

LA COMMISSION D'ENQUÊTE
SUR LES RELATIONS
ENTRE LES AUTOCHTONES
ET CERTAINS SERVICES PUBLICS

SOUS LA PRÉSIDENCE DE
L'HONORABLE JACQUES VIENS, COMMISSAIRE

AUDIENCE TENUE AU
KATITTAVIK CULTURAL CENTER
515, RUE ST-EDMUNDS
KUUJJUARAPIK (QUÉBEC) J0M 1G0

LE 12 NOVEMBRE 2018

VOLUME 157

Karine Laperrière, s.o./O.C.R.

Sténographe officielle

STENOEXPRESS

201 ch. De l'Horizon,
Saint-Sauveur (Québec) J0R 1R0

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POUR LA COMMISSION :

Me ARIANNE MARTEL,

Me CHRISTINE RENAUD

Me ÉDITH FARAH-ELASSAL

POUR LES PARTIES PARTICIPANTES :

Me DENISE ROBILLARD, pour la
Procureure générale du Québec

Me MARIE-PAULE BOUCHER, pour la
Procureure générale du Québec

Me MAXIME LAGANIÈRE, Directeur des
Poursuites criminelles et pénales

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1

OUVERTURE DE LA SÉANCE

2

MME LUCY GREY :

3

Good morning. I'm Lucy Grey. I'll be the master

4

of ceremonies. I'm Lucy Grey. I'm the Nunavik

5

Liaison Coordinator. So we're here to open the

6

Viens Commission hearings in Kuujjuarapik for this

7

week. So we will start off with an opening prayer

8

by Louisa Cookie Brown and she will be lighting the

9

Ulik.

10

I'm going to ask all those in the back to come

11

and join us in the prayer. If you could all come

12

to the side here, I would appreciate it very much.

13

Because you are all part of the group.

14

I welcome you to my town. I welcome you. I wish

15

everyone to welcome each other. I want you to shake

16

hand to the person close by you. It is the most

17

important and wonderful thing when you are welcomed

18

by those who are close to you or that just came in.

19

Shall we bow? Thank you. You can go back to your

20

seats while I light the Ulik.

21

Thank you Louisa. Yes we will stand up, we

22

will get stronger. Next is throat singers. If

23

they can come up here, they will perform throat

24

singing.

25

Next will be opening remarks from Chief Louisa

1 Wynne, the Whapmagoostui First Nations Chief.

2 **MME LOUISA WYNNE**

3 Thank you. I am going to speak in my language
4 first.

5 My name is Chief Louisa Wynne. I want to
6 welcome everyone here and I want to thank
7 especially the Commission to be here in
8 Kuujjuarapik. I am very happy to see that the
9 reconciliation efforts of the government by having
10 these hearings in the North. I want to acknowledge
11 the people that are testifying today. May God give
12 you strength and courage to tell your stories. I
13 hope you get some sense of relief and help you move
14 forward on your healing journeys from the past
15 hurts and traumas you have suffered. My hope is
16 that once these hearings are over and that the
17 information has been gathered, it will provide the
18 government -- to the government what they need to
19 do to improve the quality and the delivery of
20 services in the public sector. Thank you. God
21 bless you all.

22 **MME LUCY GREY :**

23 Thank you Chief for your wise words. Commissioner
24 Jacques Viens will be making his opening remarks.

25 **LE COMMISSAIRE :**

1 Thank you. Merci, thank you very much, meegwech,
2 Chief Wynne for your presence beside me. I am
3 honoured to have you beside me. I would like
4 first, also, to thank Lucy Grey, who is the master
5 of ceremony this morning and our Nunavik liaison
6 coordinator of the Commission. She's doing a real
7 great job in the North for the Commission.
8 Thank you very much, Lucy.

9 I would also like to thank Elder Louisa
10 Cookie-Brown, for the prayer, and the lightening of
11 Ulik, the traditional oil lamp and explanation for
12 the use of the lamp. I thank you very much.

13 I would also like to thank throat singers, Tilly
14 Papiialuk(ph) and Mary-Ann Warak(ph) for the
15 presentation. Very appreciated by everybody in the
16 room. Thank you very much again.

17 And, again, Chief Louisa Wynne from First Nation of
18 Whapmagoostui Chief, for her presence, having
19 accepted to be here in Kuujjuarapik, the neighbour.
20 I'm very happy to have you beside me. Thank you
21 very much.

22 And I would also like to thank everybody in
23 the room here today, who came to assist to these
24 opening ceremonies. Also, people listening,
25 watching online and, maybe later, on our website,

1 as everything is recorded, and it will be possible
2 to listen to these hearings for many years after
3 the end of the mandate of the Commission,
4 especially, it's going to be on the air for five
5 years.

6 I will just have a few more words concerning
7 the mandate of the Commission. Following events
8 that have revealed, for instance, the possibility
9 of discriminatory (sic) practices towards members of
10 the First Nations in the province and also towards
11 the Inuit in the delivery of public services in
12 Québec and beyond specific facts concerning
13 individual cases, the government of the province
14 and Native officials have agreed that there was a
15 need to shed a global light on the systemic issues
16 inherent to the relationship between members of the
17 First Nations and the Inuit in this province and
18 the stakeholders of certain public services.
19 The government of the province of Québec have
20 expressed its desire to identify the underlying
21 issues, causes of all forms of violence, systemic
22 discrimination, differential treatment toward
23 Indigenous people that may exist with the delivery
24 of certain public services in the province of
25 Québec.

1 This is why, on December 21st, 2016, the
2 government created the Public Inquiry Commission on
3 Relations between Indigenous People and Certain
4 Public Services in Québec: Listening,
5 Reconciliation and Progress in order to
6 investigate, consider the facts and recommend
7 concrete and effective corrective measures to be
8 implemented by the government of Quebec and
9 Indigenous officials.

10 So, this is why, for the last year, we, at the
11 Commission, went all over the province of Québec to
12 listen to what people have to say, to listen to
13 facts that were related by many people. As of
14 October 29, 781 testimonies have been filed by
15 organizations, citizen witnesses, and also by the
16 deposit of declaration. Nine hundred and seventeen
17 files have been opened since April 2017.

18 The commission is beginning this week in
19 Kuujjuarapik; its 35th week of hearing. Also 255
20 presentations have been performed in communities
21 and organizations around the province of Québec.
22 The Commission has visited all Indigenous nations
23 and almost all communities and Nunavik villages,
24 and I mean 52 out of 55.

25 December 2018 will mark the end of public

1 hearings and final report will be deposited on
2 September 1999 (sic), maybe earlier, but it has to
3 be done before the end of September 19 -- 2019,
4 because it is the delay we have in the decree.
5 To succeed, we need, at the Commission, people to
6 present facts, people who have the courage to
7 present facts. It's not always easy to come before
8 a commission or with counsels all around, and to
9 relate matters that, in many cases, were very
10 difficult to live. In some cases, it's like
11 opening wounds that were not cured yet. I
12 understand that -- and these persons have great
13 courage, and I thank them very much.

14 Without their help, it's not possible to go
15 forward. We need persons. We need everybody: we
16 need the chief of the communities, who have global
17 view of what is going in their communities to
18 present, and this was done, and will be done,
19 because we will listen to more chiefs and mayors of
20 communities. It's necessary, but also people of
21 the communities, people who suffered differential
22 treatments and things like that. And this kind of
23 treatment will have to cease. This is the main
24 target of the Commission.

25 And people of the province need to know

1 that - to know also what happened before. Because
2 even if the mandate of the Commission to study
3 facts for the 15 last years, we all know that it
4 started long before. It started many, many years
5 before. Hundred of years before by treatment that
6 were not appropriate. We all know that. And we
7 have to remember that also.

8 And even if it's not possible to change what
9 happened before, it is surely possible to do much
10 better in the future, taking into consideration
11 what happened before.

12 So, I don't want to be too long. I will thank
13 everybody again for the opening ceremony, and I
14 will invite the persons present to stay, to
15 discuss, informal discussions, before the beginning
16 of the testimonies this afternoon at around 1:30.
17 And I invite people present to stay for lunch,
18 here, in the surround the room. So, it will be on
19 the Commission. So, you are all very welcome.

20 And thank you again, Chief Wynne, to be
21 present beside me. I appreciate very much. And I
22 would also like to congratulate Mayor Ittoshat,
23 Mayor Anthony Ittoshat, who was recently elected as
24 mayor of Kuujjuarapik, who could not be present
25 this morning, but will be with us on Wednesday.

1 I'll be glad to see him again. So, thank you very,
2 very much. I invite you to stay to discuss all
3 together, and then stay for lunch. Thank you, and
4 we will adjourn until 1:30.

5 SUSPENSION

6 -----

7 REPRISE

8 **LA GREFFIÈRE-AUDIENCIÈRE :**

9 The Public Inquiry Commission on Relations between
10 Indigenous People in Certain Public Services in
11 Québec, presided by the Honourable Jacques Viens is
12 now in session.

13 **LE COMMISSAIRE :**

14 So, welcome. Welcome in Kuujuuarapik for another
15 week of hearing in Nunavik.

16 So, I will first ask counsels to introduce
17 themselves for the record.

18 **Me ARIANNE MARTEL**

19 **PROCUREURE DE LA COMMISSION :**

20 Good morning, Mr. Commissioner, Arianne Martel pour
21 la Commission.

22 **LE COMMISSAIRE :**

23 Good afternoon, Maître Martel.

24 **Me ARIANNE MARTEL :**

25 Good afternoon. Sorry.

1 **Me DENISE ROBILLARD**

2 **POUR LA PROCUREURE GÉNÉRALE DU QUÉBEC :**

3 Bonjour, Denise Robillard pour la procureure
4 générale du Québec.

5 **LE COMMISSAIRE :**

6 Good afternoon, Maître Robillard.

7 **Me MARIE-PAULE BOUCHER**

8 **POUR LA PROCUREURE GÉNÉRALE DU QUÉBEC :**

9 Bonjour, Marie-Paule Boucher pour la procureure
10 générale du Québec.

11 **LE COMMISSAIRE :**

12 Good afternoon, Maître Boucher.

13 **Me MAXIME LAGANIÈRE**

14 **DIRECTEUR DES POURSUITES CRIMINELLES ET PÉNALES :**

15 Bonjour à tous, Maxime Laganière pour le directeur
16 aux poursuites criminelles et pénales.

17 **LE COMMISSAIRE :**

18 Good afternoon, Maître Laganière.

19 So, these are the counsels. Now, Maître
20 Martel, you introduce the first witness for this
21 afternoon?

22 **Me ARIANNE MARTEL :**

23 Yes. Yes, thank you. So, this afternoon, we will
24 start the hearing, here, in Kuujjuarapik with Mr.
25 Perty Tookalook, who is municipal manager of

1 Umiujaq. He will be speaking about his vision, his
2 perceptions and his understanding, in his
3 community, of the public services. Mostly -- some
4 problems related to justice system, the police, but
5 also the health services, correctional services.
6 For the rest of the afternoon, we will hear other
7 citizens: Mister Davidee Niviaxie and Lucy
8 Kumarluk.

9 So, before we begin, I suggest that we swear
10 Mr. Tookalook in.

11 -----

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25

1 Perty Tookalook
2 Témoin citoyen
3 Assermentation sur la bible

4 -----

5 **LE COMMISSAIRE :**

6 Welcome, Mr. Tookalook. It's a pleasure for me to
7 have you here to share with us many subjects. I
8 will leave Maître Martel to proceed with you now.

9 **M. PERTY TOOKALOOK :**

10 Okay.

11 **Me ARIANNE MARTEL :**

12 Mr. Tookalook, if you want to begin with your
13 presentation, where you are from, talk about your
14 about your role as municipality manager?

15 **M. PERTY TOOKALOOK :**

16 Okay. Like I said, I am from Umiujaq. I am -- my
17 name is Perty Tookalook. I am the municipal
18 manager of Umiujaq. == Do I start now?

19 **Me ARIANNE MARTEL :**

20 Yes. What do you do as a municipal manager?

21 **M. PERTY TOOKALOOK :**

22 Well, I oversee all the operations within our
23 village. We handle all municipal services such as
24 water delivery, sewage delivery, garbage... well I

1 am the manager of the town.

2 **Me ARIANNE MARTEL :**

3 So, the citizens of your municipality, do they go
4 to you, they go to you when they have a problem;
5 any kind of problem with the public services?

6 **M. PERTY TOOKALOOK :**

7 Yes, they do. I... A lot of times, people do come
8 to me if they have legal problems, they would ask
9 me for my opinion as to how go about it, and I
10 think I am well versed when it comes to our legal
11 rights. That's how I got involved.

12 But I -- this is very personal for me also. So, I
13 don't know how am I going to start?

14 **Me ARIANNE MARTEL :**

15 So, you can talk to me in preparation about the
16 story about your cousin's son? If you want to tell
17 us a story?

18 **M. PERTY TOOKALOOK :**

19 Okay. Okay. David Sappa... he... As you know, he
20 was killed by a police officer, and he is the son
21 of my cousin, my first cousin, (inaudible) Crow.
22 And he was -- it's hard to talk about him, because
23 there is certain information I can't talk about,
24 but I'm going to try very... I am going to try hard
25 to relate everything, if I may.

1 He came under our employment as a water truck
2 delivery person. And, since I am the manager, I am
3 the one who hired him initially. And when -- while
4 he was still employed under our municipality, he
5 had committed a crime where there were weapons
6 involved, and... What hap-what he did was pretty
7 violent, where he threatened people, and he even
8 went into someone's house to try and prevent the
9 police from taking him. And, but they were able to
10 restrain him and incarcerate him, at that time,
11 while he was still under our employment.

