



“V” Division Inuit Cultural Perceptions Training Background and Training Material

In 2004, an Inuit Perceptions course was developed by Dr. Jo Von Stein, Ph.D. and Sergeant Gina Nagano, RCMP Aboriginal Policing Branch. The course provided five days of training on a range of topics including the history of the Inuit people, Inuit and the Canadian justice system, the struggle for recognition, Aboriginal rights and education. The course was piloted in 2004 and formalized in 2006 when it was assigned an RCMP course accreditation.

Between 2006 and 2016, three Inuk Sergeants, Jimmy Akavak, Yvonne Niego, and David Lawson, were in charge of “V” Division Community Policing. The course was refined into a simpler and more interactive course. The course was delivered by the Inuit members who also shared their own perspective and cultural heritage.

In 2016, a Coroner’s Inquest into the death of an individual recommended that the Nunavut Department of Health prepare and provide an Inuit Cultural Awareness Training course for all Government workers. The Department of Health is still developing the course and “V” Division Members will participate when the course is available.

The current RCMP Inuit *Cultural Perceptions* Course is a one-day session hosted by an Inuk Member. Training is geared to new, incoming RCMP employees and Members who are being transferred into Nunavut. Due to the transfer of Members in the RCMP, approximately 50% of “V” Division employees have some form of cultural awareness training at any given time. The RCMP’s goal is to have all employees trained over the next two years and going forward.

The Inuit Cultural Awareness/Perceptions training:

- Provides new “V” Division employees with a brief lesson in Inuit history from the time of first contact with the whaling industry, the influence of missionaries in the 1800’s, to the relocations and residential schools of the 1900’s. Facilitators discuss the continued impact of this history on the Inuit today and invite participants to reflect on historic and current perceptions of the police and the current Justice system. Facilitators also give context to current issues and community challenges such as ongoing violence, isolation, mental health and high suicide rates;
- Gives new employees a small but valuable snapshot of what to expect during their time in Nunavut by familiarizing them with current Inuit culture including the Inuktitut language, the role of community and familial relationships, the role of elders and traditions and the ongoing reliance on hunting and fishing. For example, the Inuit still hunt and harvest animals from the land and sea and although the cost of hunting is now very expensive, the animals harvested are shared and reduce the need for costly groceries bought at a local grocery store. It is not uncommon to see hides being prepared outside of residences or to find traditional clothing and handicrafts that use all parts of the harvested animal;



- The workshops were designed to give employees a chance to reflect on their relationship with the people that they serve and to identify how those relations might be improved in their respective roles;
- Stresses the importance of community events and employee participation;
- Provides new employees with an understanding of the language and communication methods (non-verbal) Inuit use. In addition to the Inuktitut language, Inuit also use a lot of non-verbal communication such as scrunching of the nose to indicate a “no” response and raising of the eyebrows to indicate a “yes” response. These are non-verbal communication methods that an investigator must be aware of during an interview, for example; and,
- Introduces the course candidates to an Inuk guest speaker, often an Inuk Elder or guest from an Inuit organization such as Nunavut Tunngavik Incorporated or Qikiqtani Inuit Association.

In addition to the core training:

“V” Division partners with territorial government departments on cultural training. For example:

- In March 2018, “V” Division – Iqaluit, secured seats at a one-day Inuit cultural workshop offered by the Government of Nunavut and facilitated by Nunavut Sivuniksavut;
- In the past, “V” Division partnered with Nunavut Department of Health on a one-day Mental Health, Inuit Cultural course;

The RCMP hosts and invites imminent Inuit leaders to give presentations to all RCMP employees on Inuit Culture and to provide advice on culturally-sensitive policing. Examples of previous speakers:

- Sheila Watts-Clouthier, Inuit Activist and former Chair of Inuit Circumpolar Council;
and
- Nellie T. Kusugak, Commissioner of Nunavut.

“V” Division encourages all employees to participate in a variety of endeavours in the local community and throughout Nunavut. For example:

- Employees are encouraged to participate in local workshops and cultural activities in the communities where they are posted.
- Employees are encouraged to learn to speak Inuktitut by attending language courses at the Arctic College or to take classes sponsored by an Inuit organization.



