1975-2025

JBNQA

Looking Back. Moving Forward. ᐅᑎᒧᑦ ᕿᒥᕐᕈᓂᖅ. ᓯᕗᒧᐊᒃᐸᓪᓕᐊᓂᖅ.

JAMES BAY AND NORTHERN QUEBEC AGREEMENT COMMEMORATING 50 YEARS ᔭᐃᒥᓯ ᐸᐃ ᐊᒻᒪᓗ ᑯᐯᒃ ᑕᕐᕋᖓᓂ ᐃᑲᔪᖅᑐᑦ 50 ᐅᑭᐅᑦ

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ᑲᓇᑕᒃᑯᑦᑲᕙᒪᖓᓄᑦ

James Bay and Northern Quebec Agreement:

Looking Back. Moving Forward.

ᔦᒥᓯ ᐯ ᐊᒻᒪᓗ ᑯᐯᒃ ᑕᕐᕋᖓᑕ ᐊᖏᖃᑎᒌᒍᑎᖓ:

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ᓄᓇᖃᕐᖄᓯᒪᔪᓪᓗ ᓄᓇᓕᖏᑦ — ᔦᒥᓯ ᐯ ᑯᐯᓪᓗ ᑕᕐᕋᖓᑕ
ᐊᖏᖃᑎᒌᓐᓂᖓ (JBNQA).
ᐱᒋᐊᕐᑎᑕᐅᓂᖓ JBNQA ᓄᐃᓯᒪᔪᖅ ᐱᖓᓱᐃᑦ ᐊᕐᕌᒍᐃᑦ
ᓯᕗᓪᓕᖓᓂ, ᐱᓇᓱᐊᕐᑕᐅᔪᖅ ᓯᕗᓪᓕᐹᑦᓯᐊᖅ ᓯᓚᕐᔪᐊᒥ ᑰᒻᒧᑦ ᐃᑯᒪᓕᐅᕐᓂᖅ ᑌᑲᓂ ᐱᒋᐊᕐᑕᐅᕙᓪᓕᐊᑎᓪᓗᒍ ᐊᓪᓓᑦ ᓄᓇᖏᓐᓂ ᑯᐯᒻᒥ. ᑕᒪᒃᑯᐊ ᐊᖏᔪᒻᒪᕇᑦ ᐱᓇᓱᐊᕐᑕᐅᒐᓱᐊᕐᓯᒪᔪᑦ ᓱᒃᑯᑎᕆ - ᓚᖓᑎᓪᓗᒋᑦ ᐊᓪᓓᑦ ᐃᓄᐃᓪᓗ ᓄᓇᖏᑦᑕ ᐊᕙᑎᖏᓐᓂᒃ ᓱᒋᐊᕈᑎᖃᓚᕿᑦᓯᒪᔪᑦ ᐃᕐᖃᑐᐃᕕᑎᒎᕐᑎᓯᓯᑦᓱᑎᒃ ᑯᐯᒃᑯᑦ ᑲᕙᒪᖏᓐᓂᒃ.

ᑯᐯᒃᑯᓂ ᐃᕐᖃᑐᐃᕕᒻᒪᕆᖓ ᑐᑭᑖᕐᑐᕕᓂᐅᑎᓪᓗᒋᑦ, ᐱᓇᓱᐊᕐᑕᐅ - ᒐᓱᐊᕐᑐᖅ ᓄᕐᖃᑎᑕᐅᓚᐅᕐᑐᑐᕕᓂᖅ, ᐊᒻᒪᓗ ᑯᐯᒃᑯᑦ ᑲᕙᒪᖓ ᐊᔪᐃᓐᓈᕆᔭᐅᑦᓱᑎᒃ ᑲᑎᒪᖃᑎᐅᑎᑕᕕᓃᑦ ᐃᓄᐃᓪᓗ ᐊᓪᓓᓗ ᐊᖏᖃᑎᒌᖁᓪᓗᒋᑦ. ᐃᕐᖃᑐᐃᕕᒻᒧᑦ ᐱᓇᓱᐊᕐᑕᐅᔪᖅ ᑲᔪᓯᑎᑕᐅᓯᔪ - ᕕᓂᐅᒐᓗᐊᕐᑎᓗᒍ, ᐊᖏᖃᑎᒌᓐᓂᖅ ᑲᔪᓯᔪᕕᓂᖅ.
ᓄᐃᑦᓯᒍᑎᐅᔪᕕᓂᖅ, ᐃᓄᐃᑦ ᑐᓂᔭᐅᔪᕕᓃᑦ $90 ᒥᓕᐊᓂᒃ,

ᒪᑭᕝᕕᓗ ᓴᕐᕿᑎᑕᐅᑦᓱᓂ ᐊᐅᓚᑦᓯᓂᐊᕐᑎᓗᒍ ᑮᓇᐅᔭᓂᒃ ᐱᒍᑦᔨᓗᒋᑦ ᐃᓄᐃᑦ, ᑭᓯᐊᓂ ᑖᓐᓇ ᐊᖏᖃᑎᒌᒍᑎ ᓱᕐᕃᔪᕕᓂᖅ ᓄᓇᕕᒻᒥ ᑮᓇᐅᔦᑦ ᓯᓚᑖᒍᑦ. ᐊᕕᑦᑎᓯᔪᕕᓂᖅ ᐃᓄᓐᓂᒃ, ᐃᓚᒌᓂᒃ ᓄᓇᓕᓐᓂᓗ. ᐃᓚᖏᑦ ᐅᑉᐱᒋᔭᓖᑦ ᐃᓄᐃᑦ ᐊᑎᓕᐅᕐᑐᓴᐅᓐᓂᖏᒋᐊᖏᑦ ᐊᖏᖃᑎᒌᒍᑎᒥᒃ, ᐃᓚᖏᓪᓗ ᐃᓄᐃᑦ ᐃᑉᐱᓂᐊᒋᔭᖃᕐᑎᓗᒋᑦ ᑕᒪᓐᓇ ᑐᑭᑖᕈᑎᕕᓂᒃ ᓱᓕᑦᓯᐊᑑᓂᖓᓂᒃ.
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I

n 1975, ink to paper brought to life the first modern land agreement between a state and Indigenous communities — the James Bay and Northern Quebec Agreement (JBNQA). Its creation paved the way for governments and Indigenous communities to sit down at a table and negotiate.
The inception of the JBNQA came three years prior, when the world’s biggest hydroelectric project at the time was underway in the Cree region of Quebec. These massive developments threatened the environment for both the Crees and the Inuit, prompting them to take the provincial government to court.
In a decision from Quebec’s Superior Court, the project was stopped briefly, and the government of Quebec was forced to sit down at a table with both the Inuit and the Crees

to negotiate. Even though a court of appeal decided to resume construction, the negotiations remained.

As a result, Inuit were awarded $90 million, and Makivvik was established to manage the compensation on behalf of Inuit, but this agreement’s impact on Nunavik went far beyond monetary gains. It divided people, families and communities. Some believed Inuit should not have signed the agreement, while others felt it was the right decision.
Fifty years later, its repercussions are still felt throughout the region.
As a way of marking this milestone, Nunatsiaq News has created a special edition magazine, Looking Back. Moving Forward, which explores key aspects of the JBNQA, as well as the challenges facing Nunavik today and in the future. We’ve also created a JBNQA section on the Nunatsiaq News website, where there are additional articles, photos, maps, and information about the past 50 years. Please visit nunatsiaq.com.

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ᐃᓚᒋᔭᐅᔪᑦ, ᓅᕖᒻᐱᕆ 7, 2025

Did you Know? Fast facts about the James Bay hydroelectric project

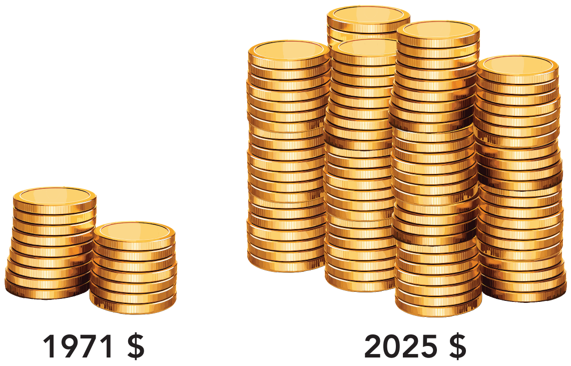
James Bay Project generates enough electricity to power a country the size of Belgium

Total area

The James Bay hydroelectric project covers an area as big as the State of **New York.**

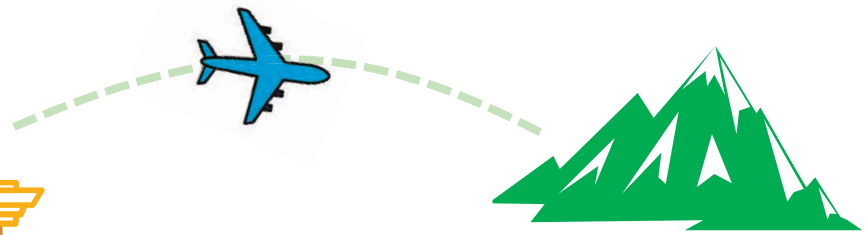
Project cost

The first part of the project, built around 1971, cost approximately **$13.7 billion** (equivalent to roughly **$153.6 billion** in today's dollars).



Highway construction

Construction of the 700-kilometre James Bay Road, leading to the worksite, began in 1971 and included the construction of **13 major bridges.**

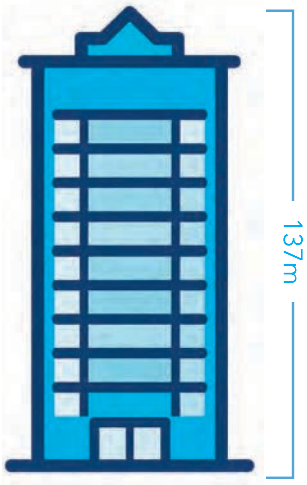


Distance

The La Grande complex **stretches 800 kilometres** from La Grande-1 Dam to the Caniapiscau reservoir. That's the same distance as from **Vancouver to Jasper.**

Speed of light

Electricity travels from the project at Radisson, Que., to Montreal at **300,000 km/second**. That is the speed of light!



Largest

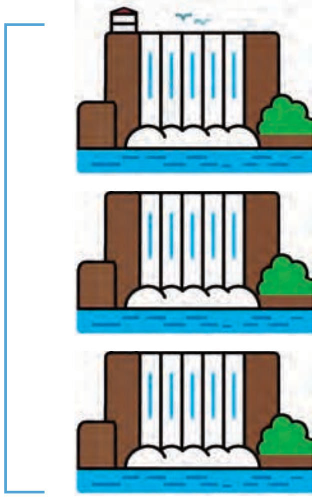
It is the world's largest underground hydroelectric power plant. You have to slowly descend to **137 metres** underground to visit the power plant and see its powerful turbines. That's the equivalent of a 35-storey office tower.

Hydro Power

The James Bay Project produces **83 terawatt hours** of electricity every year — enough to power a country the size of Belgium.

Tiered spillway

The tiered spillway is **three times the height** of Niagara Falls.



Transmission lines

4,800 kilometres transmission lines are installed to bring power to Quebec. That is roughly the distance from Vancouver to Montreal.

Next Service Stop
381 km

Travel the highway

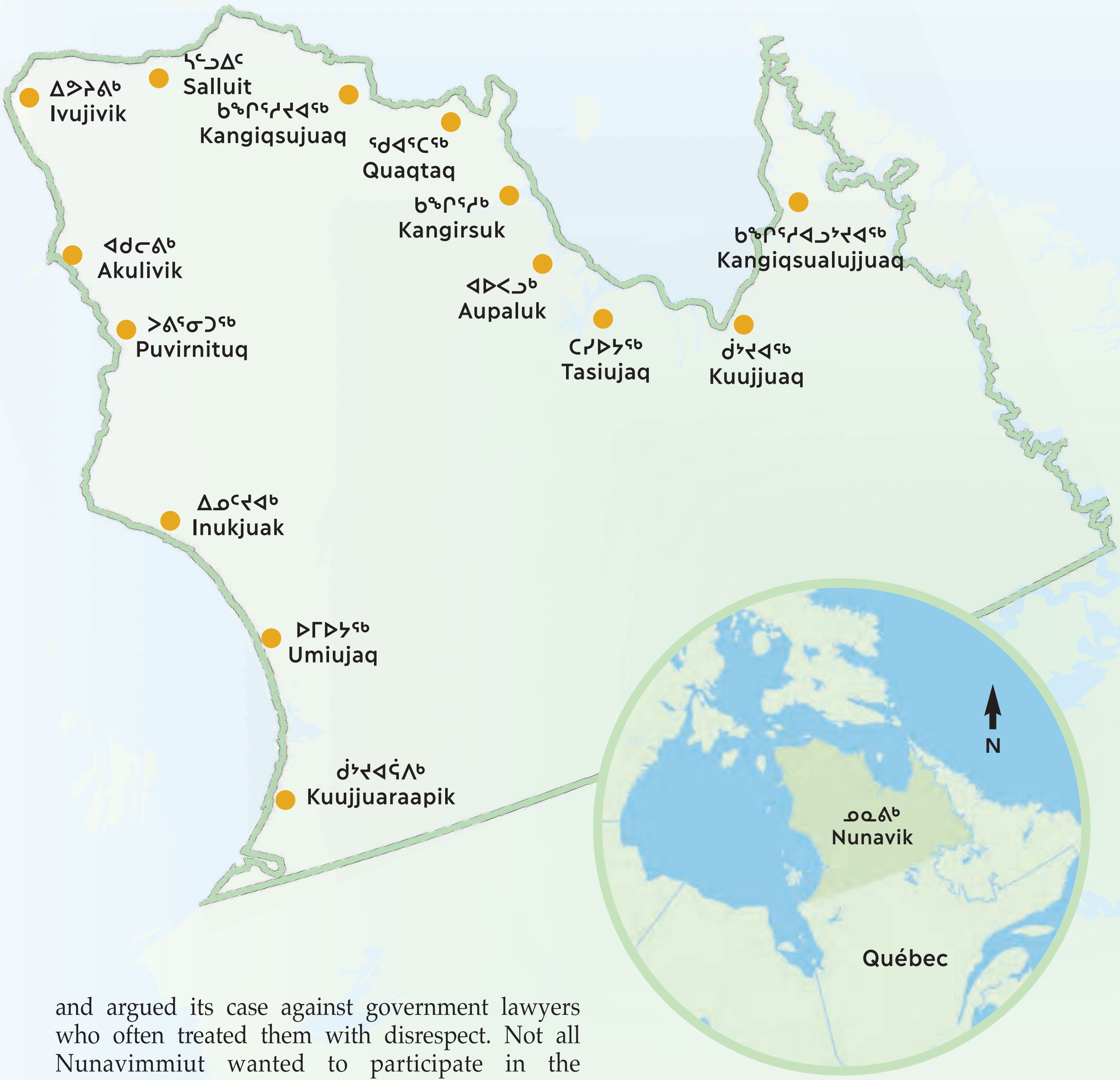
The Billy Diamond Highway (formerly the James Bay Road) has the longest stretch of road in Canada without any services for **381 kilometres.**

BY CONNOR MUIR AND CEDRIC GALLANT

A brief history of the James Bay and Northern Quebec Agreement

Quebec plan to harness hydroelectricity sets the stage for dramatic changes in province's North

ELIZABETH PEIRCE



The rivers of Nunavik have been travelled and fished by Nunavimmiut for thousands of years, with generations of Inuit having cared for the lands and waters of their home. That way of life changed dramatically in the 1970s as a result of the James Bay Project.

In 1971, Quebec premier Robert Bourassa announced that the province's power utility, Hydro-Québec, would build a massive hydroelectric facility using the strength of the rivers that empty into James Bay. Water from the Eastmain, Opinaca and Caniapiscau rivers would be redirected to dammed reservoirs on La Grande Rivière, almost doubling the flow of that river. Giant spillway steps three times the height of Niagara Falls were blasted from the bedrock, changing the landscape. By the time it was completed in the 1980s, the James Bay Hydro-electric Facility was supplying electricity to a significant portion of Quebec, particularly in towns and cities in the south.

The Cree nations and Nunavimmiut were not consulted about the project and disagreed with the province's actions regarding the water and land. The damming of the rivers flooded an area of 11,500 square kilometres — about twice the size of Prince Edward Island. Over 2,300 people living in the village of Fort George had to be relocated upstream to the new community of Chisasibi. Rotting trees and vegetation in the reservoirs released mercury into the water that poisoned the fish and caused the deaths of thousands of caribou. Traditional Cree hunting and fishing grounds were lost.

In 1972, Nunavimmiut formed a group called the Northern Quebec Inuit Association, comprised of young emerging politicians in the region. At the beginning, they had one goal in mind: to stop the dam.

The province was not willing to listen to their concerns, so in 1973, Nunavimmiut took the Bourassa government to court. After hearing from 167 witnesses about how their lives were affected by the James Bay Project, Justice Albert Malouf ordered Hydro-Québec to stop construction of the dams. His decision was overturned six days later by a Quebec court of appeal, but Malouf's decision recognized the land claims of the Cree and Inuit and forced the Quebec government to negotiate with them over compensation as the construction of the dam continued.

> *It looked really good, just thinking that we would be managing our own lives. But we were divided. Some understood, but others didn't.*
>
> Sarollie Weetaluktuk

For the next two years, NQIA shifted its focus and argued its case against government lawyers who often treated them with disrespect. Not all Nunavimmiut wanted to participate in the negotiations, which created bad feelings in affected communities. Political dissidence grew within the region, which led to a group called Inuit Tungavingat Nunamini. One of the chief Inuit negotiators, Charlie Watt, said that this time felt like a war.

ITN's purpose was to oppose a specific clause that was signed in the James Bay and Northern Quebec Agreement that extinguishes the Native claims and rights Inuit have to the land of Nunavik. They believed the repercussions of signing such a clause would destroy Inuit possibilities for self-governance.

The government wanted Inuit residents to surrender their land claims in Nunavik in exchange for $90 million over 20 years, to be used for housing, local governance, and social programs. NQIA also insisted that services be created in Nunavik, such as a school board, a regional government, and health care. After months of difficult negotiations, the James Bay and Northern Quebec Agreement was finally signed on Nov. 11, 1975.

Sarollie Weetaluktuk, one of the Inuit who signed the agreement, said, "We agreed to their [surrender] clause on the land. In return, with the creation of the Kativik Regional Government, we obtained the right to run our own health and social services, police, to run our own show. It looked really good, just thinking that we would be managing our own lives. But we were divided. Some understood, but others didn't."

Makivvik Corp. was established in 1978 to manage the money received in the government settlement on behalf of all Nunavimmiut. As the Inuit rights-holding organization in Nunavik, it continues to work to protect the rights and natural environment of communities in Nunavik.

The James Bay and Northern Quebec Agreement was the first modern Indigenous land treaty agreement in Canada, and became the standard for agreements around the world. Its repercussions, both positive and negative, can still be felt in the everyday lives of Inuit, 50 years later.

— With files from Cedric Gallant

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ᓇᕕᐅᑉ ᑰᖏᑦ ᐊᐅᓚᕕᐅᓯᒪᔪᑐᖃᐅᕗᑦ
ᐃᖃᓗᓐᓂᐊᕕᐅᕙᑦᓱᑎᒃᓗ ᓄᓇᕕᒻᒥᐅᓄᑦ ᐊᕐᕌᒍᐃᑦ
ᑕᐅᓴᓐᑏᑦ ᐅᖓᑖᓂᑦᑐᑦ ᓈᑦᓱᒋᑦ, ᐃᓄᑐᐃᓐᓀᑦ
ᑭᖑᕙᕇᑦ ᑲᒪᑦᓯᐊᓯᒪᔪᑐᙯᑦ ᓄᓇᓂᓪᓗ ᐃᒪᕐᓂᓗ ᐊᓂᕐᕋᒥᓃᑦᑐᓂᒃ. ᑌᒣᑦᑐᖅ ᐃᓅᓯᖓᑦ ᓱᑲᑦᑐᒥᒃ

ᐊᓯᑦᔨᑎᑕᐅᓯᒪᔪᖅ ᐊᕐᕌᒍᐃᑦ 1970-ᓃᑎᓪᓗᒋᑦ, ᑌᒣᑎᑕᐅᑦᓱᑎᒃ ᔦᒥᓯ ᐯᑉ ᐱᓇᓱᑦᑕᐅᓂᖓᓄᑦ
1971-ᖑᑎᓪᓗᒍ ᑯᐯᒃ ᓄᓇᓕᕐᓚᖓᑕ ᐊᖓᔪᕐᖄᖓ ᕈᐱᐋ ᐳᕋᓵ ᐅᖃᒻᒪᕆᒍᑎᖃᓚᐅᕐᓯᒪᕗᖅ ᓄᓇᓕᕐᓚᐅᑉ ᐃᑯᒪᓕᐅᕈᑎᖃᕐᓂᒥᒃ ᐱᓇᓱᕝᕕᖓᓂ, ᙯᑦᕈ-ᑯᐯᒃ, ᐊᖏᔪᒥᒃ ᐃᒪᕐᒥᒃ ᐃᑯᒪᓕᐅᕈᑎᓕᐅᕐᕕᓴᒥᒃ ᓄᓇᕕᒻᒥ ᓴᓇᒍᒫᕐᓂᐊᓕᕐᑎᓗᒍ ᐊᑐᕈᑎᒋᓂᐊᕐᑕᒥᓂᒃ ᑰᓐᓂᒃ ᑰᑦᑐᓂᒃ ᔦᒥᓯ ᐯᒧᑦ. ᐃᒣᑦ ᑰᑦᑐᑦ ᐄᔅᒣᓐᒥᑦ, ᐆᐱᓐᓇᑕᒥᑦ ᑲᓂᐊᐱᔅᑲᐅᒥᓪᓗ ᓴᖑᑎᑎᕐᑕᐅᓛᓕᕐᑎᓗᒋᑦ ᓴᐳᑎᓕᐅᕐᑕ -

ᐅᒪᑦᓱᓂ ᑕᓯᕉᕐᑕᐅᒪᔪᒧᑦ ᓚ ᑲᕌᓐ ᑰᖓᓂ, ᑖᑦᓱᒪ ᑰᑉ ᑰᓐᓂᖓ ᒪᕐᕈᕕᓪᓗᐊᑐᒌᔭᒥᒃ ᓲᖕᖑᓯᒋᐊᕐᑕᐅᑎᓪᓗᒍ. ᐊᖏᔪᕐᔪᐊᕌᓗᐃᑦ ᑰᕝᕕᓭᑦ ᐱᖓᓱᕕᓪᓗᐊᑐᒥᒃ ᖁᑦᓯᓂᓖᑦ ᓀᐋᑲᕋ ᑰᒐᓗᐊᑕ ᓴᓂᐊᓂ ᙯᕐᑐᖏᑦ ᖃᕋᕐᑎᑕᐅᓯᒪᕗᑦ, ᐊᓯᑦᔩᓯᐊᕐᓱᑎᒃ ᓄᓇᑕᒥᓂ. ᑖᒃᑯᐊ ᓴᓇᔭᐅᔪᑦ ᐱᔭᕇᑕᐅᑎᓪᓗᒋᑦ 1980 ᐊᕐᕌᒍᖏᓐᓃᓕᕐᓱᑎᒃ, ᔦᒥᓯ ᐯᒥ ᐃᑯᒪᓕᐅᕈᑎᐊᓗᐃᑦ ᐃᒡᓗᔪᐊᖁᑎᖓᑦ ᐃᑯᒪᓕᐅᕈᑎᖃᕐᑎ - ᓯᓕᓚᐅᔪᕗᖅ ᑯᐯᒃ ᓄᓇᖓᓂᒃ ᐊᖏᔪᒻᒪᕆᒻᒥ, ᐱᓗᐊᕐᑐᒥ ᓄᓇᓕᓐᓂᒃ ᐃᒡᓗᒐᓴᓂᓪᓗ ᓯᕿᓂᕐᒦᑐᓂᒃ.
ᐊᓪᓓᑦ ᑯᔩᑦ ᐃᓅᖃᑎᒌᑦᑐᖁᑎᖏᓪᓗ ᓄᓇᕕᒻᒥᐅᓗ ᖃᐅᔨᒋᐊᕐᕕᐅᓚᐅᕐᓯᒪᖕᖏᑐᑦ ᑕᒪᒃᑯᐊ ᓴᓇᓂᐅᓚᖓᓕᕐᑐᑦ ᐱᑦᔪᑎᐅᑎᓪᓗᒋᑦ ᐊᖏᖃᑎᖃᓚᐅᕐᓯᒪᖕᖏᓚᓪᓗ ᓄᓇᓕᕐᓚᐅᑉ ᐱᓂᐊᕐᓂᕆᓯᔭᖏᓐᓂᒃ ᐃᓕᖓᑦᓱᑎᒃ ᐃᒪᕐᓄᓗ ᓄᓇᓄᓪᓗ. ᑰᓐᓂᒃ ᓯᒥᑦᑐᐃᓃᑦ ᐅᓗᑦᔭᐅᑎᑦᓯᓯᒪᒻᒪᑕ ᓄᓇᒥᒃ ᐊᖏᓂᓕᒻᒥᒃ 11,500-ᓂᒃ ᓯᒃᑭᑕᐅᓕᖓᑦᓱᑎᒃ ᑭᓚᒦᑕᓂᒃ — ᐊᖏᓂᖓ ᒪᕐᕈᕕᓪᓗᐊᑲᓴᑦᑐᒥ ᐊᖏᓂᖃᑎᖓ ᕿᑭᕐᑕᐅᑉ ᐳᕆᓐᓴ ᐃᐊᑦᒍᑦ ᐁᓚᒥᒃ ᑌᔭᐅᒍᑎᓕᒻᒥᒃ. ᐅᓄᕐᓂᓭᑦ 2,300-ᓂᑦ ᐃᓄᐃᑦ ᓄᓇᓯᒪᔪᑦ ᒣᓚᓯᒃᑯᓂ ᓄᑦᑎᑕᐅᒋᐊᖃᓚᐅᕐᓯᒪᔪᑦ ᓄᓇᓕᑦᑕᖃᒻᒥᐅᓯᔪᒧᑦ ᓯᔅᓵᓯᐱᔅᒧᑦ. ᓇᐹᕐᑐᐃᑦ ᐃᒪᕐᒧᑦ ᐅᖁᕐᑕᕈᕐᑎᑕᐅᔪᑦ ᓄᓇᐅᓪᓗ ᐱᕈᕐᑐᖏᑦ ᓄᐃᑦᓯᓂᖃᕐᓯᒪᔪᑦ ᐃᒪᕈᔪᑦᓱᓂ ᒨᑯᔨᐅᓂᕋᕐᑕᐅᔪᒥᒃ ᑖᓐᓇᓗ ᐃᖃᓗᓐᓂᒃ ᑐᖁᕃᓕᓚᐅᔪᕗᖅ ᐅᓄᕐᑐᒪᕆᐊᓗᓐᓂᓗ ᑕᐅᓴᓐᑎᓃᑦᑐᓂᒃ ᑐᑦᑐᓂᒃ ᑐᖁᕋᒃᑫᓱᓂ. ᐊᓪᓓᑦ ᑯᔩᑦ ᐱᐅᓯᑐᖃᕐᒥᒍᑦ ᒪᙯᕝᕕᒋᓲᖏᓪᓗ ᐃᖃᓗᓐᓂᐊᕕᒋᓲᖏᓪᓗ ᐊᓯᕈᕐᑕᐅᓯᒪᔪᑦ. 1972-ᖑᓕᕐᑎᓗᒍ ᓄᓇᕕᒻᒥᐅᑦ ᓴᕐᕿᑎᑦᓯᓕᓚᐅᕐᓯᒪᕗᑦ ᑲᑐᑦᔨᖃᑎᒌᕝᕕᒋᓂᐊᓕᕐᑕᒥᓐᓂᒃ ᐊᑦᓯᕋᐅᑎᑖᕐᓱᒍ ᐃᓄᐃᑦ ᑲᑐᑦᔨᖃᑎᒌᓐᓂᖓᑦ ᑯᐸᐃᒃ ᑕᕐᕋᖓᓂ, ᑖᒃᑯᐊ ᑖᑦᓱᒥᖓ
ᐱᒋᐊᕐᑎᓯᔪᑦ ᐅᕕᒃᑲᐅᓱᑎᒃ ᐱᓂᐊᕐᓂᓕᕆᓂᕐᒥᒃ

ᓄᓇᖁᑎᒥᓐᓂ ᑲᒪᒋᔭᖃᕆᐊᕐᓯᒪᓯᒪᔪᑦ. ᓯᕗᓪᓕᐹᒥ,
ᐊᑕᐅᓯᕐᒥᒃ ᑐᕌᒐᖃᓚᐅᕐᓯᒪᔪᑦᒃ: ᑰᓐᓂᒃ ᓯᒥᑦᑐᐃᔪᓂᒃ ᓄᕐᖃᑎᑦᓯᓂᕐᒥᒃ.

ᓄᓇᓕᕐᓚᒃ ᐃᓱᒫᓗᒍᑕᐅᔪᓂᒃ ᓈᓚᒍᒪᓯᒪᖕᖏᑐᖅ,
ᑌᒣᒻᒪᑦ 1973-ᖑᓕᕐᑎᓗᒍ, ᓄᓇᕕᒻᒥᐅᑦ ᐳᕋᓴᐅᑉ

ᑲᕙᒪᖓᓂᒃ ᐃᕐᖃᑐᐃᕕᒻᒨᕆᓕᓚᐅᕐᓯᒪᔪᑦ. 167-ᖑᑦᓱᑎᒃ ᑕᑯᓐᓇᓯᒪᔪᑦ ᐅᖄᔭᖏᑦ ᐅᖃᐅᓯᖃᕐᓱᑎᒃ ᖃᓄᑎᒋᒃ ᐃᓅᓯᖏᑦ ᓱᕐᕋᑕᐅᓂᖃᓚᐅᕐᒪᖔᑕ ᔦᒥᓯ ᐯᒥ ᓴᓇᔭᐅᔪᓄᑦ. ᐃᕐᖃᑐᐃᔨ ᐋᓪᐱᐋᕐ ᒪᓘᕝ ᐅᖃᐅᑦᔨᓕᓚᐅᕐᓯᒪᔪᖅ ᙯᑦᕈ-ᑯᐯᒃᑯᓂᒃ ᑰᓐᓂᒃ ᓯᒥᑦᑐᐃᓂᕐᒥᓂᒃ ᓄᕐᖃᖁᑦᓱᒍ. ᑖᑦᓱᒪ ᐃᕐᖃᑐᐃᔨᐅᑉ ᑐᑭᑖᖏᑦ ᐅᒃᓗᐃᑦ ᐱᖓᓲᔪᕐᑐᑦ ᐊᓂᒍᕐᑎᓗᒋᑦ ᐊᑐᕈᓐᓀᑎᑕᐅᓕᓚᐅᕐᓯᒪᒻᒥᔪᑦ ᑯᐯᒃ

ᐃᕐᖃᑐᐃᔨᐅᑉ ᑐᑭᑖᖏᓐᓂᒃ ᐊᑐᕈᓐᓀᑎᑦᓯᔨᖏᓐᓄᑦ, ᑭᓯᐊᓂ ᒪᓘᕝ ᑐᑭᑖᕕᓂᖏᑦ ᓇᓗᓀᕆᓯᒪᔪᑦ ᓄᓇᓂᒃ ᐃᓐᓄᐃᓯᒪᓇᓱᒍᑎᖏᓐᓂᒃ ᐊᓪᓓᑦ ᑯᔩ ᐃᓄᑐᐃᓐᓀᓗ ᑯᐯᒃᓗ ᑲᕙᒪᖓᓂᒃ ᐊᑑᑎᓚᖀᑦᓱᑎᒃ ᐊᖏᖃᑎᒌᒍ -
ᑎᖃᕋᓱᓐᓂᓂᒃ ᐱᒐᓱᒍᑎᒋᓯᑦᓱᒋᑦ ᐊᑭᓕᕐᑕᐅᒍᑎᑖᖑ -
ᒍᓐᓇᑐᓂᒃ ᓱᓕ ᑰᓐᓂᒃ ᓯᒥᑦᑐᐃᓂᖅ ᑲᔪᓯᓂᖃᕐᒪᑦ.
ᐊᕐᕋᒎᓐᓂ ᒪᕐᕉᓂ, ᐃᓄᐃᑦ ᑲᑐᑦᔨᖃᑎᒌᓐᓂᖓᑦ ᑯᐸᐃᒃ

ᑕᕐᕋᖓᓂ ᑐᕌᕐᑕᒥᓂᒃ ᓴᖑᑎᑦᓯᓕᓚᐅᕐᓯᒪᕗᖅ
ᐁᕙᓐᓂᖔᓯᑦᓱᓂ ᑲᕙᒪᒃᑯᑦ ᐱᖁᔭᓕᕆᔨᖏᓐᓂᒃ
ᓲᓱᑦᓴᓯᐊᖕᖏᒪᕆᑉᐸᑐᓂᒃ. ᓄᓇᕕᒻᒥᐅᓕᒫᑦ ᐊᖏᖃᑎᒌᒐ - ᓱᒍᑎᖃᓕᕐᑐᓄᑦ ᐃᓚᐅᒍᒪᓯᒪᖕᖏᑐᑦ, ᑕᒪᓐᓇ ᐃᓱᐃᑦᑐᒪᕆᒻᒦᓇᕐᓯᒪᔪᖅ ᑌᒃᑯᓇᓂ ᓄᓇᓕᓐᓂ
ᓱᕐᕋᑕᐅᒪᔪᓂ. ᐱᓂᐊᕐᓂᓕᕆᓂᑎᒍᑦ ᐊᖏᖃᑎᒌᖕᖏᓂᖅ
ᓄᓇᖁᑕᐅᔪᒥ ᓴᕐᕿᓂᖃᓚᐅᕐᓯᒪᒻᒪᑦ, ᓴᕐᕿᒍᑎᐅᓚᕿᑦᓱᓂ ᐱᓂᐊᕐᓂᓕᕆᔨᓄᑦ ᐊᑦᓯᕋᐅᑎᓕᓐᓄᑦ ᐃᓄᐃᑦ ᑐᖕᖓᕕᖓᑦ ᓄᓇᒥᓐᓂ. ᐊᖏᖃᑎᒌᒑᓱᓐᓂᓂᒃ ᐱᓇᓱᖃᑕᐅᒻᒪᕆᑦᓯᒪᔪᑦ ᐃᓚᖓᑦ ᓵᓕ ᒍᐊᑦ, ᐅᖃᕐᓯᒪᔪᖅ ᑌᑦᓱᒪᓂ ᐅᓇᑕᐅᑎᔪᑎᑐᑦ ᐱᐅᓯᖃᓕᓚᐅᕐᓯᒪᒋᐊᒥᒃ.
ᐃᓄᐃᑦ ᑐᖕᖓᕕᖓᑦ ᓄᓇᒥᓐᓂ ᓴᕐᕿᔮᕈᑎᖃᓚᐅᔪᖅ

ᐊᑭᕋᕐᑐᓂᕐᒥᒃ ᐃᓕᖓᓂᓕᓐᓂᒃ ᐊᒃᓚᑕᐅᒪᔪᑦ ᐃᓚᖏᓐᓄᑦ
ᐊᑎᓕᕐᑐᑦ ᔦᒥᓯ ᐯᑉ ᑯᐯᒃᓗ ᑕᕐᕋᖓᑕ ᐊᖏᖃᑎᒌ -
ᒍᑎᖏᓐᓂ, ᐊᒃᓚᑕᐅᒪᔪᑦ ᓴᒃᑯᓯᓂᐅᓯᒪᒻᒪᑕ ᓄᓇᓕᑐᙯᑦ ᐃᓐᓄᐃᓯᒪᒍᑎᖏᓐᓂᓗ ᐱᔪᓐᓇᐅᑎᖏᓐᓂᓗ ᐃᓄᑐᐃᓐᓀᑦ ᐃᓕᖓᑦᓱᑎᒃ ᓄᓇᕕᐅᑉ ᓄᓇᖓᓄᑦ. ᐅᑉᐱᕆᔭᖃᕐᓯᒪᒐᒥᒃ ᖃᓄᐃᓕᙰᓂᐅᕚᓪᓗᒐᔭᕐᑐᑦ ᑌᒣᓕᔪᓂᒃ ᐅᖃᐅᓯᕐᑕᓕᓐᓂ ᐊᑎᓕᐅᖃᑎᒌᒍᑎᖃᕐᓂᑯᑦ ᓱᒃᑯᐃᒐᔭᕆᐊᖏᑦ ᐃᓄᑐᐃᓐᓀᑦ ᐱᒍᓐᓇᕈᑎᑦᓴᖏᓐᓂᒃ ᓇᒻᒥᓂ-ᑲᕙᒪᑖᕐᓂᓴᒥᒍᑦ.
ᑲᕙᒪᒃᑯᑦ ᐱᔪᒪᓯᒪᒻᒪᑕ ᐃᓄᑐᐃᓐᓇᓂᒃ ᓄᓇᓯᒪᔪᓂᒃ ᓴᒃᑯᓯᓂᖃᖁᔨᑦᓱᑎᒃ ᓄᓇᓂᒃ ᐃᓐᓄᐃᓯᒪᓇᓱᒍᑎᒥᓐᓂᒃ

ᓄᓇᕕᓐᓂ ᑮᓇᐅᔭᓂᒃ $90-ᒥᓕᐋᓐᓂᒃ ᐊᑭᓕᕐᑕᐅ -
ᒍᑎᖃᕐᓗᑎᒃ ᐱᕕᒋᕙᓐᓂᐊᓕᕐᑕᒥᓂᒃ ᐊᕐᕌᒍᑦ 20
ᐊᓂᒍᕐᐸᓕᐊᓂᖏᓐᓂ, ᐊᑐᕐᑕᐅᔪᑦᓴᐅᓱᑎᒃ ᐃᒡᓗᖃᕐᑎ -
ᓯᓂᕐᓄᑦ, ᓄᓇᓕᒻᒥᓂ ᐊᐅᓚᑦᓯᓂᕐᓄᑦ ᐃᓅᖃᑎᒌᑦᑐᓗ
ᐃᓅᑦᔪᓯᒥᒍᑦ ᐱᑦᔪᔭᐅᓂᑦᓴᖏᓐᓄᑦ. ᐃᓄᐃᑦ ᑲᑐᑦᔨᖃᑎ -
ᒌᓐᓂᖓᑦ ᑯᐸᐃᒃ ᑕᕐᕋᖓᓂ ᐊᑕᕐᖑᓯᕈᑎᖃᕐᓯᒪᒻᒥᔪᖅ
ᐱᑦᔪᔨᒍᑏᑦ ᓄᓇᕕᒻᒥ ᓴᕐᕿᑎᑕᐅᓂᖃᖁᑦᓱᒋᑦ,
ᐃᓚᐅᑎᓪᓗᒋᑦ ᐃᓕᓐᓂᐊᓂᓕᕆᓃᑦ, ᓄᓇᓕᓕᒫᑦ ᑲᕙᒪᖓ, ᐃᓗᓯᓕᕆᓂᕐᓗ. ᑕᕐᕿᓂ ᐊᒥᓱᓂ ᑕᐸᓇᖕᖏᑐᒥᒃ

