



Chaire de recherche sur les relations avec les sociétés inuit

Research Chair on Relations with Inuit Societies
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Société Makivik
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Saimatsianiᑕ Research Project

Workshop on Inuit Knowledge regarding Legal Practices

With Makivik justice workers and committee members

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Report



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Table of Contents

Introduction	2
Roles of Para-Judicial Workers and Justice Committees in Nunavik	3
<i>Helping Clients and Communities</i>	3
<i>Challenges at Work</i>	4
Toward an Inuit Model of Justice	4
<i>Imagining an Inuit Model of Justice outside the Criminal Justice System</i>	4
<i>Implementing Inuit Values and Ways of Doing Things in the Current Justice System</i>	7
<i>Resources Needed to Move Forward</i>	9
Testimonies of an Elder and a Former Detainee	11
Conclusion	12
Needs and proposed solutions	13
Acknowledgments	14
Appendix – Scenario Activity	15



Roles of Para-Judicial Workers and Justice Committees in Nunavik

Helping Clients and Communities

The participants described their role in helping their communities. They support community members by trying to calm them down and giving them the tools they need to cope with the justice system. Above all, they wish to make sure that their clients feel supported and respected throughout the legal process. It gives them a sense of satisfaction when a client accepts an offer of help. On the other hand, the client may refuse help, get angry, or not show up at meetings. Such a response is particularly challenging because a justice worker should offer help but not force the client to accept it. Being told what to do can be embarrassing. The client has been going through a difficult time and justice workers do not want to aggravate the situation by being imposing. One justice worker gave the example of alcohol consumption:

My role is to give support to my community. I feel that I am useful, because I am trying to be there for those who need support and help. (Phoebe Atagotaaluk, Regional Coordinator of the Justice Committees)

What makes me feel good about my job is when I explain to people and they calm down and they are ready to face the court. They may be freaking out. The most challenging about my job is when clients can't calm down and are not in a good state. (Narsuq Atagotaaluk, Para-Judicial Worker, Inukjuak)

What makes me feel good about my work is knowing that somebody is not struggling. When I moved to the South, I didn't know how to do a lot of things, I felt so small because there are no Inuit. What makes me feel good about my work is doing what I am doing, helping people, lifting them up so they don't feel lost. The court system looks at us like we are smaller. They don't give us a seat at the table, so we have to fight for it. (Judy Gordon, Para-Judicial Worker, Inukjuak)

I really like that when the clients use the support and advice that we give them, and they follow through. Recently when clients are not showing up it is difficult. There are problems, like alcohol. We are not there to tell them what to do but to give them support. When clients are not sober, we don't have to force them. (Siasi Kumarluk, Justice Committee Coordinator, Inukjuak)

In the case of the para-judicial workers, they are often asked to translate for people in the justice system, but they do more than translate because they have to explain the process and concepts of the court. It makes them feel that their work is crucial to their clients' ability to understand what is happening and make informed decisions.

All the persons that I interpret for don't know what is a judge, an evidence, a prosecutor, a crown... So we explain all the process of the court in Inuktitut, so they will understand, and then they will be able to decide what they are going to do. While the lawyers, they would say, "I got evidence, do you want to plead guilty or not?" So, they would say, "I am not guilty,"



This activity makes me recognize the difference between the system and the community. With the community you have support, more love, more understanding. (Phoebe Atagotaaluk, Regional Coordinator of the Justice Committees)

The participants preferred solving the scenarios through a community-based approach. Several local stakeholders and resource persons would be mobilized, and the members of the community would talk together to find the best approach and solution. Their discussions showed what can be achieved through collective and community thinking. They showed the need for teamwork by mobilizing nearby resource persons.

The participants first stressed the importance of taking time to understand the problem, to listen to each person's issues, and to make sure that everyone's needs are met. They then agreed on the need to provide individual healing and, in a second phase, to restore the relationships of the people involved in the dispute. The second phase would eventually lead such people to be reinstated in the community as a whole by welcoming them back and making them feel that they belong. These are crucial phases in an Inuit model of justice. Building pride and self-esteem is part of justice.

