

TARRALIK

SERVING NUNAVIK INUIT SINCE 1974



Isuarsivik: Let the Collective Healing Begin
The Impact of "I'm Sorry"
William Tagoona: Making It Better



Makivvik Corporation

Makivvik 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 Quebec Agreement (JBNQA)*. Makivvik'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.

Tarralik

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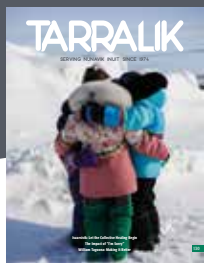
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Cover photo: Isuarsivik Regional Recovery Centre has a new building and new goals. Its project, *Ilagiitigut anngiangiaqatigiinnirq ilurqusivuttigut*, will have a strong cultural base and use modern healing practises as well. The larger building and new programming will allow families to stay, receive treatment, and heal together. Read more on page 4. Photo courtesy of Isuarsivik.



© SAM WAUCHOPE/CANADIAN NORTH

After a two-year pause, communities across Nunavik and Nunavut welcomed back Aqpiq Jam this August. Tim and the Band was one of many performances who hit the stage. Read more on page 32.

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Let the COLLECTIVE HEALING BEGIN

Isuarsivik Regional Recovery Centre's
new programming and building could have
a massive impact on region

By Miriam Dewar

Taking walks, going out on the land, hunting – these are the things that Noah Eddie Oweetaluktuk says really helped him when he was a guest at the Isuarsivik Regional Recovery Centre in Kuujuaq several years ago.

"I know healing processes, all of them, don't always go very well. It can be depressing or upsetting," he says. "Getting help in our own community or in Nunavik where there's Inuit is totally different from going south to the centres there."

Access to healing right in Nunavik, based on Inuit cultures and values is what the Isuarsivik Centre has been working toward for decades. Now, thanks in part to \$1 million from the Arctic Inspiration Prize for its project, *Ilagitigut anngiangijaqatigiinnirq ilurqusivuttigut*, Isuarsivik is preparing for monumental changes.

Mary Aitchison is the Vice President of Isuarsivik's Board of Directors and explains that the new project, which will be delivered at the centre's new building, essentially translates to ***"families healing together through culture."***

The program will have a strong cultural base and use modern healing practises as well. "Looking at the holistic aspect of our culture, our values are based on very much social interaction, the respect for the land, the animals that provide for us," Mary says. "It's all based on strengthening the family." Families will have space to come to the centre together and spend time on the land. Instead of focusing on weaknesses, the clients and family members can focus on strengths. Mary says that as a schoolteacher she saw the difference that kind of shift can make. "A child may be considered an underachiever in



The Isuarsivik Regional Recovery Centre's project *Ilagiitigut anngiangjaqatigiinnirq ilurqusivuttigut*, was awarded the \$1 million Arctic Inspiration Prize, on March 4. The new programming will be delivered from the centre's new building under construction in Kuujuaq.

PHOTO COURTESY OF ISUARSIVIK

a classroom, but they become very, very strong in every skill when they're comfortable out on the land."

The idea is not a new one. Traditionally, Inuit found strength in their immediate and extended family. This is a return to that concept, based on feedback from a working group created to look at Indigenous programs throughout Canada and from clients themselves.

"That's how we grew up and given the nomadic way of life, we will do our best to respect the traditional practises that way. That's a big, big change," Mary says. "Each time there's a graduation of guests...they would say, 'Now my family, I wish I was here with my family.'"

That wish will soon be a reality.

Currently running out of a small building with only nine beds, three in each of three bedrooms, right now Isuarsivik is only able to accommodate nine clients for each six-week session. According to notes on the AIP website, come 2023, entire families and even pregnant women will be able to access a new 32-bed centre, "to follow a reformed recovery program." The activities, it reads, will provide opportunities for the family to heal together, by addressing intergenerational trauma in an age-appropriate manner.

George Kauki was a co-lead on the project application to the AIP committee, along with Sarah May and other team members. Speaking from his shared office, the Isuarsivik Land Specialist has been with the centre for about seven years, starting out as an attendant. He remembers the early days when he began taking



PHOTO COURTESY OF ISUARSIVIK X3

Isuarsivik President David Forrest and Vice-president Mary Aitchison were able to show their Excellencies Mary Simon and Whit Fraser the construction progress of the new centre in May. Her Excellency also offered support for the centre. "I'm really proud of what you're doing, very proud, and I think it's one of the most important things you're doing in Nunavik to help people heal," she said.

The new centre will be able to accommodate whole families attending together. There will be a daycare and tutors available for children.

guests out on the land for half a day to try it, to now, when they have two days a week scheduled for that. Just recently, he says, they took the women's cohort out for an overnight trip for the first time. George knows the importance of those trips. He has been sober for 11 years and credits the land, along with help from some elders and friends, for his success.

"The land was my therapy when I was recovering," he says. "There's no stress out there. There are no bills there to worry about, you don't need to go to the store, you don't need to work on things, you just live life out there."

He also believes that families coming to Isuarsivik together to recover will have a massive residual impact on the region. There is a wait list to attend the current program at the centre because of space constraints, but also there can be last minute cancellations because the person is sent to jail, there are family problems, or the person doesn't have anyone to take care of family who would be left behind. At this time, anyone who Isuarsivik cannot accommodate in the in-patient cycle is offered pre-care outpatient counselling services either in person or remotely while they wait.

"It's a vicious cycle where DYP (Department of Youth Protection) takes the children and says you've got to go to treatment first, when in fact the child needs to go through treatment as well to get help. They've seen some tragic things, or gone through some stuff too with their parents," he says. With help from regional partners, the new centre will be equipped with a daycare and tutors for school-aged children.



Mary Aitchison is quick to praise the partnerships already forged between the community and the centre. They have been able to use the Nayumivik Landholding Corporation's carpenter shop and the gym, but the new centre will allow a better place to focus on making traditional tools, and for the women, making traditional clothing and art. They will be able to invite artists to come as well as elders from all over the region.

|| We have a right to be well. We have a right to be leading productive lives and I always say this, 'the cost of doing nothing is too high.' That's my personal message. ||

A large part of the centre's success depends on its staff. Noah Oweetaluktuk says he still remembers the woman he first spoke to at the centre all those years ago and who met him at the airport when he arrived to start his recovery.

Isuarsivik launched a major recruitment campaign called 'llaugitsi' between July and September 2022. More than 180 candidates

applied and the current staff feel steady enthusiasm from applicants to join the team. Over 25 jobs were opened and half of those jobs were already filled as of late November 2022.

All staff will be onboarded at the new centre starting January 23, 2022. From January to March 2023, various training workshops and activities have been scheduled to onboard all new staff around Isuarsivik values, get familiar with the building, and finalize tools in order to get ready to welcome the first guests in early April 2023. This will be a pilot cycle where the full Isuarsivik team is planning to deliver the new family program in the new facility.

George says that the work is rewarding, and Inuit employees are appreciated and well taken care of. For himself, that means the flexibility to take time off with a few days' notice if animals are migrating.

"It's amazing to work here. We're an inspiring team, we help each other, we work well together and hopefully we get more inspiring people to work with us," he says.

Mary is very proud of how far the centre has come and is grateful for the AIP funding which has supplemented monies from other organizations, allowing them to plan and buy necessary equipment. She also acknowledges the hard work of all the committed people in the region working on wellness.

"We have a right to be well. We have a right to be leading productive lives and I always say this, 'the cost of doing nothing is too high.' That's my personal message." ♦

On May 9, the Isuarsivik family participated in an historic visit with Governor General Mary Simon and her team at the qarmak near Three Lakes in Kuujjuaq. A long-time advocate for Inuit empowerment and mental wellness, before taking office Mary Simon helped Isuarsivik navigate through the federal system to lobby for funding. The Governor General's team, along with Isuarsivik staff, some board members, and nine guests attending the current program enjoyed a country food lunch prepared by cook Lucy Johannes.





The Impact of “I’M SORRY”

By Stephen Hendrie

There’s usually a lot of joy and laughter when listening to Inuit throat singers. But in the audience outside Nakasuk School in Iqaluit on Friday, July 29, there were tears rolling down the cheeks of some Inuit elders. Tears because the throat singing was a vivid demonstration that Inuit culture did not die. The Inuit language, traditional clothing, and tattoos survived despite attempts to eradicate them in residential schools run by the Catholic Church with the support of the Government of Canada.



Throat singers Akinisie Sivuarapik and Emily Sallualuk from Puvirnituq, Nunavik, with Pope Francis.

Meanwhile, inside Nakasuk School, Pope Francis was listening to searing testimony from Inuit survivors of the Catholic run residential schools in various locations in the Arctic, and other parts of Canada. His visit to Iqaluit concluded a week spent in Canada on a Papal Pilgrimage to apologize to Indigenous Peoples on behalf of the Catholic Church for the serious wrongs caused at the residential schools.



Pope Francis shakes the hand of Willie Thomassie from Kangirsuk.

Eight Inuit residential school survivors from Nunavik were selected to be in Iqaluit to hear the Pope's apology to Inuit firsthand, in a private ceremony. They were Jeannie Flemming and Charlie Kowcharlie from Kuujuarapik; Anna Ohaituk and Allie Nalukturuk from Inukjuak; Mary and Willie Thomassie from Kangirsuk; and Maggie Rhoda Etok and Mary-Susie Annanack from Kangiqsualujjuaq. There were hostels at the Federal Day Schools in those four communities. Depending on the community, the Day Schools operated from 1950-1978, while the hostels were in operation from 1960-1971. They joined other Inuit survivors from Nunavut.

