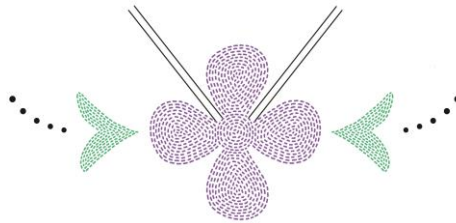


National Inquiry into  
Missing and Murdered  
Indigenous Women and Girls



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

**National Inquiry into Missing and Murdered  
Indigenous Women and Girls  
Truth-Gathering Process  
Part IV - Closing Oral Submissions  
The Westin Ottawa  
Ottawa, Ontario**



**PUBLIC**

**Friday December 14, 2018  
Oral Submissions - Volume 9**

**Nunatsiavut Government**

**Manitoba Keewatinowi Okimakanak Inc.**

**Association of Native Child and Family Service Agencies of Ontario**

**Iskwewuk Ewichiwitochik**

**New Brunswick Aboriginal Peoples Council**

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**II**

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MMIWG National Inquiry

Christa Big Canoe  
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Second Chairs: Meredith Porter (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: Vincent Kicknosway, Elaine  
Kicknosway, Thelma Morriseau, Stanley LaPierre, Eelee  
Higgins, Reta Gordon, Laureen Blu Waters, Bernie Poitras,  
Leslie Spillett, Louise Haulli, Pénélope Guay, Kathy Louis,  
CeeJai Julian, Myrna Laplante, Gladys Radek, Charlotte  
Wolfrey, Micah Arreak, Norma Jacobs, Barbara Manitowabi,  
Sarah Nowrakudluk

Eagle River Drummers: Shady Hafez, Yancy Thusky, Awema  
Tendesi, Steve Tendesi, Jordan Jacko

Clerks: Bryana Bouchir & Maryiam Khoury

Registrar: Bryan Zandberg

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1

Ottawa, Ontario

2

--- Upon commencing at 8:32 a.m./L'audience débute à 8h32

3

**MS. CHRISTINE SIMARD-CHICAGO:** Hope

4

everyone had a well-rested night. I certainly did.

5

Today is our last day and it's been a long

6

-- not a long -- it's been a quick two years of, you know,

7

working with the Commissioners and staff, Parties with

8

Standing and everything to get this done.

9

But good morning.

10

**M. MATHIEU MELLON:** Alors bon matin, tout

11

le monde. Nous allons débiter sous peu. Merci d'être

12

ici. Nous en sommes à la dernière journée d'un long

13

périple pendant lequel nous avons fait de nombreuses

14

audiences et nous sommes heureux de vous compter parmi

15

nous aujourd'hui.

16

**MS. CHRISTINE SIMARD-CHICAGO:** So now I'd

17

like to call upon our elders, Vince and Elaine and Reta.

18

**M. MATHIEU MELLON:** Nous aimerions inviter

19

nos aînés Vince et Elaine.

20

21

**---OPENING REMARKS BY/REMARQUES PRÉLIMINAIRES PAR ELDERS**

22

**VINCENT, ELAINE, AND RETA:**

23

**ELDER ELAINE KICKNOSWAY:** So boozhoo.

24

Ahneen. Tansi. Kwekwe. (Speaking in Indigenous

25

language).

26

We give thanks for the rising of today,

1 give thanks for the water and the sun and the earth and  
2 the movement, the continue of the movement and the voices  
3 and the place of what we call the missing and murdered,  
4 the places of the song, the words, the advocacy, and the  
5 effects. But also through that is the resilience and the  
6 strength of the learners and the teachers, the learners to  
7 listen and also in the teaching to listen, in the creation  
8 of the strength that comes through our resiliency, our  
9 resiliency of love, our resiliency to be here and continue  
10 to support and survive through our songs and our dance and  
11 throughout the strength of each other, even just to lend a  
12 hand, help each other, help each other out and in that  
13 place of coming together in a good way, always in a good  
14 way. So I say *miigwetch*.

15 **ELDER RETA GORDON:** (Speaking in Indigenous  
16 language). Hello, everyone, and welcome. Bonjour à tous  
17 et bienvenue.

18 I want to thank the people that invited me  
19 here. I've never had a week like it. My heart is so  
20 full. Sometimes I wanted to cry for the people that were  
21 hurt and for their loved ones and all what the  
22 Commissioners have done.

23 Today I'm not going to say a prayer, as  
24 such. I'm going to read about what a mother is. For  
25 those of you who are lucky enough to still be blessed with

1        your mother, this is a beautiful story. And for those of  
2        you whose mother has passed away, I hope this story  
3        reminds you of your mother.

4                    "The young mother set her foot upon  
5                    the path of life.

6                    'Is this the long way?' she asked.

7                    "And the Creator said, 'Yes, and the  
8                    way is hard. You will be old before  
9                    you reach the end of it. But the end  
10                   will be better than the beginning.'

11                   "The young mother was happy and she  
12                   would not believe that anything could  
13                   be better than these years. So she  
14                   played with her children, she fed  
15                   them, bathed them, taught them how to  
16                   tie their shoes, how to ride in a  
17                   school bus, and reminded them to feed  
18                   the dog, do their homework, brush  
19                   their teeth, to always be polite, and  
20                   to say their prayers.

21                   "The sun shone on them and the young  
22                   mother said, 'Nothing will ever be  
23                   lovelier than this.'

24                   "Then the nights came, the storms, the  
25                   pain, and the children shook with fear



1 and the mother drew them close,  
2 covered them with her arms, and the  
3 children said, 'Mother, we are not  
4 afraid, for you are near and no harm  
5 can come to us.'

6 "The morning came and there was a  
7 steep hill ahead. And the children  
8 grew weary and the mother was tired  
9 but she said to her children, 'Keep  
10 climbing and if you fall, I will pick  
11 you up.'

12 "So they climbed. And as they  
13 climbed, they learned to weather the  
14 storms, and with this, she gave them  
15 strength to face the world.

16 "Year after year she showed them  
17 compassion, understanding, hope, but  
18 most of all, unconditional love. When  
19 they reached the top they said,  
20 'Mother, we would not have done it  
21 without you.'

22 "And the days and weeks and the months  
23 and the years passed and the mother  
24 grew old and became little and bent,  
25 but her children were tall and strong

1 and walked with pride.  
2 "And the mother, when she lay down  
3 looked up at the stars and said, 'This  
4 is a better day than the last, for my  
5 children have learned so much and are  
6 now passing on their knowledge to  
7 their children.'  
8 "And when the way became rough for  
9 her, they lifted her and gave her  
10 their strength, just as she had given  
11 them hers.  
12 "One day, they came to a hill and  
13 beyond the hill they could see a  
14 shining road and a golden gate flew  
15 open. And the mother said, 'I have  
16 reached the end of my journey and now  
17 I know the end better than the  
18 beginning, for my children can walk  
19 with their heads held high. They can  
20 walk with dignity and pride. That's  
21 all I had to give them, but I'm  
22 happy.'"

23 Thank you for listening.

24 (APPLAUSE/APPLAUDISSEMENTS)

25 **MS. CHRISTINE SIMARD-CHICAGO:** *Miigwetch.*

1                   **ELDER VINCENT KICKNOSWAY:** Boozhoo.

2                   Kwekwe. Ahneen. (Speaking in Indigenous language).

3                   These are some of the greeting salutations within this

4                   region here. I extend that to the many directions that

5                   are in attendance. I don't know your language or your

6                   greetings but I extend that this morning in the pipe

7                   ceremony to all who have travelled from the west, south,

8                   east, and the north. I acknowledge that. These are the

9                   elements in life that we appreciate, I appreciate.

10   (Speaking in Indigenous language)

11   My English name is Vince Kicknosway and my

12   Anishinaabe name is (Native name). And I am so grateful

13   that I had grandparents but I've also had many teachers,

14   and that's what I'm very appreciative of.

15   We acknowledge (speaking in Indigenous

16   language) this Algonquin territory that we stand upon and

17   walk upon. We are so grateful to the people of this

18   territory.

19   We acknowledge and give thanks and I ask

20   Gitchi Manidoo, our Creator, to watch over, as I had

21   indicated in our pipe ceremony to the Commissioners and

22   their ability to listen through the many times and the

23   journeys and the paths that they have taken through this

24   Inquiry, that ability to listen. To those who have come

25   forward in the many areas that have used their voice, I

1 acknowledge and I give thanks.

2 I acknowledge and give thanks to those  
3 helpers. There have helped tremendously throughout these  
4 many days and many times that the Inquiry has come  
5 forward. We are so grateful to the grandmothers that are  
6 here. We are honoured to the mothers, to their sisters,  
7 to their nieces. We are honoured. I give thanks to that.

8 To those who have coordinated and  
9 facilitated, the organizing of this Inquiry, we are so  
10 grateful. We are honoured. We are so grateful to the  
11 Inuit because we have within this region many Inuit that  
12 have come from the north to share with us, to teach us  
13 their ways of life.

14 To the Metis, we are so honoured and  
15 grateful to the many Metis in this region that have come  
16 from other places. To our First Nations of many Nations  
17 of the many cultures, we are so grateful. We honour that.

18 So with the greeting of Gitchi Manidoo I  
19 ask, as I did this morning in the pipe ceremony to watch  
20 over us, to help us recognize our abilities of what we  
21 will see through this day and what we have seen throughout  
22 this week, what we will hear, what we will smell, and the  
23 delicious foods that we have been served for what we have  
24 tasted.

25 And mostly how we feel. These are

1 important parts of what I understand the Creator made  
2 available to us. We are so grateful to that.

3 (Speaking Ojibway).

4 I acknowledge and I give thanks and  
5 greeting and that everyone has a very wonderful day.  
6 *Miigwetch.*

7 **MS. CHRISTINE SIMARD-CHICAGO:** *Miigwetch.*

8 Now we would like to call upon our drum  
9 group, Eagle River, to open us up this morning.

10 **M. MATHIEU MELLON:** Nous accueillons  
11 maintenant les joueurs de tambours de Eagle River.

12

13 **(EAGLE RIVER DRUMMERS/TAMBOUR)**

14

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

16 Now I'd like to call upon Eelee to do  
17 lighting of the quilliq and she will do the translation  
18 with Micah.

19 **M. MATHIEU MELLON:** Donc on aimerait  
20 inviter Eelee qui va procéder à l'allumage du quilliq.

21 **MS. EELEE HIGGINS:** (Speaking Inuktitut,  
22 translated by Micah)

23 Good morning. Welcome everyone. And I  
24 have been very impressed this week. I am very grateful to  
25 see the Commissioners doing their work. I know it's hard

1 work but we can see your dedication and commitment and we  
2 are very proud of you.

3 You Commissioners and all the staff have  
4 been very great and welcoming and hospitable so I just  
5 wanted to acknowledge the hard work and dedication that  
6 have been shown this week.

7 And the invited guests, I am very impressed  
8 with them as well. Thank you.

9 All this week I've been doing what I've  
10 envisioned that I've always wanted to be a firekeeper and  
11 so therefore I am very grateful to be able to light the  
12 quilliq this week. I've been very grateful for being  
13 given the opportunity to do this.

14 And although I speak English my preference  
15 is to speak my mother tongue, Inuktitut, because it gives  
16 me strength. Thank you.

17 This week I've been emphasizing the  
18 importance of unity, and welcoming, being a servant, and  
19 negotiation, also training, exercising, and also  
20 collaborative approaches consistent of firsts and  
21 practices, working in unity, and innovativeness tending to  
22 our environment. These I've been emphasizing all week.  
23 All those that has been discussed during this week all  
24 relate to these items that I noted.

25 I'm very grateful for this week. Although

1 I'm capable of getting my own cup of tea or water, they've  
2 provided all those to me during this week and I am very  
3 grateful for that. Because welcoming and friendliness is  
4 very important in this situation, and even little things  
5 will bring us up, even to us -- someone in need. As  
6 little as getting water or a cup of coffee or a tea being  
7 brought to me has been very important.

8 Getting along is very important and working  
9 in unity is very important as a value for our people. And  
10 this week, especially when we lose our loved one, we  
11 automatically go to that person to comfort them and to  
12 console them. You don't need to say anything to them, but  
13 you know. And the energy that comes with what happens,  
14 the energy is there, and we can all feel that moment when  
15 bad times arise or even good times arise.

16 Like this week, we've all negotiated on  
17 each item discussed or we have planned this in unity.  
18 Therefore, innovativeness is very important because we --  
19 they could have Plan B if Plan A doesn't work. So those  
20 kind of things are very important so that we can make --  
21 consistently improve things over the process during this -  
22 - during the hearings and meetings.

23 Thank you so much. Have a good day.

24 Nakurmiik.

25 **MS. CHRISTINE SIMARD-CHICAGO:** Thank you.

1 Just a friendly reminder, we have smudging and healing  
2 through beading with Gerri and Cora Lee in the Québec  
3 Room.

4 **MR. MATHIEU MELLON:** Donc pour ceux qui le  
5 souhaitent, nous vous rappelons que dans la salle Québec  
6 y'aura de la purification par la fumée et du perlage qui  
7 est une activité-là qui favorise la guérison dans la  
8 culture autochtone.

9 **MS. CHRISTINE SIMARD-CHICAGO:** So have a  
10 good day. We have 4 minutes so we'll take a quick  
11 4 minute break and reconvene at 9:00 a.m.

12 **MR. MATHIEU MELLON:** Alors nous allons  
13 prendre une petite pause de quatre minutes après quoi nous  
14 allons débiter la journée.

15 --- Upon recessing at 8:57 a.m./La séance est suspendue à  
16 8h57

17 --- Upon resuming at 9:06 a.m./La séance est reprise à  
18 9h06

19 **MS. VIOLET FORD:** ...Violet Ford. I am one  
20 of the Commission counsel, and sitting next to me is my  
21 colleague, Meredith Porter. She is also Commission  
22 counsel.

23 To begin this morning's session, Commission  
24 counsel would like to call to the podium the Nunatsiavut  
25 Government, Johannes Lampe, President of Nunatsiavut



1 Government. And you have 40 minutes.

2 **---SUBMISSIONS BY/REPRÉSENTATIONS PAR MS. JOHANNES LAMPE:**

3 **MR. JOHANNES LAMPE:** Nakurmiik. (Speaking  
4 Inuktitut)

5 It is indeed my pleasure to be here today  
6 to provide opening remarks on behalf of Labrador Inuit and  
7 the Nunatsiavut Government. Our journey as a people and  
8 as a government has been a long, and at times, a difficult  
9 one. The Labrador Inuit Association, which preceded the  
10 Nunatsiavut Government, was formed in 1973 to promote our  
11 culture, to improve the health and well-being of our  
12 people, and to protect our constitutional, democratic, and  
13 human rights.

14 In 1977, the LIA began the long path  
15 towards self-government by filing a Statement of Claim  
16 with the Government of Canada seeking rights to the land  
17 and sea ice in Northern Labrador. Our dream of self-  
18 government was realized on December 1, 2005 with the  
19 signing of the Labrador Inuit Land Claims Agreement and  
20 the establishment of the Nunatsiavut Government.

21 We are the first Inuit region in Canada to  
22 achieve self-government, guided by *Labrador Inuit*  
23 *Constitution* to give our own government and regions a  
24 future where Labrador Inuit are self-sufficient,  
25 practising our unique way of life, our culture and

1 traditions in healthy communities and within sustainable  
2 environments.

3 Our connectivity to each other and our  
4 cultural values as Inuit have shaped who we are as a  
5 people and as a society. We have learned from the past  
6 and we know all too well the importance of family, of  
7 community and personal values. We have shown time and  
8 time again that we can overcome challenges, personally and  
9 collectively. And we have proven that we can move forward  
10 with renewed strength, hope, and determination.

11 There are five communities within  
12 Nunatsiavut which in English means "our beautiful land".  
13 There are no roads linked to our region or connecting any  
14 of our communities. The primary means of transportation  
15 is Twin Otter aircraft from Happy Valley, Goose Bay,  
16 though there is a passenger and a cargo carry operating  
17 during the summer and fall and some travel between  
18 communities by snowmobile during the winter and spring.

19 Services from Advocacy to frontline  
20 practice by Nunatsiavut government have been repeatedly  
21 shown to positively contribute to individual, family, and  
22 community wellbeing. Supporting self-governance such as  
23 the Nunatsiavut government to be active leaders and  
24 service-generating bodies must be a key priority in  
25 improving individual, family and community wellbeing.

1           As a government, we are committed to  
2           addressing these social inequities faced by our people and  
3           our communities but we can't do it alone. We need help.  
4           That's why it is important to build on our relationships  
5           with both the federal and provincial governments so that  
6           our strength and needs are considered in the development  
7           of all policies, programs, and practices.

8           However, those relationships and our  
9           partnerships must be based on trust, understanding and  
10          mutual respect with the goal of merging our combined  
11          efforts in the best interests of Labrador Inuit. The  
12          Inuit-Crown partnership is a significant positive step in  
13          this direction but one which will require continuous  
14          support and commitment in order to remain effective.

15          Likewise, there are examples of effective  
16          partnership with provincial leaders and service providers.  
17          Unfortunately, too often these partnerships are vulnerable  
18          to changing provincial and federal government leadership  
19          priorities.

20          Changing personnel in management and civil  
21          service positions are overlooked entirely when Inuit  
22          perspectives do not align with the priorities of federal  
23          or provincial partners. Meaningful involvement of Inuit  
24          requires a sustained commitment to engage with Inuit  
25          leaders regardless of changes in political leadership,

1 changes in personnel, or differing priorities.

2 There must be sustained funding and support  
3 to allow us to self-govern and to deliver services. And  
4 there must be active engagement of Inuit leaders in all  
5 stages of the development, implementation, and evaluation  
6 of policies, programs, services, and practice approaches  
7 which impact Indigenous communities and peoples.

8 Addressing social inequities will  
9 significantly improve the wellbeing of Inuit communities,  
10 families, and individuals and create opportunities for  
11 further healing, success, and leadership. Many of the  
12 services to our people in our communities are provided by  
13 the province such as Kindergarten to Grade 12 education,  
14 transportation, health, social assistance, child welfare,  
15 and justice.

16 The Government of Canada also provides  
17 services such as policing through an arrangement with the  
18 province. As a third distinct level of government we also  
19 offer a wide range of services and programs including  
20 those the domains of community programming as well as  
21 social development, mental wellness, communicable disease,  
22 and public health non-insured health benefits, language,  
23 and cultural programming in schools, research, resource  
24 extraction and development, economic development, post-  
25 secondary student support, and much more.

1                   Labrador Inuit have a holistic and  
2                   collective understanding of wellbeing. Healthy  
3                   individuals exist in a context of healthy families;  
4                   healthy families exist in a context of healthy  
5                   communities. Healthy communities in our regions arise  
6                   when the broader Canadian society acknowledges, respects,  
7                   and supports Inuit leadership, knowledge, and culture.

8                   Labrador Inuit lag behind non-Indigenous  
9                   Canadians in many key indicators in relation to the social  
10                  determinants of health. There are high rates of crime and  
11                  violence within Nunatsiavut. In fact, the court circuit  
12                  serving Nunatsiavut has been documented to have the sixth  
13                  highest rate of domestic violence in the country. One in  
14                  three respondents to the Inuit Health Survey 2008  
15                  identified having experienced sexual abuse during  
16                  childhood and one in five identified having experienced  
17                  sexual violence as an adult.

18                  Rates of police-reported homicide and  
19                  attempted murder are also above the national average as  
20                  are the rates for common assault, police-reported  
21                  victimization by violence.

22                  We also have high rates of families  
23                  involved with the Child Welfare system. Some 142 Labrador  
24                  Inuit are currently in care, 60 of whom live outside of  
25                  Nunatsiavut, away from their families, the culture,

1 language, and community supports.

2 Family and community distress are closely  
3 associated with suicide, the leading cause of death in our  
4 territory. In fact, the suicide rate is nearly 20 times  
5 higher than the Canadian average and the rate of  
6 hospitalization due to suicide attempts and/or injury is  
7 5.7 percent higher.

8 It is estimated that only about 10 percent  
9 of our people speak and understand Inuktitut which poses  
10 an increasing challenge. It is difficult to hire  
11 Inuktitut speakers for key roles such as teachers,  
12 translators, and interpreters.

13 Graduation rates are lower than both the  
14 provincial and national averages and the unemployment  
15 rates which vary from community to community are much  
16 higher.

17 These challenges to Inuit social  
18 determinants of health and social inequity were present  
19 across the National Inquiry on Missing and Murdered  
20 Indigenous Women and Girls testimonies of Nunatsiavut.  
21 Understanding this broad context for violence is critical  
22 to addressing the issues, as has been repeatedly stated,  
23 but cannot be overstated.

24 Addressing social inequities faced by Inuit  
25 is critical to improving individual, family, and community

1 wellbeing. The disappearance and death of nearly 1,200  
2 Indigenous women and girls is an ongoing national tragedy,  
3 one that needs to stop. The families and friends of these  
4 victims have waited long enough. The healing needs to  
5 start so that these people can move on with their lives  
6 and the victims deserve justice.

7 Deirdre Marie Michelin, 21, was a mother of  
8 4 from Rigolet who was shot and killed in a murder/suicide  
9 by her then partner.

10 Henrietta Millek was a 25-year old mother  
11 of 2 from Nain who disappeared in St. John's December 11,  
12 1982. She was last seen in a bar with two men. The only  
13 trace of the young woman was her purse found on the floor  
14 of the bar.

15 Sarah Obed, 45, was stabbed on August 13,  
16 2005 in her boyfriend's home in Nain. She later died in  
17 hospital. No charges have been laid in connection with  
18 her death.

19 Nineteen (19) year old Kimberly Jararuse of  
20 Nain went murdered on January 12, 2010. Her killer was  
21 convicted of manslaughter and sentenced to time served and  
22 released a year later.

23 In February 2014 25-year old Loretta  
24 Saunders, a young Inuit woman from Happy Valley Goose Bay,  
25 lost her life in a brutal and senseless act of violence.

1 Her killers are currently serving time. And there are  
2 others.

3 To reduce incidents of violence and violent  
4 death among Labrador Inuit we are of the view that  
5 measureable actions must be taken in addressing the poor  
6 social determinants of health.

7 Inuit self-governance and participation in  
8 national, provincial, territorial governance is the most  
9 effective means of ensuring policies, programs, services  
10 and practice approaches are appropriate for Indigenous  
11 communities and peoples. Within this overarching theme,  
12 Nunatsiavut Government has put forward multiple sub-  
13 recommendations.

14 Challenges within Inuit communities all, in  
15 some way, relate to a lack of social determinants of  
16 health. And while there has been some progress in  
17 addressing these concerns, the work is far from complete.

18 These inequitable social determinants keep  
19 Inuit trapped in cycles of poverty and violence and leads  
20 to high rates of physical, mental health concerns, child  
21 and family welfare issues, substance abuse and addictions,  
22 unemployment and under-employment and incarceration.

23 Education. Labrador Inuit need and deserve  
24 equitable access to educational opportunities and  
25 outcomes. Inuit children require access to high quality



1 education, ranging from early childhood to post-secondary.  
2 Due to the developmental importance of early childhood,  
3 this time period is particularly important. Educational  
4 achievements starting in early childhood promote  
5 individual and family wellbeing across a lifespan.

6 Inuit leadership and ownership over the  
7 delivery of education services must be supported by  
8 ensuring sufficient resources are available.

9 Adequate funding for a year-round daycare  
10 and childcare services must be made available for  
11 Nunatsiavut. Educators and staff in the education system  
12 must be made familiar with Inuit culture, language and  
13 community context.

14 Inuit should be encouraged and supported to  
15 pursue positions within the education system. Inuit  
16 culture and language must be meaningfully incorporated  
17 throughout the school curriculum, with Inuit as a core  
18 component.

19 Inuit must be supported to participate in  
20 post-secondary education with specific consideration for  
21 unique cultural and contextual barriers they may face in  
22 preparing for attending and returning from post-secondary.

23 Culture and language. Inclusion of Inuit  
24 culture and language in programs and services must be a  
25 priority.

1                   Inuit should be encouraged and supported  
2                   into roles of delivering services and providing input to  
3                   service development, delivery and evaluation. As well,  
4                   service providers including health, social services,  
5                   justice, education, et cetera, within Nunatsiavut must be  
6                   educated on Inuit culture, history and community context  
7                   prior to commencing service delivery. Those service  
8                   delivery systems and policies must be flexible to adapting  
9                   to the needs of Inuit and context of Nunatsiavut.

10                  Economic opportunities. Poverty, both  
11                  absolute and relative, reduces individual family and  
12                  community wellbeing. Employment opportunities must be  
13                  available for Inuit which provide a sustainable and  
14                  equitable livelihood. And for those requiring social  
15                  assistance support, this must be sufficient to cover the  
16                  basic costs of living within Nunatsiavut.

17                  Employment and social assistance for Inuit  
18                  in Nunatsiavut must match the cost of living in  
19                  Nunatsiavut. Support for Inuit entering and participating  
20                  in a labour market according to their ability and/or  
21                  interest must also continue and strengthen.

22                  Given the significant higher cost of living  
23                  in Nunatsiavut, the minimum wage should be increased to  
24                  levels of similar in other northern communities in the  
25                  country.

1 Rates of payments for social assistance  
2 must also reflect the higher costs of living within  
3 Nunatsiavut and broader social determinants of health.

4 Justice services. Protection and justice  
5 services within Nunatsiavut, including child welfare,  
6 policing, courts, correctional centres and offender  
7 reintegration must be adapted to the unique Labrador/Inuit  
8 context. Current systems of protection and justice have  
9 been transplanted from the south and do not align with the  
10 reality of life within Nunatsiavut and frequently result  
11 in needless distress for all involved.

12 There must be continued commitment to  
13 redesign child welfare services to meet the needs of Inuit  
14 and Nunatsiavut communities. And there must be a  
15 continued commitment to support the evolution of these  
16 services from the government of Newfoundland and Labrador.

17 The right to timely court proceeding, both  
18 family and criminal, must be upheld and enforced. And  
19 alternative means of courts including family, mediation,  
20 domestic violence courts, drug courts, sentencing circles,  
21 et cetera, must be explored and implemented within our  
22 region.

23 Correctional services must promote  
24 rehabilitation and individual wellbeing, including access  
25 to culturally congruent mental health and health services,

1 educational and employment development services and  
2 reintegration planning and services post-release.

3 The needs of Inuit women in correctional  
4 centres in Newfoundland must be giving specific  
5 consideration due to a severe lack of access to culturally  
6 congruent supports.

7 Transitional housing and halfway housing  
8 must be made available to offenders being released to  
9 Nunatsiavut and Labrador. Emergency shelter and housing  
10 for men, including offenders, must be given targeted  
11 consideration as a means of preventing violence and  
12 increasing healing and well being.

13 Shelter services must be made available to  
14 vulnerable and homeless women, including those housed in  
15 unstable situations, regardless of whether they are  
16 currently fleeing a situation of violence.

17 To the greatest extent that child safety  
18 will allow, children must be supported to remain in their  
19 home with their families. This may include providing  
20 extensive support to parents and families to address  
21 concerns, including housing, insecurity, and overcrowding,  
22 for their security, housing repairs and/or maintenance, et  
23 cetera, within the home, such that the children may remain  
24 there.

