 4,000.

For a variety of reasons, the communities of Puvirnituk and Ivujivik did not participate in the land selection process. These reasons are documented in the literature surrounding the rise of Inuit Tungavingat Nunanimi, an organization supported by Inuit in Puvirnituk, Ivujivik.<sup>9</sup> Provisions for the selection of Category I and II lands in the future are contained in the JBNQA and complementary agreements. Around these communities a 25 mile radius land withdrawal for Category I lands was made. Complementary Agreement No. 6 identified quantum reserved for Category II lands based on the 1975 calculations. Ivujivik has recently selected both Category I and II lands. Complementary Agreement No. 23 signed June 21, 2013, confirms the Ivujivik selections.

It is important to remember that the JBNQA was an out-of-court settlement negotiated in a very short time frame. It was later described by Inuit negotiators as ‘negotiating with a gun to our heads’. Under the extreme circumstances it was the best that could be achieved.

Some twenty years later, in 1993, the Federal Government introduced a new land claims settlement policy specially addressing comprehensive claims.

“Comprehensive claim agreements define a wide range of rights and benefits to be exercised and enjoyed by claimant groups. These may include full ownership of certain lands, guaranteed wildlife harvesting rights, participation in land and resource management throughout the settlement area, financial compensation, resource revenue sharing and economic development measures.”<sup>10</sup>

The intention of modern day treaties is to provide the legal basis for Aboriginal groups to have power over resources and assets and the ability to use lands and assets as economic levers to respond to socio-economic issues within their communities.<sup>11</sup> The other comprehensive lands claims in northern Canada took 15-20 years to negotiate!

## MODERNIZING THE LANDS REGIME

*Category I and II lands are insufficient for today's and future needs. More lands are required both in ownership and protected for harvesting purposes.* – 2013 Parnasimautik workshop participant summary.

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<sup>9</sup> See for example, Inuit Tungavingat Nunanimi (ITN). Les Inuit dissidents de la Baie James. 1983. Montreal.

<sup>10</sup> Federal Policy for the Settlement of Native Claims, Ottawa 1993, pg.i.

<sup>11</sup> M.L. Sauriol, AANDC, Eeyou Marine Region Symposium, Montreal. March 25, 2014.

An important question is what happens when a population that continues to be dependent on the land for subsistence is steadily growing, with increasing demands on biological resources and on the amount of land needed to effectively exploit these resources is confronted with fixed land categories.

In effect, the JBNQA acknowledged the importance and existence of harvesting and then froze it. While Inuit have exclusive harvesting rights on Category I and II lands, Category I lands are in close proximity to growing communities so their long-term productivity must be questioned. As development encroaches, it is inevitable that Category II lands, wildlife resources and habitats will be impacted and access to harvesting areas affected.

Add to this paragraph 7.4.1 of the JBNQA which gives the Québec government the right to take Category II lands subject to replacement or compensation. Overtime, and as pressures from development increase, replacement may not always be possible or practical in terms of lands needed for harvesting purposes. In the face of expanding development interests, it is conceivable that over time, there would be no more productive lands for replacement.

In 2014 the total Inuit population is 11,000, approximately three times the 1975 population. As set out in Plan Nunavik it is well established that Nunavik Inuit culture and identity are intimately tied to the use of traditional lands and marine resources. Plan Nunavik also notes that the Makivik Corporation and the Kativik Regional Government are concerned about the present social crisis in Nunavik and are looking for ways to exit the socio-economic situation they are enduring.<sup>12</sup>

In mid-2012, the technical committee under the Table Québec–Nunavik recommended the establishment of a Working Group on Inuit Landholding Corporations mandated to analyse and review issues related to the Inuit landholding corporations and to propose recommendations and solutions. This group was established in late 2013.

The Nunavik Landholding Corporations Association and the Makivik Corporation are members on the Working Group and proposed a list of priorities for discussion. These priorities are consistent with the preoccupations that emerged during the Parnasimautik consultations.

- Revisit the leasing arrangements on Category I lands.
- Revisit issues related to Category I and II lands for Kuujjuaraapik/Umiujaq and Aupaluk, including the possibility of reallocations<sup>13</sup>.
- Explore options for Category I lands for the Inuit of Chisasibi – there is currently a block of 17.4 square miles at the southeast of Cree Category I lands which is of limited use for them, is very difficult to access, and was not selected by them.
- Revisit the expropriation provisions for Category I lands, particularly the provisions regarding compensation for lands expropriated for services of direct benefit to the communities.

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<sup>12</sup> Plan Nunavik, Nunavik: Past, Present and Future.2012.

<sup>13</sup> Schedule G – 2002 Paix des Braves provides for the resolution of a similar situation between the Cree communities of Mistissini and Ouje-Bougoumou.

- Amendments to the JBNQA to transfer responsibility for the establishment of residency requirements for non-Native sport hunting and fishing from the Northern Village Corporations to the Landholding Corporations.
- Core funding for the Landholding Corporations, including the relevance of keeping 1\$ leases services as imposed by the JBNQA and by law.

The Table Québec-Nunavik now has this list of urgent matters to be addressed. Others are identified in this section. The Table is “a privileged forum to agree on priorities, orientations and means of action to respond to the issues raised by the members.” The Table should now take up these matters.

Revisiting the lands regime in the JBNQA should be seen as part of an overall vision which emerged from the Parnasimautik process to secure a land base sufficient to support harvesting into the future. The JBNQA was intended to define rights and balance interests. For Inuit, the main interest was to protect and promote their way of life and culture into the future. This is being eroded by lack of ability to expand their land base, manage development activities and administer lands to maximize economic benefits.

## CATEGORY I LANDS

*Now to see the Category I lands in the proper perspective, it must be realized that they represent a tiny proportion of the whole territory ...Thus although these lands are vital to the native peoples and they constitute an essential element of the Québec Government's policy of protecting their traditional economy and culture, you will agree that they are of minimal importance in relation to the total economy of Québec.<sup>14</sup>*

All Nunavik communities and organizations support an effort to increase the amount of Category I lands. The Inuit population has tripled since the time of the original selections and the physical footprints of the communities have grown proportionately.

The original purpose of Category I lands was to provide communities with opportunities to derive revenues from leases, manage development in their vicinity and provide surface ownership as part of the compensation for the surrender of their Aboriginal rights. The JBNQA sets out a series of conditions on this ownership, which over time, have become onerous on the land owners and limits their ability to derive benefits from these lands.

By way of example, the JBNQA sets out conditions for expropriation of Category I lands for public servitudes such as roads and transmission lines. Very importantly, the JBNQA sets limits on compensation when servitudes include ‘services of direct benefit to Category I land or the Inuit community concerned’. If agreement cannot be reached on the nature of the compensation, the JBNQA gives the Québec government the right to expropriate without compensation. This nuance is not found elsewhere in Québec and is considered by the landholding corporations and Inuit to limit their authority as owners of these lands. It should also be noted that as communities grow, particularly the regional centres such as Kuujuaq and

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<sup>14</sup> JBNQA 1975: John Ciaccia, Philosophy of the Agreement, pg. xvii.

Inukjuak, there are more and more non-beneficiaries residing in the communities who also receive these services.

Another matter emerged during the consultations. Communities and their landholding corporations are very concerned about the proximity of mining exploration and potential exploitation to their Category I lands. Recent examples include the intensive exploration for uranium in the mid 2000's close to Kangiqsualujjuaq and the current large scale mining activities close to Aupaluk. A solution to this very real concern would be the creation of 'buffer zones' around Category I lands where development activities are prohibited or limited – depending on the type of activity.

*Our landholding corporations and the Makivik Corporation need to find ways to increase our rights on Category lands, including new subsurface rights.* – 2013 Parnasimautik workshop participant summary.

Then there is the matter of sub-surface ownership. While it is understood that this is problematic in Québec under existing laws, nevertheless Inuit insist that this needs to be further explored. As demonstrated in the following table, the JBNQA is the only treaty with Inuit in Arctic region of Canada where some sub-surface rights have not been transferred within the lands regimes.

Region	Inuit Population (at time of Agreement)	Total Owned Lands (sq.km)	Subsurface Portion (sq.km)
<b>Nunavut (1993)</b>	23,000	355,000	37,800
<b>NWT (1984)</b>	2,500	91,000	11,000
<b>Labrador (2005)</b>	4,000	15,800	15,800*
<b>Nunavik Offshore (2006)</b>	11,000	7,000	7,000**
<b>Nunavik JBNQA (1975)</b>	4,000	8,105	0 Except soapstone Category I only

\*25% interest with the Government of Newfoundland and Labrador

\*\* For comparative purposes it should be noted that the quantum was limited by the availability of lands/islands. Inuit own 80% of all islands in the Nunavik Marine Region in full fee simple.

As land owners, Inuit do have surface rights and therefore must agree and be compensated through entry and access agreements when sub-surface rights are exercised. However, actual sub-surface ownership would provide Nunavik Inuit with further economic opportunities, such as the ability to negotiate royalty or revenue sharing agreements with developers. This could provide much needed revenue to meet growing needs of the communities, while at the same time providing local landholding corporations with greater control over the nature of development on their lands. The *Nunavik Inuit Land Claims Agreement* provides a recent model where all lands were transferred to Nunavik Inuit in full fee simple ownership.

## CATEGORY II LANDS

*The size of Category I and II lands must take into account population growth.* – 2013 Parnasimautik workshop participant summary.

Category II lands were selected to create areas where Inuit would have exclusive harvesting rights, exclusive rights to establish and operate outfitting facilities and the exclusive right to establish and operate commercial fisheries. Non-Native sport hunting and fishing can be permitted with authorization from landholding corporations.

Throughout the Parnasimautik consultations, Inuit and community authorities raised the issue of expanding Category II lands in the face of increased population and the need for food security. An adequate and secure land base is a prerequisite. With a population triple in size from that at the time of the original selection, what may have then been considered sufficient is certainly not now nor into the future.

Furthermore it must be repeated that the purpose of Category II lands is to protect Inuit harvesting – an activity integral to their way of life and culture. These lands were selected on the basis of their productivity. The assumption in the JBNQA that they can simply be ‘replaced’ in compensation for development is seriously flawed. It is therefore also important to revisit the management of the Category II lands regime, not simply increase the quantum. In the face of mounting pressures from development and the re-launching of the Plan Nord it is urgent to address, once and for all, harvesting rights and the protection of sufficient lands.

As the Inuit population grows, the area of operation required to meet the harvesting needs of communities must be expanded. The first priority is to expand Category II lands in association with enhancing the tools available to the landholding corporations for managing those lands.

A complementary technique is reflected in the progress being made on the establishment of protected areas in Nunavik. Within parks there can be no prospecting, logging, mining or production of energy. In that sense, the existence of parks creates new areas protected against industrial development. The primary purpose of parks is for conservation and they also promote economic development through tourism.

Progress is also being made towards the establishment of a network of biodiversity and aquatic reserves where once again no industrial development is permitted. Biodiversity and aquatic reserves are established to protect important ecological and cultural areas. The International Union for the Conservation of Nature (IUCN) has established criteria for the selection and management of protected areas which the Québec government has endorsed. They provide a range of interesting opportunities including the creation of buffer zones and corridors for migratory species. Sport hunting and fishing are permitted in biodiversity and aquatic reserves. It is important to note, however, that while the rights of Inuit to harvest in these areas are ‘treaty protected’, the land designations are not and are therefore subject to change.

## CATEGORY III LANDS

Category III, or Crown lands, also figure into this discussion for a variety of reasons. Category III lands north of the 55<sup>th</sup> parallel are public lands for use by both Inuit and non-Natives. However, Inuit exercise certain rights on these lands, such as the exclusive right to harvest certain species, trapping, commercial hunting and husbandry, and the right of first refusal over outfitting operations.

Category III lands also contain prime harvesting areas which Inuit want to see protected, in some form or another. Nunavik Inuit land use is extensive and intensive. There are few places in Nunavik that are not part of individual and community land use patterns. This use was carefully documented by the Makivik Corporation under the Inuit Land Use and Ecological Mapping Project carried out through the 1980s. Nunavik Inuit land use is as well taken into consideration in the 1998 *Master Plan for the Kativik Region* and the use and occupancy mapping project currently being implemented by the Nunavik Marine Region Planning Commission. The map appearing at the end of this section is an example of land use for the harvesting of all species for the northwestern sector of Nunavik.

Inuit, as the vast majority of the population, want to see their government equipped with the tools and authorities to better control the pace, type and location of development activities. Land use planning must have the protection of subsistence harvesting as a priority. Providing the Kativik Regional Government with more management authority over these public lands is part of the proposed solution.

If the Québec government is prepared to provide Crown lands for infrastructure to support development that will benefit all of Québec, then there must also be provisions not only for sharing economic benefits but also for assigning protective status to Crown lands that are important for harvesting.

## MANAGEMENT AND ADMINISTRATION

*Lack of funding limits what the landholding corporations can do.* – 2013 Parnasimautik workshop participant summary.

The negotiators for the Inuit recall that there was insufficient time given the pace and time constraints imposed on the negotiations, to properly analyse and understand the scope of what was being mandated to the landholding corporations and how it would become increasingly difficult for them to function.

The landholding corporations are the guardians of Inuit lands. However no funding was provided for them in the JBNQA. It was assumed that they would derive revenues primarily from land leases. This has proven not to be the case and the result is a very serious financial and administrative deficit for these organizations.

The JBNQA places restrictions on the amount of money that the landholding corporations can demand for leases or servitudes for public services such as schools and health care facilities (\$1.00 nominal fee) and pre-existing landowners and long-term leases were grandfathered into

the JBNQA making it impossible for the landholding corporations to derive income from these tenants.

Each community (with the exception of Puvirnituq) has a formal, functioning landholding corporation with board members, staff and offices. They are not-for-profit corporations however they do have real operating costs. This lack of core funding has revealed itself, over time, to be a limiting factor in the ability of the landholding corporations to function as independent entities and fulfil their economic development responsibilities.

There are many demands on their time including managing and negotiating use and occupation arrangements, allocating lands for public services, managing and negotiating use of natural material and quarries. They also must participate in all decisions related the land use and impacts on communities and lands from minor and major land use and development activities and authorize non-native sport hunting and fishing activities. No decisions are made in any community regarding use or possible impacts on Category I and II lands, of any nature, without the participation of the landholding corporation. This takes time, personnel and skills.

The northern villages each receive funding channelled through a block funding agreement as set out in the Sanarrutik Agreement. No similar arrangement was made for the landholding corporations. The Makivik Corporation and the Kativik Regional Government have been providing core funding and professional support to the landholding corporations for many years at great cost. This has allowed them to function and evolve the delivery of their responsibilities. This financial burden has become onerous, particularly in the light of limits on their ability to generate their own revenues. It is not sustainable.

A consensus emerged through the Parnasimautik consultations that it was time, some 40 years after the signing of the JBNQA, to begin discussions on funding to support and enhance the landholding corporations.

In 2002, a new organization was formed, the Nunavik Landholding Corporations Association, to provide administrative, legal and technical support and assist the individual landholding corporations to manage their lands and associated activities. Again, the Makivik Corporation has been providing financial support to this organization.

The Nunavik Landholding Corporations Association was created to help support and strengthen what already exists and has shown itself to be very adept and constructive in coordinating activities common to all the landholding corporations. The Association has developed and hosted training workshops, provides legal services, created construction rules and standards and a web-based tool for making land use requests. This organization is also well placed to develop unified policies for all the communities and to represent the local landholding corporations by lobbying on their behalf. Providing the means for this umbrella organization to continue its work should be part of funding and technical support discussions.

Finally, the JBNQA established a confusing set of rules for enabling non-Natives to conduct sport hunting and fishing activities in Category I and II lands. The landholding corporations have the power to authorize with conditions these activities by non-Natives sport users. However, it is



the northern villages (non-ethnic local governments) that have the authority to establish residency requirements for the purposes of permitting non-Natives to sport hunt and sport fish within the Category I and II lands of the community in which they reside. The exclusive right to harvest is an ethnic right. All management and administration of this ethnic right should logically be under the authority of ethnic organizations, namely the landholding corporations and the Makivik Corporation, in line with their respective roles and jurisdiction.

## VISION

*Our parents thought they owned the land because they were here for thousands of years. In fact the land had been claimed for development purposes long before the JBNQA. It would be good now if the Inuit could get together again and gain back some of what we have lost. We have to stop saying the agreement is not good and instead try to improve things. – 2013 Parnasimautik workshop participant summary.*

Revisiting the lands regime with the intention of addressing current and future needs of the communities and the region as a whole is essential. The expansion of Category I and II lands, exploring options for subsurface ownership and the strengthening of land use and management powers exercised by regional and local authorities on Category III lands are essential to achieve greater autonomy, self-sufficiency and well-being.

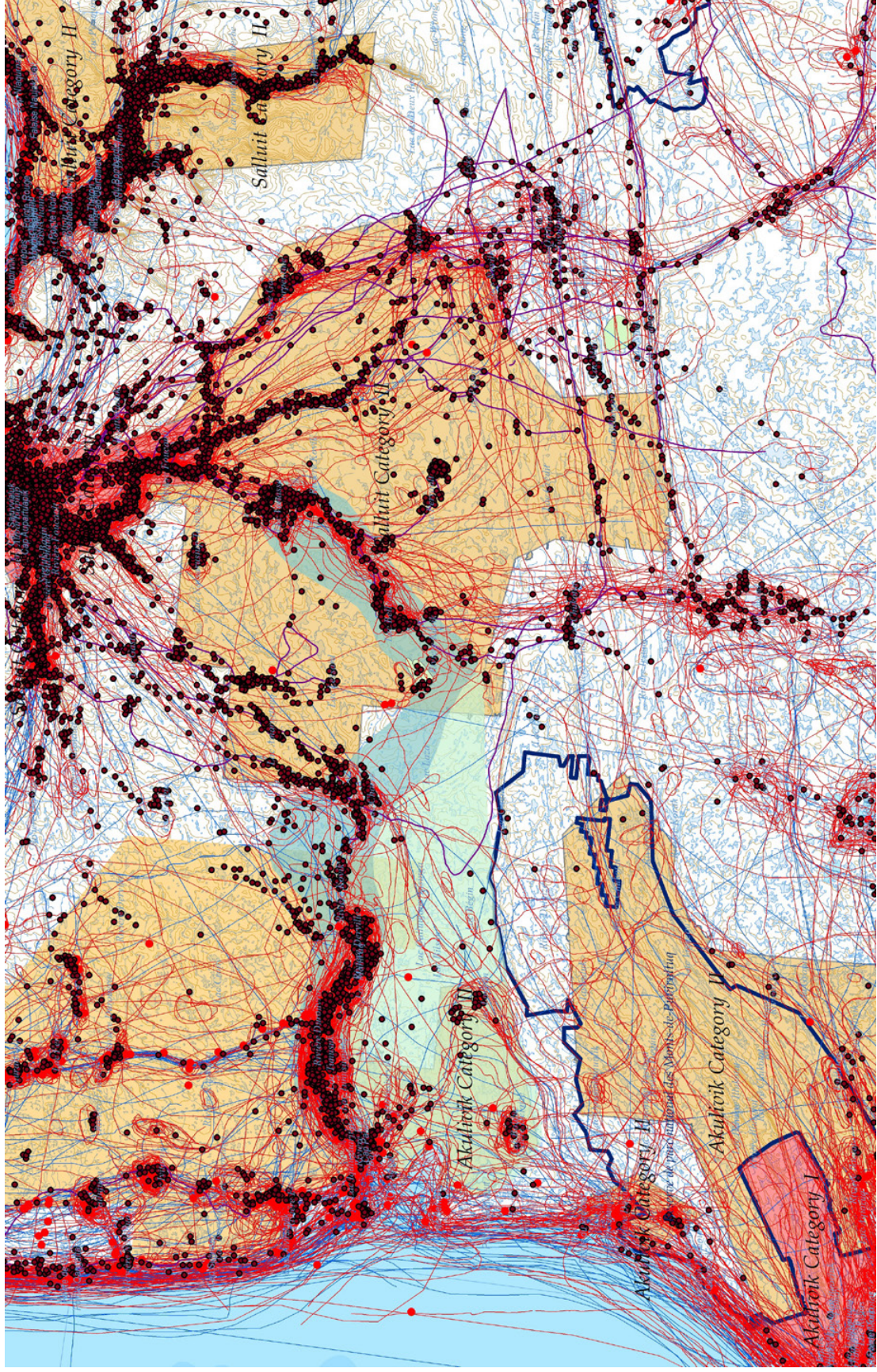
With or without a Plan Nord, eyes are on the north and improving access to exploit natural resources. Railways, roads and deep water ports are all being discussed. Land grants for these purposes must be in concert with an integrated plan for land use developed and supported by landholding corporations, northern villages, the Kativik Regional Government and the Makivik Corporation and the *Master Plan for Land Use in the Kativik Region*.

Inuit are seeking to engage the Quebec government in the development of new policies to support change. As Inuit with special rights and privileges set out in the JBNQA and then further elaborated in subsequent agreements, they must also be afforded every possibility to protect and promote their culture and way of life and be provided with every opportunity to participate in the economy of the region. Land related matters are at the core of a solution.





EXAMPLE OF NUNAVIK INUIT LAND USE FOR WILDLIFE HARVESTING (NORTHWESTERN SECTOR)







## FOOD SECURITY

### CONTEXT

Prior to the signing of the *James Bay and Northern Québec Agreement* (JBNQA) in 1975, subsistence harvesting provided an essential source of food in the communities. Even though more and more of the food consumed today originates from elsewhere in the world, country food (caribou, arctic char, ptarmigan, seal, walrus and beluga, among many other wildlife species) continues to be vital for the health, economy and the way of life of Nunavik Inuit. If the planning and development of the region is not undertaken properly, the ability of Nunavik Inuit to exercise their right to harvest will be jeopardized with severe impacts on food security.

Food security exists “when all people, at all times, have physical, social and economic access to sufficient, safe and nutritious food which meets their dietary needs and food preferences for an active and healthy life.”<sup>15</sup>

Food security is facing new challenges. Important areas for subsistence harvesting and other essential wildlife habitats are often the same as those coveted for mining, hydroelectric and other industrial development. Climate change is affecting wildlife habitats, life cycles and harvesting practices. Increased sport hunting and fishing by non-Inuit, regulations and quotas, and the increasing food needs of growing communities generate still other pressures. The high cost of living too has serious impacts on the cost of harvesting equipment and supplies, while store-bought food is expensive due to high transportation and store-operating costs in Nunavik.

Moving forward, it will be essential to address these challenges, to identify specific measures to protect the region’s wildlife, to ensure the ability of Nunavik Inuit to exercise their right to harvest, and to promote local food production.

### WILDLIFE

*Wildlife has been and is still our source of food. It is as well used in the making of clothing.* – 2013 Parnasimautik workshop participant summary..

#### Monitoring and Research

At Parnasimautik workshops, participants shared many observations on wildlife. Changes observed in the health and populations of arctic char in important subsistence harvesting areas, such as the Kovic River and in the rivers near Aupaluk, are fuelling concerns about the competing interests of harvesting and development. Climate change was also observed to be producing effects on fish, arctic char, seal, eider duck, as well as species at risk, such as fresh-water harbour seal, peregrine falcon and beluga.

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<sup>15</sup> *World Food Summit Plan of Action*. Food and Agriculture Organization of the United Nations. 1996.

As well, Parnasimautik workshops participants in many communities expressed concern about their changing diets due to the dramatic decline of the George River caribou herd. Survey results released in August 2014 have confirmed that the decline is continuing at an alarming rate. Also in August, the Appeal Court of Québec found that the Québec government had violated the treaty rights of Inuit, Cree and Naskapi when it set caribou sport hunting levels in 2011 without consultation from the Annituvik Hunting, Fishing and Trapping Coordinating Committee.

*Mining development has already affected our country food. We have to monitor development closely from the beginning and be prepared this time.* – 2013 Parnasimautik workshop participant summary.

Monitoring and research must be based on traditional knowledge of wildlife and their habitats and supported by scientific knowledge of the health of the different populations. Nunavik Inuit insist on being part of wildlife monitoring and research, and recognize that education and training for the region's residents as wildlife biologists and researchers will further expand their capacity in this respect. The Nunavik Research Centre operated by the Makivik Corporation since 1978 is an good example of the contribution that Nunavik Inuit can make in this field.

*Mining companies and Hydro-Québec must communicate more with local authorities.* – 2013 Parnasimautik workshop participant summary.

As industrial development continues in the region, Nunavik Inuit demand to be associated with projects at the earliest stages. Environmental and wildlife monitoring issues identified as priorities by Nunavik Inuit and corrective actions have become key features of recent impact and benefit agreements between developers and communities, providing a complementary array of conditions to those set by environmental and social impact assessments. Because the financial resources of developers far outweigh those of the communities and regional stakeholders, developers must be prepared to share in the costs of community involvement in wildlife monitoring and research.

#### Shared Management and Conservation Responsibilities

*Protection of all wildlife and research on the impacts of development are paramount.* – 2013 Parnasimautik workshop participant summary.

Nunavik Inuit strongly oppose unilaterally set government quotas on wildlife harvesting. Effective management and conservation enforcement must be in line with traditional practices, the state of wildlife populations and the right to priority subsistence harvesting by Nunavik Inuit over all other uses. The wildlife management regimes of the 1975 JBNQA and the 2008 *Nunavik Inuit Land Claims Agreement* (NILCA) contain mechanisms built on community involvement. Putting these mechanisms into practice, however, is challenging.

Under the 2008 NILCA, local and the regional Anguvigak hunting, fishing and trapping associations have an important role to play in wildlife management. Specifically, they receive funding to provide input to the Nunavik Marine Region Wildlife Board. Likewise, their role regarding wildlife in the territory of Québec should be formally recognized. Greater funding and increased administrative expertise are required to enable local and the regional Anguvigaks to act as full participants in wildlife monitoring, research and management throughout all of Nunavik, which is to say over not just the Nunavik Marine Region but in the Kativik Region as well<sup>16</sup>.

Important initiatives to this end are described in detail in the 2010 Plan Nunavik and also include the participation of landholding corporations, which have responsibilities in accordance with Section 24 of the JBNQA, and the Makivik Corporation, through its responsibilities on the Annituvik Hunting, Fishing and Trapping Coordinating Committee and regarding the protection of the rights of Nunavik Inuit. The Kativik Environmental Quality Commission and the Nunavik Marine Region Wildlife Board have important roles to play too.

The Uumajuit Program for wildlife conservation was initiated by the Kativik Regional Government further to the wildlife protection assistant mandate provided under the 2004 Sivunirmut Agreement with the Québec government and to the Aboriginal Aquatic Resource and Oceans Management Program of Fisheries and Oceans Canada. The multi-disciplinary approach combines marine mammal conservation objectives (federal jurisdiction) with terrestrial and freshwater wildlife protection objectives (provincial jurisdiction). The involvement of Nunavik Inuit in conservation enforcement based on traditional knowledge and culture has served as an effective foundation of this initiative. Notwithstanding, conservation enforcement in the region remains inadequate, making it very difficult to monitor for illegal activities. Better funding, proper training for Nunavik Inuit conservation personnel, the implementation of Section 4.5 of the 2002 Sanarrutik Agreement, and the promotion of wildlife conservation goals in the communities are needed.

While governments claim to share the same objective as regional organizations and subsistence harvesters regarding wildlife monitoring, research, management and conservation enforcement, in the past they have often failed to adhere to and adequately fund their wildlife responsibilities. This must change and partnership must be achieved. Nunavik Inuit must be enabled to play important roles and have an equal voice in decision-making, keeping in mind that these mandates should eventually be transferred to a regional governance structure.

## HARVESTING

*Inuit have been able to survive because of their harvesting.* – 2013 Parnasimautik workshop participant summary.

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<sup>16</sup> Nunavik is part of the Arctic world. It is made up of the Kativik Region, covering approximately 500,000 km<sup>2</sup> north of the 55th parallel in the jurisdiction of Québec, and the Nunavik Marine Region, covering approximately 265,000 km<sup>2</sup> in the jurisdictions of Canada and Nunavut.

The 1975 JBNQA and the 2008 NILCA guarantee Nunavik Inuit the right to harvest<sup>17,18</sup> and the right to priority harvesting subject only to the principle of conservation. Section 35 of the *Constitution Act, 1982* and the United Nations *Declaration on the Rights of Indigenous Peoples* reinforce these rights.

### Harvesting as a Way of Life

The Inuit Support Program is administered pursuant to the *Act respecting the Support Program for Inuit Beneficiaries of the James Bay and Northern Québec Agreement for their Hunting, Fishing and Trapping Activities*, based on the provisions of Section 29 of the JBNQA. Its objectives are to favour, encourage and perpetuate the hunting, fishing and trapping activities of Nunavik Inuit as a way of life, and to guarantee the communities a supply of food from these activities. The Support Program promotes subsistence harvesting, the purchase and acquisition of related community equipment, access to harvesting areas, search and rescue operations involving harvesters, wildlife habitat preservation and improvements, wildlife studies and management, as well as the participation of Nunavik Inuit in traditional activities. Eighty-five per cent of operational funding decisions under the Support Program are made at the community level and the balance at the regional level.

*The hunter support program could be re-designed to focus more on youth. More assistance is needed for individuals who do not have the means to go out hunting and fishing. The allocation of funds should take into account the difficulty for the community to access harvesting areas.* – 2013 Parnasimautik workshop participant summary.

To ensure that subsistence harvesting continues to occupy a central place in the lives of Nunavik Inuit, Parnasimautik workshop participants suggested ways the Support Program could be reinforced and enhanced. Some think that successful elements of the Cree hunter income security program could be adapted to the Support Program, while others commented that more focus could be put on making equipment, such as boats and motors, snowmobiles and all-terrain vehicles, more available to those who cannot afford them. Improved access to harvesting areas was also mentioned as a priority through maintained summer and winter trails, and aids to marine navigation. The objective to enhance the Support Program can be achieved through evaluation of the current program and a commitment of more funding. The Support Program must lend itself to the transmission of traditional knowledge to younger generations and support for families practising subsistence harvesting. By promoting the continuation of harvesting as a way of life, it will moreover contribute to the renewal of meaningful community and regional participation in wildlife monitoring, research and management.

### Realities of Harvesting Today

*With a growing population, food will be getting scarcer.* – 2013 Parnasimautik workshop participant summary.

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<sup>17</sup> JBNQA, paragraph 24.3.1.

<sup>18</sup> NILCA, Part 5.3.



Inuit still derive a considerable portion of their diet from the harvesting of marine and terrestrial wildlife. While harvesting methods and patterns may have changed over the years, the importance of harvesting for food production and identity has not. The information collected under the Land Use and Ecological Mapping Project during the 1980s and early 1990s by the Makivik Corporation, in the 1976-80 Research to Establish Present Levels of Native Harvesting, and under the Use and Occupancy Mapping Project currently being conducted by the Nunavik Marine Region Planning Commission attest to this. Together, these databases capture information from interviews spanning some 100 years of living memory about patterns, intensity and consistency in land use and occupancy. Current initiatives by some Nunavik communities to provide concrete evidence of traditional harvesting initiatives include the construction of cabins for harvesting purposes and the organization of youth camps in these areas.

Subsistence harvesting activities ensure a steady, nutritious local supply of food in the communities and reinforce the Nunavik Inuit way of life. Participants in Parnasimautik workshops stated that Nunavik Inuit who want to make harvesting their principal occupation must be supported to earn an income from this activity, the same way farmers do in the south. Those who choose to participate in the modern wage economy must also be enabled to adapt their work schedules to seasonal harvesting requirements.

Sharing of the harvest has always been a foundation of Nunavik Inuit culture. Care must therefore be taken to ensure that those who cannot afford or are themselves unable to practise subsistence harvesting are also provided access to country food.

*Our sharing practices and our way of life have changed since the implementation of beluga quotas. Inuit are in conflict among themselves and some must now travel long distances and incur high costs to hunt beluga.* – 2013 Parnasimautik workshop participant summary.

Participants at Parnasimautik workshops acknowledged that community-based harvesting regulations and quotas serve to protect essential wildlife resources and endangered species. The arctic char resources of the Kovic River that are shared by several communities are one example. The region's beluga populations are another. But, quotas that require harvesters to travel to distant and poorly known designated hunting areas increase the dangers posed to harvesters by the region's rugged conditions, just as the impacts of climate change are more and more threatening safe access to many traditional inland and marine harvesting areas. Research of ice and water regimes is in fact now validating what Nunavik Inuit have been saying for the past 20 years regarding changing conditions, and predictions for the arctic continue to be worrisome.

*Many hunters can no longer afford to go hunting due to the high cost of canoes, outboard motors, ski-doo's and ATVs. Hunting equipment is so expensive, we are no longer able to practise our culture.* – 2013 Parnasimautik workshop participant summary.

In many cases, non-Inuit community residents are today better able to afford the equipment, fuel and supplies needed for their recreational purposes, than underemployed Inuit residents for their subsistence harvesting. For their part, those Inuit subsistence harvesters who do hold jobs that allow them to afford the high costs of harvesting equipment are tied to work schedules that can prevent them from practising harvesting when migratory wildlife is available.

Some scientists and animal-rights lobbyists are also promoting alarming information about the status of polar bear populations to support a ban on the commercial trade of polar bear skins while, for Nunavik Inuit, polar bear meat is a source of country food, a first catch is a rite of passage, and the sale of hides can be a source of revenue.

### Competing Interests

*Harvesting is affected by mining. The environment is deteriorating and it affects the wildlife.* – 2013 Parnasimautik workshop participant summary.

Paragraph 7.4.1 of the JBNQA permits the Québec government to appropriate Category II lands for development in exchange for compensation or replacement lands. Over time, this provision represents one of the greatest threats to the ability of Nunavik Inuit to exercise their right to harvest and their right to priority harvesting. All Category II lands could one day be taken in exchange for compensation or, with more and more industrial development, productive wildlife harvesting areas available for replacement purposes could one day cease to exist. The land regime created under the JBNQA has a built-in bias in favour of development. This bias needs to be corrected.

Combined, the priority of subsistence harvesting over all other uses, an expanded land base sufficient to support subsistence harvesting into the future and the use of regional planning to mediate between competing interests represent effective tools to ensure that the food security of Nunavik Inuit can be addressed in a truly substantive manner.

*Communities should be enabled to impose rules about animals being harvested.* – 2013 Parnasimautik workshop participant summary.

Non-Inuit are more and more being attracted to Nunavik's wilderness for recreational purposes. Over the past decades, permanent outfitting camps and in particular unregulated mobile outfitting camps have generated new activity (sport hunters, aircraft and building facilities) that is adversely affecting wildlife (such as caribou and fish) and their habitats. Parts of the region are easily accessible to small private aircraft and especially vulnerable to uncontrolled sport hunting and fishing.

In the same way, new national parks have the potential to draw increasing numbers of visitors. While recognizing that national parks and other protected areas provide some additional protection for the practice of their subsistence harvesting, Nunavik Inuit have nonetheless

expressed concerns about how to manage the presence of tourists in important subsistence harvesting areas.

For its part, community and regional industrial development is creating new employment opportunities for skilled workers, contributing to an influx of non-Inuit in the communities and at remote work sites, and generating still more recreational camping, sport hunting and fishing, and sometimes illegal activities. While non-Inuit have the right to practise sport hunting and fishing on Category III lands according to applicable laws and regulations<sup>19</sup> as well as on Category I and II lands according to conditions established by local landholding corporations and applicable laws and regulations<sup>20</sup>, this intensification of non-Inuit activity is further disturbing subsistence harvesting.

Better ways must be found to ensure that Nunavik Inuit will continue to be able to exercise their right to harvest and their right to priority harvesting in the context of an increased non-Inuit presence in Nunavik and interest in the region's wildlife. To achieve this end, the revision of Section 24 the 1975 JBNQA, reduced possession limits and seasons for non-Inuit sport hunting and fishing, the use of outfitting, improved conservation enforcement, and the creation of buffer zones around productive wildlife harvesting areas, including Category I and II lands must be considered.

### Levels of Subsistence Harvesting

Both the 1975 JBNQA and the 2008 NILCA contain mechanisms for implementing priority subsistence harvesting<sup>21,22</sup>. The *Final Report: Research to Establish Present Levels of Native Harvesting for the Inuit of Nunavik*<sup>23</sup> helped to identify with precision the levels of food- and fur-resource harvesting in the Nunavik economy between 1976 and 1980. This data was primarily intended to allow the Annituvik Hunting, Fishing and Trapping Coordinating Committee to establish guaranteed levels of harvesting and additionally proved useful for other wildlife management decisions. There are however no provisions in Section 24 of the JBNQA to adjust these levels to increasing community populations. The equivalent mechanism under the NILCA, for its part, is known as basic needs levels and these can be adjusted over time.

Because the region's population has grown threefold in the past 40 years and will continue to grow in the future, JBNQA guaranteed levels of harvesting and NILCA basic needs levels must be updated to ensure that subsistence harvesting can continue to be a major contributor to the food security of Nunavik Inuit.

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<sup>19</sup> The JBNQA contains a series of applicable provisions that ensure the priority of subsistence harvesting over sport hunting and fishing.

<sup>20</sup> JBNQA, subsection 24.8

<sup>21</sup> JBNQA, subsection 24.6.

<sup>22</sup> NILCA, Part 5.3.

<sup>23</sup> Submitted to the Annituvik Hunting, Fishing and Trapping Coordinating Committee, 1988.

## AFFORDABLE AND LOCAL FOODS

*We have to promote the nutritional values of our country food, reduce our consumption of store-bought food and produce more local food with initiatives such as arctic char stream enhancement, fish farming and the growing of fresh vegetables in greenhouses.* – 2013 Parnasimautik workshop participant summary.

Many factors have been working over the years to transform food supply. It has become very difficult to live solely from subsistence harvesting activities. More people are earning incomes and purchasing their food at local stores. Food security is therefore no longer just about subsistence harvesting.

### Access to Affordable Food

At Parnasimautik workshops, many participants shared their concerns about the growing shortage of country food available via informal sharing networks and the Inuit Hunting, Fishing and Trapping Support Program. They moreover stated that many households can no longer afford to practise subsistence harvesting or to pay the high prices of store-bought food. The cancellation of the regional food coupon program in 2012 and the implementation of the Nutrition North Canada program have left many with very limited access to affordable food.

*Food coupons were good but were cancelled. Sometimes, we now go hungry.* – 2013 Parnasimautik workshop participant summary.

Southern-produced food is very expensive. Shipping to the region's remote communities and high local-store infrastructure construction, heating, insurance and maintenance costs produce considerably higher prices. Although some subsidies are in place to soften the financial burden on households, the prices of most food in Nunavik communities remain much higher than elsewhere in Québec. Subsidies furthermore tend to focus more on lowering the costs of southern-produced food and less on lowering the costs of subsistence harvesting activities and local food production.

Community kitchens and cooking courses were two initiatives identified to empower communities and effectively come to the aid of those individuals and families in need, along with other community volunteer initiatives such as food and clothing drop-offs. It was also suggested that the same level of allowances paid to workers of major regional employers should be considered for Nunavik Inuit households to help reduce the costs of store-bought food and subsistence harvesting activities. While long-term, broad regional policies and strategies must be developed to foster food security in the region, immediate actions are also needed to address the hunger being experienced by many families today.

## Local Food Production

The nutritional value of country food and the risks posed to the long-term health of the region's residents by certain store-bought food were issues raised by Parnasimautik workshop participants and are well documented by nutritionists. Improved local food production and promotion of nutrition information were repeatedly suggested as the best ways to ensure food security and the consumption of healthy food.

Agro-food refers to the processing of traditionally harvested or gathered basic food resources, as well as non-traditional basic food resources, into consumer-ready items for distribution or sale.

A number of agro-food initiatives have been promoted by Nunavik organizations in the past to better supply community markets with both locally harvested and processed food. In every case, these initiatives have faced enormous obstacles, such as irregular supply of basic resources, high construction and operating costs for facilities including heating and staffing, employee retention issues, and poor local market penetration.

Notwithstanding, the 2010 Plan Nunavik and the results of the 2013 Parnasimautik workshops both underscore agro-food potential, including:

### Traditional country food activities

- Sustainable terrestrial wildlife harvesting of caribou, muskox, arctic hare, etc.
- Sustainable marine wildlife harvesting of seal, walrus, beluga, polar bear, etc.
- Sustainable fish harvesting of arctic char, salmon and lake trout among other species, and stream enhancement.
- Sustainable ptarmigan and other wildfowl harvesting.
- Sustainable mussels, scallops, seaweed and wild berry gathering.
- Country food processing (i.e. *nikkuq*, *pitsiq* and smoked char).

### Non-traditional agro-food activities

- Animal captivity and husbandry of caribou, muskox, chickens, rabbits, etc.
- Hatchery, aquaculture and mariculture (i.e. arctic char, mussels and scallops) activities.
- Berry cultivation and the growing of fresh vegetables in greenhouses and processing.

Given the experience of past projects, effort will be required to develop the region's capacities to overcome the many obstacles to a viable agro-food sector. Sustainable harvesting and processing methods must be enhanced. Knowledge of non-traditional agro-food activities and ways to adapt them to the north must be explored. Considerable infrastructure expansion is required, including upgraded community freezers with meat-cutting and packaging capabilities, the acquisition and maintenance of adequate harvesting equipment that meets safety standards (ex. community harvesting boats), the construction of greenhouses and the development of waste-heat recovery solutions to reduce heating costs.

Formal human resources training will also be necessary and need to be nurtured in close relation to wildlife monitoring, research, management and conservation enforcement. While the region's wildlife resources have tremendous potential to be the mainstay of food security for Nunavik Inuit households, thorough research on sustainability remains a prerequisite to their use.

Finally, harvesting, production and processing regulations are currently hindering Nunavik's traditional and non-traditional agro-food activities, instead of supporting them. It is unacceptable that Nunavik Inuit carrying out subsistence harvesting do not have access to the same level of food inspection services and veterinarians automatically available for food produced in the south. This situation prevents the development of local markets. These regulations will need to be revised and the training of local human resources will need to be pursued in line with traditional knowledge on healthy and hygienic hunting, fishing and gathering practices and with the aim of creating local employment.

## **VISION**

In Nunavik today, wildlife, subsistence harvesting, as well as traditional country food and non-traditional agro-food activities are inseparable components of food security.

The relationship between Inuit and the region's wildlife resources remains very strong. Protection of this relationship as well as the harvesting rights of Nunavik Inuit and the exercise of these rights by a growing population must be paramount. Strengthened community control over and protection of Category I and II lands, greater regional control over development, meaningful wildlife monitoring, research, management and conservation enforcement roles, as well as effective planning across the region are all important goals.

Given the pressures on wildlife and subsistence harvesting activities, Nunavik Inuit must be prepared to put in place pro-active management and conservation measures. Habitats critical for land and marine wildlife and identified as essential for subsistence harvesting must be systematically protected and expanded.

The challenges of securing an affordable, nutritious and culturally relevant food supply are immense. Achieving food security will depend on the capacity to mobilize regional stakeholders and community residents under a joint regional policy and strategy. Commitment on the part of Nunavik Inuit in cooperation and with support from governments is essential. The potential benefits are enormous and include positive impacts on the health and way of life of Nunavik Inuit, the communities and the regional economy.

The pursuit of development for what it can contribute to the Nunavik economy must include measures to protect, enhance and promote sustainable subsistence harvesting and develop non-traditional local food production. Throughout the world and down through history, the ability to feed one's own people has been the cornerstone of civilization and development.

## ILAGIINNIQ NUNAVINGMI (FAMILY IN NUNAVIK)

The importance of *family* in Inuit social, economic and political life is often mentioned during occasions where Inuit culture is discussed. Its significance solicits nods of understanding from fellow Inuit when one mentions *ilagiinniq*, being family. As Inuit, family is important. Yet what does family, *ilagiinniq*, mean to Inuit of Nunavik? How does someone recognize their own family, the bonds created within the family and what are those things that keep the family *family*? Over decades there have been various historical events that have impacted the Inuit family so that its importance in the Inuit culture is felt by many to be deteriorating. The breakdown of Inuit family values must be addressed.

The discussions during the Parnasimautik consultations brought forth different perspectives from specific groups such as elders, youth, women and men's associations with their attendant issues. Many of the issues expressed by the specific groups and individuals sometimes had to do with *ilagiinniq*, which included subjects such as parenting and the intergenerational gap. These brought the need to recapture Inuit family values and the need to address bringing back a healthy Inuit family into the everyday. Yet due to large societal changes such as living in large communities, communications technology like internet and television, and travel, Inuit family values also now need to be re-defined without neglecting the fundamental values making up the Inuit family.

During the Parnasimautik consultations the deterioration of Inuit family values due to historical events such as the introduction of new religious values by the missionaries, the formal education system by the federal government and residential schools, displacement of Inuit, diseases and the slaughter of Inuit sled dogs to name a few was repeated. During the period from the 1930s to the early 1950s the federal government's role in relocating Inuit from their homelands to different lands they were not accustomed to had major impacts on many Inuit. The displacement of several families from Inukjuak had very serious effects on these families and their relatives who were left behind when they were forced to relocate to the High Arctic due to federal government policies of that period.

## RESIDENTIAL SCHOOLS

The residential school system was the most damaging. The legacy of the introduction of the formal education system by the federal government had effectively removed the responsibilities that Inuit parents had of their children and affected survivors of residential schools in damaging ways. It is stated succinctly in *They Came for the Children* published in 2012 by the Truth and Reconciliation Commission of Canada:

*Residential schools disrupted families and communities. They prevented elders from teaching children long-valued cultural and spiritual traditions and practises. They helped kill languages. These were not side effects of a well-intentioned system: the purpose of the residential school system was to separate children from the influences of their parents and their community, so as*

*to destroy their culture. The impact was devastating. Countless students emerged from the schools as lost souls, their lives soon to be cut short by drugs, alcohol, and violence.*

The 2013 Report of the Inuit Sub-Commission states that from the 1950s to the 1970s children from Nunavik were sent to residential schools in Yellowknife, NWT; Churchill, Manitoba; and to what were called Federal Day Schools in several Nunavik communities. Some of the quotes from the report cite certain aspects of Inuit life such as rites of passage being weakened, elders no longer passing on the acquired adequate survival skills, the weakening of kinship ties and the bond the children had with their communities.

The negative impact of the residential school system on Inuit identity has been felt by survivors, many of whom deal with addictions and need lifetime counseling. A counsellor who worked with survivors stated:

*Those who remained in institutions and who were absolutely not brought up by their own parents but grew up in residential schools, have no idea of bringing up their own children. They must deal with their feelings of worthlessness and loss of identity, which bring great instability in their lives and relationship with others. Their foundation had been ripped from them. When a child's foundation, his identity and cultural values, have been instilled firmly during early childhood, the child can accomplish great things, and be prepared to solve problems as he goes through life and the rough patches like any person does.*

Testimony during the Inuit Sub-Commission's statement gathering provided stories from survivors, which serve not only as catalysts for beginning a healing process but also as a way to educate the public about the residential school experiences.

## **PROBLEMS FROM WITHIN**

Describing events that have brought trauma to Inuit families and communities provides a better understanding of the historical context and why problems being experienced by families must be addressed. There are however not only the historical experiences of colonialism and the consequent social problems but also difficulties from within. One cannot ignore social injustices such as incest and abuse that have and continue to occur within Inuit families themselves, and the issue being raised here is to show that the social problems existing today come not only from outside forces, though they do in large part; but also from inside the community.

## **INTERGENERATIONAL GAP AND PARENTING SKILLS**

*We are now disconnected from each other. We have to teach young people how to hunt. Many of them do not know how to hunt. Services and programs are often disconnected from our needs.* – 2013 Parnasimautik workshop participant summary.

*We have to focus on the importance of families and make sure parenting skills are taught.* – 2013 Parnasimautik workshop participant summary.



Raising children and learning parenting skills are concerns not only of the Kativik School Board, who has conducted parenting skills workshops for a number of years, but also of the elders' and women's associations in Nunavik. Elders express deep concern about the generational gap between them and Inuit youth, whom they perceive to be no longer listening to them, as was their duty in the past. The youth, on their side, lead contemporary lives in which elders' knowledge seems no longer useful to them. It is not all black and white however, as efforts are made to keep the gap from widening. Avataq Cultural Institute works on projects that help bring elders and youth together, introducing traditional knowledge in interesting ways to the Inuit youth. The annual gather of youth at the Qanaq Conferences also promotes Inuit culture and empower youth through workshops.

## ILAGIINNIQ

A value often mentioned by Inuit is that of being *ilagiit*, being part of the family whose meaning includes that of extended family. This Inuit concept is what many say sets us apart from non-Inuit, because the Inuit family is special. As one grows up in the Inuit family, a sense of belonging is achieved while we learn how we should call each of our relatives through *tursurautiniq*. *Tursurautiniq* in general means how kinship terms are utilized by kin.

Inuit value the knowledge of kinship terms. Kinship terms have traditionally been learned at an early age so that as an Inuk child grows, he grows into his family and community and his identity is forged. Pauktuutit, the national representative of Inuit women describes kinship as bonds that are established at birth, through marriage and adoption, and by sharing the name with someone. Their 2006 Guide to Inuit Culture, *The Inuit Way*, further states, "*These bonds ensured that virtually all the people in the camp were related to each other in some way. Combined with an intricate system of reciprocal obligations and responsibilities, the community was tightly knit and interdependent.*" The kinship relations of an Inuk were part of his identity, which brought with it the responsibilities toward the community.

Nowadays, Inuit worry that kinship terms, *tursurautiit* are at risk of being lost. Parents are not teaching their children about their kin and the bonds have weakened. Because of the changes incurred by living in large communities and the influences of Western culture, that connection to others has weakened. Where communication was facilitated through the passing on of knowledge, and each family member knew their responsibilities for their relations, there is now less awareness of the bonds that kept communities together.

When Inuit discuss family values the importance of parental responsibility is emphasized often, in that even as one's child has become an adult the Inuit parents still have much to teach their adult children. Due to various influences today it seems that Inuit let go of their children too early, unlike earlier generations where grandparents and parents showed their children what they had to do to be responsible adults. If any relatives were in need of assistance it was a duty to make sure their needs were met. If any relatives met with difficulties, the whole extended family was affected by what their relatives were going through. Inuit have special relationships.

One of the things that has changed greatly since Inuit began to live in larger communities is the seasonal aspect of family camps. When, at first, Inuit began living in permanent communities in the 1950s, families would return to their family campsites for the summer. In this manner, Inuit remained closely tied to their families and summer camping was a way to stay close to cultural heritage. Inuit gathering in their family camps for long periods ensured they kept their family traditions, gender roles and kinship bonds going. This tradition continued on into the 1970s.

Presently, families continue to go out on the land but not all of them bring their youth. Working members of the family come and go, often only on weekends. Some youth apparently have lost interest in being out on the land with their families. However, when the bonds have remained strong and children follow their parents to family outings on the land, they continue to have close ties and enjoy being out on the land. This is a tradition that can have a very positive influence on the family, but the challenge is encouraging families and communities to reintroduce this practice. A balance must be found between the sedentary lifestyle that impacts families and family outings on the land, considered as a way to guard Inuit heritage.

## INUIT ADOPTION

A practise that has a great deal of importance for the Inuit family is adoption and is given attention here as a traditional practise that Inuit find changing as well. Adoption has been practised for centuries by Inuit and continues today in the customary manner. Inuit adoption has been studied and defined over the years and is based on a few basic tenets: family needs, social regulation, and spiritual considerations. Some of the main reasons for adoption are, when a child is orphaned, to bring balance to a family in terms of gender, there are already many children in a family, and for childless couples.

Children have a particularly important place in Inuit society. The *Discussion Paper of a Working Group on Traditional Adoption* from 2010 emphasizes that the best interest of a child is indivisible from his role within his family, bringing wholeness and fullness to the family. Inuit elders do not consider a family to be complete without the presence of a child. The Inuit children's paramount importance is represented in their individuality but also by being a member of the family.

The fundamental values such as love, respect, caring, affection, gifting and sacredness, maturity of the adoptive parents form the core values of Inuit adoption. Through a solemn agreement adoptive parents accepted with honour and commitment all parental authority of their adopted children, and the one giving their child for adoption kept their part of the agreement as well. This is the distinctive character of Inuit adoption, its serene and sincere character.

Over the decades the customary reasons of adoption have been gradually changing. In the past, parents had absolute authority over their children; this included decisions on adopting their children's child if they chose to. This is the case of several individuals brought up by their

natural grandparents today. However, as more Inuit have children at a young age the rate of adoption by grandparents has increased not always by choice or based on the traditional values. Too young to bring up a child, young Inuit opt for adoption. Yet educational and consciousness awareness campaigns are needed to raise awareness on issues such as preventing pregnancies for youth due to the rate of early pregnancies, and responsibilities of bringing up a child.

## HEALTH CARE

The sedentary lifestyle not only impacted *ilagiinniq* but also the introduction of diseases coupled with Western health services has had serious effects on the Inuit family. One can clearly see in the example of the hundreds of Inuit men, women and children who had to go to sanatoriums in Hamilton, Moose Factory, Montreal, Quebec, Roberval, to name only a few. The tuberculosis epidemic from the 1940s to the 1960s had Inuit sent away for long periods, some to never come back. With a total population below 4,000 in Northern Quebec, the death of hundreds had profound effects on those who lost their loved ones. These were grandparents, mothers, fathers, children, uncles or aunts who died far from home.

Even what should have been considered a happy event turned into a challenge for young Inuit families starting in the 1960s. All Inuit women who were pregnant were sent away from the homes and communities in order to give birth at a hospital thousands of kilometers away. Due to air travel being slow and infrequent, pregnant women stayed away sometimes for months. If no childcare was available for his children a father could be prevented from going out to harvest food bringing new stress to the family unit and the man's role as provider.

The medicalization of pregnancy brought serious impacts on the Inuit community, first by removing Inuit knowledge of midwifery from Inuit women and by removing Inuit women from their families and communities. Fortunately the situation was not permanent as Inuit women began to push for Inuit midwifery to come back to the Inuit communities. The return of Inuit midwifery began in the 1980s with training programs that the Inuit women's association pushed for. Happily there are now a few birthing centers in Nunavik, with Inuit midwives, so that Inuit women can at least stay in Inuit communities to give birth.

Healthcare has improved in the last decades but it is still a great challenge for those who must leave their homes to receive long-term medical treatments. It is devastating to anyone who must leave their family to be close to medical services, but an Inuk who leaves their family on a permanent basis because they must be near a hospital in order to receive kidney dialysis must endure heartbreak because of the separation. In 2012/2013 about 30% of the population, that is 3,671 clients from Nunavik, travelled for medical appointments and treatments in Montreal.

## ADDICTIONS

*We are passing the pain from one generation to the other. (...) We have only one treatment center. We will not solve the problems by building orphanages, more detention facilities? We*

*need to make changes in our lives. As elders, we have to be wiser. Youth are in this situation because of us. Once, as individuals, we become healthier, the rest will follow. It is time to look at ourselves and ask: Am I addicted? And if so, what impact is it having on my children and my community.* – 2013 Parnasimautik workshop participant summary.

So many are acknowledging addictions of alcohol and drugs, and that there are so many alcohol related social problems. In more recent decades, alcohol consumption has become quite serious with dangerous consequences.

There was very little data on Inuit alcohol consumption in the past, so although people knew it was an important social problem they could not really say to what extent. A couple of surveys have been done, one by Santé Quebec's study on the health status of Nunavimmiut in 1992, and the second one initiated by the Nunavik Regional Board of Health and Social Services in 2004. The findings on Inuit lifestyle choices related to alcohol consumption are gleaned from the latter's *Qanuippitaa Survey*. In discussing alcohol-induced problems, the introductory message did not hesitate to state that,

*“Drinking is associated with a number of health issues such as cirrhosis of the liver, cancer, brain damage, Foetal Alcohol Spectrum Disorder. Alcohol consumption also increases the risk of accidents and injuries, and is related to a number of social problems: family problems, crime, psychological stress, violence.”* (Qanuippitaa 2004: 2)

The survey found Nunavimmiut consume alcohol in a 5% lower proportion than their Quebec counterparts, a lower proportion drink daily as well as abstain more. Yet when they drink they drink in episodes of heavy drinking. Heavy drinking is defined as having five or more drinks on one occasion. Heavy drinking was at twice the rate as the rest of the province for those who had had at least one heavy drinking episode over the past year. Heavy drinking episodes were frequent, 24.2% of drinkers drank heavily at least once a week, three times higher than among other Quebecers (7.5%). There was also an apparent 17% increase in the prevalence of drinking in the population compared to 1992 as well as a decrease in proportion of abstainers and former drinkers. (Ibid: 5)

Ten years have passed since the survey was done and another is to be done in 2016. One is left to wonder from what people are saying and observing if there are more and more social problems occurring due to alcohol consumption. There are many reasons for why people drink. Some scientists believe that biology plays a role, that because alcohol had been introduced to Inuit only decades ago that the adaptation to the ingestion of alcohol is not the same as those whose cultures have been exposed to alcohol for centuries. Nevertheless, families are indeed going through great difficulties, some now raise children with Foetal Alcohol Spectrum Disorder and parents are having children removed by Youth Protection Services.

## YOUTH PROTECTION

The alarming rate of “signalements” (referrals to Youth Protection Services) was reported by the Commission des droits de la personne et des droits de la jeunesse of Quebec in 2007, revealing families in severe difficulty. In the sampling of children they examined along the Hudson Bay Coast they found that almost half of the 77 children lived in a home where one or more people behaved violently. 39 of those children also lived with parents or relatives who were alcoholics or drug addicts. 28 of those 39 children were alcoholics or drug addicts, one third of them being under 12 years old. One child from the sample had Foetal Alcohol Spectrum Disorder. The picture from Ungava showed similar results – of the “signalements” made, these were for neglect and family violence. The report included a statement from judges of the Court of Quebec who “noted that most of the files brought before them include neglect as a factor, connected to chronic alcohol and drug abuse.”

*Fathers and mothers need resources. We need to hold workshops. We need specialized health services. Young and old parents need parenting skills. Many young couples don't know how to raise their children. There has to be information sessions. Raising a family should be included. We missed out on family. Caring within families should be given more consideration. – 2013 Parnasimautik workshop participant summary.*

Many of the problems described above stem from traumatic experiences of the past and are repeated through generational cycles. The Commission report makes an urgent call for front-line and preventative services.

## THE SLOW DEMISE OF CORE CULTURAL PRACTICES

Today the Inuit family is surrounded by many other families and the reality is so different from days long past. But the reality of today does not mean that what Inuit valued as families need be forgotten, but rather that there are Inuit values that should be brought back or simply invigorated for the well-being of Inuit communities. This includes things like the above-mentioned Inuit rites of passage such as having a *sanajik* at birth, and a *sauniq* as well.

A *sanajik* was traditionally one who cut the umbilical cord when a child was born and so, was the midwife the majority of the time. In certain regions a *sanajik* is also one who welcomes the newborn by dressing him and speaking of the things he will be able to do. She accompanied the child during his childhood onto adulthood and encouraged the child at the milestones of his life. A young boy, the *angusiaq*, for example would bring his first catch to his *sanajik*, and a young girl, the *arnaliak* would also bring her first sewing project to her *sanajik*. As such, she acquired responsibility as a *sanajik* and kept an eye on the *arnaliak* or *angusiak* while she or he was growing up. Such markers of Inuit identity have weakened. Nowadays every one still has a *sanajik* in name, but the associated practises now have less meaning for some.

When an Inuk is born, they are given a name of another person who becomes their *sauniq*, homonym. In the Inuit way, once a child is named, the child carries the kinship links of their

*sauniq*. So for instance, if the child's homonym has a son, this son becomes the child's son also, and the child must address him as his son. All Inuit children used to be named in this manner. The origins are so far in the past however, that not all Inuit understand the origins of this specific naming system. The kinship bonds created through the naming system are also losing strength just as in the above-mentioned practise of remembering kinship terms.

