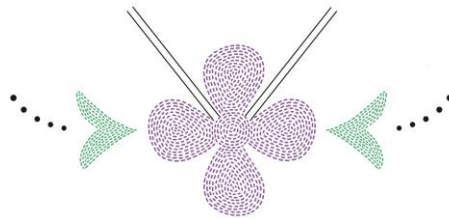


National Inquiry into
Missing and Murdered
Indigenous Women and Girls



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

**National Inquiry into Missing and Murdered
Indigenous Women and Girls
Truth-Gathering Process
Parts 2 & 3 Institutional & Expert/Knowledge-Keeper
Hearings: “Colonial Violence”
Frobisher Hotel, Koojese Room
Iqaluit, Nunavut**



PUBLIC

**Mixed Parts 2 & 3 Volume 1
Monday September 10, 2018**

Panel 1: “Inuit Perspective Panel”

Elisapi Aningmiuq, Tukisigiavik Centre (Iqaluit)

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

Inukshuk Aksalnik, Qikiqtani Truth Commission Coordinator

INTERNATIONAL REPORTING INC.

II
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) |

**III
APPEARANCES**

Vancouver Sex Workers Rights
Collective

Carly Teillet (Legal Counsel)

IV
TABLE OF CONTENTS

Truth-Gathering Process - Mixed Part 2 & 3 Volume 1

Panel 1: Inuit Perspectives Panel

Witness: Elisapi Aningmiuq

Chair: Lillian Lundrigan

Second chairs: Shelby Thomas & Thomas Barnett

Witnesses: Hagar Idlout-Sudlovenick & Inukshuk Aksalnik

Chair: Violet Ford

Second chairs: Shelby Thomas & Thomas Barnett

Heard by Chief Commissioner Marion Buller & Commissioners
Michèle Audette (via Skype), Brian Eyolfson & Qajaq Robinson

Grandmothers, Elders & Knowledge-keepers: Micah Arreak
(National Family Advisory Circle - NFAC), Louise Haulli, Kathy
Louis, Laureen "Blu" Waters, Leslie Spillet

Clerks: Maryiam Khoury & Gladys Wraight

Registrar: Bryan Zandberg

V
TABLE OF CONTENTS

| | PAGE |
|---|------|
| Opening Remarks | 1 |
| <u>Panel 1: Inuit Perspective Panels</u> | |
| ELISAPI DAVIDEE ANINGMIUQ, SWORN | 4 |
| Examination in-Chief by MS. LILLIAN LUNDRIGAN | 4 |
| INUKSHUK AKSALNIK, AFFIRMED | 26 |
| Examination in-Chief by MS. VIOLET FORD | 26 |
| HAGAR IDIOUT_SUDLOVENICK, AFFIRMED | 35 |
| Examination in-Chief by MS. VIOLET FORD | 35 |
| HAGAR IDIOUT_SUDLOVENICK & INUKSHUK AKSALNIK | |
| Examination in-Chief by MS. VIOLET FORD | 55 |
| CROSS-EXAMINATIONS OF PANEL 1 BY PARTIES WITH STANDING | |
| Cross-Examination by MS. SARAH BEAMISH | 67 |
| Cross-Examination by MS. ELIABETH ZARPA | 84 |
| Cross-Examination by MS. SARAH BEAMISH | 109 |
| Cross-Examination by MS. CATHERINE DUNN | 117 |
| Cross-Examination by MS. ERICA BEAUDIN | 135 |
| Cross-Examination by Ms. JESSI CASEBEER | 148 |
| Cross-Examination by Mr. VICTOR RYAN | 162 |
| Cross-Examination by MS. JULIE MCGREGOR | 175 |

VI
LIST OF EXHIBITS

| NO. | DESCRIPTION | PAGE |
|--|---|------|
| <u>Panel 1: Inuit Perspective Panels</u> | | |
| Witness: Elisapi D. Aningmiuq | | |
| Counsel: Lillian Lundrigan (Commission Counsel) | | |
| 1 | Bio of Elisapi D. Aningmiuq (one page) | 6 |
| 2 | Iqaluit Tukisigiavik Centre brochure (Inuktitut version) | 12 |
| 3 | Iqaluit Tukisigiavik Centre brochure (English version) | 12 |
| Witness: Inukshuk Aksalnik | | |
| Counsel: Violet Ford (Commission Counsel) | | |
| 4 | Resume of Inukshuk Aksalnik (three pages) | 28 |
| Witness: Hagar Idlout-Sudlovenick | | |
| Counsel: Violet Ford (Commission Counsel) | | |
| 5 | "Nuuntauniq: Moves in Inuit Life," in Qikiqtani Truth Commission Thematic Reports and Special Studies 1950 - 1975 (52 pages) | 38 |
| 6 | Paliisikkut: Policing in Qikiqtaaluk," in Qikiqtani Truth Commission Thematic Reports and Special Studies 1950 - 1975 (57 pages) | 44 |
| 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) | 49 |

VII
LIST OF EXHIBITS

| NO. | DESCRIPTION | PAGE |
|--|---|-------------|
| Witnesses: Hagar Idlout-Sudlovenick & Inukshuk Aksalnik Counsel: Violet Ford (Commission Counsel) | | |
| 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) | 62 |
| 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) | 63 |
| 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) | 63 |
| 11 | Qikiqtani Truth Commission Community Histories 1950-1975, published in 2013, ISBN: 978-1-927095-62-1 (hardcopy book, English version, 510 pages) | 64 |
| 12 | Qikiqtani Truth Commission Community Histories 1950-1975, published in 2013, ISBN: 978-1-927095-62-1 (hardcopy book, Inuktitut version, 557 pages) | 64 |
| 13 | Qikiqtani Truth Commission, Final Report - Recommendations 1-25 (English / Inuktitut two-sided bilingual poster) | 65 |

1 Iqaluit, Nunavut

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

3 **COMMISSIONER BRIAN EYOLFSON:** Oni (ph),
4 bonjour, good morning. Bonjour. Ullaasakktut.

