

**CLOSING SUBMISSIONS ON BEHALF OF
THE NUNATUKAVUT COMMUNITY
COUNCIL INC. TO THE NATIONAL INQUIRY
INTO MISSING AND MURDERED
INDIGENOUS WOMEN AND GIRLS**

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INTRODUCTION

1. We are the NunatuKavut Community Council Inc. (“NCC”), the representative governing body for the Inuit of NunatuKavut. NunatuKavut means "Our Ancient Land". It is the territory of the Inuit of NunatuKavut, who reside primarily in southern and central Labrador.
2. Throughout history, Inuit women have held a prominent place in our families and communities. This remains true to today. Yet, NunatuKavut Inuit women and girls have historically been oppressed by those from outside our communities. They have been pushed from their traditional lands, marginalized, de-valued and their voices and roles largely ignored.
3. Gender roles in our traditional Inuit culture were gender-balanced, with both being respected. This was forcibly changed with colonialism. Colonizers have used gender as a tool of assimilation and coercion to undermine the confidence and strength of women.¹ Colonization has also led to patriarchal beliefs permeating social systems within our communities, contributing to the oppression of NunatuKavut Inuit women and girls.
4. The vision for this National Inquiry “is to build a foundation that allows Indigenous women and girls to reclaim their power and place”.² To achieve its vision and provide an avenue for Indigenous women and girls to get back to a place of respect, power and value, the Inquiry has a three-part mission: (i) finding the truth; (ii) honouring the truth; and (iii) giving life to the truth.
5. There are many different Indigenous groups in Canada, which means there is no one single truth, but many truths.³ Each is of equal value and importance. In order for the Commissioners to make appropriate recommendations, it is important to understand who the Inuit of NunatuKavut are, and the realities that women and girls from our communities find themselves in today.

THE INUIT OF NUNATUKAVUT: OUR TRUTH

6. The following is our truth:

“The story of the NunatuKavut Inuit is foremost a story of resilience, determination, and belonging. Like that of other Indigenous nations the world over, our people have for generations lived through colonization. Yet, our truth as a people lies in the unique reality of our continued resistance to colonization and our commitment to resurgence through the preservation and protection of our homeland and culture.

Our ancestors walked and subsisted upon the lands that we continue to call home for hundreds of years, and prior to the arrival of any Europeans. We have been continually adapting to an ever-changing society brought on by both nature and modernity. We carry an internal legacy of resilience, innovation and ingenuity which we have continued to utilize in the face of colonization. There have been many challenges brought on by the onset of colonialism and colonizer’s attempts to assimilate and oppress us as Inuit.

Our early Inuit society reflected a balance between men’s and women’s roles, a complimentary “mystique of reciprocity”. As creators of life and the carriers of culture, Inuit women were central to the survival of our people. In the 1800’s, occasional European males stayed long-term in Labrador, marrying Inuit women. The incorporation of a single European male into an Inuit kinship structure did not eliminate the cultural practices within that kinship, which is a testament to the strength of our culture as Inuit. However, historical accounts of our people have been viewed through a patriarchal lens.

European reporting of our Inuit ancestors in the 1700’s and 1800’s was always male-focused, and ignored or dismissed the work and contributions of Inuit women; which has resulted in a false narrative of our people, especially Inuit women. Such western cultural bias associated with inaccurate interpretations of cultural and political society by outsiders has proven to be a common reality across Indigenous nations. Inuit women were intimately involved in resource extraction, wildlife harvesting, fishing, operating their own umiaks and shallops, and a myriad of other resource-based activities. The European male adopted a life filled with our Inuit cultural practices in housing, cooking, eating, childrearing, harvesting, use of dogs and sleds, and a multiplicity of other matters.

Colonization has had many negative impacts for our communities but yet the continuity of our culture has been constant and persistent. Mixed marriage families, and their children, continued to live Inuit lifeways. Inuit women played a key role in establishing and maintaining an economy based partly on furs and other products and exerted their influence and agency when they entered into marriage with a few European males. The women in our families were able to integrate the men into Inuit society, while learning the language and methodology of European trade that would come to aid our ancestors in adaptation. These

men became kinfolk and their integration exemplifies the resilience of our people to adapt to changing social and economic circumstances. While time may have altered the outward appearance of our modes of production, it has not displaced our sense of belonging to our lands and connection to our Inuit culture.

Despite the importance of women within our own society, it has been a painful reality that outsiders have historically oppressed them, marginalized them, de-valued them, and ignored them. This has caused some to deny our very aboriginality. It has resulted in a lack of government program availability, problems with policing, and a neglect to engage in a study of the needs of our people.

Additional harm has been done to our culture and family relationships through the residential school system. Our children were forced to attend residential schools in Cartwright on the Labrador coast, in North West River and in St. Anthony on the island of Newfoundland. The intergenerational trauma caused by this is still being felt throughout our communities.

In reality, many of us are still recovering from and coping with the impacts of colonization. Outsiders have come into our land and have exploited its many resources, using government licences and government employees to push us aside. Why, in a land so rich, are our people so poor?

This de-valuation of our people must cease. No longer can we live in a time when the shame brought on by colonization should dictate our actions or shape our identity. Nor will shame dictate the responsibility we have to our ancestors and to our future generations. For many decades, and for reasons designed to displace and alienate us from our lands, we have had outsiders tell us who we are, or rather, who we are not. We have had academics and policy makers attempt to erase and minimize our history. This external colonization has impacted our recognition by government, the public and even by other Inuit groups.

Yet, we know who we are when we listen to the land, water, wind, trees, lakes, snow, and ice. When we subsist upon our lands and waters and allow them to nourish our bodies, minds and spirits, we connect to those who have come before us. When our greatest teachers continue to be nature and the living memory of our ancestors, we know that our place as Inuit will grow stronger.

We are determined to move beyond the colonial past, to forge a future as Inuit belonging to NunatuKavut. In so doing, we invite our cousins in Canada to walk with us in a way that respects our story, our truth. We continue to seek a balanced nation-to-nation relationship with Canada, seeking a relationship built on mutual trust and respect, a relationship that honours our connection to the past, our obligations to the present and our responsibilities for the future.

There are many daily impacts that our communities continue to face as a result of historic discrimination and marginalization.”⁴

IMMEDIATE ACTION NEEDED

7. Section 35 of the *Constitution Act, 1982*, recognizes and affirms our Aboriginal rights, Aboriginal title and Treaty rights. As Inuit, we fall within the definition of “Indian” pursuant to section 91(24) of the *Constitution Act*. Despite our rights and the obligations of government, our people are not yet eligible for numerous federal government programs and services. The system is broken. That is clear.
8. In May 2017, as a result of engagement meetings with Indigenous groups from the Province, the Government of Newfoundland and Labrador released a document titled: “What We Heard: *National Inquiry into Missing and Murdered Indigenous Women and Girls*” (“What We Heard”).⁵ That document highlighted a list of recommendations requiring “immediate and concrete action”, including: improving shelters, relocation, and safety/protection orders; providing counselling and treatment; increasing food security, and; increasing information and support for families of victims.
9. The reality is that immediate action is still required. It has been over two years since the Government of Newfoundland and Labrador held engagement meetings with Indigenous groups to discuss these very issues. We cannot sit idle and wait for change.
10. A recommendation from RCAP is that Indigenous groups begin developing and implementing self-government agreements, and that the women of each respective group must play a guiding and leadership role in the development and implementation.^{6 7} On behalf of NCC, Amy Hudson, Manager of Research, Education and Culture, was witness at the Inquiry and explained that “[o]ur communities are most healthy when we govern ourselves.”⁸
11. Recently, Carolyn Bennett, Minister of Crown-Indigenous Relations and Northern Affairs, and NCC, together announced the start of discussions on recognition of Indigenous rights and self-determination for the Inuit of NunatuKavut.⁹ At the Racism Hearing, Amy Hudson spoke of NunatuKavut Inuit reclaiming what is ours, through a land claims process:

“[L]and claims, and I think for us became an opportunity – yes, an opportunity, however foundationally flawed and colonized that opportunity is, it did become

an opportunity, a mechanism, a tool through which we can begin to reclaim and govern ourselves.”¹⁰

12. While NCC and Canada have begun to take steps in the right direction, these initial discussions will not undo the centuries of injustice overnight.
13. During the Inquiry, Dr. Dalee Dorrough explained that a line of communication, in the context of Inuit-Crown Agreements, should begin immediately, before the conclusion of this National Inquiry, to address the root causes of violence against Indigenous women and girls.¹¹ We agree with that recommendation. Individual evergreen agreements are an option to address the urgent action required.

Recommendation: The Commissioners urge Canada to open lines of communication with NCC, with the goal of taking immediate action to address the health and welfare of Inuit women and girls of NunatuKavut, specifically, on the root causes of violence discussed in this written submission.

14. In the remainder of this written submission we discuss the root causes of violence against Inuit women and girls, all of which must be approached through a human rights lens.¹²

ROOT CAUSES OF VIOLENCE

15. In the introduction of the Interim Report, the Commissioners message states: “There is no doubt that the loss of Indigenous women and girls to all forms of violence is a national tragedy”. Anything that marginalizes and devalues women and girls contributes to their vulnerability, and thereby increases the risk of violence they face. Ellen Gabriel has stated that “we know what the root causes” of violence against Indigenous women are, and we are placing our hope on this Inquiry to make the appropriate recommendations.¹³
16. Through our lived reality, we know that colonial violence has operated to restrict NunatuKavut women’s ability to avoid or escape violent circumstances, by restricting access to mental health care, culturally appropriate child care, culturally relevant crisis intervention, education and employment, and by preventing economic independence.

17. In the face of cultural, physical, sexual, emotional and economic violence suffered since colonization of our peoples began, women of NunatuKavut remain determined to preserve and reclaim their culture, identity, language, lands and valued role in our society. Southern Inuit women are an integral part of the social and political fabric of NunatuKavut communities.
18. The Commissioners recommendations in this Inquiry's Final Report must be cognizant of the unique history, culture and needs of NunatuKavut Inuit women and girls. The recommendations must be cognizant of the fact that they, like the rest of our communities, have been predominantly left out of the conversation.

Racism

19. Racism was the issue most frequently cited by families, survivors and loved ones during the community meetings held by the Inquiry.¹⁴ This is not surprising to us. There has been a lack of adequate study of NCC communities by government, academics and other Inuit groups, leaving us with a vacuum of statistics to validate our internal needs to external observers.¹⁵
20. The impacts of racism are far-reaching and can have an effect even on well-meaning people or institutions. An example is found in this Inquiry's *Lexicon of Terminology*, which provides a definition of "Inuit". The definition explains that the Innu live primarily in northeastern Quebec and southern Labrador, and Nunatsiavut Inuit are located along the northern coast of Labrador. The lengthy definition (which remains in effect at this Inquiry despite the evidence of Amy Hudson) is to the complete exclusion of NCC and the NunatuKavut Inuit. However, NCC's participation in this Inquiry has resulted in positive change, as the Commissioners have more recently included us in Inuit-specific guided dialogue to address Inuit-specific issues.

