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- Taking photography to new heights
- The legacy of Johnny May
- Makivik's management of belugas,
   polar bears and caribou
- Introducing the Qarmaapik Family House



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## Makivik Corporation

Makivik is the ethnic organization mandated to represent and promote the interests of Nunavik. Its membership is composed of the Inuit beneficiaries of the *James Bay and Northern Québec Agreement (JBNQA*). Makivik's responsibility is to ensure the proper implementation of the political, social, and cultural benefits of the Agreement, and to manage and invest the monetary compensation so as to enable the Inuit to become an integral part of the Northern economy.

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## Makivik Maaazine

Makivik Magazine is published by Makivik Corporation - it is distributed free of charge to Inuit beneficiaries of the James Bay and Northern Quebec Agreement. The opinions expressed herein are not necessarily those of Makivik Corporation or its Executive. We welcome letters to the editor and submissions of articles, artwork or photographs. Email tmackay@makivik.org or call 1-800-361-7052 for submissions or for more information.

## LP°AD' >50-55°C

## **Makivik Corporation Executives**

Jobie Tukkiapik, President Andy Moorhouse, Vice President, Economic Development Adamie Delisle Alaku, Vice President, Renewable Resources Andy Pirti, Treasurer Adamie Padlayat, Corporate Secretary

We wish to express our sincere thanks to all Makivik staff, as well as to all others who provided assistance and materials to make the production of this magazine possible.

## **▷ኄ**▷፫▷ና ∇ናረውና ውናበሒት/Translation

\*Contest participation in this magazine is limited to Inuit beneficiaries of the JBNQA.

Cover: Photo taken by Katherine Daphne Calvin on Canada day 2015 in Kuujjuaraapik. Her article is featured in the youth section of this issue.

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his issue has a special, thorough update from the Makivik department of Renewable Resources in the areas of caribou, beluga and polar management. There has been a lot of work in this area particularly through the leadership of Makivik Vice President Adamie Delisle Alaku. In our youth section we have two features written by beneficiaries themselves. Katherine Daphne Calvin whose photo is beautifully spread across the front and back cover is a shining example of a dedicated entrepreneur who has mastered photography skills over the years. Piari Gentes Kauki, is another young writer in this issue, who is currently travelling around Asia experiencing what many of us don't. Part I of his story is featured in this issue. He will be writing a series about his adventures, stay tuned. Makivik supported his journey through a First Air pass to the South, his gateway to his world travels. He is now sharing his story with Nunavimmiut in hopes of inspiring young people to follow their dreams.

## Pà da?/WHAT IS THIS?

tmackay@makivik.org.

You could win \$100.00 if you correctly guess what this mystery photo is. Mail your answer to 'Mystery Photo Contest' at the address below or you can email your answer to: tmackay@makivik.org.

Makivik Corporation, P.O. Box 179, Kuujjuaq, Quebec JOM 1C0



Congratulations to Alec Koneak who won the Mystery Photo Contest in issue 109 of *Makivik Magazine*. Winners of this mystery photo contest will be drawn at the Makivik head office on December 9, 2016. The first prize as noted is \$100.00.













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## The Legacy of Johnny May

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Legendary Arctic bush Pilot Johnny May should be in the Guinness Book of World Records for holding a candy drop over Kuujjuaq for the past fifty years. There are other candy drops around the world, but none with the longevity of Johnny's. And as in the Sammy Davis Jr. song "The Candy Man," there are words that ring true with Johnny's remarkable endeavor. He has been successful, "Cause he mixes it with love and makes the world taste good."

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Johnny May was inducted into the Quebec Air and Space Hall of Fame on November 23, 2010.

Born 1945 at the Hudson's Bay trading post beside George River. Johnny May has led an inspiring life based on simplicity, integrity, grit, hard work, a good sense of humour and the basic notion of being the best at what he does – being a bush pilot. He was the first Inuk bush pilot in Nunavik and likely across Canada.

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The love he brings to the annual candy drop comes from his family. His parents love story is a shining example of how love conquers all. Bob Martin May, born in Manitoba, and one of the early Hudson Bay boys is an Arctic legend in his own right for learning the ways of Inuit, including mastering Inuktitut. He chose the love of his life, his Inuk wife Nancy, over the orders of the Hudson Bay Company to give up the romance and stick to the store. Bob Sr. was clearly an early Brexit adopter, and like Panasonic, "slightly ahead of his time."

He credits his father with the idea for the candy drop. "Back then Inuit were living in camps. There were no fixed communities. My father worked for the Hudson's Bay Company. He used to drop hard candy in buckets from rooftops. I thought it was a great idea and when I started to fly, figured, why not try it from a plane!"

Johnny met his wife, Louisa, in grade school, though she didn't immediately take to his charms. Eventually they were wed – legend has it the wedding was four hours late because Johnny was flying so much. Johnny had a testament to his love for Louisa painted on the side of his plane. It reads "Pengo Pally," which of course means "I miss you."

For years the candy drop did not attract much attention beyond Kuujjuaq. However with development and increased communications, Transport Canada eventually caught up with Johnny and tried to enforce safety regulations, and halt the candy drop. They quickly realized pretty much the entire population of Kuujjuaq and Nunavik supported Johnny's efforts, so they backed off and issued an annual permit allowing it to continue.

Now Johnny has a five-year waiver from Transport Canada, and he does plan to continue on Christmas day 2016 in Kuujjuaq. "I might keep going after that too, he says." In the week before Christmas he is checking the weather to see what it's going to be like. In 2015 the weather on Christmas day did not allow the candy drop to take place, so it was actually held on the 29th of December, says Johnny.



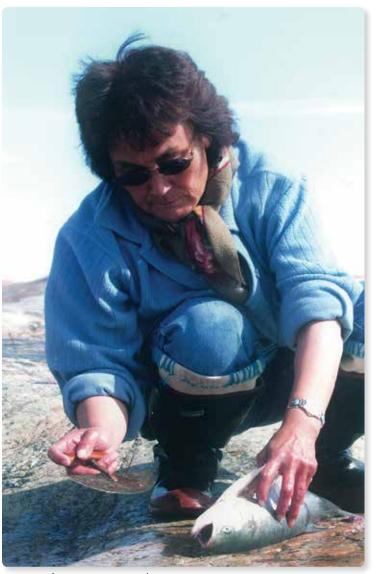
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The original Pengo-Pally, 1975, before it was bought by Air Inuit Ltd. L-R: pilot Johnny May with John Byers and Claude Serland of Shell Canada – Shell use to own all the plants in Nunavik. They were the first customers of Johnny May charters.



שב א ד, לה ד מיב הכינישל מילולה מלחי בידי רכנהלים יה. רכנהלי יף אלולה', ולהים כיהבינישל מילולים מלחי בידי בידישל מילולים לילולים בידישל מילולים בידישל בידישל מילולים בידישל בידישל מילולים בידישל בידישל בידישל מילולים בידישל בידיש





It has become a tourist draw for the community. The Northern Village of Kuujjuaq website includes the "Christmas Candy Drop" on its list of "Events and Attractions." It says, "On December 25 around noon, local residents gather near the Koksoak River to collect the candy and other articles dropped from a passing single-engine airplane."

In terms of candy drops from aircraft, Johnny distinguishes itself in terms of longevity, probably the most Northern and conducted in Arctic winter conditions. Candy drop aficionados may want to check out the historic exploits of World War II US air force Colonel Gail "Hal" Halvorsen. He became known as the "Berlin Candy Bomber," "Uncle Wiggly Wings," and "The Chocolate Flier." He dropped over 23 tons of candy to children in Berlin from 1948 to 1949. He made tiny parachutes out of handkerchiefs to safely drop the candy. It became known as "Operation Little Vittles" during the Berlin airlift.

If you Google "Kuujjuaq candy drop," plenty will come up. A children's book has been written on the topic by Linda Brand of the Canadian Space and Aviation Museum, called *The Kuujjuaq Christmas Candy Drop*. Brand travelled to Kuujjuaq and spent several days with Johnny and his family to capture the story of the candy drop for her book. She says the aim of the book wasn't to make money, but rather to spread the word about the candy drop far and wide.

She and the museum have worked together to make sure the book is available in all Nunavik schools. She is planning the same for the other Arctic regions. Linda was also instrumental in developing a "Kuujjuaq Candy Drop" exhibition, held each December at the Ottawa based museum. It features a replica of Johnny's bush plane, on a zip line, dropping candies to very enthusiastic youngsters below. (see following article).

Christmas is great enough on its own – just imagine the feelings of sheer joy and anticipation Johnny has brought to Inuit children (and the young at heart) in Kuujjuaq over the decades with the candy drop. Many are now in leadership positions, and yet they have stood in the December snow watching the bush plane approaching overhead and scrambling amid the excited crowd to get as much candy as humanly possible.

In the early years Johnny bought the candy himself, and then his company Johnny May Air Charters purchased it. Now while there is still candy, Johnny says about 95% of what is dropped is clothing. "The local recreation committee goes through the aisles at the store and buys clothes, which I drop on Christmas day. There was so much I had to make two runs in 2015."

"For me, doing the candy drop has been a way of life," says Johnny. He's made a profound contribution to the community of Kuujjuag and beyond.

His candy drop crew in the back of the plane, safely harnessed in, are Bruce Turner and Brian York. In 2016 Johnny did a farewell tour to all 14 Nunavik communities. He says it took him about a month and a half to complete it.

Johnny's life has been the subject of a National Film Board feature documentary filmed in 3D. A Canada-France co-production, *The Wings of Johnny May* chronicles Johnny's life, chock full of bush pilot exploits. He has been involved in rescues, and has himself been rescued from a few crashes. He has flown in excess of 35,000 hours since he began his flying career and built a successful company in his name called "Johnny May Charters," eventually purchased by Air Inuit.

The film premiered domestically in Ottawa and internationally at the Cannes film festival. At the Ottawa screening, Johnny took questions



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Johnny May during his winter 2016 Nunavik Candy Drop tour in Salluit. In two communities he was able to land on the sea ice, including Salluit shown here and Kangiqsujuaq being the other community.





of Johnny May in his original DH-2 Beaver, Pengo-Pally, after it was bought by Air Inuit Ltd.



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Johnny May worked out of Kuujjuaq for St. Felicien Air Services (company based out of Lac-Saint-Jean) from 1964-1975. Seen here are two Beech-18 wheel ski aircraft.





ישה T רלא" לשליכלילים Beech-18 ΔL'ז' רלר", לשליכללילה, א" מבילל" לשליכלכליבת ששלוחזי, 1970-ר. T מציגור לא מרלת לשלילים David Rockefeller -ר" מבליר לשלילה Manhattan Corporation-ר בבמיר לימכים אחרילו מבללרל"ם בילם.

Johnny May landing a Beech-18 float plane, twin engine, with St. Felicien Air Services, 1970. May was flying American David Rockefeller of Chase Manhattan Corporation around Nunavik for a couple of weeks.

and was asked if he was in more than two plane crashes, to which he diplomatically answered, "No!"

Aside from documenting Johnny's life, the film does a great job of providing a basic understanding of how Inuit in Nunavik have gone from igloo to iPad in less than 50 years. Difficult chapters in Canadian and Quebec relations are included, such as residential schools, moving from nomadic igloos and tents to permanent housing, the dog slaughters, the James Bay and Northern Quebec Agreement, and modern life as most Nunavimmiuit know it today.

The film also describes the major influences in Johnny's life – his dad, siblings, wife, children and grandchildren, and especially the land. The shots of Nunavik go straight to the heart and soul, with vistas of endless lakes or frozen tundra lit up by a blazing sun. Although the voiceover says at the beginning that Nunavik is one of the most inhospitable places on earth for humans to live, the beauty of the land makes a lie of that statement.

The extended May family – like many in Nunavik – have a camping spot to call their own called Black Point. It's there that all the troubles of life melt away and there where family memories are made. It's there where annual candy drop plotting takes place, for the benefit of all Kuujjuamiut.

The Guinness World Records website has the tagline "Officially Amazing" on the top of the home page. There's no doubt Johnny's exploits over the five decades of the candy drop are amazing. Johnny says he hasn't been approached by Guinness. The online process to apply for a record is \$5.00, and once submitted it can take up to 12 weeks for the Guinness World Record fact checkers to review it. Now that would put Kuujjuag on the map.

"For me, doing the candy drop has been a way of life," says Johnny. He's made a profound contribution to the community of Kuujjuaq and beyond.

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Johnny May's family was with him on this special day of being inducted into the Quebec Air and Space Hall of Fame. (L-R): Sarah Tagoona (May's sister), Billy May (May's brother who is also a bush pilot), Mary Simon (May's sister), Louisa May (May's wife) and Johnny May. William Tagoona, Sarah Tagoona's husband was also present and took these photos.









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## Federal Museum Celebrates Exceptional Bush Pilot

By Linda Brand

On December 15, bush pilot Johnny May was poised to complete his 50th annual Christmas Candy Drop from his airplane, affectionetly called Pengo Pally, over Kuujjuaq. However, due to weather, the Candy Drop was rescheduled for December 29, 2015. The Canada Aviation and Space Museum published and sent children's illustrated books of the story of Johnny to all the elementary classrooms in Nunavik. The book is in two versions; one in French and Inuktitut and one in English and Inuktitut. The project was accomplished with the help of collabrators: Air Inuit, Avataq Cultural Institute and the Nunavik Tourism Association.

As the Museum's interpretation officer, I develop educational programs for the general public visiting our collection. A significant portion of our audience are families with young children. With bush planes being my favourite airplanes, I began to learn more about the role of bush flying in Canada.

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I also gained a sense of awarness of northern communities and some of the things they care about.

While attending the 2010 northern lights trade show in Ottawa, a chance encounter with then serving president of Makivik, Pita Aatami (now president of Air Inuit), embarked me in an adventure I am not ready to forget. At the time I had just finished presenting a Museum young children's program based on the Ivakak dog sled races and Air Inuit's role in getting the dogs to the race. As I shared this with Pita, he suggested I should write a book about Kuujjuaq's Christmas Candy Drop, and so I did.

The following month of August, I flew to Kuujjuaq to meet Johnny and his wife Louisa. During my two-day stay, I interviewed them and peaked at family photo albums. It was great. When I got back I got to work and began writing the book. Illustrator François Gauvreau who had worked with me in the past on my first book, agreed to base the illustrations from scans of photos from Johnny's albums. Robert Fréchette and his team from Avataq helped by providing access to archival photos and helped validate the content for historical acuracy. He also recommended that the Inuktitut adaptation be done by Ida Saunders of Kuujjuaq. The French adaptation was done by a friend, former bush pilot and now editor Dider Feminier.

I had also developed a program based on his story that has now become a staple of the Musuem's popular annual holiday programming line up. Kids learn about the importance of planes in the North, a bit about Inuit culture and about a boy called Johnny May who learned how to hunt with his grandma. The same Johnny May who would eventually become the legendary pilot that brings such joy to Nunavimmiut on Christmas day. Imagine all that plus a large model bush plane flying across the stage dropping candy over the children. Of course for this "flight" Transport Canada needs not issue a special permit. The kids love it.

The official book launch took place in Johnny's hometown of Kuujjuaq at the Pitakallak elementary school early on December 18, 2015. In

attendance were students from the French and English classes, Johnny May, Senator Charlie Watt, Kativik School Board President Annie Popert, translator Ida Saunders and myself as the author.

Ida Saunders read the book in Inuktitut. It was amazing. At times, it was emotional as the children were learning about the story of their hometown hero when he was a boy. I felt priviliged to be there and realized just how important it was for these children to read about one of their own in their own language. You could have heard a pin drop. The children had wonder and pride in their eyes as they sat and looked at their hero when the story was over. It was very humbling.

Phase one of my goal was accomplished. I am now dreaming of the second phase of this project, which is to find a sponsor who will help fund another print run. These books would then be sent to each elementary classroom in the Northwest Territories, Nunavut and Labrador.

During this project I have encountered many amazing heroes from Nunavik. People that are perhaps not well known in the Canadian South and because of the remote locations and generation gaps, not neccessarily known by Inuit youth across Canada. In a land where things are not always candies and pretty sunsets, its important that children get to know their heroes as they forge their own future.

The Canada Aviation and Space Museum believes that pilot Johnny May's story is extraordinary and an important one to share with all Canadians. With over 35,000 hours of flight under his belt, at times in some of the harshest weather conditions in the land, his sense of community shines through.

From flying sick people to hospitals, search and rescue missions and everything in between, it was a delight to learn about Nunavik's Johnny May. I can only hope one day this story can be shared with all the Inuit children across Canada.



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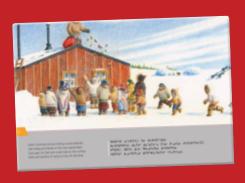
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## His and Her Excellency visit Nunavik

By Sarah Fraser, member of the Kuujjuaraapik Tasiurvik Family House team

At 9:00 p.m. Monday May 10th the sun was slowly setting in Kuujjuaraapik. From afar three pairs of headlights were flying through the purple skies making their way towards the airstrip. Curiosity struck. People stepped out on their porches, and youth picked up their bikes racing to the airport.

he Governor General of Canada, His Excellency the Right Honourable David Johnston, and Her Excellency, Sharon Johnston, had just landed in Kuujjuaraapik. They had just toured across northern Ontario, Nunavut had just arrived from Salluit. It was the first time a Governor General of Canada visited Kuujjuaraapik.

In Salluit, His Excellency and Her Excellency met with the leaders of the different institutions of Nunavik as well as the highly active elder's committee. In Kuujjuaraapik the carefully planned agenda included meetings with the Junior Rangers, with the mayor and deputy mayor of Kuujjuaraapik, a stop in the classrooms of Assimautaq School, lunch at Tasiurvik Family House to meet with families and a presentation at the Centre d'études nordique.



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The Tasiurvik Family House team was invited to organize a lunch for the Governor General and his wife to discuss the developments and vision of the community based project, the family house. At 9:00 a.m. the Tasiurvik team arrived at the Tasiurvik Family House.

They then began to open the fridges and frantically prepared a feast all the meanwhile patching a hole in the ceiling, sewing a broken curtain and re-organizing the rooms. With the help of Loly Annanack, Caroline Weetaltuk, Lizzie Calvin, Maggie Fleming, Alice Fleming and the Tasiuvik staff: Audrey and Maria Fleming, we had hope that the

meal would be organized in time. Billy Weetaltuk, 14, always ready to lend a hand, brought in caribou meat that he had recently harvested.

He then sat on the floor by a piece of cardboard and chiselled through the humungous frozen fish. The clock was ticking; we didn't know how many people would be coming in to eat. With only an hour left to prepare, Lolly, with both hands in the flour, looked over at me with a serious look and said "you know the show Hell's Kitchen? It feels just like that." I smiled. Despite our limited time and our lack of experience making meals for 60, ten minutes before the arrival of the Governor General, everyone was sitting down in an impeccable room filled with wonderful smells of ptarmigan stew, buttered fish and molasses cake.

Then it was time for some laughs. Lizzie Calvin entertained us practicing her greetings: "Your Excellency," with courtesy. This was just what we needed after toiling to prepare for the luncheon.

And exactly on time, His and Her Excellency walked into Tasiurvik Family House followed by about 50 people from town coming to greet them and of course to enjoy the feast made for many.

As His Excellency firmly shook peoples' hands he looked into their eyes and asked, "Now, what is your story?" He was particularly intrigued



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Preparing lunch at the Tasiurvik Family House for His and Her Excellencies.

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by our sir Billy Weetaltuk's story who caught his first goose at the age of four by running after it and catching it with his bare hands.

His and Her Excellency were interested in learning about Tasiurvik, how it works, and what makes family houses unique. Caroline Weetaltuk, Raymond Mickpegak and myself told our story of Tasiurvik, to which His Excellency showed enthusiasm and support.

