



# Digital Indigenous Democracy

Canada Media Fund Experimental Stream  
April 11, 2011

## *9. Market Partners, Letters of Support*

NEWS: Nunavut April 06, 2011 - 12:40 pm

## **Community engagement in mining means community power: Quassa**

### **“Now we want to have control”**

JANE GEORGE

With many exploration projects heading into the permitting process in Nunavut, you hear the word “community engagement” brought up frequently during this week’s Nunavut mining symposium in Iqaluit.

In a session held April 5 on “community engagement,” mining companies and local communities outlined how they’re connecting with each other or would like to in the future.

There, Paul Quassa, the acting mayor of Igloolik, told how his community and six others in the Baffin region want to assume more power over research that can influence whether a development project moves ahead and, if so, how.

“We’ve been researched to death,” Quassa said. “Now we want to have control of the research so it benefits us.”

Quassa said many Baffin communities feel left out of the environmental assessment process or don’t have the resources to fully participate.

The proposed Baffin Environmental Assessment Community Engagement Network, dubbed BEACEN, will change that, he said.

The network would see people in Pond Inlet, Arctic Bay, Hall Beach, Igloolik, Clyde River, Kimmirut and Cape Dorset working hand-in-hand with researchers from Ottawa’s Carleton University.

The plan sees them linked up virtually by the Igloolik-based Isuma TV so that they can work together on projects like social and economic baseline studies and research other areas like climate change or shipping.

The communities, backed by Carleton, have applied for six years of funding from the Social Services and Humanities Research Council.

The BEACEN project wants to get going in 2012 — about the time when the permitting process for Mary River and other mining projects in the region will be move forward.

A speaker from Baker Lake said her community wants want more information from mining and exploration companies as well as more involvement in environmental assessments.

Joan Scottie of Baker Lake said it takes time to understand mining's impact on the environment.

Scottie told how, for the past 20 years, she's been trying to represent the interests of unilingual hunters and elders, whose knowledge hasn't been used enough.

"We often don't get the whole picture," she said.

In an effort to be open and involve communities, Newmont Mining Corp., which is developing a mine at Hope Bay near Cambridge Bay, has a complex scheme that it's developed on how to deal with communities.

The company's community relations plan contains 20 separate points that should be addressed, which include everything from site visits to government relations.



**Carleton**  
UNIVERSITY

Canada's Capital University

**School of Public Policy and Administration**  
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April 7, 2011

Dr. Zacharias Kunuk O.C.  
Executive Producer and Project Co-Manager  
*Digital Indigenous Democracy/BEACEN*  
IsumaTV

Dear Zach:

I write in enthusiastic support of the application of IsumaTV to the Canada Media Fund Experimental Stream (CMF-ES) for funds to build an innovative new media network, *Digital Indigenous Democracy*, connecting Nunavut communities and other Indigenous communities worldwide.

I am a northern researcher who has been seeking a way to ensure that research undertaken in northern Canada finds its way into communities' consciousness and planning. While impressive political changes of the last thirty years have moved northern Indigenous peoples from the position of administered and marginalized people to positions of some democratic influence, there is still a democratic deficit in the North. Members of dispersed northern communities are still more often spectators than full democratic participants in the decisions that affect their future. Part of the democratic deficit is an information deficit - northern communities do not have access to the knowledge they need to be informed participants, even though much of this knowledge has been generated by researchers working with them. Another part of the deficit is isolation; travel among Nunavut's 25 fly-in communities, or from them to southern centres of information, is expensive. The Baffin Environmental Assessment Community Empowerment Network (BEACEN) is an attempt to address these problems, taking advantage of new interactive digital technologies.

*Digital Indigenous Democracy* and IsumaTV will permit interactive discussion among communities and real-time participation in distant events, from home and in oral-based Inuktitut. It will carry Inuktitut multimedia focused on pertinent research findings, and it will engage Inuit community members in deliberations and the generation of research ideas. I am pleased to be a member of a group of northern researchers coming together in this project to work with IsumaTV, to share the knowledge we have developed, and at the same time, to share in the knowledge and good judgement that is resident in every community.

To my knowledge, there is no initiative similar to DID-BEACEN-IsumaTV elsewhere in Canada. It is a true pilot project, but one that has a good chance of success. It will build upon the globally recognized excellence of Isuma Productions, the expertise of experienced northern researchers, and most importantly, the commitment of members of Baffin communities to solve a pressing social and political problem. I very much hope that this initiative receives funding and confirm \$13,500 in-kind support for my time.

Yours truly,

Frances Abele, Ph.D.  
Professor, School of Public Policy and Administration  
Academic Director, Carleton Centre for Community Innovation

April 1, 2011  
Dr. Zacharias Kunuk O.C.  
Executive Producer, *Digital Indigenous Democracy*  
IsumaTV – Isuma Distribution International

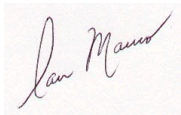
Dear Zacharias:

I write to express my strong support, willingness to participate and commitment to contribute a total of \$110,000 in cash and in-kind to *Digital Indigenous Democracy (DID)* in 2011-12. This project is revolutionary and will help enrich cultural and ecological sustainability within Indigenous communities in Canada and across the world. Since our last collaboration on Isuma's multimedia documentary, *Inuit Knowledge and Climate Change*, I have been appointed as Canada Research Chair in "human dimensions of environmental change" at Mount Allison University which allows me to continue participatory video research in Inuit communities. Starting this summer, I will commit 50% of my time, an in-kind contribution of \$40,000 for 12 months, to *Digital Indigenous Democracy* for collaborative filmmaking, blogging, advising on northern and Indigenous issues and working with other scholars to make scientific research intelligible and accessible to Inuit communities in Inuktitut. I also commit \$50,000 in-kind for use of Mount Allison's new "Human Dimensions (HD) Lab," recently outfitted with cutting edge new media technology through a grant from the Canadian Foundation for Innovation (CFI). Two graduate assistants will work on this project, at another \$10,000 in-kind, Mount Allison commits \$10,000 in cash for their travel into the project's regions. I plan to make similar contributions in future years to *DID* long-term sustainability.

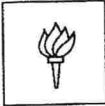
Indigenous communities across Canada and worldwide contain critical knowledge regarding sustainable land-based living that can assist humanity to navigate future environmental and cultural change. Unfortunately, at a time when this information is most needed, its availability is undermined by forces of linguistic erosion that exclude equal participation by remote communities in the most powerful new media technologies. IsumaTV and *Digital Indigenous Democracy* combine the state-of-the-art media skills with cultural and language experience needed to bridge the digital and knowledge divides to enable Indigenous and academic communities to work together in important new ways for their mutual benefit and survival.

I am pleased to be part of *DID*'s Baffin Environmental Assessment Community Empowerment Network (BEACON) – an initiative supported equally by Nunavut Hamlet Councils, Canadian Universities and other partners expressing strong support for this project. While *DID* brings needed technological innovations to remote Inuit communities, this inclusion of Indigenous people also innovates the technology itself, creating a political-technological "moment" that democratizes new media production, communication technology and information sharing and decision-making in Canada. Inuit communities now cut off, geographically and technologically, from the knowledge economy will be empowered by digital democracy as a matter of human rights and cultural survival, putting Canada at the head of a global digital democracy movement.

Sincerely,



Ian J. Mauro, PhD  
Associate Professor,  
Canada Research Chair in Human Dimensions of Environmental Change



**New York University**  
*A private university in the public service*

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Department of Anthropology

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Dr. Zacharias Kunuk O.C./Norman Cohn, President  
Executive Producers and Project Co-Managers  
Isuma TV/Isuma Productions  
Digital Indigenous Democracy

Dear Dr. Kunuk and Norman Cohn,

I am writing this letter in enthusiastic support of your application to launch your new innovative project entitled *Digital Indigenous Democracy: Political Networking 3.0 Among Slow-Speed Inuit Communities*. This timely Inuktitut based multimedia platform, designed to link 8 remote Baffin Island Inuit communities via interactive media, brings the digital age into the Arctic on Inuit terms, a goal consistent with the many other achievements of Igloolik Isuma over the years in developing Inuit-based filmmaking, distribution portals for indigenous media worldwide, and interventions regarding issues of climate change. The proposal offers a clear plan for developing technological, political and media based innovation using interactive digital media to create the social and technical infrastructure to link remote Inuit communities, providing the communicative framework for meaningful participatory democracy.

The business model is based on the need to create the possibility for NGOs, government agencies, and other groups to communicate in local languages to Canada's northernmost citizens, and for those citizens to be able to engage in local democratic discourse among themselves, and to be able to talk back to outside agencies with interests in the areas where they live. In addition to the excellence of this 'northern business model', your work is exemplary of the way that Canada's remote indigenous communities have frequently been in the avant garde of groundbreaking communications experiments, from Anik to APTN, to the support of First Nations filmmaking by the National Film Board of Canada to Imaginative, and of course the remarkable record of Isuma.

Before discussing this project further, let me provide a bit of relevant background for readers who may not know my work or my relationship to Isuma. As founding (1992) and ongoing Director of the Center for Media, Culture, and History at NYU, I have also been a scholar of and advocate for indigenous media worldwide for over two decades. I have been following the work coming out of Indigenous communities since the late 1980s, including that of Igloolik, beginning with their beautiful community based analog videos that made their way from the Arctic to venues such as NYC's Museum of Modern Art; to the groundbreaking series Nunavut shown on TV Northern Canada; to the group's development of feature filmmaking starting with the

extraordinary multiple prize winning first feature, *Atanarjuat: The Fast Runner*, followed closely by the international co-production (Denmark), *The Journals of Knud Rasmussen*, and then the 2008 prize winning feature adaptation, *Before Tomorrow*, produced by Isuma with the Arnavit Women's Video Collective.

Most recently, in a manner typical of Isuma's innovative approach to new technologies from an Inuit point of view, and spurred on by frustration with the difficulties of showing work to other Inuit communities, Isuma launched an alternative northern distribution service for their own and other Indigenous films through an internet portal, Isuma TV, available to both local audiences and worldwide viewers. The creative response to that need has been NITV on Isuma TV, a service that allows digital distribution of over 2000 films in 41 languages to communities around the world, including those that only have low bandwidth, creating what they rightly have called an "end run around the dominant film industry... a serious experiment in the history of alternative media." Their proposal for Digital Indigenous Democracy is the next logical step in developing an adaptive and resourceful media strategy for Canada's indigenous, northern communities in the digital age.

Isuma is a group that has always stayed ahead of the curve, finding ways to adapt and indigenize new technologies – from analog to digital video, and from theatrical circulation to online distribution, to new approaches to digital production and delivery, using spoken Inuktitut audio and video content for Inuit of all ages.

A particularly distinctive and persuasive dimension of the proposal is its commitment to local organizing in each of the participating communities they have targeted. From my own observations in Central Australia as to what allows a remote indigenous media project to succeed, it is this local cultural commitment that is most crucial. Given the ever-increasing interests of extractive industries in the region, along with the growing impact of climate change, and the consequent need for communities to work together in facing these challenges, implementation of this project could not be more timely.

