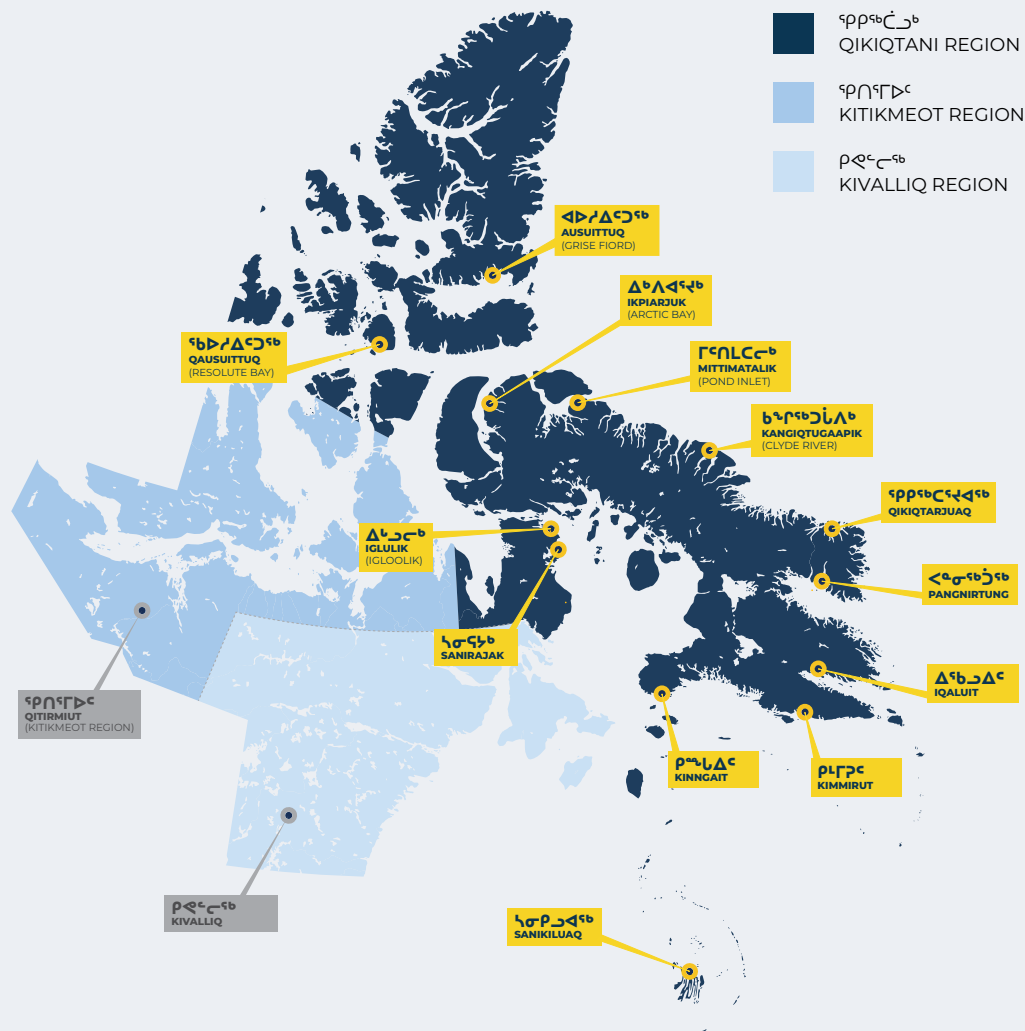




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SAIMAQATIGIINGNIQ FUND
2020-2021 INAUGURAL REPORT



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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. The Qikiqtani region includes 13 communities from Grise Fiord, in the High Arctic, down to Sanikiluaq, on the Belcher Islands.

QIA was established to protect, promote 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 in the Inuit Nunangat.

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.

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Message from QIA President, Olayuk Akesuk

I am honoured to present the inaugural Saimaqatigiingniq Report, which comes from decades of work by Inuit who have strived to ensure that our histories and experiences are known and written in truth.

The Saimaqatigiingniq Fund arose from the work of the Qikiqtani Truth Commission (QTC), an Inuit-sponsored and Inuit-led social justice inquiry. QIA launched the Commission to examine the period from 1950 to 1975. During this period, our families were grouped into government-administered settlements without adequate support. Poorly conceived policies, plans and rules put much of our culture, knowledge, wellness and laws at risk. We lost access to the land, witnessed our Elders being humiliated and scorned by officials, and found ourselves at the mercy of institutions that cared little for our wants or needs.