## CAPACITY TO HELP OTHERS

Another issue that several elders mentioned has to do with the way Inuit used to care and help others. Some individual Inuit would be known to have the capacity to come to the aid of others. For instance this was heard during the consultations:

*When I was young, there was no police, no social workers, no government and the elders were leading the way. They were the authority. We listened to them. This has been lost. We used to respect them. Young girls would learn their skills from their mothers and young boys would follow their fathers learning how to harvest. Today, every week there is a new incident involving firearms. We hear of suicides. We have to listen to the advice of elders.* – 2013 Parnasimautik workshop participant summary.

When Inuit of the older generations speak of the times where there was no *Qallunaaq* presence, when Inuit still lived as *ilagiit* in family camps, of the time there were no social workers, this was the time that elders' knowledge was relied upon. When an individual had psychological issues an experienced elder, whether man or woman, would be called in to help. Though helping a person with psychological issues had its limitations, Inuit did their best to assist the individual and the family however difficult it was. Sometimes a drastic solution had to be found if an individual became a danger to the community. When social troubles occurred, as in the example of a couple having serious argument, an experienced person would be called in to help smooth out the difficulty the couple was having. If a man was continually abusing his wife, her parents returned her to their home. When an orphan was being treated badly by an adoptive family, he or she, would be adopted by another family member, who could not bear to see their young relative going through such ordeal. Some families held on to such values. Elderly Inuit have felt the intrusion of social services, and feel that Inuit based help for those in need would have much positive impact.

## MOVING FORWARD

Reviving, reinforcing and practicing Inuit family traditions and core values are the foundation for improving quality of life in Nunavik. Traditional adoption, parenting and kinship practices have all been undermined and diminished by events and policies imposed over the past decades. This must change.

What are those values? In 2012 the Regional Partnership Committee assisted with a Nunavik-wide elders field trip and collected a list of core Inuit values precisely for the purposes of helping

design programs and services. One eloquent example is *Imminirsuqatigiinniq* (the harmony of interdependence). This speaks to the importance of everyone working together to find solutions.

Change must be rooted in the communities and supported by services designed and delivered in Nunavik. One such initiative is the Saqijuq Project designed to curb the levels of alcohol and drug use and the harm they cause. By mobilizing all available resources under the direction of The Saqijuq Nunavik Quebec Coordination Table, the partners will tackle prevention, intervention, and develop adapted judicial and correctional systems.

Youth protection and adoption practices also need urgent attention both from within our communities and through changes in regulatory processes. In the past, Inuit traditional adoptions were done under very specific sets of rules and circumstances based with the well-being of the child as the main motivator. Today this is often not the case and children are simply being left to be cared for by others. Traditional adoption rules must be re-introduced into our families and communities and then recognized by government agencies.

Multi-purpose facilities and family houses are needed in the communities. These must be community-driven and supported as required by adjusted policies, regulations and funding. There are existing initiatives to build on, such as the Unaaq Men's Association of Inukjuak. These facilities could provide programs on parenting, positive adoption practices, traditional activities, support groups for youth and elders and safe shelters with treatment when required. A very important vocation for these facilities would also be to work with non-Inuit social, health and education staff in the communities so they can learn about Inuit values to help them improve services in the communities.

## VISION

*We have survived many dramatic experiences, residential schools, diseases, dog slaughter, big challenges, and so on. But we still have strength. We have a lot of work ahead.* – 2013 Parnasimautik workshop participant summary.

More than ever parents and leaders at the local and regional levels need to become real-life role models for youth and instill pride in being Inuit, the strength to persevere and the confidence to succeed.

As responsible adults, we must recapture our core family values and traditions. This is the only way we can confidently adapt them to changing socio-economic situations. Family defines us. Without these core values and traditions intact, our children will flounder. We need to step back, clearly articulate these and apply them to all aspects of our personal and professional lives.





## NUNAVIK EDUCATION: REGAINING NUNAVIK AUTONOMY

### History and context of education in Nunavik

A nation cannot survive without education. We have survived over millennia in the harshest, unforgiving yet most beautiful of environments. Our traditional education fulfilled the full meaning of *education* as defined by western societies. We preserved and passed down the knowledge of our ancestors, shaping the youth in the image of our parents, while at the same time preparing each generation for the changes to come, readying them to create solutions to problems yet unknown. Respect for all life, caring for others and sharing are the cornerstones of our culture while patience, observation, and adaptability were the foundation of our educational system, grounded in the practice of daily living.

The unstinting collaborative contribution of men, women and children to the hard work of living; the sharing of resources as well as hardship and celebration; discipline and extraordinary capacity were noted and recorded by those who documented the earliest contact with us. Our *joy of living* was also noted, perhaps most noteworthy due to the hardships of our lives as seen from an outsider perspective.

Although survival, food and shelter demanded much of our available capacity, it was, by all the definitions of *personal actualization* a good life. We learned early what needed to be done, and how to make our contributions. Everyone had a role to play, boys, girls, women, men ... we all worked together for the good of our people. Interdependence was key, even if it was not articulated as such. Losses were mourned, successes were celebrated, crises dealt with, lives lost, families created and the cycle of life continued.

Contact with people from the outside had a tremendous impact on us. The influx of Euro-North Americans bent on establishing trade and searching for additional resources to fuel their economies resulted in tremendous social change over a very short period of time.

We shared our knowledge and experience without reserve with the newcomers, and they were able to survive the inhospitable arctic environment. It was with the support and assistance of traditionally educated Inuit that the Euro-North American economies were able to thrive and transform the world. From whalers to explorers and fur traders claiming unknown, and uninhabited lands for their king and country, they were only able to do so with the knowledge and education from the inhabitants and land owners of these unknown and uninhabited lands, our ancestors.

In very recent history, a different education system was introduced. Less than a century ago, our families were still nomadic and had clan specific campsites. It was from these campsites, that our ancestors travelled to barter with the trading posts. Some of us started semi-sedentary lives as we developed dependence on trading posts. A few were *allowed* by non-Inuit settlements to set camp by them on our own land, some found a form of sedentary employment.

It was in this era, like the Moravian missions in Labrador before, Christian churches such as the Anglican and Catholic churches were built in Nunavik to save the heathens and make us join the *civilized* world by *educating* us. This was further sanctioned by the government's support of the church-run day and residential schools with the intention to control land and we who owned it.<sup>24</sup> An era of colonization, assimilation, and acculturation was furthered by way of these schools, and it continues today to a certain extent with the current system, a system governed by Inuit, but designed and based on the North American and European standards.

It must be recognized that the practice of life generally changed dramatically over a short period of time, further eroding traditional education practices. Our family, the basic unit of our society, and the environment for traditional education found its authority and structure questioned and found inadequate by the newcomers. Our forced relocation into communities and many of the practices of the dominant culture that were introduced have resulted in significant trauma that we have yet to deal with on a whole community basis. New ways brought new challenges, with little time for adjustment and adaptation. Repeated relocations resulted in long term and at times life long separations between family members. Quite often, extended families long used to travelling and living as a group found themselves re-located in nuclear family groups to other areas. Our hunters felt the losses in terms of skills and capacity as they found themselves removed from their traditional areas and wildlife.

In spite of many so-called positive changes of the last 100 years, such as increased access to a wage economy, greater access to manufactured goods and non-perishable food items, permanent housing in communities, electricity, running water, schools and increased access to government support and services, we, the Inuit of modern day Nunavik find ourselves in dire straits on a psycho-social and health perspective.

The type of education introduced and followed to this day has not been as successful as the one Inuit used previously which had allowed them to survive and live in relative health and wellness without external support over millennia.

“We have to promote pride. Children must get back their self esteem.”<sup>25</sup>

The housing shortage and resulting overcrowding puts a tremendous pressure on families already struggling with daily living. Add to this a very high rate of food insecurity and poverty and we end up with a situation where many children who don't have a bed of their own let alone a room of their own go to sleep hungry. Basic needs are not met, and yet, children are expected to perform well in school.

Reports from the Health and Social Services Network indicate widespread health and wellness problems in a very rapidly growing population. These problems include substance abuse among all age groups, and at increasingly younger ages; mental health problems; behavioral problems

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<sup>24</sup> Our ancestors had always willingly shared the land they occupied, it held life, and no one had more rights to life than any other. However, the UN Declaration on the rights of Indigenous Peoples, establishes that we do in fact have ownership over the lands we have occupied and used for millennia.

<sup>25</sup> Comment by a participant in the Parnasimautik Consultations

and the highest suicide rates in the province. Many of our families are struggling to provide safety and security for their children and they are failing due to parent's personal problems. This results in many of our children being placed in foster care.

High rates of accidents and trauma linked to high risk behaviors are also putting stress on an already over taxed health system to say nothing of the grief and losses to our families and friends.

Living conditions and social problems in the homes of Nunavik Inuit were putting stresses on children that could not be managed by the school board alone. In 2005, the Kativik School Board organized the symposium entitled Leading the Way for Our Children to discuss many of the social ills plaguing the region. They called for the cooperation of all authorities to address the deteriorating social conditions.

The serious alcohol and abuse over the last decades would indicate that Fetal Alcohol Spectrum Disorder could also be affecting many in our young population. However, diagnostic services are not yet available. Looking at the difficulties encountered by school age children associated with this condition, as well as the secondary disabilities that occur when support is not provided to affected individuals (mental health problems, dropping out of school, substance abuse and trouble with the law) we believe that screening, diagnostics and support services in this area are urgently needed immediately.

These issues are placing an increased burden on our school board that already in a context where we already find it challenging to provide services of a scope broader than that of any other school board in the province.

The James Bay and Northern Quebec Agreement (JBNQA) represents the extraordinary efforts made by our leaders to work with Quebec and Canada to provide for a brighter future for our children and future generations.

Prior to the signing of the JBNQA, federal and provincial schools were responsible for providing education services to those living in Nunavik. These schools were run by non-Inuit staff, using an English or French mother-tongue perspective who followed a curriculum based on that of southern Canada. These schools only serviced students at the primary level. Students wishing to continue their education were forced to relocate, which implied separation from family and culture, again.

The full ramifications of this relocation have only been understood over the last decades as First Nations and Inuit in Canada grappled with the effects of the Residential School legacy and the intergenerational impact of the abuse suffered in many of the schools. The healing has barely begun.

The provincial schools offered us education in French, English and Inuktitut. They took into account our mother-tongue; something the federal schools had neglected to do. However,

curriculum and pedagogical materials used in the schools remained de-contextualized and less relevant to our students as it was still based on the needs, values and reality of students from southern Canada.

The provisions of the JBNQA changed our education services dramatically. The agreement not only resulted in the creation of the first Inuit-controlled school board in Canada, the Kativik School Board, but it also established that Inuktitut would be the language of instruction.

Our Inuit School Board Commissioners recognized the importance of reflecting our cultural milieu, values and reality in the curriculum and pedagogical materials. The right to do so had been negotiated for and embedded in the JBNQA. Policies and materials needed to be, first and foremost, rooted in the child within our culture. Successful education would only be created if this was the core. This implied a particular challenge. A culturally responsive as well as educationally responsible (as per the Provincial guidelines) curriculum needed to be created. There were few professional Inuit to lead this work and no funds specifically earmarked to ensure its implementation. These theoretical concerns posed significant challenges, as did the needs for infrastructure.

In many ways, the infrastructure challenges were more easily met. The Kativik School Board constructed schools in each of the communities in a very short period of time.

The School Board assumed its responsibilities, several of these beyond those expected of southern school boards. These responsibilities included:

- Program development and delivery in Inuktitut, French, and English in 14 communities.
- Exam creation for the end of cycle outcomes.
- A teacher training program for Inuit teachers.
- A research department that initiates and/or monitors all research projects concerning educational issues.
- Post-secondary education and support services

In spite of tremendous efforts over 35 years, the Kativik School Board still struggles with graduation rates significantly lower than the rest of the province. Those that do succeed find they are not academically equivalent to students in the rest of Quebec. Many of our children have been identified as having learning disabilities in numbers significantly higher than other jurisdictions. Specific and formal evaluations must be conducted to ensure that the appropriate services are funded and provided to the children who need them.

*“Funding seems like a lot but it is never enough and there are many services the KSB cannot provide because of the shortage of funding. And it affects the students ability to learn.”*<sup>26</sup>

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<sup>26</sup> Quote from a participant at the Parnasimautik Consultations

In terms of education the JBNQA contains provisions that related to the many services presently requiring improvement. The terms of the agreement have never been fully implemented, and we feel that the spirit of the Agreement has not been honored fully by Quebec and Canada.

### **Post-secondary and vocational institutions**

The Kativik School Board is focusing on strengthening the education system to assure that students can access the academic or vocational programs of their choice after completing secondary school. Quebec must realize that further investment is needed in Nunavik Education. It is the key to unlocking the future of Nunavimmiut as autonomous and self sufficient in a globalized world.

Investing in Nunavik education also represents an opportunity for Quebec to engage actively in increasing our capacity as Inuit of Nunavik now. An educated population will make it possible for us to take our rightful place in the greater economy instead of just being exploited for our natural resources. An educated, gainfully employed population will be a healthier population and cost less in support services in the long term. With substantial untapped natural resources in Nunavik, a fair investment in the future of the region and its people is nothing less than expected.

Quebec urgently needs to address and support Improved access to post-secondary and vocational education in Nunavik. Current arrangements with Quebec must be broadened in order to improve the graduation rates for students contemplating careers in many professions and trades that reflect the employment opportunities in Nunavik.

Adult Education must be provided in each community. Core courses such as upgrading and job readiness are needed as well as dedicated e-learning spaces for those wishing to access distance education opportunities.

The current Post-Secondary Education Sponsorship Program addresses college, university and professional courses offered by various institutions in the south. We must give consideration to the fact that the majority of our young students prefer to stay in their region once they complete their high school education. It is important that our students obtain college, university and professional qualifications so that they can take on the positions presently held by non-Inuit recruited to work in the region. Our youth have the right to become economically self-sufficient and realize their individual potential. This will result in the advancement of our families and distinct changes in community life in Nunavik as community members replace the more transient southern work force. Establishing a post-secondary institution in Nunavik with family support nearby, will offer improved access to higher education to our people, and provide greater participation in the economic growth of the region.

*“We need more doctors, psychologists, dentists and dental technicians.”<sup>27</sup>*

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<sup>27</sup> Quote from a participant at the Parnasimautik Consultations

Also universally agreed upon by Inuit, is the need for a post-secondary program specifically aimed at educating and training our people for their future careers in Nunavik. Fully funded, and offered at a CEGEP level, Nunavik Sivunitsavut would be a credited program through which students would acquire a firm foundation in Inuit history. The Inuit land claims in Canada would be explored as well as the organizations and programs that sprung from the JBNQA, and the agreements that have come since then. Through this program our students would learn about relevant social and community issues, as well as the skills needed for their future.

More vocational training that answers the needs of the current and future industries in Nunavik has to be supported by Quebec; we need access to trades that are not limited to seasonal industries. Improving the current adult education and vocational training services such as the Nunavimmi Pigiursavik Center in Inukjuak is necessary. The current centre is inadequate, and does not meet the growing demand for skilled tradespersons in Nunavik, and Quebec.

### **Full-time teacher-training program for Inuit teachers**

The Kativik School Board is responsible for the training of Inuit teachers. In collaboration with McGill University, the Kativik School Board offers a teaching certificate and a Bachelor in Education degree to all Inuit teachers. In order to follow this training, Inuit teachers not only have to leave their communities and families during their vacation time (e.g. summer breaks) but they also have to juggle teaching and studying at the same time. These conditions make it challenging to recruit trainees. A full-time teacher-training program in the home community would not only increase motivation among the teachers and allow for faster certification, it would make recruiting efforts more successful. The teacher training program must be expanded to prepare Inuit teachers to teach all subjects at all levels of primary and secondary.

### **Adequate funding for program development and training**

Funding for the development and implementation of new programs as well as the evaluation and expansion of programs already in place is urgently needed.

An anti-bullying policy has been developed, however, the curriculum for a Bullying Prevention Program for all levels is urgently needed. At the same time, we will need funding to work with our partners on a community awareness program for parents and community members to help communities monitor practices outside the school environment.

The current parenting program, developed with existing resources in response to needs in the region is not widely available. Additional funding is required to expand on this program taking into consideration the population growth and creation of new families in the region. Parenting programs must be offered at least once a year in the communities.

Training for new personnel is necessary. Not only does the Kativik School Board have to create its own programs, it also has to ensure that its teachers are trained and feel comfortable using these programs. Due to the geography of the region (14 communities accessible only by plane)

and the high teaching staff turnover, it is particularly challenging and costly to plan training sessions with all of the teachers. Additional funding is required to provide for the implementation of more than one training session per new program, which is all that is presently provided for.

### **Curriculum centre**

A curriculum centre is needed in order to provide students and teachers with proper materials. The JBNQA grants the Kativik School Board the right to establish a curriculum centre and create its own programs. Having Inuktitut as a first language, it is impossible to depend on the Ministère de l'Éducation, du Loisir et du Sport (MELS) to provide the many subject-specific programs and end-of-cycle exams. In addition, there are no publishing companies producing books or materials that can be used without modification. As a result, the Kativik School Board is obliged to create all the materials it offers to its students. Our students work with books that are not as attractive as those provided in the south, mainly due to the high cost associated with the publication of the limited numbers of copies we require. This is neither fair nor acceptable.

### **Head office relocation**

In 1999, Quebec approved funding for the relocation of the Kativik School Board head office to Kuujuaq. It was a relocation that was never completed. The Kativik School Board is the only school board in Quebec that has a head office outside of its own territory. The Kativik School Board's head office relocation must be finalized to better serve the region. It must be located in Nunavik.

### **School renovations**

The schools are quickly becoming over-populated. They must be renovated, extended and in some cases replaced in order to provide space for the growing population. As the student population grows, schools have been forced to convert rooms into classrooms that are not suitable and not intended to be used as such (storage and electrical rooms). To cope with the lack of space, the size of school libraries has been, in many cases, decreased. This type of space reassignment affects the quality of education and the services provided to the students.

We have a significant population of students with special needs and or behavior issues. The allocation of dedicated spaces for these children must be included in construction and renovation projects

### **Housing**

Housing is required for school personnel. There is a significant housing problem in Nunavik. Due to the lack of housing, it is impossible to hire the proper personnel to fill all the available positions. In a number of communities where the housing problem is felt the most, the Kativik School Board has been left with a nearly impossible task of finding couples, and having strangers share limited housing units available, so that all the class levels have a teacher.

*“We need more houses in our community; the lack of adequate housing for our teaching staff has been forcing us to find just couples who would live together. We have seen, and might see again in the future the quality of education being affected by this problem.”<sup>28</sup>*

### **Science laboratory**

Science labs have to be renovated and updated. Most of our current laboratories cannot meet the requirements of the new programs in science and technology.

### **Internet infrastructure**

A proper internet infrastructure is required. All e-Learning applications and teacher-training blended courses require a fast network in order to deliver rich content. For e-Learning in Nunavik, this poses a significant challenge. The Internet speed is slow. Smartboards and Smart-tablets are in place in each school and activities and resources are being developed for them, but without the proper Internet infrastructure their use is limited. The current bandwidth also adversely affects our videoconference services.

### **Cultural program for non-Inuit teachers**

Despite the fact that most of the second-language teachers are qualified to teach their subjects, they are not necessarily fully prepared to teach in Nunavik. Most of these teachers are recent graduates who have no experience in teaching in a second-language environment. The majority of them are faced with a plethora of challenges due to cultural shock upon arrival, lack of teaching experience and difficulties teaching in a second-language context. A cultural program would facilitate their integration into their schools and communities in Nunavik.

### **Cultural education**

Our fellow Inuit have stated that though the Inuktitut-based curriculum and materials are entrenched in the Kativik School Board, they are not enough to meet the needs required in Inuktitut education as determined by the Inuit of Nunavik in order to survive and thrive in the changing times and the changing environment.

It is important that our governments take this opportunity to support our aspirations as Inuit in Nunavik. Among many aspirations, the need for Inuktitut Cultural Centers in our communities was identified. Cultural Centers would be separate from the kindergarten to secondary five regular schools, and adult and vocational education systems that have replaced the daily practice of our heritage. These Cultural Centers would enable Inuit youth and young adults to acquire traditional knowledge, cultural values and life/survival skills and have the opportunity to engage in doctoral levels of Inuktitut and cultural proficiency, an opportunity already available to both English and French speaking Canadians.

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<sup>28</sup> Quote from a participant at the Parnasimautik Consultations



Upon attaining command and skills from cultural instruction, recognition would be conveyed by the appropriate authorities on the Inuktitut language and culture. The authorities on Inuktitut language and culture such as the Inuit Elders shall be recognized and supported by Quebec with the abilities to bestow formal recognition to our students.

A well-structured Inuktitut education will provide for a safer, sustainable, culturally-based renewable and non-renewable resource economy. Education is best served in the language of those who are learning and teaching, and the impact of new information and knowledge greater if the learning is in Inuktitut.

An Inuit Cultural Centre would offer a complimentary education system that could function in conjunction with the current Nunavik educational set-up.

The Kativik School Board, and the education system implemented in Nunavik were not designed to deal with the broader social issues impacting upon the community. A Community based partnership between all organizations is required for us to move forward to that “good life” where we will once again as a people be recognized for our contributions and provided with the support to develop the skills we need so that everyone can feel capable of dealing with what life asks of us as Inuit of a 21<sup>st</sup> century Quebec.

Education has been one of the most significant means used to colonize, assimilate and acculturate indigenous nations. Very painful events with long-term trauma have been experienced by many of those who attended the day schools and residential schools and by their children in the form of inter-generational trauma. As our government, it would be in the best interest to recognize and acknowledge these pasts and presents as an opportunity to create a better future. It is in Quebec’s and Canada’s interest to support initiatives financially that will remedy the effects of colonization, acculturation and assimilation; failing to do so will result in cultural genocide.

The History of Canada as written from the settler’s perspective clearly establishes the notion of superiority and authority of the western European culture. We were all taught the same history and it did nothing to empower us as young Inuit.

For many years the Non-native workers that came to our communities to administer the programs established to help us were the only ones with running water in their homes. They had the jobs and the vehicles while in many cases we walked with our parents. They purchased skidoos and all terrain vehicles very soon after they arrived, whereas we never seemed to have enough money to do so, or struggled to meet payments and have enough left for food and rent. To this day, their houses are provided furnished for their use when they arrive ..... while ours, if we are lucky enough to have one for our own family, comes with the fridge and stove, everything else is up to us. How do you explain to a child that this is *right*, and that there are good reasons for such disparities? How are they to interpret these differences?

The discrepancies between the salaries, working conditions and benefits of locally hired (most often Inuit) and non-locally hired staff (most often non-Inuit) must be addressed. Other Nunavik organizations (Kativik Regional Government) are offering more benefits to locally hired personnel. If we are to be able to successfully recruit and retain our local employees, we must be in a position to compete with them by offering other packages that provide equal benefits for equal work. Practices in place that are guided by the collective agreements governing the administration of our Human Resource are too often seen as promoting inequality for Inuit which makes for difficulties in the relationships between Inuit and non-Inuit. We already have a momentous task in education, we cannot afford to maintain divisive practices that make it harder for the staff of our community schools to feel like equal team members they are.

The impact of Colonization was not something we learned about in school. Rather, the effects of colonization are what we have lived, what has shaped our lives in communities and what we have come to believe about ourselves.

The Royal Commission on Aboriginal Peoples was very clear when describing the policies and practices of colonization and how the transformation from respectful coexistence to domination occurred.

“Protection was the leading edge of domination [...]. Protection took the form of compulsory education, economic adjustment programs, social and political control by federal agents, and much more. These policies, combined with missionary efforts to civilize and convert Indigenous people, tore huge holes in Aboriginal cultures, autonomy and feelings of self-worth. [...]. The Doctrine of Assimilation was based on four dehumanizing (and incorrect) ideas about Aboriginal people and their cultures:

- That they were inferior peoples
- That they were unable to govern themselves and that colonial and Canadian authorities knew best how to protect their interests and well-being
- That the special relationship of respect and sharing enshrined in the treaties was a historical anomaly with no more force or meaning
- That European ideas about progress and developments were self-evidently correct and could be imposed on Aboriginal people without reference to any other values and opinions, let alone rights – they might possess.”<sup>29</sup>

The chapter entitled *The Life Chances of Aboriginal Peoples* offers an overview of the effects of these policies across Canada. “Aboriginal people’s living standards have improved in the past 50 years - but they do not come close to those of non-Aboriginal people:

- Life expectancy is lower.
- Illness is more common.

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<sup>29</sup> Highlights from the Report of the Royal Commission on Aboriginal Peoples. Chapter 3 – Looking forward, Looking back

- Human problems, from family violence to alcohol abuse, are more common too.
- Fewer children graduate from high school.
- Far fewer go on to colleges and universities.
- The homes of Aboriginal people are more often flimsy, leaky and overcrowded.
- Water and sanitation systems in Aboriginal communities are more often inadequate.
- Fewer Aboriginal people have jobs.
- More spend time in jails and prisons.”<sup>30</sup>

Decolonization offers us a means to change this reality, towards improved well-being in our families, and our communities, but it requires time, conversation, understanding, and reconciliation.

De-colonization is a process, not a goal, and cannot be managed along a timeframe. It involves re-visiting history and re-learning traditional and cultural knowledge and how it can be applied to modern life and social realities. Re-appreciating who we are as people and re-appreciating our past and our history.

For our non-Inuit colleagues it means being willing to look at their own history from a different perspective, perhaps for the first time, and with a desire to become part of a changing environment.

Addressing these issues would very well be the means to revitalize and strengthen the cultural diversity, vibrancy of the now and enrich the future of our nations.

Just adding more funding to the current and only educational structure without acknowledging what we Inuit believe is important, is an insufficient remedy to the straining relations between our nations. It is in the interest of Quebec and Canada to further acknowledge and support, that we Inuit are our own people, with a unique history, ideology and philosophy, with our own set of priorities and needs. Doing so will pave the way for harmony, growth, and a better relationship between our people.

It must to be realized that we Inuit have been in full perpetual contact with Qallunaat (western society) for less than a century. We have had to learn to deal with the Qallunaaq cultural and political ideology at the same time as we have experienced the impact of incredible social change on our own. It must be understood that Qallunaat have developed, adapted, adopted, and modified their Qallunaaq ideologies for at least a couple millennia. It is an ideology that was and remains foreign, a way of living imposed on Inuit for less than a century.

It is extraordinary, yet not surprising that we have adapted, and are coping with such a foreign ideology and philosophy imposing on our everyday lives. The price has been high. The impact of such dramatic and traumatic change cannot be ignored.

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<sup>30</sup> Highlights from the Report of the Royal Commission on Aboriginal Peoples. The Life Chances of Aboriginal People” <http://www.aadnc-aandc.gc.ca/eng/1100100014597/1100100014637#chp3>

As we Inuit reclaim our place and develop our capacities in the greater world; it has to be understood that it won't be in a time frame determined or expected by outsiders. We need to be given opportunity to grow at our own speed without paternalistic expectations.

The Inuit of Nunavik have been actively pursuing the quest to regain their self-determination for the past several decades. We have gone through a variety of processes in pursuit of reaching this objective.

It is very clear though, that there will be specific provisions within the new Government to ensure that Inuit culture and Inuit values are safeguarded and have a very prominent place in the Nunavik Government.

It is our great hope that the creation of this new Government will facilitate the environment necessary to accelerate the process of recovery from the many trauma the people have suffered from as well as to help correct the grave mistakes that have been made in the past. Nunavimmiut will then be in a position to work together as equals towards the enrichment of life and the betterment of our environment and our people.

## HEALTH AND SOCIAL SERVICES

### CONTEXT

The colonization and subsequent changes, both radical and swift, experienced by the Inuit of Nunavik over the past decades have weakened the social and family structure of Nunavimmiut and have had grave repercussions. These effects are manifested in the wide-ranging psychosocial and health problems currently afflicting Nunavimmiut. A large portion of the population is affected by repeated traumas and losses which lead, in many cases, to post-traumatic stress. If these traumas are not dealt with and healing initiated, their effects will be felt by many generations.

In May 2014, James Anaya, the United Nations Special Rapporteur on the Rights of Indigenous Peoples, stated that “It is difficult to reconcile Canada’s well-developed legal framework and general prosperity with the human rights problems faced by indigenous peoples in Canada that have reached crisis proportions in many respects<sup>31</sup>.” This statement fully mirrors the reality of Nunavik today as described in Plan Nunavik<sup>32</sup>. In light of the accelerated development of the resources found on their territory, the current paradox is hard to bear for most Inuit.

A significant structural factor with a major impact on the region’s widespread psychosocial and physical health problems is overcrowding with regard to Nunavik residential housing. Until such time as the construction and renovation of dwellings in Nunavik are sufficient to “catch up” and meet the current and future needs of the region’s inhabitants, the overcrowding and promiscuity ensuing from the present circumstances will continue to play a role in the deteriorating mental health of Nunavimmiut as well as contribute to substance abuse problems, physical and sexual abuse, low academic success and motivation rates, violence, and the transmission of diseases such as tuberculosis, which have for a long time been under control in the “Western” world.

At a socio-sanitary level, a regional evaluation of the World Health Organization (WHO)’s health indicators revealed figures for Nunavik which are well below averages for Canada as a whole. It is particularly striking to note that the average life expectancy in Nunavik is only 65 years, compared to over 80 years in the rest of Québec<sup>33</sup>. This gap, moreover, does not appear to be diminishing. Were the populations equal, we reckon that the health needs of Inuit villages would be around 10 times those of similar communities in the rest of Québec<sup>34</sup>.

The prevalence rates of accidental traumas, some cancers (for example, lung cancer and cancer of the digestive system) and dental and oral health problems are considerably higher

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<sup>31</sup> Report of the Special Rapporteur on the Rights of Indigenous Peoples, James Anaya, “The situation of indigenous peoples in Canada”, May 7, 2014.

<sup>32</sup> “The Nunavik reality of today”, pp. 355-364 in *Plan Nunavik: Past, Present and Future*, 2012.

<sup>33</sup> Institut National de Santé Publique du Québec (INSPQ), « Enquête de santé auprès des Inuit du Nunavik 2004 », 2008.

<sup>34</sup> DRMG NUNAVIK, Dr. François Prévost, Dr. Danielle Mercier, Dr. Geneviève Auclair, Dr. Nathalie Boulanger « Organisation des services médicaux sur le territoire du Nunavik », May 2012.

than average rates for Québec. There has also been an increase, since 2010, in the specialized services offered in and outside of the region.

A large percentage of Nunavimmiut are undergoing chronic or sporadic psychological distress that culminates in various mental health problems, substance abuse issues, behavioural problems, instances of violence and even suicide. The suicide rate in Nunavik is the highest in Québec. It is particularly worrisome when we look at the young men.

A system already running at full capacity constitutes the primary challenge as regards health and social services. The services offered in the region are already overwhelmed, and human and material resources are inadequate and do not allow for meeting the existing demand. The fragile state and high turnover rate among existing teams of professionals, combined with the intercultural environment in which they practice, exert additional pressure on the delivery, continuity and quality of the services offered.

It bears noting that 40% of Nunavik's residents are less than 15 years old and that 57% are aged under 25<sup>35</sup>. The annual population growth rate is around 3%, which is three to four times greater than the Québec average<sup>36</sup>. This significant growth generates yet more pressure on the region's health and social services as well as its infrastructure. Furthermore, Nunavimmiut women generally give birth at a much younger age than do women elsewhere in Québec.

## **ILUSILIRINIQMI PIGUTJIUTINI QIMIRRUNIQ (CLINICAL PROJECT)**

To break the vicious circle in which many people are caught up and promoting a healthier future for all, a number of initiatives have been implemented in the region over the past few years. One activity that is particularly noteworthy is the Ilusiliriniqmi Pigutjiutini Qimirruiq global review of health and social services initiated by the partners of the Nunavik network in 2009.

As part of this process, the *Orientation committee for Nunavik's health and well-being*, comprised of over 70 representatives from 30 or so partner organizations and associations, identified regional priorities for improving or developing services in the territory. The results obtained by the Orientation committee are consistent with those of the community consultation process held in Parnasimautik. Together, these activities allowed for pinpointing the issues that must be urgently addressed by the region's actors and their provincial and federal allies to enable Nunavik's residents, families and communities to begin or continue their journey towards healing.

In addition to having access to improved medical equipment and infrastructure, the region wishes to focus its development efforts on the psychosocial issues that are significantly impacting the health and well-being of Nunavimmiut: addictions, mental health as well as youths in difficulty and their families. *For a better future, we need first of all healing* – 2013 Parnasimautik workshop participant summary.

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<sup>35</sup> INSPQ, 2008.

<sup>36</sup> INSPQ, 2008.

## YOUTHS IN DIFFICULTY AND SUPPORT FOR PARENTS

The imposition of Christianity and residential schools, the Western legal and education systems as well as social and youth protection services has had the effect of rupturing the ability of many Inuit to transmit their own life model for the proper education, protection and support of their children. Psychosocial problems, coupled with post-traumatic stress, depression, addiction and even incarceration, prevent certain parents from appropriately fulfilling their role vis-à-vis their children. *We may have given too many of our parents responsibilities to social services* – 2013 Parnasimautik workshop participant summary.

Deficiencies in the roll-out of the various services/programs, and particularly social services designed for parents, families and youth in difficulty, have a significant impact on the delivery of youth protection (YP) services. Youth protection, in fact, is thoroughly overwhelmed by the severity and scope of the cases being reported. Such a situation, along with the population's lack of trust in institutions, goes a long way towards explaining the high turnover among Inuit and non-Inuit personnel in this sector.

The past few years have seen Nunavimmiut clearly voicing their concerns with the existing youth protection system. The *Commission des droits de la personne et des droits de la jeunesse du Québec*<sup>37</sup> shares a good number of these concerns. It is feared that the repercussions of the large number of interventions by Youth protection and the temporary or longer-term placement rates for youth in difficulty will be as severe for Inuit society as were residential schools.

Nunavimmiut generally acknowledge that many children are currently at risk of being neglected or abused, and that steps must be taken to protect them. Many have expressed their dismay that parents, extended family members and the community cannot presently meet the resounding need for protection of some of the region's children, a need that has generated an overwhelming demand for Youth protection services.

It is strongly recommended that the manner in which Youth protection services are provided be reviewed. *With the youth protection services, we are under the western culture.* – 2013 Parnasimautik workshop participant summary. The entire process must be increasingly attuned to Nunavik's social and cultural reality. Much work needs to be done to communicate the spirit of the *Youth Protection Act*. There must also be greater awareness of the youth protection process and the various measures provided for by law as well as of the rights of children and parents. *Inuit don't understand why their children are taken away from them. More information must be made available for them* – 2013 Parnasimautik workshop participant summary. The population must come to understand the existing system and a climate of trust must be established between interveners and Nunavimmiut.

The reaction to parents' psychosocial problems must not consist of punishment alone. The necessary services must be introduced so that they can receive help in developing their

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<sup>37</sup> Commission des droits de la personne et des droits de la jeunesse du Québec, « Investigation into child and youth protection services in Ungava Bay and Hudson Bay-Nunavik : report, conclusion of the investigation and recommendations », 2007.

parenting abilities and begin to make changes to limit the effects of their substance abuse or mental health problems on their own lives and those of their children. These services are often lacking, leading to a situation that can reinforce the feeling of helplessness of parents and children. *There should be something done about parents that are losing their children to foster homes because they are not taking care of them. They need help to get their lives back in order. They should be able to get their children back* – 2013 Parnasimautik workshop participant summary.

Furthermore, front-line and Youth protection services should authorize and develop practices aiming to involve the extended family and other community members in the search for solutions (one such example being family councils). In the interim, the number of child placements with non-Inuit families is being stridently denounced. *We have seen that when they cannot be placed in their community, they are sent away to another community and if they can't find anyone, then they are sent to Qallunaat sometimes in the south. Children should be taken care of at home, in our communities, not sent away in foster homes where they will lose their culture* – 2013 Parnasimautik workshop participant summary. There must be additional efforts to recruit, support and coach a greater number of Inuit foster and adoptive families.

The WHO and most Western governments acknowledge that early childhood development is the cornerstone of human growth. There is no more rewarding investment for a society than supporting the physiological, cognitive, emotional, social and psychological development of future parents, new parents and children. The development of the network of Childcare Centres across Nunavik under KRG's leadership is a good step in that direction. The Childcare educators can play a crucial role in detecting various development and behaviour problems. Early in-depth and efficient interventions can break the vicious cycle experienced by some families, and in so doing, help children become healthy and productive adults and ultimately, good parents.

*Young and old parents need resources and specialized services to improve their parenting skills and learn how to manage their finances. There has to be information sessions, workshops for young couples who don't know how to raise their children* – 2013 Parnasimautik workshop participant summary. Health and social services network actors and Nunavimmiut are clamouring for programs that will directly support new parents in their parenting role and personal development; with the goal of helping them better carry out their roles as parents and spouses. Early detection programs for delayed development (be it cognitive, motor, intellectual, language-related, emotional, social) must be systematically introduced. Direct support services must be available for children identified as at risk and their parents. These services need to be based on individual strengths, to better prevent social and school adjustment problems as well as parental neglect and abuse.

Daycare centres (CPEs), CLSCs, schools and other resources must take concerted action to maximize the development of children. Cross-sector agreements must be formalized and cooperation protocols developed and implemented. Furthermore, practitioners must be increasingly multidisciplinary, to offer ongoing and comprehensive support to parents and children. Such efforts should make it possible to avoid having to unduly turn towards Youth



protection resources. The traumatic impacts of such interventions and placements would thus be curtailed.

Because interventions with children and parents require an intimate approach involving people and families, Nunavimmiut fervently want to see more Inuit workers recruited and trained on a priority basis. These new workers could fill positions in the areas of community interventions, front-line support services as well as protection and rehabilitation interventions for families. Cultural awareness and the ability to clearly communicate and exchange in the preferred language of families favour respectful and telling cooperation leading to increased well-being among children, families and the community.

Lastly, Nunavimmiut have indicated the urgent need for establishing community resources in the various communities<sup>38</sup>. One specific example is “maisons de la famille” (family houses) or wellness centres, which are facilities designed to offer suitable cultural support to parents and children. These resources could promote the informal gathering of parents and their children and in so doing, reach a large portion of the population that may not want to turn to formal network institutions such as CLSC points of service. They would also be the perfect venue for offering parenting skills workshops and developing mutual aid initiatives, such as community kitchens.

## ADDICTION

*Those from residential school seem to need drugs to function. We need to understand as a community. We must heal this pain to move forward and have a better future – 2013 Parnasimautik workshop participant summary.*

All of the actors in the various networks (health and social services, education, employment, police and justice), along with the vast majority of Nunavimmiut, concur that alcohol and drug abuse is a central issue for all of Nunavik’s residents, organizations and communities. The problem’s extent and severity is reflective of the individual and collective malaise impacting a large percentage of the population. And while the NRBHSS and the regional health centres are of the same opinion, the existing service offer in the area of addiction remains highly inadequate.

*A high proportion of the crimes are alcohol-related. This is how people end-up in jail. (...) We need resources to help those that are incarcerated or coming out of incarceration as they need to be reintegrated into the communities – 2013 Parnasimautik workshop participant summary.* After-care and community reintegration services must be strengthened and include the client’s partner as well as the whole family in order to increase the chances of the individual not to relapse or reoffend.

There are few professionals specialized in addiction services in the region, and only one institution that offers treatment in this regard: the Isuarsivik Treatment Centre, which is not accredited at this time. Furthermore, this community organization is run out of an old building

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<sup>38</sup> See the recommendations tabled at the NRBHSS BOD meeting in December 2012 by the *Qiturngavut working committee* and the *Nuisuurq-FASD working committee*.

that does not allow for the welcoming youths nor clients with children. Given this reality and uncertain funding, the centre also has a difficult time retaining its employees. *Funding assistance is needed for wellness programs, the Qajaq Network and the Isuarsivik Treatment Centre. Isuarsivik is the only treatment centre in the arctic that follows an Inuit-based program. We have to increase activities to fight alcohol and drug abuse – 2013 Parnasimautik workshop participant summary.* Offering individuals with such problems an opportunity to limit the effects of their addiction on their lives and the lives of their loved ones will require major investments in the areas of prevention, detection, professional community-based support and specialized treatment.

In the same vein, Nunavik's organizations as well as its leaders and the general population must play an active role in changing the existing social norms that promote regular cannabis consumption and the excess consumption of alcohol (binge drinking). Binge drinking accounts for some of the riskier behaviour observed, among them criminal actions, parental neglect, violence, physical and sexual abuse, accidents, and driving under the influence.

According to health professionals and community representatives on the Nunavik Addictions Advisory Committee, foetal alcohol syndrome disorder (FASD) is one of the problems associated with excessive alcohol consumption with the greatest impact on young children in Nunavik. The effects of the spread of FASD in Nunavik are staggering, and more so if we consider that all of the children thus afflicted will have repercussions their entire lives. People affected by FASD are more likely to develop behavioural problems, to not graduate, to be unemployed, to become addicts, to require services from Youth protection, to be placed, to find themselves incarcerated, etc. There are currently no FASD diagnostic services in Nunavik, in spite of it being acknowledged that rapid detection allows for early intervention and thereby favours the maximum development of those children who are touched and in so doing, limits the negative effects on their lives. FASD, moreover, is 100% avoidable. Reaching this objective, however, would require tremendous efforts in the areas of public education, changes to social norms and support for mothers at risk of using alcohol while pregnant. All of these initiatives, moreover, would need to be agreed to and planned in a responsible manner.

These are all reasons explaining why Nunavimmiut want immediate access to the services of professional addiction counselors in their own language and in each of their communities. Nunavik residents, moreover, have voiced a need for quality treatment, offered regionally, that takes into consideration their social and cultural circumstances. Emergency services for treating and accommodating pregnant women and their young children are required in order to effectively battle FASD.

## **MENTAL HEALTH AND SUICIDE**

While the region's mental health services have been the target of restructuring and development efforts since the early 2000s, workers and resources are still having a difficult time meeting the widespread and complex needs of Nunavimmiut.

All Nunavik inhabitants have been directly or indirectly touched by the suicide of one or more persons at some point in time. A vast percentage of Nunavimmiut has in fact engaged in suicide

ideation or attempted to commit suicide. *Communities and people don't know where to go when we need help when someone commits suicide. If we work together we can be strong and find solutions. We have to provide more help to the young people and a place where they can go.* – 2013 Parnasimautik workshop participant summary. To concretely address this issue, a true suicide prevention strategy must be introduced and the needed clinical, financial and human resources must be allocated. The population's priorities in this regard include a help line in Inuktitut, open 24 hours a day, 365 days a year, as well as individual Web-based and face-to-face intervention services<sup>39</sup>. Also, the development of mutual aid networks and efforts by traditional caregivers in the communities must be supported.

The general belief is that families and communities are left to their own devices after a crisis such as a murder or suicide. A greater degree of immediate support, followed by assistance over the medium term, is being requested for individuals and communities. Clear protocols for providing emotional and psychological support to individuals and families, as a means of preventing further unfortunate events, should be developed and introduced. Similarly, based on the sheer number of traumas experienced by the region's inhabitants, initiatives for healing and grieving must absolutely be offered in all communities on a regular basis. Only by healing past traumas and injuries and allowing themselves to grieve and surmount their pain will Nunavimmiut be able to improve their well-being, help their community grow, and provide a healthy living environment for their children.

Generally speaking, the Nunavik population is calling for better mental health services in their communities. *There is a need for mental health workers in each community. There is a need for psychiatrists and experts to help people that are in distress, facing trauma* – 2013 Parnasimautik workshop participant summary. Nunavimmiut facing mental health problems require regular and intensive follow-up on an as-needed basis. An information and awareness-raising campaign is necessary to demystify mental health and mental illnesses. A number of mentally ill persons and their families are currently socially isolated. People must also be taught how to recognize the symptoms of mental illness in others and in themselves, and to not feel ashamed or be afraid of reaching out for professional help. Currently, Nunavik's residential resources for persons with severe mental health problems or who are having a crisis are inadequate and regularly filled to overcapacity.

A major factor affecting Nunavimmiut's well-being is the impact of the numerous collective traumatic events and societal changes that have touched their people over the years. This history, and the ensuing dispossession and poor social adjustment, with their ongoing negative impacts on people and communities, must be emphasized and occupy a central position in any mental health prevention and wellbeing promotion campaign. In the same logic, the emergence of a modern Inuit cultural identity is a central collective and psychological issue in the region. Men appear particularly impacted by the repercussions of the colonization process. They are overrepresented in the justice system as well as statistics related to school drop-outs and suicide. *Many men have been incarcerated and need to be reintegrated. Women have taken*

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<sup>39</sup> See *Nunavik Mental health Advisory Committee* and *Suicide Prevention Working Committee's* recommendations tabled at NRBHSS BOD meetings in December 2012 and 2013.

*many of their responsibilities over time. Men have to acknowledge their role and help the mothers. We have to assist Qajaq in their efforts to support men – 2013 Parnasimautik workshop participant summary.* An effort must be made to strengthen and reinforce their family and social role, as well as their identity inside the modern Inuit society.

## OTHER MAJOR CONCERNS

Numerous health and social services network actors, along with members of the general population, acknowledge that a very large number of accidents, traumatic events, and acute, chronic and communicable diseases could be prevented. It is generally recommended that we develop a greater number of prevention measures, campaigns and actions. Sustained public education efforts must go hand in hand with incentive measures in support of changing behaviour in various areas.

There is much criticism regarding the quality and age of the equipment and infrastructure in the Nunavik region. *Our hospitals are getting smaller all the time and our equipment is outdated. We need to update our facilities and equipment – 2013 Parnasimautik workshop participant summary.* Network administrators, personnel and the general population all denounce the inadequate bandwidth available in Nunavik and its direct impact on the region's ability to further develop telehealth services. It is believed that if the equipment was renewed, local and regional personnel given the desired skills, and the CLSC points of service or the region's health centres located in adequate facilities, a larger percentage of interventions and follow-up could be conducted in the territory itself.

In fact, one of the most criticized aspects of the region's current health system is the fact that numerous services are not locally available. Nunavimmiut want to receive care and follow-up services in their own community; having to leave their community to receive certain services or undergo tests is a major inconvenience. Too many Nunavimmiut must travel to the South for services that could be provided by one of the two existing health centres or eventually, a true regional hospital. The current situation under the *Module du Nord Québécois*, specifically with regard to Nunavik patients who must travel to Montréal, is another source of dissatisfaction for Nunavimmiut. *Patients at the YMCA don't feel comfortable at all. (...) Patients are also being robbed – 2013 Parnasimautik workshop participant summary.*

The development of a regional hospital with one or several points of services could allow for the repatriation of several first, second and third line services in the North. This would bring several major advantages including a significant reduction in the cost of patient transport, a reduction of the waiting time of access to treatment (CT scan, ultrasound, etc.), a reduction of the inconvenience for the patients and families (absenteeism, travel, support during birth, death, traumas), an increase in the cultural adequacy of the services as well as an improvement of the patients' compliance with appointments and treatments. This regional hospital would also bring many opportunities: it would boost economic development and job creation in the region as well as provide a unique occasion to develop Inuit-specific career paths and post-secondary training opportunities in the health sector in Nunavik. Finally, it is believed that the establishment of this higher profile health institution in the region could contribute to the Inuit capability to take charge of their own health. Inuit of Nunavik take note that other aboriginal groups in Québec, with the

help of the Québec government, have successfully developed regional hospitals on their own territory.

The lack of stability of employees in the region's health and social services network is unanimously decried as constituting a significant obstacle to service accessibility, quality and continuity. An overly large percentage of the workforce comes from outside of the region, which has the effect of reducing the cultural relevance and availability of the services offered. Employees hailing from the South should mandatorily be further educated as to the region's linguistic, social, cultural and political reality. The quality of the services offered in Inuktitut is poor, which is particularly detrimental to the elderly clientele. Terminology and interpretation services should be enhanced.

The population of Nunavik would like to see more local people hired, trained and retained in the capacity of health and social services network workers. Obviously, significant efforts as regards the promotion of careers in the network and employee recruitment, training and support will be necessary in order to better meet the needs of Nunavimmiut. KSB and NRBHSS must actively cooperate in this matter as well as on the creation of a post-secondary educational institution in Nunavik. For the sake of reaching the goal of having a majority of the professional jobs in the health and social services sector occupied by Inuit, a long term plan to develop post-secondary education programs for Inuit in Nunavik must be carefully devised and implemented. In the same logic, the discrepancy between the working conditions of local employees and those hailing from outside of the region is a strong bone of contention. This reality is generally perceived as a blatant injustice to Inuit personnel, and has the effect of hindering efforts to attract new employees as well as retain and motivate existing staff. The NRBHSS, health centres, unions and the Québec government would all benefit from reaching new and more equitable agreements.

In view of the lack of staffing and resources which affects each of the organizations and communities, it is essential that all stakeholders work together to offer a comprehensive range of services to the population. Effective partnerships must be established between the organizations so that they can combine their efforts and their resources at the local, regional and supra-regional level. Many collective endeavors such as the Regional Partnership Committee and Ilusiliriniqmi Pigutjiutini Qimirruniq are already contributing to build up joint actions in various fields. Nunavimmiut expect that these meetings and agreements lead to a service provision contributing directly to their well-being. For example, significant progresses have been secured for individuals suffering from mental illnesses through an agreement for specialized services with the Douglas Mental Health University Institute. Along the same lines, Inuit and Crees are joining forces in the Canadian Partnership Against Cancer (CPAC).

Finally, the Nunavik population would like to see a wider integration of traditional medicine and practices in the region. It is believed that western and traditional medicine could complement each other and provide a more holistic response to Inuit needs and desires. Efforts should be made to collect, document and foster use of traditional knowledge in the current health network. NRBHSS' Inuit Values and Practices Department as well as Avataq Cultural Institute could support health and university institutions in this promising endeavour.

## IMPACTS OF NATURAL RESOURCES DEVELOPMENT

The economic boom that Nunavik is experiencing will likely have both positive and negative effects. The potential repercussions are difficult to perceive. However, the precarious condition of the region's health and social services network lets one presume that a rapid or massive development could have various negative effects.

The impacts of this development are already being felt in some communities that are receiving mining royalties or through which large numbers of workers are passing. Raglan's Xstrata nickel mining operations south of Salluit allow for making a number of observations with regard to the associated impacts.

As seen in other Aboriginal communities in Canada faced with major mining activity, the lack of financial management experience and resources to help cope with family conflict and stress are two factors leading to increased use of mind-altering substances affecting the physical and mental health of individuals<sup>40</sup>. In Canada, it has been shown that consideration must be given to infectious diseases as an offshoot of resource development. The growth of these diseases normally ensues from the arrival of workers in a region and their interaction with the local population. There are three infectious diseases that are particularly thorny: sexually transmitted and blood-borne infections (STBI), gastrointestinal diseases and respiratory diseases<sup>41</sup>.

The massive influx of workers from outside the region, infrastructure development and associated impacts on traditional activities are all possible repercussions of the development of mines in Nunavik. These repercussions could affect the prevalence of mental health problems and instances of suicide and in so doing, increase the stress experienced by the region's mental health practitioners.

Lastly, whereas extreme poverty affects a population's health, everyone agrees that socioeconomic inequities have a critical impact on mental health. The arrival of a better-paid labour force from outside of the region, combined with the existence of a small number of local Nunavik workers enjoying a significantly more interesting salary, could visibly exacerbate socioeconomic inequities in the communities involved.

## VISION

Statistics and the personal experiences of Nunavimmiut show the extent of the social problems experienced by a significant portion of the population.

Substance, physical, emotional and sexual abuses are regularly transmitted generationally. Neglect has lasting effects on the children. Placements into foster families or institutional resources have indelible consequences as well. Children growing-up in inadequate environments are at high risk of developing psychological, physical and social problems.

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<sup>40</sup> Canada's Resilient North: The Impact of Mining on Aboriginal Communities G. Gibson, J. Klinck.

<sup>41</sup> Health Impact Assessment (HIA) of Mining Activities near Keno City, Yukon, September 30, 2012.

No matter how much effort and money are spent treating mental illnesses and physical trauma emergencies or devoted to arresting and incarcerating individuals who commit criminal acts, the conditions leading to these situations will not disappear. The curative and policing needs will be maintained or continue to grow.

Unless there is a significant investment in supporting expecting and actual parents into embarking on their healing journey, adopting a healthy lifestyle and developing the necessary skills to create healthy family environments to raise their children, the vicious circle of neglect, abuse, placement, delinquency, psychological distress, suicide, and incarceration will perpetuate itself in the communities across Nunavik. It is in the perspective of resolving the impasse of intergenerational transmission of traumas and with the hope of securing a healthier future for the next generations of Nunavimmiut that the region proposes to focus on strengthening the families. According to the outcome of the Parnasimautik and Ilusiliriniqmi Pigutjiutini Qimirruiq consultations the objective of strengthening the families may be declined in three broad axes:

(1) the efficient structuring of the service provision via the formalization of collaboration and coordination inside and between the organizations offering services to families as well as the consolidating of the Nunavik family education workforce in order to offer proper services to the families. As much as possible, Inuit families should be offered services by Inuit workers.

(2) the improvement of the services and programs themselves by offering a culturally adequate complete service provision for the youths and their parents:

-Family education training (FASD prevention, parental skills, family skills, life skills for youths and parents)

-Family support services (respite, home visitation, intensive follow-ups, family houses, family councils)

-Parents support services (individual/couple counseling, trauma counseling, emotions management, addictions services, reintegration after detention/treatment, bereavement counseling)

-Youths support services (early evaluation/stimulation/intervention, wrap-around support services in their communities, family councils, adequate and safe foster homes, quality rehabilitation services, suicide prevention and intervention)

(3) the building of Community capacity by enabling individuals, groups and communities to develop the confidence, understanding and skills required to influence decision making and service delivery:

-support the emergence of strong community organizations such as family houses, wellness centres, youth shelters, etc.

- strengthen existing community resources such as women shelters, elders homes, Qajaq Network for men, Isuarsivik Treatment Centre, youth houses, daycares, Unaaq men association of Inukjuak, etc.

- support the emergence, structuring and involvement of Inuit associations: Nunalituqait Ikajuqatiittut, Saputiit Youth Association, Saturviit Inuit women association, Nunavik Elders Committee, local and regional men associations, Nunavik Youth House Association, etc.

- provide opportunities for wellness promotion, cultural affirmation, collective traumas healing, etc.

- facilitate the changing of social norms regarding substance abuse and violence, etc.

- support community initiatives such as the local youth and wellness committees, Sagijuj in the field of social regulation and Esuma in the field of school perseverance.

Nunavimmiut and Nunavik organizations all wish to be able to ensure every child is born healthy in Nunavik and lives a long, healthy, meaningful and fulfilling life. In order to reach that state in a foreseeable future, many major initiatives highlighted by both Parnasimautik and Ilusiliriniqmi Pigutjiutini Qimirruniq's consultations must be undertaken. Already, a number of those recommendations have been adopted by the NRBHSS Board of Directors and being implemented thanks to a new influx of funds ensuing from an agreement entered into with the Québec government regarding the 2009-2016 strategic planning of Nunavik's health and social services. This strategic planning agreement allowed for initiating a correction of the level of public funds allocated to the region's healthcare, social services and infrastructures. And yet, this increase in the network's budget will not be sufficient to meet all of the territory's needs. This is primarily due to the physical and psychosocial health of Nunavimmiut, coupled with rapid population growth, the influx of workers from outside of the region, and the impact of the rapid development of Nunavik's natural resources by private investors and the Québec government. The infrastructure and operating costs of several priority projects such as a regional hospital, addictions treatment centres, birthing houses as well as the renovation and expansion of the CLSC points of service should be provided.

Bearing in mind the complex organizational, cultural, political and health-related reality of the territory, it is critical that the regional strategic plan regarding health for the period leading up to 2016 as well any other future plan addressing the development of the health and social services network be treated with all of the attention necessary to provoking a maximum effect. The NRBHSS, health centres, various advisory committees associated with Ilusiliriniqmi Pigutjiutini Qimirruniq, users (of services) and the region's population will need to ensure that any measures proposed rest on three elements: the needs and wishes of Nunavimmiut, conclusive data, and recognized "best practices". In the same vain, the health sector alone cannot adequately respond to the multiple and complex challenges faced by the Nunavik population.

Nunavimmiut are also adamant about closely monitoring the impacts of Northern development on the health of their families and communities. *A Qanuippitaa Inuit health survey should be done again before development takes place* – 2013 Parnasimautik workshop participant



summary. As previously mentioned, this development can have extremely interesting spin-offs for Nunavimmiut, but only as long as it rests on the population's full participation. Logical benefits include a better socioeconomic status due to improved access to employment, greater interest in academic success as a path to holding better-paying jobs in the various activity sectors, improved infrastructure, etc. But this same development, if poorly structured and organized, could have exactly the opposite effect of that desired, and result in greater tension within family circles and communities, combined with a decline in the social fabric.

Although the continued improvement of the wellbeing of the general population depends in part on services and its funding, it is also critically related to the improvement of social determinants of health such as better housing conditions, improving education services quality and opportunities, cultural safety, enhanced food security, lowering cost of living, economic development and job creation. In that context, improved wellbeing for Nunavimmiut will depend on our commitment, as governments, organizations, communities, families and individuals, to resolve the region's social problems inherited from colonization and their current effects on the development of youths.

There are many challenges ahead but there is hope and a tremendous willingness on the part of Inuit. The time of suffering and hurting has lasted for too long. Now comes the time for healing and building together the foundations for a brighter future for the children of Nunavik. It is in that spirit that Minnie Grey, Executive Director of the NRBHSS, summarises the philosophy behind the current empowerment process: "The Inuit need to become the architects of their society and institutions. They need to be the ones to make the plans and determine the content of the programs and services to be delivered in the region. Professionals and managers coming from outside of the region are part of the Inuit's toolbox. They must come here to support us in the attainment of our own goals".



## JUSTICE AND SOCIAL REGULATION

### CONTEXT

Pursuant to the *James Bay and Northern Québec Agreement* (JBNQA), the Québec Government established the itinerant court for Nunavik in the judicial district of Abitibi.

The JBNQA agreement provides, among other things that:

- *the judges and persons appointed to dispense justice shall take into consideration the particular circumstances of the district, the customs, usages and ways of life of the Inuit, in order to facilitate and render justice more accessible;*
- *sentencing and detention practices should be revised to take into account the culture and way of life of the Inuit people, and this, with their cooperation;*
- *all judges, non-Inuit court staff and other persons appointed to dispense justice in the judicial district of Abitibi shall be cognizant with the usages, customs and psychology of the Inuit people;*
- *the itinerant court shall sit in each community where a sub-office has been established;*
- *the Department of Justice of Québec shall, after prior consultation with the Regional Government, establish formation and training programs for Inuit for the positions of, among other, clerk and assistant-clerk of the itinerant court, sheriff, deputy-sheriff, stenographer and interpreter.<sup>42</sup>*

Since then, the administration of justice and related services in Nunavik has been one of the most debated and researched subjects throughout the years. Despite all the efforts made by various committees, task forces, working groups, etc., one can only observe, almost 40 years later, that the expected results were not achieved. Nunavimmiut don't recognize themselves in a justice system that is still foreign to them. The way justice is rendered in Nunavik fails to take into consideration the particular circumstances of Nunavik and the customs, usages and ways of life of the Inuit. The current itinerant court system has long reached its limitations and the necessary trust that the public must have in the system is continuously eroding. Still today, there are permanent justice services in only one of the 14 Nunavik communities and the access to lawyers and court workers is non-existent in most of them.

Also, the current justice system as presently resourced is of little help in addressing the social issues affecting the region and that are at the root of most of the files with which it deals. We need to rethink the administration of justice in Nunavik. We also need to rebuild the social fabric that was once strong and allowed Nunavimmiut to live in healthy communities.

*We need to change the justice system. It should be inspired by our traditional way of handling justice. Each time we try [...] we hit a wall. If we continue to use the Qallunaaq policies, things will continue to get worse.* – 2013 Parnasimautik workshop participant summary.

