National Inquiry into Missing and Murdered Indigenous Women and Girls
Truth-Gathering Process
Part 1 Public Hearings
Hotel North Two, Conference Room
Happy Valley-Goose Bay, Newfoundland-and-Labrador

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Wednesday March 7, 2018
Public Volume 49

Kim Campbell-McLean

Heard by Commissioner Qajaq Robinson
Commission Counsel: Christa Big Canoe
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Upon commencing on Wednesday, March 7, 2018 at 10:14 a.m.

MS. CHRISTA BIG CANOE: Good morning. Good morning, Commissioner Robinson. The first -- the first participant I would like to introduce you to this morning is Kim Campbell-McLean. She'll be sharing her story of survival.

Kim is actually the executive director at AnanauKatiget Tumingit, and I'm sure I did not do justice in pronouncing that, and Kim, when she's explaining about the organization, will take the time to correct that pronunciation.

Prior to beginning, I would ask that the registrar please promise Kim in.

MR. REGISTRAR: Good morning, Kim.

MS. KIM CAMPBELL-MCLEAN: Good morning.

KIM CAMPBELL-MCLEAN, Affirmed:

MS. CHRISTA BIG CANOE: So, Kim, I understand that today you're actually going to be sharing with us stories of survival and just a couple stories about what happened to you throughout your life, and I know that it's never easy to share, so if you could please share with the Commissioner what it is that you wanted to share with us in regards to what you have survived, I'd appreciate...
MS. KIM CAMPBELL-MCLEAN: When I was 13 years old, a male acquaintance who was a couple years older than I, who I knew from another community, tried to rape me, and I was very young, and I was very naive to what was actually happening and transpiring in those moments, but even though I was young and naive, I knew I had to fight, so I fought, and I fought hard, and I fought with all of my might, and I escaped, not with all my clothing that I started off with that day, but I did escape, and I did not get raped because I fought, and I fought hard, with all of my might; with every ounce of energy I had in my body, I fought.

I have also experienced violence in other ways in my life. I'm not going to go into much detail about it, but I do want to share with you that part of my background because it inspires the work that I do today, and it drives me to do the work that I do today for women and children.

MS. CHRISTA BIG CANOE: So, Kim, it's really important, I think, and it's -- it's important to explain, when you say the -- the life experiences you've had and the violence you've experienced really drives the work, it's -- it's important to understand what you do now, but before you get to what you do now, you have a lot of life
experience, I understand, with, like, human services and working with community, but can you please tell the Commissioner where you're at now and what type of work you're doing now?

**MS. KIM CAMPBELL-MCLEAN:** Currently, I'm the executive director of AnanauKatiget Tumingit Regional Inuit Women's Association, and I started this role in August of 2015. Prior to becoming the executive director, several years before that, I was a board member for the Community of North West River, and I was part of the executive of the women's association.

My life took me away from human service work for a couple years, and I -- actually, I did end up in the mining industry, which was not for me at all, so then I went back -- this job became available, and I applied, so I went back doing -- to the work that I loved to do, the work where I can make a difference in somebody else's life.

**MS. CHRISTA BIG CANOE:** And I understand that the work that -- and it's a long acronym -- ATRIWA does, represents Inuit women living in Labrador who are the beneficiaries of the Labrador Inuit Land Claims Agreement. So the work -- can you just tell us a little bit of the work that AT does?

**MS. KIM CAMPBELL-MCLEAN:** Certainly.

AnanauKatiget Tumingit means "all our mothers' footprints,"
so that's what drives myself and the volunteer board of 12
to continue to do the work that we do for the women in
honour of our mothers and our grandmothers and those strong
leader women from our communities who came before us and
taught us so much.

We do much work with violence prevention
initiatives. We do Status of Women Canada projects, 3-year
projects. In the communities, we work with women
developing their leadership skills, tackling, you know,
some of the really difficult, hard issues that they have to
deal with in the communities. We try to find solutions.
My motto always is not to focus on the problem but let's
focus on the solution because that's where we get to where
we need to be.

So AnanauKatiget Tumingit, we have been very
busy since inception and since incorporation. We have
several other projects on the go, and we are looking
forward to a great five years coming up to -- where we have
many exciting initiatives planned that will -- will take
the forefront of our work.

**MS. CHRISTA BIG CANOE:** So, Kim, can you
help me and the Commissioner as well as other people in
the -- not just in the audience but that might be watching
this throughout Canada, understand the Inuit women that
live in Labrador, and for this purpose, I would ask that a
map come up, and I will provide both you and the Commissioner a map as well.

This -- that one that's slightly different, just so we could see it.

So we're actually going to look at two maps. The first map that's up is a map of Labrador, and it just contextualizes, sort of, you know, there's Labrador right beside Quebec, and it lists the Inuit communities as well as some of the other communities, and if I could just ask to have the other map up as well.

Now, this map comes from the report that you'll be talking about a little later, but it actually explains the Labrador Inuit lands and settlement areas, and I was wondering if you could just take the time to identify and speak a little bit about these communities and -- and situate them for us.

**MS. KIM CAMPBELL-MCLEAN:** In the region of Nunatsiavut, there are five communities. We have Nain, the furthest north, with a population estimated at 1,200 people; next we have community of Hopedale with a population of about 600 people; Postville comes next with a population of average 200 people; Makkovik, 400 people; and Rigolet, 300 people.

Our communities are very small. Our communities are very isolated. We travel to our
communities by air and marine transportation. In the wintertime, in the winter months when we have snow and ice, we travel by Ski-doo when weather and conditions permit us to.

So our communities are very isolated. You cannot drive to any of our communities. Due to isolation, you know, we may not have services that are provided in more urban locations or areas of the south. We face extreme weather conditions that -- that plays a role in getting people moving through, you know, the air transportation with our -- with our food, with our mail, so if there's no flights, we don't get fresh vegetables, and we don't get the fresh milk and the fresh eggs, maybe, sometimes for days, so -- you know, we also have housing issues, lack of housing and lack of adequate housing in our community, which causes much turmoil at times and contributes to hardships of living in the isolated north.

**MS. CHRISTA BIG CANOE:** And so if the map can come up one more moment. In the map, I see, like, all of the communities you listed appear to be in the red, which is the Labrador Inuit lands, but there's also the Labrador Inuit settlement area. It looks bigger than the red area. Is that -- are those the beneficiaries, also, of the Labrador Inuit Land Claims Agreement? Would that be the traditional territories that they originally had?
MS. KIM CAMPBELL-MCLEAN: Yes.