We pushed back and managed, somehow, to find the strength to retain our language, culture and knowledge. The struggle to protect our Inuit identity is still central to our lives.

QTC Commissioner James Iglooliorte accepted and fulfilled two general mandates for the inquiry. The first objective was to seek the truth – what happened and why from 1950 to 1975. The QTC and its multiple products, including the Final Report, testimonies and background studies, have given voice to Inuit who experienced the injustices that the Canadian government imposed in the post-war decades. The other purpose of the QTC was to support reconciliation. The Commissioner developed recommendations to promote the healing of those who suffered and to mend relations, as much as possible, between Inuit and governments.

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Message from Liza Ningiuk, Qikiqtani Truth Commission Portfolio Lead

The importance of the Qikiqtani Truth Commission (QTC) to the Qikiqtani Inuit Association's board and membership cannot be overstated. The QTC's work – its reports and testimonies from over 300 Inuit – speaks powerfully about the harmful legacy of the federal government's actions in our region.

It was Inuit, both here and in Quebec, who asked the federal government about why we suffered so much when we moved to settlements and were faced with so many broken promises. Our Elders asked about the killing of qimmiit, the cost of housing, the pain of being taken far away for health care, and many other injustices. We took on the responsibility of investigating the past ourselves through our own inquiries, since it was clear that governments were uninterested or unable to break free from their own myths that their actions were always taken with “best intentions.”

QIA established the QTC in 2007, then spent two years conducting in-depth research and receiving testimonies from Inuit and others about the period from 1950 to 1975. Commissioner James Igloliorte visited our 13 communities and Ottawa to gather oral and written testimonies from Inuit about their lives and what they believed went right and what went wrong in the post-war decades. Their generosity and bravery in speaking truths continue to compel us to action.

After the Final Report was released in 2010, QIA reached out to the federal government to address the report's first recommendation: for the Government of Canada to demonstrate that it understands and acknowledges its role in events that have had – and continue to have – long-lasting, harmful effects on our lives. We sought healing, not only from the damage done, but also to repair and renew our relationship with the federal government.

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Introducing the Saimaqatigiingniq Fund, 2020-2021

Saimaqaatigiingniq: a new relationship, the kind that happens when past opponents get back together, meet in the middle, and are at peace

The Qikiqtani Inuit Association (QIA) established the Saimaqatigiingniq Fund to develop and support programs that respond to recommendations of the Qikiqtani Truth Commission (QTC) and align with QIA's goals and mandate. As a result of the QTC, in 2019 the Government of Canada made a formal apology to Qikiqtani Inuit for decades of government decisions and actions that harmed us then and continue to affect us today.

Canada's apology was accompanied by a contribution to the Saimaqtigiingniq Fund. With this commitment, QIA has been able to set up the initial fund and deliver Saimaqtigiingniq programming – but this is just the beginning. QIA expects the fund to grow and looks forward to every QIA member benefiting from our programs.

This inaugural report summarizes the Saimaqatigiingniq Fund programming activities to March 31, 2021. We established programs to address QTC recommendations in three areas:

- Acknowledging and Healing Past Wrongs,
- Strengthening Inuit Governance, and
- Strengthening Inuit Culture.

The Saimaqtigiingniq Fund's first year of operation coincided with the COVID-19 pandemic and its restrictions. Saimaqtigiingniq programming was suspended for months at a time due to public health orders and QIA's responsibility to deliver COVID-19 emergency support programs. While these disruptions, which included restrictions on travel within Nunavut, meant modifying, delaying and even cancelling some Saimaqtigiingniq programs, important milestones were reached.

To set the Saimaqtigiingniq Fund in context, this inaugural report includes the story behind the fund and how it fits into the work of the QTC.



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Saimaqtigiingniq Fund and the Qikiqtani Truth Commission

Sharing our history, healing from the past,
strengthening culture today

The start of what QIA expects to be a new relationship with the federal government was formally launched on August 14, 2019. Qikiqtani Inuit heard an apology from the Government of Canada delivered by the Honourable Carolyn Bennett, P.C., M.P., Minister of Crown-Indigenous Relations and Northern Affairs Canada. The apology addressed injustices documented in the work of the QTC. The acknowledgement recognized not only what happened, but also that the history of Qikiqtani Inuit, is Canada's history, too.

