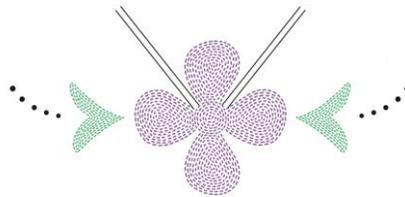


National Inquiry into
Missing and Murdered
Indigenous Women and Girls



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 Bonaventure
Montreal, Quebec**



PUBLIC

Friday March 16, 2018

**Public Volume 71:
Anthony Gouveia, Angela Gouveia & Theresa
“Tess” Lalonde, In relation to Jacqueline Lalonde**

**Heard by Commissioners Michèle Audette,
Qajaq Robinson & 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	No Appearance
Concertation des Lutttes contre L'Exploitation Sexuelle	No Appearance
Conseil des Anicinabek de Kitcisakik	No Appearance
Directeur des poursuites pénales et criminelles	No Appearance
Government of Canada	Anne Turley (Legal counsel) Sarah Churchill-Joly (Legal counsel)
Government of Quebec	No Appearance
Inuit Tapiriit Kanatami	No Appearance
Innu Takuaikan Uashat mak Mani- Utenam	No Appearance
Naskapi Nation of Kawawachi- kamach	No Appearance
Pauktuutit Inuit Women of Canada, Saturviit Inuit Women's Association of Nunavik, Ottawa Inuit Children's Centre	Beth Symes (Legal counsel) Anne Curley (Representative)
Quebec Native Women Association	No Appearance
Regroupement Mamit Innuat Inc.	No Appearance
Les Résidences oblates du Québec	No Appearance

III

TABLE OF CONTENTS

PAGE

**Anthony Gouveia, Angela Gouveia and
Theresa "Tess" Lalonde
In relation to Jacqueline Lalonde** 1

Heard by Commissioners Michèle Audette, Qajaq Robinson
and Brian Eyolfson

Orders: none.

Public hearing Volume 71

Commission Counsel: Shelby Thomas

Grandmothers, Elders and 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, Moreen Konwatsitsawi
Meloche, Patricia Kaniente Stacey, Michael Standup, Elaine
Kicknosway, Charles-Api Bellefleur, Edouard Chilton, Sharon
Tardif-Shecanapish, Winnie Bosum, Priscilla Bosum

Clerk: Maryiam Khoury

Registrar: Bryan Zandberg

IV

LIST OF EXHIBITS

NO.	DESCRIPTION	PAGE
Witnesses: Anthony Gouveia, Angela Gouveia and Theresa "Tess" Lalonde Exhibits (code: P01P13IC0501)		
1	Folder containing two images displayed during the public testimony of the family.	

Montreal, Quebec

--- Upon commencing on Monday, March 16, 2018 at 14:30

MS. MOREEN KONWATSITSAWI MELOCHE: Okay.

Bonjour tout le monde, merci bien pour retourner, c'est pas facile les nouvelles ici, c'est pas facile pour beaucoup de personnes (speaking in Mohawk language) It's not easy information, je sais, mais il y a beaucoup de personnes pour la première fois, j'ai parlé avec les autres personnes dans la chambre ici. Beaucoup de personnes a dit c'est très difficile pour les nouvelles et pour beaucoup de canadiennes, québécoises canadiennes et québécois canadiens, c'est les nouvelles, c'est absolument les nouvelles, so merci tout ici, merci tout le monde pour prendre les nouvelles incroyable au Québec et Canada et absolument tout le monde absolument parce que le triple WWW -- mean World Wide Web so it's an amazing process so, and then - aujourd'hui nous commençons c'est le dernier jour à Montréal seulement, il y a des autres à Vancouver, je pense que la semaine prochaine, il y a un autre témoin comme ça, c'est le même ici mais, excuse-moi, le dernier jour aujourd'hui à Montréal seulement et merci Montréal pour --- et l'hôtel ici -- make this historic moment -- il y a le dernier jour a Montréal -- So, I have to thank Montreal too for being the 375th year in learning history today. So, merci a tous, merci tout le monde. Le dernier

1 témoin aujourd'hui c'est Tess Lalonde et Angela Gouveia et
2 l'avocat c'est Shelby Thomas, thank you Thank you all.
3 (speaking in Mohawk language)

4 **MS. SHELBY THOMAS:** Good afternoon,
5 Commissioners. This afternoon we'll be hearing from Tess
6 Lalonde, Angela and Anthony Gouveia. They will be sharing
7 their story of Jacquie Lalonde.

8 Mr. Registrar, Angela and Anthony would like
9 to swear on the Bible. And, Tess would like to promise to
10 tell the truth.

11 **MR. BRYAN ZANDBERG:** Okay. Good afternoon,
12 everybody. So, I think we'll start with Anthony, because
13 Anthony's closest. You can remain seated. I'll just pass
14 you that. Anthony, do you swear to tell the truth, the
15 whole truth, and nothing but the truth ---

16 **MR. ANTHONY GOUVEIA:** I do.

17 **MR. BRYAN ZANDBERG:** --- so help you God?

18 **MR. ANTHONY GOUVEIA:** I do.

19 **MR. BRYAN ZANDBERG:** Okay. Thank you. And,
20 Angela? Okay. I'll just pass that to you. Angela, do you
21 swear to tell the truth, the whole truth, and nothing but
22 the truth, so help you God?

23 **MS. ANGELA GOUVEIA:** I do.

24 **MR. BRYAN ZANDBERG:** Thank you. Hi, Tess.
25 I'll just put this down. Tess, do you promise to tell the

1 truth in a good way today?

2 **MS. THERESA "TESS" LALONDE:** I do.

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

4 **MS. THERESA "TESS" LALONDE:** You're welcome.

