



Let's Nanilavut

Find

Honouring Inuvialuit Lost in the
1940-1960s Tuberculosis Epidemic

Them



Nanilavut

“Let’s Find Them”

HONOURING INUVIALUIT LOST IN
THE 1940-1960s TUBERCULOSIS EPIDEMIC

Beverly Lennie

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This publication is dedicated to the memory of Inuvialuit lost to tuberculosis. Created during the COVID-19 pandemic, this resource is meant to safely and effectively ensure all Inuvialuit communities know about this project, and why it matters to them.

To request more information or for additional copies, contact blennie@inuvialuit.com.

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- Inuit Tapiriit Kanatami
- Makivik Corporation
- Nunatsiavut Government
- Nunavut Tunngavik Incorporated
- Government of Canada



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Executive Summary

From the 1940s to the 1960s, tuberculosis was an epidemic in Canada. The disease, also known as consumption, affected many Inuit, including Inuvialuit living in the Inuvialuit Settlement Region.

Evidence shows that during the 1950s, at least one-third of the Inuit population was infected with tuberculosis. Many were taken from their communities to be treated in southern sanatoriums or hospitals, staying for an average of two and a half years or longer. And many never returned.

The Nanilavut Project was launched to help bring closure and healing to Inuit families and communities who have been searching for family members lost during this difficult time in our history. “Nanilavut” means “Let’s find them” in Inuktitut and the name was suggested by Inuk Elder Sally Webster.

Our goal with this work is to document our communities’ losses and support all affected families. But The Nanilavut Project is also an opportunity to discuss the significant ongoing social and health challenges faced by Inuit, and work towards change.

Over the past few years, we have seen the disproportionate dangers posed to our communities by COVID-19 and the barriers to service that can threaten Inuit lives. We need continued effort to improve the quality and availability of early childhood education, housing, and health services that set people up for healthier outcomes. Inuit also experience high levels of food insecurity, violence, suicide, poverty, and mental illness, all of which must be addressed to minimize the impact of future epidemics.

Understanding our historical experience with TB will help motivate our efforts for progress today. We will learn from the past to ensure that similar hardships, mistreatment and loss are not repeated.

In this context, it’s also important to know that TB remains a threat to Inuvialuit. Between 2008 and 2018, tuberculosis rates among Inuit were as much as 300 times higher than the non-Indigenous Canadian-born population. To address this reality, Inuit organizations partnered with the Government of Canada on a Tuberculosis Task Force, committing to reduce the TB rate by 50 percent across Inuit Nunangat by the year 2025 and to eliminate it completely by 2030.

This publication is designed to provide an overview of The Nanilavut Project’s work and our intentions, which include increasing public awareness to reduce the spread of TB. But more than anything, we believe that the key to addressing Inuit social and health conditions lies in increased self-determination in the areas of culture, language, education, and the economy. We must understand the past to build this future.



Letter from Duane Ningaqsik Smith, IRC Chair and Chief Executive Officer

Afigaa! I am pleased to launch The Nanilavut Project and proud of the support it will offer family members and communities in the Inuvialuit Settlement Region, in partnership with Inuit Nunangat and the Government of Canada.

The Inuvialuit lost many loved ones during the tuberculosis epidemic of the 1940s-1960s, and too much time has passed without proper answers or commemoration.

The IRC's goal for this initiative is to give each Inuvialuit family the proper closure for their loss, and to pay respect to their lost loved ones throughout the Inuvialuit Settlement Region. Funding for this work is part of the Government of Canada's commitment to correcting the wrongs suffered by Inuvialuit and Inuit throughout Inuit Nunangat, and we are thankful for their support.

As the project moves forward, commemoration and monument events will take place in Inuvialuit communities to honour the memories of lost loved ones, and to provide a time for healing and remembering the past.

But first, there is much work to be done. The Nanilavut Project is in the early stages of creating awareness about its initiatives and how it can help families search for their lost loved ones, mark lost burial sites, and prevent the ongoing spread of TB. We cannot change the past, but we can help our communities find closure and heal for a better future by providing these vital services to Inuvialuit families.

Atanrum ilitqahiriktuamik kutchqilugi nutarariit Inuvialuit TBmiim inuulautaqtangihangiit ayuruat quvianaqtuakun yaraiqhirlit.

Godim ikayuqlugit tahapkuat ilagiit ihumaaluktuat Inuvialuit inuuqatitik nangitpangmata an'niatutimin ingilraan. Nakuuyumik unaguiqhiqpaklutik.

God munarilugit Inuvialuit ilagiit TB-m anniarutim taimani nangitinmagit piqpagiyatiklu ayuyuat iluatun quvianaqtumik yaraiqsirlutik.

Sincerely,

A handwritten signature in black ink, appearing to read 'D. Smith'.

DUANE NINGAQSIQ SMITH
Chair & Chief Executive Officer
Katimaŕut Atanruŕuq



PICTURED: Nanilavut Project Administrator
Beverly Lennie with The Life of David Amagana
Nasogaluak stone carving. (Elizabeth Kolb, IRC)

Letter from the Manager of the Nanilavut Project

In March 2020, I travelled with my team to Aklavik to deliver a presentation on The Nanilavut Project. We were there to build awareness and provide information on initiatives and support available to families and communities who were searching for loved ones lost decades ago to tuberculosis.

My team and I gathered suggestions and recommendations from community members that will help us plan commemoration and monument events. It was an important exchange of ideas, experiences and a chance to talk about the past losses that still affect us all.

Back then, I had planned to visit all the ISR communities to engage in a similar process of knowledge sharing and discussion. But a new health risk – COVID-19 – changed the realities of travel and in-person gatherings. And so, The Nanilavut Project team decided to create this publication instead: a resource to safely and effectively make sure all Inuvialuit communities know about this project, and why it matters to them.

In these pages, you will find practical information about The Nanilavut Project and who to contact if you require assistance to locate a lost loved one. But we also hope you come away with increased knowledge about the Inuit experience during the tuberculosis epidemic, how to prevent the spread of the disease today, and how we plan to provide some closure for families by properly commemorating those who were lost.

As we proceed with this work, I will be providing the ISR communities with updates on our progress, but this document is meant to provide an overview of what to expect, and why.

I would like to say Quyanainni to Tamara Voudrach, Manager for the Inuvialuit Communication Society and Jason Lau, Editor-in-Chief, for their consultation and design services and to Hemlock for printing this publication.

This document is a tribute to those Inuvialuit lost to TB, and its design was inspired by a deep respect for all affected families. I chose the “soft touch” cover as it felt smooth like a person’s skin, as well as an embossed cover as it reminded me of a gravesite: not a flat surface but a raised mound. I want families to keep this publication as a keepsake, in memory of their loved one and as an ongoing resource to help them find closure for their loss.

I will end this message with an image of the Arctic Rose, a perennial flower that grows every year throughout the Inuvialuit Settlement Region. The vibrant pink flowers are so pretty and beautiful to look at and I hope their beauty serves as a reminder of the memories that are in our hearts for our family members who have passed on from this life. In loving memory of them!

BEVERLY LENNIE
Manager, The Nanilavut Project
Katimafut Atanruŕuq



PICTURED:
Ulukhaktok Cemetery.
(Elizabeth Kolb, IRC)

2 The Nanilavut Project

✿ How this important work came about and what it will mean for Inuvialuit families.

Introduction & Background

Inuit were greatly affected by the tuberculosis epidemic in Canada from the 1940s to the 1960s. In addition to the devastating impact of the disease itself, the management of Inuit patients was negatively affected by unique circumstances of geography, distance, mode of travel to obtain treatment, language barriers and discrimination.

By the 1950s, one-seventh of the entire Inuit population had been taken from their communities to be treated for TB in southern Canada. During this time, it was difficult for Inuit to get information about the whereabouts of their family members, or how they were doing. Many succumbed to illness and were buried in cemeteries near the facilities where they had been treated, without their families even being notified of the deaths. To this day, many Inuit are still searching for the whereabouts of their family members’ graves, without any understanding of what happened or the ability to truly say goodbye.

In 2008, leadership in Inuit Nunangat began to confront the challenge of finding those who did not return home during the tuberculosis epidemic and providing their surviving family members with closure.

They approached Indigenous and Northern Affairs Canada (INAC) requesting assistance in finding the burial locations of Inuit who were sent away from their communities for medical treatment during this time. The Inuit Relations Directorate at INAC began researching this part of Inuit history to determine the scope of the work involved in finding these burial locations.

A multi-sector working group was then formed to oversee the initiative, and included the following organizations:

- Nunavut Tunngavik Incorporated
- Qikiqtani Inuit Association
- Kivalliq Inuit Association
- Kitikmeot Inuit Association
- Inuvialuit Regional Corporation
- Nunatsiavut Government
- Makivik Corporation
- Pauktuutit Inuit Women of Canada
- Government of Nunavut
- Government of Northwest Territories
- Indigenous and Northern Affairs Canada
- Health Canada



LEFT: The Nanilavut Working Group Team. (Emily Arey, IRC)

In 2011, the Minister of Indigenous and Northern Affairs Canada sent letters to land claims organization leaders, asking them what they hoped to achieve through the work. The responses from leaders included:

- Learning of the whereabouts of family members’ gravesites;
- Commemoration and reconciliation activities in communities;
- Health and emotional supports;
- Graves marked with proper headstones;
- Funds to support family travel to visit graves;
- Official recognition by the Minister of the losses suffered by Inuit families;
- Public education tools to build an understanding of the tuberculosis era;
- Ongoing training in a shared database.

These suggested outcomes are now among the named objectives of The Nanilavut Project, which is led by six organizations: Inuvialuit Regional Corporation, Nunavut Tunngavik Incorporated, Makivik Corporation, Nunatsiavut Government, Inuit Tapiriit Kanatami, and Government of Canada.

On March 8, 2019, Prime Minister Justin Trudeau issued the *Statement of Apology on Behalf of the Government of Canada to Inuit for the Management of the Tuberculosis Epidemic from the 1940s-1960s*. Following the apology, each Inuit region hired a Manager to begin The Nanilavut Project work.

Our Approach

Page 15 shows the three interconnected approaches are important factors for this initiative. These approaches depict and support the following characteristics:

- 1) ACKNOWLEDGEMENT:**

 - Accountability with the Prime Minister’s apology
 - Commemoration events
 - Monuments
 - Public education tools
 - Properly marked gravesites
- 2) FAMILY SUPPORTS:**

 - Health support counsellors
 - Travel to gravesites
- 3) ENHANCED HEALTH AWARENESS:**

 - Inuit Tuberculosis Awareness Campaign

Goals & Anticipated Outcomes

The primary goal of The Nanilavut Project is to help bring closure and begin the healing process for Inuit families and communities who have been searching for lost family members from the tuberculosis epidemic of the 1940s-1960s.

Anticipated outcomes largely match the suggestions of Inuit leadership when initially engaged by INAC. These anticipated outcomes include:

- Increased awareness by Inuit and the general public about the tuberculosis epidemic among Inuit during the 1940s-1960s;

➤ Dissemination of information to Inuit families about their family members who were sent away from their communities for treatment;

➤ Health supports available to Inuit families and communities to help bring closure and begin the healing process from the past tuberculosis epidemic;

➤ Compassionate travel support for family members to visit gravesites/cemeteries in order to honour the deceased family member and pay their final respects;
- Commemorative and reconciliation events to honour the family members who did not return home and recognize this significant part of Inuit history;

➤ A formal statement on behalf of the Government of Canada acknowledging this difficult period of Inuit history and apologizing for the federal government’s role in the management of the past tuberculosis era and its impact on Inuit, then and now.

NANILAVUT PROJECT PRIORITIES

Acknowledgement

Family Support

Enhanced Health Awareness

Partners in the Nanilavut Project

The five Inuit organizations working in partnership with the Government of Canada are:

1. Nunavut Tunngavik Incorporated
2. Inuvialuit Regional Corporation
3. Nunatsiavut Government
4. Makivik Corporation
5. Inuit Tapiriit Kanatami

Three federal government departments also are involved. Indigenous and Northern Affairs Canada (INAC) is taking the lead role to coordinate the work with Health Canada and the Public Health Agency of Canada, providing support to Inuit partners and stakeholders when necessary.

Health Canada has agreed to play a role in the execution of commemoration-related events as well as serving in an advisory capacity to land claim organizations for trauma-related counselling and training.

The Public Health Agency of Canada, in collaboration with the Inuit Public Health Task Group, is also providing Inuit Tapiriit Kanatami with technical expertise to support the Inuit Tuberculosis Awareness Campaign, which will promote health and tuberculosis reduction efforts across the region.

Nanilavut Database

The Nanilavut Database is a significant resource that will be used by The Nanilavut managers across the Inuit region to look for more information on lost loved ones. INAC created this searchable database for The Nanilavut Project team to use to respond to inquiries, based on extensive research involving multiple information sources. The Database will be continuously improved and expanded upon as search results are added and more documents become available. The Nanilavut Database is a living resource that is a memorial to those Inuit who were lost to tuberculosis.

The database represents years of research. It contains secure information on more than 4,500 Inuit who underwent medical treatment from the 1940s to the 1960s. This database, which is not accessible to the public, may include information such as:

- Name
- Community of origin
- Hospital where treated
- Date of death
- Location of the gravesite or cemetery where the deceased is buried



Role of Project Manager

In my role as Project Manager, I manage and administer The Nanilavut Project's mandate and objectives within the Inuvialuit Settlement Region, including:

1. Assisting families in their search for lost Inuvialuit loved ones through the compilation and analysis of historical research;
2. Arranging compassionate travel support for family members to visit grave locations as determined by the Nanilavut program's policy;
3. Arranging and providing funding to enhance Inuvialuit grave locations through beautification and gravestone creation;
4. Organizing future commemoration and monuments events, taking into consideration leadership and community recommendations;
5. Arranging Community Tours in the ISR to present Nanilavut Project updates, when safe to do so under relevant COVID-19 public health protocols;
6. Providing and arranging health support and awareness for communities in the ISR.

Process Overview

When an inquiry is made by a community member, the following process will be followed:

- I will collect family information and open a file on the missing person. The information provided will assist the team in their search for the family’s missing loved one.
- Research will be conducted including visits to hospitals, funeral homes, cemeteries, territorial or provincial archives, Library and Archives Canada, church archives, family members and residents of the community. As required, I will meet with groups who may hold knowledge that assists in the search and visit other locations outside of the ISR to collect information related to the missing person. All research will be compiled and recorded.
- I will send the information to the Crown-Indigenous Relations and Northern Affairs Canada (CIRNAC) database. This research and its findings will also be communicated to you and your family.

Project Summary

In summary, The Nanilavut Project is an initiative that will provide a range of supports that include:

- The hiring of project managers in each Inuit Land Claims Organization, who are authorized to search the Crown-Indigenous Relations and Northern Affairs Canada Database on behalf of family members and provide information on their loved one
- Compassionate travel support for family members as determined by the program’s policy
- Enhancements to gravesites
- Commemorative and monuments events
- Health support and awareness

PICTURED: The S.S. Distributor in Aklavik, 1945. (NWT Archives)



PICTURED: Crowd gathering on the Hudson's Bay Company wharf for the arrival of C.G.S. C.D.HOWE, 1951. (Wilfred Doucette, Library and Archives Canada)



3 Inuit Historical Context

✿ Our location and history has informed our collective experience, and will inform our future strength.

