



National Inquiry into Missing and Murdered Indigenous Women and Girls

Written submissions of

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These Submissions are Made in Memory of the Inuit Women and Girls Who Were Murdered

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As parties with standing, we attended all the community hearings where families told their stories so that these murdered and missing Inuit women and girls are not forgotten.

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I. Principles

1. Inuit women and girls are strong and resilient. They are entitled to the same standards of education, health care, housing and safety enjoyed by all Canadians.²⁰ The reality for Inuit women and girls is very different. To address these gaping inequalities, programs are needed so that Inuit women and girls can achieve equality.²¹

II. Inuit in Canada

2. The 2016 Census reported that there were 65,025 Inuit in Canada, an increase of 29.1% from 2006.²² 72.8% of Inuit lived in Inuit Nunangat (our homeland), a growth of 20.1% since 2006. Of the Inuit living in Inuit Nunangat, 63.7% lived in Nunavut (an increase of 22.5%), 24.9% lived in Nunavik (an increase of 23.3%), 6.6% lived in Inuvialuit (unchanged), and 4.3% lived in Nunatsiavut (6.6% increase). 27.2% of Inuit lived outside Inuit Nunangat²³



3. Two-thirds of Inuit speak Inuktitut. Nunavik has the strongest population of Inuktitut speakers, with 99.2% of Inuit there saying they are fluent. In Nunavut, 89% are fluent, in Inuvialuit 25% are fluent, and in Nunatsiavut 20% are fluent. For elders, aged 65 and older, 60.6% speak Inuktitut as their first language.²⁴ Very few Inuit speak French, the language of service providers in Quebec.²⁵
4. Inuit are very young, one-third were 14 years or younger, while only 4.7% were 65 and older. The median age of Inuit is 23. The youngest median ages are in Nunavut and Nunavik, both with median ages of 21. The life expectancy of Inuit men is 64 and is 73 for Inuit women as

compared to 78.8 and 83.3 for Canadian men and women respectively. This is more than a decade difference in age expectancy.²⁶

5. In 2016 27.2% of Inuit lived outside Inuit Nunangat, an increase of 61.9% since 2006.²⁷ 56.2% of Inuit living outside Inuit Nunangat lived in metropolitan areas of at least 30,000 people. Statistics Canada reported that in 2016 the largest Inuit populations were in Ottawa-Gatineau (1,280), Edmonton (1,110) and Montreal (975).²⁸
6. The Inquiry heard that Statistics Canada has undercounted Inuit living in southern urban centres and that a more accurate estimate of Inuit living in Ottawa-Gatineau is 4 to 6 times the reported numbers, that is between 5,120 and 7,680 persons. This undercounting is also true for Inuit living in Winnipeg, Montreal and other urban centres.²⁹
7. Governments and their agencies collect data on Indigenous people for many purposes. But the result of their failure to disaggregate Indigenous into First Nation, Métis and Inuit means that for important purposes, Inuit, who are 5% of Indigenous people in Canada, are lost in the much larger numbers of First Nations and Métis peoples. Going forward, to ensure that the unique needs of Inuit are not overlooked, and culturally appropriate services are provided, ‘Indigenous’ must be disaggregated so that Inuit are counted.³⁰
8. Accurate counting of Inuit matters because Canada and the provincial/territorial governments fund important services such as health care, education, child welfare and housing based on the population numbers from the Census. If Inuit are overlooked in counting or are rolled into the omnibus “Indigenous,” the amount of money for Inuit services will be far less than what is needed.³¹

III. Historical Context

9. Violence against Inuit women and girls requires an understanding of the history of Inuit in Canada.
10. Until the 1950s, Inuit lived a nomadic lifestyle in small family units on the land, migrating to hunt and fish. They were largely left alone by government. In Qikiqtaaluk³² there were over 100 such settlements. Beginning in the 1950s, Canada chose to take actions to assert sovereignty over the high arctic and to prepare for natural resources development. These actions included the relocation of Inuit to remote and/or unfamiliar lands that did not support their previous ways of life. Inuit were relocated from Nunavik to Grise Fiord and Resolute Bay in the high Arctic. Other Inuit in Nunatsiavut from Nutak, Hebron and Okak were relocated to Nain, Hopedale and Makkovik. The government wrongly assumed that all Inuit were the same and were related. In fact, the Inuit who were relocated were not included in their new communities and suffered greatly, speaking different dialects and not knowing where to hunt or fish. Severe hardships resulted, including starvation. Governments promised that if the Inuit were not happy, they would be returned to their homelands. Those promises were never kept.³³
11. Commencing in the 1950s, Canada decided that it would be easier and cheaper to service Inuit if they were moved from living on the land into hamlets. Canada's promises were oral, that is, not in writing, but have been retold by numerous Inuit whose families were moved and have never been denied by Canada.³⁴



Figure 1 Annie Arnatuk at community hearing in Montreal, Quebec (March 14, 2018)

12. Canada's promises included health care and education in each community and either free or low-cost housing,³⁵ Canada's threats included cutting off child allowances if Inuit families did not send their children to school, removing children who were not sent to school, ceasing to provide any services, demolishing camps and settlements so that there was nothing to return to, and removing the way of providing for their families by slaughtering the Inuit sled dogs.³⁶

13. By 1970 Canada had achieved its goal and Inuit now lived in 13 hamlets in Qikiqtaaluk. Canada did not keep the promises it made to Inuit. Education was not provided in every community and Inuit children were sent far away to Residential Schools. Only rudimentary health care was provided in communities and even basic care such as giving birth required women to leave home a month before their due date. Canada did not provide any or adequate housing. In many cases, there was no housing in the new communities and Inuit lived in tents for several winters. Starting in the late 1950s, 'matchbox' houses were built, 288 square feet in size, made of inappropriate materials for the climate, and poorly constructed. Ten to 14 people lived in each of these houses.³⁷

14. The housing crisis remains today. The 2016 Census revealed that 31.5% of Inuit in Inuit Nunangat lived in dwellings that are in need of major repairs. In Nunavut that rate was 34.3%, in Nunatsiavut 32.6%, Inuvialuit 31.8% and Nunavik 23.9%. Only 6% of non-Indigenous Canadians live in dwellings in need

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of major repairs. The 2016 Census also reported that 51.7% of Inuit in Inuit Nunangat live in overcrowded housing, 56.4% in Nunavut and 52% in Nunavik. For the rest of Canadians, only 3% live in overcrowded housing. This housing crisis is having a profound negative impact on all Inuit, including women and girls facing family violence.³⁸

15. In 2017 Canada committed \$240 million over 10 years for housing in Nunavut and in 2018 committed \$400 million over 10 years for housing in the other 3 regions of Inuit Nunangat.

Given the population growth in Inuit Nunangat (20.1%) and the high cost of materials and construction, the money Canada has allocated to address the housing crisis is grossly inadequate and may never close the housing gap.³⁹

16. The transformation of Inuit society took less than 25 years. This extraordinarily rapid pace had a profound impact on Inuit men and women. Inuit women fared better than men in this transformation, in that they are better educated, more likely to be employed, and live longer than Inuit men. But, Inuit women and girls continue to bear the brunt of many men's inability to make the necessary transitions to life in the 21st century.⁴⁰

IV. Family Violence: Intimate Partner Violence and Child Sexual Abuse

17. Although the crime rates in Canada have been falling steadily over the past fifteen years, the crime rates in Nunavut are much higher than the rates in the rest of Canada and continue to rise. In the period 1999 to 2012, the crime rate in Canada fell 27%; the Crime Severity Index fell 33% and the Violent Crime Severity Index fell 18%. But in Nunavut in the same period, the crime rate increased by 14%, the Crime Severity Index rose 48% and the Violent Crime Severity Index rose 50%. The Violent Crime Severity Index in Nunavut is more than 5 times the index in the rest of Canada. The serious crime rates and the violent crime rates in Nunavut are unacceptably high.⁴¹

18. Nunavut is the most dangerous place in Canada to be a woman or child. Women in Nunavut are the victims of violent crime at a rate more than 14 times the rate for women in Canada and the rate of intimate partner violence against women is the highest in the country. The prevalence of sexual assault against women is staggering. The risk of a woman being

The risk of a woman being sexually assaulted in Nunavut is 12 times greater than the provincial/territorial average.

sexually assaulted in Nunavut is 12 times greater than the provincial/territorial average. Women are nearly twice as likely as men to be victims of intimate partner homicide. In a survey in Nunavut, 52% of Inuit women and 46% of Inuit men reported physical abuse as an adult.⁴² It is Inuit women who

are being physically abused. It is Inuit women who are being sexually assaulted. It is Inuit women who are being killed. The offenders are the women's intimate partners.⁴³

19. In Nunavik, 74% of Inuit women reported having experienced violence in the home, and 46% of experiencing sexual assault. The crime rate in Nunavik is also rising, whereas it is dropping in the rest of Quebec. The crime rate in Nunavik is 12.7 times the rate in Quebec.⁴⁴
20. Intimate partner violence is underreported.⁴⁵ Inuit women may not report this violence for a number of reasons. First, the intimate partner may have threatened to kill the woman and her children if she reports. Second, if the woman discloses the nature and extent of the family violence, Child and Family Services may remove the children as they are not safe. Third, it is very challenging for women to report intimate partner violence in isolated communities. They are under huge community pressure not to report, or if they do report, not to follow through and testify at trial.⁴⁶
21. Most often intimate partner violence escalates from verbal abuse to physical abuse, and then to homicide. It can be the 19th or 20th violent incident before the woman is killed. Timely intervention during the escalation period might prevent an Inuit woman's death.⁴⁷
22. When intimate partner violence happens, Inuit women may lack the information they need about the options for themselves and their children.⁴⁸

V. What are the Options When Intimate Partner Violence Occurs?

a. Shelters and/or Safe Houses

23. The housing crisis in Inuit Nunangat means that Inuit women and children fleeing intimate partner violence have very limited options and, as a result, they and their children can become homeless.⁴⁹ Moving south or to another community may seem too drastic an option. Women in abusive relationships often feel they have no option or reasonable alternative but to stay in the abusive relationship because there is no other housing available in the community.⁵⁰

24. There are no shelters or safe houses for women and children in more than 70% of the communities in Inuit Nunangat.⁵¹ Without a safe house or shelter and if no one will take them in, women fleeing intimate partner violence in Inuit Nunangat will either have to leave their community or resume living with their abuser.⁵²

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b. Proactive or Preventative Policing in Inuit Nunangat

25. Our goal is to prevent intimate partner violence and murder. Placing all or most of police resources into investigating and prosecuting crime will have little or no impact on ending this violence. Instead, what is needed is proactive policing, police action that is the intervention that stops intimate partner violence from escalating before the Inuit woman and her children are killed.
26. First, police must be readily available in every community in Inuit Nunangat. That is not true today. For example, in Postville, a hamlet in Nunatsiavut, policing is only available 21 days each month. It is a 45 – 50-minute plane ride for the police to arrive from the nearest community. Escalating intimate partner violence in Postville could lead to another murder of an Inuk woman, as Deidre Michelin was killed in Rigolet.⁵³
27. Being proactive, preventing crime and maintaining peace and order are essential parts of being a good police officer. Prevention contributes to a safer and healthier Inuit community, one where Inuit women are not violated, are not murdered.⁵⁴

RCMP

28. Many of the RCMP officers in Nunavut are new recruits, just out of Depot. They lack maturity and experience. Proactive or preventative policing is built upon trust between the community (and its women) and police. The cornerstone of best police practices is building respect and trust for the RCMP officers in the communities in which they serve. That is done by the officer getting to know the community and the community getting to know the officer.

RCMP needs to build trust before an Inuk woman will come to that officer and report the violence.⁵⁵

29. Good policing requires that the police reflect the community they serve. That is, to be representative of the community in terms of gender, race, language and other relevant characteristics. Women are only 21.6% of the regular members and in the most recent hires, only 22.2% of the new recruits were women. In Commissioner Lucki's view, the RCMP will never get to 50% of its regular members being women. Aboriginal people were 8% of the RCMP's regular members. These numbers are not broken down into First Nations, Métis and Inuit. Sadly, only 4.7% of the most recent recruits were Indigenous.⁵⁶

30. More than half of Inuit in Nunavut speak Inuktitut as their first language. But less than 5 of the 150 RCMP in Nunavut are fluent in Inuktitut. This is a barrier to Inuit women reporting abuse as there is no common language.⁵⁷



Figure 2 Photos from the community hearings in Whitehorse, Yukon (May 31 – June 1, 2017)

31. To be an effective police officer in Nunavut, the officer must know the culture and traditions of Inuit. In Nunavut there are 25 communities. Each has a minimum of 2 RCMP officers; some communities such as Iqaluit have more. There are 150 RCMP officers in Nunavut, but only 5 of them are Inuit.⁵⁸ In contrast, 50% of the RCMP officers involved in Indigenous policing in British Columbia are Indigenous.⁵⁹ To achieve that same level of representation in

Nunavut, the RCMP would need 75 Inuit officers and ensure that at least one of every two officers in each small community is Inuk.⁶⁰

32. For the majority of RCMP officers in Nunavut who are not Inuit, after two years in one community, they are just starting to get comfortable and developing relationships within that community. And then after two years, they move on to another community, out of Nunavut. Just as these officers are beginning to find their way in terms of cultural competency, they move on.⁶¹

Kativik Regional Police

33. The Kativik Regional Police provides policing in 14 isolated communities to a population of 13,000 in Nunavik. The crime rates are extremely high in Nunavik. This region has the highest rates of level 2/3 assaults, sexual assaults and murders in Quebec. 50% of its police officers have less than one year's police experience and many of the officers are hired just out of police training. There is one Inuk out of 58 officers. There are no services available in Inuktitut, a region where 99.2% of Inuit are fluent in their language. The officers are isolated, often in two-person posts. There are high levels of serious crime in the community and officers do not have the necessary allied supports and alternatives. The turnover rate for officers is high, more than 50% each year.⁶²

Third Party Information

34. During the community hearings, we heard that mothers, fathers, sisters and friends had gone to the police to report that an Inuk woman had been beaten, had bruises or other injuries and that they were afraid for her life. In some cases, the woman had said that she feared that she would be killed if she sought help. In many cases, the police refused to intervene saying that the woman must report the violence herself. And subsequently, that Inuk woman was killed.⁶³
35. The refusal to investigate or take any steps when the police receive information that a woman has been assaulted is contrary to a 2004 ruling by the Supreme Court of Canada. In that case,

the police were investigating a break and enter when they detained the accused. The Court held that the police could detain a person to investigate if they have reasonable cause.⁶⁴

36. If the police have reasonable cause, they must investigate allegations of family violence.

Refusing to investigate information that an Inuk woman has been beaten sends a very clear message that violence will be tolerated.⁶⁵ If an officer receives information from a third person that a woman has been beaten, that officer must open a file and investigate. We were told that doing nothing would be neglect of duty. Every effort should be made to thoroughly investigate information about family violence to ensure that Inuit women have the ability to come forward and feel safe and protected. Women should have safe places in their communities where they can go, where they can feel safe. Violence in the family must stop⁶⁶. Police have an important role in proactively preventing further intimate partner violence.

c. Emergency Protective Orders

37. Legislation for Emergency Protection Orders (EPO) exist in all four regions of Inuit Nunangat.⁶⁷ A person seeking such an order applies through the police and the matter is heard by a Justice of the Peace. The intimate partner is not notified about the pending application. In remote communities, the hearing is conducted on the telephone, usually at the RCMP detachment. In NWT the woman is represented by a staff member of the women's shelter in Yellowknife.⁶⁸

38. As set out above, there are many reasons why an Inuk woman might not disclose her information about intimate partner violence. If she lives in an isolated community with no alternative housing, she may make an informed decision that an EPO would be ineffective in protecting her and her children.⁶⁹

39. During the community hearings, we heard that Inuit women had sought EPOs against their intimate partner who had assaulted them. Even when the EPO directed the intimate partner to stay away from the woman, they were not obeyed. Family members called EPOs 'just pieces of paper', 'they meant nothing', and said that they did not keep Inuit women safe.⁷⁰

d. Criminal Justice System

40. Families had many criticisms of the criminal justice system. For some Inuit, their trust in the system has broken down.⁷¹ Others needed good services to explain the court process, services available in Inuktitut, and services to be there with the families as they went through the process. In a cost-cutting exercise, the government of Newfoundland canceled its victim court services program and now court workers must support both the families and the accused. This system does not work.⁷² Families told of waiting for a year for the coroner's report which implicated the intimate partner, by which time he was dead.⁷³ Still, others said that the current system of allowing the accused to remain silent, was inappropriate, not the Inuit way. Traditional laws required Inuit to tell their story of what happened and then to take responsibility for their actions.⁷⁴

41. Families said that after an Inuk woman was killed, there was a long gap to trial. Sometimes the Crown Prosecutor accepted a plea to a lesser criminal offence because the time taken for the case was approaching the maximum time limits which, if exceeded, meant that the intimate partner would go free.⁷⁵ Such outcomes are not seen as fair or just.

