



 ΥΔιΓιρυψωσια

 φσργωρς
 Γρήσο

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 polices, 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 Igloliorte 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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The Saimaqatigiingniq Fund is designed to address recommendations that relate specifically to actions that will help us reclaim our history and lighten some burdens imposed by decades of colonialism and racism. While the Qikiqtani Inuit Association works on our own actions related to the QTC, we continue to call on all levels of government and on Canadians to move forward together with understanding, action and respect towards reconciliation.

I am humbled by the resilience of Inuit as we strive for Saimaqatigiingniq, to heal from heavy parts of our past and celebrate our culture and future as Inuit. It has been a pleasure to contribute to the great legacy of the Qikiqtani Truth Commission. I will continue to honour, respect and celebrate the hard work that goes into carrying it through.

Qujannamiik,

Olayuk Akesuk



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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 – longlasting, 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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In 2019, the Canadian government formally apologized for the unfairness, inequality and harmful treatment we endured. The apology acknowledges the injustices that took place and commits to addressing the impacts of past actions and building towards a renewed relationship. This will include supporting programs that promote Inuit culture, healing and well-being for current and future generations.

QTC programming holds great potential for our communities, including renewing parts of our culture that were discouraged and taken from us, understanding the histories in our communities and what our parents and grandparents experienced, and promoting healing from the events that took place.

It is such a privilege to lead a portfolio that has so much potential to carry us forward in sustaining Inuit governance and knowledge, healing, strengthening our culture and contributing to healthier communities in our region. Our hard-working staff also deserves special recognition for planning and delivering results in a year interrupted so often and in many ways by COVID 19 restrictions.

Qujannamiik,

Liza Ningiuk



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Introducing the Saimaqatigiingniq Fund, 2020-2021

Saimaqatigiingniq: 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 Saimaqatigiingniq Fund. With this commitment, QIA has been able to set up the initial fund and deliver Saimaqatigiingniq 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 Saimaqatigiingniq Fund's first year of operation coincided with the COVID-19 pandemic and its restrictions. Saimaqatigiingniq 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 Saimaqatigiingniq programs, important milestones were reached.

To set the Saimaqatigiingniq 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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Saimaqatigiingniq 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 explains 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,

 language and economic foundations were disregarded to expand the presence of Canadian institutions and government into a vast area that Inuit alone occupied.

For QIA, a turning point in determining the need for an Inuit-led examination of the region's history occurred in 1999, when the Royal Canadian Mounted Police (RCMP) participated in public meetings in Pangnirtung and Iqaluit. There, community members spoke about wrongs concerning residential schools, the general treatment of Inuit and the killing of qimmiit (Inuit sled dogs) by police and others. Officers seemed to know nothing about these painful chapters in a history that involved the RCMP and were central to understanding Inuit lives past and present. QIA and Makivik Corporation (representing Nunavik Inuit in Quebec) listened to promises for a so-called apology and demanded that there be an inquiry, an apology and restitution, with an emphasis on events around the killing of gimmiit.

While discussions and public pressure mounted about an inquiry, QIA and Makivik were determined to understand the history better. In 2003 and 2004, QIA's Dog Slaughter/Relocation Committee conducted oral histories to examine the killing of qimmiit. Increasingly, the analysis of information led to closer attention being given to linkages between the deaths of qimmiit and the impact of the general government policy of moving Inuit into centralized settlements.

Eventually, the federal government responded to the calls for an investigation into the killing of qimmiit. The RCMP was asked to "get to the bottom of the matter" and report back to Parliament. The RCMP interviewed retired officers and some Inuit and conducted research in its own files. The report released in 2006 was a self-serving exercise of the RCMP that was inaccurate, favoured oral recollections of RCMP officers over those of Inuit Elders, and lacked awareness about why the killings mattered so much to Inuit. The report contradicted and rejected Inuit accounts of the history of the killings and focused almost exclusively on the question of whether the police acted within the law, not on the impact of their actions.

QIA and Makivik discussed appropriate responses to multiple errors, omissions and insults in the RCMP's report. For both organizations, however, a primary question was "Why did the killings happen?" The Inuit associations also recognized that the government did not understand the place of qimmiit in our culture and economy, nor did it know or even acknowledge how Inuit lives were put at risk

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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 Croteau 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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federal government to admit fault and pay the bill, would likely require a legal approach. This would delay, likely for many years, any resolution of the deep and justified concern of members and make it less likely for healing and reconciliation to occur.

