Standing Committee Ajauqtiit
Review of Bill 6, Official Languages Act
and Bill 7, Inuit Language Protection
Act
Iqaluit, Nunavut
October 19, 2007

Members Present:

James Arreak, Co-Chair James Arvaluk Peter Kattuk

Alternate Members Present:

Levi Barnabas Hunter Tootoo

Staff Members:

John Quirke Leetia Nowdluk

Interpreters:

Mary Nashook Blandina Tulugarjuk

Witnesses:

>>Committee commenced at 9:07

Chairman (interpretation): Good morning. We can start the meeting again. We're dealing with the review of Bill 6 and 7; languages. Our language is very important to us, although we have different dialects and different languages, we want to work with them and welcome them all, and we want to be able to use their languages.

Before we start, we will have the opening prayer.

>>Prayer

We have our first presenter, Languages Commissioner of Nunavut. Johnny Kusugak, if you can go to the chair across from me where the Premier's seat is. ϤϧϷ·ϴϤϤ ΒΠLϞϚϲϤ ʹͱϹͼ϶ϒͼ ΕϲͺͿͼͿͼ 6, *α_αΔιάζου ΦʹϐϷΑʹʹΩ^c ΔοΊΩ, ΦΡ΄ ΑΓΑ Ες Ες Ιου⁶* Ϥ¹ Εσιμη 7, *ΔαΔ^c Φ΄ βΕΡΑ΄ ⁴ΓΟ* 4*λιΓ † Φ΄ Α΄ Α΄ Α΄ Α΄ Α΄ Α΄ Ες Ες Ιου*⁶ Δ⁶ Δ², Δα*Θ*^c ϷϽΛΩ 19, 2007

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Good morning. You can start with your opening remarks and after your opening remarks, members will be asking questions and making their comments. Mr. Kusugak, you have the floor.

Mr. Kusugak (interpretation): Thank you, Mr. Speaker. How do I address you? Thank you, Mr. Chairman. I would like to thank the standing committee for inviting us because the language issue has to be very important to Inuit.

But before I start with my opening remarks, I would like to inform you that a few days ago I wrote a letter to the Chair of the *Ajauqtiit* Standing Committee and to the Members of the *Ajauqtiit* Standing Committee, and also to the Speaker of the Legislative Assembly of Nunavut to inform them that I will be resigning my position of Languages Commissioner of Nunavut this coming winter.

(interpretation ends) I would like to state for the public record that my decision in this matter is purely a personal one. You know my family lives in the community of Rankin Inlet and this decision will allow me to spend the time with them that they deserve. As you can appreciate, I believe that it is important to put the needs of my family first.

I would also like to note for the public record, my appreciation to you, the Members of the Legislative Assembly, my own staff in the Office of the Clerk for the support I have received during my term. It has been an honour serving Nunavummiut in this position and I can assure you that I will be available to assist my successor in any way that I can during the transition period. (interpretation) Thank you.

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Chairman (interpretation): Thank you. Please proceed with your opening remarks and I would also like to thank you for working as the Languages Commissioner of Nunavut which benefited all of Nunavut. So please proceed with your opening remarks.

Mr. Kusugak (interpretation): Thank you, very much, Mr. Chairman. I would like to thank the *Ajauqtiit* Standing Committee for the opportunity to speak today and address my concerns with Bills 6 and 7 that were introduced in June of this year.

First of all, let me state that as the Languages Commissioner of Nunavut I am very pleased that we have established the groundwork for this important legislation. Since the term of my predecessor, Eva Aariak, our office has been advocating for both these pieces of legislation and for the Language Authority that will eventually be established through the *Inuit Language Protection Act*. To see these recommendations finally put into place will be a tremendous accomplishment for the protection and enhancement of Nunavut's official languages, like English, French and Inuktitut, and they have to be strong and that's what we have been feeling.

However, as you saw in the submission from my office, I do not feel that the bills that have been introduced to the Legislative Assembly are as strong as they should be in order to adequately protect official language rights in Nunavut and I believe that there is still work to be done in order to achieve this.

I will be speaking in English for some of my opening remarks. (interpretation ends) It was my hope that the concerns **Δ°γ<βC°**: b<γ>>Δ°αρ°α°>Λ αΘΩ° ρ°βργ°ας, «'Lω°Cρ° °dβ°αΓ'-Lασω° Θ°γΓ° υ Δ°βαΔ΄τας ρ°β°С°σ° CLDJ° υ αα΄ρ'-J° Δβ<βας, Δ΄, b<γ>>Δ°α°ας ρ°βργ°ς, γσ.

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expressed both through public feedback and submissions from stakeholder organizations could have been dealt with during the legislation steering process. Unfortunately, due to political pressure and deadlines, the legislation was rushed through without adequate community consultation and without resolving many of the outstanding issues.

Despite a sometimes frustrating working relationship, the Language Legislation Steering Committee has been working again over the past month to address the concerns brought up in submissions from NTI and our office. The committee has come to a consensus on quite a few of the issues and has agreed to develop several joint motions to make amendments to both bills. However, because no official motions have yet been drafted, I cannot say that any of these issues have been resolved. There are still some issues that require further consultation and discussion with organizations and government departments that will be affected by the legislation and there are also some very important issues that the committee has not been able to come to a consensus on.

It is my hope that with direction from *Ajauqtiit*, all of these issues can be resolved and amendments made to the bills to make this legislation as strong as possible. However, with the next sitting of the Legislative Assembly taking place next week, I cannot stress enough that more time is needed to accomplish this.

I would like to take some time to speak with you about both bills and the areas that I feel still require work. While our submissions included several recommendations, we have limited time here today so I will summarize the main areas that I am concerned with.

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Bill 6 – Official Languages Act

First of all, I would like to address my concerns with Bill 6, the *Official Languages Act*.

1. Language of Publication

The first issue I have with Bill 6 is regarding language of publication. Bill 6 states that the Acts of the Legislative Assembly are to be published in English and French with both versions being equally authoritative and that an Inuit language version *may* be published and held authoritative by the direction of the commissioner.

In order to comply with the spirit and intent of this Act and for all three languages to be equal, I feel that all of the Acts of the Legislature must be published and held authoritative in all three languages. While I am aware that the lack of an established legal vocabulary in the Inuit language presents a challenge for immediate publication, the intent and a set timeline for doing so should be included in the Act.

Since my submission, the steering committee has come to a consensus on this issue and is intending to develop a joint motion to have Bill 6 amended to provide for the intent and a timeline to have all Acts of the Legislative Assembly published in the Inuit language. Before the motion is drafted, the Department of CLEY is supposed to be consulting with the Department of Justice to determine what an appropriate timeline would be to have this goal achieved.

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Another area of Bill 6 that I feel needs to be revisited is that of essential service communication. Given the importance of essential services such as health care and emergency services, I feel that all essential service communications included in the *Inuit Language Protection Act* should be provided in all three official languages and this should be included in the *Official Languages Act*.

The steering committee has not been able to come to a consensus on this issue and there are no intentions to develop any motions from the committee. However, I still feel that *Ajauqtiit* should consider this recommendation as it is important that the residents of Nunavut are able to access essential services in all three official languages.

3. Role of the Languages Commissioner

Another area of concern is with the role of the Languages Commissioner, both in Bill 6 and Bill 7. In my submission I indicated concern that Bill 6 significantly diminishes the current role of the Languages Commissioner by removing his/her promotional, advocacy and advisory roles as well as removing the deputy minister rank and the authority to hire staff. The role of the Languages Commissioner under Bill 7 is also centred mostly on compliance and there is no specific provision for a promotion or advocacy role for the Inuit language.

I am concerned that with the main role of the Languages Commissioner reduced to strictly investigation and compliance that he/she would have less means to educate organizations so they are aware of their obligations under the Acts and effectively promote compliance with the legislation.

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Since the steering committee has reconvened, the committee has tentatively agreed to develop a joint motion to have the bills changed to provide the Languages Commissioner with the authority to hire staff and to add promotion of the spirit and intent of the Act to his/her responsibilities.

In my submission, I also recommended that the Languages Commissioner have the role of monitoring not only compliance of the Act but also the effectiveness of the Act, progress of organizations, and the state of the official languages in Nunavut through an independent audit process. So far, the steering committee has not come to any agreement on this issue but I feel strongly that with the ability to perform periodic audits, the Languages Commissioner will be able to ensure the effectiveness of the legislation that is meant to enhance Nunavut's official languages.

4. Enforcement of the Act

Another recommendation that I made in my submission was the provision for a monetary penalty system in both Acts as an additional means to ensure enforcement. The proposed solutions for dealing with non-compliant organizations of both the Official Languages Act and the Inuit Language Protection Act follow Inuit Qaujimajatuqangit principles of working problems out in an adaptable and non-confrontational way. Mediation and non-investigative resolution techniques are culturally relevant and a good start to resolving non-compliance.

However, I am concerned that following an investigation by the Languages Commissioner, if an organization still refuses to comply and cooperate with $\begin{array}{lll} & \Delta^{*} \cap \mathbb{I}^{*} \Delta \to \mathbb{I} & \Delta^{*} \cap \mathbb{I}^{*} \Delta \to \mathbb{I} & \Delta^{*} \cap \mathbb{I}^{*} \Delta \to \mathbb{I}^{*} & \Delta^{*} \cap \mathbb{I}^{*} \Delta \to \mathbb{I}^{*} & \Delta^{*} \cap \mathbb{I}^{*$

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attempts at resolution, there is no other recourse before having to apply for resolution with the Nunavut Court of Justice. I believe that the ability to administer monetary penalties would be an alternative form of resolution before bringing additional financial and human resource strains to the Nunavut justice system.

Such a system has worked for Quebec and its *Charter of the French Language* where organizations that fail to respect laws established to protect the French language are subject to financial penalties. The Francophone Association of Nunavut is also recommending such a system and has gone further to suggest that the revenue collected from these penalties be accessible to the language community that suffered as a result of the non-compliance.

During the review of my submission, the majority of the steering committee felt that the best way to administer financial penalties is through the Nunavut Court of Justice as fines issued by the court would outweigh any fine system implemented by the government. The committee also felt that the concept of language inspectors would not go over well in Nunavut. While I still feel that a penalty system before having to apply to the court would be a good way to weed out a lot of noncompliance and demonstrate the seriousness of both Acts, I do realize the challenges with such a system. I let my recommendation stand for *Ajaugtiit* to consider but I also realize that there are bigger issues to be dealt with regarding this legislation.

5. French Language Rights

The last point that I would like to make is the importance of all three official

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languages in Nunavut. While the Government of Nunavut's priority is to protect and advance the language spoken by the majority of the population and to make the Inuit language its working language, there are two other official languages that we must not forget about. As we all know, we need not worry about the future of the English language and its use in Nunavut but we do need to worry about protecting the rights of the French language community.

As you saw in my submission, I am concerned that Bill 6 does not adequately protect the rights of French language speakers, nor promote the advancement of the language across the territory. Bill 6 provides for communication with and services to the public in the official languages only where there is a "significant demand." I feel that this is not only limiting French language rights but it is also not allowing for the growth of the language in our territory. If all three languages are in fact equal, then services in all three languages should be available in all areas of Nunavut.

Since submitting our recommendations, I have also had the opportunity to review the submission from the Francophone Association of Nunavut. They have made some very valid points and recommendations, and as an advocate for all of Nunavut's official languages, I am in support of many of their concerns. In their submission they bring up a valid point that French language services in Nunavut are currently in a worse state than they are in the Northwest Territories, where the government has already undergone legal repercussions for its lack of implementing these services.

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Nunavut and the Francophone community are currently pleasant and they are very respectful of the priority of the government to enhance the Inuit language. However, if the concerns of the Francophone Association are not taken seriously, I am fearful that this positive relationship may not continue. I therefore encourage Ajauqtiit to take their recommendations seriously; both for the vitality of Nunavut's Francophone community and also to ensure that the Government of Nunavut does not follow the same path as the Government of the Northwest Territories with regards to language right violations.

Bill 7 – Inuit Language Protection Act

That summarizes my main concerns with Bill 6. I will now touch on how I feel that Bill 7, the *Inuit Language Protection Act*, could be made stronger.

As you know, the need for this piece of legislation was identified as a means to promote and enhance the Inuit language, and to increase its use in government administration, education, the private sector, and in the general population of Nunavut. For an Act that is so crucial to sustaining a language and a way of life, there are too many weak areas in the legislation. Some sections are vague and unenforceable and timelines for implementation are not what they should be if we want to see rapid progress towards actually making the Inuit language the working language of Nunavut.

Again, while our submission includes many recommendations, I will focus today on the main areas that I feel require amendment.

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1. Services in the Private Sector

The first area of Bill 7 that I feel needs to be strengthened is regarding services in the private sector. Bill 7 requires all private businesses and organizations to produce Inuit language signage and advertising and "provide, in the Inuit language its reception services and any customer or client services that are available to the general public." It also indicates that any organizations providing services that are deemed essential are required to provide all oral and written communications in the Inuit language. These services would go beyond the requirements of other private organizations and would include verbal communication beyond receptions services and written communication beyond signage and advertising such as customer notices, instructions, bills and invoices.

In my submission I recommended that clarification is needed on the definition of "any customer or client services" so that it is clear exactly what services private organizations are being required to provide in the Inuit language. Since then, the Department of CLEY has clarified that "client or customer services" means face-to-face communications with clients and the committee has agreed to develop a joint motion to have this definition included in the Act.

However, with this clarification, it has been confirmed that private organizations including corporations such as Northern and Co-op stores, mining companies and banks will not be required to provide any communication beyond outdoor signage, advertisements and receptionist services; nor will they receive any incentives to go beyond the minimum requirements of the

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Since the creation of Nunavut and the mandate of the Government of Nunavut to make the Inuit language a priority, most organizations have been expecting new language obligations and during initial consultations with private organizations, many showed willingness to adapt to upcoming language legislation. Now, the long-anticipated language legislation is requiring less than what was expected and less than what is already being accomplished by many private organizations.

I feel that the bar is being set too low regarding communication with clients in the private sector and that more services in the Inuit language should apply. This is an issue that the steering committee has not yet come to a consensus on. However, it is an issue that I feel *Ajauqtiit* should to have resolved before the legislation is passed as it affects the ability for unilingual Inuit to perform day-to-day tasks in Nunavut.

2. Language of Instruction

The next concern I have is with sections regarding education. Perhaps one of the most important goals of this legislation is to ensure that our language is passed on to our youth. We all know that the use of the Inuit language among youth is in a significant decline and in order to ensure its use in everyday life, the Inuit language needs to be the language of instruction at all levels of the school system and in early childhood programs.

In my submission, I recommended that the legislation should not only state the intent of developing and providing education materials for early childhood programs in

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NNS%Cf& 4DCfdhCPCP%D%U J%P%ADA^Q%P^JN^ 4DA^QADA^Q%P^JNCJ AC^&4NG% the Inuit language, but the delivery of these programs should also be enforced under the Act. We all know that language development is crucial at the preschool age and if we want our children to grow up speaking the Inuit language, it is so important that the requirement of providing early childhood programs in the Inuit language be included in this legislation.

With regards to the school system, Bill 7 states that every parent has "the right to have his or her child receive Inuit language instruction." However this section does not specify the level or extent of instruction; whether it will be the language of instruction for all core subjects or whether it could be taught as a second language course. The Inuit language is already taught in many grades as a second language course so the way this section is worded does not necessarily impose any changes to the current system.

I also feel that the timelines to achieve the Inuit language goals within the education system are unnecessarily long with implementation for kindergarten to grade three not proposed to come into force for another two years, and implementation for all primary and secondary grades not proposed to come into force for another 12 years. Inuit language instruction up until grade three is already being implemented in most Nunavut schools so a timeline of two years is being put on something that is already being accomplished. Putting a timeline of 12 years on Inuit language instruction in all primary and secondary schools with no phased implementation means that another entire generation of students could graduate school without adequately learning the Inuit language.

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As you know, NTI has recently commissioned a paper on *Language of Instruction Policy in Nunavut* from Professor Ian Martin, a language expert who is familiar with Nunavut's education system. In the paper he proposed a model of 80 percent instruction in Inuktitut and 20 percent in a second language to be phased annually into all grade levels by 2017, shaving off two years from the projected timeframe set out in Bill 7. NTI is requesting that the government follow this proposed model and as you will see in my submission, I am also in support of the recommendations set out in the report.

The concerns of our office and of NTI regarding education have been discussed to a great extent among the steering committee. However, no joint motions have been developed as the committee has agreed that the Department of Education must be involved in further discussions. These meetings have yet to be scheduled so this issue is still very much unresolved.

Inuit language instruction is an issue that I feel very strongly about as both the Languages Commissioner and as a grandfather and I have grand-kids in the education system. If just for this issue alone, we need to ensure that this legislation is done right.

3. The Right to Work in the Inuit Language

Another very important issue that I feel needs to be addressed in this review is the right to work in the Inuit language. Bill 7 extends the right to work in the Inuit language to territorial government organizations only. I feel that the right for a person to perform his/her duties at work in any of Nunavut's official languages and receive support and communication in that

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language, should apply to all sectors in Nunavut and that limiting jurisdiction to Government of Nunavut employees is not adequately protecting the rights of *all* Inuit language speakers.

The bill also refers to the Inuit Language as "a" working language of the government. The Government of Nunavut, through the Bathurst Mandate, has set a goal for the Inuit language to be "the" working language of the government by 2020. By limiting the Inuit language to "a" working language of the government the proper measures are not being taken to achieve this goal.

This is an issue that the steering committee has not been able to resolve. It is an issue that Nunavummiut have identified as a concern during the community consultations and it is an issue that I strongly recommend that *Ajauqtiit* have resolved before the legislation is passed.

4. Inuit Uqausinginnik Taiguusiliuqtiit

I am also concerned with the proposed structure of the Inuit Language Authority, Inuit Uqausinginnik Taiguusiliuqtiit. The Inuit Uqausinginnik Taiguusiliuqtiit will have the important responsibilities of developing Inuit language terminology and policies, standardizing writing systems, addressing the appropriate use of dialects, making decisions regarding language and acting as a resource to the government. In order for the Inuit *Ugausinginnik Taiguusiliugtiit* to be authoritative and be able to make important decisions regarding the Inuit language, it cannot be influenced by political agendas and should be at arms length from the government.

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This issue has been somewhat resolved within the steering committee as it has been determined that appointment by the minister is protocol and that a committee of stakeholders will be consulted with for recommendations. However, I still feel that the *Inuit Uqausinginnik Taiguusiliuqtiit* should be able to appoint its own chairpersons in order to maintain an appropriate level of independence from the government.

5. Timeframes for Coming into Force

Lastly, I am concerned with some of the timeframes that have been established for when certain sections of the Act are to come into force.

It is expected that organizations affected by this legislation will require adequate time to increase the resources required to implement this new legislation. However, I feel that the timelines put on the implementation of the Act are far too $C\Delta J / CD\% \mathring{\cap}^{\circ} ADCCD / ^{\circ} CA J / CD\% \mathring{\cap}^{\circ}$ V^{L_0} V^{L_0} V^{L_0} V^{L_0} V^{L_0} CL°α_ ΔζĹΔΠΥΡΡ΄ CΛCΡ%)σ% $C_{ep}p_pq\sigma_{\sigma}p_c$ $\Delta \Delta^{\circ} \Delta^{\circ} \Delta \Delta^{\circ} \dot{L}^{\circ} \cap \Omega^{\circ} \dot{L}^{\circ} \cap \Omega^{\circ} \dot{L}^{\circ}$ $\Delta DC \dot{L}^{10} \Pi^{10} \Pi^{10}$ ۵٬۶jc ΔcγLc%Λ, کοδς Βιρς, β.ρς, β. ϹϪͿϟϹϷϧϦͼͺϭͱϹϘͺϧͺϽϧϼϭϧϧϢϧͺϹ 0^{6} Λ PY \dot{Q} C $\dot{$ $\bigcap_{i=1}^{n} A_i = \bigcap_{i=1}^{n} A_i = \bigcap_{i=1}^{n$ $\Delta \Delta C P^{\dagger} P^{\dagger$ 4^{L} 2^{L} 2^{L Ͻ^ᢐᡗ᠊ᠸ^ᡖᡪᢐᠾᠦᡃ*ᠴ*.

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lengthy for changes that should have been implemented years ago. For example:

- Sections relevant to Inuit language services in the private sector and early childhood and adult education have not yet been designated a timeline to come into force which is proposed to be determined by the Commissioner of Nunavut.
- Sections relevant to municipal communications and services are not proposed to come into force until four years after the Act receives assent.
- The section relevant to education in the Inuit language is not proposed to come into force for another two years for kindergarten to grade three and another 12 years for all primary and secondary grades.
- Sections relevant to the right to work in the Inuit language are not proposed to come into force until three years after the Act receives assent.

In my submission I recommended that all sections of the Act come in to force all at once, one year after it receives assent, with the exception of the sections regarding education.

So far, there has been some discussion within the steering committee about putting a set timeline on the sections where coming into force has been left to the discretion of the commissioner. The committee has also agreed to revisit sections regarding education after further consultations have taken place. However, no concrete solutions have been found regarding concerns over timelines of implementation and I am still recommending that this issue be resolved

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if we want to see rapid progress towards making the Inuit language the working language of Nunavut.

Conclusion

Mr. Chairman, that summarizes the main concerns that I have with this legislation. From the travelling I have done to the communities and from the consultations on the draft bills, I know that the views of our office are shared by many. I sincerely hope that *Ajauqtiit* takes the recommendations and feedback presented during this review into consideration when deciding whether or not to proceed with the legislation in its current state.

We are all aware that language loss is occurring in many of our communities and we are at a crucial point where strong action must be taken immediately to prevent further erosion to the language. The decisions that are made during the review of this legislation will determine the status of Nunavut's official languages years from now and that is why it is so important to implement strong, enforceable legislation now, instead of going back years from now to try to solve even further erosion to our language.

I realize that passing Nunavut's language legislation is a priority for Cabinet, and so it should be. However, as you can see, there is still work for the steering committee to do and I cannot stress enough that developing the best legislation possible is so much more important than meeting political deadlines. As the Languages Commissioner of Nunavut, I highly recommend that Bills 6 and 7 not be sent for third and final readings until the concerns of the people of Nunavut have been addressed and the legislation is

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supported by the people whose languages it is meant to protect.

I thank you again for this opportunity to speak before you today and I welcome any questions that you may have regarding my recommendations. (interpretation) Thank you.

Chairman (interpretation): Thank you, Mr. Kusugak. And as a reminder, we will be here all day and possibly tomorrow if needed. If anyone of the people in the Gallery would like to make a submission, or make an appearance before the committee, please inform the staff, John Quirke or Leetia Nowdlak at anytime during the proceedings for today.

At this time we have some questions, and the first individual will be Mr. Arvaluk.

Mr. Arvaluk (interpretation): Thank you, Mr. Chairman. Before I ask, I do want to ask questions about your opening remarks. On page 3 of your opening remarks, you state that the *Ajauqtiit* Standing Committee deal with your concern before the bill is passed.

