

**INCREASING WOMEN'S PARTICIPATION
IN MUNICIPAL CONSULTATION PROCESSES**

**A PARTICIPATORY ACTION RESEARCH PROJECT
IQALUIT SITE**

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**Status of Women Canada
The Federation of Canadian Municipalities
Qullit Nunavut Status of Women Council
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EXECUTIVE SUMMARY

Iqaluit, a city of about 7,000 located on Baffin Island, is a city in transition. Social problems including infrastructure needs, substance abuse, violence against women and significant Inuit unemployment are of serious concern.

As one of six communities involved in the Federation of Canadian Municipalities (FCM) project, *Increasing Women's Participation in Municipal Consultation Processes*, multiple methods were employed to

learn from Inuit women in particular what barriers they face to participating in the municipal process. 'Municipal process' was defined in the Iqaluit site as ranging from contacting City Hall to voice a concern to running for a position on city council.

A survey pretest was done and the results showed the survey was not a good method. Women seemed more comfortable using a discussion format.

A publicity campaign about the project involving CBC Radio and the Aboriginal Peoples Television Network was also launched.

After advertising for facilitators, two Inuktitut-speaking women and two local unilingual English speakers were trained in how to conduct and facilitate focus groups. Five focus groups were held at locations already frequented by women in hopes of giving a voice to women not normally heard from in the community.

Turnout at the focus groups was low in cases where women were invited to attend despite the publicity, perhaps an indication of the lack of interest in the topic. But participation was much higher where focus groups were held in locations where women were already meeting.

Five key informant interviews were conducted with women who discussed the role of local government in Inuit culture, barriers faced by women interested in becoming involved and ways of encouraging women's participation.

A city council meeting was attended to develop a sense of the environment and processes involved. A service inventory was discussed with the city clerk and it was pointed out there was not any policies in place to attract or include women in municipal processes. The territory of Nunavut, including the City of Iqaluit is moving towards a representative workforce (85 per cent) of Inuit and this is the main priority at this time.

Following the data collection phase, women's comments were compiled and barriers faced by women interested in local government were identified and organized by theme. Possible solutions were also identified and organized.

It was found that barriers could be grouped in terms of racism, sexism, self-esteem, knowledge, language, and childcare. It is evident that women's lack

of involvement specifically, as well as Inuit involvement in general, is an issue in Iqaluit.

The lack of interest in the project and the responses from some of the participants suggest that even when there is an understanding of the concept, some women are simply not interested in being involved, even if the barriers were removed.

The report recommends that information on local government be disseminated to women and that a local Inuk woman or women facilitate further action.

INTRODUCTION

In the fall of 2003 The Federation of Canadian Municipalities began a one-year research project to strengthen women's involvement in municipal public participation processes. The *Increasing Women's Participation in Municipal Processes* project was funded by Status of Women Canada and includes five main strategies:

- Building and strengthening partnerships
- Surveying the “state of the art” of gender-inclusive participatory practices at the municipal level
- Participatory action research in six Canadian communities
- Developing national action plans
- Creation of a “Tool Kit” of gender inclusive public participation tools for municipal governments and women's groups

The purpose of the project was to contribute to changing municipal consultation practices and policies so that the full diversity of Canadian women has a meaningful voice in the decisions that affect their daily lives. The specific objectives were to:

- Equip municipal governments with information, tools and strategies that will assist them to develop and implement public participation processes that involve the diversity of women in their communities
- Make recommendations to FCM and to participating local municipalities for action to strengthen women's involvement in public participation processes
- Develop national and local partnerships that will strengthen the capacity of municipal governments to involve women, and the capacity of women's organizations to participate in municipal consultation and decision-making processes

The FCM hired a national coordinator for the project and distributed a call for submissions across Canada for organizations to undertake research on

their behalf. Six municipalities from across Canada were selected to become part of the national *Increasing Women's Participation in Municipal Processes* project:

City of Saskatoon
Cowichan Valley
Thunder Bay
Montreal
Halifax
Iqaluit

DESCRIPTION OF COMMUNITY

Iqaluit is the capital of Nunavut, Canada's newest territory. Formerly known as Frobisher Bay, the city was originally an American Air Force base. In the 1950s its population rose significantly as Southern workers arrived to build the Distant Early Warning sites throughout the North.