5 **MS. SHELBY THOMAS:** To get started if the
6 three of you could just introduce yourselves to the
7 Commissioners, and say a little bit about where you're
8 from?

9 **MS. THERESA "TESS" LALONDE:** Hi. I was
10 baptized Therese Lalonde. It's very French, because my
11 father is French. My mother is Aboriginal. So, I had
12 gotten my rights when I was 26 years old, in '86, when I
13 got my first -- my bank card. So, I was raised in the
14 white world, with a white father. I come from -- we were
15 seven children; I am the third of seven children. My
16 sister, Jacquie, was the fifth child. She took her life.
17 I'm here to defend her, and to bring light to why these
18 women go that far. So, I am here to defend my sister.

19 And these are my sister's children. And I
20 thought it would be so appropriate for them to be
21 witnessing this with me, as we are going to go on a healing
22 journey together. Thank you.

23 **MR. ANTHONY GOUVEIA:** Hi. I'm Anthony
24 Gouveia. As Tess said, I am the son of Jacqueline Lalonde,
25 Jacquie. She did, she is no longer with us. And, I am

1 here just to say my piece; tell my point of view of what
2 happened, why it happened, I don't know. Yeah, that's it.

3 **MS. ANGELA GOUVEIA:** Hi. My name is Angela
4 Gouveia. I am the daughter of Jacquie Lalonde. I'm here
5 for support, I guess; maybe for some closure. And to say
6 what -- how we feel, and what happened. And, try to
7 understand what happened, and why it happened. Yeah.
8 Thank you.

9 **MS. SHELBY THOMAS:** If the three of you
10 could share a few stories about Jacquie, and who she was as
11 a person?

12 **MR. ANTHONY GOUVEIA:** My mom was the most
13 intelligent, funny woman you will ever meet. She would sit
14 up every Sunday; kill a New York Times crossword puzzle in
15 45 minutes, with her cigarette, her Benson and Hedges,
16 king-size, 100 millimetres, extra-long -- these long, long
17 cigarettes. And, her little foot that just kept on going -
18 --

19 **MS. ANGELA GOUVEIA:** Yeah.

20 **MR. ANTHONY GOUVEIA:** Kept on going. And,
21 she would -- you would look at her, and you would be in
22 awe, because you just see these gears going. And, she
23 would kill it. I still can't do a normal crossword puzzle,
24 for God's sake. Okay? She was -- when she was good, she
25 was great. You've never been around someone that you'd

1 want to be around as much as my mom. She was awesome.

2 **MS. ANGELA GOUVEIA:** Well, Anthony took the
3 words out of my mouth. She was so intelligent, so
4 intelligent, and funny. When she was good, she was so
5 good. And, we'd have so much fun and we'd laugh so much.
6 We'd have activities together growing up. And, just like:
7 tubing, and going up to the zoo, and you know. Just, yeah,
8 she was awesome. And, yeah, I don't know.

9 **MS. THERESA "TESS" LALONDE:** I'm here to
10 honour my sister, Jacquie, who took her life six years ago.
11 She took her life because, I feel it didn't start right.
12 Because our beginning is a mother who went to residential
13 school; who has been beaten by these nuns; and who only
14 knew violence.

15 So, she came out; she met a white man; got
16 pregnant; they got married. And then, I believe she felt
17 stuck' because back then in '58, if you got married you
18 were stuck with that guy, and it wasn't well viewed if you
19 were divorced. So, all these white man's laws, I feel just
20 came and took away my mother's dignity. They took away my
21 mother's pride. They took away my mother's beliefs. And
22 they tried to incorporate what white men thought was best
23 for everybody. And, I'm talking all Natives, all over the
24 world, have been touched -- have been manipulated to be
25 like white men. And, we were stripped of that.

1 So, what my mother brought us up -- was what
2 she knew. And, she knew how to hit us; and, she really
3 knew how to drink. And I think she was not aware of who
4 she married, but my mother married a pedophile. And my
5 mother had five daughters and two sons. So, this pedophile
6 abused us from diapers. And, he stripped us of our
7 dignity, and our knowledge to be a good person. And he
8 took away -- he took away what I was supposed to know. And
9 I only found out later on.

10 So, when I think of my sister, Jacquie, I
11 think of her as -- not knowing how to get out of that
12 wheel. Because it's a wheel from generations to
13 generations. It's just handed down; the feeling of not
14 being complete. Knowing that there's something missing,
15 and that something missing -- is the basis of love,
16 understanding, comprehension; being needed, being wanted.
17 We were stripped of that.

18 And I believe my mother, being stripped of
19 that, didn't know how to put it back. And I believe when
20 you come from that kind of background, it's easy -- it's
21 easy for that one way out, where we think we cannot go
22 anymore; this is it. We need to end it. And, my sister
23 was on that road. She couldn't see there was a way out of
24 what was implemented into her knowledge.

25 So, I feel I am honouring my sister,

1 Jacquie. But I am also honouring all these women who just
2 had no window of light, of hope, of wanting a better life.
3 Of knowing there is a better life somewhere; there is a way
4 out. But I think this is where we need to make people know
5 that there is a way out.

6 My way out costed a lot of money to the
7 government. My way out costed the government -- my first
8 therapy was at the age of 30. I was taught I was abused.
9 I was an abused person. I never knew what it was, but they
10 taught me that I was an abused person. So, after that
11 therapy, I did not want to quit drinking, because now I
12 knew I was an abused person.

13 For my second therapy at 35, I did at a
14 healing lodge in Kanasatake where it brought Indigenous
15 ways; and Indigenous ways of how coping with this, brought
16 me a spirituality. I thought the world was a much better
17 place after that. It did not make me stop drinking. But
18 the world was a better place for me. And then at 40, I
19 finally went back to Onondonga. And, I did graduate.