Makivik President Pita Aatami was the leader of the Nunavik delegation. He was accompanied by William Tagoona and Jean Dupuis. "It was very hard to see all these residential school survivors in the same room when the Pope was there," Pita said. "You cannot help but feel their pain, and cry with them. An apology goes some way, but it will never heal the pain they went through. It will never take back the abuse they went through with the residential school system."



Makivik President Pita Aatami with Commissioner of Nunavut Eva Aariak, and Nunavut Premier P.J. Akeeagok.

© PITA AATAMI

Willie Thomassie, who attended the Federal Day School in Kangirsuk and stayed at the hostel in the early 1960s, was selected from the eight Nunavik survivors to speak directly to the Pope. Pita says his testimony chronicled the hurt he went through. "Being sent away, they were in the same community, but not allowed to see his

parents." Pita says the other Nunavik survivors cried along with Willie during the time he told his story to the Pope, who listened quietly, apologized, and shook his hand.

The point was made eloquently by the Governor General of Canada, Mary Simon, a few nights earlier in a speech at the Citadelle in Quebec City. Sitting beside the Pope, she stated that he would not be here in Canada if it were not for the persistent lobbying on behalf of Indigenous survivors of the residential schools. She said, "It is Indigenous peoples who worked, waited, and prayed for an apology on Indigenous lands in Canada. They never gave up. We must remember that it is because of their courage and resilience that we are here today."

It was the survivors who pushed this process, punctuated by significant milestones such as the official apology to victims of residential schools by the Government of Canada in 2008. At the time, in her role as President of Inuit Tapiriit Kanatami (ITK), Mary Simon accepted the apology on behalf

of the Inuit of Canada on the floor of the House of Commons, first in Inuktitut, and then in English, to demonstrate that the Inuit language survived.

The holding of the Truth and Reconciliation Commission (TRC) with its 94 Calls to Actions followed from 2008-2015. They included



Waiting for the private ceremony to begin.

© WILLIAM TAGOONA

Call to Action #58 that the Pope apologize to Indigenous Peoples on behalf of the Catholic Church. As described in the previous edition of *Tarralik* magazine, the Pope first apologized at the Vatican on Friday, April 1, and made a commitment to do so on Canadian soil in the summer of 2022.

William Tagoona observed the private ceremony with the Pope from the back of the room inside Nakasuk School. He knew former Day School student Marius Tungalik well. Marius was the first Inuk to speak about what happened to him at the Day School in Chesterfield Inlet. "I remember as a reporter in Iqaluit when that started to come out in Chesterfield Inlet, when they came out publicly at that time, people gave them death threats." William said Inuit did not believe what they were saying at the time. "It was the Inuit themselves that started this whole thing so that the Pope would come."



Pope Francis engaging with a survivor.



Pope Francis at the private ceremony in Iqaluit, with survivors and officials.

Unfortunately, Marius Tungalik took his own life, and did not live to see the apology. His story, however, was relayed to the Pope by his daughter, Tanya. She did not mince words and included graphic details of the sexual abuse her father suffered at the hands of the priests and nuns at the Joseph Bernier Federal Day School in



Proudly wearing traditional amautii to the private ceremony with Pope Francis.



© PITA AATAMI

Nunavik Inuit delegation in Iqaluit (Left – Right): Jean Dupuis, William Tagoona, Charlie Kowcharlie, Allie Nalukturuk, Pita Aatami, Anna Ohaituk, Mary-Susie Annanack, Maggie Rhoda Etok, Jeannie Flemming, Willie Thomassie, Mary Thomassie.



Detail of the *amautiik* worn at the private ceremony with Pope Francis in Iqaluit.

© WILLIAM TAGOONA

Chesterfield Inlet, starting at the age of five years old. He stayed at the student residence at Turquetil Hall, where he was sexually abused.

Despite the private nature of the ceremony, Tanya Tungalik sent the text of her testimony to the CBC so it could be viewed by the global community. She stated, "My dad was the first Inuk to speak publicly about what happened at Turquetil Hall in Chesterfield Inlet. He and his fellow survivors, Piita Irniq and Jack Anawak, organized a reunion in Chesterfield Inlet in 1993." Both Irniq and Anawak were in Iqaluit for the private ceremony with Pope Francis.

In concluding her testimony Tanya Tungalik said, "If my dad were alive today, he would be addressing you himself, because he fought for this moment since 1992. Pope Francis, to achieve reconciliation with our people we need these things from you and the Vatican." She then listed four actions the Vatican needs to take. They include compelling Fr. Johannes Rivoire to return to Canada from France to face charges of sexual abuse, as he abused Tanya's father, among other Inuit. She asked for an apology from the church acknowledging cultural genocide of Indigenous peoples; the repeal of the Doctrine of Discovery; and finally, the opening of the Vatican archives, making public all documents pertaining to Indigenous peoples.

These requests echo what Inuit Tapiriit Kanatami (ITK) has been working on with the Canadian Council of Catholic Bishops (CCCCB), first in the trip to the Vatican, and now during this pilgrimage to Canada. Regarding the extradition of Johannes Rivoire to Canada, ITK President Natan Obed said, "We asked the Pope directly to intervene and speak to Johannes Rivoire to compel him to come back to Canada. That has not happened yet. We are still hopeful the Pope will intervene, especially after hearing Tanya's story."

© CALEB-QAPPIK LITTLE / COURTESY ITK



Crowd outside Nakasuk School in Iqaluit observing the apology ceremony with Pope Francis.

In mid-September Nunavut Tunngavik Inc. (NTI) President Aluki Kotierk led an Inuit delegation to France seeking Rivoire's extradition to Canada. On the trip was Steve Mapsalak, as well as Tanya and Jesse Tungilik, children of the late Marius Tungilik. The group succeeded in holding a two-hour meeting with Rivoire in Lyon, France, on September 14. The Oblate Priest denied everything. NTI intends to continue its pressure on the French government to extradite Rivoire to Canada to ensure he faces charges for sexually abusing Inuit at residential schools.

Obed highlighted another issue related to funding. "We also asked the Catholic Church to immediately repay the balance of the \$30 million that it was tasked to pay under the Residential Schools Settlement Agreement. They have only paid \$3 million of the \$30 million, and that agreement was in 2008."

ITK has also asked for the repeal of the Doctrine of Discovery – which was the mechanism created by the Church to sanction the "claiming of new lands," even if there were Indigenous peoples living on them. "By the nature of being Indigenous, and the way that we chose to build our societies, and our lives, that we somehow did not own land in the way that Europeans owned land is at the heart of this call for repeal," Obed said.

Makivik President Pita Aatami commented on this issue as well. "I always said that our lands were stolen by governments, that somebody else came to my country, and basically took over the lives of the aboriginal people. They forced people to sign agreements, where they never signed agreements before. The agreements were always based on the laws of the people that were forcing you to sign the agreement. If you were in England, you wouldn't have been able to do what you did, just taking land away from people!"

The Pope's pilgrimage to Canada shined a bright light on issues that will gain greater traction in the political process ahead. But perhaps the most important effect of his journey here, to meet directly with Indigenous survivors of residential schools, is something William Tagoona described happening during the times Inuit survivors gathered casually for meals and waited for the meeting with Pope Francis in Iqaluit.

"The one that really struck me was Piita Irniq. He got up and started to speak to the whole crowd. He said, 'No more is a teacher ever going to grab your kid again and drag him through the room with their ears. No more is a teacher going to slap you on the ear so hard that it knocks you out because you're speaking your Inuktitut language. You can now speak Inuktitut all you want. You can now wear tattoos all you want. You can now wear your traditional Inuk clothing all you want, and drum dancing, and nobody is going to hurt you because you did that.' That was really touching when he said that because it made us realize, 'We're free!' We're free now to do whatever we want, and yes, be proud of who we are and our language and customs."

And so, the effect of "I'm Sorry" can be transformative. It was particularly moving to observe, towards the end of the public ceremony in Iqaluit, Piita Irniq, dressed in a bright white traditional *silapaq*, despite the horrible wrongs inflicted on him in residential school, give his drum and mallet to Pope Francis. ♦

Further Online Resources

Inuit Tapiriit Kanatami, together with Nunavut Tunngavik Incorporated, Makivik Corporation, and the Nunatsiavut Government, coordinated efforts for Inuit participation in the Papal Visit to Canada from July 25-29, 2022.

A complete archive of the meetings held by the Pope including video and texts of the Papal Apologies is online at: [papalvisit.ca](https://www.papalvisit.ca)

The transcript of Tanya Tungilik's speech to the Pope is available here:

<https://www.cbc.ca/news/canada/north/tanya-tungilik-speech-pope-full-text-1.6536409>

or

<https://bit.ly/3qmiCwN>

Speech by Her Excellency Mary Simon, Governor General of Canada, at the Citadelle in Quebec City on July 27, 2022:

<https://www.gg.ca/en/media/news/2022/speech-papal-visit>

or

<https://bit.ly/3Delcg9> ♦

NUNAVIK INTERNET GAME CHANGER

By Stephen Hendrie

"It's a game changer definitely," said Makivvik Corporate Secretary Alicia Aragutak referring to the new Starlink internet satellite service entering the Nunavik region since the spring of 2022. The difference in speed between the old system and Starlink, or the new fibre optic network from the Kativik Regional Government is like night and day. Previous download speeds of five megabytes per second have increased to at least 50 megabytes and can go up to 250megs. Nunavik is now on par with the South.



