Standing Committee on Oversight of Government Operations and Public Accounts Review of the 2009-2012 and 2013-15 Summary Reports of the Inuit Qaujimajatuqangit Katimajiit Iqaluit, Nunavut September 23, 2015

Members Present:

Tony Akoak
Pat Angnakak
Joe Enook
George Hickes, Chair
David Joanasie
Pauloosie Keyootak
Steve Mapsalak
Simeon Mikkungwak
Allan Rumbolt
Alexander Sammurtok
Tom Sammurtok
Joe Savikataaq
Isaac Shooyook

Staff Members:

Karen Aglukark Nancy Tupik

Interpreters:

Gwen Angulalik Morgan Arnakallak Andrew Dialla Allen Maghagak Mary Nashook Philip Paneak Blandina Tulugarjuk

Witnesses:

Shuvinai Mike, Director of Inuit
Qaujimajatuqangit, Culture and
Heritage
Daniel Qattalik, Co-Chair, Inuit
Qaujimajatuqangit Katimajiit

>>Committee commenced at 9:04

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Chairman (Mr. Hickes)(interpretation): Good morning. (interpretation ends) I would like to welcome everyone to the Standing Committee on Oversight of Government Operations and Public Accounts with the review of the summary reports from IQK.

I would like to ask Mr. Shooyook to lead us in prayer today. Mr. Shooyook.

>>Prayer

Chairman (interpretation): Thank you, Mr. Shooyook. (interpretation ends) Everyone has a copy of the agenda. Does anyone have any questions or concerns?

Seeing none, before I proceed with my opening comments, I would just like to ask all Members, witnesses, and visitors to place their cellphones, BlackBerrys, and other electronic devices on silent mode.

Good morning. I would like to formally welcome everyone present to this meeting of the Legislative Assembly's Standing Committee on Oversight of Government Operations and Public Accounts.

We are meeting today on the occasion of our Standing Committee's televised hearing on the most recent annual reports of IQK.

I would first like to introduce my Standing Committee colleagues:

- Tony Akoak, Member for Gjoa Haven;
- Pat Angnakak, Member for Iqaluit-Niaqunnguu;
- Joe Enook, Member for Tununiq;
- David Joanasie, Member for South

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Baffin;

- Pauloosie Keyootak, Member for Uqqummiut;
- Steve Mapsalak, Member for Aivilik;
- Simeon Mikkungwak, Member for Baker Lake;
- Allan Rumbolt, Member for Hudson Bay;
- Alexander Sammurtok, Member for Rankin Inlet South;
- Tom Sammurtok, Member for Rankin Inlet North-Chesterfield Inlet;
- Joe Savikataaq, Member for Arviat South; and of course,
- Isaac Shooyook, Member for Quttiktuq.

I wish to take this opportunity to publicly thank the co-chairs of IQK and the director of Culture and Heritage's Inuit Qaujimajatuqangit Division for appearing before us today.

From the time that Nunavut was created, the Government of Nunavut has acknowledged the importance of incorporating IQ into its laws, policies, programs, and services. However, to this day, legislators and government departments face the challenge of implementing clear and comprehensive ways to incorporate IQ into our laws, policies, programs, and services.

On March 24, 2003, the Government of Nunavut of the day announced the establishment of IQK, an external and non-governmental body with the mandate to monitor the government's initiatives to incorporate IQ into its laws, policies, programs, and services. As an advisory body to the government, IQK meets with departmental officials on a regular basis to assess the government's initiatives related to the integration of IQ.

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On previous occasions during this Assembly, the Standing Committee has held televised hearings on entities such as the Qulliq Energy Corporation and Nunavut Tourism to account for their activities, priorities, and expenditures. These televised hearings provide the Standing Committee with the opportunity to address themes and issues that have emerged concerning the initiatives of the various entities.

On June 1, 2015, the Legislative Assembly passed a motion to amend the terms of reference of this Standing Committee to, and I quote, "explicitly address the integration of Inuit societal values and *Inuit Qaujimajatuqangit* into the laws, policies, programs, and services of the Government of Nunavut, including the holding of public hearings on the annual reports of the Inuit Qaujimajatuqangit Katimajiit." That motion was brought forward by Member Isaac Shooyook from the High Arctic.

The Standing Committee emphasizes the importance of establishing specific actions and strategies by which the government plans to incorporate IQ into its laws, policies, programs, and services.

Today will constitute the first time that the Standing Committee has had the opportunity to address in detail and in a televised hearing the activities and priorities of IQK and its work to advise the government on its actions relating to the integration of IQ.

Today's televised hearing will also allow the Standing Committee to evaluate the extent to which the government is acting on IQK's recommendations.

In keeping with parliamentary practice,

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the Standing Committee anticipates reporting its findings and recommendations to the Legislative Assembly during the upcoming fall sitting. Under Rule 91(5) of the Rules of the Legislative Assembly, the government will be required to table a formal response to our report within 120 days of its presentation.

I would like to conclude by addressing some housekeeping matters.

This hearing is being televised live across Nunavut on local community cable stations and direct-to-home satellite service. Transcripts of the hearing will be posted on the Legislative Assembly's website.

For the benefit of our recording system, I ask witnesses to wait until I invite you to speak before your microphone will be activated.

I also ask witnesses to always go through the Chair when responding to Members' questions and interventions.

Members of the Standing Committee have been provided with a number of reports and other documents for their ease of reference during this hearing. For the benefit of our witnesses and interpreters, I ask Members to be precise when or if quoting from or making reference to specific documents.

With that, I will again welcome today's witnesses to this hearing. Please proceed with the opening statement on behalf of IQK. Thank you. Mr. Qattalik.

Mr. Qattalik (interpretation): Thank you, Mr. Chairman. I am pleased to appear before the Standing Committee on

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Oversight of Government Operations and Public Accounts to discuss the annual reports of the Inuit Qaujimajatuqangit Katimajiit. I would like to thank you for asking to hear about this. Although I don't have vast knowledge, I was born when these knowledge-holders were around. This is my very first time appearing before the Committee, so I really don't know what I'm supposed to do and I would like some direction.

Chairman: Thank you, Mr. Qattalik. Ms. Mike, did you want to proceed with any opening comments on your behalf? Ms. Mike.

Ms. Mike (interpretation): The Katimajiit holds a leadership role within Nunavut to expand the knowledge and expertise available with respect to *Inuit*Qaujimajatuqangit and to provide advice to Government of Nunavut departments on incorporating *Inuit Qaujimajatuqangit* into day-to-day operations. The Katimajiit represents Nunavummiut and our role is to give our culture to support government in making relevant programs and services better serve Nunavummiut.

Our overall budget for each fiscal year is included within the Department of Culture and Heritage's O&M. We do not have a separate budget. However, we would be happy to discuss outcomes related to travel spent to attend face-to-face meetings of the Katimajiit.

Mr. Chairman, I am pleased to indicate the level of commitment we have put into expanding the knowledge and expertise available with respect to Inuit culture. The Katimajiit has worked over the years discussing various aspects of Inuit knowledge aimed towards making relevant programs and services better

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The Katimajiit has made approximately 34 recommendations to the Government of Nunavut over the last six years aimed at improving government operations. To date, the Department of Health has responded to one recommendation, that on suicide prevention. The Katimajiit believe suicide prevention campaigns are potentially harmful because of the focus on suicide, which is not the Inuit way. The focus should be on strategies for healthy living. The Department of Health indicated that all stakeholders are always strongly encouraged to voice their opinions, such as the Katimajiit.

The Suicide Prevention Strategy was meant to reflect the Inuit societal values of *Inuuqatigiitsiarniq* and *Tunnganarniq*, which in turn enable communities to become more resilient to mental health challenges. They also identified the numerous partners involved in the process and events that have been held to date. The Katimajiit sees this as an ongoing dialogue that we look forward to participating in.

The Katimajiit wants to work together with government leaders to meet Inuit wishes so that the programs and services can be meaningful and fulfilling for the people the government serves.

Those are my comments. I will be pleased to respond to any questions that Members of the Committee may have. Thank you, Mr. Chairman.

Chairman: Thank you very much, Ms. Mike. From the opening comments, I think we're missing a page or two. Maybe during a break or something, we could discuss on getting a copy of that

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With that, I would like to go straight into the dialogue and the information that is going to be shared here. Although I did my opening comments, I want to personally thank Mr. Qattalik and Ms. Mike for appearing before this Committee. We've had numerous discussions in the legislature over the years and specifically in the last couple of years since I have been an elected Member with the numerous discussions led by our own elder, Mr. Shooyook, to make sure that the government is incorporating IQ into its policies and programs.

We do appreciate you taking the time out of your schedules to appear and help teach us on what the full role that IQK has within the process of making recommendations to the government. It's our role to make sure the government is adhering to some of those recommendations as they're able to.

I would like to first start off with questioning from Mr. Shooyook. Mr. Shooyook.

Mr. Shooyook (interpretation): Thank you, Mr. Chairman. I will ask questions on your opening comments. We all know about suicide. This covers 2009 to 2015 and we've had so many suicides since then. Have you understood the reason why there are so many suicides in Nunavut? Is it the lack of housing? Why are they committing suicide so much? That is not the Inuit way. That is not the way we used to live, with prisons, jails, and courts, getting the date moved forward. I have seen that people who have to go to court, when they give up, they end up committing suicide. Have

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you found out why people are committing suicide in Nunavut? Thank you, Mr. Chairman.

Chairman: Thank you, Mr. Shooyook. Mr. Qattalik.

Mr. Qattalik (interpretation): We understand what he's talking about, suicide. Also when people have to go to court, we know that some of them commit suicide now. We hear that they had to go to court, he or she gave up and they committed suicide. When their court date gets moved forward, that's when they commit suicide. It's really inconvenient when you're a real Inuk. We can help them get better by following *Inuit Qaujimajatuqangit*. We can handle them. We can deal with them. I think there can be fewer suicides if there are fewer delays in court dates and if they are helped more using *Inuit* Qaujimajatuqangit. That should be a law. Thank you.

Chairman: Thank you, Mr. Qattalik. Mr. Shooyook.

Mr. Shooyook (interpretation): Thank you, Mr. Chairman. I also thank him. Please be aware that I'm pushing very hard on this issue. Sometimes we have hit roadblocks since I have been sitting here. It's just words. When they said that it's just words, it really hurt me inside, but it's the reality.

Not being compassionate to people is wrong in the Inuit way. I have seen when people have had to go to court and they complete that, they're told that if they do something like this again, the punishment will be much worse. That's not the Inuit way. Since we got Nunavut, I know we're never going back to the old ways

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of living, but there is a "but." If we work hard on our culture and on things that Inuit know in the Inuit way, it's completely different from the Qallunaat way.

Like the Inuit societal values of counselling and stuff like that, there are ways to do it. When there were no jails back then, if we can compare it to today, the elders had stronger ways of dealing with people who did wrong things. These days, we have prisons and jails now that have destroyed our way and they're just going back and forth from prisons. Maybe if we can include this in our planning, I think it really has to be added now.

The Inuit ways of counselling have to be followed by the police and the courts. The Inuit ways of counselling and societal values really have to be implemented. When you're counselling someone, you've got to be gentle with them. When you talk with them and you're being gentle, they want to listen. When there is a conflict, there's generally arguing.

What should be the priority? I think societal values and Inuit ways of counselling should be the priority. I can help you with that because it is very important. Let's plan this together properly for our future so that it will be set up properly. The way of life now has been touched by a system that does not follow our culture. We see these people committing suicide because they are not being dealt with in the Inuit way. Let's work together on this. Thank you, Mr. Chairman.

Chairman: Thank you, Mr. Shooyook. Mr. Qattalik.

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Mr. Qattalik (interpretation): Thank you, Mr. Chairman. Yes, it is extremely difficult now for everybody, not just our relatives, and we want everybody to be okay. I'm pushing hard on this as well. Inuit elders, grandmothers and grandfathers, mothers and fathers, we want them to be relaxed and have a good life. I would like this to be made into law as well, but it has to be set up properly and all the details have to be put together properly. Thank you.

Chairman: Thank you, Mr. Qattalik. Mr. Shooyook.

Mr. Shooyook (interpretation): Thank you, Mr. Chairman. Yes, that's true. That has to happen today. We need to plan it. We understand that. As fathers, we have released our children to the schools. Due to that, we're no longer directing our children because they need to know English. We can't go hunting with the young kids anymore because we want them to be able to get employment in the future and that's why we have released them to the schools.

According to Inuit traditions or culture, we are totally unique. Young boys need to be tended by their fathers and they have to be taught about hunting and what men do. That was the law that was followed and we have let that go today. The other thing, girls were tended to by their mothers and taught about softening skins, sewing, dealing with seal blubber, collecting ice, chewing skins, and taking care of their younger siblings. We have let that aspect of our culture go.

As old men today, we know that our children are being taken away from us and we witness this. We realize that our children had been charged and have to go

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We have been beaten down for so long as Inuit and even when we're talking about *Inuit Qaujimajatuqangit*, the government doesn't listen to us and they say that it's not in the law. Because of that, there are things like children being taken away from their parents, but the Inuit way is there as well.

When a couple gets together, according to Inuit culture or traditions, when they're getting to know each other, there are no problems at all, but then when you're in a long-term relationship, you find problems. It's when they're learning how to tolerate each other and that's when arguments and stuff happen, but then there's a way to get past that.

Once the other adults find out what's happening and they call the police because they're arguing, they're not drunk and they're just arguing and someone else calls the RCMP, and then the RCMP take the woman and bring her to a shelter. That really hurts instead and it doesn't fix anything. Now the couple is not allowed to talk to each other or see each other. That is not the Inuit way. Talking to each other is the way you correct your lives according to Inuit tradition. We have to embrace those.

Let's plan properly as a government if we want to do it properly for Nunavut. Let's start from here and start planning that because our terms are going to come up

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and it really needs to be done. I push hard for this. I support you in your efforts.

Shelters don't fix anything. Prisons don't really fix anything as well. People just go back and forth to them, but telling people and telling them not to do things is showing love. That should be recognized by the police, social workers, and the government, that the Inuit way of dealing with social issues is the way. It doesn't correct things right away, but then in the long term, it corrects that behaviour. Let's plan it properly this year. Thank you, Mr. Chairman.

Chairman: Thank you, Mr. Shooyook. I didn't really hear a question in there, but Mr. Qattalik, if you would like to comment.

Mr. Qattalik (interpretation): I want to express my support when he's talking about having to go to court. One of my grandchildren had to go to court and another one as well. I wasn't happy with that at all. It had nothing to do with *Inuit Qaujimajatuqangit* and I wanted to hear the details. As fathers and mothers, we wanted to know what the charges were because we can support them according to *Inuit Qaujimajatuqangit*, the way we know how. That has to be put in there as well. They just go through the courts and the parents don't understand why their child is going through court.

When a person is charged, the parents and grandparents should be able to talk to the accused because it's really inconvenient and *Inuit Qaujimajatuqangit* is just not used. According to *Inuit Qaujimajatuqangit*, we're supposed to do what our parents tell us to do. That should be written down into law. It's quite obvious now. Thank

you, Mr. Chairman.

