

Attatama Nunanga, My Father's Land

Formal Intervention by Dr. Zacharias Kunuk O.C.

*Nunavut Impact Review Board Technical Public Hearing
Final Environmental Impact Statement File #08MN053
Baffinland Iron Mines Corporation Mary River Project
July 23, 2012, Igloolik, Nunavut*

June 8, 2012

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PART ONE: WRITTEN (A)
Executive Summary
My Inuit Point of View

Executive Summary

Dr. Zacharias Kunuk, NIRB Technical Hearing File #08MN053

My name is Zacharias Kunuk and my Formal Intervention is called *Ataatama Nunanga (My Father's Land)*. I am intervening as a filmmaker and hunter who lived in this region my whole life. I want to express my concerns and hopes for my father's land, my Amitturmiut people, my family now and future generations to come.

I was born in 1957 in a sod house at Kapuivik in the middle of Ikpiq, the top of Foxe Basin, halfway between Kangirdlukjuak – Steensby Inlet – and my home community of Igloodik. My birthplace is like the 'heart' of the Baffinland Iron Mine impact area, the part that would change the most if and when the mine, railroad, deep-water port and supertanker shipping passing through it are approved to go ahead for the next 100 years.

I traveled a long way from Kapuivik since 1957 in space and in time, from the Stone Age to the Digital Age in one generation. As an Inuk I caught caribou, seals, walrus, wolves, ptarmigan, belugas, narwhal, polar bear, snow geese, muskox and arctic char, all harvested for food, skins and oil to keep my family well-fed and warm. As a filmmaker I showed my work, my language and my culture at the Cannes Film Festival and Adelaide, Australia, in New York and Paris, in Alert Bay on Vancouver Island and Tromso in arctic Norway. I learned more about my culture and Inuit ways, and more about the outside world and how it works.

My Formal Intervention to NRIB is in two parts. *Part One: Written* is in English, my second language that I learned in school in Igloodik where I completed Grade 8. *Part Two: Inuktitut Audio/Video* is in spoken Inuktitut, my first language of my ancestors for 4000 years, submitted to NIRB by internet at www.isuma.tv/DID.

The Introduction to *Part One: Written* is a story of my life and Inuk point of view in my father's land. What I lived. What I know. What I see happening now. And what I am worried about, or hopeful about, for the future.

After my Introduction I discuss issues I am most concerned about: human rights, wildlife, family life and the importance of 21st century media to giving Inuit a better, healthier future. Some people who work with me contributed to this part of my Intervention. Lloyd Lipsett is a lawyer who does Human Rights Impact Assessments (HRIA) in Canada and around the world. In 2012 IsumaTV and NITV hired Lloyd to do an HRIA of Baffinland's Mary River Project and Final Environmental Impact Statement (FEIS). Lloyd started in May and expects to finish by the end of 2012. In this written submission, he outlines why a Human Rights Impact Assessment is important for Inuit right now, and reports some of what he learned so far.

Lloyd's contribution includes content from two academic experts we consulted: Dr. Ian Mauro, Canada Research Chair in Human Dimensions of Environmental Change at Mount Allison University, and Dr. Frances Abele, Academic Director of the Carleton Center for Community Innovation, and Professor in Carleton University School of Public Policy and Administration. Global warming is happening in my father's land faster than anywhere on earth. Its impact on wildlife, environment and Inuit communities is the world's laboratory for unknown and irreversible dangers. Ian was my co-director of the 2010 film *Inuit Knowledge and Climate Change*. He challenges the FEIS prediction of no impact on endangered species and the environment, since it fails to take into account current scientific knowledge about the cumulative effect climate change will add on to the impacts of the mine, railroad and port. Frances helped Igloodik do its first Socio-economic Baseline Study in 2009. Frances presents a scientific review of how mines impact family life in northern communities for better or worse. She recommends some specific measures that have been developed by communities and corporations elsewhere in the north to ensure that projects have the most positive effect possible on northern communities and on the territorial economy.

Part Two: Inuktitut Audio/Video is a website delivering my Intervention in oral Inuktitut by internet at www.isuma.tv/DID. Like *Part One: Written*, this website also is called *Ataatama Nunanga, My Father's Land*. It begins with my spoken Inuktitut Executive Summary and Introduction to this Formal Intervention. Then I submit Inuktitut audio and video produced in the first five weeks of my new media internet project, Digital Indigenous Democracy (DID), co-directed with my longtime filmmaking partner Norman Cohn. DID is financed in 2012-13 by a \$1 million investment from the Canada Media Fund Experimental Stream to bring Inuit participation and knowledge about today's mining decisions up to 21st century standards, using the same new media tools in Nunavut now being used widely around the world. *Ataatama Nunanga, My Father's Land* uses radio, video, local TV and internet to give Inuit more information and a chance to speak their concerns in *oral* Inuktitut about Baffinland, its FEIS and NIRB's Environmental Review. By raising the level of informed participation especially among our majority population under 30, and lowering the level of secrecy in negotiations with mining companies, we hope Inuit will make stronger decisions for the best deals possible for the future. *Part Two* includes ten video interviews asking Elders and Youth their opinions about the mine; eight radio podcasts of live call-in talk shows about NIRB, Baffinland, the FEIS, human rights and choices Inuit need to make about key issues; and other videos of mine that give NIRB a clearer portrait of *Ataatama Nunanga, My Father's Land* from my Inuit Point of View. See www.isuma.tv/DID, or www.isuma.tv/inuktitutvoice.

Conclusion and Recommendations: In 2012, my father's land is surrounded by exploration for gold, nickel, iron, diamonds, maybe even uranium. This NIRB Public Hearing isn't the only one coming. My Intervention recommends that NIRB, Baffinland and decision-making Ministers of Canada bring this Environmental Review Process up to date in the professional field I know best: information. Since 1987 our films put Inuit history and Point of View into the 'Public Hearing' of our fast-changing 21st century. Like many Inuit, I use Facebook every day with 900 million users linked together around the world. Millions watched the Arab Spring on internet, now we see Egypt's first democratic elections in history. Without using media today to inform and consult Inuit better than before, we risk falling behind our time.

Last March, Canada's Natural Resources Minister, Joe Oliver, explained that his government has '*a moral and constitutional obligation to consult*' whether it's a pipeline in British Columbia or an iron mine in Nunavut. If Minister Oliver says governments and mining companies have to consult Inuit, he's probably right. Canada is a world leader in fairness and social justice, we respect constitutional rights and international law. Our Nunavut Land Claims Agreement is the best treaty ever signed to protect indigenous people anywhere. Baffinland's Mary River Project is the biggest, richest mining development in Canada, one of the biggest in the world. With a development this size, with impacts this large, we have the opportunity and responsibility to create a new model for our information century. This Baffinland model could demonstrate to other mining companies coming along soon, and to other countries in the same situation with the same problems, how Inuit and Baffinland use state-of-the-art media tools to meet 21st century standards of knowledgeable democratic participation by Inuit in our own spoken language. This *information* model could prove how modern resource development can be honorable and just; how it can be proposed, reviewed, approved, monitored and enforced using today's top information technology.

My newest grandchild is named after my father who passed away a few years ago. Inuit take names very seriously; when we name a new baby with an *atiq* from an ancestor we believe the child also carries the spirit of that ancestor forward in a new life. I call my grandchild my *ataata*, my father. When I speak of *My Father's Land* I mean the land of my father who is passed away, and also the land of my father who is my grandchild moving into the future.

Résumé

Dr. Zacharias Kunuk O.C., dossier d'audience technique de la CNER n° 08MN053

Je m'appelle Zacharias Kunuk. Mon intervention officielle s'intitule *Ataatama Nunanga (My Father's Land)*, qu'on peut traduire en français par « la terre de mon père ». Je prends la parole en tant que cinéaste et chasseur. J'ai passé toute ma vie dans cette région et je souhaite aujourd'hui exprimer mes inquiétudes et mes espoirs pour la terre de mon père et pour mon peuple, les Amitturmiut, ainsi que pour ma famille actuelle et les générations à venir.

Je suis né en 1957 dans une hutte de terre de Kapuivik, au milieu d'Ikpiq, dans le nord du bassin Foxe, à mi-chemin entre Kangirdlukjuak – la baie Steensby – et ma communauté d'origine, celle d'Igloodik. Mon lieu de naissance se trouve en quelque sorte au « cœur » de la zone d'impact visée par les activités de la société Baffinland Iron Mines (Baffinland). C'est le secteur qui changerait le plus si la mine, la voie ferrée, le port en eau profonde et le va-et-vient devenaient une réalité pour les 100 prochaines années.

