The Civil Justice System and the Public

Justice for Nunavummiut: Partnerships for Solutions

Updated Overview

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Full report available at
http://cfcj-fcjc.org/publications/cjsp-en.php#20

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BACKGROUND TO THIS OVERVIEW

This Overview summarizes and updates *Justice for Nunavummiut: Partnerships for Solutions*, a report drawn from the *Civil Justice System and the Public* (CJSP).[1] The CJSP was a national collaborative action research project conducted by the Canadian Forum on Civil Justice (CFCJ). Details are available at http://cfcj-fcjc.org/research/cjsp-en.php.

Civil justice systems are fundamental to democratic societies, providing structured processes crucial to the maintenance of citizens' rights and the peaceful resolution of private disputes. The CFCJ is working with all stakeholders across Canada to create a civil justice system that is more accessible, efficient, effective, and fair - no matter how complex and challenging the task.

In Canada, civil justice systems have developed independently in each province and territory, as well as federally. Each system tends to operate as if matters of law are discrete and contained. International research has recognized that justice systems must be more responsive to the way that legal problems actually occur in people's lives. *Justice for Nunavummiut* provides a compelling illustration of this point. The Report presents recommendations based on findings from the CJSP that are specific to Nunavut and to Inuit living in Ottawa (the largest community of Inuit outside of the territory). The data are based on interviews, community workshops and participant reviews of draft reports between June 2003 and June 2007 that took place in Iqaluit, Rankin Inlet and Ottawa. This updated Overview is further informed by discussions at a Nunavut Branch Canadian Bar Association Learning Event in Iqaluit and follow-up with other key contacts during 2009.

The CJSP focussed on the civil and family court systems. Findings, however, underlined that in daily life people do not experience legal problems in neat compartments related to the way our laws and justice systems are organized. The Report reflected participants' belief that civil justice for Nunavummiut cannot be meaningfully separated from a broader perspective of social justice. Discussion begins with the root question: What *is* justice in the context of Nunavut and for Nunavummiut living outside of the territory?

Inevitably, this Overview omits much important discussion about the complex context of the findings that is included in the full report. CJSP participants contributed a range of perspectives and sometimes had differing opinions about issues. Where possible, researchers checked the facts, otherwise noting that differing viewpoints exist. The Report uses the words of participants to inform and illustrate the points that are made. To fully understand the details associated with the recommendations, referral to the full report (available at http://cfcj-fcjc.org/publications/cjsp-en.php#20) is recommended.[2]

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[1] 'Nunavummiut' are the residents of Nunavut – Inuit and non-Inuit. Some Inuit participants informing *Justice for Nunavummiut* felt that the term should apply to all Inuit who consider Nunavut their home. This was especially true for Ottawa participants who considered many Inuit living outside of the territory to be 'displaced' and without the means to return home. The Report, therefore speaks of Nunavummiut in this broader sense.

[2] The full report also provides comprehensive supporting references and 99 footnotes with additional explanation of findings and conclusions. Most of these are omitted from this Overview.

WHAT *IS* JUSTICE?: THE NUNAVUT CONTEXT

The contemporary social and legal environment in Nunavut can only be understood within the interrelated contexts of political jurisdictions, geography, Inuit culture, and colonial history. Many of the social and justice issues Nunavummiut now confront are closely tied to these factors. This has major implications for creating viable access to justice.

Jurisdictional complexities

The creation of Nunavut in April 1999 made Canadian history and continues to do so. At its creation Nunavut was governed by the territorial laws of the Northwest Territories. Nunavut has now established a unique model of self-governance, including the only single-level trial court system in Canada. As well as the elected territorial legislature, Nunavut Tunngavik Incorporated (NTI) represents the interests of Inuit included under the Nunavut Land Claim Agreement (NLCA). NTI is responsible for the management of all Inuit-owned lands in Nunavut and acts as the advocate of Inuit interests in Nunavut. As a territory within the federation of Canada, Nunavut is also subject to federal legislation and the federal government has national jurisdiction in some areas of law and in health care. In practice, these jurisdictional responsibilities can become blurred and confusing.

The geographical realities of Nunavut

Both traditional Inuit customs and contemporary Nunavut are inseparable from the geographic realities of the territory. Distances in the eastern arctic span three time zones and almost two million square kilometres. This alone makes the delivery of social and legal services expensive and complicated. With travel limited by climate and distance, communities have developed distinctive local cultures, customs and dialects. Plane is usually the only viable way to travel between communities and the rest of Canada. The distances place exhausting demands on the Nunavut Court of Justice and associated legal services, which visit 24 communities. Technological advances are improving communication options but cannot resolve all communication and infrastructure barriers. Lack of basic services locally results in Inuit leaving their communities to access health and education options. Returning home can prove an insurmountable challenge.

Colonial 'justice' versus traditional Inuit customs

The acknowledged negative legacy of colonial policies includes significant and continued barriers to access to justice for Inuit. Forced settlement, forced relocation, residential schools, identity issues and other attempts at control and assimilation remain unresolved points of tension as one research participant explained:

> *Back in the sixties, on through to most of the seventies there was … a concerted effort … to slaughter dogs. Back then Inuit were very dependent on dog teams to get around and they weren't as static as they are today, where they just remain in the community. They mostly survived out on the land in a more or less nomadic way, relying on animal migration …. The other issue is relocation …. Sixty years ago we had Northern Quebec Inuit relocated from the lower Quebec region to the high …. I guess Canada figured, well, you have starving Inuit in northern Quebec. Why don't we transport them here where there is a considerable amount of wildlife, and, at the same time, establish Canadians in the area. It's still an ongoing issue.* [Member of the public, multiple community roles]

Past injustices are remembered as significant events that continue to influence Inuit relations with the justice system and government representatives today. These barriers must be overcome in the process of creating accessible paths to justice for contemporary Nunavummiut.

The contemporary social and legal environment

Nunavut's achievements in just 10 years are remarkable. On Nunavut's 10th anniversary, Premier Aariak emphasised the importance of *Tamapta* – Nunavummiut building the future together to achieve a territory with a bright future, happy families and self-reliant communities. In achieving this vision, Nunavut must heal high rates of substance abuse, suicide, family violence and unemployment. As yet, the health and social services essential to treatment and healing are lacking. Consequently, Inuit are often sent outside the Territory for treatment, resulting in further alienation from traditional life. Travelling outside of Nunavut for services, employment or education may also lead to legal problems made more difficult to resolve because of the jurisdictional complexities.