Chairman: Thank you, Mr. Qattalik. Mr. Enook.

Mr. Enook (interpretation): Thank you, Mr. Chairman. Good morning. I think it's better if some of us don't say anything because we don't really know *Inuit Qaujimajatuqangit*. I personally have no idea and I will not pretend to have that knowledge, but so that you will have a better understanding and their officials, we wanted to have this dialogue broadcast to Nunayummiut.

I would like to refer back to our Chairman's opening remarks. He stated, "From the time that Nunavut was created, the Government of Nunavut has acknowledged the importance of incorporating Inuit Qaujimajatuqangit into its laws, policies, programs, and services." Some of us have been concerned about that. We wanted clarification from you. Some of us have thought in the past that the government seems to be playing with words on that, without implementing Inuit Qaujimajatuqangit within the government. We wanted this dialogue with you so that we will have a better understanding amongst us.

With your duties and work being very important, is it deemed important within our government? I will start questioning that way. We want to show our support for the work that you do, but if we don't have the full knowledge of what you do, then we will not know how to support it. Thank you for being able to be present here. In March 2013, the Minister of Culture and Heritage stated that the work of the Inuit Qaujimajatuqangit Katimajiit "will contribute to the implementation of

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Inuit societal values and *Inuit*Qaujimajatuqangit within all aspects of the Government of Nunavut operations and its public agencies." That's what the Minister of Culture and Heritage at the time stated.

I don't mind if either one of you responds to this question. Let me first ask: in your view, is the government currently making adequate effort to implement *Inuit Qaujimajatuqangit* into its services, initiatives, and operations? Thank you, Mr. Chairman.

Chairman: Thank you, Mr. Enook. Mr. Qattalik.

Mr. Qattalik (interpretation): Yes, we want to see them implemented carefully or slowly by grasping *Inuit Qaujimajatuqangit*. Our proceedings are always recorded when we attend meetings in Iqaluit. They are being recorded. *Inuit Qaujimajatuqangit* should be introduced because they said that it was not in writing.

When we're talking about *Inuit Qaujimajatuqangit*, it's the knowledge we have gained since we were children. You talk about culture and traditions by living on the land. Today, it is different. We don't want anything bad to happen or see bad things happen to our fellow Inuit. We really need to integrate that because people going to prison are not helped and they are in a scary spot. You don't have to talk to them in anger using *Inuit Qaujimajatuqangit*. That is a better way. Thank you.

Chairman: Thank you, Mr. Qattalik. Ms. Mike.

Ms. Mike (interpretation): The members

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of the Katimajiit are the ones who propose these things. When we have meetings, we give the minutes to our managers to make sure that the departments know of these things, the different directors or managers. It's made available to them. Perhaps because they are not integrated into the legislation, nothing seems to come out of it. Did I understand the question correctly?

Chairman: Thank you, Ms. Mike. Mr. Enook.

Mr. Enook (interpretation): Thank you, Mr. Chairman. I'll go back to your opening comments and maybe it will clarify my question. You stated that "The Katimajiit has made approximately 34 recommendations to the Government of Nunavut..." My question is: are the recommendations that you have introduced to the Government of Nunavut being implemented or do they just get lost in there? Maybe I'll phrase my question that way. Thank you, Mr. Chairman.

Chairman: Thank you, Mr. Enook. Mr. Qattalik. Sorry. Ms. Mike.

Ms. Mike (interpretation): Thank you, Mr. Chairman. There has been one response from the Department of Health on the recommendations that we have made. That is the only one.

Chairman: Mr. Enook.

Mr. Enook (interpretation): Thank you, Mr. Chairman. If that's the only one, I thank you because that's another question we can ask the government. You have made numerous recommendations and there has only been one response to date. We will look further into that.

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However, moving on, the members of Inuit Qaujimajatuqangit Katimajiit are the knowledge-holders. They are quite capable and we are proud of them. They provide their recommendations to the government. Have you indicated which recommendations should be a priority within the operations of the government? I hope that was clear. Thank you, Mr. Chairman.

Chairman: Thank you, Mr. Enook. Mr. Qattalik, would you like to respond to that?

Ms. Mike, would you like to respond to that? Just to let you know, you have to hold the mute button while you're talking.

Mr. Enook: We heard that.

>>Laughter

Chairman: Ms. Mike.

Ms. Mike (interpretation): So you do have to keep holding the mute button.

Thank you, Mr. Chairman. They started in 2013. We gather the goals on Inuit laws and customs that they want and what we want to present out there. This is what we base our decisions on their priorities for the three years.

Chairman: Thank you, Ms. Mike. Mr. Qattalik.

Mr. Qattalik (interpretation): I'll supplement that response briefly. Thank you, Mr. Chairman. Three years before I became involved in Katimajiit, I was involved occasionally. We have been trying to settle down and it seems that that is why we're taking so long with our

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When our parents were moved to Igloolik, things changed completely and the knowledge of our parents got lost and that was it. That's why we wanted to talk about *Inuit Qaujimajatuqangit*. If we do the same things, nothing will change. We want to see what support can be there for *Inuit Qaujimajatuqangit* from our fellow Inuit. We are planning towards that goal now. Thank you for meeting with us. Thank you.

Chairman: Thank you. Mr. Enook.

Mr. Enook (interpretation): Thank you, Mr. Chairman. Ms. Mike, I didn't quite understand your response, so I'll ask the question again. Has the Katimajiit identified which of their recommendations should be prioritized? Thank you, Mr. Chairman

Chairman: Thank you, Mr. Enook. Ms. Mike.

Ms. Mike (interpretation): Thank you, Mr. Chairman. The priorities that they identified, as they stated, because the age of 18 years is a requirement, the RCMP doesn't need to notify the parents when they reach that age. Even if there was an incident at the health centres or the hospital, because they have become adults according to their age within the laws of Canada, that is the biggest obstacle that we face and that has been identified as a priority.

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Chairman: Thank you, Ms. Mike. I'll just ask maybe that at the end of your comments, you can just acknowledge the Chair so that our technicians know when to shut your mic off. Mr. Enook.

Mr. Enook (interpretation): Thank you, Mr. Chairman. We have stated in the past that we have laws in Canada that all of us have to follow. These are the major laws of Canada. As fellow Canadians, we have to follow Canadian laws. For instance, as you stated, they have to follow the laws of Canada and cannot do such things. How does the committee think that when there are such things where Canadian laws have to be followed and *Inuit Qaujimajatuqangit* do not agree with that, have you had discussions within the Katimajiit and what is the step forward? Thank you, Mr. Chairman.

Chairman: Thank you, Mr. Enook. Mr. Qattalik.

Mr. Qattalik (interpretation): This is the first meeting I've had with you. Before I joined the committee, I knew how hard this issue was. I have thought about this matter also, what would first be implemented into law. We haven't dealt with this matter yet, but I do know that we have laws that we need to follow. I seem to realize that we need to implement laws and the only they can become laws is if they are enacted and written. Inuit traditional knowledge has not been implemented whatsoever, I believe. Thank you.

Chairman: Thank you, Mr. Qattalik. Mr. Enook.

Mr. Enook (interpretation): Thank you, Mr. Chairman. If I can ask the question again, perhaps it was because I wasn't

Δ৽/ペ▶ር৽ (ጋ坃ᢣ∩Jˤ): 'd৮°Ⴍ፫৽, Γ^ւ LΔ^ﻪ. CΔL Δ৽/ペ▶ርናJ^c, Δ^ﻪ/ペ▶ር⁻ Δল\ሲ⁻(ϧ⁻)^c/۲⟩^ﻪ. Γ[·]C Δ.Δ^ﻪ.

Δ⁶/<bC⁶ (Ͻ^ίλληJ^c): ⁶dϧ⁶αͺΓ⁶, Γ⁶C Δ_Δ⁶. Γ⁶C δ⁶CC⁶.

Δ⁶/<6> (Ͻ^ί\2∩J^c): ^cdአ⁶α Γ⁶, Γ^cC ^cb^cC σ⁶. Γ^cC Δ.Δ⁶.

ΔΔ⁶: ¹dታ⁶αΓ⁶, Δ⁶γ

clear. Sometimes when someone is telling a story, it seems obvious that Inuit traditional knowledge and values, for example, the Canadian government's laws conflict with them.

For example, Ms. Mike, you said that what has to be implemented, once teenagers become 18 years old, they're deemed an adult and parents don't need to be notified under Canadian law. This is very different from Inuit traditional knowledge. With situations like that, I was trying to ask: what do you do? Do you talk with the Minister of Justice? Do you ask him how will we deal with these matters of conflict? Do you have any talks like that? Thank you, Mr. Chairman.

Chairman: Thank you, Mr. Enook. Ms. Mike.

Ms. Mike (interpretation): Thank you, Mr. Chairman. Thank you for that question. We have had people from the Department of Justice visit us and come to our meetings to discuss their roles and responsibilities. The last time, we had Rebekah Williams at our meeting.

This is a complex issue to deal with as it is Canadian law. The elders do know that it is a complex issue, along with the justice department. At their last meeting, they said that in their community, if people want to use the elders, the elders are given full opportunity to voice their concerns or add to statements or intervene. They are given the opportunity and they were informed that they have this opportunity. Thank you.

Chairman: Thank you, Ms. Mike. Mr. Enook.

ϤΛჼͼϤႶႶჼϧჼϭႫჼႭႫჼͼ, ϽͰϟϥ·ႶϤჼჼႶͻϤʹϭႫͰͺ϶ʹϭ·ͺ Δϲʹ·ϭ Ϸϭ·ϧʹϧϽϭϧϥͼʹʹϻ·ͻͿͺϥͻϥͺͼϳϟʹϧϲϹϧϲͿϲ ΔϼϤ;ͺϧͻϧͰϲϧϽ;ϧʹϹͺϷϧϒϲϧʹʹ·ͻͺ

Δ⁶/«>C⁶ (Ͻ^ίλλη): ⁶dλ⁶α, Γ¹C Δ_Δ⁶. Γ¹LΔ⁶.

طال (ئو ۸۶۸۵) ۵۰ لود ۱۳۸۵ میل ۱۳۵۸ میل از ۱۳۵۸

Δ•/<<>(Σίλληυς): የσυνοιίτο, Γ' LΔο. Γ'ς Δ.Δο. Mr. Enook: Let me be.

Chairman: Mr. Joanasie.

Mr. Joanasie (interpretation): Thank you, Mr. Chairman. Good morning and welcome, Mr. Qattalik and Ms. Mike. First of all, if I could ask a question, I counted the members and it says here that there are 11 members of the Katimajiit. I think the terms of reference say that there would be nine committee members. Why are there 11 committee members? That's the first question I want to ask. Maybe you needed more committee members. Why was that? Thank you, Mr. Chairman.

Chairman: Thank you, Mr. Joanasie. Ms. Mike.

Ms. Mike (interpretation): Thank you, Mr. Chairman. That had changed. There used to be more committee members. The committee changed and we added two members. We didn't have an Inuit traditional knowledge committee before for Inuinnaqtun, so that was added. In the Kivalliq, there was only one member, so we needed another committee member from that region. Therefore, we added two members to the committee.

Chairman: Thank you, Ms. Mike. Mr. Joanasie.

Mr. Joanasie (interpretation): Thank you, Mr. Chairman. I thank her for the response. The Inuit Qaujimajatuqangit Katimajiit has made 34 recommendations they wanted implemented. This was for the past six year and only one department had responded. How about the other 33 recommendations? For example, do you follow up with the government departments regarding your

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ሂላሴታ: 'dሃ°ሲቮ°, Δ°ረペኦርጐ. ኦ°ċ\⁰d°
ጋ°∿ሀረቦጐ, Γʹር 'bኖር፫ጐ, ላ፲ሬጋ Γ΄ ៤Δ°. ረ%ኖናና
ላለሲናፅንዮሲን ኦዕላ ቃበሬትና ሲኣናርናዮዮ 11ህσናጐርኦረርጐጋበ. ርጐላላጋ ቃበሬትና ៤፫ሁዮዮ ማቴል
terms of reference-ቦጐዕጐርጐቦና 9-σና
ቃበሬትናቴናቴር፫ጐሀσናጐረሀጋላጐበጐጋቦና
'ቴውልኒሬዮላጐ 11-ህኒሬጐር ላለሲናፅንዴተጐሀ?
Δċናቴል ላΓረታኇጐኣታር ቃበሬትርሲላናቴናኇኈዮረ,
ረ'ኒር~ጋ? 'dሃዮሲቮጐ Δ°ረ«ኦርጐ.

Δ⁶/«ኦር% (ጋጎ,ኦበJ^c): የժታ°<mark></mark> ሲቮ⁶, Γ¹C ל</

Δ⁶/ «ΦC⁶ (Ͻ^ί, ΔΛ)⁶: የσ⁶ α Γ⁶, Γ΄ LΔ⁶. Γ΄ C

ሂላሲ?: 'dታኄርጐ, Δዮረየኦርጐ 'dታኄርጐ ጋርጐል Pኦቦላጐኒ . ርΔዮ Δ ΔΔ ና 'bኦት Lታጋጐዮ ሶ ቴስ Lትና 34-σ ጏጐ ላጋር ተዕት ተጠተ ላጋር ተዕት ር ኮሎ ነተሮ ተርር ውል ምና ሀዲዮ ተመተ ልና ተና ነ Δና 6 ጐዮ ቦጐ ጋσና. ርጐል ጏጐ ላርኦ የጋላጐ የኦፖ ነጐ ጋ . ርΔዮ ላና ተመተ ላል<< ጉና 33 ላጋር ተዕት ተሰና, ተነጋ ጐ የኦንቦላጐርጐ የተ ሀዲ ሀላር እርስ የተግብር የወላ ላጋር ተዕት የነርጐ የተ ሀዲ የተመተ ነውና የይልር ኦጐና ተመተ ነውና ነተር ነውና የይልር ኦጐና ተመተ ነውና ነተር ነውና ነተር ነውና ነተር ነውና ነተር ነውና የተመለር ነውና ነተር ነው ነት ነው ነው ነት ነው ነው ነ recommendations? Thank you, Mr. Chairman.

Chairman: Thank you, Mr. Joanasie. Ms. Mike.

Ms. Mike (interpretation): Thank you, Mr. Chairman. Thank you, Mr. Joanasie, for that question. The departments know about them. It's up to them to implement the recommendations from the Inuit Qaujimajatuqangit Katimajiit. We haven't asked them if they have implemented the recommendations.

Chairman: Thank you, Ms. Mike. Mr. Joanasie.

Mr. Joanasie (interpretation): Thank you. I also wanted to ask Mr. Qattalik. He answered part of my question. They want to hold four meetings within the year. Why does the committee not meet very often? Are there too many committee members or weather issues or health issues that prevent you from meeting? Maybe you can explain why you don't meet very often. I think we understand that you were slated to meet three times a year. Thank you, Mr. Chairman.

Chairman: Thank you, Mr. Joanasie. Mr. Qattalik.

