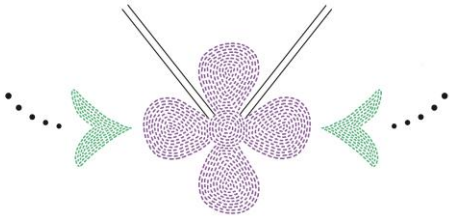
National Inquiry into
Missing and Murdered
Indigenous Women and Girls

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
"Sexual Exploitation, Human Trafficking & Sexual Assault"
Sheraton Hotel, Salon B
St. John's, Newfoundland-and-Labrador



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Panel 2:

Mealia Sheutiapik

Jennisha Wilson, Tungasuvvingat Inuit

Dr. Pertice Moffitt,
North Slave Research Centre / Aurora Research Institute

INTERNATIONAL REPORTING INC.

APPEARANCES

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Assembly of First Nations	Stuart Wuttke (Legal Counsel)
Assembly of Manitoba Chiefs	Allison Fenske (Legal Counsel)
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Awo Taan Healing Lodge Society	Darrin Blain (Legal Counsel)
Canadian Association of Chiefs of Police (CACP)	Ashley Smith (Legal Counsel)
Congress of Aboriginal Peoples	Alisa Lombard (Legal Counsel)
Concertation des luttes contre l'exploitation sexuelle	Diane Matte (Legal Counsel)
Directeur des poursuites criminelles et pénales (Québec)	Anny Bernier (Legal Counsel)

APPEARANCES

Eastern Door Indigenous Women's Association	Natalie D. Clifford (Legal Counsel), Cheryl Maloney (Representative)
Femmes autochtones du Québec	Rainbow Miller (Legal Counsel))
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Government of British Columbia	Sara Pye (Legal Counsel), Jean Walters (Legal Counsel)
Government of Manitoba	Samuel Thomas (Legal Counsel)
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Government of Newfoundland and Labrador	Dr. Judith Lovas (Representative)
Government of Ontario	Kate Forget (Legal Counsel) Julian Roy (Legal Counsel)
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Liard Aboriginal Women’s Society	Carly Teillet (Legal Counsel) Mary Charlie (Representative)

APPEARANCES

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Manitoba MMIWG Coalition	Hilda Anderson-Pyrz, Sandra Delaronde (Representatives)
Mishkeegogamang First Nation	Paloma Corrin (Legal Counsel), Whitney Van Belleghem (Legal Counsel)
Native Women’s Association of Canada	Virginia Lomax (Legal Counsel)
Native Women’s Association of Northwest Territories	Amanda Thibodeau (Legal Counsel)
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Ontario Federation of Indigenous Friendship Centres	Niki Hashie (Representative)
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Saskatchewan Association of Chiefs of Police	Katrina Swan (Legal Counsel)
Saskatchewan Aboriginal Women’s Circle	Kellie R. Wuttunee (Legal Counsel)

APPEARANCES

Vancouver Sex Workers' Rights Collective	Carly Teillet (Legal Counsel)
Winnipeg Police Service	Kimberly D. Carswell (Legal Counsel)

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St. John’s, Newfoundland

--- The hearing starts on Tuesday, October 16, 2018 at 8:03

MS. TERRELLYN FEARN: (Speaking Mi’kmaw), good morning, bon matin. My name is Terrellyn Fearn, and I’m the Director of Outreach and Support Services here with the National Inquiry. Welcome to Day Two of our final Institutional and Expert/Knowledge Keeper Hearing on Sexual Violence.

We’re very honoured this morning to have a wonderful elder join us. As I mentioned yesterday morning, Odelle Pike and her cultural support, Paul Pike, were arriving a little bit later in the morning, and we’re very honoured that they have joined us. We’re going to start off this morning with Odelle providing us with a traditional welcome and sharing a few words with us. And then Sarah lighting the qulliq to guide us and protect us throughout the day.

Odelle grew up in a strong traditional Mi’kmaw family in St. John’s, Newfoundland, and she owned and operated a very successful business in a neighbouring community for over 25 years. During this time, she also focused her efforts on community, earning her several national awards for recognition. Upon retiring, her work has primarily concentrated on cultural revitalization and

helping Indigenous men, women and youth.

She is the President of the Newfoundland Aboriginal Women's Network, and currently sits as the President and the Founder of the People of the Dawn Indigenous Friendship Centre, and sits on various other committees within her community. A generous philanthropist and fundraiser, she has contributed immensely to cancer research and cultural preservation. She is a seasoned communicator and is highly accomplished in cross-sector conflict resolution, mediation and facilitation.

Her attention of late has been in supporting the families affected by the cases of missing and murdered Indigenous women and girls, and residential school survivors. She also has supported us in the work with the families and survivors in some of the other hearings that we have facilitated here on the East Coast. She is a respected elder in her community and is an active traditional teacher, mentor and educator, and we are very honoured to have here today. So, please welcome, Odelle.

MS. ODELLE PIKE: Thank you, everyone. (Speaking Indigenous language), good morning. I'm going to start off this morning in a good way, and I'm going to light a smudge, and I'm assuming that everybody in the room knows what a smudging ceremony is. But, if you

don't, it's a purification. We want to make sure that there is no negativity here in the room today, so I'm going to light the smudge, and then I'm going to ask Paul to just smudge around the room.

(SMUDGING CEREMONY)

MS. ODELLE PIKE: Sarah is now going to light the qulliq.

(LIGHTING OF THE QULLIQ)

MS. SARAH PONNIUK: (Speaks in Native language). God, yesterday I prayed that -- for you to lead the conference, and today, I ask you to help us to move forward so we can help others some more. And, I pray that you will clean us, help us to start healing, starting from here, and help the people that listen to the CBC or on Facebook that read. I pray even at home they will be touched, many people. I pray that you will also guide them. We ask of those things in Jesus' name. Amen.

MS. ODELLE PIKE: Thank you, Sarah.

MS. SARAH PONNIUK: I forgot the mic. I'm sorry.

MS. ODELLE PIKE: It's okay. I think everybody heard you. First of all, I want to welcome you to our territory, the territory of the Beothuk, the Mi'kmaw, the Innu, the Inuit and the southern Inuit.

I would like to thank everyone here present

today. This is a very emotional and tough subject. I know how difficult it is to speak the truth with such a complex subject. As Indigenous people, we are very resilient. It is our time for change, and as we, as Indigenous people, will not sit by any longer and let things happen.

We are strong, we are together, many nations working to end all the wrongs that have been done to us. We are proud, and we will hold our heads up high, nevermore to be ashamed of who we are. The time is now. We cannot depend on government any longer to fix the issues within our communities. We have the power and we will do it ourselves.

Last evening, at the end of the conference, there was a lot of talk on the National Action Plan. Well, that plan started in 2012, and in October of 2017, the highlights of the findings were on prevention, protection, prosecution and partnership. The evaluation further stressed several key issues and gaps such as further focus on labour trafficking, a centralized data collection mechanism, a national referring mechanism, and greater support for victims of vulnerable populations. I personally would like to see a report card one year later on the findings, and I think it’s our obligation to ask the government to produce it.

In closing, I would like to do a prayer. Creator -- would everybody stand, please? Creator, we want to give thanks for the people gathered in our circle today. Doing the grassroots work from our Indigenous brothers and sisters. Give them the strength to keep pushing for change so that our children will have a better life than we did.

We thank you for the many gifts you bestowed on us. Place in our hearts the desire to make a difference to our families and our communities. Let us move forward our goals with determination, but always with an abundance of humour. Let us respect Mother Earth and all creation. Let us love and express that love. Let us be humble, for it is a gift of wisdom and understanding. Let us be kind to ourselves and to others. Let us share. Let us be honest with ourselves and with others, and let us be responsible to the commitment of the outcomes of these hearings. All my relations (Indigenous word). Thank you.

Paul and I are going to do the gathering song. It's a Mi'kmaw song. It's always sung at gatherings, and it's gathering the people and the spirits, welcoming to have fun and laughter. So, we're going to do the song for you.

(MUSICAL PRESENTATION)

MS. TERRELLYNG FEARN: Wela'lin. (Wellaliuk). Hello? Hello. Wellaliuk to Odelle and Paul for your words, for your smudge, and for the Gathering Song. And, nakurmiik to Sarah for lighting the qulliq again for us today.

So, just a reminder, a couple of reminders. We're very happy to be able to announce that today's broadcast will include three translations. So, it will be available in English, in French and in Inuktitut. And, I think the best way -- number 1 is English, 2 is French, and number 3 is Inuktitut on the headsets. And, for those of you that are watching at home, I believe the best way is to click on our website? Yes, click on our website or to go to the Facebook page, and our communications folks will be letting you know the best way to log into those most appropriate language translations for you.

Please be mindful of your care today. Drink lots of water. Don't forget we have the elders' room. The elder space was very active yesterday. I saw a lot of people beading, and sitting, and having tea. That space is available for all of you as well. And, there is the private breakout space as well. So, please see reception if you would like to book some private one-on-one space.

Have yourself a wonderful day. We'll be

checking in on you. We have our team again, those with the purple lanyards that are circling around the room, for your care and support. So, please let us know if there is anything that you need. We will begin in a few minutes. We'll take a quick little break.

--- Upon recessing at 8:30 a.m.

--- Upon resuming at 8:46 a.m.

MS. MEREDITH PORTER: We'll get started. Good morning, Chief Commissioner Buller, Commissioner Robinson, Commissioner Audette and Commissioner Eyolfson. I'm Meredith Porter, and I'll be leading the Day 2 panel here in St. John's Institution, Expert, Knowledge-Keeper hearing, focusing on sexual exploitation, human trafficking, and sexual assault.

Today, Commission counsel will be calling three witnesses, and those witnesses will include Mealia Sheutiapik, who is a support staff member at the St. Margaret's Anglican Church in Ottawa, and also calling Jennisha Wilson, who is from the Tungasuvvingat Inuit Centre in Ottawa as well. And, evidence for Ms. Sheutiapik and Ms. Wilson will be led by Commission counsel, Violet Ford.

The third witness we'll be hearing from is Dr. Pertice Moffitt from the Aurora Research Institute in the Northwest Territories, and I will be leading her

evidence following the first two witnesses. So, with that, I would request that the Registrar affirm the first witness, Mealia Sheutiapik. I believe Ms. Sheutiapik will be sworn in with the Bible.

MR. BRYAN ZANDBERG: Good morning, Mealia Sheutiapik. Do you swear to tell the truth, the whole truth and nothing but the truth, so help you God?

MS. MEALIA SHEUTIAPIK: Yes, I do.

MEALIA SHEUTIAPIK, Sworn:

MR. BRYAN ZANDBERG: Thank you.

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

MS. VIOLET FORD: Good morning. Good morning, Chief Commissioner and commissioners. This morning, Mealia will be discussing her experiences of being a sex-trade worker in Ottawa, and the reason she found herself here, what kept her there, her encounters with agencies and institutions, the supports and the assistance available, and how she moved forward with her resiliency. And, she will also be giving some recommendations to the Commission to close her evidence.

So, Mealia, good morning.

MS. MEALIA SHEUTIAPIK: Good morning.

MS. VIOLET FORD: Your cultural background is Inuit?

MS. MEALIA SHEUTIAPIK: Yes, I am.

MS. VIOLET FORD: Where were you born and raised?

MS. MEALIA SHEUTIAPIK: I was born in Frobisher Bay.

MS. VIOLET FORD: And, being raised -- born and raised in that Inuit culture, you know the Inuit values and beliefs?

MS. MEALIA SHEUTIAPIK: Yes.

MS. VIOLET FORD: And, you now live in Ottawa?

MS. MEALIA SHEUTIAPIK: Yes.

MS. VIOLET FORD: For how many years?

MS. MEALIA SHEUTIAPIK: Since 1990.

MS. VIOLET FORD: Since 1990?

MS. MEALIA SHEUTIAPIK: Mm-hmm.

MS. VIOLET FORD: And, you are here to speak about your experiences in the sex trade in Ottawa?

MS. MEALIA SHEUTIAPIK: Yes.

MS. VIOLET FORD: Specifically in Ottawa?

MS. MEALIA SHEUTIAPIK: Yes.

MS. VIOLET FORD: Okay. And, how long were you in the sex trade?

MS. MEALIA SHEUTIAPIK: On and off for almost 10 years.

MS. VIOLET FORD: Okay, thank you. So, I

am tendering Mealia Sheutiapik for the record as a knowledge keeper with life experiences in being an Inuk woman in Ottawa and working in the sex trade in Ottawa, and those are some of the parameters of her testimony today.

So, to begin, Mealia, what led you to Ottawa?

MS. MEALIA SHEUTIAPIK: First of all, I was working -- I had three jobs when I was a teenager. And, before I was working, I was a witness to a murder before. So, after witnessing all that murder, there was no help that time. There were no social workers that would come up. The RCMP were just there investigating, but not asking questions. I didn't know how to talk it out because I was just a kid.

MS. VIOLET FORD: And, how old did you say you were?

MS. MEALIA SHEUTIAPIK: I think I was 11 or -- 11 or 12 witnessing that murder. I didn't know who to turn to. That's when I started looking for work, and without talking to anyone, no social worker would not come up. I didn't know who to go to. I didn't want to talk to my mom. But, my grandmother, I'm sure she knew that I heard that murdering stuff going on, but she didn't know how to ask me either, because I was just a kid.

So, from there, I ended up looking for work just to keep myself shut about what I witnessed. So, I ended up working, and babysitting seven kids, and -- including my four -- three siblings. I was also an actress for Inuit Broadcasting. From there -- and I was still going to school, but I was making a lot of money as a teenager. And then I found a boyfriend and he was a taxi driver, and -- but without knowing that he was drug dealing, we fell in love. And, I was young, and I didn't know who to go to, so he was the one I was talking to about what happened before. So, we ended up staying together.

From there, we saved enough money to come to Ottawa, and we discussed that we might as well get away from all this while I was still fragile that time. So, we ended up coming to Ontario after all that saving money we did. He saved money from drug dealing and taxi driving, and I saved all my money from working all those three jobs. We ended up buying a motorcycle here in Ontario -- I mean, in Ontario, but he started abusing me, so I ended up running away from him, because he was abusing me too much. That's how I ended up on the street.

MS. VIOLET FORD: How old were you when you moved to Ottawa?

MS. MEALIA SHEUTIAPIK: Fifteen, I think.

I was 15.

MS. VIOLET FORD: And, whose idea was it to move to Ottawa? Who initiated that idea?

MS. MEALIA SHEUTIAPIK: My ex-boyfriend did.

MS. VIOLET FORD: And, when you ended up on the street, were there any agencies or organizations that you encountered that may have assisted you at the time?

MS. MEALIA SHEUTIAPIK: I was kind of lost, because running away from my ex-boyfriend, I always just ended up at my friend's place and there was hardly any Inuit that time. There was only very few Inuit in Ottawa that time, so I always ended up at my mom's friend's house. But, without asking for any help or anything, I just ended up staying at her house and not looking for any help or -- I didn't know who to go to, and I was kind of shy that he was beating me up.

MS. VIOLET FORD: So, were you doing drugs at that time?

MS. MEALIA SHEUTIAPIK: I was smoking hash. I didn't know any other drug that time. He got me into smoking hash. So, I tried to kill that pain when I was a witness to that murder. So, I just ended up carrying on and smoking hash, and it escalated to other drugs just to kill the pain and just to get numb, just to forget about

that thought and what happened before. And, thinking about my grandma and my siblings, leaving them behind, I ended up using more hard drugs. And, that also escalated me to go on the street and try and get more money to get high.

MS. VIOLET FORD: So, who introduced you to the harder drugs?

MS. MEALIA SHEUTIAPIK: It was one of my friends that just recently moved to Ottawa when I was there already a year later. It was so hard that it took over me.

MS. VIOLET FORD: Can you expand on that part a little bit?

MS. MEALIA SHEUTIAPIK: Like...

MS. VIOLET FORD: On how it took over your life?

MS. MEALIA SHEUTIAPIK: I was very weak and fragile that time. I just wanted more just to kill the pain and the thoughts that I had.

MS. VIOLET FORD: So, you just said that you needed money for drugs, and that's when you started getting into the sex trade; right?

MS. MEALIA SHEUTIAPIK: Before I went to the sex trade, I was depending on my friends. But, I got tired depending on my friends, so I asked how I can make

fast money, so that was the fastest way to make money is to put myself on the street.

MS. VIOLET FORD: And, how did that come about? Was there an individual or individuals that you sought out that you knew were in that trade or ---

MS. MEALIA SHEUTIAPIK: There was one of them already in that trade, yes, so she taught me how, and then I didn't stop from there. And then money was so easy, I wanted more. And, it never stopped from there for a while. It was not easy either, but I took a chance putting myself on the corner, and I never really thought that I was taking a risk.

MS. VIOLET FORD: Would you like to talk about your experiences when you were in the sex trade? What were some of the key concerns, or fears, or challenges you had in that trade?

MS. MEALIA SHEUTIAPIK: The worst part was going out after midnight without knowing who I'm going to bump into or who is going to pick me up and who I'm going to bump into on the street or somebody is going to notice me. So, I kept myself in the hiding for a while, worried that I'm going to be seen on the street and kind of shy about it. So, I was in the hiding for a long time and just getting high all the time.

MS. VIOLET FORD: How did that feeling

ashamed or shy about it make you feel during that period? What kind of ---

MS. MEALIA SHEUTIAPIK: I just wanted to hide myself and -- without letting anyone know. I was, like, missing in action all the time, not even -- I stopped calling my family and stopped being social. And, that was not me because I was very outgoing and, like, I'm -- I grew up in front of the camera as an actress when I was a kid. And, when I realized one day that that's not me, I tried to put a stop to it, but the drug took over me already.

MS. VIOLET FORD: Do you think what you were going through at the time is a similar thing that many other women who go through the sex trade face and experience?

MS. MEALIA SHEUTIAPIK: Yes, I think so, yes. Because it's kind of embarrassing when you're already down like that and without really knowing where to go. I think it's pretty harsh after the drugs have been taking over you. It's not easy to get off it either, unless you really want to. It took me how many years to really get off it, because I really wanted to for so many years because I knew that was not me. But, then again, I started getting pregnant every year, so that kept me -- like, I stopped the drug when I got pregnant, and then get

right back on it after I give birth. It was always that cycle over and over.

MS. VIOLET FORD: When you were involved in giving birth to your children, was there any sense given to the health care people in the hospital about your drug use? Was there any signs given?

MS. MEALIA SHEUTIAPIK: They didn't really seem to care, but they always end up calling the Children's Aid and ---

MS. VIOLET FORD: And, what happened then?

MS. MEALIA SHEUTIAPIK: I had to go through courts just to get my kids back and -- my baby. And, I went through the courts, but Children's Aid were too harsh on me and they didn't really give me no chance. They didn't even ask me any questions, if I'd like to get better or if I need help. It's all they were concerned is about my baby and take him away. So, that kind of got to me and then I just went back on the drugs and being hard on myself.

MS. VIOLET FORD: So, they didn't ask you any questions about how you were feeling, what help you needed?

MS. MEALIA SHEUTIAPIK: No.

MS. VIOLET FORD: And, how long were you in the sex trade for, do you remember?

MS. MEALIA SHEUTIAPIK: A little bit over 10 years. But, every time I got pregnant, I would stop.

MS. VIOLET FORD: At what point did you decide it was enough and that you needed to really get out of it? Was there a moment there that ---

MS. MEALIA SHEUTIAPIK: My ---

MS. VIOLET FORD: --- triggered that?

MS. MEALIA SHEUTIAPIK: Yes. My third last baby I had kind of woke me up more, because after how many kids -- after four kids, that made me realize. Then, the fifth kid I had, I realized that I got to put a stop to this because they've been walking all over me for so many years, now I got to do something about it because I'm tired of them walking all over me. That's when I started looking for help, going to school, doing some courses, doing counselling, went to treatment twice. But I find that when I went to treatment, it didn't really help. It just triggered me again, talking about all those stuff that I didn't want to hear.

MS. VIOLET FORD: What type of counselling services were made available to you and how did you know about those services?

MS. MEALIA SHEUTIAPIK: That's when I started going to those Inuit drop-ins and seeing a doctor, and the doctor asked me what kind of help I want. And,

I'm like, I think I need serious help. And, they recommended me to do counselling and seeing someone one-on-one, and that's when I chose to go.

MS. VIOLET FORD: Were there any Inuit counsellors?

MS. MEALIA SHEUTIAPIK: Back then, there was not many, but there was one. I think I was one of the first clients at Tungasuvvingat Inuit when they first opened or maybe the second year, or something like that. But, they didn't have much counsellors, but I still talked to someone there that -- there's got to be some kind of change, like, I can't do this over and over.

MS. VIOLET FORD: Just going back to your decision to stop this immersion into the sex trade, what were you facing when you made that decision? How were you feeling? Did you feel vulnerable?

MS. MEALIA SHEUTIAPIK: Very much. After what I was dealing with with Children's Aid, it didn't take me much to go back to the drug and relive that moment where they taken away my kid and that really hurt me. And, I didn't know who to go to to talk to about the Children's Aid, and they never really offered me any help or where I want to go. They never really offered me to go such where and where. So, I ended up going to TI — that's Tungasuvvingat Inuit — and asking for help, because I

didn't know where to go. The social worker just told me to try and find treatment or counselling, that's when I started going counselling, one-on-one.

MS. VIOLET FORD: Did the Children's Aid Society mention anything to you about your rights, your legal rights?

MS. MEALIA SHEUTIAPIK: No.

MS. VIOLET FORD: Did you have any access to any legal aid or any other advocacy ---

MS. MEALIA SHEUTIAPIK: They didn't even mention nothing like that. They didn't even tell me I needed to get a lawyer or nothing. I never had a lawyer when I was dealing with the courts and with Children's Aid.

MS. VIOLET FORD: Is there anything else you'd like to say on that, or any other of your experiences?

MS. MEALIA SHEUTIAPIK: Well, when I started taking the courses and got the certificates from doing the courses, then I started looking for work, because I didn't want to be on the street anymore, and I knew I could do better. I was looking for work, but since I've been off work for so many years that I was not accepted. Even though I hand out my résumé, I was not accepted. It took how many years to find another job, a

normal job, like -- and then after almost 18 years, I went back to Inuit Broadcasting and I worked as an editor. I went back to acting, and then I started editing. And, I was there for almost four years. But, something triggered me again, and I just went right back to the drugs, the alcohol and drugs. And, I got laid off. And, it was not easy to find another job after getting laid off. And, getting laid off, that led me to drinking again, and that took over me again, that drinking.

So, it was not easy to find a job. And, every time I hand out my résumé, I would be waiting, and waiting, and waiting, and waiting for a phone call, but I never got a phone call, so I ended up drinking, and drinking, and drinking. And, sometimes I -- when I go back to the street and doing that cycle over and over, but then again I pushed myself that I know there's something out there that's going to try and get myself better to be a normal person or have a normal job, but it never really happened.

So, every time I find a job, I would -- something would trigger me, and -- I think it was that, when I was a kid witnessing the murder. I think that got to me, because I never talked about it since I was a kid. It was not easy to talk about. I didn't know who to go to. But, now, I talked about it, now it's a lot -- a

little bit easier for me to talk about.

I just wanted to be a better person, but every time I find a job, it would -- something would trigger me and I would go right back to that cycle and over, and over. But, I really wanted out. And, doing those courses got me off the street, because I really wanted to go back to work, have a normal job and be a normal person like everybody else. And, it was not easy though.

MS. VIOLET FORD: So, now, you're out of the sex trade, and you say those courses helped you a lot from going back into the sex trade; right?

MS. MEALIA SHEUTIAPIK: Yes. Every time I got laid off, I would just go right back to that cycle and I just wanted a normal life, like I used to, 9:00 to 5:00, but it was not easy after I was doing the hard drugs, pulling myself down. And, something was eating me inside without knowing, so I always end up turning to drugs and alcohol. Plus, I grew myself up in the South, because I ran away from home with my ex-boyfriend.

MS. VIOLET FORD: Did you get any support or strength from the Inuit community in Ottawa?

MS. MEALIA SHEUTIAPIK: Yes, they did give me support. They tried helping, but the motivation to helping another person, I think they had to look for other

places where they can get help for me.

MS. VIOLET FORD: Just a couple more questions. What is your life like today?

MS. MEALIA SHEUTIAPIK: I like what I do today. I feed the community in the Inuit community, not only the Inuit, anybody is welcome to the church. I feed people on Sundays, and I have this lunch program on Wednesdays, and there are a lot of people that come to my lunch program. And, I get overwhelmed about it too sometimes and think about how I used to be, but I didn't think this is where I would be today, where I'm at.

I'm just giving back to the community as much as I can, and try not to think about what I used to do, because I just want to keep moving forward. And, I'm not going to stop, like, giving back to the community, because I feel good when I do that instead of, like, how I used to abuse myself and feeling bad about myself after. Waking up guilty, feeling that awful feeling in your gut. But, today, I am a lot different person now. I just try to be better like everybody else.

MS. VIOLET FORD: So, doing this type of work then, what I gather from what you just said, is that it gives you some resiliency?

MS. MEALIA SHEUTIAPIK: Yes.

MS. VIOLET FORD: Keeps you strong?

MS. MEALIA SHEUTIAPIK: Yes.

MS. VIOLET FORD: And, what about your acting?

MS. MEALIA SHEUTIAPIK: Sometimes I'm on call with the Inuit Broadcasting. Well, I'm on call all the time with them, because they laid me off, but they put me on call. But, I got tired of waiting for that call, so I ended up doing -- looking for something else to do and taking some more courses. I got all my certificates.

MS. VIOLET FORD: You have ---

MS. MEALIA SHEUTIAPIK: Those certificates are -- like they're just in the paper and my résumé, but -- it looks good on the résumé, but there's -- it's not easy to find a job like that though.

MS. VIOLET FORD: So, those are some of the ongoing challenges coming out of the sex trade then?

MS. MEALIA SHEUTIAPIK: Yes.

MS. VIOLET FORD: Looking for permanent work?

MS. MEALIA SHEUTIAPIK: Yes.

MS. VIOLET FORD: Do you have any recommendations for the Commission?

MS. MEALIA SHEUTIAPIK: Well, I wish there was more stuff for Inuit women or Aboriginal in Ottawa, because there are a lot of Aboriginal and Inuit people in

Ottawa now. But, there's hardly any help for, like, treatments for women, and you really got to look, and seek, and find it. That's why I have been doing more -- I still do counselling one-on-one, and I have been seeing a therapist.

And, there's a lot of -- it's not that bad as up North with the poverty in Ontario, but I think there should be more -- some things for Inuit women or Aboriginal. Like, people looking for treatments, and you have to go outside Ottawa or -- just to get away from the city. It feels like just to get away from the city, but I think there should be more in the city, because there are a lot of Aboriginal and Inuit in the city, but not much help. Because even though I was helping myself, I still try to help other girls off the street. But, the drug is so powerful that they can't help it either, so they always end up back on the street, because they're also shy about where to go or seeking help.

MS. VIOLET FORD: Could you elaborate a little bit on that recommendation, on what type of specific help might be needed?

MS. MEALIA SHEUTIAPIK: Well, there's still -- I mean, they're starting to have more outreach workers, but I don't think that's enough. Maybe there should be more outreach walking people for Aboriginal or -- it

doesn’t matter if you’re Aboriginal or not, or Inuk or not. And there's only a couple of places where they can go and in the area where I'm at where there's a lot of that girls walking, sex trade, and the police doesn't make it any better either.

MS. VIOLET FORD: What has been some of the encounters with police that cause ---

MS. MEALIA SHEUTIAPIK: Most of the time when I notice -- sorry -- most of the time when I notice about the police looking down at people, mostly Aboriginal and Inuit people, they like to look down and they will start questioning you without having the right papers to start questioning you or they harass you.

And I notice in the last few years, even though I haven't been on the street for how -- I lost count how many years now, maybe five, six years, the last time I talked to a guy like that. But when I was encountered by the cop, like, they look down at you. Start saying, "You got to go home" or "You can't be here." And then you have no choice to listen because they're higher than you or something or just because you're -- I start thinking, I don't want to go to jail. And that's not right for the cops to do that.

MS. VIOLET FORD: M'hm. Is there anything else you'd like to say?

MS. MEALIA SHEUTIAPIK: I just wish that there was more meetings like this, like -- or even I wish you guys were in Ottawa all the time.

(LAUGHTER)

MS. MEALIA SHEUTIAPIK: And I really thank you that I have to be here and speak it out; otherwise, it's still just going to eat me inside, because I'm kind of shy just to talk about it just to anyone, even my counsellors. But I tell my therapist about what happened before. She tries to help too.

MS. VIOLET FORD: Are you getting help on the murder issue?

MS. MEALIA SHEUTIAPIK: That's why I'm seeing the therapist.

MS. VIOLET FORD: Okay. Yeah. That's great.

MS. MEALIA SHEUTIAPIK: Yeah. And I'm not going to stop either. And I wish there was more help for a woman on girls -- women and girls on the street, because there is a lot -- there is a lot of stuff out there if you find it -- if you seek and find it. There is help out there and you got to want it too. You can't force a person; right?

MS. VIOLET FORD: So but what about the accessibility of those programs and help? Are they easily

accessed?

MS. MEALIA SHEUTIAPIK: No, you really got to push yourself and actually push -- actually, you have to ask and ask for help. I mean, if you really want help or going into treatment, then there's a waiting time too.

MS. VIOLET FORD: M'hm.

MS. MEALIA SHEUTIAPIK: And while, you know, people are waiting, you're just going to go back to that cycle and think and put you back to that place where you don't want to.

MS. VIOLET FORD: M'hm.

MS. MEALIA SHEUTIAPIK: Kleenex maybe. I think the worst part is not working for a while and then you get bored fast not doing anything; right?

MS. VIOLET FORD: M'hm.

MS. MEALIA SHEUTIAPIK: So I always try to keep my mind occupied or busy, just to keep my mind off what happened before. But I try not to let that get to me anymore ---

MS. VIOLET FORD: M'hm.

MS. MEALIA SHEUTIAPIK: --- because it's easier for me to talk about it now, because I tried helping some girls before too because I know how it is. It was scary, but when you're high on drugs you have no fear. Being intoxicated and you have no fear. But I'm

glad I put a stop to it. It was not easy though. And I was also embarrassed that I don't want my kids to know what I went through because I don't want them to go through that. And now I have a grandson, so I'm glad I put a stop to all that nonsense because I do love my family. I want out of this because we used to be.

Handling grieving, that's another part. And grieving also tend to let me go back to my memories and then grieving on top of grieving and that got to me and then getting right back to the bottle again. And then thinking about the drugs, but I don't let that get to me anymore either, so I try to be strong all the time and try not to let it beat me. And it's really hard sometimes. I got to tough it out.

I've been through a lot in my young life. I'm only 42 years old and I've seen a lot and mostly since I was a little girl. I was not sexually abused. Some people think that I've been sexually abused as a kid, but I wasn't. I grew up in a -- I grew up with my grandmother. The only abuse that was my mom was always drinking and not really there for me most of the time. I grew up with my grandmother.

I had a good life when I was a kid. I was out camping and always with family, social gathering with family all the time. I had a normal life. I was not

abused, but some people think I was abused just because I worked on the street before, but it was alcohol and drugs that led me to going on the street.

Because I met quite a few girls that were sexually abused when they were kids, so I didn't know what to say because I was not sexually abused when I was a kid. I didn't want to talk about what I witnessed when I was a kid because it's really nobody's business. But most of the time every time I meet one of the girls they were -- they didn't even want to talk about how they were abused too. So they also go through that phase when the drug is taking over just to kill the pain.

But I'm glad I pulled myself out of it. I don't know how I did it, but I really wanted out, so started seeking help and going to school -- going back to school and taking courses. And I'm glad I made that move.

MS. VIOLET FORD: Well, if there's no other statements you want to make, those are the end of my questions to you. Is there any closing words that you would end with?

MS. MEALIA SHEUTIAPIK: There’s a lot of Inuit organizations and Aboriginal or Native in Ontario, but they don’t really reach out to other Aboriginal or Inuit, but -- only maybe other settlements up north, but not to where it’s near where other people are nearby. I

just wish sometimes they would reach to people that's closer to them around them.

And, there's not many Inuit counsellors, and there's a lot of homeless with Inuit, too. Not only Inuit; Aboriginal, white, in Ottawa, too; right? I think the government is kind of corrupting like that. They don't make things any better either. I just want to have a normal life like everybody else.

MS. VIOLET FORD: Well, Mealia, thank you very much for your presentation and your words, and your truths, and providing everyone with the opportunity to hear your story, and that's the end of my questions.

MS. MEALIA SHEUTIAPIK: Okay. You're welcome.

MS. MEREDITH PORTER: Thank you. Chief Commissioner and Commissioners, I'd like to request at this time we just take a quick five-minute break where we can sort of reorganize the seating arrangements, and then reconvene with the next witness?

CHIEF COMMISSIONER MARION BULLER: Certainly. Five minutes.

MS. MEREDITH PORTER: Thank you.

--- Upon recessing at 9:31 a.m.

--- Upon resuming at 9:46 a.m.

MS. MEREDITH PORTER: Thank you. Chief

Commissioner and Commissioners, we'll then proceed with our next witness, Ms. Jennisha Wilson, and her evidence will be led by Commission counsel, Violet Ford. I would ask the Registrar to swear the witness in. Bible.

MR. BRYAN ZANDBERG: Good morning, Jennisha Wilson.

