National Inuit Submission on the Pre-Inquiry Phase of the National Inquiry into Missing and Murdered Indigenous Women and Girls

Final Report

Inuit Tapiriit Kanatami and Tungasuvvingat Inuit

April 6, 2016
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Introduction
Inuit have been overwhelmed by the high rates of murder and violence against Inuit women and girls. The rate of violence against Indigenous women and girls is three times higher than the rate of violence against non-Indigenous women and girls. Far too many Inuit lives have ended too soon as a result of this violence. Children and families have to deal with the suffering that comes with the murder or disappearance of a loved one. In addition to this trauma, families have also dealt with systemic indifference and in some cases racism, when engaging with the criminal justice system and other government agencies.

This National Inquiry into Murdered and Missing Indigenous Women and Girls that has been initiated by the Government of Canada is one of the many steps needed to address this crisis.

In preparation for the National Inquiry, the Government of Canada has engaged in pre-inquiry consultations with families, Indigenous groups and Governments. The objective of these consultations has been to gather information to inform the design of the National Inquiry.

Consultation Process
The impact of violence against Inuit women and girls has left a devastating mark on Inuit communities throughout Canada. To address this subject justly, the National Inquiry into Murdered and Missing Indigenous Women and Girls (the “Inquiry”) must adequately reflect Inuit perspectives, values, culture while addressing the needs and concerns of Inuit. In order to determine how Inuit would like to see the Inquiry process unfold, Inuit Tapiriit Kanatami (ITK) and Tungasuvvingat Inuit (TI) jointly engaged in consultations across Inuit Nunangat (the area covering the four (4) Inuit regions in Canada: Nunatsiavut, Nunavik, Nunavut and the Inuvialuit Settlement Region). Recognising that urban Inuit may have different experiences, consultations were also held in eight (8) urban centres where there are large Inuit populations. These consultations were conducted in partnership with Inuit community groups, and regional Inuit organisations and governments, such as the Nunatsiavut Government, Nunavut Tunngavik Incorporated, the Nunavik Regional Board of Health and Social Services, the Inuvialuit Regional Corporation and Saturvik Inuit Woman’s Association of Nunavik.
Due to time and budgetary constraints, the consultations for Inuit Nunangat were held in larger centers with participants traveling from the smaller communities to participate. The four Inuit Nunangat sessions were held in Happy Valley Goose Bay, Inuvik, Iqaluit and Kuujjuaq. On average, the sessions involved 20 to 30 participants, including families, survivors, front line workers, shelter workers, health supports and Elders. Additional health supports were available to provide counselling services to the participants. Each engagement session spanned over two days and included large and small group discussions which revolved around the scope, design and process to be employed by the Inquiry. Although the discussions focused on the substantive considerations relating to the Inquiry design, time was spent during the sessions to celebrate and honour the Inuit women and girls lost to violence and the families that have advocated for justice in their name.

The urban consultations were held in Ottawa, Montreal, Halifax, St. John’s, Toronto, Winnipeg, Edmonton and Vancouver. Although the number of participants varied between the cities, the format emulated the Inuit Nunangat consultations.

Integral to the success of these consultations was the partnerships utilised by ITK and TI with the regional Inuit organisations and governments and with local Inuit community groups. Flexibility in how the sessions were facilitated was also instrumental. Although all sessions followed the same facilitation guide, each session adapted to the needs of the participants to ensure that a safe and open environment was cultivated.

The results outlined herein are a consolidation of the testimonies provided by participants across the country. The information has not been edited or altered by ITK or TI. As such, this report reflects the views of Inuit consulted, not the views of ITK or TI. ITK and TI, however, support and stand behind the wishes of the families and participants and are committed to putting families and communities first in this process. It is because of this commitment that ITK and TI are submitting the words of those most affected by this tragedy rather than presenting a report that reflects the views of the organisations.

Consultation Results

An Inuit Specific Process

The devastating and continuing impacts of colonial attitudes and policies imposed by the Crown on Inuit was expressed by many throughout the consultations as being one of the fundamental root causes of the current vulnerability of Inuit women and girls to violence. From Inuvik to Halifax to Vancouver, it was apparent that there is a strong belief among Inuit that Inuit women and girls are seen by Government agents and agencies as less valuable than non-Inuit women and girls. It is firmly believed that this indifference, which
is rooted in prejudice and racism, the cornerstones of colonial attitudes, is resulting in public services failing Inuit women and girls. Concerns were raised about all areas of public service, from the education system, health care, child and family services, policing, criminal justice, corrections, and the coroner’s offices. Most participants identified the failure to integrate Inuit values, traditions and practices into the policies and programs of these institutions as being one of the primary cases of their ineffectiveness. Many felt this was due to an underlying attitude held by many in the Government that Inuit ways are inferior to euro-Canadian values, traditions and practices. Participants across Inuit Nunangat and the urban centers echoed the need for this to be examined by the Inquiry. Furthermore, and in order to ensure the Inquiry is comprehensive and meaningful for Inuit, Inuit values, traditions and practices must be infused in the Inquiry. This merger of Inuit and euro-Canadian values, traditions and practices was expressed as being fundamental to the Inquiry’s success.