Internal Racism

21. Until recently, there has been a lack of recognition by, and inclusion in, Inuit working groups, including in this Inquiry process. This is a product of the "colonizer/colonized relationship", which serves to cause divide within, and distance between Indigenous nations. The "will of the state" imposes a colonial

- mentality on Indigenous and non-Indigenous peoples alike, which is a form of cultural violence that sometimes results in discrimination even between Indigenous peoples.¹⁶
22. The *National Inuit Submission on the Pre-Inquiry Phase of the National Inquiry into Missing and Murdered Indigenous Women and Girls*¹⁷ explains the consultation process with the Inuit of Canada that occurred to determine how the Inuit would like to see the MMIWG Inquiry process unfold. We note that within that report, the Inuit of NunatuKavut are absent from all discussions regarding “Inuit regions in Canada”.
 23. During the Human Rights Framework hearings in Quebec City, each of the following documents were tendered as Exhibits, and each fail to give any recognition to the specific needs of Inuit women and girls in NunatuKavut:
 - Inuit Tapiriit Kanatami, *Social Determinants of Inuit Health in Canada*
 - AnânauKatiget Tumingit Regional Inuit Women’s Association (AT), *Labrador Inuit Women’s Realities: Voices of Women in Nain and Hopedale*
 - Inuit Tapiriit Kanatami, *National Inuit Strategy on Research*
 24. The exclusion and/or omission of NCC in research and Inuit-specific strategies contributes to and perpetuates the silencing of the voices of Inuit women and girls from NunatuKavut.¹⁸ The lack of recognition and inclusion of NCC community populations has gone on far too long. No longer can we be marginalized and discriminated against. Internal racism, whether intentional or not, is as damaging to our culture and well-being as other forms of violence. Community members begin to accept what they hear, they begin to accept how they are excluded and marginalized, and it becomes normalized.
 25. In our society, due to colonial ideologies, Indigenous women and girls are predominantly understood to be “lesser” and, therefore, inherently sexually available and, thus violable. This ideology is, in turn, reinforced through societal responses to all forms of violence perpetrated against Indigenous women and girls which, throughout Canada’s colonial history, have regularly minimized and/or erased this violence and simultaneously, exonerated the perpetrators; including the state. This ideology continues to this very day, which continues to allow

cultural violence to be committed with relative impunity against Indigenous women and girls.¹⁹

26. Once a person is ‘lesser’, they are more apt to be treated as inferior by others. When physical violence happens to a woman or girl who belongs to a group considered ‘lesser’, the institutions of policing, prosecution and courts minimize the significance of the physical violence. We have heard numerous examples of this at the Inquiry hearings.

Recommendation: Federal and Provincial Government and academics must not limit their engagement, studies, funding and focus on National Indigenous Organizations, to the exclusion of NCC communities.

Institutional / External Racism

27. We include the following stories to highlight but a few examples of the violence NunatuKavut women and girls face. However, there is no reason for us to have to prove that Inuit women from NCC communities have it the “worst-of-the-worst”, or that they are as vulnerable as Indigenous women from other parts of Canada, in order to be taken seriously.
28. The Interim Report references Loretta Saunders, who was murdered in Halifax in 2014.²⁰ Loretta was an Inuk woman from Labrador, studying in Nova Scotia. Loretta’s mother, Miriam Saunders, said she wept when initial media and police reports said: “a white woman was missing”. Miriam said the Halifax police treated her family differently while they believed Loretta was a non-Indigenous woman. A statement by Loretta’s mother explains how institutional racism operates within the very organization that is meant to serve and protect:

“When they said she was a white woman, I would call to the investigators and they would answer to me and I would talk personally to the investigators and after, when they started calling her Inuk, I had to start swearing and everything to get answers [...].”²¹

29. The Indigenous women and girls “who do survive [violence] often face continuing violence, racism, and discrimination day after day.”²²
30. Recently, an NCC member explained how the physical violence she suffered in 2012 causes her to frequently be re-victimized.²³ Andrea Pardy is a young woman from one of our communities. She was assaulted by a man while she was at work

- one evening. Ms. Pardy explained that she was not injured significantly enough for people to take the abuse she suffered seriously.²⁴ This speaks volumes. Would the violence Ms. Pardy suffered been taken more seriously had Ms. Pardy been a white female from a wealthy family? How injured must an Indigenous woman be before it is considered serious? The attacker has numerous criminal convictions, including assault and sex crimes. Upon release from his two-year prison sentence, he assaulted another woman.
31. There are also examples of NunatuKavut women being placed in vulnerable situations where the outcome could have been much worse. Miranda Stone recently used her NunatuKavut Community Council membership card as identification to board a flight in Labrador. However, she was not allowed to board her return flight at the Edmonton airport because her membership card was not accepted as official identification.²⁵ Ms. Stone was permitted to pass through check-in and security without issue; it was at the boarding gate when she was denied. Would this have happened if Ms. Stone had an Indian registration card? Likely not. Due to this colonial structure denying Ms. Stone's identity, the result was a young Inuk woman from NunatuKavut being stranded, and vulnerable, in a city far from her homeland.
32. This Inquiry and the recommendations made by Commissioners cannot be quantum based. One missing or murdered Indigenous women or girl is one too many.²⁶ We ask the Commissioners to consider the root causes contributing to the social, political and economic position of our people when making recommendations specific to each Inuit group.

Residential schools

“Additional harm has been done to our culture and family relationships through the residential school system. Our children were forced to attend residential schools in Cartwright on the Labrador coast, in North West River and in St. Anthony on the island of Newfoundland. The intergenerational trauma caused by this is still being felt throughout our communities.”²⁷

33. Residential schools were one of the horrific acts flowing from racist ideologies that have had a lasting impact on our people. Through mental, physical, sexual and emotional violence, these ‘schools’ were an attempt at cultural genocide. Our people that were forced to attend residential schools were told how they should speak, act, and identify themselves. To do otherwise would be considered “dirty”:

“When you tell that [...] to adults over time they begin to believe it but certainly when you start with young children and you reinforce those negative aspects of self, of culture upon children, it creates what we know as intergenerational trauma that Indigenous peoples and nations and communities are still trying to recover from.”²⁸

34. Multigenerational effects of residential schools are felt in our communities. Because of this, there needs to be culturally-based intervention services in our communities.²⁹ Government must understand that it is not only the individuals that were forced to attend residential schools that have to deal with the long lasting impacts. The abuse suffered by individuals affects extended families and entire communities.
35. Our communities are included in the work being done by the Federal Government, with respect to healing and commemoration. However, the lack of shelters, trauma support, crisis intervention, addictions support and the misinformed views of health services providers, means that the intergenerational trauma from residential schools will continue to persist in our communities.
36. It is the same government that attempted to rid Canada of Indigenous peoples through cultural genocide that now restricts the Inuit of NunatuKavut from accessing the services needed to heal and move forward. During the Policing hearing, the issue of government funding to Indigenous groups was raised, and it was explained how the inability of our people to provide the required essential services is due to a lack of funding.
37. The Provincial Government has committed to spending billions of dollars on the Muskrat Falls Project in Labrador,³⁰ yet takes a nickel-and-dime approach with Indigenous people when it comes to funding required for essential services. The Muskrat Falls Project is an example of continued cultural violence against Indigenous peoples, by exploiting our territory and failing to fully consider the

impacts the Project has on our communities.³¹ This decision of government reflects the ideologies that continue to undermine Indigenous interests.

Policing

38. This Inquiry has heard testimony on how new police officers, fresh out of training, are often posted to detachments in or near remote Indigenous communities for a brief period of time, which is seen as those officers sort of “earning their due”. For Indigenous communities that do not have their own policing services, this means they are faced with high turnover rates of rookie officers – with limited, to no knowledge, of the local Indigenous culture and values.³² For NCC communities, this is the case as we do not have our own police force.
39. The Interim Report states that “we need to understand how social structures and laws have so devalued the lives of Indigenous women and girls”.³³ As part of this, it must be understood that police are enforcing laws that have their roots in colonialism.³⁴ The colonial laws that prevent us from freely accessing and using our territory continue to benefit the government and private industry proponents. Instead of understanding our culture and history on the land, the focus is on controlling us.
40. The RCMP delivers a Community Conflict Management Group course (“Conflict Course”) that focuses on developing skills for officers engaged during protests.³⁵ RCMP Commissioner Lucki explained that this course teaches officers to work with Indigenous communities prior to protests to ensure they are cognizant of the rights of the Indigenous group, and that those rights are respected.³⁶ Commissioner Lucki also stated that all RCMP officers *should* have the competencies learned in the Conflict Course. We agree with that. However, as it currently stands, it is only select members of the RCMP that are given community conflict training, and officers stationed near our communities have clearly not taken this Conflict Course.
41. In recent years, after a few hours of some NCC members peacefully protesting on our traditional territory, RCMP officers, unprovoked, suddenly moved in and

- physically dragged away protestors. Three Inuit people were arrested by the RCMP. One of those people was a woman; she was taken into custody, taken away from her community, without notice to her family and friends.³⁷ Another Inuk woman, Beatrice Hunter, who is a mother and grandmother, was protesting the Muskrat Falls Project when she was arrested and subsequently detained in a male maximum security prison in St. John's.³⁸
42. Being arrested, especially for peacefully protesting, can have a long-lasting and detrimental impact on the individual arrested, as well as their friends, family and community members. This is critical for the Commissioners to consider. RCMP officers should not be arresting Indigenous people for peacefully protesting or exercising their Aboriginal rights. Arresting a woman for such innocent behaviour breeds a sense of distrust, and can ultimately deter Indigenous women and girls from turning to the police when they actually need their services for protection.
 43. Each detachment in or near an Indigenous community should have officers with community conflict training. However, the RCMP cannot guarantee that each detachment is staffed with culturally-competent officers. If there is a protest by Indigenous people or conflict involving Indigenous people, and the local detachment does not have officers equipped with conflict training, "they can be deployed to such incidents if required".³⁹ That is problematic. If a situation arises that requires officers with Conflict Course training, the deploying of such an officer from a detachment far away is insufficient. Not all protests or conflicts are planned, which results in inadequately trained officers engaging with the Indigenous person(s) - sometimes in an unnecessarily aggressive manner.
 44. The RCMP's 2014 Report: *Missing and Murdered Aboriginal Women: A National Operational Overview*, states that the RCMP would be focusing on violence prevention of Indigenous women and girls. Included in the RCMP's operation plan was to conduct interviews to determine the risk factors linked to violence against Indigenous women and girls.⁴⁰ However, that Report did not address how police conduct contributes to the violence against Indigenous women and girls. Further, the Report failed to consider the historical and systemic factors contributing to the violence against Indigenous women and girls.