In exposing the truth about what happened and why, we aimed for the federal government to acknowledge mistakes made in the past. We wanted to hear the federal government say that it understands how past actions continue to impact people today and that it will work with us to build a better future. For people who lived through the postwar years, we sought to affirm that their experiences mattered, that healing was needed and deserved. For younger generations – as witnesses to and participants in the social aftermath of this turbulent time – the QTC was to be a legacy.

QIA appointed James Igloliorte, a recently retired Nunatsiavut magistrate, as the QTC Commissioner. He was supported by staff, historians and writers under the direction of the QTC Executive Director, Madeleine Redfern. Public hearings were held in all 13 communities in the Qikiqtani Region, as well as in Ottawa and private settings. Non-Inuit individuals, including academics, retired police, former social workers, and others with direct experience on many topics of interest to the QTC, also provided oral or written testimonies.

Individual Inuit testimonies were only one part of the QTC work – archival research and history-writing was another. An authoritative collection of historical documentation about the relationships among Inuit and governments from 1950 to 1975, with additional research on the region's pre-1950 relocations and military events, was created: it was used to write histories of every Qikiqtani community and nine topical histories. Through this analysis, a picture emerged of a period with a level of historical complexity that had rarely been examined before, and never with a distinctly Inuit gaze.

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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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The QTC addressed the difficult topic of the killing of qimmiit. The number of animals declined for many reasons, including the increasing use of snowmobiles. Hundreds – perhaps thousands – of qimmiit were shot by the RCMP or other authorities because qallunaat (non-Inuit) in settlements saw the dogs as a danger. The Commissioner concluded that the killings of qimmiit, like the treatment of Inuit sent south for medical treatment and the pressure placed on Inuit to move into settlements, was completely consistent with the standard government approach at that time that Inuit must, at their own expense, accommodate newcomers' needs and wants.

QTC Recommendations

The QTC recommendations provide the framework for the Saimaqatigiingniq Fund Program.

The QTC and its recommendations eloquently demonstrated that Qikiqtani Inuit do not need, in the words of John Amagoalik, "the pity, the welfare, the paternalism, and the colonialism that has been heaped upon us over the years." We need equal partners acting with mutual respect and cooperation, and sharing the goal of ensuring our well-being.

In framing the QTC recommendations, Commissioner Igloliorte included actions that asked federal and territorial governments to take ownership of solutions with input from us, and actions that called on Qikiqtani Inuit to lead the implementation. This latter group of recommendations are the focus of the Saimaqatigiingniq Fund. With contributions from the federal government, which are accompanying the apology as a demonstration of atonement and goodwill, QIA aims to implement the recommendations independent of funds required for the Association's other obligations or by using general funding streams that would be used by other Inuit and Indigenous People.

Recommendation Areas

- Acknowledging and Healing Past Wrongs
- Strengthening Inuit Governance
- Strengthening Inuit Culture
- Creating Healthy Communities

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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 Saimagatigiingnig 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 Inuktut 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 Inuktut language learning
- · Initiate an Inuit History Month

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- ልርተወላሁነት የተሰናበጋበት ላ/ትቦተው ልዕተሰቦት ላይ ለልየታትበናበው ላይ አውት ልርተው ልርተው ላይ የተሰራተው ኦቦኦትርትጋፐ ላዊበርሲσናፈና ልርተው ላይ የተሰራተው የኮልለርኮናወን የአንመታል

Creating Healthy Communities

The QTC report's recommendations concerning the wellness of Qikiqtani Inuit and our communities established a clear link between government actions in the past and the consequences still felt today in the areas of suicides, poverty, rates of incarceration, mental health and more. The Commissioner also highlights the importance of using Inuit knowledge in the design and delivery of scientific studies, including those concerning environmental changes and impacts, and health, but also the need for Qikiqtani Inuit to be better informed about science.

The first recommendation was addressed in August 2019, namely, for the Government of Canada to acknowledge the intergenerational trauma caused by historical wrongs.

Other actions concerning healthy communities are:

- Make social, mental health, and addiction workers and programs available to meet the needs of Inuit in all Nunavut communities
- Address Inuit housing needs through provision of short-, medium-, and long-term funding
- Sustain and strengthen Inuit culture and food security, improve nutrition, and support local economies through the Government of Nunavut and QIA working together to facilitate and promote Inuit participation in hunting, fishing, and gathering
- Provide training and other support to allow Inuit to actively participate in Arctic environmental studies and activities