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

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

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

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

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

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

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

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

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

3 So the evidence we will hear this week will
4 form one more piece of the important puzzle that will help
5 shape the recommendations and solutions that we put
6 forward in the final report. Recommendations that will
7 help end violence against Indigenous women, girls, and
8 2SLGBTQ people and to help keep them safe.

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

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

25 All that we hear this week will go to our

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

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

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

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

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

18 **--- MS. ELISAPI DAVIDEE ANINGMIUQ, Sworn:**

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

23 **MS. ELISAPI DAVIDEE ANINGMIUQ:** I swear.

24 **MS. GLADYS WRAIGHT:** Thank you.

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

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

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

9 **MS. LILLIAN LUNDRIGAN:** What is your
10 background?

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

17 **MS. LILLIAN LUNDRIGAN:** Okay.

18 **MS. ELISAPI DAVIDEE ANINGMIUQ:** Wellness
19 initiatives.

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

23 **MS. ELISAPI DAVIDEE ANINGMIUQ:** Mm-hmm.

24 **MS. LILLIAN LUNDRIGAN:** It is?

25 **MS. ELISAPI DAVIDEE ANINGMIUQ:** Mm-hmm.

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

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

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

12 **MS. LILLIAN LUNDRIGAN:** Yes.

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

15 --- EXHIBIT 1:

16 Bio of Elisapi D. Aningmiuq
17 (one page).

18 Witness: Elisapi D. Aningmiuq

19 Counsel: Lillian Lundrigan (Commission
20 Counsel)

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

1 life experience, knowledge and skills in wellness and
2 healing.

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

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

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

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

25 And, when my grandfather passed away -- and

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

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

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

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

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

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

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

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

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

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

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

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

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

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

20 **MS. LILLIAN LUNDRIGAN:** I like to ask you
21 if you can explain what Tukisigiavik is, and what it
22 does. And, as I heard, you are working there now. If you
23 can elaborate on what it does?

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

1 There is one in English, and one in Inuktitut.

2 **CHIEF COMMISSIONER MARION BULLER:** Okay.

3 Exhibit 2 will be the Inuktitut version of the Centre's
4 brochure. And, Exhibit 3 will be the English version of
5 the Centre's brochure.

6 --- Exhibit 2:

7 Iqaluit Tukisigiavik Centre brochure
8 (Inuktitut version)

9 Witness: Elisapi D. Aningmiuq

10 Counsel: Lillian Lundrigan (Commission
11 Counsel)

12 --- Exhibit 3:

13 Iqaluit Tukisigiavik Centre brochure
14 (English version)

15 Witness: Elisapi D. Aningmiuq

16 Counsel: Lillian Lundrigan (Commission
17 Counsel)

18 **MS. LILLIAN LUNDRIGAN:** Thank you. Can you
19 tell us a little bit more about your work at
20 Tukisigiavik?

21 **MS. ELISAPI DAVIDEE ANINGMIUQ:** Thank you.

22 And, thank you for those that are allowing us to speak.

23 Before the creation of Iqaluit
24 Tukisigiavik Society, we did a comprehensive consultation
25 in Iqaluit looking at homelessness, near homeless, and the

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

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

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

1 And I remember, a long time ago now, when
2 we first started, one Elder, when she got in a canoe she
3 said, "This is the first time I've been on a canoe since
4 my husband died." And, her husband had been dead for some
5 20 years.

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

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

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

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

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

25 So it's so important to teach self-esteem

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

22 **MS. LILLIAN LUDRIGAN:** One more
23 question in English. Is it safe to say that the work that
24 you do at Tukisigiavik and your life experience has
25 impacted Inuit as well as non-Inuit in the community?

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

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

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

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

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

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

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

24 **MS. LILLIAN LUDRIGAN:** And for the
25 community.

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

3 **MS. LILLIAN LUDRIGAN:** Thank you,
4 Elisapi. I have no more questions. If you want to add
5 anymore?

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

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

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

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

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

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

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

1 very grateful for that person as well.

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

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

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

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

19 **MS. LILLIAN LUNDRIGAN:** Okay.

20 **CHIEF COMMISSIONER MARION BULLER:** But
21 thank you.

22 **MS. LILLIAN LUNDRIGAN:** Yeah. Okay.
23 Qujannamiik. This concludes Elisapi's testimony.
24 Qujannamiik.

25 I think we can take a 10-minute break

1 at this point before the second panel begins.

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

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

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

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

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

15 **MS. INUKSHUK AKSALNIK:** Affirm, please.

16 **MS. VIOLET FORD:** Okay. Swearing in,
17 please.

18 **--- MS. INUKSHUK AKSALNIK, AFFIRMED:**

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

22 **MS. INUKSHUK AKSALNIK:** I affirm.

23 **MR. BRYAN ZANDBERG:** Thank you.

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

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

1 what is your background, what is your cultural background?

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

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

7 **MS. INUKSHUK AKSALNIK:** I don't know.

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

10 **MS. INUKSHUK AKSALNIK:** Yes.

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

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

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

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

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

22 **MS. INUKSHUK AKSALNIK:** I am very familiar,
23 yes.

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

1 **CHIEF COMMISSIONER MARION BULLER:** Yes.

2 **MS. VIOLET FORD:** Exhibit No. 4.