- Pilimmaksaivik is the Federal Centre of Excellence for Inuit Employment in Nunavut. As partner of Pilimmaksaivik, “V” Division employees and Members are encouraged to participate in their cultural activities. Pilimmaksaivik offers Inuktitut language training and host Inuit Qaujimajatuqangit (IQ) Cultural Immersion days, largely intended for public servants.

Attachments:

- Power Point presentation entitled “V” Division Cultural Perceptions Course.

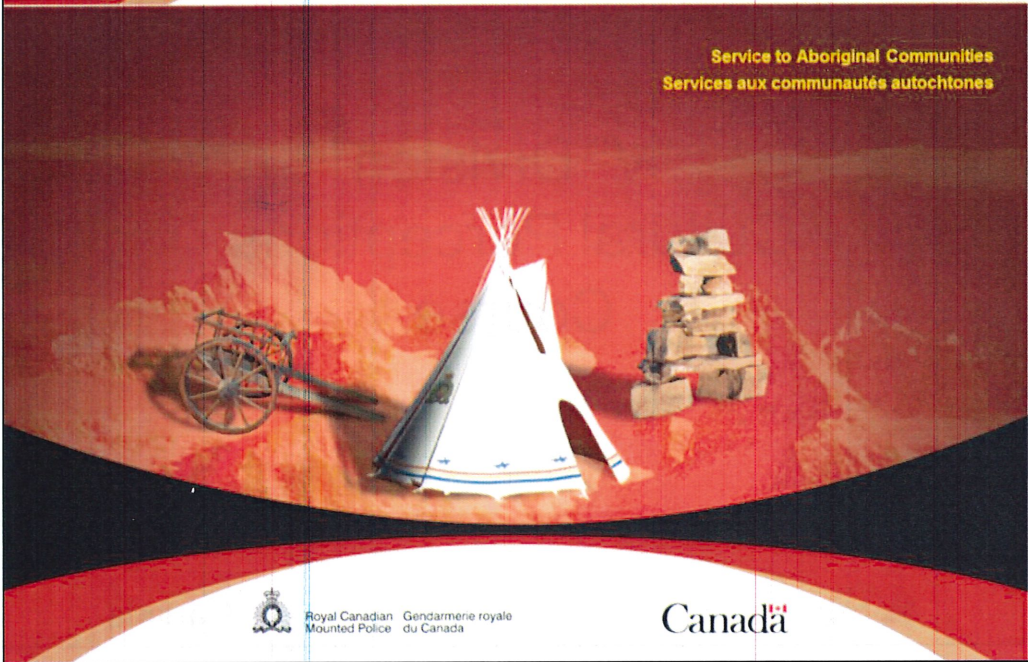
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RCMP·GRC




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Service to Aboriginal Communities
Services aux communautés autochtones




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“V” Division Cultural Perceptions Course


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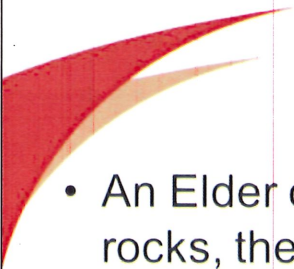


Introductions


Brief overview on where you're from and where you're working.


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- An Elder once said.... “Life is like passing rocks, the heavier the rocks the harder it is for the carrier to speak with you”
- We all have rocks of burden. Those with light loads must help those with heaviness. Often, our problem is identifying persons loads and allowing for prudential empathy.

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- you're going to find this especially true in Nunavut
- We don't have the highest suicide rates or one of the highest crime stats ratios for no appearant reason
- My goal today is to try and sensitize you to the challenges, realities and the history of the people you will be in contact with



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Nunavut demographics

- Population approximately 37 000 residents
 - About 7500 live in Iqaluit
 - About 10 of the other 28 settlements have over 1 000 residents
- One third of Nunavut's population is under the age of 15
- 70% of Nunavutmiut identified Inuktitut as a first language
- Has highest birthrate in Canada at 28.5 births per 1000 people, next highest is 8.8 in Newfoundland

