



Saimaniik: Survivors of Intimate Partner Violence and the Family Justice System Response

Environmental Scan



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PAUKTUUTIT

INUIT WOMEN OF CANADA

Saimaniik: Survivors of Intimate Partner Violence and the Family Justice System Response

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Pauktuutit Inuit Women of Canada

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GLOSSARY

Cultural Safety	A state whereby a service provider recognizes and strives to address power imbalances inherent in the system. It results in an environment free of racism and discrimination, where people feel safe when receiving services.
Coercive Control	Fear causing types of control and abuse including the use of threats and force to influence a person's behaviour or regulating and dictating a person's behaviour. This may include restricting a person's access to school, work, or health services, and/or isolating a person from friends and family.
Community Intervention Order (CIO)	A tool within the Family Abuse Intervention Act, which can require perpetrators (and can also include victims) to undergo community interventions such as traditional Inuit counseling.
Criminal Harassment	Repeated behaviour that produces fear for a person's safety or the safety of their loved one. Includes behaviours such as following, watching, and tracking a person or unwanted, abusive, and repeated contact through phone calls, texts, email, and social media. Also referred to as stalking.
Cyber Violence	The use of technologies to cause harm either in-person or virtually, including observing and tracking a person's location to humiliate, intimidate, or otherwise harm a person. Also referred to as technology-facilitated violence.
Emergency Protection Order (EPO)	A tool within the Family Abuse Intervention Act which restrains the abuser from engaging in certain behaviours and prohibiting contact with the victim(s).
Emotional Abuse	Also refers to psychological abuse. Includes insulting, humiliating, intimidating, threatening, and belittling a person.
Family Abuse Intervention Act (FAIA)	Civil litigation was created in Nunavut in 2008, which is aimed at preventing and minimizing the escalation of family abuse. The Act is based on Inuit values and principles and provides tools and opportunities to address abuse separate from the mainstream criminal justice system.
Financial Abuse	Control or misuse of money, property, or other economic assets, through financial means including controlling a partner's ability to gain access to a job or school.
Free, Prior, and Informed Consent (FPIC)	A specific right of Indigenous peoples to give or withhold consent on interventions that may impact them and/or their territories. FPIC is recognized and affirmed in the United

Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). Free implies consent is given free from coercion, manipulation, or intimidation; Prior implies consent is sought well in advance of the proposed start of the activities; Informed implies information about the proposed project/activity is shared prior and throughout the same; Consent is understood as a collective decision made by rights-holders reached by a process determined by the community themselves.

Gender-based Violence (GBV)

Harm inflicted upon someone based on their gender, gender identity, gender expression, or perceived gender.

Gladue Principle

A principle applied in criminal court where the unique circumstances and experiences of the Indigenous accused are considered, such as the individual's background and the impact of colonialism and discrimination, when deciding on a sentence. Gladue Principles mandate judges must consider alternative options to jail appropriate to Indigenous heritage and connection, such as restorative justice.

Intimate Partner Violence (IPV)

This can include physical, sexual, spiritual, financial, and emotional (psychological) abuse and controlling behaviours by an intimate partner.

Inuit Nunangat

The Inuit homeland in Canada, encompasses the land claims regions of Nunavut, Nunavik in Northern Quebec, Nunatsiavut in Northern Labrador, and the Inuvialuit Settlement Region of the Northwest Territories. It is inclusive of land, water, and ice.

Inuit Qaujimajatuqangit (IQ)

Inuit Traditional Knowledge, which includes beliefs, laws, principles, and values, along with skills and ways of being.

Physical Abuse

Abuse either through the use of physical force such as hitting, punching, shoving, cutting, strangulation, etc., or threatened use of physical force to harm a person.

Reproductive Coercion

Control of reproductive choices such as pregnancy outcomes and access to reproductive health services.

Restorative Justice

A set of principles and approach to justice that focuses on repairing harm through enabling the person(s) who caused the harm, the persons(s) who were affected by the harm, and the community to create an appropriate and meaningful solution.

Sexual Violence

Sexual acts undertaken without consent, threats of negative consequences for not wanting to participate in sexual activity, use of belittling sexual comments, and sexually degrading language.

Trauma-Informed

Being aware of, understanding, anticipating, and responding to unique needs of trauma survivors, including steps to reduce the re-traumatization risks such as promoting environments of healing and recovering. Trauma-informed care shifts the focus of service providers from “What is wrong with you?” to “What happened to you?”

1. INTRODUCTION

1.1 PURPOSE OF THE ENVIRONMENTAL SCAN

The *Survivors of Intimate Partner Violence and the Family Justice System Response* project aims to strengthen support for women and gender-diverse individuals accessing the family justice system as a result of intimate partner violence (IPV). There is a gap in knowledge around supports and services available for this population and for those who support them through the justice system. By completing a comprehensive environmental scan of existing resources, this project seeks to increase opportunities for justice practitioners such as court workers and legal aids to receive Inuit-based and trauma-informed resources, guidance, and training to better inform their practice. The scan also includes legal resources for other frontline workers who support Inuit IPV survivors through the justice system.

Specifically, this environmental scan considers resources and services that exist in each region of Inuit Nunangat, including Inuvialuit, Nunavut, Nunavik, Nunatsiavut; and urban centres including Yellowknife, Edmonton, Calgary, Winnipeg, Toronto, Ottawa-Gatineau, Montreal, Halifax, St. John's, Thunder Bay, Vancouver, and Victoria (which surfaced during the scan, and the broader National, Provincial, and Territorial levels). Resources are organized by region, with consideration of where the resource was developed, and the region it focussed on. It is important to note some resources cover Indigenous peoples in Canada broadly. Though resources may be developed in a specific region they are often relevant and accessible to other regions.