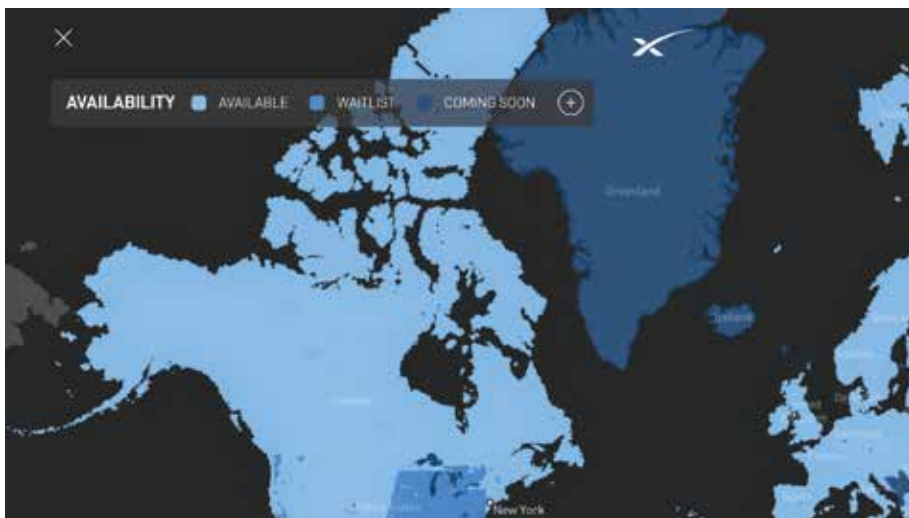
Starlink satellite dish on a house in Kuujuaq.

"I mean, it's another world," said Alicia. "Just the efficiencies, you know, it's basic. It's being able to go through your emails. It's having actual conversations with colleagues who are participating in virtual summits, presentations, panels, Zoom meetings, and board meetings."

Originally from Umiujaq, Alicia was elected Makivik Corporate Secretary in February 2022. Her department is responsible for Makivik's Information Technology (IT) services, which includes the vital internet connection to Makivik's offices, to the rest of Nunavik, and the rest of the world. The next Makivik Annual General Meeting (AGM) will be held in Umiujaq in March 2023. The community was among the first in Nunavik to receive the Starlink services in the spring of 2022.

Kuujuarapik also received it in April, and it made a big difference at the NV Kuujuarapik office, said Secretary Treasurer Pierre Roussel. "It changed the whole way we work. We had access to things we never had. Let's say you wanted to transfer an Excel worksheet. It used to roll, and roll, and roll. We were getting impatient. So, we would just print it and send it by fax! Now it takes no time at all. We spend less time just looking at the screen."

In terms of economic development for the community Roussel said, "I hope it will be able to create jobs. People will be able to work from their homes, which was impossible to do." Family life is different as well. "When you have kids at your home it was impossible for them to be on YouTube and download music and so on, and they can do that now. We see a lot less interest for television in most of



Map from Starlink website showing available coverage.

the households, so I think it changed the way people spend their leisure time."

Back in Kuujuaq, Derek Tagoona runs a private multi-media business called Tumiit Media. He does graphic design, printing, and his business partner Sam Lagacé makes videos. Derek is also a musician and has a recording studio called Qimuk Music. All of those produce huge digital files. "We had to send files overnight. There were many instances where we were physically mailing external hard drives to clients in Montreal, back and forth. Now we're just working off the cloud, so it has changed things drastically where it's not a thought now," said Derek.

Starlink bills itself as the world's most advanced broadband internet. The company is owned by South African entrepreneur



Makivik Corporate Secretary Alicia Aragutak says the new Starlink internet service is a game changer. Here she is helping set up Starlink RV Kit which travelled with the Makivik executives during the community tours this fall.





Getting ready to install fibre optic cable in Kuujjuarapik.

© EDISON MARYAMA FOR TAMAANI X 4



Divers installing fibre optic cable in Kuujjuarapik.



Elon Musk. It is a constellation of thousands of satellites that orbit the planet much closer to earth, about 550 km, covering the entire globe. The small dish, attached to the roof or side of the building, can withstand extreme cold, heat, hail, sleet, heavy rain, and gale force winds.

Saima Mark is the System Administrator at the Makivik head office in Kuujjuaq. Working with the Makivik maintenance team they used a lift to mount the dish on the wall of the Nunavik Research Centre, opposite the Makivik office. They share the connection. "We've had it since mid-August, and our speeds have gone from 6meg download to 150-200meg."

He said it has had a big effect on office work. "Our Zoom calls are not an issue anymore. We can have multiple people doing those at the same time, without affecting anyone else's access to the Internet, or downloading files. Before, I used to ask Dan Bentley in the St. Laurent office to do an online task which would take him a minute, whereas it would take me half an hour."



Because the dish is quite small, Saima anticipates people will take them to their cabins. “We’ve noticed that Starlink expanded the coverage areas. It used to be just focussed on the towns, but they have expanded the cells, so they are further around the communities.”

There are pros and cons with everything. With the new high-speed connection comes the same issues the global community is facing with always being connected. Alicia Aragutak is sensitive to this. “I also think there are going to be some negative impacts. I think what our children are being exposed to, you know the YouTubes, the TikToks, and they’re all in English. It’s going to have an impact on our identity. There’s not a lot of people creating content in Inuktitut.”

Derek Tagoona, who is a content creator, has thought about this as well. “I think that now that we do have access to high-speed internet, I think it is on the table of current and future content creators. If someone has the funds to create an Inuktitut cartoon, you’re no longer worried about the one or two avenues of distribution, now

just like in the South, you can create your own channels. I say, ‘the highway is open, now people just have to get their cars on the road and start creating.’”

The Starlink website indicates that the rest of the Nunavik communities and the entire Canadian Arctic are now connected, several months earlier than scheduled. The Tamaani fibre optic network started operating in June 2022 in Kuujjuarapik, Umiujaq, and Puvirnituq. The network will expand starting in August 2023 to Akulivik, Ivujivik, Saluit, and Kangiqsujuaq and be available by November 2023. For Ungava Bay communities the KRG said in a statement, “a marine survey was conducted to collect data before discussions with the government can move forward to obtain necessary funding for the project.” Fiber optic from Kuujjuaq to Kawawachikamach will connect with the South. They are targeting 2024. ♦



NEW GG Coat of Arms Unveiled

Her Excellency the Right Honourable Mary Simon,
Governor General of Canada, has her own coat of arms.

Released to the public at the end of October, the coat of arms is much more than just a symbol; it is an image steeped in tradition and meaning. Often seen in the past on flags and battle shields, a coat of arms is meant to tell the personal story of the person it represents. The coats of arms of governors general also appear on official documents and artifacts.

Her Excellency's emblem is a result of a year-long collaboration between she and Dr. Samy Khalid, Chief Herald of Canada.

"This coat of arms is my story, my true history, and it speaks of my lifelong commitment to bridge-building and family, and of my hopes for a future where we respect and share each other's stories to help foster better relationships between peoples," the Governor General said.

The coat of arms reflects her Inuit culture, her deep connection to the North, her love of family, as well as her distinguished career as a Canadian diplomat, expert in circumpolar affairs, and her dedication as an Inuit leader.

A key component of the coat of arms is her well-established commitment to reconciliation and her desire to foster a respectful and collaborative relationship between Indigenous peoples and all Canadians.

The coat of arms also incorporates her motto at the top, *Ajuinnata*, written in syllabics, and at the bottom in Latin lettering, which means "to persevere" or "never give up" in Inuktitut.

Dr. Samy Khalid said that while the coat of arms is simple in composition, it is complex in meaning.

"It is a personal emblem that serves a public purpose. It exemplifies how heraldry can express many layers of a person's

identity in a structured yet creative way. The inspirational story these arms tell enriches Canadian heraldry and perpetuates this living tradition," he said.

The painting of the coat of arms was produced by Cathy Sabourin, Fraser Herald, of the Canadian Heraldic Authority. The calligraphy was done by Doris Wionzek.

The governor general is the head of the Canadian Heraldic Authority, which is the federal service responsible for creating heraldic emblems: arms, flags, and badges. These types of symbols have existed for centuries and provide links between the past, the present and the future. ♦

It is a personal emblem that serves a public purpose. It exemplifies how heraldry can express many layers of a person's identity in a structured yet creative way. The inspirational story these arms tell enriches Canadian heraldry and perpetuates this living tradition.

Here is a what each element of the emblem represents from the top down, according to the governor general's website:

Crest – The snowy owl is known for its agility and adaptability; it thus alludes to Her Excellency's life experience and her diplomatic skills. The caribou antlers represent this animal that is central to Inuit culture. They symbolize the interconnectedness between humans and nature.

Shield – The colours of the shield represent the snow and skies of northern Canada. The horizontal band illustrates Her Excellency's

trailblazing career in Inuit and circumpolar affairs, and the disc and the circle represent an inclusive relationship between Indigenous peoples and all Canadians. The Royal Crown indicates her service as Governor General and the Sovereign's representative. The shield's shape alludes to the *amauti* worn by Inuit mothers.