ᐊᖏᖃᑎᒌᒐᓱᓐᓂᓂᒃ ᐱᓇᓱᒍᑕᐅᓚᐅᕐᓱᑎᒃ, ᔦᒥᓯ ᐯᑉ ᐊᒻᒪᓗ ᑯᐸᐃᒃ ᑕᕐᕋᖓᑕ ᑲᑐᑦᔨᖃᑎᒌᓐᓂᖓ
ᐊᑎᓕᐅᖃᑎᒌᖃᑎᖃᕐᓂᖃᑦᓴᕋᑕᓕᓚᐅᕐᓯᒪᕗᑦ ᓅᕕᒻᐱᕆ
11, 1975-ᖑᓕᕐᑎᓗᒍ.
ᓵᔪᐃᓕ ᐅᐃᑖᓗᒃᑐᖅ, ᐃᓄᑐᐃᓐᓇᓄᑦ
ᐊᑎᓕᐅᖃᑎᒌᖃᑕᐅᔪᓄᑦ ᐃᓚᐅᓯᒪᔪᖅ, ᐅᖃᕐᓯᒪᔪᖅ ᐃᒫᒃ, “ᐊᖏᓚᐅᕐᓯᒪᔪᒍᑦ [ᓴᒃᑯᓯᖁᔨᑦᓱᑎᒃ] ᐊᒃᓚᓯᒪᔭᖏᓐᓂᒃ. ᑌᒣᓕᒐᑦᑕ, ᓴᕐᕿᑎᑕᐅᓂᖃᕐᑎᓗᒍ ᑲᑎᕕᒃ ᓄᓇᓕᓕᒫᑦ ᑲᕙᒪᖓ, ᐱᔪᓐᓇᐅᑎᑖᕐᓯᒪᒐᑦᑕ ᓇᒻᒥᓂᖅ ᐊᐅᓚᑦᓯᓂᖃ -
ᕈᓐᓇᓂᐊᓕᕐᓱᑕ ᐃᓗᓯᓕᕆᓂᕐᓂᓗ ᐃᓄᓕᕆᓂᕐᓂᓗ,
ᐳᓖᓯᖃᓕᕐᓗᑕᓗ, ᓇᒻᒥᓂᖅ ᐃᖏᕐᕋᑎᑦᓯᓂᐊᓕᕐᓱᑕ.
ᐱᐅᔪᐊᓘᔭᕐᓯᒪᔪᖅ, ᐃᓱᒪᑐᐃᓐᓇᓱᑕ ᓇᒻᒥᓂᖅ ᐃᓅᓯᑦᑎᓂᒃ ᑲᒪᒋᔭᖃᓛᓕᕐᓂᑎᓐᓂᒃ. ᑭᓯᐊᓂ ᐊᕕᐅᑎᓯᒪᓯᒪᔪᒍᑦ. ᐃᓚᖏᑦ ᑐᑭᓯᒪᑎᓪᓗᒋᑦ, ᑭᓯᐊᓂᓗ ᐊᓯᖏᑦ ᑐᑭᓯᒪᖕᖏᑐᑦ.”
ᒪᑭᕝᕕᒃ ᐱᓇᓱᒐᖃᕐᕕᒃ ᐃᓂᓪᓚᑕᐅᓂᖃᓕᓚᐅᕐᓯᒪᔪᖅ
1978-ᒥ ᑲᒪᒋᔭᖃᕐᓂᐊᓕᕐᓱᓂ ᑮᓇᐅᔭᓂᒃ
ᐊᑭᓕᕐᑕᐅᒍᑎᐅᓯᒪᔪᓂᒃ ᑲᕙᒪᒃᑯᓄᑦ ᐃᓕᖓᓚᖓᑎᓪᓗᒋᑦ ᓄᓇᕕᒻᒥᐅᓕᒫᓄᑦ. ᐃᓄᑐᐃᓐᓇᑎᒍᑦ ᐱᓇᓱᒐᖃᕐᕕᖁ -
ᑎᖃᓕᕐᓱᑕ ᑎᒍᒥᐊᕐᑐᒥᒃ-ᐱᔪᓐᓇᐅᑎᓂᒃ ᓄᓇᕕᒻᒥ,
ᑲᔪᓯᕙᑦᑐᖅ ᐱᓇᓱᑦᑕᐅᔪᖅ ᓴᐳᑦᔨᓯᒪᓇᓱᒍᑎᐅᑦᓱᑎᒃ
ᐱᔪᓐᓇᐅᑎᓂᒃᓗ ᓱᕐᕃᑐᒥᓪᓗ ᓄᓇᓕᐅᔪᑦ ᓄᓇᕕᒻᒥ ᐊᕙᑎᖏᓐᓂᒃᔦᒥᓯ ᐯ ᑯᐯᒃᓗ ᑕᕐᕋᖓᑕ ᐊᖏᖃᑭᒌᒍᑎᖏᑦ ᓯᕗᓪᓕᐹᖑᓯᒪᕗᑦ ᐅᓪᓗᒥᐅᓕᕐᑐᖅ ᓄᓇᓕᑐᙯᑦ ᓄᓇᒥᓐᓄᑦ ᐊᖏᖃᑎᒌᒍᑎᒋᔭᖏᓐᓂ ᑲᓇᑕᒥ, ᑐᖕᖓᕕᖕᖑᓯᒪᕗᓪᓗ ᐊᖏᖃᑎᒌᒍᑎᐅᕙᓕᕐᑐᓄᑦ ᓯᓚᕐᔪᐊᒥᐅᓂ. ᓱᕐᕃᓂᖏᑦ,
ᑕᒪᕐᒥᒃ ᐱᐅᔪᒧᓪᓗ ᓈᒻᒪᖏᓐᓂᓴᒧᓪᓗ, ᐅᓪᓗᒥ
ᐃᑉᐱᒋᔭᐅᖏᓐᓇᑐᑦ ᐃᓄᑐᐃᓐᓀᑦ ᐃᓅᓯᖏᓐᓂ ᐊᕐᕌᒍᑦ 50
ᐊᓂᒍᓕᕐᑎᓗᒋᑦ.
— ᐊᒃᓚᑕᐅᔪᑦ ᐃᓚᖏᑦ ᓯᐊᑦᕆᒃ ᑲᓛᓐ
ᐊᒃᓚᖁᑎᖏᓐᓂᑦ ᐱᔭᐅᓯᒪᔪᑦ

ᓅᕖᒻᐱᕆ 11, 2025 50 ᐊᕐᕌᒍᐃᑦ JBNQA−ᑯᑦ | ᒪᒃᐱᒐᖅ 5

ᓀᑦᑐᒥᒃ ᐅᓂᒃᑳᑕᐅᒍᑎᖏᑦ ᔦᒥᓯ ᐯ ᑯᐯᒃ ᑕᕐᕋᖓᑕᓗ ᐊᖏᖃᑎᒌᒍᑎᖏᑕ

ᑯᐯᒃ ᐸᕐᓇᐳᖅ ᐊᐅᓚᑦᓯᓂᖃᕈᒪᑦᓱᓂ ᐃᒪᕐᒥᒃ

ᐆᒻᒪᖁᑎᑦᓴᓕᐅᕐᓂᒥᒃ ᐊᖏᔪᒥᒃ ᐊᓯᑦᔩᓂᖃᓚᖓᔪᒥᒃ
ᓄᓇᓕᕐᓚᐅᑉ ᑕᕐᕋᖓᓂᒃ

ᑌᒣᓕᒐᑦᑕ, ᓴᕐᕿᑎᑕᐅᓂᖃᕐᑎᓗᒍ

ᑲᑎᕕᒃ ᓄᓇᓕᓕᒫᑦ ᑲᕙᒪᖓ,

ᐱᔪᓐᓇᐅᑎᑖᕐᓯᒪᒐᑦᑕ ᓇᒻᒥᓂᖅ

ᐊᐅᓚᑦᓯᓂᖃᕈᓐᓇᓂᐊᓕᕐᓱᑕ

ᐃᓗᓯᓕᕆᓂᕐᓂᓗ ᐃᓄᓕᕆᓂᕐᓂᓗ,

ᐳᓖᓯᖃᓕᕐᓗᑕᓗ, ᓇᒻᒥᓂᖅ

ᐃᖏᕐᕋᑎᑦᓯᓂᐊᓕᕐᓱᑕ.

ᐱᐅᔪᐊᓘᔭᕐᓯᒪᔪᖅ, ᐃᓱᒪᑐᐃᓐᓇᓱᑕ

ᓇᒻᒥᓂᖅ ᐃᓅᓯᑦᑎᓂᒃ

ᑲᒪᒋᔭᖃᓛᓕᕐᓂᑎᓐᓂᒃ. ᑭᓯᐊᓂ

ᐊᕕᐅᑎᓯᒪᓯᒪᔪᒍᑦ. ᐃᓚᖏᑦ

ᑐᑭᓯᒪᑎᓪᓗᒋᑦ, ᑭᓯᐊᓂᓗ ᐊᓯᖏᑦ

ᑐᑭᓯᒪᖕᖏᑐᑦ.

ᓵᔪᐃᓕ ᐅᐃᑖᓗᒃᑐᖅ

Nunavik: A before-and-after snapshot following the JBNQA

Agreement leads to big changes in health, education and other areas of daily life

CEDRIC GALLANT

Fifty years ago, Nunavik was a very different region. This provides a summary comparison of the infrastructure and government systems in place before and after the James Bay and Northern Quebec Agreement, focusing on health, education, governance, justice and land.

Before JBNQA (prior to 1975)	After JBNQA (between 1975 and 2025)
HEALTH	

• Indian Health Services
• First two nursing stations built in Kuujjuaq (1949) and Inukjuak (1947)
• In the 1960s, one nurse would leave Kuujjuaq and travel to Ungava communities once a year, in the summer.
• Federal dispensaries were built in Salluit, Kuujjuaraapik, Inukjuak and Puvirnituq.
• Creation of the Direction générale du Nouveau-Québec (DGNQ) in 1963 led to the creation of a healthcare network on the Ungava Bay.
• Construction of the Kuujjuaq hospital (1967) included:
  • 11 beds
  • Arrival of the first full-time doctor
	• Creation of the Kativik Health and Social Services Council.
	• Division of two sectors, the Ungava Bay and the Hudson Bay sectors
	• Every town received at least a clinic.
	• Facilities upgraded in Kuujjuaq and Puvirnituq enabled them to become hospitals.

EDUCATION	
• No schools before 1949, both federal and provincial • Just before the JBNQA, all communities had both a provincial and a federal school. • In 1968: 10 schools, 34 teachers, over 600 students. • Reception homes were built in the 1960s to accommodate families who were travelling during the year. • In the 1960s, DGNQ takes complete control of education in Nunavik. • 1969: the creation of the Commission scolaire du Nouveau-Québec, with new schools built.	• Creation of the Kativik School Board, now called Kativik Ilisarniliriniq, to oversee education in all 14 communities • School board governed by commissioners elected in every community. • Elementary, secondary and adult education • Inuktitut language education
GOVERNANCE	
• The federal government took care of social services as of 1939 by forging links with local Hudson's Bay Co. trading posts. • In 1953, the federal government created the Department of Northern Affairs and National Resources to give Inuit the same rights and privileges as other Canadians. • Federal government officers lived in most Nunavik communities by the 1960s. • Also in the 1960s, Quebec took interest in governing the region again and started challenging the federal government to take back Nunavik. • Creation of DGNQ in 1963 • Inuit were reluctant about Quebec's takeover. • In 1971, representatives of 11 communities met in Lévis with the Fédération des Coopératives du Nouveau-Québec to discuss the possibility of an Inuit government.	• Incorporation of the communities into municipalities • Creation of the Kativik Act, which led to the creation of the Kativik Regional Government • Creation of municipal councils • Establishment of an election structure
JUSTICE	
• Federal policing and justice are carried out solely by the RCMP. • Inuit who would apply their own communal forms of justice were brought to justice by the RCMP.	• Nunavik is included in the judicial district of Abitibi. • Creation of the itinerant court that sits in each community where an office was established • Creation of a regional police force, now called the Nunavik Police Service
LAND	

• The province of Quebec administered the land as of 1912, with the Quebec Boundaries Extension Act.
• Inuit lived on the land.
	• The land was separated into three categories:
	  • Category I land: Less than one per cent of Nunavik's total land mass allocated for communities to be built;
	  • Category II land: Inuit can use it to hunt, trap and harvest, and they have a say on what happens on the land, but it remains Crown land;
	  • Category III land: Solely Crown land, with the possibility for Inuit to use for trapping and hunting.

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ᖃᐅᔨᒪᓐᓂᖀᒃ? ᓱᑲᑦᑐᒥᒃ ᓱᓕᔪᕐᑕᓕᖏᑦ ᔦᒥᓯ ᐯ ᓯᒥᑦᑐᐃᓂᕐᒧᑦ ᐱᓇᓱᐊᕐᑕᐅᒍᑎᕕᓂᖏᓐᓄᑦ

ᔦᒥᓯ ᐯ ᐱᓇᓱᐊᕐᑕᐅᒍᑎᖓ ᐊᐅᓚᑦᓯᒍᓐᓇᑐᖅ ᐃᑯᒪᓕᐅᕈᑎᒥᓂᒃ

ᓄᓇᒧᑦ ᑌᒣᒃᑯᐊᕆᒍᓐᓇᑕᖓᓄᑦ ᐱᐊᓪᔭᒻ (Belgium)

ᔦᒥᓯ ᐯ ᓯᒥᑦᑐᐃᓯᒪᓂᖓᑕ ᐱᓇᓱᐊᕐᑕᐅᒍᑎᖓ
ᐊᖏᓂᖃᓪᓗᐊᓂᕋᕐᑕᐅᔪᖅ ᓂᐅ ᔪᐊᒃ
ᓄᓇᑕᖓᑕ ᐊᖏᓂᖓᓂᒃ.

ᓯᕗᓪᓕᐹᖓᑕ ᐱᓇᓱᐊᕐᑕᐅᖄᕈᑎᕕᓂᖓ, ᓴᓇᔭᕕᓂᖅ 1971-ᒐᓚᒻᒥ, ᐊᑭᖓ ᒥᑦᓴᐅᓵᕐᓱᒍ ᐃᒣᓪᓗᐊᑐᕌᕐᑐᕕᓂᖅ $13.7 ᐱᓕᐊᓐ (ᓇᓪᓕᖁᐊᕆᓕᕐᑕᖏᑦ ᒥᑦᓴᐅᓵᕐᓱᒋᑦ ᐃᒻᒣᓪᓗᐊᑐᑦ $153.6 ᐱᓕᐊᓐ ᐅᓪᓗᒥ ᑖᓚᒋᔭᐅᓕᕐᑐᒧᑦ).

1971 $ 2025 $

ᓴᓇᔭᐅᓂᕕᓂᖓ ᑕᑭᓂᓕᒃ 700-ᑭᓛᒥᑕᓂᒃ
ᔦᒥᓯ ᐯ ᐊᕐᖁᑎᖓ, ᐁᔪᖅ ᐱᓇᓱᕝᕕᖓᓄᑦ,
ᐱᒋᐊᕐᑕᐅᔪᕕᓂᖅ 1971-ᖑᑎᓪᓗᒍ
ᐊᒻᒪᓗ ᐃᓚᐅᑎᓪᓗᒋᑦ ᓴᓇᔭᐅᓂᕕᓂᖏᑦ
13 ᐊᖏᔪᖑᐊᑦ ᐃᑳᕐᕖᑦ.

ᓚᑯᐊᓐ ᓴᓇᒪᓂᓕᒃ ᐊᒥᓱᐃᓕᖓᔪᒥᒃ ᑎᑭᐅᓯᓂᖃᕐᖁᑦ 800-ᓂᒃ ᑭᓛᒥᑕᓂᒃ ᐱᒋᐊᕐᓱᒍ ᓚᑯᐊᓐ-1 ᑲᓂᔅᐱᑲᐅ ᑕᓯᔭᖓᓄᑦ. ᐅᖓᓯᓐᓂᖓ ᑌᒫᑦᓭᓈᒐᓚᑐᐃᓐᓇᑐᖅ ᐱᒋᐊᕐᓱᒍ ᕚᖕᑰᕙᒥ ᔮᔅᐳ.

ᐃᑯᒪᓕᐊᖅ ᑎᑭᒍᓐᓇᑐᖅ
ᐱᓇᓱᐊᕐᑕᐅᕕᒻᒥᓂᒃ ᐱᒋᐊᕐᓱᒍ

ᕌᑎᓵᒥᑦ, ᑯᐯᒃ ᑎᑭᑦᓱᒍ ᒪᓐᑐᔨᐊᒧᑦ
ᐃᒻᒣᓪᓗᐊᑐᒥᒃ ᓱᑲᓐᓂᓕᒻᒥᒃ
300,000 ᑭᓛᒥᑌᑦ/ᓴᑲᓐᒥ.
ᓱᑲᓐᓂᕆᔭᖓᓂᒃ ᐃᑯᒪᐅᑉ!

ᓯᓚᕐᔪᐊᓕᒫᒥ
ᐊᖏᓂᕐᐸᐅᓱᓂ ᓄᓇᐅᑉ
ᐊᑖᒍᑦ ᓯᒥᑦᑐᐃᓂᕐᒥᒃ
ᐃᑯᒪᓕᐅᕐᕕᐅᓱᓂ.
ᓱᒃᑫᑐᒥᒃ
ᑕᐅᓄᖓᕙᓪᓕᐊᕆᐊᖃᕋ
ᔭᕐᑐᑎᑦ 137-ᒦᑕᓄᑦ
ᓄᓇᐅᑉ ᐊᑖᖓᓄᑦ
ᑕᑯᓂᐊᕋᔭᕈᕕᑦ
ᐃᑯᒪᓕᐅᕈᑎᖓᓂᒃ
ᑕᑯᓗᑎᓗ ᓲᖑᔪᐊᓗᐃᑦ
ᑫᕕᑦᑐᐊᓗᐃᑦ.
ᓈᓪᓕᖁᐊᒋᕋᔭᕐᑕᖏᑦ
35-ᓂᒃ ᓇᑎᓕᒃ
ᐊᓪᓚᕕᐊᓗ ᓇᐸᔪᐊᓗᒃ.

ᔦᒥᓯ ᐯ ᐱᓇᓱᐊᕐᑕᐅᒍᑎᖓ ᓄᐃᑦᓯᒍᓐᓇᑐᖅ
83 ᑎᐊᕈᒍᐊᑦᓂᒃ (terawatt) ᑫᕙᓪᓚᒍᓯᕐᓂᒃ
ᐃᑯᒪᓕᐅᕈᓐᓇᓂᕐᒥᒃ ᐊᕐᕌᒍᑕᒫᑦ - ᐃᑯᒪᓕᐊᖓ ᓄᓇᒥ ᑌᒣᓪᓗᐊᖃᕋᔭᕐᑐᖅ ᐱᐊᓪᔭᒻᒥᑦ (Belgium).

ᓇᑎᖃᕐᓱᓂ
ᑯᕕᕕᖓ
ᐱᖓᓱᕕᓪᓗᐊᑐᒥᒃ
ᐳᕐᑐᓂᓕᒃ
ᓀᐁᑯᔭᐅᑉ
ᑰᕌᓗᖓᓂᒃ.

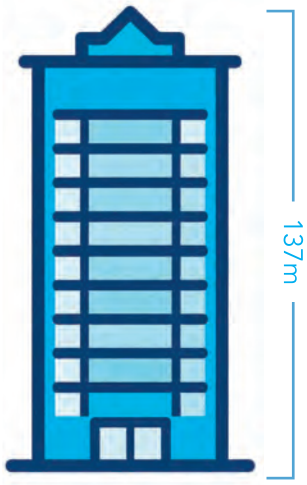
4,800 ᐊᑦᓱᓈᑦ
ᐃᑯᒪᓕᐅᕈᑏᑦ
ᐋᕐᕿᓱᕐᑕᐅᓯᒪᔪᑦ
ᐃᑯᒪᓕᐅᕈᑎᐅᓚᖓᑎᓪᓗᒋᑦ
ᑯᐯᒃᒥ. ᐅᖓᓯᓐᓂᖓ
ᐊᑦᔨᖃᓪᓗᐊᒐᓛᑦᑐᖅ ᐱᑦᓱᓂ
ᕚᖕᑰᕙᒥ ᒪᓐᑐᔨᐊᒧᑦ.

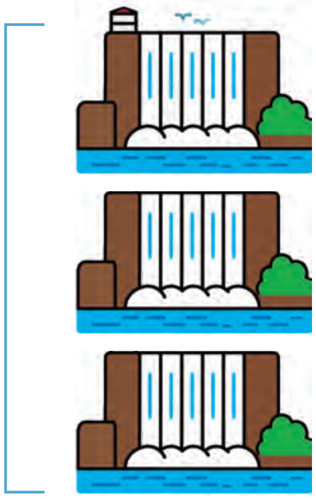
137m

ᔦᒥᓯ ᐯ ᐊᕐᖁᑎᖓ, ᑕᑭᓂᕐᐹᖑᖃᑕᐅᔪᖅ
ᐊᕐᖁᑎᓕᒫᖏᓐᓂᒃ ᑲᓇᑕᒥ
ᐱᒍᑦᔨᕕᖃᕋᓂᓗ 381 ᑭᓛᒥᑌᑦ ᐅᖓᑕᓄᒃ.

Next
Service
Stop
381 km

ᑳᓄ ᒧᐃ ᐊᒻᒪᓗ ᓯᐊᑐᕆᒃ ᑲᓛᓐᑦ





CEDRIC GALLANT | ᓯᐊᑐᕆᒃ ᑲᓛᓐᑦ

On November 11, 1975, the James Bay and Northern Quebec Agreement was

signed by the governments of Canada and Quebec, Hydro-Québec and two subsidiaries, the Grand Council of Crees of Quebec and the Northern Quebec Inuit Association. It has been described by many as Canada’s “first modern treaty.”
A total of 11 Inuit citizens from Nunavik, representing the NQIA, dedicated approximately four years to the negotiation of the agreement, which took place mostly in Quebec.
This article honours the Inuit who were signatories to the agreement and their
roles.

ᓅᕕᒻᐱᕆ 11, 1975-ᖑᑎᓪᓗᒍ, ᔦᒥᓯ ᐯ ᐊᒻᒪᓗ ᑯᐯᒃ ᑕᕐᕋᖓᑕ ᐊᖏᖃᑎᒌᒍᑎᖓ

ᓭᓂᕐᑕᕕᓂᖅ ᑲᕙᒪᖏᓐᓄᑦ ᑲᓇᑕᐅᑉ ᑯᐯᒃᓗ, ᑯᐯᒃᑯ ᓯᒥᑦᑐᐃᔨᖏᑦ ᐊᒻᒪᓗ ᒪᕐᕉᒃ ᑎᒥᖁᑎᒋᔭᐅᔫᒃ, ᑲᑎᒪᔨᒻᒪᕆᖏᑦ ᐊᓪᓓᑦ ᑯᐯᒃᒥ ᐊᒻᒪᓗ ᑯᐯᒃ ᑕᕐᕋᖓᓂ ᐃᓄᐃᑦ ᑲᑐᑦᔨᖃᑎᒌᖏᑦ. ᓇᓗᓀᕐᑕᐅᓯᒪᔪᑦ ᐊᒥᓱᓄᑦ ᑲᓇᑕᒥ ᓯᕗᓪᓕᐸᐅᑎᓪᓗᒍ ᐅᓪᓗᒥᐅᓕᕐᑐᖅ ᐊᖏᖃᑎᒌᒍᑎᓕᐊᕕᓂᐅᑦᓱᓂ.’’
ᑲᑎᑦᓱᒋᑦ 11 ᐃᓄᐃᑦ ᓄᓇᕕᒻᒥᐅᑦ, ᑭᒡᒐᑐᕐᓱᑎᑦ NQIA-ᑯᓂᑦ, ᐊᔪᐃᓐᓇᑐᕕᓃᑦ ᒥᑦᓴᐅᓵᕐᓱᒋᑦ ᓯᑕᒪᓂᑦ ᐅᑭᐅᓂᒃ
ᑖᓐᓇ ᐊᓪᓚᓯᒪᔪᖅ ᐅᐱᒍᓱᓐᓂᖃᕐᑐᖅ ᐃᓄᓐᓂᒃ ᓭᓂᖃᑕᐅᔪᕕᓂᕐᓂᒃ ᐊᖏᖃᑎᒌᒍᑎᒥᒃ ᖃᓄᐃᓘᕐᑎᐅᓂᕐᒥᓗ.

Charlie Watt | ᓵᓕ ᒍᐊᑦ

Charlie Watt, born in Fort Chimo (Kuujjuaq) in
1944, was the president of the Northern Quebec Inuit
Association and led the young group of signatories
to the creation of the JBNQA. After that, he pursued a political career, serving as the president of Makivvik for 11 years, from 1978 to 1989. He was
appointed a Canadian senator, a role he served in
from 1984 to 2018, during which time he served on
the Senate’s standing committee on fisheries and
oceans and the standing committee on Aboriginal
Peoples.
ᓵᓕ ᒍᐊᑦ, ᐃᓅᓕᕐᑐᕕᓂᑦ (Fort Chimo) ᑰᑦᔪᐊᒥ 1944-ᖑᑎᓪᓗᒍ, ᐊᖓᔪᕐᖄᕆᔭᐅᓯᒪᔪᖅ ᑯᐯᒃ ᑕᕐᕋᖓᓂ ᐃᓄᐃᑦ ᑲᑐᑦᔨᖃᑎᒌᖏᓐᓂᒃ ᐊᒻᒪᓗ ᓯᕗᓕᕐᑎᒋᔭᐅᑦᓱᓂ ᐅᕕᒐᕐᑑᖏᓐᓇᑐᓄᑦ ᓭᓂᕐᑎᒋᔭᐅᓛᕐᓱᑎᑦ ᓄᐃᑕᐅᓂᖓᓄᑦ ᐊᖏᖃᑎᒌᓐᓂᖅ (JBNQA). ᑖᒃᑯᐊᖑᒌᕐᓯᒪᓕᕐᑎᓗᒋᑦ, ᐱᓂᐊᕐᓂᓕᕆᓂᕐᒥᒃ ᐱᒐᓱᐊᓯᓚᐅᔪᖅ ᐱᓇᓱᒐᕆᓯᑦᓱᒍ, ᐊᖓᔪᕐᖄᕆᔭᐅᓯᒪᑦᓱᓂ ᒪᑭᕝᕕᑯᓐᓄᑦ 11-ᓂᒃ ᐊᕐᕌᒍᕐᓂᑦ, ᐱᒋᐊᕐᓱᒍ 1978 ᐊᕐᕌᒍᖓᓂ ᑎᑭᑦᓱᒍ 1989 ᐊᕐᕌᒍᖓᓄᑦ. ᑎᓕᔭᐅᓯᔪᕕᓂᐅᒻᒥᔪᖅ ᑲᓇᑕᒥ ᓯᐊᓇᑐᖕᖑᖁᔭᐅᑦᓱᓂ, ᖃᓄᐃᓘᕐᑎᐅᕕᒋᓚᐅᕐᑕᖓ ᐱᒋᐊᕐᓱᒍ 1984 ᐊᕐᕌᒍᖓᓂᒃ ᑎᑭᑦᓱᒍ 2018 ᐊᕐᕌᒍᖓᓄᑦ, ᑖᒃᑯᓇᓂ ᐊᕐᕌᒍᕐᓂ ᐱᓇᓱᑦᑐᕕᓂᖅ ᐱᒍᑦᔨᓱᓂ ᐱᖁᔭᓂ ᕿᒥᕐᕈᔩᑦ ᑲᑎᒪᔨᖏᓐᓂᒃ ᐃᖃᓪᓕᐊᑐᓕᕆᓂᕐᒥᒃ ᐃᒪᕐᐱᓕᕆᓂᕐᒥᓗ ᐊᒻᒪᓗ ᑲᑎᒪᔨᖏᓐᓂᒃ ᓄᓇᖃᕐᖄᓯᒪᔪᑦ ᐃᓄᖏᓐᓂᒃ.

George Koneak | ᔮᔨ ᖁᖏᐊᖅ
Born near Quaqtaq in 1931, George Koneak
served as the NQIA vice-president. In the
association’s early days, he served as a field worker
travelling all across the Ungava settlements, where he mapped out all the regions which were utilized for hunting and trapping by Inuit. He became Makivvik’s first vice-president in 1975. He then
served as a com missioner at the Language
Commission of Northern Quebec in the 1980s, and as
Nunavik’s governor from 1994 until the early 2000s.
Charlie Watt named him “Nunavik’s Aqiggaq.”
In Memoriam, 1931-2012
ᐃᓅᓕᕐᑐᕕᓂᖅ ᖁᐊᕐᑕᐅᑉ ᓴᓂᐊᓂ ᐊᕐᕌᒍᖓ 1931-ᖑᑎᓪᓗᒍ, ᔮᔨ ᖁᖏᐊᖅ NQIA-ᑯᓄᑦ ᑐᖓᓕᕆᔭᐅᓯᒪᒻᒥᔪᖅ ᐊᖓ ᔪᕐᖄᖓᓄᑦ. ᑲᑐᑦᔨᖃᑎ ᒌᓐᓂᑯᑦ ᐱᒋᐊᕐᖃᒥ ᐅᑎᓪᓗᒋᑦ, ᐱᓇᓱᓐᓂᖃᓚ ᐅᕐᓯᒪᔪᖅ ᐊᕐᕕᑕᕐᑎᒋᔭᐅᑦᓱᓂ ᐅᖓᕙᒻᒥᑐᓄᑦ ᓄᓇᓕᖏᓐᓄᑦ, ᓄᓇᖕᖑᐊᓕ - ᕆᖃᑦᑕᓱᓂ ᐃᓘᓐᓇᖏᓐᓂᒃ ᓄᓇᓕᓕᒫᖏᓐᓂᒃ ᐊᑐᕐᑕᐅᖃᑦᑕᓛᕐᓂᐊᑐᓂᒃ ᒪᙯᓐᓂᒧᑦ ᒥᑭᒋᐊᕐᓂᐊᓂᕐᓄᓗ ᐃᓄᓐᓄᑦ. ᒪᑭᕝᕕᑯᓐᓄᑦ ᓯᕗᓪᓕᐹᖑᑦᓱᓂ ᑐᖓᓕᕆᔭᐅᔪᕕᓂᖅ ᐊᖓᔪᕐᖄᖓᓄᑦ ᐊᕐᕌᒍᖓᓂᒃ 1975. ᑲᒥᓯᓇᐅᓯᓐᓂᒥᔪᖅ ᐅᖃᐅᓯᕐᒥᒃ ᑲᑎᒪᔨᖏᓐᓂᒃ ᑯᐯᒃ ᑕᕐᕋᖓᓂ 1980 ᐅᑭᐅᖏᓐᓂᑦ, ᓄᓇᕕᒻᒥ ᑲᕙᓄᕆᔭᐅᓚᐅᔪᒻᒥᓱᓂ 1994-ᒥ 2000-ᓄᑦ

ᑎᑭᑦᓱᒍ. ᓵᓕ ᒍᐊᑦ ᑌᒎᓯᐊᕐᑕᕕᓂᖓ ‘’ᓄᓇᕕᐅᑉ ᐊᕿᒡᒋᖓ.’’ ᐃᕐᖃᐅᒪᒋᔭᐅᔪᖅ, 1931-2012

Johnny Williams | ᔮᓂ ᒍᐃᓕᐊᒻᔅ
Johnny Williams worked as a field worker for the NQIA, doing a similar job to George Koneak’s but focusing on the Hudson Bay communities. He became a Makivvik second vice-president in 1977, then a regional councillor representing Inukjuak at
the Kativik Regional Government. In the 1990s, he
created a taxi service in his home community, the
first of its kind. Later in life, he served as Inukjuak’s
municipal manager.
In Memoriam, 1943-2015
ᔮᓂ ᒍᐃᓕᐊᒻᔅ ᐱᓇᓱᑦᑎᒋᔭᐅᓚᐅᕐᓯᒪᔪᖅ ᐊᕐᕕᑕᕐᑎᒋᔭᐅᒻᒥᓱᓂ NQIA-ᑯᓄᑦ, ᐊᑦᔨᒐ - ᓛᖓᓂᒃ ᐱᓇᓱᐊᕐᓯᒪᔭᖓᑕ ᔮᔨ ᖁᖏᐊᖅ ᑭᓯᐊᓂ ᑲᒪᓂᕐᓴᐅᓱᓂ ᑕᓯᐅᔭᕐᔪᐊᑉ ᓄᓇᓕᖏᓐᓂᒃ. ᒪᑭᕝᕕᑯᓐᓄᑦ ᑐᖓᓕᕆᔭᐅᓯᒪᔪᖅ ᐊᖓᔪᕐᖄᖓᓄᑦ 1977-ᖑᑎᓪᓗᒍ, ᑕᒐ ᓄᓇᓕᓕᒫᑦ ᑲᑎᒪᔨᒋᔭᐅᓯᒻᒥᓱᓂ ᑭᒡᒐᑐᕐᑎᒋ ᔭᐅᑦᓱᓂ ᐃᓄᒃᔪᐊᒥᐅᓄᑦ ᑲᑎᕕᒃ ᓄᓇᓕᓕᒫᑦ ᑲᕙᒪᖓᓄᑦ. ᐊᕐᕌᒍᖏᓐᓂᒃ 1990, ᑖᒃᓯᖃᕐᓂᒥᒃ ᓄᐃᑦᓯᓯᓐᓂᒥᔪᖅ ᓄᓇᓕᒻᒥᓂᒃ, ᓯᕗᓪᓕᐸᐅᓯᒪᔪᑦ ᑌᒣᑦᑐᓂᒃ. ᐊᑯᓂᒋᐊᖑᓕᕐᒥᒪᑦ ᐃᓄᒃᔪᐊᒥ ᑲᕙᒫᐱᖓᓄᑦ ᑲᒪᔨᒻᒪᕆᒋᔭᐅᓯᒪᒻᒥᓱᓂ.
ᐃᕐᖃᐅᒪᒋᔭᐅᔪᖅ, 1943-2015

Zebedee Nungak | ᔭᐃᐱᑎ ᓄᖕᖓᖅ
Born in Puvirnituq in 1951, Zebedee Nungak
started as the treasurer, then became secretary of the
NQIA. From 1984 to 1987, he served as co-chairperson of the Inuit Committee on National Issues, and became a first vice-president at
Makivvik, which led to his election as president of
Makivvik. He is a writer, known for his Inuit cultural
work and his book called Wrestling with Colonialism
on Steroids.

He now serves as the Avataq Cultural Institute’s
Inuktitut language specialist, where he dedicates most of his time revitalizing the language. He was awarded the National Order of Quebec in 2017. ᐃᓅᓕᕐᑐᕕᓂᖅ ᐳᕕᕐᓂᑐᒥ 1951-ᖑ ᑎᓪᓗᒍ, ᔭᐃᐱᑎ ᓄᖕᖓᖅ ᐱᒋᐊᕐᓚ ᐅᕐᓯᒪᔪᖅ ᑮᓇᐅᔭᓕᕆ ᔨᒋᔭᐅᑦᓱᓂ, ᑕᒐ ᐊᓪᓚᑎᒻᒪᕆ ᕈᕐᓱᓂ NQIA-ᑯᓄᑦ. ᐱᒋᐊᕐᓱᒍ 1984 ᑎᑭᑦᓱᒍ 1987, ᐃᑦᓯᕙᐅᑕᕆ ᔭᐅᖃᑕᐅᓐᓂᒥᔪᖅ ᐃᓄᐃᑦ ᑲᑎᒪᔨᖏᓐᓄᑦ ᑲᓇᑕᒥ ᑲᒪᒋᔭᐅᔪᕐᓅᓕᖓᔪᓂᒃ, ᓯᕗᓪᓕᐸᐅᓯᒪᑦᓱᓂᓗ ᑐᖓᓕᕆᔭᐅᑦᓱᓂ ᐊᖓᔪᕐᖄᖓᑕ ᒪᑭᕝᕕᑯᑦ. ᐊᓪᓚᑎ ᐅᓱᓂ. ᖃᐅᔨᒪᔭᐅᔪᖅ ᐃᓄᐃᑦ ᐃᓕᕐᖁᓯᖓᓂᒃ ᐱᓇᓱᐊᕐᓂᒥᒃ ᐊᒻᒪᓗ ᕿᒥᕐᕈᐊᓕᐊᕕᓂᖓ ᑌᔭᐅᔪᖅ

ᐃᒫᒃ (Wrestling with Colonialism on Steroids).
ᒫᓐᓇ ᐊᕙᑕᖅ ᐱᐅᓯᑐᖃᓕᕆᔩᓄᑦ ᐃᓄᒃᑎᑐᑦ ᐅᖃᐅᓯᕐᒥᒃ ᐱᓪᓗᑯᑦᑐᓕᕆᔨᐅᓕᕐᑐᖅ, ᐊᔪᐃᓐᓇ ᓂᖃᕐᓱᓂ ᐱᓇᓱᐊᕐᓂᒥᓂᒃ ᐆᒪᑦᓯᖏᓐᓇᕋᓱᐊᕐᓂᒥᒃ ᐅᖃᐅᓯᕐᒥᒃ. ᐁᑦᑐᑕᐅ - ᓂᖃᓚᐅᔪᔪᖅ ᑲᓇᑕᒥ ᐃᓕᑕᕆᔭᐅᒍᑎᒥᒃ ᑯᐯᒃᒥ 2017-ᖑᑎᓪᓗᒍ.

