

TARRALIK

SERVING NUNAVIK INUIT SINCE 1974



Kwe! Festival
Ilulissat Hosts ICC
Inuit Remains Repatriated



Makivvik

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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Cover Photo: Janice Parsons and Sandy Emudluk share a laugh while performing on the main stage at the Kwe! Meet With Indigenous Peoples event in Quebec City in June.
Photo by Miriam Dewar/Makivvik



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Returning after seal hunting, Salluit, 1965. It was during this time when Putulik Ilisituk was growing up in the community. Read about Salluit's soft-spoken Renaissance Man on page 10.

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Working toward Inuit-Driven Child, Youth, and Family Services

Photos and Images: Courtesy of NIP

The Nunavik organization working to provide culturally adapted youth protective services in Nunavik is moving closer to self-determination and becoming independent of the Nunavik Regional Board of Health and Social Services (NRBHSS).

The beginnings of Nunavimmi Ilagiit Papatauvunga date back to 2017 after NRBHSS hired Nunavik Integrated Youth and Family Services Advisor Maina Beaulne. The Sukait Working Group was formed from leaders of all interested organizations, representing most of Nunavik's 14 communities. Over the next two years consultations, discussions, and interviews were conducted on the needs in youth services and how those services could be adapted to be culturally safe. Nunavimmi Ilagiit Papatauvunga was created in 2019 from those discussions and has been building momentum since, resulting in the approval for the creation of its own board, which will happen this fall.

Youth services in Nunavik are often under fire because of the lack of Nunavik foster families and front-line workers. Too many Inuit children are involved with the province's Department of Youth Protection and are sent south for care, away from community and their relatives. This has resulted in a distrust of the department.

Nunavimmi Ilagiit Papatauvunga is working to help change this by recruiting Inuit front-line workers building its own continuum of services. Presently evaluating all the legal possibilities, the first milestone will be to create its own board of directors next fall. The goal is to have Inuit start trusting youth and family services, especially youth protection, by working to have healthy Nunavimmiut with

children and families as the centre. Inuit will be the guides and decision-makers, with services grounded in Inuit knowledge and practises.

Sarah Airo, Assistant Director Inuit Values and Approaches with Nunavimmi Ilagiit Papatauvunga, is adamant that families need backing both locally and regionally. "Our Children and their families need support from home, community and from the region. We must work together collectively to ensure that our communities are healthy!"

Now that Nunavimmi Ilagiit Papatauvunga has approval from the NRBHSS to create its own board, it will work towards financial independence and expanding what it can offer Nunavik Inuit and begin recruiting local staff. ♦



Nunavimmi Ilagiit Papatauvunga team in Val d'Or meeting Anicinape.

Nunavimmi Ilagiit Papatauvunga

TIMELINE



NUNAVIMMI ILAGIIT PAPATAUVINGA

Nunavimmi Ilagii Papatauvunga (NIP) offers **culturally adapted care** for all youths and families of Nunavik. The name represents both the **vision** and the **structure** of youth and family services. It will become an **integrated center** for youth and family services led by Sukait, as a steering committee.

Sukait is committed to working through the challenges to find optimal solutions based on the current capacities within the objective of developing a strong foundation for children, families and communities of Nunavik.

Sukait assists the NIP team in defining the **foundations** and the **orientations conception** for the **youth protection** and **continuum of services** for Nunavimmiut. In order to do so, they look at the services offered to youth and their families in Nunavik and **recommend best culturally adapted practices** and **approaches** in order to **gain parental and community involvement** within child, youth and family services.

Based on a circular model of **shared responsibility** and **support**, with children and families at its **core**, the NIP is leading a transformation of the services to youth and families, as they have been formerly thought, provided, and experienced.

FAMILY SERVICES INTEGRATED INTO A COMPLETE CONTINUUM

All of the services would be in line with Inuit approaches this includes a **family-oriented** and **community oriented** approach that focuses on **strengths, non-judgement** and **care**.

This means that every member of the family, whether the children live in the household or not, are **being supported** and **offered solutions** that help address their **challenges**.

SELF DETERMINATION DESIRED OUTCOMES

Inuit are involved in all steps of the design, the implementation and in the evaluation of the progress.

All family services are offered in Inuktitut.

More Inuit every step in the clinical process of the youth protection services.

More Inuit in the first line services to support Inuit families.

Inuit leaders have time and support to organize the continuum of services.

SELF DETERMINATION STEPS

STEP 1
Sukait creating NIP's vision. Thinking, consulting, establishing guiding principles.

STEP 2
Sukait building NIP's implementation of services structure and collaboration bridges.

STEP 3
Sukait supporting NIP growing initiatives towards self-determination. "First thing first" governance and action plan towards self-determination.

SERVICES OFFERED BY NIP

Blanket Exercise:
The Blanket exercise is an interactive educational tool that teaches the history of Nunavik. It is an adapted version from an Inuit Blanket exercise that is used to educate Canadian history in the indigenous perspective.

Trainings:
NIP workers provide training on the NIP approach including Ilagii Council.

Project Management:
NIP workers develop, plan and implement projects and programs based on the needs assessment that was acquired.

Cultural Consultations:
To be certain that clients are receiving culturally safe care, NIP workers are available to be consulted on Inuit culture.

Cultural Needs Assessment:
A needs assessment can be made to determine the support needed for the community or region in regards to child, youth and family services.

Cultural Presentation:
A presentation on Inuit culture can be provided upon request. This includes content such as: Inuit history, customs, current services offered by NIP, cultural programs.

Facilitating Ilagii Council:
Ilagii council is a traditional practice that allows discussion and decision making among individuals that are significant to the child on the support that can be provided to the child and their parents when they are facing hardship.

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A Sukait working session.



Sukait members and the Nunavimmi Ilagii Papatauvunga team.



Kwe! Meet With Indigenous Peoples

Photos © Miriam Dewar/Makivik



Makivik's VP Economic Development Andy Moorhouse spoke at the Kwe! event's opening ceremony in June.

Makiwik and Avataq Cultural Institute participated in the annual Kwe! Meet with Indigenous Peoples event in Quebec City in June. Makiwik's VP Economic Development Andy Moorhouse spoke at the event's opening ceremony, and Avataq had a tupiq set up for the public to enter and see some pieces from the collection reflecting the culture of Nunavik Inuit.

Avataq's Isabelle Avingaq Choquette explained that they had decided to have the theme of Inuit games in the tupiq. They displayed photos and carvings from Avataq's archive of people playing games, along with a screen showing Nanook of the North. Also featured inside the tent were two beautiful amautiks, one borrowed from Beatrice Deer, as well as a baby amautik and some kamiks.



Aloupa Airo Watt demonstrated the high kick and encouraged people to try it themselves.



Sylvia Cloutier and Akinisie Sivuraapik performed traditional songs and throat singing.



Ivujivik's Mary Paningajak was on site sharing her art and stories.



Syliva Cloutier and Akinisie Sivuraapik.



Janice Parsons and Sandy Emudluk performed on the main Kwe! Festival stage throughout the weekend event.

The tupiq was also the site for some throat singing performances from Janice Parsons and Sandy Emudluk, Sylvia Cloutier and Akinisie Sivuaapik, and Evie Mark, who also lit the qulliq and played some traditional games with the public. Nunavik tea was available for people to sample. Aloupa Airo Watt demonstrated the high kick outside the tent and encouraged people to try it themselves.

Ivujivik's Mary Paningajak was part of the Nunavik delegation who was also on site sharing her art and stories. She said the event, which allows Inuit and First Nations to not only be together, but to also

share their culture with the rest of the world, is beautiful, and lets the public see what Inuit are capable of on their own land.

Kwe! began in 2017 to showcase, promote, and celebrate Quebec's 11 Indigenous groups. Along with cultural performances and an artisans' boutique and bookshop, there were film screenings and panel discussions and talks, including "The Butterfly Effect of Climate Change," a talk featuring Sara May, the first Nunavik Sentinel, trained to collect and identify insects. ♦



Evie Mark lit the qulliq in the tupiq, did some throat singing and played some traditional games with the public.