The *Ajauqtiit* Standing Committee will be making a report or recommendation to the minister but we will only have to make recommendations to bill drafters. It will be up to them whether they want to take your recommendation into the bill or not.

We, as the standing committee, can only make recommendations to the government, and then it will be voted upon in the Legislative Assembly. The *Ajauqtiit* Standing Committee is to make recommendations to the sponsor.

On page 4 in your opening remarks at the top you said, "...to give more authority to

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the French language," and about the Inuit language, I have a bit of a concern, Mr. Chairman. The government is always in shortage or resources, such as providing public housing and the municipalities are always in shortage in health and education. We all have limited resources for all the programs. Some of the programs do not go ahead due to lack of funding.

We would like to see the Language Bills to go through and done properly. You say in your opening remarks that, the Nunavut Gazette be translated into French and Inuktitut. I don't know how many people read the Nunavut Gazette.

What I'm trying to say is that don't we have to monitor and be careful on how we spend the limited resources and spend it on our priorities? For example, we need language legislation. How much resource do we need to provide for language services so that we will not take away from the essential services?

Mr. Chairman, I would like to ask a question in regard to the opening comments from the Languages
Commissioner on page 6. In the middle of the page, you said that NTI has recently commissioned a paper of Language of instruction policy in Nunavut from
Professor Ian Martin. You said that in the paper he proposed a model of 80 percent instruction in Inuktitut and 20 percent in a second language to be phased annually into all grade levels by 2017, shaving off two years from the projected time frame set out in Bill 7.

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Since we've been trying to protect Inuit language since the 1970s, Professor Ian Martin makes very good recommendations but we have not ever set an *Inuit Protection Language Act*.

Mr. Chairman, I would like to ask a question: have you read the Berger Report? It states that the bilingual system be introduced into Nunavut, I would like to know why you did not mention that. Thank you, Mr. Chairman.

Chairman (interpretation): Thank you, Mr. Arvaluk. Mr. Kusugak.

Mr. Kusugak (interpretation): Thank you, Mr. Chairman. You talk about many issues. I think there was a question in your first comment on how the French language should be recognized and you spoke about funding. I believe that you know and that you are aware that English and French languages are official languages of Canada.

The French language is provided funding from the federal government but in our Official Languages Office, we have to recognize the three official languages of Nunavut; their level of authority should be equal to each other.

I know we usually run into money issues but looking at it, we're not looking at funding. We are talking about language issues. Iqaluit has the largest population of the French community and there is a French school. They are provided adequate funding. In Nunavut they have to be recognized, too.

The issue that we're fighting hard for is to strengthen the Inuktitut language if we don't want to lose it. Yes, usually there **トレC▷タdJºみSŶŊ C▷ペº%レº 1970-Гº**

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are funding issues but talking is free. When you train somebody orally, it's free.

So that's the response that I wanted to give you. We also know that the Inuinnaqtun speaking communities are behind and we need to encourage them more to speak in Inuinnaqtun.

With respect to the question that you posed in regard to Professor Martin and the Berger Report, yes, we have read all of them but I did not mention that although I believe in it because we understand them. If we're going to be teaching our own language we have to start from the home, start from the parents. We have to teach our children and our grandchildren at home so that when they go to school they'll be helped in the schools and provided support.

So when I talk about Ian Martin, he did a study on the curriculum in the North. He recommends that if we don't want to lose the Inuktitut language that we have to strengthen it and show our capabilities. Thank you.

Chairman (interpretation): Thank you, Mr. Kusugak. Mr. Arvaluk.

Mr. Arvaluk (interpretation): Thank you, Mr. Chairman. I don't think we're on the same page. What I'm talking about is that when this becomes an Act, the *Official Languages Act*, it is implemented that the government will have to follow it. You say that the Nunavut Gazette will have to be translated into Inuktitut, which will then have to be published and that will cost money.

I believe that you have not considered the financial impact because talking is free. What I was talking about was the cost of

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publishing documents. Have to done a study on the costs of publishing these?

It says that human beings have the right for food, housing, and if they cannot provide those essential services to themselves, then the government will provide those services, and when the sick patient has to go to the hospital to get treated, yes, these cost money.

So if the government will be spending money on things other than essential services, have you done a study on how much funding will be utilized? And, from what I had mentioned, have you done a study on how much it would cost and if that cost would take away from other essential services that are required? Thank you, Mr. Chairman.

Chairman (interpretation): Thank you, Mr. Arvaluk. Mr. Kusugak.

Mr. Kusugak (interpretation): Thank you, Mr. Chairman. I understand that the government has to budget for their priorities. Yes, social services are one of the priorities that you have to plan for. Inuit who read Syllabics should be given the right to be able to read the *Hansard*.

For example, the Inuktitut language should not be diminished. We have elders who read Inuktitut Syllabics. They hear what's happening when they read in Syllabics. They have the right to know what the Legislative Assembly is talking about through the television media since most of them don't listen to the radio.

We have not looked at the financial impact or implications on the cost of the publication of *Hansard*. That I understand but we don't know how much it would cost but our office is here to protect the

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official languages of Nunavut and that's why we have brought this submission. Thank you, Mr. Chairman.

Chairman (interpretation): Thank you, Mr. Kusugak. Mr. Arvaluk.

Mr. Arvaluk (interpretation): Thank you, Mr. Chairman. Yes, I understand. Your office deals with language issues and I understand that you want to make sure that the languages are dealt with.

Recently, in September, Inuit Tapiriit Kanatami held an Inuit Language Symposium bringing together Inuit language experts from across Canada to discuss the future of Inuit languages.

Did you attend this symposium? If so, what kinds of issues were raised and what was your contribution? Thank you, Mr. Chairman.

Chairman (interpretation): Thank you, Mr. Arvaluk. Mr. Kusugak.

Mr. Kusugak (interpretation): Thank you, Mr. Chairman. Thank you for asking that question. When I heard that there was going to be an Inuit Language Symposium, there was no letter of invitation but when we looked into it, we were informed that they were going to be gathering the front line employees together.

Looking at our travel budget, we figured that it would be a waste of our money because we didn't get a letter of invitation and we heard that just the ITK employees were going to be attending that meeting. Thank you, Mr. Chairman.

Chairman (interpretation): Thank you, Mr. Kusugak. Mr. Arvaluk.

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Mr. Arvaluk (interpretation): Thank you, Mr. Chairman. Did you get any information about what they brainstormed about? Did they give you any information about what was discussed at that symposium? Thank you, Mr. Chairman.

Chairman (interpretation): Thank you, Mr. Arvaluk. Mr. Kusugak.

Mr. Kusugak (interpretation): Thank you, Mr. Chairman. No, we didn't get any feedback. When I went to a meeting it was mentioned a little bit, but I didn't get any information from the ITK staff. Thank you, Mr. Chairman.

Chairman (interpretation): Thank you, Mr. Kusugak. Mr. Arvaluk.

Mr. Arvaluk (interpretation): Thank you, Mr. Chairman. In your submission to the *Ajauqtiit* Committee, one of your first recommendations in your submission on Bill 6 suggests that the definition of Inuit language should include a reference to Roman and Syllabic writing systems.

Why do you feel that the writing system should be included in a definition of language? Do you also feel that the issue of standardization of writing systems used to write the Inuit language should be specifically addressed in the bills? Thank you, Mr. Chairman.

Chairman (interpretation): Thank you, Mr. Arvaluk. Mr. Kusugak.

Mr. Kusugak (interpretation): Thank you, Mr. Chairman. Today, there are some individuals who write using the Syllabic writing system and there are some individuals who use the Roman Orthography writing system.

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The reason why we wanted those included was that those two writing systems could be used. I was talking to an elder about two years ago, who wrote in the Syllabic system and that this individual, being well over 60, was taught to write the Roman Orthography system. At that time this individual learned how to use the computer and I saw him typing in Inuktitut setting up a curriculum.

When I started talking to him, I asked what he thought about standardizing or using one writing system. He said he has thought about it but he can use both the Roman and the Syllabic writing system. I was very proud of this individual. In Nunavut, or in the Baffin and Keewatin, we use the Syllabic writing system, and in the Kitikmeot area they use their writing system.

We wanted to include it so that the people can have the freedom of using either the Roman or Syllabic writing system. Thank you, Mr. Chairman.

Chairman (interpretation): Thank you, Mr. Kusugak. Mr. Arvaluk.

Mr. Arvaluk (interpretation): Thank you, Mr. Chairman. This will be my last question for now.

Going back to the Inuit Tapiriit Kanatami holding their Inuit Languages
Symposium, we also heard that the ITK
President saying that if it's possible and because there is a need, the Alaskan,
Canadians, and Greenlanders should get one writing system, and if this would be a possibility of improving the writing system in the global community.

So, Mr. Chairman, are you involved in

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this discussion and can you tell me or give me an update on where the issue of a global writing system is at this point? Thank you, Mr. Chairman.

Chairman (interpretation): Thank you, Mr. Arvaluk. Mr. Kusugak.

Mr. Kusugak (interpretation): Thank you, Mr. Chairman. In your reference to ITK, I think it was last year that we had one meeting on the issue of Inuit Languages. At that meeting we asked the Inuit Tapiriit Kanatami of all the people who speak Inuktitut, where is the most heavily populated? The most number of people who speak Inuktitut are in Nunavut, Labrador, Northern Quebec, and Inuvialuit.

At that meeting we informed them that since the majority of the Inuktitut speakers are in Nunavut, and if we have to lobby the federal government, with support from the government, it would give us more power. We also had discussions on this issue with Greenland and Alaska, and looked at the possibility of setting up a global writing system.

After the *Inuit Uqausinginnik Taiguusiliuqtiit* is established, then it would be their responsibility to deal with those types of issues.

Chairman (interpretation): Thank you, Mr. Kusugak. At this time we have Mr. Tootoo.

Mr. Tootoo: Thank you, Mr. Chairman. I would like to welcome my old friend, Mr. Kusugak, and his staff to the hearings. Before I go into any comments or questions, I just want to thank you, Johnny, for the work that you've done during your tenure as the Languages

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Commissioner. I am sure it wasn't an easy decision for you to make but I think, like you said, family is important and family comes first. I am proud of you for making that decision. Thank you very much for the time that you've put in here and the work that you've done. It won't go unappreciated.

My first question or comment that I noted in your submission, in your cover letter, you state, "I feel very strongly that the content and strength of this legislation, and thus the language rights of Nunavummiut, should in no way be compromised in order to meet politically influenced deadlines." In your presentation today, again, you repeat that, "Unfortunately, due to political pressures and deadlines the legislation was rushed through without adequate community consultations." And, in the end, it says, "I cannot stress enough that the development of the best legislation possible is much more important than meeting political deadlines."

Seeing it raised once is a flag for me; being pointed out by someone like yourself three times. I just wonder if you could elaborate why you feel that that's such a concern that you want to point that out; that you feel that there's a lot of political pressure just to get this done so that the government could say that we did it, and that's it?

Does that seem like we read between the lines that it would seem to indicate that's what the agenda is that's there? Is that the attitude that you're running into dealing with the working group? Thank you. If you can just respond to that if you would like. Thank you, Mr. Chairman.

Chairman (interpretation): Thank you,

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Mr. Tootoo. Mr. Kusugak.

Mr. Kusugak (interpretation): Thank you, Mr. Chairman. (interpretation ends) Like I mentioned, three times, like you said, because of political pressure, and so it was very difficult because we're dealing with different departments and with Inuit organizations.

There were times during the steering committee meetings where concerns were brought up that should have been written in there and submitted that weren't in there. There were times when one of the members walked out from an organization.

So trying to move forward knowing that there was pressure to get this done, it didn't make it easy. It got to the point where our office had to mediate to get back and a lot of time was wasted because of the frustration. And, those frustrations really took a huge load. Actually, as I have been mentioning, after it being introduced, we got everyone back together and now, we are where I think we should have been 10 months ago. And, we have made a huge progress.

At the same time, what the government wants to do is set a date to say if they want to pass it or not. It is very difficult when people involved fight for what they believe and there are those who are told that this is what is going to be done and they start clashing.

That is why my comments in my report is that we really did have a hard time getting to where we are today when we should have been there 10 months ago. (interpretation) Thank you.

Chairman (interpretation): Thank you,

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Mr. Kusugak. Mr. Tootoo.

Mr. Tootoo: Thank you, Mr. Chairman. Thank you, Mr. Kusugak, for that response. I can only imagine how frustrating it must have been, and another word you used a number of times, "it was a frustrating working relationship," in your comments.

What you mentioned earlier in your comments is that we need to ensure that this legislation is done right. I couldn't agree with you more. I believe that if you're going to do something, do it right, otherwise, it leads to more problems down the road.

Just based on that comment, you also said that, "We are now where we should have been ten months ago," and throughout your opening comments, they say they've agreed to develop joint motions to deal with it and show the willingness to adapt to upcoming stuff. I think there is still another spot here where you said they've not yet scheduled some consultations.

So I guess given that, it would be your opinion that more work needs to be done to this prior to it being brought forward to the state where it is now. I'm just wondering if that is in fact how your office feels. I guess having intimate dealings with the committee, there's so much stuff... to say that, "We're going to do this." You know we're going into our fifth year now, and looking at an election coming up in the next year and a half, if these things don't get resolved by then, the intent of the people that are here today could be all fine and everyone agrees to it but tomorrow or after the next election, the mind set might not be the same with the next group of people that are there.

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I think, as you pointed out, that's why it's more important to have this stuff nailed down prior to it being done, otherwise, you're going to run into problems. This was our intent today but if there's a different leadership or different people involved, tomorrow it could change just like that and it could lead to more problems.

It sounds like, and maybe you can just confirm for the record for me, there's a lot of stuff that maybe you agree. Like you said, now, the steering committee has agreed to bring forward bills and there are some areas that you're going to work on. Like you said, without having that nailed down and without seeing it, you don't know for sure what it's going to be and neither do we.

By the time it does come to the floor here for the third reading and these amendments are there and they're not what you agreed to, or what the parties thought was coming forward, it's too late to do anything about it.

I'm just trying to confirm that if your office would feel much more comfortable having these things sorted out and incorporated in there and seeing it in actual black and white with the intent of what it's going to be spelt out prior to moving forward with this. Thank you, Mr. Chairman.

Chairman (interpretation): Thank you, Mr. Tootoo. Mr. Kusugak.

Mr. Kusugak (interpretation): Thank you, Mr. Chairman. Your comments are true. If the bills are going to be implemented, if what we had agreed to have been changed, we have to see it again to make sure that we're given the

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opportunity to voice our concerns, so that's one of the concerns that I have. That's why I had brought that up.

That's why I say that we need a proper and strong Nunavut *Official Languages Act*. That's what I believe. If we don't want to lose the Inuktitut language, then we need a strong Act. Looking at the future and for those of us who can speak Inuktitut, we should envision our future so that our grandchildren can speak Inuktitut and that their language would be recognized and be utilized.

The recommendations to these bills we dealt with as a steering committee, we had agreed to some of the issues but we have not come to consensus with some of the issues. I believe that we need to strongly work together and resolve this. Thank you, Mr. Chairman.

Chairman (interpretation): Thank you, Mr. Kusugak. Mr. Tootoo.

Mr. Tootoo: Thank you, Mr. Chairman. Thank you, Mr. Kusugak. Another thing that you mentioned here again, and it's all throughout here in your presentation, it said this was an issue that the steering committee has not been able to resolve and it seems like it's in there. I didn't bother counting how many times that that one was in there because it was in there a few times.

I don't know if you can or are able to give us an indication why there seems to be an inability to come to a consensus or resolve these issues within the committee. Thank you, Mr. Chairman.

Chairman: Thank you, Mr. Tootoo. Mr. Kusugak.

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Mr. Kusugak (interpretation): Thank you, Mr. Chairman. (interpretation ends) A lot of these issues deal with legality, legal stuff, and the funding. So what we want always ends up... like where our disagreement comes in is where, legally, they say that's not right and it's a funding issue. (interpretation) Thank you, Mr. Chairman.

Chairman (interpretation): Thank you, Mr. Kusugak. Mr. Tootoo.

Mr. Tootoo: Thank you, Mr. Chairman. I know when it comes to funding issues; I don't imagine it's an area of concern for your office or any of the other stakeholders in there. Once the legislation is passed, it becomes a government issue to deal with.

I know you mentioned the *Hansard* earlier. I think we spend a little over \$600,000 a year just on the *Hansard* and having it put out in English and Inuktitut.

As he mentioned earlier, too, there's a requirement for that stuff to be available in the three languages. However, in the government's point, they're saying, "Well, for things as big as that, we may," when it comes to dealing with the Legislative Assembly, the bills, and the records of the Assembly that it shall. Those are small words but they mean a heck of a lot. And they say, "We may, we may not."

So maybe if I could just get your opinion on some of the areas where words like "may" and what kind of concerns you have with things like whether the commissioner "may" or the government "may," or the minister "may". In some of those areas, you feel that that should be changed where they "shall" have to do it,

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or are there some cases where they "may have to" do it might suffice? Thank you, Mr. Chairman.

Chairman (interpretation): Thank you, Mr. Tootoo. Mr. Kusugak.

Mr. Kusugak (interpretation): Thank you, Mr. Chairman. (interpretation ends) I honestly believe that I think what should be there should be required because that's more firm, and "may" and "shall" are sending you the message that it may happen. I honestly believe that our issues are that it "should" be happening. (interpretation) Thank you, Mr. Chairman.

Chairman (interpretation): Thank you, Mr. Kusugak. Mr. Tootoo.

Mr. Tootoo: Thank you, Mr. Chairman. I think little things like that are important. Like you say, the intent of everyone sitting on the table and saying, "Oh, yeah, we're going to do it," and get the next group of people in, "Well it says 'may,' so we won't have to do it, so we're not going to do it." So I think that's why those things need to be spelled out very clearly in the legislation.

One of the other areas you mentioned in your report or in your submission and in your comments deals with the roles and responsibilities of the Languages Commissioner.

I know, having been involved in this standing committee as the chair in the First Assembly, going through that whole process of recruiting, looking for, and hiring a Languages Commissioner, a lot of the things that we're involved in that were the responsibility of that office, regardless of who's there, he notes, like I said initially, that those are significantly

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changed, and I think you said it significantly diminishes the current role of the Languages Commissioner.

I am just wondering if you could give us some examples of some of the things that you have done, or your predecessor, if you are aware, has done under the current legislation that you operate under, or the current roles and responsibilities that you operate under, that you would no longer be able to do if these bills were passed in their current form. Thank you, Mr. Chairman.

Chairman: Thank you, Mr. Tootoo. Mr. Kusugak.

Mr. Kusugak (interpretation): Thank you, Mr. Chairman. (interpretation ends) The changes that we see happening with the role of the Languages Commissioner, should this Act be passed, is being able to hire staff; our advocacy role. One of the things that we're doing right now is we are working with schools. Every opportunity that I get when I go into a community I go into the schools to talk to the students and promote how important language is.

When organizations ask for funding because they have a project that's related to language, more often than not it's related to the Inuit language and they need support. We look at their application and when we feel that the project that they want to work on and hopefully get funding for, if we support it 100 percent of the time, that group and that person gets this funding. Those are very important roles. They see our office as arms-length from the government. They're not afraid to come to us because they know we're arms-length from the government.

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With the new role that the commissioner will have should this Act go through, that arms-length is not going to be there anymore, and by just waiting to deal with people with problems over their concerns, that limits what our office can do.

We send our office, because of our role as Languages Commissioner, we send school items, award certificates to every school in Nunavut so that every child can be recognized for their work in literacy, whether it is in English, French, or Inuktitut. Those are very key components to keeping our language alive.

Every teacher we speak to when we see them and give little promotional items, they jump all over it because they know how important it is and it makes a child realize that language is important. And you give them a pencil, or wristband, or a t-shirt that says '*Inuktituurunnaqtunga*,' for example. So all those are what I think are important because seeing something is believing. If they can't see you, how can they believe you?

And I really feel that if you change the roles of the commissioner where the commissioner will not be at arms-length from the government, and be able to look at the government and give them advice and say, "You're wrong," or, "You're right," then the government can't do that themselves, if they're going to take that responsibility.

If I do something wrong at home, the last thing I'm going to do is slap myself. So if you change the role of the Languages Commissioner to where it's just with compliance and do not keep it at armslength, then the whole purpose of having a Languages Commissioner really changes

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because then it becomes a political position where an elected member will decide who and what is there.

So I don't know if I answered your question correctly but I truly feel that that difference is what really concerns me. (interpretation) Thank you, Mr. Chairman.

Chairman (interpretation): Thank you, Mr. Kusugak. Mr. Tootoo.

Mr. Tootoo: Thank you, Mr. Chairman. I couldn't agree with you more, Mr. Kusugak, on that. I'm sure that a question that you raised in the committee was, "Why do you want to do it like this?" If that question was asked, what kind of rationale was provided to you for them making those changes? Thank you, Mr. Chairman.

Chairman (interpretation): Thank you, Mr. Tootoo. Mr. Kusugak.

Mr. Kusugak (interpretation): Thank you, Mr. Chairman. (interpretation ends) To be honest with you, I wasn't approached prior to those decisions being made. I never met with anyone saying, or no one ever came to me and saying, "We're looking at making changes. This is what we're looking and this is where you are." So when I first heard it, it was more or less, I didn't have an input at that time when this idea was brought up to me. Thank you, Mr. Chairman.

Chairman (interpretation): Thank you, Mr. Kusugak. Mr. Tootoo.

Mr. Tootoo: Thank you, Mr. Chairman. It seems like a reoccurring habit of this government to do stuff like that and I would imagine you're a little surprised by it.

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Was any explanation offered to you as to why they decided they were going to do that because I'm sure if you're going to make some changes to something, you would go see the individual whose roles and responsibilities, or whatever it is, and say, "What kind of ideas do you have? Given your experience at working there, what kind of things could be changed to make it better?" Obviously, that didn't happen. But did they give you any explanation as to why they decided to do that? Thank you, Mr. Chairman.

Chairman (interpretation): Thank you, Mr. Tootoo. Mr. Kusugak.

Mr. Kusugak (interpretation): Thank you, Mr. Chairman. (interpretation ends) I really can't give you an answer on that because when I was approached at the last minute about this, I was shocked.

As my role as the Languages Commissioner of Nunavut, I truly feel that I try to represent every single person that lives in Nunavut. Like I said earlier, at our standing committee meetings and stuff, we had some issues where we've had people or organizations walk away, and having to mediate to try and get them back.

The next thing you know is that we weren't a part of it for a while, and then trying to get back, it was just... Like I said, we are where we were ten months ago, and that was part of it. So I really do not want to point fingers at anybody and I will just leave it at that. (interpretation) Thank you, Mr. Chairman.

Chairman (interpretation): Thank you, Mr. Kusugak. Mr. Tootoo.

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Mr. Tootoo: Thank you, Mr. Chairman. I can appreciate Mr. Kusugak's response and I think one of the things, which I don't know if the government seemed to forget when looking at this, is the Languages Commissioner is an independent officer of the Assembly and for our government.

This standing committee has the mandate that has everything to do with the Languages Commissioner. As far as I know, they didn't even consult with this committee on looking at basically changing the committee's mandate by making and suggesting some of the changes that they've put forward.