20 So, what Onondonga brought me, it brought me
21 back a window with light and hope, that if I work on
22 myself, and if I have good people surrounding me, I could
23 become a better person. And I did. And I am. And I am
24 very proud of the way I handled this. And I wish every
25 Indigenous -- every woman to permit themselves to say: You

1 can't do this alone. And it's okay what you did, but we
2 can teach you now new ways to get out of this.

3 So, this was what I was mainly wanting to
4 say. Thank you.

5 **MS. SHELBY THOMAS:** Can you guys share a
6 little bit -- and in whatever details you feel comfortable,
7 what happened throughout Jacquie's life?

8 **MS. THERESA "TESS" LALONDE:** You want to say
9 something?

10 **MR. ANTHONY GOUVEIA:** Yes.

11 **MS. THERESA "TESS" LALONDE:** Yeah.

12 **MR. ANTHONY GOUVEIA:** Again, let me
13 reiterate one -- one amazing fact about my mother is that
14 she was the most intelligent, funniest woman in the world.
15 Yet, that wasn't enough. She had this thing inside of her
16 that she wouldn't -- she couldn't be alone. She looked for
17 this security, this comfort; this thing that she lacked,
18 that now I'm starting to realize, that she lacked at one
19 point.

20 But she was looking for that her whole life.
21 She was doing that her whole life in all the worst places.
22 Whether it be a bottle, whether it be a line, whether it
23 would be in the arms of some asshole. And, there was a lot
24 of those. My God, was there too many of those.

25 She never realized that just being her,

1 playing Ski-bo, playing Crib, she was amazing. But she --
2 she didn't know, because she never got it. She never was
3 told that, "You know what, Jackie, you're amazing. You
4 bring so much light into a room. When you walk into a
5 room, people are in awe of your presence." Because you
6 know what? She was that amazing. And it's just sad that
7 she was -- she never got what we -- what we were given in
8 droves.

9 She always told us that we were the special
10 ones. But with that lack of knowledge of how to really
11 deliver that message, it came out skewed. It came out a
12 little *étrange* -- loose. It was something we were always
13 told, but not -- we believed it, but it wasn't -- I don't
14 know how to say it. It's -- we were told that we were
15 special. And, she made it a point to always tell us that
16 we were beautiful, we were awesome kids, we were
17 intelligent, we were the best. But --

18 **MS. ANGELA GOUVEIA:** But, it's like it came
19 from a place that: she needed to hear that. And that's why
20 she was pushing it on us so much, in a way. That it was
21 "Angela, you're beautiful. And I'm going to tell you every
22 day, because no one told me." So, then that makes you
23 think like -- like you know what she's saying is like --
24 you want to believe it. And you do. But at the same time,
25 it's like it's like -- it's like it's not real. But, it is

1 real, but I -- it's just ---

2 **MR. ANTHONY GOUVEIA:** Empty.

3 **MS. ANGELA GOUVEIA:** Yeah. It's ---

4 **MR. ANTHONY GOUVEIA:** It's a vacuum.

5 **MS. ANGELA GOUVEIA:** It's coming from her
6 heart, and it's coming from love. But, it's the love that
7 she was lacking, and not the love that I deserved, in a
8 way, if that makes sense?

9 **MR. ANTHONY GOUVEIA:** Yes. I don't know why
10 I'm -- to be honest, I was -- I registered for this about
11 two hours ago. And I came here to support my sister, and
12 that's what we do. I just -- I want people -- I want
13 everyone to know that -- I want that little kid, if there's
14 some little kid that's seeing this; that his mom is going
15 through -- it's not her fault. And you, as a child you
16 tend to act out, because you're not getting what you think
17 you're supposed to be getting. So, you as you're -- you're
18 a child; you don't know any better. And what you're
19 getting from, is from someone that is hurt.

20 You're not getting the -- you're not getting
21 what you need. And not having what you need tends to make
22 you want to get attention in the worst ways. So, instead
23 of trying to find a solution to the problem that we had in
24 hand, of whatever it may be, because there was so many - I
25 would get angry. Don't get angry at your mom.

1 She's going -- don't -- because then she
2 moved, she moved away. I was happy. I was happy I got
3 that wretch out of my life. She brought me down. She
4 always made me feel horrible. Like when I was younger, but
5 then I turned into my father. And then there was a bad
6 divorce. So, that was my little father and I was a little
7 -- whatever made me those names called. She didn't know
8 how to handle the situation. And then she just up and
9 left.

10 **MS. ANGELA GOUVEIA:** To try to save herself.

11 **MR. ANTHONY GOUVEIA:** To try to save
12 herself. And I was left. I was left with the last words
13 saying to my mom is, "Get your shit together, and maybe
14 you'll be in my life." That's something that I have to
15 carry for the rest of my life. That the last word spoken
16 to my mom is, "Get your shit together, and maybe you can
17 get back in my life."

18 If there's some kid, if there's anyone
19 listening to this, and someone -- just we need help for the
20 kids. Because what happens -- what happens is that as a
21 child, you don't know what the next ten years is going to
22 happen. You don't know how it's going to be. You don't
23 know how it's going to play out. You don't. And, you know
24 don't even have the tools to really even foresee any of
25 this. So, you act out and you do rash decisions that will

1 last you forever. And those rash decisions came all from
2 her childhood, and her mother's childhood. And the cycle
3 has to fucking end. Because if it doesn't end, there's
4 just going to be more kids, and just going to have to say
5 goodbye to their moms. There's going to be more people
6 that are always going to want to have that other minute.
7 And you're never going to -- you never get it. You never
8 can get it. And, this needs to stop. And, someone needs -
9 --

10 **MS. SHELBY THOMAS:** Tess, do you have
11 anything to add?

