

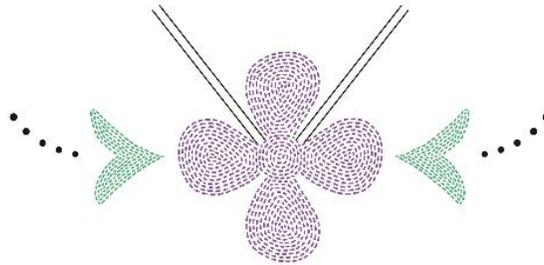
National Inquiry into
Missing and Murdered
Indigenous Women and Girls



Enquête nationale
sur les femmes et les filles
autochtones disparues et assassinées

**National Inquiry into Missing and Murdered Indigenous
Women and Girls
Truth Gathering Process – Part I
Public Hearings**

**Bonaventure Hotel
Montréal, Quebec**



Translation

Thursday, March 15, 2018

Public Volume No. 67

Adrienne Anichinapéo and Catherine Anichinapéo

**Heard by Chief Commissioner Marion
Buller and Commissioners Michèle Audette and Brian
Eyolfson**

Commission Counsel Shelby Thomas

INTERNATIONAL REPORTING INC.

II

APPEARANCES

Assembly of First Nations	Daniel Cunningham Legal Counsel
Assembly of First Nations Quebec-Labrador (AFNQL)	No appearance
Concertation des luttes contre l'exploitation sexuelle	No appearance
Conseil des Anicinabek de Kitcisakik	No appearance
Directeur des poursuites pénales et criminelles	No appearance
Government of Canada	Jennifer Clarke Legal Counsel
Government of Quebec	No appearance
Inuit Tapiriit Kanatami	No appearance
Innu Takuaikan Uashat mak Mani-Utenam (ITUM)	No appearance
Naskapi Nation of Kawawachikamach	No appearance
Pauktuutit Inuit Women of Canada	No appearance
Saturviit Inuit Women's Association of Nunavik	No appearance
Ottawa Inuit Children's Centre	No appearance
Quebec Native Women Inc.	No appearance
Regroupement Mamit Innuat	No appearance
Résidences oblates du Québec	No appearance

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Commissioners Michèle Audette and Brian Eyolfson

Legal Counsel: Shelby Thomas

Grandmothers, Elders, Knowledge-Keepers: Melanie Morrison (NFAC), Sarah Nowrakudluk (NFAC), Laurie Odjick (NFAC), Sedalia Fazio, Louise Haulli, Audrey Siegl, Pénélope Guay, Kathy Louis, Oscar Kistabish, Évelyne St-Onge, Bernie Poitras Williams, Laureen "Blu" Waters-Gaudio, Martha Greig, Patricia Kaniente Stacey, Michael Standup, Elaine Kicknosway, Edouard Chilton, Sharon Tardif-Shecanapish, Winnie Bosum, Priscilla Bosum

Clerk: Maryiam Khoury

Registrar: Bryan Zandberg

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1	Mario Brisson: <i>Étude sur la santé et l'expérience de vie des femmes de Kitcisakik</i> . Thesis, Université de Sherbrooke, February 2014 (149 pages)	
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1 Montreal, Quebec

2 --- Upon commencing on Thursday, March 15, at 9:05 a.m.

3 **MS. KONWATSITSAWI M. MELOCHE:** (Speaking in
4 Mohawk). I am here this morning with the Missing and
5 Murdered Indigenous Women.

6 Thank you to Thriving Thursday. It's a very
7 challenging day. We are on day number four. So thank you to
8 all who are tuning in and coming out today.

9 We have a couple of announcements -- today
10 we will have the opening by our Mohawk Elder, Kawenodas
11 (phon.) from Kahnawake who will say an opening prayer,
12 followed by Martha, who will do the Quliq.

13 If we could get you up, please, Kawenodas?

14 **MS. SEDALIA FAZIO:** Kuei. (Prayer in
15 Mohawk).

16 So I say good morning. I welcome you to
17 Tiohtià:ke, Montreal, unceded Mohawk territory. My name is
18 Kawenodas. I am Bear Clan from Kahnawake. And my prayer for
19 today, our fourth day of the Inquiry, is that (speaking in
20 Mohawk), our Creator and (speaking in Mohawk), our
21 medicines, listen to everything they're going to hear today
22 and that the non-Aboriginal people who are going to hear
23 what they're going to hear today, listen carefully and help
24 us. These are our truths. These are the things that are
25 happening to our people. They've been happening to our

1 people for many years and they are happening today. This is
2 not something that was in the past. It's something that
3 continues to happen. And without the help of (speaking in
4 Mohawk) our Creator and our medicines and those non-
5 Indigenous people, without your help, we can't get
6 anywhere. We need you. As I said, these are our truths.
7 Please listen with open hearts and open minds, and may
8 everyone who is here at the Inquiry, may we bring our minds
9 as one so it's one strong mind and one strong heart as we
10 listen to these people. They need your minds. They need
11 your hearts.

12 (Speaking in Mohawk). Have a good day.

13 **MS. KONWATSITSAWI M. MELOCHE:** (Speaking in
14 Mohawk).

15 **MS. MARTHA GREIG:** (Speaking in Inuktitut).

16 Good morning. I'm once again lighting the
17 Quliq. And this, I won't get into explanations too much
18 because you've been hearing it for three days now. This is
19 the fourth day.

20 But as I light the Quliq, I just want to
21 share that this is something that is very important to us.
22 It's our survival. Though we only use it now for ceremonial
23 purposes, it still reminds me of what it was like back when
24 we -- before the white people came to our territory. Like I
25 said, this is our source of light and our heat, and it

1 provided our food -- I mean to cook our food and dry our
2 clothes. That's something that is so beautiful.

3 And I just wish everyone a good day, and
4 especially the speakers. Don't forget to take a deep breath
5 from your nose and out through your mouth and have your
6 feet grounded on the floor because that helps you to be
7 grounded.

8 And everyone who is listening out there that
9 is here, my heart goes out to all of you and to the
10 Commissioners. God bless you all.

11 Thank you.

12 **MS. KONWATSITSAWI M. MELOCHE:** Thank you.

13 Just a reminder to shut off your phones,
14 please.

15 Also, there is -- there are also the -- the
16 headphones at the back of the room. It's number 2 for
17 French, number 1 for English, if you need to change the
18 headphones.

19 There will be no opening remarks this
20 morning from the Commissioners.

21 And just a note, please, for all of the
22 media, please. The stories here are incredible. There are
23 many, many problems today and each day and the lives, our
24 lives, it's very, very hard for an Inuit, an Indigenous
25 person, a native Attikamek, Crees. Life is very hard for

1 us, but I must recommend that you, please, take the family
2 after the testimony today, please stay about 20 minutes for
3 the people. Take a break and take -- because there is a lot
4 of emotion. There's so many emotions of trauma.

5 There is a term that's come up in the last
6 couple of years called trauma-informed care. And I know
7 that you, the media, have a job to do. However, we are
8 asking that you do it respectfully and please allow the
9 families time to regain their composure and realign
10 themselves because it's not an easy situation.

11 So as we go through this week, and we are on
12 Day Four, Thriving Thursday, but it's also Trauma Thursday
13 because lots of trauma has occurred for us historically, not
14 only present-day stories but historically, and it's a
15 challenge. And I've been informed to ask you to please take
16 time - take care of the families, please.

17 Okay. Thank you.

18 I have to introduce the witnesses today,
19 today's witnesses. The lawyer is Ms. Shelby Thomas, also
20 the witnesses, the witnesses are Adrienne and Catherine
21 Anichinapéo.

22

23 Merci. (translating self) Thank you.

24 **First Hearing**

25 **Witnesses: Adrienne Anichinapéo and Catherine Anichinapéo**

1 **MS. SHELBY THOMAS:** Good morning,
2 Commissioners.

3 This morning, Adrienne Anichinapéo is going
4 to tell her personal story as a survivor.

5 My name is Shelby Thomas and I am one of the
6 legal counsels for the National Inquiry, and I'd like to
7 take the time to thank you for being welcomed as guests
8 here in this territory.

9 Mr. Registrar, Adrienne would like to be
10 sworn in on the Bible.

11 **MR. BRYAN ZANDBERG:** Good Morning, Adrienne.
12 Do you swear to tell the truth, the whole truth and nothing
13 but the truth, so help you God?

14 **MS. ADRIENNE ANICHINAPÉO:** Yes.

15 **MR. BRYAN ZANDBERG:** Thank you.

16 **MS. SHELBY THOMAS:** Adrienne, to start,
17 could you introduce yourself to the Commissioners?

18 **MS. ADRIENNE ANICHINAPÉO:** Kuei. (Speaking
19 in Algonquin).

20 First, I'd like to thank you for welcoming
21 me today. It's a great honour for me to be here. I'm a
22 mother, a woman, a mother of three children. I have a
23 spouse. I have my family. And coming here to share what
24 I've -- been through in my life, this is something huge for
25 me.

1 I'm getting a bit emotional because it's the
2 first time that I've allowed myself to share with you what
3 I've gone through. I'm also very honoured that my older
4 sister is here with me, and I know that my family back home
5 feels strongly about what I'll be sharing here. And it's
6 thanks to them that I'm here today, and there are people
7 that I've met in public that I'm happy to know are here
8 because it's important for me, Nick and his team.

9 I'm -- can I start? For me, an introduction
10 is talking a bit about myself, but it seems that it hasn't
11 started. I was saying earlier that I'm a mother and all
12 that, but I was born into a family too. My parents had 12
13 children, but now there are only 9 of us children left in
14 our family.