42. There are problems with the application of *Gladue* principles in Inuit Nunangat. First, the mandated programs are not available when the offended is released into the community. Second, families observed that in using *Gladue*⁷⁶ principles to sentence Inuit men, the courts



Figure 3 Monica Ugjuk at the community hearing in Rankin Inlet, Nunavut (February 20-22, 2018)

turned their focus from the conduct of the accused to scrutinizing the actions of the victim, such as she fought back to try to save herself. Families said that *Gladue* principles take away from the seriousness of the crime⁷⁷, ‘People get away with murder’. Gladue has made Inuit women believe that it is OK for their intimate partner to use them as a punching bag, ‘it was OK because she is Inuk’. Families said that *Gladue* sentences give the message to Inuit men that intimate partner violence will result in no jail time or only a short time in jail and, as a result, are not a deterrent. Finally, Inuit men return to their communities where they re-offend.⁷⁸

43. Families said that the trial judge paid no attention or insufficient attention to the man’s prior criminal convictions. For example, the neighbour who sexually assaulted Susan Aglukark in Rankin Inlet when she was 8, was sentenced to 18 months, was released after 6 months and returned to their community. On the second set of charges for sexual interference, he was sentenced in June 2018 to only 15 months, less than his prior sentence. Families saw intimate partners receive short sentences, who are out of jail after serving a very short time, and then are back into the community where they re-offend.⁷⁹
44. Families said that Inuit women must take back their communities and banish men convicted of family violence from ever returning.⁸⁰
45. Police and governments told the Inquiry of the multitude of programs they have put in place to protect Indigenous women and girls from violence. The evidence is that these initiatives are having little or no impact on reducing the incidence of family violence for Inuit women and girls. In fact, the crime rates and the crime severity rates continue to rise in Nunavut and Nunavik. There have been no empirical studies to determine whether any of these programs are effective.⁸¹ Whatever is being done is not preventing injuries and deaths from family violence. Inuit women and girls remain at the highest risk.

VI. Child Sexual Abuse

46. Understanding child sexual abuse is so important to ending the cycle of violence and murder of Inuit women and girls. Boys who were sexually abused are at high risk of violent conduct and becoming intimate partner violators.⁸² Girls who were sexually abused are at high risk of becoming their victims.⁸³ Lizzie Aloupa, who is a Crime Prevention Counsellor for the Kativik Regional Police, visited 25 Inuit men in the Laval Prison for intimate partner violence. One man said, “I realize that **all** of us [in this prison] were sexually abused as children.”⁸⁴
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47. 52% of Inuit women and 22% of Inuit men reported that they were severely sexually abused when they were children.⁸⁵ The rate of sexual violation of children in Nunavut is between 11 and 15 times the rate for children in the rest of Canada.⁸⁶ Child sexual abuse is prevalent in Nunatsiavut and in Nunavik.⁸⁷ It has become normalized for children. No Inuit family has gone untouched.⁸⁸ And when sexual abuse happens, there is no safe space for Inuit children.⁸⁹

48. We heard from Inuit women that an older brother⁹⁰, father⁹¹, grandfather⁹², aunt⁹³, foster parent⁹⁴, neighbour⁹⁵ and teacher⁹⁶ had sexually abused them when they were children. In small isolated communities, everyone knew that sexual abuse was happening, but no one did anything to deal with the abuse.⁹⁷ Most child sexual abuse is never reported.⁹⁸ Some of the children reported the sexual abuse to persons in authority such a nurse, but nothing was done⁹⁹. Others told about being sexually abused but not being believed because the perpetrator was highly regarded in that community and she was only a child.¹⁰⁰ Some reported to the police, and the perpetrator was jailed.¹⁰¹ In other cases, the child was not believed, and the man went free.¹⁰² Some women waited years before going to the police.¹⁰³

49. Child sexual abuse has a critical negative impact on a child's emotional development and follows them for the rest of their lives¹⁰⁴. Without excellent and timely treatment, their emotional development may stop at the date of the abuse.¹⁰⁵ They are unable to develop deep personal relationships.¹⁰⁶ They use alcohol and drugs to dull the pain.¹⁰⁷ Some never recover.¹⁰⁸ And the rate of suicide amongst Inuit children is 30 times the rate for children in Canada.¹⁰⁹

And the rate of suicide amongst Inuit children is 30 times the rate for children in Canada.¹⁰⁹

50. Pauktuutit and Saturviit have established programs to reach out to Inuit men and boys to stop the intergenerational cycle of violence. Sexual abuse is rampant in Nunavik and the Kativik Regional Board of Health has made child sexual abuse a priority. In collaboration with the Kativik School Board, the Kativik Regional Board of Health and the Kativik Regional Police, Lizzie Aloupa has introduced Pauktuutit's *Good Touch, Bad Touch* into some schools in Nunavik. *Good Touch, Bad Touch* has been translated into Inuktitut and has been adapted for children in kindergarten and grade one. The program realized that teachers could not hear the children's stories without their own training. Pauktuutit's *Hidden Faces* was used to build a 2-day program to teach teachers. This program involves going into the children's classroom with their teacher for three days. On the fourth day, trained Inuit counsellors meet one-on-one with each child. In some classes, almost every Inuk child disclosed sexual abuse. This program began in 2012 and now is in its sixth year.¹¹⁰ When a child discloses sexual abuse, counselling must be immediately available for healing. There is also an obligation to report all such sexual abuse.

51. Ending child sexual abuse is fundamental to stopping the cycle of intergenerational family violence.¹¹¹

VII. Impact of Intimate Partner Violence on Inuit Children

52. In 30% to 60% of the violent crimes in Nunavut, child abuse and intimate partner violence co-exist. Even if a child is not physically injured, their exposure to this family violence

contributes to behavioural and social problems in them as well. Children in Nunavut experience violence 9 times the rate experienced by children in Ontario.¹¹²

53. Men who use violence to control their intimate partners become role models for boys in that household. A young Inuk man told us that despite seeing violence towards his mother, violence that culminated in her death, he emulated the conduct of the abuser and, as an adult, struck his fiancée and is facing criminal charges.¹¹³ Over two-thirds of the predators, two-thirds of the sexual assault offenders and more than three-quarters of the intimate partner violators have personal histories of family violence.¹¹⁴

a. Health Care in Inuit Nunangat

54. The families told the Inquiry that the quality of health care provided in Inuit Nunangat is poor, often unacceptable. We heard of the failure to diagnose a torn ACL¹¹⁵, the failure to diagnose tuberculosis¹¹⁶, and the failure to diagnose leukemia.¹¹⁷ Tylenol was described as the smallpox for Inuit.¹¹⁸
55. We also heard that each year there are 15,000 medical visits to Winnipeg from Kivalliq, a region of Nunavut with a population of 10,413.¹¹⁹ This southern model of health care is very expensive, disruptive of work and family life, does not provide culturally competent services, and may not provide good health outcomes for Inuit.
56. Families told the Inquiry that there was no counselling or therapy after someone was murdered.¹²⁰ There were no psychiatrists or psychologists living in Inuit Nunangat, and psychiatric and psychological care is provided by professionals who fly in once a month.¹²¹ In Iqaluit, it is a different psychiatrist every month.¹²² Serious mental illnesses such as schizophrenia and PTSD can only be properly treated by moving to the south.¹²³

Families told the Inquiry that there was no counselling or therapy after someone was murdered.¹²⁰

57. The current model of health care in Inuit Nunangat is to employ non-Inuit health professionals from the south to provide the same care that is provided to non-Inuit in the rest of Canada. These health care professionals may fly to major centres such as Iqaluit once a month. Others may move north but tend to stay for about two years. These health care professionals are not Inuit, do not speak Inuktitut, and know little or nothing about Inuit culture and traditions. The health care services currently provided are not culturally competent and may not meet the standards of practice required of these professionals.
58. The southern model of health care can be inconsistent with Inuit cultural values and may not provide good health outcomes for Inuit women and girls. In most communities, Inuit women and girls are sent out of their communities a month before they are due to give birth. As a result, the nurses in that community do not have enough practice to attend community births. But, not all women give birth on schedule and one-third of birth emergencies cannot be predicted. If a woman gives birth in her community prematurely, there is a risk that something may go wrong for the mother and/or the baby. And, because nurses in the community have not had much practice tending births, they are less equipped to deal with such deliveries.¹²⁴
59. In contrast, there are four birthing centres in Nunavik, 3 on the Hudson coast in Inukjuak, Puvirmituq and Salluit and one on the Ungava coast at Kuujjuaq. 92% of births in Nunavik are delivered by midwives in these communities. Only women with high-risk pregnancies travel south to give birth. Since the creation of the program in 2004, there have been no deaths of mothers or babies during births. There is no reason that this very successful model of Inuit maternal health care has not been replicated elsewhere in Inuit Nunangat.¹²⁵
60. Mental health services are needed in each community, or at least in each region and the professionals providing that care must be able to speak Inuktitut. Flying south to see a health professional may not ensure culturally competent mental health care.¹²⁶ Sending children south without a medical escort is cruel and can be very dangerous.¹²⁷
61. The mental health services available in Inuit Nunangat are unacceptable.

b. Children

62. When a mother is killed, attempts are made to place her children in their own community.

For example, after Joy Semmler was murdered, her daughter was raised by her great-grandparents in Inuvik as part of a large extended family.¹²⁸

But, many times that does not happen and children are taken into care.

63. Child and Family Services can require that a foster child not share her bedroom and that no one in the home has a criminal record. Overcrowded housing and high crime rates in Inuit Nunangat mean that many Inuit homes would not be approved for foster care.¹²⁹ Child and family services then place Inuit children in non-Inuit foster families. Across Canada, Inuit children are overrepresented in the child welfare system.¹³⁰



Figure 4 Photos taken at community hearing in Yellowknife, Northwest Territories (January 23-25, 2018)

64. When Inuit children are taken into care, they can be separated from their other siblings.¹³¹

For many years, Inuit children have been placed in non-Inuit foster homes in Nunavut and in Ottawa, Montreal, outports of Newfoundland, and other places where they are long distances from their extended family. In foster care, Inuit children lose their language, their culture and their traditions.¹³²

65. Too often foster care is not a safe place. Children are moved on average 30 times during their time in care. We heard that Inuit girls were sexually abused in foster care.¹³³ Placement in a non-Inuit foster home may harm that Inuit child, and in many cases results in a worse outcome than leaving that child in her own family.

66. When an Inuit girl ages out of care, she may feel that she fits nowhere, neither in the south where she has been in care nor in her home community where she had not lived for many years.¹³⁴ Many girls aging out of care have not completed high school, are unemployed, homeless, and dependent upon alcohol and drugs.¹³⁵ Inuit girls aging out of care are targeted by pimps and human traffickers for the sex trade.¹³⁶ Inuit girls aging out of care are the most vulnerable to sexual exploitation and human trafficking.¹³⁷

*Inuit girls aging out of care are the most vulnerable for sexual exploitation and human trafficking.*¹³⁷

c. Summary

67. Intimate partner violence is a crisis in Inuit Nunangat. The current rate of family violence against Inuit women and girls is not acceptable.¹³⁸ Since 1999, Pauktuutit has worked hard to ensure that family violence prevention is a priority area within Nunavut and across Inuit Nunangat, yet there is little political commitment at the territorial or federal levels to seriously address the crisis of family violence against Inuit women and children.¹³⁹

68. As set out above, sexual abuse of boys and girls is a significant contributor to intimate partner violence in Inuit Nunangat. If any progress can be made in ending the violence and death of Inuit women and girls, money and other resources must be allocated to educating children and youth about healthy relationships, including intimate relations and good parenting.

VIII. Systemic Causes of Violence Towards Inuit Women and Girls

69. We have identified the following systemic causes of family violence:

70. i. The **rapid transformation** from living on the land in small family groupings to living in permanent settlements has left many Inuit men behind. Most are no longer able to hunt, fish and trap to provide for their families. Many Inuit men feel trapped between the two worlds and their skills as ‘men’ have been devalued. Unlike their wives and daughters, men have not embraced education nor attained marketable skills needed for the 21st century in Inuit Nunangat. In their frustration, Inuit men have turned to alcohol and drugs to lessen the pain. Unemployed or underemployed, addicted to alcohol or drugs, living in overcrowded housing, too many Inuit men have taken out their frustration by sexually abusing children and/or being violent towards their intimate partner. It is a toxic mix.

71. ii. The **housing crisis** in Inuit Nunangat is a major cause of family violence.¹⁴⁰ Housing is a basic human right.¹⁴¹ As set out in pages five and six, housing in Inuit Nunangat is in poor repair, overcrowded and many Inuit are homeless.¹⁴² At Canada’s current rate of funding, the housing gap in Inuit Nunangat may never close. The lack of adequate housing is a breach of Canada’s obligations to Inuit under United Nations Declaration



Figure 5 Ooleepeeka (Rebecca) Veevee at Quebec City, Quebec during Expert and Institutional Hearing: Criminal Justice System – oversight and accountability

on the Rights of Indigenous Peoples, UNDRIP, and may be a breach of Inuit's section 7 *Charter* rights.¹⁴³

72. **iii. Mental illness** and the lack of appropriate mental health services is another major cause of family violence. Health care, including mental health, is an essential service for all Canadians. The provisions of health care services for Inuit women is extremely important for their ability to thrive.¹⁴⁴ The lack of adequate mental health services is a breach of Canada's obligations to Inuit under UNDRIP and is a breach of Inuit's section 7 *Charter* rights.

73. **iv. Alcohol and drugs** play a significant role in family violence. In Inuit Nunangat, there is only one Inuit-focused alcohol and drug residential treatment program, Isuarsivik, which is in Nunavik.¹⁴⁵ All other Inuit seeking treatment are on waiting lists for treatment programs in the south, which are not culturally appropriate and do not provide services in Inuktitut. The lack of culturally appropriate addiction treatment is a breach of Canada's obligations to Inuit under UNDRIP and may be a breach of Inuit's section 7 *Charter* rights.

74. **v. Child sexual abuse** is a large part of family violence and a significant contributor to intimate partner violence. Every Inuk child has the right to be safe from sexual abuse. The lack of prevention programs to ensure the security of their person and their safety is a breach of Canada's obligations to Inuit children under the United Nations Declaration on the Rights of the Child, under UNDRIP and is a breach of Inuit children's section 7 *Charter* rights. The current rate of suicide of Inuit children is Canada's disgrace.

75. **vii.** The current **child welfare system** is irreparably broken, and no amount of tinkering can undo the lifetime harm that the system causes Inuit children. Inuit children have the right to remain with their families and in their communities. Foster care in non-Inuit families, often far from their extended families, without their language, culture and traditions is a breach of Canada's obligations to Inuit children under the United Nations Declaration on the Rights of the Child, under UNDRIP and is a breach of Inuit children's section 7 and

15 *Charter* rights. To ensure that these rights are achieved, the focus of child and family services must move immediately from apprehending Inuit children to providing the necessary money, services and programs so that the children will be safe in their own family and community.

76. **viii.** Many Inuit women in the midst of intimate partner violence know that their lack of education, lack of meaningful work and poverty severely limit their options to remove the abuser from their lives.¹⁴⁶ With no realistic alternatives, these women and their children stay in very dangerous situations. Inuit girls have the same right to education, housing, health care services, and safety to ensure that they are able to achieve the same levels of education as all Canadian children. The levels of education currently achieved are insufficient for Inuit women to obtain meaningful work in the 21st century. This lack of education has reduced the median employment income for Inuit to \$20,984, less than other Indigenous persons, and has relegated their families to lives of poverty, lives in which 52% of adult Inuit living in Inuit Nunangat experience food insecurity.¹⁴⁷

IX. Moving Forward

a. Take Them to Court

77. Ellen Gabriel was asked, ‘As an activist, ... how do we make the government move on those issues’? ¹⁴⁸ Ms. Gabriel answered:

You take them to court. That is the only thing that I can think of. This -- you know, I have been doing this for 28 years, I have sat and listened in many meetings, I have looked eagerly for reports that support the rights of Indigenous people, that promotes it and respects it. And, the bureaucratic culture within the governments, whether it is provincial, federal or even municipal, totally ignore it or they have spin doctors that try and manipulate the information so that they can still justify their land disposition, they can still justify providing meager funds for Indigenous people to overcome the effects of colonization and genocide.¹⁴⁹

78. Dr. Cindy Blackstock agreed with Ms. Gabriel and said:

Litigation has been the only strategy that has proven effective. Canada has only responded when ordered to take action. It has not responded to recommendations.¹⁵⁰

79. In 1999 the First Nations Child and Family Caring Society started gathering information for a human rights complaint against Canada on behalf of First Nations children. The Society filed this complaint in 2007, there were many days of hearings, applications for judicial review and, after the decision, hearings into non-compliance with the Tribunal's orders, which are still ongoing.¹⁵¹ Dr. Blackstock spent 90% of her time on this case. The litigation was all-consuming for the Caring Society, which until 2017, operated on less than \$500,000 each year.¹⁵²

80. As effective as this litigation has been for the Caring Society, it is simply not feasible for organizations such as Pauktuutit, AnânuKatiget Tumingit, Saturviit, OICC or MIA to use litigation as their only or even primary strategy to achieve equality for Inuit women and girls.¹⁵³ Canada has chosen to be a formidable opponent, taking every avenue to derail this hearing. There have been many more losses than wins. Even if successful, applicants such as the Caring Society will not be able to recover their costs of bringing the case.¹⁵⁴

81. Instead, other strategies must be developed including persuading Canadians that they and their governments must act to end the sexual abuse, violence and murder of Inuit women and girls.