Putulik Papigatuk | ᐳᑐᓕᒃ ᐸᐱᑲᑦᑐᖅ
Born near Salluit in 1952, Putulik Papigatuk was
a director, and treasurer of NQIA during the
negotiations of the JBNQA. He brought his
experience to the negotiating table in 2007 when the
Nunavik Inuit Land Claims Agreement was being
drafted. During his career, he served as Salluit’s
mayor and municipal manager. He was also the
president of Kativik Ilisarniliriniq in the 1990s.
In Memoriam, 1952-2021

ᐃᓅᓕᕐᑐᕕᓂᖅ ᓴᓪᓗᐃᑦ ᓴᓂᐊᓂ 1952-ᖑᑎᓪᓗᒍ, ᐳᑐᓕᒃ ᐸᐱᑲᑦᑐᖅ ᑲᒪᔨᒻᒪ ᕆᐅᓯᒪᔪᖅ, ᑮᓇᐅᔭᓕᕆ ᔨᐅᓯᒪᑦᓱᓂᓪᓗ NQIA-ᑯᓄᑦ ᐊᖏᖃᑎᒌᒐᓱᐊᕐᑎᓗᒋᑦ (JBNQA). ᐱᓇᓱᑦᓯᒪ -
ᓂᕐᒥᓂᒃ ᐊᖏᖃᑎᒌᒐᓱᐊᕐᓂᒥᒃ ᐊᑐᕐᓂᖃᓯᓚᐅᔪᒻᒥᔪᖅ 2007-ᖑᑎᓪᓗᒍ ᓄᓇᕕᒻᒥ ᐃᓄᐃᑦ
ᓄᓇᑖᕐᓯᒪᓂᕋᕐᓂᖏᑦᑕ ᐊᖏᖃᑎᒌᒍᑕᐅᓂᖓ ᐱᒋᐊᖕᖓᑎᑕᐅᓯᒪᓕᕐᑎᓗᒍ. ᐱᓇᓱᓐᓂᒥᓂᒃ,
ᓴᓪᓗᓂ ᓯᕗᓕᕐᑎᒋᔭ ᐅᓯᒪᒻᒥᔪᖅ ᑲᕙᒫᐱᖓᓂ ᑲᒪᔨᒻᒪᕆᒋ ᔭᐅᑦᓱᓂᓪᓗ. ᐊᖓᔪᕐᖄᕆᔭᐅᓯᒪᒻᒥᔪᖅ
ᑲᑎᕕᒃ ᐃᓕᓴᕐᓂᓕᕆᓂᕐᒧᑦ 1990 ᒦᑦᑎᓗᑕ.
ᐃᕐᖃᐅᒪᒋᔭᐅᔪᖅ, 1952-2021

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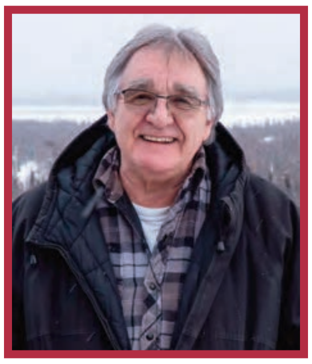
Honouring JBNQA signatories

11 people are credited with negotiating
Canada’s first modern treaty



Tommy Cain | ᑖᒥ ᑮᓐ
Born in 1937, Tommy Cain had already played a significant role in Nunavik before NQIA was established – he was instrumental in the creation of

Tasiujaq in his home community in 1963. He served as the mayor of Tasiujaq, represented his community
on the Makivvik board of directors and was later
appointed Nunavik governor. Cain was also
considered an excellent hunter and trapper, and a
master at using the spear with a kavikak. He later
acquired the Finger Lake Char and Caribou Camp
and influenced tourism growth in Nunavik, becoming the first president of the Nunavik Tourism Association in 1992.
In Memoriam, 1937-2020
ᐃᓅᓕᕐᑐᕕᓂᖅ 1937-ᖑᑎᓪᓗᒍ, ᑖᒥ ᑮᓐ ᐊᖏᔪᒥᑦ ᐱᓇᓱᐊᕐᓯᒪᔪᖅ ᖃᓄᐃᓘᕐᑎᐅᓂᕐᒥᒃ ᓄᓇᕕᒻᒥ NQIA ᓄᐃᑕᐅᓚᐅᕐᑎᓇᒍ – ᐊᑐᕐᓂᖃᓪᓚᕆᑦᓯᒪᔪᖅ ᓄᐃᑕᐅᓂᖓᓂᒃ ᑕᓯᐅᔭᖅ ᐊᓂᕐᕋᕆᑦᓱᓂᐅᒃ ᐊᕐᕌᒍᖓᓂᒃ 1963. ᓯᕗᓕᕐᑎᒋᔭᐅᓯᒪᒻᒥᔪᖅ ᑕᓯᐅᔭᒥ, ᑭᒡᒐᑐᕐᑎᐅᓯᒪᑦᓱᓂ ᓄᓇᓕᒻᒥᓂᒃ ᒪᑭᕝᕕᑯᑦ ᑲᑎᒪᔨᖏᓐᓄᑦ ᐊᒻᒪᓗ ᑎᒃᑯᐊᑕᐅᓯᒪᒻᒥᓱᓂ ᑲᕗᓅᓂᕐᒧᑦ ᓄᓇᕕᒻᒥ. ᑮᓐ ᖃᐅᔨᒪᔭᐅᓚᐅᕐᒥᔪᖅ ᒪᙯᑦᓯᑎᐅᒋᐊᖓ ᒥᑭᒋᐊᕐᓂᐊᓯᑎᐅᒋᐊᖓᓗ, ᑲᑭᕙᓐᓂᒋᐊᕐᓯᑎᐅᑦᓱᓂᓗ. ᐱᓯᓚᕐᓂᒥᔪᖅ Finger Lake-ᒥ ᐃᑲᓗᑉᐱᓂᐊᕕᒃ ᑐᒃᑐᓯᐅᕆᐊᕐᕕᐅᓱᓂᓪᓗ ᒪᙯᕝᕕᒃ ᐊᒻᒪᓗ ᓱᕐᕃᓯᒪᑦᓱᓂ ᐳᓛᕆᐊᕐᑐᓕᕆᓂᕐᒥᒃ ᐱᕈᕐᑎᓚᕿᑦᓱᒍ ᓄᓇᕕᒻᒥ, ᓯᕗᓪᓕᐸᐅᓯᒪᑦᓱᓂᓗ ᐊᖓᔪᕐᖄᕆᔭᐅᓂᕐᒧᑦ ᓄᓇᕕᒻᒥ ᐳᓛᕆᐊᕐᑐᓕᕆᓂᕐᒥᒃ ᑲᑐᑦᔨᖃᑎᒌᖏᓐᓂᒃ 1992-ᖑᑎᓪᓗᒍ. ᐃᕐᖃᐅᒪᒋᔭᐅᔪᖅ, 1937-2020

Robbie Tookalook |ᐅᔮᐱ ᑐᑲᓗᒃ

Born in 1944, Robbie Tookalook had a long
political career representing both Kuujjuaraapik and
Umiujaq. He was part of the Makivvik board of
directors for 21 years, the Air Inuit board for 18 years, the mayor of Kuujjuaraapik for six and half
years and Umiujaq mayor for nine years. He was an
influential part of the environmental committees
surrounding damming projects in the early 1980s,
and played a role in the creation of Umiujaq in 1986.
In Memoriam, 1944-2017
ᐃᓅᓕᕐᑐᕕᓂᖅ 1944-ᖑᑎᓪᓗᒍ, ᐅᔮᐱ ᑐᑲᓗᒃ ᐊᑯᓃᕐᑐᒥᒃ ᐱᓂᐊᕐᓂᓕᕆᔨᐅᓯᒪᔪᖅ ᑭᒡᒐᑐᕐᑎᒋᔭᐅᑦᓱᓂ ᑕᒪᒋᓐᓄᑦ ᑰᑦᔪᐊᕌᐱᒻᒧᑦ ᐅᒥᐅᔭᕐᒧᓗ. ᐃᓚᒋᔭᐅᓯᒪᔪᖅ ᒪᑭᕝᕕᑯᑦ ᑲᑎᒪᔨᖏᓐᓄᑦ 21-ᓂᒃ ᐊᕐᕌᒍᕐᓂᒃ, ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᖏᓐᓂᒃ 18-ᓂᒃ ᐊᕌᒍᕐᓂᒃ, ᓯᕗᓕᕐᑎᐅᓯᒪᑦᓱᓂ ᑰᑦᔪᐊᕌᐱᒻᒥᒃ ᐱᖓᓲᔪᕐᑐᐃᑦ ᕿᑎᕐᖃᓕᒫᖓᓂᓪᓗ ᐊᕐᕌᒍᕐᓂᒃ ᐅᒥᐅᔭᕐᒥᓗ ᓯᕗᓕᕐᑎᐅᓯᒪᑦᓱᓂ ᖁᓕᐅᖕᖏ ᒐᕐᑐᓂᒃ ᐊᕐᕌᒍᕐᓂᒃ. ᑫᓪᓗᑐᐃᓂᖃᓪᓚ ᕆᓚᐅᕐᒥᔪᖅ ᐃᓚᒋᔭᐅᓂᒃᑯᑦ ᐊᕙᑎᓕᕆᓂᕐᒥᒃ ᑲᑎᒪᔨᐅᕕᓚᑳᖁ ᑎᖏᓐᓂᒃ ᑰᓐᓂᒃ ᓯᒥᑦᑐᐃᓂᓕᕆᓂᕐᓄ - ᐊᖓᔪᓂᒃ 1980 ᐱᒋᐊᕐᓂᖏᓐᓂᒃ, ᖃᓄᐃᓘᕐᑎᐅᓯᒪᒻᒥᓱᓂ ᓄᐃᑕᐅᓂᕕᓂᖓᓄᑦ ᐅᒥᐅᔭᖅ 1986 ᐊᕐᕌᒍᖓᓂᒃ.
ᐃᕐᖃᐅᒪᒋᔭᐅᔪᖅ, 1944-2017

Peter Inukpuk | ᐲᑕ ᐃᓄᒃᐸᒃ
Born in 1951, Peter Inukpuk served as a NQIA
director and treasurer. After the JBNQA was signed,
he served as the first Kativik Regional Government chairperson. His lengthy political career includes serving on the board of directors at Makivvik, as
mayor of Inukjuak, as manager of the Pituvik
Landholding Corporation, and more recently as a
KRG regional councillor.
ᐃᓅᓕᕐᑐᕕᓂᖅ 1951-ᖑᑎᓪᓗᒍ, ᐲᑕ ᐃᓄᒃᐸᒃ NQIA-
ᑯᓄᑦ ᑲᒪᔨᒻᒪᕆᐅᓯᒪᔪᖅ ᑮᓇᐅᔭᓕᕆᔨᒋᔭ ᐅᑦᓱᓂᓗ.

ᐊᖏᖃᑎᒌᓐᓂᖅ (JBNQA) ᓭᓂᕐᑕᕕᓂ ᐅᑎᓪᓗᒍ, ᓯᕗᓪᓕᐸᐅᑦᓱᓂ ᐃᑦᓯᕙᐅ ᑕᕆᔭᐅᓯᒪᔪᖅ ᑲᑎᕕᒃ ᓄᓇᓕᓕᒫᑦ ᑲᕙᒪᖓᓄᑦ. ᐱᓂᐊᕐᓂᓕᕆᓂᕐᒥᒃ ᐊᑯᓂ ᐱᓇᓱᑦᓯᒪᔪᖅ ᑲᑎᒪᔨᒋᔭᐅᑦᓱᓂ ᒪᑭᕝᕕᑯᓐᓄᑦ, ᓯᕗᓪᓕᐅᓯᒪᑦᓱᓂ ᐃᓄᒃᔪᐊᒥ, ᑲᒪᔨᒻᒪᕆᐅᓯᒪᑦᓱᓂᓗ ᐱᑐᕝᕕᒃ ᓄᓇᒥ ᑎᒍᒥᐊᕐᑎᑯᓐᓄᑦ, ᖃᒻᒥᑯᑦ KRG-ᑯᓄᑦ ᓄᓇᓕᓕᒫᑦ ᑲᑎᒪᔨᐅᓯᒪᒻᒥᓱᓂ.

Mark Annanack | ᒫ ᐋᓇᓈᒃ

Born in Kangiqsualujjuaq, Mark Annanack began his political career during the co-operative movement and was instrumental in establishing the first co-op in his home community in 1959. After serving as a director at the NQIA, he worked with Kativik Ilisarniliriniq in the 1980s. He also served as the Makivvik’s board of directors representative for Kangiqsualujjuaq, and became the community’s mayor in the 1990s.
In Memoriam, 1941-1999
ᐃᓅᓕᕐᑐᕕᓂᖅ ᑲᖏᕐᓱᐊᓗᑦᔪᐊᒥ, ᒫ ᐋᓇᓈᒃ ᐱᓂᐊᕐᓂᓕᕆᓂᕐᒥᒃ ᐱᒋᐊᕐᑐᕕᓂᖅ ᑯᐊᐸᑖᕙᓪᓕᐊᑎᓪᓗᒋᑦ ᐊᒻᒪᓗ ᐱᓇᓱᐊᖃᑕᐅᓯᒪᑦᓱᓂ ᑯᐊᐸᑦᑖᕆᐊᖕᖓᑎᓪᓗᒋᑦ ᓄᓇᓕᒻᒥᓂᒃ 1959-ᖑᑎᓪᓗᒍ. ᑲᒪᔨᒻᒪᕆᒋᔭᐅᕇᑐᐊᕋᒥ ᐊᖏᖃᑎᒌᓐᓂᒥᒃ, ᐱᓇᓱᓯᓐᓂᒥᔪᖅ ᑲᑎᕕᒃ ᐃᓕᓴᕐᓂᓕᕆᓂᒃᑯᓄᑦ 1980 ᐅᑭᐅᖏᓐᓂᒃ. ᒪᑭᕝᕕᑯᓐᓄᑦ ᑲᑎᒪᔨᐅᓯᒪᒻᒥᓱᓂ ᑭᒡᒐᑐᕐᑎᒋᔭᐅᑦᓱᓂ ᑲᖏᕐᓱᐊᓗᑦᔪᐊᒧᑦ, ᓯᕗᓕᕐᑎᐅᓯᓐᓂᒥᓱᓂ ᓄᓇᓕᒻᒥᓄᑦ 1990 ᐅᑭᐅᖏᓐᓂᒃ.
ᐃᕐᖃᐅᒪᒋᔭᐅᔪᖅ, 1941-1999

Sarollie Weetaluktuk | ᓵᔪᐃᓕ ᒍᐃᑖᓗᒃᑐᒃ
Sarollie Weetaluktuk served as a field worker for

the Hudson Bay region during the early days of NQIA.
He held various positions in Nunavik politics, including Inukjuak mayor, Kativik Regional Government executive committee member, Kativik Ilisarniliriniq president in the 1980s and vice-president
of the Fédération des coopératives du Nouveau-
Québec. Recently, he has served as an administrator
with the Avataq Cultural Institute and a representative
with Nunavik Regional Board of Health and Social
Services.

ᓵᔪᐃᓕ ᒍᐃᑖᓗᒃᑐᒃ ᐱᓇᓱᑦᑎᒋᔭᐅᓯᒪᔪᖅ ᑕᓯᐅᔭᕐᓱᐊᒥ ᓄᐃᑕᖕᓐᓇᑎᓪᓗᒋᑦ NQIA-ᑯᑦ. ᐊᑦᔨᒌᖕᖏᑐᓂᒃ ᐱᓇᓱᑦᑎᐅᕕᖃᕐᓯᒪᔪᖅ ᓄᓇᕕᒃ ᐱᓂᐊᕐᓂᓕᕆᔭᐅᒍᑎᖏᓐᓂᒃ, ᐃᓚᒋᔭᐅ - ᑎᓪᓗᒍ ᓯᕗᓕᕐᑎᐅᓯᒪᓂᖓ ᐃᓄᒃᔪᐊᒥ, ᑲᑎᕕᒃ ᓄᓇᓕᓕᒫᑦ ᑲᕙᒪᖓᓄᑦ ᐳᕐᑐᓂᕐᓴᖁᑎᖏᓐᓄᑦ ᑲᑎᒪᔨᒋᔭᐅᖃᑦᑕᓯᒪᒻᒥᓱᓂ, ᑲᑎᕕᒃ ᐃᓕᓴᕐᓂᓕᕆᓂᕐᒧᑦ ᐊᖓᔪᕐᖄᕆᔭ - ᐅᓯᒪᒻᒥᓱᓂ 1980 ᐅᑭᐅᖏᓐᓂ ᑐᖓᓕᕆᔭᐅᓯᒪᒻᒥᓱᓂᓗ ᐊᖓᔪᕐᖄᕆᔭᐅᓂᕐᒧᑦ ᐃᓚᒌᓴᒃᑯᓄᑦ. ᖃᒻᒥᐅᓂᕐᓴᑯᑦ ᐊᐅᓚᑦᓯᔨᐅᖃᑕᐅᓚᐅᔪᒻᒥᓱᓂ ᐊᕙᑕᒃᑯᑦ ᐱᐅᓯᑐᖃᓕᕆᔨᒃᑯᖏᓐᓄᑦ ᑭᒡᒐᑐᕐᑎᐅᓯᒪᒻᒥᓱᓂ ᓄᓇᕕᒻᒥ ᐃᓗᓯᓕᕆᓂᕐᒧᑦ ᑲᑎᒪᔨᖏᓐᓄᑦ. ᒫᓐᓇ ᑲᑎᕕᒃ ᓄᓇᓕᓕᒫᑦ ᑲᕙᒪᖓᓄᑦ ᑭᒡᒐᑐᕐᑎᒋᔭᐅᔪᖅ ᐃᓄᒃᔪᐊᒧᑦ.

Charlie Arngak | ᓵᓕ ᐋᕐᖓᒃ
Born in 1952, Charlie Arngak was first a director
at NQIA, but he quickly became fundamental in
Kangiqsujuaq’s political sphere as the mayor from
1979 to 1999. During that time, he initiated talks with the mining company Falconbridge, which led to the creation of the Raglan Agreement in 1995. He has
served as a Canadian Ranger for 48 years, receiving
an Order of Military Merit in 2020. He has also
served as the Avataq Cultural Institute president and
later as the Kativik Regional Government vice-
chairperson, including a role on the executive committee.
ᐃᓅᓕᕐᑐᕕᓂᖅ 1952-ᖑᑎᓪᓗᒍ, ᓵᓕ ᐋᕐᖓᒃ ᑲᒪᔨᒻᒪᕆᐅᒋᐊᖕᖓᓯᒪᔪᖅ NQIA-ᑯᓄᑦ,
ᑭᓯᐊᓂ ᓱᑲᑦᑐᒥᒃ ᓱᕐᕃᓚᕆᓐᓂᖃᕐᓯᒪᔪᖅ ᑲᖏᒃᓱᔪᐊᑉ ᐱᓂᐊᓂᓕᕆᔭᐅᒍᑎᖏᓐᓂᒃ ᓯᕗᓕᕐᑎ -

ᒋᔭ ᐅᓯᒪᑦᓱᓂ 1979 ᐱᒋᐊᕐᓱᒍ 1999 ᑎᑭᑦᓱᒍ. ᑌᑲᓂ, ᐱᒋᐊᕐᑎᓯᔪᕕᓂᖅ ᐅᖃᓕᒪᖃᑎ ᒌᓐᓂᒥᒃ
ᐅᔭᕋᓐᓂᐊᓂᓕᕆᔩᑦ ᑲᒻᐸᓂᖏᓐᓂᒃ (Falconbridge), ᓄᐃᓚᕿᓯᒪᔪᖅ ᐅᔮᒃᓚᓐ ᐊᖏᖃᑎ -
ᒌᒍᑎᖓ 1995-ᖑᑎᓪᓗᒍ. ᑲᓇᑕᒥᐅᑦ ᐅᓇᑕᕐᑎᖏᓐᓄᑦ ᐃᓚᐅᓯᒪᒻᒥᔪᖅ 48-ᓂᒃ ᐅᑭᐅᓂᒃ,
ᐃᓕᑕᕐᓯᔭᐅᒪᒍᑎᒥᒃ ᐱᓚᕿᑦᓱᓂ 2020-ᖑᑎᓪᓗᒍ ᐱᒍᑦᔨᓯᒪᓂᕐᒥᓄᑦ. ᐊᕙᑕᖅ ᐱᐅᓯᑐᖃᓕ -
ᕆᓂᕐᒧᑦ ᐊᖓᔪᕐᖄᕆᔭᐅᓯᒪᒻᒥᔪᖅ ᑕᒐ ᑲᑎᕕᒃ ᓄᓇᓕᓕᒫᑦ ᑲᕙᒪᖓᓄᑦ
ᑐᖓᓕᕆᔭᐅᓯᒪᒻᒥᓱᓂ ᐃᑦᓯᕙᐅᑕᖓᓄᑦ, ᐳᕐᑐᓂᕐᓴᖏᓐᓄᑦ ᑲᑎᒪᔨᒋᔭᐅᓯᒪᑦᓱᓂ.

ᓅᕖᒻᐱᕆ 11, 2025 50 ᐊᕐᕌᒍᐃᑦ JBNQA−ᑯᑦ | ᒪᒃᐱᒐᖅ 9

ᐅᐱᒍᓱᓐᓂᖅ (JBNQA) ᐊᖏᖃᑎᒌᓐᓂᐅᑉ ᓭᓂᕐᑎᕕᓂᖏᓐᓂᒃ

11 ᐃᓄᐃᑦ ᓇᓗᓀᕐᑕᐅᓯᒪᔪᑦ ᐊᖏᖃᑎᒌᒐᓱᐊᕐᓂᕋᕐᑕᕕᓂᐅᑦᓱᑎᑦ ᑲᓇᑕᒥ ᓯᕗᓪᓕᐸᐅᑎᓪᓗᒍ ᐅᓪᓗᒥᐅᓕᕐᑐᖅ ᐊᖏᖃᑎᒌᒍᑎᓂᒃ

(Photos courtesy of: Charlie Watt; Library and Archives Canada; Jumi Williams; Jane George; Raglan Mines/Glencore; Ahojak Cain; Aliva Tookalook; Cedric Gallant; and the Kativik Regional Government.)

Looking back to see what comes next with Charlie Watt

JBNQA signatory Charlie Watt reminisces on the agreement's creation, and what the future of Nunavik should be

CEDRIC GALLANT

Zebedee Nungak, left and Charlie Watt, right. (Nunatsiaq News file photo by Cedric Gallant; Photo courtesy of Charlie Watt) ᔦᐱᑎ ᓄᖕᖓᑦ, ᓴᐅᒥᐊᓂ ᐃᒻᒪ ᓵᓕ ᐅᐊᑦ, ᑕᓕᕐᐱᐊᓂ. (ᓄᓇᑦᓯᐊᖅ ᑐᓴᕐᓴᓕᐅᕕᓂᖏᓐᓂ ᐊᑦᔨᓕᐊᕕᓂᖅ ᓯᐊᑐᕆᒃ ᑳᓚᓐᑦ-ᒧᑦ; ᐊᑦᔨᖑᐊᖅ ᐱᔭᐅᔪᕕᓂᖅ ᓵᓕ ᐅᐊᑦᒥ)

In the early 1970s, Charlie Watt and Zebedee Nungak, two young Inuit at the time, attended an Indian Quebec Association meeting. There, they were discussing how the Crees could take on the Government of Quebec, which was building a hydroelectric dam on their land.

"We were not necessarily welcomed," Watt said in an interview. When he and Nungak were participating in the meeting, the Indian Quebec Association lawyers were reacting to what they were saying. Eventually, they were asked to leave.

As Watt was about to walk out, Billy Diamond was standing in the doorway. He held Watt by the arm and said, "Don't leave. I don't agree with the representation that the IQA is making," adding that the lawyers were occupying the meeting.

Diamond would become the leader of the Crees in the negotiations of the James Bay and Northern Quebec Agreement.

Upon their return home, Watt and Nungak regrouped with Nunavik elders, where they decided that they should start organizing themselves. There, the idea of the Northern Quebec Inuit Association was born.

> *A question persists at all political levels in the region: "Who has the right to make the final decisions?"*
>
> Charlie Watt

Watt, now 81 years old, said that the need for Nunavimmiut to fight for their rights began nearly 60 years before the JBNQA.

In 1912, the Quebec Boundaries Extension Act expanded the border of the province northward, giving away what was formerly called Rupert's Land, but what is now Nunavik.

Large parts of Canada's Arctic were named Rupert's Land, and for 200 years, the Hudson's Bay Co. had exclusive commercial domain over the territory.

Yet in 1936, the Quebec government took the Government of Canada to court, arguing that Indigenous groups are under the jurisdiction of the federal government.

"Quebec felt that it was not their responsibility to provide the needs of the Aboriginal people, even though they had no hesitation whatsoever in accepting the extra land that was given to them," Watt said.

Services such as education, health, and social benefits were previously provided by the federal government, but the desire to take ownership of these benefits grew within Nunavik.

Today, "there is a governance issue," he said. A question persists at all political levels in the region: "Who has the right to make the final decisions?"

He said a lot of the "growing" pains that the region feels stem from provision 2.1 of the JBNQA, where Inuit claims to the land of Nunavik have been surrendered and extinguished.

He added that he had signed the JBNQA with the assumption that more agreements would be signed in the future, yet those never came to be.

"It is something that I have to live with," Watt said. He followed by saying that the authority of decisions should be a point of renegotiation, even if that might be a difficult task to accomplish.

"I always say, if there is a problem, there are always opportunities."

Section 35 of Canada's Constitution, which was patriated in 1982, states that it recognizes and affirms the existing Aboriginal and treaty rights of Indigenous peoples of Canada.

Watt said he believes that something can be done with that section to open up the JBNQA for adjustments.

Yet, provision 2.1 remains, even after 50 years.

"When is the government of Canada going to acknowledge and implement section 35?" Watt asked.

"They have not given any indication up to now whether they are going to sit down and analyze the constitutional aspects of it, and make corrections," he added.

He said that in his 35 years as a senator, Watt had not seen anyone let go of their "investments."

"There was one older lady that I was listening to one time, she said on the news, 'I have made my money, I am willing to reconcile with the First Nation,'" adding that "I know for a fact the government is trying to stay away from that topic because of investments."

Provisions like the extinguishment clause in the JBNQA can be found in every Indigenous treaty signed in Canada, without exception. Watt argues that removing the clause from one would lead to every single one of them being renegotiated.

"I wouldn't mind one bit taking the whole JBNQA to the Superior courts of Canada and let it flow there, even if it lasts years," he added, saying that he is looking into it.

He advises the next generation of negotiators for Nunavimmiut to consider that "when you are dealing with the government, they stick to their policy and their laws, and they are not flexible."

According to Watt, governments can only look at themselves from a colonial point of view because that was how they were developed. "It is not going to be easy to try and get inside and be effective," he added.

ᓯᐊᑐᕆᒃ ᑲᓛᓐᑦ

ᐊᑦᔨᖑᐊᖅ – ᓵᓕ ᒍᐊᑦ (ᓴᐅᒥᐊᓂ) ᔦᐱᑎ ᓄᖕᖓᓗ

(ᑕᓕᕐᐱᐊᓂ) ᐅᖃᓕᒪᑎᓪᓗᒋᒃ ᖃᓄᐃᓕᖓᓂ -
ᕕᓂᖏᓐᓂᒃ ᐃᓄᐃᑦ ᑯᐯᒃ ᐃᓄᓕᒫᖏᓐᓄᑦ
ᑲᔪᓯᔭᐅᖏᓐᓈᑎᓪᓗᒍ ᓵᓚᖃᐅᑎᒐᓱᐊᕐᓂᖏᑦ ᑯᐯᒃ ᑕᕐᕋᖓᑕ ᐃᓄᐃᑦ ᑲᑎᑦᔨᖃᑎᒌᖏᑦ ᐊᒻᒪᓗ ᓯᒥᑦᑐᐃᔩᑦ ᐃᑯᒪᓕᐅᕐᓂᒧᑦ ᐱᓇᓱ ᐊᕐᑕᐅᒍᑎᒋᔭᖓᓂᒃ ᔦᒥᓯ ᐯᒥ. (ᐊᑦᔨᖑᐊᖅ ᐱᔭᕕᓂᖅ ᒪᑭᕝᕕᑯᓐᓂ)
ᐱᒋᐊᕐᓂᖏᓐᓂᒃ 1970-ᓂᒃ, ᓵᓕ ᒍᐊᑦ ᔦᐱᑎ ᓄᖕᖓᓗ, ᒪᕐᕉᒃ ᐅᕕᒃᑲᐅᖏᓐᓈᓱᑎᒃ ᑌᑦᓱᒪᓂ, ᐁᓯᒪᔪᕕᓃᒃ ᐊᓪᓓᑦ ᑯᐯᒃᒥᐅᑦ ᑲᑐᑦᔨᖃᑎᒌᖏᑦᑕ ᑲᑎᒪᓂᖓᓂᒃ. ᑌᑲᓂ, ᐅᖃᓕᒪᖃᑎᒌᓯᔪᕕᓃᒃ ᖃᓄᖅ ᐊᓪᓓᑦ ᑯᐯᒃᑯᑦ ᑲᕙᒪᖓᓂ
ᐊᑭᓴᕐᑐᕈᓐᓇᓂᕐᒪᖔᑕ, ᓴᓇᒐᓱᐊᕐᓕᕐᑐᕕᓂᐅᒻᒪᑕ
ᐃᑯᒪᓕᐅᕐᓂᒧᑦ ᓯᒥᑦᑐᐃᓂᖃᕐᓱᑎᑦ ᐊᓪᓓᑦ ᓄᓇᖓᓂ. “ᑐᖕᖓᓱᑦᑎᑕᐅᑦᓯᐊᖏᑦᓱᓄᑦ,” ᒍᐊᑦ ᐅᖃᓚᐅᔪᖅ ᐊᐱᕆᔭᐅᓂᕐᒥᓂᒃ. ᒍᐊᑦᓗ ᓄᖕᖓᓗ ᐃᓚᐅᔪᕕᓂᐅᑦᓱᑎᒃ

ᑲᑎᒪᓂᕐᒥᒃ, ᐊᓪᓓᑦ ᑯᐯᒃᒥᑦ ᑲᑐᑦᔨᖃᑎᒌᓐᓂᖏᑦᑕ ᓴᐳᓐᓂᐊᑎᖏᑦ ᑭᐅᖃᑦᑕᓕᕐᑐᕕᓃᑦ ᖃᓄᐃᓘᒋ ᐊᖃᑦᑕ - ᓯᑐᐊᕐᒪᓃᒃ. ᑕᒐ, ᐊᓂᖁᔭᐅᓯᔪᕕᓃᒃ.
ᑕᒐ ᒍᐊᑦ ᐊᓂᒋᐊᓯᑎᓪᓗᒍ, ᐱᓕ ᑌᒪᓐ ᓂᑯᕕᖓᐅᒐᕐᑐᕕᓂᖅ ᐅᒃᑯᐊᑉ ᐊᓂᕕᖓᓂᒃ. ᑎᒍᒥᐊᕐᓱᓂᒍ ᒍᐊᑦ ᑕᓕᕐᒥᒍᑦ ᐅᖃᕐᓱᓂᓗ, “ᐊᓂᑦᓴᓇᒃ. ᐊᖏᖃ - ᑎᒋᖕᖏᓇᒃᑭᑦ ᑭᒡᒐᑐᒐᓱᐊᕐᓂᕆᔭᖏᑦᑕ IQA-ᑯᑦ ᖃᓄᐃᓘᕐᓂᕆᒐᓱᑦᑕᖏᓐᓂᑦ,” ᐅᖃᕐᒥᓱᓂᓗ ᓴᐳᓐᓂᐊᑏᑦ ᑲᔪᓯᒃᑫᓂ-ᑦᓱᓂ ᑲᑎᒪᓂᕐᒥᒃ.
ᑌᒪᓐ ᓯᕗᓕᕐᑎᕈᓯᓐᓂᒥᔪᖅ ᐊᓪᓚᓂᒃ ᐊᖏᖃᑎᒌᒐ -
ᓱᐊᕐᓂᖏᓐᓂᒃ ᔦᒥᓯ ᐯ ᐊᒻᒪᓗ ᑯᐯᒃ ᑕᕐᕋᖓᑕ ᐊᖏᖃᑎ - ᒌᒍᑎᖓᓂᒃ.
ᐅᑎᕐᑐᕕᓂᐅᓕᕐᓱᑎᒃ ᐊᓂᕐᕋᒥᓄᑦ, ᖑᐊᑦ ᐊᒻᒪᓗ ᓄᖕᖓᖅ ᑲᑎᓯᒋ ᐊᑦᓯᐊᓯᔪᕕᓃᒃ
ᓄᓇᕕᒻᒥᐅᑦ ᐃᓄ ᑐᖃᖏᓐᓂᒃ,
ᑐᑭᑖᕐᕕᕕᓂᕐᒥᓂᒃ ᐱᒋᐊᕆᐊᖃ -
ᓕᕐᓂᒥᓂᒃ ᓇᒻᒥᓂᒃ ᐃᓂᓪᓚᑎᕆᔪᑦᓴᐅ -
ᓕᕆᐊᕐᒥᓂᒃ. ᑌᑲᓂ, ᐃᓱᒪᒋᔭᐅ -
ᓯᓐᓂᒥᔪᖅ ᑯᐯᒃ ᑕᕐᕋᖓᓂ ᐃᓄᐃᑦ
ᑲᑐᑦᔨᖃᑎᒌᓐᓂᖓ ᓄᐃᒋ ᐊᖕᖓᓯᔪ -
ᕕᓂᖅ.

ᑌᒣᒐᓗᐊᕐᑎᓗᒍ ᒍᐊᑦ, ᒫᓐᓇ
81-ᓂᒃ ᐅᑭᐅᖃᓕᕐᑐᖅ, ᐅᖃᓚᐅᕐᑐᖅ
ᑭᖕᖒᒪᓇᕐᓂᖓ ᓄᓇᕕᒻᒥᐅᑦ ᓴᐳᑦᔨ -
ᒐᓱᑦᑐ ᓴᐅᒋᐊᕐᒥᓂᒃ ᐱᔪᓐᓇᐅ ᑎᒥᓂᒃ
ᐱᒋᐊᕐᑕᕕᓂᑐᖃᐅᒌᒐᓗ ᐊᕐᑎᓗᒋᑦ 60
ᐅᑭᐅᑦ ᐅᖓᑖ ᓅᕐᑐ ᓂᒃ ᐱᒋᐊᒍᑕᐅᓚᐅᕐᑎᓇᒍ ᐊᖏᖃᑎᒌᓐᓂᕕᓂᖅ (JBNQA).
ᐊᕐᕌᒍᖓᓂ 1912, ᑯᐯᒃ ᑭᓪᓕᓕᐅᕆᓂᕐᒧᑦ
ᐊᖏᓕᒋᐊᕐᓯᓂᕐᒧᑦ ᐱᖁᔭᖅ ᐊᖏᓕᒋᐊᕐᓯᓯᒪᓂᖓᓄᑦ

ᑯᐯᒃᑯᑦ ᑭᓪᓕᓕᐊᖑᓯᒪᔪᒥᒃ ᑕᕐᕋᑎᓐᓅᑐᒥᒃ, ᐁᑦᑑᑎ -
ᒋᔭᐅᑦᓱᓂ ᑌᔭᐅᒍᑎᒋᓯᒪᔭᖓ ᑌᔭᐅᑦᓱᓂ (Rupert’s Land) ᐅᔫᐳᑦᔅ ᓄᓇᖓ, ᑭᓯᐊᓂ ᒫᓐᓇ ᓄᓇᕕᐅᓕᕐᑐᖅ.
ᐊᖏᓂᕐᓴᖑᐊᖑᓂᖏᑦ ᑲᓇᑕᐅᑉ ᐅᑭᐅᕐᑕᑐᖓᓃᑦᑐᑦ

ᑌᔭᐅᓐᓂᒪᑕ ᐅᔫᐳᑦᔅ ᓄᓇᖓ, ᐊᒻᒪᓗ 200-ᓂᒃ ᐊᕐᕌᒍᕐᓂᒃ, ᖃᑦᓴᓐ ᐯ ᑲᒻᐸᓂᒃᑯᑦ ᑌᒃᑯᑑᑦᓱᑎᑦ ᓂᐅᕕᐊᑦᓴᖃᕐᓂᑯᑦ ᓇᒻᒥᓂᖃᕐᓂᒪᑕ ᓄᓇᒥ.

ᑭᓯᐊᓗᑦᑕᐅᖅ 1936-ᖑᑎᓪᓗᒍ, ᑯᐯᒃ ᑲᕙᒪᖓ ᑲᕙᒪᑐᖃᒃᑯᓂᑦ ᐃᕐᖃᑐᐃᕕᓕᐊᕈᑦᔨᓂᕐᒪᑦ, ᐁᕙᒍᑎᖃᕐᓱᑎᑦ
ᓄᓇᖃᕐᖄᓯᒪᔪᐃᑦ ᐊᑖᒎᒋᐊᖏᓐᓂᒃ ᓄᑭᖃᕐᕕᒋᔭᖏᑦᑕ
ᑲᕙᒪᑐᖃᒃᑯᑦ.
“ᑯᐯᒃ ᐃᑉᐱᒋᔭᖃᓚᐅᕐᒪᑦ ᑲᒪᒋᔭᖃᕐᑐᓴᐅᖕᖏᒋᐊᕐᒥᓂᒃ ᐊᑐᐃᓐᓇᕈᐃᓯᒪᓂᕐᒥᒃ ᑭᖕᖒᒪᒋᔭᖏᓐᓂᒃ ᓄᓇᖃᕐᖄᓯᒪᔪᐃᑦ ᐃᓄᐃᑦ, ᓂᓪᓕᕈᑎᖃᕐᓂᐅᔭᓚᐅᔪᒐᑎᑦ ᖃᓄᕐᓘᓃᑦ
ᐊᖏᕈᑎᖃᕐᓱᑎᑦ ᓄᓇᑖᕐᑎᑕᐅᒍ -
ᑎᒋᒋᐊᓪᓚᑕᒥᓂᒃ ᐁᑦᑑᓯ ᐊᕐᑕ ᐅᓱᑎᑦ,
‘’ᒍᐊᑦ ᐅᖃᓚᐅᕐᑐᖅ.
ᐱᒍᑦᔨᐅᑏᑦ ᐃᓕᓐᓂᐊᓂᓕᕆ -
ᓂᕐᒨᓕᖓᔪᑦ, ᐃᓗᓯᓕ ᕆᓂᕐᒧᑦ, ᐊᒻᒪᓗ
ᐃᓄᓐᓂᒃ ᐃᑲᔪᕐᓯᐅᑏᑦ ᐊᑐᐃᓐᓇ ᕈᕐᑕ -
ᐅᖃᑦᑕᑐᕕᓂᐅᑦᓱᑎᑦ ᑲᕙᒪ ᑐᖃᒃᑯᓄᑦ,
ᑭᓯᐊᓂ ᐱᒍᒪᓂᖏᑦ ᓇᒻᒥᓂᕐᑖᕈ -
ᒪᓂᕐᒥᒃ ᑖᒃᑯᓂᖓ ᐃᑲᔪᕐᓯᐅ ᑎᒋᔭ-
ᐅᔪᓂᒃ ᐱᕈᕐᐸᓕ ᐊᓯ ᔪᕕᓂᖅ ᓄᓇᕕᒻᒥ.
ᐅᓪᓗᒥ, “ᐊᐅᓚᑦᓯᒪᕆᓐᓂᒥᒃ
ᑲᒪᒋᔭᑦᓴᑕᓕᒃ, ‘’ᐅᖃᕐᓱᓂ. ᐊᐱᕆᐅᑎᒃ
ᐊᓯᐅᒍᓐᓇᖏᒻᒪᑦ ᐃᓘᓐᓇᓯᐊᖏᓐᓂᒃ
ᐱᓂᐊᕐᓂᓕᕆ ᐅᑎᓕᒫᓂᒃ ᓄᓇᑕᕆ ᔭᖓᓂᒃ: ‘’ᑭᓇᒃᑰᑦ ᐱᔪᓐᓇᐅᑎᖃᕐᖃᑦ ᑐᑭᑖᕆᒍᓐᓇᕆᐊᒥᒃ ᑭᖑᓪᓕᐹᖓᓂᒃ?” ᐅᖃᓚᐅᕐᑐᖅ ᐊᒥᓱᐃᑦ ‘’ᐱᕈᕐᐸᓕᐊᔪᑦ’’ ᐋᓐᓂᐊᑦ ᓄᓇᓕᓕᒫᑦ ᐃᑉᐱᒋᔭᖏᑦ ᐱᓯᒪᒋᐊᖏᓐᓂᒃ ᒪᓕᒐᕐᒥᒃ 2.1 ᐊᖏᖃᑎᒌᓐᓂᒥᒃ, ᐃᓄᐃᑦ ᐱᖃᕐᓂᕋᐅᑎᖏᑦ ᓄᓇᕕᐅᑉ
ᓄᓇᖓᓂᒃ ᓴᐱᓕᕈᑕᐅᓯᒪᓂᕋᕐᓱᒋᑦ ᓄᖑᑎᕐᑕᐅᓯᒪᓂ -
ᕋᕐᓱᒋᓪᓗ.
ᐃᓓᓚᐅᕐᒥᔪᖅ ᓭᓂᕐᑐᕕᓂᐅᒋᐊᕐᒥᓂᒃ ᐊᖏᖃᑎᒌᓐᓂᒥᒃ (JBNQA) ᓭᓂᕐᑕᐅᒋᓪᓚᓛᕐᑐᕆᑦᓯᓱᓂ ᐊᖏᖃᑎᒌᒍᑎᐅ - ᒋᐊᓪᓛᔪᑦᓴᓂᒃ ᓯᕗᓂᑦᑎᓂᒃ, ᑭᓯᐊᓂ ᓄᐃᓚ - ᐅᕐᓯᒪᓐᓂᖏᑦᑐᑦ.

“ᑕᒪᓐᓇ ᐃᓅᓂᕋᓂᒃ ᐃᓗᒐᓃᖏᓐᓇᓚᖓᔪᖅ, ‘’ ᒍᐊᑦ ᐅᖃᓚᐅᕐᑐᖅ. ᐅᖃᓯᓚᐅᕐᒥᔪᖅ ᐊᖓᔪᕐᖃᐅᕕᐅᒋᐊᖃᕐᓂᖏᑦ

ᑐᑭᑖᕈᑎᐅᒋᐊᓖᑦ ᐊᖏᑎᒌᒐᓱᐊᕆᐊᓪᓚᑐᑦᓴᐅᒋᐊᖏᓐᓂᒃ,
ᑕᒪᓐᓇ ᐊᑦᓱᕈᕐᓇᑑᓚᖓᒐᓗᐊᕐᐸᑦ ᐱᓇᓱᐊᕐᑕᐅᓂᖓ ᐱᒐᓱᐊᕐᓗᒍ.