The 1960s saw the settlement handed back to the Canadians and its first council was formed in 1964. In 1974 Frobisher Bay was recognized as a village and was given town status in 1980. It was selected to become the territory's capital in 1995 (Nunavut was created in 1999) and was granted city status in 2001.

A three-hour direct flight north from Ottawa or Montreal, Iqaluit's population has exploded in the last 10 years, now approaching nearly 7,000. Iqaluit is the hub of the Eastern Arctic and while its population is approaching 50 per cent Qallunaat (or white/Southern), thanks to a plethora of high-paying government jobs, the Inuit culture is still evident.

With such rapid growth and its isolated location, the city faces a number of problems, from infrastructure needs (there is a serious shortage of affordable housing here – it could be termed a crisis) to Inuit employment. While there are vacant positions in both government and private enterprise, many Inuit lack institutionalized education and often high-paying jobs go to workers from the South that may or not stay in the community for the long term.

Government, both territorial and federal, is the primary industry. There are other budding industries, such as tourism, as well as carving, arts and crafts and hunting.

The community also faces a number of serious social problems, including alcoholism, and drug addiction. Violence against women is a pervasive problem of pressing concern throughout the territory. The rates of crime against property and persons are higher here than the averages in other provinces and territories. The territory also has the highest birthrate in the country, resulting in a young population struggling to find an identity while straddling two cultures.

Culturally, Inuit traditionally lived in small nomadic groups and followed their food sources, be it caribou, fish or marine mammals. There was no formal governance structure, although there was a male leader who would make decisions in the interest of the group. Women and men had clearly defined roles – man as hunter/provider and woman as caregiver and responsible for the household.

Inuit speak Inuktitut, and though some elders have learned English and younger generations have learned it as their first language, with first contact for many occurring only 50 years ago, there remain a number of unilingual Inuktitut speakers in the community.

Southern models of education, TV, and the need to work to earn money to afford the inflated prices for food and accommodation threaten traditional Inuit culture, resulting in tension between Inuit and Qallunaat (white people). The community is in a state of transition as the aboriginal culture tries to find its place in a city that is changing and rapidly becoming ‘Southernized.’

Iqaluit is home to a weekly Nunavut-focused newspaper and also has a bureau of a larger Northern weekly newspaper, both of which are published in English and Inuktitut. There are two predominantly English radio stations – the CBC and a rock music station. CBC puts considerable emphasis on native-language programming as well, broadcasting for more than half the day in Inuktitut.

SEE APPENDIX FOR FURTHER INFORMATION REGARDING POPULATION STATISTICS, AGE CHARACTERISTICS, ABORIGINAL POPULATION, AND WORK STATISTICS

WHAT EXISTS

The City of Iqaluit has a nine-member city council including five Inuit members (as of April, 2004). The mayor and deputy mayor are Inuk women and one other councillor is a woman. The council meets every second Tuesday of the month. Simultaneous translation is available at the meetings and although at least one council member is a unilingual Inuktitut speaker, the meetings are often conducted in English. The city's Senior Administrative Officer is a unilingual English speaker. The meetings are broadcast on local cable TV.

There are five Standing Committees of Council, three Council Committees of the Whole, and eight Ad Hoc Committees of Council, which bring issues to council by way of 'recommendations', 'for council deliberation' and 'action/direction by resolution.' Committees meet on a monthly basis or as required. The Mayor can attend all committee meetings.

Of 42 member-at-large positions that can be filled by members of the public, currently 16 are filled by women and eight positions are vacant.

There are also a number of Inuit organizations based in Iqaluit, such as Nunavut Tunngavik Incorporated, which serves all beneficiaries of the Nunavut land Claims Agreement; the Qikiqtani Inuit Association, which serves Baffin Island Inuit; and the Inuit Circumpolar Conference, a multi-national organization based in Iqaluit that serves Inuit across the Arctic. There is female participation at all levels in these organizations.