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

5 --- Exhibit 4:

6 Resume of Inukshuk Aksalnik (three pages)

7 Witness: Inukshuk Aksalnik

8 Counsel: Violet Ford (Commission Counsel)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

6 So, why was the QTC created?

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

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

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

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

25 Rather than setting up a public inquiry,

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

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

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

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

6 **MS. INUKSHUK AKSALNIK:** *Nuutauniq*.

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

9 **MS. INUKSHUK AKSALNIK:** M'hm.

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

12 **MS. INUKSHUK AKSALNIK:** M'hm.

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

16 **MS. INUKSHUK AKSALNIK:** Can I defer this
17 question ---

18 **MS. VIOLET FORD:** Of course.

19 **MS. INUKSHUK AKSALNIK:** --- to Hagar,
20 please?

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

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

25 **MS. VIOLET FORD:** Yes.

1 **CHIEF COMMISSIONER MARION BULLER:**

2 Ms. Ford, before you do that ---

3 **MS. VIOLET FORD:** Yes.

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

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

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

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

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

14 **MR. BRYAN ZANDBERG:** Affirmation?

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

18 **MS. HAGAR IDLOUT-SUDLOVENICK:** I affirm.

19 **MR. BRYAN ZANDBERG:** Thank you.

20 **MS. VIOLET FORD:** Thank you.

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

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

1 relocated surrounding their space?

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

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

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

1 and including their families.

2 **MS. VIOLET FORD:** Okay. Thank you.

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

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

7 **MS. VIOLET FORD:** The one on the
8 relocations. It's listed as Schedule D in the summary.
9 You don't have a copy?

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

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

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

20 **MS. VIOLET FORD:** Yeah.

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

23 **MS. VIOLET FORD:** Yes.

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

1 **MS. VIOLET FORD:** Thank you.

2 --- Exhibit 5:

3 "Nuuntauniq: Moves in Inuit Life," in
4 Qikiqtani Truth Commission Thematic Reports
5 and Special Studies 1950 - 1975 (52 pages)
6 Witness: Hagar Idlout-Sudlovenick

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

11 **MS. HAGAR IDLOUT-SUDLOVENICK:** Illira.

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

15 **MS. HAGAR IDLOUT-SUDLOVENICK:** Illira?

16 **MS. VIOLET FORD:** Yeah.

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

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

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

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

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

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

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

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

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

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

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

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

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

1 relocations and dislocations other than what you have
2 said?

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

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

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

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

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

10 **MS. HAGAR IDLOUT-SUDLOVENICK:** Mm-hmm.

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

13 **MS. HAGAR IDLOUT-SUDLOVENICK:** Mm-hmm.

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

18 **CHIEF COMMISSIONER MARION BULLER:**

19 Exhibit 6 will be the QTC report ---

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

22 **CHIEF COMMISSIONER MARION BULLER:**

23 Excuse me, I just want to finish the title.

24 **MS. VIOLET FORD:** Oh, sorry.

25 **CHIEF COMMISSIONER MARION BULLER:**

1 And, I apologize for my pronunciation. Paliisikkut
2 Policing in Qikiqtaaluk. Thank you. Sorry. Exhibit 6.
3 --- Exhibit 6:

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

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

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

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

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

24 **MS. VIOLET FORD:** Yes.

25 **MS. HAGAR IDLOUT-SUDLOVENICK:** Okay.

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

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

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

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

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

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

25 Interviews with retired RCMP officers

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

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

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

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

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

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

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

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

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

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

16 **MS. VIOLET FORD:** Yes, please.

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

21 --- Exhibit 7:

22 "Qimmiliriniq: Inuit Sled Dogs in
23 Qikiqtaaluk," in Qikiqtani Truth Commission
24 Thematic Reports and Special Studies 1950 -
25 1975, published April 2014, ISBN: 978-1-

1 927095-63-8 (85 pages)

2 Witness: Hagar Idlout-Sudlovenick

3 Counsel: Violet Ford (Commission Counsel)

4 **MS. VIOLET FORD:** Thank you.

5 **MS. HAGAR IDLOUT-SUDLOVENICK:** Okay.

6 I think I could say it this way. Inuit have always had
7 sled dog, Inuit relied on sled dogs for transportation.
8 No matter where they went, they used it for travel, either
9 winter time and any time of the year. They would rely on
10 the dog to be using them to help in transporting, or
11 transportation. In the wintertime they would have to
12 travel by dog team and that was their transportation mode.

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

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

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

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

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

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

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

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

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

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

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

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

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

25 Inuit also expressed both frustration

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

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

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

1 **MS. VIOLET FORD:** Thank you.

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

7 **MS. INUKSHUK AKSALNIK:** Yes, please.

8 A topic that was also brought up in many QTC testimonies
9 were violence experienced by Inuit women. So, there were
10 numerous testimonies and research added to our
11 understanding of various forms of violence that were
12 experienced by Inuit women and girls.

13 So, while the Commissioner did not
14 specifically ask women or men to describe violent episodes
15 to their persons, the opportunity to discuss the 1950 to
16 1975 period and its impacts on individuals, families and
17 communities, led women and men to talk about physical and
18 sexual assaults of various kinds.

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

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

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

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

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

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

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

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

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

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

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

1 of suicide

2 -- sorry, can you take over?

3 **MS. HAGAR IDLOUT-SUDLOVENICK:** Okay.

4 In that recommendation, the level of suicide, addiction,
5 incarceration and social dysfunction found in
6 (indiscernible) are part symptoms of intergenerational
7 trauma caused by historical wrongs, including killing of
8 qimmiit.

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

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

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

25 Second, the RCMP were tasked with

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

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

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

1 the truth that you are hearing.

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

8 **MS. VIOLET FORD:** Thank you.

9 Commissioners, this concludes the testimony of both Hagar
10 and Inukshuk. Do you have any questions?

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

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

18 **CHIEF COMMISSIONER MARION BULLER:** How
19 about right now?