MS. JENNISHA WILSON: Good morning.

MR. BRYAN ZANDBERG: Do you swear to tell the truth, the whole truth, and nothing but the truth, so help you God?

MS. JENNISHA WILSON: Yes.

MR. BRYAN ZANDBERG: Thank you.

JENNISHA WILSON, Sworn:

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

MS. VIOLET FORD: Good morning, Jennisha.

MS. JENNISHA WILSON: Good morning.

MS. VIOLET FORD: Thank you for being here. Just a few questions. Can you turn to Tab B of your C.V.? And, what I'd like for you to do is just to go through your C.V. a little bit to give people in this room a sense of what you do and how it's related to the work you're going to be speaking to today.

MS. JENNISHA WILSON: Absolutely. I find it really hard to talk about myself, but I'll do my best. Essentially, what I had prepared was a, I believe, five-

page document for the -- as evidence for the Commission. In terms of my C.V., I come with a few different backings, one being academic. So, I completed my Master's in environmental studies with a focus on why individuals relocate to urban centres, the social determinants of health and research.

A lot of my work has been embedded in community development, specifically with racialized and Indigenous communities in Ontario. I've been doing this kind of work for over seven years, and as a part of that adventure and academic work, it has led me to work with a diverse group of individuals within the Province of Ontario.

I have experience working with communities in northern Ontario, specifically First Nations, urban Inuit from Toronto and Ottawa, as well as two-spirited folks situated, again, in urban centres. As a part of my work, I strongly believe in using practices such as anti-oppression and anti-racism, and really focusing in on community voices through participatory action research and arts-based informed research. So, using arts as a way to engage with community and provide that information in ways that are translatable, useful and sustainable for community-led solutions.

In terms of just work-related history, I

currently -- I'm employed by Tungasuvvingat Inuit as the manager for programs related to sex work, exiting the sex trade and anti-human trafficking. I've been in this position for about a year-and-a-half, and that is specifically because we just received funding in 2017 to dedicate to this kind of work, which I find very important.

Prior to this, I was their local poverty-reduction coordinator looking at many of the issues around poverty and what leads individuals to become vulnerable.

Prior to that, I worked in Toronto as a part of Well Living House, which is an Indigenous research hub that focuses on community-led health research to support resiliency, empowerment and well being.

And then in terms of just community involvement and presentations and work for community, I led the Indigenous-specific anti-human trafficking proposal writing which has secured funding for TI to do this amazing work. As well as I sit on a significant amount of local committees dedicated to ensuring that Inuit narratives, voices and perspectives are included in anti-human trafficking conversations and conversations on sexual exploitation.

At any point, feel free to ask me any other questions about my C.V.

MS. VIOLET FORD: Thank you, Jennisha. For the record, I'd like to state that she is being tendered here today as a qualified institutional witness in the area of human trafficking and the sex trade as it relates specifically to Inuit in urban centres, and those are the parameters of her speaking today.

CHIEF COMMISSIONER MARION BULLER: Okay, thank you.

MS. VIOLET FORD: She's going to begin by giving a PowerPoint presentation where she will be relying on some of the exhibits listed in the summary. And, because there are many documents, and I don't want to interfere with the flow of the PowerPoint presentation, I'm asking permission to have those exhibits filed afterwards.

CHIEF COMMISSIONER MARION BULLER: Okay, thank you.

MS. VIOLET FORD: So, if you want to start your PowerPoint now?

MS. JENNISHA WILSON: I don't know who I'm directing in terms of slide directions? Awesome. So, when I say, "next slide", that would just be an indication to go forward. Awesome.

So, again, I'm here representing Tungasuvvingat Inuit as their manager for programs related

to sex work, exiting the sex trade and anti-human trafficking specific to Inuit living in urban centres within Ontario. Next slide, please.

Just a couple of disclaimers that I feel very important to note. I come here as a racialized woman and an ally working with southern Inuit populations. By no means do I think I'm an expert in this field, but, rather, someone that has the opportunity to share 1) my own lived experience around how violence operates the disenfranchised, racialized and Indigenous woman, but also, to bring forth the amazing work that the team at Tungasuvvingat Inuit and partners from other agencies, specifically Inuit-specific organizations, are doing to constantly challenge violence against women, as well as sexual exploitation.

A part of my presentation is really not to provide answers, but, rather, to amplify and make the voices of Inuit women that we work with on a daily basis louder. And, I feel it's really important that there was a witness here that is from the community, because, at the end of the day, their voice should be the primary resource for recommendations and information. I simply have the privilege of being here as an employee, but also as an ally to make sure that there's added efforts towards taking this issue very seriously as it is something that

constantly impacts community. Next slide, please.

So, for individuals that are in the room that are not familiar with Tungasuvvingat Inuit, I wanted to provide just a little bit of context of who we are and what we do. TI is a provincially mandated organization based in Ontario, so we have locations in Ottawa and Toronto.

We have currently four locations in Ottawa, which is our family resource centre in the east end, our head office in the west end, our -- the location that I operate out of, which is 604 Laurier, that is in the centretown, and they're looking to launch their Mamisarvik Healing Centre hopefully in the near future, which Barb will be a part of again. And, we have our Toronto location which is at 216, I believe, Spadina, which is a part of the Native Canadian Centre. I have been asked to slow down and I totally agree. I'm a little nervous.

Some other items to really think about is, TI is not often known in community, but we do a lot of work in terms of providing frontline programming. There's well over 20 well-diverse frontline programs that are offered for individuals as early as pre-, post-natal and for individuals that are in their elder years. So, we try to cover the full spectrum of supporting Inuit that live in the south, from what people like to quote "cradle to

grave."

Some other items to take into consideration also is that we do a lot of advocacy work along with programming as a means of constantly being reflexive of the things that we see on the ground. And, finally, we do a lot of policy development, not because we have a robust policy shop, but because we see that as very important in trying to constantly make change, to support the things that we're seeing on the ground within community. Next slide, please.

I'd like to think I have a very ambitious presentation and goal here today, but I think it's also very important to note that this is one of the few opportunities that focus on Inuit-specific forms of sexual exploitation and anti-human trafficking -- are front and centre as a part of conversation. This comes with, you know, constant struggles of trying to justify why it's important on the ground as a part of my work, but also I find it very important that I try to make sense of some of the more structural forms of violence, how it's related to history, how it's related to current forms of vulnerability on the ground, and why we do the work that we do as a form of disrupting those forms of violence. Next slide, please.

So, I'll start off by giving some

demographics. Within Canada, there is said to be over 60,000 Inuit, and of that population, about 30 percent live outside of Inuit Nunangat, which is the land claim territories that Inuit are traditionally -- traditionally reside within. According to different reports and demographic datas, a lot of Inuit come to resettle in spaces such as Toronto, Ottawa, Edmonton, Montreal and St. John's. A lot of that could be due to many different factors, but -- next slide, please.

There are also direct connection flights to these urban spaces which provide individuals an easy route to get to urban centres. Something to note about why those connecting flights exist is because of the lack of investment in different communities that lead folks to have to travel to the southern provinces for support. Next slide.

Some of these items are in search of higher education or educational opportunity, job prospects, visiting family by choice or to reconnect with relatives, foster care relocation, incarceration, mental health and addiction supports, primary medical care needs and supports, poverty reduction, so looking for a better life, access to better housing, affordable food and things that would empower one's well-being to the best status possible.

Now, when we look at why individuals travel, often times, the narrative that I hear is that, you know, there is no reason for people to travel. And, I think there is a lot of conflicting ideas of what happens in the north and what non-Inuit perspectives project in terms of ignorance and lack of understanding of what the landscape of life looks like there.

And, by no means am I taking away from the fact that there are very resilient communities, strong communities, a lot of development and leadership there, but the reality is that the state does not invest enough in the community to ensure that there is affordable living and low numbers of poverty. And, I think that our first witness expressed some of those reasons as to why she migrated to the south in search of a better life and to get out of some of those systemic forms of violence. Next slide, please.

So, one of the things that is often not often expressed in the narrative of when individuals migrate to southern provinces in hopes of a better life is the vulnerabilities that they continuously experience once relocated and settled in the south. And, this is, kind of, where the work of TI has really stemmed from and why the work that we do is really important, along with other Inuit organizations.

So, for a lot of folks, there is, you know, the constant racism, discrimination and sexism that's experienced by non-Inuit and non-Indigenous populations that are driven by colonial representations of who Indigenous folks are. There is poverty that exists when you relocate, that's not something you shed, unless of course you're able to be -- to climb the socio-economic ladder in ways that are meaningful for one.

There's difficulty in navigating, you know, white heteronormative systems. The assumption is that when you go into a service provider that those services are neutral. The reality is that you as an individual that is a racial minority or Indigenous, you will experience systemic violence through the ways in which people interact with you. And, a common example of that is when you go into medical care systems. Our witness spoke about feeling like they did not care, did not ask the right questions, that is not done by -- you know, that's intentional. That's intentional forms of not giving adequate services to ensure that the well-being of Indigenous folks are constantly prioritized within these systems.

Some other forms of vulnerability that happen is the lack of education and economic opportunities for individuals to participate in society in meaningful

ways. And, as a result, this funnels and pushes individuals into forced forms of labour that is not necessarily ideal. So, a lot of the individuals we work with are individuals that are part of the sex trade field by force and as survival sex workers not by choice. And, individuals that get wrapped up in being trafficked in the context of sexual exploitation and labour, again, not by choice, but because there were no other options.

Some of the other things that often I hear is that there are challenges of individuals not being understood as what does it mean to be Inuk. They're often misunderstood as being First Nations, which takes away their identity and their ability to mobilize around their specific needs and to understand that there are differences between the cultures. Those are just a few of the vulnerabilities, but you can imagine how, if you were coming to the south looking for supports, and you are met with racism, discrimination, lack of -- folks wanting you to be there and then misunderstanding where to place you as an individual, how that leads to you being mistrusting -- mistrust between individuals, service providers, law authority individuals, but also pushes you to feel like you don't belong. Next slide, please.

So, a part of the reason I'm here is to talk about sexual exploitation and the definitions that

are used. And, I find it very difficult to have this conversation on sexual exploitation and human trafficking without actually talking about how the state has played an active role in trafficking Indigenous people and normalizing those processes through colonial practices, but also through the legacy of colonialism. So, it's really important that in order for us to get to understanding what this is, we need to encapsulate how the state has participated in normalizing processes of violence. Next slide, please.

So, these are the two definitions that tend to be ascribed to when we talk about human trafficking and sexual exploitation as a form of human trafficking. I'll just quickly read them off, verbatim off of the slide.

And so, human trafficking involves the recruitment, transportation, harbouring and/or exercising control, direction of over-influence, the movement of a person in order to exploit the person through sex, labour, domestic servitude and/or organ removal and harvest. And, this definition is taken from the Ottawa Coalition to End Human Trafficking.

It's often characterized as a modern form of slavery by Public Safety. And, as an extension of that sexual exploitation, any actual or attempted abuse of a position of vulnerability -- I can't actually read the

rest of it, because it's blurred on my screen, but I'm hoping folks can see that. I'll just -- differential power or trust of sexual purposes including, but not limited to, profiting monetarily, socially or potentially from the sexual exploitation of others.

When I work with individuals on the ground and I explain these definitions, it's very difficult for Inuit to see how they are being exploited or that they are victims of trafficking, and thus for not responsible to be blamed for their -- the exploitation and violence they experience. And, for me, the reason why they're not able to make sense of those experiences is because it does not show how their experiences have been normalized over time and, therefore, their understanding of not considering themselves a victim of violence, specifically sexual exploitation, cannot be recognized because of that normalization process.

Next slide, please. So, something that we actively do as a part of our program is that we try to make connections of Inuit history and try to pinpoint different examples and experiences of exploitation to show how these -- this form of violence has been normalized over time. So, for the sake of time, I will give two examples of how that has happened over the trajectory of Inuit history to show how the state has actively engaged

in trafficking in the forms of transporting, exploiting, forced relocation, harbouring, grooming and deception of Inuit.

So, the first example is forced relocation that happened between 1955 and 1965 where Inuit were forced to relocate to the High Arctic. And, as a part of this forced relocation, they were promised freedom to leave and return home after two years and support from the government. However, the forced relocation of Inuit from Northern Québec to what is now considered Iqaluit, Resolute Bay and Grise Fiord resulted in the government in neglecting those who were relocated to these communities, families being separated and further experiences of illness and death as a result of lack of support. So, that's one example.

The second example is the dog slaughters, and I'm not too sure if folks are familiar with traditional Inuit society, but dogs -- dog teams were used for the most basic resource of just hunting and also helping hunters find their way home. And, I'm sure there is much more to that, but that's what I'm going to share in terms of the purpose of dog teams.

So, in 1950 and -- to 1970, the -- it was a colonial strategy that was put in place by the government, and it was executed by the RCMP. And, essentially, the

goal of this strategy was to force Inuit to give up their traditional lifestyle of land-based hunting and move towards Western styles of permanent settlement. So, communities had trading posts set up where the RCMP would trade different kinds of material.

So, during that period of about 20 years, thousands of dog teams were killed. And, as a result, communities were left to rely on store-bought foods, and significant loss and self-sufficiency was an immediate response to the killing of the dogs.

Next slide, please. So, again, if you think back to that definition, I said human trafficking is a form of modern day slavery? This is artwork that was taken from Napachie Pootoogook, who was the mother of Annie Pootoogook, who talked about, you know, the experiences of colonialism and violence within their community through using art. I find this particular image very telling. It was posted online as a part of a gallery, where you see trading women for supplies.

So, essentially, the killing of the dogs led to having to be -- having communities rely on forcibly trading individuals as a means of combatting poverty; right? And, if that is not a good enough example of showing how structural violence through colonial processes have normalized violence and the moving and using of

women's bodies as property and as something that is -- as property and something that can be used as a means of dealing with the every day struggles that individuals experience on the ground, then I'm not too sure what else to turn to, because that is a very telling image, at least for me, and it has been a key way of us having that conversation with community members around how trafficking has been normalized over time and the exploitation of women's bodies, specifically within the Inuit community.

Next slide, please. So, very quickly on this topic, making the connection. So, it's really important that when we're having conversations around sexual exploitation and human trafficking — and this is a recommendation for folks that are doing this work on an every day basis — that we change the definition to include those colonial practices that have normalized violence within these communities. I can't express how important that is for Indigenous women, specifically Inuit in this context, to understand that they are a part of that conversation. Because, as it stands, Inuit women, within literature around human trafficking and sexual exploitation, are invisible.

There are less than a handful of articles, research, reports, resources that speak about sexual exploitation that are specific to Inuit, and that is not

something that just is. That is a result of the lack of being able to make the connections and to see that they are victims of what is, Public Safety calls, a ghost crime: something that is very difficult to report, something that is difficult to identify. When the reality is, is that the way in which definitions and languages used around human trafficking, it actively excludes Indigenous women from being able to be included in that narrative and seen as victims of this crime.

Something else that we really need to look at is that human trafficking and sexual exploitation is a complex issue, and it requires an interdisciplinary understanding of how to address it. It's not something as simple as, we need to stop child sexual abuse in order to stop human trafficking. Because the reality is not everyone that is a sex trade worker or someone that has been trafficked is someone who has experienced sexual abuse as a child.

But, rather, there are a lot of different things that are at play. There is lack of housing, there is lack -- there is poverty; right? Poverty is a forerunner for vulnerability. There is racism, discrimination and stereotypical representations of Indigenous women that constantly are at play when we think about who is seen as a victim and deserving of help versus

who isn't. There is the constant exclusion of women in leadership roles and in decision-making positions when it comes to the health and well-being of Indigenous women; right?

Other items that are also at play is that there's a lack of understanding in cultural competency from people in positions of power to ensure that when they are dealing with victims and survivors of sex trafficking, that they are doing this in a meaningful, and good, and harm-reduction ways; right? So, there are a lot of things that are at play when it comes to making those connections and addressing sexual exploitation.

When it comes to individuals resettling to the South, one of the number of things that I often talk about is that you can leave an abusive relationship, and that is good, right, but, also, you have to look at how violence is rearticulated through geography as well. And, I say this because of past research that I have done in other communities where -- and if you look at poverty by postal code.

Within Ottawa, Vanier tends to be one of the hubs where a lot of Inuit live. It also tends to be the number one spot that has the highest rates of sexual assault within the province. It also happens to be a place where surveillance and policing happens constantly. Our

first witness spoke about police coming around and not being there to be of support, but rather telling you to go home or telling -- or surveillancing *[sic]* you and asking you why are you out on the street. So in those veins, you can see how violence is re-articulated through where -- geographically where Indigenous communities and racialised communities are resettled as well. And so that's also something we need to consider.

So, yes, we can do poverty reduction. Yes, we can bring awareness to sexual exploitation and support navigation of systems and teach cultural competency, but we also have to look at how the state intentionally does not invest in communities, over polices, over surveillances, and creates violence geographically for those individuals as well.

Next slide, please. So this is where I get to talk about the lovely program that I am able to oversee and talk about some of the very proud moments, but also of the hard work that we still have to do and others have to participate in.

So, how do we disrupt processes of sexual exploitation and human trafficking, beyond what I've kind of shared? It's really important that we have a couple different frameworks at play. One, harm reduction and trauma informed work. And I say this because if you're

not familiar with the area of human trafficking, there are two competing perspectives. One, which is there are folks that do harm reduction works that understands that the state participates actively in creating vulnerability of individuals and forcing individuals into sex work; and then there's also the other perspective, which is abolitionist, which means you should not -- once you exit, you should not engage in this -- in sex work anymore or human traffic anymore and everyone is a victim. And so these two different competing perspectives impact community in very different ways.

The one way I see that it impacts communities it takes away resiliency and agency. And I find that it's really important that if individuals are coming in to access services to decrease their vulnerability that you meet them where they're at and take their direction in terms of how they do work.

So the approach that we use in our workplace is harm reduction and allowing for self-directed or client-centred approaches where the client directs us to the supports they need and when they need them and how they need them.

And for a lot of folks, depending on the funding restrictions that you have, that might be very complicated and very difficult to achieve, but we strongly

believe that there is no such thing as a one size fits all model for supporting individuals engaged in survival sex work and/or who are victims of trafficking.

So as a part of the work that we do, we have two dedicated outreach workers. We have a youth and transition worker who focuses on individuals that are in foster care. We have a dedicated counsellor, Elder, admin support, and myself, as well as an anti-human trafficking coordinator.

As a team of eight people we have a significant amount of work. In our first year we had a caseload of 25 individuals, which is not likely when you have a program that's starting up for the first year. There's a lot of trust building and relationship building that has to happen. Within our first six months we had 25 dedicated primary clients that we had to support and service on the ground, which speaks to the need for Inuit-specific services.

Some other ways that we're disrupting -- slide please -- processes on the ground is bringing awareness to the connection between colonialism, structural violence and on the ground human trafficking experiences as I've been speaking about today, doing policy development and program development with other key Inuit-specific organizations.

And just to name a few, we are currently working with the National Inuit Art Foundation, Pauktuutit Inuit Women Association, Ottawa Inuit Children's Centre, I believe it's the Southern Quebec Inuit Association, Toronto Inuit Association and CAMH's Indigenous team in terms of creating a community-based response to -- an Inuit-specific community-based response to human trafficking, because current models that are out there don't include Inuit and/or are not reflective of the different forms of trafficking that happens on the ground.

So on the ground what we're seeing, beyond sexual exploitation of primarily youth who are women and identify as a part of the 2LGBT community, is we also see that Inuit men who are -- who have substance abuse issues are also trafficked for their carvings within the city, primarily by individuals coming from Montreal and/or outside of Ottawa. And we also have youth that are in care who are actively sought out by traffickers because they know that there's a constant flow of individuals that are coming to the south and being relocated for foster care that are being trafficked. So those are our three priority areas of working with individuals.

Next slide, please. I'm going to show you a couple, I think there's maybe two or three images, of these graphic illustrations that were done as a part of a

community consultation. So we asked the question of what is trafficking and what does community understand it to be. What are some of the barriers that they find in terms of exiting trafficking situations? What are some of the solutions? And what do they think is working within community?

So we did four of these, one in Kitchener/Waterloo, one in Toronto, one in Ottawa and one with our partners. And then as a part of that, these conversations, it was overwhelming how much of the information was not only comparable between the four consultations, but how much of it required us to really think about how to involve Inuit survivors of sexual exploitation in ways that are meaningful, in ways that are sustainable, and in ways that allow for them to not just tell their stories, but to be active members of creating supports for other survivors.

And so, as you can see, going through the images, there was lots of different conversations, but some of the number one barriers was, as it's been mentioned, shame, lack of support, intergenerational trauma, the difference between navigating the north and the south and how that creates vulnerability, but also that there was a lack of resources and support dedicating to supporting survivors.

And some of the solutions that were brought forward was there needs to be more spaces and opportunity for community to have these conversations, to create programming, but also to spread the word to individuals that are in the north before they come to the south and to individuals in the south before they move to different cities.

Next slide, please. Oh, you can stay here. This was from the partnership committee and these are individuals who are all actively trying to do anti-human trafficking work and work on supporting, you know, ending violence towards women. And these are some of the major issues that folks are seeing, which are, again, gaps in different approaches; Inuit-specific approaches to supporting; lack of resources in terms of training; wanting to have a more comprehensive approach, so more services beyond the 9:00 to 5:00, which is typical of service provision; looking for Inuit-specific shelters and treatment centres, which would be really important; and also, dedicated funding and funding that is not competitive.

So, the current structure of accessing funding for Indigenous folks is one that not only creates competition between organizations, but it's reinforced in terms of how we can collaborate; right?

And so in just echoing some of the wants is that we want to be able to do collaborative work, but we don't want to have to compete and undermine other people's work, because all work is important in terms of creating a solution towards these issues.

Next slide. Next slide. So some of the recommendations which, again, I can't really see based on what's up there, but I wanted to talk about what is working based on what I've heard and what -- where there is still room for growth.

So what is working, creating safe spaces for Inuit women to talk about -- or just Inuit more generally to talk about ways in which trafficking has impacted their life and solutions towards that.

Frontline programming is really important in terms of accessing information and resources and that is something that should definitely continue.

Advocacy for Inuit and First Peoples from different communities, specifically advocacy that takes an anti-racism and anti-sexism approach in terms of how we go about addressing these issues.

Carving out space for survivors to take on leadership roles. One of the common things that I see in anti-human trafficking programming and sexual exploitation programming is that survivors are only given the

opportunity to learn how to advocate by using their voice and telling their story. And I think that we're doing a huge disservice to those individuals and to community if that is all we're doing in terms of carving space.

There needs to be leadership roles. There needs to be sustainable employment. There needs to be better opportunities to participate in the socio-economic systems that are around them than just as a survivor with a story. Working with other Inuit-specific partners, and First Nations, and Métis organizations to strengthening the voice around Indigenous sexual exploitation is really important.

Education on human trafficking in ways that make sense to Inuit. Education around human trafficking, not only on the causes and the impacts, but also how to prevent it. Learning simple things like catcalling and what that looks like, and how to not be sexualized when you're walking down the street, which is a common experience for folks. Again, in Vanier, walking down Montreal Road, for a car to pull up and try to pick you up and that be a safety concern, knowing how to address those issues or those concerns is really important.

The other item I wanted to mention is that a lot of focus is spent on Indigenous women, but we also have to think about teaching men how to be allies to these

women. And, if we're not doing that, then we're not -- again, we're doing a disservice to Indigenous women. We're empowering them, we're supporting them, we're providing information, but we're not empowering men to understand what their purpose is or their role is in combating violence. So, I think that's also an important item that I don't think is listed here, but was mentioned several times in these consultations.

So, where is there opportunity to grow and to do more? I think that in mainstream conversations on human trafficking, and this is purely based on my recent participation at the Public Safety Human Trafficking Summit in Toronto, which happened at the end of September, they are currently talking about conversations on how cryptocurrency is being used to traffic women and girls, community members, while Indigenous folks, we are all the way back here talking about what is human trafficking, which tells me that there are communities that are very fortunate to be two-steps behind traffickers who are really good outreach workers in terms of recruitment and getting people involved, and that there's lots of work to do.

So, opportunities of where we can definitely expand in the work that we do is to talk about how cryptocurrency is being used, because Facebook is a

prime way in which Inuit communicate. That is where a lot of the trafficking and soliciting and grooming of Indigenous folks is happening, but those conversations are not constantly being had.

Some other items is cultural competencies for powers of authority. One of the things that I've recognized constantly through conversations with police, specifically human-trafficking units, is that when a victim goes in front of the judge, the judge may or may not have an understanding of what human trafficking is. And, when a victim has prior charges, whether it be, you know, petty theft, you know, failure to comply with law authority because of mistrust or whatever it may be, that is used against them versus seeing them as a victim of structural violence. And so, there is a need to push for judges who are taking on human trafficking cases, specifically for Indigenous folks, to really understand what that is and the connection between history and contemporary issues.

So, my recommendation for that is perhaps moving human trafficking hearings around for victims to Indigenous courts and/or using Gladue processes which allows for a narrative to back someone's experience with their testimony as a form of providing information.

Some other items and ways in which we can

look to creating solutions is, again, focusing on poverty reduction and increasing housing. One of the number one things that we work on within the first three months of working with victims on the ground is providing sustainable housing through priority housing channels to ensure that they are not depending on someone else and putting themselves at risk of being trafficked again.

Mental health and addiction supports is really important because drugs and alcohol is used as a mechanism of keeping individuals within trafficking situations, and it makes it very difficult when you have a dependency to look at other opportunities for yourself, or to exit a situation.

Programming that will help men heal and become better allies towards women and to LGBT communities is really important. The human trafficking or sex exploitation of women is a very lucrative business. And so, one of the things that is often not talked about is how are we creating other opportunities for women to exit those lucrative and very dangerous streams of work in meaningful ways? And, a part of that again, and I can't stress this enough, is to create and carve out meaningful employment, purposeful employment and sustainable employment for these individuals.

The last one I'll talk about which may or

may not be applicable depending on the community you're working with, but for Inuit, it tends to be, is making sure that awareness and information is being utilized and provided through airlines and different forms of transportation between urban spaces, so that folks know that if they are being provided with a plane ticket to come to the south and being promised employment that, that may or may not be true, but it may also be a form of being groomed and then being trafficked. And, it's better to know that information before you get off a plane and where you can access information than when it's too late. And, unfortunately, many of the individuals that we have seen, it's been after the fact that they've been trafficked, and they've been groomed that we are providing crisis support.

That's it for now, and I'm hoping there's lots of questions, but thank you very much, and I apologize if I was super fast, but I was very nervous.

MS. VIOLET FORD: Thank you.

MS. MEREDITH PORTER: Thank you. Chief Commissioner and Commissioners, I'm going to once again request your direction with respect to taking another brief break, maybe 10 minutes, so we can, again, rearrange the seating here at the table for our next witness? And, also, to give the parties with standing an opportunity to return their numbers to Commission counsel who will be

located out the doors in the foyer in order to begin the verification process for cross-examination following the direct examination of the witnesses. So, if we could take 10 minutes?

CHIEF COMMISSIONER MARION BULLER: Before we do that, Ms. Ford, do you want to do the exhibits?

MS. VIOLET FORD: Yes.

MS. MEREDITH PORTER: Oh, my apologies.

MS. VIOLET FORD: Thank you. Yes, the first exhibit is the Jennisha Wilson C.V., and it's under Schedule B or Tab B in your binders.

CHIEF COMMISSIONER MARION BULLER: Okay. Ms. Wilson's C.V. is Exhibit 44.

--- Exhibit 44:

CV of Jennisha Wilson (five pages)
Witness: Jennisha Wilson, Manager, Alluriarniq Department: Sex Work, Exiting the Sex Trade and Anti-Human Trafficking Projects, Tungasuvvingat Inuit
Counsel: Violet Ford, Commission Counsel

MS. VIOLET FORD: Forty-four. The second one is Sexual Exploitation and Trafficking of Aboriginal Women and Girls under Tab C.

CHIEF COMMISSIONER MARION BULLER: Yes. Sexual Exploitation and Trafficking of Aboriginal Women and Girls, Literature Review and Key Information Interviews - Final Report by NWAC, October 2014, is Exhibit 45.

--- Exhibit 45:

Sexual Exploitation and Trafficking of Aboriginal Women and Girls: Literature Review and Key Informant Interviews - Final Report, prepared by The Native Women's Association of Canada for the Canadian Women's Foundation Task Force on Trafficking of Women and Girls in Canada, October 2014 (90 pages)
Witness: Jennisha Wilson, Manager, Alluriarniq Department: Sex Work, Exiting the Sex Trade and Anti-Human Trafficking Projects, Tungasuvvingat Inuit
Counsel: Violet Ford, Commission Counsel

MS. VIOLET FORD: And, the third one is Sex Trafficking of Indigenous Women in Ontario.

CHIEF COMMISSIONER MARION BULLER: Yes. Sex Trafficking of Indigenous Women in Ontario by the

Ontario Native Women's Association, February 2016, is Exhibit 46, please.

--- Exhibit 46:

"Sex Trafficking of Indigenous Women in Ontario," Ontario Native Women's Association, February 2016 (21 pages)
Witness: Jennisha Wilson, Manager, Alluriarniq Department: Sex Work, Exiting the Sex Trade and Anti-Human Trafficking Projects, Tungasuvvingat Inuit
Counsel: Violet Ford, Commission Counsel

MS. VIOLET FORD: And then the next one is Inuit Vulnerabilities to Human Trafficking, 2013.

CHIEF COMMISSIONER MARION BULLER: Yes. Inuit Vulnerabilities to Human Trafficking, July 2013 by Pauktuutit is Exhibit 47.

--- Exhibit 47:

"Inuit Vulnerabilities to Human Trafficking, prepared by Pauktuutit Inuit Women of Canada, July 2013 (28 pages)
Witness: Jennisha Wilson, Manager, Alluriarniq Department: Sex Work,

Exiting the Sex Trade and Anti-Human Trafficking Projects, Tungasuvvingat Inuit
Counsel: Violet Ford, Commission Counsel

MS. VIOLET FORD: And then the next one is the National Urban Inuit Community Dialogue, 2016.

CHIEF COMMISSIONER MARION BULLER: Yes. The National Urban Inuit Community Dialogue - Supporting Local Champions, an Urban Inuit Strategy, March 31st, 2016 is Exhibit 48.

--- Exhibit 48:

"National Urban Inuit Community Dialogue: Supporting Local Champions - An Urban Inuit Strategy," Tungasuvvingat Inuit, March 31 2016 (37 pages)
Witness: Jennisha Wilson, Manager, Alluriarniq Department: Sex Work, Exiting the Sex Trade and Anti-Human Trafficking Projects, Tungasuvvingat Inuit
Counsel: Violet Ford, Commission Counsel

MS. VIOLET FORD: And, the last one is

human trafficking on the frontline report.

CHIEF COMMISSIONER MARION BULLER: Yes.

MS. VIOLET FORD: Concepts, perspectives and responses.

CHIEF COMMISSIONER MARION BULLER: Human Trafficking on the Frontline - Concepts, Perspectives and Responses, final report, June 11 - 15, 2018 by the Ottawa Coalition to End Human Trafficking is Exhibit 49.

--- Exhibit 49:

"Human Trafficking on the Front Line: Concepts, Perspectives & Responses - Final Report, June 11-15, 2018," Ottawa Coalition to End Human Trafficking (46 pages)
Witness: Jennisha Wilson, Manager, Alluriarniq Department: Sex Work, Exiting the Sex Trade and Anti-Human Trafficking Projects, Tungasuvvingat Inuit
Counsel: Violet Ford, Commission Counsel

MS. VIOLET FORD: Thank you.

CHIEF COMMISSIONER MARION BULLER: That's it?

MS. VIOLET FORD: Yes.

CHIEF COMMISSIONER MARION BULLER: Okay. We'll take a 10-minute break, please.

MS. MEREDITH PORTER: Okay, thank you.

CHIEF COMMISSIONER MARION BULLER: Oh, and I'm sorry, the PowerPoint presented by Ms. Wilson will be Exhibit 50.

--- Exhibit 50:

Powerpoint presentation: "Urban Inuit-Specific Perspective on Sexual Exploitation & Human Trafficking" (22 slides)
Witness: Jennisha Wilson, Manager, Alluriarniq Department: Sex Work, Exiting the Sex Trade and Anti-Human Trafficking Projects, Tungasuvvingat Inuit (Ottawa)
Counsel: Violet Ford, Commission Counsel

--- Upon recessing at 10:33 a.m.

--- Upon resuming at 10:54

--- EXAMINATION IN-CHIEF BY MS. MEREDITH PORTER:

MS. MEREDITH PORTER: Thank you. Chief Commissioner and Commissioners, we have our third witness on this second panel, Dr. Pertice Moffitt. And, as

previously mentioned, Dr. Moffitt has travelled all the way from Yellowknife in the Northwest Territories to give testimony today.

Dr. Moffitt has also asked for the opportunity to introduce herself in a more traditional way prior to her qualification. So, I'll ask Dr. Moffitt if you'd like to introduce yourself.

DR. PERTICE MOFFITT: Okay. Thank you very much. Thank you and masi chok for inviting me to this really important meeting. I'm honoured to be able to speak here on the ancestral lands of the Beothuk and also respect the many cultures of the Mi'kmaw, Innu, Inuit and south Inuit of this province.