Supporters – The Arctic fox, famed for its endurance and long-distance migratory treks, epitomizes Her Excellency's career as a

Governor General Mary Simon's Coat of Arms

Ajuinnata

Inuktitut for "Persevere", written in syllabics (above) and Latin lettering (below)

MOTTO

SHIELD

Amauti shape

Her Excellency's Inuit heritage

White

Truth and reconciliation

Horizontal stripe

Trailblazer career in Inuit and circumpolar affairs

Disc and circle

Desire for a respectful, dynamic relationship between Indigenous groups and all Canadians

Royal Crown

Service as governor general and Sovereign's representative

CREST

Snowy owl

Adaptability and wisdom (characteristics of diplomacy)

Caribou antlers

Interconnectedness between humans and nature

SUPPORTERS

Arctic fox

Endurance and stamina

Kakivak (harpoon)

Example of Inuit ingenuity

Mountain sorrel flower (left)

Nunavik, abundance and hardiness

Strawberry flower (right)

Emblem of Clan Fraser (for husband Whit Fraser)

INSIGNIA

Commander of the Order of Military Merit / Companion of the Order of Canada / Commander of the Order of Merit of the Police Forces

Respect for Canada's Honours System

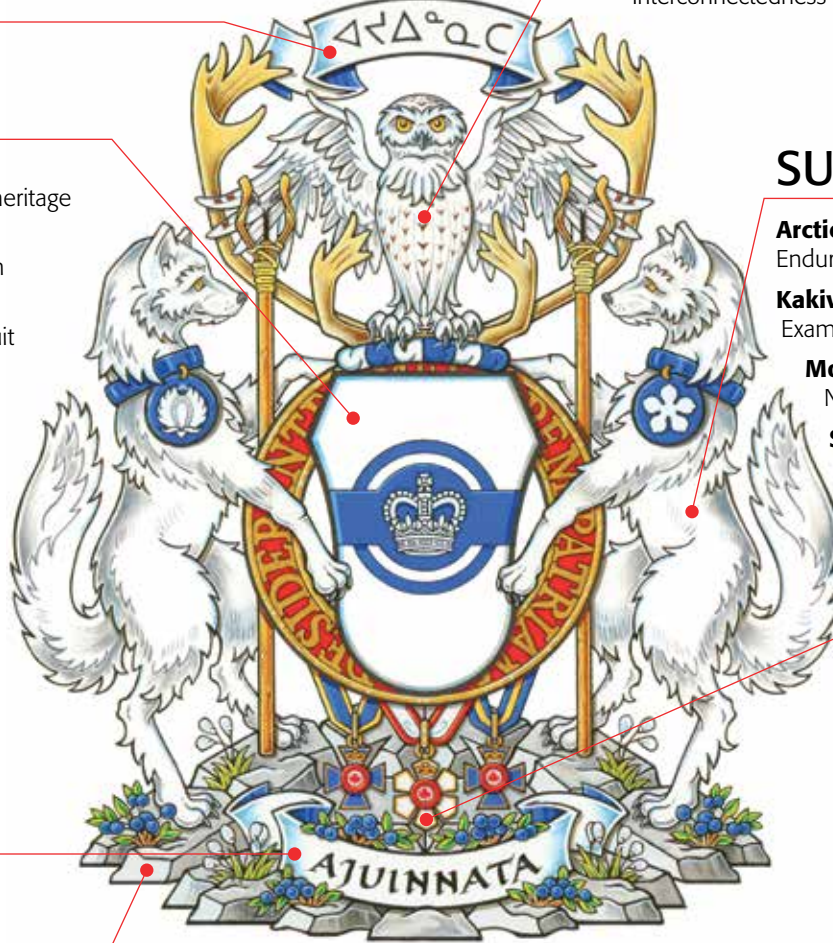
COMPARTMENT

Blueberry patch

Nature's gift

Cottongrass

Combustible for qulliq (symbol of survival and community)



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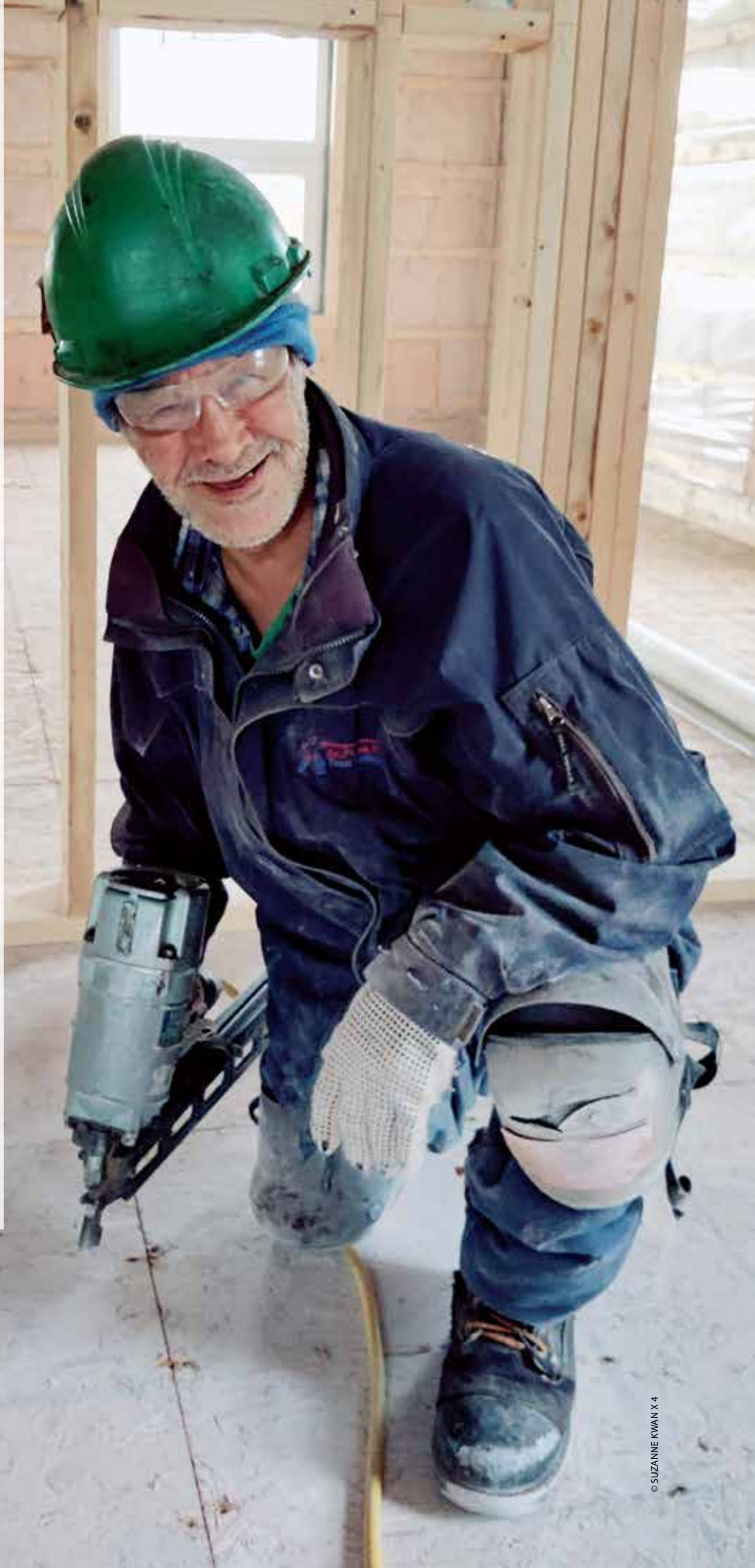
diplomat and advocate for circumpolar affairs. Mountain sorrel (on the left neck pendant) is a plant found in abundance in Nunavik. The strawberry flower (on the right pendant) is the emblem of the Clan Fraser and honours her husband, Whit Grant Fraser. The *kakivak* harpoon honours her Inuit grandmother who taught her many traditional values and life skills.

Honours Insignia – Left: Commander of the Order of Military Merit (C.M.M.) Centre: Companion of the Order of Canada (C.C.) Right: Commander of the Order of Merit of the Police Forces (C.O.M.)

Compartment – The blueberry patch represents one of her favourite pastimes, blueberry picking. The cottongrass is a northern plant used for making wicks for the *qulliq*.

Promoting Inuit in Construction

Makivvik sat at the table along with KRG's Sanajiit department at a meeting with the Commission de la construction du Québec (CCQ), union members, employer associations, and the First Nations and Inuit advisory committee to discuss measures CCQ is looking into put in place to facilitate access for Nunavimmiut and First Nations working in the field of construction. The Sanajiit Project for Nunavik apprentice and journeyman construction workers is focused on developing a strong and autonomous regional construction workforce through the delivery of work placement and training services. The meeting was held November 3 in Montreal.



Prior to and after the Nunavik region was established under CCQ in June 2017, regulations respecting hiring and mobility of construction employees in the industry has been the topic of discussions where CCQ is looking into ways where they could improve their services for Nunavimmiut.

In 2018, CCQ launched a collaborative approach where an advisory committee was created to include First Nations and Inuit. Members of the advisory committee that are part of the collaborative approach are: Apatisiwin Skills Development, Kahnawake Labor Office, First Nations Human Resources Development Commission of Quebec, Council of the Atikamekw nation, Naskapi Nation of Kawawachikamach and Sanajit department at Kativik Regional Government. Makivik Corporation has been working closely with Sanajit on this file both as an Inuit organization representing Nunavimmiut, but also as an employer.

There are different phases in this collaborative approach. Phase 1 was the preparatory work where CCQ mobilized, conducted

consultations, and reported to CCQ board of directors. Phase 2 was program planning where they worked on the reference framework, guidelines, and guiding principles. Phase 3, where they are right now, is program development where the work focuses on prioritizing measures, proposing measures and responsibilities, and creating content and schedules. Following this meeting in November, the work is on-going, and more meetings are to be expected although dates have not yet been determined.

Once phase 3 has been completed, phase 4 will be the implementation, launch, and promotion of the program expected sometime in June 2023, barring any unforeseen delays.

Housing 2022 update

Makivik Construction has been working hard this fall to complete as many housing units as possible before the holiday period. By December 16, 86 housing units will be ready for new tenants – just in time for the holidays!



