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**Amarok Hunters and Trappers Association
Governance Document
&
Presentation
to
Nunavut Impact Review Board**

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Amaruq Hunters & Trappers Association

**Inuit Qaujimajatuqangit and Inuit Governance
Executive Summary**

Special opportunities exist in the Arctic, where new social, economic and environmental models can be developed and implemented around Inuit Qaujimajatuqangit and Inuit Governance. The compounding effects on many Arctic Species and many Arctic Community's coping with rapid social and economic changes that continue to impact health and well being of its residents, in the face of these challenges, Inuit have shown incredible patience and resilience as they seek greater autonomy and self-determination over the direction of our future, where new access to natural resources and shipping routes have led to an increasing number of nation-states, territorial governments, and multinational companies showing an active development interest in the region. Who is protecting Inuit and the next generations and their land.

Setting a new standard for natural resource management, sustainable societies, and conservation in the Arctic during this time of rapid transformation is imperative. As Inuit, Elders and Hunters have reminded us: There is an opportunity in the Arctic like no other place on the globe to "to get it right" for people and for the environment—the two go hand-in-hand.

All relevant aspects of responding to the Baffinland Iron Mine Corporations Phase 2 Development Proposal, from the Inuit Qaujimajatuqangit and Inuit Governance perspective.

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Piquajaquat – Inuit Governance

The Amaruq Hunters and Trappers Association (founded 1972) recognize Elders and members being the hand with the crucial knowledge, to ensure Inuit Environment and Wildlife Laws are protected by HTO's and Inuit, the very people who created the foundations of Nunavut; Community Land And Resource Committee, the Land Use and Occupancy, Inuit Piquajaquangit, and objectives for implementation stemming from 1000 years ago, including the forum of Inuit in 1890's Qaggivik to today.

Inuit Knowledge of Uqqurmiut , Elders, Hunters and the members of HTO of Iqaluit have pondered too long when the implementation will happen as per the objectives around housing, direct benefits (Royalties), compensation for Dog Slaughter, training commitments to Inuit, jobs as per Article 24, Assignment Rights, representation of Inuit Qaujimajatuqangit by Act, and realization of organizing activities pertaining from mining regulations as per Nunavut Agreement, in respect of CLARC operations Inuit Way are major implementation duty's set before the Nunavut Accord. Who is to represent or define this? ITK OR NTI.

Inuit Hunters are instrumental and carry the merit of environmental stewardship as given by Inuit Right by virtue of life long commitment by their family and Elders. Hunters are our monitor on daily basis, year round, a co-management amongst each other for security of food and health of wildlife and people to ensure safety and protection as they have through practicing Inuit Stewardship by hunting, trekking, teamwork and relationships to land and animals, qallunaat manage animals.

The Proposal of Phase 2 have shown us it is going onto phase 3 , after having had a phase 1, that only contradicts the NLCA on part of a lack of consultation with the Inuit Members of QIA since to the point, a side agreement, again developed without input or plebiscite. An economic future of 100 years and a surmountable value, that only seeks to increase the tonnage, when Phase 1 have yet to be realized. The merit of who is gaining here, with a long term vested consultation as per Inuit Governance, Piquajaquat is due. Who is going to inform Inuit at national, territorial and within our Rights? NLCA reiteration

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**Jeetaloo Kakee, Elder Hunter
Board Member , AHTA**

Amaruq HTA had not been able to have full participation up until now with the NIRB hearings and feel the challenges during the past year.

Our concern is based on Inuit Qaujimajatuqangit, the ecological knowledge regarding the caribou and polar bear and the questions around bio accumulation within our wildlife due to potential contamination from the project.

1. Caribou

The Caribou's grazing, transitional feeding, natural paths, resting grounds and birthing grounds are known as kigaillarq. Caribous feed and grazing grounds are important for our subsistent life.

The Caribou legs have the end of the tendons as sensor and secrete onto ancient paths and land, which produce and discharge to allow for followers to recognize.

The joints of the caribou will look like as though they have brucellosis, it occurs when the tundra is dry;

Once the tumiliguti is plugged with dry earth and prolonged it causes swelling of the joints;

Caribou paths and migration paths are monitored as integral part of our life as hunters for awareness is key responsibility of Inuit Wildlife and Environmental Stewardship.

Who is monitoring the NLCA under the key awareness for adaptive management?.

Who is overseeing the Nunavut Agreement for this purpose?

2. Arctic Char Inuit Knowledge

The iqaluk, Arctic Char easily notice changes of movement and smells keenly. It is one of our main livelihood in maintaining and protecting the surroundings of its Natural Progression around the moon, young summer, summer, fall/ early winter, winter, early spring, spring, and young spring.

