



qia.ca

ARCTIC BAY NAUTTIQSUQTIIT

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THE EYES AND EARS OF TALLURUTIUP IMANGA
2018-2019 Annual Report

QIKIQTANI

INUIT ASSOCIATION

The Qikiqtani Inuit Association (QIA) is a not-for-profit society, which represents approximately 15,500 Inuit in the Qikiqtani Region of Nunavut. Our Region includes 13 communities from Grise Fiord, in the High Arctic, down to Sanikiluaq, on the Belcher Islands.

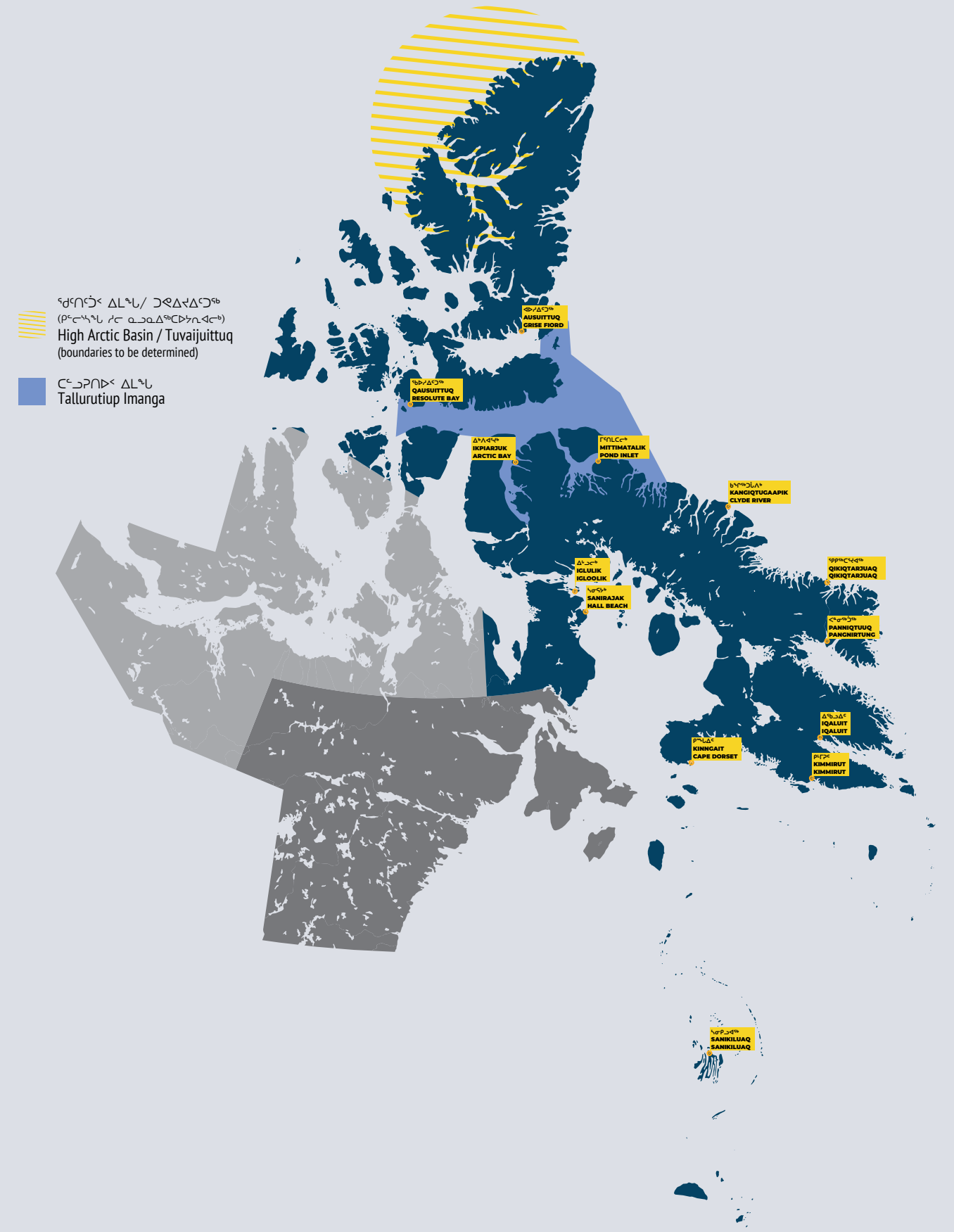
QIA was established **to safeguard, administer and advance the rights and benefits of Qikiqtani Inuit.** It is a Designated Inuit Organization under the Nunavut Agreement. QIA is one of three Regional Inuit Associations affiliated with Nunavut Tunngavik Inc.; the other associations include the Kitikmeot Inuit Association and the Kivalliq Inuit Association. We work closely with our partners, such as Inuit Tapiriit Kanatami and the Inuit Circumpolar Council Canada, as well as different levels of government, to represent Inuit.