Depuis Kapuivik, en 1957, j'ai fait beaucoup de chemin, dans le temps et dans l'espace. J'ai été témoin du passage de l'âge de la pierre à l'ère numérique en une seule génération. En tant qu'Inuit, j'ai chassé le caribou, le phoque, le morse, le loup, le lagopède, le béluga, le narval, l'ours polaire, l'oie des neiges, le bœuf musqué et l'omble chevalier, récoltant chaque fois la chair, la peau et l'huile de l'animal afin que ma famille n'ait jamais faim ni froid. En tant que cinéaste, j'ai présenté mes œuvres, ma langue et ma culture au Festival de Cannes et à Adélaïde (Australie), à New York et à Paris, en passant par Alert Bay sur l'île de Vancouver et Tromsø en Norvège arctique. Mon parcours m'a permis d'en apprendre davantage au sujet de ma culture et des mœurs inuites, mais aussi à propos du reste du monde et de son fonctionnement.

Mon intervention officielle dans le cadre de la Commission du Nunavut chargée de l'Examen des Répercussions (CNER) se divise en deux parties. La première (*Part One: Written*) est en anglais, ma deuxième langue, celle que j'ai apprise à l'école à Igloodik, que j'ai fréquentée jusqu'en huitième année. La seconde (*Part Two: Inuktitut Audio/Video*), présentée à la CNER par Internet au www.isuma.tv/DID, est en inuktitut parlé, ma langue maternelle, parlée par mes ancêtres depuis 4 000 ans.

L'introduction de la première partie (*Part One: Written*) relate ma vie sur la terre de mon père et explique mon point de vue en tant qu'Inuit : ce que j'ai vécu, ce que je sais, ce à quoi j'assiste actuellement. Ce que je redoute, ainsi que mes espoirs pour l'avenir.

Après l'introduction, j'aborde les enjeux qui me préoccupent le plus : les droits de l'homme, la faune, la vie familiale et l'importance des médias du 21^e siècle pour assurer un avenir meilleur et plus sain aux Inuits. Certains de mes collègues ont contribué à cette partie de mon intervention. Lloyd Lipsett, avocat, réalise des études d'impact sur les droits de la personne (EIDP) au Canada et ailleurs dans le monde. En 2012, IsumaTV et NITV ont retenu ses services pour qu'il procède à une

EIDP du projet de Baffinland à Mary River et de son étude d'impact environnemental (EIE) définitive. Lloyd s'est attelé à la tâche en mai dernier et prévoit achever son travail d'ici la fin de 2012. Dans son mémoire, il décrit brièvement l'importance actuelle d'une étude d'impact sur les droits de la personne pour les Inuits et présente certaines des découvertes qu'il a faites à ce jour.

La contribution de Lloyd comprend des éléments de contenu recueillis auprès de deux experts universitaires que nous avons consultés : Ian Mauro, titulaire de la Chaire de recherche du Canada sur les dimensions humaines du changement environnemental à l'Université Mount Allison, et Frances Abele, directrice universitaire du Carleton Centre for Community Innovation et professeure à la School of Public Policy and Administration de l'Université Carleton. Sur la terre de mon père, le réchauffement climatique est plus rapide que n'importe où ailleurs sur la planète. L'incidence de ce phénomène sur la faune, l'environnement et les collectivités inuites se révèle en direct, sous nos yeux, et expose des dangers jusqu'alors inconnus – mais irréversibles – auxquels fera face le reste du monde. Ian a coréalisé avec moi le film de 2010, *Inuit Knowledge and Climate Change*. Il met en doute les prédictions de l'EIE définitive – l'absence de répercussions sur les espèces en voie de disparition et sur l'environnement –, car celles-ci ne tiennent pas compte des connaissances scientifiques actuelles en matière de changements climatiques. Et pourtant, les effets de ces changements s'ajouteront à ceux de la mine, de la ligne ferroviaire et du port. En 2009, Frances a aidé Igloodik à réaliser sa première étude socio-économique de base. Elle examine aujourd'hui, d'un point de vue scientifique, l'incidence des mines sur la vie familiale dans les collectivités nordiques, pour le meilleur et pour le pire, et recommande l'adoption de certaines mesures précises élaborées par des collectivités et des sociétés par actions ailleurs dans le nord, afin que les projets aient l'effet le plus positif possible sur les collectivités nordiques et l'économie du territoire.

La partie 2 (*Part Two: Inuktitut Audio/Video*) consiste en un site Web où mon intervention peut être visionnée en inuktitut parlé. L'adresse du site est www.isuma.tv/DID. Comme la partie 1 (*Part One: Written*), ce site a pour titre *Ataatama Nunanga, My Father's Land* (« la terre de mon père »). Il s'ouvre sur mon résumé et sur l'introduction, en inuktitut parlé, de mon intervention officielle. Suivent des enregistrements audio et vidéo en inuktitut produits au cours des cinq premières semaines de ma nouvelle cyberproduction pour les nouveaux médias Internet, *Digital Indigenous Democracy* (DID) (« démocratie autochtone numérique »), réalisée en collaboration avec mon partenaire cinéaste de longue date, Norman Cohn. DID est financée en 2012-2013 par un investissement d'un million de dollars du Fonds des Médias du Canada (volet expérimental) destiné à informer les Inuits des décisions minières d'aujourd'hui et à les y faire participer comme ce devrait être le cas au 21^e siècle en employant de nouveaux outils médiatiques désormais largement répandus à l'échelle de la planète. *Ataatama Nunanga, My Father's Land* combine radio, vidéo, télévision locale et Internet pour informer les Inuits et leur donner l'occasion d'exprimer *verbalemment*, en inuktitut, leurs inquiétudes concernant Baffinland, son EIE définitive et l'examen environnemental de la CNER. En haussant le degré de participation informée –

particulièrement au sein de notre population majoritaire âgée de moins de 30 ans — et en améliorant la transparence dans les négociations avec les sociétés minières, nous espérons que les Inuits prendront des décisions plus éclairées, qui mèneront aux meilleurs arrangements possible pour l’avenir. La partie 2 comporte 10 entrevues vidéo dans le cadre desquelles, jeunes et aînés sont invités à livrer leur point de vue au sujet de la mine. Elle comprend huit émissions de radio-débat en baladodiffusion, présentées en direct, lors desquelles les auditeurs peuvent téléphoner pour s’exprimer au sujet de la CNER, de Baffinland, de l’EIE définitive, des droits de l’homme et des choix que doivent faire les Inuits relativement aux questions les plus critiques. On y trouve aussi d’autres de mes vidéos présentant pour la CNER un portrait plus précis d’Ataatama Nunanga, la terre de mon père, de mon point de vue inuit. Rendez-vous à www.isuma.tv/DID ou à www.isuma.tv/inuktitutvoice.

Conclusion et recommandations — En 2012, la terre de mon père ploie sous les travaux d’exploration minière : on y cherche de l’or, du nickel, du fer, du diamant et peut-être même de l’uranium. Cette audience publique de la CNER ne sera pas la dernière. Dans le cadre de mon intervention, je recommande que la Commission, la société Baffinland et les ministres qui prennent les décisions au Canada actualisent ce processus d’examen environnemental dans le domaine professionnel que je connais le mieux : celui de l’information. Depuis 1987, nos films transportent l’histoire et le point de vue des Inuits dans l’univers « public », celui qui caractérise si bien le siècle naissant. Comme beaucoup d’Inuits, je me connecte quotidiennement à Facebook, à l’instar de 900 millions d’autres utilisateurs à l’échelle planétaire. Des millions de personnes ont suivi le printemps arabe en direct dans Internet, et nous assistons maintenant, en Égypte, aux premières élections démocratiques de l’histoire. Si nous ne recourons pas dès aujourd’hui aux nouveaux médias afin de mieux informer et de mieux consulter les Inuits, nous risquons de prendre du retard sur notre époque.

