



Third Inuit Qaujimajatuqangit Katimajiit
Summary Report
2009-2012

57-4(3) Tabled Document
NOV 5/15

INTRODUCTION	4
INUIT QAUJIMAJATUQANGIT KATIMAJIIT MEMBERS	5
2009-2012 ACTIVITIES	6
APRIL 21-23, 2009 – IQALUIT	6
TAMAPTA MANDATE – PRESENTATION BY ADM OF CLEY	7
EXECUTIVE INTERGOVERNMENTAL AFFAIRS – PRESENTATION BY ADM	8
NOVEMBER 24-26, 2009 – IQALUIT	10
CODE OF CONDUCT	10
DEPARTMENT OF JUSTICE – PRESENTATION BY A LEGAL COUNSEL AND POLICY COUNSEL OF THE DEPARTMENT OF JUSTICE	10
LEGISLATIVE ASSEMBLY – KATIMAJIIT OBSERVED THE SITTING	12
PIQQUSILIRIVVIK – PRESENTATION BY PROJECT COORDINATOR	12
TAMAPTA MANDATE – PRESENTATION BY ADM OF EIA	12
MARCH 23-26, 2010 – IQALUIT	14
PRESENTATION BY MINISTER TAPARJUK OF CLEY	14
TAMAPTA MANDATE	15
<i>INUUSILIRINIQ</i> COUNSELLING AND WELLNESS	15
RESIDENTIAL SCHOOLS.....	15
POVERTY REDUCTION WORKING GROUP	16
ELDERS PROGRAM STRATEGY	17
OCTOBER 27-29, 2010	18
CHILDREARING.....	18
INUIT <i>INUUSILIRNIQ</i> AND INUIT <i>MAMISARNILIRINIQ</i>	20
JUNE 7-9, 2011 – IQALUIT.....	21
PRESENTATION – DM OF CLEY.....	21
INUIT QAUJIMAJATUQANGIT GUIDING PRINCIPLES IN GOVERNMENT.....	22
INUIT-WAY OF COUNSELLING AND HEALTH AND WELLNESS.....	22
IQ DIVISION PLANS - 2010-2013	23

PRESENTATION – JOANNA QUASSA ON ORAL HISTORY STRATEGY 23

NOVEMBER 2-4, 2011 – CLYDE RIVER 24

PRESENTATION – MEEKA ARNAKAQ 24

FAMILY VIOLENCE STRATEGY 24

JUNE 26-28, 2012 – IQALUIT 26

PRESENTATION – ADM OF CLEY, NAULLAQ ARNAQUQ..... 26

DEPARTMENT OF HEALTH AND SOCIAL SERVICES..... 26

NUNAVUT CHILD AND YOUTH REPRESENTATIVE ACT 28

SUMMARY OF RECOMMENDATIONS OF THE THIRD KATIMAJIIT 29

Introduction

The Inuit Qaujimajatuqangit Katimajit (Katimajit) is appointed by the Cabinet to provide advice and assistance with Inuit Qaujimajatuqangit to the Government of Nunavut. Under the Terms of Reference set out for the committee, there is an annual requirement to submit a report to the Cabinet on the activities of the committee and any recommendations the Inuit Qaujimajatuqangit Katimajit may have for the Government of Nunavut. This report draws on the quarterly meetings held by the Katimajit in the 2009-2012 fiscal years, and summarizes the discussions and provides a list of key recommendations for the Government of Nunavut.

The Katimajit is made up of non-governmental members who have knowledge and expertise in Inuit Qaujimajatuqangit and provide advice to the Government of Nunavut Departments. The first Katimajit members served for the two years (2003-2004). The second Katimajit was appointed in 2005 with some members re-elected, and they served for three years (2005-2008). The members of the third Katimajit were appointed in March 2009, and will serve for three years (2009-2012).

Working with the interdepartmental Tuttarviit, the Katimajit assists in government to achieve an Inuit Qaujimajatuqangit approach in its service delivery and day-to-day operations. The Katimajit does not limit departments in pursuing additional consultations as required.

