National Inquiry into
Missing and Murdered
Indigenous Women and Girls

Enquête nationale
sur les femmes et les filles
autochtones disparues et assassinées

National Inquiry into Missing & Murdered Indigenous Women & Girls

Truth-Gathering Process - Parts II & III

Institutional & Expert/Knowledge-Keeper Hearings: "Colonial Violence"

Frobisher Hotel, Koojesse Room

Iqaluit, Nunavut

PUBLIC

Mixed Parts II & III Volume I

Monday September 10, 2018

Panel I: "Inuit Perspective Panel"

Elisapi Aningmiuq, Tukisigiarvik Centre (Iqaluit)

Hagar Idlout-Sudlovenick, Director of Social Development, Qikiqtani Inuit Association

Inukshuk Aksalnik, Qikiqtani Truth Commission Coordinator

INTERNATIONAL REPORTING INC.
41-5450 Canotek Road, Ottawa, Ontario, K1J 9G2
E-mail: info@irri.net – Phone: 613-748-6043 – Fax: 613-748-8246

APPEARANCES

Assembly of First Nations	Julie McGregor (Legal Counsel)
Association of Native Child & Family Service Agencies Ontario (ANCFSAO)	Sarah Beamish (Legal Counsel)
Congress of Aboriginal Peoples	Melissa Cernigoy (Representative)
Eastern Door Indigenous Women's Association	Natalie Clifford (Legal Counsel)
Government of Alberta	Doreen Mueller (Legal Counsel)
Government of Canada	Donna Keats (Legal Counsel)
Government of Manitoba	Samuel Thomson (Legal Counsel)
Government of Nunavut	Alexandre J. Blondin (Legal Counsel)
Government of Saskatchewan	Macrina Badger (Legal Counsel)
Independent First Nations	Sarah Beamish (Legal Counsel)
ITK - Inuit Tapiriit Kanatami	Elizabeth Zarpa (Legal Counsel)
MMIWG Coalition Manitoba	Catherine Dunn (Legal Counsel)
Northwest Territories Native Women's Association	Jessi Casebeer (Legal Counsel)
NunatuKavut Community Council Inc.	Sarah Baddeley (Legal Counsel) Victor Ryan (Legal Counsel)
Pauktuutit Inuit Women of Canada, AnânauKatiget Tumingit Regional Inuit Women's Association Inc., Saturviit Inuit Women's Association of Nunavik, Ottawa Inuit Children's Centre and Manitoba Inuit Association	Beth Symes (Legal Counsel-all) Parniga Akeeagok (Representative / Pauktuutit)
Regina Treaty Status Indian Services, Inc.	Erica Beaudin (Representative)

APPEARANCES

Vancouver Sex Workers Rights Collective	Carly Teillet (Legal Counsel)

TABLE OF CONTENTS

Truth-Gathering Process - Mixed Part II & III Volume I
Panel I: Inuit Perspectives Panel

TABLE OF CONTENTS

LIST OF EXHIBITS

LIST OF EXHIBITS

Iqaluit, Nunavut

--- Upon Commencing on September 10, 2018 at 9:04 a.m.

COMMISSIONER BRIAN EYOLFSON: Oni (ph), bonjour, good morning. Bonjour. Ullaasakkut.

My name's Brian Eyolfson. I'm one of the Commissioners. I am a member of Couchiching First Nation, which is in Treaty 3 territory in Northwestern Ontario, and near the town of Fort Francis, but I live in Toronto.

And I'm very, very happy to be with all of you here this morning in Iqaluit. This is my second time here. Last time I was here, I believe it was early February, and it was really cold. So it's really nice to be here and see this beautiful land at a different -- during a different season. And I would like to express my heartfelt appreciation to the Inuit for welcoming us to this beautiful territory.

I just want to say a few thank you's to Elisappe for the opening prayer this morning; to Louise, Grandmother Louise, for lighting the Qulliq; and to Micah and Sileema for their welcoming and their very thoughtful words this morning.

I'd like to also thank all of our respective Elders and all of our members of the National Family Advisory Circle, and our very special grandmothers and kokums, who have guided us throughout this process.

And also, I want to say thank you to our honoured witnesses who are here with us this week sharing their knowledge and expertise with us.

So this week we will learn more about how colonial violence has affected the health and wellness of Indigenous women, girls, and two-spirit and gender diverse peoples, but we will also hear about resilience in terms of health and well-being, and the knowledge that our communities have an have always had.

What we hear this week will also significantly build upon the evidence that we've heard in our other hearings, such as our hearings in Toronto and Calgary earlier this year, concerning the provision of health services to Indigenous women, girls and 2SLGBTQ people.

We also heard a great deal about the impact of colonial violence on the health and well-being of family members and survivors during Phase I community hearings, when they shared many difficult truths with us, truths that were very important for all of us to hear. But they also shared many helpful insights and thoughtful recommendations for improving health and wellness in their communities, and thereby, increasing the safety for Indigenous women, girls, and two-spirit and gender diverse peoples. And we also clearly saw and heard that many

Indigenous women girls and 2SLGBTQ people are resilient and their strength is undeniable.

So the evidence we will hear this week will form one more piece of the important puzzle that will help shape the recommendations and solutions that we put forward in the final report. Recommendations that will help end violence against Indigenous women, girls, and 2SLGBTQ people and to help keep them safe.

I'd also like to emphasize, as we acknowledged in our interim report, the strength and the resilience of many Indigenous women and girls as life givers, as caregivers and as healers, who draw on their own spiritual traditions, knowledge and medicines to help, those people are working miracles even as we speak.

We are going to hear about colonial violence this week. I expect we are going to hear about how colonizers and settlers, through their laws, wars and beliefs, hurt Indigenous people spiritually, mentally, physically and emotionally for generations. But, I also expect to hear about tremendous resilience, the enduring will to survive, hope for a better, safer life, safer communities and most of all hope for the future, for regaining our proper positions in our communities. Witnesses, thank you in advance for your lessons.

All that we hear this week will go to our

recommendations in our final report, because already we know how it is now is not good enough for us and we have to make change. So, welcome everyone, we have got some hard work ahead of us, we will get through it, we will prosper like generations before us, we will come out at the end of this week better than we have started this morning.

Thank you all. I am getting the signal that it is time to get to work. Thank you. Nakurmiik.

MS. LISA KOPERQUALUK: Thank you, Marion. This is a very good start and I thank all of you. And, for all those who came here, I would like to thank you. And, we will take a small break before we begin the hearings. (Speaking in Indigenous language) 15 minutes. Nakurmiik.

--- Upon recessing at 9:04 a.m.

--- Upon resuming at 9:23 a.m.

--- MS. ELISAPI DAVIDEE ANINGMIUQ, Sworn:

MS. GLADYS WRAIGHT: Elisapi, do you swear that the evidence you will give today will be the truth, the whole truth and nothing but the truth, so help you God?

MS. ELISAPI DAVIDEE ANINGMIUQ: I swear.

MS. GLADYS WRAIGHT: Thank you.

--- EXAMINATION IN-CHIEF BY MS. LILLIAN LUNDRIGAN:

MS. LILLIAN LUNDRIGAN: We will start now. Thank you, commissioners. I will be asking questions -- three or four questions and she will respond on her own. I am going to ask our witness here some questions to qualify her as a knowledge keeper. If you can state your name.

MS. ELISAPI DAVIDEE ANINGMIUQ: My name is Elisapi Davidee Aningmiuq.

MS. LILLIAN LUNDRIGAN: What is your background?

MS. ELISAPI DAVIDEE ANINGMIUQ: My name is Elisapi as I said, I was born in a camp south of Lake Harbour, about 80 miles south of Lake Harbour, and moved to Iqaluit as a young girl. And, throughout my life, my adult life, I have been working on cultural and wellness programs.

MS. LILLIAN LUNDRIGAN: Okay.

MS. ELISAPI DAVIDEE ANINGMIUQ: Wellness initiatives.

MS. LILLIAN LUNDRIGAN: Donna, your experience is in the area of community based social advocacy?

MS. ELISAPI DAVIDEE ANINGMIUQ: Mm-hmm.

MS. LILLIAN LUNDRIGAN: It is?

MS. ELISAPI DAVIDEE ANINGMIUQ: Mm-hmm.

Yes. I have a pretty long history, I guess I can say, with my involvement in the community based social advocacy for health and wellbeing programs in Iqaluit. And, in my involvement, I am also a recipient of the Queen Elizabeth II Diamond Jubilee Medal and the Polar Medal.

MS. LILLIAN LUNDRIGAN: Okay. You have provide a biography of your life story, I would like to ask Chief Commissioner to enter Elisapi's biography as Exhibit A.

CHIEF COMMISSIONER MARION BULLER: We have a copy of it?

MS. LILLIAN LUNDRIGAN: Yes.

CHIEF COMMISSIONER MARION BULLER: Okay. Then, Elisapi's biography will be Exhibit 1, please.

--- EXHIBIT 1:

Bio of Elisapi D. Aningmiuq

(one page).

Witness: Elisapi D. Aningmiuq

Counsel: Lillian Lundrigan (Commission Counsel)

MS. LILLIAN LUNDRIGAN: Thank you. I am now going to ask the Chief Commissioner and the Commissioners, based on the knowledge, and skills and education as described by Elisapi Davidee Aningmiuq, I am tendering Ms. Davidee Aningmiuq as a knowledge keeper with

life experience, knowledge and skills in wellness and healing.

CHIEF COMMISSIONER MARION BULLER: Yes. Certainly. We are satisfied that this witness has the necessary skills, education, background, life experience to give opinion evidence. Thank you. In the areas as described.

MS. LILLIAN LUNDRIGAN: Thank you. Elisapi, you may start now as to where you started from.

MS. ELISAPI DAVIDEE ANINGMIUQ: As I said, I was born outside Lake Harbour, Kimmirut, while there was -- when our parents were still in a hut that they built. There were three huts, my grandparents -- my grandfather, grandmother's place, and my godmother and us. If a woman, while she is in labour, there is a woman that helps, that was my helper, godchild of my child. But, the person who helped me was my father's sister and there were three cabin huts.

There was my grandfather, who used to be a part with the ships -- guiding ships to Kimmirut and to Cape Dorset. When the ships arrived to communities, the captain did not know the shallow water, so a lot of Inuit were hired or asked to help to guide them as a pilot to the community.

And, when my grandfather passed away -- and

my grandfather was also sent away because of TB. I, kind of, remember, but I thought it was a dream. And, apparently he left when I was very small because he had TB and he had never returned, and we do not know where they are buried up to now. But, I feel that it might be in Quebec City.

When my grandfather died, so my father took his place in guiding the ships such as Seedy Hall (phonetic) and Aniskobi (phonetic), these are the two ships that I remember. And, my grandfather and my father have helped guide these ships, but there were also others that helped within the community.

And, myself, I first started going to school in Iqaluit -- I can get back to that a little bit later on. But, our education was not easy. It was difficult. The Inuit way of rearing children, their language, their culture, those are the only thing that we knew. And, when we arrived to Iqaluit, there were a number of us that went to Federal Day School. When we first started school, we did not know a word of English, language, culture and we have not heard the qallunaat. And, for a lot of us, it was the first time that we have seen a qallunaat, white person.

As someone mentioned, we have seen a lot of changes within our lives. And, I remember too, when -- in

our camp, when I first saw an airplane, it was very scary to me. I had to hide behind my mother because I was so scared. Very first time, I was scared when I saw an airplane. Every time I see a plane, I do not think of it anymore. These are the -- there are a lot of things that we first saw and that we did not know what they were. So, today, we could say, so they were those.

For myself, just to make some more comments, how we can feel better or heal better up to adulthood. And, I have been thinking how we can properly better you with our language, culture and I keep asking why. And, what I was thinking is, if I use this as an example, if I speak only in Inuktitut, can you write down -- draw an orange without having to hear what it is or having to know what orange is? We had to draw a tree without having to see one. How are we -- what is it? These are the things.

While I was growing up, it kind of confuses me. It almost make you feel like -- I started feeling those resentment. Or, not resentment but these feelings. When I was growing, as I was learning to speak English, if I didn’t know what the teacher wanted to know I had been slapped with a ruler, a lot of time. Well, after that I was able to look after other kids, and these are the same person that slapped me before, and he asked me if I could

look after his kids. These are the things that -- there's a lot of things that I went through that kind of confuses me, and I didn't ---

And, growing up these are the things that we first experienced, putting us down as Inuit, because we were speaking only Inuktitut. And, it was feeling of that we were not normal, or that we were treated maybe, if we had a sign, it was like not good enough sign on your chest. I never thought of it when I was a very young girl, but at the older age I've experienced those feelings.

And, I remember the priest, Catholic priest, well, I understood English a little bit, and he said, "Yes, they are Innuit, but they don't know how to make (indiscernible)." And, he was telling the truth, because we were brought into the school, and I don't think he ever thought of why we could make (indiscernible) when we were brought in schools, while we had the other culture.

When you put it down, we had to take another life when we were going to school, for a lot of us. And, in some cases we could use it properly, and once you start using these certain ways you still could live properly, and also using the other culture. For a lot of us we were able to balance those.

Maybe I could use, for example, as I am working now. And, when I first started a good job as a CBC announcer, only in Inuktitut. And, I thought, I wish that the teacher of Federal Day School, who told me not to speak Inuktitut would come over and see that I could work just using Inuktitut language. This has been stuck in my mind, because they had told us that if you speak only Inuktitut, you could not have a job. But, you could combine them.

And, there are other things that I took as education. And, I went to Winnipeg to a college, and also TV production. And, also, I also worked for production how to make designs. And, I also took those courses, and I graduated on that. And, I am very pleased that the programs in the college are now included, part of Inuit knowledge. So, we can use the traditional knowledge, and modern knowledge.

Me, I like it the way I can switch to either cultures.

MS. LILLIAN LINDRIGRAN: I like to ask you if you can explain what Tukisigiarvik is, and what it does. And, as I heard, you are working there now. If you can elaborate on what it does?

These were brochures that were given from (indiscernible) I believe you have a copy with you? Yes.

There is one in English, and one in Inuktitut.

CHIEF COMMISSIONER MARION BULLER: Okay. Exhibit 2 will be the Inuktitut version of the Centre's brochure. And, Exhibit 3 will be the English version of the Centre's brochure.

--- Exhibit 2:

Iqaluit Tukisigiarvik Centre brochure (Inuktitut version)
Witness: Elisapi D. Aningmiuq
Counsel: Lillian Lundrigan (Commission Counsel)

--- Exhibit 3:

Iqaluit Tukisigiarvik Centre brochure (English version)
Witness: Elisapi D. Aningmiuq
Counsel: Lillian Lundrigan (Commission Counsel)

MS. LILLIAN LINDRIGRAN: Thank you. Can you tell us a little bit more about your work at Tukisigiarvik?

MS. ELISAPI DAVIDEE ANINGMIUQ: Thank you. And, thank you for those that are allowing us to speak.

Before the creation of Iqaluit Tukisigiarvik Society, we did a comprehensive consultation in Iqaluit looking at homelessness, near homeless, and the

marginalized in the community. That was about 20 years ago. And, we did radio, house-to-house, community consultations more than once, leading up to the creation of, like I said, Tukisigiarvik. But, before that, some of the work that I was doing, I'll just elaborate a little bit on that, because it leads to this work also.

Years ago, when I realized that there was really no support for single mothers and children to go out on the land, I started developing proposals to the government, the two levels of community governments, the municipality and the government of NWT even at that time, to see if there could be money to take people out on the land, hire people to take people out camping, to learn camping skills. Because, if you don't have a machine, if you don't have a canoe or any means of getting out on the land, you are not going to experience what is out there. And, when you don't know what is out there, sometimes you will not want to -- you know, you don't have a drive to see it.

So, I feel that it is very important to teach children the positive surroundings that we have in our homeland. So, I would hire local hunter guides to take us out, and we would pitch tents and be camping out there. When we first started, it was just one week during the summer. At least it started.

And I remember, a long time ago now, when we first started, one Elder, when she got in a canoe she said, "This is the first time I've been on a canoe since my husband died." And, her husband had been dead for some 20 years.

So, when you don't have means of getting out on the land, you're very hesitant to ask people to take you out, because a lot of people, especially if you have children, you are going to feel that you are going to be a burden. So, it was important to start those things for -- the participants felt that it was theirs, and that they were not a burden. So when we did the community consultations, we submitted eight initiatives to the municipality through the homeless funds that they were getting through -- from the federal government. And one of the eight initiatives was to create a community centre where people can come to. Because one of the homes that we visited in Iqaluit when we were doing the community consultation was a lot of people were just gathering in that place because they just had nowhere to be. So how community -- of Iqaluit Community Society, that's how it started.

And we focus on the well-being, self-esteem, resilience, and dignity of Inuit. What I see and what we know, is that the there is a lot of self -- self

low esteem. Really, people who don't know their Inuit identity, who don't know their Inuit background. And I felt that too when I was younger, especially, you know, when I was told that -- when I heard that, you know, we don't know how to make kameech (phonetic). I felt really low and like, I think it kind of was triggered so many times in my lifetime.

And so, as we built the centre we focused on the counseling programs, on cultural programs, the land skills, food and hygiene programs. Because when you're home -- and when you're homeless, you don't have a place to go to take shower, to feel welcome. So we are dealing with people that a lot of people want out of their sight. And it's important to have a place like that where they feel like they are welcome, where they can get some of their identity back.

And even before the Centre, I'm reminded when we did a whole summer camp with the same group of people that we had out on the land. We had some young adults and two of the participants had never worked in their life before. But when we got back, they went out and got work, because they started feeling better about themselves. So they were able to present themselves to try and get work, and they got work.

So it's so important to teach self-esteem

building, to teach that yes, you can do it. To walk side-by-side with people that have been rejected it seems, or have been supressed for so long that, you know -- that sometimes all they can feel is hopeless. To give them some hope.

We focus on life skills. We focus on the language skills and strengthening families. And I can say, since we started Tukisigiarvik, I coordinate programs, cultural skill development programs there. And I can say that we've had hundreds and hundreds of young ladies who have learned how to make kameech (phonetic). So it's kind of come back to a full circle and I see some of the participants here that -- past participants here, and I'm so proud of these ladies. In fact, some of these young ladies are know instructors.

So it's, you know, like I say, you know when you see something like that that comes to full circle and you give hope, things will happen. Things will happen, and we just need to encourage and tell people, you can do it. You know, I always say, never say that you can't do it, or you can't do anything, if you haven't tried it.

And so that's where I come from with my work. I can go on and on, but that is some of the stuff that I -- we do at Tukisigiarvik. We do lots though.

MS. LILLIAN LUNDRIGAN: (Speaking in Native language) I would like to ask you one more question, and take as long as you need to answer it. Can you tell the Commissioners and everyone here that's listening to your testimony, about the things that you had to overcome to get to where you are now, working with Tukisigiarvik, and your own personal growth?

MS. ELISAPI DAVIDEE ANINGMIUQ: Yes. Looking back to my younger adult life, because of all the suppression, of all the lies that I believed about myself, you know, I didn't live a very healthy lifestyle. I thought I did, but when I look back, you know, I could have done a lot better.

And when I started developing wellness programs and I put proposals in, I think they were screened so carefully that one time when I had -- when I wanted to do a personal empowerment workshop, the proposal came back to me and they said, you know, if there's any words in there that says, slah (phonetic), we don't want to see it.

And so, but you know, I still kept on and when I start having children, my children were not allowed to speak English at home. If they did I would scold them. The tears are because I'm sorry to my children. I'm sorry that I scolded my children in a very unhealthy way. I

didn't know where that was coming from. You know, I would say, don't speak in English. And it wasn't just friendly words, it was like scolding words to them.

I didn't know where that was coming from, like I said, until so many years later. It was that coming from, you know, the schooling, it was me revenging. It was me going against those that were telling me not to speak my language. It was me that was angry. It was stuff that was coming out from the deepest part of me, from the deepest part of me that was damaged. Some good came out of that. My children, they all know how to speak Inuktitut.

But how I overcame this, how did I overcome this? In that question, you know, when I was doing the -- some personal empowerment workshops and I had unexpectedly been asked to facilitate one of them, one of these programs, because one facilitator could not be -- could not work with this team because it was very, I don't know. For northern -- for Inuit, and the person just could not understand. So they asked me last minute if I would go, and so I said -- I kind of hesitated but I jumped in. And, when one of the facilitators was speaking, started speaking deeply into me, to that place, to that broken place. And, at break time, at break time, I said -- I made sure I was the very last one and waited

for the facilitator to finish talking to everybody. So, I waited for him and I said -- because something inside of me was realizing something. I said, "Mark, I think I'm prejudice," and he chuckled a bit. He said, "Elisapi, everybody else but you see it."

So, that time I realized that I had become prejudiced to white people. I had not enjoyed speaking English, really, like, deep down, I would speak it because I had to. I didn't enjoy the conversations, and it was, like, when I had to speak English, I was, like, stepping back, stepping back. Can't wait to get out of this.

And, that day when I realized that, that meant something broke that again. It broke. I accepted that, and now I can deal with that. And, after that, I actually started enjoying speaking English. I enjoyed the conversations, and I started relearning some of the English I was pronouncing myself to forget, and it was okay for my children to speak English at home now. And, it was okay for me to talk about this with no judgment, no pointing fingers, but as a fact. Thank you.

MS. LILLIAN LUNDRIGAN: And, you too. Thank you for that. I have a question as well with regard to your work. When I was reading through the Tukisigiarvik information, and your information that

you're providing, and you provide assistance to people in Iqaluit, and you also teach Inuktitut lessons to those that would like to learn, is that part of your mandate?

MS. ELISAPI DAVIDEE ANINGMIUQ: No, it's not something we do, but -- it's not an actual lesson. But, what we can say is that whether they are Inuk, whether they are (indiscernible), we can teach terms and anybody -- whether they are (indiscernible - same word as above) or anyone else is welcome to Tukisigiarvik.

So, we embrace different people. When I say in Inuktitut, the teaching of Inuktitut, and of course, in any classes, you want to learn about terms. And, if we learn about making kamiks, we also know they have soles, the bottom. We also know they have leggings. We also know they have the parts where you put the wool in around the legging. You also know you have a glover needle that you need to use. You have different terms that you need to learn when you're actually learning about how to make kamik and when you're learning about anything. And, Inuit culture, it's a part of our learning, to learn different terminology.

MS. LILLIAN LUDRIGRAN: One more question in English. Is it safe to say that the work that you do at Tukisigiarvik and your life experience has impacted Inuit as well as non-Inuit in the community?

Many non-Inuit have come up to Nunavut Territory to work and have made Iqaluit their home. How important is it for the work you do within the Tukisigiarvik Centre to ensure that they are knowledgeable of Inuit and culturally sensitive? Do you offer those kinds of programs?