Inuit Origins & Way of Life

For 5,000 years, we as Inuit have occupied the vast territory stretching from the shores of the Chukchi Peninsula of Russia, east across Alaska and Canada, to the southeastern coast of Greenland. Through our ability to adapt to the ever-changing physical environment and our use of the living resources of this geographic region known as the Arctic, our culture has developed and our history unfolded.

We are an Original People of the land now known as Canada, and our history represents an important and fascinating story. It is not just a story about an early chapter of Canadian history. In fact, it is a classic saga in the history of human settlement and the survival of culture and language. Each chapter of our history provides valuable lessons and insights about issues that matter to cultures everywhere.

Our history is about people and their relationship to the environment and each other, about dealing with change as well as the causes and consequences of change forced upon us through colonialism, and about how Inuit have re-established control over our cultural, economic, and political destiny through land claims agreements and self-government arrangements. Above all, the story of Inuit is the story of us – of how we are able to live in balance with the natural world and navigate through and beyond imposed colonial practices.

The six communities in the Inuvialuit Settlement Region are a good example of this story. Inuvialuit continue to practice their cultural lifestyles by harvesting, preparing, and consuming the traditional foods that their ancestors survived on such as maktak, fish, waterfowl, caribou, and local berries. Each season, Inuvialuit families make their way by snowmobile or powered motor boats to their seasonal harvesting camps to gather their local traditional foods.

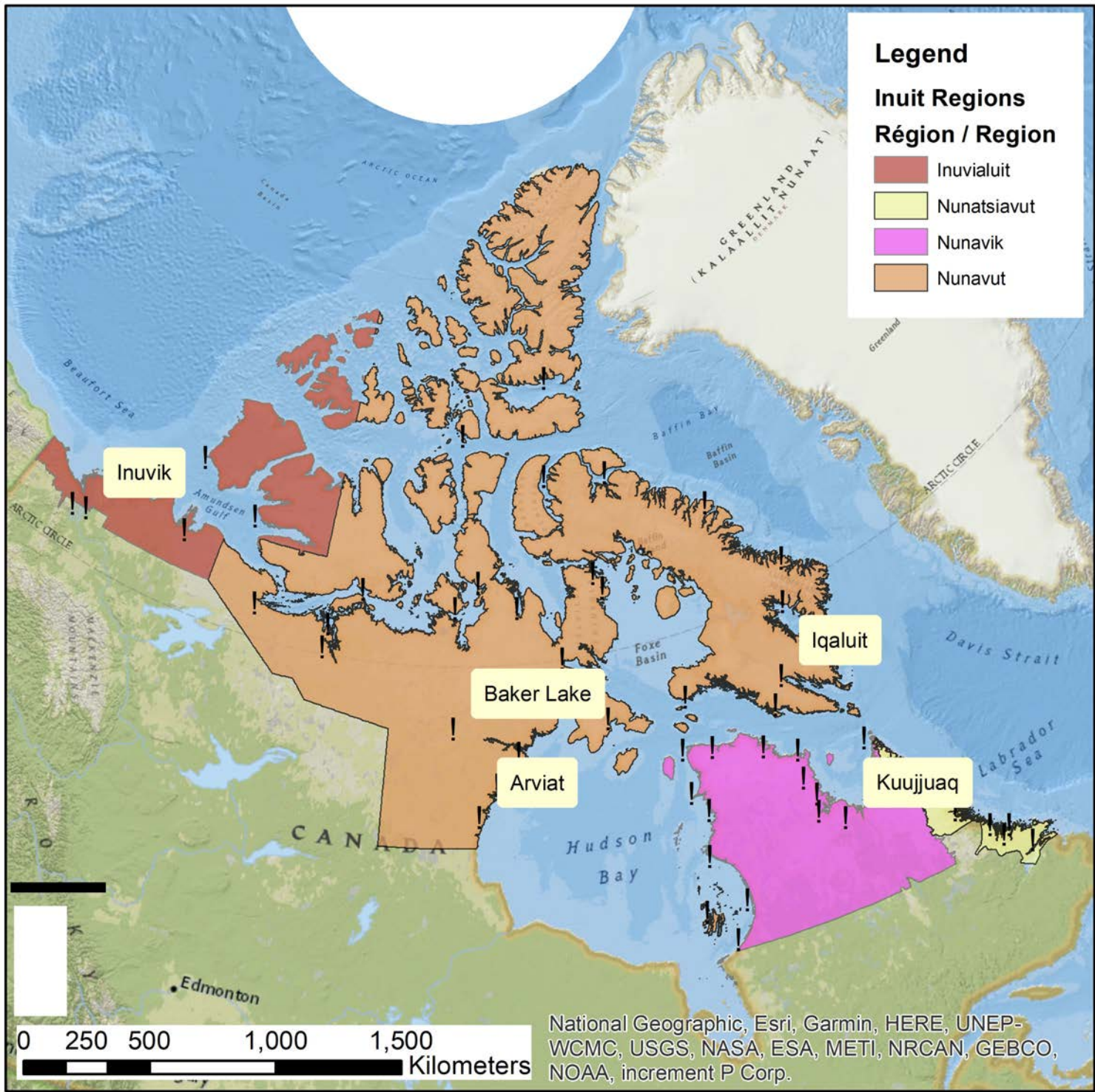
Inuvialuit Elders and some younger generations are fluent in the Inuvialuktun languages. Those younger generations who are not fluent in the Inuvialuktun language have the opportunity to enroll in language classes that are offered through their local community corporations or are offered as part of the curriculum in public schools throughout the communities of the ISR.

Many Inuvialuit are employed in local industries or work for Indigenous, territorial, or federal governments. Others are elected to Indigenous boards and speak to issues that uphold and implement each section of the Inuvialuit Final Agreement.

Above all, the story of Inuit is the story of us – of how we are able to live in balance with the natural world and navigate through and beyond imposed colonial practices.

Although there are still many important questions to be answered, the available evidence tells us that within the vast Arctic, our distant and more recent ancestors carved out a homeland and established a way of life that has established strong cultural identity, social coherence, and territorial integrity. We think that it is true to say that no other living culture has maintained such a continuous and consistent way of life for such a long period of time over such a large territory.

BELOW: Map of Inuit Nunangat. (Calvin Pritchard, IRC)



PICTURED: Pepper’s Hotel, Aklavik, 1954, along with a number of other buildings on the main street. (NWT Archives)



Moreover, Inuit history did not stop when the Europeans arrived. Arctic exploration set the stage for a process of contact between Inuit and Europeans that has had long-lasting and often devastating impacts on our way of life. Contact began in the late 1500s when the first explorers sailed into Davis Strait, Hudson Strait and Hudson Bay. Initial encounters were limited in number and duration, and were widely dispersed geographically. Between the arrival of Martin Frobisher in 1576 and the disappearance of Franklin in 1848, about 22 explorers entered our territory. With each trip, the map of the Arctic became more European and our land itself started to be claimed by outsiders. Now some 400 years later, Arctic lands and resources – along with our rights to control them within the framework of the Canadian Constitution – are gradually being returned to Inuit.

✿ Not only are we replacing the European calendar of historical events with one of our own, but we are also reclaiming our language and our Inuit community names on the official maps of Canada.

Beyond Eurocentric History

When the first schools were established in our communities, we were taught that the Arctic lands remained undiscovered until the Europeans arrived and drew their own maps and created a new cultural landscape defined by European place names. In the beginning, European exploration was only at the margins and the rest was “Terra Incognita,” or “unknown land.”

Now, Inuit know better. Today we are teaching history in our own schools that begins at the real beginning, not at the Eurocentric beginning some 4,500 years later. Not only are we replacing the European calendar of historical events with one of our own, but we are also reclaiming our language and our Inuit community names on the official maps of Canada.

Across Canada, the history and geography of the Arctic still begin with the European voyages of "discovery." The Inuit Tapiriit Kanatami hopes to initiate a project to work with southern schools to supply students with more accurate materials needed to expand their understanding of the role Inuit and other Indigenous peoples have played in the history of Canada.

Early Inuit-Crown Relations

Church missions and police entered the Arctic in the early 1900s and had a major impact on Inuvialuit. The introduction of Christian teaching resulted in significant changes in how Inuit viewed and explained the world, and new meanings were assigned to living and dying. The Royal Canadian Mounted Police were largely concerned about "law and order" in the north, the protection of northern biological resources and the issue of territorial sovereignty. The first RCMP posts were created in 1903 in the western Arctic to demonstrate Canada's sovereignty throughout the region. A few years later, the RCMP established posts in the eastern Arctic. The location of these posts had strategic significance since they controlled access to Arctic lands and waters.

Beginning in 1920, the Canadian Government began relocating our people to different parts of the Arctic, at least in part to assert Canadian sovereignty in the region. The growth of the fur trade and disease epidemics combined to increase our dependency on non-Inuit,

PICTURED: Northern Affairs boat on the left, RCMP schooner on the right, 1957. (NWT Archives)



including RCMP, Hudson Bay Company staff and missionaries. This made truly informed consultation on potential relocations impossible as it was nearly unthinkable to challenge the authority of the Qallunaat (non-Inuit), according to Rosemary Kuptana, an Inuit rights activist and leader. Government motivations for the relocations were not clearly conveyed to our ancestors or the Canadian public. In at least two instances, our people were forcibly relocated from northern Quebec to the High Arctic, which involved adaptations to a colder climate and longer periods of total light or darkness. Relocations of our communities to regions with supposedly better resources also created malnutrition and at times starvation when resources did not materialize or when our predecessors were not able to adapt rapidly enough to the changed climatic conditions.

Another practice that was disempowering for our people was the use of Disc Numbers, or numbered disks assigned to each Inuk in the Eastern and Western Arctic. These numbered disks were introduced in 1941 to assist government officials, the Hudson Bay Company, RCMP and members of the medical community in keeping track of Inuit. Between 1945 and 1970, all Inuit interaction with the federal and provincial/territorial governments required the use of Disc Numbers. Many Inuit objected to the use of the numbers as objectifying and disregarding the naming traditions of Inuit families. Starting in the late 1960s, Project Surname encouraged Inuit to select family surnames, which, while better than numbers, still did not respect Inuit naming traditions.



PICTURED: Both sides of the “Eskimo tags,” or Inuit identification. (Inuvialuit Regional Corporation)

Inuit Today

Across Canada, Inuit are now in the post-land claim era of our continuing history and working to achieve self-governance and greater autonomy. Consequently, it is impossible to discuss our future as part of the larger Canadian fabric without giving serious consideration to the role Inuit will play in the next phase of economic and political development throughout the Canadian North. However, we can not assume that this role would be developed at the expense of traditional activities which characterize our mixed subsistence-based economies that are so vital for the long-term economic and social health of our communities. At the same time, Inuit must grapple with the realities of globalization, environmental degradation and climate change.

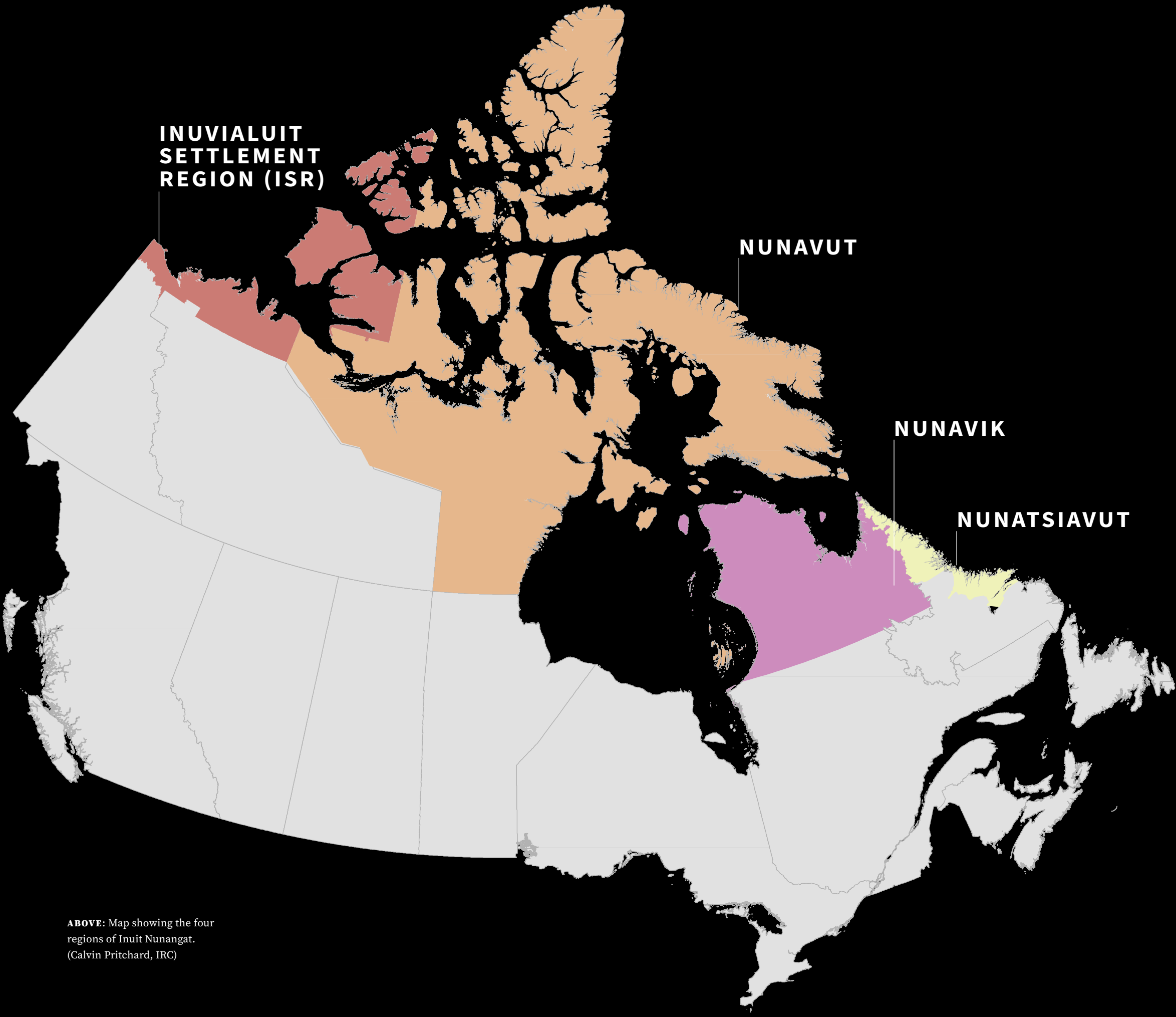
Land claim agreements are an important tool for self-actualization, self-governance, and autonomy. Not only have land claim agreements provided a legal and administrative framework vital to our social and economic development, but the negotiating process has also served as a training ground for the rapid growth of Inuit expertise. Perhaps most importantly, the land claim agreements have provided working capital that our regional organizations can use to initiate a wide range of economic and social development projects that reflect local as well as region-wide ideas from an Inuit perspective.

Today, there is a new sense of optimism fueling planning at local, regional, and national levels. There is also a great desire to achieve economic self-sufficiency in the North in a way that incorporates our cultural values into new businesses which will form the backbone of an emerging economy. Inuit regional organizations have their own economic and social development goals and joint ventures between regions are beginning to take shape. Throughout all of this activity, there is a continuing effort to emphasize and follow the principles of sustainable community development.

