



Access to Justice
Family Violence Prevention



ACCESS TO JUSTICE FOR FAMILY VIOLENCE IN NUNAVUT

FINAL REPORT ON RESEARCH AND AWARENESS CAMPAIGN



LEGEVAIGE COMMISSIONE JAABIT
NUNAVUMI MALGALUQITT
LAW SOCIETY OF NUNAVUT
BARREAU DU NUNAVUT



Department of Justice
Canada

Ministère de la Justice
Canada

Team members on a snowmobile
in Clyde River



EXECUTIVE SUMMARY

This project aimed to raise awareness about family violence, especially intimate partner violence, and the legal options available in Nunavut to address this issue. The project is a collaboration between the Law Society of Nunavut, Pauktuutit Inuit Women of Canada and Nunavut communities. The project is funded by Justice Canada and the Law Foundation of Ontario. The project was guided by an Advisory Committee and had a Nunavut Research Licence. The Family Abuse Intervention Act (FAIA) came into force on March 1, 2008 and reflects an approach to dealing with abuse that is aligned with Inuit principles and values. FAIA provides tools to deal with abuse including the Emergency Protection Order (EPO) and the Community Intervention Order (CIO). We wanted to understand more about FAIA; what is working, what is not working and what needs to change. To this end, we interviewed women and service providers and held focus groups.

THIS WAS A TWO-PART PROJECT:



PART 1

Focused on **research**;
and

PART 2

Used the results of Part 1
to develop and launch an
awareness raising campaign
about family violence.

PART 1 Explored family violence and the law in Nunavut and this involved a literature review, interviews with women with lived experience of family violence, and focus groups comprising Inuit and non-Inuit service providers and community members. Thirty eight individual interviews and seven focus groups were conducted in Iqaluit, Kinngait (Cape Dorset), Pangnirtung, Kugluktuk, Cambridge Bay, Rankin Inlet and Arviat.

PART 1

RESEARCH FINDINGS REVEALED:

- There are several factors that contribute to and are related to family violence in Nunavut including Nunavut's history of **colonization**, **alcohol and drug abuse**, and the **housing shortage** in many communities.
- **Family members play a variety of roles with respect to family violence**, from providing helpful support to unhelpful pressure, misinformation, and the agents of violence themselves. It is therefore important to address family violence more broadly providing support beyond intimate partner violence and encouraging families to communicate about family violence.
- Women with lived experience of family violence have displayed extraordinary **resilience, strength and determination** to survive and often support each other in dealing with family violence. Women are particularly concerned about **protecting their children** from the impacts of family violence.
- While FAIA has provided support to women experiencing family violence through such tools as the **Emergency Protection Order**, research revealed **limited awareness** and understanding about how the law can be used to confront family violence and legal options available under FAIA. Women raised concern about delays in the FAIA process; expressed fear of reprisal from the abuser or other community members; and worried that abusers may not comply with FAIA orders.
- Some women **do not trust the legal system** because the system is unfamiliar and differs from Inuit practices; and also because of previous negative experiences with the law. Some women feared the legal system may help the abuser more than the victim.
- **Community support systems**, including informal ones, are needed to deal with family violence. These supports include emergency housing or shelters, information about assistance available under FAIA and family violence programs including Inuit-specific, trauma informed healing services for women, children, and abusers.

Part 1 research findings were detailed in a Preliminary Report shared and discussed with key stakeholders, focus group participants, and the Advisory Committee. This process resulted in the development of the following **key messages** for Part 2 of the project, namely, the **awareness campaign**:

- **Standing together, let's break the silence on family violence and abuse in Nunavut**
- **Know the signs – Tell someone**
- **Support is available in your community**

Launch of the Awareness Campaign in Iqaluit



The awareness campaign also involved the development of **public legal education and information resources** to help communicate the key messages. These resources include:

- Graphic poster
- Fact sheet
- Audio program
- Newspaper advertisement
- Facebook page
- Plain language summary
- Videos
- Pocket mirror with information handout
- Handbook of directory of services

A number of **community-based in-person events** were also held as part of the awareness campaign including:

- Awareness campaign launch in Iqaluit
- Awareness campaign launch in Cambridge Bay
- Film screening in Iqaluit
- Film screening in Pangnirtung
- FAIA training workshop in Clyde River
- Community event in Qikiqtarjuaq (cancelled due to a death in the community)

This project was an important step on the part of the Law Society of Nunavut, collaborators, stakeholders, and Nunavut communities to build an evidence base for access to justice initiatives in Nunavut relating to family violence. The awareness campaign helped promote dialogue and better understanding among Nunavummiut about family violence and the law. Moving forward, there is a need for greater coordinated, cross-sector community-based collaboration on this issue for sustainable, culturally relevant, trauma-informed, holistic solutions to address family violence in Nunavut.



In Apex (5km away from the core
of the city of Iqaluit)

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ACKNOWLEDGMENTS

We are grateful to the many individuals and organizations who contributed to this important project.

First and foremost, we thank the 38 Inuit women from the three regions of Nunavut who participated in this research, as well as the service providers and community members who participated in the focus groups. We are so grateful that they chose to share their experiences and their knowledge with us.

We would also like to share our appreciation to the people and organizations who joined our Awareness Campaign launch on March 8, 2021 in Iqaluit, and to the Government of Nunavut's Department of Justice for coordinating the Cambridge Bay launch on the same day.

We want to thank Romani Makkik for allowing us to hold public screenings of her powerful film *Wounded Healers*. Finally, our most sincere thanks to the Advisory Committee, the stakeholders, and community members. We are grateful for the warm welcome from the communities in Nunavut who helped make this campaign possible.

This project would not have been possible without our funders. Funding for this project was generously provided by The Law Foundation of Ontario through its Access to Justice Fund, as well as Justice Canada.

We wish to acknowledge Katerina Lagassé, Law Society of Nunavut and Samantha Michaels, Pauktuutit Inuit Women of Canada for their invaluable role in the writing of the funding proposals.

While financially supported by The Law Foundation of Ontario's Access to Justice Fund and Justice Canada, the Law Society of Nunavut and Pauktuutit Inuit Women of Canada are solely responsible for all content.

This report is about family violence. You may find the information to be upsetting because of the difficult topic. We encourage you to take any steps that you need to emotionally prepare yourself.

We also encourage you to think about what care you might need after reading this report. Resources for support can be found in the Appendix A of this report on page 15.



In Arviat

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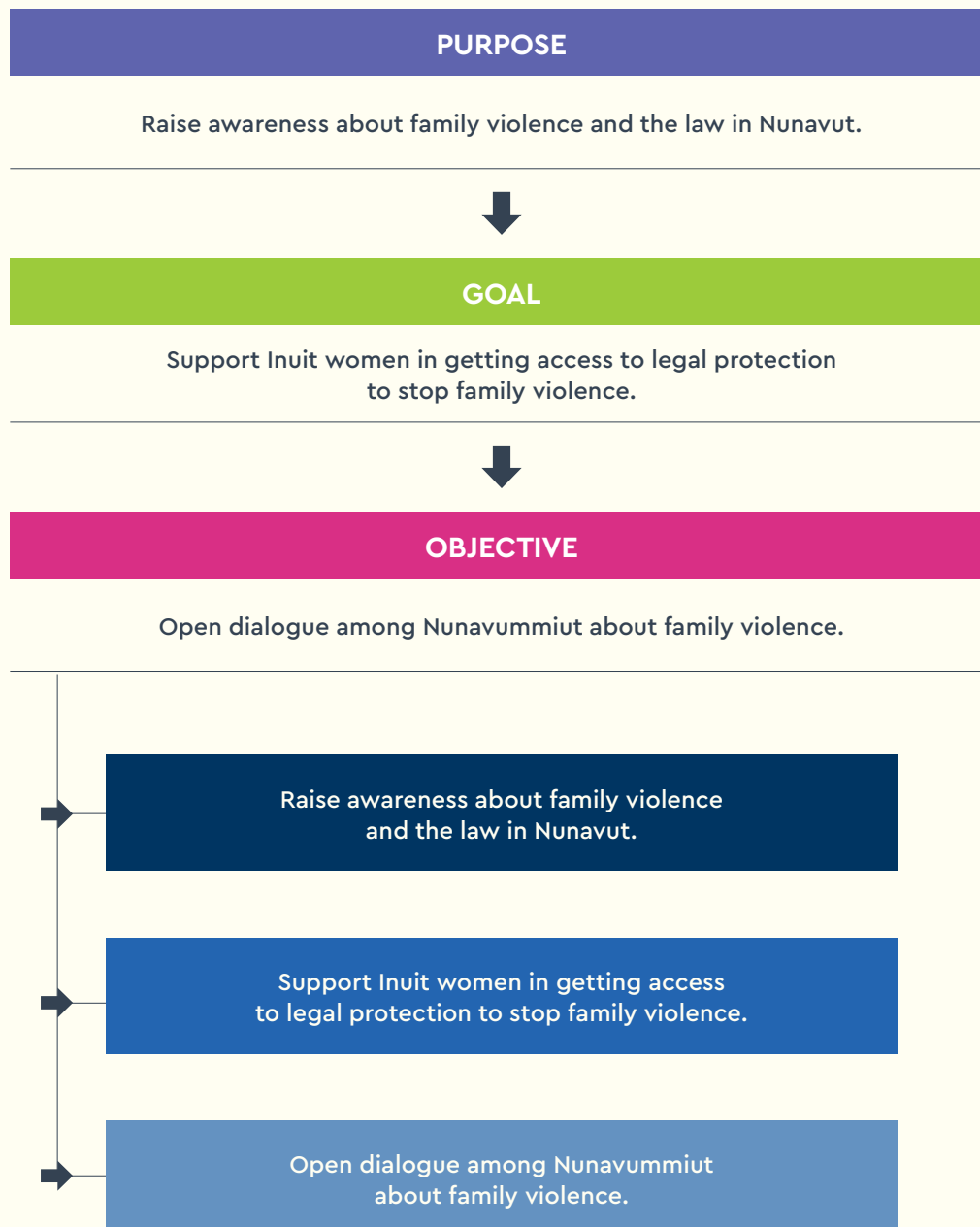
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1. INTRODUCTION: WHAT WE ARE DOING

1.1 Purpose & goal: What this project is about



The vision for this project's long-term impact was:

- That women experiencing family violence would be empowered to break their silence, and be equipped with the tools needed to make safe and healthy decisions; and
- That Nunavummiut be in a position to support their neighbours, coworkers, friends, and family members struggling with family violence.