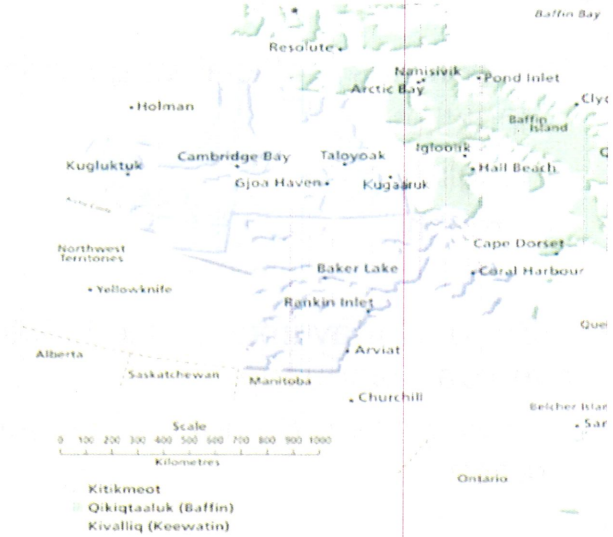


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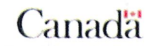
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Nunavut - Environment

- 20% of Canada's landmass
- Extends over 3 time zones
- Close to 50% of total Canadian coastline



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Language

- Nunavut has 3 official languages
 - Inuktitut
 - English
 - French
- 83% of Nunavummiut use Inuktitut in their everyday language
- A good portion do not understand English or French



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Language – must rely on community supports – C/cst, S/Cst, etc

Culture

What is easy to see about culture?

What takes time to see about culture?

What takes more understanding to see about culture?



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Policing Statistics

- General information about incident rates:
 - Nunavut gets approx. 23,000 calls for service / year
 - 5300 prisoners / year
 - 6 assaults / day on average
 - 1 sexual assault
 - 1 firearm involved occurrence every 3 days


Iqaluit Detachment got roughly 8000 calls for service in 2016



Inuit Qaujimajatugangit Principals:
beliefs, laws, principles, values, skills,
knowledge and attitudes



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Inuit Qaujimagatugangit (GN)

There are many IQ values but the main 8 values are:

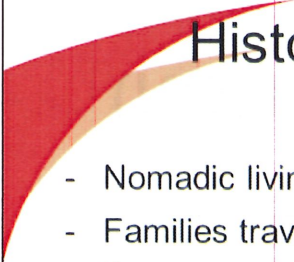
- Inuuqatigiitsiarniq: Respecting others, relationships and caring for people.
- Tunnganarniq: Fostering good spirits by being open, welcoming and inclusive.
- Pijitsirniq: Serving and providing for family and/or community.
- Aajiiqatigiinni: Decision making through discussion and consensus.
- Pilimmaksarniq/Pijariuqsarniq: Development of skills through observation, mentoring, practice, and effort.
- Piliriqatigiinni/Ikajuqtiigiinni: Working together for a common cause.
- Qanuqtuurniq: Being innovative and resourceful.
- Avatittinnik Kamatsiarniq: Respect and care for the land, animals and the environment.



Inuit Qaujimajatugangit (GN)

Elders articulated how and why *Inuit Qaujimajatuqangit* – beliefs, laws, principles, values, skills, knowledge and attitudes – are so well suited to Inuit today. In doing so, the Elders did not advocate a return to the past, but a grounding of education in the strengths of the Inuit so that their children will survive and successfully negotiate the world in which they find themselves today.

By entrenching IQ beliefs and principles within the system and curricula, the aim is to provide a learning environment where *silaturniq* (becoming wise) is fostered, and within which the strength of *inummarik* (a capable person) can develop.



Historical make-up of Inuit Communities

- Nomadic living (keep in mind-distance/ environment)
- Families traveled together, generally with the changes of the season and the wildlife. Usual summer camping areas were established as were winter ones.
- At certain times of the year, families would meet and exchange knowledge, feast, celebrate, arrange marriages to protect bloodline, etc.
- Other than this close-knit family, there was the wide open arctic barren tundra, everything natural



External Influences

- Initial were explorers and whalers (Vikings, Franklin Expedition)
- Missionaries
 - by 1900s they had arrived and established themselves.
 - spoke the language and began transforming it into writing
 - Their agenda was to teach the Inuit 'their' way of living according to their values and beliefs
- Inuit began to congregate and started to rely on the missionaries. At times missionaries would provide some relief when times were tough

Historical written accounts began in 1570's when Martin Frobisher began exploring the Northwest Passage. Frobisher Bay was named after him. Although remains of Vikings go back much earlier than this.