15 My father was a great trapper. He lived in
16 the extreme poverty of the Indigenous people. We weren't
17 well off, us either, in our -- my father didn't have a lot
18 of money to feed us and there were a lot of us. He had to
19 work. He had to hunt and trap really hard to be able to
20 feed all of us.

21 And my mother, my mother lost her parents at
22 a very young age. She was orphaned very young. It was very
23 hard on her. I know only too well how she must have lived
24 her whole life trying to show us what's like to be a
25 mother, when she herself had not known -- not really known

1 her mother. Unfortunately, today, she died in 2006, but she
2 still decided to be very serene, because my mother, when we
3 were children, she always -- she often drank alcohol to
4 drown her sorrows, to drown all the miseries of the life
5 she had been living until pretty much the last five years
6 of her life. In the last five years of her life, you might
7 say she was catching up, making up for time by sharing her
8 childhood with us.

9 And the way she experienced her childhood, I
10 sort of experienced it too. She made me relive things that
11 she had gone through, violence from adults who had raised
12 my mother. My mother was raised by one of her aunts who was
13 extremely violent with her. At one point, she had to like -
14 - in the end, to stay alive, she had to run away from her
15 aunt because my aunt had split my mother's forehead like
16 this from here to here. And it's the grandmother to my
17 husband now, grandmother to my husband that he had at the
18 time before she passed away; she's passed away now. I think
19 she must have been close to 98, or something like that.
20 She's the one who cared for my mother. She helped my mother
21 escape her life there.

22 My mother got married very young. She was
23 something like 14, I think. She got married in 1956-57. She
24 was born in '42. That's like, very young in those days. She
25 had many, many children and no guidance to help her raise

1 her children. A child having children, that was my mother's
2 life.

3 I grew up -- my earliest childhood memories
4 are of binges, drinking during the holidays. It wasn't
5 easy. I was -- I was born on August 27, 1970, in December
6 1970. The furthest back I can remember, because in the last
7 five years of my mother's life, I asked her a question.
8 There's something that has always -- often haunted me or
9 kept coming back to me whenever I would see moonlight, the
10 stars. And in it, someone is covering me with something
11 black like this. I asked my mother what it was. It was
12 always coming back to me, that period, and I'm someone
13 who's -- I dressed like this today -- I'm someone who likes
14 hunting and trapping, fishing. That's the kind of person I
15 am, to help me find my roots, regain my identity, that's
16 how I was able to recover.

17 And my mother, when I asked my mother that,
18 it was a story involving drinking where they all knocked
19 over the wood stove to keep us warm in winter, in some
20 minus 20 degrees, but it's my sister who took me in the
21 (speaking in Native language). I was all swaddled. The
22 others had a made room behind the house to sleep outside.
23 They put everything -- they had set it up. I don't really
24 know how, but they set it up. It was she and my other
25 sisters who dressed me to keep me warm. That's as far back

1 as I can remember. I was barely three months old.

2 All this to say that a child can remember
3 way back when something is done to them, when something
4 happens to them.

5 Then I grew up. I went to school like all
6 the other children. In those days, we didn't have a school
7 in our community, which is no longer the case today, at
8 least not for our elementary school children. I had to
9 leave home to go to school.

10 I remember on my first day of school, I was
11 looking at a large hallway. It was in Lac-Simon. I threw a
12 fit there because I didn't want to go in. My brother took
13 me inside the school, "Come, come, we're going in too.
14 Come. (speaking in Native language)." That's what he told
15 me. I could speak a little French, because my brothers all
16 spoke French. It was quite a shock, my first day of school,
17 a traumatic experience. I went to elementary school in Lac-
18 Simon. I went to high school in Lac-Simon.

19 It wasn't easy for me to live like that.
20 Still, I did finish high school. I graduated from the high
21 school in Lac-Simon in '88. Despite my parents not being
22 there all the time for me, to my surprise, my mother came
23 to my high school graduation, a mother who was never there
24 the whole time I was in school. I barely saw her. We'd
25 leave in August, September and then I wouldn't see her

1 until December, June, April, Easter holidays, June. That's
2 all the time I had with my mother. At my Secondary V
3 graduation, she was there and she was very proud of me.

4 My father wasn't really there. That was my
5 childhood.

6 Along the way I also experienced sexual
7 assault. It also wasn't easy to live with the violence from
8 my brothers. I don't remember any sexual assault from my
9 brothers, but I do remember boys who were older than me and
10 who sexually abused me.

11 When I was in therapy, because I started
12 therapy in '93 with a psychiatrist who helped me work
13 through the trauma I had experienced, the whole issue of
14 physical violence, sexual assault, verbal, all of that. I
15 experienced all of that. And in the post-traumatic
16 treatment that I got from the psychiatrist, he went through
17 each event with me. This helped me a lot because it allowed
18 me to release all the pain and the frustrations that I had
19 experienced and that I had kept deep inside of me. It was
20 quite hard.

21 At one point I told my psychiatrist: "I want
22 to go into therapy." He said, "Aren't you already in
23 therapy with me?" That's what he said. I said, "No, I want
24 to go and see what it's like in a treatment centre." So he
25 -- and me at that time, in -- it was in '95 -- I wasn't

1 drinking. I didn't have any substance abuse. I didn't drink
2 alcohol. I was smoking -- I'd smoke some hash from time to
3 time. I wasn't even eligible for therapy because I didn't
4 have an alcohol or drug problem. I asked my psychiatrist to
5 help get me in. I went in to see and I did get the answers
6 I was looking for after all. Now I know what a treatment
7 centre is. At least I know what it is. At least, the
8 treatment centres where I went, they helped me a lot.

9 And so I worked. I started to work after
10 that. I was always either in school or working for the
11 summer when I was in high school until the age of 18, when
12 I started going to CÉGEP. I think I did one year, a year
13 and half, of an accounting course in the early '90s. It
14 seems like so long ago. And yet I'm only 47. They tell me
15 I'm only 47. I feel very old because of everything that
16 I've been through, to me, it seems to be so long ago. I was
17 in CÉGEP.

18 When I was in CÉGEP, my godfather came to
19 get me. He was a Chief at the time. He told me then,
20 "You're going to stop going to school. You're going to come
21 and work. We need people for work." So I started working
22 then. I wasn't able to finish my CÉGEP. I think I had about
23 a year and half or two to finish. I never went back. That
24 was over 20 years ago. On November 4th of '94 I started to
25 work in my community. I was barely 24. So I worked as

1 secretary while my sister and other people who were there
2 also tried to finish high school. I was done and I was
3 asked to go replace them while they were attending their
4 adult education courses upstairs, on the second floor of
5 the healthcare centre.

6 By the way, I'm from Kitcisakik. Kitcisakik
7 is a community where we don't have electricity, no running
8 water. Modern homes, we don't have that. We're not used to
9 that, because we don't have that to this day. We're in
10 2018, and our children back home live in those conditions.

11 I've always worked. I've done -- I worked in
12 education. I worked at a healthcare centre. I worked
13 helping young people go back to school. I've also managed
14 social assistance programs. I worked my whole life like
15 this, until 2009.

16 In my community, the former Council had
17 conducted a study to try and see -- try to assess and also
18 see what women had gone through. They set up a study on the
19 health and experiences of women in Kitcisakik. It was
20 sponsored by the World Health Organization. This was also
21 done for the men, something which had never been done
22 before, because we often talk about what our women have
23 experienced. Our men too have experienced it. They often
24 say that guys, men, are very violent people, but it's --
25 we're all people who are suffering. That's how I see it

1 today.

2 In the study that my community took part in,
3 on the number of -- because it was divided into age groups,
4 the way the World Health Organization measured the
5 different levels or stages of violence -- physical, sexual,
6 psychological, all of that -- everything was outlined. At
7 that time, in that study, most -- I'd even say close to 90
8 percent had experienced sexual, physical or psychological
9 abuse. It's a reality which is hard to hear.

10 So we, in Kitcisakik, did this study in
11 order to try to find a way to help our people, because now
12 I know that it's possible to escape it, but some people are
13 still trapped in their trauma. I think that everyone
14 deserves to go at their own pace when it comes to finding a
15 way out.

16 And, when I got in the position of --
17 because we'd experienced a situation. Before me, there were
18 two men who were Chiefs in the community, one man had been
19 there for quite a while. My spouse was also Chief before
20 me. It was not easy what we went through.

21 Now, when I got in as Chief, my goal was to
22 get my community out of the squalor we were living in and
23 it's still like that. At the beginning I wasn't too sure.
24 You know, I did have some work experience, but I didn't
25 know -- I had no idea about the level of responsibility

1 that I had accepted going in as Chief. Yet I had seen my
2 sister who had been Chief. The first female Chief in my
3 community was my sister.

4 My mother wasn't around when I got in as
5 Chief because I know that my mother, when we had the
6 elections, when my husband got in, I still decided to run
7 because I believed in myself. I believed that things -- but
8 I knew that at that time, I wasn't going to be elected the
9 first time I ran. I was well aware, because my community so
10 badly needed someone to kick-start things, and my spouse
11 was elected for the first time and my mother would often
12 tease my husband. She said, "I'm going home. I lost the
13 election." She'd say that to tease him. I knew that my
14 mother loved my husband very much, and I knew she was going
15 to support him until he was able to do it.

16 It was incredible to see my mother, because
17 of the love she had for us that she was able to give us
18 toward the end of her life, it was wonderful because she
19 shared her life, how she had lived.

20 When I watch -- sometimes I watch this
21 movie. One of my younger brothers watches it quite often.
22 It's the movie *Little Aurore's Tragedy*. That's how my
23 mother's life was. I always get choked up when I watch it.
24 "Ah! Turn that off!" I often say to my brother, "Turn that
25 off, your movie's boring." I'd say that because it was

1 really upsetting for me to watch it. I could see, like, my
2 mother in the movie.