Restoring the relationship in the community can help. Being involved in the community and doing activities can help. It increases their self-esteem. [...] If they would come to us, justice committee members, we could help to find them something that helps them feel proud, such as community work. To bring them back in the community. (Phoebe Atagotaaluk, Regional Coordinator of the Justice Committees)

Thus, the participants favoured one-on-one discussion with the person in question, to understand the problem and that person's history. They would meet the person's family to gain a better understanding. A meeting would then be organized with at least two elders, to provide guidance and enable the elders to support each other. The meeting could also be with individuals who have gone through similar difficulties: a couple who have long been together could advise a couple who are experiencing difficulties and violence; an elder who has committed an offence, and who once went to residential school, could get support and guidance by talking to other residential school survivors. Experience sharing and mutual aid are key to problem resolution.

[In the scenario of a couple who have a history of mutual violence], if they both don't want to talk to each other, we could have a woman elder and a man elder, who would take them to the land, and each elder would talk to the person. They would have peace, and then they can slowly start to open up again. [...] We don't know why they have a problem. That is what we are trying to do, to find out what the problem is. But with the justice system you don't have time to do that, because the couple is separated right away. (Phoebe Atagotaaluk, Regional Coordinator of the Justice Committees)

In a case of an interpersonal dispute, the participants felt it important to ensure that relationships are rebuilt and that people communicate. Separation was not considered to be a solution: it does not work and is believed to worsen the situation. Relationships can



be rebuilt between people by getting them involved in group activities on the land or in the community. Nonetheless, the participants were aware that personal limitations may hinder reconciliation. You must wait for people to be ready to talk, to apologize, and to accept the apology. Only then can a reconciliation meeting be planned.

It is important to ask people for their opinion on what help they need and what form it might take. They should be involved in making the decisions that affect them. It is a matter of both respect and efficiency. In a scenario or in daily practice, you can best resolve a situation by offering help while letting the other person accept it on his/her own terms and timeline. For example, the participants were asked about a possible alternative to the system of conditional release, where an offender must abide by a set of court-imposed conditions. They replied that the conditions do not work and are often violated. Instead, they favoured negotiating the conditions: the justice committee members would have a conversation with the offender, and everyone would decide together on the best conditions.

You can use the justice [committee] members to recognize this situation. The couple [who have been violent] will sign a paper saying: “OK, we will.” If we could negotiate with them and get them to agree, that would be better. (Phoebe Atagotaaluk, Nunavik Coordinator of the Justice Committees)

An Inuit model of justice would give justice committees an important role. The participants would use the resources of the local justice committee either to follow up with the offender and his/her family or to help the healing process, such as by connecting the offender and his/her family with the necessary resource persons.

The land and activities on the land were seen as crucial to the proposed solutions. Strengthening the relationship to the land was identified as a key way to strengthen the offender’s culture and eventually his/her community. By going out on the land, the offender can open up, calm down, and get prepared to move forward. Activities on the land, such as walking and hunting, as well as other activities, such as sewing, were identified as important tools for healing. Group activities on the land teach cooperation and respect. That is why the participants recommended using hunting guides and sewing teachers. They also had used Inuit services, like the Isuarsivik Regional Recovery Centre.

Take them out to the land: it will show them how we do things together, how we respect each other. (Phoebe Atagotaaluk, Nunavik Coordinator of the Justice Committees)

The men have the higher numbers in jail. But become a hunter; don’t go to jail. Land has no trouble; no one is going to hurt you. [...] As Inuit, we value our culture, and we try to keep it, but we need more support at the local level. The more we get hunters, the more our culture is strong. (Narsuq Atagotaaluk, Para-Judicial Worker, Inukjuak)

The participants thought it important to consider the difficulties the offender has gone through, to ensure that the proposed solution will not recreate problems and traumatizing situations. For example, if an offender went to residential school in the past,



putting him or her in jail will only reopen old wounds. Also important are intergenerational traumas: the effects of past traumas on subsequent generations and their behaviour.