MS. CHRISTA BIG CANOE: Thank you. And so you've brought up a number of issues as you're explaining the isolation factor of how things get -- or how transportation works for these communities and the inability, for example, for -- to have regular access to fresh, healthy foods. Can you tell us a little bit about things like the -- the food security and the limited housing options for any of the families or women in these regions?

MS. KIM CAMPBELL-MCLEAN: We know that food and security is a huge issue. Many times, our women cannot afford to feed their children. They go without meals themselves so that their children can eat because our food is so expensive in the north, and this is our reality. We have many hungry people, and we have Nutrition North that's supposed to be helping, but it's not helping. It's not helping. It's not helping people, and then when we talk about developments in our communities, that takes away from our culture because it takes away from our food supply, and our traditional food supply is very important to us in Labrador. It always has been, and it always will be, and we need our traditional foods to be able to sustain ourself, and when we can't have our traditional foods, when we are forced to go to the store to pay all this money for
something that is so little, that goes such a little ways
to feed a family, it's very hurtful to women when they
cannot feed their children, when they cannot go to the
store and buy their children what they want to give their
children. They may not want to give their children pop and
chips, but maybe that's all they can afford because
that's -- that's what they can get with the little bit of
money that they have. Our fruits and vegetables are so
much more expensive in the north, our fresh milk, our
meats. All these things that sometimes other people in
other parts of our country take for granted, we cannot.

So I would also like say about developments,
mining, dams; it's destroying our food sources for Inuit
women and children, and we need to keep those food sources
and for Canada not to destroy it on us.

MS. CHRISTA BIG CANOE: So -- and that
raises a really important thing when we're talking about
food security or the ability, so if I could just ask you to
help us understand what some of those traditional food
sources are and where they would come from, and so
that -- you know, when you're talking about development
like dams and mines impacting the natural resources, the
sustenance that people actually need in this area, that
would be helpful.

MS. KIM CAMPBELL-MCLEAN: We are hunters.
We are fishers. We are gatherers. We gather berries. We gather medicines from the land. We hunt caribou. We snare rabbit. We hunt partridge, beavers, otters, muskrats, the whole works, I think.

(LAUGHTER)

MS. KIM CAMPBELL-MCLEAN: It's a part of a song. We have seals. We have fish. We have salmon. All these animals are sacred to us. We would not be here -- I would not be here today to speak these truths if it was not for those animals that my family before me survived on. I come from a family of trappers and hunters; traditional men, gatherers, very traditional. That fed the family. Some of my uncles didn't work. They trapped. That's how they fed their family.

MS. CHRISTA BIG CANOE: Hm. And in terms of the encroachment with industry or the development you're talking about, can you talk a little bit about the impact? So you come from a traditional family that has passed down knowledge, that truth and understanding of the land. How does that impact the ability to teach your next generations in children when you see these resources disappearing?

MS. KIM CAMPBELL-MCLEAN: Oh. The impact is phenomenal. I have fears as a woman that the things I grew up doing and the animals I grew up eating and all that comes with it, the celebrations, the culture, the
traditions of cleaning our animals, of how you prepare them
and how you honour your animals and thankful for
what -- what the Creator has provided us...

**MS. CHRISTA BIG CANOE:** Fearful, the impact,
so you can keep (indiscernible)?

**MS. KIM CAMPBELL-MCLEAN:** So my fear is that
this generation will not have any of the knowledge of what
my generation had because we are on a caribou-hunting ban.
We can no longer hunt our caribou. Our salmon is in
jeopardy due to methylmercury concerns. Our seals are in
jeopardy due to methylmercury concerns, and we know that
development takes away from the natural habitat of our
animals and sometimes their breeding grounds, and I'm
fearful, I've -- I really am, that the more Labrador gets
exploited, the more our culture will diminish, and that's a
fact, and I'm not the only person afraid of that. Many of
us here are, and that would be a very sad day for me.

**MS. CHRISTA BIG CANOE:** I know as you're
talking to the Commissioner and when you talk about the
issues and reports that we'll be talking about shortly, the
connection between cultures and the youth being able to
understand their culture and take part in ceremony, can you
tell us a little bit about those impacts, because you've
shared your fears, but, you know, when you remove those
opportunities to learn and celebrate and do cultural
things, what are the youth left to do?

MS. KIM CAMPBELL-MCLEAN: Well, that's our identity. That makes us who we are. Youth need to know their culture, and they need to be able to embrace it, and they need to be able to embrace all aspects of their culture, and when we talk about traditional food sources, you know, if young people can no longer do those things that we have done, and we cannot teach them what we have been taught and to pass it on as we are obligated to do as human beings on this earth, what will be left of our children? Where will they be without their connection to the land and to our animals and to the cultural practices that comes along with that? Culture's everything, and we all know that when we are young, sometimes we're a little bit confused with our own identity, and, you know, we're trying to find ourselves and the right path to go forward with in life. What's going to happen to our young Inuit children when they cannot practice their culture and cannot eat their traditional foods because of exploitation of our lands, without us being asked, do we want this?

MS. CHRISTA BIG CANOE: Now, you had talked -- talked about the five communities: Nain, Hopedale, Postville -- am I saying it right -- Makkovik?

MS. KIM CAMPBELL-MCLEAN: Makkovik.

MS. CHRISTA BIG CANOE: Makkovik, thank you,
and Rigolet. The communities are small, and you had mentioned everyone in those areas know each other and are -- you know, because they're small communities. You've also talked about poverty issues in terms of housing or food security. Can you tell me a little bit about the strengths of those communities? I know we've already heard about the ceremonies and stuff, but can we focus a little time on some of the unique and beautiful strengths of these communities?

**MS. KIM CAMPBELL-MCLEAN:** Like many others across this great country, Labrador Inuit are resilient, strong, tough, determined. We are survivors, and our environment has a lot to play -- to do with that, I believe. Each community is unique and has their own strengths, but I tell you, as one of the speakers mentioned this morning, if there's ever a tragedy in any of our communities, two minutes, support is there. We don't need to call people. Everybody's there. The community's pulled together for one another. The community supports each other. The communities encourage each other. We take care of each other. That's just what we do.

Another motto I have -- and I preach this always to every woman I meet. We all need to have this motto, I believe: Women helping women. We need each other. We need to
support each other through the good and the bad because at the end of the day, we're all that we have, in each other, and who understands us better than another woman facing the same things that we have to face as well? Women helping women. Remember that.

**MS. CHRISTA BIG CANOE:** That -- that's important. Thank you. In terms of -- you know, we've talked -- you've talked about a couple of really important issues, but I also want to touch on, you know, some of the -- for lack of a better word -- trends that are occurring or what young women, Inuit women are now facing. I understand there's a lot of young motherhood within these communities and that there's issues with being able to access education or to -- to get more education. Can you tell us a little bit about both those issues, young motherhood and education?