If any group of Canadians has the capacity and imagination to make this work, Igloolik Isuma is it. This is an absolutely compelling proposal for innovation in digital media in ways that have not yet been tried by a group with an extraordinary track record. As usual, I will support this work in my teaching, and training of graduate students, and of course in my ongoing writing about Indigenous media. If there are other ways that I can be of help from NYC and through NYU's institutional strengths in Indigenous media and interactive technologies, please let me know. In any case, I offer my absolutely strongest recommendation for this project's funding.

Please feel free to contact me if you have any questions.

Sincerely,

*Faye Ginsburg*

Faye Ginsburg

Director/Founder, Center for Media, Culture and History

David B. Kriser Professor of Anthropology

New York University



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2 April 2011

Zacharias Kunuk, O.C , & Norman Cohn, President,  
Isuma Productions and IsumaTV  
5764 avenue Monkland, Montreal  
Canada, H4A1E9

Dear Zacharias Kunuk and Norman Cohn,

I am writing in support of your recent proposal to launch an indigenous multimedia platform, *Digital Indigenous Democracy (DID)*.

A multimedia platform such as this could not come at a better time. In the face of growing concerns over the effects of extractive industries, shifting geopolitics and the impact of climate change, Indigenous peoples worldwide are increasingly turning to multimedia practices to claim sovereignty and cultural autonomy. In the past, political forums were available to just a few designated individuals in communities. Now, digital networks provide an opportunity for geographically diffuse young people—those who do not attend community hall meetings, are not invited to summits, or are not part of organizations—to form networks and have a voice about their cultural futures. The forms of expression are varied: blogs, vlogs, spontaneous uploaded videos or more professionally produced pieces. Yet, the platforms for these transnational artistic and political exchanges are sorely limited, and their large-file media vocabulary demands bandwidth capacity most remote Indigenous communities do not, and may never have. The DID platform provides *innovative* technology and capacity building to Indigenous communities that permits them to join these much-needed networks. It will foster transnational relationships between Indigenous and non-Indigenous peoples in remote communities and in more metropolitan centres. And in doing so, it will offer the potential for a more nuanced understanding of the interface between Indigenous peoples and the environment, government institutions, extractive industries, and of colonial and post-colonial relations.

This project is critical to achieving internet equality as a tool for Indigenous sustainability in the 21st century. I wholly support this project. I will participate in it and will encourage the undergraduate and graduate students, as well as post-doctoral fellows and academic staff at the University of Aberdeen, Scotland to do the same. Please contact me if you have any questions. I look forward to being part in this digital network.

Sincerely,

Dr. Nancy Wachowich  
Lecturer in Anthropology, Department of Anthropology,  
University of Aberdeen  
Aberdeen, Scotland, United Kingdom, AB24 3QY  
Email: [n.wachowich@abdn.ac.uk](mailto:n.wachowich@abdn.ac.uk)  
Ph: 011-44-1224-273203

# Iqaluit



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www.city.iqaluit.nu.ca

April 15<sup>th</sup>, 2011

IsumaTV  
Box 223  
Igloolik, Nunavut  
X0A 0L0

**Attn: Lucie Idlout, Community Project Manager**

To Whom it May Concern:

**Re: Letter of Support – Kingulliit Project**

The City of Iqaluit is pleased to provide this letter of support for Isuma's Kingulliit Project.

The Kingulliit Project will allow all Iqalungmiut to access the Isuma.TV site through an intranet system (digital communication within the city) at the same speed and quality without having to go through the Internet (worldwide web). This will allow community members access to over 700 films in Inuktitut, and over 2000 films on the site made by indigenous filmmakers from around the world.

The project would also allow City Council meetings to be broadcast live and/or viewed later as a downloadable file. An intranet-based system would also allow for more streamlined internal city communications plus communications with other users within the community. This project would also cut down on the Internet bandwidth being used thereby actually increasing the speeds at which people are able to access the Internet.

The City is a big supporter and recognizes the immense value of communications, in all three official languages. Which includes the support and promotion of the Inuktitut language, culture and traditions will initially be the primary focus of Isuma.TV programming. As the situation is right now, there are no dedicated Inuktitut channels in the territory providing such a service and as such, this gap in Inuktitut programming would be greatly addressed by this Kingullit project.

In summary, this project offers education, entertainment and social networking opportunities in all three official languages. It is a forum for Iqalungmiut and Inuit in general to stay abreast of what is current while also being able to contribute to the site.

If you have any questions or concerns, please do not hesitate to contact me.

Sincerely,

Madeleine Redfern  
Mayor



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We Recycle  
Nous recyclons





# Municipality of Hall Beach

PO Bag # 3  
Hall Beach, Nunavut Ph: 867-928-8829  
X0A 0K0 Fax: 867-928-8871

January 19, 2011

The Municipal Council passed a resolution at their regular meeting held on January 17<sup>th</sup>, 2011 as follows:

Moved by: Councillor Reena Iqittuq

Seconded by: Deputy Mayor Peter Siakuluk

"Whereas Carleton University is applying for funding for research into evaluate costs and benefits of proposed mining development in our region, and whereas the Municipality of Hall Beach wishes to participate in the process as a partner, now therefore the Hamlet Council approves the Municipalities participation as outlined in an invitation from the Municipality of Igloolik dated January 10, 2011".

In favor: 7

Not in favor: 0

Abstain: 0

Carried

Motion Number 2010-012

Meeting Number 2010-002

If you require a copy of the resolution, please phone the Hamlet office at (867)-928-8829.

Thank you,

Irene Morgen  
Executive Secretary  
Municipality of Hall Beach







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Serving the  
communities of

January 24, 2011

BY FACSIMILIE

ᐃᓐᐱᐱᓐᓐ  
Arctic Bay

Mayor Lucas Ivalu  
Municipality of Igloolik  
PO Box 30, Igloolik, NU X0A 0L0  
Fax 1-867-934-8757

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Cape Dorset

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Clyde River

Dear Mr. Mayor:

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Grise Fiord

Re: Baffin Environmental Assessment Community Engagement Network (BEACEN)

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Hell Beach

I have had a chance to review your letter of 13 January, 2011 regarding the BEACEN initiative, and I have also had a chance to discuss it with the Lands staff of the Qikiqtani Inuit Association (QIA).

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Igloolik

QIA has a Community Lands and Resources Committee (CLARC) in each community, as well as a Regional Lands Committee, which also deals with lands related issues. In addition, the Lands and resources Department within QIA is responsible for analyzing and assessing lands related issues and research, which includes the impact of major mining operations. In the last several fiscal years, QIA has committed significant financial and staff resources to the evaluation, analysis and assessment of the Mary River Project. This includes base line studies, evaluation of environmental and regulatory impacts, and participation in the NIRB and other review processes under the NLCA. This function of the proposed BEACEN initiative appears to mirror the work being done by QIA.

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Iqaluit

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Kinngit

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Pangnirtung


QIA wholeheartedly supports the BEACEN initiative in principle, but we are unable to become a full member of the project at this time. I would encourage BEACEN to invite the members of CLARC as observers so the QIA membership is aware of your activities as well as to start to share relevant information.

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Pond Inlet

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Qikiqtarjuaq

Aingai,

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Resolute Bay

  
J. Okalik Eegeeslak  
President

ᑲᓐᓐᓐᓐ  
Sanikiluaq

cc: Executive Committee





January 19, 2011

Mr. Brian Flemming  
Senior Administrative Officer  
Municipality of Igloolik  
P.O. Box 30  
Igloolik NU  
X0A 0L0

Re: Baffin Environmental Assessment Community Engagement Network (BEACEN)

Dear Brian Flemming:

As Member of the Legislative Assembly for Nunavut, representing Amittuq Riding (Igloolik-Hall Beach), I would like to add my support to your funding proposal for Baffin Environmental Assessment Community Engagement Network (BEACEN). Indeed, it is my pleasure to provide you a letter of support regarding the innovative and unique initiative for research that will potentially assist Inuit to become meaningful and full participants socio-economic development in our region. This cannot be achieved without being knowledgeable and fully informed about the positive and negative consequences that a major resources development would bring to bear.

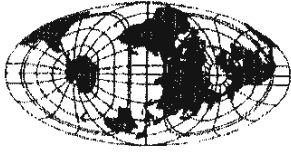
Inuit in Nunavut are going through a period of intense change. Since the formation of Nunavut on April 1, 1999, Inuit have focused their energies on creating a society that Inuit can truly call their own with dignity and pride among Inuit in general. We want to see our culture thrive, to honour our heritage, to speak our language, to enable our children grow up proud of their tradition and, with integrity intact, adapt as we must to the changing environment and circumstances around us.

In conclusion I wish to acknowledge that my past in the residential school system is part of who I am today. During this era, we were held hostage in a system designed to destroy Aboriginal culture and identity and to strip us of control over our destinies. What we lost back then, we are now regaining by directly shaping and influencing our own systems with our own government. Your proposal, undoubtedly addresses the need for an instrument for a full participation amongst stakeholders and enable them to make informed choices, which cannot come about without proper research and resources in the major developments that will have full impact on our environmental, social and economic endeavours in our communities.

Sincerely,

Handwritten signature of Louis Tapardjuk in black ink.

Louis Tapardjuk  
MLA Amittuq Riding



*Director - Professor J. A. Dowdeswell*

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Ottawa, Ontario  
K1S 5B6

January 28, 2011

**Re: Baffin Environment Assessment Community Engagement Network**

Dear Professor Abele,

I am writing in my capacity as the Head of the Circumpolar History and Public Policy Research Group at the Scott Polar Research Institute, University of Cambridge. I would like us to join the Baffin Environmental Assessment Community Engagement Network as a collaborator. I would like to advance the cause of the project that I believe has importance both for Canada and internationally.

The significance of community-based research in Canada is well recognized, but the extent to which its success depends on the dissemination and circulation of information is crucially often overlooked. Not long ago the view that sending off-prints of research back to a source community was seen to be progressive. Today we understand that a proper strategy is required to integrate the results of information-gathering with the knowledge networks that are essential to building and maintaining a strong civic society in the North. This extends to economic development where the circulation of knowledge is closely linked to access to governance and finance.

The importance of this project will extend beyond Canada's borders. It has the potential to serve as a model for sharing knowledge in the circumpolar Arctic more widely. What has been called the "tyranny of distance" in the Russian Arctic where communities are increasingly isolated, cries out for initiatives of this kind. BEACEN would also complement some of the most successful research initiatives such as the Northern Research Forum and the University of the Arctic.

The academic excellence of the proposed group in BEACEN is striking. Colleagues represented in the network from Carleton University and the University of Toronto have outstanding international reputations in the field of political science, public policy, and community-based governance. The non-

university partners such as Igloodik Isuma Inc. have the strongest possible credentials and international reputation as well. In summary, this is an extremely well balanced and experienced cross-sector network, and as such, holds out the greatest possible likelihood of real collaboration and success.

Sincerely,

A handwritten signature in black ink, appearing to read 'M Bravo', with a long horizontal flourish extending to the right.

