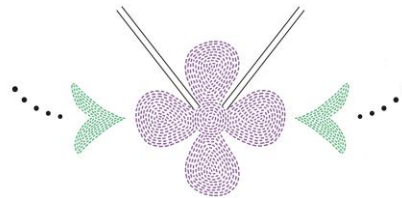


National Inquiry into
Missing and Murdered
Indigenous Women and Girls



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 - Closing Oral Submissions
Sheraton Eau Claire
Calgary, Alberta**



PUBLIC

**Thursday November 29, 2018
Oral Submissions - Volume 4**

Assembly of First Nations

Liard Aboriginal Women's Society

Aboriginal Women's Action Network

Saskatchewan Aboriginal Women's Circle Corporation

NunatuKavut Community Council Inc.

**Heard by Chief Commissioner Marion Buller
& Commissioners Michèle Audette,
Brian Eyolfson & Qajaq Robinson**

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II

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III
TABLE OF CONTENTS

Truth-Gathering Process
Oral Submissions

Chair: Christa Big Canoe (Commission Counsel)
Second Chairs: Thomas Barnett & Francine Merasty (Commission Counsel)

Heard by Chief Commissioner Marion Buller and Commissioners Michèle Audette, Brian Eyolfson & Qajaq Robinson

Grandmothers, Elders, Knowledge-keepers & National Family Advisory Circle (NFAC) members: Gerald Meginnes, Alvine Wolfleg, Norton Eagle Speaker, John Wesley, Skundaal Bernie Williams, Leslie Spillett, Louise Haulli, Myna Manniapik, Darlene Osborne, Pam Fillier, Lorraine Clements, Lesa Semmler

Blackfoot Confederacy Drummers: Leo Wells, Clarence Wolfleg Jr., Norvin Eagle Speaker, Sean Cutter

Clerks: Bryana Bouchir & Maryiam Khoury

Registrar: Bryan Zandberg

**IV
TABLE OF CONTENTS**

	PAGE
Opening Remarks	1
<u>SUBMISSIONS</u>	
SUBMISSIONS BY MS. JULIE MCGREGOR & MR. STUART WUTTKE, ASSEMBLY OF FIRST NATIONS	8
SUBMISSIONS BY MS. CARLY TEILLET & MS. ANNE MAJE RAIDER, LIARD ABORIGINAL WOMEN'S SOCIETY	48
SUBMISSIONS BY MS. FAY BLANEY, MS. MIKENZIE JORDAN & MS. SOPHIE MERASTY, ABORIGINAL WOMEN'S ACTION NETWORK	78
SUBMISSIONS BY MS. KELLIE WUTTUNEE, SASKATCHEWAN ABORIGINAL WOMEN'S CIRCLE CORP	109
SUBMISSIONS BY MR. ROY STEWART, NUNATUKAVUT COMMUNITY COUNCIL INC	135
Closing Ceremony	167

V
LIST OF EXHIBITS

NO.	DESCRIPTION	PAGE
6	"Liard Aboriginal Women's Society" PowerPoint presentation (35 slides)	74
7	"Oral submission for the National Inquiry into Missing and Murdered Indigenous Women and Girls" Powerpoint presentation (27 slides)	132

1 Calgary, Alberta

2 --- The hearing starts on Thursday, November 28, 2018

3 at 8:21

4 **MS. CHRISTINE SIMARD-CHICAGO:** ...had a good
5 rest last night. I certainly did. We're just waiting for
6 our drum group to setup. We have our Elder here, Gerald,
7 the Commissioners. Everyone's here.

8 Yesterday I was away, so my apologies for
9 not being here for closing yesterday afternoon. But I do
10 want to thank the Downtown Eastside Women's Centre,
11 because they had mentioned my cousin Verna Simard who was
12 killed Downtown Eastside.

13 And when I heard that it really touched me,
14 because besides my family talking about my cousin in our
15 testimony, we never heard her name throughout any
16 presentations, et cetera. So on behalf of my family and
17 my cousin, chi-miigwetch for that.

18 I just want to -- it's been a good week.
19 And I was thinking yesterday and I was talking to some of
20 the NFAC members about normalcy. And on Facebook you see
21 all these posts about girls missing. Women and girls
22 being killed - our women, our girls - and trying not to
23 become stuck. Trying not having -- for that to be normal
24 for us. Trying not to forget about them. Trying to, you
25 know, always keep them at your heart.

1 And sometimes it's difficult when you see
2 that on a daily basis happening and I think all of us
3 together we always have to -- when we see posts like that
4 and situations, we always have to keep those individuals
5 at our heart, because they are someone's mother, daughter,
6 sister, aunt, cousin, friend, so it's important that we
7 keep them center.

8 So while the drum's setting up, I'd like to
9 call upon our friend and Elder, Gerald, to come up and
10 start us off in a good way.

11 **MR. GERALD MEGINNIS:** Thank you.

12 Good morning. I missed out on yesterday's
13 prayers. Forgive me for that. First time I've slept in
14 and when I looked -- woke up I was wondering where the
15 heck I was.

16 But yesterday was very -- when I was
17 sittin' listening to all the speakers, it really hit home.
18 But the thing I'm trying to say is, right, boils down to
19 the women, the women that we lost. Some are closely
20 related that are here today. But without our women where
21 would we be? That's what I was thinking.

22 And the thing I have to pray for is that we
23 have to all come together as one, like I said the day
24 before, to work together to try and solve this problem.

25 And the thing that I was thinking about

1 last night when my kids came to visit, why is it they're
2 picking on women? But things happen and we cannot. We
3 have to either think about it and move on, but it's hard
4 to say -- I mean it's easy to say "move on", but
5 especially if you're close to this person that you lost
6 it's hard.

7 But the thing I'll say is think of all the
8 good things that you did with this person when she was
9 alive. And think that way and that'll take the burden -
10 the sorrow that you have - but the hurt is always there.

11 So with that have a good day. I guess what
12 I would say, Commissioners, the Elders that are here, the
13 drummers, that we'll all have a good day.

14 This day is one that's going to come. It's
15 not -- we're never going to see it again, so let's try and
16 live the day today in a good way and try and do the best
17 we can. That's all I can say.

18 As long as we've got the support of each
19 other to understand that we all are here together to try
20 and solve this problem and it's very -- I'm very humble
21 that I was asked to come here to pray each day, so with
22 that I'll say an opening prayer.

23 (NATIVE LANGUAGE)

24 So what I prayed for is for everyone in
25 here today that we have clear minds and to express our

1 feelings. And like I said, it's hard when we lose a loved
2 one, but we have to keep going to make things better for
3 girls in the future. To make that path a safe path.

4 I often wonder why it is us people, why is
5 it it's always us that get the, you know, always the end
6 of the stick, but knowing that you here today will try and
7 solve this problem, and in the future we're trying to set
8 a path for the girls that's coming up, that they'll have a
9 safe passage and that we work together as a nation, not as
10 an individual, and that we all know that we work together.

11 With that, I thank you for listening to me
12 and I hope each and every one of you have a good day and
13 that the day goes nice for each and every one of us. So
14 thank you very much for listening to me. Thank you.

15 **MS. CHRISTINE SIMARD-CHICAGO:** Migwetch.

16 Now we have the Blackfoot Confederacy Drum Group that will
17 open us up with an honour song. Migwetch.

18 (SINGING)

19 **MS. CHRISTINE SIMARD-CHICAGO:** Oh,
20 migwetch. Now we'll have Myna with the lighting of the
21 qulliq.

22 --- **LIGHTING OF THE QULLIQ**

23 **MS. MYNA MANNIPIK:** I didn't mean to.

24 (LAUGHTER/RIRES)

25 **MS. MYNA MANNIPIK:** Good morning, (NATIVE

1 LANGUAGE), bonjour. (NATIVE LANGUAGE)

2 (SHORT PAUSE/COURTE PAUSE)

3 **MS. MYNA MANNIAPIK:** Thank you for
4 reminding me that I still have a strong heartbeat. This
5 week has been really close to my heart. I've been
6 thinking about my late mother, you know, lighting this and
7 handling the Qulliq. My mother was one of the Indigenous
8 people that had to die early because of neglect of health
9 care system in the north. By the time she got diagnosed,
10 after my sister took her to another town for examination,
11 it was too late, as she had cancer. Her cancer had
12 spreaded. Before that, she's been going to see the nurses
13 for a year, and they never did anything. So like I
14 mentioned yesterday, that I -- I'm a cancer survivor
15 twice. I think I'm one of the lucky ones because I happen
16 to live in the south where there's doctors, and I got
17 diagnosed early, twice. But it's not like that in the far
18 north where there's no doctors.

19 I just like to say, in a -- even during
20 these very heavy issues we have to deal with and listen
21 to, it's good to laugh sometimes, you know. Laugh --
22 laughter to us is, you know, it's very essential in our
23 lives. And a lot of times it, you know, I live in
24 Edmonton, if I hear people laughing, then I look right
25 away, they're Indigenous people. It's -- it's a good

1 thing.

2 I just like you to know, this is not my
3 trade here. Lighting Qulliq is not my trade, but now it
4 seems to be. I used to sit in one of those booths behind
5 you. I'm a certified simultaneous interpreter/translator
6 by trade. And as -- to you, young people and relatively
7 young people, please treat your Elders with respect
8 because we're all heading that way, you know. No Oil of
9 Olay is going to hold our age.

10 (LAUGHTER)

11 **MS. MYNA MANNIAPIK:** And when one time --
12 now, I have arthritis, and so on, as we age, something
13 like that we'll meet along the way. And one time I was
14 really suffering hard, I put some cream on, and I went out
15 and this older man said, "What kind of perfume are you
16 wearing?" I -- I knew I wasn't perfume. "It's called
17 Bengay."

18 (LAUGHTER)

19 **MS. MYNA MANNIAPIK:** You can get it from a
20 drug store. Well, have a good day, everyone.

21 **UNIDENTIFIED SPEAKER:** Good speech.

22 **UNIDENTIFIED SPEAKER:** (SPEAKING NATIVE
23 LANGUAGE).

24 **MS. MYNA MANNIAPIK:** Oh, *migwetch*.

25 **MS. CHRISTINE SIMARD-CHICAGO:** Okay. So

1 just a couple of housekeeping notes. We do have our
2 Elders here. We have Alvine and Spike and Gerald here for
3 spiritual guidance. They're not just here to open and
4 close every day. If you need some ceremonies, you need
5 some healing, you know, please feel free to come up and --
6 and utilize them as well because they are our Elders and
7 our teachers. And we need to respect them and -- in order
8 to heal and move on as part of our journey. You know, we
9 need that ceremony in our lives too.

10 Again, the Elders in the Health Rooms are
11 past the elevators. They're the Mariposa Room and the
12 Silver Willow Room. And we have Gerry and Cora Lee doing
13 healing through beading within the Elder -- Elders Room as
14 well. So have a good day, and I'll hand it over to
15 Christa.

16 **MS. CHRISTA BIG CANOE:** Thank you,
17 Christine. Before -- before we get started, I'll invite
18 the first party to -- to take a seat up here by the
19 podium, and then more formally ask that we open the record
20 a few minutes early. Chief Commissioner, Commissaire
21 Audette, Commissioner Robinson, Commissioner Eyolfson,
22 today is day 4 of the Closing Submissions by Parties with
23 Standing. And the first party that we'll be inviting up
24 will be Assembly of First Nations. But also, just for the
25 purpose of the record, I'm Christa Big Canoe, and I'd like

1 to introduce Associate Commission counsel, Francine
2 Merasty, and also Mr. Thomas Barnett will also be calling
3 parties today. And with that, I will invite up the
4 Assembly of the First Nations. Ms. Julie McGregor and Mr.
5 Stuart Wuttke will be doing the submissions on behalf of
6 the Assembly of First Nations, and they will have 40
7 minutes for their submissions, and the Commissioners will
8 have ten for questions.

9 **---SUBMISSIONS BY MS. JULIE MCGREGOR AND STUART WUTTKE:**

10 **MS. JULIE MCGREGOR:** It's a little bit.
11 Okay. We're good? Okay. (SPEAKING NATIVE LANGUAGE).
12 Good morning, Commissioners. My name is Julie McGregor.
13 I'm an Algonquin from Kitigan Zibi, and I, along with my
14 colleague, Stuart Wuttke, will be presenting final
15 submissions on behalf of the Assembly of First Nations.

16 I would like to begin by acknowledging the
17 territory of the Treaty 7 people, and also the sacred
18 items in the room. And I'd also like to thank the Elder
19 for his prayers, and for the Elder for lighting the
20 Qulliq. I have to start off by -- at the outset by
21 warning you. I'm recovering from a cold right, and I'm
22 hoping that my voice will -- will not give out, and I
23 won't have a coughing fit or a sneezing fit in front you.
24 But if I do, please bear with me. My apologies. As I
25 mentioned, I'll be splitting my time with my colleague,

1 Stuart Wuttke. And given the time we have, it's probably
2 impossible for us to cover all the issues. That will be
3 covered in the AFN's written submissions, so I'll refer
4 the Commissioners to our written submissions for greater
5 detail. And I also note that the written submissions will
6 include a full list of the AFN's recommendations for the
7 Commissioners.

8 The Assembly of First Nations is a national
9 representative of 634 First Nations and First Nations
10 citizens across Canada. As you know, First Nations have
11 their own histories, languages, and relationships with
12 Canada. These relationships are founded on the inherent
13 self-governing authority of First Nations, historic peace
14 and friendship treaties, military alliance treaties,
15 treaties relating to trade, pre-confederation treaties,
16 the numbered treaties, modern treaties, self-government
17 agreements, and other arrangements.

18 The AFN is comprised of several main
19 bodies, including the AFN Women's Council. The AFN's
20 Women's Council works with the AFN Secretariat to ensure
21 that the concerns and perspectives of First Nations women
22 and form the work of the AFN. The Women's Council
23 actively participates in the Executive Committee of the
24 AFN to provide perspective -- the perspectives of First
25 Nations women. The Women's Council provided leadership

1 and engagement in pre-inquiry activities, and the Women's
2 Council's members participated in regional pre-inquiry
3 meetings.

4 The AFN leadership, in conjunction with the
5 AFN Women's Council, has provided for increased awareness
6 and communication on many issues on involving violence
7 against Indigenous women and missing and murdered
8 Indigenous women and girls. The AFN and the AFN Women's
9 Council advocated for many years for the establishment of
10 the -- of this National Inquiry, and called on all levels
11 of government to address the systematic ...causes of all
12 forms of violence, including sexual violence against
13 indigenous women and girls.

14 The AFN's advocacy work on this issue is
15 supported by several chiefs in assembly resolutions.
16 Resolution 61-2010 called on the AFN Executive to advocate
17 for the establishment of an independent Public Inquiry
18 into Missing and Murdered Indigenous Women and Girls and
19 called on all levels of government to engage with First
20 Nations on the national, regional and local levels to
21 develop action plans, to support families and address the
22 root causes of violence against indigenous women.

23 In addition, Resolution 61-2010 directed
24 the AFN Executive to call upon governments to support
25 community-based initiatives and to ensure proper resources

1 for victims of crime and to advocate and to lobby for the
2 protection and safety of First Nations women and children
3 across Canada, in according with the United Nations
4 Declaration on the Rights of Indigenous People.

5 The AFN and the AFN Women's Council have
6 made the issue of missing and murdered indigenous women
7 and girls a priority and have worked to address the issue
8 of ending violence against indigenous women and girls,
9 including the identification and examination of practices
10 that have been effective in reducing violence and
11 increasing safety.

12 The AFN has actively participated in all
13 aspects of the National Inquiry's hearings, including 14
14 community hearings and all of the institutional and expert
15 hearings that were carried out across the country.

16 The AFN firmly believes in and has always
17 advocated for a family's first approach to the issue of
18 missing and murdered indigenous women and girls. This is
19 evidenced by Resolutions 37-2014, which mandated the AFN
20 Executive to take a family's first approach, ensuring that
21 there is respectful inclusion of voices and perspectives
22 of families in the discussions and in the development of
23 action plans on the issue of missing and murdered
24 indigenous women and girls.

25 In addition, the family's first approach

1 was emphasized in Resolution 57-2017, support for the
2 National Inquiry into Missing and Murdered Indigenous
3 Women and Girls, and Resolution 78-2017, support for the
4 extension of the National Inquiry into Missing and
5 Murdered Indigenous Women and Girls.

6 The AFN and the AFN Women's Council have
7 also advocates strongly that the National Inquiry adopt a
8 human rights approach to examining the root causes of the
9 national epidemic of missing and murdered indigenous women
10 and girls.

11 Articles 21(2) and Articles 22(2) of the
12 United Nations Declaration on the Rights of Indigenous
13 People, and Article 7 of the American Declaration on the
14 rights of Indigenous People states that:

15 "Indigenous women have the right to
16 the recognition, protection, enjoyment
17 of all human rights and fundamental
18 freedoms provided for in international
19 law, free of all forms of
20 discrimination. States must recognize
21 that violence against indigenous
22 peoples and persons, particularly
23 women, hinders or nullifies the
24 enjoyment of all human rights and
25 fundamental freedoms."

1 The UN Declaration specifically recognizes
2 the duty of states to take measures in conjunction with
3 indigenous peoples, to ensure that indigenous women and
4 children enjoy the full protection and guarantees against
5 all forms of violence and discrimination.

6 In the international law context, states
7 have obligations to demonstrate their due diligence to
8 prevent human rights violations.

9 The AFN submits that these important
10 principles must form the foundations of the Commissioners'
11 recommendations in their final report.

12 As I have stated, the AFN has participated
13 in all aspects of this Inquiry, and here we are now at the
14 conclusion of this journey. It has not been an easy
15 journey, and I don't think anyone ever expected that it
16 would be.

17 Commissioners, you have travelled across
18 the country and you have heard from survivors, family
19 members, advocates, academics, experts, service providers,
20 the police, Crown prosecutors and government officials.
21 And what did you hear?

22 You've heard from survivors and family
23 members who have had the incredible courage and strength
24 to share with you some of the most traumatic and painful
25 experiences anyone can ever face. You have witnessed

1 their strength and their undying dedication to their loved
2 ones and their struggle to seek justice in the face of
3 systematic racism and prejudices.

4 You have heard from First Nations
5 leadership, the frustration the sadness and the
6 powerlessness they feel when their citizens and, in some
7 cases, their own loved ones go missing or are found
8 murdered. You have heard about the lack of resources they
9 receive, the need for funding for land-based and
10 culturally appropriate mental health and healing programs.

11 You have heard from frontline workers and
12 service providers about the lack of funding their receive
13 to provide much needed support and prevention services for
14 First Nations women and girls who are affected by trauma,
15 battling addictions or who are involved in the sex trade
16 and who are at risk of experiencing violence.

17 You have heard about the onerous reporting
18 administrative hurdles and prejudices these service
19 providers must overtime in both urban and remote areas.

20 You have heard from leading indigenous
21 experts who have demonstrated the many types of
22 institutional racism and prejudice First Nations people
23 experience in the criminal justice system and in the
24 provision of essential services such as health and social
25 services.

1 You have heard from numerous academics on
2 how First Nations' inherent rights, jurisdiction and legal
3 traditions must be recognized and upheld in order to truly
4 -- in order for true reconciliation to occur in this
5 country.

6 You have heard from police forces who have
7 admitted and even apologized for failing the families of
8 missing and murdered indigenous women and girls, and
9 LGBTQ2S people.

10 You have heard from several government
11 officials about the types of programs and service they
12 provide to address the issue of violence against
13 indigenous women and girls, as well as the initiatives
14 they are now taking to be more inclusive of indigenous
15 people and indigenous culture. You've heard about their
16 implementation of cultural awareness or cultural
17 competency training and their initiatives to create
18 partnerships and relationships with First Nations. And
19 while this has all been informative, many of these
20 institutional witnesses, with some notable exceptions, did
21 not provide evidence on exactly what are the mechanisms of
22 internal lies, or systematic prejudices and racism within
23 their institutions that contribute to the problem of
24 missing and murdered indigenous women and girls in Canada.

25 Some refuse to acknowledge that racism or

1 prejudice in their organization even exists at all. Yet
2 we know that First Nations people are continually over-
3 policed, overcharged, over-incarcerated in the justice
4 system.

5 We know for a fact that government
6 officials have historically never -- and in some cases
7 still don't -- provide the same level of funding for First
8 Nations for services on reserve as they do other
9 populations.

10 And we've heard directly from survivors and
11 family members that when First Nations Women and Girls go
12 missing, their families' complaints are not taken
13 seriously. Their cases are not investigated properly.
14 Their families are not updated about their loved ones'
15 investigations and their cases are prematurely deemed
16 accidents. And the perpetrators are not apprehended or
17 punished in the same manner as when the victims are non-
18 indigenous.

19 We know that the history of colonialism and
20 racism in this country plays a significant role in the
21 violence experienced by First Nation women and girls.

22 For example, the evidence of Jeffrey
23 McNeil-Seymour described the links between colonialism,
24 violence, land disposition, resource extraction and the
25 negative effects that this has had on indigenous women,

1 girls and LGBTQ.

2 The growing prevalence of man camps in the
3 natural resource sector and their correlation with
4 violence and human trafficking has its roots in colonial
5 violence and the land disposition of First Nations. Man
6 camps, which are often located near remote First Nations,
7 expose women and girls to greater risk to gender-based
8 violence, harassment, family and domestic violence, human
9 trafficking, racism and other violations of their human
10 rights.

11 Natural resource projects bring influxes of
12 mostly non-indigenous, transient men into remote areas.
13 The nature of resource work is isolating, dangerous and
14 unstable, and this, coupled with high-paying jobs, creates
15 circumstances where there's increased likelihood for the
16 use of drugs, alcohol and the occurrence of violence.

17 Due to the unequal funding for health
18 services, social services and policing, First Nations lack
19 the resources needed to handle these large increases of
20 population, socioeconomic problems and consequential
21 violence which is perpetrated against First Nations women
22 and girls.

23 As you see it's a domino effect which is
24 based upon and perpetrated -- and perpetuated, sorry, by
25 racism and discrimination, the denial of human rights and

1 the violation of First Nations relationships to their
2 lands or the extinguishment of their rights.

3 Dr. Dalee Sambo Dorough testified during
4 the Human Rights hearing in Quebec City, that the
5 extinguishment of rights can also lead to the heightened
6 poverty and other vulnerabilities experienced by
7 Indigenous women. And she stated in particular that
8 unilateral extinguishment of rights of Indigenous people
9 has a serious adverse impact.

10 She went on to state and I quote from line
11 6 - 7, on page 248 of the transcripts:

12 "As far as Indigenous women and girls,
13 and missing and murdered Indigenous
14 women and girls, the diverse legal
15 context in my view range from the lack
16 of law enforcement, to the judiciary,
17 to penal institutions and the denial
18 of equality, whether it is relative or
19 substantive equality. And for
20 Indigenous women and girls this has
21 generated not only insecurity of
22 person and immediate family, but also
23 damaging impacts upon every dimension
24 of womanhood, as Indigenous women and
25 girls, their relations with all

1 others, their relations with their own
2 peoples and their lands and
3 territories and society overall.” (As
4 read)

5 So you see all of these things, colonial
6 violence, racism, the denial of human rights and the
7 disposition of land and extinguishment of First Nations’
8 rights are inextricably linked to the prevalence of
9 missing and murdered Indigenous women and girls.

10 As Commissioner’s of this inquiry, you are
11 mandated to examine the underlying historical, social,
12 economic, institutional and cultural factors, that
13 contribute to violence -- to the violence experienced by
14 Indigenous women and girls, and to their greater
15 vulnerability to this violence and also to examine and
16 report on the systematic causes of all forms of violence
17 against Indigenous women and girls in Canada, by looking
18 at patterns and underlying factors and to issue
19 recommendations to eliminate systematic causes and
20 increase the safety of Indigenous women and girls in
21 Canada.

22 This is a monumental task. As I have
23 stated, many factors contribute to missing and murdered
24 Indigenous women and girls, and they are all
25 interconnected and far ranging.

1 There's obviously going to be many
2 unanswered questions with respect to how to eliminate
3 systematic causes of violence against Indigenous women and
4 girls. However, I suggest to you today that the solutions
5 to any of these problems will always be found within our
6 nations, within our people, within our lands and within
7 our cultures.

8 As Dr. Dalee Sambo Dorough indicated in her
9 evidence, any type of national action plan in response to
10 these issues must start with a dialog with First Nations
11 people concerned and the exercise of their right to self-
12 determination, because they are the self in self-
13 determination, and they need to identify the priorities
14 and what specific problems are -- what the specific
15 problems are, and what the potential solutions are.

16 The legacy of this inquiry will not be
17 judged by any parties appearing before you. The legacy of
18 this inquiry will be determined by perhaps the greatest
19 judge of all - and that is time.

20 Time will tell if this process was
21 meaningful for survivors and family members. Whether they
22 felt supported or whether they felt their voices were
23 heard. Time will tell if your recommendations will
24 receive the attention they deserve, by those with the
25 power to make the real systematic changes.

1 We know from other enquiries, including the
2 Manitoba Justice Inquiry, the Royal Commission on
3 Aboriginal People and the Truth and Reconciliation
4 Commission, that change is difficult and institutional
5 change is seemingly impossible.