12 **MS. THERESA "TESS" LALONDE:** What I need --
13 what I really wanted to testify, is the damage: the damage
14 women have from men. And I'm talking all races. All races
15 of men who dominate and who want to control. And then what
16 they do is they find a victim. And we are victims. We are
17 victims of our parents' past. We are victims of our
18 grandfathers' past. And, we are the victims still.

19 So, a lady came to me one day and she said,
20 "Tess, when do you stop being a victim?" And I said, "The
21 day I woke up and I became a survivor." I'm a survivor of
22 abuse; of physical, sexual, mental abuse. And I am so
23 proud of myself because my aim was that my daughters -- I
24 have two daughters. And my aim was that they do not have
25 to live this. And today, they don't. They are not ashamed

1 of themselves. They are strong, beautiful women that stand
2 tall in society. And I managed to do that.

3 So, I think that when my sister passed, she
4 also passed on the knowledge that this is not the way out;
5 there is another way out. And, we need to be open. And we
6 need to listen. And we need to listen to these women and
7 these children and take everything they say seriously. And
8 to switch this way of being around, so that our children
9 are going to grow.

10 My grandson is 12 and he already knows I've
11 been abused. He already knows about he has to wear a
12 condom. He already knows that. And I am so happy I have
13 taught him that. That if you do not wear that condom, that
14 means you want a child. This is what we need to teach the
15 kids. Don't make kids because you think you need to make a
16 child for this man. No. If you want to make a child, you
17 need to be two. And you need to be two, loving parents to
18 make a child. And until the two parents are not on the
19 same line, there should not be a child involved. And there
20 should be condoms. And there should be other ways to not
21 make all these children that are not wanted. That are not
22 being -- that don't have a window of light in their homes.

23 This is why I wanted to testify, because
24 after three therapies and over 40 hours of sessions with
25 the therapist, I am now a complete woman. And I can now

1 fight for my other people.

2 **MR. ANTHONY GOUVEIA:** I just want to -- I
3 want to put one more thing out there. Something that it
4 doesn't just -- it will not just -- it doesn't just -- this
5 doesn't just affect women. I'm a young man. And I only
6 realized how to have a true relationship with a woman
7 within the past five years of my life. Not because I was a
8 macho, chauvinistic pig; not because I watched too much
9 Entourage: because my mother always let herself be treated
10 like a piece of meat.

11 She always let herself be hit. She always
12 let -- I've never hit anyone or anything like that. But
13 the relationship that I saw as what a mother, what a wife
14 should be, what a significant other should be - was that of
15 a belittled coward; that of an insignificant --
16 insignificant piece of furniture that is there only to
17 serve the purpose of the household, and/or to serve the
18 purpose of that man.

19 It took everything. I think living with my
20 grandmother, I think, helped me see a different point of
21 view. But there's so many children that see only that.
22 And then, you ask -- we ask ourselves, well, why in God's
23 name is this man acting out so bad towards this woman?
24 Well then, look at the way his mother let herself be
25 treated. It's -- there is so many levels to this. This is

1 like this is a pebble in a pond. That ripples goes to the
2 edge and comes back in, and continues, and continues. If
3 this is not brought to light; if there is not serious
4 changes, then we're consecrating a whole generation. Not
5 just women, not just boys. A generation of Aboriginal
6 children into the same cycle that we lived, that she lived,
7 that my mother lived. And, what the -- we have the ability
8 to help this. We have the ability to change. We can put a
9 man on the God damn moon; we can fix this. Sorry.

10 **MS. THERESA "TESS" LALONDE:** It's hard for
11 me. It's hard for me to speak of my sister, Jacquie,
12 because -- because of the chaos we were brought up in.
13 It's hard for me to tell their children that their mom was
14 a great mom. It's hard for me to tell them that she was,
15 you know, because I didn't see that, you know? I didn't
16 see that in my sister.

17 I didn't see -- I have -- we are five
18 daughters. And the five daughters, I have -- I have -- we
19 have all went through my dad's hands. But there's two that
20 are really in drugs and in alcohol, and I cannot help them.
21 My sister Jacquie was one of them. And then, there's one
22 who believes she's the God. So, you can't teach her
23 anything, because she is God. So, I left her out. And
24 then, so it's hard for me to say how wonderful Jacquie was,
25 because all I saw was chaos and turmoil. All I saw was the

1 need to be wanted, the need to be loved by somebody. So,
2 it's really hard for me to speak about Jacquie, because our
3 life was a party life, you know, so.

4 I reached out to her so many times --
5 "Come, I'll be with you. We'll go to meetings. We'll do
6 therapy. Come. I'm ready. I can help you." And she was
7 willing, and then when we went to court, because we went to
8 court for our father; we actually -- there was an
9 understanding that if we didn't want to tell our story in
10 court, that we could -- Actually, he would get two years
11 in prison, and we would all get a chance to speak in front
12 of the judge. So, we took that; because I can tell you,
13 when you have to go to court and you have to tell your
14 story, and it's a traumatic one: the trauma comes back.
15 Every time you think of your story. Every time you have to
16 say something deep, the trauma comes back. So, we all
17 agreed, us three sisters, that we were going to talk in
18 front of the judge. And, we were not going to tell our
19 story.

20 I had a lot to say to that judge. I had a
21 lot to say, because this took four years to pass in front
22 of the judge. It took four years of put back; put back,
23 put back. So, for four years, every time we had a date I
24 had to rehearse my story and relive it. So, when we had
25 the chance to just talk to the judge, I told the judge that

1 it was just not fair for us victims. It was not fair that
2 we had to relive our stories. And this guy who destroyed
3 my life gets to push me further and further away, whenever
4 he needs for -- for no reasons valuable in my eyes, we kept
5 getting pushed away. So, I was mad at the judge about our
6 court systems, how it takes so long; how the victims have
7 to relive. How it's hard for these victims to face and
8 have to tell the story again and again.