“ᐅᖃᖏᓐᓇᓕᒫᓲᖑᔪᖓ, ᐱᓀᓗᑕᖃᑐᐊᕐᐸᑦ, ᑌᒪᖕᖓᑦ ᐱᕕᑦᓴᙯᓐᓇᓕᒫᓚᖓᔪᖅ.”
ᐊᕕᑦᑐᓯᒪᔪᒥ 35-ᒥ ᑲᓇᑕᐅᑉ ᐱᖁᔭᕐᔪᐊᖏᓐᓂ, ᐅᑎᕐᑎᑕᐅᓯᒪᔪᖅ 1982-ᖑᑎᓪᓗᒍ, ᑌᓯᒻᒪᑕ ᐃᓕᑕᕆᔭᐅ - ᓂᖏᓐᓂᒃ ᓱᓪᓕᑕᐅᓯᒪᑦᓱᑎᓪᓗ ᓄᐃᑕᔪᑐᖃᐅᓂᖏᑦ ᓄᓇᖃᕐᖃᓯᒪᔪᑦ ᐊᒻᒪᓗ ᐱᔪᓐᓇᐅᑏᑦ ᓄᐃᑕᐅᓯᒪᔪᑦ ᐊᖏᖃᑎᒌᒍᑎᒃᑯᑦ ᓄᓇᖃᕐᖄᓯᒪᔪᓄᑦ ᐃᓄᓐᓄᑦ ᑲᓇᑕᒥ. ᒍᐊᑦ ᐅᖃᓚᐅᕐᑐᖅ ᐅᐱᕆᔭᖃᕐᓂᒥᓂᒃ ᖃᓄᐃᓘᕐᑕᐅ - ᒍᑎᐅᒍᓐᓇᕆᐊᖓᓂᒃ ᑌᓐᓇ ᐊᕕᑦᑐᓯᒪᔪᖅ ᐅᒃᑯᐃᓯᒍᓐᓇ -

ᓯᑎᑦᓯᓂᒃᑯᑦ ᐊᖏᖃᑎᒌᓐᓂᒥᒃ (JBNQA) ᐋᕐᕿᒋᐊ -
ᕆᒍᓐᓇᓯᓂᒃᑯᑦ.
ᑭᓯᐊᓂ, ᐱᖁᔭᖅ 2.1 ᓄᐃᑕᖏᓐᓈᑐᖅ, ᓈᓕᕋᓗ - ᐊᕐᑎᓗᒋᑦ 50 ᐊᕐᕌᒍᐃᑦ.
“ᖃᖓᓂᒃᑯᐊ ᑲᕙᒪᑐᖃᒃᑯᑦ ᑲᓇᑕᒥ ᐃᓕᑕᕐᓯᓛᕐᑐᑦ ᐊᑐᓕᕐᑎᓯᓗᑎᓗ ᐊᕕᑦᑐᓯᒪᔪᒥᒃ 35-ᒥ?’’ ᒍᐊᑦ ᐊᐱᕆᓚᐅᕐᑐᖅ.
“ᖃᐅᔨᓴᕈᓚᐅᕐᓯᒪᖕᖏᑐᑦ ᒫᓐᓇᒧᑦ ᐃᑦᓯᕙᒍᑎᖃᓛᕆ - ᐊᕐᒥᓂᒃ ᕿᒥᕐᕈᓗᒋᑦ ᐱᖁᔭᒻᒪᕇᑦ ᐃᓗᓕᖏᑦ, ᐋᕐᕿᒋᐊᕆᓗᑎᓗ,” ᐃᓓᓚᐅᕐᑐᖅ.
ᐅᖃᓚᐅᕐᑐᖅ 35-ᓂᒃ ᐊᕐᕌᒍᕐᓂᒃ ᓯᐊᓇᑑᓚᐅᔪᑦᓱᓂ, ᒍᐊᑦ ᑕᑯᓚᐅᕐᓯᒪᓚᐅᖕᖏᑐᖅ ᓴᑯᑦᓯᔪᓂᒃ ‘’ᐃᒻᒪᖃᐅᑎ - ᓕᐊᕕᓂᕐᒥᓂᒃ.’’
“ᐊᑕᐅᓯᕐᒥᒃ ᐊᖓᔪᑦᓯᒥᒃ ᐊᕐᓇᖃᓚᐅᔪᒻᒥᔪᖅ ᑐᓵᓚᐅᔪ - ᔭᕋᓂᒃ ᖃᖓᐅᓚᐅᔪᑎᓪᓗᒍ, ᐅᖃᕐᓱᓂ ᑐᓴᒐᑦᓴᓂᐊᕐᓂᑎᒍᑦ, ‘’ᑮᓇᐅᔭᓕᐅᕐᓯᒪᒐᒪ, ᓭᒻᒪᖃᑎᖃᕈᒪᓂᖃᕐᑐᖓ ᓄᓇᖃᕐᖄ - ᓯᒪᔪᕕᓂᕐᓂᒃ,’’ ᐃᓚᑦᓱᒍ ‘’ᖃᐅᔨᒪᔪᖓ ᓱᓕᒋᐊᖓᓂᒃ ᑲᕙᒪᒃᑯᑦ ᐊᑦᑐᐃᑌᓕᒋᐊᖏᓐᓂᒃ ᑖᒃᑯᓂᖓ ᐱᑦᔪᑎᒋᑦᓱᒋᑦ ᐃᒻᒪᖃᐅᑎᓕᐊᕕᓃᑦ.’’
ᐱᖁᔦᑦ ᐊᑦᔨᖏᑦ ᓄᖑᑎᕆᓂᕐᒥᒃ ᐊᓪᓚᑕᐅᓯᒪᔪᕐᑕᓖᑦ
ᐊᖏᖃᑎᒌᓐᓂᒥᒃ ᓇᕝᕚᑕᐅᒍᓐᓇᑐᑦ ᓄᓇᖃᕐᖄᓯᒪᔪᑦ
ᐱᔪᓐᓇᐅᑎᖃᕈᑎᖏᓐᓂᒃ ᓭᓂᕐᑕᐅᓯᒪᔪᓕᒫᓂᒃ ᑲᓇᑕᒥ, ᔭᐅᖕᖏᑐᑐᐊᖃᕐᑎᓇᒍ. ᒍᐊᑦ ᐁᕙᒍᑎᖃᕐᑐᖅ ᐲᕐᑕᐅᑐᐊᕐᐸᑦ
ᐊᓪᓚᑕᐅᓯᒪᔪᑦ ᓇᓪᓕᑐᐃᓐᓇᖏᓐᓂᒃ ᐃᓘᓐᓇᓕᒫᖏᓐᓂᒃ
ᐊᖏᖃᑎᒌᒍᑕᐅᒋᐊᓪᓛᓚᕿᒋᐊᖃᕋᔭᕐᓂᖏᓐᓂᒃ.
“ᖃᓄᐃᑦᓴᑲᓵᕋᔭᖕᖏᑐᖓ ᐊᑕᐅᓯᐊᕐᓗᖓᓘᓐᓃᑦ ᐃᓘᓐᓇᖓ ᐊᖏᖃᑎᒌᒍᑎᒃ (JBNQA) ᐃᕐᖃᑐᐃᕕᕐᔪᐊᓕ - ᐊᕐᑎᒐᔭᕆᐊᖓ ᑲᓇᑕᒥ ᑲᔪᓯᐅᒐᕐᑎᓯᓗᒍᓗ ᑌᑲᖕᖓᑦ, ᐊᒥᓱᑐᓛᕋᓗᐊᕐᐸᑦ ᐅᑭᐅᓂᒃ,’’ ᐃᓚᑦᓱᒋᓪᓗ, ᐅᖃᕐᓱᓂ ᕿᒥᕐᕈᓂᖃᕆᐊᕐᒥᓂᒃ ᑕᒪᑦᓱᒥᖓ.
ᐅᖃᐅᑦᔨᓱᒋᓪᓗ ᑭᖑᕚᕆᔭᐅᓚᖓᔪᑦ ᐊᖏᖃ ᑎᒌᒐ -
ᓱᐊᕐᓂᐅᔪᓂᒃ ᓄᓇᕕᒻᒥᐅᓄᑦ ᐃᓱᒪᖁᔨᑦᓱᓂ ᐃᒪᒃ
‘’ᑲᒪᒋᔭᐅᓕᕋᒥᑦ ᑲᕙᒣᑦ, ᕿᒣᓂᐅᔭᖕᖏᒋᐊᖏᓐᓂᒃ
ᒪᓕᒐᖁᑎᒥᓂᒃ ᐱᖁᔭᕐᒥᓂᓪᓗ, ᓴᖑᑎᑕᐅᑲᓪᓚᖃᔭᕋᑎᓪᓗ.’’ ᐅᖃᕐᑕᖏᑦ ᒪᓕᑦᓱᒋᑦ ᒍᐊᑦ, ᑲᕙᒪᐅᔪᑦ ᐃᒻᒥᓂᒃ
ᑕᑯᓐᓇᓂᖃᕈᓐᓇᕆᐊᖏᓐᓂᒃ ᓄᓀᕐᓯᓯᒪᒋᐊᕐᒥᓂᒃ
ᐱᑦᔪᑎᒋᑦᓱᒍ ᑌᒣᓕᖓᔪᒥᒃ ᐱᕙᓪᓕᐊᒍᑎᖃᓯᓐᓂᒪᑕ.
‘’ᑌᒫᑐᐃᓐᓇᓚᖓᖕᖏᑐᖅ ᐃᓗᐊᓅᕐᕕᒋᒐᓱᒋᐊᖓ
ᐊᑐᕐᓂᖃᕐᑐᑎᒍᑦ,’’ ᐃᓚᒋᐊᕆᑦᓱᓂ.

ᐅᑎᒧᑦ ᑕᑯᒋᐊᕐᓂᖅ ᓱᓛᓕᕐᒥᒪᖔᑦ ᓵᓕ ᒍᐊᑦ

(JBNQA) ᐊᖏᖃᑎᒌᓐᓂᒧᑦ ᓭᓂᖃᑕᐅᔪᕕᓂᖅ ᓵᓕ ᒍᐊᑦ ᐃᕐᖃᐅᒪᒍᑎᖃᕐᓂᖓ ᐊᖏᖃᑎᒌᓐᓂᐅᑉ ᓴᓇᔭᐅᓂᕕᓂᖓᓂᒃ,
ᖃᓄᐃᓕᖓᔪᑦᓴᐅᓂᖓᓂᓪᓗ ᓯᕗᓂᕆᔭᖓ ᓄᓇᕕᐅᑉ

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ᐅᖃᖏᓐᓇᓕᒫᓲᖑᔪᖓ,

ᐱᓀᓗᑕᖃᑐᐊᕐᐸᑦ,

ᑌᒪᖕᖓᑦ

ᐱᕕᑦᓴᙯᓐᓇᓕᒫᓚᖓᔪᖅ.

ᓵᓕ ᒍᐊᑦ

(Photo courtesy of Charlie Watt / ᐊᑦᔨᖑᐊᖅ ᐱᔭᐅᔪᕕᓂᖅ ᓵᓕ ᒍᐊᑦᒥ)

Chisasibi: One village left behind following the JBNQA

James Bay Project leads to entire village's relocation

Chisasibi has a population of approximately 5,000 residents. (Photo courtesy of Cree Nation of Chisasibi) ᓯᓵᓯᐱ ᐃᓄᓕᒃ 5,000 ᓴᓂᐊᓃᑦᑐᓂᒃ (ᐊᑦᔨᓕᐅᕐᑐᕕᓂᖅ ᐊᑦᓗᑦ ᓄᓇᓕᑐᖅᑲᑦᓴᑦ ᓯᓵᓯᐱᒥᐅᑦ)

GORD HOWARD

When Daisy House was little, she came home one day to see men sledgehammering the foundation of her house. Soon, they were working at other houses on Fort George island.

She was too young to know her entire community was being packed up and moved across the river about 10 kilometres southeast to the mainland. It was 1979 or 1980.

"People still talk about it," says House, now in her second term as chief of the Cree Nation of Chisasibi, situated on La Grande River near James Bay in Quebec.

"It's a love-hate relationship we have, you could say."

The community had to be relocated because Hydro-Québec was building the massive James Bay Project, a series of dams and hydroelectricity generating stations. Earlier concerns over Indigenous Peoples' land rights related to that project had led to the signing of the JBNQA in 1975.

As moves go, this was big. About 200 houses were ferried across the river, as was the medical clinic and a Roman Catholic church. At the new site, they built a new high school, a mall, an Anglican church, a Hudson's Bay Co. store and an additional 100 houses.

In the four-plus decades since, Chisasibi has grown from fewer than 2,000 residents back then to more than 5,000 today.

House said there are plans to nearly double the size of its 40-room hotel, new elementary and high schools opened last year, and the Cree Board of Health and Social Services of James Bay wants to build a healing centre, the first in the Cree territory.

"How can you heal if you can't speak your first language, down south?" she asks.

But the relocation brought changes that are still being felt.

For one, the river doesn't freeze over anymore because of the current. From about early November until May, when the ferry isn't in service, there's no easy way to visit the island.

"I don't know if there's anybody else in the world with eight dams on their traditional property," says House. "We have 11 dams just in Eeyou [Istchee James Bay municipality] alone, the Cree territory. Eeyou Istchee is about the size of France, the whole territory."

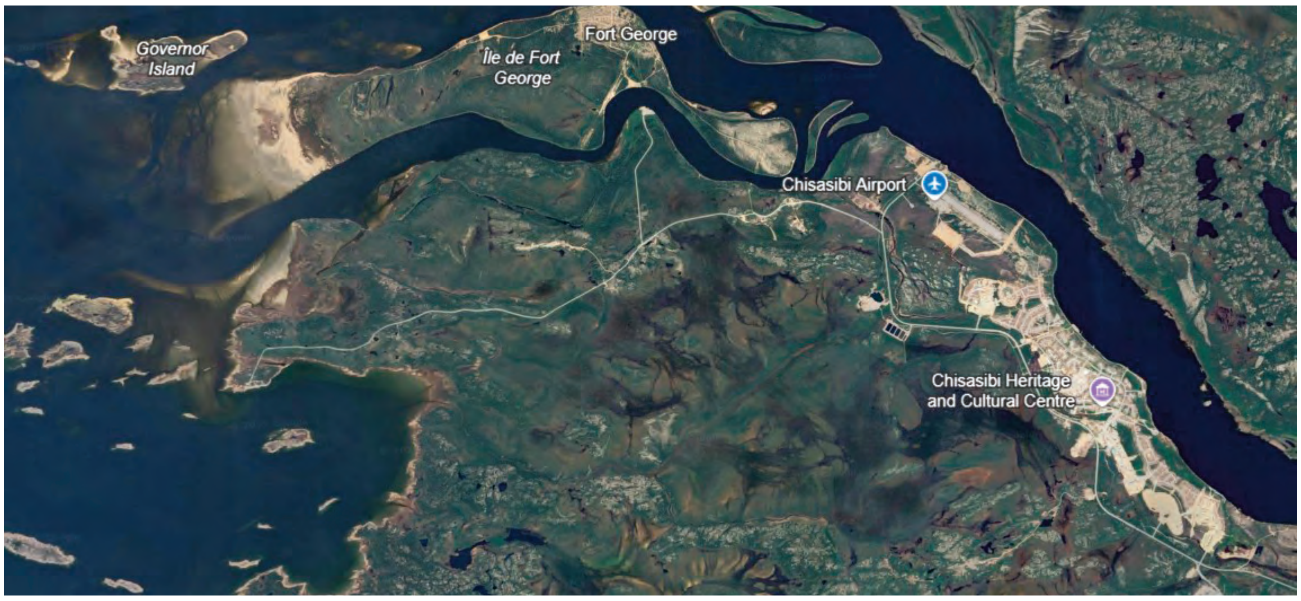
And many people have stopped fishing in La Grande River, says Roderick Pachano, a former chief who helped negotiate the James Bay and Northern Quebec Agreement for the Cree Nation.

Changes in the current have affected the environment and wildlife; the water isn't crystal clear anymore, and some of the fish have strange markings, like bruises. Pachano says it's because of mercury in the water.

The relocation hasn't been filed away and forgotten.

"It will never go away," Pachano said. "It's like what has happened to other people in the world, who want to forget, but sometimes they can't.

"Sometimes, it's better that they not forget."



An overhead view shows Fort George island and the Quebec community of Chisasibi. (Photo courtesy of Google Earth) ᖁᓛᓃᑦᑐᒧᑦ ᐊᑦᔨᓕᐊᕆᔭᐅᓯᒪᔪᑦ ᑕᑯᑦᓴᐅᑎᑦᓯᔪᖅ ᕗᐊᑦ ᔪᐊᔅ ᒣᓕᓯᒃᑯᑦ ᕿᑎᕐᑕᖅᑲᓂᒃ ᐊᒻᒪᓗ ᑯᐯᒻᒥ ᓄᓇᓕᑦᓕᕐᑕᖅᑲᓂᒃ ᓯᓵᓯᐱᐅᑉ (ᐊᑦᔨᓕᐊᕕᓂᖅ Google Earth-ᒧᑦ)

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ᑌᓯ ᕼᐊᐅᔅ ᒥᑭᔫᑦᓱᓂ, ᐊᓇᕐᕋᓚᐅᕐᑐᕕᓂᖅ ᑕᑯᑦᓱᓂᓗ

ᐊᖑᑎᓂᒃ ᐃᓪᓗᖓᑕ ᑐᖕᖓᕕᖓᓂᒃ ᑲᐅᑖᓗᒻᒧᑦ
ᑲᑦᔪᑐᓂᒃ. ᐊᑯᓂᐅᖕᖏᑐᕐᓗ, ᐱᓇᓱᐊᓯᑦᓱᑎᒃ
ᐊᓯᖏᓐᓂᒃ ᐃᓪᓗᕆᔭᐅᔪᓂᒃ ᕗᐊᑦ ᔪᐊᑦᔅ ᕿᑭᕐᑕᖓᓂ.
ᒥᑭᓗᐊᓚᐅᕐᓯᒪᔪᖅ ᓱᔪᖃᓕᕐᒪᖔᑦ ᖃᐅᔨᒪᑦᔭᒐᓂ
ᓄᓇᓕᓕᒫᖓᑕ ᐸᕐᓀᑕᐅᓕᕐᓂᖓᓂᒃ ᐊᒻᒪᓗ ᓄᑦᑎᑎᕐᑎᑕᐅᓚᖓᓯᑦᓱᑎᒃ ᑰᑉ ᐊᑭᐊᓄᑦ 10 ᑭᓗᒥᑌᑦ ᓴᓂᐊᓂ ᐅᖓᓯᓐᓂᓕᒻᒥᒃ ᓯᕿᓂᖓᓃᑦᑐᒧᑦ
ᓄᐃᕕᐊᕙᓯᖓᓂ ᓄᓇᒻᒪᕆᒻᒦᓱᓂ. 1979-ᒍᓚᐅᕐᓯᒪᔪᖅ
ᐅᕝᕙᓘᓐᓃᑦ 1980-ᐅᑦᓴᕈᓂ.

“ᐃᓄᐃᑦ ᓱᓕ ᑖᑦᓱᒥᖓ ᐅᖄᕙᑦᑐᑦ,” ᓚᓚᐅᔫᖅ ᕼᐊᐅᔅ,
ᑐᖓᓕᐊᓂ ᓂᕈᐊᕐᑕᐅᓯᒪᑦᓱᓂ ᐃᓕᒪᓕᕐᑐᖅ
ᐊᖓᔪᕐᖃᐅᕕᒻᒥ ᐊᓪᓓᑦ ᓄᓇᓕᑐᖃᑦᓴᔭᔦᑦ ᑲᑎᒪᔨᖏᓐᓂ

ᓯᓵᓯᐱᐅᑉ, ᓇᔪᕐᑕᖃᕐᓱᓂ ᓚ ᑲᕌᓐ ᑰᖓᓂ ᓴᓂᐊᓂ ᔦᒥᔅ ᐯᑉ ᑯᐯᒻᒦᑑᑉ.
“ᐃᒫ ᐅᖃᐅᓯᕆᔭᐅᒍᓐᓇᑐᖅ ᐱᐅᓯᕆᓕᕐᑕᕗᑦ, ᓇᓪᓕᒋᐅᑎᑦᓴᕋᓗᐊ-ᖀᓕᖕᖒᑎᓂᕐᒦᐸᑦᓱᑕ.”
ᓄᓇᓕᒃ ᓄᑦᑎᑎᕐᑎᑕᐅᓚᕿᓯᒪᔪᖅ ᑯᐯᑉ-
ᐃᑯᒪᓐᓂᐊᑎᒃᑯᖏᑦ ᓴᓇᓚᐅᕐᓯᒪᒻᒪᑕ ᐊᖏᔪᐊᓗᒻᒥᒃ ᔦᒥᔅ

ᐯᒥ ᐱᓇᓱᒐᕐᒥᒃ, ᐃᓚᒌᑦᑎᑐᓂᒃ ᑰᓐᓂᒃ ᓯᒥᑦᓯᓱᑎᒃ ᐊᒻᒪᓗ ᐃᑯᒪᐅᑎᖃᕐᑎᓯᐅᑎᓂᒃ. ᓯᕗᓂᐊᒍᑦ ᐃᓱᒫᓘᑎᐅᖃᑦᑕᓯᒪᔪᑦ ᓄᓇᖃᕐᖄᑐᕕᓃᑦ ᓄᓇᒥᓄᑦ ᐱᔪᓐᓇᐅᑎᖏᓐᓄᑦ ᐃᓕᖓᔪᑦ ᑖᑦᓱᒧᖓ ᐱᓇᓱᒐᕐᒧᑦ ᐊᑎᓕᐅᕈᑕᐅᓚᕿᓯᒪᒻᒪᑕ ᐊᖏᖃᑎᒌᒍᑎᒥᒃ 1975-ᒍᑎᓪᓗᒍ.
ᓄᑦᑎᑎᕐᑕᐅᓂᖏᑦ, ᐱᔭᕆᐊᑑᒍᓚᐅᕐᓯᒪᔪᑦ. 200

ᓴᓂᐊᓃᑦᑐᑦ ᐃᓪᓗᐃᑦ ᐃᒪᒃᑯᑦ ᐅᓯᒍᑎᑎᒍᑦ ᑰᑉ ᐊᑭᐊᓅᕐᑕᐅᖃᓚᐅᕐᓯᒪᔪᑦ, ᐃᓚᐅᑎᓗᒋᒃ ᐋᓐᓂᐊᓯᐅᑎᒃᑯᑦ ᐊᒻᒪᓗ ᐃᑦᓯᒐᕐᔪᐊᑦ ᑐᑦᓯᐊᕕᖁᑎᖓ. ᓄᑖᒥ ᓄᓇᑖᕆᔭᐅᔪᒥ, ᓴᓇᔭᐅᓚᐅᕐᓯᒪᔪᑦ ᓄᑖᑦ ᐳᕐᑐᓂᕐᓭᑦ ᖁᓕᖏᓐᓃᑐᑦ ᐃᓕᓴᕐᕕᖓ, ᓂᐅᕕᕐᕕᐊᓗᒃ, ᐊᖏᓕᑫᑦ ᑐᑦᓯᐊᕕᖓ, ᐊᑦᓴᓐ ᐯᒃᑯᑦ ᓂᐅᕕᕐᕕᖓ ᐊᒻᒪᓗ 100-ᒋᐊᓪᓓᑦ ᐃᓪᓗᐃᑦ ᐊᓇᕐᕋᕆᔭᐅᓚᖓᔪᑦ.
ᐊᕐᕌᒍᑦ ᓯᑕᒣᑐᕐᑐᑦ ᑕᓪᓕᒪᐅᔪᕐᑑᓈᕐᑎᑐᑦ ᐅᖓᑖᓄᑦ ᑌᑦᓱᒪᓂᓂᑦ, ᓯᓵᓯᐱ ᐱᕈᕐᐸᓕᐊᓯᒪᓂᓕᒃ 2,000-ᓂᑦ ᐃᑭᓐᓂᓴᕕᓂᐅᑦᓱᑎᒃ ᐃᓄᖏᑦ ᑌᑦᓱᒪᓂ 5,000 ᐅᖓᑖᓅᓕᕐᑐᑦ ᐅᓪᓗᒥ.
ᕼᐊᐅᔅ ᓚᓚᐅᔫᖅ ᐸᕐᓀᓯᒪᐅᑎᖃᓕᕐᑐᐃᒎᖅ ᒪᕐᕈᕕᓪᓗ - ᐊᑎᓗᒍ ᐊᖏᓕᒋᐊᕐᑕᐅᓂᑦᓴᖓᓄᑦ 40-ᓂᒃ ᐃᓪᓗᐊᕈᓯᓕᒃ

ᓯᓂᑦᑕᕕᒃ, ᓅᑖᕐᓗ ᓯᕗᓪᓕᐹᑦᓴᓃᑦᑐᑦ ᐊᒻᒪᓗ ᐳᕐᑐᓂᕐᓭᑦ ᖁᓕᖏᓐᓃᑐᑦ ᐃᓕᓴᕐᕕᒋᒃ ᐅᒃᑯᐃᓚᐅᔪᑦᓱᑎᒃ ᐊᕐᕌᓂ, ᐊᒻᒪᓗ ᑯᔩᑦ ᐊᓪᓓᑦ ᑲᑎᒪᔨᖏᑦ ᐃᓗᓯᓕᕆᓂᕐᓄᑦ ᐊᒻᒪᓗ ᐃᓅᓯᓕᕆᓂᕐᓄᑦ ᔦᒥᔅ ᐯᒥ ᓴᓇᒍᒪᓕᕐᓱᑎᒃ

ᐊᖕᖏᐊᖏᔭᕐᕕᒥᒃ, ᓯᕗᓪᓕᐸᐅᓛᕐᑎᓗᒍ ᐊᓪᓓᑦ ᑯᔩᑦ ᓄᓇᖁᑎᖓᓂ.
“ᖃᓄᕐᓖ ᐊᖕᖏᐊᖏᔭᕈᓐᓇᑲᕕᑦ ᐅᖃᐅᓰᑦ ᐊᑐᕐᓗᒍ ᐅᖄᕐᖃᔭᖕᖏᑯᕕᑦ, ᖃᓪᓗᓈᑦ ᓄᓇᖓᓂ?” ᑌᒫᒃ ᐊᐱᕐᓱᓚᐅᔫᖅ.
ᑭᓯᐊᓂ ᓄᑦᑎᑎᕐᓂᐅᓯᒪᔪᖅ ᐊᓯᑦᔨᑐᕐᓂᖃᕐᑎᓯᓯᒪᒻᒥᔪᖅ ᐅᓪᓗᒥ ᓱᓕ ᐃᑉᐱᒋᔭᐅᔪᓂᒃ.

ᑖᓐᓇᑑᒐᓂᓗ, ᑰᒃ ᓯᑯᓪᓚᕆᓲᒍᒍᓐᓀᑐᖅ ᐃᖏᕐᕋᓂᕐᒧᑦ ᑌᒣᑕᐅᓚᕿᑦᓱᓂ. ᐃᒣᓪᓗᐊᓚᑳᓕᕐᒪᑦ ᓅᕕᒻᐸ ᐱᒋᐊᕐᐸᓕᐊᑎᓗᒍ ᑎᑭᑦᓱᒍ ᒣ, ᐃᑳᕐᑐᕋᐅᑎᒃ ᑌᒣᓪᓗᐊᓕᕐᒪᑦ ᐃᖏᕐᕋᓲᒍᖕᖏᑐᖅ ᓄᕐᖃᖓᑦᓱᓂ, ᕿᑭᕐᑕᓕᐊᕆᐊᖅ ᐱᔭᕐᓃᑑᕙᑦᑐᖅ.
“ᖃᐅᔨᒪᖕᖏᑐᖓ ᑭᓇᒃᑯᒋᐊᓪᓓᑦ ᓯᓚᕐᔪᐊᒥ ᓯᑕᒪᐅᔪᕐᑐᓂᒃ ᑰᓐᓂᒃ ᓯᒥᑦᓯᓯᒪᐅᑎᑕᖃᕐᒪᖔᑕ ᐱᐅᓯᑐᖃᕐᑎᒍᑦ ᓄᓇᑐᖃᕐᒥᓂ,” ᓚᓚᐅᔫᖅ ᕼᐊᐅᔅ. “ᐱᑕᖃᕐᑐᒍᑦ 11-ᓂᒃ ᑰᓐᓂᒃ ᓯᒥᑦᓯᓯᒪᒍᑎᓂᒃ [ᐃᑦᓰ ᔦᒥᔅ ᐯᑉ ᒧᓂᓯᐹᓕᑎᖓᓂ] ᑕᕝᕙᓂᑐᐊᖅ, ᐊᓪᓓᑦ ᑯᔩᑦ ᓄᓇᖁᑎᖓᓂ. ᐄᔫ ᐃᑦᓰᑦ ᑌᒣᓪᓗᐊᑲᓵᑦᑐᖅ ᐊᖏᓂᖓᑕ ᕗᔮᓐᔅ ᐅᐃᒍᐃᑦ ᓄᓇᖓᓂᑦ, ᓄᓇᖁᑎᓕᒫᕗᑦ.”
ᐊᒻᒪᓗ ᐊᒥᓱᑦ ᐊᓪᓓᑦ ᐃᖃᓗᑦᓯᐅᕕᖃᓲᒍᒍᓐᓀᓱᑎᒃ ᓚ ᑲᕌᓐ ᑰᖓᓂ, ᓚᓚᐅᔫᖅ ᕈᑕᕆᒃ ᐸᑦᓵᓄ, ᓄᓇᓕᓐᓂ ᐊᖓᔪᕐᖄᒍᓯᒪᔪᖅ ᐃᑲᔪᕐᓯᒪᑦᓱᓂ ᐊᖏᖃᑎᒌᒍᑕᐅᒐ - ᓱᐊᕐᑎᓗᒍ ᔦᒥᔅ ᐯ ᐊᒻᒪᓗ ᑯᐯᒃ ᑕᕐᕋᖓᓄᑦ ᐊᖏᖃ -

ᑎᒌᒍᑎᒃ ᐱᑦᔪᑎᐅᑎᓗᒋᑦ ᐊᓪᓓᑦ ᑯᔩᑦ ᓄᓇᓕᑐᖃᑦᓴᔦᑦ. ᑌᒣᑦᓭᓇᕈᓐᓀᑐᑦ ᐃᖏᕐᕋᓃᑦ ᖃᓄᐃᓕᖕᙰᓯᒪᓕᕐᑐᑦ

ᐊᕙᑎᒥᒃ ᐊᒻᒪᓗ ᐆᒪᔪᓂᒃ; ᐃᒪᖅ ᑲᑭᐊᑦᑑᔭᒍᓐᓀᑐᖅ, ᐊᒻᒪᓗ ᐃᖃᓗᐃᑦ ᐃᓚᖏᑦ ᐊᔪᒉᑦᑐᓂᒃ ᑕᕐᓯᓯᒪᕙᓕᕐᓱᑎᒃ, ᑎᓪᓘᔭᕐᑑᔮᕐᓱᑎᒃ. ᐸᑦᓵᓄ ᑐᑭᓯᑎᑦᓯᓚᐅᔫᖅ ᑌᒣᓚᕿᓯ - ᒪᓂᖏᓐᓂᒃ ᐃᒪᐅᑉ ᒥᐅᑯᔨᒥᒃ ᐱᑕᖃᓕᕐᓂᖓᓄᑦ.
ᓄᑦᑎᑎᕐᑎᑕᐅᓯᒪᓂᐅᑉ ᓯᑯᑦᓴᔭᖁᑎᖏᑦ ᑐᕐᖁᑐ - ᐃᓐᓇᓱᒋᑦ ᐳᐃᒍᕐᑕᐅᓯᒪᖕᖏᑐᑦ.

“ᐳᐃᒍᕐᓴᐅᓚᖓᖕᖏᑐᖅ,” ᐸᑦᓵᓄ ᓚᓚᐅᕐᑐᖅ. “ᐃᓱᒪᓇᕐᑐᖅ ᓱᔭᐅᓯᒪᕙᑦ ᐊᓯᖏᑦ ᖃᓄᐃᑦᑐᑐᐃᓐᓀᑦ ᐃᓄᐃᑦ ᓯᓚᕐᔪᐊᒥ, ᐳᐃᒍᕈᒪᒐᓗᐊᕐᓱᑎᒃ, ᑭᓯᐊᓂ ᐃᓚᖓᓐᓂ
ᐳᐃᒍᕐᓴᐅᖏᑦᑐᒥᒃ ᐊᑑᑎᓲᑦ.
“ᐃᓚᖓᓐᓂ, ᐱᐅᓂᕐᓴᐅᓲᒍᑦᓱᓂ ᐳᐃᒍᕐᑌᓕᒋᐊᒥᒃ.”

ᓯᓵᓯᐱ : ᐊᑕᐅᓯᖅ ᓄᓇᓕᒃ ᕿᒪᑦᑕᐅᓯᒪᔪᖅ ᑭᖑᓯᑦᓱᓂ ᔦᒥᔅ ᐯ ᐊᒻᒪᓗ ᑯᐯᒃ ᑕᕐᕋᖓᓄᑦ ᐊᖏᖃᑎᒌᒍᑎᒧᑦ

ᔦᒥᔅ ᐯ ᐱᓇᓱᒐᖓ ᓄᓇᓕᓕᒫᒥᒃ ᓄᑦᑎᑎᓚᖀᓯᒪᔪᖅ

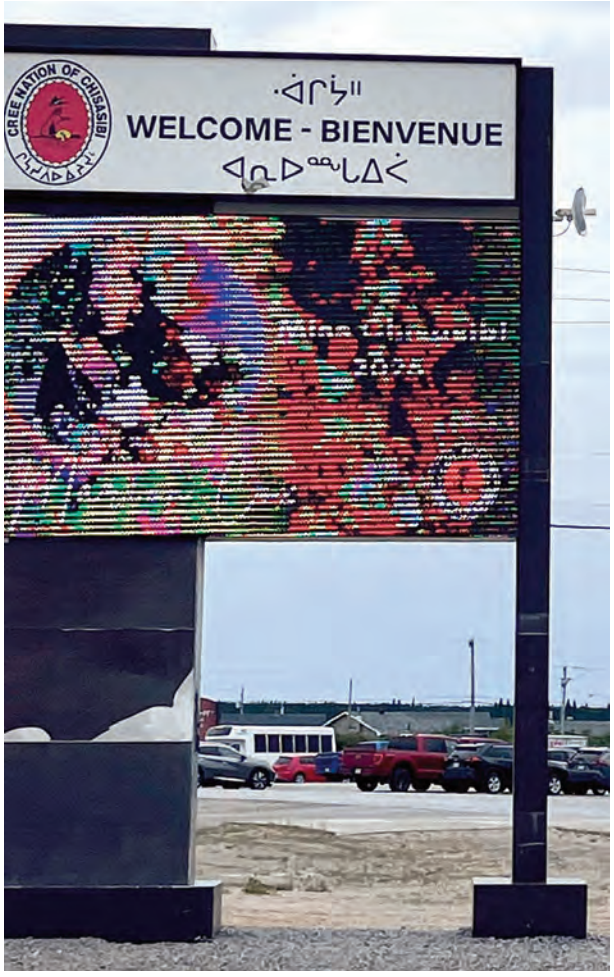
ᑯᐊᑦ ᕼᐊᐅᕙᑦ

The youth centre and arena in Chisasibi. (Photo courtesy of Cree Nation of Chisasibi) ᐅᕕᒃᑫᑦ ᐃᓪᓗᖁᑎᖓ ᐊᒻᒪᓗ ᖁᐊᓴᕐᕕᒃ ᓯᓵᓯᐱᒥ (ᐊᑦᔨᓕᐅᕐᑐᕕᓂᖅ ᐊᓪᓓᑦ ᓄᓇᓕᑐᖃᑦᓴᔦᑦ ᓯᓵᓯᐱᒥᐅᑦ)

A welcome sign greets visitors to Chisasibi, located on La Grande River in Quebec. (Photo courtesy of Cree Nation of Chisasibi) ᑐᖕᖓᓱᖁᔨᐅᑎᒃ ᑕᑯᑦᓴᐅ - ᑎᑦᓯᔪᖅ ᓯᓵᓯᐱᒧᑦ ᑎᑭᑦᑐᓂᒃ, ᓇᔪᕐᑕᖓ ᓚᑲᕌᓐ ᑰᖓ ᑯᐯᒻᒥ (ᐊᑦᔨᓕᐅᕐᑐᕕᓂᖅ ᐊᓪᓓᑦ ᓄᓇᓕᑐᖃᑦᓴᔦᑦ ᓯᓵᓯᐱᒥᐅᑦ)

Daisy House is the chief of the Cree Nation of Chisasibi. She was just a child when the community was moved off Fort George island. (Photo courtesy of Cree Nation of Chisasibi) ᑌᓯ ᕼᐊᐅᔅ ᐊᖓᔪᕐᖄᕆᔭᐅᔪᖅ ᐊᓪᓚᓄᑦ ᓄᓇᓕᑐᖃᑦᓴᔭᓄᑦ ᓯᓵᓯᐱᒥᐅᓄᑦ. ᑲᒃᑲᓛᕌᐱᐅᓯᒪᔪᖅ ᓄᓇᓕᒃ ᓄᑦᑎᑎᕐᑕᐅᑎᓗᒍ ᒣᓚᓯᒃᑯᑦ ᕿᑭᕐᑕᖓᓂᑦ.

(ᐊᑦᔨᓕᐅᕐᑐᕕᓂᖅ ᐊᓪᓓᑦ ᓄᓇᓕᑐᖃᑦᓴᔦᑦ ᓯᓵᓯᐱᒥᐅᑦ)



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ᐁᕆᓕ/APRIL 1971

GOVERNMENT OF

QUEBEC PRESENTS

THE ‘PROJECT OF

THE CENTURY’

A Timeline of the JBNQA

Retracing the steps leading to
Canada’s first modern treaty — 50 years later
CEDRIC GALLANT

Former Quebec premier Robert Bourassa, second from left, near the James Bay area, discussing development plans. (Photo courtesy of Hydro-Québec) ᑯᐯᒃ ᓯᕗᓕᕐᑎᕕᓂᖓ
ᕌᐳᑦ ᐳᕌᓴ, ᔦᒻᔅ ᐯ ᓴᓂᐊᓂ, ᐅᖃᓕᒪᕈᑎᖃᕐᓱᓕ ᐱᕙᓪᓕᐊᕆᐊᖃᕐᓂᒥᑦ ᐸᕐᓀᑕᐅᓂᖓᓄᑦ. (ᐊᑦᔨᖑᐊᖅ ᐃᑯᒪᓐᓂᐊᑎᒃᑯᑦ (Hydro-Québec) ᐊᑦᔨᖑᐊᖁᑎᖓ)

I

n 1971, the Government of Quebec,
then led by Liberal premier Robert
Bourassa, announced the start of the
James Bay hydroelectric development
project, which he called “the Project of
the Century.”
The project, set to be built on lands
occupied by Inuit and Cree, could
create floods due to the diversion of
water to fill reservoirs. The

construction began without the
consent of the Crees or the Inuit.

INUIT LEADERS GATHER IN FORT CHIMO

(KUUJJUAQ) TO CREATE THE NORTHERN QUEBEC INUIT ASSOCIATION

After having a scattered meeting in Puvirnituq four months prior, Inuit leaders of

Nunavik convened again in January 1972, with a clearer set of ideas. Leaders needed to rise to represent Inuit against the looming threat that was the James
Bay hydroelectric project. At that time, a Kuujjuaq mechanic, Charlie Watt, was named leader of the NQIA. Together with the help of lawyer James O'Reilly and the Crees, they planned to take the Quebec government to court.

ᔭᓄᕆᐊᕆ/
JANUARY 1972

Kuujjuaq, which was known as Fort Chimo back in the 1970s, was the site of a 1972 gathering of Inuit leaders who created the Northern Quebec Inuit Association to oppose the Quebec government's James Bay Project. (Photo by Cedric Gallant)

ᑯᐯᒃ ᑲᕙᒪᖓ ᒪᓂᒪᑎᑦᓯᔪᖅ

‘ᐱᓇᓱᐊᕋᑦᓴᐅᔪᒥᑦ

ᐊᕐᕌᒍᒋᔭᑦᑕ ᐃᓗᐊᓂ
ᐊᑑᑎᔭᐅᕆᐅᕐᑐᖅ’
1971-ᖑᑎᓪᓗᒍ, ᑯᐯᒃ ᑲᕙᒪᖓ, ᑲᔪᓯᑎᑕᐅᑦᓱᓂ ᑲᕙᒪᑐᖃᒃᑯᑦ ᐊᖓᔪᕐᖄᖓᓄᑦ ᕌᐳᑦ ᐳᕌᓴ, ᑐᓴᕐᑎᓯᒍᑎᖃᕐᓱᓂ ᐱᒋᐊᖕᖓᓂᐅᔪᒥᑦ ᔦᒻᔅ ᐯ ᐃᑯᒪᓕᐅᕈᑎᓕᐅᕐᓂᒥᑦ ᓄᐃᑦᓯᓂᕐᒥᑦ ᐱᓇᓱᐊᕐᑕᐅ - ᓂᐅᓚᖓᑎᓪᓗᒍ, ᑌᒍᓯᖃᕐᑎᓱᖑ “ᐱᓇᓱ ᐊᕋᑦᓴ ᐅᔪᒥᑦ ᐊᕐᕌᒍᒋᔭᑦᑕ ᐃᓗᐊᓂ ᐊᑑᑎᔭᐅᒋᐅᕐᑐᖅ.”
ᐱᓇᓱᐊᕐᓂᐅᔪᖅ, ᓴᓇᕕᑦᓴᒫᒋᓯᑦᓱᒍ ᓄᓇᖓᑦ
ᓇᔪᒐᐅᑎᓪᓗᒍ ᐃᓄᓐᓄᑦ ᐊᒻᒪᓗ ᑯᔩᓄᑦ, ᐅᓕᑦᑎᓯᑐᐃᓐᓇᕆᐊᖃᕐᓱᓂ ᐃᒪᐅᑉ ᐊᐅᓚᑕᐅᓂᖓ ᐱᑦᔪᑕᐅᑎᓪᓗᒍ ᐃᒪᖃᐅᑎᓕᐊᖑᓯᒪᔪᖅ ᖄᒥᕋ-ᓚᕿᓕᕐᐸᑦ. ᑕᓇᒋᐊᖕᖓᓂᖅ ᐱᒋᐊᕐᑎᑕᐅᓯᒪᔪᖅ ᐊᖏᓚᐅᕐᑎᓇᒋᑦ ᑯᔩᒃᑯᑦ ᐊᒻᒪᓗ ᐃᓄᐃᑦ.