At its core, this Inquiry must be a tool for reconciliation: from its objective, throughout its process and to its implementation. Across the country we heard participants express their desire to be heard and to be treated as other Canadians are treated. Also, for the lives of Inuit women and girls, and for Inuit culture, language, values, traditions and practices to be affirmed and recognised as equal in value and legitimacy by the Inquiry, Governments and by Canadians as a whole.

Accordingly, the need for the Inquiry to take a distinctions based approach was echoed at all of the sessions. A pan-Aboriginal approach would be inappropriate and impractical. Inuit, and specifically the families and survivors, want the Inquiry to be Inuit specific and grounded in Inuit values, practices and culture. Participants were firm in their view that an Inuit specific process would ensure fulsome participation by Inuit families and communities. This fulsome participation would in turn ensure the commissioners are informed with the best possible information to fulfill their mandate.

**Procedures and Process**

With respect to the process and methods employed by the Inquiry, it was felt that Inuit culture, language, customs, practices and procedural rules and laws must inform the development of the procedural rules adopted by the Inquiry, particularly when the Inquiry is involving Inuit. This goes beyond the mere inclusion of symbols of Inuit culture. Participants spoke of needing to be able to speak and tell their stories in the Inuit way, free of the intimidation and fear many have of existing government agents and agencies. Participants further recognised that many Inuit, having had negative experiences with the criminal courts, would be apprehensive and unwilling to engage with the Inquiry if the process was akin the judicial system. As such, the Inquiry process must look at the Inuit way of truth seeking and inquiry, and should incorporate such methods into the Inquiry's
process and procedures. It was apparent that the Inuit way is not akin to the adversarial judicial model which informs most courts and inquires. However, it was felt that fully explaining the Inuit way was not something that could be accomplished in the short time frame provided for the consultations. Further, as such knowledge is most often held by Elders, many participants did not feel qualified to explain in detail what they knew intrinsically as the ‘Inuit way. In order to ensure the Inquiry is infused by Inuit values, culture and processes, the establishment of an Elders Advisory Committee to be used as a resource by the commissioners was recommended by participants.

The need for the process and procedure to reflect the needs of families was also identified as a priority. Flexibility of the process in engagement was identified as a means to accommodate families. Mechanisms must also be in place to respect the privacy and dignity of participants. In order to ensure that these needs and concerns are addressed in the Inquiry design process and throughout the Inquiry itself, participants suggested the establishment of a Families Advisory Committee that the commissioners could consult with on process and procedures.

The dissemination of information was seen as an important component to the Inquiry. Participants want to see an information campaign rolled out well in advance of the commencement of hearings. Information sessions and gatherings in advance of the Inquiry arriving in communities were also suggested as a means of preparing the communities and individuals for the challenges and the hardship the Inquiry would bring with it. These steps will be essential to ensuring the participation of Inuit and the acceptance of the Inquiry by Inuit.

Connected with the information campaign is the identification of participants. It is evident that the scope of this Inquiry will go beyond the cases that have been identified to date. In order to ensure the Inquiry is complete and comprehensive, a mechanism of identifying participants will need to be developed. Participants were of the view that this mechanism must include a component of self-identification and outreach, as many Inuit may be reluctant to come forward. This must be done with care and in collaboration with health supports and community based supports.

Finally, in order to be successful and have the confidence of Inuit, the Inquiry will need to be seen at the community level. As such, it must travel to the Inuit communities and regions. When doing so, the Inquiry must be respectful of local and regional protocols and practices. The Inquiry should be informed of these protocols and practices in advance and should engage with local and regional organisations to ensure the appropriateness of the processes proposed by the Inquiry. This was the model adopted in the consultations and was appreciated by participants.
For more information and a consolidated list of engagement session findings, please see Appendix I – Procedures and Processes

**Inuit Cultural Practices and Ceremonies**

Participants expressed their desire to have the Inquiry reflect their culture and customs when they appear before it or when the Inquiry comes to their communities. The inclusion of Inuit culture and the inclusion of the broader Inuit community in the Inquiry is seen by many participants as an important part of addressing this tragedy and is needed for the healing of Inuit families and communities.

The use of drum dancing, throat singing, traditional clothing, prayer, singing and the lighting of the Qulliq were some elements of Inuit culture that participants felt should be incorporated in the Inquiry. Traditions and ceremonies varied between the regions and even between communities. Just as a pan-Aboriginal approach would be inappropriate, a pan-Inuit approach was seen as similarly unacceptable. Therefore, the Inquiry, when determining the opening and closing ceremonies and events surrounding the Inquiry hearings, will have to be educated in and mindful of the appropriate ceremonies to be used in each region. Consultation with the communities and with the Elders Advisory Committee (if adopted) will be essential to ensure the appropriate ceremonies and traditions are used.