Mickpegak explained that Inuit understand the challenges and strengths of their communities and have the capacity to create. Tasiurvik has been about listening to the community and developing something from scratch - learning as we go, trail blazing. The Governor General seemed impressed by the implication and dedication of many community members including the founding board members of Tasiurvik: Jeannie Aragutak, Caroline Weetaltuk, Rhoda Ittoshat, Sean Tookalook, and Raymond Mickpegak, as well as Jennifer Hunter who has supported Tasiurvik's team from its inception.

Perhaps my favourite moment of the day was near the end of our visit with the Governor General. After he had told a few stories and provoked laughs from the crowd, his crew gently nodded to him suggesting it was time to leave. People

were slowly exiting the centre. As he started walking toward the door he stopped to explain that he had been particularly impressed by an individual: a man who has worked incredibly hard at opening (and keeping open) the Tasiurvik Family House, an incredibly well spoken individual who is committed to the community, even if this commitment at times comes at a cost for him and his family. The Governor General awarded Raymond Mickpegak a royal coin in honour of this commitment and contribution to community development. The Tasiurvik team is very proud and grateful to Mickpegak and his family for their care and contribution to the community.



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Sarah Fraser of McGill University is part of the Tasiruvik family house team. She thoroughly explained the work of this family house and its impact on the community.

## **Tasiurvik**

Tasiurvik is a community owned centre developed to enhance family well-being and reduce the risk of children being taken from their homes. Although it is a long-term vision that keeps its founding members chugging through the challenges of this adventure, everyone is aware that the goals will take time to reach. It is a long, multi-step process. The first step has been to develop a common vision with many people from



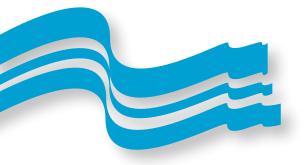


the community. Tasiurvik has held various workshops over the past two years inviting everyone from the community to share. We have also had door-to-door surveys and interviews with families to hear their needs. From this feedback we understand that people often might not feel comfortable talking when they have family issues. They might feel scared of people sharing their stories, of people calling youth protection, of being stigmatized. So they stay with their difficulties, they carry them around and it can be heavy. Many wish they had a place to go, a positive place to connect and share as well as develop trust.

The next step has been to develop activities that would invite family members to come in. Activities have included beading, cooking, sewing, board games, movie night, spa night. At the same time, the founding members, five local volunteers meet on a regular basis to discuss issues and reflect on new approaches for Tasiurvik. They have written out bylaws for Tasiurvik and are working on rules and procedures. It takes time because it is all about trying to do things differently, imagining new ways of working together for families. It means a lot of trial and error. Trial and error is common when new initiatives are being developed: tensions arise and challenges seem insurmountable. Throughout this we practice keeping hope, turning negative into positive and looking forward.

We all know that the family house is just starting. There is much to be learned and to improve, but it is beautiful to see the volunteering, the commitment of certain community members, the smiles of people coming into Tasiurvik.





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## THE RIGHT TO HARVEST BELUGA WHALES

By Mark O'Connor, Resource Management Coordinator, Makivik Corporation

Since time immemorial, beluga whales have been a key component of Nunavik Inuit society. Inuit relied on belugas for subsistence and as such developed an in-depth understanding and great level of respect for this animal. Through time, the nature of this relationship has changed but beluga whales remain central to the well-being and health of Nunavik Inuit.

Once home to large numbers of belugas, the waters along Nunavik's coast were hunted intensively by the Hudson's Bay Company and other commercial whalers during the 1850s to early 1900s. As a result, Nunavik's beluga stocks plummeted and to this day only a few thousand beluga whales occur in the estuaries of Ungava Bay and Eastern Hudson Bay during the summer season. When the Department of Fisheries and Oceans (DFO) recognized this fact during the 1980s, they responded by requesting that quotas be imposed on Nunavik Inuit harvesting to prevent further declines in these stocks.

Although DFO encouraged a collaborative approach and sought the input of Nunavik Inuit during beluga research and when making management decisions, the establishment of quotas has nonetheless burdened Nunavik Inuit ever since and has had detrimental impacts on beluga harvesting practices and values. The advent of firearms and motorized watercraft have without a doubt contributed to a transformation of hunting practices. However, the quota system has had profound impacts not only on the way belugas are hunted, but also on the transmission of knowledge to younger generations and, to some extent, on the cultural identity of Nunavik Inuit. Frustration about the quota system has thus grown over the years and has led to a deterioration in the relationship between Inuit and wildlife managers.

At the crux of the issue is a fundamental difference in the wildlife management approaches of Nunavik Inuit and those accepted by the Western world. For scientists and wildlife managers, assuring the well-being of animal populations begins first with studies on the animal's biology, reproduction rates, mortality rates, population size and structure, health, etc. Based on this information, they determine the maximum number of animals that can be harvested to attain a specific management objective. For Inuit wildlife management is achieved naturally by hunting only what is needed and by showing the utmost respect to the animals and their habitat; throughout history this has proven effective to ensure the survival of both beluga whale populations and Nunavik Inuit. Bringing these two visions together in order to create a single, effective beluga management system with structures that are based not only on scientific information, but also on the wealth of knowledge held by Inuit — this has become one of the biggest challenges faced by today's wildlife managers.

Since the *Nunavik Inuit Land Claims Agreement (NILCA)* came into effect in 2008, the Nunavik Marine Region Wildlife Board (NMRWB) has become the main instrument of wildlife management in the Nunavik Marine Region (NMR) and is responsible for approving management plans, total allowable harvests (quotas) and other regulations related to beluga harvesting (although the DFO Minister ultimately retains the right to reject/vary decisions of the NMRWB). Although the first management plans approved by the NMRWB were quite similar to those previously adopted by DFO, in 2013

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the Board undertook to overhaul the beluga management system in Nunavik. This decision was based on the general dissatisfaction that reigned amongst Nunavik Inuit towards the beluga management system that had, by then, been in place for nearly 30 years.

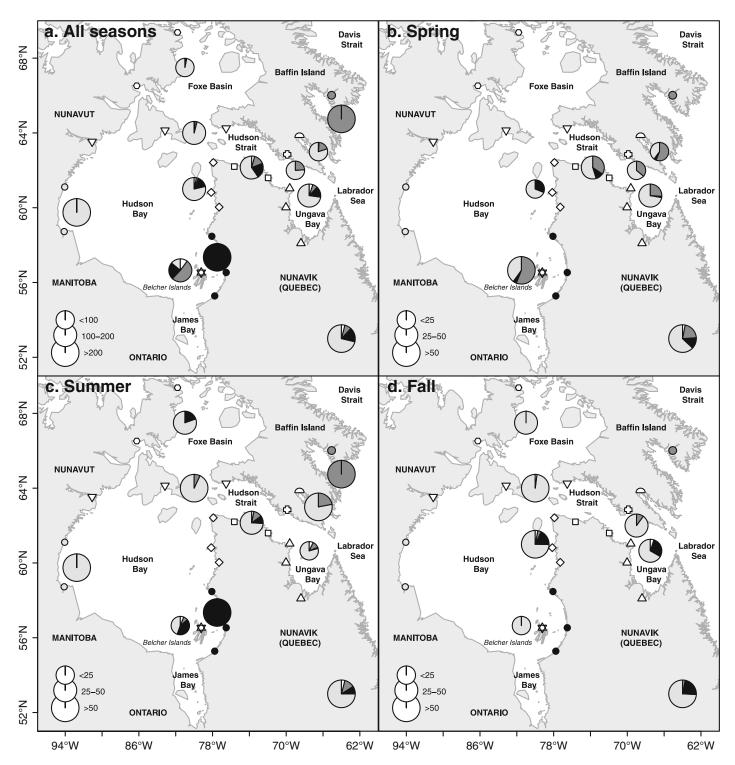
Having undertaken consultations with hunters in all 14 Nunavik communities, the NMRWB decided to create a management system which gave significantly more consideration to Inuit knowledge of beluga whales and which offered more flexibility and decision-making power (in terms of determining community allocations, hunting locations, hunting periods, etc.) to the Local and Regional Hunting, Fishing and Trapping Associations. These changes were intended to undo the sense of urgency and a "use-it or lose-it" approach that was instilled by the previous system, whereby hunters felt compelled to harvest the entire quota rather than let it go to waste or to rush out to get their catch before the quota was used up. Another key element of the new system was to provide a choice to communities about whether or not to travel long distances to harvest their beluga, which was a requirement under previous plans. Besides the significant costs associated with such outings, the practice of community trips to the Hudson Strait was also preventing knowledge transfer to future generations of hunters and was increasingly dangerous due to unpredictable weather patterns associated with climate change.

While Makivik considers that the NMRWB has successfully attained its objectives to create a more flexible management system that gives more credence to Inuit knowledge, the resulting product has been difficult to grasp due to its technical nature and its focus on "EHB" (Eastern Hudson Bay) beluga whales. Considering this, Makivik felt it was relevant to review some of the key facts upon which this plan is based in order to make this new system more understandable. Although the ultimate

question in everyone's mind is "how many belugas can we hunt?" A number of other questions must be asked before arriving to an answer.

How many belugas are there in Nunavik? Before answering this question, it must be clear exactly which beluga whales we are talking about: all of the whales that pass through the region at some point or another, or only those that spend the summer in Nunavik? Skin samples collected by hunters since the 1980s have shown clearly that generation after generation, beluga families return to the same rivers every summer. In other words, if belugas are eliminated from a particular estuary, it may take many years before an abundant population re-establishes itself there. Because of this, belugas in the Eastern Arctic are managed based on what is referred to as "summering stocks." Based on genetic information and on known summering aggregations, DFO researchers have concluded that at least four separate stocks are hunted in the Nunavik Marine Region (see Figure 1).

Most of them are from the large Western Hudson Bay (WHB) stock, which passes through during spring and fall migrations. This stock spends the summer between Churchill and the Kivalliq region, and was last estimated at approximately 57,000 belugas. The James Bay (JB) subpopulation is also quite healthy, numbering in the range of 15,000 belugas, but appears to behave differently than other groups in that it spends the entire year within the James Bay/South Belchers. The two remaining stocks summer in the Nunavik Marine Region and are the reason why strict regulations have been imposed on Nunavik Inuit. Because there are so few Ungava Bay (UB) belugas remaining, it is quite difficult to produce a valid population estimate for them, but it is thought that fewer than 50 belugas remain. Finally, there is the Eastern Hudson Bay (EHB) stock - the stock around which the NMRWB's management system is structured. Approximately 3,000 EHB belugas spend their summers in and around the Umiujaq area, making frequent

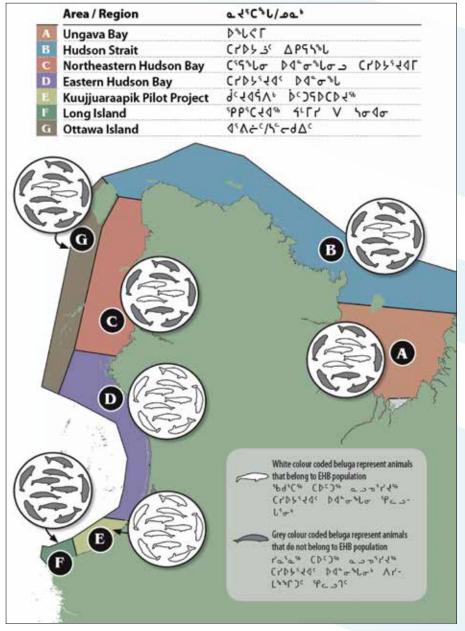


(Conservation Genetics, "Spatiotemporal segregation among summer stocks of beluga (*Delphinapterus leucas*) despite nuclear gene flow: implication for the endangered belugas in eastern Hudson Bay (Canada)", volume 13, 2011, page 10, Julie Turgeon, Pierre Duchesne, Gabriel J. Colbeck, Lianne D. Postma, Mike O. Hammill, ©Springer Science+Business Media B.V. 2011) With permission of Springer.

Figure 1: Estimated proportions of belugas originating from each summer stock in each Main Area for: a. All seasons, b. Spring, c. Summer and d. Fall. Black, pale grey, dark grey and white fillings indicate proportions from Eastern Hudson Bay (EHB), Western Hudson Bay (WHB), Cumberland Sound (CUM) summer stocks, and unknown origin, respectively (source: Turgeon et al. 2012)

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trips into the Belcher Islands area over the course of the summer before migrating back to the Hudson Strait and Labrador Sea to overwinter.

The number of belugas present in the waters of Nunavik has been a controversial subject in the past. First, they are counted at a time of year when hunters know there are few belugas in the NMR (i.e., during the summer). For years, Nunavik Inuit have requested that surveys be carried out in the spring when large numbers of belugas are passing through the region. One of the main reasons that DFO has avoided doing so is because, although conducting a survey during the spring would confirm that thousands of whales pass by Nunavik every year, the results would be of little use when making management decisions since the different stocks are mixed together at that time of year and it is impossible to tell them apart during surveys. The interpretation of past surveys has also been the source of some misunderstanding; the most notable example coming from Ungava Bay where only two belugas were observed in an area where Inuit routinely observed larger numbers. In this example, the only conclusion that can be drawn with some certainty is that there are now only a handful of belugas summering in the estuaries of Ungava Bay.

In the end, it is important to keep in mind that the population estimates produced by DFO should not be considered the exact number of beluga whales in a subpopulation, but more importantly as a means to track a population's trend over many years. Because belugas are widespread and spend much of their time underwater, it is impossible for DFO to count each and every one of them. To overcome this challenge, aerial surveys are conducted every few years when a team of DFO biologists accompanied by Nunavik Inuit observers fly along a number of fixed transects to count belugas. Their observations are analysed statistically to obtain an estimate of the number of beluga whales that would have been visible at the surface had their flights covered every inch of the region. Before a final population estimate can be produced, researchers must do more calculations to account for the fact that approximately half of the beluga whales are underwater when the plane passes over and cannot be counted.

How many beluga whales can be hunted every year? After we know which beluga stocks we are dealing with and how many of them there are, the last piece of scientific information that is needed is an estimate of how many can be killed while allowing the population to either remain stable or increase over time. Essentially, this boils down to figuring out how many new belugas enter the population every year compared to how many die of natural causes (excluding hunting). If there are more belugas entering the population than there are dying, then that additional amount can be harvested. These calculations are made using computer models, which also factor in reproduction rates, harvest rates and struck and lost estimates. In the case of Eastern Hudson Bay belugas, it was

determined that the removal of 180 belugas within a three-year period would have a 50% chance of allowing the population to remain stable or increase. This has formed the basis of the new management system implemented by the NMRWB.

Because there is no immediate conservation concern for Western Hudson Bay or James Bay belugas, the NMRWB concluded that implementing harvest restrictions for those stocks would contravene the NILCA (thus the reason there is no longer a quota at Long Island). Similarly, since Ungava Bay belugas are considered so rare by scientists, and since Inuit from the region continue to see large numbers each year, the Board considered that it would be unfair to close hunting altogether because it is unlikely that any belugas killed there would actually be from the Ungava Bay stock. The only stock for which they felt a quota was necessary was for Eastern Hudson Bay belugas. However, because of the fact that they mix with the other stocks throughout the Nunavik Marine Region (except within their summering area between Kuujjuaraapik and Inukjuak) it would be inappropriate to count every harvested beluga against the quota as we would if they were all from the EHB stock – this is where the new management system gets complicated.

The increasingly famous "percentages" that are in the NMRWB system, are the basis for determining the actual number of belugas that can be harvested versus the EHB number. Using the genetic information obtained from skin samples, the NMRWB estimated what were the odds of harvesting an EHB beluga in each region of the NMR and at different times of year (Figure 2 illustrates the odds of harvesting an EHB beluga during the fall hunt). For example, in Hudson Strait it is estimated that two out of every 10 belugas killed (20%) are from the EHB stock and should be deducted from the quota. Because we cannot simply decide which two should be deducted from the quota, each beluga that is harvested counts (i.e., two out of 10 beluga = 0.2 beluga or 20%) towards the quota. This way, the system will have accounted for any EHB beluga that may have been harvested. Based on this approach, each community is allocated a specific number of EHB belugas and the actual number they can harvest depends on the directions given to hunters by their Local Nunavimmi Umajulirijiit Katujjiqatigiinninga (LNUK). For every EHB beluga that has been allocated to a community, the actual number that can be harvested is anywhere from one (if harvested in Hudson Bay) to 10 (if harvested in Hudson Strait during spring and summer).

How do we improve the system? The NMRWB will undertake to review its three-year management plan later this fall, and will seek input from Nunavik Inuit about improvements that can be made. Anyone who can suggest ways to improve Nunavik's beluga management system should contact their local Anguvigapik or the NMRWB to become engaged in this process and share their views.



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## What Makivik is Doing About our Caribou

By Mark O'Connor, Resource Management Coordinator, Makivik Corporation

unavik Inuit have lived alongside caribou for thousands of years; depending on them for food, clothing, and tools, among several other uses. Throughout this time, a significant body of knowledge about caribou biology, behaviours and habitat has been acquired by Inuit and transferred from generation-to-generation. Although widely ignored by governments in the past, Inuit traditional knowledge is now given more credit by decision-makers and Makivik continues to press them to do so in all aspects of their work. The following is intended to share some facts about the region's caribou herds and about Makivik's role to ensure they remain available for future generations.







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## The Herds

In Nunavik, three separate caribou herds have been defined based on their habits and movements: the Leaf River, George River and Torngat Mountain herds (Figure 1). The Leaf River herd occurs mainly along the Hudson Bay coast, but extends to the Ungava coast, migrating annually from wintering grounds in the South to calving grounds in the North (Figure 2). The George River herd undertakes similar migrations, but is found further east into Labrador. Finally, the Torngat herd, as its name suggests, spends most of its time in the Torngat Mountains.

Inuit know that caribou, like most wildlife, undergo cycles of increase followed by decline. Many of our elders will recall periods when caribou were quite scarce; this is in stark contrast with the large herds that were present in the 1990s. However, the George River herd has now declined from more than 800,000 animals in the early 1990s to fewer than 10,000 in 2015; the Leaf River herd has experienced a decline from approximately one million in the early 2000s to an estimated 332,500 in 2015 (Figure 3). Although, the Torngat Mountain herd does not occur on the same scale, their numbers have also dropped from approximately 5,000 in the 1980s to fewer than 1,000 in 2014. Similar declines have occurred in other herds and across the circumpolar Arctic in recent years. No single factor has been directly linked to these declines. The deterioration of habitat (especially on wintering grounds), an increase in the prevalence of parasites and disease as well as the impacts of exploration and development activities and climate change (e.g., changing weather patterns that may lead to ice crusting in winter and thereby reduced access to lichen) have certainly all played a role. Since caribou play such a critical role in the food security of Nunavik Inuit, Makivik has become involved in a number of initiatives to ensure that the herds are well managed. There are a number of hurdles on the road to attaining this objective, many of which are amplified by the behaviour of caribou and the vastness of the territory they occupy. One example is the plasticity of their calving grounds, which often change from year-to-year. The

maps in Figure 4 illustrate how difficult it is, given the spatial evolution of calving grounds, to provide legal protection to this habitat.

Despite the complexities involved, the underlying objective that drives Makivik to remain engaged in these efforts is our commitment to ensure that caribou are available to meet the needs of our future generations, while taking all necessary steps to protect Nunavik Inuit harvesting rights.

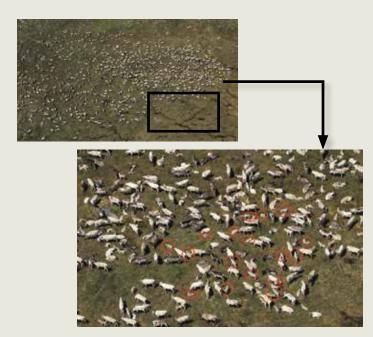
## **Makivik's Involvement in Caribou Management**

## The Hunting, Fishing and Trapping Coordinating Committee (HFTCC)

The HFTCC was originally established pursuant to Paragraph 24.4 of the James Bay and Northern Quebec Agreement (JBNQA). Makivik appoints three out of 16 members to the HFTCC. Others are appointed by the Cree (three members), the Naskapi (two members), the Government of Quebec (four members) and the Federal Government (four members). The Committee provides recommendations to the Quebec government on all matters related to caribou management, including the regulations applicable to sport hunters. Since caribou fall under provincial jurisdiction, voting rights of federally appointed members are transferred to Quebec for any decisions related to caribou.