20 **MS. VIOLET FORD:** Thank you.

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

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

1 document, please.

2 **MS. BETH SYMES:** The QTC Final Report,
3 Achieving -- oh, my God, I don't know. Okay.
4 Saimaqatiqingniq.

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

9 --- Exhibit 8:

10 "QTC Final Report: Achieving
11 Saimaqatiqingniq," in Qikiqtani Truth
12 Commission Thematic Reports and Special
13 Studies 1950 - 1975, published April 2014,
14 ISBN: 978-1-927095-63-8 (English /
15 Inuktitut bilingual bound volume; 83 pages
16 in English & 105 pages in Inuktitut)
17 Witnesses: Hagar Idlout-Sudlovenick &
18 Inukshuk Aksalnik
19 Counsel: Beth Symes (Pauktuutit /
20 AnânuKatiget Tumingit / Saturviit / Ottawa Inuit
21 Children's Centre / Manitoba Inuit Association)

22 **MS. VIOLET FORD:** Thank you.

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

1 thematic reports in special studies from the 1950's to
2 1975. So, this will be marked as being part of the record
3 as well. So, we will make that Exhibit 9, or do you want
4 to do the whole thing?

5 So, the Qikiqtani Truth Commission
6 thematic reports in special studies, consolidated, will be
7 -- the English version will be Exhibit 9. The Inuktitut
8 version will be Exhibit 10.

9 --- Exhibit 9:

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

17 --- Exhibit 10:

18 Qikiqtani Truth Commission Thematic Reports
19 and Special Studies 1950 - 1975, published April
20 2014, ISBN: 978-1-927095-65-1 (hardcopy book,
21 Inuktitut version, 671 pages)

22 **COMMISSIONER QAJAQ ROBINSON:** We have also
23 received in hard copy the Qikiqtani Truth
24 Commission Final Report, Achieving
25 Saimaqatiqingniq. This is already Exhibit 8.

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

8 --- Exhibit 11:

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

16 --- Exhibit 12:

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

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

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

6 --- Exhibit 13:

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

10 Witnesses: Hagar Idlout-Sudlovenick &

11 Inukshuk Aksalnik

12 Counsel: Violet Ford (Commission Counsel)

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

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

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

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

5 **COMMISSIONER QAJAQ ROBINSON:** We will
6 reconvene at 1:00.

7 **MS. CHRISTA BIG CANOE:** So, if at
8 12:45 the parties could meet us in the health room so we
9 can do the cross-examination verification, we would
10 appreciate that, and if you could just see Ms. Thomas
11 before you leave the room for lunch.

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

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

20 --- Upon recessing at 11:38

21 --- Upon resuming 13:06

22 **CHIEF COMMISSIONER MARION BULLER:** Go
23 ahead, please.

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

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

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

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

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

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

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

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

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

25 **MS. HAGAR IDLOUT-SUDLOVENICK:** Can you

1 ask that question in shorter...

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

6 **MS. HAGAR IDLOUT-SUDLOVENICK:** Yes.

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

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

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

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

5 **SUDLOVENICK:** Yes.

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

8 **MS. HAGAR IDLOUT-SUDLOVENICK:** Well,
9 the report is based on the testimonies between 1950s to
10 1975. So these are the testimonies by the people that had
11 experienced that. And a lot of these -- most of the
12 testimonies are by the people that -- who had lifted ---

13 **MS. SARAH BEAMISH:** M'hm.

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

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

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

3 **MS. HAGAR IDLOUT-SUDLOVENICK:** Yeah.

4 **MS. INUKSHUK AKSALNIK:** Yeah.

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

9 **MS. SARAH BEAMISH:** M'hm.

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

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

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

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

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

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

1 **MS. HAGAR IDLOUT-SUDLOVENICK:** Yeah.

2 Could you repeat it?

3 **MS. SARAH BEAMISH:** Sure.

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

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

11 **MS. HAGAR IDLOUT-SUDLOVENICK:** Yes.

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

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

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

1 dogs.

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

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

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

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

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

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

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

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

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

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

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

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

13 **MS. SARAH BEAMISH:** Okay.

14 **MS. HAGAR IDLOUT-SUDLOVENICK:** Yes.

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

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

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

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

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

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

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

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

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

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

25 **MS. SARAH BEAMISH:** Thinking about

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

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

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

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

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

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

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

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

17 **MS. SARAH BEAMISH:** Okay.

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

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

1 against Inuit women and girls?

2 **MS. ELISAPI DAVIDEE ANINGMIUQ:**

3 Definitely. Many parts of it, yes. *Inuit*
4 *Qaujimajatuqangit* really is rooted in the wellbeing and
5 partnerships with family, the whole family, including the
6 whole family and the community.

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

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

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

1 real case.

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

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

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

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

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

25 **MS. ELISAPI DAVIDEE ANINGMIUQ:** I

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

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

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

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

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

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

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

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

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

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

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

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

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

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

25 Same thing in the summer. A lot of

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

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

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

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

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

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

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

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

25 **MS. ELIZABETH ZARPA:** Okay. Thank

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

5 **MS. ELISAPI DAVIDEE ANIGMIUQ:** That
6 would be 1951.

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

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

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

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

25 **MS. ELIZABETH ZARPA:** And, that means

1 all the other communities in Nunavut as well?

2 **MS. ELISAPI DAVIDEE ANIGMIUQ:** Oh,
3 yes, everybody.

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

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

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

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

1 communities in a country like Canada.

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

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

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

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

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

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

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

1 in the microphone? Yeah.

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

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

8 **MS. ELIZABETH ZARPA:** M'hm.

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

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

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

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

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

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

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

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

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

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

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

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

9 **MS. ELISAPI DAVIDEE ANINGMIUQ:** There
10 is not one.