The federal government's apology affirms the difficult truths lived by Qikiqtani Inuit. These truths resulted from decades of the government's colonial and racist actions and policies that disrupted and damaged our ways of life. So many people suffered individual hardship; many who experienced these events are still with us. The 2019 apology asserted that our past would not be overlooked and that injustices would not be dismissed.

The apology was made possible from the work of the QTC, a unique restorative justice inquiry led by QIA. From 2007 to 2010, the Commission gathered and analyzed multiple lived histories – the truths of Inuit voices, nearly 340 of them. This evidence provided a strong and reliable counterbalance to previous histories and official accounts about what happened in the Qikiqtani Region in the postwar decades. This legacy not only uncovers the unacknowledged dangers faced by our families, but also helps explain why so many events in the past continue to shape our lives today, for better or worse.

Road to the QTC

Long before the QTC began its work, however, the painful history and injustices that Qikiqtani Inuit experienced when we moved into government-administered settlements were brought forward many times by our leaders, including during negotiations on the Nunavut Land Claims Agreement and in testimonies to the Royal Commission on Aboriginal Peoples. Qikiqtani Inuit spoke of the unnecessary hardships that occurred when our values, culture, legal frameworks,

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when qimmiit were killed and Inuit had no other means of travelling or hunting. QIA and Makivik each decided to conduct inquiries themselves, but with distinct approaches.

In 2007, Makivik and the Québec Minister of Native Affairs, which was a party to the investigation, engaged retired judge Jean-Jacques Croteau as commissioner of their inquiry. The terms for Justice Croteau's investigation were focused exclusively on the circumstances surrounding killings of qimmiit and the use of qimmiit by Inuit.

The final report in 2010 explained the realities of Inuit life at a time when Inuit in Québec were compelled to live in selected settlements that the government administered. The Commissioner described the settlements as “hostile” to Inuit ways of life and to travel by qimmiit. He exposed detailed accounts of specific killings of qimmiit by the RCMP and provincial police as documented in oral testimonies and related documents. The report concluded that both the federal and provincial governments were liable for harmful and damaging consequences from the acts of killing qimmiit.

Commissioner Creteau also recommended that compensation be provided by both levels of government and that the funds received should be “divided equally among Inuit non-profit organizations” for cultural, language and artistic endeavours. After the Government of Quebec agreed to pay \$3 million in compensation, Makivik Corporation chose to use this portion of the funding for compensation to all individuals who owned qimmiit, whether they had qimmiit in the years when the killings took place or not. Makivik is still negotiating a response from the Government of Canada.

QTC Mandate and Scope

QIA took a different approach than Makivik. In 2007, we determined that a truth commission should have a broader mandate. The Commission was tasked to uncover “the truth surrounding the ‘Dog Slaughter’, ‘Relocations’ and other decision-making of the Government ... and its effect on Inuit culture, economy and way of life.” Two topics – residential schools and the High Arctic Relocations – were purposely set aside from the work of the QTC because other processes were proceeding.

The QTC's terms of reference stated that its "main objective is to ensure an accurate history of the events" and that "the QTC could not provide compensation, but that it would provide recommendations to promote reconciliation." For QIA, the question of compensation, especially in getting the

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QTC Final Report: Achieving Saimaqatigiingniq

In the QTC's final report, Commissioner Igloliorte wrote:

People were strongly motivated by an opportunity to speak freely, without prejudice, within the context of an Inuit-led process. They expected their accounts to contribute to a more balanced historical account of the events that they had experienced as children, youth, and adults. They were also clear that what they experienced needed to be heard, not just by the Commission, but also by the Government of Canada.

He fully agreed with Commissioner Coteau that settlements were hostile to Qikiqtani Inuit ways of living. Police and administrators embodied colonial and racist attitudes in multiple ways. In the Commissioner's words, "While most officials convinced themselves that they were acting in the best interests of Inuit, their plans were frequently mismanaged or underfunded, and were designed and implemented without consulting Inuit." Qikiqtani families strove to improve their lives in a period of massive disruptions, but the government refused to listen closely to what we knew to be true, right, and just.