ᐃᓄᐃᑦ ᓯᕗᓕᕐᑎᖏᑦ ᑲᑎᑦᑐᑦ ᑰᑦᔪᐊᒥ (ᑰᑦᔪᐊᖅ) ᓄᐃᑦᓯᕈᒪᑦᓱᑎᑦ ᐅᑭᐅᕐᑕᑐᒥ ᑯᐯᒃ ᑲᑐᑦᔨᖃᑎᒌᓐᓂᖓᓄᑦ

ᑲᑎᒪᑲᑦᑕᓚᐅᑲᑎᑦᓱᑎᑦ ᐊᑕᐅᓯᐊᕋᑎᑦ ᐳᕕᕐᓂᑐᒥ ᑕᕐᖀᑦ ᓯᑕᒪᑦ ᐊᓂᒍᕐᑎᓗᒋᑦ, ᐃᓄᐃᑦ

ᓯᕗᓕᕐᑎᖏᑦ ᖃᓄᕐᑑᖃᑎᒌᒋᐊᒻᓚᓂᕐᖁᑦ ᔭᓄᐊᕆ 1972-ᒥᑦ, ᑐᑭᓯᓇᑦᓯᐊᓕᑌᓐᓇᓱᑎᑦ
ᐃᓄᓐᓂᑦ ᐱᒍᑦᔨᒋᐊᒥᑦ. ᓯᕗᓕᕐᑎᐅᔪᐃᑦ ᐃᓱᒫᓘᑎᒥᓂᒃ ᐃᓄᓐᓂᑦ ᐱᒍᑦᔨᒋᐊᖃᓯᓚᐅᔪᑦ
ᐃᓄᐃᑦ ᐅᖁᒣᑦᑐᒦᑦᑎᑕᐅᓕᒋᐊᖏᓐᓂᑦ ᐃᑯᒪᓕᐅᓐᓂᑯᑦ ᐱᓇᓱᐊᕈᑎᐅᔪᒧᑦ. ᑌᑲᓂ ᑕᒐ, ᑰᑦᔪᐊᒥᐅᖅ ᓯᖁᒥᓯᒪᔪᓐᓂᐊᑎᒃ, ᓵᓕ ᒍᐊᑦ, ᓯᕗᓕᓚᖓᑎᓪᓗᒍ ᓂᕈᐊᕐᑕᐅᓯᒪᔪᖅ ᐱᒍᑦᔨᓂᐊᕐᑎᓗᒍ NQIA-ᑯᓐᓂᑦ ᐃᑲᔪᕐᑎᖃᕐᓱᓂ ᔦᒻᔅ ᐅᐊᕃᓕ-ᒥᑦ ᐊᒻᒪᓗ ᑯᔩᒃᑯᓂᑦ, ᐸᕐᓀᖃᑎᒋᓯᑦᓱᒋ ᐃᕐᖃᑐᐃᕕᒻᒨᓗᒋᑦ.

ᓅᕖᒻᐱᕆ 11, 2025 50 ᐊᕐᕌᒍᐃᑦ JBNQA−ᑯᑦ | ᒪᒃᐱᒐᖅ 15

ᓅᕖᒻᐱᕆ/
NOVEMBER 1973

I

n November 1973, Quebec Superior Court Justice Albert Malouf ruled in favour of the Crees
and Inuit after they had taken the Government of Quebec to court, demanding that the James
Bay hydro projects stop, that they recognize the unceded Indigenous rights, and begin negotiating in good faith. The ruling was suspended just a week later by Quebec's court of appeal. Even though construction restarted, negotiations also began. This would lead to two years of negotiations among the Crees, the Inuit, and the govern ments of Quebec and Canada.

JAMES BAY AND NORTHERN QUEBEC

AGREEMENT SIGNED

The governments of Quebec and Canada, alongside representatives

of the Crees of Eeyou Istchee and Inuit of Nunavik, signed the first
modern Indigenous treaty on Nov. 11, 1975. It would lead to
sweeping changes in the lives of Nunavimmiut.

The JBNQA was signed at a late-night ceremony in Quebec City on Nov. 11, 1975, by Inuit leaders Charlie Watt and Zebedee Nungak, then-Quebec premier Robert Bourassa, and Cree chief Billy Diamond (far right). (Nunatsiaq News file photo) ᔦᒻᔅ ᐯ ᑕᕐᕋᒧᑦ ᐊᖏᖃᑎᒌᒍᑎᖓ ᐊᑎᓕᐅᕈᑕᐅᓕᓚᐅᕐᓯᒪᕗ ᐅᓐᓄᐊᑯᑦ ᑲᑎᖕᖓᓂᖓᓂᑦ ᑯᐯᒃ ᓄᓇᖓᓃᑦᓱᑎᑦ ᓅᕖᒻᐱᕆ 11, 1975, ᓯᕗᓕᕐᑎᓗᒍ ᓵᓕ ᒍᐊᑦ ᐊᒻᒪᓗ ᔨᐊᐱᑎ ᓄᖕᖓᒃ, ᑯᐯᒃᑯᑦ ᓯᕗᓕᕐᑎᖓᓗ ᕌᐳᑦ ᐳᕌᓴ, ᐊᒻᒪᓗ ᐃᓅᕈᓐᓀᓯᒪᓕᕐᑐᖅ ᑯᔩᒃᑯᑦ ᓯᕗᓕᕐᑎᕆᓯᒪᔭᖓ ᐱᓕ ᑌᒪᓐ (ᑕᓕᕐᐱᐊᓃᑦᑐᖅ). (ᓄᓇᑦᓯᐊᖅ ᐊᑦᔨᖑᐊᖁᑎᖏᓐᓃᑐᖅ)

ᓅᕖᒻᐱᕆ/NOVEMBER 1975

Makivvik has its headquarters in Kuujjuaq, with offices in
most Nunavik communities and Montreal. (Nunatsiaq News
file photo by Cedric Gallant) ᒪᑭᕝᕕᒃ ᐊᓪᓚᕕᑯᑎᓕᒃ ᑰᑦᔪᐊᒥ,
ᐊᓪᓚᕕᖁᑎᖃᕐᒥᓱᓂ ᓄᓇᕕᒻᒥ ᐊᒻᒪᓗ ᒪᓐᑐᕆᐊᓪᒥᑦ (ᓄᓇᑦᓯᐊᖅ ᑐᓴᕋᑦᓴᓕᐅᕕᓂᖏᓐᓂ ᐊᑦᔨᓕᐊᕕᓂᖅ ᓯᐊᑐᕆᒃ ᑳᓚᓐᑦ-ᒧᑦ)

CREATION OF MAKIVVIK

Through the JBNQA, Makivvik Corp. was created to

administer the funds provided by the treaty, which totaled $90 million. Its role also expanded into the economic development of Nunavik through operating businesses, generating jobs, protecting Inuit culture, and building housing. In September 2023, Makivvik's treasurer
George Berthe published in the annual report that the
corporation owns nearly $940 million in assets.

ᔫᓂ/
JUNE

1978

ᐱᒋᐊᕐᓂᕕᓂᖓ ᔦᒻᔅ ᐯ ᑯᐯᒃ ᑕᕐᕋᖓᑕ ᐊᖏᖃᑎᒌᓐᓂᖓ

ᐅᑎᕐᕕᖃᕆᐊᓪᓚᓂᖅ ᖃᓄᐃᓘᓐᓂᒪᖔᑕ ᑐᕌᓐᓂᖃᕐᓱᑎᑦ ᑲᓇᑕᐅᑉ ᓯᕗᓪᓕᐹᒥ ᐊᖏᖃᑎᒌᒍᑎᓕᐊᕕᓂᖓᓂᑦ — 50 ᐊᕐᕌᒍᐃᑦ ᐊᓂᒍᕐᓯᒪᓕᕐᑎᓗᒋᑦ

SUPERIOR COURT DECISION FORCES NEGOTIATION

ᓅᕖᒻᐱᕆ 1973-ᖑᑎᓪᓗᒍ, ᑯᐯᒃᑯᑦ ᐃᕐᖃᑐᐃᔨᖓ ᐋᓪᐳᑦ ᒪᓚᐅᕝ ᐊᖏᖃᑎᖃᕐᓯᓚᕗᒃ ᑯᔩᒃᑯᑦ ᐃᓄᐃᓪᓗ

ᑯᐯᒃ ᑲᕙᒪᖓᓂᑦ ᐃᕐᖓᑐᐃᕕᒻᒨᓯᑎᓪᓗᒋᑦ, ᕿᓄᕈᑎᖃᕐᓱᑎᑦ ᔦᒻᔅ ᐯ ᐃᑯᒪᓕᐅᕋ ᓱᐊᕐᓂᒧᑦ ᓄᕐᖃᖁᑦᓱᒋᑦ,
ᑕᒪᑦᓱᒥᖓ ᐃᓕᑕᕐᓯᓯᔪᕕᓃᑦ ᓈᒻᒪᖏᑦᑑᒋᐊᖓᓂᑦ ᐱᔪᓐᓇᐅᑎᖏᓐᓄᑦ, ᐊᒻᒪᓗ ᐊᖏᖃᑎᒌᒐᓱᐊᓯᑦᓱᑎᓗ
ᐅᑉᐱᒋᔭᖏᑦ ᒪᓕᑦᓱᒋᑦ. ᑯᐯᒃ ᐃᕐᖃᑐᐃᕕᖓᑎᒍᑦ ᕿᑲᕐᑎᑕᐅᓯᒪᓚᐅᕐᓯᒪᔪᖅ ᐱᓇᓱᐊᕈᓯᓕᒫᒃ ᐊᓂᒍᕐᑎᓗᒍ. ᑲᔪᓯᖏᓐᓇᓯᒪᔪᖅ ᓴᓇᓂᖏᑦ ᐱᒋᐊᕆᐊᓪᓚᓱᑎᑦ, ᐊᖏᖃᑎᒌ ᒐᓱᐊᓐᓂᖅ ᑲᔪᓯᖏᓐᓇᑎᓪᓗᒍ. ᑕᒪᓐᓇ ᐊᕐᕌᒍᓄᑦ ᒪᕐᕉᓄᑦ ᓯᕕᑐᓂᖃᓂᐊᕐᑎᓗᒍ ᑯᔩᒃᑯᓗ, ᐃᓄᐃᓪᓗ, ᐊᒻᒪᓗ ᑯᐯᒃᑯᑦ ᐊᒻᒪᓗ ᑲᓇᑕᐅᑉ ᑲᕙᒪᖏᓪᓗ.

ᐃᕐᖃᑐᐃᔨᒻᒪᕇᑦ ᑐᑭᑖᕆᐊᖃᓯᒪᔪ ᐊᖏᖃᑎᒌᒐᓱᐊᕐᓱᑎᑦ

Quebec superior court justice Albert Malouf, centre, in 1978 (Photo
courtesy of Fonds La Presse)

ᔦᒻᔅ ᐯ ᐊᒻᒪᓗ ᐅᑭᐅᕐᑕᑐᒥᐅᑦ ᑯᐯᒻᒥ

ᐊᖏᖃᑎᒌᒍᑎᖓ ᐊᖏᖃᑎᒌᒍᑕᐅᕗᖅ

ᑯᐯᒃ ᑲᕙᒪᒃᑯᖏᑦ ᐊᒻᒪᓗ ᑲᓇᑕᒃᑯᑦ, ᐃᓚᐅᑎᒻᓗᒋᑦ ᑯᔩᒃᑯᑦ ᐱᒍᑦᔨᔨᖏᑦ ᐄᔫᐃᑦᓰᑦ

ᐊᒻᒪᓗ ᐃᓄᐃᑦ ᓄᓇᕕᒻᒥᐅᑦ, ᐊᑎᓕᐅᖃᑎᒌᓯᒪᕗᑦ ᓄᓇᖃᕐᖄᓯᒪᔪᓄᑦ ᐊᖏᖃᑎᒌᒍᑎᒥᑦ ᓅᕕᒻᐱᕆ 11, 1975-ᒥᑦ. ᑕᒪᓐᓇ ᐊᓯᑦᔨᑐᐃᒋᐊᖕᖓᓂᐅᓯᒪᔪᖅ
ᓄᓇᕕᒻᒥᐅᓂᑦ.

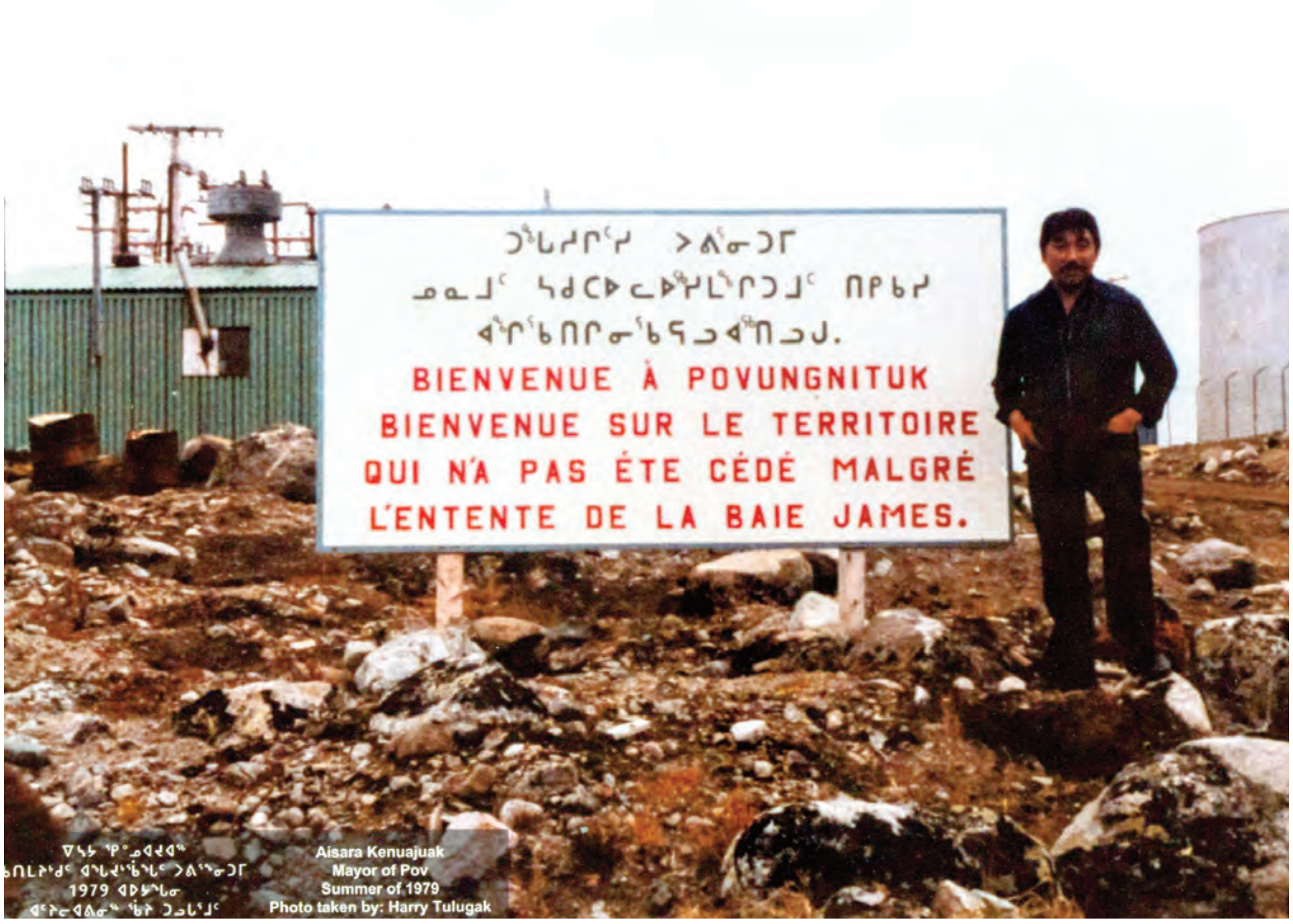
ᐱᖕᖑᑎᑕᐅᓂᖓ ᒪᑭᕝᕕᒃ

ᔦ

ᒻᔅ ᐯ ᐊᖏᖃᑎᒌᒍᑎᖓᑎᒍ, ᒪᑭᕝᕕᒃ ᑎᒥᐅᔪᖁᑎᖓ ᑎᓕᔭᐅᓂᖃᓯᒪᔪᖅ ᑮᓇᐅᔭᓂᑦ ᐊᐅᓚᑦᓯᔨᐅᓂᐊᕐᑎᓗᒍ, ᑲᑎᑦᓱᒋᑦ $90-ᒥᓕᐊᓐ. ᐱᓇᓱᐊᕐᓂᐊ ᓕᕐᑕᖏᑦ ᐊᖏᓕᒋᐊᓪᓚᓯᒪᕗᑦ ᐱᐳᕐᐸᓕᐊᓂᑎᒍᑦ ᓄᓇᕕᒻᒥᑦᑮᓇᐅᔭᑎᒍᑦ ᐱᕈᕋᓱᐊᓐᓂᑯᑦ, ᐱᓇᓱᒐᕐᓂᑦ ᓄᐃᑦᓯᓂᒃᑯᑦ, ᓴᐳᒻᒥᒥᑦᓱᒍ ᐃᓗᕐᕈᓯᖅ, ᐊᒻᒪᓗ ᐃᓪᓗᓕᐅᖃᑦᑕᓂᒃᑯᑦ. ᓯᑉᑏᒻᐱᕆ 2023, ᒪᑭᕝᕕᒃᑯᑦ ᑮᓇᐅᔭᓕᕆᔨᖓ ᐅᖃᕐᓯᒪᔪᖅ ᑎᒥᐅᔫᔪᖅ ᐊᕐᕌᒍᑕᒫᑦ $940-ᒥᓕᐊᓂᑦ ᑮᓇᐅᔭᖁᑎᖃᕈᓐᓇᓕᕐᑐᖅ.

Nunavik's 'political dissidents' remain opposed to JBNQA

Harry Tulugak explains in detail the history of Puvirnituq's political dissidence



Former Puvirnituq mayor Aisara Kenuajuak stands in front of a 1979 sign saying, "Welcome to Puvirnituq, welcome to the territory that was not ceded despite the James Bay agreement." (Photo courtesy of Harry Tulugak) ᐳᕖᕐᓂᑐᒥ ᓱᕈᓯᕐᑎᐅᓯᒪᔪᖅ ᐁᓴᓵ ᕿᓄᐊᔪᐊᖅ ᓂᑯᕐᕋᔪᖅ ᓵᖓᓂ 1979-ᒥ ᑕᑯᑦᓴᐅᑎᑦ ᓚᔦᑦ, "ᐳᕖᕐᓂᑐᒥ ᑐᖖᓴᓱᒋᑦ, ᑐᖖᓴᓱᒋᑦ ᓄᓇᒧᑦ ᓴᒃᑯᑕᐅᓯᒪᖖᒋᑐᒧᑦ ᔦᒥᔅ ᐯ ᐊᖏᕐᑲᑎᒌᖕᓂᕐᑲᕋᓗᐊᕐᒪᑦ." (ᐊᑦᔨᓕᐅᕐᑐᕕᓂᖅ ᕼᐋᔨ ᑐᓗᒐᖅ)

CEDRIC GALLANT

Puvirnituq is Nunavik's only community that has not signed the James Bay and Northern Quebec Agreement that some consider Canada's first modern treaty. And the political group behind the dissidence lives on, remaining at the forefront of the village's mindset, 50 years after the treaty.

Puvirnituq elder Harry Tulugak has been a consistent voice, advocating for the ideals promoted by Inuit Tungavingat Nunamini, the political group that refused to sign the JBNQA.

ITN's dissidence stems from provision 2.1 in the treaty, which states that the Inuit of Quebec "cede, release, surrender" their Native claims, rights, and interests to the land.

"That is the meat of the JBNQA," said Tulugak, in his Puvirnituq home, which sits near the shore with a panoramic view of the bay. "Anything else after [the provision] is just gibberish, niceties, and condescending language."

Tulugak recalled that the work of the Northern Quebec Inuit Association, which signed the treaty, interfered with the work of the co-operative movement that was vying for self-governance in Nunavik nearly 10 years earlier.

The first co-ops were established in 1959. The Fédération des Coopératives du Nouveau-Québec, now named Ilagiisaq, was incorporated in 1967, with six active co-operatives in Kangiqsualujjuaq, Kuujjuaq, Kangirsuk, Puvirnituq, and two in Kuujjuaraapik.

During FCNQ's first board meeting in Lévis, discussions were held about the lack of socio-economic development in the region, and the lower standard of living Inuit had compared to people living in southern Canada. It became their objective to fix that reality by uniting all communities in this movement.

The foundations were "of the people, by the people," said Tulugak. Anyone could partake in the co-op movement; it was not a question of ethnicity. If you lived in town, you could become a member of the co-op and contribute to its future.

When NQIA came about, Tulugak said they interfered in the self-governance process that was going on at the time, quoting the former ITN leader, Taamusi Qumaq.

> *"We have retained our dominion, we have retained our birthright."*
>
> Harry Tulugak

Nunavik shifted its focus from the co-operative movement and focused on NQIA. At that point, "it flatlined," said Tulugak. The movement found momentum again in 1983.

"The co-op movement and the JBNQA are intertwined stories, in a manner of how water and oil cannot mix," he said, creating a political fracture within Nunavik.

In 2018, Makivvik officially acknowledged the existence of Inuit Tungavingat Nunamini in an attempt to quell the rift.

Tulugak is critical of what came of the JBNQA, saying that the systems in place for the public services, such as the Kativik Regional Government, Nunavik Police Service, or Kativik Ilisarniliriniq "don't click" with Nunavik's reality.

"Health services are in shambles, education is completely in shambles, policing is no good, municipal affairs don't work, but at least they are treaty rights," he said sarcastically.

"It is a complete and utter failure of a project that was supposed to improve the lives and the people of Nunavik," he added.

He argued that if Nunavimmiut want to change the JBNQA for the better and attain self-determination, there is "absolutely no way" for them to open the treaty and rework it.

He uses the biblical story of Jacob and Esau to describe his argument. Esau came home famished from hunting in open country, and Jacob was cooking a stew at home.

Esau asked to have some of the stew, but Jacob said, "First, sell me your birthright." Esau took the offer, and so, "Esau despised his birthright."

"Esau considered his birthright inheritance worthless," said Tulugak. "That is what NQIA has done," adding that they had sold that birthright for $90 million. "[Nunavimmiut] have no more dominion over the resources."

But the people of Puvirnituq have not signed the JBNQA. "We have retained our dominion, we have retained our birthright," added Tulugak. "The government has a serious situation in its hands called ITN."

Tulugak said that the treaty spells out exactly what NQIA sold out, but also spells out exactly what Puvirnituq and ITN kept.

He believes that since Puvirnituq has not legally surrendered its Native claims to the land, it still has a claim over it. "That is the way out," he said. Not out of the JBNQA, because "it stands as it is, and those under it have agreed to its terms and conditions and must live by them," but "we are not touched by it at all."

Tulugak said that ITN's future is ripe with goals. "We are going to be our own separate entity that has authority over our dominion, our resources, and the birthright inheritance from our forefathers."

He wants this movement to be similar to the co-operative movement, with core Inuit values and principles, while knowing that their ancestral lands belong to them.

"We are light at the end of the tunnel," he said. "We're very willing to provide that platform for Nunavik to establish a form of governance over our resources and over our ancestral lands."

ᓅᕖᒻᐱᕆ 11, 2025 50 ᐊᕐᕌᒍᐃᑦ JBNQA−ᑯᑦ | ᒪᒃᐱᒐᖅ 17

ᓯᑐᕆᒃ ᑲᓚᓐ

ᐳᕕᕐᓂᑐᖅ ᓄᓇᕕᒻᒥ ᓄᓇᓕᑑᕗᖅ ᐊᑎᓕᐅᖃᑕ -

ᐅᓯᒪᒐᓂ ᔦᒥᔅ ᐯ ᐊᒻᒪᓗ ᑯᐯᒃ ᑕᕐᕋᖓᓄᑦ
ᐊᖏᖃᑎᒌᒍᑎᒥᒃ ᑖᓐᓇᓗ ᐃᓱᒪᒋᔭᐅᑦᓱᓂ ᑳᓇᑕᒥ
ᓯᕗᓪᓕᐸᐅᓯᒪᒋᐊᖓ ᖃᒻᒥᓂᑕᐅᑦᓱᓂ ᑕᐅᕐᓰᓂᕐᒧᑦ ᐊᖏᐅᑎ -
ᒍᑎ ᐅᒋᐊᖓ. ᐊᒻᒪᓗ ᐱᓂᐊᕐᓂᓕᕆᔩᑦ ᓈᒻᒪᓴᑦᓯᒪᖕᖏᑐᑦ
ᐃᓅᖏᓐᓈᓱᑎᒃ, ᓯᕗᕌᓃᑦᑎᐅᖏᓐᓈᓱᑎᓗ ᓄᓇᓖᑦ
ᐃᓱᒪᒋᔭᖏᓐᓂᒃ ᑐᓴᕐᑕᐅᑎᑦᓯᓃᑦ, 50 ᐊᕐᕌᒍᐃᑦ
ᐊᖏᖃᑎᒌᒍᑎᒃ ᐊᑎᓕᐅᕐᕕᐅᓚᐅᕐᑐᕕᓂᐅᑎᓗᒍ
ᐊᓂᒍᕐᓯᒪᓕᕐᑎᓗᒋᑦ.
ᐳᕕᕐᓂᑐᕐᒥᐅᖅ ᐃᓄᒻᒪᕆᒃ ᕼᐋᔨ ᑐᓗᒐᖅ
ᑌᒪᖕᖓᓂᑦ ᓂᐱᒋᔭᐅᓯᒪᔪ, ᑭᒡᒐᑐᕐᓂᖃᕐᓱᓂ
ᐃᓱᒪᒋᔭᐅᑦᓱᑎᒃ ᐅᖃᐅᓯᕆᔭᐅᔪᓂᒃ
ᐱᕙᓪᓕᑎᑦᓯᐅᑎᒋᒋᐊᕐᑕᖏᓐᓂᒃ ᐃᓄᐃᑦ

ᑐᖓᕕᖓᑦ ᓄᓇᒥᓃᒃᑯᓄᑦ, ᑖᒃᑯᐊ ᐃᓚᒌᑦ
ᐱᓂᐊᕐᓂᓕᕆᔩᑦ ᐊᑎᓕᐅᕈᒪᓯᒪᖕᖏᑐᑦ
ᐊᖏᖃᑎᒌᒍᑎᒥᒃ.
ITN-ᑯᑦ ᓈᒻᒪᓴᖕᖏᓂᖏᑦ ᑌᒣᓚᕿᐅ -
ᑎᐅᓯᒪᔪᑦ ᒪᓕᒐᖅ 2.1-ᖏᓐᓃᑐᓄᑦ

ᑕᐅᕐᓰᓂᕐᒧᑦ ᐊᖏᐅᑎᒍᑎᐅᑉ, ᐃᒣᓕᒻᒪᑕ
ᐃᓄᐃᑦ ᑯᐯᒻᒥᐅᑦ “ᓴᒃᑯᓯᑎᓗᒋᑦ, ᑎᒍᒥᐊᕈᓐᓀ -
ᓯᑎᓗᒋᑦ, ᐃᐸᕃᓐᓀᑎᓗᒋᑦ” ᓄᓇᖃᕐᖄᓯᒪ -
ᓂᕐᒥᓄᑦ ᐱᒋᓂᕋᕐᑕᒥᓂᒃ, ᐱᔪᓐᓇᐅᑎᒥᓂᒃ,
ᐊᒻᒪᓗ ᓄᓇᒥ ᑲᒪᕕᖃᕈᒪᓂᕐᒥᓂᒃ.
“ᑕᒪᓐᓇ ᓂᕐᐱᑕᖓ ᐊᖏᖃᑎᒌᒍᑎᐅᑉ.”
ᓚᓚᐅᔫᖅ ᑐᓗᒐᖅ, ᐳᕕᕐᓂᑐᒥ ᐊᓇᕐᕋᒥᓃᑦᓱᓂ,
ᓯᑦᔭᐅᑉ ᓴᓂᐊᓃᑦᑐᒥ ᐱᐅᔪᒻᒪᕆᒻᒥᒃ ᐃᒐᓛᒃᑯᑦ ᑕᓯᐅᔭᒥᒃ ᓵᖕᖓᓯᔪᒥᒃ. “ᐊᓯᖏᑦ ᓱᓇᑐᐃᓐᓀᑦ ᑭᖑᓂᖓᒍ [ᒪᓕᒐᕐᑕᖏᑦᑕ] ᑐᑭᖃᖕᖏᑐᑦ, ᐁᑦᑑᓯᐊᕌᐱᑐᐃᓐᓀᑦ ᓂᐳᕐᑎᐅᑏᑦ, ᐊᒻᒪᓗ ᐅᖃᐅᓯᕐᑕᖏᑦ ᐊᖓᔪᕐᖃᐅᓵᕈ - ᑎᐅᑦᓱᑎᒃ.”
ᑐᓗᒐᖅ ᐊᐅᓚᔨᔪᖅ ᐱᓇᓱᐊᕐᑎᓗᒋᑦ ᑯᐯᒃ ᑕᕐᕋᖓᓂ

ᐃᓄᐃᑦ ᑲᑐᑦᔨᖃᑎᒌᓐᓂᒧᑦ ᐃᓚᐅᔪᑦ, ᑖᒃᑯᐊᓗ
ᐊᑎᓕᐅᕐᕕᖃᕐᓱᑎᒃ ᑕᐅᕐᓰᓂᕐᒧᑦ ᐊᖏᐅᑎᒍᑎᒥᒃ,
ᐅᓚᐱᑦᓯᓯᑦᓱᑎᒃ ᐱᓇᓱᐊᕐᑕᖏᓐᓂᒃ ᑯᐊᐸᓂᒃ ᓄᐃᑎᕆᔪᐃᑦ ᑲᔪᓯᑎᑦᓯᓴᐅᑎᒋᒋᐊᕐᓯᒪᑦᓱᑎᓪᓗ ᓇᒻᒥᓂ-ᑲᕙᒪᖃᕐᓂᒥᒃ ᓄᓇᕕᒻᒥ 10-ᑲᓵᑦ ᐊᕐᕌᒍᐃᑦ ᐊᓂᒍᕐᓯᒪᓕᕐᑎᓗᒋᑦ ᑌᒣᓚᐅᕐᓯᒪᑎᓗᒋᑦ.
ᓯᕗᓪᓕᐹᑦ ᑯᐊᐯᑦ ᓄᐃᑕᐅᓯᒪᔪᑦ 1959-ᒥ. Fédération des Coopératives du Nouveau-Québec. ᐃᓚᒌᓴᖅ-ᓚᔭᐅᓲᒍᓕᕐᑐᖅ, ᓇᓗᓀᕐᑕᐅᒍᑎᑖᕐᑐᕕᓂᖅ 1967-ᒥ, ᐱᖓᓲᔪᕐᑑᑎᓪᓗᒋᑦ ᐅᒃᑯᐃᖔᕐᑐᑦ ᑯᐊᐯᑦ ᓄᓇᓕᓐᓂ ᐅᑯᓇᓂ ᑲᖏᕐᓱᐊᓗᑦᔪᐊᖅ, ᑰᑦᔪᐊᖅ, ᑲᖏᕐᓱᒃ, ᐳᕕᕐᓂᑐᖅ, ᐊᒻᒪᓗ ᒪᕐᕉᒃ ᑰᑦᔪᐊᕌᐱᒻᒥ.
ᐃᓚᒌᓴᒃᑯᑦ ᓯᕗᓪᓕᐹᒥ ᑲᑎᒪᓂᖃᕐᑎᓗᒋᑦ ᓖᕕᒥ, ᐅᖃᐅᓯᐅᓚᐅᕐᓯᒪᔪᑦ ᐃᓅᖃᑎᒌᓂᒃ ᑮᓇᐅᑦᔭᕋᓱᐊᕈᑎᑦᓭᑦ ᐱᕙᓪᓕᐊᒍᑎᑦᓴᖃᖕᖏᓂᖏᑦ ᓄᓇᓕᓕᒫᓂ, ᐊᒻᒪᓗ
ᐃᓅᒐᓱᐊᕐᓂᒥ ᐅᖁᒣᓪᓘᓂᕐᓴᐅᓱᑎᒃ ᓱᒃᑰᓂᕐᓴᐅᓱᑎᒃ
ᐃᓄᐃᑦ ᐆᑦᑑᑎᒋᑦᓱᒋᑦ ᑳᓇᑕᐅᑉ ᓯᕿᓂᖓᓂᒥᐅᓂᓂᑦ. ᑐᕌᒐᕐᑖᓚᐅᕐᓯᒪᔪᑦ ᑌᒣᓕᖓᓂᕐᒥᒃ ᐋᕐᖀᒋᐊᓚᖓᑦᓱᑎᒃ ᑲᑎᑎᓗᒋᑦ ᐃᓘᓐᓇᑎᒃ ᓄᓇᓕᓕᒫᑦ ᑖᑦᓱᒧᖓ ᓯᕗᒧᐊᒋᐊᖃᑎᒌᒍᑎᒧᑦ.
ᑐᖕᖓᕕᐅᓯᒪᔪᑦ “ᐃᓄᐃᑦ ᐱᖏᑦ, ᐃᓄᐃᑦ ᓄᐃᑕᖏᑦ,” ᓚᓚᐅᔫᖅ ᑐᓗᒐᖅ. ᑭᓇᑐᐃᓐᓇᑯᑦ ᐃᓚᐅᒍᓐᓇᑐᑦ ᑯᐊᐸᓂᒃ

ᓯᕗᒧᐊᑦᑎᓯᒋᐊᕐᓂᒧᑦ; ᖃᓄᐃᑦᑐᓴᔭᐅᒻᒪᖔᑕ ᐃᑉᐱᒍ - ᓱᓐᓂᖃᓚᐅᕐᓯᒪᖕᖏᑐᖅ. ᓄᓇᓕᒥᐅᒍᒍᕕᑦ, ᐃᓚᐅᔪᖕᖑ - ᕈᓐᓇᑐᑎᑦ ᑯᐊᐸᒧᑦ ᑐᓂᕐᕈᓯᓂᖃᕐᓗᑎᑦ ᓯᕗᓂᑦᓴᒧᑦ.

ᑯᐯᒃ ᑕᕐᕋᖓᓂ ᐃᓄᐃᑦ ᑲᑐᑦᔨᖃᑎᒌᓐᓂᖓ ᓄᐃᒐᒥ, ᑐᓗᒐᖅ ᓚᓚᐅᔫᖅ ᐅᓚᐱᑦᓯᓚᐅᕐᓯᒪᔪᑦ ᓇᒻᒥᓂ-
ᑲᕙᒪᖃᕐᓂᒥᒃ ᐱᕙᓪᓕᐊᑎᑦᓯᒋᐊᓯᑦᓱᑎᒃ ᑌᑦᓱᒪᓂ
ᑲᔪᓯᑎᑕᐅᒋᐊᕐᓯᒪᒻᒪᑦ, ᐅᖃᐅᓯᖃᕐᓱᑎᒃ ITN-ᑯᓐᓂᒃ ᓯᕗᓕᕐᑎᐅᓯᒪᔪᒥᒃ, ᑖᒧᓯ ᖁᒪᕐᒥᒃ.

ᓄᓇᕕᒻᒥᐅᑦ ᑯᐊᐯᑦ ᐱᒋᐊᕐᐸᓕᐊᑎᑕᐅᓂᖏᓐᓂᒃ
ᐃᑉᐱᒍᓱᖕᖏᓂᕐᓴᐅᓕᓚᐅᕐᓯᒪᔪᑦ ᓴᖑᕕᖃᕐᓂᓴᐅᑦᓱᑎᒃ

NQIA-ᒥᒃ. ᑌᑦᓱᒪᓂ, “ᕿᑲᑐᐃᓐᓇᓂᕐᓴᖑᓚᐅᕐᓯᒪᔪᑦ,” ᓚᓚᐅᔫᖅ ᑐᓗᒐᖅ. ᑲᐊᐸᓕᐅᕐᐸᓕᐊᓂᖅ ᐃᖏᕐᕋᓯᓪᓚᕆ - ᒋᐊᓪᓚᓕᓚᐅᕐᓯᒪᒻᒥᔪᖅ 1983-ᒥ
“ᑯᐊᐸᓂᒃ ᐱᒋᐊᕐᑎᓯᓂᖅ ᐊᒻᒪᓗ ᐊᖏᖃᑎᒌᒍᑎᒃ ᐅᓂᒃᑳᕋᑦᓴᖑᕐᓯᒪᔫᒃ ᐹᕐᓯᖓᐅᑎᖃᑎᒌᒍᑕᐅᓯᒪᒐᒥᒃ, ᓲᕐᓗ ᐃᒪᖅ ᐅᕐᓱᓴᔭᕐᓗ ᐅᐊᕈᑎᒌᓕᕐᖃᔭᑦᔭᖏᒻᒪᓃᒃ,” ᓚᓚᐅᔫᖅ,
ᓄᐃᓚᕿᑎᓗᒍ ᐱᓂᐊᕐᓂᓕᕆᓂᒃᑯᑦ ᑭᐱᓯᓯᒪᐅᑎᒃ
ᓄᓇᕕᒻᒥ.

2018-ᒥ, ᒪᑭᕝᕕᑯᑦ ᐃᓕᑕᕐᓯᓂᕐᑖᓚᕆᓚᐅᕐᓯᒪᔪᑦ ᓄᐃᑕᓂᖓᓂᒃ ᐃᓄᐃᑦ ᑐᖓᕕᖓᑦ ᓄᓇᒥᓂᒥᒃ ᐊᕕᑦᓯᒪᐅᑎᒥᒃ ᐲᕐᓯᒍᑎᖃᕆᐊᕐᓱᑎᒃ.
ᑐᓗᒐᖅ ᓈᒻᒪᓴᖕᖏᑐᖅ ᓄᐃᑕᐅᓚᕿᓯᒪᔪᓂᒃ

ᐊᖏᖃᑎᒌᓐᓂᒧᑦ, ᖃᓄᐃᓕᖓᑎᑕᐅᓂᖏᓐᓂᒃ ᐃᓄᐃᑦ ᑭᒡᒐᑐᕐᑕᐅᒍᑎᖏᑦᑕ, ᐆᑦᑑᑎᒋᑦᓱᒋᑦ ᑲᑎᕕᒃ ᓄᓇᓕᓕᒫᑦ ᑲᕙᒪᖓ, ᓄᓇᕕᐅᑉ ᐳᓖᓯᖏᑦ, ᐅᕝᕙᓘᓐᓃᑦ ᑲᑎᕕᒃ ᐃᓕᓴᕐᓂᓕᕆᓂᖅ “ᐃᓕᖓᖕᖏᓂᕋᕐᓱᒋᑦ” ᓄᓇᕕᐅᑉ ᐱᐅᓯᓪᓚᕆᖓᓄᑦ.

“ᖃᓄᐃᖕᖏᓯᐊᕐᓂᓕᕆᓂᕐᓄᑦ ᑭᒡᒐᑐᕈᑏᑦ ᓱᒃᑯᕈᑦᓯᐊᑐᑦ, ᐃᓕᓴᕐᓂᓕᕆᓂᖅ ᐃᓘᓐᓈᒍᑦ ᓱᒃᑯᕈᑦᑐᖅ, ᐳᓖᓯᖃᕐᓂᖅ ᐱᐅᑦᔭᖏᑦᑐᖅ, ᓄᓇᓕᓐᓂᒃ ᐱᓇᓱᐊᕐᓃᑦ ᑭᒡᒐᓕᕋᒍᑏᑦ ᑲᔪᓯᑦᓯᐊᖃᔭᖕᖏᑐᑦ, ᒐᓗᐊᕐᓱᑎᒃ ᑕᐅᕐᓰᓂᕐᒧᑦ ᐊᖏᐅᑎᒍᑎᓄᑦ ᐱᔪᓐᓇᐅᑎᒋᔭᐅᔪᑦ,” ᓚᓚᐅᔫᖅ ᓈᒻᒪᓴᖕᖏᓂᕐᒥᓂᒃ ᑐᓵᔭᐅᑎᑦᓯᓱᓂ.
“ᐃᓘᓐᓈᒍᑦ ᐊᒻᒪᓗ ᑕᑕᒥᓐᓇᓱᑎᐊᓪᓛᑦ ᓱᖕᖏᑑᒍᑎᖏᑦ ᐱᓇᓱᒉᑦ ᐱᐅᓭᒋᐊᖃᕐᓯᒪᔪᑦ ᐃᓅᓯᖏᓐᓂᒃ ᐊᒻᒪᓗ

ᐃᓄᖏᓐᓂᒃ ᓄᓇᕕᒻᒥᐅᑦ,” ᓚᒋᐊᓪᓚᓚᐅᔫᖅ.

ᑭᐅᒪᒍᑎᖃᓚᐅᔫᖅ ᓄᓇᕕᒻᒥᐅᑦ ᐊᓯᑦᔩᒍᒪᒍᑎᒃ ᐊᖏᖃᑎᒌᒍᑎᒥᒃ ᐱᐅᓯᒋᐊᕐᓗᒍ ᐊᒻᒪᓗ ᐃᒻᒥᓂᕐᓱᕈᓐᓇ -
ᓯᓗᑎᒃ, “ᓱᒐᓛᒐᔭᖕᖏᑐᑦ ᐊᔪᐃᓐᓇᕈᑎᒋᒐᓗᐊᕈᓂᐅᒃ”
ᐅᒃᑯᐃᓯᒋᐊᓪᓚᖃᔭᖕᖏᓇᒥᒃ ᑕᐅᕐᓰᓂᕐᒧᑦ ᐊᖏᐅᑎᓂᒥᒃ
ᐊᒻᒪᓗ ᐱᓇᓱᐊᕈᑎᒋᒋᐊᑦᓯᐊᕋᓱᐊᓯᓗᒍ.
ᑭᐅᒪᒍᑎᒋᓲᒥᓂᒃ ᑐᑭᓯᓇᕐᑎᓯᒋᐊᕈᑎᖃᓚᐅᔫᖅ ᐊᓪᓚᓂ ᐅᓂᒃᑳᑕᐅᔪᓂᒃ ᔨᐊᑲᒥᒃ ᐊᒻᒪᓗ ᐄᓴᐅᒥᒃ ᓇᓗᓀᕐᓯᒋᐊᕐᓱᓂ ᐃᓱᒪᒋᔭᒥᓂᒃ. ᐄᓴᐅ ᓄᓇᑐᐃᓐᓇᒥ ᐆᒪᔪᕐᓯᐅᑐᕕᓂᐅᑦᓱᓂ ᐊᓇᕐᕋᓚᐅᕐᑐᕕᓂᖅ ᐱᕐᓕᓱᓂ, ᐊᒻᒪᓗ ᔨᐊᑲ
ᓂᕐᓯᐅᑎᓗᒍ ᖃᔪᓕᐅᕐᓱᓂ ᐊᓇᕐᕋᓯᒪᑦᓱᓂ.