3 My mother didn't necessarily go into
4 therapy, but she did open up her heart to tell us what
5 she'd been through. Despite what she'd been through, she
6 was able to give us love, to me and to my spouse when he
7 became Chief, my sister when she was Chief. That was
8 something she was always supportive of. And she always told
9 us -- how did she say that -- she'd say -- (speaking Native
10 language). It means that "You do not take your sister's or
11 your brother's or your child's side when he's a community
12 leader," because she, in her mind, it's because you belong
13 to the community, not to your family. That's how it was. It
14 was like that.

15 And my mother, when my sister became Chief,
16 it was very hard for her. It was very hard on us too. It
17 was very hard because it was at the time when women had
18 decided to stand up and denounce the violence we
19 experienced. We had also spoken out against sexual assault
20 involving the police, and all of that. There was a cleanup
21 that was started at the time by the Chief who was there at
22 the time. It was my godfather Donat. I feel I can say his
23 name, because he was my mentor, as they say. He was Chief
24 for a long time. He was there. He supported my sister when
25 she was Chief.

1 When I got in, the Elders were supporting
2 me, or at least I had the Elders that remained. There must
3 have been at least a dozen left at the time I started.

4 At the beginning, the violence I was
5 subjected to included being bullied, insulted because in
6 the -- I worked on the impact of violence, the levels of
7 violence we were subjected to. I was very much aware of it,
8 of how it was, how it is. I was told all kinds of things. I
9 was accused of all kinds of things that I didn't even have
10 anything to do with, nothing to do with the wages I was
11 getting. I was being told that I was earning wages that I
12 shouldn't be getting, when it wasn't true. I was making
13 \$47,000 a year while my directors were getting wages a lot
14 higher than what I was getting, and I was being told that.

15 But that, these are things that are - that
16 was one of the things -- that's how they started publicly
17 saying things to me. At a certain point, I lost it. At one
18 point, I just got up from the meeting and left. I was,
19 like, fed up with hearing all those things. I didn't want
20 stay on as Chief anymore.

21 We called my grandmother Suzanne Tchikwemnam
22 (phon.). How old was she? Ninety-six (96), I believe.
23 Anyway, she was quite old. I went to see her. I asked her
24 what had been happening and then she said to me: "Adrienne,
25 I've never asked you to step down. I've never told you

1 anything. Your community elected you. You're staying on."
2 I stayed on. She said, "You'll see, it's will -- if you
3 bend to what those people want, just because they want you
4 out of the way, it's always going to be like that." That's
5 what she told me. So then I went back and took my place
6 back. My grandmother, I was like, relieved to hear that she
7 was lending me her support. It's not nothing getting
8 support from an Elder like that. I understood right away.
9 She told me that that's the way it is when you're in
10 politics here in Kitcisakik. That's what she told me. A
11 Chief's life is no longer her own. It belongs to the
12 community. So I asked myself, why is it like that? It
13 shouldn't be that way. That's how I said it to her. She
14 said, "It's been like that for half of my life." The
15 grandmother told me that, because the grandmother, she
16 happens to be the mother of my godfather who had been Chief
17 for a number of years. "I could never say anything when my
18 son was the community Chief for x number of years; he was
19 being told all kinds of things like that." That's what she
20 told me. She spoke to me like that.

21 My mother wasn't around anymore. My father
22 wasn't around either. I couldn't go see my parents to be
23 near them, because I really needed them. But I told myself
24 that my parents were spared going through what the kokum
25 was going through when her son was Chief. I was going

1 through so much that my mother would have blown a gasket,
2 because today I know that in heaven, she is always there.

3 And another the reason I went through so
4 much was because of the community's village project. I paid
5 a high price with my mental health for a project like this
6 one, a community project. I was always being told that it
7 was a community project. Children's futures, for me this
8 was something that -- and it still is -- it's something
9 much too important not to offer something better to our
10 children, because each day at home, I look at my children.
11 Yes, they're close to their parents. I look at the parents,
12 the families living in squalor, not having any water, no
13 electricity to keep them warm in their homes, because
14 winter, for the people of my community, is not easy.

15 Sometimes, I see single mothers on Facebook.
16 "I'm goddamn sick and tired of winter." They often say
17 that. "I'm fed up with the cold. My children are cold.
18 Their feet are so cold. Their hands are so cold." That's
19 how life is.

20 I've always been -- I've never stopped
21 believing this and then I presented -- we did lots of
22 things to try to work with the community to solve these
23 problems. The issue was creating a village. The community
24 was very involved in the consultations we had done in the
25 previous Council and at one point we had a referendum

1 asking the community, "Are you willing to move toward
2 becoming a village?" The community said yes. The people
3 serving on the Council with me, they said that -- me, I
4 strongly believe in the democratic principle of my
5 community and the people who participated said, "We want to
6 have our village. We want to keep moving forward. We no
7 longer want to live in the conditions we're in now."
8 That's what they were saying. But part of my Council who
9 was there said, "Ah! There are a lot of people who didn't
10 participate." You know, I said to myself, if they didn't
11 participate, that's their business. You can't force someone
12 to go out and vote if they don't want to. I said that's the
13 democratic principle. You have to accept it. The person who
14 decides not to vote, they have to accept the results.
15 That's how I saw it. But that's not how my whole Council
16 understood it. I got the feeling that they were playing
17 with the future of people back home.

18 They all -- it stayed like that in 2013 and
19 people from our home community, most of them left. I was
20 trying defend things and trying to -- you know, I was
21 looking into things. We got the government to help us
22 renovate the houses a little because we knew what the
23 families were going through -- they were cold and all that.
24 The government gave what it could. And this is not meant to
25 imply that the government is nice. No, that's not it. It

1 did what it could do with us. They gave us money to
2 renovate homes, the school. You know, we did a lot of
3 things like that. Today Kitcisakik has an elementary
4 school. We've had an elementary school since 2010. Because
5 before, our children, when they were kindergarten age, had
6 to go to Val-d'Or.

7 My oldest -- my two children, who are now 26
8 and 19, had to go to Val-d'Or. Every fall I cried my eyes
9 out watching my children leave. I didn't even see them. It
10 made me think of my mother and what she must have felt when
11 I was leaving for school. I didn't even see my children
12 grow up, seeing how they are now.

13 I still remember how my son, the oldest, was
14 when he started school. He didn't speak a word of French,
15 that little boy. I'd say to myself, how is he going to
16 manage to follow the group? Oh, he'll learn, I said. He's
17 got his whole life to learn. Today, he speaks French well,
18 but he still speaks Algonquin, my son. He understands
19 Algonquin well when we speak to him. He's 26. When I was
20 going to CÉGEP, he stayed with his great-grandmother in the
21 bush because I wanted him to spend as much time as possible
22 with his grandparents to learn Algonquin, and that's how he
23 learned it. Today, at home, he still speaks his language
24 with his grandmother. When I go somewhere, I say, "My son
25 are you going to take care of kokum while I'm gone?" He

1 says, "Mom, I'll to take care of her. I'll take care of
2 kokum." He's the one who prepares the firewood. He's the
3 one who prepares meals for his grandmother. He does this
4 even though today, you know, he's got his own problems in
5 life.

6 You know, we experience a lot of problems
7 with alcohol and drugs in our communities. But my son also
8 struggles with this, but I say to myself that one day he'll
9 come out of it, because he's clearly someone who has a
10 conscience. He's aware of where this is leading him. I tell
11 myself that one day -- I dream for him to get back on track
12 and then come out of it.

13 All the same, he's done some very nice
14 things in life. He came -- we're in Montréal -- he came to
15 Quebec City to take some courses and all that. He went
16 there. He finished his course and all that. But, since
17 there were no jobs for him he turned to alcohol, drugs.
18 It's true that this is where it leads to in a community
19 when there isn't a reserve. You know, I'm not saying that
20 we want a reserve at all costs, but we still want to have
21 homes, electricity, because there aren't any jobs for young
22 people.

23 Nowadays, all you have is office managers,
24 social assistance, general managers, you know, things like
25 that. That's not much. There's something like, I don't

1 know, maybe 20, 30 direct jobs in the community. It's not a
2 lot. It's not a lot for a population -- we're close to 500,
3 I think. It hurts to see that today, for our youth, there
4 really isn't a future in such an environment.

5 People on the outside don't see what's
6 happening in the community. They're always saying, "I feel
7 so sorry for the Kitcisakik community." But our lives are
8 not always great, having to get firewood all year long,
9 water. The children have to go out of the house to take a
10 shower. Summer is fun, they go swimming, but now they catch
11 all kinds of things with everything that's in the water.
12 The kids often end up catching -- what's it called? -- you
13 know, their legs get all swollen. I can't remember what you
14 call it, but anyhow, they catch bacteria, their legs swell
15 up, all kinds of things. Now there are so many things in
16 the water. We can see it, that nature is sick too. I can't
17 remember what it's called, nonetheless, they end up in the
18 hospital getting IV antibiotics, the whole works and
19 whatnot. But you know, it's like that, in the water, as if
20 there were some -- anyhow, it's an infection that they get
21 in their legs when -- they get impetigo often, they catch
22 these sorts of things. It's all things like that, that our
23 youth have to live through. It's fun for them in the
24 summertime, but when it's always like this, I find it hard
25 to watch.

