



# CONTENTS

- 5. INTRODUCTION
- 6. HIGHLIGHTS OF QIA'S ASKS
- 8. ACTION ON THE QIKIQTANI TRUTH COMMISSION
  - 8. FORMAL ACKNOWLEDGEMENT AND APOLOGY
  - 10. SAIMAQATIGIINGNIQ FUND
  - 12. COMMENCEMENT OF INUIT HISTORY AND EMPOWERMENT PROGRAMS AND INITIATIVES
- 14. SNAPSHOT OF QIKIQTANI HISTORY – 1950 TO 1975
- 22. ABOUT THE QIKIQTANI TRUTH COMMISSION
  - 26. QIKIQTANI TRUTH COMMISSION RECOMMENDATIONS
- 31. ABOUT QIKIQTANI INUIT ASSOCIATION
- LETTERS OF SUPPORT
  - INUIT TAPIRIIT KANATAMI SUPPORT LETTER
  - NUNAVUT TUNNGAVIK INC. SUPPORT LETTER
  - GOVERNMENT OF NUNAVUT SUPPORT LETTER



# FEBRUARY 2019



# HIGHLIGHTS OF QIA'S ASKS

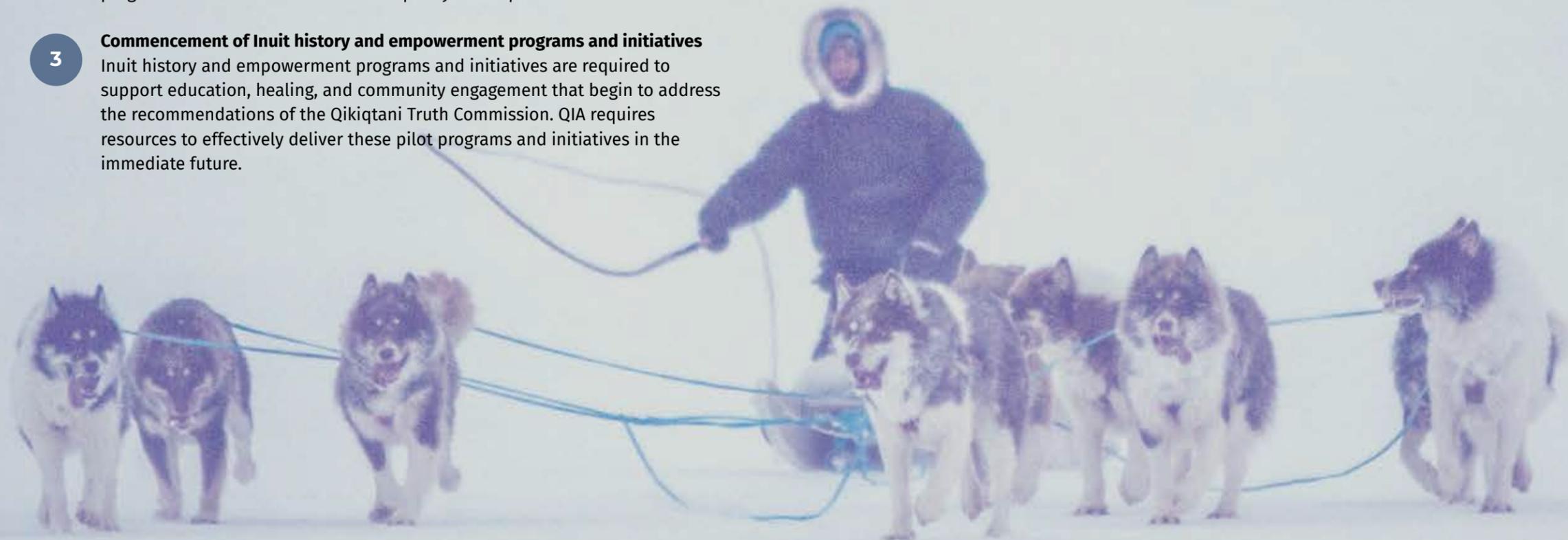
## QIA WANTS THE FEDERAL GOVERNMENT TO IMPLEMENT THE RECOMMENDATIONS OF THE QIKIQTANI TRUTH COMMISSION'S FINAL REPORT: ACHIEVING SAIMAQATIGIINGNIQ.

After community consultations with Inuit across the Qikiqtani Region, QIA is asking the Government of Canada to respond to the Qikiqtani Truth Commission's report in a positive and effective manner. Specifically, QIA is seeking a three-fold commitment from Canada, to be negotiated and concluded as soon as possible.

- 1 **A formal acknowledgement and apology**  
Canada needs to acknowledge and apologize for modern-day colonial practices imposed on Inuit in the Qikiqtani Region between 1950 and 1975, such as coerced relocations, family separation, and killing of qimmiit (sled dogs).
- 2 **A Memorandum of Understanding to establish the Saimaqatigiingniq Fund**  
The Saimaqatigiingniq Fund promotes the well-being and empowerment of Qikiqtani Inuit for generations to come. The establishment of the Fund allows Canada and QIA to turn the page on the apology process and look toward the future well-being of Inuit with long-term support for core social and cultural programs as well as innovation and capacity development initiatives.
- 3 **Commencement of Inuit history and empowerment programs and initiatives**  
Inuit history and empowerment programs and initiatives are required to support education, healing, and community engagement that begin to address the recommendations of the Qikiqtani Truth Commission. QIA requires resources to effectively deliver these pilot programs and initiatives in the immediate future.