Missionaries introduced the Inuktitut Syllabics which you will see around Nunavut which had changed over time to where it's at today. They also introduced religion which today is mainly Anglican across the Territory.



Influence - Economics

- Early 1800's commercial whaling begins
- 1900 – fall of whaling and fur trade rises - Hudson Bay Company
 - begin to influence inuit lifestyle by encouraging the fur business
- they establish a credit system and some were known to use it selfishly
- trading 'business' conflicts with IQ in that you don't try to make money off of people, each person should give more than they take and everyone wins



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Iqaluit only – Hudson's Bay Company opened a trading post in Ward Inlet in 1914

1943 – US Air Force builds the Iqaluit airstrip and that same year the Hudson's Bay Company Moves to Apex where you see the current buildings there today.



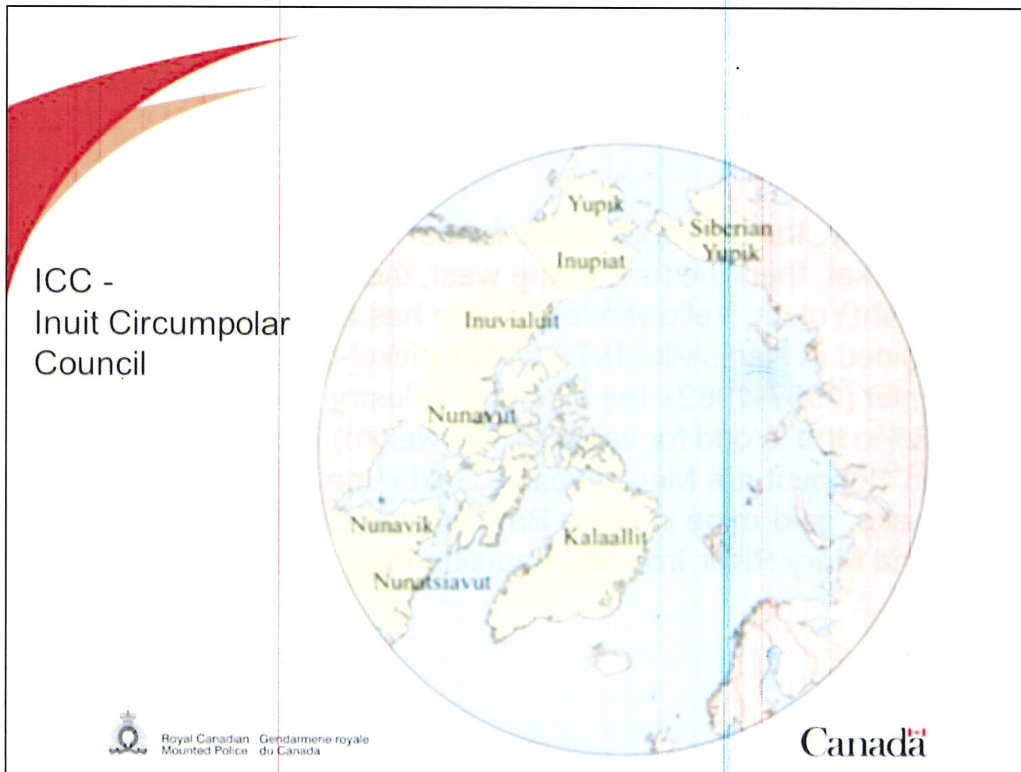
Arctic Resources

- Initially, the attraction in the far north was the whaling market, then the furs. In the west, there was the gold rush (Yukon, Yellowknife). There has been zinc-lead mined in Nanisivik (1976-2002), nickel-copper in Rankin Inlet (1957-1962), the diamond industry has put Canada 3rd in the World for value (6th by weight). Current mines in Nunavut are Meadowbank Gold mine outside Baker Lake, gold mine in Hope Bay, outside Cambridge Bay and Mary River Iron Mine outside Pond Inlet.