Thomasie Annahatak,
Kangiqsujuaq



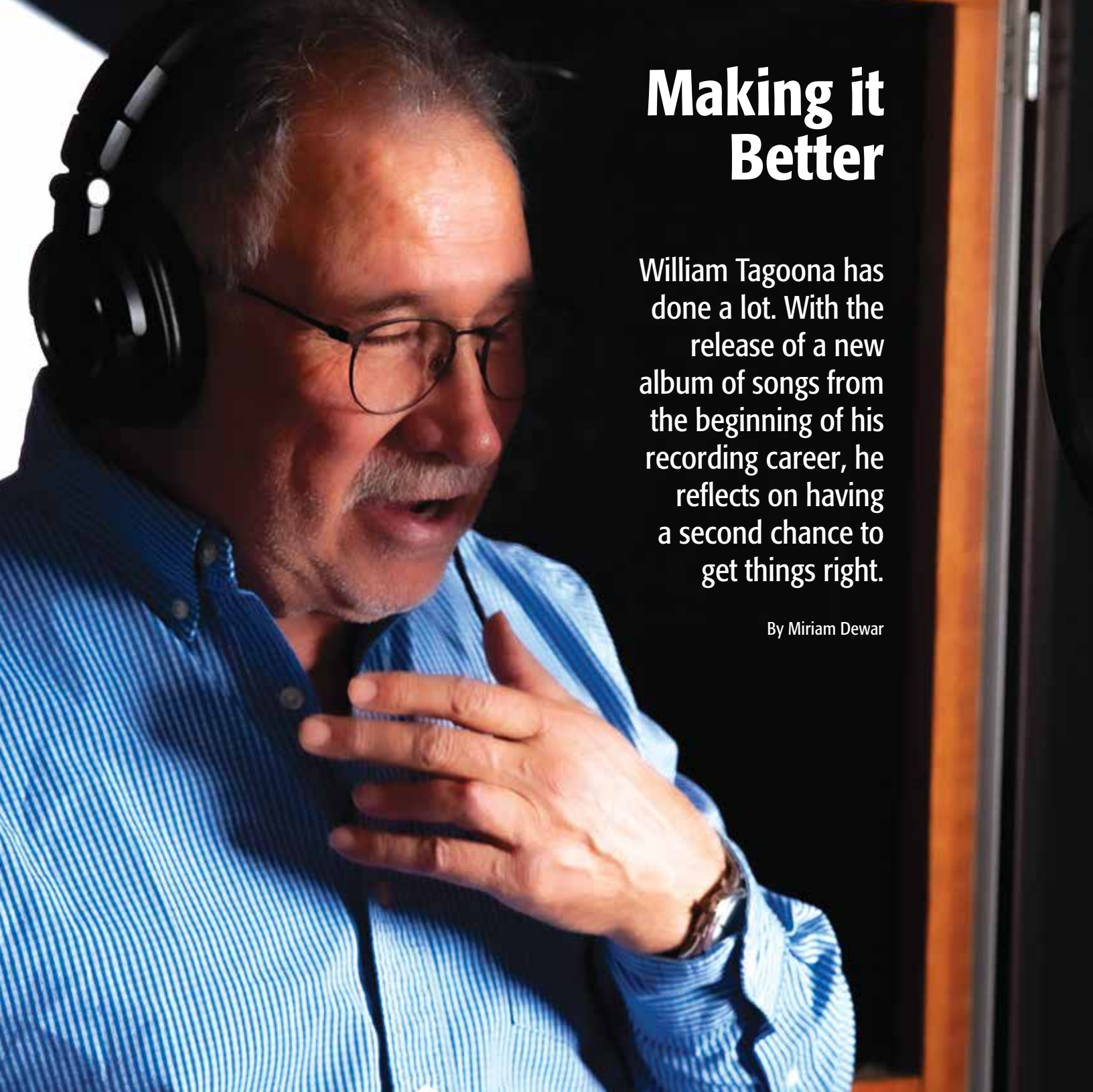
Putulik Pauyungie, Mosusie Padlayat and Paulusie Keatainak, Salluit



Jamesie Pauyungie,
Salluit

Community	Houses (units) delivered by December 16	Houses (units) to be completed by March 2023	Houses (units) deferred to spring 2023
Kangiqsualujuaq	10		
Kuujjuaq	14	20	
Quaqtaq	6		10
Kangiqsujuaq	16		
Salluit	8		
Puvirnituq		14	22
Inukjuak	32		
Kuujjuarapik		34	
Total	86	68	32

Makivik Construction is looking for motivated individuals to add to its crews. If you are interested in contributing to the housing construction projects in your community, as construction workers or as camp helpers, please reach out to us at: HRconstruction@makivik.org ♦



Making it Better

William Tagoona has done a lot. With the release of a new album of songs from the beginning of his recording career, he reflects on having a second chance to get things right.

By Miriam Dewar

William Tagoona has been many things including journalist, political activist, and musician. In August, he released a digital album of fan favourites and re-recordings of songs from his album *Takugapkit: Help Me Out*, originally released back in 1979. The process has allowed him to reflect not only on his early days in music but how important it was for him to have a second chance to make those songs sound better.

"I first recorded the album with the CBC, bless their souls that they were recording Inuit at the time," he recalls. "But their budget was so limited that they would give you one day to record." And that day

William's voice did not cooperate. "If you didn't get it right that day, well you were stuck with the recording." Even after recording more albums, every time he heard those songs on the radio, he felt he could have done better vocally, and it bothered him.

After talking with long-time bandmate Mark Kennedy, and receiving a significant grant from the Quebec government, they booked into Studio Mixart in Montreal. Because William's 70-year-old voice has matured and some songs took a little more work, the recording took eight months, as opposed to one day back in 1979.



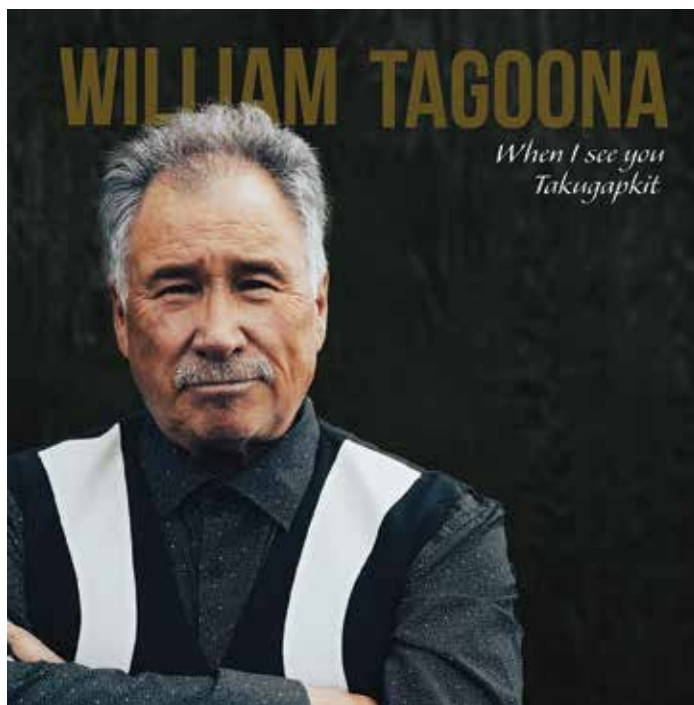
William recording at Montreal's Studio Mixart, which has worked with clients such as U2, Martha Wainwright, and Stars.



COURTESY OF WILLIAM TAGOONA

William was the lead singer for Canada's first Inuk rock band, The Harpoons.

William's latest album was released through iTunes and Apple Music last August.



© ALBUM COVER ART BY SAMUEL LAGACE OF TUMITT MEDIA.

But the time paid off and *Takugapkit: When I See You* was released through iTunes and Apple Music.

William says it was tempting to change some of the songs completely but decided against it. "I judged the people in the room," he says, explaining that his son, Derek, a musician in his own right who grew up listening to his dad's music, heard a song and said to him, "Dad you changed the words. I thought you were going to say this, and you went somewhere else."

But while the lyrics and melodies are the same, there are some new voices on this album. Per Berthelsen and his sister had sung harmonies with William in Greenland on his song *Anaanaga*, which

he wrote for his mother. It sounded so good that William always wanted to re-record the original with Greenlanders. When contacted for this album, Per suggested his daughter, Julie, a well-known pop singer and songwriter in Europe. William was thrilled when Julie and her cousin agreed to work with him – from Copenhagen. The studio sent the raw tracks overseas digitally and they recorded the harmonies. It's the song he is most proud of on the new album.

William's music is known across the north and internationally, but he began his musical career back in 1965 as the 13-year-old lead singer for the first Inuk rock band in Canada, The Harpoons. At that



William in the studio with Boris Petrowski, engineer and owner of Studio Mixart, and longtime bandmate Mark Kennedy.

© JEAN-MARIE COMEAU X 2

time, Inuit weren't allowed to use their language, so they mimicked music from bands like The Beatles and The Rolling Stones.

"The residential school kids said, 'you don't know how much your band has helped us. We were lonely, scared, away from our parents and here's this Inuk band that showed up. All young, and we just loved you. You gave us that feeling of hope in everything that we did,'" William says.



William Tagoona, middle, stands with his son, Derek, left, Tanya Nielsen, Mark Kennedy and Corina Kennedy, right, at Studio Mixart in Montreal.

Williams's big brother, Eric Tagoona, was also in the band, along with the late Jose Kusugak, Michael Kusugak, and the late John Tapatai. They played bars in Churchill but had to hide in the washrooms between sets so the police wouldn't see them as they were all underage. Their favourite venue was performing for the teen dances. "We've even played a wedding party or two, which I hated, because of the intoxication and secondly the chances of us being paid was low."