Inuit Qaujimaqatugangit Katimajiit Members

The Inuit Qaujimaqatugangit Katimajiit is fortunate to have strong membership from across Nunavut representing all three regions and communities, both large and small. Currently, the Katimajiit consists of the following representatives:

- | | |
|------------------------|--------------------|
| 1. Arnaoyok Alookey | Iqaluit |
| 2. Gamailee Kilukishak | Pond Inlet |
| 3. Andre Tautu | Chesterfield Inlet |
| 4. Eqsuktuk Eetuk | Coral Harbour |
| 5. Jacopie Iqalukjuaq | Clyde River |
| 6. Koonoo Oyukuluk | Arctic Bay |
| 7. Leonie Qrunnut | Igloolik |
| 8. Peterloosie Qarpik | Pangnirtung |
| 9. Qabaroak Qatsiya | Cape Dorset |
| 10. Ragalee Angnakok | Qikiqtarjuaq |
| 11. Sammie Peter | Iqaluit |
| 12. Simeonie Aqpik | Kimmitut |
| 13. Liza Ningiuk | Grise Fiord |
| 14. Marie Anguti | Kugaaruk |
| 15. Alice Ayalik | Kugluktuk |

2009-2012 Activities

The Katimajit met seven times in 2009-2012.

April 21-23, 2009 – Iqaluit

This marks the first meeting for the members of the third Katimajit. This meeting focused on matters of orientation.

Agenda:

1. Purpose of Katimajit
2. Review of Terms of Reference
3. Meetings procedures, honoraria procedures, travel and incidental claim forms
4. Elect a chairperson and co-chair, representative for Embrace Life Council
5. Elect five members to be on Nunavut Geographic Place Names for CLEY
6. Divide the Katimajit into three groups, each focused on a government department:
Health and Social Services; Education; and Justice
7. Tamapta Government Mandate – ADM of CLEY
8. Presentation – ADM of Executive Intergovernmental Affairs

Elect Chairperson and Co-Chair

The Katimajit elected Arnaoyok Alookey as chairperson and Qabaroak Qatsiya as co-chair.

Embrace Life Council Representative

The Katimajit elected Alice Ayalik as representative for the Embrace Life Council.

Nunavut Geographical Names Committee

The Katimajit elected Jacopie Iqalukjuaq, Peterloosie Qarpik, Andre Tautu, Eqsuktuq Eetuk, and Alice Ayalik.

Three Groups to consult three government departments

Health and Social Services: Liza Ningiuk, Andre Tautu, Jacopie Iqalukjuaq, Sammie Peter, Eqsuktuq Eetuk

Education: Ragalee Angnakok, Alice Ayalik, Koonoo Oyukuluk, Qabaroak Qatsiya, Peterloosie Qarpik

Justice: Gamailee Kilukishak, Leonie Qrunnut, Arnaoyok Alookey, Simeonie Aqpik, Marie Anguti

Tamapta Mandate – presentation by ADM of CLEY

The ADM of CLEY gave overview of the Tamapta Mandate.

Katimajit questions/responses:

The Katimajit expressed the importance of the work they will be doing with Justice, Education, and Health and Social Services, as these departments have a large impact in the territory. At the next meeting the Katimajit would like to hear from each of these departments: the Department of Justice on the Family Violence Act; the Department of Health and Social Services about wellness programs; and the Department of Education about what programs they have.

Substance abuse and healthy living

The Katimajit observe that young people are into drugs and alcohol, and it is almost out of control. They see how it is hurting families, especially the elders who do not understand these substances. In the future, they want to see the goals laid out in Tamapta of healthy living met with appropriate programs. They believe, for example, that the RCMP should have the right to intervene when they are given a “tip” regarding someone dealing drugs and/or alcohol. The members requested a meeting with Community Policing, so they can better understand the position of the RCMP and create strategies for working together. The Katimajit is concerned for the future of Nunavummiut. They suggested that school curriculums include information about the dangers of drugs and alcohol.

Executive Intergovernmental Affairs – presentation by ADM

The ADM gave an overview of government processes and role.