*“Qikiqtani Inuit are seeking saimaqatigiingniq, which means a new relationship, when past opponents get back together, meet in the middle, and are at peace.”*

- Qikiqtani Truth Commission: Final Report



# ACTION ON THE QIKIQTANI TRUTH COMMISSION

Reconciliation and decolonization for Inuit in Nunavut's Qikiqtani Region, means taking action on the Qikiqtani Truth Commission's Final Report: Achieving Saimaqatigiingniq.

QIA is not only looking at the past but proposes a path forward towards a better future for Inuit within an inclusive Canada. This path requires initiatives that encourage community resilience and healing while providing Inuit youth the means to achieve empowerment and long-term success.

1

## FORMAL ACKNOWLEDGEMENT AND APOLOGY

In the spirit of reconciliation, QIA wants Canada to acknowledge modern-day colonial practices in the Arctic, so Inuit can forgive and heal. This requires a formal acknowledgement and apology for modern-day colonial practices imposed on Inuit in the Qikiqtani Region between 1950 and 1975, such as coerced relocations, family separation, and killing of qimmiit (sled dogs).

***“My generation and my parents’ generation are still holding on to this whole thing that has happened. Even for us who were not there, it is painful. It has to be taken out, hopefully through [the QTC] it will help. We are still carrying it. Hopefully, we don’t carry it down to our next generation even though I think that may have happened.”***

- Paul Quassa, Igloodik



# ACTION ON THE QIKIQTANI TRUTH COMMISSION

2

## SAIMAQATIGIINGNIQ FUND

QIA is seeking to execute a Memorandum of Understanding with the Government of Canada to address the findings and recommendations of the Qikiqtani Truth Commission, as well as QIA's proposal for the Saimaqatigiingniq Fund.

**The establishment of the Fund allows Canada and QIA to turn the page on the apology process and look toward the future well-being of Inuit with long-term support for core social and cultural programs as well as innovation and capacity development initiatives.**

True reconciliation requires measures that not only acknowledge past wrongs but also create an enduring foundation to rebuild what was lost and ensure future social, cultural, and economic success.

QIA will govern the Saimaqatigiingniq Fund. QIA has entrenched financial policies that ensure accountability and transparency of financial decision-making. The Fund will be managed in accordance with these policies.



# ACTION ON THE QIKIQTANI TRUTH COMMISSION

3

## COMMENCEMENT OF INUIT HISTORY AND EMPOWERMENT PROGRAMS AND INITIATIVES

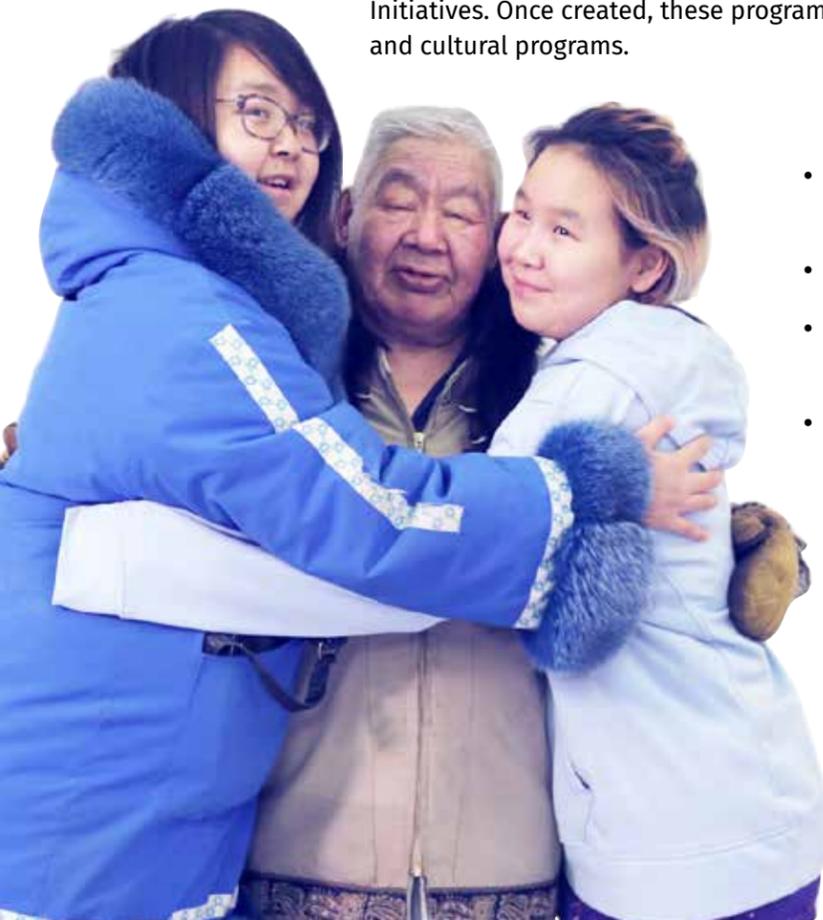
QIA requires resources to effectively deliver interim programs and initiatives in the immediate future. Additionally, QIA is seeking repayment of the resources expended to establish and operate the Qikiqtani Truth Commission.