This project, a partnership between the Law Society of Nunavut and Pauktuutit Inuit Women of Canada, involved two parts:

PART 1: RESEARCH

Understand what is happening with respect to family violence and the law in Nunavut



PART 2: AWARENESS CAMPAIGN

Raise awareness about family violence based on what we learned from the research

1.2 Context & literature review: How this project fits with what is already known

To inform the direction of our project, we reviewed the literature concerning what is known about the topic of access to justice as it relates to family violence in Nunavut. Violent crime rates, including domestic violence and sexual assault, are much higher in Nunavut than in the rest of Canada on a per capita basis.¹ Women are more likely to be victims and men are more likely to be perpetrators. There are certain factors that make women in Inuit Nunangat more at risk of spousal abuse, including being under 24 years old or over 64 years old; experiencing or witnessing abuse as a child; being pregnant; and leaving or threatening to leave a relationship.²

Factors that make an Inuk woman more at risk of spousal abuse:

- Being under 24 years old or over 64 years old;
- Experiencing or witnessing abuse as a child;
- Being pregnant; and
- Leaving or threatening to leave a relationship



Family violence is much more complex than the individual victim and abuser themselves.³ The literature points to colonization and its effect on Inuit self-determination and culture as a key root cause of family violence in Nunavut.⁴ A history of policies imposed by Canada such as forced relocations and residential schools have adversely impacted Inuit life, including gender relations. These policies have left many Inuit, especially Inuit men, with unresolved trauma and feelings of uncertainty and hopelessness about their purpose, identity, and future.⁵ This can find expression in abuse, which can be intergenerational with victims of abuse sometimes becoming abusers themselves.⁶ The negative effects

of colonization highlight the need for an Inuit-specific trauma-informed system of care with coordination across sectors and community-based collaboration.⁷ This means access to high quality, culturally relevant end-to-end services in communities (prevention, intervention, and aftercare) to secure the safety, healing and long-term wellbeing of Inuit women and their children.⁸

The justice system in Nunavut has made efforts to incorporate Inuit cultural elements such as Elders' participation in the sentencing process and community justice committees. Nevertheless, there remains opportunity for the legal system to be better aligned with Inuit values, especially to serve Inuit women dealing with family violence.⁹ Court operations are also challenged by Nunavut's climate and geography which sometimes affects the courts' access to communities outside of Iqaluit.¹⁰ Moreover, staffing turnover and shortages can lead to heavy caseloads and burn out, which may impact legal service delivery.¹¹ Delays in resolving domestic violence cases can be stressful for the accused and the victim, particularly in small communities that do not have a women's shelter.¹²



Training workshop on the Family Abuse Intervention Act in Clyde River



On the land in Iqaluit

Inuit justice embraces a world view that sees individuals as part of a larger system connected with the natural world.¹³ Addressing problem behavior requires a holistic and collaborative approach to ensure the health and survival of family and communities.¹⁴ The objective of Inuit justice is healing and re-integration of the wrong-doer into the community. This orientation reflects a belief in the potential of wrong-doers to make a valuable contribution to the community.¹⁵ This is a different emphasis from Western justice which tends to punish and often separates the wrong-doer from community. Some elders consider it important to incorporate principles of **Inuit Qaujimajatuqangit**, the holistic Inuit worldview that grounds cultural, environmental, and social knowledge,¹⁶ into the Nunavut justice system.¹⁷ Others see this effort as requiring a dramatic re-structuring.¹⁸

Much of the peer-reviewed and grey literature endorse the use of community-based **restorative justice** as complementary or as an alternative to the Western justice system in order to empower communities to play a key role in administering justice.¹⁹ Community-based restorative justice initiatives were introduced to Nunavut through the **Community Justice Program** involving community justice committees and local Justices of the Peace. A review of the Community Justice Program five years after the program was established found that it was, in appropriate circumstances, providing an effective alternative to the formal justice system.²⁰ However, areas for improvement included increasing the number of qualified Justices of the Peace and greater skill development among committee members with respect to the issue of violence against women.²¹ Some concerns have been raised about how community-based restorative justice initiatives have worked for Inuit women. For example, some have questioned whether the participation of Inuit women in these initiatives is truly voluntary, or the result of pressure from other people.²²

The **Family Abuse Intervention Act (FAIA)** was created in Nunavut within this context, and reflects Inuit principles

and values to provide tools for holistic interventions for abuse prevention.²³ A particularly significant feature of FAIA is the **Community Intervention Order (CIO)** which can direct abusers and victims to attend traditional Inuit counselling.²⁴ This innovation provides for a legal option that does not necessarily require separation²⁵ and can play an important role in restoring harmony to families and relationships.²⁶ Unfortunately, there have been very few CIO applications made in Nunavut.²⁷ From 2015 to 2020, only one application for a CIO has been made and was granted.²⁸ There may be several reasons for this including lack of awareness of the availability of these orders and limited involvement of abusers because participation is voluntary.²⁹ Other issues with CIOs have been flagged including capacity and resources.³⁰

FAIA also provides for an **Emergency Protection Order (EPO)** restraining the abuser from engaging in certain behaviours and prohibiting contact with the victim.³¹ This option raises some concerns including the challenge of enforcing no-contact orders in small communities in Nunavut.³² Further, women leaving or separating from a partner are often at risk³³ and an EPO may make them more vulnerable.³⁴

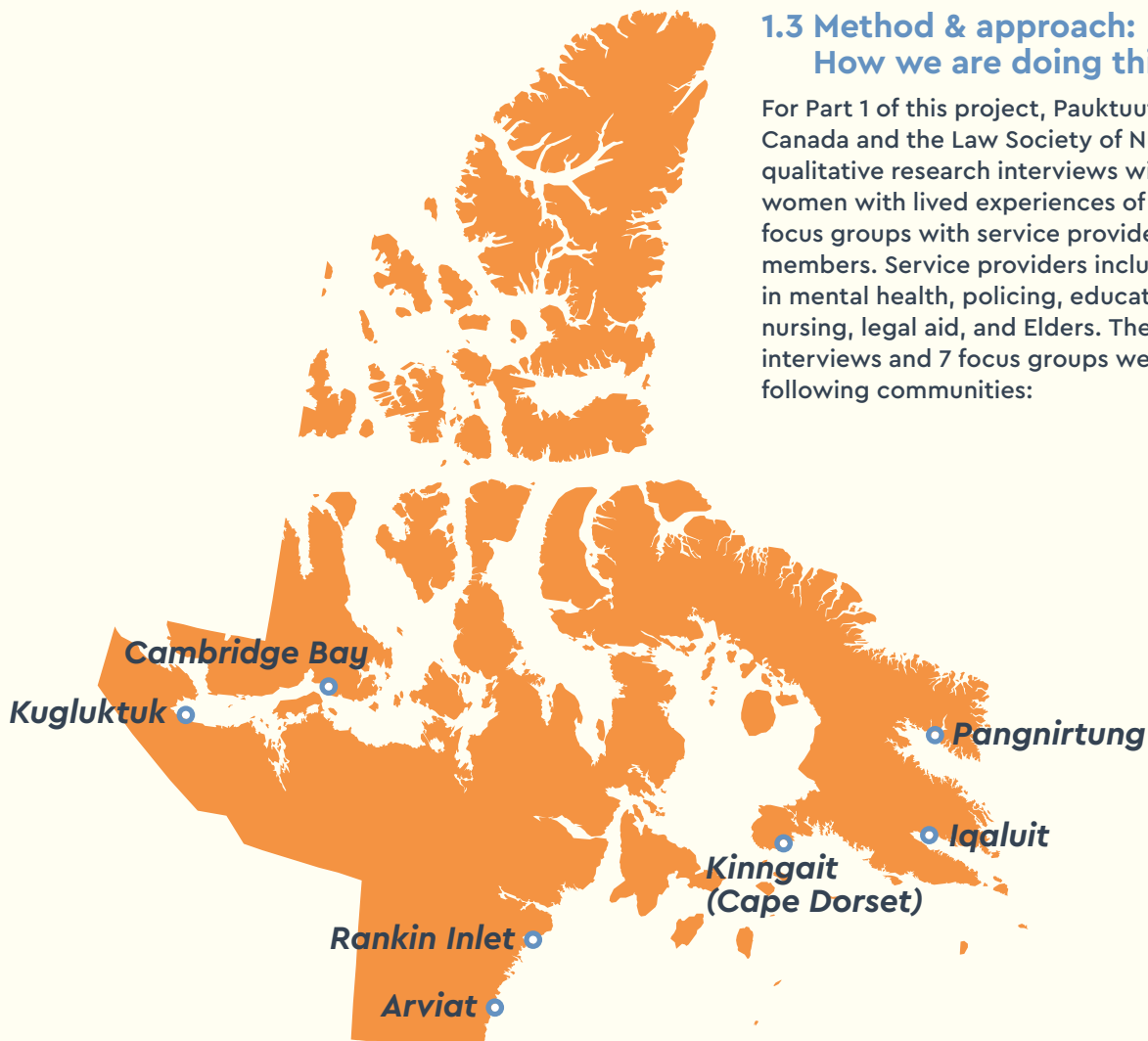
FAIA was created to provide tools for holistic interventions to remove or minimize the escalation of abuse.



