

## **Transcription details:**

Event: North At Trent 2016: Lecture Series

Date: Thursday, February 11<sup>th</sup>, 2016

Location: Bagnani Hall, Traill College, Trent University

Background: Ms. Kuptana is a former president of the Inuit Tapirisat of Canada. She became involved in Inuit organizations around 1975 in discussions between Inuit and the Government of Canada regarding Inuit land rights. In 1979, she joined the Northern Service Branch of the CBC, and subsequently joined the Inuit Broadcasting Corporation as a Production Co-ordinator and as President from 1983-1988. From 1986 to 1989, she was the Canadian Vice-president for the Inuit Circumpolar Conference. From 1991 to 1996, She served as President of the Inuit Tapirisat of Canada where she led negotiations seeking recognition of the inherent right of self-government of indigenous peoples. In 1995-1996, Kuptana was President of the Inuit Circumpolar Conference and helped establish the Arctic Council. Kuptana has received many awards for her service in the protection of Inuit culture and Inuit rights: the Order of Canada, the Governor General's Confederation Medal, the 1994 National Aboriginal Achievement Award and honorary doctorates from Trent and York Universities.

### **Speaker: Rosemarie Kuptana speaking on "Inuit Perspectives on Arctic Governance"**

#### **Introduction**

**[00:00 - 1:59]**

Kuptana: Tonight I'm going to speak about Arctic governance from a personal perspective based upon my experiences. Before I get into the heart of the matter, I would like to provide you with basic information and context about Inuit and myself and what that means to me to fight for their rights of Inuit and other indigenous peoples here in Canada and abroad. My name is Rosemarie Kuptana. I'm named from my great-grandfather who is the leader of our clan. I was birthed by my clans' midwife, Chakala, while my father was still out hunting. It is said that the polar bear walked by the igloo which I was born in, in the Prince of Wales Stait. This is part of the Northwest Passage. Later, my cousins and I have this oral history of myself and my family is not unique. It is awful the shared history of many Inuit across the circumpolar region.

#### **Contact**

**[2:00 - 5:53]**

Kuptana: In the late 1950s my parents, William and [inaudible] sold their labour to build houses for the Royal Mountain Police and the Federal Department of Transport in what was to be Canada's bit for Arctic sovereignty. When these outsiders arrived into a new territory they did not find the people in chaos. He knew we're exercising their inherent right according to their natural laws dictated by animals' migrations and the many moods of the environment. These natural laws today have become the Inuit way of knowing, as outsiders have need to simplify this language or science as anecdotal evidence calling it simply "traditional knowledge", thereby reducing a complex level of science based upon observation over a millennia to sometimes an anecdotal science/evidence. However, I am going to elaborate on this more complex science later in my presentation. When outsiders arrived they did not find a vacant land of human or fish or terra nullis. That piece of legal action to take human ownership from Indigenous peoples, that was not the case. Let me give you some examples. I heard from my mother and father these

following stories about outsiders. My father was sold to the [inaudible] expedition around 1912 by my grandparents for a gun, ammunition, clothing and food. [Inaudible] was about 12 years old and considered a man because he knew how to hunt. This is how the expeditioners survived because my father hunted for the crew. Likewise, the Henry Larson crew on the RCMP [inaudible] encountered by my mother's clan, that too is how they survived the winter. My extended family hunted for them. Others would not be so lucky. Take the Franklin Expedition crew, who refused to embrace the Inuit ways in the Arctic, as we all know they perished and instead govern themselves accordingly and many die of lead poisoning from their canned foods and their canned goods. Now I'm going to talk about the occupation.