6 For real change to occur concrete long term
7 and most importantly implementable recommendations are
8 needed.

9 And ultimately time will tell if our First
10 Nations women and girls are safe. If they no longer go
11 missing or are found murdered. If they are no longer
12 targets of violence just because they're First Nations.
13 If First Nations women no longer fear letting their
14 daughters play outside or walk down the street. If First
15 Nations families can trust that when they -- that their
16 children -- when their children move away to urban areas
17 to attend school, they won't disappear or be targets for
18 violence or human traffickers. If they, the next
19 generation of First Nations women and girls and the
20 generations to come, can walk on their lands and
21 territories and feel as free, and as safe, and as secure,
22 as any other, that will indeed be the ultimate test and
23 legacy of this inquiry.

24 I would like to end my submissions by
25 thanking the Commissioners and the staff of the National

1 Inquiry. I would also like to take a moment to
2 acknowledge my colleagues who have represented the parties
3 with standing at these hearings, some of whom are also
4 Indigenous women themselves.

5 They are all fighters, they are our future
6 and it's been a privilege to have known them and to have
7 worked along side them. Chi-miigwetch (NATIVE LANGUAGE).
8 Those are my submissions, thank you.

9 **MR. STUART WUTTKE:** Good afternoon. My
10 name is Stuart Wuttke. I'm general counsel with the
11 Assembly of First Nations. I'm also a member of Garden
12 Hill First Nation, from Treaty Number 5 in Northern
13 Manitoba; a citizen of the Oji-Cree Nation.

14 I'd also like to start off by acknowledging
15 that we are in Treaty 7 territory.

16 Like my colleague Ms. McGregor, I'd like to
17 state at the outset the importance of this case and to
18 reiterate the importance of this inquiry to the families.
19 Also, to the First Nations, the Assembly First Nations,
20 our Chiefs, our Elders, who put many years in advocating
21 for this inquiry.

22 When I first started out in my legal
23 practice over 20 years ago, this was an issue and I was
24 working with organizations who were trying to pressure our
25 government into having an inquiry and into doing something

1 about the number of Indigenous women and girls that were
2 going missing.

3 At the same time in pushing and advocating
4 for the inquiry, we must all feel empathy for the families
5 of those who have missing and murdered women and girls.
6 Because all these women are either someone's mother,
7 sister, niece, daughter. They're all precious to our
8 families, to our communities.

9 And we also need to think about the girls
10 and women who are still missing. Where are they, are they
11 safe and can we get them back.

12 In addition to the murdered, missing
13 Indigenous women, this inquiry also heard about the
14 current government practices with relation to child
15 welfare and a number of children that are continued to be
16 stripped from their families, from their communities,
17 under the child welfare system and the inherent damages
18 that causes to those individuals.

19 We are mindful that all these people, all
20 these women and children, are human beings. They're
21 entitled to human rights, they're entitled to their
22 dignity, they're entitled to their safety.

23 And at the outset one of the tasks of this
24 inquiry is to look at the contributing factors that leads
25 to murdered and missing Indigenous women. And throughout

1 the parts 1, 2 and 3 hearings, you've heard a number of
2 issues and evidence with respect to the state's role in
3 this.

4 And AFN would like to focus the next 15
5 minutes - 20 minutes, on the state bearing responsibility
6 for this -- for murdered and missing Indigenous women.

7 Clearly Federal Governments and Provincial
8 Governments are not far from -- are not beyond reproach in
9 this. They have created a number of policies, setup
10 programs, that have led to chaos and harm in First Nation
11 communities.

12 So it would be the AFN's position that in
13 coming up with its recommendation, that this inquiry also
14 look at the role of the state and come up with a number of
15 recommendations for the Federal Government and provincial
16 governments to go beyond and change their policies, to
17 revoke legislation that causes harm to First Nation women
18 and children. The history of the Federal government's
19 failed policies dates back right to the beginning with
20 respect to the establishment of the *Indian Act*. And this
21 inquiry has heard evidence from a number of witnesses that
22 talked about the disenfranchisement of First Nation women
23 from their communities under the *Indian Act*.

24 The federal government's first policy was
25 to begin removing First Nation women as status Indians if

1 they were married to a non-native man. And clearly, a
2 woman's status was tied to their husband, or to their
3 father. This policy had the effect of stripping women
4 from their communities, their Indian status, their
5 identity, their culture. You heard evidence how some of
6 these people couldn't even go back to their communities to
7 even visit their families.

8 The federal government bears
9 responsibilities in this failed process, basically
10 isolating, taking the women away from the protective
11 nature of their families, from the safety of the
12 communities, and tossing them out into the world where
13 they were left alone. And alone, they faced
14 discrimination, they faced adverse employment prospects,
15 and they were not treated fairly by Canadian society.

16 The next thing the federal government did,
17 of course, was establish the residential schools, and this
18 inquiry heard a number of witnesses speak about the
19 impacts that residential schools had on individuals,
20 families, and the communities. And relatively new
21 information coming out with respect to the
22 intergenerational trauma that passes from one generation
23 to another generation, which all can be linked to the
24 Indian residential schools.

25 The AFN has always put a case forward that

1 focusses on the impacts of the Indian residential schools
2 on First Nation communities and for Indigenous women and
3 girls. Families and communities suffer from the impacts
4 of residential schools. We know that the schools were set
5 up to kill the Indian in the child. They were punished
6 for speaking their language, they were punished for
7 acknowledging any of their culture.

8 And in the evidence, there was a picture of
9 a boy that was taken, sent to residential schools. When
10 he got to residential school, he wore his traditional
11 outfit. They show a picture of him standing beside a
12 flower pot all -- hair all cut, wearing a suit. And
13 really when you look at the symbolism of that picture and
14 what the Canadian government was trying to perpetuate and
15 trying to portray, was that you're taking these, basically
16 at that time they thought, savages, from the land and
17 taming them. Giving them an education and making them
18 like Canadian -- the other Canadians.

19 But also symbolic in that is how the land
20 is looked at. They looked at the land, the whole vastness
21 of Canada being wild, ready for taming, something to be
22 cultivated. We know that the Indian residential schools
23 was not set up to be nurturing and supporting of children.
24 As Ms. Josie Nepinak stated in the transcripts, which is
25 Volume 7, page 175, she states, and I quote:

1 "And I'll talk about the violence for
2 Indigenous women as a result of
3 colonization and the whole experience
4 around colonization, this possession
5 of our sacred ways. The dispossession
6 of our grandmothers, and a
7 dispossession of our Elders. And it's
8 manifested through oppressive policy
9 such as the *Indian Act* for First
10 Nations women, and it's manifested
11 through the residential school by
12 killing the child and killing the -- I
13 mean -- killing the Indian in a child
14 and killing the spirit of the child.
15 And it is manifested in those abuses
16 that have suffered through, whether it
17 has taken place in a dark room, or
18 being told we're savages, or being
19 told that we cannot speak our
20 language. It is manifested in all
21 those areas and all our
22 vulnerabilities are then pushed to
23 these unsafe environments and in these
24 domains where we are further -- where
25 we are at further risk to the extent

1 hurtful than it is good. And I think
2 the way the media has in the past
3 portrayed Indigenous people and that's
4 all that they're getting their
5 knowledge from." (As read)

6 So they're not learning about Indigenous
7 people from history books. The only thing they see is
8 what's on TV, or what they see in a sociological book --
9 sociology book, which is usually super, super negative.

10 The effects of the sixties scoop on
11 children was also supported by Dr. Bombay in her
12 testimony. In replying to a question about children being
13 removed from -- during the sixties scoop, how that would
14 impact and whether the impacts to the child would be
15 similar to that felt by the residential schools. Dr.
16 Bombay at Volume 10, at page 179 of the transcript states
17 that:

18 "A lot of sixties scoop survivors do
19 describe having similar experiences of
20 children of residential schools, and
21 certainly for these that experience a
22 lot of those same adverse early life
23 experiences, we would expect the same,
24 or negative health outcomes later in
25 life." (As read)

1 Once the sixties scoop ended, the federal
2 government also looked at forced relocations. A number of
3 Inuit communities, or Inuit People, were relocated in
4 Northern Territories. A number of First Nation
5 communities were relocated to other areas because of
6 natural -- I should say, natural resource extraction. A
7 lot of hydro dams were built, their community lands were
8 flooded, and they were sent to areas that weren't ideal
9 for human settlement.

10 The continued dispossession of First
11 Nations People from their territories, from their
12 resources also plays an impact -- I mean, also plays a
13 major role in how Indigenous communities continue to
14 suffer from colonization. It deprives First Nations of
15 their traditional economies. It provides -- deprives them
16 of any future economic prosperity by being on lands that
17 are not ideal for settlement. And as my colleague, Ms.
18 McGregor stated, setting up these camps in areas has a
19 detrimental effect as well.

20 But in all the patterns in the past, and
21 I'm going to move on to child welfare. But really, we see
22 from government policy is number one, the removal of
23 children from their families and communities. Secondly,
24 the chronic underfunding of programs and services for
25 these people that have been removed. Number three, the

1 pattern of departmental control of the lives of First
2 Nations People where the Department of Indian Affairs
3 always has the main control over Indian -- First Nation
4 Peoples. And last of all, knowledge by government
5 officials that their policies are destructive. They are
6 causing harm and they still do not do anything about it to
7 remedy any of the negative impacts.

8 Child Welfare is the newest policies and
9 legislation that both the federal government and the
10 provinces have enacted to destroy First Nations families,
11 to attack our women and children. There was evidence
12 provided by the -- by a number of individuals regarding
13 the Child and Family Caring Society case against the
14 federal government at the Canadian Human Rights Tribunal.
15 And in that case what really came out of that is the
16 federal government had known for over 20 years in working
17 with the Assembly of First Nations and getting reports and
18 studies that really point to the destructive nature of
19 child welfare.

20 Federal government developed this process
21 where it created a perverse incentive. Meaning, if a
22 child was going to be -- if a child or a family needed a
23 service, the only way that the family or child could get
24 the service would be to apprehend the child. Whereas,
25 when you look at the provincial regimes and the way they

1 treat non-native children, they provide a service. They
2 keep the child in the home and removal of children is at
3 the last resort.

4 The federal government set up a system
5 where removal of the children was first and foremost. And
6 it came out in the evidence of the Tribunal that if the
7 federal government so decided to remove all children in a
8 province such as Manitoba, they would spare no expense,
9 they would pay for removing all those children. But when
10 it actually came to providing services to provide some
11 programs for First Nations children to stay in the home,
12 they were not made available.

13 We also know that most children from First
14 Nation communities are apprehended as a result of neglect.
15 And Cindy Blackstock talked about this at transcript -- I
16 forget what transcript it is, but at paragraph 46,
17 basically, two forms of neglect. One of them is a failure
18 to supervise, the other one is poverty related, dealing
19 with failing to provide basic needs, education, housing,
20 clothing, food.

21 And Mary Ellen Turpel commented on this as
22 well with respect to a number of children being taken from
23 their homes, from loving homes as a result of neglect, and
24 the high numbers, which is completely unnecessary. And
25 Mary Ellen Turpel was asked a question about the removal

1 of children from their homes from their loving families.

2 A question was posed to her that:

3 "...we note...in many of these cases,
4 we have...heard [that] from...videos,
5 [and] obviously they came from [the]
6 caring families [these children come
7 from caring and] loving families, I
8 [find] it quite disturbing in your
9 report that, you know, despite the
10 fact that children are being
11 apprehended for neglect from
12 potentially...loving families, they
13 are being put into a system that would
14 put them in danger of sexual
15 exploitation [and] sexual abuse, and
16 [that's not] really acceptable."

17 Ms. Turpel-Lafond replied by stating that:

18 "Yes, I think [that's] fair to say
19 that [in] those circumstances."

20 And she later on states that:

21 "...[even if] there is actual violence
22 [in the home], or serious violence
23 toward the child, [it's] still [a]
24 fact that they [were] placed into a
25 system where they are at [an] elevated

1 risk of sexual violence [and]
2 sexualized violence, particularly
3 girls ,and boys, but girls and
4 creating...additional trauma[s]."

5 So we know that removing children from
6 caring homes for neglect for poverty-related issues,
7 you're taking that child, you're putting them into a
8 foster home or a group home where they're at an elevated
9 risk now of sexual abuse, of human trafficking, and all
10 these other evils that this Inquiry was made aware of,
11 that is a result of child welfare legislation and the
12 operation of child welfare in Canada today. It's
13 unacceptable, and those policies need to change.

14 (APPLAUSE/APPLAUDISSEMENTS)

15 **MR. STUART WUTTKE:** And Mary Ellen Turpel
16 also talked about -- provided a number of reports she
17 drafted with respect to problems that children have and
18 the abuse they suffer when they're in child and group
19 homes. And it's safe to say that if these children stayed
20 in their homes, even in an impoverished state, they would
21 never have faced sexual abuse from their loving and caring
22 families, but we're actually taking them out and putting
23 them in those situations.

24 Now, we had some evidence put forward with
25 respect to intergenerational trauma, and this was provided

1 by Dr. Bombay, but also Sarah Clark spoke about it at
2 Volume X of her transcript. And she talks about the
3 cumulative intergenerational trauma and the impacts it has
4 on First Nation communities, and the hurtful behaviours,
5 and how the cycle repeats over and over again.

6 And essentially, she states that
7 residential schools was basically the creation of that
8 dysfunction in First Nation communities, that somehow
9 people that went to those schools came home, they didn't
10 know anything other than violence and harm, and they
11 brought that to their communities.

12 But Dr. Bombay provided scientific evidence
13 of how that occurs, and she was qualified as an expert in
14 collective trauma. And she really points to the fact that
15 how -- when people are facing adverse situations or abuse
16 in the home, especially -- particularly at a young age,
17 how that affects one's brain. And she showed a picture of
18 two brains, one of a healthy child and one of a child from
19 a Romanian orphanage where they suffered abuse and
20 neglect.

21 And it --and that picture stated -- it
22 showed that children that are put in abusive situations,
23 their brains do not develop like normal children. And
24 that has a long-term, lifelong, lasting consequence on
25 those children. As they grow up, they become more

1 missing Indigenous women is not linked to one single
2 source. It is a cumulative effect of the many policies,
3 government policies that have occurred over generations,
4 over hundreds of years. And really, these government
5 policies have also reinforced negative stereotypes that
6 have been garnered and supported by mainstream society,
7 particularly white people.

8 What do we find today? Well, we've heard
9 in this -- in the hearing about children going missing,
10 police not looking for them. Why is it up to First Nation
11 families and communities to send out search parties
12 themselves and look for their own children? When
13 meanwhile, you heard evidence where when a white child
14 goes missing, the police set up a huge search party, and
15 they go looking out.

16 Clearly, the state's role in perpetuating
17 and creating these legislation policies that looked at
18 dehumanizing First Nations women and children, and
19 especially attacking First Nations women, has been
20 absorbed by the Canadian population. And you find the
21 rampant discrimination that my colleague, Ms. McGregor
22 talked about.

23 Essentially, what we need to do is look at
24 deconstructing all of that, and that is a task of this
25 Tribunal, I mean of this Inquiry. You have an important

1 role to play. We ask that you be bold in your
2 recommendations. You look at Canada and the provinces'
3 role in this unfortunate and harmful place that we see
4 ourselves and where our First Nation women, Inuit women,
5 Métis women go missing and they're murdered, and the
6 families are looking for answers, and they deserve those
7 answers. Thank you.

8 (APPLAUSE/APPLAUDISSEMENTS)

9 **MR. THOMAS BARNETT:** Thank you, Mr. Wuttke
10 and Ms. McGregor.

11 Chief Commissioner and Commissioners, if
12 you have any questions.

13 **COMMISSIONER MICHÈLE AUDETTE:** I have a
14 comment while you're preparing your question. It's more a
15 comment, and it's rare that I don't have a question,
16 because I think both of you, your presentation or your
17 oral submission was right to the point, showing Canada and
18 the rest of the world that are watching us many, many
19 examples of what was shared to us. Many examples, and
20 many truths or bringing back the truth from the families
21 and survivors.

22 So -- and I want to say that few family
23 members who were watching were texting me and very touched
24 by your presentation. So they will get it by -- when --
25 everything will be officially submitted to us, but also

1 the (indiscernible] I guess tomorrow. So I wanted to pass
2 that message to both of you. So families were very
3 touched by you.

4 And I'm glad also that you brought again --
5 because we didn't hear that much during this journey
6 important journey, the impact of Bill C-31, Bill-C3, or
7 who's Indian, who are not. And we're still facing that, I
8 would say, systemic violence or -- and it brought also
9 lateral violence among ourself and our communities. And I
10 saw some warriors not long ago so I'm sure they'll be
11 pleased that AFN brought that to us.

12 Thank you so much.

13 And also to conclude, if they're ready,
14 when you compare on how we treat the non-Native versus our
15 sisters, people need to hear that.

16 Thank you.

17 **COMMISSIONER BRIAN EYOLFSON:** Thank you
18 both very much for your submissions.

19 Ms. McGregor, you talked about our
20 recommendations needing to have the attention they
21 deserve, and the importance of having concrete, long-term
22 implemental recommendations.

23 I look forward to your final written
24 submissions but I'm just wondering if you can comment any
25 further on, you know, what helps make recommendations

1 implementable in your view? Or it might be difficult to
2 talk about in the abstract but if you had any further
3 thoughts or comments on that, it would be appreciated.

4 **MS. JULIE MCGREGOR:** Well, I think one
5 thing we've heard about from a lot of inquiries and
6 reports that have been written is that, you know, there
7 are very -- there's a lot of thorough evidence that are
8 presented and these are important recommendations that are
9 made, but then they get shelves or they're collecting dust
10 or whatever, what have you.

11 And I think a lot of what has come out
12 recently, including just after the TRC, because we're in
13 an era where we're looking at the calls to action and
14 we're trying to figure out how are we going -- and most,
15 let's say, institutions are now looking to how can they
16 incorporate those calls to action into policy changes,
17 into laws, into ways in which they can make actual
18 systematic changes for the good.

19 And I think that that's -- that maybe that
20 you will need to be giving them a bit of a roadmap to
21 where they need to get to, in terms of implementation,
22 because that seems to be the delay and the problem is we
23 have these amazing recommendations from amazing
24 Commissioners and yet the follow-through is difficult.

25 And so while I can't, at this moment, give

1 you specific ones, I undertake to provide that in our
2 submissions but -- our written submissions. But I will
3 say that that's one thing that we've definitely heard is
4 that there needs to be some guidance in terms of
5 implementing your recommendations, for governments, for
6 the public, for whoever your recommendations are targeted
7 to.

8 **COMMISSIONER BRIAN EYOLFSON:** Thank you.

9 **COMMISSIONER QAJAQ ROBINSON:** Thank you
10 both. I received a teaching yesterday, "Ogi" is the
11 greetings on this land so I'm trying to use that.

12 I hope I said that right, Alvin (phonetic).

13 The question I have relates to
14 jurisdiction, in essence.

15 Julie, you spoke of the importance of
16 recognition that the solutions will always lie within the
17 communities; with the people, with the land and the
18 culture. Yet we've talked about systems and our report is
19 to governments who have the jurisdiction. And there's
20 something contradictory in -- or somewhat problematic,
21 very problematic, that we've heard repeatedly and now
22 reiterated by you, that the solutions are within the
23 community and with the people, with Indigenous peoples.
24 But if Indigenous peoples don't have the jurisdiction, the
25 political, legal, economic space to do that because it's

1 consumed by other governments, our directions to say a
2 province and territory or the federal government about
3 child welfare, if we were to just, you know, "Change your
4 policies, change your legislation," we're failing to
5 recognize that when it comes to Indigenous children, they
6 don't have that right to even have the legislation, if we
7 recognize inherent rights and jurisdiction of Indigenous
8 peoples.

9 So for your clients to be able to assert
10 and take that, use that jurisdiction, I see there as being
11 a step that we must look at in terms of that question of
12 jurisdiction, and who's taking this space, and how do we
13 ensure that your clients, who want to exercise those
14 inherent rights, can do so.

15 **MS. JULIE MCGREGOR:** I think that from the
16 ANF's perspective -- and our position is obviously that we
17 have jurisdiction. That has to be the first fundamental
18 understanding is that there's a recognition that we have
19 jurisdiction. We have our jurisdiction over our families
20 and we have jurisdiction over our children, and that just
21 need to be recognized.

22 I don't think -- I think we're done with
23 the in the past asking people for permission for things.
24 These are our rights. They're our rights.

25 (APPLAUSE/APPLAUDISSEMENTS)

1 **MS. JULIE MCGREGOR:** And they need to be
2 recognized.

3 **COMMISSIONER QAJAQ ROBINSON:** So a key step
4 in terms of us making recommendations would be for the
5 government to acknowledge, recognize, and uphold and
6 create the space for you to exercise those rights.

7 **MS. JULIE MCGREGOR:** Yes. And my colleague
8 has further ---

9 **MR. STUART WUTTKE:** The other thing I would
10 answer to that question, and the AFN has been embarking on
11 is the discussion with the federal governments, and the
12 provincial governments with their role, too, the road of
13 reconciliation.

14 The Supreme Court of Canada has
15 acknowledged in case law that First Nation governments --
16 First Nations peoples were self-governing. They existed
17 in Canada long before the assertion of sovereignty. And,
18 really, the road to reconciliation is how to bring back
19 Indigenous nations to their rightful place. They do have
20 -- as Julie mentioned, we do have law-making authorities,
21 we do have inherent rights, we have treaty rights, we have
22 Aboriginal rights.

23 But Canada and the provinces have to begin
24 to acknowledge, and so do the courts, that reconciliation
25 is not about First Nations finding themselves a way to,

1 you know, co-exist with Canada. Reconciliation is a two-
2 way process; it's a process of give and take.

3 Canada and the provinces cannot continue to
4 assert that they have jurisdiction over our internal
5 affairs, over our people, over our languages, our
6 cultures. They clearly don't. First Nations themselves,
7 the Inuit, the Métis, have that.

8 Reconciliation's about Canada and the
9 provinces recognizing that they have to give up their
10 assertion that they have authority in those areas and
11 allow First Nations to take their rightful place in this
12 country. Obviously in the end our end goal would be
13 Constitutional changes where a -- order of government, as
14 stipulated by the First Nations themselves, are recognized
15 as an order of government, with their own authorities,
16 their own Section 91, 92-like powers. That's the end
17 goal.

18 But clearly this -- the Inquiry can make
19 recommendations to inform the process of reconciliation
20 which I think may be helpful.

21 **COMMISSIONER QAJAQ ROBINSON:** Thank you.

22 **CHIEF COMMISSIONER MARION BULLER:** I have
23 one question. I'm watching my clock here.

24 Assuming for the moment that we make, as
25 you say, and others have said, bold recommendations;

1 recommendations that in their totality call for a complete
2 change in the Canadian social order to decolonization, a
3 human rights lens, and a validation and an acceptance of
4 our own rights. What role, if any, do Indigenous
5 organizations, at all levels, from AFN, NWAC, to frontline
6 service providers? What roles do they have in ensuring
7 that that complete change in the Canadian social order
8 happens? Because if you're asking for bold change, it's
9 going to take a lot of work.

10 **MR. STUART WUTTKE:** I agree there are
11 definitely some bold changes. In developing
12 recommendations, what you can probably look at, which we
13 would recommend, is you look at some low-hanging fruit to
14 begin with, some really short-term changes that nobody
15 should have a problem, such as child welfare reform.
16 That's clearly one that can be easily be done. With
17 respect to some of the broader societal changes, and
18 changing the whole paradigm that we live in, clearly that
19 will take quite a bit of effort. And, obviously, role --
20 organizations such as the AFN, ITK, regional organizations
21 such as -- such as The Assembly of Manitoba Chiefs, and et
22 cetera. We -- and we all have a role to support First
23 Nations and support Nation building.

24 AFN is not a government, it doesn't purport
25 to be a government, never will be one. But clearly, our

1 role is to advocate on behalf of our members, First
2 Nations, for the Indigenous Nations themselves, support
3 the work that they're doing by providing, you know,
4 further research study, whatever work they need us to do.
5 But clearly, the AFN has a role in advocating for societal
6 change, and I think we have been doing that. We've been
7 doing that on a number of fronts. We have been going the
8 political route, getting changes to legislation. We've
9 been doing it through the courts, such as a child welfare.
10 That was an initiative, a legal process completed by First
11 Nation Child and Caring Society and the Assembly of First
12 Nations as co-complainants. We intervene a lot in cases
13 that have gone before the Supreme Court of Canada.

14 But also, on the ground, the societal
15 changes. I mean, clearly, we are looking at assisting
16 organizations in developing programs, access funding for,
17 you know, the -- for broader healing to get beyond
18 residential schools, the Sixties Scoop, and all the
19 destructive policies that have been heard in the past.

20 **CHIEF COMMISSIONER MARION BULLER:** Okay.
21 Then what I'd like you to do, please, is in your written
22 submissions, give us a -- the road map that you've
23 described --

24 **MR. STUART WUTTKE:** M-hm.

25 **CHIEF COMMISSIONER MARION BULLER:** -- to

1 make recommendations so that grassroots, front-line
2 organizations who are going to bear the brunt of radical,
3 complete change in the Canadian social order because
4 they're the front-lines, as well as other organizations,
5 perhaps, not front-lines. What's their work plan? What -
6 - what recommendations can we make for their work plans to
7 make sure that this complete change in the Canadian social
8 order to the colonialization and human rights happens?
9 Would you do that, please?

10 **MR. STUART WUTTKE:** We would undertake to
11 do that, yes.

12 **CHIEF COMMISSIONER MARION BULLER:** Thank
13 you. Thank you. That's it. So thank you both very much.
14 I've also been getting messages, hands up to AFN lawyers
15 for being so passionate, so thorough, and so -- so precise
16 in your submissions. We thank you very much. It's been a
17 delight to work with you. Thank you.