The *Inuit Qaujimajatuqangit* vision of justice

The NLCA guarantees Inuit the right to co-manage or to participate in the development of social and cultural policies. There is a constitutional commitment to *Inuit Qaujimajatuqangit* (IQ) a concept meaning 'that which has long been known by Inuit'. In keeping with this, the Nunavut Department of Justice vision statement (2008) is:

> *To serve the public by promoting and protecting a peaceful society and by adhering to the principles of Inuit Qaujimajatuqangit. To build public confidence in the justice system by respecting the role of community members in maintaining harmony. To promote the rule of law by providing a full range of legal services to the Government of Nunavut and designated boards and agencies, and access to justice for Nunavummiut.*

Dedicated Inuit and non-Inuit Nunavummiut are working together on creative approaches that blend Inuit tradition and perspectives with the common law and statutory legal framework inherited from the Northwest Territories. Much is being achieved toward the reconciliation of these very different worldviews in the creation of a justice system that addresses contemporary issues and is distinctly Inuit. Many serious challenges relating to justice in a most fundamental sense remain to be met before this vision is attained.

RE-DEFINING JUSTICE IN A CHALLENGING CONTEXT

The IQ philosophy of justice captures an inspirational vision of what justice should be for all Canadians, but making this a reality will not be easy. For Inuit in Ottawa as well as Nunavut, there are still very few shared concepts and often little understanding of the roles within, or the reasoning behind, justice system processes. As participants underlined, merely replicating civil and administrative legal systems from the rest of Canada is not the answer:

> *We are a different culture who are living Inuit ways, and we practice our traditions – our customs – without any idea of breaking a law or not breaking – or not performing as part of the civil law areas.* [Inuit Elder]
>
> *[The civil justice system] is still too adversarial in my opinion and it's totally foreign up here – the people aren't as adversarial as in the south. Where law takes the precedence – here they go by honesty.* [Member of the public, social service worker]

Within the social context of contemporary Nunavut, achieving the IQ vision calls for re-defining both western and traditional Inuit concepts of what "justice" means in practice. History cannot be undone and the contemporary reality of Nunavut is that the social fabric of traditional Inuit communities has been harmed. Addiction to alcohol and drugs is a problem affecting many Inuit communities that lack critically necessary treatment and support programs. These problems lead to criminal charges that dominate court dockets. Without the social services necessary to address the root problems it is difficult for the justice community to change this pattern and courts have no alternatives to incarceration. It also makes it very difficult to find the time and resources necessary for family and other civil matters. Nevertheless, efforts are made to do so and family matters do now regularly appear on Iqaluit and many circuit court dockets. Furthermore, some recent court cases have generated innovative decisions that explicitly draw attention to the necessity to provide social infrastructure and services.[3]

Recognizing achievements and shared challenges

In considering barriers and issues still to be addressed, it is important to recognize the foundational steps already put in place by the evolving Nunavut system of justice: Furthermore, while the issues in Nunavut are especially acute some (such as the overly adversarial legal culture and the need to understand the interactions between social context and systems of justice) are identified as concerns across Canada and internationally.

Within the Nunavut justice community many Inuit and non-Inuit work with extraordinary dedication to bring about social and legal justice. Under-resourced, under-compensated and very over-worked, every day they take on daunting challenges and unthinkable caseloads. Some of their innovations can provide models to lead justice reforms across Canada. Given the daily challenges that must be faced, staff burnout and high turnover are, however, inevitable. This often interferes with program continuity and development, but despite the many difficulties access to justice in Nunavut continues to increase. The following are just some of the important stepping-stones now in place:[4]

- Prior to the formation of Nunavut, any civil action had to be filed with the superior court in Yellowknife. Now there are full court services in Iqaluit and in many communities Court Workers and Community Justice Outreach

[3] See: http://www.cbc.ca/canada/north/story/2009/08/21/kimmirut-teen-sentence.html; http://www.cbc.ca/canada/north/story/2009/04/30/nunavut-youth-appeal.html ; R. v. Partridge, 2009 NUCJ13, file # 07-06-26-1, 08-06-526.

[4] This list is not all-inclusive and new initiatives are constantly evolving.

Workers (CJOWs) are available to facilitate access to criminal, family and civil legal services.

- Court and legal services are steadily increasing bilingual Inuit personnel.

- The unique Akitsiraq Law School Program has graduated a cohort of Inuit law students and planning is well under way for a second cohort.

- The Nunavut *Human Rights Act* was put in place in 2003. A Human Rights Tribunal is now based in Coral Harbour, one of only three Canadian tribunals utilizing a direct access model.

- Opened in 2006, the Nunavut Justice Centre is designed to provide much needed community meeting space, with the main courtroom also accommodating ceremonies, lectures and council meetings.

- In 2006, the *Family Abuse Intervention Act* (*FAIA*) was introduced incorporating a variety of initiatives to address family violence. It increases community-based access to both Emergency Protection Orders (EPOs) and diversion options. CJOW positions are now filled in all 25 communities. In the first yea, 80 files were opened and training is now under way to increase the community diversion aspect of the initiative.

- In October 2007, simplified civil small claims rules, forms and a self-help manual were established.

- Civil and family legal aid programs and services have grown, with dedicated legal aid staff being a major factor in increasing knowledge among Inuit about their rights under the law.

- Despite setbacks due to uncertain funding and personnel changes, the Poverty Law Program is providing assistance with civil and administrative issues. Particularly noteworthy is a straightforward approach to application for legal aid in civil and administrative matters that sets an example for other Canadian jurisdictions.