I wanted to introduce myself in the way that I've been taught from the Indigenous elders in our territory. My name is Pertice Moffitt, formerly Pertice Tracy. My mother was Clara McCartney, and my father was Gus Tracy. Both the McCartney and the Tracy family lived for generations in Southwestern New Brunswick, having immigrated to Canada from Europe. My grandparents were Frank and Helen McCartney, and Percy and Lydia Tracy. I have two grown children, Jordan and Morgan, who were both raised and attended school on the homelands of Chief Drygeese of the Yellowknives Dene. I am a settler to the north, plan to stay in the north, and wish to humbly

submit my talk from what I have learned from local people and the process of conducting research while in the north and living and working as an ally to Indigenous people. Thank you.

MS. MEREDITH PORTER: Thank you. And, I have here at Tab A in the binder of documents, I believe, a copy of your CV. Can you just have a look at this document and confirm on the record that this is in fact an up-to-date CV?

DR. PERTICE MOFFITT: Yes, it is.

MS. MEREDITH PORTER: Okay. And, I'm going to ask you, Dr. Moffitt, if you could just highlight some of the elements of your education, the training, and the research, and your current responsibilities in your present position that you carry on a day-to-day basis.

DR. PERTICE MOFFITT: Okay. First of all, I have been a registered nurse for 45 years, now I'm telling my age a little bit. I was a baby when I started nursing school, which was a diploma program in New Brunswick, and I graduated from that program in 1973. Then, I went on -- I left New Brunswick. I worked for a year there, and then I left New Brunswick, went to British Columbia. My background in nursing was mostly maternal child. And, while I was in British Columbia, I attended the University of British Columbia and received an honours

bachelor of science in nursing.

For many years, then, I continued to work in the lower mainland, and then I went to -- travelled to Inuvik. And, I worked for four years in Inuvik as the Director of Nursing. While in the north, I went back to the south. I had a baby in the north, and then went back to the south and taught nursing on Vancouver Island, and then returned to the north in 1990. During my stay there in 1994, a nursing program began, and it was a recruitment and retention effort to get more Indigenous people into nursing in the north. And so, in 1997, I decided that I needed a master's in nursing.

I went back to New Brunswick, took my children with me, and spent a year in New Brunswick, and then I went back to the north where I collected data in a -- I did a method called "Fourth Generation Evaluation" with groups of patients, groups of faculty, and then married up what they told me. And, we were looking at the question, how do you integrate culture in practice? And, what happened, we entitled it "Spirit of the Drum," and it was all about how we interact with people.

Local people who were patients told me that sometimes when they're at the health centre in a remote community, the nurse didn't even smile at them. So, they said, why doesn't the nurse just come over and have tea

and visit? So, very, very much personal ways of being came out of that research. I realized later that I needed to have a PhD to continue with work and learn more, and so I attended the University of Calgary. They offered a distance program, as well, so I didn't have to be there full-time. I went to Behchoko, which is an Indigenous community 104 kilometres down the road from Yellowknife, and worked with pregnant women. And, I was investigating health -- their health promotion activities, their health practices, and went with them, interviewed them during their three trimesters of pregnancy, and then attended the births of their babies as well. This was very insightful research.

In 2011, thinking -- I must have been on an education kick. I said, "I think I need more research." And, I said this at a gathering with Dr. Nancy Edwards, where she was asking me to identify the needs of the NWT in terms of research. I said, "I think I need a post doc." And, she said, "No, I don't think you need a post doc. Why don't you come though and do an internship in South Africa?" So, I did that for the summer of 2011, as well, which gave me some exposure to global issues and considered that in light of our own people.

I think one honour that I just want to mention that I received was the Wise Women Award from the

Status of Women. That was a very meaningful award for me, given to me by local people and -- for my contributions in the north. I think -- and I think that's as far as I'll go.

MS. MEREDITH PORTER: Okay. Thank you very much. And, now, it brings us up to the present.

DR. PERTICE MOFFITT: Okay.

MS. MEREDITH PORTER: So, you're now located at the Aurora Research Institute in the Northwest Territories, and you -- I know you carry some other responsibilities as well. Do you want to speak very briefly about presently what you're engaged in?

DR. PERTICE MOFFITT: Okay. So, you know there are many opportunities in the north. A lot of people want to collaborate with northerners. And, so we get involved in a lot of things. And so, I did for five years work with Dr. Mary Hampton who was the principal investigator of research on intimate partner violence, and I was the academic lead for the Northwest Territories. This was a SSHRC funded research project that lasted from 2011 to 2016 with an additional year in 2017. This -- the research itself was with frontline workers. And, one of the things that we'll probably talk about is that we have not had enough conversations with women, but this was a follow-up study to the healing journey from the prairie

provinces that we were invited into.

Most recently, I've been doing an evaluation of the emergency protection orders, and I have listened to the stories, narratives from 19 applicants of EPOs and have a much greater understanding about what concerns Indigenous women that takes them to getting an emergency protection order.

I am part of the research investigating domestic homicide with Peter Jaffe and Myrna Dawson. And, again, I'm a co-investigator in that study.

We have a very sad statistic that during the time of investigating intimate partner violence in the NWT, we had a domestic homicide every year. And, often accompanied with that homicide was suicide. So, I think that's probably enough.

MS. MEREDITH PORTER: Thank you very much. So, I would like, Chief Commissioner and Commissioners, to have Dr. Moffitt qualified as an expert in the areas of Indigenous women's health in -- health issues in the North and intimate partner violence.

CHIEF COMMISSIONER MARION BULLER: Certainly. First of all, we'll mark the CV as Exhibit 51.

--- Exhibit 51:

CV of Dr. Pertice Moffitt (26 pages)

Witness: Dr. Pertice Moffitt, Manager,

Health Research Programs, North Slave Research Centre/ Aurora Research Institute (Yellowknife)
Counsel: Meredith Porter, Commission Counsel

CHIEF COMMISSIONER MARION BULLER: And, certainly, Dr. Moffitt is eminently well-qualified to give opinion evidence in the areas of Indigenous women's health issues in the North and intimate partner violence.

MS. MEREDITH PORTER: Thank you. And, prior to going further with any additional testimony, I'm going to ask the Registrar at this time to affirm the witness.

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

DR. PERTICE MOFFITT: I do.

DR. PERTICE MOFFITT, Affirmed

MR. BRYAN ZANDBERG: Thank you.

DR. PERTICE MOFFITT: Thank you.

MS. MEREDITH PORTER: Thank you.

MS. MEREDITH PORTER: Dr. Moffitt, I'm wondering if you could, prior to speaking about some of your knowledge with respect to the North and some of the issues that you research and address in some of your

literature, if you could just describe very briefly for the Commissioners, when we talk about intimate partner violence, what exactly are we speaking about?

DR. PERTICE MOFFITT: Okay. Intimate partner violence is physical violence, emotional violence, stalking, sexual violence. It's based on power and coercion, and it's very prevalent in the territory. Also, stalking.

MS. MEREDITH PORTER: Okay, thank you. And, I'm going to draw from some of the documents that you have included in your binder of exhibits. It's -- I'm referring specifically to a document entitled, "Intimate Partner Violence in the Canadian Territorial North: Perspectives from a literature review and a media watch". And, on that first page of the document in the first paragraph, I'm going to read briefly a sentence, and I'm going to ask you to speak a little bit about what this means in terms of the research that you do. Kind of set a context for our discussion.

"The effects of intimate partner violence, or IPV, are discussed publicly by local activists in the hope of obliterating its occurrence and, yet, whispered behind closed doors in some remote locations where relationships are intimately bound. The variables that increase the incidents of IPV are intermingled with the

support or lack thereof, as well as the uniqueness of Aboriginal and remote communities."

Can you speak a little bit about what that -- those two phrases mean?

DR. PERTICE MOFFITT: Mm-hmm. I'm going to, first of all, just tell people a little bit about the Northwest Territories. Sometimes when we say you're from Yellowknife, they'll say, "Oh, in the Yukon." So, just to set the tone right -- so the Northwest Territories is found above the Provinces of British Columbia, Alberta, Saskatchewan. The population is approximately 42,000. It's spread over 33 scattered communities. Twenty-five of those communities have less than 1,000 people.

So, there are many, many people who live in remote communities where they may have a nurse -- nurses in a community health centre, one or two, and they may have two RCMP. Otherwise -- and then they'll have a grocery store and a couple few things like that, and it's little dirt roads. Sometimes it's a fly-in community. There are a few communities on the road, but they tend to be the larger communities.

So, in terms of the whispering, the phrase of whispering, there is a culture of violence and silence in the North. And, I do believe for Indigenous women, it's a protective, self-preservation thing that women are

not talking about what's going on. It's a reason why there's a lot of unreported violence. There is a very caring frontline worker, but it's -- really has a revolving door. Nurses are short-term. They move in and out of the communities. The RCMP are usually there for two-year durations. So, just as you would begin to build trust and get to know the local RCMP officer, he's ready to move on and someone else comes in. This means that people have to tell their story over and over again to someone new if they're seeking history from them.

I'll just talk a little bit more.

MS. MEREDITH PORTER: Yes.

DR. PERTICE MOFFITT: I'm just -- I wanted to read you some of the words of frontline workers and a little bit from the findings on the culture of violence and silence that's happening. In our analysis, this was based on historical trauma, violence that is normalized, gossip as a tool for silence, community retribution, family and community values and self-preservation.

So, one participant described a remote community of the NWT by saying, "I call it the community of secrets. They really never talk about anything." And, one participant talked about the normalization in this way, "I think it's more normalized than I would like it to be. Yes, I think with the heritage with residential

schools, and people suffering traumatic injury, and the pain being handed down generationally, I think there has been generations of people putting up with a lot and acting out. And, I think that goes to the blaming I was talking about before. If a woman gets hit and files a police report, the people around her might be blaming her because, as far as they're concerned, you can't do that. You don't go calling the police. It's more normalized." That was from a shelter worker.

In terms of the historical trauma, participants all acknowledge that it was an issue arising from historical trauma. And, one participant said, "I really think that, in the North, it goes way beyond partner violence. It's like a family kind of violence. You know when we do sharing circles with women in communities, the violence is just not from partners. It's from uncles, brothers, community members. Like, the violence comes from all sides. A lot of the stories of violence with the women start when they're very small. It's not just partner violence. It starts when they're little. So, it could be a family member; it could be a community member. The violence starts sometimes as early as age two or three." That was from a community development worker.

And, from an RCMP member who was an

Indigenous RCMP member, he said, "It's almost DNA implanted through the generations. Right through the alcohol abuse, the drug abuse, the residential school process, we have lost generations of parenting skills. And, I am an Aboriginal person. I have lived it. It's been in my family. I have witnessed it. And, that's why I'm a police officer today, because they were always at my door helping my mother when she was abused. And, you know what? I can honest to God say that it's almost like DNA implanted in our people. I'm not saying all our people but, you know what? As Aboriginal people, we suffer a high volume of domestic violence. We can't hide the numbers. You can't sit there and say, 'Well, you know, we're spiritual.' Well, yes, but at the end of the day, we suffer a high percentage of it in our families and communities as a whole, and we suffer as a whole, as a people, because of that, because that's not the traditional way, where our people come from or the culture and the protocols that are attached to our different societies."

This was confirmed by another participant talking about a person struggling to regulate their emotions.

"I had a young guy come in who was actually quite a violent young [fellow] [...] I was trying to do some

counselling and, for some reason, he connected with me. He was saying how his father was incredibly abusive to him. His father tried to choke him..."

I'm sorry. I should have actually said I hope this doesn't trigger people, some of the stories. I should have given you a warning of what was about to come. "...and [...] of course he had been putting this onto his wife, [who] was primarily emotional violence against his wife and children. But he was saying he didn't understand. He was saying, "I work out, I eat well." [...] "I work hard. I try to [change] things. And still inside I always feel anxious and revved up."

This was a story given to a community health nurse.

I don't want to take too much time, but I'll just move onto another theme within there, of violence being normalised. And a victim service worker said,

"I think the message that women are getting is this is normalized; 'this is my life, at least it's not as bad as my neighbours'. You know, this is the normalization of violence. So I think it's a really lonely journey for women...There's a lot of shame, you know. Victims feel embarrassment and shame in having to get service providers involved...So you've done nothing wrong, you don't deserve

the violence but you're being violated, and then we have this understanding; it's so normalized that people don't even feel like they deserve full services. It's kind of like, you made your bed now lie in it, and this is the way it is."

Gossip as a tool for science -- for silence.

"Gossip within communities was noted [by most participants] as a powerful tool that keeps women from reaching out to family, friends or service providers. They described how this can stay with a woman and her children for years and that it continues to negatively impact a woman by bringing shame and blame upon her for having spoken out against her violent partner. Gossip, or the threat of gossip, comes from her family, the partner's family, friends or other community people. From this, she might feel isolated in her experience and without options to reach out for help."

"Participants also explained that women [...] feel threatened [may feel threatened] by the possibilities of gossip if local people are in frontline positions, such as a community social worker."

Many of the people who are victim service workers, social workers are from the community and are -- could be related to the victim. So another RCMP said

that,

"I'd say people do not want someone [who is in a frontline position] from their own community because there's this fear that it will be all over town...People just generally feel better, I think, talking to someone not from their own community."

There is community retribution in our small communities where families will blame each other and they'll experience backlash if they report on the perpetrator from their family. So retribution includes things like harassment, isolation, restricted access to housing when there is very limited housing, or limited employment opportunities within the community.

So it's not -- it's understandable why victims use a lot of self-preservation in circumstances like these in a community. Women remain silent in an abusive relationship. They may be working from that position. They might realize the lack of services that are available in their community, which increases their risk to successfully leave. In the NWT, in the winter, we have more roads than in the summer. We have more ways out because we have an ice road in the winter.

The severity of abuse experienced by women and thought of leaving under violent threats might be enough pressure to remain in the relationship. Women are

also managing within the experience of trauma, which might diminish their ability to function or make decisions about leaving. So there exists the possible impact of historical trauma, which we've already said is there.

And a shelter worker said,

"From my perspective, it looks to me as though family violence or IPV is still perceived largely as a private or domestic matter and not a public concern, not an issue of breaking the law in certain cases and types of violence. I'd say that there is still a lot of stigma attached to accessing services when a woman is experiencing violence. I see women experiencing, not only [intimate partner violence], but then also a lot of pressure from either the partner's family or community members, just to kind of keep quiet about what's going on. And [she's] [the victim] seen as a trouble maker if she won't keep quiet. I see women who resist [intimate partner violence] in the whole spectrum of ways that women resist, from being violent themselves, using verbal attacks, coping through substance abuse, as often being very misunderstood and being perceived by community members, including service providers, as being equally as abusive as opposed to resisting oppressing and trying to preserve their dignity. I'd say that there's a lot of blaming victims of IPV which I think can also contribute[s] to women staying silent."

MS. MEREDITH PORTER: Thank you.

Chief Commissioner and Commissioners, at this time I'm going to request that the document found at Tab B in the book of exhibits, Intimate Partner Violence in the Canadian Territorial North, Perspectives from a Literature Review and a Media Watch from the International Journal of Circumpolar Health dated for 2013 be made an exhibit.

CHIEF COMMISSIONER MARION BULLER: Yes, the next exhibit, Exhibit 52 will be Intimate Partner Violence in the Canadian Territorial North, Perspectives from a Literature Review and a Media Watch by Dr. Moffitt et al, International Journal of Circumpolar Health.

--- EXHIBIT NO. 52:

"Intimate Partner Violence in the Canadian Territorial North: Perspectives from a Literature Review and a Media Watch," Moffitt, Fikowski, Mauricio & Mackenzie, in *International Journal of Circumpolar Health*, 72:1, published online August 5, 2013 (eight pages)
Witness: Dr. Pertice Moffitt, Manager, Health Research Programs, North Slave Research Centre/ Aurora Research

Institute (Yellowknife)

Counsel: Meredith Porter, Commission Counsel

MS. MEREDITH PORTER: Thank you.

And now, Dr. Moffitt, I understand -- if we could have up the map image on the screen -- that you have some information with respect to the incidents of intimate partner violence in the north. And in the map -- if we could scroll down a little bit in terms of just so we see the complete territory, could you explain what this map depicts and sort of some of the nuances that perhaps individuals and the Commissioners may not draw from the map but actually can be found with respect to not only the colouring, but also the markings that have been included in the communities?

DR. PERTICE MOFFITT: The large team that we had working on the project that was called Rural and Northern Community Response to Intimate Partner Violence consisted of -- with two geographers out of -- Dr. Joe Pewawa (ph) and oh my goodness, forgetting his name -- two geographers from the University of Saskatchewan, Paul Hackett and Joe Pewawa (ph).

And what we did in every jurisdiction, each of the prairie provinces and the NTW, was to do an environmental scan first to see what resources we did have

and then we got statistics. Dr. Mary Hampton got statistics from the RCMP for two years of data from 2009 to 2010. So this is an old map, but I think it's very -- it's a good map and a good thing to think about if we were wanting to measure are we making any improvements. It would be very interesting to redo this map.

So what you're looking at are two databases, one that demonstrates resources in terms of shelters, hospitals, victim service workers, RCMP; and the other that's incidents. And what -- The little circles, what they don't tell you, they just give you a picture, but if you look at the circle, not to pick on a community, but a few smaller communities, like, look at the circle at Little K for example, and then look at the circle -- some of these circles are very large, and what you wouldn't know is that the community has a population of only 200 people. So, then you can see -- and these are reported incidents of violence.

So, there's -- we're not -- we're not seeing that this is a tiny little community and the circle is almost as large as the bigger community, for example, of Inuvik, where there's also a lot. You'll see some places where there's very -- there's not as many -- for example, Wekweètì, there's very few, Gamètì has larger, has been improved. But, some of these places, the RCMP

collect that data and it goes to a regional site. Like, for example, all of the Tłı̨chǫ communities, it's reported into Behchoko. And, if you go up into the north, it's report -- the information, like, for example, Tsiigehtchic, looks like there's nothing, not much there, but that information is collected in Fort McPherson.

So, we have to do a little bit of work on how we would use this, but one thing that I want to draw your attention to is if you look at where the shelters are, there are five shelters, and they're in the north and they're in the south. And, all the communities in the middle have no shelters. So, all of the Sahtu Region of Good Hope, Norman Wells, Tulita, Déline, have no shelters.

In terms of RCMP, there are 11 communities without RCMP. They have fly-in police, but that means that the response time is a lot less than is desirable. In terms of Victim Service workers, 85 percent of the communities do not have a Victim Service worker. They have regional workers, and in terms of shelter workers -- I guess I already said that. So, it's something like 78 percent. And, most of the beds are full.

So, it's a way of looking at the territory and saying there are no resources or there are very limited resources. And, I should say as well with these maps, the geographers were asking the question, "What are

the spatial patterns between resources for women experiencing IPV and the incidents of IPV?" And, our conclusion can be that the services are not matched to the communities where there are high incidents, and that most remote communities have limited to no services as well.

And, when we started this study, we had wanted the Prairie provinces -- this is what makes us different in the north to the Prairie provinces. They had wanted us to interview Victim Service workers, shelter workers, and RCMP. Those were to be the three groups of participants. But, as we tried to do that, we realized that they just weren't out there. They weren't working in the community.

So, then, we started to interview some nurses who work with victims. We started interviewing some physicians, some other people. So, the resources are very slim.

MS. MEREDITH PORTER: Okay, thank you. And, what's -- I mean, we've sort of scrolled up and down with the map. And so, the shelters, just to note, are on the map, are actually noted with the green square; right? So, because the scheme for the map is lower down.

DR. PERTICE MOFFIT: Right. You can't see it.

MS. MEREDITH PORTER: You can't see it, but

-- so, what you're saying, then, is that if you note the three green squares in the bottom of the map and then the two up in the north, but really a void in between, despite the large circles, like you said, for the communities ---

DR. PERTICE MOFFIT: Yes.

MS. MEREDITH PORTER: --- indicating a high incidence of intimate-partner violence.

DR. PERTICE MOFFIT: Yes. I might just add something else at this point.

MS. MEREDITH PORTER: Okay.

DR. PERTICE MOFFIT: I just have a fact sheet about -- that came out of the poverty coalition, "No place for poverty in the NWT". And, just to give you a few little facts about income, we just received this. Twenty percent of households earn about $25,000 or less. Twenty percent of households earn more than $200,000. So, there's this big distinction between the richest and the poorest in the Northwest Territories.

And, in 2017, each parent in a two-parent family with two children would have to earn $20.96 an hour to make a living wage in Yellowknife, and a living wage assumes they work 40 hours a week. A living wage pays for basic expenses such as food, rent, transportation and childcare. The living wage won't pay for debt, savings or luxuries such as a pet. The living wage family represents

the most common family type in Yellowknife with a child in school and one in childcare. And, the GNWT did raise the minimum wage to $13.46 an hour. So, you can see how difficult it is for people to live there.

The number of NWT households on income assistance increased by 19 percent between 2009 and 2016. The largest number of income assistance households, 27 percent, is in the Beaufort Delta. Food insecurity is a reality in the north, and it's rising. By 2016, most NWT residents faced more food security than in 2010. So, we're not doing a better job.

Homelessness continues. It has increased across the NWT. Hope's Haven in Yellowknife is a drop-in for youth. It began providing emergency housing to youth in 2015, and it provided emergency shelter for 71 youth aged 15 to 24 in 2017/18. And, there's Housing First, also from the Y, provided housing for seven single-parent families with 21 children, eight couple-families with 18 children. Hope's Haven housed 17 youth.

And, I want to particularly mention transitional housing because that's what came to my mind to draw me back to this, because you may have heard in the news recently that Rockhill Apartments in Yellowknife burned to the ground. This is where the YWCA was housed. This was where transitional housing occurs. This has

displaced 33 families. And, as I was preparing my -- for the conference and resolve the emergency protection orders, I said to Lyda Fuller, who is the executive director, "This is an emergency protection order waiting to happen." And, she said, "Pertice, it's already happened. They've moved people into other housing across Yellowknife, not with a security guard, and one woman has recently had her door kicked in and does not feel secure."

So, what they were providing in 2017/18, the YWCA provided transitional housing up to one year to 57 families and 94 children, and there were 21 youth in Hope's Haven, as we said, and the Yellowknife's Women's Society opened eight semi-independent units for single women.

So, I think we have a further crisis brewing for our small population. And, the numbers may not seem large to you, but we're a small population really spread across the north, and as an elder said to me once in the community, "I count as a person."

MS. MEREDITH PORTER: Thank you. And, you've spoken a little bit about some of the systemic factors that increase the risk of Indigenous women in the north experiencing intimate partner violence and other types of violence. Can you speak a little bit about -- and we've heard also from other witnesses about some of

the factors and the variables that do increase that risk. Can you speak a little bit about some of the direct impacts that the experience of violence that women in the north have on their health, particularly women who may be pregnant or breastfeeding, women's mental health and coping, and their parenting of their ...children for example?

DR. PERTICE MOFFITT: Yes. Many women say that they would really like the opportunity to have parenting skills delivered to them with their children. They suffered abuse as children themselves and they feel that over time, what happened to a lot of youth that are on our street today is through historical trauma.

The first group that attended a residential school, our elders retained their language, are able to identify well with their culture, and then through the residential school, through alcohol, addictions. As well, the next generation of family have lost some of their cultural identity, and so we have some youth who are very lost in terms of who they are as a person, even despite the fact we are trying to revitalize that.

In terms of women are extremely vulnerable when they're pregnant, I recently, listening to an applicant describe her experience, she was pregnant and being physically and emotionally abused in a remote

community, and she said, "I had to go to the nursing station". She was eights months pregnant. She said, "because I felt this pressure, I felt like my water was going to break." It's a lot of stress on pregnant women.

A story that we heard from a -- a frontline worker recounted a story from a survivor who said that -- she had five children, and each pregnancy was a result of being raped. And, I went to the literature -- because I was hearing more of this from people, a lot of it unspoken.

But, in the literature, for example, in Sweden, two authors who had studied this very subject found that in nine participants, seven of them had experienced rape and that we're not exploring this enough with women and we're not talking in the hospital, as we heard from previous witnesses. Nurses are not asking the question and they're not giving women an opportunity to disclose. And, partially, it could be because they're not fully aware of the services and where women could go. I think it's a really important thing to ask what your relationship is like with your partner, have an opportunity, and then have an opportunity to help them with counselling and -- I think...

MS. MEREDITH PORTER: Okay. Thank you. And, I think what you did want to note, and we've spoken

about some of the topics that you've already mentioned, and particularly with respect to the map that we just had up on the screen, that the map depicted reported incidences of intimate partner violence, but not unreported.

DR. PERTICE MOFFITT: Absolutely. Yes. And, I think -- just given the culture of violence and silence that is occurring there, there is a lot of unreported. And, we hear about it, and we can see it, and the violence is really quite severe, and causes a lot of trauma within the community as well.

MS. MEREDITH PORTER: I'm going to move, then, to the next document that's in the book of exhibits. The document can be found at Tab C, and it is called, A Web of Disheartenment With Hope on the Horizon: Intimate Partner Violence in Rural and Northern Communities. And, I understand that there is an image, a figure that you've included in this research that you'd like to speak to. It, kind of, brings together many of the issues and details that you've already shared.

So, if we could have that put up on the screen and perhaps you can speak to the Commissioners about what this image is about and how it has informed or how it has been informed by the research that you've done and your experiences?

DR. PERTICE MOFFITT: Yes. This image shows the entire -- the Prairie provinces and the NWT, the perspective from the frontline service providers of what they're experiencing. The central phenomenon -- it was a grounded theory. The central phenomenon is disheartenment. And, in our terms from the territory, we heard over and over again from frontline workers, our hands are tied.

And, from feeling like their hands are tied, there's only so much they can do because there's only the Mountie and the nurse in the remote communities, there's more services in Yellowknife or some of the other larger communities where there are shelters. But, there is this social process going on in the north where we see people putting up with violence, shutting up about violence and getting on with life. Those are, kind of, the ways that things -- the social process that is happening.

And, I think with the variables that are present are social isolation, but also isolation when you're in a remote community. And, because these are the processes that you're seeing on the web, we're seeing isolation, the legal system, Indigenous concerns, resources, unemployment as all a part of this web. And, the isolation influences confidentiality for the woman's,

who is being violated, anonymity. They have very little access to resources, very little child care. The services that we do have are very reactive, they're crises oriented, and the RCMP say, let's keep them safe out there. So, usually, it's in response to a call that the crisis mode steps in.

And so, there's lack of transportation for someone to flee from that violence. Ways out. And, in fact, on the ice road, sometimes families do quite creative things, like I'll Skidoo you out and we'll meet, and then I'll take you further on to the shelter in Yellowknife was one story. There's a lot of -- for Indigenous people, there are -- there is patriarchal cultural norms. Women are still seen as property and a possession. And then there's a lot of colonizing policies and directives. For example, well women are -- women are still -- they're travelling to give birth in the territory.

So, women can be away from their family for a good four to five weeks, and for a long time, this was out -- without a partner being with them. So, they've had to leave their children, they've -- and they continue this process. It's based on risk discourse. I believe we only have -- when we first started with the population in the north, they hired midwives. And, at the beginning, back

in the 60s, 50s/60s, they were actually -- well, at the very beginning, to go further back, there were traditional midwives who actually delivered each other's babies.

And, in a recent study that I did on breastfeeding and working with elders, there are still some elders in the NWT whose baby was born in the bush with their friend or their partner delivering that baby. And, when you have a family together birthing a baby, it strengthens the community, it strengthens the couple's relationship, and their relationship to their newborn child. So, we've removed that opportunity by having birth in Yellowknife by yourself.

Sometimes whoever is staying with the woman in the boarding home will go with them. So -- oh I'm sorry, they took the map down. I think -- could you go to the top, please? I kind of got off there talking about many policies that are in place.

There is hope though, and we need to not look at everything as a deficit. But, instead, we have to look at things from a strength-based place. And, there has been a lot of work in the territory on the -- from the Coalition Against Family Violence working at getting information out to the communities. There is an Indigenous wellness section of the Department of Health and Social Services, and they have started health fairs in

every community. They charter a plane, and we fly to communities, and they have people with information and an opportunity for community people to talk.

We do at least have shelters available, and we -- during the course of the study, there were eight new positions added to Victim Services, and there is job training. And, this year, we did have experts come in and talk to the lawyers and the justice system about trauma-informed practice. The RCMP, we had them come into the college to talk to the educators. So, people are -- hopefully, our way of being with people is improving. So, these are all hopeful strategies.

MS. MEREDITH PORTER: Thank you. Chief Commissioner and Commissioners, at this time, I'm going to request that the document found at Tab C, A Web of Disheartenment with Hope on the Horizon: Intimate partner violence in rural and northern communities, Nicole Faller et al in the Journal of Interpersonal Violence dated for 2018 be made the next exhibit.

CHIEF COMMISSIONER MARION BULLER: Yes. Exhibit 53 is A Web of Disheartenment with Hope on the Horizon: Intimate partner violence in rural and northern communities, by Nicole Faller et al. Journal of Interpersonal Violence 2018.

--- Exhibit 53:

"A Web of Disheartenment With Hope on the Horizon: Intimate Partner Violence in Rural and Northern Communities," by Faller, Wuerch et al, in *Journal of Interpersonal Violence* 1- 26, undated (26 pages)

Witness: Dr. Pertice Moffitt, Manager, Health Research Programs, North Slave Research Centre/ Aurora Research Institute (Yellowknife)

Counsel: Meredith Porter, Commission Counsel

MS. MEREDITH PORTER: Thank you. Now, we heard -- Dr. Moffitt, we heard yesterday from a number of the witnesses, and you sort of quoted some of them by saying that this -- or by expressing the sentiment that many service deliverers and frontline staff, RCMP officers address the issue of intimate partner violence in the North feeling that their hands are tied. And, you have mentioned with the previous image some of the barriers to providing service delivery to victims and their families. Can you speak a little bit more about some of the barriers and some of the efforts that are being made, and some of the future hopes that you have in terms of adding to the already existing framework of services for women in the

North?

DR. PERTICE MOFFITT: Yes. Well, first of all, you know, sometimes I think people in the territories feel that they're forgotten. We need more funding. We need stable funding. You can see that in terms of the services that are provided for people. People -- we need housing for people. They're living in lots of overcrowding, lots of old homes.

And, as I say that, a really powerful thing that is happening in a little community of Fort Good Hope, a local man is actually bringing in lumber and actually having local people assist and build homes. So, it's the community saying, "We're going to get in here and we're going to get homes for people," because homelessness happens even in our little communities, people are couch surfing, people -- it affects things like, for example, breastfeeding too. I can't help but bring that in, because if you have lots of people in a house, and you have had violence in the home as well, it's very difficult for women to expose their breast and breastfeed a baby. Plus, it takes time and it takes a relaxed and composed way of being. So, those are things that all affect it.

Other barriers are, women say there is nowhere to go. How do they get out of that community? So, that is what shuts them down. That's what silences

them; that's what isolates them. And then some women, there is an opportunity to come and get a better education. And, when they do that, they bring their families. There is some assistance. But, then, for example, even in the nursing program, there is difficulty, because of -- to get your basic education in preparation, your math and science that you would need to come into a nursing program.

There's difficulty in the small communities where there's -- formal education was not something that was useful for grandparents, for example. And, because of all this schooling and the residential school, there is a distrust for going to school. I think these things contribute to a poor attendance. So, it's -- women need better education so that they can get better jobs so that they can get better housing so that they can care for their children. And, there is an intersection of all of these things. It's the social determinants that are really affecting community people and relationships, the relationships that are quite volatile always fueled with alcohol.

We have heavy drinkers in the Northwest Territories. We have addictions. Again, though, we have a good program right now, an outreach program, a street program where you can walk Downtown Yellowknife and see

people with a brown paper bag, sometimes not, just a bottle, and drinking openly on the streets. I don't know if you see it like that in Southern Canada. We often have people who are lying down on the ground, and you have to come along and say, "Are you okay?" And, you have to be an advocate, everyone for each other, because it's extremely cold in the territory. So, this outreach program will take people to a detox centre. So, this has been very helpful. This has been within the last year. So, I hope I answered that question.

MS. MEREDITH PORTER: Yes, thank you. I'm going to go back also to the map once again that indicated the incidents of intimate partner violence and the services that were available, because I do know that, in your research, you do cite the fact that even though services on this map, for example, are listed as existing or service provider positions may be -- may exist on paper, there are issues in terms of staffing those positions and delivering the services even though they're listed. It doesn't actually happen. Can you speak a little bit about that?

DR. PERTICE MOFFITT: Yes. What happens is people are hired into positions, and then there's a quick turnaround, and then the position isn't maintained, and the position goes. And, quite often, it's short-term

funding that created a position that was useful and now it's no longer there.

I think I mentioned the revolving door with nurses, for example. There has been some permanency created by people job sharing, so at least they're coming in and going out, but that also disrupts a community. And, the -- when we did the environmental scan looking at the services that were out there, we couldn't keep up with the change in names and what was going on. So, we need local people who are staying in the North, working in these positions becoming our future frontline service and beyond that with education. And, we are making a difference. We do have some nurse in charges in the communities who have been Indigenous and from the community, and people are so tuned into using interpreter services that when a Tłı̨chǫ nurse was talking to an elder, even in her own language, she said, "You need to get the interpreter." And, she said, "No, I'm speaking to you in Tłı̨chǫ." She said, "Oh." So, it's -- there's also a little bit of a concern that when a nurse goes back to her community, people are so distrusting of the frontline service that they're worried to share, even if it is a local nurse from their community, their information, because they're worried that it won't be kept confidential because she was from the community.