I look very much forward to asking the minister why they felt it circumvented the mandate of this committee and change it without even consulting with the committee. I know that the mandate for this committee and for all committees is passed by a motion in the House here, and by changing it, they're going around the motion of the Assembly. I've got concerns with that and I'm going to be addressing that with the minister when the appropriate time comes.

But I do strongly agree that there is a reason why that position of Languages Commissioner, the same with the Access to Information Commissioner, and the Integrity Commissioner are all independent officers of the Assembly. It is the need that they'd be at arms-length from government so that you don't have to worry about political interference in any issues because a lot of times, the public or anyone comes forward in any of these issues is dealing, a lot of times, with a Member of this Assembly, or a decision of the government.

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We have to ensure that that process is there for it to be looked at objectively and clearly without... like you say, if you do something wrong at home, you're not going to slap yourself for it, without them saying, "Oops, we made a mistake, so we're going to try and cover it up and don't say anything about this, or don't provide the information, or don't do this." People have to know and feel comfortable that if they have issues related to any of these areas, there is a process in place to allow for it to be looked at without political interference. That's something that I strongly believe in and that's why those processes are there. So I will be, again, looking to the minister to answer to some of that.

Another question I have is; in your submission you recommended the monitoring power so that the Languages Commissioner includes the authority to perform audits as a way to track the effectiveness of the Act. It's something I always believe is important, too, because you stood out there and said, "Oh, yeah, we did it but no one's following it, or it's not doing anything," it's like forgetting.

Everybody makes decisions based on the best information at the time but if you don't follow it up and see if it's doing what you intended it to do, then what good is it? And that's why I think that that's an important thing, as well as evaluating and following back to see if it's achieving whatever it is it's achieving what you intended it to achieve. Nobody's perfect. New information comes forward, different external factors change that affects any decision. It could be a good one today and a week from now, it could be bad based on something else coming up. You can't foresee everything. So I think that that's an important function.

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I'm just wondering if you could give us any specific indicators of language use and service delivery where you feel would be measured and audited in order to evaluate the effectiveness of these two proposed bills. Thank you, Mr. Chairman.

Chairman: Thank you, Mr. Tootoo. Mr. Kusugak.

Mr. Kusugak (interpretation): Thank you, Mr. Chairman. I apologize. (interpretation ends) I honestly feel that it would be monitoring; it's easier to constantly monitor when there's a review. I think that we thought we could monitor and see where things are. We can survey whether it is outside or inside the government, and these are some of the ways that we can keep an eye out as to where things are once this Act has been passed. (interpretation) Thank you.

Chairman (interpretation): Thank you, Mr. Kusugak. Mr. Barnabas.

Mr. Barnabas (interpretation): Thank you, Mr. Chairman. I would also like welcome the Languages Commissioner for making an appearance before the standing sommittee and I would also like to welcome the people in the Gallery.

I would also like to thank you for all the work you've done as the Languages Commissioner. I am well aware that it's not an easy task because of the different dialects and the different languages that are exercised in Nunavut, and in some cases, the totally opposite meaning from one dialect to the other.

Even though that's the case, I would like to ask you a question about your submission on Bill 6. You recommend **Δ⁶/«ΣC⁶⁶:** ⁶d/⁶α C⁶, DD. Γ⁶C d/U⁶⁶.

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Chairman (interpretation): Thank you, Mr. Barnabas. Mr. Kusugak.

Mr. Kusugak (interpretation): Thank you, Mr. Chairman. I've stated that on more than one occasion that our office is responsible for three official languages in Nunavut.

With the Francophone society, I see them working extremely hard to ensure that their language is recognized and utilized in Nunavut. The French language is recognized in the federal *Languages Act* and they can receive funding and support from the federal government, but in Nunavut they are a minority.

Due to the fact they are a minority, they recognize the way the Inuit feel about their language. It's either because they don't want to overshadow the Inuit language, or because they don't want to weaken the use of the English or the Inuktitut language, the Francophone society work extremely hard to make sure that their language is used in Nunavut. The government has to recognize the languages.

The French language; we know exactly

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where they're coming from. As the Languages Commissioner, we have worked extremely hard and we support the French language being included in Bill 6.

Chairman (interpretation): Thank you, Mr. Kusugak, Mr. Barnabas.

Mr. Barnabas (interpretation): Thank you, Mr. Chairman. Thank you, Mr. Kusugak. As the Languages Commissioner, do you have meetings with federal departments, Crown corporations, or federally-regulated businesses to discuss ways to improve Inuktitut services to the public? For example, have you met with Canada Post, or any of the banks to explore ways that they can improve their Inuktitut services? Thank you, Mr. Chairman.

Chairman (interpretation): Thank you, Mr. Barnabas. Mr. Kusugak.

Mr. Kusugak (interpretation): Thank you, Mr. Chairman. Yes, we have met with the federal government, with various departments, and we've met with the private sector. We have supported Canada Post on how they can provide more Inuktitut documents or signages, and we've told them that they have to hire Inuktitut speaking people in Nunavut.

The private sector, such as the Northern Stores and Arctic Co-ops, even called our office to discuss the fact that they want to provide Inuktitut signages because that's where they make their money. If these bills are implemented, they want to prepare ahead of time but their headquarters are in Winnipeg for Northern Stores and for the Arctic Co-ops. I have not physically gone down to their headquarters but I have spoken to them

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through the telephone.

So those are some the issues that we dealt with in our office. Thank you, Mr. Chairman.

Chairman: Thank you, Mr. Kusugak. Mr. Barnabas.

Mr. Barnabas (interpretation): Thank you, Mr. Chairman. I have two more questions, and then I will allow my colleagues to ask questions.

(interpretation ends) In your submission you recommended that the *Inuit Uqausinginnik Taiguusiliuqtiit*, the Inuit Language Authority, be re-evaluated so that it is either an independent officer of the Legislative Assembly or a nongovernment organization. Can you explain why you have concerns with the way Bill 7 proposes to establish this body and indicate why you think your approach would be better?

Chairman (interpretation): Thank you, Mr. Barnabas. Mr. Kusugak.

Mr. Kusugak (interpretation): Thank you, Mr. Chairman. (interpretation ends) First of all, in order for the *Inuit Taiguusiliuqtiit* to be effective and strong, it has to be at arms-length from the government because it cannot be influenced by the government.

It has to be at arms-length just like the Office of the Languages Commissioner is at arms-length from the government; just like the Nunavut Arctic College Board is at arms-length from the government, so that tough decisions can be made without any pressure from politicians or from the government because we're dealing with language, and in order to have a strong

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board, they have to feel free to make decisions for the people they represent.

In my submission, I said that once the board is selected, they should have the authority to appoint or elect their chairperson because I really think that if the board is going to be strong, that they, themselves, know who should be leading. And, for that reason, I truly believe that an arms-length board from the government can make independent reports and stuff that really focuses on what the people want and need. (interpretation) Thank you, Mr. Chairman.

Chairman (interpretation): Thank you, Mr. Kusugak. At this time we still have another 15 minutes. Your office is very important to our language issues. Mr. Barnabas.

Mr. Barnabas (interpretation): Thank you, Mr. Chairman, for allowing me to ask questions. In your submission, you discuss the proposed timelines for implementation of Bill 7 and indicate that you feel these timelines should be shortened. You recommend that all sections of the bill come into force one year after it receives assent, with the exception of section 8, which addresses education in the Inuit language. What do you feel would be an appropriate timeline for the implementation of section 8, "Inuit language Instruction" of Bill 7? Thank you, Mr. Chairman.

Chairman (interpretation): Thank you, Mr. Barnabas. Mr. Kusugak.

Mr. Kusugak (interpretation): Thank you, Mr. Chairman. In our submission we want to do this as soon as possible, like by 2017 that the Inuktitut language instruction be used and their target date is

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We know that we need to be taught and instructed in the Inuktitut language. I know that the schools in Nunavut provide Inuit language instruction from kindergarten to grade five. I believe that once they start using Inuktitut language instruction in the smaller communities, when you see children being able to speak Inuktitut fluently, we're very proud of them. We can become one and agree with each other, and it's already there.

I know it's already been set there but I can tell you I was a teacher in 1993 in Rankin Inlet, in the Leo Ussak School from kindergarten to grade six. There, I have seen kindergarteners being taught by grade five students and they were being taught in the English stream. The teachers of kindergarten would have to make their Inuktitut and English curriculum from grade one to grade five.

They're already there and they're being implemented but in this bill they're not recognized. For example, I'm looking at the education bill, if it should be passed, that we should be advocating that and we can reach that goal even before 2019; that the students can graduate being able to speak Inuktitut.

I have seen a non-native student who became fluent in Inuktitut and he's one of the teachers in Rankin Inlet. He teaches the Inuktitut language in one of the schools in Rankin Inlet and he teaches his young teenage peers. He became capable of speaking Inuktitut.

So looking at the timelines of the bill, that's why I recommended that the timelines should be shortened and we can enhance it. Thank you, Mr. Chairman.

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J%b°Φ7°Φ%DJC. 'dy°Φ'C, **Chairman** (interpretation): Thank you, Mr. Kusugak. Mr. Kattuk.

Mr. Kattuk (interpretation): Thank you, Mr. Chairman and Mr. Kusugak. I agree with you in regard to the language. We need a good Language Bill for Nunavummiut and I agree with that, and that's the only way it can be applied to Nunavut.

Before I ask a question, I would like to say that when we were sent to another community for education, when I was growing up at that time I used to follow my father around when he was providing food for us for our survival by hunting. In those days I didn't know how to read and write in Syllabics.

When we went school, we heard that the plane was going to the Belchar Islands. My colleague, who came from the same community, in those days there was a holy bible that had *Ai*, *Ii*, *Uu*, *Aa* Syllabics, he started teaching me traditional Syllabics that were used. And then the next day, due to the fact that my mother was at the sanitarium, my father wanted to write a letter to my mother. So I had to write a letter using the Syllabic form. I don't remember what I wrote.

When we got back while I was in grade one, we were living in an outpost camp. There was a small child who got ill. The Hudson Bay Company Store Clerk was the only white person in our community. There were no health workers in those days and I had to be an interpreter with a grade one level of education to the Hudson Bay Company Clerk. I don't even remember how I interpreted.

I do agree with what the commissioner

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said that we need good Language Bills for Nunavut. I will be asking my question in English.

(interpretation ends) In your submission, you discuss the use of *Inuit*Qaujimajatuqangit principles to work out problems in an adaptive, nonconfrontational and culturally relevant way. However, you also raise the issue of administering fines as a last-resort resolution to non-compliance with the Act. What kinds of issues do you feel should be taken into consideration to determine when *Inuit Qaujimajatuqangit* principles are no longer an effective tool in reaching compliance? (interpretation) Thank you, Mr. Chairman.

Chairman (interpretation): Thank you, Mr. Kattuk. Mr. Kusugak.

Mr. Kusugak (interpretation): Thank you, Mr. Chairman. (interpretation ends) I think that we have to find every way to resolve any kind of problems that we. We have to look at working together in putting in a language plan. I think that it is important that we meet face-to-face when we're dealing with organizations or businesses that do not want to comply with the legislation. (interpretation) Thank you.

Chairman (interpretation): Thank you, Mr. Kusugak. Mr. Kattuk.

Mr. Kattuk: I have one more question. In your submission on Bill 7, you recommend that the term "any customer or client services" under section 3(1) be defined to provide clarification for the requirement of services in the Inuit language. What specific types of customer or client services do you feel should be included in this definition? Thank you,

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ΛϟϓΡΠσ[®] Λ[®]δΥ[®]λ[®]λα[©]ς[®]Λ[®]Κ[©]Δ[©]. ʹϭϧϒ Mr. Chairman.

Chairman: Thank you, Mr. Kattuk. Mr. Kusugak.

Mr. Kusugak: Thank you, Mr. Chairman. I think that there have to be signs indoors that are in the language; I think bills, invoices, there's also written correspondence that should be in there. Thank you.

Chairman: Thank you, Mr. Kusugak. I have one more question from Mr. Tootoo.

Mr. Tootoo: Thank you, Mr. Chairman. Before I ask my question, once again, I just want to thank Mr. Kusugak for his work and wish him the best for whatever he chooses to pursue after he leaves his office. I'm sure that he won't have any difficulties and I wish him the best.

One last question I want to ask and I ask this because as the Languages Commissioner for Nunavut, he has to look at all the official languages and not just Inuktitut. But is there anything in either of these two draft bills that would either weaken or diminish rights of the other official languages as outlined in our federal *Official Languages Act*?

In your view, is that something, or is there anything there that would indicate that to you in your review of those two bills? Thank you, Mr. Chairman.

Chairman: Thank you, Mr. Tootoo. Mr. Kusugak.

Mr. Kusugak (interpretation): Thank you, Mr. Chairman. (interpretation ends) The short answer is no. I really think that if this Act goes in the way we want it, the three languages will be equal and that is

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Chairman (interpretation): Thank you, Mr. Kusugak. (interpretation ends) Your final supplementary, Mr. Tootoo.

Mr. Tootoo: Thank you, Mr. Chairman. I thank the Languages Commissioner for that response, but he said no, and then he said if it goes through the way we want, and from everything I've heard, the way we want, or the Languages Commissioner's Office, and it's not necessarily what is there.

So I'm just wondering if he can just confirm that in its current state, these draft bills; does it do anything to weaken or take away rights of outlying in our federal *Official Languages Act*, in its current state. I just want to get a confirmation that it could be read two different ways. I just want to get that confirmed. Thank you, Mr. Chairman.

Chairman: Thank you, Mr. Tootoo. Mr. Kusugak.

Mr. Kusugak (interpretation): Thank you, Mr. Chairman. (interpretation ends) Right now, I think there is French, there is a significant demand, but like I said, in our Act, all three languages have to be equal. I'll just leave it at that.

Chairman (interpretation): Thank you, very much, Mr. Kusugak, for your submission to the standing committee and also to your opening remarks. Your comments are very well taken by the standing committee, and if we do have any questions, we will be able to correspond with you publicly.

Lastly, do you have any closing remarks,

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Mr. Kusugak?

Mr. Kusugak (interpretation): Thank you, Mr. Chairman. I would like to thank you very much for appointing me as the Languages Commissioner of Nunavut. I would like to thank John Quirke, too, for providing support to me. And, to my fellow Inuit of Nunavut, I would like to thank all of them for recognizing me and providing support to me.

I apologize, as you are aware I have a wife, a family, and grandchildren living in Rankin Inlet. Those are my main reasonings for resigning and I'm very proud to have my position. I would like to apologize for forgetting to acknowledge our Public Affairs Officer, Elsa Lapp, but I do want to thank her for working hard.

There is only two staff in our office so I ask that God bless you all. Thank you, Mr. Chairman.

Chairman (interpretation): Thank you, Mr. Kusugak. Before we take a break, my colleagues here have expressed their gratitude for taking on your position. So on behalf of the committee, I would like to thank you and we are sorry to see you resign from your position, and the job that you were working in was for the whole of Nunavut.

We understand that you are resigning due to your own personal issues because we want to be with our family and that's your main reasoning. We wish you well in the future and that you go back with your family.

We'll take a short break at this time until 11:25 and if you'd like to join us for a coffee, we'll be in the Natsiq Room.
When we come back we'll deal with

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>>Committee recessed at 11:12 and resumed at 11:30

Chairman (interpretation): Thank you very much for coming back. We will begin once again. I would like to thank Madeline Redfern for making a submission. Go ahead with your opening remarks.

Ms. Redfern: Thank you, very much, Mr. Chairman. I would like to thank the standing committee for having these hearings and offering me the opportunity to come and speak before you.

My name is Madeline Redfern. I am from Iqaluit. I am one of the Ikitsiraq Law Student graduates. I clerked at the Supreme Court of Canada with Madame Justice Louise Charron and I'm currently working with the Qikiqtani Truth Commission as their Executive Director.

In my opening remarks I would like to say that I am very thankful to see that this government is passing some language legislation. I think it's incredibly important that the legislation not only provides for rights for all three language community speakers and also it provides for obligations both to the government and third parties, such as business and municipalities.

I think all Nunavummiut very much desire to see our territory not only supported with the legislation that enables to have the Inuit language as the primary language in the work place, both at the government and private businesses, that it be the primary and majority language of instruction and education in our schools, that it be the language in our daycares,

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that it be the language in business when people are going and getting their services, so that when we have our society, wherever you go in whichever community, it is being the language that people are able to receive and communicate in the Inuit language.

I remember when I was in tourism, and even still today, the number of people who come from the south and around the world who are amazed, and somewhat shocked and surprised, that we don't have the Inuit language spoken more often in certain communities such as Iqaluit, which is the capital.

I think when we begin to stay and live here and work here, we accept that English is usually the language that we can automatically always receive in business and in government, and that it is troubling and dismaying that when we have Inuit unilingual speakers who are not able to get these services in the Inuit language when they go into a taxi, when they go to the hospital for medical services, when they want to buy groceries, when they want to basically call the RCMP for emergency services, the dispatch is not always offered in the Inuit language.

So I see this as an opportunity with the passing of these legislations to change this reality and I appreciate that in many of the smaller communities the Inuit language is the majority and predominant languages, and that is wonderful but it's not the case in all communities, and in some communities like my home community in Iqaluit, the Inuit language is getting less.

The younger generation aren't speaking Inuktitut as much; my generation, some understand but don't speak; and then there ٧٢٠٠٥٩٠

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is the younger generation that don't even understand. We have to change the tide.

I looked to what Quebec did in the 1970s when it was facing a very similar situation where English was the language of power, it was the language of commerce, and it was the language of government, and that government decided that it needed to do something. And the primary means of mechanism that it used was legislation.

Yes, there were some negative effects. A whole bunch of Anglophones moved out of Quebec, a whole bunch of English businesses left, but it rebounded and the society in Quebec changed. The language in the government is French, the language in school is French, and if you want a job, you speak French. That's not to say that the Anglophones don't have some basic language rights, which they do, as provided under the Constitution and the Charter. I see the same thing happening in Nunavut, or I hope to see the same thing happen in Nunavut.

Just because we increase Inuit language rights through our legislation, which I believe this jurisdiction has the right and the ability to do so under the Charter and the Constitution, does not automatically diminish the language rights of the French or the English.

It's like a disabled person. If you increase the rights of someone who is disabled so that they have more access to services, it doesn't diminish the rights of us abledbodied persons. Raising up rights does not automatically diminish the rights of the Francophones or the Anglophones.

So I see an immense and wonderful opportunity as I said to change our society. So those are my opening remarks.

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You've received my submission and I have some particular points that I touched.

This legislation has been touted as giving all three language groups equality, and to a large extent under the *Official Languages Act*, it does, except in one key area. It does not provide for the automatic translation of legislation in Inuktitut.

And I totally understand and appreciate that this legislation can't come into immediate force in all provisions immediately the day that it comes into force. However, that is why there are certain provisions that there are phased in approach. There is absolutely nothing in the *Official Languages Act* that envisions 20 years from now a requirement that the legislation will be in the Inuit language. It's silent.

Yes, it does provide for the ability to have some legislation in the Inuit language as determined by the priority of the Legislative Assembly. The legislation is automatically required to be in English and French.

I would like to see the legislation provide for some deadline to allow and ensures that one day, that we do achieve true equality in every single provision of this legislation. So whether it be 20 years, 25 years from now, but have a deadline stated because if it's not there, then it's solely at the discretion of the government.

I've been told that the legislation could be amended one day so that this legislation could be in the Inuit language, and I'm saying, "Well, why don't you just put a deadline in, and if you can't achieve it in 20 or 25 years from now, then make the amendment to extend the fact that that provision is not enforced for another five

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or ten years."

I know we don't have enough Inuit lawyers who speak Inuktitut today. I hope that Akitsiraq II will happen and get off the ground, but if you don't have it in the legislation now, it shows that this government is not serious about substantial equality in the future and that all provisions of this legislation will ensure equal status and rights.

My next section is the Languages Commissioner. I think I mirror a lot of previous submissions but I strongly believe that the Languages Commissioner must have the right to promote and educate Nunavummiut about language rights.

This promotion and educational awareness often leads people to begin to understand what their rights are to even know that their rights are being violated. There are too many instances that the people don't know what their rights are, so they don't or can't come forward and make a complaint.

If the Languages Commissioner is given this authority and goes into the communities and says, "This is what the language legislation provides for and this is what your entitled to," and people often go, "Well, that doesn't happen when I call the RCMP dispatch for emergency services, or when I went into the store and spoke Inuktitut and the person wouldn't speak back in Inuktitut to me. Oh, my rights were being violated." That's incredibly important that that Languages Commissioner has that ability under this legislation.

One of the unfortunate realities I think is that the Government of Nunavut may be

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the largest potential infringer of the language legislation. It's unfortunate that the Francophones in the Northwest Territories in the case of NWT Franco-Tenoise versus Canada and the Attorney General, actually, it was the Francophones who said, "The territorial government is not respecting our language rights that is contained under that official language legislation," and they were able to document all their rights that were being violated by their government, and they were successful in their case and they won. And the judge basically, in his judgment, stipulated that the government had to undertake certain actions to change the way that it did business to ensure that the Francophones' rights were not violated.

Unfortunately, the Government of Nunavut may be, potentially, one of the largest infringers, and as such, if it ends up there's the legislation that allows for the payment of a fine, the government is paying a fine to itself. That seems absurd.

I would like to see in this legislation a provision that allows that the fine, if it is the Government of Nunavut, be paid to the Office of the Languages Commissioner to allow the office to do the work that it needs to do to ensure that language rights are not only not violated but that real changes are made.

I would also like to see and ensure that if the Government of Nunavut does pay a fine to the Office of the Languages Commissioner that it does not instantly, in the fiscal year budget, decrease the amount of money that the Office of the Languages Commissioner receives so literally the office receives a net zero gain.

The Official Languages Act also provides

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for enforcement of the ruling of the Languages Commissioner if it deems that there has been a violation. Most individuals, unfortunately, do not have the resources, knowledge, skill, or ability to go to court to get their rights enforced.

I would like to see the legislation contain a provision that allows the Languages Commissioner to seek enforcement on behalf of the individual. I also understand and appreciate that the Languages Commissioner does make a report to the Legislative Assembly and does provide recommendations.

And if it is the government who happens to be the infringer in that circumstance, there is a possibility that the amount of limitation period in the legislation would end up disallowing the Languages Commissioner from making that application in court because it has a short limitation period. Therefore, I would like the legislation to contain a provision that allows about a 12-month period for the Languages Commissioner to go to court to seek enforcement.

That gives the government a period of time also to actually hear the recommendations of the Languages Commissioner and make the necessary changes without the Languages Commissioner having to go to court. However, in the event that the government hears the Languages Commissioner's recommendations and does not make those changes then he can go to court and seek enforcement.

That is my submission on the *Official Languages Act*. Would you like me to continue to go onto my submission on the *Inuit Language Protection Act*?

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Chairman (interpretation): Please proceed.

Ms. Redfern: Thank you, Mr. Chairman. The *Inuit Language Protection Act*; I am very excited by this legislation; it provides for, on the whole, many of the rights and obligations that Nunavummiut want. However, I feel that there are a few things in the Act that could be improved.