Michael Bravo  
Head of Circumpolar History and Public Policy Group, SPRI  
Senior Lecturer, Department of Geography  
University of Cambridge



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mercredi, 6 avril 2011

Isuma TV  
Zacharias Kunuk  
4521 rue Clark  
Montréal, Québec H2T 2T3

Cher M. Kunuk,

Cofondé par le Conseil des Jeunes des Premières Nations du Québec et du Labrador, le Conseil de la Nation Atikamekw et les Productions des Beaux-Jours, le Wapikoni mobile est un projet d'intervention, de formation et de création audiovisuelle et musicale destiné aux jeunes des Premières Nations du Québec et de certaines communautés indigènes d'Amérique du Sud.

Depuis 2004, près de 400 courts-métrages ont été réalisés par les jeunes des Premières Nations dans le cadre des studios ambulants Wapikoni mobile. Le Wapikoni mobile en assure la diffusion dans les communautés visitées, dans les festivals, les événements nationaux et internationaux ainsi que sur Youtube et sur son propre site internet.

L'un des objectifs majeurs du Wapikoni mobile est de briser l'isolement vécu par les jeunes des communautés autochtones éloignées en les reliant aux autres communautés du Québec, du Canada et du monde. Les films du Wapikoni sont ainsi projetés sur tous les continents et les réalisateurs et réalisatrices les accompagnent chaque fois que c'est possible. Un réseau à la fois culturel et humain se crée ainsi entre représentants des Premières Nations d'univers différents, mettant un terme à leur isolement et constituant une force.

Nous souhaitons nous associer au projet DID, conçu par Isuma TV, parce qu'il vise les mêmes objectifs humains, culturels et sociaux, avec plus de moyens techniques et plus d'envergure.

Dans le cadre du projet DID, Isuma TV pourra éventuellement profiter des liens privilégiés établis par le Wapikoni avec plusieurs communautés autochtones du Québec et du Canada. La communauté atikamekw de Wemotaci et les autochtones du réseau urbain de Montréal pourraient ainsi être invités à collaborer à une première étape du projet DID. Isuma TV profitera par le fait même d'un contenu diversifié et riche produit par les jeunes de ces communautés et diffusé par le Wapikoni, partenaire à la diffusion.

Le Wapikoni mobile profitera par ailleurs de l'expertise technologique d'Isuma TV, des moyens et des ressources dont l'organisme dispose pour assurer au projet DID le succès qu'il mérite.

Je vous prie d'agréer, M. Kunuk, mes salutations distinguées.

A handwritten signature in black ink that reads "M. Barbeau".

Manon Barbeau  
Fondatrice et directrice générale, Wapikoni mobile



# *Municipality Of Igloolik*

P.O. Box 30, Igloolik, NU XOA OLO Ph: 867-934-8830 Fax: 867-934-8757

March 30, 2011

Department of Culture, Language, Elders  
and Youth, Nunavut Government  
Iqaluit, NU

To Whom It May Concern:

The long standing creativeness of our very own NITV in Igloolik has been overwhelmingly effective in educating of our youth, providing entertainment to our older generations, and promoting and enhancing of our Inuktitut Language.

Their ability in making their work accessible through Internet Network has had a great impact to Nunavutmiut, and the rest of the world, it has widen the knowledge about Inuit and their culture and language.

This next step in using of new technologies, such as internet Network(Meshnet), which offers free wireless access to [www.isuma.tv](http://www.isuma.tv), will enhance the availability in watching and learning from the productions of Isuma Production and a lot of independent video productions, including Inuit Broadcasting Corporation in the language of the majority which is Inuktitut.

We are very much in support for this initiative that could make Nunavut Communities have access to this very important tool in preserving and enhancing of our Inuktitut Language and educate our youth of the old traditional ways and knowledge of our land and its wildlife.

Yours Sincerely;

A handwritten signature in blue ink, appearing to read 'Paul Quassa', is written over the typed name.

Mayor Paul Quassa



**Igloolik Co-operative Ltd.**  
Box 120, Igloolik, Nunavut X0A 0L0  
Phone: (867) 934-8958 Fax: (867) 934-8740

NITV  
C/O Isuma TV,  
P. O. Box 233,  
Igloolik, NU  
X0A 0L0

March 30, 2011

**Support for Channel 51**

This is a support letter from the Igloolik Co-op for the community project airing on channel 51. The pleasure has been expressed from cable subscribers. Some audience members are going on the local radio saying how happy they are to see past relatives and their old friends when they were younger.

I think there are many benefits this channel offers to our community. One benefit is that the academic community has access to footage and historical information that can accompany their studies. Another one is the people are starting to recognize that moments in history are getting documented for future references therefore participation and understanding the need to document is increasing. One audience member told me that he was seeing footage from the past that was getting forgotten is refreshing peoples' memory of how things were in the past. Just in that alone, it is teaching again what could have been lost for good.

I am aware that there are fans of the material being shown on channel 51; walk into any house and if they are cable subscribers that's what is showing on their TV.

The Igloolik Co-op will be meeting in a week (April 7, 2011) at which time the internet connection (XploreNet) will be discussed. We will be forwarding any information to you once a decision has been made at the April 7 meeting.

We hope that this letter is of some help to your company.

Many thanks,

Sara Arnatsiaq  
President,  
Igloolik Co-op



RENCONTRES INTERNATIONALES  
DU DOCUMENTAIRE DE MONTRÉAL  
MONTREAL INTERNATIONAL DOCUMENTARY FESTIVAL

Zacharias Kunuk  
Isuma TV  
5764 ave Monkland, suite 223  
Montréal, QC CANADA  
H4A 1E9  
tel: +1.514.486.0707 / fax .9851

April 09, 2011

Dear Zacharias Kunuk,

The Montreal International Documentary Festival (Rencontres internationales du documentaire de Montréal – RIDM) shows every year since 1998 about one hundred films from around the world to audiences of industry professionals and cinephiles. Films are selected for their uniqueness and artistic merit, and cover several broad themes (social, political and environmental). The festival also hosts workshops, meetings and roundtables for the public, industry professionals and partners. It's an invitation to look closely in order to see clearly.

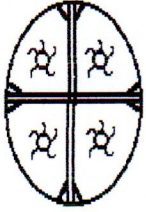
We would like to express our support for IsumaTV's 2011-12 'Digital Indigenous Democracy' application to the Canada Media Fund (CMF). RIDM's objective is to create a forum that promotes the emergence of new points of view and the presentation of unique perspectives, IsumaTV's project 'Digital Indigenous Democracy' uses of new media and internet interactive tools - as a way to help under-represented views get published and available in the mainstream – is certainly aligned with our organization's cultural objectives.

We would also be very interested in using RIDM's platform to broadcast live some of our workshops, meetings and roundtables as a way of promoting a larger discussion between Indigenous and non-Indigenous people regarding our collective future and how can different knowledge systems collaborate to create a more sustainable and socially just world for all.

Sincerely,

A handwritten signature in black ink, appearing to read 'Roxanne Sayegh', written in a cursive style.

Roxanne Sayegh  
Rencontres internationales du documentaire de Montréal – RIDM



GRUPO DE ESTUDIOS Y COMUNICACION MAPUCHE

LULUL MAWIDHA



SANTIAGO de CHILE , 30 de marzo de 2011

Zacharias Kunuk [zkunuk@isuma.ca](mailto:zkunuk@isuma.ca)  
**att:** Gabriela Gámez [gabriela@isuma.tv](mailto:gabriela@isuma.tv)

**RE: Democracia Digital Indígena: Pueblos Indígenas Usando Herramientas de Alta Tecnología y Multimedia por la Sostenibilidad Ambiental del Planeta y de sus Culturas**

*Estimado Zacharias Kunuk:*

La Coordinadora Latinoamericana de Cine y Comunicación de los Pueblos Indígenas (CLACPI) somos personas de diversas organizaciones indígenas y no indígenas, de varios países de América Latina, que a manera de red, desde 1985 realizamos diferentes actividades de colaboración, intercambio y apoyo mutuo en comunicación desde una mirada integral, así como en la capacitación, producción, difusión de cine y video indígena.

Para quienes integramos CLACPI, la comunicación es un verdadero acto de vida, por lo tanto, no concebimos la existencia del planeta sin el respeto a los derechos humanos y el de los pueblos indígenas. El proyecto que IsumaTV se propone hacer y, al cual nos invita como afiliados y participantes, es de vital importancia para nosotros y está en completa concordancia con nuestros objetivos. Nos interesa enormemente el intercambio con otros pueblos indígenas por medio del internet.

El Festival Internacional de Cine y Video de los Pueblos Indígenas, es la actividad central de CLACPI, es un evento en el que se hacen visibles las realidades de los Pueblos Indígenas del mundo. Uno de los mayores obstáculos que tenemos es la cantidad de presupuesto necesario para pasajes de avión y otros medios de transporte, para poder contar con una participación amplia y extensa, de representantes de pueblos indígenas provenientes de distintas partes del mundo.

Para nosotros es casi un sueño poder contar con una plataforma multimedia innovadora e interactiva que pueda construir una comunidad global de pueblos indígenas, por medio del internet, intercambiando información, producciones multimedia y conocimiento ancestral para la sostenibilidad ambiental del planeta y de sus culturas.

Por este medio queremos expresar nuestro apoyo a la igualdad de acceso al internet para el desarrollo sustentable de los pueblos indígenas en el siglo XXI, y para el financiamiento que el equipo de IsumaTV está solicitando al Fondo Multimedia de Canadá (Canada Media Fund).

Con el Espíritu de los Pueblos Indígenas,



Jeannette Paillan  
Coordinadora General CLACPI<sup>a</sup>  
Direct LULUL MAWIDHA

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<sup>a</sup> Coord gral calle perpetua freire 743 casa 11 – comuna de La Florida-RM CHILE

CLACPI Letter of Support for DID - Translation:

Dear Zacharias Kunuk,

The 'Latinamerican Coordination of Film and Communication of the Indigenous People' is an organization of people from different indigenous and non-indigenous organizations of Latin America that has been operating as a network since 1985. We develop different collaboration activities, exchange and mutual support on communication from an integral vision; and we do training, production and indigenous film and video distribution.

For those of us who integrate CLACPI, communication is really a right of life, therefore we can not think of the existence of a world without the respect of the indigenous people's human rights. The project that IsumaTV wants to do - and to which they are inviting us as a participant and affiliated organization - is of vital importance to us and it's in complete agreement with our objectives. We are strongly interested in the exchange with other indigenous people around the world through the internet.

The 'International Film and Video Festival of the Indigenous People' is the central activity of our organization. It is an event in which the realities of the indigenous people in the world become visible. One of our biggest obstacles is that we need to use the majority of our budget to pay for airplane tickets and other transportation in order to have a big and extensive participation of representatives from different indigenous peoples around the world.

For us it's almost a dream to be able to have an innovative and interactive multimedia platform that enables a global indigenous community through internet and in which we can exchange information, multimedia productions and traditional knowledge for the cultural and environmental sustainability of our planet.

Through this letter we want to express our full support to internet equality for the sustainability of the indigenous people and our full support for grant application that IsumaTV is doing to the Canada Media Fund.