In general, the participants emphasized the need to maintain social harmony by listening to elders and learning traditional teachings about behaviour and feelings. For example, there is an old saying that you should repress your anger until after the sun sets, the aim being to prevent bad feelings from spreading through the community and hurting people. By preventing yourself from getting mad during the day, you let your bad feelings fade away, and by the time you go to bed you are not angry anymore. This kind of anger control teaches self-discipline.

Inuit used to say: “Try not to be mad all day” and “When the sun is down, try not to be mad.” We were told not to talk bad about elders. Even when we were mad, we tried to get better as soon as we could. We didn’t stay mad too long. That’s how we were taught. Try to discipline yourself. (Unidentified)

The participants also recalled another rule of Inuit society: children should not get involved in adult issues or hear adult concerns. In an Inuit model of justice, such issues would be kept away from kids. For example, if an adult has alcohol or drug issues, the kids should not learn about it when a situation is resolved.

As Inuit, we don’t let the children get involved with adults’ issues. (Minnie Amidlak, Interpreter)

In Inuit tradition, an elder would never want a child to hear what the adults say. Children were never involved because they don’t understand. (Phoebe Atagotaaluk, Regional Coordinator of the Justice Committees)

Implementing Inuit Values and Ways of Doing Things in the Current Justice System

The participants talked about how they were already working toward an Inuit model of justice.

In their daily practice, they navigate the rules and conditions of the justice system with a view to adapting it to Inuit realities and instilling Inuit values and ways of doing things. They are using the leeway made available to them (by the system and by the lack of resources). In so doing, they show a capacity for action and change.

For example, in a case of spousal violence where neither partner is willing or able to talk to the other, a justice worker would try to call one of them to find out how he or she would feel about an apology.

When we talk to someone, and we see that he is not able to meet the woman, it feels bad, because he can’t apologize to her. So that is what we do at the office. We call the woman and ask what she feels about an apology. (Phoebe Atagotaaluk, Regional Coordinator of the Justice Committees)



For example, justice committee members are sometimes asked to talk to the court about their clients. They share their opinions about the client, and they provide an Inuit perspective on the client’s community involvement and efforts to move forward. This kind of testimony can make a difference by helping the justice system consider the offender in the context of the community and its cultural values. One participant shared her experience with a case where her testimony helped bring about a more lenient verdict. Another participant spoke out against prohibiting her client from driving, since people depended on him for hunting.

Once I was asked by the lawyer to talk in front of the judge about my client. I knew my client; she really wanted to get better. She would go out on the land with us. She was open to talk about her good and bad experiences. I talked to the judge and told her how I feel about her; how the community feels about her. And she got conditions. She didn’t go to jail. It was amazing. You can do these things. We need to realize that we can have a say in front of the judge. (Phoebe Atagotaaluk, Regional Coordinator of the Justice Committees)

The participants were forward-looking. They sometimes expressed a hope that the rules would gradually change and that they would have more and more leeway to influence decisions in a way that matters to the Inuit and their way of life. They were already taking a strategic approach, as one of them explained:

For example, I had a client that was prohibited from driving. But he had people depending on him for hunting. So I tried to make people in the court understand that. [...] I asked to express in Inuktitut what he was saying to me, that people are going to starve because they depend on him. I explained his voice. I said it might not help him, but if some people could speak up like that, maybe they will create more exceptions for hunting [as they do with firearms]. So I said it might not help you, but it might help the next person. (Judy Gordon, Para-Judicial Worker, Inukjuak)

The Inuit way of doing things has a better impact than what the justice system does. There is more support there, more healing happening, and more relationships. We are getting there. We are more able to use that, to use our own system. (Phoebe Atagotaaluk, Regional Coordinator of the Justice Committees)

The participants welcomed the trend of referring more and more types of cases to the justice committees. For example, the police will now refer youth offenders directly to justice committees. The offender benefits from a better healing process, as does the community as a whole.