25 For situations where children cannot be

1 maintained safely within the family home, every effort  
2 must be made to keep them within their families,  
3 communities, and within Nunatsiavut where they can receive  
4 community supports, be connected to their culture.

5 Our protection and justice services  
6 including policing, courts, correctional centres, child  
7 protection, and health and mental health services must be  
8 grounded in knowledge of trauma-informed practice with  
9 specific consideration for the impacts of inter-  
10 generational trauma, forced relocation, residential  
11 schools, and family violence. Service providers must be  
12 specifically trained in how to intervene in situations of  
13 family violence and how to promote safety, healing, and  
14 wellbeing for all.

15 Inuit must be supported in training,  
16 recruitment, and retention into justice service positions.  
17 Overall recruitment and retention practices for justice  
18 service professionals must be reviewed and improved.

19 There must also be an accessible mechanism  
20 for reporting and addressing malpractice and poor services  
21 within justice and protection services. Such mechanisms  
22 must be broadly advertised and easily accessible to  
23 community members.

24 Access to adequate housing, particularly in  
25 Hopedale, is significantly lacking. While we have made

1 considerable strides in recent years, more needs to be  
2 done.

3 High levels of food security in all of our  
4 communities is also a major contributing factor to poor  
5 health amongst our people. Barriers to housing and food  
6 security must be urgently addressed collaboratively  
7 between all levels of government.

8 Health and mental wellness services must be  
9 accessible to our people. Accessibility considers not  
10 only geographic and financial barriers but also socio-  
11 cultural barriers. Practitioners must understand and be  
12 able to mitigate potential barriers of language and  
13 communication differences, cultural and contextual  
14 differences, impacts of colonization, and inter-  
15 generational trauma, and the challenges posed by poverty,  
16 overcrowding, and food insecurity.

17 For healing services, a pan-Indigenous  
18 approach to services is inadequate. Inuit culture and  
19 context is distinct from other Indigenous groups and our  
20 needs in mental illness and healing services, including  
21 inpatient treatment, must be given specific consideration  
22 in the continuum of culturally-congruent services made  
23 accessible to all Inuit.

24 As I stated from the outset, Labrador Inuit  
25 have a holistic and collective understanding of wellbeing.

1 Our identity has been shaped by our relationship with the  
2 land, the sea, the animals, and with each other. This is  
3 what has defined us as a people. It has made us strong,  
4 vibrant, resourceful, determined, and above all, very  
5 proud.

6 These traits can never be taken from us.  
7 As a government, we have a responsibility to future  
8 generations of Labrador Inuit to remind them of the past  
9 so that we may protect the interests, find ways to gather  
10 strength so that we can seize the opportunities and meet  
11 the challenges that await.

12 We are confident that with the core  
13 resources, we can and we will overcome those challenges.

14 Again, thank you for your time. It is my  
15 hope that the concerns of Labrador Inuit will be heard  
16 loud and clear and that they may be given full  
17 consideration in the Inquiry's final report.

18 In the end, we all want justice, we all  
19 want the violence to stop. (Native word).

20 **(APPLAUSE/APPLAUDISSEMENTS)**

21 **MS. VIOLET FORD:** Thank you, President  
22 Lampe. Do you have any exhibits that will be entered ---

23 **PRESIDENT JOHANNES LAMPE:** Yes.

24 **MS. VIOLET FORD:** --- that can be provided?

25 **PRESIDENT JOHANNES LAMPE:** Yes. As of

1 today, we will be sending an email, an electronic copy of  
2 the submission that I have provided today. (Native word).

3 **MS. VIOLET FORD:** Thank you. I'm not --  
4 Commissioners, Chief Commissioner, do you have questions  
5 for President Lampe?

6 **COMMISSIONER QAJAQ ROBINSON:** (Speaking in  
7 Indigenous language).

8 I want to thank you for your submissions  
9 and I want to emphasize or share with you how strong the  
10 Nunatsiavut people's voice has been throughout this  
11 process. I note some very strong Nunatsiavut women who  
12 have played a role and I want to mention them here today  
13 within the Inquiry. Violet Ford on the National Family  
14 Advisory Circle, Charlotte Wolfrey (phonetic), and with  
15 the Parties with Standing, Elizabeth Serpa (phonetic),  
16 strong amazing women from your community.

17 Thank you for sharing them with us.  
18 They've represented Inuit and Inuit within their region,  
19 Nunatsiavut and across the country so well. (Speaking in  
20 Indigenous language).

21 I want to acknowledge you and your wife  
22 (Native name) for sharing with us your daughter Kimberly.  
23 (Speaking in Indigenous language).

24 I want to acknowledge as well that you are  
25 before us a leader of your people but also as a father and



1 we must always remember that and acknowledge that.  
2 (Speaking in Indigenous language).

3 I look forward to reading your written  
4 submissions and learning more and I want to thank you  
5 again for your presence here today. (Native word).

6 **COMMISSIONER BRIAN EYOLFSON:** President  
7 Lampe, I just want to say thank you for coming here and  
8 speaking to us today and for sharing with us some of your  
9 recommendations. And I also look forward to reading the  
10 written materials that you provide. (Native word).

11 **CHIEF COMMISSIONER MARION BULLER:** I too  
12 want to thank you, President Lampe, for being here today  
13 and being such a powerful advocate for your people. Thank  
14 you for reminding us of the importance of the social  
15 determinants of health and the role that they will play in  
16 our analysis of the evidence. And I also want to thank  
17 you for reminding us about the importance of language and  
18 the loss of language.

19 So thank you, President, for being here  
20 today, and we're very grateful for your submissions, and I  
21 look forward to reading them again. Thank you, sir.

22 **MS. MEREDITH PORTER:** Thank you.  
23 President Lampe, one housekeeping item before you take  
24 your seat.

25 Chief Commissioner, the -- there was a

1 two-page summary of recommendations that was provided by  
2 the party prior to their presenting their oral submissions  
3 here today, and we do look forward to receiving the full  
4 written submissions by email later.

5 But at this time, is it your request to  
6 have the two-page summary made an exhibit as part of the  
7 formal record? There was a two-page summary that was  
8 submitted on behalf of your party previously, a written  
9 summary of your recommendations. Is it your interest in  
10 having those made an exhibit?

11 **PRESIDENT JOHANNES LAMPE:** Yes.

12 **MS. MEREDITH PORTER:** Yes? Okay.

13 **PRESIDENT JOHANNES LAMPE:** Yeah.

14 **MS. MEREDITH PORTER:** Thank you.

15 **CHIEF COMMISSIONER MARION BULLER:**

16 Exhibit 20 please.

17 **--- EXHIBIT NO./PIÈCE NO. 20:**

18 Summary of recommendations (two pages)

19 Submitted by: Johannes Lampe,

20 Representative for Nunatsiavut

21 Government

22 **MS. MEREDITH PORTER:** Thank you.

23 Thank you, President Lampe.

24 **PRESIDENT JOHANNES LAMPE:** Nakurmiik.

25 (APPLAUSE/APPLAUDISSEMENTS)

1                   **MS. MEREDITH PORTER:** The next party I'd  
2 like to invite to the podium is Grand Chief Garrison  
3 Settee, and Grand Chief Settee is providing oral  
4 submissions on behalf of Manitoba Keewatinowi Okimakanak  
5 Inc. (MKO).

6                   (SHORT PAUSE/COURTE PAUSE)

7                   **---SUBMISSIONS BY/REPRÉSENTATIONS PAR MS. JESSICA BARLOW:**

8                   **MS. JESSICA BARLOW:** Good morning. I would  
9 like to begin by expressing my gratitude for being here on  
10 the unceded territory of the Algonquin Nation. As I have  
11 done many times before, I would also like to acknowledge  
12 the spirits of our sisters, the Elders and the  
13 grandmothers, the sacred items in the room and the  
14 medicines, the families and survivors, and the  
15 Commissioners, the Inquiry staff, and the health supports  
16 as well. Thank you.

17                   My name is Jessica Barlow, and I have been  
18 privileged to be legal counsel on behalf of MKO throughout  
19 this Inquiry. And with me today is MKO Grand  
20 Chief Settee, and also Ms. Hilda Anderson-Pyrz who is the  
21 MKO MMIWG Liaison Unit Manager.

22                   We also have many people from Manitoba  
23 sitting with us today in support of MKO's submissions, and  
24 I thank you for sitting with us.

25                   If we could bring up an image on the

1 screen, and I would invite Ms. Anderson-Pyrz to speak to  
2 that image, please. Thank you.

3 And with that, I welcome Ms. Anderson-Pyrz  
4 to speak to you today.

5 **MS. HILDA ANDERSON-PYRZ:** Good morning,  
6 everybody. I just wanted to say thank you for having me  
7 here today. And Grand Chief is going to bring official  
8 greetings on behalf of MKO, so I'm going to save time and  
9 not do that.

10 For those of you who don't know me, my name  
11 is Hilda Anderson-Pyrz. I'm the Manager of the Missing  
12 and Murdered Indigenous Women and Girls Liaison Unit for  
13 the Manitoba Keewatinowi Okimakanak.

14 And I just wanted to share a little bit  
15 about the image that we have on the screen here. When I  
16 started in the unit a little over a year ago, we wanted to  
17 have a logo that represents the full circle of life for  
18 our woman and our girls to show how strong we are. When  
19 we start out as babies, we go into little girls, then we  
20 go -- we become women, and then we become grandmothers.

21 And grandmothers have a very significant  
22 role for us as Indigenous women and girls. They're our  
23 protectors. Anytime we struggle we go to our  
24 grandmothers, and our grandmothers make us feel safe.

25 And if you notice in the image, the

1 grandmother is holding sage and the sage is burning a  
2 circle of protection around our women and our girls. And  
3 the butterflies in the image represent our sisters who  
4 have been murdered, and the stars in the image represent  
5 those who are missing to always know that we have a light  
6 shining for them, and we always hope that they find their  
7 way back to us.

8 And why I share the image today is for me,  
9 as an Indigenous women, I really struggle with the fact  
10 that Canada cannot protect our lives and allow us to live  
11 that full circle of life. For us that's important.

12 And I feel that Canada needs to recognize  
13 that as Indigenous women and girls that we should have  
14 every opportunity and all the mechanisms should be in  
15 place to allow us to grow into grandmothers, you know, to  
16 allow us to see our grandchildren, to allow us to see our  
17 children succeed, you know, to allow us to basically have  
18 a family. You know, a family unit is really important in  
19 our culture, and for us, in many situations and  
20 circumstances, our family units have been very fractured  
21 by the loss of a loved one.

22 And I also wanted to share that in my role  
23 and part of the family information liaison units, our  
24 funding comes from Justice Canada through Manitoba  
25 Justice, and we have a contract with Manitoba Justice.

1 And we're funded \$200,000 a year for all of Northern  
2 Manitoba.

3 And we've done some amazing work in the  
4 year that we've been -- or little over a year -- almost a  
5 year-and-a-half that we've been in that role and giving  
6 families different tools for healing and going forward, as  
7 well as working on tools for prevention. Because  
8 prevention is critical. We need to ensure that those  
9 tools are in place to protect the lives of our women and  
10 girls.

11 And with that, I'm just going to hand it  
12 over to Grand Chief. Thank you.

13 (APPLAUSE/APPLAUDISSEMENTS)

14 **GRAND CHIEF GARRISON SETTEE:** Tansi.

15 (Speaking Indigenous language.)

16 I bring greeting from Manitoba Keewatinowi  
17 Okimakanak territory. I also want to acknowledge the  
18 traditional and unceded territory of the Algonquin Nation;  
19 Chief Commissioner, Commissioners, Elders, grandmothers.

20 But I also want to also make a special  
21 acknowledgement to the women's organizations from the  
22 grassroots level that prompted for us to be able to look  
23 at the gravity and the seriousness of this undertaking.  
24 It is because of them we are here to look at the stark and  
25 shocking reality of what our people had to live through

1 with our missing and murdered Indigenous women and girls,  
2 and also the two-spirited people.

3 I want to acknowledge first and foremost  
4 the families and the two-spirited people who have  
5 experienced loss, tragedy. My condolences. My heartfelt  
6 sympathy for the journey that you've had to travel . And  
7 you are here today as a people that are resilient, strong,  
8 courageous, brave. I acknowledge that as I stand before  
9 you on this day that I believe is a sacred time when we  
10 look at the national tragedy that has happened to our  
11 women, our girls, our sisters. They have experienced  
12 horrific systemic domestic and sexual violence, sexual  
13 exploitation, human trafficking, compounded by racism and  
14 patriarchal dominance.

15 You are the real experts when it comes to  
16 moving forward because you have lived this tragedy. You  
17 are the ones to guide us, to move us forward, because  
18 you've lived and felt the pain of losing a sister, or a  
19 mother, or a grandmother. You are the greatest teachers,  
20 and we want to learn from you, and we should learn from  
21 them.

22 And as Canadians and leadership all across  
23 the nation, government representatives, we must ensure  
24 action and implementation of all the recommendations based  
25 on the truths that have been shared. We must ensure that

1       action takes place.

2                   I believe the time of leaving reports and  
3       recommendations to collect dust on shelves are over. The  
4       lives of our Indigenous women and girls and the two-  
5       spirited people have suffered too long for this issue to be  
6       neglected. The time for action is now, because these  
7       peoples' lives mattered, and they still matter, and they  
8       will forever be in our hearts. We will not forget. We  
9       will not forget their spirits and the dignity that was  
10      taken from them. And we have the rights as Indigenous  
11      people, and particularly our women, to live free of  
12      violence and to thrive in environments that are healthy,  
13      safe, and where you are respected.

14                   And as a Grand Chief of MKO Territory, I  
15      give you my personal commitment to do my utmost to create  
16      those safe spaces for all of you and for the generations  
17      to come. Where it is possible, I will make every effort  
18      to educate and bring in partners to support strong and  
19      healthy women and girls, who in turn will support healthy  
20      families and safe communities.

21                   The National Inquiry into murdered and  
22      missing Indigenous women and girls is a vehicle to share  
23      important truths, but as a country we have an obligation  
24      to protect the lives of Indigenous women and girls and  
25      two-spirited individuals.



1                   And as a leader, I have the political will  
2                   to implement the recommendations to the best of my ability  
3                   using the limited resources and supports we have within  
4                   the MKO Territory.

5                   So I want to say love and peace to all of  
6                   you.

7                   I want to begin by sharing a story when I  
8                   was nine years old. I heard a story of Helen Betty  
9                   Osborne, and it has impacted my life the way a Cree young  
10                  woman was brutally murdered in The Pas, Manitoba, stabbed  
11                  52 times, helpless, no one there to stand up for her to  
12                  protect her. That story has been part of my life for a  
13                  long time.

14                  And 40 years later I was at the site of  
15                  where she died, and we as a group in her 40<sup>th</sup> anniversary  
16                  -- the death of her 40<sup>th</sup> anniversary, we walked from where  
17                  she was killed and we walked into town of The Pas and we  
18                  had a theme for that march. It was called "Walking into a  
19                  New Dawn".

20                  That is what Canada must do when it comes  
21                  to murdered Indigenous women and girls; we need to pave a  
22                  way forward so that these tragedies will no longer take  
23                  place.

24                  So I'm here today as a warrior to protect  
25                  our women and girls from future exploitation, from further

1 violence to their lives.

2 We're not here for political posturing but  
3 we're here on a mission. We want to see a paradigm shift  
4 in this country when it comes to the lives of Indigenous  
5 women and girls. We must protect them, and they must be  
6 protected, and they will be protected, because the  
7 warriors are standing up. That is our role, to protect  
8 the women and girls in our Nations.

9 As a former chief of my First Nation I came  
10 to the assembly here in Ottawa, and I believe I was one of  
11 the first chiefs to pass a resolution for an inquiry into  
12 murdered Indigenous women. So this is real to me. This  
13 is something that is part of my spirit, because the  
14 tragedies that our women have faced should have never  
15 happened if they were protected.

16 And this day I find that we have a choice,  
17 we have a responsibility, we have decisions to make when  
18 it comes to murdered and missing Indigenous women and also  
19 the protection of all those that are with us today. This  
20 Inquiry should make transformation, transformative change  
21 when it comes to Indigenous women, and I want to be part  
22 of that transformation. I want to be part of that change.  
23 We must create a pathway for change to survive, to thrive  
24 in their environments in a way that is safe, and healthy  
25 and positive.

1           I'm an advocate that every First Nation  
2           should have a women's shelter. Every First Nation should  
3           have a place where a woman can run to for safety, and  
4           also, second-stage housing where they can begin to move  
5           forward, overcoming the life of violence and tragedy.

6           And I feel that we need to be part of that  
7           solution as Indigenous people. We can point the way on  
8           how these women can be protected, if we are allowed.  
9           Historically, policies and legislations have harmed our  
10          people, beginning 150 years ago with the residential  
11          school system.

12          Any time other entities have tried to fix  
13          our problems, they have always created a bigger mess. So  
14          it's time to include us. We know the way. We know the  
15          path. Allow us; allow us to lead the way because these  
16          are our people. These are our women. These are our  
17          girls. These are our people, and we must be given that  
18          opportunity to do so.

19          In our traditional way of life, everything  
20          is non-linear. It's circular, interconnected. We must  
21          return these women back to their culture, to their  
22          language, to their ceremonies, and their communities, to  
23          their environments where they can be near their waters and  
24          their rivers and their forests. And through this holistic  
25          world view, our relationships, our connections, and the

1 world around us can guide our path like they did before  
2 the newcomers came to this land.

3 The imposition of western ideologies,  
4 systems, and institutions have caused us to lose our way  
5 and our women and our girls are the ones that have borne  
6 this loss the most.

7 So now is the time for action. The future  
8 is now. We do not need for the report to be completed.  
9 Today is the day of action. Today is the day for change.  
10 On the streets, young girls are vulnerable in every urban  
11 area; young women are vulnerable of being exploited.

12 So that's why we must act now. We must  
13 allow for our people to access resources and supports,  
14 families to have resources to heal themselves, and  
15 survivors to be able to heal, and two-spirited people to  
16 have a chance to accept their place in our society so that  
17 they can be whole.

18 And we must look at this from our  
19 Indigenous lens. We need to provide that capacity for us  
20 to move our people forward. And there are also human  
21 rights considerations when we look at us. We have a right  
22 to be treated like every other individual in this country.  
23 But the way our women and our girls have been treated is  
24 an atrocity, their cases put on shelves because of who  
25 they are and where they're from.

1                   Human rights violations continue to take  
2 place in our Nation when it comes to our women. It's time  
3 for that to stop. And we need action. We need  
4 Indigenous-led and implemented based on Indigenous values  
5 and our traditional ways and our laws. We want to focus  
6 on prevention rather than reacting to every incident that  
7 occurs.

8                   A lot of the things that are happening are  
9 happening without us being involved. So we need to be  
10 part of this design and we need to implement it ourselves  
11 as Indigenous people because families are the core of our  
12 societies. Those families were created to be one entity,  
13 but because of government policies and legislation, that  
14 has been severed. It has been broken.

15                   And people sat in a boardroom to decide the  
16 fate of children, women, from foster home to forced foster  
17 home, traumatized and being sexually abused under the  
18 caregivers, most of whom are non-Indigenous.

19                   So we must change that. And these young  
20 women and girls come out of foster care, go out in the  
21 streets with no support whatsoever, left to survive on  
22 their own. What kind of system are we perpetuating here  
23 in Canada?

24                   It is wrong and it must stop. It is wrong  
25 to take a child from their home, from their community,

1 away from their culture and their language and their  
2 relatives to put them in environment that is strange and  
3 foreign to them. And that's why we have so many women and  
4 girls on the streets, because they have been traumatized  
5 by government, legislation, and policy.

6 The impacts of colonization have impacted  
7 our women and our girls. The lack of proper education,  
8 proper housing, community facilities that provide safety  
9 has caused many women to leave First Nations and go into  
10 urban areas where they get caught up in a system that  
11 eventually brought them to their demise.

12 Ninety (90) percent, maybe 85 percent of  
13 First Nation communities are unemployed. Women don't find  
14 adequate housing for themselves or for their children and  
15 they move away from the First Nation trying to find a  
16 better life. But with limited educational opportunities,  
17 they succumb to the pressures of urban life and they get  
18 lost, and they become dependent on many things. And that  
19 all could have been prevented if they had those resources  
20 in their communities.

21 Even the health system is impacting our  
22 women. Lack of proper health facilities cause our women  
23 to go to urban areas, even young women, medical  
24 appointments in urban areas. And many examples in  
25 Winnipeg of young women leaving their hotel there on a

1 medical appointment, next day they're found missing, next  
2 day you find missing persons announcements.

3 Young women are lost. Some have been found  
4 in the Red River of Winnipeg. Sadly, some have been found  
5 in waste disposal sites. Some have been murdered by  
6 serial killers.

7 And as the Chief of my First Nation, I  
8 looked around with the help of my people for over 2 months  
9 to find one of our girls. She was 18 years old. Her name  
10 was Lorna Blacksmith. She fell victim to a serial killer  
11 who allured her with drugs and different things.

12 That's the first time as a Chief that I  
13 cried. That's the first time I was broken to see such a  
14 beautiful young woman taken from us because there were not  
15 supports in her community to be able to help her. She  
16 moved around from family member to family member, and  
17 eventually ended up in Winnipeg.

18 And our health system is exposing our women  
19 and girls to tragedy. That system must be changed.

20 Policing. Going back to the hell in Betty  
21 Osborne case, she was not considered important at the  
22 time. Her file was brushed aside. And even though  
23 everybody in that community knew who killed her, everybody  
24 knew who the perpetrators were, but nothing was done  
25 because she was an Aboriginal woman. Policing has failed

1       our people.

2                       Even in the areas of hydroelectric projects  
3 coming into First Nation communities where people come in  
4 disrespecting our women, violating our women, exploiting  
5 our women, these complaints have never been handled  
6 seriously. And the truth came out this summer when the  
7 Clean Environment Commission's report that such incidences  
8 took place, and 40 years after the fact it was only  
9 brought out into the open. Because they were Indigenous  
10 women, that's why these -- these complaints should have  
11 been treated seriously by the police that handled them,  
12 and we need to change that.

13                      Our relationship with the police must  
14 change. Their relationship with us must change if we are  
15 to alleviate the problems that we're facing today when it  
16 comes to missing and murdered Indigenous women.

17                      The industry on First Nations has also  
18 impacted our women. Man camps. Male workers coming into  
19 the First Nations disrespecting our women, taking  
20 advantage of our women. It's time the warriors stood up  
21 and say enough, we're not going to allow that to happen  
22 anymore. We're stepping into our roles as warriors. The  
23 violence must stop. The violence must end, and it must  
24 end now.

25                      And we need to ensure that our families and



1 the survivors have access to all types of healing  
2 traditionally through ceremony healing gatherings,  
3 monuments, art displays, education, and programs on  
4 prevention and awareness. We must do that as we move  
5 forward.

6 And our jurisdiction must be respected.  
7 The United Nations Declaration on the Rights of Indigenous  
8 People have recognized that our jurisdiction must be  
9 respected and we must be allowed to take over systems that  
10 are currently being run by other entities. Because we  
11 know how to solve the problem. Because all these years  
12 people have tried to alleviate and try to fix our  
13 problems, but the problems are still there because we are  
14 left out of the process. But now we're stepping up.  
15 We're going to be part of the process.

16 And these systems have never worked for us  
17 because they were not designed by us and they don't have  
18 our interests at its centre.

19 And today I come here because I want all  
20 Canadians to listen, to learn, to recognize that we are a  
21 resilient people, we are a strong people, we are a  
22 powerful people, and we can define for ourselves the best  
23 way forward to live dignified lives. That has been taken  
24 from us through the residential school systems, the  
25 Sixties Scoop, child and welfare systems. Those were

1 taken from us.

2 **GRAND CHIEF GARRISON SETTEE:** But today we  
3 take it back.

4 (APPLAUSE/APPLAUDISSEMENTS)

5 **GRAND CHIEF GARRISON SETTEE:** Today we take  
6 it back. We take back our dignity. We take back our  
7 jurisdiction. Today, we take back our inherent rights to  
8 govern ourselves, to sustain ourselves, to protect  
9 ourselves, to stand up for ourselves, and to exercise our  
10 rights. And today we come, and we have the political will  
11 to do so, We have the political means to do so, and we  
12 want Canada to get on board.

13 Because we know the root causes of violence  
14 against our women. We know the impacts it has on our  
15 families, and we hold the solutions. And we call upon  
16 this Inquiry to listen about our people, our truths, our  
17 stories, our pain, our tragedy. We want you to listen.  
18 It is in your hands. It is in your hands today to make  
19 changes.

20 And we seek justice for our families, our  
21 survivors, and we need to continue to commemorate our  
22 sisters who have been lost so that violence does not  
23 impact one more Indigenous woman or girl.

24 (APPLAUSE/APPLAUDISSEMENTS)

25 **GRAND CHIEF GARRISON SETTEE:** We call on

1       you Canada to recognize that this tragedy affects us all  
2       and the time for action is now.

3               In closing, I just want to highlight five  
4       important aspects of the Truth and Reconciliation  
5       Commission recommendations. In closing:

6               Number 1, call for an implementation of  
7       UNDRIP framework in its entirety, recognizing the inherent  
8       rights of all Indigenous people.

9               Number 2, use a family centric approach to  
10      form all actionable recommendations that respect the  
11      diverse and unique needs of families, survivors, and  
12      communities.

13              Three, recognize that our women and girls  
14      deserve to be safe no matter their race or geography, and  
15      the appropriate measures must be taken no matter the cost.

16              Focus on the need for Indigenous-led  
17      programs and services that include women and youth in  
18      decision-making processes and core funded.

19              Five recommendations are specific to and  
20      applicable to the implementation in remote and isolated  
21      communities, especially in northern regions.

22              Lastly, number six, establish a legacy fund  
23      for families and survivors, regardless of participation in  
24      this Inquiry such as there is -- such as individual  
25      compensation for victims, and also fund funds that will

1 last over time to create safe spaces and programs for the  
2 future.

3 So I'm here today to say it's time for  
4 change, time for action. Let's change the lives of  
5 murdered and missing Indigenous women and the survivors  
6 going forward. (Speaking in Native language).

7 (APPLAUSE/APPLAUDISSEMENTS)

8 **MS. JESSICA BARLOW:** Chief Commissioner and  
9 Commissioners, subject to any questions you have, those  
10 are MKO's submissions.

11 **MS. MEREDITH PORTER:** Thank you, Grand  
12 Chief Settee.

13 Ms. Barlow, I'm just going to request some  
14 clarification. Would you like the photo that was put up  
15 to be made an exhibit?

16 **MS. JESSICA BARLOW:** Thank you. We don't  
17 request that it needs to be made an exhibit as it forms  
18 part of our written submission.

19 **MS MEREDITH PORTER:** Okay.

20 **MS JESSICA BARLOW:** Thank you.

21 **MS MEREDITH PORTER:** Thank you.