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Mary River Iron one of the highest grade iron which doesn't need to be processed but only crushed for shipment.



Founded in 1977 by the late Eben Hopson of Barrow, Alaska, the Inuit Circumpolar Council (ICC) has grown into a major organization representing approximately 160,000 Inuit of Alaska, Canada, Greenland, and Chukotka (Russia). The organization holds Consultative Status II at the United Nations.

To thrive in their circumpolar homeland, Inuit had the vision to realize they must speak with a united voice on issues of common concern and combine their energies and talents towards protecting and promoting their way of life. The principal goals of ICC are, therefore, to strengthen unity among Inuit of the circumpolar region;

promote Inuit rights and interests on an international level;

develop and encourage long-term policies that safeguard the Arctic environment;
and

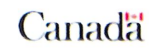
seek full and active partnership in the political, economic, and social development of circumpolar regions.

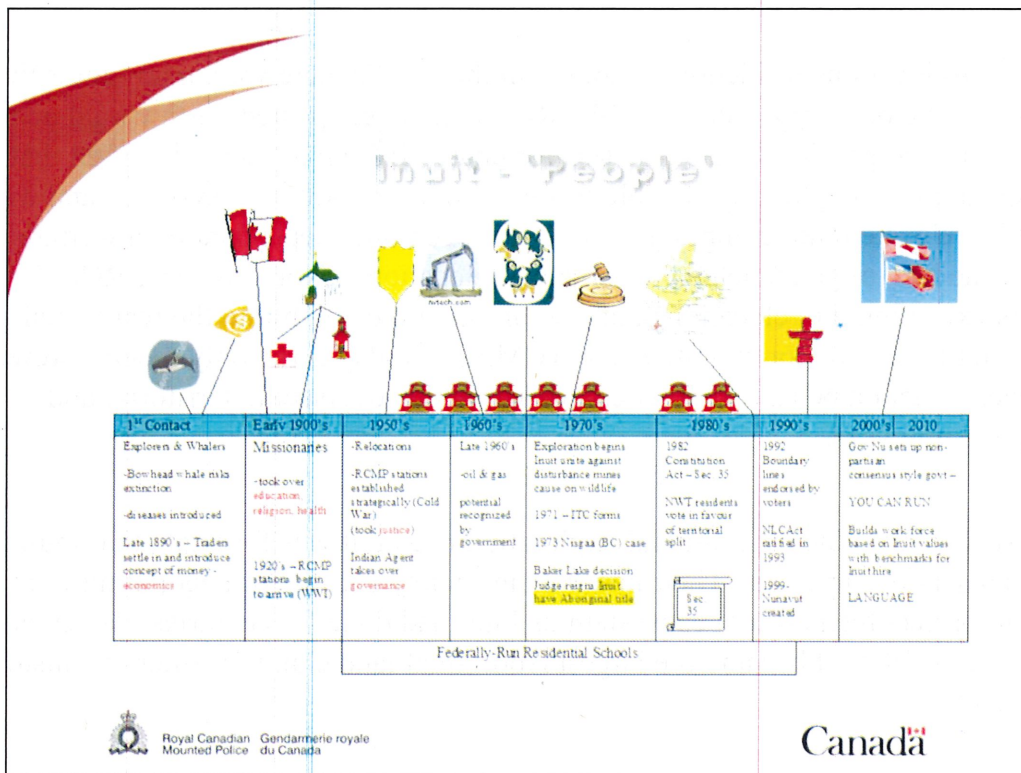


ITK - Serve as a national voice protecting and advancing the rights and interests of Inuit in Canada

NTI – Serves as Nunavut’s Land Claims organization and ensures Nunavut’s land claims agreement is implemented and followed. President of NTI is a voting member of the ITK board.

NTI Designated 3 Regional Organizations to represent the three regions across Nunavut





Speaking Notes for Inuit Timeline:

Land use: Elders still speak of times when their lives were in sync with the seasons and though life was somewhat nomadic, the people returned to the same places year after year. The nomadic movements provided opportunities to exploit seasonal resources and establish family hunting territories. This pattern did not imply that anyone owned the land or had exclusive hunting rights. It did, however, identify a group's territory and established localized social systems and patterns of land use. Again the principles of sharing and cooperation were central to life and to survival.