18 (APPLAUSE)

19 **MR. THOMAS BARNETT:** Chief Commissioner,
20 Commissioners, we are scheduled for a 20-minute break at
21 this time. So if we could re-convene at 10:40.

22 **CHIEF COMMISSIONER MARION BULLER:** 10:40,
23 please.

24 **MR. THOMAS BARNETT:** Thank you.

25 --- Upon recessing at 10:21 a.m.

1 --- Upon resuming at 10:41 am.

2 **UNIDENTIFIED SPEAKER:** Breathe.

3 **MS. FRANCINE MERASTY:** The next Party with
4 Standing is Liard Aboriginal Women's Society, represented
5 by Ann Maje Raider, she's the Executive Director, and
6 she'll be speaking first, and then next would be Carly
7 Teillet, counsel.

8 **--- SUBMISSIONS BY MS. CARLY TEILLET AND MS. ANN MAJE**
9 **RAIDER:**

10 **MS. CARLY TEILLET:** All right.

11 **MS. FRANCINE MERASTY:** You can begin.

12 **MS. CARLY TEILLET:** (SPEAKING NATIVE
13 LANGUAGE). Bonjour and good morning. I want to
14 acknowledge that we're gathered on the traditional
15 territory of the Nations of Treaty 7, and the homeland of
16 the Métis Nation. And to acknowledge the spirits of our
17 stolen sisters, the survivors and families. And to say,
18 (SPEAKING NATIVE LANGUAGE), to the Elders, and for the
19 honour song and big drum this morning. And *nakurmiik* for
20 the lighting of the Qulliq, so that we could have warmth
21 and light today. Thank you for the prayers and the sacred
22 bundle and the medicines that are here, so you can do the
23 work in a good way.

24 As mentioned, my name is Carly Teillet, and
25 I'm the great-granddaughter of Sara Riel. She was the

1 niece of Louis Riel. And I am Métis from the Red River
2 community, and I have the honour of acting as counsel for
3 the Liard Aboriginal Women's Society. I'd like to
4 introduce Ann Maje Raider. Ann is a mother, a
5 grandmother, auntie, and sister. And she was the first
6 woman to become Chief of the Liard First Nation. She then
7 founded, with other Kaska women, the Liard Aboriginal
8 Women's Society. She is their executive director. She
9 was awarded the Polar Metal by the Governor General in
10 2017 for outstanding service preserving culture and
11 heritage in the north. And her work to fundamentally
12 change policing in the Yukon and in the Kaska Nation has
13 been recognized internationally by the United Nations.

14 We are also joined today by Mary Charlie.
15 She's a Kaska Elder and a member of the Liard Aboriginal
16 Women's Society Board, and Dr. Shelly Bonnah from the
17 Centre for Response-Based Practice. Ann.

18 **MS. ANN MAJE RAIDER:** (SPEAKING NATIVE
19 LANGUAGE). My name is Ann Maje Raider, and I will speak
20 to you today, sometimes in my language, sometimes in the
21 non-Native language. (SPEAKING NATIVE LANGUAGE). In our
22 language, we say, (SPEAKING NATIVE LANGUAGE), which means
23 respect, which mean dignity. And today, I'll talk to you
24 about much about dignity, and how we wanted to be treated
25 with dignity. We do this presentation today, and we're

1 joined in our presentation by -- with the Whitehorse
2 Aboriginal Women's Council, The Yukon Aboriginal Women's
3 Council and the Women's Coalition. Although, they
4 couldn't be here with us, they joined us and helped us to
5 develop our presentation for you today and for Canada.

6 I'll tell you a bit about each of the
7 organization. Whitehorse Aboriginal Women's Council was
8 established approximately ten years ago, and they have a
9 mandate to represent all women in the Yukon and give voice
10 to the issues of Indigenous women in the north. In spite
11 of their limited funding, they've -- they've done amazing
12 work. They've launched -- recently launched their book,
13 Finding our Faces, which depicts former students of the
14 Whitehorse Baptist Mission. They've also done a monument
15 in Whitehorse, Yukon, to honour former students of the
16 residential school. They also have done -- completed
17 feasibility study. They really want a women's centre in
18 Whitehorse for Indigenous women of the north.

19 Our other partner is the Yukon Aboriginal
20 Women's Council. They've been established for 40 years.
21 And their mandate is also to represent Indigenous women of
22 the north. They have been steadfast in their work in
23 being the voices for missing and murdered Indigenous
24 women, and we thank them for the work that they've done to
25 bring us this far.

1 Liard Aboriginal Women's Society was
2 established in 1998. We're -- we've been recognized for
3 many trail-breaking initiatives and forging strong
4 networks in our community of Watson Lake. A few of our
5 projects are, Together for Justice. We've signed a
6 protocol -- I say, Together for Justice protocol in -- on
7 International Women's Day, March 8th, 2012 in Watson Lake
8 with the RCMP Watson Lake Detachment. We have completed a
9 three-year project, Youth for Safety. That was run in the
10 Watson Lake High School. And this project was about
11 empowering and engaging youth to understand violence and
12 addressing violence against women and girls.

13 So we often had conversations about
14 response-based approach to understanding violence. And we
15 also talked about Dena Aunasen (phonetic). We had a lot
16 of Elders in the classrooms, engaging youth, having
17 conversations with youth because there's such a disconnect
18 in our community. Although, we're a small community,
19 we've become disconnected with our youth. The Elders have
20 -- are not connected with the youth. So going back to
21 this school has helped us to reconnect with our younger
22 generation and to -- to teach them. So ...having
23 conversations with the youth, you know, these youth are
24 amazing. They get the ideas of response-based practice.
25 They get the ideas of safety. They know what is going on.

1 They also -- as part of the project, they
2 launched campaigns - youth campaigns - every year. They
3 did the December 6th vigil. They did March 8th
4 International Women's Day celebration. They also did a
5 monument to recognize missing and murdered women in the
6 Yukon and that's going to be put up in the sign posts
7 forest.

8 Watson Lake, if anybody here knows about
9 Watson Lake, it's -- they always talk about the Sign Post
10 Forest, so we're going to put this monument up of a woman
11 in a red dress as one of our signs.

12 So we attribute our success to our Elders,
13 our community agencies. We have a really strong board and
14 the board continuity has helped us to remain steadfast for
15 as long as we have.

16 We are also blessed to work with the Centre
17 for Response-Based Practice for the last 18 years and I
18 just want to say thank you to Dr. Wade, and Dr.
19 Richardson, and Dr. Bonnah, for working with us for all
20 these years.

21 We also have strong networks with Daylu
22 Dena Council, Liard First Nation, RCMP, the schools,
23 HelpandHope. We work a lot with Beringia Planning from
24 Vancouver who has -- who had helped us do a lot of the
25 evaluation on our programs and has helped us develop some

1 plans.

2 And the Yukon Women's Coalition was born
3 out of the Yukon policing review. In 2010 the Yukon did a
4 policing review and the Women's Coalition has also signed
5 a community safety protocol with the Whitehorse RCMP
6 Detachment.

7 So we want to thank you for the opportunity
8 to present our calls to action today. We thank the
9 commissioner for changing our initial presentation time of
10 Monday to Today. We thank you so much for doing that for
11 us.

12 And we're so honoured to carry the voices
13 of our sisters in the Yukon. Yukon Indigenous women have
14 always taken this process very seriously and have want a
15 desperate end to the violence against our women in the
16 North.

17 So it's evident from the numbers of missing
18 and murdered Indigenous women and violence against
19 Indigenous women that Indigenous women have taken the
20 blunt of colonization.

21 **MS. CARY TEILLET:** The Liard Aboriginal
22 Women Society came together with the Whitehorse Aboriginal
23 Women's Circle, the Victoria Faulkner Women's Centre, the
24 Yukon Aboriginal Women's Council, the Yukon Status of
25 Women's Council, in an inclusive process. So together

1 with our sisters in the North we call for action on behalf
2 of all the women in the Yukon.

3 Today we'll be presenting some of our calls
4 to action and our written submissions will discuss all of
5 them. Finally, we call on everyone to take up and
6 implement the calls to action of Yukon Indigenous women.

7 We call on the government of the Yukon and
8 the Government of Canada to immediately provide long term
9 adequate core funding to Indigenous women's organizations
10 and shelters.

11 **MS. ANN MAJE RAIDER:** So we are a strong
12 force of women in the north. We have a successful track
13 record. We have proven accountability and transparency.
14 We have our financial records on our website.

15 We are experts. We know what works when it
16 comes to helping our community. We would like the way --
17 our women to set the direction, rather than having to
18 follow governments' priorities for the pots of funding.

19 So what happens because we don't set the
20 course, is that the Board really can't set the direction
21 for the year of what to do with the funding, because
22 you're so -- we're so into government funding and what
23 government wants us to do, so -- and also when we go to
24 our AGM, women want to do recommendations and resolutions
25 to go in this direction. We really can't do that.

1 So it puts Indigenous women's organizations
2 -- it has our members losing confidence in the work that
3 we can do.

4 So we have a lot of ideas if you say, "Well
5 what do you want to do if you get core funding". Well we
6 have an -- we have a strategic plan. We want to build a
7 women's center where women come, gather, eat together,
8 share together, sew together. Do what Kasko women love to
9 do most, is -- come together and share.

10 We wanted to develop an on the land
11 treatment program, we wanted to develop a program for men
12 that face violence - have violence issues - and we want to
13 teach about our medicines, we want to continue Sew Regalia
14 for youth. As you see, we do a lot of that in our work.

15 **MS. CARLY TEILLET:** We call on the
16 Government of Yukon and the Government of Canada to
17 immediately fund Indigenous organizations to provide safe
18 rides for our youth and our Elders.

19 **MS. ANN MAJE RAIDER:** So in White Horse we
20 were -- we had conversations and they were talking about
21 the youth being stopped outside of these group homes and
22 men stalking our youth. So when our youth come out,
23 they're saying there's vehicles there waiting for our
24 young people. So we want to have -- they want to have
25 safe rides for our youth.

1 **MS. CARLY TEILLET:** We call on the
2 Government of the Yukon and the Government of Canada to
3 immediately fund the development and sustainability of on
4 the land cultural treatment centers and centers in all
5 communities in the Yukon.

6 **MS. ANN MAJE RAIDER:** The Auditor General
7 of the Yukon in their 2012 report reviewed 49 child
8 protection files. Of these files 76 percent involved
9 First Nations children. Of the 49 child protection files,
10 substance abuse was a key factor in 90 percent of the
11 cases.

12 The residential schools that are better
13 called "prison camps", that stole the children, are still
14 operating in the north, only to take on another form. We
15 are creating generations of addicts. We are. So it would
16 make sense that we have a treatment center on our land.

17 If children are being apprehended because
18 of addiction -- and I'm telling you my heart is torn, I
19 see mothers who have their children removed. They are
20 devastated.

21 They want help with their addictions, but
22 the government refuses to provide any funding to us to
23 fund an addiction center. We have a plan - a strategic
24 plan for addictions - but they don't want to fund that.

25 Every First Nations community in the Yukon

1 and in Canada recognizes the power of culture to heal and
2 have been asking for years for a treatment center on the
3 land. We -- LAWS has partnered with Liard First Nation
4 and we've developed a 10-year treatment strategy and we've
5 had 400 community members that came and were a part of
6 that process.

7 We've lobbied government, we've lobbied
8 Federal Government, we've lobbied Territorial Government,
9 we've lobbied the mines. And every time you go to the
10 Federal Government, they tell you to go to the Yukon
11 Government. You go to the Yukon Government, they tell you
12 to go to the Federal Government. You go to Mine and then
13 they tell you to go to the Yukon Government, and it just
14 goes round and round.

15 So we believe in the Yukon. Our Indigenous
16 people are creating a thriving economy. Sad but true.

17 We are putting people to work. There's
18 such a disproportionate amount of Indigenous people in the
19 system. WCC has got about 90 percent of Indigenous
20 people. The hospitals, the morgues, it's all primarily
21 our people. We want this to end.

22 We are the experts ---

23 (APPLAUSE/APPLAUDISSEMENTS)

24 **MS. CARLY TEILLET:** We call -- pardon me.
25 We call on the Government of the Yukon and the Government

1 of Canada to immediately fund the development and running
2 of youth safe spaces in all communities in the Yukon. We
3 call on the Government of the Yukon and the Government of
4 Canada to acknowledge that systemic, cyclical, short-term,
5 under-funding of Indigenous women's organizations has
6 directly contributed to the murdered and missing
7 Indigenous women and girls.

8 **MS. ANN MAJE RAIDER:** So in the Yukon, we
9 have the highest rate of violence against women in Canada.
10 Watson Lake has the highest rate of violence in the Yukon.
11 So we see in Canada, a lot of work being done, a lot of
12 campaigns. But, yet, violence is escalating.

13 So let's look at key factors contributing
14 to the missing and murdered, and high rates of violence of
15 Indigenous women. Let's look at some of those. Let's
16 look at the stolen children. There's a correlation between
17 (phonetic) -- between the child welfare system and missing
18 and murdered Indigenous women. We've heard that many
19 times throughout the Inquiry. We see that in the north.
20 Let's look at the court circuits. They last about two
21 years in the north because courts happen not on a regular
22 basis, and things are always put off and put off to the
23 next case, the next case. So often times, a woman will
24 have to tell her story about three times to different
25 Crown prosecutor. It's less likely the media will give it

1 much attention. All too often, when an Indigenous woman
2 reports violence to the authorities, her life falls apart.
3 She faces negative social responses from the RCMP, from
4 health care professionals, the courts, the community who
5 blames her. She has -- she fears risk losing her children
6 under failure to protect.

7 We ask -- you know, I hear a lot of people
8 when a woman is abused, they say, "Oh, why doesn't she
9 leave? How could she just stay there? I wouldn't do
10 that. I wouldn't put up with that." Maybe, we should be
11 asking, "What's he doing to keep her there?" Family
12 Violence Model that's usually used is outdated. The
13 family violence (phonetic) -- family violence model that we
14 use, we see the honeymoon cycle, where he explodes, then
15 things go good. Well, that model just doesn't serve women
16 or men.

17 First of all, it doesn't look at the
18 context in which this violence happens. For instance,
19 when I talk about context, you know, you can be in a bar
20 with 200 people, and a husband is beating his wife.
21 She'll react differently in that situation than when in
22 the Yukon in an isolated cabin way out in the -- in the
23 land. Violence there, she'll act differently. So women
24 at times are trying to -- are always resisting violence,
25 and they're always responding.

1 The other issue with the family violence
2 model is that it demeans our men. By saying, "Oh, he just
3 explodes and goes off." But does he really? Let's break
4 it down. So we have a man beating his wife in his home,
5 and the doorbell rings. There's a pizza man there. He
6 goes and answers the door, pays the bill, is very cordial
7 to the man. For somebody that doesn't know what he's
8 doing, he's -- it's pretty obvious he knows what he's
9 doing when he's with the pizza guy. So let's -- let's put
10 that away.

11 Violence is deliberate. Violence is
12 deliberate. Violence is unilateral. It's a -- violence,
13 it's an act of one person against another. Violence is
14 not a relationship problem. So let's stop mutualizing it,
15 and saying that the woman has a part in it. We
16 continually put the blame of violence in the woman's head.
17 We must stop doing that. We say that it was her fault, so
18 we put her through a -- a self-esteem workshop and a
19 boundaries workshop. Yet, all these models, they obscure
20 perpetrator responsibility.

21 Court documents, they obscure perpetrator
22 responsibility. So when we talk about violence, if we
23 really want to change the stats, we must make it real. We
24 must look at perpetrator responsibility and take the blame
25 off the women.

1 (APPLAUSE)

2 **MS. ANN MAJE RAIDER:** Through the use of
3 mutualizing language in our courts, we hide that
4 perpetrator responsibilities. Are -- also, our judges,
5 lawyers, police, doctors have very little training and
6 understanding in violence, or know who we are as
7 Indigenous people. We have service providers coming into
8 our community with preconceived racist ideas. We, and as
9 Indigenous people, we do a lot of time training agency
10 people that come in. It's time they paid us to train
11 them. Enough freebies here. So we also have, on the
12 other side of the coin, we have -- also have a lot of
13 service providers who have a lot of compassion and do
14 treat our people with a lot of dignity.

15 **MS. CARLY TEILLET:** And so, again, we call
16 on the Government of the Yukon and the Government of
17 Canada to provide long-term sustainable core funding to
18 Indigenous women's organizations and shelters.

19 **MS. ANN MAJE RAIDER:** Why would our
20 government put so much stress and pressure on our shelters
21 by expecting them to negotiate agreements every year? The
22 shelters are desperate for funding as women are desperate
23 for a safe place. So enough of this annual funding
24 negotiating every year. Give the shelters the adequate
25 dollars that it needs.

1 **MS. CARLY TEILLET:** We call on the Yukon
2 Forum to acknowledge the exclusion of Indigenous women's
3 organizations, and the lack of support that has
4 contributed to the murdered and missing Indigenous women
5 and girls.

6 **MS. ANN MAJE RAIDER:** The Yukon Government
7 meets regularly with Chiefs of Yukon First Nations. And
8 Indigenous women's organizations are not invited to these
9 tables. Today, we hear our government use terms such as
10 reconciliation, collaboration, partnership to the
11 exclusion of Indigenous women's groups. If government --
12 if -- is sincere about reconciliation or partnership or
13 collaboration, then women would be at that table. Our
14 women's organizations would ensure that violence against
15 Indigenous women and issues of child protection are
16 brought to that table at all times.

17 **MS. CARLY TEILLET:** We call on First
18 Nations leaders and the Yukon Forum to develop a plan of
19 action, in partnership with Indigenous women's
20 organizations, to bring life to the commitments they made
21 in the Yukon Regional Roundtable on Missing and Murdered
22 Indigenous Women, and the Declaration made on February
23 12th, 2016.

24 **MS. ANN MAJE RAIDER:** In February 12th,
25 2016, during the Yukon Regional Roundtable for Missing and

1 Murdered Indigenous Women and Girls, the Yukon Government,
2 First Nations Chiefs, and Indigenous women's organizations
3 signed the Declaration for Missing and Murdered Indigenous
4 Women and Girls in the Yukon. We feel that there needs to
5 be an action plan to bring to life those commitments made
6 by the leaders at that table.

7 **MS. CARLY TEILLET:** We call on the
8 Government of the Yukon to recognize that the child
9 protection system is continuing the forceable removal of
10 Indigenous children that began at contact and has directly
11 contributed to the murdered and missing Indigenous women
12 and girls in Canada.

13 **MS. ANN MAJE RAIDER:** The 2016 Canadian
14 census data revealed that just over 51.2 percent of
15 children in care across Canada are Indigenous decent.
16 Within the Yukon, however, a full 91 percent of children
17 in care are Indigenous decent.

18 Liard Aboriginal Women's Society has
19 developed a ten-year treatment plan with community
20 members. From 2008 to 2010, we have lobbied Yukon
21 Government to fund this damn treatment strategy with no
22 avail.

23 **MS. CARLY TEILLET:** We call on the
24 Government of the Yukon to provide long-term sustainable
25 core funding for an independent First Nations Indigenous

1 Women's Authority to develop and implement solutions for
2 the care and protection of our children and families.

3 **MS. ANN MAJE RAIDER:** Yukon Child and
4 Family Service Act came into effect in April 2010. It
5 recognizes that First Nation -- First Nations should be
6 involved in the planning and delivery of programs and
7 services to their members. We are still waiting for that
8 to happen because the government has not provided the
9 resources to make that happen. Although, we are pleased
10 today that the current Yukon Government, Minister Frost,
11 is calling a review on the Child Protection Services in
12 the Yukon, so we commend her for that.

13 The other issue with Child Protection is
14 that Yukon is the only province without an independent
15 body to oversee child protection. We propose that funding
16 could be provided for the development of an Indigenous
17 women's child -- children's advisory body. This body
18 could develop traditional custom adoption, advocate on
19 behalf of parents, review child protection legislation,
20 collaborate with child protection services for the best
21 interest of the child and the family.

22 **MS. CARLY TEILLET:** We call on the
23 Government of the Yukon and the Government of Canada to
24 make resources and support currently provided to foster
25 parents for an Indigenous child in care directly available

1 to the Indigenous child, their parents, and family, prior
2 to the child being removed. We call on the Government of
3 Yukon and the Government of Canada to make resources and
4 support fully and directly available -- pardon me. That's
5 a repeat. Moving onto the next one. My apologize.

6 We call on the Government of the Yukon to
7 amend all relevant laws so that no Indigenous child be
8 found in need of protection and removed from their family
9 due to poverty. And we call on the Government of the
10 Yukon and the Government of Canada to immediately review
11 the files of all children in care in the Yukon, and
12 provide to all Yukon First Nations, and Indigenous women's
13 organizations in the Yukon, the number children of each
14 Nation that is in care, where they are placed. Are they
15 in non-Indigenous homes? Are they in foster homes
16 (phonetics) or group homes? Where the -- where the
17 children are receiving medicine. How many children are
18 being medicated and what types of medication are they
19 being given?

20 **MS. ANN MAJE RAIDER:** So Liard Aboriginal
21 Women's Society in partnership with Liard First Nation, we
22 embarked on a data collection last fall. We wanted to see
23 what impact addictions have -- are -- are creating on
24 our -- on the systems. We wanted to see how many of our
25 people are in WCC. We wanted to see how many our -- our

1 people are in child protection, like our children in child
2 protection. We wanted to see the numbers. We wanted to
3 see what types of medication they're given because we are
4 concerned that they're given too much Ritalin and being
5 misdiagnosed.

6 For instance, I'll tell you a story. You
7 know, a grandmother, her grandson was given that and put
8 in a home. And he -- she would -- he would come and spend
9 time with her once and awhile, and she'd take him to the
10 land. And she said, "You know what? When he's out on the
11 land, he doesn't need his medicine. He doesn't need that
12 Ritalin because he sleeps really good, and he's very
13 peaceful." We are concerned that the over-medication of
14 our youth is creating -- is creating another big epidemic
15 on addictions.

16 I will quote Dr. Allan Wade. He presented
17 in Winnipeg. He said: (as read)

18 That DSM should never be used to diagnosed
19 Indigenous children. Full stop.

20 So going back to our data collection. We were really
21 disappointed and shocked. We wrote letters to the
22 Ministers, and they were, of course, agreeing to give us
23 the data. Well, we went to collect the data, they don't
24 collect data. They did not have the numbers for us,
25 sadly. So our recommendation is, YTG, how do you know

1 you're making a difference? How do you know your
2 practices are working if you are not collecting any data?
3 Data helps us to plan. Data helps you to see if you're
4 making a difference.

5 Our Kaska Grandmothers are concerned about
6 the children, and we want to know where our children are
7 at, and we want to -- we want to teach our children.
8 (SPEAKING NATIVE LANGUAGE).

9 **MS. CARLY TEILLET:** We call on the
10 Government of the Yukon and the Government of Canada to
11 review and amend the Criminal Code of Canada to accurately
12 reflect the true nature of the violent crimes against
13 children.

14 **MS. ANN MAJE RAIDER:** So this is a --
15 another big area. We know that our court systems are
16 flawed. We don't call it the justice system, we call it
17 the legal system. The legal system is very flawed. So
18 language used in the Criminal Code obscures perpetrator
19 responsibility for violent crimes, in particular, against
20 children. For example, there are Sections that mutualize
21 language. They refer to sex with children. It is an
22 assault, not sex. As Dr. Wade said, "When you --

23 **MS. CARLY TEILLET:** Rob.

24 **MS. ANN MAJE RAIDER:** "When you rob a bank,
25 it is not a financial transaction." Why are we so clear

1 when it comes to bank robbery? But, yet, when it comes to
2 violence against women, we obscure it, we mask it, we want
3 it to go away. But it's not going to go away because
4 women across Canada have the voice to say enough of this.

5 (APPLAUSE)

6 **MS. ANN MAJE RAIDER:** The other slogan that
7 Dr. Wade likes to use is, "If you hit someone on the head
8 with a frying pan, you don't call it cooking." So the
9 Sections in the Criminal Code that are problematic, in
10 particular, is: Section 151, which is called Sexual
11 Interference; Section 152, Invitation to Sexual Touching,
12 it makes it sound very mutual; and 153, Sexual
13 Exploitation. In the Criminal Code, it is against the law
14 to have sex with a minor under 16 years. So these Codes
15 are an oxymoron. It contradicts itself in the law.

16 **MS. CARLY TEILLET:** We call on the
17 Government of the Yukon and Government of Canada to
18 immediately implement Jordan's Principle. Funding and
19 resources need to be made available for thriving, healthy
20 Indigenous children.

21 **MS. ANN MAJE RAIDER:** Policing and justice.
22 So the Liard Aboriginal Women's signed a protocol in 2012
23 with the RCMP. So how did this protocol come into force?
24 Like, what ...happened that made this protocol happen? I
25 mean, the RCMP didn't come to us and say, "Hey, Ann, we

1 want to form a relationship here with you guys". That
2 didn't happen.

3 So in 2010, some horrific things happened
4 in the north. In Watson Lake, two RCMP members were
5 charged and later acquitted for sexual assault of a new
6 woman that came into the community.

7 Raymond Silverfox died tragically in cells
8 in Whitehorse with the RCMP not giving him the help he
9 needed, but made a lot of racial slurs as he laid there
10 dying.

11 So the Yukoners got pissed off and called
12 for a review of the RCMP, so the Minister of Justice
13 called a review of the RCMP. And at the same time, laws -
14 - we contacted Sergeant Tom Halther(phon) of the Watson
15 Lake detachment and we had an idea of, hey, why don't we
16 secure some funding and we will embark on a process of
17 relationship building and you can understand who we are as
18 Dene people and, at the end of it, we'll -- our process,
19 we'll develop a protocol.