There is a need for pilot programs that educate Canadians about Inuit history and help address intergenerational trauma among Inuit communities. QIA, empowered by the Nunavut Agreement, promotes the well-being of Qikiqtani Inuit. QIA's mandate is separate from the responsibilities of government. As the organization that represents Qikiqtani Inuit, QIA is best suited to provide these empowerment and healing programs.

Furthermore, to achieve reconciliation, Qikiqtani Inuit require Inuit-envisioned and led programs. These programs need to be delivered by Inuit for Inuit and stand apart from other legislated territorial and government programs.

QIA will initiate the following Inuit History and Empowerment Programs and Initiatives. Once created, these programs could become long-term core, social, and cultural programs.

- **Education and Outreach Pilot Program**
- **Children and Youth Pilot Programs**
- **Reconnection, Family Reunification and Healing Pilot Programs**
- **Knowledge Transmission Pilot Programs**



### Education and Outreach Pilot Program

Today, many Canadians are still unfamiliar with the history of the Qikiqtani Region and the plight of Inuit who were forcibly relocated to advance Canada's nation-building interest in the Arctic.

QIA is proposing a multi-faceted communication and public engagement campaign to inform and educate Inuit and other Canadians about this history and the journey and resilience of Inuit who call Qikiqtani home. This will be a forward-looking campaign that celebrates Inuit leadership and commitment to building an inclusive Canada.

### Children and Youth Pilot Programs

Nunavut has one of the highest birth rates and the lowest median age in Canada. Yet, there are limited supplementary children and youth programs to spark children's imaginations and stimulate their minds. There are even less culturally informed programs that instill a sense of community identity and pride.

QIA wants to greatly expand our support for the holistic development and learning of Qikiqtani children and youth.

### Reconnection, Family Reunification and Healing Pilot Programs

As part of reconciliation and healing, families impacted by relocation need to be given the opportunity to reconnect with those they were forcibly separated from.

QIA proposes preliminary support for these families and measures to engage them in creative sustainable healing programs.

### Knowledge Transmission Pilot Programs

Qimmiit (sled dogs) are central to Inuit culture and history. Inuit have traditionally used qimmiit to travel and harvest.

QIA proposes a program that honours the loss of qimmiit. The program would also help to revive a part of Inuit culture threatened by colonial practices and support intergenerational learning.



# SNAPSHOT OF QIKIQTANI HISTORY – 1950 TO 1975

After World War II, the Canadian government initiated profound social, economic and cultural changes in the North that had far-reaching, negative and lingering influence on Qikiqtani Inuit. The colonial policies conceived and approved in Ottawa by the Government of Canada had a profoundly disruptive and traumatic effect on the lives of Inuit.

## Coerced relocation and family separation

Before the 1950's Inuit lived in small kinship-based groups that moved among strategically located camps optimal for seasonal harvesting. From 1950 to 1975 Inuit kinship-groups were fragmented by colonial practices and over 100 traditional settlements in the Qikiqtani Region were reduced to 13 communities in locations dictated by the Canadian government. In effect, Inuit were used as human flag poles to achieve Canada's nation-building agenda in the Arctic. In the process families were separated, communities fragmented, and cultural traditions lost.

*"We left our houses with only our clothes that we were wearing, **we left everything** else behind . . . thinking that we were coming back."*

- Lottie Arragutainaq, Sanikiluaq

*"All our belongings, we had to take only **what we can carry**, that is what we brought here."*

- Elijah Kopalie, Qikiqtarjuaq

*"**We were a close-knit family** getting along and working in cooperation to get things done. Compared to the family life and relations we have now, we were a close family. **I miss that the most.**"*

- Thomas Kublu, Igloodik

## Slaughter of qimmiit (sled dogs)

When large numbers of Inuit were relocated into condensed communities, conflicts arose between settlers and Inuit over qimmiit. These dog teams were vital for harvesting and safe travel across vast distances in the harsh Arctic climate and a key component of Inuit culture.

The RCMP response to the conflicts over qimmiit ultimately resulted in a mass dog slaughter. This meant that Inuit were unable to leave the communities they were forced into and unable to feed themselves and their families.

*"**Dogs were the only source of living.** We are alive today because of our dogs. They were our only source of transportation, **our way of life** in the past..."*

- Juda Taqtu, Arctic Bay

*"**they slaughtered our dogs.** I grieved for them, they were our only means of transportation. . . They made it impossible for us to go, **we were stuck.**"*

- Jacopie Nuqingaq, Qikiqtarjuaq

*". . . I had a snowmobile after we were told to kill our dogs. I walked more than once after my snowmobile had broken down. **If I had dogs they would have never broken down. . .**"*

- Goteleak Judea, Kimmirut



# SNAPSHOT OF QIKIQTANI HISTORY – 1950 TO 1975

## Lack of housing

The new communities created by the Canadian government officials were inadequately equipped to support relocated Inuit. Promises of free housing and social services were unfulfilled and most relocated Inuit could not afford an adequate western-style home.

Inuit were forced to live in makeshift shacks or tents and had to forage for scrap materials from dumpsites. The situation was exasperated by the Government imposed game ordinance that restricted hunting, limiting access to traditionally used materials to insulate, such as caribou skins.