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<sup>42</sup> *James Bay and Northern Québec Agreement* (JBNQA), Section 20, 1975.

## A BRIEF HISTORICAL OVERVIEW

There have been numerous reports and recommendations published since Quebec Department of Justice implemented justice services for Inuit communities. The following summary review of the key reports is essential to realize how justice has been neglected, underfunded and how most of the reports have been shelved and the recommendations they contain been ignored. This review also allows us to correctly understand the situation in which the Justice system is found today in Nunavik and especially to define the necessary actions to be undertaken to finally promote the establishment of appropriate justice mechanisms adapted to the realities of the region.

- In 1972, the first major report on justice in the North was produced by a committee established by the then Justice Minister Jérôme Choquette. The committee was mandated to study the administration of justice north of the 55<sup>th</sup> parallel. The Choquette report's main recommendations were to extend judicial services to the North and to station more police officers in Nunavik. Several different reasons were invoked: the ever growing crime rate as well as the cultural distance between the Inuit population and Québec judicial process.
  
- In 1993, after extensive consultations with the communities the Inuit Justice Task Force presented its report *Aqqusiurniq Sivunitsasiaguniqsamut (Blazing the trail to a better future)* which recommended, among others, the:
  - implementation of preventive measures (recreational programs, care and rehabilitation centres for alcohol and drug addicts, public education on social problems);
  - integration of Inuit customs and traditions into positive law and rules of procedure,
  - compulsory training in Inuit usage and customs for all justice system staff;
  - examination of the question of access to legal aid;
  - enforcement of the provisions of the JBNQA concerning training for non-Inuit court staff;
  - creation of adequate interpretation and translation services;
  - amendments to the Criminal Code and rules of procedure to require the courts to plan for the full participation of the community in sentencing;
  - creation of local courts and two divisions for the itinerant court (Hudson Bay and Ungava Bay);
  - creation over the long term of an Inuit Criminal Code; construction of detention facilities; increase in the number of probation officers.
  
- In 1995, the *Advisory Committee on the administration of justice in Aboriginal communities*, of which Judge Coutu was a member, proposed a set of measures to help communities take charge of the administration of justice, putting the emphasis on the importance of alternatives measures to Court appearances (mediation, reconciliation and healing programs) while stressing the importance of developing a global, sustainable approach. The report entitled *Justice for and by the Aboriginals* concluded that:

- justice committees be set up in Aboriginal communities to determine the interest of those communities in implementing mediation, diversion, creating justice committees and community consultation in setting sentences for offenders;
  - improvements be made in access to judicial services, legal aid, relations between communities and judicial professionals, para-judicial and correctional services;
  - consultation with the Aboriginal peoples be facilitated;
  - the need to inform Aboriginals about the administration of justice;
  - training non-Aboriginal staff on Aboriginal usage and custom.
- In 2007, a report following an investigation by the Commission des droits de la personne et des droits de la jeunesse (CDPDJ) concluded that *the Inuit people is facing an identity crisis reflected in the scope of the social problems that have emerged in recent decades in Nunavik: over-consumption of alcohol, drug addiction and suicide have become problems of alarming proportions in all age groups. Poverty adds to the difficulty of the situation, and children are often the first victims. Many children live in conditions that are simply unsuited to their need for protection and security. A large number of children are physically, psychologically and sexually mistreated. Some children, despite their young age, are addicted to alcohol, drugs or other substances that cause serious physical or mental disorders. The school absence and dropout rate is extremely high, which raises questions concerning the future of these children. The situation is so bad that some children, unfortunately, resort to suicide as a way to end their suffering. The lack of front-line social services, and of preventive or curative programs for children aged 0 to 18, is one of the major deficiencies that partly explains the current state of the youth protection system.*<sup>43</sup>

It is to be noted that the same report recommended that the Minister of Justice assess the possibility of assigning a resident judge to Nunavik.

- In 2008, the *Report of the Court of Quebec working Group on Aboriginal Justice* focused on improving services. The Court of Quebec found that there were some gaps in the administration of justice for the Aboriginal, mainly in regards to the difficulties in coordinating the various stakeholders involved and that these difficulties undermined the effectiveness of the judicial process.
- In 2010, the CDPDJ's follow-up report states in conclusion that: *“Three years later, the social problems are still present, and the distress continues to have serious consequences for the children, with one in five children under the age of five being reported for neglect. The number of suicides has not declined, and crime is on the increase. In addition, drug and alcohol consumption continues to be one of the main causes of emergency placement of children, as we observed in Hudson Bay last summer. Household overcrowding is a major problem that exacerbates the social problems.*
- In 2010, *Plan Nunavik* was drawn up in response to the Quebec Government Plan Nord project and gave Nunavimmiut's vision of development and priorities over the next 25 years.

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<sup>43</sup> Nunavik Report on Child and Youth Protection, 2007, p. 58–59.

With regards to justice, Plan Nunavik stated that: «*Much remains to be accomplished in the field of the administration of justice in Nunavik. In addition to the justice provisions of the JBNQA, the recommendations of the Working Group on Justice in Nunavik still have to be fully implemented. In addition, the recommendations found in previous reports related to justice in Nunavik require careful consideration for implementation, in particular those found in the Inuit Justice Task Force Report entitled Blazing the Trail to a Better Future (1993)*».

- In 2011, the Working Group on Justice in Nunavik, composed of representatives from the Québec's Department of Justice, the Québec's Department of Public Security, the Makivik Corporation, the Kativik Regional Government and the Kativik Regional Police Force presented its third report which contains several recommendations, including:
- that permanent justice services (legal aid office, Crown prosecutor) be put in place in a community situated on the Hudson Bay, similarly to the ones established for the Ungava Bay, in Kuujjuaq;
  - that a permanent judge's position at the Court of Québec be created or assigned to Nunavik, located in Kuujjuaq;
  - that Inuit offenders and detainees be grouped in a single detention centre, and that specific programs and services be established for them;
  - that the services of court interpreters be better organized to ensure enhanced availability and quality;
  - that court clientele be served in a language they can understand at all times;
  - that information and awareness-raising activities be held in regard to the justice system;
  - that alternatives to the actual justice system be established, causes of criminality be addressed and social regulation be reconstructed in Inuit communities according to the guidelines and recommendations found in the report entitled *Reconstructing social regulation in Inuit communities: A new field for action and public policy*;
  - that protocols of agreements be signed with various stakeholders to ensure that the interventions of the justice committees complement other actions and be increased and that funding for justice committees be raised.

## JUSTICE IN NUNAVIK TODAY

Even if we recognize that the itinerant court and the Quebec Ministry of Justice have introduced some improvements and temporary solutions in recent years, comments received during the Parnasimautik consultation indicate that there is still a long way to go given the fact that most of the objectives of the multiple recommendations made over the past decades have not, for the most part, been implemented and achieved and that the vast majority of them still remain valid.

The following represents a summary of the main comments made by Nunavimmiut:

- *there still is a need for Inuit to be better informed about the justice system;*
- *judges should take into account the Inuit culture;*

- *Justice Committees should play a greater role in the justice system, get more training and become pillars of the social regulation project;*
- *the court should always be held in the community where the crime was committed;*
- *the delays for the court to come back to the communities are too long;*
- *some people commit other criminal offenses before appearing;*
- *many people have committed suicide waiting for their court appearances;*
- *the court should not be postponed so often;*
- *defendants are often asked to pay \$500 to their lawyer even when their court case is postponed to another session;*
- *defense lawyers should come to the community where the court will be held the day before to be able to meet with those concerned by the court cases and their relatives;*
- *the hearings are often rushed because there are too many cases on the court docket;*
- *offenders are often encouraged to plead guilty;*
- *too many people cannot get jobs because of their criminal records;*
- *there is a need to help those who are incarcerated, or coming out of incarceration as they need to be reintegrated into the communities because those returning from detention often go back to the same things;*
- *the victims of crime also need more support.* – 2013 Parnasimautik workshop participant summary.

The feedback gathered from Nunavimmiut during this consultation appear quite consistent with today's reality such as:

- Nunavik itinerant court only goes to 9 communities but never goes to the other five (5) communities namely; Umiujaq, Akulivik, Ivujivik, Aupaluk and Tasiujaq (It should be noted that there is a possibility that the court may decide not to travel to Inukjuak anymore, at least for the time being.)
- Only two communities have courthouses (Kuujuaq & Puvirnituk) and only Kuujuaq can count on permanent court workers staff, a crown prosecutor and a legal aid lawyer. In the other communities, the court is held in rented and sometimes inadequate premises. For example, in 2013, during his visit to Nunavik, Me. Nicolas Plourde, President of the Barreau du Québec noted that: *"In Salluit, for example, Court is held in a basement of a building, sometimes without water or heating."*<sup>44</sup>
- The hearing of cases from a community in another community creates all sorts of logistical problems since the accused, victims, witnesses and police officers have to travel for the court from their community to another one, with no certainty that they will have accommodation and that their case will be heard.
- A significant number of the court sittings are canceled or postponed:
  - From 2011 to 2013, on the Ungava Coast, 15 court sittings out of 33 were cancelled.

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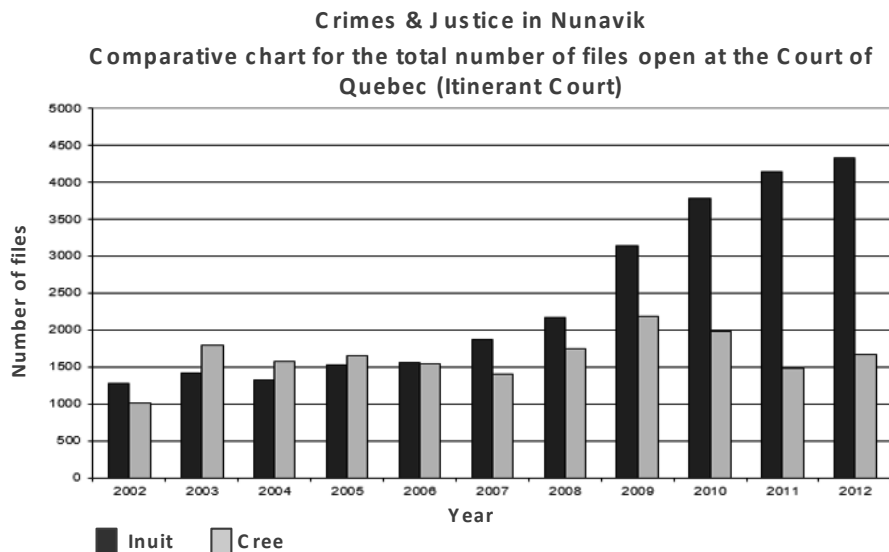
<sup>44</sup> Le journal – Barreau du Québec, June 2013, pg.22-23.

- As for the Hudson Coast, the only data available is from 2013, which suggests that one session of the itinerant court would have been canceled out of a total of 11.
- In regard to the enforcement of the *Youth Protection Act* and the *Youth Criminal Justice Act*, as it is the case for the criminal justice, the following issues and problems have been identified in Nunavik:
  - The fact that the defense lawyers travel with the Crown prosecutor and other court personnel, which may raise some concerns in terms of appearance of justice;
  - The lack of preparation time with lawyers (most lawyers meet their clients just before the court is held)
  - The lack of hearing time (the number of cases and their complexity does not allow a judge enough time to respect the rhythm and give the feeling to the stakeholders, the children and their families that they have been heard). Culturally this pressure increases the clash of cultures and contributes to the misunderstanding of the justice system. The sense of being heard and understood in its culture and language is a major issue.
- The number of cases handled by the itinerant Court has continued to grow both in number and complexity straining even more the Court structures, resources and mechanisms. In Nunavik, the number of cases handled by the Criminal and Penal Division of the Court of Québec were 1,144 in 2002 and 3,882 in 2012 which means an increase of 340% for this 11-year period. Regarding the Youth Division, the number of cases handled in 2002 was 141 and 450 in 2012, an increase of 319% for the same period.

The current system cannot properly handle such a caseload. The pressure put on it to deal with such a large number of files has side effects. For example, very little time is taken by the defense lawyers to meet with their clients during court sessions and provide them with explanations about their cases therefore reducing the possibility for Nunavimmiut to properly understand and exercise their rights. It is indeed largely reported that many lawyers suggest to their clients to plead guilty or to enter into plea bargaining.

The following chart puts into perspective the increased number of cases processed by the Justice system in Nunavik compared to the number of cases dealt with for the Cree territory whose population is significantly higher than that of the Inuit.





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NOTE: The increase in the number of cases handled by the Court does not necessarily reflect the increase of the crime rate in Nunavik as it is due to multiple other factors, including the improvement of the quality and the increased number of police officers assigned to the Kativik Regional Police Force.

- A significant number of detainees sentenced to jail often reoffend a short time after they get back to their community or commit breaches while under either probation, undertaking or other conditions. As an example, in 2013, 304 detainees out of a total of 429 were sent to jail after they committed breaches (sometimes in combination with other crimes).

When Nunavik detainees must be transferred to a detention centre south of the 55th parallel, they must travel by plane, under a police escort first to Dorval airport where they will be turned over to members of St. Jerome Detention Centre where they will be brought. After a short stay in this facility, the detainees will be escorted to Mont-Laurier where they will be handed over to Correctional Officers from Amos Detention Centre where they will be brought to await their appearance before the Court and where they usually will serve their sentence.

Especially during court sessions when detainees are brought from the south to appear in court, the detention facilities in Nunavik police stations and or at the premises where the court is held are all severely overcrowded, Kuujuaq being the only exception. To illustrate this point, after he visited the cell area in Puvirnituq, Me. Nicolas Plourde stated that: *"the conditions of detention were pitiful: 22 people crammed in four cells that are designed to accommodate no more than a dozen prisoners, no real possibility to take a shower and only one toilet per cell .... Those are third world conditions totally unacceptable in a democratic society like ours where we must respect the rights of detainees."*<sup>46</sup>

<sup>45</sup> Northern Quebec Itinerant court statistics, 2013.

<sup>46</sup> Le journal – Barreau du Québec, June 2013, pg.22-23.

- Furthermore, the needs in the field of civil law are increasing and resources in this area are seriously lacking in Nunavik. Nunavimmiut require access to better professional services as well as access to information with regards to their rights and responsibilities in matters related to the settling of estates, child custody, divorce, support payments for children as well as access to related government programs.

The absence of notarial services and the lack of private law firms in Nunavik put the citizens in an awkward situation when it comes to knowing and exercising their rights. Without a proper access to legal services, Nunavimmiut hardly exercise their rights.

Therefore, it is extremely rare that civil and family cases be heard before the Court either in Nunavik or at Amos Court Civil Division.

- The Community Justice Initiatives program (justice committees) was launched in 2000 but until now, the ten (10) Nunavik community justice initiatives have suffered from insufficient support and funding to fulfill their mandate which is to allow the application of alternative measures for adult offenders under section 717 of the *Criminal Code*. Apart from their involvement in alternative measures, the justice committees should also be able to take part in prevention activities, dispute resolution and rehabilitation of youth and adult offenders. If the required assistance is not provided quickly by the government, the major contribution of these committees with regard to the well-being within each Nunavik community will be seriously compromised.
- The level of recorded crimes in Nunavik is alarming especially when compared to that of the whole province of Quebec. Indeed, for the year 2012, the number of crimes per 1000 inhabitants in Nunavik was 535.3 while for the whole Province of Quebec that number was only 42.2. The data also indicates that the crime rate keeps increasing in Nunavik while it tends to diminish in the Province of Québec.

As demonstrated by the data in the table below the most important contributing factor to Nunavik criminality is drug and or alcohol abuse. Indeed, 70% of all Nunavik major crimes (assaults and sexual crimes) are committed while under the influence of drug and/or alcohol.

	Total Nunavik			
CRIMES	2010	2011	2012	2013
<b>ASSAULTS ( total )</b>	3276	3026	3072	3602
conjugal violence	930	966	904	1214
others	2346	2060	2168	2388
<b>ALCOHOL RELATED</b>	<b>2305</b>	<b>2117</b>	<b>2094</b>	<b>2637</b>
<b>SEXUAL CRIMES (total)</b>	<b>293</b>	<b>272</b>	<b>283</b>	<b>381</b>
on ADULTS	167	161	162	143
on MINORS	126	111	121	238
<b>ALCOHOL RELATED</b>	<b>119</b>	<b>116</b>	<b>158</b>	<b>169</b>

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<sup>47</sup> Kativik Regional Police Force (KRPF) Annual Report, 2013.

*There is no doubt that the justice system in Nunavik faces a deteriorating situation and a lack of legitimacy with the Inuit population, itself facing social problems of unprecedented scope. For the last decades, the justice system has had to deal with a paradox. The Inuit population, disarmed by the extent of the crime problem, relies on the justice system for help, but at the same time criticizes it for what it embodies (a form of justice that is culturally different, distant, poorly adapted, symbolizing the colonialism and paternalism from which the Inuit are trying to escape), and for what it does not manage to do; reduce violence and social problems.<sup>48</sup>*

Given the fact that in Nunavik, Inuit involvement with the criminal justice system is strongly linked to drug and alcohol abuse and that the actual judicial system is essentially designed to punish offenders and discourage potential offenders most often through sentencing and penalties, despite the fact that it has been proven that sentences and punishment serve only as minor deterrents for individuals struggling with alcoholism and drug addiction, it is obvious that the justice system alone cannot succeed in improving Nunavik criminality.

In our view, to be effective, most of the proposed changes must be implemented in complementarity and partnership between Nunavik communities and every organizations working in the field of public safety, health and social services. Investing solely in justice services, although urgently needed, is not a solution in itself.

That is why, in 2013, the Makivik Corporation and the Kativik Regional Government, in collaboration with other regional organizations of Nunavik, proposed to the Quebec government that a project to rebuild the social regulation in Nunavik be implemented. This project, initially proposed by the Working Group on Justice in Nunavik, received great support throughout the region.

## **SOCIAL REGULATION PROJECT (SAQIJUQ)**

For several years, among others, public safety, judicial, correctional and public health organizations working in Nunavik have tried to improve the quality of services they provide to the population. All these efforts were and are still seeking to improve the quality of life of Nunavimmiut and in particular to reduce as much as possible the harm associated with drug and alcohol abuse that have plagued the region for far too long. In 2014, we can observe that all these efforts do not seem to have yielded the desired results. Indeed, the level of crime and violence keep increasing in the region, too many people are sent to jail, and too many physical as well as psychological injuries are still a pervasive reality, not to mention the continued deterioration of Nunavik social fabric as mentioned above.

The problems associated with the administration of justice in Nunavik are largely a consequence of the magnitude of the social problems and the poorly adapted mechanisms of the judicial process as a whole. Obviously, the solution to social problems should not rely solely on the Judiciary. As long as all major government stakeholders (Justice, Public Safety and

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<sup>48</sup> Reconstructing social regulation in Inuit Communities, Mylène Jacoud, 2012.

Health) will not work so as to take into account the special needs of the region and adapt and coordinate their efforts, the situation will not improve.

Actions in the field of justice must break away from the “top down” approach (transforming the system) and move towards a “bottom up” approach (analyzing and understanding realities before using this knowledge to design intervention policies and practices). In other words, regulation policies must be generated by an analysis of social problems, coupled with an awareness of the results of the mechanisms currently applied in the communities. In this way, the regulation structures can be established and consolidated based on Nunavik realities. To introduce appropriate changes, it is necessary to diagnose the social context in which the regulation structures are embedded. For this reason, a process designed to reconstruct social regulation is proposed in order to develop a genuine ability to govern regulation within the Inuit community.<sup>49</sup>

Knowing that, the first question that comes to mind is what needs to be changed or what new tools or services should be provided given the fact that the actual situation is clearly unacceptable.

The project to reconstruct Nunavik social regulation the *Saqijuq Project*, which means a change in the wind direction in Inuktitut, provides some answers to these questions by proposing the following to achieve its project general objectives which are to curb alcohol and drug abuse with a view to reducing the physical and psychological harm they cause, as well as resulting over-judicialization:

- to raise awareness and mobilize as many individuals as possible in the fight against drug and alcohol abuse;
- to put together various support programs to help the individuals in need;
- to adapt justice, health and public safety services to Nunavik specific realities;
- to favor the imperative coordination between the various organizations working in Nunavik;
- to put in place any additional services required, especially treatment and rehabilitation facilities for substance abuse problems;
- to ensure that Inuit core values and elders participation are at the heart of all related initiatives.

To overview the implementation of the *Saqijuq Project*, Québec government, KRG and Makivik agreed to create the *Saqijuq Nunavik Québec Coordination Table* which is composed of representatives of the Ministry of Health and Social Services, Ministry of Justice, Ministry of Public Safety, the KRG and the Makivik Corporation.

The overall work of the *Saqijuq Nunavik Québec Coordination Table* is under the direction of a Board of Governance, which is under the joint responsibility of the Minister for Social Services and Youth Protection and the Chair of the Nunavik Regional Partnership Committee and is composed of the Deputy Ministers of the Ministry of Health and Social Services, the Ministry of

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<sup>49</sup> Reconstructing social regulation in Inuit Communities, Mylène Jacoud, 2012.

Justice, the Ministry of Public Security and representatives of the KRG and the Makivik Corporation.

The *Saqijuq Project* surely brings great hopes for those concerned by the justice and all social problems in the region as it proposes a sound, coherent and collaborative new approach involving first the communities as well as every regional and provincial stakeholders.

## VISION

Two main themes emerged from all the recommendations and comments made over the last several decades about the administration of justice in Nunavik and as reinforced by the Parnasimautik consultations. The first is the need to increase the availability of justice services in Nunavik and the second is the need to fully adapt those services to the realities and needs of the Nunavik region.

Moreover, like all other taxpayers in Québec, Nunavimmiut have the right to enjoy the same protection of, support from, and accessibility to justice services despite the geographical and other constraints of the Nunavik region. As well, as provided for in the JBNQA, Nunavimmiut have the right to have their customs, usages and ways of life taken into account in the administration of justice services in Nunavik.

In conjunction with the *Saqijuq Project*, solutions must be developed now to address all the problems identified in this chapter with respect to the administration of justice in Nunavik and the social issues faced in the communities. The solutions must be focused to alleviate the main social problems faced by Nunavimmiut and they must be implemented through real and efficient partnership among all stakeholders in the region.

*For too long the many solutions identified over the years to address the problems of the justice system have gone unimplemented. Nunavimmiut need resources and support from the governments now to help us bring back the sense of well-being, safety and social harmony in our communities.* – 2013 Parnasimautik workshop participant summary.



## COST OF LIVING AND HOUSING

### CONTEXT

The most basic necessities of life: food and shelter, are for the overwhelming majority of families in Nunavik a major struggle. The high cost of living combined with low family income and the lack of affordable housing are the realities Nunavimmiut face daily.

Research conducted by Drs. Gérard Duhaime and Roberson Édouard of the Université Laval<sup>50</sup> to determine the extent of poverty of Inuit throughout the Canadian arctic, based on data from the 2006 Census as well as on the cost of the Northern Food Basket as determined by the Aboriginal Affairs and Northern Development Canada, found that more than 37% of Nunavik Inuit live below the poverty line. This rate is roughly three times higher than that observed in Canada and Quebec.

Over and above the high cost of living and low family incomes, Nunavimmiut are in the midst of a severe housing crisis. Sixty-eight percent of Nunavimmiut live in overcrowded houses as compared to a mere 7% for the rest of Canada. Moreover, since 2008 some Nunavimmiut have been subjected to rent increases of 8% annually far in excess of the annual increase in the consumer price index. There exists virtually no alternative for Nunavimmiut, the private home ownership program currently in place must be revised if it is to be considered as a possible alternative to social housing.

Over the past twenty years, Nunavimmiut have been lobbying both the federal and provincial governments to provide measures to reduce the cost of living and to ensure safe and adequate housing for Nunavik families. As stated in Plan Nunavik, addressing both the housing needs as well as the high cost of living in Nunavik were highlighted as two pre-conditions to support the Plan Nord. These two issues continue to be of the utmost importance for the region.

### COST OF LIVING

The socio-economic conditions of Nunavik Inuit have been presented in the section entitled *Nunavik Today*. The high cost of living in Nunavik is in particular due to the fact that there is a serious lack of ground transportation connections to the south. Other than a few short months during the year when the 14 communities of Nunavik are accessible by boat, Nunavimmiut depend on air transportation for delivery of food and medical attention. Transportation costs are a major hindrance to the development of businesses throughout Nunavik; it is impossible for local businesses to compete with those located in the more southern region of Quebec.

A monitoring of consumer prices in Nunavik as compared with Quebec City between 2011 and 2013<sup>51</sup>, found the price of food to be 52% higher in Nunavik, similarly household products were

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<sup>50</sup> Low Income Measures and Rates in Inuit Nunangat, Research Note, Gérard Duhaime and Roberson Édouard, Université Laval

<sup>51</sup> Consumer Prices Monitoring in Nunavik 2011-2013, Gérard Duhaime et Andrée Caron, Université Laval

107% higher and personal care products were found to be 66% higher. In addition to the high cost of non-food items in Nunavik is the multiplying effect when one adds the federal and provincial goods and services tax to these items at the point of sale.

According to Finance Quebec, 72% of all Nunavik families (2,450 Nunavik families) earned less than \$32,480 in 2012. Of this income, Laval University in 2001 estimated that Nunavik Inuit use 44% towards the purchase of food, as compared to only 13% of household income in the rest of Quebec.

For the vast majority of families in Nunavik providing for the basic necessities is a daily struggle. Food insecurity is a constant factor in the lives of many Nunavimmiut.

In 2010, a Working Group consisting of representatives from Makivik Corporation, the Kativik Regional Government and the Quebec Government issued a report entitled "Reduction of the Cost of Living in Nunavik" which appeared as Annex 5 to the Plan Nunavik. The Report highlighted the socio-economic context of Nunavik; the various programs and measures in existence in 2009 and made a number of recommendations for the implementation of a strategy to reduce the cost of living in Nunavik.

#### Recent Government Programs

##### *Food Mail Program/Nutrition North Program*

Up until 2010, Canada provided a mail postage subsidy program through Canada Post (the Food Mail Program). The goal of the program was to reduce the cost of shipping certain nutritious perishable foods such as fruits and vegetables, milk cheese, eggs, bread and meat, certain non-perishable foods such as canned food, cereals and essential non-food items such as certain household supplies and personal care products to isolated northern communities. The Food Mail Program was replaced by the Nutrition North Canada program which provides subsidies directly to applicable retailers, suppliers and country food processors. While the Nutrition North program continues to subsidize a variety of perishable foods which it considers nutritional as well as country or traditional foods commercially processed in the north, a number of food and non-food items are no longer eligible for subsidization.

##### *Northern Residents Tax Deduction*

The Northern Residents Tax Deduction is applicable to both federal and Quebec taxes and is available to those individuals who have lived, on a permanent basis, in a prescribed zone which in the case of Nunavik, includes all 14 communities. In 2013, the basic deduction including a deduction for maintaining a residence in Nunavik was \$16.50, moreover, residents are permitted to deduct taxable employer sponsored travel costs, the whole up to a maximum of 20% of the individual's salary.



### *Solidarity Tax Credit*

Pursuant to the recommendations of a report issued in 1994 by a Joint Working Group on the Cost of Living which included representation from Quebec, KRG and Makivik, the Quebec government announced the introduction of a refundable tax credit specific to residents of the 14 communities of Nunavik. This refundable tax credit was geared to those individuals whose income was insufficient to benefit from the Northern Residents Tax Deduction applicable against both federal and Quebec taxes.

At the Katimajit conference held in Kuujuaq in 2007, Quebec announced an increase in the refundable tax credit to take into consideration indexation from its introduction to 2007 and indicated that same would be subject to indexation going forward. On July 1, 2011, the refundable tax credit for residents of the 14 Nunavik communities was combined with a number of other refundable tax credits as the 'Solidarity Tax Credit'.

Effective January 1, 2014, the estimated total value of the Solidarity Tax Credit for individuals living in northern villages, of which more than 72% of Nunavik families receive full benefit, was doubled. In 2014, the refundable tax credit per eligible adult is \$1,620 and \$359 per child annually. The Solidarity Tax Credit will continue to be subject to increases for inflation going forward.

According to Quebec, the total value of the credit specific to residents of Nunavik for the period July 1, 2012 to June 30, 2013 was \$3,518,094. This total is expected to double as a result of the increase effective January 1, 2014.

### *Regional Cost of Living Measures*

At the Katimajit Conference 2007, Québec committed \$12.1 million over a three year period to reduce prices for the transportation of passengers and goods, which amount was to be administered by the KRG. The commitment was made as an interim measure until a Joint Working Group on the Reduction of the Cost of Living in Nunavik reviewed all existing measures aimed at reducing the cost of living in Nunavik, assessed their effectiveness and impact on the cost of living and issued recommendations aimed at alleviating cost of living in the region.

While the Joint Working Group did issue a report there was no real follow-up on the issue until the summer of 2013. In the interim, Québec continued to provide annual funding to KRG to maintain regional assistance measures which in the 2013-14 fiscal year totalled \$5 million.

On December 9, 2013, Québec, the KRG and Makivik entered into the *Agreement on the Financing of Measures to Reduce the Cost of Living in Nunavik*. Under this agreement, Québec has committed to pay \$10 million in 2014–2015, \$11 million in 2015–2016 and \$12 million in 2016–2017 to the KRG to implement measures aimed at providing some immediate relief against the high cost of living in Nunavik. These funds will be used to enhance the financial assistance for Nunavik householders, in particular the most disadvantaged with particular

attention to single parent families and the elderly. The funds will also be adapted towards funding of initiatives which favour Inuit traditional harvesting and promote Inuit culture and way of life. For the 2014-15 fiscal year, these funds will be used to implement new measures or improve existing measures as follows:

- Elders Assistance Program
- Airfare Reduction Program
- Household Appliance and Harvesting Equipment Program
- Country Food Community Support Program
- Food and other Essentials Program
- Gasoline Program.

#### *In-depth Study into the Cost of Living in Nunavik*

The *Agreement on the Financing of Measures to Reduce the Cost of Living in Nunavik* entered into on December 9, 2013, provides that Quebec, KRG and Makivik undertake an indepth study into the cost of living in Nunavik. The study is expected to take two to three years to complete. The Agreement also provides that once the indepth study has been completed, discussions towards a long-term agreement to ensure sustainable improvements in the quality of life of Nunavimmiut will resume.

#### *Issues – Nutrition North Program*

A study released in 2014 conducted by Université de Laval<sup>52</sup> whose objectives were to monitor changes in consumer prices in Nunavik in the context of the implementation of the Nutrition North Canada program, following the collection of data on six occasions between 2011 and 2013, concluded that:

- The average price of food products subsidized at level 1 (the highest subsidy) had decreased 8% overall;
- The average price of food products subsidized at level 2 (the lower subsidy) had increased 8% overall;
- The average price of non-subsidized food products had increased 11% overall.

The study found that while the program appears to have achieved its objective in improving access to healthy, nutritional food in regard to the price of fresh perishable products, it has failed to achieve its objective in regard to the price of frozen perishable products and products subsidized at level 2. The delisting of certain products under the Nutrition North program has contributed to an increase in the prices of these products.

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<sup>52</sup> Nunavik Statistical Bulletin, No. 7E-February 2014

### *In-depth Study into Cost of Living*

It is important that Quebec, the KRG and Makivik ensure the completion of the Cost of Living study in Nunavik as quickly as possible in order that concrete long-term solutions to the high cost of living in Nunavik can be negotiated between the parties. Equally important will be the involvement of Canada in these discussions.

## **HOUSING**

### Social Housing

Nunavik is currently in the midst of a serious housing crisis which affects more than two-thirds of its families. The overcrowded housing situation is more serious in Nunavik than in any other region of Canada. Adequate, safe and sufficient housing has and continues to be a priority for residents.

The housing crisis in Nunavik has long been recognized by authorities to be a major hindrance to the development of the region - overcrowding leads to serious social and health problem. The Nunavik Regional Board of Health and Social Services issued a report in December 2009 entitled *The Housing Situation in Nunavik: A Public Health Priority* analyzing the effects of overcrowding on the health of Nunavik Inuit (a copy of the report appeared as Annex 4 to the Plan Nunavik).

There appears to be a link between the health condition of Nunavimmiut and overcrowding which promotes the propagation of several infectious diseases as for example

- cases of active tuberculosis have grown steadily from 2007 to 2012 reaching 320 cases per 100,000 as compared to 3 cases per 100,000 in the south;
- respiratory diseases may contribute to rising infant mortality – infant mortality is five times that of the rest of the province of Quebec and often due to respiratory diseases;
- a 1997 evaluation revealed that the risk of chronic otitis, a major health problem in Nunavik, increases when several children share the same bedroom.

In 2007 and again in 2010, the Quebec *Commission des droits de la personne et des droits de la jeunesse* found that the lack of sufficient and adequate housing is an obstacle to the success and development of Nunavik students, does not provide families with optimal conditions for exercising their role as a basic unit, and subjects an alarming number of children to situations of physical and sexual violence that lead to mental health problems and suicide. The conclusions and recommendations of the *2007 Investigation into child and youth protection services in Ungava Bay and Hudson Bay – Nunavik Report*, conducted by the Commission des droits de la personne et des droits de la jeunesse appear as Annex 3 to Plan Nunavik.

In a report to the United Nations General Assembly<sup>53</sup> of July 2014, James Anaya, Special Rapporteur on the rights of Indigenous Peoples noted ‘The housing situation in Inuit and First Nations communities has reached a crisis level, especially in the north, ..’. Mr. Anaya went on to state that ‘...the chronic housing shortage has a severe negative effect on a wide variety of economic and social conditions’. In his conclusions, Mr. Anaya made the following recommendation:

‘Canada must take urgent action to address the housing crisis in indigenous communities both on and off reserve, especially communities in the north, and dedicate increased funding towards this end. In particular, the Government as a matter of urgency should work with Inuit representatives to ensure affordable, sustainable and adequate housing in the Arctic and to design and construct housing to adapt to the region’s environment and culture’

Pressure on the housing supply in Nunavik is primarily caused by new family formation in a young and growing population. Nunavik is witnessing accelerated population growth. Between 2006 and 2011, the population of Nunavik increased by 12% as compared with 4.7% for the other regions of Quebec.

The population of Nunavik is young. In 2011, 34% of its population was under the age of 15 and more than half (54%) were under the age of 25. The median age of Nunavimmiut was 21. Given Nunavik’s young population, there are and will continue to be significant increases in housing needs on a yearly basis.

The National Household Survey, performed by Statistics Canada in 2011, found that there were on average 3.9 persons per household in Nunavik as compared to 2.3 persons for the whole of Quebec. Moreover, this same Survey found that 23% of the households in Nunavik counted 6 or more persons, as compared to 2% of households in the rest of Quebec.

#### Recent government intervention in social housing

The following is a summary of recent government interventions in social housing in the Nunavik region.

##### *Five-year Agreements*

In 2000, Canada, Quebec, Makivik, the Kativik Regional Government (KRG) and the Kativik Municipal Housing Bureau (KMHB) entered into an *Agreement respecting the Implementation of the James Bay and Northern Quebec Agreement on Housing in Nunavik* for the period 2000-2005. In accordance with the Agreement, Canada provided funding to cover the cost of

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<sup>53</sup> Report of the Special Rapporteur on the Rights of Indigenous Peoples, James Anaya. ‘The situation of indigenous peoples in Canada’, July 4, 2014

construction of social housing; Québec agreed to provide to the Kativik Municipal Housing Bureau funding to cover the operating and maintenance cost deficit of the units to be built over a 20 year period and Makivik agreed to construct the social housing units on a not-for-profit basis.

The parties renewed the Agreement for two further five year periods (ie. 2005-2010 and 2010-2015). It is anticipated that the total number of housing units built over the course of the three five year housing agreement will total 873 units.

At the time of negotiation of the 2010-2015 Housing Agreement, all of the parties knew that the funding provided for in the renewal was not only insufficient to alleviate the backlog but did not even meet the yearly increase in demand for housing from newly formed families. However, the Inuit representatives relied on the fact that discussions were continuing with both Canada and Quebec for a catch-up housing program. Canada ended all discussions with regards thereto immediately following the signing of the 2010-2015 Agreement.

Canada's failure to pursue negotiations on a catch-up housing program resulted in a Canada/Makivik mediation process. The Mediator's report<sup>54</sup> dated September 14, 2012 on the federal government's behaviour leading to the signing of the 2010-2015 Agreement, found that Canada had failed in its fiduciary duty and had not acted in good faith. Moreover, the Mediator concluded that discussions between Canada and Makivik regarding a catch-up housing program for Nunavik should be reactivated as soon as the fall of 2012. While there have been a number of meetings between Makivik and the federal government since the Mediator's Report, federal government negotiators do not, at the time of publishing, have a mandate to negotiate a significant increase in funding for social housing in Nunavik.

#### *Plan Nord Housing Agreement*

Notwithstanding Canada's decision to discontinue discussions on a catch-up housing program, the Quebec government did continue negotiating a program to address in part the backlog in housing needs in Nunavik. In October 2011, Quebec, Makivik, the KRG and the KMHB signed agreements for the construction of 300 additional social housing units over a four year period in Nunavik. In addition to funding the construction of the said units, Québec has agreed to fund the operating and maintenance deficits for the said units for a period of 15 years.

Both the 2010-2015 Housing Agreement (which terminates March 31, 2015) and the Plan Nord Housing Agreement (which ends on March 31, 2016) have been the major source of new housing in the Nunavik region in recent past. At July 31, 2014, neither Agreement has been renewed, unless urgent steps are undertaken by both the federal and Quebec governments in the very near future, the region will suffer significant increases in overcrowding and its detrimental effect on the physical health and social well-being of its people.

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<sup>54</sup> Mediator's Report in the 2011 Dispute Resolution Mechanism between Makivik Corporation and Her Majesty the Queen in Right of Canada, issued by Me. Dominique Bourcheix, dated September 14, 2012

### *Katimajit Housing Agreement*

During the Katimajit Conference held in Kuujuaq on August 23-24, 2007, the Québec government announced it would finance both the construction cost as well as the operating and maintenance deficit over a 20 year period of 50 social housing units. These units were built between 2009 and 2011.

### The Housing Crisis Must Be Resolved

Recent housing programs established by Canada and Quebec have been insufficient and inadequate with no notable effect on the housing crisis in Nunavik. Despite the fact that a total of 1,238 social housing units will have been constructed between 2000 and 2016 pursuant to various agreements and programs, the housing crisis in Nunavik continues.

According to the Housing Needs Survey conducted in 2013 by the KMHB, there is a deficit of 899 housing units throughout all fourteen Nunavik communities. When compared to the 2010 Housing Needs Survey, the housing deficit has only been reduced by 96 houses; and this despite the construction of 320 units over the three year period.

The housing crisis in Nunavik must be resolved on an urgent basis. Top priority must be given by both Canada and Quebec to the implementation of a catch-up program to build 900 new social housing units immediately and thereafter that adequate funding be provided through the renewal of the Five Year Housing Agreements to ensure that sufficient housing can be built annually to meet the needs of Nunavik's young population.

Moreover, it is essential that adequate funding be provided to the northern villages of Nunavik to ensure sufficient resources are available in each community to properly service the housing units to be constructed under a catch-up housing program, as has been the case to date following the signing of the various Five Year Housing Agreements and Plan Nord Agreement. Not only must the northern villages have sufficient equipment to ensure delivery of water, sewage and garbage removal but also need to ensure adequate water treatment plants, pumping stations, road networks and fire protection services, among other things. Discussions must be undertaken with Hydro-Quebec and the Fédération des coopératives du Nouveau-Québec for the supply of electricity and heating fuel to meet the increased demand resulting from such a catch-up program.

Finally, with respect to all of the social housing units built since 2000, the Quebec government has agreed to fund the operating and maintenance deficit of such units for varying periods of 15 and 20 years. Accordingly, in 2020, funding of the operation and maintenance deficit of the first housing units built under the 2000-2005 Agreement will cease. As this deadline fast approaches, it is important that agreement on the funding of the maintenance and operations of all units built since 2000 be concluded between KRG, Makivik, KMHB, Quebec and Canada.

## Private Home Ownership

Ninety-nine percent of the housing in Nunavik comprises either social housing or employer-subsidized housing. There are but 130 private homes in all of Nunavik.

### *Recent government programs*

The following is a summary of recent government programs promoting private home ownership in the Nunavik region.

Up until 2009, the Quebec Affordable Housing Program/Kativik Region component offered subsidies of up to \$227,500 to individuals wishing to own a private home.

In 2012, the government of Quebec entered into an *Agreement regarding a Program to Promote Home Ownership and Renovation in the Kativik region*. The program sponsored by Quebec and administered by the KMHB is designed to subsidize in part the construction and operation of 150 private homes and 50 cooperative housing units in Nunavik between 2012 and 2016. The cost of the program is estimated at \$68 million plus annual subsidization of a portion of certain operating costs. At July 31, 2014, there have been but a few cooperative housing units constructed under the program and none of the 150 private homes have been constructed.

### *Providing the Means to Become Home Owners*

The high cost of living combined with the very high construction and operating costs including municipal services are the main obstacles to home ownership. Despite the various government subsidies, according to the *Nunavik Comparative Price Index 2006* prepared by Laval University, it costs private home owners between \$2,900 and \$3,626 per month to operate their homes as compared to \$1,583 for residents of the Quebec City area. Most notably, the cost of insuring a private home in Nunavik and the cost of municipal services including delivery of water and sewage disposal are prohibitive.

*“A private home buy-back program has to be developed for certain home owners that have reached retirement age.”*

*“ We need to find ways to reduce the costs associated with home ownership.”*

*“The home ownership program needs improvements.”*

*“ The Kativik Act should be amended to allow tax exemptions for home owners.”*

Source: Parnasimautik Community Consultations 2012-13

Beyond the very high cost of private home ownership, there are a number of other deterrents preventing Nunavik residents from entering the private home market, including:

- potential home owners require assistance in selecting architects, engineers and contractors to build suitable houses;

- the lack of services available in the communities to service and maintain private homes;
- there is a need for support services for new and existing private home owners to guide and advise the latter on home ownership and budgeting;
- the cost of municipal services including delivery of water and sewage;
- the lack of a private housing market and therefore the need to create a guaranteed buy-back option should home owners need or wish to sell their homes;
- the lack of choice of home insurance brokers and the high cost for those that are willing to insure in Nunavik, in addition to this, there appears to be objections by the Canada Mortgage and Housing Corporation (CMHC) to the fact that the Private Home Ownership Program requires a minimum house insurance coverage of 80% of the construction value rather than 100% of the value to be eligible for a CMHC mortgage guarantee;
- the unwillingness of the CMHC to offer financial institutions a guarantee if the land lease affecting the house does not extend by a minimum of five years beyond the amortization period of the mortgage.

All of the above must be addressed if there is to be any significant uptake in the private home ownership program. The long-term benefits for both the region and governments of establishing a viable and accessible private home ownership program are substantial. However, until such time as the home ownership program addresses the issues related above, for the vast majority Nunavik families, there will be no other alternative but social housing.

#### Technical Condition and Design of the Social Housing Units

The 2,733 social housing units managed by the KMHB as of February 2014 vary greatly in terms of condition and this despite the fact that residential construction techniques for northern environments have evolved significantly over the last few decades. Buildings in the north are exposed to extreme cold, abundant snow and violent winds. In addition, the overcrowding present in many social housing units results in a degree of use for which the units were not designed. All of these factors contributing to the premature deterioration of the buildings.

A survey undertaken by the KMHB for the Société d'habitation du Québec (SHQ) in 2006 determined numerous technical issues including issues affecting the health and safety of the occupants in over 1,400 units which required urgent repair.

Pursuant to the *Plan québécois des infrastructures – des fondations pour réussir (2007)*, a budget of \$245.6 million was allocated for the period 2008-2013 for the replacement, improvement and modernization of social houses in Nunavik. Notwithstanding this, throughout the Parnasimautik Community Consultations, participants commented that the technical condition of the housing units in Nunavik was declining while at the same time rental rates were escalating.



### *Improving and Modernizing Existing Social Housing Units*

Ongoing renewal of funding for the replacement, improvement and modernization of existing social housing in the region is vital. Moreover, the KMHB must ensure that its tenants are provided with adequate alternative housing during the time their housing is being renovated.

A comprehensive review of the design of new social housing from both the construction and operating/maintenance points of view needs to be undertaken. In order to ensure that design changes which will improve the longevity of the housing units and reduce operating and maintenance costs, do not affect the number of units built given the current housing crisis, it is imperative that both Canada and Quebec agree and pursue the same ultimate objective.

### Employer-subsidized Housing

Most government and regional organization (health and social services, education etc.) employees hired from outside of Nunavik live in employer-subsidized housing. In general, such employees are amongst the highest remunerated individuals in Nunavik, but many pay a symbolic rent or no rent at all in certain instances. Their housing is often of a higher quality, is better maintained, comes fully furnished by the employer and they do not have to place their names on a housing waiting list for years before a house becomes available. On the other hand, the majority of Inuit households live in overcrowded social housing and pay significantly higher rent. Moreover, such employer-subsidized housing lie vacant for long periods of time while Inuit households just across the street are overcrowded. This situation creates unnecessary social tensions in the community.

While the issue of employer-subsidized housing and the inequities caused has been raised on a number of occasions with government officials, only the KRG, KMHB and Makivik charge their employees a rent equivalent to that applicable to social housing in Nunavik.

### *Revamping Employer-Subsidized Housing*

With a view to alleviating the inequities which currently exist in housing costs between the majority of government and regional organization employees living in employer-subsidized housing and social housing tenants, standardized policies need to be developed to make sure that all households living in Nunavik pay a fair and equitable rent.

Moreover, Quebec, Canada and the various regional organizations must look to the possibility of eliminating employer-subsidized housing in the future in favour of offering their employees northern allocations towards housing costs, this in turn would help promote and create a housing market in Nunavik, which has been identified as an important hindrance to increased private home ownership.

## Administration of Social Housing and Housing Programs in Nunavik

### *Kativik Municipal Housing Bureau*

The Kativik Municipal Housing Bureau (KMHB) was created in 1999. Its mandate is to manage and maintain all social housing in Nunavik as well as to administer various housing programs, including the *Program to Promote Home Ownership and Renovation* as well as the *Program to Renovate Existing Social Housing*. At February 28, 2014, the KMHB managed 2,733 social housing units in Nunavik's 14 communities.

*“The SHQ is imposing rules on the KMHB that are not adapted to Inuit.”*

*“The KMHB is just complying with what the SHQ is asking them to do.”*

*“The KMHB board of directors has no real power. The structure needs improvements. There should be a full-time Inuk president in the office.”*

*Source: Parnasimautik Community Consultations 2012-13*

The KMHB is managed by a seven member board of directors, of which three members are appointed by the KRG, two members are elected by the KMHB tenants and two others appointed by the Quebec Minister of Municipal Affairs, Regions and Land Occupancy.

Each Nunavik community has a Housing Committee made up of five members, three of whom are elected by the tenants and two named by the Northern Village. The housing committee's mission is to review dwelling applications based on an established set of criteria and submit their recommendations to the KMHB on the granting of leases.

### *Allocation of Social Housing Units*

The allocation of new social housing units to individual villages is decided by KRG with information furnished by KMHB. Using the KMHB Housing Needs survey, KRG awards houses to a number of villages with the worst deficit situation, such that each of these villages will more closely approach the average housing deficit situation for all villages. For reasons of logistics and cost savings, in general, attempts are made during the allocation process to limit the number of villages receiving new houses in a given year to six. Once construction of new social housing is completed, the allocation of the individual units by the KMHB is made based on the recommendations of the local Housing Committee.

### *Rent Collection and Rent Arrears*

The KMHB is responsible for administering and collecting rental income from all social housing tenants in Nunavik. There have, even prior to KMHB's creation and continue to be a number of tenants who fall behind in payment of their rent. Since 2000, the KMHB has amassed some \$14.8 million in arrears on expected revenues of \$109.4 million. However the trend is that arrears are decreasing.

As any other landlord in Quebec, the KMHB has had to turn to the Quebec Rental Board on a number of occasions where a tenant has not responded to requests to set up a payment schedule with the KMHB. As a result, over the past few years a number of evictions have taken place in Nunavik. As there exists no alternate housing source within the communities of Nunavik, the families so evicted are forced to move in with family or friends, thereby worsening the overcrowding situation.

### A Review of Social Housing Administration

It has now been fifteen years since the creation of the KMHB which was copied on the model of the other 550 other social housing bureaus in Quebec. It is in order for the concerned Nunavik organizations and Quebec to review the objectives and structure of the KMHB, including the management of the public housing park and review both the representation and responsibilities of its Board of Directors.

Evictions from social housing for rent arrears are creating a substantial burden on other social housing tenants as they are obliged to take in evicted family members due to a lack of alternate housing or shelters for the evicted individuals.

*"We need to address the issue of evictions and how we can help people that are evicted from their houses. They should have access to some kind of shelter. Organizations should have a say before people are evicted from their homes. The SHQ has to thoroughly assess the personal income and the capacity to pay of those being evicted."*

*Source: Parnasimautik Community Consultations 2012-13*

A review of the rent collection process applicable to Nunavik should take place to, among other things, ensure that the process in and of itself does not increase the already overcrowded housing situation in Nunavik. Evicted Inuit households must be provided an alternative and regional organizations should be offered an opportunity to intervene before a final decision to evict is made.

## Social Housing Rent Scale

The 2000-2005 *Agreement respecting the Implementation of the James Bay and Northern Quebec Agreement on Housing in Nunavik* provided that Quebec, the KRG and the KMHB would implement a new rent scale for all social housing in the Kativik region. Following consultations conducted in all fourteen communities of Nunavik, the SHQ, the KMHB and the KRG issued a report concerning the implementation of a new rental scale for social housing in Nunavik commencing July 1, 2005 and which provided that during the course of 2009, the method for establishing rent as well as the other parameters put in place would be reviewed by the parties (the KRG, the KMHB and the SHQ) in order to determine the terms applicable as of July 1, 2010.

*“We have to stand up and face the government about the high rent increase. We all get the same increase but we are not all earning the same money.”*

*Source: Parnasimautik Community Consultations 2012-13*

In the summer of 2005, the Québec government adopted the By-law respecting the conditions for the leasing of dwellings in low-rental housing in Nunavik (the By-law). The By-law detailed the new rental scales to be applied to social housing in Nunavik which had been agreed, however, clause 7 of the By-law stipulated that commencing July 1, 2010, the maximum rental be increased at the rate of 8% annually. Notwithstanding the fact that the KRG and the KMHB not only never agreed to same, but were never even consulted, the SHQ has, since 2010, imposed an 8% increase annually on the maximum rental rates which the KMHB must apply.

*“There is no equity in the system. Teachers do not pay rent. House rent is too expensive considering the high price of all other goods.”*

*“Everyone should have equal rights. Qallunaat working for the organizations are not paying the same rent as people living in social housing.”*

*“The increase of 8% each year is the equivalent of adding a month of rent every year. The rent scale encourages arrears.”*

*Source: Parnasimautik Community Consultations 2012-13*

The KRG and Makivik have made numerous requests to the SHQ that an evaluation of the rent scale take place as had been foreseen, to ensure that the rent scale does not constitute an excessive burden given the high cost of living in Nunavik and reflects the ability of Nunavik households to pay rent. Four years later, Quebec has agreed to establish a working group to

review and make recommendations on a revised interim rent scale for a three year period commencing July 1, 2015, the whole pending an in-depth study into the cost of living in Nunavik.

### *Evaluation of the Existing Social Housing Rent Scale*

The social housing rent scale in Nunavik must reflect the high cost of living in the north and the capacity of individuals to pay rent. An immediate evaluation of the social housing rent scale must take place to ensure that it is fair and equitable and that it does not constitute an excessive burden on Nunavik families especially in light of the high cost of living. Such evaluation to make special consideration to specific tenant groups such as Nunavik elders as is the case in other regions of Canada.

While there is the possibility following the Rent Scale introduced in 2005, for some Nunavik residents to have their rent adjusted based on family circumstances and income, improvements need to be made to ensure that not only are all residents of Nunavik aware of the possible rent reductions but a concerted effort must be made by regional organizations and Quebec to both communicate the application method as well as to facilitate the application which currently must be done annually based on Canada or Quebec assessment notices.

### Nunavik Inuit living outside of the Region

As a result of the housing shortage in Nunavik, a significant number of Inuit have left Nunavik in search of a better life in the southern regions of Quebec, mostly in and around the Montreal area. While some have been able to find gainful employment in the south, many cannot and eventually find themselves part of a growing number of homeless Inuit in the south. Many of those Inuit currently living in the south have indicated that they would move back to Nunavik if not for the housing shortage.

The needs of Inuit who have left Nunavik as a result of the housing crisis must be considered. Nunavik Inuit living in the south must be provided with the necessary resources to reintegrate into Nunavik society, including, among other things, suitable housing.

Moreover, there are both original members and descendants of the 19 Inukjuak families relocated by the federal government in the 1950s to Resolute Bay and Grise Fiord (the "High Arctic Relocatees") presently living outside of Nunavik, many of whom would return to Nunavik if there was sufficient and adequate housing available for their needs. Consideration must be given to the housing needs of those who wish to return to Nunavik.

### Post-Secondary Students

With no post-secondary education facilities in the region, young Nunavimmiut wishing to further their education are required to travel south to attend technical schools, college and university. Once they graduate, for many, the lack of housing in the region, with the only alternative being to return to live with their parents in already overcrowded houses is a major disincentive. As a

result, many post-secondary students decide to seek employment in the south . The shortage of housing deprives the region of the contribution many young educated Nunavimmiut could bring both to the society as a whole as well as towards the economic development of the region.

#### Inuit of Chisasibi

Presently, the various housing programs in place for Nunavik residents such as the *Agreement respecting the Implementation of the James Bay and Northern Quebec Agreement on Housing in Nunavik 2010-2015*, *Plan Nord Housing Agreement* and the *Agreement regarding a Program to Promote Home Ownership and Renovation in the Kativik region* do not apply to the Inuit of Chisasibi. The James Bay and Northern Quebec Agreement simply provides that the Inuit of Chisasibi are eligible and entitled to the same programs available to the Cree of Chisasibi, the whole determined on a per capita basis.

Canada and Quebec must evaluate the possibility of Inuit residing in Chisasibi being entitled to certain housing programs currently applicable to Inuit residing in the 14 communities of Nunavik, specifically as concerns programs such as the *Program to Promote Home Ownership and Renovation in the Kativik region*.

## VISION

Inuit today are still confronted with many of the same challenges faced by their forefathers. For the overwhelming majority of Inuit families in Nunavik providing food and shelter are daily struggles. Overcrowding and food insecurity are realities for far too many families.

The lack of sufficient, adequate and safe housing in Nunavik is a major contributor to the deteriorating physical and mental health of Inuit and a major barrier to the development of the region. The housing crisis must be resolved on an urgent basis.

For most families however there is no alternative to social housing, The high construction, operating and maintenance costs in Nunavik, notwithstanding existing programs, renders the possibility of private home ownership a dream for most. The focus, therefore, in the short and mid-term can only continue to be towards increasing the availability social housing.

The indepth study currently taking place into consumer habits and the cost of living in Nunavik, sponsored by Quebec, the KRG and Makivik, once completed will be a very important tool for Nunavimmiut and government to develop and implement together concrete long-term measures to counter the high cost of living in Nunavik.

Through the knowledge gained from this cost of living study and the long-term measures to be put in place, Nunavimmiut will finally be in a position to develop their own Nunavik Housing Policy which would, among other things, focus on:

- introducing a rent scale which respects the tenant's capacity to pay rent by taking into consideration income levels and the high cost of living in the region;
- removing the obstacles to a viable private housing market in Nunavik;
- providing the means to Nunavimmiut to become home owners through a review and revision of the Private Home Ownership program;
- improving and modernizing existing social housing as well as improving the design of new social housing to better reflect the Inuit way of life;
- revamping employer-subsidized housing with a view to eliminating inequities amongst Nunavik households;
- repatriating authority for housing in Nunavik;

The whole with special attention to the needs of the Nunavik Elders as well as the housing needs of those residing outside of the 14 communities of Nunavik, including the Inuit of Chisasibi, descendants of the High Arctic Relocates and those residing in the southern parts of Canada and provide incentives for post-secondary students to return to Nunavik and become the engines for future economic development of the region.

*"I hope that my children will one day own their own homes."*

Source: Parnasimautik Consultation Participant

Nunavik Inuit do not live in social housing by choice – a comprehensive approach to the high cost of living must be developed to make home ownership a sustainable alternative to subsidized housing for all.





## LOCAL DEVELOPMENT AND ESSENTIAL SERVICES

### CONTEXT

Prior to the *James Bay and Northern Québec Agreement (JBNQA)*, community life consisted essentially of subsistence harvesting pursuits and limited employment. Only rudimentary services were available. Local cooperatives and Inuit community councils existed, along with emerging regional organizations such as the Fédération des coopératives du Nouveau-Québec and the Northern Québec Inuit Association.

The signing of the JBNQA in 1975 was a pivotal event that has transformed local and regional administrative structures and Nunavik communities. Over the past 40 years, responsibility for many programs and services has gradually been transferred from Canada and Québec to municipal and regional organizations. Today, Nunavik Inuit continue to be actively engaged in subsistence harvesting while being members of modern communities.

This transition however has not been easy. Communities are struggling with very serious issues. A clear message emerged from 2013 Parnasimautik workshops: Nunavimmiut want to reassume control of their communities, with improved coordination between local and regional stakeholders as well as increased investments in capacity building, services, programs and infrastructure.

### LOCAL DEVELOPMENT

*Communities must be encouraged to start their own projects and they must be provided support to implement them.* – 2013 Parnasimautik workshop participant summary.

At Parnasimautik workshops, many concerns and challenges were expressed through local development. In fact, the concerns and challenges of every sector converge in the communities:

- Use and revitalization of Inuktitut – Culture, Language and Identity.
- A sufficient land base for subsistence harvesting – Lands.
- Support for local food production – Food Security.
- Quality schooling and relevant vocational training – Education and Employment.
- Family and wellness centres, along with healing – Family and Health and Social Services.
- Initiatives to address social issues – Justice and Social Regulation.
- An end to the housing crisis – Cost of Living and Housing.

This section of the Parnasimautik consultation report cannot replace the in-depth discussion of these and the many other important issues contained in the report's other sections. Rather, it focuses on the roles and responsibilities of local actors and the contributions they are already making to create vibrant communities.

## Social Economy

*As a community, we have to focus on raising our children and reconstruct our social fabric. We must find ways to reduce the high cost of living. We must give assistance to those who are on welfare. We must support single parents.* – 2013 Parnasimautik workshop participant summary.

The social economy is made up of collective initiatives aimed at serving whole communities and promoting social well-being. These initiatives encourage sharing among residents and represent an avenue for maintaining their way of life. The social economy includes the many local organizations, committees and groups already at work in the communities: landholding corporations; cooperative associations; Anguvigak hunting, fishing and trapping associations; cultural, education, justice, wellness and church committees; elders' and youth groups; women's and men's associations, childcare centres and recreation committees, to name but a few. These organizations, committees and groups along with the northern villages make substantial contributions to community life and must remain the foundation of local development in the future. Too often, however, they are underfunded or simply not recognized by government funding programs.

For close to 50 years, community cooperative associations and the Fédération des coopératives du Nouveau-Québec have been key players in local and economic development. The cooperative movement in Nunavik has from its very beginning been inspired by a clear vision of autonomy. Cooperatives combined are the biggest employer of Nunavimmiut. They employ community members at all levels of operations, as general managers, store managers, cashiers, clerks, bank tellers and warehouse assistants.

Landholding corporations, for their part, were established pursuant to the JBNQA to receive title of Category I lands on behalf of their Inuit members, which includes the use of these lands for commercial, industrial, residential and other purposes. The landholding corporations share many common interests with the Kativik Regional Government and the northern villages, such as responsibilities for local land use, local development projects, roads and trails, construction issues, traditional subsistence harvesting activities and wildlife conservation. The landholding corporations are essential players in local and economic development.