ISSUES IN ACCESSING FAMILY, CIVIL AND ADMINISTRATIVE JUSTICE

J*ustice for Nunavummiut* identified eight areas where barriers to accessing justice are encountered:

1. Geographic parallels and variations
2. Enforcement of court rulings, laws and entitlements
3. Litigants with unequal power
4. Access to public legal education and information
5. Access to legal services and legal professionals
6. Issues specific to Family Law
7. Issues specific to Civil Law
8. Issues specific to Administrative Law

Since 2008, the Nunavut justice community has engaged in addressing many of the Report recommendations. In 2009, during the Nunavut CBA CLE and subsequent update interviews, research partners and participants identified some areas as current priorities for further action. Presentation of findings and recommendations in this Overview is organized to reflect this.[5]

1. Geographic parallels and variations

Careful consideration of the local social context is an imperative for ensuring effective legal services. Inuit culture is distinct and Nunavut is attempting to create a *new* approach to ensuring justice. At core, however, some legal service needs in Nunavut mirror those reported by CJSP participants across Canada.[6] These are:

- Easy access to clear, straightforward information about legal rights, options and processes provided with written, visual and oral options.
- Available and affordable access to legal counsel when necessary.
- Adequate legal aid coverage in terms of both financial eligibility and scope of coverage.
- Partial (unbundled) legal services (assistance, advice representation) as an affordable/accessible option to full legal counsel.
- Alternative dispute resolution (ADR) options for solving non-criminal legal problems in less adversarial ways. Also, alternatives to incarceration that address the root causes of criminal behaviour.
- The presence of, and liaison with, social service resources to address underlying social problems associated with legal matters.
- Effective enforcement of court and ADR decisions.
- Changes in legislation, rules of procedure, or other court and legal processes that are identified as not effective in bringing about equitable resolutions.
- A need to better share program models and reform initiatives across jurisdictions and to improve legal process across jurisdictional boundaries.[7]

Recognizing where core issues are common across jurisdictions is important, but it remains imperative to also identify and address local differences. Development

[5] The eight areas are presented in a revised order for the purpose of this Overview. Issues specific to family civil and administrative law are combined, resulting in just six numbered sub-headings. In the full report findings and recommendations and are presented separately accompanied by in-depth discussion. The Overview combines findings and updated recommendations, with discussion focussed on currently agreed priorities.

[6] All publications for the CJSP can be accessed at http://cfcj-fcjc.org/publications/cjsp-en.php .

[7] Since 2006, the CFCJ has housed an Inventory of Reforms. Entries are ongoing and this Inventory is a valuable tool in sharing knowledge about reform initiatives: http://cfcj-fcjc.org/inventory/ .

across Nunavut is varied and community needs and customs differ. The circumstances for Inuit in Ottawa and other urban centres must also be addressed. The following observations about distinct conditions in Rankin Inlet, Iqaluit, and Ottawa are offered.[8]

Rankin Inlet

Like most of Nunavut, Rankin is experiencing fast growth, but nevertheless retains the atmosphere of a small and close community. Inuit and non-Inuit (comprised of a range of nationalities) work closely together as equals and friends in justice, health and other services. Although Rankin participants identified many social and justice challenges common to Nunavut generally, they did so with optimism and a belief that Rankin was a relatively healthy community. A need to improve the lines of communication and exchange of information between workers in Rankin and headquarters elsewhere remains a concern. Distance from both Iqaluit and the small communities for which Rankin is the regional centre was also underlined as problematic.

Iqaluit

The territorial capital and only city in Nunavut has experienced rapid population growth of over 18% in the past five years. Residents are about equally divided between Inuit (from all over Inuit Nunaat[9]) and non-Inuit (from around the world).

Iqaluit has many extraordinarily committed and energetic individuals devoted to finding solutions to the challenges, but the strain on the infrastructure of the city is sometimes experienced as overwhelming. Participants repeatedly told researchers that Iqaluit lacked community cohesion and that they had difficulty successfully mediating community silos and cultural tensions. Unrelenting work demands coupled with the large number of transient residents make forming and maintaining viable collaborative networks very difficult. However, this problem was on the discussion table at the 2009 CLE and efforts are being made to improve lines of communication (see the subsequent section on ‘Networks and Partnerships for Creative Solutions).

Ottawa

> *There is a general lack of services in the north which forces people to come to Ottawa…. Then, the Nunavut government says, “It’s not our responsibility – it is Ontario’s.” But Ontario feels it is Nunavut’s responsibility – that the Nunavut government is dumping people it cannot treat.* [Community workshop participant]

Ottawa has the largest Inuit population outside of Inuit-Nunaat and most are originally from Nunavut. The Canadian capital has a full range of legal and social services and in theory, access to justice should be easier for Inuit residing in this city.

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[8] Comments here are based on points made by residents that were confirmed by researchers’ observations. Personally, we were made very welcome and included in social events during all of our visits. The researchers’ knowledge of Nunavut communities and Inuit culture is limited. Our visits were brief and confined to two Nunavut communities and Ottawa, the largest Inuit community outside of the territory. Our understanding has, however, been greatly assisted by our research partners and participants over the six years this research now spans and input has included representation from across the Territory.

[9] 'Inuit Nunaat' is the Inuktitut expression for 'Inuit homeland and extends from Labrador to the NWT. Nearly one-half (49%) of the total Inuit population in Canada live in Nunavut (http://www12.statcan.ca/census-recensement/2006/as-sa/97-558/p6-eng.cfm#01).

There is no evidence that this is the case. It must be strongly emphasized that Inuit in Ottawa are subjected to virulent overt racism. Inuit participants and service providers in Ottawa expressed many access to justice concerns, most especially access to basic social rights and entitlements, such as housing, health services, and social benefits. For Nunavut Inuit sent to Ottawa for services not available in the territory, the cultural and language barriers are insurmountable without assistance. Jurisdictional issues and restrictions have a strong and negative influence on access to justice and other services for Inuit living in Ottawa. Strict adherence to jurisdictional rules and regulations leads to situations that should not be considered acceptable anywhere in Canada.

In 2006, there was little apparent awareness of these issues within Nunavut. Increased access to family law assistance has raised awareness of the interjurisdictional legal issues and complications that arise for displaced Nunavummiut. Child protection in particular is now identified as a priority concern as Inuit children are taken into provincial care without attempt to return them to their Nunavut homeland and extended families.

Recommendations

1. Where parallels across jurisdictions are identified, partnerships be formed to share knowledge and resources for optimum effectiveness.

2. Partnerships and networks be created with the recognition that the IQ vision of justice transcends artificial jurisdictional barriers and the commitment to make that a reality.

3. All justice initiatives be assessed to ensure that they make local as well as legal sense.

2. Enforcement of court rulings laws and entitlements

Solving complex enforcement problems is a national challenge without easy answers, but failure to enforce rulings, laws and entitlements is a serious roadblock to achieving just resolutions. In Nunavut, distance and jurisdiction create major barriers to criminal, family, civil and administrative enforcement. At the same time Nunavut can, and is, creating unique solutions, such as a new ***Maintenance Enforcement Act.***

Recommendations

1. Comprehensive, consistent categories be developed for the collection of statistics concerning orders and enforcement.

2. Local, appropriate and realistically enforceable solutions in keeping with *Inuit Qaujimajatuqangit* continue to be created and adequately resourced.