1 I've experienced -- I've always wanted to --
2 I'd talk to my Council and say to them: "Listen, we have to
3 do something for our youth. You, as managers, you're fine.
4 You've got lots of money. That's not the case for everyone.
5 You can feed your children well, but that's not the case
6 for everyone here." If everyone could have jobs and work
7 and be able to provide for our children -- because I know
8 that today, there are children who are not eating
9 throughout the month because their parents are on social
10 assistance. There aren't any jobs for them. And sometimes,
11 between the first of the month and the 20th, it's the
12 toughest time for them because they buy their food on the
13 first. They often buy food, but not enough because most of
14 them have problems with alcohol, drugs. They put a lot of
15 their money into that. We know that, but that doesn't mean
16 we have to leave them like that, not feeding the children.

17 I always think -- we're in Canada and how is
18 it possible that things are still like this? I don't have
19 anything against -- I don't have anything against the
20 government and all that. I've got nothing against them
21 because they're not the problem. I think that they did
22 whatever they could for our communities, but the violence
23 we're experiencing today, it's not even coming from the
24 outside, it's from within the community.

25 The study we did, the health study, clearly

1 shows that physical, psychological and sexual violence is
2 between ourselves that we are killing each another. That's
3 how it is.

4 Even today, when I was re-elected -- I spent
5 eight years of my life in politics. My first mandate was
6 the village project. And I was re-elected in 2013 for a
7 second mandate because the community wanted so much to have
8 a village. They wanted it so much, and knew that I, that
9 this was my dream for them, not for me, not for my own gain
10 at the expense of my people who were already in poverty.
11 No. Because I had something in here for the children and
12 the elderly.

13 When I was elected in 2013, with the big
14 crisis and all that, they did everything to make -- I had
15 to go to Federal Court to have my election recognized -- to
16 validate the elections that I had -- the fact that I'd been
17 re-elected. It wasn't easy for me to defend my community
18 because there was a bunch of people there who wanted to
19 grab power or have control over the community at all costs,
20 to undo, to stop any development in my community. I went to
21 court. I had to pay out of pocket to go there. My Council
22 had cut off everything from me. It didn't even want to pay
23 for my travel expenses to go to meetings. I was going to
24 meetings, to the Chiefs' table, I had to pay out of my
25 pocket to get there. I went anyway, because I wasn't in it

1 for the money.

2 I went. By the way, I would like to thank
3 Gislain. He has often supported me, Gislain Picard, the
4 Regional Chief. I told him what was happening back home. I
5 never wanted to be one who signed the cheques for my
6 community. I never wanted a credit card under the Council's
7 name, never wanted it because I wasn't there to try to
8 control things at all cost, no. What I wanted was for my
9 community to get itself out of the hole, the fact was I
10 didn't accept that.

11 Today, until March 1st, last week, I was
12 coming back from the bush, yet another complaint against me
13 for some money matters. I haven't even been on Council for
14 seven months. They filed a complaint just to get back at
15 me. Today, this is me. I'm being harassed. Christ, I've
16 paid dearly for that in terms of my mental health.

17 I shared my experiences with women at the
18 Chiefs' table. I also went to the assembly of elected
19 female chiefs to share my experiences as a female Chief, as
20 a woman Chief who's going through these sort of things.
21 That was my life.

22 The men who were there before me, they were
23 not treated like that. They were highly respected. Why? It
24 wasn't just men who were doing the bullying. It was mainly
25 women. It's not normal for women to act like that.

1 Solidarity between women in Kitcisakik is not very strong.

2 Things are not good.

3 My mother -- I've always prayed for my
4 mother to help me because I know that she's with God.

5 My family, my sister, my nieces, my
6 brothers, would look at each other every time I was
7 experiencing these things. My brother sometimes defended
8 me. He'd be told, "No right to defend your family." He'd
9 say, "I'm not going to put up with violence here." That
10 was my brother. My brother, he was nothing short of a
11 miracle. He's God's miracle. The doctor said that there was
12 nothing more they could do for him. The next day he got up.
13 I don't exactly know what he said. My brother had been in a
14 coma for three weeks. He woke up just like that. I said to
15 my brother, I'd say -- well, I was praying a lot. I saw him
16 lying on his bed. I could see his chest, here, rising, the
17 fact that he was breathing. In my head I thought: as long
18 as there's life, there's hope. That's what I told myself.
19 I'd pray to God, you know, "If you need to take my brother,
20 take him, but don't let him suffer for long." But, my
21 brother's duty here on earth wasn't finished. He got up
22 just like that the next morning, in January, I think 2011,
23 something like that. He got up. He wanted some orange
24 juice, I believe. He got himself back up.

25 Now, ever since that time, he's been gravely

1 ill. He was living in the streets. He was using a lot
2 before and then he woke up like that, as if -- when he woke
3 up he said, "Saint Peter told me to go look for the key for
4 you." That's why I believe so strongly in religion, this
5 sort of life experience. My brother, it was miraculous, and
6 he is the one who dared to say enough with violence, that's
7 enough. He is the one who has supported me in everything
8 I've been through lately.

9 At one point, there was a woman. We, the
10 Council, we decided to have a meeting in a healing lodge. I
11 went there. I was over there. There was no one there and
12 me, I was like also -- I was very stubborn and very -- how
13 can I put it -- someone who stands up. Once I make up my
14 mind about something, that's it. Nobody can change my mind,
15 especially about something -- because of everything I had
16 gone through with my Council, decisions were made, and it
17 was a resolution, and it would be written down. That's how
18 it was, even if it was often difficult, because the
19 Council, there were four of us on the Council. Four is not
20 a good number at all, because the one person who supported
21 me was a man. The two women serving on the Council with me,
22 the two women were always, like, blocking everything I'd
23 undertake.

24 There were managers who were blocking my
25 way, who were being insubordinate. They were usurping in

1 the name of the Council. They conveyed messages to the
2 community that it was them for everything. It was like that
3 all along.

4 When I was harassed regarding an assembly we
5 were supposed to have in the bush, I was coming from the
6 bush, from the healing lodge. I got there. A lady came
7 racing up with her car. She stopped right next to me. She
8 started screaming at me. I was there. I looked at her. I
9 wondered who she was talking to and then she said: "You
10 should be talking your Council. You should be doing this,
11 this and this." I said nothing. I said nothing. I got back
12 into my car as if nothing had happened. Sometimes, you tell
13 me that I should always do this, not react. I've never
14 reacted, not even in the face of violence. I've never
15 reacted because I don't want to live with the burden of
16 having done something to hurt someone, not even a slap. No.
17 I'd never forgive myself for that, or say something mean to
18 someone who's already suffering. I wouldn't want him to go
19 and hang himself or whatever, things like that. I'm very
20 mindful when it comes to that level of violence. And that's
21 something --

22 When the lady stopped yelling at me and
23 banged on my car, that's when I jumped. She scared me. In
24 my home, I don't experience this kind of violence.

25 My husband is a wonderful man, every

1 morning, coffee in bed, every morning. I made a -- my
2 sister -- I think it was my sister who bought me a little
3 gift, a little bell with "Coffee, please" written on it.
4 Sometimes I have fun ringing it. He hears it. He always
5 comes to see if I'm awake. I wasn't working so I'd sleep in
6 instead of getting up to look after the kids. No, he's the
7 one who looks after them in the morning. I've been spoiled
8 in life by having someone like him in my life, because he
9 too has suffered violence. He's gone through things in his
10 life. He, too, has been down. It took me four years to help
11 him get back on his feet. Today, he's a truck driver. He
12 operates heavy machinery. He can work wherever he wants.

13 What I'm still going through today, the
14 Council that's there and that my sister also serves on now,
15 but I know what they're going through. They're going
16 through pretty much the same thing I went through. They're
17 not respected by the people around them, the managers or
18 anyone, the people who are there.

19 I've been through so much stuff like that.
20 Today, when I look back at everything, that's the highest
21 level of psychological violence. When we look at the World
22 Health Organization indicators, it was that.

23 The Council that's in place today -- as of
24 today, I haven't worked for seven months. I'm someone who
25 goes into the woods, trapping, hunting. But you know today,

1 I'd really like to work. I've now given my name three times
2 for jobs that I'm qualified for back at home, but
3 management sees my name or whatever, they see my name and
4 they don't want me. Three times.

5 I've -- just last Monday, before coming
6 here, and Tuesday, I again gave my name. I'm also very
7 stubborn. I'm like that. I'm someone who doesn't give up
8 easily, but I say to myself, it's okay. One day, I'll get a
9 job that will match my worth and where I'll be appreciated.
10 That's what I tell myself.

11 Some days are harder than others because
12 sometimes my self-esteem takes a hit. When I go back home
13 to see my family, that's where I find comfort, because I've
14 got a wonderful family, my sister, my husband, my mother-
15 in-law. There are only three Elders left in the community.
16 Most of them live in Kitcisakik, the real Kitcisakik,
17 because where we are today is not Kitcisakik, it's Douzois
18 (phon.), where there are some government buildings, and all
19 that.

20 But there really aren't many people left in
21 Kitcisakik. Of the Elders who lived there, three died last
22 summer in 2017. Those were all the Elders who lived there.

23 Despite everything I went through, I never
24 exposed my children to it. I've always protected my
25 children. Once when some people came to barricade -- not

1 barricade -- to protest in front of our house. It's as if I
2 was the bad one of the bunch. They came to protest in front
3 of my house. I told my sister-in-law, I told her, "Take my
4 kids. Take them with you. If anything happens I'll call the
5 police."