The environmental scan highlights the following information pertaining to Inuit in Inuit Nunangat, select urban centres, and at broader National, Provincial and Territorial levels:

- Existing resources available for law practitioners who support Inuit survivors of intimate partner violence through the legal system;
- Existing legal resources for other frontline workers who support Inuit survivors of intimate partner violence through the legal system; and
- Resource gaps and needs for law practitioners and other frontline workers supporting Inuit IPV survivors through the legal system.

It is important to note this environmental scan includes resources that are either Inuit-specific or relevant to the broader Indigenous Canadian context. It does not include resources that are non-Indigenous specific. Further, the majority of resources found during the scan were either general information and research reports on IPV in Inuit and Indigenous communities; training and other resources for shelter workers and counsellors working with women involved in IPV, which did not focus on a legal context or legal support; or resources for women seeking social, health, or legal supports related to IPV. The resources found in these categories are excluded from the body of this report and are included in Appendix A: *Data Table on IPV Resources for Law Practitioners and Frontline Workers*.

1.2 INTIMATE PARTNER VIOLENCE AMONG INUIT AND THE FAMILY JUSTICE SYSTEM

IPV is a common form of Gender-based violence (GBV) committed by a current or former intimate partner, such as a legal or common-law spouse or a dating partner. It refers to a number of violent or harmful behaviours which are both criminal and non-criminal such as emotional and financial abuse, harassment, cyber violence, coercive control including reproductive coercion, psychological abuse, sexual violence, sexual and physical assault, and homicide. IPV impacts victims, their families and their communities (Government of Canada 2020).

IPV in the Canadian Inuit context is linked to a history of trauma and violence experienced by Inuit, First Nations, and Métis peoples through violent and oppressive colonial practices, their intergenerational impacts, and resulting socio-economic and health inequalities. Indigenous peoples and women experience IPV at higher rates than other population groups in Canada with Indigenous women and girls facing the highest risks and rates of IPV of all population groups. Indigenous women and girls also experience the most severe forms of violence, such as sexual assault and homicide, and are at greatest risk of experiencing violence by a spouse (Statistics Canada 2021).

Inuit and other Indigenous women face many barriers to seeking and accessing legal services when facing IPV, including systemic racism, inaccessibility of supports and services, geographic, social, cultural, and psychological isolation, poverty, and lack of confidentiality while reporting IPV. Further, the justice system has not been able to adequately protect or support Inuit women who experience IPV, and negative experiences and mistrust in the justice system and associated people and institutions is also a barrier to seeking and accessing legal justice and reporting cases of IPV (Statistics Canada 2021, and Pauktuutit Inuit Women of Canada (PIWC). 2020). With this considered, it is important to increase Inuit-based cultural and contextual understanding and competency of those who support Inuit IPV survivors through the justice system. This environmental scan aims to build knowledge of existing Inuit-based and trauma-informed resources, guidance, and trainings available to law practitioners and other front-line workers to better inform their practice.

1.3 DATA SOURCES

This environmental scan was informed by publicly available information on existing relevant resources, such as supports, services, and programs, for law practitioners and other frontline workers supporting IPV survivors and families through the justice system. Information was retrieved through web searches in public search engines, including Google and government websites.

It is important to note this environmental scan is not comprehensive. It is intended to provide an overview of existing resources and supports for those assisting Inuit IPV survivors through the justice system.

2. EXISTING RESOURCES, SUPPORTS, AND SERVICES IN INUIT NUNANGAT AND SELECT URBAN CENTRES

Available resources and supports law practitioners and other frontline workers assisting Inuit IPV survivors through the justice system are reviewed in detail in the following subsections. Subsections are organized by region, beginning with the four regions of Inuit Nunangat, followed by select southern urban centres, which also include relevant Provincial, Territorial, and National level resources developed in those centres. This information is also summarized in *Appendix A, Data Table on IPV Resources for Law Practitioners and Frontline Workers*.

2.1 NUNAVUT

Nunavut has 25 communities, including Iqaluit, Pond Inlet, Baker Lake, Rankin Inlet, and Cambridge Bay, among others. The region of Nunavut has a Family Abuse Intervention Act (FAIA), and a comprehensive Community Justice Program, with regional Specialists, a Community Justice Committee, and outreach workers in every hamlet. There is also an Inuit restorative justice program in Rankin Inlet. Other than Community Justice Program Overviews and annual FAIA reports, there is little training or educational material available for legal service providers.