12 So, that's where my story comes in. Because, like
13 I have already told the Commission in Umiujaq,
14 while he was under our employment at the time, when
15 he was first incarcerated. They (inaudible) down
16 south because what he did was a violent crime, and,
17 usually, they do incarcerate them and send them to
18 Amos or Saint-Jérôme, whichever may be the case.

19 But he was released... based all of his testimony,
20 that he was still employed by the municipality. It
21 is my understanding that his release or part of the
22 reason why he was released was because they
23 believed that he was still employed and was still
24 being employed by our municipality, which was not
25 the case.

1 The only reason why I know about his conditions for
2 release was because the father had come up to me
3 and told me that he had -- Dave -- the victim, the
4 one that was killed, David Sappa. He had told the
5 court or the prosecutor who ordered the judge,
6 whoever who was... that he was still employed by
7 us, of which was a big reason why they released him
8 again, even though having committed such a serious
9 crime.

10 I'm here mostly because I really believe that
11 it was preventable. Because I really believe that
12 he would still being alive. I am his family, you
13 know? I know this is very personal for me, but
14 there was a lot of facts or evidence that was
15 omitted or not verified. I really... I wasn't
16 going to get involved in any way until the father
17 came up to me and told me the reason why they let
18 him go was because they believed he was still
19 employed at our municipality. But that wasn't the
20 case.

21 If the prosecutor or the judge or any lawyer,
22 anyone, had taken the time to verify this, this
23 information that he was giving out, I really
24 believe that he would still be alive.

1 Because if one of the strongest reasons why he was
2 released was based on that fact, the fact that he
3 was still employed or that is because they thought
4 he was still employed, which wasn't the case at
5 all. I really believe that he would still be
6 alive, because he -- they would not let him out and
7 he would not have gotten to that point where he had
8 to be shot. Even...

9 The first crime I am talking about while he
10 was employed under our municipality, okay, it was a
11 violent crime, it's... there were lives threatened,
12 there were people made to be scared. And he was
13 pretty violent, you know, when he was drinking.
14 You know, other than that, when he wasn't drinking,
15 he was a good kid.

16 And, like I said, if the court -- if the court
17 had taken -- if they had bothered to find out
18 whether or not which, if he was still employed at
19 the municipa-one of -- one of the main reasons for
20 his release, you know. It could have been
21 prevented.

22 **Me ARIANNE MARTEL :**

23 And you were his employer, so, you could have told
24 the judge and the prosecutor that...

25 **M. PERTY TOOKALOOK :**

1 Yes. Because he was under my employment. If the
2 prosecutors or any lawyer or any judge had taken
3 the time to verify that information, he would have
4 remained incarcerated. But that wasn't the case:
5 he was released.

6 After his release, he committed another crime.
7 A violent -- another, a really violent crime. And
8 just someone that was released with conditions. I
9 mean, I can't believe that nobody -- for someone
10 who was incarcerated for such a violent crime,
11 where a knife or threatening (inaudible) was
12 involved. It is just wrong.

13 And when he committed that, this other crime
14 that I am talking about after his release, he had
15 hurt someone very badly, to the point where he
16 was... to the point where he was half paralyzed
17 also, because there were jaws broken, bones broken.
18 And the... I gave this information to the police
19 myself. I told them about who committed that
20 crime, that second crime I'm talking about, after
21 his release from jail.

22 For someone whose name or someone that is
23 recognized as being violent and being released on
24 bail or with conditions, it is really hard for me
25 to understand how; how he was released. I mean,

1 how come -- if for someone who was in the system,
2 you know, I don't understand why he wasn't
3 incarcerated for that certain crime. Because the
4 police were telling us that the evidence that was
5 given them was based on hearsay, and... But I
6 don't know, I... It's confusing for me, because
7 usually -- at least, that is what I think -- for
8 someone, anyone, who is on probation or on parole
9 or released on -- with conditions, if the
10 information was coming in... to them, to the police
11 about him committing another violent crime, you
12 would think they would take him again or revoke his
13 parole or revoke his probation, just based on that.

14 But they didn't. Again, there, again, it
15 could have been prevented. The first time they
16 could have prevented it had they just verified the
17 information they had. The second time, again, it
18 could have been prevented again, if they
19 incarcerated him after having received this
20 information about him, beating up someone really
21 badly, almost to the point of almost killing him
22 and hospitalizing him.

23 **Me ARIANNE MARTEL :**

24 And the only reason the police told you was that it
25 was hearsay and they didn't have any proof.

1 **M. PERTY TOOKALOOK :**

2 Yes. Okay, that, I understand, because when it
3 comes to hearsay, I understand that it's hard to
4 use as evidence. However, the person that was
5 victimized, the beating I am talking about now, he
6 made a statement too about him, telling it was him,
7 that it was David Sappa that had beaten up this
8 person.

9 Even then, they didn't incarcerate him, even
10 though the victim that was beaten up had given a
11 statement about him. And there was a lot of
12 instances where this could have been prevented, but
13 it wasn't. Even then, I don't understand, even
14 then, I don't understand how it got to this point.
15 No, because, on that day, on that night, where he
16 was going to be shot; I don't understand in this
17 day -- in this day an inch, you know? We are in
18 2018, you know, in 2018.

19 We have been hearing, I know about -- I know
20 of rubber bullets or casings, training in hand to
21 hand combat. This, you would think for a police
22 force, you know, that they would have the training.
23 And the way I see it now, it seems as if there is
24 no -- there was no training when it comes to that
25 kind of stuff. But you would think for a police

1 force, they would have the training, hand to hand
2 combat, disarming someone when they are being
3 violent or... It seems like, now, they use the
4 most extreme force available to them. You would
5 think with... Like, for a...

6 When you go into the army, when you into the
7 army or the police force, we are told, we are told
8 that they are given training in hand to hand
9 combat, defence, negotiating skills. That was not
10 apparent. It wasn't there.

11 If they had... taken actions just based on the
12 hearsay, you would think for anyone that is on
13 parole or probation or released on conditions that,
14 if anyone made a complaint, especially for a
15 certain violent crime, they will go get them right
16 away.

17 So, these three instances there were -- it
18 could have been prevented. But it wasn't. I don't
19 understand how, why it took them so long to take
20 action. Because, on that day, when they decided
21 that he was going to be... that they had to take
22 him, it was weeks. It was weeks before -- since
23 the second crime I'm talking about. It was two to
24 three weeks. In between, they had time they had to
25 take action. But they didn't.

1 **Me ARIANNE MARTEL :**

2 Do you know the police in Umiujaq have these kinds
3 of tools, like, for example, when you were talking
4 about Tasers, you were talking about rubber
5 bullets, is this the kind of things they have? And
6 do they have the training to go with it?

7 **M. PERTY TOOKALOOK :**

8 Well, if they do, they didn't use it. You know?
9 But we see no evidence of that. I have never seen
10 a police officer armed with a Taser, I don't see
11 them going along with a "bâton". No. It's not
12 present.

13 **Me ARIANNE MARTEL :**

14 Thank you for your sharing. You were also talking
15 to me about the justice system: do you have
16 suggestions for the Commission about the justice
17 system and about the police, how the police should
18 act in the community?

19 **M. PERTY TOOKALOOK :**

20 Well, when... Okay, when it comes to someone
21 having been incarcerated for a violent crime, if
22 they are going to be giving them conditions to
23 release them again, and if the assailant who has
24 been released is giving you information about why
25 he should be released, and if that information is

1 going to be used to release him, they should verify
2 it. All it takes is one phone call. Just one. Or
3 even an email, you know, in this day and age.
4 I'm not against the police or anything like that,
5 you know? I appreciate them being there. But
6 there's something missing between the relationship
7 between of the police force and the Inuit. There
8 is no... real connection, you know?

9 The police force, even when there are new
10 ones, that, when they come in to our villages, they
11 don't even present themselves to the mayor or the
12 municipality. You would think that, for any new
13 police officer, they would be coming in, they would
14 be coming under the mandate of the municipality, as
15 it is a case in the cities. You know? With the
16 mayor.

17 You know, when you are talking about Montréal
18 and the mayor, the mayor of Montréal is responsible
19 for the police force. Is he not? But we don't even
20 have that respect from the (inaudible). It's only,
21 it's only recently that they, sometimes, come in
22 now to introduce themselves and try to connect with
23 the communities. But only because we brought it
24 up.

1 And, I don't know, where to... Also -- how
2 should I put it? Vetting -- the vetting; to become
3 a police officer, I don't know what the standards
4 are, but it seems pretty low to me, because, a lot
5 of times, we do get overly aggressive police force,
6 sometimes. I'm not talking about all of them.
7 Mind you, a lot of them are good people. But, now
8 and then, there will be someone, that one person or
9 the two that could be considered as dangerous.

10 I mean, I don't even know the police officer
11 who shot my cousin's son. I don't even know him.
12 Even up to this day, I don't even know his name.

13 So, this is why I came here. I was... There
14 is so much I want to say, but I can't, because of
15 ongoing investigations also. But when it comes to
16 services like the justice system, you know, I
17 believe that even the court system itself is
18 lacking, you know?

19 The prosecutors, prosecutors within Québec,
20 they should try to familiarize themselves with the
21 people, you know? But there's no... There's
22 nothing. There is no relationship between us.
23 There... It's like an entity that flies in once in
24 a while.

25 I don't know where else to start, because...

1 **Me ARIANNE MARTEL :**

2 How would you like them, the prosecutors, how would
3 you like them to create a relationship with your
4 people?

5 **M. PERTY TOOKALOOK :**

6 Well, they should have... a better relationship
7 with the municipalities. Because that's where the
8 heart of the information comes in about all people,
9 about who they are or what they are like. And,
10 like I said, with...

11 Verification is important, if the prosecutors
12 or lawyers or the judges getting information from
13 the assailant, they should verify that information.

14 **Me ARIANNE MARTEL :**

15 You also talked to me about the fact that,
16 sometimes, the suspect and the victim, they board
17 the same plane to go to court.

18 **M. PERTY TOOKALOOK :**

19 Yes, that's true. That was another thing that
20 was... that is not correct. That is not right at
21 all. A lot of the times, we will know a victim and
22 the person that perpetrated the crime with -- are
23 on the same plane. You know? That's just up
24 there. It's crazy. I mean, how... Here we are
25 telling victims that they are protected: "We will

1 protect you". We hear that. But, then, how is
2 that victim going to feel protected, if you put him
3 on the same plane to go testify against this
4 person? I mean, they are on the same plane.
5 Measures should be taken to prevent that in the
6 future. If there is a victim, the victim should be
7 allowed to travel first, you know? You can plan
8 this. You know? Schedule it.

9 A lot of little things you can fix, but are
10 not done. I started complaining about -- I guess,
11 when I first heard about victims having to be on
12 the same plane, I started getting verbal about that
13 too. But I don't -- but it seems like
14 nowadays -- I'm not saying I was... I should be
15 thankful for the (inaudible), but since I started
16 being verbal about it, it seems like they are
17 trying to avoid that now, putting the victim and
18 the assailant on the same plane. So, I can see now
19 that they are trying to correct that, but more
20 needs to be done. A lot more.

21 **Me ARIANNE MARTEL :**

22 You are also talking to me a lot about the police,
23 for example: when someone is taken into custody,
24 the people cannot receive any visitors. How is
25 that a problem?

1 **M. PERTY TOOKALOOK :**

2 It's a problem, because, in the North, there is no
3 roads. I have no easy access to the South, where
4 we have to send our family members when they are
5 incarcerated. They have to go to Amos,
6 Saint-Jérôme, whichever prison they might have to
7 be in, if they get sentenced. But that, I
8 understand.

9 But within the village itself, we are not
10 allowed anymore to visit our family members if they
11 are incarcerated for one reason or another, and a
12 lot of the reasons that they give us is because,
13 okay, they haven't had a hearing yet, they haven't
14 gone up against the judge yet. But, then, even
15 then, even after, we are still not allowed to visit
16 them. It's really hard, because we have a family
17 member that is going to be sent away to Amos or
18 Saint-Jérôme, whichever prison they are going to
19 send them to.

20 We don't have the money to go and visit them
21 in the South. It costs 2000 over, you know, to go
22 back and forth between here and Montréal. And
23 that's not including accommodations, meals, so
24 forth. Not to be able to visit our own family
25 members within our own town, because of set rules.

1 I don't understand that, because, even here -- even
2 in the South, if someone is incarcerated, they are
3 allowed to get visits. But, here, up North, we
4 can't. I don't know if it is like that here; I do
5 know what it's like in Umiujaq.

6 Right now, the case is, if anyone is
7 incarcerated and if they are going to go to jail,
8 you are not allowed to visit them. The only time
9 where they are allowed, is any close contact, it is
10 to be able to say goodbye and from a distance at
11 the airport. And it is not right.

12 **Me ARIANNE MARTEL :**

13 But when they are at the police station in Umiujaq,
14 people cannot visit them?

15 **M. PERTY TOOKALOOK :**

16 No. I was prevented from visiting my own brother.
17 My mother was prevented from visiting her own
18 grandson. A 75 year-old woman, you know, and
19 preventing from visiting her grandson. I don't
20 know. It is not right. That should be changed.

21 It is as if our rights are a little bit less
22 than those of the South. I mean, if people in the
23 South are allowed to visit their family members in
24 jail, you know, how come we are not allowed?

25 **Me ARIANNE MARTEL :**

1 You also -- sorry.

2 **M. PERTY TOOKALOOK :**

3 No, it's okay.

4 **Me ARIANNE MARTEL :**

5 You also talked to me about the police: there's a
6 lack of patrolling in the streets.

7 **M. PERTY TOOKALOOK :**

8 Yes.

9 **Me ARIANNE MARTEL :**

10 You don't see the police lot?

11 **M. PERTY TOOKALOOK :**

12 That's another thing. I shouldn't have to go up to
13 them -- you know, as the manager. I shouldn't have
14 to go up to them and ask them to: "Please, patrol
15 on the streets more often". I know that my village
16 is small, but the streets, just, there are always
17 three officers within our village. Sometimes four.
18 And they are all scheduled, they all have a
19 schedule to follow. But since they do not always
20 patrol the streets, like they are supposed
21 to -- because each officer has a schedule to
22 follow, say from 8 o'clock until 6 at night, and
23 then another person takes over until 3, and then
24 another person takes over until the next... until
25 the morning, until the next person starts again.