Two other organizations operate under the QIA umbrella: Kakivak Association, responsible for community economic development and small businesses; and Qikiqtaaluk Corporation, created to manage economic development on behalf of QIA.

ARCTIC BAY NAUTTIQSUQTIIT

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2018-2019





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INTRODUCTION

“We are the eyes and the ears of the region. We are monitoring to capture the change.”

- Mishak Allurut

The Tallurutiup Imanga Nauttiqsuqtiit are much more than guides for the National Marine Conservation Area. They are the eyes and ears of Tallurutiup Imanga – not only monitoring the region but also harvesting to the benefit of the community.

In its inaugural year the Nauttiqsuqtiit pilot program has had a notable impact on the social and economic well-being of Arctic Bay. Five of the six Nauttiqsuqtiit are sole providers for their families. Collectively, they support approximately 11 adults and 22 children.

But their contribution extends far beyond providing for their own families. The Arctic Char, seal and other animals harvested by the Nauttiqsuqtiit in the past year has been shared with the community in feasts to help feed the hungry. The nonedible animal parts were shared with seamstresses and artisans to bolster the local economy.

The Nauttiqsuqtiit also bridge the gap between youth and Elders. The skills and Inuit Qaujimagatuqangit they acquire from working with Elders is passed down to young Inuit eager to learn land skills.

As stewards of Tallurutiup Imanga, the Nauttiqsuqtiit monitor sea ice conditions for safe passage and lend a hand to search and rescue efforts in the community, using their knowledge of fellow community members and the local landscape to help rescue Inuit in need.

Although the Nauttiqsuqtiit have only been working for a few months they are already making a huge difference and demonstrating the need for similar programs in the other four Tallurutiup Imanga communities.



BACKGROUND

In August 2017, QIA and the Government of Canada, along with the Government of Nunavut, announced the final boundaries for Tallurutiup Imanga National Marine Conservation Area in Canada's High Arctic. Once established, Tallurutiup Imanga National Marine Conservation Area will be Canada's largest body of protected waters. At almost 110,000 square kilometers, Tallurutiup Imanga is approximately twice the size of Nova Scotia.

This represents approximately 1.9 per cent of Canada's marine area and makes a significant contribution towards Canada's international commitment to conserve 10 per cent of our national marine and coastal waters by 2020.

This pristine marine area is abundant with seal, beluga, walrus, polar bears, and migrating birds. It also includes five High Arctic communities — Arctic Bay, Clyde River, Grise Fiord, Pond Inlet, and Resolute Bay.

Since the 1960s, Inuit in the High Arctic region of Nunavut have worked to protect the pristine waters in Tallurutiup Imanga.

In 2010, the Federal Government first proposed protecting only 44,300 square kilometers. Advancement towards the protection of Tallurutiup Imanga was boosted again in 2016 when the Federal budget announced funding to establish a national marine conservation area.

In 2017 QIA, in partnership with Parks Canada and the Government of Nunavut, completed a feasibility study to advance Tallurutiup Imanga as a protected area. Informed by Inuit Qaujimagatuqangit, local scientific studies, and input from the local regional Inuit, the feasibility study recommended an expanded boundary.

In July 2018, QIA launched the Tallurutiup Imanga Nauttiqsuqtiit pilot program in Arctic Bay as an early benefit. The program is made possible through contributions from Parks Canada.

“The beauty of our work is we can harvest and share with the community.”

- Mishak Allurut

The Nauttiqsuqtiit pilot program demonstrates what can be achieved when the Canadian government takes a whole of government approach and works within a framework of reconciliation in collaboration with Inuit. Together we can protect the environment at the same time as building the frameworks for sustainable industries and conservation economies.

Inuit's strong connection with the water and land has fostered values of environmental stewardship. Since time immemorial Inuit have acted as stewards of the Inuit Nunangat and the Arctic's pristine environment.

The colonial policies and practices imposed on Inuit by the Government of Canada have mitigated the relationship between Inuit and the environment. But in this time of reconciliation, Inuit are re-empowering our communities and reinvigorating our traditions.

As part of these efforts Inuit are working to build economies rooted in environmental stewardship and sustainable industries. Programs like the Tallurutiup Imanga Nauttiqsuqtiit pilot program in Arctic Bay allow Inuit to have meaningful jobs in conservation that also stimulate the local economy, rebuild traditional skills such as harvesting, and honour our legacy of protecting and preserving our ancestral homeland.