ᐄᓴᐅ ᖃᔪᕐᑐᕈᒪᔪᕕᓂᖅ, ᑭᓯᐊᓂ ᓚᔭᐅᔪᖅ
ᔨᐊᑲᒧᑦ, “ᓂᐅᕐᕈᑎᖃᕐᕕᒋᕐᖄᖓ ᐃᓅᓕᕐᓱᑎᑦ
ᓱᓇᑖᕆᓯᒪᔭᕐᓃᕕᑦ ᕿᒻᒪᑯᕝᕕᐅᒍᑎᒋᑦᓱᒍ.” “ᐄᓴᐅ
ᒪᓂᔭᐅᒍᑎᒥᓂᒃ ᐊᖏᑐᐃᓐᓇᑐᖅ, ᑌᒣᒐᒥᓗ,
“ᐄᓴᐅ ᖀᓕᖕᖑᓚᕆᑦᑐᕕᓂᖅ ᐃᓅᓕᕐᓱᓂ
ᕿᒻᒪᑯᑦᑕᐅᓯᒪᐅᑎᒥᓂᒃ.”
“ᐄᓴᐅ ᐃᓱᒪᒋᔭᓕᕕᓂᖅ ᐃᓅᓕᕐᓱᓂ
ᕿᒻᒪᑯᑦᑕᐅᓯᒪᐅᑎᒥᑕ ᓱᓇᑦᓴᐅᖏᒋᐊᖓᓂᒃ,”
ᓚᓚᐅᔫᖅ ᑐᓗᒐᖅ. “ᑕᒐ ᐊᖏᖃᑎᒌᒍᑎᒃ
ᑌᒣᑦᓯᒪᕗᖅ,” ᐅᖃᐅᓯᖃ ᕆᐊᓪᓚᓱᓂ ᓂᐅᕐᕈ -
ᑎᖃᕐᓯ ᒪᒋᐊᖏᓐᓂᒃ ᐃᓅᓕᕐᓱᑎᒃ ᐱᑖᕆᓯᒪᔭᒥᓂᒃ
$90 ᒥᓕᐊᕌᕐᑎᓗᒋᑦ. “[ᓄᓇᕕᒻᒥᐅᑦ] ᐊᖓᔪᕐᖃ -
ᐅᕕᖃᕈᓐᓀᑐᑦ ᓄᓇᒥᑕ ᐱᑦᓴᖁᑎᖏᓐᓂᒃ.”
ᑭᓯᐊᓂ ᐳᕕᕐᓂᑐᒥᐅᑦ ᐊᑎᓕᐅᕐᕕᖃᕐᓯ -
ᒪᑦᔭᖏᑦᑐᑦ ᐊᖏᖃᑎᒌᒍᑎᒥᒃ. “ᓴᒃᑯᓯᓯᒪᖕᖏᑐᒍᑦ
ᐊᖓᔪᕐᖃᐅ ᕕᖃᕐᓂ ᑎᓂᒃ, ᓇᔪᕐᑎᙯᓐᓈᑐᒍᑦ
ᐃᓅᓕᕐᓱᑕ ᐱᑖᕆᓯᒪᔭᑦᑎᓂᒃ,” ᓚᒋᐊᓪᓚᓚᐅᔫᖅ
ᑐᓗᒐᖅ. “ᑲᕙᒪᒃᑯᑦ ᐱᒻᒪᕆᒻᒥᒃ ᐊᑑᑎᔨᐊᖃᕐᓯᒪᔪᑦ
ᐊᕝᕕᐊᓗᑕᕆᓯᑦᓱᒍ ᐊᑎᓕᒻᒥᒃ ITN.”
ᑐᓗᒐᖅ ᓚᓚᐅᔫᖅ ᑕᐅᕐᓰᓂᕐᒧᑦ ᐊᖏᐅᑎᖃᑎᖃᕈᑎᒃ
ᓄᐃᑕᑎᑦᓯᓯᐊᕐᑐᖅ ᓱᓇᓪᓚᕆᐅᓂᖏᓐᓂᒃ NQIA
ᓂᐅᕐᕈᑎᒋᓯᒪᔭᖏᑦᑕ, ᐊᒻᒪᓗ ᓇᓗᓀᕐᓯᓯᒪᑦᓯᐊᓱᓂ ᓱᓇᓪᓚ - ᕆᐅᓂᖏᓐᓂᒃ ᐳᕕᕐᑐᓃᑦ ᐊᒻᒪᓗ ITN ᓴᒃᑯᓯᒪᖕᖏᑕᖏᓐᓂᒃ ᐱᒌᓐᓈᑕᖏᓐᓂᒃ.
ᐅᑉᐱᕆᔭᓕᒃ ᐳᕕᕐᓂᑐᖅ ᐱᖁᔭᑎᒍᑦ ᓴᒃᑯᓯᓯᒪᑦᔭᖏᒻᒪᑦ

ᓄᓇᖃᕐᑳᑐᕕᓂᐅᓂᕐᒥᓄᑦ ᐱᖁᑎᒥᓂᒃ ᓄᓇᒥᒃ, ᓱᓕ ᓄᓇᖁᑎᖃᕆᐊᖓ ᐱᒋᓪᓚᕆᑦᓱᒍ. “ᑕᒪᓐᓇ ᐱᕕᑦᓴᖅ,” ᓚᓚᐅᔫᖅ. ᐊᖏᖃᑎᒌᒍᑎᒥᓂᑕᐅᖕᖏᑐᑦ, “ᓂᑯᕐᕋᕈ ᑎᒋᒐᒥᐅᒃ ᑌᒣᓕᖓᑎᓗᒍ, ᐊᒻᒪᓗ ᐊᖏᕐᓯᒪᔪᑦ ᐅᖃᐅᓯᕐᑕᖏᓐᓂᒃ ᐊᒻᒪᓗ ᒪᓕᒐᑦᓴᖏᓐᓂᒃ ᑖᒃᑯᓂᖓ ᒪᓕᓪᓗᑎᒃ ᑭᓯᐊᓂᐅᕗᑦ,” ᑭᓯᐊᓂ “ᐊᑦᑐᑕᐅᓯᒪᒐᓛᖕᖏᑐᒍᑦ ᖃᓄᑐᐃᓐᓇᖅ.”
ᑐᓗᒐᖅ ᓚᓚᐅᔫᖅ ITN ᓯᕗᓂᑦᓴᖓ ᑐᕌᒐᑦᓴᓯᐊᓂᒃ
ᐱᑕᖃᑦᓯᐊᑐᖅ ᐅᑕᕐᕿᑐᐃᓐᓇᑐᓂᒃ. “ᐃᓕᒃᑰᓗᑕ
ᑎᒥᐅᓚᖓᔪᒍᑦ ᐊᖓᔪᕐᖃᐅᕕᖃᕐᓗᑕ ᐊᐅᓚᑦᓯᒍᓐᓇᓗᑕ
ᐱᖁᑎᑦᑎᓂᒃ, ᐊᑐᕋᑦᓴᖁᑎᑦᑎᓂᒃ, ᐊᒻᒪᓗ ᐃᓅᓕᕐᓱᑕ ᕿᒻᒪᖁᑎᑖᕆᓯᒪᔭᑦᑎᓂᒃ ᓯᕗᓪᓕᕕᓂᑦᑎᓂᑦ.”
ᑖᑦᓱᒥᖓ ᑲᑐᑦᔨᒍᑎᖃᕐᓂᒥᒃ ᐊᑦᔨᒋᔭᐅᒐᓛᖁᔨᔪᖅ
ᑯᐊᐯᑦ ᑲᑐᑦᔨᐅᑎᐅᑦᓱᑎᒃ ᐱᔪᓐᓇᓯᓯᒪᓂᖏᓐᓄᑦ, ᐱᑕᖃᕐᓗᓂ
ᐃᓄᐃᑦ ᐱᐅᓯᑐᖃᖏᓐᓂᒃ ᐊᒻᒪᓗ ᒪᓕᒐᑦᓴ ᔭᖏᓐᓂᒃ,
ᖃᐅᔨᒪᓗᑎᓗ ᓯᕗᓪᓕᕕᓂᖏᑦᑕ ᓄᓇᖏᓐᓂᒃ ᐱᖃᕆᐊᒥᒃ.

“ ᓱᓪᓗᑯᑖᑉ ᑖᕐᑑᑉ ᐃᓱᐊᓂ ᐃᑯᒪᐅᔪᒍᑦ,” ᓚᓚᐅᔫᖅ
“ᐱᔪᑦᓴᐅᔮᕈᑎᖃᑦᓯᐊᑐᒍᑦ ᒪᓂᔨᒍᒪᓂᑦᑎᓂᒃ ᑖᑦᓱᒥᖓ
ᑐᖕᖓᕕᑦᑎᓂᒃ ᐱᑦᔪᑎᒋᓗᒍ ᓄᓇᕕᐅᑉ ᓄᐃᑦᓯ -
ᒍᓐᓇᐅᑎᒋᓂᐊᕐᑕᖓᓂ ᐊᐅᓚᑦᓯᓚᖓᓂᕐᒥᓂᒃ ᐱᑦᓴᖁ -
ᑎᑦᑎᓂᒃ ᐊᒻᒪᓗ ᐊᐅᓚᑦᓯᔨᐅᓗᑕ ᓯᕗᓪᓕᕕᓂᑦᑎᓂᑦ
ᓄᓇᑖᕆᓯᒪᔭᑦᑎᓂᒃ.”

ᓄᓇᕕᐅᑉ ‘ᐱᓂᐊᕐᓂᓕᕆᓂᑎᒍᑦ ᐃᓚᐅᖕᖏᓂᖏᑦ ’ ᓈᒻᒪᓴᕋᑕᖕᖏᑐᑦ ᔦᒥᔅ ᐯ ᐊᒻᒪᓗ ᑯᐯᒃ ᑕᕐᕋᖓᓄᑦ ᐊᖏᖃᑎᒌᒍᑎᒥᒃ

ᕼᐋᔨ ᑐᓗᒐᖅ ᑐᑭᓯᑎᑦᓯᔪᖅ ᓇᓗᓀᕐᓯᓯᐊᕐᓱᓂ ᐱᕙᓪᓕᐊᓂᕆᓯᒪᔭᖓᓂ ᐳᕕᕐᓂᑑᑉ ᐱᓂᐊᕐᓂᓕᕆᓂᕐᑎᒍᑦ ᐃᓚᐅᖕᖏᓂᖓᓂᒃ

Former general manager Harry Tulugak stands in front of Puvirnituq’s Co-op store. (Photo by Cedric Gallant) ᑲᒪᔨᒻᒪᕆᐅᓯᒪᔪᖅ ᕼᐋᔨ ᑐᓗᒐᖅ ᓂᑯᕐᕋᔪᖅ ᐳᕕᕐᓂᑑᑉ ᑯᐊᐸᒃᑯᖏᑦᑕ ᑲᑕᖓᓂ. (ᐊᑦᔨᓕᐅᕐᑐᕕᓂᖅ ᓯᑐᕆᒃ ᑲᓚᓐ)

'We just didn't wait for handouts': Makivvik president looks back on 50 years

Nunavik Inuit organization plans 'commemoration' of JBNQA signing anniversary, rather than celebration

JEFF PELLETIER

Makivvik has its headquarters in Kuujjuaq, with offices in most Nunavik communities and Montreal. (Nunatsiaq News file photo by Cedric Gallant) ᒪᑭᕝᕕᒃ ᐊᓪᓚᕕᑯᑎᓚᒃ ᑰᑦᔪᐊᒥ, ᐊᓪᓚᕕᖅᑯᑎᖃᕐᒥᔪᓂ ᓄᓇᕕᒻᒥ ᐊᒻᒪᓗ ᒪᓐᑐᕆᐊᓪᒥᑦ (ᓄᓇᑦᓯᐊᖅ ᑐᓴᖅᓴᓕᐅᕕᓂᖕᒋᓐᓂ ᐊᑦᔨᓕᐊᕕᓂᖅ ᓯᐊᑐᕆᒃ ᑳᓚᓐᑦ-ᒧᑦ)

When the James Bay and Northern Quebec Agreement negotiations were underway 50 years ago, Pita Aatami was a teenager. Or as he described himself, "a very curious young boy."

At that age, Aatami was too young to be involved in the negotiations themselves. However, he followed and listened, wanting to know what Inuit were about to get themselves into.

"I went to the town hall meetings they had when they were updating the community," Aatami said.

"I was not part of it, but I heard like, 'What's that going to bring us?'"

Today, Aatami is president of Makivvik — the organization established in 1978 following the JBNQA's signing to be the rights-holding voice for Nunavik Inuit.

The organization's corporate roles include receiving, administering, distributing and investing the compensation money payable to Nunavik Inuit, as provided for in the JBNQA.

Aatami's time with Makivvik dates back to 1987. Since then, he has held several leadership positions within the organization and its subsidiary businesses. His first stint as president was from 1998 to 2012, followed by his re-election in 2021.

Looking back on the signing of the JBNQA, Aatami said the negotiators at the time were "forced" into "an agreement that they didn't agree with."

He mentioned mining claims as land that was "stolen" as a part of the agreement.

However, with the $90 million Makivvik received under the agreement, the organization has been able to grow that money by investing, creating businesses, and returning it to the communities through infrastructure and services.

"Makivvik itself has contributed close to a billion dollars in different infrastructure over the years without any government assistance in a lot of cases," Aatami said.

"Even though they only got $90 million, they were able to grow their money, they invested wisely and created companies like Air Inuit."

He also stated, "We just didn't wait for handouts."

Aatami credits Makivvik for building arenas, recreation centres and local FM radio stations in communities as part of that nearly $1-billion contribution to Nunavik.

Makivvik's subsidiary businesses have been success stories, Aatami said, with companies such as Air Inuit and Kautaq Construction creating many jobs, including Inuit pilots.

As the representative for Nunavik Inuit, Makivvik has a seat at the national level of the Inuit-Crown Partnership and as a board member of Inuit Tapiriit Kanatami.

With those positions, as well as working with Quebec, Makivvik is able to advocate for federal and provincial funding for projects in Nunavik, as well as take action on issues such as the housing shortage and the cost of living in the North.

"We want Quebec and Canada to contribute to these kinds of things.… If you're doing that in southern Canada, why isn't that being done in our part of the world?" Aatami said.

"We're taxpayers. Why don't we get the same treatment? In a lot of cases, we don't have the facilities like you might have in southern Canada."

A lot is on the agenda for the future of Makivvik. Most notably, the organization is negotiating a new self-determination agreement with the provincial government.

On Nov. 11, Makivvik plans to recognize the date that marks 50 years since the JBNQA was signed.

> *Three communities – Puvirnituq, Ivujivik, and Salluit – were not in favour of the JBNQA, and those who opposed it were left feeling "hurt."*
>
> Pita Aatami

However, it won't be a day of celebration.

"It'll be more like a commemoration in my opinion, because for me it's not something that I want to be proud of," Aatami said.

Three communities — Puvirnituq, Ivujivik, and Salluit — were not in favour of the JBNQA, and those who opposed it were left feeling "hurt."

"I wouldn't have signed that agreement. That's my own opinion, but understanding our negotiators who signed that agreement, it's like they were forced," Aatami said.

"I want to acknowledge these people who worked for us to get the best they could for Nunavik Inuit, even though they didn't have the knowledge like we have today."

ᓅᕖᒻᐱᕆ 11, 2025 50 ᐊᕐᕌᒍᐃᑦ JBNQA−ᑯᑦ | ᒪᒃᐱᒐᖅ 19

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ᒥᓯ ᐯᑉ ᑯᐯᓪᓗ ᑕᕐᕋᖓᑕ ᐊᖏᖃᑎᒌᓐᓂᖓ
ᐊᖏᖃᑎᒌᒐᓱᐊᕈᑎᐅᑎᓪᓗᒍ ᐊᕐᕌᒍᐃᑦ 50 ᐊᓂᒍᕐᑐᑦ,
ᐱᑕ ᐋᑕᒥ ᐅᕕᒃᑲᐅᓚᐅᕐᓯᒪᔪᖅ. ᓇᒻᒥᓂᖅ ᐅᖃᕐᓱᓂ
“ᓱᕈᓯᐅᑦᓱᖓ ᖃᐅᔨᒪᒍᒪᔪᐹᓘᒪᐅᕐᓯᒪᕗᖓ.”
ᑌᑲᓂ, ᐱᑕ ᐋᑕᒥ ᓱᕈᓯᐅᓗᐊᓚᐅᔪᖅ ᐊᖏᖃᑎᒌᒐᓱᐊᕐᑐᓄᑦ ᐃᓚᐅᒍᓐᓇᕋᓂ. ᑌᒣᒐᓗᐊᕐᑎᓗᒍ, ᖃᐅᔨᒪᒐᓱᐊᖏᓐᓇᖃᑦᑕᓯᒪᔪᖅ ᓈᓚᖃᑦᑕᓱᓂᓗ, ᐃᓄᐃᑦ ᓱᓇᑖᕋᓱᐊᓕᕐᒪᖔᑕ ᓱᓇᓂᒃ ᐊᑑᑎᒋᐊᓕᕐᒪᖔᑕ.
“ᓄᓇᓕᒻᒥ ᑲᑎᖕᖓᔪᓄᑦ ᐁᖃᑦᑕᓯᒪᕗᖓ, ᑐᓴᕐᑎᓯᒋ - ᐊᕐᑐᓕᑐᐊᕐᒪᑕ,’ ᐱᑕ ᐋᑕᒥ ᐅᖃᕐᓱᓂ.
“ᐃᓚᐅᓯᒪᖕᖏᑲᓗᐊᕐᓱᖓ, ᑐᓵᖃᑦᑕᓯᒪᕗᖓ ᐅᖄᔪᓂᒃ, “ᓱᓇᑖᕈᑎᒋᓂᐊᕐᑕᕘᑦ ?”
ᐅᓪᓗᒥ, ᐋᑕᒥ ᐊᖓᔪᕐᖄᕆᔭᐅᔪᖅ ᒪᑭᕝᕕᒧᑦ — ᑖᓐᓇ ᑎᒥᐅᔪᖅ ᑎᒥᖕᖑᑎᑕᐅᓚᐅᕐᓯᒪᔪᖅ 1978-ᖑ ᑎᓪᓗᒍ ᔦᒥᓯ ᐯᑉ ᑯᐯᓪᓗ ᑕᕐᕋᖓᑕ ᐊᖏᖃᑎᒌᒍᑎᐅᓂᖓᑕ ᑭᖑᓂᖓᒍᑦ ᓂᐱᖃᕐᑎᓯᔨᐅᓯᑦᓱᓂ ᐃᓄᑐᐃᓐᓇᓂᒃ ᓄᓇᕕᒻᒥᐅᓂᒃ.

ᑎᒥᐅᔪᖅ ᐱᓇᓱᐊᒐᖃᓲᖅ ᑐᓂᔭᐅᓂᕐᒥᒃ, ᐊᐅᓚᑦᓯᓂᕐᒥᒃ, ᑐᓂᐅᕐᙯᓂᕐᒥᒃ ᑮᓇᐅᔭᓕᐅᕋᓱᐊᕐᓂᒥᓪᓗ ᑮᓇᐅᔭᕐᑖᖑ - ᓯᒪᔪᓂᒃ ᐃᓄᓐᓄᑦ ᓄᓇᕕᒻᒥᐅᓄᑦ, ᐱᔭᐅᓯᒪᔪᓂᒃ ᔦᒥᓯ ᐯᑉ ᑯᐯᔾᓗ ᑕᕐᕋᖓᑕ ᐊᖏᖃᑎᒌᒐᓱᐊᕐᓂᖓᓂ.
ᐱᑕ ᐋᑕᒥ ᒪᑭᕝᕕᒦᓕᕐᑐᖅ 1987-ᒥᓂᑦ. ᑌᒪᖕᖓᓂᑦ, ᐊᒥᓱᒐᓚᓐᓂᒃ ᐃᓂᖃᖃᑦᑕᓯᒪᔪᖅ ᓯᕗᓕᕐᑎᐅᓱᓂ ᒪᑭᕝᕕᒥ ᑎᒥᐊᕈᖁᑎᖏᓐᓂᓗ. ᐊᖓᔪᕐᖄᕈᕆᐊᖕᖓᓯᒪᔪᖅ 1998-ᒥᑦ 2012-ᒧᑦ, ᓂᕈᐊᕐᑕᐅᒋᐊᓪᓚᒥᑦᓱᓂ 2021-ᒥ.
ᑭᖑᒧᑦ ᑕᑯᒋᐊᕐᓱᓂ ᔦᒥᓯ ᐯᑉ ᑯᐯᓪᓗ ᑕᕐᕋᖓᑕ

ᐊᖏᖃᑎᒌᓐᓂᖓᓄᑦ, ᐱᑕ ᐋᑕᒥ ᐅᖃᕐᑐᖅ ᐊᖏᖃᑎᒌ - ᒐᓱᐊᕐᑎᐅᓯᒪᔪᑦ “ᐊᔭᐅᕐᑕᐅᓯᒪᓂᖏᓐᓂᒃ” “ᐊᖏᕐᑎᑕ - ᐅᑦᓱᑎᒃ ᐊᖕᖔᖏᒃᑲᓗᐊᕐᑎᓗᒋᑦ.”
ᓄᓇᓂᒃ ᐅᔭᕋᓐᓂᐊᕕᑦᓴᐅᓱᑎᒃ ᐱᖃᕐᓂᕋᕐᕕᐅᔪᓂᒃ “ᑎᓪᓕᑕᐅᓯᒪᓂᕃᔪᖅ” ᐊᖏᖃᑎᒌᒍᑎᒧᑦ ᐃᓚᐅᑦᓱᑎᒃ. ᑌᒣᒐᓗᐊᕐᑎᓗᒍ $90 ᒥᓕᐊᓂᒃ ᒪᑭᕝᕕᒃ ᐱᑎᑕᐅᓯᒪᔪᖅ ᐊᖏᖃᑎᒌᒍᑎ ᐊᑎᓕᐅᕐᑕᐅᑎᓪᓗᒍ, ᑎᒥᐅᔪᖅ ᑖᒃᑯᓂᖓ ᐱᕈᕐᑎᓯᒍᓐᓇᓯᓯᒪᔪᖅ ᑭᓇᐅᔭᓕᐅᕋᓱᐊᕈᑎᑎᒍᑦ, ᑎᒥᐊᕈᖁ - ᑎᓕᐅᕐᒥᑎᒍᑦ ᓄᓇᓕᓐᓄᓗ ᑐᓂᔨᖃᑦᑕᓱᑎᒃ ᐃᓪᓗᔪᐊᖃᕐᑎᓯᒍᑎᑎᒍᑦ ᐱᒍᑦᔨᒍᑎᑎᒍᓪᓗ.
“ᒪᑭᕝᕕᒃ ᑐᓂᔨᓯᒪᓕᕐᑐᖅ ᐱᓕᐊᓄᑦ ᑎᑭᑦᑐᓂᒃ ᐊᕐᕌᒍᓂ ᐊᓂᒍᕐᑐᓂ ᐃᓪᓗᔪᐊᖃᕐᑎᓯᒍᑎᑎᒍᑦ ᑲᕙᒪᓄᑦ ᐃᑲᔪᕐᑕᐅᒐᑎᒃ ᐊᒥᓱᕕᑦᓱᑎᒃ.” ᐱᑕ ᐋᑕᒥ ᐅᖃᕐᑐᖅ.
“$90 ᒥᓕᐊᑐᐃᓐᓇᓂᒃ ᐱᑎᑕᐅᓯᒪᒐᓗᐊᕐᓱᑎᒃ, ᑮᓇᐅᔭᒥᓂᒃ ᐱᕈᕐᑎᓯᒍᓐᓇᓯᓯᒪᔪᑦ, ᓯᓚᑐᔫᑦᓱᑎᒃ ᑮᓇᐅᔭ - ᓕᐅᕋᓱᐊᕐᓂᑯᑦ ᑎᒥᖁᑎᑖᖃᑦᑕᓱᑎᒃ ᐃᓚᐅᑎᓪᓗᒍ ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᖏᑦ.”
ᐅᖃᕐᒥᓱᓂᓗ “ᐅᑕᕐᕿᑐᐃᓐᓇᓚᐅᔪᖕᖏᓚᒍᑦ ᐱᔭᒃᑯᓯ - ᐊᑦᓴᑎᓐᓂᒃ.”

ᐱᑕ ᐋᑕᒥ ᒪᑭᕝᕕᒥᒃ ᓯᐊᕐᕆᔭᕐᕕᓕᐅᕐᓯᒪᓂᕃᔪᖅ, ᐱᖕᖑᐊᕕᓐᓂᒃ ᑐᓴᐅᑎᕐᕕᓂᓪᓗ ᓄᓇᓕᓐᓂ ᓄᓇᕕᒻᒥᐅᓄᑦ ᑐᓂᓯᒪᔭᖏᑦ ᒪᑭᕝᕕᐅᑉ 1 ᐱᓕᐊᓐᓂᒃ ᐊᑭᖃᕐᑎᓗᒋᑦ.

ᒪᑭᕝᕕᐅᑉ ᑎᒥᐊᕈᖁᑎᖏᑦ ᑲᔪᓯᑦᓯᐊᓯᒪᔪᑦ, ᐱᑕ ᐋᑕᒥ ᐅᖃᓚᐅᔪᖅ, ᑎᒥᐊᕈᖁᑏᑦ ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᖏᑦ ᐊᒻᒪᓗ ᑲᐅᑕᖅ ᓴᓇᔩᑦ ᐊᒥᓱᓂᒃ ᐱᓇᓱᒐᑦᓴᑖᕈᑎᐅᓯᒪᔫᒃ

ᐃᓚᐅᑎᓪᓗᒋᑦ ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᕐᑏᑦ.
ᑭᒡᒐᑐᕐᓱᓂ ᓄᓇᕕᒻᒥᐅᓂᒃ ᐃᓄᓐᓂᒃ, ᒪᑭᕝᕕᒃ ᐃᑦᓯᕙᐅᑕᖃᖃᑎᐅᔪᖅ ᐃᓄᐃ ᐱᓇᓱᐊᖃᑎᖃᕐᓂᖓᓂᒃ ᑲᕙᒪᒥᒃ ᑲᑎᖕᖓᔨᐅᖃᑎᐅᑦᓱᓂᓗ ᐃᓄᐃᑦ ᑕᐱᕇᑦ ᑲᓇᑕᒥᒃᑯᓂ.

ᑖᒃᑯᓂᖓ ᐃᓂᖃᕐᓱᓂ, ᐱᓇᓱᐊᖃᑎᖃᕐᓱᓂᓗ ᑯᐯᑉ ᑲᕙᒪᖓᓂᒃ, ᒪᑭᕝᕕᒃ ᐅᖄᕕᖃᕈᓐᓇᓲᖅ ᑲᓇᑕᐅᑉ ᑲᕙᒪᖓᓂᒃ ᑯᐯᓪᓗ ᑲᕙᒪᖓᓂᒃ ᐱᓇᓱᐊᕐᑕᐅᒐᓱᐊᕐᑐᑦ

ᓄᓇᕕᒻᒥ ᑮᓇᐅᔭᖃᕐᑎᑕᐅᒍᑎᑦᓴᖏᓐᓂᒃ, ᐱᓇᓱᐊᕐᐸ - ᒥᑦᓱᓂᓪᓗ ᐃᓪᓗᐃᓂᐊᕐᓂᒥᒃ ᐃᓅᒐᓱᐊᕐᓂᐅᓗ ᐊᑭᖓᓂ ᐅᑭᐅᕐᑕᑐᒥ.
“ᑯᐯᒻᒥ ᑲᓇᑕᒥᓗ ᑌᒣᑦᑐᓄᑦ ᐱᓇᓱᐊᕐᓂᐅᔪᓄᑦ ᐃᑲᔪᕐᑕᐅᖃᑦᑕᖁᔨᔪᖅ.… ᑲᓇᑕᐅᑉ ᓯᕿᓂᖓᓂᒥᐅᓂᒃ ᐱᒍᑦᔨ ᒍ ᑎᖃᕈᓐᓇᕈᑎᒃ, ᓱᒧᑦ ᓄᓇᑦᑎᓂ ᑌᒣᓘᖃᑦ - ᑕᖏᒻᒥᔪᑦ?” ᐱᑕ ᐋᑕᒥ ᐅᖃᕐᓱᓂ.
“ᑖᒃᓰᔭᕐᑎᐅᒋᕗᒍᑦ. ᓱᒧᑦ ᐊᑦᔨᖓᓂᒃ ᐱᐅᓯᖃᕐᑎᑕ - ᐅᖕᖏᓚᒍᑦ? ᐊᒥᓱᕕᑦᓱᑕ, ᐃᓱᕐᕉᑎᖃᕐᐸᖏᑦᑐᒍᑦ

ᖃᓪᓗᓈᓃᑦᑐᑦ ᐊᑦᔨᖏᓐᓂᒃ ᑲᓇᑕᐅᑉ ᓯᕿᓂᖓᓂ.”
ᐊᒥᓱᓂᒃ ᓯᕗᓂᕐᒥ ᒪᑭᕝᕕᒃ ᐅᖄᒍᑎᑦᓴᖃᕐᑐᖅ. ᐱᓗᐊᕐᑐᒥᒃ, ᐊᖏᖃᑎᒌᒐᓱᐊᕈᑎᖃᕐᓂᒥᒃ ᓇᒻᒥᓂᖅ ᐊᐅᓚᓂᐊᕐᑕᑎᓐᓂᒃ ᑲᕙᒫᑕᕐᓂᒧᑦ ᑯᐯᑉ ᑲᕙᒪᖓᓂᒃ. ᓅᕕᒻᐱᕆ 11-ᒥ, ᒪᑭᕝᕕᒃ ᐸᕐᓇᑐᖅ ᓇᓗᓀᕐᓯᓛᕐᓂᒥᓂᒃ 50 ᐊᕐᕌᒍᐃᑦ ᐊᓂᒍᕐᑐᑦ ᔦᒥᓯ ᐯᑉ ᑯᐯᓪᓗ ᑕᕐᕋᖓᑕ ᐊᖏᖃᑎᒌᓐᓂᖓ ᐊᑎᓕᐅᕐᑕᐅᓚᐅᕐᓯᒪᑎᓪᓗᒍ.
ᑌᒣᒐᓗᐊᕐᑎᓗᒍ, ᓇᓪᓕᐅᓂᕐᓯᐅᓇᐅᓛᖕᖏᑐᖅ.
“ᐃᕐᖃᐅᒪᑦᓯᓇᐅᓛᕐᑐᖅ ᐃᓱᒪᒋᔭᕋᒍᓪᓕ, ᐅᐱᒍᓲᑎ - ᒋᒍᒪᖕᖏᓇᒃᑯ,” ᐱᑕ ᐋᑕᒥ ᐅᖃᕐᓱᓂ.
ᓄᓇᓖᑦ ᐱᖓᓱᑦ — ᐳᕕᕐᓂᑐᖅ, ᐃᕗᔨᕕᒃ ᓴᓪᓗᐃᓗ — ᐊᖏᖃᑎᐅᓯᒪᖕᖏᑐᑦ ᔦᒥᓯ ᐯᑉ ᑯᐯᓪᓗ ᑕᕐᕋᖓᑕ ᐊᖏᖃ -

ᑎᒌᓐᓂᖓᓂᒃ, ᑖᒃᑯᐊᓗ ᐊᖏᕐᓂᖏᑦᑐᑦ “ᐋᓐᓂᑕᐅᓯᒪᔪᑦ.”
“ᑖᑦᓱᒥᖓ ᐊᖏᖃᑎᒌᒍᑎᒥᒃ ᐊᑎᓕᐅᕐᓯᒪᒐᔭᖕᖏᓚᖓ.
ᓇᒻᒥᓂᖅ ᑕᒪᓐᓇ ᐃᓱᒪᒋᔭᕋ, ᑐᑭᓯᒐᓗᐊᕐᓱᖓ
ᐊᖏᖃᑎᒌᒐᓱᐊᕐᑐᕕᓂᕐᓂᒃ ᐊᑎᓕᐅᕐᓱᑎᒃ ᐊᖏᖃᑎᒌ -
ᒍᑎᒥᒃ, ᐊᔭᐅᕐᑕᕕᓂᐅᔮᕐᒪᑕ.’ ᐱᑕ ᐋᑕᒥ ᐅᖃᕐᓱᓂ.

‘ᐅᑕᕐᕿᑐᐃᓐᓇᓚᐅᔪᖕᖏᓚᒍᑦ ᐱᔭᒃᑯᓯᐊᑦᓴᒥᒃ’: ᒪᑭᕝᕕᐅᑉ ᐊᖓᔪᕐᖄᖓ ᐊᕐᕌᒍᓂᒃ 50-ᓂᒃ ᐊᓂᒍᕐᑐᓂᒃ ᑕᑯᒋᐊᕐᓂᖓ

ᓄᓇᕕᒻᒥ ᐃᓄᐃᑦ ᑎᒥᖁᑎᖓ ᐸᕐᓇᑐᖅ ‘ᐃᕐᖃᐅᒪᑦᓯᓛᕐᓂᒥᒃ’

ᐱᒍᓐᓇᓯᓯᒪᔪᓂᒃ ᔦᒥᓯ ᐯᑉ ᑯᐯᓪᓗ ᑕᕐᕋᖓᑕ

ᐊᑎᓕᐅᕐᑕᐅᓂᕆᓚᐅᕐᓯᒪᔭᖓᓂᓂᑦ ᐸᕐᓇᑐᑦ, ᓇᓪᓕᐅᓂᕐᓯᐅᕈᑎᒋᒍᓐᓀᓗᒍ

Makivvik Corporation president Pita Aatami (left) is appointed to the Order of Canada by Gov. Gen. Mary Simon
at Rideau Hall in an investiture ceremony to mark the 2023 National Indigenous Peoples Day. (Photo by Madalyn
Howitt) ᒪᑭᕝᕕᒃ ᑯᐊᐳᕇᓴᒥ ᐊᖓᔪᕐᖄᖅ ᐱᑕ ᐋᑕᒥ (ᓴᐅᒥᐊᓂ) ᑎᒡᒍᐊᑕᐅᓯᒪᔪᖅ ᑲᓇᑕᒥ ᒪᓕᒐᓕᐅᕐᑎᓄᑦ ᐊᑕᓂᐊᓘᑉ ᑭᒡᒐᑐᕐᑎᖓᓄᑦ ᒥᐊᔨ
ᓭᒪᓐᒧᑦ Rideau ᐊᓪᓚᕕᒻᒪᕆᖓᓂ ᐃᓕᑕᕐᓯᒪᓂᕐᒧᑦ 2023 ᑲᓇᑕᒥ ᓄᓇᖃᕐᖄᓯᒪᔪᐃᑦ ᐃᓄᖁᑎᖏᑦᑕ ᐅᓪᓗᖓᓂ. (ᐊᑦᔨᓕᐊᕕᓂᖅ ᒪᑕᓕᓐ
ᖃᐅᐄᑦᒧᑦ)

Now Canada's Governor General, Mary Simon was formerly a pillar in Nunavik politics

Now the King's representative in Canada, Simon has a long public service resumé

Gov. Gen. Mary Simon poses for a photo at Rideau Hall on Monday, Sept. 29, 2025, one day before the 2025 National Day for Truth and Reconciliation. (Photo by Mike Carroccetto, Special to Nunatsiaq News) ᐊᑕᓂᐊᓘᑉ ᑭᒃᑯᑦᑎᖕᑯ ᒥᐊᔨ ᓴᒪᓐ ᐊᑦᔨᓕᐅᑦᑕᕕᓂᖅ Rideau ᐊᑦᓚᕕᒻᒪᕆᖕᑯᓂ ᐊᑦᓕᑐᖅᑳᓃᒥ, ᓯᑉᑎᒻᐱᕆ 29, 2025-ᒥ, ᑲᓇᑕᒥ ᓄᓇᖅᑲᖅᑳᓯᒪᔪᐃᑦ ᐃᓄᖁᑎᖕᒋᑦᑕ ᐅᑦᑐᖕᑯ ᓇᑦᓕᐅᑎᓚᐅᖅᑎᓇᒍ ᐅᑦᑐᒥ ᐊᑕᐅᓯᖅᒥᒃ. (ᐊᑦᔨᓕᐊᕕᓂᖅ ᒣᒃ ᑲᕈᓯᑑᒧᑦ, ᐱᒻᒪᕆᒋᔭᖅ ᓄᓇᑦᓯᐊᖅ ᐸᕐᓚᐊᔪᖕᒋᓐᓂ)

CEDRIC GALLANT

Canada's first Indigenous Governor General, the Rt. Hon. Mary Simon, was born in Kangiqsualujjuaq in 1947. Her political career as an advocate for Nunavik, the Inuit, and the Arctic spans over 50 years.

Simon's career began when she was 22 years old in front of a microphone as a CBC broadcaster for its Northern Service, which featured Inuktitut-language radio and television programming.

Simon served in several key positions with the Northern Quebec Inuit Association and Inuit Tapiriit Kanatami, focusing on negotiating the first land claims agreement in Canada, and the James Bay and Northern Quebec Agreement. As president of Makivvik Corp., she was involved with implementing the JBNQA, as well as the protection and promotion of Inuit rights.

Her words are featured in the Taqralik Magazine in 1976, where she gives an update on the negotiations in Schefferville between the Naskapi, Inuit, and Crees over land claims. And she also helps the Naskapi negotiate their agreement with the government, which would lead to the creation of the Northeastern Quebec Agreement in 1978.

Shortly after the agreement was signed, she became part of the first group of Nunavimmiut to hold leadership positions at Makivvik, starting as the corporate secretary-treasurer in 1975 and the second vice-president in 1978. She then took a position as secretary general of Kativik Ilisarniliriniq, and in 1982, became Makivvik's first and only female president to date.

At the time, she ran a campaign based on change. She stated in her electoral speech that Makivvik had lost $10.4 million in four years. She also said she wanted to increase the connectivity and involvement of Nunavik communities in Makivvik.

In 1984, she faced off with Canada's then-prime minister Pierre Elliott Trudeau in a high-profile moment where she advocated for Indigenous rights to be included in the patriation of the Canadian Constitution, which initially was written to entrench the rights of Indigenous peoples.

"I could tell you a very sad story about my mother, who was impacted by the Indian Act, who was discriminated against," Simon said, looking directly at Trudeau during a recording of the meeting archived by CBC. "And thank goodness, because of the [JBNQA], I have my status back."

Simon has been a continuous figure in Arctic politics, from being the Inuit Circumpolar Council president in 1986, policy co-director at Canada's Royal Commission on Aboriginal Peoples in 1993, Circumpolar Ambassador of Canada in 1995, Canada's ambassador to Denmark in 1999, to being elected the Inuit Tapiriit Kanatami president in 2006.

Now, she serves in her fourth year as Canada's 30th Governor General, continuing the promotion of Inuit rights and beliefs.