MS. ELISAPI DAVIDEE ANINGMIUQ: Yes, for sure. When we don't know something, a lot of times, we don't know -- we don't understand it or appreciate it. So, it's very important for Tukisigiarvik to include everybody, anybody, in the community, although it was created for -- in response to homelessness in Iqaluit.

It has grown to be much more than that. It's been referred to as the cultural centre, as the visitor's centre, as -- let's go to Tukisigiarvik -- well, bring this to Tukisigiarvik. Maybe they can clean this for us. Let's bring this thing. Maybe Tukisigiarvik can sew it for us. So, it has become that, and yes, we include anybody, and anybody is welcome to the centre.

And, I'm proud to say that, you know, coming from the homeless -- and I'm not saying that they are any less. We've had homeless youth, children, young adults, doctors, lawyers, judges in our kamik programs. So, we include everybody, and we're -- also, it's an honour to say that we've hosted the Governor General's visit more than once here. We do an annual Inuit village

showing an Inuit Village Showcase with all the traditional clothing and activities, and we did that, too, during Prince Charles' visit over by the river.

So, we include everybody. It's so important to have that, that bonding between the community people and the newcomers. We can work together. Like, I say at the centre, I coordinate programs, and I think I have quite a bit of weight in the centre, you know, having been there since it was an idea, but we have an administrator, executive director, who listens to us, who believes in us, and who understands a lot of the Inuit culture that, you know, we can work together.

If you believe in the grassroots of the community and hire somebody that knows the ins and outs of the government, it can work very well. It can work very well, and there's been many friendship bonds through the centre and through the land programs, and a lot of skills that have been taught. And, the land programs are so very important to us, too, when I see who were children at that time when we first started but now teaching other children how to do things, it's so rewarding. It's so important to have these confidence-building cultural skill development programs for me.

MS. LILLIAN LUDRIGRAN: And for the community.

MS. ELISAPI DAVIDEE ANINGMIUQ: And for the community, for sure.

MS. LILLIAN LUDRIGRAN: Thank you, Elisapi. I have no more questions. If you want to add anymore?

MS. ELISAPI DAVIDEE ANINGMIUQ: I just want to be grateful that in my life, I've seen the good and the bad, and I used to be against people. But, I'm not like that now. I'm very pleased now that I've come -- where I am now. I can speak in (indiscernible) English. I'm very happy that I can...

Thank you for that and thank you. I really believe that anyone can learn, and you can learn anything if you put your mind to it. I think what's important is that young people, and while they're young, that we need to allow them to observe our culture and teach them. And anyone, it could be anybody, not just Inuit, it could be anyone from around the world, we need to teach them. We have to work together.

Tukisigiarvik was -- Tukisigiarvik would not be where it is today if there was no funding, and we are living in a world where our economy and our communities are only revolving around funding, and we have to work together. We have to put ourselves and each other up.

Myself, if we had someone who was able to -- who was against Inuit values, and we would not be where we are today, but because of the belief that everybody held that we can work together. And this is what Inuit believe, this is what the Inuit want, so that's how we proceeded, and that's how it grew.

When we talk about Inuit culture and our mandate at Tukisigiarvik, it's about putting each other up, and that's what I believe, and it's something we have to put ourselves up. And that's the same for anyone. If you want to believe in something, we will believe that too. We all -- we are all equal. We all sleep, we all cry, we are all the same humans, but our cultures may be different in how we were raised, but we can work together as a team.

I'm very grateful that you're here. I'm very grateful that you are here in Iqaluit and feel welcome in Iqaluit. And as I mentioned earlier, that I am very grateful to our ancestors and everyone who was living in Iqaluit.

And particularly, one Elder, I asked that person if he could pray for me that -- I was mentioning to him that I'm invited to light Qulliq, but I wanted to feel comfortable in myself. And so I asked the Elder to do the -- pray for me, and he agreed, and I'm

very grateful for that person as well.

Even for us Inuit, ourselves, there are many people who want to be prayed for, prayed for their lives to improve. And we seem to be a human being that we came from out of nowhere, but our hands can -- we can -- we have -- we should be grateful that we're whole. We have hands, we have eyes, we have ears that we are capable of doing anything. Even our hair can grow. We have been an incredible creation. We can learn. We can learn anything once we put our minds to it.

I want to thank you. I'm very grateful to be here. Let's work together. Thank you.

MS. LILLIAN LUNDRIGAN: Thank you, Elisapi. I am going ask the other Commissioners if they have any questions.

CHIEF COMMISSIONER MARION BULLER: We're going to defer our questions until after cross-examination.

MS. LILLIAN LUNDRIGAN: Okay.

CHIEF COMMISSIONER MARION BULLER: But thank you.

MS. LILLIAN LUNDRIGAN: Yeah. Okay. Qujannamiik. This concludes Elisapi's testimony. Qujannamiik.

I think we can take a 10-minute break

at this point before the second panel begins.

Before everyone gets up and goes and grabs your coffee and water, I just want to remind the parties withstanding to please submit your draw numbers to Shelby or Krista during the break please.

CHIEF COMMISSIONER MARION BULLER: And this will be a 10-minute break, not 11. Thank you.

--- Upon recessing at 10:09 a.m.

--- Upon resuming at 10:25 a.m.

MS. VIOLET FORD: Commissioners, here in the front, we have two witnesses who will be speaking both on the Qikiqtani Truth Commission Report. The first witness, Inukshuk Aksalnik, will -- how do you prefer to be sworn in?

MS. INUKSHUK AKSALNIK: Affirm, please.

MS. VIOLET FORD: Okay. Swearing in, please.

--- MS. INUKSHUK AKSALNIK, AFFIRMED:

MR. BRYAN ZANDBERG: Good morning, Inukshuk. Do you solemnly affirm to tell the truth, the whole truth and nothing but the truth?

MS. INUKSHUK AKSALNIK: I affirm.

MR. BRYAN ZANDBERG: Thank you.

--- EXAMINATION IN-CHIEF BY MS VIOLET FORD:

MS. VIOLET FORD: Thank you. So, Inukshuk,

what is your background, what is your cultural background?

MS. INUKSHUK AKSALNIK: I am Inuk. I am originally from Rankin Inlet and I have been living in Iqaluit for two and a half years now.

MS. VIOLET FORD: What is your experience in the area of colonial violence?

MS. INUKSHUK AKSALNIK: I don't know.

MS. VIOLET FORD: That's okay. Can you tell us a little bit about your present position?

MS. INUKSHUK AKSALNIK: Yes.

MS. VIOLET FORD: Your CV -- if you can take a look at your CV.

MS. INUKSHUK AKSALNIK: So, presently, I am working with Qikiqtani Inuit Association and I am the Qikiqtani Truth Commission Implementation Coordinator.

MS. VIOLET FORD: And, how long have you worked in this capacity?

MS. INUKSHUK AKSALNIK: I have been with QIA for about a year now.

MS. VIOLET FORD: How familiar are you with the Qikiqtani Truth Commission work and the reports?

MS. INUKSHUK AKSALNIK: I am very familiar, yes.

MS. VIOLET FORD: Commissioner, I would like to have her CV entered as Exhibit 4.

CHIEF COMMISSIONER MARION BULLER: Yes.

MS. VIOLET FORD: Exhibit No. 4.

CHIEF COMMISSIONER MARION BULLER: The CV is Exhibit 4, please.

--- Exhibit 4:

Resume of Inukshuk Aksalnik (three pages)

Witness: Inukshuk Aksalnik

Counsel: Violet Ford (Commission Counsel)

MS. VIOLET FORD: Chief Commissioner and Commissioners, based on the knowledge, skills, and practical experience, training and education as described, I am tendering Inukshuk Aksalnik as a knowledge keeper and as an institutional witness.

CHIEF COMMISSIONER MARION BULLER: Okay. Certainly on the evidence, we are satisfied that this witness has the necessary experience and knowledge to give opinion evidence with respect to the Qikiqtani Truth Commission. Thank you.

MS. VIOLET FORD: Thank you. Inukshuk, would you, first of all, provide the Commissioners with a background of the Qikiqtani Truth Commission and what led up to that?

MS. INUKSHUK AKSALNIK: Absolutely. If I may begin, just on behalf of the Qikiqtani Inuit Association, president and board, we would like to thank

you for the opportunity to provide testimony for the important work that you are doing here.

As Violet introduced me, I am Inukshuk Aksalnik. I am the QTC Implementation Coordinator with QIA. I will be presenting today with my colleague, Hagar Idlout-Sudlovenick, and we will be -- and, I am just going to give context about the QTC.

So, we believe the QTC's work offers valuable insights into the topic of colonial violence and its impact on Inuit women and girls, especially as it pertains to attitudes towards police and socio-economic conditions.

From 2007 until 2010, the Qikiqtani Inuit Association established and financed the QTC as an independent commission lead by Inuit. The QTC Commissioner was retired Justice James Iglioliorte, Canada's first Inuk judge. He's an Inuk from Labrador, who had worked on circuit courts all across the eastern Arctic and Labrador.

The Executive Director of the QTC was Madelaine Redfern, who completed her legal training a few years before. Madelaine was directly involved in the writing of the reports and analyzing evidence coming from the work of the QTC. QIA staff member, Joanasie Akulmalik transferred to the QTC for most of the project, and many

other Inuit were involved as translators and reviewers of reports. The historical research was contracted to Content Works, an Ottawa firm led by Julie Harris.

So, the QTC's mandate, Commissioner Iglioliorte, he was asked to conduct an inquiry to investigate facts, interview witnesses, hold public hearings, and report to the members of QIA, and the public the truth surrounding the alleged dog slaughter, relocations, and other decisions made by the government up until 1980, and their effect on Inuit culture, economy, and way of life.

So, in the process of the work, however, the end date was shifted to 1975 since there were so many challenges in accessing reliable records after that date. The truth and reconciliation process of the QTC sought to promote healing for those who suffered wrongdoings, as well as to heal relations between Inuit and government by providing an opportunity to uncover all pertinent facts and to allow for acknowledgement and forgiveness.

The QTC could not provide compensation, but it was tasked with making recommendations to promote reconciliation. Inuit in all 13 communities, and in Ottawa, were invited to give testimonies about the killing of qimmiit, and any other matters that they believed were relevant to the mandate of the QTC.

Approximately 350 people, mostly Inuit, but also some retired RCMP, staff, scholars, and politicians, testified. Researchers conducted original historical research in various repositories and libraries, to support the work of the Commissioner and to write a set of 22 historical and thematic reports.

In 2010, following the QIA and public input, the Commissioner officially presented his findings and recommendations in the report called *Achieving Saimaqatigiingniq*, which means, "working towards a new relationship when past opponents get back together, and meet in the middle, and are at peace."

Achieving Saimaqatigiingniq addressed key issues that continued to be relevant to Inuit and were rooted in historical events and decisions that were documented through the Commission. It included 25 recommendations, which we'll discuss towards the end of our testimony, directed at QIA, the government of Nunavut, the government of Canada, and the RCMP.

After the Commission ended, the recommendations were adopted by QIA, which also became the caretaker of testimonies and other materials collected by the QTC. The total cost of the Commission was approximately $2.5 million, with most of the funding provided by QIA, Nunavut Tunngavik, and First Air provided

reduced airfares and cargo services, as well as the Gordon Foundation provided a research grant.

Since 2010, QIA has used its own funds to staff the QTC Coordinator position to oversee the implementation of the recommendations.

So, why was the QTC created?

QIA was compelled to set up the QTC after the RCMP released a report in 2006 that documented its own investigation into the RCMP's roles in the killing of qimmiit in the post-war decades.

So, beginning in the late 1990s, a number of Inuit publicly charged that the dog killings were carried out by the RCMP under government orders so that they would lose their mobility and any possibility of returning to their traditional way of life.

Inuit organizations, QIA and Makivik, documented the killings and petitioned the House of Commons to investigate the matter. Hearings were held by the House of Commons Standing Committee on Aboriginal Affairs and Northern Development in 2005.

Moving and credible testimony led to the Committee to recommend a public inquiry by a Superior Court judge to get to the bottom of the matter. The inquiry was soon endorsed by the Legislature of Nunavut.

Rather than setting up a public inquiry,

however, the Minister asked the RCMP to conduct a full history and report back. The RCMP gave the report to the Minister of Public Safety in 2006, who told Parliament that there was no government policy or evidence for the destruction of sled dogs, nor was there any program to diminish the way of life of northern residents. The RCMP's report ignored the context of the killing of qimmiit, focusing its conclusions on local causes, including bad apples among the RCMP and legal excuses.

It failed to document cases where dogs were killed in contravention to laws. It also favoured oral evidence by officers over that of Inuit elders. The report was riddled with methodological and interpretive flaws and included no recommendation and no follow up.

QIA and Makivik were left no choice but to examine the killing of qimmiit in their own ways, using inquiries with distinct mandates, techniques, and scopes of investigation. Through the QTC, QIA chose to examine the broader history to understand not just what happened, but also why. They knew the history of their move from the land to government-created settlements, but they wanted to know why they had to suffer so much and why they were given so few opportunities to contribute solutions that might have eased the transition and made life today much better. Thank you.

MS. VIOLET FORD: Thank you, Inukshuk. I would like to get a few more specifics on some of the issues mentioned in your background report. And, that one of them is in terms of relocations. Okay? And, you're familiar with the report, the report on *Nuutauniq*.

MS. INUKSHUK AKSALNIK: *Nuutauniq*.

MS. VIOLET FORD: Okay. Thank you. On the relocations?

MS. INUKSHUK AKSALNIK: M'hm.

MS. VIOLET FORD: Can I ask you a few more specific questions on that?

MS. INUKSHUK AKSALNIK: M'hm.

MS. VIOLET FORD: Can you explain or demonstrate what the importance of place or space is? What this means for Inuit? In your culture?

MS. INUKSHUK AKSALNIK: Can I defer this question ---

MS. VIOLET FORD: Of course.

MS. INUKSHUK AKSALNIK: --- to Hagar, please?

MS. VIOLET FORD: Yes. The sense of space or the sense of land or the sense of where -- belonging?

MS. HAGAR IDLOUT-SUDLOVENICK: Can you ask me that question -- can you repeat that question?

MS. VIOLET FORD: Yes.

CHIEF COMMISSIONER MARION BULLER: Ms. Ford, before you do that ---

MS. VIOLET FORD: Yes.

CHIEF COMMISSIONER MARION BULLER: Let's have the next witness sworn or affirmed please.

MS. VIOLET FORD: Oh, yeah. Sorry. Yes.

--- MS. HAGAR IDLOUT-SUDLOVENICK, AFFIRMED:

MR. BRYAN ZANDBERG: Good morning, Hagar. You have a couple of choices. Would you like to use a Bible to swear in, or would you like to make an affirmation the same way that Inukshuk did?

MS. HAGAR IDLOUT-SUDLOVENICK: I'll use affirmation.

MR. BRYAN ZANDBERG: Affirmation?

Hagar, do you solemnly affirm that the evidence you will give will be the truth, the whole truth, and nothing but the truth?

MS. HAGAR IDLOUT-SUDLOVENICK: I affirm.

MR. BRYAN ZANDBERG: Thank you.

MS. VIOLET FORD: Thank you.

--- EXAMINATION IN-CHIEF BY MS. VIOLET FORD:

MS. VIOLET FORD: In this report, it mentions the importance of place and the importance of space to Inuit and how that sense of space was changed with the relocations. How did people feel after they were

relocated surrounding their space?

MS. HAGAR IDLOUT-SUDLOVENICK: I guess based on the reports that -- you know, reading through the reports, you know, it confirms that in the testimonies people that testified in the area of relocation felt -- after the relocation they felt a sense of loss, of -- you know, their kinship to the land, or where they belong or they belong certain areas of the land.

And being removed from the area thae is known to them, like hunting grounds, the place where the -- you know, where families, where ilagiit would normally have Inuk camps or hunting grounds, it would be like seasonal, they would move from one area to another. So by being relocated to the area sometimes really faraway places, they felt the sense of loss because they were not familiar with those areas, or they had to get to know the new hunting areas.

And sometimes there's different game that were -- that they were used to, now, with being relocated to different areas, they had to change their hunting strategy based on the games that were available to that area. So they had to relearn some of these hunting practices because they were in unfamiliar areas. I think that was the impact that had on those families that were relocated. And it had long-lasting effect on the members

and including their families.

MS. VIOLET FORD: Okay. Thank you.

Before I go further, I would request that this document be entered into as an exhibit.

CHIEF COMMISSIONER MARION BULLER: Which document are you talking about?

MS. VIOLET FORD: The one on the relocations. It's listed as Schedule D in the summary.

You don't have a copy?

CHIEF COMMISSIONER MARION BULLER: We don't have it.

MS. VIOLET FORD: Okay. It's The Qikqtani Truth Commission Thematic Report on Nuutauniq relocations. It's Schedule E.

CHIEF COMMISSIONER MARION BULLER: Okay. The next exhibit will be the The QTC Commission Thematic Reports and Special Studies -- pardon me; I'm going to mispronounce, so I'll also spell it -- Nuutauniq: Moves in Inuit Life.

MS. VIOLET FORD: Yeah.

CHIEF COMMISSIONER MARION BULLER: And that's spelled N-U-U-T-A-U-N-I-Q Moves in Inuit Life.

MS. VIOLET FORD: Yes.

CHIEF COMMISSIONER MARION BULLER: And that will be Exhibit 5 please.

MS. VIOLET FORD: Thank you.

--- Exhibit 5:

"Nuuntauniq: Moves in Inuit Life," in Qikiqtani Truth Commission Thematic Reports and Special Studies 1950 – 1975 (52 pages)

Witness: Hagar Idlout-Sudlovenick

MS. VIOLET FORD: Hagar, in that report, it mentions the concept of -- and I am going to be wrong in trying to pronounce this, so it might be better, Hagar, if you pronounce it -- Illira?

MS. HAGAR IDLOUT-SUDLOVENICK: Illira.

MS. VIOLET FORD: Illira. Because I think this is an important concept to the connection to the relocations, can you explain what this means?

MS. HAGAR IDLOUT-SUDLOVENICK: Illira?

MS. VIOLET FORD: Yeah.

MS. HAGAR IDLOUT-SUDLOVENICK: There are various documents that have been written when it comes to ilirasuk or illira. I think often -- again, reading through these report -- often Inuit express -- again, in those testimonies -- express the term ilirasuk. For instance, one of the -- in the testimonies time and time again, they said that in the past that Inuit have stated that when Qallunaat first arrived to North, they were very scary, such as RCMP's. And they -- when they tell people,

Inuit people to do this and that, we had to -- we had no choice but to say yes, and that's from being scared, fear.

Perhaps, some of us, while we were growing up, we hear some Elders when we're growing up, and that's the feeling that we had for those of us who -- we were not allowed to talk back to anyone, and always listened to what you're told, and that's what we did. And once we told by the Elders we had to listen. But being -- fear of Qallunaat is a -- I think the difference is because they came into the communities as if they were higher than Inuit, and Inuit feared these Qallunaat's.

And when they're asked to go to school, because they had to come in from the camp, if your children at this -- if they're at this age they have to be in school. And if you don't take them to the school, your family allowance will be cut off, and that's what they were told. For that reason, they feared the Qallunaat, and that was the understanding we had. And that's what that report is saying.

MS. VIOLET FORD: On the relocation issue, the report says there were different types of moves. Some were planned, and some were not, and some were in response to other groups. Can you explain what some of these moves were in more detail? What was the motivation of the authorities?

MS. HAGAR IDLOUT-SUDLOVENICK: Again, as you said there were different ways of relocating -- they had different reasons. Some of them were moved by the RCMP, and some of them moved by Hudson's Bay Company, according to the report in Cape Dorset, who were -- there was a family that was moved by the Hudson's Bay to Arctic Bay from Cape Dorset.

And, later on, that same people, they were moved to (indiscernible). And, other families were sent back, but also some of the families were lift, I think, to -- it's think it's a place called Turtja (phonetic) were also moved to other locations, and they are still living there in (indiscernible)) area, and these were the people that were moved by Hudson's Bay Company. But, also -- there were also people, families that were asked by the police, RCMP, to move to the communities, and they had different reasons. And, also, there were government staff that were telling people to relocate because of health or TB, and the children having to go to school. And, these were the different reasons why this relocation was happening.

When -- for children started going to school in the communities in Pond Inlet, there were two schools built -- or residential schools. And, the communities or the camps that were surrounding that Pond

Inlet, they were -- RCMP had went around to tell them to come to the community so that their children can take schooling. And, they would bring them there in the beginning of the school and pick them up in the fall.

I'm just using this for example. I'm sure there are other reasons, but there was that -- and the children had to be in the residential school during school terms. And, because the parents missed their children, they could not stay away from their children too long. My apologies.

For those reasons, those who had children started to move to the established community so they can be closer to their children who are going to school. And, these were different reasons for relocation, and their life were dramatically affected. And, they were just happy people out there in the camp as a family and helping each other for everything.

But, when they started going to the communities where they were (indiscernible) white people and different people, Inuit started getting into one place from different region and it really affected their lives, and there were testimonies that were done in regards to these relocations.

MS. VIOLET FORD: What were some of the other impacts on Inuit families due to those

relocations and dislocations other than what you have said?

MS. HAGAR IDLOUT-SUDLOVENICK: The people that went to tell their story, gave different -- they started having different problems. And, some of them had said that when they were asked to move to the community, and they were told that they would have a job, they would be provided with housing and very low rent, and that the government will be assisting them for everyday life necessities. And, some of them were told if you move to the community, you will have a house with everything in it. So, if you leave your thing, it's okay. You can leave your things out in the camp, because they believed what they were told.

When they moved to the community, there were no houses. Some of them had to stay in a tent a whole year. They had to make their own igloos out of snow. Not all of them had jobs. There were no jobs available. Only a few did get a job. And, once they start living in the community, they could not go out on the land because of dog slaughter, so they had no means of traveling to the land. And, they were craving for country food, and they got hungry.

These are the things that affected the Inuit. And, they had nothing to do when they were at

their camp. They always had something to do, like hunting. But, once they got into the community, they didn't have anything to do, just waiting around as to what the RCMP or the government wants them to do. They were just waiting for them to be told. And, this is where the life started changing.

MS. VIOLET FORD: Now, you also would be talking here today on the police powers, powers brought by the RCMP. And, the report on policing in Qikiqtaaluk?

MS. HAGAR IDLOUT-SUDLOVENICK: Mm-hmm.

MS. VIOLET FORD: You're also familiar with this report?

MS. HAGAR IDLOUT-SUDLOVENICK: Mm-hmm.

MS. VIOLET FORD: I would like to have this report entered into as an exhibit. And, it is the Qikqtani Truth Commission thematic report on Paliisikkut Policing. Yes.