*“After three years, my parents got their house. It was one of those little square ones, a Qallunaat house. It had a little stove. It had no furnace, and no bedroom, just one room. We lived there. My father had twelve kids and we were all living in there . . . My husband was also here. . . I was looking after my sister’s children and we were living in a house that was not healthy ...The floor was all wet. The inside became ice. It was very hard to dry it up. . . **I think about the house sometimes and I cry.**”*

- Leah Okadlak, Arctic Bay

*“It was very cold when we pitched our tent. I had to stay up all night because **I was worried that one of my children would freeze.**”*

- Markosie Sowdluapik, Pangnirtung

## Malnutrition and starvation

Several factors contributed to malnutrition and starvation among Inuit between 1950 and 1975. Forced relocation meant that many Inuit were moved to unfamiliar areas with radically different climate and wildlife which made it difficult for them to find and harvest food. For example, Inuit from Inukjuak in Northern Québec were relocated to Resolute Bay in the High Arctic, a distance of 2,250 km, approximately the distance from Toronto to Miami.

The qimmiit slaughter also contributed to the scarcity of food as Inuit were robbed of the essential means of travel for harvesting.

*“. . . there was no housing in Pond Inlet, we ended up in a tent near the river. The whole winter we stayed in the tent. It was so difficult for us. **We didn’t have any food to eat.** Every morning we woke up to everything frozen. . . . All I remember is my grandmother trying to use a teapot to cook with.”*

- Apphia Kiliiktee, Pond Inlet

*“When there were no more dogs and there was no snowmobiles introduced yet, **we would get hungry.** I wasn’t the only one, but as **a family we would crave to eat.**”*

- Shorty Shoo, Iqaluit

*“**Dogs were an important source for providing food** . . . we would use the dogs to travel long distances to hunt caribou or seals inland or on sea ice . . . **It seemed as though I became disabled with no transportation available for subsistence hunting. After my dogs got killed,** we stopped hunting altogether and stopped consuming seal meat and only ate store-bought foods that was provided, especially during the winter months . . . **We struggled to survive** . . . we only survived on luncheon meat that was provided for us.”*

- Solomonie Qiyutaq, Pangnirtung



# SNAPSHOT OF QIKIQTANI HISTORY – 1950 TO 1975

## Inadequate healthcare and the spread of disease

Overcrowding and lack of adequate housing and nutritious food created the conditions for the spread of diseases such as tuberculosis. This was compounded by exposure to new diseases imported from the south, such as measles.

With little to no local health services, Inuit were forced into treatment facilities in the south for months or years and often without consent or their family's knowledge. By 1955, almost one thousand Inuit had been evacuated to sanatoria in southern Canada for treatment of tuberculosis. Treatment generally averaged twenty months. This meant that in 1956, one in seven Inuit were in hospitals in the South.

Being far away from home and under the care of people who didn't speak Inuktitut or understand Inuit culture, resulted in disempowerment and loss of individual autonomy for Inuit patients.

Children were also vulnerable to the loss of cultural knowledge and language and to lasting psychological impacts. Poor record-keeping led to the return of some patients to the wrong communities, and to tragic circumstances in which families waited for their children or parents to return, not knowing that they had died at the hospital.

***"I thought I was lost. I thought I would never come back here to my parents when I first went down. I really thought I was lost."***

- Miluqtituttuq Akasuk recalled being sent to Toronto for tuberculosis treatment in 1964 when she was ten years old.

***"[You] didn't have any choice but to go on the ship. You had to see the doctor."***

- Elijah Padluq, about his mother's treatment for tuberculosis

***"I really do want to go home. I do want to stay outside. I cannot tell you about my health, as I am not able to understand English . . . I am obeying the medical staff. I take aspirins . . . It is hard to tell . . . Also, I cannot cure myself . . . I very, very much want to speak English. I am just trying to obey the directions of the medical people. I want to get home too. Sometimes I appear not to be listening . . . I want to follow the wishes of the medical people. I, however, do not understand."***

- An Inuk patient's letter



# SNAPSHOT OF QIKIQTANI HISTORY – 1950 TO 1975

## Education, language loss and cultural assimilation

Inuit families were coerced into enrolling their children in schools located away from their traditional camps. Enrollment in schools and family allowances were connected as teachers were the distributors of this government assistance. Family allowance programs were similar to today's child tax credit and ranged from \$5 to \$8 per month depending on the size of family. Payments, which often were the only income a family had, were used to force parents to send their children away to be educated or to coerce entire families to permanently move into settlements. Education was used as an assimilation tool, fragmenting families and disconnecting Inuit children from culture and community.