## **The Occupation**

**[5:53 - 9:42]**

Kuptana: There was a time when we caught occupier. The outsider held all the power in which I call the Empire of the Canadian Arctic. Suddenly new laws were instituted by the outsiders. I saw my father's hunt and have his geese taken away from him because they were hunted out of season. I saw my mother and her sisters [inaudible] from the RCMP for payment. They also came here first and did many other menial chores. When I was eight years old the RCMP officer came and got me and brought me onto a beach aircraft to the residential school. I went to residential school for 13 years, where I was educated under the Alberta curriculum and that gave me the skills to fight for the injustices I saw. In other regions in the Arctic, measures were being taken to ensure that Inuit stayed in settlements. There was a systematic dog slaughter of the dog teams in many parts of the Arctic, mostly done by the RCMP. Inuit were relocated to the heart of the Arctic from Northern Quebec and became known as hierarchic exiles. Inuit children were forced into residential or day school education. Which were enforced by the RCMP, with the penalty of holding family allowance checks for non-compliance. Some Inuit women were sterilized without their knowledge and consent. As was the case with my mother. The churches were banned; the churches came and banned Inuit spiritual practices, in particular shamanism. Conversion to one of the Christian religions was paramount during the occupation. The heart of Inuit society was targeted to separate families and to forbid the spoken language of Inuit, an aspect of language in or the institute of language. The federal government did much to keep track of Inuit, who by the way had one name. By giving them dog tags so they could keep track of them and later gave Inuit names through what they called 'Projects Earning' in which they gave Inuit last names.

## **Land Rights and Land Rights Agreements**

**[9:42 - 15:28]**

Kuptana: I mentioned the occupation in which the rights and practice of Inuit were ignored and Inuit had no say in the remaking of Inuit lands and territories and we've got little control or governance over our own lives. However, the 1970s gave birth to the Inuit Raised Rates Movement. The message was loud and clear. The birth of the Inuit nation in Canada and internationally was born. Inuit were known to be as a Inuit. The impending pipeline in the Western Arctic and hydroelectric projects in Northern Quebec drove the Inuit agenda over rights to land surface and other socio-economic concerns and worry for the environment. A land claims agreement was tabled in the House of Commons in 1975. This claim included the entire Inuit territory in the Arctic. However, it was subsequently untabled by the Inuit [inaudible] of Canada over some of the legalities and legal theorem. Inuit have much to be proud of. We have much

governance over our own territory. The following are the Inuit land claim agreements, which have been finalized in Canada: the James Bay Northern Quebec Agreement 1975, the [inaudible] Final Agreement 1985, the Nunavut Agreement 1995, and then the [inaudible] agreement 2007. These land claim agreements are very significant for Inuit Canadians in that they ask for preferential treatment of Inuit and treatment of Inuit and preferential lands; they ask for training and education, there's a socio-economic development fund, there's an environmental process, which is often more rigorous than Canada and, often a wildlife organization. While I state the very significant achievements of land claims, I believe they are fundamentally flawed. Especially in the area of women and child rights. There are hunter assistance programs, but there is no equivalent for women's activities in what was once a matriarchal society. What is wrong? While the Government of Canada maybe see our relationship ending with land claims agreements, we see it as just the beginning as there is much unfinished business between Canada and Inuit and Canada is not always a political member of these agreements and sometimes they have to be reminded through the arbitration process. I might state here that Inuit have been through the land claims arbitration process. I might state here that Inuit have been through the land claims arbitration process and the Inuit have won every arbitration case in Canada. Furthermore, the rules for engagements are drawn up by the federal government. Okay? In a respectful world, principles would be negotiated first. Then the details! The question begs to be asked, why would Canada not agree to such a process? It is a fear. A fear of losing power or power-sharing. It's the same ol' notion "we know better, we say what happens". That becomes so old; that notion. Our land, our environment, has made Inuit who we are.

### **Characteristics of Inuit Nationally and Internationally**

**[15:29 - 21:29]**

Kuptana: The government has made us the largest land-owners in the world, however, we only saw ourselves as stewards. Inuit [inaudible] means the lands or territory of Inuit. The Inuit nation lives in four circumpolar countries: Canada, Alaska, Greenland, and Russia. Some of you may know us as "Eskimos". We prefer to be called Inuit. Internationally, we number at about four hundred and fifty five thousand people. Inuit are our people. Inuit share a unique culture. Two Inuit languages Siberian yupik and [inaudible]. We have age-old traditions and values. Inuit each have their own history and live in the most unique geographic locations on earth. These are some of the characteristics that define Inuit as a people, and these characteristics are elemental to Inuit governance. Inuit are extremely well organized. At the international level Inuit are represented by the Inuit Circumpolar Council, which has NGO status with equal [inaudible]. The Inuit Circumpolar Conference was envisioned by even [inaudible] Hobson of Point Barrow, Alaska. Currently the ICC Chair President is from Alaska or is from Canada. [Inaudible] in Nunavut, she was my formidable assistant during my tenure at the Inuit [inaudible] of Canada. Nationally, Inuit in Canada are represented by [inaudible] Canada, which is the national political voice in Canada. The four land claims organizations are members of the Board of Directors of ITK along with members along with representatives of the National Inuit Youth Council in [inaudible]. During the 1990s the Inuit tabled and negotiated the South govern agreements during Charlottetown discussions and came close to winning the recognition of the inherent rights of self-government in Canada, but subsequently lost this piece of work through the referendum. At the international level Inuit through the ICC, got part for the recognition of people along with other indigenous people for the UN Human Rights Conference in Vienna. During that time, we had convinced countries like India, not to intervene during our vote and this was very historic in