En mars dernier, le ministre des Ressources naturelles du Canada, Joe Oliver, a expliqué que son gouvernement avait « l’obligation morale et constitutionnelle » de procéder à des consultations, qu’il soit question d’un pipeline en Colombie-Britannique ou d’une mine de fer au Nunavut. Si le ministre Oliver affirme que les gouvernements et sociétés minières doivent consulter les Inuits, il a probablement raison. Le Canada est un chef de file mondial en matière d’équité et de justice sociale. Notre pays respecte les droits constitutionnels et le droit international. L’*Accord sur les revendications territoriales du Nunavut* est le meilleur traité jamais signé pour la protection des peuples autochtones. Nulle part dans le monde n’en a-t-on signé de meilleur. Le projet de Baffinland à Mary River est le plus gros et le plus riche projet minier au Canada, et l’un des plus importants de la planète. Devant un projet de cette envergure, aux répercussions aussi vastes, nous avons la possibilité et la responsabilité de créer un nouveau modèle pour notre siècle d’information. Le modèle adopté dans le cas de Baffinland pourrait montrer aux autres sociétés minières qui viendront bientôt ainsi qu’aux autres pays se trouvant dans la même situation et faisant face aux mêmes problèmes, comment les Inuits et Baffinland utilisent des outils médiatiques à la fine pointe de la technologie pour

satisfaire aux normes du 21^e siècle en fait de participation démocratique éclairée des autochtones — les Inuits chez nous — dans leur propre langue parlée. Ce modèle d'*information* pourrait illustrer comment l'exploitation moderne des ressources peut être honorable et juste ; comment celle-ci peut être envisagée, étudiée, approuvée, surveillée et règlementée en utilisant les technologies de l'information les plus évoluées.

Le benjamin de mes petits-enfants doit son nom à mon père, décédé il y a quelques années. Les Inuits prennent les noms très au sérieux; lorsque nous donnons à un nouveau-né l'*atiq* (« nom » en inuktitut) d'un ancêtre, nous croyons que l'enfant permettra à l'esprit de cet ancêtre de vivre une nouvelle fois. Je surnomme mon petit-fils *ataata*, « mon père ». Lorsque je parle de la terre de mon père, je pense évidemment à mon père qui est décédé, mais aussi à mon petit-fils, à qui cette terre appartiendra à l'avenir.

My Inuit Point of View by Dr. Zacharias Kunuk O.C.

My name is Zacharias Kunuk and my Formal Intervention is called *Attatama Nunanga, My Father's Land*. I am intervening as a filmmaker and hunter who lived in this region my whole life. I want to express my concerns and hopes for my father's land, my Amitturmiut people, my family now and future generations to come.

I was born in 1957 in a sod house at Kapuivik on the northwest coast of Baffin Island, when my family still lived as my ancestors lived for 4,000 years. Kapuivik is in the middle of Ikpiq at the top of Foxe Basin, halfway between Kangirdlukjuak – Steensby Inlet – and my home community of Igloodik. My birthplace is like the 'heart' of the Baffinland Iron Mine impact area, the part that would change the most if and when the mine, railroad, deep-water port and supertanker shipping passing through it are approved to go ahead for the next 100 years.

As a child at Kapuivik, I fell asleep with eight brothers and sisters listening to our mother tell stories and legends that teach what every good person should know. We heard the legend of Atanarjuat, The Fast Runner, how he broke the rules and had to run for his life naked across the ice. We used to imagine that man in our minds, with his hair flying in the wind, as we fell asleep. In the mornings I woke up on my pillow of frozen sealskin kamiks and hurried outdoors to check the weather, as all Inuit children were taught.

I was nine years old before I ever saw a white person, learning to train my own dogteam and become a hunter like my father, when my parents suddenly dropped me off in the new government town of Igloodik. They were told I had to go to school or they would lose their government family allowance. I learned English while my family lived their last few years following the seasons, weather, sky, wind and ice, living off the land and animals we Inuit knew so well. I finished Grade 8 as far as the school went in Igloodik. To go higher I had to move to Iqaluit. I tried it for a few weeks but I didn't like it so I came home.

As a teenager, I learned to carve soapstone to earn the 25 cents I needed to see movies at the community hall. The ones I liked best were John Wayne westerns. John would find some cavalry troopers shot full of arrows and say, "What kind of savages would do something like this?" My friends and I identified with John and the cavalry; those "savages" had nothing to do with me.

Then one day I figured out there are two sides to every story. My community voted twice against bringing in outside TV and radio to Igloodik, in 1977 and again in 1980, afraid it would wipe out our Inuktitut language. It was only when Inuit Broadcasting Corporation started in 1982 that Igloodik voted Yes to TV, since at least we would have a few hours every week in our own language.

In 1981, the year before we had television, I sold some big carvings in Montreal and used the money to bring home the first 'home' video camera in the Arctic, a Betamax portapak. At that time, I used to listen when my father and his hunting buddies would come home and drink tea around the kitchen table telling their hunting stories. I thought, why not show what really

happened? Then I noticed when I came home from hunting and played the videos on my TV, all the kids were lined up outside my window looking in to watch.

I decided to be a filmmaker to tell our Inuit side. First I worked for Inuit Broadcasting Corporation with the late Paul Apak in 1983. Paul and I started working with an elder, the late Pauloosie Qulitalik, who thought TV could catch the old Inuit way of life before it was too late. In 1985 Norman Cohn showed up, a video artist from down south with a video style that fit our own. Norman stayed in Igloolik and in 1990 Apak, Qulitalik, Norman and I started Igloolik Isuma Productions Inc., the first Inuit independent production company in the world.

Twenty years after I brought that first camera to Igloolik, Isuma Productions' first Inuit-language feature film, *Atanarjuat The Fast Runner*, won the *Camera d'or* at the 2001 Cannes Film Festival. Shown all over the world, subtitled to English, French, Russian, Japanese and 15 other languages, *Atanarjuat* adapted the legend our mothers told us growing up. We all dreamed of that naked man running for his life, now with Natar Ungalaaq acting *Atanarjuat*, we showed how he did it to Inuit and Canada and the world.

In 2006 our second feature film, *The Journals of Knud Rasmussen*, was chosen to open the Toronto International Film Festival. *The Journals* shows how the last great Igloolik shaman Avva gave up his ancestors' religion and converted to Christianity in 1923, a true story. In the middle of the movie we let Avva, acted by Pakkak Inukshuk, tell his life as a shaman directly to the camera, in the words he used when the Danish explorer Knud Rasmussen wrote them down in 1923. Avva speaks in his own words for 18 minutes straight to 2500 opening-night viewers in Roy Thompson Theatre of Massey Hall in Toronto.

I traveled a long way from Kapuivik since 1957 in space and time, from the Stone Age to the Digital Age in one generation. I lived this change as a hunter and filmmaker. As an Inuk I've caught seals, walrus, caribou, wolves, muskox and polar bear, ptarmigan and snow geese and fished hundreds of arctic char with spears, hooks or nets. As a filmmaker I've spoken my language and shown my films and culture in New York, Paris, Los Angeles, London and Adelaide, Australia, in Greenland, Alert Bay on Vancouver Island and Sami Land in Tromso, Norway. I go on Facebook every day, I have over 150 friends from Igloolik to Japan. I travel with a flip camera or iPod in my pocket that takes high-definition video.

I learned more about my culture and Inuit ways, and more about the outside world and how it works. Over the past 30 years my partners and I showed the Inuit Point of View on a lot of different subjects. Back when scientists noticed a warming planet no one bothered to ask Inuit elders and hunters what they knew about their Arctic homeland from observing the weather every minute of every day. In 2010, we made *Inuit Knowledge and Climate Change* and sent it by internet to the COP-17 conference in Copenhagen. We showed Inuit experiences in residential schools, in *Testimony* in 2009; on the 1950's forced relocation of 19 families from Inukjuaq to Grise Fiord and Resolute, in *Exile* in 2008. If there is a constitutional obligation to consult Inuit before building any mines in our homeland, these and other films we made in the past 27 years are examples of 'consulting' Inuit in a language

they understand. We ask people questions they understand in their own language and we listen to their answers in their own words. Anyone can watch.

Our films bring the Inuit Point of View into the civilized conversations of our time. Inuit bring different values from our traditional Inuit knowledge to the art of civilized conversation. *Inuit Qaujimagatuqangit* or IQ teaches us six 'commandments' of problem solving that apply to today's problems as much as the past. Besides responsibility for our environment, Inuit values teach us to work together, avoid conflict, make decisions as a group, and especially, to be resourceful and adapt to a rapidly changing world. One after another, elders in our films tell us that hope is in our ability to be resilient and well adapted to our environment. Having survived past changes, while depending on weather and animals every day to live, Inuit experience tells us the only thing we can count on is change itself, and adaptation is the key to going forward into the future.

