

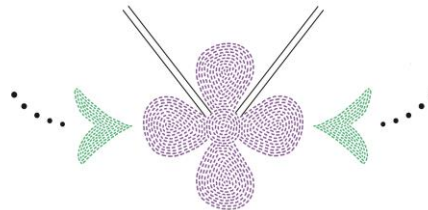
National Inquiry into  
Missing and Murdered  
Indigenous Women and Girls



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 1 Public Hearings  
Hotel North Two, Conference Room**

**Happy Valley-Goose Bay,  
Newfoundland-and-Labrador**



**PUBLIC**

**Wednesday, March 7, 2018**

**Public Volume 52:  
Charlotte Wolfrey, In relation to Deidre Marie Michelin**

**Heard by Commissioner Qajaq Robinson**

**Commission Counsel: Violet Ford**

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## II

### APPEARANCES

Assembly of First Nations	Jeremy Kolodziej (Counsel)
Eastern Door Indigenous Women's Association	Non-appearance
Government of Canada	Donna Keats (Counsel)
Government of Newfoundland and Labrador	Brian Harvey (Representative)
Inuit Tapiriit Kanatami	Elizabeth Zarpa (Counsel)
Naskapi Nation of Kawawachi- kamach	Non-appearance
Newfoundland Aboriginal Women's Network	Odelle Pike (Representative)
Newfoundland Native Women's Association	Non-appearance
Nunatsiavut Government	Kaila de Boer Michelle Kinney Tracey Evans Rice (Representatives)
Pauktuutit Inuit Women of Canada & AnânauKatiget Tumingit Regional Inuit Women's Association (ATRIWA)	Beth Symes (Legal counsel - Pauktuutit & ATRIWA) Anita Pokiak (Representative - Pauktuutit) Kim Campbell-McLean (Representative ATRIWA)

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LIST OF EXHIBITS

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Orders: None.	
Commission Counsel: Violet Ford	
Grandmothers, Elders and Knowledge-keepers: Charlotte Wolfrey, Sarah Ponniuk, Odelle Pike, Amelia Reimer, Paul Pike, Kenneth Mesher, Louise Haulli, Audrey Siegl, Kathleen Nuna, Celeste Anderson, Tracy Denniston, Evelyn	
Clerk: Maryiam Khoury	
Registrar: Bryan Zandberg	

**V**

**NOTE**

*NOTE: The use of square brackets [ ] in this transcript indicates that amendments have been made in order to include information deemed inaudible or indecipherable by the original transcriptionist. Amendments to this transcript were completed by listening to the source audio recording of the proceeding and were made by Bryan Zandberg, Registrar for the National Inquiry into Missing and Murdered Indigenous Women, Girls and 2SLGBTQ, May 1st 2018 at Vancouver, British Columbia.*

1 Happy Valley-Goose Bay, Newfoundland and Labrador  
2 --- Upon commencing on Wednesday, March 7, 2018 at 4:31  
3 p.m.

4 **MS. VIOLET FORD:** Commissioner Robinson,  
5 Charlotte Wolfrey, that you've heard speak earlier today,  
6 will be sharing her story. Charlotte Wolfrey is from  
7 Rigolet, and -- but prior to beginning the story, we ask  
8 that the registrar affirm her swearing in by affirmation on  
9 the Bible. Yeah, she's going to affirm on the Bible.

10 **MR. REGISTRAR:** Hi, Charlotte.

11 **CHARLOTTE WOLFREY, Sworn:**

12 **MR. REGISTRAR:** Thank you.

13 **MS. VIOLET FORD:** Charlotte will be sharing  
14 her story of her daughter, Deidre Marie Michelin. Deidre's  
15 boyfriend killed her and then himself, and I will leave it  
16 to Charlotte to continue with the story.

17 **UNIDENTIFIED SPEAKER:** Do you want the tripod  
18 up?

19 **MS. CHARLOTTE WOLFREY:** No, that's okay.  
20 I'll try this. No, I'm going to try -- I'm going to try.

21 Good evening. I'm just going to start off  
22 by kind of letting you know -- and that my testimony is  
23 about a journey, and -- that I took after my daughter was  
24 murdered. And what I've done is I've taken parts of  
25 presentations that I'd given ten years after her death, 15

1 years after her death. And some parts of this stuff are --  
2 are from today. And I've -- I've also taken some pieces  
3 out of my diary, which I -- I've left some excerpts from my  
4 diary there, if people want to see them or whatever.

5 And -- and it's 25 years after her death,  
6 so, yeah, I -- I've taken some stuff. Like, it's -- some  
7 stuff is from today. And I'm going to give you a glimpse  
8 of what she was like, what her life was like, what I did to  
9 help me heal, and what I tried to do to take care of her  
10 four children afterwards.

11 Like Violet said, I'm from the small  
12 community of Rigolet in Nunatsiavut with about 300 people,  
13 and I'm here, like everyone else, not really because I want  
14 to be here; not wanting to open deep, deep pain; but  
15 knowing and hoping that this might be a chance to inflict  
16 change; to have a chance to bring attention, national  
17 attention, to the lack of services, to the lack of  
18 attention, to the troubles of women and children, to the  
19 lack of appropriate -- of appropriate investigation, and  
20 the injustices that we endure because we live in the north.

21 I would like to tell you about my beautiful  
22 *panik*, Deidre Marie Michelin, because it is in her name  
23 that I'm seeking justice for Inuit women and children and  
24 that I've been doing it for years.

25 Deidre was born on February 4th, 1971, my

1 second child of four children. She was a beautiful,  
2 healthy baby, and grew into a beautiful young woman who had  
3 four babies of her own. She loved her children. They were  
4 her life. She let them be children. She let them play.  
5 She let them laugh. She let them learn and explore. She  
6 even set up her outdoor swing set in one of the bedrooms so  
7 they could slide and swing and do monkey bars in the  
8 winter. And there was only room -- there was only room for  
9 the swing set and the bed in that room. You had to crawl  
10 through the swing set to get to the bed.

11                   Where's the tissues?

12                   Deidre had an amazing sense of humour, an  
13 amazing smile. She was feisty, full of energy. She had  
14 beautiful, long hair that she would give a little flick. I  
15 left my hair like that today so I could show you, that that  
16 little flick was one of her signature moves. And she did  
17 that if anyone told her she looked nice or if her hair was  
18 nice. And she'd pretend -- she'd pretend that she was  
19 (indiscernible) big feeling, in a good kind of way, and  
20 flicking her hair.

21                   She was a super good cook, especially  
22 baking. She made the best creampuffs and doughnuts, and  
23 she made real good onion rings. We all probably got weight  
24 on still from her making those things.

25                   She was always experimenting and trying new



1 things. She let her kids help her make bread and cookies.  
2 And when she was younger, her room was always spick and  
3 span. Everything was tidy. But after she had kids, the  
4 most important thing to her was her children's happiness,  
5 and her house was lots of times messy. And she was really  
6 too busy living to let -- to let any -- to worry about what  
7 her house looked like.

8           And Deidre made crafts. She was learning to  
9 sew grass, which is a traditional craft of Rigolet, and we  
10 are well-known for our grass work. And I brought a piece  
11 of her work, which is here -- here on display. It's the  
12 big tray with the purple flower in the middle. She was  
13 making -- she made that just before she died.