The Qullit Status of Women is the primary women's organization for the territory and is based in Iqaluit. The Baffin Regional Aqviq Society runs the women's shelter in the city and was made aware of the project, but no further interest was shown. The City has a number of sub-committees under city council that encourage participation from local people.

METHODOLOGY

Considerable time was spent promoting the project, from interviews on APTN and CBC Radio to informal discussions with people in the community. There was very little response – only one phone call came from the publicity campaign that encouraged women to participate in the project.

A survey was developed as a means of gathering information about what Inuit women knew about local government processes. A pre-test was conducted and revealed the survey was not a good method, as women appeared more comfortable with a discussion format. The survey appeared to be a barrier to finding out what the women had to say as it seemed clear that the women had basic questions about the survey's contents. The survey was therefore not used.

The advisory committee did not reconvene after a very preliminary meeting despite significant efforts made to gather women back together.

The Participatory Action Research (PAR) Method was used as a way to include women from Iqaluit in as many aspects of the project as possible.

Participation from Inuit women was sought specifically as they are voices rarely heard from in the community, and are women facing multiple barriers. The participants in the project, though all female Inuit, were a diverse group. Responses were received from teen mothers, a young law student, middle-aged women and elders. Some had significant experience in municipal processes and others had little knowledge of local government.

FOCUS GROUPS

Local Women were trained to conduct five focus groups in locations where women already gather – a sewing group, a Mom and Tot group, the local college, a woman's home and at a Status of Women board meeting. By going to where the women were already meeting it was possible to focus on talking to women whose voices are not typically heard, those facing multiple barriers. The coordinator met with contacts at each site in advance to inform them of the project.

The necessary consent forms were translated into Inuktitut so women could read it in either English or Inuktitut and sign it. The questions and interviews were conducted in both English and Inuktitut.

Turnout at the focus groups was poor; at one location where women were invited, only one woman participated. Participation was much higher when facilitators went to where the women were already gathering.

At two of the focus group locations there was a man present. This may have limited the responses to some of the questions. It was decided not to elicit any further information from certain members of one of the groups because of the chance of causing problems later in the home.

A \$10 honorarium was given to focus group participants in recognition of their time and help with the project.

KEY INFORMANT INTERVIEWS

Five “key informant” interviews were also conducted with local women who had a background in local government or expressed strong interest in voicing their opinions. Each interview on average lasted about an hour.

The women interviewed ranged in age from mid-20s to late 50s. All Inuit, the group was diverse in their experience and opinions. All felt women’s role in the municipal process was important, but there wasn’t universal agreement on what that role should be or whether there are greater issues to be focused on before concentrating on women’s involvement in local government.

SNAPSHOT OF CITY COUNCIL

A city council meeting was attended to get a “snap shot” idea of the municipal government process in Iqaluit. Held every second Tuesday of the month, the attended meeting was conducted primarily in English with simultaneous Inuktitut translation.

In a later discussion the mayor said that the meetings are sometimes predominantly held in Inuktitut, depending on which councillors are

speaking or asking questions during a given meeting. She said there are no policies or bylaws stating which language in which the meeting must be conducted

There is a set agenda with an opportunity for the public to raise issues, but that must be arranged beforehand. On entering the council chambers, there is no help to find headsets for simultaneous translation or copies of the agenda. Media, delegates there to address the council and observers filled the public gallery seats. None of those present were Inuit.

SERVICE INVENTORY

The city clerk was contacted to conduct a service inventory, i.e., find out what the city had in place to include and encourage women's consultation and input. The clerk stated that there are no policies in place to attract or include women in the municipal process as the city has a hard time attracting people in general to be part of city committees. The clerk said that both the Nunavut government and the city are focused on increasing Inuit employment (representative workforce of 85 per cent Inuit as set out in the *Bathurst Mandate*). Gender mainstreaming is not a priority at this time.