Putulik Ilisituk – Salluit's Soft Spoken Renaissance Man

By Stephen Hendrie



Putulik was naturally drawn to the field of broadcasting and worked for 31 years at TNI.

“It’s meaningful today to be a part of the recognition of native people,” he said. “Being recognized more for who they are, and where they come from. I think it helps all the native people to be more recognized.”

On National Indigenous Peoples Day this year I spoke with Putulik Ilisituk on the phone for over an hour. He was at his home in Salluit. I’ve known Putulik going back to the early ‘90s while working for Makivik as an Information Officer. When he was working at Taqramiut Nipingat Incorporated (TNI) radio, he used to call to set up interviews with Charlie Watt, or Zebedee Nungak, or Pita Aatami. Later when I was at Inuit Tapiriit Kanatami (ITK), he’d ask to interview Jose Kusugak, or Mary Simon.

I’ve always thought of Putulik as a Renaissance Man – somebody who is a well-rounded individual, gifted and skilled in many different

areas. He certainly proved that over the course of our interview. I started by asking him what he thought about National Indigenous Peoples Day.

“It’s meaningful today to be a part of the recognition of native people,” he said. “Being recognized more for who they are, and where they come from. I think it helps all the native people to be more recognized.”

Putulik was born in May 1957 in Salluit, out on the land in what he describes as a “half igloo, half tent.” He mother was Susie Ilisituk and his father was Tivi Ilisituk. “I believe I have some of the skills I obtained

INTL ©



From 1965: Mosusie Ilisituk, Jimmy Kudloryuk Angutigirk, Adamie Qalingo (far back), Putulik Ilisituk (middle), Lucassie Ainalik (far right) Papigatuk Ilisituk (front).

through my father, who was a carver of soapstone, and he was a very good artist. He used to show how Inuit used to live. I think I have part of that skill, but in the area of painting and drawing."

When he was born, Salluit was called "Sugluk," he says because gallunaat at the time had difficulty pronouncing the name "Salluit."

"When I was growing up as a boy, the village was small. The population was around 300 in the early 1960s. The igloo era was coming to an end when I was a baby. Wooden houses were starting to be built, and the first government school was built."

He described the first school as having one room. So did his family home, which his father built. "It was a one-room shack. I used to stay near the stove to keep warm. The first government houses were called 'matchboxes' because they were square shaped. My father constructed one with the help of two people, for our family."

He started going to the government school at age five. "The only language of education was English. They still had no French education at that time. It was only introduced in 1966 or 1967. I can remember my first English teacher, Miss MacArthur." He says they had art classes from the very beginning, and it was something he excelled in.

When ITK held a logo contest in 2001 to create a modern image for the national Inuit organization, Putulik's submission featuring four Inuit holding hands, signifying unity, over the map of Inuit Nunangat, won first prize.

He was naturally drawn to the field of broadcasting. Salluit was chosen as the first community to have a Television Production Centre, the first of its kind in Nunavik. Putulik was one of 15 Inuit to train for TV production in late 1979.



"We learned the trade of how to run the camera and how to produce a TV show. We were getting quite good at it, and we would ask to go on hunting trips, and fishing trips, carrying a TV camera with us. We were also introduced to other Nunavik communities, and could see other films and videos being produced in other villages, which was starting to get quite interesting."

I asked him if there was a TV or radio story he worked on during his 31 years at TNI that he will always cherish. "It was a walrus hunting trip that I took with my colleague Adamie Saviadjuk. We both had small high quality film cameras. It was a Bealieu, and it recorded sound too," he said. "I was on one Peterhead with the captain Jimmy Kakayuk, and Adamie was with Sammy Kaitak, an elder. It was a successful hunt, in the fall of 1981, to Nottingham Island on the Hudson Strait."

That project brought Putulik to Ottawa, where he edited the film at the CJOH television studios, over the course of a week.



The cover of Putulik Ilisutuk's book, *We Are Inuit*, published in 2014. He completed the book after working in TV for 18 years at TNI.

PHOTO COURTESY OF AVATQAQ CULTURAL INSTITUTE

Fellow broadcasters in Nunavik Alec Gordon, and Charlie Shipaluk, at CBC Radio in Kuujuaq had stories to tell about Putulik. "We gave him a contract one time to record some elders for us," said Alec Gordon, the regular host of Tuttavik. "It was around 1995. He collected stories from quite a few elders, who are deceased now."



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A general view of Salluit in 1965, taken from the nearby mountain.

Charlie Shipaluk used to work with Putulik at TNI. He was doing replacement hosting at CBC in Kuujuaq. He remembered the walrus hunt story on "Super-8" film. "It's one of the nicest films that he made. He also did a really nice show about Ivujivik hunters, hunting seals with a harpoon. Putulik has incredible talent," said Charlie.



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Salluit at the bottom of the hills in 1962-3.



Putulik played with the famous Salluit Band (originally called the Sugluk Band), and in 2022, self-produced a collection of gospel and old Inuit style country songs.

"He just produced a new collection of songs, and he wrote a book about the life story of the people of Salluit called ***We Are Inuit!***"

Putulik says he completed the book after working in TV for 18 years at TNI. "I started to do some interviews with elders from Salluit, asking them what they remember about growing up in Salluit, when it was still called Sugluk," he said. "They talked about what they used to do, where they used to go hunting or fishing, and what happened there in the early days. I was able to get old photos from the Avataq

Cultural Institute in Montreal. They helped a lot in putting the book together. It covered from the early years to the modern times. It was published in 2014."

TNI Executive Director Julie Grenier says Putulik's contributions to communications in Nunavik have been substantial. "He's done so much, with all of the interviews and stories he has put together. He has also helped with keeping our oral history alive, and the Inuit language. His voice is still heard. We replay a lot of interviews and programs with him in them."

In 2022, Putulik self-produced a collection of gospel and old Inuit style country songs. "I started experimenting with a small little recorder that has multi-track in it. I started recording gospel songs, and it started to sound very good, so I put multiple instruments on it, like two guitars, bass guitar, and keyboards. I did that on my own and sometimes I would ask people in Salluit to help me add a musical instrument, like a guitar or accordion. I sent one of the songs to CBC in Kuujuaq, called 'My Love', and they played it on the radio."

Salluit, of course, is famous for the Salluit Band, originally called the Sugluk Band. "I used to hang around with them," said Putulik. "Eventually they started asking us if we could help, playing together with them, and that's how some of us got introduced to playing musical instruments, like guitars and accordions, and eventually we joined the band."

He recalled significant concerts for the Salluit Band. "In 1974 they were invited to play in Cape Dorset. It was the year that Inuit players had their first performing concert. They had other concerts too. One was in Inukjuak in 1981, and in Frobisher Bay, now Iqaluit."

I've seen the Salluit Band perform, and I remarked to Putulik that they were like rock stars!

"Yes, you could say that at that time. I remember I had long hair. I can remember one time back in 1994 in Kangisujuaq, they had an All Organizations Meeting, and the Salluit Band was invited to play. I also remember we went to play in Pangnirtung, and also Kuujuaapik."

Putulik suffered a stroke in the fall of 2022. He took time to recover in Montreal, and when he was well enough, he returned to Salluit. "I am still taking medication, slowly getting better. I am stronger, walking on my feet, and my legs are stronger too. I am able to apply for a job. I was accepted to work as an art teacher in the local school."

In concluding the interview, I mentioned to Putulik that whenever he called to set up interviews with Inuit leaders that he was very soft-spoken. Alec and Charlie both remarked on this too. I asked if it has served him well in his broadcasting career to have a gentle, soft-spoken personality.

"Yes I think it has served me well. I can say others are soft spoken too. When they speak, they speak quietly and effortlessly, while others are loud speakers," he said laughing. "They speak loud, and are hardly able to be heard."