1 You would think that, if they did their jobs, I...

2 Our villages, we have to hire our own
3 night-watchmen, a kind of security for our village.
4 Initially these were, these jobs that they have,
5 the night-watchmen people, we call them
6 "night-watchmen", but they are security for our
7 buildings, but also to prevent -- well, because,
8 you know, it's cold in the North, sometimes people
9 pass out from drinking alcohol outside. So, that
10 was one of the reasons why we created these jobs.

11 But we shouldn't have to, and just... You
12 know? We shouldn't have to, because if the police
13 did their jobs as they should, you know... When a
14 police officer is visible, huh? That is a really
15 good deterrent. Just being there. Just being able
16 to see you, it will deter people from committing
17 crimes. But we didn't get that. We are -- even
18 now, even now, I'm still struggling to get the
19 police force to do their jobs, to patrol the
20 streets.

21 And they seem to disappear... It seems like
22 they always seem to disappear when the alcohol is
23 more abundant within our towns, within our
24 villages. But when there is no more alcohol, then

1 we see them. It is just wrong. It is... They are
2 being paid to do this.

3 I know... I am not trying to demonize them,
4 but for anyone that is going to be working in the
5 police force, they know what they are getting into.
6 I hope they do. You know, I hope they understand
7 what they are getting into. They work into
8 dangerous situations, but that is the occupation
9 they took.

10 And I don't, I really don't understand why we
11 don't see more patrolling within our streets. A
12 lot of vandalism, crimes, violent crimes could be
13 prevented, just by being visible. You know? Like,
14 you know, and we know that I will never try to hurt
15 anyone in front of a cop, you know? Or try to see
16 something in front of a cop. I wouldn't do that,
17 if they were right there. But that is not the
18 case. We are still struggling to have that fixed.

19 I should... A lot of times, I have to go to
20 the police officers to tell them to: "Please patrol
21 the streets more". Ha, I shouldn't be begging them
22 to do that. That is what they are being paid to
23 do. That is why they have vehicles, so you can get
24 around easier. Now, it is not like they have to
25 walk, you know?

1 So, there is a lot of things that have to be
2 corrected, but are not being looked at. I am sure
3 there is a lot of things I am omitting, you know?
4 There is a lot of things I want to say more.

5 When it comes to -- it is complicated when it
6 comes to the justice system, because I know of
7 cases where evidence was withheld, even by their
8 own lawyers. Because that lawyer somehow or some
9 way believes that the person should be incarcerated
10 anyway. When that evidence could have been used to
11 lessen the sentence or to outright release him.

12 I am... sometimes I am really jealous of the
13 rights that they have in the States, you know?
14 Because we don't have -- we don't seem to have
15 those protectors that people do in the South. It
16 is as if sometimes they say: "That is them. That
17 is who they are. That is what they do." and they
18 just allow it. When it should not be the case at
19 all.

20 **Me ARIANNE MARTEL :**

21 You said, when the -- sometimes, you noticed that,
22 when there is more alcohol, more people are
23 intoxicated with alcohol, the police tend to
24 disappear, you said: what do you mean? Do they not
25 answer the calls, when they are intoxicated?

1 **M. PERTY TOOKALOOK :**

2 Yes. It would depend. For instance, I know of a
3 few people that would call me and tell me, and they
4 would ask my night-watchmen to go help them because
5 the police outright will say: "No". They will not
6 come, when someone is calling them to help them:
7 "Please, someone is trying to break into my house."
8 or "Someone is hiding outside." or... If that
9 person that was calling, for some reason or
10 another, had been incarcerated themselves, they
11 tend to not take your calls as seriously as they
12 would with someone with stature, you know? You
13 know what I mean? Say, if it was the mayor
14 calling, then, yes: right away, though, they will
15 respond. But if it was someone that they think is
16 an alcoholic or a drug addict or someone that gets
17 stuck within the system, it is as if they treat
18 them as less, lesser, as lesser citizens. Someone
19 whose rights will not be fought for or they will
20 not... Which is why -- because I, myself, I really
21 believe in our legal rights, our human rights, and
22 I try to educate or teach some people about their
23 own rights. And that is why a lot of people
24 sometimes come to me and ask me for my advice when
25 it comes to legal, legal questions. Yeah.

1 For, okay, for myself, personally, when it
2 comes to visits, I tried to go visit my brother
3 and... but they wouldn't allow me because somehow,
4 somewhere, along the line, although we were allowed
5 to visit before, out of nowhere, all of a sudden,
6 we're not allowed and, you know, there s no
7 explanation, whatsoever. It doesn't make sense.

8 Even within the health system, they... Even
9 within the health system itself, I know of people
10 that will be outright refused treatment, because,
11 either because they are drunk or because they are
12 drunk, and it is just... I mean, wait: how do we
13 get to this point where a nurse or doctor will
14 outright refuse to treat someone with injuries?

15 Me, if I was in the South and I got hurt,
16 like, and they found me on the street, and even if
17 I smelled like alcohol, they will treat me. They
18 will take care of me. In the North, they can
19 refuse. And which should not be the case. I don't
20 think it should be the case. I don't think it is
21 even legal.

22 **Me ARIANNE MARTEL :**

23 Does it happen often?

24 **M. PERTY TOOKALOOK :**

1 Yes. It happens often. But only to those that
2 seem, that look like struggling with their life.
3 You know, people within the social services system,
4 people within the justice system, people with...
5 if they have a reputation when it comes to drinking
6 alcohol, when they are not treated the same.

7 **Me ARIANNE MARTEL :**

8 And when they are treated that way, do they fill
9 complaints?

10 **M. PERTY TOOKALOOK :**

11 Yes, they... They try. I even tell them how to go
12 about it and every organization has a complaint
13 form, but they don't tell people and... But, yeah,
14 I try and...

15 For instance, okay, I have a niece. I have a
16 niece. She is struggling within the system
17 herself, within the social services system. She
18 will call me to help, asking me for help, because
19 some drunk or some angry person is trying to get in
20 their house. And the police said: they will not
21 come. Although she called them. That same niece,
22 that same niece, because she is struggling herself
23 within life, even when she is... she needs
24 treatment health-wise, they don't... it seems like
25 they don't give her the full treatment that they

1 are supposed to, as you would get if a doctor or
2 nurse thought that you were sick in some way or
3 hurt in some way. I don't understand how they
4 could outright refuse the treatment -- treat them.
5 I wish I could give an answer, but I can't. But it
6 is -- I'm trying real hard to generalize
7 everything.

8 A lot of this is personal for me. Because I
9 get involved and I see it, and I am there. It is
10 so much more evident to me now, because I am the
11 municipal manager, and I have... it is part of my
12 mandate to see what is going on in town, to see if
13 all my workers are doing their jobs, which requires
14 me to run around town a lot with my car, to make
15 sure that everything, that all the services that
16 have to be provided are being provided, to see if
17 the garbages are not full beside the house or. Or
18 just to see if my employees are doing their job or
19 are not speeding. So, I am on the road a lot.
20 This is how I got involved.

21 But the real reason why I am here is because
22 of what happened to my cousin's son. This is the
23 part that is the hardest because a life was taken,
24 you know? And he is family, he is a family member
25 of mine. But there are so many instances where it

1 could have been prevented. I could testify to
2 three specific times, where it could have been
3 prevented or actions could have been taken,
4 (inaudible).

5 I know that within the justice system, there
6 is a lot of problems when it comes to placing, and
7 the space. But for violent people or for people
8 who are capable of committing violent crimes, I
9 don't -- I don't understand how come we don't have
10 a watch dog. It seems like we don't have a watch
11 dog for that. You know?

12 We have -- the... what is it? -- sexual
13 abusers, they have a place where they are
14 registered. You would think it would be the same
15 for a violent crime. Or when... If we know
16 someone that is capable of doing that and we are
17 telling the police are giving them evidence of them
18 doing it again, and while they are in the system,
19 while they are on probation, on parole, it is that
20 much more maddening.

21 It is even harder, because here I am telling
22 you of someone should have been incarcerated and
23 no... nobody likes to say and for a family member:
24 "He should have been incarcerated", "He should have
25 been in jail". You know, it is hard to say that.

1 But when it comes to the point of a loss of life,
2 when those preventable measures could have been
3 taken, it is maddening.

4 But I think we are starting to see a lot of
5 evidence of that, not just in my village. I am
6 not -- our village is not the only place where we
7 have lost people, because of police shootings. It
8 is as if... I don't know, it is as if the only
9 training that the police force get is how to shoot.
10 You know? You -- like I said, like I said before,
11 you would think that, for someone who has been
12 trained to become a police officer or if you are in
13 the army, you get some combative training or
14 self-defence training. But, at the same time,
15 also, if they know of someone like him and they are
16 getting information about him committing another
17 crime, it could have been prevented.

18 I am sure there is so much more I am
19 forgetting. But, like I said, the justice system,
20 the system has to be fixed. Not just in the
21 justice system: the health system.

22 Like I said, I don't know if I would be able
23 to testify now, as I am, if I had the family
24 members of my cousin here. Because here I am,
25 telling you he should have been incarcerated. You

1 know? But I see that as something positive.

2 Because, at least, he would be alive.

3 **Me ARIANNE MARTEL :**

4 And the fact that, if he wasn't incarcerated, he
5 would be alive, do you think that, if there were
6 more programs into the community to help people to
7 solve their issues instead of sending them to jail,
8 it would be an option too?

9 **M. PERTY TOOKALOOK :**

10 There is no such programs up North. No.
11 Especially within my small village. It is hard
12 just to get an AA meeting group going. Imagine how
13 much harder it is for us to start groups when it
14 comes to prevention of crime. Because all of these
15 programs out there, you know. But it is really
16 hard to initiate them within our villages. One of
17 the reasons why it is so hard to initiate these
18 programs is because: it seems we are so small, and
19 we know each other, we all know each other, and we
20 are very close to each other, family-wise.

21 So, we are missing so much, within our towns
22 and villages. There is no real prevention when it
23 comes to reintegrating. If someone is released
24 from prison, there is no real reintegration. I
25 understand that you guys have halfway houses? Yes.

1 But those halfway houses are still within the city.
2 They are not within our village.

3 And it is really hard to get into treatments
4 too, like if you have problems with alcohol or
5 drugs, family problems. We are really lacking in
6 programs and (inaudible) when it comes to
7 prevention.

8 **Me ARIANNE MARTEL :**

9 Is there anything else you would like to add, about
10 any of the...

11 **M. PERTY TOOKALOOK :**

12 Yes, yes, but I can't.

13 **Me ARIANNE MARTEL :**

14 Yeah.

15 **M. PERTY TOOKALOOK :**

16 But I think that maybe another inquiry should be
17 looked into, when it comes to how the justice
18 system works itself within the lawyers' system, the
19 judge, the lawyer, the prosecutor.

20 What I am trying to say is: sometimes,
21 sometimes, a lawyer who is representing someone
22 will fight with the prosecutor. You would think,
23 within the system, your lawyer who is representing
24 you will represent you to the full. But, a lot of
25 times, I see that the lawyers themselves, the ones

1 that are representing their clients, and the
2 prosecutor, they are buddy-buddy, you know? And I
3 am not saying they have to be enemies, you know?
4 But, like I said, sometimes, if a lawyer himself
5 believes that the crime that they committed, the
6 ones they are representing, requires time to be
7 served...

8 I know of instances where evidence was
9 withheld, that could have prevented a stiffer
10 sentence or outright -- or being outright released,
11 you know? Because of a technicality or... But we
12 don't have that here.

13 I think that a lot of people that are
14 incarcerated now, they are there because they don't
15 know their full rights. Because the lawyer will
16 tell them: "Just plead guilty. You will get an
17 easier time if you plead guilty". Without looking
18 into all the facts, you know, know the evidence,
19 the conditions of how and why it happened. It is
20 just...

21 I... I know, I am dreaming, but I wish we
22 could come to a point where we have our own judges,
23 our own lawyers, within our villages. But we are
24 not at that point. It is going to be a long time
25 before we get to that point. You know? It is

1 easier in Montréal, because you have a place enough
2 millions. Okay? A lot more lawyers and prosecutors
3 and judges there. In my village, everything has to
4 be flown in.

5 And, like I said, I am dreaming, you know.
6 But I wish we would come to that point where we
7 could do everything locally, you know? But it is
8 going to be a long, long while before we ever get
9 to that point. So, we have to depend on the system
10 we have now. But that system should be improved.
11 Has to be improved.

12 You know, and there are some families that are
13 incarcerated, some people that are incarcerated
14 that will not see their family for years, because
15 of the distance, during -- the jail, where the
16 jails are and where they come from. Which is...
17 They should, at least, maybe create a system where
18 they could give reduced fares, if you're going to
19 go see a family member that is incarcerated, if
20 they are incarcerated for years and years.

21 Like, for instance, I have a nephew that is
22 within the system now: none of us can go see him,
23 because he is way down there. Either in Amos or
24 Saint-Jérôme or whichever prison that they may have
25 assigned to him. It costs thousands of dollars to

1 get a plane from here to Montréal. You know? And
2 that is not including the accommodations, the
3 meals.

4 I didn't see my nephew for four years. You
5 know? I am not saying he should not have been
6 incarcerated, but he was sentenced to four years,
7 he served almost four years. But, then, when they
8 released him, there is no support system for him,
9 as (inaudible) family. Not all families are
10 equipped to deal with that kind of problem.