6 Though I've always had -- you know, when
7 people mention the police this, the police that, it's not
8 true that the police is always bad. Sometimes, there are
9 some nice people in the police force. That's my
10 understanding, because when I went through all those
11 issues, they were often there for me. There was even a man
12 -- I can't remember his name. I'm trying to remember this
13 man's name, he was an officer from the SPVM in Montreal.
14 "If anything happens to you, you can call me any time, day
15 or night, and I'll send help." That's what he said.
16 Because at one point, they threatened to burn down my
17 house, all that to scare me, to scare me about no longer
18 having a place, because even though I have a cabin deep in
19 the bush, that's only for when I trap and hunt. My home is
20 where I live with my children while they go to school. They
21 have their own rooms, my mother-in-law too. They threatened
22 to burn my house down. I saw that on the news once, the
23 home of a Chief in Kanesatake, I think that they had burned
24 down his home.

25 If they had burned down my house, I don't

1 even have any electricity or running water. That was it.
2 That's what it was at that time. That's like when a member
3 of the community comes and tells you, "So, you want to be
4 Chief? You're a lush." You know, that kind of thing is
5 unacceptable.

6 And someone told me, "Be careful, Adrienne,
7 because they want to burn your house down. They want to
8 burn your house down." I said, "Thank you for warning me."
9 I said, "I'm going to take the necessary precautions so
10 that it won't happen." And my house is still standing.

11 You know, burning down a house -- my family,
12 my in-laws, my mother-in-law, she lost three children in a
13 fire, so I didn't want my house burned. It's something
14 horrendous for her, and especially since she lives with us.
15 I'm very aware of all these things, of all the levels of
16 violence that I've experienced, extreme violence.

17 Once, at a town hall meeting, there was a
18 lady who was mad at me. She was standing right in front of
19 me, staring at me. "You, you're just this. You, you're
20 that." She went on like that. She was really -- she was
21 pointing her finger at me in front of everyone who was
22 behind her. My family was at the back. They couldn't say
23 anything. It seems like everyone stays quiet when there's
24 violence like this. No one dares to say -- to stand up and
25 say "Hey now, that's enough."

1 Today, you know -- I recently took part in a
2 meeting for women in my community and the same bunch of
3 people who had created the same violent environment when I
4 was Chief was there. They were mocking a woman who couldn't
5 express herself well, when I had just finished saying, "You
6 know, you want to have women's meetings, then you need to
7 respect the women who struggle to speak." I had just
8 finished saying this at the meeting. The woman who had
9 yelled at me, who had gotten out of her car and banged my
10 car, was mocking the other woman. "Hey, that's enough! What
11 did I just say?" My instinct is to be direct like that.

12 You know, I'm not someone who usually reacts
13 this way, but I had had enough. I was fed up with this shit
14 -- pardon my language, but I had had it up to here with the
15 violence I had experienced.

16 Today, it still -- it's still here. I still
17 have the wounds. It's my children who soothe my pain, the
18 suffering that I endured. My daughter -- I have a 10-year-
19 old girl. I'm also a foster parent. I also experienced
20 this, meaning that they tried to discredit me as a foster
21 parent just to undo what I had built. And my daughter - I
22 have never involved my daughter in politics, my sons,
23 never. Even my 26-year-old son, he's a young man. He knows
24 that he has the right to vote. "Mom, I don't want to vote.
25 I know that nothing is going to change." You know, I

1 respect his viewpoint because that's what he's always seen.

2 We've been talking about Kitcisakik for a
3 long time now, how it's a poor community, but it's not the
4 government that's doing this. I want to be clear that it's
5 not the government that's doing this. The government, let
6 me tell you, was ready to fund the village project
7 100 percent. They're not always ready to do this
8 everywhere, but we were successful in getting the
9 government totally on board.

10 Unfortunately, this never materialized
11 because we were missing just one Council resolution to move
12 forward. When I had -- when we had the election in August
13 2017, just before I finished, I had written a letter to the
14 government to tell them -- to thank them for all they had
15 done while I was there, the support, the dedication on
16 their part while I was there, despite the fact that they
17 knew everything that was going on in my community. They've
18 always been there, trying to help us. You know, they funded
19 a lot of things, despite our living conditions. These are
20 things that I thanked them for, and I also asked them to be
21 as open as had been to me when I was there, because I still
22 wanted the Council to be able to start off on the right
23 foot, but I now know that they have their own thing
24 happening.

25 Sometimes I find it awful -- I feel very sad

1 about the fact that they won't be going ahead with the
2 village project when everything is ready.

3 I look at the young people. There are quite
4 a few now -- I tell my child to go to school. He asks, "Why
5 do you want me to go to school when there's nothing here?
6 There's no development here. I don't want to work somewhere
7 else. I want to work here in my community, but there's
8 nothing here." That's what they say. The youth are right
9 in saying that, but I tell them one day, I'd really love to
10 see the youth in my community stand up and say, "Hey,
11 that's enough! We want this. We want that. We want to have
12 some development in our community. We want to live here in
13 our community, but under these conditions, with the levels
14 of violence right now, it's not ideal."

15 But it hasn't changed. Just send a message
16 to Nick that conditions back home haven't changed.

17 When elections were held in 2017, in August,
18 I went through a lot of grief. The elections were fine. I
19 accept the fact that I lost the election. That's fine. I
20 was very sorry for not -- to my community, that they
21 wouldn't be getting what they always wanted, because they
22 had responded to our referendum. They responded. They
23 participated. They believed in it. All their hopes were
24 dashed. Most of them left to live in the city. They have
25 apartments in Val-d'Or and so they're living in better

1 conditions than us who are without water, electricity. They
2 have washing machines.

3 It takes me an hour to go to into the city,
4 an hour to go do my laundry, and then coming back is
5 another hour. That's what I do. And we organize a lot of,
6 many, activities for our children. They play hockey. My
7 daughter is into figure skating, and when she goes skating,
8 I take my laundry, too. We don't just make one trip for one
9 thing. We make one trip and we fill our car with laundry.
10 That's how it is.

11 But there are some families who don't even
12 have a car. Today, they're living in squalor.

13 And the people who are blocking the village
14 project don't even bloody care to help them, you know, for
15 a minimal fee, just pay the gas. It's very expensive.
16 They're charging \$120 for an hour of driving to go and one
17 hour to come back. That's expensive for someone who gets
18 \$300-something a month. He spent his money, say, on some
19 car tires. Our young people have it very hard.

20 And then we expect them to go back to
21 school. We want them to work, but there aren't any jobs for
22 them.

23 My children, my two boys have asked to go to
24 work. They haven't had a job yet. They are paying for what
25 I've -- I was on the Council. They're paying a damn steep

1 price, my children, but I tell myself that one day they'll
2 find a job. One day they'll succeed. I'm a big believer in
3 that, because that's what has helped me survive everything
4 I've experienced over the past eight years of my life.

5 Let us not forget that violence isn't coming
6 from the outside. It's inside our community. I suppose it
7 must be like that everywhere else too. At some point, the
8 energy we need to invest will be to eradicate violence from
9 our communities. Anyhow, in Kitcisakik, that's how it is. I
10 wouldn't be surprised if this happens in other communities
11 when I see sometimes -- you know, at times I I'd tell
12 myself, when I spoke with Chiefs from other communities,
13 I'd envy them a lot when they were telling me, "I have the
14 support of my Council." I didn't even have that. I didn't
15 even have that in my -- while I was there. I've always had
16 people who blocked me, who -- .

17 Today, I said it earlier, I'm looking for a
18 job. I don't mean to push my CV here, but I simply want to
19 show what a damn steep price we pay when we defend our
20 community with our hearts, and our kids are paying for it
21 too.

22 My husband is someone who stands strong and
23 supports me tremendously. He's the one who, as they say,
24 kept my head above water. Sometimes, I just wanted to run
25 away. We'd go out to get some fresh air. I often like to

1 fish in the summer, and in winter too. I've developed some
2 health issues. I almost died three times because of heart
3 attacks. I also suffer from migraines. Today, it's getting
4 better. I have fewer migraines. I didn't have them when I
5 got in eight years ago.

6 Recently, just before, in the week of
7 February 25-26th, I had another (speaking in Native
8 language). The doctor never figured out what it was. All
9 symptoms I'm living with these days.

10 I've seen my children's faces, "Mom, we
11 don't want you to die." That's how my daughter put it:
12 "Mom, I don't want you to die. I don't want anything to
13 happen to you." Every morning they come to my bed to see
14 me: "Mom, I love you." That's what my life is like with my
15 family -- I have friends who are wonderful to me. I don't
16 need a lot of friends, but I do want real friends who are
17 there for me, because I know what it's like when you have
18 too many friends. You have people who are -- let's say
19 hypocrites, because they'll stab you in the back. I've
20 learned that. I learned all of this through everything I
21 experienced.

22 I also know how much the Elders supported
23 me. I believe in that. I believe in support from the
24 Elders. I know that they're here today. When I look at the
25 floor, there's a box of cookies. It's the kind of cookies I

1 used to bring to the Elders back home whenever I was able
2 to go to a fishing competition up North -- the Cree had
3 them -- I'd buy several boxes and bring back them as gifts.
4 They'd say, "Oh, you went fishing?" That was it. That's
5 how my life was when I was a female Chief, as a woman.

6 Now, I went into therapy in October because
7 when I lost the election, I was -- I had trouble dealing
8 with it. Not being able to work, not being able to do
9 anything for my community, and not being in a position to
10 do something, was hard for me, because I've always worked.
11 I've always worked. I've done lots of things. When I
12 stopped working, I saw -- I felt I was no longer useful. I
13 felt like -- the violence I suffered, led me at one point
14 to having suicidal thoughts. It was horrible, but I sought
15 help. I asked for help for that. I went for therapy,
16 healing -- not therapy, healing, and then I told myself,
17 "My children are here. They're the ones who are going to
18 keep me standing, my family." I told myself that in life,
19 when you have a family who supports you, you can do
20 anything.

