

## Statutory Declaration

I, Nappaaluk, Qiallak, Kangiqsujaq (1966-██████████) PO box 38 1966-██████████  
(Name, first name, address, birth date)

I do solemnly declare that,

I'm going to talk about the whole view. I was born in 1966, September 7, which is when Kangiqsujaq was still small. We still lived in shacks. At the time, we were only a population of 180. I was the youngest in my family. I'm going to talk a little bit about the history of my family. I have brothers who have always been in jail. We've been trying to help them. At the time, when I was four, we didn't have as much as now. We had no electricity, no running water. It was still being really Inuit. It was just starting to get help from the government. The people used to be very close to each other. We were nine in one room. The shack only had one room, but we were used to sleeping together, like in an igloo.

At that time, I think in 1967, I remember the dog slaughter. I was really scared, everybody. My father was trying to decide which dog would go to the dog slaughter and he was trying to save four of the dogs. I remember all my family, we were really shocked. Then, we started to go to school in 1971. I went to a French classroom, with an Inuk helper. We were learning in French, so I was able to speak French until the bill 101. The bill 101 in 1975 or 76... I think it was 76. At that time, the French were having a hard time. So, I was really shocked, a second time. Dog slaughter... we don't have to speak French... So, I was hiding my French for a long time. I was pretending not to understand any French. But I was in French until I was in Secondary 3. I was really able to speak French, but I got really scared, if I'm talking in French. Because the language, the history of Inuit, the language, trying to...

I'm going to talk about my brother Yani Nappaaluk. When he was 12 years old, he lost his eye. He used to be able to go hunting with my father and he was really good at it. But when he lost his eye, they put a plastic eye. So, my father, he was afraid to bring him out hunting, because it might get cold, frozen. So, he was left behind, and he started sniffing gasoline. My family was trying to help him, because we had no help, like counsellors, psychologists. My mother was trying to help him: she paid for his ticket to go to Yellowknife, to get help. That I remember. But the police, they were really trying to help but, at the time, they would have no help. I think it was when he was twelve years old. I think he went when he was fifteen years old. Up to now, he's still in jail. Right now, he's 56, I believe. He's been sent too often. He was trying to come back, but he's not used to living here anymore. If we would've had counsellors, psychologists, he would be home. It was really a lack of help.

I have another brother, he's around 67, and he used to go back to jail.

Declarer signature \_\_\_\_\_

Declared before me, \_\_\_\_\_

at \_\_\_\_\_ on \_\_\_\_\_

Q1: His name?

A1: My brother Jusipi, I hope he's going to come to talk about what he's experienced. We were trying to help them, my mother was really trying to help them. How we were going to help was with the Inuit way of life, to help the people. But it was really difficult because we have a big community, they're drunk, alcohol, that's... it was really affecting, but we still have no help. We have no AA, we have no psychologists. We have social service that seems to be just for the kids. I think we need to have more experience. I think it's getting there. We have a lack of help. I remember, for my brother Jusipi, we were trying to have a circle meeting with the judge, the family of the victim, and the family of my brother. I think that it was 1980 and something. I found that it was helpful, but it was not continuous. I don't know why it was not continued. We just had one circle meeting, that's it.

Q2: He didn't have a follow-up?

A2: No, because the judge could not live here. There did not help, at the time. They were trying to have circles after that, it seemed to help, but it went back to the problem. When they got back to the problem, we would have no other meeting because he was just sent to the south, to be in jail. I don't know how they get help. They used to call, they missed home, their family. I think when they sent it, they just get another problem. They did not look at their problems. I think they just had a problem.

Umaluk. I know in Umaluk, up to now, they were supposed to help the people not to get jail. Because we were supposed to have a jail in Nunavik, but the government said it's too expensive so they would put you to Umaluk, to help the people. So, the council was trying to help but, at the same time, we still don't have counsellors, like psychologists, to go help. Or the family counsellor, even the marriage counsellor. Those lack.