For more information and a consolidated list of engagement session findings, please see Appendix II – Cultural Practices and Ceremonies

**Scope of the Inquiry**

Participants understood that addressing the vulnerability of Inuit women and girls to violence is the primary goal of the Inquiry. The participants felt the Inquiry must look at all aspects of our society to understand the root causes of this vulnerability. From the intergenerational impacts of residential schools on familial and intimate relationships; to the education system eroding the traditional methods of teaching and learning; to the impact and value of social services and child and family services; and the inadequacy of the criminal justice system in preventing, investigating and addressing violence against women and girls were areas of concern for all participants. Participants felt the system, from policing, to prosecution services, defence lawyers, judges, sentencing regimes, correctional services/jails, to the coroner’s offices continuously failed Inuit. Racism and prejudice is believed by many to be a factor in how their cases were handled by the criminal justice system. Accordingly, it was felt that all these institutions and historical facts must be examined by the Inquiry.

The availability of services for Inuit women and girls in need of support and protection was also flagged as an area in need of examination through the Inquiry. The cultural relevance of these services is also an issue. The lack of services and/or the inadequate nature of
available services were identified as having played a role in the death or disappearance of some women. Where services were available, the methods used were viewed as culturally inappropriate, and in some cases it was believed that racism and prejudice was a factor in the quality of the services Inuit women received.

The services provided to men and offenders were also identified as an area needing examination. This includes the services and treatment options within the correctional facilities.

Intertwined with the availability and quality of services for Inuit, is the history of the provision of services by Government agencies. The manner in which Government agencies imposed and introduced services on Inuit and the north over the last hundred years is believed to have eroded the traditional familial and community based services and support structures. Further, services delivered by Government agencies, rooted in euro-Canadian law and values, take an individual, departmental or topical approach which participants believe has resulted in services gaps and arbitrary obstacles to obtaining services. This history and the gaps in services should be examined by the Inquiry.

Despite the tragic experiences of many Inuit women and girls, the participants expressed pride and support for individual survivors (many of whom have now become support people) and programs that were providing culturally appropriate and highly successful services for Inuit. Programs such as Ilisaqsivik in Clyde River, Tukisigiarvik in Iqaluit, Pulaarvik in Rankin Inlet and TI’s Mamisarvik in Ottawa, were all provided as examples of community based organisations running programs that successfully merged the best practices of non-Inuit treatment and care models with Inuit methods. Participants emphasised the need for the Inquiry to examine such programs as a model of excellence when considering recommendations.

With respect to the scope, participants raised concerns over the Inquiry being limited to only cases of murder that have been officially recognized by the police. Participants spoke of cases where families and the community dispute the police or coroners’ characterisation of deaths as suicide or accidental. These cases must be considered and these families must play a role in the Inquiry as well.

For more information and a consolidated list of engagement session findings, please see Appendix III – Inquiry: Scope

Participation
Participants were of the view that a broad and wide range of involvement would be needed to ensure the value and success of the Inquiry. Generally it was viewed that all those impacted and all those with a role in the implementation of recommendations should be
given a chance to participate in the Inquiry. This includes all levels of government and
government agencies, Inuit Organisations, women's groups, men's groups, families,
survivors, children, youth, Elders, men and women. A holistic, inclusive and comprehensive
approach was suggested.

Concerns were raised with the adoption of a narrow definition of families, victims and
survivors. It was felt that these categories should be defined in a manner consistent with
the Inuit definition of such terms. It was the view of participants that these terms should be
interpreted liberally and in the most inclusive manner possible.

Concerns were raised with the process being too focused on women and girls. Participants
felt that men and boys must also play a role. Examples were provided of men who have
broken the cycle of violence in their own lives. Their insights and testimony was seen as
being integral to the Inquiry's success and value.

The inclusion of Elders, traditional supports, and frontline workers was viewed as
necessary as they have considerable information with respect to the factors leading to
vulnerability and have insight into effective methods of intervention and support.

In keeping with the inclusive view of participation, a system of self-identifying as well as a
process of outreach and engagement was suggested as a means to identify prospective
participants. This method was viewed as being important as some cases have been
mischaracterised and some people may be reluctant to come forward.

Finally, with respect to the participation of national, regional and local Inuit Organisations
and Governments, most participants saw value in their involvement, so long as the Inquiry
did not become politicized. Participants also thought that these organisations could serve
as a resource for the Inquiry when it comes to effective and meaningful engagement within
the regions and with respect to culturally appropriate ceremonies and processes to be used
in the regions.