So, there are many, many complexities to staffing and looking at our workforce, and of course, we still have in the north the circuit court that goes, and women have to provide statements in front of -- and be witnesses in front of their communities, which is a really tough thing to do.

So, there's many things. We think about Telehealth as being the answer for counselling, that people could -- we could -- I thought of that. I thought, well, there's something that we could do. Women could tell their story and get counselling through Telehealth, not just as great as face-to-face, but I've been told by some of the nurses that the Telehealth machine in the health centre is in a room, and when people talk, people sitting out in the waiting room can hear what they're talking about.

So, there are structural changes that we would need to do to make this a better system. In the old days, the frontline workers worked very well together. I think in terms of the Mountie and the nursing staff, they responded to things together. And, one of the things that we heard from an RCMP officer was that he went to a home and a woman had been very badly beaten up, and he called the nurse because he was frightened to move her, and the nurse said, "We have a policy. I'm not allowed to leave

the health centre. You need to bring her in to the health centre." And, he said, "I had to pick that woman up like a dog. I am not a medic. I don't know whether I'm hurting her or not to take her to the health centre."

And, these are our new policies that, of course, have come in because they're worried about liability of nurses going out in response to what would be a paramedic's duty in a larger centre. But, we are not the south. We are in the north, and the people who are out there are generalists. They're performing multiple jobs. The RCMP is the social worker at times, is, as you can just hear the nurse, the nurses are sometimes counsellors. People are doing the best job that they can with what they've got in terms of frontline workers, and they feel, when we say things like their hands are tied, they feel very frustrated with the system where they can't do more, where witnesses -- where women who come forward feel that they can't tell their story. It is really a catch-22, and where they're trying to encourage them to give their statement. But, as you heard, there's -- the woman herself feels that there would be lots of problems with community people that keep her silenced. So, all of this, there does need to be more trusting relationships.

So, it's a very complex -- when you're thinking about barriers and strengths, it's very complex

what people are seeing. And, I think if the situation in the north, if we -- maybe I should just go into some of the things that we thought moving forward, what needs to happen, we do know that we need a much more coordinated response to violence than what we've got right now.

We need a unified response where agencies actually talk to each other. But, when you have people who are in these positions in short term, they don't -- they don't even know each other well. As one person told us, there is no institutional memory. Every time, you're re-learning what's going on, and the person is re-telling their story.

So, we do have some inner-agency meetings in the NWT. We need to have more inter-agency meetings. There needs to be more effort with assessment and screening. And, people, even though the Odera (phonetic) is used in the NWT, some of the RCMP feel that we need a more culturally-relevant tool than the Odera, and the number is always static. And so, some of that is being -- the screening tools are being investigated -- are being looked at through the domestic homicide study that's being done.

We've talked about death reviews in terms of domestic homicide, that we do need those in the territory, and social supports. We need -- almost all

participants spoke about the importance of early education with children and teens and recognizing the number of children that we think are exposed to IPV in their family homes, and we need more opportunity of bringing women and their children together, and the family together, and being counselled and assisted with their problems in a much more coordinated way.

We need -- all people in the north say we need community healing, and we have a very exciting Arctic Indigenous Wellness Foundation that has come to the -- that is in the NWT. It consists of elders. We have a camp and I've taken the fourth-year nursing students to the camp to hear about traditional knowledge as a science, and to hear from elders about their stories. And, they've shared some successes already in the short time that they've been there. Two or three people from the street who have attended the camp come out for a cup of coffee, talk to the elders, and they've been able to get them referred out to treatment centres. We don't have a treatment centre. This is also a limitation in the NWT. We need one.

They've had a patient who was a schizophrenic from the hospital who was leaving the hospital coming for visits to the clinic, and they were having some coffee, and the executive director told me, he

said, "Well, why are you hospitalized?" And, he said, "Well, I'm seeing things and I'm hearing things that aren't there." And, one of the elders was sitting there and said, "I do that too."

And, he feels very accepted. He did that for about two or three weeks. He kept coming for coffee, and the psychiatrist actually noted that there was a big improvement in his hallucinations and what was going on. And, when they had asked the man about, "What happens when you're in the hospital? What do they do they do for you?" "They give me pills." That was all he could say, whereas the conversation, the relationship to the land is something that is so important for healing, and as soon as you walk into the camp, you feel a peace. It's so conducive to talking and conversations and sharing and learning. It's a great class to take students to, and to hear from elders.

MS. MEREDITH PORTER: Thank you. The final document that I have here in the book of exhibits is called Perspectives on Regional Differences in Intimate-Partner Violence in Canada: A Qualitative Examination, and it is found in the Journal of Family Violence dated for 2017. I understand that this document actually preceded some of the research that you've already spoken to this morning.

But, one of the similarities that I wanted to highlight in terms of the findings or the way forward that is cited in this document, and is also cited in some of your research documents that we've already tendered as exhibits, is the need for further research going forward and a robust research agenda that speaks to some of the issues and gaps that you have already highlighted. If you wouldn't mind just briefly, for the Commissioners, what does that research agenda, in your opinion, look like? Are you undertaking some of that research at this time, or are there plans, I guess, to go forward with some of that research? Where is that at?

DR. PERTICE MOFFITT: Yes. I mean, there is a great deal of research in the NWT, and I -- we are right now investigating emergency protection orders and how they're used. We're analyzing the data as we speak. But, there is a much greater need to actually follow-up, to examine women's narratives and their experiences with IPV and service provision. And, even though this study we did told -- gave us good evidence, it fails to understand the true impact of inconsistent and intermittent services on women's mental and emotional well-being.

And, we know from studies done in Southern Canada that women who are in a chronic abusive and violent relationship suffer from depression, suffer from post-

traumatic stress, and we need to find help for women and we need to understand it better. We need to understand our population and investigate that.

So, the study that we just did talked about primary or secondary services, but we need to look more at the quality of the resources that are available for women in remote communities. We need to find solutions focusing on Northern and remote communities, looking at the risk for violence and the experience of violence that Indigenous women face.

There's a lot of concern from local people to look at the perpetrators, men who are performing violent acts and to get them help, because many of the men we know were abused as children, and we need to understand that as well. We need to understand their experience and we need to come up with ways that will help.

And, we need to consider all of the intersections that we saw in the web and the causative factors that we think we know, the things about colonization, patriarchy, social determinants as opposed to looking at them each individually. How is it that they work and create these situations? And, if we address the determinants of health, if we had better housing, if we had employment, if we had better quality of life, would we see significant improvement? I think so. We need to also

be able to monitor what's happening, and we need research that actually looks at indicators of violence and actually measures solutions that we put in place to see if they're effective.

So, there is a big research agenda that people could work at, I think, for a long time to make improvements. We can never forget that we need to be doing community-based research, that communities need to be leading the question, and communities need to be involved in the process. And, whenever we see that happen, we get much better results, and we see the social action and the effectiveness that happens from research when it's done in that way.

And, we think that the solutions need to be multifaceted. They need to include key initiatives that look at things like travel, and transportation, and child care, and emergency intervention, and job training. And, I don't know necessarily if we need more shelters. If we had our determinants of health improved, would we end up with a better place to live? Would we end up -- if we had more parenting and work with more families, would we end up with healthier relationships?

Those are the things that are really important to try, and that kind of action, intervention research would be good to try setting up really good

parenting initiative, inviting families in, and then evaluating the effectiveness of that. And, that, at the same time, acts on the problem that is there, right, today.

MS. MEREDITH PORTER: Thank you. At this time, Chief Commissioner and Commissioners, at Tab D is the document, "Perspectives on Regional Differences and Intimate Partner Violence in Canada: A qualitative examination", by Kimberly Zorn et al. from the journal of Family Violence, 2017. If that can be made an exhibit?

CHIEF COMMISSIONER MARION BULLER: Yes. Exhibit 54 is Perspectives on Regional Differences and Intimate Partner Violence in Canada: A qualitative examination by Zorn et al. Journal of Family Violence, 2017.

--- Exhibit 54:

"Perspectives on Regional Differences and Intimate Partner Violence in Canada: A Qualitative Examination," by Zorn, Wuerch, Faller & Rucklos Hampton in *Journal of Family Violence*, Volume 32, published online February 15, 2017 (pp. 633-644)
Witness: Dr. Pertice Moffitt, Manager, Health Research Programs, North Slave

Research Centre/ Aurora Research Institute (Yellowknife)
Counsel: Meredith Porter, Commission Counsel

MS. MEREDITH PORTER: Thank you. So, at this time, I don't have anymore questions for the witness. Dr. Moffitt, do you have any final comments that you wanted to share, or do you believe that you have spoken to what you intended to speak to today?

DR. PERTICE MOFFITT: I do believe I have spoken to most things. I want to say I get a little off track, because in the NWT, you know, most -- like I said before, the people who are there doing multiple jobs, it's the same as with research in the North. We are -- my approach is as a generalist for women's health, and hopefully things are improving. And, I haven't mentioned the whole context, but we have elder abuse happening as well in the territory mostly because they have a pension cheque coming in. And, that's another area that could be addressed with further research in the NWT. Thank you very much. Masi chok.

MS. MEREDITH PORTER: Thank you. And so, at this time, I'm going to suggest it's the lunch hour. And, in order to ensure that we have enough time for the cross-examination of the witnesses this afternoon and to

ensure that we also try, as much as possible, to adhere to the schedule as closely as possible, I'm going to request that we limit the lunch hour for approximately 49 minutes, I guess, at this point, and reconvene at 1:00 for the process of cross-examination.

CHIEF COMMISSIONER MARION BULLER: Yes, 1:00 please.

MS. MEREDITH PORTER: Thank you very much. And, I would also like to indicate to the parties with standing that Commission counsel is kindly requesting that the parties with standing have one representative attend the parties with standing room for cross-verification at the beginning of the lunch hour prior to getting your meal so that that process can get underway and we can limit, again, the delay this afternoon in undertaking the cross-examination of the witnesses. So, thanks very much and we will reconvene at 1:00.

--- Upon recessing at 12:12

--- Upon resuming at 13:07

MS. MEREDITH PORTER: Good afternoon, Chief Commissioner and Commissioners. We're now moving into the process of cross-examination of the witnesses. And, the cross-examination of the witnesses is one of the elements of the participatory rights of the parties with standing, but I just wanted to gently remind parties that will be

questioning the witnesses of the rules of procedure.

In particular, I wanted to draw the attention to Rule 45, which outlines the order of examination, and particularly in (b), parties that are posing questions to the witnesses as we are, according to Rule 7 of the Rules of Procedure, a trauma-informed process, the questioning of the witnesses must also be done in a non-traumatizing manner to the extent of the interests of the witnesses.

So, I just wanted to gently remind the parties that when they are coming to the podium or posing questions to the witnesses, not only to be mindful of how the questions are being posed to the witnesses, but to also keep in mind perhaps how the questions that you're posing are actually being received by the witnesses as well.

So, with that, I will invite the first party up to the podium. And, the first party I'd like to invite up to the podium is from the Association of Native Child and Family Services Agencies of Ontario, Ms. Katherine Hensel. And, Ms. Hensel will have nine and a half minutes for questioning.

--- CROSS-EXAMINATION BY MS. KATHERINE HENSEL:

MS. KATHERINE HENSEL: (Speaking in Indigenous language). Thank you, Ms. Porter. And, good

afternoon, Commissioners. I should begin by acknowledging and expressing my gratitude for being here on the traditional and ancestral territory of the Beothuk people. And, my gratitude to all of the witnesses who are appearing here today.

My first question is for Mealia. And, first of all, I'd also like to express my gratitude that you are here. You are here. That you're safe.

MS. MEALIA SHEUTIAPIK: Thank you.

MS. KATHERINE HENSEL: And, that you're in a position to assist us in solving these problems that are so pressing, as you know. And, to take you back -- and of course you can't, it's completely -- if you haven't turned your mind to it, or if it's too much, or if it's too difficult to answer or if you don't have an answer, that's completely understandable and reasonable. But, to take you back to when you were 15 and 16 in Ottawa, just what you described when you were -- first stepped onto the streets, and you described yourself as alone and there not being resources that you could see or find.

Knowing what you know now as a mature -- from a place of safety, relative safety that you are in now, as a mature healthy woman, mother, grandmother who knows resources, knows now what might be possible and you've assisted other girls, what would have been most

valuable and helpful for you during those moments and during that time as you -- when you left your relationship and found yourself alone?

MS. MEALIA SHEUTIAPIK: Well, I think today there's a lot more resources, because of how I pushed the people to look for other resources to find a way to get off the street. And, back then, there was not much. There was no counsellors. The social workers were just looking at how they're going to support you with monthly income. I think they were also confused how to try and ask me what kind of help I want. And, from there, that's when I really started pushing myself, what can I do more, but there was not much then.

MS. KATHERINE HENSEL: Yes. So, the people that were around, the workers, whoever you did deal with, they weren't Inuk? Were they non-Indigenous people?

MS. MEALIA SHEUTIAPIK: Yes.

MS. KATHERINE HENSEL: Yes. Would it have been helpful to you at the time to have Inuk specific resources available to you?

MS. MEALIA SHEUTIAPIK: Yes. It would have made a big difference today.

MS. KATHERINE HENSEL: Would it have made a difference to you, would it have been helpful or meaningful to have -- to be able to step into a space

dedicated to northerners and to Inuk women as a place of safety?

MS. MEALIA SHEUTIAPIK: Can you repeat that? Sorry.

MS. KATHERINE HENSEL: I'm thinking -- like, one of your main concerns I assume, and correct me if I'm wrong, at the time was shelter. A safe place to live.

MS. MEALIA SHEUTIAPIK: Oh. Back then, it was only shelters for white people and I didn't feel right about being in a room with strangers. Even though I was already on the street and dealing with strangers, I was just, kind of, scared to go into a shelter, being in the same room with a stranger.

MS. KATHERINE HENSEL: Would you have felt more comfortable, do you believe, to go into a Inuk specific -- a shelter for Inuk women?

MS. MEALIA SHEUTIAPIK: Yes. Today, there are more Aboriginal shelters -- there's a couple of Aboriginal shelters for Native or Inuit people, but back then there was none, so I never really bothered with them.

MS. KATHERINE HENSEL: And, is there anything else -- you described you were dealing with trauma, trauma from home and then new traumas since the time you were 11.

MS. MEALIA SHEUTIAPIK: Yes.

MS. KATHERINE HENSEL: What would have been most helpful to you at that time, when you were in Ottawa, in addressing those traumas?

MS. MEALIA SHEUTIAPIK: There was really no place for me to go to talk to someone about -- when I wanted to get off the street. So, I ended up talking to my social worker, but I think she was looking for solutions for me to go and get help.

MS. KATHERINE HENSEL: And, was she able to find any solutions?

MS. MEALIA SHEUTIAPIK: Not really, no. That's when I found myself back on the street all the time.

MS. KATHERINE HENSEL: And then you were -- so you were out for about 10 years?

MS. MEALIA SHEUTIAPIK: Yes.

MS. KATHERINE HENSEL: So, five years later, you described you had experienced further trauma, more drug use, more risk ---

MS. MEALIA SHEUTIAPIK: Yes.

MS. KATHERINE HENSEL: --- or harm?

MS. MEALIA SHEUTIAPIK: Yes.

MS. KATHERINE HENSEL: Is there any -- what would have been -- and you were older. Is it the same

resources that would have been helpful to you or is there anything further or different that would have helped you when you were say, 21, 22, 23, and still out?

MS. MEALIA SHEUTIAPIK: That time when I was 20, that's when I first gave birth, and that's when I started thinking for me to get better and get off the street. But, Children's Aid got involved somehow. And then when they went into my life and my son's life, then I got all confused. I didn't know where to go. I went to my social worker again, but she couldn't help me. So, I started looking for other places for help and there was not much help then. Like, my son is 22 now. My oldest son is 22 now. And, back then, there was hardly any Inuit in Ottawa and any other organizations that's here today.

MS. KATHERINE HENSEL: Would it have been helpful -- during the time that you described that -- when you were pregnant you stopped using, you stayed off the street, those were periods of relative health and hope for you?

MS. MEALIA SHEUTIAPIK: Yes.

MS. KATHERINE HENSEL: Would it have been helpful, just in a perfect world, where the best services and the most effective services are available, to be developing a relationship during that time, when you're motivated and hopeful, to allow you to safely parent and

remain safe yourself after the birth of your son? Do you know -- what would that relationship have looked like to you, if you can imagine it?

MS. MEALIA SHEUTIAPIK: I think I would still have my son. I wouldn't have given him up.

MS. KATHERINE HENSEL: Yes. And, you had several other windows of opportunity. Did anybody step in during those times when you were -- when you weren't using and you weren't street involved?

MS. MEALIA SHEUTIAPIK: No. Children's Aid just tried -- they really wanted to take my son, so I ended up talking to my grandmother -- and that was before my grandmother passed away. So, I asked my grandmother, what am I going to do? Because social services are on my ass -- on my butt and, you know, bothering me about my son. So, she -- we had a discussion, me and my grandmother talked about try to think about who we can take care -- who can take care of my son. So, we chose my aunt because she can't have babies and I thought about it and I'm, like, okay, she can't have babies, so let her take care of my son instead of the Children's Aid and a strange family.

MS. KATHERINE HENSEL: M'hm. So we made it fair.

MS. MEALIA SHEUTIAPIK: Yeah.

MS. KATHERINE HENSEL: Right. And so I'm going to ask Ms. Wilson some questions now about your description, your experience.

So what resources are in place now for women -- girls and women who find themselves -- and I'm thinking particularly of pregnant girls and women who are motivated and vulnerable and in great peril in terms of potentially unhelpful Child Welfare interventions that don't actually serve to support the woman or the family? Does your agency have anything in place now?

MS. JENNISHA WILSON: So at TI we do have a family wellbeing program and we have a dedicated violence against woman worker and she also does CAS-related cases. So if there was a situation of apprehension, she works with the mother to have the child returned safely and in ways that are going to be sustainable.

In terms of some of the more significant barriers around, like, housing and substance use, other programs that TI does have is the Housing First program and a housing support program. They do try to help support Inuit who are most vulnerable access housing, but the issue in Ottawa, like other cities, is that there's a shortage of housing. It's really difficult to house individuals in affordable housing when the market is very scarce, and also there's a lot of racism and

discrimination from landlords towards Inuit and other First Nations, Métis populations in the city.

In terms of treatment and support, there -- Mamisarvik was up and running different periods of time. It is currently in the process of being up and running again. So it's the Inuit-specific mental health and addictions treatment program. So it has day treatment and residential treatment aspects with programming that ranges from day-to-day to weeks and months at a time.

Realistically, the barrier there is funding; right? And sustainable funding to ensure that there is a constant open door process to support individuals that come when they are ready.

In terms of just supporting pregnant women or women that find themselves pregnant and vulnerable, I can't tell you if there's one program that supports that particular catch. It's rather multiple programs that put together, so piecemeal a support plan for that individual.

MS. KATHERINE HENSEL: All right. Thank you. Kukschem.

MS. MEREDITH PORTER: Thank you.

The next party I'd like to invite to the podium is from Pauktuutit Inuit Women of Canada et al. Ms. Beth Symes will have 21 and a half minutes for questioning.

--- CROSS-EXAMINATION BY MS. BETH SYMES:

MS. BETH SYMES: Thank you. I am counsel to Pauktuutit, to the Inuit Women of Labrador, to Saturviit the Inuit Women of Nunavik, to the Ottawa Inuit Children Centre and to the Manitoba Inuit Association.

Thank you for keeping the qulliq tended today.

I want to focus all of my questions about trafficking of Inuit women and girls. And I want to extend my thanks to my many colleagues who have contributed their time to asking questions about this.

Mealia, how old were you when you left Iqaluit to come south?

MS. MEALIA SHEUTIAPIK: I was 14 turning 15.

MS. BETH SYMES: And how old was your boyfriend?

MS. MEALIA SHEUTIAPIK: He was 29.

MS. BETH SYMES: And had you finished school at that point?

MS. MEALIA SHEUTIAPIK: No.

MS. BETH SYMES: Now, you talked about being raised by your grandmother ---

MS. MEALIA SHEUTIAPIK: Yeah.

MS. BETH SYMES: --- in Iqaluit and you've

talked very positively about her and growing up.

MS. MEALIA SHEUTIAPIK: Yeah.

MS. BETH SYMES: When you came south, did you keep in touch with your grandma?

MS. MEALIA SHEUTIAPIK: All the time.

MS. BETH SYMES: Okay.

MS. MEALIA SHEUTIAPIK: The only time was a pay phone and it had to be long distance, a collect call. So she would accept my collect call all the time.

MS. BETH SYMES: And in terms of Ottawa, did you have lots of friends from the Inuit community or were you isolated?

MS. MEALIA SHEUTIAPIK: I was more isolated. There was not much Inuit people at all.

MS. BETH SYMES: And did you then or do you now know Inuit women or girls who were trafficked in Ottawa?

MS. MEALIA SHEUTIAPIK: Yes.

MS. BETH SYMES: From your lived experience -- and you're so brave -- can you try and ---

MS. MEALIA SHEUTIAPIK: Thank you.

MS. BETH SYMES: --- help us give some dimension to the numbers? How many girls, how many women, Inuit women, do you know that were trafficked?

MS. MEALIA SHEUTIAPIK: Maybe about almost

10 and there's one woman that's missing as we speak right now. And she just went missing last year. She's in the missing persons with Ottawa Police. And there still are girls out there right now as we speak.

MS. BETH SYMES: Okay. And can you tell us anything about the persons who trafficked these 10 Inuit women or girls?

MS. MEALIA SHEUTIAPIK: Pardon? Sorry.

MS. BETH SYMES: Do you know anything about the men that trafficked these 10 Inuit women and girls?

MS. MEALIA SHEUTIAPIK: No, I try to keep away from them as much as possible. When I was out there I was always on my own. I didn't have any men around me like that. I chose myself to go out there and I didn't want any men like they have today.

MS. BETH SYMES: Okay. Jennisha, I want to obviously congratulate you on such a fantastic program that is really making a big difference in Ottawa. You said it's a five-year program; is that right? Who is the funder?

MS. JENNISHA WILSON: So the funder for -- is Public Safety Canada, and they are funding the portion of the project that is supporting survival sex trade workers exit the sex trade to more sustainable options. We also have funding from the Ministry of Community and

Children Community and Social Services I believe the new acronym, and they are funding a one-year project to develop a community-specific strategy to end human trafficking.

MS. BETH SYMES: Okay. So when does the funding from the Ontario government end?

MS. JENNISHA WILSON: January.

MS. BETH SYMES: Do you need it extended in order to continue your work and your analysis?

MS. JENNISHA WILSON: I think something that you'll notice about a lot of Indigenous organization, the work happens with or without funding. So absolutely, we'd need funding, but it won't stop the work that's happening on the ground and in community because it's very important to aid and support the other programs and -- that are delivered through TI.

MS. BETH SYMES: Okay. Now I want to talk a little bit about the demand for sexual services from Inuit women and girls. I think you talked about Inuit women and girls walking down Montreal Road in Vanier and being propositioned.

MS. JENNISHA WILSON: Yes.

MS. BETH SYMES: And you would have heard that from the women that come to your program?

MS. JENNISHA WILSON: From the women that

come to our program, from our outreach workers that are out there providing harm reduction resources to these women, Facebook posts that individuals indicate that someone's tried to pick them up. They've taken photos of license plates and have warned the rest of community.

So a couple different channels from which information comes from, but all consistent in terms of location, type of catcalling or propositions that are used, and the common feeling of unsafe, right, and in danger.

MS. BETH SYMES: In Montreal, Rebecca Jones who is an Inuk -- you know Rebecca.

MS. JENNISHA WILSON: Absolutely.

MS. BETH SYMES: An Inuk staff worker at the Ottawa Inuit Children's Centre told the Commissioners about being propositioned on Montreal Road while she was going to work, right ---

MS. JENNISHA WILSON: Yeah.

MS. BETH SYMES: --- or coming back from work and how unsafe it made her feel.

MS. JENNISHA WILSON: M'hm. Right.

MS. BETH SYMES: And if you were 14, almost 15 when you arrived, would you agree with me that that must be very frightening?

MS. JENNISHA WILSON: It's definitely

frightening, but also, something that I've learned from a lot of different community members, especially young folks, it's not always the good-looking guy that's trying to pick you up. Sometimes it's a friendly gentleman or woman saying, "Hey, it's snowing outside. Would you like a ride to the bus stop?" Right? So, proposition comes in different forms. The question is, why actively go out of your way to support someone on -- when you see them walking down a street if you're not trying to look for something out of it; right?

MS. BETH SYMES: Hmm. And what year did this particular program of TI begin?

MS. JENNISHA WILSON: Which portion? The anti-human trafficking or the larger exiting the sex trade program?

MS. BETH SYMES: Exiting the sex trade.

MS. JENNISHA WILSON: So, the program started technically when I was hired for the position in 2017, but I will note, I think, the proposal was put in five years prior to. That’s how long it kind of took to get a buy-in and funding.

MS. BETH SYMES: Okay. So, it runs to 2022?

MS. JENNISHA WILSON: I believe so, yes.

MS. BETH SYMES: Okay. And, you said in

Year One you immediately had a caseload of 25 Inuit women and girls?

MS. JENNISHA WILSON: Yes.

MS. BETH SYMES: Okay. Can you tell us today how many Inuit women and girls do you serve?

MS. JENNISHA WILSON: So, the severity of support differs; right? So, some individuals come for -- just so that they're not in isolation and that they have support. Some individuals come in for intense case management. Some for just one-off counselling sessions and/or navigation. So, when we look at, kind of, caseloads, we have primary clients, which is 25, and we're hoping to continue engaging folks; and then secondary clients, which are the one-offs, we're looking -- we're closer to the 35 mark, 40 mark, but it's really hard for me to give you a number at this time, because I audit my files at the end of every month.

MS. BETH SYMES: So, it's somewhere up of 65 Inuit women and girls either one-offs ---

MS. JENNISHA WILSON: Yes.

MS. BETH SYMES: --- or continuing court cases. Can you help us, what percentage of those do you think are being trafficked?

MS. JENNISHA WILSON: So, when it comes to -- again, using a harm reduction, trauma-informed

approach, we allow folks to identify as being trafficked or someone who's involved in survival sex work; right? So -- because they have no other choice, they engage in forced sexual exploitation. I can't tell you the numbers off the top of my head, but I can say that depending on who you speak to, right, they might tell you that the severity and time in which they have been exploited may be a one-off or a long period of time, or something that they go back and forth. So, between coercion and consent; right? I don't have an actual number for you, but it's, I would say, almost everyone on my caseload has some experience of feeling as though they're forced into sexual exploitation.

MS. BETH SYMES: And, of course the reason I'm asking you the question is that we heard yesterday from police -- I don't know if you were here.

DR. PERTICE MOFFITT: No.

MS. BETH SYMES: So, we heard from the RCMP, we heard from the OPP and we heard from the Newfoundland Constabulary about the number of human trafficking charges, et cetera. And, the numbers for all of Canada are really very small and, yet, you and Mealia are telling about a substantial number of Inuit -- just Inuit women and girls in Ottawa right now that you know or have reason to believe are being trafficked. And so, I'm

asking you, why are the police numbers for all of Canada for all of Indigenous women and girls so small, whereas just for Inuit women and girls in one city are really significant? What's the mismatch?

MS. JENNISHA WILSON: So, I can't tell you why there's a mismatch, but I can give you some food for thought. I think the number one thing is not every single person who is trafficked goes forth and uses the police as a form of reporting the trafficker. There is a significant reluctance for Indigenous women, specifically Inuit, to engage with police because of prior experiences of being seen as a criminal, being blamed, being seen as not a victim, causing it on themselves.

The other item is depending on the police force, do they segregate data based on who's coming through their doors; right? Something that we're constantly working on in Ontario, specifically with the Ottawa Police Services, is how to make sure that if an Inuk comes through your door and they're saying they're being trafficked that you know it's an Inuk that's coming through your door. They don't have, from my knowledge, a process of self-identification, which adds to the skewing of data.

The other item also is if someone doesn't know they're being trafficked and all they're doing is

accessing services, a service provider can say, you know, "These are forms of exploitation." But, if the client does not come forth and say, "I'm being trafficked," it does not get reported; right? So, there's a lot of discrepancy in terms of what is being reported, who it's being reported to and how information is seen as valid and reliable versus taking all the information you can get from different places and trying to make sense of that data; right? I hope that answers your question.

MS. BETH SYMES: It's at least an explanation as to why the discrepancies. Now, I want to focus on what -- yesterday, I talked about Inuit women and girls who are lured to the South to be human trafficked. And, today, I want to talk, picking up on what you had said, which is Inuit women and girls, I would think they were sort of almost all girls, who are aging out of care.

MS. JENNISHA WILSON: Yes.

MS. BETH SYMES: Right? They have been in Child and Family Services, and now they're aging out of care. And, in Ottawa, does that start at about age 18 and 19; is that right?

MS. JENNISHA WILSON: I think it's 18 is the age of the cut off for consent, like you're an adult and you start aging out within the ages of 20; right? Yes.

MS. BETH SYMES: Okay. And then under the changes to the law in Ontario is that with consent, right, services can continue to be provided to someone who is up to age 21?

MS. JENNISHA WILSON: Yes.

MS. BETH SYMES: Okay. And, for aging Inuit, let's call it girls, aging out of care, is there sometimes this real need or perceived need to be independent; right? Not to have any further ties with Child and Family Services?

MS. JENNISHA WILSON: Yes, I think there's a lot of pressure put on women in care, so Inuit, to make sure they're self-sufficient before they age out. And, often times, you know, there isn't the accurate cultural and/or relatable resources to ensure that they are receiving all the information to develop navigational skills, transferrable skills to do so. In fact, I think it's quite evident that the previous ministry called Ministry of Children and Youth Services created Youth in Transition workers because of that significant need, right, that children in care that were aging out were not getting the skills that they needed by the time they were to be independent.

MS. BETH SYMES: Now, this morning, you said something that was really quite shocking that is

that, in Ottawa, Inuit girls in care are actually being sought by traffickers. That is before they have aged out of care?

MS. JENNISHA WILSON: Yes.

MS. BETH SYMES: Okay. And, how do you know this?

MS. JENNISHA WILSON: So, we have a Youth in Transition worker. We have three of them at TI, and we have one that's specific to human trafficking. And, through one-on-one trust building, developing relationship, doing case management, those things come out naturally through conversation. In order to work with our human trafficking specific Youth in Transition worker, there needs to be that indication that they're at risk of being trafficked or have been trafficked before.

And, through indication and accurate training of staff on what human trafficking looks like, what the human -- the mind of someone who has been trafficked, how they articulate through different languages, they are able to support in that understanding. A lot of it is also the work of creating trafficking narratives that we do in-house to ensure that we're making sense of their timeline; right?

MS. BETH SYMES: And, can you help us, what do you know about these traffickers? Can you give us

anything about their profile?

MS. JENNISHA WILSON: So, there is not one, I guess, profile for a trafficker. There has been a couple of different things; right? We have had individuals who are Inuk woman who have youth in care who have been trafficked who become traffickers at the expense of ensuring their safety is intact with the expense of somebody else; right? And so, you learn violent behaviours and you perpetuate those violent behaviours.

And then there's also men between the ages of 18 and 34, predominantly men, but there's also women as traffickers, right, who, for the most part, are not -- it's not you're a person that's also in poverty with you. It's people who are affluent who have homes in the suburbs who can -- know how to manipulate systems that are preying and preying on vulnerable people; right? Often times, there is gang affiliations and/or groups of individuals that will work together to traffic other individuals or vulnerable people.

So, different -- so just to give you some age brackets, individuals that tend to be younger that traffic folks tend to be in high school cliques or groups together. And, it's like, how could I make a dollar off of someone else? Like, that's the language that's used. Individuals that are older, it's like, how do I maintain

positions of power over someone else; right? And, I'm going to prey on people who the system already neglects to see as victims; right?

So, there is -- no, I can't tell you if it's a Caucasian, if it's a black, or if it's a Native. I can't tell you those things, right, because the diversity of trafficking folks that we have seen, there is no, you know, consistency of, it's this particular group. It tends to be men who want to exercise power over vulnerable people.

MS. BETH SYMES: In terms then, of girls -- Inuit girls in care in Ottawa, do you have any sense as to how many there are?

MS. JENNISHA WILSON: I don't know the number, because realistically, there is no cross-communication between, for example, the government or CAS putting people in care and letting different Indigenous organizations know, hey, you might want to know that this person is in care to provide support. There is a breakdown in communication there and that's also a part of the larger structural issues, right, where you apprehend someone, you remove them, and you isolate them, and you don't let community folks on the ground doing good work know that they can go in and support, so that person doesn't become vulnerable to trafficking or to other forms

of vulnerabilities.

MS. BETH SYMES: And, we had evidence from Montreal and also from Winnipeg that Nunavut, when it's unable to place a child within its jurisdiction, sends south, say, to the Ottawa Children's Aid. Do you get any notice? Let's say a 12-year old girl who is coming from Iqaluit or Hall Beach to Ottawa, do you get any notification that she is coming and that she might need some support?

MS. JENNISHA WILSON: Sadly, we don't. But, a part of the work that we're doing on the ground is including private foster care homes as a part of the strategy. So, Bairn Croft Homes that's based in Ottawa sits on our strategy team to ensure that we are making those connections with or without government involvement. Beyond that, the only time I've ever had any communication with, for example, Nunavut Family Services is when they're looking to find someone who has gone AWOL or missing in the south. They'll call my team to go and get police escort and try to figure out where that person's located.