CHIEF COMMISSIONER MARION BULLER: Exhibit 6 will be the QTC report ---

MS. VIOLET FORD: You mentioned earlier, a few minutes ago ---

CHIEF COMMISSIONER MARION BULLER: Excuse me, I just want to finish the title.

MS. VIOLET FORD: Oh, sorry.

CHIEF COMMISSIONER MARION BULLER:

And, I apologize for my pronunciation. Paliisikkut Policing in Qikiqtaaluk. Thank you. Sorry. Exhibit 6.

--- Exhibit 6:

"Paliisikkut: Policing in Qikiqtaaluk," in Qikiqtani Truth Commission Thematic Reports and Special Studies 1950 – 1975 (57 pages)
Witness: Hagar Idlout-Sudlovenick
Counsel: Violet Ford (Commission Counsel)

MS. VIOLET FORD: Yes. Thank you very much. The report on policing, how was the powers of the police applied to or used on Inuit at the beginning?

MS. HAGAR IDLOUT-SUDLOVENICK: So, want to go through this?

MS. VIOLET FORD: Mm-hmm. Please. You know, they say that the police brought justice to the Inuit; right? That's what a lot of other stories and anthropologists have claimed. Before we get into the policing, can you just take a few minutes? I think it's helpful to understand what justice was like before the police arrived in Qikiqtaaluk. How did people manage themselves? How did they exercise justice?

MS. HAGAR IDLOUT-SUDLOVENICK: Okay. (Speaking Indigenous language). So, I'll start from here?

MS. VIOLET FORD: Yes.

MS. HAGAR IDLOUT-SUDLOVENICK: Okay.

The RCMP did not bring justice to Qikiqtaaluk. It was already there for million year before police arrived. Inuit had to create rules of acceptable behaviour and pitalinuk, (phonetic) referring from doing what is not allowed that would mean -- means of justice and social cohesion. A retired RCMP officer who was interviewed in the 1990's for the study on crime and justice said that when he arrived in the 1950s, there were very, very few assaults. There were no wife beatings, the women were quite respected there, so that was a code.

The police were sent north for other reasons. From the 1920s into the late 1950s, the RCMP was the primary face of government in Baffin Region. They represented Canada for sovereignty purposes, reinforce laws, oversee relations between traders and Inuit, patrolled by boat and dog team to provide basic service, keep track of people and report on game conditions. From time to time, they provided health care, but mostly they were tasked with keeping Inuit on the land without the need for government services.

Beginning in the 1950s however, the police were forced to adjust the new policies about the north that affected their jobs, pushed Inuit towards assimilation. Police were enlisted by new agencies to implement measures resisted by Inuit such as greater

restriction on hunting, removal of children to be schooled, rounding up people for annual medical exams, with the all too frequent consequences of removal to the south for treatment.

By the 1970s, the government of Northwest Territories (indiscernible) with most social services laws were in constant flux. Qallunaat administrators were installed. The RCMP members spent most of their time providing conventional southern style policing. Well into the 1970s however, the RCMP methodology about their role in the arctic remains centered on officers travelling by dog team, alone on the harsh climate to rescue Inuit and others. This method attracted recruits and help insulate RCMP from criticism.

In the reality, the reality was much different. As retired RCMP officers admit freely, where individual police showed remarkable courage in particular situations, the force depended on Inuit to help them as translators, culture interpreters, hunters and guides. Some Inuit were paid as special constables, but others were expected to do the work without pay, without pay to provide on police orders. The wives of special constables made and mended clothing for the detachment, did household chores and prepared meals often without any pay.

Interviews with retired RCMP officers

showed that many police officers were unaware that Inuit feared them. In many cases, individual officers may not have been aware that Inuit were unhappy, angry and confused, that is because of ilira, ilirasu (phonetic), the Inuktitut term to describe the sense of fear, intimidation and embarrassment.

In customary context, ilira was a positive method for social control, but in relationship between RCMP and Inuit, the feeling of ilira stop Inuit from speaking out against injustices. The police were the most intimidating of all qallunaat. If Inuit failed to listen to the RCMP or did not adequately understand, the police -- they would be taken away and imprisoned.

The RCMP had responsibility to investigate domestic violence and sexual assaults under laws of the time, because the RCMP destroyed detachment records, which is another topic the QTC examined, the commission had limited access to reliable archival evidence about the handling of criminal matters. But, enough was heard on the testimonies to believe that Inuit women, who were victim of violence, never returned to the RCMP for assistance or report crimes.

Some women must have either made formal reports or told others who can speak to the RCMP because of the justice believe. But, certain groups,

especially qallunaat men in Iqaluit and personal associates with U.S. and Canadian military installations used alcohol, money to hire Inuit women or girls to their rooms. Direct intervention by diligent officers rather than enforcement laws appeared to have been only remedied or considered. Domestic assault was lightly handled by police with even less intervention than in the south, but again records could not be located or documented.

The RCMP themselves however, were also involved in relationships with Inuit women, even through force or said to have been policy that condemned romantic or sexual interactions. Many types of contacts were known to take place, including brief, consensual relationships, long lasting marriages. It is also certain however, that RCMP used their position of authority to coerce Inuit girls and women into short-term relationship that often ended with the RCMP returning south alone without babies or Inuk partners.

As one woman told the QTC inquiry, with that much power, the RCMP could do anything they wanted with any women that were living up north. Anything. Anything. Now that women who were forced sexually by the officers cannot talk back, has no where to go to complain. Often her husband will know, but cannot do anything. They felt powerless.

The QTC learned about pregnancies by RCMP officers that cause anguish to families, such as married women who were impregnated by RCMP or the police when their husbands were hunting or were away on health care. And, to be very clear, the RCMP cannot say that the RCMP did not know about sexual activities of Inuit women. They even had joked about it. I will end there for now.

MS. VIOLET FORD: Thank you for that. Another area you wanted to speak about this morning was on the killing of dogs. Would you like to start talking about that now? And, that is based on the report, the Qikiqtani Truth Commission Thematic Report on Qimmiliriniq Inuit Sled Dogs as an exhibit.

CHIEF COMMISSIONER MARION BULLER: Would you like that marked as an exhibit?

MS. VIOLET FORD: Yes, please.

CHIEF COMMISSIONER MARION BULLER: Okay. The next Exhibit, Exhibit 7, is the QTC Thematic Report and Special Studies, Qimmiliriniq Inuit Sled Dogs in Qikiqtaaluk. That's Exhibit 7, please.

--- Exhibit 7:

"Qimmiliriniq: Inuit Sled Dogs in Qikiqtaaluk," in Qikiqtani Truth Commission Thematic Reports and Special Studies 1950 – 1975, published April 2014, ISBN: 978-1-

927095-63-8 (85 pages)
Witness: Hagar Idlout-Sudlovenick
Counsel: Violet Ford (Commission Counsel)

MS. VIOLET FORD: Thank you.

MS. HAGAR IDLOUT-SUDLOVENICK: Okay. I think I could say it this way. Inuit have always had sled dog, Inuit relied on sled dogs for transportation. No matter where they went, they used it for travel, either winter time and any time of the year. They would rely on the dog to be using them to help in transporting, or transportation. In the wintertime they would have to travel by dog team and that was their transportation mode.

Also, in the summertime when they were going to go travel inland for travelling to catch caribou, the dogs would assist them in hauling heavy equipment and so they were a part of their family. They were helping them in smelling animals, in finding them to track. So the dogs would be very smart to find say, holes for example. Even the dog would be able to smell their way back home whenever there was -- weather was poor, like foggy conditions. And even in the darkness when the Inuit were not able to see where they were going, the dog would be able to know.

And so, Inuit used dog teams. Many of our informants were identifying to the QTC that they were

an integral part of their way of life. The dogs were defenders of families. Whenever there was a large animal such as polar bears encroaching on their camps, the dogs. I could say, for example, the animal would -- Inuit did not use pets, they did not have the conception, idea, of having pets. We could say that Inuit own dogs, but they were not considered to be pets. But the Inuit had always had relationship with dogs, whether they be puppies and children would play with the qimmiit, the Eskimo dog, even as they were puppies.

The history of the killing of qimmiit is not a simple story. Over the course of the 20 years, hundreds of qimmiit were shot by the RCMP and other authorities, because qallunaat were afraid of loose dogs. There were various motives for the killings, but the main effect was to prevent Inuit from keeping qimmiit if they were staying -- from staying in the communities, even for short time at the place where there were qallunaat, especially qallunaat women.

In 1966 -- from 1966 to 1967 for example, more than 400 dogs, qimmiit, were shot in Pangniqtuuq. Since almost all of Inuit were living in the settlements by the ‘70’s, qimmiit were eliminated everywhere in the Qikiqtaalik region at the time. Most, but not all of the dog killings were done under the law

called the Dog Ordinance. It was amended in various ways, but was always modelled in the rules that made sense for farming areas where dogs could harm livestock and where farmers had the means, land, fence, tools, to keep dogs chained in pens.

In some cases, such as shooting qimmiit that were tied up, killings were not legal since they were not done in compliance with the dog ordinance.

The Ordinance was completely consistent with standard government policy that Inuit must, at their own expense, accommodate newcomers needs and wants. Oh, the law was clear to many who -- those who enforced it. To Inuit hunters -- for Inuit hunters it was illogical, unnecessary, and also harmful. In addition, it was not consistent or legally applied.

Inuit and dogs had existed together for uncounted generations without restrictions being necessary. Those hunters and their families suffered terribly as a result of the loss of qimmiit, since they were no longer -- they were no longer able to hunt or travel outside the community, the settlements -- or the settlements. They found themselves sedentary in the settlements with poor housing, and very little employment.

The loss of qimmiit also affected intergenerational relationships, since young people has

many fewer opportunities to go out on the land with their parents, grandparents, and no chance to learn skills that are valuable in cultural teachings that came with rearing, handling, and employing qimmiit for hunting. Without a means to hunt, Inuit also became dependent on inadequate social assistance payments, on store-bought food that was nutritionally poor and void of cultural meaning.

The killing of qimmiit has become flashpoint in Inuit memories about changes imposed on their lives by outsiders. In community after community visit by the QTC, the Commissioner learned of the pain still felt from these memories. It was testament to the symbolic relationship between Inuit and qimmiit, and to the fact that the loss of qimmiit was dark, challenging to Inuit dependence, self-reliance, identity as hunters and providers for families.

Snowmobiles were not an option for many hunters, even when they were first introduced most -- almost a decade after the killing of qimmiit, only a few Inuit were employed and well-paid that could afford snowmobiles. Inuit told the QTC that they believed that the government was aware of the impacts of loss of qimmiit on Inuit culture, health, and well-being. But that did not -- but that did nothing to ease the situation.

Inuit also expressed both frustration

and remorse. Frustration that they could not understand why so many qimmiit were shot, especially those in harnesses, or those in their opinion did not pose a real safety or disease threat. The remorse that they did not do -- they did not do more to stop the killing of qimmiit.

While the QTC determined that there were no secret conspiracy or policy, as was suggested by some Inuit, to kill qimmiit as a means of controlling, assimilating Inuit, there was certainly was a series of interconnected policies and actions closely linked to the time by which government determined traditional Inuit style of living. Government resistance to traditional Inuit ways of handling dog was one such policy and -- policy, and was intimately linked to the other government policies, including pressuring families to send children to school, sending qallunaat into the region of -- as administrators, teachers, health care workers, and threatening Inuit with the loss of social allowance if they did not move to the settlements.

With the respect to killing of qimmiit, it was clear that government of Canada failed its obligation to Inuit when it placed restrictions on their use of qimmiit, without providing them means to make those restrictions less onerous, and without involving Inuit directly to finding solutions.

MS. VIOLET FORD: Thank you.

Before I move into the final area about the conclusion of the report of the truth commission report, are there any other areas that you want to add that wasn't raised here, for both of you, or either of you? Do you want to ---

MS. INUKSHUK AKSALNIK: Yes, please. A topic that was also brought up in many QTC testimonies were violence experienced by Inuit women. So, there were numerous testimonies and research added to our understanding of various forms of violence that were experienced by Inuit women and girls.

So, while the Commissioner did not specifically ask women or men to describe violent episodes to their persons, the opportunity to discuss the 1950 to 1975 period and its impacts on individuals, families and communities, led women and men to talk about physical and sexual assaults of various kinds.

Contributing factors to violence experienced by girls and women included Qallunaat demographics, namely, the prevalence of young single men living together with little supervision, no parents or spouses that would have regulated their behaviour, drunkenness as a form of entertaining, and drunkenness as a defence for criminal acts.

The breakdown of Inuit family units that could protect Inuit girls and women from harm. Families were split up when parents were taken south for health treatments as one important example. Other contributing factors were alcohol consumption within Inuit families, and as well, inadequate and crowded housing.

In addition to assaults by police discussed earlier, the QTC learned about violence experienced by girls attending residential schools and living in hostels and confined to hospitals in the south. Women and men spoke about domestic assaults of all kinds.

Archival research documented numerous instances where the government was told about violence. As examples, in 1958, a Canadian worker at the military station otherwise known as FOX-3 on the DEW line felt compelled to write an anonymous letter to the Minister of Northern Affairs saying,

> "Eskimos are getting a raw deal on the DEW line. In one instance, a federal electric officer is currently taking advantage of his position as station chief of FOX-3 to rape Eskimo women. This man should be banned from the Northwest Territories if law and order are to be maintained in this country."

Apparently, Federal Electric is aware of this fact because it is known to everybody on the line.

However, the QTC could not determine if any action was taken.

Another example, in 1959, RCMP Officer Van Norman (phonetic), who appears to have been one of the most sensitive and helpful members of the force in that period spoke out against what he saw as the sexual and emotional exploitation of Inuit women by DEW line employees. Again, the QTC could not determine if any action was taken.

In 1965, the advisory committee on the Status of Women was told in public hearings about a young Inuk mother who was raped while she was in Ottawa for healthcare. She went home pregnant.

During the QTC hearings, allowing people to speak freely on anything that they thought was relevant to understanding the period led to testimony related to assaults from family members, teachers, RCMP and others. At one point, the Commissioner stopped the testimony to clarify that there was no statute of limitations for the assault being described and assisted the person in understanding that she could go to the police.

So, as I mentioned earlier, if I may continue on?

MS. VIOLET FORD: Yes.

MS. INUKSHUK AKSALNIK: At the end of the Commission, the QTC, Commissioner Iglioliorte made 25 recommendations that were divided into four categories: acknowledging and healing past wrongs; strengthening Inuit governance; strengthening Inuit culture; and creating healthy communities.

The recommendations emphasize that Canadians need to understand the significant negative impacts of programs and policies that seem successful from southern perspectives. Furthermore, they need to understand the significant cultural and environmental differences between our lives and theirs.

Most of the recommendations concern the future. They ask for improvements to services that Canadians take for granted with adequate input from Inuit to ensure that the design and delivery of services is equitable and suited to our needs, and to the unique environment in which we live in.

Some of the recommendations were very specific and are being implemented as funds become available, such as publicizing the work of the QTC. Other recommendations will require multiple agencies to work together.

The QTC also recommend that the Government of Canada formally acknowledge that the levels

of suicide

-- sorry, can you take over?

MS. HAGAR IDLOUT-SUDLOVENICK: Okay. In that recommendation, the level of suicide, addiction, incarceration and social dysfunction found in (indiscernible) are part symptoms of intergenerational trauma caused by historical wrongs, including killing of qimmiit.

Nunavut also welcome the silence -- the sincere apology for those acts if the apology includes the willingness to work with Inuit in a respectful partnership that seeks to readdress past and continuing wrongs. Just to note that since 2010, QIA has been waiting for the acknowledgement and apology from the Government of Canada.

MS. INUKSHUK AKSALNIK: The QTC was focused on the relationship between Inuit and government, not between Inuit and the RCMP. Nonetheless, the history of Inuit and RCMP relations became one of the major subjects of the QTC's research when it began to examine more closely what was heard in the hearings.

First, police only represented the power of the federal government. They were the muscle behind the power.

Second, the RCMP were tasked with

enforcing laws when Inuit had no access to a full justice system, one with courts, lawyers, interpreters and laws made by the people mostly affected by them. This means that many Inuit were even more likely to view the RCMP as threatening -- as threatening authority figures, a power dynamic that has permeated Inuit and RCMP relations ever since.

Third, Inuit and RCMP share a history in the north that has yet to be acknowledged properly by the RCMP. In fact, from what we can tell, the force has never looked into its history in a comprehensive way. It has not tried to understand why Indigenous peoples in particular are exhausted by the RCMP's repeated promises to do better. Many scholars and consultants have produced valuable studies, but the RCMP has not done the work itself.

So, on this matter of a shared history, the QIA would respectfully request that the Inquiry on MMIWG consider asking the RCMP to examine the history of the force's interactions with Indigenous women and girls in collaboration with Indigenous scholars. Fearlessly shedding light on our darker historical moments in the force's history as well as times when RCMP supported our women and girls would be transformative for the RCMP to serve -- for the RCMP and serve to acknowledge

the truth that you are hearing.

We would also ask that it be done quickly before more records and more memories are lost. The history would be -- this history would be one way to serve those who have waited so long to see themselves in the history of one of Canada's oldest and more -- and most pervasive institutions. Thank you.

MS. VIOLET FORD: Thank you. Commissioners, this concludes the testimony of both Hagar and Inukshuk. Do you have any questions?

CHIEF COMMISSIONER MARION BULLER: We are going to defer our questions until after cross-examination. Thank you.

MS. VIOLET FORD: Just a procedural question, both of these witnesses have come and brought the hard copies of the reports. And, they would like to know when they can present them to the Commissioners.

CHIEF COMMISSIONER MARION BULLER: How about right now?

MS. VIOLET FORD: Thank you.

MS. BETH SYMES: Is it possible that the final report that the witnesses referred to could also be marked as exhibits? As No. 8, please?

CHIEF COMMISSIONER MARION BULLER: Certainly. For the record, I need the title of that

document, please.

MS. BETH SYMES: The QTC Final Report, Achieving -- oh, my God, I don't know. Okay. Saimaqatiqiingniq.

CHIEF COMMISSIONER MARION BULLER: Like she said. Exhibit 8. The QTC Commission thematic report in special studies, QTC Final Report is Exhibit 8, please.

--- Exhibit 8:

"QTC Final Report: Achieving Saimaqatiqiingniq," in Qikiqtani Truth Commission Thematic Reports and Special Studies 1950 – 1975, published April 2014, ISBN: 978-1-927095-63-8 (English / Inuktitut bilingual bound volume; 83 pages in English & 105 pages in Inuktitut)
Witnesses: Hagar Idlout-Sudlovenick & Inukshuk Aksalnik
Counsel: Beth Symes (Pauktuutit / AnânauKatiget Tumingit / Saturviit / Ottawa Inuit Children's Centre / Manitoba Inuit Association)

MS. VIOLET FORD: Thank you.

COMMISSIONER QAJAQ ROBINSON: So, we have received for the parties with standing and those listening, we have received a complete copy of the

thematic reports in special studies from the 1950's to 1975. So, this will be marked as being part of the record as well. So, we will make that Exhibit 9, or do you want to do the whole thing?

So, the Qikqtani Truth Commission thematic reports in special studies, consolidated, will be -- the English version will be Exhibit 9. The Inuktitut version will be Exhibit 10.

--- Exhibit 9:

Qikiqtani Truth Commission Thematic Reports and Special Studies 1950 – 1975, published April 2014, ISBN: 978-1-927095-63-8 (hardcopy book, English version, 552 pages)
Witnesses: Hagar Idlout-Sudlovenick & Inukshuk Aksalnik
Counsel: Violet Ford (Commission Counsel)

--- Exhibit 10:

Qikiqtani Truth Commission Thematic Reports and Special Studies 1950 – 1975, published April 2014, ISBN: 978-1-927095-65-1 (hardcopy book, Inuktitut version, 671 pages)

COMMISSIONER QAJAQ ROBINSON: We have also received in hard copy the Qikqtani Truth Commission Final Report, Achieving Saimaqatiqiingniq. This is already Exhibit 8.

We have also -- yes, it is 8. We have also received, which has not been presented, but the Qikqtani Truth Commission community histories for all of the communities in the Qikiqtaaluk region. This will be Exhibit 11, the English version. And, the Inuktitut version will be Exhibit 12.

--- Exhibit 11:

Qikiqtani Truth Commission Community Histories 1950-1975, published in 2013, ISBN: 978-1-927095-62-1 (hardcopy book, English version, 510 pages)
Witnesses: Hagar Idlout-Sudlovenick & Inukshuk Aksalnik
Counsel: Violet Ford (Commission Counsel)

--- Exhibit 12:

Qikiqtani Truth Commission Community Histories 1950-1975, published in 2013, ISBN: 978-1-927095-62-1 (hardcopy book, Inuktitut version, 557 pages)
Witnesses: Hagar Idlout-Sudlovenick & Inukshuk Aksalnik
Counsel: Violet Ford (Commission Counsel)

COMMISSIONER QAJAQ ROBINSON: And, for the parties with standing, the witnesses have confirmed

that they are prepared to receive questions about the entirety of the report, subject to their comfort with answering is up to them, but you are free to ask. We have also received a poster copy of the recommendations in English and Inuktitut, and those will be Exhibit 13.

--- Exhibit 13:

Qikiqtani Truth Commission, Final Report – Recommendations 1-25 (English / Inuktitut two-sided bilingual poster)

Witnesses: Hagar Idlout-Sudlovenick & Inukshuk Aksalnik

Counsel: Violet Ford (Commission Counsel)

COMMISSIONER QAJAQ ROBINSON: So, I think at this point, unless you have anything you need to do for process stuff, we will break for lunch?

MS. CHRISTA BIG CANOE: Yes. If I might, Chief Commissioner and Commissioners, it is Christa Big Canoe with Commission counsel. At this time, Commission counsel would like to request a lunch adjournment, but we do have a couple housekeeping announcements, if we may, please.

For the parties with standing, we kindly request that you briefly meet with Ms. Shelby Thomas, who is sitting upfront here, and we are requesting an hour lunch adjournment, but we are asking the parties

if they could please meet with us in the last 15 minutes of the lunch break in the health room to do the verification for cross-examination. It is -- I want to confirm that we have the same time before I...

COMMISSIONER QAJAQ ROBINSON: We will reconvene at 1:00.

MS. CHRISTA BIG CANOE: So, if at 12:45 the parties could meet us in the health room so we can do the cross-examination verification, we would appreciate that, and if you could just see Ms. Thomas before you leave the room for lunch.

Lunch is being served today for everybody in this space for the -- for all of our guests and for the parties with standing and with -- anyone who is here at the restaurant that is here in the hotel. The Storehouse restaurant is actually where lunch will be provided for anyone in attendance. Thank you.

CHIEF COMMISSIONER MARION BULLER: We are adjourned until 1:00. Thank you.

--- Upon recessing at 11:38

--- Upon resuming 13:06

CHIEF COMMISSIONER MARION BULLER: Go ahead, please.