With the spirit of the Indigenous People,

Jeannete Paillan  
General Coordinator of CLACPI and  
Director of Lulul Mawidha

**Ojo de Agua Comunicación**  
**(Comunicación Indígena S.C.)**  
Naranjos 806, Colonia Reforma  
Oaxaca, Oaxaca México 68050

**Tel. / fax (52)(951)515-3264**  
contacto@ojodeaguacomunicacion.org  
www.ojodeaguacomunicacion.org



April 2, 2011  
Oaxaca, México

SERGIO JULIÁN CABALLERO  
General Coordinator  
Ojo de Agua Comunicación

**To whom it may concern:**

Ojo de Agua Comunicación (Comunicación Indígena S.C.) is a not-for-profit organization based in Oaxaca Mexico. Our mission is to transform audiovisual media into tools that strengthen indigenous communities. We believe that through democratizing Media we can help reduce racism and discrimination for all peoples.

Since 1998, Ojo de Agua provides training for indigenous communicators, produces video and radio programmes with a participative and dignified representation of the communities and peoples we portray, and we undertake grassroots actions to distribute alternative Media in indigenous territories in Mexico and in other countries. Our work has led us to collaborate with other organizations with similar objectives, Isuma TV is one of them.

We admire and support Isuma TV's innovative ways of complementing tradition and state-of-the-art technology to pursue goals very much akin to ours. The project "Digital Indigenous Democracy" is an outstanding example of how we can strengthen ties among indigenous communities, enrich experiences from all over the world, and create a very rich and interactive network bound to bring many important benefits to many organizations and indigenous communities. We are very interested in promoting the participation of young zapotec communicators from the Isthmus of Tehuantepec (Espacio de Comunicación Comunitaria – ECI), with the participants of a Mixtec community radio station in San Antonio Huitepec, and with young Nahua and Totonaco videomakers and photographers in Cuetzalan, Puebla.

We hope that Isuma TV will obtain the support necessary to make Digital Indigenous Democracy a reality.

SINCERELY,

A handwritten signature in black ink, appearing to read "Sergio Julián Caballero", written over a horizontal line.

SERGIO JULIÁN CABALLERO  
General Coordinator  
Ojo de Agua Comunicación.

2 de Abril de 2011  
Cte. 34/2011- Cfrc.

**Señor:**  
**Zacharias Kunuk,**  
**Productor Ejecutivo de IsumaTV**  
**Presente.-**



**Ref. Apoyo y participación a la propuesta Democracia Digital Indígena: Pueblos Indígenas Usando Herramientas de Alta Tecnología y Multimedia por la Sostenibilidad Ambiental del Planeta y sus Culturas. Fondo Multimedia de Canadá (Canada Media Fund).**

Estimado Compañero:


En Centro de Formación y Realización Cinematográfica CEFREC es una Institución que por más 15 años viene trabajando en un proceso orientado en torno a los Derechos de los Pueblos Indígenas y la Comunicación, en el marco de la puesta en marcha del Sistema Plurinacional de Comunicación Indígena Originario Campesino e Intercultural y que cuenta con el pleno apoyo, respaldo de las 5 organizaciones nacionales indígena originarias campesinas y comunidades interculturales mas representativas del país las cuales son la Confederación de Pueblos Indígenas de Bolivia (CIDOB), Confederación Sindical Unica de Trabajadores Campesinos de Bolivia (CSUTCB), Confederación Sindical de Comunidades Interculturales de Bolivia (CSCIB), Confederación Nacional de Mujeres Campesinas Indígena Originarias de Bolivia-Bartolina Sisa, y el Consejo Nacional de Ayllus y Marcas del Qullasuyu. (CONAMAQ).

Por medio de la presente queremos expresar nuestra decisión de apoyar y participar activamente del proyecto **"Democracia Digital Indígena: Pueblos Indígenas Usando Herramientas de Alta Tecnología y Multimedia por la Sostenibilidad Ambiental del Planeta y sus Culturas"** la cual se conformara en una plataforma multimedia innovadora e interactiva para construir una comunidad global de pueblos indígenas, por medio del internet, intercambiando información, producciones multimedia y conocimiento ancestral de los pueblos indígenas.

Creemos que este proyecto será de mucha utilidad para el desarrollo de la comunicación de los pueblos indígenas y su interacción con toda la población mundial y que los objetivos que se plantea son un avance en el acercamiento hacia los medios tecnológicos.

Sin mas por el momento y esperando se lleve adelante esta iniciativa me despido con las consideraciones que corresponde.

Atentamente,

  
Ivan Sanjinés  
Director CEFREC



c.c. es/  
arch

Quito, 5 de abril 2011

Señor  
Zacharias Kunuk  
Productor Ejecutivo  
Isuma TV

La Fundación Chulpicine agradece a Isuma TV por la invitación y confirma su interés en participar y hacer las gestiones locales necesarias para desarrollar en nuestro país, el proyecto 2011-2012 *"Democracia Digital Indígena: Pueblos Indígenas Usando Herramientas de Alta Tecnología y Multimedia por la Sostenibilidad Ambiental del Planeta y de sus Culturas"*

Creemos que la experiencia de la Fundación en el uso de los audiovisuales como una herramienta de intervención social será potenciada a través de este proyecto y que, sobre todo, ampliará las capacidades y fortalecerá los procesos de las comunidades con las cuales venimos trabajando.

En espera de poder colaborar desde nuestro país a este proyecto,

Le saluda cordialmente,



Francisca Romeo  
Directora Ejecutiva  
Fundación Chulpicine



televisión PARTICIPATIVA  
**Árbol**  
haciendo televisión para convivir

Montevideo 8 de abril de 2011.

**Zacharias Kunuk,  
IsumaTV**

*Árbol, televisión PARTICIPATIVA* es una organización civil que trabaja en pos de democratizar el medio audiovisual para utilizarlo como una herramienta educativa de participación, con el fin de fortalecer el derecho a la expresión, y de aportar a la convivencia y la transformación social, generando espacios de producción y difusión de audiovisuales comunitarios, que promuevan la reflexión crítica, el desarrollo personal y la integración social a través de la cultura y las artes, utilizando las nuevas tecnologías como soporte tecnológico de creación y expresión de nuestra identidad cultural en Uruguay.

Esta iniciativa nace en el año 2003 como un proyecto apoyado por el canal municipal para abonados de la ciudad de Montevideo, *tevéCIUDAD*, con el fin de convocar a grupos de vecinos y vecinas a producir vídeos comunitarios para proyectarlos en sus barrios y difundirlos a través de la televisión uruguaya.

Actualmente, constituida como una Asociación Civil Sin Fines de Lucro, es gestionada por un colectivo de unos veinte militantes voluntarios, el *Colectivo Árbol*. Bajo esta forma organizativa se llevan adelante los distintos proyectos que se realizan en todo el país en convenio con diferentes organizaciones, instituciones y organismos.

En estos siete años *Árbol* ha desarrollado una metodología de trabajo que le ha permitido participar directamente en grupos con formaciones a más 2.500 personas, pensando, produciendo y proyectando audiovisuales; y unas 9.500 que han participado como público en las proyecciones locales, además de los miles de espectadores que a través del *Espacio de Televisión Participativa* en los canales públicos Televisión Nacional de Uruguay y *Tevé CIUDAD* han visto los más de 150 audiovisuales comunitarios y participativos que se han realizado al momento. De los cuatro grupos capitalinos convocados en el año 2003 se ha pasado a más de 100 grupos inscritos en el 2010 en todo el territorio nacional.

Esta importante trayectoria ha posicionado a la organización en una referencia en el ámbito, cosechando reconocimientos, premios y elogios tanto a nivel nacional como internacional.

Por tal motivo deseamos asociarnos con el proyecto DID diseñado por Isuma TV, ya que para nosotros esta una gran oportunidad para continuar estableciendo vínculos internacionales para conocer otras experiencias y enriquecer el intercambio entre diferentes comunidades y culturas de nuestro continente y la posibilidad de la instalación de una televisora en Montevideo, donde las diferentes comunidades puedan producir, realizar y programar los contenidos que serán emitidos.

En el marco del proyecto DID Isuma TV nuestra contribución a este espacio será de la emisión semanal de 30 minutos de programación y la posibilidad de intercambiar metodologías para la realización de audiovisuales comunitarios y participativos, entre otros.

Esperamos consideren nuestro apoyo.

Saluda atentamente,

Augusto Aristegui.  
Coordinador del Área de Gestión.  
Árbol Televisión Participativa.

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**Árbol televisión PARTICIPATIVA**

Av. 18 de Julio 1877, Montevideo – Uruguay.

Tel.: (+598 2) 4032147 / [gestion.arbol@gmail.com](mailto:gestion.arbol@gmail.com)

[www.arbol.org.uy](http://www.arbol.org.uy)

LETTERS: Nunavut March 31, 2011 - 10:25 am

## **In defense of emotionalism, Makita responds**

### NUNATSIAQ NEWS

The editorial “On uranium, don’t look for simple answers” (March 28) asks “What, exactly, does ... ‘political oppression’ consist of?”

Oppression consists of residents of Baker Lake who voted to oppose the proposed Kiggavik uranium mine in a municipal plebiscite in 1990 — the only free vote ever held on the question in Nunavut.

More than 90 per cent of the voters said no. Between that and Term 3.6 of the Keewatin Land Use Plan (“Any future proposal to mine uranium must be approved by the people of the region”), many people thought the question was settled.

But after some backroom manoeuvres, virtually no public discussion, and no second public vote, somebody somewhere decided that “the people” of the Kivalliq had somehow approved uranium mining in the region.

Oppression also consists of unilingual hunters and Elders in Baker Lake last week, watching the Nunavut Impact Review Board (NIRB) workshop in the community hall. Twenty-five of the 26 people at the table were unilingual non-Inuit, the discussion was in English (with excellent interpreters), and the document being discussed was available only in English.

The Board of the Baker Lake Hunters and Trappers Organization had requested that NIRB’s review process be suspended until uranium-related terminology was developed and the key document was translated, but NIRB had decided that this would be too much of an inconvenience to the company wanting to build the mine.

“NIRB has failed us,” HTO Board members told the workshop. (All quotes are translations.) “You have failed hunters and Elders who only speak, read and write Inuktitut.”

The HTO noted that uranium mining was first proposed for the Kivalliq region in the late 1980s. “Uranium-related words should have been translated a long time ago... The environmental review process is now moving forward quite quickly, while many hunters and Elders do not understand the process of reviewing the proposal. There are many companies that want to build mines on our land. We can’t fully grasp the concepts that the mining companies and the NIRB use if they are not translated into Inuktitut.”

Such a clear violation of the hunters and Elders’ rights to participate made it seem as though we are still living in the Northwest Territories in the 1970s, and that we haven’t reached Nunavut yet.

Oppression may soon be continued through approval of the proposed Kiggavik project—opening up the region to wider uranium development, with who knows how many mines and roads, all impacting

on the sustainability of the caribou herds.

The editorial says the debate over uranium mining has been characterized by “emotionalism,” which suggests that there is no room for vigorous dialogue in Nunavut.