11 I think I am almost done.

12 **Me ARIANNE MARTEL :**

13 Thank you very much.

14 **LE COMMISSAIRE :**

15 Do you have other questions? No?

16 **Me ARIANNE MARTEL :**

17 No.

18 **LE COMMISSAIRE :**

19 Maybe I can offer to other counsels if you have
20 questions?

21 Maître Robillard?

22 **Me DENISE ROBILLARD :**

23 No questions, thank you.

24 **LE COMMISSAIRE :**

25 No?

1 Maître Boucher?

2 **Me MARIE-PAULE BOUCHER :**

3 No question, thank you.

4 **LE COMMISSAIRE :**

5 Maître Laganière?

6 **Me MAXIME LAGANIÈRE :**

7 No question. == Thank you, Sir, for your
8 testimony.

9 **LE COMMISSAIRE :**

10 So, Mr. Tookalook, it will be time for me to thank
11 you very much for sharing with us this story and
12 other points you noticed in your community. I
13 understand that your cousin's son may have -- may
14 be still alive if care was taken, to check with you
15 or somebody else at the Municipality of Umiujaq, if
16 he had still a job when he was released.

17 I understand also that when he was released,
18 without checking if he has still a job, it would
19 have been possible to take him back to jail for
20 breach of condition. So, many occurrences happened
21 that may have presented his death. I understand
22 that.

23 **M. PERTY TOOKALOOK :**

24 (Inaudible).

25 **LE COMMISSAIRE :**

1 I am very sorry your... he died. I want you to
2 understand, and his family, that we feel sorry
3 about that. And it is a hope, but I wish it will
4 never happen again. I wish that people in charge
5 may take care so it won't happen.

6 Understand that it is difficult to say: "I
7 will have preferred him to be in jail than dead".
8 It has to be taken seriously when a member of the
9 family says something like this about a relative.
10 Nobody wants somebody dead.

11 And it could have been prevent. And the life
12 is still going on, and everything possible should
13 be done to avoid, you know, this situation. I hope
14 somebody is listening to us. I mean, like, it is
15 with the justice system, counsels, lawyers,
16 prosecutors, judges, police force. Everybody is
17 involved in this. It is all linked, and I don't
18 mean it should not be linked, but, first, there is
19 the intervention of the police; then the court with
20 counsels, prosecutors, the judge, correctional
21 services; and then, people are released.

22 And I understand that you have the feeling
23 there is no support for people after serving time
24 in jail. They are going back to small communities.
25 People may be scared, may be afraid, maybe will

1 prefer to reject the person who have served jail
2 time. So, they need to have -- you spoke about
3 halfway, you are telling it -- we have this in the
4 South, not in the North, not in your community, and
5 you have the feeling there is nothing similar in
6 other communities, other villages in the North.

7 You are telling also that people known to have
8 served time or to be using alcohol or drugs are not
9 taken seriously when they call the police or when
10 they go to the Health Center. They should be
11 treated like anybody else. They are still human
12 beings, even if they may have done something wrong
13 earlier. Everybody has the right to be helped when
14 in problem.

15 You are talking about officers, police
16 officers in your village, three of them, and you
17 are telling me: when there is alcohol in the
18 village, we don't see them. We will see them
19 again, when there is no more alcohol, circulating
20 in the village. And I understand that their health
21 is more essential when there is alcohol, at the
22 time the things not appropriated.

23 I understand also you don't have any justice
24 committee in your village.

25 **M. PERTY TOOKALOOK :**

1 We don't.

2 **LE COMMISSAIRE :**

3 Do you think it may help if you have this? You are
4 telling: justice system should change. Would it be
5 beginning if there is a justice committee in your
6 village?

7 **M. PERTY TOOKALOOK :**

8 I think so. For instance, I know here, in
9 Kuujjuarapik, they have such committee. I believe
10 the Elders do get involved. But we have none of
11 that where I am coming -- where I'm from.

12 **LE COMMISSAIRE :**

13 I was told by many people elsewhere, in the
14 province -- we went all around -- that Elders,
15 usually, talking to youngsters getting in problem
16 with justice, it may help, at the beginning, if
17 there is a chance. They will have respect towards
18 Elders. And usually, in justice committee, you
19 will have, usually, Elders, I guess?

20 So, I am thinking this. I think it has to start
21 somewhere to improve in your community. I
22 understand, in the North, it is not the same in the
23 South. You told yourself: "We have no roads. If
24 somebody is detained in Kuujjuarapik, in the
25 summer, you have to come by plane. There is no way

1 to...".

2 During the winter, I understand, it may be
3 possible to travel by skidoo, but if it is not
4 possible for people coming to see people
5 incarcerated, I understand people need -- the
6 police won't allow family members to see people
7 incarcerated in your own village, and I guess it
8 will be the same, here, in Kuujjuarapik? Did I
9 understand well?

10 **M. PERTY TOOKALOOK :**

11 Hmm.

12 **LE COMMISSAIRE :**

13 And the only thing family members may do is, say:
14 "Hello," when they are taking the plane down South.
15 Do I understand correctly what you try to tell me?
16 Yeah. Is there something else?

17 That is possible to say, which is not under
18 inquiry now?

19 **M. PERTY TOOKALOOK :**

20 No.

21 **LE COMMISSAIRE :**

22 No? So...

23 **M. PERTY TOOKALOOK :**

1 I am sure something will come back, but, I think I
2 have said... I said a lot, but, at the same time,
3 I could have said more, maybe. But I am here.

4 **LE COMMISSAIRE :**

5 Thank you very much for sharing with us. It takes
6 courage, because you are in a small village and
7 talking about police justice, things like that. It
8 takes courage. Thank you very much. And be... I
9 want to tell you that I understand it may be
10 improved in the North. I was told, and what I am
11 hearing this afternoon again confirm what I heard
12 before. People should take the time to sit with
13 people in villages and communities and to look at
14 what can be done to improve, and especially
15 starting with police force, Kativik Regional Police
16 in your village. They are there to help people, to
17 protect people. So, I hope they do their job.
18 This is your wish.

19 I hope that they do that. And the court
20 that... and prosecutors take into consideration
21 that, maybe, with a phone call, sometimes, it is
22 possible to check something to avoid the worst.

23 So, thanks again very, very much. I wish you
24 the best, and if there is something else you have
25 in mind, you may tell to Maître Martel.

1 **M. PERTY TOOKALOOK :**

2 Yeah. Thank you. So, am I done here?

3 **LE COMMISSAIRE :**

4 So, nakurmik. And good luck.

5 **M. PERTY TOOKALOOK :**

6 Thank you.

7 **Me ARIANNE MARTEL :**

8 Thank you.

9 **LE COMMISSAIRE :**

10 We will suspend 15 minutes and then go on with the
11 next witness.

12 **Me ARIANNE MARTEL :**

13 Yes.

14 **LE COMMISSAIRE :**

15 Okay.

16 SUSPENSION

17 -----

18 REPRISE

19 **LE COMMISSAIRE :**

20 So, welcome back. I will ask Maître Renaud, Maître
21 Christine Renaud: you are continuing for the
22 Commission as counsel?

23 **Me CHRISTINE RENAUD :**

24 Yes.

25 **LE COMMISSAIRE :**

1 And other counsel are still there. So, I will ask
2 you now to present the next witness.

3 **Me CHRISTINE RENAUD :**

4 Yes. So, this afternoon, we are very lucky to have
5 Mister Davidee Niviaxie from Umiujaq. He came
6 today, because he wanted to share with the
7 Commission a lot of his knowledge as an Elder of
8 the traditional Inuit lifestyle and how the life
9 used to be before the arrival of the White people
10 in his community, and, yes, and the impact it has
11 caused when the White people arrived in Nunavik.
12 So, I know Mr. Niviaxie has a lot of things to
13 share with us today, so, I will be very brief.
14 I think Mr. Niviaxie, maybe, you want to start by
15 telling the Commission about how the life used to
16 be before the White people arrived and a lot about
17 your traditional knowledge of Inuit traditional
18 lifestyle.

19 Yes, we will need to swear in the witness.

20 Thank you.

21 -----

22

23

24

25

1 M. Davidee Niviaxie
2 Témoin citoyen
3 Assermentation sur la bible

4 -----

5 **LE COMMISSAIRE :**

6 Mr. Niviaxie, atelihai, welcome. Thank you for
7 having accepted to share with us your experience of
8 culture and tradition of Inuit people. Thank you
9 very much.

10 I will let you with Maître Renaud now and I
11 will listen very carefully to what you will tell
12 us.

13 **Me CHRISTINE RENAUD :**

14 Yes. So, thank you, Mister Niviaxie. So, yes, I
15 will let you...

16 **UNE VOIX MASCULINE INCONNUE :**

17 (Inaudible).

18 **Me CHRISTINE RENAUD :**

19 Sorry?

20 **UNE VOIX MASCULINE INCONNUE :**

21 (Inaudible).

22 **M. DAVIDEE NIVIAxie (TRANSLATION)**

23 Avant que vous étiez nés, vous tous, je vais parler
24 de certaines choses que personne connaît parce que
25 vous étiez pas nés. Malgré que j'ai beaucoup de

1 choses à dire, je vais les résumer, au moins
2 résumer les choses que je veux dire.

3 En tant que Inuits, nous avons vécu de manière
4 traditionnelle mais nos autres, nos autres Inuits
5 connaissent maintenant l'anglais, la langue
6 anglophone, et il y a beaucoup d'organisation, mais
7 nous, en tant qu'Inuits purs, nous avons rien.
8 Mais pour les gens, maintenant, qui parlent en
9 anglais, ils ont des organisations, regroupements.

10 Pendant les années 50 et 60, quand les
11 professeurs ont commencé à arriver - parce nous on
12 n'a pas eu le temps de s'embarquer dans le système
13 scolaire parce que le gouvernement fédéral, nous,
14 on était même pas au courant c'était quoi un
15 gouvernement. On était juste au courant qu'il y
16 avait des infirmières. Et c'est ça, on était au
17 courant qu'il y avait des infirmières. Mais on
18 n'avait jamais entendu ce mot auparavant, ce mot
19 "gouvernement". Et ça devenait de plus en plus dur
20 pour nous, les Inuits.

21 On veut vous remercier, les hommes blancs, de
22 nous avoir un peu sauvé, parce qu'il y avait un
23 manque d'animaux à manger. Parce que nous, en tant
24 qu'Inuits, on n'a pas d'organismes inuits, comme
25 j'ai dit auparavant. Il y a la Corporation Makivik

1 et la Commission scolaire Kativik. Ceci c'est les
2 organismes principaux. Ils ont 47 départements qui
3 sont bilingues et inuktituts. Mais pour les gens
4 qui parlent seulement le inuktitut, nous avons rien
5 et nous payons des taxes. Mais nous avons rien.

6 En tant qu'Inuits unilingues, qui parlent
7 seulement le inuktitut, je ne comprends pas
8 pourquoi nous avons pas d'organismes pour les gens
9 unilingues. Parce que pour nous, il n'y a aucune
10 façon de faire de l'argent parce que le
11 gouvernement, il fournit une pension pour les
12 Aînés. Merci pour ces pensions parce qu'on peut
13 survivre avec ceci. Mais l'idée c'est qu'on a
14 aucune organisation laquelle (sic) on peut être
15 employé ou avoir un emploi pour faire de l'argent
16 pour les gens, bien sûr, qui ne savent pas parler
17 l'anglais ou le français.

18 Malgré le fait que j'ai beaucoup de choses à
19 vous dire, je vais résumer les choses auxquelles je
20 vais vous parler. Malgré, j'aimerais vous parler
21 avant qu'il y ait les professeurs fédéraux en 1952,
22 il y avait un professeur qui est arrivé. Notre vie
23 a été ruinée par les professeurs qui sont arrivés.
24 Et en 1943, les allocations pour les enfants, de
25 famille, ont commencé à arriver, et pendant ce

1 temps, il y avait encore des manques d'animaux à
2 manger et les professeurs nous ont dit, on s'est
3 fait menacer que le professeur était - vous n'allez
4 plus recevoir des allocations pour la famille si
5 vous faites pas en sorte que vos enfants ne vont
6 pas à l'école.

7 Alors nous avons commencé à former les
8 communautés et les personnes ont commencé à vivre à
9 Kuujjuarapik et dans d'autres communautés, malgré
10 le fait qu'on était un peuple nomade, nomadique.

11 Malgré tout ceci, merci, car nous sommes
12 encore aujourd'hui, car quand nous avons commencé à
13 vivre ensemble et former les communautés, avant que
14 le gouvernement québécois arrive, nos chiens,
15 c'était les seuls moyens de transport, et ils les
16 ont tous massacrés nos chiens de transport, nos
17 chiens de traîneaux. Et c'est là que la vie est
18 devenue très dure. Et les gens ont commencé à se
19 tourner vers l'alcool, parce que pour nous, il n'y
20 avait aucune façon de se transporter, de se
21 mobiliser, parce que quand nos chiens ont été
22 massacrés, ils ont été abattus par le gouvernement
23 et la police. On n'avait plus de manière de se
24 mobiliser. Et c'est là que le gouvernement
25 québécois a commencé à arriver à Kuujjuarapik. Et

1 ensuite, la police québécoise, quand ils n'ont pas
2 été capables de tout massacrer les chiens, le
3 Québec a commencé à donner du manger de chien
4 empoisonné, et ensuite on a eu aucune compensation
5 pour ceci. Il n'y a eu aucune compensation pour
6 nous, pour qu'on puisse survivre. Alors je ne fais
7 que vous réitérer cette histoire vite fait.