## The Ungava Peninsula Caribou Aboriginal Round Table (UPCART)

Established in 2013, UPCART was created as a means for all Aboriginal groups who depend on Ungava peninsula caribou to develop culturally significant management measures and to re-establish respect for caribou by all hunters, without the influence of governments and other stakeholders. UPCART membership is restricted to the Inuit of Nunavik and Nunatsiavut, the NunatuKavut Community Council, the Naskapi nation of Kawawachikamach, the Cree nation government, the Innu nations of Quebec and Labrador. Staff from Makivik's Resource



## How do we know there were 332,500 Leaf River herd caribou in 2015?

In order to obtain population estimates, government biologists conduct aerial surveys of the herd while the animals are grouped together (i.e., when biting insects emerge in early-summer). These surveys are conducted several years apart (i.e., 1975, 1983, 1986, 1991, 2001, 2011), but are complimented by annual classification surveys that collect additional demographic data, which allows us to follow the trend of the herd.

The actual population estimates are obtained only during census years when researchers seek out most of the groups in which radio-collared animals are located and take photographs of them. Later they count the exact number of animals in each photograph and based on the number of radio-collared caribou observed versus the number of radio-collared caribou in the herd produces a population estimate.

Classification surveys in the spring and fall allow researchers to document a variety of information such as the number of calves that were born, the number of calves that have survived, the ratio of males to females in the herd and the survival rate of adult females (estimated based on the survival of radio-collared females). Models allow this data to be factored into the previous aerial survey results to obtain an updated estimate of the herd's size. In 2015, this process suggested that there were approximately 332,500 caribou in the Leaf River herd.

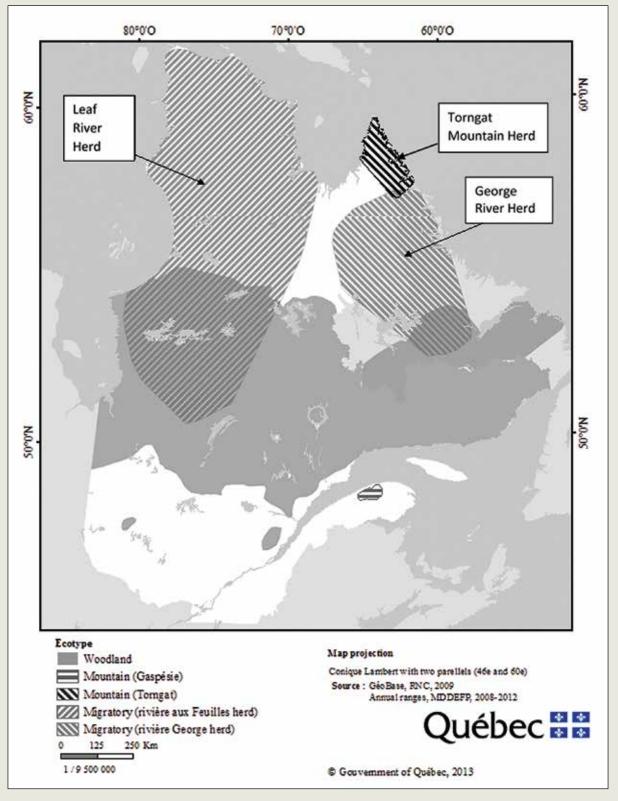


Figure 1: Distribution of the different ecotypes and herds of caribou in Quebec and Newfoundland and Labrador (source: Ministère des Forêts, de la Faune et des Parcs)

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Ե<sub>°</sub>Ր<sup>ҁ</sup>ረ ላ⊐<sup>c</sup> ረ ላ <sup>ҁ</sup> Ͻ<sup>₅</sup> Ͻ<sup>ℴ</sup>Ր<sup>c</sup> / George River Herd

PL4Δc σ4l%l / Ecotype

دزُ<sup>ج</sup>کرہ / Woodland

'b'ዓ' (ገነህተ) / Mountain (Gaspésie)

ኄነፃና (ኃናቄባና) / Mountain (Torngat)

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Calving grounds, mid-May/late June



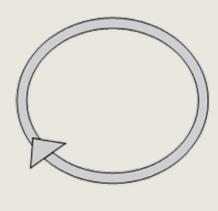
Summer ranges, early July/early September



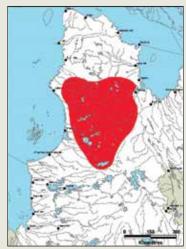
Fall migration - Phase 1: September/late October



Spring migration,



late April/mid-May



Rutting season, late October/early November



Winter ranges, December/late March



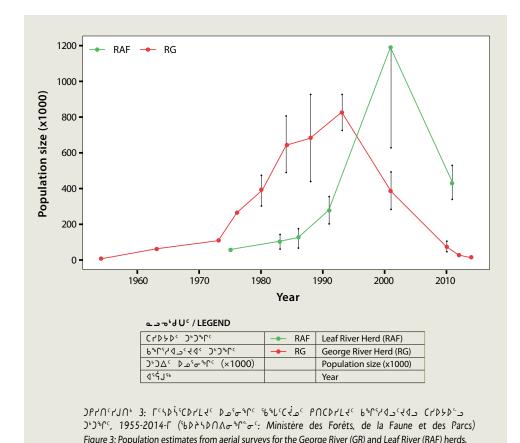
Fall migration - phase 2: October-December

## o°d U° / LEGEND صحم

۵٬۲٬۵٬۵۲۰ ما%له ۱/۲۶ مه%امه Calving grounds, mid-May/late June ۵۵۶،۲۵۵۱،۵۲۰ ۲- ۷۱۵٬۱۹۲۵ -۱/۲٬۵۲۲ ۲۰ رح-۱۵۱<sub>۵</sub>۱۵۱۸ Summer ranges, early July/early September ۵۲۵۲۹ - ۲۵۲۹ - ۲۵۲۹ - ۲۵۲۹ مرا ۵۵۲۶۶ م د۱۵۰۸ز۱۹ Fall migration – Phase 1: September/late October  $4^5ac^5$ 7.414440 ا− Rutting season, late October/ early November ۹۹۵۰۹۲ غ٬۲۵۲۶، ۵۰۹۲ - کهلروطه، ۵۰۲۸۸ م Fall migration - phase 2: October-December ۵۱۹۶۵ - ۱۲،۲۵۲ ع ۱۹۹۹ Winter ranges, December/late March ٥٨١١٤ ٦ - ٦ ١٩٨٠ کـ ۵ ، ۱۹۸۲ که ۱۹۸۲ که ۱۹۸۲ که ۱۹۸۲ که Spring migration, late April/mid-May

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Figure 2: Pattern of seasonal movements of the Leaf River Herd, based on the monitoring of adult females and males fitted with radio-collars between 2008 and 2013 (source: Ministère des Forêts, de la Faune et des Parcs)



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1955-2014 (data from Ministère des Forêts, de la Faune et des Parcs)

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 $C4^{\circ}C1^{$ ᠳᠻᢈᡪᡶ᠌᠌ᡗᢐᢐᡗ᠑ᠳ᠍ J, J5, ℃ D-ᠬᡩᠬ᠘ᢞᢗᠳ᠉ᡗ᠂ᡖ ے ۱۶۶۵۶ کے سے اور ۱۶۵۵ م ۹۲۵٬۲۹٬۵۷۲ مرم،۲۶۵ PUL7<sub>0</sub>Lc CLDL<sub>0</sub>L ᠂᠙ᠫ᠋᠐᠘᠙᠙᠘᠙᠙᠘᠙᠘ᠻ᠘᠙᠙᠘ ᢃ᠘᠙᠙᠘᠙᠘᠙᠘᠙᠘᠙᠘᠙᠘᠙᠘᠙᠘᠙᠘᠙᠘᠙᠘᠙᠘ مذن) دره اعد ۲۶۵۱ کاکر۱۵ دره اع, ۱۹۶ ᠳ<sup>ᡪ</sup>᠙ᢗᡪᡶ᠌᠌ᠺᢐᢐᡗᠫ᠍ᢗ᠌ᠫᡟᠫᢪᠲᢂ᠒ᡕᠲᡥᢪᠳ᠈᠙᠆ 1°50~55° ۵۲۵۵-۱۵۹۵ .۵۱۰ مازه ۸۵  $\mathsf{D}^{\mathsf{L}}\mathsf{b}\mathsf{C}^{\mathsf{L}}\mathsf{d}^{\mathsf{L}}$   $\mathsf{D}^{\mathsf{L}}\mathsf{b}\mathsf{C}^{\mathsf{L}}\mathsf{d}^{\mathsf{L}}$   $\mathsf{D}^{\mathsf{L}}\mathsf{b}\mathsf{C}^{\mathsf{L}}\mathsf{d}^{\mathsf{L}}\mathsf{d}^{\mathsf{L}}$ ᢃᠳᢗᠫ᠈ᠳᢗ᠘ᢗ᠂ᢗ ᡏᡳᢗ᠐ᡴᠲᡏᠲᡀᢇᠾᢇ  $PP^{9b}$ ᠗᠐᠔ᢤᢗ 500 ۵۲۷،۲۷ Cd>ADCDdrLC. DaArllch

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Development Department regularly attend UPCART technical meetings and have been involved in drafting the UPCART caribou management strategy; Adamie Delisle Alaku, Makivik's Executive Vice-President responsible for the Resource Development Department, is co-chair of the UPCART.

## **Leaf River Herd Management Plan**

Having witnessed the drastic decline of the George River Herd, and since the previous plan had expired, all parties of the HFTCC agreed on the urgency to develop a new management plan for the Leaf River herd. Drafting is led by the Quebec government, but Makivik staff regularly provide input into the process. While Makivik's primary objective is making sure that there will be caribou for our future generations to hunt, we have maintained throughout the process that the harvesting rights of Inuit, Naskapi and Cree must be prioritized over the needs of non-beneficiaries. A new management plan is expected by 2018.

## Caribou Ungava

Caribou Ungava is a large research program related to Nunavik's caribou herds, their habitats and the species they interact with (e.g., predators, muskox, etc.). Makivik has been a partner in this research program since it was originally established in 2009. Since then, the group has undertaken a number of research projects aimed at better understanding the population dynamics of Nunavik's caribou herds and the possible consequences of climate change and human disturbance on them. A new phase of the research program was initiated in 2015 and will run until 2020. During this second phase, the group will seek to understand the factors that drive the population dynamics of the Leaf River and George River herds. Their projects include studying the ecology of grey wolves and black bears, as well as the interactions between muskox and caribou (a concern that has been flagged by Inuit).

## Defending the Rights of Nunavik Inuit

When it became apparent that the George River herd was undergoing a significant decline, Makivik undertook to close the sport hunt on this herd. These efforts included many tense discussions with government officials, and even a court case, in which the Cree, Inuit and Naskapi challenged the Minister's decision to issue sport hunting licenses for the George River herd. As the herd reached a critical level, it also became necessary for subsistence harvesters to limit their take of George River caribou. In many cases, such as Nunavik, this occurred simply because there was limited access to the herd. In other regions, (such as Nunatsiavut) governments imposed a complete closure on caribou hunting, although the Labrador Innu continue to harvest a few animals as part of a continued cultural hunt.

Given the trend we are seeing in the Leaf River herd, Makivik has again become adamant that the Quebec government must cease issuance of sport hunting licenses. An HFTCC request to that effect was sent earlier this year to the Quebec Minister of Wildlife, Forests and Parks, who unfortunately proceeded to authorize the sale of a combined 2,732 permits for the fall and winter sport hunts. Thankfully, the Minister has at least accepted to adopt a set of regulations, which seek to limit the number of large bulls killed by sport hunters and to prevent wastage events like those witnessed this past winter near Chisasibi, which also occur in Nunavik. Equally, the Minister has agreed to terminate the sport hunt in zone 22A (a provincial hunting zone to the East of Radisson in the Cree territory). Although these are steps in the right direction, Makivik continues to argue that a complete and immediate closure of the sport hunt is necessary to help protect the Leaf River herd from crashing.

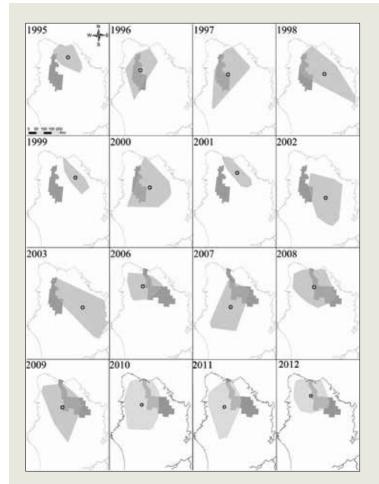


Figure 4: Map of the spatial evolution of the Leaf River Herd calving grounds (pale grey) since 1995. The black dot represents the centroid of the annual calving ground. The legally protected wildlife habitat is shown in dark grey. Its spatial location was redefined in 2004 (maps: Taillon et al. 2012).

A significant hurdle in Makivik's effort to defend Inuit harvesting rights is the Quebec government's interpretation of the *JBNQA*, insofar as it pertains to the Guaranteed Level of Harvest. The *JBNQA* explains that unless there is a conservation concern, the Guaranteed Level of Harvest must be maintained. If the herd is large enough to support hunting above this level, a portion is allocated to the Native Parties and another to non-beneficiaries. However, there is no defined process to determine the amount retained for subsistence harvesting, versus the amount allocated to sport hunters.

Considering the Guaranteed Level of Harvest was negotiated in the 1980s, the needs of today's growing Inuit population are not adequately reflected in this number. However, since there is no formal system to record the number of caribou needed by Nunavik Inuit, there is little information with which to convince the Quebec government that the needs of Inuit are higher than the original Guaranteed Level of Harvest. Obtaining up-to-date harvest statistics is essential to better define and protect Inuit harvesting rights; Makivik therefore intends to put in place a harvest-monitoring program in the coming year. The intent of this effort is to paint a clear picture of Inuit needs to ensure that they will be prioritized over the sport hunt, should the Leaf River herd continue to decline.



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## POLAR BEAR MANAGEMENT IN NUNAVIK – why is it so confusing?

By Gregor Gilbert, Senior Resource Development Department Coordinator, Makivik **Corporation, and Co-chair, Canadian Polar Bear Technical Committee** 

Polar bears – everyone knows what a polar bear is. But for Inuit, who have lived with polar bears for millennia, and for people in the South who have never seen one or perhaps only seen them in zoos, they represent very different things. For Inuit, polar bears are an intelligent and dangerous animal that has provided food, clothing and in the last several centuries income from the sale of polar bear skins. Inuit have a deep respect for polar bears as a result of what the polar bear is and what it provides. Because they are intelligent and dangerous, they also require Inuit hunters to have highly developed skills in order to harvest them. These skills include a detailed knowledge of—among many things—ice conditions, wind patterns, snow characteristics and not the least: polar bear behaviour. For Inuit, polar bears are a vital part of the cultural and societal fabric that is based upon unique harvesting abilities - ones that allow for survival in a harsh environment, providing food and clothing for families and communities.

 $\Delta$   $_{a}$   $_{b}$   $_{c}$   $_{b}$   $_{c}$   $_{$ 

Λ  $^{6}$   $^{4}$   $^{6}$   $^{$ 

For many non-Inuit, polar bears represent something else. They are not viewed as a dangerous and intelligent creature, but rather a species that is being increasingly threatened by climate change and possibly in danger of extinction. The quintessential media message of a solitary polar bear drifting away on a small floe of ice carries a strong message to people who have never lived with polar bears. Unfortunately, it is a message that resonates with people who are concerned about the effects of climate change in the Arctic, but are ignorant to the realities of Northern life, and are ill-informed about polar bears.

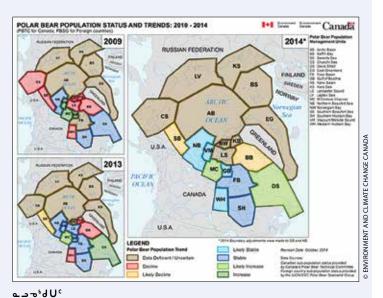
Polar bears inhabit the circumpolar Arctic, with Canada, the United States (Alaska), Russia, Norway (Svalbard) and Denmark (Greenland) being the five countries in which polar bears can be found. Collectively, these countries are called the "Polar Bear Range States," or simply the "Range States." It is thought that there are approximately 26,000 polar bears inhabiting the Arctic, although this estimate may be low as there are no reliable estimates of polar bear abundance in large portions of the Russian Arctic. Canada has the most polar bears of any of the Range States. It is believed that about 16,000 polar bears call the Canadian Arctic home.

There are many ways to estimate how many polar bears exist. Biologists and wildlife managers typically use the term "abundance" when describing how many polar bears they think there are. Abundance can be estimated by techniques such as "mark-recapture" where a certain number of bears are captured and marked with things such as lip tattoos, ear tags, or collars. At a later point in time, researchers go back to the same area and see how many of the marked bears are recaptured. The proportion of the marked recaptured bears to the number of bears originally marked forms the basis for an abundance estimate.

In response to Inuit concerns over the drugging and handling of bears, which is necessary for a mark-recapture study, many scientists have moved to less invasive, or non-invasive ways of counting bears. One such method is the aerial survey. Generally, this involves flying in a plane or helicopter over a series of straight lines, equally spaced apart, noting the number of bears observed. If this is all that is done, then it is considered a "minimum count," which is not an estimate of polar bear abundance, but only the minimum number of bears that are known to exist in the area surveyed. More often, however, statistical methods are used to estimate the actual number of bears in an area, based upon the number of bears actually observed. One statistical method is called the "detection function." It is a number generated by quantifying the things which might hinder someone flying in a plane or helicopter from seeing a bear; things such as trees, cliffs, etc. The detection function is then applied to the actual number of bear observations to derive an estimate of abundance.

A third method for determining abundance is a relatively new technique called DNA mark-recapture. It operates on the same principle as a traditional mark-recapture study, except that the bear is not actually captured (thus avoiding drugging the bear), but instead it is shot at with a biopsy dart gun. A very small dart hits the bear and grabs a small sample of skin, hair and fat before falling out. This material in the dart is then analyzed and a DNA signature for the bear is determined. As with a traditional mark-recapture study, it is necessary to go back and obtain additional samples at a later period in time to determine how many of the original bears darted (and identified using DNA) have been darted a second time. A DNA mark-recapture study is currently being proposed for the Davis Strait polar bear subpopulation.