**MS. KIM CAMPBELL-MCLEAN:** Certainly.

Through some of the work that we have done, we have heard from women. Sometimes education and training is very difficult for them to attain due to several reasons. One may be due to overcrowding in the -- in the home where, you know, there's so much going on in the home, there are so many people living in the one home that it's really difficult for young people to concentrate on their school work or to get their studies done as such.
Another thing we have been told by the women is that at times due to sexual abuse, a lot of women find themselves unable to -- to cope, to complete schooling because resources are not there, what they need. We find some women in the situation of being pregnant teenage moms, and because they may have a lack of support, they may find it difficult to finish their high school, and if they do, they may find it very difficult to attain further education because they'd have to leave their community, maybe leave their child behind.

So there are several factors. Poverty is another. We've heard poverty contributes to -- or interferes with people completing their education. Lack of support from the homes, lack of support from parents also contributes to that as well.

**Ms. Christa Big Canoe:** And one of the things you've touched on is sexual abuse, and so maybe we can start with a little bit of, like, historical context. I mean, I understand that we know that there has been sexual abuse in this region and that you -- and I only want you to speak about what you're aware of, but, you know, that by teachers, priests, ministers, that this is the historical context. If you could share a little bit of that, and then we can maybe move into what does that mean now in terms of sexual abuse that's happening in
MS. KIM CAMPBELL-MCLEAN: Well, when some of these women, you know, are not completing their high school, that leads to economic insecurity for them, and if they are finding their self in an abusive domestic relationship, the lack of economic security may be a factor of why that woman stays in that relationship and potentially with her children, as well, for fear that she will have no income, no support, no house, nowhere to go. That also leads into a cycle of her staying in an abusive relationship and potentially her children growing up witnessing abuse and -- and living through that. It's a cycle. It's a vicious cycle.

MS. CHRISTA BIG CANOE: So you're talking about, you know, when a woman is afraid to leave her abuser because of the economical issues she may face, what about -- are there fears of having children apprehended if -- if they report the type of abuses? Is there -- you know, is there fear that they won't -- they'll have to leave the community? What are some of the issues that a woman who is facing domestic abuse might have to really consider or think about?

MS. KIM CAMPBELL-MCLEAN: Well, we've heard from many women that they do not report abuse for the simple fact that they are afraid of losing their children,
and they are not the abuser.

**MS. CHRISTA BIG CANOE:** In terms of -- I understand in the recent past, there were no woman shelters in Nunatsiavut and that now there are some safe houses, but even with the limited number of safe houses there are, what can women do if they do want to leave a relationship? Where -- where do they go?

**MS. KIM CAMPBELL-MCLEAN:** Currently, we have a women's shelter in Nain and Hopedale and Rigolet in Nunatsiavut region. There's also a women's shelter here in Happy Valley-Goose Bay that many women from the Nunatsiavut region -- many women come here to Happy Valley-Goose Bay, to the shelter here, to get away from their abuser because their abuser is still in the community, so many women find theirselves having to leave their community, having to leave with their children in emergency -- emergency situations, sometimes with just the clothes on their back; no bottles, no diapers for the baby, you just go.

For those who do use the shelters in their own communities, I know they do provide a lot of good services and supports there. I have talked with the executive directors of those shelters, and I'm pleased with what -- what they do for women there.

**MS. CHRISTA BIG CANOE:** This is more recent, though, that they -- these services have been available,
and, you know, how are the shelters -- and obviously, you -- you said you know that they do good work there. Do they have enough resources? Do they find themselves over capacity? What are the -- you know, in terms of their ability to provide more services, if they had more resources, would they be able to provide more services?

MS. KIM CAMPBELL-MCLEAN: Ebbs and flow, I guess. You know, sometimes they are over capacity, and -- you know, sometimes, I guess, they're under. It -- it depends, but I know there are many times they are over capacity.

MS. CHRISTA BIG CANOE: All right. So what about resources? Do they have enough resources?

MS. KIM CAMPBELL-MCLEAN: I'd say yes and no. Right now, our women shelters are provincially funded, which means we don't have the manpower, the resources, the finances as federally funded women's shelters on reserves. We get less because we're funded by the Province. So, you know, when we compare and when we look at women's shelters on reserves, we want that too. We want federal funding for our women shelters. We need it, and we're requesting it, and we're demanding it.

MS. CHRISTA BIG CANOE: M'hm. And as the shelters have been -- have been created and you're seeing more of them, can you tell me anything about Rigolet's
shelter? I understand it just recently -- it's only recently had 24-hour service. What was it like before that?

MS. KIM CAMPBELL-MCLEAN: Two days a week, Charlotte? Prior to very recently receiving full-time operational funding, which -- as a woman -- I'm just going to take this to a personal level for a second, but as a woman, if I were to have been living in Rigolet, and I needed that service, but the shelter was only open two days a week, what about the other five days I'm being beaten and being pulled by my hair by my husband or my partner? What about those other five days that those women could not go to that shelter in Rigolet for so many years because there was no funding when the need was there? That's what I think about. What about those other five days when things were happening? I'm so, so happy that Rigolet has received full-time funding for the Kirkina House because they also act as an overflow shelter for the other communities as well.

MS. CHRISTA BIG CANOE: So there -- there has been some progress in identifying the need for shelters, but it sounds like there's still some work to do.

MS. KIM CAMPBELL-MCLEAN: There's work to be done.

MS. CHRISTA BIG CANOE: One of the things
you were talking about when you were identifying why as
women -- it's difficult for women to leave their abusers,
you know, we were talking about the fear of the -- of
having their children apprehended. What about
Inuit -- Inuit women, what you've learned in the needs
assessments or otherwise, fear of reporting violence
because of the justice system? What supports do Inuit
women have through the justice system?

MS. KIM CAMPBELL-MCLEAN: I would say, right
now, very little supports. They -- they did have them.
About ten years ago, the Province made cuts and took all
the court workers out of the communities. These court
workers were people from our communities, spoke our
language, Native tongue, mother tongue, Inuktitut. They
explained the court process. They explained the
terminology, legal terminology. They would break it down
into layman's terms so that, you know, the accused or the
other -- you know, would understand the full process of the
court hearings and what's about to take place. A lot of
this language is very -- this court language and legal
jargon is very foreign to our people, so to have had that
support there at that time was very detrimental, I think,
to the way some of these cases were handled and concluded.

MS. CHRISTA BIG CANOE: Now, again, we look
at that map, and we see the distance and the remoteness or
how people are isolated. How do the Labrador courts work? Like, how do they come to the communities, or how -- what's the amount of time people could wait to have some of their matters heard?