ABOUT ARCTIC BAY, IKPIARJUK

73° 02' N 85° 10' W

Arctic Bay, or Ikpiarjuk in Inuktitut, which means short distance over land, is nestled between mountains and ocean at the entrance to Sirmilik National Park.

Inuit Qaujimagatuqangit and archaeological records show that Inuit have inhabited the area for over 2,000 years. Harvesting has long drawn nomadic groups of Inuit to the area.

The community, as it stands today, was established with the opening of a Hudson's Bay Company trading post in 1933, followed by the opening of an Anglican mission in 1937. Inuit were relocated and forced to settle in this hamlet by the Canadian government.

Arctic Bay is close to the former mining community of Nansivik, which was a self-contained town until the mine closed in 2002.



ABOUT ARCTIC BAY: BY THE NUMBERS



868 TOTAL POPULATION
96% INUIT POPULATION



93% INUKTITUT SPEAKING



25.2 AVERAGE AGE
38% POPULATION WITH A HIGH SCHOOL DIPLOMA



31% OVERCROWDED HOUSING



42.1% EMPLOYMENT RATE



21,696 AVERAGE INCOME
56% SOCIAL ASSISTANCE RECIPIENTS



ABOUT NAUTTIQSUQTIIT

“I really like this job. I get to go places I have never been. I get to learn new things and do things I have never done before.”

- Mike Akumalik

In July 2018, QIA launched the Nauttiqsuqtiit Tallurutiup Imanga pilot program in Arctic Bay. This pilot program is an early benefit of the Tallurutiup Imanga Inuit Impact and Benefit Agreement funded by Parks Canada.

This program formalizes Inuit roles in environmental stewardship and harvesting in the marine protected area. It also provides a foundation for training, jobs, and other economic opportunities for Inuit.

Through the Nauttiqsuqtiit Tallurutiup Imanga pilot program, Nauttuqsuqtiit, or Inuit stewards, manage the marine area around Arctic Bay. The stewards monitor the ecological health of the region, maintain cultural sites, contribute to land and marine planning and management, and promote intergenerational sharing of Inuit knowledge. As part of the monitoring work, the stewards are active harvesters who share their catch with the community.



ABOUT THEIR JOB:

AREAS OF FOCUS FOR THE NAUTTIQSUQTIIT

“I think it is a great job. We are able to harvest, monitor, and help our community.”

- Joshua Kiguktak



CULTURAL LIAISONS AND INTERPRETERS

Nauttiqsuqtiit are the cultural liaisons and interpreters for the Tallurutiup Imanga National Marine Conservation Area.



COMMUNITY ENGAGEMENT

The Nauttiqsuqtiit actively work with community members, acting as a bridge between Elders and youth.



MONITORING AND RESEARCH

As part of their job, the Nauttiqsuqtiit conduct regular patrols of Tallurutiup Imanga to monitor the waters/sea ice conditions and wildlife.



GATHERING INUIT QAUJIMAJATUQANGIT

The Nauttiqsuqtiit help in gathering Inuit Qaujijajatuqangit and traditional skills from Elders.



HARVESTING AND FOOD SOVEREIGNTY

An important part of the Nauttiqsuqtiit work is harvesting marine animals and sharing their catch with the community.



SEARCH AND RESCUE

The Nauttiqsuqtiit assist with search and rescue efforts in the High Arctic, the team steps in when needed to assist the community.

NIORE IQALUKJUAK

NAUTTIQSUQTI MANAGER

Niore Iqalukjuak is an environmental advocate and photographer who has campaigned to protect and preserve the High Arctic throughout his life. Iqalukjuak has served as Hamlet Mayor for three terms and is one of the founding members of the Nunavut Quest, an annual dog sled race. Iqalukjuak's parents were relocated from their traditional settlement in Scott's Inlet to Clyde River, where he was born.

“This position deals with what I’ve been fighting for, for years – protecting our waters.”



MARRIED WITH THREE DAUGHTERS AND ONE SON



SOLE PROVIDER FOR FAMILY



FOUR PEOPLE LIVING IN A THREE-BEDROOM HOUSE



MISHAK ALLURUT

NAUTTIQSUQTI COORDINATOR

Mishak Allurut is a community leader and translator with a masterful command of Inuktitut. Allurut has lived in Arctic Bay since he was six years old, when his family was relocated from their traditional campsite for Allurut and his siblings to be enrolled in the government mandated school.

Allurut left his studies in Grade 8, later returning as a mature student to upgrade his education through Nunavut Arctic College.

Throughout his career Allurut has worked various jobs ranging from a mine worker to a wildlife officer.

“I know there are youth without fathers. We can provide them the opportunity to learn. We can teach them the traditional way to catch seal with a harpoon.”