## $a = \Delta^c$ $D = f = f^c C$ $f = \Delta = f^b U = 2010-2014$



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בבישי ססבילדי שהלאיה. פחירול-סירנלוסי סיוסילרי  $66^{\circ}$   $66^{\circ}$ عددFLU1، ۱۵۸۵، ۲۵۲۹ کالار (۱۳۶۵ کالمار ۲۵۱۲) عمد عدد آلاء کالمار ۱۵۲۹ کالا ۱۵۲۸ کالا ال  $\Delta C \Delta C^{\dagger}$  و  $\Delta C \Delta C^{\dagger}$  و  $\Delta C \Delta C^{\dagger}$  و  $\Delta C \Delta C \Delta C^{\dagger}$  و  $\Delta C \Delta C \Delta C \Delta C$  $^{\circ}$   $PU^{\dagger}$   $PU^{\dagger}$ ንል ነት በላይፈል ነት የነገልፈነት እነግፈተና መርና ነው ለየነገ መርና መርና መርና መርና መርና  $\mathsf{DPLPCCLUSTC}$   $\mathsf{DPLSCL}$   $\mathsf{DPLSCL}$   $\mathsf{DPLSCL}$   $\mathsf{DPLSCL}$ 4' tipoblo rispiscotle 943-Jbs, Foxe Basin-r rispisco-Davis Strait-۲ ۲٬۲۵۶٬۲۵۲۲٬۲۸۱ مدلت Davis Strait-۲ ۲٬۲۵۶٬۲۵۲۲٬۲۸۱ 2158 (C4בן ספרחילוחי 2). כישלא א $^{\circ}$ רליסי פחילא סרליסלי  $^{\circ}$ ۹۵-۴،۱۷۹ ۱۹۰۹ مر الهالي هم ۱۵۹ مرورو برا ۱۹۵ مرور - $^{\circ}$  (خ $^{\circ}$  (خ $^{\circ}$  ),  $^{\circ}$   $^{\circ}$  مه ماره ا

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Polar bear managers and scientists have divided polar bears into 19 subpopulations, which are really management units that allow for polar bear management at a regional level instead of a circumpolar level (see Figure 1). The boundaries for these subpopulations are contentious. Many Inuit do not believe in them. However, it is important to recognize that the subpopulation boundaries are artificial and used for convenience only. No one, not even scientists, believe that bears cannot move freely between subpopulations. The boundaries are often based on the knowledge that many female polar bears return to the same area year-after-year to dens and have cubs or on hunter-reported bears that have previously been marked. Also, these boundaries can change as new information, including traditional knowledge, is collected on polar bear movement and denning locations. In Nunavik, we have three of these subpopulations; South Hudson Bay (SHB) with an estimated polar bear population of 943, Foxe Basin (FB) population estimate of 2580, and Davis Strait (DS), population estimate of 2158 (see Figure 2). These three subpopulations are shared with other jurisdictions; Nunavut, Nunatsiavut (Labrador) and Ontario, as well as within Quebec; the Cree of Eeyou Itschee.

Since these polar bear subpopulations are shared with other jurisdictions, developing management actions can be difficult. Everyone agrees that the long-term objective of polar bear management is

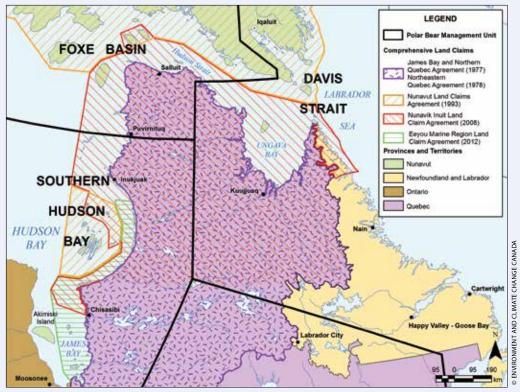
to make sure that there will be a sufficient number of polar bears to satisfy the needs of future generations, but not everyone agrees what the best plan is to achieve this goal. As an example, in 2011 Inuit organizations, governments, wildlife co-management boards and other stakeholders gathered in Inukjuak to try and come up with a voluntary agreement that would limit harvesting of South Hudson Bay polar bears to levels that were thought to be sustainable. There were no fewer than 20 organizations involved, including Makivik Corporation, it's Nunavut counterpart; Nunavut Tunngavik Incorporated, Environment Canada, the Government of Ontario, the Government of Quebec, the Government of Nunavut, the Cree Trappers Association, Anguvigak, and hunter representatives from all of the communities who harvest polar bears in that region. As you can imagine, the discussions were long and complicated, but in the end, an agreement was reached. The participants arriving at a consensus should be considered a remarkable achievement and it was mainly through direct conversations between hunters that this result became possible. Makivik continues to be of the opinion that the best way to coordinate management is through direct discussions between hunter groups.

Some people have suggested that it would be easier to just align polar bear subpopulation boundaries with the jurisdictional boundaries, say, between the Nunavik Marine Region (NMR) and the Nunavut Settlement

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## Polar Bear Management Units in Québec-Nunavik Marine Region – Eeyou Marine Region

Revision Date: September 2015



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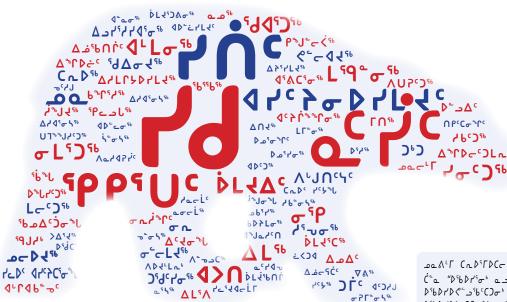
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Area (NSA). However, as mentioned above, and despite the current subpopulation boundaries being contentious, polar bears move freely between jurisdictions. To try to line subpopulation boundaries up with jurisdictional lines would ignore biological evidence as well as traditional knowledge of polar bear ecology and movements.

Before 1973, Inuit and non-Inuit hunted polar bears extensively. The unregulated hunting, especially by non-Inuit, resulted in a dramatic decline in polar bear numbers. In 1973, the five Range States signed an agreement that effectively banned hunting by non-Inuit or non-Aboriginals. Since the agreement was signed, polar bear numbers have been steadily increasing and lately have been considered stable.

For centuries, there was no formal management of polar bears in Nunavik. Inuit relied on traditional harvest management practices that had sustained polar bear harvesting for millennia. With the signing of the James Bay and Northern Quebec Agreement (JBNQA) came a Guaranteed Harvest Level (GHL) of 58 polar bears for Inuit, and four bears for the Cree of Eeyou Istchee. The GHL was the result of a harvest study conducted between 1975 and 1981. It reported that, on average, Nunavik Inuit harvested 58 polar bears a year. The GHL represents a minimum number of polar bears that Nunavik Inuit can harvest before any non-beneficiaries can be authorized to hunt. Ironically, however, the JBNQA also lists polar bears as one of the species in which can only be harvested by the beneficiaries of the JBNQA, even if the GHL is reached.

Another milestone in Nunavik's polar bear management effort was the voluntary Polar Bear Regulations adopted by the Anguvigaq in 1984 and based upon polar bear management practices developed by the Anguvigaq in 1977. Among the regulations is a seasonal closure between June 1 and August 31, a prohibition on the killing of cubs or females with cubs, a moratorium on the use of drugs during polar bear research and a definition of a problem bear.

The 1984 Polar Bear Regulations did not include any kind of mandatory registration for polar bears harvested in Nunavik. Only in cases where a polar bear skin was destined for sale outside of Nunavik was registration required by the Quebec government. This registration was essential for the Quebec and federal governments to meet their commitments regarding interprovincial trade legislation and their

obligations under the Convention on International Trade of Endangered Species (CITES).

In 2008, the Nunavik Marine Region Wildlife Board (NMRWB) was established as per the *Nunavik Inuit Land Claims Agreement* (*NILCA*) with the mandate to act as the main instrument of wildlife management in the offshore area of Nunavik, the NMR (Nunavik Marine Region). One of the first requests from the federal government to the NMRWB was the establishment of a management system for polar bears throughout the Nunavik Marine Region. Although Nunavimmiut have harvested polar bears responsibly for thousands of years, concerns over recent high levels of harvesting led the government to file the request to the NMRWB, so a formal management process is implemented to ensure the long-term sustainability of polar bear harvesting in Nunavik.

In order to fulfill their mandate to establish a management system for polar bears, which will be based on the best available information, the NMRWB recently undertook an extensive study of Nunavik Inuit traditional knowledge of polar bears. Researchers went to all 14 Nunavik communities to conduct interviews with elders and other key knowledge holders. This study will be used to inform future NMRWB decisions on polar bears and should be available to the public later this year. The "word cloud" below is one example of the kinds of material that will be included in the report. It illustrates the words that Inuit associate most with polar bears, with the size of a word representing of how often Inuit associated it with polar bears.

There have been other recent developments in polar bear management in Nunavik besides the work of the NMRWB. Makivik has taken the lead on establishing a working group to develop a management plan for Nunavik and the Cree territory in James Bay. This decision was made with the realization that, in all likelihood, a management regime would be coming for the offshore area of Nunavik and that it would not make sense to have one management regime in the NMR and a completely separate and unrelated one in the area covered by the JBNQA. Thus, Makivik, along with the governments of Canada, Quebec, and Nunavut, Anguvigaq, technical staff from the NMRWB as well as members representing the James Bay Cree have begun development



This "word cloud" indicates the 100 most common words mentioned when participants spoke generally about polar bear habitats. Word size indicates the relative frequency at which a word was present in interview transcripts, and red colour is used to identify the top 20 words used (based on frequency) when participants were asked specifically about what polar bears need in their habitat to survive. (Courtesy of NMRWB)

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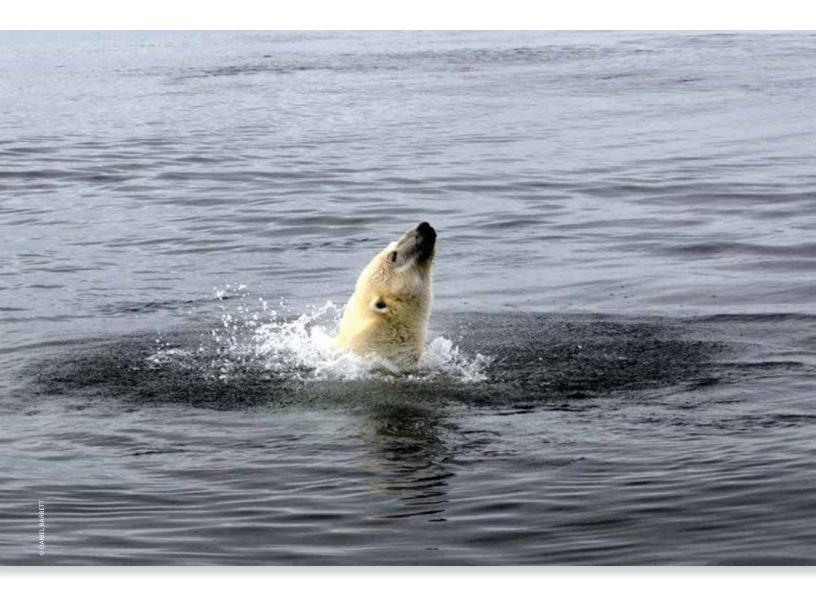
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of a polar bear management plan that will cover both the onshore and offshore regions of Nunavik and James Bay. Although some of the plan has already been written, the key elements, such as the overall objectives of the plan and the steps necessary to attain these objectives are still to be developed. The working group feels very strongly that these need to be formulated only after significant community input,

which will come from the extensive consultations that are planned for early 2017 in all 14 Nunavik communities. Further information about the management plan and the consultation schedule should become available in the coming months.

Finally, there is CITES (the Convention on International Trade of Endangered Species), which is a global agreement that seeks to protect

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species that are, or may be, threatened due to excessive commercial exploitation by restricting or banning international trade of these species. The Convention is currently signed by 180 countries worldwide, including Canada. There are currently three levels of restrictions, which are reflected in the three appendices to CITES. Appendix III is the least restrictive. Species on Appendix III are not necessarily threatened or endangered, but are included on the Appendix by a country that already regulates their trade and wants the cooperation of other countries to help monitor the trade. If a species is listed on Appendix II, it is not currently considered threatened with extinction or endangerment, but could become so if international trade is not regulated. As with species on Appendix III, species on Appendix II need a CITES export permit to allow export from the country of origin. The last Appendix is Appendix I. Unless there are exceptional circumstances, species on Appendix I cannot be traded internationally and countries that are signatories to CITES are not allowed to issue export or import permits for such species. The determination of what level of restriction is necessary to help to protect a species occurs every three years at the Conference of the Parties, or CoP.

Polar bears are currently listed on Appendix II, which is why Nunavimmiut must register their polar bears if they want to export the skin or other parts of it. At the 2010 CITES CoP and again at the CoP in 2013, the United States proposed to uplist the polar bear from Appendix II to Appendix I; this would have effectively banned all international exports of polar bears. The Government of Canada and Inuit organizations, including Makivik Corporation, fought vigorously to keep polar bears on Appendix II. The reason given by the United States for wanting to uplist polar bears was that polar bears were being threatened by climate change and overharvesting. These arguments were largely based on lobbying by animal rights organizations who had little or no knowledge of the Inuit way of life or of Inuit rights under Canadian land claims agreements. In both 2010 and 2013, thanks in part to successful interventions by Inuit, the United States proposals were rejected.

The next CoP is occurring in September 2016. There was concern that the United States would submit another proposal to uplist polar bears to Appendix I. Once again, Inuit organizations, including Makivik Corporation's Executive Vice-President, Adamie Delisle Alaku, waged an intensive lobbying campaign that included several trips to Washington D.C., to try and persuade the United States government

not to proceed with a proposal. In May of this year, the United States announced that they had decided not to submit a proposal to uplist. This represents a significant achievement for Inuit and all of the Inuit organizations involved in this result should feel justifiably proud.

However, it is important to remain vigilant. There is always a chance that the United States, or another CITES country, could submit a proposal to uplist polar bears again at the next CoP in 2019. This is another reason why Nunavik needs a polar bear management system that it can defend as being robust and responsive. It is to this end that Makivik supports the development of a polar bear management plan and the establishment of a formal polar bear management regime in Nunavik. In short, we want to ensure that Nunavik hunters will continue to have access to international markets for the products of their legal polar bear harvests.

So, polar bear management in Nunavik is complicated. It can be compared to a big telescope. On the big end of the telescope we have the international community that affects polar bear harvesting in Canada. This includes CITES and discussions with the other polar bear Range States, as well as pressure from animal rights groups and climate change. If we focus in a little bit more, we see the Canadian perspective, with all of the various jurisdictions, user groups and wildlife co-management boards who need to decide how to best manage polar bears that straddle all of their jurisdictional boundaries. If we continue to focus in even more, we reach the regional level and the need for a polar bear management plan for Nunavik that not only works for the onshore and offshore areas of Nunavik, but also satisfies the Canadian perspective and to some degree the international community. Finally, we arrive at the most important end of the telescope; the one which focuses in on the local Nunavik communities. It is only through hunter and community input that any polar bear management efforts are going to be successful. Whether it be through Anguvigaq or the Anguvigapiks, Nunavik Inuit engagement is the cornerstone of effective polar bear management, as this is where much of the true knowledge about polar bears is held. Makivik is committed to ensuring that local views are represented in all polar bear management initiatives and that the rights of Nunavik Inuit are acknowledged and upheld, despite all of the complexities involved in dealing with polar bear management. •

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The photo was taken on the evening of June 2<sup>nd</sup> during the Nunavik Tourism Association's annual general meeting gala supper (sponsored by First Air), during which Air Inuit was presented the Nunavik Regional Tourism Award, for the important role the Inuitowned airline has played in the region's tourism industry since its inception in 1978. Air Inuit President Pita Aatami (holding the carving) accepted the award. Aatami took that opportunity to recognize the long-time famous Inuit bush pilot Johnny May for 50 years of service (to Aatami's left) and Inuit pilot Norman Grist (left), who started working for Air Inuit 25 years ago on the Twin Otter and is now the captain on Air Inuit's Boeing 737. Pita also recognized the 12 years of service of Air Inuit mechanic Jean-Guy Lavoie (far right).



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#### Sparrows in action in Kuujjuaq

Air Inuit's Sparrow flight training program took place in Kuujjuaq from June-September of this year. The Sparrow program allows four beneficiaries who are selected following a rigorous protocol established by Air Inuit and the Kativik School Board to receive training towards their private pilot license. The training, theory and flight, is conducted in Kuujjuag in Air Inuit's facility and using a Cessna-172 aircraft. When successfully achieving their private pilot license, the students then continue their training in the South towards their commercial, multi-IFR certification, which will allow them to be considered for a first officer position within Air Inuit. This program is a partnership between Air Inuit, the Kativik School Board and the Kativik Regional Government and allows for highly specialized technical training to be given in Nunavik. This year's candidates are: Jordan Kroonenburg, Felix-Pita Blouin, Tonya Moreau, Annie-Caroline Palliser and Edwin Natacheguan.

#### **Nunavik Regional Tourism Award for 2015**

Air Inuit received this year's Nunavik Regional Tourism Award on June 2<sup>nd</sup>. The annual general meeting of the Nunavik Tourism Association took place in Kuujjuaq on June 2<sup>nd</sup> and 3<sup>rd</sup> and this award was presented during the gala dinner. Air Inuit received a carving of a peregrine falcon made by the late Joanasie Kaitak of Kangiqsujuaq as a token of the award. Air Inuit President, Pita Aatami paid tribute to bush pilot Johnny May for 50 years of service; pilot Norman Grist for 25 years of service and to Jean-Guy Lavoie for 12 years of service as an Air Inuit ground equipment mechanic.



CイD 5 「 いっして さってん でいっている The new Tasiujag airport.

CYD5'F '6%L'CX'&4AD' D'4ACD&%L. Tasiujaq airport inaugeration.



#### A new terminal for Tasiujaq

Last July, the community of Tasiujaq, the Kativik Regional Government, MTQ (ministère des Transports du Québec) and Air Inuit inaugurated a new terminal. Pita Aatami said a few words to the guests present at the ceremony. The nicely designed new facility will allow for an improved passenger experience when transiting through Tasiujaq. •

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## **First Air**

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 $\Delta P = P + C + P + C$ ϞϲʹϧϼͶϼϟΓϧ <sup>۰</sup>مـ۹۹ ₽٩٩٩٢٢٠ Stanley Cup 9,447,  $\Delta$ ים. כים  $\Delta$ ילם  $\Delta$ ילם  $\Delta$ ילם  $\Delta$ ילו  $\Delta$ ירו  $\Delta$ ירו  $\Delta$ יבור  $\Delta$ ירו  $\Delta$ (۱۹۶۰ مربوارز کورز کرد ۱۹۶۸ می مدم ۱۹۶۸ کی مدی کرد ۱۹۸۱ کی مدی کرد ۱۹۸۱ کی مدی کرد ۱۹۸۱ کی مدی کرد ۱۹۸۱ کی مدی  $\mathsf{CCLO4^{\$}}\mathsf{CLO4^{\$}}\mathsf{CLO4^{\$}}$   $\mathsf{CCO3}\mathsf{CCO3}\mathsf{CCO3}\mathsf{CO3}$  $\Lambda^{\sigma}$   $\Lambda^{\rho}$   $\Lambda^{\rho}$   $\Lambda^{\rho}$   $\Lambda^{\rho}$   $\Lambda^{\rho}$   $\Lambda^{\rho}$   $\Lambda^{\rho}$   $\Lambda^{\rho}$   $\Lambda^{\rho}$   $\Lambda^{\rho}$ ٥- بو ۱۵، با ۱۵، ۱۵ محیه ۱۵ میل ۱۵، ۱۵ محی می ۲، بغت ۱۵ بحاربرد تحدیه ۱۶ بزرت، ۱۵ سادیر ۱۹ بورد ۲ بزر ۵-۱۵،۹۱۵ مربات ۱۵۱۵ و ۱۵۱۵ و ۱۵۱۵ مربار م ۵۲۲، ۲۹۱۵ - ۲۵ بالد. ۸۵،۲۱۵ - ۱۵۲۵ - ۱۵ بارزے اولام ۱۵۲۸ - ۱۵ بالده ʹቬΡˤ∩ᠴʹ Stanley Cup ϷϒϧʹϹሒላΓჼ ϧϲϹΓ ϹʹϚΓϷϫʹ ʹϦʹ ΔϤჼϧʹ ۱۲۵٬۵۹۵ حد ۱۹۲۵، کام، ۱۹۲۵ میابرون ۱۹۵۸ میابرورم ۱۸۵۸ میری ۱۲۵۸ میری ا  $\Delta$ a°a° aaca°a  $\Lambda$ J° $\lambda$ i° $\Gamma$ a°.

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## First Air

Once again this year, First Air proudly supported A Taste of the Arctic, a premiere event in Ottawa that showcases unique Arctic ingredients such as caribou, seal, arctic berries, arctic char, and muskox, among others. The event also features performances by talented Inuit artists. We were on hand to provide event-goers with our famous "special coffees," a popular after-dinner beverage served on our flights and arguably our 'taste of the Arctic.'