Q3: Do you have any liaison officers for the people who were in jail? Or someone to help them? You don't have that?

A3: She has just started last year. I hope she's in training.

*She's under Justice Committee, not liaison officers. There's one in Kuujuarapik.*

Q4: Is she active?

A4: At the same time, she still has problems, too. Drinking problems. But we don't have AA. If they have to go to AA, they have to go to another community. To Kujjuuaq, if they have room, or in Oka, that's what we heard. But not many people went there, because it's far.

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Q5: They don't have any AA meetings in the community? Here in...

A5: Maybe at the medical. He was trying to help a few times, but not many people went there.

Q6: Did you speak to your brothers about detention? How it works, how they lived? When they get arrested, after that detention, and being away from home?

A6: My brother (Yani), he's been away for a long time, maybe more than a half-life. He was sent when he was sixteen... for the young people. Right now, he's 56. It's forty years.

Q7: He's still in jail?

A7: Yes, he's still in the South.

Q8: He's been in and out?

A8: Yes. I don't know how many times he was in a halfway house. But, before he finished the dates, he just went back to jail. After a few months, or one year, he went back to the halfway house, and went back to the jail. If he comes back, he's going to see a very different world from what he remembers. My mother died in 2007. He never came. 2010, my father died, he still didn't come.

Q9: Do you know if he asked to come here when he was in jail?

R9: I'm not sure. At that time, I was having a hard time. I didn't really remember if somebody asked him. But he never really came. After 2007, he would not come. After 2010, never came. Sometimes, I saw him, when I went down to Montreal. I went to visit him when he was in Waterloo. I went to St-Jérôme when he was in St-Jérôme. Right now, he's in Laval. I didn't see him when he was in jail. When he was in a halfway house... when he was in a hospital, he was able to see me for a few hours. Only maybe one hour, because he had to be home on time. It was really...

Q10: It was hard on you not to spend time with your brother.

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A10: I remember he's a good brother. I know he's very strong, because he never blamed anyone. I think he's really stuck. I don't know how we're going to bring him back. I tried to think, if he's coming back, where he's going to stay. Because my family, they never used to be with him. If he's coming back, we have to find a way. How are we going to really include him with us?

Q11: What's his name again? Jusipi?

A11: (Yani) Nappaaluk. I think he was born in 1962, five years older than me.

Q12: Do you have his date of birth?

A12: January 1.

Q13: 1962? Or '60, okay.

A13: 56 years old, I think he was born in '62. When he was in Kuujjuaq... Because they were talking about keeping him for his lifetime. The judge told us. I went to Kuujjuaq, I was talking to the judge. I was standing for him, if he was going to be there for his life. But he never really... I know he made mistakes when he was sniffing, but he never really got help. I know he had lots of experiences about the jail. If he has to come back, how are we going to help him? If there was a way to help this kind of problem. Or the family can go to see him, but the ticket is really expensive. But forty years, it's long.

Q14: Do you have a recommendation about that?

A14: I hope for this generation, they're going to get help in their community, like services. And the family left behind, they really have a hard time, too. I remember my mother, she used to cry. And she was getting old. She was really missing her sons. But we were always trying to help my mother not to worry. We had no choice but to tell my mother: "He's okay." The family left behind, they really need help, too. We should have a counsellor. Help for the problem, addiction. I know some people are talking about the problem, how we can get addicted.

*Addiction counsellors.*

Service help, they're talking about how we can get addicted. If we smoke too much, we're going to get addicted. That's what they're talking about. How we're going to get effect. We may have heart problems, lung problems or brain problems if we smoke too much. I know they're talking about it. But if we really need help, there's no structure, organization, continuity. That's how I see it. We need to have organized help in the community.

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Q15: Did you feel racism or discrimination about the services? The six services that...?