For more information and a consolidated list of engagement session findings, please see
Appendix IV – Participants, Appendix VII – Participant Involvement and Appendix VIII – Role
of Indigenous Groups

Inquiry Leadership
Rather than focussing on specific individuals who could lead the Inquiry and sit as
commissioners, participants focused on the qualifications of prospective commissioners
and the commission team.

Participants emphasised the importance of having an Inuk Commissioner. Someone with
the knowledge and qualities of a true Elder: respectable, kind, compassionate, trustworthy
and welcoming. Participants also want to see someone with a strong sense of social justice and familiarity with the issues of violence against Indigenous women and girls to sit as a commissioner. It would be preferred that the commissioner be knowledgeable and experienced in the Canadian legal system, as well as Inuit culture, customs, history and language. It was felt that this duality in experience and knowledge would enrich the Inquiry and would ensure that Inuit participants were understood, not only linguistically, but culturally, by the Inquiry.

Participants indicated that there are many qualified and capable Inuit that could be involved with the Inquiry at all levels: from the commissioners to the support workers. Ideally, Inuit lawyers and judges would be involved in leading the Inquiry, and Inuit supports be used in providing services to participants.

Participants expressed concern with the commissioners being linked to political organisations and/or governments. The autonomy and independence of the commissioner was very important to the participants, as many did not want the role to be politicized.

Finally, recognising it may be difficult to find a commissioner with all of the identified qualities, participants suggested the creation of an Elders Advisory Committee and a Families Advisory Committee to serve as resources to the commissioner.

*For more information and a consolidated list of findings about who should guide the inquiry, please see Appendix V - Guiding the Inquiry*

**Supports and services**

Finally, in advance of the Inquiry, families were clear that they will need a system of clinical, technical, cultural, spiritual and community resources in place in order to engage and feel properly supported during the Inquiry. These services must be flexible and adaptable to the needs of families and should be in place prior to, during and following the Inquiry. Participants expressed tremendous concern with the current absence of infrastructure, services and supports which were viewed as being a prerequisite to engaging in the Inquiry process. The Inquiry will be opening up many wounds and it must not do more harm than good. It was evident that the infrastructure to provide these services in many communities is lacking. In order to ensure the Inquiry is valuable and beneficial, these services and supports must be put in place in advance of the Inquiry. Further, services and supports needed in advance of the Inquiry will also be required during and following the Inquiry to ensure that participants are not left more vulnerable.

Participants identified the need for a wide range of services and supports and emphasized that families and participants should be allowed to identify the needs they have and be given choice with respect to who and how those supports are provided. In this vain, the
Families Advisory Committee could be an asset and could inform the Inquiry with respect to these needs.

In addition to clinical, cultural, spiritual and community services, participants identified the need for competent technical and financial supports for translation services, legal services, child care, compensation for time away from work, travel costs and accommodations associated with participation.

For more information and a consolidated list of findings about who should guide the inquiry, please see Appendix VI – Supports Needed

**Conclusion**

There was trepidation and scepticism among participants towards the consultation process and the Inquiry. The fear that the process could further traumatize families and survivors was apparent, and this must be guarded against throughout the Inquiry. However, the Inquiry is also providing a lot of hope and empowerment for participants. The enormity of this Inquiry and the issues it is trying to address weigh heavily on the hearts of all those engaged in the consultation. Families and communities are committed to being a voice for change to honour the memory of their murdered and missing loved ones and for their daughters and granddaughters. They came forward with broken but open hearts ready to play a role in cultivating societal and systemic change. This is very powerful, and must be recognised and honoured by the Inquiry, the government and all government agencies involved. Accordingly, participants want to see continued commitment to the Inquiry process and to the implementation of the recommendations that will be forthcoming in the course of the Inquiry. “The recommendations must not sit on a shelf” was a sentiment heard throughout.

Finally, this consultation process was a tool for empowerment and self-determination for Inuit. Many participants left the consultation sessions with ideas on how they could cultivate change in their lives and communities. This ownership and responsibility at the individual, family, community, regional and national level will be the most fundamental determinant of the Inquiry’s success.
Appendices

Appendix I – Procedures and Processes

How can the process be set up so it provides concrete and practical recommendations for specific actions?

1. The Commissioners/Inquiry must come to the communities and see the realities first hand: the shortage of resources etc.

2. Families should have some say in who the commissioners are.

3. Inuit representation is needed.

4. Inuit ways of investigating and truth seeking must be researched and incorporated.

5. An Inuit specific branch of the Inquiry. There must be staff and a commissioner devoted to or designated to the Inuit component of the inquiry. Must not be like the Truth and Reconciliation Commission where Inuit needs and Inuit-specific processes were not taken into consideration. At least one of the Commissioners should be Inuk.