14           The main recreation that she had, I think,  
15 was playing darts. She loved playing darts, and I think  
16 she was pretty good at it. The Rigolet Women's Dart  
17 League, when it was active, had a 'most sportsmanlike'  
18 trophy made in her name and gave it annually to the woman  
19 in the dart league that fit that category. And she loved  
20 to play broomball, and she was into other sports.

21           She loved on the land. Fishing, berry  
22 picking, gathering eggs, getting wood. You name it, she  
23 loved doing it. She lived a complete Inuit lifestyle. And  
24 like everyone else, she left Rigolet in the summertime to  
25 go on the land salmon fishing. That was how people made

1 their living in our town.

2 And Deidre was living on the [speaking in  
3 Inuktitut], or the homestead of my ancestors, the Pottles  
4 (ph) and the Mugfords (ph). My family left the Rigolet  
5 area in the 1950s to join the wage economy here in Goose  
6 Bay. And I later moved back to Rigolet to live with my  
7 older sister because my mom was sick. And I went to  
8 residential school at age 10 or 11, I can't remember, but I  
9 actually ran away from the dormitory and -- in North West  
10 River and came to Goose Bay because my mom and dad were  
11 here. Even though it was only 30 kilometres away, it was  
12 still a long way then years ago. And I had to wait two  
13 weeks. I used to go to the cable car every evening and try  
14 to hitchhike. And finally, someone took me to Goose Bay  
15 anyway, so I ended up leaving the dorm and going up here.

16 And -- and me and my family moved back to  
17 Rigolet in the early 1980s when activities here on the base  
18 were being lessened and there were layoffs and stuff like  
19 that, so we -- we came back home to start fishing on my  
20 family's place.

21 But Deedee (ph) and her three siblings were  
22 raised in our culture and lifestyle. We hunted, fished,  
23 gathered, and lived for our time when we could be on the  
24 land. And when I say, "On the land," I don't mean in our  
25 300 population community; I mean out on the land. And for

1 us to go to -- go from our community to our fishing place,  
2 that was truly living for -- and anyone here who -- who  
3 lived that lifestyle knows what I'm talking about.

4 And when I talk about how I grew up, here is  
5 what I say. We went to school because we had to. We went  
6 to church because we had to, but we lived for the time that  
7 we could go out on the land because we wanted to. That was  
8 how we grew up, waiting for summer to leave and go. I --  
9 we -- in Rigolet, when I grew up too, the Inuktitut language  
10 was starting to die. We were starting to mix English stuff  
11 with Inuktitut, so [speaking in Inuktitut] is "going out on  
12 the land", but we used to say [speaking in Inuktitut], so  
13 we -- we -- that's what we used to -- we lived for that,  
14 and on -- when the day school got out, our motorboat was  
15 full of our dog team, our -- the eight children that I was  
16 living with with my sister and brother, and the dishes and  
17 the bed clothes and whatever we needed to take to our  
18 [speaking in Inuktitut], we -- we did it, and we lived for  
19 that day that we could do that.

20 But really, that was one of the main reasons  
21 why I wanted to come home. I missed the land, the water,  
22 the ice, the snow, the language, the friendship and  
23 closeness of our small community, and I really wanted my  
24 children to experience this.

25 So anyway, life went on. I -- I left the

1 man I was with at that time, and unfortunately, like other  
2 women who live in situations like I was living in, I had no  
3 choice but to leave my children with him, which really  
4 turned out to be a big mistake. I later found out that he  
5 had sexually abused Deidre, and actually, you know, charges  
6 were laid. I called the police. I did everything that --  
7 that I needed to do, and he -- all he did was sign the  
8 report that Deidre gave to the police, and he went to jail  
9 for a year or two. And that's certainly making a long, sad  
10 journey short.

11 And by this time, I was with my beautiful  
12 husband of today, my rock, my foundation. And after I  
13 found out about the abuse, David (ph) and I took our  
14 children, Deidre, Dawn (ph), Todd (ph), and Desiree (ph),  
15 and we left Rigolet. We moved to St. John's where we knew  
16 Dee (ph) could get help, counselling, and some kind of  
17 help. But we all hated the city, so we moved back to  
18 Labrador. We actually only lasted three months in St.  
19 John's, Newfoundland.

20 And skipping ahead to now, I really didn't  
21 know how I was going to prepare for this moment. And I've  
22 really been, months in my head, preparing -- to be honest,  
23 months thinking about what happened to us, and, you know, I  
24 decided I'm going to talk about Deidre's death and the  
25 impact that it had on our lives, on our community. And I

1 also want to talk about the violation of our rights under  
2 the constitution of Canada; the violation of our rights  
3 just because we live in the north.

4           And like I said, I'm here today to tell you  
5 about a journey in my life that I was forced to take;  
6 however, I wished and am still wishing that I didn't have  
7 to go there. I -- I want to acknowledge the love, the  
8 support, and the help that I received along the journey  
9 that I've been on. And first and foremost, that goes to my  
10 immediate family, David and my children, because they  
11 experienced the brunt of my pain. They saw me at the worst  
12 times, and they stood by me and supported me all the way.  
13 And our extended family members and my community, and even  
14 our health authority, which was LAH -- LIHC at that time  
15 but now is Nunatsiavut Government Department of Health and  
16 Social Development. And, you know, I -- I'm sure they made  
17 support programs just for me. They really did.

18           So this story really begins on January 20th,  
19 1993. It was an ordinary day. I was here in Goose Bay for  
20 work, and at 8:30 in the night, I got a call that changed  
21 the course of my life forever. I was actually here in this  
22 hotel in room 120, and me and my co-worker first, before we  
23 got -- before I got that call, we were playing the slot  
24 games down here. That was when the slots first came to  
25 Goose Bay. And we never had very much money. If we had \$3

1 to put in, we were lucky, but anyway, we were doing that,  
2 and we went to -- went to our room, and I was, you know,  
3 whatever, and the phone rang and my co-worker answered the  
4 phone, and it was her husband. And -- and I could hear her  
5 saying, "What's wrong? What -- what's going on?" and stuff  
6 like that. And anyway, I guess he was -- in hindsight now,  
7 he was probably checking to see if we knew, and we didn't,  
8 so he said, "See you," or whatever.

9 And then I -- I -- I got a call from my  
10 sister, and she said to me, "Deidre's shot." I said,  
11 "What?" And she said, "Deidre's shot." And when she  
12 repeated, I hung up. I hung up on her. And after that,  
13 after the call, there was a knock on the door -- I think  
14 I'm remembering this correctly anyway -- and it was a  
15 priest from up here. He -- he said that there was an  
16 accident, and that I needed to call my husband right away.  
17 And I tried frantically -- I remember frantically -- and  
18 almost -- I don't know. I'm sorry, I'm going to use this  
19 word. That's probably not politically correct, but almost  
20 crazy to get more information.

21 I tried to phone the house twice, and there  
22 was no answer. And then the third time, I don't know if I  
23 phoned him or he phoned me, but -- but David -- and I was  
24 thinking -- when I was frantic, I was thinking, "What  
25 happened? This -- this must be wrong. This is crazy. My

1 baby can't be dead." And I -- I got through to David. And  
2 I was -- actually something else had happened, something  
3 different, but anyway, I won't go there. But anyway, I got  
4 a hold of David, and he told me that Jobe and Dee were both  
5 dead and that Jobe had shot her and then he shot himself.