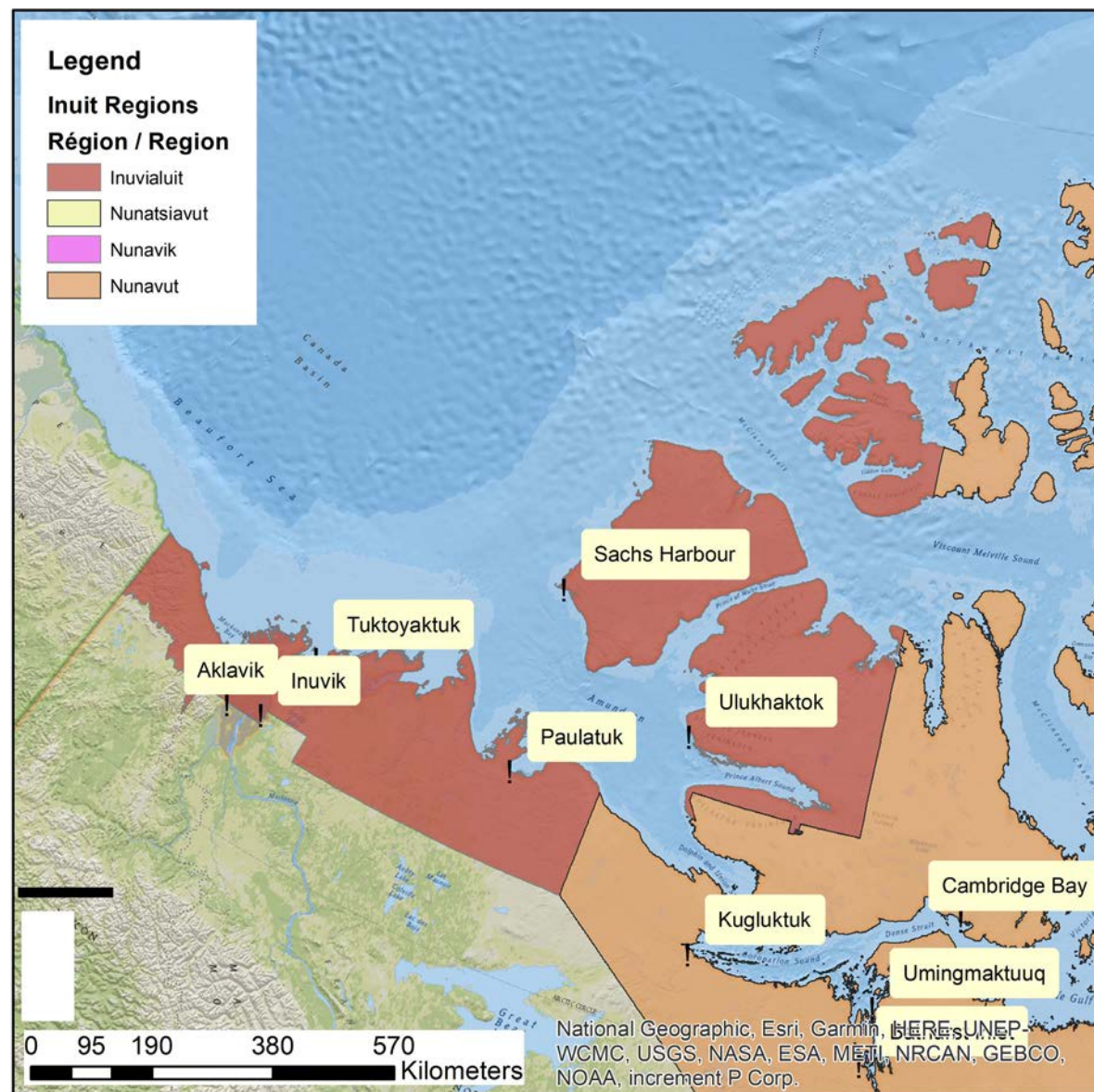
✿ Not only have land claim agreements provided a legal and administrative framework vital to our social and economic development, but the negotiating process has also served as a training ground for the rapid growth of Inuit expertise.

Inuit Regions

You cannot understand the Inuit experience without appreciating its relationship to the land. The four Inuit regions today match the respective land claim agreements in the Inuvialuit Settlement Region (Western Arctic), Nunavut (Central Arctic), Nunavik (Northern Québec), and Nunatsiavut (Labrador). Each region experiences its own distinct challenges and maintains its own proud culture.



ABOVE: Map showing the four regions of Inuit Nunangat. (Calvin Pritchard, IRC)



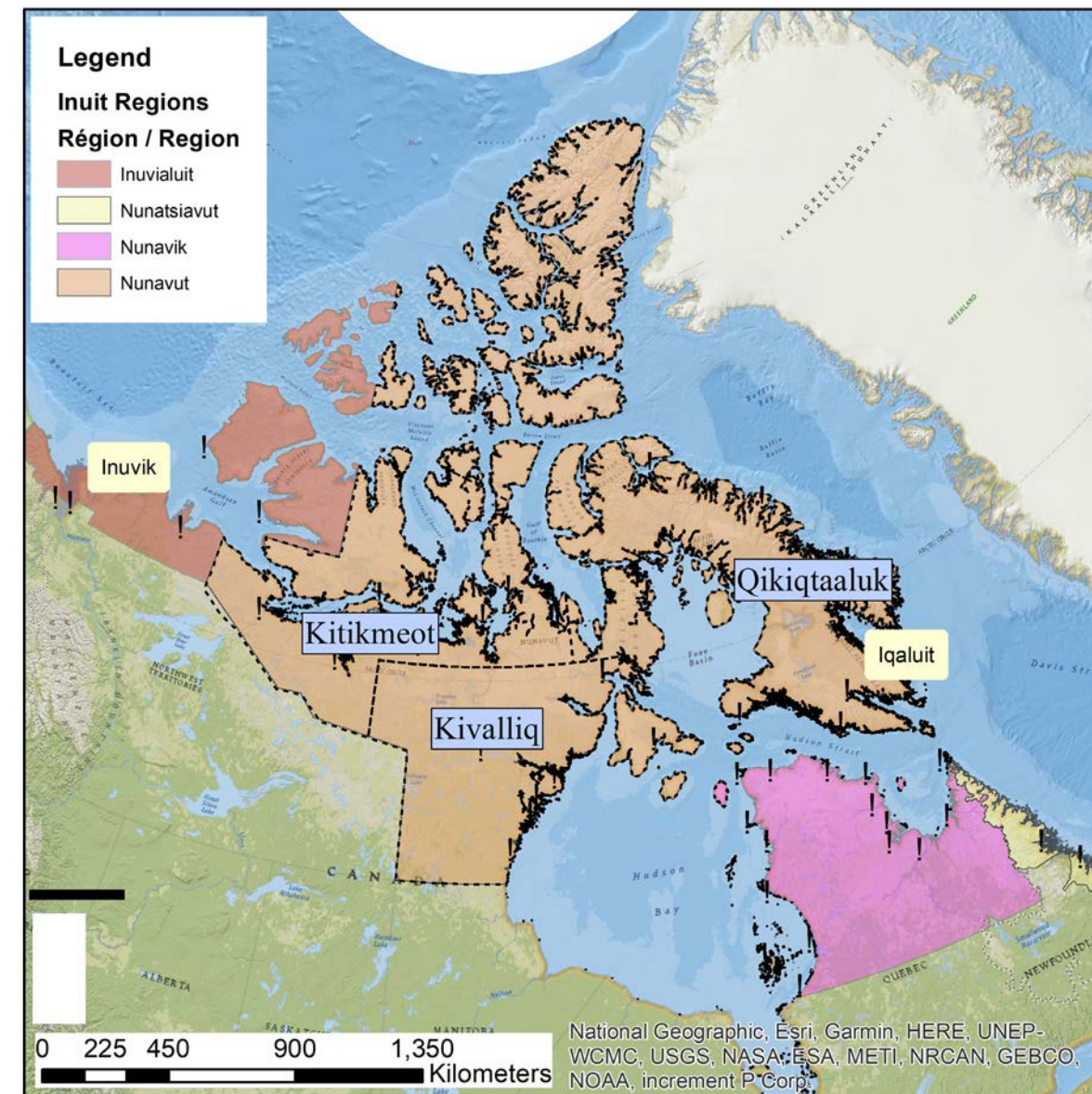
LEFT: Map showing the four regions of Inuit Nunangat. (Calvin Pritchard, IRC)

Inuvialuit Settlement Region

Inuvialuit is located in the northwestern part of the Northwest Territories. The Inuit population is 6,000 living in the communities of Inuvik, Aklavik, Tuktoyaktuk, Sachs Harbour on Banks Island and Ulukhaktok on Victoria Island. Inuvik is the administrative centre for the region and has a total population of 3,500.

The mainland communities of Inuvik and Tuktoyaktuk are the only Inuvialuit communities in Canada that have connecting roads to the south. Aklavik has winter road access to connect roads with the rest of Canada. The communities of Paulatuk, Sachs Harbour and Ulukhaktok continue to rely solely upon air and marine connections for transportation and supplies. Locally elected community councils oversee the administration and delivery of a wide variety of services to the hamlet residents.

In the past, the Inuvialuit Settlement Region was poised for major economic development as extensive oil and gas activities began to move into production stages. Although this extraction economy has stalled, research and data have indicated that such activity could disrupt the social and cultural lives of Inuvialuit.



LEFT: Map of the Nunavut regions. (Calvin Pritchard, IRC)

Nunavut

Nunavut had an approximate total Inuit population of 31,234 in 2016, living in the regions of Baffin (eastern region), Kivalliq (central region), and the Kitikmeot (western region). Nunavut was recognized as a territory of Canada on April 1, 1999, and encompasses one-fifth of Canada's landmass. The territorial capital, Iqaluit, is the largest community and has a population of more than 6,500 that is growing quickly.

QIKIQTAALUK (BAFFIN REGION)

Qikiqtaaluk region is located in the eastern part of Nunavut including Baffin Island and the eastern High Arctic Islands. The Inuit population of the region is approximately 15,507 living in 13 communities: Iqaluit, Kimmirut, Cape Dorset, Hall Beach, Igloolik, Arctic Bay, Resolute Bay, Pond Inlet, Grise Fiord, Clyde River, Qikiqtarjuaq, Sanikiluaq and Pangnirtung.

The economy of Qikiqtaaluk is based upon renewable resource harvesting including a commercial inshore and offshore fishery, arts and crafts, tourism, and the public and service sectors. Communities depend upon air service and spring sealifts for transportation and supplies.

✿ Nunavut had an approximate total Inuit population of 31,234 in 2016, living in the regions of Baffin (eastern region), Kivalliq (central region), and the Kitikmeot (western region). Nunavut was recognized as a territory of Canada on April 1, 1999 and encompasses one-fifth of Canada's landmass.

KIVALLIQ (KEEWATIN)

The Kivalliq region lies on the western coast of Hudson Bay and includes Southampton Island. The population in 2016 was 9,526 Inuit living in seven communities: Rankin Inlet, Repulse Bay, Chesterfield Inlet, Baker Lake, Coral Harbour, Whale Cove, and Arviat.

Renewable resource harvesting is a primary economic activity and includes a caribou and arctic char processing plant. Tourism has grown substantially in the region and there is some growing interest in mineral exploration. The public sector is a major employer in the region.

KITIKMEOT

The westernmost region of Nunavut has an Inuit population of 6,201 and includes the Boothia Peninsula and Victoria Island. The communities of Kitikmeot are Cambridge Bay, Ku-gluktuk, Umingmaktok, Bathurst Inlet, Taloyoak, Gjoa Haven, and Kugaaruk. In addition to renewable resource harvesting, such as a commercial char fishery and musk ox, the region’s mineral wealth is currently being explored and developed. In particular, the Bathurst Inlet Road and port infrastructure project have the potential to rapidly advance economic development in the region while providing a land link to the south.

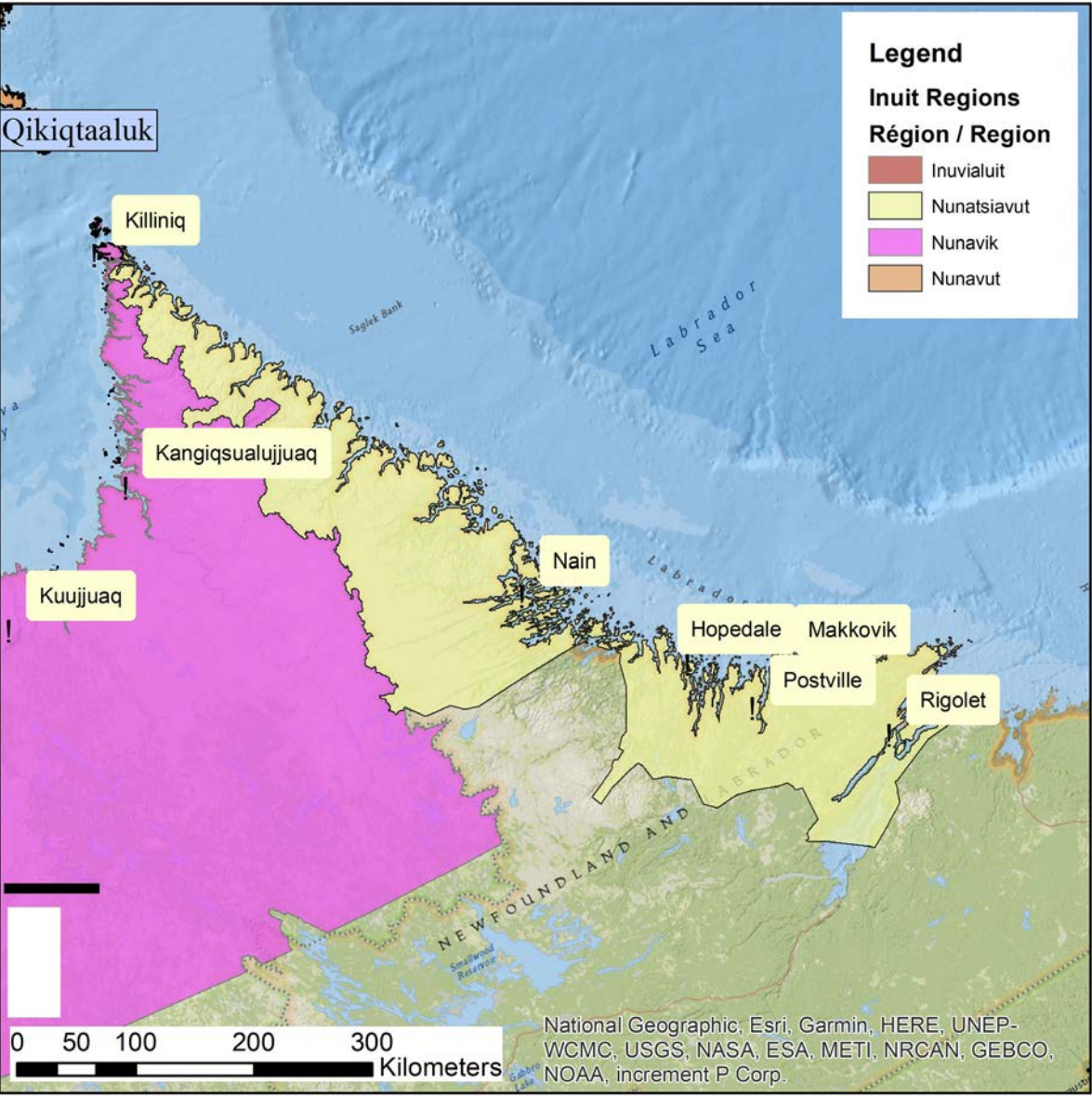


LEFT: Map of the Nunavik region. (Calvin Pritchard, IRC)

Nunavik

The region of Nunavik lies north of the 55th parallel in the province of Quebec. In 2016, the Inuit population was 11,800 in 14 communities: Kangiqsualujuaq, Tasiujaq, Aupaluk, Kangirsuk, Quaqtaq, Kangiqsujaq, Salluit, Ivujivik, Akulivik, Puvirnituq, Inukjuak, Umiujaq, Kuujuarapik, and Kuujuaq. Kuujuaq is the regional administrative centre with a population of approximately 2,200 residents. With a complete lack of roads connecting the communities to each other and the south, the primary modes of transportation are air and marine vessels.