Notwithstanding, core funding was not provided for landholding corporations under the JBNQA. It was assumed they would derive revenue primarily from land leases. This has not proven to be the case. In fact, the JBNQA places restrictions on the amount of money that the landholding corporations can demand for leases or servitudes for public services such as schools, health care facilities and social housing. As well, pre-existing landowners and long-term leases were grandfathered into the JBNQA making it impossible for the landholding corporations to derive income from these tenants. The result is a serious administrative deficit for landholding corporations and an inability to properly fulfil their local development role. Landholding corporations must be enabled to generate revenue by:

- Revisiting leasing arrangements established in the JBNQA on Category I lands.
- Revisiting the expropriation provisions established in the JBNQA for Category I lands, particularly the provisions regarding compensation for lands expropriated for services of direct benefit to the communities.
- Establishing core funding for the landholding corporations to fulfil their basic roles and responsibilities on Category I lands.

A review must also be carried out of the municipal taxes paid by the landholding corporations for the community services they deliver. Sewing centres and carpenter shops operated by landholding corporations in some communities for example require significant construction and operating funding. These initiatives make it possible for residents to practise important culturally relevant skills and contribute to community wellness. Consequently, they should cease to be burdened by the current municipal tax regime.

### Economic Development

Some participants at 2013 Parnasimautik workshops suggested that economic development should have been a specific sector during the consultations. The purpose of local economic development is to build up the economic capacity of communities to improve their economic future and the quality of life of all residents. It is a process by which public, business and non-governmental sector partners work collectively to create better conditions for economic and job growth.

*The government must acknowledge the high cost to operate a business in Nunavik. Businesses are paying too much municipal taxes. Communities must support the development of Inuit-owned businesses. Communities should contract more of their work to local private businesses, such as snow removal, and Nunavik businesses should get priority contracting when bidding on projects.* – 2013 Parnasimautik workshop participant summary.

Local economies in Nunavik are characterized by small and isolated markets, a high cost of living and a high cost of doing business, low consumer purchasing power and low levels of education among the resident labour force. The employment rate is low at 59%. In this context, local organizations, committees, groups and businesses must be provided the means to exercise their roles so they are ready to seize local development opportunities and create employment.

Section 29.0.31 of the 1975 JBNQA contains obligations for the governments to establish and promote Nunavik Inuit priority in respect to employment and contracts from any government and non-government development in Nunavik. Under Section 4.6 of the 2002 Sanarrutik Agreement, the Québec government recognizes that contracting for goods, services and construction is an important market for small- and medium-sized businesses and that these contracts represent an opportunity to stimulate economic development and job creation in the communities. It furthermore undertook to evaluate the possibility of modifying the law in order to allow the Kativik Regional Government, the Kativik School Board and the Nunavik Regional Board of

Health and Social Services to set up a process for awarding contracts for goods and services that gives priority to Nunavik Inuit businesses. To this day, however, not enough effort has been made by the Québec government to realize this undertaking. The Québec government must show its political will to move forward with a priority contracting policy for Nunavik Inuit businesses.

Along with public-sector contracting, other key sectors identified for economic development include tourism, hotels and restaurants, small vehicle repair shops, construction and mining-support activities, as well as agro-food activities. Collective commitment by Nunavik organizations and businesses to support a regionally operated banking service sector in the coming decades could also represent a significant motor for sustainable development. Financial empowerment is necessary to realize the vision of autonomy expressed at 2013 Parnasimautik workshops.

Support is required for local organizations and businesses to grow and become successful in all these sectors. To this end, business technical assistance needs to be reinforced and business development funding expanded through initiatives such as the Makigiarutiit Fund. As well, the high cost of doing businesses (transportation, overhead, insurance and municipal taxes) hinders economic development and must be addressed in effective ways, such as incentives and tax breaks. In order to foster local and economic development, residents and businesses must be prepared and equipped with the proper tools.

*Non-Inuit hold so many jobs in our community even while there are so many Inuit unemployed.*  
– 2013 Parnasimautik workshop participant summary.

Employment is another key contributor to local economic development. Local jobs should be occupied, as much as possible, by Nunavimmiut. To this end, tailored training programs, positions adjusted for on-the-job training, and apprenticeships will need to continue to form an integral part of a sustainable employment strategy. As in the mining and construction sectors, progressively higher targets for local employees must be demanded.

With 58% of current jobs requiring vocational or post-secondary schooling, increased efforts are also needed to encourage Nunavik youth to stay in school and attain higher levels of educational achievement.

*There are a lot of office jobs and employed people in Kuuujuaq, while there are few opportunities in Inukjuak.* – 2013 Parnasimautik workshop participant summary.

Regional organizations might consider further decentralization as a means to create employment in smaller communities and a means to increase the levels of Nunavimmiut on their payroll. A more equitable distribution of jobs and economic benefits between the communities is desirable. Notwithstanding, care will need to be taken to avoid the mistakes made in other jurisdictions, such as Nunavut, where the decentralization project was costly and failed to meet community expectations.

## Acting Locally

*We are well intentioned at meetings, but need to learn to take action locally. We have to make a community plan so as to ensure our community is organized. As a community we have to learn to work together.* – 2013 Parnasimautik workshop participant summary.

It is up to each community to set the direction for its local development. Taking into account the local vision expressed during 2013 Parnasimautik workshops, employment, service and business development can be achieved in an orderly fashion. Identified needs and goals must be arrived at collectively based on the realistic contributions of local organizations, committees, groups and businesses, and in collaboration with landholding corporations and the northern villages according to their powers and responsibilities.

Solutions to the issues faced in Nunavik need to be developed with the involvement of all residents and may even, in some instances, fully lie within a community. While there may be a need for some external assistance, an essential pillar of every successful local project and program must be for it to be community-driven.

*“We should not wait for outside help. We can solve our problems ourselves.”* – 2013 Parnasimautik workshop participant summary.

At Parnasimautik workshops, the representatives of local organizations, committees, groups and businesses demonstrated a clear understanding of the matters that need to be addressed through local development. As well, many solutions were proposed consistent with their values. The most effective way to deal with these matters and achieve these solutions will be through a continued integrated approach and cooperation. These matters and solutions must also be incorporated into the work to be undertaken shortly by the Kativik Regional Government in its capacity as the Regional Conference of Elected Officers for the Kativik Region to update and publish a five-year development plan in a perspective of sustainable development and land occupancy and vitality. At the same time, investments in education and skills training as well as access to local and community development support and sustained core funding will remain critical to fostering self-reliance.

## ESSENTIAL SERVICES

*As taxpayers, we should get the same services as other Canadians.* – 2013 Parnasimautik workshop participant summary.

The JBNQA confirmed the rights of the Québec government and Hydro-Québec to develop Nunavik's resources while, at the same time, forcing Nunavik Inuit to surrender their Aboriginal title in part to receive government services related to health, justice, education, environmental protection, housing, electricity, as well as water and sanitation, among others. This paradox has generated much criticism of the JBNQA.

The *Act respecting Northern Villages and the Kativik Regional Government* gives the northern villages responsibilities in their territories for peace, order, good government, public security, public health, hygiene and general welfare, town planning and development, as well as public services such as water supply, lighting, heating and power, municipal roads, traffic and transportation, as well as recreation and culture. It also gives the Kativik Regional Government responsibilities for local administration, transport and communications, police, as well as workforce training and utilization.

Since the signing of the JBNQA in 1975, there has been considerable development of essential municipal and regional public services. Many new responsibilities and mandates have in particular been transferred to the Kativik Regional Government since the mid-1990s. These new responsibilities and mandates include a complex array of both essential services and other government programs. During 2013 Parnasimautik workshops, participants agreed that significant improvement is required regarding the level and delivery in Nunavik communities of essential services and other government programs.

*Our communities need infrastructure and programs to provide essential services: housing, a community sports and cultural centre, an elders' home, an adequate police station, shelters for youth, women, men with difficulties, and many more.* – 2013 Parnasimautik workshop participant summary.

To fulfil their responsibilities and mandates, the Kativik Regional Government and the northern villages depend on government subsidies. These subsidies are secured through different agreements with the governments of Québec and Canada or their specific departments, such as the *Agreement concerning Block Funding for the Kativik Regional Government* (Sivunirmut Agreement), the *Agreement concerning Block Funding for the Northern Villages of the Kativik Region*, the *Agreement concerning the Management of the Isurruutiit-3 Program*, the agreement concerning employment programs and services related to paragraphs 29.0.4 and 29.0.25 of the JBNQA, the *Agreement on the Provision of Policing Services in the Kativik Region*, and many, many more specific agreements.

While the block funding agreements with the Québec government for the northern villages and the Kativik Regional Government are long term and contain a standardized reporting mechanism for all the covered mandates, all other subsidy agreements are for much shorter durations (a few years at most) and are subject to widely different terms and conditions. Such is the case, for municipal infrastructure improvements, community infrastructure development, and road paving, to name but a few.

These agreements are renegotiated and renewed piecemeal, subject to the financial capacity of the governments at that time and often regardless of the essential nature of the services involved. What other municipality in Québec, for example, must negotiate with the government for drinking water delivery and wastewater collection services? Infrastructure construction and operating costs as well as service delivery costs are other major issues since they are much

higher in Nunavik's remote communities and rugged arctic climate than anywhere else in Québec and must be repeatedly justified. The time and money devoted to these negotiations by regional organizations and the Québec government are high.

Under Section 3.1 of the 2002 Sanarrutik Agreement, Québec undertook to simplify and make more efficient the public funds paid to the northern villages and the Kativik Regional Government, to provide these organizations with a greater autonomy in the establishment of their intervention priorities and the carrying out of their respective mandates, and to allow the economies of scale thus achieved to be used to improve the funding of the services in the communities. The 2004 Sivunirmut Agreement for the Kativik Regional Government and the 2005 block funding agreement for the northern villages constitute the realization of this Sanarrutik undertaking.

For its part, in Section 19 of the Sivunirmut Agreement, the Québec government and the Kativik Regional Government agreed, in the spirit of Section 3.1 of the Sanarrutik Agreement, to establish the modalities related to the planning of regional and local infrastructure works. Section 19 of the Sivunirmut Agreement remains to be implemented.

The 2010 Plan Nunavik insisted that essential services be recognized and that related funding be provided accordingly, not on the current ad hoc basis. This must be done in the same spirit as Section 3.1 of the Sanarrutik Agreement. To this end, the notion of *essential service* will first need to be defined jointly by the Québec government and the region. This definition will need to take into account the region's rugged arctic climate and the remoteness of the communities.

Subsequently, the Québec government and the region should come to an agreement on the infrastructure, operating and human resources required to deliver these essential services, establish adequate funding parameters based again on Nunavik's geographical and climatic realities, as well as population growth, and establish a specific authorization process applicable to essential services. Then, the notion of essential service could be integrated into the Sivunirmut Agreement and the *Agreement concerning Block Funding for the Northern Villages of the Kativik Region*, along with the identified responsibilities and mandates.

Moreover, it might eventually be decided by the concerned regional organizations and the Québec government to carry out a similar process for responsibilities related, for example, to health, education and justice. The notion of essential service must also be applied to services of shared Canadian and Québec responsibility, such as policing and housing.

Regarding municipal funding specifically, a report prepared in 2013 demonstrated that the improved management of special projects also holds the potential of generating more revenue for the northern villages. The report suggested that it might be appropriate to adapt the taxation system and the municipal funding formula to the changing needs of the northern villages. Such a review should examine funding for locally identified development priorities. A committee on municipal taxation and funding was created in the fall of 2013 with secretary-treasurers, the

Kativik Regional Government and municipal finance experts. Recommendations are expected in 2015.

## **NUNAVIK INUIT IN CHISASIBI**

*Whenever as Inuit living in Chisasibi we ask for something from a regional organization from Nunavik, it is never clear if we are entitled to it or not. There is always an issue of jurisdiction because we live south of the 55th parallel.* – 2013 Parnasimautik workshop participant summary.

Nunavik organizations need to clarify their jurisdiction, responsibilities and mandates for Nunavik Inuit in Chisasibi, a Cree community in Eeyou Istchee, south of the 55th parallel in Québec. Nunavik Inuit of this community are omitted from many programs related to education, housing supply and management, employment and training, as well as social assistance, among others. At the 2013 Parnasimautik session organized in Chisasibi, participants also expressed needs regarding their local landholding corporation and the transfer of traditional knowledge and Inuktitut language skills.

*Our landholding corporation cannot make revenues from land rental: our category I lands are too far away.* – 2013 Parnasimautik workshop participant summary.

## **NUNAVIK INUIT IN MONTREAL**

*Culturally speaking, urban Inuit all have something in common: we are all struggling to adapt to life outside of the north. What can we do to provide support?* – 2013 Parnasimautik workshop participant summary.

The number of Nunavik Inuit migrating to urban centres is steadily increasing, including more and more youth. The shortage of dwellings in the north is one of the primary reasons for this trend, along with the pursuit of educational and training opportunities, and employment prospects. At 2013 Parnasimautik sessions organized in Montreal, participants stressed the need to protect and promote Inuit language, culture and identity, even so far away from Nunavik.

According to a recent report, there are approximately 800 Nunavik Inuit living permanently in Montreal. They make up about 10% of the city's Aboriginal population. About 45% of Montreal's Nunavik Inuit work for regional organizations or companies with offices and activities in the urban region and live in residential areas. The remaining 55% of urban Nunavik Inuit are low income individuals or the homeless who live in or close to the downtown core.

*We have to discuss the reality of the Inuit living on the street in Montreal: lack of housing, personal issues, addictions. There should be resources to help them.* – 2013 Parnasimautik workshop participant summary.



Nunavik Inuit living in the downtown core suffer widespread poverty, drug and alcohol addiction, homelessness, health problems and racism. Several have had run-ins with the law and 47% have lived in Montreal for at least 10 years.

In order to alleviate the problems of this group, primary services must be set up related to identification cards, shelter, food, clothing, medical services, access to social welfare, and post-incarceration support services. To this end, efforts by Nunavik organizations to assist these individuals must continue to be coordinated with on-going initiatives of the City of Montreal, the governments of Québec and Canada, as well as Inuit organizations from other parts of the north.

As well, for all Nunavik Inuit living permanently or temporarily in Montreal, services must be developed regarding the delivery of cultural, education/training and employment activities, as well as economic opportunities and strengthened social and healing networks. Effective solutions to the housing crisis in Nunavik would furthermore enable and encourage more individuals to return to their home communities.

## **VISION**

During 2013 Parnasimautik workshops, Nunavimmiut clearly voiced their vision regarding local development and essential services. Local organizations, committees, groups and residents recognized that they must pool their resources and work together towards the goals they set themselves. Each community has vital resources that should be coordinated and put to good use for the benefit of all. Governments and regional organizations do not hold the solutions to every issue. A local Parnasimautik approach, based on cooperation, empowerment and local governance, must begin to drive decisions, craft solutions and define actions.

In line with the 2010 Plan Nunavik, the communities that will be involved and impacted by development need to be equipped to handle everything that comes with it and also need to be ready to fully participate and benefit from such development. The involvement of the communities and of community-based organizations is a prerequisite.

Nunavik communities nonetheless face difficult challenges, many of which cannot be resolved overnight or without additional resources. Government programs and funding will need to be adapted to the realities of local initiatives as well as community service and infrastructure needs. Local development will moreover be influenced by development in regional sectors such as mining, energy, tourism, transportation and telecommunications.

Well-being and wealth creation are building blocks of autonomy. Economic development and employment in the communities must therefore be priorities. The development of a regional economic base depends on productive local economic activity. Building up the capacity of Nunavimmiut as the foundation of this economic vitality in every community and across the region, according to Inuit culture, identity, language and traditional way of life, is the key to success.



## EMPLOYMENT

### CONTEXT

Employment and the need for employment training for Nunavimmiut is addressed in Section 29 of the *James Bay and Northern Quebec Agreement* (JBQNA). Section 29 provides the mandate to the Kativik Regional Government to provide the full range of employment training programs to Nunavimmiut, including employment training for both existing and planned future jobs.

### EMPLOYMENT AND UNEMPLOYMENT

*I grew up when everyone was working. Inuit were busy hunting all the time. Back then, it was shameful for a man to walk on the street and not do anything.* – 2013 Parnasimautik workshop participant summary.

The overall unemployment rate in Nunavik in 2011 was approximately 14%, significantly higher than Quebec as a whole, at 8.1% in 2011. In addition, nine (or 65%) of the Nunavik 14 communities' unemployment rate is higher than the overall Nunavik unemployment rate, and some communities are significantly higher at between 16% and 21% unemployment rates.

In addition, the non-working population rate was at 41% in 2011. This means that more than 40% of the Nunavimmiut are either unemployed (and looking for employment), or have left the labour force because they cannot find employment or because they collect social assistance, or they are unable to work.

#### Full-time Jobs in Nunavik: Overview

*As more and more jobs are being accepted by Qallumaq, we have the impression of being assimilated in our workplace.* – 2013 Parnasimautik workshop participant summary.

The latest data available, from the Kativik Regional Government 2011 survey 'Jobs in Nunavik', shows that there were 4,179 regular full-time jobs in Nunavik in 2011. This includes jobs in all Nunavik communities (3,171) and jobs outside Nunavik communities – principally those in the mining sector (1,008). Inuit beneficiaries held 2,124 jobs (51%) of full-time jobs; non-beneficiaries held 2,055 (49%).

#### Full-Time Jobs in Communities and in the Mining Sector

*Inuit working at the Raglan Mine should have opportunities to advance and access other positions.* – 2013 Parnasimautik workshop participant summary.

This job market picture is markedly different if the job structure is broken down further. For example, if only the jobs in the 14 communities are counted (and not the jobs in the mining sites), beneficiaries hold 62% of the jobs, and non-beneficiaries hold 38%.

If only the mining sites are considered, beneficiaries hold 15% of the jobs and non-beneficiaries hold 85%.

### Full-time Jobs: Overview Job Growth 1993-2011

The Nunavik labour market has continued to grow in the last 20 years since the Kativik Regional Government began conducting job surveys. For example, the number of full-time jobs increased almost 3 times (267%) from 1993 to 2011.

The number of jobs held by beneficiaries grew by 1,145 (or 116%) between 1993 and 2011. The number of jobs held by non-beneficiaries increased by 1,470 (or 250%) in the same period, more than double the growth of jobs held by beneficiaries..

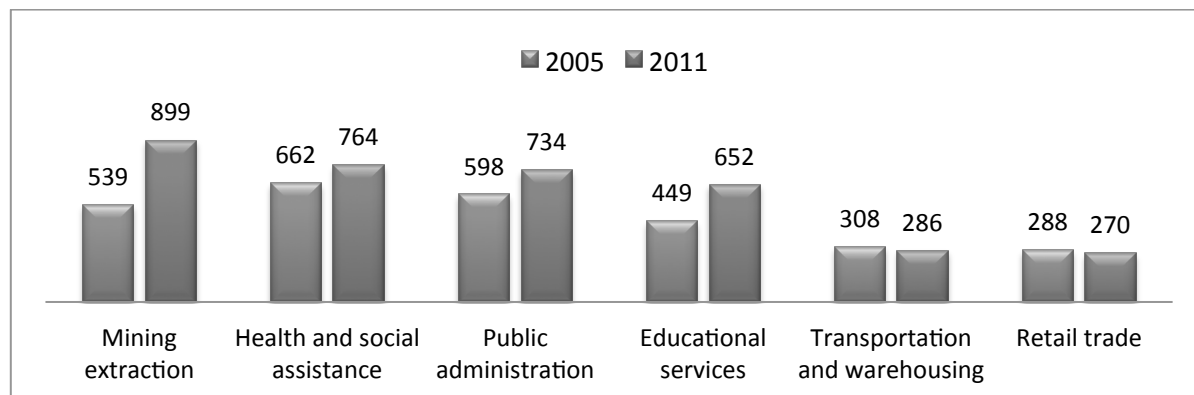
### Full-time Jobs: Men and Women

The job portrait for men and women in Nunavik also changes markedly if we consider jobs in the communities or outside. For example, in Nunavik as a whole, men hold 60% of full-time jobs and women 40%. In the communities, men hold 50% of full time jobs while women hold 50% of full time jobs. In the mining sector, men hold 90% of full-time jobs and women hold 10%.

### Full-time Jobs by Sector

The largest sector of the Nunavik labour market in 2011 was the mining sector (for the first time since jobs data was collected) followed by the health and social assistance sector, the public administration sector, and educational services sector. See Graph 1 for the breakdown.

*Graph 1 Regular Full-time Jobs in 2005 and 2011 by Sector*



Source: Jobs in Nunavik 2011, Kativik Regional Government

*There should be more Inuit managers in the regional organizations, and the training of management in management positions.*

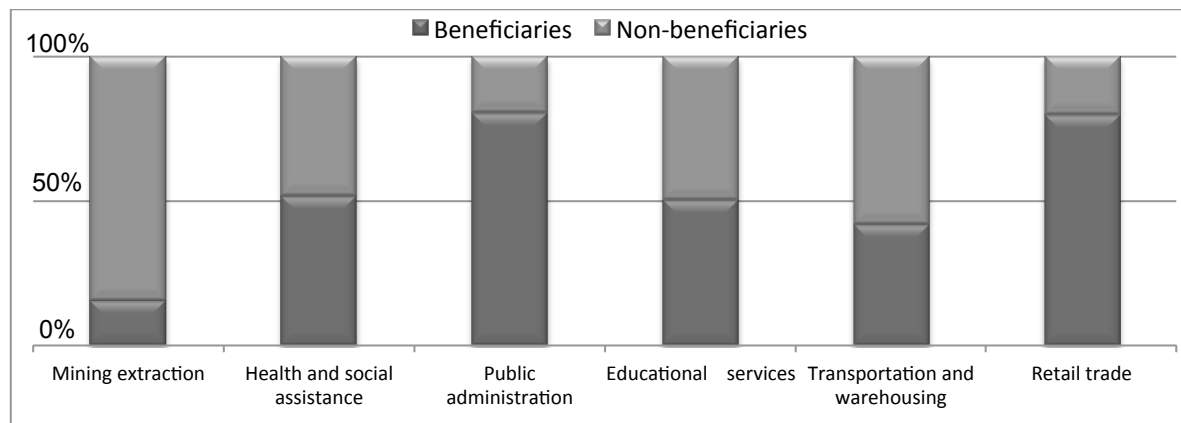
*Many management positions (in Inuit organizations) are occupied by non-Inuit because they require a specific education degree.*

*The (Inuit organizations) were developed by Inuit to provide services to Inuit. Why are Inuit not accessing management positions? – 2013 Parnasimautik workshop participant summary.*

Graph 2 shows the relative importance of beneficiaries and non-beneficiaries in the 6 sectors. Beneficiaries hold approximately 80% of the full-time jobs in both the public administration and

retail trade sectors. Beneficiaries, hold only a little more than 50% of jobs in the health care and social assistance and educational sectors. Beneficiaries held 40% of jobs in the transportation and warehouse sector and a small proportion of jobs in the mining sector (15%).

*Graph 2 Beneficiaries and Non-Beneficiaries with Full-Time Jobs by Sector in Nunavik*



Source: Jobs in Nunavik 2011, Kativik Regional Government

There is, unfortunately, no data available in Nunavik on how many Nunavimmiut participate in the traditional non-wage economy of *maqaittiit* including hunting, fishing, trapping, and how many Nunavimmiut are engaged in a full or part-time basis in this part of the economy.

In addition, the data available on employment in the wage-earning social economy is also scarce. A 2010 report titled, 'The Social Economy of Nunavik: Status Report' written by the Chantier de l'économie sociale, estimated that there were approximately 700 full-time jobs in the social economy in Nunavik.

#### Part-time Jobs in Nunavik

There were 3,713 part-time jobs in Nunavik in 2011, including regular part-time jobs (less than 30 hours per week on a regular basis), seasonal part-time and casual part-time jobs. This number is significant because part-time jobs represent approximately 47% or almost half of all the jobs in Nunavik.

Beneficiaries held approximately 71% of all these part-time jobs, non-beneficiaries held 29%.

#### Jobs Based Outside of Nunavik

The Nunavik Inuit labour market includes jobs with employers connected to Nunavik but based outside of the region, often in the south including the Montreal area. These employers include the Fédération des coopératives du Nouveau-Québec, the Avataq Cultural Institute, Tagramiut Nipingat Inc., the Makivik Corporation, and the Kativik School Board).

There were a total of 568 full-time and 86 part-time jobs (including regular, seasonal and casual part-time jobs) jobs outside Nunavik in 2011.

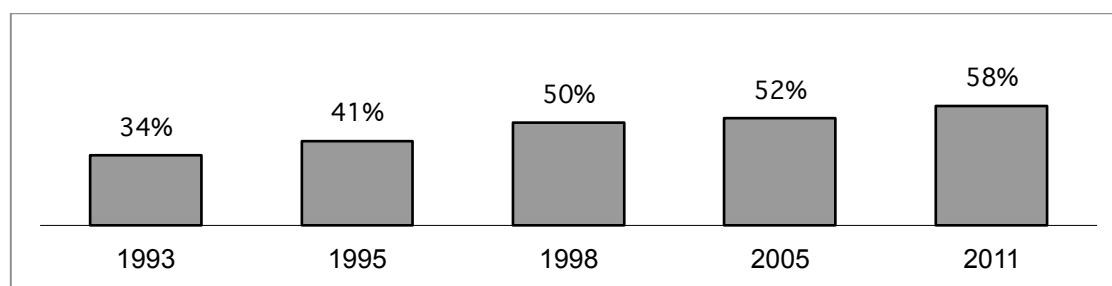
Beneficiaries held only 15% of the regular full-time jobs, and 21% of the part-time jobs.

#### Levels of Education/ Training Required for Full-time Jobs

*50% of the jobs being created require post secondary education. Who is going to get these jobs? – 2013 Parnasimautik workshop participant summary.*

Graph 3 shows the progression of the percentage of jobs requiring trades certification or a college diploma, or a university diploma from 1993 to 2011. In 1993, 34% of jobs required this level of education/ training, and by 2011 fully 58% required this level of education.

*Graph 3 Skilled Labour Force in Nunavik Percentage of Full-time Jobs Requiring a Post Secondary Diploma or Trades Certification*



Source: Jobs in Nunavik 2011, Kativik Regional Government

## NUNAVIK LABOUR MARKET: PEOPLE

### Nunavik Population Growth Rates

Population growth in Nunavik has been strong in general and considerably stronger than Quebec as a whole for the past 30 years. During the ten year period 2001-2011, the population growth was 15% in Nunavik, three times the population growth in Quebec, which was 5%.

The population growth rate in Nunavik during the period 2011-2021 is projected to decrease (to 9.4%), which in comparative terms is still high in the same period in comparative terms, and will still be equivalent to three times the projected Quebec population growth rate of 3.2%.

### Nunavik Population by Age Groups

The Nunavik population is characterized by a young age cohort. In 2006, 36% of the population was under 15, and 63.5% of the population was under 30. By comparison, the population of Quebec had 16.2% under 15, and 35.9% was under 30.

### Nunavik Population Replacement Index

The replacement index measures the substitution of those people in the labour market who will soon retire (aged 55 to 64) by those people entering the labour market (aged 20-29). A

replacement index of 100 indicates that for every person preparing to leave the labour market, a younger person is available to replace him.

The replacement index for Nunavik indicates that in 2006, there were more than three persons entering the labour force for every person leaving. This is important in considering the future portrait of the Nunavik labour market, because this high replacement index indicates a continuing and growing challenge in the Nunavik labour market since there will be a need to create a significantly increasing number of new jobs per year just to remain at the current level of employment.

#### Nunavik Population: Levels of Educational Achievement

*Education is a condition to access employment opportunities.* – 2013 Parnasimautik workshop participant summary.

The levels of educational achievement in Nunavik are, in general, significantly lower than in Quebec as a whole. Table 1 shows that 53% of Nunavik Inuit have achieved less than a high school education level, compared to 16.9% of people in Quebec, 13.7% have achieved a high school certificate or some post-secondary education, compared to 21.6% in Quebec as a whole.

*Table 1 Population aged between 20 and 64 by highest level of schooling, Nunavik and Quebec, 2006 (%)*

Regions	Population aged between 20 and 64	Less than high school	High school certificate or some secondary studies	Trades certificates	College certificate or diploma	University certificate, diploma or degree
	%			%		
Nunavik	100	52,8	13,7	18,1	8,5	9,2
Quebec	100	16,9	21,6	17,7	18,7	25,1

Source: Socio-Economic Profile of Nunavik, 2008, Laval University

Further, 8.5% of the Nunavimmiut have completed CEGEP certificate diplomas compared to 18.7% of the Quebec population, and 9.2% of Nunavimmiut have completed a university diploma or degree compared to 25.1% in the Quebec population as a whole.

In fact, it is probable that most Nunavimmiut CEGEP graduates have obtained a certificate rather than a diploma, and most Nunavimmiut university graduates have graduated with a diploma rather than a degree.

Notably 18.1% of the Nunavik Inuit population have completed a trades certificate versus 17.7% in Quebec as a whole.

## Nunavik Population: School Drop Out Rates

*Students must pursue their education if they wish to have good jobs!* – 2013 Parnasimautik workshop participant summary.

The Kativik School Board indicates that there is an approximate 90% drop out rate for all Nunavik Inuit students between the kindergarten and secondary 5/ high school graduation. This means that approximately 10% of the students who begin school in kindergarten or grade 1 obtain their high school leaving diploma.

## CURRENT EMPLOYMENT-RELATED TRAINING PROGRAMS IN NUNAVIK

In the spirit of Section 29 of the JBNQA and pursuant to the *Act respecting Northern Villages and the Kativik Regional Government*, the mission of the Sustainable Employment Department of the Kativik Regional Government is to provide tools for employment in the context of Inuit economic and social development. Since 1992, this mission has led the Department to assume increasingly greater responsibility for the delivery of related federal and provincial government programs. One of the Department's three activities is employment and training. This is described below.

### Employment and Training Programs

The Department has contributed to the development of employability of the region's labour force by supplying training activities that reflect a) the needs of residents; and b) key areas of economic and social development.

The Department's programs support labour training, student summer employment, and full-time job creation. It also supports activities that encourage high school students to continue their studies and that foster employability through traditional skills. Target clientele include youth, income-security recipients, unemployed individuals, persons with disabilities, as well as Employment Insurance recipients.

In 2013, the Department received approximately \$15M from federal and provincial sources for its employment and training programs.

In 2013, the Department received 663 funding applications for employment and labour training projects, 95% of which were approved. The Kativik Regional Government does not conduct training itself, but provides funding for the implementation of training projects. Project proponents are also required to contribute funding. In 2013, the Department's main partners were the KSB, the Kativik Municipal Housing Bureau, the Nunavik Regional Board of Health and Social Services, other Kativik Regional Government departments, the Makivik Corporation, the Fédération des coopératives du Nouveau-Québec, the northern villages and, Glencore Raglan Mine. These organizations are the region's main employers.



### Municipal Sector

Training assistance is delivered to the 14 northern villages to improve the skills of municipal employees and help staff understand how their jobs are important for the functioning of their municipalities.

In 2013, four different programs were implemented. They targeted municipal managers, secretary- treasurers, by-law enforcement officers and bus and truck drivers, and first aid workers. These four programs provided training for approximately 560 Inuit.

### Tourism Sector

In the tourism sector, the Sustainable Employment Department of the Kativik Regional Government focused on labour training and jobs creation. It supported the creation of 27 seasonal jobs in 2012.

### Mining Sector

There are two mines currently operating in Nunavik (Raglan opened in 1997 and Nunavik Nickel opened in 2013) and several mining exploration projects at various stages of development. Along with the Kativik Regional Government, the Kativik School Board and the Makivik Corporation, industry stake- holders have participated in the establishment of the Kautaapiklut Strategy Table to identify and implement training strategies and programs in this field, and coordinate mining sector-wide training and employment initiatives.

The Kativik Regional Government has signed an agreement with the federal and provincial governments to provide funding to this Strategy Table for two years from 2013 to 2015. In 2013, the Kautaapiklut Strategy Table Partners trained 488 Inuit in the mining sector in Nunavik.

### Construction Sector

The goal of the Sanajit Project for Inuit apprentice and journeyman construction workers is to develop a strong and autonomous mostly regional construction workforce. In 2013, essential skills and safety training was delivered to residents interested in working in the construction sector, and mentoring services were organized to improve support for Sanajit. Specifically, those Inuit apprentices completed essential skills training, passed mandatory construction-site health and safety training, and received mentoring support in 2013. Overall, 253 individuals received training or job placement services delivered by Sustainable Employment Department.

### Kativik Regional Employment and Training Committee

A key element of the Sustainable Employment Department's employment and training success, the Kativik Regional Employment Training Committee (KRETC) is a forum for regional Inuit organizations to analyze employment and training initiatives proposed across the region. Through its work, the KRETC identifies vocational and on- the-job training priorities and helps implement related activities. Project proponents included northern villages, Land-Holding Corporations, the KSB, the Makivik Corporation, the Nunavik Regional Board of Health and Social Services and the Saturviit Inuit Women's Association.

At the beginning of 2014, the KRETC received 121 applicants representing approximately \$17.6 million in proposed initiatives. In line with available funding \$8 million in projections were prioritized and funded. In 2014, these projects will create 86 jobs, train 2,225 employed, beneficiaries, 615 unemployed beneficiaries, and 75 beneficiaries working as seasonal workers.

## **CHALLENGES AND BARRIERS TO GROWTH OF INUIT EMPLOYMENT IN NUNAVIK**

There are multiple challenges and barriers to the growth of Inuit employment in Nunavik in both the wage earning and traditional economy. Many of these challenges and barriers have been in existence for decades, a number are also interrelated. They are outlined below.

### **Low level of educational achievement vs. an increasing requirement for a vocational or post-secondary diploma or degree in Nunavik jobs**

The low level of educational achievement in Nunavik creates a major barrier for growth of Inuit employment in Nunavik, particularly when this is juxtaposed with the finding that 58% of jobs in Nunavik require at least a vocational or post-secondary level of education. Further, it is reasonable to estimate that the percentage of jobs requiring this level of education in Nunavik has grown since 2011, and will continue to increase in the future.

This phenomenon, taken together with the 90% dropout rate, puts a large and increasing pressure on the employment training resources of both the Kativik Regional Government to fund employment training programs, and KSB Adult and Vocational Training Department, and local and regional employers to deliver training programs.

### **High level of Inuit youth entering the Nunavik labour force**

As noted on page 5 of this document, the population growth rate in Nunavik is projected to be 9.4% for the period 2011-2021. Further, the Nunavik population replacement index (also on page 5 of this document) indicates that in 2006 there were more than three people entering the labour force for every person leaving.

The implications of this information is that the Nunavik labour market will continue to grow significantly with new young entrants in the future, and a growing number of new jobs will be required every year just to remain at the current level of employment.

### **Lack of adequate, comprehensive, long-term and flexible funding agreements for employment training programs**

As noted on page 7, the Kativik Regional Government currently receives approximately \$15M from various federal and provincial sources to provide employment related training every year.

The funding from the federal government is provided through several agreements, almost all of which are short-term (2-5 years) and each have their respective eligibility, terms and conditions and reporting requirements.

As noted earlier, the Kativik Regional Government's mandate for providing employment and training programs and services flows from Section 29 of the JBNQA and the *Act respecting Northern Villages and the Kativik Regional Government*.

Analysis of the federal government funding agreements for the employment training programs of the Kativik Regional Government is as follows. The federal agreements:

- Do not adequately reflect the spirit of Section 29 of the JBNQA.
- Do not reflect the Kativik Regional Government's increasingly greater autonomy in providing employment training programs.
- Currently require multiple applications, agreements, reporting, and accountability measures that are not necessary.
- Do not recognize the significantly greater level of financing required to provide sustainable, responsive, innovative and effective employment training programs.

The conclusion of the Kativik Regional Government and the Makivik Corporation is that there is a need for a single window employment and training approach with the federal government. A single window agreement would provide funding for all elements of the employment training programs of the Kativik Regional Government, including operations, programs and youth training, and would provide ongoing funding for employment training for high employment growth sector such as mining, construction, tourism on a continuous basis.

### **Lack of adequate training capacity to provide additional employment related training**

The Kativik Regional Government and the Kativik School Board Adult Education and Vocational Training note that there is a lack of training capacity to provide adequately for vocational and on-the-job training in Nunavik in 2014. There is currently a need, for example, to increase capacity to provide employment training for key employment growth sectors such as the mining and construction sectors. If the mining and construction sector jobs grow significantly in the next 5-15 years, as is projected, there will be an even significantly greater need to expand the training capacity in these sectors in Nunavik or opportunities for Inuit employment will be lost. Increasing training capacity in these sectors would include the following examples:

- Increase the number and quality of Inuit training programs provided before and after employment in trades, technical and professional jobs;
- Increase the number and quality of Inuit leadership, management and professional training programs;
- Increase the number of work placements, co-op programs and summer jobs for Inuit enrolled in CEGEP and university studies; and
- Improve internet bandwidth in Nunavik that would allow Nunavimmiut to have access to online and videoconference delivery of post-secondary education and vocational training programs in their own communities.

### **Attitudes related to education, training and work**

*We need to be more determined to take jobs that are available.*

*Inuit need to have a good work ethic and a good education in order to assess the best paying jobs. We have to be motivated. There are jobs that remain open for a long time because nobody applies. Many workers do not show up to work the day after payday.*

*There are not too many jobs in the communities and yet some people are not making the effort to get the jobs that are available. – 2013 Parnasimautik workshop participant summary.*

As noted earlier in this document, approximately 90% of Nunavimmiut of school age drop out of school between kindergarten and secondary 5. There are undoubtedly many reasons for this phenomenon. Based on reports from the Kativik School Board, the Kativik Regional Government and employers over multiple years, some of the reasons for this level of dropouts include the following:

- Some dropouts have a negative attitude towards teaching and learning in their schools
- Some parents do not support their children staying in school

For some Nunavimmiut, this attitude can also be linked to the rationale that ‘if there are few or no jobs opportunities in my community, what is the point of completing high school or participating in employment-related training programs?’ The lack of resources available to the KSB also provides little opportunity to develop strong educational values.

### **Lack of experience of some Nunavimmiut adapting to a wage earning work environment**

*We have to be strong and reliable in our work, be on time, and make sure we care about our job.*

*People need to be taught so they will not quit. They can be taught and be great workers. I was once a student and I learned...young people can still learn!*

*All Inuit want to have jobs. But, many who have jobs arrive late to work! – 2013 Parnasimautik workshop participant summary.*

Nunavik employers (including some regional Inuit organizations and mining companies) have noted that some Nunavimmiut have limited experience adapting to a wage-earning work environment. This lack of experience adapting to a new work environment, can lead some Nunavimmiut to exhibit behaviours at work including:

- Not arriving at work on time
- Not showing up for work and not notifying the employer of his/her absence
- Not meeting work-related task deadlines

## **Discrimination in some workplaces towards Nunavimmiut**

*Mining companies promised training and jobs. The KRG says that Inuit workers make up 15% of the total workforce. There are many French workers. Racism is probably the reason why there are not more Inuit workers at the mine.*

*There should be more recognition for Inuit in the workplace. They are too often put down and discrimination is present.*

*There should be cultural orientations for workers coming from the south. – 2013 Parnasimautik workshop participant summary.*

A number of participants in the 2013 Parnasimautik workshops noted that some Nunavimmiut had either experienced or observed discrimination towards Inuit employees in mining sites in Nunavik over the last several years.

One could reasonably expect that Nunavimmiut who hear comments about discrimination towards Inuit employees at mine sites would not necessarily be interested to seek employment at a mine site, and the Nunavimmiut who work at mine sites where they experience discrimination would not wish to continue working there.

## **Lack of recognition of *maqaittiit* as a job category and lack of formal training**

Nunavimmiut continue to be *maqaittiit*, hunters, fishermen, trappers and gatherers; some full-time, most part-time. *Maqaittiit* do not have official recognition as a job category or occupation. But *maqaittiit* are an important part of the Nunavik social economy.

Further, no formal training programs exist for Inuit youth to train as *maqaittiit* and no diplomas or certificates are provided for this activity consequently.

There are precedents for this type of job category recognition in other parts of the Arctic. For example, the Sami people, who have a traditional economy similar to the Nunavik economy, have recognized the job of reindeer herder as a job category and have established formal education programs for this job.

## **OPPORTUNITIES FOR INUIT EMPLOYMENT GROWTH**

### **Mining Sector: Future Job Potential for Beneficiaries**

*We have to make sure that we will take advantage of the jobs that are generated by development. – 2013 Parnasimautik workshop participant summary.*

Mining companies working in Nunavik, provided the data outlined in Table 2 below. This data shows that there is a potential for significant growth in jobs in the mining sector in the next 15 years.

*Table 2 Potential New Mining Jobs in Mining in Nunavik, 2015-2030*

Mining Type	Job Potential	Jobs
Mining Operations	New jobs in mining operations: including Glencore-Raglan Mine, Canadian Royalties, Oceanic Iron Ore, Adriana Resources, Quest Minerals	3,000-3,500
Mining Construction	New jobs in mine construction (multiple mines)	400-700
Mining Exploration	New jobs in mine exploration (multiple exploration companies)	200-400
Mining Contractors	New jobs with mining contractors working for producing mining companies	400-700
Total	All types of potential new mining jobs in Nunavik	4,000-5,300

Source: Nunavik Mining Company Potential to the Kuujuaq Mining Conferences, 2013 and 2018

However, there is a key condition to realize this significant growth in Inuit employment as new mines in Nunavik are established. This condition is that impact Benefits Agreement (IBAs) signed with new mining companies in Nunavik must include specific and progressively higher targets for Nunavimmiut to be hired, trained, retained, and promoted. In addition, contractors working for new mining companies in Nunavik must also be required to achieve the same level of Inuit employment, training, retention, and promotion targets.

#### Construction Sector: Future Job Potential for Beneficiaries

*The issue of priority employment and contracts has to be addressed. The minimum Inuit employment threshold is often around 10% applied by certain regional organizations is not sufficient. In some First Nations, it is 40%. We need to change this to create more employment for Inuit.*

*We must access more construction jobs when houses are built. People have to stay on the job when hired by construction companies.* – 2013 Parnasimautik workshop participant summary.

The construction sector in Nunavik employed approximately 1,100 people in 2012 (latest data available). Of these 1,100 workers, 110 or 10% were beneficiaries. The construction sector is projected to continue to employ a greater number of people in the next 10 years.

This future growth in the construction sector jobs is due to two key factors:

- The Nunavik population has grown significantly in the past several decades (as noted on page 8/9 of this document), and the population will continue to grow. Consequently, there will be a growing demand for additional residential and commercial construction, for roads and infrastructure construction, and for institutional construction (such as schools, daycares, etc.)
- The CCQ has recently recommended that Nunavik become a CCQ placement region. This will mean that construction companies will no longer be required to hire construction workers from the Cote Nord CCQ placement region, and will have a greater incentive to hire Inuit construction workers from Nunavik.

Consequently, there is a potential to significantly increase the number of beneficiaries employed in this sector as more beneficiaries accumulate apprenticeship experience and hours, and replace non-beneficiary workers.

*We are still facing the same problem with construction workers. We need our own CCQ in the region. The CCQ does not recognize the qualifications earned through 20 years of experience. The issue of training accreditation has to be addressed.* – 2013 Parnasimautik workshop participant summary.

Further, as in the mining sector, the future growth in Inuit employment in the construction sector won't be fully realized until specific and progressively higher targets for Inuit employment, training, and retention are implemented.

#### Tourism Sector: Future Job Potential for Beneficiaries

The Kativik Regional Government recently developed a Tourism Sector Plan after extensive consultation and data gathering in Nunavik, and after producing a report titled 'Tourism Trends and Opportunities Report'. This report estimated that over the next 5 years that tourism development could generate 125 new positions; 45 new full time positions and 80 part-time positions.

The projected new jobs in the Nunavik tourism sector are important because these types of jobs (cultural tourism and adventure tourism) are normally filled by elders, many of whom have limited sources of revenue, and youth, most of whom have both limited job experience and limited revenue.

#### Nunavik Regional Organization Sector: Future Job Potential for Beneficiaries

*The organizations were developed by Inuit to provide services to Inuit. Why are Inuit not accessing management positions? We are often pushed out of those positions. We are supposed to push for our rights. We were led to believe that we would be making decisions. We were supposed to benefit from the JBNQA, but it has weakened us.*

*Many management positions are occupied by non-Inuit because they require a specific education degree. There are not enough students pursuing their education in science. I was myself more discouraged by my school than anything else. The fact that I had to go away from my family was as well a factor. We need a college in Nunavik.* – 2013 Parnasimautik workshop participant summary.

Graph 2 on page 3 titled 'Beneficiaries and Non-Beneficiaries with Full-Time Jobs by sector in Nunavik' shows that beneficiaries hold approximately 50% of jobs in the health and social services and educational services organizations.

There is an opportunity, over an extended period of time, to replace some and perhaps a significant number of non-beneficiaries in these regional public organizations with beneficiaries. This will take considerable effort and financial resources. However, there is experience in

Nunavik in implementing an Inuit employment advancement or promotion plan for the organization.

One mining company (Glencore-Raglan Mine) and some regional Inuit organizations (including the Kativik Regional Government) have begun identifying high potential Inuit employees, for whom a succession or individual development plan is identified, and who can be trained to be promoted relatively quickly to either a supervisory, training or more senior technical job. The initial results of this Inuit employee advancement plans in these organizations are positive. There is an opportunity to expand this experience both within and across a number of regional organizations to increase the numbers of beneficiaries who could eventually replace non-beneficiaries.

Further, there can be opportunities for some regional organizations to transfer some or decentralize some part of their operations for Kuujuaq to communities with high unemployment.

#### Maqaittiit: Future Job Potential for Beneficiaries

A potentially significant number of *maqaittiit*-related jobs could be created in Nunavik if a) *maqaittiit* jobs were recognized in Nunavik as a formal job category, b) certified formal training programs for *maqaittiit* jobs were created and funded, and c) additional funding (additional to the existing level of funding for the Hunters and Trappers program) for *maqaittiit* work could be secured. Nunavimmiut training as *maqaittiit* would be recognized as valuable members of the Nunavik contemporary Inuit community, since providing country food to communities is an important part of the Nunavik economy.

### SUMMARY OF STRATEGIC ISSUES: NUNAVIK EMPLOYMENT

The strategic issues in the Nunavik Employment sector are at an increasingly critical state.

On one hand there are large numbers of Nunavik beneficiaries unemployed or underemployed, large numbers of beneficiaries drop out of school, and the Nunavik labour force that is growing but increasingly populated by non-beneficiaries. In addition, for most unemployed beneficiaries, they experience significant employment barriers and challenges.

On the other hand, there are potentially very large job growth opportunities in multiple sectors of Nunavik in the next 5-20 years. This situation will require a large, long term, sustained employment training effort that must link coordinated efforts by the education system, the employment and training system, and Nunavik employers.

### VISION

The challenge for Nunavik is to create and implement a broad and far reaching vision for employment in Nunavik over the next 20 years that

- complies with the JBNQA;
- is adequately funded on a continuous basis;
- is responsive to the long-term needs of Nunavimmiut;



- addresses the challenges and barriers to Inuit employment;
- takes full advantage of the new future employment opportunities; and,
- creates a very large increase in employment for Nunavik beneficiaries in the job growth sectors and in regional organizations.

In addition, achievement of the Nunavik employment vision must be linked with the goal to increase access for Nunavimmiut to post-secondary education and vocational training capacity, and the goal to increase success in high school graduation.



## **REGIONAL DEVELOPMENT (MINING, ENERGY, TRANSPORTATION, TELECOMMUNICATIONS AND TOURISM)**

### **CONTEXT**

Under the *James Bay and Northern Québec Agreement* (JBNQA), the main focus of governments and Québec crown corporations was on the damming of rivers for hydroelectric production. Today, the situation is different. The main focus of development in Nunavik is mineral exploitation, which will entail energy, transportation and telecommunication projects. Development in all these sectors will affect the way Nunavik Inuit live.

The diversification of Nunavik Inuit's role in the regional economy will depend on our willingness to take advantage of energy, mineral, tourism and renewable resource potentials. The extent to which Nunavik Inuit will be able to participate will also depend on our capacity to assume the jobs and contracts that will derive from projects. Nunavik Inuit must seize a greater share of the employment and business opportunities that will arise.

While the 1975 JBNQA has provided the framework for successive governments to develop Nunavik, the 2002 Sanarrutik Agreement confirmed the willingness of Nunavik Inuit and Québec to develop these resources and promote economic development, job creation and economic spin-offs for Nunavik Inuit and Québécois in general through long-term partnership.

### **MINING**

Around the world, many countries rely on minerals to drive their economic growth. In the same manner, Canada and Québec's economic wealth depends on the exploitation of natural resources. Nunavik is rich in minerals and international developers are showing interest in exploiting these resources.

Mining represents a significant force for generating training, jobs, contracts and investments. Currently in the region, there are two operating mines (Raglan opened in 1997 and Nunavik Nickel opened in February 2013), several mining projects at various stages of development, and up to 40,000 mineral claims. The development of Nunavik's mineral potential and mining is strongly endorsed by the Québec government. Nunavik Inuit must state under what conditions they want these resources to be developed and how the wealth generated will be shared.

#### Jurisdictional Framework and Information Sharing

*We have to monitor development closely from the beginning and be prepared this time. Nunavik should have conditions that are strict enough so that no companies can get around our rights and the environmental assessment processes in place.* – 2013 Parnasimautik workshop participant summary.

The 1975 JBNQA and the 2008 *Nunavik Inuit Land Claims Agreement* (NILCA) guarantee Nunavik Inuit rights including land ownership and harvesting. These agreements also contain assessment mechanisms to protect the natural and social environments. The regimes provided for in the JBNQA and the NILCA therefore can help ensure dutiful mining development.

Under the 2002 Sanarrutik Agreement, the Québec government undertook to encourage and facilitate the signing of agreements between the Makivik Corporation and mining companies concerning remedial measures and monitoring, financial arrangements, employment and contracts. Impact and benefit agreements aim to minimize the negative impacts and maximize the benefits of mining activity for Nunavik Inuit. Québec must ensure that this undertaking is properly implemented.

To date, the Makivik Corporation along with the communities affected by mining projects have entered into two impact and benefit agreements with mining companies. The 1995 *Raglan Agreement* with the communities of Salluit and Kangiqsujaq, and the 2008 *Nunavik Nickel Agreement* with the communities of Salluit, Kangiqsujaq and Puvirnituk.

In 2009 the Québec government announced a new mineral strategy to accelerate mining development especially in northern Québec, in 2011 it launched Plan Nord to attract investments, and in 2013 it amended the *Mining Act*.

Briefs concerning Bill 43, *Mining Act* were presented by the Makivik Corporation, the Kativik Regional Government and the Kativik Environmental Advisory Committee in September 2013 to the Committee on Agriculture, Fisheries, Energy and Natural Resources. Nunavik organizations called on the Québec government to empower them to designate areas that are incompatible with mining activities and, throughout the whole region, to promote environmental conservation and community involvement in industrial development. The National Assembly rejected Bill 43 in October, but adopted Bill 70, *An Act to amend the Mining Act* in December.

The amended Act provides more transparency and obligations for mining companies to inform the Québec government, municipalities (including the Kativik Regional Government on Category II and III lands), landowners (i.e. the landholding corporations) and the general public with regards to their activities. It also includes minimal and insufficient obligations to consult Aboriginal organizations, to obtain approval of restoration plans, and to provide financial guarantees before receiving leases. It also gives regional county municipalities (i.e. the Kativik Regional Government) the power to identify territories that are incompatible with mining activities according to guidelines to be determined by the Ministère de l'Énergie et des Ressources naturelles. While some changes are positive, many will require the adoption of new regulations or policies to become effective; Nunavimmiut will have to be consulted. Further amendments continue to be required to bring the *Mining Act* more in line with the JBNQA and the Sanarrutik Agreement in terms of consultation and accommodation.

This jurisdictional framework and the protection of Nunavik Inuit rights must be taken into account during the planning, implementation and closure of mineral exploration and mining activities.

Coordination between project proponents and regional and local authorities is essential. Project proponents must strive to better communicate with communities and regional organizations, to consult them at each and every step of a project, and to accommodate their needs. The Makivik Corporation is the recognized native party under the JBNQA and is the point of entry for this communication and will remain the central Nunavik Inuit party throughout every mineral exploration and mining project, in close partnership with the concerned landholding corporations and the Kativik Regional Government each according, respectively, to their rights and responsibilities.

Concerns related to Wildlife, their Habitats and the Nunavik Inuit Way of Life

*Once our land, environment, wildlife and way of life are damaged, we cannot get them back. Too often we say they are important... but we take the money. Our culture should be more important. We need to maintain our lifestyle and protect our wildlife.* – 2013 Parnasimautik workshop participant summary.

*Some lakes have been affected by contaminants and our country food has been affected. Because of the wind, it is not just the mining site that is affected. It is all the surroundings.* – 2013 Parnasimautik workshop participant summary.

*We have to be concerned about those large ships coming here to transport minerals. They may drop their ballast into our coastal waters and could contaminate our marine mammals.* – 2013 Parnasimautik workshop participant summary.

Nunavik Inuit are concerned about the effects of mining development on their way of life, on wildlife and the areas where they harvest, as well as on archaeological sites. Nunavik Inuit rely on wildlife for food security and this will continue to be the case into the future. Communities and regional organizations must be permitted sufficient time and provided adequate financial and other resources to analyze the potential impacts and proposed mitigation measures related to mining development.

Community and regional participation in environmental and social assessments is essential. No company should be allowed to get around the related regimes established under the JBNQA or the NILCA, including mining exploration activities on lands immediately adjacent to Category I lands. Assessments must take into consideration the whole region and not just the communities closest to each project. Governments, project proponents and Nunavik Inuit must ensure balance between the development of mining potential and the protection of the environment and habitats that are vital to wildlife and the continued exercise of harvesting.

## A Sustainable and Equitable Approach

*If there is mining and we lose access to our country food, we should be compensated because we will need to get food from somewhere else.* – 2013 Parnasimautik workshop participant summary.

*Mining has impacts on our way of life but is beneficial in many ways.* – 2013 Parnasimautik workshop participant summary.

Wildlife is essential for food security and Nunavik Inuit culture and identity. Important wildlife habitats are often the same areas coveted for mineral exploration and mining projects. The discovery of minerals on lands used by caribou for calving is a good example of conflicting interests. Considering that Nunavik's ecosystems are fragile, relevant legislation (*Act respecting the Conservation and Development of Wildlife, Environment Quality Act*, etc.) must be applied at all stages of development from mineral exploration to actual mining operations and, finally, to site closure and restoration.

Even though mineral resources are not renewable, the exploitation of some of the region's mineral deposits could create employment opportunities for many years. Education and training programs in mining technologies and geosciences must be implemented to improve the prospect of employment for Nunavimmiut in this field. The social relevance of proposed mining projects must be taken into account. Further community integration and participation in mining development will surely contribute to sustainable and equitable social and economic benefits. To this end, the Nunavik Mineral Exploration Fund is a non-profit organization established to promote awareness in the region regarding mineral exploration and mining activities, promote training among Nunavimmiut and the involvement of Nunavik Inuit-owned companies in the mining sector.

The issues involved in the exploitation of certain minerals must be thoroughly analyzed and understood. For example, more information should be shared on how uranium mining is carried out, on potential risks and on intended uses before a clear position on its exploitation in Nunavik can be stated.

## Mining Claims and Planning

*We have to monitor development closely from the beginning and be prepared this time.* – 2013 Parnasimautik workshop participant summary.

*Still today, it is easier to claim lands for mining exploration than it is to protect lands for the exercise of our rights.* – 2013 Parnasimautik workshop participant summary.

*Unfortunately, with the mining claims that have been given out, we do not know who they are, where they are and what they are doing. It is vital that they give us this information. We are not*

*well informed about what is happening in our territory.* – 2013 Parnasimautik workshop participant summary.

A website administered by the Ministère de l'Énergie et des Ressources naturelles permits interested parties to simply click and claim areas for mineral exploration, removing them from consideration for other purposes such as protected areas or park designation or an expanded land base for Nunavik Inuit. The past few years have witnessed heightened interest in mining as well as air, land and sea transportation infrastructure development. Accelerated staking of mineral exploration claims could eventually have significant impacts on wildlife, their habitats and Nunavik Inuit harvesting. A review of the procedure for obtaining mining claims must be carried out to ensure that it takes into account the principles of consultation and accommodation, that community priorities for protected and important harvesting areas prevail over mining claims and development, and that local and regional authorities are kept informed of the changing landscape of mineral exploration claims.

The working group created by the Québec government with the participation the Kativik Regional Government and the Makivik Corporation to follow up on the 2013 report entitled *Protected Area Planning in Nunavik* is achieving some success expanding Nunavik's network of protected areas. On June 18, 2014, a temporary suspension was placed by the Québec government on mining claims in the Kovik River watershed. The report also concluded that Nunavimmiut support the expansion of the region's protected area network, as well as achieving balance between future development needs and the protection of wildlife, the environment, as well as Inuit culture and harvesting practices.

*We were not properly informed when the JBNQA was negotiated. We should inquire about the staking process that took place then and obtain the results of their analysis of Nunavik's potentials at the time.* – 2013 Parnasimautik workshop participant summary.

Surveying of Nunavik's mineral potential has been carried out since the early 1950s. During Parnasimautik workshops, many participants expressed their frustration with the land selection process that followed the signing of the 1975 JBNQA and questioned whether the Québec government had acted in bad faith. In the case of Aupaluk and some other communities, the territories that residents wanted to select for their category I and II lands had already been identified for development before the JBNQA, and was therefore denied. Québec government and Hydro-Québec priorities prevailed over those of Nunavik Inuit.

Considering the still limited knowledge of the geological structure and mineral potential of the region, the production of geoscientific data should be pursued in partnership by Nunavik and the Québec government. The Ministère de l'Énergie et des Ressources naturelles has invested up to \$12 million every year since since 2010 in geoscientific surveying in the province and in particular in Nunavik. Nunavimmiut support the acquisition of knowledge about the region's mineral potentials and expect to be kept fully informed of results. The publication of research results should in fact be shared with Nunavik first and then with the mining industry so as not to lead to accelerated claiming that could prejudice future land selections or the creation of

protected areas. However, for any survey conducted on Category I lands, the concerned landholding corporations must have the right to disallow the publication of such results.

Improved energy supply is crucial for community development and to support mining projects. The construction of enhanced infrastructure would also make the region more attractive to investors and help mining companies to bring their projects into production. In partnership with the Québec government, Nunavimmiut want to prepare and implement strategic development plans for the energy, transportation and telecommunications sectors to contribute first and foremost to community development as well as industrial development. To this end, integrated planning will be essential.

### Economic Opportunity and Community Benefits

*It is a question of time before mining booms again. We of course want to protect our land, harvesting and way of life but, at the same time, we want to prepare for the future and create jobs. We can work together with industry to develop our territory. Mining can affect our way of life but, at the same time, it could be very beneficial for the future.* – 2013 Parnasimautik workshop participant summary.

To this end, community participation in mineral exploration and mining projects should be strengthened with a view to enhancing economic benefits and sustainable and equitable development.

Joint ventures between landholding corporations and mining companies and subcontractors, as well as Inuit-owned service companies, are two avenues. The Kautaapiklut strategy is another avenue. Its objectives include building training capacity, strengthening pre-employment processes, reinforcing employee retention, and improving education levels. A specific industry-driven tool is the Tamatumani program implemented at the Raglan mining site, while another tool should eventually be formal educational institution programs delivered in the region and focused on mining technologies and geosciences with the goal of increasing the number of Nunavimmiut employed in the mining industry.

The turnover of Inuit workers at mining sites is also an issue. Many Parnasimautik workshop participants referred to discrimination. As well, long working hours and extended work periods away from home are other discouragements. In cooperation with mining companies, the causes of these situations must be understood and solutions found.