Recommendation: RCMP operational plans, policies and strategies relating to Indigenous women and girls must include an analysis of all risk factors contributing to the violence against Indigenous women and girls, including police officer conduct.

Community Outreach

45. Commissioner Lucki explained that community outreach is an important aspect of recruiting Indigenous individuals, and ultimately for the delivery of culturally appropriate policing services. In seeking potential candidates, RCMP recruiters visit Indigenous communities and attempt youth outreach efforts at schools.
46. A problem with RCMP community outreach efforts is that police presence at schools, where our youth attend, is sometimes felt as intimidating and overstepping. When considering the overly-physical arrests of community members that youth may witness first-hand or see on the news, it is not surprising that RCMP outreach efforts in schools results in an uncomfortable and intimidating feeling. Commissioner Lucki was not aware that RCMP community outreach efforts could have such a negative effect.⁴¹ The RCMP must not assume that if they receive positive results from community outreach with one Indigenous group that the same result will come from identical engagement and outreach efforts with a different Indigenous group. The RCMP's approach taken with Indigenous groups must not be a one-size-fits-all model.

Recommendation: The RCMP consult with our communities prior to attempting any form of community outreach.

Cultural Competency

47. There is an overwhelming lack of cultural awareness by the RCMP with respect to the different Indigenous groups in this country. The Indigenous cultural competency training received by RCMP officers is inadequate, both during their time at depot and once stationed to a detachment.⁴² It was only this year, 2018, that the RCMP initiated cultural awareness training with us.
48. The inadequacy of this aspect of an RCMP officer's training and education appears to be pervasive throughout the police force. For example, Commissioner Lucki did not appear to be aware of the Jordan's Principle when asked if she

- thinks the Principle applies to policing.⁴³ Extensive cultural competency training must be mandatory for all police officers during their time at depot, and cultural education must be on-going throughout an officer's career. Just because an officer is not posted in or near an Indigenous community does not mean that officer will not be engaged with an Indigenous person at some point.
49. Being able to identify if someone is an Indigenous person is important to delivering culturally-appropriate policing services. This is something we repeatedly heard at the Policing hearings. It is an issue when police do not recognize they are in an Indigenous community. It is not only *Indian Act* reserves that are communities of Indigenous peoples.
50. However, identifying someone as Indigenous is only one step in providing culturally competent police services. Understanding an Indigenous person's history and perspective is vital to delivering competent policing services. The RCMP and the Assembly of First Nations ("AFN") have a Relationship Building Protocol agreement to work towards ensuring the safety and security of First Nations communities, without discrimination.⁴⁴ Because NCC is an Inuit representative organization it does not fall under the umbrella of AFN. No similar agreement exists to serve as a relationship builder with NCC communities. However, Commissioner Lucki is in agreement that the RCMP and Inuit groups would benefit from entering a similar partnership, and Deputy Commissioner Butterworth-Carr stated that such agreements do not have to be with National Aboriginal Organizations, but can also be with representative organizations such as NCC.⁴⁵

Recommendation: The RCMP consult with NCC to determine the concerns and needs of NCC communities as it relates to policing services in their communities.

51. In addition to the RCMP's inadequate education concerning Indigenous people, officers are not educated on the difference between Federal / Provincial laws and Indigenous laws. A result is that police do not hesitate to act if government or a private corporation's resource development project is being protested by Indigenous people. Police do not hesitate to act if they receive a call that an Indigenous person is homeless on a downtown street or for allegedly violating a

provincial fishing law. To begin to address these wrongs, all RCMP officers must be aware of each Indigenous group's unique histories, cultures and internal governance systems, in order to understand the importance of Indigenous peoples' constitutionally protected rights.

Recommendation: Indigenous cultural awareness training for RCMP officers stationed to detachments in or near NCC communities must include the historical background and unique aspects of NunatuKavut Inuit. RCMP cultural awareness training must also include a component on the difference between Indigenous Law and Aboriginal Law.⁴⁶ It must be the Indigenous communities that provide this training to the RCMP, and Government must be responsible for funding these efforts.⁴⁷

Government Services

52. Government and private institutions need to be self-reflective, and be open to accepting that there is a need for engagement with all Indigenous groups and be receptive to the unique history, perspective and needs of each Indigenous group. Each government department and individual employee must accept that they may hold latent biases due to the mainstream education and perspective they have always known. They “need to understand how social structures and laws have so devalued the lives of Indigenous women and girls”.⁴⁸
53. “People seem to forget that despite this *Indian Act* and other systems, traditional [Indigenous] systems persisted, and they’re hard to understand unless you make an effort.”⁴⁹ However, we are not seeing a real attempt on the part of government to do anything differently. There is pushback within the various government institutions, whether at the individual or institutional level. One of our members detailed a cultural awareness training session where a non-Indigenous individual said he felt uncomfortable with hearing about the history and injustices our peoples faced. Change is required and there is a high degree of uncomfortableness that will undoubtedly be felt by many. We have been more than uncomfortable since our people had their lands stolen, foreign laws imposed on them, abused in numerous ways and then silenced.
54. This non-Indigenous person's attitude reflects a general resistance from Government employees to actively engage in understanding the communities they

serve, which disproportionately affects the Inuit women in our communities. For example, resistance to understanding the experiences of women in NCC communities limits the ability to help those women heal and respond appropriately to their attempts to access resources.

55. Cultural competency training is required for all Federal and Provincial Government employees working in NunatuKavut, regardless of the department they work in, and the cultural competency training given to these employees must be developed and implemented by NCC.⁵⁰ Until that occurs, there will be barriers preventing the implementation of effective culturally-relevant services:

“I work with institutions and I sometimes struggle, even though I only speak English, sometimes I feel like I speak a couple of different languages because I struggle with articulation in a way that’s culturally and environmentally relevant.”⁵¹

56. This statement is referring to the colonial ideologies that continue to be pervasive, which ultimately prevents the relationship between NCC and government from operating on a level where both parties have an equal knowledge base and understanding. At this Inquiry we have heard how there are two ways of seeing and knowing the world. There is our unique experience and values as Inuit, and there is the perspective and priorities of government. Until government service providers understand and value our history and incorporate our cultural needs into the delivery of services, government services will continue to inadequately address the needs of NunatuKavut women and girls.
57. Cultural competency education must be based on the specific Indigenous group at issue; it must not be a pan-Indigenous approach. “Take Newfoundland and Labrador as an example. There should be sort of a competency agreement with the territory and the province” that outlines training requirements of government employees.⁵²

Recommendation: The Government of Newfoundland and Labrador consult with NCC to develop a protocol agreement for the cultural competency training of Provincial employees.

Cultural Violence

58. Any act or omission that operates to reduce or eliminate our ability to freely practice our way of life is an act of cultural violence.
59. Until the mid-20th Century, Inuit in Canada were largely ignored by the Federal government.⁵³ This has resulted in our communities having a void in health services, inadequate housing and financial insecurity. Due to a lack of funding and jurisdiction, we have been unable to implement the culturally-appropriate services required by NunatuKavut women and girls. Many of our communities are faced with serious daily issues such as water security, obtaining and purchasing fuel and gas, transportation barriers, and voids in other community infrastructure. This has a disproportionate impact on the women of our communities because:

“Women are the caretakers and the providers. Men are usually travelling for work or out hunting in our communities, but the women are the ones at home dealing with – primarily dealing with the consequences and the burdens associated with lack of services, with lack of infrastructure of which our people and communities and women have been discriminately impacted by.”⁵⁴

60. When a community does not have access to essential services, an all too often result is that the family structure is broken up. This sometimes means that children are removed from their mother and placed into government directed care. When Inuit children are removed from their homes they are often placed in non-Inuit foster homes. The mother is disconnected from her child, and the child loses her language – her connection to her culture.⁵⁵ One expert witness at this Inquiry testified that the most violent act you can commit against a woman is to take her child away.⁵⁶
61. Keeping kinship structures and community networks together ultimately provides Indigenous women with support and a sense of belonging. This sense of belonging is fractured when a family is torn apart, contributing to the ongoing cultural violence:

“Unless we get the poor housing, the poverty, the substance misuse, and mental health, and domestic violence with our prevention services, then we’re going to miss the boat and kids will continue to come into care.”⁵⁷

Recommendation: If an Inuit child is taken from a mother, the priority must be to keep that child within the family structure. If that is not possible, then the child must be placed in a home within the community. Only as a last resort should the child be placed in a non-Inuit family outside of the community.

62. Indigenous children that are taken from their mothers / families and put in state care will experience cultural loss and disassociation, which in turn makes them more susceptible to sexual exploitation as a means to meet their emotional and practical needs. Assistant Commissioner Joanne Crampton gave evidence supporting this.⁵⁸ She detailed risk factors that make Indigenous women and girls more vulnerable to sexual violence, which includes: poverty; being forced into the child welfare system, and; experiencing isolation from their culture and community. Each of these risk factors operates to impair the health and well-being of Indigenous women and girls.

Health Services

63. Health is perhaps one of the most important factors contributing to the safety and quality of lives for Indigenous women and girls. Therefore, essential services available (or not available) to our communities cannot continue to operate on a “government knows best” approach.⁵⁹ Culturally appropriate community-based services are vital and must be the ultimate goal.⁶⁰
64. Like many Indigenous women across the country, Inuit women in NunatuKavut communities do not have access to Inuit-based prenatal or midwife services, or Inuit-based infant or child mental health services. For example, women in NunatuKavut may have to travel to a city, far from their homeland, just to give birth. The woman and the newborn are separated from their families and communities – they have to leave their support network behind.
65. Transportation issues are also a barrier to NCC communities. At the Sexual Violence hearing, Jennisha Wilson discussed the increased risk of violence when women and girls are forced to relocate or travel in order to access health services. She also explained that:

“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 are harmful just because it's closer.”⁶¹

- Ms. Wilson continued explaining that due to lived realities such as this, we need to look at the factors that may or may not contribute to provoking unsafe access to resources, and increasing the vulnerability of Inuit women and girls.
66. The limited scope of health services that is available to NCC members includes inadequate support services such as mental health crisis services, child services and addictions services. For example, what constitutes mental health and addictions counselling at a health centre in Goose Bay often involve students fresh out of an undergraduate degree, which result in ineffective services and high turnover rates of those health delivery employees. Whereas, the same health services offered in St. John's (from our understanding) requires service providers to have a master's degree and some experience in the field before they are qualified to deliver the same services as we receive.
67. Responding to this, Dr. Blackstock explained that there is very little support for persons who work in rural and remote areas, to receive the same quality of training and experience as those in urban areas. The result is Indigenous peoples often receiving unequal and inadequate health services. To correct this problem, Dr. Blackstock said she would like to see more “universities and [remote and rural] Indigenous communities collaborating together to offer distant education programs for their community members”, so community members can get the academic credentials and training required to deliver the services in their own communities.⁶²
68. Dr. Barry Lavalley also explained how many non-Indigenous healthcare providers view themselves and their treatment as being benevolent. However, the problem is that many healthcare providers working with Indigenous people do not realize that the person is Indigenous.⁶³ This is problematic, and one reason why we need more Indigenous people educated in and entering into the field of healthcare.
69. At the Human Rights Framework hearing, Dr. Dalee Dorrough recommended that culturally appropriate services must be provided to Inuit, which must include Inuit holding positions in fields such as behavioural health, shelter workers and law

enforcement.⁶⁴ This recommendation aligns with a view already expressed by the Commissioners: “Indigenous people can and should determine how to respond to their own needs.”⁶⁵

Recommendation: Services offered to Inuit women and girls in NunatuKavut must be offered in a non-intimidating and non-judgmental manner. This will require a combination of cultural sensitivity training for government service workers and training and education of NunatuKavut individuals in order to begin staffing health service positions within our territory.