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3. Nanuq- Polar Bear (also refer to appendix 1)

The nanuq and Inuit solely hunt ringed seals and thrive as its main food, which in turn the seals live mainly from the ocean. The ecological natural progressions are known by Inuit on the polar bear, seals, and sea creatures, known as Arctic Natural Progressions by Elders Group of Uqqurmiut. A management plan should also outline the affects of the dustfall in all seasons that may hinder the habitat causing a bio-accumulation in the wildlife. How will it impact the skins of the seals and how will it affect the population? Does this harm the follicles of each species, breathing for all living beings?

“The vastness of the Arctic, serenity it has is our land to our ancestors, thought for this is tremendous that it belongs to roots before we got settled to one place.”

Uqqurmiut, Elders Governance – It is the duty to be implemented but is never validated by stakeholders because we are oral society.

Part of our way of life, occurring or existing in actual time; its doesn't get validated as a duty for implementation from the Piquajaquut. The stakeholders don't show any interest in making it reality it has resulted in having our young people convinced unless it's documented when we are oral society.

And, what is the overall concrete benefit to ensure Inuit participation in principle and long term job or training from recent years of project, namely:

- Taking ownership of implementation tasks from Uqqurmiut Elders, who is responsible? Which Designated Inuit Organization can accomplish this?,

- What about local businesses, are the signatories of NLCA creating programs to ensure economic development?,
- Inuit Knowledge and Inuit Qaujimajangit should not be used by Company's without a plan for proper benefits package to respect Inuit Right and Constitution,
- Community Benefit Plan from Royalties,
- Plans for sharing a viable Royalty dispersing to members of QIA that is representative of the intent of NLCA and greater than 1%,
- Plans for implementing the Inuit Royalty Principles and Formulas from Uqqurmiut, to ensure socio-economic opportunity's for young people who have no jobs and walking about.

What are the main plans by QIA in regards to duties and responsibility of the organizations leaders , are its goals and objectives and orientation training mandatory not just for staff for ease of understanding the Nunavut Agreement on behalf of its members and the land?

Much of the Nunavut Land Claims document is carried by NTI, who would oversee this in regards to implementation for checks and balances? Who's the main body to determine reviews as to where we stand now in terms of the Nunavut Agreement. Both organizations are well aware of the operations, administration and implementation goals in comparison to what the members beneficiaries aren't aware of most times.

Kingurrujin- 'For my next generation'
Inuit Qujagijaunirmata – Piqujarjuat

In the time of Nanurlung, Inuit went two ways; the one who meet new face, new race will take on new ways, this is my ancestors. The one who would not take on new way,

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will live our ways; they would be the ones to maintain our culture and ways. This was when children's game was born in follow the steps.

The bear becoming white has no date to it, and it was way before Nanurluk. Even after creator had gratitude for us, it wasn't until thousand years ago did the Constitution began. Our Land.

If we feel we have no place to go in thinking about the decisions we are faced with today, this is our reminder.

"The Inuit Constitution guides us, it is our right", my grandfather once said to Trudeau. Jeetaloo also often remind us, the land is our life with abundance of wildlife the places we know are home to us when we are out on the land.

This ulimaut was forged when I was a child, again by my grandfather. He kept the kautak given to him by his father in law, Veevee. Veevee often circumnavigate what we now know as Qikiqtaaluk by dogteam to get iron ore stone for his son in law. Before he forged it with my uncles, he gave gratitude for Caribou to always walk the land and Inuit to be inseparable by governance for Nuluujaat. This stone was from 1930 and prior to that before Europeans arrived, my ancestors often made trips to get kautak. Though it wasn't favored for spearheads, and arrowheads it had other uses.

It is for the following reasons , we cannot support the phase 2 as proposed,

- a. the project have activities Inuit and community members have concern as though it is making short cut to gain tonnage
- b. the hunters are the Inuit making observation and monitoring without benefits from the project and the Inuit Organizations.
- c. for protection of wildlife we are responsible for their land, with a jump of traffic and activities, who is qualified to do the monitoring for our wildlife protection?

Inuit Right in Summary

The IIBA Inuit Impact Benefit Agreement, as known by the founders and members of Qikiqtani Inuit Association and Nunavut Tunngavik, should be reviewed in its intent both at operational, governance and administratively in consideration of the Nunavut Land Claim Agreement for and on behalf of the Inuit. Not only from the commencement of the Nunavut Accord, also from the Inuit Qaujimajangit, according to the Nunavut Agreement.