Serious dialogue is emotional, Nunavummiut Makitagunarningit is emotional, to oppose the status quo is irrational... this logic discourages democratic debate, and begs the question “How dare Inuit speak their minds?” — which, in an ironic way, is oppressive behaviour in itself.

The editorial also states that “private [Inuit organization] affairs are accessible only to insiders,” but then declares that “It’s too late to do anything about that now.” We disagree. The whole point of Makita has been to open up the decision-making process to as many Nunavummiut as possible, and we’ve had some success in doing so.

The GN uranium policy development process includes a public consultation component, and hopefully NTI’s review of its Uranium Policy will as well. Both organizations have a duty to consult those they represent, and not just make decisions behind closed doors.

What we hope would be for NTI to take appropriate action to achieve certainty on the question of uranium mining after its policy review process wraps up. This means a democratic vote, as happened over the question of whether or not to allow the sale of municipal lands.

Nunavut could, if residents chose to do so, take the same approach as British Columbia. Say a clear NO to uranium mining and YES to other forms of mining (subject to the usual regulatory processes). Does anyone view B.C. as a jurisdiction that is opposed to development, or hostile to the mining industry? Not at all. B.C. is pro-mining, but anti-nuclear.

We think that land claim beneficiaries should be given the opportunity to vote for that kind of certainty about their future.

Finally, why does *Nunatsiaq News* feel that such a vote would pit the Qikiqtani region against the Kivalliq and Kitikmeot regions? There is far more opposition to uranium mining in the Kivalliq and Kitikmeot regions than people in Iqaluit might think.

It’s just that many of the people who feel that way have also been feeling oppressed, and have been afraid to speak out in public. Not to mention that there has been no safe forum to discuss these important matters.

That’s starting to change, but a democratic vote is the only way to know for sure how people feel — no corporate spin or backroom deals, just you, your conscience, and a ballot.

Nunavummiut Makitagunarningit  
Iqaluit and Baker Lake

Email your letters to [editor@nunatsiaq.com](mailto:editor@nunatsiaq.com).

*Nunatsiaq News* welcomes letters to the editor. But we are under no obligation to publish any given

letter at any given time.

In our print edition, we usually print letters on a first-come, first-served, space-available basis. In our online edition, we usually print letters as soon as we are able to prepare them for publication.

We edit all letters for length, grammar, punctuation, spelling, taste and libel. You may withhold your name by request, but we must know who you are before we publish your letter.

EDITORIAL: Nunavut March 28, 2011 - 7:47 am

## On uranium, don't look for simple answers

NUNATSIAQ NEWS

It's wise of Nunavut Tunngavik Inc. to wait until after the Government of Nunavut finishes its uranium consultation work on May 15 before starting a review of its own uranium policy.

By then the emotionalism that surrounds this issue may have cooled. NTI's board should then take the time they need to weigh and balance the advantages and disadvantages of uranium mining in a calm, rational manner.

At the same time, NTI should also acknowledge the mistakes that they and other Inuit organizations have committed on this issue.

These mistakes have inflicted considerable damage on the organization's credibility. In the eyes of many beneficiaries now, NTI is not an advocate but an adversary.

The first is NTI's acquisition of shares in two small uranium exploration firms, Kivalliq Energy Corp. and Forum Uranium Corp.

The Nunavut land claims agreement and the organization's policies allow NTI, which is a private corporation, to do this. And the shares aren't worth much. The annual revenues that NTI and other regional Inuit organizations receive in land lease revenues and other payments from those companies are likely far more significant. And there's no reason to believe NTI did this for any other motive than to serve the best interests of beneficiaries.

But the fact that you can do a certain thing doesn't mean you ought to do it. As a gesture, the acquisition of shares in a uranium firm sends the wrong message to beneficiaries. NTI should sell the shares.

By the way, some beneficiaries complain their organization did this without "consultation." Get used to it. Transparency and accountability never formed any part of the spirit and intent of the Nunavut land claims agreement, which empowers a family of private corporations whose private affairs are accessible only to insiders. It's too late to do anything about that now.

The second mistake is the failure of NTI and its sister organizations to advocate for a credible environmental regulatory system.

In this regard, the Canadian Nuclear Safety Commission would play a big role. To that end, its current practice is to "harmonize" regulatory activities — such as inspections — with lower-level authorities in the host province or territory.

But what is there to "harmonize" with in Nunavut? Answer: a weak territory defined by its crippling incapacities.

For example, in Baker Lake the hamlet and the Government of Nunavut are allowing raw sewage and hazardous waste to flow into local water bodies. Despite this, the Nunavut Water Board, a key regulator that also regulates mines, gave them a water licence.

This situation is replicated in numerous other Nunavut municipalities, where local governments flout the law with badly managed garbage dumps, sewage lagoons and water systems. At the same time, Indian and Northern Affairs Canada and other relevant agencies refuse to lay charges or otherwise enforce regulations that are intended to prevent this.

Guess what? Nunavut now owns a regulatory system incapable of policing its own licences and permits.

The example of Saskatchewan shows it's possible, likely, to mine uranium safely. But Saskatchewan is a wealthy jurisdiction with a capable civil service. Nunavut is not Saskatchewan.

NTI's current uranium policy says this: "Uranium exploration and mining will be carried out in a manner that will not cause significant adverse effects on people, the environment or wildlife."

Fair enough. But when has NTI ever seriously advocated for a regulatory system that would ensure this objective can be met?

As for those who oppose uranium mining, they too need to immerse themselves in the cold, bracing waters of realism.

For starters, they should dump the college-kid Marxism from their rhetoric and stick to real issues. A spokesperson from the Nunavummiut Makitaganarningit anti-uranium pressure group said March 17 in Iqaluit, for example, that uranium activity in Nunavut flows out of "political oppression."

The people of Nunavut participate in free and fair elections at all levels of government and within Inuit organizations. The people of Nunavut enjoy freedom of speech, freedom of assembly and numerous other civil liberties. They are served by a free press. What, exactly, does this "political oppression" consist of?

Second, Makitaganarningit's latest demand, for some type of Nunavut-wide plebiscite on the issue, could, if carried out, create more problems than it's capable of resolving.

The Government of Nunavut, of course, does not have the authority to implement the result of such a vote. The GN owns no mineral rights. The GN does not exercise any authority over mining or any other form of resource development. In Nunavut, only Ottawa holds those powers.

Nunavut Tunngavik Inc. does own mineral rights on some Inuit-owned lands to which they hold subsurface title. But on many of these lands, NTI has already signed numerous agreements with uranium exploration firms — agreements that are legally binding. Organizations like the Kivalliq Inuit Association have signed similar deals for the Inuit-owned lands to which they hold surface rights.

This likely means that if NTI were to impose an abrupt ban or moratorium on uranium right now, the organization could expose itself to lawsuits that could inflict big financial damage on the organization.

This is not in the best interests of beneficiaries.

It's also likely that a Nunavut-wide plebiscite on the issue would divide the territory, pitting the Baffin region against the Kivalliq and the Kitikmeot. This is in no one's best interest.

There are however, strong socio-economic and environmental arguments for slowing the pace of uranium development in the Kivalliq region to spread the benefits and the harm over a longer period of time.

To that end, it may be possible for NTI to adjust its uranium policy to accept the existence of one working uranium mine only. If, after a specified period of careful monitoring, the regulatory system cannot keep the operation safe for people and the environment, then all other uranium projects should be left at the exploration stage only.

**JB**

(20) Online Comments on Editorial, **On uranium, don't look for simple answers:**

*#1. Posted by Karen on March 28, 2011*

If NTI is legally bound to develop mines that have not been approved by the Nunavut Impact Review Board, then what is the point of even undertaking environmental review? The threat of NTI being exposed to lawsuits if Kiggavik is stopped, and uranium extraction is banned in Nunavut, should be challenged.

*#2. Posted by Tommy on March 28, 2011*

Why are people so emotional about this issue when they are using electronics in their daily lives; these electronics were made partly from uranium? They get scanned on the MRI. They got smoke detectors. How do these instruments work?

*#3. Posted by zaphod on March 28, 2011*

“By the way, some beneficiaries complain their organization did this without “consultation.” Get used to it. Transparency and accountability never formed any part of the spirit and intent of the Nunavut land claims agreement, which empowers a family of private corporations whose private affairs are accessible only to insiders. It's too late to do anything about that now.”

Yet you suggest that political oppression isn't an issue?

*#4. Posted by Waste of Cyber Space. on March 28, 2011*

So what you suggest is that people should just roll over and let something that has potential devastating environmental implications occur just because agreements were entered into without people's consent... that makes a lot of sense...

On the one hand you say people enjoy civil liberties and on the other they should get used to not being consulted. I don't see how that can make sense in your head?!

And since when is political oppression not a “real issue”?

Please spare US your rhetoric.

*#5. Posted by Laura Bowman on March 28, 2011*

An insightful editorial and I agree with most of your points. However on accountability you are highly contradictory. First you say that accountability and transparency were not part of the spirit of the NLCA. That isn't really true (A39). It is not true that it is too late to “do anything about” either. The NLCA is amendable.

Then you say a plebiscite would be bad because Nunavut has free and fair elections.

Nunavut does not have free and fair elections of persons with jurisdiction to decide about mining. Nunavut voters do not elect people on the co-management boards nor do they elect (directly) more than one third of the board members of NTI, nor do they elect the federal cabinet minister who makes those decisions (prospecting, exploration and mining leases). The territory doesn't have jurisdiction, so that consultation is really irrelevant as is the election of territorial representatives.

Devolution before forging ahead with mining could solve many of these problems.

*#6. Posted by bystander on March 28, 2011*

From what I hear mines are sprouting like weeds in the area, I have to wonder what benefits are lost by having this one uranium mine not being developed. And then there is the thawing of the permafrost to think of and how it will affect the radioactive waste material that will remain. Muddled bureaucracies and jurisdictions is no reason to allow such a project.

*#7. Posted by Warren Bernauer on March 28, 2011*

Regarding the legal implications of banning uranium: Have you consulted a lawyer and read these agreements? I am not saying that you are wrong here. However, if you are merely speculating, you could quite easily be perpetuating an untruth, with dire political consequences.

Regarding “political oppression”: there are SERIOUS limitations to the western models of decision-making that you are championing in your response to Sandra’s comment. Perhaps people up north think they could do better than Europeans in a search for an inclusive and democratic form of decision making. Perhaps Inuit have, since time immemorial, had notions of democracy that put the European and classical philosophers to shame.

Furthermore, with concerns about translation and lack of consultations (the latter of which you yourself contend is a problem) I don’t understand how you can say political oppression is not a real issue.

And finally, perhaps writing off real concerns as “college kid” rhetoric is an undemocratic and insulting way to forward your own point of view. Rather than degrading the opposition by making them sound child like and immature, you could actually meaningfully engage with the issue of oppression. You don’t have to be a Marxist or a “college kid” to realize that problems with this process.