Figure 6 Martha Grieg at community hearing in Montreal, Quebec (March 12-16, 2018)

b. Educating Inuit Women and Girls

82. For 19% of Inuit women and girls, high school is the highest level of education they have achieved. 43% have no certificate, diploma or degree. 22% of Inuit women have completed college, 2% have a university certificate and only 7% have a university degree. The levels of education for Inuit women are higher than the levels for Inuit men but are significantly less than the education levels achieved by Canadian women.¹⁵⁵
83. There are many reasons for the current education levels of Inuit women and girls. It is challenging for an Inuk girl to do her homework and study in overcrowded housing. Inuit girls give birth at an early age and are often the sole parent of their children.¹⁵⁶ Housing priority is determined based on the number of children, and an Inuk woman will lose her position on the waiting list if she returns to school.¹⁵⁷
84. Aurora College in the NWT has three campuses: Inuvik, Fort Smith and Yellowknife and relies heavily on distant learning. Nunavut Arctic College has 5 campuses and has learnings centres in all 25 communities. The College of the North Atlantic has a campus in Happy Valley-Goose Bay, the nearest centre for students from Nunatsiavut. Nunavut Sivuniksavut is a post-secondary learning centre in Ottawa dedicated to providing Inuit youth with unique cultural and academic learning experiences. Its programs prepare Inuit students for further academic studies. In 2017 John Abbott College, a CEGEP in Montreal, in collaboration with the Kativik School Board, began their own Nunavik Sivuniksavut, a program in Montreal to prepare Inuit youth from Nunavik for future political, and cultural leadership in that Region.
85. These colleges provide educational opportunities for Inuit to receive education and training in or near their own communities to the level of a college certificate or diploma. For example, these colleges offer certificates to become a licensed practical nurse or a teaching assistant. But, to become a registered nurse, a teacher, or a social worker, Inuit women must obtain a university degree.

86. There is no university in Inuit Nunangat. Therefore, Inuit women and girls must leave their communities and travel south for at least three years to obtain their degrees. For Inuit, leaving Inuit Nunangat, their family, language, culture and traditions is difficult. For many Inuit women, seeking education in the south means either taking her children with her or leaving them with others for an extended time. Either alternative is expensive and difficult.
87. The Nunatsiavut government, in partnership with Memorial University, has funded three-year degree programs for Inuit in Happy Valley-Goose Bay to train teachers, registered nurses and social workers. These are excellent programs, designed to fill the shortage of Inuit professionals. But each of these programs was a one-off and has not been repeated.¹⁵⁸
88. Other examples of degree programs in Inuit Nunangat include Nunavut Arctic College, in partnership with Dalhousie University, offers a 4-year nursing degree program that focuses on nursing in Nunavut. The College, in partnership with the University of Regina, offers a degree program in teacher's education. Akitsiraq Law School, in partnership with southern law schools, offers a law program qualifying its graduates to practice law. Akitsiraq accepted its first cohort of students in 2001 and the second cohort in 2017. This model or other models could be used to educate Inuit doctors, dentists, nurses, teachers, social workers and other professionals urgently needed to provide culturally competent services in Inuit Nunangat.
89. A university in Inuit Nunangat, perhaps in partnership with southern universities, would be an important step to increasing job opportunities for Inuit. Using culturally appropriate models of teaching and focusing on materials relevant to Inuit Nunangat, such a university would attract and retain Inuit women students. Women could remain in or close to their communities, with their children, and complete qualifications for well-paying professional positions.
90. Educating Inuit women and girls will serve two purposes. First, higher education levels will give these women greater economic independence and the means to leave violent relationships. Secondly, highly educated Inuit women will provide the much needed culturally competent professional services in Inuit Nunangat.

c. To Make Change, Focus on Educating Children

91. Child sexual abuse has been normalized for Inuit children. To break the cycle of intergenerational family violence, we must focus on educating adults as well as children.
92. There must be a massive public campaign aimed at adults in order to break the silence on this taboo subject and to de-normalize it. Inuit women, as well as some men, say in healing that they grew up thinking the abuse they experienced was just what everyone goes through. It is time to publicly speak out against these destructive behaviours in families and communities and in doing so, shine a light on this dark, hidden reality so that women and men can begin to heal. For those who are ready to, a climate must be created that allows people to speak out publicly against child sexual abuse.
93. The program for children must start in kindergarten. Inuit children must learn about healthy relationships, what is good touch, what is bad touch so that they will recognize sexual abuse. We know that children follow the role models of their parents and may repeat violent conduct towards their intimate partner. Inuit children need different models for parenting, parenting which values each child and keeps them safe.
94. All teachers must be trained about child sexual abuse, be able to identify children with markers of abuse and deal culturally and competently with children who disclose abuse. Appropriate counselling and mental health care must be provided to every child who has been sexually abused.
95. It is not realistic that Inuit women's organizations such as Pauktuutit, Saturviit, or amazing women such as Lizzie Aloupa, will continue to be responsible for pilot projects such as *Good Touch, Bad Touch*. Instead, school boards, health boards, and the police must roll out sexual

Inuit women, as well as some men, say in healing that they grew up thinking the abuse they experienced was just what everyone goes through.

abuse education to every Inuit child and provide culturally appropriate counselling and treatment when sexual abuse is disclosed.

96. It is time for every Inuit to be aware of the urgency to break this intergenerational cycle of child sexual assault.

d. Health Care

97. Families told us that the health care available in Inuit Nunangat is poor and delivers unacceptable outcomes. How is the money for Inuit health determined, and who decides where and how those health dollars are spent? And how can we develop a system of Inuit-informed healthcare that increases health outcomes for Inuit who access healthcare in urban settings?
98. The First Nations Inuit Health Branch, FNIHB, is now within Indigenous Services Canada. FNIHB supports the delivery of public health and health promotion services on-reserve and in Inuit communities. It also provides drug, dental and ancillary health services to First Nation and Inuit regardless of residence. The Branch also provides primary care services on-reserve in remote and isolated areas, where there are no provincial services readily available. The Branch has been mandated to make all its decisions using a gender-based analysis, referred to as a *GBA+* lens.¹⁵⁹
99. Dr. Valerie Gideon, Senior Assistant Deputy Minister, explained that decisions about Inuit and First Nations health care are made at decision-making tables by Indigenous people, not just to give their input, not just to advise, but also as



Figure 7 Kim Campbell-McLain (top photo) and Charlotte Wolfrey (bottom photo) at the community hearing held in Happy Valley-Goose Bay, Newfoundland and Labrador (March 7-8, 2018)

decision makers. It is at these tables where decisions are made about where and how health dollars will be spent.¹⁶⁰

100. The representatives of Indigenous people at the table are the Assembly of First Nations and Inuit Tapiriit Kanatami. Pauktuutit, the voice of Inuit women in Canada, is not at these partnership tables and has no vote on where and how health dollars will be allocated for Inuit women and girls. Dr. Gideon explained that Canada recognizes AFN and ITK as the only representatives of First Nations and Inuit.¹⁶¹

101. It is not possible for FNIHB to fulfill its mandatory *GBA+* analysis without having Inuit women at these partnership tables, with the right to say how this health money will be spent and with the right to vote on these decisions. Going forward the membership at these health tables must change to include equal voting representation for Pauktuutit, the voice of Inuit women.

e. Safe Spaces/Houses for Inuit Women and Girls in Every Community

102. The absence of shelters and safe spaces for Inuit women and children in Inuit Nunangat is set out on page nine. Shelters and safe spaces are necessary in every community to prevent the murder of Inuit women and girls. Governments must immediately create or build such spaces and ensure that they are staffed and resourced appropriately.

103. Currently, shelters in Inuit Nunangat are not funded by Indigenous Services Canada. Instead, ISC has a policy to only fund shelters on reserves. Although Inuit are by law, Indians,¹⁶² they do not live on reserves and therefore do not qualify for such funding. The provinces and territories fund the shelters at a rate that is less than the funding provided by Indigenous Services Canada.¹⁶³

104. Women-centered programs given by Elders, such as making kamiks, teach cultural skills, build self-confidence, and are invaluable in healing Inuit women with addictions. Learning a cultural skill is grounding and very therapeutic. These programs also build bonds between the Elder and the participants and promote healing.¹⁶⁴

105. Shelters and safe spaces must be created in every community in Inuit Nunangat and be funded by Indigenous Services Canada. Funding cultural skills programs for women in every community, located in these shelters or safe spaces will contribute to Inuit-focused healing that is so urgently needed.

f. Proactive or Preventative Policing

106. We know that for many Inuit women intimate partner violence escalates, and they are injured, and some are killed. To end this violence and murder, police must become proactive and intervene before the family violence escalates. This requires police to refocus their resources from investigating and prosecuting crimes into pro-active or preventative policing. This shift in policing has the potential to reduce family violence and end the murder of Inuit women and girls.
107. Police need to know that an Inuit woman is being beaten and that a child is being sexually abused. Most of the communities in Inuit Nunangat are very small, so small that everyone knows everything about what is going on. Parents, sisters, neighbours, and friends know where family violence is happening. Traditionally, each remains silent. The challenge will be to create a new climate in which each person with information about family violence understands their community obligation to come forward and report. The safety of women and girls must become paramount in every Inuit community.
108. The police must take seriously all reports of family violence, no matter the source of this information. No longer can an officer say, ‘the woman herself must report before I will take action’? Instead, with reasonable information, the officer must investigate, meet with the woman, talk with the intimate partner, initiate supports and social services that may address the underlying causes of this family violence. The primary goal is keeping that Inuk woman and her children safe.

109. To create this culture shift and the reporting of family violence, police must build trust with the community they serve. This means that a police officer must get to know the community and the community must get to know the officer.
110. Good policing occurs when the officers reflect the community they serve. For Inuit Nunangat, this means many more Inuit officers, enough Inuit that at least 50% of the officers in each community are Inuit. To understand those who report family violence, the officers must speak Inuktitut. For women to see themselves reflected in the police, at least half of the officers must be women.
111. Staffing every police detachment in Inuit Nunangat to meet these requirements will require a radically different approach to the recruitment and retention of Inuit officers. The current models are not working and the much-needed diversity amongst officers has become less.
112. Until these goals are achieved, every police officer posted to Inuit Nunangat must receive Inuit cultural training given by Inuit. Without such intense training, officers will not even begin to be culturally competent to provide police services.

g. Changing the Criminal Justice System

113. Inuit have lost confidence in the criminal justice system, a system that does not reflect Inuit values and does not keep women and girls safe.
114. Importing the southern justice system to deal with Inuit issues has imposed a foreign system of values, complex and technical processes which are not understood, lengthy delays in getting to trial, witnesses who do not believe that they have been heard, and sentences that are neither fair nor appropriate, and which fail to keep Inuit women and girls safe.
115. It makes sense that Inuit women, girls and their families do not have confidence in the current justice system. It is not **their** system. It is **not** just. It does **not** keep them safe.

X. Urban Inuit

116. Going forward, Canada, the provincial/territorial governments, municipalities, institutions and service providers must make changes to reflect what will be the new reality of urban life for Inuit. Very little is known about Inuit living outside Inuit Nunangat and Statistics Canada has not done an adequate job of even counting.

117. In 2016, 27.2% of Inuit lived outside of Inuit Nunangat, that is, more than 17,500 people, an increase of 61.9% since 2006. We know that Inuit women and children live across Canada, in every province and territory.

118. The rate increase of Inuit living in southern Canada is growing exponentially and will probably accelerate as Inuit move south to escape family violence, access health care, post-secondary education, housing, employment and training opportunities and what is seen for many as ‘a better way of life’.

119. Although in the past stays in the south were seen by Inuit as temporary, a sojourn before returning home, that is no longer true. 72% of Inuit women surveyed in Montreal do not want to return to their home community. Despite the challenges of being homeless and lacking Inuit specific services, Inuit women want to stay in Montreal. Their dream is to stay in the south and ‘to have it all’.¹⁶⁵ Inuit children are being



Figure 8 Annie Bowkett at Indigenous laws hearing in Winnipeg, Manitoba (August 16-20, 2017)

born in St. John's, Montreal, Ottawa-Gatineau, Winnipeg and Edmonton who will never live in Inuit Nunangat.

120. We know that Inuit women and girls live in urban communities across Canada. The 2016 Census grossly under-estimated their numbers. Using reverse polling, researchers estimate that Inuit in Ottawa-Gatineau were undercounted by a factor of 4 or 6. It is challenging to plan for needed services if the estimates of the demand are so wrong.

121. Governments, institutions and service providers have failed to notice the shift in where Inuit now live and have failed to provide any or adequate services to meet their unique needs. Inuit interviewed in Montreal are isolated in part by language, more likely to form a separate community within Montreal, less connected to the public service network, and less attracted by this network, than First Nations people. Inuit are poorer and less likely to live in their own homes as compared to other Indigenous persons.¹⁶⁶

Governments, institutions and service providers have failed to notice the shift in where Inuit now live and have failed to provide any or adequate services to meet their unique needs.

122. The Chief of Police for Winnipeg knew that each year Inuit from Kivalliq made over 15,000 medical visits to Winnipeg. Many Inuit speak Inuktitut as their first language and therefore English as a second language. This creates a barrier to accessing services and does not produce good health outcomes for Inuit.

123. While in Winnipeg Inuit stay at the hotel attached to the hospital or at Inuit boarding homes, many of which are in dangerous areas. Traffickers and pimps wait outside the hospital or boarding homes to try to lure Inuit girls into the sex industry. Inuit youth also come south to Winnipeg for education and for work. The Chief was not surprised that Inuit children had been taken into care in Winnipeg. Although the Winnipeg Police work with a number of community agencies, they do no work with the Manitoba Inuit Association, the only Inuit organization in Winnipeg.¹⁶⁷

124. Health care, education, housing, social services and child welfare are not staffed to provide services to Inuit women and girls in these southern urban centres. Whether it is language, culture or traditions, the needs of Inuit are unique. To provide competent services, health care professionals, teachers, social workers, lawyers and judges must become culturally competent to provide the necessary services.¹⁶⁸

125. Inuit women and children living in southern Canada have the same right to be safe, to be housed, to be educated, and have competent health care as any other Canadian. These rights have been guaranteed. Now they must be enforced.

XI. Conclusions

126. The mandate of the MMIWG Inquiry included hearing the stories of murdered and missing Inuit women and girls, determining the systemic causes of this violence, and making recommendations to end what for Inuit is family violence.

127. The community hearings in Rankin Inlet and Happy Valley-Goose Bay brought these communities together to hear their families tell their stories about their women and girls. Some Inuit families were able to travel long distances to Whitehorse, Yellowknife, Membertou, Montreal, Winnipeg and Vancouver to tell their stories and we were there to bear witness and offer our support.

128. We regret that the Commissioners did not hold family hearings in the Inuvialuit and Nunavik regions, nor in Iqaluit, the capital and largest community of Nunavut. Hearings in these places would have enabled Inuit families to tell their stories in their regions and would have provided the opportunity for those communities to collectively acknowledge their women and girls who were murdered or missing. Collective acknowledgment ends the silence that surrounds intimate partner violence and child sexual abuse. It is a necessary part of the healing process.

129. We have laid out the systemic causes of family violence for Inuit women and girls. Our recommendations to go forward are set out in the Appendix.

130. To make progress, ending Inuit family violence must be every Canadian's responsibility. Canada has made binding commitments to Inuit women and girls for their safety. It is now time that these obligations are met.



Appendix A

Recommendations

1. Counting Inuit

- a. Canada, the provincial and territorial governments, and their agencies must immediately disaggregate the collection of Indigenous data into Inuit, Métis and First Nations; and
- b. Before the 2021 census, Statistics Canada must implement different methodologies to more accurately count Inuit who live in southern urban areas.

2. Every Inuit Woman and Girl Has the Right to Feel and Be Safe

Canadians must acknowledge the nature and extent of family violence towards Inuit women and girls. No longer should family violence be hidden and not talked about because of embarrassment or shame nor should abuse or violence be normalized as part of Inuit culture. Inuit women and girls should be encouraged to talk about family violence and counselling must be available. Only by openly admitting that Inuit family violence is at crisis levels will governments be forced to take positive action to address the underlying systemic causes of family violence.

- a. Going forward, focus on preventing family violence;
- b. Educating all Inuit children and youth about healthy relationships, including intimate relations and parenting;
- c. Inuit-focused healing programs and services for those who have been sexually abused as children must be available in every community, and available in Inuktitut;
- d. Restoration of the Aboriginal Healing Foundation to break away from intergenerational trauma¹⁶⁹; and
- e. Ending the cycle of family violence depends not only on Inuit women and girls but also on Inuit men and boys. Healing and empowerment will happen only when all Inuit learn our proud history, culture and traditions. We must build upon our unique identity and self-confidence.

3. The Root Causes of Inuit Family Violence Must be Addressed By

- a. Eliminating poverty;
- b. Providing high-quality education in every community, including a university in Inuit Nunangat;
- c. Ensuring meaningful work for all;
- d. Building sufficient new housing units to end the housing crisis in Inuit Nunangat;
- e. Establishing Inuit specific health and addiction services in every community; and
- f. Repatriating birthing to each community using the Inuit maternal health model developed in Nunavik.

4. When Family Violence Happens

- a. Opening shelters or safe houses in every community in Inuit Nunangat, shelters funded by Indigenous Services Canada;
- b. Funding Inuit southern organizations to build capacity in urban settings that can offer Inuit-specific shelters or safe houses for Inuit women and their children;
- c. Focusing on pro-active or preventative policing as opposed to reacting after violence has occurred. This requires that:
 - i. Police develop a trust relationship with the community they service;
 - ii. Police reflect the diversity in the community;
 - iii. Police speak the language of the community;
 - iv. Police understand the culture and traditions of Inuit by taking Inuit cultural training taught by Inuit;
 - v. Police respond to concerns about family violence raised by parents, sisters, friends and neighbours before a woman is killed;
 - vi. Police intervene before family violence escalates; and
 - vii. Police be encouraged with incentives to remain in Inuit Nunangat for a minimum of five years.
- d. Radically changing the criminal justice system by:
 - i. Educating crown attorneys, defence lawyers, court staff, justices of the peace and judges about our culture and traditions in programs designed and given by Inuit;

- ii. Educating crown attorneys, defence lawyers, court staff, justices of the peace and judges about the nature and extent of family violence and its root causes in programs designed and given by Inuit;
- iii. Revising Emergency Protective Orders and their enforcement so that Inuit women and children remain safe in their homes and in their communities pending trial;
- iv. Increasing court dates in each community so that trials are conducted in a timely manner and criminal charges are not dismissed; and
- v. Re-assessing the impact of *Gladue* principles in sentencing on the safety of Inuit women and girls to determine why perpetrators are being released into their communities after short sentences without access to court-mandated community-based healing programs, only to re-offend.