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

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

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

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

25 **MS. ELIZABETH ZARPA:** Okay.

1 **MS. ELISAPI DAVIDEE ANINGMIUQ:** For
2 sure. For sure. Yes.

3 **MS. ELIZABETH ZARPA:** You can
4 elaborate if you want.

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

15 **MS. ELIZABETH ZARPA:** Okay.

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

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

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

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

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

18 **MS. ELISAPI DAVIDEE ANINGMIUQ:** Yes,
19 for sure.

20 **MS. ELIZABETH ZARPA:** Okay.

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

23 **MS. ELIZABETH ZARPA:** Sure.

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

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

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

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

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

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

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

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

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

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

25 **MS. ELIZABETH ZARPA:** And, do you have

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

5 **UNIDENTIFIED SPEAKER:** Can you
6 rephrase that? Sorry.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

23 **MS. ELIZABETH ZARPA:** Okay.

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

1 role.

2 **MS. ELIZABETH ZARPA:** Okay. All
3 right.

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

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

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

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

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

1 **MS. ELIZABETH ZARPA:** M'hm.

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

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

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

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

25 Some of the relocations were extreme,

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

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

10 **MS. ELIZABETH ZARPA:** Thanks.

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

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

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

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

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

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

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

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

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

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

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

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

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

4 **MS. ELIZABETH ZARPA:** I think my time
5 is up.

6 **MS. CHRISTA BIG CANOE:** Your time is
7 up.

8 **MS. ELIZABETH ZARPA:** Thank you very
9 much.

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

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

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

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

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

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

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

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

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

25 Now, ANCFSAO knows that there is an

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

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

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

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

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

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

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

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

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

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

22 **MS. ELISAPI DAVIDEE ANINGMIUQ:** Mm-
23 hmm.

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

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

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

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

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

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

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

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

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

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

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

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

12 **MS. INUKSHUK AKSALNIK:** Can you
13 rephrase your question?

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

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

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

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

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

6 **MS. INUKSHUK AKSALNIK:** Yes. Yes.

7 **MS. SARAH BEAMISH:** Okay. I'll ask
8 you about one more thing. It was in the relocation
9 report. And, there was a passage in there on pages 12 and
10 13 that talked about Inuit kinship systems. And, it
11 talked about the interconnectedness of kinship and place
12 as central to Inuit worldview. And, it said, "As Inuit
13 travel across the land, sea and ice, they strengthen their
14 relationships with each other and deep in their
15 understanding of their own pasts and kin."

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

19 **MS. HAGAR IDLOUT-SUDLOVENICK:** Yes.

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

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

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

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

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

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

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

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

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

19 **MS. HAGAR IDLOUT-SUDLOVENICK:** Thank
20 you.

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

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

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

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

12 **MS. ELISAPI DAVIDEE ANIGMIUQ:** Call me
13 Elisapi.

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

21 **MS. ELISAPI DAVIDEE ANIGMIUQ:** Mm-hmm.

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

25 **MS. ELISAPI DAVIDEE ANIGMIUQ:**

1 Unlimited multi-year funding.

2 (LAUGHTER)

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

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

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

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

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

24 **MS. ELISAPI DAVIDEE ANIGMIUQ:** Okay.

25 **MS. CATHERINE DUNN:** My question was

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

3 **MS. ELISAPI DAVIDEE ANIGMIUQ:** Okay.

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

7 **MS. ELISAPI DAVIDEE ANIGMIUQ:** Yes.

8 And, yes, I think at the grassroots level, we know what we
9 want. But, a lot of times, what we want may not
10 necessarily meet the guidelines of a proposal that -- of
11 some funding that we want to apply to. And, I think in
12 some cases we are fortunate where there are regional Inuit
13 organizations that understand who we are, where we come
14 from and what might be important for us.

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

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

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

3 **MS. ELISAPI DAVIDEE ANIGMIUQ:** Equal
4 partners, yes.

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

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

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

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

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

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

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

18 **MS. CATHERINE DUNN:** Okay. Thank you
19 for that.

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

25 And I was wondering, it's -- the

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

5 **MS. HAGAR IDLOUT-SUDLOVENICK:** Yes.

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

9 **MS. HAGAR IDLOUT-SUDLOVENICK:** Yes.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

1 **MS. HAGAR IDLOUT-SUDLOVENICK:** Ilira?

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

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

10 **MS. CATHERINE DUNN:** Mm-hmm.

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

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

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

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

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

3 **MS. HAGAR IDLOUT-SUDLOVENICK:** Yes.

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

9 **MS. HAGAR IDLOUT-SUDLOVENICK:** Yes.

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

15 **MS. HAGAR IDLOUT-SUDLOVENICK:** Yes.

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

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

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

2 **MS. CATHERINE DUNN:** Okay.

3 **MS. HAGAR IDLOUT-SUDLOVENICK:** ---

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

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

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

23 **MS. HAGAR IDLOUT-SUDLOVENICK:** Yes.

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

1 acknowledgement from the RCMP about the strength that they
2 received from the communities and from the people; is that
3 fair to say?

4 **MS. HAGAR IDLOUT-SUDLOVENICK:** Yes.

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

10 **MS. HAGAR IDLOUT-SUDLOVENICK:** Yes.

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

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

1 as well.

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

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

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

24 **MS. HAGAR IDLOUT-SUDLOVENICK:** Yes.

25 **MS. CATHERINE DUNN:** And, that is

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

3 **MS. HAGAR IDLOUT-SUDLOVENICK:** Yes.

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

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

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

24 **MS. HAGAR IDLOUT-SUDLOVENICK:** Mm-hmm.