Even back then, William was trying to make things better. "We started to sing and write because we were pissed off at what governments had done to us. At the time governments were stripping us of the ability to function as Inuit so, we wrote about it, and they became hits, that's what kids were listening to."

To save the language, it had to be done through music, he says, not only through the education system, or language programs. "Governments were forgetting the most important thing and that's music, that's where the young people are," he says.

As a musician in the 1970s, he wrote to various levels of governments about the need to fund Inuktitut music and based partly on his efforts, there is now money available for Indigenous musicians.

William is now preparing to retire, but not from music. He has been writing some new songs and has received invitations to play in the north. With various creative projects in the works and his role as husband and grandfather, he will busy for some time to come, but one thing has been checked off his bucket list: he was able to re-record the songs that bothered him.

"When I leave this world, I didn't want to leave this world with that. I wanted to do a better version," he says. "So, we did it" ♦

Makivvik and Nayumivik LHC Visit Rare Earth Development Mine

In May 2019, following the signature of a Letter of Intent between the Nayumivik Landholding Corporation (LHC) of Kuujjuaq, Makivvik Corporation, and the mining company Commerce Resources, the Inuit parties set up a joint Working Group to plan strategic approaches to monitor the progress of the Ashram rare earth elements project located 180 kilometres southwest of Kuujjuaq. The mandate of this Working Group is to increase community-readiness, to set community priorities and expectations related to the proposed mining project development, and to prepare for eventual negotiations of Impacts and Benefits agreements.

The Working Group started its activities and proceedings during the 2020-2021 year as the mining project entered the pre-feasibility

stage and environmental and social impacts assessment phase. The Working Group gathered all available information (land use study, public consultation reports, regional Master Plan, external assistance, etc.) to plan in an appropriate manner the proposed mining project and related infrastructures planning that will respond to and address community economic and social development.

To better understand the development of rare earth elements resources, the Working Group travelled from September 19 to 24 to Saskatoon and Yellowknife to meet with different stakeholders involved with the Nechalacho Project, defined as “Canada’s first Rare Earth Mine.” The Working Group met with Cheetah Resources, the project developer, and the Yellowknife Dene First Nation’s

From left to right: Kaleb Kirby, Air Tindi Turbo Otter aircraft pilot; Mathew Edler, Cheetah Resources Executive VP Corporate Development; George Peters, President of Nayumivik LandHolding Corporation of Kuujjuaq; Andy Moorhouse, Makivvik Corporation VP, Economic Development; Tiivi Dupuis, Makivvik Corporation Director, Economic Development; Jean-Marc Séguin, Makivvik Corporation Mining Development Manager Economic Development; Bobby Gordon, VP of Nayumivik LandHolding Corporation of Kuujjuaq.





In the open pit, Matthew Edler explains the geology and rare earth elements ore body setting. Rare Earth oxides of Neodymium (Nd) and Praseodymium (Pr) are extracted from the bastnaesite mineralization zone (red ochre-coloured mineral) contained in a mainly quartz (white) gangue.

© JEAN-MARC SÉGUIN X 3



An aerial view of the Nechalacho "North-T Zone" open pit (right-hand side of picture) and the water-collecting pond (rectangle-shape basin). For scale purpose, the open pit is about 200 metres in diameter.



The Nechalacho Rare Earth Elements project camp site on Thor lake, located about 100 kilometres south-east of Yellowknife.

Det'on Cho Corporation that creates employment and prosperity for the Dene Nation through its wide range of services companies. The participation of Yellowknife's Dene First Nation and the support of its leaders is instrumental in the development of the Nechalacho project and the Det'on Cho Corporation in partnership with Det'on Cho-Nahanni Construction, becoming the first Indigenous contractor in Canada to undertake mining within its own traditional lands.

This rare earth mine case-study allowed the Working Group to understand the relationship between the Nation and the mine

proponents, the prevailing regulations and permitting process, the extent of the operations, the impacts, and economic benefits in the community. Considering that this Nechalacho project is in no way comparable to the Ashram project because of its scale, its nature and distinct provincial regulations, the Working Group could however reflect on key strategies related to its own Ashram project file. ♦



Heating Oil Subsidy Reminder

As the weather gets colder and furnaces fire up again, it is important to remind Nunavik residents and business owners about the Heating Oil Subsidy Program. To be eligible for the program, one must be a Hydro-Québec customer with a facility (building) that is unsubsidized.

Makivvik acts as a liaison between the customer, Hydro-Québec, and Nunavik Petro. Makivvik's Mike Iorio explains that it's important to understand what it means to have an unsubsidized facility and how an eligible client can be enrolled.

"For example, if you are a private homeowner, you qualify. If you rent from KMHB, you do not qualify because your rent is already subsidized," he says. Public institutions are not eligible for this program. For example, "if you're a municipality, all the buildings of the municipality, NVs, they do not qualify. Why? Because they receive the money from government, whether it be from the provincial level or municipal level." Private institutions may qualify provided that the buildings they own or rent are not subsidized. Landholding Corporations, however, as they generate revenue, may qualify, if the facility is used as a business.

The process to apply to the program is very simple. If someone is in the Nunavik region, has an account with Hydro-Québec, and owns or rents an unsubsidized facility, they need to be enrolled in the program. An application form will be provided by Makivvik. Makivvik will send the application to Hydro-Québec, where it is validated, and a confirmation sent back. Makivvik then sends a notice to both the customer and Nunavik Petro that, effective of the date of application, the customer will be enrolled in the Heating Oil Subsidy Program. Once enrolled, the customer remains a part of the program until they change their facility and Hydro-Québec account. Then they need to reapply to receive the subsidy.

Iorio says it is important to remember that every building is linked to an account. "Let's say you have a business and operate a warehouse. You sell your business, then person going into that warehouse has a new account number with hydro. They need to apply. Because it links to the account holder **and** the facility," he says.

The price of oil in Nunavik is set once a year on September 1. Nunavik Petro has a list of clients who receive subsidies, and they invoice the client the net of subsidy amount. There are no cheques issued. If the price of heating oil, for example, is \$2 per litre, a private homeowner will usually save about 60 per cent, so they wouldn't be invoiced \$2 per litre, but the subsidized amount. There are also two rates, Iorio explains, the residential rate and the commercial rate depending on the type of building (residential or commercial) which are all linked to the Hydro-Québec price per Kilowatt. The residential rate is less than the commercial.

In 1994, Makivvik Corporation and Hydro-Québec entered into an Electricity Supply Plan Agreement to subsidize the cost of heating oil for Nunavik, to, in effect, level the playing field, and bring the rates more in line with what would be paid if electricity was a viable option for the region. The program also provides for the maintenance and repair of oil-fired furnace burners and water heaters used by its commercial, industrial, institutional, and private customers in all Inuit communities. The Subsidy Program was renewed in 2010 with some changes. For further information please visit <https://www.makivik.org/heating-oil-subsidy-program/> •

Protected Areas Consultations to be Held

In September 2022, the Kativik Regional Government (KRG) launched the Nunavik Protected Areas public information and consultation campaign—a major initiative to conserve the region’s biodiversity and cultural heritage—in partnership with Makivvik Corporation, the Cree Nation Government (for the community of Whapmagootsui), the Naskapi Nation of Kawawachikamach, and the Ministère de l’Environnement et de la Lutte contre les changements climatiques (MELCC). This project is also carried out with the financial support of Environment and Climate Change Canada.

The first consultations for Nunavik’s protected areas took place in 2011–2012. An important theme that emerged from these consultations was the shared vision of the relationship between the people and the land—a relationship of interdependence, adaptation, and resilience. As custodians of the past, present, and future use of the territory, the communities and Nations of Nunavik have a strong sense of responsibility to maintain the integrity of the territory and to pass on the knowledge and skills associated with it. To date, because of these initial consultations, nearly 29,800 square kilometres of Nunavik’s territory has been registered as a protected area in Quebec.

In 2020, eight Réserves de territoire aux fins d’aires protégées (RTFAPs) (Territorial reserves for protected area purposes) and expansions of two existing RTFAPs were officially added to the Registre des aires protégées au Québec (Quebec’s Protected Areas Registry) to meet the 20 per cent protection target for Nunavik. Before these areas are granted permanent and official protection status, the KRG, in partnership with the Advisory Committee to the Nunavik Protected Areas Working Group, is launching broad public consultations on the process that led to the current definition of the protected areas network in Nunavik, its relevance, and its representativeness.

Dates of the next consultations:

Kawawachikamach	February 1–2, 2023
Kangiqtuaq	March 1–2, 2023
Quaqtaq	March 6, 2023
Salluit	March 9–10, 2023
Kuujuarapik	March 13–14, 2023
Whapmagoostui	March 15–16, 2023
Ivujivik	April 14, 2023
Akulivik	April 17, 2023
Puvirnituq	April 20–21, 2023
Inukjuak	April 24–25, 2023
Umiujaq	April 27–28, 2023

Learn more about the process at www.nunavikprotectedareas.com and follow us on our Facebook page, @Nunavik.Protected.Areas, for more details. •

“We must find a balance between protection and development if we want to give our children real choices for the future. Being proactive and taking the initiative to create protected areas is one way to achieve this.”

– Participant at the 2011–2012 consultations on protected areas.



Minnie Grey Honoured



Minnie Grey delivering her speech at the Université de Montréal during the ceremony where she received her honorary doctorate.