The *Family Abuse Intervention Act* (FAIA) was created in Nunavut and is based on Inuit societal values and principles. It is civil legislation aimed at preventing and minimizing the escalation of family abuse. It offers opportunities and tools to deal with abuse outside the mainstream criminal justice system and designed to be accessible without the assistance of a lawyer. FAIA provides the opportunity to request Community Intervention Orders (CIOs), which can require perpetrators and/or victims to undergo community interventions such as traditional Inuit counseling, as well as Emergency Protection Orders (EPOs) (PIWC, and Law Society of Nunavut (LSN) 2021b; Young Women's Christian Association of Canada (YWCA) Canada and YWCA Agvvik Nunavut 2014). LSN and PIWC have collaborated to develop several reports that may be useful to law practitioners and other front-line support workers in this context. The *Access to Justice, Family Violence Prevention report* (PIWC, and LSN 2021a), is a useful resource to increase understanding of FAIA and its implementation, the needs of Inuit women dealing with family violence, and the legal barriers faced. The *Access to Justice for Family Violence in Nunavut, Final Report on Research and Awareness Campaign* (PIWC, and LSN 2021b), is also a useful resource to understand the state of justice and available legal options to address family violence and IPV in Nunavut, including FAIA, its successes, gaps, and ways forward, as well as to increase understanding family violence (especially IPV) in Nunavut. The implementation of FAIA is linked to the Nunavut Community Justice Program.

While there is no domestic violence court in Nunavut, the Nunavut Community Justice Program provides an alternative framework that provides options for justice-linked interventions. The Government of Canada's *Review of the Nunavut Community Justice Program: Final Report* (2021b), can provide law practitioners with a comprehensive understanding of the program as an alternative Inuit centered community-based legal option for justice including the program structure and operations, strengths and weaknesses, recommendations for improvement, and available funding for victims and youth perpetrators. The Nunavut Community Justice Program began under the Government of the Northwest Territories in 1993 and continued under the Government of Nunavut starting in 1999. The program emphasises community-level prevention

and healing and to shift some of the reliance away from formal charges, court appearances, and incarceration. It aims to strengthen community-based justice processes and increase community responsibility associated with justice and crime in order to meet unique community needs and maintain community security. Inuit Qaujimajtuqangit (IQ) is a basic premise underlying the program. In relation to this, justice interventions include traditional counselling; land-based programs and other cultural programs; family group conferencing; and community justice forums. To support the program, five Regional Community Justice Specialists, and a Community Justice Committee Coordinator are in place in each community. The role of the Specialists is to support community committees and Coordinators through training, planning, and liaising between Nunavut Justice and communities and Federal programs and committees. While there are no clear and standardized job descriptions for Coordinators, it is understood they offer general support to community justice committees, who are responsible for providing culturally appropriate alternatives to laying charges, court trials, and criminal sentencing, for the referrals they accept from the RCMP and Court system. Training is usually done by the RCMP and includes information on roles and responsibilities, crime prevention programs, and offender reintegration. Training is frequently requested by Community Justice Committee members, Coordinators, and Specialists. Funding is an issue in providing this training, resulting in low capacity and low retention rates of employees, and in general, limited program funding and capacity are overarching barriers to program effectiveness (Government of Canada 2021b). It is unknown if training includes information on IPV or to what degree the trainings are culturally sensitive and Inuit-specific, though limitations on Inuit-specific resources found in this environmental scan could be an indicator.

As mentioned, there is no domestic violence court in Nunavut; however, the territories' alternate justice framework provides a similar justice-linked intervention option. In Rankin Inlet, a domestic treatment option is available. In this area, lower-risk offenders may enter a guilty plea and attend the Rankin Inlet Spousal Abuse Counselling Program. If the offender successfully completes the program, the charge is disposed of by means of a conditional discharge which includes a period of probation. While no specific resources for law practitioners were found, the Pulaarvik Kablu Friendship Centre has developed a *Spousal Abuse Counseling Program Manual for Counselors*, specific to Rankin Inlet, which is regionally and Inuit-specific. The manual focuses on counselling for both abusers and victims. The manual can be a useful resource for law practitioners to understand how the program works and as an alternative option to the mainstream legal system (Pulaarvik Kablu Friendship Centre 2006).

There are few Inuit-based resources for law practitioners supporting Inuit IPV survivors through the mainstream legal system developed in Nunavut. However, the Government of Canada's report on *Inuit Women and the Nunavut Justice System* provides insight into the cultural sensitivity of the court structure and the judiciary, specific to Inuit. This includes measures and reforms to increase cultural sensitivity and noted successes, as well as remaining challenges and critique, such as challenges arising from the conflict between the court system and Inuit values, common cultural misunderstandings of the judiciary, and reasons for unwillingness of the judiciary to convict Inuit accused of sexual assault crimes (Government of Canada 2021a). This information can support law practitioners to be aware of and address gaps and challenges when supporting IPV survivors through the legal system.

There are several other Inuit-specific resources developed in Nunavut which do not specifically target law practitioners but can be used to inform their practice and improve their understanding and ability to support Inuit IPV survivors. The resources included below may also be helpful to other front-line workers including shelter workers and counsellors to support IPV survivors in a legal context.

The Young Women's Christian Association of Canada (YWCA) Canada and YWCA Aggviik Nunavut have developed a *Nunavut Legal Information Manual for Violence Support Services*. The objectives of the manual are to equip shelter workers and other community support workers with information about the Criminal Justice System, the Child Protection system, Family Law in Nunavut, and available legal instruments for women experiencing IPV and involved in these systems. The manual emphasizes the significant role shelter workers and other support workers can play assisting women to understand legal systems, options, tools, and how to interact more successfully with Lawyers, Child Protection Workers, RCMP, and other actors within these systems. The report also focuses on understanding FAIA as an alternative to the mainstream legal system, types of orders available under FAIA, and expected processes and steps. The manual is based on a four-day training workshop held by YWCA Aggviik Nunavut, in Iqaluit in 2013 (YWCA Canada and YWCA Aggviik Nunavut 2014).