*We have to make sure we benefit collectively from those mining projects. The sharing of profits between mining companies and Nunavimmiut has to be reviewed. We are not receiving our fair share of the benefits under the current impact and benefit agreements.* – 2013 Parnasimautik workshop participant summary.



Nunavimmiut will need to determine an acceptable level of compensation for the exploitation of the region's minerals as well as how this compensation will be allocated fairly among the communities and Nunavik Inuit based on their tradition of sharing.

*We have to weigh if the benefits should go to individuals or to organizations for community projects. The payment of royalties to individuals is often perceived as deteriorating the community social fabric. Many believe that mining companies should contribute to community wellness services, to what communities need such as training, housing or towards a reduction of the cost of living. – 2013 Parnasimautik workshop participant summary.*

*On one hand, people have money to buy food, clothing and gasoline, etc. But on the other hand, it is more difficult for local organizations to get workers. We have found in Kangiqsujuaq, the proper balance between the payment to individuals and to the community. With money, many people were able to pay their rent arrears, buy a snowmobile, a boat or a motor so they could go hunting and fishing that they would have not been able to do otherwise, and to buy essential goods. I understand that the money can sometimes not be used for the right thing but I wanted to highlight that there can be a positive impact especially when we consider that 72% of Nunavik households earn less than \$32,000. – 2013 Parnasimautik workshop participant summary.*

*Sallumiut and Kangiqsujumiut take pride in what they have accomplished through the Raglan agreement. Shipping is controlled in the Deception Bay area in the spring to protect marine mammals. The ships bringing cargo for the mine can bring cargo for the people as well, but it would be easier if there was a road linking the mine to the communities. They have companies owned by their landholding corporations and get contracts with the mining companies. Since 1985, they have acquired knowledge and experience and are recognized by Xstrata as role models and partners. Communities may consider engaging into partnership agreements with mining companies. – 2013 Parnasimautik workshop participant summary.*

During Parnasimautik workshops, Nunavimmiut voiced the urgency for Nunavik to adopt a mining policy to set out the conditions for mineral resource development under existing land, wildlife and environmental regimes, agreements and legislation, and to encourage the mining industry to participate in sustainable and equitable social, environmental and economic development. By showing what it is that Nunavik Inuit value and want to protect, the policy will guide mining activities in the region as well as promote partnership with industry. It will strive to ensure that any mining development occurring in the region benefits Nunavik Inuit as much as possible. A mining policy is in the process of being developed by the Makivik Corporation in consultation with regional stakeholders.

*The impacts of these activities on the land, wildlife and environment, and on our daily lives will of course need to be considered. The policy will need to state the region's position concerning private versus public ownership of air, land and sea transportation infrastructure, as well as the obligations of developers towards employment and training of Nunavimmiut. – 2013 Parnasimautik workshop participant summary.*

## Mining Development near Aupaluk

Aupaluk, which has approximately 200 inhabitants, has been and continues to be directly affected by mining development. Should a mine eventually be established near the community, the residents will constantly see and hear mining activities from their homes. Their daily lives and, in particular, their harvesting activities, will be disrupted. Proper resources should be made available to Aupalummiut to allow them to properly assess the potential impacts and benefits that nearby mining development could have on the community. A working group has been established by the Makivik Corporation and the community to address these issues and plan for the future.

*Aupalummiut will see the development unfold from their homes. What will happen to their community if they say no to the project? What will it be like for them in 20 years from now if they accept this project? What will they do once their environment, land and wildlife have been damaged? Can the proposed mining development and the practice of subsistence activities co-exist? Will we have to be relocated? And what will happen with the infrastructure and equipment when there are no more minerals? – 2013 Parnasimautik workshop participant summary.*

*We have to think about the land. We hear that Salluit is receiving large amounts of royalties. Communities adjacent to mining development, such as Aupaluk, should be provided infrastructure, such as arenas, swimming pools, etc. We have to include all minerals in new agreements instead of only nickel. – 2013 Parnasimautik workshop participant summary.*

*If our people were healthy in their personal lives, they could benefit and growth would be positive. The government should take its responsibilities and force developers to address the wellness of the people by contributing to wellness and cultural centres and activities. They could put programs forward to improve wellbeing in the community. We should have enough houses for everyone. People should be able to pay for their houses. – 2013 Parnasimautik workshop participant summary.*

## ENERGY

Despite the proximity of huge hydroelectric power plants which drive Québec's economic growth, Nunavik communities are not connected to the Québec electrical power grid. Lighting and heating in the communities are still powered by non-renewable fossil fuels, while industrial projects, such as the Raglan and Nunavik Nickel mining sites, operate with independent diesel power networks. Nunavik's undeveloped rivers and watersheds including the Great Whale and Caniapiscou rivers hold a significant additional hydroelectric potential.

Moving into the future, the increasing price of oil, the environmental hazards of fuel transport and the air pollution produced by the burning of hydrocarbons are major concerns. Participants at 2013 Parnasimautik workshops identified small-scale community hydroelectric generating

stations, wind turbines and hydrokinetic power as alternatives to community diesel and large-scale hydroelectric power development in Nunavik.

Connection to the Québec electrical power grid and energy production in general are strategic issues for future industrial and community development. They are also inseparable from the issues of wildlife and habitat protection, food security and respect for the Nunavik Inuit way of life.

#### Transmission Lines and Hydroelectric Development

*It is not acceptable that we are not connected to the Hydro-Québec power grid while Hydro-Québec provides electricity produced close to our community to the south and the USA. – 2013 Parnasimautik workshop participant summary.*

Energy demand in Nunavik is increasing as communities grow and homeowners look for ways to reduce home construction and operating costs through the use of electricity. This development however is conditional on energy supply. Some communities, for example, have been prohibited from operating arena eco-ice systems because the local power plant is unable to produce enough electricity. Nunavimmiut should be able to light and heat their homes and communities the way they themselves choose, with diesel power, hydroelectric power or alternative sources of energy.

In 2002, Québec government's intention to eventually exploit Nunavik's hydroelectric potential led to the signing of the Sanarrutik Agreement. The Makivik Corporation, the Kativik Regional Government and the Québec government moreover recognized that connecting Nunavik to the Québec electrical power grid would ensure a reliable and affordable source of energy for the communities and for the development of economic potential.

*The construction of a power line would have to consider the loss of land and the impacts on wildlife. It would also affect the sale of fuels by regional distributors to run Hydro-Québec's generators. – 2013 Parnasimautik workshop participant summary.*

Under sections 2.1 and 2.2 of the Sanarrutik Agreement, the Québec government and Nunavik Inuit undertook to study the technical and economic feasibility of installing power transmission lines around the region, to evaluate hydroelectric potential north of the 55th parallel, to evaluate the possibility of building small hydroelectric generating stations to serve the communities, to work with the Makivik Corporation and the communities on the evaluation of potential hydroelectric projects, and to fully disclose information regarding proposed new projects.

A power transmission line pre-feasibility study carried out in 2003 determined that a 2,850-km line connecting all the communities and the Raglan mining site is technically feasible and would have an estimated cost of \$1.6 billion. The construction of power transmission lines would generate new economic development and business opportunities, as well as opening the door

to fibre-optic telecommunications infrastructure. Analysis demonstrating all the cost-benefit advantages of such a project and its environmental impacts remains to be conducted.

More must also be done by the Québec government to fulfill all its commitments under the Sanarrutik Agreement regarding energy development, including the disclosure of actual production costs and evaluated potential.

### Alternative Sources of Energy

*There will be more need for energy and the people feel that they should start looking for energy sources other than diesel.* – 2013 Parnasimautik workshop participant summary.

More consideration must be given to small-scale hydroelectric projects initiated by the communities. To date, small-scale hydroelectric projects in Kuujjuaq, Puvirnituk and Inukjuak have all been rejected by Hydro-Québec. The implementation of the Innavik project in Inukjuak, for example, would generate significant economic, employment and other community spinoffs, but could require the conversion of all local building heating to electric and the purchase of surplus power by Hydro-Québec to be viable. The Québec government, Hydro-Québec and Nunavik Inuit need to perform cost-benefit analysis of small-scale community hydroelectric projects and to explore other alternatives to diesel, such as wind and hydrokinetic power.

The successful implementation of Canada's first industrial-scale wind power and energy storage facility being planned at Katinniq, the site of the Raglan mining site could very well pave the way to similar initiatives in Nunavik Inuit communities.

### Off-Grid Power Networks

As Quebec's partner under the 2002 Sanarrutik Agreement, Nunavik has an interest in developing its energy potential as a means to improve living conditions in the communities. At the same time, the communities are also consumers, clients of Hydro-Québec.

The price structure applied by Hydro-Québec in Nunavik promotes the use of electricity strictly for lighting and basic needs and, through subsidies, encourages the burning of hydrocarbons for all space and water heating purposes. The price paid for daily residential consumption below 30 kWh is 5.57¢ per kWh. This same rate is applicable throughout Québec for first tier consumption. But, when daily residential consumption exceeds 30 kWh (second tier consumption), the Nunavik consumer pays 33.64¢ per kWh and the southern residential consumer only 8.26¢ per kWh. The Makivik Corporation and the Kativik Regional Government recently opposed Hydro-Québec's intention to gradually increase the second tier consumption rate to a level equal to the marginal cost of production, currently 59¢ per kWh. For their part, Nunavik businesses and organizations pay the same rates as southern businesses and organizations, i.e. 9.38¢ per kWh for lighting and basic needs. If Nunavik business and organization consumers choose to heat their space and water with electricity, however, a rate of 74.17¢ per kWh is applied.

*As a homeowner, I look for ways to use less and reduce the cost of my utilities.* – 2013 Parnasimautik workshop participant summary.

This approach forces individuals, businesses and organizations in Nunavik to adapt their buildings with space and water heating systems, entailing additional costs. Even though Hydro-Quebec subsidizes the price of fuel, the current price structure contributes to high operating costs for homeowners and businesses. It is an obstacle to economic development. Through off-grid power networks, Nunavik has been left alone to assume the economic and social costs of an inadequate supply of electrical power.

### Powering the Region into the Future

The Québec government must pursue analysis on the benefits of connecting Nunavik's communities to the Québec electrical power grid as envisaged in the 2002 Sanarrutik Agreement and in the 2003 study entitled *Interconnection Project for the Integrated Development of the Nunavik Territory*, and share with the region all information on hydroelectric potential.

As well, the 2010 *Plan Nunavik* contains important short- and long-term objectives regarding energy and proposes a few renewable energy pilot projects aimed at alternative energy sources for the region and the communities. The Québec government must act on the recommendations contained in *Plan Nunavik*.

Considering the time needed to conceptualize a project, to obtain the necessary authorizations and to build hydroelectric generating stations and transmission lines, Nunavimmiut and Québec must prepare a Nunavik energy strategy starting with the following important issues:

- Connection of Nunavik to the Québec electrical power grid, beginning with Kuujjuarapik and Kuujuaq.
- Identification and development of the region's energy potential, including the feasibility of small-scale hydroelectric, wind and hydrokinetic power projects.
- Identification of the actual production costs of the diesel power plants in the 14 communities and at mining sites, as well as the high cost of electricity for Nunavik consumers for space and water heating purposes.
- Assessment of the impacts of clean energy sources on regional fuel distributors.
- Connection of all Nunavik communities to more reliable and clean energy sources.

*The electricity produced in Nunavik should benefit Nunavik Inuit first. We should have been the first ones to benefit the construction of the dams.* – 2013 Parnasimautik workshop participant summary.

Industrial development in the hydroelectric and mining sectors poses a threat to wildlife and their habitats, along with the Nunavik Inuit way of life. Balance must be achieved between these

competing interests. As partners, Nunavik and the Québec government will need to determine how best to respond to the region's community and industrial power needs and replace existing diesel power networks with cleaner forms of energy.

## TRANSPORTATION

None of the region's 14 communities are connected to one another or to southern Québec by land link. Rather, Nunavik depends on air and sea transportation to move people and supplies, and will continue to do so into the foreseeable future. This situation increases the cost of living and limits economic development. Development of the region's transportation network, and its telecommunications network, is too often only considered in the context of energy, mining and tourism development.

In 2008, the Kativik Regional Government, the Makivik Corporation, the Cree and non-Native communities of James Bay, and the Ministère des Transports du Québec laid the groundwork for a multi-year transportation strategy for Northern Québec. The strategy's main goals were to optimize transportation safety, reduce the share of transportation costs in household expenses, support the regional economy, upgrade user mobility, and maximize regional spin-offs and sustainable solutions.

Development of air, sea and land links will generate activity that could benefit the communities and local businesses (including construction and maintenance jobs and contracts), but this activity and resulting traffic will have impacts on wildlife, their habitats, harvesting and the Nunavik Inuit way of life. In this context, Nunavimmiut must determine how they want to connect to the rest of Québec and the world in the future.

### Air Transport

Between 1984 and 1991, airports were built in every community except Kuujjuarapik and Kuujuaq, where facilities were already in place. Then and still today, along with the homes, schools and health centres constructed during the same period, airports have had the most meaningful impact on living conditions in the region. To meet the growing needs of the region's population and the health, tourism and mining sectors, to name but a few, airport improvements are necessary. To this end, the Ministère des Transports du Québec and the Kativik Regional Government approved a renewed airport infrastructure improvement plan in 2012; work is planned until 2017. The plan has in particular permitted since 2008 important reconditioning and expansion work at the Puvirnituk airport, terminal building renovation work in Ivujivik, Quaqtac and Kangirsuk, runway resurfacing and runway lighting system replacement work in Quaqtac, Salluit and Kuujjuarapik, as well as airport access road improvement work in Salluit.

Future projects will need to include runway extensions and paving to allow regional airlines to meet the requirements of newer aircraft not designed to operate on gravel runways. Moreover, security screening services need to be delivered by the Canadian Air Transport Security Authority at the Puvirnituk airport and, if the installation of automated weather observation

systems in the communities remains a priority of NAV CANADA, the roles and responsibilities of community aerodrome radio stations must be redefined in order to maintain important local jobs.

*It takes too long to travel from Salluit to Montreal by Air Inuit with stops in every village. We would get fresher produce if we had jet service.* – 2013 Parnasimautik workshop participant summary.

As regards airline services, the issues of long travel times to the most remote communities, high costs for airfare and excess baggage, as well as inadequate cargo warehousing capacity in many communities were raised at Parnasimautik workshops. Understanding that there are cost and other logistical constraints, these matters must be addressed.

### Sea Transport

*We have to be concerned about the possibility of oil spills and the contamination of marine mammals. The effects on the surrounding ecosystems need to be monitored and the knowledge needs to be distributed to the population. This should happen before any new deep seaport is built.* – 2013 Parnasimautik workshop participant summary.

The practice of harvesting remains essential today to food security in the communities. In summer, marine wildlife hunting and fishing depend on reliable and safe access to nearby harvesting areas. Summer sealift activities are also essential. They are currently the most cost-effective way to deliver non-perishable food and other items to Nunavik, and to promote economic development.

The 1975 JBNQA and the 2002 Sanarrutik Agreement acknowledge this situation. They contain commitments by the governments of Canada and Québec to construct and maintain breakwaters, anchoring basins and access ramps for harvesting boats and sealift activities. Between 1999 and 2011, the construction of marine infrastructure in every community was completed at a cost of over \$91.5 million. The facilities have a significant positive impact in the communities, including improved safe access to the sea for Nunavik Inuit harvesters and more efficient sealift operations.

Despite the costs incurred for their construction and their importance, no permanent funding has ever been secured for the ongoing maintenance of community marine infrastructure. A three-year maintenance plan prepared by the Kativik Regional Government in 2012 includes major work for infrastructure in a number of communities and regular maintenance work in all communities. While the Québec government funded some annual maintenance between 2008 and 2011 and has committed more funding for three more years (2013–2015), the federal government has yet to contribute any funding for regular marine infrastructure maintenance. At the same time, the Nutrition North Canada program, which was fully introduced in October 2012, has reduced federal subsidies for air transport, forcing local suppliers to increase their use of sea transport for the shipping of all non-perishable food items needed in the region. Along with investments in existing marine infrastructure maintenance, better harvesting boat

and sealift access at low tide, improved navigational aids and anchoring buoys, and better sealift warehousing capacity are needed.

*On a space-available basis, the mining company provides free shipping on its vessels coming to Deception Bay.* – 2013 Parnasimautik workshop participant summary.

*Cargo boats returning to the south empty should carry back scrap metal materials.* – 2013 Parnasimautik workshop participant summary.

*Nunavik should have the same type of ferry service offered along the North Shore and to the Magdalen Islands.* – 2013 Parnasimautik workshop participant summary.

*When ore shipping activities end at Deception Bay, the dock will not be used anymore. Why is the government not putting the docks in the communities where there are already people who would use this facility?* – 2013 Parnasimautik workshop participant summary.

Sea transport is only beginning to be explored for its economic and community development potential and employment opportunities. The region occupies a strategic location in relation to the opening of the Northwest Passage that might be conducive to partnerships with neighbouring Aboriginal groups, governments and industrial stakeholders. But, like with mineral exploitation and land transport development, questions are being asked about the impacts of increased sea transport activities on wildlife, subsistence harvesting and the Nunavik Inuit way of life.

## Land Transport

*A public road would not allow for any control. Maybe there will be too much alcohol and drugs. The road would possibly provide access to hunting areas for southerners. Monitoring would be needed. A railroad link could be a lot better and allow us to have better control over what would transit between the communities and the south.* – 2013 Parnasimautik workshop participant summary.

*Transportation is too expensive by air and by ship. If proper research on the potential impacts were done, I would agree that we be connected to the south.* – 2013 Parnasimautik workshop participant summary.

Road and railroad development is often considered in the context of energy, mining and tourism. The construction and operation of land links would generate significant spinoffs and contribute to reducing the cost of living. Land links between Nunavik and the south must not, however, only be considered in the context of industrial development.

This type of development is of special concern because of the absence of guidelines adapted to the northern environment and regulations, the complexity of the potential impacts on



communities and the Nunavik Inuit way of life, as well as the effects on major regional sea and air transport business interests.

*There is always a downside to these types of projects. On the one hand, a road would reduce the prices of goods and, on the other hand, it would impact on wildlife. A lot of research, studies and plans are being made, and it is very important that the social impacts be assessed properly.*  
– 2013 Parnasimautik workshop participant summary.

*We have to find out from the Cree about the impacts it has had on them. We have to think about how the road will change our lives, and not just for the better.* – 2013 Parnasimautik workshop participant summary.

The results of pre-feasibility studies on land links between Kuujjuarapik and Radisson and between Kuujuaq and Caniapiscau or Schefferville, as well as discussions initiated by Kangiqsujuaq concerning the construction of a road between the community and mining sites must be followed up to determine the next steps. Consultation with the communities and regional organizations along with thorough environmental and social impact review and assessment are essential to this end.

#### Transportation Orientation

Air, sea and land transport are strategic issues for regional development. Decisions regarding this infrastructure are too often driven by economic factors deriving from the mining and hydroelectric sectors, leading to a proliferation of infrastructure and leaving the communities with little or no input. As industrial development advances, the feasibility and strategic importance of integrated air, sea and land transport issues must be studied in terms of their impacts on wildlife, habitats, employment and economic development, and priority must be given to the orientations set by the communities.

A policy regarding the construction, maintenance and shared use of land, air and sea transport infrastructure is necessary to ensure coordination between the Québec government and the region, and ultimately produce spinoffs for and improved living conditions in the communities. At all stages, close monitoring and correction of the environmental and social impacts of this infrastructure must be mandatory.

#### TELECOMMUNICATIONS AND BROADCASTING

*Telecommunications are not developing at the same pace as in other parts of Canada and Québec, and they are very expensive to use. Telecommunications was a big oversight in the James Bay and Northern Québec Agreement.* – 2013 Parnasimautik workshop participant summary.

Telecommunications and broadcasting are essential to the communities, Inuit language and identity, and regional economic development. Telecommunications refers to the Internet,

landline and cellular telephony, while broadcasting refers to radio and television. Due to the high levels of investment required in infrastructure and programming capacity, the technologies currently in place in the region only partly satisfy needs and are poor compared to the country's urban regions.

### Radio and Television

FM radio stations have been operated locally in every community for years with very basic equipment and little funding. These local stations are used to broadcast community announcements and at other times a CBC North feed. The operation of radio stations is complicated in most communities by a lack of knowledgeable maintenance and programming resources. Local television potential, for its part, has grown in every community in recent years with the installation of cable distribution, but continues to be limited by inadequate Inuktitut programming.

Taqramiut Nipingat Inc. has a mandate to develop broadcasting in Nunavik, which it tasks to do via an independently operated regional radio network with signals in every community and varied programming, as well as some television programming. It also has a mandate to promote Inuit identity and culture, as well as social, educational, political and economic issues, along with training for human resources in the radio and television sectors.

*Language is an important part of our identity, but it is put aside too much. We have to speak it and use new technologies: Internet, television, radio, hip-hop.* – 2013 Parnasimautik workshop participant summary.

Strong regional radio and television infrastructure and programming in particular hold the potential to be vital tools for promoting the use of Inuktitut. This is not in fact a new realization, but a vision that has been repeated for more than 40 years. In 1973, the newly formed Northern Québec Inuit Association undertook a region-wide consultation on communications. The subsequent Taqramiut report, entitled *The Northerners* shows how this sector was a priority for the communities. CBC radio English programming was recognized as a threat to Nunavik Inuit culture and language programming. The 2010 *Plan Nunavik* noted that decreasing Inuktitut programming demand by the Aboriginal Peoples Television Network and an absence of other funding sources for radio and television programming make it financially impossible to respond to calls for more Nunavik Inuktitut programming. New funding sources and support for local and regional radio and television must be identified to ensure consistent infrastructure and programming that matches the expectations of users in the communities and will serve to keep them connected with their communities, their region and the world.

Community and regional capacity must be built up. Decent, modern equipment and facilities must be installed, training to produce qualified personnel must be delivered, full-scale Inuktitut programming including news reporting must be developed, and Inuit songwriters-singers, musicians, storytellers and performers must be nurtured. This support must be directed to the communities and, importantly, to Taqramiut Nipingat Inc. Taqramiut Nipingat Inc. should

furthermore be enabled to fulfil its mandate to improve communications between Inuit regions, such as Labrador and Nunavut, through an inter-regional radio and television network.

### Landline and Cellular Telephony

Landline telephony infrastructure in the communities has reached the end of its useful service life: it does not support digital services or a 911-emergency service, and only a very limited number of long distance lines are available in some communities. Cellular telephony service, for its part, has been available in Nunavik since 2010 through Nunacell, a subsidiary of the Makivik Corporation. Cellular telephony service is currently delivered by Nunacell in Kuujuaq, Puvirnituq, Inukjuak, and Salluit, as well as by another service provider in Kuujuarapik. The 2010 *Plan Nunavik* makes it clear that landline telephony infrastructure must be modernized immediately and cellular telephony infrastructure must be upgraded to support personal digital assistant capabilities and to expand cellular range to make it useful for the safety of wildlife harvesters. Because of high infrastructure construction and operating costs and the small consumer base, private-sector initiatives will need to be supported with public assistance.

### High-Capacity Broadband Internet

Broadband Internet service delivered via satellite has been offered by the Kativik Regional Government in every community since 2004 by Tamaani Internet. In 2012, new and faster service was introduced that can handle quality videoconferencing. Tamaani maintains over 500 corporate and organizational points of service for customers that include the Kativik Regional Government including the Kativik Regional Police Force, the Kativik School Board, the Nunavik Regional Board of Health Social Services, the Sûreté du Québec, and the Ministère de la Justice. It also services more than 2,300 residential modems. Over the past decade, the federal government invested \$23.73 million in broadband Internet service in Nunavik, the provincial government \$6.2 million, the Kativik Regional Government \$22.06 million (including operating costs) and Telesat \$2.96 million. Revenue from the sale of broadband Internet accounts for most of the contribution of the Kativik Regional Government.

*Better communications and better computer technology would translate into better specialized health care services and less people travelling to hospitals in the south.* – 2013 Parnasimautik workshop participant summary.

The Internet has the potential to be used for so much more, such as to improve health care, secondary and post-secondary education opportunities, as well as to speed up and reduce the costs associated with the administration of justice.

A prefeasibility study commissioned in 2013 on high-capacity broadband Internet solutions concluded that an enhanced network in Nunavik is not only feasible with up to 30 times more capacity, but could allow greater annual operating cost efficiencies and solve Nunavik's telecommunications challenge for at least 15 years. The study also showed that, while a fibre-optic network is superior to a next-generation satellite network, it would need to be amortised

over more than 15 years to be more economical than a next-generation satellite network. The estimated capital costs of the various solutions studied ranged between \$95 million and \$158 million. Related development would be subject to established environmental and social impacts assessment procedures, as applicable.

Whereas high-capacity broadband Internet infrastructure and services in southern Canada are delivered entirely by the private sector, in remote regions high infrastructure construction and operating costs mean that government participation will continue to be mandatory. Government support for current Internet technology is scheduled to expire in 2016. The 2010 *Plan Nunavik* increased government awareness of the importance of planning high-capacity broadband Internet development. Discussions with the Conseil du trésor, the Centre des services partagés du Québec and Industry Canada to identify possible solutions are ongoing.

While being important to the economic development of the region and communities, it must not be forgotten that high-capacity broadband Internet can also contribute to the promotion of Nunavik Inuit language and identity by increasing the availability of Inuktitut radio and television programming, as well as the connectivity of residents in different communities and Inuit regions to public decision-making forums.

### Connecting Nunavimmiut

In order to ensure coordination between Internet, landline and cellular telephony, television, as well as radio technologies, a comprehensive regional telecommunications and broadcasting plan must be developed in cooperation with the governments of Canada and Québec, and the Canadian Radio-Television and Telecommunications Commission. Such a plan will need to ensure the maximization of benefits for the communities and clearly defined needs in sectors as varied as education, justice, health, mining, as well as culture, language and identity.

## TOURISM

*Nunavik has a wide variety of attractions. Every community has something to offer.* – Parnasimautik workshop participant summary.

Tourism has been identified as a major driver of economic growth by the governments of Canada and Québec as well as regional stakeholders. The development of an authentic cultural, eco-friendly and sustainable tourism sector promises a number of spinoffs, including community development (improved airports, hotels, visitor centres and food services), jobs especially for young people and elders, the transfer of traditional knowledge from elders to youth and the reinforcement of Inuit culture.

The 2010 *Plan Nunavik* set out the challenges of the regional tourism industry and proposed a number of priorities over a multi-year horizon. In the years since, many of these priorities have been followed up in very concrete ways.

The Nunavik ACCORD strategy, focusing on the development of Québec, Canadian and international tourism in the region, was approved for implementation in 2011 by regional stakeholders. The Kativik Regional Government has moved ahead with a community-based tourism initiative aimed at human capacity building and training. Projects in particular in the gateway communities of Kangiqsujaq, Kangiqsualujuaq, Puvirnituq, Inukjuak and Kuujuaq are in progress, promoting especially business, adventure and cultural tourism. Parc national Tursujuq was officially created and the Ulittaniujalik park project received environmental and social impact approval in 2013, adding to the region's growing park network. Finally, new Québec-government funding has been received for tourism product consolidation and diversification as well as the delivery of technical support to businesses and communities based on close cooperation between the Nunavik Tourism Association and the Kativik Regional Government.

The updated 2012 *Nunavik Tourism Trends and Opportunities Report* provides a comprehensive overview of the regional tourism sector and reiterates a vision for its continued development: "To create a unique, world-class, sustainable tourism industry that drives economic growth and focuses on Nunavik culture and the natural beauty of the region; and to position Nunavik as a premier international destination for Arctic tourism."

The feedback of participants at the 2013 Parnasimautik workshops reinforces this clear vision.

#### Taking Ownership

*Inuit must learn to take ownership of the tourism industry. It can create employment and business opportunities for us.* – Parnasimautik workshop participant summary.

Tourism development can benefit local and the regional economies. Landholding corporations, businesses, local stores and cooperatives, workers and artists all stand to gain. Notwithstanding, more effort must be directed to building up the number of market-ready products, accommodation infrastructure and other services needed to support quality tourism experiences.

Although the pool of workers needed to develop and serve the region's tourism potential is small, individuals with the best knowledge of the land and traditional Nunavik Inuit way of life will need to be targeted for recruitment. Concrete solutions will moreover be needed so that those who might normally be considered ineligible due to various job criteria, such as schooling, second-language skills and in some cases criminal records, are reached for training and hiring. Over the long term, culturally appropriate certification standards will need to be established and career opportunities will need to be promoted and then supported, especially targeting youth.

*Communities will need bigger hotels. We need interpretation centres to share among ourselves and with tourists our history and the knowledge of our ancestors.* – Parnasimautik workshop participant summary.

Development of local food production will also contribute to meeting the needs of tourists. Catering and food services are major components of the tourism sector. Locally produced and country food need to be accessible for tour operators, caterers and restaurants.

Tourism can help protect and reinforce Nunavik Inuit culture, traditions and language, and support other efforts to protect the environment. Landholding corporations and the Avataq Cultural Institute must be involved. It will be important that tourism and tourists comply with the provisions of the JBNQA with regard to sport fishing and hunting. Traditional knowledge moreover represents added value for tourists practising any kind of outdoor activity in the region, including adventure tourism.

Participants at the 2013 Parnasimautik workshop expressed their concerns about the uncontrolled entry of tourists into the region via small private aircraft and the use of aircraft to herd caribou toward sport hunters. The unwelcome presence of helicopter traffic generated by industrial development was also noted.

*Since we started to work on the park project, the Kuuruurjuaq park harmonization committee with the KRG and Québec has been able to make many positive changes to the project. On the issues of permits and access by floatplanes, the harmonization committee can make recommendations to make sure local interests are considered.* – Parnasimautik workshop participant summary.

## Moving Forward

Little data is available to support the planning, monitoring, ongoing evaluation and responsible management of the tourism sector. Regional policies to monitor the actions and behaviors of tourism companies and tourists in protecting and preserving the natural, cultural, and historical archeological and wildlife resources of the region will therefore be needed.

*The cost of airfare remains a major obstacle to tourism development.* – Parnasimautik workshop participant summary.

The cost of travel limits the marketability of Nunavik tourism packages. This cost, although not an insurmountable obstacle to tourism, requires packages to target an affluent niche market. Risk management planning that reinforces safety for tourists is next to inexistent. Operators therefore need to be assisted to develop this expertise and to obtain affordable liability insurance. Existing outfitters require support to diversify their products and upgrade facilities.

The continued development of national parks and other types of protected areas represents a key component of the tourism sector. Nunavik Inuit recognize that the creation of parks protects more land from mining, hydroelectric and other industrial development, generates jobs and helps to preserve culture.

## Community-Based Tourism

Regional stakeholders are making important strides towards creating a more diverse tourism industry that focuses on Nunavik Inuit culture and the outdoors. The development of a sustainable regional tourism industry is moreover closely associated to the overall objective of the development of the north. Training, infrastructure and economic development, short- and long-term planning, funding, insurance coverage, certification, risk management, marketing and branding are elements that must be addressed in a coherent way to meet the needs not only of tourists but of the communities.

Interest and awareness of outdoor and cultural tourism inside Nunavik are on the rise. Awareness of Nunavik as an Arctic tourism destination in other parts of Québec and Canada, as well as around the world is growing too, due to important media coverage.

According to the 2012 *Nunavik Tourism Trends and Opportunities Report*, the tourism industry in Nunavik is still in the early stages of development. Reaching a critical mass of market-ready tourism products remains a key priority. Progress in terms of getting market-ready products launched has been slower than anticipated, but that is in large part due to the grass-roots approach adopted prioritizing communities.

The key conclusion to be drawn from the experiences of recent years is that tourism development in Nunavik is as much a social project as it is an engine for economic development. The benefits of developing a sustainable, community-driven tourism industry range from healthier lifestyles for youth, to cultural preservation, to new economic opportunities for elders and youth. But the process will take time and the economic benefits will take longer to be felt than the social ones. Patience and a commitment to a long-term development strategy will be the keys to a successful tourism sector in Nunavik.

## VISION

Nunavimmiut will support the sustainable and equitable development of the tourism, mineral and energy potential of Nunavik if this development:

- responds to their needs and concerns;
- contributes to the socio-economic development of their communities;
- complies with established environmental and social impact assessment procedures; and
- ensures the preservation and enhancement of Nunavik Inuit culture, language and identity.

As well, with access to freshwater representing an emerging issue around the globe, it should be expected that outside interest in this resource will arise in the near future. Nunavimmiut will therefore also need to prepare their position regarding the sustainable and equitable development of the region's freshwater resources.

Improved telecommunications as well as land, air and sea transport networks to attract industrial development projects must generate direct and indirect benefits for Nunavimmiut in terms of quality of living in the communities, reductions in the cost of living, job opportunities and integration, as well as contracts for Nunavik Inuit businesses. The communities must be involved at every phase of each development project and their traditional knowledge must be considered in research programs.

Governments and industrial developers will need to accept to protect certain natural resources essential to Nunavik Inuit harvesting practices and food security. Project proponents will need to comply with the objectives of the *Nunavik Inuit Mining Policy* and all strategic development plans concerning in particular the energy, transportation and telecommunications sectors that will be prepared by Nunavik Inuit further to the Parnasimautik consultation report.

Governments for their part will have to fulfill all their obligations under the 1975 JBNQA, the 2002 Sanarrutik Agreement and the 2008 NILCA to support the economic development of Nunavik Inuit.

Nunavik Inuit, governments and industrial stakeholders should share the same aspiration to become an international model for integrated development.



## REGIONAL PLANNING

### CONTEXT

*We cannot depend on the south to plan for us and we do not want to be treated again as we were in the past and remain silent.* – 2013 Parnasimautik workshop participant summary.

*Plan Nord should be about northerners planning for themselves – not southerners planning for northerners* – Parnasimautik Core Group member

It is first necessary to agree on what we mean by planning. Planning is a process to help citizens and authorities make informed decisions. For Nunavik, regional planning is not simply a technical piece of work – rather it is a process by which the long-term interests of Inuit can be advanced. It must be supported by tools such as scientific and technical data and local knowledge, particularly from knowledgeable Inuit elders. Finally the planning process must be guided by a vision or goal for what is to be achieved. Inuit have clearly articulated their vision and goals through the Parnasimautik process.

The James Bay and Northern Québec Agreement (JBNQA) and the Nunavik Inuit Land Claims Agreement (NILCA) establish a foundation by creating structures and institutions with mandates for planning and for the assessment of environmental and social impacts of development projects. Very importantly, these two agreements together cover the ‘planning region’ – Nunavik in its entirety which is the Nunavik Inuit homeland.

We also need to agree on basic terminology. One term that is often used in the context of planning is “sustainable development”. Most development projects are not sustainable. They have a beginning and an end and all have environmental and social impacts. This is particularly the case with mining.

In the context of Parnasimautik the term “sustainable and equitable” development will be used. This means that if Inuit are fully engaged and benefit from a project in ways they consider appropriate, then the project is sustainable and equitable from their perspective.

A tremendous amount of work relevant to planning has been done by the institutions established through the JBNQA. The 1998 Master Plan for the Kativik Region, the Inuit Land Use and Ecological Mapping Project carried out through the 1980s, projects carried out by the Nunavik Research Centre since 1980, the 1976-80 Research to Establish Present Levels of Native Harvesting, the Nunavik National Parks establishment process, and protected area planning begun in the early 2000s and continuing today, are important examples.

More recently, the NILCA set out planning priorities, authorities and a process for the development of a Land Use Plan for the Nunavik Marine Region. The Nunavik Marine Region Planning Commission headquartered in Kuujuaq, is at the early stages of producing a land use

plan guided by principles set out in the NILCA. The NILCA also requires that the land use planning process be a public process and seek support from Inuit.<sup>55</sup>

Governments must be open to adjusting their regulatory, administrative and policy processes to support an effective partnership with Nunavik Inuit and the regimes established by the JBNQA and NILCA. An example of the current inequity in the planning process in Nunavik is the ability of mining companies to ‘click and claim’ on a computer and essentially remove areas from planning for other purposes, such as protecting lands of high value to Inuit. This imbalance has been repeatedly brought to the attention of Québec.<sup>56</sup>

## ESTABLISHING PLANNING PRIORITIES

*I understand that our future is at stake. I want to preserve our culture, our hunting areas, our food and our water” ... We don’t want the land to be damaged but then again the population is growing and many jobs will be needed. – 2013 Parnasimautik workshop participant summary.*

*Do we want the future generation to eat what we eat today? If so, we have to move in a direction that will protect our country food supply. – 2013 Parnasimautik workshop participant summary.*

Inuit are unequivocal in their desire to retain access to country food and continue their harvesting practices. This message has been underscored at every community session and is a priority held dearly by young and old alike.

Inuit are fortunate to live in a region that is food-rich, but this does not mean there is an unlimited abundance of resources. Wildlife populations are subject to natural fluctuations and are being impacted by climate change. The continuing dramatic decline in the George River caribou herd is a striking example. The growing human population (both Inuit and non-Inuit) also puts additional pressure on resources, particularly those close to communities.

The basic principle for maintaining resources is conservation. This implies careful use and management to maintain the potential of wildlife resources to meet the needs of future generations. The goal of conservation is put into action by planning and management which can be defined as all of the decisions and practices that are needed to protect or develop the wildlife resources for the long-term benefit of Inuit.

Planning in Nunavik must therefore recognize the need to manage resources according to principles that are understood by Inuit and according to methods that are compatible with Inuit values and lifestyles. Inuit participation in management programs and decision making is required. Otherwise wildlife management techniques, such as zoning or even quotas when necessary, will continue to be controversial.

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<sup>55</sup> *Nunavik Inuit Land Claims Agreement*. Part 6.2.

<sup>56</sup> Letter from Makivik and the KRG, June 19, 2013 to Ministers of MDDEFP and MRN; Kativik Regional Government, *Brief Presented to the Committee on Agriculture, Fisheries, Energy and Natural Resources* concerning Bill 43 *Mining Act*, September 16, 2013

Inuit have also expressed an understanding that industrial development, associated employment and wealth generation should be part of their future. Mitigating the impacts of industrial development will become increasingly important features of planning. The structures and tools for impact assessment must also be in place and Inuit need to be confident that these structures are accessible and taking their interests fully into account. The Makivik Corporation is currently working on a Nunavik Inuit Mining policy which will greatly assist in achieving this outcome.

In general terms the following planning goals were articulated in the Parnasimautik consultations. From these goals, specific planning priorities for all of Nunavik can be developed to benefit Inuit.

- Protection of the environment, wildlife, food security and water quality.
- Expand the land base over which Inuit exert planning control.
- Creating a network of protected areas (terrestrial, aquatic and marine).
- Support for balanced economic development that benefits Inuit and the region.
- Enhance the capacity of Inuit to take advantage of opportunities from development.
- Adapting to climate change.
- Building healthy communities.
- Promoting Inuit culture.

Establishing planning priorities cooperatively with Nunavik's institutions and governments is an essential starting point.

## THE BENEFITS OF COOPERATION

*Working together we were able to have the Nastapoka River included in the Tursujuq Park. The Nastapoka is now protected from industrial development. United we can make sure that development respects what is important to us. – 2013 Parnasimautik workshop participant summary.*

Effective planning will require cooperation at many levels and it must be driven by Inuit. First and foremost is for Inuit and their representative organizations to cooperate. The experience and expertise of leaders and staff must be harnessed. Over the years the Kativik Regional Government and the Makivik Corporation have generated an impressive amount of information which should be carefully indexed and made available, especially to the land owners.

Cooperation then must be extended to include all other planning partners, including governments. Nunavik has inherited a very complex system of mandates and administration. These derive from the JBNQA, the NILCA and its overlap agreements, various subsequent implementation agreements and the legal and regulatory systems of three governments (Québec, Federal and Nunavut). Through Parnasimautik Inuit are setting out their priorities that must be taken up during planning and associated processes, such as environmental and social impact assessment, impact benefit agreements, and wildlife management.

To illustrate the complexity, the following are the primary groups with mandates for planning and management of lands and resources in Nunavik:

- Kativik Regional Government;
- Makivik Corporation;
- Nunavik Marine Region Planning Commission;
- Nunavut Planning Commission;
- Eeyou-Istchee Marine Region Planning Commission;
- Landholding Corporations and the Nunavik Landholding Corporations Association;
- Northern Village Corporations;
- Nunavik Mineral Exploration Fund;
- Kativik Environmental Quality Commission, Kativik Environmental Advisory Committee and the Federal and Environmental and Social Review Panel;
- Hunting, Fishing and Trapping Coordinating Committee (Annituvik);
- Anguvigaq and Anguviqapiqs (regional and local hunters associations);
- Nunavik Marine Region Wildlife Management Board;
- Nunavik Marine Region Impact Review Board;
- Naskapi Nation of Kawawchikamach;
- The Québec Ministry of Sustainable Development, Environment and the Fight against Climate Change;
- The Québec Ministry of Energy, Mines and Resources;
- The Québec Ministry of Forests, Wildlife and Parks;
- Canadian Wildlife Service;
- Aboriginal Affairs and Northern Development Canada;
- Fisheries and Oceans Canada;
- Various agencies of the Nunavut Government.

A recent example of the benefit of the Kativik Regional Government and the Makivik Corporation cooperating with Québec government agencies was the June 18, 2014 announcement of a temporary suspension of mining claims in the area of the Kovik River and a major part of its watershed. A common goal was established and information in the hands of each group shared. This suspension was put in place to allow further studies to support designation as a permanent protected area. Protection of this area from industrial development was the first priority identified from the consultations with communities and set out in the report on *Protected Area Planning in Nunavik*<sup>57</sup>. The Québec government responded by creating a Working Group and after six months of working together a positive result was achieved.

Coordinating the activities of all the planning partners will be a challenge. Each has their own specific mandate, planning radius and process. It is possible, however, to agree on the establishment of a coordinating body tasked to develop a way to apply common goals and principles, develop communication strategies to keep all groups well informed, and to share information and expertise. Parnasimautik has now provided guidance and concrete steps that need to be taken when planning improvements in all sectors of life in Nunavik. This could be a concrete action for the implementation of Parnasimautik.

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<sup>57</sup> Kativik Regional Government. *Protected Area Planning in Nunavik*. 2013.

## TOWARDS INTEGRATED PLANNING

*Regional stakeholders are hard pressed to analyze proposed development projects and an integrated and harmonized process is lacking. – 2013 Parnasimautik workshop participant summary.*

Integrated planning has been conducted on a regional basis, throughout Québec. The Kativik Regional Government was given the responsibility to develop a Regional Plan for the Integrated Development of Lands and Natural Resources for the Kativik region. This work began in 2007 with the signing of a participation agreement between the Québec government, the Kativik Regional Government and the Makivik Corporation where it was agreed to develop a concept for a Regional Commission on Natural Resources and the Territory and to prepare strategic orientations for an integrated plan adapted for the Kativik Region. In 2009 consultations were conducted in all Inuit communities, with the Grand Council of the Cree of Eeyou Istchee the Naskapi Band Council and other organizations in the region.

In 2013 a first draft of an integrated plan was produced. This coincided with the commencement of the Parnasimautik process. The Kativik Regional Government entered into discussions with the Québec government and it was wisely agreed that the production of a final integrated plan would occur after Parnasimautik had concluded its work. Consultations with other regional stakeholders, including industry, can then occur building on the Parnasimautik report.

Throughout this time period, while not yet implemented through a bylaw, the 1998 Master Plan has been regularly used as a tool for identifying the types of development activities suitable for various zones, setting standards and evaluating proposals for use of public lands.

Now, all of these planning functions can converge and be both inspired and directed by Parnasimautik. The Parnasimautik consultations have touched on all the matters that need to be addressed in an integrated plan. Inuit have also proposed solutions for many of the challenges associated with integrated planning.

Finally, integrated planning should not stop at the boundaries of the Kativik Region, but be expanded to include planning work underway by the Nunavik Marine Region Planning Commission for the Nunavik Marine Region. This will necessitate that the regimes created by the JBNQA and NILCA work in unison. This will require cooperation and sharing of information and resources. Each regime has its own administrative structures, jurisdiction and mandates. This will be challenging, but essential, and Parnasimautik is the starting point.

For the Nunavik Marine Region, the Nunavik Marine Region Planning Commission has just begun its work on the creation of a land use plan. A Nunavik Data Compilation and Analysis Initiative Report has recently been completed providing a summary of all planning related information available for the Nunavik Marine Region.

The NILCA requires that the Commission prepares a draft plan and then goes into public hearings. The Nunavik Marine Region Planning has undertaken an extensive Inuit use and occupancy mapping project which will form the foundation of their land use plan. When combined with the information already in the Makivik Land Use and Occupancy Data Base, this

will represent almost a century of Inuit information on the region's wildlife, ecology and activity on the land.

It is also important to note that portions of Nunavik are shared with the Cree of Eeyou Istchee, Naskapi and Nunavut Inuit. These groups also have planning regimes built into their land claims agreements. Collaboration with these adjacent regimes will be essential.

Parnasimautik itself is a planning and governance process. It has all the features required for integrated planning:

- Management team to guide the process.
- Active engagement of communities to state aspirations and vision for their future while preserving cultural and social values.
- Sector by sector approach.
- Innovative ideas for using natural resources and enhance socio-economic development.
- Priorities identified by Inuit and communities.

This Chapter is focused on regional planning for lands and resources. This same integrated approach, based on cooperation driven by Inuit, would also have application to the other sectors discussed in this report.

Environmental and social impact assessment is another fundamental part of the planning process. Once planning principles are clearly established and plans developed, they will further equip the environmental and social impact review bodies under the JBNQA and the Nunavik Marine Region Impact Review Board with basic tools to guide them as they review individual development projects.

*Aupalummiut feel like we are alone because the proposed mine project is so close to our community ... We should know more about our options. We need funding to help solve our problems. Oceanic Iron Ore knows what it will gain from the proposed mine project. Québec knows as well for itself. But we don't and we want our lands to be protected. – 2013 Parnasimautik workshop participant summary.*

Inuit have clearly stated their sense of frustration about lack of access to adequate information and resources to allow them to articulate their concerns and contribute information during the environmental and social impact assessment process.

While developers are obliged by the review committees to collect information on local concerns and knowledge for their impact studies, it is not always clear that the interests of Inuit are being reflected when the developer concludes on the how significant a potential impact will or will not be. It is then up to Inuit and their organizations to plow through the volumes of technical reports and prepare to participate in the public hearings that are held by the Kativik Environmental Quality Commission or the Nunavik Marine Region Impact Review Board. Finding a solution to build the capacity of Inuit to participate effectively in the review process is an important step in achieving sustainable and equitable development.

One solution would be to institute a formal participant and intervenor funding program. This exists in many other jurisdictions. Typically this is funded by governments. Effective participation in regulatory processes should not be seen as a luxury – rather it is a right.

Another technique which is emerging in the north is for a developer to enter into an agreement with the affected Inuit communities and representative organizations to provide funding to allow them to hire expertise and conduct consultations to better understand and respond to the developer's impact studies. Developers are embracing this approach as a means of building relationships with local communities. This can be done as part of an impact benefit agreement (as required under NILCA) or through emerging corporate social responsibility programs.

## **STRENGTHENING THE EXISTING ENVIRONMENTAL AND SOCIAL IMPACT ASSESSMENT REGIME**

Another part of the solution would be to properly equip the review committees with resources to work with Inuit throughout the review process. The Kativik Environmental Advisory Committee, the Federal Environmental and Social Impact Review Panel, and the Kativik Environmental Quality Commission were formally established shortly after the coming into force of the JBNQA – in other words 35 years ago. Much has changed since that time and the scope and scale of development activities has increased. Years ago these committees were reviewing small, local infrastructure improvements such as new landing strips, water and garbage treatment facilities. Today they are dealing with multi-billion dollar mining projects and associated infrastructure which will transform Nunavik in many significant ways.

In 2009 the Kativik Environmental Advisory Committee prepared a position paper on Strengthening the Environmental and Social Impact Assessment and Review Procedure in Nunavik.<sup>58</sup> The paper states that ... *“regarding environmental impact assessment, access to information and public participation are internationally recognized rights in a growing number of countries. The limited legal guarantees offered to Inuit and the region's residents in these respects are weaknesses in Nunavik current assessment and review procedure.”*

Specific recommendations were made to immediately and urgently revise the Schedules to Section 23 of the JBNQA to improve effectiveness; strengthen Inuit involvement and participation in decision-making; and examining the possibility of applying strategic environmental assessment. None of these recommendations have been acted on and continue to be needed improvements to modernize and strengthen the regime. Although a working group composed of representatives from the Québec government, the Kativik Regional Government, the Makivik Corporation and Commission members was created in the end of 2013 no concrete progress has been made.

In the case of the Kativik Environmental Quality Commission, the budget has essentially been stagnant since 1979. Secure, long term arrangements are necessary to support a permanent Secretariat that can be equipped with the tools to ensure transparency and improve public

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<sup>58</sup> Kativik Environmental Advisory Committee. Strengthening the Environmental and Social Impact Assessment and Review Procedure in Nunavik. April 2009

participation. Innovative solutions are also required to provide additional resources when the Commission is charged with the review of large scale industrial projects enabling the Commission to hire expertise and analysts to assist in their work.

It is also time to revisit and modernize the structures and processes established almost 40 years ago in Section 23 of the JBNQA looking at best practices from other land claims regions. Other regimes have set terms for members and the chairpersons. The Nunavut Government typically appoints Inuit as its members to the NILCA regimes. All governments are encouraged to appoint Nunavik Inuit as their members to all JBNQA and NILCA boards – co-management boards where all members are Inuit, but are representing their appointing body.

The Nunavik Marine Region Planning Commission already had to twice request supplementary funding from the federal government to support its land use mapping work. It is expected that it will continue to experience budget shortfalls. Unlike the JBNQA, the NILCA contains a requirement for implementation review, including levels of funding, after the first ten year period and for successive periods thereafter. The first review will conclude in 2018.

## VISION

*Let's now stand strong and united and develop Nunavik our way.* – 2013 Parnasimautik workshop participant summary.

Today's challenges, including climate change, new development pressures, and young, rapidly growing population call for focused planning. The authorities, skills and information of all partners must be harnessed to produce planning tools to ensure that harvesting can continue into the future and that development provides real and sustained benefits to Inuit and the region.

Economic activities and the associated influx of non-Inuit into Nunavik are placing ever increasing pressures on land and natural resources resulting in competition and conflicts. These conflicts must be minimized. This can only be done with more effective and efficient ways of planning the use of land and natural resources at the local and regional levels. This will require improved tools, the development of a common set of sustainability-based goals for individual resource sectors in the context of integrated resource use planning and additional financial resources. But most importantly, it will require the active cooperation of the multiple groups with planning responsibilities.

Regulatory, administrative and policy changes will be required to accommodate both the development and implementation of any new arrangements. This will only occur if all planning partners feel they have been included in the planning process.



## CONCLUSION

*Inuit had long lived by their own means, but this autonomy was disrupted by historical events. Yet, we still have the power to create and make changes for ourselves, just as our ancestors always did.* – 2013 Parnasimautik workshop participant summary.

Parnasimautik has been a journey. It started as an opportunity for us to reflect on Who We Are, Our Communities and Our Region and the important events that have shaped our current lives. It has come to be about Nunavik Inuit moving forward with confidence to pursue our vision for the future.

Building on Plan Nunavik and spearheaded by our regional organizations, the 2013 workshops mobilized local leaders in every sector and inspired whole communities. The workshops gave Nunavik Inuit an opportunity to state in our own words the many elements of a vision for the future of the region and its renewed well-being, according to Inuit culture, identity, language and traditional way of life. Our elders provided sage advice and our youth challenged us. The workshops permitted many difficult issues to be discussed openly and honestly. The anger, dismay and hope expressed have come to represent another step forward in our recovery from the traumas of the past.

We must not overlook the positive things in our lives. Our harvesting skills and intimate knowledge of the land and wildlife continue to define us. Our language remains strong. In 1975, our young leaders fought to achieve the *James Bay and Northern Quebec Agreement* (JBNQA). By no means perfect, the JBNQA has nonetheless provided us with institutions and access to financial resources. Over the years since, we have battled governments and industry at negotiating tables and in the courts with some amazing success and, in 2008, the *Nunavik Inuit Land Claims Agreement* came into effect, settling our rights in the marine area and islands offshore of Québec and Labrador.

In our communities however, we are still facing huge challenges. Many of these challenges are described in this report.

*If we keep dragging the past behind us like an overloaded qamutik, we will never move forward.* – 2013 Parnasimautik workshop participant summary.

Rather than recite the wrongs of the past, we have decided we are looking forward and re-gaining control. Parnasimautik has given us a better understanding of the fundamental issues affecting our lives and is giving us the strength to advance together. Our core family values have unravelled. We must create and find the tools to reattach the strands and regain our strength.

This is the spirit of Parnasimautik. This is our time.

## **Guided by the Voices of Inuit**

The following quotes are drawn from the Parnasimautik Consultations:

*Family is the authority with the children and the foundation of our communities. Practising traditional activities, our children can contribute to preserving our identity. Our ancestors were knowledgeable and capable. We have to teach our history to empower young people. Many youth want to learn traditional skills to become harvesters.*

*The gap between youth and elders seems to be widening. Elders need to be more involved in guidance and teaching. We need more collaboration between each other. Youth, elders, women and men all seem to be divided. In the past, we supported each other.*

*In 1975, our leaders were young. The same way, we need to unite. We need to focus on the development of youth leadership skills. We must encourage our children to go and stay in school in order to strengthen ourselves as a people.*

*As hunters, we don't want the land to be damaged but then again the population is growing and many jobs will be needed. Plans are also needed in order for mines to go ahead. We want to work together as organizations.*

*There are many resources in Nunavik and many people expressed a wish to take over the land instead of being controlled by the government. In 1975, the mining companies got what they wanted, the land. The people of Puvirnituk did not agree. How can Inuit reclaim ownership of the land?*

*The governments knew probably for many years prior to the JBNQA about the potential of our land. Have they acted in bad faith? They should have disclosed the potentials in terms of minerals. This has to be researched. Kangirsuk, Aupaluk and Quaqtaq were not able to select the lands they wanted during the land selection process. The JBNQA needs to be changed.*

*Many expressed their concerns about the high cost of living, high prices of food/cargo, gas and hunting equipment. These are so expensive that traditional harvesting, the very nature of Inuit culture and identity, is being limited.*

*Even though we pay taxes we still face a high cost of living. Inuit should have the same privileges as every other Canadian who pays taxes.*

*The Inuit customary way of dealing with problems is disappearing. Why is this happening? We were once capable of dealing with these situations ourselves. What has changed? Inuit can take this back and regain their identity.*

*If Nord pour Tous wants to spend money on anything in the north, it should aim at healing the damaged people of the north first and go on from there.*

*In 2002, through Sanarrutik, our partnership agreement, we were able to get back a small fraction of our rights in mining. Sanarrutik will end in 2027. It has a renewal clause and negotiation of the renewal of Sanarrutik will start in 2024. Maybe it could be the future for Parnasimautik. Maybe we will want to re-open it earlier on the basis of the Parnasimautik report.*

*We have to take charge of our destiny instead of relying on outside help. We should take our strength back, our rights as indigenous people able to survive. As the population grows, things will get harder as the years go on. We can take back what we have lost and govern ourselves as Inuit. We have to work together. I want to see my kids with their own government, able to stand together, to see Inuit taking control.*

## **Moving Forward**

*Parnasimautik is a step forward. We encourage local leaders and communities to keep meeting together. We are here working towards governance. What you have said is very strong and we understand that you are facing challenges that stem from the JBNQA. But since 2002, we can build on our partnership agreement with Québec and make changes. This is our land and we will not leave it. – 2013 Parnasimautik workshop participant summary.*

With southern eyes trained on Nunavik and its resources, Nunavik Inuit will not accept anything less than a commitment to a comprehensive, integrated, sustainable and equitable approach for improving our lives by addressing the fundamental issues raised in this report. Each section contains a direction and concrete proposals for moving forward.

The Table Québec–Nunavik created in December 2011 is the logical forum for following up on these issues. It was established to ensure the strengthening of political, economic, social and administrative relations between the Québec government and Nunavik. It has the mandate to agree on priorities, orientations and means of action to respond to issues raised by its members. Other avenues to follow up on the fundamental issues in this report could include the renovation of the JBNQA, the early renewal of the Sanarrutik Agreement and implementation of section 29.0.40 of the JBNQA regarding a unified system for housing, electricity, water, sanitation and related municipal services.

## **Our Pathway to Governance**

*Working together as one... is self-government. – 2013 Parnasimautik workshop participant summary.*

In April 2011, Nunavik Inuit chose to continue working together to define a governance model based on our cultural foundations with real powers and the capacity to make decisions and laws under the direction of a Nunavik Assembly. We chose and continue to insist on a governance structure with powers over those matters that recognize Inuit as a unique people.

Parnasimautik has demonstrated our ability to work together on our common challenges, both at the regional and community levels. This process has been a critical step in the pathway to a new autonomous governance structure for Nunavik.

## **Our Vision**

*With courage, one person can change a society. Let's not just wait. In our community, I don't want to see people waiting. Take action. We know the needs...We have to start in our own communities....I have expectations myself. Evictions, hunger, drop-out, unemployment, people incarcerated, etc. I want our children to finish school. We need to cooperate... Education will be very important for our future. I want our children to lead us in the future. Let our dreams happen. Working hard together, we can accomplish our objective. It has to come from the community. – 2013 Parnasimautik workshop participant summary.*

Parnasimautik is our blueprint for the future. How and when we achieve our vision will depend on many things. The energy, commitment and unity of Nunavik Inuit across generations and at every level will be required. For their parts, governments and industry will need to act as true partners.

The era of exploitation has ended. Nunavik Inuit will no longer be silent or invisible. Parnasimautik has mobilized us around a vision of our future. We must now have the unwavering ambition to shape this vision into reality. Parnasimautik is not an end: it is a new beginning.

It's up to us. Uvagut.

## APPENDIX 1 – ERAS OF EXPLOITATION

### Historical Context of the Nunavik Region and its Inuit Habitants (1670-2014)

The historical context of the Nunavik Region and its Inuit inhabitants over the past 350 years has essentially consisted of what we can call several distinct “eras of exploitation” of the region by non-Inuit. This exploitation of the Nunavik region was undertaken with little or no recognition of or concern for its Inuit inhabitants. It was during these eras as well that Nunavik Inuit were not consulted by governments about the activities or actions undertaken and affecting the Nunavik region. More bluntly put, Nunavik Inuit during these eras were either completely ignored or, when not ignored, were used solely for promoting government or private purposes. These “eras of exploitation” consist roughly of the following:

<b>Era</b>	<b>Years (approximate)</b>	<b>What non-Inuit wanted from the Region</b>	<b>Nunavik Inuit role played</b>
<b>Era of Invisibility</b>	1670-1870	Furs	Nunavik Inuit treated as <b>“invisible”</b> and simply as providers of furs for the Hudson Bay Company
<b>Era of Neglect</b>	1898-1940	Both Canada and Québec avoided their responsibilities to Nunavik Inuit	Both Nunavik Inuit and the Nunavik Region were <b>“neglected”</b> in terms of services and administration
<b>Era of Geopolitics and Sovereignty</b>	1940-1960	Military uses and Geopolitical Competition in the Arctic	Some Nunavik Inuit used as <b>“human flagpoles”</b> to establish <b>Canada’s sovereignty</b> in the Arctic
<b>Era of Hydro and Mineral Resources</b>	1970-2013	<ul style="list-style-type: none"> <li>- Hydroelectric power for sale outside Nunavik Region</li> <li>- Minerals for sale outside of Canada</li> </ul>	<ul style="list-style-type: none"> <li>- Nunavik Inuit forced to go to Court to protect their way of life and signed JBNQA (1975)</li> <li>- Nunavik Inuit signed Sanarrutik (2002)</li> </ul>

### ERA OF INVISIBILITY

This era roughly covered the period 1670-1870. To put things in proper context, by 1625 Québec City was not a city but only a fur trading post with a population of 100 inhabitants. By

1750, Québec City had a population of only 5,000 inhabitants. This “era of invisibility” essentially coincides with King Charles II of England giving a land grant to his cousin Rupert to an area of North America covering about one-twelfth of the surface of the earth. This area came to be known as “Rupert’s Land”.