22 Chief Commissioner, Commissioners, do you  
23 have any questions for the party?

24 **COMMISSIONER QAJAQ ROBINSON:** Grand Chief  
25 Settee, Hilda, Jessica, their colleagues in the back,

1 (speaking in Native language). I want to thank you for  
2 your leadership and your powerful words reminding us of  
3 the importance of recognition, acknowledgment and justice.

4 You've said a number of times -- and I want  
5 to raise my hands to you for stepping up and stating your  
6 political will. We need all leaders to do that and I want  
7 to acknowledge that what we've heard from so many is the  
8 lack of political will, words are great, but unless people  
9 with power are doing something, it means nothing, right  
10 down to the rights. Rights are paper unless you respect  
11 them. Rights are no different than this if you don't  
12 respect them and uphold them.

13 So I want to acknowledge the power of your  
14 expression of your will and acting by speaking and showing  
15 up and standing with the women in your territory, the  
16 knowledge keepers and Elders within your territory. From  
17 what I've learned from your people, from Hilda, from  
18 Thelma, is that that means something significant and I  
19 want to acknowledge that.

20 You've mentioned a number of time limited  
21 power and resources. And that we've heard from a number  
22 of parties and Indigenous governments. The lack of that  
23 space or the lack of power, I guess it's the lack of  
24 jurisdiction. And I want to say that I recognise your  
25 inherent jurisdiction, but what needs to be recognised or

1 what has to happen, the acknowledgement and recognition  
2 has to happen and has to be given by those that currently  
3 hold it, the state, provinces and territories and the  
4 federal government.

5 So I would like -- and perhaps this is  
6 something that will be in your submissions. I'm not  
7 saying right now, but some guides on how we create this  
8 paradigm shift to ensure that the power shifts.

9 There are certain instruments in this  
10 country that entrench and hold tight that power. I posed  
11 this to NWAC. The Constitution is the big one, the  
12 division of powers, for example. And I wanted to give you  
13 an opportunity to share with us what you see is needing to  
14 be done to ensure that that power shifts. How do we break  
15 free some of that power so your inherent jurisdiction has  
16 space to be exercised and asserted?

17 **GRAND CHIEF GARRISON SETTEE:** I personally  
18 believe, as Indigenous people, within the constitutional  
19 framework we have an inclusion of our Aboriginal rights,  
20 our treaties. And in that is the right to self-govern  
21 ourselves. So, if the Constitution is to be honoured and  
22 upheld, it must allow for that, and that includes  
23 jurisdiction. And we need to be allowed to exercise and  
24 mobilise those rights. That has not happened yet. Yet  
25 the Constitution specifically states that our rights are

1 recognised and affirmed. It's time for Canada to honour  
2 their Constitution. We're ready to move.

3 **COMMISSIONER QAJAQ ROBINSON:** (Speaking in  
4 Native language).

5 **COMMISSIONER BRIAN EYOLFSON:** Thank you  
6 very much for your submissions, Grand Chief.

7 I too was struck by your mentioning  
8 commitment or political will, to having political will.  
9 And you also said that and you want Canada to get on  
10 board. So I'm wondering if you or -- and if you, Ms.  
11 Anderson-Pryz or Ms. Barlow, have any thoughts or  
12 recommendations on when we make our recommendations, how  
13 can we compel governments like Canada and the provincial  
14 and territorial governments to implement the  
15 recommendations that we make?

16 **GRAND CHIEF GARRISON SETTEE:** I think that  
17 Canada needs to be honourable. They need to be sincere  
18 and they need to get back on the moral compass when it  
19 comes to our people. They need to exercise ethics when it  
20 comes to us as First Nation people. And many inquiries,  
21 Aboriginal justice inquiry, RCAP, have been put on  
22 shelves. All they need to do is take those things off the  
23 shelves and start implementing them. It's already in  
24 place. They just have to have the political will and the  
25 moral and I guess to have some integrity.

1           As a society, as a government and as a  
2 people of this nation, we must do our utmost to do that  
3 which is right. And when you honour those, you're  
4 beginning to do the right thing. And the time to do the  
5 right thing is now.

6           **MS. HILDA ANDERSON-PRYZ:** I also say to  
7 Canada it's time to end the two-tier system, that we  
8 should all be treated as equals. And if you don't have  
9 the political will to implement the recommendations that  
10 come forth from this inquiry and all the other  
11 recommendations that are collecting dust, shame on you,  
12 Canada.

13   (APPLAUSE/APPLAUDISSEMENTS)

14           **COMMISSIONER BRIAN EYOLFSON:** Thank you  
15 very much for your submissions. I look forward to your  
16 written submissions.

17           **CHIEF COMMISSIONER MARION BULLER:** Well,  
18 thank you all. First of all, I want to thank people at  
19 the back there. Sandra, Thelma, Gerri, I'm sorry, I can't  
20 see everybody there, Hilda. Thank you for holding our  
21 feet to the fire. Thank you for your kindness, your love  
22 and I have to say I'm going to miss you all.

23   Ms. Barlow, thank you for being an  
24 exemplary advocate on behalf of your client or clients, I  
25 suppose.



1                   Grand Chief, I'm going to challenge you I  
2                   hope in a respectful way. You're saying it's time. Can I  
3                   in a respectful way say it's time to stop asking for  
4                   permission?

5                                   (APPLAUSE/APPLAUDISSEMENTS)

6                   **CHIEF COMMISSIONER MARION BULLER:** And I  
7                   have a question for you. How can we, as a national  
8                   inquiry, empower our own people across Canada to stop  
9                   asking for permission.

10                   **GRAND CHIEF GARRISON SETTEE:** I think that  
11                   after you have done all that you have -- all of the  
12                   information that you have gathered through this Inquiry,  
13                   every Canadian must know the truth, because it's truth  
14                   that liberates; it's truth that emancipates. Education is  
15                   power. Canadian society must be educated from coast to  
16                   coast to coast. That's the key.

17                   **CHIEF COMMISSIONER MARION BULLER:** Thank  
18                   you, Grand Chief.

19                                   Thank you all. It's been a pleasure and  
20                   I'll miss you all.

21                                   (APPLAUSE/APPLAUDISSEMENTS)

22                                   (SHORT PAUSE/COURTE PAUSE)

23                   **MS. VIOLET FORD:** Chief Commissioner and  
24                   Commissioners, we are now scheduled for a break, and

1           because we are breaking early and we're not due to come  
2           back until 11:00, we're recommending a half an hour break,  
3           but I seek your direction.

4                           **CHIEF COMMISSIONER MARION BULLER:**   Let's  
5           return as scheduled at 11:00 a.m. please.

6   --- Upon recessing at 10:35 a.m./L'audience est suspendue à  
7   10h35

8   --- Upon resuming at 11:05 a.m./L'audience est reprise à 11h05

9                           **(NOTE: APPROX. 1 MINUTE OF RECORDING MISSING)**

10                   **---SUBMISSIONS BY/REPRÉSENTATIONS FINALES PAR MS.**

11                   **KATHERINE HENSEL:**

12                           **MS. KATHERINE HENSEL:**   ...policy and funding  
13           regime that at times requires them to adhere to practices  
14           that they know are not only ineffective but actually do  
15           harm and lead to many of the risks, vulnerabilities, and  
16           actual tragic outcomes that you've heard so much evidence  
17           about throughout this Inquiry.

18                           This Commission has heard ample, repeated,  
19           extensive evidence about the risks and harms that arise  
20           and have arisen for decades and continue to intensify from  
21           known Indigenous Child Welfare practices. While not every  
22           missing or murdered Indigenous girl or woman had direct  
23           contact with the Child Welfare system, virtually all had  
24           at least indirect contact with Child Welfare because as  
25           Indigenous people, virtually all of us do.

1                   Many, and likely most of the girls and  
2 women who are lost did have direct contact and involvement  
3 with Child Welfare authorities, whether as children in  
4 care, as adoptees, as the siblings of children in care or  
5 adoptees, as the daughters of women raised in care or  
6 adopted out, or as the mothers of children taken into  
7 care. Many have been subject to all of these forms of  
8 Child Welfare intervention.

9                   There is ample evidence before the Inquiry  
10 for the Commissioners to find that but for the experience,  
11 the girls' and women's experience of non-Indigenous Child  
12 Welfare practices, many of these sisters, daughters, and  
13 mothers would still be with us today.

14                   There is no longer any doubt that  
15 transforming Child Welfare practices is a critical and  
16 urgent task, yet it is one that has not seriously begun in  
17 this country.

18                   The Association urges the Commissioners to  
19 find, based on the evidence that's been placed before it,  
20 that non-Indigenous Child Welfare practices are a readily-  
21 identifiable cause in the deaths of Indigenous girls and  
22 women, which is not to say that -- when I said "but for",  
23 it was advisedly. It is not the full explanation for the  
24 harm and the tragic outcomes. But without these  
25 interventions, without the risk and harm that resulted

1 from Child Welfare, non-Indigenous Child Welfare  
2 practices, it is reasonable to assume that the losses  
3 would not have occurred.

4 Late last year, Minister Jane Philpot  
5 described the ratio of Indigenous children in Canada's  
6 Child Welfare system as a humanitarian crisis. The  
7 Ministers held -- Ministers Philpot and Bennett held a  
8 two-day emergency meeting in Ottawa in January for First  
9 Nations leaderships, ministers, provincial ministers, and  
10 child welfare professionals. And they noted there and we  
11 know -- based on the evidence before and the exhibits and  
12 the expert evidence that this Commission has heard -- that  
13 the rates of Indigenous children in care, the numbers, the  
14 sheer numbers and the proportions, are higher than they  
15 have ever been, ever.

16 And when you look at the causal links, the  
17 "but for" connection between the loss of Indigenous girls  
18 and women and Child Welfare, particularly apprehensions  
19 and spending time in care, how can we hope to stem the  
20 tide of loss without addressing the Child Welfare question  
21 and crisis?

22 You look at the legitimacy and purpose of  
23 Child Welfare statutorily, ethically, morally, it's all  
24 premised exclusively on promoting the best interests of  
25 children and protecting them. Sadly but certainly, the

1 history and current practice of Child Welfare in the lives  
2 of Indigenous children and families and communities have  
3 failed to protect children and promote their best  
4 interests. And beyond this failure, the evidence before  
5 this Inquiry makes clear that the practice of child  
6 welfare not only fails to protect but actually causes  
7 harm.

8 ANCFSAO's members know which practices and  
9 services will be effective in serving and protecting  
10 Indigenous children, families and communities, and they've  
11 identified approaches, and legal basis, and resources that  
12 they believe would change the practice if Indigenous child  
13 welfare from a source of risk and harm into a foundation  
14 for intergenerational recovery and healing.

15 This would not only stem the tide of loss  
16 of our girls and women, for every girl or woman that we  
17 have lost there are hundreds who suffer, who live  
18 marginalized painful existence, and who do not enjoy the  
19 comfort, safety, the conditions -- the pre-conditions to  
20 thriving that are necessary for their safety and well-  
21 being.

22 So the transformation of the child welfare  
23 system would not only -- and the child welfare practice  
24 would not only stem the tide of loss but improve the lives  
25 of thousands, if not hundreds of thousands of people in

1 this country, as well as posing -- raising the possibility  
2 of intergenerational healing.

3 So ANCFSAO's recommendations and  
4 submissions are intended to assist the Commission in  
5 arriving at findings and recommendations that, if adopted,  
6 would transform Indigenous child welfare.

7 I asked some members of my client and the  
8 executive director over the last week, to Blue Sky, what -  
9 - if you could envision the resources and legal framework  
10 and conditions upon which you could do the best work,  
11 within and through your agencies, and it was a struggle  
12 for them to respond.

13 They said, "We're so busy trying to cope.  
14 So busy scrambling from crisis to crisis, so busy trying  
15 to meet the different measures of accountability imposed  
16 by the province and imposed by the statutory regime that  
17 we don't have the headspace at times to even envision what  
18 we know would work -- what would be necessary to do what  
19 we know is -- will work."

20 I have, throughout the years, worked with  
21 many of the members of the Association and heard time and  
22 time again that in terms of intergenerational healing  
23 every time a child is removed from their family, an  
24 Indigenous child, the clock on intergenerational harm is  
25 reset. It means that any possibility of intergenerational

1 healing throughout the generations is reset and must begin  
2 anew.

3 Every time a child is apprehended, that  
4 trauma reverberates for generations in the lives of  
5 children and families and their descendants. This  
6 Commission has heard evidence of how that trauma is --  
7 that -- this trauma, and other traumas, are transmitted at  
8 a chromosomal level, hormonally, physically, and in the  
9 lives the lived experience of families throughout the  
10 generations.

11 What the members of the Association tell me  
12 is that when you -- the only hope for reversing and  
13 recovering at an -- on an intergenerational basis from the  
14 traumas of colonization, racism, residential schools, the  
15 Sixties Scoop, all the systemic and historic and current  
16 traumas that this Commission has heard evidence about, the  
17 only way that can happen is when families remain intact.  
18 And that separating children out, removing them from their  
19 families negates and prevents and renders impossible any  
20 hope of intergenerational recovery.

21 It's not only intergenerationally that the  
22 effects of child -- non-Indigenous child welfare practices  
23 have been felt and transmitted harm. If you look at the  
24 lives of girls and women, and all Indigenous people, their  
25 exposure, the conditions of their lives are affected by

1 child welfare before they are born in the lives of their  
2 mothers and fathers, prenatally.

3 They may well not -- their mothers may well  
4 avoid seeking prenatal care, you heard from witnesses in  
5 the Winnipeg hearings because of the fear of birth alerts  
6 and apprehension at birth. So before a child is even  
7 born, they experience harm because of the relationship  
8 between child welfare authorities and the fear that their  
9 mothers have of loss.

10 At birth, if and when they are apprehended  
11 and in care as children and as youth, the effects of  
12 removal from community, from territory, from language,  
13 from culture, from the very relationships that must be the  
14 most protective factor in their lives, have and -- have  
15 had and now have devastating consequences and lead to the  
16 very losses that are the subject of this Inquiry.

17 You've heard evidence of the effects the  
18 impact of living a life in care on children and youth.  
19 The devaluation of human life that girls and boys --  
20 Indigenous girls and boys experience. You heard Cora  
21 Morgan testify about how children who are raised in care  
22 and who live in group homes, for example, the value they  
23 place on human life is diminished. Their own lives and  
24 the lives of others. These are the preconditions for  
25 loss, for violence and for loss.



1           This Commission has heard evidence of the  
2 effects of dislocation from community and culture, of  
3 children and youth being moved far -- even thousands of  
4 kilometers from their communities and families in order to  
5 even secure a foster home placement or to receive specific  
6 services that are not available within or near their  
7 communities. Children are often removed for years and  
8 years permanently and lose any meaningful access to their  
9 families, cultures, territories, and communities.

10           This practice not only precludes the  
11 culturally and community-based placements and services  
12 that would be most effective for Indigenous children and  
13 youth, it severs -- renders impossible the very  
14 relationships that ANCFSAO has found to be vital to the  
15 safety and well-being of Indigenous children in the moment  
16 and for the rest of the children's lives.

17           So children taken so far away from home are  
18 left without vital connections and supports when their  
19 placements break down or when they encounter the dangerous  
20 influences in, for example, group home care. They become  
21 so vulnerable to all the harms and risk that contribute to  
22 tragic loss.

23           For that reason, ANCFSAO requests that the  
24 Commission make recommendations to prevent such removals,  
25 including provincial and federal funding that both permits

1 and prioritizes the delivery of services to children  
2 living within Indigenous communities, no matter how  
3 remote.

4 In particular, that governments ensure the  
5 availability of dedicated permanent funding within and for  
6 Indigenous communities for the type of infrastructure that  
7 is necessary for emergency family receiving homes, for  
8 placements within community, for things like homemaking to  
9 assist families who are struggling with the basics of  
10 running a household in a safe way.

11 I don't know how many cases I've dealt with  
12 as a lawyer and that the members of the association have  
13 dealt with that but for the hygiene and cleanliness of the  
14 home and the organization of the home the children could  
15 safely stay, that's the only issue, but it's an  
16 overwhelming issue. You send in a homemaker. But the  
17 funding is siloed and that's not part of protection.

18 We urge the Commission to make  
19 recommendations that funding formulas that support  
20 families, including extended families caring for children,  
21 be made available and indeed prioritized.

22 I'm going to move on now to how we got to  
23 this terrible state legally, politically, and in practice.

24 The operation across the country,  
25 provincial and territorial statutes, purports to occupy

1 the field in child welfare. The provinces have asserted  
2 uniformly exclusive jurisdiction over the care and  
3 protection of Indigenous and other children. The  
4 statutory regimes across the country that do so also  
5 occupy the field with protection, what is termed  
6 protection, measures intended to identify children who at  
7 risk, who are in need of protection, and to take those  
8 steps necessary to address those needs and the risks.

9 The statutes belabour and detail the  
10 procedural requirements and considerations for society's  
11 intervening on an involuntary and mandatory basis in the  
12 lives of children and families. They each make reference  
13 for the need to adopt least intrusive measures to prevent  
14 risk and harm but they don't spell it out and they don't -  
15 - it's rendered not mandatory.

16 Funding models reflect that. They reflect  
17 an imperative of unlimited funding available for children  
18 in care, and you've heard lots of evidence about that,  
19 that there's unlimited funding available once a child is  
20 taken away for the foster family, for all services, for  
21 recreational activities, but severely capped and limited  
22 funding for truly preventative measures that would permit  
23 children to safely remain at home.

24 Further, the statutes neither acknowledge  
25 nor permit the operation of Indigenous jurisdiction over

1 the care and protection of children other than through the  
2 delegation of authority from the province to Indigenous  
3 agencies.

4 And the regulatory regimes that accompany  
5 these statutes effectively and at a very granular level  
6 prescribe the delivery of services, such that the members  
7 of ANCFSAO and other Indigenous agencies don't have any  
8 flexibility about how they can deliver services, it's all  
9 quite prescribed at a very particular level.

10 And the combined effect of the statute and  
11 regulations and funding models is to preclude the exercise  
12 not only of Indigenous jurisdiction over the care and  
13 protection of children but prevents -- functions to  
14 prevent Indigenous agencies from employing best Indigenous  
15 practices in relation to the services they provide to  
16 Indigenous children and families.

17 You saw in the video that my colleague Ms.  
18 Beamish presented yesterday and entered into evidence that  
19 had us all sniffing, that video reflected the types of  
20 relationships that can and will protect Indigenous  
21 children, and the centrality of those relationships, that  
22 is the core of actual protection.

23 You don't see those relationships reflected  
24 in the legal regime, the mandatory statutory and  
25 regulatory regimes, and they're not reflected in the

1 funding models that operationalize it with the results  
2 that we see now, the humanitarian crisis.

3 Many of the members of the ANCFSAO all of  
4 them operate with delegated provincial authority; many but  
5 not all of them also operate with -- pursuant to the  
6 inherent jurisdiction of -- for example, the Anishinaabeg  
7 Family Care exercises the authority of the Robinson  
8 Superior Treaty First Nations. Abinooji exercises the  
9 inherent authority of Grand Council Treaty Number 3. But  
10 it's an uneasy set of dual accountabilities.

11 And again the provincial regulatory and  
12 funding regimes really occupy the field and prevent the  
13 agencies from adopting measures and practices and  
14 resourcing measures and practices that will honour the  
15 relationships in the way that the video "Embrace Love"  
16 yesterday demonstrated.

17 No Indigenous people or Nation in Canada  
18 has ever, to the best of our knowledge, surrendered its  
19 right to govern itself with respect to the care and  
20 protection of children and families. It's never -- this  
21 right has never been extinguished through any valid  
22 constitutional instrument.

23 The operation and paramountcy of provincial  
24 law has been merely assumed and imposed by federal and  
25 provincial authorities from at least the '60s onward.

1 This assumption must be challenged if the necessary  
2 transformation and the care of Indigenous children is to  
3 occur.

4 It's simply impossible, under the  
5 provincial statutes, as they're currently construed -- and  
6 they get amended. You know, Ontario's *Child and Family*  
7 *Services Act* was amended and turned into the *Child, Youth*  
8 *and Family Services Act*. They get -- the reform comes  
9 nowhere near the level of transformation that's necessary  
10 to prevent further loss.

11 We entered into evidence in Winnipeg the  
12 Spallumcheen Bylaw, the Secwepemc assertion and  
13 operationalizing of inherent jurisdiction of the people of  
14 Splatsin and Spallumcheen. That is an exclusive -- it's  
15 exclusive assertion of -- exclusive jurisdiction.

16 Splatsin's agency has been operating since  
17 1981 and not a single child has been lost while in their  
18 care. This is an extraordinary record and represents best  
19 practices, reflects best practices that are only possible,  
20 in my submission, once Indigenous agencies and communities  
21 can step out of a fundamentally colonial non-Indigenous  
22 provincial statutory regime.

23 The members of the ANCFSAO describe  
24 practices -- their practices, and child welfare generally,  
25 as too little too late with Children's Aid Societies left

1 to pick up the pieces through traumatic protection  
2 measures when children and families are in acute -- and  
3 youth are in acute crisis, when earlier dedicated and  
4 focussed prevention measures would and could have served  
5 to actually protect Indigenous children and families by  
6 addressing the manifestations of colonisation, of poverty  
7 and intergenerational trauma in a supportive manner, at  
8 home, with and through an intact family. But, again, the  
9 resources are not there for these approaches. And within  
10 the framework that I've described, those early  
11 interventions, the supportive relationship-based  
12 interventions are not only not prioritised or resourced,  
13 they're rendered impossible.

14 Canada has, through Ministers Philpott and  
15 Bennett, very recently recognised this paradox in funding,  
16 in particular, as one of the causes of the humanitarian  
17 crisis in Indigenous child welfare. In statements made  
18 earlier this month, Ministers Philpott and Bennett  
19 contemplated federal legislation that would eliminate what  
20 they described as the perverse incentives for the  
21 apprehension of Indigenous children.

22 In our written submissions we will be  
23 urging the Commission to make recommendations that they  
24 follow through with this contemplated legislation, but we  
25 note that any such federal legislation would be limited to

1 on-reserve children. And we know that many, if not most,  
2 Indigenous children who have contact with child welfare --  
3 possibly not most -- but are in urban centres or off-  
4 reserve.

5 So we will also be urging the Commission to  
6 make recommendations so that the provinces correct and  
7 reverse and eliminate the perverse funding incentives that  
8 not only don't fund prevention, but incentivise the  
9 removal of children in their legislative and funding  
10 regimes for child welfare.

11 Members of the Association repeatedly have  
12 experienced youth -- children and youth in crisis, to the  
13 extent that there are police involvement -- there's police  
14 involvement, there's mental health involvement, there's  
15 child welfare involvement, and the crisis that the  
16 children and youth are experiencing are exacerbated by the  
17 lack of coordination of the multi -- many disciplines of  
18 service that the children -- that intervene in the life of  
19 the child, which renders some of the services not only  
20 ineffective, but counterproductive if they're not properly  
21 coordinated.

22 We will be urging the Commission to make  
23 recommendations that community-based institutions  
24 including police, hospitals, education, in addition to  
25 Child Welfare authorities, are required to enter into



1 MOUs, protocols, to coordinate their responses, not only  
2 at institutional levels, but with respect to individual  
3 cases and children.

4           Members of the Association have found --  
5 and we will be, in our written submissions, including  
6 references to written expert reports -- that when young  
7 children interact with multiple systems of care the  
8 fragmentation and the lack of appropriate or sufficient  
9 communication and information-sharing amongst services and  
10 service providers is institutionally driven; that the  
11 barriers to sufficient communication and effective service  
12 provision are at times structurally endemic; and that  
13 those barriers -- and so we will be urging the Commission  
14 to make recommendations so that those barriers to  
15 coordination and information-sharing be removed.

16           The members of the Association note that  
17 prevention is protection. Protection -- child protection  
18 as is currently construed, for all the reasons that we've  
19 described and that you've heard in evidence, that's not  
20 protection. What will actually protect Indigenous  
21 children and girls and women throughout their lives and  
22 intergenerationally is prevention.

23           We will be urging the Commission to make  
24 recommendations that provinces reform child welfare  
25 legislation to make prevention measures, as in services,

1 resources and interventions that serve and protect  
2 children within their families and communities mandatory  
3 for child welfare agencies and for all service providers.

4 That provinces reform child welfare funding  
5 formulae to dedicate most resources to prevention services  
6 rather than so-called protection measures.

7 That all governments, Indigenous,  
8 provincial and federal, enhance prevention and protection  
9 services specifically oriented towards intergenerational  
10 recovery from the effects of colonisation, residential  
11 schools and non-Indigenous child welfare practices, and  
12 that Indigenous child welfare service models be developed,  
13 reformed and resourced, which prioritise the availability  
14 and delivery of services within communities and that such  
15 services are available to children at home and delivered  
16 in a timely way.

17 We will also be urging the Commission to  
18 make recommendations that provinces adopt legislative  
19 reform that both acknowledge (sic) and encourages the  
20 exercise of inherent jurisdiction over the care and  
21 protection of children and families by Indigenous  
22 communities where such communities have asserted and have  
23 chosen to exercise such jurisdiction. And that the  
24 operationalising, the delivery of those services resulting  
25 from the exercise of jurisdiction be resourced at a level

1 at least as high in funding terms as the delivery of  
2 services under provincial statutory models.

3 And I say at least as high because  
4 communities and agencies need resources in order to  
5 recover and give life to Indigenous practices and laws.  
6 They have been effectively suppressed for so long that it  
7 will take time and work and money, unfortunately, to  
8 uncover, to breathe new life into and to adapt Indigenous  
9 laws and practices to operationalise them.

10 Subject to any questions you may have,  
11 those are my submissions on behalf of ANCFSAO.

12 (APPLAUSE/APPLAUDISSEMENTS)

13 **MS. VIOLET FORD:** Thank you for your  
14 submissions.

15 And, Commissioner, Chief Commissioners, if  
16 you have questions?

17 **COMMISSIONER QAJAQ ROBINSON:** Ms. Hensel,  
18 thank you for your presentation and your submission,  
19 especially considering I know you're not feeling very  
20 well.

21 I want to thank you for drawing a path,  
22 particularly when it comes to legislative reform. You've  
23 heard my questions, this issue of power and jurisdiction  
24 and we've heard from some of your clients and from other  
25 witnesses how, particularly in Manitoba, the delegation to

1 Indigenous-run organizations that are just -- I call it  
2 putting sealskin on the existing beast, right? Like, it's  
3 tokenization, it's superficial, and how that's a huge  
4 problem.

5 So I want to thank you for, in a very  
6 practical way in your recommendations, outlining a path on  
7 what that transition has to look like, how not only do  
8 governments have to meet their obligations and do better,  
9 but where the shift in power has to happen as well.

10 So I want to thank you very much. You've  
11 given me a lot to think about and I look forward to  
12 reading your client's final submission. Thank you, thank  
13 you. *Miigwetch.*

14 **COMMISSIONER BRIAN EYOLFSON:** Ms. Hensel, I  
15 want to thank you as well. Similar to my colleague,  
16 Commissioner Robinson, well, we've heard so much about  
17 Child Welfare and its negative impacts, so I want to thank  
18 you for sort of connecting some of these things together  
19 and summarizing and pointing out recommendations. And I  
20 really look forward to reading your more fulsome written  
21 submissions. *Chi-miigwetch.*

22 **MS. KATHERINE HENSEL:** (Native word).