9 So, he got a year. He got the two years.
10 But then I found out that there's a pedophile jail. And
11 this pedophile jail is so full, you wouldn't believe. So,
12 he only got one year. He was out after one year. And it
13 just upset my sister so much that he never -- he never
14 admitted what he did. He never admitted to anything. So,
15 after the court hearing, she went back to Manitoba and
16 ended her life. So, to show you how powerful it is to
17 testify. And our court system needs looking at, because
18 our victims: they don't feel safe, you know. And it's too
19 long. And it's too unbearable.

20 So, it is hard for me to speak about my
21 sister, Jacquie. She was a loving -- she was loving, and
22 she was looking for love. So, it's kind of hard to mix the
23 two together when you don't love yourself first.

24 So, we were raised by not-loving parents,
25 so. I still wonder how I survived all that. But I'm

1 grateful. I'm grateful that I did. And I'm grateful that
2 I got to bring my nephew and niece, to be able to share.
3 And that maybe somebody else out there can benefit from our
4 story. And learn that it's not easy coming from this
5 background. And I know so many people choose that easy way
6 to end it, you know.

7 **MS. SHELBY THOMAS:** Do the three of you have
8 any recommendations or ideas on how we stop the cycle from
9 happening?

10 **MR. ANTHONY GOUVEIA:** Love. This is not
11 something that we're going to fix tomorrow. It's not
12 something that we're probably going to fix in a month or a
13 year from now. But, if there's not a conscientious effort
14 from the government, from the Aboriginals, from everyone:
15 we are literally painting our history forward.

16 I wish I had something to say just to get
17 this ball rolling. But I'm doing, this is my part; this is
18 my part. I don't know, I don't know.

19 **MS. THERESA "TESS" LALONDE:** I believe
20 education; education for the children in schools.
21 Education to know that, okay, they teach children, "Okay,
22 if somebody touches your parts, that's not good. You can
23 yell out." But, after; what did they do after? After
24 they'd been touched, what did they do? There's nothing
25 saying what they can do, where can they go, who can they

1 speak to. There's nothing saying that. There's nothing
2 guiding these poor little children anywhere.

3 I think we need to guide these children,
4 even if they're not abused. Even if they're not being --
5 they need to know. Everybody needs to know. Even the
6 children who have not been abused need to know, these
7 children have been abused and you're the lucky one who has
8 not been. Or, in that area where everybody knows now.
9 Nothing's hidden anymore.

10 My mother never even spoke to us about her
11 upbringing. She never told us she was even Aboriginal.
12 She was so ashamed. She was ashamed of being Aboriginal.
13 So, when you say you're Aboriginal -- people thought I was
14 Chinese growing up in school, because I was in a white
15 school. I didn't even know I was Aboriginal back then.
16 But the people -- I think children need to be taught at an
17 early age the facts of life. And the facts of life is:
18 there's abusers out there, there's pedophiles; there's
19 maniacs; there's psychotic people out there.

20 These kids need to know. They need to be
21 aware. They need to be armed, so when they walk out of the
22 school yard, they're ready. They're ready for life,
23 because life is real out there.

24 Not everybody was in a non-abusive family.
25 I find -- I think maybe five percent of the population has

1 not been abused in some way or another.

2 **MR. ANTHONY GOUVEIA:** We also have to -- to
3 be honest, well, I've been Aboriginal my whole life. But,
4 I've only recently started to accept it even. I'm still --
5 I'm still very -- I'm very, very uneducated on the whole
6 platform, or whatever. But, we have to get rid of this
7 connotation that Native Americans, that Indigenous people
8 are drunks. And that they're only at bus shelters. The
9 pisses me right the fuck off all the bloody time.

10 We have to get rid of this connotation that
11 like that a Native person is only going to be at Atwater
12 drinking. And this isn't -- it's not something that's
13 shared just by white people. This is also I was
14 Aboriginal, and I shared that point of view. This is
15 something that runs very, very deep. We have to recognize
16 that, you know what, where we are we -- Aboriginal people
17 are entities on their own, they are human beings. They're
18 not just this postcard, this postcard from Canada,
19 Aboriginal people: drunks. And that's what we have all of
20 the -- I get hit in the face with that every single time.

21 There's ongoing jokes about that. And it's
22 disgusting. It's disgusting. Because when -- if a white
23 person is -- if the whitest person in the world is on the
24 corner of the street, and he's drunk as all hell; well,
25 he's just a hobo. He's not a drunk Native. He's not a

1 drunk white man; he's just a drunk. Why the fuck is -- why
2 the hell is that a drunk Native? We have to get rid of
3 that. That is something that just -- especially the
4 downtown area. Like you get -- oh, no, it's disgusting.
5 That is something. And I've worked downtown, and I've see
6 it with the people even whispering, and looking. And these
7 beady little eyes, judging. You don't know. No one knows.
8 We have to get -- we have to get that out of our system.
9 We have to change something about that.

10 **MS. ANGELA GOUVEIA:** But also, that would
11 come down to education as well, because people aren't
12 educated. What we see -- we don't hear about the genocide.
13 But what we do see is how the Iroquois were savage, and how
14 Natives are savage, and they skin you. You don't --
15 there's nothing about their spirituality or the beauty of
16 it. It's all -- it's negative, because that's I guess what
17 the white man wanted you to feel, and then to know that are
18 -- they're like not wanted.

19 And I don't want to say bad about 'white
20 man' either, because my father's a white man. And he's the
21 greatest man ever.