3. Strong inter-jurisdictional, inter-ministry relations be established to assist in enforcing orders across jurisdictional boundaries.

3. Litigants with unequal power

Power differences between litigants is an important issue raised repeatedly by CJSP participants across Canada. A Nunavut participant made the following observations:

> *There is no competent advocacy… when [people are self represented and] have to face large corporations or the government …. it's just like a massacre …. [It's] based on the adversarial system despite the values of Nunavut [which] are to restore harmony to the community. As soon as you initiate a complaint – the Respondent – if it's a government or a large corporation – immediately shuts down and becomes adversarial. And there's no bloody way of working your way out of that. If you open up communication with that system and try to establish a trust with that system, they still feel accused. … They're going to protect the system. And if they don't protect the system they get fired. And if you get fired here, you're out of town in seven days. You lose your housing …. The consequences are very serious.* [Member of the justice community]

Despite the challenges, there is agreement that civil courts can also play a positive role in equalizing relationships between businesses and local people.

Recommendations

1. The evolving rules of procedure, administrative processes and application mechanisms in Nunavut are created to be clear, simple and readily accessible.

2. Continued development and stable resourcing of a comprehensive poverty law program be a top, inter-organizational priority.

3. Effort be made to engage with a network of national and international stakeholders concerned with ensuring effective and egalitarian justice processes.

4. Access to public legal education and information

> *People don't know what their basic rights are …. to establish what is fair and what is not fair …. I don't think the person really understands how they got in that position in the first place. I don't think they have a clue about our more southern way of conducting courts, the structure, who gives the courts the authority* [Member of the public, social services]

Canadians in general lack knowledge about how our justice systems work and what matters fall within them. There is a national need for public legal education and Information (PLEI) programs and materials that are readily available and easy to understand. Fragmentation of PLEI development and delivery is also nationally acknowledged as a barrier to access that must be resolved.[10]

[10] In British Columbia several years of work by a Collaborative PLEI Committee has resulted in an Initiative called Click Law. The prototype of this coordinated PLEI portal is available at: http://www.clicklaw.bc.ca/ . In Quebec, Éducaloi, provides another example of coordinated PLEI. The

In Nunavut there is exceptionally high need for legal information and advice but as yet, few resources. In the face of considerable barriers, justice community members do the best they can to inform and educate Nunavummiut about their legal rights and responsibilities. Generally confusing legal language, culture and process is even more alien to Inuit who speak Inuktitut as their first language, have different concepts of justice, and may have damaging past experiences of the western justice system. As one participant said:

> *And the ideal way of [educating the public] is to have the Elders involved – let the Elders invite people, and have the Elders sit in with you, because they're the ones that are looked up to and respected. They're the ones who meted out justice before we came on the scene … They're the ones people are going to listen to.* [Justice community member]

The research further found that many members of the Nunavut justice community were not well informed about PLEI resources that had been created, some of which were no longer readily available. The Report review process brought these to light. In particular, it was discovered that more than 60 basic PLEI articles had previously been created and published free of charge in a local newspaper. Partners exchanged information and located this valuable resource, which is now being reviewed and updated for re-publication.

Response to the Report recommendations is ongoing. In 2009, both Nunavut Justice and NLSB have confirmed commitments to making PLEI a priority. A workshop at the CLE event was devoted to considering Report recommendations about PLEI. During this event and via subsequent communications, knowledge of existing PLEI initiatives is being shared. These include (but are not limited to): weekly territory-wide English radio broadcasts on basic criminal law provided by an NLSB lawyer in the Kitikmeot Region; a tri-lingual brochure explaining FAIA; and excellent FAIA training manual for CJOWs, and other expertise and possibilities for development. A newly formed collaborative PLEI committee will hold its first meeting in September 2009.

Many challenges remain. Although the number of Inuit justice workers, translators and interpreters is increasing, there is need for far. Constant changes in personnel tend to setback efforts. A need for better understanding of PLEI responsibilities and funding structures within the territory was also indicated by research findings. The original report recommendations have been slightly amended to reflect recent input.

Updated Recommendations

1. A collaborative inter-agency working committee on PLEI is formed to:

    a) Create an inventory of PLEI materials and programs currently available in Nunavut.

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site includes resources in written and oral English, French and Inuktitut. The Inuktitut information is designed for Inuit women, available at: http://www.educaloi.qc.ca/en/arnait/inuit_info/ .

b) Establish a central, publicly accessible depository for both electronic and hard copies of all PLEI materials, ensuring widespread knowledge of and access to this resource.
c) Facilitate coordination, knowledge about, and sharing of existing resources. This should include national resources relevant to the development of PLEI for Nunavummiut.
d) Assess the current PLEI resources and responsibilities within Nunavut and ensure all justice community members are familiar with these.
e) Seek funding for research to evaluate the effectiveness of PLEI media and approaches.
f) Identify needed PLEI materials and programs and, in so far as it is possible to do so, prioritize these needs along with timelines for developing each resource.
g) Actively seek funding from within Nunavut and across Canada to create needed PLEI resources and to translate materials into Inuktitut, French and English as appropriate.
h) Establish a communication network with justice and social service providers in Ottawa and other urban centres known to have Inuit populations, for the purpose of sharing with them PLEI materials in Inuktitut, French and English.

2. Consider and pursue possibilities for establishing an independent organization that will:

a) Coordinate oversee and share all Nunavut PLEI resources.
b) Assume the ongoing tasks of the working group outlined above.

5. Access to legal services and legal professionals

> *[Previous PLEI] raised expectations and then what happened is the educators got many, many calls and [they] had no place to refer people to. … Before you provide the information you want to build up the infrastructure so that the resources are there. Because once you tell people they have the right … you have to have the ability to provide them with the tools needed to follow through and get that help. And if you don't, all you're doing is you're just saying to people, "Well you have that right, but it doesn't mean a darn thing because you can't exercise it."* [Justice community member]

During discussions about PLEI, concerns were sometimes expressed about raising awareness when the services were not in place to provide access to legal resolutions. This is an important concern; however the majority of participants felt that improved awareness of need was necessary to gaining increased resources. Access to legal services is developing, but Nunavut still needs more community-based legal workers, alternative dispute resolution options (such as mediation and diversion opportunities), lawyers, court services, and expanded legal aid.