23 **CHIEF COMMISSIONER MARION BULLER:** Well, I  
24 echo what my colleagues have said. We look forward to  
25 reading your final submissions.

1                   Once again, I want to thank you for -- I  
2                   don't mean this in a cold way at all -- the surgical  
3                   precision that you show, not only in your submissions, but  
4                   in questions that you've asked throughout our hearings.  
5                   It's been very helpful for us, to start with, but also, it  
6                   shows me that your clients are very lucky to have you as  
7                   counsel.

8                   Thank you so much.

9                   **MS. KATHERINE HENSEL:** Thank you.

10                   **(APPLAUSE/APPLAUDISSEMENTS)**

11                   **MS. VIOLET FORD:** The next Party with  
12                   Standing that Commission counsel would like to request to  
13                   come to the podium is -- and forgive me if I pronounce  
14                   this -- I think it's Women Walking Together, if you can  
15                   just advise -- it's Darlene O'Kemaysim-Sicotte.

16  
17                   **---SUBMISSIONS BY/REPRÉSENTATIONS PAR DARLENE O'KEMNAYSIM-**  
18                   **SICOTTE:**

19                   **MS. DARLENE O'KEMNAYSIM-SICOTTE:** Good  
20                   morning. I'm sad, nervous, hopeful, nervous, excited in a  
21                   weird way about the future. We've worked so hard and I'm  
22                   really pleased with all the parties that we saw over the  
23                   last six months and getting to know how they do their  
24                   thing.

25                   I'll just start my presentation.

1                   Thank you, *tansi*. Firstly, I want to  
2                   acknowledge the Creator for giving us all such a beautiful  
3                   day, and also acknowledge the prayers and drum this  
4                   morning, the pipe ceremony, and their carriers.

5                   I am the non-legal advocate and here on  
6                   behalf of Iskwewuk Ewichiwitochik, Women Walking Together,  
7                   from the Treaty 6 area in the City of Saskatoon,  
8                   Saskatchewan, Canada.

9                   As we sit here in Algonquin land, which is  
10                  on unceded territory, you and I are all sitting on a very  
11                  unique area which represents space, part of the first  
12                  contact with settler society in Canada's history.

13                  This week is about truth, talking about it,  
14                  being honest, and Canada being accountable. It includes  
15                  the four Rs for Indigenous people, especially Indigenous  
16                  women: respect, recognition, resurgence, and even  
17                  revolution.

18                  As you know, our people have tried many  
19                  ways, many forms to carry out the truth. We still face  
20                  obstacles that are always in front of us -- the  
21                  residential school, the Sixties Scoop, and the biggest  
22                  barrier, the *Indian Act*.

23                  I echo what Chief Marie-Anne Day Walker  
24                  said at the police hearing in Regina in June 2018.

25                  "I stand here as a woman, an

1 Indigenous (Native word) Cree woman, a  
2 great-grandmother, myself a  
3 grandmother. We are able leaders,  
4 strong leaders, strong women in the  
5 future.

6 "The Inquiry is a place and an  
7 opportunity for our people to speak  
8 the truth, to be strong, and that  
9 those prayers that were said this  
10 morning asking the Creator to be with  
11 us will always be with us to give us  
12 that strength, to give us that  
13 courage, and we need to stand  
14 together.

15 "Nobody wants to talk about the 'R'  
16 word, racism and that's the biggest  
17 challenge we all have, is to overcome  
18 that so at the end of the day, at the  
19 end of the week, that we do better  
20 than yesterday. That's all I ask, and  
21 that our Treaties, our First Nations,  
22 our Treaties are paramount. We need  
23 to honour these together." (As read)

24 Good morning to the Chief Commissioner

25 Marion Buller, Commissioner Qajaq Robinson, Commissioner

1 Brian Eyolfson, and Commissioner Michèle Audette, the  
2 National Family Advisory, and fellow Parties with  
3 Standing. Last but not least, families of the missing and  
4 murdered Indigenous women and girls and LGBTQ2S.

5 Iskewuk Ewichiwitochik Women Walking  
6 Together final report was focused on a human rights-based  
7 approach, an ad-hoc practitioner experience with no  
8 government funding, no office, and not even non-profit  
9 status for the last 13 years.

10 Iskewuk laid out in our report  
11 consultations with families, policy change arguments,  
12 awareness education, measuring change in the media, the  
13 sustainable development goals and national implementation  
14 strategy, anti-racism national strategy, health,  
15 aftercare, and feel for missing women, the memorial fund  
16 and commemoration fund, and Iskewuk recommendations,  
17 calls to action, a missing persons national centre, a  
18 missing Indigenous women and men's fund.

19 I will be sharing some of these keys on  
20 this oral closing submission, as this Inquiry knows that  
21 there is a great need to support families of the missing,  
22 the taken, the murdered, and nearly-murdered Indigenous  
23 women and girls, which includes to maintain some intense  
24 and thorough contact, building rapport and trusting  
25 relationships with family members.



1                   We must always bring attention and honour  
2                   to the memory of the missing, the taken, the murdered, and  
3                   nearly-murdered Indigenous women and girls.

4                   We do this by attempting to keep up with a  
5                   central record and send out these alerts of missing  
6                   persons around the country and with our allies, raising  
7                   awareness and fostering prevention through education and  
8                   political action, missing, taken, murdered Indigenous  
9                   women and girls.

10                  We do this to promote the dignity of all  
11                  women, particularly Indigenous women and girls,  
12                  networking, partnering with organizations also dedicated  
13                  to the issue of missing, taken, murdered, and nearly-  
14                  murdered Indigenous women and girls. We do this to  
15                  maintain contact and communication with organizations,  
16                  groups, families, and individuals with similar concerns  
17                  and goals.

18                  In our policy change arguments we have in  
19                  our closing submission, we are including primary  
20                  objectives that should provide a consistent and systemic  
21                  approach to modify and improve current policies and  
22                  legislation on public safety and prevention of violence  
23                  against Indigenous women and girls by the country. The  
24                  intention is to have effective processes in all areas of  
25                  MMIW2SLGBTQ experiences.

1                   At this closing, Iskwewuk Ewichiwitochik  
2                   will focus on 1) access to justice for families, 2)  
3                   families experience of treatment by RCMP after reporting,  
4                   3) families experience of search process, 4) systemic  
5                   racism as tragedy, and 5) the Human Rights Watch SAS  
6                   policy. In our face-to-face request to Minister Carolyn  
7                   Bennett, Crown, Indigenous Relations in Saskatoon,  
8                   Saskatchewan, we shared that we in Saskatchewan hope to  
9                   have five FILU locations. To date, only one FILU office  
10                  is operated in two locations in Regina and in Saskatoon,  
11                  despite the fact that Saskatchewan is considered one of  
12                  the four hotspots in Canada. But we all know that Canada  
13                  is a hotspot for missing women.

14                  Despite the June 2018 announcement that the  
15                  FILU's will be funded until 2020, we are actually needing  
16                  this to last 5 to 10 years, because our women and girls  
17                  are still going missing. The families of MMIWG 2SLGBTQ to  
18                  complement any existing national crime prevention centre  
19                  initiatives, we believe this work is needed to provide  
20                  national leadership on effective ways to prevent and  
21                  reduce the crime of missing, then found murdered, by  
22                  intervening on the risk factors before the crime of  
23                  missing, then found murdered, happens.

24                  This can't happen if federal departments  
25                  and agencies don't contribute or work directly or

1 indirectly with each other. We must have all of them work  
2 together on this: Public Safety Canada, RCMP, Correctional  
3 Service of Canada, the Department of Justice, the Canadian  
4 Centre of Justice Statistics, Canadian Heritage, Health  
5 Canada, Indian and Northern Affairs Canada, Human  
6 Resources and Social Development Canada, the Canadian  
7 Association of Chiefs of Police, the Federation of  
8 Canadian Municipalities. All these partners are to  
9 supplement this access to justice by families of MMIW.

10 This brings me to the hopeful changes in  
11 policy of RCMP urban police services when families of MMIW  
12 LGBTQ approach these spaces regarding the reporting of  
13 their missing loved ones. From the recommendations of the  
14 Commission on First Nations and Métis Peoples and Justice  
15 Reform in Saskatchewan, we add and support and made focus  
16 of several of those recommendations.

17 That the Government of Saskatchewan and  
18 Government of Canada, in view of the fact that it invest  
19 in community policing initiatives, conduct province-wide  
20 surveys every two years to monitor the degree of public  
21 satisfaction regarding policing within all communities.

22 We also recommend that an Aboriginal  
23 liaison worker or volunteer individual be available for  
24 First Nations, Métis, or Inuit upon their arrival at a  
25 police station or detachment office.

1                   We also recommend an independent complaint  
2 investigation agency that will meet the needs of First  
3 Nations, Métis, and Inuit with the objective of having  
4 such agencies around the communities in the Country of  
5 Canada. In Saskatchewan, the FSIN Special Investigation  
6 Unit will hopefully continue to reflect and respect that  
7 spirit and intent with those supports.

8                   For any policies that are focused on search  
9 and rescue, families are told and learn for themselves  
10 that there is limited supports, resources, or search  
11 vehicles. We need to have search efforts and emergency  
12 preparedness plans for, one, search of missing Indigenous  
13 persons; two, sexual assault; three, suicide, and these  
14 require staff, resources, and a fleet of vehicles. In  
15 Saskatchewan, searches predominantly take place with the  
16 families whom are currently and often enduring trauma  
17 while hunters and group-known trackers take their place.

18                   Iskwewuk Ewichiwitochik has since inception  
19 13 years ago has made efforts to tackle the race issue  
20 regarding MMIWG 2SLGBTQ during every aspect of our  
21 awareness and remembrance on the way victims of MMIW LGBTQ  
22 are portrayed.

23                   Currently, an anti-racism strategy is  
24 taking place across the country with Minister for the  
25 Department of Heritage, Honourable Pablo Rodriguez. This

1 is an opportunity for the Commission to witness what has  
2 happened to the families of MMIW LGBTQ about their loved  
3 identities, their personal attitudes, and their own  
4 beliefs and behaviours towards the families by general  
5 society in understanding the impact of racism on the  
6 development of our families and our children of MMIW  
7 experience.

8           There is a need to decentre and extend  
9 sympathy, sympathy and empathy, by giving, providing  
10 awareness, knowledge, and appreciation of the Indigenous  
11 cultural experiences and histories of Indigenous  
12 individuals and Indigenous groups. This requires many  
13 changemaker leaders to develop anti-racist attitude skills  
14 and build on that confidence in and out of our schools,  
15 offices, institutions, homes, and governments.

16           In regard to the aftercare health, Iskwewuk  
17 acknowledges fully the challenges and barriers of First  
18 Nations, Métis, Inuit in Canada which holds many human  
19 rights violations. In June 2018, the government announced  
20 20 million to healthcare for families of Indigenous MMIWG  
21 2SLGBTQ. As of early fall, all of that 20 million has  
22 already been disbursed country-wide. I am not certain  
23 that these funds are being used once more for other health  
24 services needs other than mental, physical, emotional, and  
25 spiritual needs of the families of MMIW.

1                   It took almost a year to finally submit my  
2                   aftercare plan to the Inquiry. I was very insistent to  
3                   plan a feast, a mentoring with a female Indigenous Elder,  
4                   massage therapy, and hopefully some counselling. I was  
5                   pleased to see that the Indigenous Services Canada updated  
6                   their mental health counselling coverage prior approval  
7                   request form with a tick-off for clients seeking  
8                   counselling services related to the impact of MMIW. So I  
9                   am just putting that out there that there is counsellors  
10                  out there, there is a tick-off.

11                  As part of our recommendations, we  
12                  reiterate the possibility of two health positions for  
13                  Canada, an Indigenous health auditor, an Indigenous health  
14                  ombudsman. As Dr. Barry Lavallee said in Toronto expert  
15                  hearings, "it would be a good start", after Iskwewuk had  
16                  cross-examined him.

17                  These positions would be required to review  
18                  and report to Indigenous peoples and to Parliament on  
19                  progress and failures of healthcare to Indigenous peoples.  
20                  The ombudsman would respond to and resolve complaints  
21                  about their healthcare experience.

22                  In our recommendations, Iskwewuk suggests  
23                  that efforts pay attention to the UN 17 sustainable  
24                  development goals where 11 of 17 affect the daily lives of  
25                  Indigenous women and girls in our country. Canada scored

1 1.5 out of 7 on a rating for meeting these goals, and  
2 that's discouraging and shocking.

3 Canada has now opened a SDG office under  
4 the Minister of Families, Children, and Social  
5 Development, the Honourable Minister Duclos. In  
6 particular, we must pay attention to Goal Number 5, which  
7 talks about violence against women, and Goal Number 16 on  
8 peace, justice and strong institutions.

9 At this time, I want to take us back to  
10 some transcripts of previous expert hearings held this  
11 spring that supplement the SDG goals.

12 In my cross-examine to Dr. Dalee Sambo-  
13 Dorough, I introduced myself as:

14 "'Good morning. My name is Darlene  
15 Rose O'Kemaysim-Sicotte. I am the  
16 Co-Chair for Iskwewuk E-wichiwitochik,  
17 it's Women Walking Together. We're a  
18 grassroots organization in Saskatoon,  
19 Saskatchewan in Treaty 6.  
20 We actually have been doing our work  
21 for [13] years. We...don't have [any]  
22 government funding, we don't have no  
23 office, we're not even non-profit. So  
24 we've had a long journey on this work  
25 on awareness, remembrance, and

1 supports to families, in particular.  
2 So my first question is Dr. Dalee, and  
3 my six questions to be to her and then  
4 a few others.  
5 In [her] testimony, [she] spoke about  
6 the United Nations' Special Rapporteur  
7 on Violence Against Women in her  
8 12-day visit to Canada in April 2018,  
9 in particular, about the ongoing  
10 systemic inequalities, and violence  
11 against Indigenous women in Canada.  
12 The expert visited Ottawa, Iqaluit,  
13 Montreal, Toronto, and Winnipeg, and  
14 this goal was to review, assess and  
15 address gender-based violence against  
16 women to ensure that Canada is  
17 honouring its commitments under the  
18 Convention on the Elimination of all  
19 Forms of Discrimination Against Women  
20 and the Declaration on the Elimination  
21 of Violence Against Women, with  
22 special attention to the situation of  
23 Indigenous women who face multiple and  
24 interconnected forms of discrimination  
25 and violence.



1 My question is, do you agree the  
2 biggest challenge is the inability of  
3 the current government to commit to a  
4 long-term political will to address  
5 this?"

6 Dr. Dalee Sambo Dorough responds,

7 "Thank you for the question. I think  
8 it's fair to say that, at least with  
9 this current government, there has  
10 been [...] expressions of willingness.

11 The campaign promise of the  
12 Trudeau Government, not to mention the  
13 mandate letters that were issued to  
14 various members of his Cabinet with  
15 regard to implementation of the UN  
16 Declaration, but also the reference,  
17 the specific reference, for example,  
18 to Minister Carolyn Bennett, indicate  
19 and expressly state reference to  
20 international human rights law. Given  
21 that, [these] two items, the campaign  
22 promise, the subsequent promise,  
23 [then] finally elected, as well as the  
24 mandate letters, that it appears there  
25 is an opening [of] an opportunity to

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do so.

Political enterprises and political will, I cannot point to you for certain, and I think to some extent it is a call to action to all of us to uphold these promises. And I would regard them as solemn obligations, especially when you see the statements of the ministers within the hallowed halls of the UN General Assembly.

[Minister] Jody Wilson-Raybould spoke to the UN General Assembly, Minister Carolyn Bennett spoke to the UN Permanent Forum on Indigenous Issues. So I would characterise [these] as solemn obligations, the representatives of government who have made important pronouncements.

And words matter, as I said yesterday. So I would suggest that, absolutely, and let's see how the promise intersects with the political will [to] regard to, not only the UN Declaration on the Rights of

1                   Indigenous Peoples, but as stated in  
2                   the mandate letters, other  
3                   international human rights law."

4                   I go on to ask,

5                   "Do you agree that Canada should  
6                   immediately, in terms of the visit  
7                   from the Rapporteur, to immediately  
8                   implement legislation and provide  
9                   maximum resources to address the  
10                  inequality of access to housing, funds  
11                  to education, employment training and  
12                  child welfare on reserves, and if so,  
13                  can you expand?"

14                  Dr. Dalee Sambo Dorough responds,

15                  "The short answer is absolutely. I  
16                  think that the visit of the Special  
17                  Rapporteur on Violence Against Women  
18                  is a alarm. And usually, when you  
19                  hear an alarm, you pay attention, you  
20                  take action, you exit the building.  
21                  Whatever it takes; right?

22                  So as far as the opportunities, I  
23                  think at [that] moment that she issued  
24                  these statements, it would have been  
25                  highly constructive for Indigenous

1 women across Canada to stand up, link  
2 arms, and say, did you hear what she  
3 said. Sort of along the lines of what  
4 Corey [...] was saying in [his]  
5 relation to children.

6 I think that there are numerous  
7 options on the basis of the statements  
8 that she made, and as you know, the  
9 forthcoming actual country report.  
10 And in fact, that may have been an  
11 opportune time in terms of [...]   
12 issuing of the report to take further  
13 action at the local level and the  
14 regional level, [and] at the national  
15 level, but also, I think it's an  
16 invitation at the international  
17 level."

18 I go on to ask her,

19 "This is still in regards to [your]  
20 visit [to] the Rapporteur. Do you  
21 think Canada, all provinces and  
22 territories, should redesign the child  
23 welfare and foster care system and  
24 practices, in particular those  
25 children left behind of the missing,

1 murdered Aboriginal women?"

2 Dr. Sambo Dorough responds,

3 "Yes. I must say as a proviso, that I  
4 am not intimately familiar with the  
5 specific conditions of Indigenous  
6 children in Canada. However, if the  
7 issues are similar to those in Alaska,  
8 a concrete, constructive response  
9 needs to be undertaken, especially in  
10 the context of orphan children.

11 This is [...] when, for example,  
12 when Corey O'Soup spoke about the best  
13 interest of the child, the *Indian*  
14 *Child Welfare Act* in the United States  
15 and with[...] our communities, our  
16 Inuit communities and other Alaska  
17 native communities that actually mean  
18 something and something important.  
19 The urgent nature of it, the threats  
20 and risk to such orphaned children  
21 needs immediate response."

22 I go on to ask her,

23 "Do you [...] agree that a monitoring  
24 mechanism is recommended and  
25 recommended in [...] the document of

1 CEDAW to track and monitor the  
2 conditions of Murdered and Missing  
3 Indigenous Women and Girls post  
4 Inquiry is necessary to prevent  
5 further violence against Indigenous  
6 women?"  
7 "Yes. I would only amend that  
8 statement to say throughout, and not  
9 necessarily post Inquiry. And I think  
10 that [there] is one of the key  
11 messages of the Special Rapporteur on  
12 Violence Against Women as she left  
13 Canada following her country visit.  
14 That even before the work of the  
15 Inquiry is concluded that action  
16 should be taken.

17 So I would say that not only post  
18 Inquiry, but as soon as possible,  
19 [...] and I think there are ways in  
20 which action could be taken."

21 In my last question to Dr. Dorrough I ask,  
22 "Do you agree that [there should be] a  
23 national action plan on violence  
24 against women [and] should [it] have a  
25 specific prevention of violence

1 against Indigenous women that reflects  
2 the barriers the *Indian Act* and to  
3 accommodate the over 620 [First  
4 Nations] different communities [and  
5 Métis Nations in Canada and] their  
6 languages and cultural practices as a  
7 plan?"

8 She responds,

9 "I think that the first step should be  
10 outreach to all of those Indigenous,  
11 First Nations, Métis as to what the  
12 major priority is in regard to the  
13 *Indian Act*.

14 I am not familiar with  
15 discussions to date regarding the  
16 *Indian Act*. I'm familiar to some  
17 extent with its impacts upon  
18 especially Indigenous women but I  
19 think that any kind of national action  
20 plan in response to these issues needs  
21 to start with dialogue with the  
22 Indigenous peoples concerned and their  
23 exercise of the right of self-  
24 determination because they are the  
25 self in self-determination and that a

1 national action plan should begin in  
2 that way in order to identify the  
3 priorities and what the specific  
4 problems are and what the potential  
5 solutions are.

6 If there is dialogue and  
7 discussion about instituting a  
8 national action plan it, should also  
9 draw from the developments that have  
10 taken place at the international  
11 level. Yesterday I referred to the  
12 U.N. declaration, a range of [...]   
13 international human rights  
14 instruments, as well as the  
15 sustainable development goals and you  
16 could probably very quickly and easily  
17 identify the alignment of the issues  
18 and concerns related to the *Indian*  
19 *Act*, the status and the rights and  
20 interests of Indigenous women and  
21 girls and put together something  
22 fairly comprehensive."

23 That ended my questions for Dr. Dorough,  
24 but I had questions for Brenda Gunn. In her testimony she  
25 spoke about,



1 "...forced disappearance may be a rule  
2 of customary international law which  
3 would apply in Canada.

4           Would you say that this forced  
5 disappearance implies murder when  
6 they're the first one -- [when they're  
7 the first --] when there's first  
8 abduction, then detainment ending with  
9 location of the person that was  
10 abducted? In Canada, how would we  
11 hold Canada responsible under the  
12 international convention for the  
13 protection of all persons from  
14 enforced disappearances? If so, would  
15 you recommend that compensation and  
16 restitution take place for the  
17 families of missing and murdered  
18 [Indigenous] women and girls?"

19 Brenda Gunn responds,

20 "Yes, I did say that [...]forced  
21 disappearance is beginning to be  
22 recognized as a rule of customary  
23 international law. And so my point  
24 was if it is a rule of customary  
25 international law."

1                   At least some people in some communities  
2                   and some are making that argument.

3                   "And so my point [is] if it is a rule  
4                   of customary [...] law, then [...] it  
5                   [does] apply directly in Canada as law  
6                   and that was sort of held by the court  
7                   in 2008 with how customary  
8                   international law applies.

9                   I did raise that convention and  
10                  the idea of [...]forced disappearance  
11                  because I do think that many of the  
12                  circumstances that we know about the  
13                  process of murdered and missing  
14                  Indigenous women and the way in which  
15                  Canada has known about this situation  
16                  for a significant period of time and  
17                  arguably has failed to act in a way to  
18                  successfully prevent, investigate,  
19                  prosecute, punish and compensate that,  
20                  you know, this seems to fit [...] with  
21                  what [...] convention is aiming to do.

22                  Now I [...] want to be clear."

23                  She says,

24                  "I know that Canada has not actually  
25                  ratified that convention, so we can't

1 use that convention generally but  
2 holding Canada responsible I think is  
3 always a challenge. Despite being a  
4 lawyer, I don't always think that  
5 litigation is our best [-- best]  
6 approach [or final approach].

7 I do think that the inquiry is  
8 part of the process of holding Canada  
9 responsible and I think that's part of  
10 [-- I mean,] holding someone  
11 responsible is also understanding what  
12 they've done, right. And so the truth  
13 that is being sought through the  
14 inquiry process I think is key to that  
15 accountability process.

16 I can't say that the  
17 international standards do speak to  
18 compensation and reparations.  
19 Reparations is the term generally for  
20 a remedy in international law. So it  
21 would be reparations and compensation  
22 is what they speak to. And if so  
23 Canada is found to have these  
24 obligations, which I strongly believe  
25 they do, and has failed to uphold

1                   them, then yes, international law  
2                   requirements does include aspects of  
3                   compensation and reparations. And  
4                   it's important to also think that  
5                   reparations internationally can  
6                   include a broad range of activities.  
7                   Yesterday I spoke about some of the  
8                   cases of genocide that I worked on in  
9                   Guatemala and for those communities,  
10                  they were looking for a range of  
11                  things. There was some personal  
12                  compensation that was made but in a  
13                  couple of the communities, there were  
14                  memorials that were built. [Some] [...]  
15                  of them in particular was a big stone  
16                  [monument] [...] and it [had] [...] the  
17                  look of a book and all around it [had]  
18                  [...] all of the names of the people who  
19                  were lost in particular to genocide.  
20                  There were dollars set [aside] [...] for  
21                  community health. [And] I'm trying to  
22                  think of the range of activities.  
23                  [But] there is a need to apologize  
24                  publicly and in various Indigenous  
25                  languages and on the radio and to make

1 [...] decision publicly available so  
2 that, you know, for the survivors and  
3 others to know that the genocide had  
4 occurred and that Guatemala had [that]  
5 [...] part of that responsibility. So I  
6 [...] just want to point [...] that  
7 compensation and individual financial  
8 payments can be [a] part of that but  
9 it can also be much broader and  
10 include some of those requirements to  
11 do community building [...] some of  
12 those socio-economic programming that  
13 is necessary to adjust the situation  
14 going forward, [with] [...] both a cause  
15 and a consequence in that sort of way.  
16 [...] I'm really glad that you [...] [gave] that example."

18 And that's what I want to share from the  
19 expert hearings that had impacted the kind of work that  
20 Iskwewuk does.

21 I'm going to read a bit from a victim  
22 impact statement that I submitted during the trial for  
23 late Daleen Bosse-Muskego. Oh, God. This first sentence  
24 is always so hard.

25 "I have been deeply impacted by the

1 missing person case of Daleen Bosse-  
2 Muskego who resided in the city of  
3 Saskatoon in May 2004 with her husband  
4 Jeremiah and her daughter Faith. She  
5 was a student in one of our Native  
6 Studies classes at the U of S. You  
7 could say she was an adopted student  
8 daughter and a resident of Saskatoon  
9 with four children, an employee at the  
10 University of Saskatchewan Department  
11 of Native Studies. In the work of an  
12 admin a person gets a panoramic view  
13 of the residents of the city who are  
14 of Indigenous ancestry. It was not  
15 uncommon to meet students who have  
16 enrolled at the U of S and interact  
17 with them. Maybe not face-to-face,  
18 but work amongst them as they pursue  
19 their studies and become involved in  
20 city wide gatherings. As an  
21 Indigenous woman who is active in the  
22 City of Saskatoon, you become to rely  
23 on seeing these active students go  
24 from student experience to building a  
25 life, maybe in the city, or leaving to

1 pursue their career once convocation  
2 has taken place. As a mother myself  
3 of four, it was not uncommon to take  
4 my children with me, especially my  
5 only daughter, to city events. And  
6 many times, I've had the opportunity  
7 to see late Daleen there with her  
8 little family. She would garner a  
9 smile. We would admire each other's  
10 children and just be happy, I guess,  
11 to be in a city that did not always  
12 welcome Indigenous peoples to their  
13 gatherings or circles. After Daleen  
14 went missing I was still employed at  
15 the U of S as an administrator; a  
16 unique post for most women on campus.  
17 But during that time there was much  
18 concern and worry from students,  
19 instructors and some of the public  
20 that were known to be in her circles.  
21 I was at the assembly of First Nations  
22 gathering the day she was last seen.  
23 I understand she had worn a black top  
24 and I'm confused if I had seen her and  
25 not because our department had a

1 display table close to the assembly  
2 that I was manning, but because it was  
3 a warm summer day. No one wore coats  
4 from what I remember and then I'm  
5 thinking she might have come down the  
6 stairs that afternoon around 2:30  
7 p.m., but I am not sure. From that  
8 day forward, I would not have known  
9 how long and dedicated my life would  
10 turn in wondering what happened to  
11 Daleen."