The clerk said the typical methods of communication in Iqaluit are also used to attract people to participate in municipal processes. These include:

- Posting notices on bulletin boards, which can, the clerk noted, be hit and miss
- Newspaper ads
- Radio ads

FINDINGS

(A) WHAT WOMEN SAID

Because Iqaluit is a city in transition and one that is still reeling from rapid change and population growth, all Inuit, not just women, are facing racism and assimilation issues. Qallunaat (white) processes and values are dominant in Iqaluit and reinforced through systems like the territorial and municipal governments.

“As Iqaluit grows, it’s grown so fast, it’s grown over our heads,” said one participant. “There’s so much confusion and change. We’re becoming a minority in our own land. The gap [between Qallunaat and Inuit] just grows and grows. The reality is there’s been such rapid change with little time for us to catch up.”

Inuit did not traditionally have a governance structure so the concept of organized political systems is foreign to many and they feel their values and priorities are not represented.

It is hard to learn about the adopted municipal government structure without formal institutionalized education and participants suggested there would be more women involved in local politics if they had more knowledge about what it means and what it can be used to accomplish.

There were, however, some participants who felt that women in politics act “like men,” yelling and screaming like they see on TV and this is not behaviour they would like to emulate. It’s not “the Inuit way” as they have been taught. Inuit were always encouraged to help people in the social order, to look after families and not be too “outward” when involved in politics and community work, one participant explained. When showing oneself in public she is to do it humbly, not in a “look at me,” way.

Politics is still seen as a male domain and the different priorities women have are best advanced through other modes, said one participant. The women who are interested in giving back to the community, or acting as community care-givers are so involved with other organizations and boards that there is simply no time to give to municipal politics. Those that do quickly “burn out.”

Some women, although they understand the concept of local government and know what role it plays, are simply not interested in participating.

“Not all women are politically inclined,” said a participant. “They have a choice, they just might not have the interest.”

(B) BARRIERS ORGANIZED BY THEME

RACISM

Iqaluit is home to a clash of two cultures – Inuit and Qallunaat (white). Non-Inuit tend to be more aware of the benefits of participating in local government and taking ownership of the process. Inuit (including Inuk women) are stereotypically perceived as being simple or naive, incapable of understanding complex municipal issues.

Inuit are traditionally nomadic. Being involved in local government means having to remain in one place – cutting short camping and hunting trips to make it to meetings and be available to the electorate.

“Inuit have always been mobile,” said one woman. “Working for the GN [Government of Nunavut] makes me feel trapped, like I’m suffocating.”

Some Inuit perceive Qallunaat as “superior” because that’s what they have been told for years. The government process seems elitist and reflects the values of the dominant Qallunaat ways, one woman said. If Inuit see an Inuk in a position of power or influence they doubt their ability because they are Inuk.

“There’s a lot of apathy about municipal politics,” said one woman. “There’s just nothing in municipal or even territorial politics that reflects Inuit beliefs. It’s a really Western built system.”

Inuit “consultation” is perceived as Southerners inviting input from Inuit, another participant explained, but disregarding it if it doesn’t fit into already established plans.

Women questioned why they would get involved in municipal issues when their opinions aren't valued.

SEXISM

Politics is seen as a male-dominated activity. Sexism is present in the society, the council and even within administration, one participant said. When a woman speaks out on city issues she is seen as a problem, or a "bitch."

There are more Inuit women than men in the paid workforce in Iqaluit and the sexual harassment of women is very common. Harassment is used by men to push women down when they are threatened by them rising to or surpassing them in the same work. This suggests the harassment would possibly increase for women in more powerful positions.

One participant related a story of a woman who had inappropriate comments made to her by male colleagues. As a result, she gained a significant amount of weight to divert the unwanted attention. To her astonishment it meant that she appealed to a different set of men who like bigger women.

Traditionally women and men had very specific roles in Inuit society and men were regarded as the leaders. Inuit lived in small nomadic groups and the men made decisions for the best interests of the group. Women were responsible for "household" and child-care concerns.

If one looks at the current women leaders in Iqaluit, one participant pointed out, most aren't married to Inuk men or in a traditional relationship.