20 Because prior to that, the RCMP had no
21 interest in who we are. They didn't come to our office.
22 They didn't have conversations with us. So that was an
23 issue.

24 So we embarked on a two-year process,
25 meetings in Whitehorse and Watson Lake with the RCMP. And

1 we talked about violence. Straight language about
2 violence, understanding violence from a response-based
3 practice.

4 We had countless numbers of Elders and
5 women throughout the process, and at first the RCMP were
6 very tense, crossed their arms. They were -- you could
7 cut the air with a knife because it was so tense.

8 But through it all, we learned that there
9 are amazing men in the RCMP, amazing people. And they
10 found out what amazing culture we have and what amazing
11 women we are.

12 And this protocol that we have, it sets out
13 commitments. We've made commitments to each other about
14 how we're going to work together.

15 But the problem is, we don't have any
16 funding to really implement that protocol. There needs to
17 be a person, a liaison person, who's going to keep that
18 protocol going because one of the things in the protocol
19 is that we're going to have regular response-based
20 training because, as you know, RCMP are very transitional.
21 So the people that were in that training, that two-year
22 training, have left to other parts of Canada.

23 And we're hearing that what they've learnt
24 in the Yukon they're using in other areas of Canada, so --
25 and what made that process very successful was the

1 courageous women that -- and the Elders that were part of
2 that journey.

3 And the other thing was the leadership of
4 Commanding Officer Peter Clark.

5 Peter Clark attended all of the meetings.
6 Because the RCMP are a paramilitary organization, what
7 happens at the top goes down, so he led the course. And
8 because of him and many others, it was successful.

9 And of course, the great leadership of Dr.
10 Allan Wade and Dr. Catherine Richardson, who took on the
11 task of facilitating it.

12 The other thing about this initiative, it's
13 in the United Nations as a best practice model. And we
14 believe that this model can be adopted in other places in
15 Canada.

16 It was interesting at the end of the two-
17 year training from the beginning because at the end, the
18 RCMP were very friendly, very calm, very relaxed through
19 it all. So it was just -- the transition was just
20 amazing.

21 And the other thing that came out of the
22 policing review was the sharing common ground, which is
23 online. And the other report if -- was "If my life
24 depended on it", and it was written by -- the report was
25 done by Lois Moorcroft, one amazing activist in the Yukon.

1 So because of that protocol, we're involved
2 in hiring of the last Sergeant in our community, but we
3 want to be involved in hiring all of the officers in our
4 community because we want to be there weeding out the bad
5 apples.

6 We have other recommendations, but we're
7 noting time, so I'll just conclude here.

8 So the Yukon is very rich in minerals. And
9 in Kaska territory, we have billions of dollars taken from
10 our land, but we still live in poverty.

11 We are done with going to Yukon government
12 or going to mining companies, and they -- we are done with
13 them saying no. I mean, I don't understand why the mining
14 companies cannot put funding aside to help with the issues
15 of violence against women.

16 The other thing I want to say about mining
17 companies is there's a correlation between development and
18 murdered and missing indigenous women. And the mining
19 companies need a safety plan.

20 So in closing, I acknowledge and thanks our
21 partners, Whitehorse Aboriginal Women's Council, Yukon
22 Aboriginal Women's Council, the Women's Coalition, Help
23 and Hope for Families, Dena Justice, Liard First Nation,
24 Daylu Dena Council, RCMP, the Watson Lake Secondary
25 School, Johnson Elementary and the many great agencies and

1 people that has helped through our journey and, in
2 particular, the staff of Health Canada, Women's
3 Directorate, Social Service, Status of Women Canada and
4 Minister Dendy. Thank you so much.

5 Your door, we know, is always open to us.
6 Thank you.

7 And in closing, like everybody else that
8 has presented this week, we take our recommendations very
9 seriously and call on Canada and the Yukon government to
10 implement our calls to action.

11 And one last message I would like to leave.
12 To indigenous women across Canada, I want to say there is
13 nothing wrong with us. There is nothing wrong with our
14 brains. There is nothing that is saying that genetically
15 we're carrying any genetic trauma forward. Let's get over
16 that.

17 What we're carrying forward and what's in
18 our DNA is our culture. It is so strongly encoded there
19 that it can never be removed, so don't buy into this
20 notion that there's something wrong with your brain.

21 Thank you.

22 **MR. THOMAS BARNETT:** Thank you.

23 And counsel, just before the Commissioners
24 ask any questions, just to clarify for the record, there's
25 been a PowerPoint that's been playing periodically to the

1 presentation. Would you like that marked as an exhibit
2 for the record?

3 **MS. CARLY TEILLET:** Yes, please. Thank you
4 for raising that, counsel.

5 **CHIEF COMMISSIONER MARION BULLER:** Exhibit
6 6.

7 --- **EXHIBIT NO./PIÈCE No. 6:**

8 "Liard Aboriginal Women's Society"
9 Powerpoint presentation (35 slides)
10 Submitted by: Carly Teillet , Counsel
11 for Liard Aboriginal Women's Society

12 **COMMISSIONER MICHÈLE AUDETTE:** Oui, j'ai
13 une question.

14 It's not fair. I have to think in English
15 now. We're losing time.

16 Merci, merci, merci. I'll say after.

17 You've made a powerful presentation, and I
18 commend you very much. You're amazing.

19 The women organization like your
20 organization put in place so many initiative or programs,
21 so -- to make sure that our life as indigenous women is
22 better, so thank you.

23 But you talk also about the government or
24 self-government. In the context where so many parties
25 that came to us, do you think that it's -- see, because of

1 the English.

2 The solution to the systemic issue flow
3 through the self-determination and self-governance? If
4 yes, how do you envision the role... ..of the women in those
5 government and also the organization? Should it go under
6 the government or we have to keep the women's
7 organization?

8 **MS. ANN MAJE RAIDER:** With -- I attribute
9 LAWS' longevity in our community because we're a separate
10 entity. And because in our community there's a lot of
11 politics and, you know, you breathe and it's political;
12 right?

13 So I believe that women need to be at the
14 forefront when we talk about self-governing and we need to
15 ensure to protect women in the constitution - in our own
16 self-government constitutions. And we must have laws in
17 our constitution that specifically say how we're going to
18 address violence against women.

19 **COMMISSIONER MICHÈLE AUDETTE:** Yes.

20 **COMMISSIONER QAJAQ ROBINSON:** One quick
21 question, you used an acronym: W-C-C.

22 **MS. ANN MAJE RAIDER:** Oh, yes. Whitehorse
23 Correctional Centre.

24 **COMMISSIONER QAJAQ ROBINSON:** Okay. That's
25 what I thought. I just wanted to make sure.

1 And then one of the other questions I had
2 is about mining and the money going to the people. Under
3 the many land claim agreements, are any of those mines
4 having to either give royalties or through benefit impact
5 agreements give back to community?

6 **MS. ANN MAJE RAIDER:** M'hm.

7 **MS QAJAQ ROBINSON:** And is any of that
8 happening?

9 **MS. ANN MAJE RAIDER:** Yeah. So I forgot to
10 mention that Kaska Territory is unseated territory. We
11 have yet to enter into any land claim agreement. However,
12 the mines have to enter into a CEPA agreement with our
13 First Nations.

14 And my personal opinion is they're not good
15 enough. There's still something wrong with these
16 agreements when we're not seeing -- we're still seeing
17 poverty at our community level there is something wrong
18 with the agreements.

19 **COMMISSIONER QAJAQ ROBINSON:** And I'm
20 assuming they don't address safety plans?

21 **MS. ANN MAJE RAIDER:** Nothing at all,
22 because Indigenous women are not a part of that process.
23 M'hm.

24 **COMMISSIONER QAJAQ ROBINSON:** Thank you
25 very much for your presentation.

1 **MS. ANN MAJE RAIDER:** M'hm.

2 **COMMISSIONER BRIAN EYOLFSON:** I just want
3 to say thank you very much for your presentation and I
4 look forward to reading your written submissions, thanks.

5 **MS. ANN MAJE RAIDER:** I have time to
6 breathe.

7 **CHIEF COMMISSIONER MARION BULLER:** Yeah, I
8 -- no, you don't.

9 (LAUGHTER/RIRES)

10 **CHIEF COMMISSIONER MARION BULLER:** You
11 mentioned a recommendation about safe spaces for youth.

12 **MS. ANN MAJE RAIDER:** M'hm.

13 **CHIEF COMMISSIONER MARION BULLER:** And I
14 didn't hear anything more about what that vision is.
15 Could you describe it, please?

16 **MS. ANN MAJE RAIDER:** Well, you know the
17 Elders are always saying that -- and the youth are calling
18 for a place where they can call their own and where there
19 will be structures of safety setup. Maybe they could have
20 more teachings, more Dena (NATIVE LANGUAGE) teachings from
21 the Elders. You know, more culture. Culture works.
22 There's no doubt about that; right?

23 **CHIEF COMMISSIONER MARION BULLER:** Okay.

24 **MS. ANN MAJE RAIDER:** Yeah.

25 **CHIEF COMMISSIONER MARION BULLER:** Thank

1 you.

2 **MS. ANN MAJE RAIDER:** Thank you.

3 **CHIEF COMMISSIONER MARION BULLER:** Well,
4 once again, you've made a big difference to our work.
5 Thank you all very much for being here and taking time to
6 give such thoughtful recommendations. That apply
7 certainly in the Yukon, but all across Canada as well for
8 a new social order. Thank you very much.

9 (APPLAUSE/APPLAUDISSEMENTS)

10 **MR. THOMAS BENNETT:** And Chief
11 Commissioner, Commissioners, I do note that we are
12 scheduled for a lunch break now, so could we take a one
13 hour lunch break and reconvene at 12:30?

14 **CHIEF COMMISSIONER MARION BULLER:** Twelve-
15 thirty (12:30), please.

16 **MR. THOMAS BENNETT:** Thank you.

17 --- Upon recessing at 11:32 p.m./

18 L'audience est suspendue à 11h32

19 --- Upon resuming at 12:38/

20 L'audience est reprise à 12h38

21 **MS. FRANCINE MARESTY:** Good afternoon,
22 Chief Commissioner, Commissioners. Next, we have up
23 Aboriginal Women's Action Network, represented by Fay
24 Blaney.

25 ---SUBMISSIONS BY MS. FAY BLANEY, MS. MCKENZIE JORDAN, AND

1 **MS. SOPHIA MERASTY:**

2 **MS. MIKENZIE JORDAN:** Good afternoon,
3 Commissioners, Elders, parties with standing, counsel and
4 those who have come to witness today. I'm grateful to be
5 a guest on Treaty 7 today.

6 I live in Vancouver and have been part of
7 the Aboriginal Women's Action Network for the past three
8 years; not long compared to its beginning in 1995.

9 I wanted to share some of my journey and my
10 childhood, but my story is not that different from what
11 has been shared during all of the hearings in Part I, II
12 and III.

13 I was affected by the circumstance of my
14 childhood. I can draw parallels and see clearly the
15 patriarchal colonial systems of the Canadian Government
16 who decided who I was supposed to be.

17 When I was here for the hearings in June, I
18 found it emotional right from the start. There are so
19 many memories for me in Alberta. A foster child adopted
20 into a non-Indigenous Christian home, violence, racism.
21 The everlasting notion I was not to be Native, but always
22 knowing that I was different, I didn't think I was enough.

23 Abuse, physical, psychological, sexual.
24 Asking why did they adopt me. We wanted to save you they
25 said. Why didn't somebody save my mom. ...Depression,

1 suicide, addiction, poverty, assault.

2 I want to share a few points so I could
3 preface what I really wanted to talk about, how did I deal
4 with these things. Counselling, doctors, different types
5 of treatment centres, asking for mental health support.

6 Finally, in 2008, full of anxiety and not
7 knowing if I made the right decision, I walked into the
8 Native Court Workers in Vancouver.

9 I had never tried seeking Aboriginal
10 services. In the next hour I was being the medicine wheel
11 and booked a counsellor.

12 In the next few months, I was shown
13 smudging, sweat lodge, healing circles, drumming and
14 singing, and the native community. This was the first
15 time for all of these things. It started my journey at
16 Wulpsetset(phon) in northern B.C.

17 I sought out trauma treatment. I attended
18 a five-week residential treatment centre on the island,
19 and it changed how I saw my life.

20 I started to trust myself. I started at
21 the Native Ed College in Vancouver, and it was my first
22 experience of being in an Aboriginal community, and that
23 was in 2010.

24 There were women who truly understood me.
25 It was overwhelming to learn so much about our history,

1 about why I had this life. I had only started having the
2 tough conversations.

3 Sharing with each other, learning I wasn't
4 alone, I started working at first and then second stage
5 transition homes, then taking a position at our head
6 office. There, my ED shared with me about a program
7 called "Indigenous Women and Community Leadership in Nova
8 Scotia".

9 I applied, not expecting to get in. I
10 still carried a lot of shame, struggled with my identity
11 and confidence. I was accepted.

12 This course really provided a catalyst of
13 change for me. It was the process of being in a circle of
14 21 strong, amazing indigenous women from across Canada.
15 It challenged me. I had to really fight to keep my head
16 up.

17 Immediately we had a strong bond. I knew
18 these negative thoughts were not serving me or the circle.
19 I came home determined.

20 I have been paired with a mentor from my
21 project, and this is how I met Fay Blaney. What an
22 amazing indigenous women.

23 She taught me, encouraged me and answered
24 all my questions. There were a lot. I felt safe and not
25 judged, as there was so much I didn't know.

1 I posed a research question for my project,
2 "Is there a need for an indigenous women's healing centre
3 in Vancouver?"

4 I spoke with many indigenous women over
5 those three months. There was an astounding yes.

6 My project was successful. We were invited
7 back to Nova Scotia the next year to continue the research
8 and development of what this healing centre might be and
9 what it might look like.

10 We used asset-based community development
11 built on the principle that the community knows best what
12 they need. Sounds familiar from some things I've heard at
13 these hearings.

14 We have a model. We designed it as a
15 circle, each layer offering a different service; housing,
16 recreation, place for ceremony, et cetera. Whatever the
17 community wanted.

18 We had homes for Elders, crisis housing and
19 tiny homes which would be permanent housing for these
20 women and children. It would be somewhere where the women
21 and children could come to live, not just to escape the
22 violence they experience.

23 I would definitely recommend indigenous
24 women developing some type of model like this.

25 At the beginning, I shared about June being

1 a tough week. It was truly overwhelming to think back on
2 everything I had been through.

3 When I lived here before, I was not
4 connected to my culture, my identity. I did not have
5 Aboriginal women friends. I know I am a different woman
6 today.

7 The tears are for how much I had grown,
8 learned and let go, and the anticipation of what lies
9 ahead. These past eight months have given me the courage
10 to use my voice, trust my judgment, use critical thinking,
11 be in the conversations, not quietly, politely listening.
12 The time to observe has passed. I know too much to be
13 silenced.

14 This Inquiry process and its success is for
15 women and girls like me. We will continue to remember and
16 search for our indigenous sisters, and we will continue to
17 meet with the strong indigenous women leaders and non-
18 indigenous leaders who have done this work tirelessly,
19 courageously for decades. It is the reason I'm here.

20 There was also another reason that Monday
21 in June. It was the formal apology to the sixties scoop
22 children for me.

23 I thought about the reason we're here. I
24 was very thoughtful. I know the murdered and missing
25 women have a story like mine. I want to honour them.

1 The changes and reforms to come will be for
2 these still here. I will use this experience to support
3 other women, to be a model that can change and will
4 happen. I want to influence women I work with, indigenous
5 and non-indigenous.

6 We will continue to organize as women's
7 groups, fight for justice and equality, and stand in
8 solidarity with all of my sisters, our allies beside us,
9 behind us and with us. We will hold the state accountable
10 at all levels of government. We will continue our
11 consciousness raising.

12 I will continue to do this work and bring
13 more women with me. We need more women centres. We need
14 more circles.

15 As this Inquiry comes to the end, remember
16 where you came from and how you'll be changed.

17 One thing I've learned is that there are so
18 many amazing indigenous women around me, and across Turtle
19 Island, fighting for the same thing. I'm truly blessed to
20 have been -- to have this life that I've been given, and I
21 am proud to say that I am a Cree woman from the Montana
22 First Nation of Treaty 6 territory.

23 Thank you. All my relations.

24 I want to invite Fay Blaney, my mentor and
25 my friend. She's amazing, and she has taught me so much,

1 and she will continue teaching me today.

2 **MS. FAY BLANEY:** She makes me shy.

3 I want to -- I want to mention that Sophie
4 Merasty is behind me, and she was going to speak to her
5 story as well, but she would like me to talk a bit about
6 what she presented in Richmond.

7 It's kind of weird telling her story. I
8 did this in our A-1 meeting as well because she wasn't
9 able to come, so I told her story. And it just feels
10 weird telling someone else's story.

11 Sophie lost her sister, Rose, in the early
12 nineties, and she kept trying to access information about
13 her sister. And for, I think she said, 27 years she
14 wasn't able to get any information. And the only way that
15 she managed to get some information was because of her
16 testimony at the inquiry in Richmond.

17 She finally got some information, and it's
18 really brutal what she did find out.

19 The man that murdered her sister got off
20 with time served. His charges were decreased from
21 manslaughter to aggravated assault. And she also found
22 out that he went on and probably did the very same thing
23 to someone else.

24 She couldn't access that information
25 because of his privacy, but he is an indigenous man from

1 Alberta here, and he's serving a life sentence somewhere
2 in this country.

3 And so that man was allowed to go on and
4 perpetrate the same male violence against indigenous
5 women.

6 And the other elements of her story that we
7 were really moved by were very similar to what Mikenze was
8 speaking about, as in, you know, the -- the stories that
9 we've heard over the past year and a half at the Inquiry
10 are encoded in Sophie's life as well. She was reinstated
11 through Bill C-31, and you cannot imagine how difficult
12 that is to be ostracized from your own community. Her
13 mother was full Dene, never spoke a word of English, and
14 was non-status because of who her mother married. And so
15 that law really needs to be changed, and we believe that
16 that should be a recommendation that the federal
17 government should adhere to Bill C-3 all the way.

18 She also spoke about how Rose, that's her
19 sister, lost all of her children and that was part of how
20 she began to spiral downward when her children were
21 removed from her. There's still one child that's not been
22 found and -- adopted somewhere, and she just met her
23 nephew about three weeks ago, I believe. It was an
24 incredible meeting. She met her nephew, and that was her
25 sister Rose's son. And he's a young man now. And that

1 young man was also trying to access information, and he
2 was denied. So he never ever got any information about
3 what happened to his mother, and so Sophie shared what she
4 had with him.

5 One of Rose's daughters was adopted by her
6 non-Indigenous grandmother on the other side and grew up
7 in the white world and was really disconnected from --
8 from Sophie's community. And I think she just passed from
9 a fentanyl overdose. She passed from a fentanyl overdose
10 about a few months ago, recently. And Rose, her sister
11 that she lost, her granddaughter is heading down that very
12 same track. She's the daughter of the woman that just
13 died from the fentanyl overdose.

14 And so the -- the amount of tragedy and
15 trauma is just overwhelming. And I came to the Inquiry to
16 tell my sister's story when it was in Richmond. And my
17 sister's story is very much the same. You know, she was
18 sexually assaulted at the age of two. And before she
19 either was suicided or murdered, she had identified 27
20 offenders. Or was it 26? But the police wouldn't deal
21 with what was going on because she was a child and
22 couldn't remember the -- the dates, the locations,
23 witnesses, all those sorts of things.

24 Out of Sophie's recommendation, and it's
25 also coming from other Parties with Standing I believe, is

1 the need to have survivor benefits for the children of the
2 murdered and missing. And, specifically, that those
3 survivor benefits not be attached to the child welfare
4 system. And that the child welfare system absolutely must
5 close their file on those children, on the surviving
6 children from the murdered and missing.

7 Another piece of Sophie's story was that at
8 12, probably 12 years old, she was sexually assaulted at
9 knife-point. Yeah. Yeah.

10 **MS. SOPHIE MERASTY:** Good afternoon,
11 Commissioners. I -- I asked Fay to share my story because
12 I didn't know that I could stand up here and talk about
13 all these tragedies in my family because there's been
14 trauma upon trauma. But I would -- I would like to speak
15 to this personally because I didn't think that I would be
16 able to talk about my testimony again, as I had already
17 given it.

18 I am a Dené, Siouxlíny (phonetic), and Cree
19 from northern Manitoba. It's a really remote little
20 community on the north shore of Reindeer Lake. You can't
21 come out of Brochet, except by plane. And seasonally, in
22 the winter, you -- you know, people can drive to
23 Saskatchewan and the -- there's a highway coming out of
24 the nearest town in Saskatchewan. So it's quite isolated.

25 And at the age of 13, I was raped by a man

1 on -- brutally raped by a man in our community at knife-
2 point. In that same year, a few months later, he raped me
3 again, and threatened my family -- threatened to kill me
4 or my family if I -- if I told. So, of course, I -- I
5 lived in terror. And there was no escape, you know, I was
6 underage. I tried to run away once, but the priest went
7 to the airport because my mother suspected that I was
8 going to run away. And he went to the airport and -- and
9 told the pilot not to let me on the plane. My brother --
10 older brother who knew that I was being abused was waiting
11 for me in the nearest town in Lynn Lake.

12 It wasn't until I was 35 years old that I
13 finally made a statement to the police about the rape in
14 Winnipeg. What happened to me, you know, put me at high
15 risk to be a missing and murdered woman because it set me
16 up for a victimization later on in my life. However, it
17 took awhile for me to finally have my day in court. And I
18 was really fortunate. I had a very good court coach
19 through Victim Services. Her name was Regela Bear
20 (phonetic). And she was excellent. Without my knowledge
21 of what she was doing, she coached me in court to, you
22 know, in the way that -- like, she, you know, simple
23 things such as, if you don't hear what your -- what's
24 being said to you by the -- the defence lawyer, you can
25 ask him to repeat it. As -- something as simple as that.

1 have some form of justice. You know, I know that many
2 women haven't had the kind of justice I've had or that
3 opportunity. I was fortunate I had a female judge,
4 members of my family were there to support me and I was
5 heard, and I was believed.

6 And so, he went to prison, but I think it's
7 really important that there be strong advocacy. Victim
8 support, service workers who are Indigenous that are
9 skilled and know how to deal with -- you know, people who
10 are -- let's say a woman such as myself who will have to
11 go to court and deal with these types of things.

12 So my recommendation is that there be some
13 type of training for a stronger advocacy in all the
14 different areas for women. And with that, I just want to
15 say thank you for listening and giving me the opportunity
16 to share my story. (NATIVE LANGUAGE)

17 (APPLAUSE/APPLAUDISSEMENTS)

18 **MS. FAY BLANEY:** I just want to say that
19 Sophie is definitely a success story. She is an actress
20 and does an awesome job in theater. And Mikenze too is so
21 awesome as a worker in a women's transition house and we
22 are so blessed in the Aboriginal Women's Action Network to
23 have women like that, that we work with.

24 We, in A-1, do not have any government
25 funding whatsoever since 1995. We did do two research

1 projects and did get funding for that - just specifically
2 for that - but none of us ever got paid anything for the
3 work that we did and that we continue to do now.

4 And this inquiry has kept me hopping. I've
5 learned so much more than what I already know about male
6 violence against Indigenous women.

7 For my presentation I wanted to start with
8 the concept of matriarchs and our matrilineal traditions -
9 our clan system.

10 So I wanted to start off with some
11 questions. How is it that we Indigenous women, as the
12 glue for our clans, for our communities, are now the
13 disposable members of our society? How have we as life
14 givers become cast as squaws, as easy, as promiscuous, as
15 sexually available?

16 When did we as Indigenous people begin to
17 believe this evil story that was told to us, that we are
18 not worthy, that we are not loveable, that we're not equal
19 to other human beings?

20 And when did our male relatives stop
21 believing in us, in our ability to hold our clans
22 together? When did they stop believing in our traditional
23 knowledge for the good of our community? In our ability
24 as healers and as medicine women?

25 At what point did we accept that we are bad

1 mothers, deserving of having the church and the state
2 raise our children for us, raise our grand-children for
3 us?

4 When did we give up on our clan relations,
5 on our matriarchal traditions, in our belief that our
6 mothers and grandmothers were the leaders, the glue, the
7 backbone, of our societies?

8 And most importantly how can we reclaim our
9 privileged roles in our families? What is our -- what is
10 rightfully ours. Our right to raise our own children, our
11 right to teach our culture, our traditions, our
12 spirituality, our clan relationship systems.

13 The right to be free to build happy,
14 healthy, safe communities free of male violence against
15 women, free of rape, free of incest, free of prostitution,
16 free of the capitalist system that brought us poverty.

17 Can somebody get the ---

18 So how do we reclaim our role as
19 matriarchs? I honestly believe that that is the right
20 question that ought to be the focus of this inquiry. The
21 framework that can lead to thriving communities.

22 And my answer to that is the creation of
23 autonomous Indigenous women's groups. That's what came
24 out of the Royal Commission on the Status of Women in the
25 early seventies. That's what came out of the National

1 Action Committee on the Status of Women, of which I was on
2 the executive in the late nineties, early two-thousands.
3 Michelle is nodding and remembers.