A15: It's not the way we... The culture, it's very different. My mother used to talk about how to help people when they're having a hard time. When they really had a problem with their wives, when they're hitting their wives. They used to get together and the elder used to be able to tell the person how this is going to get information or how it's not going to be... When they were counselling, they used to say: "When they are really listening, they're not crying." That's how they saw it. If they're going to agree with it, they were not crying. But if the person started to cry, when they were being told not to hit your family, the elder understood it was not going to work, so they were going to have another problem. That's how they used to see. But right now, when they cry, we see they are sorry. But that's not the way they used to see. Get help, and really understand the person, how they used to counsel. The counselling is not the same.

Q16: It's not adapted, when things happen. The counselling is different.

A16: Yes, that's how we grew up, we had to help, all the time. But right now, the life, you have to learn about yourself. Be your... you have to learn for yourself. You're going to be able to work, so it's you. It's not your problem. You have to learn about yourself. That's not the same. A long time ago, we had to help, all the time. Even if I'm going to get slower, I still have to help. But right now, I have to learn. It's for me, I have to work for me. Work for my family. That's what we learned from the other culture. But in the first culture, we used to help. Even if I'm going to get slower, I still have to help. Because the culture has really been changed, like, we used to sleep in an igloo, in one room. We used to sleep in a tent, in one room. Right now, we have five rooms, or four bedrooms, three bedrooms. It's for every person. So, the message, now : "it's for them". Everybody has the problem. That's their problem.

Q17: Each other?

A17: Like the judging. But sometimes, it's good. But we just need to understand how we're going to be standing. We have to help each other. Right now, I cannot really help my brother because he's not in town. He calls and he's always asking how are the people. We just say we are fine, that's it. Because if I say: "The weather is really nice, it's getting really exciting!", I'm just going to make him sad. He's not able to come, I don't want to talk to him about the nice weather. I just say: "We are okay."

Q18: He's going to be more homesick.

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A18: Yes. He never knows when he's coming back. If I'm talking about the beluga... right now, it's going to be beluga season soon. It's really exciting for us. When he calls: "How are you? What are you doing?" I just say: "My son, he caught a beluga, we have muktuk." That's it. I didn't tell him how many we saw, where we were, because I don't want to make him homesick.

Q19: Would you give a recommendation?

A19: I think we really should have, in the community... community help. Not only for being bad, for...  
*Psychological support.*

Q20: Do you have a recommendation like... If you want to speak with a member of your family in jail... send things... like a traditional food, or something.

A20: Sometimes, I send... The people go down maybe twice a year.

*They go visit. We have elderly people, sometimes they're two, in each detention. They bring some food.*

Sometimes, I'm thinking I should try to be involved in being with them, just to go visit. I might help. I think the people, like my brother who has always been in jail, he has to understand they still have a family, support. He still needs to understand he still has support, even though my parents are not there anymore. We still live, but it's really hard to...

Q21: How many times do you get to have communication with your brother?

A21: He calls. Sometimes he didn't call. When he didn't call, we started to worry where he was, what was going on.

Q22: What would be the solution? Do you have any solutions about that? The greater communication or... the solution about relatives or any member of the family... about the detention?

R22: I know that we had a lack of communication, lack of support. But for myself too, I don't know how it's going to be better. Because I've been trying to do my best. How I talk to my brother... I try to help him, try to let him come. I try to do my best by (...)32:41.

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Q23: The solution would be detention in Nunavik.

A23: *When I was in jail, last year, we found some help by Makivik. Makivik provided... Because I was in jail with another woman. She told me that there was a way for the family to come. She told me that Makivik provide drivers. They can provide two nights in a hotel. Two people can go visit a family member in jail and they can pay 50% of your airfare. I you had paid, let's say 800\$, they give you back 400\$. And the driver... if you let Makivik know that you're going to visit your family in jail, they can provide a vehicle for you to go to detention, and they will wait for you until you come out.*

*In some detentions, they have trailers, for one night, for family visits. They can have at least one night, in one room, with a supervisor.*

Where can I find that paper?