Each community in Nunavik has its local administration provided by municipal councils as established by the Northern Village Corporation. Each Northern Village is part of the Kativik Regional Authority that oversees the administration of the region. The Kativik Regional Government is responsible for the delivery and coordination of municipal infrastructures, services, manpower, training, environmental issues, and economic policy. The most important elements of Nunavik’s regional economy are renewable resource harvesting, the Raglan nickel mine, tourism, public sector, transportation, and service industries.



LEFT: Map of the Nunatsiavut region. (Calvin Pritchard, IRC)

Nunatsiavut

More than 5,000 Inuit inhabit the five northernmost coastal communities of Labrador, the more southern communities of Happy Valley-Goose Bay and North West River. The coastal communities are Nain, Hopedale, Postville, Makkovik, and Rigolet. Nain, with a population of 1,100, is the administrative centre for the northern coastal region.

Due to a lack of roads connecting the coastal communities, the communities can only be accessed by regular air service and marine transport. Locally elected community councils oversee the administration and provision of services to the municipalities. The Labrador Inuit Land Claims Agreement set a precedent by including self-government provisions within the land claim. Nunatsiavut is the first of the Inuit regions in Canada to have achieved self-government.

The Nunatsiavut Government is an Inuit regional government. Although Nunatsiavut remains part of Newfoundland and Labrador, the government has authority over many central governance areas including health, education, culture and language, justice, and community matters.

RIGHT: Inuit boarding the C.D. Howe Ship for medical examination by the Eastern Arctic Patrol Officers. (Library of Canada)



NAME	ADDRESS	DATE OF DEATH	AGE
SUSIE OVILUK	BATHURST INLET	NOV. 1959	3
OOTAK KAKEENOOK	SPENCE BAY	MAY 2, 1960	37
MORLEY WILLIAMS	HAY RIVER	OCT. 10, 1960	
POOAKKEEYOO IWEE	THOM BAY	JAN. 15, 1961	65
ELIZABETH KODWAT	WHITEHORSE	JUNE 4, 1961	31
JOSIE PAPIK	AKLAVIK	JAN. 25, 1961	53
PETER TALEK	BATHURST INLET	MAR. 27, 1961	59
ADAM TOOLOGAK	SPENCE BAY	JUNE 12, 1961	17
KITTY AGOAHOT	CAMBRIDGE BAY	NOV. 6, 1962	49
JOHN SMITH	AKLAVIK	MAR. 18, 1964	72
EILEEN JACKSON	WHITEHORSE	MAR. 24, 1964	48
JACOB KODLAK	BATHURST INLET	JAN. 22, 1966	52
KIDLAK	RESOLUTE BAY	OCT. 6, 1965	59
BOB KADIUM	CAMBRIDGE BAY	FEB. 28, 1965	5
REBECCA OOKPIK	SPENCE BAY	JUNE 28, 1966	32
KIPOMEE	ARCTIC BAY	JULY 7, 1966	5
JENNIE HAVGOON	CAMBRIDGE BAY	JULY 12, 1965	44
PETER SOPE	AKLAVIK	AUG. 22, 1964	51



LEFT: The cairn at the City of St. Albert Indian Cemetery is etched with details of some deceased Inuit treated at the Charles Camsell hospital. (Beverly Lennie, IRC)

Inuvialuit and the Tuberculosis Epidemic

✿ Understanding the impact of disease on our people, and the threat that remains today.

Facts About TB

WHAT IS TB?

Tuberculosis, also known as “TB”, is an infectious disease caused by a microscopic germ. TB bacteria usually attack the lungs, but they can also cause problems in other parts of the body, including the spine, lymph nodes and kidneys.

The chances of spreading the TB bacteria increase when patients cough, sneeze, laugh, or sing in a gathering as these actions cause the bacteria to be released into the air and infect others. Under the optimum conditions, TB bacteria can survive in the air for hours. Crowding and poor indoor air quality (inadequate ventilation, mould, and smoke) could make the TB infection very easy to get.



LEFT: The infection of TB bacteria in the human lungs (enlarged). (McMaster University)

WHO IS AT RISK FOR TB?

On average, about one out of ten people who are infected with TB bacteria will eventually develop TB disease. The risk of developing TB disease is much higher for young children and people with weakened immune systems. Additionally, poor nutrition, health problems (such as diabetes and kidney failure), as well as smoking (or exposure to second-hand smoke) could also increase the risk of disease.

WHAT ARE THE SYMPTOMS?

People with TB often feel tired and feverish and experience sweating at night, loss of appetite, and weight loss. Symptoms of TB disease also depend on which part of the body is infected with the TB bacteria. The TB bacteria in the lungs or airways cause unusual cough with chest pain and streaks or spots of blood in the phlegm.

HOW IS TB DIAGNOSED?

Chest X-rays are a good tool to diagnose TB disease. To progress from the diagnosis to the treatment phase, tests on sputum or other body fluids are required. The early diagnosis of TB is crucial for treatment, recovery and controlling transmission. This could also prevent the chances of outbreaks of TB in communities.

IS THERE A CURE?

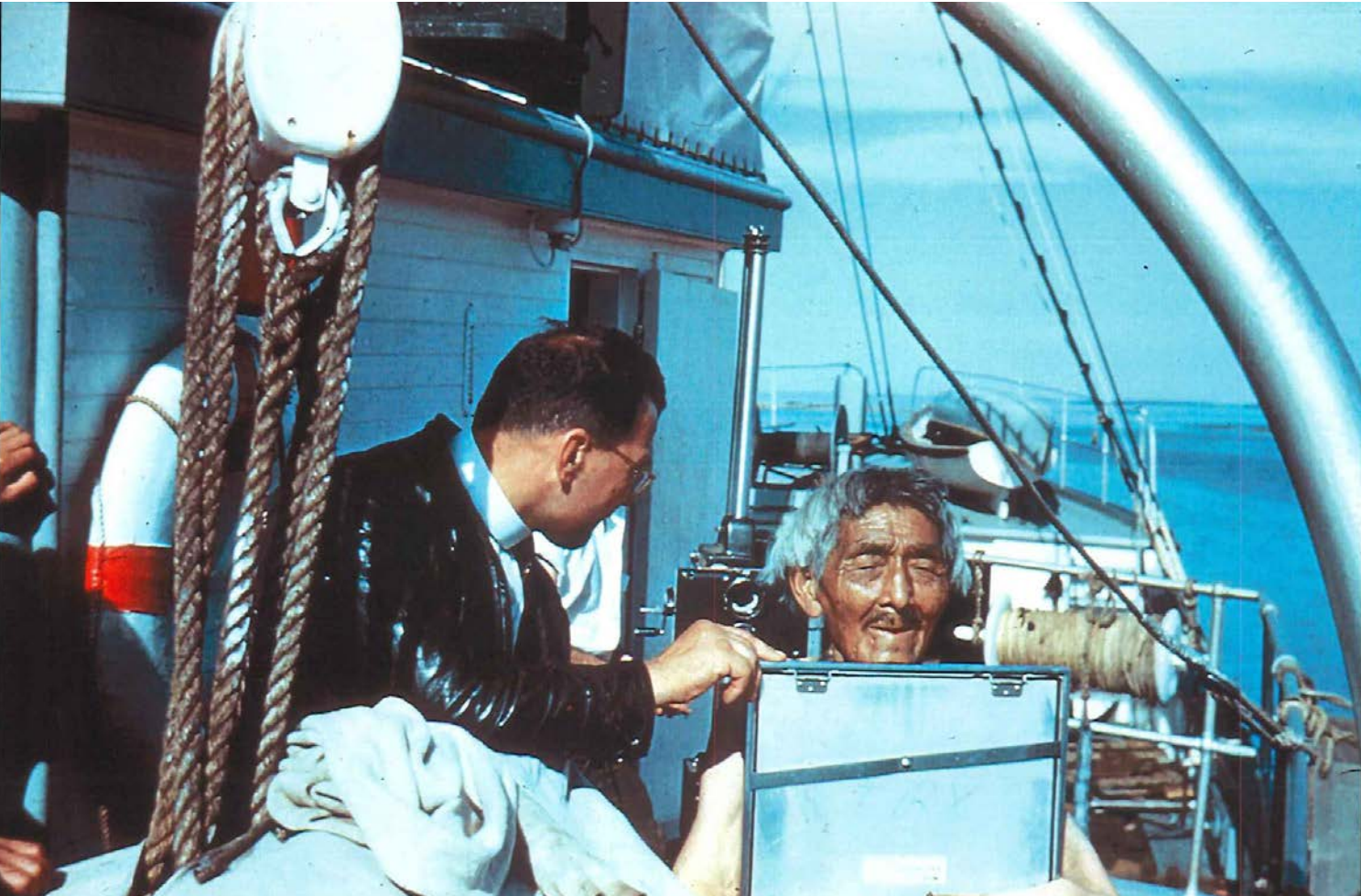
Yes. The vast majority of people who develop TB in Canada can be cured when treated with medication for approximately six months.

CAN TB BE PREVENTED?

Yes. There are medications that can safely prevent people who are infected with TB bacteria from developing TB disease.

The BCG vaccine is used in some communities in Inuit Nunangat. The vaccine does not prevent people from becoming infected with TB bacteria, but it can help to protect babies and young children from developing more severe forms of TB disease such as TB meningitis.

The best way to prevent TB is to protect people from becoming infected with TB bacteria. Early diagnosis of TB followed by proper treatment are the most effective ways to protect communities against this disease. Additionally, raising awareness, early diagnosis, and receiving proper treatments are important measures that can help keep communities safe from bacterial infection.



RIGHT: Father Franche with portable X-ray for TB diagnosis. (Inuvialuit Cultural Centre)

PICTURED: Aklavik
Hospital, before 1936.
(NWT Archives.)



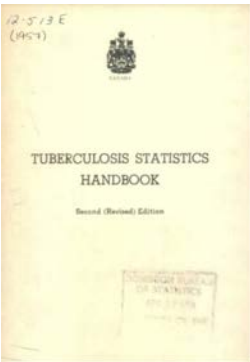
The extent of the problem and impact of TB on Inuit communities began to garner more attention in the 1920s, when physicians started to visit the Arctic more regularly. High incidence rates of TB and TB epidemics were reported by most medical officers throughout the 1930s. Formal requests and proposals for the construction of health care facilities that specialized in TB care at various locations throughout the Arctic followed, although none was ever built.

Instead, Inuvialuit who got sick with tuberculosis in Aklavik, in outlying communities or on the land in "bush" camps, for example, were sent to the All Saints Anglican Hospital and the Roman Catholic Immaculate Conception Hospital in Aklavik. Many Inuvialuit died of their illnesses and were buried in the hospital graveyards.

In February of 1945, a report by TB expert Dr. G.J. Wherrett identified the disease as the number one health problem for Inuit. He described TB as “staggering,” as Canadian Inuit were then reported to have the highest incidence rate in the world.

Without access to widespread testing and treatment to eradicate TB bacteria in the infected, Inuit communities experienced prolonged or repeated TB outbreaks in their communities despite considerable control efforts.

A federal government plan to address the TB epidemic in Inuit Nunangat was undertaken in the mid-1940s. The plan included diagnosis by chest X-ray, transfer of the infected out of the community to lessen the spread of the disease, and immunization for the healthy with available doses of the Bacillus Calmette-Guérin (BCG) vaccine.



LEFT: Handbook
of Dr. Wherrett on
“Tuberculosis Statistics,”
1958. (Government of
Canada)

TB’s Historical Impact on Inuit

The impact of the tuberculosis epidemic (the 1940s to the 1960s) on Inuit was devastating. By the 1950s, as much as one-third of the Inuit population was sick with tuberculosis (TB). Due to a lack of medical facilities in the North, many Inuvialuit and Inuit were sent south for the treatment. The average stay for a patient in a southern sanatorium was 2.5 years and sometimes lasted as long as 10 years. The patients were provided with the most commonly available treatment known as the “rest cure,” which was used until antibiotics were developed in the 1950s. Many of these patients would never return home and little to no information was ever provided to their families.

Inuvialuit were affected by tuberculosis as early as the 1920s, according to files from the Anglican Church of Canada and the Roman Catholic Archdiocese of the Mackenzie.

TB was among many infectious diseases that ravaged Inuit communities after the arrival of early European explorers and whalers. There are accounts from the late 1800s that suggest consumption (another name for TB disease) had killed more Inuit than all other diseases put together.



LEFT: All Saints Anglican
Hospital, Aklavik, 1943.
(NWT Archives)

Children infected with TB in Aklavik hospitals

LEFT TO RIGHT: (1) A nurse with five young patients at All Saints Hospital, Aklavik, 1959. (NWT Archives); (2) Dangerous Dan, age 13, had TB in his spine for eight years. (Inuvialuit Cultural Centre); (3) A young girl with TB at All Saints Hospital, Aklavik, 1959. (NWT Archives)



In the years after the plan was initiated, federal government medical services began summertime visits to communities and camps along Arctic coastlines on ship-board medical clinics. Inuit went to the ships for chest X-rays and symptom screening. The TB-positive patients were then detained on the ship and evacuated south to hospitals and TB sanatoriums. By the 1950s, it was estimated that at least one-third of the Inuit population was infected with TB bacteria and one in seven Inuit was in a southern TB sanatorium.

Inuit who were evacuated for treatment were separated from their families, support systems and culture by thousands of kilometres, often for years. Their families typically had no idea where their loved ones had been taken to and when, or if, they would return.