Qikiqtani Inuit made enormous sacrifices in moving to settlement. Further, once they moved, whether by choice, under pressure or forcibly, they discovered that the federal government's promises of jobs and better living conditions proved illusory in many cases. The Commissioner wrote: "Looking around, Inuit often felt and saw despair as they, their family members, and their neighbours struggled to adjust to circumstances beyond their control." He also recognized that some people were happy to move and found their lives made easier by working for wages rather than hunting.

Almost everyone, however, cherished and missed the autonomy, kinship and self-sufficiency associated with living on-the-land in ilagiit nunagivaktangit (places where Inuit lived.) Every problem faced in the settlements, such as poor-quality housing, was compounded by others, such as the almost complete lack of local health services, low-paying jobs, reliance on social benefit payments, and poor-quality schooling. Some people expressed deep remorse at what they believed to be failures as parents, spouses, and grandparents due to conditions in the settlements. Settlement life often imposed a new form of poverty by hindering access to the land and to nourishing country food.

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Acknowledging and Healing Past Wrongs

The QTC's first recommendation advised QIA to request a formal acknowledgement from the Government of Canada of the QTC findings. With respect to an apology, the Commissioner wrote that "Inuit would also be receptive to a sincere apology ... as long as that apology signals a willingness to work with Inuit in a respectful partnership that seeks to redress past and continuing wrongs." With a formal and sincere acknowledgement, the Government could be set on a path "to re-examine its actions and acknowledge the impact of forced relocations, separations of families, inadequate housing, and the killing of qimmiit on Inuit." The apology received in August 2019 by the federal government was a major milestone for this recommendation. Further contributions to the Saimaqatigiingniq Fund will demonstrate the sincerity of the apology.

Other actions concerning acknowledgement and healing in this set of recommendations are:

- Make QTC's historic collection accessible to Qikiqtani Inuit and anyone interested in understanding and presenting an accurate picture of our region's history
- Obtain formal recognition by QIA and the RCMP of the contributions of the Inuit Special Constables and their families
- Travel to Dundas Harbour for descendants of those who were relocated
- On-site healing programs for families affected the closing of communities at Kivitoo, Padloping and South Camp
- Support travel by family members visiting burial sites in southern Canada where relatives died during medical treatment





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Strengthening Inuit Governance

Well into the 20th century, Qikiqtani Inuit were rarely exposed to Canadian laws and institutions. Until then, they had their own legal system for decision-making, regulating behavior, and identifying leaders. With centralization in government-run settlements, a full suite of Canadian laws, political institutions and bureaucracies came into effect in daily life for Qikiqtani Inuit. Even when injustices were obvious and Inuit challenged government representatives to listen to them, there were few opportunities for meaningful input or decision-making until Inuit organized formally in the 1970s and 1980s.

The recommendations in this section aim to:

- Implement Inuit self-government
- Conduct the operations of the Government of Nunavut in keeping with its obligations under the Nunavut Land Claims Agreement and Section 35 of the Constitution
- Establish a program on governance skills
- Make federal and Nunavut programs and services accessible locally
- Create a more uniform framework for consultations
- Collaborate on the development and delivery of cultural training
- Seek endorsement of the UN Declaration on the Rights of Indigenous Peoples



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Strengthening Inuit Culture

We must teach our children their mother tongue. We must teach them what they are and where they come from. We must teach them the values which have guided our society over the thousands of years. We must teach them the philosophies which go back beyond the memory of man. . . It is this spirit we must keep alive so that it may guide us again in a changed world.

– John Amagoalik, “We Must Have Dreams,”
Inuit Today, 1977.

Despite the dramatic changes in our way of life over the last half-century, Qikiqtani Inuit have displayed remarkable resilience in adapting to new circumstances while retaining our language and traditions. The importance of celebrating and strengthening our culture should be self-evident, not only to us, but also to other Canadians. Inuit values and knowledge, which have allowed us to live successfully in the Arctic, are unique and irreplaceable.