As efforts to improve FAIA and other initiatives continue, the literature suggests that the justice system must continue in its efforts to be relevant to the Inuit cultural and linguistic context.³⁵ Further, an Inuit gender-specific lens is required to ensure that service responses are effective for Inuit women³⁶ and that quantitative research is undertaken on the **prevalence of violence against Inuit women and girls**.³⁷



Qamutiik in Iqaluit



1.3 Method & approach: How we are doing this project

For Part 1 of this project, Pauktuutit Inuit Women of Canada and the Law Society of Nunavut conducted qualitative research interviews with individual Inuit women with lived experiences of family violence and focus groups with service providers and community members. Service providers included those working in mental health, policing, education, social services, nursing, legal aid, and Elders. The 38 face-to-face interviews and 7 focus groups were conducted in the following communities:

The interview data was analyzed by identifying common themes, which in turn gave rise to key findings. These findings were triangulated with the literature.

A research license from the Nunavut Research Institute was secured in keeping with the requirements of Nunavut's *Scientists Act*, RSNWT 1988, c.S-4, and a protocol was developed to ensure that the data collected would remain confidential and secure. For more details on our project approach, please refer to the Preliminary Report.

Throughout this project, the team was grateful for the guidance provided by the Advisory Committee made up of representatives from Nunavut-based organizations, both government and non-governmental, legal and non-legal, working in the area of family violence.



Pangnirtung Fjord

2. RESEARCH FINDINGS: WHAT WE HEARD

2.1 Key findings

The following concerns were raised by Inuit women with lived experience of family abuse, community members and service providers who work in this area:

- There are several factors that contribute to and are related to family violence in Nunavut including Nunavut's history of **colonization, alcohol and drug abuse**, and the **housing shortage** in many communities.
- **Family members play a variety of roles with respect to family violence**, from providing helpful support to unhelpful pressure, misinformation, and the agents of violence themselves. It is therefore important to address family violence more broadly providing support beyond intimate partner violence and encouraging families to communicate about family violence.
- Women with lived experience of family violence have displayed extraordinary **resilience, strength and determination** to survive and often support each other in dealing with family violence. Women are particularly concerned about protecting their children from the impacts of family violence.
- While FAIA has provided support to women experiencing family violence through such tools as the **Emergency Protection Order**, research revealed **limited awareness** and understanding about how the law can be used to confront family violence and legal options available under FAIA. Women raised concern about delays in the FAIA process; expressed fear of reprisal from the abuser or other community members; and worried that abusers may not comply with FAIA orders.
- Some women **do not trust the legal system** because the system is unfamiliar and differs from Inuit practices; and also because of previous negative experiences with the law. Some women feared the legal system may help the abuser more than the victim.
- **Community support systems**, including informal ones, are needed to deal with family violence. These supports include emergency housing or shelters, information about assistance available under FAIA and family violence programs including Inuit-specific, trauma informed healing services for women, children, and abusers.

The Preliminary Report contains more in-depth details on these findings.

The findings align with the literature reviewed including the significant roles of colonization,³⁸ alcohol and drugs,³⁹ and housing insecurity⁴⁰ with respect to family violence.⁴¹ The findings are also consistent with previous literature that points to a lack of awareness in Nunavut about how the law can be used,⁴² and in particular Community Intervention Orders,⁴³ as well as issues with trust in the legal system, partly due to differences between Inuit approaches and the Western legal system.⁴⁴

The findings point to the need for an approach that is holistic, Inuit-specific and trauma-informed, in order to empower Inuit women and their families to meet their needs and goals.⁴⁵ This approach must involve reinforcing community support systems,⁴⁶ including emergency housing⁴⁷ and making information about various forms of assistance more readily available.⁴⁸



Addressing family violence requires more than a law, but rather a holistic Inuit-specific trauma-informed approach.

2.2 Validation of key findings

Despite COVID-related travel restrictions to Nunavut communities, the project team was able to share the preliminary research findings with key stakeholders, focus group participants, and the Advisory Committee through a series of remote validation workshops and meetings over the summer of 2020. These workshops and meetings served to validate the preliminary findings. Participants elaborated on the role of colonization in family violence, the need for a holistic-trauma informed approach, and highlighted support services needed including:

- Support for those struggling with drugs and alcohol;
- Counselling for children and youth and others, in order to break the cycle of family violence;
- Parenting programs;
- Programs on healthy relationships;
- Safe housing (for the abuser, the victim, and their children);
- Inuit-specific prevention and wellness programs; and
- Culturally sensitive training for service providers.

3. THE AWARENESS CAMPAIGN: WHAT WE'VE DONE

3.1 Developing key messages and designing the awareness campaign

The awareness campaign's key messages and communication avenues were informed by the literature review, interviews and focus groups, and the validation workshops. For example, previous reports on the topic have noted the important role public education plays in abuse prevention,⁴⁹ the use of public service announcements⁵⁰ to communicate the messages that violence is a crime⁵¹ and available legal protections and other supports.⁵² The literature review revealed that efforts to raise awareness about legal issues must be done in a way that is relevant to Inuit communities, focusing on Inuit values. This means collaborating with communities and thinking broadly about ways to share information that extends beyond print materials and includes face-to-face workshops, as well as audio programs, posters, and social media.⁵³

Efforts to raise awareness about legal issues must focus on Inuit values.

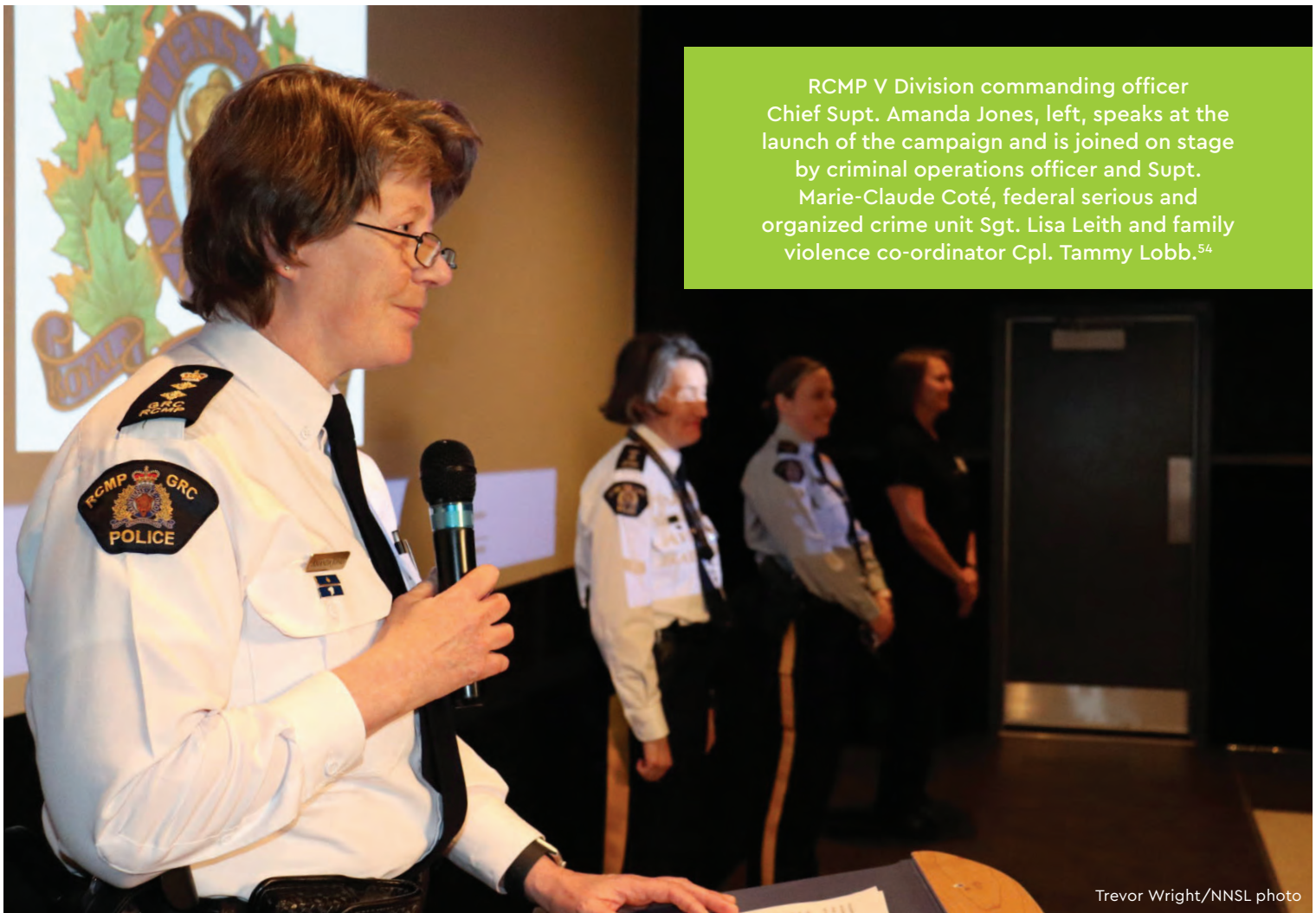


The following key messages were developed for the awareness campaign:

Standing together, let's
break the silence on
family violence and abuse
in Nunavut

Know the signs –
Tell someone

Support is available
in your community



Trevor Wright/NNSL photo

3.2 Awareness campaign resources

To support the awareness campaign, the project team developed a number of public legal education and information resources to help communicate the key messages which can be found on the project webpage: www.lawsociety.nu.ca/en/family-violence-prevention.

- A graphic **poster** urging Nunavummiut to stand together and break the silence on family violence and abuse;
- A **fact sheet** explaining family violence and abuse, and what one can do about it, including information about the Family Abuse Intervention Act (see Appendix A);
- An **audio show** discussing what family violence and abuse is, and where to get help, to be played on radio stations, and also available on the Law Society of Nunavut website as part of its "Talking about Justice in Nunavut" podcast series;⁵⁵
- A **newspaper advertisement** that was run in the Nunatsiaq News during the launch of the awareness campaign, using the project's key messages to urge Nunavummiut to stand together and break the silence on family violence and abuse;
- A **Facebook page** dedicated to the project; and
- A **plain language summary** of our research findings.