21 I also now understand why women from our
22 communities move to the city. I learned this because of
23 everything I've been through, because those women, their
24 families fell apart. They felt rejected by their community.
25 It's like that for many.

1 We can go around blaming everyone else, but
2 it always happens around us, the violence around us.

3 Nowadays, I can never thank my family enough
4 for being there. That's how I want to live. I'm someone who
5 loves to teach the traditional ways. Sometimes, when people
6 talk to me about politics, "Don't talk to me about
7 politics. Talk to me about the bush. Talk to me about other
8 things. Talk to me about trapping. Ask me if I'm going to
9 show you how to do something. I'll do it." That's how it
10 is, because I've suffered enough because of politics.

11 Politics is not all bad, but in my community
12 it is. But I've met some wonderful people, Michèle Audette.
13 I met my lawyer, Nick. I met lots of other people, the
14 girls from the FNQL. I met them, they are wonderful women,
15 amazing people. I met other Chiefs too. I met women elected
16 to the FNQL who've been wonderful to me. I've also worked
17 very hard to get the Commission to come, because for me
18 women's health, well-being, is something I care deeply
19 about. I did all kinds of things like that.

20 I don't know where I found the energy. I
21 don't know. I was a strong believer. I've always prayed.
22 Each morning, it was, "Thank you God for being here. Thank
23 you (speaking in Native language) for being here." In
24 healing lodges, we're taught to drink lots of water, but I
25 was already doing that often. I go fishing. I go hunting

1 and I always have water. That's truly how it works in
2 everyday life.

3 And I've always kept four survival elements:
4 water, fire, air, and all that. I've always kept that in
5 mind, that this is my balance in my life today.

6 I can never tell my family enough that --
7 family is something important in political life. Anyway,
8 for me, that was the case because they are the ones who
9 supported me, who held me in their arms when I needed to
10 cry. It's also they who at times -- because sometimes I'd
11 forget to eat. I was so focused. I was too - it's like
12 you're always keyed up, and sometimes you forget to eat.

13 Once, I said to Gislain. I said, "Gislain,
14 did you eat?" "I ate a bit." "You have to eat." I'd say
15 that to him.

16 The grandmother who was living with us
17 always said, "Don't forget to eat. You need to feed the one
18 who has to work hard inside." She'd often tell me that and
19 that's what I did. I learned a lot from the elders in that
20 way and thanks to them now and thanks to my kids, my
21 family, I'm here.

22 I care very deeply for my community. I hope
23 that one day, the young people back home will stand up. I
24 hope one day they'll accomplish their goals, if only for
25 themselves. My family members were very good people who had

1 a lot of love to give, but I think that people who are
2 suffering can cause harm. I think that people who hurt me a
3 lot, I forgive them today because they must surely be
4 people who are in pain.

5 Even though the things that I went through
6 seem difficult sometimes, I want to allow myself to forgive
7 myself for having -- for letting myself live through all of
8 this, because all of this caused -- I was always told -- at
9 a certain point, I had someone, I can't remember who it
10 was, but he said to me: "I would've been long gone from
11 there." He said this because I had told him what I was
12 going through. "I would've gotten the hell out of there a
13 long time ago." That's how he talked to me. "I would've
14 quit and left there a long time ago." But when you care
15 for your community, that was it, the children's future.

16 So I think that pretty much covers what I
17 wanted to say. I think that's pretty much all I wanted to
18 say.

19 And I've left out pretty much all the dates,
20 and given more of a broad outline of what I've gone
21 through. It's more to show you -- to show you that violence
22 is not coming from the outside, it's coming from inside our
23 communities because all the abuse, all of that, that's
24 where it's coming from. That's how I see it and I'll keep
25 picking myself up and standing up. Besides, I'm already

1 standing. I will continue to do so to survive. I am
2 surviving, but I always have my mother inside of me who has
3 always been an inspiration to me, because of what she lived
4 through; I tell myself all the time that what I'm going
5 through is nothing compared to that. She lived without her
6 mother. I at least lived with my mother who gave me a lot,
7 despite what I went through with her. She compensated for
8 that in the last five years of her life; she gave us back a
9 lot of things, my father too.

10 Today, I know that they're with God, hand in
11 hand, watching over us, they're watching over my family.
12 This is my experience in terms of the violence I've
13 experienced.

14 *Miigwetch.*

15 **MS. SHELBY THOMAS:** Adrienne, you are an
16 inspiring, strong woman. I'd like to know if you have a
17 message to give to other women, to share your inspiration
18 with us?

19 **MS. ADRIENNE ANICHINAPÉO:** At one point, I
20 was in the -- I've always believed -- we often talk about
21 solidarity between women. When my godfather was alive, this
22 is something that has always stayed with me, which was
23 ingrained. He'd say, "In our community, it's the women who
24 will lift us out of poverty." That's how he put it. I'll
25 always remember that.

1 I know that there are women today in my
2 community, back home, who've lost this concept, because I
3 think that solidarity between women should be much
4 stronger. It's something that should be deeply rooted
5 everywhere.

6 At the beginning, when I was a Chief, I was
7 in a minority at the Chief's table. There weren't many
8 women. We felt small. I know that today there are many
9 Chiefs who are becoming more aware that there's a place for
10 women at the Chiefs' table, that there's a place for them.
11 And in communities, it should be like that. Women need to
12 be trusted too, because women can do anything. We are able
13 to do two or three things all at once. Women are able to do
14 plenty of things, two or three things at a time.

15 For a while, I teased my husband quite a
16 bit. I'm so lucky to still have him with me, because when I
17 go somewhere, it doesn't bother him a bit. I'm not saying
18 all men are like that, but some guys, when their wife goes
19 away somewhere for a few days, they flip out, they do. But
20 my guy, my husband, he's not like that. "Oh, take all the
21 time you need. Take your time and take time for yourself."
22 That's how it is. Men, you can learn. You have to trust
23 women. That's how we will lift our communities out of
24 poverty and stop the violence. It's something that is very
25 -- violence in all its forms. Psychologically, you know, I

1 almost took my own life because of that. Psychological
2 violence is the worst kind of suffering there is on earth.

3 Thankfully, I'm still here and I'll keep on
4 being here because my children are waiting for me at home
5 and so we must stop violence like that, psychological,
6 physical violence, sexual. We can't turn a blind eye. We
7 need to denounce it. We must denounce it.

8 I know very well that when we speak of the
9 police today, it's a whole different matter, but we
10 shouldn't lump everyone in the same category. We shouldn't
11 put all police -- that they're scum, because there are some
12 good people too. I know it. I've experienced it. I know
13 some good people. I can count on ten fingers the number of
14 police officers that I've met who are good people, who want
15 to help the community get out of trouble. But there are
16 some rotten apples in there too. It's like that even back
17 home. People are suffering. We need to help them.

18 It's solidarity between women and also, men
19 too, they have to give -- they should trust women, because
20 we're very -- people who have a heart right here. This is
21 how I see it. A community cannot better itself if only one
22 part of the community is doing it. We need to do it all
23 together, and for the future of our children.

24 That's what I'm hoping will happen back
25 home. I know though that when I return, it's going to be a

1 whole different matter. I'm very much aware of that. We'll
2 see what happens when I get back. The same cycle will start
3 all over again. But at least today I know how to handle it
4 and I know that there are still people who support me.
5 They'll say, "You went and told stories, eh? You went
6 there." It's always this sort of gossipy blather trying to
7 undo the -- this doesn't even bother me anymore, because
8 I'm here and I hesitated for a long time before coming
9 here. I hesitated for a long time. I met Counsel Wylde. I
10 met her. She saw what I had. She inspired me so much to
11 come here and share this reality, the sad reality of living
12 in Kitcisakik.

13 I really like it when I hear about women
14 protesting. They're always singing things like "so-so-so-
15 solidarity." I like that because this is what needs to be
16 done. Solidarity -- you need to be real, and not be stabbed
17 in the back once your back is turned. We need to show
18 solidarity with women. That's how I -- it's because that's
19 what I experienced.

20 Sometimes, I see so many images, caricature
21 pictures of someone sitting and lots of stuff sticking in
22 her back, that was me. But my family removed it. They have
23 removed the knives that were there. That's how I recovered
24 psychologically from all that, even though it still hurts
25 here. But my injuries, are they going to stay? At some

1 point, eventually, they'll be gone if I talk enough about
2 it, like today.

3 That's it. *Miigwetch*. (translating self)

4 Thank you very much.

5 **MS. SHELBY THOMAS:** Adrienne, do you have
6 any recommendations or ideas on how to stop the vicious
7 circles or how we can stop or prevent violence against
8 women?

9 **MS. ADRIENNE ANICHINAPÉO:** I think we really
10 need to speak out against violence and stop turning a blind
11 eye. When there's violence against women, the children feel
12 it too. Children also carry the burden. I was very sad when
13 I saw -- my daughter, she's 10. Her friend -- one of her
14 best friends, her parents had just had a fight and the
15 little girl didn't want to go home. And she didn't even
16 want to come to our house because she told me -- my
17 daughter told me this, "Mom, my friend doesn't want to come
18 over because she says you'll report her and then she'll be
19 placed." It's quite something having your own daughter
20 tell you that.

21 I talked about this during a meeting the day
22 before yesterday at a town hall meeting we had back home. I
23 spoke about it with the people who were there. Our Council
24 had set up a town hall meeting. I talked about it. I said,
25 "You should be paying my daughter to intervene. There are

1 children's futures? We've been messing around with it for
2 a very long time. That's what I tell myself.