6 I asked about the kids and he told me were  
7 all safe. And I remember then starting to cry really,  
8 really, really hard. And in the fog I could hear David in  
9 the back saying, "Hun, Charlotte, Hun, can you hear me?  
10 Hun, you'll be home soon. Wait for me -- wait for me to be  
11 there to help. You don't need to fall apart right now. We  
12 need you to come home where we are."

13 **MS. VIOLET FORD:** Are you all right?

14 **MS. CHARLOTTE WOLFREY:** Yeah.

15 **MS. VIOLET FORD:** Okay.

16 **MS. CHARLOTTE WOLFREY:** Then I -- I looked  
17 around the room and I saw my co-worker, Paula (ph), and I  
18 thought, this must be hell for her all over again, because  
19 years -- some years before she had experienced something  
20 tragic, and I -- I -- I knew that this must be really hard  
21 for her.

22 And I don't know why, but I started to come  
23 out of that, beating on my pillow and angry and -- and --  
24 and frantic mode that I was in and I started to get numb.  
25 It was like if I could feel from my head to my toes this

1 numbness creeping through my body, and I got calm. And  
2 there was no more crazy. No more beating on the bed and  
3 pillow. I just got calm.

4 And then people started to come to my room,  
5 my other daughter, Dawn, and her husband, my nephew, Derek  
6 (ph), my sister, Amy (ph) and her husband, Steve (ph), and  
7 my friend, Carol Flynn (ph). And there were others, but I  
8 can't remember who they are, but I remember Carol taking  
9 over and getting me tea and lining up a charter so we could  
10 go home.

11 And at about 12 o'clock in the night, I guess  
12 we left Goose Bay. The ride, which is normally about 45  
13 minutes, I guess, it seemed to take forever. And then I  
14 saw the Riglot lights. I'm sorry. And I remember hating  
15 the look of my community when I fled (sic) over, and other  
16 than that feeling about hating the look of Riglot I didn't  
17 have any. And when we landed there were a lot of people at  
18 the airstrip, but really all I saw was my husband, David,  
19 and his brother, Tony (ph). I don't even know if Desiree  
20 was there, but I knew the kids were somewhere else --  
21 Deidre's four children were somewhere else. And I can  
22 remember seeing Reverend Hines (ph), the minister, the  
23 priest that was in Riglot.

24 David asked me, "Where -- where do you want  
25 to go?" And I said, "I want to go home. Where do you --



1 where else do you think I would want to go?"

2 And you know, my family had all been prepared  
3 and they had the police all prepared for me to go and see  
4 Deidre. And they told the police, "Nothing -- nothing is  
5 going to keep from Charlotte going into that house,  
6 nothing. You're going to have to let her in."

7 And now when I look back I say that this was  
8 the first step really that some divine intervention, or  
9 somebody took to keep me sane. Because yes, if Charlotte  
10 would have made that decision I would have been in that  
11 house, and I would have saw my baby in that state, and I  
12 think now that things would have been a lot harder.

13 Deidre was just 15 days shy of her 21st  
14 birthday the night she was killed. And she was really  
15 preparing to leave a violent relationship that she really  
16 had silently endured. Deidre was shot by her partner, who  
17 then turned the gun on himself. Their four children were  
18 in the house when all of this happened. So, as you can  
19 imagine, we as a family had a lot of work to do to see that  
20 her children were taken care of. They ranged in age from  
21 14 months to five years, and we wanted to try to ensure  
22 that their lives were the best that they could be.

23 You know, like I said, some of this stuff was  
24 from before, but when I did this -- some of this before I  
25 said -- when I got this far writing, I thought, "My God,

1 Charlotte, where do you want to go from here with this?"  
2 You are on day one of ten years, ten months, and five days,  
3 and I had to check the calendar to see how many days it  
4 was, but I knew it was ten years and ten months.

5 And I wanted to point this out because it  
6 takes a long time, and a lot of pain, and a lot of  
7 suffering, and a lot of hard emotional work to get to a  
8 point in your life where that acceptance is acceptable.  
9 You got to accept somehow. And it takes a long time to  
10 realize that, that's all you can do is accept it. And when  
11 you get to that point I say that acceptance is acceptable,  
12 but to live with that is a real struggle.

13 And I -- I wanted to go back really to the  
14 first week of the murder because I made some significant  
15 decisions in these five days that I think now really helped  
16 me cope and made a difference in where I am today.

17 Page, dear (indiscernible).

18 Like I said before, not going to the scene of  
19 the crime was a significant decision. And after the house  
20 was cleaned we took the children back to play because I  
21 didn't -- I didn't want them to have that last memory of  
22 their childhood home that they had saw on that night.

23 And we -- I'm going to cry at this one,  
24 sorry. Having a separate pre-funeral with only the  
25 children and me and David was really significant. This was

1 very -- very sad, and I think again God was present. And  
2 the kids asked a lot of questions, and I got to say that  
3 the organist and the priest were both in tears, and David  
4 and I were patient and tried to ask -- tried to answer  
5 their hard questions. I -- I don't want to go there for  
6 too long because I do find it awful sad to realize that  
7 there are four children who never know their beautiful mom.

8 Where's that piece? Where's that  
9 -- I know I had it. Do you have it?

10 Sorry, I've spent too much time planning this  
11 not to do it right for me. And, no -- the caskets were  
12 closed, and all I had to believe -- to make me believe that  
13 this was real was in this little bag. It was sent home  
14 from the funeral home. It's her barrette that was in her  
15 hair, the ring that was on her finger, and her earrings  
16 that were in her ears. And that's all we had. That's all  
17 we had. That's all I had to make me believe my daughter  
18 was dead.

19 There was a -- there was a sticker on the  
20 casket that said, "Do not open." And for the longest time  
21 afterwards I used to wish that we opened it from the bottom  
22 so I could see her fingers or her toes, or something to  
23 make me believe. I needed something.

24 So another significant decision, I guess was  
25 we used to bring the kids to the graveside -- gravesides

1 after the funeral. Oh, I'm sorry, it was bringing the kids  
2 to the gravesides after the funeral so they could lay  
3 flowers, and I -- we used to do that on a weekly basis  
4 almost for them to go up there so they could ask their  
5 questions again. And I never ever said anything bad about  
6 their dad. I -- I wanted them to be able make their own  
7 decisions later on in their life.

8 And we made the decision to -- to only have  
9 one funeral. I think that was significant, even though  
10 Deidre was leaving, and wanted to leave, and that's why she  
11 got killed, I had to think about who was left here on earth  
12 and how hard it would be for two funerals for the  
13 community. And I -- I suppose that's the first step that I  
14 took towards forgiveness and I don't think again Charlotte  
15 made that decision.

16 And because we -- because the man who killed  
17 Deidre was my husband's brother, and as a family -- David's  
18 and my family talked about how we wanted everyone to come  
19 out of this okay. And we hoped that in the end we would  
20 grow -- grow closer out of all this pain. And the months  
21 and years ahead were tough.

22 Fifteen days after Dee died was her birthday  
23 and her daughter's pride ring came in the mail, and there  
24 was no Dee to give to. In my diary in February I wrote, I  
25 can safely say my thoughts when I am awake are all about

1 the murder, suicide, anger, pain, anger pain, tears, tears,  
2 and more tears.

3 And the hardest parts I found was with the  
4 kids. On Valentine's Day, Heidi (ph), Dee's oldest  
5 daughter, came home with a Valentine for her. And our  
6 lives really changed.