Inuit-specific *Cultural Orientation Training* is offered by the Government of Nunavut through the Department of Human Resources' Public Service Training Division. This one-day virtual course is offered periodically and available to the public. The training focuses on IQ Guiding Principles, Inuit Societal Values, and Traditional Values (Government of Nunavut n.d.). Haldari consulting also offers Inuit-specific cross-cultural training, interpretation and translation, and Inuit language training from their Cambridge Bay location (Haldari Consulting n.d.).

Additional Inuit-specific information on family violence, abuse, IPV, and the justice system in Nunavut is available in the *'Talking about Justice in Nunavut'* Podcast developed by LSN and PIWC. The podcast brings awareness to family violence and abuse, prevention, and where to get help, drawing on interviews with Community Justice Outreach Workers, Community Health Representatives, and other knowledgeable guests, including PIWC staff (PIWC, and LSN n.d.).

2.2 INUVIALUIT

The Inuvialuit Settlement Region is in the northern portion of the Northwest Territories and is comprised of six Inuit communities: Aklavik, Inuvik, Paulatuk, Sachs Harbour, Tuktoyaktuk, and Ulukhaktok. There were no resources found that were Inuit-specific, developed in Inuvialuit, and targeting law practitioners or other frontline workers supporting Inuit IPV survivors through the legal system, which highlights the opportunity to develop these types of valuable resources.

2.3 NUNAVIK

Nunavik, located in the northern portion of the Province of Quebec, has 14 communities, including Akulivik, Aupaluk, Inukjuak, Ivujivik, Kangiqsualujuaq, Kangiqsujuaq, Kangirsuk, Kuujuaq, Kuujuarapik, Puvirnituk, Quaqtaq, Salluit, Tasiujaq, and Umiujaq. There were no resources found that were Inuit-specific, developed in Nunavik, and targeting law practitioners or other frontline workers supporting Inuit IPV survivors through the legal system. However, the Saturviit Inuit Women's Association of Nunavik has developed an information booklet, *Justice in Nunavik Communities*, to improve women's understanding of their legal rights, how the justice system works, and justice-related services available to them (Saturviit Inuit Women's

Association of Nunavik 2018). This may be a useful resource for legal practitioners and other support workers to better understand Inuit justice ideologies and the Inuit justice system in comparison to the Canadian justice system.

2.4 NUNATSIAVUT

The Nunatsiavut region is located in Newfoundland and Labrador and is comprised of Inuit Settlement lands in northern Labrador. There are five Inuit communities, including Nain, Hopedale, Postville, Makkovik, and Rigolet. There were no resources found that were Inuit-specific, developed in Nunatsiavut, and targeting law practitioners or other frontline workers supporting Inuit IPV survivors through the legal system.

2.5 SELECT URBAN CENTRES

In 2017, the census reported approximately 17,695 Inuit lived outside of Inuit Nunangat, representing 27.2% of the total Inuit population in Canada (StatsCan 2016). Moreover, in 2011, the National Household Survey reported that approximately 72% of Inuit women and girls in Canada lived in Inuit Nunangat while over a quarter of Inuit women and girls (28%) reported living outside of Inuit Nunangat (StatsCan 2011). The environmental scan identified several guides, trainings, and other supports that exist outside of Inuit Nunangat, though most of these are not Inuit-specific. The following subsections provide an overview of existing resources found in select urban centres relevant to law practitioners and other frontline workers supporting Inuit IPV survivors through the justice system. Overall, most resources exist in Ontario and other parts of Eastern Canada, and fewer services exist in Central and Western Canada.

In the urban centers of Yellowknife, Edmonton, Winnipeg, Montreal, and Halifax, no Inuit-specific resources were found that targeted law practitioners or other frontline workers supporting Inuit IPV survivors through the legal system. Several research reports on Inuit IPV in the Northwest Territories were found and included in Appendix A.

2.5.1 Toronto

No Inuit-specific resources for law practitioners were found in Toronto. However, a *Guide for Lawyers Working with Indigenous Peoples* was jointly published by the Advocates Society, The Indigenous Bar Association, and the Law Society of Ontario. Additionally, Legal Aid Ontario (LAO) has made headway in prioritizing Indigenous issues and cultural competency in their work and institutional strategies. These developments are aimed at improving LAOs practice of supporting Indigenous Canadians through the justice system in Ontario.

The *Guide for Lawyers Working with Indigenous Peoples* was published in 2022. This guide can help lawyers and others in the civil and criminal justice systems to better understand Indigenous peoples, communities, and organizations. Key topics in the guide include Land Acknowledgements; Trauma-Informed Legal Practice; the United Nations Declaration on the Rights of Indigenous Peoples Act (UNDRIP Act); Indigenous Responses to National Child Welfare Legislation; Treaty Interpretation; The Duty to Consult and Accommodate and Free, Prior and Informed Consent; and the Gladue Principles (The Advocate's Society, The Indigenous Bar Association, and The Law Society of Ontario 2022). A webinar recording about the guide including practical tips on its implementation is available on the Law Society of Alberta's website as part of their Indigenous Education Series (Law Society of Alberta n.d.).

