

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

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**COMPARUTIONS :**

**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 NIVIAIXIE (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.

4           -----

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1 Lucy Kumarluk  
2 Témoin citoyen  
3 Assermentation sur la bible

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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 Ellassal?

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 

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**Karine Laperrière, s.o.b. 2890844**