In addition, the team is also in the process of developing more resources which will be available soon:

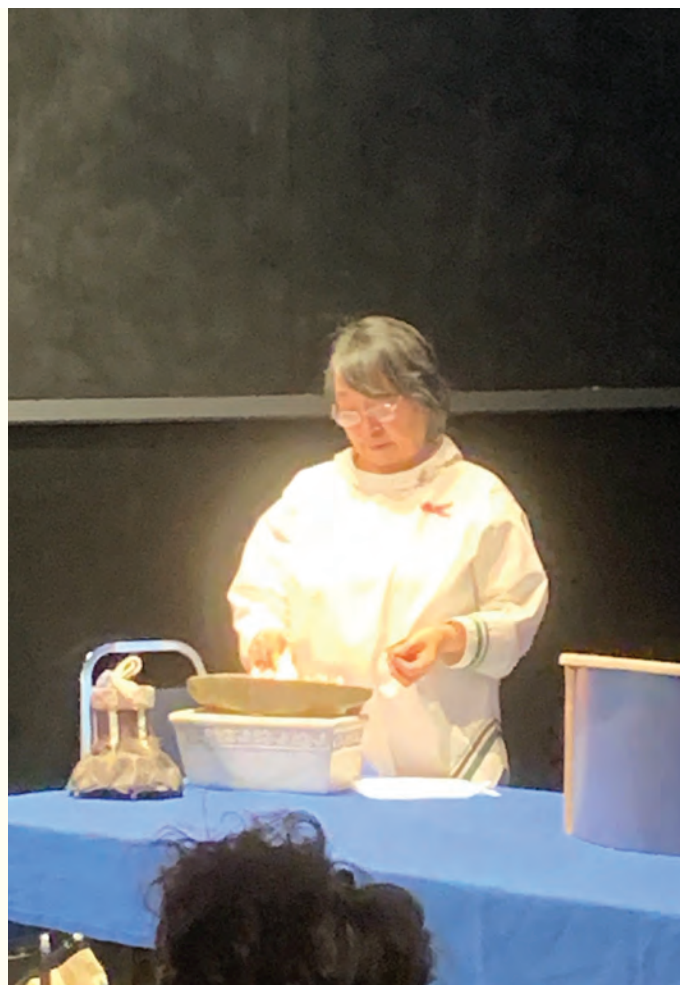
- A video to raise awareness about family violence to empower women who are experiencing family violence and abuse;
- A pocket mirror with an information handout folded inside with resources for family violence; and
- A handbook containing a one-stop shop directory of service providers in the territory building on the efforts made by Qullit Nunavut Status of Women Council's online directory, to be updated on a regular basis by the Law Society of Nunavut.⁵⁶

3.3 Awareness campaign events

While it was important to develop public legal information resources, the project team understood the importance of **in-person opportunities** for the awareness campaign to engage with the public in Nunavut. As a result, a number of community-based events were held in various communities across the territory to support the awareness campaign:

Iqaluit Awareness Campaign Launch at the Astro Theatre, Iqaluit, on March 8, 2021. We wish to acknowledge the important contributions made the day of the launch by Elder Rhoda Ungalaq, for the lighting of the Qulliq and opening prayer, and for the welcoming and heartfelt approach put forward throughout the event by emcee Joanna Awa. Statements were made by the Chair of the Law Foundation of Ontario, the federal Minister of Justice, Nunavut's Ministers of Justice, Family Services, and Health⁵⁷, RCMP Chief Superintendent, the President of Pauktuutit Inuit Women of Canada and the President and CEO of the Law Society of Nunavut. A video featuring the speeches at the awareness campaign launch in Iqaluit can be found online: www.lawsociety.nu.ca/en/awareness-campaign.

- **Cambridge Bay Awareness Campaign Launch** on March 8, 2021, hosted by the Government of Nunavut's Department of Justice with service providers and members of the public.
- **Iqaluit Film Screening of "Wounded Healers" by Inuk Romani Makkik and Tony: Back From the Brink**, at the Astro Theatre, on March 10, 2021.
- **Clyde River Training Workshop on the Family Abuse Intervention Act**, on March 24, 2021, with 12 Ilisaq-sivik staff members trained on how the legislation works. Most of the participants were counsellors, program managers or coordinators involved in Ilisaqsivik's counselling program.
- **Pangnirtung Film Screening of "Wounded Healers" by Inuk Romani Makkik**, March 30, 2021.
- Although a community event had been planned for **Qikiqtarjuaq in April 2021**, this event was cancelled out of respect as there was a death in the community.



Rhoda Ungalaq lighting the Qulliq at the Awareness Campaign Launch in Iqaluit.



Resources at the "Wounded Healers" film screening in Pangnirtung.



Drawing kindly shared by ISDC



The team visiting Ilisaqsivik's on-the-land addictions treatment program

3.4 Collaboration and engagement

Throughout this project, the team worked with numerous stakeholders from various sectors dealing with the issue of family violence. These conversations provided the team with valuable opportunities to validate the research findings, build the awareness campaign, and brainstorm future work to address family violence.

From traveling by snowmobile to visit Ilisaqsivik's on-the-land addictions treatment site, to talking

to community members in Baker Lake about alcohol issues, to cross-promoting Qullit Nunavut Status of Women Council's photo exhibition on International Women's Day, it became clear to the project team that collaboration is key, in order to take a holistic and effective approach to dealing with family violence. It was encouraging to see such heightened levels of collaboration and interest with respect to this topic, and the team looks forward to continuing these efforts.

4. REFLECTIONS: WHERE WE NEED TO GO AND WHAT WE NEED TO DO

4.1 Understanding the state of access to justice in Nunavut

This project is part of broader efforts by the Law Society of Nunavut and stakeholders to advance access to justice in Nunavut. In 2011, a member of the Law Society of Nunavut submitted a motion at the Society's Annual General Meeting to address the growing demand for, and shortage of, legal services available in Nunavut. As a result of this motion, an Access to Justice Committee was formed.⁵⁸ The Committee identified the importance of undertaking research on whether and how legal needs of Nunavummiut are being met in order to obtain a baseline and set benchmarks for future service delivery.⁵⁹ The need for more justice-related research in Nunavut has also been noted in the literature.⁶⁰

This project on family violence is responsive to the Law Society of Nunavut's goal to undertake research to identify access to justice issues in the territory and to build an evidence base for action. This project was an important and successful step in that direction, in giving voice to those who have experienced family violence, in raising awareness, and laying the ground work for discussion about law reform. There remains much research to be done on legal needs of Nunavummiut, especially in other areas of the law, but this project signalled an important first step in answering questions on how such needs are or are not being met.

4.2 Dialogue and collaboration: Talking to each other and taking action together

This project's awareness campaign builds on the Law Society of Nunavut's previous work in facilitating access to legal knowledge by focusing on opening dialogue and providing Nunavummiut with a better understanding about legal options with respect to family violence.

This project facilitated access to justice by promoting open dialogue and better understanding of legal options for Nunavummiut.



This dialogue aimed at collaborative work on family violence is one of the more inspiring results to emerge from this project. Others have already identified that coordinated, cross-sector community-based collaboration is required to deal with legal issues such as a family violence.⁶¹ This project suggests that there is a significant need for spaces that foster interdisciplinary and cross-departmental collaboration to work towards the goal of eliminating family violence and abuse in Nunavut.

The impact of this project in breaking the silence on family violence has already become evident. The project has fostered opportunities to establish new collaborations, strengthen those already in place, and facilitate the sharing of information – the latter being a key consideration in ensuring that gaps are identified, and efforts are harmonized to better address existing challenges. Having an established and committed network of stakeholders eager to work together will ultimately contribute to the elimination of family violence and abuse in Nunavut.

By bringing people together through a collaborative approach, this project allowed different stakeholders to learn what others were doing, and in some cases, how they could “plug into” the effort of dealing with family violence in Nunavut. The public awareness community events were particularly useful for advancing collaboration, while also raising awareness about legal options for family violence. Conversations with stakeholders during the validation of findings phase revealed that stakeholders appreciated that research on family violence was being done and were keenly interested in continuing to work together on these issues.

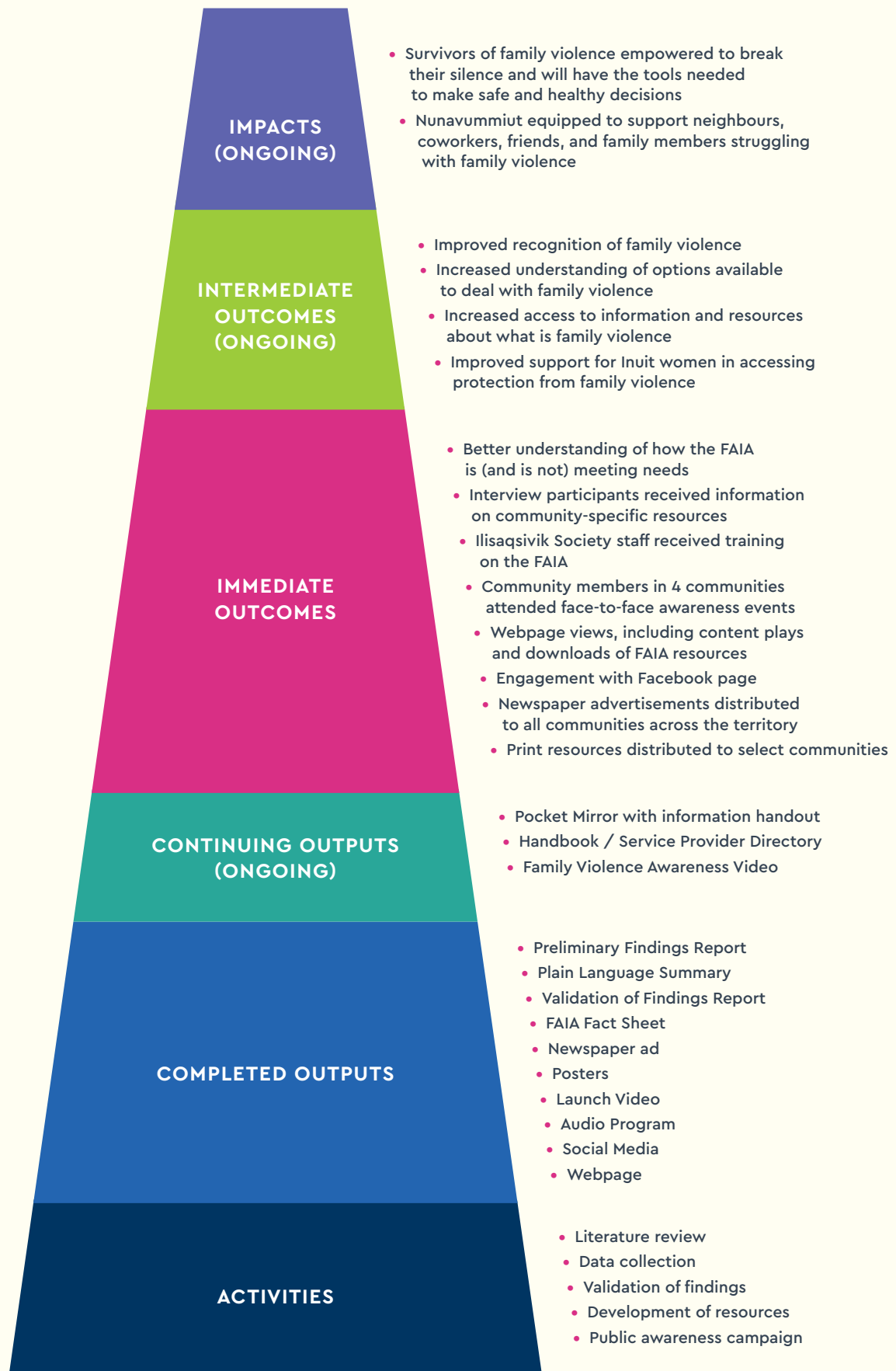
The conversations started by this project have built momentum to tackle the issue of family violence collaboratively and ignited a spirit of change that we hope will extend beyond the timeframe of this project.