*#8. Posted by Oppressor on March 29, 2011*

Warren,

I’m not sure how you define ‘political oppression’ but my guess is you do so rather liberally. Amid all your rhetorical ‘perhapsing’ you could ‘perhaps’ indulge us all with some facts on the sinister forces of oppression you doubtless see lurking around every bend. In true ‘college kid’ style you seem to have done little more here than pour out a few romanticized quips on a history you probably don’t know all that much about (all the while, being one you long for).

Perhaps you could take your own advice and, instead of blowing rhetorical smoke rings out of your arse, engage the sources of this real oppression for yourself. Or, shall I just guess where you think they lie? Would it be in the modes of production? Or I know, perhaps in the bourgeoisie?

*#9. Posted by Putuguk on March 29, 2011*

Did we select lands rich in Uranium as part of our land selection process to have a referendum on whether to allow mining of this substance? A public referendum so non-Inuit can vote on what we do with our own areas? No, its silly. We already have all the control we need to manage our lands.

Not Crown Lands, not GN lands, not RIA lands, not NM lands, OUR lands.

If we cannot manage NTI to do as we wish, that is a way bigger problem than just talking about uranium so all us Inuit better get informed and active in NTI instead of trying to fix it from the outside. This is our only land claims group so we have to make the most of it.

And lookie here, NTI is reviewing the policy. Did that take a referendum? Cut our own leaders some slack here, they are listening.

*#10. Posted by blahblahblah on March 30, 2011*  
Blahblahblahuniumssucksblahblahblah

*#11. Posted by g on March 31, 2011*  
The previous NTI fools got us into this mess, not the current leadership - they are listening and probably seeing what they can and cannot get out of.

*#12. Posted by inuk.com on April 01, 2011*  
hmm...we are far from the disasters that have involved uranium...but we inch a little bit closer each day. If there was a uranium mine in Nunavut and I offered you some country food harvested next to the any mine, would you eat it? I don't think so.  
*#13. Posted by Taqulik on April 02, 2011*

There is quite a bit of useless name-calling here that appears a bit counter productive. Obviously there are people who have opinions that must be respected and if there is no political oppression as you suggest, a decent solution should be achieved.

Yet, there seems to be some confusion about a legal right for the Inuit to be consulted on any project that affect their lands and / or their communities - there is a duty to consult by the Crown, coupled with a duty of accommodation. This is actually a human right that is recognized to all Indigenous peoples in the world under the UN Declaration of the rights of Indigenous peoples. Unfortunately, the duty to consult and accommodate is not well understood in Canada, particularly by governments. Forcing people to accept large projects like those would be political oppression, no doubt.

So, legally, any such project should go through a process of consultation and accommodation.

*#14. Posted by philippe di pizzo on April 03, 2011*  
JB, the world would be a much place to live if we all kept our college-kid Marxism rhetoric. If this kind of rhetoric means that we are aiming for a fair, just and democratic society where equal distribution of wealth to people and communities is valued than greed and profit for the corporate elite and their political puppets, then I'm glad to be be a college-kid Marxist.  
*#15. Posted by Glad good prevails! on April 07, 2011*

Each person knows the difference between right and wrone, its in our souls. Most people form opinions based on self interest, but we have to think of everyone as a whole and what we are willing to sacrifice. The old saying 'cleanliness is Godliness' i think stands for something. Personally I prefer clean air and food.

As for the notes on sewage in the water, every summer holding ponds drain their grey water into the ocean. Dirrectly via pipes. Personally I dont see it so bad when the sewage is poured over a hill a ways upstream from the ocean because the tumbling and traveling of the waters allow oxygen to mix and it breaks down the bacteria, bleaches, and most chemicals. Sometimes when the water is tested at the end of its travel to the ocean its cleaner than the grey water pumped out every summer.

thanks for reading:)

*#16. Posted by Qallunaat on April 07, 2011*

People on either side of this issue may be thinking both in their own self interests and / or in the interests of Nunavut as a whole. largely I would guess that their opinions just differ on the safety issues involved with this type of mining. It is important to remember that just because some one doesn't agree with you, they may be thinking of the overall good just as much as you are.

*#17. Posted by Raymond Kaslak on April 10, 2011*

Let me put it this way: college-kids rhetoric won't put food on the family table.

*#18. Posted by warren bernauer on April 14, 2011*

oppressor:

I am sorry I wasn't clear. The short space allotted for comments makes it difficult to get my point across. I am not saying there is oppression here necessarily. My point was that the editorial contradicts itself. It states that the land claims agreement "empowers a family of private corporations whose private affairs are accessible only to insiders." This seems to be a textbook definition of oppression.

Also, I am not trying to glorify a past I know nothing about. All I am saying is I am not going to assume that ideas from Europe are the be all and end all. Maybe Sandra thinks she can do better than dead white men.

*#19. Posted by senatorhung on April 15, 2011*

i think some of the concern with the terminology 'political oppression' is the pairing of the terms. anyone with any experience in nunavut issues would likely have to agree that there has been 'oppression' in the sense that individual citizens have been forced to go along with policies that they have not been a party to.

with regards to the uranium mining issue in particular, though, is it a 'political' oppression? my take is that it is more of a general 'economic' oppression, where the corporations have the \$\$ and the inuit orgs see a quick way to boost their coffers (for the overall benefit of their beneficiaries, of course). the fact that the beneficiaries have some say in who runs those orgs would bring in a political aspect, but it's indirect.

all that said, if more people had an understanding of college-kid Marxism, they would have a better understanding of how the world works, at least economically. Marx' political ideas have been largely discredited, but his economic ideas have never been more applicable.

*#20. Posted by warren bernauer on April 15, 2011*

Interesting point. But don't economics have a political dimension? Politics (or issues of power in general) are totally intertwined with economics. I would think economic oppression is political oppression, and vice-versa.

NEWS: Nunavut April 15, 2011 - 10:10 am

## **Nunavut's Mary River iron mine may end up twice as big: draft EIS**

### **"The credible development scenario of a doubling of production at Mary River" ups environmental impacts**

JANE GEORGE

The promoters of the Mary River iron mine in North Baffin have a plan for everything.

These plans are spelled out in volumes nine and 10 of their draft Environmental Impact Statement, which deal with their environmental, health and safety management systems and the mine's cumulative effects.

This final portion of the draft EIS shows there's also a high level uncertainty involved in the entire project as it's presented in the EIS, which runs to more than 5,000 pages.

That's because the Mary River mine, recently acquired from Baffinland Iron Mines Corp. by the steel—making giant ArcelorMittal, may expand to twice the size predicted in the draft EIS.

So, instead of mining 21 million tonnes of iron ore a year over 21 years, the mine would also grow to include rich nearby iron deposits, doubling its production and lasting many years longer.

If these deposits are developed, on land, this means emissions from waste incineration and [dust](#) could cumulatively affect local air quality, the draft EIS says.

As well, there could be effects on [Arctic char](#) health and condition habitat and some "direct mortality."

"The credible development scenario of a doubling of production at Mary River" would also mean twice as much [shipping](#). This would result in a ship transits every day along the southern and northern shipping routes, the draft EIS says.

This increase in shipping frequency would likely increase the potential for cumulative effects, increasing the likelihood that more than one ore carrier will be in a given area at the same time — so shipping could have more of an impact on marine mammals during the ice-covered season, and, during the open-water period, on whales and narwhals in Eclipse Sound and Milne Inlet.

There would also be an increase in temperatures in the immediate vicinity of the dock sites of the mine's two ports.

And the amount of land-fast ice disrupted as a result of a larger mine "may conservatively be

doubled.”

More ships in Steensby Port (and possibly Milne Port) could also lead to a doubling of the amount of ballast water released from ships.

But the draft EIS asserts that “cumulative effects of the current Project and any doubling expansion scenario will be mitigated to acceptable levels.”

The decision to expand the Mary River mine could also fast-track a plan to build a hydroelectric project on Separation Lake, about 58 km east of Steensby Port.

The hydro project would include a reservoir and power generation facility, and a transmission line to the Mary River mine.

For the current 21-million-tonne-a-year scenario for the mine, the EIS outlines many worst-case scenarios that it hopes to avoid.

These include collisions, earthquakes, bridge collapses, explosions and spills, just to name a few.

For example, a worst case spill would see 5,000 litres of diesel occurring near the centre of the proposed shipping lane.

The slick would reach 72 square km after seven days; shorelines within 15 km of the shipping lane could be hit by the hypothetical spill.

A number of marine mammals in Foxe Basin and Hudson Strait are “potentially vulnerable” to a worst-case diesel spill, the draft EIS says.

And in the event of a spill during open-water season, there is the potential for both shoreline and on-the- water contact with marine [birds](#).

Perhaps more conceivable is a ship collision with an iceberg, it says. This could result in the release of one entire fuel compartment holding nearly 1,000 litres of fuel.

“However, even this spill scenario is considered very unlikely”

Happily, the draft EIS concludes the Mary River mine is not sensitive to climate change.

That’s good news because climate and water temperatures are currently the main barriers and remain the prevailing barrier to prevent colonization of the waters near the mine by invasive species brought in by shipping, it says.

But the bad news is that with climate change and the increased frequency of shipping, there is an increased possibility of introducing a species that can readily adapt to the conditions in Steensby Inlet or Milne Inlet.

As for the [railway](#), incidents such as track jumping, major derailments, broken rails, malfunction of the switch mechanisms, failure of railway signals, spring thaws, failure of roadbed foundation and

tunnel or bridge collapse may lead to injury or fatality.

Many unknowns in the social and economic impact of the mine remain.

Inuit will be given preference over other applicants for employment at the Mary River Mine.

Priority will be given to Inuit from the communities of Pond Inlet, Igloolik, Clyde River, Hall Beach, and Arctic Bay.

The draft EIS says that, as per the terms of the Inuit impact and benefits agreement, the mine will track and monitor its performance, set yearly targets for [Inuit employment](#), and ensure that contractors are achieving required levels of Inuit content.

But the draft EIS says the mine's "effects on substance abuse are assessed to be complex, with both positive and negative direction."

The positive influence will be felt with respect to changes in attitudes and support for overcoming addictions, it says.