It will be good [that youth offenders are referred to justice committees]. Some of them would be so nervous about going to court. We will calm them down and let them know that we are not here to hurt them but to help them, that they are going to sew and to give their work to someone who needs it. That is what we do when we meet. We tell them that if they come with us we will explain what is going to happen, and they feel at ease. (Phoebe Atagotaaluk, Regional Coordinator of the Justice Committees)



I really like the idea of taking the youth out hunting, with elders, because we are connecting with the elders in our community. It will help them get guidance. It was very hard for that youth to be alone. (Charlie Tooktoo, Justice Committee Member, Umiujaq)

At the same time, they seemed reluctant to take on more responsibilities. They were asked what they thought about assuming a bigger role in the community. For example, justice committees could do more prevention: people could come to them when in trouble or involved in some dispute. The role of justice workers would not be limited to intervening after the offence, when the offender is already in the justice system. The aim would thus be to prevent people from getting into the justice system in the first place. However, the justice workers had doubts about such an increased role. They mentioned their insufficient resources.

We have to limit ourselves too, because we have limited capacity. But if they want to participate in the activities, they are welcome to do so. We just don't have the time to do follow-ups. (Phoebe Atagotaaluk, Regional Coordinator of the Justice Committees)

Also, they did not feel it was legitimate for them to testify on behalf of any Inuk. They were asked about the appropriateness of providing the judge with an Inuit perspective on the cases before the court. They replied that the idea was good and proven to be effective, but they would rather do so only when they know the Inuk or have the Inuk as a client. Finally, young justice workers felt it inappropriate to provide an elder with support. They would prefer having another elder do that job.

Resources Needed to Move Forward

The participants expressed a need for gatherings and meetings to share experiences and knowledge. They can feel lonely in their job, and talking to colleagues is both a source of relief for their mental health and a source of great learning. They emphasized the necessity of meeting and brainstorming to come up with new ideas and ways to help their communities. The workshop was one such opportunity, but more are needed. For example, they thought a justice conference would be of great help. It would bring together all Inuit justice workers and thus enable them to connect and share their difficulties and examples of good practice. Such a conference would also benefit from the presence of elders. All of the participants would enjoy the opportunities to imagine an Inuit justice system (and what it would look like), to be creative, and to be reminded about what is already possible. Gathering all Inuit justice workers into one place would help them build bridges between different stakeholders and think beyond their specific job. They would complement each other.

We need to get together with the members of the justice committees more often, to remind them what they could do. (Phoebe Atagotaaluk, Regional Coordinator of the Justice Committees)



We should have a justice conference, like an AGM. (Judy Gordon, Para-Judicial Worker, Inukjuak)

During a justice conference we would talk about what we experience within our work position, what we've seen and heard. Sharing our experiences would help us. We would have ideas to bring. (Narsuq Atagotaaluk, Para-Judicial Worker, Inukjuak)

[This workshop] makes me want to do more, to do more of 'what I think would be better.' (Phoebe Atagotaaluk, Regional Coordinator of the Justice Committees)

Inuit justice workers should be given the tools they need to do their jobs confidently, to “think outside the box,” and to imagine a bigger role for themselves in the community. The participants, especially the younger ones, often said they did not always feel legitimate enough. They mentioned lack of guidance from elders on several occasions. Getting elders to play a bigger role in the community seems to be a good avenue to strengthen the legitimacy of the Inuit justice workers and their work. The participants also identified possible solutions, like more training programs and more opportunities for meeting and sharing good practices.