MS. BETH SYMES: So, I just wanted to come then, to this Inuk girl who is aging out of care and in terms of what are her realistic options; right? I mean, is it realistic that she would return to her home community in Nunavut?

MS. JENNISHA WILSON: I think it's wrong of us to assume that someone wants to go back home or to -- after being put into care. I think it really depends on what their aspirations are. For some of the folks that we work with, yes, going home is a huge part of their goal setting. But, also, going home means being reintroduced to forms of trauma and neglect that put you in care in the first place; right?

So, in order to imagine a system that allows for repatriation of individuals, it also requires to think about how is the state actively investing in those communities that we're repatriating folks too, to not set them up to be vulnerable again; right?

MS. BETH SYMES: And, would you agree with me that less than half of the girls who are aging out of care have finished high school?

MS. JENNISHA WILSON: I can't tell you if that's an accurate number. I think that we should not only look at high school, but other transferable skills -- -

MS. BETH SYMES: Right.

MS. JENNISHA WILSON: --- as a way of, I guess, quantifying social and economic mobility. High school is one thing, but there's so many other things that folks wish they knew before they were trafficked.

MS. BETH SYMES: We heard from the youth panel in Vancouver that within a year of aging out of care, half of them are homeless. Is that also experienced in Ottawa?

MS. JENNISHA WILSON: Again, I think that a lot of the population that you see in Ottawa that is homeless tends to be Indigenous youth, LGBTQ, our two-spirited folks, or -- they tend to make up a significant amount of the homeless population. And, I think that doesn't only speak to folks in care, it just speaks to the lack of program. So, when you are no longer a youth, there is no transition plan.

MS. BETH SYMES: And, would you agree with me then, that these youth, Inuit youth, Inuit girls aging out of care are highly vulnerable to being trafficked?

MS. JENNISHA WILSON: I think with those -- with the context that I said, yes, absolutely, it would make them vulnerable to being trafficked. Again, other things are at play; right? Poverty, dealing with trauma, healing, seeing non-Inuit -- seeing non-Indigenous folks as a part of the equation of that solution of it's not just an Indigenous issue; right?

MS. BETH SYMES: So, just to end, you and I have only talked about the youth, the Inuit youth coming from, say, Nunavut to Ottawa or being in Ottawa, but would

you agree with me that from the central Arctic, that those youth, Inuit girls would come to Winnipeg, from the western Arctic might come to Edmonton or Yellowknife, from Quebec would come to Montreal, and from Nunatsiavut would go to St. John's? In other words, you have given merely a small ---

MS. JENNISHA WILSON: Yes.

MS. BETH SYMES: --- subset of what is the problem of trafficked Inuit women and girls from across Canada?

MS. JENNISHA WILSON: Definitely.

MS. BETH SYMES: And, are you in connection with any of those other providers?

MS. JENNISHA WILSON: Yes. A part of our partnership is -- so, looking at where Ontario is situated again, because that's our work, we work with the Quebec -- Southern Quebec Inuit Association as a part of that partnership to address human trafficking, and TIA, which is in Toronto. In terms of other communities, in terms of -- Ottawa is very fortunate to have an organization that's been around for 30 years doing this -- like, not just doing this work, doing other work, while other communities are still growing.

So, while there's mentorship and support happening, there also needs to be capacity. So, we need

other Inuit that are in those spaces, that are dedicated to this issue, to also have the capacity to do that so they're not stretched, because no one needs to be stretched in dealing with multiple issues, because it doesn't do justice to supporting victims; right?

MS. BETH SYMES: Mm-hmm. Thank you so much for painting a much clearer picture of trafficked Inuit women and girls.

MS. JENNISHA WILSON: No problem.

MS. BETH SYMES: Thank you.

MS. MEREDITH PORTER: Thank you. The next party I'd like to invite to the podium is from the Native Women's Association of Canada, Ms. Virginia Lomax. And, Ms. Lomax will have six minutes for questioning.

--- CROSS-EXAMINATION BY MS. VIRGINA LOMAX:

MS. VIRGINA LOMAX: So, first, I want to acknowledge the spirits of our stolen sisters who are in the room with us today, to the elders for their prayers and the sacred items that are here with us. I acknowledge that we are on the homeland of the Beothuk, Mi'kmaw, Innu, the Inuit and southern Inuit, and I thank you all for your hospitality so that we can do our work in a good way today.

Mealia, I'd like to begin by asking you a few questions. You said today that you would like to see

more supports in Ottawa, and I'd love to hear from you more about specifically what types of supports you would like to see.

MS. MEALIA SHEUTIAPIK: Well, mostly for Aboriginal, Inuit, Métis. There's hardly any places where they can go to share what they want to share and how they feel about what's going on inside them and what brought them out there. And, I'm sure they are shy to talk about -- that they're on the street or they're shy to ask for help with what kind of situation they're in.

And, those outreach workers, there's not enough outreach workers, and that's Aboriginal outreach workers. There's only very few, like Jennisha's part of the outreach workers, and there's another one -- I think it's Minwaashin. But, I think there should be more outreach workers out there on foot because they're always just driving by.

MS. VIRGINA LOMAX: Do you think it would be helpful to have some sort of navigation service, specifically to help people navigate through any legal issues they might have, to direct people to the different places they need to go, the different people they need to speak to if they're in conflict with any government services?

MS. MEALIA SHEUTIAPIK: Yes. And, I think

there should be more -- they should start asking more questions. They need -- if the girls need help or is there anything that we can do to avoid this kind of situation, or if you're shy to talk about it, if you want to talk to someone else, if you're not comfortable with me, something like that would be nice.

MS. VIRGINA LOMAX: And, connecting to an Inuit community in Ottawa, how did that impact your journey?

MS. MEALIA SHEUTIAPIK: Actually, it impacted a lot because I tried to help myself to get off the street. I pushed myself, and pushed myself, and pushed myself, and that was the only way that I got myself out of there, is by asking questions and going to see counsellors and Tungasuvvingat Inuit, because back then, there was not much help with counsellors or drop-ins like we have today.

MS. VIRGINA LOMAX: Thank you.

MS. MEALIA SHEUTIAPIK: You're welcome.

MS. VIRGINA LOMAX: Jennisha, today you testified that two-spirit, LGBTQ individuals and youth are both priority areas for your organization, when it comes to trafficking; that's correct?

MS. JENNISHA WILSON: Yes.

MS. VIRGINA LOMAX: Can you describe some

of the engagement that you've done with the two-spirit, LGBTQ community and what you've learned from that engagement?

MS. JENNISHA WILSON: So, prior to working at TI, when I worked in Toronto as a part of Well Living House. Two-Spirits of the First Nation was one of the community organizations as part of my portfolio, and we all worked together towards a health wellness program specific to smoking cessation, but also looking at how different forms of violence impact why individuals engage in use of commercial tobacco.

From that work, it had -- it allowed me to grow a lot of really great relationships with two-spirit folks in Toronto, but also to really broaden our understanding of what that means for programming and the perspectives that are constantly used when looking at priorities; right? So, often times when we look at work around violence, it's typically done from a feminist or gender lens, but that gender lens often neglects two-spirited or 2LGBTQ community members, right, from that perspective.

So, a lot of the work -- and I have to pay homage to Percy Lezard and Blu Waters, who I know is in this room, for providing a lot of that knowledge for me in reciprocal ways, right, and understanding that. It's not

enough to just say that it's inclusive of those folks, but to have them at the table in decision-making processes.

MS. VIRGINIA LOMAX: Has TI developed any specific supports for the two-spirit LGBTQ community?

MS. JENNISHA WILSON: To be honest, not to my knowledge that I know. And, I will say that unlike First Nations and Métis folks that ascribe to the term "two-spirited", I have learned over the two-and-a-half years I have worked as an employee for TI that two-spirit isn't a concept that is applicable to this community. Colonialism, which has happened -- literally, we have elders that go from igloos to microwave in their timespan, they're still understanding what traditional gender roles look like for Inuit and what that means in the face of mainstream society telling them what inclusion should look like as well for this community; right?

So, I think that a lot of the work there is trying to unpack colonial violence in that process, and trying to make sense of what it looks like for them, what feminism looks like for Inuit women and what inclusion looks like for folks that ascribe to being two-spirited or LGBTQ; right?

MS. VIRGINIA LOMAX: Yes. And so, have you also developed specific supports for youth as a result of any youth engagement you may have done?

MS. JENNISHA WILSON: There's definitely youth specific supports. I think that TI has a very robust youth section. We have a youth life promotion worker in two locations, one in Ottawa and Toronto. We have -- underneath the umbrella of our youth programs, we have the National Urban Inuit Youth Council that falls under us. We also have a youth worker, Josh Stribbell, who's based in Toronto who does a lot of advocacy for that population. We have three dedicated Youth in Transition workers, because that is kind of the need right now. And, there's also a lot of youth programming that's offered.

And, it's through that, this programming and these positions, that we have learned that youth are identifying as a part of that -- of the LGBTQ community, and that there was a significant need to start broadening that scope and understanding of what their needs are.

MS. VIRGINIA LOMAX: That's my time. Thank you. Wela'lin.

MS. MEREDITH PORTER: Thank you. The next representative I would like to invite to the podium is from NunatuKavut Community Council, Mr. Roy Stewart. And, Mr. Stewart will have nine-and-a-half minutes for questions.

--- CROSS-EXAMINATION BY MR. ROY STEWART:

MR. ROY STEWART: All right. Good

afternoon, everyone. Thank you to all the witnesses for being here. My name is Roy Stewart, and I'm here on behalf of the NunatuKavut Community Council, which is the representative organization for approximately 6,000 Inuit in Southern and Central Labrador.

And, I think my questions are -- I think they're all for you, Ms. Wilson. I'm just curious, are you familiar with who the Inuit of NunatuKavut are?

MS. JENNISHA WILSON: I'm not, but I am familiar with Labrador. There are a few staff that are on our team that are from Labrador.

MR. ROY STEWART: Okay. In your PowerPoint this morning, you outlined some of the urban Inuit demographics. And, in your slides, it identified some of the Inuit groups, and I noticed that NunatuKavut Inuit are not identified in your list. And then later on in your talk this morning, you spoke about the voice of Inuit women, you know, often being silenced. And so, I guess my first question is, would the exclusion or omission of NunatuKavut women and girls contribute to perpetuating that silence of these women?

MS. JENNISHA WILSON: Definitely, it does perpetuate the silence. I think just to clarify, a lot of my work is provincially mandated and through partnerships that have been developed in the somewhat year-and-a-half

that I have been in this position is what's reflected in my presentation and not so more the purposeful exclusion of any particular group.

MR. ROY STEWART: Right. Yes, and I don't mean these questions to be attacking your work.

MS. JENNISHA WILSON: Oh, no, absolutely not.

MR. ROY STEWART: And so, this morning you also mentioned, and I'm paraphrasing, but that a misattribution of identify takes away from the ability to mobilize on or around specific needs and pushes individuals, or specifically women and girls, into believing that they don't belong. Is that, I guess, an accurate summary of what you said?

MS. JENNISHA WILSON: When you say "misattribution", as in when Inuit come to the south they're identified as First Nations, or in terms of narratives and conversations around human trafficking that tend to exclude Inuit women in terms of documents, resources and naming in any kind of Indigenous, or pan-Indigenous resources?

MR. ROY STEWART: I was initially thinking about just the first example that you gave, but I guess thinking about both. So, if an Inuit woman or girl is made to feel as if she doesn't belong, so say if it's a

young female coming from NunatuKavut and she comes to St. John's, and either of those examples happen to her, that is only going to increase her sense of isolation and contribute to her vulnerability, do you agree with that?

MS. JENNISHA WILSON: Absolutely.

MR. ROY STEWART: And so, at previous hearings, numerous of the previous hearings, we have heard discussions about the absence of or inadequacy of services in Labrador, whether it's services in or near communities, and that Inuit women and girls, you know, from NunatuKavut, at least that's who I can speak for today, often travel hundreds of kilometres from their communities for health services, you know, whether it's midwife services, intervention services, and then there's education and health. And so, we have that factor, and then we're -- we have also heard about violence on Inuit women and girls in the city.

And so, I was just -- given that St. John's is so close to the Inuit of NunatuKavut and the other Inuit peoples of Labrador, has the research that's been done through the urban Inuit work that you presented on here, has that done any research on St. John's being, sort of, the, you know, primary urban hub for, I guess, the first step for these women and girls to get to for safety or for services?

MS. JENNISHA WILSON: So, I know that -- I'm not too sure. Are you familiar with the National Urban Inuit Community Dialogue document that TI published? So, as a part of that, St. John's was included as one -- as the urban hub and are identified by the community as the urban hub for folks in this region or community close neighbouring to St. John's as their community hub for urban, I guess, resources and/or designate, if you want to call it that.

In terms of vulnerability and for trafficking, I think there are a couple of things that you're talking about or saying, and I want to respond to. One, yes, it's really good to have St. John's as a space that may have resources to support. I'm not, again, familiar with all the resources there, but the concerning factor, for me, is having to actively relocate yourself over 100, you said, kilometres or miles?

MR. ROY STEWART: I think it's a little over probably 1,000 kilometres maybe.

MS. JENNISHA WILSON: Okay, that's significant; right? And, in that 1,000 kilometres, a lot can happen; right? This is what contributes to missing and murdered Indigenous women; right? Having to go out of your way, which is a significant barrier, to accessing services will often push individuals to either not access

services and continue being vulnerable. You will see people become really resilient in the sense where they will come up with their own alternatives, which may or may not be the best solution and/or they will go to services that will -- that are harmful just because it's closer. So, I think that, and what I'm trying to say is that, yes, we, can look at St. John's as a place, but we also have to look at where those other factors are that may or may not contribute to provoking unsafe access to resources and increasing vulnerability and trafficking of women and girls.

MR. ROY STEWART: Okay. And, this morning, you also recommended working with other Inuit-specific partners to facilitate change for communities, and I was just curious, were you speaking of Inuit-specific partners in the urban setting, or Inuit partners located, you know, in their traditional Inuit territory?

MS. JENNISHA WILSON: I think it's a mixture of both. One of the things that -- unfortunately, because of our funding, we had a year to develop a strategy; right? And, a year is not a lot of time to develop what I believe a truly comprehensive community-involved strategy. And, this is not to take away from the work that's happening on the ground. There's still good work happening. But, it also minimizes how much you're

able to dedicate to building relationships with cross-border community organizations and groups.

And so, in my ideal world, I would love to make community partners with every single Inuit org. to make sure that it's a consistent, inclusive, reflective strategy, but the reality and the constraints of funding do not often allow for that, and that is one of the major barriers to doing this work.

MR. ROY STEWART: Okay. So, what you just touched on, funding, that's what my last question is directed at, and it's in relation to -- I believe it's Exhibit 48, which is the National Urban Inuit Community Dialogue document.

MS. JENNISHA WILSON: Yes.

MR. ROY STEWART: On page 15, it describes particular concerns participants had on service delivery and the administration of funding, and suggests a couple of options, one being that an Inuit organization, for example, ITK, would be capable of administering funding for Inuit and improve proportional allocations to Inuit populations.

Now, I'm in agreement that, you know, all -- like you've just explained, all Inuit organizations, groups, territories, need to be represented and need services. But, let's say that this is the avenue chosen.

What happens to Inuit communities that are not represented by ITK or fall underneath that umbrella?

MS. JENNISHA WILSON: I think that's a really good question. I particularly do not think that one organization should be responsible for such allocation. It creates what I believe is a colonial process of Big Brother and determining who and when funding should be allocated based on meeting a particular criteria. I think that perhaps a collection of governance of different organizations that equally represent rural versus urban versus land-claim regions may be more appropriate to make sure the diverse perspectives are achieved.

But, I think that when it comes to funding, and it also -- this is how I also think about when different organizations are funded resources to do work in Indigenous communities, it's that folks need to stop gatekeeping that funding and determining when and how Indigenous folks are involved, but rather, look at Indigenous communities as equal contributors to knowledge, experts in their own right, and individuals who know what's good for their community, and make -- break down those barriers to accessing those funding.

So, whether it be act as a trustee and simply allocate that money properly so that communities

can make sure they know what they're doing is happening on the ground, but I don't -- I try to refrain from engaging in the assumption that there should be organizations that gatekeep funding, because it doesn't -- on the ground, it's not making the impact that it needs to have for community. It's actually creating even more barriers, creating more hoops to jump through to justify why this is needed.

We already know why it's needed; right? And, I think that's where folks need to start thinking, is how can we be allies versus people in power making decisions on behalf of communities that we don't work with on an every day basis. We're not on the ground.

MR. ROY STEWART: Thank you so much. I'd love to chat more, but the Commissioners are always denying me extra time, so...

MS. JENNISHA WILSON: I'm sorry to hear that.

COMMISSIONER MICHÈLE AUDETTE: And, it's not true. We didn't deny.

MS. MEREDITH PORTER: Thank you. The next party to question the witnesses is from the Inuit Tapiriit Kanatami, Ms. Elizabeth Zarpa, and Ms. Zarpa will have 15 minutes for questions.

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

MS. ELIZABETH ZARPA: Good afternoon. My name is Elizabeth Zarpa. I represent Inuit Tapiriit Kanatami, and Inuit Tapiriit Kanatami represents the four Inuit land-claim regions known as Inuvialuit, Nunavut, Nunavik and Nunatsiavut, where about approximately 60,000 Inuit live.

I want to acknowledge the original habitants of this land, namely the Mi'kmaw of Mi'gma'gi, the Beothuk of Newfoundland, and the Inuit and Innu First Nation of Labrador. I want to acknowledge Ms. Peogi (phonetic) for taking care of the qulliq all week. I appreciate it. And, I want to -- I appreciate all the help from my colleagues in terms of allotting me their time voluntarily. I didn't ask for it, but that's great that they came to me. Nakurmiik for that.

My questions will be very rushed, because I feel as though I'm trying to get through a lot of ground in a little bit of time, but my questions will be to you, Ms. Sheutiapik, and also you, Ms. Wilson. Ms. Wilson, are you comfortable speaking to the documents that were tendered as exhibits?

MS. JENNISHA WILSON: Yes.

MS. ELIZABETH ZARPA: Okay. I will read this paragraph out verbatim so you don't have to access it, but it's in the Sexual Exploitation and Trafficking of

Aboriginal Women and Girls, Exhibit No. 45 at page 73. And, it states, verbatim, "Additionally, we would like to specifically address the aspects of torture in sexual exploitation and trafficking. Torture that occurs in the context of intimate relationship and trafficking is dismissed as an assault or domestic violence. Two of the key informants that were interviewed spoke of how disappointed they were in Canada because of the present government's refusal to change Section 269.1 of the *Criminal Code* so that a private individual, a non-state actor who commits classic torture can be criminally charged for the crime of torture they perpetuate. Making such a change in the *Criminal Code* was a recommendation given to Canada by the United Nations Committee Against Torture in 2012. They explained further that the *Criminal Code* only criminalizes torture perpetuated by the state actors such as military and police personnel. Currently, the definition of human trafficking is about perpetrators who work to enslave a victim to the ways described in the Canadian law and the U.N. protocol to prevent, supress and punish trafficking in persons, especially women and children. The interviewee strongly emphasized that once enslaved, the reality is that many are tortured, and Canadian law does not provide for holding such torturers criminally accountable for the torture they inflict. They

must be to eliminate discrimination under the law and support the human and legal rights of women and girls so victimized to speak their truth, be heard and seek justice."

That was a long paragraph, but would you support a change to Section 269.1 of the Canadian *Criminal Code* to reflect the torture women and girls experience in sexual exploitation and trafficking by non-state actors?

MS. JENNISHA WILSON: I think that torture that happens in terms of the grooming process or the keeping of someone in trafficking is definitely something that needs to be considered. I say this because, again, based on just narratives from community members around when a judge asks you, "Well, why did you stay if you had the ability to leave a room because your trafficker was not there?" And, that is used to dismiss victimism or being a victim. It fails to see how things that happen outside of, you know, the hotel room. So, being tortured psychologically keeps someone in a room even if they are able to leave, because they know that they don't want to go back into a situation where they're going to be tortured. So, yes, I think that definitely needs to be considered.

MS. ELIZABETH ZARPA: Okay, thank you for that. And, also throughout your testimony, you

highlighted that Inuit women, to exit the sex work, have to have meaningful employment. And, from that, I would like to understand a little bit more around two questions. One is what are the financial barriers facing Inuit women living in Ottawa who are put in vulnerable positions to be exploited? And, also, secondly, what resources are essential for Inuit women in a city like, for instance, Halifax where there are low numbers of Inuit?

MS. JENNISHA WILSON: So, for your first question, I think one of the realities for Inuit that are vulnerable is that they live under the poverty line or just at the poverty line, which means that on an every day basis, you're sacrificing a certain aspect of your well being, whether it be access to food to sustain yourself in order to cover rent, or you're couch surfing because you can't afford rent. You're always sacrificing something, and it's, I think, to a certain extent, you're violating your own human rights because of poverty, structural poverty and violence; right? So, I think that's one of the major forerunners for why individuals become vulnerable, become groomed and cooned (ph) into -- by traffickers to say, "I can provide you somewhere to sleep," and that covers one of the vulnerabilities; right?

To answer your second question, I can't really speak to Halifax, but I can speak to where there's

low numbers of individuals and I'll liken it to Kitchener, Waterloo, for example, where there are low numbers of Inuit. I think in those spaces, just like how TI started, and ITK, is that you have to work with friendship centres, you have to work with partnering agencies that understand Indigenous realities in order to build capacity and to show that there is a need until, of course, the government realizes that we just need to ensure that there's ever flowing funding; right?

MS. ELIZABETH ZARPA: Right. Thank you for that. I appreciate you touching based on those -- that important area.

MS. JENNISHA WILSON: Certainly.

MS. ELIZABETH ZARPA: Okay. And, in Exhibit 48, which is the National Urban Inuit Community Dialogue, at page 22 and 23, it outlines the Urban Inuit St. John's Action Plan. And, it outlines things that Inuit in St. John's have issues with, like accessing transportation while in the city and also creating programming to help facilitate the Inuit experience while in St. John's, like access to language classes or the creation of the Inuk and Town pamphlet. Are these action plans and the manifestation of these efforts remunerated?

MS. JENNISHA WILSON: What do you mean by that?

MS. ELIZABETH ZARPA: Are they paid positions to create these -- to manifest these action plans, is the work that needs to go into that volunteer or is it paid?

MS. JENNISHA WILSON: So, my understanding is -- at least my personal perspective is that I really hope they're paid positions, because I don't think that we're honouring community members and their knowledge by not paying them for their time to put towards this work.

I will say that the National Urban Inuit Community Dialogue was the starting place for how funding for that particular funding pot for urban Aboriginal — I forget the name of the actual funding pot — would allocate over the course of, I think, three to five years; right? So, they were trying to create what was needed to show funders that this is the action plan they have put forth. So, I can't speak to that, but I can suggest that I'm assuming that all of this was created with the intent of paid positions for Inuit by Inuit in their communities.

MS. ELIZABETH ZARPA: Okay. Thank you for that. And, also, in your PowerPoint presentation, which is Exhibit 50. On the slide that relates to factors that relate to Inuit vulnerability to sex trafficking or exploitation, it states that a lack of awareness of what grooming for exploitation looks or feels like. Could you

please, in brevity, explain what does grooming for exploitation look or feel like on the grounds, say for instance of an Inuk woman who lives in, like, Nunavik, or Nunavut or ---

MS. JENNISHA WILSON: So, for folks that live in the land claim regions, grooming can happen online for example, where someone will befriend you on Facebook and tell you that they have job opportunities in the south. They will literally ask questions about what is -- what are your basic needs and how can they fulfil those by you coming to the south? And, that is used as the bait for getting folks to come to the south. So, someone will befriend you, say, "Hey, if you come down south, I'll buy your ticket. I'll have job opportunities set up for you." And, individuals will buy into this, assuming that someone cares about me and they have an opportunity for me. And so, that is one of the most common narratives we have with the women that we work with.

MS. ELIZABETH ZARPA: Okay. So, it's predominantly through social media. And then in the experience of, say for instance, a woman recognizes this is a grooming experience for exploitation, living in the northern region, who did that individual generally go to? For example, if they go to the RCMP in the north, is there a specialized unit dealing with human trafficking in Inuit

Nunangat?

MS. JENNISHA WILSON: So, from my understanding, the RCMP has acknowledged and signed on to addressing human trafficking issues. That was information shared at the Public Safety Human Trafficking Summit that happened recently in September. Yes, naturally someone would go to the RCMP because they are the designate for human trafficking in the north. Whether or not there is trust, there is -- that that would be helpful, and if people comfortable doing so, I cannot speak to that. But, those are probably competing or conflicting barriers to why they may not go forth.

MS. ELIZABETH ZARPA: And, is there anything in place for youth who -- from TI for instance, if they wanted to contact an Inuit specific organization and elaborate that this is happening, is there a contact person at TI?

MS. JENNISHA WILSON: So, one of the things that we've been working on throughout TI and is part of the program is making sure that everyone, so the entire staffing team is educated on what human trafficking is and what sex work -- or sex trade work looks like, as a means of ensuring that there is no one person, you can go to anyone and they should have that knowledge to support and direct you to the appropriate service. That is something

that is a part of this year's plan for the project.

MS. ELIZABETH ZARPA: Thank you so much. My next questions will go towards you, Ms. Sheutiapik. In your -- thank you for your testimony this morning. It was very powerful.

MS. MEALIA SHEUTIAPIK: You're welcome.

MS. ELIZABETH ZARPA: In your two decades of living in Ottawa, have you seen the number of Inuit, like vulnerable Inuit women decreasing or increasing throughout your lived experience?

MS. MEALIA SHEUTIAPIK: I think it's every year increasing.

MS. ELIZABETH ZARPA: Increasing?

MS. MEALIA SHEUTIAPIK: Yes.

MS. ELIZABETH ZARPA: Okay. And, you also highlighted when you were speaking that -- you highlighted that you try and help Inuit women who are in vulnerable positions, and -- but that the drugs are strong. Can you please elaborate on what you mean by the drugs are strong?

MS. MEALIA SHEUTIAPIK: Well, first of all, hash and marijuana are not harsh as cocaine and heroine are, and that's what I mean by hard drugs.

MS. ELIZABETH ZARPA: Okay. And, from seeing an increased number of Inuit women who are probably really strong, but also there's an increasing number of

Inuit women who are also vulnerable, could you -- like, are the types of drugs becoming stronger than, say, hash or marijuana?

MS. MEALIA SHEUTIAPIK: Very much. Today, yes. And, all those opiates that they talk about and go on the news. I think anybody could be vulnerable to those kind of stuff; right? And, it's more on the streets out there, like heroine and opiates.

MS. ELIZABETH ZARPA: And, you're seeing that throughout the community that we're talking about?

MS. MEALIA SHEUTIAPIK: Even in Ottawa, yes.

MS. ELIZABETH ZARPA: Okay.

MS. MEALIA SHEUTIAPIK: And, it's even travelling up north too. So, it's not only Ontario, Quebec or any other province, even up north too.

MS. ELIZABETH ZARPA: Okay. And, also, for instance, if you're dealing with, sort of, a -- you want to decrease or reduce your consumption on, like, an addictive abuse -- I mean, addictive substance, in accessing programming like Native treatment or Aboriginal treatment as an Inuk woman, could you please explain that experience?

I guess what I'm trying to say here is, as an Inuit woman who accesses different types of programs in

the south, in an urban centre, that's geared towards Indigenous populations or Native populations or Aboriginal populations. As an Inuk woman, is that pan-Aboriginal or pan-Indigenous approach reflective of your needs in that moment?

MS. MEALIA SHEUTIAPIK: I think the treatment should be longer than one month like we have today, because that's the longest I've ever been in a treatment, is one month, and that's not enough.

MS. ELIZABETH ZARPA: Okay.

MS. MEALIA SHEUTIAPIK: It should be longer, like maybe six months to a year.

MS. ELIZABETH ZARPA: Okay.

MS. MEALIA SHEUTIAPIK: That's if the person is strong enough. Like, I don't mind going to a treatment for six months instead of just one month.

MS. ELIZABETH ZARPA: Okay. And, if it's Inuit specific or non-Inuit specific, it's okay either way?

MS. MEALIA SHEUTIAPIK: Well, mostly for Aboriginal and Inuit, because we have a lot of -- we're a little bit different than white people or anybody else, because we have strong self-esteem. And, we learn how to tough things out by our own sometimes, without any help. Yes.

MS. ELIZABETH ZARPA: Okay, one more question. And, would you, Ms. Sheutiapik, think that -- from your experiences, does the high cost of flights from the North to the South create an inseparable barrier for Inuit women and girls?

MS. MEALIA SHEUTIAPIK: Very much, yes.

MS. ELIZABETH ZARPA: Okay, thank you.

MS. MEALIA SHEUTIAPIK: You're welcome.

MS. MEREDITH PORTER: Thank you. The next party I would like to invite to the podium is from the Regina Treaty Status Indian Services, Ms. Erica Beaudin. And, Ms. Beaudin will have six minutes for questions.

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

MS. ERICA BEAUDIN: Thank you. Good afternoon. Wela'lin to the elders, drummers and singers for their prayer songs. Ee-na-ga-muk (phonetic) for the lighting of the qulliq. Once again, I acknowledge and thank the L'nu for the welcome to the unceded territories of the Mi'kmaw and Beothuk, as well as the Inuit, Innu people call this home. My name is Erica Beaudin, and I hold the position of Executive Director of the Regina Treaty Status Indian Services out of Treaty 4 Territory in what is now Saskatchewan.

Ms. Sheutiapik, may I call you Mealia?

MS. MEALIA SHEUTIAPIK: Yes.

MS. ERICA BEAUDIN: And, did I say your name correct? Could you ---

MS. MEALIA SHEUTIAPIK: Yes, Mealia.

MS. ERICA BEAUDIN: Mealia.

MS. MEALIA SHEUTIAPIK: But, my birth certificate is Marya, so everybody calls me Mealia.

MS. ERICA BEAUDIN: Mealia?

MS. MEALIA SHEUTIAPIK: Yes.

MS. ERICA BEAUDIN: Okay. Thank you for your courage in coming to share your truth. You are the very definition of resiliency, bravery and love. Your story, both the highs and the lows, have inspired me, and I will remember your words when I feel down. We need to remember how strong we are.

My first question is to you. I was a mother at 19, which is very close to your age when you became a mother. I think back now and wonder how did I ever survive that first year? You had many more challenges than I did. Saying that, because I had a very unstable relationship with my daughter's father, there were times I had to be on assistance. It was a last resort for me, because I knew that being on assistance invited social workers into my home and to pass judgment on all aspects of my life. Other than being in a violent relationship, this was the scariest time in my life. My

child was my life. My life was not perfect, and Creator knows it definitely wasn't white or mainstream perfect.

If there was an Inuit-centred comprehensive program that included a safe home, addictions counselling, training and education opportunities, parenting classes and one-on-one trauma counselling, would this have created a different future for you, your child and other children to come?

MS. MEALIA SHEUTIAPIK: Very much, yes.

MS. ERICA BEAUDIN: Would you consider that a recommendation for the Commissioners to put forth?

MS. MEALIA SHEUTIAPIK: Yes.

MS. ERICA BEAUDIN: You came to ---

MS. MEALIA SHEUTIAPIK: I think it will be very strong, yes.

MS. ERICA BEAUDIN: Thank you. You came to the city at a young age. It must have been the very definition of culture shock. If there was a youth centre or youth programming that focused on Inuit language and culture, would you have gone there?

MS. MEALIA SHEUTIAPIK: Yes, I would have.

MS. ERICA BEAUDIN: If that centre had programming that focused on girls, young women and supported young Inuk women to know their rights and how to survive in this new program, would that have helped and

would have that maybe changed your future?

MS. MEALIA SHEUTIAPIK: Very much. I think I would still have all my kids, even though I talk to my kids every now and then, but that would have really helped back then, yes.

MS. ERICA BEAUDIN: Thank you. You spoke about the courses and certificates that you have, and how these qualifications didn't necessarily help you get a job. If these courses had jobs attached to them at the successful end of the course, would this have also may have changed your life at certain points?

MS. MEALIA SHEUTIAPIK: Very much, yes.

MS. ERICA BEAUDIN: Thank you.

MS. MEALIA SHEUTIAPIK: You're welcome.

MS. ERICA BEAUDIN: You seem to be at a good point in your life. Knowing yourself, in a perfect world, what supports do you need to keep on this path? That's the first part. The second is, do you believe that people who have to deal with grieving on top of grieving require years-long supports to live the best life they can?

MS. MEALIA SHEUTIAPIK: Yes. And, the first question again was? Sorry.

MS. ERICA BEAUDIN: Knowing yourself, in a perfect world, what supports do you need to keep on this

path right now?

MS. MEALIA SHEUTIAPIK: Well, more -- there's no Inuk therapist, because our ancestors were very strong. We would go to our elders asking, seeking for help or what can we do next, and we don't have that much in Ottawa or Ontario. Plus, we don't really have many elders anymore like we did back then. I think it would be nice to get some more training for Inuit people to be a therapist or some kind of training for Inuit people to counsel people like me how I was back then.

MS. ERICA BEAUDIN: Thank you for your time today. I hold your words with honour.

MS. MEALIA SHEUTIAPIK: Thank you.

MS. ERICA BEAUDIN: Ms. Wilson, may I call you Jennisha?

MS. JENNISHA WILSON: Yes, you may.