70. At the hearing on Colonial Violence, Dr. Janet Smylie recommended increased and permanent Federal funding to ensure that women in remote communities, like those in NunatuKavut, can travel to other Inuit communities in order to relearn Inuit midwifery practices and other Inuit care teachings. Dr. Smylie explained how this is important for increasing the community bonding (the process by which babies bond with multiple members of a community rather than just their mothers in the first few days of life) for newborn babies, which is essential for the well-being of newborns and their mothers.
71. However, currently there are no midwifery or physician services in most NCC communities and expectant mothers must travel hundreds of kilometers to access health care services during labour. Depending on the medical needs of the mother and child after birth, it may be several weeks until the mother and baby can return to the community. This process interrupts community bonding and can be unsafe for vulnerable Inuit women who find themselves alone and pregnant in towns they do not know.
72. There was once knowledge in our communities that allowed women to provide midwifery and other health services to other women in the communities, but colonial systems stripped the communities of this knowledge. To relearn culturally-appropriate midwifery care, funding is needed to allow for travel between communities to relearn and share this knowledge.

Recommendation: The Federal Government must provide funding for the lateral transfer of Inuit knowledge of healthcare in remote NCC communities.

First Nations and Inuit Health Branch

73. Health Canada’s First Nations and Inuit Health Branch (“FNIHB”) has completed the *First Nations and Inuit Health Branch Strategic Plan: A Shared Path to Improved Health* (the “Strategic Plan”).⁶⁶ The FNIHB is aware that the quality of Inuit health is below that of the non-Indigenous population in Canada.⁶⁷ Despite this, NCC was left out of the engagement process that led to the development of the Strategic Plan. If our indigeneity is not recognized by this Federal department, how can we get to a place where our generations of trauma and present needs are adequately addressed?
74. Given that the Strategic Plan outlines how the FNIHB plans to move forward in fulfilling its mandate of providing health services, it is very troubling that NCC was left out of the very engagement process aimed at addressing the shortcomings in the delivery of health services to Inuit women and girls.
75. At the Government Services hearings in Calgary, the majority of Dr. Valerie Gideon’s (Assistant Deputy Minister – FNIHB) evidence focused on two main areas of FNIHB activity related to violence against Indigenous women and girls. Those being: (i) access to health care services; and (ii) access to mental wellness services. NCC members are not eligible for FNIHB Services. NCC has requested FNIHB coverage for its people, but was refused. This includes the denial of access to Non-Insured Health Benefits (“NIHB”) and the wide range of necessary health-related services that come with eligibility for that program.
76. Recognizing us as Indigenous peoples, but then denying us access to NIHB, turning a blind eye on our communities that have no running water, and requiring women and girls to travel far outside their home communities in order to access basic healthcare services for pregnancy and birthing, are all violations of women and girls human rights as per Ellen Gabriel:⁶⁸

“If Inuit women are not being provided services, I think in this country, and someone can correct me if I’m wrong, it is illegal to discriminate based on race. And so, if the government is in a reconciliation mode and is willing to decolonize, why are these [NunatuKavut Inuit] women being refused services? [...] I think it’s illegal what is happening to them, and it should be made public.”⁶⁹

77. The authority for the NIHB Program is based on the outdated 1979 Indian Health Policy (“IHP”).⁷⁰ The IHP states that:
- “Policy for federal programs for Indian people, (of which the health policy is an aspect), flows from constitutional and statutory provisions, treaties and customary practice.”⁷¹
78. While this quote refers to “Indian”, it is evident the IHP is not restricted to First Nation groups in its application. That is demonstrated by the fact that certain Inuit groups in Canada now access NIHB services. If Canada is recognizing NCC as being an Inuit group, as an Indigenous collectivity with constitutional rights, then providing NIHB programming should be a predictable result.
79. The NIHB program provides coverage for a wide range of necessary health-related services. To be eligible for the NIHB program a client must be:
- i. a First Nations person who is registered under the *Indian Act*; or
 - ii. an Inuk recognized by an Inuit land claim organization; or
 - iii. an infant less than 1 year old whose parent is a registered First Nations person or a recognized Inuk.⁷²
80. The recognized Inuit land claim organizations within the meaning of the second bullet point listed above include: Nunavut Tunngavik Incorporated (Nunavut Land Claim Agreement), Inuvialuit Regional Corporation (Inuvialuit Final Agreement), and the Nunatsiavut Government (Labrador Inuit Land Claims Agreement). There is nothing in the eligibility requirements that requires an ‘Inuit land claim organization’ reach a final agreement/land claim prior to its members being eligible for NIHB services. Surely the list of eligible clients is not a static list as there are new *Indian Act* bands that are created and new land claim agreements being formed across the country.
81. Dr. Janet Smylie testified that it is an act of cultural violence that harms the health of Indigenous people when Indigenous communities are excluded from programs such as FNIHB. Further, she expressed her concern that it is unconstitutional to do so. In her expert opinion, denial of access to programming such as FNIHB is an act of cultural erasure that perpetuates colonial violence. Receiving health

services in a culturally sensitive manner is essential to ensuring the well-being of Inuit women and girls is achieved.⁷³ There is no reason to deny women and girls of NunatuKavut access to essential services provided through the NIHB program. Dr. Cindy Blackstock supports this and explained that she would like to see all First Nation and Inuit children receive Federal health services: “it’s called First Nations and Inuit Health Branch as you know.”⁷⁴

82. The lack of Indigenous programming for NCC members in the field of healthcare means that women and girls are faced with an absence of culturally-appropriate reporting and intervention services. The result is a risk of re-victimization. If a woman is victimized, whether it be physically, sexually or emotionally, but then does not have an adequate and safe avenue to turn to for help, the result is that she is not only marginalized by institutions that have excluded her, but she is likely to have to return to the lived reality where she suffered the initial violence. She is re-victimized.⁷⁵

Recommendation: Immediate action on the part of the Federal Government to provide NCC members with access to NIHB services.

Housing and Shelters

83. Substandard or overcrowded housing is often linked to negative health effects for the inhabitants, and such housing conditions are more frequent amongst Canada’s Indigenous populations. Factors such as socio-economic disadvantage and living in remote locations contribute to the need for Inuit girls to have access to some form of housing program/service.^{76 77} Another factor to be addressed which has already been flagged in the Interim Report is that:

“it’s important to recognize that much of the federal funding designated for Indigenous people is available only to individuals with Indian Status, and, as a result, federal funding does not adequately address the needs of Inuit and non-Status Indigenous people or territorial governments that serve majority Indigenous populations.”⁷⁸

84. The lack of funding is felt by our communities. A 2008 news article cites a Statistics Canada report which found that:

“... housing for Inuit is deteriorating: the percentage of houses in need of major repairs rose in all Inuit regions in 2006, with the exception of the Nunatsiavut in Labrador.[...] The lower rates of overcrowding and inadequate housing among Nunatsiavut Inuit may be credited to new housing construction funded by the Newfoundland and Labrador government, the report stated.”⁷⁹

85. While housing needs and responses differ in Inuit regions, our members receive no housing benefits as an Inuit region. This is discriminatory and the adverse effects disproportionately impact women and girls.
86. NCC Health and Social Sector staff work collaboratively with the Newfoundland and Labrador Housing and Homelessness Network and other agencies, on issues related to housing and homelessness, however, our communities still face a lack of adequate housing and funding to address this issue.

Recommendation: The Newfoundland and Labrador and / or the Federal Government consult with NCC to determine and then address the housing needs of NCC communities.

87. In addition to safe and affordable housing required to live healthy and fulfilling lives, emergency housing services is required for women and girls when in crisis. For NunatuKavut women and girls, the options are extremely limited when they need a safe space or emergency shelter. Our communities are geographically bound, and if a woman or girl is in need of emergency services it is likely that she does not have the funds to travel long distance to access services required.
88. Hope Haven Women’s Shelter in Labrador City is far removed from most NCC communities. Libra House is located in Happy Valley-Goose Bay, and is open to all women and children as a temporary crisis shelter. However, Libra House is not a place where women and girls from NunatuKavut can turn to for a culturally relatable safe space.⁸⁰ There is a supportive living house in Happy Valley-Goose Bay operated through the Mokami Status of Women Council. However, because there are criteria that women must meet and commit to in order to reside at this space, it is not ideal for women who are in a crisis situation needing a safe space to turn to without question.⁸¹

89. There is not a single facility in Southern Labrador that is designed to provide a culturally relevant safe and secure space for NunatuKavut women and girls.
90. In *What We Heard*, the Provincial Government explained how it had already taken steps to address factors contributing to the depressed socio-economic circumstances of Indigenous Peoples in the Province and to eliminate the violence against Indigenous women and girls: “including funding for shelters in Nunatsiavut communities”.⁸² However, the women and girls in NunatuKavut communities still do not have access to such safe spaces.

Recommendation: The Newfoundland and Labrador Government consult with women and girls of NunatuKavut, with a goal of creating cultural relevant women’s shelters.