The recommendations in the section on Strengthening Inuit Culture seek to:

- Develop and use Inuktitut and Inuit-based curriculum products in Nunavut schools
- Include QTC materials in the curriculum
- Develop and promote intergenerational learning about Inuit culture and knowledge in the classroom
- Improve access to Inuktitut language learning
- Initiate an Inuit History Month

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ΔΕΛΤΑ ΛΕΓΗΘΕΝΣΕΣ ΣΑΥΛΟΣ ΕΛΕΓΟΝΤΕΣ Acknowledging and Healing Past Wrongs

- 1 The Qikiqtani Inuit Association should formally present the full QTC report to the Government of Canada and request a formal acknowledgement of the report's findings.
- 2 The QTC 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.

Qikiqtani Truth Commission

Final Report - Recommendations

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Strengthening Inuit Governance

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- 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.

[illegible]

- 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.

[illegible]

- 9 CLΔ^ασ^β Δδ^γδ^επ^ζρ^ασ^β.
- 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.

[illegible]

- 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.

[illegible]

- 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.

[illegible]

- 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.

[illegible]

- 13** The Governments of Nunavut and Canada, and all Inuit organizations, should respect and incorporate Inuit Qaujimajatuqangit and Inuit Traditional Knowledge in all decision-making in Nunavut.

[illegible]

- 14** The Government of Canada should immediately endorse the UN Declaration on the Rights of Indigenous Peoples without qualifications.

[illegible]

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Strengthening 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 QTC 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.

Qikiqtani Truth Commission

Final Report - Recommendations

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Creating Healthy Communities

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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.

[illegible]

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.

[illegible]

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.

[illegible]

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.

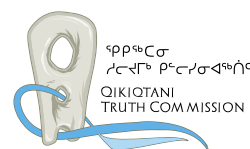
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24 The Government of Nunavut and the Qikiqtani Inuit Association should work together to facilitate and promote Inuit participation in hunting, fishing and gathering practices that will sustain and strengthen Inuit culture and food security, improve nutrition and support local economies.

[illegible]

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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



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Saimaqatigiingniq Fund Programs, 2020-2021

QIA Saimaqatigiingniq Fund Programs currently focus on three areas of action: Qimmiit Revitalization; History and Governance; and Travel and Healing.

Qimmiit Revitalization

As people who testified to the QTC emphasized, qimuksi (the raising and handling of qimmiit) requires many skills, as well as time and money to feed and care for the animals, clothing and equipment. In exchange, however, a team of qimmiit provides invaluable opportunities for qimuksiit (people who maintain qimmiit) to carry forward cultural knowledge about our responsibilities to each other and to the land and animals.

QIA is committed to supporting the revitalization of qimmiit in our region through four program components.

Qimuksiitiit Database

QIA has established a database to understand more about qimuksiᑭ in the Qikiqtani Region and help us plan additional qimmiit programs. We reached out to many individuals to document where qimmiit are located, and learn more about what motivates qimuksiᑭtiit, who helps with the work, and how they learned their skills.