Katimajit questions/comments:

1. There should be offices in communities to collect Inuit Customary Laws.

ADM response: “We are aware how important Inuit culture is, but the barrier to provide offices would be budget”.

One member said that “Inuit culture is not always recognized in the Government. I am happy to see that you are proud of Inuit culture and that Inuit Qaujimajatuqangit is taking place in government. Inuit Laws have been put together in Pond Inlet. I do believe they (the Laws) will be used in the future after being approved by government”. Another member would like to see, “IQ in the GN, regardless of budget as there are not a lot of elders left you have Inuit traditional knowledge”.

ADM response: “I am aware that the Department of Justice has reviewed Inuit law. Piqqusilirivvik will be a key place where Inuit culture will be offered in the near future”.

2. Is Inuit employment getting higher?

ADM response: “We see Inuit employment getting higher; unfortunately, Inuit students who finish school often move down south for employment”.

One member wants to see “more training opportunities in the GN”.

ADM response: “I have reminded my colleagues that there should be more training opportunities created in the GN”.

A member responds saying, "There have been improvements with the incorporation of Inuit culture in government over the past ten years. I am proud of you as a young Inuk with the kind of job you have as an ADM."

3. Does the GN work in Inuktitut only?

ADM response: "We have to work in all four languages as this is a public government".

One member believes "there should be opportunities for bilingual employees in the medical field, in stores and public places to better serve unilingual elders".

ADM response: "For cases where there might not be interpreters, such as hospitals, for example, we have policies ... that if you are working for government, all the documents must be provided in four languages".

November 24-26, 2009 – Iqaluit

Agenda

1. Terms of Reference, travel procedure and the rate of per diem and honorarium
2. Code of Conduct
3. Presentation – Department of Justice
4. Presentation – Language Act, CLEY
5. Legislative Assembly - Katimajit to attend Legislative assembly to observe the sitting.
6. Presentation – Piqqusilirivvik, CLEY
7. Presentation – Department of Executive Intergovernmental Affairs

Code of Conduct

A Code of Conduct document was requested at the first meeting of the Katimajit. This document was presented to the Katimajit for approval. Once approved by all members, it will be included in the Inuit Qaujimajatuqangit Terms of Reference.

Department of Justice – presentation by a Legal Counsel and Policy Counsel of the Department of Justice

A Policy Counsel from the Department of Justice gave an overview of the responsibilities of the Directorate, Policy and Planning and Community Justice and Court Services. A Legal Counsel gave an overview on the Corporate Service Division, Corrections division, the Legal and Constitutional Law Division, the Legislative Division, Legal Registries, Land Titles Office and Corporate and Securities Registries.

Katimajit questions/responses:

The Katimajit relayed that postponing court dates has always been a concern in the communities, especially for those who are offenders. When a court date is postponed, the individual and the family are stressed, which can lead to further issues in the home and community. One member shared how, “there are some communities that have lost individuals to suicide as a result of waiting for a trial”. One member says there needs to be more access for people in communities to communicate with lawyers; more communication about the court processes can help minimize stress for the offender and their family, and prevent potential violence to the self and/or others.

The Katimajit would like to see *Isumalirijiqtaqpat Inuktituinnaq* (Inuit-way of counselling) used in the Justice system. If Inuit-way of counselling was used, as suggested by one member, fewer people would be convicted and fewer people would need to access services like Qimaavik (the women’s shelter in Iqaluit). As observed by one Elder, the current justice process continually reminds the convicted person of their past offences, which is contrary to Inuit perspective; Inuit perspective focuses on the future, with the hope that all people can change their behaviour. Inuit believe that once a person identifies the root cause of their destructive behaviour they are changing for a better life; contrarily, “the current justice laws are human-less”. The Elders would like to see Inuit Customary Laws taught to all those working for or connected to the Department of Justice, so there would be better understanding of Inuit perspective on justice issues, as well as giving those reviewing and creating policy a foundation upon which to develop more Nunavut-relevant solutions.