Our Land and Resources

91. “We are people whose identity is shaped by the land, sea and ice”.⁸³ It is through our relationship with the land that our people learn and form their identity. The transmission of our cultural knowledge to successive generations requires our ongoing relationship to the land.
92. Through the process of colonization, the colonizers have tried to disconnect us and force us from our territory, literally and figuratively, and we have had foreign laws, policies and politics forced upon us. This is the legacy of early colonialist ideas we still face, acting as barriers to our people being able to exercise any meaningful control over our lives.
93. Amy Hudson explained that as recently as last year a NunatuKavut community was forcibly relocated. This was done despite the Provincial Government having said that they recognized the link between Indigenous people’s well-being and connection to their ancestral land, and therefore would no longer forcibly relocate Indigenous communities. We are of the view that this was forced relocation. The government began to eliminate essential services in the community, such as schools and health programming. Once the services were gone, the result was a broken community as families were forced to separate in order to access

- healthcare services and attend school elsewhere. This is certainly an act of cultural violence, one that disproportionately impacts women and girls.⁸⁴
94. In 1991, the Aboriginal Justice Inquiry of Manitoba, which was established to inquire into the murders of two Indigenous people, was tasked with examining the relationship between the Provincial Government and its Indigenous peoples. The Report from that Inquiry called for the recognition of land and Treaty rights and Indigenous self-determination.⁸⁵ Later, in 1996, RCAP explained that in order to build relationships between Aboriginal Nations and the Federal and Provincial governments that are aimed at eliminating the economic and social problems, “there must be a fundamental reallocation of lands and resources” to Aboriginal peoples.⁸⁶
95. It is not until the Federal and Provincial Governments truly recognize who we are as Inuit peoples, and cease to usurp our sovereignty, that we will reacquire meaningful control over our lands.⁸⁷
96. The recent announcement between the Government of Canada and NCC aimed at recognizing our Indigenous rights and self-determination will provide an opportunity to address NCC’s governance, as well as steps toward us regaining control over our land and resources in and around south and central Labrador. This is of vital importance with respect to the economic benefits we have long been excluded from while we have been denied control of our lands. However, this process provides no guarantee of returning control over NunatuKavut to our people.

Economic Violence

“Outsiders have come into our land and have exploited its many resources, using government licences and government employees to push us aside. Why, in a land so rich, are our people so poor?”⁸⁸

97. Many of our communities are geographically bound with respect to the services our people can access and the jobs they can obtain. NunatuKavut is essential to who we are, to our culture. Government actions intended to destroy our relationship with our lands and waters, to the benefit of others, is economic

- violence on our people. This has resulted in our inability to internally provide the essential services women and girls in NunatuKavut need.
98. Many of our people harvest and eat country foods. The imposition of government laws and regulations on our people's ability to practice our inherent rights contributes to the economic strain on our people, as we are forced to buy goods which we traditionally obtained directly from *our* lands. The more our communities are disconnected from their ability to achieve economic security, the greater the risk of increasing the vulnerability of women and girls in our communities.
99. The link between Indigenous people having a meaningful level of control of their traditional lands and economic security has been discussed at length during several of the Inquiry hearings. Economic stability is one factor that can affect women's security. When we are economically marginalized and government then subsequently chooses not to provide services women and girls need, the result is Inuit women and girls having no place to turn to for assistance. This provides yet another reason why our people must regain a meaningful level of control over our land and resources. Continuing to exclude our people from these processes will only continue the injustices we face, and perpetuate the risk of violence against women and girls in our communities.

Recommendation: NCC must, at minimum, be partners in the planning of development projects on our territory. And the Inuit of NunatuKavut must begin to share in the wealth that is generated from its lands and waters; wealth that is currently directed to non-Indigenous project proponents and governments.

Cultural Violence

100. The lands and the waters in and around our communities and the species in them are important to our members' cultural practices and survival. For centuries, our way of life sustained us, and today many of the traditions of our ancestors and Elders are still followed or are experiencing a revival. To name but a few examples, most of our members follow at least some of the most important traditions of their ancestors, including the harvesting of fish and seals, and the

- revival of the Kullik. The Commissioners know the value and importance of being able to continue with our cultural practices. The lighting of the Kullik prior to each Inquiry hearing is demonstrative of that. However, numerous resource extraction projects threaten our ability to carry on with aspects of our culture.
101. Resource development projects occurring on an Indigenous group's territory can be viewed as a double-edged sword. On one side, there is *potential* for increase in revenue to the local Indigenous group (but only if the group has some form of impact benefits agreement in place or is a partner in the project development). On the other side, the introduction of resource development is often accompanied with flawed or racist views of the local Indigenous group. The Commissioners have heard stories on the correlation between resource extraction and the violence against Indigenous women and girls, as the "hyper-masculine" mentality of workers that are brought into work on resource development projects results in an increased risk of violence.⁸⁹
 102. Severing the link Indigenous peoples have to their land results in a loss of their ability to carry out their cultural practices and beliefs. In the Strategic Plan, the FNIHB recognizes that cultural practices and traditions are essential to the well-being and health of Inuit women and girls.⁹⁰ At the Racism hearing, Albert McLeod explained how Indigenous people's tangible connection to their home territory, and the ability to use their land and its resources, is vital to an individual's sense of identity.⁹¹
 103. The sense of disconnectedness that results from Indigenous peoples being removed or prohibited from accessing their lands and resources has a gendered impact on women and girls. The inability to exercise their traditional activities on their homeland has a distinct impact on their cultural identity, health and well-being.⁹²
 104. Continuing to exclude our people from resource development decisions on our own lands will perpetuate the inability of NunatuKavut women and girls to exercise their culture in a meaningful way. Territorial and cultural connections help Indigenous women from feeling lost, disconnected and vulnerable.⁹³

105. Jacqueline Hansen explained that in her in-depth research she only found one environmental assessment in Canada that gave express consideration of the development project's impacts on the Indigenous women and girls of the local community. Ms. Hansen explained that we cannot simply look at the potential environmental impacts of proposed resource projects, but that we must apply a gendered analysis and consider the gendered impacts that will flow from the project:

“Different groups of people are impacted in different ways and gender is one of the lenses that need to be explored. We cannot just say, let's look at the impacts on people. We have to look at the impacts on different groups of people, and that includes looking at how Indigenous peoples are impacted, and within that, how Indigenous women and girls are impacted.”⁹⁴

106. Related to this, Ellen Gabriel testified that Indigenous people need to be part of decision making processes. Indigenous people need to be made to feel like they are part of decision making processes affecting their rights.⁹⁵ This must include the rights of women and girls.

Recommendation: Before any resource extraction/development projects take place in NunatuKavut, the voice of NCC communities must be included and considered.⁹⁶ We must have a voice in when, how, where and if a project is going to be carried out on our territory.

107. Ultimately, to eliminate the violence against NunatuKavut women and girls, the colonial relationship between our people and the government must change, as it currently is a relationship that perpetuates various forms of violence. To begin steps toward positive change, racist views and misinformed histories must be addressed.

Education

“For many decades, and for reasons designed to displace and alienate us from our lands, we have had outsiders tell us who we are, or rather, who we are not. We have had academics and policy makers attempt to erase and minimize our history. This external colonization has impacted our recognition by government, the public and even by other Inuit groups.”⁹⁷

108. Cultural violence is sometimes wholly intentional. Other times, cultural violence is unintentional, but continues due to entrenched colonization concepts taught and reinforced in families, residential schools, public school curricula and universities. “Indigenous people across this country are often invisible in school curriculum,” and this is a result of covert racism that is pervasive throughout the education system.⁹⁸ This is cultural violence.
109. Senator Murray Sinclair has stated that “education is what got us into this mess, and education will get us out”, and at the Criminal Justice hearing Ellen Gabriel stated that if we are going to decolonize any system it must be the education system.
110. Many of the existing studies are mostly First Nations-specific and do not reflect the lived reality of Inuit.⁹⁹ As mentioned earlier in this submission, the Inuit research, reports and studies that do exist have largely been to the exclusion of NCC. What has been written and reported about us has been done almost exclusively by non-Inuit men, who came into our communities and made observations, and then built their own culturally biased and patriarchal narratives that excluded the role and value of women in our communities.¹⁰⁰
111. At the Racism hearing, Amy Hudson explained how the history of Inuit women in NunatuKavut has not been given an opportunity to be told – they have been suppressed and marginalized. Ellen Gabriel is in agreement with us, that in order to correctly address this, any research on the lives of the women and girls of NunatuKavut must be led by the women and girls of NunatuKavut:
- “We know that policy is informed by research. It’s informed by reports. And, I think given the urgency of the situation [...] we have to figure out a way where Indigenous protocols are implemented, and Indigenous women do, indeed, lead the way. [...] The families need to be involved, whether it’s the fathers, the brothers, the uncles, cousins, children, elders; we are families and it should be family led as well of the people who are affected.”¹⁰¹
112. Through strength-based community research, the attempt is to correct the false narrative of our history that has been told.¹⁰² In *The Culture Carriers: Reflections on Southern Inuit Women’s Stories*, the voices of Southern Inuit women are given a platform so their stories are told and known.¹⁰³ In the process of collecting

narratives, it was confirmed by these NunatuKavut women that they overwhelmingly identify who they are as Inuit women in relation to our land and its resources.¹⁰⁴ A second phase of the research project involved youth from the communities assisting in collecting the stories, so that it was not only the women sharing their history, but the youth were hearing it, learning it, and understanding it.¹⁰⁵

113. It is through efforts such as these that we, similar to other Indigenous groups, are beginning to take back control of our identity. However, until there is collaboration between the education system and Indigenous peoples, the result will be a continued omission of our history in the public school curriculum.

Public Education

114. When there is no Indigenous voice, knowledge or history in school curricula, students will continue to be taught a history of Canada that is incomplete and inaccurate. Students will continue to be taught in an education system that facilitates racist ideologies and assumptions:

“That’s why the story of Inuit women in our communities is so important, and that’s why our role in countering colonial injustices, and reclaiming back what’s ours, and repositioning the role of women and our communities is so fundamental to overcoming the racism that continues to plague our people.”¹⁰⁶

115. Dr. Sylvia Moore explained that she recently taught a Canadian History course to a public high school class. Included in the course curriculum was a new textbook that was cited as being inclusive of Indigenous context. The first three pages of the textbook contained only information on pre-contact Indigenous history, and in the rest of the book there was very little Indigenous content. A true understanding of who the Indigenous people of Canada are, including the Southern Inuit of Labrador, requires more than a chapter in a book dedicated to pre-contact information.
116. Examples such as that given by Dr. Moore, regarding the omission of Indigenous content in schools, continues to provide the public with a false narrative that results in outsiders attempting to determine who is and is not Indigenous. One of

our members explained how the indigeneity of one of our communities was questioned by an employee at a local airport:

“I’m there with APTN [Aboriginal Peoples Television Network] hauling the char and salmon out of my box that I was just gifted from my home. And, a security person at the airport in Happy Valley-Goose Bay walks up to us and asks APTN what they were doing here [...] and, she proceeded to inform me and everyone else who could hear that there was no Aboriginal people there.”¹⁰⁷

117. The airport employee was adamant there are no Indigenous people in that particular NunatuKavut community, and that she could guarantee this on the basis that she knew a teacher that taught in that community. When an Indigenous person has his or her identity questioned by others it can have a negative impact. In this example, the Indigenous person engaged with the employee was an adult, but the impact could have been much greater had it been an Indigenous youth faced with someone telling them they are not Indigenous. Whether this erroneous view is the product of the airport employee’s own education or the curriculum provided to her teacher friend, this example highlights the importance of revising public education curricula to be inclusive of Indigenous content.