The land grant (“Rupert’s Land”) was contained in a document called the Hudson Bay Company Charter (HBC Charter). This company was essentially initially owned by Prince Rupert and his friends and business associates. Geographically, this “Rupert’s Land” was defined in the HBC Charter as that area containing Hudson Bay and its entire drainage basin, i.e., all the territory with rivers, lakes and streams draining into Hudson Bay.

To comprehend the magnitude and significance of this land grant to the HBC and for all aboriginal peoples of the region, one has to understand that it included all of the present-day northern Ontario and northern Québec; all of Manitoba; all of southern Saskatchewan and southern Alberta; most of the NWT and Nunavut; and large parts of the U.S. States of Minnesota and North Dakota. With this royalty approved monopoly to fully exploit this vast territory which covered at least 40% of what today is Canada, the HBC Charter lasted 200 years (1670-1870) and enabled the HBC to make huge profits by using Indians and Inuit to harvest the fur pelts for which European and Asian society so hungered.

Even the grant for Rupert’s Land which was surrendered by the HBC back to Canada in 1870, the Deed of Surrender contained generous compensation to the HBC in the form of grants in ownership of some agricultural lands and the sum of 300,000 pounds sterling (approximately \$100 Billion in today’s value). (A huge sum when considered with the \$90 Million Nunavik Inuit received as part of the JBNQA settlement!).

Within the Nunavik region the HBC established trading posts in Kuujuarapik (1756) and in Kuujuaq (1866) and exploited the furs of the region in exchange for their merchandise and goods. Notwithstanding various wars through this era between England and France, the North American colonies, including the HBC trading posts, were transferred in ownership back and forth between these two countries, but nevertheless survived intact. This passing of the North American colonies (and the HBC trading posts) between England and France persisted for almost 100 years during this era.

At no time were Nunavik Inuit either consulted or even considered by those countries. Finally, after a seven-year long war between England and France (1756-1763), a peace treaty called the Treaty of Paris (or the Royal Proclamation) was signed to end this war. The 1763 Treaty of Paris was a peace treaty between England and France pursuant to which France ceded New France (its territories in North America) to England. Subsequently, a few months later, King George III of England issued the Royal Proclamation which served to proclaim British authority over all its North American territories (including Rupert’s Land and thus including the Nunavik region). It also set out the boundaries of Québec, which did not include Nunavik at the time. It goes without saying that the King did not consult Nunavik Inuit before (or after) he issued the Royal Proclamation of 1763.

Though not necessarily intended so by King George III, the Royal Proclamation of 1763 was an important document for the aboriginal peoples of all the British territories in North America at the time: among other things, it placed restrictions on land speculation and sale of Crown lands to third parties and thus protecting many traditional lands of aboriginal peoples.

It is important to underline that throughout this era Nunavik Inuit (and many other aboriginal peoples) were treated as “invisible” aspects of Rupert’s Land; significant only in their ability to facilitate the exploitation of the region’s furs by the HBC. Throughout this entire era, Nunavik Inuit were never informed or consulted about any of the activities, actions or changes imposed upon their region by foreign powers and by the HBC and other private interests. Throughout these hundreds of years of economic exploitation of their traditional lands, never once were Nunavik Inuit made aware of the huge market for furs in Europe and Asia and the huge profits being reaped by the HBC in satisfying this demand.

This “era of invisibility” comes more or less to a close with the British Parliament adopting a constitution for Canada in the form of the British North America Act (BNA Act) in 1867 (also known as the Constitution Act, 1867) which created the Confederation of Canada. At that time, Canada consisted of only four provinces: Nova Scotia, New Brunswick, Québec and Ontario. With Confederation came the government’s drive to expand and connect the rest of the country by railway. This resulted in a rapid construction period from 1870-1885 by the Canadian Pacific Railway Company of rail links right across what is now Canada.

This era also closes with Canada developing industries, vast transportation links by rail and sea and agricultural resources. All this time Nunavik Inuit remain uninformed and on the extreme margins of all this development and changes occurring in southern Canada and southern Québec.

## **ERA OF NEGLECT**

This era is characterized by both Canada and Québec having responsibilities for Nunavik Inuit and the Nunavik region but both neglecting those responsibilities to the serious detriment of Nunavik Inuit.

This era could be said to begin with the extension northward of the boundaries of the province of Québec in 1898 by acts of both the federal Parliament and the Québec National Assembly. (Section 2 of the BNA Act, 1871 contemplated such extensions by providing that Canada, with the consent of any province could change its particular provincial boundaries subject to terms and conditions by agreement). The Act respecting the North-Western, Northern and North-Eastern Boundaries of the Province of Québec of 1898 extended the boundaries of the province of Québec northward to the 52<sup>nd</sup> parallel. And, so began the enlargement of Québec northward towards the Nunavik region without any consultation with or thought for Nunavik Inuit or other aboriginal groups inhabiting or using the area.

Again, in 1912, Canada and Québec agreed to the enlargement of Québec northward. The 1912 Québec Boundaries Extension Act provided for the extension of Québec boundaries northward to their present limits, thus totally engulfing the Nunavik region. Overnight, by the stroke of the legislator's pen, the Nunavik region had been switched from Canada's jurisdiction to Québec's jurisdiction; without Nunavik Inuit knowing anything about this major change to their region.

It remains important to remember that both Term #14 of the 1870 Deed of Surrender of Rupert's Land (back to Canada) and section 2(c) of the 1912 Québec Boundaries Extension Act, commit both Canada and Québec respectively to recognizing and addressing aboriginal rights and claims of Indians (i.e., aboriginal peoples) in those areas (including by definition, Nunavik Inuit). Further significant is the fact that section 2.5 of the JBNQA provides for the repeal of section 2(c) of the 1912 Québec Boundaries Extension Act (in exchange for the JBNQA) but not for any cancellation or repeal of Term #14 of the 1870 Deed of Surrender of Rupert's Land.

Consequently, both Canada (constitutionally) and Québec (by virtue of the JBNQA and the fact that Nunavik is within its geographic boundaries) continue to have extensive obligations and responsibilities of numerous facets for Nunavik Inuit and the Nunavik region. But the profound failure of both governments during this period to address the most basic social, economic and infrastructure needs of Nunavik Inuit (approximately 1898 to 1940) compels us to refer to this period as the "era of neglect".

From the 1920s through to 1940 government health care was virtually non-existent in Nunavik. During this period, the Inuit population decreased instead of increasing due to this lack of health and services. There were also periods of food shortages leading to starvation during this era. Nunavik Inuit were forced to rely upon the HBC for rations simply to stay alive. But when HBC later presented the invoice to Canada and Québec for reimbursement, both governments refused to accept any responsibility for it.

This crisis resulted in the matter being referred to the Supreme Court of Canada to review and the 1939 Supreme Court of Canada decision called *Re Eskimos*. In this case, the Court unanimously decided that the term "Indians" in section 91(24) of the Constitution Act, 1867 included "Inuit" and as a result, that Inuit were within the legislative authority (and responsibility) of the federal Parliament. So Canada had to pay the invoice of the HBC.

It was during this era that Canada was "encouraging" Nunavik Inuit to forego their nomadic existence in order to live in permanent villages: the government rationale being that it would be more economical and efficient to provide educational, health care and other services to them. Again, Nunavik Inuit were never consulted about these government efforts to move them off the land and centralize them into villages. This was a major change to their way of life and government did not consider the cultural impacts on Nunavik Inuit, nor the short-term and long-term impacts of the creation of permanent villages. But even in this shifting of the inhabitants to villages, Canada failed to provide the necessary infrastructure and services (education, health, housing, communications) required by these newly concentrated populations. The small



unheated, poorly insulated match-box northern Inuit housing units with no running water or sanitary facilities are a testament to Canada's failure in this regard.

As for Québec, though the Nunavik region had legally formed part of Québec since the 1912 Quebec Boundaries Extension Act transfer, there was virtually no Québec government presence there and no infrastructure or services provided by Québec to Nunavik Inuit or the Nunavik region until the late 1960s.

## **ERA OF GEOPOLITICS AD SOVEREIGNTY**

The outset of World War II saw the beginning of an era of geopolitics and issues of government sovereignty in the Arctic including the Nunavik region. The U.S. established air bases in both Kuujjuarapik and Kuujuaq for strategic defense purposes as well as in other areas of the Arctic. After the war, the U.S. maintained various military bases in the Arctic prompting Canada to urgently begin to assert its sovereignty there.

For these purposes, Nunavik Inuit from Inukjuak were used for a relocation scheme by the Government of Canada in the 1950s, which has become known as the “human experiment” to establish Canadian sovereignty in the High Arctic. This project was under the guise of helping Nunavik Inuit to solve food shortages in Nunavik at the time through manipulation, promises and deception, Canada relocated a group of seventeen Inukjuak families to Grise Fiord and Resolute Bay in Nunavut with devastating results and incalculable damage still impacting these Nunavik Inuit and their descendents today. In reality, Canada had neglected showing any attention to its Arctic region for a century. But with U.S. and Danish interest and presence there during and after World War II, Canada became concerned with the issue of threats to Canadian sovereignty (and Canadian resources and control of any Northwest passage). Canada concluded that assertion of Canadian sovereignty in the High Arctic required the presence of a permanent Canadian “civilian” population as opposed to simply a military presence through remote scattered bases. But which Canadians could Canada possibly convince to permanently live in an area so remote, so barren, so cold and so isolated? Guess who?

Eighty-seven Nunavik Inuit were sent to the High Arctic on a government ice-breaker, the C.D. Howe, arriving completely unprepared in the fall of 1953. This relocation was foolishly conceived, poorly planned and improperly implemented. The physical, psychological and emotional suffering and hardship of the Inuit relocatees has been documented and is tragic.

And it took over 50 years for the Government of Canada to acknowledge its mistake and to apologize. The entire issue was reviewed through hearings and detailed research in 1993 by the Royal Commission on Aboriginal Peoples (RCAP) and was the subject of a special report of the RCAP. This RCAP Report entitled “The High Arctic Relocation” concluded that the Government of Canada had “failed in its fiduciary responsibilities to the relocatees in the conception, planning, implementation and continuing supervision of the relocation”. The RCAP Report also recommended that the Government of Canada should “acknowledge the wrongs done to the Inuit and apologize to the relocatees; acknowledge their role in maintaining

sovereignty in the High Arctic; and compensate the relocatees for the pain and suffering and damages caused to them by the relocation”.

The High Arctic relocation symbolized Canada’s view of Nunavik and treatment of its inhabitants in this era: one of little concern for the welfare of Nunavik Inuit and the use of the region and its inhabitants solely for its own objectives and purposes. Again, with no consultation of the population. For Canada, Nunavik and its inhabitants were simply pawns in the larger geopolitical games of that era.

## **ERA OF HYDRO AND MINERAL RESOURCES**

This era approximately spans the period 1970 to today. The “era of Hydro and mineral resources” for Nunavik and Nunavik Inuit began in earnest with the 1971 announcement by Québec and Hydro-Québec of the “project of the century” — the James Bay hydroelectric project. Once again, without consultation with Nunavik Inuit and in total ignorance of Nunavik Inuit use and occupancy of the region, the Québec government, with the acquiescence of the Government of Canada, initiated steps towards a massive exploitation of the hydroelectric potential of the rivers and waters of northern Québec. Flooding, damming, tree-cutting, roads, excavation — all the activities which could destroy Nunavik Inuit (and Cree) way of life began without any warning or involvement of Nunavik Inuit. Québec wanted and needed the northern rivers for its economic future and Nunavik Inuit were not even contemplated in that future. Nor were the legal documents which had made those rivers part of Québec — the 1870 Deed of Surrender of Rupert’s Land and the 1912 Québec Boundaries Extension Act.

Of course, well known is the James Bay project injunction initiated by the Cree and Inuit which stopped this hydro project and led to the JBNQA. But what is significant and remarkable about this era is how the two governments (and the private sector) viewed Nunavik simply as a place to exploit resources and get rich: with no acknowledgement, recognition or consideration for the Nunavik Inuit and their way of life: a place from which wealth could be extracted to make people and companies outside of Nunavik and far from the Inuit communities (and problems) comfortable or rich. Only because the Superior Court of Québec had temporarily blocked the James Bay hydro project were the governments forced to consider the Cree and Nunavik Inuit and even then, these governments were parsimonious in providing any compensation or benefits to the Cree and Nunavik Inuit in the context of the JBNQA. It was clear that Québec and Hydro-Québec wanted to exploit those rivers for their hydroelectric potential and wanted to pay as little as possible to do so. Nunavik Inuit at the negotiation table faced off with Hydro-Québec leadership and told them that their ancestors had been in Nunavik before there was a Canada and Québec; before there was any Hydro-Québec: Hydro-Québec’s response was that this may be so, but that the rivers were there before Nunavik Inuit!

The two main government/Nunavik Inuit agreements of this “era of resource exploitation” are the JBNQA (1975) and the Sanarrutik Agreement (2002). Both are essentially economic development agreements designed to facilitate public and private sector exploitation of the resources of Nunavik without the threat of aboriginal litigation.

- The JBNQA, though considered a treaty under section 35 of the Constitution Act, 1982, was never negotiated by the parties in the manner and under the conditions of the modern federal treaty process which provides for adequate funding of aboriginal parties; reasonable time delays for negotiations and fair guidelines for the operation of the negotiation table. Instead, the JBNQA was simply a quick out-of-court settlement rapidly tossed together in less than two years without very much research, planning or consideration by any of the parties of the actual aspirations and needs or cultural traditions of Nunavik Inuit. Actual modern land claims settlements and treaties are negotiated and funded in accordance with the federal claims policy and negotiations proceed over many years; they are then only signed after much serious deliberation by all parties, government and aboriginal.

The goals or hopes of each of the parties to the JBNQA in the negotiation process are very revealing.

For Canada, its stated purpose for participating in the JBNQA negotiations was to fulfill its historic and constitutional obligations respecting the Territory and its aboriginal inhabitants. Pursuant to section 91(24) of the *BNA Act* ('Indians and lands reserved for Indians') Canada had been providing essential services and programs to the aboriginal peoples of the Territory for many years. But its unstated goal was to finally rid itself of the responsibility for the Territory and its aboriginal peoples.

For Québec, the goals were much grander. They were to secure huge political and economic gains: complete control over the Territory and the ability to proceed unfettered with its multi-billion dollar hydroelectric plans which would provide Québec with an economic engine for its future development. Also, it was to finally obtain a release from its long-standing constitutional obligations under section 2(c) of the *1912 Québec Boundaries Extension Act*, which the Court had found that Québec had never fulfilled.

Such a release would finally give Québec the certainty of a clear title to all the lands and waters of the Territory thus enabling development without threat of lawsuits based on aboriginal rights and title. In addition, Québec desperately wanted to affirm and assure its sovereignty, control, power and presence over this vast Territory and its people.

For Hydro-Québec, SEBJ and SDBJ, their goal was to obtain a green light to proceed with construction of the James Bay hydroelectric project without the threat of further lawsuits, which could mean delays in any construction.

For Nunavik Inuit, their hope was to secure their land-base and traditional way of life. They also wanted to improve the quality of life through better community infrastructure and services, housing, educational and health services, police and justice services, and airstrips. One very major goal of Nunavik Inuit in the JBNQA negotiations was to bring the level and quality of infrastructure, housing and services in their communities up to the level of similar Inuit communities in the North West Territories.

On a positive note, aside from \$90 Million cash compensation and title to approximately 3,200 square miles of Category I lands (full ownership) and exclusive harvesting on 35,000 square miles of Category II lands (Crown lands), the JBNQA established non-ethnic governance (Kativik Regional Government and municipalities) for the Region and its communities, basically structures similar to those that were largely in existence in the southern part of Québec. Nunavik Inuit purposefully opted for non-ethnic governmental entities in part so that they could benefit from the resources and funding which Québec was making available to other regions and municipalities. After a profound discussion, Inuit decided to have less power over a huge territory instead of a greater power on very small parcels of lands (such as Indian Reserves). They clearly opted for open, public and non-ethnic governmental institutions as opposed to institutions based solely on ethnicity.

The JBNQA also had the major effect of transferring responsibility for delivery of services for the Inuit communities from Canada to Québec. The JBNQA resulted in a major reorganization of administrative and budgetary responsibility for programs delivered to Nunavik Inuit. Québec was then able to incorporate the funding needs of Nunavik into its overall annual budgetary process and, in consultation with the northern municipalities, the Kativik Regional Government and Makivik Corporation, slowly began to flow the desperately needed monies to improve the quality of life for the Nunavik residents. Over time, the Kativik Regional Government would be transferred responsibilities and funding for the delivery of programs and the construction of infrastructure in the northern villages. Ultimately, close to 30 years after the signing of the JBNQA, Québec finally provided block-funding to the Kativik Regional Government through a block-funding agreement.

In so doing, the JBNQA established a framework through which Québec could now provide capital and operational funding for municipal infrastructure, health, education, policing and the administration of justice. Up until 1975 such funding was small and sporadic at best, and non-existent at worst.

However, though the Cree and Nunavik Inuit parties to the JBNQA view it as an aboriginal land claims settlement containing rights and benefits in their favour, many legal experts view it more as a “development” agreement: one which facilitates government and private sector access to the region’s resources. Some truth to this view is found in paragraph 7.41 of the JBNQA which was inserted late in the negotiation process at the insistence of the government and developer parties, namely, the Québec government, the Société d’Énergie de la Baie James (SEBJ), the Société de développement de la Baie James (SDBJ) and Hydro-Québec. Paragraph 7.4.1 confirms in a treaty the right of these bodies to develop the land and resources of the region of Nunavik as follows:

*“7.4.1 Notwithstanding anything else contained in the Agreement, Québec and Hydro-Québec, and their nominees and such other persons acting lawfully authorized shall have the right to develop the land and resources in Category III lands and also, for the purpose of development, Québec has the right to take*

*Category II lands subject to the replacement or compensation as specified in this Section and such Category II lands shall then become Category III lands.*

*More particularly, the rights and guarantees given to the Native people by and in accordance with Section 24 of the Agreement shall be subject to the right to develop Category III and Category II lands on the part of Québec and Hydro-Québec and their nominees and such other persons as may be lawfully authorized.*

*However, the developers shall be submitted to the Environmental Regime which takes into account the Hunting, Fishing and Trapping Regime.”*

Even the presence of developers — Hydro-Québec, SEBJ, SDBJ — as parties to the JBNQA is highly questionable given its characterization as a aboriginal treaty. Ordinarily, aboriginal treaties are the result of nation-to-nation negotiation process! Another key problem with the JBNQA lies in the fact that none of the parties, especially the two governments, ever properly conducted cost estimates for what the obligations in favour of the aboriginal parties would actually entail. Nunavik Inuit are today paying dearly for this mistake in terms of a high cost-of-living, a huge housing back-log, lack of adequate health and social services, lack of adequate recreational facilities, lack of adequate infrastructure and lack of sufficient economic development opportunities.

Unlike modern treaties negotiated pursuant to the federal claims policy, the JBNQA lacks any implementation plan, any implementation budget, any funding timetables and any financial forecasts. The end result of all these financial and timetable oversights has been 40 years of struggle by Makivik and the Kativik Regional Government (KRG): struggling and fighting with Canada and Québec to implement their obligations under the treaty. This government failure to properly plan and fund, or even just to plan and fund the implementation of the JBNQA meant that the governments secured what they wanted from the Nunavik region and Nunavik Inuit, but Nunavik Inuit did not receive their benefits. From the JBNQA Canada got the surrender and certainty of title over the land; Québec and its energy corporations got to exploit the hydroelectric riches of the region.

One very significant action taken by Canada and Québec early on after the signing of the JBNQA relates to the transfer of responsibilities for the Nunavik region from Canada to Québec. This action involved section 29.0.40 of the JBNQA and became the source of years of disputes between Nunavik Inuit, Canada and Québec over implementation of the JBNQA and the level, quality and cost of programs and essential services for the communities and Inuit of the Territory.

Section 29.0.40 provides as follows:

*“The existing provision of housing, electricity, water, sanitation and related municipal services to Inuit shall continue, taking into account population trends,*

*until a unified system, including the transfer of property and housing management to the municipalities, can be arranged between the Regional Government, the municipalities and Canada and Québec.”*

Somehow Canada and Québec took section 29.0.40 to mean that they had to conclude some type of “transfer agreement” to implement the “unified system” referred to in this section. What seemed more likely, however, was that Canada was in a rush to dump its responsibilities for the Territory and the Nunavik Inuit onto Québec, and Québec was anxious to assume control over the Territory.

What resulted was the execution between Canada and Québec on February 13, 1981 of the *Northern Québec Transfer Agreement*, under which Canada transferred its municipal services responsibilities, including housing, electricity supply, water supply and sanitation to Québec. Makivik Corporation and the Kativik Regional Government were not consulted on this transfer arrangement and never consented to it. This fact became very important in later resolving the housing issue with the federal government.

Makivik Corporation and the Kativik Regional Government remain of the view that Canada should have as a fundamental condition of this transfer, required Québec to maintain specified levels of municipal services and housing construction. Moreover, Makivik and the Kativik Regional Government also believe that any transfer arrangement between Canada and Québec should minimally have included additional upgrading or “catch-up” funding for the housing stock, school and health facilities and general municipal infrastructure and services considering that the poor state of all these facilities and infrastructure were the result of the failure of Canada to provide adequate funding for Nunavik Inuit communities in the years Canada had responsibility for them and particularly from 1973-1975 while the JBNQA was under negotiation.

This failure of the governments to properly implement the JBNQA and the fact that Nunavik Inuit (and Cree) parties surrendered their aboriginal title in part to receive government services of health, justice, education and environmental protection, to which they should have been entitled anyways as citizens of Québec and Canada, has created much criticism of the JBNQA in terms of a lack of fairness and bad faith by the government parties.

- With respect to the Sanarrutik Agreement (2002) known as the “Partnership Agreement on Economic and Community Development in Nunavik”, here too Québec, in exchange for Nunavik Inuit support of future hydroelectric development by Hydro-Québec and mining development in Nunavik, provided cash to Makivik and KRG and an undertaking to ensure meaningful Nunavik Inuit participation in future mining development projects by the Nunavik region. The importance of such an undertaking cannot be over-estimated. The Nunavik region is now viewed by many multi-national mining interests as a virtual cornucopia of mineral riches. China and India in particular now view Nunavik minerals as a valuable source supply to fulfill the huge appetites of their economies. This undertaking is contained in section 2.3 of the Sanarrutik Agreement and it is this undertaking upon which Québec has

consistently failed to deliver. The result of this failure will be a massive exploitation of the mining resources of Nunavik without Nunavik Inuit receiving anything of significance.

This failure of Québec to implement section 2.3 of the Sanarrutik Agreement in the letter and spirit in which it was intended, namely to ensure Nunavik Inuit participation in the exploitation of the mineral potential of Nunavik, is yet another example of the “era of resource exploitation”: another “era” where public and private sector interests from outside Nunavik want to take something of value from the region without any consideration of Nunavik Inuit rights and needs to share in the benefits or spin-offs of these mining developments. Despite Québec’s obligation in section 2.3 of the Sanarrutik Agreement (2002) to encourage all mining companies to sign Impact Benefit Agreements with Makivik concerning remedial measures, monitoring, employment, business contracts and compensation, Québec has to date failed to do so.

It must be recalled in this regard that the Sanarrutik Agreement (2002) is formally called the “Partnership Agreement on Economic and Community Development” in Nunavik and as such was heralded at signing as providing Nunavik Inuit a significant role and participation in any future hydroelectric or mining development in the Nunavik region. It is important to remember the genuine spirit of mutual respect and friendship demonstrated by Québec at the time of execution of this Agreement: indeed, as a demonstration of this atmosphere Québec at the time erected a large Inukshuk close to the statue of the former Premier René Levesque just a few metres in front of the National Assembly building. This Inukshuk was carefully assembled from stone gathered from each of the fifteen Inuit villages of Nunavik. These gestures by Québec were more than just symbolism or public relations: all those present felt it was a sincere effort by the government to treat the signing as the initiation of a true Nation-to-Nation partnership.

However, with Québec now failing to implement provisions of this Agreement such as section 2.3 concerning mining, it seems that the government has lost touch with the initial spirit of this Agreement. Instead, it now appears that, once again, but this time with the Sanarrutik Agreement, a “get rich and get out” attitude prevails by Québec with respect to Nunavik’s mineral resources.

## **PARADOXES IN NUNAVIK TODAY AS A RESULT OF ERAS OF EXPLOITATION OF NUNAVIK BY GOVERNMENTS AND THE PRIVATE SECTOR**

As a result of all these eras of exploitation of Nunavik, a number of major paradoxes (or contradictions) have resulted for Nunavik Inuit. All of these contradictions stem from wealth being extracted from Nunavik without a concomitant, concurrent and reciprocal improvement of living conditions for Nunavik Inuit and their communities. Some of the more blatant paradoxes in the Nunavik region today are the following:

**Energy:** The paradox here lies in the fact that thousands of megawatts of electricity are being generated from rivers in or near Nunavik while Nunavik Inuit remain almost the only citizens of Québec with no access to that electricity. Despite Québec and Hydro-Québec’s exploitation of the northern rivers to supply electricity to both

the Québec power grid and to the northeastern U.S., all Nunavik Inuit communities remain not connected to the power grid and instead relying on diesel engine generators for their electricity.

**Cost-of-living:** The paradox here lies in the resources of Nunavik leaving the region to benefit the southern parts of Québec and Canada where the cost-of-living is substantially lower than what it is for the residents of Nunavik. Despite section 2.11 of the JBNQA guaranteeing Nunavik Inuit the rights and benefits of all other citizens, Nunavik Inuit instead pay 57% more for their food and 97% more for household items than any of the other citizens of Québec. The resources of Nunavik are being exploited to improve the quality and cost-of-living for everyone in Québec, except for Nunavik Inuit.

**Housing:** Nunavik continues to be plagued with a growing lack of an adequate amount of housing units despite the 1981 arrangement between Canada and Québec regarding housing and infrastructure which was supposed to ensure Nunavik Inuit needs in this regard were met taking into account population growth. Overcrowding is rampant causing serious social and health problems for Nunavik Inuit. The paradox here lies in the fact that non-Inuit employees working within Nunavik enjoy a better housing situation than Nunavik Inuit despite the fact that Nunavik Inuit are supposed to be better off because of the JBNQA. Notwithstanding the numerous demands to fulfill their obligations to address the over-crowding and a growing housing back-log in Nunavik, they have failed to act to improve the worsening situation.

**Health and Social Services:** The paradox here lies in the fact that though Nunavik Inuit in the context of the JBNQA exchanged their aboriginal title to the land in part for health and social services in the treaty, they now receive less health and social services in the Nunavik region than is available in the rest of Québec. The JBNQA was supposed to make their services (and the quality of their lives) better, not worse!

**Income Tax:** The paradox here lies in the fact that Nunavik Inuit, unlike Indian nations, are full taxpayers (income tax, sales tax, GST) like all other citizens of Québec and Canada; but they do not receive the same level of governmental services and infrastructure as other citizens and their cost-of-living is much higher than other citizens. Section 2.11 of the JBNQA contemplates no prejudice to the rights of Nunavik Inuit as ordinary citizens; yet Nunavik Inuit now receive less governmental services than other citizens.

Section 2.11 of the JBNQA provides as follows:

*“Nothing contained in this Agreement shall prejudice the rights of the Native people as Canadian citizens of Québec, and they shall continue to be entitled to all of the rights and benefits of all other citizens as well as*



*those resulting from the Indian act (as applicable) and from any other legislation applicable to them from time to time.”*

## **CONCLUSION**

All the above “eras” (covering centuries) during which Nunavik and its inhabitants have been used by non-Inuit and non-Inuit interests have clearly not been of benefit to Nunavik Inuit and their needs. Throughout these above “eras” Nunavik Inuit were never consulted in any of the decisions about their territory nor did they benefit from any of these decisions. Boundaries of their territory were altered; government jurisdictions were changed; resources were explored: all under the control and design of non-Inuit from afar, most of whom had never set foot in the Nunavik region.

So, it is about time for Nunavik Inuit to take back control over their region and their lives; to make their own decisions about their needs and their region. It is through PARNASIMAUTIK that this can be done; by setting forth clearly what Nunavik Inuit need and what they want so that the next “era” in the history of Nunavik and its inhabitants can be one which Nunavik Inuit shape and benefit from.



## APPENDIX 2 – CHRONOLOGY

### Chronology of Major Events

The Fédération des coopératives du Nouveau-Québec, established in 1967 and its network of local cooperatives, the local Inuit Community Councils, the Northern Quebec Inuit Association created in April 1972 and Tarqamiut Nipingat Inc. created in September 1975 were the only Inuit entities in Nunavik until the Nunavik Inuit, the Crees, Canada, Québec, Hydro-Québec, the James Bay Energy Corporation and the James Bay Development Corporation signed the *James Bay and Northern Québec Agreement* (JBNQA) on November 11, 1975.

Several local and regional entities were then established and have shaped and served the Nunavik Inuit and the Nunavik Region until today.

The following sets forth in chronological order a list of events that have had a significant impact on the development of the communities and the quality of life of the Nunavik Inuit.

- |      |   |
|------|---|
| 1959 | Creation of the first Inuit cooperative in Kangiqsualujuaq  |
| 1960 | Creation of the Carvers Association in Puvirnituaq and incorporation of the local Inuit coop.   |
| 1961 | Incorporation of the Fort Chimo (Kuujuuaq) and Payne Bay (Kangirsuq) coops and Great Whale River (Kuujuuarapik).  |
| 1964 | First Québec Government presence in Northern Quebec.  |
| 1967 | Creation of the Fédération des coopératives du Nouveau-Québec (FCNQ). The same year, the cooperatives of Sugluk (Salluit), Inoucdjouac (Inukjuak) and Ivujivik are incorporated.  |
| 1970 | Incorporation of the Wakeham Bay (Kangirsujuaq) coop.   |
| 1970 | Tour of all Inuit communities of Northern Québec by the Neville-Robitaille Commission.  |
| 1971 | FCNQ makes a first proposal to create a regional government.  |
| 1971 | Incorporation of the Tasiujaq coop  |
| 1972 | Several Inuit from Puvirnituaq make a 2 500 kilometres trip by snowmobile from Ivujivik to Québec City. “At the end of their 35-day odyssey, they met Premier Robert Bourassa to discuss the creation of a regional government, the distribution of social welfare and the maintenance of subsidies for Inuit |

cooperatives. They as well suggested to premier Bourassa the creation of an electoral district for Northern Quebec...to allow a Quebec eskimo to hold a seat in the National Assembly as an independent member.”

- 1972 Creation of the Northern Quebec Inuit Association (NQIA). The association “was established in response to rapidly changing conditions over which the Inuit apparently were to have little or no control.” It is created to defend the Inuit rights and to
- 1973 Incorporation of the Koartak (Quartaq) coop.
- 1974 NQIA publishes its Report the Northerners. The report identifies the Québec Inuit communities’ needs in communications and makes recommendations.
- 1975 Signing of the James Bay and Northern Quebec Agreement (JBNQA) between the Nunavik Inuit, the Crees, Canada, Québec, Hydro-Québec, the James Bay Energy Corporation and the James Bay Development Corporation.
- 1975 A group of Inuit, the dissidents, disapprove the signing of the JBNQA and create the Inuit Tungavingat Nunamini (ITN)
- 1975 Tarqamiut Nipingat Inc. is incorporated as a non-profit communications organization to promote Inuit culture to Inuit and to national and international audiences.
- 1976 The Nunavik Inuit participate for a 3<sup>rd</sup> time in the Arctic Winter Games. A delegation of athletes had been participating in 1972 and 1974. After 1976, the Nunavik Inuit would only return to the games in 2000.
- 1976 The Kativik School Board was created for the Nunavik region pursuant to section 17 of the JBNQA.
- 1977 Incorporation of the Akulivik Coop.
- 1977 Air Inuit, the first foray of Nunavik Inuit into the airline industry, was granted its federal license and subsequently became the first scheduled airline in the world to be owned and operated by Inuit.
- 1977 The first meeting of the Inuit Circumpolar Conference was held in Barrow, Alaska. Spearheaded by Eben Hopsen, an Eskimo from Alaska, funding was secured to host this gathering of Inuit from Canada, Alaska and Greenland. There were 54 delegates, including several Nunavik Inuit, who agreed to create an organization to carry on the task of working together on an international basis

to promote Inuit issues. Years later Inuit from Russia were permitted by their government to participate and have since been active members.

- 1978 Makivik Corporation is established to administer the funds from the first comprehensive Inuit land claim in Canada, the James Bay and Northern Quebec Agreement. Makivik has been a leader in building and developing Nunavik. Its mandates range from owning and operating large profitable business enterprises and generating jobs; to social economic development, improved housing conditions to protection of the Inuit language and culture and the natural environment.
- 1978 The implementation of section 13 of the JBNQA resulted in the adoption of the *Act respecting the Northern Villages and the Kativik Regional Government* (CQLR., c. V-6.1) (Kativik Act) and the creation of the Kativik Regional Government. The Kativik Act provided the region with its municipal status and established the powers of the villages on the same basis as those provided to the municipalities elsewhere in Quebec. The ethnic and non-ethnic governance relationship provided for under the JBNQA is somewhat unique in Canada. As non-ethnic entities, the northern villages, KRG and KSB represent all residents of the territory while Makivik, an ethnic entity, is the birthright organization of the Inuit of Nunavik.
- 1978 Although the Inuit of Killiniq (Port Burwell) were recognized as signatory to the JBNQA, the island continued to be under the administration of the government of the Northwest Territories. Services gradually declined in the mid 1970's. Between November 1975 and February 1978, some 50 Inuit left Killiniq. On February 8, 1978 the remaining 47 people were notified by radiophone that the government of the Northwest Territories that the settlement was to be closed and planes were being sent to move them. The families could only take what they could carry and they were deposited into communities in Nunavik who had no support to receive them.
- 1978 Makivik established a northern Research Centre in the community of Kuujuaq under the supervision of the Makivik Research Department to provide for the training of Inuit in the field of applied science in order to allow for the undertaking of research issues of importance to the Nunavik Inuit population.
- 1978 Tamusi Qumaq created Saputik Museum in Puvirnituk, the first museum in Nunavik. Avataq Cultural Institute provides support, museum training, etc for this museum. The museum closed in 1993 after Tamusi Qumaq passed away. The archeological artifacts are stored in the Avataq artifacts reserve in Montreal and other objects are stored in the Puvirnituk.
- 1978 Incorporation of the Epigituk LHC of Killiniq.

- 1979 Incorporation of the Qekehrriaq LHC of Akulivik, Nunavik LHC of Aupaluk, Kigaluk LHC of Chisasibi, Pituvik LHC of Inukjuaq, Nuvummi LHC of Ivujivik, Qinirtiq LHC of Kangiqsualujjuaq, Nayumivik LHC of Kuujjuaq, Sakkuq LHC of Kuujjuarapik, Tuvaaluk LHC of Quartaq, Qarqalik LHC of Salluit, Arqivik LHC of Tasiujaq and Nunaturlik LHC of Kangirsujuaq.
- 1979 Kuujjuaq, Akulivik, Salluit are incorporated as municipalities.
- 1979 In response to Prime Minister Pierre Trudeau tabling Bill C-60 in Parliament which outlined amendments to Canada's Constitution, Makivik, in conjunction with Inuit Tapirisat of Canada (ITC), pushed for aboriginal observers to participate at all Constitutional Conferences respecting constitutional reform. In order to effectively pursue constitutional changes on behalf of Inuit, in particular the recognition of aboriginal rights in the Canadian Constitution, the ITC, with the assistance of Makivik, formed a coalition of all Canadian Inuit groups called the Inuit Committee on National Issues (ICNI) of which Makivik was a member. In part, due to the efforts of the ICNI, an amendment to the *Constitution Act, 1982*, was made, known as section 35, which recognizes aboriginal rights and provides constitutional protection to all modern treaties like the JBNQA and the NILCA.
- 1979 Imaqpiq Fisheries Inc. is established by Makivik as a wholly-owned subsidiary to own and operate a shrimp-fishing licence granted to it by the Department of Fisheries and Oceans. Imaqpiq subsequently acquired the vessel 'Lumaaq' to fish the shrimp licence. The company ceased operations after several years and was wound up into Air Inuit in 1985.
- 1980 Avataq Cultural Institute was created at the request of Inuit elders in Nunavik to specifically protect, promote and preserve Inuit culture and the Inuktitut language. Makivik assisted in the establishment of the Avataq Cultural Institute in Inukjuak.
- 1980 Incorporation of the Saputik LHC of Kangirsuq.
- 1980 Kangiqsualujjuaq, Tasiujaq, Aupaluk, Quartaq, Kangirsujuaq, Inukjuaq and Kuujjuarapik are incorporated as municipalities.
- 1980 The Kativik Environmental Quality Commission (KEQC) held their first meeting and established a Secretariat in Kuujjuaq. The KEQC consists of four members named by the Kativik Regional Government, four members named by Québec and a Chairperson named by Québec with the approval of the Kativik Regional Government. Development projects automatically subject to environmental and social assessment by the KEQC are listed in chapter 23 of the JBNQA.

- 1980 The Kativik Environmental Advisory Committee (KEAC) held their first meeting and established a Secretariat in Kuujjuaq. The KEAC consists of three members named by the Kativik Regional Government three members named by Quebec and three members named by Canada. The KEAC mandates are set out in chapter 23 of the JBNQA.
- 1981 Kangirsuk and Ivujivik are incorporated as municipalities.
- 1981 Incorporation of the Aupaluk Coop.
- 1981 Avataq Cultural Institute was incorporated as a registered non-profit charity organization with an all-Inuit board of directors. The first Nunavik Inuit Elders' Conference was held in Kangirsuk, Nunavik with the collaboration of Makivik and Avataq Cultural Institute. The Nunavik Inuit Elders' Conference serves as the general assembly for membership for Avataq Cultural Institute and a forum for Nunavimmiut to address culture and language issues. Avataq has grown over the years in response to demand for its programs and activities from the Nunavik communities and through partnerships with regional organizations and provincial and federal agencies. Avataq receives core funding from Makivik, the MCCCCFQ, INAC and works in partnership with KRG on many projects, including the Aumaaggiivik Nunavik Arts Secretariat- as well as receiving project-specific funding from many different sources.
- 1981 Canada and Québec signed the *Northern Québec Transfer Agreement* despite the objections of both Makivik and the Kativik Regional Government. This Transfer Agreement, according to Canada and Québec, satisfied the terms of section 29.0.40 of the JBNQA (“unified program”) and had the effect of transferring responsibility for municipal services from Canada to Québec.
- 1981 ITN initiates legal action against Canada, Quebec and the other signatories of the JBNQA to invalidate the JBNQA and all laws that derived from the JBNQA.
- 1981 Kigaq Travel Agency Inc. is established by Makivik as a travel agency to handle both Makivik and third-party travel arrangements. The company operated for more than 10 years.
- 1982 Halutik Fuel Inc. is established by Makivik as a wholly-owned subsidiary to operate mostly as a fuel distributor in Kuujjuaq.
- 1982 Canada issued the JBNQA Implementation Review Report (“Tait Report”) in response to representations made by the Cree and Nunavik Inuit before the House of Commons Standing Committee on Indian Affairs and Northern Development on March 26, 1981. The Cree and Nunavik Inuit had informed the Standing Committee that Canada and Québec had failed to implement major

provisions of the JBNQA. The Standing Committee endorsed the complaints of the Cree and Nunavik Inuit and recommended that Department of Indian Affairs and Northern Development (DIAND) undertake a thorough review of the implementation of the JBNQA. This resulted in a joint review by DIAND and Justice Canada and the Tait Report (ADM John Tait headed the joint review process). Based on this Report, Canada and Québec agreed to organize and fund an infrastructure ‘catch-up’ program for the improvement of airstrips, housing, hospitals and schools in all Nunavik communities. Canada also created a Secretariat within DIAND to oversee implementation of the JBNQA.

- 1982 A support program for beneficiaries of the JBNQA, for their hunting, fishing and trapping activities is established by a law of Québec. The objectives of the program is to favour, encourage and perpetuate the hunting, fishing and trapping activities of the beneficiaries as a way of life and to guarantee to the Inuit communities a supply of the produce from such activities. The law provides that the program is funded by Québec and managed by the Kativik Regional Government.
- 1983 Quebec Premier René Lévesque agrees to negotiate with the Inuit of Northern Québec “if the Inuit unify their approaches in the way of autonomy within Québec, in order to have a better management of their affairs, to pass laws in fields that concern them directly...to organize their life...”
- 1983 The Avataq Archaeology department was created at the behest of Nunavik elders. All archaeological activity in Nunavik today takes place in conjunction with this department. The Avataq Archaeology Department is the MDO (Makivik Designated Organization) for all archaeological activity in Nunavik and the surrounding offshore islands.
- 1983 On May 27<sup>th</sup>, the Inuit Tourism Association of Quebec was incorporated by a handful of Inuit outfitters.
- 1984 Makivik assisted and participated in the establishment of a special task force on self-government called ‘Ujjituijiit’. This task force consisted of representatives from five major northern institutions including Makivik and had the mandate to develop a unified position on Nunavik Inuit self-government prior to beginning formal talks on this subject-matter with Québec.
- 1984 The Umiujaq Agreement concerning the creation of the new community of Umiujaq for some Inuit residents of Kuujuarapik was signed by Québec and Makivik after two years of negotiations. This Agreement had the effect of implementing section 6.4 of the JBNQA which contemplates the possibility of a new community in the event a majority of Kuujuarapik Inuit at the time voted to relocate within 5 years from the date of coming into force of the JBNQA (i.e.,



- 1977). Construction of Umiujaq cost in excess of \$50 Million, most of which was borne by Québec.
- 1985 Incorporation of the Umiujaq Coop.
- 1985 Makivik sponsored the creation of the Inuit Youth Association of Northern Québec in honor of the United Nations International Year of Youth.
- 1985 Makivik and the Qikiqtaaluk (Baffin Island) joint ventured to create Unaaq Fisheries Inc., which manages one offshore shrimp-fishing licence with allocations in excess of 4,000 metric tons annually. This licence has been fished by Clearwater Fine Foods of Nova Scotia since the beginning. Russia and China are the main markets for the shrimp produced. Like the other fishing ventures, several Nunavik Inuit are employed on the vessels.
- 1986 Umiujaq is established as a municipality.
- 1986 Makivik obtains a renewal of its previously awarded shrimp fishing licence from the Department of Fisheries and Oceans which it proceeds to hold first through a wholly-owned subsidiary, Seaku Fisheries Inc. and thereafter, directly. The licence was fished for many years by Farocan Incorporated and more recently through a subsidiary of Newfound Resources Limited. Several Inuit have been employed on both the Farocan and Newfound Resources Limited vessels.
- 1986 Air Inuit acquires Johnny May's Air Charters Ltd., a Kuujjuaq-based fixed wing charter operation. The company was wound up into Air Inuit in the early 2000s.
- 1987 Referendum in Nunavik: the Inuit decide to elect by vote the members of the Nunavik Constitutional Committee (NCC) whose mandate is to define the powers and structure of the Assembly and Government of Nunavik.
- 1987-2007 Due to the fact that until 2008 Canada and Québec didn't make available to the region funding for community centres, arenas, gymnasiums, workshops, FM station facilities and community freezers, Makivik, spent during that period, approximately \$44 Million of its own monies to address urgent community needs.
- 1987 Voyages FCNQ Inc. is established as an Inuit owned travel agency providing for travel arrangements for Inuit organizations and individuals for business and leisure travel.
- 1988 The Kuujjuaq Agreement was an agreement between Makivik, the Nayumivik Landholding Corporation, the Municipal Corporation of Kuujjuaq, Hydro-Québec and the Société d'énergie de la Baie James to satisfy sections 8.10 and 8.17 of the JBNQA concerning remedial and compensatory measures to address and

minimize the impacts of the Caniapiscau diversion element of the La Grande hydroelectric project on the wildlife and Inuit of Kuujjuaq and the Nunavik region as a whole. The Agreement provided \$35 Million for the creation of a number of Kuujjuaq-controlled remedial funds – Kuujjuaq Fish Resource Fund; Kuujjuaq Domestic Navigation Fund; Kuujjuaq Research and Remedial Works Fund; Kuujjuaq Commercial Navigation Fund; Kuujjuaq Economic Development Fund; and Kuujjuaq Resource Fund. In addition, it created a \$13 Million Inuit Heritage and Economic Fund for all Nunavik Inuit under the control of Makivik. The agreement also established a corporation — Société Kuujjuamiut Inc. — to manage the Kuujjuaq funds and all other matters related to this agreement. Excluded from any releases in this agreement are any impacts from methyl-mercury production caused by the La Grande hydroelectric project or any other hydroelectric development in the Territory.

- 1988 Canada, the Attorney General of Canada, the Commissioner of the Northwest Territories, NQIA, Makivik, the Land Holding Corporation of Killiniq and the Inuit of Killiniq settle their different concerning to the relocation of the community of Killiniq (Port Burwell) to Tarpangayuuq before a Federal Court of Canada.
- 1989 Election of the members of the NCC and tabling of a project of constitution for Nunavik.
- 1989 Puvirnituuq is incorporated as a municipality.
- 1990 Makivik acquired the airline First Air (Bradley Air Services Limited) in order to extend its presence in the northern airline market. From an initial relatively small financial investment (\$11 Million) this Makivik wholly-owned subsidiary has under careful management has grown into an enterprise with gross revenues of approximately \$300 Million annually. First Air flies a north-south service from bases in Edmonton, Winnipeg, Ottawa and Montreal using jets and a turbo-prop network throughout all of northern Canada.
- 1990 DIAND transfers its Inuit art collection and more than 1500 objects (art, ethnographic objects etc.) are given to Avataq and held in trust for Nunavik Inuit. The Nunavik Inuit Art Collection (NIAC) includes many important works of historical significance and continues to grow today, with donations from various collectors and small acquisitions.
- 1990 The “Agreement Respecting the Implementation of the JBNQA” or better known as the Croll Agreement was signed by Canada and Makivik on September 12, 1990 after extensive negotiations in order to address outstanding federal JBNQA implementation obligations. Though the Croll Agreement only provided for Canada paying a mere \$22,030,280 in part satisfaction of Canada’s unfulfilled obligations under the treaty, in retrospect it was important because it established

the JBNQA Implementation Forum; a Dispute Resolution Mechanism; and a series of Working Groups on Inuit eligibility for and access to Federal Programs and Funding; Justice/Solicitor-General; and Marine Transportation. Since 1990, the Dispute Resolution Mechanism was used by Makivik to reactivate the federal housing program for Nunavik and the Working Group on Marine Transportation produced recommendations which initiated an \$88 Million marine infrastructure program for Nunavik resulting in the construction of basic marine infrastructure for each Nunavik community. Moreover, the agreement has created the JBNQA Implementation Forum, a table where Nunavik Inuit and Canada can continue discussions on any federal implementation matters related not only to the JBNQA but also to any federal programs and services for the region. From the Croll Agreement compensation monies a job-training centre was constructed in Inukjuak and an Inuit Justice Task Force was funded.

Under the Agreement, the Inuit of Québec acknowledged that, other than any rights the Inuit may have under sections 2.11 and 2.12 for ongoing programs and funding, and subject to other conditions specified in the agreement, the funds paid by Canada completely fulfilled the financial responsibilities that Canada may have in the JBNQA concerning the operation and administrative costs of Inuit Landholding Corporations, Inuit Heritage, Culture and Language Preservation, Wildlife studies, research and harvest monitoring, transportation, hiring and training of conservation officers, establishment of detention institutions, cost related to the Umiujaq relocation and training centres and related facilities.

- 1991 The Nunavik constitution is approved by referendum.
- 1992 Pursuant to the Croll Agreement, Canada transfers the responsibility for the administration and delivery of employment and training programs within Nunavik to the Kativik Regional Government.
- 1992 The United Nations Conference on Environment and Development (UNCED) was held in Rio de Janeiro, Brazil over a two week period in June. The Inuit Circumpolar Conference (ICC) was a registered non-governmental organization and participated in the indigenous peoples caucus which provided important input in the drafting of Agenda 21 – the major output of the Conference. In addition, the president of the ICC, Mary Simon from Nunavik, was a member of the Canadian Delegation headed by Jean Charest, the then Federal Minister of the Environment under the government of Brian Mulroney. Funding was received from the Federal Government to prepare a major panel display and hold a workshop at the Conference on the “Collection and Application of Indigenous Knowledge” based on Makivik Corporation’s Inuit Land Use and Ecological Knowledge Mapping Project.

- 1992-1995 Makivik and the Kativik Regional Government entered into focused implementation discussions with Québec. During this period Makivik and the Kativik Regional Government tabled to Québec several comprehensive position papers on JBNQA implementation — related issues on marine infrastructure, health and social services, justice, employment and training, recreation, taxation, tourism, construction and access to home ownership.
- 1992 The Daniel Weetaluktuk Museum was created in Inukjuak. The museum has been renovated in 2008 and the permanent collection of artifacts has been renewed.
- 1992 The Nunavik Educational Task Force tabled its final report in February 1992 entitled “*Silatunirmut: The Pathway to Wisdom*” containing 101 well thought-out and detailed recommendations on how the educational system of the Nunavik region could be improved so as to better meet the needs and concerns of Nunavik Inuit. This Task Force had been established in 1989 by resolution of the Makivik Annual General Meeting.
- 1993 The Inuit Tourism Association of Québec created in 1983 becomes the Nunavik Tourism Association.
- 1993 Incorporation of the Nunavimmi Umajulirijiit Katuqijqatiginica Nunavik Hunters, Fishermen and Trapping Association
- 1993 After three (3) years of extensive community information sessions, consultation and research as well as meetings in Iqaluit, Alaska, Kenora, Winnipeg, Ottawa, Québec, Rouyn-Noranda, Val d’Or and Amos, the Inuit Justice Task Force produced its 192-page final report entitled “*Blazing the Trail to a Better Future: Aqqusiurniq Sivunitsasiaguniqsamut*” on March 1, 1993. With funding from Makivik, Canada and Québec, the Inuit Justice Task Force, Makivik and the Kativik Regional Government formed a joint Task Force for the purpose of informing and consulting Nunavik Inuit on all relevant issues related to the administration of justice in Nunavik. The goal of the Task Force was to produce a final report for distribution to Nunavik Inuit, Canada and Québec. As a result of the recommendations of the Report, numerous improvements have been made to the administration of justice in Nunavik including the establishment of a crown prosecutor office and legal-aid services in Kuujjuaq, the implementation of a community reintegration program and of justice committees, creation of a Crime Victims Assistance Centre (CAVAC), a regional police force, and permitted the experimentation with the use of circle sentencing practices in the disposition of some criminal cases, improvements in correctional facilities and services and cultural sensitivity training for justice personnel. Much of course remains to be improved but the Task Force report provided an important catalyst to begin the process of changes in the administration of justice for Nunavik.

- 1993 After three years of multi-party negotiations involving Québec, the Cree, Nunavik Inuit and the Naskapis, *Complementary Agreement No. 12* was signed on November 11, 1993 to recognize and affirm the exclusive right of the Cree, Naskapis and Nunavik Inuit to hunt for commercial purposes and the right of keeping in captivity and husbandry and permitted the sale of country food to non-residents. This historic amendment to the JBNQA added yet another form of hunting to the JBNQA as a treaty right and as recognition that the Native parties had traditionally practiced such activity.
- 1993 In August, Makivik and Canada signed a Framework Agreement for the Nunavik Inuit offshore claim. This Framework Agreement was the result of a full year of negotiations and signaled the commencement of the offshore claims negotiation process which would, unknown at that time, take thirteen (13) years to achieve a final treaty.
- 1993 Nunavik Arctic Foods Inc. is created by Makivik as a wholly-owned subsidiary in order to commercialize caribou both for meat and related commercial products. This subsidiary, which was created to promote the commercial hunting of wildlife, operated for a number of years. Unfortunately, it was not economically successful and operations were discontinued.
- 1994 Publication of the Final Report to Establish Present Levels of Native harvesting for the Inuit of Northern Quebec 1976-1980 is submitted to the Hunting, Fishing, Trapping Coordinating Committee.
- 1994 the Pan Arctic Inuit Logistics Corporation (PAIL) was created by four regional Inuit organizations, namely, Makivik, the Labrador Inuit Association, Nunasi Corporation and the Inuvialuit Development Corporation (IDC) to enable these Inuit groups to joint venture through Nasittuq Inc. with Calgary-based Atco-Frontec Logistics Inc. in order to seek and obtain government contracts for the operation and maintenance of Canada's Northern Warning System (NWS) sites in the Arctic. This business arrangement has enabled these Inuit organizations to benefit directly from economic development opportunities in the Arctic through profit-sharing, employment and procurement services. The NWS contract in its first seven years produced \$78 Million for Inuit beneficiaries.
- 1994 On February 4, 1994, Hydro-Québec and Makivik signed the *Electricity Supply Plan Agreement* and later that same year a *Protocol* agreement for Makivik administration of the fuel subsidy. The purpose of this agreement/program was to reduce for customers the high cost of heating in the Nunavik region.
- 1994 Report of the Working Group on Taxation. Nunavik Inuit began drawing the attention of governments on the high cost of living in the region at the beginning of the 1990s. A task force is created between Quebec, Makivik and KRG to study

taxation issues. The Task Force tables its Report in 1994 with ten recommendations to foster the reduction of the cost of living through measures related to taxation. Overtime, most of the recommendations were implemented.

- 1995 The Nunavik Regional Board of Health and Social Services (NRBHSS) is created by virtue of the Act respecting health services and social services. It is administered by a board of directors consisting representatives of each of the 14 communities in Nunavik, as well as representatives from of both Health Centres, the users and the Kativik regional Government. NRBHSS is dedicated to improving the health and well-being of Nunavimmiut. Its overall mission is to adapt the health and social service programs to the population's needs and to the region's realities. It ensures the organization and efficient use of resources granted to the Nunavik region.
- 1995 The *Raglan (1995) Agreement* was signed on February 28, 1995 by Makivik, Salluit, Kangiqsujaq and Falconbridge (as an impact benefit agreement related to the Raglan mine in Nunavik to produce nickel, copper and cobalt concentrate). The agreement provides for training and employment for Nunavik Inuit on a priority basis, contract preference to Inuit-owned businesses and profit-sharing through a trust (Raglan Trust) for the communities of Salluit and Kangiqsujaq (being the two communities most directly impacted by the Raglan project) and Makivik, on behalf of all Nunavik Inuit. The agreement also establishes the "Raglan Committee" which serves as a forum through which the parties to the agreement can communicate and resolve any implementation issues related to the agreement.
- 1995 Pursuant to section 21 of the JBNQA respecting Police, Québec, Canada and the Kativik Regional Government sign a funding agreement that leads to the creation of the Kativik Regional Police Force.
- 1995 First Air purchased Ptarmigan Airways based in Yellowknife as a strategic expansion decision adding turbo prop capacity in the Western Arctic.
- 1995 Incorporation of the Youth Association of Nunavik. During an elders conference organized by Avataq in 1999, the board of directors of the association and the delegates will select the name for the association. It will thereafter referred to as the Saputiit Youth Association of Nunavik.
- 1996 The Kativik Regional Government takes over the management of all 14 airports of the Nunavik region through agreements between the Kativik Regional Government and the Ministère des Transports du Québec and with Transport Canada for the Kuujuaq airport.

- 1996 The Kativik Regional Government signs a Framework Agreement with Québec regarding the renewal of a municipal infrastructure program, a new community infrastructure program (Pivallutiit), a new economic development program (Makigiarutiit) the creation of a new entity, a municipal housing bureau to oversee all issues related to the management of social housing in Nunavik, and a form of block funding for the Kativik Regional Government.
- 1996 In March 1996, after at last 10 years of research, consultation, government lobbying and negotiations, Makivik on behalf of the High Arctic relocatees, signed a compensatory agreement with Canada which established the High Arctic Relocatee Trust (HART). Between 1953 and 1955, Canada carried out a social experiment involving the relocation of seventeen (17) Inuit families from the community of Inukjuak in Nunavik along with Inuit from Pond Inlet in Nunavut (a total of 86 individual Inuit) to two very remote locations in the High Arctic: Grise Fiord on Ellesmere Island; and Resolute Bay on Cornwallis Island.
- As a result of the 1996 settlement some of the relocatees have returned to Inukjuak at Canada's expense but many have remained in the High Arctic. Despite the RCAP recommendations and the compensation settlement, Canada to date has never apologized to the High Arctic relocatees despite numerous requests by both Makivik and ITC (ITK) to every Prime Minister of Canada since 1996.
- 1996 The Board of Directors of Makivik Corporation created the Landholding Corporations Working Group with the mandate to assess the situation of Landholding Corporations, to suggest solutions to their recurrent financial problem, and find concrete measures to improve their performance in the execution of their core mandate granted under the JBNQA and Quebec legislation.
- 1997 Quebec Premier Lucien Bouchard and the Inuit leaders approve the idea of creating a commission whose mandate is to make recommendations on the form of new government for Nunavik.
- 1997 First Air purchase NWT Air based in Yellowknife from Air Canada as a further strategic expansion decision thus adding a north-south jet capacity in the Western Arctic.
- 1997 The Nunavik Tourism Association was officially recognized by the Quebec Government as an ATR with annual funding from Tourism Quebec.
- 1998 Makivik and the Kativik Regional Government on November 19, 1998 appear before the House of Commons Standing Committee on Indian Affairs and

Northern Development and submitted to the Committee a document entitled “*Brief respecting social housing in Nunavik*”. Appearance before the Standing Committee is necessary because Makivik instituted the Dispute Resolution Mechanism under the Croll Agreement on the social housing needs of Nunavik and the failure of Canada to fulfill its obligations under the JBNQA to provide social housing to Nunavik Inuit.

As a result of Makivik and the Kativik Regional Government complaints to this same House of Commons Standing Committee in 1981, the resulting Tait Report (1982) recommendations had produced a federal housing ‘catch-up’ program for Nunavik but this program had been exhausted by 1995. It was hoped that the Standing Committee in 1998 could mobilize the same type of housing action by Canada.

The 1998 Brief and representations of Makivik and the Kativik Regional Government forced Canada to cooperate in participating in the Dispute Resolution progress which ultimately resulted in a finding that Canada did in fact have a legal obligation to continue to provide social housing to the region.

1998 Makivik and Canada achieve agreement on a \$30 Million 10-year marine infrastructure program for Nunavik which provide wharves, breakwaters and related access facilities for all Nunavik communities. This amount is subsequently augmented by both Canada (\$14 Million) and Québec (\$44 Million) and by an additional \$3.5 Million in 2010 to complete the construction of the Kuujjuarapik marine infrastructure. By the end of 2010, the facilities in all the communities were completed and are under the ownership of the Kativik Regional Government. Since 2008, the Québec Government provides funding for the operation and maintenance of the infrastructure. A tripartite Canada-Québec-Nunavik long term funding agreement is still to be reached to protect the original investment in marine infrastructure.

1998 The Nunavik Mineral Exploration Fund (NMEF) was created through an agreement between the Kativik Regional Government, the Kativik Regional Development Council (KRDC) and the Ministère des Ressources naturelles ). Successive agreements have been signed between the NMEF, the Kativik Regional Government, the Makivik Corporation and the Ministère des Ressources naturelles . The purpose of the agreement is to join the organizations into one partnership that will have as main objective the promotion, the development of the mineral resources of the Nunavik region and the development of expertise among Inuit leading ultimately to the creation of Inuit mineral exploration companies.

1998 The *Master Plan for Land Use in the Kativik Region* is adopted by the Kativik Regional Government and approved by Québec.