4 In these groups of autonomous Indigenous
5 women -- and I have to say what "autonomous".
6 "Autonomous" is independent. It means being unfettered by
7 other demands, the primary focus is women. Putting women
8 at the center of the conversation. That's such a novel
9 concept. It never happens. I'm telling you. Very rare
10 do we ever focus our time and our energy on women and put
11 us at the center of the conversation.

12 So what the women before me shared is how
13 our consciousness raising groups work. So they share
14 their story. Out of that comes a little summoning up of
15 courage, a little bravery, to say, "Yes, that happened to
16 me too". And we, through that, identify what the
17 oppression is in our lives and what action can be taken as
18 a result.

19 We can -- when women get together, we
20 always talk about the misogyny in our communities. The
21 things that women have to go through when they aspire to
22 leadership. It's incredible the levels of male violence
23 coming at women when they're trying to aspire to
24 leadership.

25 Personal spaces are invaded, men yell and

1 swear in their faces, they threaten them with rape and I'm
2 not making this up. In fact, Madeleine Redfern was
3 sharing something similar in the media fairly recently.

4 So we do have misogyny within our
5 communities and it's been talked about how we face
6 oppression outside of our communities as well just as bad
7 as inside.

8 What we need are the building blocks to put
9 in place women's groups, autonomous Indigenous women's
10 groups, so that we can talk about what's happening in our
11 lives.

12 With these groups there's so much that can
13 be done. We can be our own advocates rather than be
14 silent bystanders and allowing someone else to decide what
15 we need, someone else healing us, someone advocating or
16 whatever, teaching us. We can do that ourselves.

17 Naomi Metallic talked about the 1951
18 Amendment to the *Indian Act* and I learned so much more
19 about that issue from her. I had to dig deep to find that
20 information in university myself; no one taught it. And
21 she taught me that much more.

22 When you bring Indigenous women together
23 invariably, they will talk about what's happening in the
24 education of their children and the fact that we're not
25 treated equally. That we're treated like we have mental

1 disabilities, that we're intellectually challenged, that
2 we need special needs classes.

3 When Indigenous women come together to talk
4 about our children, we can find solutions to the problems
5 that we're facing with education.

6 The health care system. I was so triggered
7 when I heard this woman from Saskatchewan, Alana -- I
8 can't remember her last name. The one that's taking the
9 class action suit on the forcible sterilization.

10 She's got 60 women that are involved in
11 that class action. Sixty (60) women who have been
12 forcibly sterilized. I was triggered by that, because
13 there are so many women in my community that deal with
14 that very same thing.

15 That's one health issue that women deal
16 with when they're together and they find solutions. They
17 find ways to respond to these circumstances.

18 We need the benefit of the doubt that we
19 have never been given. We can do it ourselves. We don't
20 need help. We just need the building blocks, the
21 opportunity, to be able to do these things.

22 Child welfare. I was very involved with
23 the Indian Homemakers Association. I'm so proud of that
24 organization and the work that they did when they
25 transformed into a political voice.

1 The actions that they took on child welfare
2 that's what happens when you bring women together.

3 Our understandings of our suffering
4 changes. We can shift the narrative from us being
5 dysfunctional and needing healing to a different one that
6 recognizes that the oppression has constructed our
7 reality.

8 When I was in university, I was reading
9 Roland Chrisjohn and Tanya Wasacase and the things that
10 they said about the residential school, at a time when
11 everyone was talking about how wonderful the residential
12 schools were. That it taught us English, that it gave us
13 an education and all these. Reminds me of the narrative
14 around the police in this inquiry, by the way.

15 But these two had us thinking that there
16 was way more to be said about residential school and
17 that's what can happen when we bring Indigenous women
18 together.

19 We don't have battered women's syndrome.
20 What we have is male violence against women. These men
21 are beating us. They're raping us and we need to stop
22 that. We don't need healing from that syndrome.

23 (APPLAUSE/APPLAUDISSEMENTS)

24 **MS. FAY BLANEY:** I want to move on to the
25 issue of prostitution and it's very clear from my

1 testimony that I'm an abolitionist. I have spoken out
2 here about the poverty pimps in the urban settings.

3 I am so fed up with the level of suffering
4 that our women go through, because these agencies want to
5 keep pumping their numbers, they want to keep Indigenous
6 people in that state of being oppressed so that they can
7 continue to get funding and continue to deliver services
8 to the same people.

9 (APPLAUSE/APPLAUDISSEMENTS)

10 **MS. FAY BLANEY:** We can make our own
11 choices. We can move and change the world if given the
12 opportunity and we don't need the poverty pimps. We can -
13 - we need our own women's center and that was said by
14 Sophie and some of the other women in our group, that in
15 the Downtown Eastside of Vancouver we need an Indigenous
16 women's center.

17 And I agree with what Hila said yesterday,
18 that given more options, more opportunities, that
19 Indigenous women would not be, "Choosing prostitution".

20 And the fact that we're such a large number
21 in the survival prostitution industry is an indicator of
22 that. Our mayor that recently got elected said that about
23 60 percent of prostitution in Vancouver are Indigenous
24 women in the survival sex industry.

25 We need more exiting. Currently we have

1 church groups that do exiting. Meaningful exiting,
2 healing lodges. We don't need counselors where we can
3 talk around and around and around about what -- the harm
4 that's being caused to us. We need concrete services. We
5 need a healing lodge for women that want to leave that
6 horror.

7 We need the laws to be enforced and I'm
8 speaking primarily to the Vancouver Police Department who
9 refuse to enforce the prostitution laws. We need more
10 research. It seems like there's a blockade being put up
11 by universities. These well-to-do libertarians in this
12 country that seem to think they know better of what we
13 need. That we need to be sex workers. To hell with that
14 says Carol Martin.

15 (APPLAUSE/APPLAUDISSEMENTS)

16 **MS. FAY BLANEY:** You know we want the right
17 to be able to talk to our women, to research what is
18 needed within prostitution. Not to be steered into these
19 pro-sex-work groups.

20 The Ontario Native Women's Association have
21 recently put out a report and they talk about how
22 challenging that was to -- just to be able to do that
23 research. We need more of that.

24 In terms of the nordic model, you know
25 Canada put in a law that illegalized pimps and johns. And

1 some people want to legalize the pimps and johns, which I
2 don't get.

3 The other elements of the Nordic model are
4 the substantive equality for women. We need that in this
5 country. Women's status have seriously diminished in the
6 past decade or two. And we also need the services aspect
7 that improves the living conditions for women.

8 Some of the women in our A-1 meetings
9 talked about needing wrap-around services for women that
10 have dual-diagnosis or that are street entrenched and
11 there's so many of us that have mental health issues. How
12 can you survive what Sophie went through or what I went
13 through without having mental health issues? We have
14 mental health issues.

15 We need women only treatment centers. I'm
16 running out of time I see. In B.C. we have co-ed
17 treatment facilities. When I was first sobering up I was
18 trying to deal with the sexual violence in my childhood.
19 Sitting across from me was an offender telling what he did
20 as he offended and it just doesn't work.

21 We need women only treatment centers.
22 Indigenous women only treatment centers. We need detox on
23 demand. We need more transition houses. We need second
24 stage housing. We need an end to the homelessness crisis.
25 That's a new phenomenon.

1 This government and all it's -- anyway, I'm
2 going to get sidetracked here with free trade, but ---

3 (LAUGHTER/RIRES)

4 **MS. FAY BLANEY:** But this issue of
5 homelessness is -- it's skyrocketed. You know, I'm old
6 now and when I was younger there wasn't such a huge crisis
7 and what does that tell you? The government has done
8 something serious to construct this homelessness crisis
9 and that needs to be addressed.

10 I agree with guaranteed livable income.
11 Indigenous women's work in caring for our clans, our kids,
12 our Elders. Caring for our community is not honoured and
13 respected in this capitalist system that we live in, so we
14 need a guaranteed livable income. We need childcare. I
15 have one minute left.

16 We need -- okay, I'm moving on to the
17 justice system just very briefly. I really -- my hair
18 stands up when I hear about improving relations with the
19 RCMP or any other police force. I'm so offended at the
20 way they window dress such a glorious scene here, when
21 they've come and give testimony here.

22 And Mikenze stood -- called them out on
23 that when we were in Regina and I really appreciated that.

24 I've heard Pam Palmater speak. She says,
25 "There's no such thing as a bad apple theory here". There

1 isn't one bad apple. It's an entire culture within
2 policing.

3 (APPLAUSE/APPLAUDISSEMENTS)

4 **MS. FAY BLANEY:** That's where the problem
5 is. Window dressing within an investigation I won't spend
6 too much time on that.

7 Accountability in cases that are not
8 brought forward. Oversight -- you know all of these
9 recommendations, by the way, the Legal Strategy Coalition
10 compiled all those recommendations from all the different
11 inquiries. Seven hundred (700), I think. Seven hundred
12 (700) recommendations. They've all been made already.
13 What we need is for the government to implement those
14 recommendations.

15 Just 32 seconds. Recommendations. The --
16 I was reading about the British Government and their
17 National Women's Commission. I would really like to see
18 an Indigenous Woman's Commission be established beside
19 government in this country.

20 The commission would consist of feminist
21 Indigenous groups, anti-violence women's groups,
22 Indigenous women's groups, anti-poverty groups and human
23 rights advocates.

24 And that commission would be responsible
25 for putting together an annual report and making

1 recommendations to parliament. That it would have an
2 action plan in place, that it would do research in
3 education, that it be linked to international bodies like
4 UNDRIP and CEDA and other international instruments.

5 There's a lot more to say about that, but I
6 hope you'll ask me questions about that one. I keep
7 thinking Thelma Chalifoux, but that's not her name. The
8 other senator that's doing the bill.

9 **UNKNOWN SPEAKER:** Lillian Dyck.

10 **MS. FAY BLANEY:** Lillian Dyck, that's her
11 name. I was racking my brain this morning.

12 I've heard her speak about her bill on
13 making Indigenous offenders accountable. I have a cousin
14 whose niece was murdered by her boyfriend. And that guy,
15 the murderer got off, because of the Gladue. He got off
16 with a fairly light sentence and she wants to know that
17 he's doing some healing as a result of having attended
18 residential school.

19 So Indigenous men should not be escaping
20 prison time because -- at the expense of Indigenous women
21 who are experiencing violence.

22 (APPLAUSE/APPLAUDISSEMENTS)

23 **MS. FAY BLANEY:** I ask that the clock to be
24 set for 10 minutes for Commissioners' questions.

25 **CHIEF COMMISSIONER MARION BULLER:** Can you

1 -- excuse-me. Can you please set our clock to seven
2 minutes 20 seconds, please?

3 Any questions? Comments?

4 **COMMISSIONER MICHÈLE AUDETTE:** Comments,
5 yes. Fay, Mikenze et Sophie, merci beaucoup for your
6 courage and you're powerful. And you're cute.

7 (LAUGHTER/RIRES)

8 **COMMISSIONER MICHÈLE AUDETTE:** And I'm
9 anxious to receive your final submission. The last,
10 recommendation to have an Indigenous Women's Commission, I
11 think we need to have more discussion around that. It's a
12 powerful one. Merci.

13 **UNKNOWN SPEAKER:** Can she do that for the
14 next six minutes? That's what my questions are about. My
15 question is (inaudible). Do you have questions?

16 **CHIEF COMMISSIONER MARION BULLER:** Okay.
17 No, you go ahead.

18 **COMMISSIONER MICHÈLE AUDETTE:** Okay. Can
19 you elaborate more about that commission?

20 **MS. FAY BLANEY:** I read a bit about it with
21 the British model when they were dealing with second wave
22 feminists. My friend Cherry Smiley(Ph) has brought me
23 onto that stuff. She's saying that there's so much to be
24 learned from second wave feminism. We've been hating them
25 for excluding us, but there's so much to learn there.

1 So they brought together a whole variety of
2 community groups and it very much fits with what some
3 groups are suggesting to you about an implementation plan
4 for your recommendations.

5 You know, there's a fear that your report
6 will get added to the many others and nothing will ever
7 become of it, so this Indigenous Women's Commission could
8 monitor the progress and be the watch dog to make sure.

9 And I think that the other question that
10 you were posing to someone else, around provincial orders
11 in council, I think a more affective way might be the way
12 that the Royal Commission was done which is that the
13 Federal Government provides leadership, that it provides
14 funding to provinces for women's programming, but it have
15 human rights conditions attached to that funding rather
16 than expecting the provinces to cherry pick which ones of
17 the recommendations that they want to adhere to. This
18 way, you know, we can press the Federal Government to be
19 the implementer.

20 I love the research component as well.
21 Like the -- you know, the need for more research. I
22 suggested prostitution. I think there's so much more
23 research that needs to be done into the Fentanyl crisis,
24 because in B.C. the rate of deaths of women is way higher
25 than the rest of the country.

1 In the country I think it's like 80 percent
2 of the deaths are men and 20 percent women. And I think
3 in B.C. it's like 50 - 50.

4 **COMMISSIONER MICHÈLE AUDETTE:** M'hm.

5 **MS. FAY BLANEY:** So women are dying at
6 pretty astronomical rates from Fentanyl, so that's one
7 area that could be researched.

8 **COMMISSIONER MICHÈLE AUDETTE:** Oui. And
9 when you talk about the Indigenous Commission and to be
10 reporting to the parliament, were you referring to the
11 Federal Parliament or each government across Canada, or
12 both?

13 **MS. FAY BLANEY:** Probably the federal,
14 because I would really like to see the Federal Government
15 take leadership, provide funding for the recommendations.

16 Like when it provides funding for child
17 welfare, for instance, that there be conditions attached
18 to -- I mean that's already in place.

19 The fact is that the provinces make a big
20 buck out of apprehending our kids and if the feds change
21 that formula they would put more attention to, like
22 Mikenze said, "You know where was the support for my mom"?

23 **COMMISSIONER MICHÈLE AUDETTE:** If I can
24 continue on that, so what do we do when we know that it's
25 a provincial or a municipal jurisdiction like the police

1 of Vancouver or the Indigenous police? How the commission
2 would be able to recommend or ask or do research when it's
3 not federal jurisdiction?

4 **MS. FAY BLANEY:** Yeah, that's a tough one.
5 I think I would come at it from the other end, where we
6 have the autonomous Indigenous women's groups at the other
7 end and I really learned from what we went through in
8 Vancouver.

9 When they were drafting their policies on
10 prostitution they consulted with all the pro-sex groups
11 and it's right there documented. And we banged that door
12 down when Jim Fisher was arrested in the Vice. He was
13 arrested for sexual exploitation of the girls that were
14 supposedly -- he was caring for.

15 So we got in that way and presented our
16 views on abolition and discovered we've never been heard.
17 They've had these consultations and never included us.
18 Deliberately excluded us. And so, on the ground, at the
19 grass roots level, if we're organized, we're able to do
20 that lobbying from that perspective.

21 And it is -- I don't know if the link or
22 the connection was made, but what I was trying to do was
23 to say there's a very strong link from that recommendation
24 to our matriarchal traditions to reclaim who we were as
25 Indigenous matriarchs.

1 **COMMISSIONER MICHÈLE AUDETTE:** Hmmm. Merci
2 beaucoup. One minute left. You want to add something,
3 Sophie, Mikenze? About my question, of course.

4 (LAUGHTER/RIRES)

5 **CHIEF COMMISSIONER MARION BULLER:** That's
6 always my fault, the time. I would appreciate if in your
7 written submissions you expand a little bit more about
8 this Indigenous Women's Commission, because we'd really
9 like to hear more. Especially about dealing with
10 provincial and territorial jurisdiction and how that would
11 fit, so we would really appreciate if you could do that.

12 **MS. FAY BLANEY:** We will.

13 **CHIEF COMMISSIONER MARION BULLER:** You know
14 it's not easy to say goodbye to any of the parties with
15 standing, because we've come to work with all of you --

16 **MS. FAY BLANEY:** M'hm.

17 **CHIEF COMMISSIONER MARION BULLER:** -- and
18 really enjoy working with all of you. Fay, Sophie,
19 Mikenze, it's been a real pleasure working with you and I
20 hope this isn't the end. Thank you all very much.

21 **MS. FAY BLANEY:** And we will do what we can
22 to support the recommendations and to press our feminist
23 allies to support the work that you're doing.

24 **CHIEF COMMISSIONER MARION BULLER:** Thank
25 you, we'll be counting on you. Thank you.

1 **COMMISSIONER MICHELE AUDETTE:** Merci.

2 (APPLAUSE/APPLAUDISSEMENTS)

3 **MR. THOMAS BARNETT:** Chief Commissioner,
4 Commissioners, I do note that we are scheduled for a 20
5 minutes break. I do note also that we are running 10
6 minutes behind, so I will leave that up to Chief
7 Commissioner and Commissioners if we should come back at
8 1:45 or 1:50.

9 **CHIEF COMMISSIONER MARION BULLER:** One
10 fifty (1:50), please.

11 **MR. THOMAS BARNETT:** Thank you.

12 --- Upon recessing at 1:30 p.m.

13 --- Upon resuming at 1:51 p.m.

14 **MS. FRANCINE MERASTY:** Chief Commissioner,
15 Commissioners, next we have Saskatchewan Aboriginal
16 Women's Circle Corporation, represented by Counsel Kellie
17 Wuttunee.

18 ---SUBMISSIONS BY MS. KELLIE WUTTUNEE:

19 **MS. KELLIE WUTTUNEE:** Good afternoon, Chief
20 Commissioner and Commissioners. I'd like to first start
21 off my presentation with a traditional jingle dress honour
22 song, sung by Spike Eagle Speaker from the Siksika Nation.
23 If you could all please stand in honour of this medicine
24 dance song.

25 (SINGING)

1 **MS. KELLIE WUTTUNEE:** Thank you. So
2 (NATIVE LANGUAGE).

3 So the English translation to that is my
4 name is Kellie Wuttunee. I'm from Red Pheasant Cree
5 Nation within Treaty 6 Territory. I'm grateful for this
6 opportunity to speak here and welcome all here and I am a
7 woman of the law representing Saskatchewan Aboriginal
8 Women's Circle Corp.

9 First off, I'd like to acknowledge the
10 Traditional Territory of Treaty 7 including Siksika
11 Nation, Tsuut'ina Nation, the Kainai Blood Nation, Morley,
12 Bears paw, Chiniki, Wesley First Nation and the homeland of
13 the Métis.

14 I'd like to acknowledge the Elders, the
15 pipe, the families of the missing and murdered Indigenous
16 women and children. Thank you for being here. To the
17 Missing and Murdered Indigenous Women and Girls Inquiry,
18 thank you for this good work.

19 First off, I'd like to go to the PowerPoint
20 presentation I have prepared for my client. If we can go
21 to the second slide.

22 So just a brief overview of what I'll
23 discuss is the background of the Saskatchewan Aboriginal
24 Women's Circle Corporation, their role related to the
25 national inquiry, recommendations and on behalf of the

1 Goforth and the Morrin families we'll honour the families
2 that gave testimony.

3 So the next slide. Saskatchewan Aboriginal
4 Women's Circle Corp. is a voluntary not-for-profit
5 organization incorporated on September 11th, 2003. SAWCC
6 provides support and advocacy to Indigenous women and
7 their families of all Nations, communities and
8 environment.

9 Next slide. SAWCC partners and
10 collaborates with several grass root agencies and
11 community groups, business, law enforcement, government
12 departments.

13 Next slide. Saskatchewan -- SAWCC provides
14 volunteer, administrative and other supports to non-profit
15 organizations and communities such as the Saskatchewan
16 Sisters in Spirit, Place of Reflection, (NATIVE LANGUAGE),
17 Sisters in Spirit Vigils, International Woman's Day,
18 Elimination of Violence Against Women and the Provincial
19 Partnership Committee on Missing Persons.

20 During 2017 and '18, SAWCC's office
21 responded to over 800 inquiries ranging from the
22 individual and family support, to educational and
23 employment funding, intimate partner violence, sexual
24 assault, child welfare, housing, legal human rights and
25 community engagement.

1 Over 480 calls were specific to the
2 National Inquiry on Missing and Murdered Indigenous Women
3 and Girls, and LGBTQ, and two-spirited.

4 SAWCC also takes an active role in national
5 and international advocacy, participating at the United
6 Nation Commission on the Status of Women in New York and
7 the Summit of the America in Lima Peru, participation and
8 support to the families in the National Inquiry on Missing
9 and Murdered Indigenous Women and Girls, and LGBTQ, two-
10 spirited.

11 SAWCC's role -- SAWCC has taken an active
12 role in the pre-inquiry design, pre-inquiry information
13 sessions, pre-inquiry health and legal preparation for
14 families, the Truth Gathering hearing, statement taking,
15 expert and institutional hearings.

16 The next slide. SAWCC has taken an active
17 role in proving aftercare support planning, delivering,
18 training on grief and ambiguous loss for frontline workers
19 and families, supporting families through the Saskatchewan
20 team-leads providing support and advice to the National
21 Inquiry for Saskatchewan Activities, hosting annual
22 ceremonial feasts and advocating for an extension for the
23 National Inquiry to allow the many families that have not
24 yet been able to share their truth with the Commission.

25 Over the past 15 years SAWCC has worked

1 towards ending violence against Indigenous women and girls
2 with the family members of missing and murdered, and
3 collaborating partners. So SAWCC has collaborated with
4 NWAC and advocating at a local, provincial, national and
5 international level.

6 SAWCC received standing in parts I, II and
7 III of the National Inquiry, which included the Truth
8 Gathering hearings, Expert and Institutional hearings.

9 SAWCC participated at some of the hearings
10 by attending and bearing witness to the testimonies.
11 Other families -- other family hearings were attended by a
12 live stream as SAWCC has only recently received a
13 contribution agreement to participate.

14 SAWCC attended some of the Expert and
15 Institutional hearings exercising our right as a party,
16 with standing to cross-examine witnesses at these
17 hearings.

18 So SAWCC's, part of their advocacy is
19 raising awareness and this is a project that they support,
20 is Faceless Dolls Project. And what this does is it
21 raises awareness through the creation of physical and
22 visual memorial in honour of missing and murdered loved
23 ones, so each statistic tells a story.

24 So again, good afternoon, Chief
25 Commissioner and Commissioners. My name is Kellie

1 Wuttunee and I'm legal counsel for Saskatchewan Aboriginal
2 Women's Circle Corporation, which is a not-for-profit
3 voluntary provincial organization and a provincial
4 tutorial membership association of the Native Women's
5 Association of Canada.

6 SAWCC is dedicated to promoting and
7 enhancing the lives and status of indigenous women, their
8 families and their communities. SAWCC represents
9 indigenous women, including First Nation, Inuit, Métis and
10 LGBTQ, two-spirited and disenfranchised women. SAWCC has
11 provided over 15 years of service to indigenous families
12 in Saskatchewan through education and employment, funding,
13 programs to increase community safety, support services to
14 families of missing and murdered indigenous women and
15 girls and engagement sessions on legislative and policy
16 matters.

17 The foundational pillars for SAWCC are
18 education, economic opportunities, advocacy, research and
19 resource sharing.

20 So my client SAWCC asked today: "What is it
21 going to take to keep indigenous women and girls safe
22 within Canada? What would policy recommendation to the
23 National Inquiry into Missing and Murdered Indigenous
24 Women and Girls look like?"

25 I will begin my submission by explaining

1 this Commission's inherent jurisdiction for implementing
2 recommendations from my client, Saskatchewan Aboriginal
3 Women's Circle Corp, then discuss why the recommendations
4 are required. Next, I will provide reasons for why the
5 Canadian, provincial and territorial governments' policy
6 makers and other decision makers must acknowledge and
7 implement the recommendations brought forward by my
8 client.

9 I respectfully submit the following
10 recommendations on behalf of SAWCC. It is well documented
11 that First Nations, Métis, disenfranchised women and girls
12 and LGBTQ2S face violence and harm more often than non-
13 indigenous women, and we must come together as a society
14 to change that. The number of missing and murdered
15 indigenous women and girls continues to climb in our
16 communities. They have an inherent and treaty right to be
17 protected and live in peace and safety.

18 Throughout the National Inquiry into
19 Missing and Murdered Indigenous Women and Girls, it has
20 become apparent throughout Parts II and III of the
21 hearings that indigenous women and disenfranchised women
22 are severely overrepresented in the judicial system and
23 marginalized by Canadian society.

24 SAWCC recommends the following in order for
25 accountability to specific key systems in Saskatchewan in

1 order to look forward to what is possible.

2 SAWCC submits that the Government of Canada
3 move on its commitment to implement the United Nations
4 Declaration of the rights of indigenous people into law,
5 Bill C-262, without delay.

6 Article 22:

7 "Particular attention shall be paid to
8 the rights and special needs of
9 indigenous Elders, women, youth,
10 children and persons with disabilities
11 in the implementation of this
12 Declaration. States shall take
13 measures in conjunction with
14 indigenous peoples to ensure that
15 indigenous women and children enjoy
16 the full protection and guarantees
17 against all forms of violence and
18 discrimination."

19 In the Winnipeg hearing transcript, Mary-
20 Ellen Turpel-Lafond stated at page 241, line 7:

21 "If you look at section 7 of the
22 *Charter of Rights in the Canadian*
23 *Constitution*, which is on life,
24 liberty and security of the person,
25 and what are the principles of natural

1 justice, unfortunately, things like
2 best interests of a child have not yet
3 really been brought into our human
4 rights system adequately. A lot of
5 these areas just simply do not have
6 the appropriate focus, instruments
7 like UNDRIP that have really critical
8 provisions like Article 8, not
9 permitting the forceful removal of
10 children or antidiscrimination, the UN
11 Convention. These human rights
12 principles are really significant and
13 resetting Canadian law around those
14 principles or giving that new
15 framework to work it out would be
16 immensely helpful. Article 8, which
17 really identifies states having to
18 take initiatives to prevent the
19 forceful removal of children, and
20 while some will say 'Well, that was
21 one case', when you step up and look
22 at the fact that it really is all
23 indigenous children, I mean, it's the
24 bread and butter of child welfare in
25 particularly Western Canada, but other

1 parts of Canada. UNDRIP is
2 significant to reframe how we think
3 about things, but it does suggest some
4 very powerful concepts.”