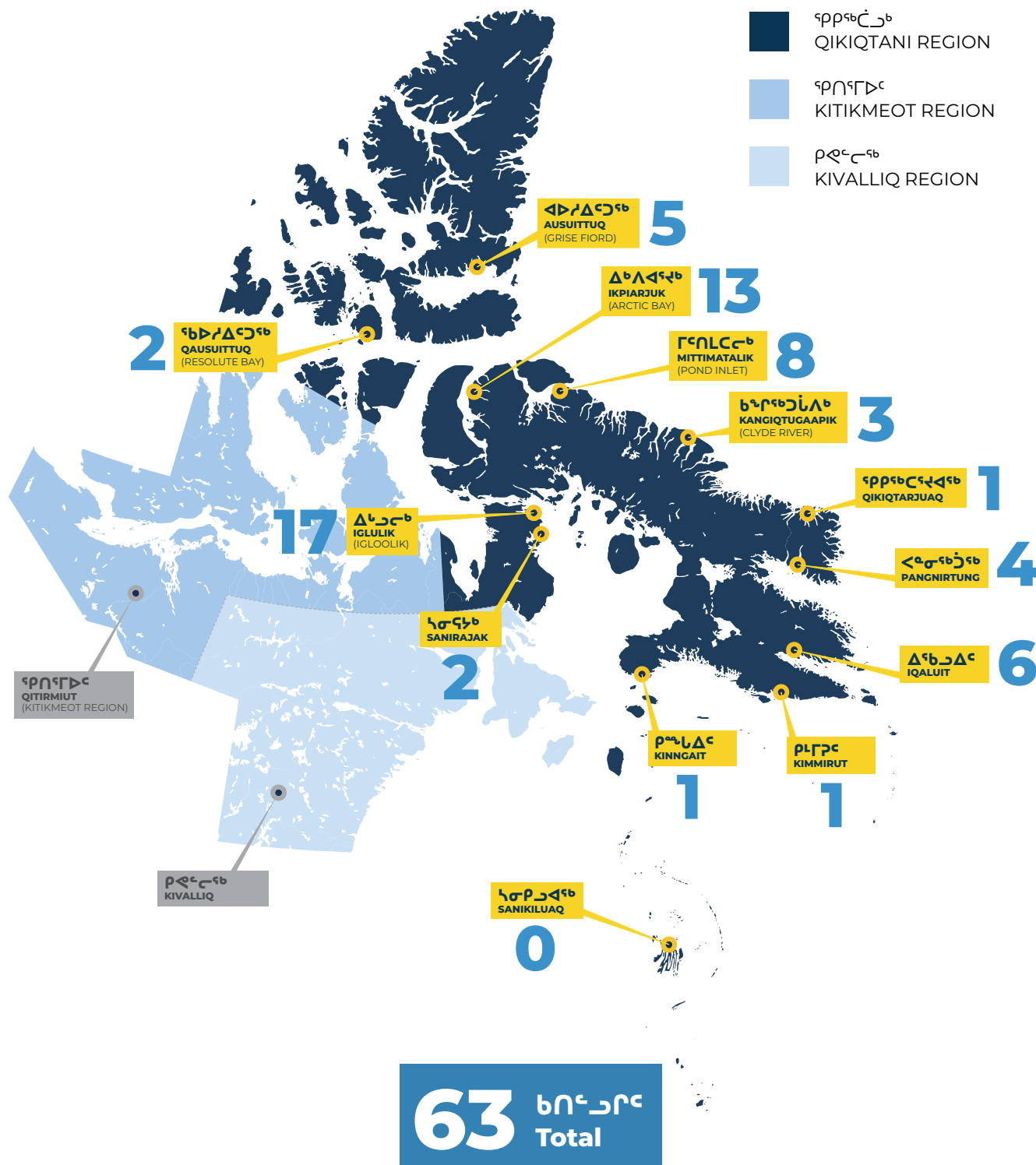
Qikiqtani Qimuksiqtii Project

The Qikiqtani Qimuksiitiit Project (QQP) is a three-year pilot project to provide financial support for Inuit qimuksiitiit in the Qikiqtani region. A grant of \$3,000 was available to Inuit maintaining qimmiit to help cover costs, such as veterinary supplies, replacing or repairing a qamutik, purchasing lumber for dog houses, purchasing fencing for dog pens, purchasing chains for their teams or dog food.

The Saimaqatigiingniq Fund provided support to 63 qimuksiitiit to support qimuksiitiit in 12 Qikiqtani communities. The grant program will continue in 2021-22 and 2022-23.

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Total Number of Qimuksiqtiit Supported by the Saimaqatigiingniq Fund



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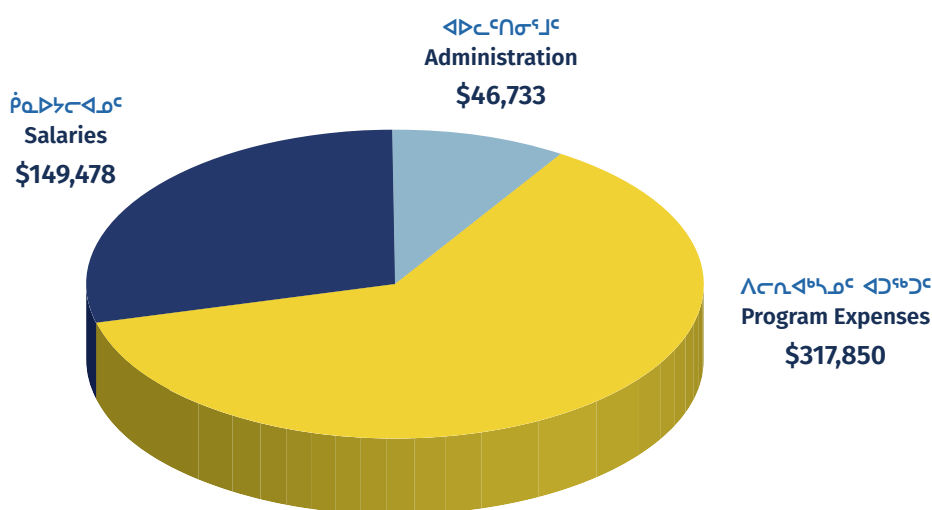
Saimaqtigiingniq Fund Financial Summary, 2020-2021