Legal Aid Ontario has been active in developing strategies to improve their legal aid services to Indigenous communities and Individuals. In 2008, LAO developed an *Aboriginal Justice Strategy* (AJS) and in 2019, LAO developed a *Domestic Violence Strategy* (DVS), which recognizes family violence is one of the most critical issues facing Indigenous Canadians. As part of these strategies, LAO is committed to training staff in Aboriginal cultural competency, and how Indigenous women are affected by domestic violence. Through these strategies, LAO is also committed to ensuring the unique needs of Indigenous clients are considered in the development of LAOs programs and services. This includes the sponsorship of culturally appropriate public legal education about domestic violence and about LAO's associated services, as well as the aforementioned training for staff (Legal Aid Ontario 2019). In 2019, LAO conducted province-wide consultations with Indigenous communities, service providers, and other stakeholders to assess the AJS. Findings were released in 2021 in their *Relationships First, Business Later: Aboriginal Justice Strategy Consultation Report: Part 1*. This publication, along with the two strategic documents may increase law practitioners' understanding of Indigenous issues in Ontario's legal system and common themes and concerns about LAO services, service delivery, and improvements required to meet the needs of Indigenous Canadians in the legal system.

2.5.2 Ottawa-Gatineau

The environmental scan found one organization in Ottawa that offers Inuit-specific resources for law practitioners supporting Inuit through the Justice system. The organization offers many programs for individuals, including healing and wellness supports which Inuit IPV survivors could benefit from; and, their Justice Department focuses on support for Inuit criminal offenders and their legal representatives. Indigenous awareness training is also offered in Ottawa by one organization, which does not specifically target law practitioners or other frontline workers however could be useful to improve their practice.

Tungasuvvingat Inuit (TI) is an Ottawa-based Inuit-specific not-for-profit that provides urban services and community supports for Inuit in Ontario. The organization is a leading advocate for urban Inuit and offers more than 30 integrated front line-services for Inuit. One of TI's programs is the Pisiksik Justice Department (PJD), which provides culturally relevant and appropriate support for Inuit engaged with the criminal justice system, have had previous contact with the system, or are at elevated risk of entering the system. The goal of the PJD is to reduce the number of Inuit entering and/or re-entering the system by employing Inuit Qaujimagatuqangit's eight guiding principles. The program is a combination of direct service delivery, diversion, political advocacy, and client services. While offering a range of legal programs and services for clients, the organization has also developed resources for legal service providers to support Inuit offenders through the justice system (TI n.d.b). TI's Gladue team provides support for clients and their legal representatives to apply Gladue to their cases. Gladue is an alternative to punitive sentencing for Indigenous offenders and is a legal right available to all Inuit. The organization notes judges and lawyers are sometimes unfamiliar with the Gladue process which is a barrier to its implementation. To address this, the Gladue team can be retained to support law practitioners to understand the Gladue process and to conduct interview and reporting requirements as part of fulfilling the same. It has also published a *Gladue Primer* for legal representatives and other service providers which describes Gladue, its process and legal requirements, and client rights and eligibility in requesting Gladue (TI n.d.a). The organization has developed a *Restorative Justice Primer* for service providers as well as a range of resources for offenders to understand their legal options and how to access them.

Indigenous Awareness Training is offered by the First Peoples Group, an Ottawa-based Indigenous advisory firm and Certified Aboriginal Business. The First Peoples Group has been offering full-day and half-day in-person sessions for over 15 years and have more recently developed a four-hour online course operating since 2020. Trainings are delivered by a First Nations, Metis, and Inuk team alongside a Traditional Teacher. Topics cover Indigenous historical, legal, social, and political circumstances and may be tailored to suit specific needs of clients. Trainings are open to the public with a focus on providing trainings for organizations (First Peoples Group n.d.).

2.5.1 Thunder Bay

No Inuit-specific resources for law practitioners were found in Thunder Bay. One training resource for those supporting alternative justice in domestic violence and abuse cases of Nishnawbe Aski First Nation (NAN) members was found and could be helpful to equip those supporting Inuit with a better understanding of alternative justice referral and intake processes and restorative justice circle facilitation skills.

Nishnawbe-Aski Legal Services Corporation (NALSC) is based in Thunder Bay and has satellite offices in Sioux Lookout, Timmins, and Kenora. It was created in 1990 and its mandate is to “Promote creative community-based justice systems and deliver law-related services including legal, paralegal, public legal education, and law reform services to members of Nishnawbe Aski Nation.” (Nishnawbe Aski Legal Services Corporation n.d.a). NALSC offers a wide range of legal services to NAN members, including legal aid and alternative justice options. One of the alternative justice options is the NALSC Restorative Justice Initiative. It is a federally funded pilot project which focuses on restorative justice in cases of sexual abuse and domestic violence. Training for frontline workers on facilitating Restorative Justice Circles and how to move forward with sexual assault matters is a key part of the program. It is hoped that through the pilot program, the sexual assault and domestic violence referral and intake process will be able to better inform all NALSC restorative justice workers on how to proceed with these cases and begin to incorporate sexual assault case referrals into their program (Nishnawbe Aski Legal Services Corporation n.d.b). In addition, NALSC provides a wide range of client-centered legal resources on their website, including brochures covering legal rights, obtaining legal aid, and sexual assault and domestic violence awareness; and, their programs and services including the Restorative Justice Program, the Gladue Program, and Public Legal Education Program.