I think that in the preamble and in the introduction of the legislation, the Inuit language should be noted as "the" language of education; as "the" language of work; as "the" language used daily in Nunavut society; not simply "a." We, I think most people that I know, would like to see the Inuit language elevated that it becomes primary. This still allows and provides for English and French rights' holders to still access the government services in the English language, as the Constitution and Charter requires.

It's important to note that the Inuit language rights, I believe, enjoys constitutional status, not only section 35, which recognizes and confirms aboriginal rights, but also that in the Constitution there is section 22. Now, section 22 provides that as it flanks English and French language rights, such as in education, it does not abrogate or derogate from existing languages that were used when the Constitution, in 1982, came into force and the Inuit language was very much in use.

And so, one of the comments that I have heard earlier is the government is very cognizant of the fact that as the government increases Inuit language rights, it can't do so to diminish the English and French rights. I am saying that I understand and appreciate that, but

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the Inuit language does enjoy constitutional status. It's not just simply a third add-on language that is less than; it is up there in the Constitution.

In the *Inuit Language Protection Act* there is a provision for active offer under the public service. I believe that active offers should be defined in the legislation. It was one of the issues in the NWT Federation; the Franco-Tenoise case, that I mentioned earlier, if the court recognizes that this active offer is an integral part of language rights; it is one of the fundamental foundations for the principle of substantive equality.

When the government or private business is obligated to provide services in the Inuit language, it must do so from the very start; it must be clear and it must be effective; it must be implicit; it must be on the telephone; it must be in the signage; it must be in the documentation; it requires positive steps by the government to ensure that when people come to the government, or the private business, that they're acknowledged, greeted, and engaged in the Inuit language so that there's an instant respect and recognition.

Often when people are only greeted in the English language, people feel as if their language is not respected and not recognized. It actively invites the person to speak in the Inuit language and that they know that they will receive services in the Inuit language, that their language is not subservient.

The *Inuit Language Protection Act* also provides the provision for signs. I'm concerned that the provision, as it is written, may simply be interpreted by the government and private businesses as simply just exterior signs, or the very first

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signs that they come into in the interior. However, I believe this provision needs to be expanded so that all signs, whether it is put for the washrooms or directions, once you've gotten past the lobby, the signs are also in the Inuit language.

The *Inuit Language Protection Act*, unfortunately, doesn't specifically include a section for the private sector. There are provisions that apply to the private sector but it could have been laid out differently so that while there's provisions specifically to the territorial government, that a private sector section had been actually incorporated, it would have made it clear for the private sector to know exactly what their obligations are under this legislation, and it also would ensure that the language right holders know what rights they have with respect to the private sector.

Unfortunately, as it currently stands, the *Inuit Language Protection Act* does not extend the right to work in the Inuit language in all businesses. I understand that this was partly due to, I guess, a fear that the Government of Nunavut didn't adequately consult with the business community. I don't think that is a good enough reason not to have this right to work in the Inuit language in the legislation.

There is a provision in the legislation that allows for businesses who could seek a request to be exempted if it is going to cause them undue hardship. They make an application to the Office of the Languages Commissioner and explain that either the work force is too small or it's a single sole propriety, and they just can't financially or feasibly hire an additional staff person to provide services in the Inuit language.

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So it makes more sense to need to just automatically extend this right to work in the Inuit languages in the private sector, in businesses, and if it's going to cause undue hardship, there's an exemption provision.

The legislation also provides for Inuit language plans for government. If we do extend the right for people to work in the Inuit language in the commercial and business sector, then I would also like to see a corresponding requirement for businesses of a certain size. And, the Quebec *Charter of French Language* provides that if organizations are more than 50 employees, then they have to develop an Inuit language plan.

So I would see a business like
NorthwesTel, the Arctic Co-operatives
Limited, the North West Company, they
have a large number of employees; they
would have to develop Inuit language
plans. While I understand and appreciate
that many of these businesses already hire
and have a large number of Inuit
employees, there's a difference when
there's some thought put into the
requirement of actually putting in place
language plans.

Right now, if there is a provision that's discretionary, businesses may submit a plan to the commissioner. I think it's different when it's a mandatory requirement. The Languages Commissioner, then, would review and make recommendations of where it could be strengthened or simply approve if they're sufficient.

Also with respect to penalties under the *Inuit Language Protection Act*, I would like to see an increase of greater fines for repeat offences. I don't see anything there

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Especially for repeat offenders, if you increase the fines, you're going to ensure compliance. With respect to the enforcement in the Nunavut Court of Justice, I also similarly recommend similar provisions as I stated earlier under the *Official Languages Act*.

I'd like to touch on a couple of more things. I think that the education provision provides for fully proficient language graduates. This is not defined. As I said earlier, I would like to see that the majority of the education be in the Inuit language and that it's not simply a language course that is taught from kindergarten to grade 12. It makes sense again, because of reality, that the government takes a phased-in approach because we don't have the curriculum and we don't have the teachers. But again, by having this in the legislation, it ensures that the government is required to fulfill these target dates.

I would also like to note that in the daycare provision, while the *Inuit* Language Protection Act provides for the development of materials and programs, I find it incredibly odd and possibly as a gross oversight that the daycares, while having programs and materials, are not required to deliver these services in the Inuit language. So you could have the materials and the programs but there is no implementation requirement.

I think everyone is aware that most people obtain or absorb a language most

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efficiently from the day that they're born until five years of age. The French have found that by having a French daycare, it has ensured that by the time their children are ready to go into kindergarten or grade one, they already have a strong French language.

Prior to their own French daycare, what was happening is that while their parents and their children had the right to a French education, they didn't have very good French and they often had to learn French in kindergarten. So I would like to see something similar in this legislation that, as I said, ensures that the daycares deliver services in the Inuit language.

I know there's a daycare here in Iqaluit that just recently opened and it has 20 children. I know several of the parents and they are astonished, amazed, and thoroughly thrilled at how much the children are picking up the Inuit language compared to basically the other daycares that the children have been in. They're singing songs; the parents have to learn the songs that their children are singing in the Inuit language. It's just incredibly valuable.

Lastly, the legislation is only as good as it is implemented. So while there are rights and obligations in both of these legislations, I think there are certain effective dates that don't reflect the immediacy that we wish to see.

It would be useful to have certain provisions where there is currently no dates set, including the legislation that shows at what point in time the government, the private sector, the municipalities, and courts are required to fulfill the provision of these language rights.

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Thank you, Mr. Chairman, and thank you to the standing committee. That is my presentation.

Chairman (interpretation): Thank you. The members of the committee have questions. We will be here for another 27 minutes. Mr. Barnabas goes first.

Mr. Barnabas (interpretation): Thank you, Mr. Chairman. I would like to welcome you, Madeline. Yes, it's true when you spoke about our mother tongue. Many times Members of the Legislative Assembly have spoken on the issues of emergency services, such as the RCMP, health and social services, and the stores.

Since the language is not recognized, there are hardly ever any interpreters available in those institutions. There are problems occurring with elders, especially with different languages, like lack of having Inuktitut speaking RCMP officers, or when Inuit people want to make a complaint to RCMP, there is no one who is available who can speak in Inuktitut.

I am very pleased with your submission when you talked about that, which definitely has to be recognized because our elders would like to speak their own mother tongue. I have been given submissions from my constituency in regard to our elders who are Inuit unilingual speaking people, when they make their phone call and when they call higher services within the government.

They should have the right to speak in Inuktitut without having any problems. The problem that we are facing is huge today, especially for the Inuktitut unilingual speaking people. I know that we have ministers that can speak Inuktitut

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We have been a government for seven years and I hope to see it being resolved but it's quite a slow process. Many Inuit people are not happy with that, especially with patients having to go to the hospital and for recipients for emergency services.

(interpretation ends) In your submission to the standing committee, you recommend that all items published in the *Nunavut Gazette*, including regulations, be fully translated by the year 2020. Much of what is published in the *Nunavut Gazette* is highly technical. For example, a recent issue of the *Nunavut Gazette* included the government's new investment regulations. Let me quote a section from this:

"If an issuer of short term paper or bonds referred to in subsection (1) or (2) has a credit rating that varies in respect of different security issues or if the credit rating of a government referred to in paragraph (1)(a) or (b) or (2)(a) or (b) differs from the credit rating of one of its unconditionally guaranteed agencies referred to in paragraph (1)(c) or (2)(c), the minimum acceptable standard of credit worthiness must be better than or equal to a rating of "R-1 Low" from the Dominion Bond Rating Service Limited."

Given the shortage of language resources and the need to provide more resources for teaching Inuktitut and Inuinnaqtun in our schools so that young people actually learn our languages, why do you believe that translating this publication is such a priority? Thank you, Mr. Chairman.

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Chairman: Thank you, Mr. Barnabas. Ms. Redfern.

Ms. Redfern: Thank you. I think I'll respond to your comments and questions in order.

First of all, I appreciate that many unilingual elders are currently not receiving all services in the Inuit language. I think it's also important to remember that bilingual speakers, which are younger generations, should also have the right to be served in the Inuit language and not just the unilingual.

With respect to what you mentioned about the Inuit language in the government, at this point in time I think I would like to see, ideally with the Inuit language plans, that the government does provide Inuit language training at all different levels and that it's useful to have not only the deputy minister speak the Inuit language but also other managers.

Specifically, now, to address your question, under the current legislation on the *Inuit Language Protection Act* that provide for a deadline of 2019 for the education provision, therefore, that is a phased-in approach. I made a recommendation that the legislation provide for automatic translation in the Inuit language by 2020, it could be 2027 or 2030. What I was saying is that some future date, while I totally understand and appreciate that the government has limited resources, it already is required under legislation to get, as you just said, the Inuit teachers and the materials by 2019.

I am suggesting that sometime in the future, after that date, we begin to have a requirement to have a legislation regulation in the Inuit language. The

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reason why I believe that to be important is that laws are all about values of what people can expect because of their rights and what people are not allowed to do by law; it needs to be in the Inuit language. Laws are developed for the people, by the people, and it affects the lives of the people.

I find it shocking that one day that we have the language legislation only in English and French, and that we never envisioned that one day that the laws are accessible to everyone who they're going to affect. So that is why I emphasize that I know that as they are highly technical, it's very legalistic and it's like a separate language, but we need to envision that some day by 2027 to 2030 that this government is committed to having the legislation in the Inuit language. Thank you, Mr. Chairman.

Chairman: Thank you. Mr. Barnabas.

Mr. Barnabas (interpretation): Thank you, Mr. Chairman. (interpretation ends) In your submission to the standing committee, you recommend that the money from any fines levied under Nunavut's language legislation be paid to the Office of the Languages Commissioner. The Languages Commissioner is responsible for investigating alleged violations of the legislation. Wouldn't your recommendation simply create an incentive for the Languages Commissioner to try to maximize the number and amount of fines that are imposed, so that the office's budget would increase?

Thank you, Mr. Chairman.

Chairman: Thank you, Mr. Barnabas. Ms. Redfern.

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Ms. Redfern: Thank you for your question, Mr. Chairman. I think that the legislation could contain provisions that would ensure that the Languages Commissioner would not unduly find government or businesses to be in violation and that a fine is their immediate and automatic response to a language violation. The legislation can contain provisions that ensure that the Office of the Languages Commissioner works with the potential offender or violator to make a recommendation so that they come into compliance, but that's when and if all of these recommendations and measures are not adopted at that point in time the fine would be levied.

So there are ways in which to craft the legislation but it is not in the first or instant and automatic imposition of a fine because I think that the Office of the Languages Commissioner; the primary purpose is not to increase its budget but to ensure that actual rights are enjoyed, respected, and not violated. Thank you, Mr. Chairman.

Chairman: Thank you. Mr. Barnabas.

Mr. Barnabas: Thank you, Mr. Chairman. (interpretation) This will be my last question. (interpretation ends) You also recommend that all of the legislation passed by the Legislative Assembly be published in all official languages by the year 2020, and that the different versions be equally authoritative. As a law school graduate, you will be aware of the complexity of legal terminology. Given that all of Nunavut's major organizations face significant capacity challenges in providing translations of even basic documents, especially in Inuinnaqtun, how realistic is this goal and how would

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you recommend the government try to achieve it? Thank you, Mr. Chairman.

Chairman (interpretation): Thank you, Mr. Barnabas. Ms. Redfern.

Ms. Redfern: Thank you, Mr. Chairman. Yes, as I had said earlier this committee can choose to determine what future deadline is in the legislation. So if it feels that 2020 is too early, it could choose a different date of 2030, 2040; but as I said, by having a deadline in place, it provides for the substantive equality rights of all three languages in Nunavut, and also the value of having it being equally authoritative ensures that when and if there are interpretation issues of the legislation that the Inuit version is considered by the courts.

And since the Legislative Assembly, thankfully, functions significantly in the Inuit language, it's important that the thinking and the understanding of the legislatures, who are predominantly Inuit, look at the Inuit language version and that that is what they understood and that is what they intended the law to mean, and an absurd or a different, unintended interpretation is not the one that either government or the businesses adopt.

So as I said, I understand and appreciate that law and legal terminology is often very technical and complex but if you adopt a deadline that is attainable, then I strongly recommend that it shows that this Government of Nunavut is serious in ensuring equality in all provisions of the *Official Languages Act* in the future. Thank you, Mr. Chairman.

Chairman (interpretation): Thank you. At this time if anyone have any questions. Mr. Tootoo.

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Mr. Tootoo: Thank you, Mr. Chairman. Thank you, Ms. Redfern, for coming and making your submission and presentation. I have a question. You were saying, and I agree with you that all our laws and all the bills that we pass in the House here should be in all three languages. In fact, they are already.

I'm just wondering why they have in section 5 in the *Official Languages Act* that shall be printed in both English and French equally authorative, and then it goes on to say that the translation the commissioner and Executive Council may order. All three are in here now already.

I am saying that that should happen now and I think that it's important that people can read what they want to be able to, if they are unilingual, and want to be able to read it in Inuktitut to see what we've done.

The other thing I am kind of puzzled on in here and I know that it has to deal with the *Gazette*. The *Gazette* is where all the regulations are posted. More and more we're seeing governments trying to move stuff out of legislation and into regulation. So when you see they have a right to read the bill, the actual bill, but maybe 50 places in there it says the minister may, by regulation, so it doesn't really tell you anything.

The bill needs to be there right now so that people have the ability to look at it in any language, why, then are you saying that those gaps are in there? That doesn't really give them the ability to do that unless the regulations in the *Gazette* are in all three languages as well.

So maybe I would like to just get an

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 opinion on that because, you know, it gives you half the picture but it won't give you the whole picture until 2019 or 2020. Maybe if I could just get your thoughts on that. Thank you, Mr. Chairman.

Chairman (interpretation): Thank you, Mr. Tootoo. Ms. Redfern.

Ms. Redfern: Thank you, Mr. Chairman. Yes, well, it may be the general practice of the Legislative Assembly to have most of its legislation automatically translated into the Inuit language because it is discretionary, it is not automatic. There are many, many pieces of legislation that this new government is in the process of developing, such as Nunavutizing old NWT regulations or creating brand new ones, like the *Inuit Language Protection Act*.

So I'm suggesting by removing that discretion and ensuring that it will automatically happen one day, that is why I included provisions to have the requirement of the legislation and regulations in the *Nunavut Gazette* to also require automatic translation some date in the future. You're absolutely right.

Often legislation is very broad and provide for the discretion of the minister to develop regulations, like the Nunavut *Wildlife Act*, which then is where the fines get imposed for hunting seasons. So the real nuts and bolts are often in the regulations.

So, again, because it dictates what peoples' rights are and what they can and can't do, and where fines, or possible offences like imprisonment, it is incredibly important that some time in the future these instruments are all made in the Inuit language. So I am in agreement,

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and I strongly advocate and support for a deadline and a date to be set in this legislation. Thank you, Mr. Chairman.

Chairman (interpretation): Thank you. Mr. Tootoo.

Mr. Tootoo: Thank you, Mr. Chairman. When you think about it, it would be almost more important to have the regulations done in Inuktitut ahead of the bills getting done because, as you said, they are meat and potatoes of it all and that's where people can really find out what the implications are on them as individuals and in dealing with any kinds of legislation.

So maybe by getting the bills done, it doesn't really tell anyone anything. It's kind of like putting the cart before the horse. People really want to find out what the impacts are and a lot of those are in the regulations.

The other question I wanted to ask you deals with, as you had indicated in your submission, the duties of the Languages Commissioner. You indicate that they should include promotion and education of language rights and obligations in Nunavut.

In Bill 6 and 7, we heard earlier from Mr. Kusugak, we see promotional activities being the responsibility of the Minister of Languages, while the Languages Commissioner acts as more of an ombudsman or watchdog only, and gets to deal with all the not fun stuff to deal with. That's it.

So I'm just wondering if you could give us an explanation as to why you disagree with that approach as outlined in the legislation as it is right now. Thank you,

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Mr. Chairman.

Chairman (interpretation): Thank you, Mr. Tootoo. Ms. Redfern.

Ms. Redfern: As I was saying in my presentation, if you only leave the rule of the Office of the Languages Commissioner to do that investigation and handle complaints, he's not going to have nearly enough work because what ends up happening is that if the minister is responsible for the education and promotion, and I'm not saying that the minister shouldn't have any ability to do that, but it ends up in a situation where, as I said, by having a much more proactive role by the Languages Commissioner and the ability to travel into communities, specifically for that role, it often generates an awareness by the community members that their rights were violated, or that their rights are being violated. It also ensures that there is an accessibility of those community members to go to the Languages Commissioner.

As I said, if you only leave it so that he can only investigate complaints and then make rulings and recommendations, he will often just sit here in Iqaluit; he won't actually be going out into communities.

Also, he has independence of his office, where as I said earlier, the primary or potential violator of language rights might be government, and by having that independence and that autonomy, that promotion, and that educational awareness that by going and seeking and talking to people, these are your rights, as I said, it engages the community members and invites them to discuss what's happening to them as individuals, or what's happening in their community.

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So it's incredibly important and vital that his role under this legislation is expanded. Thank you, Mr. Chairman.

Chairman: Thank you. (interpretation) I have no more names on my list for questions. Mr. Arvaluk.

Mr. Arvaluk: Thank you, Mr. Chairman. I just have a couple of very short questions here.

In your submission to the standing committee, you recommend that the preamble to Bill 7 be amended to define the Inuit language as "the" language of education and work, rather than "a" language, alongside English and French, and you also made that in your opening remarks. Does your recommendation mean that you want the use of English and French in public schools and territorial institutions to be phased out or prohibited? If not, to what extent should the use of languages other than Inuktitut or Inuinnaqtun be allowed? (interpretation) Thank you, Mr. Chairman.

Chairman (interpretation): Thank you, Mr. Arvaluk, Ms. Redfern.

Ms. Redfern: Thank you, Mr. Chairman. The way I envision it is that the Inuit language becomes the majority language given that the Inuit are the majority population and demographic group in Nunavut.

This in no way do I see a prohibition of the use of English or French to those constituency groups. The Charter is quite clear that they have language rights and this government can't violate them. However, even so, while the Government of Nunavut does have to provide services to the Anglophones and Francophones, ◁ኃ∩'ቴ'ᡄᡅᠺ᠑ᠳ ለলᡅᡧᢐᡫ ᡤ᠙᠘ ዾኄዾଧଳんᢐᡝ᠘᠂᠙ዾᢣᡳᡥᠬ᠙〈ለলᡅᡧᢐᡶ ᡧᡥᠬ᠋ᡊ᠙ᡥᢗᢧᡏᠲ᠘᠂ᡏ᠔ᢞᡆᡤᢆᡃ,᠘ᡟ᠙᠙ᢅᡬ᠅

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whether it is for any government service, it still can provide the majority language for the Inuit because they are the majority.

So I'm not asking for this government to violate or disregard English and French language rights but I am asking that it begin to elevate and not only provide substantive equality for the Inuit language rights in Nunavut but it actually begin to function primarily in the Inuit language. Thank you, Mr. Chairman.

Chairman (interpretation): Thank you. Mr. Arvaluk.

Mr. Arvaluk: Thank you, Mr. Chairman. I was going to ask you about your ideas for large stores like Co-op and Northern stores, and things like that. You explained it pretty well. I would also like to ask you another question.

In your submission to the standing committee, you recommend that the proposed language legislation be amended to provide for fines of up to \$100,000 for organizations or companies that violate the law. Given the need to encourage economic growth and job creation in Nunavut, are you concerned that this approach may actually have the effect of discouraging companies from doing business in Nunavut and hiring our residents? (interpretation) Thank you, Mr. Chairman.

Chairman (interpretation): Thank you, Mr. Arvaluk. Ms. Redfern.

Ms. Redfern: Thank you, Mr. Chairman. First of all, it's important to remember that if you are in compliance to the legislation, you would have no reason to fear that you are going to therefore be fined.

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I think, again, as I said by incorporating a low fine, it would be... if I was a business person, especially one of the larger ones, and the fines were low, I would consider it is a cost of doing business; I can easily absorb a \$5,000 fine but if I see that there's a significant fine, then there is an incentive to ensure compliance.

Like in many other pieces of legislation, compliance can be achieved in many different ways: awareness, promotion, the Languages Commissioner working with the business where it makes sense that the business is going to suffer undue hardship, then it could seek exemption, but you do have large businesses here who are making multi millions of dollars of profit in our jurisdictions.

It only makes sense that given that Inuit are 85 percent of the population and that the majority do speak the Inuit language, it is not only good business sense for those businesses to embrace the fact that their consumer, of whom they are making money from, to serve them in their own language.

I think, with the creation of Nunavut, people envisioned that Nunavut would change how our society works and functions and one the ways is to ensure that the Inuit language becomes the predominant language in all facets in our society. Thank you, Mr. Chairman.

Chairman (interpretation): Thank you very much, Ms. Redfern, for your submission. Your submission is going to be very beneficial to us and if we do have any additional questions, we'll do it by way of correspondence and communicate with each other that way.

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Do you have any closing remarks before we finish?

Ms. Redfern: Thank you, Mr. Chairman. Once again, I would like to thank the standing committee and Mr. Chairman for giving me this opportunity to come before you. As I said earlier, I think this is a turning point in Nunavut.

I welcome the fact that we're going to have language legislation that provides for Inuit to have the Inuit language rights that imposes obligations both on the government and ideally more imposition of obligations on the third party sectors as well.

As I said earlier, legislation is only as good as its implementation. So this is just the first step. There's much work to do but I think that this is what Nunavummiut want and we can become a much stronger society, a proud society, and embrace an incredible part of our core identity, which is, as I said, is so all facets of life... we will be able to be served in the Inuit language, we will be able to have our children taught in the Inuit language.

You will be able to receive services in the businesses in the Inuit language. I very much look forward to seeing what our society will look like in 20 years and I see it, as I said, as one where the Inuit culture and the Inuit language thrive. That is what I'd like to see versus in many other jurisdictions where the aboriginal languages are diminishing, or are in crisis, or becoming extinct.