5. Child Welfare System is Failing Inuit Children and their Families

The current system is not working, and Inuit children are being harmed by the child welfare system. Create a new system for Inuit to keep our children healthy and safe by:

- a. Enhancing the unity of the Inuit family and community;
- b. Extending Jordan's Principle to all Inuit children, regardless of where they reside in Canada;
- c. Re-looking at child protection and what Inuit families need to keep their children;
- d. Placing Inuit children coming into care with Inuit families in their communities, retaining contact with their extended family, maintaining their language, their culture and their traditions;
- e. Keeping Inuit children taken into care in Inuit Nunangat and creating the necessary programs and services so that these children may thrive;
- f. Providing the resources to southern Inuit organizations to advocate to ensure that provincial child welfare systems that deal with Inuit families do so in an Inuit-led process and provide services that are Inuit focused;
- g. Minimizing the movement of Inuit children in care to ensure their stability and well-being;
- h. Eliminating Inuit child and youth suicide;

- i. Creating focused programs for Inuit children aging out of care so that they are educated, employed, housed, healthy, and safe with the same options as other children; and
- j. Until all Inuit children in care remain in Inuit Nunangat, building Inuit specific programs in the south which enable these children to maintain their relationships with their extended family, their language, their culture and their traditions.

6. Urban Inuit

Today 27.2% of Inuit live outside Inuit Nunangat and live in southern urban centres. This population grew by 62% from 2006 to 2016. Statistics Canada grossly undercounts the Inuit living in southern centres and, as a result, Inuit are invisible. A more accurate count of Inuit in the Ottawa-Gatineau area is 4 to 6 times the numbers in the 2016 census. Numbers matter. They determine the money that flows to services for Inuit in the south such as education, housing, health care and social services.

Ensure that Inuit women and girls living in southern urban centres have the same rights and opportunities as all Canadians by:

- a. Funding provincial Inuit organizations to be the voice of Inuit living in the south and making space nationally and provincially/territorially for the creation of the nation to crown and nation to provincial/territorial government relationships so that services for Inuit living outside Inuit Nunangat are in place;
- b. Inuit regional organizations and Governments of Nunavut and the Northwest Territories acknowledging the need to partner and support provincial Inuit organizations who continue to advocate for Inuit beneficiaries' healthcare, education, employment, housing and child welfare in the south;
- c. Acknowledging that moving south is a radical transformation in the lives of Inuit and that many times this is a move that is not by choice but by necessity, e.g. to access the healthcare they cannot otherwise access in Inuit Nunangat such as dialysis or cancer treatment;

- d. Inuit who move south bring with them the issues they had in Inuit Nunangat: lack of education, lack of meaningful work, poor health and no housing, as well as the responsibilities to support their family back home who live in Inuit Nunangat;
- e. Establishing Inuit services in southern urban centres, including health care, education (early learning years and post-secondary), employment and training (trades), housing and child and family services. These services must be available to all Inuit living in provinces or territories and accessible in their own language;
- f. Rejecting First Nations services as being ‘good enough’ for Inuit; such services are not in the same language, not the same culture or traditions of Inuit and are not developed through an Inuit-lens that takes into consideration Inuit history of colonization and Inuit healing;

7. Canada and the Provincial and Territorial Governments Must be Held Accountable to Implement These Recommendations

- a. Within 12 months of the release of this Report, Canada and each provincial and territorial government must table population-specific Action Plans which set out for each Recommendation in the Report, how it intends to address the gap, the money and resources that the government will devote and a timetable to complete the work;
- b. Canada and each provincial and territorial government must appoint an Indigenous Ombudsman, who is independent of that government with the authority to receive complaints, to fully investigate and to determine the status of that government in implementing the recommendations of this Inquiry;
- c. Each Indigenous Ombudsman must be given sufficient staff, offices, money and other resources to investigate complaints received and to determine whether the recommendations have been implemented in whole or in part;
- d. Each Indigenous Ombudsman must table reports on their findings, not less than once a year; and
- e. The Offices of Indigenous Ombudsman must continue until all of the recommendations have been implemented.

Endnotes

¹ Inuit Women of Canada

² Inuit Women of Labrador

³ Inuit Women of Nunavik

⁴ Joy Semmler



Joy was the daughter of Esther Semmler, and the granddaughter of Agnes and Slim Semmler. Grandfather Slim was a fur trader and Granny Agnes was on the first Committee for Original People's Entitlement (COPE). Esther raised her children as a single mother. The Semmlers are strong women.

Everyone is from Inuvik, in the Inuvialuit region. They are Delta people. The family is a mix of Inuit and Gwitchin, 'Gwitchialuvit'. The Inuit are straightforward and do not beat around the bush.

Joy was the oldest of Esther's five children. Joy was 17 when her daughter, Lesa, was born. Three months later, Joy and Lesa moved to Inuvik and lived with Great-granny Agnes. Joy returned to school and Agnes cared for Lesa. Joy was a competitive figure skater. There was no place in Inuvik to buy skating dresses, so Agnes made them. Joy chose velvet. Agnes had never worked with velvet, so was up all night to finish the dress. Joy won a medal figure skating while wearing that dress. Joy made skating costumes for Lesa, but she was not into figure skating. Lesa's daughter is a good skater.

Joy was a really good ratter (muskrats), a good shot, who skinned and stretched the muskrats she had shot. Joy was a welcome addition to hunting parties because she did so much of the hard work.

Joy then took a social work course at Arctic College and got a job working at the women's jail in Fort Smith. Joy settled in and brought Lesa from Inuvik to live with her in Fort Smith. On her first day in Fort Smith, Joy held a party so that Lesa could meet the other children in Fort Smith. Lesa lived in Fort Smith for one year.

Lesa remembers her mother as beautiful, so kind, and with the best intentions. When Joy first worked at the receiving home for foster children, she brought her supervisor home to meet Agnes.

Joy thought that she could 'fix' anybody. That mistaken belief may be why she died.

Domestic Violence

At first, life in Fort Smith was wonderful. Lesa lived with Joy and Peter John Emile, her partner, in a log house outside Fort Smith. The house was not finished; there were no walls, just framing. Lesa was eight.

When Lesa was five and living in Inuvik, she had seen Joy being beaten up by her boyfriend and had remembered it. In the north, children have a lot of freedom. Going into homes of friends in Fort Smith, Lesa saw a lot of violence. Growing up, Lesa observed that black eyes were very common amongst women.

Not long after Lesa arrived in Fort Smith, Joy and Peter began going out and fighting when they returned. Lesa recalls that there were many weekends of fighting. Peter wanted to control Joy and was very violent towards her. Lesa saw Peter drag Joy down the stairs when she was naked. At the bottom of the stairs was the gun rack. No one fight stands out as worse than any other fight. All the fights were physical. Sometimes the neighbours would hear the fights and intervene. Sometimes Joy would take Lesa to stay with neighbours. Lesa does not think that Joy had ever gone to the police about the abuse.

Lesa never told anyone about the violence because violence happened in every home. Lesa remembers Joy screaming. Peter never touched Lesa, but she saw it all.

January 11, 1985

Lesa had seen and heard Peter physically abuse Joy on January 10, 1985. After the assault, Joy went to the police to file a complaint against Peter. The police charged Peter with assault but did not detain him. Joy then returned to the house and took Lesa to Madonna House, a shelter for women in Fort Smith. Lesa remembers walking from the house to the shelter with her mother in the middle of the night.

Esther remembers getting a call from Joy around 3:30 am. Joy knew that Esther had been abused and asked her if things would get better. Esther said, ‘no. Once they start abusing you, they could be good for a couple of days, and then the cycle of violence would begin again.’ Esther urged Joy not to go home, but instead to catch a plane with Lesa to Yellowknife. Esther told Joy that if she needed to pick up things for Lesa, she should take the RCMP with her. Esther recalls that they talked for more than two hours that night.

That morning, Joy planned to take Lesa to the house to pick up her things. As they walked passed the school, Lesa’s friends were outside, playing. Lesa begged her mother to let her stay and play with her friends. Joy agreed, saying, ‘I’ll pick you up at lunch.’ At lunch Lesa waited and waited. All the other children had gone home for lunch. Joy never came. The Principal brought Lesa into the school and then took her to the hospital to see the social worker. The social worker gave Lesa lunch, including a piece of cherry pie. Then she told Lesa that Joy was dead. Lesa remembers that she could not eat her cherry pie. Lesa’s aunt arrived at the hospital and the next day they flew to Yellowknife.

When Joy arrived at the house Peter was there. Peter shot and killed Joy and then turned the gun on himself. Peter lived and was charged with murder. Lesa believes that Peter was furious that Joy had decided to leave him and if he could not have Joy, then no one could.

Peter plead not guilty, saying that it was self-defence. The jury found Peter guilty of second-degree murder. In sentencing Peter, the judge found that alcohol had played no role in Joy’s death and on February 4, 1986 sentenced Peter to life imprisonment without parole eligibility for ten years. The family was not given the opportunity to give a victim impact statement at the sentencing hearing. Peter’s appeal was unsuccessful. *R. v. Emile*, 1988 CanLII 7055 (NWT CA), <http://canlii.ca/t/g9vvr>

Lesa was called by the Crown to be a witness at Peter's trial. She was 9. In attempting to qualify Lesa as a witness, the judge asked confusing questions. Lesa broke down crying and was excused as a witness. Lesa has always believed that she let her mother down by not being able to describe in Court what she saw and heard on the night before Joy's death.

The Aftermath

Lesa was moved to Inuvik where she was cared for by Agnes and Slim Semmler, her great-grandparents. None of the Semmlers received counselling. They never talked about Joy's death. That's how Inuit families deal with things. People say that Lesa is like her Great-granny, Agnes.

Esther was sent two boxes of Joy's clothing, but not her jewelry or other personal things that she had hoped to give to Lesa.

Lesa said that in Inuvik she had a family and a community that loved her. She did not wind up in foster care because her family took her in. Growing up in Inuvik, Lesa had lots of surrogate mothers and she could talk to them about things like sex, something she could not ask of her 70-year old Granny.

Lesa gave birth when she was 19 and now has a son who is 26 and a daughter who is 13. Lesa was a nurse for 17 years. She was raised to help others. She worked for the Inuvialuit Regional Corporation where she had the health portfolio. She chaired the Inuvik District Education Authority. Lesa is a member of the MMIWG's National Family Advisory Circle.

Lesa had not talked about Joy's death until 2015. Esther said that she was glad that Lesa had decided to talk about it. Lesa said that speaking about her mother brings something good out of Joy's life. Everyone in Inuvik has a story. Lesa said, 'In Inuit culture, we are not going to reach out to **you**, instead, **you** must reach out to **me**.'

Lesa Semmler Yellowknife Hearings January 23, 2018 Public Vol. 40

⁵ **Angela Meyer**



Angela was one of four children of Kathy and Dean, a close Inuk family who lived in Yellowknife. Angela was quiet, loving, an average student, not very athletic, who liked clothes and makeup, and who had many friends.

When Angela was 15, she began to show signs of mental illness and was diagnosed with schizophrenia. As her illness developed, her friends dropped away, and Angela relied heavily on her large extended family. After Angela got sick, she could not stand being out on the land and could not go berry picking with her family.

Angela tried high school, but her mental illness interfered with schooling. There was very little that could be done for persons with schizophrenia. As the illness progressed, Angela became angry, violent and she needed help. The psychiatrists prescribed heavy duty medications which made her drowsy, caused weight gain and resulted in diabetes.

Mental health services for children in the NWT were limited. The psychiatrist who flew in to treat Angela retired and was not replaced. Fly-in psychiatrists are how mental health care is provided for persons like Angela in the NWT, resulting in rapid turnover in doctors and a lack of continuity of care.

There are some good mental health programs for adults in Yellowknife and when Angela turned 18, she was able to live on her own in supportive housing. The summer of 2010 was a good time for Angela. She was nominated as Female Athlete of the Year and had hugs for everyone. Angela had a great sense of humour. Dean was visiting her on the third floor of the hospital. Angela tried to persuade him to buy a father-daughter ring. Dean said, “Angela, it costs \$269, are you crazy?” Angela, looking around the room said, “Well, a little.”

Saturdays were ‘sisters’ Saturdays’ and after Candance had finished work, they would spend time together, go for coffee, or visit family and friends. This time was very important for Angela. As Angela became more ill, her mood changed. People called her less and that affected Angela.

Angela saw many psychiatrists. The treating specialists did not live in the NWT, but instead came from the south on short term assignments. As a result, there was no continuity of care for Angela. The doctors prescribed many drugs, often making changes in her medications.

The NWT lacks mental health treatment facilities. Angela was bounced from group home to group home, none of them having the expertise to properly care for her. There is a shortage of mental health counsellors as Arctic College cut the program for their training and students do not want to go south to get this kind of training.

Kathy’s mother was Inuk, but the Meyer family lived outside the Inuvialuit region and were not eligible for many health care benefits.

Kathy took an advance from her work to pay for Angela’s psychological assessment, a service that the NWT government would not pay for and Angela was booked to go south to be in independent living in Edmonton. Yellowknife did not have the treatment she needed. Angela was not upset about going south, but rather was looking forward to going. Kathy worked for an airline, so the family would visit Angela using Kathy’s passes.

Angela was in and out of the hospital for psychiatric treatment. On November 26, 2010 Kathy and Dean signed Angela out on a 24-hour pass; the family went out for a pasta dinner and she stayed overnight in the family home. As they were getting ready to return to the hospital around 1:15 pm on Saturday, Angela went out onto the porch for a cigarette. She never returned.

Kathy called the hospital in a panic. They advised to wait until 5:00 pm. Instead, Kathy went immediately to the RCMP and reported Angela as missing. The RCMP knew Angela. They put out the call for a missing person and described what Angela was wearing. Angela was last seen on a truck route. In 2010 the only route out of Yellowknife ended at a ferry, a three-hour drive away.

The family drove around Yellowknife looking for Angela. They went into seedy hotels searching for her. Candance used social media to try to find Angela and made posters of Angela which the family posted everywhere. Seven years later, Candance still gets stopped on the street and asked by people she does not know if there has been any word about Angela.

Dean said that the RCMP did a really good job searching for Angela. They began the search immediately and went door-to-door looking for Angela. They brought in a search dog. Off-duty police, fire fighters and over 250 volunteers joined in the search. Dean thanked the police and everyone else who searched for Angela. He had two criticisms of the investigation, first that the RCMP did not close off the only road out of Yellowknife, saying that they did not think that Angela could have gone so far away; and second, that the RCMP failed/refused to do DNA testing on a coat that was found in the bushes and might have been Angela's. Although three different RCMP officers have been assigned to Angela's case. They have kept in touch with the family.

Kathy, Dean and Candance Meyer Yellowknife Hearings January 23, 2018 Public Vol. 40

⁶ **Betsy Kalaserk**



When Betsy was born in Chesterfield Inlet in 1974, her family had recently moved from living a nomadic way of life on the land to living in a community. Her parents died when she was very young, and she went to live with her second family.

The second family moved to live near Rankin Inlet which had a day school run by the government, which they thought was better than the Residential School in Chesterfield Inlet. Betsy started school when she was 8 or 9, and when she attended, Betsy excelled and was able to catch up in just a couple of years. The second family was dysfunctional and had problems with drugs, alcohol and child sexual abuse. The community knew that the 13 children in that family were being sexually abused, but never spoke about it, and did nothing. Rankin Inlet was a small community and there was limited trust with the social service providers.

Betsy struggled with alcohol; it was a thorn in her life. Although she had counselling, Betsy was unable to develop deep, personal relationships with men and was unable to cope. Betsy did not see herself as worthy of a good relationship and she was only able to develop one after she had moved away from Rankin Inlet. Betsy was affected by the sexual abuse, could not recover from it, and it caused her to take her own life.

In Inuit culture, sexual abuse is never talked about. Victims blame themselves and victims think that if they don't talk about the abuse, they won't be thought of as a garbage and become vulnerable to other predators in the community. Like Betsy, many victims kill themselves. It's a slow death. In the face of this, Betsy's resilience was amazing.

Betsy made friends easily and was able to see the big picture. She looked past the bad in others and always saw the good in them. When her friend, Laura Mackenzie, moved to Arviat to finish her schooling, Betsy moved with her to care for Laura's child. She had so many loyal and fierce friends who defended Betsy anytime and anywhere. Betsy wanted a healthy and happy life with her children and husband.

Betsy left Rankin for a better life. She moved to Yellowknife in her mid-twenties and her time there was positive. Betsy found support in Yellowknife, met a First Nations man, and gave birth to their son, Jasa, who was loved and the centre of their lives. Betsy and her husband went to Alcoholics Anonymous, but the fairy tale did not last. The prior sexual abuse intervened, the marriage ended, and Betsy resumed using alcohol and engaged in self-harm, such as cutting.