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- 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.
- 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.
 - ናρρኈርσ ΔΔΔና bϽነትናbበሶ∿ቦና <፦ለ৬៥ጋ Δლ\ናለረርርሲ⊲፦ና Δb√lበናbና/Lσ∿ቦ°ው ΔΔΔና <፦/ΓΡΓԺና Δ企∿ቦ'ጋ ΔጐbαΔ່ታ∿ቦ°ጔና <፦/box
- 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.
- $baCD^c$ $Vel^bd^bC^c$ $Vel^bd^bC^c$ Vel^bCD^c Vel^bCD^c Ve
- 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.
- Ხ료ᢗÞ< ᲡぺᲡ๒ᲥᲖՐ፡ Բ॓℄ÞᲮଽ℔ᠬՐՈՐᲫᲚ ᠌ᢧᡆՐぺᢉႠГԺᲖՐ°ഛ Լ୮ᡃ∖ሒፈናᲮናረ구Ոՙ\ৢৢৢৢৢৢৢৢৢৢৢৢ৸ ᠘ᡄᡤᢆ᠌᠘ና ଐϽʹϷϲͿͰ⅄ഛ ᡏ᠋ᠫᢪᡩᡥᠬᢗÞᡄÞᡪ/ᡶԺᲖՐ°ᢧ৽ ÞᲥᲥ ₠₱₳ᡃᠫᡃᢛᢩ᠂ᡬᡃᢏ᠆ᡭᢐᡅ᠂ᠮᡠᠫᡝ᠘ (ᡩ₽₽ᡥᢗᠣ) ᢧᡆᠸ᠆°ᠣᠮ.
- 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.
- 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

ለ⊀ºᢏና≀በናበՐ∢ናσቴ Δ⊅Δና ∢▷ᢏናበJºᢏናσቴՐºσቴ Strengthening Inuit Governance

교ዺዎነና Lc-Uc-Pናልሶ Δc-/*c-(፫ሲላ는ና ውሲዎና ላዛL) ውሲዎና U令Lኮቴትዮና ጳ፡ምየናርኦር-Pናን/LዛLር ውሲዎነና ውሲሮናምናነና ጳት፡የከበነህ/ምσኈ Δ°ቦናናንፈርΡነጋσ ΔውΔና ሲነናምት-Рራርናበላ ሲናምትቦቸው, ላዛL), ርΔLΔዛLና, ΔውΔና ጋናሁንዮና ለፈL/Lታንዮነጋ /የቃጋፈናበርኦት ሲናምትር ውሲዎና ሁ令Lኮቴትዮና bጋንትናክበናንታስ ΔውΔና bጋንትናክበስንቦቸው.

- 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.
 - ውልያና ሁペኒჼď∿ቦና bĽነbናርሲ⊲ትና ነbÞCLና ላÞረውÞላታ∳ LԺʻጋՈ∳ bLቦታነጓጐዮታ∳ bLቦታነጓĹ∿ቦ℉ታ LԺʻጋቦና ውልያኑՐ ላ∿ቦንስና ላෑL⊅ በበናና≀LԺ∿ 35 ለናdታና∢ላውና.
- 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.
- ነየዖኈርσ ΔΔΔና ხጋነትናხበሶኁቦና ላ፟ጐየትሊላ는ና ለ군ሊላናኮ ΔΔኄԺ ለ≪"፫ላበናበዲሚታላኈጋቦ ላጋጐበናበዲፍታላጐጋቦ" ጋ ላኦ፫ናበታነገና Δ፫/Lኑኦላታኑ ላጋሊላኄኮናታላጐሮኄቦኄታኑ ለዲዲነ/በናበዺ"፫ታነና ላኦ፫ናበልኄቦበታ ላෑLጋ ዾዹ፫ኄታና ለኄኮርኦበናበታታሪ CLΔኄታ ΔΔነধበኄቦኄታ.
 - 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.
- בه اودک با ۱۳۵۷ کی کولانه ۱۳۵ کی مخت ۱۳۵۷ کی ۱۳۵۸ کی کورم ۱۳۵۷ کی کورم ۱۳۵۸ کی می برد مایزیک ۱۳۵۸ کی کورد کی ک ۱۳۵۹ کی می کورد کی ۱۳۵۸ کی کورد کی کورد کی کاری کی کاری کی کاری کی کاری کی کارد کی کورد کی کورد کی کورد کی کور
- 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.
- 'የዖጐርσ Δ Δ Δ' bϽነት'bΠሰጐቦና ፭ጐየታሊላርና ፭ጐየረLσ Δ σብጐርጐቦጐታ (Ͻጐሁልጐቦና, Δ ϽϤሁና Λ Δ C~L) CLነΓ Δ LΓσ Δ C~L) Pbd Δ C~L Δ C የb Δ C~L) Λ Δ
- 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.
 - ᡩ᠋ᠪᠫᡶᠺ᠋ᢉᡆᡃ᠋ᡣᠣ᠘ᠴ᠘ᡕ᠘᠆ᡥᡆ᠌ᢞᠾᢗ᠂ᠫᠻᡕ᠌᠌Pᡫᢣ᠌Þᠺᠬᠬᡆᠳᡃᠺ᠌᠌᠌PUᠴᡆᡃᡗ᠋᠊ᢤᢑ ᠾ᠙᠋ᡛᡈᠲᡡ᠘ᢡᠣ᠋᠘ᡩᠣ᠘ᢡ᠐᠘ᡠ᠘ᢣᢠᡴᠦ᠘ᢆᡷᠪᡕᠺᠫᠦᢐ ᡆᢉᠫ᠘ᠳᡃᢐᡝᠺᢉᠫᡡ᠘ᡊᡱᡊ,ᠾ᠙ᡛᢐᢗ᠂ᠴᡆ᠀ᢣᠮ᠊ᢧᡆᢗ᠋ᡏ᠋, ᠘ᢧᢞᡢᡠ᠋᠑ᢇᡥ᠙᠙ᢞᢗᠦ᠘᠘᠘ᠺ᠐ᢣᡲᠲ᠒ᡤᢥᡥᠦ, ᡆ᠌ᡃᡥᠨᢣᡳᡆ᠌ᡠᡄ ᢧᡶᡣᠬᠬ᠋᠋ᡣ᠋᠘᠆ᡥᡆᠯᠵᠸᡙᡆᢡ᠙᠘᠆ᡥᡆ᠋ᡏᠮ᠘ᢡᠣᡆᡒᠮᠦᢗᡶᡃᠻᠣ᠘᠅ᡃᢐᠣ᠘ᢣᢠᡣ᠘ᡕ.
- 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.
- 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.
- The Government of Canada should immediately endorse the UN Declaration on the Rights of Indigenous Peoples without qualifications.