“It would be fine for me to participate,” said one woman, “but there are always boyfriend problems. Boyfriends get jealous.”

Often if women speak out at public meetings they experience "oppression," or intimidation by others because it's assumed they shouldn't be participating in key political discussions.

One former councillor felt she had to use other non-Inuk male councillors to advance her agenda. The man would put forward a motion for her, as it was then more likely to be accepted by elder male Inuk councillors.

Women also face intimidation by non-Inuk developers (development being one of the major issues facing this city), who complain that women aren't qualified to ask questions or make decisions about major development issues. Personal attacks would certainly scare off many potential women candidates, suggested one woman. "The mudslinging would be really hard to deal with."

"There's also an attitude there that if it's a woman councillor who's asking a question then it's alright to just lie," she continued. "It's incredibly frustrating."

When a woman gets home after a day of working outside the home, her husband may not want her to attend a meeting as she has traditional "women" responsibilities to take care of at home.

One participant related a discussion she had had with her husband. "You know, women can do anything that men can," she told him. "Can you fix a Ski Doo?" he replied, secure that he had ended the conversation.

SELF ESTEEM

When a woman runs for municipal office, many men ask, "she's a woman, can she do it?" That feeling is so prevalent that many women start to question their own abilities.

"It's just thinking, 'I'm not good enough. My ideas are too simple,'" explained one woman. "That's really big up here."

Women's involvement in local government hasn't been encouraged. They have been told over and over again they aren't capable so they wonder why they should be involved.

Job titles can be intimidating when you don't understand the technical words. Women assume since they don't know the jargon or lingo involved in municipal politics and government they aren't smart enough to be involved.

All this fear and insecurity presents a barrier to Inuit women's involvement in local government. They simply don't know what the "rules" are.

One participant said she "couldn't say a word," if, for example, a Member of the Legislative Assembly asked if she had any comments about anything.

The system, another said, is "so strong, so authoritative it's hard to know where our [traditional] knowledge fits in."

KNOWLEDGE

The idea of government is new to Inuit. The modern Euro-Canadian structures are not part of Inuit culture. Many elders don't understand the basic concept.

"Us Inuit in the old days didn't have any government systems," said one woman. "They didn't have to worry about how to run a government."

Even some women currently involved in the municipal government say they are still trying to learn what their role is and how they fit into the larger system

LANGUAGE

Council meetings are held in English and Inuktitut with simultaneous translation offered. The dominant language depends on which councillors are speaking on a given night i.e., whether they are Inuktitut or English speakers.

Women said they see that those involved at the higher levels in government tend to be non-Inuit, creating a sense of exclusion. Inuit are the majority in the territory (85 per cent) but the minority in government structures. Dealing with the cultural clash and going against women's traditional role in Inuit culture creates a double-barreled barrier.

Women say people are often made to feel incompetent for speaking Inuktitut.

“We are losing our culture and moving to the Qallunaat ways,” said one unilingual Inuktitut participant. “Even when we speak a little English it’s hard. Even when we are well-educated we still find it hard because the system is powerful.”

Another pointed out that it always seems to be the Inuit who have to adapt. “If I go to a unilingual meeting I want it to be in Inuktitut. If it’s in English I have to prepare my questions in advance.”

CHILDCARE

It's commonly accepted by Inuit that one brings her children wherever she goes, but if it's a meeting on the city's capital budget, for example, Southerners may not see it as appropriate. Many women have a fear of acting inappropriately so they don't get involved at all.

Many municipal meetings happen after work. It's a struggle for women to go home, clean, eat, feed their families then leave again. Transportation is expensive and walking lengthens the time spent away from children. There's a lot of guilt involved in leaving the family to participate in outside activities and there is no evening daycare available.

“I used to feel guilty leaving them with sitters or my husband because of my culture,” recalled one woman who was involved in municipal government.

Some women are already doing so much unpaid community work it's hard to find time to take on more. The women who are most interested in local governance are already volunteering and/or are involved in numerous boards and organizations.