Betsy died in Yellowknife on September 30, 2003. She was 29 years old and her son, Jasa, was 6. Her spouse, Ian Kirby, sat on the toilet seat and watched Betsy commit suicide. He took no steps to intervene. Kirby was convicted of criminal negligence causing death *R.v. Ian Adam Kirby*, 2004 NWTSC 68; <https://decisia.lexum.com/nwtcourts-courtstno/sc/en/125062/1/document.do> and was sentenced to three years less credit for the eight months he spent in jail prior to his trial. *R.v. Ian Adam Kirby*, 2004 NWTSC 68; <https://decisia.lexum.com/nwtcourts-courtstno/sc/en/124925/1/document.do>

Laura Mackenzie Rankin Inlet Hearings February 20, 2018 Public Vol. 46(a)

⁷ **Jessica Michaels**



Jessica was born on March 23, 1984 in Chesterfield Inlet. She had a beautiful voice, ‘the voice of an angel’, and she sang all the time. She was very artistic. She was funny but lost at the same time. When she was young, she moved often with her mother.

When Jessica was 7, she joined her cousin, Nikki, in Winnipeg to live with their aunt Agatha. Agatha had been a student of the Residential School in Chesterfield Inlet. She taught Jessica and Nikki Inuktitut, they ate country food, and she taught them throat singing. All of the children who lived with Agatha were abused, but the worst abuse was heaped on Jessica. Agatha used extension cords, wire hangers and would sew up open wounds using only a needle and thread. Nikki said, ‘We were punished for stupid reasons.’

Nikki and Jessica were throat singers. In 1996 they were sent by Canada to the Olympics in Atlanta as young Inuit artists. From the age of seven, Jessica and Nikki travelled the world with their aunt Agatha to throat sing. They were famous.

But behind closed doors ‘it was frigging horrible.’ Each had to hold the other down so that Agatha could do something sexual to the other child. If one of the girls missed a piece of dust while cleaning, Agatha would beat them with the plug end of the extension cord. One day Jessica ate an extra fish finger and Agatha attacked her with a wire coat hanger. Agatha abused Nikki and Jessica almost every day. It was torture. Living at Agatha’s was worse than prison because

Agatha did not feed them. Nikki learned afterwards that social workers knew that something was wrong, but they did nothing.

In Atlanta, Jessica and Nikki were 11 or 12. Agatha savagely beat Jessica because she had ironed her shirt the wrong way. Agatha then sewed up the wound with a needle and thread.

In the winter of 1997 when Nikki was 13, she ran away from home. The police found her and were going to bring her back to Agatha. Nikki knew that she would be beaten. So, when they arrived at Agatha's home, Nikki took off her pants and showed the officers the whip marks on her body. The police took Nikki to the hospital and then removed all of the children from Agatha.

The child welfare authorities took photos of Nikki's and Jessica's bodies. There were whip and stab marks everywhere. Nikki gave a long statement to the police. When they were apprehended, Nikki and Jessica were 'so frigging skinny' because they were starved.

The matter went to court. People knew that it was us, the 'Inuit Throat Singers'. We were in court for 4 to 5 days. Jessica was grilled by Agatha's lawyer, "you did this to yourself." Agatha was found guilty, got two years' probation, and was required to go to counselling once a week. Two of the girls, Leslie and Jaimie, were returned to Agatha. Leslie has been badly sexually abused by Agatha. Jaimie is schizophrenic. Court broke Jessica. That's when her life went way down.

Nikki was placed in the Massey foster home, just outside Winnipeg. The Massey's had run the medical boarding house for Inuit in Winnipeg. Nikki persuaded Jessica to come and live at the Massey's. It was a healthy life, no hitting, no starving. They gave us a chance. Jessica and Nikki were at the Massey's only eight months. Jessica was seeing a counselor because things were so very hard for her. So much had happened to Jessica when she was very young. Nikki and Jessica had suffered so much damage as a result of the abuse, they were acting out in school and needed extensive treatment. The many appointments were in Winnipeg and were difficult for the foster parents to manage.

Nikki and Jessica were then moved from foster family to foster family and then from group home to group home. They became disconnected from their families. From the age of 13, there was no one to hold their hands, no one to help them navigate the big city of Winnipeg. At 14

Jessica began to work the streets for money. She was hooked on crack cocaine. Jessica fell through every crack. ‘We had no one’.

When Jessica was 15 she went to Rankin Inlet for 1.5 months. Her family in Rankin did not understand Jessica, and she returned to Winnipeg.

Jessica was in and out of juvenile centres for theft, living off the street, etc. The Massey’s would pick Jessica up, feed her and then take her back. Although Jessica was a run away, they did not turn her in to the authorities. The Massey’s were warned that if they ever helped Jessica again, they would lose their foster care license. She had run away from the centre when she was found dead. The Coroner said that her death was suicide.

A week before Jessica died, she came over to visit Nikki. Jessica was being run by a 42-year-old Vietnamese pimp who supplied her with crack. This man controlled every part of her life. When the man was present, Jessica was like a robot. When he was not there, Jessica relaxed. Jessica told Nikki that some of the women who had been found dead in Winnipeg were her friends and that her pimp and his associates were responsible for their deaths. They were part of an Asian gang that organized prostitution in Winnipeg and trafficked in crack.

On that visit, Jessica told Nikki that she wanted to get off crack. Nikki sat down with Jessica and they wrote out what actions Jessica could take to stop her addiction. Nikki asked Jessica if she had any crack, and when she showed it to Nikki, Nikki flushed it down the toilet. Jessica was so mad at Nikki and called her pimp to explain. Nikki then understood how scared Jessica was of her pimp, her supplier.

At no time during that visit or before did Jessica ever talk about suicide. On the last visit Jessica talked about stopping doing crack, not that she was giving up, was planning suicide. Nikki called Jessica five days later. The pimp answered. He told Nikki that he and Jessica had a fight and said, ‘if you see her or talk to her, tell her not to come back.’

On August 26th, Nikki got a telephone call saying that Jessica’s body had been found and that it was a suicide. Jessica was 17.

Suicide did not seem to be something that Jessica would do. She had been found in a rooming house, on her knees, with an extension cord around her neck. The toxicology report said that that

there was so much crack in her system that the amount would have caused a large man's heart to give out. There were scratches all over her hands. Nikki believes that Jessica's pimp or his associates could have been responsible for her death.

The Massey's put on the funeral. Hundreds came to the funeral because Jessica and Nikki were so well known as throat singers. But, after the funeral, no one would pay to send Jessica's body back to Chesterfield Inlet for burial. The Massey's were willing to sell their home to pay the costs. Nikki went on the radio and raised money to send Jessica's body home.

In 2014 Nikki contacted the RCMP D Division and left a voice message giving Jessica's date of birth, date of death, etc. A detective called her back, saying that Jessica's death was deemed a suicide, that there were bad people in her life, and that the man who was under questioning had died six years ago. The RCMP officer said, "He will not hurt anyone else."

Somehow Nikki had the courage to live her life differently. She wanted her own family. At 15 Nikki had her first child. At 16, she had her own place, perhaps the first 16-year old in care to do so. From ages 14 to 21 Nikki was in an abusive relationship with the father of her three older children. But, Nikki went to university. She has a good job. She has a new wonderful husband. She has five children.

Nikki's life is not always easy. She struggles with suicide. 'I am here today. I don't know why. I made a contract with **life**.' Nikki started to sing again when she was 19; this time alone, without Jessica. Nikki sang as part of the opening ceremonies in Rankin Inlet. Every year Nikki sings in the Butterfly Celebration in Winnipeg in honour of Jessica. For Nikki, telling Jessica's story, gives Jessica a voice. There's lots of work to be done.

Nikki Komaksiutiksak Rankin Inlet Hearings February 20, 2018 Public Vol. 46(a)

⁸ **Sula Enuaraq**



Sula was born in Frobisher Bay in 1982. When she was quite young, her parents divorced and Sula grew up in Clyde River, Pond Inlet, Rankin Inlet and Iqaluit. She graduated from Inukshuk High School.

Sula trained as a midwife and practised in Clyde River and Igloolik. She then worked at the Baffin Correctional Institute in Iqaluit. She was kind and open and had such a good heart.

Sula was engaged to Sylvain Degrasse with whom she had two beautiful daughters, Alexandra who was 7 and Aliyah who was 2.

Degrasse had a history of domestic violence. In a previous marriage, he had badly beaten his first wife. He was never convicted. In fact, he was never charged.

Degrasse had been very violent towards Sula. Earlier in 2011, Sula had left him and taken her daughters to the women's shelter in Apex where she stayed for 60 days, the maximum time permitted. She then returned to live with him. Given the family violence, why didn't Sula leave Degrasse? Perhaps it is because people say, 'stay together for the children' or because she thought that there was no alternative.

On June 7, 2011 Degrasse shot and killed Sula and their two daughters. Degrasse then killed himself.

The week before she was killed, Sula was turned away from the shelter because there was no room. The night before Sula was killed, she went to the women's shelter and once again was turned away.

Sula's family who lived in Pond Inlet, Igloolik and Iqaluit learned about the deaths on Facebook. The family heard nothing from any official. CBC knew about the deaths and the details before the family was told. The family went to the RCMP station seeking information. Although the family stayed at the detachment for an hour, the police would not tell them anything. Finally, the police said that three persons were dead, two children and a dog. Susan Enuaraq, who was a Crown Prosecutor at that time, called her boss and asked for a favour. The RCMP Commander called her back and confirmed that three persons were dead in the house and a dog, and that the bodies had been taken for an autopsy. The CBC broadcasted more information about the deaths than what the police told the family.

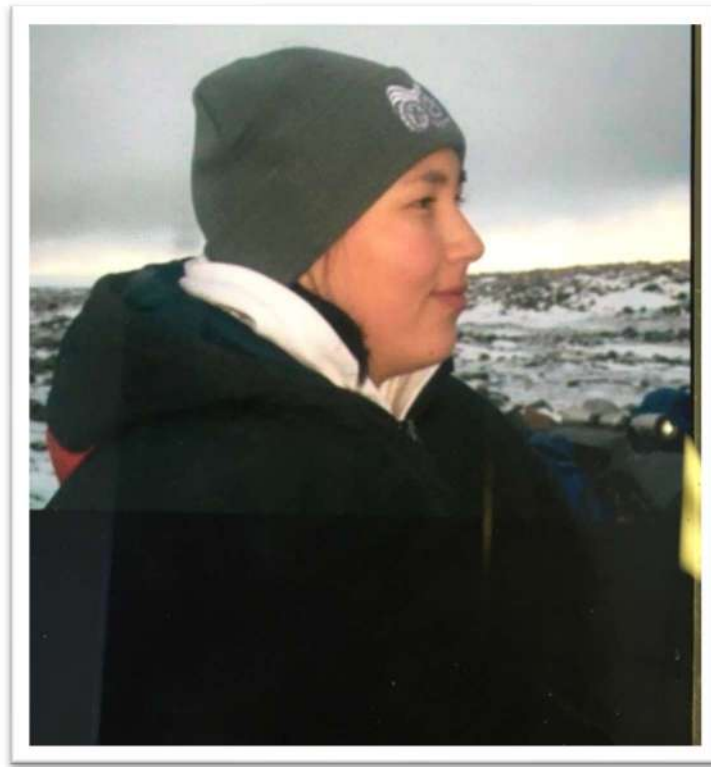
It was six weeks before the bodies came back. When the coffins were returned, there was a sign saying, 'please do not open these caskets'.

Shortly before she was killed, Sula took her daughters to visit Susan. Alexandra had a brush cut. Sula explained that Degrasse had cut Alexandra's hair so that it would grow stronger. He kept Sula's very expensive engagement ring in the safe saying, 'it is more valuable than you.' After Sula's death, the family looked for the engagement ring so that they could smash it, but it was never found. Susan had hoped that they would turn Sula's house into a women's shelter.

The three deaths had a devastating impact on Sula's family. Her mother was supported by her community in Igloolik. As a result of these deaths, Susan became very angry, her use of alcohol increased, and her marriage disintegrated. She couch surfed for a year after these deaths and has never returned to practicing law. Suicide is always an option. Two of the Enuaraq sisters took their own lives. The three remaining sisters made a pact never to commit suicide. Life is hard, but it is also wonderful to wake up each morning.

Micah Arreak on February 20, 2018 and Susan Enuaraq on February 21, 2018 in Rankin Inlet Hearings. Public Vol. 47(c)

⁹ **Edith Angalik**



Edith was born on June 27, 1985 in Winnipeg, the youngest daughter of Emilia and Arsene Angalik. She grew up in Rankin Inlet in a close loving family. Emilia described Edith as being very nice. She loved being out on the land, fishing and hunting. No matter how much pain she was in, Edith was always smiling.

Edith had three sons. When her relationship with their father ended, Edith started going out with Dwayne Sateana. Sateana had a long history of intimate partner violence and had been convicted on several occasions.

Dwayne and Edith had drinking problems. When he was drunk, Dwayne was violent and abusive. Her parents saw Edith with bruises, black eyes and a broken wrist. Edith, who had always taken pride in her appearance, was now slovenly and unkempt. By then Emilia and Arsene were caring for all three grandsons. Edith and Dwayne would come to her parents' home, would go into a bedroom and fight and Emilia would call the RCMP. Her parents were very concerned about Edith and told her that she should not be with Dwayne, that he was dangerous, and that she should come home with them. Edith told them that she was fine, or that she was so

afraid of Dwayne that she could not leave him. Edith was controlled by Dwayne and she was fearful of him.

Emilia was so concerned that less than three weeks before Edith's death, she wrote to the RCMP pleading for help, saying:

I have a 24-year-old daughter who is being beaten up over and over. I don't think Edith will report Dwayne because she is scared of him. I am desperately in need of help with my daughter as the abuse is escalating.

The police visited Edith and asked her to give a statement. She declined. The police reported to Emilia that they had gone to see Edith, but that she would not give a statement. They said that her daughter was an adult and had to ask for help herself. Emilia knew that Edith feared for her own life and that if she told on Dwayne, he would come after her parents. The police said that they might have responded differently if Edith and Dwayne had been separated.

Two days before she was killed, Edith told her father where she hurt. Arsene said to her, "Look, daughter, this is going to have to stop before it is too late." That is the last time he saw Edith alive.

On November 22, 2014 Edith and Dwayne were drinking. Dwayne became jealous and angry and he beat Edith until she died. He then dragged her body outside and down the street to their home. The temperature was – 30C. Edith was 24.

Dwayne was arrested, charged with second degree murder, and spent more than two years in jail before the case came to trial. The judge accepted a plea to manslaughter because Dwayne was so grossly intoxicated that night. Dwayne was sentenced to 13 years. The Reasons for Sentencing can be found at *R. v Sateana*, 2016 NUCJ 20 (CanLII), <http://canlii.ca/t/gsz51>.

Dwayne was 31 when Edith died. He was from Rankin Inlet, the oldest child in the family. Dwayne was raised by his parents, both of whom had serious issues with alcohol. There were periods of binge drinking and alcohol overshadowed everything in that home. The social worker wrote that at a young age, Sateana was cast in the role of parenting his mother and father, ensuring his mother's safety and disciplining his father when he became aggressive. Dwayne was violent in prior relationships and had a criminal record for domestic assault. The social worker

wrote, “Dwayne Sateana’s life is very simple. He is an angry child in an adult body who hurts everyone that comes in contact with him.” Hopefully, Edith will be his last victim.

After Edith died, the RCMP came to her parents’ home to visit. One of the officers was trying to help them, but it was too late. Emilia was so angry that she was unable to accept the officer’s sympathy. She just pushed him away.

After the court hearing, Emilia and Arsene promised to support each other as a family. They adopted their eldest grandson and the other two boys were placed in care. They are all still in the healing process.

Emilia and Arsene Angalik about the murder of their daughter, Edith Angalik Rankin Inlet
Hearings February 22, 2018 Public Vol. 47(b)

¹⁰ **Loretta Saunders**



The Saunders family including five brothers, three sisters, two cousins and foster children are from Happy Valley/Goose Bay in Labrador. Clayton called his daughter, ‘the Princess’, and said that Loretta was ‘quite the girl’.

Loretta wanted a better life for herself so completed a transition year in Goose Bay and then enrolled at St. Mary’s University in Halifax. Loretta was pregnant and wanted to be a lawyer.

Loretta was completing her Master’s thesis on missing and murdered Indigenous women when she disappeared. Her family were very involved in the search. The police described Loretta as ‘a white woman missing’. The family decided not to correct this misinformation because they believed that more efforts would be used in the search of a white woman than if Loretta were identified as Inuk or Indigenous.

Initially there was lots of support and cooperation from the police and others. For example. St Mary’s gave the family a room at the University. The police investigators were in regular contact with Miriam and the family. When the media identified Loretta as Inuk, the attitude of the police changed. The investigating officers changed several times and were no longer available to speak to the family. The police contact persons were unhelpful, either because they knew very little or because they would not share information. The Halifax police responded that they were following established procedures.

Delilah learned from the media that Loretta was dead when she received an email from a CTV reporter saying, ‘so sorry that this had turned into a homicide. Can you speak to us tonight?’

Loretta was murdered in her Halifax apartment on February 13, 2014 by Blake Leggette and Victoria Henneberry, to whom Loretta had sublet her apartment, in a dispute over \$430 in rent. Leggette pled guilty to first degree murder and was sentenced to life imprisonment with no eligibility for parole for 25 years. Henneberry pled guilty to second degree murder and was sentence to life imprisonment with no parole eligibility for 10 years. Henneberry appealed her conviction and sentence, but her appeal was dismissed.