3 Solidarity between families is -- in a
4 family is very important. That's how I see it. Yes, that's
5 how I see this, that's the best way to go.

6 **MS. SHELBY THOMAS:** Thank you. Madam
7 Commissioners and Mister Commissioner, do you have any
8 questions or comments?

9 **COMMISSIONER BRIAN EYOLFSON:** Thank you,
10 Adrienne. Can you hear me?

11 I just had a question of clarification, if
12 you don't mind. You had talked about a study done in your
13 community to help and for health, and you talked about
14 violence and abuse. Could you just clarify what the purpose
15 of the study was? Was it in relation to violence and abuse
16 or health issues more generally?

17 And you also spoke about building up the
18 village and economic development. Was that part of the
19 findings or recommendations of the study and were there
20 other recommendations?

21 **MS. ADRIENNE ANICHINAPÉO:** The goal of the
22 study performed in my community was to be able to help --
23 well, in fact, we wanted to know, what their life
24 experiences were like, because the study covered every
25 aspect of violence, the cycle of violence, from such an age

1 to such an age, the whole lifecycle. We covered it all,
2 environment, family, domestic life and the whole community.
3 We listed these in the questionnaire. It was like that.

4 There were also units of measurement that
5 were used, let's say in terms of -- the unit for measuring
6 psychological violence. The first level was insults or
7 making you feel bad, things like that. After that was, did
8 he do something to make you -- bully you, for example, to
9 scare you? Do I have this document? It's written in the
10 book that we had. I don't know if we have it somewhere. All
11 the different degrees of psychological violence are
12 detailed in it. That's how we were able to measure the
13 degree of violence the person had experienced, at the
14 psychological level.

15 And there was also the level of -- the type
16 of physical assault that one suffered. Was it simply a
17 slap, or a punch, a stab wound all the way up to things you
18 can die from, if not kill you? Things like that.

19 And sexual assault, have you been assaulted
20 by someone you know, someone you don't know, someone in
21 your family or someone who you didn't know at all? These
22 were the types of things which were in -- that's how the
23 degree of -- violence was measured.

24 And the women -- the men who took part in
25 it, sometimes we could spend -- the longest time -- you

1 know, I worked on it. I participated. I was the
2 investigator in that study because I had taken some
3 training do this study, to do -- to be investigator in the
4 study. And the longest interview I had, was something like
5 a three-and-a-half hour interview for just one person.
6 There were many, many questions. We talked about the
7 person's environment. We talked about all of that. It
8 wasn't easy.

9 And as for, I think, economic development,
10 which didn't factor in there, but it was just another --
11 because, when I talk about economic development, it's more
12 about my community, because currently my community doesn't
13 have an economy. Considering the whole context, the
14 conditions in our community, the fact that we weren't --
15 designated as a "reserve" like all the other communities,
16 we just get basic funding for survival, as they say. We
17 don't even have financial resources to develop anything
18 we'd like to. That's how -- without reserve status, that's
19 how it is.

20 Of course, this was a major -- in my
21 community, this was a major -- how do you say that? A huge
22 debate, the reserve issue and so on. Because some members
23 of my community had this image that the word "reserve"
24 mirrored the *Indian Act*. Yes, it's the *Indian Act*, but
25 right now that's all there is. That's what I always

1 thought.

2 I know that communities with reserve status
3 nonetheless have things that we, we don't have, and that's
4 where we are currently. It's as if we're surviving. Try
5 jogging and then breathing through a straw. That's how it
6 is in our community. After you finish jogging and you
7 breathe through a straw, you need air. So this is just to
8 give you an idea of what our community is like, that's how
9 it is.

10 Does this answer -- ?

11 **CHIEF COMMISSIONER MARION BULLER:** Adrienne,
12 thank you very much for sharing with us today.

13 I have a few questions and it's about things
14 that women Chiefs have said, you and others, that we don't
15 lift each other up, we tear each other down.

16 Why do you think that's true?

17 **MS. ADRIENNE ANICHINAPÉO:** It's within. In
18 fact, we talk a bit about it in -- well, we talk about it
19 in the document I submitted to you. One of the major
20 highlights that we mention is that violence is inflicted --
21 it's self-inflicted between those of us in our communities,
22 it comes from within and not from the outside. The abuse
23 coming from the outside is minimal. I don't know the
24 numbers off the top of my head, but it's not even
25 10 percent of the violence that we experience, something

1 like that. It's very low. But most of all, all, all the
2 violence that we experience is from within our community.

3 When I was Chief, I wasn't as well respected
4 as a man who is Chief in his community and that's really
5 too bad -- very sad, when it is the community that chose me
6 to be Chief in my community. I was for a long time -- in
7 the time that I was Chief of my community, people who
8 didn't want me to be there would ignore me, shame me,
9 reject me. You know, all that, I experienced all that,
10 while my predecessors, when they were Chiefs, they were
11 respected. They were respected at the level of someone who
12 is honourable. That's not something I was able to
13 experience.

14 You know, I wasn't asking for people to roll
15 out the red carpet, no, all I was asking was that they'd
16 take care of me, that they'd say, "So, how are you? How is
17 it going? Do you need anything?" That's not how it was. I
18 never asked anyone to serve me a plate of food. When there
19 was a feast in our community, I always let the members of
20 my community go first, the Elders, the children. I always
21 went last. My husband also did that frequently. He and I,
22 when we were -- even when I was Chief, he'd say, "We'll
23 wait for them to finish eating. Yes, it's alright. It's
24 alright if there's nothing left. We can make ourselves
25 something to eat all the same." But in the Anishinabe

1 tradition a feast is supposed to be something joyous. It's
2 supposed to be a feast where a meal is shared, but this
3 often wasn't the case.

4 These are all things that I experienced. And
5 in my family, we often organize family meals in my family
6 with my aunts, my cousins. We make sure everyone eats. I've
7 always felt this love from my family. When I shared a meal
8 with them, it was welcoming. But that's not what I got, not
9 even when I was sworn in.

10 I've been to many swearings-in in many other
11 communities. For me, they just handed me the headdress and
12 deal with it yourself. It was a bit like that.

13 When I went to my colleague's swearing in at
14 Lac Simon, I loved seeing how she was greeted and taken
15 care of by members of her community.

16 We have a lot to learn in Kitcisakik. When
17 the new Chief was elected in August, they organized some
18 big festivities. So all this to show you the level of
19 appreciation given to a woman compared to a male Chief
20 who's been newly elected. I have nothing against him. In
21 fact, I met him before the holidays. That's alright. He was
22 elected. It's okay, it's the community's choice and I
23 greatly respect that. You know, this doesn't mean that
24 we'll be great friends, but I have respect for his
25 authority and that's fine.

1 For me, I think that's what it means to make
2 peace with our experiences and I'm someone -- sometimes I'm
3 surprised that I'm this open-minded and big-hearted,
4 despite all the hurt I've suffered. And yet, when I was
5 elected, our managers, our director general and all the
6 people around did not organize a big party when I was
7 elected. When the Chief was elected, they organized all of
8 that. They made beautiful arrangements. You know,
9 inequality between women is a bit harsh and unfair. That's
10 what it is. We still have a long way to go before accepting
11 that a woman can lead a community and can be at the head of
12 a community, and that she is given the love and affection
13 that she needs to successfully carry out her role as Chief.

14 And this is what it makes me think, the fact
15 that you asked me this question. And it's also okay to ask
16 it because it lets me see -- see this for myself how --
17 because I've experienced so many things and people don't
18 see -- and often people don't see it. But my family -- I
19 often remember my sister-in-law, who was always saying,
20 "Adrienne, I'm not ashamed to be with you, because I
21 experienced that, the fact that they made me feel rejected,
22 not accepted." That's huge. So my sister-in-law is one who
23 was never ashamed to be with me. She's always been there
24 and my sister too. My family has always been there. It's
25 very important that they're -- that you have a good family.

1 Anyhow, for me, that's how it was. And so
2 when a woman is on a Council, you need to give her care,
3 respect her, the authority that she -- yes, there's a
4 certain level of authority, but above all, that's how you
5 should treat people. That's how I -- I was -- if I can give
6 you a caricature of the image of how I was, I was like a
7 punching bag, hanging there in the middle of the community
8 and you take a shot at it. That's how I saw myself when I
9 was Chief.

10 My family, at least, took care of me. That's
11 how it is. That's the image I have of this whole story. And
12 inequality exists. We can't ignore the inequality between
13 men and women.

14 I have great respect -- hats off to women
15 who accept to move forward and communities that decide to
16 put a woman on Council. Take care of women because these
17 are the people who have brought life into the world. We
18 bring children into the world and it's not a small thing to
19 bear children. It's no small feat. We're part of the
20 community.

21 **CHIEF COMMISSIONER MARION BULLER:** Thank
22 you.

23 **COMMISSIONER MICHÈLE AUDETTE:** Thank you,
24 Marion.

25 First of all, a big, big thank you for

1 taking the time, and especially having the courage and
2 strength to come and speak to us.

3 My colleagues and I have been travelling
4 across Canada and will continue to do so, and I'm very
5 proud to say that over the 13 hearings across 11 regions, I
6 was able to listen to incredible women like you, but it's
7 the first time, the first time that as part of the National
8 Inquiry we welcome a woman who has spoken about exactly how
9 it works when we're in politics and we're a female leader
10 who wants change and all the collateral damage, the
11 violence, and all that it brings. It's the first time that
12 we have heard such truths, and I really admire that. I
13 thank you, because we needed to hear that. Canada needed to
14 hear it, but especially our communities, especially our
15 communities. We're asking women to stand up. We're asking
16 women to speak out. We're asking women to bring change to
17 politics and business, but we forget that the community may
18 not be ready yet.