6. Our words must not fall on deaf ears. The stories of families must be taken seriously.

7. An adversarial approach must not be used when dealing with families and communities.

8. The recommendations must not just sit on the shelf when done.

9. There must be mandates and timelines for action following the inquiry and as recommendations come out.

10. There must be a system of accountability.

11. Give families the support to participate.

12. The process must be transparent and unbiased.

13. Families must be kept involved and informed in the process.

14. Key government parties must commit up front to engage in and comply with the recommendations that flow from the inquiry (Federal, Provincial, Territorial and Indigenous Self Governments). All levels of our society must be committed to this process.

15. The commission must return to the communities/regions with findings and recommendations. A validation tour of this nature would confirm with Inuit that they were heard and respected.

16. The UN declaration on the Rights of Indigenous Peoples should inform the Inquiry and should be used as a benchmark.

17. The need for a ‘family and community focus, vs. a more individualist approach.

18. Must hear from men’s groups as well.

19. Effective use of community resources: community radio, TV, school, churches, health centres and hamlets to disseminate information and inform the public about the inquiry.

20. The inclusion of elders is key. But the identification of who the elders are must be done by the community.

21. When public servants come before the Commission they must be free to speak without fear of reprisal.
**Appendix II – Cultural Practices and Ceremonies**

<table>
<thead>
<tr>
<th>How can cultural practices and ceremonies be incorporated into the design of the inquiry?</th>
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<tbody>
<tr>
<td>1. Inuit drumming and drum dancing, especially for opening and/or closing of events. Recognizing that there are regional differences.</td>
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<td>2. Inuit songs and Inuktitut hymns/prayers. The brass bands of Labrador are important.</td>
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<td>3. Lighting of the qulliq.</td>
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<td>4. Use of language, Inuktitut and Inuvialuit (The Inquiry must be able to function in the languages of Inuit across the regions. Competent translators must be used for each of the regions and communities).</td>
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<td>5. Inclusion of elders (elders as identified and recognized by each community) as supports and as witnesses to the hearing. Their presence is important for families. Elders can also help and support the Inquiry team emotionally and spiritually (Commissions and their staff).</td>
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<td>6. The use of culturally significant symbols that can be used to honour and remember lost loved ones (carvings, paintings, blankets).</td>
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<td>7. The use of storytelling. The Inuit way of storytelling must be respected and incorporated into the inquiry.</td>
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<td>8. The inclusion of traditional/country food.</td>
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<td>9. Respect for the Inuit manner of responding to questions: allowing time to consider and contemplate.</td>
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<td>10. Labrador tea medicine</td>
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<td>11. Use of traditional clothing—the Commissioners should incorporate traditional clothing into the ceremonial attire of the inquiry.</td>
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<td>12. Throat singing.</td>
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<td>13. In the Inuvialuit region Sing-Alongs</td>
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<td>14. Use of seal skin.</td>
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<td>15. Use of traditional healing practices.</td>
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<td>16. Use of regional songs (Labrador anthem).</td>
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Appendix III – Inquiry Scope

What are the key issues that need to be addressed by the inquiry?

1. The manner in which RCMP/Police investigate and treat cases of domestic violence and sexual assaults/violence

2. The level of Inuit representation in the justice system (from Police to Judges the system doesn’t reflect the population in Inuit regions).

3. Address differential responses: Inuit are treated differently than non-Inuit (ex. Ignoring people who are drunks or minimizing ongoing issues).

4. The impact of gender and racial stereotyping on the services afforded Inuit women and girls.


6. The history of Inuit-Crown relations and the history of how Inuit have been treated by non-Inuit are important to understanding the dynamic and government treatment of Inuit women and girls today. Inuit are seen as “less-than” and Inuit culture, language and values are marginalized by the dominant Canadian culture and even by other Indigenous groups (In particular First Nations).

7. Systemic racism and prejudice: police, courts, lawyers, judges, child and family services, corrections, parole board (within all levels of public service).

8. The availability and quality of victims’ services in North and in urban centres for Inuit women and girls.

9. Child welfare system. Rate of apprehensions: too many children are being shipped out of Inuit regions to be in foster care outside of Nunatsiavut and to non-Inuit families.

10. Coroner’s investigations (murders characterised as accidents/suicides).

11. Crown prosecutors - the use of plea bargaining and the effort they put into cases involving Inuit. They work harcer for cases that involve non-Inuit women and girls. Acceptance of plea deals that do not reflect the facts.

12. Police responsiveness generally and attitudes towards Inuit.

13. Investigations into police misconduct- Police investigating their own- Police accountability.

14. Resources available to police in remote communities: can they investigate cases properly?

15. Criminal sentencing regimes.

16. The “Gladue” principle-devalues the lives of Inuit women and girls.

17. Availability of shelters.

18. Services for women in situations of domestic violence.

19. The effects of colonization and government/crown interference on the ability of Inuit communities to manage conflict in their communities and how this history impacts how Inuit interact with authority and non-Inuit.