Audrey, Delilah, Miriam and Clayton Saunders Membertou Hearings October 30, 207 Public Vol. 17

¹¹ **Katie Obed**



Katie and Martin Obed lived in Nain with their four sons. At some point Child and Family Services took the three younger boys into care and placed them in a non-Inuit foster family in Newfoundland. The court denied visitation rights to the grandparents. And then Martin died on April 4, 2015 in a St. John's hospital of complications from tuberculosis that had not been diagnosed.

After Martin's death, Katie was vulnerable. Initially she visited his parents, Silpa and Gordon Obed, every day. Then her visits slackened off. Alone in her apartment, Katie isolated herself from the family. She was lost.

In October 2015 a family member had been released from prison and had nowhere to live. Thomas Semigak had been jailed for physical abuse in a prior relationship. Katie offered to take Semigak in. Not long after, Katie had a black eye. She lost a lot of weight.

Silpa and Gordon were in a very complicated situation. Semigak was a relative of Silpa's. On the one hand, Gordon wanted to go to the apartment and tell Semigak to get out. On the other hand, it was Katie's life. It was awkward and Silpa and Gordon were caught in between. Katie had a roomful of pictures of her husband and sons. Semigak did not allow Katie to put up any photos of her family.

When Silpa and Gordon went to visit Katie, she would be silent when Semigak was in the room. He would be angry until they left. Soon Katie did not want to see the family. Gordon is not aware of whether Katie ever went to the police. It was hard for Silpa and Gordon to see Katie with black eyes. And the abuse escalated.

On December 23, 2015 the oldest son was helping his mother decorate for Christmas. At 15:30 Katie left the house saying that she was going to the arena. Sometime later, her son went to his mother's apartment and saw Katie under a blanket. He took off the blanket and saw that his mother was dead. She had been stabbed to death. Katie was 37. Thomas Semigak, who was also 37, killed himself later the same day. Silpa and Gordon's life turned upside down.

Silpa and Gordon hope that their four grandsons will return one day. Now they visit their grandparents for one or two weeks each year. The grandsons are not the same anymore. They don't know their grandparents. They don't want to stay with their grandparents. They want to return to their foster parents. It is best for children if they grow up at home. Silpa and Gordon's four grandsons are now 20, 18, 16 and 14. They are orphans and so far away from their grandparents.

Silpa and Gordon Obed HVGB Hearings March 7, 2018 Public Vol. 50

¹² **Deidre Michelin**



Deidre was from Rigolet, an Inuit community of about 300 people, which is a 40-minute flight from Goose Bay, weather permitting, and a 4-hour skidoo trip in winter over the sea ice. There are no roads to Rigolet.

Deidre was born in 1972, the second of four children. She loved spending time on the land and she lived for the last day of school when she went to the family's cabin to fish, pick berries and enjoy the freedom of being on the land.

Deidre was sexually abused by her father. Her mother, Charlotte Wolfrey, reported the abuse and he went to jail for a couple of years. The family moved to St. John's for three months so that Deidre could get counselling.

Deidre grew into a beautiful young woman and she and her husband Jobe had four children. Deidre loved her children and they were the centre of her life. In the winters, she set up a swing set in one of the bedrooms. Deidre had an amazing sense of humour. She had a playful way of flicking her hair. She was a super good cook and was always experimenting making different foods. Deidre was very good at crafts and made traditional grass trays. She loved playing darts, broomball and other sports. She was very competitive.

Her daughter, Becky, remembers her mother as being a beautiful person inside and out. She remembers going to the cabin with her mother and her fondest memory was of just being loved. Deidre had a great sense of humour and her smile would brighten a room.

Jobe was physically abusive and in January 1993 Deidre was preparing to take her children and leave. The violence was escalating. When Deidre had a black eye, she begged her mother to tell no one. When her mother called the RCMP about the abuse, they did nothing and denied that she called. One day at the cabin, Deidre talked about leaving. When Charlotte said, why don't you leave him, Deidre said, 'because he will kill me'. In 1993 Rigolet was one of three communities in Nunatsiavut that did not have police.

Deidre Michelin was murdered in Rigolet, Nunatsiavut on January 20, 1993 by her spouse, Jobe Wolfrey. Deidre was 21. Jobe then killed himself. Their four children, ranging in age from 14 months to 5 years, were at home when their parents died. On the day of her death, Jobe said that he was coming home to kill Deidre. When she called the RCMP in Goose Bay for help, the police said that until Jobe actually did something, there was nothing they could do. At that time there was no women's shelter or safe house in Rigolet.

Her daughter, who was not yet four, remembers being woken by a shot and of shaking her mother, crying, "wake up, Mom, wake up." Becky and her 5-year old sister ran through the snow to get help.

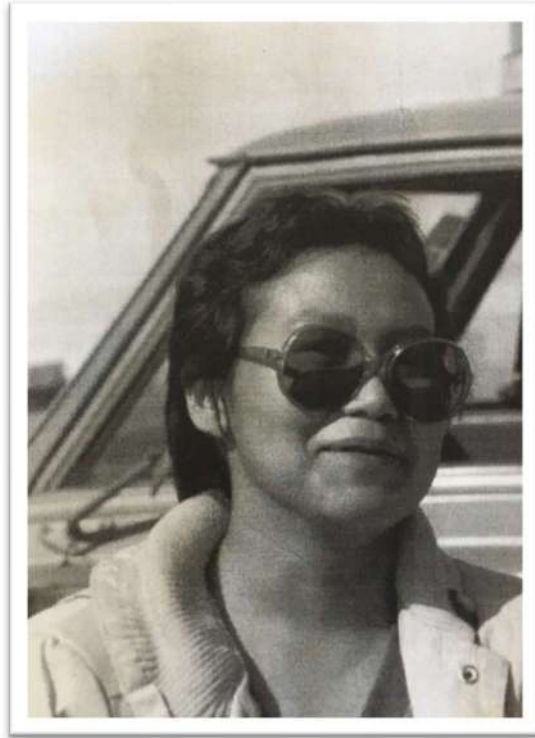
Losing both parents was life changing for the four children. Things would never be the same. There was no counselling or support services for the family. The children were sent to different homes in different communities. Becky was sexually abused by a foster parent. When the criminal charges were dismissed, she was devastated.

Becky has been in a strong relationship for ten years and they have an 8-year old daughter, Mackenzie. She is a licenced practical nurse at the hospital in Happy Valley and plans to take additional courses to qualify as a registered nurse.

Charlotte is a strong advocate for abused Inuit women. She has worked tirelessly to get a police detachment and a women's shelter in Rigolet. Charlotte is the Secretary/Treasurer of Pauktuutit, a member of the National Family Advisory Circle, and was recently elected Mayor of Rigolet.

Charlotte Wolfrey HVGB Hearings March 8, 2018 Public Vol. 52; Becky Michelin Membertou Hearings October 31, 2018 Public Vol. 18

¹³ **Della Ootoova**



Della was from Pond Inlet, one of many brothers and sisters. Della worked as a recreation coordinator and as a business development officer for the hamlet of Pond Inlet. She had curly hair, would joke around and make people laugh. Della played pool.

Della moved to Iqaluit, married Amos Ootoova, and they had two children, a boy and a girl. When the medical boarding home was too full, Della would welcome the extras into her home. Della was going to Arctic College and was working part-time as an interpreter at the health centre.

Della was declared dead at the Qikiqtani General Hospital in Iqaluit on June 7, 2008. She was 46.

Initially her husband, Amos Ootoova, was charged with second degree murder in the death of his wife. The body was sent south for forensic testing. When the Crown received the toxicology results from the hospital in Iqaluit reporting that Della had a lethal amount of alcohol in her

system, the charges against Amos were stayed. After he was released, Amos took their two children to live in Pond Inlet.

A year after Della's death, the Coroner issued a report. Testing done during the autopsy demonstrated that Della had far less alcohol in her system than the Iqaluit Hospital had reported. The newspapers reported that the Coroner had determined that Della had died as a result of the blunt force injuries to her torso, face, back, arms and legs as well as the bite marks on her arms, physical injuries she had sustained when she was beaten by her husband. Alcohol was not a factor in her death. Amos died before the Coroner's report was released.

The family is not happy with how Della's case was handled. It should not take a year to issue a Coroner's report. No one ever explained to the family about the bruises and marks on Della's body. Her sister-in-law, Sophie Nashook, believes that they were as a result of the fatal beating Della received from Amos on the night she died.

Sophie Nashook Rankin Inlet Hearings February 21, 2018 Vol 47(a). Coroner's report into the death of Sophie Nashook Exhibit 2 Rankin Inlet Hearings.

¹⁴ **Mary Evanps-Harlick**



Mary was Inuk, born in North West Rive, Labrador. When she was very young, she was adopted into a non-Inuit family. Mary was a beautiful woman, an artist. She was a good mother to Amena and her brother.

Mary was murdered in St. John's on September 11, 2002. She was 24. Amena was 6 and her brother was 5. Their father told them that they would not be seeing their mother any more. She had passed away. He did not tell the children what had happened.

Later, Amena learned that Mary was at a friend's house. When she wanted to leave, Scott Gauthier stopped her. She threatened to call the police. There were outstanding warrants for his arrest in Ontario. He punched Mary and then things escalated. Gauthier strangled Mary with her necklace, put her body in a sleeping bag, and then put the body into a crawl space.

Gauthier was convicted of second-degree murder and sentenced to life imprisonment with no chance of parole for 17 years. The children did not go to the trial and their father told them not to watch TV. The Reasons for Sentencing can be found at *The Queen v. Scott Gauthier*, 2006 NLTD 130 (CanLII) <http://canlii.ca/t/1p52h>

The murder had a huge impact on Amena's life. There were lots of milestones without her mother such as graduation and proms. It was difficult for her dad, who was very young when Mary was killed. Dad raised Amena and her brother as a sole parent. He is a very strong person. Amena's grandmother told her that when her dad went away fishing, she was scared that he would not return.

There is an uncanny resemblance between Amena and her mother. One day when Amena was in class, she heard sirens. She was scared that Gauthier had got out of jail and would mistake Amena for her mother. Amena wishes that things were different. She does not want to be on high alert. Amena worries about what might happen should Gauthier be released from jail. Amena gets scared that someone is behind her, so she starts running until she feels safe. Amena said that she should not have to feel scared. She worries that she will be only a statistic.

Amena Evans Harlick HVGB Hearings March 8, 2018 Public Vol. 55



Sylvia was the youngest child in her family. Sylvia and her other siblings shared a common experience of being sexually abused as children by the same person. Child sexual abuse changes how a person moves through childhood. Persons carry the sexual abuse with them throughout their lives. Sylvia was loved and valued by many people.

Sylvia met Pat Anablak when she was at school in Iqaluit. They went for a ride. Sylvia was then able to establish a relationship with a wonderful guy, Dave, and she had three children with him, Danielle, David and Jaco. But, Anablak was always in the background. He stalked Sylvia. Sylvia was still living with the child sexual abuse; she had very little self-esteem; and she was vulnerable to Anablak's attention.

Sylvia left Dave and began to live with Anablak. It became a very abusive relationship. Anablak had physically abused other women. On his marriage to another woman, Anablak beat her so badly that she was not recognizable.

Sylvia had placed her youngest child with child and family services. Anablak threatened Sylvia on many occasions and said that he was going to kill her. He had been charged and convicted so many times for beating and choking Sylvia. On September 12, 2013 Sylvia had said that she knew that life was drawing out of her.

The abuse was well-known and her workplace, the Nunavut Legislature, tried to help Sylvia. Because of the abuse, she was fast tracked to get into Government of Nunavut Housing. Anablak was so controlling that he would not allow Sylvia to take up that housing.

On June 22, 2004 the family realized that Sylvia was missing. She had been in daily contact with her mother. Her workplace said that this was the second day that Sylvia had not come to work. The RCMP were called and asked to do a well person check. The police went to Sylvia's apartment and found her dead. Pat Anablak was charged with first-degree murder.

The family went to see the Manager of Social Services to seek advice as to how to tell Sylvia's son, Jaco, who was 9. They had no advice. Sylvia and Jaco had the same social worker and that became a conflict of interest. If Sylvia disclosed the danger she was in, the less likely it would be that Jaco would be returned to her. So, Sylvia was not as honest, as transparent to the social worker as she should have been for her own well-being.

After the funeral, there was a court hearing to determine what would happen to Jaco. Even though Jaco had lived with his Aunt Janet for a year, he was made a ward of the state.

There were many delays in the criminal justice system. At some point the charges against Anablak were reduced from first-degree murder to second-degree murder. Anablak claimed that he could not hear what was going on. This was very manipulative as Anablak had excellent hearing. Then, after the Crown had finished their case, and before the defense began, Anablak fired his lawyer. That resulted in a long delay for the trial to resume because the Nunavut court system was so backed up. Anablak did not hire a new lawyer, which resulted in further delays. Anablak wove his way through the justice system. As a result of the many delays, the Crown agreed to accept a plea of guilty to manslaughter.

When Janet Brewster gave her victim impact statement, Anablak's lawyer used her statements to paint a story of Pat's life-long love affair with Sylvia. Anablak never told his story. He never had

to account for what he did. Remaining silent is not the Inuit way. As a result, the family carries a very deep-seated anger towards Anablak and that anger changed how they live.

After many years, Anablak plead guilty to manslaughter and was sentenced to 15 years less credit for time served. The Reasons for sentencing can be found at *R. v. Anablak*, 2008 NUCJ 9 (CanLII), <http://canlii.ca/t/1vx43>. Anablak is now out of prison and living in Ottawa. As of February 27, 2018, he will no longer be on parole.

Janet Brewster Rankin Inlet Hearings February 22, 2018 Public Vol. 48(a)

¹⁶ **Tracy Uttak**



When Tracy was born in 1986, her mother, Martha Uttak, named her after Martha's father, and always referred to Tracy as her son. Tracy and her family moved back and forth between Igloolik and Nanjaat.

Tracy married and had four children. Her mother and grandmother, Bernadette Katora, described Tracy as always wanting to help people. If people did not have enough to eat, Tracy would feed them. If people did not have clothing, Tracy would give them hers. That's how she was. Tracy was able to make people laugh. She always seemed to be in a good mood, to have a good outlook on life.

On November 29, 2012 Tracy persuaded her husband to go out to hunt for the Christmas feast her church was planning for the community. Tracy was at home in Igloolik with her children. Family visited and after they left, her cousin locked the door and asked Tracy for money and for weed. He was wearing a mask and the children were frightened. He told the children that if they

cried, he would kill them. Tracy fought back, but she was stabbed many times. Tracy was dead at 26.

The murderer was 16 and was tried as a young offender on March 23, 2015 in Iqaluit. On June 30, 2017 he was sentenced as an adult to life imprisonment.

After Tracy's death, people came to visit. Martha is not sure why they came or whether they provided her with support. She stayed home and hid. Only now is she able to go out.

The youngest child was 8 months when his mother died. He is now 16 and lives with his grandmother. One of Tracy's sons committed suicide when he was 11. The two middle children lived with their father in Igloolik. As a result of being threatened by the murderer, one of the children is unable to cry. He has not healed.

There has been no support for the father and the children. Perhaps it is because men find it harder to open up. Counselling might help the father with his anger. In 2015 Tracy's brother committed suicide. Another of Tracy's brothers said of his brother, 'lucky fellow, passing on.'

Martha Ammaq Uttak and Bernadette Katorka Rankin Inlet Hearings February 22, 2018 Public Vol. 48(b)



Kimberly was born in 1992. Her father died when she was young, and her mother, Rutie, married Johannes Lampe. Kimberly grew up in a warm loving family in Nain.

Kimberly was a happy outgoing person. She was very beautiful and had a wonderful sense of humour. Kim was funny and joked around. She really loved her family. Kimberly was a light to everyone around her. She could light up a room.

Kimberly loved going out on the land. When she was 8 or 9, she drove skidoos for long distances, even in the cold. Kimberly was strong and eager for life.

Kimberly and Lucas Abel began a relationship in July 2008, one that quickly became abusive and violent. Alcohol and drugs made the abuse worse. Kimberly had black eyes. Abel stalked Kimberly and tried to control her. Rutie pleaded with Kimberly to stay away from Abel. She tried to intervene, but Kimberly could not listen.

Rutie observed that the black eyes became more frequent; Kimberly had swollen and cut lips and bruises on her chest and body. Rutie saw Abel hit Kimberly.

One night, Kimberly and Abel were sleeping at Rutie's home. She heard Abel slap, punch and hit Kimberly. Rutie went into the bedroom to break it up and kicked Abel out. Rutie called the

RCMP many times about Abel's abuse of Kimberly. The police said that Kimberly must complain herself. In the summer of 2009 the family saw Abel strike Kimberly at their cabin. Once Kimberly charged Abel with assault and he spent two months in jail. Another time Kimberly came to Rutie saying that Abel had choked her. The police said that Kimberly would have to come to the women's shelter the next day to make a statement. Kimberly did not go and Rutie's statement about the choking was not admitted at Abel's trial. *R. v. Abel*, 2011 NLTD(G) 173 Ex. 3 Happy Valley Goose Bay March 8, 2018 Public Hearings Vol. 57

Abel had a lengthy adult criminal record dating back to 2005, including 4 charges of assault and one of assault causing bodily harm. Some of those charges related to Kimberly. He was convicted 21 times of breaching probation. Abel was a violent man who was unable or unwilling to comply with directions of the Court. In 2011 Abel was ordered by the Court to have no contact with Kimberly and not to be in her presence.