7 I -- I couldn't sleep when I stayed in hotel  
8 rooms. I was too scared. And even our cabin, our  
9 [speaking in Inuktitut], our homestead, even that, which  
10 was our place of solace became a place we couldn't stay in  
11 because we expected Dee at any moment to ride up to visit  
12 us. We looked for her skidoo lights in the winter. Sunday  
13 dinners, we didn't -- I didn't cook Sunday dinners anymore,  
14 and if you know Newfoundland Labrador, you have Sunday  
15 dinner every Sunday, or the old people used to, and we used  
16 to too. But I didn't cook them anymore because I missed  
17 her coming up looking for the leftovers, and the list goes  
18 on, Christmas wasn't Christmas, and birthdays were sad  
19 instead of happy. A new grandchild's birth reminded us of  
20 how Deidre's eyes would have lit up at the thought of  
21 another niece or nephew to spoil. And we used to go to a  
22 place called Back Bay for our traditional Easter holidays,  
23 but that wasn't any good any more.

24 Really everything that would have and should  
25 have made us happy, made us sad, and pointed out the

1 enormity of our loss. Yet, like I said, we needed to live  
2 because in our house we had three small children -- three  
3 children that really need to live a normal life, and two of  
4 the children, Becky (ph) and Heidi, who -- who lived --  
5 lived -- had lived through what an adult should never have  
6 to live through.

7 And -- yeah, I tried to be super grandma at  
8 first. I took Becky and Heidi, I took two of them, and  
9 Riglot at that time didn't have any social workers, or  
10 mental health workers that specialized in -- they didn't  
11 have any mental health workers period, but they never had  
12 any that specialized in child trauma, and I -- I don't  
13 think even Goose Bay had those services.

14 And at the time of the murder there were  
15 three communities in Northern Labrador without permanent  
16 police station there. Deedee called the RCMP all that day  
17 that she died, for help. She knew she was going to die.  
18 However, the RCMP said that unless, and until her partner  
19 did something there was nothing they could do. She knew  
20 she was going to die and there was no protection services  
21 for her.

22 If she could or would have called the police  
23 when he took out the gun it would have taken hours for the  
24 police to get to Riglot from Goose Bay. They would have to  
25 set up a plane, get officers and a pilot. For example,

1 even the night she died it was probably three hours later  
2 before the police got there after they got the call. And I  
3 know that you -- at least your research team had a report  
4 that (indiscernible) duty had written, it's called: A  
5 Report on the Death of Deidre Marie Michelin. And in that  
6 report it says something like an hour to get to Riglot from  
7 Goose Bay, but I want you to understand that that's only if  
8 the plane is on the ramp ready to go and the -- like I  
9 said, the reality of it is it would probably take a minimum  
10 of three hours to respond to a call.

11 So anyway I threw my energy into fighting to  
12 try and get police stationed in the three northern  
13 communities -- in the three Northern Labrador communities  
14 that didn't have police. I wanted other women to be able  
15 to get the help they needed in a timely manner, and to have  
16 protection that is our right under the Canadian  
17 constitution.

18 And for those of you who don't know me I  
19 became advocate extraordinaire, I say. I always spoke  
20 about violence against -- out about violence against women  
21 and children. I tried to bring attention to it to  
22 (INDISCERNIBLE), which by the way is still hidden in our  
23 communities today. And I used the best gift that I had,  
24 which I call 'the gift of gab', to channel my hurt, pain,  
25 and anger into trying to do something positive to try to

1 get police protection for my region.

2 And I used every opportunity that I had to  
3 fight for justice to give us the right to the -- to give us  
4 rights to safety of our being. I was a mother with a big  
5 voice before this happened, but now I was a mother on a  
6 mission. I learned about the Canadian constitution.  
7 About, like I said, the right to feel safe while living in  
8 Canada. I learned for the minimum standards for policing.  
9 And I used all the tools I had to fight for other women's  
10 daughters.

11 I knew that my daughter was gone, and I  
12 didn't want any other mother to have to endure what I had  
13 endured. But most of all, I -- I didn't want any other  
14 children to have to live through the horrific nightmare  
15 that my grandchildren had to live through. Every meeting I  
16 attended, I spoke of the need for police for Northern  
17 Labrador. I could be at a Fisheries and Ocean meeting, or  
18 Recreation meeting, or I could be at a meeting where there  
19 was all men, and I knew some of them were violent. It  
20 didn't matter to me. I spoke of the need to end violence  
21 and to get our communities full-time police. So finally  
22 after eight long years we got police stationed in two of  
23 the three communities.

24 I didn't do this alone. There was -- Ruth  
25 Flowers was by my side all the time fighting with me. And



1 I always got to credit the women -- the Inuit women of  
2 Labrador who came forward and told their stories in  
3 meetings that we had with Ministers of Justice, Premiers.  
4 I met everyone except for the Prime Minister. I think I  
5 met everyone else.

6 And -- and -- yeah, so after eight long years  
7 we got police stationed in two of the three communities,  
8 and it was really a bittersweet moment for me. It was a  
9 happy moment, and yet at the same time I was so sad. I  
10 remember thinking of how Deidre couldn't benefit from this,  
11 and I cried.

12 And on that day that we got police for Riglot  
13 and Makkovik, or we were going to get police for Riglot and  
14 Makkovik actually it was the CBC that called me and told me  
15 this was coming, and that they wanted to interview me later  
16 in the day after the Throne Speech.

17 And I remember sitting at my desk at work and  
18 feeling lost and wondering, what am I going to do now? And  
19 I think it was really at this moment that I realized I  
20 would have to deal with my loss, and I would have to deal  
21 with this tragedy. I -- I was really tired of running and  
22 fighting. And this mission had occupied my life and -- and  
23 at that moment I was so scared. I didn't know at that time  
24 why I felt scared, but I do now. I -- I was scared because  
25 now I had to deal with -- and face what happened, not on a

1 level from my head anymore, that's where I was speaking  
2 from, now, I had to deal with my heart. And so I think  
3 that's what started me on my healing journey.

4 And when you are to do with the guilt, the  
5 'what ifs', the 'whys', then the hard work begins. And I  
6 can't say that I'm healed, and I don't think this journey  
7 will ever end. I accept that life is complicated and there  
8 will always be hardships and pain, and that life is  
9 unpredictable. And I really try to remember that I am here  
10 for a reason, and I feel that my life is safe, and as long  
11 as I can speak I hope I can be a voice for those who are  
12 silenced. This is who I am.

13 And I always say because I know that no  
14 matter where I am, or what is happening I can go home to  
15 safety and love. And I really feel that it is my  
16 responsibility to speak up for those who don't have that  
17 privilege.

18 And in a message of hope for those who are in  
19 great pain my humble advice is to tell your story, talk  
20 about your loss, this helps. I used every means I could.  
21 I went to counselling. I went to healers. I went to  
22 Elders. I went to church. Whatever healthy ways that  
23 would help me, I did it. I spent time on the land after a  
24 while. I couldn't go there in the beginning, but I did.  
25 And in -- in the beginning, like I said before, I had that

1 numbness that sets in and lets you survive the funeral and  
2 the hard days ahead and that numbness for a while was what  
3 pulled me through.

4 So, yeah, and -- and -- and -- I'm going back  
5 again to the probably the 15 years that I wrote this, so I  
6 think in the past few years I've been coming to grips with  
7 the enormity of the tragedy, little by little you feel the  
8 pain. You accept and acknowledge the big loss.

9 And these are such small words to describe,  
10 not only what I've been through, but for anyone in a  
11 similar and tragic situation when you're dealing with  
12 something like that, when you're dealing with death.  
13 They're such small words.