MS. CHRISTA BIG CANOE: Good afternoon, Chief Commissioner and Commissioners. We are

about to recommence, so if you have not taken a seat, please do. And, just a friendly reminder to turn off cell phones and other noisemaking devices.

Chief Commissioner and Commissioners, this afternoon there will be -- this afternoon and potentially into tomorrow morning, there will be a total of 10 parties with standing who will be doing cross-examination. The first party that Commission counsel would like to call up is Independent First Nations, Ms. Sarah Beamish, will be crossing on behalf of the Independent First Nations, and she has 24 minutes in her cross-examination.

--- CROSS-EXAMINATION BY MS. SARAH BEAMISH:

MS. SARAH BEAMISH: Thank you. Good afternoon. My name is Sarah Beamish. I belong to the Ngāruahinerangi people, and I am here on behalf of Independent First Nations. And, for the witnesses so you know, the Independent First Nations is a group of 12 Haudenosaunee, Anishinaabe and Oji-Cree First Nations in Ontario. They have all lost women and girls to violence. On behalf of the IFN, I acknowledge and thank our Inuit hosts on this territory, the elders and families here with us, the Commissioners and the witnesses today.

So, I will usually address my questions to a particular witness, but if any of the other

ones want to contribute an answer to my question, please feel free to do that. May I call you, all the witnesses, by your first names today? Okay. Thank you.

So, my first set of questions are for Hagar and Inukshuk. I would like to ask you both about Inuit principles and the need to understand those principles. The thematic report on policing that you submitted speaks of Ilira, I hope I am saying that correctly. It is the Inuktitut term to describe a sense of fear, intimidation and embarrassment, and it speaks about how this was a positive method of social control traditionally. But, in relationships between the RCMP and Inuit, it has stopped Inuit from speaking out against injustices.

And, it seemed to me from reading about this and reading the other reports that many Inuit values and principles that underlay Inuit behaviour had been misunderstood or unrecognized or exploited by the RCMP, another Qallunaat. Now, traditional behaviours and values are healthy and strengthen the people in context where they are understood and respected, but it seemed that they sometimes result in harm when Inuit are dealing with Qallunaat who do not understand or respect them. Would you say this is right?

MS. HAGAR IDLOUT-SUDLOVENICK: Can you

ask that question in shorter...

MS. SARAH BEAMISH: Sure, sure. So, would you say that the lack of understanding of Inuit principles and culture has, by Qallunaat, has resulted in harm?

MS. HAGAR IDLOUT-SUDLOVENICK: Yes.

MS. SARAH BEAMISH: Yes. Would you say that the solutions to violence against Inuit women must be rooted in Inuit values and culture? Do you want me to repeat that? Okay. Would you say that the solutions to violence against Inuit women and girls must be rooted in Inuit culture and principles?

MS. HAGAR IDLOUT-SUDLOVENICK: Yes, I believe so. In some communities, they have community justice program or committees that are -- the members tend to be elders that would provide advice and inform Inuit justice system is to work with opposed parties to come to solution and find the cause, so that would be the Inuit form of justice system. Or, in In-yu-nung-ee (phonetic), that was how it was practiced prior to, you know, government and the formal law coming into the communities or settlements.

MS. SARAH BEAMISH: Okay. Would you like to add anything to that, Inukshuk? Okay. So, we know from the reports you provided that you Inuit have had

to change, adapt and learn and understand quite a lot since coming into contact with colonizers. Do you believe that Qallunaat should also have to change, adapt, learn and understand Inuit culture? **MS. HAGAR IDLOUT-SUDLOVENICK:** Yes.

MS. SARAH BEAMISH: Okay. How might this be done?

MS. HAGAR IDLOUT-SUDLOVENICK: Well, the report is based on the testimonies between 1950s to 1975. So these are the testimonies by the people that had experienced that. And a lot of these -- most of the testimonies are by the people that -- who had lifted ---

MS. SARAH BEAMISH: M'hm.

MS. HAGAR IDLOUT-SUDLOVENICK: --- lifted these -- lived experience. So now we're in 2018, so time has, you know, moved forward, and I think they are -- there are processes that are not in place to address some of those, but we still have a ways to go.

MS. SARAH BEAMISH: M'hm. Would you say that -- as I understand it, there is still a lot of southerners who come up here to work and live here. And in the reports you provided,ZArpa a lot of the violence as caused by people who came up from the south. Would you say that it's -- some of the violence is still caused by people coming up from the south?

MS. INUKSHUK AKSALNIK: I think it's a bit of both.

MS. HAGAR IDLOUT-SUDLOVENICK: Yeah.

MS. INUKSHUK AKSALNIK: Yeah.

MS. HAGAR IDLOUT-SUDLOVENICK: I think it's a bit of both. There is certainly some influence still, social influence by the -- I guess we would call them transient population ---

MS. SARAH BEAMISH: M'hm.

MS. HAGAR IDLOUT-SUDLOVENICK: --- but there's also some of these behaviours that were brought to Nunavut are still being -- I guess, being learned -- that were learned, especially around substance abuse. That's still the issue and is something that it's more -- they are more available in certain communities than others. So you can see that if you were to look at the reports today would probably -- you know, that would kind of tell the details of or the evidence of that.

MS. SARAH BEAMISH: M'hm. I am going to ask you more about some of that, but just to finish off on this topic. Given that there is a -- transient populations, as you've called it, is part of life here, would you say that it's important for all Canadians to be educated, at least in a basic way about Inuit culture and history?

MS. HAGAR IDLOUT-SUDLOVENICK: Yes, it is. It's important, but compared to most Canadian populations, we are a very small population. So one of the recommendations did speak to that, that we need to educate about -- and provide -- by providing material orientation.

Too, we try -- and one of the recommendations, it's very specific too providing orientation material to government employees that are coming up to Nunavut, especially Qikiqtani Region, that we should work with government agencies, both territorial and federal, to make available the -- you know, the findings of the Commission, and also, by providing materials that will help orientate the history.

MS. SARAH BEAMISH: Okay. I want to move on to the report about the sled dogs, the qimmit. There were three aspects of that that I want to ask you about.

So the first is there's a lot of violence described in that report, and I'm wondering if you would agree that when we talk about colonial violence against Indigenous people that it has to include violence against those non-human animals with whom Indigenous people live in interdependent relationships? Would you like me to repeat that?

MS. HAGAR IDLOUT-SUDLOVENICK: Yeah. Could you repeat it?

MS. SARAH BEAMISH: Sure.

MS. HAGAR IDLOUT-SUDLOVENICK: Maybe shorten the question, please.

MS. SARAH BEAMISH: Sure. Would you agree that we have -- when we talk about colonial violence we have to also be thinking about violence against the animals that are important that Inuit people are in relationships with?

MS. HAGAR IDLOUT-SUDLOVENICK: Yes.

MS. SARAH BEAMISH: Okay. The second part of that report that I want to ask you about is about masculinity. So there were a few points in that report where it talked about, traditionally, how important the qimmit team was to an Inuk man's sense of masculinity, and it said that the extent of a man's masculinity was interpreted by how healthy and fast his dogs were.

Now, it's -- would you say that attacks on the qimmit were also attacks on Inuit men?

MS. HAGAR IDLOUT-SUDLOVENICK: Yes. I guess, put it in -- again, based on the testimonies, it's not just the, you know, that -- how, know know, men's relationship to their dogs; it's also about families. It's about families. The whole family took part raising

dogs.

You know, from the time the puppies are born, you know, we would play with them, we would encourage -- that was part of their socializing so that, you know, they become part of the family. So it's a whole family affair when -- looking after dogs, you know. They -- the puppies are looked after by children, women, and once they get to a certain age then they become part of the dog team.

So the man would be the one to train these dogs to be part of the dog team. So it's a whole family affair. It's not just -- you know, it didn't only affect just the men in ability to go out on the land, hunt for their families, but it also -- it's the whole family that was affected.

MS. SARAH BEAMISH: M'hm. Would you say that there were particular impacts on Inuit men, in terms of -- I mean, the report -- your report talks about how when the dog teams were destroyed it sort of undermined Inuit men's role or self-esteem, ability to provide?

MS. HAGAR IDLOUT-SUDLOVENICK: Yeah, ability to provide food. It -- by having their dogs destroyed, once they moved into the settlements, it -- they no longer were able to go out on the land to go

hunting to provide food for their family, so they had to resort to using store bought food. Often there was very little money that was provided to the family through social assistance because there were very limited employment, still now, in some communities, so they had to rely on government assistance in order to -- for the family have food in the house. So by -- you know, when they no longer had dogs, they -- you know, that impacted on every day life.

MS. SARAH BEAMISH: M'hm. Now, I think something that we've heard about at different hearings in this Inquiry has been about masculinity. And if I was to say traditional and healthy masculinity, by that I would mean the gendered ways that men can contribute and belong to their community.

So in the report about the qimmit and how it spoke about Inuit men's masculinity, healthy masculinity being undermined, would you say that there's a connection between that and violence against Inuit women and children?

MS. HAGAR IDLOUT-SUDLOVENICK: It's hard to say. There's so many -- like I mentioned earlier, there are so many other factors that are -- has to be taken into. So it would be hard to pinpoint just the one area.

MS. SARAH BEAMISH: M'hm. Yeah. And to be clear, I'm -- I wasn't asking you to sort of say this is the one thing that matters, but maybe is it a thing that matters?

MS. HAGAR IDLOUT-SUDLOVENICK: Maybe contributing to some of them.

MS. SARAH BEAMISH: Okay. Okay. Would you say that, inasmuch as you can speak to this, that Inuit masculinity has been healing or recovering since this -- the impact of that destruction?

MS. HAGAR IDLOUT-SUDLOVENICK: It's hard to say.

MS. SARAH BEAMISH: Okay.

MS. HAGAR IDLOUT-SUDLOVENICK: Yes.

MS. SARAH BEAMISH: Okay. I'd like to just ask about a couple more things in the reports that you put forward, but if you don't have a full answer that's fine.

The reports talked about housing, housing problems. So housing shortages, inadequate housing, overcrowding. Can you say anything about the links between housing and violence against Inuit women today?

MS. HAGAR IDLOUT-SUDLOVENICK: That's certainly been noted in -- you know, from this report and

also recent reports, that is, you know, one of the areas that have been identified that shortage of housing does have impact on other social issues that we are facing today, and it's still ongoing.

MS. SARAH BEAMISH: Okay. I also would like to ask you about food. Hagar, in examination-in-chief you had said something that struck me. You said that -- you described a food that is void of cultural meaning. And, I think you were speaking to the fact that food is not just about calories and having a full belly; it means something more than that.

Would you like to say, in a couple sentences, a little bit more about what it means to have food that has cultural meaning?

MS. HAGAR IDLOUT-SUDLOVENICK: I think in most Inuit society our country food is everything to us. That makes us who we are. That ties families together, binds the community together. You know, it’s a necessity. Even now, like, us living in Baffin Island, we have no caribou, or a very small population of caribou that has to go into -- it’s now in management, wildlife management. So, we have to -- there’s a quota system that has been imposed.

So, now we have no way of, you know, going out and getting our caribou. So, what we do now is

we have to order caribou from other communities. So, that really changed the way -- normally, you know, we would go out hunting and get our caribou and harvest certain times of the year. But now we have to, you know, order through Facebook through other regions and have to fly it in ourselves.

So, these are the kind of changes that -- you know, that's how much the country food means to us. You know, these are big changes when people moved into the communities. For instance, I remember -- because I grew up out on outpost camp. So, we would have food for the dogs, and we would travel by a dog team. And, at one point we went to Wrisler (ph) Bay to, you know, get some supplies, and we had brought some, like, frozen char for the dog food on the qamutiik. And, when we came in, a lot of people came to see us to the beach. We were just, you know, untying the dogs. I was -- I think I was, like, maybe six years old. And, people were coming and they were just taking the fish from the qamutiik. And, I remember being really worried, you know, telling my mom, "They're taking all the fish. What is the dogs going to eat now?" because there was no country food at that time, because all their dogs have been destroyed, and they had no way of going out.

MS. SARAH BEAMISH: Thinking about

recommendations for the Commission, would you say that government services and laws and policies, like what you've talked about around setting limits on what can be hunted, do you think that whenever the government is doing something like that, that they should be considering Inuit access to country food as a right, as something that Inuit are entitled to?

MS. HAGAR IDLOUT-SUDLOVENICK: I know, since the report was completed — and there is 25 recommendations in there — it speaks to, you know, how to address some of these, including the one that in Inukshuk's presentation this morning on those four areas, that being the recommendations that were identified, and one of them is creating healthy communities.

So, a part of that is to address some of the community needs. That has long since -- I guess in other government policies, that is something that is constant is, you know, how to -- you know, not everybody still don't have access to country food. You know, not everybody has, you know, wage economy or Take Part, or -- because snowmobiles are expensive, boats are expensive, not everybody has that ability to go out on the land to this day. So, they have to rely on other family members who are able to go out or, you know, who -- because you can't go to the regular northern store and buy country

food. Occasionally, you may have some fish char, if they're available. But, it's not something that is readily available in the stores.

So, you know, people still struggle to get country food. There's some abundance in certain communities, less in others.

MS. SARAH BEAMISH: Okay. Well, I have several more questions for you both, but I'd like to give a couple minutes to ask Elisapi a few questions.

This morning, Commissioner Robinson spoke of actions and solutions that are rooted in this land with these people, the Inuit. Do you want me to give you a moment? Okay. Can we stop the clock for a minute? I think I was at about five minutes.

MS. CHRISTA BIG CANOE: We'll just wait until ---

MS. SARAH BEAMISH: Okay.

MS. CHRISTA BIG CANOE: We'll give a moment for the Registrar to set it back to 4:55.

MS. SARAH BEAMISH: Okay. So, when I was reading the materials from your centre, it talked about IQ. And, I can't pronounce that whole thing, but you know what I'm talking about. It was a set of traditional principles and values that guide Inuit people. Do you see this IQ as a foundation for addressing violence

against Inuit women and girls?

MS. ELISAPI DAVIDEE ANINGMIUQ: Definitely. Many parts of it, yes. *Inuit Qaujimajatuqangit* really is rooted in the wellbeing and partnerships with family, the whole family, including the whole family and the community.

MS. SARAH BEAMISH: Okay. You also spoke about land as a source of healing and identity, and talked about your centre's programs for bringing people out onto the land. So, it made me think about threats to the land, threats to the land, and the ice and the water. It made me think about climate change and pollution. And, from what I've seen in my few days up there, that's a real topic, is the impacts on the land, ice, and water.

Would you say that when Canadian laws or industry or action are contributing to climate change to the ice melting, to the animals struggling, that that is a kind of colonial violence?

MS. ELISAPI DAVIDEE ANINGMIUQ: I'm not an expert on that. But, definitely we know that there is abundance of polar bears in the Inuit communities, which is making it very dangerous for people to have their camps out in certain areas. And, I know that a lot of times the elders are saying that, you know, there is a decline of certain animals, we hear, but that is not the

real case.

So, there really needs to be more consultation with the people of the land, people of the area, to address these. And, like I said, you know, I'm not an expert on climate change, and a lot of times I will try and watch the waters, if the waters are good for us to go out, when we're going out camping and stuff like that.

But, still, there are different seasons for our diet as well. Our diet, the Inuit diet, follows the seasons, and certain times, you know, there's not abundance of different animals, such as caribou right now, in our location.

MS. SARAH BEAMISH: Okay. I think I will just probably ask you about one more thing, Elisapi.

So, the story that you shared about your children speaking English, and you described it as an unhealthy scolding of them for doing that. It sounded like that behaviour was rooted in some of your own trauma around being made to speak English and also your wish to see your children speak their language.

Now, you've said that you didn't express that wish in the healthiest way. But, is there anything that you've come to learn about how we can nurture indigenous languages in a healthier way?

MS. ELISAPI DAVIDEE ANINGMIUQ: I

think it starts at home. It starts at home. If you want our children to speak our languages, we should also practice it at home, in a healthy way. For me, it wasn't the most healthy way. It worked but, you know, I have regrets how I handled that. And, it was just Inuktitut speaking at home.

And, harmony in the home is so important, it's so very important. And, how you teach it is -- you know, when you have harmony and when you have fun learning it. And, I see a lot of children that are out on the land having fun, learning their culture, and hearing the words that go with the culture.

MS. SARAH BEAMISH: So, we know that Canada has played a big role in undermining fluency in the language. What more can Canada and other Canadians do to help nurture fluency in the language that's not being done now?

MS. ELISAPI DAVIDEE ANINGMIUQ: I truly think that there needs to be an understanding of where we come from, the history that we have and the trauma that we experienced, and also how we can overcome that, and also -- it works both ways. We need to be understood and we need to be able to have a place where we can explain and talk about these things. There needs to be an orientation in both ways, a lot of times.

And, for me, personally, you know, it is -- my story is my story, and for others, you know, it could, of course, be different, but there really needs to be that understanding and support. Financial support is what connects us to many of the things that we can't do otherwise, because we cannot provide for the families that are in need. And, it is so important to ensure that the learning is in a fun way and in a culture that you connect with.

MS. CHRISTA BIG CANOE: Thank you, Ms. Beamish, that's your time.

MS. SARAH BEAMISH: Well, that's our time, so thank you so much.

MS. CHRISTA BIG CANOE: Commission counsel would like to call up the Inuit Tapiriit Kanatami, IKT, and I can see Lillian smiling at me. I apologize. Ms. Zarpa will be coming up on behalf of the party, and she has 37 minutes in cross-examination. And, I apologize, Ms. Zarpa, for the mispronunciation.

--- CROSS-EXAMINATION BY MS. ELIZABETH ZARPA:

MS. ELIZABETH ZARPA: Hi, good afternoon. I would like to say thank you all for providing your testimony today. It was extremely insightful and very important work and insights. I am legal counsel with ITK, Inuit Tapiriit Kanatami, and I

will be asking questions to each of you individually with regards to your testimony this morning.

And, just to follow-up, Elisapi, you highlighted just then that financial support is so very crucial to accessing opportunities to go out on the land as an Inuk. I just would like to understand a little bit more into what that means. So, you mentioned financial support, and I would just like to know, is it sort of one particular governing body or proposals that you looked to get support for access to programs around the land?

MS. ELISAPI DAVIDEE ANIGMIUQ: In our society, we apply to the three levels of government: municipal, territorial and the federal. And, we are a proposal-based society, so every year or -- we are very fortunate to have one that is multi-year, but we have to look at those every quarter with the reports, and then the fiscal year-end report.

To go out on the land, if you were to travel in the winter, you need a snowmobile. A snowmobile is, I don't know, $13,000, $15,000, $16,000. On top of that, you need gas. And then you need a ham-u-teek (phonetic) to carry all the other stuff, and that all costs money. Everything that you bring out on the land, costs money.

Same thing in the summer. A lot of

times, people have to bring their shelter, like tents, their bedding, everything, to go out on the land. And, all that takes time, and it's very time consuming. So, somebody who doesn't have their means of getting out on the land has to rely on others.

So, in order for community support for those that are in real need, we need financial assistance, financial help to be able to take people out on the land so that they can learn or relearn some of the cultural activities that bring pride, that bring back self-esteem, that brings back the language, that brings back the diet. The diet is so very important to us too because our -- I'll give you a little story.

When we first -- when I first start seeing Hal-u-natch (phonetic), Inuit, when we were eating at home, we would hide what we ate because we thought the suppression that we were hearing was true. We believed that. So, we didn't want to be seen eating our own food because in fear of being put down. And so, a lot of the food that we eat is so very important to us.

Our climate, the world provides -- our Creator provides the right food for where we are. For us Northerners, we need meat, and you don't need that so much in the Bahamas. You can survive on fruit, on -- you know, in the hot places. But, up here, trying to go out at

minus 50 with just apple juice and apple, or whatever, you're not going to survive, unfortunately, a lot of times, because the food that we eat sustains us, and it brings us warmth, particularly seal meat, that we so treasure all year-round, and particularly in the winter.

So, in order to be able to access these, there is no question that -- the only way that we can provide for many of our people is through programs, because we are now centralized in places that where a lot of people don't have family supports, a lot of people don't know who to go to. So, financial support to the culture is very important. We need to work together at the grassroots level and government levels.

MS. ELIZABETH ZARPA: Okay. Thank you for highlighting that. It sounds like it's a lot of administrative processes that you have got to go through to fulfil proposals, and then follow-up to see how well it's going. Okay. Thank you.

MS. ELISAPI DAVIDEE ANIGMIUQ: And, I think I'll just add to that that for these type of things, multi-year funding is so crucial, especially up here too, because, you know, a lot of times the communities lose out because they don't really understand. So, we really need to partner up.

MS. ELIZABETH ZARPA: Okay. Thank

you. I wanted to go a little bit into your testimony previously also with relation to -- you mentioned your grandfather went down south for treatment, for TB? And, what year was that?

MS. ELISAPI DAVIDEE ANIGMIUQ: That would be 1951.

MS. ELIZABETH ZARPA: Okay. Is it common in the 21st century for Inuit to -- from Nunavut to still travel down south to get access to health care?

MS. ELISAPI DAVIDEE ANIGMIUQ: It is. A lot of people travel back and forth to -- especially particularly to Ottawa in our region and then in the other regions to other southern hospitals for specialized services. We are getting some services here in Iqaluit, but you really have to travel to southern hospitals to get the proper testings to get the proper results.

MS. ELIZABETH ZARPA: And, what type of health care would be considered special services?

MS. ELISAPI DAVIDEE ANIGMIUQ: It would be people with cancer. We have a CT scan here in Iqaluit now, but this is the only place that has that for any kind of mammogram test and stuff like that. And, other specialized surgery needed, you have to travel south.

MS. ELIZABETH ZARPA: And, that means

all the other communities in Nunavut as well?

MS. ELISAPI DAVIDEE ANIGMIUQ: Oh, yes, everybody.

MS. ELIZABETH ZARPA: Okay. And, maybe from your experience, do you know what type of -- how this affects Inuit women?

MS. ELISAPI DAVIDEE ANIGMIUQ: What I have seen is, and hear from some women that I have spoken to, they have to travel to Iqaluit for non -- the ones that have to travel to Iqaluit for non-medical purposes are those that are delivering. When they are eight months pregnant, I think a month before they have their babies, they are to come here to give birth. So, they leave their families and they are here by themselves. That is not so much the case now. I think, you know, they are able to have a companion come with them now.

But, I have heard where, you know, they have to leave their children where the children can be very vulnerable to anything. And, I have even heard of separations that happen when the mothers were here giving birth. So, the health care, unfortunately, is not just available in our homelands.

MS. ELIZABETH ZARPA: And, do you think that it's discrimination that Inuit do not have access to universal health care services in their

communities in a country like Canada.