Global warming opened up our land for more mining and development, making it easier to find minerals and cheaper to get them down south. Now Inuit are surrounded by exploration for gold, diamonds, nickel, uranium and iron ore all over Nunavut. Baffinland's iron mine, 70% foreign-owned by the world's largest steelmaker ArcelorMittal, wants to build its deep-water port at Steensby Inlet where we know there is Inuit archaeology from 4500 years ago, with Inuit artifacts from biblical times. Baffinland's Environmental Impact Statement says their railroad, port and supertanker shipping every day of the year won't have any significant impact on our wildlife and environment. They say they won't damage endangered species like bowhead whales in their shipping lane, or arctic char in lakes next to the railroad line, or walrus calving grounds just south of their port; that caribou, foxes, wolves or any of the rare or endangered birds who nest here won't be harmed by all the noise from airplanes, helicopters, trains running every day and giant ice-breaking ships.

Inuit know this is impossible. We know animals already are impacted by mining activity and global warming added to it. We know our wildlife and environment will change forever if they go ahead with this plan. Inuit know this but most people we interviewed so far say there's nothing they can do or can say that would change anything. No one is listening to what Inuit say. I am the lucky one, speaking here, in a Formal Intervention where people have to listen.

My Intervention to NRIB is in two parts. *Part One: Written* is in English, my second language that I learned in school in Igloodik where I completed Grade 8. *Part Two: Inuktitut Audio/Video* is in spoken Inuktitut, my first language of my ancestors for 4000 years, submitted to NIRB by internet at www.isuma.tv/DID. This Introduction to Part One is a story of my life and Inuit point of view in my father's land. What I lived. What I learned. What I see happening now. And issues I am worried about, or hopeful about, for the future: human rights, wildlife, family life and the importance of 21st century media to give Inuit a healthier future. In *Part Two: Inuktitut Audio/Video*, I speak my Inuit point of view in Inuktitut

People who work with me also contributed to my Intervention. Norman Cohn is my filmmaking, artistic and business partner since 1985, and co-director with me of Digital Indigenous Democracy (DID), our 2012-13 internet project financed by a \$1 million

investment from the Canada Media Fund Experimental Stream. DID aims to bring Inuit knowledge and democratic participation in today's mining decisions up to 21st century standards by using new media tools in Nunavut in ways now used around the world. Following my Inuit point of view, Norman and I give an overview of this project called *Deciding Together: Introducing Digital Indigenous Democracy and the Angiqatigingniq Internet Network (AIN)*. This article written for the journal *Northern Public Affairs* explains how state-of-the-art media used by Inuit, mining companies and governments working together give Baffinland the opportunity to build a new global model of 'best practices' in communication, consultation, transparency, monitoring and enforcement. We call this first phase of Digital Indigenous Democracy, *Attatama Nunanga, My Father's Land*.

Lloyd Lipsett is a lawyer who does Human Rights Impact Assessments (HRIA) in Canada and around the world. In 2012 Digital Indigenous Democracy hired Lloyd to do an HRIA of Baffinland's Mary River Project and Final Environmental Impact Statement (FEIS). Lloyd started in May and expects to finish by the end of 2012. In this written submission, he outlines why a Human Rights Impact Assessment is important for Inuit right now, and reports some of what he learned so far. Lloyd's contribution includes content from two academic experts we consulted: Dr. Ian Mauro, Canada Research Chair in Human Dimensions of Environmental Change at Mount Allison University, and Dr. Frances Abele, Academic Director of the Carleton Center for Community Innovation, and Professor in Carleton University School of Public Policy and Administration. Global warming is happening in my father's land faster than anywhere on earth. Its impact on wildlife, environment and Inuit communities is the world's laboratory for unknown and irreversible dangers. Ian was my co-director of the 2010 film *Inuit Knowledge and Climate Change*. He challenges the FEIS prediction of no impact on endangered species and the environment, since it fails to take into account current scientific knowledge about the cumulative effect climate change will add on to the impacts of the mine, railroad and port. Frances helped Igloodik do its first Socio-economic Baseline Study in 2009. Frances presents a scientific review of how mines impact family life in northern communities for better or worse. She recommends some specific measures that have been developed by communities and corporations elsewhere in the north to ensure that projects have the most positive effect possible on northern communities and on the territorial economy.

Conclusion and Recommendations

In 2012 *My Father's Land* is surrounded by mining development. Last March, Canada's Natural Resources Minister, Joe Oliver, explained in news interviews that his government has '*a moral and constitutional obligation to consult*' First Nations or Inuit communities, whether it's a pipeline in British Columbia or an iron mine in Nunavut. If Minister Oliver says there are 'constitutional' obligations he and mining companies have to follow, he's probably right.

Since 2007, changes in international law now encourage business developments impacting indigenous communities to conduct Human Rights Impact Assessments and to follow the principle of *Free, prior and informed consent*. This principle is in the UN Declaration of the Rights of Indigenous Peoples that Canada signed in 2010. If Canada signed on to human rights and informed consent, Canada is right.

In 2010 the G8 Summit hosted by Canada unanimously endorsed the Extractive Industries Transparency Initiative (EITI) urging governments and corporations to practice financial transparency when mines get developed. 'Transparency' is the opposite of 'secrecy' to reduce the chance of corruption wherever huge amounts of money are at stake. Canada contributes \$750,000 every year to promote EITI around the world. The World Bank has a video on Youtube explaining it. If the World Bank, G8 and Canada agree that financial transparency should be practiced in mining, why would anyone say no to that?

This NIRB Public Hearing isn't the only one. Many other mines are proposed. My Intervention recommends that NIRB, Baffinland and decision-making Ministers of Canada bring this Environmental Review *up to date* in the professional field I know best: information. Since 1987 our films speak Inuktitut to Inuit and the outside world, to put our Inuit history and Point of View into the 'Public Hearing' of our fast-changing 21st century. Like many Inuit, I use Facebook every day with 900 million users linked together around the world. Millions watched the Arab Spring on internet and now we see Egypt's first democratic elections in history. Without using media today to inform and consult Inuit better than before, Canada, Nunavut and Baffinland risk falling behind our time, stuck back in the 20th century.

Canada is a world leader. We promote fairness and social justice, we respect constitutional rights and international law. Our Nunavut Land Claims Agreement is one of the best treaties ever signed to protect indigenous people anywhere. Baffinland's Mary River Project is one of the biggest, richest mining developments in in the world. With a development this size, with impacts this large, we have the opportunity and responsibility to create a new model for our information century. This Baffinland Model could demonstrate to other mining companies coming along soon, and to other countries in the same situation with the same problems, how Inuit and Baffinland use state-of-the-art media tools to meet 21st century standards of knowledgeable democratic participation by Inuit in our own spoken language. This *information* model could prove how resource development can be honorable and just; how it can be proposed, reviewed, approved, monitored and enforced using today's top information technology.

My newest grandchild is named after my father who passed away a few years ago. Inuit take names very seriously; when we name a new baby with an *atiq* from an ancestor we believe the child also carries the spirit of that ancestor forward in a new life. I call my grandchild my *ataata*, my father. When I speak of *My Father's Land* I mean the land of my father who is passed away, and also the land of my father who is my grandchild moving into the future.

* * * * *

Deciding Together: Introducing Digital Indigenous Democracy and the Angiqatigingniq Internet Network (AIN)

By Norman Cohn and Zacharias Kunuk

Publication pending in Northern Public Affairs (NPA)

As an upsurge of development due to global warming threatens to overwhelm communities in the resource-rich Canadian Arctic, how can Inuit in those communities be *more fully involved and consulted* in their own language? What tools are needed to make knowledgeable decisions? Communicating in writing with oral cultures makes ‘consulting’ one-sided: giving people thousands of pages they can’t read is unlikely to produce an informed, meaningful response. Now for the first time internet audiovisual tools enable community-based decision-making in oral Inuktitut that meets higher standards of constitutional and international law, and offers a new model for development in indigenous homelands. To meet these standards Inuit must get clear information in language they understand, talk about it together in their own way and make consensus decisions following the concept of *angiqatigingniq*, a complex set of social, listening and diplomatic skills for respecting differing opinions patiently until finding one unified decision everyone can support. In complex multi-lateral high-stakes negotiations, Inuit consensus - *deciding together* - may be the strongest power communities can bring to the table with governments and transnational corporations working together.

Digital Indigenous Democracy (DID) is a network of Isuma Distribution International Inc., with Nunavut Independent Television Network (NITV), Municipality of Igloolik, Nunavut Dept. of Culture, Language, Elders and Youth, Carleton Centre for Community Innovation, Mount Allison University and LKL International. DID is led by Zacharias Kunuk and Norman Cohn of Isuma Distribution and NITV, and Human Rights Assessor, Lloyd Lipsett. DID uses local radio, TV, multimedia and social networking tools to insure meaningful community participation *in oral Inuktitut*, in public hearings, environmental impact and benefits decisions affecting Inuit for generations to come.