that they did not. During the vote for division between Northwest Territories and Nunavut Inuit were instrumental in pushing the 'yes' vote after President of the Inuit Regional Corporation Roger Rubin and myself went to each Inuit community and held town hall meetings and that's really what pushed the whole Nunavut notion ahead.

### **Traditional Knowledge**

**[21:31-26:20]**

Kuptana: I just want to talk a little bit about traditional knowledge or the Inuit way of knowing because I know this is one of the things that scientists and others are always concerned about. So I just want to state from my point of view that Inuit have a very vast knowledge of the constellations and the world around us as a way to help us to travel. They have vast knowledge of marine currents. I have myself been involved in being able to travel vast distances between 20 foot waves and my father knew how to navigate those areas because he'd been taught how. Every Inuit man that has to take care of his family has to have knowledge of geometry. You have to have knowledge of geometry in order to build an igloo. Okay? And there are products for our environment that no other human culture has been able to perfect and I'm going to speak about those a little bit. One of them is kayak building; no other culture has been able to perfect the design of the kayak, and why's that? Because we already had the science down right. The whole idea of multi-igloos gave birth to the whole notion of [inaudible] and southern [inaudible] communities because that's how our communities were built at one time and that's how the whole notion of [inaudible] came about. [Inaudible] the design of the Inuit [inaudible] has not been perfected by anybody else, and you know they've learned how to use the hollow, the fur of things like animal. The animal I can't remember the name of... The Wolverine. These are some of the things that have helped shape Inuit society.

### **Inuit Socio-economic and Demographic Information/Statistics**

**[26:41 - 31:51]**

Kuptana: However, when I talk about the ramifications of these very significant arrangements at the national and international level, there's still the reality, especially in places like Nunavut, where in 1985 the Department of Indian Affairs published a report in [inaudible] an overview of his demographic and socio-economic conditions of Inuit in Canada. The report included demographic research that went as far back as 1931, covering the fifty year periods between 1931 and 1991. In 1931 there were five thousand and fourteen Inuit in Canada, compared to twenty three thousand three hundred and nineteen in 1991. That's a formidable increase in let's say 50 years. The report went on to state the following: "the purpose of the report is to describe the Inuit ethnic group in terms of its demographic evolution and specific socio-economic conditions, this publication provides information which should be useful for quality and program development, strategic and operational development or programming and performance measurement". After that report was published, the Inuit population grew from just over twenty-five thousand in 1981 to fifty thousand in 2006. Which is another doubling in the Canadian Inuit population in just over 25 years. There are other statistics from the 2006 census that were relevant which we will look briefly at. Inuit have the lowest life expectancy in Canada; the average life expectancy in Canada is 79.5 years versus the average life expectancy of Inuit is 67 years. Inuit live in the most overcrowded housing in Canada and that's evident in Nunavut. Three per cent of Canadians live in overcrowded housing versus thirty-eight percent of Inuit live in overcrowded housing. Isn't that a significant number? Inuit have the lowest education levels

in Canada; eight-four percent of Canadians have a high school diploma and twenty-three percent have a university degree versus forty-nine percent of Inuit have a high school diploma and only four percent have a university degree. Isn't that an appalling statistic? Inuit have the highest unemployment rate in Canada. I'm not happy to say that. Seven percent of Canadians are unemployed in 2006 and twenty percent of Inuit were unemployed. Despite these dismal statistics Inuit are the most successful land claims and soft government negotiators in Canada and in the world.