14 And I -- I hope I don't repeat myself too  
15 much, but I probably am here, but I'm going to -- I'm going  
16 to again talk about some of the strategies that I used to  
17 help me. I had some practical things that needed -- that I  
18 really needed to take care of to focus me on something  
19 other the pain. Like I said before, I had to try to ensure  
20 -- I felt a responsibility to ensure that four children had  
21 a chance at life. I tried to ensure that they were given  
22 good homes and a nurturing environment that would help them  
23 be normal amongst all of the madness and craziness really  
24 that we were living in.

25 And the first thing I really did in that

1 regard was to gather information on what happens to  
2 children whose lives have been affected by trauma. How do  
3 you help children survive? I read lots and lots of  
4 materials and books to try and learn what may be ahead for  
5 them. I learned about the stages of grief children go  
6 through. And learned about the stages of grief adults go  
7 through. I learned about going back there. You might  
8 think you're here, but you go back there again, and you  
9 know. And I also learned -- and I tried to be really  
10 conscious after I learned this, of -- of my life, that  
11 couples who had children who were murdered, that most  
12 marriages end in divorce, so I tried to be conscious of  
13 that fact.

14 And you know, I -- I said about the key  
15 decision not to look at Deidre was a good -- big -- big  
16 decision that made a big influence. And writing and  
17 journalizing certainly helped, talking helped. And right  
18 from the very first beginning of this I knew that this was  
19 something I couldn't do alone. I knew I had to have  
20 counselling and see psychologists and maybe psychiatrists,  
21 but I went to one psychiatrist and he talked to me for five  
22 minutes and he tried to put me on some kind of Prozac or  
23 something or other like that, so -- anyway, I didn't take  
24 it.

25 Because I mean, really right from the start I

1 also knew that I didn't want pills and medicine to be the  
2 bearers of my pain. And I also knew I didn't want  
3 drinking. I didn't want to be drinking to take away the  
4 pain. And these were key decisions that luckily I was -- I  
5 was strong enough, I guess, and conscious enough to make.  
6 And I -- I -- I kind of did that thinking about the  
7 tragedies that I knew that was in my family and how I knew  
8 you know, 40, 50 years ago they had to endure those things  
9 without any medicine, without any alcohol, without  
10 anything, and that gave me strength. I tried to use that  
11 to give me strength. And at one point I really relied on  
12 religion, I went to church, and I prayed, and I talked to  
13 God. I thank God for my life. I was grateful for my joys  
14 and my blessings, and I prayed all the time for the safety  
15 of my family, and I still do that.

16 And when guilt was my buddy, and by my side,  
17 because guilt was there, after all, here I was an advocate  
18 for years before this happened to fight violence against  
19 women and children. And my own daughter was living in a  
20 world that I -- I can't a hundred percent say I didn't know  
21 because there was a couple of times that I found something  
22 out.

23 I called the police once because she had a  
24 black eye. David and -- David came home and he told me,  
25 think I should go see Dee because every time he went down

1 there for two or three days, now she was running in the  
2 room and she didn't see her. So I went down and sure  
3 enough she ran in the room and I went in after her and she  
4 had a black eye. And she said, "Don't say anything, Mom.  
5 It will only make things worse." But I didn't -- I -- I --  
6 I said something. I couldn't not say something. And I  
7 went home and I called the police.

8 And they didn't even have any record of that  
9 call. And that's my truth. I know that that happened. I  
10 made that phone call. Somewhere in my diaries I even got  
11 the date down that I made it and the time I made it, but I  
12 know I made that call, but there was never any record of  
13 it.

14 But anyway, to get back to the guilt. I -- I  
15 -- I did, I had very guilty feelings and -- and you know,  
16 one time Dee even told me, me and her was in our cabin --  
17 in my cabin in -- in John's Point, and she -- she -- she  
18 talked to me about -- she didn't tell me Jobe was beating  
19 her, or anything like that, but she talked about wanting to  
20 leave and I said, "Well, why don't you leave?" She said,  
21 "Because he'd kill me." And I said, "Dino's (ph) not that  
22 bad." That's what I said to her. And I had to live with  
23 that guilt. I didn't think that things could get that bad  
24 and I really didn't know though at that time that he was  
25 abusive.

1 But anyway through all of that I tried to  
2 tell myself, I made the best decisions that I could with  
3 the information that I had at that time. That was really  
4 my motto and my life saver. Whenever I'd ask why -- why I  
5 didn't see this coming? Why I never understood the hints.  
6 I would -- I would really go back to that saying, I made  
7 the best decisions I could with the information that I had.  
8 And I guess I had to have something because you know, you  
9 -- you need to have some kind of hope.

10 And for me, my work was also beneficial in my  
11 journey. You know, I think I was absorbed first in a  
12 campaign to try to get police for all the communities in  
13 Newfoundland and Labrador that didn't have police, but it  
14 ended up I started working really hard with community  
15 councils of Riglot, Makkovik, and Postville, and about duty  
16 to try to get police for Northern Labrador.

17 So yeah, I put my anger to work really. I  
18 was angry at a system that denied by daughter a basic  
19 right, and I channeled seven or eight years of my anger and  
20 pain into hard work.

21 And another thing that helped me tremendously  
22 was at one point I got a job with Labrador Inuit Health  
23 Commission. That was to develop a healing program for our  
24 community. And when I did this there was a lot of research  
25 involved and I found out through that research that most of

1 the feelings I was experiencing were normal. And I really  
2 found out that some of my thoughts were not -- I'll use the  
3 word, the bad word, crazy, again. But they were normal to  
4 deal with an abnormal, or you know, crazy circumstance, I  
5 guess.

6 And I guess, yeah, now, for today I'm -- I'm  
7 really encouraged by the Inquiry into Missing and Murdered  
8 Indigenous Women and Girls. And I hope this Inquiry will  
9 lead to better lives for Inuit women and children, and if  
10 you do that -- actually for all Inuit.

11 So some of my thoughts on what I want to come  
12 out of the Inquiry, and I said this before, I'm not sure if  
13 you heard me or not, if I said it in front of you or not,  
14 but anyway, first and foremost though, I really wanted to  
15 ensure that there's a good support system set up for  
16 families who want to participate and tell their stories.  
17 This support will need to continue because most communities  
18 in the north don't have good mental health services. Some  
19 don't even have -- and I'm talking about not necessarily  
20 only about Nunatsiavut, but I'm talking about Inuit  
21 (speaking Native language). Because I guess as you could  
22 see from the testimonies today and the testimonies on TV  
23 that this opens up deep hurt and deep pain, and emotions  
24 are really raw and supports are really necessary.

25 And I know of that -- I know of this because



1 during the pre-consultations I felt it. And in preparing  
2 for this day, for weeks I've been reliving the horror. And  
3 the best way I think that I can describe it is that it's  
4 like this for me, I had things tucked away, my heart was  
5 sewn up and stitched up and patched up and during the pre-  
6 consultations those stitches slowly started to be cut open  
7 and the pain, is hurt and exposed. And really in all of  
8 this I went back like -- like you saw now -- you know to  
9 the first moment that I learned my daughter, Deidre, was  
10 killed. And however that protection system that was there  
11 then, that numbness, that's not there now. It's -- it  
12 doesn't set in. It's just raw pain. And I -- I -- I can't  
13 stress enough how supports are necessary.