The participants saw a need for prevention and education, especially among Inuit youth. They suggested that both tasks should be part of their job, especially in the case of the justice committees, because the Inuit need to learn what constitutes a crime or an offence. Young people also need to know their rights and how the justice system works, and to prepare themselves for the court process. Such education could take the form of speaking on the local radio or at school in the classroom. A participant also mentioned making a video on the topic, but it would need to reach enough of its target audience; for example, through an event to broadcast the video and a prize for attendance.

We did videos at Makivvik, to talk about what we do. There were some people, but I wish there were more people. I wonder if there was a prize it would get more people to watch. (Phoebe Atagotaaluk, Regional Coordinator of the Justice Committees)

We need prevention with the youth. (Minnie Amidlak, Interpreter)

So they can realize that it is not okay to commit a crime. Because they only realize it is a crime after doing it. (Phoebe Atagotaaluk, Regional Coordinator of the Justice Committees)

The participants emphasized the need for resource persons with whom they can debrief and process all the heavy situations they encounter in their practice. They would like to be able to meet and talk with an Inuk resource person when needed, someone who would work on contract for the Makivvik Justice Department. When the justice workers travel, especially the para-judicial workers (there are only six of them in Nunavik), it would help them to have opportunities to debrief with someone, before and after travelling. This part of their job was seen as being particularly heavy.

There was an app, but we can't navigate the app. We would rather do a face-to-face with an Inuk person who's by contract [...], just somebody we can tell everything. With no efforts, no



We were told to go [to] the social services, but I don't want to go to White social service. I have to be counselled by an Inuk person. (Noah Oweetaluktuk, former detainee, and Justice Committee Member, Inukjuak)

The justice workers at the workshop thought about how they could bring comfort and resources to Inuit detainees in the course of their work. Justice committee members try to call the detainees regularly, to find out what they need. They used to visit Inuit detainees in prison, sit with them, and eat country food with them. They now send them country food, but it takes time for it to get to the prisons in the South, and by the time it gets there it has gone bad.

Conclusion

During the workshop, the participants shared how they perceived their roles in the community as justice workers. They also shared their work experiences and some of the challenges they face in their daily practice. They called for more resources and support, especially for the emotional challenges they experience. Moreover, they shared ideas on how to design an Inuit model of justice, and on forms of dispute resolution that would build on Inuit values and community resources. Activities such as case scenarios enabled them to imagine how justice would work in Nunavik if there were no police or courts. They stressed the importance of traditional knowledge and practices (especially the elders' wisdom), activities on the land, non-coercive solutions that are negotiated with the people affected by the situation, group thinking, and resources that can be found among community members. Finally, they called for more opportunities to meet together as Inuit justice workers, in order to support each other and to keep brainstorming toward an Inuit model of justice. They were willing to imagine what more could be done in their work and to imagine more ways of doing justice in an Inuit way, in the justice system as it now exists and as it could be.

The participants said they really enjoyed the activity. They liked learning from one another and gaining a better understanding of the justice system. They also liked discussing what could be done in their work, and imagining new ideas. They especially appreciated the case scenario activity, where they had to resolve situations while imagining that there were no police or justice system. They wished to see more elders at similar future activities. They felt that participation by an elder was beneficial for discussion, as the youngest need such guidance. They appreciated being on the land to conduct activities, although the travelling back and forth was tiring for those who had to come every day from town (most of the participants were staying at the cabin). The participants appreciated the interpretation services, which made communication easier and therefore more effective for them. They said they were willing to participate in another workshop



of this type in the future. For one of the participants, the motivation for coming would be “to give rights to Inuit.”

Needs and proposed solutions

Toward an Inuit Model of Justice:

- Solve complex situations by using a community-based approach, by mobilizing nearby resource persons, and by thinking collectively.
- Whenever there is a conflict, first favour one-on-one discussion (with both the victim and the offender) in order to get a better understanding of the situation and to provide individual healing. Then start collective healing: restore the relationships of the people involved in the dispute and show them that they belong in the community.
- Organize meetings with people who have gone through similar problems and enable experience sharing. Especially get the elders involved and ask advice from them, but make sure that the elders also are supported.
- Take people out on the land and organize both group and individual activities, such as hunting or sewing.
- Get people involved in making the decisions that affect them. Offer help, but do not force anyone to accept it.
- Take into account the personal history and intergenerational trauma that both the victim and the offender may have gone through.
- Help rebuild pride and self-esteem in people who have hurt others or been hurt by others.