And, as I said, if we see the vision and put the resources, we make the political commitment, the commitment as a community, as businesses, and as individuals we can achieve that dream. ⊲σ∟ኦ°∿ቦσና∩°σና? Γ\ ናና≫°.

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 Qujannamiik. Thank you, Mr. Chairman.

Chairman (interpretation): Thank you. We will take a break and we will be back here at 1:30. We will have the Association of Francophones of Nunavut appearing before us. We will back here at 1:30.

>>Committee recessed at 12:32 and resumed at 13:37

Chairman: Thank you. (interpretation) Thank you for coming back. We will be dealing with the Francophone Association of Nunavut. We have a bit of a change in our agenda. The Francophone Association will still go ahead and we will put IBC a little bit lower and replace it with the Francophone School of Nunavut and they will go right after AFN.

So I would like to welcome Mr. Paul Crowley and another individual to go sit on the Premier's seat.

Welcome, Daniel Cuerrier and Paul Crowley. You may do your opening remarks now and after you do your opening remarks, we will move on to questions from the members. Please proceed.

Mr. Cuerrier (interpretation): First of all, I would like to thank you very much for having received us here today and I would like to avail myself of the opportunity to convey the greetings of Mr. Jacques Beaulieu, which is our president in Nunavut that is absent today for work-related reasons. Therefore, Mr. Beaulieu has asked us to be here on his behalf and Mr. Crowley is here with me today.

To start with, I would like to mention that contrary to what has been thought, the Francophones and Nunavut do have a CPン° 웹석ᠬᠲCN°으c. Thank you. 여ታ°으댜, 쇼막역PĊᠬ.

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long common history. We often hear about Canadian sovereignty on the Arctic lately, and therefore, it is quite interesting to recall that in 1904, it is a French Canadian, the Captain Joseph-Elzéar Bernier that the Government of Canada asked to assure the Canadian sovereignty on the Island of the Archipelago.

More recently, 25 years ago, in the 1980s, we witnessed the creation of the Association of the Francophones of Frobisher Bay. This association is the forefather of the Association of Francophones of Nunavut which is nowadays the association speaking on behalf of the Francophone community here.

During these 25 years, the Francophone community has acquired the tools that would help the community further its roots here in Nunavut. The two examples we would recall here is the school *Les Trois Soleil* and the daycare the *Petit Nanook* here in Iqaluit.

Thanks to these institutions, the Francophones now have access to formal teaching in French in Nunavut, and 40 percent of the students from the school *L'Ecole Des Trois Soleil* are also Inuit.

An organization speaking on behalf of the Francophone communities, the association is quite satisfied to see that the Government of Nunavut has decided to tackle the issue of official languages.

The Francophones that live as a minority here do understand that a vibrant language is very important for the well being of citizens. We also understand very well that Inuit would like to ensure the vitality of Inuit languages.

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Since 1984 actually, the Government of Northwest Territories passed its first law on official languages. Unfortunately, nowadays, equality on the statutes of these languages is far from being reached. English is still the main language in not only Nunavut but also in the Northwest Territories.

In 2000, the Francophones in the Northwest Territories decided to start a court proceeding against their own government. If the French community in the Northwest Territories and their government fought themselves in this situation, it's not because the legislation was not satisfying. On the contrary, it's rather because the government did not respect its own laws. Therefore, in their opinions, the current legislation does not have the mechanism necessary for its own application.

In the case that we are here today, the AFN is satisfied with the process that has led us to the bills. The consultation between the community and the representative of the Government of Nunavut has been deemed constructive and the recommendations that were presented by the Francophone community were taken into account while drafting the

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bills. We would, therefore, like to thank the government for such an open relation.

Having said that, we believe, nonetheless, that certain aspects could be better in order to ensure a better application of official languages. According to us, these measures would include the following – the legislation must include a mechanism that would ensure its full application. Therefore, we are to have a mechanism that would force the government to act accordingly. The community has to be assured that it will have access to services that it is entitled to. If that is not the case, it should be in the position to ask for a repair in the case if this has not been done.

As a second point – the law makes a provision that the application will be done in consultation with the concerned community. Therefore, the legislation has to have a provision that will give a financial means to the community in order to tackle this aspect.

The third point – the legislation is to be amended in order to guarantee that all the current Nunavut laws would be reviewed in order to comply with the obligations, such as stipulated in the legislation on the official languages.

Finally, the minister in charge of the application of the official languages is to be daunted with the mechanism to require the compliance at all governmental levels. We, therefore, believe that the minister in charge of languages should also be the Chief of the Executive, therefore, the Premier.

In order to explain more in detail in this aspect, I, therefore, give the floor to Paul Crowley.

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Chairman (interpretation): Thank you. Mr. Crowley.

Mr. Crowley (interpretation): Thank you. My name is Paul Crowley. I am a lawyer in Iqaluit from the Francophone Association of Nunavut and I will, therefore, give more details on the proposals that Mr. Cuerrier has offered. I will, therefore, continue my presentation in English on the other hand hoping that might lead to a dialogue and an ease of communication.

(interpretation ends) As Mr. Cuerrier stated early on, we have been pleased with the process brought forward in bringing this bill to the legislature. The Department of Culture, Language, Elders and Youth has been, we believe, a very good faith in ensuring a process that allowed for real dialogue between our community and the government.

We hope future processes that bring bills to this House will be as open and conducted in such good faith. Overall, the bills contain many good points for our community. That being said, we see it as a car that's been very well built but, perhaps, the engine is missing. Without the engine, it'll look good but it won't do much.

Our experience as a minority community, which is shared by many minority communities throughout Canada, is that it's not enough to put their rights down on paper because it is very difficult for an individual citizen, or even a community, or organization to come forward to defend rights that have been breached.

We have suggested to the government and we suggest to you that there's a better way; that the Act itself should contain **Δ⁶/<bc'**5: ⁵d5⁶Φ. Γ⁵C. dSDC.

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 mechanisms that force and motivate government to fulfill its obligations with regards to the language rights.

In our situation, in a double minority situation, we believe this is the key. Just imagine what it takes for an individual citizen who, perhaps, has gone to the hospital and experienced, in the middle of a crisis, and who have not been able to get service in French, when they really need it. That citizen, then, is almost penalized twice because in order to secure their rights, they have to secure legal representation, pay that lawyer, and lodge a complaint in front of the courts.

Yes, we understand that the Languages Commissioner has mechanisms that are available to us. However, we believe that they are not strong enough to allow a difference to happen. So if we're going to move this exercise from a theoretical exercise from putting rights on paper to a real exercise that'll change how citizens, in everyday aspects of their lives, will experience how their government deals with them and how their equality of life is here, we believe some changes should be brought to the bill.

First and foremost as I said is, setting in the bill itself, in the Act, mechanisms that motivate the government, how could we do that? Well, this is not a strange concept. This is a concept that's used in contract law and it's a concept that is used in other pieces of legislation.

In Quebec, if you're in a car accident, you don't have to go to court to get your damages, those damages are preestablished in the Act and in the regulation. We say the same should be here. If we go in, for instance, to the emergency department at the hospital and

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you're in a moment of crisis, you need to be able to speak French to say what has happened to you, and if that service isn't there there should be a fine already preestablished.

This is not even a strange concept for Nunavut. We do it with other rights; we do it with labor standards. We have a Labor Standards Board and we have labor standards officers who go in, on behalf of citizens, look after their rights and ensure an appropriate determination of breaches of their rights. We say this concept is one that should be imported in the *Official Languages Act*.

So instead of that person who goes into the emergency department and is unable to express themselves in the moment of crisis in the language that they need to, if there is no one there that can understand them French, they should not have to be put to make further complaints with the expense of having to go to court. It should be established already. They should be able to go see the Languages Commissioner's Office and lodge a complaint in a simple fashion, and then the investigation and the determination of a potential fine should happen at that level. If there's a disagreement about that, then it could go a language tribunal.

Again, that is not a strange concept in Nunavut or throughout Canada. We do it for human rights and language rights are basic human rights, why should it be different? So even though we see many improvements in this Act, unless such changes are brought that motivate the government, we do not think that it'll make much difference in our day-to-day life.

We further propose that fines, yes, they

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should go to the individual but they should also go to the community because we view language rights as a collective right, as does the Supreme Court of Canada. They agree with us on this and we agree with them. It's a collective right. It's not just the individual who is slighted when a service isn't provided in an official language. It's the community. The community should not lose the benefits twice, as I say; the community should be able to see some part of what was not given. I'll explain.

You go to the medical emergency department here and you don't get the services you need. That is found, for instance, the Languages Commissioner agrees with that and a fine is submitted. A portion of that fine should go towards the individual who did not receive the service but a portion should also go into a fund that is accessible to the Francophone community.

We do not want a situation where the government decides, "Let's not spend the money on providing these services because, you know what, the chances of getting brought to court, the chances of getting fined are so slight that it's worth taking the risk." And so, not only does the government not spend the money, the minority community, in our case, doesn't receive the services, the individuals doesn't receive the services.

So how do we ensure that the government is motivated to work in the opposite direction? With fines within, a power within the Act to levy those fines in an expedited fashion, as well as a fine to benefit those who have not received the service, both the individual and the community. That is our biggest complaint, I would say about what is in the bill at this

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point. There are others as well, however.

In many ways this bill establishes a dialogue that needs to happen between the community and the government, and we approve of that dialogue. That is reflecting some aspects of the decision that was handed down in the Northwest Territories on French languages services recently; that the minority community, in our case the Francophone community, should be able to engage the government in setting priorities. That's because, as the Supreme Court of Canada has stated, only the minority community can really establish what their needs are.

Again, though that's a nice vehicle, but in our situation, as a double minority community, we do not have large community organizations; we do not have well funded community organizations: we're not in the same situation as Inuit. where there are land claim organizations; we have, at this moment, two community organizations – the Association Francophone du Nunavut, that has worked very hard to provide services to our community but does not have a secured funding base and does not have the means to engage in much of the dialogue that this Act asks for – the other organization, the Commission Scolaire Francophone du Nunavut, has a very important but narrower mandate, so they cannot participate in the same way in a dialogue with the government.

So we submit that this Act should ensure that there is a means to make this car go forward. If you want to have a dialogue, you need two parties talking at least. At this moment it's very difficult for us to keep up with the demands. We appreciate being asked but we would like to have the means to be able to have the proper

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dialogue.

Another aspect of the bill that we would like to see change is an amendment to ensure that all other Acts in Nunavut reflect the obligations of the *Official Languages Act*.

The lawyers at the Department of Justice will tell you that we don't need to do that because the *Official Languages Act* is quasi-constitutional; it has a higher level of importance than all the other Acts. But again, to us that means a car with no engine.

If the government is forced to review all the other Acts, forced to ensure that all the other Acts have implementation mechanisms, that'll ensure that this work gets done, because after this bill is passed into legislation, it is very difficult for departments that are worried about their day-to-day operations to move beyond that and think of the minority language rights, or even the majority language rights in the case of the Inuit. How do we ensure that that happens? How do we ensure that that becomes part of their day-to-day operations?

We submit that by putting in this bill, the requirement to review all legislation, so a department would be forced not only to develop an implementation that ends up on the shelf somewhere but to look at its legislative obligations under their own Acts that they manage. We believe this will go a long way to ensuring a more systematic implementation of language rights.

Another issue that is very much important to us is what is an essential service? There is a definition in the *Inuit Language*Protection Act of what is an essential

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service. It is a fairly broad definition and one we agree with. It allows the Inuit who speak Inuktitut or Inuinnaqtun to go to hotels and be served in their language and to have essential services, in terms of emergency services, given to them in essential languages.

We see this as absolutely proper but we also see it as important for the Francophone community. What is essential for Inuit is also essential for the Francophone community, and I might add that there are many Francophones who are beneficiaries; almost half of the students at the French school are beneficiaries. And we do not want to see Francophone rights to be any less and we don't believe they should be.

It is a human right to be able to be provided essential services in your own languages. And what is considered essential should not be narrow; it should not be just when you go to the hospital or call the fire department. What is essential is what allows your community to develop and to grow. So we agree with the definition of the *Inuit Language Protection Act* and believe that it should be imported to the *Official Languages Act*.

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Now, we are told by the Department of Justice that the federal government may have a problem with this when it has to go to Parliament because, well, if you define what is essential, then perhaps you're not capturing everything because according to them, every service should be given. But we live here and we need to go step-by-step-by-step and for us this would be a good first step.

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Another important aspect that we wish to address is how this gets enforced within government itself within the departments.

At this point the bill suggests a Minister of Languages. That's fine.

We agree that there should be a minister responsible but we submit that that minister should be the Premier because as the head of the Department of Executives, he/she will carry the weight to ensure departments respect their obligations. And while we believe that the Minister of CLEY is perhaps one of the most important ministers in the government, we also have to acknowledge that as a non-essential minister, he/she may not have the sufficient influence over other departments to make sure that they implement properly.

To finish my part of my presentation, I guess I would just like to say, "We like the vehicle but we want to give it an engine. And, if it has an engine, it may go far, not only look good but go some place," and I'll hand the microphone over to Daniel, if that is okay with the Chair. Thank you.

Chairman (interpretation): Thank you, Mr. Crowley. Mr. Cuerrier.

Mr. Cuerrier (interpretation): Thank you, Mr. Chairman. A bit earlier in my presentation, I did mention that in 2000, the Francophones of the Northwest Territories went to court to get respect for their rights.

We have been invited to participate in this lawsuit. Actually, we have refused because we just had a new government and we have decided to give it a chance to prove itself. Unfortunately, today very little progress has been made in the delivery of French services and we could probably say the same thing about services in the Inuit language.

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During the process of the filing of the bill, the government showed us that it was possible to be listened to. They assured us that they would spend the same energy on the implementation of the bill.

The bill has a provision for review in five years. Therefore, we are ready to collaborate with the government for the next five years and to work together in order for exhaustive comprehensive implementation of the *Official Languages Act*.

But to ensure that this process will be respected, we want to repeat firmly that the bill should be made stronger at least for the five points that we discussed earlier, and that is, and I'll reiterate them: mechanisms to force the government to respect the Act; to give it the desire to respect the Act; ensure that the community of official language being French will have the guarantee of financing to be a full time partner for the implementation of the Act; to ensure also that all the Acts in Nunavut or bills and laws in Nunavut will respect the obligation of the quasi-constitutional Act; and at least that the Minister of Languages will be the head of Executive, therefore, the Premier.

Members of the committee, thank you, very much.

Chairman (interpretation): Thank you, very much, for making your presentation. I'm sure the members will want to ask questions. I'll give Mr. Arvaluk the floor.

Mr. Arvaluk (interpretation): Thank you, Mr. Chairman. (interpretation ends) I have a short question from your presentation before I ask questions on your submission.

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You were talking about the legal application of Bill 6. Is that the same as enforcement mechanisms for Bill 6 on how you get muscle to enforce it to the persons who are responsible, name the GN, for example? Is the mechanism that you are talking about in the application that you're talking about; is that the one and the same? (interpretation) Thank you, Mr. Chairman.

Chairman (interpretation): Thank you, Mr. Arvaluk. Mr. Crowley.

Mr. Crowley: I guess there are two levels of concept here: one is the general status of an *Official Languages Act*, which is considered quasi-constitutional, meaning it is above laws of general application. So if there is a problem of interpretation between a law of general application and one that is considered quasi-constitutional, like the *Official Languages Act*, then it's the *Official Languages Act* that would be held up.

Also, when we say legal application, meaning: how do the rights come about? And if it requires individuals or groups to meet a very high threshold of going to court, of making complaints, that at this point, perhaps, the Languages Commissioner can only make recommendations on it, then we see the legal application of the Act is endangered.

So I guess there's two levels to that concept in terms as legal application as we see it. Hopefully, I have answered your question, if not, I would be happy to try again.

Chairman: Thank you, Mr. Crowley. Mr. Arvaluk.

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Mr. Arvaluk: Thank you, very much. That's a good answer. Another quick question on your presentation, I'm not into submission yet, but in your presentation there is a very interesting comment here made on all other Acts that are already in existence, such as the Wildlife Act, or the Education Act. They must also reflect the Official Languages Act or the Bill 7, the Inuit Language Protection Act.

The reason why I'm interested is that it will have a very strong implication as to today's fantasies. For example, does the government's decentralized offices in Nunavut, which were supposed to be filled by local people eventually over a five-year period, I think this is the seventh year and that those people who are not from the community were being transferred there, were supposed to be on a term position.

And we hear today that they have been placed, some of them, especially, into senior positions as permanent or indeterminate positions, who have no way of providing servicers in Inuktitut, or they have no means of doing it because the government do not provide interpreter/translators in those communities in those government positions.

So it will have very heavy implication on that. Can I ask you then, is that part of your implementation process that you want to go over a five-year period, or something along that line? What is the significance to that timeframe? Thank you, Mr. Chairman.

Chairman: Thank you, Mr. Arvaluk. Mr. Crowley.

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Mr. Crowley: Thank you, Mr. Chairman. The way we see this unfolding for the Francophone community is that in an appropriate dialogue with the community having the means to having the dialogue, we would set the priorities for implementation over the next five years.

That may mean that in some decentralized communities, where there is essential services offered, that there will need to be an ability to provide those services in French. If current employees are not able to do that, then the government will have to see to it that they can.

Interpretation, in our opinion, should be the last resort, not the first. You're best served, as you know, when you can speak directly to each other, and that's why we resort to English so often.

So we see it as part of a dialogue of implementation and one that the government ultimately holds the responsibility to see that it is implemented.

Chairman: Thank you. Mr. Arvaluk.

Mr. Arvaluk: Thank you, Mr. Chairman. I just have two more questions here.

In your submission, I'm going to use your submission and not your opening remarks. To the standing committee, you state that language legislation reform must seek to achieve "substantive equality." Can you describe and provide some practical examples of how substantive equality is different from formal equality and indicate what types of specific amendments should be made to Bills 6 and 7 in order to achieve substantive equality? Thank you, Mr. Chairman.

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Chairman (interpretation): Thank you, Mr. Arvaluk. Mr. Crowley.

Mr. Crowley: The concept of real equality versus the equality of means is one that we in the Francophone minority community outside of Quebec throughout Canada are used to working with. It means that we should all get to the finish line together. That may mean that some people, some groups, in our case the Francophone community, perhaps, they may need more support to get to that finish line together. It's the end result that's important.

You cannot say, for instance, "Well, you already have more teachers than other schools. So why should we give you even more?" Our answer is simple, "So we get to the end together," because in a double minority situation, when the children come out of those classes, they're not immersed in French.

In Iqaluit, we're not immersed in Inuktitut anymore. So how do we make sure that there are more services for those children? To get to the end result, which is to be Francophone, living in Nunavut, able to speak French, able to operate in French, wanting to stay here because it's important for them to stay here, allowing the community to flourish. That's what we look at. It's the end result.

Well, we give so much for capita and that's the way it's decided. For us, that doesn't work. You look at the end results and we know, on a per capita basis, how that works, having experienced it from the federal government toward Nunavut, we know it doesn't work. You have to look at what you're trying to achieve. We're not lines on the wall where you put a ruler down the middle and say that you get half

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We appreciate that Inuit communities, although in a majority situation but perhaps, not always in a dominant linguistic situation, we understand that there's much that needs to be done there. We think the same approach should be given. You have to look at the end results and how do you get, in my same example, students able to learn in Inuktitut all the way through, operate in Inuktitut, live in this world, have a high standard; that may mean you need more teachers than what you currently have or what is offered in southern Ontario.

You look at the end results, and our end results in Nunavut that we submit should be the highest of anywhere in Canada. Why should we settle for less? We don't have the advantages of the rest of Canada. We should aim for the highest levels of education, quality of life, linguistic rights.

Then folks like me who came from somewhere else will want to stay. Our communities will be less transient, our minority communities will flourish. It just makes sense for us to operate in this fashion. Furthermore, it has been accepted as part of the constitution by the Supreme Court of Canada on numerous occasions. It is the way to operate.

In order to amend the bill, we say that it should be not just in the preamble, but an interpretive clause within the Act itself. As you know, the preamble assists in an interpretation, but it does not hold the same weight as an interpretive clause that is within the body of the text itself.

If you say this is the goal within the body of the text itself, it has more weight. We believe that's where it should be so that
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And we say, no, no, no, you've got to look at the end result. What is the end result? The result is interpretation, which is the last resort. Quality of life means that our rights are respected, and that may mean having the personnel in place. If it's in the interpretation of the Act, not just in the preamble, a savvy citizen could point out and say, you have to look at it this way.

You can't just say you've got this and that's enough. I tell you government officials that it does not get me to the end result that we should be seeking. I hope that's helpful.

Chairman: Thank you, Mr. Crowley. Mr. Arvaluk.

Mr. Arvaluk: Thank you, Mr. Chairman. I appreciate that. I think we have been trying to achieve that since April 1, 1999, in trying to get some essential services in our communities and trying to convince the federal government that we need docks in our communities and deep-sea ports, etcetera.

I don't think this is any different, the way the government is going to treat it, especially since a lot of essential services are yet to be honoured by the government, except for health. With that, they have tried their best. Education is still way behind in terms of having good standards throughout Nunavut. It is still different from community to community.

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I think we have a fight on our hands here. I appreciate that.

The second question I have, Mr. Chairman, is my last. If achieving substantiated equality requires this legislation to identify specific characteristics of a language group or community, some of which you have explained. I would appreciate it if you can expand a bit more, such as the Francophone community, on what types of characteristics you feel should be listed in the bill, especially in Bill 6. Thank you, Mr. Chairman.

Chairman (interpretation): Thank you, Mr. Arvaluk. Mr. Crowley.

Mr. Crowley: Nunavut is a great place to live and one of the most interesting places in the whole world. For us in the Francophone community, it is the only place within Canada we're in a double minority situation.

In many ways, it's what keeps us here because it's interesting. We have a profound respect, I would say, for the original inhabitants, for the culture and language of Inuit. But, we are not in the same boat as the other minority group, the Anglophone minority group.

We do not dominate government institutions, the bureaucracy. We do not have dominant services. We do not go to Arctic Ventures and get service in French because even though we're in a minority situation, somehow we've managed to dominate life around us. In the global world within which we live, we appreciate that English is a virus we all catch.

It doesn't need the same support that

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Inuktitut, Inuinnaqtun and French need. We want it noted in the interpretation of the Act. It has been recognized to a degree in the preamble, but we want it noted further in the interpretive clause of the situation that we find ourselves in because some day we may have a case in court and a judge may be brought in from the south because they speak French.

They'll come in and won't realize we're in a double minority situation. They'll automatically kind of go, "Oh, English, French what else is there?" or "Oh yeah, these people speak Inuktitut," but they won't make the next connection of well, Francophone. There's a completely different situation.

When your child comes out of the school, any of the schools here in town, somewhat different in other communities, but here in town you live in English if you want to. You cannot speak a word of French or Inuktitut in your whole life here. And we say that's not right.

So, part of indicating our true reality is what's important in the Act.

Chairman: Thank you, Mr. Crowley. (Interpretation) Mr. Tootoo.

Mr. Tootoo: Thank you, Mr. Chairman. (interpretation) Hello, Mr. Carrier and Mr. Crowley, greetings to our friends here in the gallery and welcome here to these proceedings. Thank you for your submission and your presentation for the committee. (interpretation ends) That's about it for my attempt in French, hopefully, you understood it.