**MS. KIM CAMPBELL-MCLEAN:** As I previously mentioned, our communities are fly-in, fly-out, or by marine transportation. The court system here is a traveling court circuit that leaves Happy Valley-Goose Bay and travels to the communities via airplane.

So, for example, if we are in the middle of a winter blizzard or if we are in the fall and the fog comes down flat for 21 days, which it has known to do, court does not come in. Court gets postponed or cancelled, and it could be another couple of months before the court circuit can make it back and through because they have other communities that they have to service as well.

So during those times and those delays, you know, women will still have to face the abuser walking the streets of the community. She's still feeling, maybe, victimized again by courts because her case is not being heard or dealt with because of delays, delays. We know -- we know this to be true. Labrador has the busiest court circuit in this province, and some of our court circuits, like I say, are traveling.

So further delays upon the heavy load of the
court's, it's already there. Sometimes women will see their cases simply thrown out due to delays and the time that it takes. This has happened on more than one occasion, and this has happened with very serious offenses, as well, leaving the woman feeling victimized all over again.

**MS. CHRISTA BIG CANOE:** And so in terms of, like, the lack of trust or that things will happen in the justice system in a timely way to protect Inuit women, can you tell us a little bit more about not just criminal justice but, like, other types of justice such as an emergency protection order, or how does a woman get that, and what are the impacts in this region?

**MS. KIM CAMPBELL-MCLEAN:** An emergency protection order is a temporary order that's issued by the Court to protect women and children who are at risk of physical harm. So the orders, as I have said, they are temporary with a maximum of 90 days, so in that interim, there are some people investigate allegations and may or may not lay charges.

So a woman files a complaint with the RCMP, and they make the request to the Court for the emergency protection order. These EPOs have been in existence for more than ten years, and we have heard from the women that EPOs, emergency protection orders, are not effective in preventing subsequent abuse because they are not enforced.
In fact, emergency protection orders are largely ignored.

**MS. CHRISTA BIG CANOE:** So if I'm understanding correctly, it will be the police service, the RCMP that make the request to the Court for the emergency protection order. Would it also be the RCMP that would enforce or do follow-ups if a woman was reporting a breach in the EPO?

**MS. KIM CAMPBELL-MCLEAN:** Correct.

**MS. CHRISTA BIG CANOE:** And so the -- in the needs assessment and reports and talking with the women you work with, you've heard that they're not effective and that they're ignored?

**MS. KIM CAMPBELL-MCLEAN:** Correct.

**MS. CHRISTA BIG CANOE:** Okay. At this point, I actually want to maybe introduce the -- the needs assessment. I think it would be helpful. So that's this one here. Thank you, Commissioner Robinson. Do you have a copy? Okay. And -- yes. I was just going the read the title. It's the "Nain and Hopedale Needs Assessment: Increasing Women's Economic Security." Can you just tell us a little bit about this particular needs assessment and how it came to be or why it was decided one needed to be done?

**MS. KIM CAMPBELL-MCLEAN:** We completed a 3-year Status of Women Canada project in March 2015, and
based on that 3-year project, we did a gender-base analysis with women in Hopedale and Nain because those were the two communities that we were doing our work in at that time.

So based on the interviews with women and the gender-base analysis around increasing women's economic security, they told us many, many things. Child care was an issue, adequate child care, which at times prevents a woman from going to work because she cannot find safe, secure, adequate care for her children, for her to feel comfortable to go to work.

As I mentioned earlier, the lack of education due to teenage pregnancies and overcrowded homes is another factor.

Relocation plays -- plays an important -- no. Relocation and residential school trauma is ever present in our communities, and a lot of the women who we talk to, their parents were relocatees or their grandparents, or their parents were in a residential school system, and they felt the trauma, their parents' and their grandparents' trauma, growing up, which in turn contributed to negative factors in their lives, as well, such as substance abuse; alcohol, drugs, we know that; family violence; sexual abuse, we know that; child sexual abuse, we know that.

**MS. CHRISTA BIG CANOE:** So on page 20 of
this particular report, because you've used the words, you know, "gender-based analysis" or an "Inuit-sensitive gender-based analysis," I note that on page 20, there's a little explanation in terms of the Inuit-sensitive gender-base analysis and also about the Inuit world view, and I think it's maybe important to contextualize this particular point, and I don't know if you want to read it in or just speak to the Inuit world view and how it drives the indicators and identifies the issues that these women are dealing with.

**MS. KIM CAMPBELL-MCLEAN:** Okay. So for Inuit, well-being occurs through individual fulfillment of basic social obligations as a member of a community or in a large group. Individual and community well-being occur in tandem. Wisdom is gained by engaging in life, honoring one's heritage, and mastering one's skills necessary for independence. For Inuit, learning and living are the same, and knowledge, judgment, and skill are not separated.

**MS. CHRISTA BIG CANOE:** And so it was really important when you did this needs assessment, if I understand correctly, that it was actually driven by the Inuit world view and that you weren't necessarily just looking at indicators based on, maybe, mainstream Canadian society or other Indigenous ones, but that in order to have impacts or recognize future needs, you had to do it through
MS. CHRISTA BIG CANOE: And on page 21, they address ongoing needs assessments. Specifically, going into the next couple pages, there's a number of issues that you've already been talking about, such as housing and food security. Can you tell us a little bit more about -- well, you know, you did this needs assessment, so it helped you understand what some of the issues were, but what are some of the ongoing things that still need to be taken into account, and what are some of the ongoing needs that have been identified through this assessment?

MS. KIM CAMPBELL-MCLEAN: The income support data from the Province demonstrates that men and women under the age of 34 are most represented in the income support statistics that we provided, so these are the prime working -- the age range for the prime working earning years, generally, when they would make their income, so we know that Inuit are way underrepresented in the work force compared to the other statistics across the province and the country, and we know that Inuit women are furthermore less employed than Inuit men.

Some issues that need to be explored more deeply would be alcohol, gambling, violence, and smoking,
child care issues, pregnancy, and birth control. We need to teach our young people about healthy relationships and what that looks like; not only what it means, but we need to show them what it looks like. We need to be examples for them.

There's been issues around language and lack of respect, I guess, maybe, for our Inuit language, of not having services provided to us in our -- in our language or not having interpreters or translators made available in the mother tongue, which in turn may lead to much confusion, may lead to wrong things being said or agreed to through the court process or medical process.

And I wanted to talk about the teenage pregnancy again and how hard it is for young women to complete high school and then post-secondary training to become economically secure.