MS. ERICA BEAUDIN: Okay, my next couple questions in 1 minute and 20 seconds are for you. You spoke a bit about Gladue. Can you explain how you feel that using Gladue for survivors is important and when it should be used? And then the second part of that, because we're running out of time, do you feel the government should support Gladue applications through better funding and training more Gladue writers that are free of charge for the woman who utilize your services?

MS. JENNISHA WILSON: So, to answer your second one, absolutely. The first one, so the Gladue process essentially allows for a very extensive narrative of why someone has become a victim, so it encompasses that structural violence, it encompasses colonialism, colonial legacies, experiences of witnessing particular things in life that has led them to become vulnerable. It allows for a victim to truly identify how the state has participated in creating their vulnerability.

And so, the Gladue report is usually used within -- in the context of Ottawa, the Indigenous People's Court to look at a victim or someone who has committed a crime to suggest what are better recommendations than putting them in incarceration and/or denying them as victims and looking at more restorative justice practices for supporting resiliency. And so, I think that if that was considered for human trafficking victims and not just seeing them as someone who may or may not have been able to leave a situation, as someone as an active agent and looking at different forms of normalization processes of violence, then a lot more cases would actually be tried in court and be successful, specifically for Indigenous women.

MS. ERICA BEAUDIN: Thank you, nakurmiik. That's my time for today.

MS. MEREDITH PORTER: Thank you. The next party I would like to invite up to the podium is from the Vancouver Sex Workers' Rights Collective, Ms. Carly Teillet. And, Ms. Teillet will have nine-and-a-half minutes for questions.

--- CROSS-EXAMINATION BY MS. CARLY TEILLET:

MS. CARLY TEILLET: Tashi, bonjour and good afternoon. I would like to begin by acknowledging our presence on the ancestral territory of the Beothuk and the Mi'kmaw, and on lands that Inuit, Innu and Southern Inuit call home, and to acknowledge the spirits of our women and girls, their families, the survivors, the elders and medicines, and the sacred items that are here with us today.

I have the incredible honour of acting as counsel for a collective of Indigenous women and LGBTQ, two-spirit and gender fluid individuals who engage in sex work and trade in Vancouver's Downtown Eastside. May I call you Mealia?

MS. MEALIA SHEUTIAPIK: Yes.

MS. CARLY TEILLET: Thank you ---

MS. MEALIA SHEUTIAPIK: Thank you.

MS. CARLY TEILLET: --- for sharing your truth, your story.

MS. MEALIA SHEUTIAPIK: You're welcome.

MS. CARLY TEILLET: Indigenous women survivors of violence, people who are current or former sex workers hold valuable knowledge and that needs to be shared. I will not be asking you about your experiences as a youth, vulnerability, anything you have witnessed or experienced, because that's your story and that's not appropriate. But, listening to your story, I heard how you constantly made choices to survive, to move forward, how you resisted violence and poverty, lack of services and government services.

For my clients, their lives, their experiences and their reasons for engaging in sex work and trade is very personal to them, and every woman I have spoken with has a different and very important story about how and why they did sex work and trade. And so, on their behalf, I want to thank you for so powerfully raising that assumptions about sex workers can be inaccurate and harmful.

MS. MEALIA SHEUTIAPIK: Yes.

MS. CARLY TEILLET: You talked about services and having to push for services. And, one of your recommendations was to have people walking, and I love that, so I want to talk to you a little bit about accessing services. So, one of the initiatives that some of my clients' use is a mobile access van that drives

around in the community. It goes to where the women are. They don't have to come to a building. It goes to where the women are. And, the van provides harm reduction supplies for those that use substances, food. It helps them complete bad date reports to help keep other women safe. And acts as a way to help them assist to get information about housing, information about programs and services, access to healthcare. Might this be the kind of service that you think would be helpful when you talk about walking?

MS. MEALIA SHEUTIAPIK: Very much. That would -- that sounds very interesting actually. I heard about that before. It just never happened in Ottawa specifically. I think that would be very helpful. And those bad date list thing, because the girls are very fragile in every way. They might think they're not, but they are.

And a vehicle like that, what is that? Harm reduction vehicle?

MS. CARLY TEILLET: So it's a mobile access vehicle and it goes and it provides ---

MS. MEALIA SHEUTIAPIK: Oh.

MS. CARLY TEILLIET: --- multiple different types of services.

MS. MEALIA SHEUTIAPIK: I think that would

be beautiful and just right for Ottawa, because there's a lot of girls like that in Ottawa now and it's accumulating almost every year.

MS. CARLY TEILLET: Thank you. My clients have told me that they have a -- there's a combination of factors that go into accessing services and calling the police. And so some of those are a fear of violence, losing their children or housing, how they're treated by service providers for being sex workers, for being Indigenous women, for being homeless, and how they're treated by the police, and that there's a general lack of trust of service providers and of the police. And so I was wondering if you could share a little bit about the importance of trust in being able to access services and feel safe?

MS. MEALIA SHEUTIAPIK: I think it's kind of hard for the girls to have trust in just anybody in general, mostly about the police, policing system, how they look down at people and how they treat people. And then they just end up driving away without wanting to or help, without looking at your background, what happened before. They don't ask questions if you're going to be okay. They don't look at your background or they don't want to ask you questions what happened before you're here, what happened before you got yourself here. That's

a make you want to not trust the cops then or not -- it's not the trust part about -- it's not that part about trusting a cop. It's how they treat you and look at you and look down at you, mistreating you and that's when the trust -- we lose trust in anybody else by feeling -- from your gut feeling; right? Yeah.

MS. CARLY TEILLET: Thank you. Thank you for sharing your voice, your truth and for your incredible strength.

MS. MEALIA SHEUTIAPIK: Thank you and you're welcome too.

MS. CARLY TEILLET: My next question is for Jennisha, if I may call you that?

MS. JENNISHA WILSON: Absolutely.

MS. CARLY TEILLET: Wonderful. So I'd like to talk to you a little about meeting and providing services for women from where they are. In particular, kind of appropriate services and what the stigma of sex work and the stigma surrounding substance misuse of alcohol and drugs and how that plays into service provision. And I think you used the word there's this idea of people that deserve help.

So in 2013 about 160 sex workers in the downtown east side were interviewed by peers about a variety of topics. And I'm just going to share what they

said about self-care.

MS. JENNISHA WILSON: M'hm.

MS. CARLY TEILLET: Firstly, each person did multiple things to self-care and there's no -- they had no one single definition of what that was. So some of the things they talked about was grounding themselves, keeping their body healthy, reflecting on themselves in a positive way.

MS. JENNISHA WILSON: M'hm.

MS CARLY TEILLET: Seeing friends and family. And around a 50 per cent of the individuals that were interviewed said that using drugs was self-care. Some called it self-medication.

MS. JENNISHA WILSON: M'hm.

MS. CARLY TEILLET: And about 30 per cent of them said that having sex was self-care.

MS. JENNISHA WILSON: M'hm.

MS. CARLY TEILLET: Now, unfortunately, often Indigenous women, and sex workers in particular, are blamed for the violence they experience and services that they access may further harm them by triggering them or erasing how they tell their truth.

MS. JENNISHA WILSON: Absolutely.

MS. CARLY TEILLET: Erasing that that's self-care, their resistance, and try to correct them to

make them think that they're damaged or they're not survivors. So can you speak briefly to the importance of providing services for women where they are in their journey and respecting their truth?

MS. JENNISHA WILSON: Absolutely. I think that one of the main factors in being able to do that is having people with experience on your team, so they know where folks are coming from; right? So something I don't openly share, but depending on the context, is that almost everyone on my team has experienced sexual violence in some capacity, have history of being sex workers and/or engaged in transactional sex, or have a family member, relative or close friend that they have supported through that journey.

And that was one of the leading factors, along with the cultural aspect, being from community, to be hired on my team. That stood out more importantly for me than coming with a certificate. Because at the end of the day, you can understand theory, but may not know how that applies in the real world context.

So for meeting where people where they're at, you can always get training, but you have to come with that lived reality and/or significant understanding of what that looks like.

And so we do also engage in different forms

of self-care, boosting self-esteem, looking at treating yourself as a human being and as whole. And there is no conversations of what is sex -- what is correct forms of sex positivity or anything like that. We allow for the women to -- and men who are part of our program, to direct what that looks like.

And a lot of our programming is always, always centred around improving self-pride for Inuit through engaging and creating community pride. So they see that strong connection of doing things in communal settings to improve their own self-worth and understanding of pride.

So we try to create a lot of our program around that.

MS. CARLY TEILLET: That's my time. Thank you all very much. Meegwetch.

MS. MEREDITH PORTER: Thank you.

The next party I'd like to invite to the podium is from the Missing and Murdered Indigenous Women and Girls Manitoba Coalition, Ms. Sandra Delaronde. And Ms. Delaronde will have nine-and-a-half minutes for questions.

--- CROSS-EXAMINATION BY MS. SANDRA DELARONDE:

MS. SANDRA DELARONDE: Thank you. Good afternoon, Chief Commissioner, Commissioners. Good

afternoon, witnesses.

I'd like to acknowledge the sacred mantle that sits in the middle of the room that carries the hope, carries the voice and the strength of all of our ancestors and the spirit of this land. And I just want to say metaquayasin (ph).

I'm not very good at pronunciations of names, so I'm going to try my best. And if I pronounce your name wrong, feel free to correct me. Maria (ph)?

MS. MEALIA SHEUTIAPIK: Yes.

MS. SANDRA DELARONDE: Okay. I was sitting with my sisters from Manitoba at lunchtime today and we want to honour you for your strength and to acknowledge your healing and that to acknowledge that healing just does not take place by talking with a therapist, but to acknowledge your healing through feeding your community, you know, and providing them with your love and your strength through your food and that greatness, you know, of that meal extends across generations and extends across time. So, such beautiful work that you do and, you know, keep continuing to heal yourself in that way and heal your community and all of us, in fact, so thank you.

MS. MEALIA SHEUTIAPIK: Thank you. Yeah, thank you.

MS. SANDRA DELARONDE: I wanted -- I had a

couple of questions to ask you because of your strength and your ability to work within community and your lived experience. There's been this great debate for several years about whether the people that are involved in the sex trade -- and I might use the wrong terms, so, you know, forgive me if I do -- or have been trafficked, so there's this question about the legalisation of sex work. As a person who's experienced that in, you know, most challenging situations, most challenging choices, what do you think of that conversation?

MS. MEALIA SHEUTIAPIK: I was really nervous and scared. I've been shy about it for so many years, because I think it's not something just anybody talks about daily. But, I think it's been eating me inside for so many years. I got tired of abusing myself, so I finally made that step and just to keep moving forward, that I have to talk it out. The more I keep it inside, I'm not sure which way I would go or which way I'm going to go? The only way I can keep moving forward is I've got to talk it out and seek some more help and still do counselling every week. I'm not going to stop doing what I'm doing and I'm not going to give up.

MS. SANDRA DELARONDE: So, the harms that you encountered and the trauma are taking, you know, incremental steps to your healing then?

MS. MEALIA SHEUTIAPIK: Yes.

MS. SANDRA DELARONDE: So, I wanted to ask a question about CFS or Child and Family Services, and your involvement. Did you find when you were in your crisis situation that -- did CFS provide support to you to maintain your family home with your children or did they do something else?

MS. MEALIA SHEUTIAPIK: They didn't do nothing. They didn't ask if I need help. They didn't -- they never asked me if I need something to make me better or -- they never asked questions to me. They're only concerned about my kids.

MS. SANDRA DELARONDE: Okay.

MS. MEALIA SHEUTIAPIK: They didn't even offer me counselling or -- I did a parenting course with them and that's about it.

MS. SANDRA DELARONDE: Okay. So, you didn't feel they provided help to you to keep your kids with you?

MS. MEALIA SHEUTIAPIK: No. I had to seek for help by myself.

MS. SANDRA DELARONDE: Okay. Thank you.

MS. MEALIA SHEUTIAPIK: You're welcome.

MS. SANDRA DELARONDE: So, yesterday, the police officers, and I can't recall which one, said that

you can't help -- you cannot get people out of situations of trafficking unless they want to get out. But, if you're in situations that -- where you don't really know, how can you support -- from your experience, how do you think you could -- we can all provide support to women who want to move out of situations of being trafficked?

MS. MEALIA SHEUTIAPIK: Just like I said, the outreach workers try to help, but they -- they don't really ask questions. I think they're not supposed to. I'm not sure. But, I don't know. It's not my thing to say. But, it would be nice if they can ask questions to the street workers or street walker, if they can try and at least help them get out of it instead of just feeding them if they're hungry or giving them whatever they need. If they can at least maybe do a little -- what do you call those -- like, questionnaire. If the girl is comfortable enough to fill that out, only just a brief little questionnaire, it would be nice, like -- and then try and help the person after, like what do you need, or what made you go here, and what can we do to help you to get off the streets?

MS. SANDRA DELARONDE: Okay. Thank you. Just one last thing, on behalf of my sisters from Manitoba, we just want to say that we love you.

MS. MEALIA SHEUTIAPIK: Thank you very

much.

MS. SANDRA DELARONDE: And, we honour you. I have my next question to Jennisha.

MS. JENNISHA WILSON: You said it right.

MS. SANDRA DELARONDE: Okay. So, you stated that you can't tell if the trafficker is Caucasian, black or Inuit, but can you tell us that it's all of those groups?

MS. JENNISHA WILSON: Absolutely.

MS. SANDRA DELARONDE: Okay.

MS. JENNISHA WILSON: It's not just those three groups, but it's a variety, but, yes.

MS. SANDRA DELARONDE: Can you tell us if, in this profile that you have, if the perpetrators are gang involved, either street or organized crime?

MS. JENNISHA WILSON: Some are predominantly in formal street involved gangs. Almost the likening of someone who has status on the streets because of their reputation of perpetuating violence towards women or towards others.

MS. SANDRA DELARONDE: Okay. And, I also wanted to point to the Gladue factors. And, often used, I think, the focus is on the, you know, of course, the colonial aspects and challenges that an individual faces, but I also think of part 2 and how that's not actually

being used and, you know, what are the strengths of the community and how the community can support an individual. Do you think that using the Gladue factors to support victims is also a critical part of the court process or justice process?

MS. JENNISHA WILSON: Absolutely. I think that's the more critical aspect of it. Because the reality is, you can suggest recommendations, but if you don't -- again, the capacity to support an individual, it will again lead to the cycle of violence; right? At TI, we're very fortunate to have a restorative justice program and a Gladue program, where we're able to ensure someone is guided through that process of reintegration in a positive way.

MS. SANDRA DELARONDE: Okay. Thank you. I guess I just have time for a "yes" or a "no" answer from Dr. Moffitt. Well, it might be a bit more than ---

MS. MEREDITH PORTER: Actually, you're out of time at this point.

MS. SANDRA DELARONDE: Can I just put the question on the record? What are the forms of intergeneration strengths that you have seen? Thank you.

DR. PERTICE MOFFITT: Want me to answer it?

MS. MEREDITH PORTER: Well, I guess briefly. We're going to take a break anyway. I would ask

for a break.

DR. PERTICE MOFFITT: So, go ahead?

CHIEF COMMISSIONER MARION BULLER: I think we'd all like to hear the answer ---

MS. MEREDITH PORTER: Okay.

DR. PERTICE MOFFITT: Oh.

CHIEF COMMISSIONER MARION BULLER: --- and then we'll take a break. Thank you.

DR. PERTICE MOFFITT: Okay. One thing, in terms of intergenerational strengths that has come up, and I think by Amy Bombay when she was talking about, you know, when we talk a lot about the residential school experience and we hear a lot of the stories that are gruesome and awful, sometimes we -- it has this effect of being very oppressive and it carries on. And, one of the things that I think I heard her say in a presentation was that we need to acknowledge those elders and those people who hid the children away during that schooling time, and the strengths that they had, and we need to think about people who came out of a residential school, like, they still had their culture and they were able to demonstrate the strength of regaining these things. So, there are some very strong people. And, we just want to always know that we have strong women in the territory — we see it all the time — resilient women. And, they are survivors.

They're strong people. I hope that answered the question.

MS. MEREDITH PORTER: Okay. Thank you. So, at this time, Chief Commissioner and Commissioners, it's 2:45. I'll seek your direction on taking a break and then reconvening after 10, 15 minutes.

CHIEF COMMISSIONER MARION BULLER: Fifteen minutes.

MS. MEREDITH PORTER: Fifteen minutes. Okay.

--- Upon recessing at 14:46

--- Upon resuming at 15:09

MS. MEREDITH PORTER: The next party I would like to invite to the podium is the Native Women's Association of the Northwest Territories, Ms. Amanda Thibodeau. And, Ms. Thibodeau will have six minutes for her questions.

--- CROSS-EXAMINATION BY MS. AMANDA THIBODEAU:

MS. AMANDA THIBODEAU: Thank you. Masi chok. As mentioned, my name is Amanda Thibodeau. I am here representing the Native Women's Association for the Northwest Territories, and all of my questions are going to be directed towards Dr. Moffitt today.

Good afternoon. Thank you for coming to testify today. My first question is regarding the Indigenous frontline service providers in the Northwest

Territories. Many of the local Indigenous people who are doing the frontline work have, themselves, experienced trauma and intergenerational trauma, as well as burnout, PTSD and vicarious trauma from the work that they are doing. I also understand that many of those frontline workers do not have access to supports for themselves.

Based on your knowledge and experience, can you, Dr. Moffitt, indicate how this may affect the provision of services in the Northwest Territories?

DR. PERTICE MOFFITT: Well, I think it would affect it in a very negative way. I think everyone deserves that kind of service, and that's our problem with resources across the board. And, you know -- I don't know what to say. We just need more services.

MS. AMANDA THIBODEAU: Would you agree that this may contribute to difficulty with training, recruiting and retaining Indigenous people in those positions?

DR. PERTICE MOFFITT: Absolutely.

MS. AMANDA THIBODEAU: And, would you agree that supports should be made available to all frontline workers including those who are doing work for NGOs, such as Victim Service workers?

DR. PERTICE MOFFITT: Absolutely, yes.

MS. AMANDA THIBODEAU: Thank you. My next

question, you mentioned some of the reasons why formal training and education access can be a challenge for those in smaller and remote communities. To what extent could we train community members and elders as prayer professionals? So, for instance, could we bring professionals to the communities to train local people to provide some of those services without having them necessarily qualified as professionals themselves?

DR. PERTICE MOFFITT: Yes, I think so. And, in terms of grandmothers with the breastfeeding study that I have just done, grandmothers want to help. They actually would like to do some home visits. They would like to -- you know, elders in the North, some seniors that are in homes in their little community, they are quite isolated from their families. And, the government actually has created the -- what are they called? Government Service Officer. And, it started as to provide service like access to a computer for people who were computer illiterate.

And, what it grew into, in particularly remote communities, was the need for people who didn't speak English to have someone who could fill out, for example, their pension plans or to look at letters that had piled up in their home that they couldn't understand. So, they were missing benefits to let them know about

their benefits. So, there certainly is a lot of work that can be done in the community. And, yes, I think there needs to be a creative solution to getting more education out there and more assistance.

MS. AMANDA THIBODEAU: Thank you. My next question is in regards to one of the reports that you were referring to today. It observes that intimate partner violence cannot be a women's issue alone and must be considered a product of social, political and cultural structures. Therefore, we need to go beyond the violent act and address how these structures are creating intimate partner violence environments which -- while continuing to oppress women.

The report also notes that often programming and services are often not available to the perpetrators themselves of the violence, to proactively or preventively deal with their issues, but only after entering the legal system are these services made available to them in many instances. Based on your research and experience, and your personal knowledge working in the Northwest Territories, what recommendations would you make for programming and services that should or could be made available to the perpetrators of violence to address their use of violence? Could we merely apply your existing recommendations with modifications?

DR. PERTICE MOFFITT: It seems that what happens in the territory, which is probably a bit of a colonial policy, is that the services that are provided, even the men's programs, happen in Yellowknife. So, these programs are not out there and helpful to perpetrators. You know, when they come out of corrections, they can sometimes access some of the services. But, I think that, definitely, we need programs for perpetrators.

MS. AMANDA THIBODEAU: Do you have any suggestions as to what kinds of programs could be put in place?

DR. PERTICE MOFFITT: One of the things that I'm thinking to make them really culturally congruent, the On the Land Program, and that is just starting to work with elders, to work with local people. They would like to see this extended. They would to see more programs like that, and programs that give people purpose and where they can relate to the land, which is -- which they have a relationship to, so that they can renew that.

MS. AMANDA THIBODEAU: I'm out of time. Thank you. Masi chok.

MS. MEREDITH PORTER: Thank you. The next party I would like to invite to the podium is from the Families for Justice, Ms. Suzan Fraser, and Ms. Frazer

will have six minutes.

--- CROSS-EXAMINATION BY MS. SUZAN FRASER:

MS. SUZAN FRASER: Thank you. My name is Suzan Fraser. I'm here on behalf of Families for Justice. And, just for the people who are following along at home and my clients who are watching, we have six minutes because that is the time that is assigned to us, not the time that we have identified that we need. And, just for the record so that people understand that, I probably could ask you many more questions than I have today.

So, thank you to our Elder Sarah for the qulliq. Very grateful for the light at this time of day. Most of my questions are going to be for Ms. Wilson, though I really value the evidence that the other two witnesses have brought today, so thank you very much for sharing your knowledge with us. Ms. Wilson, I want to spend a little bit of time building you up, because when I look at your CV, I see some very deep knowledge that might not be immediately available when you first look at your CV.

And, I say that, because I look at the Oakdale Community Centre, 1 Grand Ravine Drive, in the Jane and Finch neighbourhood in Toronto. And, for those who are living in different parts of the country, the Jane and Finch neighbourhood is a very diverse neighbourhood

with many communities within that neighbourhood; would you agree?

MS. JENNISHA WILSON: Absolutely.

MS. SUZAN FRASER: And, that sometimes, we look at Jane and Finch, and we think it's just one community, but it has very many communities within it; is that fair?

MS. JENNISHA WILSON: (No audible response was given).

MS. SUZAN FRASER: Oakdale, I came to know as a valued place for some young people I worked with after a tragic fire on Grand Ravine Drive where Diane Anderson and two of her children died in 2007. And so, in communities that -- so Grand Ravine Drive and the Oakdale Community Centre deals with a lot of people who might be overrepresented in the justice system or who have experienced police -- over-policing.

MS. JENNISHA WILSON: Absolutely.

MS. SUZAN FRASER: And, in that neighbourhood, there is a great degree of social inequality in terms of financial inequality; is that fair?

MS. JENNISHA WILSON: Mm-hmm.

MS. SUZAN FRASER: And, in that community, there is a great deal of pride about people who contribute to society; is that fair?

MS. JENNISHA WILSON: Yes.

MS. SUZAN FRASER: And, there's also a great deal of crime from time to time?

MS. JENNISHA WILSON: (No audible response was given).

MS. SUZAN FRASER: And, I'm taking your approach which I've admired in terms of hearing from you today some of the lessons that you've applied to your work at TI are lessons that go back to doing that basic community work; is that fair?

MS. JENNISHA WILSON: Absolutely.

MS. SUZAN FRASER: Okay. Because you would have come to TI with the knowledge that sometimes police violence is normalized, sometime poverty is normalized, inadequate housing can be normalized?

MS. JENNISHA WILSON: Absolutely.

MS. SUZAN FRASER: All right. And, all of those factors can go to making people more vulnerable; is that fair? You're nodding your head. You have to say yes.

MS. JENNISHA WILSON: Yes. Yes.

MS. SUZAN FRASER: Okay, thank you. And so, we often think about people who are vulnerable, but people don't just become vulnerable. As somebody else said, people who we think are vulnerable are often people

who are oppressed through law or social policy; is that fair?

MS. JENNISHA WILSON: Yes.

MS. SUZAN FRASER: Okay. And so, when we look at what can be done at a drop-in centre, at a community centre, those places are key solutions in terms of enhancing and building up communities, because the workers, if they're the right kind of worker, can meet the person where they're at; is that fair?

MS. JENNISHA WILSON: Absolutely.

MS. SUZAN FRASER: All right. And that you've probably never met one person in any of your work either from Oakdale or working in the program that you're working in now who hasn't been able to identify one thing that would make their life better; is that fair?

MS. JENNISHA WILSON: In terms of a staff or an individual?

MS. SUZAN FRASER: Individual coming to access a service.

MS. JENNISHA WILSON: Probably, yes.

MS. SUZAN FRASER: Right. Usually, somebody can identify, "This is what I need to make my life better."

MS. JENNISHA WILSON: Yes.

MS. SUZAN FRASER: Would you agree? Yes.

And, often, they can identify one person somewhere in their life that might be a support to them.

MS. JENNISHA WILSON: Absolutely.

MS. SUZAN FRASER: And, the challenge is always building up the supports around that person, allowing them to access that support, or having them access the practical services or the practical thing that they identify as improving their life; is that fair?

MS. JENNISHA WILSON: That's fair, but I'd also say that a part of that is building up their own agency and resiliency to know that their voice also stands as legitimate information on its own, not just the resources around them for support.

MS. SUZAN FRASER: Okay. And, in all of the time that you've worked in the past decade, is it fair to say for the past decade, you've worked with marginalized people?

MS. JENNISHA WILSON: Oh, yes.

MS. SUZAN FRASER: In that past decade of working with marginalized people, has anybody ever said to you that they need more police?

MS. JENNISHA WILSON: No.

MS. SUZAN FRASER: No. Okay. Has anybody ever said to you that they want the government to have a greater role in their lives?

MS. JENNISHA WILSON: No, not in that sense. It's more like, "I wish the government would understand what's going on in my life."

MS. SUZAN FRASER: Right. And, the people who generally are working with somebody, the people who are right there on the ground in the community working with them, they usually can know what would help that person improve their life and are usually willing to help if they only had the resources to do so; is that fair?

MS. JENNISHA WILSON: I think, yes, everyone tries to help within the confines of their work and the resources accessible.

MS. SUZAN FRASER: But, it's starting with the self-identified needs of the person that we can really begin to make change; is that fair?

MS. JENNISHA WILSON: Yes.

MS. SUZAN FRASER: Okay, thank you very much. Those are my questions.

MS. MEREDITH PORTER: Thank you. The next representative I'd like to invite to the podium is from Liard Aboriginal Women's Society. Ms. Carly Teillet will have six minutes for questions.

--- CROSS-EXAMINATION BY MS. CARLY TEILLET:

MS. CARLY TEILLET: Tansi, bonjour and good afternoon again. It's important to do so, and so, I begin

every time I come up by acknowledging our presence on the ancestral territory of the Beothuk and the Mi'kmaw, and the lands that Inuit, Innu and southern Inuit call home, and to acknowledge the spirits of our women and girls, their families, the survivors, the elders, the medicines and the sacred items that are here with us today.

I have the privilege of acting as counsel for the Liard Aboriginal Women's Society, and they serve the Kaska Nation, which is in the northern B.C. and southern Yukon Territories. And, generally, they're incredible women, and they advocate for Indigenous women from the Yukon, and they advocate all across Canada and internationally.

My questions today are for Dr. Moffitt and Ms. Wilson, but before moving to that, I want to say on behalf of the Liard Aboriginal Women's Society, Marya, thank you for sharing your story.

MS. MEALIA SHEUTIAPIK: You're welcome.

MS. CARLY TEILLET: The Board of Directors of Liard are Kaska women. They are elders and grandmothers. They are aunties, they are great grandmothers, and they have always believed that Indigenous women know what they need to be safe, to heal, to thrive, look after themselves and their families, and today, your voice joined theirs. You're not alone, and

those words can't be unheard. So, thank you.

MS. MEALIA SHEUTIAPIK: You're welcome, and thank you.

MS. CARLY TEILLET: Dr. Moffitt, my first question is for you. This morning in your testimony you mentioned that there is a culture of violence and silence in the north, and that there are communities of secrets. Now, I had the honour of sitting in Whitehorse last week with Kaska elders and with powerful, knowledgeable women from communities all around the Yukon, many of whom volunteer to support Indigenous women in their communities. These women are not silent about what's happening in their community, and they know what is happening in their community. One woman described how when there's a crisis, when there's violence in their communities, select people know, are alerted. And then there's a scramble at 2:30 in the morning to try and find a safe place for that woman; sometimes that woman and her children. They don't have resources, funding or support, but they know. Specifically, I heard Canada and Yukon need to hear our voices and then resource our vision.

Now, you mentioned in your talk that there's a lack of shelters in communities in the Northwest Territories, in certain key areas. And, drawing on that and the experience I just shared about my clients, would

you support a recommendation that all Indigenous communities, in the north, in particular, need to have long-term sustainable core funding so that they can provide safe places in those communities for Indigenous women and girls?

DR. PERTICE MOFFIT: Yes. I don't think that's the whole answer, though. I say "yes" to that, but I think there's so many determinants of help and it's very difficult in a tiny community to find a safe house. I'm not sure how it would work. I have a colleague who I work with who is Sammy, who is a very respected community member in a northern Norway community, and she has an apartment in her home. People know about it, but -- and it's a community of 2,000 people. I think it's respected, but at times she's fearful.

So, I think we have to really think about it and think about the bigger picture of poverty, of all of these things that are putting women at risk, which are the tougher things to address, really, than to say, "Let's put a safe house there." Definitely, they need a safe place to go. And, actually, they usually, within their safety planning, just as you said, I mean, there are people that they know where they can go. That's probably a part of the secret from the formal system when we were talking about a culture of secrets. And, I, myself, I've

worked with some wonderful, strong and resilient elders who share stories and who share advice that is really helpful.

MS. CARLY TEILLET: Thank you. Jennisha, if I may call you that, my next question is for you. This morning, you raised the important point that the state has played an active role in trafficking Indigenous people, and I apologize this is abrupt ---

MS. JENNISHA WILSON: I see the time. Go ahead.

MS. CARLY TEILLET: Would you agree with a recommendation that the Government of Canada and all provinces and territories acknowledge that the systemic and cyclical short-term funding of Indigenous women's organizations and shelters has directly contributed to the murdered and missing Indigenous women and girls of Canada?

MS. JENNISHA WILSON: Yes, because it undermines the longevity that's needed to actually come up with sustainable solutions.

(APPLAUSE)

MS. CARLY TEILLET: Thank you. And, lastly, this afternoon, parties discussed some of the factors that contributed to vulnerability of Indigenous women and girls. So, some of those were cost of flights, fly-in, boat, winter road access communities, lack of

Victim Services, shelters, poverty, unemployment, inadequate housing, and these were discussed in reference which I've admired in terms of hearing from you today some of the lessons that you've applied to your work at TI are lessons that go back to doing that basic community work; is that fair?

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MS. MEALIA SHEUTIAPIK: You're welcome, and thank you.

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me that First Nation communities in the Yukon and First Nation and Métis communities whose territories are the northern parts of provinces face these similar barriers?

MS. JENNISHA WILSON: Absolutely.

MS. CARLY TEILLET: Wonderful. Thank you. Meegwetch.

MS. MEREDITH PORTER: Thank you. The next party I'd like to invite to the podium is from the Aboriginal Women's Action Network, Ms. Fay Blaney. And, Ms. Blaney will have six minutes for questions.

--- CROSS-EXAMINATION BY MS. FAY BLANEY:

MS. FAY BLANEY: Oh, my goodness. I thought I had one more in between. Okay. I want to say from my Coast Salish ancestors, Mealia, my hands are up to you. (Speaking in Indigenous language). I'm giving you blessings from my homelands.

MS. MEALIA SHEUTIAPIK: Thank you.

MS. FAY BLANEY: I can't my paper around this thing. I really admire your strength and your courage and the way that you've survived, and you're definitely a highlight in this Inquiry. You know, you're the voice that I wanted to hear for this Inquiry.

I wanted to ask you, first of all, I understand that you're clean and sober?

MS. MEALIA SHEUTIAPIK: Yes.

MS. FAY BLANEY: Yes. I am too, I'm coming up to a sobriety birthday pretty soon, in the middle of November. One of the parties with standing was saying that, as a means of self-care, that the women use alcohol or drugs and sex. Now that you are where you're at, being away from alcohol and drugs, and being away from the sex industry, do you see it as self-care?

MS. MEALIA SHEUTIAPIK: Yes, I do.

MS. FAY BLANEY: You see sex and alcohol as self-care?

MS. MEALIA SHEUTIAPIK: No. I did before, yes.

MS. FAY BLANEY: Yes, you did before. Okay. I just wanted that on the record. And, Dr. Moffitt was talking about some of the things that go on in community and throughout this Inquiry, we've heard others give similar testimony about the levels of violence in community. Did you see that in your community?

MS. MEALIA SHEUTIAPIK: When I was younger, yes. It was more alcohol abuse.

MS. FAY BLANEY: Mm-hmm. And, was there incest?

MS. MEALIA SHEUTIAPIK: What's that?

MS. FAY BLANEY: Family members sexually abusing children.

MS. MEALIA SHEUTIAPIK: No.

MS. FAY BLANEY: No?

MS. MEALIA SHEUTIAPIK: No.

MS. FAY BLANEY: Did you see women getting beaten up?

MS. MEALIA SHEUTIAPIK: No.

MS. FAY BLANEY: No? Okay. I sure did. I saw a lot of that in my community. So, I just -- I wanted to shift now to -- I hope I can say your name, Jennisha. I'm just mindful of the clock and I've got lots of questions. You've said that in the push/pull factors for women leaving the north, I promptly noted that I didn't see the power dynamics or male violence against women being included in there. Is there a reason why it's not included in the push/pull factors?