I found a lot of comments in your presentation very interesting. I know one thing we've heard from some of the other $\Delta^{\iota}L^{\iota}b$ $\Delta^{\iota}b^{\iota}b^{\iota}\Delta\Delta P^{\iota}$ $\Delta^{\iota}b^{\iota}b^{\iota}\Delta^{\iota}D^{\iota}$ $\Delta^{\iota}b^{\iota}b^{\iota}\Delta^{\iota}C$ $\Delta^{\iota}b^{\iota}\Delta^{\iota}C$ $\Delta^{\iota}b^{\iota}\Delta^{\iota}C$ $\Delta^{\iota}b^{\iota}\Delta^{\iota}C$ $\Delta^{\iota}b^{\iota}\Delta^{\iota}C$ $\Delta^{\iota}b^{\iota}\Delta^{\iota}C$ $\Delta^{\iota}b^{\iota}\Delta^{\iota}C$

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presenters that were here, that again, as you had indicated that there seems to be an open receptive relationship with the government in sitting down and discussing some of these things.

However, that open, receptive relationship seems to end as soon as you don't agree with what they want. I'm just wondering... I know you mentioned that if there were any circumstances where you found that you said it's nice to have both sides talking as well.

And, if you've been following through this process of both sides been listening as well?

I know that a couple of the other groups that made presentations felt that their concerns were not being listened to or being ignored by the government, for whatever reason.

I'm just wondering if you have found yourselves in that same type of situation throughout this process. Thank you, Mr. Chairman.

Chairman (interpretation): Thank you, Mr. Tootoo. Who would like to respond to that question? Mr. Cuerrier.

Mr. Cuerrier: I don't know how to answer this question. Tthe process we feel has been open and the other party was receptive. I think some of the advantages we had over, maybe the Inuit group, they felt they were not that well listened to, maybe that we benefit from the constitutional law of Canada.

There has been a long history of court cases and decisions ended by various courts throughout Canada that support the demands of the Francophone community.

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People in the government offices here are aware of that. So maybe they paid more attention to what we had to say than what some other people had to say. I think this is fine at this point in time.

What we must take into account is that the individuals who are in those seats right now won't necessarily be there in one, two, three, five years down the road. There may be a different approach from people taking their place.

So what we are looking for is a guarantee that the government, as a body, will remain open and wants to have things done properly.

Chairman (interpretation): Thank you. Mr. Crowley, would you like to add to that response?

Mr. Crowley: Even though we're in a double minority situation, we are lucky to have a fairly big bat. Our problem is picking it up and actually managing to swing it.

>>Laughter

We have the Constitution and the Charter of Rights that protect us. But again, those are paper rights. Moving to the next level of actually implementing is sometimes very difficult.

The process to bring the bill to the House was not perfect. It was rushed. We only came in very late in the process to be able to have comments. The decision to expedite from our dialogues...in the late spring, we began to have dialogues. But by then, the cake was almost already cooked.

So when we brought forward new

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concepts, ones that we think are important, such as internal enforcement mechanisms, more power to the Languages Commissioner to ensure implementation.

The staff that we were discussing with, even though they were receptive, I don't feel they felt they had the ability to have their own internal dialogue in any way that would allow them to examine these concepts sufficiently.

So, in the end, I'm not sure that some of the, perhaps, more interesting aspects of the dialogue we were able to have.

Because from the time we were given a chance to have comments to the time of tabling of the bill, it was very short, and government is a very big boat and it's hard to turn them around when it comes to ideas often.

Chairman: Thank you. Mr. Tootoo.

Mr. Tootoo: Thank you, Mr. Chairman, and Paul and Daniel for your responses.

I guess it seems fair that I think he said, this cake was almost baked, and it was already done by the time... that bill was tabled here last March in the Assembly. I would imagine that it would have been all done and drafted in its final draft stage that was forwarded in the House prior to, unfortunately, you guys being involved in that process.

I think your comment as far as a hard time picking up your bat; you can take your time picking up the bat because that car can't go anywhere. It won't be hard to catch.

Another question I have, dealing with

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some of the comments you made in your opening comments, and I can appreciate and commend the Association de Francophone for not joining in with your counterparts in the Northwest Territories on a legal challenge as you had indicated. We have a brand new government and you wanted to wait and see what would happen.

You also indicated that since then, we're into it seven years now and very little has been done as far as French language services. I'm just wondering if you have been given any indication from the government as to why they haven't been able to proceed with any of those services in the last seven years. Thank you, Mr. Chairman.

Chairman: Thank you, Mr. Tootoo. Mr. Crowley.

Mr. Cuerrier: I think answer is kind of short and sweet; a lack of funding. On a repeated basis, we were told by representatives from the Government of Nunavut that the federal government turned a deaf ear to their requests and demands.

So this was the reason put forward by civil servants for not providing more services in French or very little services in French. On the other hand, the Government of Nunavut has been, I would say, supportive of the association and its actions. But again, it appears that the financial means did not meet the needs. Thank you.

Chairman: Thank you. Mr. Tootoo.

Mr. Tootoo: Thank you, Mr. Chairman. Thank you, Mr. Cuerrier. I guess we should be getting used to that from the

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federal government by now; turning a deaf ear and not giving us what we need to survive and operate properly.

In your presentation or in your submission and it's something that I picked up in looking through the actual bill itself, and that's where it refers to that word, 'significant demand.'

I know that the recommendation you have there is that it must be defined in such a way not to preclude the provision of government services, the newly developing Francophone communities anywhere in Nunavut.

Just that whole concept is like, is there any suggestions or ways, I know that and I believe the federal formula states is like 500 or per 100,000 residents in minority language populations, 500 and less than five percent of the general population or whatever it is, obscure formulas are out there.

I know that you had indicated in your comments earlier, those type of things just don't work up here. I'm just wondering if you had any suggestions as to how you could define that and who would determine what, and you can only see a significant demand. "Significant demand," to me might mean one thing and to you might mean something else.

I think we could sit down today and we're both here today like you said yes, this is what it is to us and we agree to it but tomorrow someone else could be sitting here. And they say well, 'no, that's not what it means to me so it needs to change' so again I think that's something important that needs to be clarified.

I'm just wondering if you had some

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suggestions or comments or ways we could look at trying to come up with something that would satisfy that particular situation. Thank you, Mr. Chairman.

Chairman (interpretation): Thank you, Mr. Tootoo. Mr. Crowley.

Mr. Crowley: The concept of significant demand is a vague one and we're relatively comfortable with that.

We're comfortable with it as long as it's interpreted in such a fashion that gives the power, as is indicated by the Supreme Court of Canada, to the minority community to establish what is their need?

So, you are right. It may be that there are five people in Rankin Inlet who need services in French. How are we going to deal with that? One way to deal with is to talk to the minority community and say 'is this a significant demand or not' and we would say 'yes it is, it's significant, fine? Doesn't seem like much but it's significant for us for the following reasons.'

One, it's a developing community. Two, you have to look within the greater context of what we're trying to achieve in Nunavut. Three, it's a growing community and we want to ensure that these people stick around and have children and integrate.

Then the minister could say 'yeah, but we disagree.' Well, we see that's not sufficient they just say we disagree there is no demand, but there should be a dialogue.

So much has been set up in the land

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claims, for instance, between the NWMB on Wildlife issues and the minister where there is a decision made. In our case it would be by the Francophone community, we believe there is significant demand and the minister says 'no' but should give reasons, allow Francophone community to re-visit that so then, engage in a dialogue.

Ultimately, we understand it is public funds, and the decisions need to be made by the public body that is responsible for that. But, it should be done in a structured dialogue.

It should not be done in the absence of that because in the absence of the dialogue that means it is likely to be the dominant community who does not understand by its very nature of being dominant, what the minority community is up against. Who makes the decisions? And that is not the way it should proceed.

We do not want to define it in terms of 'okay, anything over two or one percent or five percent or 10 percent' that does not make sense to us either and we're willing to accept a degree of, 'to and fro' as long as there is a dialogue that ensures input.

If there is, and everyone is acting in good faith and we assume people will, we don't start from the assumption they won't, then we believe we will be well served.

Chairman (interpretation): Thank you. Mr. Tootoo.

Mr. Tootoo: Thank you, Mr. Chairman and thank you, Mr. Crowley for your response. One of the other things in your submission is on official languages and it deals with section 38 where it talks about regulations.

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Then it goes onto exclude public agencies under section 1 where public agencies were just set for exclusion clause that's in there. You indicate in one of your recommendations that rather than providing for a regulatory authority to exclude territorial institutions from the Act, that the Act identify a schedule of bodies that are excluded.

When I read all of that, I can see that I would have concerns with appropriate consultations have taken place. It's appropriate as far as who is concerned. It's appropriate to me, but it's not appropriate to you again.

Here we go to that grey area where we could all sit down today and say everything is fine like that, but you say tomorrow it may be different players at the table and different things there. So I can see where it's suggesting in your recommendations that there be a predetermined schedule of bodies that are excluded.

I am just wondering if that was part of the rationale behind that recommendation, if not, then maybe if you can explain little more to me why that was behind that. Thank you, Mr. Chairman.

Chairman: Thank you, Mr. Tootoo. Mr. Crowley.

Mr. Crowley: Our main motivation with

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that recommendation is to make this as user friendly as possible.

We want the Act to be available, not just in writing, but in spirit to individuals who need it. So if you go into the department and say you need services in French and you can't get it. You should be able to go down a list and say, "Okay, should I have gotten those services or not?" I mean it should be user friendly.

It should be elaborated in a way that it doesn't require them calling me, me digging through it for an hour, making five phone calls to find out if they should have got services or not. It should be very clear.

That's the very basis of it – how a department is excluded or not, should be part, again, of a dialogue with a minority community to establish what the priorities are, because it's only the minority community who can really understand it.

I guess we see it at those two levels, but mainly to make this user friendly for individuals; to bring the law as it is written in the legislation to mean something for individuals.

Chairman: Thank you, Mr. Crowley. Mr. Tootoo.

Mr. Tootoo: Thank you, Mr. Chairman. I thank Mr. Crowley for that response.

The last question I want to ask for now is that your recommendation 1.6 where it says, "The *Official Languages Act* bill must ensure the Francophone community does not lose the benefits when the Act is not adequately implemented."

Tied into that, I'd like to ask in your view,

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based on the draft pieces of legislation that we have before us, does it in any way take away, or weaken any of the rights that you currently enjoy? As you say, your big bat that you have with the federal *Official Languages Act* out there? Thank you, Mr. Chairman.

Chairman: Thank you, Mr. Tootoo. Mr. Crowley.

Mr. Crowley: The reason we made Recommendation 1.6 was because we don't want citizens or the community penalized twice.

First, for not getting the service and second, because the threshold to make a complaint and make that right is so high that you have to spend time and energy to get it. So, not only do you lose the service and the benefit of that service to the individual and community but then you have to chase after it. And we all know there are better things to do in life.

That's the main point of Recommendation 1.6. Overall, however, we do not see a diminishment of our rights through this Bill. Currently, we have all the rights in the current Act, as far as we're concerned, on paper. But, paper doesn't mean anything in day-to-day life.

We're in a worse situation than in the Northwest Territories, where a judge has found that there was pretty well an absence of French services on almost every level and systematically. It's no better here. Yet, we're still here, we want to be here. We want to participate in developing Nunavut as a society. We're well integrated, 40 percent of the students, at least, are beneficiaries. So we're not abandoning ship. We just want the means to flourish.

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That comes down to implementation and that is the Achilles heel of all Official Languages Acts throughout Canada.

So we think this is a great opportunity to learn from that and to propose something different.

Chairman (interpretation): Thank you, Mr. Crowley. Next I have is Mr. Kattuk.

Mr. Kattuk: Thank you, Mr. Chairman. Hearing your opening comments and your presentation makes me think back when we started claiming our land claims, when I had to tell my father that we have to claim our land because it belongs to somebody else.

Then he said, "No, it is our land. We've been here for thousands and thousands of years. Why do we have to claim it, it's ours." I've been here and I use the environment, I use the animals, I use everything everyday. But, we were told that we would have to claim the land because it doesn't belong to us. He said, "No, this is mine. I've been here that long."

So, I think these two Acts, I don't want to hear somebody coming to me as a father now, that you have to speak English only, or you have to forget your mother tongue because legislation says so.

And that government is presenting these Acts to be used in Nunavut for three

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languages. I'm very glad that nobody will come and tell me that I have to forget my mother tongue because both of us and in all of the Nunavut official languages, communities need to be equal and live in a community where they survive and use their livelihood, or their life with quality.

That's just a comment. I have a couple of questions. What do you think would be an appropriate range of fines and penalties for individuals and organizations that violate the legislation? Thank you, Mr. Chairman.

Chairman: Thank you, Mr. Kattuk. Mr. Crowley.

Mr. Crowley: Well, we note that the Bill has upped the level of fines and it is difficult to say what will motivate someone.

At this point, if we look to the history of the current Act, it could have had any amount of fine because they were never levied. Our real problem is getting fines to mean something, not because of their amounts but because they're actually handed out.

And that's why we propose the concept of having it integrated into the Act, into the regulations so that fines can be handed out much in the same way under the labour standards they can be handed out, but judgments can be given and expedited not at great expense to citizens.

Whether \$5,000 is enough, it's difficult to say. Whether \$25,000 is enough, it's difficult to say. But we also think that if it means the government department can save on one person year, one job, one PY, as we say, so perhaps \$130,000 if they don't provide a service because they

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haven't hired someone who speaks French, well, maybe we should look for that.

Will a \$25,000 fine be enough to motivate them to spend \$130,000? Hmm, it's hard to say. So, I think the fine has to be adjusted to the level of service to what is required to provide that service. It's not a straight answer in terms of well, it should be \$35,000 instead of \$25,000.

But I guess those are the concepts that we see as important.

Chairman (interpretation): Thank you, Mr. Crowley. I have no more names on my list for questions. Next one is Mr. Barnabas.

Mr. Barnabas: Thank you, Mr. Chairman. Welcome to the committee.

First of all, in your opening comments, we realized that and we've probably never seen before too, that also affect our unilingual elders, when you mentioned about a French speaking person not being serviced at the hospital or at the RCMP.

We have the same situation that's happening with our elders right now. (interpretation) I was very pleased when you spoke to that issue because we know as Inuit that we're not the only ones that have problems.

(interpretation ends) I have a question. Your submission includes one specific recommendation relating to the *Inuit Language Protection Act* where you suggest that French first language education rights be included in this Act, along with the right to receive Inuit language instruction.

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French language education rights are already protected by the Canadian Constitution. In fact, this has resulted in federal funding being directly provided for French language education in Nunavut.

Why do you feel that the current situation is not adequate for French first language education in Nunavut? Thank you, Mr. Chairman.

Chairman: Thank you, Mr. Barnabas. Mr. Crowley.

Mr. Crowley: That was, in fact, was going to be part of my presentation for the next group that I represent, the Commission Scholaire. However, in view of your question I'll answer it now.

We do not recommend that French first language rights need to be included in the *Inuit Language Protection Act*, in as we understand and appreciate we already have those protections and the *Official Languages Act* should be doing that.

What we are saying is, when there is the right to education, to instruction in Inuktitut. We agree with that, and the students up at the French school should have the same rights. They should be learning in French first language as is their rights protected under the Canadian Charter, but they should also have the right to take Inuktitut courses.

The difficulty is, that is such a leap for the department who are barely keeping up with English/Inuktitut issues, that for French/Inuktitut issues, we're not even on that map.

If we're looking at equality of means, that means we may have to go to Nunavik to

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get teachers, perhaps more expensive. You can't give us a half position and say go find yourself a Francophone Inuk to teach Inuktitut. Oh, by the way, there are no materials, they haven't been translated.

You've heard all this before when it comes for Inuktitut. Imagine in French, it's even stranger for the department. What do we do with this? So, we look at equality of means.

There should be a clause that ensures that the double minority situation is recognized, that these rights to receive instruction in Inuktitut also apply to Francophone right holders. We want this.

As I said, almost half of the students are beneficiaries up at the school. We do not want to deny part of their heritage. We want them to have the full array of their heritage, but that means having the means to do it; the teachers, the means to hire proper teachers, the means to have the curriculum adapted.

The current bilingual strategy mentions
Francophone rights in one paragraph as a
throw away thought. That's not
integration. That's the, excuse my
language, "oh shoot, we have to do
something about this". That is not a
thoughtful, systematic process of
integrating cultural aspects of
Francophone education for Inuit.

That's what we're looking for, and we ask that the *Inuit Language Protection Act* recognize this; that there is a whole other minority out there that needs special attention.

Chairman: Thank you, Mr. Crowley. (interpretation) Thank you, very much, Daniel Cuerrier, and Mr. Paul Crowley for

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Do you have any closing remarks before we conclude this issue? Mr. Crowley.

Mr. Crowley: I'm going to be speaking to you again shortly, so those are my closing remarks for now. I'll pass it over to Danielle.

Mr. Cuerrier: No, I don't have any specific remarks, except that I thank the committee members for giving us the opportunity to present our submission. Thank you.

Chairman (interpretation): Thank you. At this time, we'll take a break, and when we return, we will go to the French School Commission with Mr. Paul Crowley. We'll take a 15-minute break.

>>Committee recessed at 15:09 and resumed at 15:29

Chairman (interpretation): Thank you for coming back. We will now hear the submissions from Paul Crowley. He is representing the French School Board. Mr. Crowley, go ahead.

Mr. Crowley: Thank you, Mr. Chairman. First off, I would like to present the excuses of Karin Mallory, the chair of Association des francophones du Nunavut and Suzanne Guimet, who is Director General. They would've loved to have been here, but they're out on travel.

As such, I have been deligated to present on their behalf, I will not go over many of the same points that we share in common as the Association des Francophones du Nunavut share in common as those brought up by the association. **Δ৽/ペኦር፡•**: 'd৮°௳广• ኦበናፒᲡᡃ/. Ċ°௳ Ű௳ ጋ\ናልቦσላር፡ና୮৮৯ና ላ፡L ላለና/ቴርኦጋσ ላለጭd/ነ\ናbናለኦ<<ና <՝ dናኦ፫. ኦ∆ልና Δር°σላጭጋ፫ሲዶኄቦ°፞σጐ፟Ⴑኈጋኈ. Ű௳ ኦ¹Ხኦ/ሲቦላዖ°ሷጭ/ቦዊበና ୮ነር dናኦ፫.

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On the first point: the history of the Francophone School Program, French first language program in Nunavut is that it started in 1993. By 2001, there were sufficient students to want getting our own school.

That program is growing everyday as we get more citizens who have charter rights and as I stated earlier, almost half of the students are also beneficiaries. They have chosen French first language education and we see it as our obligation to provide them the best education they can get.

We should not be aiming for anything lower than being the best we can, within the Canadian federation. In order to do so, we look at the end results, substantial equality, not just equality of means to get there. That means when our students, for instance, need Inuktitut instruction as it will be their right, we need a means to provide it.

As you know, languages should not be taught in a vacuum of culture, we should not be taking material and simply translating it, we should be teaching from material that is integrated from the culture that teaches culture alongside language.

One, we do not see one is separable from the other. In our particular situation here in Nunavut, we do have a Franco-Nunavut culture, that is we hope a blend of what people bring in. But, more importantly, what exists here already and what we get √%'⊂'Γ, ▷∆ል፞° ∆⊂°σ⊲ჼነበናበነ√በበነቴናርጐር∿ሀ ▷'ቴ▷√°∿ሀ▷በ∿ሀσ⁵ ውሲ≫'Γ ∧Ր⊲∟▷'፥√L√'፥ 1993-℃በ'ጔЈ. 2001-℃በ'ጔЈ ∆⊂°σ⊲ዖ°ሲጐጋና ሲ┖∠√Lር ▷ው'σ∿ቦና ሲ┖σና፥ ∆⊂°σ⊲'ልናĊዖ°ሲ'፥ሃር-ር▷'፥√L√°.

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So, the right to Inuktitut instruction is something that the Commission Scholaire du Nunavut supports whole heartedly. We want to be able to integrate into the whole of Nunavut society, but we want the means to do so. We want curriculum materials to allow it to happen; we want the means to hire appropriate teachers.

And because we're looking at Francophone Inuit teachers most likely, there is not a huge pool from which to choose from, we have to be able to offer them conditions that will entice them, perhaps to come across from Nunavik or other places.

So, we do support the *Inuit Language Protection Act*, but we only support in as much we will have the means to implement it. The government has a responsibility and that should be made clearly, set out in the Act, that the government has a responsibility to provide those means. I'll give you an example.

The Commission Scholaire du Nunavut has a right to operate in French. We administer ourselves in French, it makes sense. This is a right that we have and this is what the Supreme Court of Canada agrees with. But, you cannot administer in French all the documents you were given, all the government rules regulations, procedures, policies, strategies, are first of all, not in French, or second of all, if they acknowledge Francophone rights, it's a throw away line and not a full integration.

I have got a list of documents that we've requested to have to be able to operate in French, to be well integrated with the current system, and it's like pulling teeth.

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So we think the Act should ensure that this happens.

A perfect example is, recently the Commission Scholaire had to sign a document for funds to receive funds from the government. In order to do so, we had to abide by financial regulations, and there was reference to the document Financial Administrative Policy, but it's not in French.

So we have no way of really using that document. Yet, if we don't sign our agreement; they don't give us the money. We're really in a catch 22. The government isn't living up to its obligation to provide us the means to operate and administer in French, yet on the other hand they say if you don't sign this agreement we can't give you the money to operate.

So it really sticks us in a very difficult situation. That is really our main point here. We support the right for Inuktitut instruction. We want to be able to provide it. We need the means to do so. And also, we need the means to be able to administer ourselves in our minority language, as is our right according to the constitution of Canada.

At this point in time, that is not happening, and at this point in time, there does not appear to be a systematic plan to make it happen. I'll leave you with that, except to say that in solidarity with the Association Francophone du Nunavut, the Commission Scholaire submitted a joint submission. Obviously, the Commission Scholaire agrees with all those points we made earlier.

I've come here today to emphasize the instruction side of this, and the education

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aspect that the *Inuit Language Protection Act* is bringing on. Thank you.

Chairman (interpretation): Thank you, Mr. Crowley. We're now on question period. Mr. Tootoo.

Mr. Tootoo: Thank you, Mr. Chairman, and Mr. Crowley for that presentation. One of the presenters was pointing out yesterday is that they're saying; "don't worry about the money. You've got to do this".

I would assume that the government probably doesn't have an idea of what the financial implications of these two pieces of legislation would be, on the government. I'm just wondering; you said if they're passed in their present form, you're saying it will have a financial impact for your school. Do you have any idea what the financial implications would be on your school to comply with this legislation, if it was passed as it is? Thank you, Mr. Chairman.

Chairman: Thank you, Mr. Tootoo. Mr. Crowley.

Mr. Crowley: If the Commission Scholaire is faced with parents abandoning instruction in Inuktitut, they will have to hire an appropriate teacher to be able to do so. So at least one full time PY, plus they will come in from the outside. We cannot hire locally. So we'll need to be able to provide them with the benefits to be able to live here.