20. The availability of prevention and intervention services (mental health, family counselling, etc.).

21. The role of victims and families in the court/adjudicative process. The crown represents the public not the victim or family. Families should have a role. Victims and family rights in the criminal justice system.

22. Services in the prisons and jails-quality and relevance of rehabilitation program for Inuit.

14
offenders

23. Poverty and homelessness


25. Prostitution/sex trade and trafficking

26. The social/media and institutional responses to the murder of indigenous women and girls. They are taken less seriously.

27. The disconnect on between victims and their culture. Disconnection between urban Indigenous populations and the home communities and territories.

28. Cultural views on women and girls. Are Inuit girls de-valued even within Inuit culture and societies

29. Unemployment rates

30. The role of the education system: success rates and the cultural relevance of the curriculum for Inuit students. Is the education system setting up Inuit to fail?

31. The migration of Inuit from the north to the south. Often women and children leave the north because of abuse and end up more vulnerable in the south.

32. Police training-prosecutors-judges etc. The training and education of all justice players in the history of Crown Inuit relations and the history of colonialism. Cultural competency of justice players.

33. Training of all justice players in domestic violence and the cycle of violence

34. Examination of best practices when it comes to 1) Policing (indigenous populations and responses to domestic violence) 2) Counselling and mental health and community wellness programs and practices, 3) offender rehabilitation

35. Victim supports and court services for victims and families.

36. The impact apprehensions by Child and Family Services have on girls- removal from family and culture-long term negative impacts of this. Some believe this makes them more vulnerable.

37. Availability of services in communities: many women go to southern Canada to access services (health, education, etc) and then get involved in prostitution and drugs. End up homeless in these urban centers where Inuit are sent to access services (Montreal, Ottawa, Winnipeg, St. John’s, etc).

38. Supports and services for men and families to break the cycle of violence.

39. Supports and services for children who witness violence, are abused or lose family to violence.

40. Prevention and public education initiatives.

41. Substance abuse: availability of drugs and alcohol. Police search powers with respect to legal alcohol. Role the alcohol in violence.

42. The cycle of systemic indifference towards Inuit women and how this is internalised at the community level

43. Availability of housing and adequate housing.

44. The training, recruiting and retention of Inuit front line workers (Police, teachers, social workers, lawyers, etc.) and the support they receive. Many burn out and are over burdened by the system because of their knowledge and language skills. The retention and care of these Inuit service providers

45. Children and women lost to prisons, psychiatric hospitals, group homes, and foster care system

46. Women in the prison system. Location of prisons for women. Impact on families and children.

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<tr>
<td>48.</td>
<td>Government investment and funding on Inuit-specific programs</td>
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<td>49.</td>
<td>The shortage of crisis response resources and the disconnection between community based/traditional crisis responses and the responses by Government agencies. The need for more coordination and collaboration was identified.</td>
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<td>50.</td>
<td>Examination of obstacles to reporting violence and seeking help. Many are not seeking help, this is an issue. Public stigmas around reporting to law enforcement a part of this.</td>
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<td>51.</td>
<td>The value and effectiveness of existing legal tools for protection: restraining orders, etc.</td>
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<td>52.</td>
<td>The cooperation between government agencies is a concern. Compartmentalised approach to services and intervention an obstacle.</td>
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<td>53.</td>
<td>The availability of family centered counselling and support</td>
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<td>54.</td>
<td>The investment and support of local foster care homes. Examination of the legal frame work for child apprehensions.</td>
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<td>55.</td>
<td>Community and Inuit trust and confidence in government programs and agents.</td>
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<td>56.</td>
<td>The intergenerational impacts of historic trauma</td>
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Appendix IV – Participants

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<tr>
<th>Who do you think should provide views or have an opportunity to participate in the inquiry?</th>
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<tr>
<td>1. Every family member who wants to speak should be permitted to do so. Family must be defined</td>
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<td>2. Families must be at the forefront of the inquiry.</td>
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<td>3. Families must be given a choice in how they participate.</td>
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<td>4. Should be flexible so as not to be too narrow; the more we hear from the better.</td>
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<td>5. Grass roots workers/front line workers.</td>
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<td>6. Inuit, Metis and First Nations groups.</td>
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<tr>
<td>7. Survivors and victims (must be defined liberally and broadly)</td>
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<tr>
<td>8. Vulnerable women/High risk women to better understand the resources that they are not</td>
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<td>getting.</td>
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<tr>
<td>10. All levels of government: social services, child and family services, all levels of the</td>
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<tr>
<td>justice system, educators and education authorities, police, health system. All</td>
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<tr>
<td>government departments and agencies that play a role in the lives of vulnerable Inuit</td>
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<td>women and girls.</td>
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<td>11. Victim’s services.</td>
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<td>12. Corrections (federal and provincial).</td>
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<td>14. Media and media outlets to speak to how such cases are reported.</td>
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<td>15. Women’s Groups and advocacy groups (NGO’s, women’s axillary with the Churches, etc).</td>
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<td>16. Individual service providers.</td>
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<tr>
<td>17. NGO’s involved in research related to these issues.</td>
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<td>18. Friendship centers and community based representative and service providers (Illisarsivik</td>
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<td>and Mamisavik, for example)</td>
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<tr>
<td>19. Men and boys exposed to and involved in the cycle of violence. Especially those who</td>
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<tr>
<td>have broken the cycle in their lives and families.</td>
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<tr>
<td>20. Incarcerated individuals (women and men) to better understand the dynamics.</td>
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Appendix V – Guiding the Inquiry