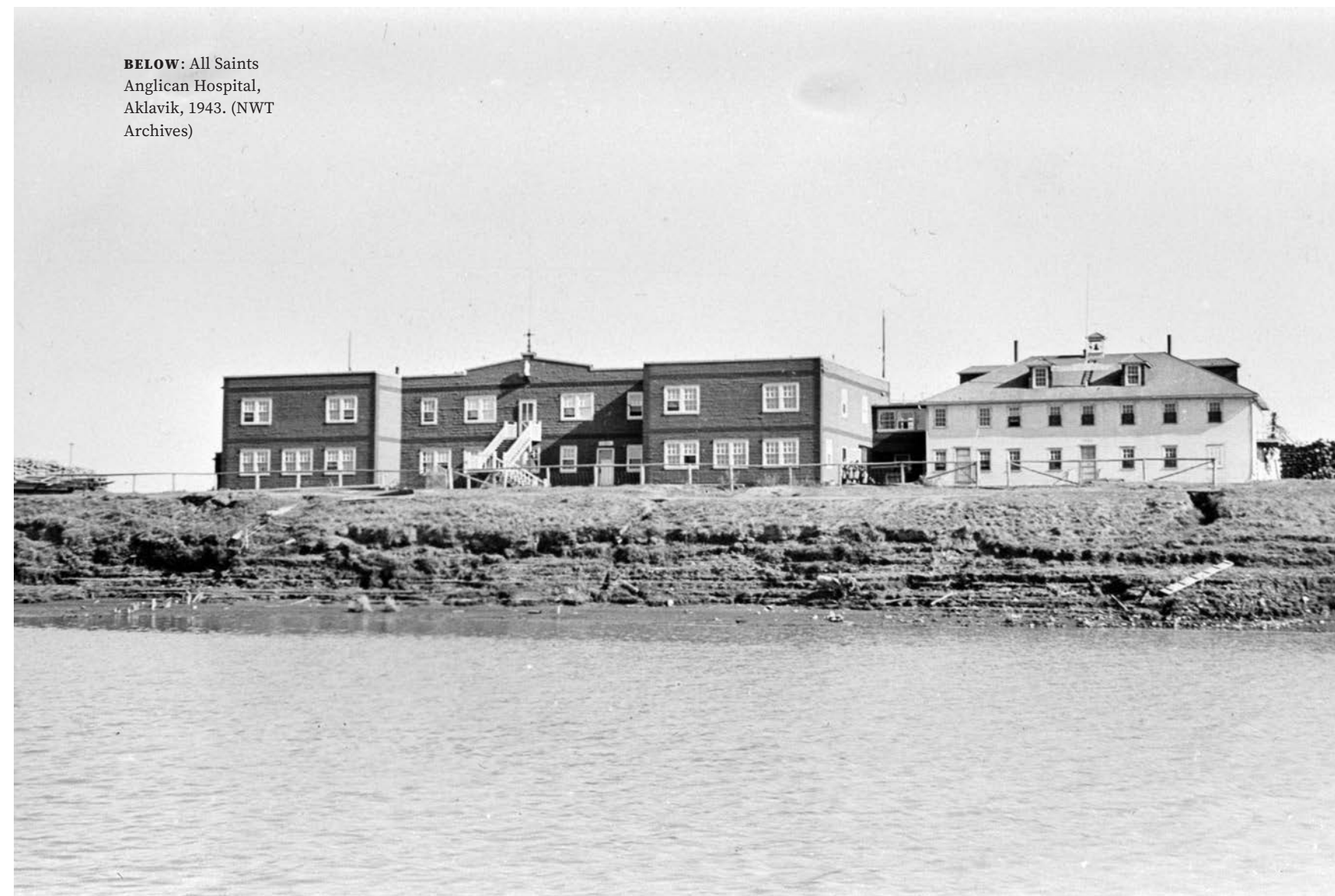
The plight of Inuit with TB disease during the 1950s era was described in the 2008 film directed by Benoît Pilon, *The Necessities of Life*, which follows the physical and emotional journey of an Inuk with TB evacuated from Baffin Island to a sanatorium in Quebec City.

To this day, Inuit are searching for records of where their relatives were sent; and if they died, where they were buried. The evacuation programs resulted in severe social and mental trauma for Inuit with TB and for the families and communities they left behind.

But amid this trauma, there is also reflection on what might have been. A collection of stories from Inuit who survived TB and returned to their communities was featured in the March/April 2012 issue of *Above & Beyond: Canada's Arctic Magazine* and reflects patients' sense of gratitude. One Inuk patient, Ann Meekitjuk Hanson, stated: "Many of us believe that if we weren't treated for TB in southern hospitals there would be a lot fewer Inuit. TB was so rampant, contagious and we had no way to treat it up North, so our gratitude is huge."

According to research conducted by the CBC's Nick Murray, In 1953, 686 Inuit were admitted to Canadian sanatoriums for tuberculosis treatment. Two years later that number had doubled to 1,356. By 1956, the number of Inuit patients further increased to 1,578 and only one out of every seven infected Inuit was receiving medical treatment.

BELOW: All Saints Anglican Hospital, Aklavik, 1943. (NWT Archives)





LEFT: Inuit awaiting medical examination aboard the C.G.S. "C.D. Howe" on Eastern Arctic patrol at Coral Harbour, NT (now a Nunavut community), 1951. (Wilfrid Doucette, Library and Archives Canada)

✿ One of the hospitals that received and treated patients from the Inuvialuit Settlement Region was the Charles Camsell Indian Hospital in Edmonton, Alberta. There is a cairn at the City of St. Albert Cemetery that identifies 98 patients who died from Tuberculosis at the Charles Camsell Hospital.

Finding records of these patients is complicated by the fact that Inuit were transferred to hospitals in different provinces depending on the treatment they required. The transition between treatment centres in Alberta, Manitoba and Ontario was done without adequate record keeping or communications, and is believed to be one of the main causes related to missing Inuit TB patients.

One of the hospitals that received and treated patients from the Inuvialuit Settlement Region was the Charles Camsell Indian Hospital in Edmonton, Alberta. There is a cairn at the City of St. Albert Cemetery that identifies 98 patients who died from Tuberculosis at the Charles Camsell Hospital. Those commemorated on the cairn include a few Inuvialuit patients identified by their names and age.

The devastating impacts of TB affected those who survived, as well. Those who recovered and returned to their communities were traumatized by the stress of long-term separation from their culture and support systems. Their families suffered while they were gone, missing the presence of hunters, seamstresses, linguistic experts, and various Inuit-specific skills, not to mention companionship.

To this day, the number of Inuit who passed away due to tuberculosis is unknown.

Although early efforts to control TB in Inuit Nunangat were well-intentioned and ultimately effective, the associated trauma continues to influence Inuit knowledge of the disease and impact decision-making related to TB-related health care services today.

The fear and stigma that remain are believed to contribute to missed opportunities for TB screening, making it harder to detect and treat the disease across Inuit Nunangat. The experience no doubt impacts the Inuit response to other public health threats as well, and should be considered in how we approach current and future outbreak and pandemic responses and health campaigns.



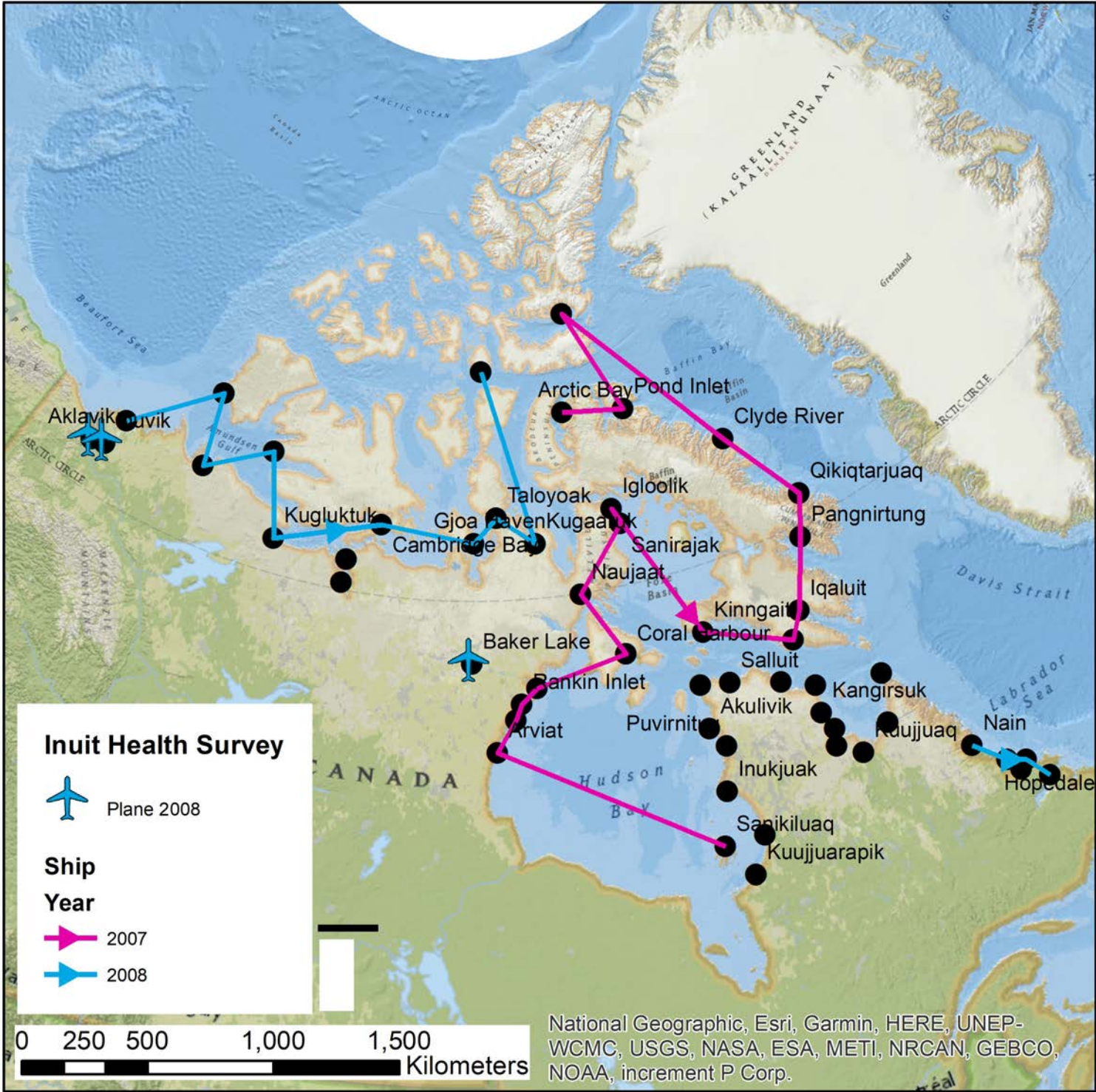
TOP: Canoes are used to unload freight and passengers from a R.C.M.P. plane. Aklavik, 1952. (NWT Archives)



BOTTOM:
The Charles Camsell Hospital, 2019. (Beverly Lennie, IRC)



ABOVE: Map of hospitals that treated patients for TB. (Calvin Pritchard, IRC. Source: Ebba Oloffson, Tara Holton, Imaapik Partridge)



ABOVE: Map of travel routes between outlying Inuit communities and regional "hubs." (Steven Frick)

What’s happening now?

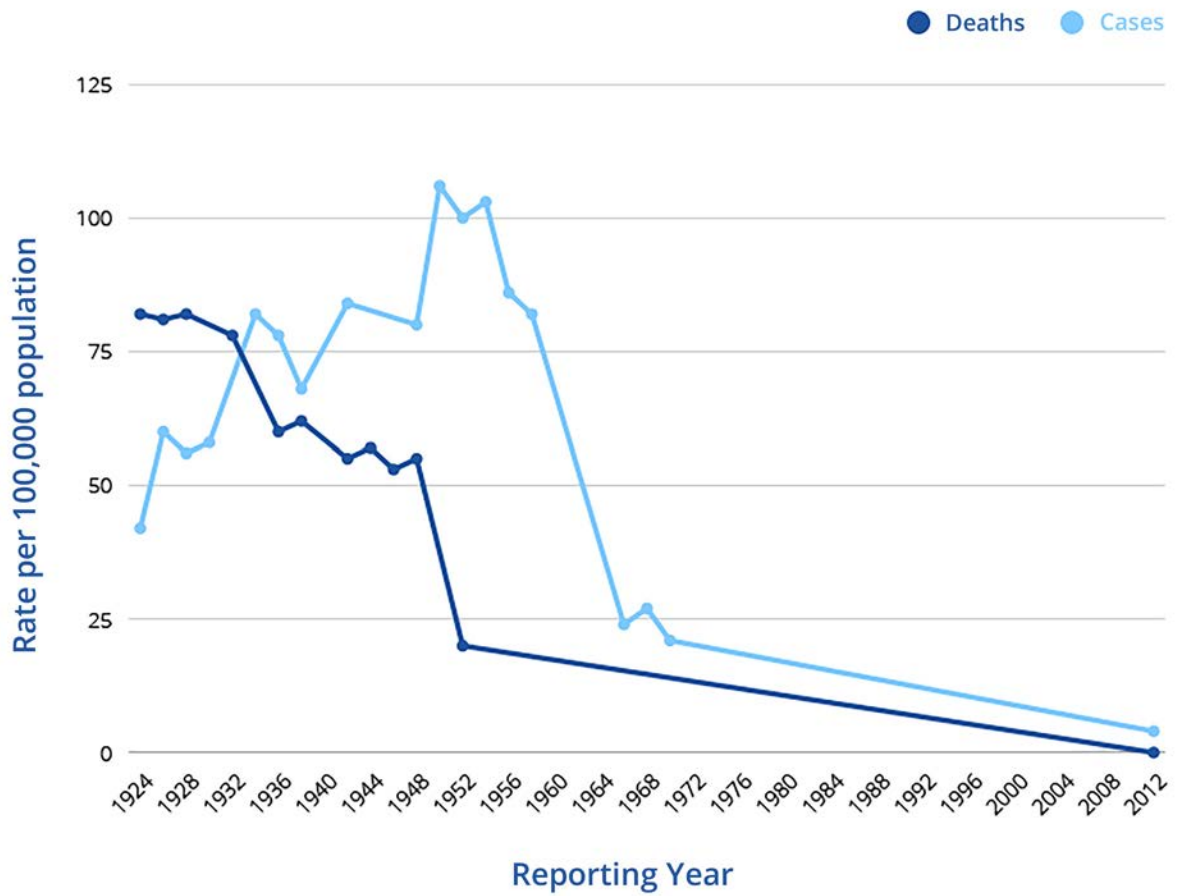
Tuberculosis remains a serious concern in Inuit communities today. Due to many socio-economic factors, including the stigma of treatment described above, tuberculosis rates among Inuit are unacceptably high. Between 2008 and 2012, TB infection among Inuit was as much as 300 times higher than in the non-Indigenous Canadian-born population. For example, research by Inuit Tapiriit Kanatami revealed that in 2010:

- An all-time low of 4.6 cases per 100,000 people was reported across Canada.
- An all-time high of 195.2 cases per 100,000 was reported as the incidence of TB among Inuit.

In response, Inuit organizations partnered with the Government of Canada on a Tuberculosis Task Force and committed to reducing the TB rate by 50 percent across Inuit Nunangat by the year 2025 and eliminating it completely by 2030.

Along with higher TB rates among the Inuit, the continuation of the disease also increased. The chart below shows the substantial and growing disparity in the incidence rate of TB disease between Inuit and other Canadian-born populations.

The geography and distribution of Inuit communities in Inuit Nunangat pose unique challenges to providing routine and urgent access to TB-related services. It is documented in Inuit Tapiriit Kanatami’s 2013 Inuit-Specific Tuberculosis Strategy, that Inuit still travel to access the TB integral health care services like chest X-rays.



LEFT: Statistics of Tuberculosis in Canada from 1924-2012. (Government of Canada)

✿ Current efforts to address TB outbreaks have improved as Inuit organizations are taking the lead in designing prevention strategies and treatments for Inuit.

When there is consultation of a medical specialist or need for infection control for cases of TB disease, Inuit still travel to centres outside of Inuit Nunangat, such as Happy Valley-Goose Bay, Ottawa, Montreal, Winnipeg, or Edmonton. This poses particular challenges for Inuit living in remote and isolated communities with fly-in access only and it remains an arduous process of getting to appointments and getting prescriptions filled.

Fortunately, TB is now more easily diagnosed and effectively treated within Inuit Nunangat, but there remains a lack of trust among Inuit as a result of historical TB responses.

Current efforts to address TB outbreaks have improved as Inuit organizations are taking the lead in designing prevention strategies and treatments for Inuit. The Nanilavut Initiative will help further improve community health by raising the profile of TB to better detect and treat it before it reaches an outbreak.