Legislative Assembly – Katimajit observed the sitting

The Katimajit went to the legislative assembly to view the sitting. For many, it was their first time at the legislative assembly. They were glad for the opportunity to observe their respective MLAs. The Katimajit was acknowledged by Minister Tapardjuk of CLEY.

Piqqusilirivvik – presentation by Project Coordinator

The Project Coordinator gave an update on Piqqusilirivvik the Nunavut Cultural Learning Facility being built in Clyde River that is scheduled for completion in the spring of 2011.

Tamapta Mandate – presentation by ADM of EIA

The ADM of EIA gave an overview of the Tamapta Mandate. He made it clear that the government is trying to integrate IQ into government operations, and is open to discussion about suggested improvements.

Katimajit questions/responses:

- One member asked if the government has considered the cost of rent in the territory. He said “there are some people who are working, but still struggle with rent payments. When their rent is high it causes stress. It can drive some to go on income support instead of work. That’s not being productive”.
- The Katimajit proposed the need for a dedicated office in each community for the collection of IQ and as a resource of IQ knowledge. The office would be called the Inuit Qaujimajatuqangit Tukisigiarvik (IQ Knowledge Information Office). They would also like to see funding given to appoint an Inuit advisor/guidance leader in each community.

Inuit used to have a leader in each camp called a *tuqqatarvik*. The Katimajit believe this figure is missing in their communities.

- The Katimajit expressed that the Inuit-way of solving family issues is not being practiced when social services apprehends children. The members would like to see that children always be placed with grandparents if possible.

March 23-26, 2010 – Iqaluit

Agenda

1. Presentation by Minister Tapardjuk of CLEY.
2. Tamapta Mandate
3. *Inuusiliriniq* counselling and wellness – presentation by Gamailee Kilukishak (IQK member)
4. Residential schools – presentation by Andre Tautu (IQK member)
5. Poverty reduction plan
6. Elders Program Strategy – presentation by ADM of CLEY, Naullaq Arnaquq and Susan

Qamaniq

Presentation by Minister Taparjuk of CLEY

Minister Tapardjuk stressed how important the role and knowledge of the Katimajit is for the Government of Nunavut. He talked about Tamapta and the goals of this plan, one being poverty reduction. He requested consult from the Katimajit about poverty, and asked if the term *aksujuq* is the appropriate term for “poverty”.

Katimajit questions/responses:

It was agreed by the Katimajit that the term *ajuqsarunniqpaallirutiksaniq* is a more appropriate term for “poverty” because it is more neutral and can refer to those who are unemployed or employed. They discussed the idea of “poverty” (*ajuqsarniq*), and said that it used to mean going hungry or having no food at all in the house or camp to provide for family.

Tamapta Mandate

The Katimajit examined the report and the goals of the Government of Nunavut for the next four years. They asked if the communities were involved in the planning stages for the writing of the mandate. They believe the Katimajit should be involved in planning processes for the next four years: “communities know what they need done. It would be good to have Elders involved”.

Inuusiliriniq Counselling and Wellness

Gamailee Kilukishak shared about *inuusiliriniq* counselling and wellness. As an experienced counselor in Pond Inlet, he believes that if Inuit-way of counselling were practiced in all communities, fewer people would be in hospital or incarcerated. He is involved with his local justice committee, and gives presentations to government employees, such as RCMP, nurses and social workers. These presentations educate newcomers about Inuit ways of dealing with social issues. The information he gives will help GN employees better understand Inuit customs and as a result increase the quality of their services.

Residential Schools

Andre Tautu from Chesterfield Inlet shared his personal story about his time in residential school, and how he has been healing from the abuse he endured while there. He expressed the gravity of what happened to the children in the schools, but also highlighted how it impacted parents who “trusted the Catholic schools” and gave up their children, as young as five, to a school far away from their camp or community. He stressed how important healing programs are for those who have been impacted by residential schools.

Poverty Reduction Working Group

The Director of IQ described how the government departments are working together to address poverty in Nunavut. She requested the input of the Katimajit on this issue of poverty.