On January 12, 2012, Abel killed Kimberley. She was 20. Abel was charged with second-degree murder and was found not guilty of second-degree murder but guilty of manslaughter by a jury in Happy Valley. Abel was sentenced in Nain to seven years less credit for time served prior to trial. Reasons for sentencing can be found at *R. v. Abel*, 2012 CanLII 8377 (NL SC), <http://canlii.ca/t/fq8wp>; and Ex. 4 Happy Valley Goose Bay March 8, 2018 Public Hearings Vol. 57

Abel is now out of jail, living in St. John's. He has never spoke about what had happened. Rutie wonders whether the *Gladue* principles explain why Abel received such a light sentence.

It has been eight long years since Kimberly has been gone and it has been very hard on the family. Initially Rutie's grief was so deep that she could not see her family. For Rutie, butterflies are her sign of healing. She shares the colour purple with her best friend. She has been part of Take Back the Night and also attends vigils. She goes to healing / wellness events. Rutie doesn't want to remain stuck in her grief. Instead, she wants to let go, let go so that her spirit can be free. Rutie sings in her church choir. She cannot keep hatred and blackness in her heart. Rutie's faith has helped her heal.

Rutie and Johannes Lampe HVGB March 7, 2018 Public Vol. 57



Alacie was one of eight children growing up in Inukjuak, Nunavik. Her mother was the matriarch and a seamstress. Her father was a hunter/fisherman and a carver. The parents had not attended Residential School and lived a traditional life, without alcohol and drugs. The children were taught by their grandparents and great-grandparents.

Alacie was beautiful, full of love and looked after her younger sister, Sarah, as a mother would. She ensured that Sarah wore clean clothing and always fixed her hair. The sisters braided each other's hair. The children were taught to listen to their parents. It was a good home and the children had very good care. Lizzie Calvin was Alacie's cousin. When they were children, Lizzie and Alacie walked together by the river and picked berries.

When Alacie was a young woman she moved to Montreal. Lizzie and Alacie lived together in Montreal. They partied and had fun together. Alacie was very kind and very loving. Lizzie was not working, so she had no money. Alacie fed and housed Lizzie. The last time Lizzie spoke to Alacie was when Lizzie's daughter was medevacked to Montreal. Alacie went to the hospital to visit her and promised to come again. Alacie never did.

The family realized that something was wrong when Alacie failed to visit her mother who was in Montreal for medical treatment. On October 3, 1994 Sarah reported to the Montreal Police that

Alacie was missing. At the end of October Alacie's body was found in the St Lawrence River. The family believes that Alacie died violently and that when found, her hands and legs were bound.

The family received the Coroner's Report about Alacie's death the day before the MMIWG hearing and its content is different from what the family was told 25 years ago. The family remains upset that the Montreal police did not conduct a thorough search for Alacie when they reported that she was missing. This is in sharp contrast to the searches conducted by a community in Nunavik when one of its members goes missing. To the family, it seemed as though no one in Montreal cared. It was very difficult for the family living in Inukjuak to get any information from the Montreal police.

Sandra Nowyakallak Montreal Hearings March 14, 2018 Public Vol. 64

¹⁹ **Mary Ann Birmingham**



Mary Ann Birmingham was the second youngest daughter of Sarah Birmingham, born in 1971. She grew up in Iqaluit with her mother, her three sisters and her brother. Mary Ann was very outgoing and knew how to have a good time. She was bubbly, loved telling jokes, and to laugh. Mary Ann was a very smart girl.

In the spring of 1986 Sarah was in Montreal with her 3-year old son who was very ill with leukemia. When Sarah was told by the doctors that nothing more could be done for the boy, Social Services in Iqaluit asked Barbara, who was 17, if she would visit Montreal to provide support for her mother. Barbara was excited to go to Montreal. She left Mary Ann, who was 15, in charge of their younger siblings as it was safer for them to be on their own as opposed to staying with either side of their family.

When Barbara returned home, the door was locked. She was able to get in through a window and saw Mary Ann dead. Barbara went door-to-door asking to use a telephone to call 911. The police and ambulance arrived. Barbara was in shock. A police officer took Barbara to the hospital to see a doctor and stayed outside the room, waiting for her. The officer then took Barbara to her grandparents.

Sarah returned to Iqaluit for Mary Ann's funeral, but immediately returned to Montreal because her son was so ill. He died in Montreal shortly after Sarah returned.

Mary Ann Birmingham was murdered in Iqaluit on May 26, 1986. No one has ever been charged with Mary Ann's death.

This death has had a profound negative impact on Barbara, Sarah and other members of the family. Initially Barbara was unable to receive the help she needed. A psychiatrist was offered, but Barb refused because she did not understand what psychiatrists do. Many years later, Barbara received mental health services in Ottawa. Sarah still blames herself and her son for Mary Ann's death.

Barbara Sevigny and Sarah Birmingham Montreal Hearings March 14, 2018 Public Vol. 65

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- ²⁰ United Nations Declaration into the Rights of Indigenous Peoples [before the Senate October 30, 2018] Human Rights Framework Quebec City Part 3 Vol. VI Ex. B3
United Nations Convention on the Rights of the Child [ratified by Canada 1991] Human Rights Framework Quebec City Part 3 Vol. VI Ex. B9
Convention on the Elimination of all Forms of Discrimination Against Women [ratified by Canada 1981] Human Rights Framework Quebec City Part 3 Vol. VI Ex. B20
- ²¹ Section 15(2) *Canadian Charter of Rights and Freedoms*; cross-exam Dr. Dalee Sambo Dorough and Prof. Brenda Gunn Human Rights Framework Quebec City May 17, 2018 Part 3 Vol. VII
- ²² 2016 Canadian Census Inuit Statistics Ex 21 Human Rights Framework Quebec City Part 3 Vol. V Ex. A21
- ²³ 2016 Canadian Census Inuit Statistics Ex 21 Human Rights Framework Quebec City Part 3 Vol. V Ex. A21
- ²⁴ 2016 Canadian Census Inuit Statistics Ex 21 Human Rights Framework Quebec City Part 3 Vol. V Ex. A21
- ²⁵ Cross-exam of Nanuset Government Services Calgary May 31, 2018
Housing Needs and preferences of Indigenous people using community resources in Montreal Government Services Calgary May 31, 2018 Part 2 Vol. IV Ex. 38
- ²⁶ Canadian Census Inuit Statistics Ex 21 Human Rights Framework Quebec City Part 3 Vol. V Ex. A21
- ²⁷ 2016 Canadian Census Inuit Statistics Ex 21 Human Rights Framework Quebec City Part 3 Vol. V Ex. A21
- ²⁸ 2016 Canadian Census Inuit Statistics Ex 21 Human Rights Framework Quebec City Part 3 Vol. V Ex. A21
- ²⁹ Cross-exam Dr. Janet Smylie Colonial Violence Iqaluit September 12, 2018 Mixed Parts 2 & 3 Vol. III; cross-exam of Mary Ellen Turpell-Lafond Child & Family Services Winnipeg October 4, 2018 Mixed Parts 2 & 3 Vol. XIII; Cross exam Nakuset Government Services Calgary June 1, 2018 Part 2 Vol. V
- ³⁰ A Call to Action: Reconciliation with Indigenous Women in the Federal Justice and Correctional Systems, Report of the Standing Committee on the Status of Women June 2018 Ex 34 Criminal Justice System Quebec City September 19, 2018 Mixed Parts 2 & 3 Vol. VII Ex. 34 recommended disaggregation of Indigenous women in corrections into First Nations, Métis and Inuit
- ³¹ Cross-exam Dr. Janet Smylie Colonial Violence Iqaluit September 12, 2018 Mixed Parts 2 & 3 Vol. III
British Columbia disaggregates Indigenous into FN, Metis and Inuit for the purposes of education and health care, but not for child welfare. To ensure that a child in care received the best care, that is, care that is culturally appropriate, it is critical to know that the child is Inuk. To be able to do so, it is essential that child welfare authorities disaggregate Indigenous/Aboriginal into First Nation, Metis or Inuit. Of all the children in care, Inuit children will be the most vulnerable to not being appropriately identified. Cross-exam Dr.

Mary-Ellen Turpel-Lafond Child & Family Welfare Winnipeg October 4, 2018 Mixed Parts 2 & 3 Vol. XIII

³² The traditional Inuktitut name for Baffin Island

³³ Cross-exam of Elisappe Davidee Anigmiuq and Hagar Idlout-Sudlovenick Colonial Violence Iqaluit September 10, 2018 Mixed Parts 2 & 3 Vol. II

Qikiqtani Truth Commission Final Report Achieving Saimaqatiqiniq Colonial Violence Iqaluit Mixed Parts 2 & 3 Vol. II Ex. 8

Nain and Hopedale Needs Assessment: Increasing Women's Economic Security Happy Valley Goose Bay Public Vol. 49 Ex. 2; A3 Human Rights Quebec City Part 3 Vol. IV Ex. A2

³⁴ Cross exam of Hagar Idlout-Sudlovenick Colonization Iqaluit September 11, 2018 Mixed Parts 2 & 3 Vol. II

³⁵ Cross-exam of Hagar Idlout-Sudlovenick Colonial Violence Iqaluit September 10, 2018 Mixed Parts 2 & 3 Vol. II

Qikiqtani Truth Commission Final Report Achieving Saimaqatiqiniq Colonial Violence Iqaluit Mixed Parts 2 & 3 Vol. II Ex. 8

³⁶ Cross-exam of Hagar Idlout-Sudlovenick Colonization Violence Iqaluit September 11, 2018 Mixed Parts 2 & 3 Vol. II

³⁷ QTC: Igluliriniq: Housing in Qikiqlaaluk Colonization Violence Iqaluit Mixed Parts 2 & 3 Vol. II Ex. 11

Cross-exam of Hagar Idlout-Sudlovenick Colonization Violence Iqaluit September 11, 2018 Mixed Parts 2 & 3 Vol. II

³⁸ 2016 Canadian Census Inuit Statistics Human Rights Framework Quebec City Part 3 Vol. V Ex. A21

Cross-exam of Hagar Idlout-Sudlovenick Colonization Iqaluit September 11, 2018 Mixed Parts 2 & 3 Vol. II

Cross-exam of Tim Argetsigner Human Rights Framework Quebec City May 15, 2018 Part 3 Vol. V

³⁹ Cross-exam of Tim Argetsigner Human Rights Framework Quebec City May 15, 2018 Part 3 Vol. V

Cross-exam of Hagar Idlout-Sudlovenick Colonization Violence Iqaluit September 11, 2018 Mixed Parts 2 & 3 Vol. II

⁴⁰ 2016 Canadian Census Inuit Statistics Human Rights Framework Quebec City Part 3 Vol. V Ex. A21

⁴¹ Nunavut Tunngavik Incorporated Annual Report 2014 Examining the Justice System in Nunavut Human Rights Quebec City Part 3 Vol. V Ex. A19; Policing Regina Part 2 Vol. VIII Ex. 51

Crime statistics in Nunavut and Canada based on 2016 Crime Statistics Ex 42 Policing Regina

⁴² Inuit Health Survey 2007-2008 Policing Regina Part 2 Vol, VIII

⁴³ Nunavut Tunngavik Incorporated Annual Report 2014 Examining the Justice System in Nunavut Human Rights Quebec City Part 3 Vol. V Ex. A19; Policing Regina Part 2 Vol. VIII

Ex. 51

Cross-exam of Timothy Argetsinger Human Rights Framework Quebec City May 15, 2018
Part 3 Vol. V

Cross-exam Yvonne Niego Policing Regina June 27, 2018 Part 2 Vol. VIII

⁴⁴ Réalité policière en communauté autochtone Policing Regina June 25, 2018 Part 2 Vol. VI Ex. 27

⁴⁵ Cross-exam Betty Ann Pottruff Government Services Calgary May 29, 2018 Part 2 Vol. I

Cross exam Deputy Commissioner Brenda Butterworth-Carr and Chief Supt. Mark Pritchard
Policing Regina June 29, 2018 Part 2 Vol. X

⁴⁶ Cross-exam of John Phelps Government Services Calgary May 29, 2018 Part 2 Vol. I

Cross-exam of Dr. Alan Wade Child & Family Services Winnipeg October 5, 2018 Mixed
Part 2 & 3 Vol. XIV

⁴⁷ Saskatchewan Domestic Violence Death Review Report May 24, 2018 Policing Calgary Part 2
Vol. I Ex. 22

Cross-exam Betty Ann Pottruff Government Services Calgary May 28, 2018 Part 2 Vol. I

Cross exam Chief Supt. Mark Pritchard Policing Regina June 29, 2018 Part 2 Vol. X

⁴⁸ Cross-exam of Timothy Argetsinger Human Rights Framework Quebec City May 15, 2018
Part 3 Vol. V

⁴⁹ Nunavut Tunngavik Incorporated Annual Report 2014 Examining the Justice System in
Nunavut Human Rights Framework Quebec City. Part 3 Vol. V Ex. A19; Policing Regina
Part 2 Vol. VIII Ex. 51

Cross-exam of Hagar Idlout-Sudlovenick Colonial Violence Iqaluit September 11, 2018
Mixed Parts 2 & 3 Vol. II

⁵⁰ Labrador Inuit Women's Realities Human Rights Quebec City May 14, 2018 Part 3 Vol. IV
Ex. A2

⁵¹ Nunavut Shelter Contact Information Quebec City Human Rights May 15, 2018 Part 3 Vol. V
Ex. 20

⁵² Cross-exam of Timothy Argetsinger Human Rights Framework Quebec City May 15, 2018
Part 3 Vol. V

⁵³ Cross-exam of Tracy Denniston Human Rights Quebec City May 18, 2018 Part 3 Vol. V

⁵⁴ Cross-exam Commissioner Brenda Lucki Policing Regina June 26, 2018 Part 2 Vol. VII

⁵⁵ Cross-exam Commissioner Brenda Lucki Policing Regina June 26, 2018 Part 2 Vol. VII

Cross-exam Yvonne Niego Policing Regina June 27, 2018 Part 2 Vol. VIII

⁵⁶ RCMP Members Employment Equity Annual Report 22016-2017 Policing Regina Part 2
Vol. VI Ex. 8

Cross-exam Commissioner Brenda Lucki Policing Regina June 26, 2018 Part 2 Vol. VII

⁵⁷ Cross-exam Yvonne Niego Policing Regina June 27, 2018 Part 2 Vol. VIII

⁵⁸ Cross-exam Yvonne Niego Policing Regina June 27, 2018 Part 2 Vol. VIII

⁵⁹ Cross-exam Sgt Dee Stewart Policing Regina June 27, 2018 Part 2 Vol. VIII

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- ⁶⁰ Cross-exam Yvonne Niego Policing Regina June 27, 2018 Part 2 Vol. VIII
- ⁶¹ Cross-exam Yvonne Niego Policing Regina June 27, 2018 Part 2 Vol. VIII
- ⁶² Cross-exam Chief Jean-Pierre Larose Policing Regina June 26, 2018 Part 2 Vol. VII
Powerpoint Réalité policière en communauté autochtone Policing Regina Part 2 Vol. VI Ex. 27
- ⁶³ Charlotte Wolfrey Happy Valley Goose Bay Public Vol. 52
- ⁶⁴ *R. v. Mann*, [2004] 3 SCR 59
- ⁶⁵ Cross-exam Deputy Commissioner Brenda Butterworth-Carr Policing Regina June 29, 2018 Part 2 Vol. X
- ⁶⁶ Cross-exam Staff Supt Mark Pritchard and Deputy Commissioner Brenda Butterworth-Carr Policing Regina June 29, 2018 Part 2 Vol. X
- ⁶⁷ *Family Abuse Intervention Act*, S.Nu. 2006 c. 18
Protection Against Family Violence Act, SNWT 2003 c.24, as amended
- ⁶⁸ Staying Safe Government Services Calgary May 28, 2018 Part 2 Vol. I Ex. 11
John Phelps, Leanne Gardiner and Betty Ann Pottruff Government Services Calgary May 28, 2018 Part 2 Vol. I
Analysis of Emergency Protection Orders in the NWT Child & Family Services Winnipeg October 5, 2018 Mixed Parts 2 & 3 Vol. XIV Ex. 56
Chief and cross-exam Dr. Allan Wade Child & Family Services Winnipeg October 5, 2018 Mixed Parts 2 & 3 Vol. XIV
- ⁶⁹ Cross-exam of Tracy Denniston Human Rights Framework Quebec City May 18, 2018 Part 3 Vol. V
- ⁷⁰ Benigna Ittulak Happy Valley Goose Bay Hearing March 8, 2018 Public Vol. 58
Rutie and Johannes Lampe Happy Valley Goose Bay Hearing March 7, 2018 Public Vol. 57
- ⁷¹ Kim Campbell-McLain Happy Valley Goose Bay Hearing March 7, 2018 Public Vol. 49
- ⁷² Charlotte Wolfrey Happy Valley Goose Bay Hearing March 8, 2018 Public Vol. 52
- ⁷³ Sophie Nashook Rankin Inlet Hearings February 21, 2018 Public Vol. 47(a) and Ex. 2
- ⁷⁴ Janet Brewster Rankin Inlet Hearings February 22, 2018 Public Vol. 48(a)
- ⁷⁵ *R. v. Jordan*, [2016] 1 SCR 631
Rutie and Johannes Lampe Happy Valley Goose Bay Hearing March 7, 2018 Public Vol. 57
Janet Brewster Rankin Inlet Hearings February 22, 2018 Public Vol. 48(a)
- ⁷⁶ *R. v. Gladue*, [1999] 1 SCR 688
- ⁷⁷ Rutie and Johannes Lampie Happy Valley Goose Bay Hearing March 7, 2018 Public Vol. 57
- ⁷⁸ Benigna Ittulak Happy Valley Goose Bay Hearing March 8, 2018 Public Vol. 58
Rutie and Johannes Lampe Happy Valley Goose Bay Hearing March 7, 2018 Public Vol. 57
Kim Campbell-McLain Happy Valley Goose Bay Hearing March 7, 2018 Public Vol. 49
Charlotte Wolfrey Happy Valley Goose Bay Hearing March 7, 2018 Public Vol. 52
Emilia and Arsene Angalik Rankin Inlet February 22, 2018 Public Vol. 47(b)