In the Inuvialuit Settlement Region, for example, there were no cases of active TB reported during the period from 2007 to 2016. This is good news and supports our approach and learnings.

To further eradicate outbreaks, the Inuit-Specific Strategy developed by ITK advocates these core actions:

1. COMMUNITY EDUCATION AND MOBILIZATION

Engaging, informing, and empowering the community would lead to reduced incidence rates of TB disease in Inuit Nunangat.

2. INTER-SECTORAL PARTNERSHIP TOWARDS ADDRESSING SOCIAL DETERMINANTS OF INUIT HEALTH

To target root causes of health inequity for Inuit and support a holistic approach.

3. EVIDENCE-BASED, INUIT-APPROPRIATE TB PREVENTION, CONTROL, AND CARE PROGRAMS

To ensure realistic, appropriate and sustainable approaches to reducing incidence rates.

4. SURVEILLANCE AND RESEARCH

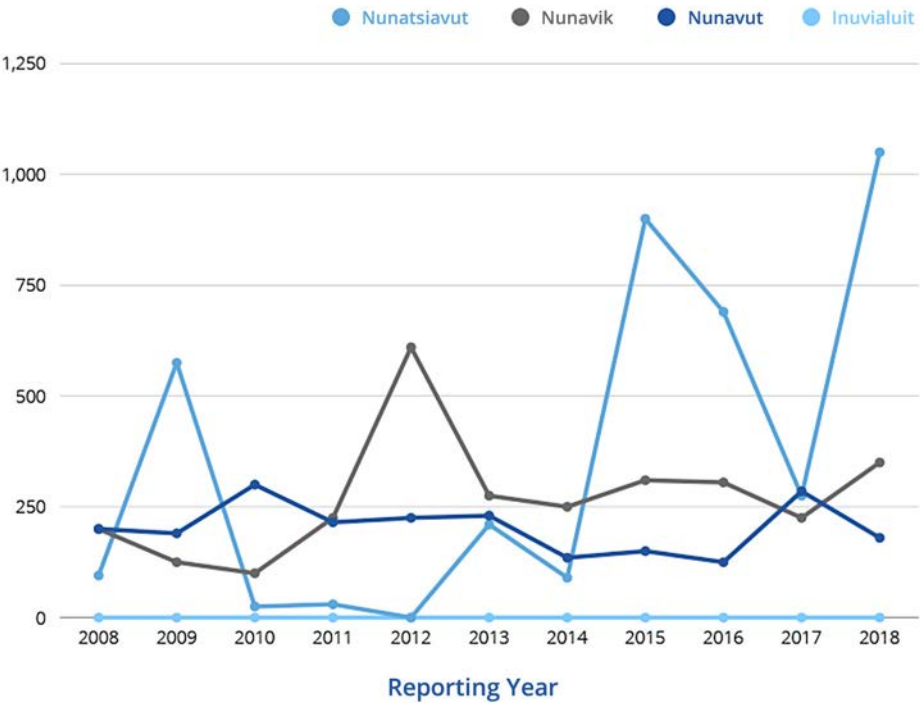
To increase understanding of the current state, impacts, high-risk individuals, and other factors, and to develop evidence-based approaches.

5. EVALUATION AND REPORTING

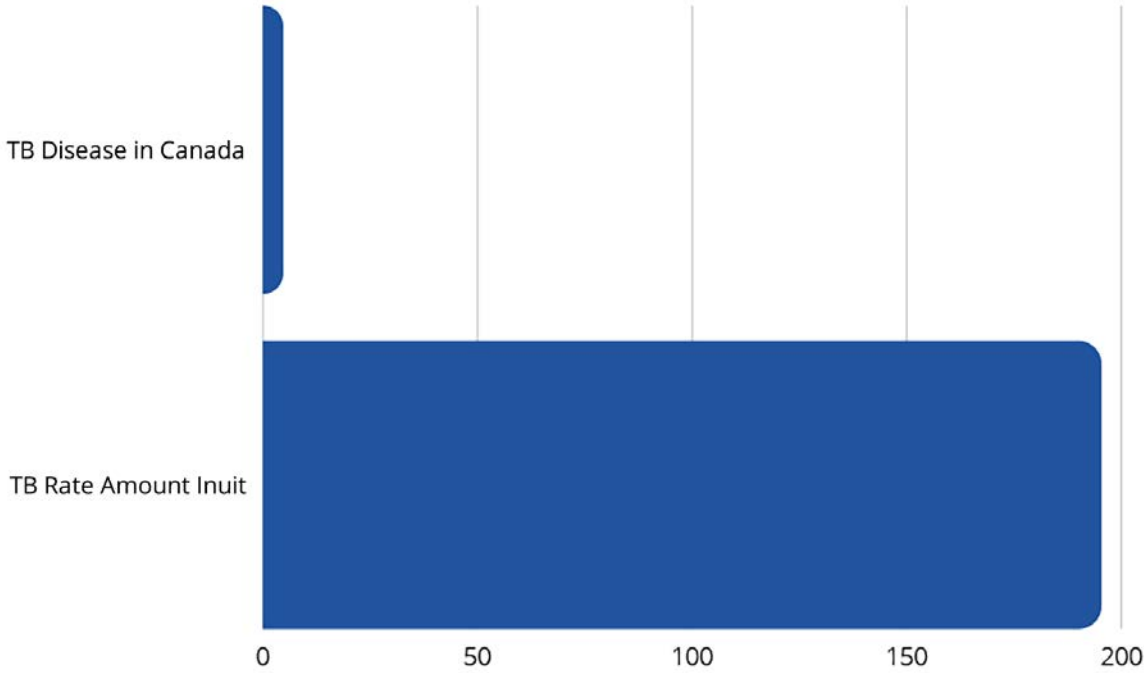
To ensure routine monitoring and reporting on outcomes, performance indicators, and progress.

Infographics

BELOW: Selected data of Tuberculosis Units for the Northwest Territories in 1952. (Government of Canada)



LEFT: Incidence rates of Tuberculosis among Inuit living in Inuit Regions, 2008-2018. (Deborah VanDyk, ITK)



LEFT: Comparison of Incidence rate of TB in Canada, 2010. (Inuit Tapiriit Kanatami, Inuit-Specific Tuberculosis Strategy)

Unit	Number of Beds	Total Patient Days	Daily Average of Patients	Admitted Patients	Patients Released Alive, Deceased, or Transferred
NWT	363	115,409	315.3	330	260
Immaculate Conception Hospital, Aklavik (R.C.)	49	14,616	39.9	36	29
All Saints Hospital, Aklavik (C.E.)	85	27,515	75.2	44	29
Hôpital Ste-Thérèse de L'Enfant Jesus, Chesterfield Inlet (R.C.)	3	1,963	5.4	7	3
Faraud Hospital, Rae (R.C.)	65	19,054	52.1	56	31
St. Margaret's Hospital, Fort Simpson (R.C.)	50	14,778	40.4	38	33
Fort Smith General Hospital, Fort Smith (R.C.)	51	14,820	40.5	32	27

Infographics



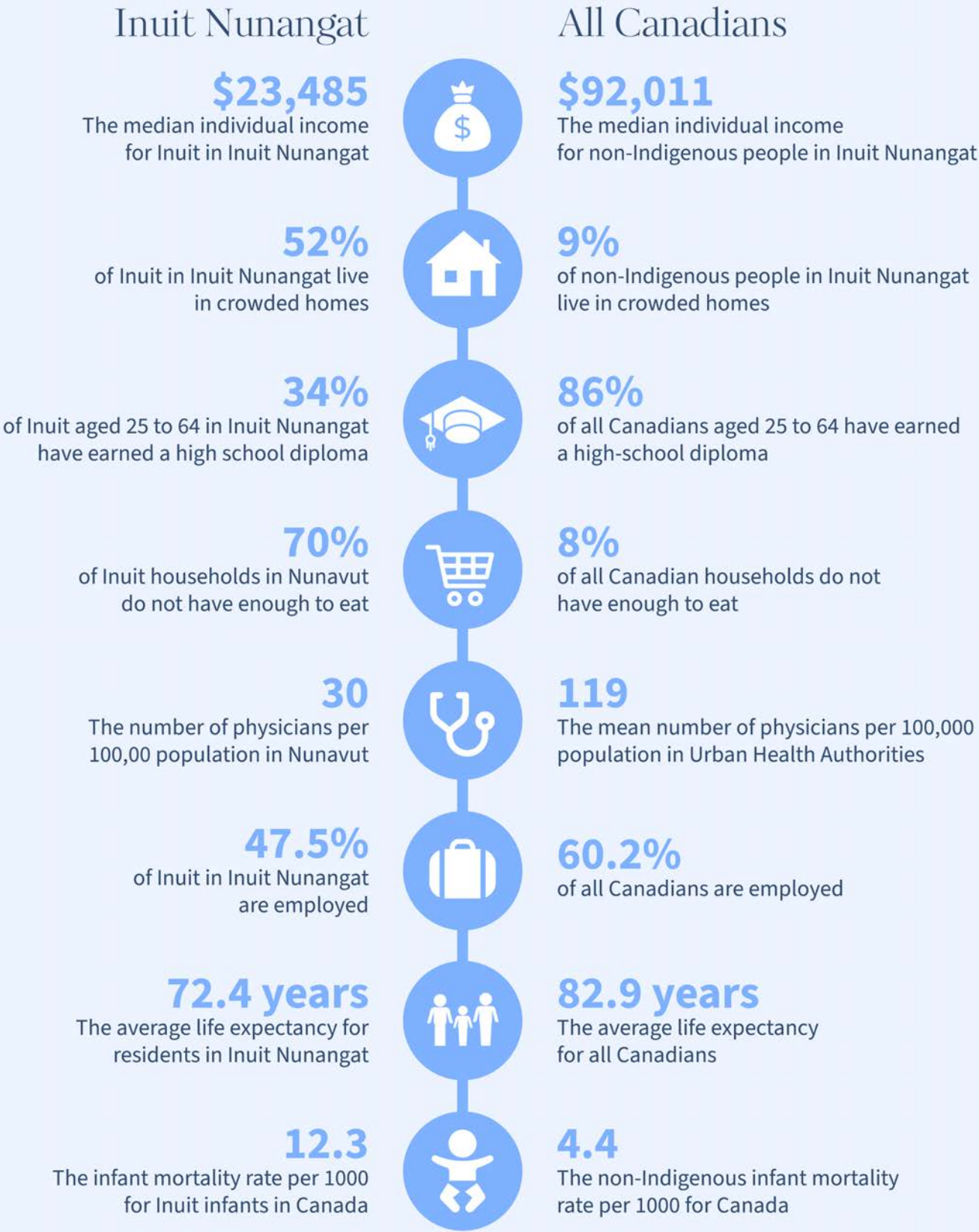
LEFT: Traumatic events that prevent Inuit from receiving treatment. (Beverly Lennie, IRC)



LEFT: The social and economic factors that can lead to TB in the Inuit populations. (Beverly Lennie, IRC)

Social & Economic Inequality in Inuit Nunangat

Many Inuit face social and economic inequities that impact our health and wellbeing





5

Recent Project News

✿ From consultation and support
to family gravesite visits and
commemoration: what happens now.

Project Presentation Meeting

On March 9, 2020, The Nanilavut Project was presented at a public gathering in Aklavik. Project Manager Beverly Lennie was supported by Emily Arey, Deputy Registrar of Enrolment; Bessie Rogers, Legal Assistant; Jeffrey Amos, Mental Health Support Worker; and Elizabeth Kolb, Communications Advisor.

Aklavik resident Judy Selamio provided Inuvialuktun translation in the Uummarmiutun dialect. We are grateful to Aklavik Community Corporation’s manager, Shauna Charlie for supporting the meeting’s logistics, as well as the ACC Board of Directors and Elder’s Committee, the youth and public representatives who attended the meeting. The goal of the presentation was to:

- 1. Introduce The Nanilavut Project and create public awareness.
- 2. Provide contact information and project timelines.
- 3. To convene public discussion and seek recommendations for commemoration and monument events that will take place at later dates in communities in the Inuvialuit Settlement Region.

Quyanainni to the Hamlet of Aklavik’s leadership and community representatives for the recommendations they provided, which will help inform our plans and project delivery.

As soon as possible, The Nanilavut Project will also be presented to the Inuvialuit communities of Inuvik, Paulatuk, Sachs Harbour, Tuktoyaktuk, and Ulukhaktok. The presentations are scheduled to resume once the COVID-19 restrictions allow for travel and community gatherings.

Health Support Workers

The Nanilavut Project has hired two new health support workers: Clarissa Gordon in Aklavik and Shayna Allen in Inuvik. Supervised by Project Manager, Beverly Lennie, Health Support Workers have the following responsibilities:

- Complete virtual training and certification in the Grief Recovery Methods to help aid Inuvialuit families in their recovery.
- Act as the first point-of-contact and initial support provider for family members who have lost loved ones.
- Assist beneficiaries with inquiries related to a missing person file.
- Conducts home and field visits as needed to provide the program services to family members and collects recommendations for the project’s commemoration events.
- Escort up to two family members to locations where the grave of their loved one is located.
- Assist family members with providing current information related to Tuberculosis.
- Aid in the delivery of community presentations.



LEFT: All Saints Anglican Graveyard, Aklavik. (Leah Ipana) **RIGHT:** Immaculate Conception Roman Catholic Graveyard, Aklavik. (Leah Ipana)

Graveyard Visits

Project members visited the All Saints Anglican Graveyard and Immaculate Conception Roman Catholic Graveyard in Aklavik in 2021. The cemeteries and graves were photographed by Ian Tom McLeod to document their condition and assist in the draft planning of commemorative grave markers and gravesite beautification.

Many burial locations do not have grave markers, many crosses are scattered throughout and laying on the ground, and information is missing from many markers and crosses.

Danielle Metcalfe-Chenail, a researcher, writer and founder of the Ghosts of Camsell Web Site accompanied me to a southern cemetery. She provided background information related to the unmarked graves. Danielle told me that, in the past, there was an established Indian Residential School near the property. The school burned to the ground and destroyed all the wooden crosses at the cemetery. Since the fire, none of the graves with markers were replaced. As we walked in the area, I could not tell if I was walking over someone's grave as the location turned into a flat lawned area. It's very sad!

The commemorative grave markings that are scattered throughout both graveyards make it difficult for proper identification. Without cemetery maps of both the All Saints Anglican Graveyard and the Immaculate Roman Catholic Graveyard, it would be difficult to locate the exact location of lost loved ones' graves.

✿ Many burial locations do not have grave markers, many crosses are scattered throughout and laying on the ground, and information is missing from many markers and crosses.

The Nanilavut Project Manager has so far identified approximately thirty-six individuals who are buried at cemeteries in Aklavik, NT. Next steps include:

1. RESEARCH

- Locating each burial site on existing maps, if applicable.
- Interviews with family and community Elders to document their knowledge of burial locations.
- Searching archived documents and pictures such as those held by the National Anglican Archives in Toronto, ON.
- Working with the Hamlet of Aklavik, the Anglican Church and the Roman Catholic Church in relation to their cemetery policies, installation, and permit fees.
- Use a map of St. Albert Indian Cemetery plot locations to map potential grave markings as required, including the potential use of:
 - Specialized equipment such as a Ground Penetrating Radar;
 - A surveyor to stake the plot locations for each grave.