Ways to Help Justice Workers Move Forward:

- Organize regular meetings of justice workers to share experience and knowledge.
- Organize a justice conference with all Inuit justice workers in Nunavik to imagine what an Inuit model of justice would look like and what is already possible within the current justice system.
- Work on building the self-confidence and feeling of legitimacy of justice workers, especially the younger ones. For example, create opportunities for discussions with elders, offer training programs, and enable justice workers to meet and share good practices.
- Prevent crime among young people by educating them about the law and the justice system (go to schools, speak on the radio, etc.).
- Hire a resource person with whom the justice workers can debrief.
- Organize group activities on the land with co-workers.
- Create awareness about the justice committees, their missions, and opportunities.



Appendix – Scenario Activity

Activity

- These case scenarios are based on events that have really happened in Nunavik. Only the names are fictitious.
- A situation happens, but let’s imagine that there is no itinerary court: no judge, no lawyers...let’s imagine that Nunavimmiut have their own justice system and that justice committees are part of it.
- How would you deal with those situations as a community? How would the community take charge of the situation for the betterment of all people involved?
- What values do you refer to?
- Which resources do you refer to?

Case Scenario 1

Paulusie and Mary have been in a relationship for the last 15 years. There is a history of conjugal violence where both partners may get physically violent toward one another, especially when alcohol is involved.

Last week, after a loud argument, Paulusie, while feeling upset, left the house and threw a rock through the window. A neighbour called the police and Paulusie got arrested. He was released on the condition that he have no contact with Mary.

A few weeks passed. Mary heard that Paulusie was flirting with another girl and felt jealous. At the same time, she really missed him despite what had happened. When she called him and asked him to come and visit her at home, he agreed to come.

While he was in her home, Mary confronted him about the stories she had heard, and they again had a loud argument. The police arrived and arrested Paulusie for breach of conditions. Since he had prior convictions for conjugal violence and prior breaches of the conditions, he was kept in detention pending trial.

Summary of the participants’ ideas to resolve the situation:

- The couple should meet with elders who could provide them with guidance. There should be at least two elders, to enable the elders to support one another.
- The couple could meet with another couple who have long been together and who could advise them, share with them how they have managed to overcome their problems and preserve a healthy relationship.
- Paulusie and Mary also need individual counseling. Paulusie could meet with a man and Mary with a woman, who would take both of them out on the land to do activities (hunting, sewing, etc.) separately. Eventually, Paulusie and Mary could



do activities together and get involved in the community (so that their relationship could be restored in a community context).

- The couple should not be separated if they do not wish to be. They should be able to take part in this decision and be given an opportunity to learn about how healthy relationships work. They could talk to justice committee members and negotiate some rules of their relationship together.

Case Scenario 2

Anna is 73 years old; her health is fragile, and she has a hearing problem. She has had a rough life, having gone to a residential school and been affected by colonization of the North in general. She speaks only Inuktitut and doesn't really understand how the current justice system works.

She has been addicted to alcohol for many years. Though not surrounded by a solid social network, she is respected because she has always kept quiet and not bothered anyone.

A few weeks ago, after a few drinks, Anna needed to go home. As usual, she took her skidoo to drive home, since she cannot walk for too long. She had never had an accident in the past, but people were worried that one day she could hit someone.

Unfortunately, on her way home, she got arrested for driving under the influence. She was intimidated by the police intervention and felt powerless. She received papers to appear in court but didn't understand them and just forgot about the arrest.

Since she never appeared in court, an arrest warrant was issued, and she was arrested. She is currently in detention pending trial.