A true Renaissance Man. ♦

Order of Nunavik Awards Conferred

Two Order of Nunavik awards were announced at this year's Makivvik AGM in Umiujaq. Daniel Annanack and Josepi Padlayat received the honour, which is conferred annually upon Inuit men and women for outstanding achievements in different fields.

Daniel Annanack was nominated due in large part to his tireless efforts working with youth at Ulluriaq School in Kangihsualujuaq. Daniel has been a teacher at Ulluriaq School for almost 20 years, working with students who are not in the regular academic stream.

Born in 1967, Daniel went to Federal Indian Day School in the community and was able to grow up in learning from his father and his elders. Before joining the school, he ran a hunting camp for years where his easy-going personality made his clients feel welcome.

Daniel's impact has been significant. Daniel has helped many challenged youths become productive members of the community and while not all of students have been successful, Daniel still shows up to share what he can and try to make a difference. He became a surrogate parent to many of the boys in his class and his tireless efforts have earned him nothing but respect from the community and the school where he is described as "irreplaceable."

For his outstanding lifetime efforts on behalf of Inuit in Nunavik in the field of communications and culture, Makivvik also announced Josepi Padlayat as a recipient of the Order of Nunavik.

Leadership comes naturally for Josepi. He has acted as chairperson of the Board of Directors for the Nunavik Regional Board of Health and Social Services and has stayed involved with the board. He has also been involved with Avataq Cultural Institute from its beginning and has also served as its president.

Born in 1947, Josepi attended Federal Day School in Salluit before going to high school in Ottawa. Upon his return to the community at 18 years old, he worked as an interpreter at the Salluit nursing station. He later returned south to be part of the Northern Quebec Inuit Association (NQIA) at its inception in the early 1970s. He was appointed Communication Officer for the NQIA in 1973 and helped coordinate the beginning of FM stations in the region, working to convince the CRTC of each village about the importance of having HF radios in even small villages for safety and medical reasons. He would go on to be president of Taqramiut Nipingat Inc.

Makivvik recognizes the achievements of both 2023 Order of Nunavik recipients as well as their invaluable contributions to the Inuit of Nunavik. ♦



Makivvik President Pita Aatami bestowing the Order of Nunavik honour to Daniel Annanack, right, who was nominated due in large part to his tireless efforts working with Kangihsualujuaq's youth at Ulluriaq School.



Josepi Padlayat, left, receives his Order of Nunavik from Makivvik Board Member Adamie Alaku. Josepi was honoured for his outstanding lifetime efforts on behalf of Inuit in Nunavik in the field of communications and culture.

© NANCY ETOK

© GAIL PADLAYAT

Tarralik is pleased to feature **Leena Yeates**, an employee at Raglan Mine, as the next example in our series on Inuit women working in non-traditional jobs.

Leena recently completed Tamatumani's Stope School at Raglan Mine and is now a waste remover in underground mining operations. This means she drives a huge truck in and out of the mines to remove rocks.

Leena took the time to answer some questions about her recent training and current employment.

How did you hear about the course and why did you decide to enroll?

Leena: I heard about the course when someone from Raglan Mine came to our high school to present training opportunities for Inuit. Once the presentation was over, I knew right away that I was interested in learning more about the mining industry.

What kind of things did you learn?

Leena: I learned so many things like how to drive standard, how to drive a scoop (underground loader) and how to load explosives. I was also able to learn a lot about construction like fixing ventilation and water pipes. From everything we learned, my favourite has to be bolting!

Were there many women in the course?

Leena: During my training, there was one other woman whom I made good friends with!

How did it feel to graduate?

Leena: I felt accomplished and proud to officially get certified as a miner, especially as an Inuk woman!

Do you have a job now?

Leena: My current position of employment is driving a 60 tonne [piece of] equipment hauling ore up to the surface.

What kind of advice would you have for women interested in doing a job not considered "traditional" like working in a mine?

Leena: Do it!! Take every opportunity to try new experiences, create a routine and show up with a positive attitude.

Tamatumani, which means second start in Inuktitut, is a program at Raglan Mine that came out of the Raglan Agreement. Since its inception in 2008, it has led to the creation of over 100 positions for Inuit workers in nearly 50 different job types, in 14 separate departments. Its goal is to foster Inuit involvement and employment in mining.



COURTESY OF RAGLAN MINE



Coming Home

Decades after being taken, Inuit human remains are returned

By Miriam Dewar



At the end of July, Inuit remains taken from a burial site around 1935 were finally laid to rest on the shore of Nunaingok, by their descendants.

The repatriation journey began last year, when Avataq archeologists were made aware of human remains at the Canadian Museum of History, which had been taken, along with some other materials, by archeologist Douglas Leachman back in the 1930s, from a site called Nunaingok, about nine kilometres southeast of Killiniq. The museum wanted the objects to return to the community from where they came.

Avataq Executive Director Rhoda Kokiapik was contacted, and the wheels began to turn. Letters went between the museum in Gatineau and Avataq, with Makiwik and the LHC of Killiniq supplying letters of support.

This was not Rhoda's first experience with accepting Inuit remains. Back in 2018 an Avataq team travelled to Dartmouth College in New Hampshire to collect bones from two graves that had been removed in 1969.

Finally, on June 22, Rhoda and her colleague Nicholas Duplessis arrived in Gatineau and were met by museum staff. They were taken



© FELIX ST-AUBIN

behind the scenes and the remains, packed professionally in special biodegradable materials, were handed over. It was a different experience than in 2018.

"It was a much different atmosphere to me. I thought it was going to be intense, but the way it was, with the environment around it, it was lighter than I expected," said Rhoda. "Maybe because I did it before."

That was the easy part of the journey. From there, the remains travelled back to Montreal, then to Kuujjuaq. From there, safe in a grey, medium-sized plastic shipping container, the remains were flown and

then stored at the Centre d'Etudes Nordique building in Kangiqsualujjuaq until final plans could be made for their reburial.

Sammy Unatweenuk, President of Epigituk Landholding Corporation, said after a lot of discussions and planning with local organizations and elders it was decided people would travel to the site by boat at the end of July.

Rhoda explained that she and her daughter arrived in Kangiqsualujjuaq from Inukjuak and the next day, along with others from the community, they set out in boats. There were about three canoes



© FELIX ST-AUBIN X4

and five boats, transporting the remains and between 25-30 people, with all age groups represented, from elders right down to a toddler. The water was beautiful and calm, but the fog was so thick that there was almost zero visibility. The group made it to Ikirasakittuq, a caribou harvesting spot, about midway between Kangisuaullujuaq and Killiniq. The community has a cabin there so those with small children and with canoes slept in the cabin. Rhoda and the others who were on the boats slept on them and, even though it is polar bear country, they were able to get some sleep.

The next day they started off to Killiniq, but the wind was stronger and coming from a different direction, making the water choppy. They had to stop to wait for the weather to calm down but reached Killiniq early in the afternoon on Wednesday. Rhoda said it was a meaningful moment for her.

"All these magazine pictures I see and the stories I hear about Killiniq, I was honoured to be there. I took a moment to absorb, knowing there is a big, rich history, you know the Moravian Church and such," she said. "People pitched their tent inside the old fishing factory. They had no choice because polar bears were nearby. It was something else for me to see that, people pitching their tent inside a building." At this point they met up with another group who had heard about the reburial and joined from Quaqtuq, having left about two days earlier, making it even more special.

Again, the weather was not cooperative, so they waited until Thursday to do the reburial at Nunaingok, which is quite a trek from Killiniq and close to Labrador. On the coast, amidst rocks and mosses, the remains and artifacts were reburied.

Avataq archeologist Susan Lofthouse said archaeologists were at Nunaingok beforehand and found a grave near the site that was thought to be the place from which the remains had been removed but couldn't be certain as there were no clear field notes to refer to from the 1930s visit. The group decided to err on the side of caution and build a new grave for the remains, rather than take the chance that they could be reburied in a grave belonging to someone else.