Meeting to prepare for community consultations in Baker Lake.


Left to right: Qalaapik Quaraq, Romy Leclerc and Maud Pelleter De Simini.

WHAT WE HAVE DONE: PROJECT RESULTS AND IMPACTS



4.3 What needs to be done next

Although this project is now closed, the team is excited about future work. The Preliminary Report concluded with a set of recommendations on next steps to break the cycle of family violence in Nunavut and to ensure ongoing commitment, accountability, and implementation of a sustainability plan. Some progress has been made on some recommendations.



Ongoing collaboration to develop sustainable cultural relevant and holistic solution is the key to breaking the cycle of family violence in Nunavut.


One key recommendation reflected in the Preliminary Report as well as in previous studies highlighted that the key to breaking the cycle of family violence is **ongoing collaboration to develop sustainable culturally relevant and holistic solutions**.⁶² One concrete way to ensure continued collaboration is through a **working group of stakeholders to address family violence**. In this connection, a working group was created in November 2020 to begin this work. The mandate of the working group arises from the recommendations from the Preliminary Report identifying the need for increased information and understanding of the options provided by the FAIA legislation and the need for more training. The working group is led by the Law Society of Nunavut and has already met twice including with the Government of Nunavut's Department of Justice.

In the Preliminary Report, a number of recommendations were identified to improve the FAIA processes, an area that falls within the work of the Government of Nunavut's Department of Justice. **The Government of Nunavut's Department of Justice** is soon undertaking a review of the FAIA legislation which will involve community consultations. These community consultations were scheduled for spring 2021 but have been postponed due to the COVID-19 pandemic outbreak. In the spirit of working together, the Law Society of Nunavut looks forward to supporting the Government of Nunavut's Department of Justice in its efforts.

While some of the knowledge gaps about legal needs in Nunavut have been addressed through this project, **further research** is required on these issues, including finding ways to measure public understanding of family violence and the law, to identify public legal education opportunities, service gaps and training needs.

Further, more information is needed about the nature of violence against Inuit women and girls, using quantitative measures,⁶³ as well as the cost of such violence,⁶⁴ the factors that contribute to family violence,⁶⁵ and the protective factors that prevent abuse victims and witnesses from becoming abusers themselves.⁶⁶ More research is required on access to justice issues in Nunavut generally to build a solid evidence base, measuring unmet needs for legal services.⁶⁷ This aligns with and supports the Truth and Reconciliation Commission of Canada's Call to Action for funding to establish Indigenous law institutes "for the development, use, and understanding of Indigenous laws and access to justice in accordance with the unique cultures of Aboriginal peoples in Canada,"⁶⁸ while using the decolonizing, trauma-informed, gendered, and distinctions-based approach outlined in the National Inquiry into Missing and Murdered Indigenous Women and Girls' Calls for Justice, which called for resourcing of research on men who commit violence against Indigenous women, girls, and 2SLGBTQIA people.⁶⁹

Public legal education and information efforts must continue in order to promote access to justice. This requires sustained long-term funding for public legal education and information⁷⁰ which would allow for the development of a strategic plan that could include conducting an inventory of existing materials and programs, creating a centralized public one-stop shop for all materials, identifying needs and the best methods to deliver information, and developing methods for evaluating the effectiveness of various approaches.⁷¹ This work could be facilitated through a funded position of a public legal education and information coordinator, and an interagency working committee.⁷²



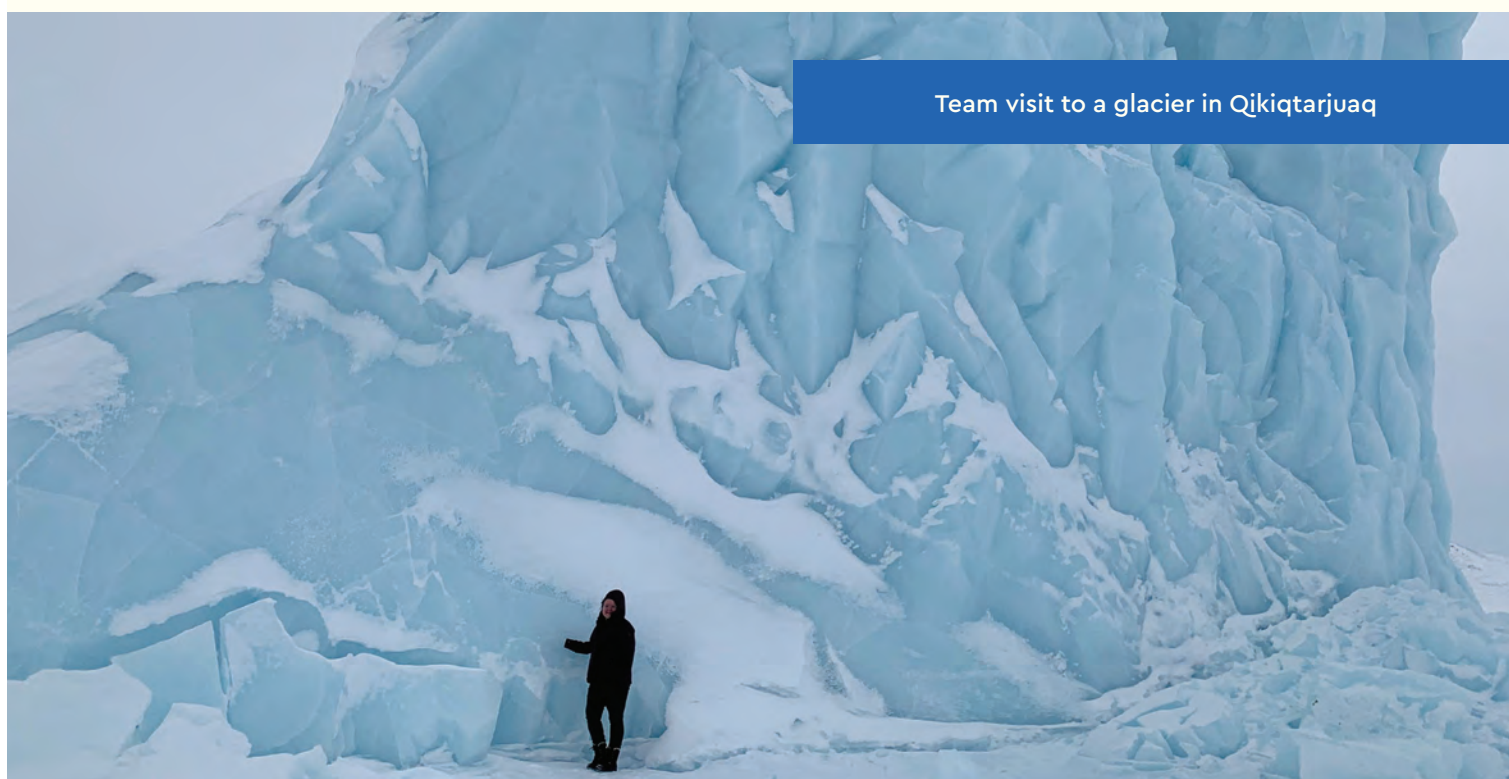
Workshops and training should combine legal information and Inuit-specific wellness discussions for healing.

Public legal education and information efforts could complement **training initiatives**, as both are key to addressing access to justice issues. This includes training and education for service providers across agencies about family violence, the law and Inuit-specific trauma-informed approaches.⁷³ It also includes training and education for the public about legal options for family violence,⁷⁴ promoting healthy relationships, improving self-esteem, modelling respectful behaviours, and promoting non-violent forms of conflict resolution.⁷⁵ This project's resources, including the fact sheet and the audio show, are examples of efforts made in this project to promote better awareness of healthy relationships and healthy living. The Law Society of Nunavut will continue producing more videos, audio shows, and other resources, and will also explore opportunities to target youth specifically, especially with respect to the topic of alcohol and drug addiction. The Law Society of Nunavut will also explore further opportunities to provide in-person workshops to communities, delivering a combination of legal information and Inuit-specific wellness discussions for healing.