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- ውል የርትዕና ልርት ወላ ነውር ሊትዕት የር ፈትዕት አብረት፣ የፈተርቱ በሊጋበት አውነርንና ፈተገን ለውያው የተመሰው የተ
- 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.
- The Government of Nunavut's Department of Education should include historical material from the QTC reports in the Nunavut education curriculum.
 - ውሲያና ሁզĿቴና ላጭትንሊላትና ለলሲላካናቴክበናበናላቴቴናጋበና ጋ ላጋጭበናበናላፖርኦታላጭጋሙ የህቂሲና ላጋፕ/Lታኄቦቴው ርLቴቴሲቴኒር Δ ውጋቴቴናው ላዜጋ Δ ውልና የዖንኄኒስቦቴው Δ ውሪናጋውና ጋ Δ ውሪተውናላልና Δ ርትውላኄስዮሴና ላይጋቴቴናው, ላዜጋ Δ ውጋቴቴሪ Δ ርትርሊሞቴትምንጋስ ቴቴኦርኒና Δ ውሪትቦቴው ውሲተቸውና .
- 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.
- baC>< ΔαΔ< Δγουμή της ΛεανοΠήρας ἀφρομο βαρλιθώ Περουμός ΔαΔς διρλίθως Δεθανίλου Αστουμός Α
- 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.
- 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

ለተ⁰ፍና/በናበቦላናσና Δ⊅Δና ላ▷⊂ናበJ⁰ፍናσኈቦ⁰σь Creating Healthy Communities

ውሲዎኑና Lcucpigh ልcticcicader ውሲዎና ላዛኒጋ ውሲዎና ሀሚኒካያነናና ላ፟ጭናርኦርኦናኒኒኒር ውሲዎኑና ውሲናማኒና ላትነዕበሶኒስማቴ ልሴናናናትርኦነጋታ ልውልና ሲነርማት-ኦርናበተሴ ነማትቦታማ, ላዛኒጋ, ርልレልዛኒና, ልውልና ጋቫኒካናና ለተረተረትንቦነጋ ተዎጋላናበርኦተሴ ነማኒር ተዎጋላናበርኦተሴ ይንአትነዕበናካር ውሲዎና ሀሚኒካያነናና ውሲዎና ሁሚኒካያነናና አውልና አንአትነዕበሶችቦታማ.