Katimajit questions/responses:

The Katimajit see support for local hunters as a way to address food insecurity in the communities. One member suggests “more funding, especially to local HTAs for the hire of hunters to regularly fill community freezers with country food; this would feed elders, single parent families and those who do not have access to hunting equipment”. Another Elder expressed how the current system makes it impossible for those on income support to gain food security: they cannot afford to buy enough food from the store, and they cannot afford “equipment, such as snowmobiles” to hunt for food”; there is no way to make up the difference. The other issue that should be explored, as expressed by one member, is the requirement that someone who is receiving income support declare all income – no matter the amount: “if someone on income support makes some money to supplement their support check, they are required to declare it and then support money is deducted”. There should be a set amount of money one can make before there are deductions. The Katimajit also observe that the income support scale does not increase when food prices go up, which causes those who are already without enough to go without even more. The Katimajit would like to see that food allowance not be reduced, and that services such as food mail be available for everyone, not just those with a credit card.

The Katimajit proposed that learning support for students trying to finish high school, as well as life skills training programs would help reduce poverty. As a high school diploma is essential for higher employment, the Katimajit would like to see more programs to help people graduate. Also, training

programs, such as parenting, cooking, hunting and butchering classes, would increase people's life skills and increase general wellbeing.

Elders Program Strategy

Naullaq Arnaquq, ADM of CLEY and Susan Qamaniq gave a presentation about the Elders Program Strategy.

Katimajit questions/responses:

- The Katimajit would like to see one Katimajit member speak at the legislative assembly to encourage the MLAs.
- The Katimajit would like to see transportation provided for Elders to community events.
- The Katimajit recommend there be elder support in all communities for practical inquiries, such as clarification about the details of property taxes or who to call to get an oil tank serviced or where to get a new tank.
- The Katimajit would like to see bank machines in Inuktitut.
- The Katimajit asked if the Elder pension will be discontinued by the Federal Government.

October 27-29, 2010

Agenda

1. Inuit-way of childrearing
2. Inuit *inuusilirniq* and Inuit *mamisarniliriniq*

Childrearing

Creating a collection of knowledge about Inuit-way of childrearing is a point of interest for the Katimajit who see that past and present southern influences have changed traditional Inuit childrearing practices. One member said that southern-style parenting coupled with the imported education system has “driven away our children”; she wants to see the Inuit-way of raising children revived. Another member is encouraged to see that more “youth are now interested in raising their children the Inuit way”.

Inuit culture is based on observation and mentorship. When children are away from their parents for most of the time, as is now the norm in the Arctic, it interferes in Inuit culture. One member questioned how “childrearing can take place when children are in school and parents are not with them during the day?” Another member said that “parents do not have a lot of time with their children anymore. Children are also busy with evening activities”. The current colonial system is a powerful, unavoidable force in families; resources, such as parenting classes, educational material and meetings with Elders are needed to counter the impact to help support and educate parents in the Inuit-way of childrearing.

The Katimajit shared some of their knowledge on the Inuit-way of childrearing:

1. Children under the age of 12 should not attend funerals; traditionally, Inuit would not take children to a funeral at such a young age.
2. Since the imposition of imported systems from the south, children spend a lot of time immersed in *Qallunaat* culture, rather than with their family. The Elders see that this has interfered with the Inuit-way of respecting parents: parents should be the leaders in the house instead of “children abusing their parents”.
3. In these imported systems, children are learning ideas about their “rights”, which are sometimes counter Inuit culture: the idea of the “age of majority” in Canadian Law, for example, is not understood in Inuit culture, and has negatively intervened in the traditional Inuit family structure. Inuit culture places parents in a position of authority/respect over their children until both parents die. One member related how Inuit are “supposed to observe and learn from the older peoples’ way of doing things. We are supposed to listen to our mother and father. It is only when they pass away that we are finally living on our own”. The Katimajit sees that “there is a barrier between children and parents because of this government policy”.
4. Parents should not defend their child if someone other than their parent disciplines them.
5. Spanking, defending the child, and yelling are counter Inuit culture.
6. Honesty is a value that should be instilled in children, as “families are closer this way”.
7. Children should not hear adults talking about them because the “child is affected by what s/he is listening to”. Talking about a child’s issues in front of them is akin to “abuse” in Inuit culture, according to one member: “that is how much it can affect the child’s feelings”.