MARRIED WITH SEVEN CHILDREN; THREE BIOLOGICAL AND FOUR ADOPTED, 15 GRANDCHILDREN, AND ONE GREAT-GRANDCHILD



SOLE PROVIDER FOR FAMILY



SIX PEOPLE LIVING IN A FOUR-BEDROOM HOUSE



JOSHUA KIGUKTAK

NAUTTIQSUQTI LEAD

Joshua Kiguktak is an experienced harvester and team lead with a passion for being on-the-land. Kiguktak felt alienated with his past jobs in property maintenance and construction which disconnected him from his community and cultural values.

Over the years Kiguktak struggled with finding employment in his home community, but also with finding a sense of community when working outside of Arctic Bay. As part of the Nauttiqsuqtiit team, Kiguktak feels he has found a job that is unique, connecting work with traditional values.

“I feel proud, as an Inuk, that I am able to go out on-the-land and don’t have to worry about making money through an office job.”



**MARRIED WITH FOUR CHILDREN; TWO BIOLOGICAL,
TWO EXTENDED FAMILY**



SOLE PROVIDER FOR FAMILY



**SIX PEOPLE TEMPORARILY LIVING IN THEIR IN-LAWS’
FIVE-BEDROOM HOUSE WHILE THEY ARE AWAY.
FUTURE HOUSING IS UNCERTAIN.**



JONAH MUCKPA

NAUTTIQSUQTI

Jonah Muckpa is a self-taught drummer who plays in his local church band. Muckpa struggled with finding meaningful employment for years.

He held several jobs in mining, but being at the mine site, away from home, created a lot of stress for his young family. Muckpa was also disturbed by the discriminatory culture toward Inuit prevalent at the mine sites.

These challenges pushed him out of the industry and into unemployment. Muckpa's new job has not only reconnected him with his family, but also his culture and community.



COMMON-LAW WITH FOUR CHILDREN ALL UNDER 12



SOLE PROVIDER FOR FAMILY



SIX PEOPLE LIVING IN A TWO-BEDROOM HOUSE

“When I showed my daughter the skidoo I was able to buy because of my new job, she was so excited, when I saw her face it hurt my heart.”



MIKE AKUMALIK

NAUTTIQSUQTI

Mike Akumalik is the youngest member of the Nauttiqsuqtiit team. Prior to joining the team, Akumalik worked for the Hamlet as the Recreation Coordinator organizing many community events and sports activities.

Being part of the Nauttiqsuqtiit team has provided Akumalik the opportunity to acquire on-the-land and harvesting skills which he is eager to pass on to his young children.

“Whatever we catch we share. We share with our Elders. We share with those who don’t have anything.”



COMMON-LAW WITH FOUR BOYS ALL UNDER SIX



SOLE PROVIDER FOR FAMILY



SIX PEOPLE LIVING IN A THREE-BEDROOM HOUSE



ROLAND TAQTU

NAUTTIQSUQTI

Roland Taqtu is excited to finally have a job that allows him to learn new harvesting and on-the-land skills. Although Taqtu enjoyed his previous job at the daycare, he found it limited opportunities to go out harvesting on the weekends, when weather allowed.

In the past year, Taqtu has radically improved his skills and confidence, going out on-the-land a few times each week.

Daughter: “Where is your office?”

Roland: “Outside is my office.”



**COMMON-LAW WITH TWO CHILDREN; ONE BIOLOGICAL,
ONE ADOPTED**



DUAL INCOME HOUSEHOLD



FOUR PEOPLE LIVING IN A TWO-BEDROOM HOUSE





CULTURAL LIAISONS AND INTERPRETERS



“Tallurutiup Imanga is a project for the whole country, all of Canada, not just for Inuit. Around the world it is a recognized marine conservation area. We are part of that, we are proud to be part of that.”

- Mishak Allurut

Nauttiqsuqtiit are the cultural liaisons and interpreters for the Tallurutiup Imanga National Marine Conservation Area. As part of this position they welcome tourists and visitors to the conservation area and assist them with understanding its cultural significance. They also assist visitors to prepare for excursions onto the sea ice or waters. Part of this work is safety orientation and briefings about the wildlife and cultural sites.



MONITORING AND RESEARCH

TRAINING RECEIVED IN AREA OF MONITORING AND RESEARCH:

- **WILDERNESS FIRST AID TRAINING**
- **WILDLIFE MONITORING TRAINING**
- **NAVIGATION TRAINING**
- **SMARTICE TRAINING**



“I see changes in the Arctic climate, small changes.”