MS. ELISAPI DAVIDEE ANINGMIUQ: I don't know if it's -- I can't say if it's discrimination. I just know that it's not there.

MS. ELIZABETH ZARPA: And would you suggest any recommendations regarding our -- access to healthcare in your homelands, in Nunavut?

MS. ELISAPI DAVIDEE ANINGMIUQ: Of course, that's going to take money and I think it would help families to stay together and to stay bonded together. And I think I was reminded the other day, when children were sent away for TB and for any other reasons years ago, they would not have that bond with their families anymore. So separation does damages.

MS. ELIZABETH ZARPA: Okay. And are there other reasons why Inuit from Nunavut leave to go south to access other types of services?

MS. ELISAPI DAVIDEE ANINGMIUQ: Are there any reasons why?

MS. ELIZABETH ZARPA: Like, are there other reasons why Inuit go south to access other types of services, like healthcare?

MS. CHRISTA BIG CANOE: Just for the record, sorry -- Lillian, can you stop the time for a moment? If you were translating for her, could you say it

in the microphone? Yeah.

MS. LILLIAN LUNDRIGAN: I'm just going to translate it into Inuktitut. (Speaking in Native language)

MS. CHRISTA BIG CANOE: Are you okay with that, Ms. Zarpa, before we start your time? Are you okay that she has translated that?

MS. ELIZABETH ZARPA: M'hm.

MS. CHRISTA BIG CANOE: Okay. And so, we can start the time again, when Elisapi answers.

MS. ELISAPI DAVIDEE ANINGMIUQ: I can't really respond to that. However, when the Inuit cannot have the programs and services that are not available here, there are some exceptions. There are sometimes Inuit who pay themselves a transportation, if there is no doctor here. I've heard of a person, for example, who paid her own transportation airline to go down south for services.

Also, I've been hearing more and more in Nunavut, when they can't be approved for housing they are also turning to the south for housing. So if they can't find any housing they tend to move away.

MS. ELIZABETH ZARPA: And do you know how having to move away because of lack of access to housing, how that affects Inuit women and their families?

MS. ELISAPI DAVIDEE ANINGMIUQ: If your family member leaves and does not have a place to be down south it brings embarrassment. It brings a longing for them to be well. It definitely brings, like, it makes them like -- it divides them. Because there is no easy way of coming back home, even if you wanted to come back home, because the airfares are so expensive.

MS. ELIZABETH ZARPA: And does that create experiences where Inuit women become more vulnerable?

MS. ELISAPI DAVIDEE ANINGMIUQ: I can't speak -- I can't say that with, you know, any expert knowledge.

MS. ELIZABETH ZARPA: Okay. And would you -- do you have any suggestions to how to alleviate those experiences?

MS. ELISAPI DAVIDEE ANINGMIUQ: One of the ways that I see is the bottom line, when it comes to issues with anything like that is mental health. There needs to be access to proper mental health in all areas, in all areas of the Inuit homelands communities. Because there's a big lack of community counsellors, community mental health workers and supports.

MS. ELIZABETH ZARPA: Okay. Thank you for providing that. And to go to another area that you

highlighted, which is really important to you, is Inuktitut. You mentioned that the process that you went through in maintaining your Inuk identity and learning English, and the process in that wanting to speak Inuktitut.

Just to understand a little bit better, the -- is there an Inuktitut -- fully Inuktitut speaking educational school in Nunavut?

MS. ELISAPI DAVIDEE ANINGMIUQ: There is not one.

MS. ELIZABETH ZARPA: Okay. And do you think that accessing Inuktitut only education is something that's important to address the colonial legacy of federal day schools and the effect of qallunaat culture?

MS. ELISAPI DAVIDEE ANINGMIUQ: I'm sorry, would you repeat that?

MS. ELIZABETH ZARPA: So would you -- like, how do I put this? Would you suggest that having access to fully immersed Inuktitut education in Nunavut, a school or two, is something that would help address the legacy of federal day schools and colonization?

MS. ELISAPI DAVIDEE ANINGMIUQ: Yeah. For sure. There's no question about that at all.

MS. ELIZABETH ZARPA: Okay.

MS. ELISAPI DAVIDEE ANINGMIUQ: For sure. For sure. Yes.

MS. ELIZABETH ZARPA: You can elaborate if you want.

MS. ELISAPI DAVIDEE ANINGMIUQ: It's so important to be rooted in your language and culture up here, because when I go out on the land there are words that don't just -- I can't find the English words for because it's -- they're so descriptive to where we're going, what we're doing, and what is out there, that sometimes it's very hard to try and even think of a (Native language) word that -- because they just don't exist in the culture. So it's very important for us to be rooted to who we are, culturally and in our language.

MS. ELIZABETH ZARPA: Okay.

MS. ELISAPI DAVIDEE ANINGMIUQ: I'm not sure that I answered that the way that you asked it. But for me, Inuktitut is so important and the -- when you are learning a cultural activity, from what I've seen, language automatically come with it because there is just no words in English to say it.

MS. ELIZABETH ZARPA: And to take into account the sort of educational institutions in Nunavut, you highlighted that, like, the Inuit way of going on the land, and going fishing, or going camping, or berry

picking. Are there institutions, educational institutions in Nunavut that take that Inuit way of life and accredit it as something that's part of curriculum, as a part of getting an education? Does that make sense?

MS. ELISAPI DAVIDEE ANINGMIUQ: Yeah. That makes sense, and that was something years and years ago I tried to explain to the education council here too, or to somebody and -- but I'm not sure that there are accredited programs. Like, I'm not sure. I'm just not sure. But there are programs that are including, like, field trips, out on the land trips, IQ days now. Both I think in -- at the college and also in the government workplace this year, Nunavut workplace this year.

MS. ELIZABETH ZARPA: And would you suggest that perhaps these ways of living, like, the Inuit ways of living, could be accredited as a form of formal education within Nunavut schools?

MS. ELISAPI DAVIDEE ANINGMIUQ: Yes, for sure.

MS. ELIZABETH ZARPA: Okay.

MS. ELISAPI DAVIDEE ANINGMIUQ: Can I just give an example?

MS. ELIZABETH ZARPA: Sure.

MS. ELISAPI DAVIDEE ANINGMIUQ: In our kamik making program we've had more than -- we've had

several ladies that have said, like, this is like a PhD program because of the knowledge that has -- that comes with it and the techniques. It's a PhD program for sure and there are a lot of things like that in the Inuit culture.

Inuit also -- we also have our astronomers, we have our weather forecasters in our own culture. We have so many, like, professionals in our culture, in the Inuit culture too, but that are not recognized in qallunaat world.

MS. ELIZABETH ZARPA: Okay. Thank you. So my next question will go to Inuksuk and Hagar. So I wanted to talk a little bit about the slaughtering of qimmiit, or dog slaughtering. Do you -- in your experience of the history of like, dog slaughtering, do you think that history is at peace?

MS. HAGAR IDLOUT-SUDLOVENICK: Can you repeat that question? I don't think I'm...

MS. ELIZABETH ZARPA: Okay. Do you think the effects of dog slaughtering that happened, are they -- the effects, are they healed from, in communities?

MS. HAGAR IDLOUT-SUDLOVENICK: I guess I would put it this way. This is one area that's in our -- just this morning, we talked about the dog slaughter of Kamit (phonetic). Slaughter of Kamit. This is still --

the people that were directly affected by this still feel they have -- it hasn't been addressed, and so they are still looking for apology from the government. And, they want to know why this happened, why this happened to them, and they want to see, you know -- I guess they want to hear why it happened and they want to know the reasons, because they still feel they haven't been provided that answer.

MS. ELIZABETH ZARPA: And, that would help with the healing of the individuals who experienced having their dogs killed by the RCMP or government officials?

MS. HAGAR IDLOUT-SUDLOVENICK: This is very painful history for -- you know, even now, when people do -- when they do presentation to various venues or events, this is still -- it's still -- it reopens the wounds. So, it is something that -- you know, it's not something that we just -- we are going to talk about today and, okay, so we are over it now. It doesn't -- this is a past trauma that has not been addressed, and for that reason, they are having -- wanting an apology. And, with that, that will bring that closure, by addressing and recognizing the -- you know, what happened. What happened to those people.

MS. ELIZABETH ZARPA: And, do you have

other ideas or things that you think would help heal in that process? You mentioned, like, an apology, it's still a wound. Are there other ways to address the effects that you think might be helpful?

UNIDENTIFIED SPEAKER: Can you rephrase that? Sorry.

MS. ELIZABETH ZARPA: Are there other ways to heal from the experiences of the dog slaughter? If you don't want to answer, that's okay.

MS. HAGAR IDLOUT-SUDLOVENICK: Yes, it's, kind of, hard to say. I think one of the things at QIA we have been talking about is providing a programming by -- you know, to seek funding to provide program for people that were directly by this, to find a way to create a program so that it will help to restore some of the loss of that knowledge.

Because, you know, having a dog team is -- it is something that you learn over a lifetime. It's not something that you are going to one day of IQ workshop in, you know, two hour school curriculum. This is something that learned over lifetime and it was passed down from one generation to another. So, it's -- you know, how to take care of your dogs, how to look after -- how to be a good dog owner. All these -- you know, how to feed them, you know, what time should you allow your dogs

to eat certain kind of foods so they have good coats for the winter.

So, it's very, very -- you know, it's not just about, you know, raising your dog, you know, as a family pet. These are not family pets. They are more like tools, I guess, people use them as. Dogs provided everything that you need to survive out there. So, to have that taken away from you, that intricate part of your life, just having wiped out one day without anybody ever, you know, telling you, okay, we are going to shoot your dogs today. Nothing. Sometimes people will go to trading posts to go buy supplies, and after that, they would find out all their dogs have been shot in their harnesses. So, it had that profound impact.

Even today, people still feel that when they talk about that. It's very painful. So, to create a, you know, healing program, that would take time and, you know, it would have to, you know, be -- well, what would work for the people that were affected by this.

MS. ELIZABETH ZARPA: Okay. Thank you so much. And, to move on from that a little bit about the experience of ilarasuk (phonetic), and you highlighted the experience of, like, RCMP or people -- foreigners, qallunaat coming into -- and there was, like, fear there to say no, and that was, sort of -- almost like it was in

the history. Like, it was during the time when children were taken for the federal school or when the dogs were slaughtered. Does that experience of ilarasuk, does that happen today in the 21st century, but in newer ways?

MS. HAGAR IDLOUT-SUDLOVENICK: Like, you mean between Inuit and qallunaat, or officials?

MS. ELIZABETH ZARPA: Whichever you think is important to highlight.

MS. HAGAR IDLOUT-SUDLOVENICK: I still -- I think there are still -- I think people can be more outspoken now than they used to be. However, there are still programs and policies that are still -- you know, that were created from, you know, 60s, 70s, that still need to be addressed. Sometimes, you know, people still feel like they don't have enough say on day-to-day -- in their day-to-day lives, when it comes to, you know, programming or when it comes to education and health care.

Like, Elisapi was just saying about, you know, the health care system, that's still -- it still needs to be -- there are still so many areas that are still -- made us -- you know, Inuit still have to leave home to get the health care -- certain specialized care. That doesn't happen anywhere else in Canada. So, we still have, you know, some communities still grappling with, you know, TB outbreaks because of, you know, housing that is

inadequate, overcrowding. So, these are still areas that -- and you still feel they have no say in those, how these programs or policies, when they are being developed.

MS. ELIZABETH ZARPA: And, Elisapi or Inukshuk, if you want to add, you are welcome to. It's open.

MS. ELISAPI DAVIDEE ANINGMIUQ: What was your question again?

MS. ELIZABETH ZARPA: Whether there is experiences where Inuit in the 21st century feel, I don't know, ilarasuk?

MS. ELISAPI DAVIDEE ANINGMIUQ: Yes, ilarasuk. I think it creeps up still. It still creeps up on people, because ilarasuk, in a way that you were made to be ashamed of yourself, has -- like, deep down result of not being confident of yourself. So, a lot of times, you know, when we are uncertain of the qallunaat culture, we are not so ilarasuk, but we are still intimidated maybe to check it out or to ask. It's just -- like, you know, if you are not sure what anything is, you don't know what questions to ask. So, you know, there are areas of where we can be still hesitant.

MS. ELIZABETH ZARPA: And, are there ways or things that you think would be helpful to address or alleviate that hesitation?

MS. ELISAPI DAVIDEE ANINGMIUQ: I think orientation. Orientation for sure in the Inuit culture, and also talking about. I mean, communication is so very, very important in languages that we understand. Right now, everybody is on the internet, but when you go to visit an elder, their only means of communication from the outside world is their local radio or the CBC radio, which provides, you know, Inuktitut language. And the Internet does not that provide that for our Elders.

MS. ELIZABETH ZARPA: Did you want to add anything, Hagar or Inukshuk?

MS. INUKSHUK AKSALNIK: Yeah, part of the QTC recommendations as well speak to both what Elisapi and Hagar said -- and this is Recommendation 12 under Strengthening Inuit Governance. And I'll just read it. It's:

"To ensure that Inuit culture is better understood by government employees whose work affects Inuit, the Governments of Nunavut and Canada, assisted with (indiscernible) Inuit Association, should develop and deliver cultural training to all such employees." (As read)

MS. ELIZABETH ZARPA: Okay.

MS. INUKSHUK AKSALNIK: And that's one of the things I've worked on since I've taken on this

role.

MS. ELIZABETH ZARPA: Okay. All right.

So now, if you want, I'm going to go next to the relocations. Just take -- you could do an entire semester on one of these things but I'll just ask questions very briefly.

So the relocations that happened throughout Nunavut, I guess where was it that you learned about relocations?

You don't have to answer if you don't want to, but...

MS. HAGAR IDLOUT-SUDLOVENICK: Well, the QTC, on the Thematic Report it does talk about that in one section about, you know, relocation, especially to particular communities. Like Tuktiuk (phonetic) from Kivitoo, and Palikuik (phonetic) we moved to Pikatuktu (phonetic), and also Sanikiluaq people that were in South Camp that were moved to the (indiscernible).

So these are stated in the report, that families were told by the government that they have to move because they could not, you know, if they wanted to be -- have access to government programming, so they were moved. And there was very little time to pack or prepare.

MS. ELIZABETH ZARPA: M'hm.

MS. HAGAR IDLOUT-SUDLOVENICK: As a result of that they end up, you know, leaving their other belongings behind, thinking that they would be able to go back to their camp later -- at a later date to pick up, you know, their belongings. But to find out that they'd been destroyed. So this is one of the areas example.

But the other one is people being moved by the Hudson's Bay Company, as I said in my report this morning, for purpose of, you know, trapping during the fur trade for the -- when the Hudson's Bay Company was establishing a post, trading post. They had to bring, you know, people from one area to another to have them build the post and also, you know, provide furs for the fox trade.

MS. ELIZABETH ZARPA: Okay. And could you -- and this is an open question to all three of you. What was the effect of the relocations on Inuit culture and language?

MS. HAGAR IDLOUT-SUDLOVENICK: Not so much -- I wouldn't call it affect so much on the culture or language. It was the being moved from one area to another and leaving your family and your home behind and having to, you know, relearn.

Some of the relocations were extreme,

others were just, you know, moving from one area to another, that area that you are not familiar with. Like, the hunting patterns, the seasonal patterns and the kind of wildlife.

So this was -- you know, this was hard for these individuals in those testimonies and affected a lot of people. And some of them were not able to go back. Some of them did but some of them were not able to go back.

MS. ELIZABETH ZARPA: Thanks.

MS. ELISAPI DAVIDEE ANINGMUIQ: One of the things that I noticed after we had been living in Iqaluit for a time was when the regional high school that was built here in Iqaluit. It wasn't just regional; I think it was territorial-wide. It was built here and then there were a lot of high school students that came here because there's no high schools in their communities.

Before that I heard more Inuktitut being spoken in Iqaluit by everybody, by the young people as well. But once the high school -- territorial high school was built here, I started hearing more English and I -- and that was as young people will be and children will be, and adults, too, you know, is we laugh at different cultures and different languages and different dialects because we all have different dialects.

So there was a lot of shaming, and deliberately, I guess, to speak your own dialect when the other children did not understand, or you did not understand, they all reverted to English. So I start hearing a lot more English when the high school was built here.

MS. ELIZABETH ZARPA: Okay. And I guess my next question is probably not a one-time workshop either. But do you have any suggestions regarding how communities or people can find means to heal from the effects of relocation? It is sort of important to talk about it in educational institutions, like, throughout Nunavut, or is it kind of an individual process?

MS. ELISAPI DAVIDEE ANINGMUIQ: I think it's -- since not too long ago now Inuit have started to speak -- we have started to speak our truth. Before that, you know, we were kind of shying away and not really wanting to tell stories, even when we heard of bad experiences that Inuit had at the community level, at the home level.

You know, we would hear, like, horrific stories, and it was only when somebody believed Inuit that it started being exposed, that we started hearing about residential school problems. And that -- you know, and things started surfacing like the report

with QIA that we start talking about these things, whereas before it was not really talked about because it hurt too much.

It was too painful for our parents, for our Elders, and it hurts me, too, and I think of how some Inuit would go to their local dump for food because they were relocated, they didn't know the hunting grounds.

So it's only when we start talking about it and only when somebody believes us that these things start surfacing, and this is when we can start talking about them and we can continue to speak the truth that comes from us.

And I think I can say that we listen to a lot of radio up here; Inuktitut radio, that is. And the conversations that I'm hearing from some of the people that were -- that sounded really angry before, people who were mistreated in different ways, their language today, some of them is different. It is not revengeful. It's not so revengeful anymore. Some healing has started taking place but it needs to continue.

Healing needs to happen for us to start communicating and for us to start working together. And like I said before, you know, I'm an example of my own experience. You know, I had my own revengeful ways so, you know, if I had it, other people had it too because

just how Inuit were so mistreated and were so put down.

Like, when somebody breaks your soul it's painful.

MS. ELIZABETH ZARPA: I think my time is up.

MS. CHRISTA BIG CANOE: Your time is up.

MS. ELIZABETH ZARPA: Thank you very much.

MS. CHRISTA BIG CANOE: That was a question for all three so if one of the other two did want to answer the question, they can, because it was put to the three.

MS. ELIZABETH ZARPA: Did either of you want to add anything to what Elisapi had just said?

MS. HAGAR IDLOUT-SUDLOVENICK: I guess I just wanted to add that, you know, QTC is just one of the few of examples that was, you know, done in Qikiqtani region. But, there are many others Nunavut wide. And, because the QTC solely focused on Qikiqtani region, so we can only speak, you know, to the report and what is in that report and what is in those recommendations.

But, there are many others out there, and like Elisapi said, it's, you know, once this was opened up, there are so many testimonies out there. Even

now, like, even now and then we still get a call from people who want to tell their stories. Although the Commission had closed and concluded long ago, there are still people that say that, "At the time when this was happening, I didn't have the courage to do my testimony." But, they're ready now. But, unfortunately, the door is no -- the Commission is no longer doing the hearings.

So, there are many out there. This is just one area, just one, you know, only one example that we have, but we have many.

MS. CHRISTA BIG CANOE: Thank you, Ms. Zarpa. Next, Commission counsel would like to ask Ms. Sarah Beamish, again, to join us. Ms. Beamish also is counsel for the Association of Native Child and Family Services. And, Native Child and Family Services has eleven minutes for the purpose of cross-examination.

--- CROSS-EXAMINATION BY MS. SARAH BEAMISH:

MS. SARAH BEAMISH: Okay. Hello again. So, Ms. Big Canoe told you a little bit about who I am here representing, ANCFSAO. It's an Ontario-based organization that works for indigenous child wellbeing across Ontario. And, on behalf of the ANCFSAO, I will repeat the greetings and acknowledgements that I made a few minutes ago.

Now, ANCFSAO knows that there is an

important connection between child welfare services, the child welfare industry, and violence against indigenous women and girls. And, I know that none of you here today are experts on child welfare, so I'm not expecting you to be in your answers. But, I do want to learn from you about Inuit child wellbeing.

So, I will start with Elisapi. In your materials, it said that your centre does work with Inuit women and children. And, I'm wondering, you had said something about the people who come to your centre being those who society does not want to see and does not welcome. Can you say -- are any of these people youth or children?

MS. ELISAPI DAVIDEE ANINGMIUQ: All of them are young adults, and adults, too.

MS. SARAH BEAMISH: Okay. And, in as much as you know their personal stories, would you say that the child welfare system has had a place in their lives?

MS. ELISAPI DAVIDEE ANINGMIUQ: Yes. When we did our community consultations, we heard from people that were in the department saying that they were just overwhelmed with child apprehension. So, there was really no room for doing other work that should have been provided.

MS. SARAH BEAMISH: And, when you say "doing other work that should have been provided", what do you mean by that?

MS. ELISAPI DAVIDEE ANINGMIUQ: Mental health. Mental health counselling, that area.

MS. SARAH BEAMISH: Okay. In what you've seen of the involvement of these agencies in the lives of the people who are coming to your centre, has it seemed as though the people who were affected as children were given any access to culturally appropriate services, or kept with their families?

MS. ELISAPI DAVIDEE ANINGMIUQ: No. No contact with families, from what I've heard with a lot of them. And, some of them being sent away, as children, to be cared for in southern families or institutions, I think. I'm not sure about institutions, but families.

MS. SARAH BEAMISH: Okay. You had said something in your examination-in-chief that I noted down. You said someone was speaking about children and said, "Yes, they are Inuit, but they don't know how to make kamik."

MS. ELISAPI DAVIDEE ANINGMIUQ: Mm-hmm.

MS. SARAH BEAMISH: When children are taken away, and don't get to learn things like that, how

does that affect their wellbeing in what you've seen?

MS. ELISAPI DAVIDEE ANINGMIUQ: It can be quite painful. Like I said, if you are taken away from your family for any period of time, it takes that bond away. And, when you don't have that bond anymore with parents or family, then you can be seen as an outcast. I guess in your culture you would say black sheep of the family.

So, in the times where people where people were being sent out to TB, and probably residential schools too, you know, that bond that should have been there was lost. And, I can give one example. A friend who said when a child was crying, she just watched her because she didn't know what to do. She said she never had any hugs, so she didn't know that she could have hugged that child.

MS. SARAH BEAMISH: I remember something in, I believe, the other witness' materials about traditional Inuit law and how only in the most serious cases people would be banished. Do you think that what you're describing here, this sense of sort of being an outcast is, sort of, an equivalent to that? It's, sort of, like, a very serious punishment?

MS. ELISAPI DAVIDEE ANINGMIUQ: Yes. And, I think, you know, when you say "banished", it brings

to mind, too, that there a lot of people who are banished to Iqaluit by the justice system, by the institutions, because they are no longer wanted in their communities. So, therefore they banish them to Iqaluit. And, I know Iqaluit can't do that for some reason, because it's so big.