118. There needs to be a paradigm shift in the approach to public school curriculum:

“... Indigenous history isn’t taught and [if it is] it’s not taught in the same way as the non-Indigenous and the colonial history, and we can say that that’s accurate right from kindergarten all the way through.”¹⁰⁸

119. Existing scholarly literature explains that Indigenous children are more attentive and perform better when their own history is reflected in the curriculum.¹⁰⁹

120. There have been “some changes in public education, K to 12, and they’re great changes, but there’s still so much missing.”¹¹⁰ During this Inquiry, we heard from an Indigenous educator explaining that after talking about residential schools in a classroom, an Indigenous student came up to the teacher and said: “I now know why my family and my life was the way it was, because my parents both went to residential schools.”¹¹¹ This is but one example that is demonstrative of the knowledge gap there is in the education system.

121. Our people must regain a meaningful measure of social control that is consistent with NunatuKavut values, customs and tradition. In order to achieve this, the link between access to education for our members and getting our members employed in the fields of health, shelters, policy making and law enforcement must be examined.¹¹² It must be our people that conduct any research and write any reports on our social structures, history and needs as Inuit. Any government collaboration or consultation with our people on the inclusion of Indigenous knowledge into the education system must be meaningful, and must not simply be a check-the-box type of consultation and inclusion.

Recommendation: All research, studies, reports and publications on our Inuit history and culture must be in collaboration with NCC community knowledge holders, elders, youth, and community researchers.

122. For Indigenous people, knowledge comes from the land, and without a connection to the land there is a barrier preventing the hands-on lived experience.¹¹³ NCC has been working closely with schools to re-introduce Southern Inuit traditional knowledge and skills into the curriculum, so students can get hands-on cultural experience.¹¹⁴ However, there is still much work that must be done. Who we are as Inuit, and the history of NunatuKavut, must be portrayed in an accurate manner. This requires our people telling our ‘truth’.

Recommendation: Public school curricula must be inclusive of Indigenous histories in an accurate, respectful, and fulsome way and any Indigenous content in educational materials must be developed and approved by the relevant Indigenous group.

123. At the Colonial Violence hearing we also heard evidence from Elisappe Anigmuiq about the confidence that comes with re-learning traditional crafts and how this confidence can empower women and girls. Funding to community groups that teach these crafts can be essential to building confidence both through learning a challenging skill and by connecting women and girls with other women in the community who can teach them.

Recommendation: Government to provide funding to NCC communities for cultural and confidence building skills and workshops.

124. In order for our people to get to a place where we can take control of our own destiny, and ultimately eliminate the root causes contributing to the violence against NunatuKavut women and girls, immediate action is required regarding the education of the public as well as providing our people the opportunity to pursue higher education: “it’s a combination of creating the intellectual and the political space as well as the financial resources in order to allow that to develop [...].”¹¹⁵
125. There is a direct link between education and empowering women. The more schooling women receive, the easier it is for women to be self-determining, since women with more education tend to have more confidence, more employment opportunities, more financial independence and more mobility in where they live. These factors make it easier for women to avoid and escape violence. Culturally appropriate education would operate to keep Indigenous women and girls in school longer, therefore insulating them from violent circumstances in the future.
126. There is a one-time only Inuit Bachelor of Education program at Memorial University. Once the current class graduates the program will be finished. Dr. Moore explained how that Inuit program operates as a result of a partnership between the Nunatsiavut government and the University. However, there are only a few Indigenous instructors at that university and none of the professors in the program are Inuit.¹¹⁶ In order to effectively implement Indigenous programs, they must be Indigenous-led.
127. More Indigenous educators are required. This Inquiry has heard one expert explain that it was not until she was paired with an Indigenous supervisor for her PhD dissertation that Indigenous knowledge was accepted and encouraged to be included in her studies.¹¹⁷ In order to get our young people into positions where they can lead Inuit-directed programs, they must be first given an opportunity to access higher education, and their Indigenous knowledge and culture must be given equal space in educational settings.
128. Middle and High School aged LGBTQ2S+ youth must also have access to online support systems, since small Indigenous communities often do not have the

LGBTQ2S+ population necessary to provide spaces for support of these youth. T.J. Lightfoot provided evidence at the Colonial Violence hearing that the internet provides an opportunity to connect with a broader community, but many remote communities lack adequate access to internet. Young people are better able to benefit from their education when they are supported by strong communities, and increased internet access could provide that support for LGBTQ2S+ youth.¹¹⁸

Recommendation: Funding to provide improved internet access in rural communities to better connect LGBTQ2S+ youth with supportive networks.

Higher / Secondary Education

129. Indigenous Services Canada's Post-Secondary Student Support Program (PSSSP) provides financial assistance to First Nations and eligible Inuit students who are enrolled in post-secondary programs.¹¹⁹ The Program Guidelines for the PSSSP references Inuit students from the Northwest Territories, Nunavut, and Quebec as being eligible, but excludes the Inuit of NunatuKavut.¹²⁰
130. Why are the Inuit of NunatuKavut excluded from this program? It was stated repeatedly at this Inquiry that higher education for Indigenous youth must be supported and accessible in order for the youth to bring the learned knowledge and skills back to our communities, and contribute to culturally appropriate services needed.
131. The objective of the PSSSP is to improve the employability of First Nation and eligible Inuit students by providing them with funding to access education and skills development opportunities at the post-secondary level. Yet, our youth continue to be excluded. It appears that it is only the policy directive that restricts the application of the PSSSP to select Inuit. Also, unlike the eligibility requirements for the NIHB program, there is no requirement for the PSSSP that Inuit students be a beneficiary of an Inuit land claim agreement. Therefore, NunatuKavut youth should be given the opportunity to obtain university education through this program.

Recommendation: Encourage the Federal Government to provide for and support immediate access for students from NCC communities to the Post-Secondary Student Support Program.

Language

132. As an Indigenous group continuing to face the legacy of colonialism, we need to lift up our internal and local knowledge – which will allow us to regain social control over our own lives.¹²¹ This includes ensuring that our language is given space to be revitalized, and that our language is valued as being equal to others.
133. In December 2016, the Federal Government made a commitment to enact Indigenous languages legislation. Since that time, a collaborative engagement process between Canadian Heritage and three national Indigenous organizations has been happening, as a process towards the creation of culturally relevant language legislation. Results from the early engagement sessions for that process demonstrate that:

“Participants overwhelmingly indicated that Indigenous languages are an Indigenous right and many made direct references to Aboriginal and Treaty rights as set out in Section 35 of the *Constitution Act, 1982* (Constitution Act, 1982, s 35), adding that all Indigenous Peoples regardless of where they reside have a right to have their languages accessible, preserved, and acknowledged.”¹²²

134. The Government of Canada website detailing the languages legislation states that “all languages and age groups are equally important. No language and no demographic can be left behind.”¹²³ Contrary to this statement, we have not been invited to participate in this process. This is not surprising, as this is what usually happens when certain processes get funnelled through National Indigenous Organizations of which NCC is not affiliated with or represented by. NCC has not been consulted with regarding any aspect of this legislative consultation process.
135. In reference to NCC’s exclusion, on cross-examination Ellen Gabriel stated:

“We heard earlier about sections [NunatuKavut Inuit] that have been excluded from Indigenous languages legislation, and this is how colonialism works and this is how it succeeds [...]”¹²⁴

136. We are not represented by any of the three national Indigenous organizations, but we have section 35 rights. Our right to protect and revitalize our language must be given equal consultation and protection. Ellen Gabriel explained that our language contains our traditions and our culture and if we lose our language we lose our sense of being: “Our languages contain within them traditional knowledge, it is embedded, we see the links to our ancestors and how they thought.”¹²⁵

Recommendation: Federal and/or Provincial Government fund NCC for language revitalization, and NCC be included in consultation on Indigenous languages legislation.

WE ARE RESILIENT

137. The women and girls of NunatuKavut are resilient and rich in culture.¹²⁶ In the face of colonization and continued marginalization, our communities are focused on building positive futures.
138. Approximately two years ago, our Provincial Government and the regional health authority decided they needed to make significant financial cuts. For what can only be considered an irrational and discriminatory decision, the proposed plan of action was to eliminate the sole health care service in one of our communities. This particular community is located on an island off the coast of Labrador and is one of the most inaccessible communities in the province. In addition to the remoteness factor, this community has never had running water or sewage treatment—which has contributed to people in that community already having underlying health conditions. Despite these factors, the government and health authority decided the logical area to make financial cuts was to the only accessible health service for this community. Our communities joined together and protested the decision. Through our unity, the importance and leadership of NunatuKavut women was demonstrated at the protest:

“[A]ll women stood up with signs in a circle outside the clinic chanting [...]. And, men were there supporting them, but they were behind [...] and the women were very vocal and very invested in ensuring that this decision would change.”¹²⁷

139. The end result was positive, as the community did not lose the health care facility. The actions of our community, particularly the voices of women, are an example of the importance of having accessible health services in our remote communities.
140. The NunatuKavut Community Sustainability Initiative (“Sustainability Initiative”) formed in 2017, is aimed at supporting NunatuKavut Inuit in creating a stronger future for our communities. This includes visioning workshops, consultations, leadership initiatives for youth and adults, and learning opportunities. This work will lead to the development of vision and action plans for sustainability and strengthened governance that are tailored for each community. The Sustainability Initiative promotes strength-based or asset-based community development. Through this development model “instead of being defined by problems or issues, communities identify and celebrate what works well, and how it can build on all the good things.”¹²⁸

CONCLUSION

141. Even in the context of historic Government-Indigenous relations in Canada, which has been pretty abysmal, the level of exclusion of the Inuit of NunatuKavut is remarkable. That exclusion, and the de-valuation that comes with it, continues, for the most part, today, in ways which are painful and insidious.
142. The testimony before this Inquiry has done nothing to change that cultural violence reality. Even though Government knows it, and has been hearing it for months, nothing is happening. Government does not need to wait for the report from this Inquiry to act, if it actually wished to do so. Unless addressed specifically and pointedly by this Commission, we fear that our future treatment by government will continue to approximate, perhaps with some political-correctness window dressing, the cultural violence we have been subject to in the past, and are experiencing every day in the present.
143. While all Indigenous peoples in Canada have had to face the injustices brought about by colonialism, the continuing effects of colonialism on the Southern Inuit of NunatuKavut cannot be accurately understood by looking at the social,

economic, cultural or political circumstances of any other Indigenous group in Canada.