QIA established the Saimaqatigiingniq Fund to develop and support programs that respond to recommendations of the Qikiqtani Truth Commission and align with QIA's goals and mandate. As a result of the QTC, in 2019 the Government of Canada made a formal apology to Qikiqtani Inuit for decades of government decisions and actions that harmed us then and continue to affect us today. Canada's apology was accompanied by a contribution to the Saimaqatigiingniq Fund.

The following financial summary is based on QIA's fiscal year beginning April 1, 2020 and completing March 31, 2021.

The financial summary is based on information contained in the Qikiqtani Inuit Association's Non-Consolidated Financial Statements as prepared for QIA by Lester Landau Chartered Professional Accountants and in accordance with Canadian accounting standards for not-for-profit organizations.

As of March 31, 2021, QIA spent \$514,061 on Qikiqtani Truth Commission program development. Of this 62 per cent went to expenses related to programming.



62% **ပုံနှိပ်ရေးနှင့် အသံဖမ်းယူမှု**
Spent on Programming



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Meaning of an Apology vs an Acknowledgement

An acknowledgement says that something happened, and states fact.

An apology goes a step further, in saying you are sorry, with regret or sympathy.

The significance of the federal government's apology, carried to Qikiqtani Inuit in person in Iqaluit by the Federal Minister of Crown-Indigenous Relations and Northern Affairs Canada, the Honourable Carolyn Bennett, affirms what hundreds of Inuit have been sharing for years since this time. Which was that the Canadian government put in place colonial policies and practices which heavily impacted and disrupted Inuit way of life, independence, and knowing. The impacts of this are seen and felt today, and those who experienced these events are still with us. The 2019 Apology asserted that our past would not be overlooked, that injustices would not be dismissed, and that Inuit and governments could work together and identify the path forward.

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Apology to Qikiqtani Inuit from the Government of Canada

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On 14 August 2019, the Honourable Carolyn Bennett,
P.C., M.P, Minister of Crown-Indigenous Relations
and Northern Affairs Canada, delivered an apology
to Qikiqtani Inuit from the Government of Canada
for the injustices documented in the work of the
Qikiqtani Truth Commission.

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In order to move forward as a country and as individuals,
to understand where Canada is and where we are headed,
it is important to acknowledge our history and where
we came from.

Often, this means facing the difficult parts of our history,
and acknowledging the hard truths of our past.

The Inuit-Crown relationship, for far too long, was filled
with unfairness, inequality, and harmful treatment.

Today, on behalf of the Government of Canada, I am here
in the spirit of “saimaqatigiingniq,” a concept which means
“when past opponents get back together, meet in the
middle, and are at peace with one another.” I come with
truth and reconciliation at front of mind, with hope of a
renewed relationship with Qikiqtani Inuit.

Canada is unearthing the painful truths of our history
and is exposing the suffering experienced by harmful
policies and practices that deeply impacted Qikiqtani Inuit.
This path of reflection brings an opportunity to address
the impacts of past actions and build towards a renewed
relationship.



[illegible][illegible][illegible][illegible][illegible]

Elders speak of childhood memories. Painful memories. They speak of how they lived in both traditional camps and communities. Many spoke of this transitional period and the impacts it had on them. Particularly moving, is the late Emily Takatak's story where she described her relocation experience. Emily told the Commission of not being informed about the reason or duration of her relocation. She also talked about not being able to take any belongings with her which left her children feeling cold and her feeling unable to properly care for them. Finally, Emily described she learned that the home she left behind and all of her belongings had been burned by officials.