- 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.
- בת שי לפנילי לוני ליכת אלי לא ארני אלי בריבה של הורץ לילים לוני לארים בת שיר בריבה של הורץ לילים ליני אלים ליני או
- 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.
 - ናΡΡ‰ርσ ΔΔΔና bϽንትኄበሰጐቦና ጳጐዸትሊላ는ና ለ፫ሊላናኮ ΔΔ°σ» ለ≪ና፫ላበናበዲ효σላጭጋኮ ጳጋኤበናበዲ효σላጭጋዮኌ ጳው፫ናበσኅና Δ፫ረ୮ትውጳማ ጳጋሊላጭናማላጭርጐቦ°σ» ለዲቴንረበናበቂናሮσኅና ጳው፫ናበልጐቦበና ጳዛሬጋ ዾል፫°σና ለጭርውበናበውዕና CLΔ°σ» ΔΔናላበጐቦ°σ».
- 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 Δος ΥΓ ΚΟς ΥΝΟΎ Ο ΔΟ ΤΟ ΔΟ ΔΟ ΔΟ Τhe Governments of Canada and Nunavut should address Inuit housing needs through provision of short-,
- 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.

- ᡩ᠋᠙ᡥᢗᠣ᠘᠘᠘᠙ᡃ᠐ᢣᢣᡃᢐ᠒ᡤᡥᡳᡩ᠂ᢤᡠᠨᢣᡕ᠘ᡃᡄ᠂ᢅᡆᡃᡥ᠙᠘ᠳᡅᠣᡏᡥᢗᡲᡥᡃᠦ (᠌᠆ᡥ᠘ᢐᡥᡴᠻ, ᡏ᠋᠋ᠡ᠘ᢗ᠘ᠮ᠕ᠸᡙᡃᡲᠨᢞᡤ᠘)ᢗ᠘ᠮᠣ᠂ᡆᢩᡃᠮᠥᡄᡱ᠘ᠺ ᡥᡈ᠋᠘᠘ᡱᡆᠮᢧᡠ᠂ᡃᢐᠣᢣᠲᡪᡃᠳ᠘᠆᠘ᡊ᠕ᡭ᠘᠖ᡏᠫᡟᡉᢗᠫᡃᢐᢗᢗᡪᢣᡈ᠋᠌ᠣᠣ ᠌ᠦ᠘ᢉᢧᡃᢐᡝᠳ᠋ᡗ᠂᠋ᠫᡳᡅᢩᡘᡩᠺᡟᢐᡃᠳᠮᠣ᠘᠘ᡱᠳᡦ.
- 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.

 - 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





∖∆ၬቴρበሶ∿σቴЈና ሶሏ⊳ታ∿ቦዔσ Λ⊂ሊ⊴ና, 2020-2021

יףולַכ א⊃יייכ⊳ף פעיפיף כ

CΔθd ρ°σ′¬υ\cργογ ρ°ςγσd′νηθος Λςπης Γιο δίος δίος, γριγίστω (Λρίντατως Αυτιστασία) Αυτιστως (Αυτιστως Αυτιστως Αυτιστως Αυτιστως (Αυτιστως Αυτιστως Αυτιστως (Αυτιστως Αυτιστως Αυτισ

'የΡ『የርታካሪ' ΔጋΔጐ//Lጚ ΔЬጚጐጋΔσፈጐ¿ጋቦ 'የዶΓσጐ ላጋጐርኦበናበካቴት σፕσፕኮ 'የΡርσ Δαςጐσ ላጋጎጋቦና 4ህጚσት 'የΔΔς Þ?በσ.

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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, qimuksiq (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 qimuksiqtiit (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.

Qimuksiqtiit Database

QIA has established a database to understand more about qimuksiq 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 qimuksiqtiit, who helps with the work, and how they learned their skills.