*"We started to be told that our children needed an education and they said that if we did not agree, they would stop paying us the child tax and **we felt we had no choice** but to move here to Pangnirtung."*

- Peterosie Qarpik, Pangnirtung

*"I used to be **so homesick** because I didn't know the environment, so I used to yearn to return."*

- Ooloosie Kopalie, Qikiqtarjuaq

*"It was very **scary to speak Inuktitut**. We were punished if we spoke Inuktitut"*

- Quppirualuk Padluq, Cape Dorset

*"I was told to go to school here and tried my best to go to school. Ever since then I was **scared of Qallunaat** because a teacher I had would slap me, would **slap the children who could not speak English**, with a ruler stick, with a yardstick . . . That always hurts me, because I couldn't speak English."*

- Geela Akulukjuk, Pangnirtung



## ABOUT THE QIKIQTANI TRUTH COMMISSION

QIA initiated the Qikiqtani Truth Commission to undertake a comprehensive social justice inquiry into the Government's colonial policies, programs and decisions between 1950 and 1975. Inuit calls for a public inquiry into these colonial practices had gone unanswered. QIA believed Inuit deserved to have the opportunity to confront the Canadian government about forced relocation, killing of qimmiit (sled dogs), and other assimilative actions. QIA began the recording of testimonials from Qikiqtani Inuit in 2004. In 2007, the Qikiqtani Truth Commission was officially established with the Qikiqtani Truth Commission's Final Report: Achieving Saimaqatigiingniq published in 2010.

The Final Report: Achieving Saimaqatigiingniq, chronicles the Government of Canada's colonial practices subjected on Qikiqtani Inuit. The Report distills three years of interviews, testimony, and archival research about the experiences of Qikiqtani Inuit with modern-day colonialism.

The Qikiqtani Truth Commission's investigation undertook two closely related activities:

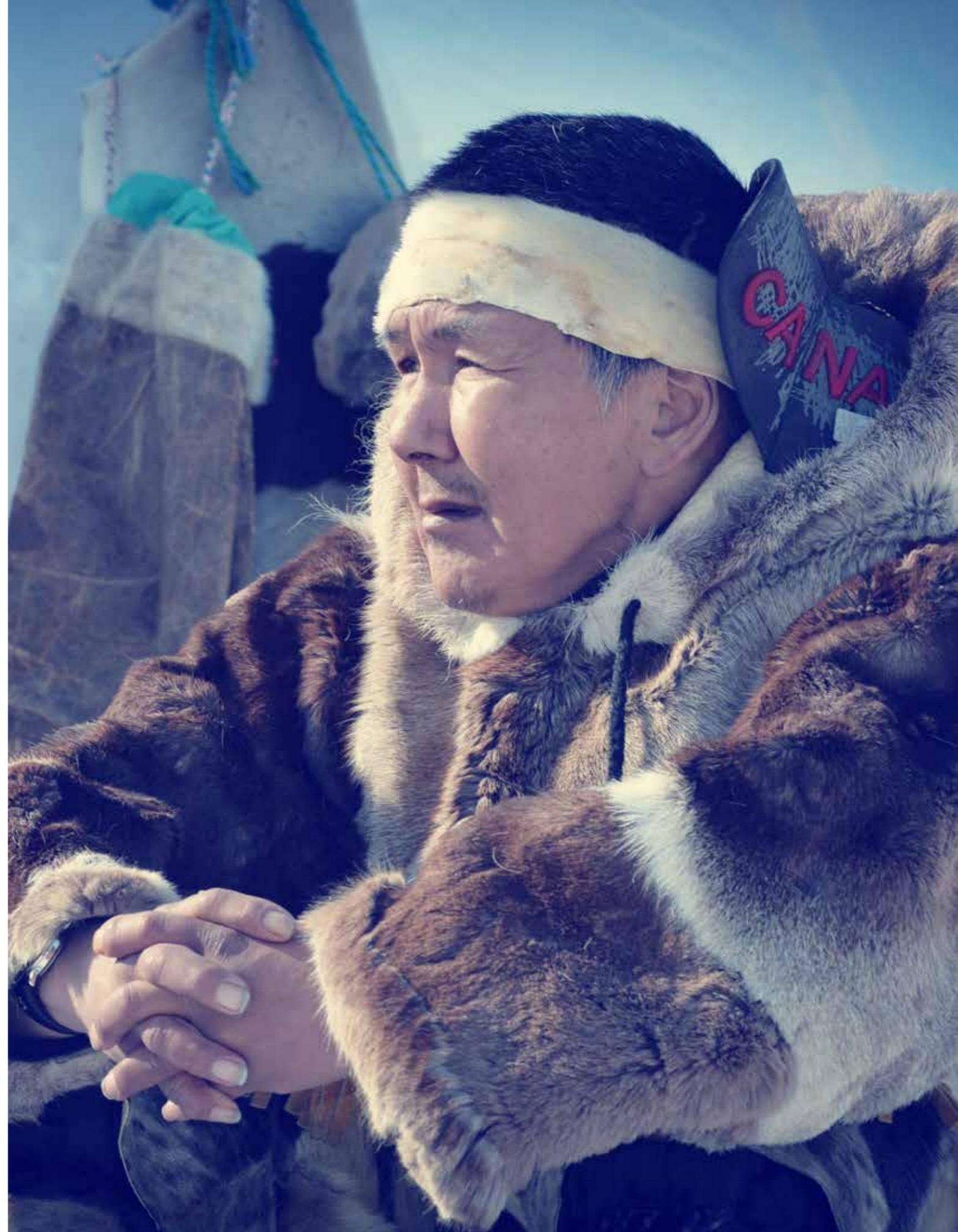
1. Gathering testimonies about events between 1950 and 1975 from Inuit who lived through this difficult period, as well as from their children who continue to remember the suffering of their parents and other relatives.
2. Completing an extensive archival research program and interviews with non-Inuit who worked in the region during this period. The interviewees included a retired RCMP officer, government officials and academic researchers.