144. There can be no one-size-fits-all approach to recommendations made by the Commissioners, because each Indigenous group has “their own distinct cultures, languages, and ways of life. Their communities have their own distinct political, legal, social, cultural, and economic systems.”¹²⁹

Halifax, Nova Scotia, November 20, 2018



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APPENDIX “A” LIST OF RECOMMENDATIONS

1. The Commissioners urge Canada to open lines of communication with NCC, with the goal of taking immediate action to address the health and welfare of Inuit women and girls of NunatuKavut, specifically, on the root causes of violence discussed in this written submission.

Racism

2. Federal and Provincial Government and academics must not limit their engagement, studies, funding and focus on National Indigenous Organizations, to the exclusion of NCC communities.

Policing

3. RCMP operational plans, policies and strategies relating to Indigenous women and girls must include an analysis of all risk factors contributing to the violence against Indigenous women and girls, including police officer conduct.
4. The RCMP consult with our communities prior to attempting any form of community outreach.
5. The RCMP consult with NCC to determine the concerns and needs of NCC communities as it relates to policing services in their communities.
6. Indigenous cultural awareness training for RCMP officers stationed to detachments in or near NCC communities must include the historical background and unique aspects of NunatuKavut Inuit. RCMP cultural awareness training must also include a component on the difference between Indigenous Law and Aboriginal Law. It must be the Indigenous communities that provide this training to the RCMP, and Government must be responsible for funding these efforts.

Government Services

7. The Government of Newfoundland and Labrador consult with NCC to develop a protocol agreement for the cultural competency training of Provincial employees.
8. If an Inuit child is taken from a mother, the priority must be to keep that child within the family structure. If that is not possible, then the child must be placed in a home within the community. Only as a last resort should the child be placed in a non-Inuit family outside of the community.

9. Services offered to Inuit women and girls in NunatuKavut must be offered in a non-intimidating and non-judgmental manner. This will require a combination of cultural sensitivity training for government service workers and training and education of NunatuKavut individuals in order to begin staffing health service positions within our territory.
10. The Federal Government must provide funding for the lateral transfer of Inuit knowledge of healthcare in remote NCC communities.
11. Immediate action on the part of the Federal Government to provide NCC members with access to NIHB services.
12. The Newfoundland and Labrador and / or the Federal government consult with NCC to determine and then address the housing needs of NCC communities.
13. The Newfoundland and Labrador Government consult with women and girls of NunatuKavut, with a goal of creating cultural relevant women's shelters.

Our Land and Resources

14. NCC must, at minimum, be partners in the planning of development projects on our territory. And the Inuit of NunatuKavut must begin to share in the wealth that is generated from its lands and waters; wealth that is currently directed to non-Indigenous project proponents and governments.
15. Before any resource extraction/development projects take place in NunatuKavut, the voice of NCC communities must be included and considered. We must have a voice in when, how, where and if a project is going to be carried out on our territory.

Education

16. All research, studies, reports and publications on our Inuit history and culture must be in collaboration with NCC community knowledge holders, elders, youth, and community researchers.
17. Public school curricula must be inclusive of Indigenous histories in an accurate, respectful, and fulsome way and any Indigenous content in educational materials must be developed and approved by the relevant Indigenous group.
18. Government to provide funding to NCC communities for cultural and confidence building skills and workshops.

19. Funding to provide improved internet access in rural communities to better connect LGBTQ2S+ youth with supportive networks.
20. Encourage the Federal Government to provide for and support immediate access for students from NCC communities to the Post-Secondary Student Support Program.
21. Federal and/or Provincial Government fund NCC for language revitalization, and NCC be included in consultation on Indigenous languages legislation.

¹ See Racism hearing Transcript, Part III, Vol. VIII, June 11, 2018, pg. 241.

² *Interim Report, The National Inquiry into Missing and Murdered Indigenous Women and Girls: Our Women and Girls are Sacred*, at pg. 4 [the “Interim Report”].

³ See *Interim Report* at pg. 5.

⁴ Internal document prepared by the NunatuKavut Community Council Inc. that summarizes the truth of the Inuit of NunatuKavut, “*The Southern Inuit of NunatuKavut: Our Story*”, [nd]. Much of the history and present day reality was explained in further detail by expert witness Amy Hudson at the Racism Hearing.

⁵ Found online at: https://www.gov.nl.ca/iias/wp-content/uploads/What_We_Heard_May2017.pdf

⁶ RCAP, *Report of the Royal Commission on Aboriginal Peoples, Volume 4: Perspectives and Realities*, 1996, at pg. 89.

⁷ See *Interim Report* at pg. 5.

⁸ See Exhibit 36 from Racism hearing, Powerpoint presentation of Amy Hudson “Inuit Women and Racism in Labrador: The women and girls of NunatuKavut and NunatuKavut Community Council’s rights and recognition journey,” June 12, 2018 [“Hudson Powerpoint”].

⁹ See: <http://www.nunatukavut.ca/home/blog-1155>

¹⁰ See Racism hearing Transcript, Part III, Vol. IX, June 12, 2018, at pg. 313.

¹¹ See Human Rights Framework hearing Transcript, Part III, Vol. II, May 17, 2018, at pg. 87-88.

¹² As per Ellen Gabriel: see Criminal Justice hearing Transcript, Mixed Part II & III, Vol. IX, September 21, 2018, at pg. 12.

¹³ Ellen Gabriel: see Criminal Justice hearing Transcript, Mixed Part II & III, Vol. IX, September 21, 2018, at pg. 10.

¹⁴ See *Interim Report* at pg. 29.

¹⁵ See Racism hearing Transcript, Part III, Vol. IX, June 12, 2018, at pg. 310-311.

¹⁶ See Racism hearing Transcript, Part III, Vol. IX, June 12, 2018, at pg. 164-165.

¹⁷ <https://www.itk.ca/wp-content/uploads/2016/07/MMIWG-Final-Report.pdf>

¹⁸ As per Jennisha Wilson, see Sexual Exploitation, Human Trafficking & Sexual Assault hearing Transcript, mixed part II & III, Vol. XVI, October 16, 2018.

¹⁹ Dr. Robyn Bourgeois, see Sexual Exploitation, Human Trafficking & Sexual Assault hearing Transcript, Mixed part II & III, Vol. XVII, October 17, 2018.

²⁰ See *Interim Report* at pg. 17.

²¹ <https://www.cbc.ca/news/indigenous/inquiry-ns-saunders-1.4378891>

²² See *Interim Report* at pg. 4.

²³ <https://www.cbc.ca/news/canada/newfoundland-labrador/andrea-pardy-warns-of-sem-paul-obed-s-release-from-prison-1.2751344>

²⁴ <https://www.thestar.com/halifax/2018/06/05/past-victim-of-sem-paul-obed-speaks-out-after-halifax-attack.html>

²⁵ <https://www.cbc.ca/news/canada/newfoundland-labrador/nunatukavut-card-rejected-at-airport-1.4656976>

²⁶ During direct examination by Christa Big-Canoe, Dr. Robyn Bourgeois discussed numbers and data, and explained how one missing and/or murdered Indigenous woman or girl is one

too many. See Sexual Exploitation, Human Trafficking & Sexual Assault hearing Transcript, Mixed Part II & III, Vol. XVII October 17, 2018.

²⁷ *Supra*, note 4.

²⁸ Amy Hudson, see Racism hearing Transcript, Part III, Vol. IX, June 12, 2018, at pg. 163.

²⁹ See Racism hearing Transcript, Part III, Vol. X, June 13, 2018, at pg. 271.

³⁰ <https://www.cbc.ca/news/canada/newfoundland-labrador/stan-marshall-musktrat-falls-nupdate-1.4174569>

³¹ There is currently a Commission of Inquiry being conducted to address these issues, amongst other issues. See online: <https://www.musktratfallsinquiry.ca/>

³² This turnover rate also applies to Indigenous police forces: see testimony of Chief Terry Armstrong and Mike Metatawabin, Criminal Justice hearing Transcript, Mixed Part II & III, Vol. V, and September 17, 2018.

³³ See *Interim Report* at pg. 3.

³⁴ See comments by Commissioner Robinson: Criminal Justice hearing Transcript, Mixed Part II & III, Vol. V, September 17, 2018, at pg. 27.

³⁵ See: <http://www.rcmp.gc.ca/en/gazette/building-trust-tense-situations?gz=undefined&wbdisable=true>

³⁶ See Policing hearing Transcript, Part II, Vol. VII, June 24, 2018, at pg. 104-105.

³⁷ See: <http://www.northernpen.ca/news/local/nunatakavut-community-council-denounces-arrest-of-inuit-protesters-25466/>

³⁸ <https://www.thelabradorian.ca/news/local/nunatakavut-president-says-beatrice-hunter-detainment-shows-deep-flaws-in-justice-system-92446/> and <https://www.cbc.ca/news/canada/newfoundland-labrador/beatrice-hunter-defiant-behind-bars-1.4148510>

³⁹ See Policing hearing Transcript, Part II, Vol. VII, June 24, 2018, at pg.105.

⁴⁰ Report found online at: <http://www.rcmp-grc.gc.ca/wam/media/460/original/0cbd8968a049aa0b44d343e76b4a9478.pdf>

⁴¹ See Policing hearing Transcript, Part II, Vol. VII, June 24, 2018, at pg.108.

⁴² See Policing hearing Transcript, Part II, Vol. VII, June 24, 2018, at pg.111 and 258-259.

⁴³ See Policing hearing Transcript, Part II, Vol. VII, June 24, 2018, at pg. 285.

⁴⁴ See Exhibit 6 from the Policing hearing: Relationship Building Protocol between the Assembly of First Nations and the Royal Canadian Mounted Police.

⁴⁵ See Policing hearing Transcript, Part II, Vol. IX, June 28, 2018, at pg. 278.

⁴⁶ “Aboriginal law” is in reference to Canadian law as it applies to Indigenous peoples. This is a recommendation supported by Yvonne Niego, Deputy Minister with Department of Family Services, Nunavut. See Policing hearing Transcript, Part II, Vol. VIII, June 27, 2018, at pg. 229.

⁴⁷ This is a recommendation supported by Sergeant Dee Stewart, RCMP Division E. See Policing hearing Transcript, Part II, Vol. VIII, June 27, 2018.

⁴⁸ *Interim Report*, at pg. 3.

⁴⁹ Dr. Turpel-Lafond, see Child & Family Welfare hearing Transcript, Mixed Part II & III, Vol. XIII, October 4, 2018, at pg. 156.

⁵⁰ Dr. Turpel-Lafond confirmed that culturally competency education must be a requirement for government employees, no matter the government department they are in, if they are working with or partnering with Indigenous communities; see Child & Family Welfare hearing Transcript, Mixed Part II & III, Vol. XIII, October 4, 2018, at pg. 154.