- Roland Taqtu

As part of their job, the Nauttiqsuqtiit conduct regular patrols in the areas around Arctic Bay. On the patrols they gather observations about wildlife, sea ice, snow conditions, changes in the environment and human activity.

These observations and data coupled with Inuit Qaujimajatuqangit provide the raw material to draw insights on the impacts of climate change.

They are also used to assist other harvesters and community members with travel in the region. For example, the team documents the location of the floe edge and any concerning areas of thin ice. They also inform community members about where they can find ice bridges so Inuit can safely cross over ice leads.

“Most of what we live on is from the ocean. When we are out hunting we lose track of time.”

- Mishak Allurut

While monitoring, the team also harvests wildlife. The monitors note the areas of land or sea ice that are being used for harvesting throughout the year. They record the state of health of harvested animals including the size, fat content and any indication of injury or illness.

“I’m very happy to have this job, to explore more of Tallurutiup Imanga.”

- Roland Taqtu

As part of their work, the team is collaborating with the SmartICE project to gather data on sea ice conditions. The SmartICE system relies on a mix of sensors to transmit ice data and Inuit Qaujimajatuqangit to enable safe travel over ice. Information from the sensors is combined with additional satellite data and local ice knowledge to create easy-to-use ice travel hazard maps.

The team received training from a SmartICE lead in Pond Inlet.



HARVESTING AND FOOD SOVEREIGNTY

An important part of the Nauttiqsuqtiit work is harvesting marine animals such as Arctic Char, shrimp, and seal. The harvesting is part of their wildlife monitoring work. The animals harvested not only provide valuable monitoring data, but also help to feed the community.



*“The sea provides for us.”
- Niore Iqalukjuak*

To date, the Nauttiqsuqtiit have hosted three community feasts. Each feast attracts approximately 250 people from the community, from children to Elders. The feasts are timed to fall in the period between the distribution of social assistance cheques and family allowance cheques, to help families in need access nutritious food, when funds are low.



HARVESTING AND FOOD SOVEREIGNTY:

STIMULATING THE LOCAL ECONOMY

“I carve whale bones or even seal parts and most of the ladies here make kamiik and clothing out of the seal. Tallurutiup Imanga is really important not only for our cultural needs, but for money as well. Part of my living is carving.”
- *Jeremy Attagutsiak*

In accordance with Inuit cultural values, no parts of harvested animals are wasted. The products from the harvested animals such as tusks, fur and skin are shared with local seamstresses, artisans and artists. These products are made into clothing, tools, jewellery and crafts that help to stimulate the local economy.