Inuit formed a line and handed rocks to the next person from lower on the site, to a hilltop, where the remains were then placed in a food cache. Elder Norman Snowball gave a short prayer, and a hymn was sung.

Once the group had completed their mission, people were free to do what they wished, so some went caribou hunting, and the boat that Rhoda was on tried to travel to Labrador, but the channel was too rough, so they turned back.

It was a long journey for both the remains and those who reburied them, but Rhoda said the fact that Inuit were able to rebury their ancestors, something that is not often done, made the trip very meaningful. ♦



Ilulissat Hosts Historic Inuit Gatherings

By Stephen Hendrie

Ilulissat, Greenland, came alive to host the 2023 ICC Delegates Meeting and Arctic Peoples' Conference July 17-21, 2023. It was a week that featured foggy mornings, foggy afternoons, and foggy evenings. In between there were some stunning sunny days, allowing for exploration of the local terrain on foot, and the Disko Bay coast on boat. From both land and sea, the magnificent icebergs shed by the Sermeq Kujalleq glacier – for which Ilulissat is famous – were everywhere to be seen.



The point of going to Ilulissat was to do what couldn't be done in 2022 – have an in-person gathering. ICC held its 14th General Assembly (GA) as a hybrid online meeting July 19-21, 2022. It accomplished key tasks as required by the ICC By-laws. These included naming the new international chair – Sara Olsvig from Greenland – and the passage of the 2022 ICC Declaration.

Ilulissat won the right to host the ICC GA back in 2018, in Utqiagvik, Alaska. The community was very much looking forward to receive Inuit leaders from Canada, Alaska, Greenland, and Chukotka (Russia). The global coronavirus pandemic caused the one-year delay. The war in Ukraine caused the Inuit from Chukotka to still be physically absent, but they participated online with two members. They were symbolically represented in the room for both meetings with two empty chairs. This was a blast from the past, as in ICC's early years, before the iron curtain fell, the Chukotkan's were always

represented in spirit by empty chairs at the delegation table. It was the first time they couldn't attend since 1992 in Inuvik.

At least the Chukotkans had no delays in getting to Greenland! Ilulissat was fogged in on the day the Canadian delegation was to arrive – Sunday, July 16. They ended up spending a memorable night – some on army cots in a military gym in Kangerlussuaq. They arrived late on Monday, July 17, and thus the Delegates Meeting started a day late. The schedule was shortened by dropping one of the five discussion topics – Infrastructure Deficit – and encouraging delegates to submit written comments.

When the meeting did start on Tuesday, July 18 in the Ilulissat Sports Hall, the Mayor of Avannaata Kommunia, Palle Jerimiassen, expressed great joy and relief that everyone had finally arrived, and spoke about how the town had prepared, literally for years, to host the event. Indeed, there was great community involvement, with





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Members of the ICC Canadian Delegation pose on a giant qamotik outside the Ilulissat Sports Hall.

many volunteers during the day, and in the careful preparation of meals for delegates. The supper meals in particular, held at the Mathias Storch School were a delight. A large crew of elders took care of serving traditional Greenlandic cuisine to all delegates and staff, including seal, minke whale, halibut, salmon, muskox, reindeer, and Greenland lamb!

Following the Opening Ceremonies, Marine Governance was the first topic on the agenda. ICC Canada President Lisa Koperqualuk made the keynote presentation to get the discussion flowing. She explained the work she is doing at the United Nations International Maritime Organization (IMO) on specific issues such as the elimination of Heavy Fuel Oils (HFOs) in Arctic waters, as well as ways to decrease underwater noise.

There were plenty of comments. Makivvik President Pita Aatami said, "We should use Inuit place names in the marine region. For example, the Northwest Passage should be called *tulurutu imagna*."

Greenland delegate Aslak Jensen noted the vastness of the Arctic seas and that technology can be used to replace fuels with electricity in the boats.

Alaskan delegate George Edwardson explained how Inupiat in Alaska sued the US Government in the Supreme Court and won the ownership of the Arctic ocean going out to the north pole. "In the '60s they tried to stop us hunting ducks. In the '70s they tried to stop us from whaling. We control the whales now. We are the owners of the Arctic Ocean. We treat it as land. We need to take control back. The Arctic is our home."



Makivvik President Pita Aatami speaking during the Marine Governance session. He said, "The Northwest Passage should be called '*tulurutu imagna*.'"



During the Arctic Peoples' Conference during the Armchair conversation with Arctic Peoples' participation in various international fora, Makivvik Treasurer George Berthe said, "Inuit Nunaat is the world's undeclared continent."



Adamie Delisle Alaku chaired the discussion on Hunting and Food Security. He said, "As long as there is an ocean, we will hunt sea mammals."

Canadian delegate Duane Smith, CEO of the Inuvialuit Regional Corporation (IRC), noted the inconsistency of marine regulations across jurisdictions. "You can't dump shipping grey water in Alaska, but you can do it in Canadian waters. It should be consistent." He also noted that shipping lanes and speeds of ships should be coordinated. There are dangers in stranding hunters. "After COVID-19 the cruise ships are back. We created our own cruise ship strategy. Outsiders are trying to impose a vision on our area, that's unacceptable."

In summarizing the session ICC Greenland President Hjalmar Dahl asked, "Are we to create an International Inuit Council for Marine Governance? It's very important that we find some sort of a structure to do this."

Natan Obed, Vice-President (National) for ICC Canada, and President of Inuit Tapiriit Kanatami (ITK) was Head of the Canadian Delegation in Ilulissat.



Nunavut Tunngavik Inc. President Aluki Kotierk speaking during the session on International Decade of Indigenous Languages (IDIL).



Canadian Delegate Duane Smith during discussion on Marine Governance: "Outsiders are trying to impose a vision on our area, that's unacceptable."

The many comments will also provide excellent backup for ICC's input at future IMO meetings in London, UK. The day closed with an constructive discussion on ICC governance issues.

Wednesday morning began with a presentation on language, and more specifically the UN's International Decade on Indigenous Languages (IDIL). Siksik Melodie Lavallee, Inuktitut Policy Advisor at Nunavut Tunngavik Incorporated (NTI) began the presentation. She laid out a chronology of international language efforts by the UN and ICC leading up to the creation of IDIL which lasts from 2022-2032.

NTI President Aluki Kotierk also spoke about events relating to the launch of IDIL on February 1, 2022. "We chose that date because it is the international day of first languages. Inuit went to Paris and lit the qulliq at the opening ceremonies of IDIL."

Language is a very personal issue. It is closely tied with identity and culture. Comments that morning reflected the emotional nature of language loss, and the milestones in language preservation.

On a Zoom hookup from Chukotka, Igor Vereshekin began with positive developments in his region. "We are working hard to preserve Yupik. We now have 'Radio Yupik', with Chukotkan news in Yupik."

Greenland delegate Aqqalu Jerimiassen spoke passionately about his language, and his country – Greenland – where Inuit speakers are in the majority. "Our language is an anchor." He said proudly that his children only speak the Inuit language.

Nunatsiavut Government President Johannes Lampe spoke about language loss in his region, due to colonial practises. He described a segment of Nunatsiavut society – hunters of a certain

age – who have lost their language and do not speak of their pain. He commended the work ICC is doing on language. "We cannot afford to lose our language. We've lost so much. If we lose this, we lose part of our identity."

Gerald Asivak, from Nunatsiavut, broke down sobbing in relating his experience in trying to excel at everything in life, and yet, because of the inability to speak Inuktitut, is looked down upon. "I'm not Inuk because I don't speak Inuktitut!" he said, between long pauses. The room fell silent. "By sharing this truth," he said, "I feel like I let 100 pounds of stress go."

Language has always been a hot button emotional issue during ICC international meetings. Delegates used the term "lateral violence" to describe instances where fellow Inuit put them down based on the ability to speak Inuktitut. It was stated repeatedly that this has to stop, and instead Inuit should build each other up, and take advantage of numerous grass roots community language initiatives.