12 I'm good.

13 "What I know is that I missed a  
14 community member and a student which  
15 staffers tend to bond with, in terms  
16 of admiration and nurturing capacity.  
17 So when someone you know is an  
18 acquaintance it bothers you a lot and  
19 worry sets in. As an Indigenous  
20 woman, we were always very proud of  
21 our students walking into class, onto  
22 the campus or into the department  
23 offices for services and support.  
24 Knowing she was not seen for so long  
25 and that no search had taken place I



1 often wondered about in those early  
2 years of being what I call "the Daleen  
3 experience". When you are situated in  
4 a role as an administrator for a huge  
5 campus and being a sole administrator  
6 in Native Studies, it was very a  
7 common place to discuss, monitor and  
8 evaluate trending news, and perhaps  
9 provide experts and interviews with  
10 journalism in all sorts of mediums and  
11 the late Daleen was a steady  
12 discussion in our department. A month  
13 later a colleague's son on the campus  
14 who was enrolled I ITEP program which  
15 late Daleen was in, decided to search  
16 on his own for her. He knew the  
17 colour of her car and in June 2004  
18 located the car. I recall my  
19 colleague, the late Trish Monture,  
20 shared this with me during one of our  
21 brief visits on a business campus day.  
22 She was truly concerned because it was  
23 affecting her son who found the car,  
24 another student. So that is when it  
25 really began to set in with me that

1 this is more serious. As a staffer I  
2 felt it was my duty and responsibility  
3 to monitor and follow the story and  
4 situation in the case other affected  
5 people need support, advice and  
6 sharing of information. Not only to  
7 settle their minds but also to see if  
8 there's anything they can do or if any  
9 other persons' lives were in danger.  
10 That is how I lived that first year.  
11 We all lived that way the first year.  
12 Silently monitoring late Daleen's  
13 disappearance. Keeping my eyes and  
14 ears open at a distance without  
15 seeming nosey, without trying to act  
16 uncaring or trying to be an  
17 instigator. My personal feelings as a  
18 human being began to be really tested.  
19 A year later an active community  
20 member named Arlene Carter, whom I  
21 knew to have raised in Onion Lake  
22 First Nation, met with a handful of  
23 students, staff and friends in a local  
24 pub on a Friday night to discuss the  
25 next day. We planned a search in the

1 Sutherland area. I remember it was  
2 cold and starting to blow. I went  
3 home early that evening and waited on  
4 the news of the search through the  
5 media. Nothing in the news came up  
6 about the search. My children were in  
7 daycare during the week so leaving  
8 early in the day on a Saturday to  
9 search was not something I could do  
10 with them without them getting very  
11 cold, but I knew my heart was with the  
12 students as they searched, as would  
13 become the fashion of my role as a  
14 campus administrator. The Student  
15 Council Office was just a floor below  
16 me and so there were always ways to  
17 keep focused on what we were willing  
18 to share. Anyhow, come October 2005,  
19 there are over a dozen missing  
20 Indigenous women and girls in and  
21 around the city that were very  
22 alarming to a lot of people. Late  
23 Daleen was one of these humans. A  
24 group formed in Saskatoon and I became  
25 a member. Was asked to liaison with

1 families. This meant having to know  
2 the missing person's family, their  
3 heritage, where they resided, the  
4 family composite. Did they have a  
5 husband, a boyfriend, a common law.  
6 Were they mothers, sisters, nieces or  
7 grand-daughters. As part of this role  
8 a person will get to know the last  
9 whereabouts of the missing person. I  
10 learned a great deal about late  
11 Daleen. From what I could see, when  
12 she was with us is that she was very  
13 energetic and enthusiastic and loved  
14 to smile." (As read)

15 I work at the Gordon Tootoosis Nikaniwin  
16 Theatre and she was in the first program. I wanted to pop  
17 that in there.

18 "I learned she had been giving some  
19 personal items away, something that  
20 Indigenous people see as signs of  
21 something either of someone prepared  
22 to leave this life or of not  
23 returning. These kind of revelations  
24 would break my heart over the next 10  
25 years... over the last 10 years. On

1 Saturday December 10<sup>th</sup>, 2005, on  
2 International Human Rights Day, a  
3 group posted an event in honour,  
4 remember, and bring awareness to those  
5 who are affected by missing -- to  
6 missing then found murdered. A  
7 picture of late Daleen was brought to  
8 the event and put on a chair with a  
9 blanket.

10 This was an extremely delicate time  
11 for me to contain my personal feelings  
12 of anguish and suppress extremely  
13 strong emotions, a common thread  
14 throughout these years, and invite  
15 families to possibly speak to  
16 journalists, provide gifts on behalf  
17 of event organizers, and generally  
18 watch over and protect the families  
19 during what would be a very public  
20 display of their frustration, grief,  
21 and anger of the missing person  
22 experience.

23 When this is happening your mind  
24 becomes a flurry of the missing as we  
25 do these public events, so late Daleen

1 was on my mind the days leading up to  
2 that day, the day of the event and  
3 afterwards during the hub of the  
4 season, the Christmas holidays.  
5 Over the next 3 years -- over the next  
6 3 more years there was no location of  
7 late Daleen. I became very upset in  
8 the early summer of 2008 wondering why  
9 after all the work the family has done  
10 to educate, speak to MPs, do their  
11 walks and (indiscernible) and searches  
12 and publicly work with people to help  
13 them find her was all done in vain, no  
14 word yet. And it broke my heart  
15 again, asking if the Creator was not  
16 listening to our prayers, to their  
17 prayers. And seeing the effort of so  
18 many people that late Daleen be found.  
19 Then during the Missing Women's  
20 Conference at the U of R in August  
21 2008, we learned that she was located.  
22 The news came during a week of work.  
23 So I broke down in tears and asked my  
24 vice-president could I leave that day.  
25 I had mixed feelings: jubilation,

1 heartbreak, and sobriety, curiosity  
2 and pain mixed as to what would be  
3 shared.

4 It was during this time that Walk for  
5 Justice was coming through Saskatoon,  
6 and they just..." (As read)

7 I don't know how Creator puts us all  
8 together, but I just want to thank Bernie and Gladys for  
9 being there when this time was happening:

10 "We were able to say good-bye and lay  
11 to rest this dear and beautiful woman,  
12 and seeing her remains in the coffin  
13 in a small box. It broke my heart  
14 over and over. I again suppressed as  
15 much as possible, wanting to scream  
16 and scream. 'How wrong is all this?'  
17 Over the past 10 years, this anguish  
18 and the loss of late Daleen affected  
19 me physically. I developed anxiety,  
20 emotionally I became depressed and I  
21 was sad. Mentally, I had anguish all  
22 the time throughout the process. And  
23 spiritually, I became weakened.  
24 Reading news articles and hearing her  
25 name and seeing images of her brings

1 pain to my heart, along with all of  
2 the other families that we worked  
3 with. My ability to function  
4 sometimes during the hardest part of  
5 the work brings much anxiety. What I  
6 know is that of sister, daughter I  
7 barely knew became a very big part of  
8 my life after her missing story, and I  
9 will never get over what she endured,  
10 what her life could have been in that  
11 -- in the City of Saskatoon, or in her  
12 community of Onion Lake. Would we  
13 never again sit near each other at a  
14 community event to smile and say hi to  
15 each other ever again? I know that  
16 she would have been so happy, and by  
17 now we would have been good friends,  
18 if not one day be a colleague or a  
19 fellow activist in the work of  
20 women.'" (As read)

21 This victim impact statement affected the  
22 judge and he used it as part of his sentence. And I was  
23 very pleased with that because all this work that we do is  
24 not in vain, and it is effective, and we can't give up.

25 And those are my -- this is Iskwewuk's



1 closing submission.

2 (APPLAUSE/APPLAUDISSEMENTS)

3 **MS. DARLENE O'KEMAYSIM-SICOTTE:** I just  
4 want to thank the supporters that are behind me. Judy  
5 Hughes, Elmere Decette (ph), Shirley Wolfe, Gladys  
6 Reddick, Bernie Williams, Carol Wolfe, Michelle Audette.

7 And I want to, lastly, say in memory of our  
8 missing sisters in Saskatchewan: Melanie Geddes; Dahleen  
9 Bosse Muskego; Amber Redman; Karina Bethanne Wolfe;  
10 Shelley Gail Napope, my cousin; Emily Osmond, Myrna's  
11 aunt; Victoria Nashacappo; Tamara Keepness; Courtney  
12 Brianna Johnstone; Happy Charles; Ashley Morin; Shirley  
13 Lonethunder; Marie Norma Mike; Brandy Wesaquate; Maggie  
14 Natomagan; Mary Goodfellow; Carolyn Burns; Edna Smith;  
15 Lavina Tochette; Corrine Moosomin; Myrna Montgrand; Joyce  
16 Lieceotson; Ernestine Kayson; Patricia Maye Favel. These  
17 are some of the families that we have known -- and Danita  
18 Faith Bigeagle.

19 Do you have any questions? Am I done?

20 (LAUGHTER/RIRES)

21 **MS. VIOLET FORD:** Thank you for your  
22 submission. Just a couple of questions as to the  
23 documents that were submitted. Do you -- would you like  
24 to have those entered into as exhibits?

25 **MS. DARLENE O'KEMAYSIM-SICOTTE:** Yes.



1 Sicotte, Representative for Iskwewuk  
2 E-wichiwitochik

3 **MS. VIOLET FORD:** Yeah.

4 **CHIEF COMMISSIONER MARION BULLER:** And a  
5 separate PowerPoint as Exhibit 23; is that right? Yeah,  
6 okay. Twenty-three (23), please, is the PowerPoint.

7 **---EXHIBIT NO./PIÈCE NO. 23:**

8 Slide presentation of Iskwewuk E-  
9 wichiwitochik (36 slides)  
10 Submitted by: Darlene R. Okemaysim-  
11 Sicotte, Representative for Iskwewuk  
12 E-wichiwitochik

13 **MS. VIOLET FORD:** Thank you. If the Chief  
14 Commissioner and Commissioners have questions.

15 **COMMISSIONER QAJAQ ROBINSON:** I don't have  
16 any questions. I just want to say thank you.

17 When you say you're a non-legal advocate,  
18 you know, I hope you recognize how powerful that is to be  
19 in that role, and you've done it with a clear commitment  
20 to the women that you work with, the families that you  
21 support, and the women that you stand with. And you've  
22 brought, with your questions and your presence and your  
23 approach to how you have done this, so much information  
24 for us to consider, but also paving the way for these  
25 kinds of processes that tend to be -- that we expect to be

1 really legal and it's only for the lawyers to do. And  
2 you've really helped break that and ---

3

4 **MS. DARLENE O'KEMAYSIM-SICOTTE:** It's very,  
5 very hard.

6 **COMMISSIONER QAJAQ ROBINSON:** But you've --

7 -

8 **MS. DARLENE O'KEMAYSIM-SICOTTE:** We were  
9 winging it the whole time.

10 **COMMISSIONER QAJAQ ROBINSON:** Secret

11 lawyers wing it all the time too.

12 No there was no way for anyone to know how  
13 to do this, and you found your way and your voice, and  
14 thank you so much for sharing it with us.

15 And to the women standing beside you,  
16 Myrna, and all the women with Iskwewuk Ewichiwitochik,  
17 thank you.

18 And you know, I had questions but they were  
19 for Ms. Audette behind you.

20 (LAUGHTER/RIRES)

21 **COMMISSIONER QAJAQ ROBINSON:** Teasing.

22 Thank you. Thank you again.

23 **COMMISSIONER BRIAN EYOLFSON:** I also just  
24 want to thank you very much as well, Darlene, for your  
25 submissions, your very thoughtful, powerful submissions.

1 And thank you so much for contributing to the work of the  
2 Inquiry and for your thorough submissions and detailed  
3 recommendations that you've provided to us which I have  
4 been reviewing so and I will continue to do so. So thank  
5 you very much.

6 **MS. DARLENE O'KEMAYSIM-SICOTTE:** You're  
7 welcome. I was shocked that we put 64 in our whole file -  
8 - report. They're not numbered. They're all over the  
9 place.

10 **CHIEF COMMISSIONER MARION BULLER:** Darlene,  
11 *miigwetch*. Thank you very much for bringing the beauty,  
12 the wisdom, and strengths from our women who are on the  
13 frontlines every day doing the hard work. Thank you so  
14 much. You've made a big difference to our work. Thank  
15 you.

16 **MS. DARLENE O'KEMAYSIM-SICOTTE:** You're  
17 welcome.

18 **(APPLAUSE/APPLAUDISSEMENTS)**

19 **MS. VIOLET FORD:** Chief Commissioner, that  
20 concludes the parties that are scheduled to be heard this  
21 morning. The time now is 12:30 and we're scheduled to  
22 return back at 1:40 for the afternoon submissions. I'll  
23 seek your direction on taking an hour and 10 minute lunch  
24 break.

25 **CHIEF COMMISSIONER MARION BULLER:** Yes,

1 we'll reconvene as scheduled at 1:40 this afternoon.

2 Thank you.

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

4 --- Upon recessing at 12:30 p.m./L'audience est suspendue à  
5 12h30

6 --- Upon resuming at 1:43 p.m./L'audience est reprise à 13h43

7 **MS. VIOLET FORD:** Good afternoon. Chief  
8 Commissioner and Commissioners, Commission counsel would  
9 like to call the last Party with Standing for the  
10 afternoon, the New Brunswick Aboriginal Peoples Council,  
11 Amanda LeBlanc. So you have 40 minutes. Thank you.

12

13 **---SUBMISSIONS BY/REPRÉSENTATIONS PAR AMANDA LeBLANC:**

14 **MS. AMANDA LeBLANC:** Thank you.

15 Good afternoon, elders, families, friends,  
16 Chief Commissioner, and Commissioners, Parties with  
17 Standing, and other guests here today.

18 I'd like first to acknowledge the unceded  
19 Algonquin territory that we're gathering on and thank the  
20 Algonquin people for allowing us to do this really  
21 important work on their territory. It's both an honour  
22 and an obligation that I'm here today representing our  
23 constituents.

24 My name is Amanda LeBlanc. I'm from the  
25 Wolastoqiyik Nation along the beautiful Wolastoq River in

1 New Brunswick. I'm here today as the interim President-  
2 in-Chief of the New Brunswick Aboriginal Peoples Council,  
3 and I speak to you representing our constituents as well  
4 as the constituents of our sister organization, the Native  
5 Council of Nova Scotia which we've collectively received  
6 standing.

7 I'll first introduce who we are. The New  
8 Brunswick Aboriginal Peoples Council, formerly the New  
9 Brunswick Association of Métis and Non-Status Indians, was  
10 founded in 1972. We constitute a community of Indigenous  
11 people, both status, non-status, territorial, non-  
12 territorial, who live in the ancestral homelands of the  
13 Mi'kmaq, Wolastoqiyik, and Passamaquoddy peoples.

14 The New Brunswick Aboriginal Peoples  
15 Council is duly mandated to protect the rights of  
16 Indigenous people who live off reserve and to have direct  
17 representation to government, exemplifying self-governance  
18 practices.

19 The Native Council of Nova Scotia advocates  
20 for united voice between First Nations, Métis, and Inuit  
21 people in Nova Scotia. As an elected body, the Native  
22 Council of Nova Scotia respects traditional Mi'kmaq  
23 governance, maintaining the relationship with the  
24 communities' ancestral homelands.

1                   Through political advocacy and  
2                   collaboration with regional, national, and international  
3                   organizations, the Native Council of Nova Scotia works to  
4                   improve the social, economical, and political conditions  
5                   of the Mi'kmaq and other Aboriginal peoples living in Nova  
6                   Scotia.

7                   Since 1971, Native councils have  
8                   represented the interests of off-reserve, status and non-  
9                   status Indians, and Métis all across Canada. While we are  
10                  all Indigenous, historically, some of us have not always  
11                  been recognized by Canada as Indian people. Through our  
12                  national voice, the Congress of Aboriginal Peoples, we've  
13                  led and participated in monumental court decisions, most  
14                  recently, the Supreme Court of Canada's decision in  
15                  *Daniels*. For 16 years, the Congress of Aboriginal People  
16                  fought tirelessly for the recognition of rights of non-  
17                  status and Métis people.

18                  Canada has employed various methods,  
19                  including the Indian Registry under the *Indian Act*, to  
20                  control, civilize, and assimilate indigenous people; in  
21                  other words, to relinquish their responsibilities. With  
22                  the government's thought to register all Indian people, a  
23                  large people didn't register. Some didn't know they were  
24                  supposed to, others were afraid to acknowledge their  
25                  heritage, and some were deliberately left off this



1 registry. They and their children were therefore not  
2 entitled.

3 Some people were voluntarily and  
4 involuntarily enfranchised if they wanted to access things  
5 that the average Canadian had access to like education,  
6 employment.

7 One of the more familiar ways that a person  
8 became a non-Indian pertains to women marrying non-status  
9 men and the children who were born from these marriages.  
10 The policy result was to deny their rights to the creation  
11 of a new class of non-status Indian or the "forgotten  
12 Indian".

13 Many non-status women across the country,  
14 including strong leaders from our communities, lobbied  
15 governments to repeal the discriminatory practises and  
16 policies of the Department of Indian and Northern Affairs.

17 In 1985, after many years of pressure, the  
18 Canadian government attempted to fix the damage the *Indian*  
19 *Act* had caused. As my colleagues have pointed out on  
20 various occasions throughout this Inquiry, Bill C-31  
21 enabled those who were negatively impacted by section  
22 12(1)(b) of the *Indian Act* and their first-generation  
23 children to register as status Indians. However, the  
24 change and the subsequent changes did not address other  
25 discriminatory practices in the *Indian Act* and how it

1 applies to Indigenous people who live off reserve.  
2 Inequities remain today and we remain the innocent victims  
3 of that Indian policy.

4 While many who were non-status in the early  
5 1970s are registered Indians today, most continue to live  
6 off reserve and are still represented by Native councils,  
7 not the bands that their status cards associated them  
8 with.

9 Far too often, the Native councils and the  
10 people we represent, the off-reserve, status, and non-  
11 status Indian people, are overlooked by governments in  
12 what we believe to be a deliberate attempt to shut the  
13 door in our faces, preferring to follow the myth that all  
14 Aboriginal peoples living in the Maritimes are represented  
15 by reserve communities that are scattered throughout.

16 As the Royal Commission on Aboriginal  
17 People stated,

18 "There is a history in Canada of  
19 putting Aboriginal people in their  
20 place on reserves."

21 Nations have been divided by policy and  
22 legislation. The violence and the perpetuation of these  
23 policy decisions was echoed during the Inquiry proceedings  
24 in Moncton. A map of New Brunswick that included the 15

1 reserve communities was shown by the National Inquiry and  
2 it was asked for comment by the knowledge keepers.

3 Elder Meg Mahon (phonetic) stated,

4 "The map that everyone is looking at,  
5 that identifies us. It is the first  
6 act of violation against us, primarily  
7 against women. When we look at the  
8 land, we are looking at our sacred  
9 Mother, looking at ourselves as a  
10 people. New Brunswick is a colonial  
11 border. We are the Wabanaki." (As  
12 read)

13 For nearly 50 years, the Native councils  
14 have been asserting our right to self-govern our own  
15 communities. As proclaimed by the Royal Commission on  
16 Aboriginal Peoples again, we are a political community.  
17 However, our members are disadvantaged and denied the  
18 necessary material benefits to manage their affairs. They  
19 face consistent erasure due to the disproportionate focus  
20 by Canadian settlers on Indigenous reserve communities.  
21 This makes non-status and off-reserve people extremely  
22 vulnerable to continued racism and discrimination in their  
23 daily lives.

24 It has long been recognized by the Supreme  
25 Court of Canada that off-reserve and non-status Aboriginal

1 peoples are distinct groups with Charter rights under  
2 section 15(1), even though they may be very diverse. The  
3 Court has noted that these groups have faced a long  
4 history of discrimination from others in Canadian society,  
5 especially our women and girls.

6 The Supreme Court of Canada decision in  
7 *Daniels* as late as 2014 affirmed that the federal and  
8 provincial refusal to acknowledge jurisdiction over off-  
9 reserve, non-status, and Métis peoples, the daily impacts  
10 of the discrimination and marginalization experienced by  
11 our women and girls, refusing to mention them in policy  
12 puts Indigenous women and girls at risk of greater  
13 violence.

14 Again in Moncton knowledge keeper Dr. Judy  
15 Clark spoke on the continuing impact of the *Indian Act's*  
16 gender discrimination. She stated, "We are survivors of  
17 the *Indian Act*, of systemic racism and discrimination."

18 Although the Canadian courts again have  
19 long recognized that these discriminatory practices exist,  
20 they continue to insist on their application when claiming  
21 to fulfil their duties to Indigenous people in Canada and  
22 they perpetuate the systemic violence.

23 In *R. v. Midiskis* (phonetic), a Section  
24 15(1) challenge, the Federal Court of Appeal ruled that  
25 off reserve communities as functioning Aboriginal

1 communities and as worthy of recognition as a reserved-  
2 base community.

3 Today over 75 percent of Indigenous people  
4 live off reserve and nearly 24 percent are non-status. By  
5 Canada ignoring non-status and off reserve people through  
6 their chosen representation, such as Native councils, it  
7 places our women and children in extremely vulnerable  
8 positions to violent victimization.

9 So I'd like to talk to you a bit about what  
10 community means to us.

11 So through RCAP and countless other court  
12 proceedings it has been long established that we have a  
13 right to self-government and a right to self-  
14 representation.

15 One of the definitions of community is a  
16 body of persons or nations having a common history or a  
17 common social, economic, and political interest, but  
18 politically community has widely been accepted by Canada  
19 to that which is attached to a reserve.

20 Out of necessity, Native councils came into  
21 existence. We established our own communities. We  
22 celebrate together, we grieve together, and we rally to  
23 support each other when the call is made.

24 The United Nations Declaration on the  
25 Rights of Indigenous People, to which Canada is signatory,

1 states that Indigenous people have a right to participate  
2 in decision making matters in which would affect their  
3 rights through representatives chosen by themselves in  
4 accordance with their own procedures as well as to  
5 maintain and develop their own Indigenous decision making  
6 institutions; Article 18.

7 And it further states that Indigenous  
8 people have a right to determine their own identity and  
9 membership in accordance with their customs and traditions  
10 to determine the structures and to select the membership  
11 of their institutions in accordance with their own  
12 procedures; Article 33.

13 Still Canada continues to refuse to accept  
14 our claim to community, even after decades of  
15 reaffirmation by the courts. Because we're not a colonial  
16 creation, we're not allowed the same recognition that  
17 reserve communities experience. As it was stated this  
18 morning in relation to child welfare, our right to self-  
19 govern has not been extinguished.

20 So here's what we bring to the table.  
21 You're living two lifestyles when you live among settlers.  
22 Unfortunately our constituents are vulnerable to the day-  
23 to-day racism and violence in a way that they have no way  
24 from retreating from. However, because of our particular  
25 positioning along Canadian society our organizations bring

1 a unique set of expertise to the questions posed by this  
2 Inquiry because we are always interfacing between  
3 Indigenous communities and settler institutions.

4 Another component is the expertise of  
5 Native councils to represent across tribal lines. Native  
6 councils are uniquely placed to realize that Nations  
7 extend beyond the colonial borders and therefore need to  
8 support our fluid and shifting communities.

9 We also shed light that those of us who  
10 have lived off reserve, for whatever reason, have unique  
11 lived experiences then those who may have spent time in  
12 their connected reserve communities. We are constantly  
13 having to remind Canadian mainstream society that we are  
14 Indigenous.

15 When we are asked where are you from, and  
16 we don't respond with a reserve community that they're  
17 familiar with, our identity is immediately diminished in  
18 the eyes of the asker. We're constantly defending who we  
19 are.

20 When we reach out to mainstream services  
21 and they don't meet our needs, the phrase we're often  
22 faced with is, "Well then go back to the reserve."

23 Native councils have had an exceptional  
24 track record of working with researchers. We've developed  
25 our own research capacities over the last five decades.

1 The recommendations that we provide to you we've developed  
2 from these research capacities.

3 We encourage the Commissioners to give due  
4 consideration to the weight of that track record. We also  
5 want to draw the Commissioners' attention to the  
6 consistent reality in Canada that research outside of our  
7 own organizations is not focused on the off reserve  
8 populations, especially in the east.

9 This Inquiry has also heard from the other  
10 parties that have similar interests to ours. What we're  
11 speaking to is connected to what you heard from Roy  
12 Stewart and Amy Hudson from NunatuKavut and Alisa Lombard  
13 from the Congress of Aboriginal Peoples, specifically,  
14 that our women and girls have been marginalized and  
15 ignored through systemic racism; that the devaluation of  
16 our people and that the eraser and minimization of our  
17 history and that their policies were to get rid of us, all  
18 of which has impeded our ability to support our women and  
19 girls and the daily impacts of the discrimination and  
20 marginalization just because of where they live, all of  
21 which stems from the refusal of Canada to recognize our  
22 authority to represent them.

23 So now I'd like to talk a bit about why we  
24 chose to participate in the National Inquiry process.

25 We got involved because, like our sister



1 organizations, we were concerned that the particularities  
2 of history and current realities in the east we'd be  
3 forgotten yet again. We also wanted to ensure that the  
4 women and girls who live off reserve and who may also be  
5 non-status had representation.

6 The New Brunswick Aboriginal Peoples  
7 Council initiated a research and community action project  
8 called "Looking out for Each Other." This project was  
9 designed to enhance collective understanding of cases  
10 involving missing and murdered Indigenous women, girls,  
11 and sexual gender minorities in eastern Canada with a  
12 particular focus on the off reserve.

13 The objective is provide concrete and  
14 effective assistance to families and friends when an  
15 Indigenous person goes missing by supporting the  
16 Indigenous communities and organizations through  
17 collaboration, as well as to access the services and  
18 resources they require.

19 Activities include opportunities for  
20 families, friends, and communities to share their stories  
21 and their experiences in dealing with the law, with media,  
22 and the justice system when a loved one has experienced  
23 abuse, gone missing, or was murdered.

24 Information gathered is being used to  
25 support the development of culturally appropriate

1 resources and supports at the community level. The  
2 stories provide valuable information in our work with the  
3 legal clinics and the law firms to provide services to  
4 people seeking this legal advice with policing services to  
5 ensure that protocols and tools are responsive to the  
6 needs of the Indigenous missing persons and their loved  
7 ones and with media to have more helpful and non-  
8 discriminatory reporting practices.