Adequate Consultation

DID pilots this model at a moment of extreme urgency for Baffin Island Inuit facing one of the largest mining developments in Canadian history. Baffinland Iron Mine (BIM) is a \$6 billion open-pit extraction of nine major deposits of extremely high-grade iron ore that, if fully exploited, could continue for 100 years. The mining site, in the center of north Baffin Island about half-way between Inuit communities of Pond Inlet and Igloolik, requires a 150 km railroad built across frozen tundra to transport ore to a deep-water port where the world’s largest supertankers will carry it to European and Asian markets. Operating the past several years under a temporary exploratory permit, BIM filed its Final Environmental Impact Statement (FEIS) to Nunavut Impact Review Board (NIRB) in February 2012. Under considerable pressure from BIM and Government of Canada to expedite a “timely review”, NIRB has scheduled public hearings on the FEIS to begin in July 2012 in Iqaluit, Igloolik and Pond Inlet, with a final decision on the Project in 2013.

So far, following 20th century rules of consultation and review, discussion of BIM's operating plan, shared revenues and environmental or social impacts on Inuit has been mostly between NIRB and BIM, 70% foreign-owned by ArcelorMittal, the world's largest steelmaker, and with BIM's local partners, that is, the governments of Canada and Nunavut, and the agencies representing the Nunavut Land Claims Agreement (NLCA), Nunavut Tunngavik Inc. (NTI), and its Baffin regional arm, Qikiqtani Inuit Association (QIA). Confidential negotiations have defined royalty relationships and business opportunities once the Project is approved, with the result that BIM's partners, representing Inuit interests, may be financially implicated in a positive result.

Hamlet Councils and Inuit in the seven most impacted communities – Igloodik, Pond Inlet, Arctic Bay, Hall Beach, Clyde River, Kimmirut and Cape Dorset – have not been adequately informed, consulted or included in the decision or deal-making. QIA, with financial assistance from BIM, established a 42-member Baffinland Committee of six Inuit in each of the seven communities representing different local organizations, e.g. Hamlet Council, Hunters and Trappers Organization etc. Local Baffinland Committee-members, many of whom are unilingual in Inuktitut, meet to discuss original English-language documents received from BIM, NIRB and QIA, with the aid of written Inuktitut 'summaries' prepared by QIA that most Inuit cannot read.

While some local Committee-members may believe they should pass information on to their communities, and gather comments to feed back to QIA and BIM, the Committees have not been provided with a clear mandate to do this, nor any financial or communication tools to carry it out. Despite these limitations, local Committee meeting minutes show members concerned about many aspects of Baffinland's plan, but especially about BIM's unilateral decision to build the deep-water port at Steensby Inlet and ship iron ore by supertankers daily through the Foxe Basin.

Inuit Qaujimajatuqangit, Foxe Basin and Steensby Inlet

Inuit Oral History and modern scientific evidence both agree: people from the region of north Baffin Island have been living and hunting walrus in Foxe Basin, and caribou in Steensby Inlet, for 4000 years. Foxe Basin, known to Inuit as *Ikiq*, is the home and calving ground of Canada's largest walrus herd, a rich ecosystem of marine mammals like seals, bowhead whales and polar bears, and nesting grounds for bird species including gyrfalcons, king eider ducks, snowy owls, snow geese and swans. Steensby Inlet, known to Inuit as *Kangiqlukjuaq*, on the south-west coast of north Baffin Island is the Inuit 'Timbuktoo' or 'Macchu Piccu' of the region, a major meeting crossroads on the nomadic roadmap Inuit caribou hunters followed every year for 40 centuries.

This summer Zacharias Kunuk, Cannes award-winning filmmaker, Igloodik Hamlet Councilor and Officer of the Order of Canada, will hunt walrus and caribou in the same places and same ways as his father, grandfather and their grandfathers before them since Moses led the Israelites out of Egypt or Agamemnon led the Greeks to sack Troy. Born in 1957 in a sod house at Kapuivik between *Ikiq* and *Kangiqlukjuaq*, Zacharias – who never saw a white man

until he was nine years-old and now Facebooks with friends from Igloolik to Tokyo – is only one generation removed from the same Inuit who were contemporaries of *The Old Testament* and *The Iliad*. In the mysterious reality of today's quantum Space-Time, what does this really mean? Is it possible to imagine people *that old*, whose knowledge and experience we would revere *that much*, walking the earth in the 21st Century? And in that case, with information technologies available today, what could they tell us? What can we learn from them? How should we listen?

The ancient skill of consensus decision-making, named *angiqatigingniq* [ahng-yee-kha-te-GING-nik] in the Six 'Commandments' of traditional Inuit knowledge called *Inuit Qaujimagatuqangit* or IQ, enabled small groups of people to survive and thrive for 4000 years in the world's harshest climate. Inuit learned the hard way, through experience, that the safest way to go forward in a dangerous environment is by patiently listening and respecting differing opinions until one unified decision emerges everyone can support. The other five IQ commandments sound equally modern in today's film, video and social networking 21st century: acquiring knowledge, adapting resourcefully, working together, putting community above the individual and, most timely, what Inuit call *Avatimik Kamattiarniq*, a concept of environmental stewardship stressing the relationship between Inuit (i.e. people) and their environment.

Linking Digital Indigenous Democracy and Human Rights Impact Assessment

Recent trends in international law now recognize that business enterprises have a responsibility to respect human rights throughout their operations. Human Rights Impact Assessments (HRIA) identify potential positive and negative impacts of a business enterprise through consultation and dialogue with all stakeholders. Free, Prior and Informed Consent (FPIC) highlights the fundamental importance of consultation and good faith negotiation with indigenous peoples about projects that affect their land, resources and cultural heritage. The Extractive Industries Transparency Initiative (EITI) is an important standard to promote financial transparency and ensure that communities benefit from the significant revenues generated by resource extraction. Together, these standards focus on informed consultation, participation and transparency as necessary protection of indigenous lands.

Both the Environmental Review by Nunavut Impact Review Board (NIRB), and an Inuit Impact and Benefits Agreement (IIBA) negotiated by Qikiqtani Inuit Association (QIA), require Inuit to be **informed and consulted** under terms defined by the Nunavut Land Claims Agreement (NLCA), Canada's Supreme Court and the indigenous peoples rights standards in Canadian and international law. Canada formally supports all these standards; however, across long-standing language and cultural barriers, none is easy to carry out. Through DID, Inuit adapt '*deciding together*' to the challenges of modern transnational development – to get needed information in language they understand, talk about their concerns publicly and reach collective decisions with the power of consensus. Starting in May 2012 DID media tools inform, consult and assist Inuit to make decisions together in the seven impacted Inuit communities, while at the same time LKL International carries out a Human Rights Impact Assessment looking at the positive and negative impacts of the proposed mine in terms of

international human rights standards and best practices. Inuit consensus is presented publicly online through IsumaTV [www.isuma.tv/DID], through local radio and TV channels in all Nunavut communities and submitted formally to the regulatory process through the multimedia HRIA.

Digital Indigenous Democracy is not 'anti-mining,' it is 'pro-law.' Both Canadian constitutional and international law now define the 'moral and constitutional obligation to consult' as a reasonable obligation by governments and transnational corporations seeking to develop projects on indigenous lands. These rights are further reinforced by the NLCA which requires 'public participation' and 'consultation' of 'Inuit' (that is, 'people,' not only 'Designated Inuit Organizations'). Inuit – *people* – must be consulted *meaningfully*, after having been *adequately* informed in language they can understand, for the legal standard imposed on a review process to be met. DID's role in informing Inuit adequately, so they can be consulted meaningfully, is designed simply to bring the Baffinland review process into legal compliance with Canadian and global standards today.

NIRB begins public hearings on BIM's Final Environmental Impact Statement (FEIS) July 16, 2012 in Iqaluit, Igloodik and Pond Inlet, leading toward a recommendation to Canada's Minister of Natural Resources as early as September 2012, with a final cabinet decision on the project soon after. In this frame of urgency, DID's multimedia experiment together with the HRIA allow Inuit to participate *meaningfully* in public hearings and decision-making during the year ahead, bringing what appear to be 'nostalgic' Inuit values onto the main stage of 21st century current events, affecting not only Inuit but the interconnected planet we all occupy. We call this experiment *Deciding Together: Angiqatigingniq Internet Network (AIN)*, a gift from the past to the future.