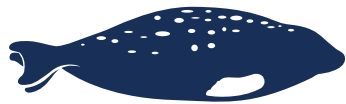




HARVESTING AND FOOD SOVEREIGNTY: BY THE NUMBERS



9 MONTHS OF HARVESTING
12 DAYS OF HARVESTING ON AVERAGE PER MONTH



90 SEALS HARVESTED



97 CHAR HARVESTED



20 POUNDS OF SHRIMP



1 CARIBOU



3 COMMUNITY FEASTS
725 INUIT FED AT COMMUNITY FEASTS

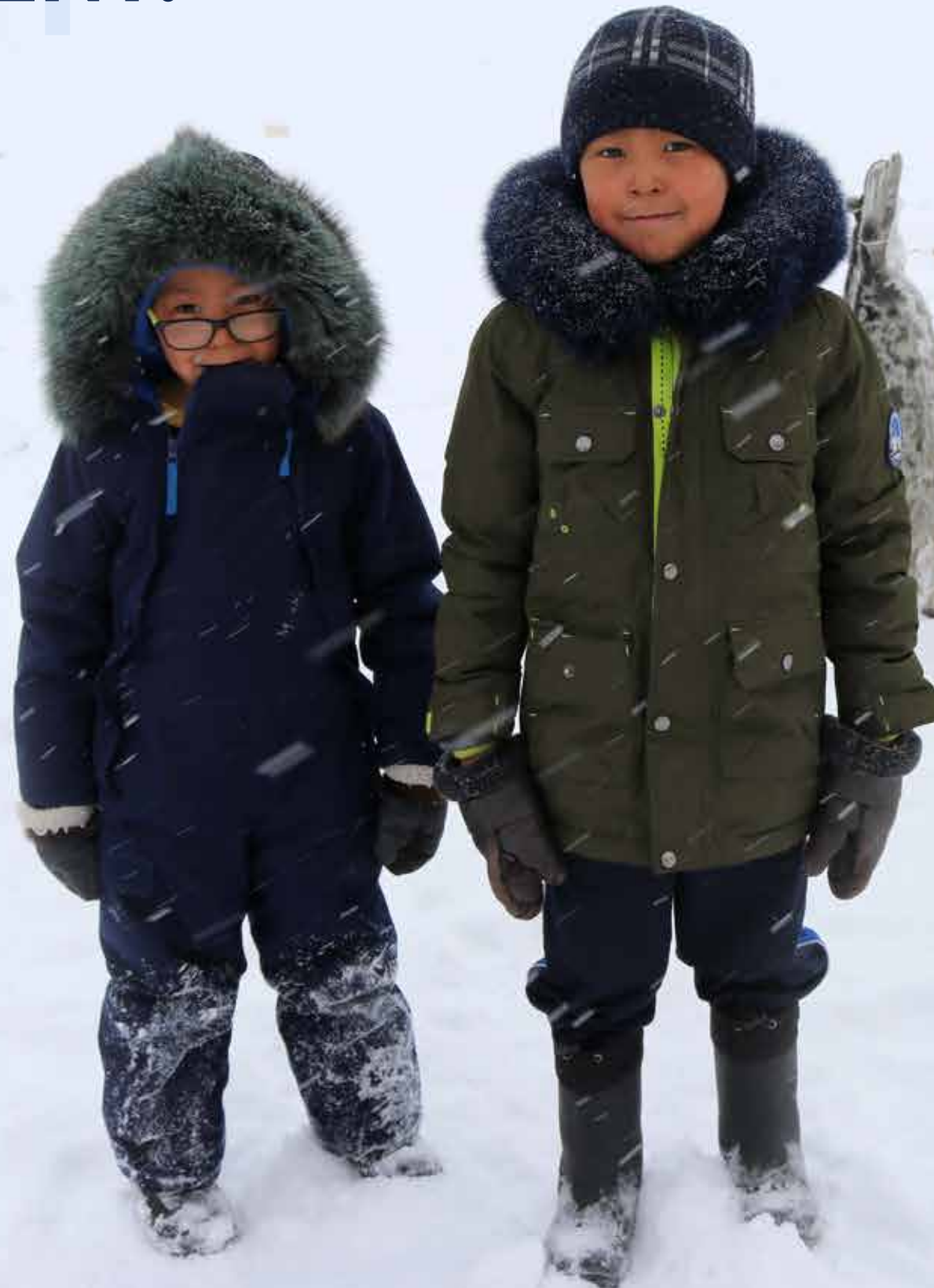




COMMUNITY ENGAGEMENT: YOUTH

The Nauttiqsuqtiit are all rooted in Arctic Bay, connected with other residents through family networks, as such, their approach to work is community-focused and community-led. In the past year, the team has actively engaged youth in the community through ride-along programs as well as skill-building workshops such as igloo, harpoon and saku making.

Youth engagement is incorporated in everything the Nauttiqsuqtiit do, even their uniforms, the trademark blue parkas, were made by local seamstresses who used the project as a mentoring opportunity for young seamstresses. The same mentoring principle was applied with the other parts of the Nauttiqsuqtiit's uniform such as their Pangiirtung-style hats.



“Taking youth on-the-land clears their mind.”

- Niore Iqalukjuak

“It gives them the skills to think.”

- Mishak Allurut



COMMUNITY ENGAGEMENT:

ELDERS

“I want to bridge the gap between youth and Elders and traditional knowledge.”
- Niore Iqalukjuak

Engagement with Elders is also a key component of the Nauttiqsuqtiit’s work. The team sees themselves as a bridge between Elders and youth, passing down Inuit Qaujimagatuqangit to the next generation.

The Nauttiqsuqtiit have been learning many traditional skills from Elders such as qamutiik making – in fact they have used this newly acquired skill to build three qamutiik which they now use to haul equipment for monitoring and harvesting.





COMMUNITY ENGAGEMENT:

PUBLIC SAFETY

“Because of climate change, there are more hazards for hunters. We need to provide information for hunters so they stay safe.”

- Mishak Allurut



Another part of the Nauttiqsuqtiit’s community engagement work is informing local harvesters of any hazards such as unsafe ice conditions or polar bear sightings. In the past year the team has spotted many bears coming closer and closer to the town.

In mid-April polar bears were seen only 20 kilometers away from town. The Nauttiqsuqtiit work closely with the local Ikajutit Hunters and Trappers Organization to share this information and keep the community safe.

“We patrol for bears and ice conditions to inform our community.”
- Mike Akumalik

The Nauttiqsuqtiit also monitor the sea ice conditions and identify ice bridges and share this information with the community.

As part of their ongoing work with the community, Joshua Kiguktak, the team lead, assisted with the 20th anniversary of the Nunavut Quest dog sled race. Kiguktak travelled the route from Arctic Bay to Pond Inlet to find the safest passage for the race participants.