*I can refer you a lady, her name is Stéphanie Gauvreau. She knows how to deal with this. Sometimes she has contracts with Makivik. She's been to communities to find more solutions, because of lack of support from Makivik that this cannot be established yet.*

I know Mary. She's always talking about her son, too. He had the problem we did. Her son is always in jail, for more than twenty years, now. And she's getting old.

*They want the hotel receipts, your airfare receipts, your meals receipts, your taxi receipts.*

How come they never told us? My brother: forty years! They never really connect with us. I don't even know who is responsible for him. I don't have their names. I think he's just been... there... not really looking at how he's doing.

Q24: Lack of information for the services.

A24: I think they just keep him... they don't know what to do with him. Because it's been a long time. He never really killed anyone. I know when they kill people, they're in jail for life, but my brother never really...

Q25: Serious crimes?

A25: I know he made, forty years ago, thirty years ago. I think the problem is never-ending, and he doesn't have any family. He doesn't have a wife, he doesn't have any children, because he's been stuck in jail for his life. I f we would really help him to be here... Right now, we have the problem: How are we going to keep him when he's 56 years old and he's going to go straight to elder's house, when he's coming back? How are you going to help him? More connection.

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Q26: More information?

A26: More information. I could have travelled to go see him with my mother, but they passed. But I'm going to try to go with my son, because he was really close to my son, he loved him. Right now, he's over thirty.

*Detention He's going to have to write your name and a person. The probation officer looks if you have any criminal history. Anyone who has criminal history.. But it can be a contact if there's no one who has criminal history.*

We are a very big family, but we don't see him. I know we have a brother.

Q27: That's a recommendation that we have to look for better communication with correctional services.

A27: For five years, we can survive. Ten years, it's getting harder. Fifteen years, trying to forget what... Twenty years... We should have how many years, how many times we can go to visit. If they can make a rule. If you have a family who's in jail for ten years, you can go visit twice, at least. Or twenty years, you can go visit three times.

But we don't want our family to be in jail for forty years. We don't want, even for one year, for this generation. We're trying to have less people going to jail. We have to find a solution. We have to try to help the community, we have to help each other. When I talk to the community, I always try to tell them we have to help each other. I hope the problem will get smaller. The information for the community, with the counsellors... that's my recommendation. We don't want anyone to go to jail. We want to help each other. And when they have a problem, they try to find a solution. But they go to alcohol or something else. Before it's getting harder, we have to help right away.

I know my mother, she was trying to help. My brother, he was sent to Yellowknife, a long time ago, but he came back and he still had problems. I know he's been trying to talk to the judge and they were trying to find a solution, but never any action. Even myself, I was talking to the judge about my brother. My recommendation is that we need more traditional ways of helping each other, to understand. Sometimes, I go to the judge. I remember, the translation, they were making mistakes. in Inuktitut, it means 'lying', trying to go to sleep. The translation, it was making 'naked'. That's not the same. For 'naked', we say, but the translation really made a mistake. That time, I was very young, I was not able to say... It's really different.

Q28: The language, the dialect is really different. They should have...

A28: I think he's still in jail for many years, now. Even when we had the translation, they have to make a recording of all the time, how it's been translated. I think they need to have a sitting, just

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listening if they're in court, if they make a good decision and translation... Investigate it more... if it's really true and how it worked. Like, sit behind, not in it. Put aside, and look if it's good or not, or if there are any...

*No pretentious.*

Q29: Not pretend.

R29: Not pretend... but aware. Be aware.

Q30: Okay, not pretend but aware.

R30: We have to have a judge, and they'll have to decide. They have to have translation. We need to have someone sitting aside, just to see...

Q31: if it's good translation.

R32: I they're going to be in jail for six months, for one year. I think we need to have a proof. Your decision is right, or your decision is not good. I think that would help. I know the government was putting some money for language. Last year, or this year. I think we have to get some money from there.

Q32: The court, too. Translation in court to be aware of the dialect.

R32: We also have a different dialect for each community.

Q33: Just like us. Do you have any other recommendation?