2. COMMEMORATIVE GRAVE MARKERS

- Identifying Inuvialuit graves that do not have grave markers.
- Once the Inuvialuit, Inuit or NT residents’ graves are located and if the graves do not have grave markers, the Nanilavut project administrator will make arrangements by providing the funding as determined by the program’s policy.
- Developing an alternative plan for families whose loved ones’ burial plots can not be located, even with the use of specialized equipment. This could include the development of specialized monuments with the loved one’s name and an inscription to be placed at each respective cemetery.
- Providing Health Supports to families as required as they journey through the ceremonial ritual of paying their respects to their lost loved one and seeking closure to the traumas associated with losing a family member.

3. GRAVESITE BEAUTIFICATION

- Meet with Cemetery managers/staff to gain knowledge related to their Cemetery Policies related to Permits and Installation fees and Gravesite beautification fees
- Working with cemeteries to address damages to existing graves.
- Resurfacing graves that have sunk due to melting permafrost.
- Restoring missing or broken commemorative grave markers ensuring inscriptions are readable.
- Removal of foliage and overgrowth.
- Fence and enclosure repairs.
- The use of specialized contractors, as required.
- The participation of relevant families in the beautification and restoration of their loved one’s burial site.



LEFT: The “new” Winterburn Cemetery, Edmonton. (Beverly Lennie, IRC)

Family Visits & Cemetery Policies

Once gravesites have been located, the Project Manager will work with families to ensure that visits take place in line with cemetery policy. This could include arranging guides for family visits, and ensuring ceremonial protocols are maintained.

The Winterburn Cemetery, for example, is a resting place for some Inuit and is managed by Enoch First Nation. Arrangements will have to be made with their Chief and Council before families can visit the site.

The names of the deceased are inscribed on the Cairn at the City of St. Albert Indian Cemetery are Peter Soupay, John Smith, and Josie Papik – all residents of Aklavik. They were sent to the Charles Camsell Indian Hospital for treatment and passed away in Edmonton.

The Cairn with the deceased names etched in granite is the only available evidence of the people buried at the location.



Questions to Consider

Here are some questions we'd like Inuvialuit to consider as we proceed with this work. Please note that the dates and planning for Commemoration and monument events have not yet been announced.

1. What recommendations do you have regarding the Commemorative Grave Markers as they relate to your community and the history of Tuberculosis?
2. When a Call for Submissions is made for artistic designs, should the call be open to all Inuvialuit artists in the ISR, only to 'Inuvialuit' community residents living in the community, or, to all 'Inuvialuit', living in or outside the ISR?
3. What are your thoughts on the Inuvialuit Regional Corporation reserving the right to combine designs to show a representation of each community and altering colours for appearance purposes?
4. What are your thoughts and recommendations for the monument sculpture?
 - One large monument to be erected at an identified location in the ISR or at a southern location.
 - One artist from each community to design artwork that represents their community. This may include Inuvialuit artists who live in southern locations. Work together as a group on the monument at a location to be announced at a later date.
5. Do family members want the Nanilavut Commemorative Grave Marking on their loved one's headstone as a sign of respect?
6. Can Elders share any traditional ways of being respectful to deceased loved ones that should be incorporated into our planning?
7. Where should commemoration and monument events take place?
 - In each community?
 - In an agreed-upon selected community?
 - At a southern cemetery where most deceased are resting?
 - At both an agreed-upon community and southern cemetery?

TOP LEFT:
Rock Monument at City of St. Albert Indian Cemetery. (Beverly Lennie, IRC)

BOTTOM LEFT:
The Cairn inscription of names, address, date of death, age. (Beverly Lennie, IRC)



LEFT: Maurice Cleery going home July 17, 1957, Aklavik. (Helene Caufield, NWT Archives)

6 Helpful Resources

✿ Support services for those in need, contact information for additional support and frequently asked questions.

Inuit Families & Ambiguous Loss

Ambiguous loss is caused when loved ones suddenly vanish, according to therapist Pauline Boss, who pioneered the concept. According to her work, Inuit families most likely have experienced one or both of the two basic types of ambiguous loss as a result of the tuberculosis epidemic.

- 1. PHYSICAL ABSENCE:** This is the loss experienced by Inuit whose family members were taken from the home or community for their Tuberculosis treatment and never returned, leaving survivors psychologically affected by their absence.
- 2. PSYCHOLOGICAL ABSENCE:** In the second type of ambiguous loss, people are physically present but emotionally and cognitively unavailable to those around them. (Pauline Boss). Inuit family members who experienced separation from their loved ones are often noticed by other family members as being withdrawn in their own world as a result of their trauma.

The families of the approximately 4,500 Inuit sent to southern hospitals for treatment would likely experience one or both of these types of loss, even finding themselves in a “one physically, the other psychologically” situation. Remaining parents whose partners were lost to TB may have been unable to respond to their children’s needs.

Ambiguous loss can leave people with:

- Feelings of helplessness
- Depression and anxiety
- Relationship conflict
- Somatization (the production of recurrent and multiple medical symptoms with no discernible organic cause)

The longer people go without answers or resolution, the deeper the impacts can be. For Inuit families who went decades without knowing what happened to their family members, the confusion and lack of certainty can be exhausting.

Having the support of family, the community and program services can help family members to cope with their loss and find closure. The Nanilavut Project was created to give Inuit families a chance to pay their respects, say goodbye and find closure related to those who were sent away from home and never came back.

Diane Montreuil, Aboriginal Affairs and Northern Development Canada (AANDC), advises that it is important for Inuit family members to know that The Nanilavut Project might not be able to locate the grave of their loved ones and give them an opportunity to say goodbye. Nonetheless, we believe this work will help empower Inuvialuit who have experienced this type of loss by giving them a process through which to express their anger, fear, helplessness, hope and ambivalence. To learn more about ambiguous loss, visit www.ambiguousloss.com.



A full list of helpful community health and wellness supports is included later in this section. Support is also available through The Nanilavut Project and the IRC’s Community Development Division. If you are experiencing the need to talk to someone about your grief and having feelings of helplessness, anger, fear, anxiety, or other commonly known symptoms please contact:

Beverly Lennie
Nanilavut Project Manager
Legal Division
Inuvialuit Regional Corporation
Bag Service #21
Inuvik, NT X0E 0T0
Telephone: **867-777-7066**
Email: blennie@inuvialuit.com
Web: www.irc.inuvialuit.com

You can learn more about The Nanilavut Project at www.irc.inuvialuit.com.



Frequently Asked Questions

The Nanilavut Working Group and staff at Indigenous and Northern Affairs Canada (INAC) created these questions and answers in order to provide accurate and consistent information to Inuit community members, families who lost loved ones, the media, and others interested in The Nanilavut Project.

WHAT ARE THE KEY ELEMENTS OF THE NANILAVUT PROJECT AND HOW DID INAC CHOOSE THEM?

The Nanilavut Project is composed of three key elements:

1. **ACKNOWLEDGMENT OF THE FEDERAL ROLE**, including funding for commemorative events, commissioning of monuments; development of public education tools; marking of gravesites; and installation of plaques/monuments in cemeteries.

2. **FAMILY SUPPORTS**, including hiring Nanilavut Project Managers to assist Inuit in finding information about lost family members from the past tuberculosis era; coordinating commemorative events; hiring health support counsellors; and funding travel for families to visit gravesites of loved ones.

3. **HEALTH AWARENESS**, including addressing tuberculosis prevention, control, and care, as well as funding to Inuit Tapiriit Kanatami to support an Inuit tuberculosis awareness campaign. In 2011, the Minister of Indigenous and Northern Affairs Canada wrote to the four Inuit land claim leaders asking them to articulate their organizations or government’s view on the possible outcomes of Nanilavut.

The leaders responded with several recommendations and an acknowledgement from the federal government; obtaining research findings through a comprehensive database; commemoration events; recognition of the losses suffered by Inuit families; marked gravesites; emotional support; public education tools; as well as compassionate travel to visit gravesites.

All requests from Inuit leaders were incorporated in the memorandum provided to the cabinet. The Memorandum was approved by the Cabinet on January 31, 2017, which provides policy authority to address the federal government’s role in the past tuberculosis epidemic among Inuit.

WHY WERE SO MANY INUIT LOST?

A significant number of Inuit were affected and sent from their communities to undergo treatment for tuberculosis. Due to the lack of medical facilities in the north at the time, treating patients close to their home communities was not possible; as a result, many Inuit were sent to hospitals and sanatoria across Canada.

Records show that geographic remoteness, different modes of transportation to treatment facilities (e.g., ship, train), limited communication media (telegrams, letters, and telephone), and language barriers often combined to make the management of information about Inuit patients inconsistent and lacking rigour.

Further, federal responsibility for Inuit health was not confined to a single department; instead, various departments and agencies were responsible for different areas of Inuit health, which shifted over time. Because of this decentralized approach, information about a patient’s health status – whether living or deceased, including details of their burial – was not always effectively communicated back to their family.

✿ Due to the lack of medical facilities in the north at the time, treating patients close to their home communities was not possible; as a result, many Inuit were sent to hospitals and sanatoria across Canada.

In some instances, patients were treated and returned home but sometimes dropped off without their families being notified of their return. In other cases, patients were returned to the wrong community. Some younger patients were in treatment for so long that they lost their language, culture and skills required to live in the north and ended up staying in southern Canada. These are just a few examples of how Inuit were lost track of during the past tuberculosis era.

While most Inuit patients were treated and returned home, others succumbed to the illness and were interred in areas where they were treated. To this day, many Inuit are still searching for information, including the whereabouts of their family member's grave. Others do not know the complete history of what happened to their family members during treatment.

The difficulty in obtaining information regarding the whereabouts of the family members has led to mistrust on the health care system that has had intergenerational impacts on the overall health in Inuit communities. The trauma of the past tuberculosis era remains with many Inuit, who have vivid memories of a loved one being taken for x-rays and never coming back.

WHAT ARE THE GOALS AND ANTICIPATED OUTCOMES OF THE NANILAVUT PROJECT?

The primary goal of the Nanilavut Initiative is to help bring closure and begin the healing process for Inuit families and communities who have been searching for lost family members from the tuberculosis epidemic of the 1940s-1960s.

As the renewed Inuit-Crown relationship moves forward, the Government of Canada is committed to taking action to address the painful memories of the past, including the treatment of Inuit during the past tuberculosis era. Anticipated outcomes include:

- Increased awareness by Inuit and the general public about the tuberculosis epidemic among Inuit during the 1940s-1960s.
- Dissemination of information to Inuit families about the family members who were sent away from their communities for treatment (check Nanilavut Database for the available information).
- Health support available to Inuit families and communities to help bring closure and begin the healing process from the past tuberculosis era.
- Compassionate travel support for family members to visit gravesites/cemeteries to honour the deceased family member and pay their final respects.
- Commemorative and reconciliation events to honour the family members who did not return home and recognize this significant part of Inuit history.
- A formal statement on behalf of the Government of Canada acknowledging the difficult period of Inuit history and apologizing for the federal government's role in the management of the past tuberculosis era and its impact on Inuit then and now.



ABOVE: Sachs Harbour.
(Inuvialuit Cultural
Centre)

WHO DO I TALK TO IF I AM LOOKING FOR A FAMILY MEMBER LOST IN THE TUBERCULOSIS ERA?

Nunavut Tunngavik Incorporated, Inuvialuit Regional Corporation, Makivik Corporation, and the Nunatsiavut Government have each hired a Nanilavut Project Manager to coordinate the initiative, with a second Project Manager assigned to Nunavut due to its greater population. Inuit Tapiriit Kanatami also has a dedicated Project Manager to oversee the project for other areas across Canada.

The Nanilavut Project Managers will be responsible for assisting individuals who are seeking information about their lost family members from the past tuberculosis era. The Project Managers will have access to a secure database – the Nanilavut Database, which contains over 15,000 record entries – where they can conduct a search for information on your behalf and assist you in other potential avenues of research to locate the lost family member.

CAN THE NANILAVUT PROJECT HELP ME FIND A LOST LOVED ONE WHO WAS NOT SUFFERING FROM TUBERCULOSIS, BUT WAS TAKEN AWAY FOR OTHER REASONS?

Nanilavut Project Managers are hired and trained for the specific purposes of the Nanilavut Initiative, which is primarily focused on locating lost loved ones from the Inuit tuberculosis epidemic of the 1940s-1960s.

However, if possible, Nanilavut Project Managers will put you in touch with provincial/territorial vital statistics bureaus and/or federal departments and agencies to help you find a lost loved one not connected to The Nanilavut Project.

I HAVE KEPT OLD DOCUMENTS REGARDING FAMILY MEMBERS WHO WERE SENT FOR MEDICAL TREATMENT DURING THE TUBERCULOSIS EPIDEMIC. CAN THESE BE INCLUDED IN THE NANILAVUT DATABASE?

Yes. The Nanilavut Database is a living tool that will be continually updated, and its value to Inuit families and communities will grow as additional documents are added.

Plans are underway to have a call-out for documents for The Nanilavut Project. The more information and records are entered into the Nanilavut Database, it is most likely possible that Inuit across Canada will be able to discover information about their lost family members.

WHAT HAPPENS IF THE GRAVE OF MY FAMILY MEMBER IS LOCATED? WILL FINANCIAL SUPPORT BE PROVIDED TO VISIT THE GRAVESITE?

Yes, limited support for compassionate travel will be available for family members to visit the graves of known relatives who passed away while receiving medical treatment during the tuberculosis epidemic of the 1940s-1960s, to honour the family member and pay their final respects. Contact the Nanilavut Project Manager in your region for information on compassionate travel.

WILL MY ENTIRE FAMILY BE ABLE TO TRAVEL TO VISIT OUR LOVED ONE’S GRAVE? CAN THE SAME FAMILY MEMBER TRAVEL MORE THAN ONCE TO VISIT THE LOVED ONE?

While compassionate travel funding is available for families to visit loved ones’ graves, the funding is not sufficient to enable entire families to travel, nor for family members to travel more than once. To ensure that every family can send a representative to pay their final respects, funding will be limited to two family members and an accompaniment or aide, if required.

Families will be expected to decide among themselves who is best placed to represent the family in paying their final respects to the lost loved one, and then request compassionate travel funding for the two family members and an accompaniment or aid, if required.

FINDING OUT INFORMATION ABOUT MY LOST FAMILY MEMBER COULD BE UPSETTING. ARE THERE ANY COUNSELLING OR HEALTH SUPPORTS AVAILABLE IF I REQUIRE THEM?

The memories of the tuberculosis epidemic of the 1940s-1960s and its effects on Inuit families and communities remain vivid to this day. The historical trauma from these experiences continues to have intergenerational impacts.

High rates of suicide are linked to historical trauma, including the past tuberculosis era, as outlined in Inuit Tapiriit Kanatami’s 2016 National Inuit Suicide Prevention Strategy.

For these reasons, English, French, and Inuktitut-speaking health support workers will be available throughout the duration of the Nanilavut Initiative. The health support workers are trained in providing trauma-informed emotional, cultural, and professional counselling services and can be contacted through the following toll-free numbers:

- NWT Help Line is [1-800-661-0844](tel:1-800-661-0844) – language services are offered in English or French.
- The Hope for Wellness Help Line is [1-855-242-3310](tel:1-855-242-3310) – language services are offered in English, French, Inuktitut, Cree, and Ojibway
- For language services in Inuvialuktun – arrangements will be made available by contacting your Nanilavut Project Office in your region

In addition, on-the-ground trauma-related counselling will be available during Nanilavut commemorative events and can also be accessed by contacting your local Nanilavut Project Manager, Beverly Lennie at [1-867-777-7066](tel:1-867-777-7066) or the Health Support Workers.