Accessing legal representation

Inuit Court Workers working with legal aid counsel were an essential first step in developing legal representation that could communicate with an understanding of

both Inuit language and culture. The first cohort of Akitsiraq Law School graduates now provide another important step in this process.[11] These graduates bring an understanding of Inuit traditions and the western legal system and have the potential make vital contribution to reconciliation of cultural differences in the systems of law.

The majority of lawyers in Nunavut practice criminal law, although there are now 6 NLSB family lawyers, two in each regional office. During the past year, the Poverty Law Program has been run by a supervised articling student, who having completed articling is continuing to work for NLSB in the area of criminal law. An experienced lawyer is expected to take over this program in January 2010. Since the commencement of the CJSP research in Nunavut in 2004, the turnover of NLSB lawyers has been 100%.

A number of factors make both recruitment and retention of lawyers difficult. Unrelenting workloads and a lack of legal supports result in burnout and high turnover. Compensation that is not sufficiently competitive and lack of stable housing are barriers in some cases. Many positions are still filled by southerners who have no prior knowledge of Inuit culture or language, often on a very transient basis that does not allow for the acquisition of this knowledge. Inevitably these circumstances combine to pose as serious challenge to continuity in providing legal representation and the delivery of legal services generally.

Nevertheless the challenge is taken up by resident lawyers. The CBA, nationally and within the Nunavut Branch, is actively trying to promote both recruitment of and support for lawyers practicing in Nunavut. Mentoring connections are being strengthened with lawyers from outside the territory and the Law Society has adjusted insurance agreements to allow coverage for *pro bono* work by public service lawyers.

Accessing Legal Aid

Access to legal aid is essential as most Inuit cannot afford a private lawyer. The increase in family staff lawyers and the introduction of FAIA are accompanied by growing awareness and requests for family law services. NLSB currently has a backlog of over 500 family files. The poverty law program is intended to address a range of civil and administrative law matters, but has lacked stable staffing. Even so, a simplified application process for civil legal aid is in place – an innovation that leads in responding to a nationally identified problem. Court Workers are being trained to take applications in the communities for family, civil and criminal matters and to facilitate associated referrals and appointments.[12] What has and is being achieved in increasing access to justice via the NLSB is commendable; at the same time increased resources to fully meet access to justice requirements remain crucial.

Accessing court services

During 2008, a total of 722 civil and family files were opened and widely dispersed across Nunavut. The majority concerned name changes (226) and adoptions (193) demonstrating the improvement in knowledge and access for some basic legal needs. Of the remaining applications, 80 were under *FAIA* – mostly Emergency

[11] Not all eleven Akitsiraq graduates are as yet called to the Bar and some do not currently reside in Nunavut.

[12] Personal communications and job descriptions provided July/August 2009.

Protection Orders (EPOs). Just 50 related to other aspects of family law, while 65 were various other civil matters.[13] In 2008, the court was on circuit, and sat in Iqaluit, an equivalent of 70 weeks. Clearly for three judges, assisted only on occasion by deputies, this schedule is extremely demanding. Still court dockets are overloaded with the majority of cases involving criminal charges and the arrival of the court plane, therefore, still being a cause for fear in the communities.

Nunavummiut, including members of the court, believe community-based solutions are needed rather than increased court structure and considerable work is dedicated to the steps necessary to achieving this goal. One or more *Nunalingmi Iqaqtuiju* - community judges or Justices of the Peace (JP) – are now present in every community. JP training was provided in 2008 and more is currently being developed and planned.[14]

Accessing a community-based legal process

Nunalingmi Iqaqtuiju are able to swear in municipal officials, conduct marriages, swear in court charges with police or by-law officers, and conduct bail and sentencing hearings. These important functions can be challenging to take on in small communities. Inuit participants in the 2009 update process pointed out that Nunavut Inuit communities are not as they once were. Past experiences such as residential school, family abuse, and alcohol have caused harm. Because of this, distortion may occur to Inuit traditional values and this has to be asked about. People from healthy families have healthy values, but people raised in unhealthy families learn distorted values. Much healing may need to take place before all communities are able to ensure locally managed resolutions that are equitable.

Community-based resolutions in keeping with the IQ justice vision have to re-define both western and traditional Inuit concepts of "what justice is." Present and new initiatives must be carefully designed and evaluated in practice. Change is happening, but more than legal help is needed. Integration of efforts are considered subsequently in the "Networks and Partnerships for Creative Solutions" section of this Overview.

Accessing community-based legal workers

Some of the most central recommendations in the 2008 Report concerned the priority need for bi-lingual, properly trained and supported community-based legal workers in each Nunavut community. As noted above, the JP program has advanced since that time and in 2008 the Nunavut Department of Justice provided funding for a full-time CJOW in all 25 communities. This initiative specifically responds to the enactment of the *FAIA*, with CJOWs having responsibility for victim services, family abuse intervention, community justice coordination, and public legal education. Currently, these positions are filled in all 25 communities and both training material and PLEI have been developed. To date, CJOWs have mainly facilitated the attaining of EPOs and the community intervention aspects of *FAIA* are now the focus of further training and emphasis.

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[13] This information is provided in the Nunavut Court of Justice Annual Report, 2008. available at http://www.nucj.ca/files/2008_NCJ_annual_report.pdf. This tri-lingual report provides many details and information about court and other justice community activities.

[14] Nunavut Court of Justice Annual Report 2008 and personal communications August 2009.

Efforts are also continuing to fund and train court workers in Nunavut communities and to recruit a coordinator for the program.[15] These positions are currently half-time and have been primarily concerned with criminal matters. However, providing information and facilitating referrals and access to assistance with all legal issues is the aim to be achieved with ongoing training. Possibilities for training, support and networking are being enhanced by efforts to improve the NLSB database management and communications system.[16]

In Ottawa, Tungasuvvingat Inuit (TI) currently has two Community Support Workers who provide accompaniment to legal appointments and to court, also assisting with language translation for Inuit who need this. A properly trained legal worker for Inuit in Ottawa would be very beneficial.

Updated Recommendations[17]

1. Community Justice programs and initiatives (*Nunalingmi Iqaqtuiju* (JPs), Court Workers, CJOWs) continue to be expanded and supported with appropriate and sufficient training, effective communication, and adequate compensation.

2. Effective Justice Committees be established in all Nunavut communities by building on initiatives and knowledge already locally available and with care and consideration given to community contexts.

3. Liaison be established and supported among all community-based justice initiatives to insure mutual understanding and maximum effectiveness within the community and across the territory.