22 **MR. ANTHONY GOUVEIA:** Greatest father in the
23 world.

24 **MS. ANGELA GOUVEIA:** He saved me. He is --
25 he saved both of us. We were -- we had a very abusive

1 childhood. And he took us out of that. And that white man
2 is my hero. So, I'm not here to bash on the white man,
3 because guess what? I am half, so. And I appreciate my
4 Aboriginal side. And I think it's -- I think it's
5 beautiful. I think the spirituality behind it is
6 beautiful, and that there's so much more for me to learn
7 about. And so much more for me to understand as well,
8 because I was raised white. I guess you can say that. And
9 so, like not that we were brainwashed, but we were raised
10 like that. That, you know, Natives are -- they're drunks.

11 **MR. ANTHONY GOUVEIA:** Was a messy divorce.
12 A messy divorce.

13 **MS. ANGELA GOUVEIA:** Yeah, a very messy
14 divorce as well, yeah. But -- and then, also when my
15 father met my mother, my mother didn't believe in her
16 Native side whatsoever. She didn't -- I don't even think
17 she knew what she like -- she didn't know anything. They
18 got married in the Catholic Church, you know what I mean?
19 Like she -- she didn't know any of that. She just started
20 believing in her Native side when she was like 40. And
21 then -- which was great. I mean, wow. But I think it's
22 education. That we have to stop -- stop pushing them to
23 the side, and saying that, like we're bad people when we're
24 just human like everybody else. Like anyone can be an ass,
25 you know what I mean? Sorry. Sorry.

1 **MS. SHELBY THOMAS:** Do any of you have
2 anything else to share at this time?

3 **MR. ANTHONY GOUVEIA:** You guys are amazing.
4 You guys. Thank you. Like I did not expect to feel so
5 much comfort, but it -- thank you very much.

6 **MS. SHELBY THOMAS:** Commissioners, do you
7 have any comments or questions at this time?

8 **COMMISSIONER BRIAN EYOLFSON:** I don't have
9 any specific questions. But I just really want to thank
10 you all -- Anthony, Angela, Tess -- for coming here and
11 having the strength to come here and share with us and
12 everybody. And I want to just acknowledge and thank you
13 for your openness and your frankness, and addressing, you
14 know, the cycle -- the intergenerational cycle and the need
15 for that to stop. So, thank you.

16 **COMMISSIONER MICHÈLE AUDETTE:** Merci
17 beaucoup. Do you understand le français si jamais.

18 **MS. ANGELA GOUVEIA:** Oui.

19 **COMMISSIONER MICHÈLE AUDETTE:** Okay. Okay.
20 *C'est des émotions qui vont parler là, tout d'abord un*
21 *gros, gros merci à vous trois. De prendre le courage de*
22 *rendre hommage à ta sœur, un gros, gros merci et aux*
23 *enfants, même si ça fait juste deux ans. C'est là ou on*
24 *voit que le côté spontanée, sincère et direct même si ça*
25 *faisait six mois ou deux ans, il est important pis ça,*

1 *merci beaucoup, beaucoup à vous deux. Merci aussi de dire*
2 *comment on vis ça, un enfant, en tant qu'enfant ou jeune*
3 *adulte, quand on perd notre mère dans des circonstances*
4 *comme ça parce que j'ai mes enfants ici.*

5 **MR. ANTHONY GOUVEIA:** *Love your mom.*

6 **COMMISSIONER MICHÈLE AUDETTE:** *Oui.*

7 **MS. ANGELA GOUVEIA:** *Because she's not there*
8 *forever.*

9 **COMMISSIONER MICHÈLE AUDETTE:** *Justement,*
10 *justement. Il y a bien des mamans, et des périodes ou on*
11 *penses que mourir c'est la solution, mais on a décidé que*
12 *non. Pis aujourd'hui, tu me fait un cadeau pour m'en*
13 *rappeler comment c'est important de rester vivante pis,*
14 *non, je peux te laisser -- ok, puis je vois beaucoup de*
15 *passion puis les gens ont besoin des gens comme vous pour*
16 *nous rappeler qu'on soit Innu québécois, mon père c'est le*
17 *plus beau québécois aussi là. De nous rappeler, les*
18 *adultes ou les êtres humains que nos hommes souffrent*
19 *aussi. Oui, on l'appelle l'enquête pour les femmes*
20 *autochtones mais on donne vie aux hommes aussi et on porte*
21 *les hommes, on ne veut pas les oublier dans le processus de*
22 *guérison et ton message est entendu across Canada. The*
23 *government decided that it will be for the Native women,*
24 *Indigenous women. But, men for me, are part of the*
25 *solution of the healing process.*

1 MR. ANTHONY GOUVEIA: Everybody has a mom.

2 COMMISSIONER MICHÈLE AUDETTE: Exactly.

3 Exactly. So, I admire you. And, I hope your voice will
4 still resonate to educate, and educate, and educate.

5 MR. ANTHONY GOUVEIA: That's the only reason
6 I'm here.

7 COMMISSIONER MICHÈLE AUDETTE: Merci
8 beaucoup. Thank you so much. Merci.

9 COMMISSIONER QAJAQ ROBINSON: I'm pretty
10 sure she said my French is getting better. But, thank you
11 for speaking from here. And as Michèle said, I hope people
12 are listening. And, I hope people continue to listen.
13 It's about love. And ---

14 MS. THERESA "TESS" LALONDE: Window of
15 light.

16 COMMISSIONER QAJAQ ROBINSON: Window of
17 light, yeah. And, thank you, all three of you so much.
18 Thank you.

19 MS. ANGELA GOUVEIA: I'd like to speak about
20 the justice system for Indigenous women, because when my
21 mother was in Manitoba there was some incidents that
22 happened that I only learned about ---

23 MR. ANTHONY GOUVEIA: Two months ago.

24 MS. ANGELA GOUVEIA: Two months ago, yeah.

25 And my mother has been gone six years this August. So,

1 this must have happened seven or eight years ago, and I've
2 been unaware of it. That she was beat; pressed charges and
3 nothing happened. Another man stabbed her. And, he --
4 apparently, he got the big deal.