Evelyn Storr, a Canadian delegate from the Inuvialuit Settlement Region, described some projects that work in her region. "We have elders' gatherings and drum dancer gatherings. If people say 'I don't know the language', the drum dancing really helps. Singing is another really good way for people to learn. We put too much pressure on ourselves that we have to be fluent right away."

The final topic for discussion was "Hunting and Food Security". It was introduced by Adamie Delisle Alaku Executive Vice-President for Makivik, Department of Environment, Wildlife, and Research. He set the tone of the discussion, not only by listing the international forums Inuit attend to defend hunting rights, but also the deep cultural importance of hunting.

"We would not be here if it weren't for the animals," said Adamie. "As long as there is an ocean, we will hunt sea mammals."

One of the first to speak was Crawford Patkotak, delegate from Alaska. "I'm a whaling captain. The Bowhead whale is the center of our community. No one person can do it alone. We have several crews. It brings everyone together. We put the principle of Bowhead whale hunting into everything we do, including our businesses."

Crawford described efforts by environmentalists to stop the whale hunt, duck hunt, polar bear hunt, and other traditional hunts, over the decades. Inuit have fought back every step of the way, and are stronger now.

Duane Smith, Chair and CEO of the Inuvialuit Regional Corporation underlined the importance of the exclusive rights to hunt contained in contemporary Inuit treaties. He cited many actions



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Former Makivvik President, and Senator, Charlie Watt – a veteran of the ICC meetings – attended all sessions in Ilulissat.

his region is taking to maintain hunting traditions. “For over 25 years we’ve had various programs related to hunting and harvesting, assisting with providing sewing machines, boats, we have ‘On-the-land’ programs, whale camp, berry picking. We have Inupiak-Inuvialuit polar bear and beluga whale committees.” He also stressed the importance of watching out for foreign regulatory processes, saying it’s a big problem that is ignorant of Inuit governments and treaties.

Despite living across various political boundaries, the issues were similar from Chukotka to Greenland. Inuit are working hard

to assert the use of terms such as “Inuit Knowledge,” inserting it into the language of international diplomacy, and at the same time maintaining traditional hunting practises in a modern world. It’s a world that is introducing new invasive species into the Arctic. Sharks were mentioned in the Inuvialuit Settlement Region. In the context of climate change, the Arctic is warming four times faster than the rest of the planet, causing additional stress on hunting.

It was the final topic of the Delegates Meeting. But not the end of the week, as another two-day 50th anniversary Arctic Peoples’

Conference followed, hosted by ICC and the Saami Council. It brought together some of the original participants who attended the 1973 conference in Copenhagen, as well as Indigenous leaders of organizations that have evolved and developed since then. Aside from ICC and Saami Council, they include the Arctic Athabaskan Council, Gwich’in Council International, and the Aleut International Association.

The 1973 Arctic Peoples’ Conference was held November 22-25 at Christiansborg, Copenhagen. It brought together 40 delegates representing 21 organizations of Indigenous Peoples from Arctic Canada, Greenland, Finland, Norway, and Sweden. Imagine, it was way before cell phones and the Internet! They used fax machines and rotary dial telephones to organize everything.

Present in Ilulissat from that 1973 meeting were former Inuit leaders Aqqualuk Lynge, and Carl Christian Olsen (Puju), and former Saami



Lisa Qiluqqi Koperqualuk, ICC Canada President, speaks about her work representing Inuit at the UN’s International Maritime Organization (IMO) at the Arctic Peoples’ Conference.

leaders Máret Sára, Egil Utsi and Per Mikael Utsi. Together they set the tone for the contemporary 2023 two-day gathering by recalling significant political developments during an “Armchair Discussion,” animated with vintage black and white photographs. Still vigorous, former ICC Chair Aqqaluk Lynge said, “It’s not a job, it’s a calling. You can never retire from working on Indigenous rights!”

The stated purpose of the 50th anniversary Arctic Peoples’ Conference in Ilulissat, was to celebrate the cooperation, successes and achievements of Arctic Indigenous Peoples, while taking stock of the current situation, and discussing visions for the next 50 years.

Áslat Holmberg, President of the Saami Council lamented the fact that Saami from Russia could not attend due to the war in Ukraine.

He highlighted the increasing threats to Indigenous lands from the ravages of climate change. “I must be honest, there are some very dark clouds on our horizon,” he said. “We face severe threats from green colonialism, where our lands are colonized in the name of fighting climate change.”

“The road ahead will be long,” said ICC Chair Sara Olsvig in her keynote address. “We are heading in a direction of greater recognition of Indigenous Peoples, and our representation through our own institutions in the United Nations, which are our own Indigenous governments, parliaments, or traditional councils.”

The 1973 conference produced an inspiring declaration which helped guide significant achievements for Arctic peoples over the last half century, such as obtaining observer status at the United Nations, and the creation of the Arctic Council in the 1990s. It also saw the creation of Greenland Home Rule and Self-Government, the Nunavut Government, and the Saami Parliament. The 1973 declaration was quoted many times during the course of the conference. One example was the second resolution from the declaration which proposed to “form a Circumpolar Body of Indigenous Peoples to pursue and advance our shared and collective interests.”

In Ilulissat, the 42 delegates, inspired from the 1973 declaration, and two days of discussions, including Indigenous youth, issued the “Statement of the Arctic Peoples’ Conference 2023.” The four-page Statement contains seven headings, such as: Enhanced Engagement, Partnerships, and Allies; Rights to Wellbeing; Rights to Lands, Waters, and Natural Resources; Connection to Marine Environment; Impacts of Climate Change; Colonialism and Climate Change Response; and Our Future.

In the preamble the 2023 Statement declares, “The Arctic is our homeland. Our traditional territories cover the entire Arctic region. Over thousands of years, we have nurtured reciprocal, symbiotic, and respectful relationships between our peoples and the Arctic environment, and we have transferred our knowledge through

countless generations. Our cultural identities, our languages, our values, our spirituality, and our overall mental and physical wellness are tied to our environment, of which we are an intimate part.”

The last heading – Our Future – is about the challenges facing Indigenous youth. It reads in part, “Our youth are a massive force for hope in the Arctic, and now is the time for States, governmental authorities, corporations, research institutions and civil society to weigh heavily the messages, priorities, and perspectives of our youth to empower them to leadership and success.”

Considering the issues raised in both meetings, spanning five decades of international work, and now in a more complex global community, current and future Inuit leaders, and observers, were invigorated from discussions in Ilulissat, providing much needed strength in bringing the Inuit voice to the international arena.

In 2026 Canada will host the 15th ICC General Assembly in Iqaluit, Nunavut. To show how things change, the 3rd ICC Assembly was hosted in Frobisher Bay, Northwest Territories, in 1983 – the same place. The names of both the town, and the territory, were changed, peacefully, by Inuit political and social activism over the course of several decades! ♦



Janice Parsons, President of Qarjuut Youth Council in Kuujuaq, performs at the close of the Arctic Peoples’ Conference in Ilulissat.



Makivik President Honoured

On National Indigenous Peoples Day, Makivik President Pita Aatami, C.M., C.Q. was invested as Member to the Order of Canada by Her Excellency the Right Honourable Mary Simon, Governor General of Canada during the presentation of Canadian honours to First Nations, Métis, and Inuit individuals in Ottawa.