R33: I've been trying to think how we need to have support... for the police. I'm also a teacher. I know history about Inuit. For the police, in the 1930s, they were there for help, for supporting people. The Inuit used to believe they were supporters, but right now, they are...

*Researchers? Anthropologists? Oh, pickers, takers.*

Q34: Oh, they only arrest.

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R34: People, when they get scared, we call the police: "We need help?", and they come. That's it.

Q35: They get arrested and you don't see them after.

R35: We see them but... the way we see them now.

Q36: Takers?.

A36: To collect people, put them in jail... or the judge. So, the people in court, they have to work in the community or they have to pay 500, they have to pay 2000, they have to pay... If we weren't listening in the court, they get paid. They don't work, but they have to pay.

Q37: They have to pay, ?

A37: Many people, before the court comes, they try to find money. "Do you have 500? Do you have 300?" That's how they do it now. Because they know they'll pay. If they don't pay, they're going to go to jail. Money makes them scared. Not the judge, it's money.

Q38: Because they don't work. Some of them don't work, they don't have enough money to pay their fines in front of the court. And they go to jail if they don't pay the find.

A38: That makes them scared. And the court, when they don't come on the day, they postpone it for six months, they postpone it for three months. The last time, when I was listening in the court, the guy was waiting for eight years. Eight years. When the judge comes, they're always worried. He thought he was going to go to jail. When they postpone it and come back, they're going to get nervous again. I think the court has to continue even if they're not able to come. Like a videoconference. They can do that, they can continue. We have a room with a big screen. They don't have to postpone. The Inuit, they just got scared. We're stressed. They don't want to go out hunting, if they miss and they're sent.

Q39: They're then sent out in the South, for their sentence?

A39: *Even after, let's say... I did 'break and enter' eight years ago. I was charged, and I'm still waiting after eight years because of all the postponements. Even when the court comes in, they*

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*always say: "Let's postpone it for the next court." Lawyers, prosecutors, they just say to postpone it. And they keep the files alive for eight years, which is not...*

Last time they were here, I know that over 180 had to be in court, out of 850 people. Maybe 30% of the men in the community. Almost everybody has to go there. Their father, their son, they go there. The father stands in front of the judge, then after, his son. It's not normal. It's lack of the court... they should get a screen. Listen to it automatically. Is that, possible today, by internet, or phone?

Q40: It's a recommendation?

R40: Yes. If it's possible, they should try.

*In Canada, there is a law: when someone commits a crime, within 24 hours [words in Inuktitut]. But here, it's not the same, because we have to be sent out, all the way to. So, we don't follow the law, federal law.*

Q41: It's more than 24 hours.

A41: This one should be looked at more precisely so that we could have a screen.

Q42: Everyone who goes to court... within 24 hours, you have to pass. If it's over that, you have to pass in front of the judge, to say if you're going out or not. So, they are going over.

A42: *A lot of times.*

And the one who killed a person... I know it's getting harder. When they killed the person... I'm going to say their name but I'm not really comfortable to say. He was in jail and he's coming back. Because he went for five years and after five years he's coming back. If we really look at him, his problem, he was hit by his Honda when he was a boy. So, he had an accident. Grown-up, he really got angry, he hit the person, the person died. So, he got in for five years. But if we really look at why. If the help had been there, it would have helped him, when he gets angry, not to hurt people., just two months ago, he was he killed the person. When I look at his life, he used to go to... medical... social service, to look at him...

*Schizophrenic.*

If he had gotten help, I think he would...

Q43: That wouldn't have happened, is that what you mean? If there had been really good healthcare, for him, for his schizophrenia, this wouldn't have happened.

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A43: Yes, the follow-ups.

Q44: The follow-ups with health and social services.

A44: *To understand more why we have these cases of mental illness.*

We really need to have people, aside, to look at what's going on and how...

*The Gladue report. Only Aboriginal people in Canada have this opportunity. Let's say I was sentenced for two years, then they kept me for four months because of the Gladue report.*

We really need to have those in my community. That's how I see. I know we had help, they were trying to open positions, but the people who applied don't have much experience. So, they need to have training. We need to have training for... how really into... be help. That, it would help.