Mr. Qattalik (interpretation): I'll respond to it briefly. Thank you, Mr. Chairman. The reason we don't meet often is you can only deal with matters through discussion. You can only make progress through dialogue with other committee members. We don't see each other often, and my fellow committee member from our community is not feeling well.

 $\Delta L \Delta \subset D^{\varsigma} b^{\varsigma} C^{\varsigma b} \wedge L \cap A \wedge D^{b}$? $^{\varsigma} d b^{\circ} a \dot{\Gamma}^{b}$, $\Delta^{b} \wedge Q D \dot{C}^{\varsigma b}$.

Δ•/«ኦር• (ጋጎ,ኦበJ¢): የժታ° ፞ ር ት, Γነር ተላፈ. Γ¹ LΔ⁶.

Δ⁶/«▷C⁶ (Ͻ^ί, ϒበͿ^c): የ<mark></mark>የታ°<mark>Φ</mark>Γ⁶, Γ' LΔ⁶. Γ'C

Δ⁶/<6> (ጋጎ/2016): 'd/ታ⁶۵ μ⁶, Γ'C ላላፊ/. Γ'C 'b⁶C σ⁶.

Be that as it may, if we had met more, somebody had asked what needs to be followed and if it is heard by the government, as we said, our minutes are always taken down at our meetings. The government knows of our dealings because the minutes are very well taken care of. We don't give recommendations immediately.

I sort of forget what your question was. Thank you. I would like my response supplemented.

Chairman: Thank you, Mr. Qattalik. Ms. Mike.

Ms. Mike (interpretation): Thank you, Mr. Chairman. I want to add to his statement. They do meet three times as per the schedule, but within the year, when there's an invitation, sometimes not all committee members show up, but we have people attending our meetings for clarification or if an elder is invited to a workplace for clarification on Inuit traditional values, that does happen.

Chairman: Thank you, Ms. Mike. Mr. Joanasie.

Mr. Joanasie (interpretation): Thank you. I'll ask another question. Does the Inuit Qaujimajatuqangit Katimajiit hold teleconferences? Thank you, Mr. Chairman.

Chairman: Ms. Mike.

Ms. Mike (interpretation): Thank you, Mr. Chairman. They haven't held teleconferences, but during our last discussion, we would hold a teleconference if we needed to do so.

Chairman: Thank you, Ms. Mike. Mr.

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Δ⁶/ «ΦC⁶ (Ͻ[΄]λ Δη⁶): ⁶ σ[†] σ[†] , Γ΄ LΔ⁶. Γ΄ C σ⁶ σ[†] .

 Δ ^b/**\mathcal{C}⁵**: Γ ⁵ $L\Delta$ ⁶.

Δν/<>C'• (Ͻϳ-λησ): 'd>-ΦͺΓ', Γ', LΔ'. Γ',

Joanasie.

Mr. Joanasie (interpretation): Thank you. I want further clarification. For example, at the Department of Culture and Heritage, you are the Director of Inuit Qaujimajatuqangit, Ms. Mike. Is there an employee who works on Inuit traditional knowledge in the government departments? Thank you, Mr. Chairman.

Chairman: Thank you, Mr. Joanasie. Ms. Mike.

Ms. Mike (interpretation): Thank you, Mr. Chairman. Yes, during this year, we have added members. There were only two of us, but two more employees were added and there are now four of us. While I'm the director of Inuit traditional knowledge, we do have more employees now.

Chairman: Thank you, Ms. Mike. Mr. Joanasie.

Mr. Joanasie (interpretation): Thank you. This document we received, there is the Department of Culture and Heritage and Tuttarviit. Do all government departments have a member on the Tuttarviit committee? Thank you, Mr. Chairman.

Chairman: Thank you, Mr. Joanasie. Ms. Mike.

Ms. Mike (interpretation): Thank you, Mr. Chairman. Yes, through the Tuttarviit committee, there are committee members from different government departments. There are ten of them, but not all departments have a committee member. However, there are more people working on Inuit issues.

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**Δ⁶/
(**ጋጎ/ትበJ⁶): የ<mark></mark>የታ°<mark></mark>ፚ፫⁶, Γ'C ל
ל\Δ⁶.

Δ⁶/«ΡC⁶ (Ͻ^ί, Ͱ∩J^c): የ<mark>ປ</mark>ታ°Φ Γ⁶, Γ' LΔ⁶. Γ'C ረላ_Φ.

ላላඛ*ተ*: 'dታ°ሲቮ', Δ°ታ′ペኦር'⁶. ር°dላናርኦ⁶ <Δ<<^c Λ°6ЬΡ-Γυ·ΠJ Δϲ⁶6ժተርኪዶ⁶6 ተርርσናርኦ⁶ ጋናር'ል^c, ጋናር'ልኦσና⁶6レペ'ርΔժσ⁶dd. CL'Γ° ሁペレ⁶6 ለርኪልሮቪኪታ⁶ቦ ጋናር'ል'6⁶0Δ⁶ሲኦ⁶? 'dታ°ሲቮ⁶, Δ°ታ′ペኦር⁶6.

L\Delta⁶: 'dታ° α Γ', Δ ⁶ታペРС' α . $\dot{\Delta}$, Δ ⁶C α ⁶ α

Δ⁶/«Σ^C()¹λΑη): 'd>⁶α Γ⁶, Γ' LΔ⁶. Γ'C

Chairman: Thank you, Ms. Mike. Mr. Joanasie.

Mr. Joanasie (interpretation): Thank you. I think that the Tuttarviit members had different jobs. Are they working on the same job within the different departments? Thank you, Mr. Chairman.

Chairman: Thank you, Mr. Joanasie. Ms. Mike.

Ms. Mike (interpretation): Thank you, Mr. Chairman. When I said that they were different, I was referring to the different departments. We also have IQ representatives in some of the departments, but not all departments. They're called Tuttarviit and they're the ones who inform their departments about *Inuit Qaujimajatuqangit* and cultural issues.

Chairman: Thank you, Ms. Mike. Mr. Joanasie.

Mr. Joanasie (interpretation): Thank you. What type of a working relationship do you have as the director of IQK and the Tuttarviit? Do you work with the Tuttarviit board of directors or what is the working relationship and how do you prioritize the types of work that you're going to be doing? Thank you, Mr. Chairman.

Chairman: Thank you, Mr. Joanasie. Ms. Mike.

Ms. Mike (interpretation): Thank you, Mr. Chairman. When Tuttarviit is going to be having a meeting, we usually get the information required from the departments. It's usually through the Tuttarviit representative and there is usually correspondence going back and

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Δ•/<>>(ጋጎ,ትበJ^c): የժታ° ሲ ቮ°, Γ'ር ላላ ሲ ለ. Γ' L Δ°.

ሂላሴ/: 'dታ°ሲቮ°. ላ¹Lናርኦ° 'bኌ'ሮኦdላ ፫⁰dላ ለ⊏ሊ¹bႶᡤ<′ለ/, ሥ³ኌ ጋየ⅃ላ⁰በናበትኦሁል, ላፖሪጐ ኌኌልና 'bኦትLታጋኘګ°ቦ°σና bበLትርፕbጐበ°ኌЈ, ር∆७dላ ጋናርናልና ሥ³ኌ bበLትσና ጋዮርጐበርኦፕቴናርጐቴና bበLትσና ኦdላ ለሮሊላሊσላጐርፖ, ኦኖሚኌ°ፚና ґ≫'ሮኦንታኦፕժንምና Ldላ, ር∆⁰dላ ኦ¹ቴኦፖሊፕቴኦታፖ. ር∆⁰dኌ°ሁ ጋσኦጭቴናርኦዊ<ና? 'dታ°ሲ፫ካ, Δዮረዋኦርጐ.

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forth between the departments and IQK. Every time that the Inuit Qaujimajatuqangit Katimajiit is going to be having a meeting, we keep them informed also. We usually ask for agenda items that the Tuttarviit would like to see included in IQK. That's the working relationship between the two entities. We usually keep each other informed about when the board meetings are going to be and if they need any information, we get it for them and also get the materials translated, and so on.

Chairman: Thank you, Ms. Mike. Mr. Joanasie.

Mr. Joanasie (interpretation): Thank you, Mr. Chairman. Thank you for the response. What about the (interpretation ends) IQ coordinators? (interpretation) I believe that's what they're called and they are in different departments. With the IQ coordinators, do they have the same roles and responsibilities? Thank you, Mr. Chairman.

Chairman: Thank you, Mr. Joanasie. Ms. Mike.

Ms. Mike (interpretation): Thank you, Mr. Chairman. I don't know, but the department that the IQ coordinator works in gives them their roles and responsibilities. The department is the one who sets the terms of reference.

Chairman: Thank you, Ms. Mike. Mr. Joanasie.

Mr. Joanasie (interpretation): Thank you, Mr. Chairman. Using the Culture and Heritage as an example, as IQ coordinators, what about the terms of reference of the Tuttarviit, for example, with the Department of Education? If

Δ•/<<>(Σίλληυς): የσλοφίο, Γ΄ **L**Δο. Γ΄ Καν.

ረላዉ7: 'dϧ·ʹͼͺϳ·ϧ, ΔϧʹͺʹͺϘϷϹʹ·ϧ ϤͰͺϽͺ 'dϧ·ʹͼͺϳ·ϧ ΡϷΓϤʹͰͺʹ·υ. ϹΔϧ dϤϹ IQ Coordinators-ʹͿͿͿϹʹϧͺϹϷʹϾ·ͺϹϪϲͼͺͺϤϧϸʹϻ·ϧͺΓ·Ͻϭ·ͺ Λϲʹʹϧϭ ϲͿͼϧϧϧʹͿϪϧϷϭͺʹͼϧϷϧϧϧͺϹ·ͺ ϪͼϧϼϪϳϧͺʹϯϹ ΛϲʹϧͺϹϧϧϲϲͼϧϲϧϲϲ ʹϧϲϧϧϲϧϧϲ ʹϧϲϧϧϧϲ ʹϧϲϧϧϧ ʹϧϲϧϧ ʹϧϲϧϧ ʹϧϲϧϧ ʹϧϲϧϧ ʹϧϲϧϧ ʹϧϲϧϧ ʹϧϲϧϧ ʹϧϲϧϧ ʹϧϲϧϧ ʹϧ

Δ⁶/«ΡC⁶ (Ͻ^ίλΡηJ⁶): ¹d¹/₂⁶, Γ¹ LΔ⁶. Γ¹/₂C

ሂላሲ/: 'dታኄርኮ, Δኮረየኦርኮ. ሖነጋ Δሮቴዕ/ርኪዶቴዕቴኖ ጋየചላቴበናበትኦበናጋ/ ΔΔΔና 'bኦትLታጋናቴኄቦቴσና ርΔቴժላ ጋናርናልና 'ቴጔናቴሁΔ, በርታኦናቴናርቴጋጔዕላ Δቴቴሷፊትኤቦና ሖነጋ Δሮቴላቴንርኪዶቴሪ? ΔΔΔና 'ቴኦትLታጋናቴኒቦቴσና Λርኪትσና ኦՐቴሁ they want an IQ coordinator, are they the ones who select the candidate or do they work through you and how do you help them out in getting an IQ coordinator? Thank you, Mr. Chairman.

Chairman: Thank you, Mr. Joanasie. Ms. Mike.

Ms. Mike (interpretation): Thank you, Mr. Chairman. With the Tuttarviit, it's the department that selects their IQ coordinator. I'm usually the chair and we have monthly meetings, but it's the departments themselves that select their IQ coordinator, if I understood your question correctly. Thank you.

Chairman: Thank you, Ms. Mike. Mr. Joanasie.

Mr. Joanasie (interpretation): Thank you. With the IQK recommendations, is the Tuttarviit responsible for implementing the recommendations that were made by IQK? Thank you, Mr. Chairman.

Chairman: Thank you, Mr. Joanasie. Ms. Mike.

Ms. Mike (interpretation): Tuttarviit don't do that; it's IQK that makes the recommendations and we usually go through the officials in each department.

Chairman: Thank you, Ms. Mike. Mr. Joanasie.

Mr. Joanasie (interpretation): Thank you, Mr. Chairman. Going on to another subject, the Nunavut government departments usually have IQ days once a year. How do you participate in setting up the IQ days or how are you involved in the activities for IQ days that the

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departments hold each year? Are you the ones who select the activities for those days or how does it work? Thank you, Mr. Chairman.

Chairman: Thank you, Mr. Joanasie. We just had a discussion about this topic the other day. Ms. Mike.

Ms. Mike (interpretation): Thank you, Mr. Chairman. We are not responsible for the departments' IQ days. The departments set up the activities themselves. They are now under the Department of Finance. Each department can hold IQ days according to their policy.

If I understood your question correctly, it's the departments that set up the activities according to their policies. Our staff do get the documentation of what the departments did on their IQ days. We usually try to find out if it was an educational experience for the staff.

Chairman: Thank you, Ms. Mike. Mr. Joanasie.

Mr. Joanasie (interpretation): Thank you, Mr. Chairman. Maybe I could direct my question to the chair. Would your board like to be involved in setting up the IQ days? For example, as IQK, you could set up certain activities that the government departments could take part in on their IQ days. Thank you, Mr. Chairman.

Chairman: Thank you, Mr. Joanasie. Mr. Qattalik.

Mr. Qattalik (interpretation): Thank you, Mr. Chairman. Yes, we definitely have to be involved in the IQ days that the departments are involved in. As a

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board, we have to work together and our staff is very competent in setting up our meeting schedules.

I would like to like to thank the Member for giving us the support. One of the cochairs wasn't able to come in, but I'm sure that the co-chair would be very interested. We're going to be having a meeting next month and I'll make sure that this issue is brought up during our board meeting. Thank you, Mr. Chairman.

Chairman: Thank you. Mr. Joanasie.

Mr. Joanasie (interpretation): Thank you, Mr. Chairman. Maybe I'll direct my question to Ms. Mike. You indicated that there was a policy with the Department of Finance regarding IQ days. When the policy was being implemented or drafted, were you or the board involved in setting up their policy? Thank you, Mr. Chairman.

Chairman: Thank you, Mr. Joanasie. Ms. Mike.

Ms. Mike (interpretation): Thank you, Mr. Chairman. It was the Department of Human Resources that was responsible, but now it's the Department of Finance. EIA is the ones involved in the training portion of it.

When this policy was being drafted, we were involved and Tuttarviit was also involved quite a while back ago. Thank you.

Chairman: Thank you. Mr. Joanasie.

Mr. Joanasie (interpretation): Thank you. I also thank her for the response. I would also like to ask a question

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Chairman: Ms. Mike.

Ms. Mike (interpretation): Eight IQ principles were approved by the government. We do review them and if there is a requirement to add, delete, or make changes, we advise the department. Mr. Qattalik can elaborate further. We do talk about the IQ principles and review them. Thank you.

Chairman: Thank you, Ms. Mike. Mr. Qattalik.

Mr. Qattalik (interpretation): Can you hear me?