The Governor General's office noted that Pita Aatami has devoted his life to Nunavik and to the broader northern communities. He has worked on complex governance issues with vision and determination, notably leading the negotiations of the Nunavik Inuit Land Claim Agreement with the Government of Canada. As president of Air Inuit and as a member of such boards as the Canada Inuit Circumpolar Council, the National Aboriginal Economic Development Board, and Inuit Tapiriit Kanatami, he has worked to enhance opportunities for Inuit across Canada. •



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Perseverance Pays Off

Makivvik is proud to have sponsored and supported the academic journey of its Community Engagement Manager Lynn Moorhouse who has recently graduated with a general diploma from CGEP John Abbott College. Lynn decided to go back to school 15 years after completing one year as a single parent. She started back with one evening course, and three-and-a-half years later, while working full-time, she has reached her goal. Makivvik supports employee training in various ways, including financial support and offering study days in advance of final exams. Lynn overcame many obstacles to reach her goal and would like to encourage people to finish school, no matter the hardships along the way. •



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Watt Honoured

On June 6 former senator and Makivvik President Charlie Watt was bestowed an honorary doctorate from Montreal's McGill University. Watt embodies university's criteria of exceptional dedication to improving the lives of others. Watt was a founder of the NQIA in 1972 and a major player in the *JBNQA* negotiations. After founding Makivvik, he was appointed to the Senate in 1984, here he served for 34 years, and was instrumental in changing the rules to permit the use of Inuktitut and for producing the first materials in Inuktitut on the Canadian Parliamentary system. Watt left the senate in 2018 to again take the helm at Makivvik, moving Nunavik Inuit self-determination to the forefront. •



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On June 15, Makivvik executives Pita Aatami, George Berthe, and Alicia Aragutak welcomed ambassadors who joined the Protocol Canada's Northern Tour 2023. This last leg of the visit by foreign officials to the northern regions of Canada included a stop at Makivvik's head office in Kuujuaq, followed by a visit to the Nunavik Research Centre, Kativik Regional Government, and the Isuarsivik Regional Recovery Centre. The executives gave a brief presentation on the history and culture of the Inuit in Nunavik, some of the challenges faced, and the potential collaboration opportunities for the future.

TARALIK

De Caria in New Role

Canadian North proudly announces Shelly De Caria has been appointed Interim Vice President Sales, Marketing & Distribution, having previously served as Associate Vice President, Sales, Marketing & Communications.

Born and raised in Kuujjuaq, Nunavik, and having lived in Ottawa since 2008, Shelly joined Canadian North in 2013 after working for Inuit Tapiriit Kanatami, the national representational organization that protects and advances the rights and interests of Inuit in Canada.

Growing up, Shelly enjoyed spending time at Kuujjuaq camps. She would often fly to other communities for hockey tournaments to watch her father and brothers. Winters, she spent camping at False River on the weekends. "I loved it so much," De Caria shares. "I remember getting on my first flight on First Air to Montreal and thought I had it all. I am where I am today because of where I'm from and I am so proud of that!"

As someone who speaks Inuktitut, is proud of her Inuit heritage and passionate about empowering people in northern communities, Shelly will continue to bring enthusiasm and confidence to the leadership of Canadian North. She brings extensive experience working with key stakeholders, customers and communities. Along with the strength of her team and full support of the Executive and the Board of Directors, her focus on this important portfolio will give the airline strong, continued momentum.

In her previous role as Senior Director, Sales and Community Investment, Shelly led the airline's sales efforts while ensuring it also fulfilled its core mission – **to make life better for the communities we serve**. She and her team transformed Canadian North's approach

to community engagement through the development of a proactive community investment strategy that guides its efforts.

Shelly will continue to help to drive the airline's support of many initiatives making a powerful difference in education, sport and nutrition, preservation of northern culture, leadership, mental health, and suicide prevention. The Community Investment strategy and being there for the communities the airline serves and watching how

it can contribute is something that Shelly is most proud of. "We've been able to support so many initiatives and we see how much they help benefit our customers," states De Caria. "I'm also very proud of growing within our organizations. I started as the manager for Nunavik and now I oversee all the sales and community investments in all the communities we serve."

This includes the Canada Goose Resource Centre program that distributes free fabric, fur and other valuable materials to craftspeople in northern communities, the Nunavut Hockey Stars camp that provides opportunities for youth to develop their love for hockey and life skills and the annual bike drive in Kuujjuaq. Shelly has also led the creation of an annual holiday toy drive that delivers donated gifts to children in northern communities. She will continue to support festivals in her home community of Kuujjuaq, such as Aqpiq Jam.

When asked as an Inuk woman in aviation what advice would she give to other women and girls about achieving their goals? Shelly's response was, "Work hard and never doubt yourself. As an Inuk, I know we are capable of great things. Many of us are reluctant to take that first step – all you need is a chance, we all have wings, we just need the help to fly!" •



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COURTESY OF SHELLEY DE CARIA



Kangirsuk Residual Metal Recovery Project

Community landfills in Nunavik are often referred to as “Canadian Tire” and for good reason. For decades vehicles, heavy equipment, appliances, and metal waste from construction, renovation, and demolition activities have been piling up, providing replacement parts and scrap metal for many a DIY project! However, sometimes these metals are stockpiled alongside or mixed in with other materials and most of the vehicles and appliances have not been emptied of their hazardous substances. Furthermore, the metal that is not sent to landfills and either stored or discarded at various sites in the communities also constitutes a risk for human health and safety, not to mention the environment. In fact, much of this waste is comprised of hazardous materials that can leak or evaporate into the environment when worn or rusted. Various sharp edges can also cause injuries.

To lessen these risks, the Kativik Regional Government (KRG) has initiated environmentally positive projects in several Nunavik communities. In 2016 and 2017, training on the decontamination of end-of-life vehicles (ELVs), such as heavy equipment, automobiles, snowmobiles, and ATVs, was provided in the villages of Kangirsuk, Inukjuak and Kuujjuarapik. During the community events many ELVs were emptied of their hazardous materials including car batteries, mercury switches, lead parts, waste oil, gas, anti-freeze, and windshield washer fluid.

In 2022, a residual metal recovery project began in the community of Kangirsuk due to the closure of their current landfill. This project focuses on testing a method for sorting, decontaminating, pressing, and transporting metal waste accumulated in Kangirsuk to metal recyclers. The project will cost an estimated \$6 million and will be financed by the Government of Quebec and by the KRG.

The work will be done by a recycler (Senexen Environmental inc. / Avataani) in collaboration with NV of Kangirsuk and will be managed

by the KRG. The recycler will transport the equipment necessary to crush and bale the ELVs and the metal will then be shipped south by Desgagnés to be recycled. The hazardous materials resulting from the decontamination of the ELVs will be packed, labelled, and sent south for treatment.



COURTESY OF KEAC X2

All pressing activities were carried out at the landfill in Kangirsuk and required that metal waste scattered throughout the community be transported there during the project. This provided community members an opportunity to rid their yards of any unwanted metals.

The success of this project will translate into similar undertakings in other villages so that eventually all Nunavik communities will have an opportunity to participate in a metal recovery project. For more information, please contact the Environment Team at KRG: akouki@krg.ca or 819 964-2961 ext 2316. •



THE RIGHT TO DISCONNECT

**“It seems to me I could live my life a lot better than I think I am.
I guess that’s why they call me, they call me the workin’ man.”**

*-Working Man
Rush, 1974*

We are continuing our series on work and employment conditions, this time in relation to teleworking and the right to disconnect.

.....

We are witnessing the emergence of telework as a new working condition, a work arrangement that was once considered atypical or exceptional. The Government of Quebec formalized the way it treats teleworking for its own employees in a **Policy document (2022)**, which from the onset defines what constitutes teleworking:

In principle all rules applicable “in office” will equally apply to teleworking, with the necessary adjustments:

- Will the employee who is injured at home be covered by the Act respecting Industrial accidents and occupational diseases (RQLR, c. A-3.001)?**

A court decision predating the pandemic (2009) assimilated the residence of a worker who injured herself, where she was

|| Telework allows an employee to complete a part or all of their work outside of the establishment owned by an employer. The employee normally performs their duties from home and transmits the results of its activities while in the office or using the available means of telecommunication (fax, telephone, email, etc.). ||

principally exercising her work, as her workplace and therefore coverage was to be offered under the Act for her back injury sustained while she was lifting a box containing her work files. As long as the place of residence, or working location, has been approved by the employer and the accident occurred on the occasion of work, coverage under the Act respecting industrial accidents and occupational diseases should be warranted.

– Will the employer be subject under the Act respecting occupational health and safety (RLRQ, c. S-2.1) to some obligations whenever work is fulfilled out of an employee's residence?