As you may recall, in 2015 First Air proudly carried the Stanley Cup to Kuujjuaq and Iqaluit. We repeated last year's successful trip. This year, we brought the Stanley Cup to Yellowknife and seven Nunavut communities: Igloolik, Iqaluit, Kugluktuk, Cambridge Bay, Resolute Bay, Arctic Bay and Pond Inlet. As part of this partnership, we shipped 50 bags full of brand new hockey gear for Project North to distribute in two of the communities. The communities on this year's tour enjoyed taking photos of the iconic trophy and seeing it up-close-and-personal – for many individuals, this was the first time they were able to do so. The opportunity to bring the Stanley Cup to the people of Canada's North was an incredible chance for First Air to celebrate with friends and loyal customers in the Arctic. We were pleased to have an opportunity to, once again, demonstrate our commitment to the people and communities we serve.

In celebration of our 70<sup>th</sup> anniversary in 2016, First Air partnered with the National Inuit Youth Council, Inuit Tapiirit Kanatami, the Summer Solstice Aboriginal Arts Festival, and the Economic Club of Canada to bring youth from First Air served communities to Ottawa to celebrate the 20<sup>th</sup> anniversary of National Aboriginal Day. Youth were invited to apply for this unique opportunity to travel to Canada's capital, and those selected were provided with free-of-charge flights, meals, and accommodations. As part of the Summer Solstice Youth Exchange, participants were given exclusive opportunities to learn about their own culture and the cultures of others.

While in Ottawa the youth delegation, made up of representatives from Nunavik, Nunavut, and the NWT, attended the Summer Solstice Aboriginal Arts Festival (held June 17-19), where they had the opportunity to participate in various activities, such as the Grand Entrance and the Competition Pow-Wow, and to witness outstanding performances by artists such as Artcirq. "The Summer Solstice Aboriginal Arts Festival is an event that truly represents the cultural diversity of our urban Aboriginal community, with full participation of First Nations, Métis and Inuit artists." (source: http://www.ottawasummersolstice.ca/)

The Inuit Youth Financial Literacy Toolkit launched on June 20; youth delegates were in attendance alongside the president of the National Inuit Youth Council, Maatalii Okalik. Youth were able to participate in the inaugural workshop and to benefit from the knowledge and instruction first-hand.

First Air



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The youth also attended a Sunrise Ceremony, where they had an opportunity to meet Prime Minister Justin Trudeau, as well as Carolyn Bennett, Canada's Minister of Indigenous Affairs and Northern Development.

But it's not all about events. The best way to demonstrate our commitment to the people and communities we serve is to continue



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streamlining our fleet, specifically by introducing more fuel-efficient ATR 42-500s. The first (C-FTID) was introduced in February and the second (C-FTIK) in April. Final preparations are underway as we expect to introduce the third ATR 42-500. The newer, more efficient, and more comfortable aircraft are a welcome addition the First Air family.

We remain focused on modernization, long-term growth and sustainability and are committed to providing superior customer service and reliable service. Thank you for your continued support and for flying the Airline of the North.

300-6 3500-63500-

## Happy 70th First Air.

Together we have come a long way.

## Joyeux 70e anniversaire First Air!

Ensemble, nous avons fait du chemin!



Meet us on Facebook or at www.makivik.org





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N unavik Creations Inc.'s mandate is to promote Inuit culture, to create jobs and to encourage growth in the local economy.

To this end, the Nunavik Creations boutique in Kuujjuaq, our premier point of sale, is a showcase for independent seamstresses and artisans of Nunavik. *Amautik, nassaq,* mitts and jewellery have a privileged place in the boutique. The products produced in the different communities in Nunavik are carefully selected for their quality and originality.





The boutique has also a wonderful inventory of products designed by Victoria Okpik, with the collaboration of the seamstresses in the sewing workshops in Inukjuak and Montreal. We offer to the clients the possibility of ordering their garments and accessories in the sizing and the colors of their own choice.

Ask about our new products and benefit from the promotions when you visit our boutique in Kuujjuaq. •





## MAKIVIK magazine

## 4LDO. $ADG^{(3)}JO^{(3)}J$ $FDA4^{(3)}JO^{(3)}$

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## The amauti, our flagship product

N unavik Creations is constantly being invited to participate in events that have a link to the Aboriginal community and often approached by various media outlets requesting interviews, which open many doors and opportunities for us.

This last August 2016, we have attended for a second time the Montréal First People Festival. It was a good venue for an excellent volume of direct sales.

Nunavik Creations promoted the knowledge of Inuit women and the clothing traditions of Nunavik by establishing a reputation of quality and authenticity. Among all the products we had at our booth, it is the *amauti* that created the most amazement from visitors.

The amauti always impresses people who discover it for the first time.

After an important feature on the *amauti* in *La Presse* (which can be seen on an electronic tablet - January 26, 2015 issue or through Nunavik Creations' Facebook page), a remarkable collaboration ensued with Avataq to showcase a traditional *amauti* made with caribou and dog fur for the Musée de l'homme in Paris. Consequently this resulted in representatives from the Canada Science and Technology Museum to be intrigued by the concept of the *amauti* and approached Nunavik Creations.

The Canada Science and Technology Museum will showcase an *amauti* from Nunavik Creations for its permanent exhibition with a variety of other important garments that have been developed and used in Canada. Their team will be sent up to Inukjuak to film the community, the making of the *amauti* and to interview women about the garment.







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## Time limits to exercise your rights

You have limited time to exercise your rights, say for instance to sue an individual for an injury, obtaining a financial compensation for a work-related accident or a car crash, etc. Indeed, law foresees many different time limits. A time limit is called a "prescription" in legal jargon.

#### What is a prescription?

A prescription is a time limit to gain (e.g., an object such as an iPod) or if you lose something (e.g., a right to institute legal proceedings). For instance, if you find an iPod on the street and did whatever you could to find its owner, you will become the legal owner of it after a certain period of time. If you do not institute legal proceedings within the given time limit (differs case-by-case), then you lose your right to take legal action. For instance, if someone owes you money you only have a certain amount of time in which you can sue him or her. After that prescribed time limit, you lose your right to take legal action. Prescription is called acquisitive in the first case (the iPod example) and extinctive in the second (the right to institute legal proceedings).

## 

Day one of a prescription normally starts on the day that the right is infringed, but sometimes it starts when you get aware of the cause of your prejudice. For instance, your car is stolen on January 1<sup>st</sup>, but it's on May 20<sup>th</sup> that you learn that it's "John" who stole it. Day one of your three-year time limit to sue John will be May 20<sup>th</sup>, because before that date, you did not know whom to sue. Where the right of action arises from moral, bodily or material injury appearing progressively or tardily, the period runs from the day the injury appears for the first time.

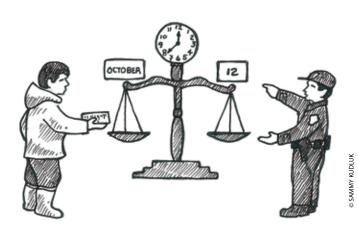
Prescriptions can be interrupted (restarted to day one) or suspended (e.g., paused to day five because you filed your complaint on day five). The Civil Code of Québec contains the general rules regarding the prescriptions, but several other acts foresee different prescriptions.

#### How long is a prescription period?

The most common prescription period is three years. For instance, you have three years to sue an individual who owes you money. Nevertheless, there are some exceptions such as for injuries that happened in a plane or in a cruise ship that are ruled by international conventions. Here's a non-exhaustive list of different prescription periods:

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- concerning labour standards, you have to fill out a complaint to the Commission des normes, de l'équité, de la santé et de la sécurité du travail (CNESST) within:
  - i. 45 days for a dismissal not made for good and sufficient cause;
  - 45 days if your employer has penalized you (e.g., dismissal, suspension, move, discriminatory measures or reprisals) and that this penalty is prohibited by law (e.g., your employer dismissed you when he learned you were pregnant);
  - iii. 90 days after the last incidence of psychological harassment;
- six months after an employment injury (or death) or after being aware that the worker has an occupational disease (e.g., six months after receiving a report from a physician stating that your lung cancer roots from the asbestos you inhaled while working in an asbestos mine);
- one year for an action to annul the acquisition or contract done by a director of a legal person;
- a buyer who ascertains that the property is defective shall give notice in writing of the defect to the seller within a reasonable time (a few weeks) after discovering it;

- one year for an action for defamation (e.g., a false and harmful Facebook post) from the day on which the defamed person learned of the defamation;
- one year for the presumed father to contest the filiation of a child;
- an application by a surviving spouse to have the financial compensation determined by law is prescribed by one year from the death of his/her spouse;
- in criminal affairs, the Crown prosecutor has six months to institute the proceedings for summary convictions (small offences), but he/she has unlimited time for indictable offences (e.g., homicide; aggravated sexual assault; theft when the value of what is stolen exceeds \$5000, kidnapping; etc.).

#### **Conclusion**

As you can see, different rules coexist so the best advice we can give you is to consult a lawyer as soon as possible. Don't wait, time is running out.

Ocasolice Dobbac Photo Essay

## 

## **Arctic Char Music Festival**

The Arctic Char Music Festival takes place every year in Kangirsuk, the "char capital" of Nunavik. The festival this year ran from July 18-22, 2016. Many musicians were flown in, some even from Arviat, Nunavut. The shows at times went into the early morning hours as there were many talented musicians ready to shine and share their art. Music in Nunavik is strong and continues to grow. Makivik Corporation supports Nunavik summer festivals through financial contributions.

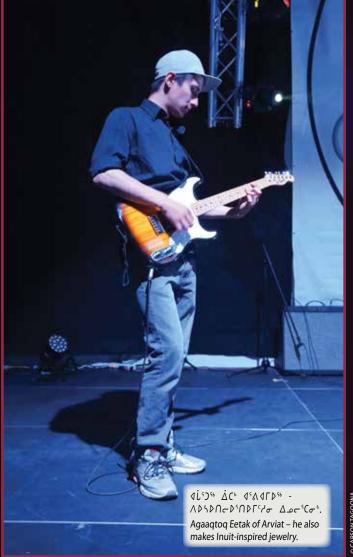




























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# MAKIVIK magazine

# The Open Door: an oasis in downtown Montreal for Inuit

About 40% of the shelter's 150 clients are Inuit, a percentage which staff there say is gradually rising.

he shelter provides basic services including breakfast, a hot lunch, a place to do their laundry or use the computer or telephone, nurse visits, referrals to social and medical services and a work training program.

In 2015, the Open Door served 55,000 meals, distributed more than 1,000 food baskets, washed and dried more than 3,000 loads of laundry and, once again, stayed open during the week of Christmas, when other Montreal drop-in centres were closed.

"It's a little different every day," said Caleb Clark, the Open Door's director. "Most of the action happens in the (church's) sanctuary. The shelter does not discriminate – clients do not need to have identification and they don't have to be sober to use its services."

A couple of years ago, the shelter was only open on Monday, Tuesday, Thursday and Friday due to major lack of funding.

Annie Pisuktie, who used to work with Inuit women at the nearby Chez Doris women day shelter, connected Clark with Makivik Corporation, which funds a number of services to support homeless Inuit in Montreal. "Annie was seeing so many Inuit men that had nowhere to go on Wednesdays," Clark said.

With the support of Makivik and funds from the Ungaluk Program, the Open Door now stays open five days a week and is also helping to fund an assistant director position at the shelter.

The shelter has a music therapy program, which Clark says is popular with Inuit clients. "Through music, we see a lot of emotion and hardness come out," Clark says. Makivik advisor Sylvie Cornez visits the shelter on a regular basis and has distributed several copies of the Bible requested by Inuit clients.

In the nearby Cabot Square, there are no riches, no new land and no certainty. There are many Inuit who hang around there and in Westmount streets and parks: they are the orphans of the street. They are an underground culture of survivalists, modern-day city hunter-gatherers.

A couple of years ago, the Open Door started a transitional housing project for people who are ready, with constant support in a communal setting, to start changing their lives in a positive manner. This home is run by two dedicated live-in workers and allows up to three men at a time the opportunity to work through their issues and accomplish their set goals while living in a safe, healthy, substance-free environment. They are supported and encouraged in practical ways and spiritually and emotionally as well, through mentoring by live-in-workers, through the assistance of an intervention worker, and through the support of a community of volunteers.

Very recently, the Open Door has received funding from the federal government to place 16 Aboriginal people (mostly Inuit) in apartments. This Housing First project was developed by Dr. Eric Latimer, Professor at McGill University and researcher at Douglas Centre. Dr. Latimer is a board member of the Open Door. This is a major breakthrough that

goes beyond offering basic services. Sylvie Cornez is a member of the committee that will oversee the project.

In 2010, Makivik developed its own strategy and action plan on Inuit homelessness in Montreal. Although Inuit represent 10% of all Aboriginal people in Montreal, they count for 45% of homeless Aboriginal people. This is a major challenge.

The approach taken by Makivik was to develop a set of partnerships with organizations that have knowledge and experience in this field and very importantly are sensitive to Inuit culture, values, language and identity. The Open Door is one of the four partners of Makivik in Montreal. Projets Autochtones du Québec (PAQ), is another partner, who provides night shelter and culturally adapted social reinsertion services to Inuit. In July 2016, PAQ moved to a brand new building, which allowed the increase of the number of beds and more importantly the addition of 16 transitional rooms designed to prevent homelessness and help with social reinsertion.

The first partnership agreement was signed in April 2011 with the Chez Doris Women Centre, where Inuit women clientele is close to 20%. Makivik provides funds from the Ungaluk Program for the hiring of an Inuit case worker whose responsibilities are to conduct outreach activities to connect with Inuit women, intervene and manage emergency situations to ensure everyone's safety, encourage Inuit women to make use of Chez Doris's services. A year ago, Makivik and Chez Doris started a new project at the Leclerc Detention Centre to meet with incarcerated Inuit women and assist them in making exist plans aimed at creating healthy lifestyles, decreasing recidivism.

The Native Friendship Centre of Montreal (NFCM) is the fourth partner of Makivik. Its mission is to promote, develop and enhance the quality of life of the urban Aboriginal community of Montreal including Inuit. In NFCM premises, there is a carving room for Inuit. In collaboration between Makivik and NFCM, exhibits of Inuit carvings by Montreal Inuit called TAKU has taken place in the summers of 2015 and 2016. It is a major success.

All Canadian cities are seeing a major growth of Inuit population. The rapid population influx in Montreal is accompanied by a sharp increase of Inuit in difficulty facing economic and social problems including the justice system. There is presently a steady increase of homeless Inuit. The visibility of Inuit living on the streets downtown feed the commonly held view that Inuit have little or no historical attachment to the city, and perpetually live on the margins of social life.

The population of Inuit will continue to grow in Montreal in the future as long as the conditions in Nunavik do not improve. The housing crisis in Nunavik is the major factor of homelessness that entices Inuit to leave their home community in search of a better life hoping they will find a suitable place to stay.

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The major study on low-income and homeless Inuit in Montreal sponsored and financed by Makivik and the Government of Japan, was conducted by Professor Nobuhiro Kishigami. For Montreal Inuit, he is called NOBU. The main priorities identified by Inuit who were interviewed were a place to stay, education/training and jobs, along with access to country food, cultural activities and access to medical services.

The focus of the Makivik Action Plan was to establish a first level of services for low-income and homeless Inuit in Montreal. After nearly eight years, one can say these services are now in place; priority is now to consolidate these services to ensure they are efficient and bring tangible results. A small pocket brochure was developed by Makivik in Inuktitut and English that provides information on all Makivik partners in Montreal and is distributed widely.

The absence of Inuit-specific healing programs and substance abuse programs is the main blockage and prevents Inuit from taking control

of their own lives and their integration in the city. Fortunately, a major study is presently taking place with the Quebec University Research Centre to develop such programs. Inuit who have addiction problems and Inuit who have overcome these problems will be interviewed. Makivik and the Ivirtivik Program of the Kativik Regional Government are the main partners of this major research project.

With hope comes empowerment and this is what Makivik and its partners are trying to establish.

Donat Savoie C.Q.
Strategic Advisor to Makivik Corporation

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## GEORGE RIVER'S QARMAAPIK FAMILY HOUSE

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"I was really interested

in being here," she says,

"because it was to help

the community out."

"I was really interested in being here," she says, "because it was to help the community out."

The building on the George River bustles with activity. Qarmaapik is sometimes a place to craft a baby book or a place to learn how to cook. Other times it's a place to eat a meal and a place to socialize with elders. But always it's a place you can just be.

"We want to [talk to] the community to see what they want," says Annanack. "We're in the middle of establishing new activities, new programs." "Ub÷JL°r-4cD49°b, D'6')" Δ4cr, "Δαc-'Γ<sup>b</sup> Δ64'rJN°5c-

Always, the programs are designed with the idea of serving the community and bettering communication and helping families because Qarmaapik's supporters, including Kangigsualujjuag mayor Hilda Snowball, have never forgotten the reason the family house is so important.

Four years ago, Kangiqsualujjuaq had the dubious distinction of having the most number of children placed in foster care across Nunavik. Twenty-seven of the town's children had been taken and the community wanted to find a way to keep their kids at home.

One of the answers, they hope, is Qarmaapik, a joint partnership between the Nunavik Regional Board of Health and Social Services, the Kativik Regional Government and the Kativik Municipal Housing Bureau.

The red-trimmed ash building underwent an incredible transformation, Annanack says, with new walls and new floors and upgraded electricity. Makivik contributed financially to these renovations. In March, the community held a grand opening.

Since then, Qarmaapik has worked hard at supporting parents in the region. A lot of parents are very young, Annanack says. Helping them is what she most looks forward to. Qarmaapik offers healing programs, land activities and circle discussion to help both children and parents

feel like they have a voice and are heard - and even talk about their hopes and dreams.

"One of the big problems is communicating," she says. "It's a very huge problem... no one is connecting."

There is so much good about Kangiqsualujjuaq, Annanack says, but people still need help. People need help navigating drug use and alcohol abuse and how to have healthy conversations.

> "[Families] don't want to reflect on things, they don't want to get help," she says, "but we have to try to find some way to get help."

> Qarmaapik is still working hard at achieving its primary goal: to provide food and shelter for children and their parents if an emergency should arise.

> "The main reason is to avoid children [being] sent out to youth protection," says Snowball. "I don't have anything against them because they're trying to do their job, but it's not effective enough for the families."

Taking children away doesn't help families become healthier, she says. "We need to find better solutions to help the families and children to stay here and to

support them and to counsel them."

It would be ideal if police were called to intervene in a home, if the children without close family could be able to stay a Qarmaapik for a night or two until there could be follow-up with the family and counseling with the parents, says Maggie Emudluk, a strong supporter of Qarmaapik and a resident of Kangigsualujjuaq. Qarmaapik has been working over the summer to try and sign a memorandum of understanding with youth protection and social services, as well as police, she says, to try and find ways to keep children out of the system but still safe, happy and healthy.

The idea is to try and minimize disruption to the families, Emudluk says. "We want to be given a chance [to handle child service issues] our way too."

## <sup>5</sup>եհ՝ ԽՈ<sup>5</sup>ՈርԽԺ<sup>Ֆ</sup>Ր<sup>c</sup>

לר לבאס<sup>ג</sup> מיבכ״רי

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In 2007, Andrew Nulukie (far left with green cap) working with elder Simeonie Elijassiapik (left with light green jacket and black cap), Danielli Inukpuk (black hat and brown jacket), Joseph Nalukturuk (red shirt leaning on qajaq), Simon Makimmaq (elder from Akulivik standing in white shirt), Jamessie Weetaluktuk (standing in brown jacket) and Daniel Oweetaluktuk Kasudluak (sitting far right).