Inuit Inuusilirniq and Inuit Mamisarniliriniq

The Katimajit believe that if Inuit-way of counselling were followed in Nunavut there would be fewer Inuit going through the justice system. One member, who is an experienced counsellor in his community, explains that Inuit-way of counselling follows three stages: a person is “counseled by an Elder twice to try to get to the root cause of the person’s actions. If the same behaviour is repeated, the third step is to let the person take care of the issues alone; no one will be helping you then”.

It is through counselling that one is able to heal. One member shared how going to residential school affected him, and exposed many people to sexual abuse. He believes counselling can bring healing: “people who are counseled by someone s/he trusts ... can heal. If s/he is sharing the personal issues, yes, they can be healed. It takes time to heal”. He said “when a person has been sexually abused, s/he has to share the feelings from the heart and cry out the feelings, too. This is the way the person will slowly heal. Their children will see the change, too. Their children will follow in healing for themselves”.

Another member who has been counselling in his community for twenty-two years shares his experience: “people who are suicidal, have experienced sexual abuse, are having spousal issues, who do not get along with their parents or grieving, they can heal if they talk about their personal issues. People take alcohol and drugs to try to forget the past, but if they decide to heal, their life changes”.

June 7-9, 2011 – Iqaluit

Agenda:

1. Presentation – DM of CLEY, attend Legislative Assembly for an hour
2. Discussion of Eight Guiding Principles
3. Inuit Qaujimagatuqangit discussion topics: Inuit-way of counseling; health and wellness
4. Presentation – Oral History Project – Joanna Quassa
5. Review IQ Division plans for 2010-2013

Presentation – DM of CLEY

The DM welcomed the Katimajit, and relayed his appreciation for the committee. He reinforced the importance of their role in creating a more culturally-relevant government, and stressed that any recommendations made by the Katimajit should be considered strongly by the government.

Katimajit questions/comments:

1. The Katimajit suggested that there be an office in the communities for elders to share IQ knowledge.
2. The Katimajit observed that the dropout rates are high, and the students are not given opportunities to change. They believe the IQ guiding principles *inuuqatigiitsiarniq* and *pilimmaksarniq* are not being practiced; if they were, even those who have dropped out of school would be given the same opportunities for a fulfilling, productive life as those who graduated. These young people need to be encouraged to develop. One member suggested that a counsellor or co-ordinator in each community be identified to work with dropouts specifically.

They also see a great need for those who are *iliarjuit* (parentless): “we were always advised to look after them”.

Inuit Qaujimagatugangit Guiding Principles in Government

The Katimajit does not see the Inuit-way of counselling practiced in the government. They expressed that if “Health and Social Services understood Inuit *inuusilirijjusingit*, there would be fewer people needing medical care”. To address this issue, they suggested that every community have an office where they can receive counselling and IQ advice from an elder. The Katimajit recognize, however, that when a person is using drugs or alcohol, other support sometimes needs to be accessed: those “who have been changed by drugs and alcohol are no longer normal, and are a threat to their families and themselves. They should be reported to RCMP and social workers”.

Inuit-way of counselling and health and wellness

Inuit traditionally believe that the physical body and the mind are connected; when someone is suffering mental anguish, that emotional pain can manifest in the body physically. One member shared her story about having stomach cancer: “I can only share what kind of healing process I had when I had stomach cancer. I had to recognize and acknowledge my life as a parentless child. I had to trace back to my experience growing up, since it all started there. When I started the healing process the Inuit-way, I was free from the physical illness. I know there is hope for Inuit to get healed through Inuit-way of healing”. The Katimajit agreed that if Inuit-way of healing were practiced there would be fewer people going to hospitals or getting cancer.