Crime: Statistics indicate sexual assault as a major issue among the Inuit offender population. The difference from First Nations is that when the Inuit were relocated (not to reserves but in-gathered to communities) they were placed with family members and remotely dislocated from the traditional nomadic movements and social interaction. There are no roads that connect the majority of Inuit communities still today. Travel between communities is normally measured in hours of air travel, or days of land/sea travel. This may be a large factor in the abnormally high suicide statistics: the lasting feeling of dislocation, isolation, and of being trapped.

Starvations/relocations/residential schools: In the 1950's there were many Inuit lives lost to famine. One of the main duties of the RCMP members posted north would be to patrol, locate and provide food to the less fortunate. RCMP officers identified that the Inuit were a good people fully capable of living in their traditional systems, and would best not be relocated into communities in effect becoming dependant on a welfare society. The lack of game helped to force the relocations. Not only were RCMP members executing the relocations but also bringing the youth into the residential school system. In many Inuit communities, the RCMP still today is the only federal presence, and is seen to act on behalf of all federal departments, overseeing territorial and municipal employees.

School survivors: When the mineral exploration began, it was fortunate that Inuit had residential school survivors. Their new role in society became of negotiating Inuit claims, to protect the northern ecosystem as Inuit had done for centuries. When Nunavut was created in 1999, it became the largest Aboriginal land claim in American history, if not the world.

Inuit Values: Despite the very condensed turn over of Inuit lifestyle through assimilation/colonization, the Inuit have chosen to honour their ancestors and traditional value system. The word in Inuktitut (Inuit language) "Inuit" means 'person' or 'human being'. In the setting up of the Nunavut government, the 'Inuit' have chosen a non-partisan consensus style of government. Non-beneficiaries of the land claims can run for the Legislative Assembly, often do, and furthermore, become Ministers of Cabinet. Inuit are very forgiving and they believe in the good of all people. Their word for police in Inuktitut is based on what the police look like – 'pukiqtaliit' – the ones with stripes. Traditionally, Inuit did not have police – it was a foreign concept. Rather, they had a justice system that was highly effective. It was one of graduated response to wrongdoing, conducted at the most localized level. The Nunavut Department of Justice today is challenged with bridging the old and new ways into a better future. Inuit are well-known for their adaptability to their environment and their resourcefulness within one of the harshest environments in the world.

SLIDE POINTS – DEMOGRAPHICS

Inuit of Canada are represented nationally by Inuit Tapiriit Kanatami – their motto -
"First Canadians, Canadians First"

Four regions make up ITK, all of which now have concluded modern land claims

agreements; approximately 53,400 Inuit in Canada

the Inuvialuit region of the NWT, Nunavut, Nunavik the northern third of Quebec, and Nunatsiavut in Labrador. ITK is based in Ottawa. The President of ITK is the equivalent to the Grand Chief of the Assembly of First Nations.

ITK logo

Inuit in Canada, often times, are more closely linked to Inuit in three other countries; Russia, Alaska and Greenland than the rest of Canada. The four countries unite through the Inuit Circumpolar Council. The circumpolar Inuit population is approximately 155,000. ICC has United Nations status. For 2007/2008 Alaska chairs ICC. ICC Canada is based in Ottawa.

ICC logo

Challenges for modern Inuit governance:

- high rates of violence, suicide, FASD, language, vast landmass – remote/isolated/separated communities, cost of living (more than 3x higher)
- adapting traditional customs and systems into the post-land claim system while maintaining traditional values



Influence - Law

- 1903 Royal North West Mounted Police establishes first post at Fullerton Harbour – west side of Hudson Bay and warn 'Agents in charge of Whaling and Trading Stations, Masters of Whalers etc. and all whom it concern that the "Mounties have set up shop and will maintain law and order", enforcing the laws of Canada. They also post that all vessels be required to report at this 'port of entry' (and pay taxes).
- police began to enforce Canadian law when Inuit had already had their own justice systems
- Inuit terms surrounding justice are piqujait (~commandments ie. The Law), maligait (~things to follow ie. regulations), and tirigususiit (~things that have to be avoided, taboos ie. Policy)