Who should lead the inquiry?

1. Inuit judges/lawyers should be involved in the inquiry and should be considered for appointment as the commissioner.

2. Elders and representatives from the families should play a role (ex. Through an advisory committee to the Inquiry).

3. There should be representation from the four regions as well. Nunatsiavut Inuit want to see some representation from their region, as do the other regions.

4. At least one commissioner should be an Inuk women, or an Inuk man, if the right Inuk man.

5. Commissioner(s) should not be political figures. They should be a strong person with the qualities of an Inuk Elder (compassionate, caring, empathetic and honest). Should have strong Inuit knowledge. Be trust worthy. Have a history of working within this issue of violence against Indigenous women/girls. A welcoming and kind person.

6. Commissioners must have a strong sense of justice and a commitment to making things better.

7. Someone who knows the history of Crown Inuit relations and Inuit culture.

8. Commissioner/commission team must have strong knowledge of Inuit culture and the government systems involved and the legal system.

9. Same participants identified specific people while other groups focused more of the commissioner’s qualifications. Some people named included Nellie Couryea, Madeline Redfern, Robert Watts, Sarah Anala and the presidents of Pauktutit and NTI.

10. Consistent across the four regions however was the view that the Commissioner(s) to be apolitical. Families and participants felt that the commissioner must not be motivated by an agenda other than the mandate of the inquiry. And must not be in it for his/her own glory.

11. Familiarity with the issue being addressed.

12. Inuit involvement at all levels of the Inquiry.

13. The commissioners should be independent for Governments and political organisations, but must be able to work with these bodies.

14. The Commissioner must be healthy and sober. A good role model.

15. At least one commissioner must be fluent in the Inuit way and understand the non-Inuit world. Someone who is in between.

16. Ability to speak Inuktitut is an asset.

17. A person with a holistic perspective.

18. Knowledgeable and respectful of Inuit and non-Inuit ways of gathering information and truth finding. Knowledge of Inuit protocols.

19. The commissioners must be fair and objective.

20. Open minded and without preconceived ideas.

21. Be focused on identifying ways to move forward and less on blame.

22. Respected and respectable. Beyond reproach.
**Appendix VI – Supports Needed**

What supports (health supports, counselling, translation, etc.) may be needed during the inquiry for individuals who are participating?

1. Choice. Autonomy in how people participate and in choice the supports they need.
2. Counselling.
3. Need the public and participants to know more about Inuit, especially the inquiry staff. Families do not want to have to teach the Inquiry about who Inuit are; this should be known by the Inquiry team.
4. Unilingual Inuktitut speaking people must be able to fully participate. Therefore, there must be translation services in the proper dialect. Material must also be translated. Local radio should be used as a means of communication and information sharing as well.
5. People must be free and confident to speak in their language, and should be confident that they will be understood.
6. Inuit support workers should be present to support Inuit participants and families. Being with Inuit throughout this process is important. This includes the availability of Elders as supports.
7. After care following participation in the inquiry.
8. Support and counselling in advance of the inquiry.
9. Families may not want to speak for themselves; they may want representation, such as legal counsel; these services should be made available and be funded.
10. The time given to families to participate must be flexible. It may take time and because of the trauma and the potential for re-traumatization, participants should not be rushed.
11. Time to prepare as an individual, as families and as communities in advance of the inquiry.
12. Counselling and healing services in the communities need to be enhanced and better funded and supported in advance of the inquiry.
13. Elders must be utilized for their healing and counselling skills. In turn, they must be supported and cared for as well.
14. Families who have come further along in their healing could help families dealing with fresher wounds. Therefore, use and fund support groups as means to have families support each other.
15. Elders should counsel/support the Commission and commission team as well.
16. Financial support (especially if required to be away from work).
18. Culturally relevant counselling services and supports.
19. Addictions and trauma counselling.
20. Accommodations.
21. The attendance of family and friend supports should be covered as well.
22. Spiritual/religius and traditional spiritual supports.
23. Employers must be affording participants the time off work to participate. This may mean compensating participants for the time they are required to take off work to participate.
24. Traditional country food and feasts. The healing power of the Inuit traditional diet was emphasized in all regions. The means of feasting to bringing community together in Inuqqtangitaniq (carrying for each other and living in peace together) was highlighted.
25. A navigator or host that could be a resource for witnesses and participants when at the inquiry.
26. Proper protection of privacy rights and interests.
27. Maintenance of the dignity of victims.