We hope to move forward from this unjust chapter in our history and together, begin turning the page. The Commission's Final Report, with its recommendations, provides a path forward towards a harmonious future, as well as looking back and reflecting on the road we have travelled.

As we put honest efforts towards turning the page of our painful history, joining together to overcome past unjust practices and assumptions, we want to start by honouring one of the Qikiqtani Truth Commission's most important recommendations: the Government of Canada starts by saying, simply: we acknowledge this history, and we are sincerely sorry.

We intend not to offer mere words, but long-term efforts towards correcting our past. I echo the sentiments of previous apologies today in acknowledging the role of the Canadian government in processes that dislocated Inuit families from their homes, families, and culture, too often with deadly or tragic results.

As the Qikiqtani Truth Commission outlined in its Final Report, the changes to Inuit life from 1950 to 1975 were rapid and dramatic. The Report documented how the Canadian government was the primary agent of destructive social changes, often enacted with no consultation with Inuit, and following plans that were frequently misguided or underfunded.



[illegible][illegible][illegible][illegible]

We will put action to our apologies. Our hope is to partner with you, and that by acknowledging past wrongs we can strengthen Inuit culture and governance and create healthier communities. We will work with you to turn the page on the intergenerational trauma your communities faced as a result of past federal policies. Through a saimaqatigiingniq approach of meeting in the middle, we can help families reconnect with your history, address the long-term effects of past policies enacted upon Inuit in this region, and provide tools and support for Qikiqtani Inuit to build self-determining and healthy communities.

During this time period, Canada made unilateral decisions about Inuit lives, assuming that the government knew what was best for Inuit. We have and will learn from these great errors. We are committed to ensuring our future is different from our past.

We recognize and pay tribute to Inuit resilience. It is my hope that we will rebuild trust and embark upon sincere efforts towards achieving “saimaqatigiingniq.”

We will reconcile past wrongs by celebrating your communities, honouring your culture, respecting your language, and recognizing the ongoing contribution of Inuit to Canada. We are committed to working with Inuit, to support your leadership in strengthening your culture and creating healthy communities for the generations to come. That is why, here today, the Government of Canada and the QIA are establishing a formal partnership, through a Memorandum of Understanding, to work together on building a long-term and sustainable approach to achieving saimaqatigiingniq following the Qikiqtani Truth Commission's findings. The Government of Canada and the Qikiqtani Inuit Association share a vision of saimaqatigiingniq, a brighter future and a renewed relationship. Through our ongoing partnership, we will continue to work towards the development of sustained programming to Qikiqtani Inuit to promote Inuit culture, healing and well-being for current and future generations.



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Response from QIA President

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Following the delivery of the apology from the Government of Canada, then QIA President PJ Akeegok responded to hearing words that Inuit have waited so long to hear.

[illegible]

I could not stand here by myself today – this apology is the result of the sacrifice, perseverance, and patience of a generation of Inuit.

[illegible]

Many Inuit including the men and women who stand with me contributed to this work. Inuit such as Stevie Aulaqiaq, Joe Attagutaluk, Phillip Paneak, Joanasie Karpik, James Igloliorte and Madeline Redfern are some of the Inuit who worked towards justice for our communities.

[illegible]

*We are here because of Inuit dedicated to achieving
saimaqatigiingniq – a new relationship, a meeting
of equals and peace.*

[illegible]

Today, I speak for every Inuk who sought justice and equality in our Inuit Nunangat. For every patient Elder who endured unspeakable hardships with grace, strength, and dignity. For every youth who dared to achieve despite the burden of intergenerational trauma.

[illegible]

It has taken us years to come to this point and finally hear an acknowledgement and apology for modern-day colonial practices in the Qikiqtani region – in our Inuit Nunangat.

[illegible]

As John Amagoalik noted, "In order for forgiveness to be given there must be truth and acknowledgement of what happened."

[illegible]

But an apology is not enough – concrete action has to follow.

[illegible]

*We need more than just words. We need
a commitment of change.*

၆၂၂၂ နှစ်ကတည်းက နေထိုင်ခဲ့ရင်း နေရာအသစ်ကို ရွေးချယ်ခဲ့ရပါသည်။

The road towards reconciliation is not easy.

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For years, the Canadian government rejected Inuit calls for a public inquiry into colonial practices that radically transformed our homeland and traditional ways of life.