### **Inuit Successes**

**[31:58 - 34:23]**

Kuptana: Over the last 40 years, Inuit have been busy and the governance continuum has significantly involved with the [inaudible] in Inuit comprehensive land claims covering one-third of Canada. This includes the 1975 James Bay Northern Quebec Land Claims Agreement, the 1993 Nunavut Land Claims Agreement, the 2005 Labrador Land Claims Agreements and the Nunavut Land Claims Agreement, which happened in 2006 with respect to offshore. Inuit have also negotiated the establishment of public governments and Inuit's have permanent institutions as part of the land claims processes. Okay? In 1978 the [inaudible] regional government was created in Nunavut. In 1999, the Nunavut territory and the Government of Nunavut were created. In 2006 [inaudible] government was created and created as a self-government. Inuit self-government negotiations continue in the [inaudible] regions where Inuit government will be created and in Nunivak where Inuit are negotiating the consolidation of Nunivak institutions which were established under the James Bay Agreement.

### **Context**

**[34:25 - 41:42]**

Kuptana: Okay, now let's set out some of the context. Let's get into the three strategic issues which I mentioned earlier. One is the spirit and intent; the first is implementing the spirit of the land claims and self-government agreements that Inuit have concluded over the last 40 years and the self-government agreements we continue to negotiate with the Inuit and in the Nunivak regions. The Government of Canada first started establishing Inuit communities in the 1950s and 1960s as part of its claim to sovereignty over the Canadian Arctic region. To assert this claim the government used the RCMP to take children away from their families and send them to residential schools. It used missionaries to deliver government services to Inuit on behalf of the Government of Canada. It allowed the Hudson Bay Company to establish trading posts in Rupert's Land. It constructed and maintained new land sites across the Inuit territories and it approved the extraction of resources from our Inuit homelands after the Government of Canada first started exercising jurisdiction in the Arctic. Inuit no longer had any decision-making authority over their own lands, over their own people. They were not consulted by government, by mining companies before mining companies began operating and in the 1970s Inuit decided enough was enough. So really the spirit and intent of all the land claims and self-government agreements is clear. Inuit negotiated these agreements to provide Inuit the ability to regain control over their own lives, to ensure the Inuit were able to continue their traditional way of life, to ensure that Inuit would benefit economically from development, to ensure that they would be able to establish government institutions so that Inuit would have the jurisdiction and authority to make decisions about their own lands and with respect to their own people. I could go on and on, but all I could say is that Inuit would not have signed an agreement if they thought some of these

objectives were not being met. So if there was a problem, they would not sign with the Government of Canada whether there was a problem with implementation or interpretation. So, let's just take a quick look at some of these examples of how spirit and intent of these agreements are not being honoured by the Government of Canada. The one billion dollar lawsuit against the Government of Canada and the Government of Nunavut for not implementing the new Nunavut Land Claims Agreement which was filed in 2006 and it was recently settled out of court. NTI claimed the Government of Canada was underfunding all of the institutions of the public government that were established under the Land Claims Agreement, including the Nunavut [inaudible] Board, the Nunavut Water Board, the Nunavut Surface and Rights Tribunal, the Nunavut Planning Commission, the Nunavut Wildlife Board and so on. Together, all of these organizations are responsible for ensuring that Inuit are able to control the pace of resource development in the Nunavut area, ensuring that the developers done are in an environmentally sustainable manner, ensuring the Inuit benefit from the job and business opportunities that come from the resource development, ensuring that the Inuit are able to continue their traditional way of life (of hunting and fishing on the land), ensuring that the Inuit are consulted in a meaningful and direct way before development occurs and for the lifetime of projects ensuring that Inuit rights and interests continue to be respected. So those are some of the examples that I'm talking about in the Nunavut region.