5 In Exhibit B-2, page 100, from the Quebec
6 hearing transcript, Brenda Gunn wrote that:

7 “The UN Declaration on the Rights of
8 Indigenous Peoples is critical to
9 understanding the normative content of
10 international human rights of
11 indigenous peoples. The UNDRIP is the
12 most recent articulation of indigenous
13 peoples’ globally recognized
14 fundamental human rights. The UNDRIP
15 provides a framework both in substance
16 and process for engaging in nation-to-
17 nation relationship with indigenous
18 peoples and is less critical to
19 informing the Inquiry. Canada has
20 stated its commitment to recognizing
21 and respecting Aboriginal title and
22 rights in accordance with Canada’s
23 Constitution, international treaties
24 and other key instruments, such as the
25 United Declaration of Rights of

1 Indigenous People, which Canada plans
2 to implement. Given Canada's
3 commitment to implement the UNDRIP,
4 the standard it sets out should inform
5 the human rights analysis of the
6 Inquiry. However, the UNDRIP is
7 limited in the articulation of
8 indigenous women protection against
9 all forms of violence. The UNDRIP has
10 also received criticism for failing to
11 fully account for indigenous women's
12 rights, only mentioning indigenous
13 women as vulnerable groups. Despite
14 these limitations, the better
15 recognition of social, economic and
16 cultural rights also apply to
17 indigenous women, and thus should
18 inform the conceptual framework of
19 human rights."

20 With leadership from indigenous women and
21 LGBTQ, two-spirited and indigenous communities, ensure
22 that the findings of the National Inquiry into Missing and
23 Murdered Indigenous Women and Girls and the
24 recommendations from the families who participated in this
25 Inquiry lead to the development and implementation of a

1 national action plan to address violence against
2 indigenous women and girls. This action plan must respond
3 to and eliminate the structural roots of the violence and
4 improve the accountability and coordination of government
5 bodies charged with preventing and responding to the
6 violence.

7 Implement, without delay, all the
8 recommendations of the 2015 United Nations Convention on
9 the Elimination of all Forms of Discrimination Against
10 Women Report and cooperate with the UN Committee on the
11 Elimination of Discrimination Against Women on the follow-
12 up procedures.

13 To the provincial government of
14 Saskatchewan, SAWCC recommends the following:

15 Establish an independent, Special
16 Investigation Unit in the province for reported incidents
17 of serious police misconduct, including rape and all other
18 forms of sexual assault. This mechanism should be
19 independent and civilian in nature, with the authority to
20 conduct systemic investigations. Within the unit, there
21 should be a specialized division with staff who have
22 expertise and specialized training in responding to
23 violence against women, to investigate allegations of
24 physical and sexual assault by police.

25 Ensure that the chief commissioners of the

1 abovementioned civilian oversight bodies are mandated with
2 the power to require chiefs of police to comply with the
3 recommendations of these civilian oversight bodies.

4 To the Saskatchewan Police Services and the
5 Royal Canadian Mounted Police, SAWCC recommends the
6 following, in accordance with international policy
7 standards, Canadian constitutional requirements and the
8 recommendations of the Civilian Review and Complaints
9 Commission:

10 End body frisk searches of women and girls
11 by male police officers in all circumstances, and until
12 they end, that any such searches are required to be fully
13 documented and reviewed by supervisors and commanders.

14 Prohibit all strip searches of women and
15 girls by male police officers.

16 Ensure that women in custody are ordered to
17 remove their bra only in exceptional circumstances in
18 which there is credible evidence that it is necessary to
19 prevent them from doing harm to themselves and/or others
20 or to obtain evidence related to the reason for their
21 arrest.

22 Ensure that the policing protocols related
23 to intimate partner violence within same sex and intersex
24 partnerships requires officers to understand clearly who
25 the principal or dominant aggressor is and lay charges

1 against that individual. This protocol should distinguish
2 assault from defensive self-protection and prevent dual
3 charges against both the victim and the perpetrator of the
4 violence.

5 Again, SAWCC submits that degrading and
6 abusive body search, body and strip searches by male
7 officers of Indigenous women in Saskatchewan must stop
8 immediately. Train police regarding intimate partner
9 violence when same sex and intersex partnerships are
10 involved. Ensure only that the perpetrator of the
11 violence is arrested and not the victim.

12 Establish a communication protocol with
13 Indigenous communities to follow up on what police are
14 doing to secure their safety, and how they are being
15 protected both from the police and from outside sources.

16 In Saskatchewan, Indigenous people --
17 sorry, Indigenous children are disproportionately living
18 in poverty. SAWCC submits that the Saskatchewan
19 provincial government must amend their *Child and Family*
20 *Service Act* and can no longer use poverty as a means of
21 apprehending a child in Saskatchewan.

22 Similar to Bill 223, recently passed by the
23 Manitoba government, the *Child and Family Services*
24 *Amendment Act* removes poverty as a ground for
25 apprehension. We know more often than not, poverty is the

1 fundamental contributing factor as to why our children are
2 apprehended by Child and Family Services. Bill 223 seeks
3 to remedy this approach and instead encourage prevention
4 and intervention, keeping families together.

5 SAWCC submits that a trust fund be
6 established for the children of missing and murdered
7 Indigenous women to address the ongoing and aftercare
8 required for them when they are left behind. This trust
9 fund would include, but not limited to basic necessities,
10 such as food, clothing, shelter, and safety, mental health
11 and wellness, and education, along with additional family
12 supports. There needs to be adequate supports in place
13 for the families and children that are left behind and
14 that they should not be left alone.

15 DAWCC submits that the RCMP and police
16 services in Saskatchewan provide an oversight committee
17 consisting of Indigenous, Métis, Inuit, disenfranchised,
18 and LGBTQ2S members, in developing a guide to address how
19 the officers are being held accountable for their
20 treatment of Indigenous women and girls during crisis.

21 SAWCC submits that the RCMP and police
22 services must adhere to the requirements of the
23 *Saskatchewan Mental Health Act* and police officers follow
24 legislation and allow individuals proper treatment and
25 assessment.

1 SAWCC submits that the Saskatchewan health
2 system must adhere to the requirement of the *Saskatchewan*
3 *Mental Health Act* to be carried out when it involves
4 Indigenous women and girls, as well as Indigenous men and
5 boys. Being arrested to -- pursuant to section 20 of the
6 *Saskatchewan Mental Health Act*, to reduces further
7 traumatization by health system -- by the health system
8 while receiving treatment.

9 In St. John's Newfoundland transcript
10 Exhibit 39, page 217, Chief Joe Boland shared a story that
11 an 18-year-old university student went home. She was in
12 exam period and had a breakdown. She had a mental health
13 crisis breakdown in a family that had no history with the
14 police, and the young girl had no history of mental
15 health. They called 9-1-1 and the 9-1-1 operator hearing
16 the call and the disturbance in the background put the
17 call through to the police.

18 The police then sent Chief Joe Boland, sent
19 two cars and a supervisor to the call. When they got to
20 the residence the young girl was in the kitchen and her
21 crisis escalated. She ended up being put on the kitchen
22 floor to be handcuffed. While she was on the floor, she
23 took her face and smashed it against the floor. The
24 mother screaming at the office said, "If I had known I
25 would never have ever called the police." Completely

1 treating the young girl like a criminal.

2 Chief Joe Boland stated on page 219 of his
3 evidence that he met with the Minister of Health and
4 presented the Memphis model, which is the plain clothes
5 response. Plain clothes officer with a health care
6 provider in an unmarked vehicle assisting individuals in
7 mental health crisis, which collaborates the health and
8 justice system. And the service is located right in the
9 police station and is the only police service that has it
10 in Canada.

11 Chief Joseph A. Boland from the Royal
12 Newfoundland Constabulary sits on the mental health mobile
13 crisis team implementation committee and is a member of
14 the provincial steering committee on the violence against
15 women and girls.

16 SAWCC submits that the Memphis model be
17 reviewed and studied for relevance for possible
18 implementation by the Saskatchewan RCMP and police
19 services when dealing with Indigenous people, women,
20 girls, men, and boys, with mental health crisis or issues.

21 SAWCC submits that an oversight committee
22 must be developed with the Saskatchewan health system for
23 health staff to be accountable for the treatment of
24 Indigenous women and girls, as well as all Indigenous
25 people, and revamp their systematic prejudiced assessments

1 that -- questions, when dealing with Indigenous women and
2 girls.

3 SAWCC submits that funding supports be
4 available for grandparents and other family members who
5 are raising the survivors of the -- like, survivors, the
6 children of missing and murdered Indigenous women.

7 SAWCC submits that funding must be provided
8 for supports in urban centres for Indigenous, Métis, and
9 disenfranchised women and their children that are escaping
10 poverty on-reserve and are struggling in the urban and
11 rural centres.

12 SAWCC submits that programming for
13 Indigenous women and their children in urban and rural
14 centres is much needed for their continued support and
15 safety.

16 SAWCC submits that the aftercare program
17 funding provided by the National Inquiry be extended and
18 more funding associated with health and wellness.
19 Families are in need of grief and trauma support and
20 counselling. There is a need for more therapists to make
21 themselves available and for more time to be made
22 available for therapy as these families are dealing with
23 vicarious trauma. They need to be able to access this
24 support in a timely manner. The aftercare program would
25 be extended to include all family members who wish to

1 participate.

2 SAWCC submits that Indigenous counselors be
3 utilized to help families of missing and murdered
4 Indigenous women and girls. The families have indicated
5 that they felt supported with Indigenous counsellors
6 specifically trained.

7 SAWCC submits that there be more funding
8 and support for families that live in poverty and
9 experience loss. For example, my client, SAWCC provides
10 financial assistance to families of missing and murdered
11 Indigenous women for searches, travel, child care, and to
12 buy minutes for their phone so that they could communicate
13 with staff from the -- with the National Inquiry. There
14 is a huge problem related to computer literacy as well and
15 communication barriers and challenges for families living
16 in poverty.

17 SAWCC submits that the communication and
18 access to communication technology is a persistent issue.
19 And programs to address communication technology should be
20 established.

21 SAWCC submits that there needs to be an
22 organization that provides a safe space for Indigenous
23 women and children. The families of missing and murdered
24 Indigenous women and girls felt a positive impact when
25 people showed that they cared. This included having other

1 families support the families that lost loved ones.
2 Enabling the family to go to public events and rallies and
3 to go to other support agencies, like victim services and
4 the missing persons liaison.

5 SAWCC submits Indigenous women and girls
6 must be safe in university by providing support for
7 Indigenous women and girls who are postsecondary students
8 with safe spaces, grants, bursaries for financial relief.

9 SAWCC submits that the National Inquiry
10 into missing and murdered Indigenous women and girls
11 establish an oversight committee consisting of a minimum
12 of seven Indigenous women, ensuring the recommendations to
13 this National Inquiry are implemented, similar to the
14 Truth and Reconciliation Commission.

15 So if we can please turn our attention to
16 the PowerPoint where my client highlights their seven
17 specific recommendations.

18 Recommendation one, that there is a
19 concerted effort by the RCMP to enhance communication and
20 build trust between the RCMP and families of missing and
21 murdered loved ones.

22 That a trust fund be established for
23 children of missing and murdered Indigenous women to
24 address the serious concerns of aftercare, including basic
25 necessities such as food, shelter, clothing, mental health

1 and wellness and education.

2 Recommendation 3, that the National Inquiry
3 ensure that there is a public mechanism to track the
4 progress of the recommendations included in the interim
5 report and the final report.

6 Recommendation 4, that the federal
7 government provide the funds and the National Inquiry host
8 a national family gathering in February 2019 for family
9 members to review the draft of the National Inquiry final
10 report and ensure their voices are properly heard in the
11 final report, and to have input into the recommendations
12 before the final report is submitted to the federal
13 government.

14 Recommendation 5, that the National Inquiry
15 supports the efforts of the Saskatchewan Aboriginal
16 Women's Circle Corporation to host a gathering in May 2019
17 for Saskatchewan children of missing and murdered
18 indigenous women.

19 Recommendation 6, that the provincial
20 government of Saskatchewan establish a mechanism such as
21 an independent special investigation unit for reported
22 incidents of serious police misconduct, including rape and
23 other forms of physical and sexual assault.

24 Recommendation 7, that indigenous women
25 organizations across Canada receive the funding they

1 require to help prevent missing and murdered indigenous
2 women and girls. Expert witnesses have stated that the
3 systemic and cyclical short-term funding of indigenous
4 women's organizations and shelters has directly
5 contributed to the ongoing crisis of murdered and missing
6 indigenous women and girls of Canada.

7 We respectfully acknowledge support and say
8 hay-hay migwetch to the families who were able to share
9 their truth and to the families who are waiting to share
10 their truth.

11 We remember Kelly Allison Goforth-Wolfe,
12 born April 21st, 1992, passed away September -- was
13 murdered September 25th, 2013.

14 We remember Ashley Morin, March 24th, 1987,
15 date missing July 10th, 2018.

16 Many families have stressed that the
17 National Inquiry's work must go on so all voices can be
18 heard and to allow the Inquiry to complete the necessary
19 work. Pictured here is Ashley Morin, date missing July
20 10th of this year.

21 Continued action is essential.
22 Remembering, honouring, supporting. The family of Ashley
23 Morin takes to the streets and community centres to raise
24 awareness through walks, vigils to bring attention to
25 their missing daughter "#bringashome".

1 We give our heartfelt thanks to each and
2 every family member whose path we met throughout the
3 community meetings, hearing, statement takings, feasts,
4 vigils, walks and other interactions. We also say thank
5 you to the Commissioners, Family Advisory Circle and all
6 the staff of the National Inquiry for your dedication,
7 thoughtfulness and caring.

8 So in conclusion, the number of missing and
9 murdered indigenous women and girls are staggering.
10 Throughout the research by Amnesty International and the
11 Native Women's Association of Canada, indigenous women and
12 girls in Canada experience higher rates of violence than
13 other women and girls in Canada.

14 Our activism and solidarity with indigenous
15 activists over many years has helped to raise the profile
16 of this issue, and we hope this raised profile will lead
17 to concrete and lasting change. The Inquiry is needed
18 because indigenous women have been missing and murdered
19 since colonization.

20 SAWCC respectfully submits to the National
21 Inquiry that the Commission accept the recommendations of
22 my client, Saskatchewan Aboriginal Women's Circle
23 Corporation. The evidence given by the witnesses
24 throughout the hearings between August 2017 and November
25 2018 is sufficient evidence to necessitate the

1 implementation of the above-mentioned recommendations of
2 my client.

3 Working in partnership with agencies,
4 organizations and governments in Saskatchewan as well as
5 the Native Women's Association of Canada, the Saskatchewan
6 Aboriginal Women's Circle Corporation seeks to increase
7 communication, collaboration, partnership and access to
8 the necessary resources toward our common goal of equality
9 and justice for all.

10 Thank you, Chief Commissioner and
11 Commissioners. These are my oral submissions.

12 **MR. THOMAS BARNETT:** Thank you, counsel.

13 And just before the Commissioners might
14 have some questions for you, just to clarify for the
15 record, the PowerPoint presentation that you referred to,
16 would you like that marked as an exhibit for the record?

17 **MS. KELLIE WUTTUNEE:** Correct.

18 ---**EXHIBIT NO./PIÈCE No. 7:**

19 "Oral submission for the National
20 Inquiry into Missing and Murdered
21 Indigenous Women and Girls" Powerpoint
22 presentation (27 slides)
23 Submitted by: Kellie Wuttunee, Counsel
24 for Saskatchewan Aboriginal Women's
25 Circle Corporation

1 **COMMISSIONER MICHÈLE AUDETTE:** Merci
2 beaucoup. Thank you very much.

3 And I'm pretty sure Judy is watching you.
4 She told me she will because she wanted to apologize for
5 not being here.

6 And thank you for all the hard work you've
7 been doing in Saskatchewan.

8 And my question is -- the first one, you
9 mention in your recommendation about the -- to enhance
10 communication and trust between the RCMP and the families
11 and, of course, the survivors. I hope so.

12 So I guess there's a mistrust when a
13 recommendation is brought like this or to make sure that
14 it's going better.

15 And then we've heard also during the
16 testimonies and even this week that there is some mistrust
17 also with municipal police or provincial police.

18 **MS. KELLIE WUTTUNEE:** Yes.

19 **COMMISSIONER MICHÈLE AUDETTE:** So I believe
20 that you have municipal police in Saskatchewan?

21 **MS. KELLIE WUTTUNEE:** We have RCMP in that
22 usually are policing the First Nations if First Nations in
23 Saskatchewan do not have a tripartite agreement, so
24 usually the RCMP are the first ones called out when a
25 crisis happens on a First Nation.

1 **COMMISSIONER MICHÈLE AUDETTE:** And what
2 about in the city, Saskatoon?

3 **MS. KELLIE WUTTUNEE:** City police.

4 **COMMISSIONER MICHÈLE AUDETTE:** City police.

5 **MS. KELLIE WUTTUNEE:** Yes.

6 **COMMISSIONER MICHÈLE AUDETTE:** So is your
7 recommendation number 1 could also include the other
8 police force?

9 **MS. KELLIE WUTTUNEE:** Yes. Both RCMP and
10 police, city police.

11 **COMMISSIONER MICHÈLE AUDETTE:** Okay.
12 Merci.

13 And you talk about also the civilian
14 oversight commission. Did I understand well like seven
15 women, at least seven?

16 **MS. KELLIE WUTTUNEE:** At least seven. We
17 would like to have seven women be a part of an oversight
18 committee to ensure that recommendations are put forward
19 from this report and implemented.

20 **COMMISSIONER MICHÈLE AUDETTE:** Okay. And -
21 - merci.

22 In your oral submission when you'll
23 represent us le mémoire, do you explain how it would work
24 or the structure?

25 **MS. KELLIE WUTTUNEE:** Yes. It'll be part

1 of my written submission.

2 **COMMISSIONER MICHÈLE AUDETTE:** Written
3 submission. Sorry. Okay.

4 That is very important so we can understand
5 the guidelines or how ---

6 **MS. KELLIE WUTTUNEE:** Of how to do it.
7 Yes, correct.

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

10 **CHIEF COMMISSIONER MARION BULLER:** Well,
11 it's been a pleasure. We look forward to reading your
12 written submissions from your clients, and it's been a
13 pleasure to work with your clients as well.

14 So thank you on behalf of all of us.

15 **MS. KELLIE WUTTUNEE:** Thank you.

16 **MS. FRANCINE MERASTY:** Chief Commissioner,
17 Commissioners, next we have NunatuKavut Community Council
18 Incorporated, represented by counsel Roy Stewart.

19 **---SUBMISSIONS BY ROY STEWART:**

20 **MR. ROY STEWART:** Good afternoon, everyone.
21 My name is Roy Stewart, legal counsel to the NunatuKavut
22 Community Council.

23 I first want to acknowledge the Treaty 7
24 territory, the Métis Nation of Alberta, and give thanks
25 for allowing us to be here today. I want to give thanks

1 to all the families, survivors and communities that have
2 contributed their statements and stories.

3 Thank you to all the Commission staff,
4 Elders and healers that have made this process possible.
5 And thank you to all the parties with standing and for
6 everything you've contributed.

7 And finally, we want to thank you, Chief
8 Commissioner and Commissioners, for giving the NunatuKavut
9 Community Council the opportunity to be heard and to
10 provide their Inuit perspective.

11 So we know that this Inquiry has a three-
12 part mission; finding the truth, honouring the truth, and
13 giving life to the truth. And we know there are many
14 different indigenous groups in Canada, which means there
15 are many indigenous truths. Each is of equal value and
16 importance.

17 And in order to make the appropriate
18 recommendations, it's important to understand who the
19 Inuit of NunatuKavut are and the realities that women and
20 girls from these communities find themselves in today.

21 The word "NunatuKavut" means "our ancient
22 land". It is the territory of the Inuit in southern and
23 central Labrador. And my client is the representative
24 organization for the approximately 6,000 Inuit in
25 NunatuKavut.

1 Now, the history of NunatuKavut Inuit is
2 like that of other indigenous peoples across the country.
3 They have for generations lived through colonization.

4 Early Inuit society reflected a balance
5 between men's and women's roles, with both being equally
6 respected. However, historical accounts of NunatuKavut
7 Inuit have been viewed through a patriarchal lens.
8 European reporting of their communities in the 18th and
9 19th century was always male focused and ignored or
10 dismissed the work and contribution of Inuit women.

11 This has resulted in a false narrative of
12 who the NunatuKavut Inuit are, and especially of the women
13 in the communities. This has also caused some to deny
14 their very Aboriginality.

15 It has resulted in a lack of government
16 programs, problems with policing and a neglect to engage
17 in a study of the needs of their communities. So
18 ultimately, a theme of NunatuKavut Inuit history is that
19 of attempted erasure, an attempt by outsiders to erase
20 their Inuit identity.

21 Now, these Inuit communities in southern
22 Labrador have had grandmothers, mothers, aunts, sisters
23 and daughters either stolen or placed in violent
24 situations where losing them was a real possibility. And
25 in addressing the root causes of violence against women

1 and girls from NunatuKavut, there's no reason for us to
2 have to prove that they have it the worst of the worst in
3 order to be taken seriously because we've already heard
4 that this Inquiry and the recommendations cannot be
5 quantum based, that one missing or murdered indigenous
6 women or girl is one too many.

7 At the criminal justice hearing, Ellen
8 Gabriel stated that, "We know what the root causes of
9 violence are and we are placing our hope in this inquiry
10 to make the appropriate recommendations."

11 Also from this Inquiry, we know that
12 anything that marginalizes and devalues women and girls
13 contributes to their vulnerability and thereby increases
14 the risk of violence they face. So that leads me into the
15 first root cause of violence I'd like to address, which is
16 racism.

17 During the community meetings held by this
18 Inquiry, racism was the issue most frequently cited by
19 families, survivors and loved ones. And this isn't really
20 surprising to us because for decades, and for reasons to
21 displace and alienate them, NunatuKavut Inuit have had
22 outsiders tell them who they are or, rather, who they are
23 not. They have had academics and policymakers attempt to
24 erase and minimize their history.

25 This external racism has impacted their

1 relationship with government and even impacted their
2 relationship with other indigenous organizations.

3 Until recently, there has been a lack of
4 recognition by and inclusion in Inuit working groups,
5 including in this very Inquiry process. For example, the
6 national Inuit submission on the pre-Inquiry phase of the
7 National Inquiry into Missing and Murdered Indigenous
8 Women and Girls details the consultation process with the
9 Inuit that occurred to determine how Inuit like to see
10 this very process unfold.

11 Within that report, the Inuit of
12 NunatuKavut are absent from all discussions with respect
13 to Inuit regions in Canada.

14 And during the human rights framework
15 hearings in Quebec City, there were numerous Inuit-
16 specific research reports and studies entered as exhibits,
17 and each failed to acknowledge or give any recognition to
18 the specific needs of Inuit women and girls in
19 NunatuKavut.

20 So that leads me to our first
21 recommendation, which is that the federal and provincial
22 government and academics must not limit their engagement,
23 studies, funding and focus on national indigenous
24 organizations to the exclusion of NunatuKavut Community
25 Council communities.

1 The exclusion, whether international or
2 not, of the NunatuKavut Inuit contributes to and
3 perpetuates the silencing of the voices of Inuit women and
4 girls in these communities.

5 Lateral racism, whether intentional or not,
6 is as damaging to their southern Inuit culture and well-
7 being as other forms of violence. Community members begin
8 to accept what they hear, they begin to accept how they
9 are excluded and marginalized, and it becomes almost
10 normalized.

11 Now, on that note, I want to stress that my
12 client represents Inuit people. The Government of Canada
13 recognizes them as being Inuit. The Courts in their
14 province takes the same view. They have been granted
15 standing in this Inquiry because they have a direct and
16 substantial interest in the subject matter. But despite
17 this and despite being an indigenous collectivity, women
18 and girls from NanutKavut communities are currently faced
19 with generations of trauma with little to no programs and
20 services to effectively address their needs.

21 Residential schools is but one example.
22 This was one of the horrific acts flowing from racist
23 ideologies that have had a lasting impact on southern
24 Inuit communities.

25 Additional harm has been done to their

1 Inuit culture and family relationships through the
2 residential school process.

3 Children from their communities were forced
4 to attend these schools in Labrador and in the island in
5 Newfoundland. Their Inuit children were forced to attend
6 -- or who were forced to attend, they were told how they
7 should speak, act and identify themselves. To do
8 otherwise was considered dirty.

9 Now, the inter-generational trauma caused
10 from this is still being felt throughout NunatuKavut
11 communities. Because of this, there needs to be
12 culturally-based intervention services in their
13 communities.

14 Now, on a positive note, my client is
15 included in the work being done with the federal
16 government with respect to healing and commemoration from
17 the residential schools. However, there is still a lack
18 of shelters, trauma support, crisis intervention,
19 addiction support and numerous other health services that
20 are unavailable to the communities.