MS. JENNISHA WILSON: Not particularly. I think that it definitely is a push and pull factor, but when you look at broad stroke, that slide on why Inuit leave the north, those are more generally the items. But, vulnerability and violence is definitely one of those push factors for leaving the north, but also it can also be challenged to say that's also why people don't leave, they don't see it as an option for them to leave. And, that's something that requires a lot more discussion to kind of unpack and make sense of.

MS. FAY BLANEY: In my testimony, I submitted an article as an exhibit that talks about that. And, I fled at the age of 13, and my mother fled at the age of 23, and both were due to male violence in our communities. So, just to follow up on that, do you see the importance of having a gendered lens in this Inquiry?

MS. JENNISHA WILSON: I do think there is an importance for a gendered lens, but it needs to be interdisciplinary, so including an anti-racism lens, as well as a lens of including individuals that don't self identify as female, so two-spirited, trans, LGBTQ communities; right?

MS. FAY BLANEY: Okay. I wish I could follow up more, but I have more questions. In Vancouver, our mayoralty candidate said that upwards of 60 percent of women in the sex industry are Indigenous women. Do you think the figure is similar in Ottawa?

MS. JENNISHA WILSON: To be honest, there is no accurate data in Ottawa because it is -- it's a conversation that's not relatively new, but newer than Vancouver's progressive work that they're doing around harm reduction and identifying and supporting sex workers.

MS. FAY BLANEY: And, in other parts of the country, the figures remain pretty similar. Do you have any explanation for that overrepresentation of Inuit and

First Nations, Métis women on street level sex work?

MS. JENNISHA WILSON: As to why that happens or ---

MS. FAY BLANEY: Yes. Yes.

MS. JENNISHA WILSON: Again, back to those root causes of vulnerability, poverty. I think one of the number one things, even taking from Mealia's testimony, is that when you are in survival mode and there are a lack of options within white heteronormative systems, you go to what is carved out for you. And, unfortunately for Indigenous women, you're constantly reminded that your body is hyper-sexualized and seen as property; right?

MS. FAY BLANEY: For Indigenous women; right?

MS. JENNISHA WILSON: Mm-hmm.

MS. FAY BLANEY: Okay. Thank you. And, I'm quoting you really quick here. You said that you understand that some can understand theory, but not know how it works on the ground or in the real world. Do you believe that bringing Inuit women together can result in consciousness raising?

MS. JENNISHA WILSON: Absolutely. I think it's relative; right? So, if Inuit women are coming together and creating solutions for them, by them, then absolutely.

MS. FAY BLANEY: And, are you aware ---

MS. MEREDITH PORTER: Thank you.

MS. FAY BLANEY: Oh.

MS. MEREDITH PORTER: Yes, your time's up. Thank you.

MS. FAY BLANEY: Others got to ask their last question.

MS. MEREDITH PORTER: It's so quick. Thank you. The next party I'd like to invite to the podium is from the Assembly of First Nations, Mr. Stuart Wuttke. And, Mr. Wuttke will have nine and a half minutes for questions.

--- CROSS-EXAMINATION BY MR. STUART WUTTKE:

MR. STUART WUTTKE: Good afternoon. I'd like to thank the panel for your testimony earlier today, especially you, Ms. Sheutiapik, for your compelling story and sharing your life story with us. And, also the hope that it provides many other Indigenous people that are watching and can learn from your story. It definitely brings a lot of hope to those that are living in difficult times at this point.

My name is Stuart Wuttke. I'm legal counsel for the Assembly of First Nations. The Assembly of First Nations represents over 634 communities across Canada. I'd like to begin off by asking Dr. Moffitt some

questions. In your studies and also in your presentation, you provided some valuable qualitative information for this panel, and especially it brings further information to the body of knowledge that's being considered by the Inquiry. There are, however, some generalizations that were presented that I'd like to just, you know, clarify the record on.

First of all, it was sort of implied that, you know, even though it's horrible that Indigenous women are being abused, but not all Indigenous women are being abused, would that be correct?

DR. PERTICE MOFFITT: Yes.

MR. STUART WUTTKE: And, similarly, not all Indigenous men are abusers?

DR. PERTICE MOFFITT: Oh, absolutely. Yes.

MR. STUART WUTTKE: And, even in the northern context, there are a number of mixed marriages that are ---

DR. PERTICE MOFFITT: Yes.

MR. STUART WUTTKE: Yes. Thank you. As I mentioned, the research you provided is qualitative, and even though it is valuable information, you know, the people that will pick apart the testimony and also the evidence that's being put forward, all the naysayers, so to say in Canada, they may look at some of the study --

first of all, your first study is based on a literature review of journals, government documents and news articles. The second one had 122 participants. And, the third one, I believe, had 10 women participants. Are there plans, as far as your research, to do more quantitative research that would provide more statistically representative findings?

DR. PERTICE MOFFITT: Well, one thing, there will never be very statistical findings in the NWT. We don't have a population that's large enough. And, quite often what they will do is a pan-territorial study. And, I know the people from the Yukon, people from the NWT, people from Nunavut will say we are not all alike, but they could get clumped alike if you were looking at it statistically and trying to -- who would you be generalizing that to? And, I am primarily a qualitative researcher, and I think that narrative inquiry, I think stories, I think talking in that manner with Indigenous people is a more relevant Indigenous methodology. Sharing circles, those types of things, then -- there's a place though. I'm not saying there's not a place. We do want to find out quantitative information. And, I mean, we do quantify some things in the territory, because we want to know.

For example, I just did a breastfeeding

study, and I wanted to know what the rates of breastfeeding were in the territory. So, I used some numbers, and I used some statistical processes. But, even that, that was looking at health records. So, even with that, that does tell a story, that does give us an idea about our population. But, the scientist out there would argue about our small sample size. So, that's something we have to think about always.

MR. STUART WUTTKE: All right, thank you. You also stated earlier that it's really important not to blame the victim, in this case, Indigenous women who are being abused?

DR. PERTICE MOFFITT: Yes.

MR. STUART WUTTKE: Is it also equally important not to blame the Indigenous communities those women come from?

DR. PERTICE MOFFITT: Yes.

MR. STUART WUTTKE: And, considering the fact that a lot of Indigenous communities are in peril as a result of government policy, colonization, Sixties Scoop, child welfare?

DR. PERTICE MOFFITT: Yes.

MR. STUART WUTTKE: Thank you. Most of your -- I shouldn't say most. Part of your testimony this morning focused on the weaknesses that many Indigenous

women encounter also in your research as well. Does your research also identify which strengths Indigenous women have? And, if so, what are those?

DR. PERTICE MOFFITT: Oh, absolutely. But, the research -- well, if we're talking about the intimate partner violence research, it was with frontline workers. So, it was frontline workers' perspectives of women. This is something that we need to do more research in is talk to Indigenous women. But, I can tell you, Indigenous women have a lot of strengths. They have a lot of strengths, self-preservation strengths. There are a lot of Indigenous women who, in the NWT in particular, who still have their language, who speak their -- who are good language speakers, who have very strong cultural practices and ties. And, there is a real movement to, in young people as well, to revitalize this.

And, just recently, we had the urban group of young Indigenous scholars in the area. We had them set up an urban camp in Sombe K'e Park, which is right beside City Hall in Yellowknife, where local people pass, including myself, walking my dog, we can stop, spend time with people. There is moosehide tanning going on. There is a real feel of community brought to the city for people in the community, and the same with the Indigenous camp. People who are on the street, everyone, is welcomed into

these camps. And, these are positive effects that are happening, and they are the strengths of local people.

MR. STUART WUTTKE: Thank you. And, just touching upon that, the cultural camps, the cultural component, we heard earlier testimony that individuals that have strong links to their culture or their community are more resilient to human trafficking and also sexual violence. In the North, especially in providing those types of programs, we note that First Nation community members or Inuit community members who actually provide these services aren't compensated like doctors or other professionals in the South. Do you agree that those individuals should be compensated at rates that are comparable to other professionals?

DR. PERTICE MOFFITT: I do, and it is a very difficult -- it's a colonial process that we have in place, and they should be compensated, yes.

MR. STUART WUTTKE: And, in the Northwest Territories, is it covered by a numbered treaty?

DR. PERTICE MOFFITT: In the Northwest Territories, there are only two reserves, two small reserves, and there are treaties, Treaty 8, Treaty 11, and they are at different levels of self-government in the NWT. And, the Tłı̨chǫ region, actually where I was doing my PhD, have their own research institute. They're a very

strong voice and have a very powerful negotiator, Dr. John B. Zoe.

MR. STUART WUTTKE: All right, thank you. I just have to move on, but I wanted to touch upon, you know, numbered treaties have a number of benefits that are an obligation to Canada. But, I'll move on to Anita Wilson?

MS. JENNISHA WILSON: Jennisha.

MR. STUART WUTTKE: Jennita? Jennisha? Sorry.

MS. JENNISHA WILSON: It's okay.

MR. STUART WUTTKE: Ms. Wilson, now you have talked about a number of -- how police interact with the Inuit in the southern parts of Canada. I was wondering if you can touch upon what problems those individuals face and what interactions would be more appropriate.

MS. JENNISHA WILSON: So, just as, like, a general information, I think that while there are several issues with police interactions, there are a handful of individuals who are police officers working towards changing that negative interaction. So, in terms of some of the things that folks experience when engaging with police is -- and it ranges; right? There is fear of authority and mistrust in what's going to happen. Often

times there is a lack of understanding of one's rights. Language barriers, right, in terms of what is being said to an individual and what they should and should not share with a police officer. Simple things like if you have been questioned by a police officer, you can also ask for their badge information to follow-up. A lot of folks don't know that; right?

So, the lack of understanding of having, you know, rights, it tends to be the issue. And then also where police officers have constantly undermined community in their interactions is questioning minors without an adult knowing that they have a language barrier and not seeking support when there are cultural supports possible. Taking someone from one community in terms of in the South, so from Ottawa, being apprehended for a crime that you did in Perth, and bringing them to Perth without notifying their guardian; right? So, there's constant inconsistencies in terms of police relations, and that spreads like wildfire in community. We share -- they share that information; right? And so, it doesn't exactly support in creating better relationships.

The other thing also is that you have officers that may or may not understand the Inuit versus First Nations reality or Métis reality and/or have no cultural competency whatsoever and are engaging with folks

that have traumatic experiences with RCMP or law enforcement; right? And so, all of that combined doesn't really produce positive and meaningful relationship building.

MR. STUART WUTTKE: The second part of the question was what would?

MS. JENNISHA WILSON: So, what would?

MR. STUART WUTTKE: Yes.

MS. JENNISHA WILSON: I think a starting point is -- and something that police officers in Ottawa are trying to do is getting to know community, participating in community events, building that relationship, coming out and doing information sessions on knowing your right, trying to do cultural competency trainings, making it mandatory within their police forces. Other things they're doing is participating in creation of solutions with community organizations and members, right, to be an active participant in the role that police do have in serving, protecting individuals in positive ways.

And so, there are a variety of things that can happen, but on the ground, it's a simple thing as, if you come across an Inuk, the number one thing I have heard is that they want to have an organization called to be a liaison, right, or have a liaison officer that is Inuk that will ensure that their rights are not violated;

right?

MR. STUART WUTTKE: All right, thank you very much. That's my time.

MS. MEREDITH PORTER: Thank you. The next representative I would like to invite to the podium is from Animakee Wa Zhing 37 First Nation et al. Ms. Whitney Van belleghem will have nine and a half minutes for questions.

--- CROSS-EXAMINATION BY WHITNEY VAN BELLEGHEM:

MS. WHITNEY VAN BELLEGHEM: Good afternoon. I would like to start today by acknowledging the ancestral territory we are on today of the Beothuk and the Mi'kmaw, the Inuit, the Innu people, and I would like to acknowledge and thank the families, the survivors here with us today, the elders, the Commissioners and the Inquiry staff.

My questions today are for Dr. Moffitt. I would like to start by discussing substance abuse. In your research, is it correct that there is a connection between alcohol and drug abuse and violence?

DR. PERTICE MOFFIT: Yes.

MS. WHITNEY VAN BELLEGHEM: In your experience, is it accurate to characterize the root causes of addiction as complex, inter-related and based on both recent and inter-generational trauma?

DR. PERTICE MOFFIT: Yes.

MS. WHITNEY VAN BELLEGHEM: Would you agree, then, that a comprehensive community-based approach to drug and addition-related issues is an important part of the response to violence?

DR. PERTICE MOFFIT: Yes, it is.

MS. WHITNEY VAN BELLEGHEM: Would you also agree that a culturally-specific treatment program located in Indigenous communities and designed by these communities could better address the root causes of addiction?

DR. PERTICE MOFFIT: Yes.

MS. WHITNEY VAN BELLEGHEM: I'd like to turn now to the issue of trust. Is it fair to say that trust in service providers is an important factor for victims of violence when determining whether to seek services?

DR. PERTICE MOFFIT: Yes.

MS. WHITNEY VAN BELLEGHEM: Would you also agree that a lack of trust results in many victims choosing not to access these services?

DR. PERTICE MOFFIT: Yes.

MS. WHITNEY VAN BELLEGHEM: The journal article that you co-authored titled A Web of Disheartenment with Hope on the Horizon - Intimate Partner

Violence in Rural and Northern Communities, which is Exhibit 53, this article states, basically, that a lack of sufficient resources can be the result of staffing issues such as high turn over rates in service providers. Would you agree that this high turn over rate for service providers is a barrier to building trust with Indigenous communities and the individuals that they serve?

DR. PERTICE MOFFIT: Yes, I would.

MS. WHITNEY VAN BELLEGHEM: Does a lack of community specific cultural competency and understanding in service providers also serve as a barrier to trust and accessing services?

DR. PERTICE MOFFIT: Yes. I should say, though, that every government frontline worker has an opportunity to take cultural safety and has an orientation. They do have that. But, the turn over is sometimes too rapid.

MS. WHITNEY VAN BELLEGHEM: You also spoke today about the normalization of violence facing many Indigenous communities in the north. In your experience, have you seen any successful approaches or programs that address this?

DR. PERTICE MOFFIT: Well, I think, no, not one that I could speak to. I think, really, what we have to do is take a -- you know, in the past, I know the

government did -- or maybe it was the Status of Women. Someone did a survey of attitudes, and they wanted to redo this survey to see if attitudes had changed, and it never went anywhere because there are so many other more important issues than just simply looking at attitudes.

And, I think, you know, it's been -- the normalization has been well-defined. I think that things are going to change when we address things like the determinants of health and the barriers that women have. We're going to -- we're going to see a change if we address those things. It won't be so normalized. We'll have women who have been empowered, who are empowered, who are able to speak about what happened and what is happening, and who have resources available.

MS. WHITNEY VAN BELLEGHEM: So, with respect to reporting, then, this morning you discussed some of the complex challenges facing women regarding reporting violence in small communities. Can you give any examples of successful approaches or options for reporting violence in these small communities that support a woman's physical and emotional safety and privacy as well?

DR. PERTICE MOFFIT: Mm-hmm. Well, you know, I really thought at one time that it would be very helpful if we could use a Telehealth process, that women could speak and talk that way and have some assistance

that way. I don't know that I really think that anymore. I think we need to go -- we haven't actually -- we were listening to frontline workers' stories.

We need to hear more stories from women. Women know in the communities what they need. We need to hear those local stories. And, communities do have a great deal of strength, and I think communities can be involved in the research process, can identify what the questions are, what the intervention is that we need to do, and I think that would be a valuable lesson for us.

MS. WHITNEY VAN BELLEGHEM: So, you would agree, then, that currently that's a gap that should be addressed that we need to look more into options for reporting that could keep these individuals safe and maintain their privacy?

DR. PERTICE MOFFIT: Yes.

MS. WHITNEY VAN BELLEGHEM: During your evidence today, you showed us a map of the Northwest Territories, and you pointed out that many of the communities had little to no access to shelters or safe houses. Would you agree that this is a problem facing many Indigenous communities throughout Canada?

DR. PERTICE MOFFIT: Yes, particularly communities in the north and in the northern provinces. That kind of north.

MS. WHITNEY VAN BELLEGHEM: Can you explain the impact on women experiencing violence in a community that does not have access to a safe space or shelter available to them?

DR. PERTICE MOFFIT: Well, this is -- this is a part of being silent, a part of self-preservation, a part of knowing where they can go, having a plan, having a plan for their children, and emergency protection orders, having that there. But, then, some -- it is still a telephone call. They access an EPO in the NWT by calling the Alison McAteer House. So, they still -- they have to tell their story. Then they have to tell their story again if it's deemed an emergency. They can happen pretty quick.

But, if you're in a remote community and there is no police service there, there's no one who is going -- they have to fly in to serve it, and then what's going to happen? So, I don't know if I answered your question. You might need to rephrase.

MS. WHITNEY VAN BELLEGHEM: Thank you.

DR. PERTICE MOFFIT: Thank you.

MS. WHITNEY VAN BELLEGHEM: You've mentioned today a number of times that there's a number of determinants of health. In addition to addressing some of these other determinants of health that you've mentioned,

would you also support providing sustained funding and resources to Indigenous communities to establish these shelters or safe houses within their community?

DR. PERTICE MOFFIT: Yes. I think that was raised once before. Yes. I think, though, we need to explore that. What is a safe community -- a safe house in a community of 75 people, you know? I think we need to think about that. The community would need to be spoken to about that. How do we do that?

MS. WHITNEY VAN BELLEGHEM: So, you would agree, then, that this is something that the community should be consulted on ---

DR. PERTICE MOFFIT: Yes.

MS. WHITNEY VAN BELLEGHEM: --- and should have input on?

DR. PERTICE MOFFIT: Yes.

MS. WHITNEY VAN BELLEGHEM: Thank you very much. Those are my questions.

MS. MEREDITH PORTER: Thank you. The next party I'd like to invite to the podium is from Concertation des luttes contre l'exploitation sexuelle. Ms. Diane Matte will have six minutes for questions.

--- CROSS-EXAMINATION BY MS. DIANE MATTE:

MS. DIANE MATTE: And, you're lucky I'm going to talk in English. At the end of the day, I'm

tired, but you're tired, too, so I'll try my best in English.

First of all, thank you for all of your testimonies today, and I want to, once again, honour the Indigenous women who in any way, shape or form fight men's violence against women. I work with that French word that you heard, which means coalition against sexual exploitation based in Montreal. We work with women who are in prostitution or who have exited prostitution.

We advocate for the right of women not to be prostituted. I was particularly -- can I call you Mealia?

MS. MEALIA SHEUTIAPIK: Yes.

MS. DIANE MATTE: I was particularly touched, Mealia, by your testimony and reminded of all the women I've heard in the last 10 years who have come to our group and have told us that if they had heard the question that you put so nicely, so clearly this morning, "What can we do to help you get off the street?" They would have exited much earlier. And, for me, this is one of the most important questions. Right now, across Canada, women do not have access to exiting prostitution, or almost no access. So, I would like to hear you about the importance of asking that question.

MS. MEALIA SHEUTIAPIK: The main thing is

it’s not easy to ask a girl to get off the street, and you can’t control a person; right? So it's all we can do is just ask them politely what can I do to help you or is there anything I can do to try and help?

MS. DIANE MATTE: Yeah. The women we work with say that just knowing that a group like us exist is also inspiring, so making sure that we -- that there are some services that are funded and that that is publically known that these -- this option should be offered to women is very important to them -- well, I guess it would be to you as well.

MS. MEALIA SHEUTIAPIK: And plus, a lot of that stuff has been happening in Ottawa lately and there's no organisations or there's no drop-ins for a woman. There's one drop-in that's called Sophie's downtown. They try and help out girls on the street to get off the street, but there's nothing in Vanier like that. It's not only in Vanier that happens with the girls on the street. It's all over Ottawa and all over Canada or ---

MS. DIANE MATTE: Yeah.

MS. MEALIA SHEUTIAPIK: And it would be nice where there's mostly Aboriginal and native and Inuit girls, but every -- there's all kinds of race where the Aboriginal and Inuit and people are. And there's no specific spot for the Inuit girls to go to or even a

shelter, but it's a Aboriginal shelter.

MS. DIANE MATTE: M'hm.

MS. MEALIA SHEUTIAPIK: And any woman can go there, but there's also a waiting list all the time to go in there too. And unless there's a space and sometimes you have to wait a day or two and then the girl gets confused to go where and then they always end up back on the street.

MS. DIANE MATTE: Yeah, that's the circle. It's exactly the words that as I was saying that we hear every day from women.

MS. MEALIA SHEUTIAPIK: Yeah.

MS. DIANE MATTE: And for us it's also important -- and my next question would be to you, Jennisha, if I can call you Jennisha. The importance of offering, of course, services, support to women, offering the possibility of exiting prostitution, you're offering alternatives that you've named ---

MS. JENNISHA WILSON: M'hm.

MS. DIANE MATTE: --- the question of economic autonomy, possibility of fighting discrimination and so on and so forth. But it's also important for us as well to talk about the evolution of prostitution.

MS. JENNISHA WILSON: Yeah.

MS. DIANE MATTE: You gave a definition

this morning that I don't agree with. For us, abolition of prostitution is about stopping men from buying sexual acts, because we deeply believe that we identify men as the motor, the fuel, the cause, the root cause of continued sexual exploitation, specifically of Indigenous women, in pornography and prostitution.

You talked in your presentation about disrupting the sexual exploitation and trafficking. I would like to hear you about how important it is to disrupt the demand.

MS. JENNISHA WILSON: M'hm. I think that there's definitely the need to talk about the demand -- the supply and demand, specifically what you spoke about, men buying sex, but it should not -- and I think this is where we need to pay consideration to women, Indigenous women, some of who are sex workers by choice, and with pride say that they are sex workers by choice and not take away their autonomy in identifying as such.

And I think as a non-Indigenous person to Canada, it's not my place I think to say what is and what isn't, but for individuals to self-identify, and for those narratives to still hold weight in those conversations.

So while I think it's very important to talk about the abolition and more so men -- stopping the supply and demand, we also need to consider all those

narratives that women are putting forth; right?

MS. DIANE MATTE: But I see my time. Do you agree that the voices of Indigenous women that we've been hearing through this Commission ---

MS. JENNISHA WILSON: M'hm.

MS. DIANE MATTE: --- who say that they want to exit ---

MS. MEREDITH PORTER: Excuse me.

MS. DIANE MATTE: --- prostitution should be heard as well?

MS. MEREDITH PORTER: I'm sorry, but your time is up.

MS. DIANE MATTE: Yeah, but the other one went two minutes after. I'm sorry.

MS. MEREDITH PORTER: Thank you.

MS. DIANE MATTE: I would like the council to be more aware.

COMMISSIONER MICHELE AUDETTE: I'll say this in English.

MS. DIANE MATTE: Yeah.

COMMISSIONER MICHELE AUDETTE: We notice that it happened couple of times.

MS. DIANE MATTE: Yes.

COMMISSIONER MICHELE AUDETTE: And we told her in a nice way to make sure that it doesn't happen

again. It's ---

MS. DIANE MATTE: Okay.

COMMISSIONER MICHELE AUDETTE: --- a rule. Do I like it? No. So I am so sorry that you and Fay had to go through that. It sounds like we made some decision against you or something like that. It's not.

MS. DIANE MATTE: Okay.

COMMISSIONER MICHELE AUDETTE: Okay? Believe me. We won't do it again. We'll make sure that we respect the time, a time that I don't like. I don't. Merci.

MS. DIANE MATTE: Thank you. Merci.

MS. MEREDITH PORTER: That completes the process of cross-examination of the witnesses.

And I'm going to ask my colleague, Ms. Ford, if there are any questions on the record. Do you have any questions for re-direct of any of your witnesses?

You're shaking your head no? Okay. You do not. Okay, thank you.

--- RE-EXAMINATION BY MS. MEREDITH PORTER:

MS. MEREDITH PORTER: Dr. Moffitt, I just have one question for you. Following the questions for cross-examination that have been put to you, are there any further comments on any of the issues that our parties had asked you about that you wanted to add any comments to at

all?

DR. PERTICE MOFFITT: Yes, I mean, I did want to add -- I'm sorry, I can't even remember who asked me about the intergenerational strengths. Well, there are many, many strengths that I could say. There's strengths of people living out their cultural practices and their relationship with the land. These are all strengths. And what they contribute to our north is huge. It's their land. We're settlers on that land, but they are so welcoming to people as well. And they have many strengths. They have a lot of resilience. And they are looking at preserving their stories, particular the Elders, because they are worried about their language and the stories being lost because they haven't been recorded. And so at greater numbers they're recording their stories. So there is a lot of strength in young people as well.

So I just want to make sure that people realise in case I didn't address that. Thank you.

MS. MEREDITH PORTER: Thank you.

At this time, Commissioners, I'd like to ask if you have any questions or comments for the witnesses.

--- QUESTIONS FROM CHIEF COMMISSIONER MARION BULLER:

CHIEF COMMISSIONER MARION BULLER: Yes, I have just a few questions. I was expecting to go last.

Good thing I wrote them down.

Ms. Wilson, you've heard Dr. Moffitt talk about the violence and silence in the north, and I'm wondering if you've encountered the same sort of silence in the south in urban centres?

MS. JENNISHA WILSON: No, I think that women are actively talking about this issue and so are men that are not perpetrators of violence. I think the matter that is not spoken about is, is everyone else listening to what they're saying, because they -- folks are, like, speak up. We need to hear what you're saying. Folks are sharing that information. It's a matter of if the folks that are receiving this information is actually listening to what's being said.

CHIEF COMMISSIONER MARION BULLER: Okay, thank you.

Ms. Sheutiapik -- pardon me if I mispronounce that -- what's --

MS. MEALIA SHEUTIAPIK: It's okay.

CHIEF COMMISSIONER MARION BULLER: -- your view? Do you think from your experience in an urban setting in the south that this same type of silence about violence exists in urban centres in the south?

MS. MEALIA SHEUTIAPIK: I think that's been happening a lot lately. Nobody's coming up to talk about

what's been going on. And but we don't also want to push the person to talk. It's just a matter of being patient and you can't really force a person to talk either; right? But there is a lot of silence out there that could be spoken, because there is help out there.

CHIEF COMMISSIONER MARION BULLER: Without asking you to repeat yourself, how can we encourage Inuit women, in particular, to speak out?

MS. MEALIA SHEUTIAPIK: There's only one drop-in for Inuit people in Vanier. And but they don't -- it's mostly for housing help, but nothing much to do with Inuit women or girls, and not enough women counsellors, but there is going to be another treatment opening which I'm happy for. Yes.

CHIEF COMMISSIONER MARION BULLER: Okay. Thank you. Starting with you, Ms. Wilson, I don't know if you're familiar with what used to be, and I don't know if it still happens, john shaming campaigns that have gone on across Canada, usually from the grassroots level, not initiated by the police so much. What's your view of those types of campaigns?

MS. JENNISHA WILSON: To be honest, it hasn't been a point of conversation when working with Inuit; right? Because the focus hasn't been on shaming other people, it's about how can we heal from this; right?

I think that my -- and this is me speaking with very limited information on this topic. I find that a lot of movements around shaming other people is often led by White Canada. It's not often led by Indigenous people or racialized folks who are experiencing the violence by these johns. And, with saying that, I think that there are better methods than shaming someone in trying to find solutions.

So, while they may have a place in other narratives of supporting -- ending violence towards particular groups, I don't feel as though it would be most appropriate for the communities that I've worked with and that I'm a part of in terms of racialized (indiscernible) shaming other individuals. And, I'll say that the reason why I say that is because sometimes, the individual who is perpetrating the violence as a john may also be a community member. So, I don't think it's fair in terms of looking at restorative practices of how do we ensure that everyone is healing together to move forward if we're constantly shaming individuals for learned behaviours sometimes.

CHIEF COMMISSIONER MARION BULLER: The reason I'm asking the question is I'm trying to do a shift in thinking that may be impossible. But, rather than looking at -- or maybe in addition to considering, what

services, what supports do we need to put in place to help women leave the street? What do we need to do -- let's flip it over now to the other side. What do we need to do or what can we do to make mostly men and boys understand, and the traffickers as well, hands off, these women are not property, and you will be convicted of offences -- criminal offences even without their testimony in court. How -- what do you think about that?

MS. JENNISHA WILSON: I think it's a very interesting concept and idea, and I would love to explore it more with you at a different point. Personally, I -- in terms of directions, where you might find more information is, I know the Ottawa police has a from johns to gentlemen program, that they might actually be able to provide more insight on how they're doing that.

CHIEF COMMISSIONER MARION BULLER: And then finally, Ms. Wilson, over the course of hearing evidence from families and survivors all across Canada, we've heard about how language can be a real barrier to accessing services. What languages do you have available, and in what languages do you offer services at TI?

MS. JENNISHA WILSON: So, TI, it's predominantly English. I know we have some French speakers on staff if needed, and Inuktitut as needed and requested. We also have funding -- we're very fortunate

to allocate to having translators for staff in the case that we're working with someone that would prefer that as their primary language.

CHIEF COMMISSIONER MARION BULLER: Okay. Thank you. Well, thank you all three for your testimony today. It's been very helpful.

--- QUESTIONS BY COMMISSIONER QAJAQ ROBINSON:

COMMISSIONER QAJAQ ROBINSON: I'm going to start by thanking you all. (Speaking in Indigenous language). I want to thank you especially. And, we've spoken before, and now we're speaking on this forum and (speaking in Indigenous language). Thank you so much for bringing the rest of us to a place of understanding that only you could have brought us. So, nakurmiik, Mealia.

MS. MEALIA SHEUTIAPIK: You're welcome. Yes. I was so scared and nervous. It's not something anybody talks about daily.

COMMISSIONER QAJAQ ROBINSON: Yes, but it happens daily; right?

MS. MEALIA SHEUTIAPIK: Yes.

COMMISSIONER QAJAQ ROBINSON: And so, we do have to talk. And, I'm thanking you so much for having the, like, (speaking in Indigenous language), your strength to just do it.

You said something that was so powerful,

that it took all of these programs, agencies, government services that were around you all the time. The cops were around you, the Child and Family Services were around you. But, it was somebody saying, what help do you need, that was that point.

And, people talk about -- we use terms and we talk about how we provide services and how services have to be focused, and you'll hear words like, it has to be person-centered, or dignity-focused or meet them where they're at. And, I think all those concepts, you just made it -- those are just fancy terms and you captured what in essence that is, you ask, what do you need? But, the most important thing following asking that question is acting, then you have to give what is needed.

So, thank you for helping me understand in a very real way what some of these fancy terms coming out of research ---

MS. MEALIA SHEUTIAPIK: Right.

COMMISSIONER QAJAQ ROBINSON: --- have told us. So, nakurmiik, Mealia, for that.

MS. MEALIA SHEUTIAPIK: (Speaking in Indigenous language).

COMMISSIONER QAJAQ ROBINSON: And, Jennisha, as I thought about that and I looked at the pushes and the pulls that you identified, and these are

consistent with what we heard yesterday from the police, different factors that push and pull women into situations where they'll be exploited. A couple -- I mean, those are all consistent, but I have also heard from women who have shared with me in private that belonging, a sense of worth ---

MS. JENNISHA WILSON: Yes.

COMMISSIONER QAJAQ ROBINSON: --- and love were what they needed too.

MS. JENNISHA WILSON: Absolutely.

COMMISSIONER QAJAQ ROBINSON: And, what I'm learning is that when we as a society, as community members don't give that to our fellow humans, and when governments don't give what is needed, the pimps do.

MS. JENNISHA WILSON: Yes.

COMMISSIONER QAJAQ ROBINSON: So, fundamentally, it goes back to what Mealia said, what do you need? And, it's our collective responsibility to give our Inukatiks (phonetic), our fellow humans, what we need.

So, I just -- I wanted to share with you both, and Dr. Moffitt your testimony as well, how that made me think, sort of, 45,000 feet up, what this -- what you're teaching me and I wanted to share it with you. I think it's important that you know I'm learning, so I just wanted to convey that. It's fundamental. If we don't

give as a society, as governments, as humans what is needed for our well-being, those predators will take that, and they'll use it and they'll target.

I struggle with the word "vulnerable" -- and this is a conversation for another day. But, "vulnerable" seems to place it on the person, when marginalization, exploitation, targeting is the real problem. So I was intrigued by some of the key factors that you talked about Jennisha for the push. Education, foster care location, incarcera -- jails ---

MS. JENNISHA WILSON: Yes.

COMMISSIONER QAJAQ ROBINSON: --- mental health, addictions, health care, and then poverty reduction, affordability of food. So, in Nunavut and many northern parts of provinces, in Nunatisavut, Nunavik and NWT, Yukon and to our friends from Northern Ontario, Northern Manitoba, every northern part of the provinces, these are realities. There are no universities. There are still places where in Northern Ontario where you can't even get your high school. You have to go down to Thunder Bay. There aren't hospitals. For simple things like dental work, you need to jump on a plane and go three hours to then go and be in a health facility where everyone's housed as a group and then targeted.

I was intrigued by these service related

pushes -- pulls. And, it reminds me of -- and I'm not sure if you're familiar with the Qikiqtani Truth Commission, but we heard evidence about what went down in '30s, '40s, '50s, '60s, '70s in the Eastern Arctic in Nunavut and the relocation to settlements, some were forced, though, relocations. Others were coerced by the promise of services.

We look at the migration south now in 2018 and the growing number of Inuit in urban settings. Is it your understanding that this population is growing because of migration or because having babies in the South?

MS. JENNISHA WILSON: What do you mean by "having babies in the South"?