14 And I'm saying that because this is happening  
15 to me now, 25 years ago my daughter was killed. And I  
16 really feel that I had lots of love and support, and not  
17 everyone has that -- I don't know what you call it, has  
18 that support system, or has that opportunity, and we really  
19 need to take care of people. This is hard.

20 For Inuit and Inuit community -- communities,  
21 for the most part, although I know that there are some  
22 missing Inuit women -- missing and murdered Inuit women,  
23 but for the most part it's domestic and family violence  
24 that's the prevalent, so I really hope that we get services  
25 such as safe shelters. Over 70 percent of the communities

1 in the north don't have shelters. And our communities in  
2 the north are not funded with Federal dollars, or capital  
3 infrastructure.

4 Canada funds Indigenous communities  
5 differently, and I hope that this will be a recommendation  
6 that to treat all Indigenous communities the same. This  
7 funding for shelters on reserve is a long story. However,  
8 I -- I hope that it will get addressed in this Inquiry.  
9 And I hope that the Inquiry will bring the issue of  
10 violence against Inuit women and other Indigenous women to  
11 the forefront and give the Canadian public the truth about  
12 what is happening, or in some cases what is not happening  
13 when it comes to justice for our women.

14 I'm probably going to be okay now because  
15 business -- business mom, the justice system in the north  
16 is what can best described, I think, as the injustice  
17 system. And I sincerely hope this gets looked at. Things  
18 like what services are there for the victim? And I'm using  
19 -- I -- I -- I like to call myself a survivor, and I don't  
20 like the word victim, but that's what the justice system  
21 uses so I'm going to go there. And really what happens to  
22 offenders? Do they ever get help? What help is there for  
23 a family to heal together? And the length of time it takes  
24 to put a case through the court system. The use of the  
25 Gladue principle when the services to use that principle

1 are not a reality in the north.

2           And I -- I want to talk a little bit about  
3 restorative justice because I think that, that's perceived  
4 as Indigenous justice. I really think that people perceive  
5 restorative justice Indigenous justice. And yeah -- and  
6 forgiveness is a big part of restorative justice and I hope  
7 I can say this so that people can understand it. In my  
8 culture and in our communities what I see is that  
9 forgiveness and acceptance of the violence or crime goes  
10 together. Or it -- it says forgiveness means never  
11 mentioning what happened and accepting people back into the  
12 community with open arms. And I'm not saying that's a good  
13 thing. I'm saying that's what I see happening. And in my  
14 opinion, restorative justice for the most part is based on  
15 the regular justice system. It is offender focused. I  
16 would like to see more victim focused and a victim driven  
17 justice system, especially when it comes to crimes of  
18 violence.

19           And I really didn't like the Harper  
20 government -- not at all. But I heard, or read somewhere  
21 that victim focused and victim driven justice was part of  
22 their thinking. And I -- I -- I can say this to a certain  
23 degree that I liked that thinking. I didn't like the  
24 Harper government, but I liked that thinking.

25           And I -- in restorative justice too, I want

1 to talk a little bit about sentencing. And -- and things  
2 like justice committees. Like, if there's justice  
3 committees who's going to chose them? Will there be  
4 criteria? What criteria? Drawn up by who? How will it be  
5 determined if there's no conflict of interest when everyone  
6 knows everyone? And everyone knows everyone's business in  
7 our small communities.

8 With the use of sentencing circles, I believe  
9 that there's a power imbalance. Victims are facing  
10 offenders. They're facing offenders' families. The victim  
11 probably be facing people she might rely on for a job.

12 And how do you -- when you're -- when you're  
13 a beaten women, I know because I've been there. You don't  
14 have any confidence in yourself. You don't have any  
15 confidence to -- and you don't have -- you really -- it's  
16 not that you don't have courage, but you -- you don't --  
17 you -- you don't feel that you can say anything. And --  
18 and -- and when I -- when I look at sentencing circles you  
19 know, how do you speak up when you're already downtrodden  
20 and stuff like that to such influential people in your  
21 community, for example, mayors, councillors, priest,  
22 teachers. I don't know.

23 Another part of restorative justice is  
24 alternative measures and when I think about that I am  
25 asking alternatives to what? And when I think about that I

1 think about it took the women's movements decades to have  
2 wife battering, family violence, whatever you want to call  
3 it, declared a crime. Finally it was getting recognized as  
4 a community concern, and as a crime, and not only a problem  
5 in your own home. Finally charges were being laid and  
6 sentenced handed out for these crimes.

7 And now what are we going to do with  
8 alternatives measures? Perpetrators are probably getting  
9 away with a slap on the wrist for committing these crimes.  
10 What for? Partly to save money. Partly to have less  
11 Indigenous people in jail. Partly to try and give  
12 Indigenous people some influence in the justice system.  
13 Partly to save the courts from having to deal with so many  
14 cases when they come to our communities.

15 I -- I really -- I -- I don't call that  
16 justice. I think it's a system doing this because it's  
17 'just us'. People living in the far north where everything  
18 is expensive, including a fair and just legal system.

19 And a little bit more I guess, food for  
20 thought. You know, lack of adequate police services  
21 because there's still a lack of adequate police services --  
22 I'm -- and I'm talking about Inuit and Inukitut not  
23 necessarily just Nunatsiavut, lack of adequate police  
24 services places women in situation where their fundamental  
25 rights and freedoms are jeopardized.

1 Inuit women, like other Canadian citizens,  
2 have rights under the Charter of Rights and Freedoms that  
3 guarantee equality before and under the law, as well as  
4 equal protection and benefit of the law without  
5 discrimination. And that state everyone has a right to  
6 life, liberty, and the security of the person.

7 And I want to ask, was my daughter's rights  
8 violated? Are Inuit women's rights being violated now just  
9 because of where we live?

10 When communities don't have a police force  
11 ordinary citizens are tasked with taking on duties in which  
12 they have no training or experience. For example, on the  
13 night that Dee was killed people, including children, were  
14 going into the house, and to stop them some men in the  
15 community had to stand on guard until the police arrived  
16 and they weren't given any assistance afterwards, no mental  
17 health services, no phone calls to see how they were. Or  
18 for that matter, I wonder what help anyone was given after  
19 seeing the crime scene at that time, even the police.

20 And I'm going to go back to the shelter  
21 issue. Canada, even in its most recent budget talked about  
22 funding safe shelters for women on reserve. And I think  
23 you've probably heard this before, but Inuit don't live on  
24 reserve. We live in communities. We should have access  
25 for infrastructure and for core operations the same as

1 everyone else. Across Inuit Nunavut there are 53  
2 communities and 15 existing safe shelters for women. When  
3 you consider that almost all of these communities for the  
4 most part are fly-in, and that Inuit Nunavut stretches from  
5 one end of Canada to the other I don't think you're saying  
6 much for women's personal safety.

7 And I really got to say this because I -- I  
8 understand from talking with some of the shelters just  
9 really recently that lately THANI, is a Transition House  
10 Association for Newfoundland and Labrador, and the province  
11 have been make -- have -- Province of Newfoundland and  
12 Labrador have been working together to make things better  
13 for the shelters in Nunatsiavut. Having said all that I  
14 wonder is it because they knew that Inquiry was on the go?  
15 You know? I mean really.

16 Anyway, but we really need police to  
17 recognize that our women and children can be in vulnerable  
18 situations and they really need knowledge and training on  
19 how to give assistance. When women go to police and say  
20 they are in danger, why -- why aren't they believed? Why  
21 aren't -- you know, why? They need to be heard. And I  
22 think if they say they're in danger I think you should try  
23 to do something.