The Inuit-way of counselling and dealing with family problems has been eroded due to the approaches of social services, school and the justice system. The Katimajit want elders to have more authority at the court, for example. One member observes that “elders who are in the local justice

committees feel that they do not have authority to assist the offenders". The members recommend that those with lesser charges be given counselling by an elder. The Katimajit would like to see more self-esteem, healthy choices and healing workshops for those incarcerated.

IQ Division plans - 2010-2013

IQ Director gave the Katimajit an overview of the IQ Division strategy plans for 2010-13.

Presentation – Joanna Quassa on Oral History Strategy

Quassa gave an overview of the Oral History Project. She explained that, so far, they have made 300 recordings of Elders' stories representing all regions.

Katimajit questions/responses:

The Katimajit was pleased that Elders' knowledge is being recorded and used as a government resource and shared with Nunavummiut.

November 2-4, 2011 – Clyde River

Agenda

1. Presentation by Meeka Arnakaq
2. Discussion: health and wellness
3. Family Violence Strategy
4. Tour of Iisaqsivik Wellness Centre
5. Nunavut Place Names Committee – Six members will meet with a Territorial Toponymist to give consult about Nunavut place naming project.

Presentation – Meeka Arnakaq

Meeka Arnakaq has developed four healing and family wellness manuals from Inuit perspective: *Expanding One's Environment for a Healthy Lifestyle: foundation of the Iglu; Childrearing Manual; Teamwork and Job Involvement Training; and The Iceberg Healing Manual*. She discussed each manual.

Family Violence Strategy

Health and Social Services requested feedback from the Katimajit regarding the Family Violence Strategy.

The Katimajit see that there is violence in some families in their communities. They believe this is a result of drug and alcohol abuse. The lack of resources to deal with addiction exacerbates the issue. The members believe that addiction is the number one reason children are taken away, which causes stress and can lead to violence; if parents were able to go through Inuit-way of counselling to find the root cause of their problem, the Katimajit believe the parents would have a chance to become better parents.

Recommendations:

1. There should be healing workshops using Arnakaq's manuals, so people can address the root cause of what is causing them to be violent.
2. A curfew for school age children.
3. There should be a place, such as a designated safe house in each community, for children to go for help or to be safe.
4. Elders should always assist social workers. One member shared an example of how this has worked in Pond Inlet: a social worker called an Elder to assist in a situation where a parent who had given a child away wanted to take the child back. The Elder intervened and resolved the situation, negating the need to involve authorities.
5. Nunavut should have a drug and alcohol rehabilitation centre.

June 26-28, 2012 – Iqaluit

This was the final meeting for the Third IQ Katimajit.

Agenda

1. Presentation: ADM of CLEY
2. Health and Social Services – proposed changes to the Child and Family Services Act
3. Nunavut Child and Youth Representative Act
4. CLEY – Elders and Youth Program (new initiative)
5. Elders Program Strategy

Presentation – ADM of CLEY, Naullaq Arnaquq

The ADM of CLEY thanked the Katimajit for their valuable contribution to the Government of Nunavut. She stressed that it is the GN's mandate to incorporate IQ at all levels of government, and that IQ is taken seriously. She shared that when she has gone to national meetings and to Greenland, the Katimajit and their role in government is envied by other governments.

Department of Health and Social Services

The department presented the proposed changes to the Child and Family Services Act.

Katimajit questions/responses:

1. There should be a strong statement in the Act about Inuit Societal Values.
2. All social workers should have an Elder advisor.

3. There should be more resources for single parents, such as Inuit-way of childrearing classes and financial support programs to help them cope with the challenges of being a single parent.
4. Foster parents should be trained to properly care for children in care.
5. There should be cultural orientation training for new social workers.
6. The amount of income support assistance should be reviewed: it is not sufficient.