21 This ultimately means that the inter-
22 generational trauma will continue to persist in their
23 communities.

24 Due to a lack of funding and due to a lack
25 of autonomy over their own lives, NunatuKavut Inuit have

1 been unable to implement these services required of women
2 and girls. Many of their communities are faced with
3 serious daily issues such as water security, obtaining and
4 purchasing fuel, transportation barriers and voids in
5 other community infrastructure.

6 This has a disproportionate impact on women
7 and girls in those communities because -- I quote Amy
8 Hudson who gave evidence at the racism hearing:

9 "Women are the caretakers and the
10 providers. Men are usually travelling
11 for work or out hunting in our
12 communities, but the women are ones at
13 home primarily dealing with the
14 consequences and the burdens
15 associated with the lack of services
16 with lack of infrastructure of which
17 our people and communities and women
18 have been discriminately impacted by."

19 On that note, I just want to shift to the
20 topic of government health services and the role that
21 plays in violence against Inuit women and girls.

22 We know that health is perhaps one of the
23 most important factors contributing to the safety of
24 indigenous women and girls. Therefore, health services
25 required of NunatuKavut communities cannot continue to

1 operate on a government knows beset approach simply
2 because this approach has resulted in either a complete
3 absence or an inadequate level of health services
4 available to their communities.

5 Like many indigenous women across the
6 country, Inuit women in these communities do not have
7 access to Inuit-based prenatal or midwife services or
8 Inuit-based infant or mental health services. Women from
9 these communities may have to travel to a city far from
10 their homeland just to give birth. When this occurs, the
11 woman and the newborn are -- they're separated from their
12 families and communities. They have to leave their
13 support networks behind. Ultimately, this isolates,
14 causes a sense of disconnectedness and increases the risk
15 of violence they face.

16 Now, for First Nations and Inuit people in
17 Canada, we've already heard this week that the First
18 Nations Inuit Health Branch Services, otherwise known
19 as FNIHB, is a means of addressing some Indigenous-
20 specific health needs.

21 And at the Government Services Hearing held
22 here in Calgary, the Assistant Deputy Minister, Dr.
23 Valerie Gideon testified. The majority of Dr. Gideon's
24 evidence focused on two main areas of FNIHB activity
25 related to violence against Indigenous women and girls,

1 those being access to healthcare services and access to
2 mental wellness services.

3 Now, dating back to the mid-1990s, my
4 client has been requesting FNIHB coverage for its people,
5 but this has not yet been approved. This has resulted in
6 a denial of access to non-insured health benefits and a
7 wide range of necessary health-related services that come
8 with eligibility for that program.

9 To be eligible for this program, an
10 individual must be a First Nation person who is registered
11 under the *Indian Act* or an Inuit person recognized by an
12 Inuit land claim organization, or children of one of
13 those.

14 So it's therefore clear that non-insured
15 health benefits are available to Inuit people. It's clear
16 that my client represents Inuit communities.

17 Canada and my client are currently in a
18 process directed towards self-determination and rights
19 implementation of the Inuit Peoples. So if Canada is
20 recognizing NunatuKavut Inuit as being Inuit with
21 Constitutional rights, then providing non-insured health
22 benefits should be a predictable result.

23 Ms. Ellen Gabriel testified at this
24 Inquiry, and as per her evidence, recognizing NunatuKavut
25 Inuit as Indigenous peoples but then denying them access

1 to health services, turning a blind eye on their
2 communities that have no running water, requiring women
3 and girls to travel hundreds of kilometres to access basic
4 healthcare services are all a violation of these women and
5 girls' human rights.

6 Dr. Janet Smiley also testified and
7 explained that it's an act of cultural violence that harms
8 the health of Indigenous people when their Indigenous
9 communities are excluded from programs such as the non-
10 insured health benefits, programs and services.

11 Dr. Janet Smiley also expressed her concern
12 that it's unconstitutional to do so, and in her expert
13 opinion, denial of access to programming under FNIHB is an
14 act of cultural erasure that perpetuates colonial
15 violence.

16 So it should be obvious that our next
17 recommendation is immediate action on the part of the
18 federal government to provide NunatuKavut Community
19 Council members with access to non-insured health benefit
20 services.

21 The lack of Inuit-specific programming for
22 NunatuKavut communities in the field of healthcare means
23 that women and girls are faced with an absence of
24 culturally appropriate reporting and intervention
25 services. The result is ultimately a risk of re-

1 victimization.

2 For example, if a woman is victimized,
3 whether it be physically, sexually or emotionally, but
4 then she does not have an adequate or safe avenue to turn
5 to such as appropriate health services, she is not only
6 marginalized and excluded by institutions that should be
7 there to help her, but in the end, she's likely to return
8 to the violent situation that ultimately gave rise to the
9 need for services. So ultimately, she's re-victimized.

10 Transportation services are also an issue
11 and a barrier to NunatuKavut communities, which is another
12 adverse effect flowing from the lack of health services
13 that are available through federal programming.

14 At the Sexual Violence Hearing, Jennisha
15 Wilson discussed the increased risk of violence that
16 occurs when women and girls are forced to relocate or
17 travel in order to access health services. Ms. Wilson
18 explained that women having to go out of their way to
19 access services will often be pushed to either: 1) not
20 access services and continue being vulnerable; 2) come up
21 with their own alternatives, which may or may not be the
22 best solution or; 3) they will go to services that are not
23 helpful and that may be potentially harmful just because
24 those services are closer.

25 The next factor contributing to violence I

1 would like to jump to is that of housing and shelters.
2 Housing and emergency shelters and the substandard or
3 overcrowded housing is often linked to negative health
4 effects for the inhabitants, and such housing conditions
5 we know are more frequent amongst Indigenous populations.

6 A factor linked to the inadequate state of
7 housing in NunatuKavut that must be addressed is the lack
8 of funding. Now, this has already been flagged in the
9 Inquiry's Interim Report, and I read a quote from the
10 Interim Report which states:

11 "It's important to recognize that much
12 of the federal funding designed for
13 Indigenous people is available only to
14 individuals with Indian status and, as
15 a result, federal funding does not
16 adequately address the needs of Inuit
17 and non-status Indigenous people."

18 Now, the lack of funding is felt by
19 NunatuKavut communities. A Statistics Canada report found
20 that housing for Inuit is deteriorating and their
21 percentage of housing in need of major repairs was rising
22 in all Inuit regions, with the exception of Nunatsiavut in
23 Labrador. And this lower rate of overcrowding and
24 inadequate housing in Nunatsiavut was credited to new
25 housing construction funds that was contributed from the

1 Newfoundland and Labrador government.

2 Now, my client and their members received
3 no housing benefits as an Inuit region, and this
4 ultimately has an adverse -- the adverse effect flowing
5 from this is it disproportionately impacts women and
6 girls.

7 So our next recommendation would be that
8 the Newfoundland and Labrador and/or federal government
9 consult with my client to determine and then address the
10 housing needs of their communities.

11 In addition to safe and affordable housing
12 required to live healthy and fulfilling lives, safe spaces
13 and emergency shelters are also required for women and
14 girls in these communities.

15 However, for NunatuKavut women and girls,
16 the options are extremely limited when they need a safe
17 space to turn to. For some communities, there are no
18 options at all. Because many of their communities are
19 geographically bound, if a woman or girl finds themselves
20 in need of emergency services or somebody to turn to, she
21 is not likely to have the funding that's needed to travel
22 far away to access a safe space or a shelter.

23 So that leads me to our next
24 recommendation, which is the provincial government consult
25 with the women and girls of NunatuKavut with the goal of

1 funding accessible and safe women shelters in or
2 accessible to their communities.

3 Now, not only do the gross shortcomings and
4 health services, housing and funding need to be addressed
5 in order to reduce the risk of violence against women and
6 girls from these communities, but the rights of these
7 women and girls to access and use their traditional
8 territory must also be recognized and implemented.

9 This is because the NunatuKavut Inuit are a
10 people whose identity is shaped by the land, the sea and
11 the ice. It's through their relationship with the land
12 that their people learn and form their identity. The
13 transmission of their Inuit culture to successive
14 generations requires that ongoing relationship to the
15 land.

16 Yet as recently as last year, a NunatuKavut
17 community was forcibly relocated. This was done despite
18 the provincial government having said they would no longer
19 forcibly relocate Indigenous communities because they
20 recognized that important link between Indigenous people's
21 well-being and the connection to their ancestral land.

22 To achieve its goal, the government began
23 to eliminate essential services in the community, such as
24 the minimal health care services and schooling. Once the
25 services were gone, the result was a broken community as

1 people had to disperse to access those services elsewhere.
2 This is certainly an act of cultural violence, one that
3 also disproportionately impacts women and girls.

4 Outsiders have also come into NunatuKavut
5 and exploited its many resources using government-issued
6 licenses and government employees to push aside Inuit
7 peoples from their land. NunatuKavut community members'
8 inability to practice their inherent rights because of
9 this ultimately contributes to the economic strain on
10 their people, as they are forced to buy goods from stores
11 which they have traditionally, you know, harvested from
12 their own land.

13 And we know that economic stability is one
14 factor that can affect women's security. And the more
15 NunatuKavut communities are disconnected from their
16 ability to achieve economic security, the greater the risk
17 of increasing the vulnerability of women and girls from
18 their communities.

19 So that leads me to our next
20 recommendation, which is that the NunatuKavut Community
21 Council must, at minimum, be partners in the planning of
22 development projects in their territory, and the Inuit of
23 NunatuKavut must begin to share in the wealth that is
24 generated from its lands and waters, wealth that is
25 currently directed to non-Indigenous project proponents in

1 government.

2 Now, when NunatuKavut Inuit do attempt to
3 exercise their traditional practices on their land, they
4 are often met with forcible resistance from the police.
5 When Inuit women from these communities peacefully protest
6 government decisions that exploit and harm their lands,
7 these women are often met with police physically
8 suppressing their voices.

9 So this Inquiry has heard testimony on how
10 new RCMP officers, fresh out of training, are often posted
11 to detachments in or near remote Indigenous communities,
12 often for a brief period of time. And for Indigenous
13 communities that are policed by the RCMP, this means they
14 are faced with high turnover rates of these junior
15 officers who have limited to no knowledge of the local
16 Indigenous culture.

17 For NunatuKavut communities, this is the
18 case as they are policed by the RCMP. Instead of
19 understanding their Inuit culture and history, the focus
20 of the RCMP is on controlling the communities.
21 Predictably, this results in conflict between community
22 members and RCMP officers.

23 Now, the RCMP does deliver a community
24 conflict management course that focuses on developing
25 skills for officers engaged in such conflict. RCMP

1 Commissioner Lucki explained how this course teaches
2 officers to work with Indigenous communities prior to
3 protests or conflict to ensure the officer is cognizant of
4 the Indigenous group's history and rights and that those
5 rights are respected.

6 Commissioner Lucki also stated that all
7 RCMP officers should have this training. That's something
8 we agree with; however, as it currently stands it's only
9 select members of the institution that are given this
10 training.

11 So that means if there's a protest
12 involving Indigenous people or a conflict involving
13 Indigenous people, and the nearest RCMP detachment does
14 not have such a trained officer, then as
15 Commissioner Lucki explained, they can be deployed to such
16 incidents if required. Well, this is problematic because
17 not all protests or conflict are planned. So if a
18 conflict arises and an officer is deployed from far away
19 that's ultimately going to be insufficient. Instead, the
20 result is inadequately trained officers engaging with
21 Indigenous people's in an overly aggressive manner.

22 For example, in recent years, after a few
23 hours of some NunatuKavut Community Council members
24 peacefully protesting on their traditional territory, RCMP
25 officers, unprovoked, suddenly moved in and aggressively

1 dragged away members. Multiple peoples were arrested and
2 taken away, some of those were women. These women were
3 taken into custody, taken away from their family, their
4 friends, and their communities, all without notice.

5 On another occasion, an Inuk woman, who was
6 a grandmother and a grandmother, was protesting a resource
7 development project when she was arrested and subsequently
8 detained in a men's maximum security prison in St. John's.

9 Now, being arrested, especially for a
10 peaceful action such as this, we know can have a long-
11 lasting and detrimental impact on the individual. It can
12 have an impact on their friends, family, and community
13 members as well. Arresting women for reasons such as
14 this, for reasons of innocent behaviour, ultimately breeds
15 a sense of distrust and it can ultimately deter Indigenous
16 women from turning to the police when they actually need
17 their services. So RCMP officers must be educated on how
18 their actions and responses can impact Indigenous women.

19 So that leads me to our next
20 recommendation, which is that the RCMP operational plans,
21 policies, and strategies relating to Indigenous women and
22 girls must include an analysis of all risk factors
23 contributing to the violence against Indigenous women and
24 girls, including that of police officer conduct.

25 As part of the RCMP's relationship with

1 Indigenous people's, the entire institution needs to
2 immediately improve on its cultural competency. Evidence
3 given at this Inquiry demonstrates there is an
4 overwhelming shortcoming of cultural awareness by the RCMP
5 with respect to the different Indigenous groups across
6 this country. And we know that understanding an
7 Indigenous community's history and perspective is vital to
8 delivering competent police services.

9 Now, we know that the RCMP and the Assembly
10 of First Nations have a relationship-building protocol
11 agreement which is directed at working towards the safety
12 and security of First Nation communities without
13 discrimination on the part of officers. However, because
14 my client is an Inuit representative organization, it does
15 not fall under the umbrella of AFN, and there is no
16 similar agreement that exists to serve as a relationship
17 builder between the NunatuKavut Inuit and the RCMP.

18 But Commissioner Lucki did explain that an
19 agreement with the RCMP and Inuit groups is a possibility,
20 and Deputy Commissioner Butterworth-Carr further explained
21 that such agreements are not limited to national
22 Indigenous organizations, but they can also be with
23 regional representative organizations, such as the
24 NunatuKavut Community Council.

25 So that is our next recommendation, which

1 is the RCMP consult with NunatuKavut Community Council to
2 determine the concerns and needs as it relates to policing
3 services in our communities.

4 Now, just as education is required of the
5 RCMP, improvement in education is required across the
6 board in our society to effectively address the violence
7 against Indigenous women and girls. We have heard this
8 quote many times, but Senator Murray Sinclair has stated
9 that "education is what got us into this mess and
10 education will get us out".

11 Supporting this at the criminal justice
12 hearing, Ellen Gabriel stated that "if we're going to
13 decolonize any system it must be the education system".
14 This is because there is power in words. The stories that
15 make it into the Canadian education system, into the
16 textbooks we learn from, they operate to suppress and
17 exclude Indigenous people from our history.

18 As I explained earlier, what has been
19 written and reported about NunatuKavut Inuit has been done
20 almost exclusively by non-Inuit men, who came into their
21 communities, made observations, and then built their own
22 culturally-biased and patriarchal narratives that excluded
23 the role and value of Inuit women in these communities.

24 And at the racism hearing, Amy Hudson
25 explained how the history of Inuit women in NunatuKavut

1 has not yet been given the opportunity to be told they
2 continue to be marginalized and suppressed. So our next
3 recommendation is that all research studies, reports, and
4 publications on NunatuKavut, Inuit history and culture,
5 must be in collaboration with NunatuKavut community
6 knowledge holders, Elders, women, and community
7 researchers.

8 Now, to decolonize the education system,
9 the public school curriculum is a good place to start.
10 This is because when there is no Indigenous voice,
11 knowledge, or history in the school curriculum, students
12 will be continued -- they'll continue to be taught a
13 history of Canada that is inaccurate and incomplete.
14 Students will continue to be taught in an educated --
15 education system that facilitates racist ideologies and
16 assumptions.

17 For example, at the racism hearing Amy
18 Hudson explained how this can result in outsiders denying
19 and Indigenous identity. She explained a situation she
20 encountered at an airport in Labrador. She was with a
21 crew from the Aboriginal Peoples Television Network at an
22 airport in Happy Valley Goose Bay when a security employee
23 walked up to them and asked, you know, "What is APTN doing
24 here?"

25 The airport employee then proceeded to

1 inform everyone that was around that there were no
2 Indigenous People in the local NunatuKavut community. The
3 employee was adamant that there were no Indigenous People
4 in that particular community, and she could guarantee this
5 because she had a friend who was a teacher in the
6 community at one point.

7 So whether this erroneous view is the
8 product of the airport employee's own education, or the
9 product of the curriculum provided to her teacher friend,
10 it's just but one example that highlights the importance
11 of revising public education curriculum to be inclusive of
12 Indigenous content.

13 We have also heard at this inquiry how
14 Indigenous children are more attentive and perform better
15 when their own history is reflected in their school
16 curriculum. So if Indigenous children are more focussed
17 and perform better they are likely -- or they're more
18 likely to stick with school and grow up to be in a
19 position where they can achieve economic stability, and
20 perhaps contribute to breaking the cycle of
21 intergenerational trauma their families and communities
22 face.

23 So our next recommendation on that note, is
24 that public school curriculum must be inclusive of
25 Indigenous histories in an accurate, respectful, and

1 fulsome way. And any Indigenous content in educational
2 materials must be developed and approved by the relevant
3 Indigenous group.

4 Now, Indigenous language is also an
5 important part of Indigenous education. This includes
6 ensuring that Indigenous language is given space to be
7 revitalized, and that each is equally valued. Now,
8 approximately two years ago the federal government made a
9 commitment to enact Indigenous languages legislation.
10 Results from that early engagement sessions demonstrate
11 that participants overwhelmingly indicate the Indigenous
12 language are an Indigenous right. And many participants
13 made direct reference to Aboriginal and Treaty rights as
14 set out in section 35.

15 Participants are also of the view that
16 Indigenous Peoples, regardless of where they reside, have
17 a right to have their language accessible, preserved, and
18 acknowledged.

19 Now, reflecting this, the government of
20 Canada website detailing this process states that, I
21 quote:

22 "All languages and age groups are
23 equally important. No language and no
24 demographic can be left behind."

25 Well, contrary to this statement, my client

1 has not been invited to participate in this process. But
2 this is not surprising as this is usually what happens
3 when certain processes get funneled through national
4 Indigenous organizations, of which my client is not
5 affiliated with or represented by.

6 In reference to my client's exclusion, at a
7 previous inquiry hearing Ellen Gabriel explained how this
8 -- this exclusion is how colonialism works and how it
9 succeeds. She explained that language contains our
10 traditions and culture, and that if NunatuKavut Inuit lose
11 their language, they lose a sense of their being.

12 So our next recommendation is that the
13 federal and/or provincial government fund my client for
14 language revitalization and my client be included in
15 consultation on the Indigenous languages legislation
16 process.

17 I next want to skip just to the topic of
18 recommendations and what will be included in your final
19 report. While all Indigenous Peoples in Canada have had
20 to face injustices brought about by colonialism, the
21 continuing effects of colonialism on the southern Inuit in
22 NunatuKavut cannot be accurately understood by looking at
23 the social, economic, political, or cultural circumstances
24 of any other Indigenous group in Canada. The Inuit
25 Peoples in Canada cannot be viewed as a homogenous group.

1 On that note, we ask that in your review of
2 our written submission and the evidence before you, that
3 you make regional, Inuit specific recommendations. The
4 recommendations must be cognisant of the unique history,
5 culture, and needs of Inuit women and girls in
6 NunatuKavut. The recommendations must also be cognisant
7 of the fact that women and girls from these communities
8 have been predominantly left out of the conversation.

9 And lastly, the root causes of violence
10 against all Indigenous women and girls, all must be
11 approached through a human rights lens. Because
12 ultimately, it's their rights that continue to be
13 suppressed and trivialized, because it's Indigenous women
14 and girls that continue to be placed in vulnerable and
15 violent circumstances.

16 And I just want to thank you for hearing us
17 out today. And our written submission has already been
18 provided to the Commission and to the parties with
19 standing, and it contains our full more complete set of
20 recommendations.

21 (APPLAUSE)

22 **COMMISSIONER QAJAQ ROBINSON:** We're time
23 managing. I want to thank you for your written
24 submissions and your oral today.

25 I just wasn't -- I just wanted to confirm

1 that in the recent apology and the announcement of the
2 settlement of the claim -- for the settlement of the claim
3 for the residential school and day schools within
4 Newfoundland and Labrador; were the NunatuKavut People
5 included in that and recognized in that?

6 **MR. ROY STEWART:** That's a part that I
7 haven't been included in or been kept in the loop on. But
8 that's certainly something I can, you know, inquire with
9 my client and get back to you.

10 **COMMISSIONER QAJAQ ROBINSON:** Okay. You
11 just reference the -- sort of the denial of recognition of
12 that history, and I was wondering about that.

13 **MR. ROY STEWART:** I know they have been
14 involved in, you know, like the whole commemoration and
15 healing aspect of it. But you know, how extensive I can't
16 say.

17 **COMMISSIONER QAJAQ ROBINSON:** Okay. And in
18 terms of the communities within NunatuKavut, are they --
19 in terms of their current legal status, are there -- are
20 the municipalities within the province? Or -- because I'm
21 -- as I understand, they -- the communities within your
22 client's territory are not reserves. We're not dealing
23 with ---

24 **MR. ROY STEWART:** Correct.

25 **COMMISSIONER QAJAQ ROBINSON:** --- *Indian*

1 Act reserves, not subject or established via Treaty. They
2 are communities that have existed forever in -- or but are
3 now -- or are they now recognized as municipalities in the
4 province? Are they receiving services through the
5 province exclusively? Like, are they only recognized in
6 that provincial municipal framework?

7 **MR. ROY STEWART:** I think that's a question
8 they'd ultimately like worked out through this.

9 **COMMISSIONER QAJAQ ROBINSON:** Okay.

10 **MR. ROY STEWART:** I mean, I know many of
11 the communities are in, or in and around provincial
12 municipalities. But as to their status and how the
13 province is treating them as community by community, I
14 think that's ultimately a process, perhaps that may get
15 worked out through the Canada NunatuKavut Community
16 Council process that's currently in play which began in
17 July of this year.

18 **COMMISSIONER QAJAQ ROBINSON:** Okay.

19 **MR. ROY STEWART:** Yeah.

20 **COMMISSIONER QAJAQ ROBINSON:** Because I'm
21 trying to under -- you've shared with us, and I want to
22 thank you throughout the -- the hearings that we've had, a
23 perspective that you've brought that, for even myself, I
24 didn't know. There's a lot I didn't know, and you -- and
25 through your client, through you have -- have raised my

1 knowledge, and I thank you for that. And you've shared a
2 lot about your clients being denied and made invisible
3 within the federal scheme, but are they also made
4 invisible in the citizen -- Canadian citizen scheme under
5 the provincial legislation? And that's why I'm -- I'm
6 asking these questions.

7 **MR. ROY STEWART:** Historically, yes. I
8 think that was the position taken that it -- by the
9 provincial government until relatively recently. But
10 there does seem to be a step towards a more collaborative
11 approach, but it hasn't yet solidified into, you know, the
12 recognition of, I guess, you know, you previously
13 mentioned they're not reserve communities. It hasn't
14 advanced to a state where, you know, their -- such
15 autonomy over their own communities.

16 **COMMISSIONER QAJAQ ROBINSON:** Yet, there
17 isn't a -- a recognized federal, provincial obligation
18 out. That's part of the challenge?

19 **MR. ROY STEWART:** Yes.

20 **COMMISSIONER QAJAQ ROBINSON:** Okay. I
21 asked President Obed on the issue of services provided by
22 Indigenous Services Canada, especially, FNHIB, the
23 challenges in relation to looking at these services as
24 programs. In addition to asking that, we make
25 recommendations that your clients be recognized as

1 beneficiaries of these services. Do you also have
2 thoughts about how these services are characterized as
3 either programs versus a rights-based obligation to
4 provide?

5 **MR. ROY STEWART:** Well, I haven't received
6 that input or thoughts from my client, but I know from
7 discussions we've had to date, that they have Aboriginal
8 rights. They have Aboriginal rights to access certain
9 services. And, to me, it doesn't matter if you classified
10 it as a program or a right. If they have the right, they
11 should access it. But from my experience, the language
12 has been it's a program or a benefit, and not in and of
13 itself a right.

14 **COMMISSIONER QAJAQ ROBINSON:** That's my
15 understanding as well. Thank you, again. And do you have
16 questions now? I'm going to pass the mic. *Nakurmiik.*

17 **CHIEF COMMISSIONER MARION BULLER:** Do you
18 want to say something?

19 **COMMISSIONER MICHÈLE AUDETTE:** After you.
20 I'm nice, eh?

21 **CHIEF COMMISSIONER MARION BULLER:** Okay.
22 Mr. Stewart, it's been a real pleasure to work with you.
23 Thank you for educating us about your clients, their --
24 their lives, the struggles they face, their strengths as
25 well, I should add. You've been an exemplary advocate for

1 your -- for your clients. Thank you very much.

2 **MR. ROY STEWART:** Thank you.

3 **COMMISSIONER MICHÈLE AUDETTE:** I just want
4 to say I was very, very impressed by the mémoire you gave
5 us, very well submission. Mémoire in French, now. You're
6 learning, too. And very -- very well written, and very
7 clear and easy to follow. And the recommendation are all
8 there. You covered a lot more than I thought. And me too,
9 I was learning about the -- the NunatuKavut people. So
10 it's always good, always important, because I missed the
11 hearing in your territory -- the territory of your people
12 in Labrador. So I want to say thank you, and bon travail.

13 **MR. ROY STEWART:** Thank you.

14 (APPLAUSE)

15 **COMMISSIONER MICHÈLE AUDETTE:** Did you
16 notice I didn't say, "You're cute, too"?