ᓅᕖᒻᐱᕆ 11, 2025 50 ᐊᕐᕌᒍᐃᑦ JBNQA−ᑯᑦ | ᒪᒃᐱᒐᖅ 21

ᓯᑦᕆᒃ ᑲᓛᓐᑦ

ᑲᓇᑕᐅᑉ ᓯᕗᓪᓕᐸᐅᑦᓱᓂ ᓄᓇᖃᕐᖄᓯᒪᔫᑦᓱᓂ

ᐊᑕᓂᐊᓗᒻᒥᒃ ᑭᒃᒐᑐᕐᑎᖓ, ᓲᓱᒋᓇᕐᑐᖅ ᒥᐊᔨ ᓭᒪᓐ,
ᐃᓅᓕᕐᑐᕕᓂᖅ ᑲᖏᕐᓱᐊᓗᑦᔪᐊᒥ 1947-ᒥ. ᐱᓂᐊᕐᓂ -
ᓕᕆᔨᐅᓂᖓ ᓴᐳᒻᒥᔨᐅᑦᓱᓂ ᓄᓇᕕᒻᒥᒃ, ᐃᓄᑐᐃᓐᓇᓂᒃ, ᐊᒻᒪᓗ
ᐅᑭᐅᕐᑕᑐᒥᒃ ᑎᑭᑦᑐᖅ 50 ᐅᖓᑖᓄᑦ ᐅᑭᐅᓄᑦ.
ᒥᐊᔨ ᓭᒪᓐ ᐱᓇᓱᑦᑎᐅᓂᖓ ᐱᒋᐊᕐᓯᒪᔪᖅ ᐅᑭᐅᖃᕐᑎᓗᒍ 22-ᓂᒃ ᖃᓂᖕᖒᑎᐅᑉ ᓯᕗᕌᓂ ᓰᐲᓰᒃᑯᓂ ᓈᓚᐅᑎᓕᕆᔨᐅᑦᓱᓂ ᐅᑭᐅᕐᑕᑐᒥ ᐱᒍᑦᔨᓂᖓᓄᑦ, ᐃᓚᖃ - ᓚ ᐅᕐᓯᒪᔪᒥᒃ ᐃᓄᑦᑎᑐᑦ ᓈᓚᐅᑎᒃᑰᓂᕐᒥᒃ ᑕᓚᕖᓴᒃᑯᓗ. ᓭᒪᓐ ᐱᒻᒪᕆᓐᓂᒃ ᐃᓂᖃᖃᑦᑕᓯᒪᔪᖅ ᑯᐯᒃ ᑕᕐᕋᖓᓂ ᐃᓄᐃᑦ ᑲᑐᑦᔨᖃᑎᒌᓐᓂᖓᓂ ᐊᒻᒪᓗ ᐃᓄᐃᑦ ᑕᐱᕇᑦ ᑲᓇᑕᒥ, ᐱᓇᓱᐊᕐᓱᓂ ᐊᖏᖃᑎᒌᒐᓱᐊᕈᑎᖃᕐᓂᒥᒃ ᓯᕗᓪᓕᐹᒥᒃ ᓄᓇᑖᕐᓂᒧᑦ ᐊᖏᖃᑎᒌᒍᑎᒥᒃ ᑲᓇᑕᒥ, ᐊᒻᒪᓗ ᔦᒥᔅ ᐯ ᐊᒻᒪᓗ ᑯᐯᒃ ᑕᕐᕋᖓᑕ ᐊᖏᖃᑎᒌᒍᑎᖓᓂᒃ. ᐊᖓᔪᕐᖄᕆᔭᐅᑦᓱᓂ ᒪᑭᕝᕕᒧᑦ, ᐃᓚᐅᓯᒪᔪᖅ ᐊᑐᓕᕐᑎᓯ - ᓂᕐᒥᒃ ᔦᒥᔅ ᐯ ᐊᒻᒪᓗ ᑯᐯᒃ ᑕᕐᕋᖓᑕ ᐊᖏᖃᑎᒌᒍᑎᖓᓂᒃ, ᐊᒻᒪᓗᑦᑕᐅᖅ ᓴᐳᒻᒥᔭᐅᓂᖏᓐᓂᒃ ᐊᒻᒪᓗ ᑫᓪᓗᑐᕐᑕ - ᐅᓂᖏᓐᓂᒃ ᐃᓄᑐᐃᓐᓀᑦ ᐱᔪᓐᓇᐅᑎᖏᑦᑕ.
ᐅᖃᐅᓯᕆᓯᒪᔭᖏᑦ ᓄᐃᑕᔪᑦ ᑕᕐᕋᓕᐅᑉ

ᕿᒥᕐᕈᐊᒐᖏᓐᓂ 1976-ᓂᑕᕐᓂ, ᐊᖏᖃᑎᒌᒐᓱᐊᕐᓃᑦ
ᖃᓄᐃᓕᖓᓕᕐᒪᖔᑕ ᑐᓴᕐᑎᓯᑦᓱᓂ ᓯᕗᕕᐊᓪᒥ
ᐊᑯᓐᓂᖓᓂ ᓇᔅᑳᐲᑦ, ᐃᓄᑐᐃᓐᓀᑦ, ᐊᒻᒪᓗ ᐊᓪᓓᑦ

ᓄᓇᑖᕋᓱᐊᕐᓂᖅ ᐱᑦᔪᑎᒋᑦᓱᒍ. ᐃᑲᔪᕐᓂᒥᔪᖅ ᓇᔅᑳᐱᒃᑯᑦ ᐊᖏᖃᑎᒌᒐᓱᐊᕈᑎᖃᕐᑎᓗᒋᑦ ᐊᖏᖃᑎᒌᖃᑎᖃᕈᑎᒥᓂᒃ ᑲᕙᒪᒃᑯᓂᒃ, ᓄᐃᑦᓯᓚᕿᒍᑎᐅᓯᒪᔪᒥᒃ ᑯᐯᒃ ᑕᕐᕋᖓᑕ ᑲᓇᓐᓇᖓᓂ ᐊᖏᖃᑎᒌᓐᓂᒥᒃ 1978-ᒥ.
ᑭᖑᓂᐊᐱᖓᒍᑦ ᐊᖏᖃᑎᒌᓐᓂᐅᑉ ᐊᑎᓕᐅᕐᑕᐅᓂᖓᑕ,
ᐃᓚᒋᔭᐅᓯᓚᐅᕐᓯᒪᔪᖅ ᓯᕗᓪᓕᐹᓄᑦ ᓄᓇᕕᒻᒥᐅᓄᑦ
ᓯᕗᓕᕐᑎᐅᔪᓄᑦ ᒪᑭᕝᕕᒥ, ᐱᒋᐊᕈᑎᖃᕐᓱᓂ ᐊᓪᓚᑎᒻᒪᕆᒃ-ᑮᓇᐅᔭᓕᕆᔨᐅᓂᕐᒥᒃ 1975-ᒥ ᐊᒻᒪᓗ ᐊᖓᔪᕐᖄᒧᑦ ᑐᖓᓕᓕᕐᕿᕆᔭᐅᓂᕐᒥᒃ 1978-ᒥ. ᐊᓱᐃᓛ ᐱᓇᓱᒐᕐᑖ - ᓕᓚᐅᕐᓯᒪᒻᒥᔪᖅ ᐸᐸᑦᓯᔨᐅᓂᕐᒥᒃ ᑲᑎᕕᒃ ᐃᓕᓴᕐᓂᓕᕆᓂᕐᒥ, ᐊᒻᒪᓗ 1982-ᒥ, ᓯᕗᓪᓕᐸᐅᑦᓱᓂ ᐊᒻᒪᓗ ᑌᒣᓯᒪᔪᑑᑦᓱᓂ ᐅᓪᓗᒥᒧᑦ ᐊᕐᓇᐅᓱᓂ ᐊᖓᔪᕐᖄᕈᕐᓱᓂ ᒪᑭᕝᕕᒥ.
ᑌᑦᓱᒪᓂ, ᓂᕈᐊᕐᑕᐅᑎᒐᓱᐊᓚᐅᕐᓯᒪᔪᖅ ᑐᖕᖓᕕᖃᕐᓱᓂ ᐊᓯᑦᔨᓂᕐᒥᒃ. ᐅᖃᓚᐅᕐᓯᒪᔪᖅ ᓂᕈᐊᕐᑕᐅᑎᒐᓱᓐᓂᒥᓄᑦ

ᐅᖄᑦᓱᓂ ᒪᑭᕝᕕᒃ ᑮᓇᐅᔦᕐᓯᓯᒪᒋᐊᖓ $10.4 ᒥᓕᐊᓐ ᑖᓚᓂᒃ ᐊᕐᕌᒍᓂ ᓯᑕᒪᓂ. ᐅᖃᓚᐅᕐᓯᒪᒻᒥᔪᖅ
ᐊᖏᓕᒋᐊᕆᒍᒪᓂᕐᒥᓂᒃ ᐱᑐᑦᓯᒪᐅᑎᓂᖏᓐᓂᒃ ᐊᒻᒪᓗ
ᐃᓚᐅᓂᖏᓐᓂᒃ ᓄᓇᕕᒻᒥ ᓄᓇᓖᑦ ᒪᑭᕝᕕᒥ.

1984-ᒥ, ᓵᖕᖓᓯᓚᐅᕐᓯᒪᔪᖅ ᑲᓇᑕᐅᑉ ᐊᖓᔪᕐᖄ - ᕆᓯᒪᔭᖓᓂᒃ ᐱᐊᕐ ᐃᓕᐊᑦ ᑐᕈᑑᒥᒃ ᑕᑯᓐᓇᑕᐅᔪᒻᒪᕆᒻᒥ ᐊᑑᑎᔪᒥ ᓴᐳᒻᒥᓱᓂ ᓄᓇᖃᕐᖄᓯᒪᔪᑦ ᐱᔪᓐᓇᐅᑎᖏᑦᑕ
ᐃᓚᐅᔪᑦᓴᐅᓂᖏᓐᓂᒃ ᐅᑎᕐᑎᑕᐅᓂᖓᓂ ᑲᓇᑕᐅᑉ
ᐱᖁᔭᕐᔪᐊᖓᑕ, ᓯᕗᓪᓕᒥ ᐊᓪᓚᑕᐅᓯᒪᓚᐅᕐᓯᒪᔪᒥ

ᐱᔭᕆᐊᑐᔪᒻᒪᕆᒻᒥ ᐊᓯᑦᔨᑐᕆᐊᖓ ᐱᔪᓐᓇᐅᑎᖏᓐᓄᑦ ᓄᓇᖃᕐᖄᓯᒪᔪᑦ.
“ᐅᓂᒃᑲᐅᑎᒍᓐᓇᖃᒋᑦ ᑭᑦᓴᓇᕐᑐᒪᕆᒻᒥᒃ ᐊᓈᓇᒻᒪ

ᒥᑦᓵᓄᑦ, ᓱᕐᕋᑕᐅᓯᒪᓚᐅᕐᓯᒪᔫᑉ ᐊᓪᓚᓄᐊᖓᔪᓄᑦ ᐱᖁᔭᕐᓄᑦ, ᐊᑦᔨᒌᖕᖏᑎᑕᐅᓚᐅᕐᓯᒪᔫᑉ,” ᓭᒪᓐ ᐅᖃᓚᐅᕐᓯᒪᔪᖅ, ᑕᑯᓐᓇᓱᓂ ᑐ-ᓐᓇᑐᒥᒃ ᑐᕈᑑᒥᒃ ᓂᐱᓕᐅᕐᓯᒪᔪᒥ ᑲᑎᖕᖓᓂᕕᓂᖏᓐᓂ ᑌᑦᓱᒪᓂᑕᖁᑎᖏᓐᓄᑦ ᓰᐲᓰᒃᑯᑦ ᐃᓚᒋᔭᐅᔪᒥ. “ᐊᒻᒪᓗ ᓇᑯᕐᒪᑦ, ᐱᑦᔪᑎᒋᑦᓱᒍ [ᔦᒥᔅ ᐯ ᐊᒻᒪᓗ ᑯᐯᒃ ᑕᕐᕋᖓᑕ ᐊᖏᖃᑎᒌᒍᑎᖓ], ᐃᓄᑐᐃᓐᓇᐅᓂᕋᓂᒃ ᐅᑎᕐᑎᓯᓯᒪᕗᖓ.”
ᒥᐊᔨ ᓭᒪᓐ ᑌᒪᖕᖓᓕᒫᖅ ᐃᓚᒋᔭᐅᓪᓚᕆᖃᑦᑕᓯᒪᔪᖅ ᐅᑭᐅᕐᑕᑐᒥ ᐱᓂᐊᕐᓂᓕᕆᓂᕐᓄᑦ, ᐃᓄᐃᑦ ᐅᑭᐅᕐᑕᑐ - ᒥᐅᖃᑎᒌᑦ ᑲᑎᒪᔨᖏᓐᓄᑦ ᑲᓇᑕᒥ ᐊᖓᔪᕐᖃᕆᔭᐅᑦᓱᓂ 1986-ᒥ, ᒪᓕᒐᕐᓂᒃ ᑐᑭᒧᐊᑦᑎᓯᔨᐅᖃᑕᐅᑦᓱᓂ ᑲᓇᑕᐅᑉ ᐃᓱᒫᓘᑎᐅᔪᓅᓕᖓᔪᓄᑦ ᑲᑎᖕᖓᔨᖏᓐᓄᑦ ᓄᓇᖃᕐᖄ - ᓯᒪᔪᑦ ᐱᑦᔪᑎᒋᓗᒋᑦ 1993-ᒥ, ᐅᑭᐅᕐᑕᑐᓕᒫᒥᒃ ᓄᓇᕐᔪᐊᒥ ᑭᒃᒐᑐᕐᑎᐅᓱᓂ ᑲᓇᑕᒧᑦ 1995-ᒥ, ᑲᓇᑕᒧᑦ ᑭᒃᒐᑐᕐᑎᒋᔭᐅᑦᓱᓂ ᑎᐊᓐᒫᒃᒧᑦ 1999-ᒥ, ᓂᕈᐊᕐᑕᐅᓂᕐᒧᑦ
ᐃᓄᐃᑦ ᑕᐱᕇᑦ ᑲᓇᑕᒥ ᐊᖓᔪᕐᖄᖓᓄᑦ 2006-ᒥ.
ᒫᓐᓇ, ᓯᑕᒪᒋᓕᕐᑕᖓ ᐊᕐᕌᒍᐃᑦ ᑲᓇᑕᒧᑦ 30-
ᐅᒍᑎᐅᑦᓱᓂ ᑭᒃᒐᑐᕐᑎᒋᔭᐅᑦᓱᓂ ᐊᑕᓂᐊᓗᒻᒧᑦ, ᑲᔪᓯᑦᓱᓂ
ᑫᓪᓗᑐᐃᓂᕐᒥᒃ ᐃᓄᑐᐃᓐᓀᑦ ᐱᔪᓐᓇᐅᑎᖏᓐᓂᒃ
ᐅᑉᐱᕆᔭᖏᓐᓂᓗ.

ᒫᓐᓇ ᑲᓇᑕᐅᑉ ᑭᒃᒐᑐᕐᑎᒋᓕᕐᑕᖓ ᐊᑕᓂᐊᓗᒻᒧᑦ , ᒥᐊᔨ ᓭᒪᓐ ᐃᓚᒋᔭᐅᓪᓚᕆᑦᓯᒪᔪᖅ ᓄᓇᕕᒻᒥ ᐱᓂᐊᕐᓂᓕᕆᓂᕐᓄᑦ

ᒫᓐᓇ ᐊᑕᓂᐊᓘᑉ ᑭᒃᒐᑐᕐᑎᒋᓕᕐᑕᖓ ᑲᓇᑕᒥ , ᓭᒪᓐ ᐊᑯᓂᒻᒪᕆᒃ ᑭᓇᒃᑯᓕᒫᓂᒃ ᐱᒍᑦᔨᓂᕐᒥᒃ ᐱᓇᓱᐊᕐᓯᒪᔪᖅ

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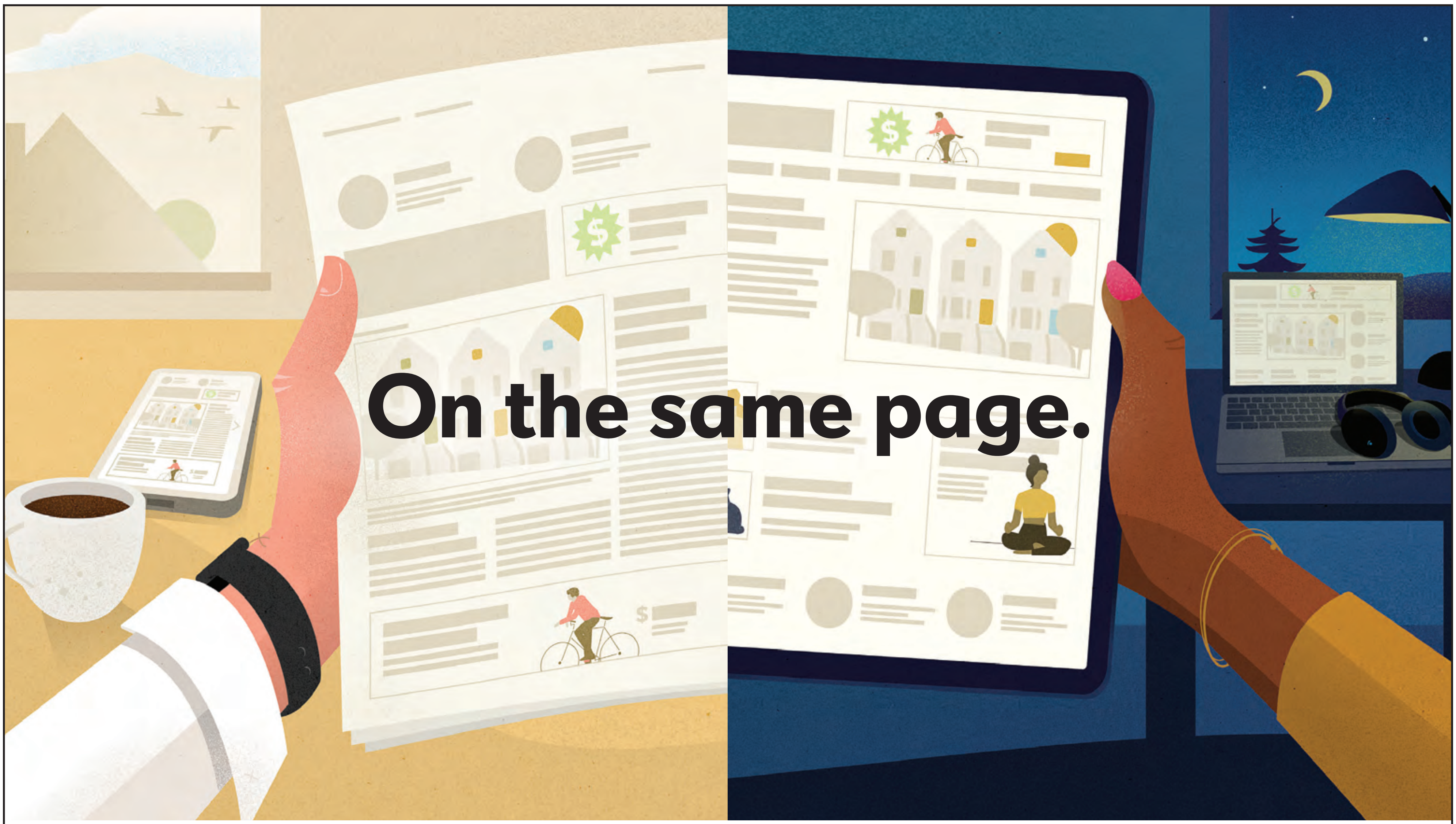

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Maggie Napartuk | ᒫᑭ ᓇᐹᕐᑐᖅ
Kuujjuaq’s Maggie Napartuk was introduced to linocut through a weekly printmaking workshop in
2015.

“I was hesitant in the beginning … because I was not educated enough, or not really interested in the significance of linocut printmaking,” she said. “The first minute I started carving, I got hooked … It will always be with me.”
Napartuk credits her elders and their storytelling on the land as the inspiration behind her designs.
“Listening to [elders], I can picture and imagine and know exactly what they are talking about … our ancestors who worked so hard to … live on a

day-to-day basis. The endurance and resilience that they had saved our identity. I want to show the world that this is how our ancestors survived, and we’re still here. Each print I’ve had is all based on our traditional activities.”

Napartuk believes in the importance of passing on this knowledge to young people through her own travelling printmaking workshops.
“It shows how each coast is a little bit different, but everybody is all connected as Inuit.”
ᑰᒃᔪᐊᒥᐅᑦᓴᔭᖅ ᒫᑭ ᓇᐹᕐᑐᖅ ᖃᐅᔨᒋᐊᖕᖓᓯᒪᔪᖅ ᑲᑦᔪᒐᕐᒧᑦ ᑕᑯᒥᓇᕐᑐᓕᐅᕐᓂᒥᒃ ᑲᑎᒪᓂᐊᕈᓯᖃᕐᑎᓗᒋᑦ 2015-ᒥ.
“ᐱᒋᐊᕐᓂᖓᓂ ᐱᒐᓱᐊᓪᓗᐊᓯᒪᖕᖏᓚᖓ… ᐃᓕᓐᓂᐊ - ᓯᒪᑦᓯᐊᖏᓐᓂᑯᒐᓄᑦ, ᑲᑦᔪᒐᕐᒧᓗ ᐊᑭᓐᓇᒥᐅᑕᓕᐅᕐᓂᒥᒃ ᖃᐅᔨᒪᖕᖏᓂᑯᒐᓄᑦ,” ᐅᖃᕐᓱᓂ. “ᓴᓇᖕᖑᐊᕆᐊᖕᖓᓯᑦᓴ - ᑐᐊᕋᒪ ᐃᐱᕋᑦᓵᓯᒪᖕᖏᑕᕋ… ᓇᔪᕐᑎᒌᓐᓇᓂᐊᕐᑕᕋ.”
ᓇᐹᕐᑐᖅ ᐃᓄᑐᖃᕐᓂᒃ ᐅᓂᒃᑲᐅᓯᖏᓐᓂᓗ ᓄᓇᒥᓂ ᓴᓇᖕᖑᐊᑕᒥᒍᑦ ᓄᐃᑦᓯᓲᖅ.
“ᐃᓄᑐᖃᕐᓂᒃ ᓈᓚᑦᓱᖓ, ᑕᐅᑐᕐᖂᓯᓲᖑᕗᖓ ᐃᓱᒪᒋᖕᖑᐊᓯᑦᓱᒋᓪᓗ ᑐᑭᓯᑦᓱᖓ ᓱᓇᓂᒃ ᐅᖄᒻᒪᖔᑕ … ᓯᕗᓕᕗᑦ ᐱᒐᓱᐊᒻᒪᕆᑦᓯᒪᒻᒪᑕ … ᖃᐅᑕᒫᑦ ᐃᓅᑦᓱᑎᒃ. ᐊᔪᐃᓐᓇᓂᖓ ᓴᐱᓕᕐᑌᑑᓂᖓᓗ ᑭᓇᐅᓂᑦᑎᓂᒃ ᐱᐅᓕᑦᓯᒍᑎᐅᓯᒪᔪᖅ. ᑕᑯᔭᐅᑎᑦᓯᒍᒪᒐᒪ ᓯᓚᕐᔪᐊᒥᐅᓄᑦ ᓯᕗᓕᕗᑦ ᐊᓐᓇᐅᒪᓯᒪᓂᖏᓐᓂᒃ ᐅᓪᓗᒥᒧᑦ ᑎᑭᒍᑎᒋᒐᑦᑎᒍ. ᓴᓇᖕᖑᐊᓯᒪᔭᓕᒫᒃᑲ ᐱᕐᖁᓯᑐᖃᕐᑎᓂᒃ ᑐᖕᖓᕕᖃᕐᑐᑦ.”

ᓇᐹᕐᑐᖅ ᐅᑉᐱᕆᔭᖃᕐᑐᖅ ᖃᐅᔨᒪᐅᓯᑦᑎᓂ ᑐᓂᔨᒋᐊᖃᕐᓂᑎᓐᓂᒃ ᐅᕕᒃᑲᓄᑦ ᐃᓕᓐᓂᐊᑎᑦᓯᓲᖅ ᐊᕐᕕᑕᕐᓱᓂ ᑲᑦᔪᒐᕐᒧᑦ ᐊᑭᓐᓇᐅᒥᐅᑕᓕᕐᓂᒥᒃ.
“ᑕᑯᒍᓐᓇᓇᕐᑐᖅ ᑕᓯᐅᔭᕐᔪᐊᒥᐅᑦ ᐅᖓᕙᒥᐅᓪᓗ

ᐊᑦᔨᒌᖕᖏᑐᒐᓚᐅᓂᒋᓐᓂᒃ, ᑭᓯᐊᓂ ᐃᓄᑐᐃᓐᓇᓕᒫᑦ
ᐱᑐᑦᓯᒪᖃᑎᒌᑦᑐᑦ.”

Victoria Okpik | ᕕᑦᑑᔨᐊ ᐅᑉᐱᒃ
“Since the signing of the JBNQA, there have been many positive developments in our region, including in the arts,” says Okpik Designs creator Victoria Okpik.
Today, there are many wonderful programs available to support artists throughout Nunavik. I myself have benefitted from these programs for my
business.”

After completing a three-year fashion design program in 1999, the Quaqtaq designer struck out on her own, working with Nunavik Creations (a subsidiary company of the Makivvik Corp.), until it closed. After a few years, she started offering online orders for parkas and accessories.
“My biggest influences are the traditional styles from our region. I’ve always loved our parka designs — they are not only practical and built to endure the harsh winter, but they’re also vibrant and unique compared to other types of outerwear.”

How Nunavik Inuit artists are creating their own stories

Spotlight on Nunavik’s creative Inuit artists

KIRA WRONSKA DORWARD

I

t has been 50 years since the James Bay and
Northern Quebec Agreement empowered
Inuit artists, creators, and storytellers of
Nunavik to determine the course of their own stories.

“Fifty years went by so quick,” says linocut
print artist and instructor Maggie Napartuk.
“Looking over the decades, from when they
started to how the region is today has incited a lot of growth for Inuit, and more education.”
Educator and graphic designer Thomassie
Mangiok added, “it’s a great achievement for that time.”

“I’m incredibly proud of the Inuit who were
able to work on JBNQA,” Mangiok said.
Here’s a spotlight on some Inuit artists from
Nunavik who are making their mark creatively.

ᑭᕋ ᒍᕋᓐᓯᑲ ᑐᐊᒍᑦ

ᐊᕐᕌᒍᐃᑦ 50 ᐊᓂᒍᕐᑐᑦ ᔦᒥᓯ ᐯᑉ ᑯᐯᓪᓗ ᑕᕐᕋᖓᑕ

ᐊᖏᖃᑎᒌᓐᓂᖓ ᐊᑎᓕᐅᕐᑕᐅᓚᐅᕐᓯᒪᑎᓪᓗᒍ
ᓄᑭᑖᕐᑎᓯᑦᓱᓂ ᐃᓄᑐᐃᓐᓇᓂᒃ
ᑕᑯᒥᓇᕐᑐᓕᐅᕐᑎᓂᒃ, ᐱᖕᖑᑎᑦᓯᔨᓂᒃ ᐅᓂᒃᑳᑎᓂᓪᓗ
ᓄᓇᕕᒻᒥᐅᓂᒃ ᓇᒻᒥᓂᖅ ᐅᓂᒃᑲᐅᓯᕐᒥᓂᒃ ᐅᓂᒃᑖᓱᑎᒃ.
“ᐊᕐᕌᒍᐃᑦ 50 ᓱᑲᑦᑐᒥᒃ ᐊᓂᒍᕐᑐᑦ” ᐅᖃᓚᐅᔪᖅ
ᑲᑦᔪᒐᕐᒧᑦ ᑕᑯᒥᓇᕐᑐᓕᐅᕐᑎ ᐃᓕᓐᓂᐊᑎᑦᓯᔨᐅᑦᓱᓂᓗ

ᒫᑭ ᓇᐹᕐᑐᖅ. “ᐊᕐᕌᒍᐃᑦ ᖁᓕᑦ ᐊᓂᒍᕐᑐᑦ, ᓄᓇᑦᑎᓂ ᖃᓄᐃᓕᖓᓂᐅᓯᒪᔪᑦ ᑕᑯᑦᓱᒋᑦ ᐊᒥᓱᓄᑦ
ᐱᕈᕈᑎᐅᓯᒪᔪᑦ ᐃᓄᓐᓄᑦ ᐃᓕᓐᓂᐊᑎᑦᓯᓂᕐᑖᒋ -
ᐊᓪᓚᓱᓂᓗ.”
ᐃᓕᓐᓂᐊᑎᑦᓯᔨ ᖃᕆᑕᐅᔭᒃᑯᑦ ᐊᓪᓚᖑᐊᕐᑎ ᑑᒪᓯ
ᒪᖏᐅᖅ ᐃᓚᒋᐊᕆᓚᐅᔪᖅ ᐅᖃᕐᓱᓂ,
“ᐱᒍᓐᓇᓯᑦᓯᐊᑐᒻᒪᕇᑦ ᑕᒫᓂ ᐱᕕᑦᓴᒥ.”
“ᐅᐱᒍᓱᓪᓚᕆᒃᑯᖓ ᐃᓄᓐᓂᒃ
ᐊᖏᖃᑎᒌᒐᓱᐊᕐᓯᒪᔪᓂᒃ ᔦᒥᓯ ᐯᑉ ᑯᐯᓪᓗ ᑕᕐᕋᖓᑕ ᐊᖏᖃᑎᒌᒍᑎᖓᓂᒃ.” ᒪᖏᐅᖅ ᐅᖃᕐᓱᓂ.
ᐅᑯᐊ ᑕᑯᒥᓇᕐᑐᓕᐅᕐᑏᑦ ᓄᓇᕕᒻᒥᐅᑦ ᐃᓂᒥᓃᑦᑐᑦ
ᓴᕐᕿᑎᑦᓯᓂᕐᒥᒍᑦ ᓄᐃᑦᓯᓯᒪᑦᓱᑎᒃ.

“My biggest influences

are the traditional styles

from our region.”
Victoria Okpik

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“ᔦᒥᓯ ᐯᑉ ᑯᐯᓪᓗ ᑕᕐᕋᖓᑕ ᐊᖏᖃᑎᒌᓐᓂᖓ
ᐊᑎᓕᐅᕐᑕᐅᓚᕐᓯᒪᑎᓪᓗᒍᓂᑦ, ᐊᒥᓱᑦ ᐱᐅᔪᑦ ᓴᕐᕿᓯᒪᒻᒪᑕ
ᓄᓇᑦᑎᓂ, ᐃᓚᐅᑎᓪᓗᒍ ᑕᑯᒥᓇᕐᑐᓕᐅᕐᓂᖅ,” ᐅᖃᕐᓱᓂ
ᐅᒃᐱᒃ ᐊᓐᓄᕌᓕᐅᕐᑎ ᕕᑦᑑᔨᐊ ᐅᑉᐱᒃ.
ᐅᓪᓗᒥ, ᐊᒥᓲᓕᕐᒪᑕ ᐃᑲᔪᕐᓯᓲᑦ ᑕᑯᒥᓇᕐᑐᓕᐅᕐᑎᓂᒃ
ᓄᓇᕕᒻᒥ, ᑖᒃᑯᓇᖕᖓᑦ ᐃᑲᔪᕐᑕᐅᓯᒪᒋᕗᖓ ᓇᒻᒥᓂᖅ ᒪᑭᑕᑎᑦᓯᒍᑎᒐᓄᑦ.”
ᐊᕐᕌᒍᓂᒃ ᐱᖓᓱᓂ ᐊᓐᓄᕌᓕᐅᕐᓂᒥᒃ ᐃᓕᓐᓂ - ᐊᓚᐅᑲᑦᓱᓂ 1999-ᖑᑎᓪᓗᒍ, ᖁᐊᕐᑕᒥᐅᔭᖅ ᓇᒻᒥᓂᖅ ᐱᒋᐊᓚᐅᔪᖅ, ᓄᓇᕕᒻᒥᐅᑦ ᓴᓇᒐᖏᓐᓂᒃ (ᑎᒥᐊᕈᑎᐅ - ᓚᐅᔪᖅ ᒪᑭᕝᕕᒧᑦ), ᐅᒃᑯᐊᓂᖓᓄᑦ ᑎᑭᑦᓱᓂ. ᐊᕐᕌᒍᐃᑦ ᐊᒥᓲᖕᖏᑐᑦ ᑭᖑᓂᒐᒍᑦ ᖃᕆᑕᐅᔭᒃᑯᑦ ᓂᐅᕐᕈᓯᖃᑦᑕᓯ - ᓚᐅᔪᖅ ᐊᑎᒋᓂᒃ ᐱᐅᓗᖁᑕᒐᓚᓐᓂᓗ.
“ᓱᕐᕋᑕᐅᒍᑎᒋᒻᒪᕆᑦᑕᑲ ᐱᕐᖁᓯᑐᙯᑦ ᓄᓇᑦᑎᓂᒥᐅᔦᑦ. ᐊᑎᒋᓕᐅᕈᓯᑦᑎᓂᒃ ᐱᐅᑦᓴᓲᖑᒐᒪ — ᐃᓱᐊᕐᑐᑐᐃᓐᓇᕋᑎᒃ ᐅᑭᐅᒥ ᐊᓐᓄᕌᑦᓯᐊᑦ, ᐱᐅᔫᑦᓱᑎᒃ ᐊᑦᔨᐅᖏᑦᑑᓱᑎᒃ ᐊᓯᖏᓐᓄᑦ ᐊᓐᓄᕌᓄᑦ ᐊᓃᕐᓯᐅᑎᓄᑦ.”

Elisapie | ᐃᓕᓴᐱ
Singer and performer Elisapie has a ferocious attachment to Nunavik and its language, which influences her by embodying the starkness of the landscape as well as the beauty of the Inuit region, central to her journey as a creator.
From Salluit, where she grew up as an adopted child in the small community, watching her cousins suffer and die from the legacy of colonialism, she lived out her early life in the isolated village while learning to express her pain through dance during nights at the local community centre.
She began performing with her uncles as a teenager, making up the band Sugluk, while also working at the local radio station.
After moving to Montreal to study and pursue a musical career, she has become one of the most influential Canadian-Inuk singer-songwriters, and has performed in over 70 countries, constantly integrating her culture into her work by mixing modernity and tradition.

ᐃᖕᖏᑎ ᑕᑯᓐᓇᕋᑦᓴᓕᐅᕐᑎ ᐃᓕᓴᐱ ᐱᑐᑦᓯᒪᒻᒪᕆᑦᑐᖅ ᓄᓇᕕᒻᒧᑦ ᐅᖃᐅᓯᖓᓄᓪᓗ, ᓄᐃᑕᑎᑦᓯᓗᐱᑦᓱᓂ ᓄᓇᖓ - ᓂᒃ ᑲᑦᔮᓇᕐᓂᖓᓂᓪᓗ ᐃᓄᐃᑦ ᓄᓇᖓᑦ, ᐱᓇᓱᐊᓲᖏᓐᓄᑦ
ᑐᖕᖓᕕᓪᓚᕆᐅᑦᓱᓂ.
ᓴᓪᓗᒥᐅᔭᐅᑦᓱᓂ, ᓄᓇᓕᒻᒥ ᐱᕈᕐᓴᕕᒋᓯᒪᔭᒥᓂ ᑎᒍᐊᖑᑦᓱᓂ, ᖃᑕᖕᖑᑎᒥᓂᒃ ᐅᖁᒣᑦᑐᑎᒎᕐᑐᓂᒃ ᑕᑯᖃᑦᑕᓯᒪᔪᖅ ᐃᓅᒍᓐᓀᑐᓂᓪᓗ ᖃᓪᓗᓈᓄᑦ ᑎᑭᑕᐅᓚ -

ᐅᕐᓂᕕᓂᐅᑉ ᓱᕐᕃᓯᒪᓂᖓᓄᑦ, ᐱᕈᕐᓴᓚᐅᕐᓯᒪᔪᖅ ᐅᕕᒐᕐᑑ - ᓂᕐᒥᓂ ᓄᓇᓕᐊᕈᕐᒥ ᐋᓐᓂᐊᒍᑎᒥᓂᒃ ᓄᐃᑦᓯᖃᑦᑕᓱᓂ ᑖᓂᓯᕐᓂᑯᑦ ᓄᓇᓕᐅᑉ ᐱᖕᖑᐊᕕᖓᓂ.
ᐊᖓᒻᒥᓂᒃ ᐃᓚᖃᕐᓱᓂ ᐅᕕᒐᕐᑑᓱᓂ ᐃᖕᖏᖃᑎ - ᐅᖃᑦᑕᓯᒪᔪᖅ, ᓴᓪᓗᐃᑦ ᓂᑦᔭᓗᑦᑖᑎᖏᓐᓂᒃ, ᑐᓴᐅᑎᕐᑎ -
ᐅᒥᑦᓱᓂ.
ᒪᓐᑐᕆᐊᓪᒧᑦ ᓅᓯᒪᓕᕐᓱᓂ ᐃᓕᓐᓂᐊᕆᐊᕐᓱᓂ

ᐱᓇᓱᐊᕐᓱᓂᓗ ᓂᑦᔭᓗᑦᑖᑎᐅᓂᕐᒥᓂᒃ, ᑲᓇᑕᒥ ᐃᓄᑐᐃᓐᓇ - ᐅᓱᓂ ᓱᕐᕃᓯᒪᒻᒪᐱᕆᑦᑐᖅ ᐃᖕᖏᑎ-ᐃᖕᖏᕈᓯᓕᐅᕐᑎᐅᓱᓂ, 70 ᐅᖓᑖᓄᑦ ᓄᓇᓕᕐᔪᐊᓂ ᐃᖕᖏᕆᐊᕐᑐᓯᒪᓕᕐᑐᖅ, ᐃᓗᕐᖁᓯᒥᓂᒃ ᐃᓚᐅᑎᑦᓯᖏᓐᓇᓕᒫᕐᓱᓂ ᐱᓇᓱᐊᕐᑕᒥᓄᑦ ᐅᓪᓗᒥᓂᑕᕐᓂᒃ ᐱᕐᖁᓯᑐᖃᕐᒥᓗ ᐅᐊᕈᑎᒌᑎᑦᓯᓱᓂ.

Thomassie Mangiok | ᑑᒪᓯ ᒪᖏᐅᖅ
After attending design school, Thomassie Mangiok, who lives in Ivujivik, describes himself as having been “drawn into education for a long while … I create products, resources that are culture-related and language-related, to promote our way of living.”
Some of his successes include printing four children’s books, a trilingual strategy game called Nunami, and an app to promote communication in Inuktitut called Inuit unikkausiliurusingit, which loosely translates to “how Inuit create their stories.” “My knowledge in education and my skills in design, allowed me to create an intuitive [syllabics] keyboard.”
Mangiok says his creativity is driven by “the sense of inspiration and curiosity [of] being out on

the tundra. … With the season, or year after year, it changes.”
“For a long time, we’re absorbing experiences from other cultures … not too many options in Inuktitut … what I wanted to do was show other

Inuit, ‘If I can do it, you can do this as well.’”
“If we compare how we live to how our parents lived just one generation ago, or to how our grandparents lived just two generations ago,” says Mangiok, “it is evolving, it is changing … we’ll choose how they evolve.”

ᐃᓕᓐᓂᐊᓚᐅᑲᑦᓱᓂ ᐊᓪᓚᖑᐊᕐᑎᐅᓂᕐᒥᒃ ᖃᕆᑕᐅ -

ᔭᒃᑯᑦ, ᑑᒪᓯ ᒪᖏᐅᖅ, ᐃᕗᔨᕕᒻᒥᐅᖅ ᐅᖃᓚᐅᔪᖅ “ᐊᑯᓂ ᐃᓕᓐᓂᐊᕈᒪᓲᖑᓕᕐᓱᖓ..ᓄᐃᑦᓯᓲᖑᕗᖓ, ᐱᓇᓱᒍᑎᑦᓴᓂᒃ ᐃᓗᕐᖁᓯᕐᒨᓕᖓᔪᓂᒃ, ᐃᓅᑦᔪᓯᕗᓐᓂᒃ ᑫᓪᓚᑐᐃᒍᑎᒋᑦᓱᒍ.” ᐱᓇᓱᐊᕐᓯᒪᔭᖏᑦ ᒪᑯᐊ ᓯᑕᒪᑦ ᐱᐊᕋᕐᓄᑦ ᕿᒥᕐᕈᐊᑦ, ᐅᖃᐅᓯᕐᓂᒃ ᐱᖓᓱᓂᒃ ᐊᑐᕐᓱᓂ ᐱᖕᖑᐊᕈᑎ ᓄᓇᒥ ᑌᔭᐅᔪᖅ, ᐊᒻᒪᓗ ᖃᕆᑕᐅᔭᕈᑎᓕᐅᕐᓱᓂ ᑌᔭᐅᔪᒥᒃ ᐃᓄᐃᑦ ᐅᓂᒃᑲᐅᓯᓕᐅᕈᓯᖏᑦ, ᑐᑭᓯᓇᕐᑎᓱᒍ “ᐃᓄᐃᑦ ᐅᓂᒃᑲᐅᓯᓕᐅᕈᓯᖓ.”
“ᐃᓕᓐᓂᐊᓂᒃᑯᑦ ᐃᓕᑦᓯᓯᒪᔭᒃᑲ ᐊᓪᓚᖑᐊᕐᓂᒥ, ᓄᐃᑦᓯ - ᒍᓐᓇᕈᑎᒋᓯᒪᔭᒃᑲ ᖃᕆᑕᐅᔭᒃᑯᑦ ᐃᓄᒃᑎᑐᑦ ᐊᓪᓚᒍᓯᕐᓂᒃ.” ᒪᖏᐅᖅ ᐅᖃᓚᐅᔪᖅ ᐱᒐᓱᐊᕈᑎᖃᕐᓂᕋᕐᓱᓂ “ᐱᒍᒪᓂᖃᕐᓂᖅ ᖃᐅᔨᒪᒍᒪᓂᕐᓗ ᓄᓇᒦᑦᓱᓂ… ᓯᓚᐅᑉ ᐊᓯᑦᔨᑕᕐᓂᖓ ᒪᓕᑦᓱᒐ, ᐊᕐᕌᒍᑕᒫᑦ, ᐊᓯᑦᔨᓲᖅ.”
“ᐊᑯᓂ, ᐱᒐᓱᐊᓕᓂᐅᓕᕋᑦᑕ ᐊᓯᑦᑕ ᐃᓗᕐᖁᓯᖏᓐᓂᒃ…
ᐃᓄᒃᑎᑑᕐᑐᓂᒃ ᐱᑕᖃᓪᓗᐊᖏᑦᑐᖅ… ᑕᑯᔭᐅᑎᑦᓯᒍ -
ᒪᓚᐅᔪᒐᒪ ᐃᓅᖃᑎᒃᑲᓄᑦ, ‘ᐱᒍᓐᓇᕈᒪ, ᐱᒍᓐᓇᒥᒋ - ᐊᖏᓐᓂᒃ.’”
“ᐊᖓᔪᕐᖄᑕ ᐃᓅᓯᕆᓚᐅᔭᖓ ᐃᓅᓯᕆᓕᕐᑕᕗᓪᓗ ᖃᒻᒥᓂᑕᒻᒪᕆᐅᒻᒪᑦ ᐅᕝᕙᓗᓗᓐᓃᑦ ᐊᓈᓇᑦᓯᐊᕗᑦ

ᑭᖑᕚᕆᖑᔪᒍᑦ ᖃᓂᑕᕇᑦᓱᑕ,” ᒪᖏᐅᖅ ᐅᖃᕐᓱᓂ, “ᐊᓯᑦᔨᐸᓪᓕᐊᔪᖅ, ᐊᓯᑦᔨᑐᖅ… ᓇᓪᓕᑳᓚᖓᔭᕗᑦ ᖃᓄᖅ ᐊᓯᑦᔨᓂᖓ.”