8 Je vais maintenant vous parler de d'autres
9 choses, mais avant, j'aimerais mentionner que,
10 avant que le gouvernement québécois arrive, nous
11 étions, on a été forcés à se relocaliser proche de
12 (inaudible), pour presque quatre ans on a été
13 relocalisés sans nous avoir donné de nourriture
14 pour que l'on puisse vivre, mais on a dû apprendre
15 à vivre, à revivre seuls, utilisant notre sagesse
16 traditionnelle. Il y avait pas d'homme blanc, il y
17 avait personne. On s'est fait mettre sur une île
18 et pendant ce temps, mon père, il connaissait la
19 manière traditionnelle de vie pour les Inuits, et
20 c'est de cette manière que nous avons réussi à
21 survivre, parce que nous avons reçu aucune aide de
22 l'homme blanc après le massacre des chiens.

23 Et quatre ans plus tard, la GRC est venue nous
24 chercher à l'automne et il reste sept chiens et
25 nous avons seulement que sept chiens et nous avons

1 parti de (inaudible), avec un canot de 24 places
2 avec un moteur à l'extérieur. On est partis parce
3 que la police était venue nous ramasser et nous
4 n'avions plus rien à ce moment-là. Ils nous ont
5 forcés à relocaliser et ensuite ils nous ont
6 ramassés, mais avec plus rien; nos 7 chiens, le
7 hayaq(ph), et le canot.

8 Parfois je me pose la question. Je me dis qui
9 va me compenser pour ces choses qu'on m'a enlevées?
10 Ceci c'est la fin de cette histoire. C'est tout
11 pour la moment. C'est tout pour le moment parce
12 qu'il y a beaucoup de détails dans cette histoire,
13 mais je vais continuer.

14 Ensuite, même nos Inuits proches, les
15 organismes qui ne connaissent pas l'anglais ou le
16 français, nous en tant que Inuits qui sont
17 unilingues, nous sommes pas respectés. Les gens
18 qui parlent inuktitut et le français ou l'anglais,
19 beaucoup plus organismes, beaucoup plus
20 d'organisation. Comme j'ai mentionné, il y a 47
21 départements qui existent pour les gens qui peuvent
22 parler l'anglais et qui ont une job, mais pour nous
23 les unilingues, on n'a rien. Alors nous, les
24 Inuits unilingues, l'idée c'est que le gouvernement
25 a jamais vraiment été mis au courant du fait que

1 l'on existe. Comment est-ce qu'on peut faire pour
2 que le gouvernement nous entendre en tant que
3 Inuits purs? Les gens qui sont pas unilingues, eux
4 ont de la communication, ont des organismes, mais
5 nous, en tant que Inuits, pourquoi est-ce qu'il y a
6 trois différents secteurs et que nous avons aucun
7 moyen de créer des jobs? Nous payons des taxes en
8 bout de ligne.

9 La raison pour laquelle je le mentionne c'est
10 par ce que KFP sont une grande organisation. Il
11 n'y a pas d'Inuk unilingues qui peut travailler
12 dans ces organisations. Parfois je pense même et
13 et je me demande si ces personnes, qui travaillent
14 pour le gouvernement, pour nous, s'ils représentent
15 des Inuits unilingues, parce que nous aimerions que
16 le gouvernement puisse nous entendre, les Inuits
17 qui ne savent pas parler le français ou l'anglais.
18 Une des raisons pour lesquelles je le
19 mentionne - je ne suis pas fâché envers personne.

20 En 1979, les travailleurs sociaux ont commencé
21 à venir du sud quand on vivait encore ici, à
22 Kuujjuarapik, et depuis ce moment, les Inuits --
23 c'est lorsque les suicides ont commencé aussi, à se
24 produire, lorsque les travailleurs sociaux sont

1 arrivés, les inuits ont commencé et la vie
2 traditionnelle a diminué aussi.

3 En 1979, avant 1979, je n'avais entendu parler
4 d'aucun suicide. Mais lorsque les gens du Sud ou
5 les travailleurs sociaux ont commencé à arriver
6 ici, on a jusqu'à maintenant plus de 400 suicides.

7 Le mode de vie de counselling des Inuits et
8 des travailleurs sociaux c'est que vous travaillez
9 ensemble au moins. Au moins s'ils pouvaient
10 travailler ensemble. Je pense que il y aurait
11 moins de suicide alors lorsque des Inuits ont une
12 voix. Et la raison pour laquelle je mentionne ça,
13 on nous a dit, les pères, ils étaient diminués, et
14 la discipline, la manière traditionnelle de
15 discipline a été diminuée comme Inuits. Même
16 lorsque nos enfants étaient adultes, nous étions
17 encore capables de discipliner nos enfants adultes.
18 Si je devais discipliner maintenant, aujourd'hui,
19 mes enfants, je serais amené dans le système
20 judiciaire.

21 Ceci étend dit, et je jure solennellement sur
22 la Bible, parce que dans la Bible c'est écrit, un
23 père devait être le chef de la famille, basé sur la
24 Bible. Nos enfants, nos petits-enfants, et comme
25 j'ai dit, on peut être placé devant le système

1 judiciaire si on disciplinait nos enfants, nos
2 petits-enfants. Et les Aînés nous rassemblaient
3 ensemble pour discuter d'un problème social. Dans
4 nos petits villages. Et c'est comme ça qu'on
5 vivait. Les Inuits, les Aînés se rassemblaient
6 parce que la personne, nous avions un Aîné qui
7 confrontait une personne qui devait être
8 disciplinée et en 1979, à cette époque, et la
9 manière traditionnelle d'adoption, a aussi été
10 arrêtée. Et on nous a dit de ne plus prendre soin
11 de nos petits-enfants. Et les enfants ont été
12 adoptés.

13 À des familles cries, blanches, ils ont été
14 dispersés pour être adoptés et maintenant, les gens
15 disent que ce n'est pas correct ce qui a été
16 établi. Et les Aînés, en tant qu'Aîné, c'est comme
17 si nous marchons à quatre pattes pour essayer de
18 survivre. Ou est-ce qu'on peut avoir de l'aide
19 comme Aîné? Est-ce que les travailleurs du
20 gouvernement ils nous dominant, les Inuits. Il y a
21 beaucoup de choses à dire sur cette histoire, mais
22 je vais terminer ici pour cette partie.

23 Aussi, je veux parler parce que lorsque je
24 grandissais, jusqu'à aujourd'hui, c'est une manière
25 de vivre totalement différente parce que nous avons

1 deux manières de vivre, modes de vie. Nous pouvons
2 facilement avoir un voisin avec Qallunaat, des
3 personnes blanches et (inaudible), mais moi je ne
4 peux pas vivre comme une personne blanche, je peux
5 savoir une vie sociale, quotidienne avec eux. Je
6 dis cela parce que je ressens cela. En tenant
7 notre voix, en donnant notre voix, nous avons
8 beaucoup de choses à confronter parce que, les
9 organisations que nous avons maintenant
10 fonctionnent de manière - on ne peut pas se
11 gouverner en tant qu'Inuits de cette façon. Quand
12 est-ce qu'on va pouvoir faire entendre notre voix?
13 Je ne juge pas personne. Je fais juste parler de
14 mes préoccupations avant tout. Je vais simplement
15 continuer à parler ou est-ce que je vais être
16 interviewé?

17 **Me CHRISTINE RENAUD :**

18 Thank you very much for what you shared already.
19 You mentioned about: there used to be traditional
20 Inuit ways the Elders used to address social issues
21 in a traditional way. Do you think you could tell
22 us a little bit more about how it used to be and if
23 you had any ideas or recommendations about how,
24 today, with the Inuit could be involved a little

1 bit more in the way that the address social
2 problems?

3 **M. DAVIDEE NIVAXIE (TRANSLATION)**

4 J'ai mentionné que le sujet le plus important est
5 que les Aînés se rassemblaient ensemble quand il y
6 avait quelqu'un qui avait une distorsion mentale,
7 un problème mental, et même avec nos collègues
8 inuits, lorsqu'on perdait la langue, c'était
9 entendu. Les langues sont amoindries par ceux qui
10 parlent français ou anglais. Présentement, nous
11 avons simplement accepté que nos enfants, nos
12 collègues inuits, concitoyens inuits, mais nous
13 aimerions avoir une plus grande voix. Mais parce
14 que nous n'avons pas d'institutions ou
15 d'organisations d'Inuits unilingues, alors c'est
16 pour cela qu'on ne fait rien aujourd'hui. Le mode
17 traditionnel de counselling social, si c'est mâle,
18 femelle, ou si c'était pour les jeunes, c'était
19 différent. Il y avait des différences. Et il y
20 aurait tellement à dire dans une heure, concernant
21 nos modes de vie et de counselling traditionnels.

22 **Me CHRISTINE RENAUD :**

23 But maybe you could help us understand, because you
24 said that: you sell yourself when a group of Elders
25 were helping someone that needed help, that had a

1 social problem, that they became autonomous again
2 and that they could heal from the work you would
3 do. So, maybe, if it is too broad to discuss, you
4 could give some anonymous example or give some more
5 information on specific little cases to help us
6 understand a little bit how it was, and how you
7 think, today, we could take from this traditional
8 knowledge to improve the social services.

9 **M. DAVIDEE NIVAXIE (TRANSLATION)**

10 Les modes de vie de l'homme blanc s'entrechoquent.
11 Les façons inuites, donc, s'entrechoquent. Et
12 c'est pour cela que j'ai dit que c'est très, très
13 difficile. Parce que je crois que je pourrais vous
14 parler pendant une journée pour vous raconter ces
15 histoires.

16 J'ai réfléchi que les Inuits unilingues
17 devraient recevoir du counselling parce que les
18 communautés ont différents comités sous le
19 règlement du gouvernement. Et que faire de nous
20 les unilingues Inuits? On n'a personne à qui se
21 tourner ou vers qui se tourner. Et étant donné
22 cela, je crois que nous avons beaucoup de travail à
23 faire maintenant. Parce que les traditions
24 inuites, les règlements aussi, il y avait beaucoup
25 de règlements à cet effet dans le passé. Mais ils

1 ont été diminués. On a été dominés par la façon de
2 gouverner de l'homme blanc parce qu'on ne parle pas
3 français ou anglais, alors on n'a pas de voix. Et
4 c'est pour ça, à cause de cette situation, que j'ai
5 dit que ça prendrait beaucoup de temps de parler en
6 détail de ces choses, sur comment les Inuits
7 effectuaient, faisaient du counselling à la manière
8 inuite.

9 J'aimerais aussi mentionner cela encore une
10 fois parce que j'ai mentionné que les Inuits ont
11 différentes coutumes, traditions. Ici, dans le
12 Nord, nous avons 151 espèces d'animaux et on n'en
13 prend pas soin. Les animaux, les animaux sauvages,
14 il y en sept espèces qui se sont éteintes. Alors
15 et ils nous ont jamais demandé en tant qu'Aînés.
16 C'est simplement parce qu'ils prennent soin des
17 animaux sauvages et nous négligent parce que c'est
18 de cette façon - c'est pour ça que je voulais
19 parler. En 1945, j'ai commencé à réaliser ces
20 choses. Je suis né en 1937 et j'ai 81 ans
21 maintenant. J'ai beaucoup d'histoires à raconter
22 sur le mode de vie inuit dans le passé. Qui va
23 nous aider pour avoir une institution pour que les
24 personnes non-autochtones puissent comprendre le
25 mode de vie inuit, leurs traditions, leurs

1 coutumes. Si nous n'établissons pas une
2 organisation et qu'on entend simplement cette
3 condition (sic). J'aimerais revenir. Dans notre
4 communauté, il y a deux hommes qui ont été
5 incarcérés parce qu'ils ont discipliné leurs
6 enfants. Ils ont été mis devant le tribunal à
7 cause du mode de vie de l'homme blanc. Et on ne
8 peut plus discipliner nos enfants parce qu'il faut
9 écouter le règlement de l'homme blanc. Qui va les
10 discipliner? Est-ce que vous avez d'autres
11 questions là-dessus? Sur ce point?

12 **Me CHRISTINE RENAUD :**

13 Yes, thank you. I understand from what you said
14 that you wish that the organizations of either
15 White people or Inuit that also speak English or
16 French would consult a lot more with Elders to
17 benefit from your traditional knowledge and to be
18 certain that they defend your rights and your best
19 interest. Do you have ideas about how it could be
20 done?

21 **M. DAVIDEE NIVIAXIE (TRANSLATION)**

22 (NO TRANSLATION) Il y en a qui sont très
23 importants, toutefois, on les met dans la poubelle,
24 même s'ils sont très importants. Parce qu'on ne
25 les comprend pas. (NO TRANSLATION)

1 **LE COMMISSAIRE :**

2 I think we have a problem with hearing the
3 translation in English from Inuktitut. Please?

4 **Me CHRISTINE RENAUD :**

5 Yes. We can under-do you hear English number 2
6 now?

7 **UNE VOIX MASCULINE INCONNUE :**

8 Just a second. Maybe we will fix the problem...

9 **UNE VOIX MASCULINE INCONNUE :**

10 Yes.

11 **M. DAVIDEE NIVIAXIE (TRANSLATION)**

12 S'il y avait une organisation importante devait
13 engager un employé inuit, ou qui parle simplement
14 inuktitut, il ne recevrait pas une lettre du
15 gouvernement si le (inaudible) en anglais qu'il ne
16 pourrait pas lire. Alors il l'a déchirée et l'a
17 mis à la poubelle cette lettre.

18 **LE COMMISSAIRE :**

19 So, it's okay now? Okay. We are listening to you.

20 **M. DAVIDEE NIVIAXIE (TRANSLATION)**

21 La question, elle a dit qu'elle me poserait des
22 questions parce que moi, je pourrais parler sans
23 arrêt. Et la question que j'ai pour vous, est-ce
24 que vous, vous avez des questions pour moi?