5 But he's already out of prison. So, I think
6 if you're stabbing someone where she has multiple wounds,
7 stab wounds in her chest? That's pretty much attempted
8 murder, if you ask me, just personally. And the fact that
9 he's already out, and, he's a danger to society. And then
10 what? He's going to go and grab another vulnerable woman
11 who is -- Native woman who is hurt, and who is looking for
12 that, "You're beautiful, and I love you."

13 But what is that, "I love you." Take
14 advantage of you, you know? Have total control over you,
15 because my me saying "I love you, and you're beautiful"?
16 "Oh, my goodness, he's my world." And my mother did that,
17 was like that. And I don't want to -- I'm in a very
18 healthy relationship right now. But you know, I've already
19 been in abusive relationships as well. And to me, well,
20 it's normal almost, you know? I know deep down that it's
21 not normal. But, well ---

22 **MR. ANTHONY GOUVEIA:** *C'est passable.*

23 **MS. ANGELA GOUVEIA:** *Bien c'est passable,*
24 *c'est ça, c'est déjà arrivé -- and, you know? Like if,*
25 "Hey, she's strong enough and she had her head up high when

1 she left that relationship; you know, well I can do it
2 too." But am I going to wait until that day that, you
3 know, my future children will get that phone call? Nobody
4 needs that phone call.

5 So, I -- there's -- the justice systems need
6 like a big wake up call, because it's just, "Oh, it's
7 Native women. Whatever." What? Like, it's a human being.
8 Are you kidding me? It's not right. I think she -- I
9 think my mother deserves justice. I don't think these men
10 should be walking the streets at all; because that woman
11 right there is gone. And I'll never see that woman again,
12 when she was supposed to be at my wedding. When she was
13 supposed to see my first baby, you know? She's not there.

14 And I'll never have that, when I have my
15 first child. And, "When do I start feeding him or her real
16 food, man?" I don't know, Google's going to be my new best
17 friend, apparently, because who am I supposed to call, you
18 know? She was supposed to be there. But -- and, it's not
19 -- it stems from her childhood, but it's also just
20 everything else. Life was so hard on her. And it's just -
21 - and, it's not fair for us. It's not fair, because she
22 was supposed to be there, you know? And now she's gone.

23 Yeah. So, love your mom, man. Like, gosh.
24 Thank you.

25 **COMMISSIONER MICHÈLE AUDETTE:** Bien moi en-

1 tout cas, je vous trouve beau, pis je suis une maman, j'ai
2 le coeur -- j'ai les eux, j'ai le coeur d'une maman pis je
3 vous trouve tellement beau, tellement beau pis mes
4 collègues ici, on aimerait ça si vous accepter de recevoir
5 quelque chose qui vient de l'enquête nationale, pis nos
6 ainée peux vous offrir ce cadeau si vous êtes d'accord.
7 You want to explain, Grandmother Blu?

8 **MS. LAUREEN "BLU" WATERS GAUDIO:** One more
9 tear in the bag. Actually, the bag is to collect the
10 tears, and then they burn them. So, the clean -- the bags
11 are to collect the tears and burn. And medicine is the
12 sage.

13 Wow. You gave us powerful words, and from
14 three generations' perspectives. From your generation; her
15 generation; and she spoke of her grandparent, right? So,
16 that's three generations we have to fix -- Canada has to
17 fix, because Canada made this happen. But as Indigenous
18 communities, we're all here to help you. And part of this
19 journey is our healing. And we want to give you some small
20 gifts.

21 The feathers that have come to us have come
22 from many places across Canada. One of the grandmothers,
23 Bernie Williams, started it in British Columbia. She spoke
24 with the matriarchs out there, because the women out there
25 are heard. They are strong women. They're the ones who

1 make the decisions for the community. And that's the way
2 most of our Nations were. Those women hold that strength,
3 that key, that ability to give life. They're the ones that
4 matter, and they're supported. But through colonization we
5 lost that. But they still have that out there. And a lot
6 of places still do.

7 So, the matriarchs put a call out and we had
8 hundreds of feathers come in. We've given over 700
9 feathers out to people who come to tell their stories. And
10 there's a couple hundred out there waiting now for when we
11 go out to Vancouver. But we couldn't get them here in
12 time, so we put a call out. And one of the community
13 members disassembled one of his regalias, because he had
14 more than what he needed. So, he disassembled that and
15 offered feathers to us, and brought them in. That's how
16 much our community helps with healings. We're here for
17 each other. And this is how we're going to fix this, with
18 each other.

19 So, these feathers carry that special
20 meaning that they have precious value, and they're close to
21 the Creator. And they're the ones that will help take your
22 prayers and help you with your healing journeys. And the
23 reality right now is, well, we have one left right now, but
24 we will send the other two out. Because we've had lots of
25 people come, more than what we anticipated; which is good,

1 because the stories are being received. But, you don't
2 have feathers. And he's sneaking out the door now.

3 This gentleman in the purple back there
4 who's walking is the one who dismantled it. And I wanted
5 to acknowledge him because -- Don -- because he did that,
6 right? Very humble man, very giving. And I wish all our
7 men would be like that, and one day they will. And one day
8 you will be the best man you can be, because of the
9 tragedies you experienced. So, you will continue to heal.
10 Remember to take those big breaths. Breathe in the life
11 that is there. That was me, that was me.