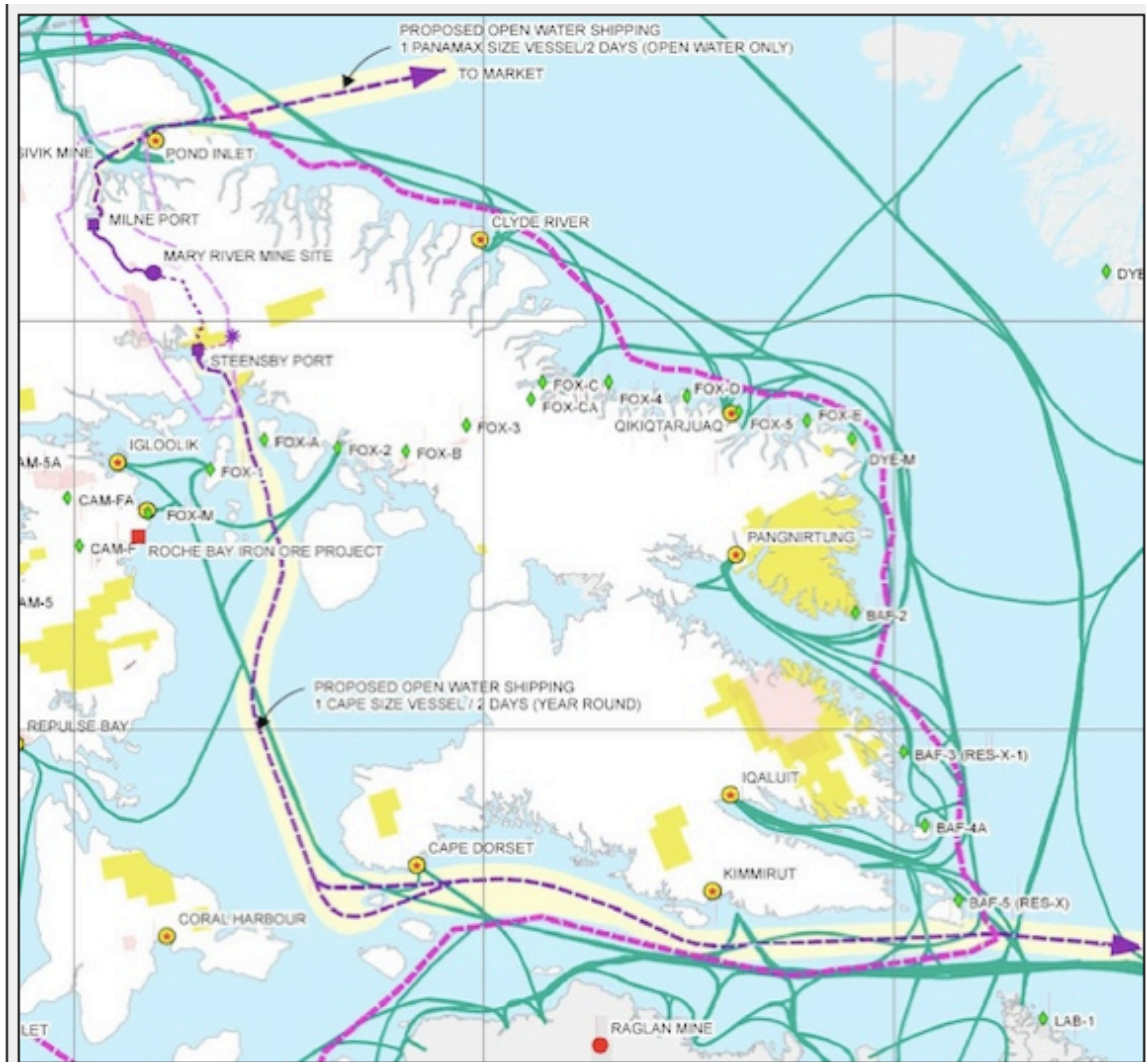
However, as personal income increases due to employment, people will be more able to afford substances.

Residents of Igloolik, Hall Beach, Coral Harbour, Cape Dorset, Kimmirut, Iqaluit, Clyde River, Pond Inlet, Arctic Bay, Resolute and Grise Fiord will get a chance to learn more about the project this month and next during Nunavut Impact Review Board public information meetings.

The meetings take place in Cape Dorset on April 15 and 16, in Kimmirut on April 17 and 18, and in Iqaluit, at the Anglican Parish Hall, on April 19 and 20.

The complete draft EIS can be consulted at the [NIRB website](#).

This map from the draft Environmental Impact Statement for the Mary River iron mine shows how shipping routes around Baffin Island may look in the future when the mine starts operations.



This map from the draft Environmental Impact Statement for the Mary River iron mine shows how shipping routes around Baffin Island may look in the future when the mine starts operations.

from *Nunavut's Mary River iron mine may end up twice as big: Draft EIS*  
*NunatsiaqOnline April 15, 2011*

NEWS: Nunavut April 13, 2011 - 1:50 pm

## **Nunavut's Mary River mine could disrupt water, Arctic char and walrus**

### **Draft EIS says impacts are "small," "reversible" and "negligible"**

JANE GEORGE

After plowing through nearly 1,000 pages on how the Mary River iron mine will affect seawater, lakes and rivers, you'll be glad you're not an Arctic char, ringed seal or walrus.

These are among the species that appear to stand the greatest chance of suffering ill-effects, injuries or even death when the construction and operation of the huge mine complex in north Baffin get underway, as early as 2012.

Two volumes of the 10-volume draft Environmental Impact Statement for the project delve into its many future impacts on the freshwater and marine environments.

While the draft EIS concludes those impacts are "not significant," "negligible," "small in magnitude," "fully reversible" or will "not have any consequential effects," Arctic char and some of the 22 marine mammal species in North Baffin waters appear headed for some challenging times.

Arctic char eggs may end frozen up in thick sediments; vibrations from the detonation of explosives may cause damage to incubating eggs; and, culvert placements for the [150-kilometre railway](#) will result in a loss of nine per cent of stream habitat throughout the mine's construction and operation.

Due to water diversions or changes in flows and water levels, young Arctic char may find themselves stranded or unable to reach their normal hang-outs.

And blasting off Steensby Inlet during the construction of the port there may leave some fish with broken ribs, ruptured blood vessels or worse.

Noise-sensitive walrus may suffer permanent hearing damage from blasting. While belugas, narwhal and bowheads are expected to flee ships and other sound-making activities, no one is certain how walruses will react.

In addition to disturbance caused by some of the 100-plus airplanes and underwater noise from blasting and [constant shipping](#), walrus may find fewer suitable places for overwintering, breeding, nursing, feeding and hauling out.

"It is likely that at least some individual walruses will be affected multiple times by icebreaking during the course of a single ice-covered season... potential walrus habitat will change for the life of

the Project as a result of the footprint of the dock structures,” says the draft EIS, noting that “walruses in close proximity to the Steensby port site during periods of construction may, on occasion, be exposed to sound levels high enough to cause hearing impairment.”

Ring seals may see their lairs wiped out as ships pass by, although, the draft EIS points out, “mortality along the ship track in the landfast ice of Steensby Inlet would be limited to a three-week period in late March and early April.”

The draft EIS, which Baffinland Iron Mines Corp. delivered to the Nunavut Impact Review Board earlier this year before its buy-out by the steel-making giant ArcelorMittal, lists many activities dealing with waters on land and sea, which will may have boomerang effect on fish and marine mammals:

- On land, lakes and streams will be drained, diverted and blocked;
- These waterways will be coated with dust from blasting;
- Construction, drilling, mining, truck traffic, trains and airplanes will cause run-off, permafrost melt and erosion;
- Waste water from sewage treatment facilities may affect water quality, although the potential effects associated with discharge of treated sewage from the 1,200 person-Mary River Camp into Mary River, which include increases in nutrients, more metals, sediment, fecal coliform bacteria and temperature changes, “are anticipated to be fully reversible, once the camp site is decommissioned and rehabilitated,” the draft EIS says; and,
- Seawater will see its salinity, temperature, sediments and ice altered by blasting, pile installation, dredging, extraction, rock filling, drilling, shipping and the release of ballast water— as well as a 95 per cent probability of diesel spills.

The discharge of ballast water — kept in ships to increase their stability — also looks problematic.

Icebreakers coming into Milne Inlet will exchange ballast in the North Atlantic or Labrador Sea.

But in Steensby Inlet, ballast discharge won’t begin once the ships move into more protected waters in northern Foxe Basin or Steensby Inlet.

Icebreakers keep all their ballast during periods of ice cover to facilitate ice breaking, says the draft EIS.

But the ballast dumped in the Steensby Inlet won’t always be the same salinity or temperature as the seawater outside. And the release of this ballast may see some new foreign organisms cast into the seawater.

These giant icebreakers will also create a track that could reach up to 1.5 km by the end of the winter.

Ships the size of the carriers proposed for mine — more than 300 metres long — will also require an area of about 1.85 km across to complete a turn.

As a result of this and the release of heated ballast water, landfast ice in the Steensby port area will remain disturbed throughout the winter.

About 141 sq. km. of landfast ice within Steensby Inlet, “less than 0.5% of landfast ice within Foxe Basin,” will be lost, the draft EIS said.

While the draft EIS does acknowledge many impacts, mitigation efforts are seen as the key to limiting the damage.

For Arctic char, that means building culverts, embankments, drainage ditches and wastewater treatment facilities, developing a blasting management plan, and scheduling disruptions outside critical times for the fish.

For example, the EIS says potential for injury or direct mortality to Arctic char will be reduced or avoided by conducting underwater blasting at Steensby Inlet during early spring when most Arctic char have not yet moved into marine waters for the summer.

As for walrus, aircraft will be prohibited from flying low for passengers to “get a better look” or for photography. Shipping routes will avoid walrus haul-out sites, winter feeding areas, and potential calving areas.

And to prevent new critters from entering the Arctic waters, the draft EIS refers to a plan “to replace foreign coastal species in ballast taken onboard while in a foreign port with oceanic species that are less likely to survive when discharged into Canadian coastal waters.”

Residents of the Igloolik, Hall Beach, Coral Harbour, Cape Dorset, Kimmirut, Iqaluit, Clyde River, Pond Inlet, Arctic Bay, Resolute and Grise Fiord will get a chance to learn more about the project this month and next during NIRB public information meetings.



"It is likely that at least some individual walrus will be affected multiple times by icebreaking during the course of a single ice-covered season....potential walrus habitat will change for the life of the Project as a result of the footprint of the dock structures," says the draft Environmental Impact Statement for the Mary River iron project in northern Baffin Island. (FILE PHOTO)



PHOTO 57 – Looking downstream towards gauging station BR137 on June 15, 2008. (Discharge = 8 m<sup>3</sup>/s)



PHOTO 58 – Looking upstream from gauging station BR137 on Aug 2, 2008. (Discharge = 10 m<sup>3</sup>/s)

**BAFFINLAND IRON MINES CORPORATION  
MARY RIVER PROJECT**

The draft Environmental Impact Statement for the proposed Mary River Iron Mine shows how the mine may impact the quality of lake and stream water as well as their stocks of Arctic char.

NEWS: Nunavut April 12, 2011 - 8:35 am

## **Mary River iron mine to produce dust, noise, vibration**

### **Huge iron mine will also double Nunavut's greenhouse gas emissions**

JANE GEORGE

Construction, airline flights, mining, ore crushing and screening, rail transport and marine shipping at the future Mary River iron mine will affect air quality and cause noise and vibration in and around the mine in northern Baffin Island.

But you won't see, feel or at least immediately notice one of the largest impacts on air quality from the Mary River mine: an increase in the amount of climate-warming greenhouse gases from the use of diesel gas, permafrost disturbances, mining, airline flights and [shipping](#).

Because Nunavut's population and manufacturing base are small, per capita greenhouse gas emissions in the territory are currently very low.

But the Mary River mine would more than double the total amount of greenhouse emissions produced in Nunavut over 2008 levels, says the draft environmental statement on the project, now under review.

Greenhouse gas emissions would increase by 123 per cent over 2008, says the draft EIS, which the Baffinland Iron Mines Corp. delivered to the Nunavut Impact Review Board earlier this year before its buy-out by the steel-making giant ArcelorMittal.