4. All present and future community justice initiatives include a process for collaborative evaluation that involves funders, planners, service deliverers and users in determining program effectiveness.

5. Court Services continue to recruit, train and involve Inuit and non-Inuit community members in the delivery of court services throughout Nunavut, with particular consideration to increasing the provision of personnel who visit communities between and immediately before circuit dates.

6. In partnership with other Nunavut stakeholders, NLSB continues to review its current mandate with the goal of creating a revolutionary legal aid program that can become a national model. This plan should include:

    a) Expansion of the Poverty Law Program in keeping with the need to access civil and administrative legal assistance.
    b) Completion of the new database and communication system followed by evaluation to ensure these meet staff and client needs.

[15] As In June 2008, NLSB reported that approximately 50% of Nunavut communities now have a court worker.
[16] Personal communications, August 2009.
[17] The full report contains considerably more important explanation and detail about the original recommendations, many of which suggest actions now underway as this updated Overview demonstrates.

c) The creation of a functioning website that is comprehensive and easy to find and navigate

7. Strategies to recruit and train private practice, legal aid and government lawyers to work in Nunavut, especially lawyers practicing in non-criminal areas, be continued and enhanced.

6. Family, Civil and Administrative Law: Specific Issues

In the legal context some issues are specific to the areas of law concerned with family, civil and administrative laws. However, this research has heavily underscored that in people's lives matters do not occur in isolation and recommendations point to the need for an integrated response.

Issues in Family Law

Nunavut has identified family law as a priority area. Family law contains elements of criminal, divorce, child welfare, maintenance, custody and property law. The consequences of unresolved family legal issues are serious and far-reaching, affecting the economic, physical and mental well-being of family members. Rates of sexual and other assaults in Nunavut are much higher than the national average, with the majority of assaults involving family members.[18] Social factors present in Nunavut (abuse experience, inadequate shelter, unemployment, substance abuse, depression) are known to increase the risk of family violence. Assault leads to criminal charges for the offender, physical and emotional anguish for the victim, and also economic harm when the abuser is the family provider. Civil justice matters (such as custody, support payments, guardianship, adoptions, divorce, property division and peace bonds) can also follow criminal charges. Frequently, however, both the underlying social problems and the civil legal issues remain unresolved.

FAIA, built on the principles of IQ, was introduced as part of a comprehensive, culturally appropriate strategy to address these issues. As yet, Community Intervention Orders (CIOs), an important part of the legislation, are not being used effectively. These orders allow counselling and conditions for family members to maintain their co-habitation but at the same time get help for problems within the relationship or residence. Nunavut Justice acknowledges that work is needed to ensure *FAIA* fully reaches its IQ goals and CJOWs will receive further training in Fall 2009.[19]

The intent is for liaison and communication to develop between *FAIA* and other initiatives such as the court worker program, the new Maintenance Enforcement Act, and the *Inuusirmut Aqqusiuqtiit* Mediation Program, which combines southern mediation techniques with traditional Inuit approaches. Participants in the 2009 CLE

[18] According to Statistics Canada, in 2004 the national rate of assault and sexual assault per 100,000 people was 731.8 and 73.7 respectively. In Nunavut these numbers were 6628.7 for assault and 941.2 for sexual assault. Although the overall crime rate in Nunavut has decreased since 2004, assaults of all kinds have risen. Nunavut has the second highest rate of violent crime in Canada. The NWT has the highest (http://www.gov.nu.ca/eia/stats/StatsData/Crime/Nunavut%20Crime%20Statistics%20Profile,%202007%20(by%20Statistics%20Canada).pdf)

[19] CLE Event April 2009; personal communications July and August 2009.

Event suggested that there was considerable potential for increased use of appropriate mediation in resolving family matters. When these issues must go to court, judges now case manage files and facilitate early court dates.

Child protection is also a family law concern. Inuit historical experience with family law has primarily involved the removal of children from their families and communities and this continues to echo:

> *There are lots of issues around [what] social services has the right to and what the individual has the right to in situations of child apprehension….And trying to explain that … I represent the parent in an apprehension matter – but I'm still one of the lawyers and the other lawyer is trying to take the kids - because I'm part of the system I can't really be trusted either. So, you don't have those basic concepts [about roles] as a common ground to start, you know.* [Community workshop participant]

Nunavut recognizes custom adoption procedures, but domestic violence and substance abuse in the home continue to attract the involvement of child protection authorities. For Inuit in Ottawa, negative interactions with child protection agencies remain a primary cause of involvement with the court system. Family lawyers in Nunavut are now raising concerns about Inuit children outside of the territory being made the subject of protection orders (some of which are permanent) without due attempt made to reconnect the child with suitable family or guardians in Nunavut.

Nunavut is evolving innovative ways to address major family law issues, but there is much work to be done and more family lawyers and trained mediators are required.

Issues in Civil Law

> *Everybody talks about it but…it always comes down to we have nothing in Nunavut: no infrastructure; no buildings; we have no housing; we have no programs or treatment centres…. Then it comes to, what are we offering to fix?* [Community Workshop Participant][20]

Delivering effective civil justice in Nunavut requires grappling with social context issues that demand the involvement of multiple sectors (such as health, education and housing). A fundamental question raised is: "Can there be civil justice if there is no social justice?" There is awareness of the limitations of an adversarial court-focused system to address deep-rooted social injustice in a context of scarce resources. At the same time, there is growing recognition that civil procedures can have positive potential in protecting rights and peacefully resolving conflicts connected to family, wills and estates, employment, foreclosure, contracts, immigration, human rights, residential issues, professional malpractice, and land claims.[21]

[20] It must be noted that considerable building has occurred in Iqaluit since 2006 and there has been some increase in available social as well as justice services, but not sufficient to meet the need.
[21] At the time of the community workshops, a NLSB representative reported inquiries in all these areas and other participants identified further civil and administrative law issues.