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- ⁷⁹ Rutie and Johannes Lampe Happy Valley Goose Bay Hearing March 7, 2018 Public Vol. 57
Janet Brewster Rankin Inlet Hearings February 22, 2018 Public Vol. 48(a)
Benigna Ittulak Happy Valley Goose Bay Hearing March 8, 2018 Public Vol. 58
Susan Aglukark Rankin Inlet Hearings February 22, 2018 Public Vol. 48(a); cross-exam Susan Aglukark Child & Family Services Winnipeg October 3, 2018 Mixed Parts 2 & 3 Vol. XII
- ⁸⁰ Benigna Ittulak Happy Valley Goose Bay Hearing March 8, 2018 Public Vol. 58
Silpa and Gordon Obed Happy Valley Goose Bay Hearing March 7, 2018 Public Vol. 50
Kim Campbell-McLain Happy Valley Goose Bay Hearing March 7, 2018 Public Vol. 49
- ⁸¹ Cross-exam John Phelps Government Services Calgary May 28, 2018 Part 2 Vol. I
Cross-exam Dr. Allan Wade Child & Family Services Winnipeg October 5, 2018 Mixed Parts 2 & 3 Vol. XIV
- ⁸² Jaco Lyall Rankin Inlet Hearings February 23, 2018 Public Vol. 48(a)
- ⁸³ Lizzie Aloupa Community Hearings Montreal March 14, 2018 Public Vol. 66
Rebecca Jones Community Hearings Montreal March 14, 2018 Public Vol. 66
- ⁸⁴ Lizzie Aloupa Community Hearings Montreal March 14, 2018 Public Vol. 66
Cross-exam Chief Jean-Pierre Larose Policing Regina June 26, 2018 Part 2 Vol. VII
- ⁸⁵ Nunavut Tunngavik Incorporated Annual Report 2014 Examining the Justice System in Nunavut Human Rights Framework Quebec City, Part 3 Vol. V Ex. A19, at p. 17; Policing Regina Part 2 Vol. VIII Ex. 51
- ⁸⁶ Cross-exam Timothy Argetsinger Human Rights Framework Quebec City May 15, 2018 Part 3 Vol. V
- ⁸⁷ Cross-exam of Tracy Denniston Human Rights Quebec City May 18, 2018 Part 3 Vol. V
Lizzie Aloupa Community Hearings Montreal March 14, 2018 Public Vol. 66
- ⁸⁸ Lizzie Aloupa Community Hearings Montreal March 14, 2018 Public Vol. 66
- ⁸⁹ Cross-exam Susan Aglukark Child & Family Services Winnipeg October 3, 2018 Mixed Parts 2 & 3 Vol. XII
- ⁹⁰ Whitehorse Hearings May 30, 2017
- ⁹¹ Charlotte Wolfrey Happy Valley Goose Bay Hearings March 8, 2018 Public Vol. 52
- ⁹² Annie Arnatuk Community Hearings Montreal March 14, 2018 Public Vol. 66
- ⁹³ Nikki Komaksiutikaak Rankin Inlet Hearing February 20, 2018 Public Vol. 46(a)
- ⁹⁴ Becky Michelein Membertou Hearings October 31, 2017 Public Vol. 18
Annie Bowkett Community Hearings Winnipeg October 20, 2018 Public Vol. 16
- ⁹⁵ Susan Aglukark Rankin Inlet Hearings February 22, 2018 Public Vol. 48(a); cross-exam Susan Aglukark Child & Family Services Winnipeg October 3, 2018
- ⁹⁶ Annie Arnatuk Community Hearings Montreal March 14, 2018 Public Vol. 66
- ⁹⁷ Laura MacKenzie Rankin Inlet Hearings February 20, 2018 Public Vol. 46(a)
- ⁹⁸ Cross-exam Chief Jean-Pierre Larose Policing Regina June 26, 2018 Part 2 Vol. VII
- ⁹⁹ Whitehorse Hearings May 30, 2017

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- ¹⁰⁰ Annie Arnatuk Community Hearings Montreal March 14, 2018 Public Vol. 66
- ¹⁰¹ Charlotte Wolfrey Happy Valley Goose Bay Hearings March 8, 2018 Public Vol. 52
Nikki Komaksiutikaak Rankin Inlet Hearing February 20, 2018 Public Vol. 46(a)
- ¹⁰² Annie Arnatuk Community Hearings Montreal March 14, 2018 Public Vol. 66
- ¹⁰³ Susan Aglukark Rankin Inlet Hearings February 22, 2018 Public Vol. 48(a)
- ¹⁰⁴ Susan Aglukark Rankin Inlet Hearings February 22, 2018 Public Vol. 48(a)
Janet Brewster Rankin Inlet Hearings February 22, 2018 Public Vol. 48(a)
- ¹⁰⁵ Susan Aglukark Rankin Inlet Hearings February 22, 2018 Public Vol. 48(a)
- ¹⁰⁶ Laura MacKenzie Rankin Inlet Hearings February 20, 2018 Public Vol. 46(a)
- ¹⁰⁷ Laura MacKenzie Rankin Inlet Hearings February 20, 2018 Public Vol. 46(a)
- ¹⁰⁸ Nikki Komaksiutikaak Rankin Inlet Hearing February 20, 2018 Public Vol. 46(a)
- ¹⁰⁹ ITK's Determinants of Inuit Health Human Rights Framework Quebec City Part 3 Vol. IV
Ex. A2
The rates of acute-care hospitalization for intentional self-harm are 101 per 100,000 for Inuit youth aged 10 – 19 living in Inuit Nunangat. This is 2.4 times the rate of First Nations youth living on reserve and 5 times the rate for Metis youth. 2016 Canadian Census: Inuit Statistics Human Rights Framework Quebec City Part 3 Vol. V Ex. A21
- ¹¹⁰ Lizzie Aloupa Community Hearings Montreal March 14, 2018 Public Vol. 66
Cross-exam Chief Jean-Pierre Larose Policing Regina June 26, 2018 Part 2 Vol. VII
- ¹¹¹ Rebecca Jones Community Hearings Montreal March 14, 2018 Public Vol. 66
- ¹¹² Cross-exam of Timothy Argetsinger Human Rights Framework Quebec City May 15, 2018
Part 3 Vol. V
- ¹¹³ Jaco Lyall Rankin Inlet Hearings February 22, 2018 Public Vol. 48(a)
- ¹¹⁴ Cross-exam of Timothy Argetsinger Human Rights Framework Quebec City May 15, 2018
Part 3 Vol. V
- ¹¹⁵ Susan Enuaraq Rankin Inlet Hearings February 21, 2018 Public Vol. 47(c)
- ¹¹⁶ Silpa and Gordon Obed Happy Valley Goose Bay Hearings March 7, 2018 Public Vol. 50
- ¹¹⁷ Sarah Birmingham and Barbara Sevigny in Community Hearings Montreal March 14, 2018
Public Vol. 65
- ¹¹⁸ Susan Enuaraq Rankin Inlet Hearings February 21, 2018 Public Vol. 47(c)
- ¹¹⁹ Cross-exam Chief Danny Smythe Sexual Exploitation and Human Trafficking St. John's
October 118, 2018
- ¹²⁰ Barbara Sevigny in Community Hearings Montreal March 14, 2018 Public Vol. 65
Lesa Semmler Yellowknife January 23, 2018 Public Vol. 40
- ¹²¹ Kathy Meyer Yellowknife Hearings January 23, 2018 Public Vol. 40
Kim Campbell-McLain Happy Valley Goose Bay March 7, 2018 Public Vol. 49
- ¹²² Susan Enuaraq Rankin Inlet Hearings February 21, 2018 Public Vol. 47(c)

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- ¹²³ Kathy Meyer Yellowknife Hearings January 23, 2018 Public Vol. 40
Susan Enuaraq Rankin Inlet Hearings February 21, 2018 Public Vol. 47(c)
- ¹²⁴ Cross exam Dr. Janet Smylie Colonial Violence Iqaluit September 12, 2018 Mixed Parts 2 & 3 Vol. III
- ¹²⁵ Cross exam Dr. Janet Smylie Colonial Violence Iqaluit September 12, 2018 Mixed Parts 2 & 3 Vol. III
- ¹²⁶ Sophie Nasbook Rankin Inlet Hearings February 21, 2018 Public Vol. 47(a)
- ¹²⁷ Child was sexually assaulted in a medical boarding house in Montreal. Barbara Sevigny Community Hearings Montreal March 14, 2018 Public Vol. 65
- ¹²⁸ Lesa Semmler Yellowknife January 23, 2018 Public Vol. 40
- ¹²⁹ Cross-exam Sarah Clark Child & Family Services Winnipeg October 2, 2018 Mixed Parts 2 & 3 Vol. XI
Lesa Semmler Yellowknife Hearings January 23, 2018 Public Vol. 40
- ¹³⁰ Cross-exam Cora Morgan Child & Family Services Winnipeg October 2, 2018 Mixed Parts 2 & 3 Vol. XI
- ¹³¹ Becky Michelin in Membertou October 31, 2018 Public Vol. 18
- ¹³² Cross-exam of Tracy Denniston Human Rights Quebec City May 18, 2018 Part 3 Vol. V
Silpa and Gordon Obed Happy Valley Goose Bay March 7, 2018 Public Vol. 50
Janet Brewster Rankin Inlet February 22, 2018 Public Vol. 48(a)
Nikki Komaksiutikaak Rankin Inlet Hearing February 20, 2018 Public Vol. 46(a)
Cross-exam Sarah Clark Child & Family Hearings Winnipeg October 2, 2018 Mixed Parts 2 & 3 Vol. XI
Cross-exam of Nakuset Government Services Calgary June 1, 2018 Part 2 Vol. V
Reepa Evic-Carlton and Rebecca Jones in Community Hearings Montreal March 14, 2018 Public Vol. 66
- ¹³³ Annie Bowkett in Winnipeg Family Hearings October 20, 2017 Public Vol. 16
Becky Michelin Membertou Hearings October 31, 2017 Public Vol. 18
Cora Morgan Child & Family Services Winnipeg October 1 - 2, 2018 Mixed Parts 2 & 3 Vol. XI
- ¹³⁴ Annie Bowkett in Winnipeg Family Hearings October 20, 2017 Public Vol. 16
- ¹³⁵ Youth Panel Vancouver Hearings April 6, 2018 Public Vol. 96
- ¹³⁶ Cross-exam Jennisha Wilson Sexual Exploitation and Human Trafficking St John's October 16, 2018 Mixed Parts 3 & 3 Vol. XVI
Cross-exam of Nakuset Government Services Calgary June 1, 2018 Part 2 Vol. V
- ¹³⁷ Cross-exam Dr. Mary-Ellen Turpel-Lafond Child & Family Services Winnipeg October 4, 2018 Mixed Parts 2 & 3 Vol. XIII
- ¹³⁸ Cross-exam of Tracy Denniston and Tim Argetsinger Human Rights Quebec City May 18, 2018 Part 3 Vol. V

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- ¹³⁹ Nunavut Tunnnavik Incorporated Annual Report 2014 Examining the Justice System in Nunavut Human Rights Framework Quebec City Part 3 Vol. V Ex. A19, at p. 27; Policing Regina Part 2 Vol. VIII Ex. 51
- ¹⁴⁰ Cross-exam Yvonne Niego Policing Regina June 27, 2018 Part 2 Vol. VIII
- ¹⁴¹ Cross-exam of Tracy Denniston, Timothy Argetsinger and Prof Naiomi Metallic Human Rights Framework Quebec City May 18, 2018 Part 3 Vol. V
- ¹⁴² Cross-examination of Hagar Idlout-Sudlovenick Colonial Violence Iqaluit September 10, 2018 Mixed Parts 2 & 3 Vol. II
- Susan Enuaraq Rankin Inlet February 21, 2018 Public Vol. 47(c)
- ¹⁴³ Cross-exam of Tracy Denniston, Timothy Argetsinger and Prof Naiomi Metallic Human Rights Framework Quebec City May 18, 2018 Part 3 Vol. V
- United Nations Declaration into the Rights of Indigenous Peoples [before the Senate October 30, 2018] Human Rights Framework Quebec City Part 3 Vol. VI Ex. B3
- ¹⁴⁴ Cross-exam Dr. Valerie Gideon Government Services Calgary May 30, 2018 Part 2 Vol. III
- ¹⁴⁵ Cross-exam Yvonne Niego Policing Regina June 27, 2018 Part 2 Vol. VIII
- ¹⁴⁶ *Nain and Hopedale Needs Assessment: Increasing Women's Economic Security*, AnânauKatiget Tumingit Happy Valley Goose Bay Public Vol. 40 Ex. 2; Part 3 Vol. IV Ex. A3
- ¹⁴⁷ 2016 Canadian Census: Inuit Statistics Human Rights Framework Quebec City Part 3 Vol. V Ex. A21
- Kim Campbell-McLain Happy Valley Goose Bay March 7, 2018 Public Vol. 49
- ¹⁴⁸ Cross-exam Ellen Gabriel Criminal Justice Oversight and Accountability Quebec City, September 21, 2018 Mixed Parts 2 & 3 Vol. IX
- ¹⁴⁹ Cross-exam Ellen Gabriel Criminal Justice Oversight and Accountability Quebec City, September 21, 2018 Mixed Parts 2 & 3 Vol. IX
- ¹⁵⁰ Cross exam of Dr. Cindy Blackstock Child & Family Welfare Winnipeg October 3, 2018 Part 3 Vol. X
- ¹⁵¹ Canadian Human Rights Tribunal Ruling 2018 CHRT 4 February 1, 2018 Part 3 Vol. X Ex. 65(d)
- ¹⁵² Cross exam of Dr. Cindy Blackstock Child & Family Welfare Winnipeg October 3, 2018 Part 3 Vol. X
- ¹⁵³ Cross-exam Jean Leclair Human Rights Framework Quebec City May 17, 2018 Part 3 Vol. VII
- ¹⁵⁴ Canada (Canadian Human Rights Commission) v. Canada (Attorney General), [2011] 3 SCR 471

¹⁵⁵ **Education Highest Level Achieved**

Among the Inuit, the percentage with a college diploma increased from about 17% to almost 19%.

Highest Level of education achieved	Inuit men	Inuit women	All Cdn men	All Cdn Women
No certificate, diploma or degree	5%	3%	3%	0%
High School	8%	9%	4%	3%
Apprenticeship	8%	7%	5%	7%
College, CEGEP	5%	2%	9%	5%
University certificate below bachelor's	1%	2%	3%	4%
University degree or above	3%	7%	6%	1%

2016 Canadian Census: Inuit Statistics Human Rights Framework Quebec City Part 3 Vol. V Ex. A21

¹⁵⁶ *Labrador Inuit Women's Realities*, AnânauKatiget Tumingit Ex 3 Happy Valley Goose Bay Hearings Public Vol. 49 Ex. 3; Part 3 Vol. IV Ex. A2

¹⁵⁷ Kim Campbell-McLain Happy Valley Goose Bar Hearings March 7, 2018 Public Vol. 49
2016 Canadian Census: Inuit Statistics Human Rights Framework Quebec City Part 3 Vol. V Ex. A21

Dr. Valerie Gideon Government Services Calgary May 30, 2018 Part 2 Vol. III

¹⁵⁸ Cross-exam of Dr. Sylvia Moore Racism Toronto June 12, 2018 Part 3 Vol. IX

¹⁵⁹ Cross-exam Dr. Valerie Gideon Government Services Calgary May 30, 2018 Part 2 Vol. III

¹⁶⁰ Cross-exam Dr. Valerie Gideon Government Services Calgary May 30, 2018 Part 2 Vol. III

¹⁶¹ Cross-exam Dr. Valerie Gideon Government Services Calgary May 30, 2018 Part 2 Vol. III

¹⁶² *Reference Re Eskimos*, [1939] SCR 104

¹⁶³ Cross-exam of Tracy Denniston Human Rights Quebec City May 18, 2018 Part 3 Vol. V

¹⁶⁴ Cross-exam of Elisapi Davidee Aningmiuq Colonial Violence Iqaluit September 11, 2018 Mixed Parts 2 & 3 Vol. II

¹⁶⁵ Housing Needs and Preferences of Indigenous People Using Community Resources Government Services Calgary Part 2 Vol. IV Ex. 38

In contrast, 45% of Inuit men surveyed planned or wanted to go home.

¹⁶⁶ Housing Needs and preferences of Indigenous people using community resources in Montreal February 2018 Government Services Calgary Part 2 Vol. IV Ex. 38

¹⁶⁷ Cross-exam of Chief Danny Smyth, Staff Sergeant Darryl Ramkissoo and Diane Red Sky Sexual Exploitation and Human Trafficking St John's October 18, 2018 Mixed Parts 2 & 3 Vol. XVIII

¹⁶⁸ Cross-exam of Nakuset Government Services Calgary June 1, 2018 Part 2 Vol. V

¹⁶⁹ The Aboriginal Healing Foundation was one of Canada's responses following the 1996 Report of the Royal Commission on Aboriginal Peoples. Innovative programs such as Qauma Mobile Treatment Project, a travelling counselling team that visited four communities each year in Nunavut. Treatment was open to Inuit healing from trauma or abuse. Canada ceased to fund these very important programs in 2010.