- 1998 FCNQ Construction Inc. is created to provide services for co-op construction projects in Nunavik.
- 1999 Nine people die and over forty are injured in an avalanche in Kangiqsualujjuaq on January 1.
- 1999 The Nunavik Political Accord for the examination of a form of government in Nunavik through the establishment of a Nunavik Commission was signed November 5, 1999 by Canada, Québec and the Nunavik party (represented by Makivik) creating the Nunavik Commission. This Commission consisted of two co-chairpersons and six members with representation by each of the parties. The mandate of the Nunavik Commission was to make recommendations for an appropriate form of government (i.e., self-government) for Nunavik.
- 1999 KRG signs a 5-year agreement concerning the construction of municipal infrastructure in the northern villages. In 1978, following the adoption of the Act concerning the Kativik regional Government and the northern villages, the Québec Council of Ministers gave to the Secrétariat des activités gouvernementales en milieu amérindien et Inuit (government activities in Aboriginal communities, SAGMAI) a mandate to evaluate the needs of the Northern villages with respect to sanitation and other infrastructure, and to identify short-term solutions. The resulting report was referred to as the Jolicoeur Report named after its main author Gilles Jolicoeur. The report identified solutions that were estimated to cost between \$37 million and \$42 million, depending on feasibility. In November 1979, the Conseil des ministres approved in principle the Jolicoeur Report.
- Under the Northern Municipal Infrastructure Improvement Program, the SAGMAI proposed the implementation of a five-year investment plan worth approximately \$40 million beginning in 1983. The plan shared responsibility for municipal infrastructure development among various departments of the Québec government. The Ministère de l'Environnement du Québec (environment) and the former Ministère du Loisir, de la Chasse et de la Pêche (recreation, hunting and fishing) were to be responsible for wastewater treatment and recreation infrastructure, respectively. The Ministère des Affaires municipales (municipal affairs, MAM) assumed responsibility for most remaining infrastructure, although it set a ceiling for annual investment at \$2.8 million.
- In 1986, a committee comprising representatives of the MAM and the Kativik Regional Government (KRG) prepared a report entitled *Proposition de plan d'investissement pour l'amélioration des infrastructures municipales en milieu nordique* (proposed municipal infrastructure investment plan). The report examined how the widening gap between the supply of and demand for municipal services could be eliminated.

In 1988, the Conseil du trésor (treasury board) agreed to boost investments in municipal infrastructure to \$7.4 million and to index this amount annually, excluding indirect costs. In 1990, the Conseil du trésor increased this amount, providing the KRG with an annual indexed budget of \$10,352,100 including direct and indirect costs. The indirect costs were for expenses relating to construction project supervision, short-term financing and project management services.

The Isurruutinik (Isurruutiit) Agreement signed in 1999 provided \$45 million for the improvement of public service infrastructure in Nunavik as well as for the acquisition of the vehicles and equipment necessary for the delivery of services and the implementation of infrastructure projects.

Between 1983 and 1996, Québec had invested some \$130 million in various infrastructure projects in Nunavik.

The agreement was renewed in 2005 and in 2011.

- 1999 KRG signs an agreement with Québec concerning the Pivallutiit and Makigiarutiit programs. These programs aim at the construction of community infrastructures that were not admissible the Municipal Infrastructure Program (Isurruutiit), at providing support for the development of Inuit businesses in Nunavik and at the creation of jobs. These programs will be renewed in 2007 and 2013.
- 1999 Makivik became a partner in Nunavut Eastern Arctic Shipping Inc. (NEAS) with a one-sixth interest along with Qikiqtaaluk Corporation, Sakku Investments Corporation and Transport Nanuk Inc. in order to undertake logistics and marine transport from Montreal to the Eastern Arctic. Makivik subsequently became a partner with a one-sixth interest in Transport Inukshuk Inc., Transport Qamutik Inc. and Transport Umialarik Inc., which own cargo vessels that are chartered to NEAS during the summer months.
- 1999 Avataq created Avataq Inc. in an effort to create new revenues for the Institute and launched the Northern Delights Tea project.
- 1999 Québec transfers to the Kativik Regional Government the management of income security programs for Nunavik.
- 2000 A contingent of athletes from Nunavik participates to the Arctic Winter Games in Whitehorse, Yukon for the first time since 1976.
- 2000 As a consequence of resolving the housing through the dispute resolution mechanism, a Housing Agreement was signed by Canada, Québec, the Kativik Regional Government, the Kativik Municipal Housing Bureau and Makivik on August 16, 2000 which provided for Canada to fund the capital cost of house construction in Nunavik and for Québec to cover the projected deficit in operating

and maintenance costs. This agreement was entered into for a five-year period and foresaw ongoing renewals.

- 2000 Creation of the Kativik Municipal Housing Bureau (KMHB) to oversee the management of the social housing of the Nunavik region and to manage the home ownership programs available for the residents who wish to become homeowners.
- 2000 The Nunavik Socio-economic Conference (“Katutjiniq”) which involved 300 delegates from 14 northern villages representing all sectors for the purpose of determining the socio-economic priorities of Nunavik was held in Kuujuaq.
- 2001 The Nunavik Commission on Self-Government for Nunavik tabled its final report in March 2001 entitled *“Let Us Share: Mapping the Road Toward a Government for Nunavik”*. The Commission did so after 1 ½ years of holding public hearings and meetings with the public and with regional organizations in all Nunavik communities; consultations with aboriginal communities and aboriginal nations neighboring Nunavik; an extensive consultation with government officials from Québec, Canada, Nunavut and Greenland. It also received and reviewed numerous written briefs and studied extensive related documentation and reports in connection with its mandate
- 2001 Québec transfers to the Kativik Regional Government the responsibility for the regional administration of provincial childcare laws, regulations and financial assistance, including the issuance of centre permits and the inspections of childcare centers. Since 1996, the Kativik Regional Government built 16 childcare centers in the region and Québec built 3 centers, which employ 249 full time and 56 part time workers providing 1009 places, and each childcare center is directed by an independent board of directors composed of parents. The Kativik Regional Government administers the distribution to the daycare centers of the funding for the operations provided by Québec and Canada.
- 2002 The *“Partnership Agreement on Economic and Community Development in Nunavik”* (Sanarrutik Agreement) signed on April 9, 2002 between, Québec, Makivik and the Kativik Regional Government is a 25-year (with possibility of renewal) combined economic and community development and JBNQA implementation agreement. The stated purposes of this Partnership Agreement is to establish a new nation-to-nation relationship and to put forward a common vision of the economic and community development of Nunavik. Under this Agreement, Makivik, KRG and Québec, agreed to accelerate the development of the hydroelectric, mining and tourism potential of Nunavik; share the benefits of the economic development of Nunavik, to favor economic spin-offs for Nunavik Inuit, to favor a greater autonomy for Makivik and KRG and more responsibilities

on the economic and community development of Nunavik Inuit and to enhance public services and infrastructures in Nunavik.”

- 2002 Creation on May 17 of the Nunavik Landholding Corporations Association, a non-profit corporation representing all Landholding Corporations from Nunavik. This association was created with the mandate, amongst others, to regroup all Nunavik Landholding Corporations in order to duly promote and represent their interests with various organizations on matters related to their responsibilities and duties invested through the JBNQA and Quebec legislation.
- 2002 Nunavik Creations Inc. is created by Makivik as a wholly-owned subsidiary in order to manufacture and sell garments and accessories made by Nunavik Inuit.
- 2003 Signing of the Framework Agreement by Makivik, Québec and Canada.
- 2003 Local Cultural Committees are established in each of the Nunavik communities. The LCC’s are individually incorporated bodies with members elected within each community. LCC representatives serve as representative members for Avataq Cultural Institute and initiate cultural programs in the individual communities.
- 2004 Incorporation of the Annituvik LHC of Umiujaq.
- 2004 Parc national des Pingualuit at Crater Lake is created pursuant to Complementary Agreement No. 6 of the JBNQA and managed by the Kativik Regional Government.
- 2004 Makivik joint-ventured in establishing Cruise North Expeditions Inc. which provides exciting cruise expeditions during the summer months to Nunavik and Nunavut from a base in Kuujuaq.
- 2004 The Sivunirmut Agreement is signed concerning the block funding of the Kativik Regional Government. The funding provided by Quebec for the Kativik Regional Government operation, the carrying of its municipal mandates and the technical assistance to northern villages for sport and recreation activities, civil security and fire protection, community reintegration officers, operation of the airports, wildlife protection assistants, the development of parks and the operation of the Pingualuit Park, childcare services, employment and income security and environment through 15 agreements signed for various periods of time with different departments of Quebec are consolidated under one agreement for a period of 23 years. The agreement provides the Kativik Regional Government with \$27.5 Million the first year. This amount is indexed on January 1 of each year according to the “per capita program expenditures of Quebec” and the “growth of population in Nunavik” since then. Other mandates and funding concerning economic development, the Kuururjuq and Tursujuq parks,

Carrefour Jeunesse (YES Nunavik) , adapted transportation of handicapped persons and public transit services, provision of certain services related to the Quebec Parental Plan were added between 2004 and 2014. In 2014, the funding envelope transferred from Québec to the Kativik Regional Government through the Sivunirmut agreement has reached \$ 56,7 Million to fulfill the obligations included in these mandates.

- 2004 The Kativik Regional Government partners with the Laval University and creates “Nunivaat” a Statistics data base for Nunavik. Since its creation, the Nunivaat program has produced various reports concerning the price of goods in Nunavik, the socio-economic profile of the elders, poverty and the socio-economic profile of Nunavik.
- 2004 Makivik, the Kativik Regional Government, the Kativik School Board and the Nunavik Regional Board of Health and Social Services make representations in the context of the Public Talks Forum “Shine amongst the bests” organized in Kuujuaq by the Government of Quebec concerning the modernization and re-engineering of the state.
- 2004 The Tamaani Internet Services is launched throughout Nunavik and deliver wireless Internet services in the 14 communities. In 2014, there are 2300 households subscribers, 250 corporate customers serving a total amount of 764 access points, and various public organizations, and it provides Wi-Fi hot spots in all Nunavik airports.
- 2005 Makivik Corporation, Québec, Canada, the Cree Regional Authority and other parties to the JBNQA signed the Complementary agreement No. 18 to the James Bay and Northern Quebec Agreement (JBNQA). The agreement provides for a new set of rules with regards to eligibility for the Inuit to be enrolled as beneficiaries under the JBNQA. It also provides for the transfer of the responsibility for the maintenance of the Inuit beneficiaries register to the Nunavik Enrolment Office, which the agreement establishes.
- 2005 Signing of the Agreement concerning the Block Funding of the Northern Villages between Quebec, the Kativik Regional Government and the 14 northern villages.
- 2005 Renewal of the Isurruutiit agreement with the *Ministère des Affaires municipales et des Régions* concerning the construction and improvement of municipal infrastructure in the Kativik region. The agreement makes possible investments not exceeding for a period of 5 years \$65 Million. The agreement is due for renewal in 2011.
- 2005 Nunavik Biosciences Inc. is created by Makivik as a wholly-owned subsidiary in order to do research and development in biotechnology. The company selling

cosmetic products made with Nunavik harvested seaweed (*micro-algae ceased operation in 201*)..

- 2005 Creation of the Nunavik Youth House Association The association reports to the NRBHSS and provides assistance to the local youth centers and ensures they follow funding programs criteria.
- 2005 The Inuktituurniup Saturtaugasuarvinga (IS) project was launched in response to a demand from Inuit negotiators for the Nunavimmiut Aquvvinga. The IS planning committee consisted of representatives from Avataq, KSB and Makivik. Still underway, IS aims to provide a comprehensive analysis of the status of Inuktitut in Nunavik today, as well as a plan of action for the future of Inuktitut in the context of the new Nunavik Government and other anticipated developments in the evolution of Nunavik.
- 2006 The Fédération des coopératives du Nouveau-Québec (FCNQ) establishes a partnership with Desgagnés Transarctik Inc. creating Taqramut Transport Inc to provide for sealift transport to Nunavik communities.
- 2006 Incorporation of Saturviit, the Nunavik Inuit Women’s Association established in 2005.
- 2006 The Nunavik Inuit Land Claims Agreement (NILCA) is signed on December 1, 2006 by Canada, Makivik and the Government of Nunavut. This treaty address the outstanding Nunavik Inuit aboriginal claims to the area and islands offshore Québec, northern Labrador and an area offshore Labrador. The NILCA fulfilled the undertaking of Canada in its federal Letter-of-Undertaking which accompanied the JBNQA to address Nunavik Inuit offshore claims given there was insufficient time to do so in 1975.

This treaty provides for 80% Nunavik Inuit ownership of the offshore islands land base, giving Nunavik Inuit ownership (both surface and subsurface) of approximately 5,600 square kilometers. The NILCA also provides for \$87 Million in capital transfers, some of which is paid through a Nunavik Inuit Trust.

It also provides for Nunavik Inuit and government co-management of the marine area (i.e. the Nunavik Marine Region) surrounding Québec through three (3) management regimes: Nunavik Marine Region Wildlife Board; Nunavik Marine Region Impact Review Board; and the Nunavik Marine Region Planning Commission. All these bodies receive their annual operational funding from Canada.

Unlike the JBNQA, the NILCA contains a detailed implementation plan. Moreover, it also provides for a dispute resolution process as an alternative to the Court for resolving conflicts concerning implementation of the treaty. With

respect to Nunavik Inuit aboriginal rights and title in and to the area offshore Québec and to northern Labrador and the area offshore Labrador, the NILCA provides for certainty of rights using a “non-assertion model” instead of the instant “surrender and extinguishment model” employed in the JBNQA and many other former treaties of other aboriginal groups.

The NILCA is a unique treaty in that in addition to addressing Nunavik Inuit rights and interests in the offshore and in northern Labrador, it also provides for a resolution of three (3) major overlapping areas which are:

- Nunavik Inuit/James Bay Cree offshore overlap area
- Nunavik Inuit/Nunavut Inuit offshore overlap area
- Nunavik Inuit/Labrador Inuit overlap area in Labrador and area offshore Labrador

Finally, the NILCA includes a chapter on resource royalty sharing in the case where in future non-renewable resource development occurs anywhere in the Nunavik Marine Region, whether on an island or in the waters and seabed, other than on Nunavik Inuit-owned islands. Under such resource royalty sharing arrangement, Makivik will receive 50% of the first \$2 Million of resource royalties received by governments and 5% of any additional resource royalties received by governments. This royalty sharing arrangement does not apply to any Nunavik Inuit-owned islands because such ownership includes both surface and subsurface thus making Nunavik Inuit automatically the owner of any minerals or other resources found in the subsurface.

The NILCA, through a park impact benefit agreement, also provides Nunavik Inuit a role in the management and economic benefits of the Torngat Mountains National Park in Labrador where Nunavik Inuit and Labrador Inuit also share harvesting rights.

The NILCA has the effect of resolving all outstanding Nunavik Inuit aboriginal land claims in Canada. Together with the JBNQA, Nunavik Inuit now have treaty protection for their rights and interests throughout both the Québec territory and in the area offshore Québec and in northern Labrador and an area offshore Labrador.

2007

After several years of negotiation, a Nunavik self-government AIP is signed on December 5, 2007 entitled: *“Agreement-in-Principle concerning the Amalgamation of Certain Public Institutions and Creation of the Nunavik Regional Government”* between Makivik Québec and Canada.

Based to a large extent upon the recommendations of the Nunavik Commission’s 2001 Report “Let Us Share”, the AIP contemplates as a first stage towards self-

government for Nunavik the amalgamation of certain major existing public institutions into one unified, public and non-ethnic entity and the creation of the Nunavik Government as a result. According to the AIP, this amalgamation would take the form of a “Final Agreement”. The stated objective of such amalgamation is to simplify and cause more efficiency in the spending of public funds and where possible to reduce costs and to improve and enhance the administrative operations and the delivery of services for the region.

As a second stage towards self-government the AIP contemplates a “Supplementary Agreement” (i.e., a complementary agreement to the Final Agreement) which would provide the Nunavik Regional Government with new powers inspired in whole or in part by the recommendations of the Nunavik Commission’s 2001 Report.

The AIP provides that the negotiations towards the Final Agreement (first stage) are to be based upon the AIP. The AIP does not contain any specific time-frame for negotiation or execution of the Final Agreement.

The AIP represents an impressive body of research and negotiation given that it was only as recent as 1983 that the Québec National Assembly in the context of a Parliamentary Commission on Aboriginal Matters indicated it was willing to consider and discuss a Nunavik Inuit self-government.

2007

On August 23-24, 2007 the Katimajit Conference on socio-economic issues in Nunavik is held in Kuujuaq with representatives present from Québec, Canada and Nunavik. Discussion topics addressed through working sessions included the economy and employment; education; culture; health and social services and early childhood; infrastructure and housing; and environment and sustainable development of the communities.

Numerous social and economic issues and concerns of Nunavik Inuit and the Nunavik region are raised and discussed at this Conference. Québec, Canada, Makivik and the Kativik Regional Government undertook to have a follow-up meeting to pursue the discussion with respect to issues related to housing, health and social services, education, transportation and the high cost-of-living in Nunavik. This follow-up meeting on the 2007 Katimajit Conference took place in Montreal on March 6, 2009. The Katimajit conference was followed by the signing of agreements concerning the community and economic development and cost of living in Nunavik among others.

2007

Following many years of efforts of the Nunavik Inuit leadership and the publication of many reports by Laval University, the Kativik Regional Government, Makivik Corporation, Ministère des Ressources naturelles and the



- Fonds Restor-Action sign an agreement concerning the cleaning of abandoned mining sites in Nunavik. The agreement will be renewed in 2012.
- 2007 Adoption of the United Nations Declaration on the Rights of Indigenous Peoples.
- 2007 The Fédération des coopératives du Nouveau-Québec (FCNQ) associated with Caisse d'économie solidaire Desjardins to create Nunavik Financial Services Cooperative with the mandate to build an autonomous financial institution owned by Nunavimmiut. The goal is to provide complete and reliable financial services to individuals, businesses and organizations in the Nunavik region through the establishment of a financial services cooperative belonging to them.
- 2008 The Prime Minister of Canada, the Right Honourable Stephen Harper, made a Statement of Apology to former students of Indian Residential Schools, on behalf of the Government of Canada. It is in that spirit that the creation of Truth and Reconciliation Commission of Canada (TRC) came about, which flows from the 2007 Indian residential schools settlement agreement, which called for an independent commission to hear from survivors and contribute to the healing process. Statements gathered during the northern tour of the TRC are to be used to create a collective memory of Canada's residential school legacy, which will be archived in a national centre. The TRC held hearings in Inukjuak and Kuujjuaq in 2011.
- 2008 The Nunavik Nickel Agreement is signed on April 9, 2008 by Makivik, the Nunaturlik Landholding Corporation of Kangiqsujuaq, the Qaqqalik Landholding Corporation of Salluit, and the Northern Village Corporation of Puvirnituaq and Canadian Royalties Inc. as an impact benefit agreement related to the Nunavik Nickel Project in Nunavik. The Agreement mirrors many of the objectives and terms of the Raglan Agreement. Canadian Royalties Inc. was subsequently acquired by Jien Canada Mining Ltd. in 2009 and in December 2009 Jien Canada Mining Ltd. signed a re-affirmation and confirmation of intent regarding the Nunavik Nickel Agreement with Makivik, Nunaturlik, Qaqqalik and the Northern Village Corporation of Puvirnituaq. No date has yet been established for the start-up of development.
- 2008 The FCNQ creates a subsidiary, Nunavik Petro Inc., to provide fuel to three communities in Nunavik.
- 2009 On March 6, 2009 in Montreal, the Katimajit Roundtable — Nunavik Inuit, Québec and Canada — meet to follow-up on discussions, concerns and commitments from the 2007 Katimajit Conference held in Kuujjuaq.
- 2009 Makivik decides to commercialize its in-house geomatic expertise by establishing Nunavik Geomatics Inc. so as to provide commercial services to third parties.

- 2009 Nunacell Inc. is created by Makivik as a wholly-owned subsidiary in order to provide for the first time cellular phone services in Nunavik.
- 2009 The Aumaaggiivik Nunavik Arts Secretariat was created through special agreement between KRG, the Conseil des arts et des lettres du Quebec and Avataq, with the assistance of Makivik.
- 2009 Creation of the department of museology within Avataq and the Avataq museum reserve in Montreal, allowing for the Nunavik collections (arts, ethnographic, etc) to be preserved and made accessible in a museum-quality permanent facility.
- 2009 Parc national Kuururjuaq is created by Quebec. In the spirit of the Sanarutik Agreement, the park was developed in close collaboration with Quebec and the park is managed and operated by the Kativik Regional Government.
- 2009 Avataq creates a Theatre company and initiates theatres workshops.
- 2010 In Inukjuak, the Honourable John Duncan, Minister of Indian Affairs and Northern Development and Federal Interlocutor for Métis and Non-Status Indians offered full apology, on behalf of the Government of Canada and all Canadians, to Inuit for the relocation of families from Inukjuak and Pond Inlet to Grise Fiord and Resolute Bay during the 1950s.
- 2010 After seven years of discussion, the SAA, the ministère de la Sécurité publique and KRG signed an Agreement concerning Fire Protection, infrastructures and equipment in Nunavik. The agreement provided some funding to upgrade fire trucks, purchase new ones and upgrade fire station or build new ones. The parties will also sign in 2011 a 5-year agreement for the training of firefighters
- 2010 As a response to the upcoming 2011 Plan Nord of the Québec Government, Makivik and the Kativik Regional Government table, on behalf of the Nunavik Inuit, their Plan Nunavik in September. Plan Nunavik identifies the conditions under which the Nunavik Inuit will support the development of the North as contemplated under the Plan Nord.
- Among others, the following documents are annexed to the Plan Nunavik: Subsequent agreements, actions and developments in the Post-JBNQA era, Partners in Development (2002), The Housing situation in Nunavik: a public health priority (2009) and the Report of the Working Group on Cost of Living in Nunavik (2010).
- 2011 In Kangiqsualujjuaq, the Premier of Québec Jean Charest made the following statement: «The government of Québec recognizes that the Inuit society suffered from the effects of the sled dog slaughter that took place in Nunavik in the 1950's and 1960's, and that several people were affected. Since then, our relations have

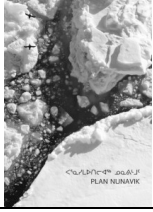
tightened and such situation could not happen again today. Consequently, Québec wishes to support the Inuit and their modern vision of the role of the sled dogs. I therefore offer my most sincere apologies.» The Québec and Makivik concluded the Agreement concerning the acknowledgment by Québec of the effect on the Inuit society of the slaughter of qimmiit (sled dogs) in Nunavik, between 1950 and 1970.

- 2011 The residents of Nunavik rejected, through referendum, the Final Agreement on the creation of the Nunavik Regional Government. The referendum took place on April 27 and the question submitted to the residents was «Do you approve the Final Agreement on the creation of the Nunavik Regional Government?». 4242 people casted their vote, 2842 (66,99%) voted NO and 1400 (33,01%) voted YES. The Final Agreement on the creation of the Nunavik Regional Government was negotiated following the signing in 2007 of the *Agreement-in-Principle concerning the Amalgamation of Certain Public Institutions and Creation of the Nunavik Regional Government*.
- 2011 Cree-Inuit Reconciliation ceremony at *Annarnituaq* – Bloated Island, on the Nastapoka River.
- 2012 The Table Quebec-Nunavik (TQN) is created by decree of the Council of Ministers of Québec. The TQN is a permanent discussion and coordination forum to ensure the strengthening of political, economic, social and administrative relations between Québec and Nunavik. It is a privileged forum to agree on priorities, orientations and means of action to respond to issues raised by the members. Its mandate is to deal with issues related to the JBNQA, Plan Nunavik and Plan Nord or any other file as deemed appropriate by the parties. It is composed of the Ministers responsible for Plan Nord, Aboriginal Affairs and the Nord-du-Québec Region and the President of Makivik Corporation, chairperson of the KRG and of the presidents of the KSB and NRBHSS. The QN met once in February 2012.
- 2012 Publication of the Illirijavut Report – That Which We Treasure by the Avataq Cultural Institute. In the Report, the Nunavik Inuit identify what needs to be done to keep alive Inuktitut, one of Canada’s great national asset.
- 2012 In a meeting held in September in Kuujuaq, the Nunavik regional organizations initiate the Parnasimautik consultation project.
- 2013 KRG and Makivik table their report on Protected Area Planning in Nunavik to the Quebec government.
- 2013 Makivik Corporation and Québec signed the Complementary agreement No. 23 to the James Bay and Northern Quebec Agreement (JBNQA). The signing of this agreement will lead to transfer of ownership of Category I lands in Ivujivik to

the Nuvummi Landholding Corporation. It will also establish Category II lands over which Nunavik Inuit have, among other things, exclusive harvesting rights.

- 2013 Quebec and KRG sign an agreement concerning Tourism development in Nunavik. The parties aim to develop tourism and make overtime Nunavik a world-class destination by among others, stimulating investments in the consolidation and diversification of tourism products and providing technical and professional support to industry's stakeholders.
- 2013 Signing of the agreement between Quebec, Makivik and KRG concerning increased funding to mitigate the effects of the high cost of living on the Nunavik residents and to carry out a 2-year study which will provide an in-depth analysis and evaluation of Inuit consumption patterns. The results of the study should provide the basis for the implementation of long lasting solutions to the cost of living in Nunavik.
- 2013 Parc national Tursujuq is created by Quebec. This park, as the other ones, was developed in close collaboration with Quebec and the park is managed and operated by the Kativik Regional Government. After four years of coordinated effort by the residents of the Inuit communities of Umiujaq, Kuujjuarapik and Inukjuak and the Cree community of Whapmagoostui, Quebec agreed to protect the Nastapoka River and its watershed and include it in the park.
- 2013 Creation of the Cooperative Development Fund for Nunavik by Québec, Makivik KRG and the FCNQ. The Fund will subsidize business projects to expand the cooperative sector and contribute to the development of the communities.
- 2013 *A Core Group composed of the President of the Makivik Corporation, Chair of the Kativik regional Government, the presidents of the Nunavik Regional Board of Health and Social Services, the Kativik School Board, the Nunavik Landholding Corporations Association, Avataq and Saputiit undertake to consult all Nunavik communities, the Inuit of Chisasibi and Montreal and the community of Kawawachikamach to define a Nunavimmiut vision of their future. The Parnasimautik Final report is expected in the Fall of 2014.*
- 2014 Québec designates *Katajjaniq* throat singing as part of its cultural heritage under Quebec Cultural Heritage Act.
- 2014 *Quebec agrees to temporarily suspend mining claims in an area encompassing portions of the Kovik River and its watershed as a first step in providing permanent protection of the area as a biodiversity reserve.*

## APPENDIX 3 – ALL-ORGANIZATIONS STATEMENTS



## Recognition of challenges, priorities and tentative solutions

In Kuujuaq, leaders of the Kativik School Board, the Nunavik Regional Board of Health and Social Services, the Avataq Cultural Institute, the Nunavik Landholding Corporations Association, the Saputiit Youth Association, the Nunavik Tourism Association, the Nunavik Mineral Exploration Fund, the Kativik Municipal Housing Bureau, Taqramiut Nipingat Inc., the Saturviit Inuit Women’s Association, the Nunavik Elders’ Association, the Makivik Corporation and the Kativik Regional Government met to discuss follow-up to the 2010 Plan Nunavik. Focused on development in the region, discussions covered the sectors of housing, health, education, access to territory, mining, energy, tourism, bio-food, wildlife, culture and identity, telecommunications, community development and land management.

Meeting participants agreed that the direction and pace of development in Nunavik must be decided by Nunavimmiut and, for this purpose, the Parnasimautik process must continue.

## Taking our place in development

In the spirit of the 2002 Sanarrutik *Partnership Agreement on Economic and Community Development in Nunavik* between Québec, the Makivik Corporation and the Kativik Regional Government, the leaders of the region’s organizations wish to partner with Québec to build the Nunavik of tomorrow, where residents benefit from the same level of services and have access to the same employment and business opportunities as other Québécois, with a similar cost of living.

## Consultations

Parnasimautik consultations will be organized to identify a comprehensive vision of regional development according to Inuit culture, identity, language and traditional way of life so as to protect them now and enhance them for the future, and to protect the environment. Parnasimautik consultations will involve presentations to regional organizations over the coming months and community workshops beginning in 2013. The consultations will give elected representatives, local organizations and residents an opportunity to discuss the challenges of development.

Meeting participants agreed to collaborate in the Parnasimautik consultations and to contribute financially, each organization in its own capacity.





## **Update – An Essential Step of the Parnasimautik Process**

In September 2012, all regional organizations agreed on the need to conduct Parnasimautik consultations, based on Plan Nunavik and the other identified sectors, in order to identify the elements of a comprehensive vision of regional development according to Inuit culture, identity, language and traditional way of life so as to protect them now and enhance them for the future, and to protect the environment. In the fall of 2012, presentations were delivered to regional organizations and, over the course of 2013, three-day workshops were organized in every Nunavik community and sessions were held for Inuit living in Chisasibi and Montreal. An information session was also held in Kawawachikamach.

Local leaders in every community participated directly in the Parnasimautik workshops and sessions, many more Nunavimmiut voiced their opinions and ideas, and whole communities listened to deliberations from work or home on the local FM radio station. The feedback received during the consultations has been compiled and will be used to prepare the final Parnasimautik report, of which Plan Nunavik will be an integral part.

## **Conditions for Well-Being and Renewal**

In Kuujjuaq this week, leaders of the Makivik Corporation, the Kativik Regional Government, the Kativik School Board, the Nunavik Regional Board of Health and Social Services, the Nunavik Landholding Corporations Association, the Avataq Cultural Institute, the Nunavik Elders' Committee, the Saturviit Inuit Women's Association, Taqramiut Nipingat Inc., the Anguvigak Hunting, Fishing and Trapping Association, the Saputiit Youth Association, the Nunavik Youth Houses Association, the Kativik Municipal Housing Bureau, the Nunavik Mineral Exploration Fund and the Federation of Cooperatives of Northern Québec met to discuss follow-up to the Parnasimautik process. The Parnasimautik consultations were meaningful, enabled Nunavik Inuit to express the many elements that must serve as a blueprint for the region's well-being, and set the conditions for the renewal of Nunavik's relationship with Canada, Québec and industrial developers in the spirit of the long-standing autonomy aspirations of Nunavik Inuit.

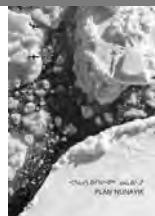
The leaders of the region's organizations also expressed their strong desire to take concrete action to protect and preserve the Inuktitut language, and supported the creation of the Inuktitut Language Authority.







## APPENDIX 4 – WHAT WAS SAID BULLETINS



*The Northern Village of Kangiqsualujjuaq and regional organizations conducted a community workshop on multiple sectors. Participants included the mayor, landholding corporation and cooperative association representatives, as well as local representatives of many other organizations (including the cultural, education, elders, youth, justice, well-being, childcare, church and recreation community committees, and the Makivik Corporation, the Kativik Regional Government, the Nunavik Regional Board of Health and Social Services and the Kativik School Board). Below is a summary account of What Was Said.*

## Who We Are

*(Culture and Identity • Harvesting • Lands • Environmental and Regional Planning)*

Kangiqsualujjamiut spoke strongly about their ties to Inuit tradition, and identified culture and language as clear priorities.

Our ancestors were knowledgeable and capable. Today though, we are surrounded by outside elements that impact on our culture.

We have to encourage young people to learn traditional skills and to become harvesters. Maybe we could combine cultural and youth committees, creating opportunities to share. How to make clothes or survive on the land used to be taught to children by their parents.

Language must come from home and from the community. We have to teach it properly and we have to use it.

Anguvigaapik must be involved in wildlife management in Kangiqsualujjuaq, the community should have its own Uumajuit warden and the George River caribou herd must be protected.

A lack of funding limits what the landholding corporation can do. Discussion must take place, for example, about overlapping park territories and category II lands.



## Our Communities

*(Elders, Women and Youth • Education • Health • Housing • Justice and Social Regulation • Community development • Biofood • Employment)*

Today, elders are confined to the community with no jobs, no money, no activities, and very limited means to get out on the land.

It is a challenge for single mothers to feed their children with healthy traditional foods. Improved community support is needed to get out of poverty.

We know education has to improve, and that the improvements must come from ourselves with the financial support of Québec.

Alternative pathways must be developed to prepare students with the skills required to compete in region's job market in mineral exploration, mining, tourism, accounting and policing.

The certification of Inuit teachers must speed up so our culture is reinforced in the school. A way must also be found to formally recognize individuals who have expertise on the land, hunting and camping.

The need for other higher education services in the region was also raised.

We have to focus more on prevention to reduce the number of accidents and injuries that can be avoided. We need homes where children who require placement will be taken care of. There should be no more tolerance for negligence.

We know that people are breaking the laws and we remain silent. Drug, alcohol and sexual abuse are problems that need to stop.

Frequent court cancellations have an impact on victims and their families.

Traditional hunting could help reduce our dependency on southern foods. Initiatives, such as arctic char stream enhancement and vegetable production in greenhouses, could also help us to reach that objective.

## Our Region

*(Tourism • Mining • Energy • Transportation • Telecommunications)*

Since the park project started, the harmonization committee with community representation has been able to bring about many positive changes to the park. How do we make sure that those with the most knowledge of the land and our culture can gain access to guide positions.

Our culture and way of life should be more visible to tourists.

Our harvesting activities are being disturbed by small airplane traffic and increasing numbers of other visitors and mineral prospectors.

We don't want our wildlife to be affected by mining. Québec is supporting exploration and mining development, but we have some environmental tools to protect certain areas.

Money from mining companies should be directed to community projects not to individuals. Let's make mining companies contribute to community needs.

Royalty payments paid to individuals have both positive and negative implications. On the one hand, the payments give people money to buy food, clothing, gasoline, and so on. On the other hand, some local workers are less motivated to show up for work.

Mining is going to happen, the question is what do we want out of it. How do we draw benefits for the communities in the end?

Connection to the Hydro-Québec grid will affect wildlife. Wind turbines produce green energy, but how will they affect wildlife. And what impact will decreased sales by local fuel distributors have on the community?

More information is needed for the community to decide if it prefers a road or railway link with the rest of Nunavik and with the south.

Marine access to the community at low tide still needs to be improved.



## Our Vision of Development

Youth need an education and certification if we want to get jobs. At the same time, we want to contribute to strengthening our culture. Computers, movies and the Internet are having impacts and taking over who we are.

We are losing some of our most important knowledge. Youth need to be provided with information on our history and our traditions.

As a community, we have to find solutions and connect elders and youth, and we need to ask ourselves questions about where we are going.

We know many that have alcohol and drug problems. They are a reality. We need to find help, find ways to overcome the problems.

The government has a significant interest in our territory. This gives us power to negotiate, to make heard our vision of development.

We have to move forward and have our own government. There will always be barriers, but we can overcome them. As Kangiqsualujjuamiut, we do not want to be pushed aside.

*Kangiqsualujjuamiut intend to continue local discussions on development. Parnasimautik workshop information, including a community workshop schedule, may be found at: [www.parnasimautik.com](http://www.parnasimautik.com). A second community workshop was organized in Akulivik from March 5 to 7, 2013.*





## ᐱᕈᕐᕐᕐᕐᕐᕐ PARNASIMAUTIK

What Was Said  
**AKULIVIK**  
March 5 to 7, 2013

*The Parnasimautik workshop with Akulivimiut was a great opportunity to express our vision of our future. Our community's connection to the land and the environment was talked about extensively. We want governments to understand that the people in our region need to be included in all development and that we have concerns about the protection of our hunting areas. Before the workshop even began, our community organizations were already talking about Parnasimautik and were met by the mayor to prepare our goals.*

### Who We Are

*(Culture and Identity • Harvesting • Lands • Environmental and Regional Planning)*

Our grandparents and parents were moved to follow the trading post to Puvirnitug in the 1950s. But in the 1970s they moved back to our region of Akulivik because the hunting here is good.

In the 1970s, we dealt with the JBNQA. Akulivik was recognized as a community in 1976 and a master plan was made. The JBNQA gave us a new way of life and some control over our land and the environment. It also gave us regional organizations to manage what we now call Nunavik.

Of course our culture and identity are important. In Akulivik, we hunt a lot of seals and we fish, and we want to pass this on to future generations. We also need to deal today with climate change and new technologies.

Governments should put more money in the institution created to help us preserve our culture. Inuktitut, our language, should be used in books and dictionaries, on the radio and TV, in schools, and on the Internet.

Wildlife harvesting has been affected by quotas. We now have to travel longer distances for beluga even though they pass right by our hunting area. And it is expensive to go on long trips because of high fuel costs. With caribou populations declining, we need to learn how to raise caribou for their meat.

Our rivers are being threatened by mining exploration. We need to increase testing of water quality and monitor for dangers for Akulivimiut and the fish.

With the population of Akulivik growing, category 1 lands have become too small. This issue will need to be looked into in the future because the planned park is very close and touches on the boundaries of our category 1 and 2 lands.

We do need to look to the future and the creation of our own government which can help keep our culture, language and Inuit way of life strong.



### Our Communities

*(Elders, Women and Youth • Education • Health • Housing • Justice and Social Regulation • Community development • Biofood • Employment)*

**Elders:** We will always need to listen to the guidance of our elders to preserve our culture and way of life. They desire to pass on their knowledge to younger generations and we need to provide care for those that need assistance. Improved social services are needed for our elders.

**Youth:** We need our youth committees back in our communities. Regional organizations must give the Saputiit Youth Association the support it needs to get back on track.

**Education:** In Nunavik, we need a college and we need the KSB to deliver more courses related to the jobs in our region. Training is needed so Nunavimmiut can access more of the jobs available in our region.

**Justice and social regulation:** A justice committee should be created in Akulivik to help those who find themselves before the court and in jail. Offenders returning home from jail need to receive more support too. With these kinds of improved support, we will be able to guide those in need.

Community development: Akulivimiut want underground water and sewage services. The buildings in our community are outdated and some will soon need to be replaced.

Biofood: Akulivimiut demand greater involvement in beluga management. Right now, we must travel long distances to comply with our quotas that have been decided for us. Our involvement in management would let us find ways to hunt beluga in our area. Since we rely more on country foods than store-bought foods (which are expensive) to feed our families, more funding is needed for our hunter support programs.

Housing: In the 1970s, Akulivimiut built their own homes. The government bought these for \$350 and told the owners they would have to pay rent in order to receive services such as fuel, garbage collection and water delivery.

Today, housing tenants with high rent arrears are being evicted. We do not have a homeless shelter and no other alternatives, like people in the south.



## Our Region

(Tourism • Mining • Energy • Transportation • Telecommunications)

Tourism: Our coast has tourism potential; there is a park planned near Akulivik; and our landholding corporation will play a role when it is developed. But the landholding corporation thinks the park is too close to our category 1 and 2 lands. We need to talk more about the location of the proposed park and its name.

Mining: Akulivimiut want more control over mining development in our area. Mining companies are coming closer and closer to our hunting areas. Environmental groups could combine their expertise and provide independent review of the proposed industrial development in our area.

Energy: Akulivimiut want our community to be connected to the south through highways since we pay taxes too. With road construction, the time would be right to connect to Québec’s power network. But we do not want the Kovik River to be dammed in the future: that river is our most important hunting area.

We would like to be more involved with regional organizations on issues that affect our area.

## Our Vision of Development

The Parnasimautik video with Sam Silverstone showed us how Nunavik was ruined for over 400 years, We do not want the governments to make any more decisions without input from Nunavik Inuit.

We want to have our own government in Nunavik which will make laws according to the region’s needs and that are respectful of those living here.

Give us information and we will pass it on to Akulivimiut, call us and we will come to support you.

*Representatives of all local organizations were present at our Parnasimautik community workshop: from the municipal council; the landholding corporation; Anguvigaapik; the cooperative; the education, community wellness and housing committees; the childcare centre; the church, recreation and Iqqaivunga cultural committees; plus three youth, one elder, the KRG councillor, the KSB commissioner, the NRBHSS member, the Makivik board member, the Innulitsivik board member, and an offshore land claims representative.*

*Complete Parnasimautik workshop information, including a community workshop schedule and detailed sector information sheets, are posted at: [www.parnasimautik.com](http://www.parnasimautik.com).*





## ᐱᕐᕐᕐᕐᕐᕐ PARNASIMAUTIK

What Was Said  
**IVUJIVIK**  
April 2 to 4, 2013

*In early April, the Northern Village of Ivujivik followed the example of Kangiqsualujjuaq and Akulivik and conducted a community workshop with regional organizations to discuss their vision of development of the north. Participants included the mayor, landholding corporation and cooperative association representatives, as well as representatives of many other community committees, along with the local representatives of Makivik, the KRG, the NRBHSS and the KSB.*

### Who We Are

*(Culture and Identity • Harvesting • Lands • Environmental and Regional Planning)*

There have been many losses for Inuit throughout our history. One of the traumatic losses for parents was when their children were taken away to residential schools.

Little by little, parts of our identity are being lost: our competency on the land, our culture and our traditions. The old ways are slowly being eroded by globalization. Inuit used to be competent hunters and skilful seamstresses, and the way people lived was according to the seasons.

The governments do not seem to understand we depend on the land and wildlife and that traditional culture is supported through activities on the land.

There is less emphasis put on Inuktitut curriculum, making it much weaker than English curriculum. Our language must be strengthened through Parnasimautik. Also, support for Inuktitut is not visible in the major organizations; that would help preserve the language.

I am proud to be sitting at this table with Inuit from all our organizations. And I am proud of Inuit working at Hydro-Québec, in housing, with the Rangers and at the municipality. Inuit are good workers. We have to be more positive.

All my life, I have harvested on Category II and III lands and understood that mining could not take place on Category II lands. Now, I am learning that we have no subsurface rights on these lands.

The size of Category I and II lands must take into account population growth.

Our community needs more support funding and more assistance for those who go hunting.

Some wonder if self-government is on hold or moving forward. Working together is a concrete way to reach self-government. But we will also need the power to make decisions and changes.



### Our Communities

*(Elders, Women and Youth • Education • Health • Housing • Justice and Social Regulation • Community development • Biofood • Employment)*

We need more collaboration between youth, elders and women. The gap between youth and elders is widening. In the past, it seems like we supported each other more.

When I try to find youth to come hunting, no one wants to follow. What should we do? Elders are doing what they can.

Elders should stop putting youth down; they should encourage them instead.

We need to resume our role in dealing with family issues, instead of relying on social services.

Many children suffer because their parents have made mistakes. And those children are hurt and confused. Parents need support and access to parental-skill courses.

In terms of education, we are way behind. Our school needs to be improved.

Even if we have the best schools, if the students are not ready to learn, it is a waste. The importance of schooling is taught first at home.

We need to educate ourselves so that we can then help in our community. Knowledge is power.

Many who drop out of school are competent and should not be put aside; they should be helped.

Because of drug, alcohol and sexual abuse, Inuit are ending up in jail. We have to do something about those incarcerated. We need healing. Too many people cannot get jobs because of their criminal records.

The justice system needs to adapt to our traditional ways. But every time we propose adaptations in health, education or justice, we hit a wall of government policies.

It is painful to see Inuit being evicted from homes. What can we do to help them? Can mining companies be asked to provide assistance too?

Even though I have a job and am able to pay rent, I'm not getting a home to live in. I have been on the housing waiting list for 10 years.

Everyone should be registered in the Pivallianiq dwelling maintenance improvement program, but our dwellings are already in such poor condition, they need renovations not maintenance.

The policing system needs improvements.

Our knowledge of the land and sea has to be recognized during search and rescue operations.

Biofood initiatives need to start small. Mussel production could be explored in Ivujivik and more greenhouses are needed around the region.

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## Our Region

*(Tourism • Mining • Energy • Transportation • Telecommunications)*

Five communities practise wildlife harvesting on the Kovic River. But nearby mineral exploration is already changing the water. Research is needed to know how these changes are impacting on the fish and nearby wildlife.

In Salluit, infrastructure is growing rapidly, built with money from the Raglan mine. But mining will have irreversible effects on wildlife and their habitats. We want to protect our culture, but need money for development.

Fewer royalties should be paid to individuals, so more money can be channelled to community needs and improvements.

Inuit must be trained to hold jobs at mines in Nunavik. Long working hours and discrimination discourage many Inuit from working at mine sites.

Our community has great tourism potential. Our own companies are needed to take advantage of the attractions.

Ivujivik is on the route of major shipping in northern waters. What do we know about this?

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## Our Vision of Development

Looking at the maps, I understand that our future is at stake. I want to preserve our culture, our hunting areas, our food and our water.

I wonder if the governments will listen to our concerns expressed at this workshop. And I worry that, while we take time to prepare, mining companies are already going all over the land.

Partners should get 50% each; that's not the kind of partnership we have now.

It has been good to see the organizations sitting at this round table talking together. Ivujivimmiut will want to be informed of the results of these community workshops.

After my election as the mayor of Ivujivik, I almost gave up hope. Some days, it felt like I was working alone. After this workshop and listening to the ideas of my fellow Inuit, I know that we have what it takes to work together.

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*By the end of the first six months of 2013, Parnasimautik workshops will have been carried out in seven communities. Interested Nunavimmiut are invited to visit [www.parnasimautik.com](http://www.parnasimautik.com) to view workshop and other related documentation, including Inuktitut audio recordings on sectors ranging from culture and identity, to education, health, housing, mining development, energy and transportation, to name but a few.*





## ᐱᕐᕐᕐᕐᕐᕐ PARNASIMAUTIK

What Was Said  
**TASIUJAQ**  
April 15 to 16, 2013

*Parnasimautik community workshops are being organized to identify a comprehensive vision of regional development according to Inuit culture, identity, language and traditional way of life so as to protect them now and enhance them for the future, and to protect the environment. The goal of these community workshops is to continue with all Nunavimmiut the discussion on development begun by regional organizations in 2010.*

### Who We Are

*(Culture and Identity • Harvesting • Lands • Environmental and Regional Planning)*

The Inuit customary way of dealing with problems is disappearing. Why is this happening? We used to be capable of solving our own problems. What has changed? Inuit can take this back and regain their identity.

Our way of life is unique. At the same time, more and more people are depending on employment.

Young people must make the effort to speak a correct Inuktitut, to do their part to protect our identity.

Category II lands should be converted into Category I lands.

We have always depended on wildlife to survive but it is becoming costly to practise subsistence activities. Considering the caribou population crash, can we learn to herd caribou as the Sami do with reindeer?

There should be research done on the meat that we eat before industrial development takes place so we can see later what the impacts of development really are. This research should make use of traditional knowledge and be done by outside experts, not those who work for the mining companies. Should this research be carried out even before we sign any impacts and benefits agreements?



The hunter support program is very useful but the funding runs out too quickly. It helps hunters buy the gasoline they need to get to their harvesting areas.

Could those that were most affected by the dog slaughter be offered funding assistance to purchase hunting equipment and gasoline?

### Our Communities

*(Elders, Women and Youth • Education • Health • Housing • Justice and Social Regulation • Community development • Biofood • Employment)*

Most students drop-out of school. We need to encourage young people to stay in school, to pursue their education, to get those jobs that require more qualifications. We need to be more determined to take the jobs that are available.

We need to provide training on Inuit ways. Some young people do not want to go south for an education because of cultural differences.

Going to school in the south does not necessarily mean moving away from our culture. I envy the people of Greenland, working as professionals like doctors and engineers, and using their language. We must be able to do this in Nunavik too.

Non-Inuit who work with our youth are not able to take into account our way of life. It is for us as Inuit to work at solutions for our youth.

More funding is needed for elders. We also need to get them out on the land more often.

Those sent away to jail have needs that are not being met. They are not getting help. Ungaluk Program funding should be used to help those in jail: to access country food and to stay in contact with their families.

A detention facility in Nunavik is needed because we are not able to visit our relatives in prison in the south. We also need better resources for the families of detainees and rehabilitation for detainees, like Makitautik in Kangirsuk.

After we pay our rent and groceries we have no more money left, and Nutrition North Canada is pushing us further into poverty.



We have to consider all the health issues associated with mining around our communities and make sure health care infrastructure is adequate for an increased number of users.

Our communities need mental health workers.

Some children are not properly taken care of. If children have to be taken out of the community by youth protection, it has to be done properly.

There is a shortage of housing and the houses being constructed are too small.

With children and grandchildren, the rent we have to pay is too high; we are struggling financially.

There was once a farm in Kuujjuaq with chickens, lambs and pigs. Could we do that here? And a community boat is needed to fish mussels.



## Our Vision of Development

We have to find ways to communicate more often and better with each other. We need to find ways to transfer this information to the community. Community members should meet more often as it was in the past.

We have grown up with the JBNQA, but never were we taught about it. Yet, it was negotiated by our elders, our grandparents. This lack of knowledge is hindering regional development.

We have been living with the JBNQA since 1975, and have faced many challenges since then. We now need to discuss and improve on the contents of that document. I appreciate that Inuit are sitting down to discuss our future. Your involvement makes me proud. We can use the JBNQA to attain Inuit empowerment. When we were negotiating the JBNQA, we felt quite capable. We met a lot with the communities and came up with ideas, but we left some issues for the future. Although we have often been criticized and asked why we signed the agreement, the JBNQA has improved our lives. What you are producing through Parnasimautik is easy to understand and a very good start. I hope you will go back to the government with Parnasimautik. *(Tommy Cain Sr., Tasiujaq elder and signatory of the JBNQA)*

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## Our Region

*(Tourism • Mining • Energy • Transportation • Telecommunications)*

We have to be alert about mining. Even if we try to say no, it will happen. Therefore, we must sign agreements to protect the environment and our harvesting areas.

We should be concerned about those ships that will be transporting mineral ore. Their ballast will be dumped in coastal waters and contaminate wildlife.

Mining site clean-up is important to prevent the leaching of contamination into our river systems. We need to make sure these sites are cleaned up.

We would benefit more from the construction of a railroad than from a road. A railroad would give us better control over what would come to the communities from the south.

Tourism development, including the creation of a park, needs to happen faster, before mining starts.

Even though Hydro-Québec may one day want to dam the Kuugaaluk river to generate electricity for mining, we do not want this. The Kuugaaluk is very important for our harvesting.

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*Representatives of all local organizations were present at the Parnasimautik workshop in Tasiujaq: from the municipal council; the landholding corporation; Anguvigaapik; the cooperative; the education, community wellness and housing committees; the church, recreation and Piqalujait cultural committees; plus youth, elders, the KRG councillor, the KSB commissioner, the NRBHSS member, and the Makivik board member.*





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**PARNASIMAUTIK**

What Was Said  
**KUUJJUARAPIK**  
 April 30 to May 1, 2013

*"I am very passionate about changing Nunavik for the better on all kinds of issues like those we have been speaking about. I want to see all kinds of changes in the north so I can be proud to raise my children here. So here I ask now: Will there be changes? Will we leave this meeting and no changes will happen in the near future? Or will we succeed in making Nunavik an even better place to live?" – Youth Participant.*

## Who We Are

*(Culture and Identity • Harvesting • Lands • Environmental and Regional Planning)*

Our language has to be preserved. Nunavimmiut should read Illirijavut, the Avataq language report. The KSB, too, needs to receive better funding to develop Inuktitut teaching materials.

If clothes-making is also a part of our culture, material should be provided for the girls' culture class in our school?

There is a big gap between what we have and what we need in terms of land. Many people from Kuujjuarapik will never see their Category II lands which are far from the community, near Umiujaq. The issue has been discussed for many years and needs to be resolved.

Subsurface rights and category lands south of the 55th parallel: these are some of our other challenges. As well, the more mining and hydroelectric power development there is, the more we are losing our lands.

When the dams were built, we were told not to worry about contamination. Today, we know that our food is affected by mercury.

Hunting equipment and fuel is expensive. Money is now essential to eat and live in the north. We should look at alternatives to the hunter support program. The Cree have a program that lets them spend time on the land with their families.

When we consider the quantities of equipment that will be shipped to and from Nunavik, do we know if mining companies are prepared to deal with all the environmental issues?

## Our Communities

*(Elders, Women and Youth • Education • Health • Housing • Justice and Social Regulation • Community development • Biofood • Employment)*

We need to talk about the issue of children in foster homes in the south and their return to their communities.



Nowadays, youth always seem to be on their ipods, and elders are not passing on their knowledge.

Young people should not have to see in their communities spray-painted graffiti on buildings, holes in facility walls and broken windows. I want to know why these problems are not being dealt with like they would be in southern Canada.

It is only with education that we will be able to change things. We have to encourage youth to stay in school. We have to explore their talents.

Young people who want to pursue their education cannot do it here; they have to go to south but only after completing an extra year in Kangiqsujuaq. The teachers in our schools change too often.

Many Inuit must travel elsewhere for medical treatment. The number of people needing professional care exceeds the number of professionals in the region. This has to change.

With rent increasing by 8% every year, it is becoming difficult for families. Everything costs a lot.

We have to make sure that Inuit can take advantage of the jobs that will be created from development. Education is needed for these jobs.

The court system is too slow. Cases are constantly postponed. Local justice committees and other solutions need to be explored instead of sending Inuit to detention centres in the south.

Many detainees choose to finish their sentences in detention. But the Makitautik residential centre in Kangirsuk is an option; we should have a similar centre on the Hudson coast too.

Many of us are just able to pay for our rent and food. We have no money left over for anything else, not even new clothing.

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## Our Region

*(Tourism • Mining • Energy • Transportation • Telecommunications)*

The royalties paid to the communities fluctuate according to the price of minerals on the world market, production risks and costs, and of course company profits.

Our share of the royalties should be increased. Mining companies should contribute to infrastructure development in those communities next to their mines, like Salluit and Aupaluk.

Forestry should have been considered under Parnasimautik.

Uranium mining is a sensitive issue. We need more information about how this mining affects the environment and how the mineral is used.

It is not acceptable that Kuujjuarapik is not connected to the electricity network, while electricity can be transported all the way to the United States.

Given the high cost of goods, a road is necessary to the south. But we have to think about how the road will change our lives, and not necessarily for the better when thinking about alcohol and drugs. Wildlife conservation monitoring will also be needed for hunters from the south.

Taqramiut Nipingat Inc. radio and television broadcasting is vital to protect our language.

Our telecommunications are not developing at the same pace as in other parts of Canada and Québec, and they are very expensive to use. Internet could be used to improve health and education delivery.




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## Our Vision of Development

In 2002, Inuit regained certain rights with the signing of the Sanarrutik Agreement, our partnership agreement with Québec. It is for us to decide how we want to improve our lives with all this development going on.

We have to think about the kind of development that we want and not let Québec dictate what will happen.

Even though we pay taxes, we still face a high cost of living. Nunavimmiut should have the same privileges as every other Canadian who pays taxes.

A lot of plans are being made for development in the future. It will be very important that the social impacts of this development be assessed properly. There should be hope and optimism for the future.

A lot of things have to change in the north, especially when it concerns our children and what they have to go through. We should not wait for someone to come to our community to fix these things. We should work at it in the community first.

Thinking up our own solutions and working together as one is self-government.

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*This issue of What Was Said is a summary account of remarks made during discussions on regional development held in Kuujjuarapik in April. Participants included the mayor, representatives of the landholding corporation and cultural, education, elders, youth, justice, church and recreation community committees, as well as local representatives of the Makivik Corporation, the KRG, the NRBHSS and the KSB.*





*The Parnasimautik workshop in Puvirnituk brought together the representatives of local organizations, residents and regional leaders to discuss multiple sectors of community life and the foundations of a comprehensive vision for regional development.*

## Who We Are

*(Culture and Identity • Harvesting • Lands • Environmental and Regional Planning)*

In the past, Inuit were treated as if they didn't exist. We can no longer let ourselves be pushed around.

In 1975, some were in favour of the JBNQA and some were against it. Since the signing of the JBNQA, we do not understand what has happened to our culture and way of life.

We are mistreating the traditional Inuit ways of doing things. Instead of waiting to be given what we want, we must begin really working for what we need. Our capacity to survive and our tradition of sharing will be our inspirations.

Language is being brushed aside in our organizations and in our homes. We have to teach Inuktitut everywhere, not just in schools.

Our ancestors would sometimes go hungry and even starve. Today, we have fishing contests and even sell fish and wildlife. Sharing is an important part of our culture.

The way we distribute benefits from Raglan and other agreements does not match the Inuit way.

In 1975, the mining companies got exactly what they wanted: the land. The people of Puvirnituk did not agree. How can Inuit reclaim their ownership of the land? We must know what we want for the future.

Some Puvirnitumiut believe that individuals should be able to own their land, and not have to rent it.

## Our Communities

*(Elders, Women and Youth • Education • Health • Housing • Justice and Social Regulation • Community development • Biofood • Employment)*

Not that long ago when I was young, there were rules in our homes. The leadership role played by parents has diminished.

We must consider the family, parents, children, grand-parents, cousins and so on as the foundation of our communities, of our future.

Inuit history must be included in the school curriculum to teach who we are.

We must teach youth the Inuit ways, and make sure they are concerned about the future. In the past, parents used to teach their children traditional ways at home.

Before the JBNQA, federal schools delivered vocational training. If it was good then, it should be good now.

Of 35 students, we were only two to graduate. Parents don't seem to push enough for their children to go to school.



It is not because we get a southern education that we will lose our culture. Education will help us to advance.

Those with mental-health issues grow up without being able to talk about it. There should be a psychiatrist to work with local social workers.

Women must be informed about the risks posed by alcohol during pregnancy and encouraged not to drink when pregnant.

Many blame youth protection services for sending our children south. We have to try to understand why kids are taken from their homes. Inuit must figure out a way to fix this problem, to stop pointing fingers at each other.

Loss of Inuit identity can lead to alcohol and drug abuse, and dropping out of school. How can we

ourselves start to solve our problems related to alcohol, to drugs and to mental illness?

Since the start of Nutrition North Canada, prices for many foods have gone up, except for vegetables. Inuit are now eating like rabbits. The Kuujuaq char hatchery project is a good example of a better way to increase the availability of nutritious food.

We were told that with jet service to Puvirnituk, food prices would go down. But prices haven't changed.

The coop is helping Inuit. I really want to thank the co-op for the discounts it offers and everything it has done.

English or French seem to have become a prerequisite for many jobs. I want this requirement to be changed so that unilingual Inuktitut speakers can hope for a job other than wastewater truck driver.



We need to improve attendance at work in the health sector. There are many health services that are not being delivered because the employees are not coming to work.

We must aim to train and educate as many workers as we can, including doctors. In Greenland, Inuit are working in their own language. Let's not just look at our problems. Let's look at our future.

With reference to a medevac that took place last year where all the people in the plane were Inuit (the patient, the two pilots and the nurse), it was pointed out that Inuit have progressed a lot.

Homeownership is one way to contribute to solving the region's housing shortage.

On July 1, 2013, my house rent will increase to \$700 per month. Rent has become an additional financial burden.

Puvirnituk needs another childcare centre. Many people want to work, but have no one to look after their children.

The Sailivik elders' residence is doing a good job. Elders are being helped. I would also like to see a women's shelter in Puvirnituk, where women can get help when we're not treated well.

Court cases can be delayed for months, causing the suffering of those involved to carry on. And then, when the cases are finally heard by the court, the proceedings feel rushed. This way of delivering justice is abusive.

The Sungirtuijuit Justice Committee sits with the court in Puvirnituk. More and more, the court is recognizing our work and services. Alcohol is the main reason people go to jail. If we had a way to heal people, it would help.

One of my family members is at a detention centre. Only once in a while do detainees get visits from councillors and healers.

We need our justice system, our courts and our judges to take into account our culture.

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## Our Region

*(Tourism • Mining • Energy • Transportation • Telecommunications)*

When I visited Kangiqsujuaq, I could understand the benefit of the park. It was nice to be welcomed and the workers were all Inuit. We should prepare to welcome those people from other countries who also want to come to our snow festival.

Mining will have impacts on the water we drink and the animals we eat. It creates pollution.