## RETURN OF THE QAJAQ

By Tommy Palliser

THE TRADITIONAL INUIT QAJAQ, ONCE USED BY MANY INUIT HUNTERS ARE NOT USED AS OFTEN AS THEY WERE IN THE PAST. INUIT INVENTED THE QAJAQ, MAKING THEM OUT OF DRIFTWOOD AND WHALEBONE FRAMES WITH A SEAL SKIN COVER. A HUNTER WOULD BE MEASURED TO ASSESS HOW MANY SEAL SKINS WOULD BE NEEDED TO COVER THE QAJAQ, DEPENDING ON THE HUNTERS' HEIGHT. WHEN THE QAJAQ WAS READY, IT WAS OFTEN USED TO HUNT FOR ANIMALS, WHICH WERE RICH IN FAT.

According to Joseph Nalukturuk, an elder of the community of Inukjuak, "hunters used to mostly go hunting for seals or walruses, animals which were rich in fat to keep them warm in the winter." The fat of the seal or walrus would be used to fuel a *qullik* (stone lamp) to keep them warm in their igloos over the long, cold winter months. The *qajaq* was also used during the winter to hunt for seals in the open sea waters. The late Danielli Inukpuk once told stories of fierce blizzards coming in while they were hunting and some did not make it back and were later found frozen in their *qajaq*. These stories resonate among the elders, telling stories of their past and how life was so challenging back then as they used nothing more than their own inventions, skills and knowledge of the land to survive.



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## Youtube: 'ኔፋ' ኦበጎበርኦታ ዮር







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When making a *qajaq*, Inuit used to gather together in the spring and summer months to make them. The men worked on the frames, gathering driftwood from the islands and from the south. By using their skilled hands, the Inuit would put the *qajaq* frame together, without the use of any hammers or nails. Once the frame was complete, the women would help by sewing the cleaned seal skins onto the frame.

Nowadays, Inuit often use freighter canoes or boats with powerful outboard motors to get to their hunting and fishing destinations in much less time and with much more gear and food harvested. The canoes were introduced in the mid 1950s according to Joseph Nalukturuk. When asked how he felt when the *qajaq* was not used as often and how he felt by the canoe and gas-powered outboard slowly replacing the *qajaq*, he said that no one really worried about it and were actually happy to use the canoes that carried more, travelled further and didn't need muscle to travel over water. This evolution from a traditional mode of transportation, to a more modern form of transportation slowly eroded the knowledge of the *qajaq*, which was the traditional mode back then to travel over water.

In 2007, the Unaaq Men's Association of Inukjuak started a *qajaq*-making project, to help slowly re-introduce the art and skill of *qajaq*-making. The Unaaq Men's Association of Inukjuak was officially incorporated as a non-profit organization in 2006, providing support for young Inuit men of the community as well as promoting Inuit culture with the funding support of the Kativik Regional Government, Makivik Corporation, Avataq Cultural Institute, Municipality of Inukjuak and the Pituvik Landholding Corporation of Inukjuak at the time. The association was in need of a project to begin the aspiring goal of having the youth work closer with the elders, building a foundation for the young men to learn cultural skills as well as feel a sense of traditional guidance and support.

A plan was set out and Andrew Nulukie, then 32-years-old, was chosen to be the *qajaq*-making student, back in the summer of 2007. Elders Moses Nowkawalk and the late Simeonie Elijassiapik helped teach Nulukie how to make a traditional Hudson Bay model *qajaq*. Ever since

2007, Nulukie has been working with a few elders of the community; Eliassie Weetaluktuk, Joseph Nalukturuk, (late) Danielli Inukpuk, (late) Simeonie Elijassiapik, Moses Nowkawalk and Charlie Elijassiapik to make them over the summer months.

The association began to hire students over the summer in 2012 to help make the traditional model *qajaq*. Innalik High School students Timothy Nayoumealuk Napartuk, Andrew Niviaxie, Jimmy Levi Kumarluk, Cailym Leblanc, Daniel Weetaluktuk, Sammy Tukai, Aibillie Oweetaluktuk, Laurie Nowrakudluk and Elisapee Nalukturuk have all participated in *qajaq*-making and have gained some knowledge on how to make a traditional *qajaq*. When the project began in 2007, there were only a handful of Inuit who knew how to make a traditional Hudson Bay model *qajaq*. To date, there are more than 14 people in the community of Inukjuak who know how to traditionally make a *qajaq*. The association now owns several traditional model *qajaq* including a complete seal skin *qajaq* made by the Pukik Cultural Committee of Inukjuak.

The association has also conducted several training sessions in seakayaking in the community over the past few years. Presently there are 11 youth that are certified level one sea-kayakers and four level two seakayakers. The association has held evening storytelling sessions with elders sharing stories of how it was hunting with a *qajaq* as well as other hunting adventures. The young men have since been talking about plans to go hunting on the sea for seals and other animals with the traditional *qajaq*. Possibly, this summer in 2016, we will see a re-birth of hunting by *qajaq* among the young men, which will be a sight that the elders will be pleased to see, slowly bringing back the cultural practice of hunting by *qajaq* while there are young traditional *qajaq* makers busy making their own *qajaq* in the community.

#### Youtube: Return of the Qajaq

An interview with elder Joseph Nalukturuk can be viewed on Youtube along with more photos and videos of Inuit making and using the *qajaq*.

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## "Nunavik Sivunitsavut" Slated to Start in August 2017

Nunavik youth can look forward to applying to attend a unique college program that will provide culturally relevant education starting next August in Montreal.

The "Nunavik Sivunitsavut" (NS) program will be modeled on the highly successful "Nunavut Sivuniksavut" program operating out of Ottawa for the past 20 years. Nunavik Inuit have attended



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The  $2^{nd}$  year students of Nunavut Sivuniksavut in 2009. Back row, (L-R) Abbygail Noah, Lori Tagoona, Karen Flaherty, Janice Grey; front row (L-R) Kerri Tattuinee, Ann-Marie Atchison and Kiah Aupaluktuq-Hachey.

## **Fisheries Cheque**

the program, as have Inuit youth from Nunatsiavut, and the Inuvialuit Settlement Region.

Thanks to a grant of slightly over \$665-thousand from the department of Aboriginal Affairs and Northern Development Canada (AANDC) the Kativik School Board (KSB), and John Abbott College announced the news on September 12, 2016. The location for the program will be the Avataq Cultural Institute in downtown Montreal.

The funding will provide post-secondary courses where Nunavik youth can learn about Inuit history, language, culture, politics and governance. KSB President Alicie Nalukturuk was thrilled to announce the program, describing it as a long-time dream for Nunavimmiut. "The idea is to offer a space where our youth can reflect on Inuit society and on who they are as a person while studying their own history, language and culture."

The program is designed to prepare Inuit youth for further post-secondary studies, develop skills relevant to positions in Nunavik institutions, and support the creation of a critical mass of culturally confident youth equipped to lead the political and social future of Nunavik and beyond.

Nunavut Sivuniksavut Coordinator Morley Hanson said that over the past decade Nunavik officials have spent much time in Ottawa learning about the NS program, notably attending orientation sessions, and speaking with instructors.

The initiative is also a response to what Nunavik youth told the Parnasimautik consultations. The new NS is being developed in partnership via a Nunavik Sivunitsavut Advisory Committee composed of officials from John Abbott College, Makivik, the Kativik Regional Government (KRG), Avataq, and KSB.



Janice Grey of Aupaluk and Ann-Marie Atchison of Kuujjuaq performing at Kautaq, the cultural centre in Nuuk where they performed during a Nunavut Sivuniksavut (NS) class trip to Nuuk, Greenland in April 2009. Grey and Atchison completed the 2<sup>nd</sup> year certificate program of NS as visiting students from Nunavik. The first year of NS is a separate certificate program. Grey and Atchison did not take the first year NS program as it is more Nunavut-specific while the second year program courses are more broad in scope.

## **Fisheries Cheque**

his \$8,706,682.77 cheque represents the revenue paid to Makivik Corporation for the shrimp harvest for the 2015-2016 season. The vessel Newfound Pioneer harvests Makivik quotas and pays Makivik a royalty. 2016 marks the 10<sup>th</sup> anniversary of the strong partnership between Makivik and Newfound Resources. L-R: Makivik Treasurer Andy Pirti; Makivik Vice President Andy Moorhouse; Brian McNamara and Brent McNamara of Newfound Resources at the Makivik office in Montreal.



## שרניטיץי, שישינט, יריואטנאטוני סירנטיץי, שישינט, יריואטנאטוני

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6aCTD DaCining (2CRPG) DAJiricDJn-LTGB ۱۵ نام ۱۵ د Michel Thibeault (Havre-Saint-Pierre), ρω C<sup>†</sup> Γ らん Δ コケイ ムートイクハ゜ (Δ ω ゚マ イ Γ Γ δ ቕ), Corporal Kyle Bilodeau (Blanc-Sablon).  $\sigma d^{\varsigma} S + (S \cap V - (S \cap V - S \cap V$ Garnier  $(\Lambda \Gamma D^{5} + \Pi^{5} +$ (Δ タ ト Δ <sup>ι</sup> Γ δ <sup>16</sup>), Warrant Officer Michel Desbiens (Λ Γ δ <sup>1</sup> ነ Λ <sup>1</sup> ι λ ), Corporal Gabriel Lessard (Saint-Augustin), Ranger Mustafa Dedeci (>Δ°σ)Γρη), ρα(Γη\Λ) αα Θαά ο Ροδίος)η (Δον40Γρη), François Duchesneau (\Delta = \darkarrow \cappa \ca The 2 CRPG team with all their awards and medals. Front row (L-R): Ranger Benjamin Collier (Blanc-Sablon), Master Corporal Michel Thibeault (Havre-Saint-Pierre), Ranger Elijassie Elijassiapik (Inukjuak), Corporal Kyle Bilodeau (Blanc-Sablon). Standing (L-R):

Michel Thibeault (Havre-Saint-Pierre), Ranger Elijassie Elijassiapik (Inukjuak), Corporal Kyle Bilodeau (Blanc-Sablon). Standing (L-R): Sergeant Alain Garnier (Coach), Corporal Jaaku Mangiuk (Ivujivik), Warrant Officer Michel Desbiens (Coach), Corporal Gabriel Lessard (Saint-Augustin), Ranger Mustafa Dedeci (Puvirnituq), Ranger Nullukie Oweetaluktuk (Inukjuak), Corporal Jackussie Echalook (Inukjuak), Captain François Duchesneau (Team Leader)

## Nunavik Rangers Team Sweep International Shooting Competition

he 2<sup>nd</sup> Canadian Rangers Patrol Group (2 CRPG) won 13 out of 14 individual and team awards at the 2016 annual marksmanship competition known as the Canadian Armed Forces Small Arms Concentration, held at the Connaught Ranges and Primary Training Centre in Ottawa.

The 2 CRPG team won all the team awards and earned the Ranger Baton, the Canadian Ranger Patrol Group Trophy, and the Canadian Ranger National Authority Trophy.

Over 500 shooters and staff from the Canadian Army's regular force, and primary reserve units, Canadian Ranger Patrol Group, Royal Canadian Navy, Royal Canadian Air Force, Canadian law enforcement agencies and international teams from the UK and USA took part in the two-week event.

The Commanding Officer of 2 CRPG, Lieutenant-Colonel Bruno Plourde said he was very proud of the team. "This performance is the outcome of a rigorous and intense training program, marked by the perseverance and resilience of the shooters."

The event was first held in 1868 in La Prairie, Quebec. It's been held annually at the Connaught Ranges in Ottawa since 1921. •

## **ጎ**ለና<sub>ም</sub> የርጋር<sup>6</sup> በነ<mark>ሀ</mark>ላረራ<sup>6</sup>

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Makivik Bravery Awards c/o William Tagoona

P.O Box 179

Kuujjuaq, QC JOM ICO

## Nominate a Hero

Do you someone who has saved a life? If you do you can nominate that special person to be a recipient of a Bravery Award presented by the Makivik Corporation. All acts of bravery must have occurred no more than three years from the date of nomination.

Nomination forms are downloadable from the Makivik website, www.makivik.org, and you can email awards@makivik.org.

You can also write:

Makivik Bravery Awards c/o William Tagoona

P.O Box 179

Kuujjuaq, QC JOM ICO

Deadline for entries is December 31 of each respective year.

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## Arctic Featured in "Walrus Talks"

t was inevitable that the Canadian magazine *The Walrus* would eventually get around to featuring "the Arctic" as a topic of its highly successful "Walrus Talks" series. The events are held across Canada and typically feature seven speakers who talk for seven minutes each.

On September 22<sup>nd</sup> 2016 "The Walrus" crew was in Ottawa to host seven speakers who spoke on Arctic themes, including Inuit and First Nation speakers, and Southern academics.

Nunavik was mentioned several times during the evening by several of the speakers who referenced the region as a result of launching a political activity there – Inuit Tapiriit Kanatami President Natan Obed referenced the launch of the National Inuit Suicide Strategy (launched in Kuujjuaq) for example – or conducting scientific research in the region.

The material was familiar to anyone living in the Arctic, but for southerners" (people who live in places such as Ottawa, Montreal, or Toronto) not familiar with Canada's largest geographic region, it would have been an eye-opener.

#### Here are the seven speakers and their topics:

- Natan Obed, President Inuit Tapiriit Kanatami, "The Challenge of our Time"
- Clint Davis, Chair Nunatsiavut Group of Companies, "Inuit Inc. and Business in the Arctic"
- Kevin Kablutsiak, Executive Director, Arctic Inspiration Foundation, "Making New Traditions from Our Old Ways"
- Fibbie Tatti, Advocate Indigenous languages and culture, "Mapping Our Past for Our Future"
- Candice Lys, Executive Director, FOXY, "Everything | Thought | Knew about Teenagers"



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- Joel Heath, Director Arctic Eider Society, "Tools for Environmental Stewardship with Inuit and Cree"
- Jeffrey M. Saarela, Research Scientist and Director, Centre for Arctic Knowledge and Exploration, Canadian Museum of Nature, "Documenting Arctic Biodiversity"

A video of all the talks held are online at thewalrus.ca just click on "talks" to get to the archive.



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Mary Simon (right) and Minister Bennett arriving in Kuujjuaq for the Inuit Tapiriit Kanatami annual general meeting.

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# Mary Simon appointed Minister's Special Representative

On Friday August 5, 2016 the Minister of Indigenous Affairs and Northern Development announced the appointment of Mary Simon as the Minister's Special Representative (MSR) responsible for leading engagements and providing advice to the Canadian government on the development of a new "Shared Arctic Leadership Model."

Nunavimmiuit know of Mary Simon's distinguished career as a journalist, Inuit leader, former President of Makivik, Inuit Circumpolar Council Chair, Ambassador to the Arctic and subsequently to Denmark, Inuit Tapiriit Kanatami President, and recipient of numerous awards and honorary university degrees.

This role will help implement the US-Canada Joint Statement on Climate, Energy and Arctic Leadership signed by Prime Minister Trudeau and American President Barak Obama in March 2016.

Mary Simon said in a press statement about the appointment, "I see it as an opportunity to give clear focus on the needs, realities, and deep 5%6(%)  $\Delta \Delta C$  5%6(%)  $\Delta \Delta C$  6%6(%)  $\Delta C$  %  $\Delta C$   $\Delta C$ 

Minister of Indigenous Affairs and Northern Development, the Honourable Carolyn Bennett discussing Inuit and Northern issues with the Inuit Tapiriit Kanatami board of directors during the ITK annual general meeting in Kuujjuaq last September. Beside her is ITK President Natan Obed and Minister Bennett's Special Representative Mary Simon.

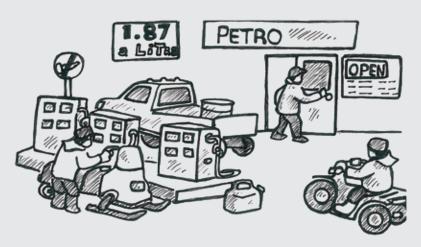
opportunities within northern communities when planning the future of the Arctic region."

The Shared Arctic Leadership Model is intended to reflect renewed Inuit-to-Crown and Nation-to-Nation relationships, and will be grounded in a vision of sustainable development of the Arctic region, taking into account engagement with other Arctic partners and informed by the best available evidence and scientific knowledge, traditional and non-traditional alike. This work will include reviewing Arctic policies and strategies and providing advice on potential new conservation goals for the Arctic.

There were six themes listed in the press statement announcing Mary Simon's appointment. They are: a vision for a sustainable Arctic; goals for Arctic conservation; sustainable development; implementation strategies; northern benefits and jobs; and the implementation of terrestrial and marine conservation goals in a manner consistent with land claim agreements. •

# 40¢ per litre Gas Subsidy Remains for 2016-2017

Makivik and the Kativik Regional Government agreed to keep the same 40 cents per litre gas subsidy for Inuit Beneficiaries of the James Bay and Northern Quebec Agreement (JBNQA) for 2016-2017. The rate remained unchanged from last year, and took effect on September 1, 2016.



On that date the annual price at the pump for Kuujjuaq and Nunavik was also announced. The cost of fuel, which has been dropping across Canada, and around the world due to the fall in oil prices, was set at \$1.87 in Kuujjuaq (versus \$2.03 the previous year), and \$1.74 in the rest of Nunavik (versus \$1.90 last year).

With the 40¢ fuel subsidy *JBNQA* beneficiaries will be paying \$1.47 in Kuujjuaq, and \$1.34 in the rest of Nunavik by showing their *JBNQA* card. In comparison, according to Statistics Canada, the average price at the pump in Montreal in July 2016 was \$1.06 per liter, and \$1.27 in July 2015.

The high price of gasoline in Nunavik is due, in part, to additional costs incurred for the transportation of fuel from the South to Nunavik communities and, in part, to additional costs incurred for the financing of annual fuel stocks. Federal and provincial taxes are applied after transportation and financing costs have been added to the price paid for the gasoline by local distributers.

The Gasoline Program is one of six regional cost-of-living measures implemented since 2007. The other measures are the Food and Other Essentials Program, the Airfare Reduction Program, the Household Appliance and Harvesting Equipment Program, the Country Food Community Support Program and the Elders Assistance Program.



















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# Sixth Caribou Roundtable Meeting Successful

he Ungava Peninsula Caribou Aboriginal Roundtable, known as UPCART, held their sixth meeting at Indian House Lake on the George River from September 7-9, 2016. The first meeting took place in Kuujjuaq in January 2013.

UPCART brings together all of the Aboriginal groups who harvest and rely on the George River Caribou Herd (GRH). The membership includes Nunavik Inuit, the Innu Nation, Nunatsiavut Government, NunatuKavut Community Council, Innu from the Québec region, the Naskapi Nation of Kawawachikamach, and the Grand Council of the Crees.

The population decline of the herd has been drastic. It has dropped from 776,000 (1993), to 74,000 (2010), to 27,600 (2012), to 14,200 (2014), to an estimated 9,000 in 2015.

The George River herd sports hunt is closed, but the decision to close it was way too late even after the Native parties lobbied for the closure years in advance.

UPCART recognizes the continued decline and critical status of the George River Caribou Herd and is considering all options to provide for food security while ensuring the cultural and spiritual relationships with caribou are preserved and respected.

The group is working towards adopting its draft Management Strategy by the end of 2016, which would set the foundation for the management of the George River and Leaf River caribou herds.



© SAMMY KUDLUI

Members expressed the importance of managing the herds for generations to come.

There are many factors contributing to the decline of the GRH. Black bears and wolves hunt the calves that cannot defend themselves or run away. Industry is a factor, notably mining activities, with many helicopters contributing to increased stress levels. Parasites also cause stress for the animals. Climate change has limited the herd's ability to access food sources. Finally, sport hunting has affected the herd by decreasing the number of strong alpha males.

Mark Nui of the Innu Nation was named new UPCART Co-Chair at the meeting, replacing Interim Co-Chair Minister Darryl Shiwak of the Nunatsiavut Government. He will be sharing his duties with current Co-Chair Adamie Delisle Alaku, Executive Vice-President of Makivik Corporation.