24 And for ourselves, I guess as -- as  
25 individuals what can we do to -- to stop violence. You

1 know, we can offer safe spaces for talking and stuff. I  
2 don't mean for anyone to put their selves in danger, but we  
3 can offer our wisdom and options for people to think about  
4 a different path and a different life.

5 And I really think we should start calling  
6 out violence against women and girls. If we see it or  
7 suspect it, even if it involves our families and loved  
8 ones, I think we need to start naming it in order to stop  
9 it.

10 And we really need to start naming and  
11 stopping the sexual abuse of our children.

12 I'm going to talk a little bit about  
13 investigations. There needs to be thorough investigations  
14 -- investigations. In our small communities there's no  
15 investigative team. I don't know the word, if that's the  
16 right word or not, but the resources needed to do a  
17 thorough and complete investigation are not there, and  
18 often times the expense of getting those thorough  
19 investigations are put before the necessity to help the  
20 families understand. The -- the expense is more important  
21 than finding out the truth in some cases.

22 And in the political climate of today Inuit  
23 need to be actively engaged and involved in this renewed  
24 relationship with Canada and other Canadians. We need to  
25 talk about what is happening to Inuit, for Inuit, and we



1 really need to embrace this distinction based approach I  
2 guess, to Indigenous peoples because each Indigenous tribe,  
3 I guess or whatever, I don't know what word to use, has  
4 differences that are unique to their identity and we really  
5 need to recognize that.

6 And with regards to the Inquiry, again, I  
7 want the Inquiry to have teeth to ensure that the  
8 recommendations are followed up on, to ensure that the  
9 report is not put up on shelf and gathers dust. I want the  
10 Inquiry to be binding on the government to ensure action.  
11 I don't know, and how do you put them recommendations into  
12 turning -- to become a reality and turn into action, I  
13 guess that's the question.

14 And again about the -- the women living in  
15 Inuit -- Inuit Nunavut I mean of -- of people -- of Inuit  
16 living in Inuit Nunavut we don't have -- you -- Canada  
17 treats us differently when it comes to funding and I think  
18 that infrastructure money is paramount. We need to have  
19 infrastructure money. And they need to somehow or other  
20 change their formulas, or whatever it is. I'm kind of  
21 going into my recommendations, by the way, if you didn't  
22 realize -- I guess you recognized that.

23 **UNIDENTIFIED SPEAKER:** (Indiscernible).

24 **MS. CHARLOTTE WOLFREY:** Yeah, okay. And  
25 trials really take too long to be completed. I heard

1 somebody talking about trials this morning. And Riglot I  
2 think the -- I think that the trial -- that -- that -- is  
3 that what it's called? Not a trial, but I think that the  
4 judge and -- the court -- the court thing -- circuit comes  
5 through once a year in Riglot. Now, it's really -- it's  
6 really got deteriorated and I guess that's so that it can  
7 you know, there -- there's -- there might be more court  
8 cases somewhere else, but you know it used to come more  
9 often than that, so you -- you can imagine waiting for a  
10 year to go to court.

11 And I think we really need good victim  
12 services. I'm not sure that we got it. I heard someone  
13 talking this morning about the -- the court workers that  
14 are not there anymore. Those -- I think those court  
15 workers worked both with perpetrators and victims and I'm  
16 not sure that that's a good fit either. But -- but  
17 certainly we -- you know, I'm -- and I'm not really a  
18 hundred percent sure about the victim services, but there  
19 used to be one victim service worker in Nain, and I'm not  
20 sure if it's there anymore, and I think up here in Goose  
21 Bay they got some.

22 And I really want to say that I really don't  
23 want to see the Gladue principle used for sentencing until  
24 the services that are needed to help people are in place.  
25 Like -- like Kim said this morning, "Don't order treatment

1 if there's no treatment centre; what's the point?"

2 And I -- I don't like the use of sentencing  
3 circles when there's personal violence involved. I -- I --  
4 I don't mind it being used for property issues, but I -- I  
5 don't think human life issues -- they should be using that.

6 Someone was talking about emergency  
7 protection orders, like I wrote down here that they're no  
8 good and there's no way to enforce them. And I -- I -- I  
9 didn't look at any of this lately, but EPOs came out here  
10 in Labrador -- I'm not how many years ago, but we were told  
11 that a judge could be called in the middle of the night,  
12 and police could get an EPO, and then the husband -- by the  
13 way -- an emergency protection order takes the -- take the  
14 person who was -- the husband usually out of the house and  
15 -- and let's the women and children stay in the house for  
16 up to 90 days. And I -- I was reading -- I -- I haven't  
17 looked at it lately but an emergency protection orders were  
18 in -- I'll give you an example, and I don't know if it's a  
19 true example, but let's just say they were in for two years  
20 and I heard that on the north coast of Labrador there was  
21 probably two issued, so you know, that was a few years ago,  
22 could be different now, but it might be worth looking into  
23 to find out how -- are they -- are they really being used?  
24 And are they -- they're -- they're not -- they're not very  
25 good anyway.

1 But I really think that second stage housing  
2 for women is something that we really require, and I don't  
3 know who's going to do that, but you know, if you only got  
4 one house and you got -- usually it's the -- even though  
5 there's emergency protection orders, usually it's the man  
6 that ends up with the house.

7 And I -- I really think that there should be  
8 wraparound services for families in crisis, everyone  
9 working together to get healing, and for me, most  
10 especially for the children left behind.

11 And I think it's important that police should  
12 have trauma training so that there's a trauma informed  
13 approach when dealing with victims and survivors.

14 And I really think for Inuit what is needed  
15 is land based healing camps because when we're on the land  
16 we are in tune with our bodies, our mind are clear -- our  
17 minds our clear. And for me, I -- I believe this that the  
18 land is what makes us who we are.

19 And for -- again, for the Inquiry I would  
20 really like to see a -- a committee or something created to  
21 ensure that if there are calls to action, which I'm sure  
22 there will be, that come from this Inquiry that there's a  
23 committee created or something -- something with teeth, I  
24 guess, I don't know what to call it. So that they can  
25 ensure that the calls to action are enforced because if

1 there was anything missing from the TRC I think it's that.

2 It's the -- it's -- because I think Canadians  
3 -- TRC relied on Canadians to ensure that the calls to  
4 action were enforced. And I'm not sure how long we're  
5 going to be able to you know, it's going to be headlines  
6 and people are going to be thinking about that. I don't  
7 think it's going to be forever.

8 And in closing, finally, I want to say that I  
9 have faith. I have many expectations of this process. And  
10 I'm really hoping that they -- that this Inquiry does for  
11 families of missing and murdered Indigenous women and girls  
12 and brings that attention, the same as what TRC really --  
13 what the truth and reconciliation recognition that -- that  
14 did for survivors of residential schools. And I live in  
15 hope that we are not let down. *Nakummek*. Sorry, so long,  
16 finally.

17 **COMMISSIONER QAJAQ ROBINSON:** Do you have  
18 questions?

19 **MS. VIOLET FORD:** Can I just ask one  
20 question?

21 **COMMISSIONER QAJAQ ROBINSON:** M'hm.

22 **MS. VIOLET FORD:** In order not to extend the  
23 time, it's limited here, but Charlotte, you've made  
24 reference to the minimum standards of policing in your  
25 statement. In your own view, do you think that's enough in

1 the situation that we have on the -- in the communities we  
2 come from?