But, there are people that are banished here and, you know, they can be very serious offenders, and we don't know who they are. And, you know, they can be out there walking and we don't know who they are a lot of times. And, we hear on the radio that, you know, these people did certain things, and they're not allowed to be back in their community, or the community doesn't want them back, so therefore they come here. Or, maybe some of them may stay south, who were sent south to institutions.

MS. SARAH BEAMISH: Would you say that it should be a priority of the federal/provincial territorial governments to make sure that wherever an Inuit or other indigenous child is being apprehended, that wherever possible they should be kept within their homelands and within their extended family?

MS. ELISAPI DAVIDEE ANINGMIUQ: As much as possible, yes. Provided that there is safety first.

MS. SARAH BEAMISH: Okay. I'll ask a few questions now of the other witnesses, Hagar and Inukshuk.

One of the reports you presented talked about Inuit being removed to the south for medical treatment and some of the impacts that that had on children. Now, I understand that the situation has improved since the time of the reports, but can you say something about how Inuit children are still affected by the need to travel south for medical treatment, if you are able to?

MS. INUKSHUK AKSALNIK: Can you rephrase your question?

MS. SARAH BEAMISH: Sure. Would you say that Inuit children are still affected today by the need to travel south for medical treatment?

MS. INUKSHUK AKSALNIK: In short, yes. From my own family history, which his not related to the QTC, but my grandmother, who was from another region, she was sent away for TB treatment in the 50s. And, she had a two-year old son at the time, and no one to take care of him. So, my great-grandmother raised him, because she was gone for over two years.

When my grandmother came back, there was no connection between mother and son. So, it had a

profound effect on everybody, being sent away for that long and with little to no communication.

MS. SARAH BEAMISH: Do people today still have to leave their children behind when they travel south for medical treatment?

MS. INUKSHUK AKSALNIK: Yes. Yes.

MS. SARAH BEAMISH: Okay. I'll ask you about one more thing. It was in the relocation report. And, there was a passage in there on pages 12 and 13 that talked about Inuit kinship systems. And, it talked about the interconnectedness of kinship and place as central to Inuit worldview. And, it said, "As Inuit travel across the land, sea and ice, they strengthen their relationships with each other and deep in their understanding of their own pasts and kin."

Would you agree that for Inuit children to know who they are it is important for them to know both their kin and their land?

MS. HAGAR IDLOUT-SUDLOVENICK: Yes.

MS. SARAH BEAMISH: So, would you say then that if Inuit children need to be removed from their homes for their safety, it should be part of the plans of care that the Child Services Agencies make to ensure that they have access to their homelands and resources to support that?

MS. HAGAR IDLOUT-SUDLOVENICK: This is the area that we -- you know, as the work we do under QTC, this is an area that hasn't been addressed because relocation talks about, you know, the past of families that were moved from one area to another or from a community to another community. So, it doesn't address today's situation which might be different in a way when it comes to, you know, child apprehension, which may not be related to the QTC report. But, other factors might, you know, emit because of other factors.

MS. SARAH BEAMISH: One thing that made me think of that, that was in the relocation report was, I think, one of the recommendations was about the government giving resources to allow people who were relocated or they -- or the descendants of those who were relocated to go back and visit the homeland where they were relocated from. And, I guess that's one of the reasons that I'm asking you this question, about the importance of ensuring people can go home.

MS. HAGAR IDLOUT-SUDLOVENICK: Again, because there are other relocation files that where the QTC does not address because they were already being addressed through a different avenue, like the High Arctic relocation. That was one area, you know, one of the relocation areas that -- you know, or the inner dialect,

and so forth. So, the QTC only address that Ka-kik-tu-nee (phonetic) region excluding the High Arctic.

So, for Ka-kik-tu-nee, we have not yet received any funding from any government sources to, you know, address these kind of programs that we have -- you know, that are identified in the recommendations. But, today, we have not had any -- seen any funding yet to create such programs to date.

MS. SARAH BEAMISH: Okay. So, would you recommend that such funding be put in place?

MS. HAGAR IDLOUT-SUDLOVENICK: It has been recommended. But, again, it is still something that -- you know, that still hasn't forthcoming to us at this point.

MS. SARAH BEAMISH: Yes. Okay. Well, I appreciate your efforts to answer my questions about this topic that isn't in your expertise. I appreciate your answers. I think they were helpful. Thank you.

MS. HAGAR IDLOUT-SUDLOVENICK: Thank you.

MS. CHRISTA BIG CANOE: Next, we would like to call up the MMIWG Coalition of Manitoba. They are represented by Ms. Catherine Dunn. Ms. Dunn will have 24 minutes in the cross-examination on behalf of MMIWG Coalition of Manitoba.

--- CROSS-EXAMINATION BY MS. CATHERINE DUNN:

MS. CATHERINE DUNN: Thank you. Good afternoon, my name is Catherine Dunn, and I am appearing this afternoon on behalf of the Manitoba Coalition on murdered and missing women and girls. And, I would like to take this opportunity to thank the panel for inviting us and everyone else involved in this hearing to come to your beautiful community and to welcome us in that way.

My questions initially are for Elisapi. And, Elisapi, I would like to ask you -- do you mind if I call you Elisapi, first of all?

MS. ELISAPI DAVIDEE ANIGMIUQ: Call me Elisapi.

MS. CATHERINE DUNN: Elisapi. Okay. I'll try. I would like to ask you some funding questions about your centre. And, you mentioned in your direct testimony that there are some difficulties in your view with the way your centre is funded, and in particular because you're not funded for anything more than a few, perhaps, years at a time; is that true?

MS. ELISAPI DAVIDEE ANIGMIUQ: Mm-hmm.

MS. CATHERINE DUNN: If it was up to you, can you tell me how you would like to have your centre funded?

MS. ELISAPI DAVIDEE ANIGMIUQ:

Unlimited multi-year funding.

(LAUGHTER)

MS. CATHERINE DUNN: I see. And, what advantage do you see for your centre as a result of indefinite funding? What can you do with that as opposed to multi-year funding?

MS. ELISAPI DAVIDEE ANIGMIUQ: What can we do with ---

MS. CATHERINE DUNN: Yes, what is the difference, in your view, from a 3-year program of funding versus an indefinite funding period? What would that accomplish for your centre?

MS. ELISAPI DAVIDEE ANIGMIUQ: In our brochure, our guiding principle is (speaking Indigenous language) which, as I said earlier, translates to gaining strength through our culture. It's so very important to know who you are, where you come from, what your values are and what the cultural skills are in order to be able to move forward comfortably. And, in order to do that, unfortunately, today, we need money to run these things. And -- what was your question?

MS. CATHERINE DUNN: No, you're answering the question.

MS. ELISAPI DAVIDEE ANIGMIUQ: Okay.

MS. CATHERINE DUNN: My question was

what difference do you see if you had a definite -- indefinite form of funding ---

MS. ELISAPI DAVIDEE ANIGMIUQ: Okay.

MS. CATHERINE DUNN: --- how that would help your centre, and I think you have answered the question.

MS. ELISAPI DAVIDEE ANIGMIUQ: Yes. And, yes, I think at the grassroots level, we know what we want. But, a lot of times, what we want may not necessarily meet the guidelines of a proposal that -- of some funding that we want to apply to. And, I think in some cases we are fortunate where there are regional Inuit organizations that understand who we are, where we come from and what might be important for us.

So, the regional Inuit organizations really help us in that way too as well, as well as the municipal, like I said, and the three levels of government that are there. But, it's important to implement things that work for us, made by us for us. And, I think I'm reminded when a Sami (phonetic) person said, "If for us -- if not for us without us. Not for us without us." So, it is so very important to meet our needs, you know, with the funds that would be made accessible to us.

MS. CATHERINE DUNN: And, in order to do that, would you agree that you need to be an equal

partner with the funders at whatever level of government you're dealing with?

MS. ELISAPI DAVIDEE ANIGMIUQ: Equal partners, yes.

MS. CATHERINE DUNN: Equal in the decisions of what programs you would like, and how long you would like to have those programs, how you would physically produce those programs for the communities.

MS. ELISAPI DAVIDEE ANIGMIUQ: Mm-hmm. Yes, I think that is so important because we need to be understood and for us to understand where the funders are coming from, then, you know, we are working together with that grounded understanding.

MS. CATHERINE DUNN: And, what level of participation do you have now? Would you say it's equal, unequal? What do you need to get to where you want to go? I'm assuming that equal partnership would be one way, but what does that look like to you? When they bring the money at the beginning of the fiscal year, what does that look like to you?

MS. ELISAPI DAVIDEE ANIGMIUQ: I think our advantage with the regional Inuit organizations is that we can go to them almost at any time. And, for the -- and for municipal, too, you know, if there is no turnover of staff and stuff like that, and there's the

continuity, then that's no problem. With the federal funding, we -- I think we are very fortunate, too, that people can come up sometimes to meet with us. Face-to-face consultations with the funders and those that they support is so very important because it builds us up as well as builds you up in what you want. And like I say, you know, partnering up at the grassroots level with organizations and the governments is so important.

MS. CATHERINE DUNN: And do you find that there is a difference in the way you are treated by government in terms of municipally or federally? Is there anything that you would like to see change in terms of the governments that you interact with? Like you said the federal government is helpful in some areas. What would those specific areas be?

MS. ELISAPI DAVIDEE ANINGMIUQ: I think communication is very, very important.

MS. CATHERINE DUNN: Okay. Thank you for that.

My next questions would be for the QTC partners, and I wanted -- and you may not be able to answer these questions, but I was interested very much in the relocation evidence. I'm from the south and have no knowledge whatsoever, really, of that particular issue.

And I was wondering, it's -- the

relocation is described between the 1950s and 1975, if I understand the evidence to be correct. That is very recent in terms of trauma experienced by the Inuit people; is that fair to say?

MS. HAGAR IDLOUT-SUDLOVENICK: Yes.

MS. CATHERINE DUNN: And in looking at the members of the panel, you would all be of the age where that would have direct impacts on you?

MS. HAGAR IDLOUT-SUDLOVENICK: Yes.

MS. CATHERINE DUNN: And -- so when we talk about what has happened or what we want to happen in the future, it's really important from your information on a personal level, because you've experienced it; is that fair to say? In terms of what happened with the relocations?

MS. HAGAR IDLOUT-SUDLOVENICK: I know of people who have gone through that experience. I, myself, and my family were not affected by relocation, but I know of people who were.

MS. CATHERINE DUNN: Okay. And what -- if you can answer this question. What role, if any, did the RCMP have in relocating people to other communities or other settlements?

MS. HAGAR IDLOUT-SUDLOVENICK: On those relocations, as I said in my statement this morning,

there were different -- I guess, different groups were responsible for moving the -- relocating people. One, being Hudson's Bay Company; one, being the RCMP establishing posts or posts in different parts of Qikiqtani Region, and as well as, you know, the government agencies that -- like through DEW Line or through, you know, relocating a small town -- small camps to the communities. So there would have been different agencies.

On the RCMP role, it was mainly around establishing posts, particularly, one in Devon Island, the Dundas Harbour, as well as -- I believe it was the -- what was the other one. Yeah, I think that's the ones ---

MS. CATHERINE DUNN: Okay. And if you didn't want to relocate as a family, who would -- which agency would be involved in the physical removal of the family? Would that be the RCMP?

MS. HAGAR IDLOUT-SUDLOVENICK: At that time, most likely, yes.

MS. CATHERINE DUNN: Okay. And the RCMP would be the organization to deal with, specifically, the slaughtered dogs?

MS. HAGAR IDLOUT-SUDLOVENICK: In the dog slaughter portion of the QTC report, yes.

MS. CATHERINE DUNN: And the RCMP would be the organization that would be involved if a

family wasn't cooperating with the removal of a family member to go south for medical reasons, for example, if you had TB?

MS. HAGAR IDLOUT-SUDLOVENICK: Well, when the -- once a year, the ship, C.D. Howe, would go to community to community or to each established posts to gather, and the RCMP and the other government officials would gather people who were still living off the land, usually in the vicinity of those posts, to tell them that, you know, at a certain day you had to be in the post so that, you know, the people can get examined when the ship comes in.

So yeah, they would gather around through their -- you know, through their patrol to let them know when they should be at that trading post.

MS. CATHERINE DUNN: And if you didn't want to go, it would be up to the RCMP to physically take that person onto the boat, or -- with TB? Or how did that work?

MS. HAGAR IDLOUT-SUDLOVENICK: Well, as we were saying, I think people didn't want to go, but they went anyway because they felt they had to because they were being told to.

MS. CATHERINE DUNN: And you had mentioned a word in your testimony, "ilira"? No.

MS. HAGAR IDLOUT-SUDLOVENICK: Ilira?

MS. CATHERINE DUNN: Where -- that's probably it; yes. Where it was difficult, perhaps, for organizations like the RCMP to understand how they were being thought of by community members because they would feel that they couldn't express themselves because they felt disquieted by them. Is that true?

MS. HAGAR IDLOUT-SUDLOVENICK: I think Inuit generally were not assertive people.

MS. CATHERINE DUNN: Mm-hmm.

MS. HAGAR IDLOUT-SUDLOVENICK: They're gentle and they follow, you know, the instructions. So when the RCMP came, or other government officials came and told them, sometimes abruptly, that -- well, this is how it's going to be, so they often had to -- felt they had to follow them, follow instructons.

MS. CATHERINE DUNN: And that's a real culture clash between a white organization or a non-northern organization like the RCMP and people from communities up here, is that they are not used to being mistreated if they disagree with something?

MS. HAGAR IDLOUT-SUDLOVENICK: Can you repeat that? I ---

MS. CATHERINE DUNN: Well, I'm -- you know, and I may be getting this all wrong, so I apologize.

But I -- my impression was that from a cultural point of view, people are more gentle with each other?

MS. HAGAR IDLOUT-SUDLOVENICK: Yes.

MS. CATHERINE DUNN: And -- so my question was being treated not gently, in terms of a removal or in terms of being sent to the south for TB, or -- and if that was the RCMP that was doing that removal that would be quite traumatizing?

MS. HAGAR IDLOUT-SUDLOVENICK: Yes.

MS. CATHERINE DUNN: And in particular, for women from your communities to be sexually exploited by predominantly male organizations, for example, the RCMP, would be, obviously, extremely traumatizing?

MS. HAGAR IDLOUT-SUDLOVENICK: Yes.

MS. CATHERINE DUNN: And the RCMP, who came here in the fifties, and continued to be here in the sixties and the seventies, they would move in and out of the community; is that right? They would be replaced by other younger RCMP constables and they would be taught how to treat your people by the older RCMP. Is that fair to say?

MS. HAGAR IDLOUT-SUDLOVENICK: I am not sure. I don't know what the internal process was at that time. Because often when they changed the staff from

-- it would be from one ship to another, so if the ---

MS. CATHERINE DUNN: Okay.

MS. HAGAR IDLOUT-SUDLOVENICK: --- current recruit were being moved to different posts or moving back south, you know, they would -- the new recruit would be coming in from the ship that they're getting on. So I don't know how much orientation that would have happened in those days. So it would be hard to say.

Because often, it was a special constable who would be the one providing training, I guess, basically land survival, wilderness, you know, what we call today wilderness survival, or how, you know, each post is, you know, ran from day-to-day activiites. Feeding the dogs, getting water or ice, what have you, that was the special constable's duties.

MS. CATHERINE DUNN: And in fact ,if I underand your testimony in the written material that you have provided, organizations such as the RCMP were very dependent on their own survival from your community members because they weren't really able to adjust to the harsh conditions without the assistance of the communities in which they worked. Is that fair?

MS. HAGAR IDLOUT-SUDLOVENICK: Yes.

MS. CATHERINE DUNN: And yet, even now, some 45 or 50 years later, there has been no

acknowlegement from the RCMP about the strength that they received from the communities and from the people; is that fair to say?

MS. HAGAR IDLOUT-SUDLOVENICK: Yes.

MS. CATHERINE DUNN: And, yet, in these communities, it is the RCMP, even now, who are the authority figures who represent justice, kind of, on a day-to-day basis, those are the people that you run into? You just have to say yes or no.

MS. HAGAR IDLOUT-SUDLOVENICK: Yes.

MS. CATHERINE DUNN: Okay. And, how important is it -- in terms of the research that you have provided or perhaps from your own life experiences, how important is it to have somebody recognize that you basically have saved your life, which is what your communities did for the RCMP?

MS. HAGAR IDLOUT-SUDLOVENICK: I think for those families, especially the special constables under families are, you know, still waiting for that. You know, it's just not the special -- you know, as I alluded to in my report, based on the research and interviews that were done with, you know, former special constables and their families, you know, it was the whole -- you know, the family -- some of the families of the special constable, also, they were moved from one post to another

as well.

And, often, you know, when they would go through their winter patrols by a dog team, often, you know, the wife of the special constable and the children were, you know, left by themselves in the post often, you know, when their husband is, you know, helping the RCMP officer sometimes without -- with very little consideration for their own -- you know, for the food. And, you know, sometimes other families had to step in to help them.

And, the wife was also, you know, the one that made clothes for them, the winter clothes for them from caribou skin and what have you. And, often, there was no pay where provided food and cooking and cleaning. So, they -- that was expected, you know, of the special constable's wife. You know, that was part of their responsibilities without any -- you know, without ever being -- you know, it was unpaid. It was unpaid help.

MS. CATHERINE DUNN: And, is it fair to say that the RCMP who came here to represent justice could not have survived without the physical help in the ways that you had mentioned from your community?

MS. HAGAR IDLOUT-SUDLOVENICK: Yes.

MS. CATHERINE DUNN: And, that is

important work to be acknowledged by the RCMP, would you say?

MS. HAGAR IDLOUT-SUDLOVENICK: Yes.

MS. CATHERINE DUNN: We have heard evidence from the RCMP Commissioner -- Head of the Commissioner RCMP, who have indicated that they are attempting to become more relevant to communities. And, yet, as of today, which is 2018, this recognition has not come forward from the RCMP. How important is it as a way to start your relationship anew with the RCMP that they recognize the importance of what your community did for them?

MS. HAGAR IDLOUT-SUDLOVENICK: Yes, I think it is very important for the families. Some of these special constables stand -- that -- you know, the report from the ‘50s and 1975 has -- some of them has since passed on, but their families are still affected by these, so I think it’s very important to these families.

MS. CATHERINE DUNN: And, in terms of why the RCMP originally came, if I read it -- read your documentation in your evidence correctly, the RCMP came here not originally really for policing, but for sovereignty reasons; is that fair to say?

MS. HAGAR IDLOUT-SUDLOVENICK: Mm-hmm.

MS. CATHERINE DUNN: And, before they

came, these communities and your communities were perfectly able to meet out justice to each other without the need for the RCMP; is that fair to say?

MS. HAGAR IDLOUT-SUDLOVENICK: Mm-hmm. Yes.

MS. CATHERINE DUNN: Okay. And, if I read the material correctly, as many as half of your population was relocated at one time as a result of these various relocations, do you have -- and I may be wrong. I read in the material, I didn't bring the exhibit with me, but there is something like 5,000 people were relocated as a result of the TB issues?

MS. HAGAR IDLOUT-SUDLOVENICK: It's hard to say because some of the TB and the people that were sent to southern institutions or sanitariums, you know, some of them would spend two years, some of them would spend five years, some of them, you know, died in the sanitariums. And, often, you know, some of the families were notified or even some, today, don't even know what happened to their grandmother or their, you know, parent.

So, this is still -- you know, we don't have exact numbers at least in this report. But, you know, this is another area that we are working with. Currently, it's a work in progress, I guess we put it that

way. In that particular section, it's called na-nee-la-vut (phonetic), let's find them. So, this is a different area of the report that some work has progress, but it's still ways away.

MS. CATHERINE DUNN: And, you obviously require funding to explore that particular area; is that correct?

MS. HAGAR IDLOUT-SUDLOVENICK: Yes.

MS. CATHERINE DUNN: And, that would be one of your recommendations for the National Inquiry, is to provide ---

MS. HAGAR IDLOUT-SUDLOVENICK: Yes, that's in one of the recommendation of the QTC.

MS. CATHERINE DUNN: Okay. All right. I think those are my questions. Just let me have a moment. I am struck by the suffering particularly of your communities in the north. The Indigenous people in my community, which is the south, has been very badly treated from time-to-time. But, in your case, particularly, the lens that I see it through, when I see it through strictly as a layman, I am -- you know, I am here as a student, not for any other reasons, really, when I talk about the importance of the land. But, in your case with the northern families here, they lost their relationship with the land permanently through these relocations; is that

fair to say?

Like, for example, in the south, if you went to Indian residential school, you were detached from your family. But, at the end of it, at least you could go back to your home community. That didn't happen here, did it? If you were relocated, you never went back to the land in the same way, perhaps?

MS. HAGAR IDLOUT-SUDLOVENICK: Yes, not in the same way perhaps. Some of them did go back to their original homelands, some, but some of them have, you know, made their home in areas that they were relocated to.

MS. CATHERINE DUNN: And, the cost of going back to the land now is prohibited for most ordinary people up here; is that fair to say? Because of the cost of snowmobiles, of equipment, of gas, of getting physically to the land and hunting on it. That's beyond the means of a lot of families up here.

MS. CHRISTA BIG CANOE: Sorry, your time is done. This has been asked and answered.

MS. CATHERINE DUNN: Okay.

MS. CHRISTA BIG CANOE: Yes.

MS. CATHERINE DUNN: All right. Those are my questions, and I thank you very much for your time. Thank you.

MS. CHRISTA BIG CANOE: Thank you. Chief Commissioner and Commissioners, I believe that this is likely an opportune time to take a break, and we would kindly request a 15- to 20-minute break at your discretion.

CHIEF COMMISSIONER MARION BULLER: I'm out voted here. It will be a 20-minute break.

MS. CHRISTA BIG CANOE: So, we will return at 3:05?

CHIEF COMMISSIONER MARION BULLER: Yes.

MS. CHRISTA BIG CANOE: Thank you.

--- Upon recessing at 14:50

--- Upon resuming at 15:18

--- CROSS-EXAMINATION BY MS. ERICA BEAUDIN:

MS. ERICA BEAUDIN: Good afternoon. Nakurmiik to the elders for the lighting of the qulliq and the prayers for a good week. As well as a citizen of Treaty 4, I acknowledge the traditional homelands of the Inuit people and bring well wishes from our treaty area. My name is Erica Beaudin as stated and I hold the position of Executive Director of the Regina Treaty Status Indian Services.

Nakurmiik, Ms. Aningmiuq, Ms. Idlout-Sudlovenick and Ms. Aksalnik. I appreciate and thank you

for blessing us with the sound of your mother tongue. Many of us are pitiful and are trying to reclaim our first language, and even when we do speak it, we stumble because we have been taught too well the sounds of the English language and struggle even with the pronunciations.