### **Closing Remarks**

**[41:46 - 46:26]**

Kuptana: I can talk about things like the employment and decision-making process and so on, but I don't think I really want to get into that because that's something that would be more useful to Inuit beneficiaries. I think what I would just like to state, is my role in Nunavut was that the Inuit Western Arctic voted for the boundary division between the Northwest Territories and Nunavut and making sure that happens in the early 1990s. But I just want to state that while these are significant arrangements that are happening in the Nunavut region, I also want to state that there are significant agreements that have recognized the Inuit rights within my lifetime and they include the United Nations Declaration on the Rights of Indigenous Peoples, the Migratory Birds Convention Act 1995, which is the only international instrument that recognizes and respects the rights of Inuit and land claims which they can use the birds and bird prop by-products for handicrafts and other things. There are four land claim agreements in Canada and in the Inuit new territory. Inuit were involved in NAFTA and [inaudible] Agreements in which Inuit rights were not only recognized by safe-guarded. There are land holding corporations in Alaska, there's [inaudible] and government, there's a recognition of First Nations Inuit and Metis in the Canadian Constitution Act 1982 within section 35. All of these were very significant agreements that recognize the governing structures of Inuit, Metis and First Nations in Canada and abroad and that is why I decided to highlight them.

### **Transcription with Timestamps**

00:00

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00:03

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their rights of Inuit and other  
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indigenous peoples here in Canada and  
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abroad. My name is [inaudible]  
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I'm named from my great-grandfather who is  
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leader of our clan. I was birthed  
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by my clans midwife  
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Chakala while my father  
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was out still hunting. It is  
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said that the polar bear walked by the Igloo  
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world, however, we only saw ourselves as  
15:49  
stewards. Inuit [inaudible]  
15:56  
means the lands or territory of Inuit  
16:01  
The Inuit nation lives in four  
16:04  
circumpolar countries: Canada, Alaska  
16:09  
Greenland, and Russia. Some of you may know us

16:16  
as Eskimos, we prefer to be called as  
16:23  
Inuit  
16:27  
Internationally, we number at about a  
16:30  
hundred and fifty five thousand people.  
16:33  
Inuit are our people. Inuit share a  
16:41  
unique culture. Two Inuit languages  
16:48  
siberian yupik and [inaudible]. We have  
16:53  
age-old traditions and values. Inuit  
16:57  
each have their own history and live in  
17:00  
the most unique geographic locations on  
17:03  
earth. These are some of the  
17:06  
characteristics that define a Inuit  
17:08  
as a people, and these characteristics are  
17:13  
elemental to Inuit governance.  
17:22  
Inuit are extremely well organized at  
17:26  
the international level Inuit are  
17:29  
represented by the Inuit Circumpolar  
17:32  
Council, which has NGOs status with equal  
17:38  
[inaudible]. The Inuit circumpolar conference  
17:44  
was envisioned by even [inaudible] Hobson of Point  
17:53  
Barrow, Alaska.  
17:58  
Currently the ICC chair president is  
18:03  
from Alaska or is from Canada. [Inaudible]

18:08  
in Nunavut, she was  
18:15  
my formidable assistant during my  
18:17  
tenure at the Inuit [inaudible] of Canada.  
18:24  
Nationally Inuit in Canada are  
18:27  
represented by [inaudible] Canada  
18:30  
which is the national political voice in  
18:34  
Canada. The four land claims  
18:37  
organizations are members of the board  
18:43  
of directors of ITK along with members  
18:47  
along with representatives of the  
18:52  
National Inuit Youth Council in [inaudible].  
19:00  
During the 1990s the Inuit tabled and  
19:04  
negotiated the South govern agreements  
19:07  
during Charlottetown discussions and  
19:09  
came close to winning the recognition  
19:13  
of the inherent right of self-government  
19:15  
in Canada but subsequently lost this  
19:23  
piece of work through the referendum. At  
19:28  
the international level Inuit  
19:31  
through ICC got part for the  
19:34  
recognition  
19:36  
just people along with other indigenous  
19:39  
people for the UN human rights

19:42  
conference in Vienna. During that time we  
19:49  
had convinced countries like India not  
20:00  
to intervene our vote and this was very  
20:07  
historic in that they did not.  
20:22  
During the vote for division between the  
20:28  
Northwest Territories and Nunavut  
20:32  
Inuit were instrumental in pushing  
20:35  
the yes vote after president of the  
20:42  
Inuit regional corporation Roger Rubin and  
20:46  
myself went to each Inuit  
20:49  
community and held town hall meetings  
20:53  
and that's really what pushed the whole  
20:57  
Nunavut notion ahead.  
21:13  
I just want to talk a little bit about  
21:19  
traditional knowledge or the Inuit way of  
21:23  
knowing because I know this is one of  
21:28  
the things that scientists and others  
21:36  
are always concerned about. So I just  
21:41  
want to state from my point of view that  
21:46  
Inuit have a very vast knowledge of the  
21:52  
constellations and the world around us  
22:00  
as a way to help us to travel. They have  
22:07  
vast knowledge of marine currents.