Issues in Administrative Law

Many of the legal rights and social benefits to which Canadian citizens are entitled are governed by a system of law overseen by administrative tribunals. A functioning system is essential to social justice. Administrative law is especially complex and requires specialized practitioners. Legal responsibility for some areas of law is divided between tribunals and courts, with further provincial/territorial and federal divisions of responsibility. In Nunavut, responsibility for two particularly critical issues - housing and employment - is split among all these jurisdictions, which complicates and discourages action. The social cost of inaction is, however, high as Community Workshop participants illustrated:

> *People are falling off boats but [Nunavut] Workers Compensation doesn't cover fishing…. [companies] do pay Workers Compensation Premiums … [but] Workers Comp itself specifically excludes the fishing crew.*
>
> *I walk onto a job site. I am someone from the south who just appears … maybe once a year. I tell them to do things. The past history is there will be another person that comes in six months to a year, who tells them the same things and never actually gets anything done …. So why worry about obeying administrative law?*
>
> *[It's] quite common here that people don't necessarily know that they have entitlements … there's been a lot of situations where [an employer may be] negligent in the operation of equipment … or people are ripped off by their landlords*

Nunavut does have a number of tribunals in place and a direct access Human Rights Tribunal office is now located in Coral Harbour. However, according to the Tribunal's Annual Report (2007), 66% of inquiries were either not covered under the *Act* or citizens could not explain the grounds of their inquiry.[22] *Justice for Nunavummiut* identified a need for increased public understanding and better training for tribunal members. In May 2008 an administrative law workshop was held in Iqaluit to increase understanding and networking in this area. Unfortunately, cost was a barrier for a number of interested people, however is continuing to increase knowledge and access related to administrative laws.[23]

Updated Recommendations

1. Interagency, inter-ministry and inter-jurisdictional networks are established with effective communication and a strong mandate to jointly devise strategies that address both social and legal justice issues and develop coordinated resources and programs to meet identified needs related to family civil and administrative law.

2. Local and representative community involvement is ensured on all networks, committees, other working groups, and in development of all justice-related processes, procedures and programs.

[22] Information on the Nunavut Human Rights Tribunal can now be accessed on the PSAC North website at http://psacnorth.com/human_rights_ctte .

[23] A print record of the workshop is available from the Nunavut Court Law Library (http://www.nucj.ca/library/library.htm) .

3. All family, civil and administrative law initiatives are developed and implemented with the understanding that in the everyday lives of citizens these areas of law are not discrete but interrelated and cannot be meaningfully separated from a concern with social justice.

4. The critical importance of establishing a fully functioning, accessible and enforceable system of administrative law throughout Nunavut is recognized, prioritized and adequately resourced.

5. Possibilities for a major family law mediation event be explored to assist, where possible, in resolving open family files without resorting to court processes.[24]

NETWORKS AND PARTNERSHIPS FOR CREATIVE SOLUTIONS

> *Well the beauty of Nunavut is that, we're so small that … we know the decision makers personally, and …. if you have an issue that you think deserves attention you can talk to the people who will make the ultimate decision …. If I go out for lunch on Sunday I'll probably see half of the movers and shakers in town and it would be no problem for me to sit down at any one of their tables, introduce myself and start a conversation. … You don't get the sense that there's a powerful elite that is untouchable [when] you're standing next to them in the line in the grocery store.* [Justice community member]

The full Report concluded with strong emphasis on the importance of networks, partnerships and collaborations for achieving innovative solutions to challenging problems.[25] *Tampata* – building our future together is the stated Government of Nunavut priority as the territory enters its second decade. Many alliances of varying kinds are already established in Nunavut and initiatives captured in this Updated Overview show that Nunavummiut are building on and expanding those foundations.

Successful alliances always require hard work that must be resourced and supported. Networks must have a clear purpose, articulated action goals, and strategies to achieve these. They must be situated locally, regionally, territorially, nationally, and for some issues internationally. Each must be representative and inclusive, which means crossing boundaries instituted by government and service jurisdictions. Good communication practices that challenge and resolve cultural barriers, bureaucratic boundaries, differing goals and individual personalities are crucial. Furthermore, in Nunavut, it is essential that Inuit are the majority in any discussion and decision forum and this is not yet achieved as a 2009 CLE participant commented:

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[24] Family lawyers at the 2009 CLE event outlined a vision for such an event, which was recorded in the circulated notes from that session.

[25] The CFCJ was founded on the belief that flourishing collaborative networks are essential to achieving a system of justice that is accessible, effective, fair and efficient. *Collaborative Alliances for Change: A Dynamic Resource for the Justice Community* looks in detail at issues in collaboration and is expected to be available on the CFCJ website by the end of September 2009.

It is not a small undertaking to have Inuit justice workers, community members and lawyers together at a discussion table. It is hard but it is needed, and it very rarely happens. We have to find ways to meet the challenge and find inter-cultural solutions – ways to bridge the two cultures and the two systems.

The geographical and cultural context in Nunavut makes achieving effective networks particularly expensive. Electronic communication is being used to overcome geographical dispersion. Recent and inexpensive web-based communication options (such as web cams, blogs, instant messaging) help in this. Court hearings make routine use of available technology, NLSB is developing a new database to facilitate information sharing and most stakeholders are exploring ways to provide increased training and support via technology. Well-designed websites are also important networking and knowledge sharing tools. Participants and researchers identified this as an area where improvement is still needed.[26]

Distance communication is a great help in sharing information and establishing networks, but it is not a complete substitute for face-to-face interaction. Nunavut also has continuing technological challenges due to climate and geography. Weather in particular makes for precarious satellite communications. Individual households generally do not have Internet, and language is an access barrier to using this medium. Websites must be designed to allow maximum access from computers and connection systems that are not as 'cutting edge' as those taken for granted in much of the south.

Ensuring the effective transfer of knowledge across jurisdictions and power hierarchies requires building and inter-linking effective networks at every level.

Local networks

Local networks are vital to organizing and transferring community knowledge to decision makers at regional, territorial and national centres where funding, policy and program decisions are made. Without local input, policies and programs are unlikely to succeed in meeting needs specific to the area. Some Nunavut communities do have flourishing networks, but research participants indicated that there is still room for improvement.

Updated Recommendations

1. Local Justice Advisory Committees be facilitated and resourced to discuss, make recommendations, and assist in developing local justice initiatives. Members may also provide local representation at regional and territorial levels.

2. Enhanced local networks be achieved by sharing knowledge and maximizing coordination of currently available justice resources (such as liaison and resource sharing between community-based programs such Court Workers, JPs and CJOWs)

[26] This is true of many justice-related websites in Canada. The full report includes some specific recommendations (pp. 67-68). Nunavut justice stakeholders are working on improvements, but need technological assistance. The CFCJ has offered assistance within our capacity and is willing to facilitate useful connections nationally that can help to meet identified needs in Nunavut.