“I know a lot of people are interested but have no way of doing it because of their kids,” one woman said. “A lot of people care but just can't physically do it.”

One participant said she was asked to run in a local election a few months ago but refused because she was already involved in four other councils. “ I wanted to be involved but I was so busy, so overloaded it’s not my first priority,” she said.

Solutions offered by participants to better reflect Inuit culture and encourage women’s involvement

LANGUAGE

There needs to be more Inuktitut at the local governance level. Documents need to be made available in both English and Inuktitut. If one were to ask for a specific bylaw in Inuktitut tomorrow it may not be available. Only a few are translated.

“Inuktitut is always an add-on, an afterthought,” suggested one woman. “We need Inuktitut at the basic service level. Substantive changes need to be made. But once people have their positions of power it’s hard to have the changes made.”

PHYSICAL STRUCTURES

The structure of city council meetings – with chairs facing forward, a head table and microphones – is very intimidating and disconnects people from those running the meeting. Even if a member of the public addresses the meeting, he or she has their back to the chairs provided for the public. It would be more inclusive to have a more circular-type seating arrangement at city council meetings, said one participant.

Another suggested that holding the council meeting inside tends to halt the creative flow. If it were held outside in a tent, for example, more interesting ideas would be generated and people would feel more comfortable.

Council chambers should have windows, one woman said, and meetings should begin traditionally with the lighting of the qullit, not only the

reciting of the Lord's Prayer. The qulliit is a soapstone oil lamp shaped like a half-moon. The stone was traditionally hollowed out and filled with fat and grasses which were lit and tended to by women inside the iglu while men were out hunting. The lamp is associated with women because of their role in taking care of domestic responsibilities. In modern times, meetings are often opened with a female elder lighting the qulliit.

EDUCATION

About 65 per cent of Nunavut's population is under 25 years old and still many do not graduate from high school. One participant said that many don't recognize their ability or their right to participate in local government.

Civics needs to be taught in the city's schools, from basic to advanced levels.

"There is not enough education on government," said one middle-aged participant. "When we started school, our age group, we learned on our own. No one taught us how to run government. It was trial and error."

Inuit youth need more visible female role models in influential positions so they can learn it's OK to be involved and show what women can accomplish.

It would be beneficial, one woman said, to have youth delegates involved with council meetings to get them interested early on and show them what their role can be. Then they can make an informed decision about whether they want to stay involved.

OTHER

It was suggested that the major social issues including housing, violence against women, sexual harassment, the high birthrate and low employment, need to be addressed before people will have the time or ability to think about getting involved in local government.

"We need federal support to get more money for housing, education, childcare and employment otherwise we won't be a self-sustaining territory

with representation in any government structure or business,” said the participant.

“A lot of Inuit women are the care-givers in the community,” said another woman. “And we don’t know about them or see them. They clean, sew, take care of the kids, they do everything. To get involved in local government would be overwhelming.”

Some Inuit women think the issues they care about, such as daycare, elder care and housing have been addressed in the last 25 years and that nothing more needs to be done. One participant suggested that making women aware these institutions need to be maintained would encourage more involvement.

More community development training needs to be encouraged for young people even if they have to leave the community to receive it, continued the woman. They need to learn how to do things without taking over everything and how to delegate responsibility so those who are interested don’t become “burned out” and stop participating completely.

It was suggested there are too many committees at the municipal level with little communication between them.

Inuit women work best discussing things informally without having to worry about specific procedures, it was stated, (like putting forth a "motion" to discuss an issue) or using the right jargon. Both the jargon and procedures were adopted from Qallunaat. The processes need to be more relaxed so women won’t be intimidated about using the right words or following the proper protocol.

Cross-cultural workshops are needed to find better ways to work together in cooperation, respecting the two cultures.

Women need to be encouraged at a basic level, supported and shown that they can be involved and make a difference in their community by being engaged with local government.

Women might feel more comfortable engaging in the municipal process if there was a women’s committee at the city council level or even a specific councillor tasked with being responsible for “women’s issues.”