25 **MS. CATHERINE DUNN:** And, before they

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

4 **MS. HAGAR IDLOUT-SUDLOVENICK:** Mm-hmm.
5 Yes.

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

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

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

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

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

8 **MS. HAGAR IDLOUT-SUDLOVENICK:** Yes.

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

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

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

1 fair to say?

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

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

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

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

21 **MS. CATHERINE DUNN:** Okay.

22 **MS. CHRISTA BIG CANOE:** Yes.

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

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

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

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

10 **CHIEF COMMISSIONER MARION BULLER:**
11 Yes.

12 **MS. CHRISTA BIG CANOE:** Thank you.

13 --- Upon recessing at 14:50

14 --- Upon resuming at 15:18

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

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

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

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

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

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

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

22 **MS. ELISAPI DAVIDEE ANINGMIUQ:** Okay.

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

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

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

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

22 **MS. ELISAPI DAVIDEE ANINGMIUQ:** How
23 did I cope?

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

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

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

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

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

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

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

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

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

15 **MS. ERICA BEAUDIN:** Okay.

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

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

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

3 **MS. ELISAPI DAVIDEE ANINGMIUQ:** Mm-
4 hmm.

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

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

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

1 women?

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

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

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

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

18 **MS. ELISAPI DAVIDEE ANINGMIUQ:**
19 Without funding?

20 **MS. ERICA BEAUDIN:** In addition to the
21 funding perhaps.

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

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

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

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

23 **MS. ERICA BEAUDIN:** Nakurmiik,
24 Elisapi.

25 **MS. ELISAPI DAVIDEE ANINGMIUG:**

1 Speaking indigenous language).

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

5 **MS. HAGAR IDLOUT-SUDLOVENICK:** Yes.

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

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

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

25 I think that when some of the family

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

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

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

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

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

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

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

9 **MS. HAGAR IDLOUT-SUDLOVENICK:** Yes.

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

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

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

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

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

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

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

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

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

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

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

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

1 food-based diet?

2 **MS. HAGAR IDLOUT-SUDLOVENICK:** I think
3 so. Yeah.

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

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

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

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

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

21 May I use your first names?

22 **MS. HAGAR IDLOUT-SUDLOVENICK:** Mm-hmm.

23 **MS. JESSI CASEBEER:** Thank you.

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

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

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

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

14 **MS. JESSI CASEBEER:** Yeah.

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

17 (LAUGHTER/RIRES)

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

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

25 **MS. HAGAR IDLOUT-SUDLOVENICK:** No, I

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

10 **MS. INUKSHUK AKSALNIK:** I agree with
11 Hagar.

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

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

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

22 **MS. INUKSHUK AKSALNIK:** Oh.

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

1 **MS. INUKSHUK AKSALNIK:** It's
2 frustrating, personally.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

20 **MS. JESSI CASEBEER:** I don't know if you
21 have any comments, Hagar?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

1 talking about the land claims, Inuit rights, in the late
2 '60s, Togat Curly (phonetic) and a few people that got
3 together and started talking to the government with really
4 no -- with really no support. The strength that they had
5 to try and get Inuit rights to be spoken about to build a
6 brotherhood, Inuit brotherhood for Canada, that was what
7 it was then, which today is ITK. Before it was ITC,
8 before that.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

20 **MS. ELISAPI DAVIDEE ANINGMIUQ:** Yes.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

21 **MS. ELISAPI DAVIDEE ANIGMIUQ:** Mm-hmm.

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

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

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

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

1 homeless. We provide bathing and breakfast programs and
2 laundry facilities at the centre, and we get many people
3 from all walks of life.

4 We sometimes forget that, you know,
5 when a family is homeless, the children, if they have, are
6 going to be homeless too, and that is dangerous. And
7 children are very vulnerable, in a very vulnerable
8 situation. And when you come to Iqaluit and you don't
9 have family supports, you are roaming the streets. It's
10 quite obvious who is homeless in Iqaluit because we have
11 many shacks down by the beach that are occupied by more
12 than one families, a little one-room shack.

13 And so there are many services that
14 are needed up here.

15 **MR. VICTOR RYAN:** Thank you.

16 **MS. ELISAPI DAVIDEE ANINGMUIQ:** M'hm.

17 **MR. VICTOR RYAN:** And thank you very
18 much for answering my questions.

19 I have a few questions for the
20 representatives from the QTC. May I call you by your
21 first names?

22 There's a portion of the, I believe,
23 the Paliisikkut report that talks about Inuit justice and
24 the fact that the RCMP didn't bring justice to Nunavut
25 when they came.

1 I was wondering if you are able to
2 describe how a family or kinship-based justice system
3 permits women to have leadership roles.

4 **MS. HAGAR IDLOUT-SUDLOVENICK:** I
5 really don't think I can answer that question.

6 **Mr. VICTOR RYAN:** That's okay. Would
7 you agree that -- maybe I'll put it like this; would you
8 agree that a system of justice based on kinship and family
9 would necessarily involve women in some sort of leadership
10 position or decision-making position?

11 **MS. HAGAR IDLOUT-SUDLOVENICK:** This is
12 an area that we don't really explore in that report or is
13 it addressed in that report about, you know, whose
14 leadership role, you know, would be. So I really couldn't
15 speak to that.

16 Though, you know, just from my
17 personal knowledge I know that -- I mean, certain
18 communities they have just the committees that are struck
19 by -- usually by the community through *ad hoc* interagency
20 groups and they do have elders that are involved, and
21 Elders could be any men or women that provide advice and a
22 way to redress the -- you know, the wrongs of the victims
23 by getting the two parties together and try and find a
24 solution, you know, just to -- you know, to keep -- you
25 know, come to a solution so that the thought offender is

1 not -- doesn't re-offend, or try to bring some kind of
2 restitution. But that's something -- I mean, that's
3 outside this -- you know, the realm of the QTC Report that
4 we talk about today.