ᓄᓇᕕᒻᒥᐅᑦ ᑕᑯᒥᓇᕐᑐᓕᐅᕐᑏᑦ ᓇᒻᒥᓂᖅ ᐅᓂᒃᑲᐅᓯᕐᒥᓂᒃ ᐅᓂᒃᑳᑐᑦ

ᓄᓇᕕᒻᒥᐅᑦ ᑕᑯᒥᓇᕐᑐᓕᐅᕐᑏᑦ ᓴᕐᕿᔮᕐᑎᑕᐅᓂᖏᑦ

“For a long time, we’re

absorbing experiences from other

cultures … not too many options in Inuktitut … what I wanted

to do was show other Inuit,

‘If I can do it, you can do
this as well.’”

Thomassie Mangiok

(Photos courtesy of: Maggie Napartuk; Victoria Okpik; Cedric Gallant; and Thomassie Mangiok.)

From language to clean energy, Pita Aatami looks forward

Inuit self-determination at the centre of Makivvik president's goals for the future

Pita Aatami, president of Makivvik Corp., has three key goals for Nunavik: self-government, language revitalization and clean energy. (File photo by Cedric Gallant) ᐱᑕ ᐋᑕᒥ, ᒪᑭᕝᕕᐅᑉ ᐊᖕᒐᔪᕐᕐᑳᖕᒐ, ᐱᖕᒐᓱᑐᐊᖕᖑᐊᓂᒃ ᑐᕌᒐᓕᒃ ᓄᓇᕕᒻᒧᑦ: ᓇᒻᒥᓂᕐᒃ ᑲᕙᒪᕐᑲᕐᓂᕐᒃ, ᐅᕐᑲᐅᓯᕐᒥᒃ ᐆᒻᒪᑎᑦᓯᑎᐊᒃᑲᓂᕐᓂᕐᒃ ᐊᒻᒪᓗ ᓴᓗᒪᔪᒥᒃ ᐃᑯᒪᓕᐅᕐᓂᕐᒃ. (ᐊᑦᔨᓕᐅᕆᔪᕕᓂᕐᒃ ᓯᑦᕆᒃ ᑲᓛᓐᑦ)

RANDI BEERS

Pita Aatami wants to take back what he says was stolen.

"I say 'stolen' without any qualms," the Makivvik Corp. president said in reference to the colonial push to build the James Bay hydroelectric project.

Looking back on the 50 years since the signing of the James Bay and Northern Quebec Agreement, Aatami expresses pride in what Makivvik, the Inuit rights-holding organization in Nunavik, has achieved with the $90-million settlement that allowed a hydroelectric project to be built on Inuit lands.

But now his eyes are set on the future.

Aatami identified three goals during a recent interview: language revitalization, clean energy and Inuit self-governance.

Makivvik is working with the Avataq Cultural Institute to revitalize the use of Inuktitut, which he says remains relatively "strong" in Nunavik, compared to other Inuit regions.

Aatami said he hopes a recent $38-million injection of funding to Avataq — $22 million from Makivvik and $16 million from the federal government — will help expand its use.

"When we lost our land, we lost a big part of our lives because of being forced to go to a residential school," he said.

Looking toward clean energy, Aatami reflected on helping to create Tarquti Energy Corp. in 2021 and how the corporation is starting to show benefits.

Wind power in Puvirnituq and Quaqtaq will decrease those communities' reliance on non-renewable energy.

He said it's "sad" that there was no provision in the JBNQA for clean energy for Nunavik.

"All that power was going to be shipped south," he said.

"They benefitted from this clean energy. But us? They made us stay with diesel fuel."

With self-government, Aatami is looking down — into the ground.

Subsurface rights are a key part of negotiations, which will give Inuit the power to decide whether or not to greenlight future mining projects and reallocate benefits from those projects towards much-needed infrastructure, like longer runways, for example.

"Don't look at what we have," he said of Nunavik's mineral potential.

"Look at what we don't have."

— With files from Jeff Pelletier

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ᕌᓐᑎ ᐱᐅᔅ

ᐱᑕ ᐋᑕᒥ ᐅᑎᕐᑎᓯᒍᒪᔪᖅ ᑎᓪᓕᑕᐅᓯᒪᓂᕋᕐᑕᒥᓂᒃ.
“ᐅᖃᕐᖁᖓ ‘ᑎᓪᓕᑕᐅᓯᒪᔪᖅ’ ᑲᖕᖑᓱᓐᓇᖓ,” ᒪᑭᕝᕕᐅᑉ
ᐊᖓᔪᕐᖄᖓ ᐅᖃᓚᐅᕐᑐᖅ ᐅᖄᑦᓱᓂ ᖃᓪᓗᓈᑦ
ᐊᐅᓚᑦᓯᒐᓱᑦᓱᑎᒃ ᐊᔪᐃᓐᓇᓯᒪᓂᖏᓐᓂᒃ ᓴᓇᒐᓱᑦᓱᑎᒃ ᔦᒥᔅ
ᐯᒥ ᑰᒻᒧᑦ ᐃᑯᒪᓕᐅᕈᑎᒥᒃ.
ᐃᓱᒪᒋᑦᓱᒋᑦ 50 ᐊᕐᕌᒍᐃᑦ ᐊᑎᓕᐅᕈᑎᐅᓚᐅᕐᓯᒪᑎᓪᓗᒍ ᔦᒥᔅ ᐯ ᐊᒻᒪᓗ ᑯᐯᒃ ᑕᕐᕋᖓᑕ ᐊᖏᖃᑎᒌᒍᑎᖓ, ᐋᑕᒥ ᓄᐃᑕᑎᑦᓯᔪᖅ ᐅᐱᒍᓱᓐᓂᒥᓂᒃ ᒪᑭᕝᕕᐅᑉ, ᐃᓄᑐᐃᓐᓀᑦ ᐱᔪᓐᓇᐅᑎᖏᓐᓂᒃ-ᑎᒍᒥᐊᕐᑎᐅᑉ ᑎᒥᐅᔫᑉ ᓄᓇᕕᒻᒥ, ᐱᔭᕆᓯᒪᔭᖏᓐᓂᒃ ᐊᑐᕐᓱᓂ $90 ᒥᓕᐊᓐ ᑖᓚᓂᒃ ᐊᖏᖃᑎᒌᒍᑎᕕᓂᕐᓂᒃ ᑲᔪᓯᒍᓐᓇᓯᑎᑦᓯᓱᑎᒃ ᑰᒻᒧᑦ ᐃᑯᒪᓕᐅᕈᑎᐅᑉ ᓴᓇᔭᐅᓂᖓᓂᒃ ᐃᓄᑐᐃᓐᓀᑦ ᓄᓇᖓᓂ. ᑭᓯᐊᓂᓕ ᒫᓐᓇ ᑕᑯᓐᓇᓕᕐᑐᖅ ᓯᕗᓂᕐᒥᒃ.
ᐋᑕᒥ ᓇᓗᓀᕐᓯᓚᐅᕐᑐᖅ ᐱᖓᓱᓂᒃ ᑐᕌᒐᕐᓂᒃ ᖃᒻᒥᖅ ᐊᐱᕐᓱᑕᐅᑦᓱᓂ: ᐅᖃᐅᓯᕐᒥᒃ ᐆᒻᒪᑎᑦᓯᒋᐊᒃᑲᓂᕐᓂᖅ,

ᓴᓗᒪᔪᒥᒃ ᐃᑯᒪᓕᐅᕐᓂᖅ ᐊᒻᒪᓗ ᐃᓄᑐᐃᓐᓀᑦ ᓇᒻᒥᓂᖅ ᐊᐅᓚᒍᓐᓇᓂᖓ.
ᒪᑭᕝᕕᒃ ᐱᓇᓱᐊᖃᑎᓕᒃ ᐊᕙᑕᖅ ᐱᐅᓯᑐᖃᓕᕆᕕᒻᒥᒃ ᐆᒻᒪᑎᑦᓯᒋᐊᒃᑲᓂᕋᓱᑦᓱᑎᒃ ᐃᓄᑦᑎᑐᑦ ᐅᖃᐅᓯᐅᑉ ᐊᑐᕐᑕᐅᓂᖓᓂᒃ, “ᓲᖑᔫᖏᓐᓇᓂᕋᕐᑕᒥᓂᒃ” ᓄᓇᕕᒻᒥ, ᑕᑯᓐᓇᓱᒋᑦ ᐊᓯᖏᑦ ᐃᓄᑐᐃᓐᓀᑦ ᓄᓇᖏᑦ.

ᐋᑕᒥ ᐅᖃᓚᐅᕐᑐᖅ ᓂᕆᐅᓐᓂᖃᕐᓂᒥᓂᒃ ᖃᒻᒥᖅ $38 ᒥᓕᐊᓐ ᑖᓚᓂᒃ ᑮᓇᐅᔭᕐᑖᑎᑕᐅᓚᐅᕐᓂᖓᓄᑦ ᐊᕙᑕᐅᑉ — $22 ᒥᓕᐊᓐ ᑖᓓᑦ ᒪᑭᕝᕕᒥᑦ ᐊᒻᒪᓗ $16 ᒥᓕᐊᓐ ᑖᓓᑦ

ᑲᕙᒪᑐᖃᒃᑯᓂᑦ — ᐃᑲᔪᕐᓯᓚᖓᒋᐊᖏᑦ ᐊᖏᓕᒋᐊᕆᓂᕐᒥᒃ ᐊᑐᕐᑕᐅᓂᖓᓂᒃ.
“ᓄᓀᕐᑕᐅᓱᑕ, ᐊᓯᐊᔨᓚᐅᕐᓯᒪᔪᒍᑦ ᐊᖏᔪᒻᒪᕆᒻᒥᒃ ᐃᓚᖓᓂᒃ ᐃᓅᓯᑦᑕ ᐃᓕᓐᓂᐊᕆᐊᕐᑎᑕᐅᓯᒪᓂᑯᑦᑎᓄᑦ,” ᐅᖃᓚᐅᕐᑐᖅ.

ᑕᑯᓐᓇᓱᓂ ᓴᓗᒪᔪᒥᒃ ᐃᑯᒪᓕᐅᕐᓂᒥᒃ, ᐋᑕᒥ ᐃᕐᖃᐅᒪ - ᓚᐅᕐᑐᖅ ᐃᑲᔪᕐᓯᒪᓂᕐᒥᓂᒃ ᓄᐃᑦᓯᓂᕐᒥ ᑕᕐᖁᑎ ᐃᑯᒪᓕᐅᕐᓂᒧᑦ ᑎᒥᐅᔪᒥᒃ 2021-ᒥ ᐊᒻᒪᓗ ᖃᓄᖅ ᑎᒥᐅᔪᖅ ᓄᐃᑦᓯᕙᓪᓕᐊᓕᕐᒪᖔᑦ ᐱᕙᓪᓕᕈᑎᓂᒃ.
ᐊᓄᕆᒧᑦ ᐃᑯᒪᓕᐅᕐᓂᖅ ᐳᕕᕐᓂᑐᒥ ᖁᐊᕐᑕᒥᓗ

ᒥᑭᓕᒋᐊᕆᓚᖓᔪᖅ ᑕᑎᖃᕐᓂᖏᓐᓂᒃ ᑖᒃᑯᐊ ᓄᓇᓖᒃ ᓄᑕᐅᓯᓕᕈᓐᓇᖏᑦᑐᒥᒃ ᐃᑯᒪᓕᐅᕐᓂᒥᒃ.
ᐅᖃᓚᐅᕐᑐᖅ “ᐊᓕᐊᓇᖕᖏᑐᖅ” ᐃᓚᒋᐊᕈ - ᑎᖃᕐᓂᖏᒻᒪᑦ ᔦᒥᔅ ᐯ ᐊᒻᒪᓗ ᑯᐯᒃ ᑕᕐᕋᖓᑕ ᐊᖏᖃᑎᒌᒍᑎᖓᓂ ᓴᓗᒪᔪᒥᒃ ᐃᑯᒪᓕᐅᕐᓂᒧᑦ ᓄᓇᕕᒻᒥ. “ᐃᑯᒪᓕᐊᖑᔪᓕᒫᖅ ᐊᐅᓪᓚᑎᑕᐅᖃᑦᑕᓚᖓᔪᕕᓂᖅ ᖃᓪᓗᓈᑦ ᓄᓇᖓᓐᓄᑦ,” ᐅᖃᓚᐅᕐᑐᖅ.
“ᐱᕙᓪᓕᕈᑎᖃᕐᓯᒪᔪᑦ ᑖᑦᓱᒥᖓ ᓴᓗᒪᔪᒥᒃ ᐃᑯᒪᓕ - ᐅᕐᓂᒥᒃ. ᐅᕙᒍᓪᓕ? ᐊᑐᖏᓐᓇᑎᑦᓯᓯᒪᔪᑦ ᐅᕙᑦᑎᓂᒃ ᐅᕐᓱᐊᓗᒻᒥᒃ.”

ᓇᒻᒥᓂᖅ ᑲᕙᒪᖃᕐᓂᒧᑦ, ᐋᑕᒥ ᐊᒻᒧᑦ ᑕᑯᓐᓇᑐᖅ — ᓄᓇᐅᑉ ᐃᑭᐊᖓᓄᑦ.
ᓄᓇᐅᑉ ᐃᑭᐊᖓᓂᒃ ᐱᔪᓐᓇᐅᑎᖃᕐᕕᖃᕐᓃᑦ ᐃᓚᒋᔭᐅ -

ᓗᐊᖕᖑᐊᑐᑦ ᐊᖏᖃᑎᒌᒐᓱᐊᕐᓂᓄᑦ, ᐃᓄᑐᐃᓐᓇᓂᒃ ᐱᔪᓐᓇᓂᕐᑖᑎᑦᓯᓚᖓᔪᑦ ᑐᑭᑖᕈᓐᓇᓂᕐᒥᒃ ᑲᔪᓯᑎᑦᓯᓂᕐᒥᒃ ᐅᕝᕙᓘᓐᓃᑦ ᑲᔪᓯᖕᖏᑑᑎᑦᓯᓂᕐᒥᒃ ᓯᕗᓂᕐᒥ ᐅᔭᕋᓐᓂ - ᐊᓂᕐᓂᒃ ᐊᒻᒪᓗ ᓴᖑᑎᖔᕐᓗᒋᑦ ᐱᕙᓪᓕᖁᑏᑦ ᑌᒃᑯᓇᖕᖓᑦ ᐱᓇᓱᐊᕐᓂᓂᑦ ᑭᖕᖒᒪᓇᓪᓚᕆᑦᑐᓄᖔᖅ ᐃᓱᕐᕉᑎᒻᒪᕆᓐᓄᑦ, ᐆᑦᑑᑎᒋᓗᒋᑦ ᑕᑭᓂᕐᓭᑦ ᒥᕝᕖᑦ.
“ᑕᑯᓐᓇᕈᓐᓀᓗᓯ ᓱᓇᖃᕐᒪᖔᑦᑕ,” ᐅᖃᓚᐅᕐᑐᖅ ᓄᓇᕕᐅᑉ ᐅᔭᕋᓐᓂᐊᕋᑦᓴᖃᕐᓂᖓᓄᑦ.
“ᑕᑯᓐᓇᖔᕐᓗᓯ ᓱᓇᖃᖕᖏᓂᑦᑎᓂᒃ.”

— ᑐᓴᕐᕕᐅᔪᕕᓂᖅ ᔨᐊᕝ ᐱᐊᓪᑎᐁ

ᐅᖃᐅᓯᕐᒥᑦ ᓴᓗᒪᔪᒥᒃ ᐃᑯᒪᓕᐅᕐᓂᒧᑦ , ᐋᑕᒥ ᓯᕗᒧᑦ ᑕᑯᓐᓇᑐᖅ

ᐃᓄᑐᐃᓐᓀᑦ ᐃᒻᒥᓂᕿᒍᓐᓇᓂᖓᑦ ᐱᒻᒪᕆᐅᓂᕐᐹᖅ ᒪᑭᕝᕕᐅᑉ ᐊᖓᔪᕐᖄᖓᑕ ᑐᕌᒐᖏᓐᓂ ᓯᕗᓂᕐᒧᑦ

“ᐃᑯᒪᓕᐊᖑᔪᓕᒫᖅ

ᐊᐅᓪᓚᑎᑕᐅᖃᑦᑕᓚᖓᔪᕕᓂᖅ

ᖃᓪᓗᓈᑦ ᓄᓇᖓᓐᓄᑦ,”

ᐱᕙᓪᓕᕈᑎᖃᕐᓯᒪᔪᑦ ᑖᑦᓱᒥᖓ

ᓴᓗᒪᔪᒥᒃ ᐃᑯᒪᓕᐅᕐᓂᒥᒃ.

ᐅᕙᒍᓪᓕ? ᐊᑐᖏᓐᓇᑎᑦᓯᓯᒪᔪᑦ

ᐅᕙᑦᑎᓂᒃ ᐅᕐᓱᐊᓗᒻᒥᒃ.

ᐱᑕ ᐋᑕᒥ

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PAGE 26 | 50 YEARS OF THE JBNQA NOVEMBER 11, 2025

When Tiivi Tullaugak woke up on
the morning of April 28, he was shaking
with excitement. For the first time in his

life, the Ivujivik resident was about to
vote in a federal election.
But he learned that the election
workers were running late, and soon it
became obvious that the polls wouldn’t
be opening in the community.
Tullaugak was once again shaking,
now with disappointment and anger.
He was denied his constitutional right,
he said.

Soon after Liberal Mandy Gull-
Masty was confirmed as the riding’s
new member of Parliament, Tullaugak
submitted a formal complaint to
Elections Canada.

He never got a response, but to him
it was important to “stand up” for his
community, he said.
To Tullaugak, the story served as an
example of how Nunavik Inuit are often
neglected by different levels of
government.
Yet, Tullaugak says he hopes one day
to become part of Nunavik’s
governance, whether with the
Government of Canada, the Govern -
ment of Quebec or Makivvik Corp., the

Inuit rights-holding organization in
Nunavik.

“I just want to work to help my
community,” he said.
ᑏᕕ ᑐᓪᓚᐅᒐᖅ ᑐᐸᓚᐅᔪᖅ ᐁᕆᓕ 28-
ᖑᑎᓪᓗᒍ, ᕿᑦᑌᖓᓕᕐᓱᓂ. ᓯᕗᓪᓕᐹᑦᓯᐊᒥ
ᐃᓅᓯᕐᒥᓂ, ᑖᓐᓇ ᐃᕗᔨᕕᒻᒥᐅᖅ ᓂᕈᐊᕆᐅ -
ᓯᓚᐅᔪᖅ ᑲᕙᒪᑐᖃᒃᑯᑦ ᓂᕈᐊᕐᓂᖓᓂ.
ᑭᓯᐊᓂ ᖃᐅᔨᓚᐅᔪᖅ ᓂᕈᐊᕐᑎᓯᔩᑦ
ᑭᖑᕙᕆᐊᖏᓐᓂᒃ, ᖃᐅᔨᑦᓴᐅᓕᓚᐅᔪᖅ
ᓄᓇᓕᖓᓂ ᓂᕈᐊᕐᕖᑦ ᐅᒃᑯᐃᓚᖓᖕᖏᒋ -
ᐊᖏᓐᓂᒃ.

ᑐᓪᓚᐅᒐᖅ ᓴᔪᓕᓚᐅᔪᖅ, ᑲᕚᖕᖒᒥᑦᓱᓂ
ᓂᖕᖓᓱᓂᓗ. ᐱᖁᔭᕐᔪᐊᑎᒍᑦ ᐱᒍᓐᓇᐅ ᑎᒥᓂᒃ

ᐊᑑᑎᑎᑕᐅᒍᓐᓇᖏᒋᐊᒥᒃ ᐊᓕᐊᓱᒍᓐᓀᓱᓂ,
ᐅᖃᓚᐅᔪᖅ.
ᑭᖑᓂᖓᒍᑦ ᓂᕈᐊᕐᑕᐅᑎᒐᓱᐊᕐᑐᖅ ᒫᓐᑎ
ᑳᓪ-ᒫᔅᑎ ᓂᕈᐊᕋᑦᓴᐅᓂᕋᕐᑕᐅᓚᐅᔪᖅ
ᓄᓇᕕᒻᒥᐅᓂᒃ ᑭᒡᒐᑐᕐᑎᖑᕋᓱᐊᕐᓱᓂ, ᑐᓪᓚ -
ᐅᒐᖅ ᓈᒻᒪᓴᖕᖏᓂᕋᕈᑎᒥᓂᒃ ᐊᓪᓚᓚᐅᔪᔪᖅ
ᑲᓇᑕᒥ ᓂᕈᐊᕐᑐᓕᕆᔨᓄᑦ.
ᑭᐅᔭᐅᓚᐅᕐᓯᒪᖕᖏᑐᖅ, ᐱᒻᒪᕆᐅ ᑎᒃᑲᒥᐅᒃ
“ᓵᖕᖓᒐᑦᓴᐅᓂᖓ” ᓄᓇᓕᒻᒥᓂᒃ ᐱᒍᑦᔨᓗᓂ,
ᑐᑭᑖᓕᓚᐅᔪᖅ.
ᑐᓪᓚᐅᒐᐅᑉ ᐊᑑᑎᔭᖓ, ᐊᑦᔨᐅᔪᖅ
ᓄᓇᕕᒻᒥᐅᑦ ᐃᓄᐃᑦ ᑲᒪᒃᑭᓗᑦᑕᐅᓂ -
ᕆᓲᖓᓄᑦ ᐊᑦᔨᒌᖕᖏᑐᓄᑦ ᑲᕙᒪᓂ
ᐱᒍᑦᔨᕕᐅᔪᓄᑦ.
ᑌᒣᒐᓗᐊᕐᑎᓗᒍ, ᑐᓪᓚᐅᒐᖅ ᓄᓇᕕᐅᑉ
ᐊᐅᓚᑕᐅᓂᖓᓄᑦ ᐃᓚᐅᒍᓐᓇᓯᒍᒪᔪᖅ,
ᑲᓇᑕᐅᑉ ᑲᕙᒪᖓᓂ, ᑯᐯᑉ ᑲᕙᒪᖓᓂ
ᒪᑭᕝᕕᒥᓪᓘᓃᑦ, ᐃᓄᐃᑦ ᓇᒻᒥᓂᕆᑦᓱᒍ
ᑎᒥᖁᑎᖓᓂ ᓄᓇᕕᒻᒥ.
“ᐱᓇᓱᐊᕈᒪᑐᐃᓐᓇᖁᖓ ᓄᓇᓕᒐᓂᒃ
ᐃᑲᔪᕐᓗᖓ” ᐅᖃᓚᐅᔪᖅ.

Youth leaders in Nunavik making their mark

A peek into where Nunavik’s future leadership might come from

ARTY SARKISIAN

Youth make up one of the biggest groups in Nunavik. About 50

per cent of the region’s Inuit population is between the ages of
15 and 35, according to the 2021 census.
And despite their young age, late millennials and Gen Z Nunavik Inuit are showing leadership and impacting their homeland’s day-to-day political and social life.
As part of the Qarjuit Youth Council, Nunavik youths are represented at Inuit Tapiriit Kanatami’s National Inuit Youth Council and at the annual “Force Jeunesse” events at the National Assembly of Quebec, voicing Inuit concerns on the provincial level.
The Youth Council also provides a $150,000 grant to support youth-led projects. It has previously funded initiatives such as throat singing courses in Puvirnituq, a cultural trip to Toronto for Quaqtaq students, and a dogsledding tour in Inukjuak.
There are also programs like “YES Nunavik,” funded by the Kativik Regional Government that offer information and resources for young job-hunting Nunavimmiut.
Here are some Nunavik youths who have demonstrated leadership, made a difference and are continuing their work to lead change in their community.

ᐋᕐᑎ ᓵᕐᑭᓯᐊᓐ

ᓄ

ᓇᕕᒻᒥ ᐅᕕᒃᑫᑦ ᐊᒥᓲᓂᕐᐸᐅᒪᑕ. ᕿᑎᕐᖃᖏᑦ ᐃᓄᐃᑦ
ᓄᓇᕕᒻᒥᐅᑦ ᐅᑭᐅᓖᑦ 15 ᐊᒻᒪᓗ 35 ᐊᑯᓐᓂᖓᓂ, 2021-ᒥ
ᑭᓯᑦᓯᓂᐅᓚᐅᔪᑎᒍᑦ.

ᐅᑭᐅᑭᑦᑐᕖᖕᖓᐅᒐᓗᐊᕐᓱᑎᒃ, ᓄᓇᕕᒻᒥᐅᑦ ᐃᓄᐃᑦ ᐅᕕᒃᑫᑦ ᓯᕗᓕᕈᓐᓇᓂᕐᒥᓂᒃ ᑕᑯᑦᓴᐅᑎᑦᓯᖃᑦᑕᑐᑦ ᓱᕐᕃᒍᓐᓇᓂᕐᒥᓂᒃ ᓄᓇᒥᓂᒃ ᖃᐅᑕᒫᕐᓯᐅᑎᑎᒍᑦ ᐱᓂᐊᕐᓂᓕᕆᓂᑎᒍᑦ ᐃᓅᖃᑎᒌᓐᓂᑎᒍᓪᓗ.
ᖃᕐᔪᐃᑦ ᑲᑎᖕᖓᔨᖏᓐᓄᑦ ᐃᓚᒋᔭᐅᑎᓪᓗᒍ, ᓄᓇᕕᒻᒥ ᐅᕕᒃᑫᑦ ᑭᒡᒐᑐᕐᑎᖏᑦ ᐃᓄᐃᑦ ᑕᐱᕇᑦ ᑲᓇᑕᒥ ᑲᑎᖕᖓᔨᖏᓐᓂ ᐊᒻᒪᓗ ᐊᕐᕌᒍᑕᒫᑦ “ᐅᕕᒃᑫᑦ ᓲᖑᔪᑦ” ᑲᑎᖃᑎᒌᓐᓂᕆᓲᖓᓂ ᑯᐯᑉ ᐅᖃᕐᕕᒪᕆᖓᓂ, ᐅᖄᒍᓐᓇᕕᖃᓲᑦ ᐃᓱᒫᓗᒋᔭᒥᓂᒃ
ᑯᐯᒻᒥ.

ᐅᕕᒃᑫᑦ ᑲᑎᖕᖓᔨᖏᑦ ᑮᓇᐅᔭᖃᕐᑎᓯᓲᖑᒻᒥᔪᑦ $150,000-ᓂᒃ ᐅᕕᒃᑲᓄᑦ ᓯᕗᓕᕐᑕᐅᓱᑎᒃ ᐱᓇᓱᐊᕐᑕᐅᔪᓂᒃ. ᑮᓇᐅᔭᖃᕐᑎᓯᓚᐅᔪᒻᒥᔪᑦ ᑲᑕᑦᔭᕆᐅᕐᓴᓂᕐᒥᒃ ᐳᕕᕐᓂᑐᒥ, ᖁᐊᕐᑕᒥᐅᑦ ᐃᓕᓐᓂᐊᑏᑦ Toronto-ᓕᐊᕐᓂᖓᓂᒃ, ᐊᒻᒪᓗ ᕿᒧᑦᓯᑎᑦᓯᓂᕐᓂᒃ ᐃᓄᑦᔪᐊᒥ.
ᐱᓇᓱᐊᕐᑎᓯᒍᑎᖃᕐᒥᔪᖅ ᒪᑯᓂᖓ “ᐅᕕᒃᑲᓄᑦ ᐱᓇᓱᒐᑦᓴᓕᕆᓂᖅ ᓄᓇᕕᒻᒥ” ᑮᓇᐅᔭᖃᕐᑎᑕᐅᓲᓂᒃ ᑲᑎᕕᒃ ᓄᓇᓕᓕᒫᑦ ᑲᕙᒪᖓᓄᑦ ᑐᑭᓯᑎᑦᓯᓲᑦ ᐃᑲᔪᕐᓱᑎᓪᓗ ᐅᕕᒃᑲᓂᒃ ᐱᓇᓱᒐᑦᓴᓯᐅᕐᑐᓂᒃ ᓄᓇᕕᒻᒥᐅᓂᒃ.
ᐅᑯᐊ ᐅᕕᒃᑫᑦ ᓄᓇᕕᒻᒥᐅᑦ ᓯᕗᓕᕈᓐᓇᓂᕐᒥᓂᒃ ᑕᑯᑦᓴᐅᑎᑦᓯᓯᒪᔪᑦ, ᐊᓯᑦᔩᖃᑎᐅᓯᒪᔪᑦ ᑲᔪᓯᑦᓱᑎᓪᓗ ᓯᕗᓕᕐᓂᒃ ᐊᓯᑦᔨᒋᐊᕐᓂᒥᒃ ᓄᓇᓕᒻᒥᓂ.

Tiivi Tullaugak, 18 | ᑏᕕ ᑐᓪᓚᐅᒐᖅ, 18-ᓂᒃ ᐅᑭᐅᓕᒃ

“I just want to work

to help my community,”

Tiivi Tullaugak

ᓅᕖᒻᐱᕆ 11, 2025 50 ᐊᕐᕌᒍᐃᑦ JBNQA−ᑯᑦ | ᒪᒃᐱᒐᖅ 27

ᓄᓇᕕᒻᒥᐅᑦ ᐅᕕᒃᑫᑦ ᐃᓂᒋᓛᕐᑕᒥᓂᒃ ᓇᓗᓀᕐᓯᓂᖓ

ᓄᓇᕕᒻᒥᐅᑦ ᓯᕗᓕᕐᑎᒋᓛᕐᑕᖏᑦ

ᓇᑭᑦ ᐱᓯᒪᒻᒪᖔᑕ ᑕᑯᒋᐊᕐᓂᖅ

Olivia Ikey has worked in politics
for years. She was the vice-president of
Qarjuit Youth Council, and she worked
on Inuit advisory committees and
participated in self-determination task
forces.

“I was living extravagantly in fancy
hotels, having mocktails in two-
bedroom hotel rooms while my
community was suffering,” she said.
“I am a leader, but I switched to the
arts. I’m going to enact change through
art.”

A writer and an Inuit knowledge
consultant in Quebec, Ikey is a long-
time advocate for the return of
traditional Inuit names.

Names are more than just a bunch
of letters on a driver’s licence – they’re
a connection to the Inuit culture that

governments have long tried to take
away from them, she said.
Ikey is now working on a
documentary about the return of Inuit
names, called Inuguinq, which can be
translated from Inuktitut as “creating a
whole and capable human being,” she
said.

ᐅᓕᕕᐊ ᐁᑭ ᐊᕐᕌᒍᓂᒃ ᐊᒥᓱᓂᒃ
ᐱᓂᐊᕐᓂᓕᕆᓂᕐᓂᒃ ᐱᓇᓱᐊᓕᕐᑐᖅ. ᐊᖓ -
ᔪᕐᖄᒧᑦ ᑐᖓᓕᐅᓚᐅᔪᖅ ᖃᕐᔪᐃᑦ
ᑲᑎᖕᖓᔨᖏᓐᓂ, ᐃᓄᓐᓄᓗ ᐊᔪᖀᒋᐊᕐᑎᓄᑦ
ᑲᑎᖕᖓᔨᐅᖃᑎᐅᑦᓱᓂ ᐃᓚᐅᓚᔪᑦᓱᓂᓗ
ᓇᒻᒥᓂᖅ ᐊᐅᓚᑦᓯᒍᓐᓇᓯᒐᓱᐊᕐᓂᒧᑦ
ᐱᓇᓱᐊᖃᑎᒌᑦᑐᓄᑦ.
“ᐃᓅᓯᖃᓚᐅᔪᕗᖓ ᓯᓂᑦᑕᕕᓐᓃᐸᑦᓱᖓ,
ᐃᒥᕐᐸᓱᖓ ᐃᒥᐊᓘᖕᖏᑐᓂᒃ ᓯᓂᑦᑕᕕᓐᓂ
ᐊᑭᑐᔪᓂ ᓄᓇᓕᖓ ᓯᕐᓕᕿᑎᓪᓗᒍ,”
ᐅᖃᕐᓱᓂ.
“ᓯᕗᓕᕐᑎᐅᕗᖓ, ᑭᓯᐊᓂ ᑕᑯᒥᓇᕐᑐᓕ -
ᐅᕐᓂᓄᑦ ᓵᖔᕐᓯᒪᔪᖓ. ᐊᓯᑦᔨᓂᕐᒥᒃ
ᑕᑯᒥᓇᕐᑐᓕᐅᕐᓂᑎᒍᑦ ᐱᓇᓱᐊᕐᖁᖓ.”
ᐊᓪᓚᑎᐅᑦᓱᓂ ᐃᓄᓐᓂᓗ ᖃᐅᔨᒪᐅ -

ᓯᖃᕐᓱᓂ ᖃᐅᔨᒋᐊᕐᕕᐅᓲᖑᑦᓱᓂ ᑯᐯᒻᒥ, ᐁᑭ
ᐱᓇᓱᐊᓲᑐᖃᖅ ᐃᓄᑐᐃᓐᓀᑦ ᐊᑎ -
ᑐᖃᖏᓐᓂᒃ ᐅᑎᕐᑎᓯᒐᓱᐊᕐᓱᓂ.
ᐊᑏᑦ ᐊᓪᓚᑐᐃᓐᓇᐅᖏᒻᒪᑕ ᐊᖁᒍᓐᓇ -
ᐅᑎᒥ — ᐱᑐᑦᓯᒪᒍᑎᐅᒻᒪᑕ ᐃᓄᐃᑦ
ᐃᓗᕐᖁᓯᖓᓄᑦ ᑲᕙᒪᒃᑯᑦ ᐊᓯᐅᑎᒐᓱ -
ᐊᕐᓯᒪᔭᖏᑦ, ᐅᖃᕐᓱᓂ.
ᐁᑭ ᑕᑯᓐᓇᕋᑦᓴᓕᐅᕐᑐᖅ ᐅᖄᒍᑎᖃᕐᓱᓂ
ᐃᓄᐃᑦ ᐊᑎᑐᖃᖏᓐᓂᒃ, ᑌᔭᐅᔪᖅ
ᐃᓄᒍᐃᓂᑦ, ᐃᓄᒃᑎᑐᕐᑐᖅ ᐅᖃᐅᓯᖅ
ᑐᑭᖃᕐᓱᓂ “ᐱᒍᓐᓇᑐᒥᒃ ᐃᓗᐃᑦᑐᓯᐊᒥᒃ
ᐃᓄᖕᖑᑎᑦᓯᓂᖅ,” ᐅᖃᓱᓂ.

Tukai Augiak is a person of
international experience. As a high
school student in Kuujjuaq and later a
graduate of Nunavik Sivunitsavut, he
spent time in Montreal, Nova Scotia
and the Gaspé Peninsula.
Now, he is embarking on a new
journey as an international relations
student in the Forward College’s
bachelor’s program, which will take
him to Portugal, France and Germany,
where he will live as part of his studies.

Once his studies are complete,
Augiak wants to come back home to
Nunavik to help his community battle
issues like alcoholism and other
“byproducts of colonialism.”
“I want to show that we have the

strength to be able to do whatever we
put our minds to,” he said.

ᑐᑫ ᐊᐅᒋᐊᖅ ᓯᓚᕐᔪᐊᓕᒫᒥ ᐱᒐᓱ -
ᐊᕐᓯᒪᔪᖅ. ᐳᕐᑐᓂᕐᓴᒥ ᐃᓕᓐᓂᐊ ᑎᐅᑦᓱᓂ
ᑰᒃᔪᐊᒥ ᑭᖑᓂᖓᒍᓪᓗ ᐱᔭᕇᕈᓯᕐᓱᓂ
ᓄᓇᕕᒃ ᓯᕗᓂᑦᓴᕗᑦ ᐃᓕᓐᓂᐊᑕᒥᓂᒃ,
Montreal-ᒦᓯᒪᔪᖅ, Nova Scotia-ᒥ ᐊᒻᒪᓗ
Gaspé Peninsula-ᒥ.
ᒫᓐᓇᐅᑎᓪᓗᒍ, ᓯᓚᕐᔪᐊᓕᒫᒥ ᐱᓇᓱᐊᖃ -
ᑎᒌᒍᓯᕐᓂᒃ ᐃᓕᓐᓂᐊᑐᖅ the Forward
College’s-ᒥ ᐳᕐᑐᓂᕐᓴᐅᑉ ᐊᓪᓕᖓᓂᒃ
ᐱᔭᕇᕈᓯᕋᓱᐊᕐᓱᓂ, ᐊᐅᓪᓚᖃᑦᑕ ᓛᕐᑐᖅ
Portugal-ᒧᑦ, France-ᒧᑦ ᐊᒻᒪᓗ
Germany-ᒧᑦ, ᑖᒃᑯᓇᓂ ᓄᓇᓕᕐᔪᐊᓂᒥ -
ᐅᖑᑫᓐᓇᖃᑦᑕᓛᕐᑐᖅ ᐃᓕᓐᓂᐊᑕᖓᓄᑦ
ᐃᓚᐅᑎᓪᓗᒍ.
ᐃᓕᓐᓂᐊᕇᑐᐊᕈᓂ, ᐊᐅᒋᐊᖅ ᓄᓇᕕᒻᒧᑦ
ᐅᑎᓛᕈᒪᔪᖅ ᓄᓇᓕᒻᒥᓂᒃ ᐃᑲᔪᕆᐊᕐᓗᓂ
ᐃᒥᐊᓗᒻᒧᑦ ᐅᐃᕆᒪᓂᕐᓘᑎᖃᕐᑐᓂᒃ
ᐊᓯᖏᓐᓂᓗ “ᐱᐅᓯᑦᓴᔭᕆᖕᖏᑕᑦᑎᓂᒃ”
ᖃᓪᓗᓈᓄᑦ ᑎᑭᐅᑦᔭᐅᓯᒪᔪᓂᒃ.
“ᑕᑯᑎᑦᓯᒍᒪᕗᖓ ᓲᖑᔫᒐᑦᑕ ᐱᒐᓱᐊᓯ -
ᑐᐊᕋᑦᑕ ᐱᒍᓐᓇᓯᐊᕋᑦᑕ,” ᐅᖃᕐᓱᓂ.

Olivia Ikey, 36 | ᐅᓕᕕᐊ ᐁᑭ, 36-ᓂᒃ ᐅᑭᐅᓕᒃ Tukai Augiak, 20 | ᑐᑫ ᐊᐅᒋᐊᖅ, 20-ᓂᒃ ᐅᑭᐅᓕᒃ

“I want to show that

we have the strength
to be able to do whatever

we put our minds to.”

Tukai Augiak

“ᑕᑯᑎᑦᓯᒍᒪᕗᖓ

ᓲᖑᔫᒐᑦᑕ ᐱᒐᓱᐊᓯᑐᐊᕋᑦᑕ

ᐱᒍᓐᓇᓯᐊᕋᑦᑕ,”

ᑐᑫ ᐊᐅᒋᐊᖅ

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ᓱᓇᒐᓓᑦ, ᐃᑲᔪᕐᓯᓚᐅᕐᑕ ᑕᑯᓐᓇᐅᔮᕈᓯᑦᓯᓂᒃ ᓱᓕᓕᕐᑎᓯᓗᑕ.