2.5.2 Québec

No Inuit-specific resources for law practitioners were found in Québec. However, the National Aboriginal Circle Against Family Violence (NACAFV) has published several resources for First Nations women and shelter workers who provide services to First Nations women. Most relevant is their publication *ANANGOSH: Legal Information Manual for Shelter Workers*, which is also available as an audiobook. The manual is designed to help shelter workers and the Indigenous women they work with address key aspects of violence and to better understand Indigenous women’s legal rights regarding leaving abusive relationships. It provides information about relevant legal protections and tools available to support women’s safety, the social and historical contexts that impact Indigenous women, and a description of a rights-based framework for addressing violence.

2.5.3 St. John's

The Government of Newfoundland and Labrador Department of Justice (DOJ) has published two sets of glossaries to address Inuit language gaps and barriers in the provincial criminal and family justice systems. The DOJ recognizes the challenge of finding Inuttitut or Innu-aimun interpreters under the pressure of time is disadvantageous and detrimental for Inuit interacting with the court system. The provision of trained court interpreters of Innu-aimun and Inuttitut languages was identified as the highest priority for the court's interpretation strategy (Hanrahan 2007). To fill this gap the DOJ developed *Legal Terms (Criminal Law)* and *Legal Terms (Family Law)* glossaries, in 2007 and 2009 respectively, which are aimed at improving the skills and effectiveness of justice system interpreters. The glossary for criminal law contains almost 500 terms used in the criminal justice process and includes a distinct glossary of specific terms used in sexual assault cases. The family law glossary contains over 200 terms. Each glossary is published in Inuttitut and in two distinct dialects of Innu-aimun, spoken in Sheshatshiu and Natuashish, for a total of six publications (Government of Newfoundland and Labrador 2007, 2009).

2.5.4 Vancouver and Victoria

Though Vancouver and Victoria were not included as specific regions searched in this environmental scan, non-Inuit specific trainings offered by two organizations which could be useful for those supporting Inuit through the justice system were found.

The San'yas Anti-Racism Indigenous Cultural Safety Training Program is administered by the Indigenous Health department at the Provincial Health Services Authority in Vancouver, BC. The program focuses on Indigenous cultural safety training with the goal of correcting and transforming the social systems that continue to harm Indigenous peoples. San'yas offers core training courses specific to British Columbia, Manitoba, and Ontario. Course topics include Colonization in Canada; Racism, discrimination, stereotyping and their impacts on Indigenous people; and Strengthening Indigenous Cultural Safety in relationships, practices, and services. San'yas also offers advanced training options, and core trainings around Indigenous Health; Mental Health; Child Welfare; and ICS Justice. The *Indigenous Cultural Safety Justice* course is tailored for anyone working in the justice system, including police, lawyers, and staff working in law clinics, judiciary, and correctional facilities. Core topics include:

- Colonization in Canada;
- Racism, discrimination, and stereotyping, and their impacts on Indigenous peoples in the context of the justice system;
- Inequities experienced by Indigenous people across the justice continuum;
- Ways that Indigenous people experience marginalization and violence; and
- Taking action: Enhancing Indigenous Cultural Safety in the justice system.

All courses are online, self-paced, and facilitated. Courses can be accessed by registering through the Sany'as website. Provincially tailored courses are accessible to anyone from any province, while themed courses are accessible to anyone working in the respective sectors. San'yas also offers Team and Organizational Indigenous Cultural Safety Assessments, that can be used to benchmark and track changes toward creating culturally safer services;

Organizational Anti-Indigenous Racism Response Systems Development, for the development of organizational response systems to respond to anti-Indigenous racism, and tailored consultation and training courses to meet the unique needs of client organizations (San'yas Anti-racism Indigenous Cultural Safety Education 2022).

The Indigenous Perspectives Society (IPS), located in Victoria, BC offers *Family Support Worker Training* oriented toward Family Support Workers associated with Indigenous Child and Family Service Agencies. Training topics include:

- Engaging Positively with Families;
- Working Together Collaboratively;
- Effective Conflict Resolution;
- Identifying Indicators of Abuse and Neglect;
- Review Required Documentation;
- Understanding the Child and Family Community Services Act;
- New Federal legislation, C-92: An Act Respecting First Nations, Inuit and Métis children, youth and families; and
- Court Orientation

The three-day training is offered online. It is open to the public who may register through the organization's website. The organization also offers private training to interested organizations and other groups. Private training can be customized to meet clients unique needs, and requested by contacting the organization via their website (Indigenous Perspectives Society 2022).

3. GAP ANALYSES AND NEEDS

The following section reviews preliminary gaps and needs identified during the environmental scan in regard to resources for law practitioners such as court workers and legal aid, as well as for other frontline workers, including Inuit-based and trauma-informed resources, guidance, and trainings to better inform their practice in supporting Inuit IPV survivors and their families in the justice system.

Broad findings include:

- Resources developed in and specific to Inuit Nunangat are limited and concentrated in Nunavut;
- There are few Inuit-specific resources outside of Nunavut, the majority of resources and pan- Indigenous in nature and focus generally on Indigenous Canadians;
- There are many resources available for women regarding GBV and IPV awareness, prevention, and support available, yet limited resources for law practitioners and frontline workers to support those women through the justice system;
- There are comparatively more resources for shelter workers, counselors, and other people working in support of Inuit GBV and IPV survivors. Resources are most often aimed at increasing the understanding and capacity of frontline workers to safely and effectively support Indigenous women in healing, sheltering, and seeking out legal services. Some of these resources identify and describe legal rights and available legal options and services, and are not specific to supporting women through the justice system once they access those options and services; and
- There are a number of research reports about IPV in Inuit communities that can be useful to improve law practitioners' understanding of Inuit and of IPV in Inuit communities, and limited Inuit-specific guidelines, or trainings aimed at improving law practitioners' practice in supporting Inuit IPV survivors through the justice system.