For more information about the Nanilavut Initiative’s counselling services, Inuit Tapiriit Kanatami’s National Inuit Suicide Prevention Strategy, and related health supports in your area:

- Visit <https://irc.inuvialuit.com/program/nanilavut-support-information>
- Contact the Nanilavut Project Manager or Aklavik Health Support Worker Clarissa Gordon (Wedzin) at [1-867-978-2754](tel:1-867-978-2754).
- Visit <https://www.itk.ca/wp-content/uploads/2016/07/ITK-National-Inuit-Suicide-Prevention-Strategy-2016.pdf>
- Beaufort Delta Region, Health and Social Service Authority: <https://www.nthssa.ca/en/contact-regions/beaufort-delta-region>

THE GRAVE OF MY FAMILY MEMBER IS UNMARKED IN THE CEMETERY, WHAT CAN BE DONE TO HONOUR THE FAMILY MEMBER?

Nanilavut Project Managers will coordinate and arrange the installation of gravesite markers and headstones. Moreover, to honour lost Inuit, whose grave location is unknown, the plaques/monuments will be placed in the cemeteries. Nanilavut Project Managers can also help arrange for the beautification of gravesites and cemeteries that have fallen into disrepair.

WILL THE FEDERAL GOVERNMENT PAY COMPENSATION TO INUIT FAMILY MEMBERS FOR THEIR ROLE IN THE TUBERCULOSIS EPIDEMIC OF THE 1940s TO 1960s?

There is a process where Nanilavut Project Managers will provide information to Inuit searching for the family members who were sent away for treatment and did not return home. However, there is no provision from the Federal government to provide compensation to the family.

Nanilavut Project Managers will also provide information about upcoming commemorative and reconciliation events. In addition, limited compassionate travel support will be provided to facilitate family members to visit identified gravesites and cemeteries to honour the deceased family member and pay their final respects.

For more information on commemorative and reconciliation activities, as well as potential support for compassionate travel to a family member’s gravesite or cemetery, please contact the Nanilavut Project Manager in your region (see list of contacts in the next section). For additional information on the Inuit Nunangat Declaration see:

- <https://www.itk.ca/inuit-nunangat-declaration>
- <http://pm.gc.ca/eng/news/2017/02/09/inuit-nunangat-declaration-inuit-crown-partnership>

WHY IS IT IMPORTANT TO ADDRESS THE ISSUE OF INUIT LOST LOVED ONES FROM THE PAST TUBERCULOSIS EPIDEMIC NOW?

Finding the burial locations of family members who died while undergoing treatment during the past tuberculosis epidemic is a long-standing issue of concern for Inuit. Information on patients, whether living or deceased, was not effectively communicated back to family members. To this day, many Inuit remain to ascertain the fate of their family members and where they have been buried.

It is imperative that action be taken immediately on this initiative as Inuit Elders, who are the most likely to be seeking information on their family members, are aging and many are in their seventies and eighties.

Inuit leaders have called for action on The Nanilavut Project. In letters addressed to the Minister, each Inuit land claim organization outlined specific actions for the Government of Canada to undertake and redress this important part of Inuit history.

On December 15, 2016, at the meeting between the Prime Minister, Ministers and Indigenous leaders, President of Inuit Tapiriit Kanatami Natan Obed referred to Nanilavut in the context of direct action on Inuit reconciliation and the first anniversary of the Truth and Reconciliation Commission’s final report.

The next steps on Nanilavut are the launching of the database, which is a key item on the Inuit-Crown Partnership Committee Workplan under the Reconciliation Theme. The workplan has been approved as part of the Permanent Bilateral Mechanisms announced by the Prime Minister in December 2016 and put in place by the Department of Indigenous and Northern Affairs Canada.

The comprehensive research on The Nanilavut Project has been ongoing for many years. It developed a database containing the research findings. Further, these research findings were shared with The Government of Canada to get feedback on recommended policies.

IS THE DATABASE OPEN TO FAMILY MEMBERS WHO WANT TO SEARCH FOR A LOST LOVED ONE?

No, the secured Crown Indigenous-Relations and Northern Affairs Canada (CIRNAC) Database can only be accessed by Nanilavut Project Administrations who have been screened and have met the security standard guidelines.

✂ It is imperative that action be taken immediately on this initiative as Inuit Elders, who are the most likely to be seeking information on their family members, are aging and many are in their seventies and eighties.



ABOVE: Natan Obed, President of Inuit Tapiriit Kanatami. (Elizabeth Kolb, IRC)

Health and Wellness Supports

There are a variety of mental health supports that Inuvialuit can access in the Inuvialuit Settlement Region.

- AKLAVIK: (867) 978-2941
- INUVIK: (867) 777-8101 (8:30 a.m. to noon, 1 p.m. to 5 p.m.); (867) 777-8000 (after office hours)
- PAULATUK: (867) 580-3147
- SACHS HARBOUR: (867) 396-3024
- TUKTOYAKTUK: (867) 977-2511 Ext. 3
- ULUKHAKTOK: (867) 396-3024
- NWT HELP LINE: 1-800-661-0844
- FN & I HOPE FOR WELLNESS HELP LINE: 1-855-242-3310
- RESIDENTIAL SCHOOLS CRISIS LINE: 1-866-925-4419

PROJECT JEWEL
Project Jewel is an on-the-land program of the Inuvialuit Regional Corporation that helps individuals manage stress, grief, trauma or any emotional challenges they are experiencing. It also includes after-care supports for its participants.

Jimmy Ruttan
Manager, On-the-Land Wellness Programs, Inuvialuit Regional Corporation
E-mail: jruttan@inuvialuit.com
Phone: (867) 777-7084

Privacy Information & Sample Forms

Privacy, or the right not to be intruded upon and to be able to make decisions about what information you want to share with others, is very important to Inuit and to The Nanilavut Project. As a result of colonization and the loss of self-determination, information on Inuit has been gathered, stored, shared, and used to make decisions about Inuit without Inuit consent. Fortunately, rules and regulations to protect privacy and to ensure that individuals give their full consent for the sharing of information are much stronger now. There is a growing awareness of the legal rights of individuals to control the sharing of information.

Here are some of the measures that The Nanilavut Project has put in place to protect the privacy of those looking for information on lost loved ones and to ensure that the information on the individuals contained in the database is not shared inappropriately:

- ✓ The information held in the Nanilavut Database is confidential, secured and can only be accessed by Nanilavut Project Managers and their supervisors who have been security screened to the level of “Secret” and specially trained in privacy legislation and related policies.

✓ When the Nanilavut Project Manager receives an inquiry regarding a lost family member, strict privacy and information-sharing protocols will be followed, including verification of family relations through the identification of the inquiring party by beneficiary registrars and/or related authentication.
- ✓ Project Managers will get written informed consent from inquirers about the use of the information. The information will be provided to begin the search for lost loved ones with their rights to correct and withdraw the process.

✓ Nanilavut Project Managers will ensure that only the information that is pertinent to the family member who was sent away for treatment is disclosed to the individual making the inquiry. Further, the only information that is needed for the purposes of contacting the enquiring party and providing information about his/her family member is retained in the database.

Sample Forms Checklist

1. Enquiry Form
2. Consent Form

THE NANILAVUT INITIATIVE

Enquiry Form



Intake Information

LAND CLAIM ORGANIZATION:

Inuvialuit Regional Corporation

DATE OF CALL / EMAIL / VISIT

PROJECT MANAGER AT INTAKE:

Beverly Lennie

Telephone: 867-777-7066

Fax: 1-877-266-8036

Email: blennie@inuvialuit.com

Your Information (Enquirer)

FIRST NAME

LAST NAME

BENEFICIARY NUMBER

HOME COMMUNITY

PHONE NUMBER

MAILING ADDRESS

EMAIL ADDRESS

RELATIONSHIP TO LOST LOVED ONE

PREFERRED METHOD OF FOLLOW-UP

OTHER RELEVANT INFORMATION

On reverse side: Lost Loved One's Information →

TEAR OFF PAGE ↓

Lost Loved One's Information

FIRST NAME

LAST NAME

NICKNAME or ALTERNATE NAME / SPELLING

DISC NUMBER

GENDER

YEAR OF BIRTH

LAND CLAIM AREA OF ORIGIN

COMMUNITY / CAMP OF ORIGIN

Lost Loved One's Hospitalization Details

AGE AT HOSPITALIZATION

APPROXIMATE DATE OF HOSPITALIZATION

HOSPITAL / SANITORIUM / CITY

MODE OF TRANSPORTATION (E.G. SHIP, PLANE, TRAIN)

OTHER RELEVANT INFORMATION

TEAR OFF PAGE ↓

THE NANILAVUT INITIATIVE

Consent Form

PRIVACY NOTICE STATEMENT FOR ENQUIRER



The following statement explains the purpose and use of your personal information. Only information needed to respond to these Nanilavut forms will be collected.

The collection, use and disclosure of your personal information is required for your participation in the Nanilavut initiative and authorized by program specific legislation. We will collect, use, disclose and protect your personal information in accordance with the *Personal Information Protection and Electronics Documents Act*, S.C. 2000, c.5. In order to assist you, as the Enquirer, in finding out information about your lost family members who were treated away from their communities during the tuberculosis epidemic during the 1940s-1960s and for purposes and uses judged to be consistent with that purpose.

The collection and use of your personal information for this enquiry is authorized by the Information Sharing Agreement between Inuit Relations Directorate of Indigenous and Northern Affairs Canada and Inuit partners that includes Inuvialuit Regional Corporation.

You have the right to access personal information that we hold about you, to request correction of erroneous personal information about you and to withdraw your personal information from this initiative. Should you wish to do so, or to enquire about applicable legislative authority or obtain clarification about this Privacy Notice Statement, please write to the Inuvialuit Regional Corporation at the following address: 107 Mackenzie Road, Bag Service #21, Inuvik, NT, X0E 0T0. You may also call toll free at [1-855-777-7011](tel:1-855-777-7011).

Please note that you have a right to file a complaint to the Office of the Privacy Commissioner of Canada regarding our handling of your personal information. To do so, please contact the Privacy Commissioner at [1-800-282-1376](tel:1-800-282-1376).

I confirm that I have read, understand and agree to the above terms and conditions of the Privacy Notice Statement.

NAME OF ENQUIRER (PLEASE PRINT)

SIGNATURE OF ENQUIRER

DATE

TEAR OFF PAGE ↓



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THE CONTENT OF THIS PUBLICATION WAS INFORMED BY THE WORK OF VARIOUS ORGANIZATIONS AND PUBLICATIONS. IN PARTICULAR, WE HAVE REPURPOSED CONTENT FROM THE FOLLOWING WORKS:

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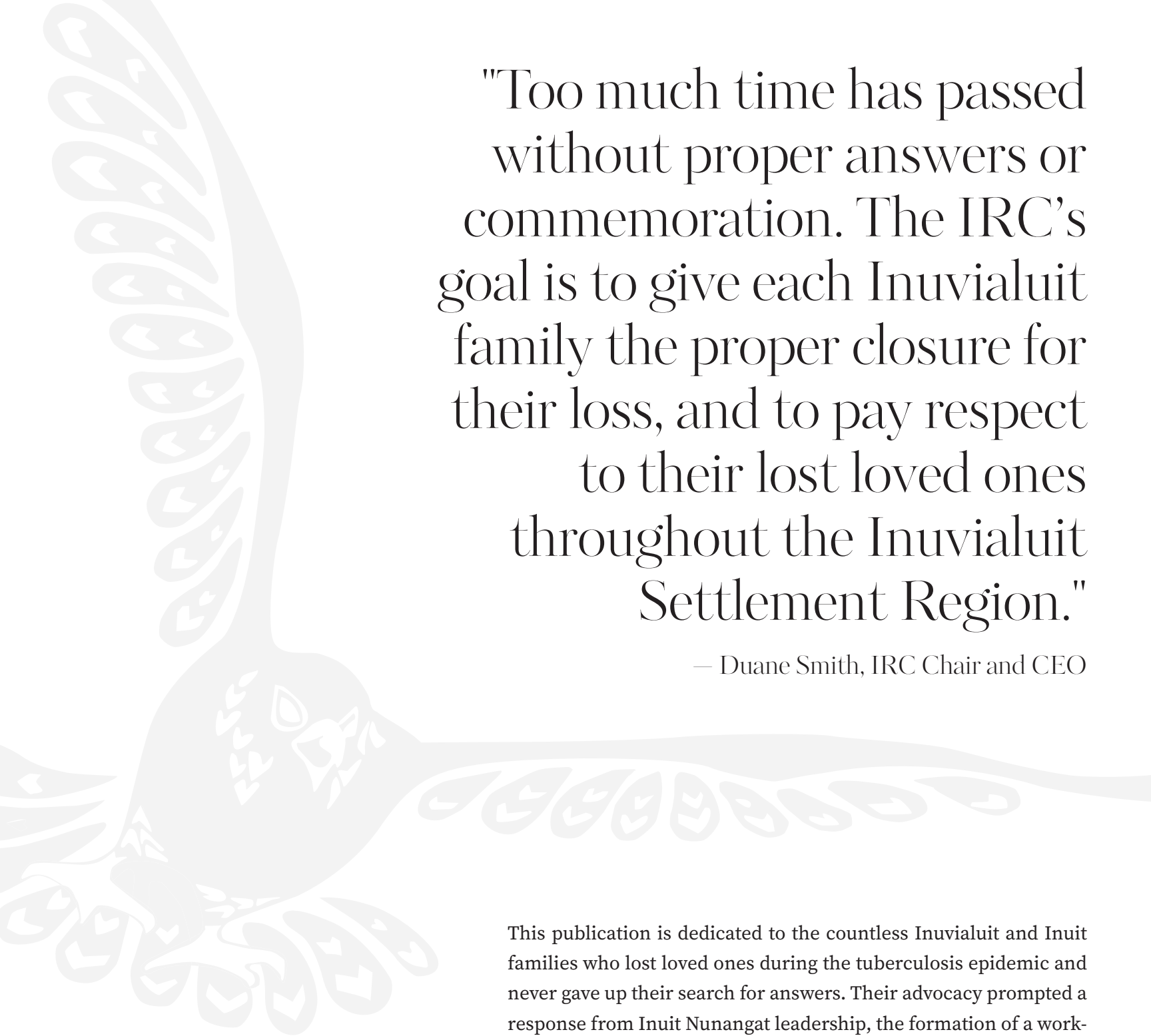
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"Too much time has passed without proper answers or commemoration. The IRC's goal is to give each Inuvialuit family the proper closure for their loss, and to pay respect to their lost loved ones throughout the Inuvialuit Settlement Region."

— Duane Smith, IRC Chair and CEO

This publication is dedicated to the countless Inuvialuit and Inuit families who lost loved ones during the tuberculosis epidemic and never gave up their search for answers. Their advocacy prompted a response from Inuit Nunangat leadership, the formation of a working group and an eventual partnership agreement between Inuit Nunangat and the Government of Canada.

Today, the Inuvialuit Regional Corporation continues this work, focused on helping Inuvialuit families heal and find closure. Through this Nanilavut Project publication, Inuvialuit families will learn about the history of TB and its impact on the Inuvialuit Settlement Region, as well as how it can still be transmitted and prevented within our communities. Our work will aid surviving family members who are still searching for their lost loved ones, and will allow us to come together for community commemoration and monument events to mark these historic losses. Nanilavut. Let's find them. Quana. Quyanainni. Quyanaq. Thank you.