The mining companies are going here and there to look for minerals. We have to get the best out of it. We have to work together. Right now, we're only getting a little money from the minerals extracted from our land.

We would like to use the energy from our rivers for electricity.



Long ago, people's dogs were slaughtered. Now we're forced to use vehicles to hunt.

The Cree already have a highway to the south. We have to find out about the impacts this link has had on their communities and on their lives.

There is a lot of confusion about who is in charge of the local FM radio stations. We also need better cell phone technology. Funding for these is very poor.

## Our Vision of Development

The JBNQA gave away our lands for services that the governments should have been providing anyways. Now the government wants to develop the land. We must use this opportunity to fix the JBNQA.

It is for us to define the kind of partnership we want to have with those who want to develop our territory's potentials.

We have missed many opportunities to get our own government. I think we missed out. Let's get our own government and make our own laws.

We should create a chamber of commerce in Nunavik for businesses to voice their opinions and

improve their capacity to generate benefits for the region.

In the old days, in the igloo, we were able to organize how we lived and decide what would be on our left and what would be on our right. We want to share our ideas concerning mining and make sure we get a fair share of the revenue.

When there are federal and provincial elections, Inuit are asked to go vote for people they don't even know and have never seen. We should receive more information from candidates.

If a museum or cultural centre were to be constructed in Puvirnitug, it would be a place to organize cultural activities and learn about our culture. We should also have a program similar to Nunavut Sivunitsavut.

Working together, we were able to have the Nastapoka River included in the Tursujuq park. The Nastapoka is now protected from industrial development. United, we can make sure that development respects what is important to us.

Youth are not just our future leaders; they must be involved in laying the foundations of Nunavik's development now.



*Regional leaders ended the Parnasimautik workshop by thanking local representatives and residents for speaking up on the development issues facing Puvirnitug and the entire region. Puvirnitummiut were encouraged to continue this important reflection process. Parnasimautik workshop information, including a community workshop schedule, may be found at: [www.parnasimautik.com](http://www.parnasimautik.com).*





## ᐱᓕᓕᓕᓕᓕᓕᓕᓕᓕ PARNASIMAUTIK

What Was Said  
**KANGIQSUJUAQ**  
June 4 to 6, 2013

*For participants at the Parnasimautik workshop held in Kangiqsujuuaq, Nunavik Inuit must be fully involved in the development of their region: through direct investments, by making sure local businesses get contracts and by helping residents to access jobs.*

### Who We Are

*(Culture and Identity • Harvesting • Lands • Environmental and Regional Planning)*

Our language is eroding. Avataq needs the human and financial resources to develop and implement solutions. Since everyone has computers these days, maybe new applications and language programs could be created to reinforce the use of Inuktitut.

More recognition must be given to our culture to preserve our tradition of being on the land and making *kamiks*, skin ropes, tents, clothing and other things.

It is important for young people to follow their parents to summer camps, so they will learn how to skin the seals they harvest. When we do not bring our children along, we lose an opportunity to teach them about our culture.

Category I lands are no longer sufficient. In 1975 we were 4,000 Inuit. Today, we are about 12,000. We need to expand category I and II lands.

Overharvesting can have repercussions on wildlife. Walrus used to come to Aippanganni and Tutjaat, near Salluit. Now they can not be found between Salluit and Ivujivik. As Inuit, we have to be careful about our harvesting.

Kangiqsujuammiut must provide a week's notice if they want to hunt in the area around the mine. It wasn't like that before. Mining development has affected our country food.

### Our Communities

*(Elders, Women and Youth • Education • Health • Housing • Justice and Social Regulation • Community development • Biofood • Employment)*

Services for elders need to be improved and elders must be enabled to share their knowledge. We have to be proud of what they've gone through.

Many elders do not have bank accounts and can not receive their government allowances through direct deposit. This is one reason, they have a difficult time paying their bills on time.

Elders and youth no longer seem to understand one another.

Women go through a lot: childbirth, making sure their children have food, are clean, and learning the right things. Women are also involved in healing and the development of their communities through the church, for example. It would be good to teach family planning and parenting skills.

Fetal alcohol spectrum disorder among some of our children is very worrisome. What is being done for their future and the future of those children sent away from their homes? Something must also be done about suicides. I encourage youth to get involved in their communities and to stay in school.

Students who go hunting with their families should not be penalized for missing school. The Cree have found a way to adapt the school calendar to their traditional activities.



Jaaka Jaaka's program targets young people who drop out of school: camping, hunting and focus on Inuit culture. The young people are doing things that are useful. This would be a good school program.

There are many services the KSB does not have funding to deliver and this affects students' ability to learn. There is not enough science being taught to become nurses, for example.

Students going to the south to pursue their education are confronted with cultural differences.

Why can't the housing shortage be fixed once and for all? The lack of housing affects tremendously

Inuit health. Students don't have space at home to study and do homework.

We have to learn to save and spend our money wisely for food, rent and the other things we need. People that are evicted from social housing should have a place to go.

Home ownership is expensive for many reasons, such as municipal taxes and insurance. Still homeownership is a good way to reduce the housing shortage. Education is needed and existing homeowners should share their experiences.

Taking care of children the Inuit way has to come back. We depend too much on youth protection to ensure children's safety. In the past, we did not want to be separated from our parents, but we had to go to school. The solutions must come from within the community.

There should be a place in the community for couples to talk and receive counselling.

For first responders and police, it's really hard to deal with death, injuries and the stress of their work.

The community needs to support the coop more. The Federation of Cooperatives of Northern Québec has been absorbing lost revenues since Nutrition North Canada was introduced.



The high cost of harvesting equipment and gas, and merchandise in general, is insurmountable for the unemployed.

Those returning from detention centres often go back to the same conditions. There is no help for them.

We need to be more involved with the court system and make efforts to prevent people from going to jail for minor offences. Some minor crimes could be dealt with through the justice committee and more serious crimes left to the court.

Lawyers should come to the community a day early to meet with those concerned by court cases.

Many problems generated by alcohol and drug abuse could be resolved in the community. We need healing. The program offered by Eva Deer in Quaqtac should be considered.

Sobering-up centres should be set up instead of putting people in jail.

We have to provide support to offenders in detention centres in Montreal.

In the 1990s, Makivik organized an inter-community country food pilot project with four communities. The products were well packaged and sold in stores. The project created jobs. The sale of seal and caribou meat should be considered. We should also consider keeping muskox in captivity, chicken farming and commercial fishing. Inuit will need to be trained to carry out food inspections.

Jobs have to be created to pay for the things we need from stores.

We need to find out why Inuit do not stay on the job, and why non-Inuit are not staying in the community longer.

Jobs in the mining sector for Nunavimmiut are low level and often related to kitchen and janitorial duties.

## Our Region

*(Tourism • Mining • Energy • Transportation • Telecommunications)*

The landholding corporations in Kangiqsujuaq and Salluit own companies that deliver services to the mining companies. We have been a part of the development since 1985, acquiring knowledge and experience.

I have experience working at the mine and didn't like leaving my family. The mining company should build a road between the mine and the communities.





The first park was created near Kangiqsujuaq. The government should provide more funding to develop more activities. Parks provide employment and help us preserve our culture.

Since diesel-powered generators are expensive to operate, Xstrata is considering building wind turbines. We do not agree with this solution as it poses a threat to migrating geese.



Even though our rivers are generating electricity for others, our communities are not connected to the Hydro-Québec network. We can't even heat our homes and water with electricity.

We have to consider the experiences of Cree with road links to the south. The impacts seem to be more positive than negative.

## Our Vision of Development

Nunavik Inuit are a unique people. We must work to preserve our culture and language, and improve our way of life, not just by getting more things from the south but by doing more things on our own.

We must ensure that mining and energy development will translate into new and better services for Nunavimmiut.

We can use these development opportunities to create new businesses that benefit our economy. Mining will continue. We have to be realistic and see the good sides of it.

To build on the Inuit way of life, we need strength and unity. We need a goal to work towards.

As older people, we sometimes do not understand our youth. We have brought them into this world, but are shy to make them understand our responsibilities. We need to be committed to raising our children.

We do not want southern culture to leave Inuit behind as it moves forward. At the same time, we do not want to leave behind the Inuit way of life.

We have to voice our concerns and then support our leaders. United, we can have a positive impact on development and maybe get back what we lost.

We tend too much to look for others to find solutions for us. We are in the process of rising up. What we have heard in Kangiqsujuaq shows that Nunavik Inuit want to be in charge of their lives. We need more lands, better profit-sharing agreements and royalties. The inclusion of the Nastapoka River in the Tursujuq park shows us what we can do when we are united. If Parnasimautik is supported by Nunavimmiut, it will be very strong too.



*Parnasimautik participants in Kangiqsujuaq were reminded that this workshop is just the beginning and encouraged to continue working together on all the important issues for them. Parnasimautik workshop information, including a community workshop schedule, may be found at: [www.parnasimautik.com](http://www.parnasimautik.com).*





## ᐱᕐᕐᕐᕐᕐᕐ PARNASIMAUTIK

What Was Said  
**KANGIRSUK**  
August 27 to 29, 2013

*From February to June 2013, Parnasimautik workshops took place in the communities of Kangiqsualujuaq, Akulivik, Ivujivik, Tasiujaq, Kuujuarapik, Puvirnituq and Kangiqsujaq. The workshop organized by the Northern Village of Kangirsuk in August was the first in the fall series of 2013 workshops. Nunavimmiut at every workshop have demonstrated strong support for the process and expressed with precision their vision for the future development of the region.*

### Who We Are

*(Culture and Identity • Harvesting • Lands • Environmental and Regional Planning)*

In the past, we never had to ask who we were. We already knew we were Inuit and what it meant to be Inuit. Now, we must learn to stand up and say that Inuit have been here for many, many years.

To reinforce our culture and language, we need a place where we can teach these things.

We have not stayed well informed about our rights on different category lands. Is there anything we can do now so our youth will have a say about development of the underground?

Kangirsuk, Aupaluk and Quaqtac were not able to select the lands they wanted during the JBNQA land selection process.

Hunting equipment is harder and harder to get for those who are not working. The costs are too high and laws restrict access to guns and ammunition.

Can we negotiate compensation for animals we are no longer able to hunt because of new government regulations or development?



Wildlife populations (seal, eider duck, caribou, beluga, fish, etc.) are all declining. Maybe we need to start thinking about raising animals, and fish farming like they do in Kuujuaq.

Since there will eventually be large ships coming to our area, we need to protect the marine mammals that are our food. We will have to adopt measures concerning contaminants. At the same time, we should be concerned about the waste produced in our community. We need recycling.



### Our Communities

*(Elders, Women and Youth • Education • Health • Housing • Justice and Social Regulation • Community development • Biofood • Employment)*

The transition from childhood to adulthood is very different now. How will we be able to take advantage of the new opportunities in the region? Youth must get involved.

We have to make an effort to understand the younger generation. Many factors cause our children to be angry. We have to bring them along when we go camping. Until we address the personal issues affecting us, we will not move forward.

When I was young, there were no police officers, no social workers, and no government employees. Elders led the way and we listened to them. This has been lost. Young girls used to learn skills from their mothers and young boys from their fathers. Today, every week it seems there is a new incident involving guns and often suicides.



Elders are affected by today's way of life. They do not receive services in their language. They have no one to turn to. Services must be adapted to their needs and we must find ways to get elders out on the land.

Women work to provide for their families and are often the only ones involved in their children's education. Children and husbands must learn to contribute more to their families.

We are not getting the schooling we need and, because of that, students must go to Kangiqsujuaq for secondary 6. At the same time, we have our own education system. We must find ways to make it stronger.

Improvements in education might include: better instruction about the JBNQA, personal budgeting and saving, a Nunavik Sivunitsavut, trades training, support to prevent drop-outs, more access to Avataq resources and materials, etc.

Students must become engaged in their education, not just go to school with their heads

down. And all organizations should get involved in supporting community education orientations.

Healthcare delivery improvements should focus on placing a mental health worker in every community, prevention initiatives by local nurses over local FM radio airwaves, more services for the disabled, and enhanced strategizing on the part of the community well-being committee.

Because of alcohol and drug abuse, some people have no more money for food and rent. Whatever the causes, evictions affect families.

The Makitautik Community Residential Centre has a positive effect on its clients; however, too often we rely on outside resources to develop our programs, like Makitautik. We need to become more autonomous.

Local justice committees should be involved in social regulation projects.

How can the Ungaluk Program be used to help people that have relatives in detention: to pay for phone calls and country food, and then to help with reintegration into the community.

As a community we have to learn to work together. We are well intentioned at meetings, but need to learn to take action locally.

Community improvements might include: no alcohol shipments on Sunday, meeting space made available for local committees, better town planning, etc.

The food we buy is very expensive even though we own the cooperative.

Training is required to teach how to package and preserve food, prepare meals with seal meat, etc.

Research should be carried out to monitor the health of the wildlife we eat.

Inuit should be entitled to the same employment benefits as workers from the south.

Some find it difficult to get the work they want at the Raglan mining site, and there is discrimination there.



## Our Region

*(Tourism • Mining • Energy • Transportation • Telecommunications)*

Tourism must benefit local development. For example, the landholding corporation should receive priority contracting.

I was a child when prospectors first came to our region. We helped them out then, but they didn't share any information with us. How do we obtain information on Nunavik's mineral potential? Nunavik Inuit need a mining policy.

The allocation of royalties to individuals should be revised. We seem to like being handed money and not work.

If proper research on the potential impacts were done, I would agree with a road link to the south. There are always downsides to development, but we need to be connected.



When we negotiated the JBNQA, we didn't have this kind of Parnasimautik planning opportunity. We had to sign the JBNQA and surrender our rights to get basic services that other Québécois expect to receive as their just due. And yet today, we are still fighting to get those services properly delivered. Many adjustments to the JBNQA are needed. We must continue to work to get what we need. We cannot stop saying what we want. We cannot be scared because this is our land. If we are serious, the government will listen to us. The 1973 field trip report by the Northern Québec Inuit Association, the 1992 Silatunirmut report on education, the 1993 Arqusiaqniq report on justice, the 2001 Amirqaaluta report on self-government, the 2010 Plan Nunavik and the 2012 Illirijavut report on language are all documents that can help make a good plan.

Or are we going to stay on the sidelines while development takes place around us?

I want to see my kids with their own school, with their own government, and be able to stand together. To see Inuit taking control.

Learning from the past can help us decide how we move forward together in the future, and determine what we need to improve our quality of living, our families, our communities and our region. This is what Parnasimautik is all about.

## Our Vision of Development

Premier Charest in 2009, like Premier Bourassa in the 1970s, called for the development of our region to create infrastructure, jobs and revenue for Québec. In the same way, as Nunavik Inuit, we need to prepare for our future.

*Nunavimmiut are invited to visit [www.parnasimautik.com](http://www.parnasimautik.com) to view workshop and other related documentation, including Inuktitut audio recordings on sectors ranging from culture and identity, to education, health, housing, mining development, energy and transportation, to name but a few.*





## ᐱᕐᕐᕐᕐᕐᕐᕐ PARNASIMAUTIK

What Was Said  
**AUPALUK**  
September 3 to 5, 2013

*Looking to our past, it seems like this is the first time we are talking about and planning for our future. During the negotiation of the JBNQA, our young Inuit representatives (which is to say those who could understand English best) were given responsibility for negotiating with the government far away from our homes. They had to understand, translate and transfer the information to those who were unilingual Inuit. All that, with no funding, with very little time and according to someone else's agenda. Aupaluk was already targeted for development at that time.*



### Who We Are

*(Culture and Identity • Harvesting • Lands • Environmental and Regional Planning)*

We lack funding to preserve and save our culture. Many aspects of our culture are disappearing, like igloo building skills, drum dancing and so on. Young people no longer follow their families to spring and summer camps which help us stay in touch with our identity.

When change comes, we sometimes tend to forget what is essential. The transfer of knowledge is important. We need to teach our culture.

Aupalummiut had no say in the selection of their lands. We were not involved in defining and mapping our Category I and II lands. We have to find a way to get back to that.

Sampling, research and analysis of the impacts of development on wildlife resources is paramount.

Every day when I leave my house, it makes me feel like I want to go berry picking. If the land is damaged by development, that will affect us. Nature calls for us to go on the land. The construction of a port and mine nearby would have a huge impact on our harvesting of beluga and seal.

The Anniturvik Hunting, Fishing and Trapping Coordinating Committee does not have enough power. It should have more say on sport hunting carried out in the region.

For many years, we have known that there will be development. Inuit will one day need to travel far to harvest wildlife because this development will have destroyed the areas we use now. This loss will need to be compensated. This is the challenge we face: to negotiate with governments and industry.

Aupalummiut feel like we are alone because the proposed mine project is so close to our community. But we have the Kativik Environmental Quality Commission to safeguard the land and our way of life. We have the KRG, Makivik and the Sanarrutik Agreement to support us. We only need to work together.

### Our Communities

*(Elders, Women and Youth • Education • Health • Housing • Justice and Social Regulation • Community development • Biofood • Employment)*

In Greenland, they pay elders to come to cultural centres and do traditional activities such as sewing.

Aupaluk needs a new school or the existing school and gymnasium must be extended and renovated.

Something must be done for those parents whose children are being placed in foster homes. They need help to get their lives back in order. They need to be helped to get their children back.

Elders should be taken care of in their homes in their communities, not sent to elders' residences in another community.



The rent for social housing is too high. It is difficult for families to pay the rent and buy food. The rent is getting higher while the houses are old and deteriorating.

The community needs resources to help those that are incarcerated in prisons and, on their release, to re-integrate into their communities.

When court sittings are postponed, individuals are being required to repeatedly pay the \$500 lawyer fees. Why can't the system be adapted to accommodate community concerns.

Through our hunter support program, we are able to send country food to the detention centre. Detainees need to receive calling cards to be able to stay in touch with families.

The Northern Village of Aupaluk would like to be able to deliver the same municipal services that are delivered in other Nunavik communities.

Inuit working at the Raglan mine should have opportunities to advance and be promoted to positions with more responsibilities.

There are only a few jobs available in Aupaluk. And alcohol and drug abuse is a problem that keeps some people from being effective employees.

Are we sure that there will be enough country food to feed future generations.

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## Our Region

*(Tourism • Mining • Energy • Transportation • Telecommunications)*

Kangiqsujaq and Salluit have not been affected from mining development as we will be here in Aupaluk. Residents in those communities do not see and hear mining activities from their homes. Aupalummiut will.

What will happen to our community if we say no to the proposed mine project? What will our community be like in 20 years if we say yes to it. We will not know what to do after our environment, our land and our wildlife have been damaged. We will probably have to relocate with the money we receive from the mine.

If people were healthy in their personal life, they could benefit from development and this growth would be positive. The government should live up to its responsibilities and force developers to address the wellness of the people of Aupaluk, by contributing to wellness activities, cultural centres, etc.

Here in Aupaluk, we are faced with a mining project that will impact on the whole region. Yet, we have no young people with diplomas to work at the mine.

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## Our Vision of Development

We need self-government before mining development starts.

We should know more about our options. We need funding to help solve our problems. Oceanic Iron Ore knows what it will gain from the proposed mine project. Québec knows as well for itself. But we don't, and we want our lands to be protected.

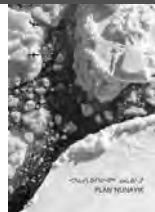
We have to have one voice.




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*Parnasimautik community workshops are creating the building blocks of a comprehensive vision of regional development according to Inuit culture, identity, language and traditional way of life so as to protect them now and enhance them for the future. Visit: [www.parnasimautik.com](http://www.parnasimautik.com) for more information.*





## ᐅᑦᐱᑦᐱᑦ PARNASIMAUTIK

What Was Said  
**QUAQTAQ**  
September 24 to 26, 2013

*When the James Bay and Northern Québec Agreement was negotiated in 1975, the focus was on the damming of rivers and hydroelectric production. Today, the situation is different: it's mining. We must stand up for our land. We can no longer be invisible.*

### Who We Are

*(Culture and Identity • Harvesting • Lands • Environmental and Regional Planning)*

The teaching of Inuktitut inside the school is difficult. Inuktitut teaching should take place on a full-time basis, not just a few hours a day. Not enough time is allocated for Inuktitut.

Nunavik history should be part of the school curriculum. We also need to record the history of Quaqtaq and preserve our archaeological sites.

Very often regarding wildlife management, Inuit traditional knowledge draws conclusions that are different from those of scientific researchers. More recognition is needed for our traditional knowledge.

Since quota systems have been implemented for some species, our traditional sharing practices have changed. We must now deal with situations that we did not bring about ourselves.

Roberts Lake has always been important to our community for subsistence harvesting. Yet now, we cannot protect it. Mineral claims blanket the area.

We have rights at Roberts Lake. We want this area to be protected.

Our landholding corporations and Makivik need to find ways to increase our rights on category lands, including subsurface rights.



### Our Communities

*(Elders, Women and Youth • Education • Health • Housing • Justice and Social Regulation • Community development • Biofood • Employment)*

Elders need to have access to basic health services in Inuktitut and must receive better support against abuse. How can the Nunavik Elders Committee help with this?

We should look at how annual income tax and indexed old age security pensions can be adapted to help reduce the cost of living for elders and families.

Many children carry anger learned from their parents. If we could take up our responsibilities more, we would be able to improve community well-being.

The Aqitauvik Healing Centre has developed healing expertise needed in the communities and by Inuit. But the Centre is still struggling for funding.

Because of minor offences, many hunters have lost their right to possess firearms and are no longer able to hunt. Also, the incarceration of women is a new phenomenon that we need to work to prevent.

We hear a lot about children taken from their parents by youth protection services. We must find ways to prevent these children from being removed from the community and placed with non-Inuit families.





Raising children is not just the responsibility of women. Husbands must help their wives. There should be a centre where people can learn about parenting, cooking and how to take care of their children.

Youth must be encouraged to pursue their education. It will help them get better jobs and deal with their responsibilities. Teachers need support as well. Too often we think that Makivik and the KRG will look after things, but I feel the solutions must come from within each community.

Youth should be asked to take responsibilities at home even while they are young. They also need to be involved now, while we are making important decisions for the future.

The school calendar does not take into account the seasons. Could we extend school hours in the fall when the days are shorter, and stop in May when the days get longer?

There should be a place for students to go when their teachers are absent.

Bullying at school and in workplaces should be stopped.

When young Inuit go south for college, they perceive that they are behind. We need to give them a proper education.

Alcohol during pregnancy leads to foetal alcohol spectrum disorder. Children born with FASD will always need special support.

Evictions are very difficult for those involved and the community. Greater care must be taken with those facing eviction to help them avoid it.

Here in Quaqtaq, we have to start taking control over our lives and follow up concretely on the conference on prevention and empowerment. The justice committee too should be strengthened to play a bigger role.

Quaqaq is lagging behind other Nunavik communities. We cannot even get water delivered when there is a snow storm. We should not wait for outside help. We can solve our problems ourselves.

The communities of Quaqaq, Kangirsuk and Aupaluk should join forces to bring their business concerns together.

The landholding corporation has many businesses but individuals do not have the same opportunities.

Fresh food takes a long time to reach our community so we must take care to protect our local food resources.

Salaries and benefits are very different from one organization to another, and employees of local organization do not even receive benefits. More recognition should be given to skilled Inuit in the workplace.

Students must pursue their education if they want to one day have good jobs, including in mining, and if they want to be respected.



## Our Region

*(Tourism • Mining • Energy • Transportation • Telecommunications)*

For sure it is sad to see that there are only 88 Inuit working at the Raglan mine. On the other hand, if we wonder what they would be doing without those





jobs at the mine, we should feel glad that many are working there.

Inuit must take ownership of the tourism industry since tourism has the potential to create jobs.

Since tourists must pay so much to travel to Nunavik, it is important that our guides have proper training and insurance.

A mining policy that proposes industry guidelines in Nunavik will be very useful. Protection for our lands and the environment and the impacts of mining on our daily lives would of course be taken into account. Landholding corporations must also be given the opportunity to provide input.

Mining will affect our way of life but bring benefits in the future.

If there is mining and we lose access to our country foods, we will need to be compensated because we will have to get our food from somewhere else.

Is it normal that we do not receive energy produced in the north to heat our homes and water?

Before constructing power lines, we will need to consider the damage that will be caused to the land and disturbances on wildlife.



Cargo and mining ships passing through our coastal waters could lead to the contamination of our marine mammals. We must also be concerned about the possibility of oil spills.

We have a right to control our lands and we will have to find ways to become involved with the two major mining projects in the Ungava area.

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## Our Vision of Development

It's time to stop talking and take action.

We need a representative in the National Assembly. We need self-government.

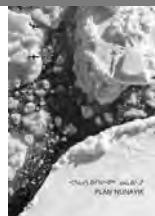
Our future generations will need different tools.

Nunavimmiut should go to the government together. Divided, we are weak, but together we can be strong. In the future, I would like Inuit to act of one accord, in harmony. Unity is the way to progress.

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*This issue of What Was Said is a summary of remarks made during discussions on regional development in Quaqtatq in September. Participants included the mayor, representatives of the landholding corporation and cooperative association, as well as community Anguvigaq, cultural, education, elders, youth, justice, church and recreation committees, and local representatives of the Makivik Corporation, the Kativik Regional Government, the Nunavik Regional Board of Health and Social Services, and the Kativik School Board.*





*Our parents thought they owned the land because our ancestors had been here for thousands of years. The signing of the JBNQA divided Inuit. We have to stop saying the agreement is not good and, instead, get together to try to improve our lives, communities and region. As Inuit, we want to be able to self-govern. To do this, we must be able to use our language, eat the food we hunt and practise our culture.*

## Who We Are

*(Culture and Identity • Harvesting • Lands • Environmental and Regional Planning)*

Traditionally, children learned by observing and then doing. The teaching of culture and traditional skills cannot be taught properly inside a school from 9 a.m. to 5 p.m.

There should be a centre with adequate funding to teach about language and culture. The people who promote culture should be recognized as qualified people and be given jobs to teach youth.

Hunters traditionally went to Patirtuuq to harvest beluga. These days regulations oblige them to travel north to Ivujivik or south to Long Island. Mining projects in our hunting territories will create damage and force us to travel further and further from Inukjuak to hunt.

Hunting equipment is so expensive, we are no longer able to practise our culture.

The hunters who have jobs have only one day in a week to go out on the land. We need to change this in order to balance employer work schedules and subsistence hunting.

Hunters who have lost their firearms because of criminal offences should nonetheless be allowed to use them to go hunting.



Category I and II lands must be extended to protect our wildlife resources from mining. Annual cash payments by mining companies do not compensate for the damage done to our harvesting areas.



## Our Communities

*(Elders, Women and Youth • Education • Health • Housing • Justice and Social Regulation • Community development • Biofood • Employment)*

When the elders have passed away the next generation will need to live off the land too. They should be taught about the names of lakes, sites and what type of fish inhabit which lakes and rivers.

The cooperative has always made an effort to help elders but, more and more, we are hearing elders on the FM radio asking for food and money. The elders worked hard to raise their families and deserve our support now.

There is a need for elders and youth to work together, to voice their concerns, and to plan for a better future.

The Unaaq Men's Association promotes culture and has a mandate to support men. It needs financial assistance to create jobs in the community. We have to stop relying on outside services and develop our own initiatives.

There is too much gap between parents and their children. In some families the children and parents don't even understand each other anymore.

There should be a way to manage drugs and alcohol without just trying to stop their delivery into the community. When drugs are unavailable, people turn to other things, like alcohol. That is not solving the problem.

We need to find a way to get over the injustices done in the past and deal with the issues of our future.

Some health care is provided in Nunavik but there is a lack of equipment and a lot of people still need to go somewhere else for these services.

We hear bad things about the patients' transit in Montreal. As well, the flight to and from Montreal is long.



Some children are being taken away from their parents and sent to live with non-Inuit couples in the south. What can we do about this?

The education difficulties affecting us today are keeping Inuit from working in our community and for regional organizations. We have to understand what these difficulties are and fix them.

Teacher training has been carried out for 34 years and many have graduated, but we still need more Inuit teachers.

There should be more opportunities for continuing education, not just in Montreal. Students should be encouraged to finish their education. We want to see Inuit x-ray technicians and Inuit staff in other specialized fields through training.

Traditional practices should be taught and used at the CLSC and with youth protection services.

The Ungaluk Program could be put to better use teaching young people about Inuit culture, funding women's shelters and supporting the reintegration of offenders into community life.

A court case can become a very long process and expensive due to court postponements and a \$500 lawyer fee each time.

There is concern for people who have been evicted from their dwellings. They end up at their parents' homes. Some elders whose children have been evicted are finding it very hard to manage financially, especially those who have retired or have no jobs. Evicted people have nowhere to go.

Lack of housing is still a big problem for our growing population. A home ownership program is offered but the people can still not afford to build their own homes. Even residents with good jobs who should be able to afford their own houses end up in debt.

When family members end up in prison, a lot of hardships are created: young children and grandchildren must be looked after; collect calls from detainees are expensive; etc.

The KRPF and residents should work together to improve understanding between them.

Our communities need the same level of infrastructure (education, health, sports, cultural, justice, etc.) as communities in the south.

There are a lot of office jobs and employed people in Kuujuaq, while there are few opportunities in Inukjuak.

Non-Inuit hold so many jobs in our community even while there are so many Inuit unemployed.

The development of Inukjuak is lagging behind other communities, and yet we agreed with the signing of the JBNQA.

We need to find ways to develop our community and have Inukjuamiut benefit from this development.

Inuit are starving for caribou meat, while sport hunters come to the region for trophy hunting.

Hunters are noticing that all kinds of wildlife are becoming scarcer. Actions to raise fish and livestock must be considered.



Is there a way to get more country food in Inukjuak; it contains so much nutritional value.

## Our Region

*(Tourism • Mining • Energy • Transportation • Telecommunications)*

Tourism is a good way to protect the land and generate local jobs.

Mining exploration is happening today just as fast as at the time of the JBNQA in the early 1970s.

A mine like the one proposed for Aupaluk will affect the entire region. Why haven't Inukjuamiut been consulted.

On one hand, there is a worldwide demand for minerals and we need to create work for ourselves. On the other hand, we want to prevent our land from being damaged and protect our sources of food. This is difficult: we have to plan for the future.

Environmental impact assessments will be carried out when there are development projects and we will have to be consulted and listened to.

It is frustrating to see mining companies making big profits while individual Nunavimmiut get small cash payments.

The electricity produced in Nunavik should benefit Nunavik Inuit first.

The Innalik power generating project was planned locally by focusing on the needs of Inukjuamiut. Their expectations must be taken into account. But there were problems with Hydro-Québec. This project should be considered by all stakeholders as a priority for this community.

Internet, cell phone and FM radio broadcasting must be improved.

## Our Vision of Development

The government rushed Nunavimmiut into signing the JBNQA since they had plans for our land. It was

very hard for the negotiators who did not have adequate funding and were far from their homes. They hoped for the best but we have since started to see social issues like suicide and school dropout.



It is important for us to know that, through these Parnasimautik workshops, all Nunavimmiut are joining together and will now be working as partners towards the same objectives.

It is like we will need to start over. Our community problems have to be solved. We need to bring back happiness into our lives. We have been unhappy for so long, there needs to be healing and getting on with future issues.

Communities must be encouraged to start their own projects and they must be provided support to implement them.

My vision is to leave our problems behind, start over and move forward, standing for our people and working with our leaders. We want our children to be educated. I feel the JBNQA has helped tremendously. We must have hope. When we only talk about struggling, it affects our youth negatively. Let's build strength and move forward.

This is just a beginning for the committees and organizations in Inukjuak to sit down together, decide on local priorities that can be achieved together, and make projects happen.

*Regional leaders ended the Parnasimautik workshop by thanking local representatives and residents for speaking up on the development issues facing Inukjuak and the entire region. Inukjuamiut were encouraged to continue this important reflection process to identify actions that can be taken locally now by the community. Visit [www.parnasimautik.com](http://www.parnasimautik.com) for more information.*





## ᐅᑦᑲᑦᑲᑦᑲᑦ PARNASIMAUTIK

What Was Said  
**SALLUIT**  
October 29 to 31, 2013

*We are again seeing government and companies use their power to exploit Nunavik's natural resources. We must be equally determined to share in the development of our resources. We must make sure the JBNQA is implemented and demand compensation for what has not been done. We must move forward and get what we need, instead of waiting for the governments.*

### Who We Are

*(Culture and Identity • Harvesting • Lands • Environmental and Regional Planning)*

What we currently have in our region is only the tip of what we really need.

Our heritage and culture is not given enough recognition. Elders have this knowledge but are not recognized. Culture teachers are not even mentioned in *Plan Nunavik*.

We didn't use to need to buy gas or bullets, and what we harvested was shared. Today, we are still trying to be Inuit, except we need money to buy gas and food. But, when we share our harvest, we get no money to buy gas and food. We need to be able to get money for what we harvest.

When I was growing up, country food was essential. Today, seals are scarce in Ungava Bay, but caribou have returned and are easy to hunt. One day, they will leave again. We have to talk about animals because they are really part of us: they live in the wild, not on farms. They have cycles. The companies say mining will not affect wildlife. This is not true: it will be affected.

Our lands are now too small. Our lands must grow like Inuit have: Category II lands should become Category I.



In the JBNQA, there was nothing for landholding corporations. No funding for operations. We were supposed to get funding from land leases but it hasn't been true. Landholding corporations are abused by the government which only pays \$1 per year for the land leases for its buildings.

Québec says we only own the first six inches of the underground. This hurts when they say that.

Agreements are amendable. The Nastapoka River was reserved for hydroelectric development and is now protected. Premier Jean Charest used to say that a paper agreement can always be changed.



### Our Communities

*(Elders, Women and Youth • Education • Health • Housing • Justice and Social Regulation • Community development • Biofood • Employment)*

Elders lost their voices when alcohol came to the community. We got scared to say what we had to say. It is a challenge now to speak up.

Many women are taking charge but men are less involved in activities. Men need to focus on their contributing to their families.

The education of youth once involved following hunters. It prepared them to grow and mature.

The priorities of youth are many: quality learning environments; activities in the community; parenting skills; as well as help to deal with drugs and alcohol abuse and hopelessness.

When we learned we would get a regional hospital, I thought that we would see Inuit personnel, like in Greenland. But our population does not yet have the skills needed.

If we want our students to do well in school, we parents hold the key. Children need to get good sleep, be well fed and learn respect for others. Many jobs require education and the lack of education is negatively affecting our communities.



Why can't the school work with the other organizations in town on a regular basis, so that interested students can get ideas about job avenues before they finish school.

Some people have nothing in their homes and there are no more coupons to help with food. The hunter support program should have meat for the less fortunate and there should be a place where we can drop off food and clothing.

It costs \$40 million a year just to send patients down south for health care. With this money, more services should be made available in Nunavik.

We have many children under the care of youth protection. When a foster home cannot be found in Salluit or other communities, children are sent to families in the south. Children should be taken care of at home, in our communities, not sent away where they will lose their culture.

We need psychologists and services like a crisis hotline in Nunavik to help deal with the issue of suicide. Our frontline workers get no support.

Being a homeowner is very hard. There are repairs and municipal taxes. The costs are too high for a person living in retirement.

We want to live in good houses so we have to do our part by paying the rent and taking care of our homes.

House rent is too expensive considering the high price of everything else.

I grew up when everyone was working. Inuit were always busy providing food for their families and the community.

I gave birth to a child at 18 and the father did not care for us. I had to work to earn a living. I did not have an education, but I had a drive in me to work. Even with no education, you can move forward.

Quality training could be a motivator for employee retention in childcare, social services, piloting, nursing and other jobs in our community. Training should be delivered in different communities.

Looking at the police force, I sometimes wonder what things would be like if Inuit held these jobs.

It's not only for the police to deal with alcohol and drug abuse. We have to see how we can help too. Alcohol and drugs lead many to jail. Many people in jail today need help with their addictions. We need to help people before people get into these situations.

Police officers have to get involved in community activities too.

The court takes too long to deal with cases. Delay after delay, cases drag on for years to a point where we can't remember why it all started in the first place.

Students in the south must pay taxes on the money they use to go to school while teachers from the south get a subsidy for their rent in the north.

Why can't we have underground water and sewage services like in Kuujjuarapik?



We are consuming more and more store-bought food. We can add vegetables to country food, but we should have green houses to produce these locally.

Like the Sami people, we could start herding caribou before it is affected by development.

We eat seafood, berries and other food from Deception Bay. An environmental study was carried out in the spring of this year, but we are still waiting for the results. We should have a centre in Salluit for this kind of research.

## Our Region

*(Tourism • Mining • Energy • Transportation • Telecommunications)*

A major obstacle to tourism development is the expensive airfare.

It would be better if there was no mining here, so we could protect our way of life and wildlife. We still need country food.

Shipping is controlled in Deception Bay from March through May to protect birthing seal and pups.

Road and airport facilities should be built in existing communities for the use of Nunavimmiut too.

Our Raglan agreement was signed in 1995 and includes 4.5% profit sharing. Salluimiut are proud of this. All minerals should be included in new agreements, not just nickel.



A railway might affect wildlife. Longer airstrips and jet service would be better.

Until we have a road link, there should be discounted airfare.

A fibre optic connection would allow for videoconferencing and improve health care and even justice services.

Inuktitut programming is good for Inuit culturally. TNI radio and television broadcasting promotes Inuktitut. TNI is really necessary for Nunavik.

Wind turbines do not produce greenhouse gas emission, but they do affect wildlife. Salluimiut did not approve the construction of the wind turbines at Deception Bay.

Being a homeowner, I look for ways to reduce my use of electricity and other utilities.

We live close to the hydroelectric dams but the power is sent to Americans.

## Our Vision of Development

The JBNQA has hurt us and helped us. Normally, we should not have had to surrender our rights to get basic services.

Many Salluimiut were against the JBNQA. We only got the JBNQA because Québec wanted to build dams.

The JBNQA is helping us access education, health care and housing. Without it, these things would be very expensive.







Our region is of interest to southerners only because of its resources. Whatever projects take place in our region must include us.

Compared with other parts of the world, the services we get are poor. We want our concerns to be addressed.

We are in favour of our culture being preserved, but how will these activities be funded.

Youth must be allowed to become more visible. How do we encourage them to sit on our committees. Elders need opportunities to be more involved with youth. Culture is not only about sewing and building tools; it's about sharing stories and knowledge.

Salluit is very comfortable with the benefits of mining. Our 4.5% share in profits is however too small. In the future, we have to be tougher in negotiations.

We have to take charge of our destiny instead of relying on outside help. It is our right as an indigenous people. We can take back what we have lost.

What is being done about self-government since the last proposal was refused?

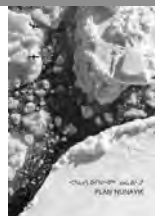
After these community consultations are all done, we want a summary of Nunavimmiut's vision for development to be reported back to us.



*The Parnasimautik workshop organized by the Northern Village of Salluit brought together the representatives of local organizations, residents and regional leaders to discuss multiple sectors of community life and the foundations of a comprehensive vision for regional development. Nunavimmiut at every Parnasimautik workshop have expressed with precision their vision for the future of the region. Visit [www.parnasimautik.com](http://www.parnasimautik.com) to view workshop and other related documentation, including Inuktitut audio recordings on sectors ranging from culture and identity, to education, health, housing, mining development, energy and transportation, to name but a few.*







*Many years prior to the JBNQA, governments and companies probably understood the potentials of our land. Should these potentials have been disclosed before we signed the agreement? Forty years after signing the JBNQA, many provisions have still not been implemented. Can we take the governments to court for their inaction? Agreements should aim to develop the region not just get things in exchange. Governments can no longer oblige Aboriginals to surrender their rights. Can we re-negotiate the JBNQA on this basis?*

## Who We Are

*(Culture and Identity • Harvesting • Lands • Environmental and Regional Planning)*

Those born within the last 50 years are living between two cultures, Inuit and non-Inuit.

Concerted efforts are needed to teach and encourage traditional practices. We need to focus on families and on parenting skills.

We have become disconnected from our old selves: people are arguing; gangs are appearing among young people; there is homicide; youth are no longer being taught how to hunt.

We are losing Inuktitut because we are not teaching it well. Inuktitut should be taught by Inuit in our community.



The constant integration of new words and new concepts in our lives will have lasting impacts on the way our society communicates and functions. An Inuktitut language department is needed to bring together all organizations and teaching.

Category II lands should be converted to Category I lands to support the increased harvesting of a larger population.

We need to acquire subsurface rights, as is the case under the NILCA.

Landholding corporations were established with no funding. They were supposed to fund themselves through land leases. This has not worked out.

The land has always allowed Inuit to survive. We therefore need to minimize the impacts of development on the land and wildlife.

Québec should hire Inuit conservation officers as they understand our way of harvesting.

Many Inuit cannot afford to buy harvesting equipment anymore. On the other hand, non-Inuit are able to afford the equipment and are all over our land.

We have the knowledge of our ancestors but we are using it less and less.

We should not leave garbage on the land when we are out camping. The changing climate is also impacting on our environment.

## Our Communities

*(Elders, Women and Youth • Education • Health • Housing • Justice and Social Regulation • Community development • Biofood • Employment)*

The pain of our past (dog slaughter, diversion of our river, etc.) is being passed from one generation to the next. We have only one treatment centre. Youth are dropping out of school. We will not solve our problems building group homes and detention facilities. We need to make changes in our lives.

If we can succeed in improving our overall well-being, our level of health and schooling, and our communities, will improve too. We need to become wiser.

Elders' pensions should be adjusted to the high cost of living.

It is difficult for single women to raise their children alone. We have to support them and include them in traditional activities.

There must be better coordination among the groups mandated to support youth and teach traditional skills, culture and language.

Concerted efforts are needed to ensure our youth pursue their education. More would continue their schooling if a post-secondary facility was available in Nunavik. The Ungava coast also needs a trade school.

Why are students behind in their schooling when they go to college in the south?

We may have given too many of our parenting responsibilities to social services.

Social services are not just taking children. They try to work with the parents. They transfer children to foster homes only as a last resort.

Funding and facilities are needed for the Qajaq Network, the Isuarsivik Treatment Centre, suicide prevention, as well as alcohol and drug abuse prevention. Program funding must be linked with our locally identified needs.

Inuit have made the jump from snow houses to modern homes. We need however to continue to be empowered to make our own decisions on issues. We know rent is too high and that evictions are harming Inuit.

Increasing the rent by 8% every year is like paying an entire additional month each year.

Home improvement programs are not working. Kuujuaq has the most homeowners but expenses are too high. Some homeowners now feel it was a mistake to build their own homes.

Food insecurity is a growing problem, especially due to alcoholism and drug addictions. Could a food kitchen be set up for those families most in need?



Also on community development issues, workshop participants noted that funding is needed for a sewing shop, vehicle repair garage, underground water and sewage infrastructure, as well as recreation programs, to name but a few.

Many of those incarcerated are young. We have to inform youth about the consequences of committing crimes.

The court system is too slow and many clients must pay \$500 unnecessarily due to repeated postponements.

Inuit returning from incarceration need healing and support to reintegrate the community.

Police work is very difficult. Officers witness injuries and death, and must deal with friends and family. If we want Inuit police officers, we must provide them with support to cope with these difficult situations.

There were more Inuit working in the 1970s. Today, non-Inuit have an education and we have equivalencies.

Inuit need a good work ethic, motivation and a good education to access the best jobs.

It is frustrating to train someone new from the south and then see that person become your boss.

50% of the jobs being created require post-secondary education. Who is going to get these jobs?

Issues of training and accreditation in the construction, social service and other fields must be addressed.





Minimum Inuit employment targets should be set in workplaces in existing sectors.

The regional organizations were created to provide services for Inuit by Inuit. We were led to believe that we would be responsible for making our own decisions. In reality, though Inuit are not accessing management positions. Why is this?

As more and more jobs are occupied by non-Inuit, Inuit workers have the impression that we are being assimilated in our workplaces.

Criminal records are a hindrance for those looking for work.

We should consider relocating one or two organizations to other communities to improve employment opportunities in those communities.

Inuit employees should receive the same benefits as non-Inuit employees in every sector.

## Our Region

*(Tourism • Mining • Energy • Transportation • Telecommunications)*

Tourists and sport hunters must be accompanied by Inuit guides and Kuujjuaq should develop its own interpretation centre.

Mining and hunting do not mix. The same can be said about power generation. It is not enough to always look for compensation; we must also monitor industrial development closely. We need our own mining policy.

Because of the wind and rivers, it is not just a mining site that is affected; it is all the surroundings. There has to be a strong and clear understanding of impacts before any project starts.

Mining companies should contribute to community wellness, housing and other essential services.

Inuit do not want to keep working at the Raglan mine because of the discrimination and racism.

Even though we have been affected by the diversion of the Caniapiscaw River, we are still not connected to the province's power grid.

We must reconsider mini-dam projects. To date, projects proposed by Kuujjuaq, Puvirnituk and Inukjuak have all been refused because of Hydro-Québec.

Our communities should receive ferry transportation services like those that exist along the Lower North Shore and to the Magdalen Islands.

On the one hand, a land link might reduce the prices of goods but, on the other hand, it would impact on wildlife. A railroad link would be easier to control.

Québec should fund the making of snowmobile and ATV trails with the funds collected from vehicle registration, as they do in other regions.

Better internet services would allow more specialized health services and lead to fewer people needing to travel south for health care.



## Our Vision of Development

Participants clearly stated their vision: We need more Category 1 lands and subsurface rights. Royalties should be directed to the collectivity instead of individuals. We need to deal with substance abuse and provide help to those incarcerated. We must be involved in youth protection issues. And our language remains the core of our identity.

Many people from the south are coming to work here. They lack understanding of Inuit. We have to find a way to reconcile with each other, Inuit and non-Inuit.



Considering the desolation we saw when we visited the iron ore mine site in Schefferville, we will need to be very wise about the use of our lands for mining and other development in the future.

For Inuit, the most important thing is who we are and our culture.

As I see it, Nunavik is a beautiful land with incredible mountains, lakes and rivers. It is the place where we live, where we hunt and where Inuit have survived for so many years. I don't want the lakes and rivers to be destroyed from mining. I want to continue to drink from them, to breathe pure air, to hunt and to not be worried about the level of mercury in fish and the poor health of caribou. I do not want to live between a mine and a hydroelectric dam. We are not just talking about money. We are talking about our future and our land. I know Nunavik needs money, but we don't have to see it destroyed just for the good of others.

This workshop has shown me something I have wanted to see for a very long time: all our organizations are here and working together.

The reports prepared by Inuit in the past must be considered when planning our future, like the 1992 Silatunirmut report on education, the 1993 Arqusiaqniq report on justice, and the 2001 Amirqaaluta report on self-government.

How will this process conclude? We will need to review the results.

*Parnasimautik participants in Kuujuaq were encouraged to continue working together locally on important issues. Parnasimautik information, including Inuktitut audio recordings on all the sectors discussed at the workshop, may be found at [www.parnasimautik.com](http://www.parnasimautik.com).*





*We have to focus on the future and not on the mistakes of the past. The JBNQA is not as strong as it should have been, but we must at least make sure it is fully implemented. As a society, we will be able to move forward if we can do the jobs in our communities and we have proper infrastructure.*



## Who We Are

*(Culture and Identity • Harvesting • Lands • Environmental and Regional Planning)*

We are less and less living according to Inuit culture. We have come to feel oppressed and have abandoned our traditional practices and discipline.

Although we are hungry to learn about our history, we don't really understand where we come from. How then can we know where we are going? Most importantly, I want my children to learn self-esteem and self-confidence.

We have to find that missing link and ensure that traditional knowledge is passed on from elders to youth.

Nowadays, many people in our community speak a mix of Inuktitut and English.

Our language is eroding. We need to correct this. But are we doing anything about it? We need a secretariat to oversee the preservation and enhancement of Inuktitut.

It is wrong that our category I lands have become too small and that we have no sub-surface rights.

The hunter support program is very beneficial to Inuit, but we still have to find a way for hunters to earn an income from hunting. Can we get subsidies for our harvesting the way that farmers do in the south?

Can the hunter support program purchase a snowmobile for those who cannot afford to buy their own equipment?

We should have opportunities to learn how to make igloos, parkas and winter pants with caribou skin, and kamiks and kayaks with sealskin. Experience of these things will help us remember them more. With these land skills, everyone will know how to survive.

If we open our land to mining, caribou and other wildlife will need to move elsewhere. We should say no to mining and keep our language and culture.

Inuit have survived many dramatic experiences (such as residential schools, disease, the dog slaughters and many changes) but we still have strength. We have a lot of work ahead of us.

## Our Communities

*(Elders, Women and Youth • Education • Health • Housing • Justice and Social Regulation • Community development • Biofood • Employment)*

Funding is needed to hire elders who can teach youth how to live on the land, as well as about Inuit culture and Inuktitut.

As youth, we need to commit to learning about Inuit traditional practices, but we also need recreational activities in town that will help us grow and infrastructure like a youth centre, swimming pool, and so on.



The wrongs committed against those taken away to residential schools and those who were relocated to the High Arctic have been recognized. But what about Inuit who have been victimized by Inuit? There are many and some feel suicide is the only escape.

As elders, we don't know how to deal with suicide. There were no suicides when we were growing up. It's a tough subject, but we must find ways to stop it.

We are not sharing enough information about the professions that can be practised in our community. We want our youth to be competent and have a bright future.

In our regional organizations, the hiring of Inuit still does not seem to be prioritized.

Our health is changing now because of fast food, drugs and other things we consume from the south.

Too many children are being taken away from their parents.

The CLSC needs to be supplied with better medical equipment so Inuit will no longer have to travel by airplane to another community for basic care, such as x-rays.

Likewise, Umiujammiut are required to travel to another community for court cases. A court house should be established here.

Police officers should be able to speak Inuktitut.

Community development projects include a bridge over the creek, an elders' home, a sports and cultural centre, and sidewalks where residents can walk safely.



We need housing services that are better adapted to the north. The way things are now, it is impossible for us to help our own people.

Many were expected to become homeowners, but we are only three in Umiujaq. Municipal taxes and home repairs are expensive.

The increasing rent is contributing to arrears.

Umiujammiut need help with food. A lot of people suffer from hunger.

I would like to see more teaching done in Inuktitut instead of English. In secondary 5, we have only three Inuktitut periods and two culture classes a week. This is not enough. I speak more English now, but I don't know my Inuktitut.

Our children graduate from high school but then have to leave home to complete secondary 6 in Kangiqsujaq. Later, they graduate from college and come back to Umiujaq but cannot get work. We have to fix this problem no matter what the cost.

Why is it not possible to have a unilingual Inuk teacher in the school?

I feel a lot of compassion for school drop-outs. How can we reach drop-outs? Can we offer them an alternative to the regular school curriculum?

We have a lot of women teachers. But as men, where are we in the community? Women are very competent and taking all the pressure while we are hanging back wondering what to do.

Why are students dropping-out and diverting from their goal? Students have to be better prepared to enter the job market. Higher education should be made available in every community.







Looking to the future, I think we will have to accept development. But telecommunications will need to be improved and road infrastructure is needed.

## Our Vision of Development

Inuktitut and Inuit are so interesting, but as young people we feel different, like we're losing our inukness. I want this to change: I want be 100% Inuk.

It is only when we have a meeting with visitors that we speak about these issues. We should be taking action all the time, every day.

The JBNQA has brought improvements to our way of life, but we should not have had to give away our land for what is owed to us as taxpayers.

We need our own representative in the National Assembly.

Where will the ideas expressed at this workshop lead us? Are Nunavimmiut really going to take action?

I was re-energized to listen to our youth speak at this Parnasimautik workshop. It gives me a lot of hope. Thank you for recharging our batteries!

## Our Region

*(Tourism • Mining • Energy • Transportation • Telecommunications)*

We would not be prepared to receive tourists tomorrow. For this sector, we need training.

The high cost of airfare is an obstacle to the development of the tourism sector.

The sport hunt has negative impacts on the caribou herd.

We are not receiving our fair share of the benefits under current impact and benefit agreements.

Royalties paid directly to individuals are contributing to the destruction of the Inuit social fabric. Royalties should go to projects that benefit Inuit and communities as a whole.

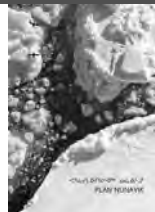
Some people seem to be ready to accept mining because it will generate compensation. These people must think more carefully about what mining will do to the land.

Why do we need mines?



*Parnasimautik community workshops are creating the building blocks of a comprehensive vision of regional development according to Inuit culture, identity, language and traditional way of life so as to protect them now and enhance them for the future. Visit [www.parnasimautik.com](http://www.parnasimautik.com) for more information.*





*This issue of What Was Said summarizes feedback received from Nunavik Inuit on December 3 in Montreal. Parnasimautik information was delivered to various groups and individuals on November 25 and 26.*

## Who We Are

*(Culture and Identity • Harvesting • Lands • Environmental and Regional Planning)*

The need to protect and promote Inuit language, culture and identity has been identified at every Parnasimautik workshop in 2013. Nonetheless, so much material, historical photographs and thousands of hours of oral histories just sit in Avataq's archives because there is no money to hire people to process and distribute our knowledge.

The work of those dedicated to preserving Inuit culture, language and identity needs to be more highly valued.

Our life has changed rapidly. It has been affected by many different factors that are not all documented. There should be a research centre devoted to carrying out qualitative and quantitative surveys of what has affected and is affecting the lives of Nunavik Inuit. This could have a positive effect on our lives.

What can we do to support the Inuit living in Montreal or elsewhere in Québec and Canada? They are there for a reason (prison, health, education, work, etc.). Culturally speaking, urban Inuit all have something in common: we are all struggling to adapt to life outside of the north.

We have to discuss the reality of the Inuit living on the street in Montreal: lack of housing, personal issues, addictions. There should be resources to help them.



Nunavik Inuit need to acknowledge that Inuit living in Montreal must pay for many medical services, school supplies, as well as sport activities and equipment for our children.

## Our Communities

*(Elders, Women and Youth • Education • Health • Housing • Justice and Social Regulation • Community development • Biofood • Employment)*

When I am an elder, I hope I will be able to return to my community in Nunavik and live in an elders' home that promotes Inuit cultural activities.

Health officials need to improve awareness of reproductive rights and responsibilities. The housing crisis in our communities will only continue to get worse as the birth rate remains high, and women and children will continue to suffer the consequences of poverty, poor health conditions, lack of education, violence and abuse.

If we want to move back to Nunavik, we cannot because there is no housing. We should not be misunderstood as runaways.

In the past, there used to be a three-week preparation for the students entering college in the south. Now students are sent to Kangiqsujuq for a year for secondary 6. College preparations should go back to what they were before.

Because many management positions in Inuit organizations require formal education, they are occupied by non-Inuit. There are not enough students pursuing their education. My own schooling



discouraged me more than it empowered me. The fact that I had to go away from my family was as well a factor. We need a college in Nunavik.



Inuit would be empowered if we had a program like Nunavut Sivunitsavut.

Education and training play a vital role in capacity building. They represent a step towards autonomy.

The cooperatives are the biggest employer of Inuit in Nunavik communities. Cooperative development is important to the creation of jobs. As new projects arise, so do the number of Inuit employed. Training has always been important to cooperative development.

Subsidies are supposed to provide support for the most disadvantaged among us. However, many people who are doing well are also receiving the same benefits.

In Kangiqsujuaq, we have tried to find a balance between the payment of royalties to individuals and to the community. With their payments, many residents were able to pay their rent arrears, buy essential goods or even buy equipment for subsistence harvesting activities that they would have not been able to afford otherwise.

The Nunavik Financial Services Cooperative (NFSC) is delivering essential banking services in all the communities. The business of a larger number of regional and local organizations is however

required to maintain the viability of the NFSC and eventually help the region to become more financially autonomous.

Every job created in a small community makes a big difference to the local economy. It can even help those people qualify for employment insurance.

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## Our Region

*(Tourism • Mining • Energy • Transportation • Telecommunications)*

We have to wonder how much power a future self-government will have over mining in Nunavik.

The effects of ballast water on ecosystems needs to be addressed and information needs to be shared with the population. This should happen before any new deep-sea port is built in Nunavik.

Nunavik should have conditions that are strict enough that no development projects can get around the environmental assessment and review procedures in place.

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## Our Vision of Development

From the FCNQ's standpoint, Parnasimautik must include another sector that is crucial and undeniable for the empowerment of Nunavimmiut: a financial institution belonging to Nunavimmiut.

We must continue to work together to provide all the services needed by Nunavimmiut and, ultimately, financial empowerment will give us more autonomy and sustainable development.

If the Québec government's Nord pour tous is really intended to help northerners, before anything else it must propose resources that will allow residents to exercise control over their communities and their lives. In this manner, Inuit will truly be empowered to take advantage of the development of our region.

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*Parnasimautik workshops held throughout 2013 are creating the building blocks of a comprehensive vision of regional development according to Inuit culture, identity, language and traditional way of life so as to protect them now and enhance them for the future. Visit [www.parnasimautik.com](http://www.parnasimautik.com) for more information.*





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What Was Said  
**CHISASIBI**  
December 5, 2013

*When Plan Nord was being discussed, I remember being told that, other than as regards culture, there was nothing in it for the Inuit of Chisasibi. Although we live south of the 55th parallel, we hope that regional organizations from Nunavik will continue to come and consult us in Chisasibi on issues such as the development of the north.*

### Who We Are

*(Culture and Identity • Harvesting • Lands • Environmental and Regional Planning)*

There is an urgent need for Inuktitut classes. When organized in the past, though, few people were attended regularly.

We should send community representatives to Nunavik so they can learn how to make harpoons, qamutiks, kamiks, etc. and teach it here.

Why can't Inuit do like the Cree and use our hunter support programs to send people camping.

The provisions of the JBNQA and the Complementary Agreement No. 6 need to be explained so we can understand what happened to our lands.

Our geographical situation prevents us from accessing many programs: whenever we ask for something from a Nunavik organization, we are told that we are not under their jurisdiction and, whenever we ask for something from a Cree organization, we are told that we are Inuit and cannot access their programs.

Our landholding corporation doesn't get sufficient funding and cannot generate revenue from our lands because they are far away.

### Our Communities

*(Elders, Women and Youth • Education • Health • Housing • Justice and Social Regulation • Community development • Biofood • Employment)*

There are Inuit students in Chisasibi that graduate from high school and college, but what recognition do we get from the KSB. The KSB should do more for our post-secondary students.

We lose beneficiaries because they choose to become Cree to access better education services, bursaries, etc.

Paragraph 17.0.1 (c) of the JBNQA states that the Inuit of Fort George have the option to be under the KSB.

The Inuit student success rate in Chisasibi is very low because of alcohol and drug abuse, lack of parent support and bullying by Cree.

Maybe our self-esteem would be helped if Inuit culture was to be taught to us again.



There are many issues that require clarification regarding housing for Inuit in Chisasibi. The landholding corporation is supposed to act as the housing committee but the Cree are not aware of this. Who is responsible for Inuit housing in Chisasibi? Our houses need to be repaired? Are we eligible under the KMHB home ownership program?

Many Inuit families must deal with drug and alcohol abuse.

In some communities, there are food banks and community freezers. But here, we have nothing.

Hunter support program equipment is not taken care of.

Many jobs require fluency in Inuktitut, when education should be an important qualification.

The KRG has to clarify what employment and business assistance programs are available for Inuit in Chisasibi.

Inuit beneficiaries from Chisasibi working at the Raglan mine have their travel covered to La Grande, instead of all the way to Chisasibi.

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## Our Region

*(Tourism • Mining • Energy • Transportation • Telecommunications)*

The members of the Parnasimautik group agreed that each organization must clarify its role and responsibilities towards the Inuit of Chisasibi and inform them about their programs and services.

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*Regional leaders ended the Parnasimautik workshop by thanking local representatives and residents for speaking up on the issues facing Inuit in Chisasibi. Visit [www.parnasimautik.com](http://www.parnasimautik.com) for more information on the Parnasimautik workshops held in every Nunavik community in 2013, as well as with Inuit living in Montreal.*