As the three of you testified this morning, the words, warrior woman, kept coming to my mind. Neheeyau (phonetic) or our Cree language, you would be called okichitow (phonetic), which literally means warrior woman, or oskapewis, which is helper. All three of you exemplify this.

Finally, before I go to my questions, I also want to thank you for your tears and sharing with us. My tears joined yours as I heard your testimony, because as Indigenous women, we are all connected and feel the heavy burden and responsibility, but also the gift to carry, not only life, but the lifeline of who we are as Indigenous people.

My first questions are to Ms. Aningmiuq. May I call you Elisapi, so I don't further insult you by my horrible pronunciations?

MS. ELISAPI DAVIDEE ANINGMIUQ: Okay.

MS. ERICA BEAUDIN: Thank you very much. Elisapi, you shared how as a young child you experienced a way of life that was foreign to you. You

spoke about schooling and the foreign culture that was imposed on you as an Inuit girl. Do you remember the impact on your mother and other family members as they watched you start to learn these ways?

MS. ELISAPI DAVIDEE ANINGMIUQ: They didn't -- hello? I don't think my microphone is on. I worked for CBC before, so I should know. I don't really remember my parents expressing to me that much of how they felt, but I remember one day -- I remember my mother very well, who was all loving, caring, she never had harsh words for me or I don't remember anything -- any harsh words for any of her children. And, I don't remember her speaking against anybody. But, one day, when I said, (speaking in Indigenous language), which means mother, I don't want to go to school today, and her gentle words to me were just, yes, stay home today. You are going to learn more here.

MS. ERICA BEAUDIN: Thank you. Reflecting back as an adult, how do you believe they coped or mourned the loss of bringing up their child in the way they would have in generations past?

MS. ELISAPI DAVIDEE ANINGMIUQ: How did I cope?

MS. ERICA BEAUDIN: How do you believe they coped?

MS. ELISAPI DAVIDEE ANINGMIUQ: Inuit are always very resilient from what I remember, very strong and really good providers to the family. The family unit was very close in some cases, but as with every culture, there was problems too as well. I know and remember that the mother was the nurturer, she was the one that stayed home making clothing, always busy, always doing stuff, always doing, and the father being a provider was the strong physical man.

And, what he brought home, if he had a catch, catch of whatever, it would be divided and we -- I have often heard say, if the food is welcomed by the mother, the nurturer, and distributed, then the blessings are going to come back. So, the women was the one that had a call on the food, how it was distributed, although the man was the provider, the hunter. So, the partnership between the mother and the father was very important in the Inuit culture. We relied on the food for survival -- of the land. Food of the land. And, I can't remember what your question was. Sorry.

MS. ERICA BEAUDIN: That's fine. You actually answered much more than that, but very, very valuable knowledge. I will go on to my next question.

You gave an example of a Catholic priest who shamed you when you were -- who shamed you as

an Inuit girl. I'm wondering if there were other religions that were in Nunavut or if the Catholic church was the main religion.

MS. ELISAPI DAVIDEE ANINGMIUQ: This particular priest was just talking outside. I wasn't raised up Catholic, but it was just a conversation that I heard outside when I was talking with some friends. And, he was in conversation with another qallunaat when he said what he said.

MS. ERICA BEAUDIN: Okay. Were there other religions other than Catholicism up here?

MS. ELISAPI DAVIDEE ANINGMIUQ: I grew up in a Christian community, where the missionaries were already there.

MS. ERICA BEAUDIN: Okay.

MS. ELISAPI DAVIDEE ANINGMIUQ: And, my mother was like a Sunday school teacher. Not in a classroom, but in -- I remember seeing pictures of her teaching the Bible outside in the summer. That was wherever she could teach.

MS. ERICA BEAUDIN: Okay. Nakurmiik for sharing your personal healing journey. I would like to share that, as a mother, I have also parented out of fear and now understand how I could have done better in teaching my children what I most wanted them to learn. We

are very lucky our children love us very much and are forgiving, aren't we?

MS. ELISAPI DAVIDEE ANINGMIUQ: Mm-hmm.

MS. ERICA BEAUDIN: Did your healing journey incorporate both western and traditional Inuit ways?

MS. ELISAPI DAVIDEE ANINGMIUQ: Yes, they have. They have for sure, because I have taken part in many healing circles, have facilitated many, and also attended some sessions that were conducted only in Inuktitut, and also from that, they have been very powerful for me because, like I said, you know, if somebody believes in you, you open up. And, me too, I thought -- like I said before, earlier on, I thought I was okay, but I had many issues, un-dealt with issues that I was passing onto people that were closest to me, that I should not have attacked because I had un-dealt with issues. And, once I started dealing with my issues and once I started being honest with myself, then -- only then was I able to apologize to my children.

MS. ERICA BEAUDIN: Thank you. Through your healing opportunities and your growth as an Inuit woman, do you feel your children are now teaching and parenting your grandchildren to be proud Inuit men and

women?

MS. ELISAPI DAVIDEE ANINGMIUQ: I definitely think so. And, my oldest two are speaking Inuktitut to -- well, he is to his two daughters, and my daughter who is here -- and speaks fluently in Inuktitut is also here with her first child and encouraging Inuktitut, and I truly believe that, yes, it will be positive parents raising their children, both in sharing what they know in the Inuit culture as much as possible.

MS. ERICA BEAUDIN: What is your role as a grandparent in this?

MS. ELISAPI DAVIDEE ANINGMIUQ: My role is to love them.

MS. ERICA BEAUDIN: Moving on to your professional contributions. You stated this morning that communities revolve around funding. Is there a way that Inuit communities can move beyond this reality?

MS. ELISAPI DAVIDEE ANINGMIUQ: Without funding?

MS. ERICA BEAUDIN: In addition to the funding perhaps.

MS. ELISAPI DAVIDEE ANINGMIUG: I think we are at the stage where, you know, like I said, we are speaking our truth, and some have become leaders in encouraging healing in the communities. And, the more

that we teach our culture to our children, to the young people, then they, too, in turn, will become teachers in their own ways, be it out they out hunting on the land, be it they be sewing at home. And, I've seen that, too, as somebody who coordinates cultural skill programs. I know where there are young ladies that have taken part in our programs sewing at home and inviting other young ladies, even in their own homes.

MS. ERICA BEAUDIN: You also stated that there must be a connection between cultures. How can newcomers become allies to recover, recapture, and reclaim the Inuit way of life?

MS. ELISAPI DAVIDEE ANINGMIUG: Believing in us, for sure. I think it works both ways, too. In order for me to be welcoming, that's when you're going to feel welcome. And, if I'm going to be feeling welcome, you have to be welcoming me. And, I think one of the Inuit principles is (speaking indigenous language). Be welcoming. Because that's when it opens up your mind, it opens up your abilities. It opens up who you are, instead of shutting yourself down. So, it's important to be open to the different cultures.

MS. ERICA BEAUDIN: Nakurmiik, Elisapi.

MS. ELISAPI DAVIDEE ANINGMIUG:

Speaking indigenous language).

MS. ERICA BEAUDIN: Ms. Idlout-Sudlovenick, and Ms. Aksalnik, may I call you by your first names for the exact same reason?

MS. HAGAR IDLOUT-SUDLOVENICK: Yes.

MS. ERICA BEAUDIN: Thank you. My questions will be directed to either or both of you. Feel free to answer whichever way you wish. Hagar and Inukshuk, you gave a very powerful presentation this morning that resonated with me, because despite distance, the goals of assimilation or genocide are common amongst all of us as Indigenous people. There are definite differences, but also similarities with the deliberate tactics of the government, and it's allies, the church and police, to erase us.

After children were removed and were harmed mind, body and spirit by those institutions, how did the families cope with and address the trauma the children came home with?

MS. HAGAR IDLOUT-SUDLOVENICK: I think that's the area that covered extensively on the TRC process, because the QTC covers for the Qikiqtani specific region, in the areas that we had presented on this morning.

I think that when some of the family

members were sent to the TB area, to the sanitariums, it wasn't just the children; it was also parents and grandparents that, you know, that were sent. And then some of them came back, some of them didn't. Same thing with the children, some children were sent, and some of the children never came back.

So, I think this is an area that is still unanswered, because some family members are still looking for these loved ones who never came back. And, some of them do not know what happened to them. So, it's still -- you know, for those families that are directly affected by this, they still have unanswered questions as of today.

MS. ERICA BEAUDIN: In your opinion, today, what do families require to reclaim their traditional ways with the contemporary realities of life for Inuit people?

MS. HAGAR IDLOUT-SUDLOVENICK: Can you repeat that question?

MS. ERICA BEAUDIN: Absolutely. Today, what do families require to reclaim their traditional ways with the contemporary realities of the way that life is now?

MS. HAGAR IDLOUT-SUDLOVENICK: I'm not sure if I can answer that.

MS. ERICA BEAUDIN: That's fine. We can go to the next question. The declaration the RCMP did not bring justice to the Inuit, that the Inuit always had ways of governing behaviour is very profound. Do you believe there is opportunity to bring back these old forms of justice, even in the household or community, which is outside of the mainstream legal system? Do you believe this is important?

MS. HAGAR IDLOUT-SUDLOVENICK: Yes.

MS. ERICA BEAUDIN: This morning we heard testimony about the lack of ability for Inuit to report RCMP abuses, including rape for any sort of meaningful response. In today's world, is there opportunity or ability to create an Inuit ombudsman or a board that is able to investigate these abuses and crimes? Do you believe this would be a valuable response?

MS. HAGAR IDLOUT-SUDLOVENICK: I think so, if there was one. If there was one like that, I believe so.

MS. ERICA BEAUDIN: Thank you. We heard about the importance of the dogs to the Inuit way of life. Do you believe it is important to reclaim this?

MS. HAGAR IDLOUT-SUDLOVENICK: I think there are -- it's starting to -- it's slowly -- in some communities it is starting to come back.

For instance, we have, in North Baffin, there is a dog team race that happens ever year in the four or five North Baffin communities. So, more and more, they are involving youth as dog team owners by giving guidance by other older generation -- you know, the dog owners.

It's slowly coming back, but it's something that, again, you know, we have spoke, you know, of in the report, in the recommendations, that they should create a program that would allow people who want to pursue this further, to allow a program be created so that, you know, this knowledge can be passed on to the next generation who may be interested in, you know, forming a dog team, or caring for dogs.

MS. ERICA BEAUDIN: You just actually answered my next question. Should there be programs to purchase and learn dog sledding? Do you believe that new modes of transportation, such as snowmobiles, will overtake this?

MS. HAGAR IDLOUT-SUDLOVENICK: I don't think so, because you need time to have a dog team, time and commitment. Because I grew up, myself, I grew up having -- you know, living in the camp, having a dog team. And, even as children we had certain chores. I think all children have chores. So, one of our chores is looking

after puppies, or helping my parents, you know, feeding the dogs. My father had 40-plus dogs. It's a lot of work. Something I personally wouldn't do. So, yeah.

MS. ERICA BEAUDIN: Thank you very much. And, just as an aside, because I do have a couple of minutes, my neighbours, when I was young, had dog sleds, and so I very much understand, and I helped them almost daily to feed them, and to look after them, and to practice their racing. And so, it's an absolute incredible opportunity for children to learn responsibility and connection.

Discussions regarding traditional food sovereignty for us Indigenous people are very relevant because, as was said, our bodies require different types of nutrition to nourish and sustain us. Three years ago, in Saskatchewan, due to forest fires, the agency I work for partnered with the Red Cross to provide comforts of home, especially to the elders. The greatest wish was for what you call "country food".

Their bodies rejected the southern food that was offered to them, and this led to depression and sadness. Is it important for government and other well-intentioned organizations, such as PETA, to understand that they must support the Inuit through advocacy and funding to retain and regain a mostly country

food-based diet?

MS. HAGAR IDLOUT-SUDLOVENICK: I think so. Yeah.

MS. ERICA BEAUDIN: Nakurmiik to all three of you for your time. You have a beautiful land, languages, and people. It is my honour to walk softly on this earth that Creator gave you to care for. Thank you.

MS. LILLIAN LUDRIGRAN: Thank you. Commission counsel would like to call on Jessi Casebeer, representing the Northwest Territories Native Women's Association. Jesse will have 24 minutes.

--- CROSS-EXAMINATION BY MS. JESSI CASEBEER:

MS. JESSI CASEBEER: Nakurmiik. Thank you, and nulaku (ph) for -- thank you for your testimony this morning.

My name is Jessi Casebeer, and I represent the NWT Native Women's Association. I live in Yellowknife, which is the traditional territory of the Yellowknives Dene, and I am happy to be here in Inuit, nukani (ph).

May I use your first names?

MS. HAGAR IDLOUT-SUDLOVENICK: Mm-hmm.

MS. JESSI CASEBEER: Thank you.

I wanted to thank you for your knowledge, particularly, for the Inuit and northern

perspectives, a lot of which are similar to the situation in the NWT. I've noticed that in speaking with my colleagues, and I'm sure you're aware, generally, there's a lot of lack of understanding of northern issues in Inuit perspectives, especially on colonial violence, and we seem to be this big blank space at the top of the country.

Do you have -- this question is for each of you, maybe starting with Elisapi. Do you have any input into why the north is erased so often? Why people don't know about Inuit perspectives? Why they're not heard as much, perhaps, as other voices in Canada?

MS. ELISAPI DAVIDEE ANINGMIUQ: Why they don't know about Inuit?

MS. JESSI CASEBEER: Yeah.

MS. ELISAPI DAVIDEE ANINGMIUQ: Okay. I don't know.

(LAUGHTER/RIRES)

MS. ELISAPI DAVIDEE ANINGMIUQ: But you're right. It's funny. Sometimes, you know, even when you go to southern Canada, people don't know who Inuit are. So I think it's lack of education, maybe. I don't know. I can't answer that accurately.

MS. JESSI CASEBEER: I don't know if Hagar or Inukshuk have any comments?

MS. HAGAR IDLOUT-SUDLOVENICK: No, I

don't have much to add either. Like, I mentioned in my earlier presentation, because Inuit population is so small compared to, you know, rest of Canada, often, you know, it's unknown to a lot of people, or our issues. So it's -- we could often get forgotten. That -- you know, Canada is such a big country, and I think sometimes we just kind of get lost in the -- you know, in -- around other issues. So it's often that people don't know much about us, and you know, it's -- I think it's the size, population size.

MS. INUKSHUK AKSALNIK: I agree with Hagar.

MS. JESSI CASEBEER: Do you have any comments about how as an Inuk person that makes you feel when there is so much ignorance to your homeland and your way of living and some of the colonial violence that has taken place here?

MS. INUKSHUK AKSALNIK: Can you ask that again? Sorry.

MS. JESSI CASEBEER: I just -- if you can just talk about if you have any comments on how that makes you feel ---

MS. INUKSHUK AKSALNIK: Oh.

MS. JESSI CASEBEER: --- to be up here without other people in Canada understanding how you live or the impacts of colonial violence on your lives.

MS. INUKSHUK AKSALNIK: It's frustrating, personally.

MS. HAGAR IDLOUT-SUDLOVENICK: Yeah, it's hard to put into words sometimes. It's -- we live that every day. I can't speak for other of the Inuit in our communities, or in our territory or in the region, but it's -- yeah, it's a bit -- there's so many areas and so many issues are unique, unique to this region or to Canada.

And also, it's -- there's no simple answers. You know, there is so many different areas. Some of them are easier to solve, some of them are not. Some of them are complicated, so it's -- there's no easy answers.

MS. ELISAPI DAVIDEE ANINGMIUQ: I think it also reminds me is how come we are the ones that have to understand you? How come you don't want to understand us? And I'm not pointing fingers at any one individual. You know, that's just a question in my head. And it also reminds me of when one of my boys was young, and just in Inuktitut he said, Anaana, why do Inuit people speak English and the white people don't speak Inuktitut? Like it didn't make sense to him that, you know, only us had to revert to a different language in order to be understood and the Qallunaat would not speak Inuktitut to

us. You know, as a young boy, that was just a question.

MS. JESSI CASEBEER: Nakurmiik. From all of the testimony that I have heard so far today from all of you knowledge keepers, and from the questioning that's come out this afternoon, it sounds like Inuit are resilient, you have the answers to the impacts of colonial violence, and it starts with you and it's for you. Would you say that if you had the funding and the full capacity and if people listened to you, you could address the -- these -- the issues of violence in the territory?

MS. ELISAPI DAVIDEE ANINGMIUQ: I think so. I think, you know, conversations have to start at the community level. There has to be a physical place.

Right now, even with the centre, we've been operating close to 20 years, and we occupied a place for 5 -- 15 years. And for the past almost 6 years, we were negotiating for a place, and we thought we had it, and we just learned like a few months ago that, no, we do not have the full place. So -- and it would have been like smaller than what we can operate in now because we operate with about 40 drop-ins a day at the centre.

And we became homeless, and we've had to move into a parish hall, which takes away from the community for other activities, but we had nowhere else to go to. And -- you know, and I think we, you know, had a

strong case, but we just didn't have a physical place.

And in order to start the conversations, you know, you need to be in a place where you can confidently and confidentially speak what you want to share. So you know, we don't have many of those places up here. We don't have healing centres up here, per se, like in many of our communities. We have some centres, which are very helpful, but there is such a big need for the physical as well as the human resources.

MS. JESSI CASEBEER: And you mentioned something that you'd heard, I think, from a semi-person. No policies without us. Have you experienced policies that have come from more of a top down from the government that have done more harm than good for the territory?

MS. ELISAPI DAVIDEE ANINGMIUQ: (Speaking Inuktitut). I'm not sure how I can answer that, but there has been many things that have been tried up here, but they haven't really succeeded because they did not really -- they weren't really for us. So yes, that's semi -- you know, not for us without us is so true. So in order for things to succeed we need things that are for us from what we know that we need and can use and implement. Even in our own language, those are the things that succeed at the community level. And partnerships with the funders is so crucial when you're working like that.

MS. JESSI CASEBEER: I'm curious as to -- because the territories -- NWT and Nunavut have a slightly different form of public government, a consensus style territorial government, and here it came out of a land claim. Do you see your relationship with the territorial government, is it a beneficial one? Do you feel that it's -- I keep asking big questions -- do you feel that it's a government for you and it's helping address some systemic causes of instability?

MS. ELISAPI DAVIDEE ANINGMIUQ: (Speaking Inuktitut). In some cases, yes. I know, you know, we are able to go to them. It's not always that, you know, things are done right away, because it does take time. Of course we have our frustrations, but you know, you press on. And -- yeah, you have to just keep pressing on and just keep at it until somebody -- you know, until it's done, or somebody believes in you. And you know, they may believe in us, but funding is not always so easy either.

MS. JESSI CASEBEER: I don’t know if you have any comments, Hagar?

MS. HAGAR IDLOUT-SUDLOVENICK: I think one of our, not so much frustration, is with the territorial government, you know, they are much closer to being from, you know, eastern arctic, they’re much closer

now than they were when they were in NWT, and the all the government decision making was in Yellowknife. But now that it is in Iqaluit and our office is situated here, so it makes our government much closer and also easier access.

But that's for Iqaluit, but for, you know, communities outside of Iqaluit, that's not the case. So often, you know, they have less access to government or the decision makers. That's still -- it's still lingering issue. The other thing is with the territorial government here in Iqaluit, often there is a very high turnover rate. So you're dealing with one individual on certain case, with certain department, and six months later they have a new staff person. This left -- this person left and they have a new staff person, and you have to retell your story all over again. So that sometimes is ongoing -- ongoing issue.

And you know, things, files that are moving forward often have to come to halt once, you know, the individual who was leading that file moves on to other things. So leaves the territory and you're having to kind of, restart a file all over again, you know, retell your story, and what it's about, and who you are, and yeah. That's kind of one of the, you know, a bit of a hiccup I guess, in the system.

But I think that's kind of -- it's not isolated. That kind of happens everywhere, but here it's a bit more, I guess, visible because we're right here in the, you know, right in the headquarters of the decision maker. Because we're right -- right next to the government. But it's still -- you know, I'm sure there are, you know, other more urgent matters as well, like, in smaller communities it's more -- access is still an issue for social programming or decision making. People are still, you know, struggling with just getting their adequate service. But it's like that, you know, that's kind of our, you know, reality here.

MS. JESSI CASEBEER: Hagar and Inukshuk, I know you discussed a little bit about the implementation of the QR -- QTC recommendations. I'm not sure if you mentioned if any of them that involve the government of Canada have been acted upon, or are receiving funding.

MS. HAGAR IDLOUT-SUDLOVENICK: You're right. Some of the recommendations do call on the government of Canada. The idea is to have those partnerships to complete the working group, you know? So we've not continuing in those silos of operation. But the specific ones, recommendations that do call upon the GOC, not a lot of them have been implemented yet.

MS. JESSI CASEBEER: Is there ever in your careers, or personal lives, when we're talking about Inuit resiliency and rebuilding relationships, because it is -- the trauma is so recent, relocation, the dog slaughter. So I think the land claim and building back towards trusting government and government officials again. Are there any particular moments you can think of where you felt that you were heard, and you felt that the relationship is really moving forward a little bit? Some sort of, ways forward that are working well?

MS. HAGAR IDLOUT-SUDLOVENICK: I think one of the -- on the QTC we had developed -- part of the recommendation is to develop a working group. A (native language) working group, again, it's working in collaboration and partnership approach. And we have -- we've been having -- you know, we have been able to bring, you know, the both territorial government and federal government to the table and have these discussions, open discussions, you know? Trying to encourage partnership and the collaborative approach, and that has been -- everybody's been open to that.

We've also had the RCMP and NTI from the Inuit organizations, and you know have, and you know sharing these areas of priorities, and setting up priorities. Okay, next year we'll -- it's possible that

we -- you know, what other areas that we can work together towards, you know, achieving these recommendations X, because there's 25 of them. So we have a lot of work, you know, a lot of work to do between, you know, between these groups.

Some of them have been able to move forward, especially the one that is moving along is the Nanilavut the -- which (speaking in native language) Number 6, which is the finding the -- during TB the people that were sent south that never came back. So it's the idea is to do up a database so that families can find their loved ones, where they're located, where they're graves are located.

So we have been working with government of Canada, ITK, NTIGN to, you know, work collaboratively and to find -- get funding from -- so the government of Canada through INAC, well it's CIRNA now -- to do up a database, hire, you know, give staff positions that can help locate these families. So that's one of the areas that has been moving forward. So this -- that's one of them, but we have still many, many more to work on.

MS. JESSI CASEBEER: Do you have any experiences to share Elisapi?

MS. ELISAPI DAVIDEE ANINGMIUQ: I think I'm reminded of when the first time Inuit started

talking about the land claims, Inuit rights, in the late ‘60s, Togat Curly (phonetic) and a few people that got together and started talking to the government with really no -- with really no support. The strength that they had to try and get Inuit rights to be spoken about to build a brotherhood, Inuit brotherhood for Canada, that was what it was then, which today is ITK. Before it was ITC, before that.