# <code>bacc 'bphyfop' ("MMIWG") Λιαίηςρητωθε</code>

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# "MMIWG" National Inquiry Launched

Early on the morning of August 5<sup>th</sup>, 2016 several families of Aboriginal women who have been murdered or simply vanished gathered in Ottawa for a highly emotional ceremony. The federal government announced the launch of a National Inquiry on Missing and Murdered Indigenous Women and Girls (MMIWG).

The inquiry will last from September 1, 2016 – December 31, 2018. It will have a budget of \$53.8-million. The five commissioners announced were Marion Butler, a BC First Nations Judge; Michèle Audette, the Innu former President of the Native Women's Association of Canada; Brian Eyolfson, First Nations and human rights lawyer; Marilyn Poitras, Métis Aboriginal law expert at the University of Saskatchewan; Qajaq Robinson,

Ottawa based lawyer who grew up in Igloolik, and is fluent in Inuktitut, however does not have Inuit beneficiary status under the *Nunavut Inuit Land Claims Agreement*.

The fact that there was no Inuk commissioner on the National Inquiry resulted in the National Inuit Women's Organization – Pauktuutit – to call on the government to name a sixth Inuk commissioner. President Rebecca Kudloo communicated her disappointment directly to the Minister, in an editorial published in The Hill Times, during a press conference held in the afternoon following the announcement of the National Inquiry, and in a press release.



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President Kudloo stated in the press release, "This is 2016. Inuit did not have a commissioner on the Truth and Reconciliation Commission. We expected to have a voice to reflect us as one of the three constitutionally recognized Aboriginal Peoples in Canada on this National Commission of Inquiry."

Pauktuutit has been working on violence against Inuit women for over three decades. It plans to continue its calls for more shelters. There are only 15 women's shelters in the 53 communities across Inuit Nunangat.







# 2016 Cirqiniq Summer Camp in Kangiqsujuaq

At the 7th annual Cirqiniq summer camp organized in Kangiqsujuaq this past summer, the fascinating Inuit legend < + c \ \ \^\bullet L \cap (Three Girls) was brought to life by youth performers from across Nunavik. Between July 12 and 26, the camp was attended by about 30 regional youth, including Cirqiniq junior instructors.









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The Cirqiniq Program is delivered by the Recreation Department of the Kativik Regional Government (KRG) with advisory support provided by Cirque du Monde, the social outreach division of Cirque du Soleil. The Program targets all youth in the region, including those no longer attending school.

Months of practice in their respective communities earned the participants an opportunity to attend the 2016 Cirqiniq summer camp. The weeklong event fostered creativity and broadened the artistic skills of the participants. Integrating elements of traditional Inuit culture, the workshops and training taught a wide range of circus art disciplines, such as juggling, acrobatics, dance, music, clowning and set design. Additional evening activities included advanced skills development, throat singing, poetry creation, prop making, swimming, mural painting, movie making, Brazilian drumming and giant puppet making. The workshops and training were delivered by senior Cirque du Monde instructors in close collaboration with Nunavik junior instructors.

The 2016 Cirqiniq summer camp culminated in a grand finale performance open to all the community's residents. "Showcasing their progress live to two hundred Kangiqsujuamiut was an excellent test for the camp's participants. It impelled them to strengthen their new learning and grow their self-esteem, and inspired the whole community of Kangiqsujuaq," explained the KRG Cirqiniq Program Coordinator, Willis Tagoona.

Countless sparkling eyes and shining smiles demonstrated the growing passion for circus arts in the region's communities. The Cirqiniq Program is an innovative approach that provides an invaluable artistic outlet and encourages youth to express themselves in their own way. An important focus of the program is the promotion of awareness of healthy living. Nutritional eating habits, regular physical activity and mental well-being are all covered. Through safe, collaborative and creative activities, the program teaches all these things as well as confidence to express one's feelings.

#### **Cirqiniq's Social and Cultural Mission**

Cirqiniq is a combination of the English word circus and the Inuktitut word siqiniq (sun). The Cirqiniq Program gives youth an opportunity to express themselves and explore their boundaries. It appeals to a wide range of interests, teaching different forms of performance and visual arts. By combining Inuit culture, social issues, a sense of belonging, creative expression, perseverance and circus arts, the Cirqiniq Program promotes positive lifestyle choices among participants and meaningful contributions to their communities.



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# The Entrepreneurial Photographer

By Katherine Daphne Calvin

I was born in 1993 and I'm Inuit and French, but I don't speak French whatsoever. I live in Kuuj juaraapik/Whapmagoostui, where the Cree and Inuit people are neighbors in this small split community. This for me is a bonus and I love this community.







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Photography always intrigued me. The experience of using different cameras was a way of discovering that I had something special even though I had other interests and hobbies such as, baking, making things and more. School was never really an issue until I got pregnant twice while attending high school and because of this my dream of pursuing life as a photographer seemed to fade away. But, I never gave up on photography. It was always in my heart.

I made a proposal and kept re-editing it many times before actually submitting it. I needed to be confident with it and only felt content when I was ready to become my own boss. It's not an easy thing to achieve but I was, and still am, ready to do what I've always wanted to do. The process of submitting the proposal was quick and painless but the process of actually getting things started took a little while longer than I expected. After submitting the proposal, I waited about a year to get the green light. I was approved! This meant that I could finally start being really serious about embarking on this new scary journey.

Like many other things in my life, I taught myself how to be a photographer. As a young girl, my interest in photography developed and eventually bloomed into a strong and serious interest after the first time I played with a camera. It all started with the wind-up disposable cameras, film cameras, Polaroid cameras, which processed the images right away and you'd have to dry the picture by shaking it around until the final image settled unto the freshly printed photo.

I then learnt about these tiny digital cameras that that took a limited number of photos. The only way you were able to see the images was to send them out to camera shops to get developed. However, like most teenagers, I was unsure of what I'd do when I got older. One Christmas eve, at midnight (that's when we would always open our presents), I opened up a digital camera. My parents obviously knew I was into photography. I was ecstatic! It was a point and shoot camera, it had a screen and it was perfect! I always used it. My parents must have noticed my increasing passion.

By the time my birthday came around, which is in November, they got me this bigger camera and I loved it. I was always using it as much as I possibly could. I don't really remember the model, but it was similar to the old Samsung digital cameras; bigger than the point-n-shoot but not a DSLR. At that moment, I realized that this passion for photography needed to be my career choice. Although I had other interests like scuba diving, lifeguarding, and other art mediums, my heart always belonged to photography. The first real step into this field of work happened when I travelled to Montreal with my parents. They told me that a late Christmas gift was waiting for me.

They didn't want to tell me what it was, but could not resist. It was the Nikon D5000, the first DSLR camera I ever owned and it came with two different lenses. This is when things got real. I started taking landscape photography and people started showing real interest in my work.



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I knew early on in high school that I wanted to be a photographer, but the first real obstacle from achieving this dream came when I got pregnant in high school. Being young and thinking about my child's future, I needed to get this done fast. I really started to think about writing a proposal. As mentioned before, I kept re-writing the proposal until it felt right. I've sought advice from other entrepreneurs, but it only took me so far.

I got help from Ben, the father of my children. He supported me through all this since 2011. As time passed, I felt stuck as if I hit a roadblock from making it a reality. I stopped working



on it, but it was always lingering in my mind. After the birth of my first born, we were expecting another one two years later. I was expecting a second child and the dream of owning my own photography business was fading. It felt impossible to achieve at the time being such a young mother. I couldn't let this stop me so I went back to the proposal and kept redoing it over and over until I had the confidence to submit it.

Even though I never got my high school diploma, I still went ahead to make my dreams come true. Although I dropped out of school, I do hope teenagers reading this make it a priority to get their high school diploma because it does open up many more career paths and opportunities.

Submitting the proposal was quite a long journey. I started doubting myself. I wasn't sure if they liked it or not and that kept me on edge. The waiting game began, so I kept myself busy by doing my own thing. I worked from one job to another, but never found anything that gave me the

spark that photography does. I was then hired to do wedding photography and photo-shoots locally. This was the first real experience I had in the field and it felt wonderful. A year had passed, and after all the waiting, I got the approval. It wasn't the full one hundred percent I had hoped for but it was a start. This also leaves it open to get more future funding and more opportunities.

Since I didn't finish high school, let alone post-secondary to get a sense of knowledge in accounting or being an entrepreneur, I was completely terrified. I was afraid of failing. I started doubting myself again. But being on edge, the fear

encouraged and motivated me to keep moving forward.

Remember I'm self-taught in all this. I've learnt to do everything on my own and I've come a long way. I really prefer it that way and although I wouldn't mind going to college someday, that's just not for me at this very moment. Doing this profession seems too perfect for me as an entrepreneur. I will get to travel someday, work any hours of my choosing, create images people love, and I get to explore the outdoors using my camera. I plan to travel all over Nunavik and more to get my name out there. I hope to achieve big, not just for my own personal benefit, but to show inspiration and be a role model to kids out there. Perhaps this will also motivate any other aspiring entrepreneurs. I'm lucky I got the help I received. People who are struggling with anything need to realize that help is out there. All one has to do is ask for it. I'm still trying to get to my destination. My road, my journey, has just begun.

Becoming an entrepreneur was not the direct dream I was aiming for. It was specifically becoming a photographer because that's where my passion and heart belonged and always will. I just realized that I could do something I love and earn a living

out of it. I had to work hard and learn everything as I went. I didn't get professional technical help on the technology that comes with the field, but I learned with a little exploration and trial and error. Also, being terrified about this made me stronger and wiser. I wanted to know everything and now realize that the learning will never stop. I'm ready to do what I love.

I haven't finished high school. I was so close on my last year. I would have graduated if I kept at it. I was only half a year away from it. I didn't let this stop me from reaching my photography dreams. My parents were my biggest support system until I met Ben. He helped me get this far and if it weren't for him I don't think I would have made it this far and I'll always be thankful for that. I love what I do and I sincerely hope people try to achieve their dreams as I have. It's not easy but it's all worth it rather than sticking to things I wasn't happy doing. I love photography.

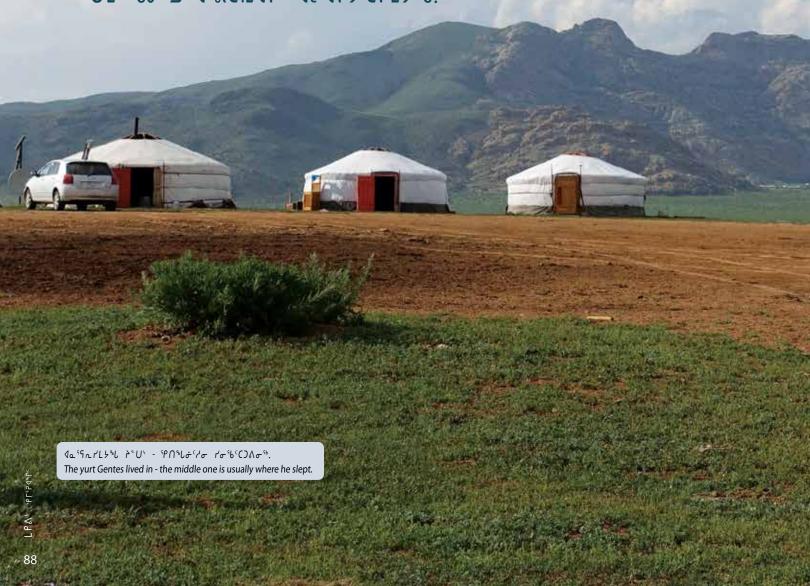


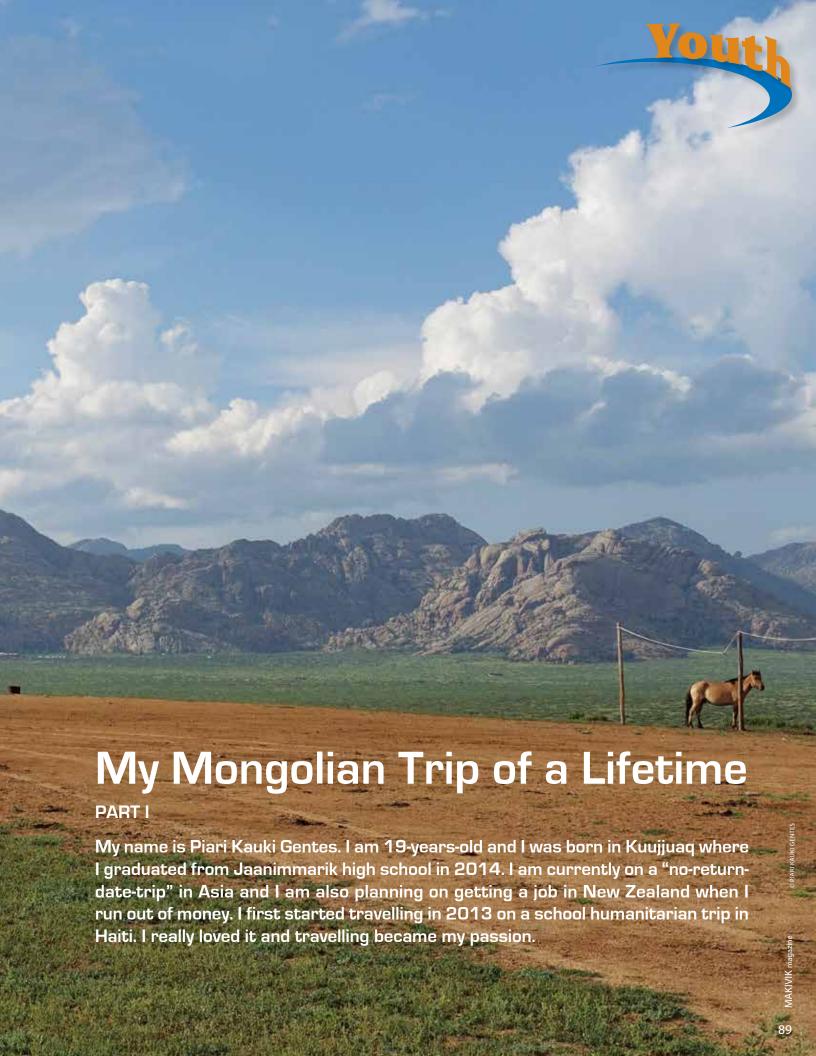
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Gentes horse that he calls poutine. They gave Gentes the horse last year and told him that whenever he wanted to go back to Mongolia he would have his own horse.

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n 2015, at 18-years of age, I went on my first backpack trip to China, Mongolia and Greece. I was alone and gone for two months. This trip completely changed me and I guess I identify myself as a backpacker since then. In February of this year, I decided that I wanted to travel longer.

I got a job as a Northern attendant at the hospital in Kuujjuaq where I worked so hard in order to save enough money for my trip. I sometimes worked 70 hours a week, but it was fine with me because I was really motivated to travel more. Once I thought I had enough

money I took off and let the adventure begin. The first time I went to Mongolia, I really loved it and decided I would go back there to start off my trip.

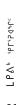
Last year I met a nomadic family and became really good friends with their 21-year-old son, Galaa, who I stayed in contact with on Facebook. His family offered me to stay with them for five weeks and I was really looking forward to seeing them again after one year. So on July 30th I landed in Ulaanbaatar, the capital of Mongolia, where I had to wait three days for my precious backpack, which unfortunately did not follow me. It was lost in the Beijing airport where I'd passed 12 hours the day before because I missed my connection!

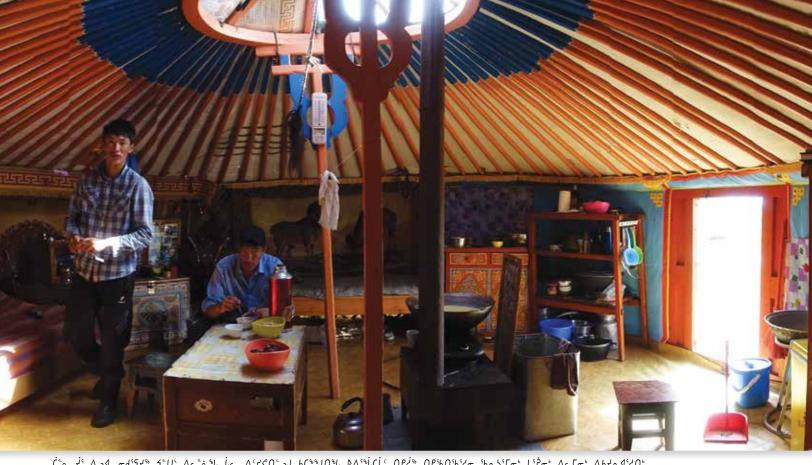
Once I finally got it I headed to the countryside, which took me five hours to reach by bus. I got off in a small town called Rashaant where my friend, Galaa, picked me



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Ċ゚╸ ᠯᠮ Δ϶Ϥ、 ჾႫჼჽႯჼჼ ፋ゚ሀ՝ Δϲ゚ѐჼሀ ቬϲ、Δናፖኖበʹ϶Ϳ ԵርჼჼͿበჼሀ ϷΛჼჼႱႠႺ በ₽ቭჼ በΡჼቴበჼቴፕታ 'ቴሊጎናΓჾჼ Lናቮჾჼ ΔϲΓჾჼ Δቴላሊባፕ/በ˚. This is the inside of the yurt. Standing is Gentes friend, Galaa. Sitting is his cousin who comes during the summer with his two twin brothers to help the family.

ላ˚፫፡ሴ'C፫ኦ៩ላጐሁ. ለጐሁ/ታ፦ L'ለናነጐ' CUJ˚፫ተላጏ-ٔ Lռናላጐሁ. ┧ልላባ፡፡Lռናላጐይ ይጐፅ፦ላና Δ՟ጋሁአጐቦር ተ፫ርታ ውፎቮቦላቦት.  $\sigma$ ነየናተላጐያጐዮጋነቴናፊ, ኔተርኦትፅትበርነቴናፊ, ፚժLኦበጋነጋነቴናፊጋ (ተነየፊነጉ՝ ይነተህብሎት ልላሁኦበነቴናፊላነተበት ላጋነርፐ˚ፊት ፊትራስ አስተገል ጋርር ልላነናፊነጋን ይነራ አስተገል ነው። ይነራር አ





Ċŷq, 87-σ° ρρρ-», ΔαΓς Είθι. Δάγ-ἰΓσ ρ°Λ)6ρηΓρυλία ργασ ρα~</

Dawaa, she is 87-years-old, the lama of the region. She lived all her life in a monastery, but today she lives in Ulaanbaatar to get better medical services.



This is the Mom's (Battsagaan) parents (Buyan, the grandmother and Banzragch, the grandfather). They spend their summer in the countryside and their winter in the capital. Gentes got to stay with them while he was in Ulaanbaatar.



The mom, Battsagaan, and Gentes milking the horses. They put the milk in a barrel and mix it for a long time, cover it and then let it sit. It makes Mongolian beer (arek).

up. My Mongolian family lives in a yurt – it is really convenient considering their nomadic lifestyle. The yurt can be disassembled and reassembled within the same day. Nomadic Mongolians usually move every season to allow their hers to have access to new grass every summer. When I arrived both parents,



Ċˆa Δυμή Σβίτως μδίσ σίτρο Δυήμδυ. This is traditional barbequed Mongolian food.

(father's name is Idertsogt and the mother's name is Battsagaan) were waiting for me and greeted me with two kisses on my cheeks. I was really happy to see them and I could tell they were happy to see me too.

On my last visit the previous year they gave me a horse, which I called "poutine." It was amazing to get to ride it again. I love riding a horse and is the main way for Mongolians to move around. My family have 80 horses, 500 sheep and goats, 30 cows and two dogs. Their hers are never in cages, except for the goats during the night so they be milked in the morning. The animals are free around the yurt and if they need a horse or cow they will get the whole pack and keep the ones they need before letting the rest go. It is a lot of work to take care of all these, so I try to help them as best I can.