3 **MS. CHARLOTTE WOLFREY:** No. I -- I -- when I  
4 was -- when I was working and trying to get police we used  
5 that because we knew that the level of policing in our  
6 communities were way -- way -- way below the minimum  
7 standards. We didn't even have the minimum standards and  
8 so that's why we were fighting with using that ammunition,  
9 like, here are -- here's your minimum standards, here's how  
10 you would treat other Canadian communities at a minimum,  
11 and we were way below that minimum, that's what we were --  
12 that's why I learned about that, and I don't know very much  
13 about that now Violet, because it's been a long -- long  
14 time and my memory is getting old.

15 **MS. VIOLET FORD:** Okay, thanks.

16 **COMMISSIONER QAJAQ ROBINSON:** I've got  
17 questions. And you know, the important thing is doing this  
18 right so I'm not worried about time. I wanted to -- I  
19 asked Kim a number of questions this morning as well, and I  
20 wanted to ask you some of those.

21 Thank you, you've given a lot of  
22 recommendations and a lot of really important information.  
23 Over the last 30 years, as I think about what we've heard  
24 from Kim, and what I know to a degree about the history in  
25 Nunatsiavut about with the settlement of the claim, and the

1 (indiscernible), different developments, different events,  
2 so the relocations, the residential schools, there's been a  
3 tremendous amount of change from where the communities were  
4 to being moved in. And with that change, and what you  
5 share you with us, is really the change in the access to  
6 services as well, the presence of policing. We're now in  
7 an era where Labrador Nunatsiavut Inuit have self-  
8 government and a settled land claim. How many of the  
9 services that you -- that you talked about being needed;  
10 crisis intervention, policing, housing, shelters, how many  
11 of that does the Nunatsiavut government have ability to --  
12 to take on, and how much of those services are still  
13 provided by either the Federal government or the  
14 Provincial? Mic.

15 **MS. CHARLOTTE WOLFREY:** Okay. I -- I'm not  
16 really sure how much, because I know that there's still  
17 some services that are still in transition or not passed  
18 down. Definitely I think social services is not completely  
19 passed down, there's an MOU, or something like that. We do  
20 have more services now than -- certainly than when this  
21 happened in our family. We still have a lot of issues and  
22 some of the things that you know, are happening now are,  
23 you know, are -- weren't back then so much, you know, so,  
24 but I'm not really sure of all the services. There are  
25 some that are still not passed down. Nunatsiavut

1 government has control over a certain amount, but not all  
2 of it for sure.

3 **COMMISSIONER QAJAQ ROBINSON:** So policing and  
4 the courts, that's still Provincial?

5 **MS. CHARLOTTE WOLFREY:** That's still  
6 Provincial, yeah. And -- and social services are -- I  
7 don't know what -- what they call them that's still  
8 Provincial, I think.

9 **COMMISSIONER QAJAQ ROBINSON:** What about  
10 housing?

11 **MS. VIOLET FORD:** We have our own housing  
12 authority. Yeah, we had our own housing authority for  
13 years, but there's definitely not enough money to fill the  
14 need and -- and even in one community, let alone five.

15 **COMMISSIONER QAJAQ ROBINSON:** Does the -- is  
16 that an issue that is continued, the ability to -- like the  
17 way the Nunatsiavut government is funded? Is that  
18 something you're aware of? To provide those services.

19 **MS. CHARLOTTE WOLFREY:** Yeah, I think they  
20 have, you know, agreements signed with -- with the  
21 government to -- to provide some of the services, and I  
22 guess some of the money that was given -- not given, but  
23 some of the money that was negotiated in a land claim they  
24 can take some of that money for certain things and, yeah.

25 **COMMISSIONER QAJAQ ROBINSON:** But it's not a



1 reservation or a reserve, so it doesn't -- like for the  
2 shelters for example, none of that money would -- would  
3 flow to Nunatsiavut?

4 **MS. CHARLOTTE WOLFREY:** Not that I'm aware  
5 of. One -- I remember, and if it was years ago, I don't  
6 know how about now, but I remember -- it was almost an  
7 insult, there was \$5,000 on the budget for violence. And I  
8 -- I can remember saying \$5,000 for violence and -- yeah,  
9 you know, like real little amount like that's all, but  
10 certainly the infrastructure money that's -- if you're on  
11 reserve is certainly not available to Inuit communities to  
12 my knowledge.

13 **COMMISSIONER QAJAQ ROBINSON:** About  
14 sentencing. Something was shared with me once and I wanted  
15 to know what you thought about it on the Gladue principle.  
16 Especially when it involves domestic violence and when the  
17 -- the violence is directed at an Indigenous woman. One  
18 family shared with me that they felt like what the Gladue  
19 principle was doing because there were no services was  
20 basically saying that violence against Indigenous women was  
21 less serious, was okay. From the perspective of what the  
22 Gladue principle means for the victims do you have any  
23 thoughts on that, or what do you think about that idea that  
24 was shared with me?

25 **MS. CHARLOTTE WOLFREY:** I -- I don't -- I

1 don't really agree with using things like that for  
2 violence. I mean when I said just now that it took the  
3 women's movement forever to have domestic violence declared  
4 a crime. And -- and it's a slap on the wrist, it really  
5 is. I -- I -- you know, I understand some of the thoughts  
6 behind the Gladue principle, but I really don't think it's  
7 all that it's cut out to be, and that -- I don't -- I don't  
8 agree with -- you know, there's -- there's certain things  
9 that I don't agree with it being used for, and violence  
10 against women is one of them for me.

11 **COMMISSIONER QAJAQ ROBINSON:** I don't have  
12 any more questions. I want to thank you so much and you  
13 know, I think about your comments about the -- like  
14 enforcing the recommendation and making sure action comes  
15 out of it, and we can't depend on political will for -- for  
16 these things to happen. And -- and I agree with you  
17 completely that you know, recommendations can't sit on the  
18 shelf, action is required. So thank you.

19 **MS. VIOLET FORD:** Thank you.

20 **COMMISSIONER QAJAQ ROBINSON:** *Nakummek.*

21 **MS. CHARLOTTE WOLFREY:** Thank you so -- thank  
22 you so much, and by the way I was going to just say I'm  
23 really glad that Kim Campbell-McLean put some of the  
24 information about Nunatsiavut about up there because I -- I  
25 knew my stuff was way -- way -- way too long, and I -- I

1 didn't have time to put in any that, so she gave a good  
2 background, I think to this -- for this morning. Thank  
3 you, Kim. And thank you.

4 **COMMISSIONER QAJAQ ROBINSON:** *Nakummek.*  
5 Before we adjourn I have some gifts for you. I have some  
6 gifts and then I get to give you gifts that other people  
7 have brought for you. So I'm going to put the microphone  
8 down. I think it's already been explained.

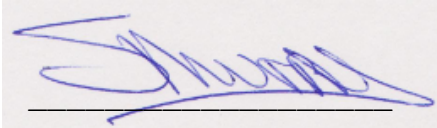
9 --- **Exhibits (code: P01P12P0104)**

10 **Exhibit 1:** Folder of 40 digital images displayed during  
11 Charlotte Wolfrey's public testimony.

12 --- Upon adjourning at 6:04 p.m.

LEGAL DICTA-TYPIST'S CERTIFICATE

I, Shannon Munro, 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.



Shannon Munro

March 26, 2018