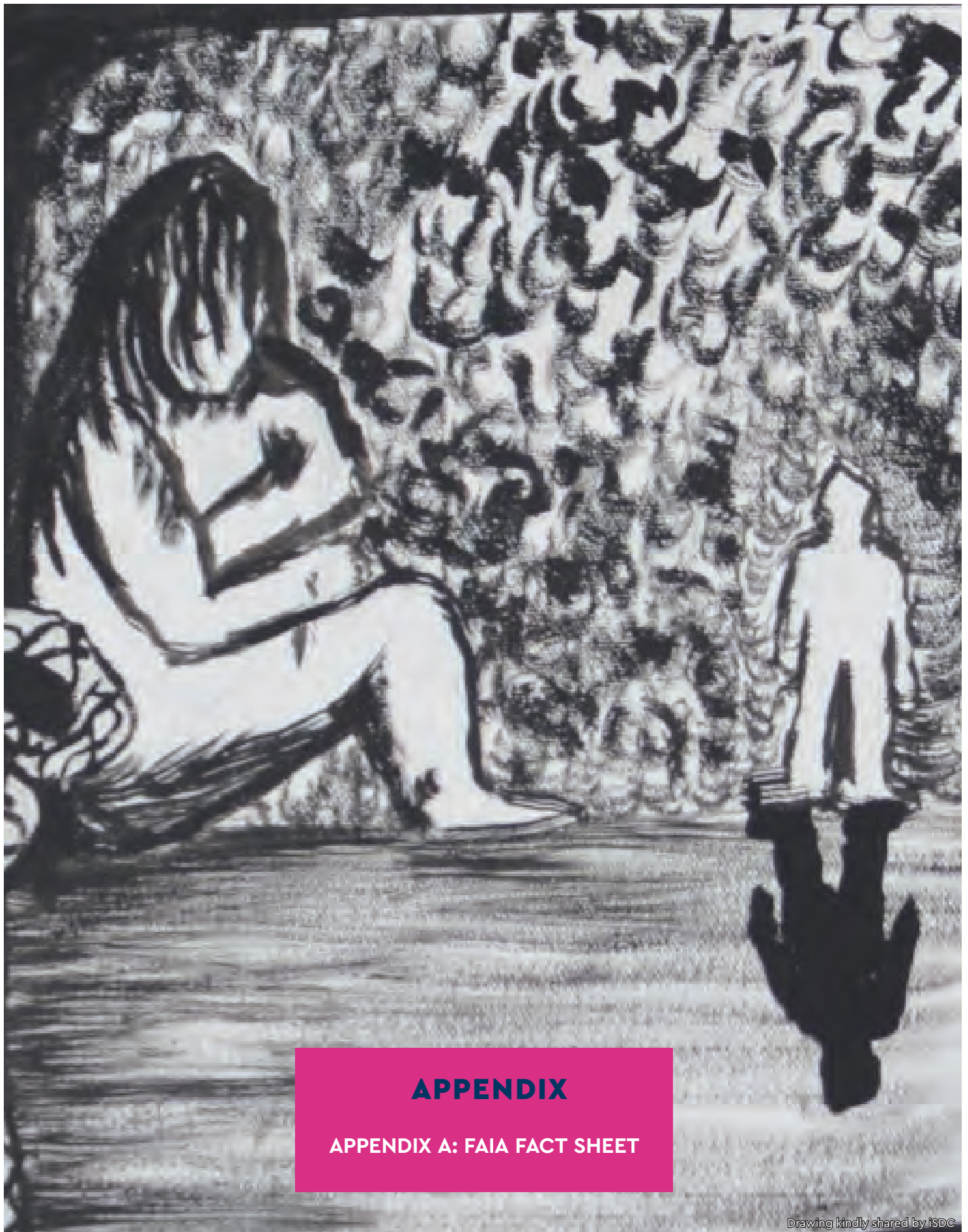
Finally, this project points to the need for a holistic, collaborative Inuit-specific trauma-informed system of care to effectively deal with family violence in Nunavut.⁷⁶ This could take many forms, including:

- Proactively reaching out to at-risk families with information, and other support resources to build trust before a crisis begins, including through on-the-land activities;
- Helping youth at an early age understand what healthy living and healthy relationships looks like, as well as healthy ways of coping with problems, through school programs, sports, and social media;
- Building on lived experiences by establishing peer support groups for Inuit women, men, and youth to help each other; and
- Ensuring all services and practices are based on Inuit Qaujimajatuqangit values, in order to improve communication, trust in the system, and access to justice in Nunavut. This also means that public legal education workshops should not only discuss legal options, but also Inuit legal practices, Inuit Qaujimajatuqangit values, and a holistic approach to healthy living and healing.

By continuing these important conversations and identifying new ways to work together, these next steps will help address family violence in Nunavut.



Team visit to a glacier in Qikiqtarjuaq



APPENDIX

APPENDIX A: FAIA FACT SHEET

Drawing kindly shared by ISDC



Access to Justice
Family Violence Prevention



WHAT IS FAMILY ABUSE AND WHAT CAN I DO ABOUT IT?

ACCESS TO JUSTICE FOR FAMILY VIOLENCE IN NUNAVUT FACT SHEET



LEULUVAAGI QOQUNUQINIAQ
NUNAVUMI MALIGALUQIT
LAW SOCIETY OF NUNAVUT
BARREAU DU NUNAVUT



Department of Justice
Canada

Ministère de la Justice
Canada



RECOGNIZING THE PROBLEM: WHAT IS ABUSE?

When the person hurts or scares you...

PHYSICALLY

- Hits you, pushes you, or raises a hand or fist at you
- Prevents you from leaving the home or isolates you
- Throws things at you

EMOTIONALLY

- Calls you names or insults you
- Says things to scare you
- Threatens to kill themselves if you don't do something
- Threatens you to kill or hurt other people if you don't do something
- Causes damages to your property or your belongings
- Denies you food, clothing, shelter or other necessities of life
- Controls your phone
- Controls who you spend time with
- Not letting you continue your education or go to school

FINANCIALLY

- Takes your money or your credit card
- Controls your access to money
- Being forced to find or borrow money and have the money taken away
- Being forced to sell personal items and have the money taken away
- Forbids you from working

SEXUALLY

- Forces you to participate in any sexual acts that you do not want or you cannot consent to
- Touches you in a way that makes you uncomfortable
- Refuses to wear a condom
- Tells you that you cannot live there unless you have sex with them
- Tells you that you must have sex with them because you are married

THESE ARE ONLY SOME EXAMPLES. THERE ARE OTHER EXAMPLES OF ABUSE.

You may feel that trust (*ukpirnarniq*) has been damaged, or that if you tell somebody, they won't believe you. Your respect (*pikkugusungniq*) for the person who hurt you may have been damaged by the incident. It is important to use your inner strength (*pigguniq/sanginiq*) to deal with family violence.



It can be natural to freeze and not have the energy or ability to think about next steps. We all react to stress and threats differently, but our bodies can show us signs of how these things have affected us. You may start to feel things like:

- Headaches
- Loss of appetite
- Feelings of confusion
- Feeling forgetful
- Muscle aches
- Nausea
- High blood pressure
- Joint pain
- Other common feelings from anxiety

It is important to listen to your body and your feelings when the abuse or violence first starts, and reach out to talk to someone you trust about what happened.

TAKING ACTION: WHAT CAN YOU DO?

You have a right to a safe environment, free from abuse and violence. It is important that you take care of yourself to maintain strength, resiliency, and environmental wellness (*avatikmik kamattiarniq*). This will help you to keep a balanced and healthy connection of the mental, physical, and spiritual dimensions of yourself, your family, and the community.

In moving forward, it is important to take action. But how you respond, depends on the situation.

You may want to ask yourself:

ACKNOWLEDGEMENT

- How do you want the abuser to acknowledge how their actions made you feel and that it won't happen again?
- What are your expectations of what you would like to happen when you take action?

SAFETY

- What do you need to have (*avatikmik kamattiarniq*) for environmental wellness, both for now and in the future?
- Where do you feel most vulnerable?

- What supports do you need?
 - Do you have a safety plan for yourself and your children, including how to send a signal to an immediate neighbour or family member for help?
 - Do you have important phone numbers handy?
- What supports do you think the abuser needs to stop the behaviour?

CHOICES AND CONTROL

- Do you have information you need to make the right decision and feel in control to be involved in the process?
- What are your strengths that will help you through this process? Where will you need assistance, such as counselling or legal advice?

WHAT ARE SOME OF YOUR OPTIONS?

- In an urgent situation, calling the RCMP.
- If you are injured, go immediately to the health centre to get checked out. Often times we cannot see the internal injuries that may occur from violence, so let a nurse or doctor help you to heal.

FAMILY ABUSE INTERVENTION ACT

One tool to take action against abuse and family violence is through the **Family Abuse Intervention Act (FAIA)**.

WHAT is FAIA?

- Provides assistance to people seeking protection from an abusive relationship.
- Embraces Inuit traditional values.

WHO can use FAIA?

- Anyone who has experienced family abuse.
- The individual has the power to decide whether or not to use FAIA in a domestic violence situation, if they fit into the criteria.

WHAT KIND OF RELATIONSHIPS DOES FAIA COVER?

FAIA applies to a relationship between two people who...