Galaa showed me everything. I could get on a horse on my own and go get the cows whenever they needed me to. I often helped the mom, Battsagaan, milk the horses or help the dad go get a sheep for dinner. Mongolian's diet is pretty different from what I am use to, although it is really healthy and natural. They eat a lot of meat, nothing grows in the area they live in so this is their

main source of food. They can get a few things from Rashaant like flour and sugar. We would mostly eat sheep or goat. I also really enjoyed the yogurt they make using the cow milk. We would get potatoes and carrots from the store in Rashaant to make stew. My favourite dish was BBQ. They get rocks



∆ና ህር ካር ' (ፈር ነጉቴ') ተማርልበሩ እላታ ካር ተግሥ ነው። ለተመመመው (Amarsaikhan) of the grandparents Gentes stayed with. They live in the same house.

from the river and put them in a fire for about 40 minutes, then they take the hot rocks and put them in a pot with fresh goat or sheep meat and let the pot sit on the fire until it is ready. They would usually eat this when they had friends from the city coming over. I am really impressed with their lifestyle. They are so connected to their culture and they live the same way they use to live 500 years ago. I find it beautiful to see a nomadic lifestyle still surviving in today's modern world. My five-week stay there was breathtaking.

My family was so nice and generous. They kept calling me their Canadian son and treated me as part of their family. They even gave me a Mongolian name, Doorjoo. Even though we did not speak the same language we could understand each other from gesturing and pointing at

stuff. I was really surprised to be able to have little conversation in Mongolian sometimes. I learned really fast. Every time I would learn a new word I would write it in my journal. I managed to fill out three pages. I love how peaceful my life is when I'm in the countryside of Mongolia. No junk food, no Wi-Fi, no electricity (although they use solar panels for their fridge and television). I was just living the Mongolian life 100%.

I was in their world and it became mine. I feel so relaxed and full of energy when I am over there. I could wake up in the morning go gallop with my horse on the mountain. I will forever be thankful for my family's hospitality and for what I was to experience. This was one life changing experience and yet my travelling journey is only beginning. I hope to inspire from Nunavimmiut with my story and I want youth to realize that they are just one right choice away from making their dream come true.



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# Humble heart

By Jeannie Louisa Thomassie

In previous years, in my line of work I used to monitor research projects in the region of Nunavik. As I was seeking an individual to hire a local person to use the iPad for a survey, this particular person I was seeking was hard to contact by email, fax and by phone. Finally when I tracked him down after attempting to speak to him for over three weeks, he inspired me to write this poem. There were more indirect statements as we spoke on the phone, which made me reflect on our people, I asked myself a question, "Are we forcing ourselves to adapt other lifestyles?"

Being out on the tundra, observing the environment, seeking the creator's dwelling on the soil I walk on. The wind blows from that direction, my human scent blows that way, is there an arctic beast that can smell me? This is where I know myself best, my current position, what happens next is weather permitting.

I bring the food home after a day of hunting; I know my family is secure. I sleep tonight without worry.

More and more my time on the tundra shortens, with the influence of urban culture. My family is no longer in tents and igloos. I have to be educated in the world of academia; I spent less time out in the tundra with my son, less time with my children. They are taught by their school teacher now. My father and mother taught me.

In order to put food on the table, I may have to start working in the office. And then passing resolutions in meetings on a committee I was elected to represent the Inuit organization, this is something our people did not need to do in order to govern them. Now we are seeking ways to preserve our Inuit culture.

The pacing is faster, there is less patience and most people want something in a touch of a button. Lack of patience provokes hot-tempered attitudes to justify themselves with no time for waiting.

There is a call from another community to schedule a workshop on how to use an iPad for a survey. I am new at my office job so I need to be able to meet the demands of my work. They ask for my email address, I don't know how to open one, but I manage to get a social network profile started.

My humble heart does not define me as someone with low self-esteem, it simply means not projecting my voice and respecting those in authority over me. My humbleness determines where my eternal life would take place after my flesh fades away as dust.

Does my humble spirit make me vulnerable against dictators? Does this mean I am a vulnerable person as manipulators approach me? What if that is the only way they know how to approach me. What if being around me would help them learn that being humble is actually a very strong characteristic we develop.

My humble heart is simply my nature, which was passed down to me by my ancestors. It is my generational blessing that cannot be stolen from me. •



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**Full name:** Sarah Kitishimik

Birthdate: 23 June 1988

Place of birth: Puvirnituq

Home community: Kuujjuaraapik

Role model: Alicia Aragutak

Favorite sport: volleyball

Favorite food: caribou

ticket counter Occupation:

Future goal: earn a degree

Most difficult obstacle

to overcome:

learning how to walk again

Quote to live by: simply be the qualities you seek

in others

**Full name:** 

Birthdate:

Place of birth:

Home community:

Role Model:

Favorite sport:

Favorite food:

Occupation:

Future goal:

Most difficult obstacle to

overcome:

Quote to live by:

**Matthew Niviaxie** 

February 7, 1981

**Moose Factory** 

Kangirsuk

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wall climbing

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to get a class 1 driver's license

losing a loved one

you have every right to be angry; just don't hold on to it too long for it will

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عدلال ۱۳۵۸ با ۱۵ ب **NUNAVIK PLAYERS** 





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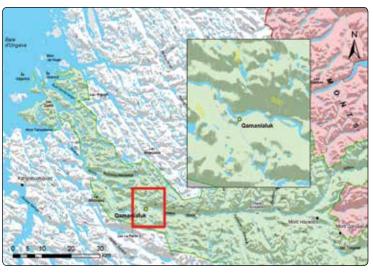
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# **Studying Koroc River Arctic charr at Qamanialuk**

Nunavik Parks and the Nunavik Research Centre have partnered together to observe Koroc River Arctic charr in Kuururjuaq National Park.

Sampling was done at Qamanialuk in December 2015 by Kuururjuaq park wardens and a Nunavik Parks biologist during the winter fishing season. From the Arctic charr that were caught by local fishers, length, weight, and sex were recorded and charr heads were also collected. The data were obtained on a voluntary basis. This was done for a total of 200 fish. An additional 30 Arctic charr were fished and frozen whole by park wardens for more detailed contaminant analyses at the Nunavik Research Centre. All analyses from the data collected are currently being performed by the Nunavik Research Centre staff.



#### What will the data tell us?

- Length, weight and sex Arctic charr population structure
- Arctic charr head age and mercury levels for each Arctic charr
- · Additional 30 Arctic charr various contaminant analyses (mercury, selenium, arsenic, cadmium, and lead)

### What are the biological results from the 200 Arctic charr so far?

- The smallest charr was 29 cm and the largest charr was 69 cm
- The lightest charr weighed 0.4 pounds and the heaviest charr weighed 7.9 pounds
- The heaviest and largest charr was the same fish
- The youngest charr was three-years-old and the oldest charr was 10-years-old
- On average, the Koroc River Arctic charr were 43 cm long, six-years-old, and weighed 1.8 pounds
- 59% were male and 41% were female

# What are the metal contaminant results in charr?

- Very low concentrations of mercury in 80 charr analyzed (10-30 times below the Health Canada's mercury safety guideline of 0.5 µg/g wet weight for fish consumption)
- Both cadmium and lead were not detected in the 30 Arctic charr analyzed
- Total arsenic concentrations determined in the 30 charr are within the normal range reported in marine fish from an uncontaminated environment
- Arsenic concentrations in the charr are between 7-33 times below the Canadian Food Inspection Agency (CFIA) guideline of 3.5 µg/g wet weight for consumable fish Therefore, the Arctic charr collected from the

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Koroc River poses no risk to human health due

to metal contaminants. Arctic charr from the Koroc are a fairly good source of selenium – a trace element essential to good health.

All data collected from this work will provide a reference level that will allow us to monitor the health and status of the Arctic charr population and provide valuable information to better manage the population in the river. A report will be made and provided to Kangiqsualujjuamiut.





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Najat Bhiry, CEN & Department of Geography, Université Laval, Québec, Québec, Canada – Najat.Bhiry@cen.ulaval.ca



 $^{6}$ bph $^{6}$  $^{6}$  $^{6}$  $^{6}$  $^{6}$ bph $^{6}$ 

Researchers walking along one of the study slopes, observing the size of the debris and whether there is any vegetal cover, which indicates is they are fresh (with no vegetation present on the boulder) or much older (with lichens and mosses on the boulder).





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One of the slopes that we studied on Lepage Island consists of an old slope deposit that was formed by rock particles that detached from the upslope rockwall. A helicopter was used to facilitate transportation in the area.

# IPAb springs

# The History of Landslides on the Clearwater Lake Islands: A Preliminary Study

learwater Lake (Lac à l'Eau-Claire) is a unique meteoritic crater located in Nunavik, approximately 115 km east of Hudson Bay. The closest communities are Whapmagstooui-Kuujjuaraapik and Umiujaq and the lake is situated within the boundaries of Tursujuq National Park. Many Cree families have camps there and use the land around the lake for traditional activities. The lake is composed of two neighbouring craters (CL-West and CL-East). CL-West is about 30 km in diameter and has a distinct

inner ring of islands. Deglaciation of the region occurred at approximately 6000 years BP, and since that time the hills on the Clearwater Lake islands have been exposed to the cumulative effects of heavy periglacial conditions (due to frost cycles) and gravity processes. For example, we can see evidence of landslides and rockslides on many of the 50-100m high slopes on the sides of the Islands.

For six days in August 2015 a team of researchers from the Centre d'études nordiques (CEN) and CNRS (French Research Institute) stayed at the CEN base camp on the northern bank of Clearwater Lake. From there they made day-trips to explore and investigate the outer slopes of the inner islands, with a primary focus on the Aux Foreurs and Lepage Islands. The exploration had the following objectives:

- To classify the slopes according to morphometric parameters (presence/absence of proximal rockwalls, slope ending directly in the lake or with a terrestrial distal part)
- To inventory the types of slope processes (landslides, rockslides, screes, debris flows, snow avalanches, etc.)
- To map the spatial distribution of the slope processes (determine precise location on the slope, specifically looking at the runout, or maximal longitudinal extension).
- To estimate the degree of activity by examining the landforms that were created (inherited versus active processes and inherited versus fresh landforms).

While the research team learned much about the natural processes occurring on the islands, further research is needed in order to develop these preliminary investigations. These additional studies will compliment previous research that was conducted in the area in the 1980's and 1990's (Bégin and Filion, 1985; Marion et al., 1995). Further research will involve:

- Dating the movements on slopes at several locations on the islands using relative dating (by lichenometry and plant cover), absolute dating (by dendrochronology using spruce trees), and dating using 14C techniques in stratigraphic deposits along the shorelines.
- Estimating the runout of the processes (e.g., landslides, rockslides, avalanches) in order to determine if there might be risks for the local population and park visitors.

Funding has been received for this ongoing research from LabEx DRIIHM – OHMi Nunavik-Tukisik and from Project Hudsonie 21.

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Researchers walking along one of the study slopes, observing the size of the debris and whether there is any vegetal cover, which indicates is they are fresh (with no vegetation present on the boulder) or much older (with lichens and mosses on the boulder).



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# **Green Corner**

id you know that when you purchase a new TV or even oil for your car you pay a fee that covers the cost of recycling these items when they are no longer usable? In Quebec, including Nunavik the Regulation respecting the Recovery and Reclamation of Products by Enterprises stipulates that the manufacturers of fluorescent light bulbs, batteries, and electronics, as well as paint, and vehicle fluids must ensure the collection, sorting, transport and recycling of these products. This regulation has been in force since 2011. In July 2015 an agreement was signed between the Kativik Regional Government and the



five organizations responsible for these products to establish collection depots and train local personnel in the Nunavik communities in the sorting, packaging and shipping these materials. In October 2015 a pilot project was initiated in Kuujjuaraapik, Salluit, and Kuujjuaq. This was continued in the summer of 2016 and was expanded to include the communities of Kangirsuk, Kangiqsujuaq and Inukjuak. In the coming years, the remaining villages are scheduled to be included in the program and recently the Fédération des Coopératives du Nouveau-Québec (FNQC) has agreed to set up depots near their stores to make recycling more convenient so look out for in your community. •

# bbec Corner

# J544 Ce-rb42201324 D6Der ۵۵-۵<sup>۱</sup>۲۵<sup>۵</sup>۵٬۲۶ مد مدخا۵۱۲ز۶ مدرجاً۲ ۵<sup>۴</sup>را و موناً د الاله معمن ۱۳۵۷ و ۱

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NA Δε<sup>\*</sup>σ4ΠΡδ<sup>\*</sup> Σίρσε<sup>ι</sup>Γ ΥCLΓ<sup>\*</sup> ΣΡΥσ4ίδ<sup>\*</sup> Δε<sup>\*</sup>σ**ϭϗϧϹͺϭϥϲϻϧϹͺͺϹϧϥϭͺϻϧϲͺϥϧϧϹϥϧϧϹͺϥϧϧϲͺ**  $D^{a}$   $D^{a$ VU407-L prvc. L. P.P5- U149164

 $\Delta = \Delta_1 + \Gamma_1 + \Gamma_2 + \Gamma_3 + \Gamma_4 +$  $\Delta L + L^2 + L^2$  $C(1/10)^{1}$   $C(1/10)^{1}$   $C(1/10)^{1}$   $C(1/10)^{1}$   $C(1/10)^{1}$ כיסונסכז, פראסירו, טואסטניםו פישעיישיעי אַראסן רי 44-0  $2^{\circ}$   $0^{\circ}$   $0^{\circ}$   $1^{\circ}$   $1^{\circ}$   $1^{\circ}$   $1^{\circ}$   $1^{\circ}$   $1^{\circ}$   $1^{\circ}$   $1^{\circ}$   $1^{\circ}$  $\Delta c^* \sigma 4 \Delta^{1} \Gamma_{\Delta^{1}} D \Lambda^{2} L \dot{\Delta}^{*} U D^{*}$ ,  $P A G \sigma \sigma D L \Delta^{1} A L \dot{\Delta}^{*} D^{*}$ , **ላኒ**ጘ୮ፋ،የኒህ، ውഘያጋ፣ ሦትውፋ<sub>ም</sub>ውን የምርውትሀገ፣ ውሬ<sub>ምም</sub>ቦ፣ **ΣΥΝΤ** HistoricaCanada.ca-Γ<sup>c</sup>.

ሰል L'ንΔʹʹ-"በፋL<sub>የ</sub> ጋለኒላልገሀ<sub>የ</sub>ዓነና የጋሊ<sub>ም</sub> σ<sup>ο</sup>ι °مدر،ا۵⊲ Ͻϟϧϒϟ͵Ϙͱ Çı٩Uja  $De^bDleQLJ^c$ .  $\Delta^{c} \rightarrow L^{b}$   $\Delta \dot{L}^{b}$ , " $\Delta^{c} \dot{D} \dot{L}^{c} \dot{L}$ عدد ١٦٠ ١٠٠ مانځ د ١٤٠ ماله د د ١٩٠٤ ماد م ١٠٠ ماد م ١٠٠ ماد م مه عا ١٥٥٥ الم ١٥٠٤ ما ١٥٠٤ ما ١٥٠٤ من مدين مه مدين م  $P + V = V^2 + V^$  $4^{\circ}$   $\Delta^{\circ}$   $\Delta^{\circ}$ **ሳ**°Ր° ፌ ሒ **ሳ** 'Ե ' Ժ ' Ե . •

# Nine Year Old Akulivik Boy Wins **National Writing Award**

David Anauta's illustrated story *The Qallupilluit Boy* won the Historica Canada Enbridge Emerging Writer award in the 9-13 age category. The prize was announced June 15th in Hamilton, Ontario.

David is a grade four student at Tukisiniarvik School in Akulivik. The story is based on an Inuit legend about a creature that lives deep beneath the sea-ice and captures children.

David's version is modern, personally illustrated in charming detail (including several Montreal Canadiens hockey logos), and written in Inuktitut and English. Illutak is captured by a sea monster and transformed into a gallupilluit after playing

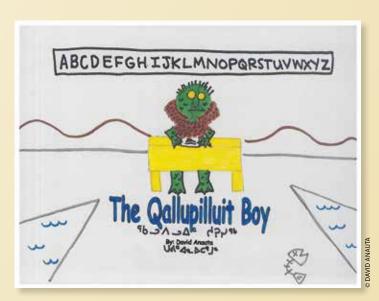
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**│** በ'ዜ'ንጐሀ ሰል ላ፫▷ር'୮♭,

 $\Sigma^{5}$  $\mathcal{L}^{\mathsf{S}}$   $\mathcal{L}^{\mathsf{S}}$   $\mathcal{L}^{\mathsf{S}}$   $\mathcal{L}^{\mathsf{S}}$   $\mathcal{L}^{\mathsf{S}}$   $\mathcal{L}^{\mathsf{S}}$   $\mathcal{L}^{\mathsf{S}}$ ላ~ላՐ<sup></sup> ላ~ላՐታ<sup>ና</sup>Ь¹ L~<sup>‹</sup>>°Ⴑ.

۵۵-۵، ۵۷،۲ عدد،۵۱۶ ا مفعل، الالالالمان لائة على، مفعلامة مذرركمة. ΔοΔεοδοί, σοςδι Γρκανί, Δοίρς 650-οδεοσί.

 $\lambda \Gamma_{\alpha} \Gamma_$ ۵۲٬۲۵۵٬۲۸۲ ۱۳۵۲ ۲۰۲۲ کو ۱۹۶۲ کو ۱۹۶۲ کو ۱۹۶۲ ۱  $\Delta^{c}$ ) $\Lambda^{c}$ ).  $\Lambda^{c}$ را مر ۱۲ ع ز ۲۹ عثه WWE-۲. ز ۲۹ ۱۸ علی المراح از اله ۱۸ اعلی المراح الم اعدانکه ک۵۰۲۶ مینهای ۱۳۵۶ کا ۱۹۵۲ مین ۱۳۵۲ کا در ا  $\Delta C^* = \Delta C^* + \Delta C^$ 



on the ice too close to the floe edge. He longs to go back to school, but he can never return, living permanently under the ice. The complete illustrated story is available on the HistoricaCanada.ca website.

David wanted to send out a dual message to Inuit youth in his story. He writes, "Every year many people die even in my village from falling in the water. Two springs ago even my sister fell in one of the cracks while she was playing with her friends on the ice but her friend saved her." David also writes it's important to stay in school. •

4 - 4 - 6  $\frac{1}{2}$   $\frac{$ 

۵٬۶۲۱ م ۱۵ کا ۱۸ کا ۱۸

▷ራ<sup>5</sup>፟ቴጋላ፦ የነት ሴ<sup>5</sup>ቴሬ፦ ይኅተቼትሀና ይኅተቦ<sup>®</sup>ትቦር<sup>6</sup>ቴራ የተላራ ተላራ Lፆኑናለ<sup>5</sup>ህ<sup>®</sup>ትቦጋ<sup>6</sup>៤ ለ<sup>8</sup>ትህላ<sup>5</sup>ህፈ<sup>8</sup>ህፈ ጋህህ L<sup>8</sup>ትቦፈ L.

#### **About the Author**

My name is David Anauta. I am 9 years old and am in Grade 4. I go to Tukisiniarvik School. I love school a lot.

I live in Akulivik, Quebec with my mom, two brothers, sister, grandma and grandpa. We are Inuit. Our village is very small. There are only 650 people that live here.

My favourite thing to do is play hockey. One day I want to be a great goalie just like my older brother Ittuvik. I also like hunting, fishing and watching WWE. My favourite wrestler is Roman Reigns. I like swimming a lot too but I do not get to go because it is too cold here.

I wrote my story for school. We were learning about Inuit stories and my favourite is the *Qallupilluit*. My favourite author

is Robert Munsch. He wrote a story about the *Qallupilluit* too but I think mine is better.

Every year many people die even in my village from falling in the water. Two Springs ago even my sister fell in one of the cracks while she was playing with her friends on the ice but her friend saved her. I think that is why my people made up the stories about monsters so the kids would be scared. I am not scared but I do not play on the ice because I do not want to die.

I love Akulivik and I hope people reading my stories will want to learn more about Inuit people or want to come and visit my village. •