COMMISSIONER QAJAQ ROBINSON: Like, that just families are growing, that it's not part of a migration, that it's just a family that's moved south and they have kids, and -- but that the major contributor to the growth in the population is migration versus growth?

MS. JENNISHA WILSON: I think it's more so migration than a growth, to be honest. And, just to add, it likens to -- when I think of when immigrants come from international spaces to Canada of this idea of fleeing poverty or a better life, it very much mirrors that; right?

COMMISSIONER QAJAQ ROBINSON: And, it

strikes me that this failure, or this limited resourcing of the North, and Dr. Moffitt, you spoke to this as well, that has resulted in coerced relocations in the '50s, '60s and '70s is arguably because of the lack of investment and resources in the northern communities is now resulting in a coerced migration out of rural areas into urban settings. Is this -- is my math off?

DR. PERTICE MOFFITT: No, your math is not off. And, in fact, quite often from our remote communities, they will come into Yellowknife for a medical and stay on the street and not go back. There are more services for them on the street than there are back in their community. It's very sad.

COMMISSIONER QAJAQ ROBINSON: Did you want to add to that Jennisha or Mealia? Are you -- that forced movement from the North/South?

MS. MEALIA SHEUTIAPIK: There has been a lot of medical travel, and the cancer, and stuff like that. So, a lot of escort services that are escorting a sick person, they end up abusing. And, when they're supposed to be taking care of a sick person, they end up drinking, and then they get kicked out of the boarding home, and that's how they end up stuck down here, because they either missed their flight or they just don't want to go back up and purposely miss their flight. And, that's

how they end up down here, and then end up on the street, and then abuse themselves. It's that vicious cycle again, over and over.

But, I think there should be something to do with the medical travels after they miss the flight. I noticed a lot of that about Inuit women too. They end up getting stuck in Ontario without getting any help, without knowing where to go, but there's only a few drop-ins for Inuit people. And then that's how it usually happens, and there are other ways that people get stuck down here without knowing where to go.

COMMISSIONER QAJAQ ROBINSON: And then it's easy for the traffickers to pick them up ---

MS. MEALIA SHEUTIAPIK: Yes.

COMMISSIONER QAJAQ ROBINSON: --- or they become exposed to more risk?

MS. MEALIA SHEUTIAPIK: Yes.

COMMISSIONER QAJAQ ROBINSON: Yes. Thank you. I think that's something that's really important to look at. And, Jennisha, you touched on this basically state sanctioned trafficking.

Dr. Moffitt, I wanted to speak to you a little bit about what information is available and if this is an area of concern and need to be looked at more, the sexualized violence within intimate partner violence.

Full disclosure, I prosecuted for a number of years. And, it was interesting to see how because of views that, you know, sex between a husband and wife were okay, that sex between a husband and wife were normal, the fact that it happened right after a beating or something like that, that it wasn't recognized as sexual assaults or sexualized violence because it was between a husband and wife. Is this something that continues today, sort of like an under appreciation, under recognition, and then therefore a lack of reporting and prosecution?

DR. PERTICE MOFFITT: I think the answer is I don't know. But, when I look at Judith McFarlane from Texas Woman in the States, she has identified that it is a problem, that it's under researched and that we need to look at this. So, I can't really -- I just hear about it, but I don't really have good knowledge about it to be able to speak to it.

But, I think it's an area when we're talking about areas that need to be researched and looked at, I think it's a really important area. And, I think healthy sexuality, like when we're talking about healthy relationships, we need to have conversations about -- you know, always about consent and always about how they're feeling and whether they're doing it on their free will, or whether they feel obliged, or whether it's really a

continuation of the violence, or whether it's something that -- out of desire trying to -- you know, where they appreciate the sex; you know? So, I don't think we know all the answers, but I think it is an important area to look at in terms of sexual assault.

COMMISSIONER QAJAQ ROBINSON: Thank you. You recounted an experience of an individual with schizophrenia whose ability to hear voices was appreciated by an elder. And, it struck me that in situations like that, the whomever who is doing the research or reporting on that is in a very -- there's high responsibility in terms of how you talk about a report, that kind of an experience.

For a reader that is a die hard DSM-V fan, you would read that and say, "Well, they're just ignoring a mental health crisis," whereas a knowledge keeper who has the science of their science that would recognize that as a gift. So, I'm wondering, perhaps, if you could talk about the importance of how those experiences are retold in research and reporting, and I suppose the -- sort of the ethics around that.

DR. PERTICE MOFFITT: Yes, it's very difficult. I even wondered if I should say that as well, but when, you know, when you've received funding for, like, something like the Arctic Inspiration Prize and you

want -- you need more funding, this to me seems like a beautiful initiative that's helping people, and we're so into evaluating and measuring it in terms of our western, do we have to do that? Those are considerations.

Is it ethical? Yes, I really struggle with that, because that's not my knowledge, but it's an important story that this man is getting better, and it's related to that sacred knowledge keeper piece of information, and there's always concern about exploiting Indigenous knowledge as well. I mean, you know, having sacred things stolen from them.

And so, it does make you feel -- it's definitely a dilemma, and it's a dilemma that we need to explore more and think about it, and how would we resolve it? But, you know, we were told that with pride when we were there as a -- we are being successful. We're helping this man with our medicine, basically. Our medicine with a cup of tea and being out in the land, and I'm not belittling that because there is truly a relationship that people have that is beyond my relationship. But, it's something that's really important. It's something that we have to acknowledge and put some funding there.

That's the problem. We can't just do this, the same old stuff, where they don't have stable funding. They need to -- now, they had great difficulty actually

accessing land for the Indigenous foundation. Now they're talking about, okay, they had a meeting just before I left in terms of what should this place look like where we have this land that's going to be near the new hospital? What should that be like? How do all of those things work? What are the best protocols?

I know some of the Indigenous elders have visited Anchorage in Alaska. They've seen some of their facilities. They talk about what they want to do there. One of our elders, Be'sha Blondin, just a short time ago, was not allowed to take her medicine into our hospital. So, those are openly shared.

Now, I mean, now she can do that but, you know, there's a lot -- so much to think about that would be much better coming from an Indigenous elder than coming from me. I'm probably not getting it right at all, but I hear it. I understand what people are saying, and I think, you know, when they tell you things like this, then it's -- and you witness it when you're out there. You witness people in much better health, feeling free to talk. Even the students, the Indigenous students that are in the class feel more free to talk. So, it's interesting.

COMMISSIONER QAJAQ ROBINSON: Well, thank you so much, and I want to extend greetings from Lesa

Semmler who sits on our National Family Advisory Circle, and who I understand was one of your students when she was becoming a nurse, and she is a woman from -- an Inuk from the Inuvialuit Region who is -- who has been such a gift to us. So, I extend her greetings to you. Jennisha and Mealia, nakurmiik. Thank you. And, Jennisha, full confession, I was on the TI board before the Inquiry started.

MS. JENNISHA WILSON: I know.

COMMISSIONER QAJAQ ROBINSON: Okay. And, the fight to get the money for this work was a battle, that constant government's will versus what people need, that constant tension, and to recognize that this is a tool being utilized and a resource utilized makes -- I'm very happy about that. And, again, Mealia (speaks in Inuktitut).

MS. MEALIA SHEUTIAPIK: Thank you very much.

--- QUESTIONS BY COMMISSIONER BRIAN EYOLFSON:

COMMISSIONER BRIAN EYOLFSON: Thank you. First of all, I just want to thank all of the -- all three witnesses very much for your evidence for coming here and spending the time with us to share with us. Ms. Sheutiapik, I especially want to thank you for sharing some of your journey with us, some of your truths, and I

just want to thank and acknowledge your strength and your courage for doing so in contributing to the work of the National Inquiry. So, thank you very much.

MS. MEALIA SHEUTIAPIK: You're welcome.

COMMISSIONER BRIAN EYOLFSON: Dr. Moffitt, I just had a couple of questions for you. In the -- in your evidence, you were talking a bit about -- well, you were talking about the normalization of intimate partner violence, and you had mentioned a bit about residential schools and the intergenerational impacts of residential schools, and you talked about -- at one point, you mentioned, you know, the first generation that goes through residential school, they may still retain their language, but then the subsequent generations, for example, there's a loss of language and culture.

But, I'm just wondering if you could unpack a bit more the impact of residential schools in intergenerational terms in terms of its contribution to the normalization of intimate partner violence?

DR. PERTICE MOFFIT: Well, I think, you know, in our territory, we are very lucky to have elders come into the -- our school programs, and we talk a lot about the legacy and the history and the trauma. And, certainly, it's systemic, and it's related to colonization. And, I didn't say it, but in 2004, when I

was doing my Ph.D., I wrote a paper called Colonization: A Determinant of Health, and I believe colonization is a determinant of health. And, I think -- I think that's a big part of why it's normalized as well. And, maybe it's a part, as well, that shuts people down, you know? I don't know. Did that answer your question?

COMMISSIONER BRIAN EYOLFSON: Mm-hmm.

DR. PERTICE MOFFIT: Thank you.

COMMISSIONER BRIAN EYOLFSON: And, just further to that, then, you know, what needs to be done in your region to help overcome those intergenerational effects and the role that they may play in normalizing violence in terms of healing?

DR. PERTICE MOFFIT: Yes. Well, you know, I hear reconciliation. We need to -- we do need to reconcile. We need to -- I don't always know quite -- how we're going to do that, but we need to identify that we had this terrible history, we're going to change this, we're going to give more power to local communities. That's one of the things we need to do.

Any type of research, you know, that's been done, it's really expensive to do research the right way in the north, with communities, with questions coming from the communities and the type of back and forth and consultation that needs to be done. And then, you know,

people joke about every individual in the north having in their family a mother, a father and an anthropologist, you know, and sometimes we've had some wonderful anthropologists. So, I'm not putting down anthropologists.

But, sometimes with other, like, one-time studies, people don't come back. They do a study and they don't come back to the community and talk about the study. And, you know, sometimes what they'll say is, "Well, we don't have the money." So, it means that when we're developing grants, we have to write that all into the grant. We need to go back to the community.

And then when we go back to the community, we need to know what the community wants from us. You know I was trying to figure out, okay, for OCAP, I'm going to give you all back these transcripts that I did for breastfeeding, and the grandmothers in Tulita said to me, "We don't want those. We want you just to make a booklet from the grandmothers to the mothers." Okay. We'll do a booklet. So, we need to -- even with knowledge translation, knowledge mobilization, what do local people want? What is going to work best for them? How -- let them steer the ship. I mean, that's where we -- what we need to do and we need to be reminded of that, I think, often.

COMMISSIONER BRIAN EYOLFSON: Okay. And, I just have a follow up question as well. You were asked about programs for male perpetrators of violence, and I noticed one of the papers you provided, Intimate Partner Violence in the Canadian Territorial North, that was Exhibit 52 at Schedule B, talks about the Department of Justice in the Northwest Territories has created a nine month program for male perpetrators of violence that was offered through the Healing Drum Society. Do you know anything about that program?

DR. PERTICE MOFFITT: Yes. Of course it no longer exists. And then after that, they had a new day, after that we've had programs. And, now, we have one of the Indigenous counsellors, I think he was at the program, works with the Arctic Indigenous Camp. And, the programs for men have always only been in Yellowknife, so we need programs whereby perpetrators have more access. We need to figure out something that works better in terms of communities. And, we do -- we have an Indigenous psychologist in Inukvik and he's doing a PhD, he's Blackfoot in Inuvik and -- you know, so we have some real hopes. He leads a lot of men's groups. So, we just need a more whole, W-H-O-L-E, approach to our little -- yes, I had to say that because you said yesterday. I was here.

I think -- you know, I say this often, just

to think more from a system. We only have 42,000 people. We're like a little town in the south. It's just that we're spread out. Okay. So, we need to treat us like a system and try to think about what our issues are and map it out, and try to say, let's not get caught up in which department should do this or that, or who has priority or who gets that funding, and the politics of it, but just map out a new plan that's to address our problems. I think that's something that we could do.

COMMISSIONER BRIAN EYOLFSON: Okay. I think those are all my questions. Thank you very much, everyone.

--- QUESTIONS BY COMMISSIONER MICHÈLE AUDETTE:

COMMISSIONER MICHÈLE AUDETTE: First, I'm going to start en Anglais, and then Inuktitut, and then English -- my wish. But, I guess not today. I'll start in English.

This morning was a hard morning. I always wake up saying, thank you, you know, for just being alive and being here, a mom, sometimes a Commissioner -- it's a tough one this week. But, as a human being. But, very sensitive about what is happening around the world and most of all with my brothers and sisters, Indigenous, a big family across Canada.

So, the Quebec -- people from Quebec were

reading in the newspaper this morning, a big, big wave of suicide in Puvirnituq, and you were talking when the news was out, so it was very -- for me, try to breathe and stay calm, stay here with you, and -- but also thinking about the families that every month will lose a loved one because of suicide.

And then it remind me also, I used to live in Montreal and work for the friendship centre and for an organization called Quebec Native Women. And, we had that friendship or relationship also with the sister from your people, the Inuit women and girls. And, a year ago, Qajaq and I wanted to go for a walk, a march in Montreal, to honour two Inuit young girl who were found dead, Siasi and Sharon.

MS. MEALIA SHEUTIAPIK: Okay. Yes. Yes.

COMMISSIONER MICHÈLE AUDETTE: Yes. Yes. And, what we were able to learn from either families, or media or groups that walk for the families, and made a vigil, you know, a beautiful moment for the family, that they left for a better life. And, it seem like many of us have to run away or leave our place, our home for a better life. And, I want to make sure if I understood, is it something -- you also left for a better life?

MS. MEALIA SHEUTIAPIK: You mean from up north?

COMMISSIONER MICHÈLE AUDETTE: Yes. To go in the south.

MS. MEALIA SHEUTIAPIK: I was very young and naïve that time. And, I was -- I always wanted a better life because that's why I had three jobs when I was a teenager -- beginning of my teenage life. And, of course, we have dreams at a young age. And, I wanted a better life of course, and running away from home, thinking that I'm going to make it better, it just got worse.

COMMISSIONER MICHÈLE AUDETTE: But, do you think we, as Indigenous women, who come from the north, we deserve to have a better life in our home, respective home?

MS. MEALIA SHEUTIAPIK: Yes. I think that's another one that I was really upset about myself, leaving back home, and leaving my grandmother, and leaving my siblings and just leaving everything behind. I didn't realize that until I was starting to give birth, and then that's when I started thinking about my siblings. And, I think that's another one that I've always been grieving, is leaving my family behind. And, I don't think I'll ever stop grieving about that because I haven't really stopped grieving over my kids. I know they're in good hands.

COMMISSIONER MICHÈLE AUDETTE: Where are

they?

MS. MEALIA SHEUTIAPIK: They're in Ottawa. And, my two other ones are up north. But, I know they're in good hands, I talk to them. They know where they come from.

COMMISSIONER MICHÈLE AUDETTE: And, they know you love them?

MS. MEALIA SHEUTIAPIK: Yes, very much. I always feel bad, mostly leaving my grandma. And, when she passed away, that's what made me started doing hard drugs and other stuff, which I didn't really want to, but I did just to kill the pain.

COMMISSIONER MICHÈLE AUDETTE: I understand that part, to kill the pain or many pain.

MS. MEALIA SHEUTIAPIK: I always had a hard time talking about my siblings and my grandmother, because I felt embarrassed leaving them behind. Before I did the hard drugs, it was the hash and the weed, but I always thought about them. I never forget about them. I always talked to my grandma and call her, tell her that I'm okay.

COMMISSIONER MICHÈLE AUDETTE: And, what did she say?

MS. MEALIA SHEUTIAPIK: "When are you coming back home?" Yes. And, I know she's watching over us. I was trying to do better, that's all. I had enough

of abusing myself. I was just tired. I've been tired for so many years, but without showing it, always pretending to be happy. Yes. Thank you. That's another one that had to come out. Yes.

COMMISSIONER MICHÈLE AUDETTE: And, you know what we do after with your tears? If you want. We burn them. Sacred fire.

MS. MEALIA SHEUTIAPIK: Thank you.

COMMISSIONER MICHÈLE AUDETTE: Yes. If you want.

MS. MEALIA SHEUTIAPIK: Yes, I don't mind. Eventually we're all going to be ashes one day.

COMMISSIONER MICHÈLE AUDETTE: But knowing that we're very alive, I cry and I know crying is part of the healing, one of many solutions, you know, for -- so I found it's very cold, but I'm the one who asked for table, okay, so I can have my stuff. But, I have to say how, from where I'm sitting or from where I feel the thing, how strong you are, and how women like Siassi (phonetic) or Sharon and many other sisters from your people, from the Inuit would have learned from you.

And, for those who are here and listening are -- will hear from you, gee, you're very powerful. Very powerful.

MS. MEALIA SHEUTIAPIK: Thank you.

COMMISSIONER MICHÈLE AUDETTE: Yes, and we can go scream outside. The world will take the rest, but very important.

MS. MEALIA SHEUTIAPIK: Nakurmiik.

COMMISSIONER MICHÈLE AUDETTE: And, the courage, because I'm from the North, me too. It's not that north when ---

MS. MEALIA SHEUTIAPIK: Nunavut?

COMMISSIONER MICHÈLE AUDETTE: Schefferville. Schefferville. We used to be neighbours. And, knowing that we don't have programs or services, or lack or -- it's hard to have a better life in Schefferville, and I believe by listening to you that it's also a reality in your community.

And, this Inquiry will not change everything in one day, but as a mom, it's my wish along many other people that if we can put one seed or many of it, I don't know if seed put -- grow up in your region, I'm sure it does, but it's worth that you came here. For me, you're the expert. You're the most powerful expert. You too, but I believe that grassroots women who lived the experience will help me to make a better decision when it's time to write the report and make the recommendation. I see you say yes. I will ask like Maître Fraser, say yes, for the record.

MS. MEALIA SHEUTIAPIK: I totally agree with you, yes.

COMMISSIONER MICHÈLE AUDETTE: See, Maître Fraser, I'm capable too. But, you know, humour, also, it's part of the healing.

MS. MEALIA SHEUTIAPIK: Yes.

COMMISSIONER MICHÈLE AUDETTE: I will say to you another thing, that if you want to add more, if you want to connect with us, continue that dialogue, that giving knowledge to us, the door is open anytime.

MS. MEALIA SHEUTIAPIK: Thank you very much.

COMMISSIONER MICHÈLE AUDETTE: Anytime. Yes. It's very important. And, if you ever, one day, feel like you want to go back to a dark road, call us, us, human beings, that like to walk beside you.

MS. MEALIA SHEUTIAPIK: Yes, for sure, I will.

COMMISSIONER MICHÈLE AUDETTE: And, for the two other strong women beside, make sure that your research, your articles, your knowledge broke those -- break the walls or the doors on the other side who are the people that are writing policies, laws, legislation, programs. Don't stop. Don't stop. We have a beginning and we have an ending with this Inquiry, as you can tell.

Everybody says that they didn't have enough time. It's true. We don't collectively have enough time, but you will continue, you. And, me too, with my free moccasin after, for sure.

I will ask this question in French. In fairness, we were able to hear questions from parties with standing even though the time was over, and I think it's important that you hear the last question, and that's me. Fairness. Very important. You will hear the last question. It's going to be in French, and the three of you can answer. Un groupe… vous m'entendez, maintenant? Je parle super-bien anglais, maintenant! Je n'ai plus d'accent, je ne fais plus de fautes quand je parle anglais!

(LAUGHS/RIRES)

Tu peux même l'écouter en inuktitut, mon français!

MS. MEALIA SHEUTIAPIK: No, I have it now.

COMMISSIONER MICHÈLE AUDETTE: Inuktitut or English?

MS. MEALIA SHEUTIAPIK: English.

COMMISSIONER MICHÈLE AUDETTE: I think you have Inuktitut. I am so triple language now, wow. Mais c'est une question importante… c'est une question importante. Madame Blainey, dans sa conclusion, voulait

vous poser une question importante, ici, au niveau de la conscientisation entre les femmes. Est-ce que vous saviez que la prise de conscience entre les femmes, c'est aussi un outil principal d'une intervention abolitionniste? Ça, c'est la question.

Et le message qu'elle vous lance aussi, c'est : nous ne voyons pas uniquement les femmes comme des prostituées ou des victimes. Nous les défendons, nous les soutenons et nous marchons avec elle.

And, that for me, that part that I walk with and defend, I think it's beautiful. So, in fairness, voice la question qui a été posée par un groupe.

MS. JENNISHA WILSON: Would you like us to answer? I agree with that. Like, I think that our -- often times allies take up space with arguing what is the better method when we really should be listening and taking our cues from the individuals experiencing it on the ground, and paying an homage to their struggles by listening, supporting and fighting for what they need in that moment and over time.

MS. MEALIA SHEUTIAPIK: I think it's really strong what you just said. I'm kind of lost for words, but I also agree that I don't mind you guys walking beside me.

(APPLAUSE)

MS. MEALIA SHEUTIAPIK: Thank you.

COMMISSIONER MICHÈLE AUDETTE: Usually, Chief Commissioner, la grand patron, will say something to you, but she doesn't know -- oh, you want to add something? I rewind it.

DR. PERTICE MOFFITT: Well, I just wanted to say that I absolutely agree to that statement. I do take every opportunity to show people that I'm an ally in the Northwest Territories when we have things like Take Back the Night, or any of those, and I walk and I listen, and I think we need to continue to do that, making a statement, and walking as well in private times when somebody approaches us and needs a listening ear, and remembering to ask the question, and be prepared to take action. I think we said both of those things.

COMMISSIONER MICHÈLE AUDETTE: Merci. Merci, and Marion will say something to you, but there are some women in the back that they have been like this since the moment you start your truth -- sharing your truth with us. They are our guide, our mentors, our women, not -- they don't belong to us. The women that support the work that we have to do. And, sisters, mothers, grandmothers, and we have an elder, she's young, beautiful elder that wants to say thank you in her way to you. And, she's cute.

ELDER NORMA JACOBS: Wa-scan-o (phonetic). I just wanted to acknowledge and to validate, you know, your good words, your strong words and, you know, I wanted to honour you for your struggle, for your story, and that many of us who are here and concerned with the events that have unravelled in our time, like -- and it's not just now. Like, it's been for 500 years and over. And I wanted to acknowledge you and for, you know, for making those changes in your life and the impacts.

Like, in our culture that, you know, we have ways that we move about and that we have a council, you know. And this is in our stories. And I believe that we all have a story. We all have a creation story and we all have principles and protocols that we follow, and through colonisation that a lot of those have been diminished and exterminated in our communities to our understanding. And so, you know, with your story, that, you know, we have dreams. We have wishes. We want change. We want good things. We want a good life. I mean, that's an expectation that we come here with.

And but in accordance to our stories that councils that brought us from the sky world gave us a bundle, and for us to carry with great dignity and integrity. You know, they value our journey here. And, you know, and that kind of bundle still carries on in our

community today that we, you know, we sent people to different communities in search of answers, in search of new ways, in search of knowledge.

And that, you know, so when we get the urge to leave our community that, you know, for those dreams and those wishes that prior to colonisation that we actually had a ceremony, you know, to send our people off, but we gave them a bundle that they could carry with them and that, you know, every once in a while they could look in there if they got stuck to search out those principles or those protocols or tools that were provided for us to -- you know, whether it be pictures or medicine or food, and to unwrap those things that -- as we journey that we were still guided by the council in our community.

You know, so journeying to another community is not new to us, but it's when we do it without those supports from our community and knowing what's impacted our life and who do we look for change. And it's knowing ourselves and, you know, what we're reaching for, what is it that has got fulfilling, you know, in our life.

And many of us here have, you know, experienced and, you know, maybe not to the depth of your experience, but there are some of us who have. And that, you know, coming forth and sharing your story and, you know, in the company of people that you don't know. That

takes strength and it takes courage. And I want to honour you for that, you know, for that courage.

You know, just like in our communities when we give life to our music instruments or to our children that we always dress them up and we introduce them to creation. You know, and, you know, and we bring these gifts of knowledge to our newborn, you know, with words of encouragement, with kindness, with love. You know, and we embrace those children to be a part of our family. You know, we welcome them because they bring us joy, because they bring us happiness and they come to help us reflect on, you know, that existence of the sky world and how beautiful it is there. And that's where we come from, you know.

And we need to remember that on our human journey, because we are spiritual beings, that we need to remember that on our human journey that we are to be reflective of what exists in that sky world because we are honourable people in many ways, in many stories, in many ceremonies, in our language. Everything is there that we need, you know, to exist on this land as a human.

And so, you know, those things have been eroded from our families many times over through many different circumstances. But we, as the women here, you know, in this whole room, have experienced, you know,

trauma in our life. And we have a -- you know, as a Haudenosaunee woman, I stand here as a proud Haudenosaunee woman. And that, you know, we have many ceremonies that enhance our life, you know, throughout the season, every day, giving thanks for life, giving thanks for all of creation that surrounds us, because they too are our medicine. They walk with us every day. They direct us. They guide us. You know, they talk to us, but we have to make the time to listen.

So, you know, we stand here because we know of the need to be recognized as that foundation of our communities. We need to be recognized as the holders of truth. We've given life to many things, many, you know, humans, many babies, many children, you know. And we have given them the best of who we are with the teachings that we were given in our bundles.

You know, and, yes, we lose our way. Doesn't mean that we're perfect people and it doesn't mean that, you know, that we never have grief, because we do. But it means that we have the tools in order to move forward, to open those bundles and to look inside and to say this is what I need today. And to always have the Creator in the -- you know, as our person that we talk to and to acknowledge and give thanks to for this life.

You know, many of us struggle because of

the loss of our tradition, because of the loss of our culture, because of the loss of our language. You know, we've lost or way, but you know what, when we go within, within ourselves, in the deepest part of our body and our heart, we find those tools that are already there. And we have to bring them out. We can't depend on services to -- you know, to promote that, because it's within us. It's our story. It belongs to me, you know, as it belongs to you.

So, you know, it makes me happy that you have, you know, jumped over all of those hurdles, you know. And it has created that strength for you, you know, to come through this and to be offered an opportunity to serve your people.

You know, and I always -- I often ask because I used to work for -- in the prison, you know, to talk with the women and I always ask them, what will your community do without you? You know, and we don't think about those things in our moments of, you know, of grief, of sorrow, of helplessness, you know, because we have the tools to help ourselves and we have to go within to find those things.

And, Jennisha, like, I welcome your -- you know, your research, the work that you do, because I've done that work, you know, from my own culture. I don't

have a degree. I don't have a, you know, be a huge background, like a Grade 8 graduate. But I've done the work and I've done the research, so everything that you talked about I know is true, because I learned it from my culture, from my ceremonies, from my language, from what I see every day, you know. So I know that you come from a place of truth. And that's what's valuable to us is that we look for the betterment of our people because we need to recognize our losses. We need to know that when those visitors come of sadness and grief, that they're only reminders -- that they're only visitors, and they'll only be here for a little while. We acknowledge them and they leave, you know, just like when we have neighbours come in, you know? Grief comes the same way. I know. I experienced that, and I know that, you know, we have that time to remember, and we have a time to acknowledge and validate, yes, that's true. I had a loss, you know? But, I'm moving forward because we have still the coming faces that are yet unborn, that we have to make change and to grasp those things from our past and move it into our present so that we can prepare for that future.

So, the work that you do and, you know, your commitment to ensuring the truth for our people, you know, is, you know, high up here. And, I really appreciate that, because when I was growing up, my dad

always told me that. He says, "You watch when you see people go off to school, go to university. There's not one person that's going to come back and teach you about us, because you'll come back with a western thought, and you'll try to change the rest of us."

So, it's another process for colonization, you know? And, I looked around and I see, you know, we have Native nurses, we have Native doctors, we have Native clinicians, and not one of them has talked about who we are and the strength that we have, the medicines that we carry, you know, and the honour of being a woman and being of this land, you know, the original people.

So, you know, the work that you do is important and, you know, I just want to hold you up and, you know, be grateful for you that you've come this far in your journey, and that we can celebrate, you know, with you your achievements, you know, and you know, you still have goals to reach still. You know, you have, I'm sure, all of our blessings to uphold you to that, and to, you know, like I said, to hold you in that high regard that you are working from your heart, and that's where we all need to come from, is from our heart, you know, because, you know, we all have a need to be, you know, accepted. We all have purpose, you know? We're learning from one another.

And, the one thing I heard that you were talking about grooming, and one of my things that I like to speak about is that, you know, the English language is so uncertain, and has no roots, and that, you know, when you talked about grooming, and I thought of a bride and groom, you know?

And, I always think, you know, that that is a word that contributed to the colonization of our people and the lesser being, that we needed to be groomed, you know, in order to be accepted, and that the bride, you know, is the bridle that they put in a horse's mouth to lead them around, you know, to turn whenever they want and be controlled by that groomer.

And, I see it today, you know. I came from that kind of situation, you know. So, you know, it's important that we know who we are. And, I want to leave you with another story that was told to me by another elder, is that, you know, there was this family and a grandmother, a mother and a daughter, and they were -- the daughter got married, and she -- her partner said, "Why do you always do that?" Because they had been working -- you know, living together now for a while.

And, he said, "Why do you always do that?" He said, "You cut off the, you know, the ends of the roast before you put it in the oven?" And, she said, "I don't

know," she said, "but my mother used to do that." He said, "Well, let's go and find your mother and we'll ask her why you're cutting off the ends of that meat." And, they said, "Okay, we'll go look for her."

So, they went to the mother, and she asked her mother, she said, "We came here," she said, "for a purpose, to find out why you cut the ends of that roast off before you put it in the oven?" And, she said, "Oh, I don't know." She said, "My mother used to do that," she said. So, they went to the mother and the grandmother, and they asked her. They said, "Well, we have this concern because, you know, the mother and the daughter is now practising your practice of cutting off the ends of the roast." And so, they said, "Well, you know, we want to know why you did that?"

And so, the grandmother, she laughed and laughed, and she said, "You silly girls," she said. "Why I cut the ends of the roast off," she said, "was because the pan was too small."

So, a lot of times in our work, you know, because of colonization and because of someone else trying to control our thinking, that we forget about the simple things in life, and the truth of our life. And, we carry those behaviours and those attitudes and pass them on to generations after us, and nobody knows that there was a

simple reason, you know, because she didn't have a pan large enough, you know, to hold her roast.

And, we forget about that, you know, and we need to get back to the basics of life, because we're not going to be here that long. We all have a time when we're done, and we should be doing the best that we can, you know, to embrace our people, to support them, to honour them, to walk with them, you know, and to sit and to have conversation. You know, that's the two-row welcome, you know.

So, the wampums are not empty today. They still have a lot of meaning that we can look back on to find our answers to why this violence exists, you know, and why we have to have a gathering and, you know, look for answers to why we have murdered and missing Indigenous women, because we know the truth, but we haven't been allowed to speak that truth. And, you know, like I said, I've done the work, and I know where it comes from. And, I know how our women have been marginalized and that they have been used, you know, to proclaim power, and it still exists today, you know. It's ongoing.

And, we, as the women, because we're the foundation of all of our nations that we have to be the ones to make change. And so, we have to come forward and to use our voice, and to be an example of our struggles

and to share those things that we experienced.

So, again, and for -- I'm sorry, Moffitt?

DR. PERTICE MOFFIT: Pertice.

ELDER NORMA JACOBS: Pardon?

DR. PERTICE MOFFIT: My name is Pertice.

ELDER NORMA JACOBS: Oh, okay. And, I didn't -- I'm sorry, I didn't hear your presentation, but you did talk about research, and we did research long ago in regards to breast feeding, you know, and we know, you know. It's beneficial. And, you talked about health, you know, that colonization was, you know, not a good determinant for our people, because it changed and it caused fear, you know, and it affects us today because of the illness and diseases that exist. We never experienced those before, you know, but it's because of the oppression, because of the fear. So we're ...upsetting our foundation; you know? Because that's where the strength lies in the Earth, and we are the Earth. We are the ones who give life. So, I want to thank you for being here today and, again, to acknowledge your courage for sharing now.

COMMISSIONER MICHÈLE AUDETTE: Merci beaucoup, Norma. Thank you very much. Barbara, Norma and Gladys will, if you will accept, give you an eagle feather.

MS. MEALIA SHEUTIAPIK: Okay, yes.

COMMISSIONER MICHÈLE AUDETTE: Yes.

MS. MEALIA SHEUTIAPIK: I always wanted one from someone else.

(LAUGHTER)

COMMISSIONER MICHÈLE AUDETTE: What did you say? I want to translate it.

(APPLAUSE)

COMMISSIONER MICHÈLE AUDETTE: Oh, they're from the Mi'kmaq Territory.

MS. MEALIA SHEUTIAPIK: Okay, wow.

COMMISSIONER MICHÈLE AUDETTE: Yes, even better wow.

MS. MEALIA SHEUTIAPIK: Nice.

COMMISSIONER MICHÈLE AUDETTE: Yes, very powerful. Very nice. And, I would like to ask my sisters to come here. And, the rest is very technical, so I leave it to Chief Commissioner to adjourn.

CHIEF COMMISSIONER MARION BULLER: Thank you. We're adjourned until 8:00 tomorrow morning.

--- Upon adjourning at 17:21

LEGAL DICTA-TYPIST'S CERTIFICATE

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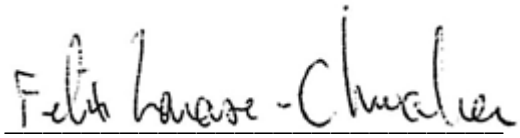

Félix Larose-Chevalier

Oct 16, 2018