Summary of the participants' ideas to resolve the situation:

- A police officer should not touch an elder. Arresting an elder is humiliating and disrespectful.
- Anna should get individual counselling that would take into account her experience at a residential school and the trauma it caused, as well as the consequences for her drinking behaviour. The issue of intergenerational trauma and the way she passed it on to her family should also be considered. Her family and its well-being should be taken into account while Anna is going through the healing process.
- Anna could get support and guidance by talking to other residential school survivors.
- Anna should not go to prison, as it would only worsen the situation. Instead, she could enrol in a support program, such as Isuarsivik.



Case Scenario 3

A large and multigenerational family lives at House 401.

Five children live there: Silas (13), Lucy (10), Sammy (4), Elisapie (3), and Joshua (3)

Lucassie and Maggie have been on a waiting list to get their own house for two years now.

Even though all family members love each other a lot, conflicts arise regularly for different reasons (lack of space, noise, money issues, cooking schedules and roles, bedtime, use of the vehicle, etc.)

Anita and Thomassie are addicted to alcohol but have always refused to seek help from social services in the community. They complain about the lack of Inuit resources.

Last week, all the adults went to the shack. They asked Silas (13) and Lucy (10) to supervise the youngest children for the day. The children were hungry and decided to use the stove, but an incident happened, and the kitchen caught fire.

The children were able to evacuate themselves from the house, but the neighbours are really worried about the situation and believe that the family is regularly putting them at risk.

Summary of the participants' ideas to resolve the situation:

- We should first meet with the children individually, to reassure them, to give them some comfort, and to make sure that they have everything they need. The children should be consulted to find out where they want to stay (with their parents, their extended family, or at a friend's place).
- The adults should then be brought together to get some understanding about what happened and what their needs are. The justice committee should talk to the adults about programs, such as Isuarsivik, and should be open to provide any kind of support the adults may need now or in the future (even after the incident, the justice committee should follow up with the family). Social workers should not be called in if the family is opposed.
- The participants should make sure that the children are not involved in adult issues and do not hear about adult concerns. Issues such as alcohol addiction should be kept away from the kids.
- The justice committee should seek donations from the community in order to fix the fire damage, and the Kativik Municipal Housing Bureau should be asked to contribute. The justice committee should also write a letter of support to the Kativik Municipal Housing Bureau to accelerate the process of the family getting its own house.



Case Scenario 4

Siasi is 16 years old and is currently going through a rough time, as her parents are getting separated. There are a lot of conflicts at home, and she often feels left to her own devices. Last week, she took her aunt’s car without asking her for permission to go to the co-op store.

She is not used to driving in bad weather, and she accidentally lost control of the vehicle and hit Elisapie in the street. The car is now wrecked, and Elisapie has a broken leg. Elisapie is now on sick leave for 6 weeks; she is really worried because she is a single mother and needs support.

Summary of the participants’ ideas to resolve the situation:

- The parents of Siasi should be charged for the cost of the accident, and Siasi should not be allowed to drive for a certain time.
- The justice committee should have a meeting first with Siasi and then, at another time, with her and her parents to provide family counseling. It is important to address the fact that Siasi is feeling left to her own devices and is thus going through a rough time.
- Siasi should be given community work to do. She should be given options, such as cleaning an elder’s home or cooking at the daycare. It is important to explain to her that these conditions of release are the consequences of her actions. Someone like a probation officer should be assigned to check up on her.
- The justice committee should also meet with Elisapie and find support for her. For example, a client of the justice committee could do community work, such as cleaning her house, doing her chores, cooking for her, and so on. Siasi should not be the one doing it, since the relationship between her and the victim may still be tense. It is important to wait until both are ready to talk, until Siasi has apologized, and until Elisapie has accepted the apology. Later, when and if both are ready, the justice committee should organize a reconciliation meeting.



Chaire de recherche sur les relations avec les sociétés inuit

Research Chair on Relations with Inuit Societies
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