The draft EIS compares the expected greenhouse gas emissions from Mary River with three other northern Canadian mines, Diavik, Ekati and Labrador's Carol Iron mine.

While the Mary River mine will produce more greenhouse gas emissions than the two diamond mines, the mine is expected to produce less emissions than the Carol Iron mine because Mary River's higher-grade ore will be put directly on rails and ships without processing.

About half of the Mary River mine's greenhouse gas emissions will result from burning diesel fuel for electrical power.

Using Environment Canada figures from 2008 as its baseline, the draft EIS says the Mary River mine will annually produce 1.8 per cent of greenhouse gas emissions from all Canadian mining operations, .06 per cent of all greenhouse gas emissions in Canada in 2008, and .001 per cent of global greenhouse gas emissions.

On a national level, the greenhouse gas emissions from the project are "very small, and compared

with global emissions they are insignificant,” it says.

Close to the mine site, you’ll be able to hear and feel some changes to the air during the 25 years of its construction and operation, according to the draft EIS’s volume five on the topic of “atmospheric environment.”

The Mary River mine site is in a remote location with no existing local sources of industrial noise or vibration, it says.

But that will change if the mine passes its environmental review and permitting and moves into construction as early as 2012.

“The construction and operation of the Project will introduce new, local sources of noise and vibration to the Project area. Noise and vibration have the potential to affect wildlife species and human[s],” the draft EIS says.

Noise guideline limits do not apply to construction activities, and there are no regulations or guidelines in Nunavut to address environmental noise levels.

But the Meadowbank gold project, the Doris North gold project, and the High Lake project use Alberta Energy Resource Conservation Board standards, the draft EIS says.

Noise at the Mary River mine will come from machinery, power generation, waste incineration and from the mining and transportation of ore, supplies and workers.

There will also be an estimated 104 noise and vibration-producing flights per year to the mine site during operation.

As well, there will be four to six train trips per day on the mine’s [150-kilometre-long railway](#) to transport ore from the mine to Steensby Inlet. A passenger train for workers will also operate three times a week. All trains will operate at a speeds ranging between 60 and 70 km per hour.

The predicted average hourly sound levels from the trains’ movement are expected to be “minor and localized due to the intermittent and temporary nature of this source,” says the draft EIS.

“Good management practices are required to reduce the potential for effects,” the draft EIS states. “The conclusion of the assessment is that potential effects of noise and vibration are not significant.”

The Mary River mine will also introduce new, local sources of air contaminants from ore dust and metal particles.

“A reduction in air quality due to these emissions may, in the extreme, result in potential effects to vegetation or wildlife species; an ecosystem’s structure or processes; or human health,” the draft EIS states.

Water and salt applied to the roads will help reduce dust, and many facilities, including those for crushing and sizing ore will be enclosed.

But some accumulation of metals like aluminum, arsenic and cadmium, “within vegetation and other terrestrial organisms tissues is anticipated to occur.”

Local people will still be able to eat the region’s caribou and blueberries, which are “unlikely” to cause “harmful effects to human health.”

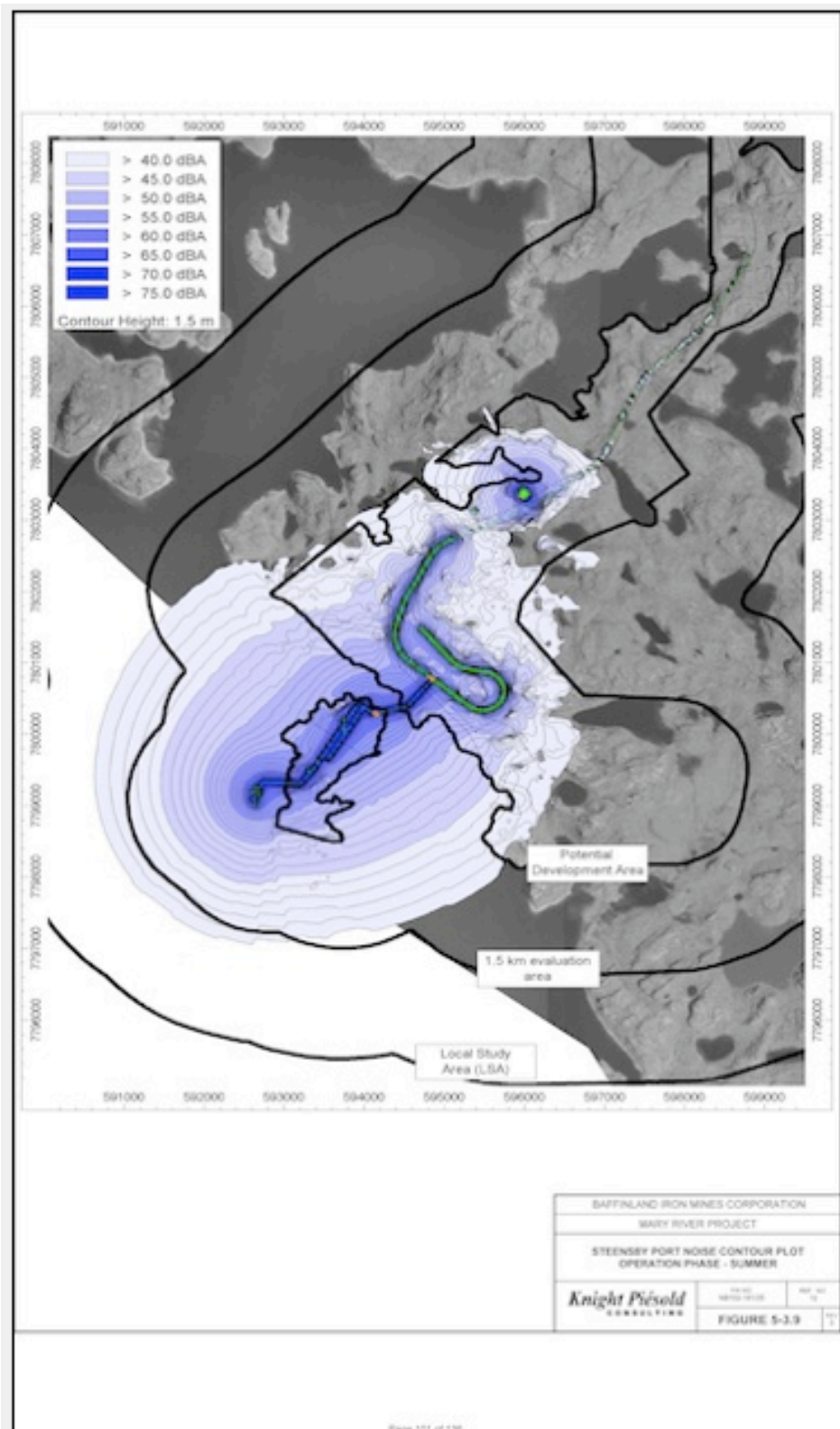
“This conclusion is based on consideration of the areas expected to be affected by ore dust deposition, the location of blueberry harvesting areas, and the home range of caribou,” says an appendix to the draft EIS on “exposure potential from ore dusting.”

But this document recommends washing berries or other produce before eating.

“This recommendation is not specifically related to this project, but helps to ensure that food is clean prior to eating,” it says.

Residents of Igloolik, Hall Beach, Coral Harbour, Cape Dorset, Kimmirut, Iqaluit, Clyde River, Pond Inlet, Arctic Bay, Resolute and Grise Fiord will have a chance to learn more about the project during NIRB public information meetings scheduled for this month and next.

The first meeting took place April 9 and 10 in Igloolik.



This map from the draft environmental impact statement on the Mary River iron ore project shows the projected noise levels at Steensby Port, which will be more intense at the centre of activities.



April 8, 2011

## Baffinland mine proposal goes to public meetings

By CBC News  
CBC News

*Residents of Igloolik, Nunavut, can learn more about Baffinland Iron Mines Corp.'s proposal for its Mary River iron property at a community meeting this weekend.*

Residents of Igloolik, Nunavut, can learn more about Baffinland Iron Mines Corp.'s proposal for its Mary River iron property at a community meeting this weekend.

The Nunavut Impact Review Board is holding public meetings on the Mary River proposal on Saturday and Sunday in Igloolik, giving residents an opportunity to see the Mary River project's latest draft impact statement.

Baffinland wants to develop a mine at the Mary River high-grade iron ore property, about 160 kilometres south of Pond Inlet, Nunavut, on northern Baffin Island.

Earlier this year, Baffinland was acquired by a corporation that is 70 per cent owned by European steel giant ArcelorMittal and 30 per cent owned by Nunavut Iron Ore Acquisition Inc.

The Mary River deposit, Baffinland's main asset, is believed to contain at least 865 million tonnes of iron ore.

### Environmental concerns

The Nunavut Impact Review Board has asked Baffinland to submit an environmental impact statement as part of its application for regulatory approvals.

Ryan Barry, an official with the review board, said Inuit in Igloolik have raised environmental concerns about the proposed mine's potential impacts on wildlife.

Those who attend this weekend's public meetings in Igloolik can see how Baffinland has responded to their concerns, Barry said.

"We've taken them to the company and said how would you address these concerns, how would you prevent impacts to things like marine mammals.... Those concerns, through our process, are going to be addressed," Barry told CBC News on Friday.

"What we're hoping to get feedback on, through the review process, [is whether] these concerns [are] addressed to

the satisfaction of the communities and the general public."

Baffinland is proposing to transport iron ore by rail, twice a day, from the Mary River property to a port in Steensby Inlet. From there, icebreakers would ship the ore year-round to steel mills in Europe.

The Nunavut Impact Review Board will be holding more public meetings in Hall Beach, Coral Harbour and Cape Dorset next week.

#### Jobs, royalties projected

Earlier this week, ArcelorMittal officials told delegates at an Iqaluit mining symposium that a mine at Mary River could bring hundreds of jobs and millions of dollars in royalties to Inuit in Nunavut.

The Nunavut Mining Symposium marked the first time that ArcelorMittal spoke publicly in Nunavut since it acquired majority ownership of Baffinland in February.

"It is definitely a world-class deposit, it's been known for many decades now," said Ron Hampton, director of the Mary River project.

Hampton projected 1,600 jobs would be created during construction and 900 jobs during production.

Initial estimates project that Nunavut Tunngavik Inc., the territory's Inuit land-claims organization, could receive royalties of \$100 million a year over the mine's lifetime, according to company officials.

Hampton said the logistics of opening a mine at the Mary River site are challenging but not daunting, and officials intend to keep caribou, fish and other marine wildlife in mind when making plans.

"As ArcelorMittal, we intend to continue that partnership and continue to listen to the communities' concerns," he said.

The Qikiqtani Inuit Association, which represents Inuit in the region where the Mary River project is located, says it will negotiate an impact benefits agreement with the new owners.

Philip Paneak, a negotiator with the association, said he is eager to meet the mining property's new owners.

"We're not in a hurry as much as we'd like to carry on from where we left off with Baffinland a couple of years ago," he said.

Canadian Broadcasting Corporation



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