Housing, we know much about housing. A woman may own her own house in Nunatsiavut, but because of the housing authority, the housing agency who ultimately owns the house, our women cannot make crafts and sell crafts out of their homes. They are not allowed -- our women in Nunatsiavut are not allowed to do that if they're in housing. They are not allowed to make a pair of slippers to sell to their neighbour to make that money to go to the store to feed their children. That has been very
impactful on our women. As we know, many of our women are still very much traditional craft-makers, and for many of our women, that is their only source of income, and for that stipulation to be put on our women, that causes more economic hardships for them and their families.

We know transportation at times is an issue for women. In some of our larger communities, if the woman does not have a quad or a Ski-doo or a vehicle, she has -- she may have to walk very, very long ways with her children and sometimes in a winter storm to get access to what she needs access to, for services to be provided for her and her children. A woman may not have a snowmobile to take her children on the land to go ice-fishing to teach them their culture. A woman may not have a quad to go up on the hills and get -- gather berries with her children. She may have to walk with her children miles and miles and miles.

We know transportation is an issue because our communities are fly-in, fly-out, and we have a coastal marine service that is very inadequate as well. It's not reliable. It's not a consistent service through the marine transportation. Many times, the -- the marine vessel is out of service, under repairs, or catching on fire, as it has known to do with passengers on board.

We have Twin Otters that we travel the north
I don't know how many of you have been on a Twin Otter out there on the rest of Canada watching me right now, but they're not overly comfortable. There are no bathrooms on them. You're not allowed to carry a carry-on bag. If you have a child with you, and you have your diaper bag with your baby's Pampers and your baby's bottle and things as such, you cannot have your baby's diaper bag on the plane next to you in with the seat. The pilot takes the bag, and they put it up front. If your baby needs a bottle, you have to request. We cannot take carry-on bags on our planes with us. A woman can take a handbag, and that's it. This is how we travel.

**MS. CHRISTA BIG CANOE:** So looking at the needs assessment, which was, like, actually going out and talking to the women, I understand that another report was created through this same Status of Woman project, and it's called the "Labrador Inuit Women's Realities," and this one, I believe, came out in 2013. It talks about a lot of the issues you've already flagged and identified. It talks about that Inuit world view, but I noticed on page 9, it actually kind of gives a really good summary of the woman's realities, and this is what we've been hearing from you all morning, from your lived experience and the work you do and from what you hear from the women. It also talks about the craft issue you were just talking about on the last page,
13. This report, can you just give us a little -- without
having to walk through every section of it or identify
every issue, can you tell us why this is an important tool,
you know, what -- how it explains the findings of the needs
assessment and the project, and why people should actually
try to read it and look at it?

MS. KIM CAMPBELL-MCLEAN: Well, as the
report is called, it's the Labrador Inuit women's
realities. This is our realities right here, on paper.
It's very sad when you read some of our realities that we
have to face, in 2013, '14, '15, '16, '17 now to 2018, and
we're still facing some of these same realities that nobody
else seems to want to work on, only us, a little
non -- not-for-profit women's group? You know? We know
what the women want, and we know what the women need. We
need resources to ensure that they get what they want and
what they need. We know how to work with them because we
already have been for years. We know these women, and they
know us. There's a trust already built there. There's a
relationship already built there. People need to read this
report because it will open up your eyes to what we face
and live in in the north. It's not like the south. It's
completely different.

MS. CHRISTA BIG CANOE: And is it fair to
say it would be helpful for governments and other
organizations that want to address these same issues to
actually look at a report that has been done by the Inuit
Women's Organization that has taken into account a needs
assessment from the women themselves?

**MS. KIM CAMPBELL-MCLEAN:** If they did that, to me, that would be a huge step towards reconciliation, if they took the time to read our report, to read what the women are saying. It took a lot of courage for many of these women to tell us the stories that they told us, to give freely of this information, knowing full well that their participation may not have been welcomed by their spouse or their partner or somebody else in their family. This is not sugar-coated. It is what it is, and it is our realities and many of what I have just talked to you about.

**MS. CHRISTA BIG CANOE:** One of the issues -- I mean, we've talked about a lot of the issues, about the historic trauma. One of the issues we haven't addressed yet that I know that you did want to touch base on was mental health and suicide, and I know that particularly amongst youth, it's a major concern and source of deep suffering. What -- what can -- I just want to put the question to you, you know, both in the report and the needs assessment, you know, what is -- what's important for everyone to understand about suicides within the regions that we're talking about today?
MS. KIM CAMPBELL-MCLEAN: Well, suicide is a major concern, and it's a source of deep suffering for our people. As I've touched on before, there are many factors that would contribute to one's suicide. Just a second, please. The grief associated with suicide and the long-term impact of suicide is significant for our people. Many families are related to each other by birth or marriage or adoption or otherwise. We know each other because our communities are small, and we are isolated.

In the sense of family by blood or by Inuit identity means that all are affected in the community by the despair and hopelessness associated with suicide. One woman we interviewed explained the long-term impact of suicide very well. This is what she said:

"I was accepted to go to university. I graduated from high school, but that same year, all of my cousins committed suicide. I cancelled. I could not go to university. I did not reapply."

Those were her words.

MS. CHRISTA BIG CANOE: Hm. And so -- but -- her words, as you said, but so well the -- the situation and the impact on women, that connection you were talking about earlier, about the importance of education or getting economic stability is often disrupted by the mental
health or the suicides that are occurring in communities to their close family relations. What type of mental health supports or resources are needed to better address -- and I know you've already talked about culture and land-based food and the traditions, but what other resources are really key and significant in order to address these issues so that women can succeed?

**MS. KIM CAMPBELL-MCLEAN:** Well, Labrador as a whole is lacking the general medical and mental health services that are provided on the island portion of our province in Newfoundland. For example, we do not have any child psychologists here. We do not have any permanently stationed psychologists here. They travel from St. John's, I believe, or somewhere in Newfoundland, so they -- you know, they come up to Labrador not regularly, and when they do, they only come as far as Goose Bay. They don't go into the communities, so families will have to leave their communities and travel here to Goose Bay a lot of times for a lot of their mental health supports that -- that -- they are just not available in the community. The resources are not there, the services are not there, the manpower is not there, so oftentimes, yes, we have to see our people -- and sometimes, many times, we see our people travel -- travel farther than Goose Bay to get the mental health supports that they need and maybe some of the addictions supports
that they need as well.

We have a mobile trauma and addictions team, but it's -- they don't offer treatment and residential housing treatment setting as such, right? You know -- you know what I'm trying to say? It's not an actual -- we don't have any actual treatment centres here, so people would have to leave Labrador to go to a treatment centre.