5 **MR. VICTOR RYAN:** In the QTC Report,
6 there are several mentions of evidence provided by Inuit
7 people and a lack of corroborating evidence, a lack of
8 documents to back that up; a lack of an ability to
9 investigate RCMP records to prove what Inuit are saying.

10 Would you consider a lack of those
11 types of evidence to also be a form of colonial violence
12 to both perpetuate an act of violence and then deny a
13 community the ability to properly investigate that
14 violence?

15 **MS. HAGAR IDLOUT-SUDLOVENICK:** On the
16 QTC Report, they -- once the testimonies were completed by
17 those 300-plus people, there was a lot of background
18 research done on that prior to writing the report, or the
19 findings, so they were backed up with the research, you
20 know, going through National Archives or RCMP Archives,
21 you know, with the cooperation from the RCMP Commissioner,
22 the one they had had prior to that, you know, doing their
23 research.

24 So some of the areas, some of the
25 recordkeeping was not, as we mention in the findings, that

1 some of the recordkeeping was not very good, I guess, at
2 that time; like, in the detachment. So after, when the
3 officer left, often, you know, some of the records were
4 not kept in a good -- in an orderly fashion that they were
5 not able to -- either they were not filed down south or
6 archived or filed properly for, you know, historical
7 document keeping.

8 So I think that's for the -- that's
9 for some of the, you know, findings we're not able to find
10 that evidence that they're looking for because of the poor
11 recordkeeping at some of those detachments.

12 **MR. VICTOR RYAN:** Do you think that if
13 Inuit were a full partner in retaining documents and
14 evidence that it would be easier to investigate the
15 documents from organizations like the RCMP or the
16 government?

17 **MS. HAGAR IDLOUT-SUDLOVENICK:** I think
18 back then 200 testimonies -- normally Inuit are oral
19 societies. We didn't have writing system until you know,
20 the missionaries came or governments or other agencies
21 themselves.

22 So Inuit, some individuals did, you
23 know, took their own notes. I think that was reported in
24 some of testimonies that some people kept very detailed,
25 meticulous notes for themselves, for individuals. I know

1 of a few myself, some of the Elders. But Inuit normally
2 didn't, you know, use notebooks or what have you. So a
3 lot of the testimonies that are, you know, in the QTC
4 Reports are from individuals that told their stories based
5 on their own experience by their lived experience; what
6 they experienced, you know, being, you know, the treatment
7 or, you know, living in the communities or being told "X"
8 from the government officials or the RCMP.

9 So most of those testimonies were
10 based on individual memories.

11 **MR. VICTOR RYAN:** That's my time.
12 Thank you very much. Nakurmiik.

13 **MS. LILLIAN LUNDRIGAN:** Thank you,
14 Victor.

15 Commission counsel would now like to
16 call on Julie MacGregor from the Assembly of First
17 Nations.

18 Julie will have 14 minutes.

19 **--- CROSS-EXAMINATION BY MS. JULIE MCGREGOR:**

20 **MS. JULIE MCGREGOR:** Nakurmiik.

21 I'd like to acknowledge the very --
22 the territory that I'm in and to thank the Inuit for
23 welcoming me to their homeland.

24 I don't have a lot of questions, and I
25 don't think I'll probably make up -- use all of my time,

1 but wanted to start with a question for Inukshuk.

2 I wanted to talk to you; you talked a
3 lot about the QTC Report and its recommendations. And you
4 know, in this country we've had a history of a lot of
5 commissions of inquiry; we're right now at a national
6 inquiry. And, for instance, like, the TRC, there was 94
7 calls to action. Not a lot of those calls to action have
8 actually been implemented or, you know, followed up on.
9 And you talked about the 25 recommendations within the QTC
10 Report; is that correct?

11 **MS. HAGAR IDLOUT-SUDLOVENICK:** M'hm.

12 **MS. JULIE MCGREGOR:** If you had any
13 advice for the Commissioners here, can you please provide
14 about how can they make sure that their recommendations
15 are workable or implementable for northern people?
16 Because it's very hard for national commissions of inquiry
17 to come up with recommendations for solutions to problems
18 like colonial violence when we all -- we all differ so
19 much regionally. And, especially the north have such
20 unique issues and unique history.

21 So, how would you recommend to the
22 Commissioners that their recommendations work for people
23 in the north?

24 **MS. INUKSHUK AKSALNIK:** I think
25 Elisapi alluded to it earlier, to work with us. I don't

1 know how else to say it. Collaboration.

2 MS. JULIE MCGREGOR: So, collaboration
3 in the sense of meeting with you, talking with you about
4 what kind of -- what they see foresee their
5 recommendations as being and how you could provide input
6 into those recommendations before they're released fairly
7 shortly? I mean ---

8 MS. INUKSHUK AKSALNIK: Yes.

9 MS. JULIE MCGREGOR: --- it's going to
10 happen in the spring, so...

11 MS. INUKSHUK AKSALNIK: Mm-hmm.

12 MS. JULIE MCGREGOR: Or in the summer,
13 I should say. So, is that what you mean, is more
14 collaborative working with northern people?

15 MS. INUKSHUK AKSALNIK: Yes.

16 MS. JULIE MCGREGOR: I wanted to ask
17 you, too, sort of, a follow-up question to that, is that
18 you talked about how a lot of the QTC's recommendations
19 were not -- they were not -- they were flawed, I think was
20 the word you had used. Was it you? Or, perhaps I'm
21 mistaking you with Hagar. Did you make that -- no? Okay,
22 maybe I'm off in left field, but I thought that you had
23 said that a lot of the reasoning in these reports were not
24 balanced, or they didn't reflect the community.