SPOUSAL

- Are/Were married
- Are/Were living together for 1 year or more
- Are/Were the parents of a child

INTIMATE

- Are/Were dating and whose lives are now connected

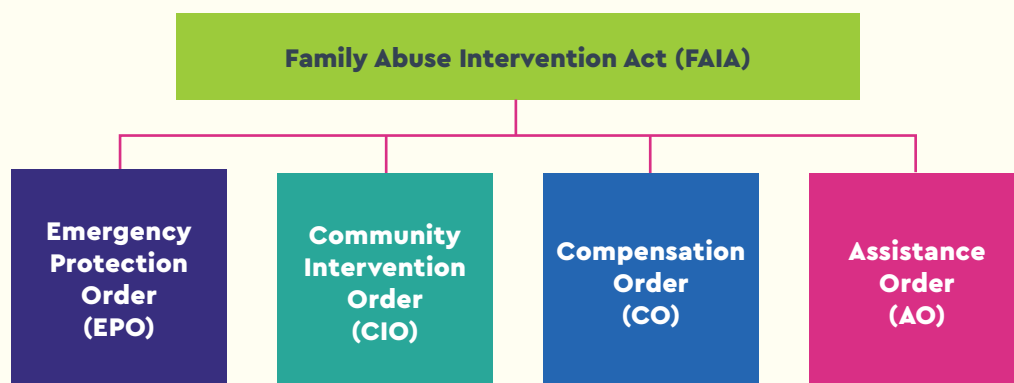
CARE

- Are/Were in a dependency relationship because of the disability or illness of one of them

FAMILY

- Are related by blood, marriage or adoption
- Are, in reasonable circumstances, related

HOW CAN FAIA HELP WITH FAMILY VIOLENCE?



WHO can apply for an order?

- People who find themselves in a vulnerable situation.
- A family member, RCMP officer, CJOWs and people working at shelters, on behalf of the person dealing with family abuse, as long as they have that person's permission.

EMERGENCY PROTECTION ORDER

An Emergency Protection Order (EPO) is designed for people in **URGENT SITUATIONS**.

Through an EPO, a Justice of the Peace can help you with what you need, such as:

- Keep the person away from your house and your work, even if they are the person leasing the unit of the unit or owner of the home.
- Get temporary custody of your children for 90 days.
- Have the communications and contacts you want.
- Keep your things and property safe for 90 days.

It is very important that you let the RCMP know if the abuser is breaching the conditions of the EPO.



What to think about

- Doing an application form for an EPO can be stressful and can take time.
- Take your time to answer the questions and be as specific as you can.
- We all react to trauma in different ways, experiencing a wide range of physical and emotional reactions. There is no "right" or "wrong" way to think, feel, or respond, so don't judge your own reactions or those of other people. **Your responses are NORMAL reactions to ABNORMAL events.**

FEAR



ANXIETY



ANGER



GUILT



FEELING NUMB



UNSURE





COMMUNITY INTERVENTION ORDER

Through a Community Intervention Order (CIO), a Justice of the Peace can help you develop **HEALTHIER RELATIONSHIPS** by ordering counselling for either the abuser or both of you. This includes traditional Inuit counselling or other types of counselling. Community Justice can help you find counselling that will work for you.

COMPENSATION ORDER

Through a Compensation Order (CO), a judge can help you get **FINANCIAL COMPENSATION** for damage caused by abuse and to cover losses and expenses while getting away from violence.

It is a good idea to contact a lawyer about these two orders (see page 7 for resources).

ASSISTANCE ORDER

Through an Assistant Order (AO), a judge can help you...

- Have the communications and contacts you want
- Keep your things and property safe
- Keep the person away from your house and your work
- Get temporary custody of your children

If you want to find out more about applying for an EPO or CIO, contact your Community Justice Outreach Worker (CJOW) or Community Justice Specialist.

It is important to address family violence directly to stop the behaviour, but it is understandable to want to dismiss or avoid confrontation. If you don't seek help to deal with the violent individual and action(s), the environmental wellness (*avatikmik kamattiarniq*) can feel physically and emotionally unsafe.



To help you move forward (*sivumuarniq*) with taking action, seek out the information you need about what you can do, the steps involved and what will be required of you. This will help give you peace of mind, inner strength (*pigguniq/sanginiq*) and perseverance (*sapiliqtailiniq*) to make a decision on what to do. There are resources and supports in the community to help you and the person abusing you. This is an important first step to address the abuse, and get the necessary healing and relationship supports.

WHERE CAN I GET HELP AND INFORMATION?

FOR EMERGENCIES, CALL THE RCMP AS SOON AS POSSIBLE BY DIALING YOUR COMMUNITY CODE AND -1111 (FOR EXAMPLE, 897-1111 IN KINNGAIT).

IF YOU ARE A VICTIM OF ABUSE, AND LIVE IN CAMBRIDGE BAY, IQALUIT, KUGAARUK, KUGLUKTUK OR RANKIN INLET, YOU CAN GO DIRECTLY TO YOUR LOCAL SHELTER:

CAMBRIDGE BAY: ST. MICHAEL'S CRISIS SHELTER — 867-983-5232

IQALUIT: QJMAAVIK TRANSITION HOUSE — 867-979-4500

KUGAARUK: FAMILY VIOLENCE SHELTER — 867-769-6100

KUGLUKTUK: WOMEN'S CRISIS CENTRE — 867-982-3210

RANKIN INLET: KATAUYAQ SOCIETY CRISIS CENTRE — 867-645-2214

IF THERE IS NO SHELTER WHERE YOU LIVE, YOUR COMMUNITY SOCIAL SERVICES WORKER OR RCMP CAN TAKE YOU TO THE NEAREST PLACE OF SAFETY.

FOR QUESTIONS ABOUT THE FAMILY ABUSE INTERVENTION ACT (FAIA), CALL TOLL-FREE: 1-844-534-1038

- **Community Justice Division (Department of Justice)** — CJOWs and Community Justice Specialists are available across the territory to help Nunavummiut access EPOs and CIOs.

Telephone: 867-975-6308 OR 867-975-6363

Website: gov.nu.ca/justice/information/community-justice-outreach-workers

- **Legal Services Board of Nunavut** — You may be able to talk with a lawyer to get legal information about your problem and your options.

Kitikmeot Law Centre: 867-983-2906
OR 1-866-240-4006

Kivalliq Legal Services: 867-645-2536
OR 1-800-606-9400

Maliiganik Tukisiiniakvik Legal Services:
867-975-6395 OR 1-866 202-5593

Website: nulas.ca

- **Law Society of Nunavut** — Can help you find a lawyer.

Toll-Free: 1-844-979-2330

Inuktitut Toll-Free: 1-888-990-4665

Iqaluit: 867-975-2120

Website: lawsociety.nu.ca

EDUCATIONAL RESOURCES

- **I Respect Myself (Government of Nunavut Department of Health)** — Website providing information about healthy relationships, sexual health and other related topics with the goal of learning how to respect yourself and others.

Website: irespectmyself.ca

- **Inuusittiarngniq | Healthy Living (Government of Nunavut Department of Health)** — Provides information about mental health support.

Website: livehealthy.gov.nu.ca

- **Inuusiq (Embrace Life Council)** — Facts, resources and education materials for front line workers, teachers and mental health professionals.

Website: inuusiq.com/resources/

Contacts by Region: inuusiq.com/community-contacts/

Email: embracelife@inuusiq.com

- **Pauktuutit Inuit Women of Canada** — Organization that provides information on violence and abuse prevention, health and encourages social and economic participation of Inuit women.

Telephone: 613-238-3977

Website: pauktuutit.ca

CRISIS AND COUNSELLING SERVICES

- **211** — A free and confidential service that connects individuals and families, including Nunavummiut, with social supports in their communities. Phones are answered 24 hours a day, 7 days a week.

To access the service, dial 2-1-1 or visit 211.ca

- **Assaulted Women's Helpline** — 24/7 hour telephone crisis line to all women who have experienced abuse.

Telephone: 1-866-863-0511

TTY: 1-866-863-7868

- **Cambridge Bay Wellness Centre (Department of Healthy Living)** — Helps people achieve their full potential to become independent, healthy and safe. They achieve this by delivering educational programs and counselling services that promote freedom from addiction and violence and encourage positive life style choices.

Telephone: 867-983-4670

Email: healthylivingdirector@cambridgebay.ca

- **Crisis Services Canada** — Call 1-833-456-4566 for a safe place to talk 24 hours a day, 7 days a week. From 4:00 p.m. to midnight, you can also text 'Start' to 45645 to speak with someone.

- **Crisis Text Line** — Provides counselling over text message.

Text 'Home' to 686868 to speak with a trained Crisis Responder

- **Government of Nunavut Employee and Family Assistance Program** — Designed to help Government of Nunavut employees and their families maintain and/or improve their overall well-being. Employees and their families can call the number 24 hours a day, 7 days a week to access personal counselling in English, French and Inuktitut on request.

Toll-Free: 1-800-663-1142

- **Hope for Wellness Helpline** — Immediate 24/7 counselling and crisis intervention services to all Indigenous peoples across Canada. Counselling is available in Inuktitut on request.

Toll-Free: 1-855-242-3310

Community Programs: 1-866-509-1769

- **Ilisaqsivik Society** — English and Inuktitut-speaking counsellors are available 9:00 a.m. to 5:00 p.m. Monday to Friday. They also have a 28-day on-the-land addictions treatment program.

Telephone: 1-888-331-4433

- **Indian Residential Schools Resolution Health Support Program** — Mental health, emotional and cultural support services for eligible former Indian Residential School students and their families throughout all phases of the Indian Residential School Settlement Agreement. This support includes professional counsellors who are able to listen, talk and assist people to find ways to heal from Indian Residential School experiences. Services are safe, confidential, respectful and non-judgmental.

Telephone: 1-866-509-1769

- **Kamatsiaqtut Helpline** — Anonymous and confidential over the phone to northerners in crisis 24 hours a day, 7 days a week. Inuktitut-counselling available on request.

Telephone: 867-979-3333

Toll-Free (outside of Iqaluit): 1-800-265-3333

Website: nunavuthelpline.ca

- **National Indian Residential School Crisis Line** — Crisis support for former Residential School students. Inuktitut-speaking counsellors available on request.

Telephone: 1-866-925-4419

- **Pulaarvik Kablu Friendship Centre** — A Rankin-Inlet based non-profit wellness centre that offers various mental health and addictions programs across the Kivalliq region.

Telephone: 867-645-2600

Toll-Free Inuktitut Support Line: 1-844-654-3580

Spousal Abuse Counselling Program: 867-645-3785

Email: info@pulaarvik.ca

- **Sailivik** — Drop-in centre in Pangnirtung for adults looking to stay sober, or adults with or without children looking for a safe place to stay.

Open 5:00 p.m. to 8:30 a.m.