22:17

I have myself been involved in being able to

22:24

travel vast distances between

22:35

20 foot

22:40

waves and my father knew how to

22:44

navigate those areas because he'd been

22:47

taught how.

22:55

Every Inuit man that has to

23:09

take care of his family, has to have

23:12

knowledge of geometry.

23:21

You have to have knowledge of geometry

23:24

in order to build an igloo.

23:38

Okay? And there are products for our

23:46

environment that no other human culture

23:51

has been able to perfect and I'm going

23:54

to just speak about those a little bit.

23:56

One of them is kayak building; no other

24:02

culture has been able to perfect

24:05

the design of that kayak and why's that?

24:11

Because we already had science down right.

24:21

The whole idea of multi-igloos gave

24:29

birth to the whole notion of [inaudible] and

24:39

southern [inaudible] communities because

24:47

that's how our communities were built at

24:53  
one time and that's how the whole notion  
24:57  
of [inaudible] came about.  
25:06  
[inaudible]  
25:12  
The design of the Inuit  
25:24  
[inaudible] has not been perfected by  
25:28  
anybody else and you know they've  
25:32  
learned how to use the hollow,  
25:48  
the fur of things like  
26:02  
the animal  
26:04  
the animal I can't remember the name of  
26:08  
it... the Wolverine. These are some of the  
26:16  
things that help that have helped to  
26:20  
shape Inuit society.  
26:41  
However, when I talk about the  
26:47  
ratification of these very significant  
26:51  
arrangements at the national and  
26:55  
international level there's still the  
26:58  
reality, especially in places like  
27:01  
Nunavut, where in 1985 the Department of  
27:06  
Indian Affairs published a report in  
27:12  
[inaudible] an overview of his demographic and  
27:16  
socio-economic conditions of Inuit  
27:20  
Canada. The report included demographic

27:25  
research that went as far back as 1931,  
27:31  
covering the fifth year periods between  
27:36  
1931 to 1991 and in 1931 there were 5914  
27:49  
Inuit in Canada, compared to  
27:54  
25,319 in  
27:57  
1991, so  
28:03  
that's a formidable increase in let's  
28:07  
say 50 years.  
28:11  
The report went on to state the  
28:14  
following: "the purpose of the report is  
28:18  
to describe the Inuit ethnic group in  
28:23  
terms of its demographic evolution and  
28:27  
specific socio-economic conditions, this  
28:37  
publication provides information which  
28:43  
should be useful for quality and program  
28:47  
development, strategic and operational  
28:51  
development or programming and  
28:56  
performance measurement".  
29:03  
After that report was published the Inuit  
29:06  
population grew from just over 25,000 in  
29:11  
1981 to 50,000 in 2006. Which is another  
29:17  
doubling in the Canadian Inuit  
29:19  
population in just over 25 years. There are

29:25  
other statistics from the 2006 consensus  
29:31  
that were relevant, which we will look  
29:34  
briefly at. Inuit have the  
29:39  
youngest population in Canada. The median  
29:45  
ages in Canada is 40 versus the medium  
29:50  
age of Inuit is 22 years old. Inuit  
29:55  
have the lowest life expectancy in  
29:58  
Canada, the average life expectancy  
30:02  
in Canada is 79.5 years  
30:09  
versus the average life expectancy of  
30:13  
Inuit is 67 years. Inuit live in the  
30:18  
most overcrowded housing in Canada and  
30:23  
that's evident in Nunavut. Three percent  
30:28  
of Canadians live in overcrowded housing,  
30:32  
versus thirty-eight percent of Inuit  
30:35  
live in overcrowded housing. Isn't that a  
30:39  
significant number?  
30:42  
Inuit have the lowest education levels  
30:45  
in Canada; Eighty-four percent of  
30:50  
Canadians have a high school  
30:54  
diploma and twenty-three percent have  
30:58  
a university degree versus forty-nine  
31:01  
percent of Inuit have a high school