17 (LAUGHTER)

18 **MS. CHRISTA BIG CANOE:** Commissioner
19 Eyolfson has one other -- Commissioner, Commissioners,
20 this actually concludes the Parties with Standing that
21 will be providing closing submissions. So for the purpose
22 of just the -- the record, I'm going to ask that --
23 because there will be closing ceremony, I'm going to ask
24 that we adjourn until December 10th, 2017 (sic). The
25 hearings will be heard in Ottawa, Ontario at the Weston.

1 And at that time, we'll be hearing from 37 Parties with
2 Standing, so the days will be a little longer than this.

3 And if I just may add, it has been a
4 pleasure this week to listen to the submissions, and it's
5 like a little different than other weeks where we've heard
6 evidence in some ways. But one of the similar ways, I
7 couldn't help but observe, is the way in which there's
8 love in the room, and that people are treating each other
9 with kindness and support, including the Parties with
10 Standing supporting one another. And I thought it was
11 noteworthy that we saw a lot of good comradery this week
12 as people are providing you with their final submissions.

13 **CHIEF COMMISSIONER MARION BULLER:** Yeah.
14 Yeah. I got that. Yes, certainly. We're adjourned to
15 December 10th, 2018, Ottawa, for a continuation of closing
16 submissions.

17 **MS. CHRISTA BIG CANOE:** You want to --
18 sorry. I want to go back in time, apparently. I
19 apologize. I meant 2018.

20 **CHIEF COMMISSIONER MARION BULLER:** Thank
21 you. We're closing for the day, and -- and we'll re-
22 convene December 10th in Ottawa.

23 **MS. CHRISTINE SIMARD-CHICAGO:** Good
24 afternoon. Good afternoon, good afternoon, good
25 afternoon. So we are starting our closing ceremonies.

1 We're ending a little early because one of our Parties
2 with Standing wasn't able to make it, so we're going to
3 end a day early. So right now, I would like to call upon
4 the National Family and Advisory Circle members, Melanie
5 Morrison, Darlene Osborne, Lorraine Clements, Lesa
6 Semmler, and Pam Fillier to come up to the front, please.
7 What? And Darlene's going to be making the closing
8 comments for the Advisory Circle.

9 **MS. DARLENE OSBORNE:** (SPEAKING NATIVE
10 LANGUAGE). Good afternoon. My name is Darlene Osborne.
11 I'm from Norway House Cree Nation, northeast Manitoba. On
12 behalf of the National Family Advisory Circle, we would
13 like to take this opportunity to express our sincere thank
14 you to the Parties with Standing for your submissions. I
15 really -- it just hit my heart for supporting the
16 families. Thank you to the Treaty 7 territory, Elders,
17 drum group. Thank you for the healing prayers and songs.
18 It's been a long week, and we have heard recommendations
19 that reflect what the families had been asking for. This
20 will be a good road map for our Commissioners when writing
21 their final report. (SPEAKING NATIVE LANGUAGE). Thank
22 you very much. We want to wish best wishes and safe
23 travels to everyone. God bless.

24 (APPLAUSE)

25 **---CLOSING CEREMONY:**

1 **MS. CHRISTINE SIMARD-CHICAGO:** And there
2 goes Commissioner Audette, our little road runner.

3 **COMMISSIONER MICHÈLE AUDETTE:** I have to go
4 there?

5 **MS. CHRISTINE SIMARD-CHICAGO:** No.

6 **COMMISSIONER MICHÈLE AUDETTE:** Okay.

7 **MS. CHRISTINE SIMARD-CHICAGO:** I said here
8 goes Commissioner Audette, our little road runner. Okay.
9 So now, I would like to call up Commissioner Eyolfson to
10 make his closing comments.

11 **COMMISSIONER MICHÈLE AUDETTE:** Hi. We
12 wanted to do a joke on -- to you. So -- yes, I'm a man.

13 (LAUGHTER/RIRES)

14 **COMMISSIONER MICHÈLE AUDETTE:** Brian. No,
15 sorry, we just decided that we will switch so he can do
16 what he needs to do.

17 Je veux dire un gros, gros merci aux gens
18 qui nous ont accueillis sur le territoire des Black Foot.
19 Merci beaucoup pour la cérémonie de la pipe. Merci à
20 toutes les familles qui nous écoutent aujourd'hui, en
21 français et toutes celles qui prennent le temps de nous
22 voir via internet.

23 Merci aux parties ayant la qualité pour
24 agir ; votre courage, votre connaissance, votre passion,
25 merci infiniment. Votre travail, votre connaissance, votre

1 savoir sont essentiels pour le processus de cette enquête-
2 là, surtout pour la partie rapport et recommandations.

3 In English. You can tell I was running. I
4 won't tell you why though. What I said in English, just
5 for the two of you, I'll keep secret. I want to thank you
6 so much for the ceremony at the first day we started with
7 you. Thank you for welcoming us in your beautiful
8 territory. Thank you so much. And I love your sense of
9 humour. And I hope you will introduce me the women that
10 you were mentioning earlier at lunch.

11 Thank you to the Elders. NFAC, of course I
12 miss your speech, your message. I am so sorry. I
13 apologize. Thank you for being there. Thank you for
14 helping us, for lifting -- whatever. You understand what
15 I meant. Non? And for telling us when we're, you know,
16 off track. Thank you so much. And thank you for the love
17 you have for all of us, all of us, and giving me hugs
18 every day.

19 Thank you also for the grandmothers. Thank
20 you so much. I love you all, young, in-between, or, you
21 know, not that old. Your wisdom is very important.

22 I have to say thank you also for the women
23 who travel, not that far compared to me, but travel in a
24 big gang from the Downtown East Side. We can follow if
25 the presenter was good or not that good. You know, I can

1 hear sometimes just one or many, "yay". No, I think they
2 were all amazing. So thank you for being there.

3 Grassroot women who spoke to -- all week,
4 and also, you went beyond your stress, because you said
5 often to us outside, I'm not a lawyer, well, me too, by
6 the way, then you understood that your voice was important
7 and your presence here matter, very much. So thank you
8 for your courage, and Kellie said it better than I did, I
9 do.

10 You, Party with Standing, huh? Remember
11 the first day. There is one more week, but you won't be
12 there, or maybe you'll be there in Ottawa. I have to say
13 thank you. Your message, your knowledge, your passion,
14 how you represented the groups or the people from
15 organizations or the movement that you represented here
16 during the past many, many months, I will say almost
17 2 years, I really appreciate it. I say thank you. We say
18 thank you.

19 You will help us in the writing of the
20 report, although it's already started, don't worry, but
21 also, about the recommendation. You will help us a lot.
22 You will help me. Because we gathered with your presence
23 and we receive as much as knowledge as possible before the
24 end of this mandate. We're almost at the end, like
25 Maître Big Canoe said. So for me, I believe, love,

1 passion, and knowledge will lead us to action.

2 And to conclude, I have to say that maybe,
3 yes, we're at the end, almost at the end of a gathering
4 like the next one in December, but I have to reassure you
5 that we are reading all the testimonies. We are looking
6 again all the testimonies that families shared to us in
7 private, or public, or written submission, or written
8 testimony, and so on, we are sharing this among the four
9 of us to make sure that we don't miss something. So yes,
10 we are still very, very busy. And I guess we will be very
11 busy until June in 2019.

12 Again, thank you to the staff. Super MC.
13 I enjoy your presence. Thank you to our lawyers, and the
14 work you do and you did so far. Amazing. The help
15 people, the community relation, you in the end, in the
16 back, making sure I understand what they say, but do they
17 understand what I say, that's something else. I call them
18 my, they don't know, the fish in the aquarium. It's so
19 dark in the box over there. They make sure I receive
20 everything from you. So thank you very much, AV,
21 technician, and all of you. My god, you're part of my
22 family, so you'll stick with me for another week in two
23 weeks. Bye. Thank you so much.

24 (APPLAUSE/APPLAUDISSEMENTS)

25 **MS. CHRISTINE SIMARD-CHICAGO:** Okay. So I

1 think Commissioner Audette's ready to come up. No, just
2 kidding.

3 (LAUGHTER/RIRES)

4 **MS. CHRISTINE SIMARD-CHICAGO:**

5 Commissioner Eyolfson.

6 **COMMISSIONER BRIAN EYOLFSON:** Ogi.

7 Chi-Megwetch. Thank you. Merci.

8 I'd like to acknowledge the traditional
9 territories that we have been on this week that we've been
10 welcomed to. So thank you to the Blackfoot and all the
11 people of Treaty 7 region in Southern Alberta, and also to
12 the Métis Nation homeland here in Calgary Region 3. It's
13 been a pleasure to be back here in Calgary again this
14 week.

15 And I also want to make some
16 acknowledgements and say some thank you's to the many
17 people who have really helped us with this week and the
18 success that it's been.

19 I want to acknowledge our respected Elders,
20 Alvine and Spike Eagle Speaker and Gerald Meginnis for
21 getting us started in a good way. We started earlier this
22 week with a lovely pipe ceremony and for all the prayers
23 each day to help us carry along.

24 I also want to thank our special
25 grandmothers from the Commissioners Grandmothers Circle

1 that are here with this week, Louise Holly and Bernie
2 Williams, and also Grandmother Velma Orvis, who is helping
3 us along the way in providing us with guidance and
4 support.

5 And I also want to, again, acknowledge and
6 thank the members of our National Family Advisory Circle,
7 who have been with us on this journey providing us with
8 much guidance and advice, Pauline Muskego, Lesa Semmler,
9 Lorraine Clements, Darlene Osborne, Melanie Morrison, and
10 Pamela Fillier. Thank you for your commitment and for
11 walking with us.

12 To those who have joined us in person or by
13 webcast to honour the spirits of missing Indigenous women
14 and girls and two-spirit and trans people, thank you for
15 joining us.

16 And I also want to thank all of our staff,
17 all of our teams for their hard work and dedication,
18 including our legal team for organizing their schedule and
19 supporting the work with the Parties with Standing this
20 week. So thank you, Christine, for being our MC and
21 keeping us on track this week.

22 But I especially want to thank the Parties
23 with Standing for continuing on this journey with us. So
24 thank you for sharing your perspectives, your views on the
25 key things and issues this week and providing us with your

1 thoughtful recommendations that will assist us as we
2 develop our findings and recommendations for the final
3 report and determine how we're going to address the issues
4 that have been raised at national and regional levels.

5 And I think the valuable submissions that
6 we've heard this week will definitely help us address the
7 many issues raised in this Inquiry and raised by our broad
8 mandate and in developing our final report and
9 recommendations that are due April 30th, 2019.

10 And I just want to mention that, as we
11 heard a number of times this week, the launch of our final
12 report is not the end of this very important work. All of
13 us, all Canadians have a responsibility to support the
14 safety and healing of Indigenous women and girls,
15 including two-spirited peoples.

16 So I look forward to hearing further
17 submissions from Parties with Standing in a couple of
18 weeks in Ottawa, and again, I just want to thank all the
19 Parties with Standing who have shared with us here in
20 Calgary this week and who have honoured our missing and
21 murdered loved ones with their presence, with their
22 knowledge, with their hard work and contributions, and I
23 wish you all a safe journey home to your home fires.

24 And I'm going to try this (speaking
25 Indigenous language). Chi-megwetch Merci.

1 **MS. CHRISTA BIG CANOE:** I would like to
2 call up Commissioner Robinson.

3 **COMMISSIONER QAJAQ ROBINSON:** Okay.
4 Nakumiik. Merci. Thank you.

5 I, of course, want to start by
6 acknowledging the land and the people who have welcomed
7 us, the Blackfoot Nation, as well as the Métis Nation of
8 Alberta, Alvine, Spike, Gerald, for your prayers
9 throughout the week, for your prayers over the summer and
10 since spring, and for your presence every day.

11 There's been a lot of recommendations
12 about, you know, "have Elders present", and I'm not sure
13 it's appreciated behind the cameras, but the
14 accountability that I feel, that all processes, I think,
15 must then raise to when there are Elders and Knowledge-
16 keepers in the room is something that I feel. And thank
17 you for holding us accountable as guests on your land, to
18 follow your protocols and to respect our place while we
19 are here, and I thank you for that.

20 I want to thank the drummers and the drum
21 very much. Thank you. Myna, nakumiik for your light, the
22 warmth of the quliq and your truth, and the laughs. Thank
23 you so much for that.

24 I remember the place around the quliq or
25 the place around a fire in a home, in a tent is where

1 everything rotates, circles, and I love when I see the
2 quiliq in our process. It has tissues beside it, some
3 water, all the things we need to keep things going. It
4 becomes the heart of a space, and I see that. And thank
5 you for keeping that space.

6 I want to thank the Elders that come with
7 us, travel with us and guide us always. Louise, (Speaking
8 in Aboriginal language), Bernie Williams. I also want to
9 thank Thelma and Leslie Spillich (phonetic), who is part
10 of our team and who works predominantly with our Executive
11 Director, but I always feel so lucky to have part of your
12 teachings and your love near us as well, and I appreciate
13 you for that.

14 Members of our National Family Advisory
15 Circle, Pauline, Lisa, Lorraine, Darlene, Melanie and Pam,
16 thank you, thank you, thank you.

17 I want to thank our health support. I want
18 to thank Gerry and Korley for your beading and teaching us
19 how to take care of ourselves and how to use that creative
20 part that sometimes we forget. And I always know how
21 stressed I am, depending on how tightly I hold my needle.
22 If it starts bending, I know I need to breathe. So I
23 really appreciate having that test for me.

24 Christine for being our MC and keeping us
25 on track, our legal team, our staff, all those here that

1 make this happen, AV, Security, Translators, all of you,
2 thank you so much, as well as the hotel for hosting us so
3 kindly and warmly. Apparently we shared this space with
4 the Dallas starts last night. Who knew? But I think
5 we're the starts. That being said, thank you for our
6 hosts.

7 Parties with standing, thank you. Thank
8 you for coming, representing your clients, representing
9 yourselves, representing the future generations with so
10 much compassion and love and commitment. It's been so
11 wonderful to receive and to hear how you feel and believe
12 we need to understand what we've heard and the
13 recommendations we have to put forward.

14 I also want to thank you for helping to
15 contextualize all of this. We're all dealing with such a
16 tight and short timeframe, but you're hearing what has
17 been shared by families and survivors. I want to thank
18 you for anchoring so much in that truth, not reports, not
19 observations, but by those with the lived experience
20 directly affected every day. I think that's important
21 that we continue to honour and lift up the truths of the
22 families.

23 I'm going to keep it short. I want to
24 again say thank you to you all. Nakumiik (Speaking in
25 Aboriginal language). Until next time.

1 **(APPLAUSE/APPLAUDISSEMENTS)**

2 **MS. CHRISTINE SIMARD-CHICAGO:** Thank you,
3 Commissioner.

4 Now I'd like to ask our Chief Commissioner
5 Buller to come up and provide some remarks.

6 **(APPLAUSE/APPLAUDISSEMENTS)**

7 **CHIEF COMMISSIONER MARION BULLER:** Thank
8 you. Ogi, ekosane (phonetic), thank you, merci,
9 miigwech.

10 I want to start by acknowledging the
11 spirits of the missing and murdered Indigenous women and
12 girls, including members of the 2S, LGBTQ, QIA community.
13 Their spirits have been with us this week, and they've
14 helped us every day in remaining focused.

15 Thank you also to the families of missing
16 and murdered Indigenous women and girls. Thank you for
17 coming and joining us this week, either in person or
18 through the webcast. You're why we're doing this work.

19 Thank you to the people of Treaty 7 for
20 once again being warm hosts, the Métis Nation of Alberta,
21 again hosing us so grandly. Thank you all. It's been a
22 wonderful week and a very comfortable week here in your
23 territory.

24 Thank you to our respected Elders, Alvine
25 and Spike Eaglespeaker. We can't do this work without

1 you.

2 Thank you also to Gerald Meginnis and my
3 new best friends, I hope, the Blackfoot Confederacy Drum
4 Group. Every day you got my heart beating and reminded me
5 that the drum is our heart and it's beating strong and
6 getting stronger all across Canada.

7 Nakumiik, Myna, for keeping the flame
8 burning and making sure that we're headed in the right
9 direction. The quliq has often -- I hate to say it --
10 distracted me from the business at hand.

11 Thank you to our grandmothers, Louise and
12 Bernie. Again, we can't do this work without you.

13 Thelma, Leslie, thank you for holding us
14 up.

15 **(APPLAUSE/APPLAUDISSEMENTS)**

16 **CHIEF COMMISSIONER MARION BULLER:** Thank
17 you also to the traditional knowledgekeepers, our health
18 and support teams who are here and the greatest thanks and
19 respect for our National Family Advisory Circle, members
20 who are here with us this week, Pauline, Lisa, Lorraine,
21 Darlene who spoke earlier, and Melanie and Pamela. I
22 don't want to leave out Fred and John. They really keep
23 us all together. Thank you.

24 Gerry Pangman, where would we be without
25 beading? Thank you.

1 AV and Translation, thanks for keeping us
2 moving and thanks for making sure all the voices are
3 heard. Thank you at the back of the room.

4 Thank you to the fabulous National Inquiry
5 staff who, as I say time and time again, work miracles to
6 make these hearings happen. Your dedication, your long
7 hours, your kindness and generosity always are exemplary.
8

9 CHIEF COMMISSIONER MARION BULLER:

10 Our legal team. Wow. I think we've got the hottest
11 legal team in the country. Thank you all very much for
12 your hard work.

13 Christine, you know how important it is to
14 me to stay on time here, and I appreciate that we were
15 even ahead of schedule on occasion, so you made my week.
16 Thank you.

17 Thank you to -- also to parties with
18 standing. I hope I heard your submissions correctly this
19 week and I hope I'll read your submissions that are coming
20 in very quickly, thank you.

21 And correct me if I'm wrong, and I think
22 you will if I'm wrong, you've asked us four Commissioners
23 to be bold in our recommendations. You've asked us to be
24 courageous.

25 A couple of things stand out in what was

1 wrong because that's what the families and survivors have
2 told us as we've been travelling across Canada, be bold,
3 be courageous and demand a new social order where women
4 and girls can be safe. All of Canada will win.

5 It takes courage. What's standing in the
6 way? Fear. Fear is standing in the way, and sometimes
7 the biggest fear is in ourselves.

8 But I can tell you I've seen a change in
9 doing this work. We as indigenous women, and men too, are
10 standing up to authority in a respectful way, being brave
11 and saying no, that won't do.

12 It's already happening, that new social
13 order.

14 So I hope you'll tell me if I'm wrong, but
15 that's, I think, where we're headed, a new social order, a
16 new contract with the rest of Canada.

17 Let's celebrate ourselves. As we heard
18 today, we're strong. There's nothing wrong with us.
19 Let's celebrate our own strengths. There's nothing to be
20 afraid of.

21 Thank you all for this wonderful week. I
22 have a lot to think about now.

23 I wish you all safe travels home to your
24 families, to your warm beds. Please, when you get home
25 because I know you've been away from your families and

1 friends, hug them all and kiss them all, and tell them
2 that you love them.

3 Thank you.

4 **MS. CHRISTINE SIMARD-CHICAGO:** Wow, those
5 were some pretty powerful words there. Really touched me.
6 Migwetch.

7 Now I'd like to call up some folks that I
8 was able to spend time with today, and it was quite the
9 honour to get some of the teachings that they provided me
10 in our couple minutes' discussions outside. And it means
11 a lot.

12 So I'd like to call up Gerald, Alvine and
13 Spike to come up and start us off with our closing
14 ceremonies.

15 **MS. ALVINE WOLFLEG:** I just want to say
16 something.

17 I do have recommendations, too.

18 (NATIVE LANGUAGE) On behalf of myself and
19 my family and Siksika Nation, Satina, Dakota, Métis, I
20 thank you all for your respectfulness of our protocols,
21 our language, our culture. Also have been our true
22 relations from across Canada with a true uniqueness of
23 lifetime teachings from our ancestors.

24 We will stand strong. We will speak with
25 honesty and we will continue to be that gigantic family

1 with one loud voice.

2 In this way, we will be heard and
3 accomplish what we as the first people on this land had
4 and continue the dreams of our ancestors. We, myself, and
5 my best friend, my partner, Spike Senior, will continue to
6 smudge and pray to the Creator so the Creator is humble.

7 And even if things seem hard to manage,
8 there is always a way to change challenges.

9 We will find our families, but always call
10 to the loved ones that you have lost because they're on
11 their journey home. We will love you and we'll see you
12 and every one of you again.

13 In Blackfoot, these are the encouraging
14 words that our Elders have always told us, (NATIVE
15 LANGUAGE). Try harder. (NATIVE LANGUAGE) Love each
16 other. (NATIVE LANGUAGE) Help each other.

17 (NATIVE LANGUAGE) Do not give up.

18 These are my recommendations.

19 I promised myself I was going to cry, but
20 having such beautiful family like you is hard to say
21 goodbye. So in my language, I'll just say (NATIVE
22 LANGUAGE). I will see you later.

23 **MR. GERALD MEGINNIS:** Well, everybody must
24 know me by now. It's hard sitting.

25 When you get old, it takes a lot out of

1 you, but the information that I heard over these last few
2 days, I have to take it back to my people and let them
3 know why I came here. When I was asked the other day, I
4 said yes, because when you're asked -- when a person asks
5 for help, you have to go no matter what. You don't just ...
6 refuse. It's something that we are trying to help -- each
7 and every one of us are trying to help each other. The
8 reason why we're here today is for these girls and women
9 that left us, not in a good way. But when I pray, I know
10 that they are here with us today. That we are trying to
11 make a difference for them, to find that they -- where
12 they are. And that the things that happened over the past
13 week, we're going to try and do something about it. That
14 things like this would never happen again. But we have to
15 work together. Like I always say, we work together as a
16 group.

17 I know the families that lost their loved
18 ones, I know the feeling that you have. Over the few
19 years that I've been -- I've lost a lot of my loved ones,
20 and I kind of give up, but the thing that I found out is,
21 one of these days, I'll be with them. And it was told to
22 me by my brother, "You're at the age you have to tell the
23 young generation clearly and to make them understand what
24 we say today that will carry them." Because it's the
25 future for these young generation to make them understand

1 why we are here today. When these -- when the
2 Commissioners go home, I pray that they got their
3 (Indiscernible) in their thoughts on what they going to
4 write down will guide them.

5 I ask the great Creator, that the words
6 they put down are strong words to help us and the people
7 that are came here today. I pray for the ones that are
8 going home, the long ways home, that the path be clear for
9 them. With that, there's not much I can say. But to the
10 Commissioners, in my language, I'm going to say (SPEAKING
11 NATIVE LANGUAGE), and that means, try your best. Remember
12 that word. (SPEAKING NATIVE LANGUAGE), means all of you,
13 try your best. That's all I can say. But don't forget,
14 I'll be there praying for you people. Don't think that
15 I've forgot you. And I really appreciate when you --
16 things like this, we have to stick together. And I'm glad
17 I'm here with my brother and my sister here. I'm glad I
18 talk with them. And I hope in the future, things be
19 better for each and everyone of us. So with that, thank
20 you for listening to me, and that's about all I can say.
21 So thank you very much.

22 **MR. NORTON "SPIKE" EAGLE SPEAKER:** I'll
23 just keep it real short. I just want to thank the
24 Commissioner and the people here that are involved, The
25 respect that you gave my partner and I through prayers all

1 this week. Every day I come in here, and I hear the
2 stories of the loved ones that have been lost. All I can
3 say about that is, the treatment of our women and our
4 child -- and our girls, has been a national disgrace.
5 Shame on you. Bye.

6 (APPLAUSE)

7 (CLOSING PRAYER)

8 **MS. CHRISTINE SIMARD-CHICAGO:** And because
9 we're in Treaty 7 territory and following protocol, I'm
10 going to ask Myna to please extinguish the Qulliq, and
11 then we'll proceed with the drum after that.

12 **MS. MYNA MANNIAPIK:** (SPEAKING NATIVE
13 LANGUAGE). Thank you. I wasn't prepared to finish today,
14 so I'm just going to make it quick. (SPEAKING NATIVE
15 LANGUAGE). I'm really thankful and grateful that I was
16 invited to come -- come and participate in this very
17 important matter. And I'm so grateful that I was asked by
18 the Commissioners and the staff to look after this flame.
19 I'm so grateful that I was able to meet new friends from
20 all over. And, perhaps, some day we'll meet again. And
21 I'll be with you in spirit when you're handing in your
22 final report. And have a safe trip home. Thank you. I
23 now officially close this hearing.

24 **MS. CHRISTINE SIMARD-CHICAGO:** Oh,
25 *migwetch*. Now, I'll hand it over to my brothers,

1 Blackfoot Confederacy Drum.

2 (SINGING)

3 (APPLAUSE/APPLAUDISSEMENTS)

4 **MS. CHRISTINE SIMARD-CHICAGO:** And one
5 final thing I forgot to do was to hand out the gifts to
6 our Elders. I'd like to call Alvine, Spike, Gerald, and
7 Myrna to come up please.

8 (PASSING OUT OF GIFTS)

9 --- Upon adjourning at 18:39

10

11

12

13

LEGAL DICTA-TYPIST'S CERTIFICATE

14

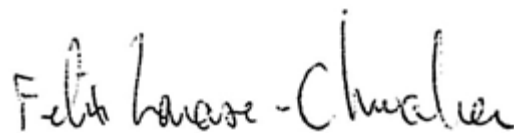
15 I, Félix Larose-Chevalier, Court Transcriber, hereby
16 certify that I have transcribed the foregoing and it is a
17 true and accurate transcript of the digital audio provided
18 in this matter.

19

20

21

22



23

Félix Larose-Chevalier

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Nov 30, 2018

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