- **Healing by Talking Program** — If you are eligible for Non-Insured Health Benefits (NIHB), you can see a counsellor by phone or videoconference for up to 22 sessions for free.

Telephone: 867-975-5367

Email: healing@gov.nu.ca

- **Tukisigiarvik Centre** — Drop-in centre in Iqaluit that offers a variety of community wellness programming, including same-day counselling appointments.

Telephone: 867-979-2400 for more information.

YOUTH RESOURCES

- **The Representative for Children and Youth (Nunavut)** — Supports young Nunavummiut, including providing information about government services and programs.
Telephone (in Iqaluit): 867-975-5090
Telephone (anywhere in Canada): 1-855-449-8118
Website: rcynu.ca
Email: contact@rcynu.ca
- **The Umingmak Child Advocacy Centre** — Helps children and youth who experience abuse.
Telephone: 867-975-3255
Website: umingmakcentre.ca
- **Kids Help Phone** — Professional counselling, information and referrals and volunteer-led, text-based support for young people in both English and French.
Toll-Free: 1-800-668-6868
Text 'Connect' to 686868
Live Chat Online: kidshelpphone.ca
Facebook Messenger: kidshelpphone.ca/get-virtual-support-with-facebook-messenger

THIS FACT SHEET WAS DEVELOPED BY:

Law Society of Nunavut
P.O. Box 149
Iqaluit, NU X0A 0H0
Toll-Free: 1-844-979-2330
Inuktitut Toll-Free: 1-888-990-4665

Pauktuutit Inuit Women of Canada
520-1 Nicholas St.
Ottawa, ON K1N 7B7
1-800-667-0749

ilinniapaa Skills Development Centre
P.O. Box 989
Iqaluit, NU X0A 0H0
1-867-222-9570

Funding for this research project was generously provided by The Law Foundation of Ontario through its Access to Justice Fund, as well as the Department of Justice Canada under its Justice Partnership and Innovation Project. In-kind contributions were also provided by the Law Society of Nunavut and Pauktuutit Inuit Women of Canada.

While financially supported by The Law Foundation of Ontario Access to Justice Fund, as well as the Department of Justice Canada under its Justice Partnership and Innovation Project, the Law Society of Nunavut and Pauktuutit Inuit Women of Canada are solely responsible for all content.



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- 14 Oosten & Laugrand, supra note 9 at 30; Gender-Based Analysis, supra note 1 at 11.
- 15 NTI, supra note 7 at 6; Oosten & Laugrand, supra note 9.
- 16 Frank James Tester & Peter Irniq "Inuit Qaujimagatuqangit: Social History, Politics and the Practice of Resistance" (2008) 61:1 Arctic 48; Jaypeetee Arnakak, "Incorporation of Inuit Qaujimanituqangit, or Inuit Traditional Knowledge, into the Government of Nunavut" (2002) 3:1 Journal of Aboriginal Economic Development 33 at 34; Shirley Tagalik, Inuit Qaujimagatuqangit: The Role of Indigenous Knowledge in Supporting Wellness in Inuit Communities in Nunavut, (Prince George: National Collaborating Centre for Aboriginal Health, 2010) at 1.
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- 27 Durrant, supra note 19 at 56.
- 28 Annual Report 2015–2016, supra note 26; Annual Report 2016–2017, supra note 23; Community Justice Division, Department of Justice, Family Abuse Intervention Act (FAIA) Annual Report 2017–2018 (Government of Nunavut, 2017), online: <[https://assembly.nu.ca/sites/default/files/TD-169-5\(2\)-EN-Family-Abuse-Intervention-Act-2017-2018-Annual-Report_0.pdf](https://assembly.nu.ca/sites/default/files/TD-169-5(2)-EN-Family-Abuse-Intervention-Act-2017-2018-Annual-Report_0.pdf)> ; Community Justice Division, Department of Justice, Family Abuse Intervention Act (FAIA) Annual Report 2018–2019 (Government of Nunavut, 2020), online <[https://assembly.nu.ca/sites/default/files/TD-322-5\(2\)-EN-2018-19-FAIA-Annual-Report.pdf](https://assembly.nu.ca/sites/default/files/TD-322-5(2)-EN-2018-19-FAIA-Annual-Report.pdf)> ; Community Justice Division, Department of Justice, Family Abuse Intervention Act (FAIA) Annual Report 2019–2020 (Government of Nunavut, 2020), online <[https://assembly.nu.ca/sites/default/files/TD-323-5\(2\)-EN-2019-20-FAIA-Annula-Report-.pdf](https://assembly.nu.ca/sites/default/files/TD-323-5(2)-EN-2019-20-FAIA-Annula-Report-.pdf)>.
- 29 Annual Report 2015–2016, supra note 26 at 8.
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- 33 Gender-Based Analysis, supra note 1 at 5.
- 34 Durrant, supra note 19 at 55
- 35 Strategic Plan, supra note 3 at 3, Patterson, supra note 10 at 58, 69, 70.
- 36 Crnkovich & Addario, supra note 9 at 36; Durrant, supra note 19 at 58.
- 37 Gender-Based Analysis, supra note 1 at 1; see next section "Research needs: Knowledge gaps for family violence in Nunavut" for more details on knowledge gaps.
- 38 As noted in the literature review: Strategic Plan, supra note 3 at 1; Clairmont, supra note 4 at 36–37; Study of Gender-based Violence and Shelter Services Needs, supra note 4 at 38; Gender-Based Analysis, supra note 1 at 19, 29; National Strategy, supra note 4 at 4; Abuse Prevention Services, supra note 4 at 13.
- 39 As noted in Pauktuutit's report on Study of Gender-based Violence and Shelter Services Needs, supra note 4 at 34.
- 40 This was a particular focus in Pauktuutit's report on Study of Gender-based Violence and Shelter Services Needs, supra note 4.
- 41 These findings also resonate with the results of another family violence project conducted by Pauktuutit Inuit Women of Canada entitled "Addressing Gendered Violence against Inuit Women: A review of police policies and practices in Inuit Nunangat" (Ottawa: Pauktuutit, 2020), online: <https://www.pauktuutit.ca/wp-content/uploads/Pauktuutit_Addressing-Gendered-Violence_English_Full-Report-1.pdf>.
- 42 Lack of understanding about the law in Nunavut was also reported by Anderson and Stratton, supra note 10.
- 43 This was consistent with what has been reported in Durrant, supra note 19 at 56 and Annual Report 2015–2016, supra note 26 at 8.
- 44 Some of these cultural differences have been documented in the literature: NTI, supra note 7 at 6; Anderson & Stratton, supra note 10; Stuempel, supra note 9 at 79; Crnkovich & Addario, supra note 9 at 7; Matyas, supra note 9 at 393.
- 45 As concluded in Crnkovich & Addario, supra note 9 at 36; Durrant, supra note 19 at 58; NTI, supra note 7 at 22, 30; Study of Gender-based Violence and Shelter Services Needs, supra note 4.
- 46 Anderson and Stratton also advocate for initially addressing legal issues at the local community level: supra note 10 at 25–27.
- 47 This was a particular focus in Pauktuutit's report on Study of Gender-based Violence and Shelter Services Needs supra note 4.
- 48 This need was also identified in Pauktuutit's Strategic Plan, supra note 3, at 3 and in Pauktuutit's Study of Gender-based Violence and Shelter Services, supra note 4 at 75.
- 49 Abuse Prevention Services, supra note 4 at 2.
- 50 Study of Gender-based Violence and Shelter Services Needs, supra note 4 at 75.
- 51 Crnkovich & Addario, supra note 9 at 2.
- 52 Strategic Plan, supra note 3 at 3; Study of Gender-based Violence and Shelter Services Needs, supra note 4 at 75.
- 53 Abuse Prevention Services, supra note 4 at 13, 14; Strategic Plan, supra note 3 at 5; Patterson, supra note 10 at 85; Justice Canada, Evaluation Division, "Access to justice services agreements evaluation" (October 2012), online: <<https://www.justice.gc.ca/eng/rp-pr/cp-pm/eval/rep-rap/12/ajs-sja/ajs-sja.pdf>>; Study of Gender-based Violence and Shelter Services Needs, supra note 4 at 75.

- 54 Nunavut News, "Access to Justice Campaign begins in Nunavut" online: <<https://www.nunavutnews.com/nunavut-news/access-to-justice-campaign-begins-in-nunavut>>.
- 55 This was in response to the need identified in the literature review to change attitudes and confront myths about abuse by helping Nunavummiut to identify abuse, root causes of abuse, and the impacts of abuse: Abuse Prevention Services, *supra* note 4 at 15; National Strategy, *supra* note 4 at 7; Study of Gender-based Violence and Shelter Services Needs, *supra* note 4 at 75.
- 56 This will help respond to previous recommendations by Pauktuutit and others about the importance of empowering women by letting them know what options and resources are available: Strategic Plan, *supra* note 3 at 3; NTI, *supra* note 7 at 25; Crnkovich & Addario, *supra* note 9 at 2; Study of Gender-based Violence and Shelter Services Needs, *supra* note 4 at 75; Patterson, *supra* note 10 at 57; Anderson & Stratton, *supra* note 10 at 19.
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- 63 Gender-Based Analysis, *supra* note 1 at 1.
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- 71 Anderson & Stratton, *supra* note 10 at 25–27.
- 72 Anderson & Stratton, *supra* note 10 at 25–27; Patterson, *supra* note 10 at 85.
- 73 As noted in the preliminary findings, but also in Crnkovich & Addario, *supra* note 9 at 2.
- 74 Study of Gender-Based Violence and Shelter Services Needs, *supra* note 4 at 75.
- 75 Strategic Plan, *supra* note 3 at 3; Patterson, *supra* note 10 at 57; Anderson & Stratton, *supra* note 10 at 19.
- 76 NTI, *supra* note 7 at 22, 30; Study of Gender-based Violence and Shelter Services Needs, *supra* note 4; Crnkovich & Addario, *supra* note 9 at 36; Durrant, *supra* note 19 at 58.

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