31:04  
diploma and only four percent have a  
31:08  
university degree. Isn't that an appalling  
31:11  
statistic? Inuit  
31:17  
have the highest unemployment rate  
31:20  
in Canada. I'm not happy to say that.  
31:24  
Seven percent of Canadian's are  
31:27  
unemployed in 2006, this is in Inuit where  
31:31  
twenty percent of Canada  
31:36  
worth of Inuit were unemployed. Despite  
31:42  
these dismal statistics Inuit are the  
31:47  
most successful land claims and soft government  
31:51  
negotiators in Canada and in the world.  
31:58  
Over the last 40 years Inuit have  
32:02  
been busy and the governance continuum  
32:05  
has significantly involved with the  
32:09  
[inaudible] in Inuit  
32:12  
comprehensive land claims covering  
32:16  
one-third of Canada. This includes the  
32:22  
James Bay, the 1975 James Bay Northern  
32:28  
Quebec Land Claims  
32:32  
Agreement, the 1993 Nunavut Land Claims  
32:36  
Agreement, the 2005 Labrador Land Claim Agreements and  
32:41  
the Nunavut Land Claims

32:47  
agreement which happened in 2006 with  
32:52  
respect to offshore. Inuit have also  
32:57  
negotiated the establishment of public  
33:03  
governments and Inuit's have permanent  
33:06  
institutions as part of the land claims  
33:09  
processes. Okay? In 1978 the [inaudible]  
33:17  
regional government was created in  
33:21  
Nunavut. In 1999 the Nunavut territory  
33:29  
and the Government of Nunavut were  
33:33  
created. In 2005 [inaudible]  
33:39  
government was created and created as  
33:45  
a self government.  
33:51  
Inuit self-government negotiations  
33:56  
continue in the [inaudible]  
33:59  
region where an Inuit  
34:02  
government will be created and in  
34:06  
Nunivak where Inuit are negotiating  
34:10  
the consolidation of  
34:15  
Nunivak institutions which were  
34:21  
established under the  
34:23  
James Bay agreement.  
34:37  
Okay, now lets set out some of the  
34:43  
context. Let's get into the three

34:51  
strategic issues which I mentioned  
34:55  
earlier. One is the spirit and intent; the  
35:01  
first is implementing the spirit and  
35:03  
intent of the land claims and  
35:05  
self-government agreements that Inuit  
35:09  
have concluded over the last 40 years  
35:13  
and the self-government agreements we  
35:17  
continue to negotiate with the Inuit  
35:21  
and in the Nunivak regions. The  
35:27  
Government of Canada first started  
35:30  
establishing Inuit communities in the  
35:33  
1950s and 60s as part of its claim to  
35:36  
sovereignty over the Canadian Arctic  
35:39  
region.  
35:45  
To assert this claim the government used  
35:49  
the RCMP to take children away from their  
35:53  
families and send them to residential  
35:55  
schools. It used missionaries to deliver  
36:01  
government services to Inuit on behalf of  
36:08  
the government of Canada.  
36:10  
It allowed the Hudson Bay Company to  
36:14  
establish trading posts in Ruperts Land.  
36:18  
It constructed and maintained new land

36:23  
sites across the Inuit territories and  
36:27  
it approved the extraction of resources  
36:32  
from our Inuit homelands after the  
36:38  
Government of Canada first started  
36:41  
exercising jurisdiction in the Arctic. Inuit  
36:45  
no longer had any decision-making  
36:48  
authority over their own lands, over  
36:54  
their own people. They were not consulted  
37:01  
by government, by mining companies before  
37:06  
mining companies began operating and in the  
37:11  
1970s Inuit decided enough was  
37:18  
enough. So really the spirit and intent  
37:23  
of all the land claims and  
37:24  
self-government agreements is clear. Inuit  
37:29  
negotiated these agreements to  
37:31  
provide Inuit the ability to regain  
37:35  
control over their own lives, to ensure  
37:39  
the Inuit were able to continue their  
37:43  
traditional way of life, to ensure that  
37:47  
Inuit  
37:52  
would benefit  
37:55  
economically from development, to ensure  
38:00  
that they would be able to establish