19 So, what courage you have. I thank you.

20 And I know that you, Catherine, you have
21 also been a Chief. You mentioned it. Thank you so, so much.

22 And what you're doing today, you saw,
23 Catherine, last week we were with your colleagues, the
24 elected women for the Quebec territory. It's a difficult
25 path, to the point that your health is at risk, your safety

1 is at risk. That's unacceptable. I find it a shame that in
2 our suffering -- we know where our suffering comes from,
3 the *Indian Act*, colonization, residential schools, but
4 today we can no longer just blame that, and you've said it,
5 it happens in our community every day. So that, too, is
6 important evidence as part of our work.

7 And I'd also like to make it official -- I
8 understand that you've submitted the study you did, to us.
9 So that too becomes a piece of evidence for the Inquiry and
10 we'll use it. We'll analyze it and then we'll try to
11 extract some very, very important things that will provide
12 food for thought in our deliberations and recommendations.

13 So this is a first in the work of the
14 National Inquiry that a woman speaks out to us about the
15 violence she suffered publicly because she was part of it,
16 you as a female Chief. We've heard other women who've
17 denounced other issues in camera because they were leaders.

18 So for that, thank you so very, very much.
19 You are leading a healing path today for other women who
20 are still in politics, who are in survival mode because
21 they believe in it, because they, like you, love their
22 community, and we shouldn't be forced to leave our
23 community. We shouldn't have to leave our community. So
24 we've also heard you send a message to your community that
25 you're staying and you will continue to believe in change.

1 **COMMISSIONER MICHÈLE AUDETTE:** It's not
2 funny!

3 So through the everyday suffering, you have
4 given us this gift today, of seeing that culture is very
5 much present, the welcome, the warmth and love for a woman
6 who's a stranger, or any stranger. That, for me, has been a
7 wonderful gift. And as a woman who has fought and continues
8 to fight, you were the first ones to publicly denounce
9 sexual assault in '91. That sent shockwaves across all the
10 other Nations.

11 And so for that, I thank you for having been
12 trailblazers in speaking out against sexual assault, and
13 today you're part of an important inquiry to continue what
14 you did throughout those years. So you have my all
15 admiration and thank you so much.

16 Catherine, would you like to add anything?

17 **MS. CATHERINE ANICHINAPÉO:** When the
18 accusations took place in 1990-91, that's when I -- I won't
19 say that -- that's when I was elected as Chief, because
20 there weren't any men who wanted to run and speak out about
21 this, to go before the media. I got up the courage, and
22 then our mentor, who has unfortunately now passed away,
23 helped us a lot, that I accepted. If it had not been for
24 him, I don't think I would have accepted, because he really
25 believed in women. He also publicly said at the time,

1 before he died, that he was -- that if there were any women
2 who wanted to speak out about any harm he may have caused
3 them, that he was going to accept it. He was really -- he
4 was kind-hearted with women. Personally, I always respected
5 him very much. Because he asked me, I said, "Okay, seeing
6 that none of the men want to run, I'll run." So then I was
7 elected and I worked for two -- I was there for two years.
8 And eventually, it didn't work out.

9 As Adrienne said, we're not respected as
10 Chiefs. I went through the same thing as she did, except it
11 was in the '90s. I was there between '92 and '94. I stepped
12 down because of all the knives in my back. I wasn't as
13 tolerant as her because I had already left my spouse in '89
14 and I no longer accepted violence. So in '94, I no longer
15 put up with those things. I stepped down. I had become
16 unstable because I wouldn't allow violence in my life
17 anymore. So, that's why I went away and left my community,
18 but I've always continued to work in health. Nowadays, I'm
19 a councillor. It's not easy, that's for sure, but I'm able
20 to express myself and say what I think, and I think that
21 with women like that, we'll be able to keep on going. Now
22 there are two women on the Council. We were elected by
23 acclamation, but we said to ourselves that it doesn't
24 matter how you're elected, it's valid. The psychologist
25 told us, "It doesn't matter what circumstances you're

1 elected under, it's just as valid as if you were elected by
2 the members, when you've voted and so forth. It's just as
3 valid." Because they also doubted us.

4 So that's it. I'm not giving up, but it is
5 of course difficult to live through situations like these.

6 I'm very thankful to Adrienne for coming
7 here to talk about our parents, about her own life.
8 Obviously, it wasn't easy for me to be her support during
9 her eight years of political life, that's for sure. All
10 this to say that in politics, there's a lot of violence.
11 Especially against women. As she was saying earlier, when
12 you're a man who's in power, we don't treat him like a
13 punching bag, or whatever, but it's really only the women
14 that we do these things to. I wonder why. I've always asked
15 myself this question and wonder why we treat women this
16 way, when they have a good heart. They work with their
17 heart, and all that.

18 She's had the courage to speak out against
19 all the improprieties in the process. It's all well and
20 good to establish electoral codes, but why not respect an
21 electoral code if it's in place? There are people who
22 worked with the electoral code, too, who thought that the
23 elections were not okay and so on. I've admired her a lot
24 and I've always stood by her and I'll always stand by her,
25 because many times, I almost lost my sister. Many times,

1 there were thoughts of suicide. People don't know the harm
2 they've caused her.

3 The last time I picked her up, I was in
4 Maniwaki. She said, "I'm leaving and never coming back."
5 So, her sister-in-law and I, we were in Maniwaki. We were
6 attending an FNEC meeting on education. This wasn't very
7 long ago. It was at the end of November. Just to see the
8 violence against her continuing, seven months after she
9 stopped being a Chief, seven months of her still enduring
10 these things, even if she's not Chief anymore. What she's
11 going through today is harassment and bullying, pure and
12 simple. The fact that she hasn't got a job, that she hasn't
13 been hired, that's what she's going through.

14 These days, I don't tell my Council where I
15 am. I only worked one day this week so that I could
16 accompany her, but I don't care because I'm not here for
17 the money. I'm not here -- I'm here for the members, to
18 accompany them in their journey and so on. So when my
19 sister told me on the phone, that day at the end of
20 November, "My sister, I'm leaving and never coming back,"
21 for me, this was serious. I said, "Hold on a minute,
22 Adrienne." I said "Hold on. What do you want to do?" And
23 then I said to her sister-in-law, I told her, "Call the
24 police because Adrienne is not okay." So she was on the
25 other line and the officer said to the other one, "Keep her

1 on the line so that we don't lose her." So that's what we
2 did. And so we spoke with her for a long time from
3 Maniwaki.

4 These are all things that I know she forgets
5 to talk about. She went through so much trauma. At a
6 certain point it's like she wasn't herself anymore, the way
7 she just went off without thinking, without thinking of her
8 children, only the trauma of being in the dark and just
9 leaving like that.

10 It was easy for me to understand her because
11 that's what I had been through when I lost my mother. Then
12 I said -- the paramedics have arrived at her house. She
13 said, "What's going on?" I said to my sister, "I know what
14 you've just told me." I said, "You were going to leave and
15 never come back." I said, "I'm scared for you. I'm scared
16 that you'll hurt yourself or do something crazy." I said,
17 "I don't want you to take your life or anything." I said,
18 "I'm the one who called the police, because we want to take
19 care of you."

20 So after that, the police arrived. I was
21 finally able to reach her husband, he had been gone in the
22 bush with someone. I finally got a hold of him. I said,
23 "You have to go see Adrienne, she's at that road over there
24 and she's with the police and the paramedics." He had seen
25 the police and paramedics on his way back because he was

1 coming from there. So then he went back right away. He said
2 to the man, he said, "I have to go back over there right
3 away. That's my wife with the police and the paramedics."
4 This wasn't that long ago. It was in November. That's why
5 I'm always with her to support her and also to keep her
6 going, because for eight years they made her life hell.

7 And I hope that Kitcisakik today is going to
8 take care of the women who are on the Council, that it's
9 going to take care of all the managers and all that,
10 because it's not easy living like that.

11 On top of that, we're orphans. And so I want
12 to send the message that we really need to change our
13 attitudes, in the way we behave with elected women.

14 *Miigwetch.*

15 **COMMISSIONER MICHÈLE AUDETTE:** Thank you
16 very much.

17 We have this request for both of you. Would
18 you accept a gift, a symbol of the respect that we have for
19 you who have dared to testify with so much, so much love
20 and passion? It'll be coming to you in two ways, if you
21 accept the gift, the one which we give you today and the
22 other one will be arriving by mail because -- it's a good
23 sign that a lot of women have come out to speak and all the
24 eagle feathers have been given out, but there are other
25 ones that are in Vancouver and they're waiting for us and

1 we could send them to you by mail, if you accept.

2 And here we will give you sweet grass that
3 was donated by an incredible woman who denounces the whole
4 issue of violence against Indigenous women and a gift from
5 the Inuit from Labrador, some Labrador tea and sage. That's
6 what we'd like to give you today, if you accept.

7 (GIVING OF GIFTS)

8 CHIEF COMMISSIONER MARION BULLER: We'll
9 stop for a break.

10 Thank you.

11

12 EXHIBITS (code: P01P13P0401)

13 --- Exhibit 1: Mario Brisson: *Étude sur la santé et*
14 *l'expérience de vie des femmes de*
15 *Kitcisakik*. Thesis, Université de
16 Sherbrooke, February 2014 (149 pages)

17

18 --- Upon adjourning at 11:23 a.m.

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LEGAL DICTA-TYPIST'S CERTIFICATE*

I, Nadia Rainville, 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.

Nadia Rainville

Nadia Rainville

March 23, 2018

* This certificate refers to the original transcript in French.