28. Space and support for both formal and informal supports.

29. Support and treatment options must be holistic—look at the family as a whole as well as the community. All interconnected. This is the Inuit way: caring for the individual within the collective. Individual health and success requires the collective.
Appendix VII – Participant Involvement

How is it best to involve the families, loved ones and survivors in the inquiry?

1. Families want to be heard: their voices, their message, and their realities. They do not want to speak through agents and lawyers. They want the supports of such professionals, but they do not want others to speak for them.

2. Families want to be central to the design and the process. Want to play a role in guiding the inquiry as it proceeds (an advisory committee made up of Inuit families).

3. This should include extended family. Inuit families are large and not defined the same way non-Inuit families are. The Inuit family dynamic and structure must be respected and considered.

4. Families want to be kept informed.

5. Anyone should be able to take part in the inquiry who has family that was murdered or is missing.

6. There are lots of cold cases and mis-characterized cases: these cases must be looked at as well.

7. People should be able to identify if they believe that the case involving their loved one is a case of murder: can’t rely only on what the police consider to be cases of murder or missing woman and girls.

8. Families want a role in identifying the commissioners. Inuit families want to see an Inuk Commissioner.

9. Families (victims and survivors, participants more generally) need flexibility in how they are engaged. Also need choices with respect to the resources they need: legal, spiritual, health, family, etc. The ability to choose the help needed.

10. Ensuring a safe and secure forum for honest and open disclosure is important. This may mean a forum within the community or outside of ones town to be away from community pressures and power dynamics.

11. It must also be recognized that in some cases the victims and offenders are related. The process must not cause further community unrest. The term Isumagjunnirqatigiilngniq was used frequently as an objective. Can be translated as becoming free of acrimonious feelings towards each other.

12. Families and communities must be prepared in advance. Gatherings to bring the victims and those impacted together in advance of the Inquiry’s arrival are a key way to build understanding and to nurture the community and familial support structures participants would need to fully engage. Making room for these organic and ad hoc support systems was viewed as being

13. Children must be involved and informed about the process. They will know it is happening; we must prepare and inform them in an age appropriate manner. This is for all children in our communities not just the children of victims.

14. Some survivors expressed a desire to help guide the inquiry/commissioner and to provide support to families and participants.
Appendix VIII – Role of Indigenous Groups

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<tr>
<th>How should Indigenous groups (National Aboriginal Organizations, front-line workers, band councils, etc.) be included in the inquiry?</th>
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<tbody>
<tr>
<td>1. Inuit organizations must participate and be engaged in the process.</td>
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<td>2. They can be used as a resource for the Inquiry/Commissioners to properly engage in the communities.</td>
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<tr>
<td>3. Generally, it was held that all those with a stake in this issue and with information to provide should be involved.</td>
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<td>4. Many participants felt the process and the commission has to be separate and independent from NAO’s and the local and regional political and Government Organizations.</td>
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Appendix IX – Additional Comments

Is there anything else you would like to add to help design the inquiry?

1. Commissioner(s) should have understanding of Inuit culture, language and history. The history of the relationship between the Crown and Inuit is important to understand this problem. Commissioners and commission staff must understand this.

2. Communities are interconnected. The trauma of the past, like residential schools, relocation, violence, has all compounded and it's connected to the issue of violence against women and girls. The inquiry/Commissioners must understand this. The depth and the level of pain in Nunatsiavut communities have to be understood. This is not cut and dry and it is not cut and dry who victims are.

3. The Inquiry must keep the broader Canadian public informed and engaged in the Inquiry, as this is not just an Indigenous issue, it is a National issue.

4. Must hear from a cross section of the community: Elders and youth should also be included.

5. Survivors can teach us a lot, we must hear from them and provide them a safe and secure space to come forward.

6. Expectations must be managed—this will not fix all problems. People must be informed of the objective and process of the inquiry.

7. Hearing from men and boys is very important.

8. Must look at interventions for boys and men to break the cycle of violence.

9. Community preparation for the inquiry will be key to ensure participation

10. The Inquiry/Commissioners must work with communities to better understand the context of the issues and to understand the impacts of bringing the inquiry to the community.

11. All those involved in supporting the inquiry and supporting families must be well informed about the process and objectives of the inquiry.

12. The dissemination of information is very important

13. The care and support of the Commissioners and their team was emphasized. This process will be difficult. They must be supported and their wellbeing guarded.