25 When they were doing the QTC report,

1 what engagement did they have with the communities in the
2 north?

3 **MS. INUKSHUK AKSALNIK:** Okay. So,
4 they -- initially, like, how the QTC was started was based
5 on the RCMP sled dog report. That report didn't include
6 us. It didn't have oral history, oral evidence, by Inuit.
7 So, that's why the QTC was formed. Yeah. And, the QTC
8 went to each community twice; once to gather testimonies,
9 and then went back again to report on the findings of the
10 QTC.

11 **MS. JULIE MCGREGOR:** Okay.

12 **MS. INUKSHUK AKSALNIK:** Yeah.

13 **MS. JULIE MCGREGOR:** So, I think that
14 that's where I'm -- probably I was getting confused is the
15 sled dog report.

16 **MS. INUKSHUK AKSALNIK:** Yeah.

17 **MS. JULIE MCGREGOR:** Sorry. I haven't
18 had a chance to read these reports. I hope to tonight,
19 but I haven't had to in time for this day's testimony.

20 But, in thinking about the sled dog
21 report and the many issues that were had with the sled dog
22 report, and Hagar, you had mentioned the severe trauma
23 that was inflicted on the people because of the killing of
24 the dogs. And, you mentioned how they weren't listening
25 and how people still want to have an apology for that.

1 And, it's like we have a report and now we're moving on,
2 but that doesn't mean that the people who were truly
3 affected by it have moved on.

4 Why do you think they're not listening
5 to Inuit when they say that, you know, they need an
6 apology and they need more acknowledgement from the RCMP?

7 **MS. HAGAR IDLOUT-SUDLOVENICK:** Well,
8 actually, the apology and the acknowledgement, QIA is
9 asking for that from Government of Canada.

10 **MS. JULIE MCGREGOR:** Okay.

11 **MS. HAGAR IDLOUT-SUDLOVENICK:** On the
12 findings.

13 **MS. JULIE MCGREGOR:** Okay.

14 **MS. HAGAR IDLOUT-SUDLOVENICK:**
15 Acknowledging the finding of the QTC report and getting an
16 apology from Government of Canada for these findings, for
17 these wrongs that were done to the Inuit who provided that
18 testimony.

19 **MS. JULIE MCGREGOR:** Why do you think
20 -- why do you think the Government of Canada is having
21 issues with providing that apology if it would bring, if
22 not closure, it would make Inuit feel better about moving
23 on with the issue?

24 **MS. HAGAR IDLOUT-SUDLOVENICK:** Well,
25 the first -- when they first -- when QIA first approached

1 Government of Canada, it was a Conservative government.
2 So, they had a bit of a, as they call it, lukewarm welcome
3 on that report on the findings. So, that kind of didn't
4 really go anywhere. And then after the federal election,
5 they got a Liberal government.

6 Now, we are working with that and we
7 have a bit more, I guess, welcoming in certain -- to a
8 certain response, and there has been some correspondence
9 between the Minister and our president and with someone
10 open. So, we are still hopeful that that can still
11 happen, you know, during the -- you know, with the current
12 government.

13 **MS. JULIE MCGREGOR:** I just -- thank
14 you. Nakurmiik. I just wanted to pick up on something
15 that I think Inukshuk had brought up, was the idea that --
16 or it could be someone else. I'm sorry.

17 The idea of when people come to the
18 north for business or for development, you have these men
19 coming in for resource development or whatever issues,
20 whatever thing they're bringing to the north, whether it
21 be hydro or whatever. And, you have a situation where
22 these people come in and they think they can just run the
23 place and that they can treat the women here however they
24 want.

25 And, we've heard that in other

1 communities as well. Recently, in Manitoba, Manitoba
2 Hydro came out with a report, and similarly, a lot of
3 women -- a lot of women had provided testimony about, you
4 know, the issue of man camps and the fact that women are
5 not treated well when industry comes to town, especially
6 in the north. And, following that, there were -- there
7 were a lot of questions on how to address those
8 situations, historically if they happened in the past.

9 So, I'm wondering, do you have any
10 ideas in terms of should there be compensation for victims
11 of this

12 -- who have been victimized because of
13 these sorts of circumstances in the past, or should -- you
14 know, does there need to be further investigation into
15 what has happened to women in the north?

16 **MS. INUKSHUK AKSALNIK:** The issue of
17 compensation does come up quite often when we talk about
18 the QTC, but that was never part of our mandate, or the
19 mandate. I really can't speak much further than that,
20 other than it was always about saimaqatigiiniq, about
21 coming together, meeting in the middle and when they're at
22 peace.

23 **MS. JULIE MCGREGOR:** Thank you.
24 Nakurmiik. Those are my questions. Thank you.

25 **MS. LILLIAN LUNDRIGAN:** Thank you,

1 Julie.

2 **CHIEF COMMISSIONER MARION BULLER:**

3 Before we continue, we are going to stop for the day. My
4 apologies to counsel who were, I know, anxiously waiting
5 to cross-examine this afternoon, but I note the time, and
6 I think this is a good time to stop for the day. Thank
7 you.

8 **MS. LILLIAN LUNDRIGAN:** So, we adjourn
9 until tomorrow and continue with the cross-examination of
10 the first panel from today.

11 **CHIEF COMMISSIONER MARION BULLER:**

12 We're scheduled to start at 8:00 a.m. for our opening, and
13 then 8:30 we'll start our cross-examination again, or re-
14 start cross-examination. Thank you.

15 --- Upon adjourning at 4:38 p.m.

16

17

18

19

20

21

22

23

24

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.

A handwritten signature in cursive script that reads "Sean Prouse". The signature is written in black ink and is positioned above a horizontal line.

Sean Prouse

Sep 11, 2018