9 We're also working with a team of  
10 researchers from the University of New Brunswick,  
11 Université du Québec à Montréal, St. Thomas University,  
12 Memorial University of Newfoundland, Mount Saint Vincent  
13 University, King's College, and Dalhousie University to  
14 respond to a community identified gapped in practices,  
15 policies, media, and policing to develop tools and  
16 resources in collaborations with the communities and  
17 organizations to assist them in addressing the  
18 victimization and loss.

19 Throughout the Inquiry many have identified  
20 systemic discrimination at the heart of the missing and  
21 murdered Indigenous women tragedies. The recommendations  
22 of the New Brunswick Aboriginal Peoples Council draws  
23 particular attention to Indigenous people who live off  
24 reserve.

25 As we've heard through the Inquiry, many

1 experts are still unaware of how many people live off  
2 reserve and who represents them. The New Brunswick  
3 Aboriginal Peoples Council continues to hope for an  
4 inquiry that is inclusive of the lived realities and  
5 perspectives of Indigenous people who live off reserve.  
6 We hope that the recommendations that the Inquiry puts  
7 forward will not reflect this misunderstanding.

8 Therefore, to assist the Inquiry at this  
9 late stage to adequately understand and address the  
10 realities for many murdered and missing Indigenous women  
11 and girls and their families and communities, we  
12 respectfully make the recommendations in our final  
13 submission on behalf of us as well as the Native Council  
14 of Nova Scotia with whom we've collaborated in preparing  
15 the submission.

16 We committed to this process of the  
17 National Inquiry to ultimately achieve better outcomes of  
18 missing cases of Indigenous women and girls in the east  
19 and also for the overall betterment of Indigenous peoples  
20 and their communities, whatever that community may look  
21 like.

22 We're hopeful that Canada will be truthful  
23 in upholding their commitments of implementing  
24 recommendations of the Commission in a meaningful and  
25 timely manner. We also hope that the recommendations are

1 truly inclusive and representative of all Indigenous women  
2 and girls regardless of status or residency.

3 With this hope, we still hold a bit of  
4 hesitancy due to Canada's refusal to even acknowledge our  
5 existence in their oral submission.

6 I want to turn your attention now to  
7 Canada's 10 principles to respecting the relationship with  
8 Indigenous peoples.

9 We've heard Canada talk about adopting the  
10 United Nations Declarations on the Rights of Indigenous  
11 Peoples, yet at the same time, Canada perpetuates outright  
12 discrimination in their boldly written number 10, which  
13 states,

14 "A distinction-based approach is  
15 needed to ensure that the unique  
16 rights, interest and circumstances of  
17 First Nations, the Métis Nation and  
18 the Inuit are acknowledged, affirmed  
19 and implemented."

20 But how can Canada reconcile this exclusion  
21 with the UN's International Convention on the Elimination  
22 of all Forms of Racial Discrimination which states in  
23 Article 1,

24 "In this Convention, the term "racial  
25 discrimination" shall mean any

1                   distinction, exclusion, restriction or  
2                   preference based on race, colour,  
3                   descent, or national or ethnic origin  
4                   which has the purpose or effect of  
5                   nullifying or impairing the  
6                   recognition, enjoyment or exercise on  
7                   equal footing of human rights and the  
8                   fundamental freedoms in the political,  
9                   economic, social, cultural or any  
10                  other field of public life."

11                               How can we be confident that Canada's  
12                   putting the needs of our constituents, our women and girls  
13                   first while still trying to maintain this distinction-  
14                   based approach?

15                               Indeed, in Canada's oral submission this  
16                   week, the act of only acknowledging three of the five  
17                   national organisations and excluding the Congress of  
18                   Aboriginal Peoples, Canada continues a broader politics of  
19                   exclusion.

20                               Now I'd like to discuss some of the  
21                   recommendations that you'll see us putting forth to the  
22                   Commission in our final submission. You'll find that we  
23                   have 46 in the written submission, which include numerous  
24                   citations of the research that informs our position. We  
25                   highlight the fact that urban and rural Indigenous people

1 who live off reserve often have different experiences and  
2 needs from Indigenous people who live on reserve, and that  
3 a one-size-fits-all response are inadequate for adjusting  
4 the realities of the various Indigenous peoples in Canada.

5 The obligation to engage does not only rest  
6 with governments, their organisations or their various  
7 initiatives. The exclusion and omission of off reserve  
8 Indigenous people by researchers and educators is  
9 similarly unacceptable.

10 This is, in part, because when populations  
11 are not included in research, their existence and needs  
12 become or remain easy to ignore.

13 Now I want to start by making three  
14 overarching recommendations.

15 Firstly, that any of the recommendations by  
16 the National Inquiry must include a strong and meaningful  
17 representation from off reserve communities; secondly,  
18 that any recommendation that is not consultation-based  
19 must still have a focus on off reserve; and thirdly, that  
20 an inclusive approach of who is Indigenous needs to inform  
21 your recommendations.

22 To illustrate the inclusion of off reserve  
23 perspective I'd now like to draw your attention to a few  
24 of the recommendations you'll find in our submission.

25 So the first recommendations are about our

1 right to representation and the acknowledgement of that  
2 right.

3 As previously stated, through exclusion,  
4 Canada is impeding our right to representation. We call  
5 on the federal and provincial governments to correct their  
6 practices of erasure of non-status and off reserve  
7 Indigenous people and to consult with all Indigenous  
8 people, including through the five national organisations  
9 and their provincial affiliations.

10 Second recommendation. We call on  
11 researchers, educators and policy makers in Canada to  
12 collaborate with Native councils and friendship centres  
13 alike, to focus on off reserve populations in research,  
14 training, service provision and government programming,  
15 and to cease perpetuating the false idea that Indigenous  
16 people only live on reserves.

17 The third recommendation. As mentioned  
18 often throughout this inquiry, Indigenous people are  
19 perpetually placed in positions of having to educate  
20 settler service providers about Indigenous culture, social  
21 context and historical relations when seeking services or  
22 navigating the justice system. This can result in  
23 repetitive retraumatization. It forces Indigenous people  
24 to explain and relive painful, systemic experiences in  
25 order to teach non-Indigenous people about the current

1 realities of the systemic discrimination they face.

2 We call on all Canadian settler  
3 institutions to demonstrate through sustained and vigorous  
4 efforts that they're dedicated to acknowledging and  
5 correcting systemic wrongs committed against Indigenous  
6 people.

7 Our fourth recommendation. Mistrust  
8 permeates the interactions that Indigenous people have had  
9 with non-Indigenous institutions and services such as  
10 police and child welfare services. We've heard from many  
11 that neither trust these institutions, nor do they see a  
12 path forward and to allow a trusting relationship to be  
13 built.

14 Moreover, we've heard that some people view  
15 the measures that have been taken by institutions such as  
16 hiring more Indigenous employees and requiring cultural  
17 competency training as superficial changes that rather  
18 than a genuine interest and progress in improving how the  
19 institutions interact with Indigenous people.

20 This perception is important to recognise  
21 because given genuine efforts will not lead to improved  
22 trusting relationships of Indigenous people who do not  
23 believe that the institutions are interested in changing.

24 Institutions should expect resistance,  
25 frustration and continued distrust from Indigenous



1 individuals and communities, but should nonetheless be  
2 committed to the sustained efforts required to improve  
3 institutional attitudes and interactions with Indigenous  
4 people across the country.

5 This challenging work must be done to truly  
6 work towards reconciliation and to address the crisis of  
7 missing and murdered Indigenous people in general and  
8 Indigenous women, girls and sexual gender minorities in  
9 particular.

10 It's simply not enough to state, all I can  
11 do is say "I'm sorry."

12 I want to draw your attention to a  
13 disturbing story, but it's one that illustrates this  
14 problem well. In preparation, please remember self care  
15 is important and please seek it if you feel the need to.

16 We've heard from police officers who are  
17 Indigenous and those who are women face continued  
18 discrimination in many police services. In our research,  
19 we heard from an Indigenous female police officer who was  
20 violently sexually assaulted at work by her commanding  
21 officer.

22 The commanding officer was pushed into  
23 retirement as a result and receives his full pension. And  
24 despite being found guilty of the assault in a court of  
25 law, he was given an absolute discharge because the judge

1 believed that going through the criminal trial meant that  
2 he had suffered enough for attacking his employee.

3 In contrast, the officer we spoke with says  
4 she's missed valuable promotion opportunities as a result  
5 of her complaint and that the assault -- and does not  
6 believe that she will ever be promoted from her current  
7 position for the same reason.

8 This appalling example illustrates how  
9 police officers who are members of marginalised groups can  
10 be left vulnerable to abuse by other officers without  
11 direct protections from sexual and racialised abuse and  
12 discrimination. It also sends a message that police  
13 services are unable or unwilling to properly support  
14 civilian Indigenous women if they cannot or will not  
15 protect their own in their own ranks.

16 With this, we call on the government and  
17 mainstream services to implement meaningful change with  
18 long-term strategies in place, realising they have decades  
19 of mistrust and lost confidence to overcome.

20 Now the next few recommendations are  
21 specifically in relation to police services.

22 Our fifth recommendation. We've heard in  
23 our research that the process for investigating civilian  
24 complaints has been improved in some police forces.  
25 However, it's unclear whether all forces are improving

1 civilian complaint investigations and whether similar  
2 changes have been made to the process of investigating  
3 internal complaints.

4 As we've heard in this inquiry, an example  
5 of the need for better processes for investigating  
6 civilian complaints against police services comes from the  
7 response to the sexual and other abuse complaints by  
8 several Indigenous women in the Sûreté du Québec or SQ  
9 officers in Val D'Or, Quebec.

10 The women were let down by the Crown  
11 prosecutors declining to prosecute any of the 6 SQ  
12 officers who were named in the 35 complaints. Adding  
13 insult to injury, some local police in Val D'Or began  
14 wearing the wrist bands to symbolise support for the SQ in  
15 light of the complaints.

16 This action was felt as an act of  
17 aggression against the complainants, despite statements  
18 that the bands were shown to show support for the SQ as a  
19 whole, not for the suspended officers.

20 The response to the complaints in Val D'Or  
21 shed light on the need for impartial and robust  
22 investigations into complaints by civilians against police  
23 officers. It also demonstrated the importance of  
24 understanding the systemic violence and discrimination  
25 that impacts both how police services interact with

1       Indigenous people and how police services investigate  
2       complaints against officers.

3               The situation in Val D'Or raises further  
4       questions about how complaints by officers against other  
5       officers are investigated and what pressures could be  
6       placed upon the complaining officer as a result.

7               We call on police services to increase  
8       transparency and civilian oversight regarding how  
9       complaints, both civilian and by officers, are  
10      investigated and responded to.

11              Independent civilian oversight bodies  
12      should be formed to achieve this goal. We join Ellen  
13      Gabriel in the recommendation -- and recommend Indigenous  
14      led authoritative and well-resourced oversight bodies.

15              At the very least, oversight bodies must  
16      include seats for Indigenous representative organisations  
17      with authority and resources to initiate independent  
18      investigations when required.

19              Disproportionate representation from  
20      marginalized communities is appropriate in these oversight  
21      bodies, as the populations who are most subject to the  
22      discrimination and abuse by police, such as Indigenous  
23      people, have more experience and expertise with both  
24      systemic discrimination and the discrimination perpetuated  
25      by police.

1                   There should be a separate oversight body  
2 whose jurisdiction includes monitoring for discriminatory  
3 application of disciplinary procedures to Indigenous  
4 officers.

5                   Our sixth recommendation. Police services  
6 have had the opportunity to work with media outlets to  
7 widely disseminate accurate information about missing  
8 persons' investigations so that popular myths don't impact  
9 how a loved one responds when someone goes missing.

10                   Importantly it's a nearly universally held  
11 belief that a missing person can't be filed until the  
12 person has been missing for 24 hours. This is not the  
13 case as we've heard in this inquiry, but if people believe  
14 it to be true then they're likely to wait before  
15 contacting police which reduces the chances of  
16 successfully finding the person safely.

17                   We call on all police forces to establish a  
18 uniform media protocol to ensure that police services are  
19 effectively using the media to locate missing persons and  
20 are appropriately supporting families in their contact  
21 with the media.

22                   Work with media outlets needs to ensure  
23 that accurate information, rather than prevalent myths, is  
24 widely available about missing persons' cases. Every  
25 police press release should include the information that

1           there is no wait period for missing person.

2                           Now I'd like to switch gears a bit and go  
3           into children in care with our seventh recommendation.  
4           Our research and the TRC's final report have noted how a  
5           lack of focus on supporting families and preventing child  
6           apprehension greatly contribute to the over representation  
7           of children in care.

8                           Research with Indigenous families has  
9           demonstrated how quickly apprehension is resorted to,  
10          including when parents come to child welfare services to  
11          receive support in parenting and demonstrate a desire to  
12          provide the best for the children.

13                          In missing person cases we've also heard  
14          that some parents don't report right away in fear of  
15          losing their other children. Especially if they're  
16          already known to child services.

17                          Inquiry testimony also discussed how the  
18          funding for child and family services organisations is  
19          based on the number of children in care, so that  
20          incentives -- there are incentives to apprehend children  
21          rather than provide the families with the supports they  
22          would need to keep their kids in custody.

23                          We call on child welfare agencies to  
24          establish practices that prioritize prevention rather than  
25          apprehension by working with families to provide the

1 supports that would enable them to care for their own  
2 children and using apprehension as a very last resort.

3 Prevention officers -- sorry, efforts must  
4 include increasing the resource capacity of Indigenous  
5 organisations that serve off-reserve, urban and rural  
6 communities such as friendship centres, Head Start  
7 programs, to develop and provide programming to support  
8 off reserve families who are at risk of child  
9 apprehension.

10 Our eighth recommendation. While in  
11 community placements are crucial to develop and support,  
12 significant attention must also be paid to supporting  
13 Indigenous parents before and after their children are  
14 placed in care, so that they can avoid losing their  
15 children or are able to regain them.

16 When children have been apprehended,  
17 parents often face impossibly high standards and the  
18 requirements for their children return to them, which  
19 frequently makes apprehension permanent.

20 Indigenous parents are therefore not only  
21 under higher scrutiny by child welfare organisations, but  
22 the higher scrutiny can prevent them from taking advantage  
23 of opportunities to improve their skills, which in turn  
24 makes apprehension of subsequent children likely.

25 Programming such as Head Start programs,

1 provide support to Indigenous parents, including  
2 advocating for parents seeking to regain custody of their  
3 children who have been apprehended.

4 Currently in New Brunswick, the majority of  
5 Aboriginal Head Start programs are in-reserve communities  
6 and there is only one Head Start program for the whole  
7 urban center -- in one urban center for the entirety of  
8 the off-reserve community in New Brunswick, and they only  
9 receive funding to support six families.

10 We call on child welfare agencies to ensure  
11 that children in care have continued connection with  
12 families and communities and the cultures, by offering  
13 Indigenous focuses programs and services rather than  
14 colonial one-size fits all programs.

15 We recommend that off-reserve Indigenous  
16 families are identified as Indigenous and receive  
17 culturally appropriate programming.

18 We call on the Federal Government to  
19 provide sufficient resource capacity to off-reserve  
20 Indigenous organisations and service providers to provide  
21 safe programming for families, children in care and for  
22 non-Indigenous care providers.

23 Now our last recommendation speaks to  
24 resourcing and it's two part. So as stated in RCAP, most  
25 contemporary institutions governing Aboriginal life are



1 regulated by the norms that originate outside of  
2 Aboriginal communities.

3 The services they offer are fragmented and  
4 sometimes overlapping. These services are extended or  
5 withheld from Aboriginal persons on the basis of status  
6 categories that are also determined by non-Aboriginal  
7 authorities.

8 This results in a service deficiency  
9 affecting more than half of all Aboriginal people. In  
10 urban and rural off-reserve areas, Aboriginal people  
11 confront an array of services, scarcely any of which even  
12 show a token acknowledgement of the varied cultures and  
13 the needs of the people they are intended to serve.

14 We have heard on numerous occasions during  
15 this inquiry that the expertise to offer programs and  
16 services that are relevant and safe already exist within  
17 our own communities and organisations.

18 We call on the Federal Government to ensure  
19 that Indigenous communities and organisations are fully  
20 resourced in the provision of programs and services.  
21 Secondly, more substantial training is needed for all  
22 educators and service providers.

23 For example, we've heard from the educators  
24 and professionals who after they receive their initial  
25 education on Indigenous culture and Indigenous settler

1 relations, continue to feel woefully unprepared in their  
2 professional capacities.

3 We call on all mainstream educational  
4 institutions and professional associations to ensure  
5 mandatory, meaningful and comprehensive cultural  
6 competency training that is developed through consultation  
7 with Indigenous elders and organisations since Indigenous  
8 people access these services and professions in all areas  
9 of Canadian life.

10 We humbly thank those who have participated  
11 in the inquiry and for their dedication and sharing of  
12 their stories, expertise and time.

13 With that, commissioners, I'd like to thank  
14 you for your dedication to this process and wish you luck  
15 with the very hard job you have ahead of you.

16 We trust that you will ensure the best  
17 recommendations are put forward for all Indigenous women  
18 and girls and they can live the lives they choose and  
19 deserve. In peace and friendship, (speaking in Indigenous  
20 language.

21 (APPLAUSE/APPLAUDISSEMENTS)

22 **MS. MEREDITH PORTER:** Thank you, Ms.  
23 Leblanc.

24 Chief Commissioner, commissioners, do you  
25 have any questions or comments for the party?

1                   **COMMISSIONER QAJAQ ROBINSON:** I don't have  
2 any questions. I just want to express my appreciation  
3 with CAP, with NunatuKavut. You have brought a very  
4 historically silenced perspective to us and it's one of  
5 the areas where I've learned the most, so I want to thank  
6 you for that, and thank you.

7                   **COMMISSIONER MICHÈLE AUDETTE:** Merci,  
8 Commissaire Robinson.

9                   I don't know who said that yesterday or the  
10 day before. I think it was Cheryl Maloney who lent the  
11 mic to a young Indigenous woman lawyer and I'm glad that  
12 she mentioned that, because over the year - many, many  
13 months - I was impressed to see young women to take the  
14 mic, and the beautiful wisdom in the back to say take it.  
15 So it's encouraging and for me this is hope. And I always  
16 like your energy each time I got my morning hug, so merci.  
17 I just -- one comment to reassure you. I don't know for  
18 my colleagues, but we all live outside of the reserve, our  
19 own respective community, and we're very sensitive about  
20 what's there, what's not for us Indigenous people when we  
21 leave the community.

22                   But also, to remind you or remind the  
23 people who are listening that for some of us here reserve  
24 is a creation of the *Indian Act*, another good example of  
25 colonialism, you know. So you have us there. I just want

1 to reassure you.

2 And one of the beautiful teachings that we  
3 got from the Grand Chief where I live close by in Wendake,  
4 that it's not a reserve, it's a territory. So yes, I will  
5 make sure that we capture that in our recommendations.

6 Merci, beaucoup.

7 **MS. AMANDA LeBLANC:** Merci.

8 **COMMISSIONER BRIAN EYOLFSON:** Thank you,  
9 Ms. LeBlanc. I just want to thank you for your  
10 submissions, for being a part of the Inquiry, and for  
11 providing us with your written submissions and the -- all  
12 the written recommendations. Thank you very much.

13 **CHIEF COMMISSIONER MARION BULLER:** Yes. I  
14 just simply echo what my colleagues have said. My thanks  
15 to you for excellent written submissions. They were  
16 brilliantly done. Thank you. And also, thank you for all  
17 of your hard work all across Canada. It's been a  
18 pleasure. Thank you so much.

19 **MS. AMANDA LeBLANC:** Thank you.

20 (APPLAUSE/APPLAUDISSEMENTS)

21 **MS. MEREDITH PORTER:** Thank you.

22 Chief Commissioner and Commissioners, that  
23 concludes the oral submissions that are to be presented by  
24 the Parties with Standing. And at this time, we're  
25 scheduled to have some closing remarks from lead

1 Commission counsel, Christa Big Canoe.

2 **CHIEF COMMISSIONER MARION BULLER:** I've had  
3 a request for a 2-minute break, not a 5-minute break.  
4 Okay. So we'll just take a quick 2-minute break.

5 **MS. MEREDITH PORTER:** Okay. Thank you.

6 --- Upon recessing at 2:23 p.m./La séance est suspendue à  
7 14h23

8 --- Upon resuming at 2:32 p.m./La séance est reprise à  
9 14h23

10 **MS. CHRISTA BIG CANOE:** Good to go. Yes,  
11 if we could commence please. Everyone grab a seat.

12 **---CLOSING REMARKS BY/REMARQUES DE CLÔTURE PAR MS. CHRISTA**

13 **BIG CANOE:**

14 Aaniin, wena boozhoo (ph), (speaking  
15 Indigenous language).

16 Good afternoon, Chief Commissioner,  
17 Commissioner Eyolfson, Commissioner Audette, and  
18 Commissioner Robinson. As you know, I'm Christa Big  
19 Canoe. I am from the Otter Clan, and I'm Anishinaabe kwe  
20 from Georgina Island First Nation. I am lead Commission  
21 counsel.

22 I started in Anishinaabemowin just to  
23 recognize the unceded territory of the Algonquin to thank  
24 the Creator, the grandmothers, the grandparents, those  
25 that are here and those that have passed before our

1       ancestors.

2                   Today, I'll be making closing statements on  
3       behalf of Commission counsel. What a journey the National  
4       Inquiry into Missing and Murdered Indigenous Women and  
5       Girls has had.

6                   A debt of gratitude is owed to family  
7       members and survivors. It is their strength and tenacity  
8       that we must be grateful for. Their calls for a National  
9       Inquiry is why we are here. They have demonstrated  
10      fierceness in their participation, advocacy, and through  
11      their representatives and counsel for the Parties with  
12      Standing.

13                  You have heard many people and  
14      organizations characterize the violence that Indigenous  
15      women and girls and two-spirit people are experiencing as  
16      a crisis. You have heard compelling and heartfelt pleas  
17      for action, you have heard of the need to be bold and  
18      brave time and time again. It is my hope that Commission  
19      counsel's submissions today will assist you in the tough  
20      task that you have ahead of you.

21                  But as I said in my evidence overview,  
22      today we'll just scratch the surface. Commission  
23      counsel's work on a slate of recommendations or advice  
24      will really only begin after today.

25                  Today is the due for written submissions by

1 all of the parties, and today was the conclusion of oral  
2 closing submissions. In the two weeks of closing  
3 submissions we have heard from 53 Parties with Standing.  
4 Their words and submissions have been powerful,  
5 compelling, and have advocated the diversity of opinions  
6 and knowledge from many perspectives. Our next steps will  
7 include continuing to analyze and look at those  
8 submissions, along with continuing to look, read, and  
9 analyze evidence received by the National Inquiry.

10 Before I discuss what I will cover today, I  
11 must reiterate what has been said by many parties and  
12 individuals about the true crisis of missing and murdered  
13 Indigenous women and girls. The crisis is not new. As  
14 acknowledged by the National Inquiry, it's colonial legacy  
15 and continuing colonial attitudes and practices that cause  
16 and ensure that the crisis endures.

17 The crisis is continuing. Women, girls,  
18 and two-spirited Indigenous people continue to be stolen  
19 and murdered, even as the National Inquiry crisscrossed  
20 the country. Truth gathering. Weekly we have heard about  
21 a missing or murdered sister or child. Our social media  
22 news has filled with disappearances of Indigenous women,  
23 girls, and two-spirited people the entire time we've sat  
24 as a National Inquiry. We have held numerous moments of  
25 silence as part of our process when loss or tragedy has





1       today: First, I will be continuing and updating on the  
2       evidence overview I provided on November 26<sup>th</sup>, 2018 in  
3       Calgary, Alberta; second, I will address processes in the  
4       current context in which you're making recommendations  
5       and; third, I will more generally discuss recommendations.

6               On November 26<sup>th</sup>, I advised you of some  
7       information or some facts about what we had heard to date  
8       in terms of the witnesses and the hearings we had, and  
9       those were correct from the time period between May 2017  
10      to October 2018, but I do have a couple updates that I  
11      think are important to ensure we put on the record.

12             I previously told you, and it remains true,  
13      that we had 468 public witnesses in 202 public hearings.  
14      That we had 202 in-camera witnesses in 147 in-camera  
15      hearings. I previously provided you the number of 641  
16      statement providers. This number has been updated to the  
17      last statement that was taken, and I can advise that it's  
18      actually 744 statement providers in 604 statements.  
19      That's almost 100 more than I advised.

20             We've had 7 informal submissions. We've  
21      had 600 -- I advised we had 604 individuals that provided  
22      artistic expressions. The number is -- has increased  
23      since my last updated. The total is 623 individuals that  
24      have made artistic submissions, and we have received 224  
25      objects.

1                   That would change the total participants  
2                   that I had previously provided you at 1,992 to 2,189. And  
3                   of course, sometimes, you would have someone who would  
4                   make a statement but also provide an artistic expression,  
5                   so the numbers aren't completely drilled down or broken,  
6                   but I thought it was important you heard that.

7                   One of the things I talked about was the  
8                   sheer number of hours of testimony that we heard,  
9                   including 552 hours of testimony in 349 hearings. One of  
10                  the things I didn't get a chance to elaborate on and that  
11                  I want to make sure is included is to discuss the  
12                  documents and the video archive that this public record  
13                  has also created.

14                  I am advised that we have over 100  
15                  tetrabytes of raw video footage that has been filmed by  
16                  professional audio and visual teams, tech teams.  
17                  Apparently -- and I don't know this, I can't lie -- a  
18                  tetrabyte is 100 gigabytes, so that's a lot of  
19                  information.

20                  We also -- and any of the Parties with  
21                  Standing I'm sure would attest to this and part of their  
22                  submissions address this -- have a large and voluminous  
23                  document repository. A lot of these documents that are  
24                  created, 1) the transcripts that exist out of all the  
25                  hearings; and 2) is any of the document or evidence that

1       came in with the witnesses, particularly in Part II and  
2       III; and finally, we had a number of practice direction 33  
3       submissions. So the documents in evidence are large,  
4       needless to say.

5               Any of the public documents from the  
6       transcripts, (inaudible) documents will be available and  
7       will constitute part of the public record.

8               During my evidence overview, at one point,  
9       I stumbled and I overlooked listing the witnesses from one  
10      of the events. So as I was describing the nine, the nine  
11      Part II and III hearings we heard, and I got lost in my  
12      notes and did not let you know who the witnesses were for  
13      the Criminal Justice System Oversight and Accountability  
14      in Quebec City, held September 17<sup>th</sup> to the 21<sup>st</sup> in 2018.

15              The witnesses included Chief Terry  
16      Armstrong, Mike Metatawabin, Connie Greyeyes, Jacqueline  
17      Hansen, The Honourable Kim Beaudin, Kassandra Churcher,  
18      Savannah Gentile, Diane Sere, Patricia Tate, Professeure  
19      Renee Brassard, and Ellen Gabriel.

20              And just as a refresher from that, we heard  
21      many interesting things that week. But Ellen Gabriel  
22      reminded us a couple of things that I thought were worth  
23      mentioning.