Thank you, Mr. Chairman. With respect to *Inuit Qaujimajatuqangit* and traditional terms that we use, the issues that we meet on, we try to set up principles and make sure that we give proper recommendations and that the recommendations be supported and understood. That's the issue that I spoke about, that we need to clearly understand. I'm sure that the member from Arctic Bay can elaborate further on that, but according to my understanding, we meet to make sure that we fully understand what we're doing. That's the response I can give you at this time. Thank you, Mr. Chairman.

Chairman: Thank you. Mr. Joanasie.

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Mr. Joanasie (interpretation): Thank you. I'm not fully knowledgeable about traditional knowledge, but I do want to have a clear understanding. I ask questions to my colleague who is sitting beside me in regard to traditional knowledge. It's very interesting to fully understand the traditional knowledge. I know that the elders are knowledge-holders and I acknowledge that. I'm in full support of this group of Katimajiit.

Although I'm the youngest member of this legislature, I want to see your recommendations being acted on. I want to get further clarification. For example, your recommendations on various issues like culture and heritage, although you said that there are now responses from other departments, do you monitor the departments to see if they are implementing *Inuit Qaujimajatuqangit*, and do you monitor the departments to see if they're following the recommendations?

I hope that's clear. Thank you, Mr. Chairman.

Chairman: Thank you, Mr. Joanasie. Ms. Mike.

Ms. Mike (interpretation): Thank you, Mr. Chairman. The departments make recommendations. We don't monitor the departments on whether they're adhering or acting upon the recommendations, whether it's the Department of Health or Family Services. When they start coming to our office, we realize that they need support. If we have such policies some time in the future to monitor the department, if we have that authority through policies, we would be able to do that.

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Chairman: Thank you, Ms. Mike. Mr. Joanasie.

Mr. Joanasie (interpretation): Thank you. We would like to see a policy in regard to that issue. Since there's no policy in monitoring the departments to see if they are adhering to the recommendations, do we possibly need to make a policy such as that? Will we be able to see a policy such as that some time in the future? Thank you, Mr. Chairman.

Chairman: Thank you, Mr. Joanasie. Ms. Mike.

Ms. Mike (interpretation): Thank you, Mr. Chairman. Yes and once we get the policy with the monitoring clauses, it would be ideal. Yes, we need such a policy.

Chairman: Thank you. Mr. Joanasie.

Mr. Joanasie (interpretation): Thank you, Mr. Chairman. Moving on to a different topic, can you elaborate.... On government reports that were made by the Inuit Qaujimajatuqangit Katimajiit to various departments.... For example, we had established the Inuit Qaujimajatuqangit Katimajiit and be part of that. I hope I'm clear. Thank you, Mr. Chairman.

Chairman: Thank you, Mr. Joanasie. Ms. Mike, did you want to take that one?

Ms. Mike (interpretation): Thank you. I didn't understand his question. If he can clarify his question, please.

Chairman: Thank you. Mr. Joanasie.

Mr. Joanasie (interpretation): For

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example, reports or different publications or reports on government activities or briefing notes, those policies towards these, not just your Department of Culture and Heritage, but looking at the overall government, can you identify that these issues have been brought up through the Inuit Qaujimajatuqangit Katimajiit? Thank you, Mr. Chairman.

Chairman: Thank you, Mr. Joanasie. Ms. Mike, was that clear? Ms. Mike.

Ms. Mike (interpretation): Mr. Chairman, if I understood the question, for example, as to who came or approached us, the Department of Health came to us prior to amending their policy and they sought our advice. They wanted to amend or make an addition to *Inuit Qaujimajatuqangit*.

In regard to monitoring, did I understand your question to be coming from that area?

Chairman: Thank you. Mr. Joanasie.

Mr. Joanasie (interpretation): Anything, really, that the government is coming up with, such as policy, whether it's a publication or report. Does the Inuit Qaujimajatuqangit Katimajiit help the government when they're writing their reports or publications? Do you have a list of those? Thank you. That's it for me.

Chairman: Thank you, Mr. Joanasie. Ms. Mike, was that clear? Ms. Mike.

Ms. Mike (interpretation): Thank you, Mr. Chairman. Although it's stated, we have a list as to who approached our office of the Inuit Qaujimajatuqangit Katimajiit.

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As I stated, the Department of Health, for mental health issues, they made a policy for mental health. Last winter, they approached us to give them advice on *Inuit Qaujimajatuqangit* for their foundation of the policy. I can't provide you a list at this instant, but we do have that information with us.

Chairman: Thank you, Ms. Mike. I would like to recognize the clock at this time and we will take a 15-minute recess. I would invite our witnesses into the Members' lounge for coffee and refreshments. Thank you.

>>Committee recessed at 10:33 and resumed at 10:56

Chairman: Welcome back, everybody. We will continue with our hearing with IQK. The next name I have on my list, Mr. Shooyook.

Mr. Shooyook (interpretation): Thank you, Mr. Chairman. Before I start my line of questioning, I want the people listening to the proceedings.... I want to make a comment before I go on to my questions.

Since I became a Member of the Legislative Assembly, I have been very passionate about *Inuit Qaujimajatuqangit* and I understand that we need to incorporate it.

In regard to federal legislation that we have to abide by since we're Canadians, when I start working on this issue, the people who understand the English language said that I was trying to breach the federal legislation, even though I'm a Canadian.

With that, I'm not trying to breach

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federal legislation. I want the public to know that I'm not trying to break federal legislation because I'm a Canadian. That's not the case. We're stuck between *Inuit Qaujimajatuqangit* and federal legislation. Sometimes we get confused as to which one to follow, whether the federal legislation or traditional knowledge.

The younger people who understand say that I am going against federal legislation with the issue that I'm raising regarding federal legislation and traditional knowledge. We're stuck in between the two, and sometimes federal legislation doesn't correlate with traditional knowledge and they clash with each other. I'm not against that.

I am more going towards working together in harmony and our Inuit societal values should be recognized and be incorporated into programs and services. That was my goal and objective with this. I just want the public to know that I'm not against federal legislation. My goal and objective is to include *Inuit Qaujimajatuqangit*. It's very strong on bringing up social issues. That's what I'm working on.

I would like to ask a question to Ms. Mike. Because of the barriers we face, as Mr. Enook had asked a question, a person who is 18 years old is considered an adult. In the old days, we would consider a person who is 13 years old to be a child. This is a barrier that we run into when an individual becomes 18 years old and they're considered an adult according to federal legislation. As parents and grandparents, we have seen that as a barrier.

If a young person commits crimes and if

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they have to go through the courts, as a parent or grandparent, we have no right to work with that young person. That person can choose how and what kind of court they would like to be in. Perhaps we need to rectify this issue.

As the Nunavut government, we need to incorporate some things that look good and do something that makes everyone proud because Inuit are very capable people who can work with social issues and counselling. We should make ourselves proud and that these be included in the policies and legislation.

Since we are Canadians, my goal is to work with the federal government and work together rather than putting down anyone. We should use the societal values and federal legislation and combine them together and incorporate them. We're always going to run into problems with federal legislation and with young people. Perhaps it would be impossible to resolve this situation.

What is the goal and objectives of the Inuit Qaujimajatuqangit Katimajiit? Thank you, Mr. Chairman.

Chairman: Thank you, Mr. Shooyook. Ms. Mike.

Ms. Mike (interpretation): Thank you, Mr. Chairman. Thank you for the question. It is always discussed or said by the Inuit Qaujimajatuqangit Katimajiit since I have been on it that we have to work together. Because we're not legislators, we need help and support to push this so that we can be able to do more pushing to do more things and also be given more authority. We have no choice but to work with others, including you MLAs. That's the only response I

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can give you.

Chairman: Thank you, Ms. Mike. Mr. Shooyook.

Mr. Shooyook (interpretation): Thank you. I understand clearly. What I'm saying is that when a person reaches 18 years of age and they're considered an adult and independent, can you check to see if that age can be changed? Thank you.

Chairman: Thank you, Mr. Shooyook. Ms. Mike.

Ms. Mike (interpretation): Thank you, Mr. Chairman. IQK has a list of things that they need to consider and we have also made recommendations and have documented them and wrote to the departments, especially the ones that do counselling and working with people, and telling them to incorporate Inuit societal values and Inuit ways of counselling into their work.

It's always mentioned when they reach 18 years old, they're considered adult and independent, and people are concerned about that. Counsellors have also expressed their concerns about the barriers it causes.

Chairman: Thank you, Ms. Mike. Mr. Shooyook.

Mr. Shooyok (interpretation): Thank you, Mr. Chairman. I will expect more things and I will keep pushing for the things that I'm pushing for with those age limitations or restrictions because it really needs to be done. Our societal ways have been broken and we need to fix them.

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As you stated earlier, there is only one plan that was put together by Family Services. I would really like to see more about how they're planning to include Inuit societal values or *Inuit Qaujimajatuqangit*. I don't want to just keep going back and forth through the plan, like what should be first.

Thinking of the *Sivumut Abluqta* Mandate, that's one of the hardest things. One of the hardest things is to make priorities, but we have to do that and if we do that, it can be more achievable. Will your plans include this? Thank you, Mr. Chairman.

Chairman: Thank you, Mr. Shooyook. Ms. Mike.

Ms. Mike (interpretation): Thank you, Mr. Chairman. To use an example, the Katimajiit have wanted to see if the Department of Justice can introduce something for people who have committed minor crimes that can be dealt with in more medium-security facilities. If they can be counselled by elders, that has been mentioned.

The communities have people who do counselling, the Inuit and elders counsellors. To see if the RCMP and Family Services can work together and utilize the elders in the communities or point out someone who will advise the police and Family Services, the IQK committee has written that. That's what they want to do. They want that kind of counselling done in the communities and utilize the elders in the communities along with the RCMP and Family Services.

Chairman: Thank you, Ms. Mike. Mr. Shooyook.

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Δ⁶/<Β/>/ (ጋጎ/\Δ)(): ⁴d\σ α Γ΄ Γ΄ LΔ⁶. Γ΄ ι'ν⁶. Mr. Shooyook (interpretation): Thank you. We have to do planning with the different groups like the police, the Department of Justice, the Department of Family Services, and mental health groups, all these groups that have to follow the federal laws of Canada. While that's the situation, are you going to be working and face the RCMP and Family Services to try to get them to include Inuit societal values and the elders? I have only seen the expenses.

The prisons, jails, and shelters are some of the most expensive programs. Shelters are not cheap, but as Inuit, the way Inuit culture works, there are cases that we can handle that Family Services takes away from us. There have been cases that could have been dealt with so simply in the Inuit way, but then the RCMP just puts them into jail.

As fathers and grandfathers, we are able to counsel them and talk to them and help them correct their lives. Even though we're there, we're not being utilized. That has to be corrected. I'm talking about minor cases that can be dealt with locally and following the *Inuit Qaujimajatuqangit*. That really needs to be embraced and put into the plans.

It's just costing Nunavut money where cases that can be dealt with locally are being sent to prisons and shelters, and we frown at this. We have our own abilities as Inuit and the very able people are dying off. Let's write them down, document them, plan them, and include them in the legislation and recognize them. It would be very good if those things can be included in the planning. Thank you, Mr. Chairman.

Chairman: Ms. Mike, did you want to

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respond to that one?

Ms. Mike (interpretation): Thank you, Mr. Chairman. Yes, what you're saying is very true. That's what the elders were telling us. They want to work with us. We need counsellors. We want the counsellors that Inuit deal with today to understand. We are compiling Inuit societal values and Inuit ways of counselling, and we're documenting those things that should be used now, but we are writing them down and documenting them.

Chairman: Thank you, Ms. Mike. (interpretation) Mr. Shooyook, are you done? Mr. Mikkungwak.

Mr. Mikkungwak (interpretation): Thank you very much, Mr. Chairman. The first question I would like to ask is on your opening comments. My colleague asked this question earlier. However, the 34 recommendations that came from IQK to the government, you have been working on them for six years now. I encourage you and you're encouraging the government to implement those recommendations.

In your opening comments, it states that the Department of Health has responded to one policy. Are those recommendations to policies that you have made just for one department or have you made recommendations to other government departments as well or have you only made recommendations to the Department of Health? That's my first question. Thank you, Mr. Chairman.

Chairman: Thank you, Mr. Mikkungwak. Ms. Mike.

Ms. Mike (interpretation): Thank you,

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Mr. Chairman. Not just to the Department of Health, other departments that do counselling, that work with Inuit people, the Department of Justice or any group that provides different kinds of services to Inuit, not just to the Department of Health.

Chairman: Mr. Qattalik, would you like to respond to that as well?

Mr. Qattalik (interpretation): I'll respond in part.

Thank you, Mr. Chairman. No, we don't just make recommendations to that one department. They get notified about our upcoming meetings through the government communication system and we've had government departments come to our meetings. We are open to all departments that want advice. Thank you.

Chairman: Thank you. Mr. Mikkungwak.

Mr. Mikkungwak (interpretation): Thank you very much, Mr. Chairman. When the government groups haven't responded to you, what efforts do you make to get information as the Katimajiit as to an update? Do you get updates to see if your recommendation was dealt with or not? Thank you, Mr. Chairman.

Chairman: Thank you. Ms. Mike.

Ms. Mike (interpretation): As he stated, government department workers do attend our meetings to get advice or information, and then they document it. However, afterwards, they don't come back to us and say, "This is how we're implementing them." They don't do that. They don't give us the information later on whether or not they're implementing

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them. They come with questions about *Inuit Qaujimajatuqangit* and usually about what this means, what this aspect of *Inuit Qaujimajatuqangit* means.

This past winter, the Department of Justice came and asked us about court. They want to make more considerations about procedure in the courtroom. They also came and asked about the people who commit crimes and make money out of criminal activity and about taking the money away from them. The elders were asked for their advice about civil forfeiture. They asked if the elders consider the inmates that are housed in outpost camps to be useful. Someone came and asked the elders about that. Those are examples I can use.

We generally don't follow up and ask them, "Did you implement our recommendations?" Was that his question?

Chairman: Thank you. Mr. Mikkungwak.

Mr. Mikkungwak (interpretation): Thank you very much, Mr. Chairman. That's very clear. In your opening comments, my colleague touched on this earlier. However, suicide and the act of suicide, people are working hard about this. In your opening comments, it mentions living well together and being welcoming. You seem to be encouraging this to the communities. We have many communities in Nunavut. I know you meet about these things. How do you distribute the information to the many communities that come out of the Katimajiit in order to try and help the communities? What do you do? Thank you, Mr. Chairman.

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Chairman: Mr. Qattalik, would you like to respond to that?

Mr. Qattalik (interpretation): Thank you, Mr. Chairman. I don't necessarily do that myself. In Igloolik, as members of the Katimajiit, coming from here, we have provided some information mostly once to our fellow residents in our communities, but we don't usually tell them what we need to do. We don't usually provide this to our communities. We seem to be moving forward more now today, but we haven't reached that goal yet as a group. Thank you, Mr. Chairman.