Inuit shared personal accounts of coerced relocation, mass removal of children from families, residential school experiences, slaughter of qimmiit, separation of families due to a lack of healthcare infrastructure, and the separation of Inuit from their culture, language and the land.

The report also recognizes that Inuit still suffer from the impacts of past colonial policies and programs and that the legacy of colonialism still lingers within present-day Government frameworks.

Inuit want to move forward by implementing the 25 recommendations for action in the Qikiqtani Truth Commission's Final Report. These recommendations are grouped into four themes:

- Acknowledging and healing of past wrongs
- Strengthening Inuit culture
- Strengthening Inuit governance
- Creating healthy communities



# TIMELINE OF QIA'S WORK ON THE QIKIQTANI TRUTH COMMISSION

QIA began receiving and recording testimonies from Inuit on the killing of qimmiit.

The House of Commons Standing Committee on Aboriginal Affairs and Northern Development hears accounts of the killing of qimmiit.

The RCMP produce a report for Parliament responding to the allegations of qimmiit killing. The report contradicts and rejects Inuit accounts of this history.

QIA initiates and finances a truth commission to create a more inclusive history of decisions and events that affected Inuit living in the Qikiqtani Region between 1950 and 1975. Approximately 350 people testify.

The Qikiqtani Truth Commission concludes its work and retired Justice, James Igloliorte issues the Final Report: Achieving Saimaqatigiingniq, which includes 25 recommendations for action.

QIA publicly releases the Qikiqtani Truth Commission reports, Final Report: Achieving Saimaqatigiingniq, Community Histories, Thematic Reports and Special Studies.

QIA staff travel to each of the 13 Qikiqtani communities to share the findings of the Qikiqtani Truth Commission reports.

QIA renews lobbying efforts to compel the Government to take action on the recommendations made by the Qikiqtani Truth Commission.

2004

2005

2006

2007

2010

2013

2014

2019



# QIKIQTANI TRUTH COMMISSION RECOMMENDATIONS

## Acknowledging and Healing Past Wrongs

Formal acknowledgement of the findings of the Qikiqtani Truth Commission, including recognition of the intergenerational trauma caused by historical wrongs, is necessary for a meaningful reconciliation process.

1. The Qikiqtani Inuit Association should formally present the full Qikiqtani Truth Commission Report to the Government of Canada and request a formal acknowledgement of the report's findings.
2. The Qikiqtani Truth Commission historical collection (reports, database and testimonies) should be made accessible to all participants and anyone interested in understanding and presenting an accurate picture of the Qikiqtani region's history.
3. The QIA and the RCMP should formally recognize the contributions of Inuit Special Constables and their families to the work of the RCMP in the Region.
4. The Government of Canada should set up a Dundas Harbour Relocation Trust Fund to allow descendants of families separated as a result of this relocation to travel between Cape Dorset and Arctic Bay for periodic family visits.
5. The Government of Canada should provide funding for on-site healing programs for the families affected by the closing of Kivitoo, Padloping and South Camp (Belcher Islands) communities.
6. The Government of Canada should defray the costs of allowing Inuit to locate and visit the burial sites of family members who died in southern Canada during medical treatment, in order to provide closure for those families.

## Strengthening Inuit Governance

Canada's modern-day colonial policies in the Arctic systemically targeted Inuit self-governance. Reconciliation should include restoring Inuit jurisdiction and capacity for governance. This will require effort from each level of government.

7. The Nunavut Legislative Assembly should formally assert that Nunavut and the Government of Nunavut were created by the Nunavut land claims negotiations as vehicles for Inuit self-government, and, therefore, that Inuit goals and aspirations can and should be advanced through the Government of Nunavut working collaboratively with Inuit organizations.
8. The Government of Nunavut should conduct its day-to-day operations in keeping with its obligations and responsibilities under the Nunavut Agreement and section 35 of the Constitution.
9. The Qikiqtani Inuit Association should establish a program that will enable Inuit to develop and utilize the governance skills they will require to strengthen their political and community engagement in a civil society.
10. The Governments of Nunavut and Canada should take all necessary action to make their programs and services for the people of Nunavut accessible at the local level.
11. The Qikiqtani Inuit Association should develop a framework (principles, policies and techniques) for all private, public and research agencies to use in conducting consultations with Inuit.
12. To ensure that Inuit culture is better understood by government employees whose work affects the Inuit, the Governments of Nunavut and Canada, assisted by the Qikiqtani Inuit Association, should develop and deliver cultural training to all such employees.
13. The Governments of Nunavut and Canada, and all Inuit organizations, should respect and incorporate Inuit Qaujimagatuqangit and Inuit Traditional Knowledge in all decision-making in Nunavut.
14. The Government of Canada should immediately endorse the UN Declaration on the Rights of Indigenous Peoples without qualifications.

# QIKIQTANI TRUTH COMMISSION RECOMMENDATIONS

## Strengthening Inuit Culture

The systemic colonial policies and education initiatives from 1950 to 1975 threatened Inuit language and cultural practices. In the spirit of restitution, Inuit ask for a commitment to reinvigorate, strengthen and preserve Inuktitut and Inuit culture.