24              She had said,

25                      "We are living in a society that is

1 topsy-turvy everywhere we look, where  
2 human rights accomplishments are  
3 really just on paper, where the UN  
4 Declaration on the Rights of  
5 Indigenous People is viewed as  
6 aspirational, and that they will only,  
7 the government, have said in its  
8 rights and recognition papers, it will  
9 take articles instead of implementing  
10 the whole of the Declaration.

11 "Just as the Universal Declaration of  
12 Human Rights has become the bedrock  
13 for a lot of human rights acts in  
14 Canada, whether it's the *Canadian*  
15 *Humans Right Act*, whether it's  
16 Quebec's, because you cannot  
17 discriminate, you have to treat people  
18 as equals."

19 She also said,

20 "We know what the root causes are.  
21 Society looks at us as if we are  
22 privileged, that we get everything for  
23 free, and that makes us appear to them  
24 as if we're just sitting on our elbows  
25 all day and they think we are rich.

1                   And if we had such great benefits from  
2                   the Indian life, then we would be the  
3                   most richest people in the lands, and  
4                   we are not. We are the most  
5                   impoverished. We are the most  
6                   marginalized. And I don't say that  
7                   with pride. I say that with sadness."

8                   (As read)

9                   At this point, we will be showing a video.  
10                  So during the evidence overview, we ended with the voices  
11                  of the witnesses who had testified in Part I, the families  
12                  and survivors that were sharing their story. This video  
13                  includes footage from our Part II and III hearings, but  
14                  again, as I explained in the evidence overview, this is a  
15                  scratch. This barely touches the surface. There were a  
16                  number of clips and a lot of information that we heard  
17                  that could be used.

18                  So this is going to just show sort of a bit  
19                  of what we heard during these proceedings. And again, as  
20                  I mentioned in the evidence overview, even though it's not  
21                  families or survivors talking, I'm going to ask that  
22                  everyone do protect their spirit and keep in mind that  
23                  sometimes it's hard to hear or review our evidence.

24                  If I could ask for the video to be shown at  
25                  this time. Thank you.

1 --- (VIDEO PRESENTATION/PRÉSENTATION VIDÉO)

2 MS. CHRISTA BIG CANOE: Thank you. Again,  
3 I have to show immense amount of gratitude to both Tiar  
4 Wilson and Shelby Thomas for putting that compilation  
5 together for us.

6 I would ask that we do mark that an exhibit  
7 to my submissions.

8 CHIEF COMMISSIONER MARION BULLER: Exhibit  
9 24.

10 MS. CHRISTA BIG CANOE: Thank you.

11 ---EXHIBIT NO/PIÈCE NO 24:

12 Video presentation provided by  
13 Commission Counsel  
14 Submitted by: Christa Big Canoe,  
15 Commission Counsel

16 MS. CHRISTA BIG CANOE: That actually  
17 concludes the first part, the sort of overview or update I  
18 wanted to give on the evidence as it related to the  
19 hearings.

20 I now am going to turn my attention to a  
21 couple things, talking a little bit about our process,  
22 your authority, as well as the context that you'll be  
23 making your findings and recommendations in.

24 So as we're well aware, the terms of  
25 references and the Orders in Council, so I had said, but I

1 will repeat it for the purpose of the record that the  
2 mandate of the National Inquiry comes out of the federal  
3 terms of reference that laid out the mandate you have to  
4 investigate, explore and to make findings and  
5 recommendations. All other 13 jurisdiction, governmental  
6 jurisdictions put into place. Orders in Council that  
7 mimicked and repeated. And your mandate is not a light  
8 mandate. Everyone's recognised that including parties  
9 with standing and nobody envies the position that you find  
10 yourselves in.

11 One of the things that you have the ability  
12 to do is to set your own rules and process and you have  
13 done that pursuant to the rules of the legal path under  
14 10.

15 One of the other rules that's kind of  
16 important because it allows you to look at any pre-  
17 existing reports, studies and other substantive materials  
18 and evidence, just in case we didn't put enough evidence  
19 in front of you to make the findings of fact, you consider  
20 relevant to discharging your mandate.

21 Well, as you're aware, based on the hard  
22 work of our research team, grandmothers, NFAC, a number of  
23 people providing you all of the reports, this too would be  
24 a very large body of things that you can take into  
25 account.

1           So it's in this vein that I want to talk  
2           about the current environment in which you're making  
3           recommendations. I think the momentum of the National  
4           Inquiry itself, the participation we've seen nationally,  
5           has actually -- did bring us a momentum. And that we're  
6           in a different time context because we come after Truth  
7           and Reconciliation Commission where we had reports and  
8           reports you can rely on, but what we're seeing more and  
9           more of as a society is sort of a true reflection or look  
10          at some of our systems and problems.

11           You, as Commissioners, will also have an  
12          opportunity in your findings and recommendations, but I  
13          just want to give some context. And specifically I would  
14          like to raise two reports as examples. And that's what  
15          they are. They're examples. They're examples because  
16          they speak to only one community in this country. They  
17          speak to Thunder Bay. And, of course, it's very timely  
18          because both reports release this week.

19           They do speak of policing issues. So when  
20          I speak, I'm not painting every single police officer or  
21          service with that one brush. I am speaking to you only  
22          the findings that were made in both of these reports.

23           The first report I want to draw to your  
24          attention is one entitled "Broken Trust". You have heard  
25          other parties make brief submissions on this particular



1 report. This was released by Gerry McNeilly. He's the  
2 Director of the Independent Police Review Director, so the  
3 Office of the Independent Police Review Director.

4 And what has happened is he had called a  
5 review into systemic racism within the Thunder Bay Police  
6 Services in regards to the things that are happening and  
7 occurring as they relate to investigations regarding  
8 Indigenous people, like missing Indigenous people or  
9 murdered Indigenous people.

10 The report, I would suggest, is a good  
11 example of being brave. Having said that, I also have to  
12 really press home a really important message, this is a  
13 brave report. It speaks truthfully and honestly, but as  
14 an Indigenous person and knowing all that you've heard in  
15 the course of this inquiry, I would suggest that it didn't  
16 require this report to legitimise the story of those  
17 Indigenous people that have been experiencing the systemic  
18 discrimination that was found to be true; that this is the  
19 pre-existing issue that we know as colonial legacy and  
20 continuation.

21 Having said that, I think this is an  
22 example of a brave report that points out and doesn't hide  
23 from the issues. It tries to address them head-on.

24 The Director actually addresses the racism,  
25 stereotyping and racial discrimination in a lot of detail.

1 He talks about the impacts and it's a lengthy report. I  
2 will not get into it given time, except to -- I do want to  
3 point to one point. The Director in his findings -- and  
4 this is contained at page 184 -- he talks about the  
5 attitudes about Indigenous people among Thunder Bay police  
6 officers.

7 This, again, is just one small part in a  
8 report, but I think it's an important one because we heard  
9 this time and time again that people had this same feeling  
10 that for some reason they felt as an Indigenous person  
11 they weren't being heard or that there was stereotypes  
12 working against them.

13 Specifically the Director states,

14 "Unfortunately, we also heard very  
15 disturbing views expressed by some  
16 officers in our interviews. While  
17 these views were expressed by a  
18 minority of officers, they were  
19 expressed by more than "a few bad  
20 apples." These officers exhibited a  
21 contempt bordering on hostility  
22 toward[s] Indigenous people,  
23 manifesting in an attitude of  
24 "[blaming] the victim"...

25 The next page, which I won't go over,

1 includes quotations from interviews that OIPRD had with  
2 officers and they are, quite frankly, appalling,  
3 disgusting. I don't even want to give them mic time.

4 But one of the other points that was made  
5 between the quotation is that some of these disturbing  
6 attitudes related to the conduct of death investigations;  
7 and, in particular, to the assessment of whether the death  
8 of an Indigenous person is deemed suspicious.

9 Essentially, the Director is pointing out  
10 the fact that that bias impacts investigations. And I  
11 think it's a theme we've heard a lot of.

12 So, that's one of the reports I just wanted  
13 to contextualize for you.

14 Another report that was just released today  
15 was the Thunder Bay Police Service Board Investigation, a  
16 Final Report. It was written by Senator Murray Sinclair.  
17 He was the lead investigator. The report informally  
18 released in November, but just formally released to the  
19 public today at 2 o'clock.

20 So one of the things that I think is  
21 important to contextualize is their findings. And so this  
22 investigation wasn't looking at the Police Service. It  
23 was looking at the Police Board. And the findings as  
24 stated in Senator Sinclair's report under that heading,  
25 "The Findings" on page 6 state,

1 "The Indigenous population of Thunder  
2 Bay experiences racism, both overt and  
3 systemic, on a daily basis. High-  
4 profile cases of murder and violence  
5 are only the tip of the iceberg; every  
6 Indigenous interviewee had a personal  
7 story, ranging from inferior service,  
8 verbal insults, and racial profiling  
9 to physical assaults, threats of  
10 violence, and, in many cases, the  
11 death by violence of friends [and]  
12 family members. This general climate  
13 of racism was most powerfully  
14 described by those who experience it  
15 daily; it was also reflected in an  
16 analysis of media coverage, statistics  
17 [and] on rates of [violence] and race-  
18 based crime and prior studies on these  
19 issues.

20  
21 As a result, the Indigenous community  
22 has lost its confidence in the ability  
23 and, in many cases, the commitment of  
24 the [Thunder Bay Police Service] to  
25 protect them."

1                   This is part of the context that you'll be  
2                   doing reports. And another part is the one we saw in some  
3                   of the video clips where you actually have some police  
4                   services recognising their contribution to the harm. So I  
5                   think there's both opportunity to look to both phenomena  
6                   (sic) happening; one where we see continued racism as  
7                   found by independent reviews, and one where we have open-  
8                   mindedness and maybe this is a window or a door, an  
9                   opportunity for change.

10                   I'm going to turn to my third -- the third  
11                   part of what I'd like to present to you. And this is  
12                   speaking more broadly on recommendations.

13                   And so I had said earlier that I'm  
14                   scratching the surface. I'm not going to get an  
15                   opportunity to go in and I also said earlier that our work  
16                   really just begins now. So I'm not going to stand here  
17                   and provide you a slate of recommendations or enumerate  
18                   recommendations or actually make any positions on the  
19                   recommendations we've heard. But there are six areas we  
20                   believe that you should consider as you go into  
21                   deliberations. And this is based on Commission counsel  
22                   having raised the evidence and led the evidence and done  
23                   all the work looking at what we heard in all three parts  
24                   of evidence.

25                   And so there is (sic) six areas. I'm going

1 to list the six areas and then I'll walk through them with  
2 you.

3 The first is a space, place and process to  
4 hear more truth.

5 The second is about how language matters.

6 The third is it's our position that law is  
7 on your side. The breaches have been many. The law is on  
8 your side. The breaches have been many.

9 The fourth area is about accountability and  
10 implementation.

11 The fifth area is about calls to action.

12 And the sixth is listening to the families,  
13 because we know we have the solutions. The solutions lay  
14 within community.

15 I'm going to start first with the space,  
16 place and process to hear more truth. Over the course of  
17 both community hearings and part two, three hearings, and  
18 I would suggest even in the last two weeks of submissions  
19 by parties with standing, we have heard time and time  
20 again that although it was great to have this process  
21 here, the truth of people, that there is a real need and  
22 desire for you, as part of your recommendations or a part  
23 of something that you're suggesting needs to be done, is  
24 to create ongoing space or places where families, when  
25 they're ready, can tell their truth in a way that people

1 can listen and hear.

2 And so that obviously will look like  
3 different things for different people. And, of course, it  
4 can no longer be included in our process; however,  
5 advocating so that there is continued opportunities. I  
6 know we've heard things about how retelling your story can  
7 be retraumatizing. We've also heard that healing occurs  
8 in the ability to be able to share your story and  
9 empowering people to share their truth.

10 So that one is fairly short and concise,  
11 that I think there is a need and a desire and we heard it  
12 many times.

13 The second thing I'd like to discuss is  
14 language matters. There's actually two parts to this and  
15 I'm going to describe both.

16 The first starts with Indigenous language  
17 or the failure to recognize or support Indigenous  
18 language. I mean by state actors, I mean by educators,  
19 post-secondary institutions, even elementary schools. We  
20 invest little money ever in Indigenous languages in this  
21 country.

22 And so one of the things we heard time and  
23 time again was about the ability to regain or to share,  
24 those that have the knowledge and power of their language,  
25 to be able to share it with others.

1                   Ellen Gabriel reminded us about language in  
2           this country. She said,

3                    "It's a new form of assimilation, what  
4                    policies are doing. It's a new form  
5                    of assimilation when two languages,  
6                    which are languages of this country,  
7                    Canada's linguistic duality, continues  
8                    to impose upon us, our children, and  
9                    our youth, that they should know those  
10                   languages more than they should know  
11                   their on."

12                   She continued,

13                    "Our languages contain within them  
14                    traditional knowledge. It is  
15                    embedded. We see the links to our  
16                    ancestors and how they thought, the  
17                    cosmology, and it is being treated as  
18                    if it's nothing." (As read)

19                    It is once again the crabs in the bucket of  
20           where they're at funding for languages and cultures. But  
21           there's no evidence that the government is sincere about  
22           it.

23                    We have heard a lot and we have seen in our  
24           process, when we have had the ability to have translators,  
25           it's assisted in people being able to share their truth



1 from their language, which also includes their  
2 perspective, that connection to the ancestors, and the  
3 relationships that are part of language, which is often  
4 part of Indigenous law.

5 So as you're moving forward in your  
6 deliberations, we, Commission counsel, believe that is one  
7 important thing to think about.

8 The other part is also about language, but  
9 it's different. It's not about the linguistic background  
10 you have. It's about the way we name things.

11 The truth that people have shared has  
12 taught me the importance of using words that matter.  
13 Language does matter.

14 We heard Dr. Wade and Ann May Schrader  
15 (phonetic) as well as other speakers talk about using  
16 proper words to describe the violence, not gratuitously,  
17 not to talk about violence gratuitously, but to  
18 characterize the harm in an appropriate manner.

19 This became a personal lesson that has had  
20 a profound impact on me. It is this concept of finding  
21 the right words to describe violence and the strength and  
22 resiliency of survivors who have shared their truth, that  
23 has helped me.

24 It's no secret that I survived an incidence  
25 of sexual violence as a child. And over the years, I've

1       gained strength to be able to speak about it and to do the  
2       advocacy work I do. In fact, that experience drives my  
3       advocacy. I have always had the love of family and  
4       friends and it is their love that has supported me. I  
5       have been able to say these words out loud, but in a very  
6       softened way. I was sexually assaulted.

7                To convey my understanding to other  
8       survivors, it helped that I can share that experience,  
9       understanding as an Indigenous woman and as a survivor.  
10      But it has only been in this process, hearing from and  
11      being with and healing with other survivors that I have  
12      gained enough strength to name what really happened to me.

13               There is no way that a six-year-old girl  
14      understands sexual context and unfathomable that the  
15      violence I experienced, that I could understand that that  
16      was sexual violence. I did not have sex when I was six  
17      years old. I was raped. I was threatened and I was told  
18      if I told anyone in my family, I would be harmed.

19               I was unable to disclose or share the  
20      violence and the hurt that I experienced until I could  
21      truly understand what had happened to me. And it has  
22      taken years to stand in this place of strength. Who knew  
23      that the love experienced in this process could empower me  
24      more?

25               In your deliberations on legislation,

1 policies, and in general, naming the violence is  
2 important. We need to stop softening the truth of what  
3 has happened to us.

4 My next point is that the law is on your  
5 side. The breaches are many. In my overview, I talked  
6 about how we had heard so many times, particularly about  
7 international human rights or other human rights. I had  
8 cited child advocate Corey O'Soup's statistics and the  
9 information he had to share with us just to demonstrate.

10 Then again, we go to Winnipeg and we hear  
11 from a number of child advocates the truth and reality.  
12 And I would suggest that there has been a lot of breaches  
13 of human rights. We've all acknowledged them, we've all  
14 heard them, but now we need to actually use the law on our  
15 side to ensure. And whether it's domestic law or  
16 international law, I suggest the law is on your side that  
17 will give you boldness and strength in your submissions  
18 and in your recommendations.

19 When Dr. Blackstock spoke to us the second  
20 time, she provided some information about her role as  
21 being a commissioner or a report called "Just Societies".  
22 When she testified October 3<sup>rd</sup>, she discussed a quotation  
23 by Eduardo Galiano (phonetic). His quotation was -  
24 actually, I'll give where she started and I'll let you  
25 know when his quotation comes up. Dr. Blackstock said,

1 "I came upon his quote which I think  
2 really captures, to me, the essence of  
3 the danger of colonialism as  
4 differentiated between and two other  
5 forms of discrimination."

6 And this is what he writes. Eduardo says,  
7 "Blatant colonialism mutilates you  
8 without pretence. It forbids you to  
9 talk, it forbids you to act, it  
10 forbids you to exist. Invisible  
11 colonialism, however, convinces you  
12 that serfdom is your destiny and  
13 impotence is in your nature. It  
14 convinces you that it's not possible  
15 to speak, it is not possible to act,  
16 and it is not possible to exist."

17 Dr. Blackstock then continued,

18 "And I found that quote so important  
19 because too often, we talk about the  
20 mechanisms of colonialism and we too  
21 often negate the psychology of  
22 colonialism, which builds prisons  
23 around our own lives and our own  
24 existence and gets in the way of  
25 people being able to live the lives

1                   they wish to have. And because we do  
2                   not give that adequate attention, we  
3                   do not often give attention to the  
4                   structural situations that reinforce  
5                   that invisible colonialism within our  
6                   society." (As read)

7                   And particular, in my case, because the  
8                   group I work with most often is children and young people.  
9                   I am going to suggest to you if the law being on your  
10                  side, particularly as it relates to international  
11                  instruments, human right instruments, one of your major  
12                  focuses should be on the voices of youth and children.

13                  The next point that the Commission counsel  
14                  would like to bring to your attention is around  
15                  accountability and implementation. I know this has been  
16                  an area that has been important to each of you because  
17                  throughout the course of Part II and III hearings, I have  
18                  heard you ask really important questions to a number of  
19                  the witnesses about well, how could we implement this or  
20                  how do we hold someone to account? So I know this is one  
21                  of your ongoing concerns.

22                  And so our recommendation is however you  
23                  draft or create your recommendations, that you build in a  
24                  section, a part, a recommendation that speaks specifically  
25                  to implementation plans. There have been examples of this

1 in other reviews and inquiries in terms of asking for  
2 timeframes and responses back, setting up recommendations  
3 around implementation committees, implementation time  
4 plans, and who or which government, state actor, service,  
5 non-profit, Canadian society in general, who is liable,  
6 including pointing to leadership.

7 And on that point, I want to remind you  
8 about what Dr. Mary Ellen Turpel-Lafond told us. She  
9 explained,

10 "My own experience was, if you make  
11 recommendations and they involve  
12 system change, you need to try and  
13 shift the system to be permanent,  
14 long-term change, take accountability  
15 for that area, and continue to report  
16 into the future."

17 So that is part of the legacy of  
18 improvement. If it's a one-off recommendation, that could  
19 be very helpful to one person, but it doesn't eliminate  
20 the need to continually go back to the same problem. So  
21 systemic type of change is very significant.

22 She also added,

23 "When you have an entity like a public  
24 inquiry, when you look at success for  
25 those inquiries or institutions,

1 generally, they are more successful if  
2 there has been a process to track,  
3 monitor, and report on compliance and  
4 implementation, that if that isn't  
5 there, then we tend to have successive  
6 reports." (As read)

7 Now you have heard time and time again, and  
8 you have asked yourself that question about, "what about  
9 the report collecting dust on the shelf". And I'm going  
10 to turn back to Dr. Turpel-Lafond, because she did  
11 actually talk to this and she said:

12 "I think in terms of recommendations  
13 to change systems, they need to be  
14 powerful recommendations. As we know  
15 with the Truth and Reconciliation  
16 Commission, they didn't call them  
17 recommendations, they called them  
18 'calls to action', because  
19 commissioners felt they were stronger  
20 than recommendations. They wanted  
21 action. I think making the report  
22 reflect the information that's been  
23 received about the circumstances that  
24 families have been through is  
25 incredibly impactful. I think in

1 terms of the recommendations to change  
2 systems they need to be powerful  
3 recommendations, as we know, with the  
4 Truth and Reconciliation Commission.”

5 (As read)

6 She also said:

7 “So there may be some areas that are  
8 recommendations, there may be some  
9 things that are called ‘calls to  
10 action’, so it’s important to make  
11 that distinction and, I think,  
12 building on what we’ve learned.” (As  
13 read)

14 She, on a personal reflection, said:

15 “Certainly, as one person I don’t see  
16 reports as dust. I mean, I appreciate  
17 they don’t get actioned, but when I  
18 look at the importance of reports that  
19 have been produced in Canada, like the  
20 Royal Commission on Aboriginal  
21 Peoples, the report on Truth and  
22 Reconciliation Commission, these are  
23 real significant.” (As read)

24 In my life they’re very significant to me  
25 and they’re deeply meaningful and they’re impactful, and



1 I've seen a lot of progress and change.

2 One of the common things about any public  
3 inquiry is you often don't feel the impact in the time of  
4 the process and sometimes even until years after. Often  
5 the impact follows and it's part of that cultural shift,  
6 so there's value and importance.

7 As a litigator who often cites things like  
8 RCAP and AJI, even in litigation up to the highest levels  
9 of Court, there is value in the report and it takes  
10 change.

11 We've also heard sometimes it takes  
12 generations to change. One example I often use is my now  
13 13-year-old who was 11 when I started this. My -- and  
14 whose birthday was this week and I missed. He, in Grade  
15 5, learned about residential schools. I didn't learn that  
16 in Grade 5.

17 Now I'm a second-generation survivor. My  
18 father attended, so he knows more than his classmates.  
19 But to come home from school and actually have a good  
20 conversation with me about what Indian residential schools  
21 were, I found encouraging. Not the topic. The fact that  
22 in Grade 5 they're already talking about these things.

23 And when people ask me well why was I  
24 coming here or "what can I do at the National Inquiry",  
25 I'm like, "I don't know", but I hope that my daughter's

1 class when she's a young woman and she goes to a school -  
2 a non-Indigenous school - they're going to be talking  
3 about the strength and resiliency of Indigenous women in  
4 the face of all the adversity they've had, given the  
5 crisis of MMIW.

6 The next point was on call-to-action. I  
7 think actually Dr. Turpel-Lafond already addressed that.  
8 This is not to be, you know, any recommendation on the  
9 prescriptive nature of how you come to what  
10 recommendations, but I think she made a good point. I  
11 think you can have both and I know that it's in your  
12 discretion and that you have the authority to make both  
13 the findings and recommendations you will.

14 But there may be a good way or balance that  
15 those things - that need for cultural shift - could be  
16 achieved in something like calls-to-action that demand  
17 people to take up the cause, versus more detailed  
18 recommendations. So I encourage you to put thought to  
19 maybe doing more than just one thing.

20 The final point was on that the families  
21 and survivors know best. They have the solutions and time  
22 and time again, from witnesses and from parties, we have  
23 heard "we have the solutions".

24 We've heard a lot about the de-evolution of  
25 services back to Indigenous community, we've heard time

1 and time families talking about when they were dealing  
2 with various services, whether it was medical services,  
3 coroner services, police services:

4 "Why aren't they asking me. I knew  
5 her best. I can tell you what she was  
6 wearing. I can tell you where she  
7 was, where she may be, but if you wait  
8 too long and you don't include me it's  
9 too late." (As read)

10 So a really important consideration, I know  
11 that you have all actually expressed this too, that the  
12 families and survivors' truth and stories come first and  
13 that you recognize they do have the best solutions.

14 It's time that trust is a two-way street.  
15 We've heard about listening and changing, part of the  
16 change is not about Indigenous people, particularly  
17 Indigenous women and girls, and two-spirited people,  
18 having to change. We don't need to change. We need  
19 others to change.

20 And we talk about trust. We've heard about  
21 legitimate reasons such as these two reports, why people  
22 are afraid of things like the police. Maybe it's time  
23 that more governments, states, services, put trust in  
24 Indigenous people. Trust for them to know they know  
25 what's most important to them, they know what they need,

1 they know the basics of livelihood, spirituality, mental  
2 health, that will help their communities. The trust  
3 street works both ways. It's important that people start  
4 beginning to trust rather than make choices for Indigenous  
5 people.

6 In conclusion, as I said in my evidence  
7 overview, you have a large body of evidence before you.  
8 It's so large. You have the ability and authority to look  
9 at any report you want. That is also very large and  
10 daunting. But you have kept at task in many regards and  
11 although our process hasn't been perfect, it has been a  
12 first. There has not been a national inquiry before this.

13 Learning as we go and absorbing a lot of  
14 the information has been something that you have done  
15 attentively and read well, and there is confidence that  
16 you will put forward and meet the mandate that has been  
17 given to you.

18 One of the things that I think, if I could  
19 leave on a couple -- two points. One that exemplifies  
20 Indigenous peoples' empowerment, Indigenous peoples' skill  
21 and Indigenous people advocacy, is the fact that this  
22 process has had the most Indigenous lawyers of any legal  
23 process in this country to date. We've had a number of  
24 allies and other counsel, and everything that everyone has  
25 had to contribute has been of assistance and in a capacity

1 to act in the public interest to provide you information  
2 you need.

3 but I've got to return to those Indigenous  
4 lawyers and largely women lawyers. If you look at the  
5 lawyers in the room and you've looked over the course -- I  
6 believe Mr. Darrin Blain put it well when he said, "I have  
7 over 70 sisters and a few brothers".

8 And that's not to knock our male  
9 colleagues, but the amount of women that have come to this  
10 process either to represent or as legal counsel is  
11 astounding. And particularly the number of young  
12 Indigenous lawyers. It's almost a point of pride, just as  
13 an Indigenous lawyer myself, to see the strength of the  
14 representatives and the counsel that stand up here and  
15 that make submissions or ask tough questions it's uncanny,  
16 but I also believe it should be exemplifying to states, to  
17 services, to all Canadians.

18 It's not like we're in the stone ages.  
19 We're smart people and that doesn't require a law degree.  
20 It requires the tenacity, the care, the love and the  
21 compassion for families and survivors and for our  
22 communities.

23 And to see that many of them in this space,  
24 contributing and working, I just say Chi-miigwetch. And  
25 some of them are going to be kick-butt lawyers in the

1 future and representatives, so my Indigenous sister feels  
2 a lot of pride for them.

3 Finally, the families and survivors, I  
4 started this with my overview and I'd like to finish with  
5 this, is I will never be the same.

6 I have had the opportunity to work with  
7 amazing people - and some of the legal team are behind me  
8 here - other staff, but the families, survivors, who  
9 trusted us enough to sit down with us or to talk on the  
10 phone with us, even before we were in a hearing. Who  
11 trusted us enough with their stories, with their precious  
12 memories, with their strength and with their sadness. The  
13 impact that will have on me for the rest of my life has  
14 ever changed me and I'd say for the better. It's enriched  
15 me.