⁵¹ Amy Hudson, see Racism hearing Transcript, Part III, Vol. IX, June 12, 2018, at pg. 176.

⁵² Dr. Turpel-Lafond, see Child & Family Welfare hearing Transcript, Mixed Part II & III, Vol. XIII, October 4, 2018, at pg. 154.

⁵³ See the Inquiry's *Lexicon of Terminology*.

⁵⁴ Amy Hudson, see Racism hearing Transcript, Part III, Vol. IX, June 12, 2018, at pg. 171.

⁵⁵ Dr. Blackstock, see Human Rights Framework hearing Transcript, Part III, Vol. V, May 15, 2018, at pg. 26-27.

⁵⁶ Cora Morgan: see Child & Family Welfare hearing Transcript, Mixed Part II & III, Vol. X, October 1, 2018, at pg. 69.

⁵⁷ See Racism hearing Transcript, Part III, Vol. X, June 13, 2018, at pg. 271.

⁵⁸ See Sexual Exploitation, Human Trafficking & Sexual Assault hearing Transcript, Mixed Part II & III, Vol. XV, October 15, 2018.

⁵⁹ A concern that has been repeatedly raised with the Commissioners: see pg. 31 of Interim Report.

⁶⁰ The importance of this is articulated by Alana Morrison; see Policing hearing Transcript, Part II Vol. VIII, June 27, 2018.

⁶¹ See Sexual Exploitation, Human Trafficking & Sexual Assault hearing Transcript, Mixed part II & III, Vol. XVI, October 16, 2018, at pg. 151.

⁶² See Child & Family Welfare hearing Transcript, Mixed Part II & III, Vol. XII, October 3, 2018, at pg. 77.

⁶³ See Racism hearing Transcript, Part III, Vol. IX, June 12, 2018.

⁶⁴ See Human Rights Framework hearing Transcript, Part III Vol. VII, May 17, 2018, at pg. 65.

⁶⁵ *Interim Report*, at pg. 47.

⁶⁶ See: https://www.canada.ca/content/dam/hc-sc/migration/hc-sc/fniah-spnia/alt_formats/pdf/pubs/strat-plan-2012/strat-plan-2012-eng.pdf

⁶⁷ *Ibid*, the *Strategic Plan* at pg. 2.

⁶⁸ Ellen Gabriel, see Criminal Justice hearing Transcript, Mixed Part II & III, Vol. IX, September 21, 2018, at pg. 114

⁶⁹ Ellen Gabriel: see Criminal Justice hearing Transcript, Mixed Part II & III, Vol. IX, September 21, 2018, at pg. 118-119.

⁷⁰ <https://www.canada.ca/en/health-canada/services/first-nations-inuit-health/non-insured-health-benefits/health-provider-information.html>

⁷¹ <https://www.canada.ca/en/health-canada/corporate/about-health-canada/branches-agencies/first-nations-inuit-health-branch/indian-health-policy-1979.html>

⁷² <https://www.canada.ca/en/health-canada/services/non-insured-health-benefits-first-nations-inuit/who-is-eligible-non-insured-health-benefits-program.html>

⁷³ *Supra*, note 66 (*Strategic Plan*) at pg. 6.

⁷⁴ See Racism hearing Transcript, III, Vol. X, June 13, 2018, at pg. 252.

⁷⁵ A view also taken by Yvonne Niego, Deputy Minister of Department of Family Services, Nunavut; see Policing hearing Transcript, Part II, Vol. VIII, June 27, 2018.

⁷⁶ <http://www.statcan.gc.ca/pub/82-003-x/2017004/article/14789-eng.htm>

⁷⁷ <https://www.statcan.gc.ca/pub/82-003-x/2015011/article/14223-eng.htm>

⁷⁸ *Interim Report*, at pg. 42.

⁷⁹ <https://www.cbc.ca/news/canada/north/overcrowded-substandard-housing-persists-among-inuit-statscan-1.759109>

⁸⁰ <https://www.librahouse.ca/>

⁸¹ <http://www.mokamiwomen.ca/home/contact.htm>

⁸² *Supra*, note 5.

⁸³ See Hudson Powerpoint at *supra* note 8.

⁸⁴ See Racism hearing Transcript, Part III, Vol. IX, June 12, 2018, at pg. 161-163.

⁸⁵ See *Report of the Aboriginal Justice Inquiry of Manitoba*, Chapter 5: Aboriginal and Treaty Rights, found online at: <http://www.ajic.mb.ca/volumel/chapter5.html>

⁸⁶ RCAP, *Report of the Royal Commission on Aboriginal Peoples, Volume 5, Renewal: A Twenty-Year Commitment*, 1996, at pg. 2.

⁸⁷ See Racism hearing Transcript, Part III, Vol. IX, June 12, 2018, at pg. 314-315.

⁸⁸ *Supra*, note 4.

⁸⁹ See Interim Report at pg. 31; see also, Policing hearing Transcript, Part II, Vol. VIX, June 28, 2018, at pg. 282.

⁹⁰ *Supra*, note 66 (*Strategic Plan*) at pg. 6.

⁹¹ See Racism hearing Transcript, Part III, Vol. VIII, June 11, 2018, pg. 238-239.

⁹² As explained by Connie Greyeyes and Jacqueline Hansen: see Criminal Justice hearing Transcript, Mixed Part II & III, Vol. VI, September 18, 2018, and in Exhibit 17 – *Out of Sight, Out of Mind*.

⁹³ A position taken by Dr. Barry Lavallee, see Racism hearing Transcript, Part III, Vol. IX, June 12, 2018.

⁹⁴ See Criminal Justice hearing Transcript, Mixed Part II & III, Vol. VI, September 18, 2018, at pg. 231-232.

⁹⁵ See Criminal Justice hearing Transcript, Mixed Part II & III, Vol. IX, September 21, 2018.

⁹⁶ Dr. Dalee Dorrough, see Human Rights Framework hearing Transcript, Part III, Vol. VII, May 17, 2018, at pg. 67.

⁹⁷ *Supra*, note 4.

⁹⁸ See Racism hearing Transcript, Part III, Vol. IX, June 12, 2018, at pg. 129.

⁹⁹ See *Interim Report* at pg. 69.

¹⁰⁰ Amy Hudson, see Racism hearing Transcript, Part III, Vol. IX, June 12, 2018, at pg. 160.

Albert McLeod explained how this form of colonial narrative is an intentional act of minimizing an Indigenous story from history, and an act of assimilation; see Racism hearing Transcript, Part III, Vol. VIII, June 11, 2018.

¹⁰¹ Ellen Gabriel: see Criminal Justice hearing Transcript, Mixed Part II & III, Vol. IX, September 21, 2018, at pg. 60.

¹⁰² Amy Hudson explained that as an Indigenous researcher she has learned that community-based research is an opportunity for cultural survival: See Racism hearing Transcript, Part III, Vol. IX, June 12, 2018, at pg. 154.

- ¹⁰³ See Exhibit 37 from the Racism hearing: *The Culture Carriers: Reflections on Southern Inuit Women's Stories*.
- ¹⁰⁴ See Racism hearing Transcript, Part III, Vol. IX, June 12, 2018, at pg. 184.
- ¹⁰⁵ See Exhibit 34 from the Racism hearing, *Re-storying NunatuKavut: Making connections through multi-generation Digital*
- ¹⁰⁶ Amy Hudson, see Racism hearing Transcript, Part III, Vol. IX, June 12, 2018, at pg. 161.
- ¹⁰⁷ See Racism hearing Transcript, Part III, Vol. IX, June 12, 2018, at pg. 170.
- ¹⁰⁸ See Racism hearing Transcript, Part III, Vol. IX, June 12, 2018, at pg. 127.
- ¹⁰⁹ See Racism hearing Transcript, Part III, Vol. IX, June 12, 2018, at pg. 187.
- ¹¹⁰ Dr. Sylvia Moore, see Racism hearing Transcript, Part III, Vol. IX, June 12, 2018, at pg. 127.
- ¹¹¹ See Racism hearing Transcript, Part III, Vol. IX, June 12, 2018, at pg. 128.
- ¹¹² See Human Rights Framework hearing Transcript, Part III, Vol. VII, May 17, 2018, at pg. 65.
- ¹¹³ See Racism hearing Transcript, Part III, Vol. IX, June 12, 2018.
- ¹¹⁴ Dr. Moore explained the value of this approach and how it's important to change what is considered "learning" and "knowledge" within the education system, in order to be accepting and inclusive of Indigenous Knowledge. See Racism hearing Transcript, Part III, Vol. IX, June 12, 2018, at pg. 140.
- ¹¹⁵ As explained by Dr. Dalee Dorough, see Human Rights Framework hearing Transcript, Part III, Vol. VII, May 17, 2018, at pg. 66.
- ¹¹⁶ See Racism hearing Transcript, Part III, Vol. IX, June 12, 2018. This is a one-time program, for the cohort currently enrolled.
- ¹¹⁷ See Racism hearing Transcript, Part III, Vol. IX, June 12, 2018, at pg. 129.
- ¹¹⁸ See Colonial Violence hearing Transcript, Mixed Part II & III, Vol. III, September 12, 2018.
- ¹¹⁹ <https://www.sac-isc.gc.ca/eng/1100100033682/1531933580211#chp2>
- ¹²⁰ <https://www.sac-isc.gc.ca/eng/1519315907451/1531936560265>
- ¹²¹ A position which is supported by Dr. Dalee Dorough; see Human Rights Framework hearing Transcript, Part III, Vol. VII, May 17, 2018, at pg. 66.
- ¹²² See: <https://www.canada.ca/en/canadian-heritage/campaigns/indigenous-languages-legislation/engagement-sessions.html>. Emphasis added.
- ¹²³ See: <https://www.canada.ca/en/canadian-heritage/campaigns/indigenous-languages-legislation/engagement-sessions.html>
- ¹²⁴ See Criminal Justice hearing Transcript, Mixed Part II & III, Vol. IX, September 21, 2018, at pg. 144.
- ¹²⁵ See Criminal Justice hearing Transcript, Mixed Part II & III, Vol. IX, September 21, 2018.
- ¹²⁶ See Exhibit 36 from Racism hearing, Powerpoint presentation of Amy Hudson "Inuit Women and Racism in Labrador: The women and girls of NunatuKavut and NunatuKavut Community Council's rights and recognition journey," June 12, 2018
- ¹²⁷ Amy Hudson, see Racism hearing Transcript, Part III, Vol. IX, June 12, 2018, at pg. 169. See Colonial Violence hearing Transcript, Mixed Part II & III, Vol. III, September 12, 2018.
- ¹²⁸ See: <http://www.nunatukavut.ca/home/rec.htm>
- ¹²⁹ See *Interim Report* at pg. 5.