Deciding Together: Angiqatigingniq Internet Network (AIN)

DID launches *Angiqatigingniq Internet Network (AIN)* in four Inuktitut-language media activities that improve community radio, local-channel TV, professional filmmaking and high-speed interactive internet across the region of low-bandwidth communities. Each activity gives Inuit tools to gain knowledge and talk together, locally and regionally, about the Baffinland proposal, NIRB review, Inuit Impact and Benefits Agreement (IIBA) and ongoing deal-making among BIM, QIA and the governments of Canada and Nunavut; and to adapt the process of *angiqatigingniq* to make decisions together on the most important current issues. *Deciding together*, reaching consensus, gives Inuit communities much greater power and influence at the negotiating table. Using DID media tools, Inuit can communicate these decisions and how they made them, publicly and audio-visually, in Inuktitut and in translated versions all Canadians can understand.

1. *Nipivut Nunatinnii (Our Voice at Home)*: Community radio online.
2. *Inuktiturmiut (Our Own Language)*: Local TV channels connected by internet.
3. *Angiqatigingniq (Deciding Together)*: Multimedia social network and Human Rights.
4. *Qikiqtani Nunatinnii (Our Baffinland)*: Film, television, digital mapping, global internet.

- *Nipivut Nunatinnii (Our Voice at Home)* is a network of community radio stations connected by internet to improve Inuktitut knowledge, participation and decision-making about the Baffinland development. Community radio, playing continually in most homes at most times, is the strongest 'social networking' tool in Inuit communities, a billboard for announcements, complaints, storytelling, birthday wishes, electioneering, returning hunters offering fresh meat or parents telling their children to come home from wherever they are. *Nipivut Nunatinnii* will upgrade equipment and staff training, and connect community radio stations to the internet in Igloolik, Pond Inlet, Hall Beach, Arctic Bay, Clyde River, Kimmirut and Cape Dorset. Live radio streaming gives people online access to local radio from any community and allows all seven Baffin communities to communicate better with each other on issues that impact the whole region. Starting May 7, 2012 in Igloolik, *Nipivut Nunatinnii* will produce a weekly two-hour call-in talk show to give Inuit more information in Inuktitut on important issues related to Baffinland and an opportunity to call-in, comment and discuss them: how the public hearings will work and who can appear, what impacts and benefits have been negotiated so far, what jobs and training opportunities are proposed, what are Inuit rights and Human Rights under the NLCA and Canadian constitutional law, how does BIM propose to protect walrus, wildlife and priceless archaeological sites at Steensby Inlet's port site, how to enforce benefits and what happens if a mine closes, and other subjects. Three teams of outside consultants will contribute essential independent information to Inuit – a 'second opinion' to BIM's Final Environmental Impact Statement (FEIS) – through weekly episodes of *Nipivut Nunatinnii* online: one, led by Dr. Frances Abele, professor in the School of Public Policy and Administration at Carleton University Centre for Innovation; a second team led by Dr. Ian Mauro, Canada Research Chair in the Human Dimensions of Environmental Change at Mt. Allison University; and a third led by Lloyd Lipsett of LKL International, heading the legal team conducting the Human Rights Impact Assessment. Combining the interactive engagement of community radio with the focused discussion format of CBC's *Cross-Country Checkup* or NPR's *On Point*, *Nipivut Nunatinnii* online allows Inuit to participate from anywhere in the region or country. As the project develops, and other communities build capacity, local call-in talk shows will be hosted in all of the seven impacted communities.
- *Inuktiturmiut (Our Own Language)* installs internet-connected local community TV channels in all seven impacted Baffinland communities as well as Iqaluit, Nunavut's capital and headquarters of many of the organizations most involved in the Baffinland Review Process. Using an IsumaTV MediaPlayer (MP) as a local internet server, audio/video media files play from IsumaTV at high-speed even in low-speed communities with limited bandwidth. Films and videos that normally take forever to load from Youtube or other media websites on a slow internet connection, now load from IsumaTV at high speed wherever MPs are installed. Linking an IsumaTV MP to a local community cable TV channel allows broadcasting 24/7, direct to home televisions, Inuktitut films and videos archived on IsumaTV, or new videos uploaded locally. Local managers select 24/7 video playlists from more than 3000 choices already on IsumaTV, and then switch to live local broadcasting whenever the channel wants to go on the air with a live show. For the past eight months Channel 51 in Igloolik and Channel 14 in Pangnirtuq have provided 24/7 Inuktitut TV to home viewers. IsumaTV/DID expands this service to all seven Baffinland communities plus Iqaluit, starting summer 2012. Local TV news programs will keep Inuit informed and up to date on the environmental review process, filings by Baffinland, legal issues and public hearings scheduled by Nunavut Impact

Review Board to start in summer 2012. Video highlights of the NIRB hearings will be played back daily on live local TV shows throughout the summer.

- *Angiqatigingniq (Deciding Together)* is an improved social networking website starting on IsumaTV/DID in Fall 2012. The new site works interactively like Facebook but is specifically designed for exchanging audio/video media files more easily in slow-speed communities without frustrating delays. Inuit use Facebook today writing almost exclusively in English, even between Inuktitut-speakers. This undermines the widely-held goal of Inuktitut language preservation, and contributes to loss of language at a rate more accelerated than ever. DID serves as a bridge between digital social networking tools like Facebook and analogue oral media like local radio and TV. Combining these in a resourceful adaptation to slow internet service in remote communities, oral-language Inuit can listen and watch local radio and TV, write to each other on Facebook and ‘talk’ in oral Inuktitut using webcams or iPods on DID. *Angiqatigingniq (Deciding Together)* will collect Inuktitut-language interviews, commentary and oral histories within the framework provided by LKL International for conducting the Human Rights Impact Assessment. DID allows human rights assessors the rare opportunity to ‘listen in’ to ongoing threads of interactive conversation and consensus decision-making on issues raised by the Human Rights review.
- *Qikiqtani Nunatinnii (Our Baffinland)* is a separately financed feature-length documentary film and interactive multimedia Atlas by Zacharias Kunuk bringing together elders, hunters, families and youth to record Inuit knowledge and points of view on Foxe Basin and Steensby Inlet, the areas most affected if BIM builds its deep-water port on the proposed Steensby Inlet site. Kunuk will lead his Inuit cast and crew on two filmmaking and hunting expeditions during the summer 2012. The first expedition in July films walrus hunting in Foxe Basin as practiced by Igloolik hunters for four millennia and collects oral histories of traditional knowledge from hunters and families about the relationship between Inuit and walrus throughout history. Interviews also record Inuit hunters’ points of view on the impact of development activity observed on marine wildlife in the region so far, and their expected impacts of daily super-tanker shipping through Foxe Basin. A second expedition in August travels to Steensby Inlet with a southern archaeologist and four families who have used and continue to use this region as part of their traditional hunting territory for 4500 years: visiting camping sites and ruins, walking the roads Inuit traveled to harvest caribou, wolves, arctic char and snow geese and collecting oral histories from elders who lived and hunted in the area as children with their parents and grand-parents. Footage from *Our Baffinland* will be presented on Channel 51 in Igloolik and community TV channels in other Baffin communities, and released in Spring 2013 as a ninety-minute film for theatres and a two-part mini-series for global TV audiences. *Our Baffinland* oral histories and storytelling, on the land travel and documentation, public hearing testimonies, related scientific data and background information will be georeferenced and presented in an interactive digital online Atlas that will facilitate a multi-media “geonarrative” for the overall project. This website will be produced in collaboration with Dr. Fraser Taylor, Head of the Geomatic Cartographic Research Centre (GCRC) at Carleton University, one of the world’s leading centres for interactive mapping combining geographic information systems (GIS), multimedia, video and other scientific data. This interactive Atlas of the region will be available online to the public, to schools in Nunavut and worldwide for teaching Inuit culture, language and history, as well as the current state of environmental regulation and review of natural resource development in Canada’s north. Stay tuned: www.isuma.tv/DID, [Facebook/isumaTV](https://www.facebook.com/isumaTV), [Twitter@IsumaTV](https://twitter.com/isumaTV), info@isuma.tv.