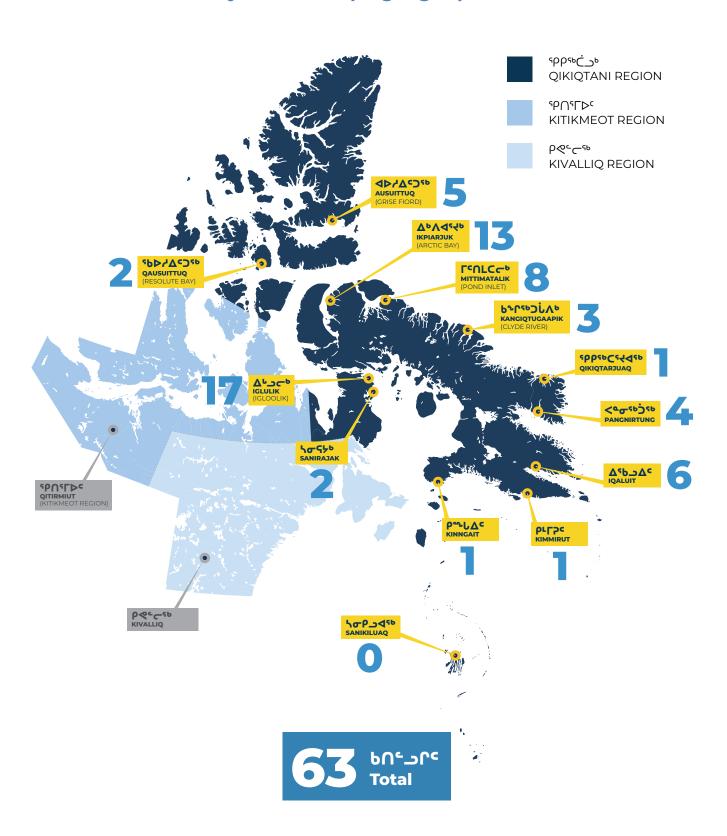
Qikiqtani Qimuksiqtiit Project

The Qikiqtani Qimuksiqtiit Project (QQP) is a three-year pilot project to provide financial support for Inuit qimuksiqtiit 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 qimuksiqtiit to support qimuksiqtiit in 12 Qikiqtani communities. The grant program will continue in 2021-22 and 2022-23.

ΥΔιΓιρυμ_ε Αρκιο Ορκιο Αρκιο Αντικο ήσορλης ο φαρρας

Total Number of Qimuksiqtiit Supported by the Saimaqatigiingniq Fund



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Nunavut Quest

Founded by Moses Oyukuluk, Cecil Marshall, Joeli Qamanirq, Piuyuq Enoogoo, and Niore Iqalukjuak, the Nunavut Quest is a unique event. Unlike other northern dog races, such as the Yukon Quest, only Inuit-type qimmiit can be raced in the Nunavut Quest.¹ The race interchanges between Pond Inlet, Arctic Bay, Igloolik, and Clyde River. QIA committed \$100,000 to support race-related activities, as determined by the Nunavut Quest organizing committee. Due to COVID-19, however, the Nunavut Quest races in April 2020 and April 2021 were canceled. Recognizing that qimuksiqtiit had already been preparing for the races, the Saimaqatigiingniq Fund provided \$5,000 for each of the 14 registered qimuksiqtiit to offset costs and to encourage their participation in the 2022 Nunavut Quest.

Qimuksiqtiit Gathering 2021

The Saimaqatigiingniq Fund has planned a three-day Qimuksiqtiit Gathering for 16 – 18 November 2021. About 60-70 people are expected to attend. Among other activities, participants will share information about qimuksiq, hear from some of the region's most experienced qimuksiqtiit, and discuss options to help revitalize qimmiit in our region. A full report on the event will appear in the next annual report.





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History and Governance

Several QTC recommendations concern history and governance, a priority area for the Saimaqatigiingniq Fund. In 2020-2021 QIA staff advanced development of these programs and built on related initiatives by other agencies.

In June 2021, the Government of Nunavut, through the Department of Education, and QIA agreed to work together to create educational resources grounded in Inuit culture and language. These resources will help to strengthen cultural identity and Inuktitut language skills for preschoolaged children, K-12 students and adult learners. The Saimaqatigiingniq Fund will help with the development and production of resources in the future.

Travel and Healing

In responding the QTC recommendations concerning healing from relocations that continued to affect Qikiqtani Inuit into the post-1950 era, the Saimaqatigiingniq Fund is examining options on site-based programs related to Dundas Harbour, Kivitoo (Qivittuu), Padloping (Pallavvik), and South Camp (Belcher Island).

\Δ^ιL¹δΠΓ¹νσ¹J² Γολο² Γ

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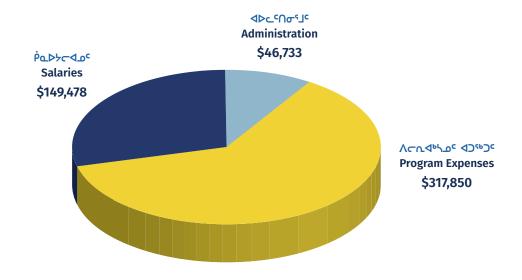
Saimaqatigiingniq Fund Financial Summary, 2020-2021

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% Paphac ADGCDAC Λααθλως 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

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.

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Earlier this year, Prime Minister Trudeau acknowledged the multiple policies that dramatically impacted the lives of Inuit in the decades following the 1940s. Canadians are only just beginning to understand the history of healthcare, education, and housing policies and programs imposed on Inuit, and how those misguided and underfunded initiatives have lasting impacts that are seen today.