4. CONCLUSION

The environmental scan identified a limited number of guides, trainings, and other supports in Inuit Nunangat and select urban centres that may be helpful for law practitioners and other frontline workers supporting Inuit IPV survivors through the justice system. However, many resources found were not Inuit-specific and not targeted towards law practitioners and improving their practice. Further, findings of legal resources for other frontline workers were limited. There are several available resources to increase capacity of frontline workers to support women in understanding the justice system, their rights, and legal options and available services, though these are few in comparison to resources aimed at increasing the capacity, safety, and effectiveness of counseling and sheltering services, and do not include resources specific to supporting women through the justice system once they access those options and services. However, these findings are preliminary and based on publicly available information. Further, although there is a growing body of resources being created, these can be difficult to locate as there is no central location where these resources can be found.

The gaps in available resources highlight the opportunity for Inuit-led research and development of culturally safe and localized resources based on resilience and trauma-informed approaches. These resources should include guidelines and trainings specifically targeted towards law practitioners and other frontline workers supporting Inuit IPV survivors through the justice system. There is also an opportunity to develop innovative ways to disseminate these resources to ensure they are accessible to law practitioners and frontline workers across Canada where Inuit reside and where Inuit may interact with the justice system.

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APPENDIX A: DATA TABLE ON IPV RESOURCES FOR LAW PRACTITIONERS AND FRONTLINE WORKERS

Priority Resource	Resource Description	Organization	Link
Background Information			
	Informational resource on Inuit Traditional Knowledge	National Collaborating Centre for Aboriginal Health	https://www.ccnsa-nccah.ca/docs/health/FS-InuitQaujimajatuqangitWellnessNunavut-Tagalik-EN.pdf
	A front-line worker's guide to gender-based violence and Indigenous women	Battered Women's Support Services	http://bwss.org/wp-content/uploads/2010/06/theindianactaboriginalwomenempowerment.pdf
	Informational resource on Indigenous women and IPV	Government of Canada	https://www150.statcan.gc.ca/n1/pub/85-002-x/2021001/article/00007-eng.htm
	Report on IPV in the Northwest Territories from frontline workers	Aurora Research Institute; Social Sciences and Humanities Research Canada	https://nwtresearch.com/sites/default/files/intimate_partner_violence_-_final_report.pdf
	Report on IPV and Indigenous women during the COVID-19 pandemic	B.C. Association of Aboriginal Friendship Centres and Battered Women's Support Services	https://www.bwss.org/wp-content/uploads/Road-to-Safety-FINAL-web.pdf
	Informational resource on family violence in Indigenous communities	National Collaborating Centre for Indigenous health	https://www.nccih.ca/docs/emerging/RPT-FamilyViolence-Holmes-Hunt-EN.pdf
	Report on gender-based violence against Inuit women and the criminal justice system response	PIWC and the University of Manitoba	https://pauktuutit.ca/wp-content/uploads/Environmental-Scan-Aug2022.pdf
	Information on the justice systems in Nunavik communities	Saturviit	https://www.saturviit.ca/pdf/Report-Justice-Social-Harmony_ENGLISH.pdf

Cultural Sensitivity Training

X	Frontline worker Indigenous cultural sensitivity training	Indigenous Perspectives Society	https://ipsociety.ca/training/community-family-support/family-support-worker-training/
X	General Indigenous cultural sensitivity training	San'yas	https://sanyas.ca/
X	General Indigenous cultural sensitivity training	Hadlari Consulting	https://hadlariconsulting.com/about-us
X	General Inuit cultural sensitivity training	Government of Nunavut	https://www.gov.nu.ca/human-resources/courses/cultural-orientation-ms-teams

Information for Legal Service Providers

X	Develops strategies and trains staff & legal clinic workers on how violence, especially domestic violence, affects Indigenous women	Legal Aid Ontario	https://www.legalaid.on.ca/documents/legal-aid-ontarios-domestic-violence-strategy/#section5
x	Strategy booklet for domestic violence-specific legal aid practitioners in Ontario	Legal Aid Ontario	https://www.legalaid.on.ca/wp-content/uploads/2017-09-DVS-summary-EN.pdf
	Legal term glossary in Indigenous languages	Government of Canada	https://www.noslangues-ourlanguages.gc.ca/en/resources/resources-autochtones-aboriginaux/dictionnaire-dictionnaires-eng?wbdisable=true
X	Information on Gladue, Jordan's Principle and restorative justice	Tungasuvvingat Inuit	https://tionario.ca/programmes/pisiksik-justice-department-pjd/for-service-providers
X	Guide for lawyers working with Indigenous clients	Law Society of Alberta	https://www.lawsociety.ab.ca/resource-centre/key-resources/webinars/indigenous-education-series-guide-for-lawyers-

working-with-indigenous-peoples/

X	Guide for lawyers working with Indigenous clients	Law Society of Ontario	https://firstpeoplesgroup.com/training/
X	Information on the Nunavut Community Justice Program for legal workers	Government of Canada	https://www.justice.gc.ca/eng/rp-pr/aj-ja/rr05_7/toc-tdm.html
X	Information on Inuit Women and the Nunavut Justice System for legal workers	Government of Canada	https://www.justice.gc.ca/eng/rp-pr/aj-ja/rr00_8/p2.html#sec2_3_1
X	Report on the Family Violence and the Family Abuse Intervention Act for legal workers	PIWC and LSN	https://www.lawsociety.nu.ca/sites/default/files/News/Public%20Notices/LSN_FAIA%20Final%20Public%20Report_Dec%2015%202021.pdf
X	Glossaries of Family and Criminal Law Terms in Inuit dialects	Government of Newfoundland and Labrador Department of Justice	https://www.noslangues-ourlanguages.gc.ca/en/ressources-resources/autochtones-aboriginals/dictionnaire-dictionaries-eng?wbdisable=true