A fine balance needs to be established in this newly marked employer-employee relationship considering that the employer is in right to retain management and control over its employee notwithstanding the workplace of consideration; yet all the while the residence of the employee is subject to some expectation of privacy due to the special nature of the location. It is recommended that obligations and conditions be defined in a document to be appended to the original employment contract. This may include how inspections by the employer, or the CNESST, may be carried out of the residence of the employee in the respect of the employee privacy. As an example, photo of the homebase workplace may be requested by an employer who wishes to see fulfilled the obligations relating to a working environment that is proper and safe. Breaches of such may mean that the employer will require that the employee returns to office locations.

Also, even if you work remotely, you are protected by law if you are a victim of psychological or sexual harassment as much as being on the employer workplace. And while most employers do have a zero-tolerance policy against drugs, alcohol, or other influence on working premises, during working hours or professional engagements, this policy will fully apply to teleworking.

– What is the impact of teleworking on the Act respecting Labour Standards (RQLR, c. N-1.1)?

Answers on how norms shall be applied to teleworking circumstances are just emerging and are constantly refined. Generally speaking, even at home, the employer retains a certain control over its employees' work and performance. For example, in a case where a former employer was sued for unpaid overtime worked from home, as authorized by the employer, the court found out that the employer should have controlled the hours worked by the employee. These were not uncontrollable – overtime had not been controlled by the employer who was found in default of its obligations for control. The counterpart for the employee is that he/she is expecting control and supervision by the employer through clear means and measures:

It is normal, especially in a context of telework, that the person in authority at the employer requires the worker to report regularly on the evolution of its mandates and that it provides a product that meets certain quality and productivity criteria.
(our translation - 2012 Sansfaçon decision)

The right to monitor and supervise teleworkers need to be finely balanced with the employee right to privacy. It may warrant the development of policies and agreements which will clearly answer this need while determining the modes of supervision and control; setting clear objectives; providing performance review process; defining monitoring methods (technology tools; employer visits).

Notably, working hours will need to be respected even in a telework context, under the employees' general obligations for loyalty and honesty. Same will apply to overtime, based on the employer's standards and working policies unless they be

considered uncontrollable despite control measures in place. These measures should also encompass break times, lunch hours, and other daily arrangements. The overall policy regarding holidays and days off will also apply to teleworking, with still the need to have a notice served to your employer whenever you will be off, with listed reason and duration.

– What is the impact of telework on confidentiality from the employer standpoint?

Teleworking may create several issues relating to the use of information technology and the protection of information that are considered confidential by your employer. Your employer may have paid for your work tools, which is warranted under the Labour Standards Act if you are paid minimum wage, or if you are paid above the minimum wage but paying for your tools will result in receiving less than the minimum wage. However, even if they are not obliged to do so, several employers decide to supply the equipment to their employees for reasons of IT security and efficiency of their employees. In all cases, you have a duty to care and to protect the confidentiality of your employer's information by any appropriate mean so to ensure the confidentiality of your working documents, telephone conversations and job-related data in your devices.

– Are there other impacts to foresee?

Tax issues should be assessed by the teleworker as, generally, certain expenses related to working from home can be deducted whenever an employer requires telework but does not reimburse certain costs (eligible expenses vary but may range from stationery to telecommunications, to electricity and cleaning, to minor repairs, etc.). Collaboration with your employer will be key as forms are to be filled by the latter in order to see your claims processed. However, certain telework benefits may be taxable, hence your condition should be canvassed first to avoid surprises at fiscal declaration times. Furthermore, you should inform your home insurer that you are teleworking as this may be considered a variation of the risks associated with your residence.

Telework may be authorized but not imposed by your employer and, if defined as one of your working conditions within your employment contract, cannot be modified unilaterally.

.....

The constant connection to mobile devices may also blur the line between workers' working and personal lives and thus increase the risk of hyperconnectivity. It is not uncommon to feel pressured to respond to emails from a client, supervisor, employer or co-worker in the evening, on weekends or during a leave of absence. Or to be tempted to consult a notification about a work-related application uploaded to our cell. As a simple reflex or requirement of the employer, this practice can undoubtedly have consequences for the physical and mental health of the workers. A possible solution? The recognition of the workers' right to disconnect.

The concept of the "right to disconnect" emerged in France in 2017 as part of a new set of labour laws. It requires all companies with 50 or more employees to put in place measures to regulate the use of digital tools and to provide employees with a period of rest and leave while respecting their personal and family life. Since then, a dozen countries have imitated it, including Spain, Portugal, Italy, and Belgium.

Since 2020, the Government of Canada has been consulting on solutions that would give federally regulated workers the right to disconnect. However, no legislation or amendments to the Canada Labour Code have been passed in this regard.

February 2022 Report

<https://www.canada.ca/en/employment-social-development/corporate/portfolio/labour/programs/labour-standards/reports/right-to-disconnect-advisory-committee.html>

Ontario is the first (and only) province to legislate the right to disconnect. It did pass legislation that requires employers to adopt policies that take into account workers' need for rest. Since June 2022, all businesses with 25 or more employees have been required to adopt a "work disconnect" policy, which is defined as not transmitting communications (emails, calls, messages) outside of working hours, so as to be disconnected from work.

Although the Quebec Province does not have a specific regulatory framework, certain provisions of the Act respecting Labour Standards, the Civil Code of Quebec, the Act respecting occupational health and safety, and the Charter of Human Rights and Freedoms include certain principles relating to working time, the right to privacy and occupational health and safety. These provisions effectively cover several issues related to the right to disconnect, including rest periods and time spent on family obligations. However, the fact remains that these provisions do not protect all workers, such as executives, those with flexible hours or those who are paid on a lump-sum annual basis, for example. The absence of a clear right to disconnect in Quebec legislation should not prevent businesses and employers from putting in place mechanisms to try to limit or better regulate the risks of hyperconnectivity and thus reduce its impact on the psychological health of their workers. For the Quebec Labour

Minister, Mr. Jean Boulet, the issue of the right to disconnect must be addressed between employers and employees. A Labour Law lawyer himself, he indicated being concerned about the risk of abuse and impacts on employees, but he does not want to interfere in the collective or individual bargaining processes, which are central to working relations.

In Conclusion

It is highly recommended that, as in any relationship, the employer-employee arrangements be discussed and defined according to the needs and objectives of your specific employment. It means encompassing clear working conditions in relation to:

- The work from home notion, its feasibility and its means of control and supervision by the employer;
- The working hours schedule, and in-office presences of the teleworker;
- The equipment to be provided by the teleworker and/or the employer;
- The protection of the employer confidential information from the work from home location;
- The right to disconnect provisions.

Amongst other things!

Legal tips aim at explaining 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). Makivik Legal is thanking www.educaloi.qc.ca, SOQUIJ and Norton Rose Fulbright (2020) for their input in the preparation of this Legal tip. ♦



The Butterfly Effect

Sarah May on discovering a new species and the importance of being aware of Nunavik's biodiversity

By Miriam Dewar

It was the end of June 2019, about an hour north of Kuujuaq and Sarah May was with a team from the insectarium in Montreal. She was part of the inaugural Nunavik Sentinels community science program, where Inuit and Cree youth are trained in insect monitoring, preservation, and identification.

"It was a clear day with a few clouds, we were on the Ippialuk plateau walking along the edge of a ridge when I caught an unusual butterfly... After carefully examining it, I noticed it was different from

the ones I had previously studied and observed," she says. They looked like Booth's Sulphur butterflies. "I mentioned that it was different and waited two years until I was contacted and informed that the species that I had collected was in fact, a never-before documented species of butterfly in the world! I was absolutely ecstatic and have to admit I was jumping with joy!"

And even more exciting, this new sub-species would be named after her: *Colias tyche siaja*.



Sarah May joined the Director of Montreal's Insectarium Maxim Larrivée, at Quebec City's Kwe! event in June. The duo spoke about the importance of documenting the fauna of the North, as well as developing more knowledge about its biodiversity, especially when it comes to pollinators.