We recognize the work done by the Qikiqtani Inuit
Association to establish the Qikiqtani Truth Commission,
which reviewed the history of the relationship between
Qikiqtani Inuit and the Government of Canada. The
Commission was mandated to look in particular at
community relocations and the killing of qimmiit in the
region, but its mandate grew, reflecting how those issues
were deeply embedded in a broader colonial history
marked by massive and traumatic disruption to Inuit life
and culture between 1950 and 1975, much of it as a result
of the Government of Canada's actions.

The Qikiqtani Truth Commission's Final Report tells of many families who are haunted by painful stories of the loss of qimmiit; coming into settlements for supplies and to trade, only to find all of their qimmiit killed. Being suddenly unable to return to families and camps away from townsites, losing the ability to travel and hunt for food safely and effectively. Becoming unable to feed your families. Inuit tell stories of gallunaat laws being inconsistently applied, of not having newly imposed laws explained, the imposition of foreign values that did not take into account the relationship between Inuit and gimmiit. All of these stories are not from an ancient past; they are firsthand personal accounts from Inuit, many of whom are still alive, they and their families are still feeling the effects today. The loss of gimmiit had profound effects that have further exacerbated many other aspects of a quickly changing Inuit society.



Δ°αϽʹͽϦΛϧϷϒʹϷʹͽϷΡϒʹϧͰʹͽϞϒʹ CΔʹϒͰϭ ϒϲ ΔʹϚϷϭ϶ʹʹʹͼϭ ΔʹͽϧϷͰϧϜϭϧͺʹͼʹϭͼͺʹͽϽϤϽ·ϭϧ ΔʹͽϧϷͰϧϜϭϧͺϷʹϧϷϒʹϧϲʹ ʹϧϧϧ ΔόϒʹϧϧʹϲϲϷʹϭ϶ʹʹͼϭͺϪͰϔʹϷʹϧϷϒʹϧͼ ϤͰϽ ϼͼϲͰΓϷϹϷϘϲϷʹϭ϶ʹʹͼϭͺϪͰϔͺϷʹϧϷϒʹϧϧʹϲ ϤϒϧʹϧʹϲʹϲϥϲϲϷʹͽϽͼ ϤϽʹͽϹϷϭϧϭͼʹʹͼϭϲ ϹͰͼͿϼʹͰυ. ΛϽϤʹͽϽΓϧ ϽΡϒͼͺʹͽϽϤϽϲϷʹϧϽϧͺ ϹΔʹϒͰ Δό ΔͰϲ ϹϧϹϷ Ϸϭ·ϧϲϧϧϲʹͼϲͺΛϧϧϧϧ· ϷʹϧϲʹϒͿͼʹͼϲϷͼʹϧͼϧͺϪͰϲ ϷϭϧϲϧͰϲʹ ͼʹϲϒϭͼϧϳͼ ϧͰϒͼϧϥϧͼϧϲ ϽϒϒϷͶϹϷϲϷͼϧͼϧͼ ΛʹϒϹϷϭͼʹͼϧͼ Ϸʹͺʹϒͼͼͼ ϤϭϭϤϽϲͺʹͰϲϧͼͼϧͼϧͼ ϷʹϧϷϒʹϧϲϧͰʹϯϧͼͺͼʹϧϽͼͼϧͶϹϷϲϷͼϧͼͼ Αʹͼϧͼϧ ϹͿϧϭϲϧͼϲ ʹͰϽʹϧͼϲ Αντος Ακώναλή καν δος στος Αλάρια ͼϧ Ϸʹϧϲͼʹϲ, ΔͰϲ ϷʹϧϷϒʹϧϲϷϧϧͼ ʹϧϷϧϲϷʹϭͼͼ ϷʹͿϭϤͿͼ ϤͰϽ ΔͰʹϲϧ Ϥϒͼνλαλή καν δος στος ΕΥΑΡ΄ α΄σος ΡυσαΙς Ϥϧϲϧϲϧͼϧος ʹͰϹϲϲϷͼϧ Λ΄ ϒͿͶϲͰͺͰϒϤͼͼ ΔͿϤʹϲͺʹͶϹϷϭͰϹ ΒͰϒϷϲϷʹϧϽͼ ϤϷϲͺͶλϷϥϲ.

«ΡΡΘΕΟ ΤΕΝΘΑΝΑ ΓΕΝΟΘΑΘΑΝΑ ΤΟ ΒΕΡΙΔΑ ΕΡΘΕΟ ΤΕΝΑΔΟ ΕΡΘΕΟ ΤΕΝΑΔΟ ΕΘΕΡΟΘΑ ΕΝΕΘΕΡΟ ΕΝΕΘΕΡΟ

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.