Those are direct costs that would fall to the operations of the French First Language Program. There are a number of indirect costs that should fall into the government, in terms of ensuring curriculum materials, ensuring resources ለ' $_{\Delta}$ ር $_{\Delta}$

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within the classroom to be able to teach. We would have to quantify, but really it falls to the government to do that.

Overall, it is our estimate to provide proper Francophone services beyond just the school, will be our back of the envelope estimates, at least of the \$10 million range of additional money. Many of you will go, "Oh no, our budgets are already so tight," but we say to you, "That's federal money. Go get it. We'll help you get it as a government."

We'll bring in money that otherwise Nunavut would not get. We're added value to this community in that sense, we can get federal dollars, if we go about it properly, if we go about it as a united front, if we do not let the federal governemnt squeeze out the side, they will have to provide funding for French first language education and services.

It does remain the Government of Nunavut's responsibility to deliver. However, we can go with you to seek the funds required. And if we weren't here, those funds wouldn't arrive, they would not circulate further and they wouldn't add value to the community, it would not be spent.

Yes, it has financial implications, but it also has a solution. We're more then happy to work with the government to seek that solution. Too often, we find that the discussion amongst bureaucracies that leaves us out and we don't know what happens, we don't know that our rights are being defended with the same amount of passion that we may feel to them.

Often, it's a discussion amongst bureaucrats that leaves us scratching our head, 'how did we end up with only this ᠘ᠸ°ᢐᡏᢓᡣᡃᢆᢣᢐᡃ᠋᠃᠙᠕ᠸᡙᡟᠻᡃᢣᢠᠻᠡᡏ᠑ᡤ ᠘ᠸᡃ᠘᠈ᡃᡕᠬᡃᡪᡃᢐᠻᠬᡏ᠋᠑ᡣᡕ᠂ᢗᡶ᠍ᡃᢐᡆ ᠕᠂ᡃ᠋ᠪᢣᢣ᠌᠌ᢣᢣ᠘ᡏᡃᢐᢉᡪᡟᡶᢗ᠂ᡶ᠙ᡶᡟᡠᠻ ᠙ᡟᡏᠦ ᡃᡖ᠘ᢉᢣᢄ᠙ᢅᡩ᠇ᢆ

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Even though, ultimately, it is the governments' responsibility whether they get federal money or not, the resources have to be there.

Chairman (interpretation): Thank you, Mr. Crowley. Mr. Tootoo.

Mr. Tootoo: Thank you, Mr. Chairman. Just one other question and a comment, I don't think you're the only ones scratching your heads trying to figure out what happened throughout the territory.

You indicated that you have a solution and you're willing to work with the Government of Nunavut to try and achieve that solution. Has there been any dialogue with the government in relation to trying to work together to be able to obtain those federal dollars to help provide those services? Thank you, Mr. Chairman.

Chairman (interpretation): Thank you, Mr. Tootoo. Mr. Crowley

Mr. Crowley: I would say that the first level of dialogue has been engaged; however, it is not systematic enough at this point.

There is not, with regards to services throughout the government, then a tallying of what's required; it is not systematic. With regards to education, there is a budgeting process that we're trying to sort out in a more systematic

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fashion so that we can plan in the long term; that we're not negotiating budgets throughout the school year that's in course, but we'd do it in advance.

I think we find ourselves up against a rock, not so much here, but certainly in Ottawa there. You go home at five o'clock and you don't sign off on something, it doesn't matter to you. But here, you don't get to put your ad out in the paper and hire someone in time because you don't know your budget.

One thing that we have noticed is that, while the Government of Nunavut is quite receptive to hearing from us, at least that's the first level. It is not a systematic relationship of working together and budgeting together. Second of all, there is really a hesitation to bring us in as true partners with the federal government in those discussions. The federal government doesn't want to deal with the mess of communities, they want to talk via bureaucracy to bureaucracy, and that's where their agreements lay. We think that's a mistake, we know what we need. We know how to present things. We're not instant children who should not be in a room because we'll speak out of turn. We should be the ones representing our true needs.

We do not believe that the bureaucracy, no matter how well intended, can do that as well as we can ourselves. The one thing we have learned in the Francophone community in Nunavut is probably we're best served by ourselves most of the time. When it comes to school services, services generally, we're better off doing it ourselves. It shouldn't be in the long-term solution, but in the short-term, we see that that's where we have to go. That, perhaps, has allowed us to flourish to a degree,

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which is sometimes surprising.

I have to wrap it up. We have engaged at the first level of discussions in terms of figuring out the means it required. It has to be much more systematic. It would be good if the Act ensures the systematic dialogue. It would also be good if the Government of Nunavut was not so fearful about bringing us messy citizens into the negotiations with them. We do represent the Francophone community and we know what our needs are. Perhaps we can do something to dislodge the behemoth bureaucracy in Ottawa that the Government of Nunavut hasn't really be able to do so far.

Chairman (interpretation): Thank you, Mr. Crowley. I have no other names on my list.

(interpretation ends) Thank you, Mr. Crowley for your presentation. I should mention that the standing committee appreciates all submissions received today and yesterday, and that the committee will have further work to do. Our public hearings are a possibility anywhere (interpretation) not only in Iqaluit.

Next week, the Legislative Assembly will open its next sitting and the committee will issue its interim report, which will explain the next steps.

Do you have closing remarks, Mr. Crowley? Mr. Crowley.

Mr. Crowley: In closing, I would like to thank you for allowing us to come and make this presentation; both of them, the earlier presentation and this one. I truly believe, and we believe that our experience as a minority community, we have a lot in common with the Inuit

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Chairman (interpretation): Thank you, very much. We will now go to the Inuit Broadcasting Corporation. The delegation can go up to the witness table, if they would, please.

Thank you very much, for coming to make a submission. Welcome, Okalik Eegeesiak, and please introduce the officials who are with you also. You can begin with your opening comments and afterwards, I will give the committee members an opportunity to ask questions. Go ahead.

Ms. Eegeesiak (interpretation): Thank you, Mr. Chairman. Good afternoon. I am here representing the Inuit Broadcasting Corporation. With me today are Debra Brisebois from Ottawa and Johnny the lemming from *Takuginai*, operated by Michael Ipeelee. We also have our cameraman, Henry Nowdluk, who is here, Noah Papatsie, and Abraham Tagalik. We are all with the Inuit Broadcasting Corporation.

Thank you very much, for giving us an opportunity to appear and comment on Bill 7, the *Inuit Language Protection Act*. We've been listening to the discussions on this Bill. I believe that it's very important for the Inuit language within the government.

We all know that IBC has been involved in protecting the language. We have

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promoted the use of the Inuktitut language and culture through the television media. We have shows that are aired in Nunavut, and also in Nunavik, the Northwest Territories, and Labrador.

We have been working in the television media for the past 25 years, and the language and culture are very dominant portions of the work we do. We have taken the leadership in the promotion of Inuktitut and we would like to work in partnership with the Legislative Assembly and the Government of Nunavut.

I will be focusing on three main areas that I would like to address today in regard to the bill:

- 1. The creation of a permanent government program to fund the Inuit Broadcasting Corporation as Nunavut's public television producer;
- 2. The creation of a territorial educational television channel, TV Nunavut; and
- 3. The designation of Inuit
 Broadcasting Corporation to fill
 one of the five member positions
 on an Inuit Language Authority
 (Inuit Uqausinginnik
 Taiguusiliuqtiit).

Permanent Funding Program

The Inuit Broadcasting Corporation submitted a large number of documents supporting the impact of television programs with regards to language and culture. We also provided documentation outlining historic funding levels from territorial governments from 1987 to present.

Currently, the Inuit Broadcasting

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L°Q IBC-bd° Cd°QUC-D°b°C°b)° Cdb\D°b°C°b)° APTN-bd° \^bU2° \Db°G\D° Corporation is producing an average of three hours per week of Inuktitut television programming. We are currently producing *Qaujisaut* (youth show), *Takuginai* (children's show), *Niqitsiat* (cooking show), and *Kipinnguijautiit* (cultural knowledge/entertainment show), and *Qanuq Isumavit* (phone-in show). In a few weeks the new broadcast season on APTN will begin in November.

You will notice the following from the Nunavut end that:

- There will be 13 less episodes of *Kipinnguijautiit* and the remaining episodes will be in Inuktitut and subtitled in English; *Kipinnguijautiit* was usually aired in Inuktitut only, but there will be subtitles during the new broadcast season;
- There will be six less episodes of *Takuginai* and the show produced originally in Inuktitut will be versioned or dubbed into English;
- After a year's absence, I'm happy to say that our phone-in show, *Qanuq Isumavit*, will be back on air. However, the show has been cutback to one hour and there will only be 13 shows instead of 26.

There are several reasons for the decrease in programming. The first reason is simply inadequate financial resources. Federal funding has remained stagnant since the 1990s, in effect, a cutback; and since 1999, as we have shown, territorial funding has been inconsistent and only available on a project basis. Secondly, the limited resources that we do have are being stretched in order to provide English language versions as required by APTN.

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(interpretation ends) We are encouraged that this proposed legislation recognizes the role of media in promoting the use of the Inuit language. We would suggest that media products are among the most influential forces in our society today. We heard yesterday about how Inuktitut starts at home. All the kids watch TV, and so the influence of TV, I think we all understand starts at the home, at school, at play and at work. And, it's also highlighted in all the research that we provided with a written submission.

However, this recognition must be supported with proper resources. We suggest that a specific and permanent program be created in the Department of Culture, Language, Elders and Youth to support the production of Inuktitut public television programming. As an example of the project funding we apply for every year, last year, IBC received approximately \$300,000 from Culture, Language, Elders and Youth of project money, and further suggest that in order to meet the expectations of the Inuit audience, this should be increased accordingly. And as a further example, given previous experience, we are suggesting that \$500,000 of program funding could create up to five hours of programming per week. This doesn't mean that all the money should come from Culture, Language, Elders and Youth.

We believe that IBC contributes, of course, to *Inuit Qaujimanituqangit* for funding and resources from government

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Departments – Health, Education, and
Economic Development. I think we could
find ways of fitting into any pots of
money that you ask us to apply for, or if
you set up a program, then it doesn't have
to come from one department.

TV Nunavut

(interpretation) In our written submission we outlined the difficulties in securing distribution of Inuktitut television programming. Currently, we air our shows exclusively through APTN. Even though we are experiencing cutbacks, we anticipate that the situation will become even more challenging. Using the Legislative Assembly as an example, the Legislative Assembly is fully aware of the situation. As you are fully aware, the Legislative Assembly was cut out from the APTN programming.

We are suggesting that Bill 7 be strengthened to include provisions for the creation of a territorial educational television channel – TV Nunavut which would be similar to TV Ontario or Tele-Quebec. This channel could include Inuktitut programming from IBC, Nunavut independent producers and other Inuktitut productions from Inuit regions outside of Nunavut, for example, Nunavik, Northwest Territories, and Labrador.

The channel could also be used in conjunction with Nunavut's educational system for children and adults. For example, if you wanted to further your education and stay in your community without having to go to Iqaluit or another centre, then you could do so, which would be by providing educational programming and as a vehicle to deliver distance

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education courses including Inuktitut language instruction. There are various models which may be applicable or adaptable for Nunavut.

IBC strongly encourages this committee to direct the Government of Nunavut to take the lead, bring together potential partners, and commission research and conduct a feasibility study as a first step to creating TV Nunavut. IBC will be happy to work in partnership with the government on such an initiative. We believe that time is of the essence as we have been informed of potential changes to the current broadcasting infrastructure by APTN which may or may not have some impact on future distribution capacity.

They are currently making some changes to the feed. We are not opposed to APTN and we're glad that this aboriginal organization is growing and getting the necessary resources, but of course, the Inuit are a minority and the programming that is coming from us are getting less and less attention.

Inuit Language Authority

As I said earlier, for 25 years, IBC has produced Inuit language television programming. We also developed and produced the world's first children's television series in an aboriginal language. Our experience and our firm commitment to the use and promotion of the Inuit language positions us well to contribute not only to this legislation and its implementation but for the continued development of the Inuit language through the proposed *Inuit Uqausinginnik Taiguusiliuqtiit*.

IBC has a board structure which is

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representative of all regions of Nunavut. Three of us are appointed by the Inuit associations and two are members-at-large. We have television production centres in five communities with offices in Iqaluit, Baker Lake, Rankin Inlet, and also Igloolik, with our administration office in Ottawa.

(interpretation ends) I believe that designating IBC as a member of *Inuit Uqausinginnik Taiguusiliuqtiit* will enhance the mandate of the authority through IBC's commitment and experience in language programming.

Before I end my presentation, I would like to have Johnny say a few words. As you know, Johnny, along with the rest of the *Takuginai* puppet family, has been entertaining and educating our children in Inuktitut for 20 years, IBC 25, *Takuginai* 20. Which one of our families have not benefited from *Takuginai* – to learn, to have fun, to sing our songs and to feel proud of our language and culture – all in Inuktitut.

(interpretation) Johnny.

Johnny the Lemming (Michael Ipeelee) (interpretation): As I mentioned earlier in my presentation, I'm very pleased to be here, and *Takuginai* has been entertaining children for 20 years and we sing songs in Inuktitut with that program, and we also teach children how to read and write in Inuktitut. We want to entertain for another 20 years. There were less *Takuginai* shows because we have had limited resources for Johnny to learn to speak in English.

We have to make sure that we speak Inuktitut and be taught in schools. We need to speak Inuktitut and it can be heard 'የበ'Γ▷σቴ ላෑ᠘ጏ 'የዖኖርሷㆍΓ▷σቴ. ላෑኒና▷ቴ ኒናትቴ በቴላላቴር▷ቴሪናቴጏቴ, በቴላላቴር▷ጋΔቄ፩ቴቴናርቴጏቴ ቴበኒት፩ና. Δቴቴ፩ፊጵቴበናቴርጋሀና ላናትሶቴቦናጋσቴ ርናርኒσቴ, Δቴሷ፩ና, ርሷናረላቴ, 'ቴኒሮቴጋላቴ, ቴኒዮናሪσቴ

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in schools and homes across Nunavut. It was very difficult at times to translate into English because we are Inuit people and we should teach our children in Inuktitut and talk to them in Inuktitut. Right? Yes.

I urge you be strong and bold, and speak to them in Inuktitut, not in English. We are Inuit. Those are the things that I want to state. Thank you.

Ms. Eegeesiak: Thank you, Johnny. As I mentioned earlier, when you established TV Nunavut, it could be used for educating Inuit. I would like to make an example with the interpreter/translators; they can also be used for an interpreter training program if we set up TV Nunavut.

They could use our long distance TV training program to have an interpreter/translating program. As I stated earlier, *Takuginai* will be televised with an English version, and with our funding being cut back, this bill can go a long way to ensure that Johnny continues to speak Inuktitut, and to be produced.

Do you want to speak in English?

Johnny the Lemming (interpretation): No, I do not want to speak English now. I'm an Inuk.

Ms. Eegeesiak: Johnnyngai! I urge you to be strong and bold in your proposed legislation so that Johnny can continue to teach, to use, and to promote the Inuit language. With our collective leadership, IBC looks forward to being an active partner in supporting the spirit and intent of Bill 7 for the next 25 years by ensuring that everyday Inuktitut is heard and spoken through all media in Nunavut, all media, meaning television, radio, and

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through the internet.

(interpretation) Thank you for your time, and I welcome any questions you may have.

Chairman: Thank you Okalik Eegeesiak and Johnny.

Ms. Eegeesiak: Thank you for having us.

Chairman (interpretation): We have members who have questions. Mr. Arvaluk.

Mr. Arvaluk: Thank you, Mr. Chairman. Welcome Johnny. This is the very first time that I found out that you were a lemming. I thought he was a visitor. I thought he was a beaver the whole time.

In your submission, I understand that this submission was given to us in regard to Bill 7. Your submission talks mainly about the history, but there was no recommendation as to how Bill 7 should be but at the end of your submission it talks about Bill 7 can go a long way to ensure that Johnny continues to speak Inuktitut and could be watched on television.

I'm sorry to see that if it's not under the government's jurisdiction, it seems that they do not provide funding. We're spending funding to Arviat's education curriculum program, but anyone, any regular person such as the entity of IBC, for example, if they want to work on Takuginai Inuktitut Children's Programming if it's going to enhance the Inuit childrens language.

I know that the funding is always in shortage and I recognize that this has to change. In your submission to the **Δጵኖ/ፈቴ** (ጋጎ/ትበህና): የ<mark></mark>ժአ_ዋፚ፫_ዮ ር<u></u>
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Standing Committee, you indicate that IBC would like to be able to "exercise your ability to contribute to the objectives of Bill 7."

Can you please elaborate how you would do this and provide some examples of what contributions you feel you can make? Thank you, Mr. Chairman.

Chairman (interpretation): Thank you, Mr. Arvaluk. Ms. Eegeesiak.

Ms. Eegeesiak (interpretation): Thank you. Looking at our history and our experience as the Inuit Broadcasting Corporation, we want you to take those into consideration because we can assist in the implementation and enhancement of our language whether it be in schools for example because television is a tool which is a very powerful for our children.

It's been 25 years since we've been producing shows, and if we have more cutbacks there would be less education programs, if we're provided more opportunities. That's what we're thinking along that line. Did I answer your question?

Chairman (interpretation): Thank you, Ms. Eegeesiak. Mr. Arvaluk.

Mr. Arvaluk (interpretation): Thank you, Mr. Chairman. Yes. My next question is, again, In regard to your submission.

In your submission, you suggest that Bill 7 be strengthened to ensure it supports existing and future programs and policies with respect to the production of Inuit language media products targeted for Nunavut Inuit and that special consideration be given to children and youth.

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Can you provide some specific examples of how you would like to see the legislation strengthened and indicate what policies the government should work on? Thank you, Mr. Chairman.

Chairman (interpretation): Thank you, Mr. Arvaluk. Ms. Eegeesiak.

Ms. Eegeesiak (interpretation): Thank you, Mr. Chairman. At this time I don't have any specific examples but listening to the comments that were made yesterday and this morning and especially Paul Kaludjak, the President of Nunavut Tunngavik Incorporated, and the Nunavut Languages Commissioner, Johnny Kusugak. I agreed with him totally when he made a comment about the Inuktitut language and strengthening it if it is to be recognized as a working language.

Again, with the media, which is through the computer, radio, television, and so on, I don't know what I'm responding to. It would help to promote and enhance the Inuktitut language and because some of the programs are not available in French.

But we would like to see all documents, pieces of legislation, and regulations all in Inuktitut. If we produce Inuktitut programs without thinking about having to subtitle it with English, it would be more appropriate.

And, using Bill 101, as an example, and if we, as Members of the Legislative Assembly, if you approve these legislations, then it would enhance and promote the use of the Inuktitut language.

Chairman: Thank you, Ms. Eegeesiak. Mr. Arvaluk.

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Mr. Arvaluk: The last question I have for now is: in your submission, you suggest that Bill 7 needs to provide for legislation surrounding the language of media products and that media companies be provided with resources. Can you provide some specific examples of what you mean by media products and indicate what resources would be necessary to carry that out? Thank you, Mr. Chairman.

Chairman: Thank you, Mr. Arvaluk. Ms. Eegeesiak.

Ms. Eegeesiak: Thank you, Mr. Chairman. Media products; most of IBC's equipment is outdated. In one example, APTN will be demanding and requesting high definition product. We don't have those resources, and high definition is quite expensive right now, although prices are going down.

So, high definition recording equipment, high definition sound equipment, and high definition editing equipment is needed as one of the aspects. The example that I use with regard to funding, for instance, Culture, Language, Elders and Youth, which we are very appreciative of.

Last year, for the projects that we did and delivered, which was \$300,000, and it is all project money. You remember during TVNT days Inuksuk Programming, not just from IBC but other sources like Taqramiut Nipingat, Okalakategit, Inuvialuit Communications Systems, we used to have Inuksuk programming of almost 30 hours, before APTN. Right now, our programming is at three hours, mostly from IBC.

We estimate that, just from IBC's prospective for five hours of programming a week, if this TV Nunavut concept is

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researched and implemented in the end, for five hours of programming with today's dollars I guess, it could be up to \$500,000.

Chairman (interpretation): Thank you, Ms. Eegeesiak. Mr. Barnabas.

Mr. Barnabas (interpretation): Thank you, Mr. Chairman and welcome Ms. Eegeesiak. The media would be an excellent tool as an education tool and I'm sure that it has been used as a means to standardize the Inuktitut language.

In your submission, you suggest that bill 7 be strengthened to include a provision for the creation of a territorial educational television channel, which you refer to as "TV Nunavut".

Are you suggesting that the Government of Nunavut administer its own television station, or simply provide funding for one to be created? How much funding do you estimate would be required to establish and run a TV network? Thank you, Mr. Chairman.

Chairman (interpretation): Thank you, Mr. Barnabas. Ms. Eegeesiak.

Ms. Eegeesiak (interpretation): Thank you, Mr. Chairman and Mr. Barnabas. It's kind of urging the government to take the initiative to create "TV Nunavut" channel in partnership with other agencies.

Look at how or find out if "TV Nunavut" is required and if its needed, then do a study or do a feasibility study to see how it could come about that the federal government was in partnership when APTN was going to get off the ground.

We are still in full support of APTN but if

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were going to strengthen the use of the Inuktitut language then we are going to have to create another channel. Thank you, Mr. Chairman.

Chairman (interpretation): Ms. Eegeesiak. Mr. Barnabas.

Mr. Barnabas (interpretation): Thank you, Mr. Chairman. The Inuit Tapiriit Kanatami recently held a languages symposium in Ottawa.

Did the Inuit Broadcasting Corporation participate in this event, and if you did what can you share with us about this Languages Symposium In regard to Bill 6 or Bill 7? Thank you, Mr. Chairman.

Chairman (interpretation): Thank you, Mr. Barnabas. Ms. Eegeesiak.

Ms. Eegeesiak (interpretation): We didn't participate in the Languages Symposium, which was held by Inuit Tapiriit Kanatami. Mary Simon has fully supported IBC when they request support from the Inuit organizations. For example, we asked them to write a letter of support that would be submitted to CRTC and it was in regard to the concerns about the cutbacks to the programs that are Inuktitut only. They have always given us full support, the Inuit Tapiriit Kanatami, and other entities.

The Nunavut Government has given us support also, but we never say why we support them. Mainly, what we're asking for is financial support. To support in regard to Bill 101, when it was passed the media and the entertainers and the arts and media in Quebec is a lot stronger and they also have educational shows, and so on. That's the goal we have at the Inuit Broadcasting Corporation.

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Chairman (interpretation): Thank you, Ms. Eegeesiak. Mr. Barnabas.

Mr. Barnabas (interpretation): This will be my last question. The Standing Committee *Ajauqtiit* may decide to propose amendments to Bill 6 and Bill 7. If we are going to propose making amendments, are there any specific changes that you would recommend be made to either Bill 6, or Bill 7. Thank you, Mr. Chairman.

Chairman (interpretation): Thank you, Mr. Barnabas. Ms. Eegeesiak.