25 **Me CHRISTINE RENAUD :**

1 Yes, thank you. Yeah. So, you said that you feel
2 the social workers, they come and they use White
3 ways of dealing with social issues: do you think
4 that it would be possible that some Inuit people in
5 your communities could speak the social workers or
6 help them modify the way they deal with the social
7 issues, so it would be -- you would feel it would
8 be better for the Inuit people of your community?

9 **M. DAVIDEE NIVAXIE (TRANSLATION)**

10 Oui. D'une manière, oui. Mais ces gens qui
11 écrivent des lettres, les Inuits qui écrivent des
12 lettres aux employés du gouvernement, ce serait
13 intéressant d'avoir peut-être un employé inuit qui
14 pourrait nous écrire en anglais. Parce qu'il y a
15 pas de lettre inuktitut. Moi, en gros, comme j'ai
16 dit, je les jette aux poubelles parce que je suis
17 pas capable de la lire. Ça, ça serait une bonne
18 façon d'améliorer la situation. Si on pouvait
19 recevoir des lettres écrites en inuktitut, surtout
20 pour les aînés. Prochaine question. La façon
21 traditionnelle des Inuits, même si j'en parle, nous
22 ne pratiquons plus les manières traditionnelles.
23 Maintenant, nous parlons, nous utilisons des façons
24 plus verbales parce que nous vivons dans des
25 maisons faites par l'homme blanc pour des hommes

1 blancs. Et nous utilisons aussi des machines des
2 hommes blancs. On ne peut pas retourner dans le
3 temps, la façon exacte que l'on vivait dans le
4 temps. Malgré tout, on doit être écoutés,
5 entendus. Je vous dis la vérité. Nous devons être
6 entendus. Ça fait partie des grandes raisons de
7 pourquoi je veux être entendu en français ou en
8 anglais. Les lettres doivent être traduites en
9 inuktitut, pour les aînés surtout dû au fait que
10 nous avons pas de traducteurs au Nunavik. Alors
11 sur ceci, le gouvernement doit avoir un traducteur.
12 Surtout les grandes organisations qui écrivent des
13 lettres aux aînés. Ce serait vraiment une bonne
14 amélioration pour nous. La raison pourquoi je suis
15 ici: je pensais que c'était pour être un résumé
16 très court. Alors j'ai écrit quelques notes. J'ai
17 beaucoup d'histoires à raconter mais si je suis
18 questionné, ou si vous faites une interview avec
19 moi, je prendrais plus (sic). Il y a beaucoup de
20 problèmes que nous devons résoudre aujourd'hui.

21 **Me CHRISTINE RENAUD :**

22 Yeah. Thank you. You talk about problems you have
23 now: is there a specific problem that you face now,
24 in the community? I understand that a major
25 problem for people who don't speak English is that

1 there is no translation. So, understand this has
2 an impact on all the services. You talked about
3 social services as well, but maybe with the justice
4 system or with health services, is there a specific
5 problem you want to discuss today and how maybe
6 your knowledge about the traditional way could help
7 improve it? Because, I know that you wrote a big
8 document with all your traditional knowledge and
9 that, for you, it is very important that younger
10 generations would learn about all this and that it
11 doesn't get lost when all the Elders are not here
12 anymore to share them.

13 **M. DAVIDEE NIVIAxie (TRANSLATION)**

14 La raison pourquoi je les mentionne c'est que, en
15 ce moment, la jeunesse n'a pu nous comprendre notre
16 vrai inuktitut traditionnel. Parce que la
17 Qallunaat, les hommes blancs ont envahi. Parce que
18 nos enfants, maintenant, vivent comme des hommes
19 blancs. En tant qu'Aînés, on fait juste suivre la
20 tendance. Dans le temps, on était les leaders. On
21 était les meneurs de file. Mais maintenant, on est
22 en bas de la chaîne, en bas de l'échelle. Nos
23 façons traditionnelles, on n'a plus rien. On est
24 maintenant en dessous de la table. Même notre

1 façon d'intervenir socialement, dans le temps, ça
2 n'existe plus.

3 Comme j'ai dit auparavant, mes petits-enfants,
4 même si j'étais pour le discipliner, discipliner
5 mes petits-enfants, il peut aller directement à la
6 police et ensuite c'est moi qui vas être mis en
7 justice. Et ensuite, c'est moi qui vas être mis
8 dans le pétrin pour avoir discipliné mes petits
9 enfants. Peut-être que quand les premiers hommes
10 blancs ont commencé à arriver, si au moins le
11 gouvernement nous aurait montré leur manière de
12 gouverner, quand ils sont arrivés pour les
13 premières fois, au moins en nous expliquant comment
14 le gouvernement fonctionnait, peut-être qu'on
15 aurait mieux compris. Mais il y a pas personne qui
16 nous a expliqué comment le gouvernement fonctionne.

17 Le Qallunaat, l'homme blanc est arrivé, ont
18 envahi. Et ensuite ils partaient. C'était pas
19 bien pour nous. C'était de la discrimination.

20 Je ne suis pas choqué après personne ici. Je
21 ne suis pas contre personne ici, en ce moment,
22 parce que je veux en venir au point que nous devons
23 travailler ensemble, de manière plus rapprochée.
24 On devrait avoir une compréhension commune et
25 travailler main en main, et quand nous allons avoir

1 une plateforme commune auquel on peut se fier,
2 bien, on va pouvoir travailler de manière plus
3 étroite. Maintenant on est en confrontation parce
4 qu'il n'y a pas eu d'intégration des deux côtés.
5 Et si la manière inuite était au moins *appris* par
6 les hommes blancs, partageaient leurs manières, il
7 n'y aurait pas eu autant de problèmes. Et il n'y
8 aurait pas autant de problèmes qu'il y en a
9 aujourd'hui. Merci. Je veux juste dire, à ce
10 point-ci: merci.

11 **LE COMMISSAIRE :**

12 You have other questions?

13 **Me CHRISTINE RENAUD :**

14 No, thank you.

15 **LE COMMISSAIRE :**

16 No?

17 **Me CHRISTINE RENAUD :**

18 Thank you.

19 **LE COMMISSAIRE :**

20 Maître Robillard, you have questions?

21 **Me DENISE ROBILLARD :**

22 Aucune question, merci.

23 **LE COMMISSAIRE :**

24 Non? Maître Boucher?

25 **Me MARIE-PAULE BOUCHER :**

1 I don't have any questions. Thank you.

2 **LE COMMISSAIRE :**

3 Non? Maître Laganière?

4 **Me MAXIME LAGANIÈRE :**

5 No question. Thank you, Sir.

6 **LE COMMISSAIRE :**

7 No? So, at this time, Mister Niviaxie, it will be
8 my pleasure to thank you very much, to say nakurmik
9 for having shared with us this story. I understand
10 that you will have many, many stories to tell us.
11 You see, I am only 71 years old. I understand you
12 are 81 years old, and I have many stories. I guess
13 you have many more, much more than I, and
14 concerning Inuit traditions, Inuit way of life.
15 I understand, and you started telling us that for
16 unilingual Inuit members of communities in the
17 Nunavik, it is difficult, because even Makivik,
18 Kiarji(ph), Kativik School Board and other
19 organizations in Nunavik - and you told me, I
20 guess, 47 or something like that - it is difficult
21 for people speaking only Inuktitut to work in these
22 organizations. So you feel you have no voice to
23 tell what you feel, to tell what you feel is going
24 wrong, to feel what -- to tell what you feel can be
25 improved. I understand that. And I don't have any

1 magic stick, but I can tell you that I hope people
2 are listening to what you say.

3 Your testimony will -- is recorded -- will be
4 on our site for five years from now, and I hope
5 many people will listen to you. I hope people in
6 public services.

7 You told us about the fact that public
8 servants are writing to Inuit people in Nunavik
9 only in French, and not even in English, and
10 especially with Elders, it is very difficult to
11 read it. And you told us you just put it in the
12 garbage. There is nothing else you can do with it,
13 unless going to a see friend able to translate.

14 I remember, in my other life, I used to
15 preside jury trials in Nunavik, Kuujjuarapik,
16 Kuujjuaq and, later, in Pohenegamook, and, at the
17 end, I used to write to jurors, and jurors were all
18 Inuktitut fluent. Because the first question I was
19 asking them during the selection was: "Are you
20 fluent in Inuktitut?", because the language of
21 deliberation was Inuktitut. And, at the end, I
22 used to send a letter to them, to thank them for
23 having accepted to serve as jurors, telling them:
24 "I hope you have a better understanding of the

1 justice system, and thank you for having accepted
2 to act as jurors”.

3 But the letters were both in English and
4 Inuktitut. I was not able to read Inuktitut, but I
5 have -- I was confident in the person I asked to
6 translate in Inuktitut, and the letters were sent
7 in both languages: English and Inuktitut. And I
8 understand that you will hope that public services
9 right to Inuit people in Inuktitut, especially with
10 other persons. I am listening to you, I hope
11 others are listening. I will listen. I can't
12 promise it will be done, but I can promise I could
13 write it in the report.

14 I understand that you hope that people work
15 together, and this is important. This is a message
16 I heard, not only, here, in Nunavik, but especially
17 elsewhere in communities, with the Innu, with the
18 Cree, Anishinaabe, Atikamekw, everybody are wishing
19 to share, to be heard, and that public services,
20 especially public services concerned by the Inquiry
21 Commission -- I mean police, justice, correctional,
22 health, youth protection -- that they come to
23 communities, they come with indigenous people,
24 listen to their needs and try to find, all
25 together, to find a way to improve, to get better

1 services, that people feel treated correctly,
2 justly.

3 And maybe I am repeating myself, but I heard a
4 lot about what happened in the past, and what is
5 going on actually is a result of what happened in
6 the past. You told me: it is not possible to go
7 back with the older way of life for everybody. But
8 what is possible is for is for Qallunaat like me,
9 and others to listen to what happened before and
10 try to adjust ourselves to your way of life, to
11 understand your culture, to give training to
12 persons in public services, so when they come in
13 Nunavik, in communities of the North, they know
14 something about people living there. Not being
15 here and starting to learn something when they are
16 here, if they show no effort before being here,
17 before coming here to give services. And not only
18 Nunavik, I mean, everywhere. We have 10 indigenous
19 nations, 10 First Nations of Inuit, 11 nations, 55
20 communities, all different. I think these people
21 deserve to be better known by the general
22 population in Québec. And this is a wish I have.
23 And I understand it is yours also.

24 Is there something else you would like to add?
25 Did I hear you correctly?

1 **M. DAVIDEE NIVAXIE (TRANSLATION)**

2 Non. J'ai rien d'autre à rajouter, mais j'aimerais
3 poser une question. Pourquoi les hommes blancs
4 peuvent pas apprendre l'inuktitut?

5 **LE COMMISSAIRE :**

6 I think it is maybe difficult. But you see, over
7 here, this afternoon, during the lunch, we have one
8 of our interpreters trying to learn, getting his
9 first lesson in Inuktitut. I think it is
10 difficult. But I understand your wish, but I can't
11 promise that it will be done. But we have good
12 interpreters and they shall be used, and they
13 should many more will be employed to help
14 communication between people in Nunavik and public
15 services. I think it will be easier to use good
16 translators, interpreters to communicate. And I
17 understand that, maybe, when our member
18 investigators met you, I guess, we had a translator
19 to work with you and the person who helped you
20 before, and even with the counsels, when you met
21 Maître Renaud.

22 So, is there something else? Yeah? Is it
23 okay?

24 **Me CHRISTINE RENAUD :**

25 Thank you.

1 **LE COMMISSAIRE :**

2 So... Nakurmik. Thank you very much, nakurmik. I
3 wish you the best. I wish you health. I wish that
4 what you have as stories may be transmitted to
5 youngsters, so they know the past. They know how
6 it was before. It is interesting. It is too bad
7 we don't have the time to listen to all of your
8 stories, but it will be interesting that we -- if
9 there is a possibility to put it in the book or
10 something like that. I understand you have much
11 more to tell. So, thank you very much again.
12 Nakurmik.

13 And, now, we will suspend for a few minutes
14 and go with the next witness?

15 **Me CHRISTINE RENAUD :**

16 No, it will be Maître Elassal with the next
17 witness.

18 **LE COMMISSAIRE :**

19 Yeah?

20 **Me CHRISTINE RENAUD :**

21 Yeah.

22 **LE COMMISSAIRE :**

23 Okay. So, 15 minutes?

24 **Me CHRISTINE RENAUD :**

25 It should be plenty.

1 SUSPENSION

2 -----

3 REPRISE

4 **LE COMMISSAIRE :**

5 So, welcome back. And Maître Ellassal, you are
6 continuing?

7 **Me ÉDITH FARAH ELASSAL :**

8 Yes, I am.

9 **LE COMMISSAIRE :**

10 As counsel for the Inquiry Commission?

11 **Me ÉDITH FARAH ELASSAL :**

12 Yes.

13 **LE COMMISSAIRE :**

14 And other counsels are the same.

15 So, Maître Ellassal, understand you will present the
16 next witness?

17 **Me ÉDITH FARAH ELASSAL :**

18 Yes, Mister Commissioner, we are very grateful to
19 have Mrs. Lucy Kumarluk with us this afternoon.
20 Mrs. Kumarluk is from Umiujaq and she is going to
21 testify regarding different stories, personal
22 stories and also about her opinion regarding
23 different public services: health services, social
24 services, as well as police and justice services.
25 So, maybe before we start, I would ask the clerk

1 to swear you in?