“In our community there are women and men [on council] but they still focus more on things like heavy equipment and community services. As women we think they need more school councils and education committees,” said one woman. “With social issues we always find there’s no one we can directly go to talk to.”

SUMMARY

The lack of women’s involvement in local government is part of a larger problem of the lack of Inuit involvement in running the City of Iqaluit.

Structured government is a Qallunaat (white) concept introduced in the past half-century and is therefore still being learned by many Inuit.

Although there is a female Inuk mayor and deputy mayor, there are so many pressing social issues that need to be addressed (due to the transition from traditional to a modern way of life in Iqaluit) that women’s involvement in local government is seen as a low priority.

There is a relatively small pool of interested women who are capable (have support of family/spouse, have time outside of regular work, have enough money to not worry about necessities like housing and food) of being active in addressing social issues and many are already involved in roles other than municipal government committees. There are women involved at the community level, it’s just not recognized, as it’s not in the framework of “municipal government.”

Racism, sexism, self-esteem, language, education and childcare remain significant barriers to women’s involvement in local government in Iqaluit. Most of the women who participated in the five focus groups said they would be interested in attending training to find out what local government is and what it does for people in the city.

“Inuit traditionally lived in small groups,” said one woman, summarizing. “When they’re grouped or squished together, yes, you do need government of some kind, but it’s going to take time, maybe generations and more resources before Inuit, not just women, are comfortable with the system.”

RECOMMENDATIONS AND ACTION PLANS

1. Women who expressed interest in the next step of the project will be contacted and brought up to date on future plans. At least one participant from each group said they would like to hear what was happening next and expressed interest in getting involved.
2. The five focus group sites will be re-contacted and made aware of the report's findings.
3. The coordinator intends to work with the city and Qullit Status of Women to set up a process by which information sessions on how government works can be offered to women.

Since the involvement of Inuit women in the ongoing work of the project is crucial and in light of the countless comments about the dominant Qallunaat culture, it's recommended that interested Inuit women be involved at the inception of any further discussions and planning on this issue.

APPENDICES

APPENDIX ONE

POPULATION STATISTICS (as of May 15, 2001)

A 2001 Statistics Canada report shows the following:

2001 population – 5,236

1996 population – 4,220

1996 to 2001 population change – 24.1 per cent

Total private dwellings – 2,105

Population density (per square km) – 100

Land area (square km) – 52.34

APPENDIX TWO

AGE CHARACTERISTICS (refers to age as of May 15, 2001)

AGE	MALE	FEMALE
0-4	245	225
5-14	550	470
15-19	195	205
20-24	195	200
25-44	1,035	990
45-54	340	295
55-64	135	95
65-74	35	25
74-84	10	10
85 and older	0	0
MEDIAN AGE	28.6	27.9
% OF THE POPULATION AGES 15 AND OVER	70.9	72

APPENDIX THREE

ABORIGINAL POPULATION (2001)

ABORIGINAL IDENTITY POPULATION

Male – 1,470

Female – 1,595

NON-ABORIGINAL POPULATION

Male – 1,215

Female – 915

APPENDIX FOUR

WORK STATISTICS (2001)

UNEMPLOYMENT RATE

Male – 9.2

Female – 8.6

PERSONS REPORTING HOURS OF UNPAID WORK

Male – 1,685

Female – 1,690

PERSONS REPORTING HOURS LOOKING AFTER CHILDREN WITHOUT PAY

Male – 885

Female – 1,065

APPENDIX FIVE

FOCUS GROUP QUESTIONS

1. Do you think it is important that women are included in making decisions about how to run Iqaluit? If so, why?
2. What kinds of things do you think the local government does?
3. Have you ever talked to anyone from the local government?
4. What stops you from getting involved with the local government?
5. If there was education or a course on how government runs would you go?

APPENDIX SIX

KEY INFORMANT QUESTIONS

1. What do you think the barriers are to women's involvement in local government in Iqaluit?
2. Does focusing on women's involvement in local government in particular go against Inuit culture?
3. Do you have any recommendations as to how the current system could be structured to better reflect Inuit culture and the needs of Inuit people?

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