MS. CHRISTA BIG CANOE: And I know that talking about these realities is heavy on the heart, but I also want to return to, you know, where is the hope in terms of -- you know, you've talked and shared with the Commissioner that part of what we need to do is educate our children and young people about certain things, but, you know, where is the hope? Like, what are the opportunities to -- to make things better?

MS. KIM CAMPBELL-MCLEAN: The hope is in our young people. They hold all my hope, and I'm going to teach them all I can, while I can, to be strong, courageous people, to be leaders. We must educate our children and our young people about abuse, all forms, shapes, sizes, what it looks like, what it means. They need to know when things are wrong. Too many of our communities are normalizing abuse. It's becoming normalized, and that's a serious concern for me as executive director of AnanauKatiget Tumingit, and for me as a woman, Kim
Campbell-McLean. I find it very concerning when abuse gets normalized. We cannot no longer normalize it. We need to call it out for what it is, as it's happening, when it's happening. We need to hold people accountable for their behaviours and their actions that are causing so much hurt to others.

So we need our children to know what conduct is appropriate and what conduct is not appropriate. It is up to us to teach them and to guide them. It's our responsibility. Abuse is unacceptable.

You know, it's important for young people to know all of this because these are important life skills that they will have to carry with them all through their life, just as important as it is for them to learn math or science in school. They need to know what healthy relationships are and what they look like. Our children need to know this so that they do not continue the cycle.

We must also educate male offenders that violence and abuse is never acceptable. I truly believe that our communities need to bring back our powers as communities and banish sexual predators. They are not welcome in our communities anymore. They don't belong there. We don't want them there. We need to tell them to leave. We as communities, as people, need to become stronger, and we need to take our communities back, and
it's up to us, and I furthermore strongly believe, that it is up to us women to take our communities back and let these perpetrators know, no more, out you go. You are not welcome here.

**UNIDENTIFIED SPEAKER:** Hear, hear.

**(APPLAUSE)**

**MS. CHRISTA BIG CANOE:** I understand that you have specific recommendations that you would like to share with Commissioner Robinson, and I'm just going to actually pass her the ones you have written.

**MS. KIM CAMPBELL-MCLEAN:** I'd just like to add one more thing that I did not touch on; however, it's very, very important. With regards to our young women, when they do go to the cities, when they go for post-secondary education, if they just want to go to Toronto or Montreal and watch a hockey game: Our Inuit women are beautiful, and we have beautiful, beautiful qualities that are envied by many others, and that is our friendliness, our warmth, our welcoming, our trusting of each other, our giving, our sharing. In the south, we are looked at as vulnerable, and those beautiful traits are preyed upon. Our women are vulnerable in isolated communities because they may not be street-smart. They may be taken advantage of due to those beautiful qualities that we instill in them, that we honour in them, and that we are
proud that they have within themselves. Others target
that. Shame on you.

MS. CHRISTA BIG CANOE: Thank you. As I was
suggesting before you shared that with us, I understand you
have specific recommendations, and I'd just like to hand a
copy of your ones to the Commissioner, and I just welcome
you to actually share them with the Commissioner, please.

MS. KIM CAMPBELL-MCLEAN: Okay. Some
of -- I have already touched on, so please bear with me if
I'm repetitive.

There should be federally funded women's
shelters in all Nunatsiavut communities. Right now, our
shelters are provincially funded, and there is less money
given for programs and services. There is also much less
security with a provincially funded shelter. Funding could
cut at any minute if the Provincial budget does not
allow for shelters to continue in our communities. We know
that can happen. With federal funding, there's much more
security.

There needs to be education for
preschool- and school-aged children on what abuse is and
the different kinds of abuse. Too many children do not
even know they are being abused because it is normalized.
We need to stop this now. No more normalizing. We need to
call it for what it is.
Young girls and women need to prepare for going to the cities for schooling. So many of our young women and girls are so much more vulnerable than the general population due to our trusting, kind, loving, caring nature. There needs to be a process set up where a navigator, such as a paid, hired person, helps the young girls in the city, through the school system, take them to the rough parts of town and say, hey, these areas you need to avoid. We all know that our students are not economically secure. They're lucky to -- if they get funding, and if they do, it's just enough to cover. So sometimes there's transportation issues in the city for women and things like this. We need to educate them in the cities. We need to make them street-smart.

There is a breakdown, huge, huge breakdown in trust with the child, youth, and family services, with the RCMP, with the justice system, and several other government agencies, both federal and provincial. Appropriate cultural training should be done with any of these individuals who choose to come into work in our communities. This should be made mandatory, and the training should be done by local people from the community. These systems and agencies need to incorporate our culture into their policies and practices and everyday workings in our communities.
And if the courts are going to use Gladue principal, the services that are needed should be in the community where the perpetrator is sentenced. For example, if somebody has an addiction problem and are sentenced through the Gladue hearing to attend an addictions program, then that program needs to be available in that community.

Nakumiik.

**MS. CHRISTA BIG CANOE:** I also have just one more point if -- and then I'm going to offer if you want more recommendations or personal recommendations, but I understand AT has also developed some videos, and I just wanted you to actually speak briefly to those and what the purpose of those videos are and where people can find them.

**MS. KIM CAMPBELL-MCLEAN:** Last year, we received Violent Prevention money from the Province of Newfoundland and Labrador, and out of that funding, our organization decided to create videos. One is called "Breaking the Cycle," the other is called "Respecting Me, Respecting You." We interviewed Inuit women, and they talked very candidly and openly, some of them, about abuse, about their stories, what they went through. Some of them simply talked to encourage other women. The videos are short, but they are very powerful.

I would like to direct you to our website. However, we were having much technical difficulty with
getting the videos uploaded onto the website, so they're not there yet, but this year, we received the same funding, so this year we're going to sort of do the same thing, a little different. This year we're going to focus on the children and the youth, about abuse and what it is and how it -- we can't normalize it. So we will be creating more videos because we have realized that in this day and age, to put things out through technology is how we're going to be reaching people and how it gets shared through Facebook, through all these other -- Snapchat, whatever these things are, so that's what we're doing. We've realized that's how we've got to reach our young people, and that's what we're doing.

MS. CHRISTA BIG CANOE: I would -- I think you would also suggest that it's not just your young people --

MS. KIM CAMPBELL-MCLEAN: No.

MS. CHRISTA BIG CANOE: -- but other young people and other people that should be looking for those videos. Is that fair?

MS. KIM CAMPBELL-MCLEAN: I think everybody should watch them.