Regional networks
Functioning regional networks bring together representatives from the local communities for the purpose of recognizing common issues, developing regional priorities and discerning unified strategies for action.

Updated Recommendations

1. Regional Justice Advisory Committees are established and supported to discuss regional justice issues, make recommendations, suggest coordinated strategies for access to justice actions, and represent local and regional concerns at territorial levels. Regional committees should:

    a) Include representatives from each community within that region and select regional representatives to territorial committees.
    b) Be developed from any pre-existing regional networks concerned with justice issues of all kinds.

2. Ottawa and other centres known to have significant populations of displaced Nunavummiut be encouraged to also form regional committees with the purpose of:

    a) Sharing relevant knowledge and concerns
    b) Removing jurisdictional road-blocks to access to justice for Nunavummiut.
    c) Finding possibilities for working together with other Aboriginal groups in ways that strengthen overall impact on policy but do not weaken the focus and understanding of Inuit-specific concerns.
    d) Establishing a strong joint committee with other Aboriginal representatives for the purposes of:
        - focussing on shared social and formal justice concerns;
        - jointly providing education and information to government and broader community representatives concerning aboriginal cultures and issues, thus alleviating the burden of responding individually to multiple and disorganized requests for policy and program input.

Territorial Networks
Many decisions affecting access to justice are made at the territorial level by the government and other large organizations that must be well-informed in order to make effective, decisions. Inter- ministry and agency networks are essential to achieving social and legal justice in Nunavut. A sound base of information is necessary for territorial policy makers to make appropriate and effective decisions. Local and regional input will make an indispensable contribution to this process.

Updated Recommendations

1. Existing networks with a territorial mission be reviewed with the goal of strengthening, streamlining and integrating these networks around a shared agenda to improve access to social and legal justice. This process should

include the identification and application of successful collaboration strategies.[27]

2. It is ensured that territorial justice networks include representation from all groups of Nunavummiut, representation from the various jurisdictions involved in the protection of citizens' rights and the provision of justice and social services for the territory, and are cognisant of local and regional knowledge and priorities.

3. There is interaction and collaboration between territorial networks concerned with justice and others with overlapping and interrelated social and economic concerns.

4. Justice networks at the territorial level actively seek out opportunities to interact with national networks that share similar interests and mandates in order to maximize power and influence for action that can further access to justice.[28]

National and International Networks

To address critical infrastructure needs Nunavut must gain understanding and concrete resource support at a national level. Inadequate access to viable systems of administrative and civil legal process in Nunavut (and for Nunavummiut outside of the territory) raises questions about the principles of equity and equal access that are central to the rule of law. Making the case for Nunavut will require strong, unified liaisons for collaborative planning and resource building within and outside of Nunavut.

At a more everyday level, the participation of Nunavummiut in national justice related networks raises awareness and cultural understanding across Canada. It promotes an exchange of knowledge about justice reforms and program initiatives that can be of benefit across Canadian jurisdictions and will hopefully also increase understanding about the needs of Nunavummiut in Ottawa and other urban centres.

At times, involvement with international networks can also be highly beneficial, especially where this provides support for Inuit culture, arctic environments, and/or other concerns broadly shared by Aboriginal peoples (such as language preservation and land claims issues).

Creating an Evidence Base: A Recommendation for Research

Access to a solid knowledge base is important to effective alliances and to creating informed and effective policies and programs. As yet Nunavut has little social or policy research that is both current and specific and it will take time to build a solid base. The Nunavut Wildlife Resource Centres Coalition (www.nwrcc.ca) has established a database/repository of research about Nunavut that is expanded to

[27] Nunavut is increasingly creating its own models of collaboration. Some examples are: the Akitsirat Law School; *Exploring the Way Forward,* a mental health symposium held in Iqaluit, September 2008; the *Justice for Nunavummiut* research: the fledgling initiative for a PLEI collaboration. There are also many inspiring national and international examples to draw from.

[28] There are several national networks within the Canadian justice community of which our partners in Nunavut are already members. The CFCJ also partners with many of these organizations. It is a question of finding ways to best use and coordinate membership in these networks.

include research on a wide range of topics in addition to wildlife. The Nunavut Research Institute is also active in conducting and accumulating Nunavut specific research and is a partner in this database. Since 1999, however, only four entries are listed under the subject of justice.[29]

Updated Recommendations

1. Efforts to strengthen the research database/repository be supported by a strong and active collaboration of all organizations conducting and drawing on research about Nunavut that works to:

    a) Make this resource well known and easily accessible, especially by creating links to the depository from other sites.

    b) Build upon a broad definition of 'research' that allows the collection of a wide range of research related materials (such as policy and program documents, needs assessments and evaluations, and oral histories).

2. In order to pursue valuable research funding and partnership opportunities, research networks and alliances be strengthened within Nunavut and between Nunavut and culturally aware researchers outside of the territory.

3. Efforts be made to systematically collect statistics about all aspects of court and legal services to provide an important component of an evidence based approach to policy and program development.

4. A collaborative evaluation component be built into all new justice initiatives and existing programs and processes be systematically evaluated for cultural appropriateness and outcome effectiveness.

IN CONCLUSION

The CJSP research and the action flowing from it could not have taken place without the support of key stakeholders and willing participation of a wide range of members across Canada. Nationally it is a strong example of stakeholder collaboration at every level of the Canadian civil justice system. The extended and enthusiastic engagement of the Nunavut justice community in the *Justice for Nunavummiut* component of the project has been an inspiration and a particular privilege to be a part of. The process of creating an updated overview underlines just how much is being accomplished despite obstacles that at times seem overwhelming.

In Nunavut, constitutionally significant issues, such as representative democracy and the reconciliation of Aboriginal societies within Canada, highlight the importance of *Inuit Quajimajatuqangit* have a constitutionally recognized role to play in answering the question, "what is justice?" But the IQ vision will only be achieved when territorial

[29] One of these is the pre-community workshop preliminary report of this project, but the *Justice for Nunavummiut* report is not yet included.

and federal, social and legal, justice stakeholders join together with Inuit families and communities in finding innovative solutions to issues of family violence addictions, child protection, mental and physical health, housing and unemployment. Reconciliation and healing must be central to the process.

It is very important not to downplay the monumental challenges Nunavut must confront. At the same time, significant achievements have been made and action realizing the promise of IQ is undertaken daily by individuals and organizations. The CFCJ looks forward to continued collaboration with our partners in Nunavut and across Canada to identify concrete ways of working together to create the vision as reality.