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

Mr. Mikkungwak (interpretation):
Thank you very much, Mr. Chairman. I also thank him for the response. The Inuit Qaujimajatuqangit Katimajiit and my colleague commented a bit on Tuttarviit. I understand that you don't meet very often, but I will ask you: when you hold your meetings, do you invite others to talk to you? I'll use Tuttarviit as an example. They have subcommittees. Do you invite other groups? Thank you, Mr. Chairman.

Chairman: Ms. Mike, did you want to respond to that?

Ms. Mike (interpretation): Thank you, Mr. Chairman. Tuttarviit provides their resources within the government. When I refer to the departments, when they want to ask questions or when they are proposing.... Family Services was going to come up with questions to people who provide counselling on mental health issues and people with mental health problems. We had somebody there asking

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questions about that.

I'm using as an example, they're asking who they're going to ask those questions to and they let Tuttarviit look into that and they look into who they're going to provide the questions to and where they're going to ask for information from and which communities. They ask if we're following Inuit societal values and they're the organization responsible for that. Those are the issues they talk about at their meetings. They come to our meetings.

For example, earlier this spring, we were going to go to Clyde River to get more information from counsellors, but we weren't able to make it up there. The Inuit counsellors were able to talk to us through teleconference. People from the Kitikmeot and Kivalliq regions who have experience in counselling came to our group to talk to us. When we're able to invite people when we want to.

Chairman: Thank you. Mr. Mikkungwak.

Mr. Mikkungwak (interpretation):

Thank you very much, Mr. Chairman. Thank you for the clear response. To get back to the 34 recommendations that you have identified as the Inuit Qaujimajatuqangit Katimajiit, looking at those recommendations that you're proposing to the government, how do you identify that this is a priority issue or this is a lower priority issue on your recommendations? Which of the recommendations do you give priority to? Do you have a list of them? Thank you, Mr. Chairman.

Chairman: Thank you, Mr. Mikkungwak. Ms. Mike.

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Chairman: Thank you. Mr. Mikkungwak.

Mr. Mikkungwak (interpretation): Thank you very much, Mr. Chairman. Yes, your answer is very clear. I'm asking now: the Department of Health and the Department of Family Services, once a government department slips, do your recommendations affect those two government agencies? To date, how much work have you done on that? Thank you, Mr. Chairman.

Chairman: Ms. Mike.

Ms. Mike (interpretation): Thank you, Mr. Chairman. When I said Family Services and the Department of Health, the Department of Health are starting to give us their actual policies with legislative changes that are being made. They have provided us with reports.

Family Services had invited us last winter. I had an elder with me and they gave the reports to new social workers on Inuit societal values on counselling. We provided that information.

Chairman: Mr. Mikkungwak.

Mr. Mikkungwak (interpretation): Thank you very much, Mr. Chairman. That response was clear. The work that

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you are continuing to do, after your meetings, do you provide information to all Nunavut residents? Thank you, Mr. Chairman.

Chairman: Did you want to take that one, Ms. Mike? Ms. Mike.

Ms. Mike (interpretation): Thank you, Mr. Chairman. Perhaps we definitely need improvement on that and providing information to Nunavut residents on what the Inuit Qaujimajatuqangit Katimajiit pushes for. We need to provide more information that they are a government board. We followed their procedures too much in providing information. We haven't really provided information to the Nunavut residents and I am saying that now.

Chairman: Mr. Mikkungwak.

Mr. Mikkungwak (interpretation): Thank you very much, Mr. Chairman. The Inuit Qaujimajatuqangit Katimajiit holds meetings once or twice a year. With that being the case, what problems do you come across when you're planning to hold your meetings or do you meet in different communities? Thank you, Mr. Chairman.

Chairman: Ms. Mike.

Ms. Mike (interpretation): Thank you, Mr. Chairman. We have three meetings in the span of one year, the spring, fall, and winter. The people going to the meetings wanted to go to different communities, but we were unable to do that due to weather. They can hold their meetings in other communities.

Chairman: Mr. Mikkungwak.

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Mr. Mikkungwak (interpretation): Thank you very much, Mr. Chairman. As a board, the *Inuit Qaujimajatuqangit* principles have to be better understood. When you hold your meetings, how many days do you meet? Thank you, Mr. Chairman.

Chairman: Ms. Mike.

Ms. Mike (interpretation): Thank you, Mr. Chairman. When they go to their meetings, they have three-day meetings.

Chairman (interpretation): Mr. Mikkungwak, are you done? (interpretation ends) I have no more names on my list other than the second time around. Mr. Enook.

Mr. Enook (interpretation): Thank you, Mr. Chairman, for giving me another opportunity. This question was already asked. I will first ask for clarification on the responses to the questions that were asked. I will first ask about Tuttarviit. Perhaps this is more directed towards you, Ms. Mike.

When we're talking about *Inuit Qaujimajatuqangit*, especially our colleague, Mr. Shooyook, we usually talk about family values and in another area, especially with hunters. They talk about hunting issues concerning the weather.

On the Tuttarviit issue, somebody noticed why they seem to be the biggest group and they seem to be the most effected. Why are they not here? That's my first question. Thank you, Mr. Chairman.

Chairman: Ms. Mike.

Ms. Mike (interpretation): I don't quite understand who is the biggest and why

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they're not here. Who are you referring to?

Chairman: Mr. Enook, if you wanted to rephrase it.

Mr. Enook (interpretation): Thank you, Mr. Chairman. Looking at your document, the Tuttarviit is mentioned there and members come from there. It seems that they're all affected, but life issues and relationship issues seem to be the highest priority. It doesn't appear to be included in your document and it doesn't look like you have any members from Environment. Why is that? Thank you, Mr. Chairman.

Chairman: Ms. Mike.

Ms. Mike (interpretation): Thank you, Mr. Chairman. I also thank Mr. Enook for rephrasing his question. The Department of Family Services does have a Tuttarvik. It may not be written down in the document. The health department's Tuttarvik will be replaced in the future, as well as the environment department. Our Minister and Deputy Ministers are informed about the Tuttarviit in the departments. They were informed that all departments don't have Tuttarviit. They will be told that they need a Tuttarvik.

Chairman: Mr. Enook.

Mr. Enook (interpretation): Thank you, Mr. Chairman. Has the environment department not assigned a member to your committee? Why has the Department of Family Services not delegated a member or someone to your Tuttarviit committee to date? Thank you, Mr. Chairman.

Chairman: Ms. Mike.

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Ms. Mike (interpretation): Thank you, Mr. Chairman. The Department of Family Services does have a Tuttarvik. The health department hasn't assigned anyone yet and I don't know why they haven't done so. The environment department needs to assign someone. We're just waiting for them too.

Chairman: Thank you. Mr. Enook.

Mr. Enook (interpretation): Thank you, Mr. Chairman. I thank her for that clarification. I need further clarification on the answer you gave. The Tuttarviit committee meets about every month. When they come to a decision, the department head maybe makes recommendations too, if that was my understanding. The department head then decides whether to enforce or integrate that, if you can understand me.

Do I understand correctly that with the 34 recommendations you made, do the government departments and department heads think so little of these recommendations that they have never implemented them? Do I understand that correctly or not? Thank you, Mr. Chairman.

Chairman: Ms. Mike.

Ms. Mike (interpretation): Thank you, Mr. Chairman. The departments, where they're policy-makers, we need to think what to do with them, but in their jobs, they create policies. I can't really respond to that. I do want to be clear and concise with respect to what changes are instructed as the Inuit director. We can use that to improve the situation and get further clarification.

To further explain, perhaps I'll write that

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down and probably answer that better. I would appreciate the opportunity. When I don't have that person's job, I don't really want to make recommendations towards that job, Mr. Chairman.

Chairman: Mr. Enook.

Mr. Enook (interpretation): Thank you. Ms. Mike, I noticed that you're a GN employee and you have to be very careful about your statements, and I understand that.

Let me ask this question. The Tuttarviit assign something to a department and if nothing seems to be happening to that recommendation, do one of the committee members give a report that this recommendation was never dealt with? Are you given that opportunity? Thank you, Mr. Chairman.

Chairman: Ms. Mike, did you want to take that one? Ms. Mike.

Ms. Mike (interpretation): Thank you, Mr. Chairman. Yes, the Tuttarviit do have that authority. They can say, "This has not changed and we need to think more about this." They do have the ability as committee members.

Chairman: Mr. Enook.

Mr. Enook (interpretation): Thank you. Thank you for clarifying that. Before I get to that, you had talked about this. Let me try to understand because I want to understand fully. People said in the past that there needs to be a policy for our future. Can you relate to me or the committee member what we need in our future policy? What is the Katimajiit's vision? What law?

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As MLAs, if we have a clear understanding about these issues, we can be supportive. More than once, our Chair stated that we need to understand fully and we believe in the work that you're doing. We had wanted to meet with you because we want to understand what you're doing, so please clarify for me what policy or law we need in the future. Thank you, Mr. Chairman.

Chairman: Ms. Mike.

Ms. Mike (interpretation): Thank you, Mr. Chairman. Thank you, Mr. Enook, for that question. We need a policy for GN departments for them to take into greater respect and actually implement Inuit societal values as a basis. People say that there's no law, but if the legislation was enacted, then they would know what their duties and responsibilities would be. If they do have a policy, then they would be able to answer for it. They would need to be able to respond and they would have to explain what policies they're trying to implement. Thank you.

Chairman: Thank you. Mr. Enook.

Mr. Enook (interpretation): Thank you, Mr. Chairman. Thank you for explaining that further. There are so many things that I don't know.

Within the legislature, you may know I have said before that Inuit traditional knowledge is just a toy for our government. I have said that before. What is written down is good to see. Some of us don't even believe that traditional knowledge is being implemented.

There are IQ days. I wanted clarification

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on part of what you said. You are given a day and then you make a report, "Today, we went fishing, I caught a fish and it was delicious." Who gets the report and what use is it? Thank you, Mr. Chairman.

Chairman: Thank you, Mr. Enook. Ms. Mike.

Ms. Mike (interpretation): I don't really know how to respond. Having an IQ day, for example, from what I remember, those who had written report had never been out on the land and outside the community. For example, Iqaluit, the land outside is very serene and calm and the land is different, and they had noticed that. We usually have elders on our trips who will tell stories. For example, we had taken someone to Illuluarjuk and they explained how people had lived over there.

They hear things they wouldn't normally hear and those are of benefit to our people. Some people do make fun of having a day for Inuit knowledge, but it does benefit others. They realize that it brings people together, to work together, and to get along with others and the weather. Even the elders believe that you need to get out of the house once in a while. This helps to bring the point home. I can respond that way.

The reports made are in the newspaper or newsletter. The Tuttarviit do have a newsletter and the IQK committee does have a report through the culture and heritage department. I believe that is of benefit and that aspect.

People say that Inuit traditional knowledge is being neglected. Inuit traditional knowledge needs to be respected and we're working on that. **Δ⁶/<Β/>/ (**ጋ^ί, ληυς): ⁴ σ[†] σ[†], Γ¹ ς Δ₂ σ. Γ¹ LΔ⁶.

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People say that we're going to stay in the north. The north's laws, the Inuit old traditional laws with respect to good living for those to be taken into more respect and treated with more respects, and I am the director for that.

Chairman: Mr. Enook.

Mr. Enook (interpretation): Thank you. As I stated earlier, I don't know a lot of things about *Inuit Qaujimajatuqangit*. You stated that IQ days are made fun of in some cases, and that's what I thought. I have thought of it like that. I have made jokes about it. As a government, it's something that's very important because it's something that you would like to see. It's kind of paying lip service to IQ and sometimes we would like to ask some questions about this particular day. Thank you very much for explaining that to me.

I would like to ask a question about the Inuit Qaujimajatuqangit Katimajiit. When Mr. Mikkungwak was asking questions, you indicated that the board meets three times a year and you try to go to different communities. With the agendas of the IQK, who puts it together? Does the board fix their own agenda or does the government do it for them? Thank you, Mr. Chairman.

Chairman: Thank you, Mr. Enook. Ms. Mike.

Ms. Mike (interpretation): Thank you, Mr. Chairman. Their terms end after three years. Usually at that time, we negotiate and figure out what we would like to see on the agenda. As I indicated earlier, we are going to be compiling Inuit societal values.

Before every meeting, we usually set

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aside a date to put our agenda together and usually inform the department heads as to when the elders are going to be having a meeting. At that time, I usually invite the department heads to submit agenda items if they would like to see them included. That's the usual process that we go through. Yes, we do invite the other departments to make submissions. Thank you.

Chairman: Mr. Enook.

Mr. Enook (interpretation): Thank you, Mr. Chairman. This is probably going to be my last question, but I will be making other comments later on. Do I understand that IQK doesn't draft their agenda and the agenda items are submitted by the various departments? Is that how I understand it? Thank you, Mr. Chairman.

Chairman: Ms. Mike, if you wanted to clarify your previous response.

Ms. Mike (interpretation): Thank you, Mr. Chairman. While they have the opportunity to draft their agenda items, we usually invite the department heads and ask them if they would like to have anything included. I usually make the invitation to all departments. The board can draft their agendas. Thank you.

Chairman: Thank you, Ms. Mike. Mr. Keyootak.

Mr. Keyootak (interpretation): Thank you, Mr. Chairman. I would first like to thank the witnesses. I am very pleased to hear about what IQK has been doing.

I worked very hard to see the creation of Nunavut and this was one of the important issues that we wanted to include, the Inuit at that time, and I think Δ ⁶ \prime
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that was the beginning of the whole thing.

I think one of the reasons why we wanted a Nunavut territory was because Inuit traditions and laws are not written. An Inuk might be taken to court, but at that time, traditional laws weren't written and that's why we wanted to create the Nunavut territory. Now that we're starting to write our traditional laws, we have IQK and I believe this entity was created or established by the Nunavut government.

Some of the questions I wanted to ask have been asked already, but looking at the 34 recommendations that were submitted to the government, only one department replied and that was the Department of Health. It looks like we have a lot of work to do in the future.

There are a lot of communities that we represent. Have you thought about creating positions in the communities that would work on *Inuit Qaujimajatuqangit* or have you considered creating positions in each of the three regions that would have the responsibility of implementing *Inuit Qaujimajatuqangit*? Thank you, Mr. Chairman. I hope my first question was clear.

Chairman: Ms. Mike.

Ms. Mike (interpretation): Thank you, Mr. Chairman. Are you asking if we would consider creating positions in the communities that would be responsible for IQ?

We talked about this earlier. Someone suggested that there should be IQ positions in each of the communities and to create a department. We discussed this

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earlier on, but we haven't set up who would be responsible for doing that. Thank you.

Chairman: Thank you, Ms. Mike. Mr. Keyootak.

Mr. Keyootak (interpretation): Thank you, Mr. Chairman. Thank you for that response. *Inuit Qaujimajatuqangit* is huge and it seems obvious that we should create positions in the communities.

We do have offices or government liaison officers. It has been six years, but there was never a response. Probably because they don't have enough resources, most of the government departments don't respond to the recommendations. Is it because they have a shortage of staff or that they don't know enough about IQ or they don't have someone who is responsible for implementing those recommendations? Is it due to lack of resources that they don't respond? Thank you, Mr. Chairman.

Chairman: Ms. Mike.