© JOËLLE SIMARD-LAPOINTE, UNIVERSITÉ DE MONTRÉAL X 2

Minnie Grey was awarded an honorary doctorate this August from the Université de Montréal.

Grey retired in July after nine years as Executive Director of the Nunavik Regional Board of Health and Social Services, but has had a long career focused on health, education, and the future of youth.

Originally from Kangirsuk, she was director of the Ungava Hospital from 1991 to 2000, then main negotiator in the tripartite discussions for the creation of a government in Nunavik. Grey has worked tirelessly to help Nunavik youth, both in terms of education and health and mental wellness.

Grey delivered her five-minute acceptance speech entirely in Inuktitut and gave some advice to the graduates. "For those of you graduating today, if the path you choose takes you to our communities, whether through research or intervention, I want to tell you this: don't turn into a saviour," she said. "Become our partners instead. Be open-minded. Come work, not for, but with the Inuit people, in partnership. Your quest for knowledge has just begun."

The university traditionally honours people from the health and social services sector, education, and the area of management and sustainable development by awarding them an honorary doctorate during convocation.

Referring to Grey and the four other recipients in a French news release, the university's rector Daniel Jutras said, "These women and men, through their commitment, their research, and their teachings, make our society a better world. Through their influence, these personalities become excellent ambassadors for our university and are sources of inspiration for our entire community." •



From left to right: Alexandre Chabot, Secretary General, Daniel Jutras, Rector, Minnie Grey, Frantz Saintelley, chancellor, Frédéric Bouchard, Dean of the Arts and Science Faculty.



2022 Quebec Election

Tunu Napartuk and Quebec Liberal leader Dominique Anglade in Kuujuaq answering reporter's questions.

COURTESY TUNU NAPARTUK

A Quebec election was held October 3, 2022. Premier François Legault was re-elected with a majority of 90 seats for the Coalition Avenir Québec (CAQ) Party. The Liberals came second with 21 seats, Québec Solidaire third with 11 seats, and the Parti Québécois (PQ) with three seats.

In Ungava, Denis Lamothe was re-elected with 3,132 votes. Cree candidate Maïtée Labreque-Saganash was second with 2,092 votes (Quebec Solidaire). Tunu Napartuk, from Kuujuaq, was third for the Liberals with 1,571 votes. Christine Moore had 1,084 votes for the PQ, and Nancy Lalancette had 756 votes for the Conservatives.

During the election, Quebec Liberal leader Dominique Anglade visited Kuujuaq to bolster Tunu Napartuk's campaign. "I really enjoyed this experience. Getting involved in politics has always been very natural for me," said Tunu. "I remember when Zebedee Nungak ran for the Liberals back in the early '70s. We need our voice in the National Assembly."

The Ungava riding has a population of approximately 45,000 with 27,500 voters in the 2022 election. In terms of size, it is 855,100 square kilometers. By contrast, the riding for the Magdalen Islands

has a population of 12,700 and 10,750 voters and is only 33,923 square kilometers. The next redistribution will be done for the 2026 election. Public hearings are expected to take place by the Quebec Electoral Commission starting in the fall of 2023.

Napartuk said, "Inuit and the Cree have our own reality, like the people of the Magdalen Islands, and a riding for Nunavik and the Eeyou region is warranted."

Denis Lamothe said he is looking forward to helping the Nunavik region complete the fibre optic network, connecting the communities from Puvirnituk to Kangisualujuaq, as well as the Kuujuaq link to Kawawachikamach. He said, "the health system, the education system, and the justice system - everything can benefit from high-speed internet."

Lamothe was a police officer for the Sûreté du Québec for 30 years. He has lived in Kuujuarapik, Inukjuak and Kuujuaq, and travelled to all 14 Inuit communities, as well as six Cree communities. He says, "I was made to represent this riding." He said he's more familiar with the Nunavik and Cree communities than some in the southern part of the riding. •



Current Status and Management of Final Waste

The quantity of waste being generated in Nunavik is increasing and will continue to do so as population and consumption rates grow. This is why the Minister of the Environment and the Fight against Climate Change (Now the Minister of Environment, Fight against Climate Change, Wildlife and Parks) gave a mandate to the Bureau d'audiences publiques sur l'environnement (BAPE) to investigate and hold public hearings on the current status and management of final waste. Final waste is simply defined as residual materials that are not reprocessed or recycled and must be eliminated. Except for local recycling initiatives in Nunavik communities, nearly all waste in Northern landfills is considered final waste.

Improving waste management in the region is a key issue for the Kativik Environmental Advisory Committee (KEAC) which is why the committee agreed to co-chair the Nunavik portion of the hearings with the BAPE, held on June 9 and 10, 2021, in Kuujuaq. Participants from other communities, regional organizations and Quebec ministries participated remotely. During these discussions the participants raised several key concerns: the impacts of open-air burning on local populations and the environment, inadequate funding for waste management, abandoned sites located outside municipal boundaries, regulations and programs adapted to northern realities, landfill capacity and management, and lack of access to information and support in Inuktitut/English.

Feedback from the Nunavik and other consultations, went into the development of the BAPE's final report which was published in January 2022. The report highlights 11 strategic approaches that are intended to guide government decision-making where waste management is concerned and raise awareness of the current situation in Nunavik. Specifically, guideline #10 focuses on remote areas and states that residual materials management measures must be implemented equally throughout Quebec. However, the government must also consider the social and territorial particularities existing in the remote regions and as such, provide the human and financial resources necessary to identify solutions to optimize the management of residual materials in these territories, in accordance with the concept of a circular economy.

Guideline #10 lends itself to Chapter 11 of the BAPE's report which provides detailed information and recommendations regarding the current status and management of final waste in Quebec

territories covered by treaties such as the *James Bay and Northern Quebec Agreement*. Below are some of the principal findings from Chapter 11 which reflect the common opinion of the BAPE's Commission and each of the Nations or communities with respect to improving waste management systems in these territories:

- Waste management in the treaty territories, where the Inuit, Naskapi and Cree live, presents many challenges, mainly because of their isolation from urban centers and the lack of infrastructure adapted for waste management in their specific regions. The infrastructure in place, for the most part, is limited to the disposal of waste, making it difficult to apply the 3Rs-E hierarchy (Reduce, Reuse, Recycle and Recovery & Disposal). In addition, several communities are faced with infrastructure that will reach their full capacity in the near future.
- The remoteness of communities often requires the transportation of certain waste to the southern regions of Quebec, which considerably increases the costs that the communities have difficulty assuming. Without additional and adequate financial support, large quantities of waste will continue to accumulate in many villages while waiting for viable solutions to this problem. Support from the Quebec government should allow for the implementation of measures adapted to regional realities and aimed at improving waste management and reducing final waste.
- Under provincial regulation, open burning is required at landfill sites in Nunavik. As the data on the effects of open-air burning is lacking, it is essential that the Quebec government document the exposure of communities to contaminants emitted by such burning and that they conduct characterization studies of the areas around landfill sites to assess contamination levels.
- Open-air burning is incompatible with sustainable development. Therefore, the Quebec government must make every effort to identify, in a consensual manner, with communities and regional organizations, alternatives that would improve waste management practices and reduce the volume of final waste in northern landfills.

If you are interested in having a look at the report for yourself or for more information about waste management in Nunavik, you can find visit the KEAC website: www.keac-ccek.org.

Fostering Community in Kuujjuaq through Aqpik Jam

After a two-year hiatus, communities across Nunavik and Nunavut were excited to join together in welcoming back Aqpik Jam with full force this year. Aqpik Jam was put on pause to protect community members, especially elders. After such a long haul, many were missing the unique bond and experience created by Northern musicians and the cultural activities offered at the event. Aqpik Jam Music Festival marks a significant moment during the summer season in Nunavik. The festival allows those living across the North to celebrate with friends and loved ones through music and culture. In other words, Aqpik Jam provides a sense of community like no other within the heart of Kuujjuaq.

Fostering community and bringing people together can be done in many different ways, but throughout history, music has always

been a key component in gathering the public. Thanks to this year's talented performers, including Salluit singer-songwriter Elisapie Isaac, Kuujjuaq musician Derek Tagoona, and Pangnirtung artist Riit, a large crowd gathered to watch, sing, and dance each night. By offering live radio coverage of the event, elders and those who are at higher risk from COVID were still able to enjoy the festivities in the comfort of their homes.

Hosting the event in August coincides with the ripening and harvesting of the wild berry called **aqpik**, hence the name "Aqpik Jam." For this reason, many are not only attending the festival for the performers, but also for the chance to pick fresh **aqpik**. Many other activities were also scheduled, including canoe races, darts, golf, target shooting, and poker tournaments. Daytime events were

Tim and the Band performing at this year's festival.





Canadian North Executive Chairman Johnny Adams with performer Elisapie Isaac at this year's Aqpiq Jam.



Canadian North's Shelly De Caria and her son Paolo in front of the Aqpiq Jam stage.

scheduled and organized thanks to Kuujuaq Pinguatitsijingit Inc., the local recreation committee. Incorporating fun events and live music together on stage (as well as through local radio), Aqpiq Jam Music Festival is a highlight of the summer season in Nunavik.

Canadian North is proud to sponsor Nunavik's largest music festival and takes pride in supporting Northern musicians with the opportunity to perform for the public, and showcase their talents. Many now-recognized performers had their start at Aqpiq Jam,

including the Kuujuaq Youth Group. Through supporting this event, we are able to support the success of Inuit musicians while providing spaces that foster community.

With the great success of this year's Aqpiq Jam Music Festival, community members and those who travelled for the event could once again experience the joy and excitement brought on by live music and activities. We look forward to seeing you at next year's Aqpiq Jam in 2023. ♦



David Hart playing during Aqpiq Jam in Kuujuaq.