Inuit Elder Quote

- *We are told today that Inuit never had laws or “maligait”. Why? They say because they are not written on paper. When I think of paper, I think you can tear it up, and the laws are gone. The laws of the Inuit are not on paper.*

--Mariano Aupilaarjuk, Rankin Inlet,
Nunavut, "Perspectives on Traditional
Law"



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Residential Schools

- The term Indian Residential Schools is not completely true. All aboriginal people were subject to this legacy. Many Inuit are also recipients of the Indian Residential School compensation. At least 80,000 survivors exist with an earmarked \$1.9B. In Nunavut, there were an estimated 4,000 survivors. Often, and especially in the North, it was the RCMP who enforced the collection of children into the schools.



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Show Video



Residential Schools

- Between 1892 and 1996, about 150 residential schools operated across Canada by churches.
- Up to seven generations of children in some communities were taken.
- Chronic underfunding of the schools may have led to poor living conditions and the students doing laundry, cleaning and farm work.
- Excessive discipline for speaking their own language for perceived slights against teachers, and sometimes for no logical reasons at all.
- Physical and sexual abuse from school workers and some from other students.
- Some teachers and school workers had no idea of the intention of schools and did their best, some were predators with virtually no legal response.



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Residential Schools

“It is readily acknowledged that Indian children lose their natural resistance to illness by habituating so closely in the residential schools and that they die at a much higher rate than in their villages. But this does not justify a change in the policy of this Department which is geared towards a final solution of our Indian Problem.”

Dr. Duncan Campbell Scott, Superintendent of Indian Affairs in 1910.

Leadership & Power

- Trader - power of credit
- Missionary - power of sin
- Police - power of Canadian law & justice
- Nurses - power of medicine & health
- Military - power of ownership of land
- Teachers - the power of influence on children, language, communication, families
- Northern Service Officers - power of decision making



Canada

Colonialism

Communication - Language

- English - Inuktitut, much is lost in translation and vice-versa
- Avoid using a translator in statements if possible as translations can often be different from one person to another, especially when formulating grounds for arrest and charges

Relocations

- High Arctic – In 1953, Inuit from Northern Quebec were persuaded to relocate by government aid to the High Arctic in the name of Canadian Sovereignty over the Arctic Archipelago. They were promised an option of returning to Quebec after a year. They never were and there was never a actualy plan to do so. Through the Royal Commission on Aboriginal Peoples, in 1995, these Inuit were recognized and later received \$10M in compensation. By this time, only 50 were still alive.



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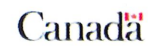
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Suicides

Nunavut has the highest suicide rates in Canada, 10 times the National average and even higher for young men.

The rates of suicidal calls are high and I challenge you to figure out some of root causes.



Root causes: Over crowded homes, on welfare, historical traumas, intergenerational traumas, lost of identity, unemployment and high cost of living



Community Relations

“V” Division has a very high turnover of members

- All from different backgrounds

- Understand that each community has seen good and bad members come and go

- Members treated well and respected by the communities are members that have taken that extra step to help

- Simple nods and waves



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My ways were simple in Dorset – simple dinks and if I had time, I took them into the interview room and asked and if they know why their in the drunk tank, what is going on that they drank so much

- I tried to take each YO and have a conversation and try and empower them – message on facebook 5 years later

These conversations take place when they're sober and they remember them, and remember you, even when you're drunk next time and usually makes for an easier interaction

Post Course Recommendations

1. Research Inuit Qaujimajatuqangit (Inuit traditional knowledge) principles.
2. Research and read up on Robert Janes
3. Sit down for coffee or tea with an elder and speak with them
4. Attend / participate or do a cultural event (a fishing/hunting trip, watch or participate in igloo building, fetch an elder river water, etc).
5. Read reading material on: Inuit Concepts of Traditional Law and Justice, Relocation, and Presentation by Inuit to the House of Commons



Exhibit: *National Inquiry into Missing and Murdered Indigenous Women and Girls*

Location/Phase: Part 2: Regina

Witness: Brenda Lucki

Submitted by: Anne Turley, Canada

Add'l info: PO2 PO2 PO101

Date: JUN 25 2018

Initials

I/D

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