15. The Government of Nunavut Department of Education should develop and distribute an Inuktitut and Inuit-based curriculum to all communities and direct school officials to implement it as soon as possible.
16. The Government of Nunavut's Department of Education should include historical material from the Qikiqtani Truth Commission reports in the Nunavut education curriculum.
17. The Government of Nunavut should develop and deliver more programs that actively promote intergenerational experiences between Elders and Inuit children and youth to ensure that young people continue to learn from Elders, and that Elders become more involved in the daily lives of communities.
18. The Governments of Canada and Nunavut should work together to develop and fund Inuit Language programs that will ensure that all Inuit and Qallunaat in Nunavut have the opportunity to learn the Inuit Language.
19. The Qikiqtani Inuit Association should initiate an Inuit History Month, launching the event in Nunavut and later extending it to all of Canada.

## Creating Healthy Communities

Inuit continue to grapple with the social and economic challenges resulting from colonial practices including inadequate healthcare, housing, education and economic resources. Reconciliation calls for addressing the inequality between Inuit and other Canadians.

20. The Government of Canada should formally acknowledge that the levels of suicide, addiction, incarceration and social dysfunction found in the Qikiqtani Region are in part symptoms of intergenerational trauma caused by historical wrongs.
21. The Governments of Canada and Nunavut should ensure that sufficient Inuit social, mental health and addiction workers and programs are available to meet the needs of all Nunavut communities.
22. The Governments of Canada and Nunavut should ensure that government health, social and education programs and services are available to the people of Nunavut on a basis equivalent to those taken for granted by Canadians in the South.
23. The Governments of Canada and Nunavut should address Inuit housing needs through provision of short-, medium- and long-term funding to ensure adequate and safe homes for all.
24. The Government of Nunavut and the Qikiqtani Inuit Association should work together to facilitate and promote Inuit participation in hunting, fishing and gathering practices that will sustain and strengthen Inuit culture and food security, improve nutrition and support local economies.
25. The Governments of Canada and Nunavut should provide training and other support that will allow Inuit to actively participate in Arctic environmental studies and activities.

## ABOUT QIKIQTANI INUIT ASSOCIATION

The Qikiqtani Inuit Association (QIA) is a not-for-profit society, which represents approximately 14,000 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.

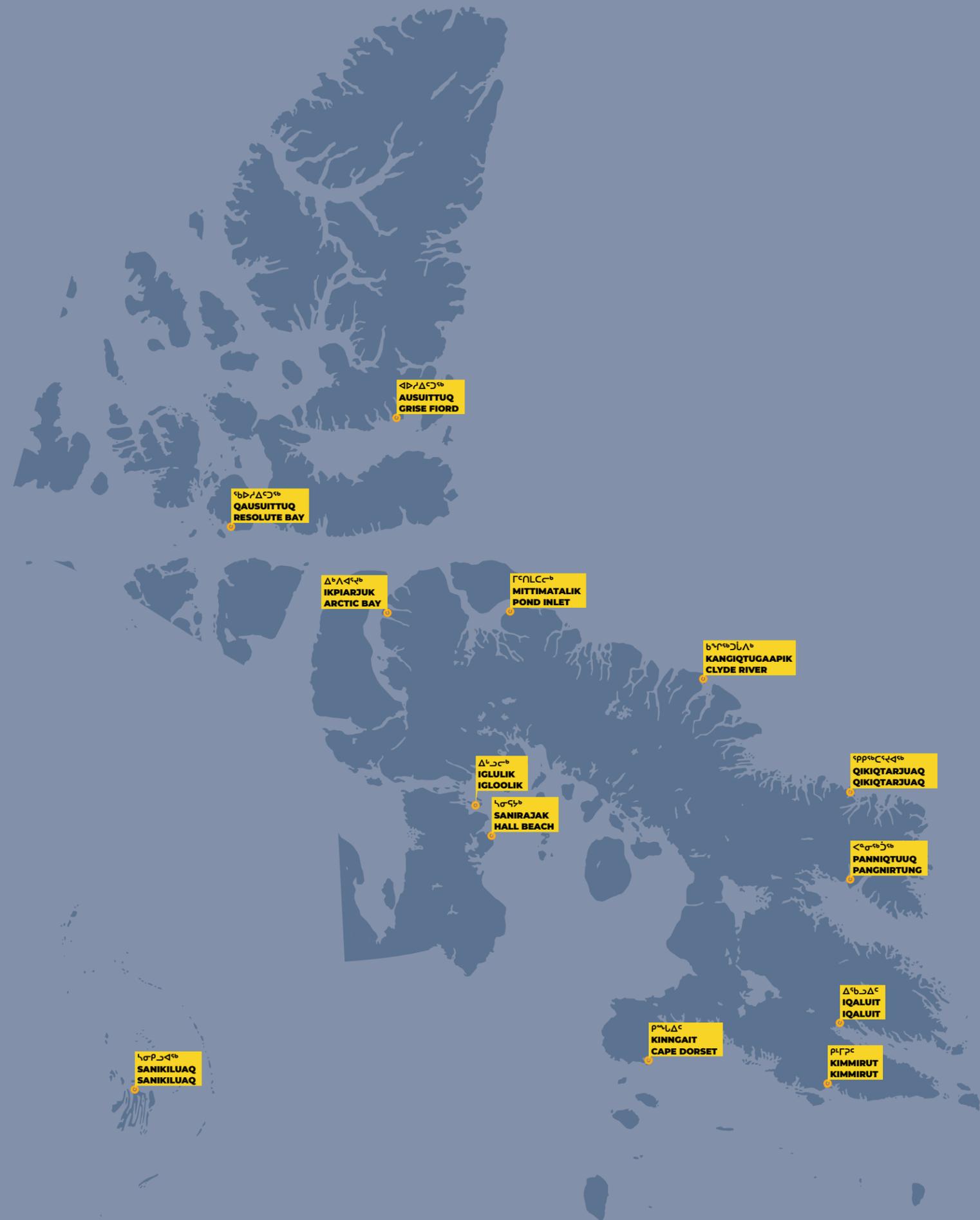
QIA is one of three Regional Inuit Associations affiliated with Nunavut Tunngavik Inc.; the other associations include the Kitikmeot Inuit Association and the Kivalliq Inuit Association. We work closely with our partners, such as Inuit Tapiriit Kanatami and the Inuit Circumpolar Council Canada, as well 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.