12 So, we want to give you seeds too. Sorry,
13 I'm a talker too, eh? We want to give you seeds as well,
14 so that you can plant these seeds. And these seeds, you
15 can remember your mother by, and your sister by, because
16 they will grow. And they will be beautiful, just like her.
17 And the sweetgrass that we're going to offer to you is that
18 braid that reminds us of our Mother, the earth, and our
19 mothers. And, it's medicine. And it's gentle medicine;
20 and it's kind medicine. And that's what you need right
21 now; that kind medicine to help re-nurture you to your
22 traditions, to your culture; to you understanding that you
23 are a gift from the Creator.

24 And your community will be there to nurture
25 you. We are now your community, we have sat with you. So,

1 we are here to support you along with your journey.

2 So, for now I'm going to present -- going to
3 get this first feather. And we'll go with our usual
4 system, it goes to the oldest member in the family first.
5 But, you will get your feathers. We will make sure that
6 your feathers are mailed to you.

7 **MS. ANGELA GOUVEIA:** Thank you.

8 **MS. LAUREEN "BLU: WATERS-GAUDIO:** Okay?
9 Because you deserve them. It just so happened that there's
10 a Hearing going on elsewhere. And you know, can't get
11 them; but you will get them. We would like to give you
12 this. And these seeds are for you, and this sweetgrass.

13 **MR. ANTHONY GOUVEIA:** [Speaks Indigenous
14 language].

15 **MS. LAUREEN "BLU: WATERS-GAUDIO:** You're
16 welcome. The rocks were broken when you were small, but
17 they came back together now. But, it can't be broken
18 again, because they've been molded back together.

19 **MS. SHELBY THOMAS:** Commissioners, can we
20 close the hearings for Montreal?

21 **MS. LAUREEN "BLU" WATERS-GAUDIO:** Yes. So,
22 this is our last hearing here. And, for those of you that
23 sat and listened to this powerful story, you are welcome to
24 come up to greet these -- this future generation, and this
25 current generation. And to greet them and thank them for

1 their story. So, if you'd like to come up to wish them
2 wellness on their journey, you may do that.

3 **MS. MOREEN KONWATSITSAWI MELOCHE:** And also,
4 just to finalize, to close the final remarks here in
5 Montreal, I just want everyone to know that what we heard
6 today and the last week are literally the voices of the
7 voiceless. And that the young man with the raw, powerful
8 emotion: he's absolutely right. It's not only our job as
9 the first original Aboriginals to heal. Canada has spent
10 millions of dollars to take it out of us. They must now
11 spend. When people's rights are disrespected, everybody
12 pays; is what I've learned through this process. Everybody
13 pays when peoples' rights are disrespected.

14 I want to follow up with the question of
15 people asking, "When do we stop being victims?" I just
16 want to help you become aware that that is a victimizer
17 question. When I first was told, "When do you people get
18 over it? When do you stop being the victims?" And, when I
19 told an Elder that question, he said, "Please teach the
20 Canadians and the other peoples that they are still being
21 the victimizer when they ask that type of question."

22 So, the question to ask is, "What happened
23 to you? What happened to the First Peoples, Inuit and
24 Metis of Canada -- actually in North America and of the
25 Americas? What happened?" So, when we see people like he

1 said on the street, we need to ask, "What happened to those
2 people? Why do they need to drink to feel good?" Because
3 you all know. I'm sure you've all had a glass of wine in
4 the last week. And you know when your knees begin to get a
5 little bit like this. And all of a sudden you want to
6 dance with the guy across the hall. And you're feeling
7 good. And we even say it, "I'm feeling good." And we even
8 say, "I'm not feeling any pain. I'm not feeling no pain."

9 So, we need to know that this is a powerful
10 process. And we need to know, like they said, that the men
11 have to be involved. And I want to commend all the
12 Commissioners, all the people who have come here, all the
13 Elders; everyone who has come out today. And I want to
14 commend the ladies who have come in with children and
15 babies. And they stopped me outside a few times and said,
16 "Oh, my God. I don't want my baby crying in there, or
17 laughing in there." I said, "It's a powerful reminder that
18 we are doing this for the next generation." These young
19 people are absolutely right, that the next generation is
20 what we need -- intergenerational healing? When you look
21 at the word healthy: I want to be working in a healthy
22 relationship. I want to work out. I want to become
23 healthy. When you divide the word, healthy, it says "heal
24 thy." So, we need to heal thyselves, everyone does. We
25 all need to be on a healing journey.

1 So, I want you to know that what I'm asking
2 here, is that we've heard a lot of intergenerational hurt,
3 pain, trauma. And that now it's time for intergenerational
4 respect, love, acceptance, tolerance, intergenerational
5 non-judgment. And it's time. This is time to allow the
6 First Peoples to have a place; the Inuit people, the Metis
7 people. All peoples of colour deserve respect. And, that
8 the word hope: the word hope in English, H-O-P-E, helping
9 our people express themselves here. And helping our people
10 excel. We need to help other people excel. So, when we
11 give people hope, it's helping other people excel.

12 So, I want to thank you all. Thank everyone
13 out there. *Merci. Merci tout le monde.* Thank you all.
14 Create a sense of family. *Pour toutes les familles ici, les*
15 *québécoises les françaises, les canadiennes,* the African,
16 everybody needs intergenerational love. It's absolutely
17 time. [Speaks in Mohawk language]. Migwetch.

18 --- **Exhibits (code: P01P13IC0501)**

19 **Exhibit 1:** Folder containing two images displayed during
20 the public testimony of the family.

21 --- Upon adjourning at 15:28

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24

I, Shirley Chang, 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.

A handwritten signature in blue ink, appearing to read 'Shirley Chang', is written over a horizontal line.

Shirley Chang
March 28, 2018