MS. CHRISTA BIG CANOE: Yeah. Before I give Commissioner Robinson the opportunity to ask questions or make comments, I want to come back full circle because we
started with you bravely sharing that you had an incident, and you touched on the fact that you've had other violence in your life, but you didn't want to go into the details of that because it really drives the work you do. It really drives your position as an executive director and being a voice for Inuit women in Labrador, and so I just want to take the time to thank you for sharing. I know that it's not easy when you have your own connection to this, but that it is important, and I know that -- I just wanted to recognize your bravery for, you know, opening up and sharing to a group your own personal story and why -- you do the work you do now, so thank you, and I'd ask Commissioner Robinson if she has any questions or comments.

**COMMISSIONER QAJAQ ROBINSON:** Thank you.

**MS. KIM CAMPBELL-MCLEAN:** Thank you.

**COMMISSIONER QAJAQ ROBINSON:** And I do have some questions. Christa snickered when she asked that because she knows I always have questions.

I want to thank you for -- for starting -- like, sharing with us, but also giving us a lot of background information and context that I think is really going to help us today and tomorrow to understand a lot of the issues and how things we're hearing from different people overlap, so I want to thank you for that.

About AnanauKatiget, are you
affiliated -- is this an independent women's organization?

It's not affiliated with any government or...

**MS. KIM CAMPBELL-MCLEAN:** We are an independent not-for-profit organization. We have no political affiliation to anybody. We are our own organization with our own board, and -- yeah. No, we're our own group.

**COMMISSIONER QAJAQ ROBINSON:** And how are you funded?

**MS. KIM CAMPBELL-MCLEAN:** We receive funding on a year-to-year basis, so we have to apply every year, not knowing whether we will be funded again, and we actually --

**COMMISSIONER QAJAQ ROBINSON:** Yeah.

**MS. KIM CAMPBELL-MCLEAN:** We receive our funding from Voisey's Bay royalty money, which is put into trust through Nunatsiavut Government, and the trust is called Tatsioatrak (ph) trust fund.

**COMMISSIONER QAJAQ ROBINSON:** And so that's sort of your core funding is through the Nunatsiavut Government?

**MS. KIM CAMPBELL-MCLEAN:** Our core funding is not Nunatsiavut Government. They are the holders of the -- yeah, of the fund because the royalties goes through, but there's actually an independent trust fund set
up to distribute the funds, to review proposals, to
distribute funds, and we have to apply annually for that.

COMMISSIONER QAJAQ ROBINSON: Oh, okay.

Okay.

MS. KIM CAMPBELL-MCLEAN: So every -- every
November, I have my layoff slip ready.

MS. CHRISTA BIG CANOE: And do you receive
any other funding from provincial or federal governments?

MS. KIM CAMPBELL-MCLEAN: Right now, we've
received federal funding for a 3-year Status of Canada
Women project, and we've also recently received funding
from the Province for violence prevention initiative.

COMMISSIONER QAJAQ ROBINSON: So this is
basically their projects, their initiatives, and you apply
to them for that funding?

MS. KIM CAMPBELL-MCLEAN: I have to write
the proposals and do all the groundwork hoping that we will
get funded, yes, hoping.

COMMISSIONER QAJAQ ROBINSON: And -- okay.
But you have to fit into their expectations of what you're
going to be doing with it?

MS. KIM CAMPBELL-MCLEAN: We always have to
conform to somebody else's mold.

COMMISSIONER QAJAQ ROBINSON: And
priorities?
MS. KIM CAMPBELL-MCLEAN: Absolutely.

COMMISSIONER QAJAQ ROBINSON: I wanted to speak a little bit about -- you -- thank you for sharing with us the Nunatsiavut settlement area, the communities in Nunatsiavut. Viewers may not know this, probably lots don't, but the Nunatsiavut settlement area and the establishment of the Nunatsiavut Government, that's relatively new. What was it, in 2006 it was settled? '5, '6? In terms of the services that women and children and the communities in Nunatsiavut receive, where are the bulk of those services coming from? Like, who delivers it? Is it the Nunatsiavut Government that delivers services or the Province or the feds?

MS. KIM CAMPBELL-MCLEAN: It's a combination, I guess, but I -- I'd like to say that our Nunatsiavut Government staff are in the forefront.

MS. CHRISTA BIG CANOE: Have you seen changes over the last years? I mean, you talked about now there being shelters where there weren't before. Have you seen a change in -- in services and the quality of services since the Nunatsiavut Government started taking more of these services over?

MS. KIM CAMPBELL-MCLEAN: Change as in how?

COMMISSIONER QAJAQ ROBINSON: I'm -- change as in whatever you see. I mean, not saying one way or the
other, but there's been a change in who's -- who is in control to a degree, and I want to know if that has resulted in change for women.

**MS. KIM CAMPBELL-MCLEAN:** I think so. We're seeing more of our own people in our communities trained and taking on these roles, support roles, and the most beautiful thing was there was an Inuit Bachelor of Social Work program that went on here, and through that, a number of our own women became social workers, and they went into their communities, and they are now in positions and the jobs to help our people. That made a big difference, and also, we have our own traveling trauma and addictions team under the Department of Health and Social Development, under Nunatsiavut Government, and that has made a huge difference to people as well. When we have our own people, it seems to -- more of a connection because of the cultural aspects to healing and -- and working on yourself.

So I think -- yeah, I do think there's a change, and I think there's been a positive change, and I think that our people now in these positions are better educating some others coming in about the community, about the practices, about the culture, and they're in the right position to be able to do that now, so they're actually being listened to.

**COMMISSIONER QAQJAQ ROBINSON:** Hm. I think
that's a really important point, that in -- it's about who's making those decisions, as well, right? So thank you for that.

I write questions in the margin, so I have to go back a little bit.

And just to give a little bit of context, the Nunatsiavut Government is the result of the settlement of a land claims as well as a self-government agreement. I think a lot of people don't realize that in Inuit territory, in Inuit Nunavut, the Indian Act's not part of Inuit governance, and a number of the programs and funding and policies that come out of the Federal Government don't apply to Inuit, which includes funding formulas. So I might be asking a question that's sort of not something you're comfortable asking -- answering about, but in terms of how the Nunatsiavut Government gets funded and supported to -- to be able to provide these services to -- to their people, do you -- are you aware of that?

MS. KIM CAMPBELL-MCLEAN: I used to be.

(LAUGHTER)

MS. KIM CAMPBELL-MCLEAN: When I worked with them. But things may have changed, so I'm not quite comfortable answering that.

COMMISSIONER QAJAQ ROBINSON: Perfect.

Thank you. And I want to talk a little bit about the core
process because -- you know, you're talking about the

circuit court, and we've heard from families and survivors
and -- from Nunavut, just towards the Northwest
Territories, and they have that shared experience. Are
there any lawyers for the Defence or for the Crown that
reside in Nunatsiavut?