Inuit Customary Adoption

Since 2018, the effects of Inuit customary adoptions, as any of other customary adoption under a Quebec Indigenous Nation or community's customs, are recognized as law. That is following the introduction of various provisions specific to Aboriginal Customary Adoption in the Quebec Civil Code. By custom, biological parents may decide to entrust their child to adoptive parents of their choice, who will then take care of the child as their own. The new provisions are rendering this state of fact known, and opposable, to all.

As you may remember from previous articles showcased in this magazine, and which led to the Quebec Civil Code amendments, Inuit customary adoption in Nunavik had not over the years seen its effects duly included in the Quebec laws, exception being made to the laws implementing the **James Bay and Northern Quebec Agreement** (JBNQA). There may have been that administrative process in place since the mid '90s to see the effects of Inuit customary adoptions registered, but parents were still at times experiencing several difficulties, for example, for school, passport, or medical purposes.

Since 2018, the process for registering effects of customary adoptions has been streamlined. It still involves the filing of the "Declaration of Inuit Customary Adoption" form (Form G available at the Nunavik Landholding Corporations' offices, or from Makivik's Nunavik Enrolment Office) by the two sets of parents, with official confirmations. It also implies the issuance of a Certificate of Inuit Customary Adoption, the main element of the interface system created in law in between the custom and local interveners, and the provincial civil status authority. Out of this certificate, the birth act of the child will be modified in favour of his/her parents according to customs. Some consensually developed elements surrounding the Inuit customary adoption may nevertheless be worth reiterating:

1. A reminder on the Procedure for seeing the effects of your Customary Adoption registered:

- Adoptive parents should fill out one copy of the "Declaration of Inuit Customary Adoption" form (Form G)
- All parties' original signatures shall therein appear
 - i. Inuit Biological parents: as listed on the child's birth certificate
 - ii. Inuit Adoptive parents
 - iii. Mayor of the Northern Village
 - iv. President of the Landholding Corporation
- The Declaration is sent to the attention of Makivik's Registrar at the Nunavik Enrolment Office
- A Certificate of Inuit Customary Adoption is issued by the Nunavik Enrolment Office and transmitted to the Quebec Civil Status Registrar
- The Quebec Civil Status Registrar modifies the act of birth of the adopted child.

2. Inuit Customary Adoptions intervene between Inuit

Traditional adoption involving non-Inuit or non-beneficiary individuals/families is not permissible under the Nunavik Inuit customs. Based on guidelines adopted by regional institutions in the mid '90s, an Inuk child can be adopted by Inuit parent(s), being Inuit or Inuit beneficiary relatives or individuals with whom an exchange of consent intervened with the birth parents. The Makivik Nunavik Enrolment Office and Legal Department can provide you with more information about this.

Also, Aboriginal customary adoption excluded, the rule in Quebec is that parent(s) cannot choose to whom they would like to give their minor child for adoption. It is the sole responsibility of Youth Protection Services.

Consequent to this and to the Inuit customs of application, decisions taken by Inuit parent(s) to give for adoption an Inuk child to a non-Inuit/beneficiary family are not valid. The process for registering the effects of customary adoption would not be applicable, and no "Inuit Customary Adoption Form" shall be filled in these specific cases, as the Youth Protection offices would have to be contacted in relation to this presumably sought statutory adoption.

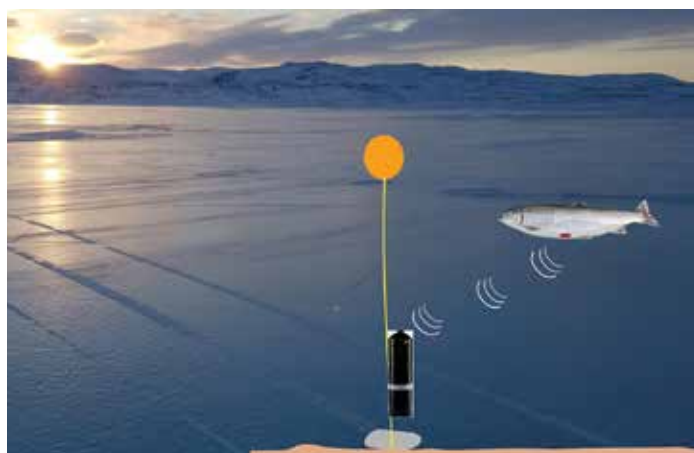
The Legal Tips column is provided by Makivik's legal team and aims to explain to the Nunavik Inuit clientele in a general and broad manner some elements of the law applicable in Quebec and are not legal opinions nor legal advice which can be obtained by contacting private practitioners (lawyer or notary). •

Tracking the Tagged Arctic Char of Kangirsuk

By Véronique Dubos, Johnny Nassak and Noah Eetook

Tracking the fish

Last summer, in August 2021, eight fish entering the Tasirjuarusik system were tagged with acoustic transmitters. Uumajulirijikkut Kangirsumi (LNUK of Kangirsuk) was leading this project to understand where the Arctic char of the lake Tasirjuarusik (Virgin Lake) were spending the winter. Indeed, numerous Arctic char migrate towards this large lake, located 20 km from the community. However, Kangirsummiut barely find them in winter. The char reappear only in late spring.



Eleven acoustic receivers were installed all over the lake to get some signals from the tagged fish. They have recorded the potential signals for a year, including during the winter 2021-2022. We retrieved the receivers from the lake in September 2022, to download the detected signals.

Willie Ouvaut retrieving a receiver from the lake.



© VÉRONIQUE DUBOS



Location of the receivers and fish signals they detected.

lake Tasirjuarusik, and three others will be installed in the upstream lakes when there will be a solid ice cover. The receivers will be retrieved next summer. The instrumentation will allow us to see:

- If the tagged Arctic char are coming back in Tasirjuarusik again;
- If each fish is using the same overwintering area from one year to another;
- If some fish are migrating in the upstream lakes.

This study allows us to document the importance of the lake and the river for local subsistence fishing since the area of Tasirjuarusik is of interest for potential mining projects.

This project is led by Uumajulirijikkut Kangirsumi and is funded by the program *Inuit Qaujisarnirmut Pilirijjutit*, supported by ArcticNet and Inuit Tapiriit Kanatami. For any questions on the project: anguvigak@kangirsuk.ca or Veronique.Dubos@inrs.ca.

Where did the fish spend the winter?

From the eight fish tagged, one was caught just after the tagging, before even entering the lake. The seven remaining fish were all detected at least once in Tasirjuarusik Lake. Five of them were detected in the lake all winter long.

The char were more active in early winter, before mid-December since each fish was detected swimming in different areas of the lake by several receivers. During the winter months, the fish remained in different areas of the lake, showing very little movement. They became active again in late spring, around mid-May. Two of the fish remained in the lake during summer 2022 and were still in the lake in September when we retrieved the instruments. The others had left the lake before mid-June 2022.

What's next?

Since the tags will continue to send a signal for a year, we have reinstalled the receivers. Five of them were reinstalled in the main



Project lead team: Noah Eetook, Véronique Dubos, Tommy Kudluk, Johnny Nassak.



Uumajulirijikkut Kangirsumi board: Etua Lucassie, Noah Eetook, Tommy Kudluk (not a board member), Johnny Nassak (LNUK of Kangirsuk manager), Billy Airo, Lisie Thomassie, (missing from the picture: Joseph Nassak).

NUNAVIK PLAYERS

Full name:	Alison Mesher
Birthday:	January 6
Place of birth:	Kuujuaq
Home community:	Kuujuaq
Role model:	Mary Simon
Favourite food:	Nikkuk
Occupation:	Youth Service Coordinator at Isuarsivik Regional Recovery Centre
Proudest moment:	I don't have a "most" proud moment because I'm always proud of my children and who I am today for them, but I could say that I'm very proud to see Inuit succeeding in life and promoting healthy living, taking control of their lives, and adapting to the ever-changing world we live in.
Future goal:	I would love to be able to sit around a table full of Inuit politicians and be able to express myself freely without feeling that my opinion is disregarded or unimportant. Another personal future goal is to build a home of my dreams.
Best advice you can offer youth:	Never be ashamed of who you are or where you come from. Be bold! Be proud! Everyone has a story to tell and your story matters too. Failing only means "First Attempt in Learning," so continue to do your best for your future self!



ALISON MESHER

MYSTERY PHOTO CONTEST

You could win \$100 if you correctly guess what this mystery photo is. Mail your answer to the address below, or you can email your answer to mdewar@makivik.org.

Mystery Photo Contest
Makivik Corporation
P.O. Box 179
Kuujuaq, QC
J0M 1C0

WHAT IS THIS ? ►



Working towards a smoother tax filing process for the 2022-2023 season

Proof of EFILE is key to the success of your taxes being filed.

 T1 Accepted  TP1 Accepted

Your Makivvik tax agent will provide you with a proof of EFILE. Keep this proof, it confirms that your Income Taxes are done and is required when calling the government.

Filing your taxes is important!

Did you know that to receive tax benefits like the Canada child benefit and the Solidarity Tax Credit you must file your taxes annually?

For Assistance contact the Makivvik Volunteer Tax Program

Toll Free: 1 800 361 7052
Ext 2216

Montreal: (514) 745 8880
Ext 2216

Your Makivvik Tax Envelope has an important sticker on it!

Envelope #001
Year 2022-2023

The envelope that you receive from Makivvik Tax agents will now include an Identification sticker that is unique to You.

This Envelope number will give you an easy way to track the status of your income tax return.



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