I know Maggie Alaku. She died at home, and she was trying to go to her nursing station. But she was told to come at 9:00, because clinic hours started at 9:00. She didn't show up, and she'd been dead for the whole day.

*She was told to go to the clinic by 9:00. She called earlier but the nurse told her that they were not open until 9.*

Q45: She didn't go, she died at home. Instead of going to see if she was okay ?

A45: *No, they only said: "We're open at 9."*

After that, they don't... the person didn't call... where is that person?

Q46: What's her name?

A46: *Maggie Alaku. She died two or three years ago. She left her two daughters.*

Health services, we get information. I know they are really busy. When the people get sick, they're really busy. And there's a lack of employees. Especially when they have TB. I know, I've been there to try to help the nurse for information about the TB. It seems like two years, we invited more people, trying to help stop TB. But we need to have more big offices to help, we have small nurse. If they get a bigger space, it would be easier, it could help. I think they need to have support with the budget. Health, social service, police, if they had more room... The jail with two police, sometimes three, and they have a small office. When we go there, we are talking to the police, the one who's in jail, they're just listening. No privacy!

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Q47: There's no privacy at the police station.

A47: If they have a person in jail, when we're talking to the people, they're...

*You can hear them.*

Q48: Do you have recommendation about the police officers?

A48: I hope that we're going to get a bigger space, so they're going to serve better. Not to be just arresting people. They can help us to teach in school if they have more. When I was teaching, I was trying to invite the police, but they were too busy. They were only two. They say they have no room, or they have no time.

Q49: There's only two or three police officers in the community? There's none on standby? There's only on police station?

A49: When one goes to sleep, the other one works. We need to have better space, like videoconferences. To have room there, to help the people, and they're supporting... if they were more organized. Right now, the police .The social services have . They're also very busy, and they don't know about the Inuit. When they're... they try to open Inuit positions, but they don't have much experience. It seems like we need to have...

*More of them together, find more solutions, with more space and more employees. Specialized.*

We were supposed to have a jail in Nunavik, but the government said that's too expensive. So, we have the budget before they make problem, big problem. You can make activity, for the people. We're going to give you some money before they make a problem.

*Crime prevention.*

That (Umaluk), that has to stop. The police, they're going to get help, social service, videoconferences, to work in the community. In (Umaluk), we will try to think how we could help the community. But we also have a big responsibility to control the community. So, we're just asking for money and then: "There you go, you can have workshops. That's not. I think we have to have more organized [activities] for the community, and be there to help the community. When they have marriage problems, we need someone who can help with marriage problems.

*Counselling.*

Like the kids their anger, that has to stop. They're hating each other. It has to stop. The kids being taken from their family because they are in danger. That has to stop. We need to find how we could work together. Right now, we are asking some money to have workshops and when we have money, it's for eight days workshops. But we have 365 days a year. Those eight days are going to help? I

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don't think so. I think the information is good, but real work, it's not there. Because we have 365 days a year.

Q50: It's going to be each day. Not just for eight days, but every day.

A50: Right now, the weather is getting nice, everybody wants to go out, but only a few people have a ski-doo. The one who has the ski-doo, it's going to be: "Wow! I want to go!" But it's already touched my feelings. That's the way of life. It's really expensive to live up North. But if we can go out, just walking. Being out, if we have a counsellors, or the one who really help. We can have fun.

*The one who can organize traditional activities, at least go pick up some good plants. Just an outing, to go picnic, at least. The traditional way to understand more the depth of a good relation between human and nature. Because it is our way of life, continuously.*

I think the people should feel really comfortable to work with the helpers. Helpers, not judges, not judging. Not police, not social service, because they are taking. I thought the social services could help when I have a problem. When I got there, they're trying to pull my things, my kids, my family... I have that problem, and I have to be there at 3:30... I think we need to find... together. We've been giving many activities, like Christmas activities, supper...