MS. KIM CAMPBELL-MCLEAN: No.

COMMISSIONER QAJAQ ROBINSON: Any judges?

MS. KIM CAMPBELL-MCLEAN: That reside in
Nunatsiavut? No.

COMMISSIONER QAJAQ ROBINSON: So everybody
that's part of the court process flies in?

MS. KIM CAMPBELL-MCLEAN: Everybody travels
from Happy Valley-Goose Bay.

COMMISSIONER QAJAQ ROBINSON: And the court
workers that work -- that program that previously existed,
they were residents in each of the communities?

MS. KIM CAMPBELL-MCLEAN: Yeah, they were.

COMMISSIONER QAJAQ ROBINSON: And they would
work with people who had charges and help people navigate
through the system? Is that...

MS. KIM CAMPBELL-MCLEAN: Yes, that's

correct.

COMMISSIONER QAJAQ ROBINSON: And did they
provide any victim services as well?
MS. KIM CAMPBELL-MCLEAN: There is a victim services branch as well.

COMMISSIONER QAJAQ ROBINSON: Okay.

MS. KIM CAMPBELL-MCLEAN: Yeah.

COMMISSIONER QAJAQ ROBINSON: Under the court worker program, or is that separate?

MS. KIM CAMPBELL-MCLEAN: I think it's separate, but don't quote me on that.

COMMISSIONER QAJAQ ROBINSON: Okay. Do you have any thoughts on -- because the court process is something we hear a lot about and particularly about how difficult it is as a woman and a child going through that process. Are there any services for -- for women who -- who've been victims of violence to navigate through that court process in Nunatsiavut?

MS. KIM CAMPBELL-MCLEAN: Tracey?

(LAUGHTER)

COMMISSIONER QAJAQ ROBINSON: It's okay.

MS. KIM CAMPBELL-MCLEAN: I -- I don't know that I could fairly answer that question.

COMMISSIONER QAJAQ ROBINSON: Okay. Are there any thoughts you have -- so here's the note I wrote. Clearly the court process is lacking. Do we fix the court process, or is there an alternative? Do you have thoughts on that? Did I open a can of worms?
MS. KIM CAMPBELL-MCLEAN: Yeah.

(LAUGHTER)

MS. KIM CAMPBELL-MCLEAN: I don't know if the court process can be fixed. How many years have we been saying the same things about the court process, and it's still the same, and -- boy, oh boy, oh boy, I don't think that Newfoundland Government likes to listen to us very well when we've made recommendations. That's really all I'm comfortable saying about that.

COMMISSIONER QAJAQ ROBINSON: Okay. Thank you. I want to thank you very much for answering my questions. I received the two reports last night, and I got through most of the first one. I'm very much looking forward to reading them, and I think they're a very important tool for us as the Commission, the Inquiry, as well as the rest of the country to understand the realities that -- that Indigenous women, specifically Inuit women, face in -- in Labrador and Nunatsiavut, so thank you so much for coming and sharing with me and with the rest of the country.

MS. KIM CAMPBELL-MCLEAN: Thank you. I hope I did justice for the women of Labrador.

COMMISSIONER QAJAQ ROBINSON: We have some gifts. The gifts are growing in number, so I have to make sure I've got them right. (Speaking in Native language).
So a little Nakumiiik from the Inquiry.

So I usually don't say this on the mic because it feels so impersonal, but because this is the first hearing, and I want to make sure people who are here understand a little bit about what we're doing.

Reciprocity is a really important law, and we've heard from a number of Elders from different communities how important that is, so a little gesture from the Inquiry is a little bag of Arctic cotton, and that's (speaking in Native language). I think it's a perfect little gift.

MS. KIM CAMPBELL-MCLEAN: Thank you.

COMMISSIONER QAJAQ ROBINSON: These were gathered in Nunavut from people there.

MS. KIM CAMPBELL-MCLEAN: I'll treasure it.

COMMISSIONER QAJAQ ROBINSON: And this gift is an eagle feather from the matriarchs in the west coast, Haida Gwaii. One of our helpers, Audrey, is the carrier of these feathers. When we started our work in Smithers, they wanted to give -- give a gift of significance to those who are sharing experiences and wisdom and honour that gift, and what I've been told is that the eagle feather and the eagle's significance is it's the highest flying bird, so our words and our prayers when -- when shared through the eagle feather reaches where it's supposed to go faster.

MS. KIM CAMPBELL-MCLEAN: Yeah.
COMMISSIONER QAJAQ ROBINSON: So I'm just --

MS. KIM CAMPBELL-MCLEAN: Honoured. I feel so honoured.

COMMISSIONER QAJAQ ROBINSON: Yeah, that's -- I'm always really honoured to be the one to be able to give that gift. And this is a little gift, I believe it's from your (indiscernible).

(LAUGHTER)

MS. KIM CAMPBELL-MCLEAN: Pauktuutit. It's from Pauktuutit.

COMMISSIONER QAJAQ ROBINSON: Okay. Pauktuutit.

MS. KIM CAMPBELL-MCLEAN: Yeah. Yeah but we're partners.

COMMISSIONER QAJAQ ROBINSON: Yes. Yeah, absolutely.

MS. KIM CAMPBELL-MCLEAN: Thank you so much.

COMMISSIONER QAJAQ ROBINSON: Thank you.

MS. KIM CAMPBELL-MCLEAN: Oh, my. This...

MS. CHRISTA BIG CANOE: So, Commissioner Robinson, I was going to ask if we could have an adjournment until -- our next hearing is scheduled for 1 p.m. in this space, and I do know that lunch will be served in Conference Room 2, but if we could just adjourn now, I'd appreciate that.
COMMISSIONER QAJAQ ROBINSON: Yeah. We'll adjourn now and be back here at 1.

UNIDENTIFIED SPEAKER: Yes.

COMMISSIONER QAJAQ ROBINSON: Okay.

Nakumiik.

UNIDENTIFIED SPEAKER: Kim, thank you so much.

(APPLAUSE)

--- Exhibits (code: P01P12P0101)

Exhibit 1: Folder of two digital maps displayed during Kim Campbell-McLean’s public testimony.


Exhibit 4: One-page list of Kim Campbell-McLean’s Recommendations.

--- Upon adjourning at 12:20 p.m.
LEGAL DICTA-TYPIST’S CERTIFICATE

I, Jenessa Leriger, Court Transcriber, hereby certify that I have transcribed the foregoing and it is a true and accurate transcript of the digital audio provided in this matter.

Jenessa Leriger

March 25, 2018