Canada and the EITI – A Call For Transparency and Accountability in the Extractive Resource Sector

DID News Alert. June 8, 2012. **The Extractive Industries Transparency Initiative (EITI) was created in 2003 in order to improve transparency and accountability in resource extraction sector.** Countries who sign with the EITI promise to make ALL company payments and government revenues from oil, gas and mining visible to the public and available to verification. This is to protect citizens from conflict, poverty and corruption in the resource sector that has plagued much of the developing world. This initiative makes it difficult for companies to make hidden payments, and confidential under-the-table deals to certain parties or individuals of interest. The general aim of the EITI is simply to “strengthen governance by improving transparency and accountability in the extractives sector.” This means enforcing the publication of how much governments receive from resource companies on a federal, but also on a municipal level, where corruption is sometimes more frequent.

So far there are 13 compliant countries, meaning countries that are at the moment enforcing the EITI. There are 21 other countries that are working with EITI in the process of becoming compliant countries, but many more that will soon join. According to their website, this means that at the moment roughly half a billion people are protected by the EITI, and now have access to information on the revenues and payments of their country’s resource sector. This is a big leap in human rights and economic development.

The EITI believes that a continual effort to increase transparency and accountability is something every citizen should demand from their government. As they say in their Principles and Criteria, “We believe in the principle and practice of accountability by government to all citizens for the stewardship of revenue streams and public expenditure” and that “management of natural resource wealth for the benefit of a country’s citizens is in the domain of sovereign governments to be exercised in the interests of their national development.”

So far Norway is the only wealthy, first world country that is enforcing the EITI domestically. The United States have recently declared that they will start implementing the EITI domestically but these will be the only two First World nations to do this. There are many countries that are “supporting governments.” According to eiti.org, these countries “provide political, technical and financial support to the initiative.” Some of these countries include Australia, Belgium, Denmark, Germany, Finland, France, The Netherlands, Spain, Sweden, The United Kingdom, Norway, The United States, and Canada.

The only official responsibility of a “supporting government” is to publicly endorse the initiative, but the EITI encourages governments to do more, such as encourage companies to support the initiative, offer financing to the international management

of the EITI, and encourage their own companies to support the initiative in foreign countries.

But it seems somewhat odd, if not hypocritical, for a country to support such a groundbreaking initiative internationally but not domestically. This idea that poor countries need the EITI in order to root out corruption reflects the belief by many First World countries that these issues simply are not relevant in their own developed economies; an act by First World governments that appears to criticize developing countries for problems they refuse to address in their own countries. As a result, many observers have criticized “supportive governments” of praising the EITI for improving conditions in *other* countries, all the while ignoring the need for such regulation in their own borders.

Canada's EITI brochure claims that, **“Canadian participation in the EITI involves roles for the Federal Government, or companies operating overseas, and for civil society. Canada participates in the EITI in recognition of the potential development benefits it can bring to resource-rich developing countries, and because of the importance Canadians attach to transparency.”** Minister of Finance Jim Flaherty has stated that the EITI represents “principles Canada supports” and that Canada intends “to play a leading role in ensuring that citizens, not just governments or foreign companies, share in their nation's prosperity.” Joséé Verner, ex-minister of intergovernmental affairs, praised the initiative saying that the EITI allowed “citizens to demand greater accountability from their governments.” Steven Harper has publicly endorsed the initiative, and millions of taxpayer dollars have been put into Canada's financial support of the EITI.

Yet the Canadian government has taken no steps to implement the EITI at home. Natural Resource Canada argues this would be unnecessary, claiming that their transparency standards are already high enough and that implementing the EITI domestically would be “detrimental to the vitality of the EITI.” Does Ottawa really believe that corruption in the resource sector is not an issue in Canada? For most of the provinces, the level of corruption is quite low according to an extensive survey of mining companies recently conducted by the Fraser Institute. However, the Northwest Territories had a corruption level of 16%, while Nunavut had a level of about 11%. Alberta, Quebec and British Columbia all had levels near 8%. While this is low compared to most developing countries, these levels are still higher than all other high-income nations (except Spain at 17%). They are much higher than the United States, Norway, Australia, and the Netherlands, all countries who have made a promise to implement the EITI domestically.

If the Canadian government attaches so much value to transparency, would it not make sense to implement an initiative to help combat this corruption problem at home? The conservative government takes pride in saying that Canada is one of the world leaders in the resource extraction sector. Yet with Canadian companies getting a lot of negative attention in the past few years abroad (Blackfire Exploration and the controversy over the murder of Mariano Abarca in Mexico, the

fining of Niko Resources over accusations of hundreds millions of dollars of fraud in Bangladesh, the SNC-Lavalin scandal in India and Libya, to name a few) it seems as though Canada really could use a boost in the realm of public image. Supporting the EITI internationally in words and donations is a good first step, but ignoring the same issue of corruption inside one's own borders is a double standard that is hard to defend. In September 2011, former British Secretary for International Development and head of the EITI Clare Short came to Ottawa to try to convince the Harper government to implement the EITI agreement in Canada. She cited other developed First World nations making the transition. She hoped Canada would take this chance to become once again a "beacon" of hope for development issues.

With new development projects planned for Nunavut involving billions of dollars and some of the world's largest transnational corporations EITI strongly recommends that Canadians – and Inuit – know exactly where the money is going. What payments are promised to the Government of Canada from Baffinland and other mining companies? What payments are promised to the Government of Nunavut? What payments are other parties of interest receiving now or promised in the future once the development goes ahead? EITI is designed to make any possible conflict of interest visible to everyone. Financial "confidentiality" is now against the rules of the international community.

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curriculum vitae

born

1957 Kapuivik, on the land near Igloolik

education

1973 Grade 8, Igloolik School

position

2011–PRESENT Co-founder, president, Kingulliit Productions Inc
2002–PRESENT Member of the Igloolik Hamlet Council
1985–2011 Co-founder, president, Igloolik Isuma Productions Inc
1998–2001 Board, Igloolik Hunters and Trappers Organization
1996–PRESENT Board, Igloolik Coop (past president)
1992–1994 Board, Nunavut Arctic College
1984–1990 Senior producer, station manager, Inuit Broadcasting Corporation, Igloolik
EARLIER Carver

awards

2012 Genie Award: Best Short Documentary: Sirmilik
2012 Two Nunavut Film Awards
2011 Canada Governor General Northern Metal Award
2008 Honorary Doctor of Law degree from Trent University, Peterborough, Ontario
2006 Best Feature Film *2006 AMERICAN INDIAN FILM FESTIVAL*
2002 Officer of the Order of Canada
Globe and Mail's Man of the Year in the Arts
Banff Centre National Arts Award
Best Feature Film *2002 SAN DIEGO INTERNATIONAL FILM FESTIVAL*
Best Feature Film • Best Actor • Best Actress *2002 AMERICAN INDIAN FILM FESTIVAL*
Best Feature–length Mountain Fiction Film *2002 BANFF MOUNTAIN FILM FESTIVAL*
2001 Caméra d'or *CANNES FILM FESTIVAL*
Winner of 6 Genie Awards: Best Picture • Best Director • Best Original Screenplay • Best Original Score • Best Editing
• Prix Claude Jutra
Canada's Official Selection – Foreign Language Oscar
Best Canadian feature Film *TORONTO INTERNATIONAL FILM FESTIVAL*
Co–Winner, Guardian Award for Best New Director *2001 EDINBURGH INTERNATIONAL FILM FESTIVAL*
Grand Prix for Best Film *2001 FLANDERS INTERNATIONAL FILM FESTIVAL–GHENT*
Special Jury Prize & Prix du Public *FESTIVAL INTERNATIONAL DU NOUVEAU CINEMA ET DES NOUVEAUX MEDIAS DE MONTRÉAL 2001*
CTV Best of Fest Award *NEXT FEST 2001 – DIGITAL MOTION PICTURE FESTIVAL*
Best Feature Film *2001 SANTA FE INTERNATIONAL FESTIVAL*
2000 Aboriginal Achievement Award

Dr. Zacharias Kunuk O.C.