38:04  
government institutions so that Inuit  
38:08  
would have the jurisdiction and  
38:10  
authority to make decisions about their own  
38:13  
lands and with respect to their own  
38:17  
people.  
38:31  
I could go on and on but all I could say  
38:36  
it said is Inuit would not have  
38:38  
signed an agreement if they thought  
38:41  
some of these objectives were not being  
38:44  
met. So if there was a problem, they would  
38:52  
not sign with the Government of Canada  
38:58  
whether  
39:01  
there was a problem with implementation  
39:04  
or interpretation.  
39:13  
So, let's just take a quick look at some  
39:17  
of these examples of how the spirit and  
39:22  
intent of these agreements are not being  
39:25  
honoured by the Government of Canada. The  
39:30  
1 billion dollar lawsuit against the  
39:33  
Government of Canada and the Government of  
39:36  
Nunavut for not implementing the new Nunavut  
39:39  
land claims agreement which was filed in  
39:44  
2006 and it was recently settled out of

39:49  
court. NTI claimed the Government of  
39:53  
Canada was underfunding all the  
39:56  
institutions of the public government  
39:58  
that were established under the land claims  
40:04  
agreement including the Nunavut  
40:08  
[inaudible] Board, the Nunavut Water Board,  
40:10  
the Nunavut Surface and Rights  
40:17  
tribunal, the Nunavut Planning  
40:21  
Commission, the Nunavut Wildlife  
40:23  
Management Board and so on. Together  
40:28  
all these organizations are responsible  
40:32  
for ensuring that Inuit are able to  
40:35  
control the pace of resource  
40:42  
development in the Nunavut area,  
40:48  
ensuring that the developments done are in  
40:53  
an environmental sustainable manner,  
41:00  
ensuring that Inuit benefit from the  
41:03  
job and business opportunities that come  
41:09  
from  
41:13  
the resource development, ensuring that  
41:17  
Inuit are able to continue their  
41:20  
traditional way of life (of hunting and  
41:24  
fishing on the land), ensuring that

41:28  
Inuit are consulted in a meaningful and  
41:31  
direct way before development occurs and  
41:39  
for their lifetime of projects ensuring  
41:42  
that Inuit rates and interests are  
41:46  
continued to be respected. So those are  
41:51  
some of the examples that I'm talking  
41:56  
about in the Nunavut region. I can talk  
41:59  
about things like the employment and  
42:04  
decision making process and so on, but I  
42:09  
don't think I really want to get into  
42:12  
that because that's something that would  
42:17  
be more useful to Inuit beneficiaries.  
42:37  
I think what I would just  
42:42  
like to state, is my role in Nunavut  
42:50  
was that the Inuit in the Western Arctic  
43:04  
voted for the boundary division between  
43:10  
the Northwest Territories and Nunavut  
43:13  
and making sure that happens in the  
43:20  
early 1990s. But I just want to state that  
43:31  
while there are these significant  
43:41  
arrangements that are happening in the  
43:43  
Nunavut region, I also want to state that  
43:48  
there are significant agreements

43:53  
that have recognized the Inuit rights within  
44:00  
my lifetime and they include the United  
44:07  
Nations Declaration on the Rights of  
44:09  
Indigenous Peoples, the Migratory Birds  
44:14  
Convention Act 1995,  
44:19  
which is the only international  
44:23  
instrument that recognizes  
44:26  
and respects the rights of Inuit and land  
44:36  
claims in which they can use the birds  
44:43  
and bird prop by-products for  
44:49  
handicrafts and other things. There are  
44:56  
four land agreements in Canada in the  
45:00  
Inuit new territory. Inuit were  
45:08  
involved in the NAFTA and [inaudible]  
45:12  
agreement in which Inuit rights  
45:18  
were not only recognized but  
45:35  
safe guarded. There are the land holding  
45:41  
corporations in Alaska, there's [inaudible]  
45:49  
and government, there's a recognition of  
45:56  
First Nations Inuit and Metis in the  
46:00  
Canadian Constitution Act 1982 within  
46:04  
section 35. All of these were very  
46:08  
significant agreements that recognizes

46:17

the governing structures of Inuit, Metis and

46:22

First Nations in Canada and abroad and

46:26

that is why I decided to highlight them.