2 **Mme LUCY KUMARLUK :**

3 Okay.

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1 Lucy Kumarluk
2 Témoin citoyen
3 Assermentation sur la bible

4 -----

5 **LE COMMISSAIRE :**

6 Thank you for having accepted to share with us. We
7 will listen with great care.

8 **Mme LUCY KUMARLUK :**

9 It is my pleasure to testify.

10 **Me ÉDITH FARAH ELASSAL :**

11 So, maybe, you could start by present yourself, who
12 you are, what is your professional background?

13 That could be a good start.

14 **Mme LUCY KUMARLUK :**

15 Okay.

16 **Me ÉDITH FARAH ELASSAL :**

17 Yeah.

18 **Mme LUCY KUMARLUK :**

19 Thank you. My name is Lucy Kumarluk, I'm from
20 Umiujaq, and I am, originally, a wellness worker,
21 we do prevention programs. But, right now, I am in
22 the Kativik Regional government as vice chair. So,
23 I work with different departments of Nunavik
24 services. And I want to say that in March, I saw
25 on television news, there was a hearing going on,

1 and I said: "What's going on? Who's that?", and it
2 turns out that it was the Viens Commission hearings
3 in Montréal, when I thought: "I wish I could speak
4 too". So, I'm very privileged to be given this
5 opportunity to speak, and that I'm very happy that
6 I was selected.

7 **Me ÉDITH FARAH ELASSAL :**

8 Nakumik. I would just let you go on with the
9 public services you want to start with. I know
10 there are several topics that you wish to discuss.
11 So, we listen to you.

12 **Mme LUCY KUMARLUK :**

13 Okay, thank you. I have lived in several
14 communities in Nunavik: I live here, in
15 Kuujjuarapik, and now I live in Umiujaq, I lived in
16 Puvirnituq, I was born in (inaudible) and I lived
17 some time in Montréal. So I have been a big member
18 of the communities I have lived in and I have
19 family members everywhere. So I am aware of the
20 many factors that communities have to deal with.
21 And I will start with a subject that is hardly ever
22 talked about and that many families have
23 experienced suffering and destruction, which
24 is sexual abuse, child sexual abuse in the school
25 system and the church leaders in the 1970s and

1 80s.

2 There have been no counselling or support for
3 the victims, and this -- there is no aftercare, and
4 that has led to many families being destroyed by
5 addictions and suicides, homicides, and not
6 diagnosed, and there was family violence and
7 because of addictions that led to poverty.

8 We see that in the communities and it is
9 transferred to the next generation. I'll use
10 sexual abuse victims as becoming the abusers
11 themselves, and then, the victims transfer it to
12 the next generation, so -- but has led to many
13 problems in the families and the communities, and
14 we don't see any counselling or care.

15 And it's been going on for many years, like 50
16 years now, and it's starting to take a toll, it has
17 already. And we don't have psychologists in the
18 communities or counsellors, action counsellors. We
19 don't have a place to meet to talk about our
20 issues, and it would help, let's say, to have a
21 family house in the community where people can get
22 together and interact or to the counselling or just
23 have family gatherings. That would really help.
24 I have tried counselling with the psychologist over
25 visioconferencing (sic), but it's not very

1 pleasant: you have all the staff or all the other
2 patients listening in the back. So, that didn't
3 work. In the psychologist was sent to Inukjuak
4 every six months, and it is always a new
5 counsellor. And people don't want to travel, just
6 to go see a psychologist. It is not really going
7 to help them. So, that is very needed in the
8 communities, that we have psychologists or
9 counsellors helping families deal with their
10 issues.

11 And you know that we have been seeing a lot of
12 suicides in Nunavik. There is always people who
13 are dealing with the fight, like, with the first
14 person to see the dead person or like people, first
15 responders who are nurses, who are police, who are
16 family members seeing suicide. They don't...
17 People don't get counselling, and then they suffer
18 from PTSD, post-traumatic stress disorder. And
19 that is a big problem in our communities. And that
20 leads to crimes, people who keep getting arrested,
21 because they were committing crimes when they were
22 intoxicated or about-related to drugs. A lot of
23 people are in jail right now. Many of our people
24 are incarcerated and there are not really getting
25 help in jail, and some of them don't belong there.

1 And it is just for breaking their conditions or it
2 is not necessary for some to be in jail. They only
3 receive counselling before getting incarcerated.
4 If they had the help, wouldn't be there.
5 And then, it is the family of the incarcerated
6 person who have to deal with it, like sending them
7 money, answering their collect calls and having to
8 pay big phone bills. And all that is affecting
9 each, each family, and...

10 And because there is a lack of housing and
11 there is overcrowding in the communities, and many
12 generations in one house or grown children living
13 with parents, it is causing overcrowding, and we
14 need more houses in the communities. We wish the
15 government could meet our needs about social
16 housing, because relating to family problems and
17 overcrowding, people move away down South, thinking
18 they will have a better life. But they are out on
19 the streets. Many of our people are homeless on
20 the street. It is very painful to see.

21 It is very painful to see... very painful to
22 see your child on the streets, having no place in
23 this world. And so, we try to help him, we try to
24 go pick him up to take him home, paying our

1 airfares, and he refuses because he says, "There is
2 nothing to do. Nowhere to go. No place to stay."
3 Many people try to coming back home after being
4 homeless, but it doesn't work out. Then they go
5 back down South just to be homeless again. And I
6 always wished that there was social housing for
7 Inuit people down South, where they wouldn't be so
8 homeless. And, they have no services at all. It
9 is like they are less than humans. That is how I
10 feel.

11 Because it is not just my son, there is other
12 family members.

13 We thought we would never come to this point.
14 Never. Our family? No. Nobody was going to be a
15 homeless. Ever. But it has gone to this point
16 because of family violence, because of
17 overcrowding, and no services. And it is very
18 unnecessary. It is our new... we are live in a new
19 world where we are not -- like we were 30, 40
20 years, but it is not the same. We don't have
21 strong family dynamics anymore. That is why we are
22 so disconnected as family members, even to the
23 point where our children are homeless on the
24 street.

1 And my brother, my brother Matthew Kitishimik,
2 was also homeless in Montréal for many years. When
3 we learned, in 2002, that he had died, his
4 first -- let me say that his body was decomposed
5 when he was found in the Lachine Canal, and he had
6 been on the street for many years, and we tried to
7 bring him back up north too, but he didn't want to.

8 And they found his body. But he would not be
9 identified for about two weeks. When we found out,
10 when we learned the news that it was him, Matthew,
11 we did not get any details about his death from the
12 police. I think it was SPVM. I talked to the
13 officer, officer who was leading the file and he
14 did not give me details of his death. That they
15 were still investigating.

16 And the coroner -- I talked to a coroner who
17 was taking care of his body to investigate and he
18 could not really give me details and he told me
19 that it is better if I don't see the body to
20 identify him, because it is not going to be
21 pleasant. It is -- his body was too decomposed.
22 They identified him through his fingerprint.

23 And that we never had closure for about 16
24 years now. And we always thought that he was
25 murdered, but... When I gave my... testimony in

1 Umiujaq, when they came to interview, I talked
2 about him and, today, I learned that a legal
3 counsel took the time to get the police report and
4 I got the report, and I got news how he died, and
5 how the police investigated.

6 So, we will, as a family, come to closure
7 after I took the more details, and it really helped
8 me to hear the news today, just before lunch. And
9 the legal counsel and the Commission went through
10 the trouble of going through his file and finding
11 out exactly what happened. So, I am really
12 grateful for that.

13 So, the interview is not -- were not done for
14 nothing. It really... It really helped today.
15 And, I just want to say too that, in our
16 communities, I always noticed that police officers
17 work a lot. They have to deal with our problems in
18 the community and there is only three of them.
19 When one of them is sick or has to transfer a
20 detainee South, there is two left, and when, like,
21 one of them is on vacation, there is no
22 replacement. So, those two officers work 24 hours
23 a day and they have a lot... Like, small
24 communities, we don't receive any cargo for a long
25 time, so all the foods accumulating come all at

1 once. So, there is many people partying and
2 intoxicated, and the police have to be called many
3 times in one evening. So, they are already
4 overworked.

5 I always wished that there could be a person
6 speaking Inuktitut working at the police station
7 to -- because there are many Inuit, Inuit only
8 speaking people who want to call the police, but
9 there is a language barrier and they cannot explain
10 themselves. Our Elders who want to make reports to
11 the police can't, because the police is not going
12 to understand them, and that is a problem. And
13 because there is a lot of Elder abuse in some
14 families, and... There is many things I am saying,
15 so, you want to ask me some questions?

16 **Me ÉDITH FARAH ELASSAL :**

17 I could. Maybe, I had a question regarding -- you
18 spoke a few minutes ago about your brother,
19 Matthew, that was left in the Lachine Canal, it was
20 in 2002. I understand, you didn't know, up to now,
21 what was the cause of the death, even though you
22 have contact with the coroner and the police.
23 Could you tell us a bit more what were those
24 contact?

25 **Mme LUCY KUMARLUK :**

1 Two weeks after his death, his body was finally
2 identified as him, as Matthew. And so, I was
3 trying to get information and nobody could really
4 understand me and, I mean, nobody could really help
5 me. All the phone numbers -- the phone calls I
6 made didn't really get anywhere.

7 But, finally, I got in touch with the police
8 officer who was... No. First, I talked to the
9 people in charge of the morgue, see if they have a
10 person by that name there and, finally, one of them
11 said yes. So, I talked to him, and wanted to go
12 identify him, but he said his body is too
13 decomposed, it is better that we don't see him.
14 And I asked him which police was investigating and
15 he gave me a name.

16 So, I called the police officer. And he was
17 helpful, but he only said the investigation is
18 still going on and that he couldn't give me much
19 detail and that he was gonna try -- he try his best
20 to make a conviction if necessary, and that he was
21 going to work on the case until it was solved. But
22 we never heard from him... We never heard from him
23 again. Even up to now, we never knew what happened
24 to him. We do not know how he died. We have no

1 idea, and it has never been really a closure for
2 him.

3 **Me ÉDITH FARAH ELASSAL :**

4 And, this morning, we spoke about the investigation
5 report from the coroner, which was done (inaudible)
6 three years later. So, I understand that, even in
7 2005, you didn't get any contact from coroner
8 office.

9 **Mme LUCY KUMARLUK :**

10 No, we didn't.

11 **Me ÉDITH FARAH ELASSAL :**

12 Okay.

13 **Mme LUCY KUMARLUK :**

14 Nobody in our family did.

15 **Me ÉDITH FARAH ELASSAL :**

16 Okay. What would be your wish or expectation in
17 such a situation for yourself and your family?

18 **Mme LUCY KUMARLUK :**

19 That there be communication from, let us say, if a
20 police investigating a homicide or suicide, that
21 they keep in contact with the family, at least, to
22 reassure them that they are working on it or if
23 there is any report, coroner's report, autopsy
24 report, police report, that the family be given a
25 copy.

1 **Me ÉDITH FARAH ELASSAL :**

2 Okay.

3 **Mme LUCY KUMARLUK :**

4 That would really help.

5 **Me ÉDITH FARAH ELASSAL :**

6 Nakurmik.

7 **Mme LUCY KUMARLUK :**

8 I am very... I am very grateful that you took the
9 time to get the report, just for my testimony in
10 Umiujaq. You were not even there, but you took the
11 time to read and get in the detail.

12 **Me ÉDITH FARAH ELASSAL :**

13 And just for the record, in which language was the
14 information I gave you this morning?

15 **Mme LUCY KUMARLUK :**

16 The report was in French, and I would want English
17 copies, so that our family members can have the
18 same information now, after I meet with them and
19 let them know what the report say.

20 **Me ÉDITH FARAH ELASSAL :**

21 Thank you.

22 **Mme LUCY KUMARLUK :**

23 Thank you. And about the court: we have no court
24 service in Umiujaq, so, all the people who have to
25 go to court are sent here on a plane, let us say 40

1 to 50 people are all come in one day. They have to
2 deal with 40, 45 cases in one day for Umiujaq,
3 Umiujaq files.

4 It is not right. It doesn't lead to justice
5 or it doesn't give us the right... It is not the
6 right outcome, if they are rushing them like that.
7 Like, how can a court deal with 40, 50 cases in one
8 day? And then send them back. They come at 8
9 o'clock, they are back home by 6 o'clock, all 40 of
10 them postponed or rush, rush court appearance.
11 And, like they said earlier, all the victims and
12 plaintiffs are sent on the same plane, and there is
13 no security. And that is what I hope sometimes, to
14 see security, some authority inside the plane where
15 the victims feel safer.

16 And, one of my points too is that: when their
17 specialist went to our hospital, which is in
18 Puvirnitug, when there is a specialist, all the
19 people from other towns are being sent there to see
20 the specialist. And in the small boarding-house,
21 there is overcrowding. In, let's say, for the
22 community of Umiujaq, they are all assigned in one
23 small room to sleep there. Let us say, six or
24 seven or eight people are all cramped to sleep on
25 cot, which is good for one or two people. But they

1 are all cramped there. And same for other
2 communities.

3 **Me ÉDITH FARAH ELASSAL :**

4 Is there anything else you would like to share?

5 **Mme LUCY KUMARLUK :**

6 I think... I think that about covers what I wanted
7 to say, even though there is a lot of stuff I
8 didn't get to say. I think that's it.

9 **Me ÉDITH FARAH ELASSAL :**

10 Is it okay if I ask you a few questions?

11 **Mme LUCY KUMARLUK :**

12 Go ahead, yeah.

13 **Me ÉDITH FARAH ELASSAL :**

14 You said earlier, you don't have any psychologists
15 within your community and that you once had a
16 videoconference, oui, in order to get psychological
17 support. Is it still the case today, meaning you
18 don't have psychologists and you have to -- well,
19 you can use videoconference to receive support?

20 **Mme LUCY KUMARLUK :**

21 I think the equipment is broken now. So, I don't
22 think visioconference is in use now. But, before,
23 we had to travel to another community by plane to
24 go see the psychologist.