*All the events.*

In Kangiqsujaq, we are really busy in NV. Because I'm a deputy mayor, we try to have everything to help the community. But when we have activity, most of the time, they are the same person. But I know they didn't show up, and we did activities again. They still didn't show up. We're giving again, they still didn't show up. So, they can make a problem. We need to find how we're going to put them. In the past, we used to have a small community. Like Charlie, he was talking about he was growing in a small community. The school starts, they have to come here. The government decided to put them here. They have a different culture, a different way of... They're all Inuit, but a different way of raising their kids. It has really changed, but we need to find how we're going to help the community. I've been trying to see how they help... I know the Cree, they go out for a month...traditional... a month or two weeks, or...

Q51: Two weeks.

A51: Two weeks, and they get paid. They bring their kids. I wonder how they're doing. Are they doing better, or...?

Q52: It's probably their system, the Cree system. The employees, the council, probably decided they have two weeks. Everybody's going. They shut down all the services. Everybody's going on the land. In my community, it's one week. We allow to go... even the employees. The council is closed, the

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school is closed, everything is closed. Everybody goes for a week. The way that we did it is that the council decided by resolution. They say: "All the sector is going to be closed, to have the chance to go to the land." Every spring and every fall, we go on the land. Two times a year. We did that with a resolution: everybody goes.

A52: We should try. We have to get more information for the community. I know some kids, they have more support, to bring them out. I know, I've been a teacher for many years. For the ones who go out more, it seems to be easier to learn. Because they see things differently. We should get that. I know we have to resolve the problem. We also have to resolve the community. How to organize it so that it will be better. I know that the government is trying to help with the money, but the money just goes because it's not really going to the...

Q53: Any other recommendation about another service?

A53: I also... being in a group, how to use protection would be better. I'm also in that group, trying to find a way, how we're going to help better... to Inuit children. I know we have lots of work to do, but we have to put them together. I know the school is trying to help, social service is trying to help, the police is trying to help. Everybody is trying to help. The information is coming from there, or from there, or from there. We have the same people, their information should be together. Sometimes, I'm thinking if I could organize... Like, in January, it's going to be "Home, how to be a family?" information. In February: "How to have a healthy body." In March: "How to help the kids?" If we could organize, that's how I would do. But we need to find money. The money, it has to go there. The government pays this money, it goes there. And the other goes They have many budgets, but all the budgets have the rules. So, if I know many of those, I think it's going to be easier for me. But I don't know what's there, it's going to be harder. Like. I could have visited my brother a long time ago. How long has it been there.

*I don't know.*

We have to find out how long it's been there.

*Last year, I heard that for the first time when I was in jail, by someone in jail. Not outside, no one ever told me outside.*

Q54: It's inside that I learned. When I did an investigation, that's when I heard about Makivik. But sometimes, they don't get the service right away?

A54: The people, they are so busy. They just put some money there, and there, and there. Then, the people who are there, it's not really translation, that's what need to talk about the most, and how to help people with the psychological, and the community. And the judge, they should be here...

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Q55: They should have a system.

A55: In all of Nunavik, we're only about 14 000, not even 20 000. In every community, people have to see the judge. How many, in all Nunavik? Maybe more than 5000. I know 500 kids being pulled from their family, in 2016 or 2015. That's 500 out of... in Nunavik... 14 000. Something's going on. Some things need to adjust. We're only about 14 000. I think we have one or two judges. In all the communities, I think we may have only 30 police. In 14 communities. We have many services: health, social services, schools, There are many, but they're not really...

*Linked. They don't work together. There's not much link.*

I want to say, the government has been trying to help. Thank you for that. But we need to find the way it's going to work. How, it's going to work. The government has been there to try to help us. Thank you for that. But we just need to find how...

Q56: How to work together?

A56: That's how I see it. Thank you for taking the time. That's what I wish to see in all Nunavik. Not only in Nunavik, for the world.

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Enquêteur

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Déclarant