GATHERING INUIT QAUJIMAJATUQANGIT

“We will be the first ones to put in writing, to record, and to document where these cultural sites are.”

- Mishak Allurut

Through their work, Nauttiqsuqtiit are gathering Inuit Qaujimajatuqangit. The team is making plans to record the oral history of Elders in their community. They are also working with Elders to learn traditional skills such as harpoon, igloo, and qamutiik building. The team is committed to ensuring these skills are passed down to young Inuit.

As part of their monitoring work, the team discovered and documented a cultural site near Arctic Bay that includes remnants from a traditional Inuit camp.



SEARCH AND RESCUE

COMMITTEES NAUTTIQSUQTIIT ARE INVOLVED IN:

- **MARINE RESCUE COMMITTEE**
- **LAND RESCUE COMMITTEE**

“We support the search and rescue and the community – help when our hunters run out of gas.”

- Niore Iqalukjuak



Although search and rescue is not an official part of the Nauttiqsuqtiit responsibilities, due to the shortage of search and rescue services in the High Arctic, the team steps in when needed to assist the community. Without a Coast Guard presence in the region, all local search and rescue efforts are conducted by volunteers in Arctic Bay. The Nauttiqsuqtiit assist with these efforts when possible.

“We are filling a need.”

- Mishak Allurut

In less critical incidents where harvesters need help, such as machinery malfunction or lack of fuel, the responsibility usually falls on family and friends. However, when families do not have the means, the Nauttiqsuqtiit lend a hand.

“We are here, we are available, we know the families and we get first-hand information.”

- Mishak Allurut

“Our job is non-judgemental when it comes to search and rescue.”

- Mishak Allurut

The Nauttiqsuqtiit familiarity with the community also gives them insider knowledge on the people in need of help and their circumstances: “We are here, we are available, we know the families and we get first-hand information,” Allurut. The team is aware of any mental health issues and personal crises that could make someone particularly vulnerable. This knowledge can mean the difference of life and death when Inuit are in crises. As the Nauttiqsuqtiit say themselves, “our job is non-judgemental when it comes to search and rescue,” Allurut.

FRAMEWORK FOR EVALUATION

Tracking and evaluation are important components of the Nauttiqsuqtiit pilot program in Arctic Bay.

QIA is working with the Nauttiqsuqtiit, community members, and partner organizations to document the team's activities as well as the successes and challenges they face along the way. Our aim with tracking and evaluation is to understand the diverse impacts and benefits that the Nauttiqsuqtiit program has in various contexts and at different scales, so that we can best support the design and implementation of similar programs in other Tallurutiup Imanga communities.

QIA is developing an evaluation approach for the Nauttiqsuqtiit program that considers the inputs, activities, outcomes, and broader goals of the program across the five Tallurutiup Imanga communities. The evaluation approach must be rooted in Inuit Qaujimagatuqangit.

The approach will evaluate the operational and technical components of the Nauttiqsuqtiit program, ensuring the team have what they need to carry out their activities, as well as the impacts of the program on the broader community and Nauttiqsuqtiit themselves.

We are already seeing the diverse impacts and benefits of the Nauttiqsuqtiit program in Arctic Bay and the difference that the program makes to individuals and families in the community. The evaluation approach that we are developing will allow us to demonstrate the benefits of the investment into this program and the wide scope of its impacts.

For example, part of the approach will draw on a Social Return on Investment framework, a tool for tracking and reporting on a wide range of societal impacts, in particular, those benefits and values that are often difficult to articulate in quantitative or financial terms (for example, community wellness, or cultural revitalization).

Through an evaluation process led by QIA, Inuit will be deeply engaged in monitoring the changes and impacts of the Nauttiqsuqtiit programs in each Tallurutiup Imanga community as they develop. We will work with community members to identify what

social value means to them and monitor changes. For example, QIA will monitor areas where impacts are expected such as:

- **Enhanced access to country food and reduction in food insecurity**
- **Changes in local economies and community development**
- **Development of on-the-land skills supporting Inuit cultural practices, language, and increasing safety**
- **Regaining of Inuit control over areas of management that were traditionally held by Inuit**
- **Increased Inuit-led research and monitoring activities**
- **Enhanced knowledge transfer to youth of Inuit cultural practices, values, and understandings**
- **Increased pride in cultural identity, practices, and activities**
- **Increases in employment and improved socio-economic outcomes**

Our evaluation approach, including Social Return on Investment analyses, will be based on working closely with communities. It will reveal program impacts and benefits and highlight financial and social return on investment around the wide range of Nauttiqsuqtiit activities including harvesting, research and monitoring, and engaging and training youth. How the program effects change, how it achieves its goals, and how this translates into lasting change will be central to how we seek to evaluate the program.