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I am moved by the stories in your testimonies and what you have endured as a result of misguided policies; the breakdown of the relationship between Inuit and qimmiit, the past tuberculosis epidemic, the relocations, the lack of adequate housing, and residential schools. These were lived experiences. Through the hurt of living through these past policies, I also heard the voices of the strength of Inuit, the importance of culture, ties to the land, and the bonds within families and community members.

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

Today, the Government of Canada acknowledges that these policies – when taken together – deprived Inuit of self-reliance, and a close relationship with the land. These actions deprived Inuit and the Crown of a respectful and trusting relationship, qualities which are fundamental to the health of our society.

Without any consultation, and often without any clear explanation, the Government of Canada promised Qikiqtani Inuit a "better life" by beginning to administer southern solutions on the northern way of life. However, in reality, we forced the removal of your children, robbed you of independence, and did not treat you with the dignity you have always deserved. Particularly regrettable is the Government of Canada's participation in the processes that resulted in the loss of qimmiit, which were key to your culture, survival, and community health for time immemorial. We could have taken more time to understand you and to work with you to develop programs that would have been healthy and supportive; as a result, you have suffered greatly, and we are deeply sorry.

We failed to provide you with proper housing, adequate medical care, education, economic viability and jobs. We took away your independence by imposing our own priorities and forcing you to survive in a difficult environment and in locations that were not of your choosing, nor your traditional home.



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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 saimagatigiingniq, 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.



SawlynBernett

Today's apology is a promise. To the Inuit of the Qikiqtani region, it is a promise that your history will never be forgotten, and your voices will never go unheard again. A promise, on behalf of the Government of Canada, to continue to work towards a better future, one that will be built in partnership, in a place of saimaqatigiingniq.

Together, we will build a stronger and more inclusive future for Canada and for Inuit.

Qujannamiik.

Sawlyndernett

Thank you



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

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

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.

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

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.

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.

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

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

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

The road towards reconciliation is not easy.

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.

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Inuit did not have the opportunity to confront the Government about forced relocations, killing of qimmiit and other colonial actions.

Instead of an inquiry, the government directed the RCMP to look into these allegations and report back to Parliament.

QIA was deeply disappointed with their report.

The RCMP report contradicted and rejected our own accounts of our own histories.

For these reasons, QIA established an independent truth commission to gather our own account of what happened to Qikiqtani Inuit between 1950 and 1975.

The Qikiqtani Truth Commission's Final Report distills three years of interviews, testimony, and archival research about the experiences of Qikiqtani Inuit with modern day colonialism.

Approximately 350 Inuit participated through public hearings to uncover the truth about the Government of Canada's policies and practices.

The report echoes voices such as Sanikiluaq's Lottie Arragutainaq who spoke about being forced to leave her home with only the clothes on her back.

Voices such as Qikiqtarjuaq's Jacopie Nuqingaq and Pangnirtung's Solomonie Qiyutaq, who spoke about their struggles to survive after the slaughter of their qimiit – their primary tool for going on-the-land and harvesting food for their families.

And Cape Dorset's Quppirualuk Padluq who talked about the fear of using Inuktitut in residential school.



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Here, standing together, in the spirit of reconciliation, it is hard to imagine that all this happened recently to our parents and grandparents. Hurtful colonial policies that stripped Inuit of dignity, autonomy and culture.

The Qikiqtani Truth Commission was not about opening old wounds, it was about coming to terms with the dark chapters in our past, to rebuild an inclusive Canada for our children's futures.

Today, we take an important first step to acknowledge past wrongs so we can heal.

With these initial investments from the Government of Canada, we can lay the foundation of programs that help to reconnect us to our roots, reignite our traditions, and re-invigorate our culture.

We could mount projects that teach our children their true history – that give our Elders a chance to heal and allow our youth to strengthen our cultural skills.

It fills me with so much joy to see young Inuit such as Resolute Bay's Devon Manik and Laura Churchill, originally from Clyde River– who's here with us today – that continue that strong tradition of the qimmiit.

I hope these investments in programs encourage many more young people to re-connect with their roots and learn more about their history.

This is a beginning – We have a lot more to do before we can close that ugly chapter in our past and march into a more hopeful future – but today is a good day to connect and to celebrate how far we have come and how much we have achieved.

Inuit are strong – Inuit are patient – Inuit will always prevail.



For more information about the Qikiqtani Truth Commission visit:

qtcommission.ca



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