Ms. Mike (interpretation): Thank you, Mr. Chairman. We do have enough human resources now, but there is no policy within the government about implementing *Inuit Qaujimajatuqangit*. It is not a requirement to implement those recommendations.

Chairman (interpretation): Mr. Keyootak, are you done? (interpretation ends) I would like to recognize the clock at this time and we will break for lunch, returning at 1:30. I'll see everyone at 1:30. (interpretation) Thank you.

>> Committee recessed at 12:00 and resumed at 13:35

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Chairman: Good afternoon, everybody. I apologize for the slightly late start.

Just before we departed for lunch, Mr. Qattalik had mentioned to me over the lunch hour that he would like to respond to one of Mr. Enook's questions earlier. Mr. Qattalik.

Mr. Qattalik (interpretation): Thank you, Mr. Chairman. I believe it was Mr. Enook's son who was talking about *Inuit Qaujimajatuqangit* and I wanted to make a response. It's not really *Inuit Qaujimajatuqangit*, but in Igloolik, we had a society called Inullariit who were established. Usually, we had a bus in the summer and the elders would be taken out around the land to have a feast and to participate in activities to keep them from getting bored.

When it gets warm outside and for those elders who want to, we would usually take them to a fishing lake where they would ice fish, have some gatherings and talk about *Inuit Qaujimajatuqangit*. They can't do anything anymore because of the effects of old age. We're going to keep doing that for the elders as long as we have the resources. We will keep it going. It's not with the Inuit Qaujimajatuqangit Katimajiit, but it's done as a society that was established in my community. We do that for the elders.

We're quite active in Igloolik and I do that. I organize the activities as long as I have help from other people. Usually, the Inullariit teach the young people about traditional life and activities, and so on and it's not part of IQK, but I just wanted to mention that we do have a society that is very active in doing those sorts of things. Thank you for allowing me to comment on that.

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Chairman: Thank you, Mr. Qattalik. I currently don't have any names on my list. Now I do. Mr. Joanasie.

Mr. Joanasie (interpretation): Thank you, Mr. Chairman. Regarding the Inuit Qaujimajatuqangit Katimajiit and their structure and how many times they meet in a year and their terms of reference, it states here that the Ministers or the department heads can have meetings with IQK any time over the year. The Ministers and their officials, as well as our Premier, Mr. Taptuna, and with this current government, have you ever had a meeting with the officials and/or the Ministers? Thank you, Mr. Chairman.

Chairman: Thank you, Mr. Joanasie. Ms. Mike.

Ms. Mike (interpretation): Thank you, Mr. Chairman. Regarding your question, with the *Sivumut Abluqta* Mandate, IQK has never had a meeting with the Ministers or their officials.

Chairman: Mr. Joanasie.

Mr. Joanasie (interpretation): Thank you. When your board is having a meeting, do you invite the Premier or the Ministers or their officials in order to lobby them to get your activities and/or to keep them advised of what types of activities IQK has participated in? In your next report, we would like to see the IQK having had a meeting with the Ministers. IQK was created in 2003. We had a vision where *Inuit Qaujimajatuqangit* would be implemented into the Nunavut government and we still want to see that today.

The Ministers, the Premier, and the

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officials should have a meeting with IQK at least once. I would like to see the two have a meeting at least once. Is that one of your visions? Thank you, Mr. Chairman.

Chairman: Thank you, Mr. Joanasie. Ms. Mike, did you want to respond to that or Mr. Qattalik? Ms. Mike.

Ms. Mike (interpretation): Thank you, Mr. Chairman. Yes, we do want to have a meeting with the Ministers and their officials. I think we're just waiting for each other to extend an invitation. Ever since I became a director, there have been several meetings with Ministers in the past and we would like to do it again. We would extend invitations and we would be very pleased if one or more of the Ministers would accept our invitations. Thank you.

Chairman: Thank you, Ms. Mike. Mr. Joanasie.

Mr. Joanasie (interpretation): Thank you. The IQK members are usually elders. It was the intention that IQK would give advice to the government departments on *Inuit Oaujimajatuqangit* issues. With that mandate, we would like to see a close working relationship between your organization and the government officials. IQK should be given more power and authority so that their advice or recommendations would be implemented by the Ministers. You could possibly make those types of arrangements through the Minister of Culture and Heritage. It's more of a comment than a question.

Chairman: Thank you, Mr. Joanasie. I think that's a role that we, as legislators, can play a very heavy role in that

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Mr. Enook (interpretation): Thank you, Mr. Chairman. Good afternoon. Mr. Chairman, I would like to make reference to the budget. The Department of Culture and Heritage's operations and maintenance budget for the 2014-15 fiscal year included \$1,157,000 for the Inuit Qaujimajatuqangit Division, which provides administrative support to the Inuit Qaujimajatuqangit Katimajiit. Can you indicate how much funding was allocated to the Inuit Qaujimajatuqangit Katimajiit for the 2014-15 fiscal year? I hope that was clear. Thank you, Mr. Chairman.

Chairman: Ms. Mike, I believe that's directed to you.

Ms. Mike (interpretation): At the beginning, we also indicated that for the Department of Culture and Heritage's operations and maintenance, our budget is included there. Because of that and because they're combined into one, I can't say exactly how much is set aside for IQK.

Chairman: Thank you, Ms. Mike. It might be a question we can ask the Minister. Mr. Enook.

Mr. Enook (interpretation): While we're on the subject of the budget, let me ask this question. Every department has never said that they have enough money. Nobody is ever happy with the amount they receive. Has IQK ever indicated or have they ever asked the department responsible for more funding so that they can conduct specific activities or have

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Chairman: Thank you, Mr. Enook. Ms. Mike.

Ms. Mike (interpretation): Thank you, Mr. Chairman. There's money set aside for travel, airlines, and activities. We never go over our budget and we're not told.... There's usually enough money set aside for board travel, but we do say that it would be better if we could do more activities or do more. We have made that indication and that was at the last board meeting. They would like to do additional activities.

Chairman: Thank you, Ms. Mike. Mr. Enook.

Mr. Enook (interpretation): Thank you, Mr. Chairman. Going to another topic, I would like more clarification on your summary report. According to its 2013-15 summary report, the current Inuit Qaujimajatuqangit Katimajiit has met on two occasions to discuss a number of issues related to the integration of *Inuit* Qaujimajatuqangit into government operations. In your view, what are the main challenges that the government is currently facing in integrating Inuit Qaujimajatuqangit into its services, initiatives, and operations? What are the main challenges of this government? If you can respond to that, please.

Ms. Mike, I know that you have to be very careful of the wording that you're going to be using. Thank you, Mr. Chairman.

Chairman: Thank you, Mr. Enook. I'm sure Ms. Mike will be very careful with

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Ms. Mike (interpretation): Are you referring to the 2009-2012 summary report?

Mr. Enook: 2013-15.

Ms. Mike (interpretation): Are you referring to the 2013-15 summary report? Your question was: what are the main challenges faced by the government?

Chairman: Yes. Ms. Mike.

Ms. Mike (interpretation): Regarding the implementation, we've had people making enquiries about *Inuit Qaujimajatuqangit*, the Inuit culture, and they seem to understand when we give them the information, but we don't know what the main challenges are in integrating *Inuit Qaujimajatuqangit* into its services, initiatives, and operations.

To date, as the director, we have additional staff now and we're making plans to have meetings with the government on the integration of IQ and to identify the main challenges in implementing IQ. As the Department of Culture and Heritage, we would like to get some information compiled about *Inuit Qaujimajatuqangit*, what the challenges are, and so on. We have to identify those before we start doing anything about implementing. If they have very few Inuit employees, they would still have the information to implement.

Those are the current works at this time.

Chairman: Thank you. Mr. Enook.

Mr. Enook (interpretation): Thank you,

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Mr. Chairman. I think it was this morning when I stated that people would like to see traditional law be incorporated into Nunavut government programs and services. I stated earlier that we're in support of that. Our current government is in support of that and we see documentation in regard to that stating that there's support to incorporate traditional knowledge. I said earlier that sometimes we really believe it's just lip service. The people of Nunavut are interested in hearing about it and I was quite concerned about that.

Those were my concerns. If there were many recommendations and only one department came to you for advice, then I start thinking that perhaps our government doesn't take IQK seriously because they're not coming back to you for advice. For that reason, some of the questions that we're posing are to provide support to your work and because Nunavummiut are in support of incorporating *Inuit Qaujimajatuqangit* into programs and services. As Mr. Keyootak stated, that's one of the reasons why Nunavut was created, because of these various problems and issues.

For that reason, for further clarity, I think we're looking at ways of how we can incorporate and get IQK more involved and to consider their recommendations seriously. When the government comes up with bills or legislation, for example, or policies, do they come to IQK to make a report and tell you what their intentions are or what they're going to do? Do you work with the departments on things such as those or do they just work with the interdepartmental group, Tuttarviit? Let me get some clarification on that. Thank you, Mr. Chairman.

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Chairman: Thank you, Mr. Enook. I think I'm going to request a response from both witnesses on this question. Ms. Mike, did you want to start or Mr. Qattalik? Ms. Mike.

Ms. Mike (interpretation): Thank you, Mr. Chairman. I thank Mr. Enook for that question. Yes, it's evident that we need to draft up policies in regard to that with the support from our government because the government has to be accountable. Perhaps we can encourage the government because they're not in Nunavut legislation. Once the government has their policies in all the departments that they're supposed to respond or be accountable to our advice or if they make a requirement for the departments to respond to our recommendations, they can implement it that wav.

Would you like to supplement that?

Chairman: Mr. Qattalik.

Mr. Qattalik (interpretation): I didn't quite understand the question. If the Member can elaborate further on that.

Chairman: Mr. Enook.

Mr. Enook (interpretation): Thank you, Mr. Chairman. I'll just elaborate part of it because I had a long preamble.

In regard to bills, legislation, or policies, when our government makes amendments and they come up with new policies and bills and they introduce them, do they advise IQK that they would like to make amendments to the legislation or if they would like to come up with a new policy? Do they come to IQK for advice so that IQK can analyze

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or look at the requests or does the interdepartmental group, Tuttarviit, only give advice? That was my question. Thank you, Mr. Chairman.

Chairman: Thank you, Mr. Enook. Mr. Qattalik.

Mr. Qattalik (interpretation): In regard to your question, through the Inuit Qaujimajatuqangit Katimajiit, I know that they come to us for advice. I can respond to you by saying that they used to give us harvesting laws through IQK and they gave us those pieces of legislation to look at and we could make any recommendations. However, they now come to us ahead of time for advice or they come to us. In our community, they come to us as government representatives and they provide information. The information is usually provided by the HTOs. Thank you, Mr. Chairman.

Chairman: Ms. Mike, you would like to supplement as well?

Ms. Mike (interpretation): To supplement, it's not just the Tuttarviit group. Previously, for example, when the Department of Education was drafting their policy and also for elders and disability policies, every time there's an election or a new government, the direction changes. When the Department of Health is making amendments or additions to their policy, they come for advice.

If I understood you correctly, that's my response. Tuttarviit identifies and makes a report as to what they reviewed. The elders committee makes a report as to what they had reviewed. In the previous two years, the Department of Health was

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Chairman: Thank you, Ms. Mike. Mr. Enook.

Mr. Enook (interpretation): Thank you, Mr. Chairman. I also thank you. Your 2013-15 summary report includes a number of recommendations related to various government legislation and policies, such as hunter support initiatives, the *Education Act*, and Nunavut's current justice system.

I would like to ask this question. In the Legislative Assembly, we struck a special committee to review the *Education Act* and they would come back to the House with any suggestions or recommendations. We had a hearing in Iqaluit, Pond Inlet, and Baker Lake. I'm not sure where else we did the hearing. Did you go make a report on your recommendations on education at those hearings? Thank you, Mr. Chairman.

Chairman: Thank you, Mr. Enook. The *Education Act* committee also went to Kugluktuk and here in Iqaluit. Ms. Mike.

Ms. Mike (interpretation): Thank you, Mr. Chairman. As I stated before, the reports or the recommendations we make are given to the supervisor and that official works with the other officials in regard to the *Education Act*. They didn't come to IQK, but through our recommendations to include that.... We have already written a letter in regard to this.

Chairman: Thank you, Ms. Mike. Mr. Enook.

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Mr. Enook (interpretation): Thank you, Mr. Chairman. Let me ask you a question for further clarity. I'm sorry if I didn't make myself clear. The question that I'm posing is regarding your 2013-15 summary report, which includes a number of recommendations related to the *Education Act*. Perhaps you were requesting amendments to the Act. Do I understand that this recommendation did not come from IQK and that it came from Tuttarviit, not IQK? Who introduces your recommendations? Is it the board or is it the departments? Am I clear enough? Thank you, Mr. Chairman.

Chairman: Ms. Mike.

Ms. Mike (interpretation): Thank you, Mr. Chairman. The recommendations come from IQK, not Tuttarviit. It comes from IQK. We're here on behalf of IQK and the recommendations came from IQK. Thank you.

Chairman: Mr. Enook.

Mr. Enook (interpretation): Thank you, Mr. Chairman. Pages 6 and 7 of the 2013-15 summary report of the Inuit Qaujimajatuqangit Katimajiit include three specific recommendations on issues that relate to programs and services delivered by the Department of Health and Social Services, Department of Justice, and Department of Family Services. To date, has your committee received any formal responses to these recommendations? Thank you, Mr. Chairman.

Ms. Mike (interpretation): Thank you, Mr. Chairman.

Chairman: Thank you, Mr. Enook. Ms. Mike.

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Δ⁶/<β> (ጋጎ/2ηJ^c): ⁶d۶^αα Γ⁶, Γ⁶C Δ.Δ⁶. Γ⁶ LΔ⁶. Ms. Mike (interpretation): I'm sorry, Mr. Chairman. I'm not used to this practice, so I apologize, Mr. Chairman. The Department of Health is the only department that responded to these recommendations and they have only responded to suicide issues to date.

Chairman: Mr. Enook.

Mr. Enook (interpretation): Thank you, Mr. Chairman. Perhaps this will be my last question for now. Your 2013-15 summary report indicates that the Inuit Qaujimajatuqangit Katimajiit has raised concerns on a number of occasions that Inuit customary law... . Let me look at the Inuktitut copy.

I don't think it's written properly in Inuktitut. Am I correct if I say, "Inuit tiguarnirmut maligangat/piqujangat"? In English, it's (interpretation ends) Inuit customary law. Is my Inuktitut translation correct? I'm asking the interpreters.

(interpretation ends) *Iksivautaaq*, if I may, with your permission, can I ask the interpreters how they're interpreting Inuit customary law into Inuktitut, Mr. Chairman?

Chairman: Which channel would you prefer that came in on, Mr. Enook?

Mr. Enook: I'm on channel 2.

Chairman: Interpreters, please.

Sorry, Mr. Enook is looking at how you're translating Inuit traditional law into Inuktitut, if you could broadcast over the English channel. Thank you. Mr. Enook.