- 1997 President's Award from Nunavut Tunngavik Inc for 'outstanding achievement in preserving and enhancing Inuit culture and language'
- 1996, 2000 Nunavut Business of the Year Baffin region Chamber Of Commerce
- 1994 With Norman Cohn: Bell Canada Award for Outstanding Achievement in Video Art
- 1985–PRESENT Canada Council video production grants

television

- 1995–PRESENT APTN | TVOntario | SCN | Knowledge Network | CBC | Kanal 7 (Turkey) | WNYC, NY | Bravo | History Television | The Movie Network | Super Ecran | BBC2 | Canal +

residencies

Video In, Vancouver | Winnipeg Art Gallery

sculpture

Canadian Museum of Civilization | Winnipeg Art Gallery | Canadian Cultural Centre; Paris

lectures

- 2009 transmediale Berlin Marshall McLuhan Lecture 2009
- 2008 Winnipeg Inuit Studies Conference
- 2002 Graham Spry Memorial Lecture: Simon Fraser University, University of Montreal | Kodak Lecture Series: Ryerson University | Howard R. Lamar Centre for the Study of Frontiers and Borders, Yale University

videography

- 2011 *Sirmilik*, short documentary
- 2010 *Qapirangajuk: Inuit Knowledge and Climate Change*, documentary 54min
- 2009 *Testimonies*, documentary 48min
- 2008 *Exile*, documentary 48min
- 2006 *The Journals of Knud Rasmussen*, feature film 110min
- 2006 *Kiviaq Vs Canada*, documentary 48min
- 2005 *Qallunajatut* Urban Inuk, documentary 48min
- 2004 *Kunuk Family Reunion*, documentary 48min
- 2003 *Angakkuiit* Shaman Stories documentary 48min
- 2002 *Arvik!* Bowhead!, documentary 52min
- 2001 *Artcirq*, documentary 52min
- 2000 *Atanarjuat* the fast runner, feature film 172 min
- 1999 *Nipi* Voice, documentary 52min
- 1996 *Sanannguarti* Carver, documentary 26min
- 1994–1995 Nunavut Our Land, drama, 13x28min
- | | | |
|---------|------------------------------|---|
| EPISODE | 1 <i>Qimuksik</i> Dogteam | 8 <i>Avamuktulik</i> Fish Swimming back and Forth |
| | 2 <i>Avaja</i> | 9 <i>Aiviaq</i> Walrus Hunt |
| | 3 <i>Qamaq</i> Stone House | 10 <i>Qaisut</i> |
| | 4 <i>Tuqaliat</i> Ice Blocks | 11 <i>Uktuliaq</i> Caribou Hunt |
| | 5 <i>Angirag</i> Home | 12 <i>Unaaq</i> Harpoon |
| | 6 <i>Auriaq</i> Stalking | 13 <i>Quviasukvik</i> Happy Day |
| | 7 <i>Qulangisi</i> Seal Pups | |
- 1993 *Saputi* Fish Trap, drama, 30min
- 1991 *Nunaqpa* Going Inland, drama 58min
- 1989 *Qaggiq* Gathering Place, drama 58min
- 1989 Alert Bay, documentary, 28min
- 1985 From An Inuit Point of View, documentary 28min
- 1984–1990 INUIT BROADCASTING CORP IBC
Walrus Hunter | Inuit Way of Dancing | Religion in Igloolik – approx 50x30min programs

n o r m a n c o h n

: Isuma Distribution International Inc | IsumaTV | Kingulliit Productions Inc | Kunuk Cohn Productions Inc

IGLOOLIK : PO Box 223, Igloolik Nunavut, Canada X0A 0L0

: tel 867 934 8725 | fax 514 486 9851

MONTREAL : 5764 Monkland Avenue, Suite 223, Montreal, QC, Canada H4A 1E9

: tel 514 486 0707 | fax 514 486 9851 | cell 514 576 0707

: cohn@isuma.ca

: www.isuma.tv | www.isuma.ca | www.atanarjuat.com

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curriculum vitae ::::::::::

b o r n ::

1946 : New York, NY

e d u c a t i o n ::

1968 : BA, Cornell University

p o s i t i o n s ::

2005–PRESENT : President, Kunuk Cohn Productions; Isuma Distribution International and IsumaTV www.isuma.tv

2010–PRESENT : Vice-president, Kingulliit Productions Inc

1985–2011 : Co-founder, Secretary-treasurer, Igloolik Isuma Productions

1968–1987 : Independent videomaker, artist, USA and Canada

a w a r d s :: s o l o ::

1990 : JS Guggenheim Fellowship

1987–1991–1996 : Canada Council Senior A Award

1982–1995–1997 : Canada Council Video Production

w / z a c h k u n u k ::

1994 : Bell Canada Award for Outstanding Achievement in Video Art

b e f o r e t o m o r r o w ::

2008-09 : Best Film *imagineNATIVE Film + Media Arts Festival, Toronto*

: Best Film *TIFF: Best First Feature, Toronto*

: TIFF Group: *Canada's best top ten* for 2008

: Best Film *American Indian Film Festival, San Francisco*

: Best Film *Présence Autochtone Film Festival, Montreal*

t h e j o u r n a l s o f k n u d r a s m u s s e n ::

2006-07 : Best Film *imagineNATIVE Film + Media Arts Festival, Toronto*

: Best Film *American Indian Film Festival, San Francisco*

: Best Film, *Alba International Film Festival, Italy*

a t a n a r j u a t t h e f a s t r u n n e r ::

2001-02 : *Caméra d'or Cannes Film Festival*

: Best Canadian Film *Toronto International Film Festival*

: Grand Prix for Best Film *Flanders International Film Festival - Ghent*

: Best Feature Film *San Diego International Film Festival*

: Best Picture | Best Director | Best Screenplay *Canadian Genie Awards 2002*

: Canada's Official Selection – Foreign Language Oscar

n o r m a n c o h n

videography ::

s o l o w o r k (s e l e c t e d) ::

1987–1988 : *Bank: A Video Portrait Process*, First Bank Minneapolis (70+ videos)

1986 : *Quartet for deafblind*, 88 min

1979-1983 : NORMAN COHN PORTRAITS

: *In my end is my beginning*, 205 min in 5 parts

: Joseph Verge : Lucy Brown : David Wells : Sunday afternoon in the infirmary : Snaps

: *How We Lived*

: Moses Znaimer, 47 min : William Perry, Woodcutter, 36 min : St. Johns' Harbor Pilots, 36 min

: David MacDonald, Parts 1-3 120 min

: *Children in Hospital*, 6 x 29 min

: Peter in long term care : Michelle on the day of surgery : Jonathan in isolation : Darryl on the day of admission

: Darryl on the day of surgery : Steven with diabetes

1976–1977 : *New Haven Middle Schools Portrait Library*

1970 : *Child Development Portrait Library*, White House Conference on Children

1968–1970 : *The Metooshow*, 16mm, 4 x 20 min

i s u m a / k u n u k c o h n p r o d u c t i o n s w / z a c h k u n u k (s e l e c t e d) ::

2012 : *Digital Indigenous Democracy*, Multi-platform Experimental new media (in progress)

2010 : *Inuit Knowledge and Climate Change*, Multi-platform documentary 60 min

2009 : *Testimony*, documentary + oral history archive 48 min + 22 hours

2008 : *Before Tomorrow*, feature, 83 min

2008 : *Exile*, documentary 48 min

2006 : *Kiviaq vs Canada*, documentary 48 min

2005 : *The Journals of Knud Rasmussen*, feature, 92 min

2003 : *Kunuk Family Reunion*, documentary 48 min

2002 : *Angaqiit* Shaman Stories, documentary, 48 min

2000 : *Atanarjuat* The Fast Runner, feature, 172 min

1999 : *Nipi* Voice, documentary, 52 min

1995 : *Nunavut* Our Land, TV series, docudrama, 13 x 28 min

1993 : *Saputi* Fish Traps, docudrama, 30 min

1991 : *Nunaqpa* Going Inland, docudrama, 58 min

1989 : *Qaggiq* Gathering Place, docudrama, 58 min

s e l e c t e d s c r e e n i n g s a n d T V ::

1981–2012 : QUARTET FOR DEAFBLIND and NORMAN COHN PORTRAITS : Documenta 7 | Art Gallery of Ontario | National Gallery of Canada | Vancouver Art Gallery | Museum of Modern Art, NY | Le Faubourg, Paris | Institute of Contemporary Art, London | Ontario College of Art, Toronto | Nova Scotia College of Art and Design, Halifax | others...

1991–2012 : ISUMA : Documenta 11 | New York Film Festival | Royal Ontario Museum | World Bank, Washington | Smithsonian Museum, NY | Rotterdam International Film Festival | Melbourne International Film Festival | Edinburgh International Film Festival | Telluride International Film Festival | Rio de Janeiro International Film Festival | Vienna International Film Festival | Museum of Contemporary Art LA | Walker Art Centre, Minneapolis | Reflections of Endless Night Inari, Finland | Margaret Meade Film Festival | Scott Polar Institute | Festival of Indigenous Media, Lima | others...

1994–2012 : History TV | The Movie Network | CBC | Super Ecran | BBC2 | Canal + | Bravo! | Arte | others...