Resources and Trainings for Frontline Workers and Counsellors

	Legal information manual for shelter workers	National Aboriginal Circle Against Family Violence	https://static1.squarespace.com/static/5f738ba8104fc0629adf2e86/t/5f755202fcfe7968a6b20e2f/1601524229069/NACAFV+-+EN+-+Anangosh+Manual.pdf
X	Legal information manual for violence support service workers	YWCA Agvvik Nunavut	https://ywcacanada.ca/wp-content/uploads/2018/10/Nunavut-Legal-Information-Manual-2014.pdf
	Resources for shelter workers working with Indigenous women	National Aboriginal Circle Against Family Violence	https://static1.squarespace.com/static/5f738ba8104fc0629adf2e86/t/5f75520b2bf5a33637fd649/160

			1524238138/NACAFV++BILINGUAL++Anangosh+Resources.pdf
X	Manual for Rankin Inlet Spousal Abuse Counselling	Pulaarvik Kablu Friendship Centre	https://www.publicsafety.gc.ca/cnt/rsrscs/pblctns/sp-sl-bs-cnsIng/index-en.aspx#desc
	Training for family violence shelter workers in the Northwest Territories	Northwest Territories Health and Social Services	https://www.hss.gov.nt.ca/professionals/sites/professionals/files/resources/supporting-northern-women-nwt-family-violence-shelter-worker-training-program-facilitators-manual.pdf
	Training for Indigenous people aspiring to be Indigenous-specific counsellors in the Northwest Territories	Rhodes Wellness College	https://www.rhodescollege.ca/programs/northern-indigenous-counselling-program/
	Training for the Indigenous-Informed Sexual Assault Response Program	Nanaimo Family Life Association and First Nations Health Authority	https://www.nflabc.org/programs/iisarp/
	Training for Self-Actualization Therapy, Traditional Inuit Therapy, Individual and Group Therapy for counsellors working with Inuit communities	Life Works Counselling and Training Services	https://lifeworks.cc/
	Family support worker training	Indigenous Perspectives Society	https://ipsociety.ca/training/community-family-support/family-support-worker-training/
	Restorative justice facilitator training	NALSC Restorative Justice Initiative	https://nanlegal.on.ca/sexual-assault-domestic-violence/#:~:text=NALSC%20Restorative%20Justice%20Initiative%20is,abuse%20and%20domestic%20violence%20cases.

Resources for Individuals

Guide to reporting sexual assault	Bear Paw: Media and Education	https://shop.bearpawlegalresources.ca/collections/adult-justice/products/reporting-sexual-assault
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Information booklet on abuse in Inuit communities	Government of Canada	https://www.justice.gc.ca/eng/rp-pr/cj-jp/fv-vf/culture/pdf/cult_inuitEN.pdf
Podcast on family abuse in Nunavut	LSN	https://www.lawsociety.nu.ca/en/talking-about-justice-nunavut-podcast?language_content_entity=en
Resource booklet for individuals seeking help in cases of gender-based violence	Battered Women's Support Services and The Violence Stops Here	http://bwss.org/wp-content/uploads/2010/07/violenceagainstwomenthelaw-resources1.pdf
Mental health and wellness resources in Inuvik	Aurora College	https://www.auroracollege.nt.ca/wp-content/uploads/2021/08/Mental_Health_Resource_Sheet_2021.pdf
Resources for victims of family violence in the Northwest Territories	Status of Women Council in the Northwest Territories	https://www.statusofwomen.nt.ca/family-violence-contacts
Resources for crisis, shelters, and other supports	Ending Violence Association of Canada	https://endingviolencecanada.org/getting-help/
Resources for Inuit individuals in Ottawa seeking support for health and wellness	Inuuqatigiit Centre for Inuit Children, Youth and Families	https://inuuqatigiit.ca/category/wellbeing/
Resources for IPV victims in Nunavut	Government of Nunavut	https://www.gov.nu.ca/family-services/information/family-violence
Resources regarding wellness in Nunatsiavut	Government of Nunatsiavut	https://nunatsiavut.com/departement/health-and-social-development/public-health/
Resources for IPV victims in Nunavut	PIWC	https://pauktuutit.ca/abuse-prevention-justice/children-and-youth/believe-ask-connect/
Crisis hotline for Indigenous women in Ontario	Talk 4 Healing	http://www.talk4healing.com/
Crisis hotline for women and children suffering from abuse	Government of Canada	https://www.justice.gc.ca/eng/rp-pr/cj-jp/fv-vf/culture/p23.html

Directory for individuals seeking crisis, shelter, and supports

Ending Violence Association of Canada

<https://endingviolencecanada.org/getting-help/>

Directory for individuals seeking support or resources

Hope for Wellness

<https://www.hopeforwellness.ca/>