Sarah May discovered a new sub-species of Booth's Sulphur butterflies in 2019 when working as a Nunavik Sentinel and it was subsequently named after her: *Colias tyche sijaja*. An example is preserved in the top left of the case above.

"I had never collected insects, or pinned them before," she says. "I just used to watch them and handle them, and learn about them, but I had never collected them. It was something that I wanted to do for a long time, so I was very happy."

Sarah comes by her passion for insects naturally. Her great-uncle John May collected insects from all over the world and traded with other naturalists as well. His collection is now housed at the John May Museum Center in Colorado. The May Museum touts itself as Colorado Springs' premier bug museum.

"I can in some way, say that it felt natural. As a fifth-generation insect enthusiast and collector it was amazing, and in a way, it felt like it was meant to be. Insects and the natural world have been a fundamental part of who I am and who we are as a family (on the May side). I felt extremely grateful and overjoyed. Now I can say that I have many *sauniks* fluttering around Nunavik (*saunik* meaning a person or living thing named in your honour)."

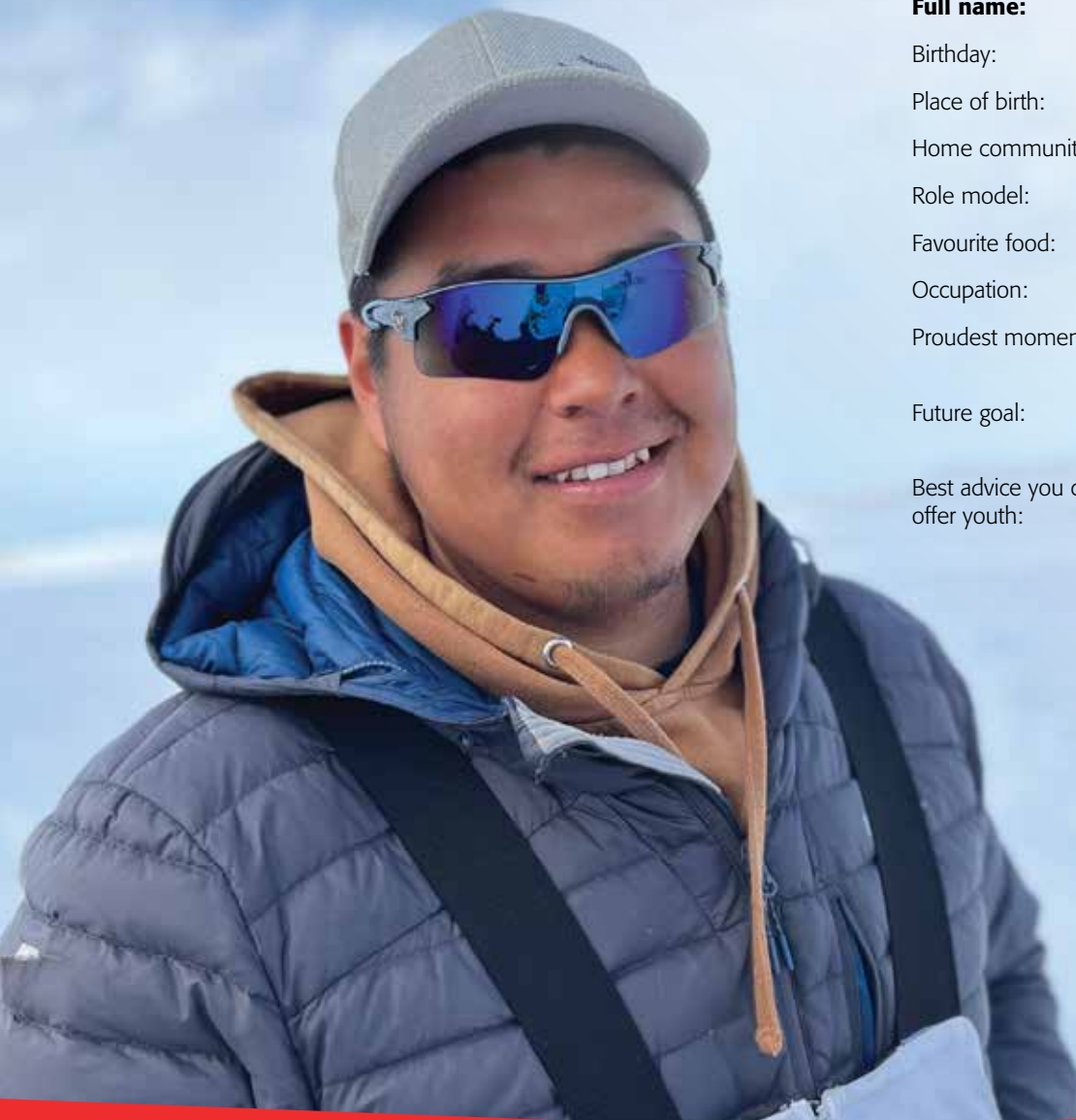
The Nunavik Sentinels program offers summer jobs for young people aged 15 to 30 where they are trained to participate in its monitoring program. Sarah, who was 31 when she was informed that she had discovered a new species, now helps to recruit Sentinels. She was part of this year's Kwe! festival In Quebec City, which touted the theme of Biodiversity. She, along with the Director of Montreal's

Insectarium Maxim Larrivée, presented 'The Butterfly Effect of Climate Change,' through the weekend event. Under a domed tent, the duo spoke about the importance of documenting the fauna of the North, as well as developing more knowledge about its biodiversity, especially when it comes to pollinators. Sarah spoke about her experience being the first Nunavik Sentinel back in 2019 and says she was happy to participate as it gave her a chance to inform Indigenous populations and others about the amazing discovery that was made in Nunavik. It also allowed her the chance to discover other Indigenous cultures and to see what they were presenting.

Sarah says it is important for the people of Nunavik to be aware of the biodiversity that exist on their homeland especially since the climate is shifting and in the past 30 years has undergone drastic changes.

"If we are open, interested, and willing to understanding the effects that climate change is having on our ecosystem it will help us to see what we can do in terms of protection, conservation, and research. When we talk about research, I do feel like it should be done in collaboration with our research organizations in Nunavik. Having this data accessible to all Nunavimmiut is essential for our path to self-determination, empowerment of our people and recognition of our traditional knowledge." •

NUNAVIK PLAYERS



Full name:	Charlie Anikkaali Angnatuk
Birthday:	March 03, 1998
Place of birth:	Kuujuuaq
Home community:	Tasiujaq
Role model:	My brother
Favourite food:	Natsivinik uujuk
Occupation:	Heavy equipment operator
Proudest moment:	When I first finished Ivakkak with my own dogs
Future goal:	My goal is to pass down my knowledge to my daughter.
Best advice you can offer youth:	Listen to your parents, and if you see someone who needs help, give them a hand!

SUBMITTED PHOTO

CHARLIE ANIKKAALI ANGNATUK

MYSTERY PHOTO CONTEST

Congratulations to Lizzie S. Nowra who correctly answered the Mystery Photo Contest from Tarralik Issue 131!

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 communications@makivik.ca.

Mystery Photo Contest
Makivik
P.O. Box 179
874 Naalavik St.
Kuujuuaq (QC)
J0M 1C0

WHAT IS THIS ? ►



TARRALIK

Elisapie Isaac, originally from Salluit, performing at the 2023 edition of Aqpik Jam Music Festival in Kuujuaq, Aug 15 - 18, 2023. She performed a few songs from her new recently released album "Inuktitut." In this album, she created new renditions in Inuktitut to celebrate the Inuit language covering a few classic songs from other artists such as Metallica, Queen, Cyndi Lauper, Blondie and The Rolling Stones. This 2023 edition of the festival had performers not only from Nunavik, but also from Nunavut and beyond. Local artists like Niivi Snowball and Lucy Johannes shared the stage with artists like Elisapie, Gustin Adjun, Trade Offs, Searson, Maten and many others.