And so I think, you know, I must say, you know, what a -- what visionaries they were. They really had no strong background in dealing with the government or facing the federal government. But they were -- they were so determined for us to have, you know, to be speaking our rights. And so, I commend them, so -- and I think you know, that’s who started building us up to be able to share what we can share today, to be able to bring up all the things that were wrong in our people.

And you know, they are the backbone of the things that we can talk about today. The land claims, you know, everything that we have been able to express, I think springs from that.

So the relationships have I guess, well, have continued and to this level now and I think it can only get better. But we need all the services, mental health services, the facilities, the healing facilities,

people believing in us, people working with us, and people working for us. So in order for this to grow and to continue we have, I guess, I'm the first generation of qallunaat to English speakers in my family. My parents were unilingual. My children wouldn't, and their age group -- they were really the ones that start proofreading all the wrong stuff that were written about us. And, I have read stuff that were written about me that were wrong. And so, you know, it continues to grow, it has only started. I can say it has only started and it needs to continue to build the relationships.

MS. JESSI CASEBEER: I had one more quick question because you mentioned it a few times. We are getting mental health services, which I know is an incredibly important issue when dealing with violence and the impact on the communities. Do you have any -- do you want to talk more about what kind of mental health services you would like to see more of?

MS. ELISAPI DAVIDEE ANINGMIUQ: Mental health facilities that are operated at the community level. Tukisigiarvik, we have always operated as an open door drop-in counselling centre. We have literally had people that come up off the street with no appointments and people that, you know, can speak in their first language, which is so very important. And, Tukisigiarvik

(phonetic), you know, provides a very important center in their community and spreading across to the territory too as well.

So, it's very important to have those type of facilities to make a solid impact for us to continue in our healing, and in our growth and in our self-determination of having healthy communities.

MS. JESSI CASEBEER: And, there are currently no mental health facilities in Nunavut that are -- that have the capacity that you are speaking of?

MS. ELISAPI DAVIDEE ANINGMIUQ: There are mental health -- there are mental health offices here, but like I said earlier, they are so overwhelmed with other stuff that there's really, like, a long waiting period to see a mental health worker, even if you were in crisis. Like, I know, like, it can take up to three weeks, one half hour session every month, and that is not what a lot of our people need. When people need immediate help, they need it now.

And, as I speak about that, I am also reminded that there was an elder from Rankin who once said that, it seems like the elders are working underground, because they are the ones that get calls at night, they are the ones that get calls all hours of the day and they are not recognized and they are not paid. And so, these

are the people that are helping a very important role in the communities, but a lot of people don't know who they are, and we need to formalize, you know, counselling mental health facilities that can take people any time and not three weeks after you are in crisis or before it is too late.

MS. JESSI CASEBEER: Nakurmiik. Those are -- I think that is all my time. Thank you.

MS. LILLIAN LUNDRIGAN: Thank you, Jessi. Commission Counsel would like now to call on the next individual, Victor Ryan or Sarah Baddeley representing NunatuKavut Community Council. Victor will have 24 minutes.

--- CROSS-EXAMINATION BY MR. VICTOR RYAN:

MR. VICTOR RYAN: Thank you to the panel for giving us your testimony today. It's been a privilege to listen to all three of you. I would like to start first with Ms. Davidee Aningmiuq. May I call you Elisapi?

MS. ELISAPI DAVIDEE ANINGMIUQ: Yes.

MR. VICTOR RYAN: You described multiple times your resilience in claiming and re-claiming your Inuit culture. I was wondering if you could explain to us how it feels to reconnect with Inuit culture and how learning to make kamik makes you feel.

MS. ELISAPI DAVIDEE ANINGMIUQ: I briefly mentioned earlier that there are unfortunately a lot of people, a lot of Inuit, who lack self-confidence and there's lack of knowledge of who they really are, where they come from. And, when you start learning who you are, where you come from, and you start learning or re-learning the cultural knowledge, cultural skills, it does something to you inside. It starts building you up. It starts opening your mind.

It, you know, sometimes click why asoo (phonetic), like -- okay. What it does is it really makes you understand more who you are, where you come from and the hardships that our mothers endured when they were making a pair of kamik, because that is not an easy task getting the stitches right and the tightening that have to be right in order for it to look nice, in order for it to be effective and warm. And, the different stitching that comes with making a pair of winter kamik, and spring and summer kamik is two different stitches also.

And, just learning those two stitches is very important. The other one is waterproof, where you can -- where you use a pair of kamik that have no hair, are dehaired. With an ulu, the hair is removed and then you sew it in a way that the water won't go in. And then your soles are from a different type of seal, which is a

bearded seal. So, you use two different types of seal skins in order to make a pair of kamik.

And, to be learning even that step is -- you know, it's huge. And, to be able to soften them, to be able to clean them, to be able to soften something that was, like, this hard, and then making it so that it's flexible, and you sew it, and then you wait for it to dry, and then you learn all the other stitches -- you have got to do the inside stitching, you have got to turn it over, you have got to let it dry. Then, once you turn it -- you turn it inside out again -- and that's not an easy step. Again, it is hard to even turn them inside out and then right side out again. And, the feeling that you get afterwards is deep. It's very therapeutic.

Sometimes you wish -- I wish my mother was here to see this. I wish that those women that encouraged me were here to see what I can do or what I did. You know, those are the words that I have heard of many, who have taken part. There has been a lot of healing through them, there has been a lot of tears, a lot of joy, a lot of happiness. So, mixed emotions all into the making of a pair of kamik is wonderful.

Like I said, learning a cultural skill is very therapeutic, and being able to say that I can make a pair or I am wearing these -- I am wearing something

that I made, you know, it does something to you. It builds you up, it gives you that confidence and it makes you proud. And, you understand -- you totally, totally understand more what your ancestors went through. And, making one pair of kamik is very hard, but when - you know, some of them had how many children? 10. And then they had to make for others a lot of times. And, that's all they had. There was no store to buy another pair of kamik and you can't even do that today either, but it -- when you get to understand a little bit of who you are, you want to continue to grow in that.

MR. VICTOR RYAN: Thank you. And so, building off of that, when you don't -- when you're unable to have that feeling because you have to go to a school where you're not able to build those cultural skills, would you agree that that's a form of cultural -- colonial violence to be deprived of that feeling?

MS. ELISAPI DAVIDEE ANIGMIUQ: To be deprived of who you are. Like I said, you know, it can break you. It can break you. And, it's so important to rebuild and to walk side by side and teach people that want to learn, because there are people that have literally given up. I know people that have literally given up and said, "No. No, it's not for me." And, I see a lot of people who say, "Yes, I want that." The kamik

making program is a very popular program. We have waiting lists of people that want to learn how to make them.

So, it's very important to continue to encourage both the learning, the wellbeing in all areas holistically, and not just one area. It's so, so important to learn or relearn who you are, where you come from if you want to learn.

MR. VICTOR RYAN: You mentioned the self-confidence that comes with learning cultural skills. I'm wondering, can you speak to the self-confidence that comes from land-based education and being out on the land for Inuit women and girls? Can you describe either what specific aspects of being on the land builds that self-confidence or, again, how that self-confidence makes you feel?

MS. ELISAPI DAVIDEE ANIGMIUQ: When you're out on the land, you have to do everything. You have to do everything. You have to put on fire, be it comb the stove or, being in the summertime, making tea or cooking with lichen from the land. And, even just being in a tent, you know, you can't just leave the opening open like that because it's going to get too cold inside. You have to learn to close it. And, you have to go get your water. If you want water for the day, you have to go walk and get it. That's in the summer.

And, you learn the skills that you normally would not in a city; you know? Like, you know, if you're a city slicker and stay in Iqaluit, you're not going to learn what we learn out there. So, kids learn the high tide, low tide, and just -- and being aware of your surroundings that you're not in danger, that you always watch out for each other, because polar bears can roam anywhere. There can be other animals around that, you know, we can harvest.

And, it's not -- like when you go on vacation up north, it's not like down south at all. You don't sit on the bench just like that. You have to take all your belongings with you, bed and all. And, some -- yes. So, it's two different cultures.

I'll just give another little example. They're building a daycare just next door to my place, and there's a traditional skidoo trail that I've been advocating. I say, "No, that is a traditional skidoo trail. It should really be open." And, government official, a minister that I went to and talked about that said, "You know, where I come from, they would not want skidoos near their house, but you want skidoos near your house?"

And, when I think about that, like that's two different cultures, totally. I know why I want

skidoo trails. And, you know, I understand why she doesn't want any, because they're -- you know, it's probably just for pleasure. But, these are survival, survival trails. So, when -- you know, the land means so much to us. The land provides for us.

Right now, it's been rainy all summer, so we can pick some berries, but they're not as big as they usually are. When high tide, low tide -- at low tide, we can go dig clams during the summer. So, you know, our lifestyle, our diet follows the seasons. We are the very air that we breathe. We are part of that, and we can't get away from that.

MR. VICTOR RYAN: And, would you agree that learning exactly that, that Inuit are a part of the land and can't be removed from the land, is important for Inuit in public school? Specifically, is the public school system a good tool for teaching land-based education?

MS. ELISAPI DAVIDEE ANIGMIUQ: It can be, providing that it comes to the Inuit to ask how it can be implemented, and provided that, you know, the government recognizes that, yes, this is a learning tool, this is a learning -- something that can be accredited. So, you can -- if you were creative -- if it was creative, there are some schools, like I said, that takes on the

land stuff for a few days here and there, but there needs to be more. Yes, there needs to be more.

MR. VICTOR RYAN: You mentioned that your preference would be unlimited multi-year funding.

MS. ELISAPI DAVIDEE ANIGMIUQ: Maybe that's a bit too much.

MR. VICTOR RYAN: Well, it strikes me that the public school system has access to very stable funding that is not necessarily proposal-based. Do you think that, sort of, routing land-based education through the public school system might help stabilize funding and might lift the burden of having to always propose and write reports every quarter? Would that help?

MS. ELISAPI DAVIDEE ANIGMIUQ: I don't know. I don't know too much about the education system and its funding and stuff to be able to accurately even comment about that.

MR. VICTOR RYAN: I think I would just like to ask you one more question about Tukisigiarvik and homelessness.

MS. ELISAPI DAVIDEE ANIGMIUQ: Mm-hmm.

MR. VICTOR RYAN: In your experience, is the proportion of homeless people that you deal with, what we might call down south "invisible homeless", that is not necessarily people on the street, but people who

move from house to house, stay with a friend where they can, is that type of arrangement common in Iqaluit?

MS. ELISAPI DAVIDEE ANIGMIUQ: Mm-hmm, very much, those couch surfers in Iqaluit. A lot of them. A lot of hitting homelessness. And, when we did the community consultations, you know, I was so humbled to see some of the services that were being provided by the individual families, how they were helping other people that had less. You know, they were poor themselves, but they were still providing for those that had less than them. And, there were houses that were being safe homes for children, homes for just opening up, and we didn't know about these where children extended their visits, because it was too unhealthy to be going home, so they would stay extended hours in some homes just to be in a safe place.

We found where there were people that were taking in homeless people who had no place to go when they were drunk, when they were intoxicated and they were non-violent, they had no place to go to. So, one man was taking some men to sober up in his house. And, he was a non-drinker. And, unfortunately, when he was doing that, somebody accidentally burned his house down. He, himself, became homeless. So there are services that are so much needed. There needs to be, like, sobering places for the

homeless. We provide bathing and breakfast programs and laundry facilities at the centre, and we get many people from all walks of life.

We sometimes forget that, you know, when a family is homeless, the children, if they have, are going to be homeless too, and that is dangerous. And children are very vulnerable, in a very vulnerable situation. And when you come to Iqaluit and you don't have family supports, you are roaming the streets. It's quite obvious who is homeless in Iqaluit because we have many shacks down by the beach that are occupied by more than one families, a little one-room shack.

And so there are many services that are needed up here.

MR. VICTOR RYAN: Thank you.

MS. ELISAPI DAVIDEE ANINGMUIQ: M'hm.

MR. VICTOR RYAN: And thank you very much for answering my questions.

I have a few questions for the representatives from the QTC. May I call you by your first names?

There's a portion of the, I believe, the Paliisikkut report that talks about Inuit justice and the fact that the RCMP didn't bring justice to Nunavut when they came.

I was wondering if you are able to describe how a family or kinship-based justice system permits women to have leadership roles.

MS. HAGAR IDLOUT-SUDLOVENICK: I really don't think I can answer that question.

Mr. VICTOR RYAN: That's okay. Would you agree that -- maybe I'll put it like this; would you agree that a system of justice based on kinship and family would necessarily involve women in some sort of leadership position or decision-making position?

MS. HAGAR IDLOUT-SUDLOVENICK: This is an area that we don't really explore in that report or is it addressed in that report about, you know, whose leadership role, you know, would be. So I really couldn't speak to that.

Though, you know, just from my personal knowledge I know that -- I mean, certain communities they have just the committees that are struck by -- usually by the community through *ad hoc* interagency groups and they do have elders that are involved, and Elders could be any men or women that provide advice and a way to redress the -- you know, the wrongs of the victims by getting the two parties together and try and find a solution, you know, just to -- you know, to keep -- you know, come to a solution so that the thought offender is

not -- doesn't re-offend, or try to bring some kind of restitution. But that's something -- I mean, that's outside this -- you know, the realm of the QTC Report that we talk about today.

MR. VICTOR RYAN: In the QTC Report, there are several mentions of evidence provided by Inuit people and a lack of corroborating evidence, a lack of documents to back that up; a lack of an ability to investigate RCMP records to prove what Inuit are saying.

Would you consider a lack of those types of evidence to also be a form of colonial violence to both perpetuate an act of violence and then deny a community the ability to properly investigate that violence?

MS. HAGAR IDLOUT-SUDLOVENICK: On the QTC Report, they -- once the testimonies were completed by those 300-plus people, there was a lot of background research done on that prior to writing the report, or the findings, so they were backed up with the research, you know, going through National Archives or RCMP Archives, you know, with the cooperation from the RCMP Commissioner, the one they had had prior to that, you know, doing their research.

So some of the areas, some of the recordkeeping was not, as we mention in the findings, that

some of the recordkeeping was not very good, I guess, at that time; like, in the detachment. So after, when the officer left, often, you know, some of the records were not kept in a good -- in an orderly fashion that they were not able to -- either they were not filed down south or archived or filed properly for, you know, historical document keeping.

So I think that's for the -- that's for some of the, you know, findings we're not able to find that evidence that they're looking for because of the poor recordkeeping at some of those detachments.

MR. VICTOR RYAN: Do you think that if Inuit were a full partner in retaining documents and evidence that it would be easier to investigate the documents from organizations like the RCMP or the government?

MS. HAGAR IDLOUT-SUDLOVENICK: I think back then 200 testimonies -- normally Inuit are oral societies. We didn't have writing system until you know, the missionaries came or governments or other agencies themselves.

So Inuit, some individuals did, you know, took their own notes. I think that was reported in some of testimonies that some people kept very detailed, meticulous notes for themselves, for individuals. I know

of a few myself, some of the Elders. But Inuit normally didn't, you know, use notebooks or what have you. So a lot of the testimonies that are, you know, in the QTC Reports are from individuals that told their stories based on their own experience by their lived experience; what they experienced, you know, being, you know, the treatment or, you know, living in the communities or being told "X" from the government officials or the RCMP.

So most of those testimonies were based on individual memories.

MR. VICTOR RYAN: That's my time. Thank you very much. Nakurmiik.

MS. LILLIAN LUNDRIGAN: Thank you, Victor.

Commission counsel would now like to call on Julie MacGregor from the Assembly of First Nations.

Julie will have 14 minutes.

--- CROSS-EXAMINATION BY MS. JULIE McGREGOR:

MS. JULIE McGREGOR: Nakurmiik.

I'd like to acknowledge the very -- the territory that I'm in and to thank the Inuit for welcoming me to their homeland.

I don't have a lot of questions, and I don't think I'll probably make up -- use all of my time,

but wanted to start with a question for Inukshuk.

I wanted to talk to you; you talked a lot about the QTC Report and its recommendations. And you know, in this country we've had a history of a lot of commissions of inquiry; we're right now at a national inquiry. And, for instance, like, the TRC, there was 94 calls to action. Not a lot of those calls to action have actually been implemented or, you know, followed up on. And you talked about the 25 recommendations within the QTC Report; is that correct?

MS. HAGAR IDLOUT-SUDLOVENICK: M'hm.

MS. JULIE McGREGOR: If you had any advice for the Commissioners here, can you please provide about how can they make sure that their recommendations are workable or implementable for northern people? Because it's very hard for national commissions of inquiry to come up with recommendations for solutions to problems like colonial violence when we all -- we all differ so much regionally. And, especially the north have such unique issues and unique history.

So, how would you recommend to the Commissioners that their recommendations work for people in the north?

MS. INUKSHUK AKSALNIK: I think Elisapi alluded to it earlier, to work with us. I don't

know how else to say it. Collaboration.

MS. JULIE MCGREGOR: So, collaboration in the sense of meeting with you, talking with you about what kind of -- what they see foresee their recommendations as being and how you could provide input into those recommendations before they're released fairly shortly? I mean ---

MS. INUKSHUK AKSALNIK: Yes.

MS. JULIE MCGREGOR: --- it's going to happen in the spring, so...

MS. INUKSHUK AKSALNIK: Mm-hmm.

MS. JULIE MCGREGOR: Or in the summer, I should say. So, is that what you mean, is more collaborative working with northern people?

MS. INUKSHUK AKSALNIK: Yes.

MS. JULIE MCGREGOR: I wanted to ask you, too, sort of, a follow-up question to that, is that you talked about how a lot of the QTC's recommendations were not -- they were not -- they were flawed, I think was the word you had used. Was it you? Or, perhaps I'm mistaking you with Hagar. Did you make that -- no? Okay, maybe I'm off in left field, but I thought that you had said that a lot of the reasoning in these reports were not balanced, or they didn't reflect the community.

When they were doing the QTC report,

what engagement did they have with the communities in the north?

MS. INUKSHUK AKSALNIK: Okay. So, they -- initially, like, how the QTC was started was based on the RCMP sled dog report. That report didn't include us. It didn't have oral history, oral evidence, by Inuit. So, that's why the QTC was formed. Yeah. And, the QTC went to each community twice; once to gather testimonies, and then went back again to report on the findings of the QTC.

MS. JULIE MCGREGOR: Okay.

MS. INUKSHUK AKSALNIK: Yeah.

MS. JULIE MCGREGOR: So, I think that that's where I'm -- probably I was getting confused is the sled dog report.

MS. INUKSHUK AKSALNIK: Yeah.

MS. JULIE MCGREGOR: Sorry. I haven't had a chance to read these reports. I hope to tonight, but I haven't had to in time for this day's testimony.

But, in thinking about the sled dog report and the many issues that were had with the sled dog report, and Hagar, you had mentioned the severe trauma that was inflicted on the people because of the killing of the dogs. And, you mentioned how they weren't listening and how people still want to have an apology for that.

And, it's like we have a report and now we're moving on, but that doesn't mean that the people who were truly affected by it have moved on.

Why do you think they're not listening to Inuit when they say that, you know, they need an apology and they need more acknowledgement from the RCMP?

MS. HAGAR IDLOUT-SUDLOVENICK: Well, actually, the apology and the acknowledgement, QIA is asking for that from Government of Canada.

MS. JULIE MCGREGOR: Okay.

MS. HAGAR IDLOUT-SUDLOVENICK: On the findings.

MS. JULIE MCGREGOR: Okay.

MS. HAGAR IDLOUT-SUDLOVENICK: Acknowledging the finding of the QTC report and getting an apology from Government of Canada for these findings, for these wrongs that were done to the Inuit who provided that testimony.

MS. JULIE MCGREGOR: Why do you think -- why do you think the Government of Canada is having issues with providing that apology if it would bring, if not closure, it would make Inuit feel better about moving on with the issue?

MS. HAGAR IDLOUT-SUDLOVENICK: Well, the first -- when they first -- when QIA first approached

Government of Canada, it was a Conservative government. So, they had a bit of a, as they call it, lukewarm welcome on that report on the findings. So, that kind of didn't really go anywhere. And then after the federal election, they got a Liberal government.

Now, we are working with that and we have a bit more, I guess, welcoming in certain -- to a certain response, and there has been some correspondence between the Minister and our president and with someone open. So, we are still hopeful that that can still happen, you know, during the -- you know, with the current government.

MS. JULIE MCGREGOR: I just -- thank you. Nakurmiik. I just wanted to pick up on something that I think Inukshuk had brought up, was the idea that -- or it could be someone else. I'm sorry.

The idea of when people come to the north for business or for development, you have these men coming in for resource development or whatever issues, whatever thing they're bringing to the north, whether it be hydro or whatever. And, you have a situation where these people come in and they think they can just run the place and that they can treat the women here however they want.

And, we've heard that in other

communities as well. Recently, in Manitoba, Manitoba Hydro came out with a report, and similarly, a lot of women -- a lot of women had provided testimony about, you know, the issue of man camps and the fact that women are not treated well when industry comes to town, especially in the north. And, following that, there were -- there were a lot of questions on how to address those situations, historically if they happened in the past.

So, I'm wondering, do you have any ideas in terms of should there be compensation for victims of this

-- who have been victimized because of these sorts of circumstances in the past, or should -- you know, does there need to be further investigation into what has happened to women in the north?

MS. INUKSHUK AKSALNIK: The issue of compensation does come up quite often when we talk about the QTC, but that was never part of our mandate, or the mandate. I really can't speak much further than that, other than it was always about saimaqatigiiniq, about coming together, meeting in the middle and when they're at peace.

MS. JULIE MCGREGOR: Thank you. Nakurmiik. Those are my questions. Thank you.

MS. LILLIAN LUNDRIGAN: Thank you,

Julie.

CHIEF COMMISSIONER MARION BULLER: Before we continue, we are going to stop for the day. My apologies to counsel who were, I know, anxiously waiting to cross-examine this afternoon, but I note the time, and I think this is a good time to stop for the day. Thank you.

MS. LILLIAN LUNDRIGAN: So, we adjourn until tomorrow and continue with the cross-examination of the first panel from today.

CHIEF COMMISSIONER MARION BULLER: We're scheduled to start at 8:00 a.m. for our opening, and then 8:30 we'll start our cross-examination again, or re-start cross-examination. Thank you.

--- Upon adjourning at 4:38 p.m.

LEGAL DICTA-TYPIST'S CERTIFICATE

I, Sean Prouse, Court Transcriber, hereby certify that I have transcribed the foregoing and it is a true and accurate transcript of the digital audio provided in this matter.

Sean Prouse

Sep 11, 2018