Ms. Eegeesiak (interpretation): Thank you. I am very pleased that the media is recognized, but we don't know what the outcome will be and how it would be implemented. I can't respond to your question at this time, but I am very pleased that the government is proposing these two pieces of legislations. Thank you.

Chairman (interpretation): Thank you, Ms. Eegeesiak. If you want to make additional comments, please proceed.

Thank you. At this time, Mr. Kattuk would like to make another comment.

Mr. Kattuk (interpretation): Thank you, Mr. Chairman. I have a question with regard to your submission. In your opening comments, it states there will be less programs for *Takuginai* and *Kipinnguijautiit*.

What is the reason for the decrease in the number of programs? Can you explain that? Why is that? It's on page 2. Thank you.

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Chairman: Thank you, Mr. Kattuk. Ms. Eegeesiak.

Ms. Eegeesiak (interpretation): Even though all our episodes are in Inuktitut, they have to be translated into English so that they can be understood. Translation into English is costly, so we have to make budget cuts in order to abide with that. That's why there is less. Did I answer your question?

Chairman: Thank you, Ms. Eegeesiak. Mr. Kattuk.

Mr. Kattuk (interpretation): Yes, you answered my question. Maybe because I misunderstood, just to ask for clarification, you can respond to it, and that's okay, you don't necessarily have to respond to it if you don't have the answer. Does the government provide funding to APTN, and in turn that APTN has to allocate funding to IBC?

Does IBC receive funding allocations from APTN because they are under them? That is just the clarification that I'm looking for. Thank you, Mr. Chairman.

Chairman: Thank you, Mr. Kattuk. Ms. Eegeesiak.

Ms. Eegeesiak (interpretation): We don't receive any funding from APTN. We get it from the federal government, but for the English license fees, subscription fees, Debbie will respond to those questions because she is more knowledgeable about that. Thank you.

Chairman: Thank you. Ms. Brisebois.

Ms. Brisebois: APTN receives most of its funding from subscriber fees. Its broadcast license says that it will receive

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\$0.50 per subscriber from every household in Canada. They do get a little bit of government funding; \$2.1 million from the Department of Canadian Heritage.

That \$2.1 million is designated for the operations and maintenance of northern transmitters in 96 communities from the Yukon across to Labrador. That funding is about to end, and APTN is in the process of decommissioning the northern transmitters, which is another concern for IBC, and it will be a concern for viewers in the north. By turning down the transmitters, they are going to be going on a different system with satellite dishes, with Bell Expressvue.

It's unclear to us; we have asked for clarification from APTN what exactly they are going to do with the dishes. We have been told that at some point every household will get a dish, but it's unclear who would pay for the ongoing operation of the dish and any maintenance.

And, of course, by providing dishes to everybody, they're also going to be providing 500 more channels, potentially, of programming that will be in English and French.

And as far as funding goes that IBC gets from APTN, they choose to license whatever program they want from IBC and they can choose to license six Takuginai, five Kippinguijautiit, whatever they choose, it's up to them.

The only obligation they have under the broadcast license is to broadcast 85 hours a week of aboriginal language programming and it doesn't matter which aboriginal language, it is not just Inuktitut.

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Chairman (interpretation): Thank you, Ms. Eegeesiak. I have no more names on my list for questions, so therefore I would like to thank Okalik Eegeesiak for appearing before the committee, Debbie Brisebois, Johnny, Michael Ipeelie the puppeteer for Johnny the Lemming, do you have any closing remarks?

Ms. Eegeesiak: I think, if anything, for this committee to hear is about the possible importance and influence of "TV Nunavut" as I told QIA this afternoon, Nunavummiut and Government of Nunavut and the Legislative Assembly of Nunavut does not have to go through this feasibility study alone if it doesn't want to.

It could go after the partners like the Inuvialiut Communications Society, the Taqqimiut Nipingat, the Uqaalaqatigiit Society, the Kativik School Board, anybody who might benefit from more and increased Inuktitut programming are potential partners as well as IBC during the feasibility study.

I just want to stress that this concept is something that could take and I hope that the legislative assembly will be one of the leads in a potential feasibility study.

Chairman (interpretation): Thank you. We'll see each other again and your submissions are taken, so we'll take a short 10-minute break when we come back we'll have Nunavut Arctic College Interpreter/Translators Inuit Study Program appear before us. So we'll take a short break now...

>>Committee recessed at 16:43 and resumed at 16:59

Chairman (interpretation): Thank you. I

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would like to welcome all the students. We are looking forward to listening to your comments and then, as usual, after your submission, we will be opening up the floor to the members to ask questions and comments. At this time, I would like to have an introduction, Mr. Allen Auksaq.

Mr. Auksaq (interpretation): Thank you, Mr. Chairman. First of all we would like to thank the Standing Committee *Ajauqtiit* for giving us an opportunity to make a submission while you're having public hearings on Bills 6 and 7.

The students on the Interpreter/Translator and Inuit Studies Program are here to make a submission. We are students of the Inuit Studies and Interpreter/Translator Program.

We made a submission originally and we will have Mina read the submission, and I think it would be best if they introduced themselves as I don't want to make any mistakes or omissions. Thank you, Mr. Chairman.

Chairman (interpretation): Thank you, Mr. Auksaq. We'll start from the left and work ourselves to the right. When your little light goes on, please introduce yourselves.

Ms. Taukie (interpretation): My name is Taukie Taukie from Cape Dorset. I'm in the Language Culture Program.

Ms. Saila (interpretation): Qatauga Saila from Cape Dorset. I am in the Interpreter/Translator Program.

Ms. Alainga (interpretation): Eva Alainga from Iqaluit. I am also in the Interpreter/Translator Program.

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Ms. Battye (interpretation): Mina Battye in the Interpreter/Translators Program.

Mr. Auksaq (interpretation): Alan Auksaq from Igloolik. I'm in the Inuit Studies Program.

Mr. Kilabuk (interpretation): Samson Kilabuk from Pangnirtung. I am in the Interpreter/Translator Program.

Ms. Taukie (interpretation): Josie Taukie from Cape Dorset, and I'm also in the Inuit Studies Program.

Ms. Naujuk (interpretation): Susan Naujuk from Pangnirtung, and I'm in the Inuit Studies Program.

Ms. Simonee (interpretation): Rosie Simonee from Pond Inlet. I'm in the Inuit Studies Program.

Ms. Qitsualik (interpretation): Debra Qitsualik, in the Inuit Studies Program, and I have a diploma in the Interpreter/Translator Program.

Ms. Ootoova (interpretation): Rachel Ootoova from Pond Inlet. I am also in the Interpreter/Translator Program.

Ms. Qitsualik (interpretation): Rachel Qitsualik; I think I've known a lot of you for a long time. And in the back, we have two other individuals. On the right is Letia Qiatsuk, and Martha who are instructors at Nunavut Arctic College. Thank you.

Chairman (interpretation): Thank you. Welcome. We are anticipating your comments. Alan Auksaq, you can proceed.

Mr. Auksaq: Mina will be reading the

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Chairman (interpretation): Thank you. Please proceed, Mina Battye.

Ms. Battye (interpretation): Thank you, Mr. Chairman. To protect our language through the language legislation, to protect our Inuktitut way of writing, we are making a submission to the standing committee in order to protect our Inuktitut language and our writing system.

We should be writing our language instead of using literal translations. For example, Eastlander, *Kanannarmiuq*, paragraph, *Piuraguraav*, dictionary, *Tiksianiuri*, so we call this dictionary in Inuktitut. And Northwest Territories, there's a literal translation of all these terms. It is important to make sure that we translate them into the proper meaning.

Jose Kusugak's standardization of syllabics has not been implemented to date. The standardization of syllabics, which was initiated back in 1978, still has not been acted upon by the Inuit Cultural Institute.

We recommend that the Nunavut students who are taking Inuktitut and cultural courses should be more representative of Inuit ways, for example, by way of Inuktitut songs, instructors should be able to write syllabics with finals so that our descendents will able to speak with proficiency in Inuktitut and teach the proper usage of our language.

We also recommend that traditional games be revived before all of the traditional knowledge holders all die off by using pictures as examples. This has been submitted by the students. Thank

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Chairman (interpretation): Thank you. Would anybody else like to make any comments? Thank you. Sampson, the floor is yours.

Mr. Sampson Kilabuk: Thank you, Mr. Chairman. Inuit language rights must be recognized as we are its future. Language is important to our *Piqqusivut* as Inuit. Students need the support most as they are not made a priority now. We are struggling, each of us, as students. Support us.

(interpretation) I can use this as an example where the Inuktitut language has eroded over the years. (interpretation ends) A survey should be done to compare Inuit knowledge from the eldest to the youngest. This would show us that our language must be preserved and promoted for our younger generation, and also...

(interpretation) There should be a study done and because the elders know the Inuktitut language very well, for example, if the individual was 70 years old, we would interview that elder and then talk to an individual who is 10 years younger. I'm sure that there would be a difference between the 70-year old and the 10-years younger individual.

We would do a study on individuals of various ages and I am sure that as we go to the younger years there would be an erosion of the understanding and the proficiency of the individual. We do speak Inuktitut but we are well aware that there is erosion, and there will be further erosion in the future. Thank you, Mr. Chairman.

Chairman (interpretation): Thank you for

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your comments. I will ask the members if they have any questions. Mr. Arvaluk.

Mr. Arvaluk (interpretation): Thank you, Mr. Chairman. I would like to welcome you all for those people who are going to be great achievers because we're not able to function today without interpreters, or translators. Usually when you don't use interpreter/translators there are usually some gaps that are experienced.

I am not quite sure where to direct this question to, but my question as indicated in your submission, if you can speak Inuktitut and you're proficient at it, and if an elder and a young person can talk to one another, that would be extremely good. It could be any language, not only Inuktitut, bit also with other languages. We learn a new term every single day in any language, and also in Inuktitut. It is a daily learning experience.

My question is how can we protect the language through Bill 6 or 7? And which clause, or section, are you making reference to? Thank you, Mr. Chairman.

Chairman (interpretation): Thank you, Mr. Arvaluk. Indicate who is going to be responding to the committee member's comments? Mr. Auksaq.

Mr. Auksaq (interpretation): Thank you, Mr. Chairman. And thank you, Mr. Arvaluk.

I think the main goal we have is protecting the Inuktitut language, which I believe is Bill 7. Thank you, Mr. Chairman.

Chairman (interpretation): Thank you, Mr. Auksaq. Mr. Arvaluk.

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Ċ°Q Λ'₹ΠΓQ~J~VJ~Violope ΔΔΔ° ▷'b▷/°Uσ° \>'}Q~G~T°. Λ'd>"\" 7-"U₹Δ°Q CΔd°U Λ'₹Π'b_d°"Jd%]J°. 'd>°Q; Δ°J~Q▷Ċ%. Mr. Arvaluk (interpretation): Thank you, Mr. Chairman. Are you suggesting that we enhance Bill 7 so that our language is further protected and that we do not use literal translations? For example, paragraphs. Are you talking about the Inuktitut curriculum? Are you suggesting that we further enhance Bill 7? That is my question. Thank you, Mr. Chairman.

Chairman (interpretation): Thank you, Mr. Arvaluk. Mr. Battye.

Ms. Battye (interpretation): Thank you, Mr. Chairman. In order to protect the youth we are not even using the old Inuktitut songs, and the little children are not being taught the Inuktitut songs. This is what we're trying to preserve. We're trying to preserve the Inuit ways by way of songs and other avenues. We can probably make a further response to you by way of a letter.

Chairman (interpretation): You don't have to respond at this time, but you're more than welcome to submit your responses by letter. Mr. Arvaluk.

Mr. Arvaluk (interpretation): Thank you, Mr. Chairman. That would be good, we're looking at these two ways: for example there are the schools and the cultural programming and other avenues that the government uses.

We have Bill 6 and 7 which are more for the government operations and providing for example hospital services, are you saying that there is not enough programming detailed out in these pieces of legislation for example, not to use literal translations, we're looking more at the provision of government services which are essential, that there is not enough programming outlined in these **Δ⁶/«ÞC⁶**: ⁶d৮^αα.Γ΄⁶, Γ⁶C ⟨Δ)⁶ν⁶. Γ⁶C ⟨Δ⁶ς⁶, Δ⁶.

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▷ «የ በ° ወ°, Γ' ር ላና «የ' ጋ ኮ.

draft bills. Thank you, Mr. Chairman.

Chairman (interpretation): Thank you, Mr. Arvaluk. Any responses from the students? Ms. Battye.

Ms. Battye: Thank you, Mr. Chairman. Mr. Auksaq.

Mr. Auksaq (interpretation): Thank you, Mr. Chairman. In regard to your question, I didn't hear a question I thought I heard you just made a comment In regard to Bill 7. It seems like you were commenting on not enough programs in Bill 7 could you rephrase your question again? Thank you, Mr. Chairman.

Chairman (interpretation): Thank you. Mr. Arvaluk.

Mr. Arvaluk (interpretation): I think it's after five. (interpretation ends) In the second last paragraph of your presentation that you would recommend that the Nunavut students who are taking Inuktitut and cultural courses should more represented in the Inuit ways.

What I'm reading here is you don't worry about too much about what the Bill 7 is talking about, it's the government services, I think what your trying to say is that Bill 7 should reflect the government program such as education cultural programs and that will have Inuktitut songs and Inuktitut instructors should be able to write in syllabics etcetera.

They seem to be more on the program side of Bill 7 rather then the government services side which is more hospitals and drivers' license and that kind of thing. Am I correctly assuming that your message is in for the program of the government such as education? (interpretation) Thank you,

Δ⁶/ペレር%: 'dታ⁶۵ቮ, Γ'C ଏ'୯'스⁶. Рם የኦσላ⁶<? Γ' <̀በ.

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Mr. Chairman.

Chairman (interpretation): Thank you, Mr. Arvaluk. Mr. Auksaq.

Mr. Auksaq (interpretation): Thank you, Mr. Chairman. Yes, that is how we see it. Thank you, Mr. Chairman.

Chairman (interpretation): Thank you. The next one is Mr. Tootoo.

Mr. Tootoo: Thank you, Mr. Chairman and welcome all of you here. I hope in your presence you're not missing supper tonight.

I just have one question, and I think part of some of the discussions that we've heard over the last couple of days, relating to the implementation of these two pieces of legislation deals with translation and interpretation of getting that information out there, bills translated and all these services out there in Inuktitut and Inuinaqtun.

If you look at here, for example, in the Assembly, there's a lot of unique words that probably don't exist in Inuktitut that are used. I know our interpreters will ask how they can describe this when they we get into some legal technical information. In some cases it seems like a challenge to come with the proper translation for it.

It's not only here at the Assembly, but you hear it in the courts, and in the health care field. Are those three areas areas that you look at in your studies, in your programs? Are there areas where you look at those pretty unique areas for translation; work that needs to be done? Thank you, Mr. Chairman.

Chairman (interpretation): Thank you,

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Mr. Tootoo. Debra Qitsualik, at the witness table.

Ms. Qitsualik (interpretation): Thank you, Mr. Chairman. If I understood your question, with regard to Justice and Health and Social Services, and other services, yes, I know that it's very difficult to come up with terminology.

As a interpreter/translators, we are trained in that program. Since I am a graduate of that program, I can respond to that question, but what we're trying to say here is that we're speaking too much in English.

There is not enough of the Inuktitut language being translated. Yes, they take programs in Justice, and Health areas, so they take all those subjects when they're taking the Inuktitut Interpreter Training Program.

But, for the Inuit Cultural Program, what we're trying to talk about here, for example, an Eastlander, *Kanannarmiuq*is the actual translation for an Eastlander. Eastlander is not *Kanannarmiuq*, but paragraph is an English word we don't have a word for in Inuktitut. There is no word for dictionary in Inuktitut. They literally translate it to *Tiksianiari*. I hope you understand me. Northwest Territories is in English. In Inuktitut there is no translation for it.

There are quite a few words, and those are just examples that we have set. I just welcome all the questions that you would like to pose. I want to thank the interpreters because they face a very challenging job.

Chairman (interpretation): Thank you. Mr. Tootoo.

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Mr. Tootoo: Thank you, Mr. Chairman. These two pieces of legislation are going to put a huge demand, and strain in that area. For here, the language that we're forced to use while we're in session is... everything has got to be politically correct or parliamentary, it's a whole new different language, parliamentary terms, things like that. So I don't know if that's something that you talk about.

I'll just go through the list. There is a few here, like; abstract motion. I don't know how you would say that. I'm sure Blandina and Mary come up with these lots of times, and have fun coming up with the translations for them over the years. Censure motion is another one. There is another one here that I thought might be funny; clause-by-clause study.

There is a whole glossary of terms here that I'm sure both Mary and Blandina know; that these are not always things that are everyday terms that would be put into Inuktitut and used other then in here.

I don't know if that's included in your program or maybe worth taking a look at or including in there as well. Just a comment. Thank you, Mr. Chairman.

Chairman: Thank you, Mr. Tootoo. Rachel Qitsualuk would like to respond.

Ms. Qitsualuk (interpretation): Thank you, Mr. Chairman. (interpretation ends) I'll speak in English and then I'll speak in Inuktitut.

This morning the students had actually prepared their own set of ideas in terms of what they wanted to say to the *Ajauqtiit* Committee and I think the spirit of what the students want to say and im not saying

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I think there is a huge gap between what is being done at one legislation and there are very real concerns that we face as human beings as Inuktitut speakers, myself included because of the interpreter translation as well.

And there is such a huge gap between thinking in Inuktitut and thinking in *Qallunaatitut* and I think we're crying out to say, is there some way that we're going to bridge the gap alone as students and I don't speak for them I'm just saying this as an observation.

We already faced a lot of obsticles, although we're passionate in the spirit of our intent is to uphold our culture, our language which is vitally important to us. We already having many obstacles in front of us in terms of the programs that are not funded well, the huge insitutional, organizational, infrastructural problems we face in the system.

So how do we go from here where we have our idealistic youth who are thinking lets preserve our language because it's vital to our identity to somewhere getting that spirit of the identity protected.

Not only do we not have our language and culture protected well, we're also not given any funding to protect our language and culture, and I think that's the spirit of what we're trying to present by being here as a group of interested people in our own.

We're beginning from a very basic point. (interpretation) Thank you.

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Mr. Tootoo: That's all.

Chairman (interpretation): Mr. Barnabas.

Mr. Barnabas (interpretation): Thank you, Mr. Chairman. I would like to thank all of you and welcome all of you because language Bills have to be set up properly and that's part of what you're working on, yes, we understand what you're saying.

And the examples that you used are very good, they have been literally translated and you can read what has been literally translate what was written into Inuktitut. I think all of you are from Baffin region and there's Keewatin and Qitikmeot and other regions and there were 23 communities in Nunavut and there are seven in Qitiqmeot and Keewatin.

I would like to ask a question In regard to the community dialects, we have different dialects and I have the dialect of Arctic Bay and Cape Dorset, Keewatin they all have different dialects.

In your interpreter training program, do you face any dialectal problems? Thank you, Mr. Chairman.

Chairman (interpretation): Thank you, Mr. Barnabas. Eva.

Ms. Alainga (interpretation): Thank you, Mr. Chairman. Yes, we do have a problem with that. I will use a very brief example. It's part of the training program that we took; we had to practice reading Inuktitut from stories. One of the books that we were reading was written by a person from Northern Quebec. Yes, we face a dialectal problem in that area because we

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 have dialectal differences. So we had to do away with that book because the dialectal difference was so strong.

Chairman (interpretation): Thank you. Mr. Barnabas.

Mr. Barnabas (interpretation): Thank you for your response. Yes, it's evident that that is one of the problems that we face. But if you look at the two interpreters in the booth; Ms. Nashook and Ms. Tulugarjuk have been interpreting for the Legislative Assembly, as Mr. Tootoo had stated that some of them are for statistics, and also there are other terminologies, like medical terminology has to be set too in Inuktitut, although NTI is working on the terminology workshop.

I know that you want to become interpreter/translators. Would you be interested in becoming an interpreter/translator at the Legislative Assembly? Thank you, Mr. Chairman.

Chairman (interpretation): Thank you, Mr. Arvaluk. For those who agree, please raise your hand. Mr. Auksaq.

Mr. Auksaq (interpretation): Thank you, Mr. Chairman. The students who are taking the interpreter/translator program and I am sure they would be interested.

I am here for Inuit Cultural Program, not for interpreter/translators. The interpreter/translators would be interested in interpreting for the Legislative Assembly. Thank you, Mr. Chairman.

Chairman (interpretation): Thank you, Mr. Auksaq. I have no more names on my list. Mr. Arvaluk.

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Mr. Arvaluk (interpretation): Thank you, Mr. Chairman. This is not a question but I will be looking forward to getting a written response to the questions that I posed earlier. We would like you to understand that, even though you make any comments that are not directly related to Bill 6 or 7, we know that this would be a concern of yours.

We will be starting our session next week and during that time we will be tabling an interim report. And afterwards, we might possibly want to do some community consultation tours. We might make a decision on how we're going to proceed. I think it would be very good if we receive that submission from you so that we'll know that you are concerned about the preservation, of not only the language but also the cultural aspects of it.

As Ms. Qitsualik had stated earlier there's too much of a gap between the Inuktitut and the Inuit language. Due to that even though you have good interpreters you have a hard time understanding one another because it doesn't have the same feel, or the same depth, or texture. We will be reviewing the response you give us and we will somehow include it in the interim report that we will be tabling at the House.

Chairman (interpretation): Thank you, Mr. Arvaluk. I'm sure that was well received by the students. I have no other names. Do you have any other remarks you would like to make to the standing committee, Mr. Auksaq, or any of the other students?

Mr. Auksaq (interpretation): Thank you, Mr. Chairman. I would like to say that when you start working specifically to these bills, don't worry about the financial

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ϤϷϧ;ϣ: ʹͼͿϧͺϪͼͿͼͼ, ϪͼͿͼϴͺϹͼϧ, Ϸ;ϷͿͰϥϧʹͿϲ Ϲͼϥϥ ϷϹͿϲͳʹϹʹϧϧϧϧͺϴϭϷϧͼϧϧͺϫϧϧϧͺ Ϫϧͺ϶ͺϴͺ ϷϽͼϧͺ϶ʹ϶϶϶ͺ ϴϴͼϧ϶϶϶ͺ ΑΦϘͺϴͺϷͺϴϧϧϧͺͼͺͺ aspects of it because it comes and goes but once we lose our Inuktitut language it's gone forever.

Once it's forgotten you can't recall it back. I would very strongly suggest that you don't worry about the money because the language issue is a lot more important than the finances. Thank you, Mr. Chairman.

>>Applause

Chairman (interpretation): Thank you, very much, Alan. And thank you, very much, for making your presentations and submitting your paper.

We are very proud of you taking on these studies and I'm sure that you will be able to complete your studies and when you complete your studies please make sure that you inform our Clerk at the Legislative Assembly and state your interests in working in the House.

And Inuit studies, for your information, there will be an Inuktitut school that will be established in Clyde River in my community. Thank you, very much, for making your submission and we'll see you around town.

>>Committee adjourned at 17:37

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