NAUTTIQSUQTIIT EQUIPMENT

BY THE NUMBERS

“We only have two skidoos we got from the RCMP and a boat we rent when its available.”

- Niore Iqalukjuak



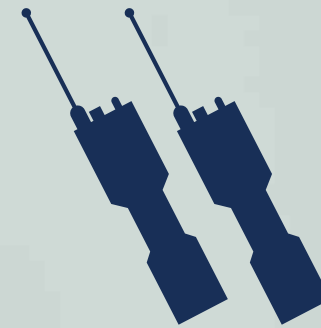
THE SIX NAUTTIQSUQTIIT SHARE:

TRANSPORTATION



- 0** boats
- 0** vehicles
- 2** skidoos (through temporary agreement with RCMP)
- 3** qamutiik (that they built)

HARVESTING AND MONITORING GEAR



- 2** satellite phones
- 1** GPS
- 6** radios
- 2** iPhones to use in conjunction with inReach
- 4** iPods to use in conjunction with inReach
- 3** canvass tents
- 0** rifles (using personal rifles)
- 0** binoculars (1 personal binocular shared by team)
- 1** ice auger
- 4** sleeping bags
- 2** camp stoves
- 6** knives
- 0** harpoons (have materials to make)
- 2** first aid kits

UNIFORM



- 5** floater suits
- 6** parkas
- 5** rain pants
- 0** rain jackets
- 0** hiking boots
- 6** rubber boots (not winterized)
- 0** snow pants
- 0** mittens (each using personal mittens)
- 6** hats
- 6** goggles
- 0** sunglasses

LOOKING TOWARDS THE FUTURE

“My son can’t wait to have his own blue parka, so he can learn and go out on-the-land.”

- Jonah Muckpa

The Tallurutiup Imanga Nauttiqsuqtiit pilot program has already demonstrated its ability to positively impact Arctic Bay. This model of Inuit-led Parks management is empowering Arctic Bay by fostering the traditional values and skills that Inuit have historically possessed. The Arctic Bay Nauttiqsuqtiit have accomplished a great deal despite the limited available resources and the short duration of the program.

With greater resources, more training and stable long-term funding, the Nauttiqsuqtiit can become an integral part of the Arctic Bay landscape. They have the potential to not only serve as environmental and wildlife monitors, but also as cultural guides, holders of Inuit Qaujimagatuqangit and mentors to a generation of Inuit hungry for opportunities.

However, for this program to reach its full potential, it must be supported and expanded. Each of the other four Tallurutiup Imanga communities need their own Nauttiqsuqtiit program. Working together, these teams can begin to patrol and monitor this vast marine conservation area and gather comprehensive data that can speak to its health and well-being. They can also play a critical role as harvesters towards establishing food sovereignty in their communities.

Currently, the Arctic Bay team is working out of poorly equipped make-shift offices with few vehicles and supplies to traverse the land and waters. The Arctic Bay Nauttiqsuqtiit have limited equipment and supplies and rely on personal vehicles and gear.

Furthermore, there is no basic infrastructure for the Nauttiqsuqtiit to do their job. They have no facility to process the animals they harvest or to maintain their equipment. Like everyone else in Arctic Bay, they have no small craft harbour or port to safely cast off and anchor boats.



MARINE INFRASTRUCTURE, SUCH AS SMALL CRAFT HARBOURS

ARCTIC BAY, CLYDE RIVER, GRISE FIORD, RESOLUTE BAY

- **Provide safe access to the land and sea in the context of rapid environmental change**
- **Enable local sustainable businesses, such as fisheries and tourism**
- **Increase access to country food and support food sovereignty**
- **Improve search and rescue response times**
- **Improve efficiency for the transport of goods**

MULTI-USE INFRASTRUCTURE

ARCTIC BAY, CLYDE RIVER, GRISE FIORD, POND INLET, RESOLUTE BAY

- **Includes equipment warehouses, work spaces, office space, research labs and other components**
 - Essential for the management of conservation areas, harvesting and program delivery
- **Incorporate food processing infrastructure to increase access to country food and food sovereignty**
 - Increase access to country foods by extending shelf-life
 - Enable value-added business opportunities by increasing access to hides, furs, skins, bones, antlers, and tusks



TRAINING CENTRE

POND INLET

• **Provide space for training**

- Stewardship training
- Harvesting conservation training
- Parks management training

CABIN NETWORK

ARCTIC BAY, CLYDE RIVER, GRISE FIORD, POND INLET, RESOLUTE BAY

• **Two cabins for each Tallurutiup Imanga community**

- Provides an emergency shelter
- To use for harvesting, monitoring and on-the-land activities