### Quick facts:

- The Nunavut Agreement, which created the Territory, was signed on May 25, 1993
- Nunavut separated from the Northwest Territories to become an independent territory on April 1, 1999
- 2019 marks QIA's 44th anniversary. Our predecessor, the Baffin Regional Inuit Association (BRIA), formed in 1975 and registered as a society in 1977. In 1996, following the establishment of the Nunavut Agreement, BRIA became QIA. QIA registered as a society in 1997





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Jan. 31, 2019

The Right Honourable Justin Trudeau, P.C., M.P.  
Prime Minister of Canada  
80 Wellington Street.  
Ottawa, ON K1A 0A2

Honourable Carolyn Bennett, P.C., MP.  
Minister of Crown-Indigenous Relations  
10 Wellington St.  
Gatineau, QC  
K1A 0H4

Dear Prime Minister and Minister Bennett,

I would like to join my colleagues at Nunavut Tunngavik Inc. and the Qikiqtani Inuit Association in our urge for recognition and response to the 2010 Qikiqtani Truth Commission's (QTC) final report, "Achieving Saimaqatigiingniq."

The 25 recommendations in the final report address the need for acknowledging and healing past wrongs, strengthening Inuit governance and culture, and creating healthy communities. These recommendations align with agreed expectations and findings from the Truth and Reconciliation Committee for supporting a new relationship with Indigenous Peoples built on principles of mutual recognition, respect and shared responsibility for maintaining future relationships.

The recent ministerial apology for the forced relocations and the dramatic and lasting emotional impacts to the Ahiamuit is a promising achievement. Addressing past grievances and implementing reconciliation measures can bring closure, resolve trauma and promote healing. To that end, I welcome a formal apology for the same treatment to Nunavut Inuit in the Qikiqtani region.

[www.itk.ca](http://www.itk.ca)

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The response to QTC's report and recommendations are included in the work of the Inuit-Crown Partnership Committee (ICPC) through the priority on reconciliation measures. The ICPC priority areas and workplan items reflect a consensus between Inuit leaders and Ministers and a solemn commitment to work together in partnership to advance progress on these items.

Advancing the recommendations of the QTC would be a meaningful achievement for both the Crown and for Inuit. I look forward to hearing an update of the work that your officials, working with QIA in the spirit of the Inuit Nunangat Declaration, implementing the QTCs recommendations at our next ICPC meeting in March.

Nakurmiik,

Natan Obed

President, ITK

cc. PJ Akeegok President of Qikiqtani Inuit Association

Aluki Kotierk President of Nunavut Tunngavik Inc.



January 28, 2019

The Right Honourable Justin Trudeau  
Prime Minister of Canada  
Office of the Prime Minister  
80 Wellington Street  
Ottawa, ON K1P 5K9

The Honourable Carolyn Bennett  
Minister of Crown Indigenous Relations and Northern Affairs Canada  
House of Commons  
Ottawa, ON K1A 0A6

Dear Prime Minister Trudeau and Minister Bennett,

**Re: Advancing the Qikiqtani Truth Commission**

I am writing to express my support for the Qikiqtani Inuit Association (QIA) in their discussions with the Government of Canada about advancing the recommendations associated with the Qikiqtani Truth Commission's (QTC) Final Report.

The QTC Final Report documents a time of great societal change for Inuit, which included traumatizing events like the slaughter of qimmiit (Inuit sled dogs).

I have been briefed by QIA on this file, and I understand, and appreciate QIA's need for action. I support their proposal that asks the federal government for a response in three parts:

1. a formal apology and acknowledgement of the QTC's findings;
2. an agreement to begin negotiating a long-term solution that properly addresses the events of this time period; and
3. an interim transfer of sufficient funds to begin implementation of some QTC recommendations immediately.

QIA's hope is that this process will significantly contribute to their capacity to provide much-needed, stable, Inuit-led efforts to recover from past traumas, and establish conditions for a more positive future.

I want to re-iterate my hope that you accept QIA's proposal and thereby continue to foster the relationship between Inuit and the Crown in the on-going efforts of reconciliation. Taking action on QTC recommendations benefits the well-being of Qikiqtani Inuit, as well as all Nunavummiut and Canadians.

Yours truly,



Joe Savikataaq  
Premier

CC: PJ Akeeagok, President Qikiqtani Inuit Association