25 **Me ÉDITH FARAH ELASSAL :**

1 Okay.

2 **Mme LUCY KUMARLUK :**

3 Because we don't have that service.

4 **Me ÉDITH FARAH ELASSAL :**

5 Okay.

6 **Mme LUCY KUMARLUK :**

7 And, people don't really believe in counselling or
8 therapy, because it doesn't work for us in the
9 North. It is... The service is not right. When
10 you have to leave your community to go see a
11 psychologist, that is not... that is not pleasant.
12 When you have to see a psychologist through a
13 visioconference, it is not right either, because
14 there is people listening in the back. So, what is
15 the point?

16 **Me ÉDITH FARAH ELASSAL :**

17 There is no confidentiality?

18 **Mme LUCY KUMARLUK :**

19 No.

20 **Me ÉDITH FARAH ELASSAL :**

21 And when you get to see a psychologist, either in
22 Inukjuak when you travel or by visio, how is the
23 Inuk culture taken into consideration when you
24 receive therapy?

25 **Mme LUCY KUMARLUK :**

1 There is no Inuk culture therapy there. They send
2 strangers from the South, let us say, Toronto or
3 Ottawa, who have no idea of what the culture is.
4 They just want to know our name, our age, our
5 families, what is our problems. That is it. And
6 it is not very effective.

7 **Me ÉDITH FARAH ELASSAL :**

8 What, in your opinion, could be a good way of offer
9 social services for Inuit?

10 **Mme LUCY KUMARLUK :**

11 That is a very tough question, because we need to
12 clean up CLSC in the first place. We have to
13 find... We have to get new positions: addiction
14 counsellors, suicide prevention counsellors, lots
15 of counsellors, we need -- but that are not filled.
16 We don't even have buildings or resources to have
17 those services. We don't have the proper place for
18 social services. It is overcrowded.

19 **Me ÉDITH FARAH ELASSAL :**

20 And, a bit earlier, we spoke about the need for
21 family house: could you tell us more about that
22 need? Who could go there and what kind of services
23 you wish you could receive in this kind of family
24 house?

25 **Mme LUCY KUMARLUK :**

1 Okay.

2 **Me ÉDITH FARAH ELASSAL :**

3 Yeah.

4 **Mme LUCY KUMARLUK :**

5 What I see as a family house that will be
6 beneficial to our community is that we have a
7 building to get together, to assist families who
8 are struggling or, let us say, we can target
9 pregnant women or Elders, breast-feeding mothers,
10 prevention programs, and the children, the youth.
11 We could have cooking classes, sewing classes and
12 anything that the community can do to do prevention
13 programs, it would be good to have one in each
14 community.

15 **Me ÉDITH FARAH ELASSAL :**

16 When we met, we spoke together regarding filling
17 positions within health and social services. Could
18 you tell us more about what you told me regarding
19 hiring people from the South, you know, compared to
20 having Inuit people being the ones who are the
21 workers within your community?

22 **Mme LUCY KUMARLUK :**

23 Yes. Or what would help? I think too is that
24 every six months or every three or four months that
25 we have two Elders from another community to come

1 to our village to counsel people. That way, there
2 will be no trust issues. I always think that would
3 help.

4 **Me ÉDITH FARAH ELASSAL :**

5 Is it possible for people with criminal records to
6 be hired?

7 **Mme LUCY KUMARLUK :**

8 Yeah.

9 **Me ÉDITH FARAH ELASSAL :**

10 With the health centre or social services?

11 **Mme LUCY KUMARLUK :**

12 It depends on what the crime is.

13 **Me ÉDITH FARAH ELASSAL :**

14 Okay.

15 **Mme LUCY KUMARLUK :**

16 But, sometimes, we have no choice and we have -- or
17 we do without positions, because we can't hire
18 anybody. They either have a criminal record or
19 they don't meet the criteria. And a lot of people
20 cannot get jobs, because of their criminal record.

21 **Me ÉDITH FARAH ELASSAL :**

22 Okay. Any kind of charges?

23 **Mme LUCY KUMARLUK :**

24 Yeah.

25 **Me ÉDITH FARAH ELASSAL :**

1 Okay. And do you think it would be easier to, let
2 us say, a little bit easier regarding criminal
3 records, depending on what the charges are?

4 **Mme LUCY KUMARLUK :**

5 Yeah.

6 **Me ÉDITH FARAH ELASSAL :**

7 In order to allow people to work?

8 **Mme LUCY KUMARLUK :**

9 I always hoped too that people in the North could
10 look into getting pardoned for their criminal
11 records. Many people feel intimidated or it is too
12 much work, but we have to educate our people to get
13 pardon, to file for pardon from the court. We need
14 that service. Yeah. We need just a centre or we
15 need a place to get counselling for justice,
16 police, the court, and the government.

17 **Me ÉDITH FARAH ELASSAL :**

18 And you speak earlier regarding when Inuit are in
19 Montréal and the fact that they don't have services
20 and social housing, for example: how is it for
21 someone homeless, a person who wish to come back at
22 home? What kind of support is available within
23 your community to help them coming back if they
24 wish so?

25 **Mme LUCY KUMARLUK :**

1 There is no support for people coming back home.

2 **Me ÉDITH FARAH ELASSAL :**

3 Okay. That would prevent them from coming back.

4 **Mme LUCY KUMARLUK :**

5 Yes. There is absolutely no service. I can say
6 that. I know that, I have tried.

7 **Me ÉDITH FARAH ELASSAL :**

8 Okay.

9 **Mme LUCY KUMARLUK :**

10 Many people have tried coming back home, but it
11 doesn't work out. We are very lucky to have one or
12 two people, in 10-year period, to come back home.

13 **Me ÉDITH FARAH ELASSAL :**

14 And when we first met yesterday, you told me that
15 the Val-d'Or events had an impact here -- well, at
16 least, in Umiujaq?

17 **Mme LUCY KUMARLUK :**

18 Oui.

19 **Me ÉDITH FARAH ELASSAL :**

20 Could you tell us more? What was the impact of
21 those events for you and the community?

22 **Mme LUCY KUMARLUK :**

23 When there was... When there was an investigation,
24 I think it was one of the recommendations that
25 there would be a commission. That there would be a

1 commission set up to do the investigation that
2 helps us, because there is a committee formed, a
3 native parajudicial services for Native people --
4 Cree, Inuit, Métis. So, that helped us to have
5 this committee to meet and discuss our issues in
6 the justice system.

7 **Me ÉDITH FARAH ELASSAL :**

8 Are you sitting on that committee?

9 **Mme LUCY KUMARLUK :**

10 Yes, I am.

11 **Me ÉDITH FARAH ELASSAL :**

12 Okay. And what is -- what kind of discussion do
13 you have or services do you offer?

14 **Mme LUCY KUMARLUK :**

15 They discuss policing service, the court service,
16 and the law. But we have to pass that information
17 to the population. Not really... It is not really
18 transferred to individual.

19 **Me ÉDITH FARAH ELASSAL :**

20 Okay. Throughout the speaking, as an Inuk woman,
21 how do you feel racism or discrimination, unequal
22 treatment in the way you receive services, every
23 services, in your community?

24 **Mme LUCY KUMARLUK :**

1 I can say that racism is everywhere, and that Inuit
2 people don't speak up when there is injustice or
3 racism from front-line workers, I can say.

4 And everywhere we go, like in the South, there
5 is always comments about Inuit people, this and
6 that. And we get painted the same, same thing, all
7 of us. It doesn't matter who you are: as long as
8 you are Inuk, you are a drunk. You are a drug
9 addict. You are gambling. You are this and that.
10 We face that everywhere. Taxi drivers, anywhere
11 you go, in the bus, metro, hospitals... You name
12 it. There is racism. And prejudism.

13 **Me ÉDITH FARAH ELASSAL :**

14 And if we look towards the future, what will be
15 your expectation? What is your wish? For
16 yourself, for your children, when you look in the
17 future?

18 **Mme LUCY KUMARLUK :**

19 What we have to do ourselves, as individuals and
20 families, is to embrace each other and make sure
21 that we are healthy together, so that we will have
22 a better community. But we need those services to
23 help us heal.

24 **Me ÉDITH FARAH ELASSAL :**

25 Nakurmik.

1 **Mme LUCY KUMARLUK :**

2 Nakurmik.

3 **LE COMMISSAIRE :**

4 You have any more questions, Maître Elassal?

5 **Me ÉDITH FARAH ELASSAL :**

6 No, I'm good.

7 **LE COMMISSAIRE :**

8 You went through? Maître Robillard?

9 **Me DENISE ROBILLARD :**

10 No question, thank you.

11 **LE COMMISSAIRE :**

12 Maître Boucher, Maître Laganière?

13 **Me MARIE-PAULE BOUCHER :**

14 No question, thank you.

15 **Me MAXIME LAGANIÈRE :**

16 No questions.

17 **LE COMMISSAIRE :**

18 No? So, nakurmik. Nakurmik. Thank you very,
19 very, very much for sharing with us. I understand
20 -- I will try to summarize what I'm hearing from
21 you -- I understand that you have lack of housing
22 facilitation in your community. It is overcrowded.
23 Family violence. Difficulties. No psychologist.
24 No counsellors. People going to jail and coming

1 back with no support in their community. It is
2 very difficult.

3 I heard something about that already today.
4 You are not alone. It is obvious that there is a
5 problem. You need services. Problems of
6 translation also, especially for Elders. When they
7 want to speak to the police, I understand you --
8 there is a lack of Inuit officers: two out of 17 in
9 the area? Yeah? This is what I have on the...

10 **Mme LUCY KUMARLUK :**

11 The number is not correct.

12 **LE COMMISSAIRE :**

13 No?

14 **Mme LUCY KUMARLUK :**

15 It is like 70.

16 **LE COMMISSAIRE :**

17 Seventy?

18 **Mme LUCY KUMARLUK :**

19 Seventy, 72.

20 **LE COMMISSAIRE :**

21 Seventy-two?

22 **Mme LUCY KUMARLUK :**

23 Yeah.

24 **LE COMMISSAIRE :**

25 Okay. But only two...

1 **Mme LUCY KUMARLUK :**

2 Yeah.

3 **LE COMMISSAIRE :**

4 ... Is the right number?

5 **Mme LUCY KUMARLUK :**

6 Yeah.

7 **LE COMMISSAIRE :**

8 Yeah?

9 **Mme LUCY KUMARLUK :**

10 Only two Inuit officers in the whole Nunavik.

11 **LE COMMISSAIRE :**

12 Yeah. And, so, I guess you don't have any Inuit
13 officer in Umiujaq?

14 **Mme LUCY KUMARLUK :**

15 No.

16 **LE COMMISSAIRE :**

17 Out of the three you have?

18 **Mme LUCY KUMARLUK :**

19 No.

20 **LE COMMISSAIRE :**

21 No. And when an Elder has something to tell the
22 police, Elder not speaking French or English, how
23 can he express himself? I understand, there is no
24 translator or interpreter at the police station?

1 So, it is difficult. The service is not there at
2 all.

3 So, difficulty to communicate with the police
4 for Elders. No psychologist. No counsellor. Over
5 housing -- crowded... Houses overcrowded. And
6 people are quitting the community to go down South,
7 expecting a better way of life and, finally, being
8 homeless in Montréal or Val-d'Or or -- especially
9 in Montréal, I understand.

10 And it is not easy. I understand what
11 happened. And many people who had to live things
12 like that in their own family. And if people were,
13 had -- will have better services in their
14 communities, maybe they would not leave to go to...
15 Down South, expecting a miracle or... I
16 understand. So, I understand that something has to
17 be done. I won't to repeat everything I said
18 already today, but more has to be done by
19 government.

20 The person who I worked with, our liaison
21 officer, told me in Val-d'Or, two weeks ago: "Can't
22 Québec afford Nunavik?". This is a question I want
23 -- she told me. If Québec can afford Nunavik, I
24 guess Québec can give efficient services to
25 Nunavik.

1 **Mme LUCY KUMARLUK :**

2 Can I say that we are the highest taxpayers? I
3 would say.

4 **LE COMMISSAIRE :**

5 Yeah. And Inuit are taxpayer. Yeah. Yeah, many
6 people in the general population know nothing about
7 that, but Inuit are -- you are like me: you have to
8 pay your own tax. Hein? Yeah.

9 And we talked -- paying taxes or not, every
10 person in the province is entitled to receive good
11 services: health, police, justice, social services,
12 youth protection, services that are given, taking
13 in consideration who are people served by the
14 public services, given by people trained, people
15 well informed of the culture and tradition of
16 people they are serving. I think we -- I will have
17 to write many things at the end. But, for today,
18 this is what I have in mind, and it is in
19 connection with what I heard from you and the two
20 other witnesses before you.

21 So I want -- I will tell you: Nakurmik,
22 (inaudible).

23 **Mme LUCY KUMARLUK :**

24 (Inaudible).

25 **LE COMMISSAIRE :**

1 Thank you very, very, very much for sharing with
2 us, and I wish you the best, for you and your
3 family, and to everybody in your community.

4 **Mme LUCY KUMARLUK :**

5 Thank you very much for having me.

6 **LE COMMISSAIRE :**

7 Thank you. For now, we will suspend until tomorrow
8 morning, 9 o'clock? Okay. Good evening everybody.

9 =====

10
11 Je soussignée, **Karine Laperrière**, sténographe
12 officielle numéro **2890844**, certifiée sous mon
13 serment d'office que les pages qui précèdent
14 sont et contiennent la transcription exacte et
15 fidèle des notes recueillies au moyen de
16 l'enregistrement mécanique, le tout hors de
17 mon contrôle et au meilleur de la qualité
18 dudit enregistrement, le tout conformément à
19 la loi.

20 Et j'ai signé :

21
22
23 

24
25
26
27
28

Karine Laperrière, s.o.b. 2890844