Mr. Enook (interpretation): Thank you,

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Mr. Chairman, for your permission. Thank you, interpreters. I'm sorry for making you wait and I thank you for your patience. On a number of occasions, you have raised concerns that Inuit customary law is not being followed.

The terms of reference for the Inuit Qaujimajatuqangit Katimajiit indicates that the committee may identify and record Inuit laws for future generations and implementing programs and services within GN programs and services.

My question is: to date, has your committee had the opportunity to identify and record Inuit customary law and, if so, has this been provided to the government departments for their reference? I hope that's coming across clear. Thank you, Mr. Chairman.

Chairman: Ms. Mike.

Ms. Mike (interpretation): I just want to explain that through the Inuit customs, we used to refer to the Inuit customary laws, which is how the elders refer to them, but we have introduced Inuit child rearing documents following Inuit customs on how to bring up children. We compiled that from many different communities and their elders. The intention was to have that used by social workers and people who deal with children. That has been brought out there. Thank you.

Chairman: Thank you, Ms. Mike. The last name I currently have on my list, Mr. Shooyook.

Mr. Shooyook (interpretation): Thank you, Mr. Chairman. Dealing with social issues and things like that is very important as we're planning on it. Maybe

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Before social workers or social services came up, Inuit would slap their child if that child was not listening, only when the children are old enough to understand why they're being slapped. The child would cry because it hurts. After the child calmed down, the parent would tell the child, "This is what you did and that is why I did that to you. If you do that again, I will hit you again." There were things like that. That is one of the problems when we're trying to deal with social issues. Children get taken away from their parents if a child gets hit by a parent and then someone else reports it. That parent was just trying to correct his or her child and then the child gets taken away from them. That is the situation.

Inuit societal values need to be added to Family Services because parents should not have their children taken away from them. I am talking about today's realities and challenges. Alcohol, drugs, and gambling are causing the deterioration of the family. They were not used in the past. That is one of the issues that are causing problems with families and children. We have to follow the laws. However, hitting a child to correct them is the old Inuit way.

Can the Department of Family Services add this in their future planning? I believe it should be included in their future planning if we want to reach a good and comfortable life with our children. If we don't do that and we have another authority going after the parents, then nothing will ever change. Do you have any plans to include that in the planning that you're making? Thank you. I hope that was clear, Mr. Chairman.

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Chairman: Mr. Qattalik.

Mr. Qattalik (interpretation): What you just stated about children getting slapped, it was the Inuit way. It was an Inuit law that they followed. After I had grown up, I heard from an elder that those people who slapped their children were not supposed to slap their children because the government was telling us that we're not supposed to slap our children. That is where being a bad human being started. Not slapping their children or not doing that to your children is part of bringing them up the wrong way. It's like you don't mind if the child does something wrong. It's a way for our children to listen to us. It's to make sure that they don't do wrong things.

If a child gets slapped, what can we do to make it so that it's okay for the parents to slap their children again if they're doing something wrong? How can we bring that back? The government needs to amend their laws to include that. How can we include that? I don't know how to include that. Who would be the authority? Who would we give it to in order for it to get enacted? I wanted to ask that question. Thank you, Mr. Chairman.

Chairman: If you're asking me, I think it's a very difficult topic where you're looking at extremes where people react in anger versus discipline. I think it's very difficult for modern society to differentiate when a child is being abused versus disciplined. I think it's a very difficult conversation and a very difficult topic.

As far as who to ask, I think it would just be a matter of clearly looking at the letter of the law on what the parameters of disciplining a child are. From the way I Δ b/ \mathcal{Q} \mathcal{D} C $^{\text{th}}$: Γ $^{\text{th}}$ \mathcal{C} $^{\text{th}}$ \mathcal{C} \mathcal{C} $^{\text{th}}$.

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Mr. Shooyook (interpretation): Thank you, Mr. Chairman. Dealing with social issues is very difficult and this is the first time we've had the IQK committee here. Disciplining a child is what he was talking about.

In the Inuit way, we actually had a law that we followed for hitting our children and other people's children as well but we couldn't go to extremes. If children get scolded too much or too far then it really hurts their mind. They carry anger into their adulthood and they become not scared of anybody if you beat them up too much when they are children. What I'm talking about is doing it gently because they are our own children.

Today, we have roadblocks like Family Services' responsibilities. According to Family Services, we can't hit our children. We need to introduce a law where we will be allowed to correct a child, but not to the extreme where we physically hurt them. I would slap my child just to make him feel it, but not injure the child. When the child starts crying, that's another problem. There are parents who tell their children not to cry. That's wrong too.

The child has to be corrected and then cry about it, calm down, and they would be told, "If you do that again, I will hurt you again like that." There is a fear of consequences in that child now. It's part of taking care of children and it should be

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Chairman: Thank you, Mr. Shooyook. I didn't hear a question there. It sounded like it was a comment and a reiteration. Did you have a question, Mr. Shooyook, or would you like the witness to respond to your comment? Mr. Shooyook.

Mr. Shooyok (interpretation): Thank you, Mr. Chairman. The planning that we are doing, it's written here. I understand that you are a board and that you're able to review government initiatives. You are a new group as well. As you're doing planning on the implementation of *Inuit Qaujimajatuqangit*, are you starting to talk with the planners from the government and looking at the plans that they are doing or is there nothing happening? Is something happening? Thank you, Mr. Chairman.

Chairman: Thank you, Mr. Shooyook. Mr. Qattalik.

Mr. Qattalik (interpretation): Thank you, Mr. Chairman. This is a very serious matter. It's not just for the sake of hitting our children. We discipline them and we tell them to be good. This is Inuit traditional law. It's for them to be a good person and so that they can be happy and not be bad to other people. This is part of spanking. If you hurt them too much or if you injure them, perhaps they're thinking of it as hurting and injuring your children. That is not the case. It's to correct them and to discipline them to be part of the community.

When a child is slapped and after they stop crying, they become a better person.

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 C^{q} q We know that as long as you don't overdo it, they will thank you afterwards. This is part of traditional customary law. That was my question. How can we integrate disciplining or spanking, not beating them up, but perhaps slapping them on the buttocks and make them cry? Perhaps they think of it as injuring a child and that is why they seemed to have stopped it totally. I'm not sure. Thank you, Mr. Chairman.

Chairman: Thank you. Mr. Shooyook.

Mr. Shooyook (interpretation): Thank you, Mr. Chairman. Yes, that is the case. Thank you. We have to plan for this carefully and it's a challenge we're working on today. We have to plan carefully. That is what we have been looking for and they have to be implemented.

That being the case, what my colleagues commented earlier on harvesting, there used to be an elders group called Inummariit in our community. Since those people have been gone, it seems like this has been turned off. I know there's not very much money, obviously. As a Committee, sometimes we think of it as too much money, but in our community, when food and gas seem to be very expensive when you're looking at other costs, this is a very low-cost object.

As a board, have you ever thought of requesting more resources when it comes to hunting practices in *Inuit*Qaujimajatuqangit and on-the-land trips in the spring and summertime? This is part of survival in the Arctic. Have you ever thought of asking for more funding? The money that you have right now doesn't seem to be enough for *Inuit*Qaujimajatuqangit education. Thank

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you, Mr. Chairman. I hope that was understandable.

Chairman: Thank you, Mr. Shooyook. Mr. Qattalik, would you like to respond to that?

Mr. Qattalik (interpretation): Thank you, Mr. Chairman. With his previous comment on whether the funding we get, he seemed to think that there's not enough funding. We request for funding when the time comes annually. When it comes time to request funding, we nearly get adequate money in our budgets. Perhaps I didn't respond to him properly. Is it enough or not enough? No, it's adequate. It's enough for us. We don't use very much gas in Igloolik for shorter trips. It's enough for us, but my term is ending.

On this issue, perhaps once they start really implementing this and if they think that their funding is short, I think maybe it will restart. I want them to know properly, to have the right knowledge to implement it. If a question is asked, then you can respond to it right away. That is our goal. That is what we want to do. I think that you operate more efficiently when you keep responding with "I don't know" or have no answers.

I will try and provide some help if I can. I have never handled that much money before. Our budget is set up by our officials and they give it to us. We can think about your question some more, Mr. Shooyook. Thank you, Mr. Chairman.

Chairman: Mr. Mikkungwak.

Mr. Mikkungwak (interpretation): Thank you very much, Mr. Chairman. On

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page 13 of its 2013-15 summary report, the Inuit Qaujimajatuqangit Katimajiit states that "preserving and increasing the use of Inuktitut in Nunavut is foundational for the transmission of Inuit Qaujimajatuqangit." Can you indicate if the Inuit Qaujimajatuqangit Katimajiit has had the opportunity to meet with the Office of the Languages Commissioner to discuss the preservation and promotion of the Inuit language in Nunavut? Since the report was written, have you met with the Office of the Languages Commissioner? That is my first question. Thank you, Mr. Chairman.

Chairman: Thank you. Ms. Mike.

Ms. Mike (interpretation): Thank you, Mr. Chairman. Someone from Culture and Heritage has approached us before the Languages Commissioner reported on their activities to date. It's not just talking about the language. It's talking about traditional knowledge. For instance, they seem to think of them as one and the same or inseparable. There are differences there.

Sometimes translation will come out differently if the original language was English. They had discussion on this, especially on the danger of using different words for health and social issues. They don't just want translations from English; they want the true meaning from the Inuit perspective. If they're going to be developing material, then they just don't want translated material. We had discussions on this in our meetings from the report that you're reading from 2013-15.

The main parts of the discussion were that elders wanted us to be aware that they just don't want material translated ΠΠ‰ϧͼ϶ϟͼσ 2013-15, L<ΛͽͺͰσͼ 13. ϤΛΛΗϤϤͰ ΔΔΔͼ ʹϧϧϧͰϧϽͼϧͼͼ βΠͰϳͼ ΠΠςͼϧͰͰͼϭͼͰͼ ἀͰΤο ΔΦͼΠϽͼ κιθηματικό μετος κιθηματικό κιθη

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into Inuktitut. If it deals with serious issues, then the regional language of the material should be Inuktitut. Perhaps I understand it that way. If my answer is too difficult, I apologize. Thank you.

Chairman: Thank you. Mr. Mikkungwak.

Mr. Mikkungwak (interpretation):
Thank you very much, Mr. Chairman. I thank her for the response. As the Inuit Qaujimajatuqangit Katimajiit, have you ever made a recommendation to government departments, for example, on teaching the Inuktitut language? Have you ever brought this before to government agencies? Have you made recommendations to them? Thank you, Mr. Chairman.

Chairman: Ms. Mike.

Ms. Mike (interpretation): Thank you, Mr. Chairman. No, we haven't done that.

Chairman: Mr. Mikkungwak.

Mr. Mikkungwak (interpretation): Thank you very much, Mr. Chairman. Since you haven't requested them, I'm now asking about the teaching of the Inuktitut language. Has the Inuit Qaujimajatuqangit Katimajiit considered that? Thank you, Mr. Chairman.

Chairman: Ms. Mike.

Ms. Mike (interpretation): Thank you, Mr. Chairman. The Department of Education has requested such stuff. It's a priority because it's the law, but it's not solely based on *Inuit Qaujimajatuqangit*. I was getting confused on your question, but they have said that they don't want just translations. They want the true

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Inuktitut and they want it to be understood by unilingual Inuit, as well as to use the proper language. I think that's the only recommendation that we have made. Thank you.

Chairman: Thank you. Mr. Mikkungwak.

Mr. Mikkungwak (interpretation): Thank you very much. Your comment is very clear. You have to tell them the true meaning.

To move on to another subject, in that same report for 2013-15 on pages 24 to 25, you include 17 recommendations that were made to various departments. Has your committee received formal, written responses to these recommendations? Thank you, Mr. Chairman.

Chairman: Thank you, Mr.

Mikkungwak. That question was asked earlier and there was only one response out of all the 34 recommendations from both summary reports, and that one recommendation came from the Department of Health. If I'm correct, in one of the earlier responses, I believe it was around the topic of suicide. There are 17 recommendations from each summary report, so there are 34 in total. Only one was responded to by the government. Mr. Mikkungwak.

Mr. Mikkungwak (interpretation): Yes, the question was asked, but with no responses to your other recommendations, do you ask for updates or are you just waiting for them to do something on these issues? Thank you, Mr. Chairman.

Chairman: Thank you for that clarification, Mr. Mikkungwak.

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Ms. Mike.

Ms. Mike (interpretation): Thank you, Mr. Chairman. It's obvious that we will have to set up something because they need to respond. Due to the fact that the government needs to respond in a certain number of days, perhaps we may need to write something like that to actually make them respond sooner. We could probably write up something like that. That would help improve our operations, but we don't try to find out if they're following our recommendations. We have not gone to them and asked the department if they are following our recommendations. We will need a response in a certain amount of time. We don't write them. We can improve our methods if we do start doing that. Thank you.

Chairman: Thank you. Mr. Mikkungwak.

Mr. Mikkungwak (interpretation): Thank you very much, Mr. Chairman. I thank you for making it clearer that some of the recommendations to the departments are not being responded to or even being adhered to.

I will move on to something else. In your 2009-2012 summary report, you recommend that "each community have an Inuit Qaujimajatuqangit Tukisigiarvik (Inuit Qaujimajatuqangit Knowledge Information Office)." Can you clarify what the committee envisioned for these Inuit Qaujimajatuqangit Tukisigiarvik offices? Thank you, Mr. Chairman.

Chairman: Thank you. Ms. Mike.

Ms. Mike (interpretation): Thank you, Mr. Chairman. At that time, with that

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group of committee members, they had said that if there was an Inuit traditional knowledge office to be in with the GN government buildings, it had been a dream to make the elders more easily available to them. If there had been an office for them, then people could come to them for clarification and understanding. This had been discussed before and more recently. They said that if they did have an office like that in the government buildings, more people would take advantage of their knowledge and come to them more often. This has not been set up nor is it in the planning stage. We don't know how we could create an entity. We haven't really looked into the matter. Thank you.

Chairman: Mr. Mikkungwak.

Mr. Mikkungwak (interpretation): Thank you very much, Mr. Chairman. I thank her for her statement. I think it had a good vision. That vision you had, will you work to keep it going for the Inuit traditional knowledge office? On top of that, I'll ask about the elders in the Tukisigiarvik. It's obvious that they would work in that office. How long would they be in office for? Would they have terms? Thank you, Mr. Chairman.

Chairman: Ms. Mike.

Ms. Mike (interpretation): Thank you, Mr. Chairman. We have 11 committee members and we would wish that they be made available in their communities. It would be of great benefit if we were given the opportunity to have it set up that way. Right now, they are committee members for three years. We think that if it would go ahead, then they would be more easily accessible to the public. We only meet three times a year. If we did

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have an office like that, they would be more easily available in their communities. We can have a dream, but we have not planned for it.

Chairman: Mr. Mikkungwak.

Mr. Mikkungwak (interpretation):
Thank you very much, Mr. Chairman.
The topic we're discussing right, would that be geared just for the Inuit
Qaujimajatuqangit Katimajiit? I will use myself as an example. There is no member from Baker Lake. Would Baker Lake be taken into consideration if you were to open those types of offices for Inuit traditional knowledge? Would all communities in Nunavut get those offices or only the communities with committee members? Thank you, Mr. Chairman.