Parenting

The Katimajit shared their knowledge about parenting. One member related how he was taught about marriage and parenting even as a young boy: “growing up, I was taught how to treat a wife and family. I was advised not to talk negatively about my in-laws. These are some examples of what I was taught even as a young boy”. Another member remembered how “babies were so cared for”; he believes parents now spoil their children, which causes “behavioural changes” in the child; the “parents or grandparents suffer because of the child’s attitude toward them”. Parents should not “give everything to their child”. Another member agrees: “today young parents are listening to their children’s demands, instead of being a parent who is leading the child”. The Katimajit would like to see the GN create more support programs for single parents, such as childrearing classes. One member suggested that simply “asking the single parent, let’s say the parent is male, if he needs help with the babysitting while he takes the time to go hunting” or asking a “female single parent, help her find time to do something for herself” is helpful.

Health and wellness

The Katimajit see the need for more resources for parentless young people and those suffering with addiction. One member expressed the need for more detox programs because “young people who are affected by drugs give their grandparents a hard time. Times have changed”. Another member who

is an experienced counselor said it is difficult to counsel couples who are addicted to drugs and alcohol, but sees it as a calling from God to help them.

Nunavut Child and Youth Representative Act

Presenters: Rhoda Audla, Policy Analyst, Nunavut Advocacy Office; June Shappa, Circumpolar Affairs Advisor, EIA

The presenters gave an overview of the Nunavut Child and Youth Representative Act, as well as what the role of the Nunavut Child and Youth Advocacy Office will be. They explained that the Office will be a place to advocate for the specific rights and needs of children in Nunavut. People can take any concern they have about the welfare of a child to the Office. The Office will have the authority to investigate and make recommendations. The presenters said the incorporation of IQ in the services the Office will provide is a high priority.

Katimajit questions/responses:

The Katimajit asked for clarification on the role and function of the Office. In general, the Katimajit responded favourably to the establishment of the Nunavut Child and Youth Representative Office. The recommendations by the Katimajit are as follows:

1. IQ should be incorporated in all the practices of the advocacy office.
2. The representative of the advocacy office should have an elder advisor.
3. A thorough information campaign educating people about the advocacy office and its role and services should be compiled because some of the jargon language and concepts used by those presenting about the office are not from Inuit perspective: one example of this is the statement “giving voice to the children”: the concept of “giving voice to the children” was only understood by the Katimajit after lengthy discussion.

Summary of Recommendations of the Third Katimajit

1. The Katimajit recommend that each community have an Inuit Qaujimajatuqangit Tukisigiarvik (IQ Knowledge Information Office).
2. The Katimajit recommend that the RCMP have more right to investigate when given a “tip” about people who may be bringing drugs and/or alcohol into a community.
3. The Katimajit urges the Department of Education to include in the curriculum teaching about the dangers of drugs and alcohol.
4. The Katimajit recommend that lawyers be easily accessed by phone to those awaiting trial.
5. The Katimajit recommend that Inuit Customary Laws be taught to all those working for or connected to the Department of Justice.
6. The Katimajit recommend that each community be given sufficient funding to appoint an Inuit advisor/guidance leader (*tuqqatarvik*).
7. The Katimajit recommend that when a child is apprehended by social services the grandparents be considered first as their placement home.
8. The Katimajit recommend that the Inuit Qaujimajatuqangit Katimajit be involved in the early stages of planning for programs created during the Tamapta Mandate (four years).
9. The Katimajit recommend that healing programs be provided for Inuit who have been impacted by residential schools.
10. The Katimajit recommend that there be funding and programs for communities to hire hunters to regularly fill the community freezer with country food.
11. The Katimajit recommend that knowledge about Inuit-way of childrearing be compiled and published.

12. The Katimajit recommend that each community have an Elder's office where people can receive Inuit-way of counselling.
13. The Katimajit recommend that the Piqqsilirivik curriculum include Inuit knowledge about discipline, childrearing, Inuit *Inuusiliriniq* and Inuit *Mamisarnilirniq*.
14. The Katimajit recommend that the Katimajit meet more than three times a year.
15. The Katimajit recommend that Inuit Qaujimajatuqangit legislation be made in the Government.
16. The Katimajit recommend there be more programs and services for single parents.
17. The Katimajit recommend there be more addiction programs and resources.