Chairman: Ms. Mike.

Ms. Mike (interpretation): Thank you, Mr. Chairman. Before we start planning too far ahead, we have not planned for anything like this whatsoever and I would not want to give the wrong answer. We had discussed this during a meeting. They had wanted to see something like that where they could have an office for Inuit traditional knowledge, but we haven't actually planned for it. I can't give you an immediate answer. You would think that all communities would have an office like that, but I can't say that. Thank you.

Chairman: Mr. Mikkungwak.

Mr. Mikkungwak (interpretation): Thank you very much, Mr. Chairman. I thank her for her clear and concise response. Her response is very understandable. Moving on to something else, the Inuit Qaujimajatuqangit CΔĹ⁶ ΛΡλ⁶bc⁶σ²°C <ΔϽΔ⁶αΡσ⁶⁶ΛΡ₂Π⁶
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Katimajiit, it is sometimes through government entities that you had given recommendations to and you probably have to discuss that in your meetings. The government policy should be discussed in your meetings; it's obvious in order for Inuit societal values to be respected. How many of these matters have you dealt with? Thank you, Mr. Chairman.

Chairman: Ms. Mike, did you want to respond to that?

Ms. Mike (interpretation): Yes. Thank you, Mr. Chairman. The policies that are being created by the government, for example, when the health department was revising their policies, only those who had come to our meetings from the health department showed up with this group of committee members.

Chairman: Mr. Mikkungwak.

Mr. Mikkungwak (interpretation): Thank you very much, Mr. Chairman. Your response was clear. How about the other government departments? Have they not attended your meetings to discuss this matter, for example, Family Services, Environment, and other departments? It seems like only the health department responded to the Inuit Qaujimajatuqangit Katimajiit, but have people from other departments attended your meetings or have you contacted them? Thank you, Mr. Chairman.

Chairman: Ms. Mike.

Ms. Mike (interpretation): Thank you, Mr. Chairman. It was not only the health department. I had tried to say earlier that for three years, they're members, but after two years of being a member, they

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were the only ones that had tried to change their Act within the government system, so they were the only ones that had attended our meetings. However, this group had looked at others and it was not just the health department.

Chairman (interpretation): Are you done? (interpretation ends) I do have a name on my list, but just while I'm thinking of this, if the Members don't mind, I've got a couple of questions.

One of the things that we have been talking about is these summary reports that are provided to the department. The earliest one we have encompasses a four-year period and the latest one we have encompasses a three-year period. From the terms of reference, it speaks to an annual report.

I'm just thinking out loud, but it seems to me that maybe because of the length of time before each report is provided to the government, it may be a hindrance into losing the focus on some of the recommendations. I would like your position on whether you feel that adhering to an annual report structure may be a little bit more beneficial to maintaining momentum on recommendations that are made. Ms. Mike.

Ms. Mike (interpretation): Thank you, Mr. Chairman. If more people heard about our annual reports in a timelier manner, we would probably get timelier responses. The ninth one is only for three years as members of the committee, but if we were to start reporting annually, then they would perhaps respond in a timelier manner and you would expect that.

Chairman (interpretation): Thank you.

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(interpretation ends) Another topic that I would like to go back to, and it has been discussed by a couple of my colleagues, is the IQ days that the government provides for its employees.

Myself, I haven't participated in as many as were available to me as I felt, at different stages of my career, that I just didn't have time to participate. I look back upon those decisions to not take part in some of the activities with much regret. The ones that I have gone on, by some very skilled IQ coordinators in a couple of different departments that I have worked with in the past, were very educational.

Like some of my colleagues maybe, I don't feel comfortable talking about IQ. I feel that you have more to teach me than I have to teach you is kind of the point I'm getting at. I have grown up with one foot in one culture and maybe one toe in another. I feel very inadequate to speak to a lot of detail on IQ matters.

With that in mind, some of the things that I learned through my family, as well as through some of these great IQ coordinators that I've had the privilege of working with taught me a lot about my heritage and life skills; different plants, different survival techniques, different hunting techniques.

One of the things that I noticed when I did participate is the predominant participants are Inuit. In a lot of cases, there was very little participation by management or senior management that are filled with people from outside the territory, who I think would benefit the most in participating in these IQ activities.

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I didn't see any recommendations *per se* or maybe I haven't gone through your summary reports in enough detail. When we talk about IQ participation in these activities, I'm wondering: what dialogue have you had with department heads on...? I know you can't mandate participation. Some people can't go due to health reasons or mobility issues or sometimes they just can't. Some people need to be at work to fulfill the obligations of the department.

One thing that I would always encourage and I encourage you to promote, at your opportunity that's available to you, that management and people from outside the territory participate in these activities because they see a different perspective of the people that they work with. When you go out there, you're not a secretary or a director or a manager or an income support worker; you're a teacher. I kind of get chills when I think about it when I see people rise to a leadership role when they're in their surroundings. I think people within the government need to see their peers or their colleagues or their staff in those leadership roles and to see a different side of them.

I realize that this is more of a comment or maybe some people might call it a ramble. I would just like maybe some commitment and probably Mr. Qattalik would be best to get a commitment that he will bring this forward through the committee to government representatives. Mr. Qattalik.

Mr. Qattalik (interpretation): Thank you, Mr. Chairman. This is the first time that I have heard about the IQ days. Regarding his comment about not participating in the IQ days, I would like everyone to be given an opportunity to

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participate because it helps. Maybe I didn't understand you, but there are people who would like to help the other cultures to understand about *Inuit Qaujimajatuqangit*. They not only work in the office, but they also take leadership roles in another role. We would like to make sure that everyone is able to participate and to make sure that the information is going out there when there is going to be such an occasion coming around. Thank you, Mr. Chairman.

Chairman: Ms. Mike, would you like to supplement that one?

Ms. Mike (interpretation): Yes, Mr. Chairman. I'll make sure that I write this down so that we can discuss it when the elders have another meeting. I'll get some more information together.

I just wanted to add that in our office at the Department of Culture and Heritage, my co-worker and I sometimes invite different departments, for example, to set up a training program, such as child rearing. We are going to be starting those types of training programs at the end of September.

Chairman: Thank you very much. Mr. Enook.

Mr. Enook (interpretation): Thank you, Mr. Chairman. I have another question. Again I'll make reference to your summary report. On page 7 of the 2009-2012 summary report, it states that members of the Inuit Qaujimajatuqangit Katimajiit "requested a meeting with Community Policing, so they can better understand the position of the RCMP and create strategies for working together." To date, has the Inuit Qaujimajatuqangit Katimajiit had an opportunity to meet

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with representatives of the RCMP to discuss policing initiatives and strategies in Nunavut? Thank you, Mr. Chairman.

Chairman: Thank you, Mr. Enook. Ms. Mike.

Ms. Mike (interpretation): Thank you, Mr. Chairman. The previous board worked together with the RCMP. When the RCMP wanted the assistance of an elder, there was only that one time that this particular elder worked together the RCMP. I don't know if there have been other meetings afterwards. Thank you.

Chairman: Thank you. Mr. Enook.

Mr. Enook (interpretation): Thank you, Mr. Chairman. Maybe I didn't make myself clear. Looking at the 2009-2012 summary report, it states that members of the Inuit Qaujimajatuqangit Katimajiit "requested a meeting with Community Policing, so they can better understand the position of the RCMP and create strategies for working together." That's what I'm asking about. To date, has the Inuit Qaujimajatuqangit Katimajiit had an opportunity to meet with representatives of the RCMP to discuss policing initiatives and strategies? Thank you, Mr. Chairman.

Chairman: Thank you for that clarification, Mr. Enook. Ms. Mike.

Ms. Mike (interpretation): Thank you, Mr. Chairman. No, the entire IQK has not had a meeting with the RCMP.

Chairman: Mr. Enook.

Mr. Enook (interpretation): Why? Is it because you didn't extend invitations or you haven't been able to set up a

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meeting? Thank you, Mr. Chairman.

Chairman: Ms. Mike.

Ms. Mike (interpretation): Thank you, Mr. Chairman. It has been quite a while already and I can't recall what the reasoning was behind it. At that time, we never had a meeting with the RCMP.

Chairman: Mr. Enook.

Mr. Enook (interpretation): Thank you, Mr. Chairman. I had asked a question earlier or we had discussions about Inuit Qaujimajatuqangit Katimajiit and whether they look at setting up policies or making changes to some policies. I just want further clarification. I'm sure you responded to it, but have any of the GN departments... because you participate when they're making policies on *Inuit Qaujimajatuqangit*, after you have reviewed those policies, have you seen any changes made to the IQ policies? Thank you, Mr. Chairman.

Chairman: Ms. Mike.

Ms. Mike (interpretation): Thank you, Mr. Chairman. Again, with the Department of Health, yes, there were changes made to the policies. There was an instance where there was a change because it can get to be too personal. That was the latest change that was made. Thank you.

Chairman: Mr. Enook.

Mr. Enook (interpretation): Thank you. On pages 6 and 7 of your 2009-2012 summary report, you indicate that members of the Inuit Qaujimajatuqangit Katimajiit formed a number of subcommittees with the purpose of

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providing more focus to specific issues. These subcommittees were the Nunavut Geographical Names Committee and three separate committees to consult with the departments of Health and Social Services, Education, and Justice. Does the current Inuit Qaujimajatuqangit Katimajiit still form subcommittees such as these and, if so, what are the current subcommittees of the Inuit Qaujimajatuqangit Katimajiit and what types of changes have you made to their structure? Thank you, Mr. Chairman.

Chairman: Thank you, Mr. Enook. Ms. Mike.

Ms. Mike (interpretation): Thank you, Mr. Chairman. At that time in 2009-2012, there were 15 members sitting on the board. We set up three subcommittees and at that time, they had more extended invitations. Fifteen was too large of a board, for example, if there was an invitation from the Department of Health. Because of that, we separated and set up separate committees where those committees would go to the departments if there was an invitation submitted. Because we have fewer numbers now, we don't have such committees set up now.

We have one elder that participates. There was also one that was a member of the Nunavut Geographical Names Committee. This current board has not set up committees or subcommittees. I hope I responded to your question.

Chairman: Thank you, Ms. Mike. Mr. Enook.

Mr. Enook (interpretation): Thank you, Mr. Chairman. If you would allow me, I would like to ask a last question. I would first of all like to thank you for providing

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the information that we weren't aware of.

I would like further clarification on this issue. Possibly, I will direct it to the board member. As board members for IQK, do you believe that the Nunavut government believes in your board or are you just a committee or a board that doesn't do anything for the government? Do you feel left out as a board or do you feel that the GN places enough importance on your roles and responsibilities? Thank you, Mr. Chairman.

Chairman: I'm just wondering if you wanted to get comments from both witnesses on this question, Mr. Enook.

Mr. Enook (interpretation): Mr. Chairman, I would like to direct my question to the board member who doesn't care what he says and how it comes out. Thank you.

Chairman: Mr. Qattalik.

Mr. Qattalik (interpretation): Thank you, Mr. Chairman. I know that *Inuit Qaujimajatuqangit* is not important to the government because nothing is written. Even though that is the case, we would like to prepare for the future because of the importance of *Inuit Qaujimajatuqangit*. Here we are having a meeting with you. I know that the government doesn't take us seriously, but I believe that we can get support from the legislature.

Possibly because of this hearing, we will be taking on more responsibilities to see some kind of improvement and implementation of IQ. I know that we're not taken seriously, but we are the first people of this land and we should be JPYÞLCÞ°∿CC°σ° JPYĠʻC™NCÞUL.

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 given some power. Due to that, this is why I place very high importance on the Inuit Qaujimajatuqangit Katimajiit. Thank you, Mr. Chairman.

If I didn't respond properly, someone else can elaborate further.

Chairman: Thank you very much for that comment. I have no more names on my list. I would say that that would conclude the question portion of this hearing.

I would just like to take this time to thank Mr. Shooyook for putting the motion forward back in June that allowed this hearing to take place. I think it was very educational for everyone that's watching or paying attention, especially for me and I'm sure my other Committee colleagues.

I would like to really thank both of you for taking time out your daily schedules to participate in this hearing and help us on our learning adventure. I would like to welcome both of you to make any closing comments before we conclude today's hearing. Mr. Qattalik.

Mr. Qattalik (interpretation): Thank you, Mr. Chairman. I am very appreciative that while I am still alive, we start to deal with this issue. I know that we are very passionate about this issue and it's challenging. It seems like we are being supported by the Members here and I am very pleased that there's support by the Members. We have been provided very ample time here to appear before the Committee.

When we come to Iqaluit, we are provided adequate accommodations. It seems like we were given an opportunity and I am very appreciative of the fact.

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Thank you.

Chairman: Ms. Mike.

Ms. Mike (interpretation): Thank you, Mr. Chairman. I am very thankful. Some people might think that we're not doing much work, but we base our foundation on traditional knowledge. I'm very appreciative of the fact that there's an opportunity for us to be involved.

This is the very first time we've had a hearing on this and we're very proud of that. I'm proud of IQK and I'm proud to be working for them. I keep telling them that even the members of the interdepartmental Tuttarviit Committee always say that they feel better after hearing elders and that they are encouraged and they want to continue with their work.

Thank you very much for your support and for appearing before the Committee. Thank you.

Chairman: Again I would just like to thank Mr. Qattalik. Do you want to say something? Mr. Qattalik.

Mr. Qattalik (interpretation): I would just like to thank you again. This issue is important and serious. I know that younger people will keep working on that. Our elders are very serious about traditional knowledge. Although it's not my full-time job to work on traditional knowledge, at least this is an initiating stage. I would really appreciate it so that younger generations can use it. We have to set it up properly for our younger generation and for our children to incorporate traditional knowledge. If we don't say anything about it, then no changes would occur. The traditional

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knowledge of Inuit is very important, but we need to identify it and talk about it. It's better to do it that way nowadays. Thank you, Mr. Chairman.

Chairman: Thank you very much, Mr. Qattalik. Those are very much words of wisdom that we, as legislators, need to focus on in our report to the legislature to find a harmonious way to integrate traditional values into today's society. We seem to keep running into roadblocks, but I think this hearing will help clarify in the minds of many people that it is an achievable concept to bring traditional values into the modern society.

Again I just wanted to thank you for taking time to appear before this Committee. I would like to thank all of my colleagues for some great questions and the great interest that was shown on this topic. Going forward, we will be submitting our report to the legislature in the upcoming sitting.

I know you said that you had a meeting coming up next month and I don't know the exact dates, but hopefully it won't be long after your meeting or maybe around the time of your meeting that we will be tabling our report to the legislature and I'm sure you look forward with interest to seeing some of the findings of that report and the government's response to it within 120 days outlined.

With that, I will again thank all my Committee Members and everyone who is watching the proceedings. The witnesses that appeared, I want to thank you very much for the interaction. We will conclude today's hearing. *Nakurmiik*. Thank you.

>>Committee adjourned at 15:15

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