16 Even when we've shared tears and even  
17 through the sadness. That type of trust and that type of  
18 relationship, if we all had those, I don't think we'd be  
19 talking about missing and murdered Indigenous women. We'd  
20 be probably having tea like Dr. Smylie suggested.

21 Those are the submissions. I thank you  
22 very much for your attention and time. It's been a  
23 pleasure presenting the evidence overview and some of our  
24 basic concepts on what we believe may be of assistance to  
25 you. Chi-miigwetch.

1 (APPLAUSE/APPLAUDISSEMENTS)

2 **MS. CHRISTA BIG CANOE:** I believe that  
3 concludes this portion, but there will be a closing  
4 ceremony, but for formalistic process this would conclude  
5 and it will be the last public hearing that we hold, so.

6 **CHIEF COMMISSIONER MARION BULLER:** Okay,  
7 then until April 30<sup>th</sup>, 2019, time and place to be  
8 announced, we are adjourned.

9 **MS. CHRISTA BIG CANOE:** Thank you.

10 (APPLAUSE/APPLAUDISSEMENTS)

11 (APPLAUSE/APPLAUDISSEMENTS)

12 (SHORT PAUSE/COURTE PAUSE)

13 **MS. CHRISTA BIG CANOE:** It's been brought to  
14 my attention we just need a couple minutes to reset the  
15 space for the purpose of the closing, so just a couple  
16 minutes.

17 **---CLOSING CEREMONY:**

18 **M. MATHIEU MELLON:** Alors tout le monde, on  
19 sent qu'y'a de l'excitation. Peut-être un peu de  
20 nervosité alors que la journée tire à sa fin.

21 **MS. CHRISTINE SIMARD-CHICAGO:** So if we  
22 could ask everyone to take their seats we'd like to get  
23 started with the closing ceremonies of the truth seeking  
24 process of the National Inquiry.

25 **M. MATHIEU MELLON:** Alors on demanderait...

1 on vous demanderait, s'il vous plait, de regagner vos  
2 places pour qu'on puisse débiter la cérémonie de fermeture  
3 de ce processus de consignation de la vérité.

4 **MS. CHRISTINE SIMARD-CHICAGO:** So right now  
5 I'd like to call up our National Family Advisory Circle  
6 members that we have here, Charlotte Wolfrey, Norma  
7 Jacobs, Barbara Manitowabi, Sarah Nowyakallak, Michah  
8 Arreak, Gladys Radek and CeeJai Julian.

9 **M. MATHIEU MELLON:** Alors on inviterait les  
10 personnes qui viennent d'être nommées à s'avancer à  
11 l'avant et ils sont membres du Cercle conseil national des  
12 familles.

13 **(SHORT PAUSE/COURTE PAUSE)**

14 **MS. CHRISTINE SIMARD-CHICAGO:** So we'll ask  
15 Norma Jacobs to say some closing remarks on behalf of the  
16 National Family Advisory Circle.

17 **M. MATHIEU MELLON:** Alors on invite Madame  
18 Norma Jacobs à prononcer quelques mots pour le Conseil  
19 national des familles.

20 **ELDER NORMA JACOBS:** (Indigenous language  
21 spoken)

22 I just would like to let everyone know how  
23 proud I am to be participating in this Inquiry and to have  
24 the support of everyone here, especially the family  
25 members, and it's just been quite a journey.



1           I've learned so much and I've felt so much  
2           from everyone, and I, you know, felt the love of all of  
3           the women that came to share their stories, and all of the  
4           people who participated in sharing their expertise with  
5           us.

6           And we've learned a lot, you know, and it  
7           was great to always be here and to stand with one another  
8           to be strong and to know that when we stand together that  
9           there is so much more strength.

10          It reminded me, you know, of unfolding our  
11          bundles, and that we all had something to bring here to  
12          this place, to this gathering, and that as we opened the  
13          bundles and looked inside what we seen, you know, was not  
14          pleasant, and that we are rewrapping those bundles as we  
15          move through this Inquiry and put everything back into  
16          place and to be proud of who we are as Indigenous people.

17          And so, you know, with those bundles now of  
18          everyone's story that we can move together in a good way  
19          and to take action with the things that we've learned, and  
20          to take them to heart and for us to really begin to  
21          activate, you know, all of the things that we learned and  
22          all of the injustices that had happened over time that we  
23          now have been validated for that.

24          So we're ready to move forward and to do  
25          the work as we need to do as Indigenous people and to make

1 right those wrongs.

2 And, you know, I think that we forget over  
3 time that our people are a fierce people, you know, and we  
4 became colonized and we forgot about our power that we  
5 have from within that the Creator gave to us many, many  
6 years ago.

7 And so I'm proud to see that today that  
8 through our journey that we've been revitalized and we're  
9 re-energized, and we remember today, we remember those  
10 ancestors, remember our stories, and remember all the  
11 values and the protocols that were given to us to guide us  
12 in this earth.

13 So I'm proud to be a part of that. And I  
14 don't feel alone anymore, and I have all of you to thank  
15 for this journey, for the support and for the love that we  
16 share for one another.

17 The Commissioners worked hard and, you  
18 know, I supported them always, and they've done a great  
19 job. They're doing a great job.

20 So we're putting -- rewrapping our bundle  
21 in a good way and that we are going to, you know, continue  
22 to draw from that good bundle to strengthen us and to keep  
23 us strong through this time as we move forward together.

24 Nia:wen

25 **(APPLAUSE/APPLAUDISSEMENTS)**

1                   **MS. CEEJAI JULIAN:** I know I'm not on the  
2 schedule, but I just really want to emphasize that the  
3 National Family Advisory Circle has supported me in so  
4 many ways of healing through the loss that I had of my  
5 sisters and many of my friends in the downtown east side.

6                   And I want you guys all please don't  
7 forget, don't forget what you're learning here. You know,  
8 all those recommendations we can apply it in our lives  
9 today.

10                   I've got to go back to the downtown east  
11 side, and it's like people are dying every day, you know,  
12 like our woman aren't safe, and that's why I'm here. We  
13 fought hard for this.

14                   And, you know, I'm just grateful. I'm  
15 grateful for the Commissioners. I'm sad because it feels  
16 like I'm not going to see you guys again. And I look out  
17 and I see the supporters and some of them -- you guys have  
18 good recommendations and you kicked their ass, right, and  
19 I really -- well, theirs, but anyways, I just wanted to  
20 say thank you, and safe travels, and all my relations, and  
21 mahsi cho to my ancestors.

22                   **(APPLAUSE/APPLAUDISSEMENTS)**

23                   **MS. CHRISTINE SIMARD-CHICAGO:** Miigwech.  
24 Miigwech National Family Advisory Circle.  
25 I'd like to call up Audrey Siegl, who's one

1 of our knowledge keepers that we work with here -- well  
2 throughout the Inquiry for -- she's been with us through  
3 the entire time.

4 **M. MATHIEU MELLON:** Alors on aimerait  
5 inviter Audrey Siegl qui est une de nos gardiennes du  
6 savoir qui est avec nous depuis le début.

7 **MS. CHRISTINE SIMARD-CHICAGO:** I'd also  
8 like to call up the Commissioners to join Audrey through  
9 this process with the commitment sticks.

10 **M. MATHIEU MELLON:** Alors j'inviterais  
11 également les commissaires à se joindre à nous à l'avant  
12 pour la remise des bâtons d'engagement.

13 **MS. AUDREY SIEGL:** My teachings are first  
14 to acknowledge the land, to say (Indigenous language  
15 spoken). I thank you. I thank the ancestors. I thank  
16 the land. I thank the people of the land.

17 Introduce myself. (Indigenous language  
18 spoken). My name is sxl̥emt̥əna:t. I am from Musqueam. I  
19 am the granddaughter of the late Stephen and Selina August  
20 and I am here as a survivor, as a family woman, and as  
21 someone the Canadian government is still trying to  
22 eliminate. So for each of you to be here and stand with  
23 us, I raise my hands to the drum, to the drummers, to the  
24 Commissioners, to everyone who has made this work.

25 I have the amazing fun task tonight of

1 calling the names of the people who are going to be gifted  
2 copper. These aren't just pieces of copper. This is part  
3 of what is at least over 800 pieces of copper that have  
4 been carved and gifted by my aunt (Indigenous language  
5 spoken) Bernie Williams. She is the only woman mentored  
6 under Bill Reid and she is fierce and she is a warrior and  
7 we are so grateful for her to have walked this road with  
8 us.

9                   So first we would like to thank the Elders,  
10 Vincent, Elaine, Reta Gordon, the land for his songs, Eli  
11 for the qulliq, and as -- any of these people present can  
12 make their way to the front.

13                   I want to say the names of two women from  
14 this land who went missing, Macy and Shannon. Carry them  
15 with you. Send love to them and their families. These  
16 are two names too many and we say them today to honour  
17 them and to bring medicine, not just to them, but to all  
18 who loved them.

19                   So the gift of copper is one of the highest  
20 gifts. As a Haida woman my aunt carves these. They are  
21 often a gift given from chief to chief. They are gifts,  
22 again, of honour, of recognition, of support. And our  
23 Commissioners will be sharing them with you so that you  
24 can always carry a reminder that you're loved and that the  
25 work you've done here has made a huge difference.

1                   We say howa, (Indigenous language spoken),  
2                   hai, hai, miigwech.

3                   (GIFT REMITTANCE/REMISE DE CADEAUX)

4                   **FEMALE VOICE:** Sorry, did I do that?

5                   (LAUGHTER/RIRES)

6                   **MS. AUDREY SIEGL:** So now we move on to --  
7                   oh, boy, we're already balling up here -- the commitment  
8                   sticks. So first I'd like to share about the commitment  
9                   sticks that Elder Fred Johnson in 2015 from Alkali Lake  
10                  which is near Williams Lake in B.C., he created these  
11                  sticks as a movement, as an awareness, as a recognition of  
12                  what needs to happen.

13                  That -- this is -- these sticks are a  
14                  commitment to stop the violence, to stop the violence that  
15                  continuously leads us back to the same place of murdered  
16                  and missing Indigenous women, to live with respect and  
17                  dignity and honour, to act with respect and dignity, with  
18                  honour, whether you are a man or a woman, whether you are  
19                  a child or a grandparent. This is what we need to do. To  
20                  me this is the number one and only call to action.

21                  So we would like to -- again, the  
22                  Commissioners are already here and Barb Manitowabi is  
23                  standing with me. So we're going to call up the parties  
24                  with standing who have shared so much of themselves and  
25                  their lives and their time. They've each brought their

1 own medicine. They've each brought their own teachings.  
2 And they have each, I'm sure, experienced their own trauma  
3 and hopefully found healing from that trauma that  
4 inevitably brought them here to stand with us as family in  
5 the National Inquiry.

6 The first party is the Nunatsiavut  
7 Government, Johannes Lamp and anyone who was presenting.  
8 They had to leave? Okay.

9 So we're going to move on to the Manitoba  
10 Keewatinowi Okimakanak, MKO, Grand Chief -- I notice the  
11 MKO at the end.

12 (LAUGHTER/RIRES)

13 **ELDER AUGUST SIEGL:** And thank you for your  
14 patience. I am -- I believe that our language is a huge  
15 holder of knowledge and if I fumble, please know that I've  
16 done my best and I mean no insult.

17 Grand Chief Garrison Settee et al. So we  
18 have amazing women standing here to represent the  
19 Association of Native Child and Family Services agencies  
20 of Ontario, Katherine Hensel, the Iskwewuk Ewichiwitochik,  
21 Darlene -- oh, she had to leave and she has asked Mirna to  
22 collect her stick for her. Okay. Somebody will gather  
23 that stick for her. And Amanda LeBlanc, the New Brunswick  
24 Aboriginal People's Council.

25 (APPLAUSE APPLAUDISSEMENTS)

1 (GIFT REMITTANCE/REMISE DE CADEAUX)

2 **MS. AUDREY SIEGL:** And Corey O'Soup here  
3 still? I'm just checking my notes again. Thank you.

4 (APPLAUSE APPLAUDISSEMENTS)

5 **FEMALE VOICE:** Corey, Corey, Corey, Corey.

6 (LAUGHTER/RIRES)

7 **MS. AUDREY SIEGL:** And if there are any  
8 parties with standing that we forgot to mention or who  
9 haven't received their commitment stick yet, please feel  
10 free to come up now and let us honour you.

11 (APPLAUSE/APPLAUDISSEMENTS)

12 (SHORT PAUSE/COURT PAUSE)

13 **MS. AUDREY SIEGL:** So the next phase is the  
14 one I look forward to the most because I love singing. We  
15 have a change. So sorry. Rewind.

16 **MS. CHRISTINE SIMARD-CHICAGO:** So before we  
17 go into honouring the Parties with Standing and all our  
18 family members in the ceremony that we're going to have to  
19 honour all the survivors, families of missing and murdered  
20 Indigenous women and girls, we're going to ask our  
21 Commissioners to do their closing comments first, and then  
22 we'll go into a ceremony. And that way with the  
23 grandfather drum and the extinguishing of the Qulliq, but  
24 we'll have our women drummers come up as well to honour  
25 our women as well.



1                   **MR. MATHIEU MELLON:** Donc avant de procéder  
2 aux dernières étapes de la cérémonie où on va rendre  
3 hommage aux membres des familles et aux survivantes, nous  
4 allons inviter les commissaires à dire un mot de la fin.

5                   **MS. CHRISTINE SIMARD-CHICAGO:** So if you  
6 guys want to take a seat for a couple of minutes, and then  
7 we'll do this part of the agenda first. Thanks.

8                   Oh, so I'm going to call up  
9 Commissioner Robinson to come up and do her final remarks.

10 **--- CLOSING REMARKS BY/REMARQUES DE CLÔTURE PAR**

11 **COMMISSIONER QAJAQ ROBINSON:**

12                   **COMMISSIONER QAJAQ ROBINSON:** Nakurmiik.  
13 Thank you.

14                   And first, I want to, of course, thank the  
15 land and the people who have welcomed us here. We stand  
16 on the unceded, unsurrendered land of the Anishinaabe  
17 people. We have had many from that community welcome us  
18 this week and join us through this process, and it's been  
19 a true honour.

20                   I am a guest in your lands as well. I live  
21 in Hull. Go Hull. And I hope I walk gently on these  
22 lands, and I hope that the work that I do on these lands  
23 will make these lands safe for Indigenous women, girls,  
24 trans, and two-spirit. It's never lost to me whose land I  
25 stand on.

1           I want to acknowledge those that have  
2           guided our week, who have kept this space safe, who have  
3           kept the spirits of the Indigenous women and girls who  
4           have been silenced or whose lives have been stolen, their  
5           spirits safe in this place with the offerings of food,  
6           prayer, pipe ceremony, song. It's fundamental that that's  
7           the foundation of every day.

8           And I want to thank Vince and Elaine  
9           Kicknosway, Reta Gordon, and Eelee Higgins for your  
10          prayers, your presence, and for the fire. Nakurmiik  
11          (speaking Inuktitut). Nakurmiik.

12          I want to acknowledge the flame of the  
13          Qulliq, but also the teachings about Inuit law that Eelee  
14          shared with us this week, those laws that too often aren't  
15          given their rightful place of purpose, understanding,  
16          guidance, and power.

17          As she shared with us the Inuit laws, I'm  
18          not going to call them principles, they are laws,  
19          particularly about (speaking Inuktitut) being welcoming  
20          and about how we go through and work together to come to  
21          understandings, and how those laws are foundational to the  
22          solutions became clearer to me again, and I wanted to  
23          thank Eelee for that reminder.

24          I want to thank those -- the drummers --  
25          the Eagle River drummers, as well as those women who come

1 up to the front, pick up a rattle, pick up a drum, and end  
2 our days with songs. I've learnt some of those songs and  
3 they've been such powerful medicine. As our hearts hurt  
4 and our lungs tighten up, and our diaphragms doing this  
5 work become so -- I'll be blunt -- enraged, the release  
6 and the hope that the drums and the songs bring have been  
7 some of the most powerful medicine for me. So thank you.

8 I want to acknowledge the families in the  
9 room, families and survivors, those that are here to  
10 observe, those that came with Parties with Standing, and  
11 the members of the National Family Advisory Circle.

12 I want to acknowledged one specific family  
13 member, Kathy Meyers. I want to acknowledge your  
14 attendance. I want to acknowledge your punik (ph), Angela  
15 Meyers, and I want people to say her name and I want  
16 people who know where she is to give Kathy and her family  
17 the answers they need. And those that play any role, to  
18 do the jobs they are tasked to do to the best of their  
19 abilities.

20 And I say this for Kathy, and I say it for  
21 all the mothers, all the fathers, all the sisters, all the  
22 families of the heart who need answers. Justice cannot  
23 ever be forgotten and truth can't ever be forgotten is a  
24 fundamental objective that we always have to strive  
25 towards.

1                   I also want to acknowledge Laurie Odjick,  
2                   for I know this is your battle too.

3                   Members of the National Family Advisory  
4                   Circle, CJ, Myrna, Gladys, Charlotte, who had to leave,  
5                   but you were here with us this week, Micah, Norma, Barb,  
6                   and Sarah, and your supports and your family who were here  
7                   with you this week, thank you again for walking with us  
8                   and guiding us.

9                   Our grandmothers, Lacey (ph), Blu, Bernie,  
10                  Kathy, Penelope; I want to acknowledge Leslie Spillett as  
11                  well, and our medicine keeper, Audrey Siegl. You're  
12                  quickly moving into Grandmother territory. But definitely  
13                  knowledge keeper is the role, I think you hold.

14                  Our hardworking staff, always, I give you  
15                  my appreciation and love.

16                  And to the Parties with Standing, for  
17                  giving us so much to think about, this is a legal mandate.  
18                  Our task was to investigate the root causes of violence  
19                  against Indigenous women and girls. And this was because  
20                  families have wanted this for many, many, many years. And  
21                  they deserved it. It was right and it was needed.

22                  The investigation is complex, the scope is  
23                  incredibly broad. The time we were given was tremendously  
24                  lacking. But we heard powerful truths, truths that now  
25                  that we know, nobody can ignore and nobody can put back in

1       their boxes and nobody can silence, nobody.

2                   We have heard from close -- what was it --  
3       close to over 2,000 people, 2,000 people; families who  
4       have shared their truths to us directly; families and  
5       survivors who have shared their truths with statement  
6       takers; who have given, through their words or through  
7       their expression, artistic expression, songs, beadwork,  
8       poems, your truth. And that guides the way forward. That  
9       is the pavement on the road we must now walk.

10                   I want to acknowledge the tremendous  
11       courage this took, to stand up against the forced violence  
12       and forced silence that is at the root cause of this  
13       national epidemic crisis crime.

14                   Your words, I will never forget. Your  
15       strength, I will never forget. Your humour, I will never  
16       forget. Your compassion, I will never forget. Your love,  
17       I will never forget. And that love I know is so much the  
18       key to how we go forward.

19                   Parties with Standing, again, thank you for  
20       representing your organizations. And as I often do, I  
21       want to share a little bit with you what I heard. It's an  
22       important thing to let people know that you're hearing  
23       what they're saying.

24                   And I want to share with you a little bit  
25       of what I heard this week. It's without dispute that the

1 cause of the violence is colonization and continued  
2 colonization: colonial attitudes, colonial policies,  
3 colonial actions, colonial inactions that continue today.

4 We are desperately in need of disrupting  
5 and dismantling this. Now, we've heard a lot about how,  
6 how this needs to be done. We've heard about how human  
7 rights are a tool, a guide, a path. In the United Nations  
8 Declaration on the Rights of Indigenous Peoples is a road,  
9 is a path.

10 And I agree, they're fundamental, but what  
11 I've also heard is all those papers, all those words don't  
12 mean anything without action, without believing, without -  
13 - sadly, without believing she's worthy, without believing  
14 she's equal. She is my sister. She's all of our sister,  
15 and our daughters, and our mothers, and our grandmothers.  
16 We would never tolerate this if we saw Indigenous peoples  
17 as equal. It's just as simple as that.

18 So action is required to show that that is  
19 believed, that it is believed that she matters. That  
20 means police officers doing their jobs. That means Child  
21 and Family Services staff understanding the best interest  
22 of the child is not the best interest of their child; it's  
23 what's in the best interest of an Indigenous child  
24 according to her family and her people's world view. We  
25 all show love in different ways. We all have different

1 beliefs and practices. Respect difference.

2 And I think fundamentally -- and I'm going  
3 to end here -- what I've heard is that it has to be  
4 Indigenous people that provide the services and lead the  
5 way to self-determination in service provisions, to self-  
6 determination in governance, to self-determination in land  
7 and resource management, to self-determination in every  
8 aspect of Indigenous people's lives.

9 It's going to be a long road and there's a  
10 lot to be done to get there. But in the meantime -- and  
11 this is the message to non-Indigenous peoples, the  
12 Canadian government and all state actors -- the time to  
13 think that Indigenous people need to be helped, saved,  
14 that's over. I really appreciate some of the  
15 recommendations and the actions and the best practices  
16 that were brought forward by some governments, but  
17 fundamentally, if it's not designed by and for Indigenous  
18 peoples, it will continue to be non-Indigenous people  
19 thinking they can save Indigenous peoples.

20 So do what you promised to do according to  
21 your international domestic laws, the promises that you've  
22 made in Treaties, and support and stand with Indigenous  
23 people. They don't need saving. Quite frankly, for this  
24 country to be saved, we need to follow them.

25 And that's all I'm going to say until the

1 final report. Stay tuned.

2 **(APPLAUSE/APPLAUDISSEMENTS)**

3 **M. MATHIEU MELLON:** Thank you. Thank you  
4 so much, Commissioner Robinson. Merci beaucoup,  
5 Commissaire Robinson.

6 I'd like now to invite Commissioner  
7 Eyolfson to address his remarks. Alors j'aimerais inviter  
8 le Commissaire Eyolfson à prononcer son mot de fermeture.

9 **--- CLOSING REMARKS BY/REMARQUES DE CLÔTURE PAR**

10 **COMMISSIONER BRIAN EYOLFSON:**

11 **COMMISSIONER BRIAN EYOLFSON:** Thank you.  
12 Merci. *Chi-miigwetch.*

13 First, as a guest in this territory, I want  
14 to thank the Algonquin and Anishinaabe people for hosting  
15 us in their traditional unceded homelands this week.

16 I also want to acknowledge all the families  
17 and survivors of violence across the nation and the  
18 spirits of the missing and murdered Indigenous women and  
19 girls, including trans and two-spirit people, for you are  
20 at the heart of our work. And we'll continue to do our  
21 very best to honour your shared truths.

22 I would like to acknowledge the guidance  
23 and support, the prayers, the pipe ceremonies provided to  
24 us throughout the week by our elders with us here, Elaine  
25 and Vincent Kicknosway, Reta Gordon, and Eeelee Higgins,



1 for maintaining the fire in the *quilliq* for us all week.

2 And I'd also like to acknowledge the drum  
3 and the drummers for their songs this week.

4 And thank you to Gerry Pagnin and Coralee  
5 McPherson for joining us this week in the last few  
6 hearings for offering to share your gift of beadwork as  
7 healing for all. Thank you very much.

8 I also want to thank our MCs this week,  
9 Christine Simard-Chicago, Christian Rock, and Mathieu  
10 Mellon.

11 As you know, the National Inquiry is  
12 mandated to inquire into and report on the systemic causes  
13 of all forms of violence against women and girls,  
14 including 2SLGBTQIA people, and to make recommendations on  
15 concrete actions that can be taken to improve their  
16 safety.

17 And work of this magnitude has many moving  
18 parts, and it could not have been done without the support  
19 of so many people.

20 I'd like to acknowledge and say special  
21 thanks to all those who have supported and engaged in the  
22 work of the National Inquiry, including our special  
23 grandmothers and cultural supports, Istchii Nikamoon, our  
24 Earth Song, Blu Waters; Gul Kitt Jaad, or Golden Spruce  
25 Woman, Bernie Williams; Nutalavak (ph) or Louise Haulli;

1 Elder Kathy Louis; Penelope Guay; Evelyn St. Onge (ph);  
2 Leslie Spillett; and our Audrey Siegl for providing us  
3 with guidance and support through these hearings.

4 And I really want to thank all the members  
5 of the National Family Advisory Circle for their  
6 commitment to walk through us on this journey -- to walk  
7 with us on this journey and to provide us with advice on  
8 our work. And I'd like to just mention those that are  
9 here with us this week to support us: CJ, Myrna, Gladys,  
10 Charlotte, Micah, Norma, Barbara, Sarah, and all their  
11 supporters that are here as well.

12 I also want to thank all of our hardworking  
13 staff for their commitment, for their many long hours, and  
14 for sharing in this journey with us, and all of those who  
15 have joined in person or via webcast this week and over  
16 the last approximately 2 years to honour the spirits of  
17 missing and murdered Indigenous women and girls and to  
18 honour those continuing to live with violence today.

19 Over the last 2 years, the National Inquiry  
20 heard -- held 15 community hearings where family members  
21 and survivors of violence shared their truths; 9 knowledge  
22 keeper, expert, and institutional hearings; and these  
23 final 2 weeks of final submissions, for a total of 26  
24 legally-mandated hearings.

25 And because of the shared truths, we've

1 heard about how women, girls, and trans, and two-spirit  
2 people continue to encounter violence on an ongoing basis,  
3 and the many underlying reasons for that violence. We've  
4 heard it described as a crisis, an ongoing crisis, and  
5 that Indigenous women and girls continue to be impacted on  
6 a daily basis.

7 So as we close our hearings with final  
8 submissions this week, I'd also like to thank all the  
9 Parties with Standing and their respective leadership, and  
10 representatives, for also joining us in this Inquiry, for  
11 the hard work in developing their final submissions and  
12 sharing their submissions with us.

13 In preparing those submissions, many of you  
14 listened to the voices of women and girls and trans and  
15 two-spirit people that shared their truths, and for many  
16 of you, your submissions were by and for Indigenous women  
17 and girls. And the valuable information you shared with  
18 your final submissions assists us in developing actionable  
19 recommendations on how to address these issues at regional  
20 and national levels.

21 Just looking back personally, I think that  
22 to unburden yourself in the spirit can be one of the  
23 toughest acts of courage in life. And we've heard from  
24 many courageous grandmothers, mothers, sisters, aunties,  
25 daughters, grandfathers, fathers, brothers, uncles, sons,

1 and other family members, including families of the heart,  
2 about their loved ones who have gone missing or have been  
3 murdered, as well as many survivors of violence.

4 But to witness the strength of the families  
5 and survivors has been incredible and empowering. The  
6 strength of their shared truths will always be in my heart  
7 and observing such strength and resiliency has always and  
8 also given me positive hope that change on this stain that  
9 has covered this country for so long can take place.

10 All Canadians have a responsibility to take  
11 action to address the issue of violence against Indigenous  
12 women and girls, and 2SLGBTQI people, and I firmly believe  
13 that the work of this National Inquiry is an opportunity  
14 for change as we move forward.

15 To be clear, the launch of our final  
16 report, due April 30<sup>th</sup>, 2019, will not be the end of this  
17 work, and our recommendations must not be forgotten. It  
18 will inform Canada and the nations and the peoples of this  
19 land on how to improve outcomes and living conditions for  
20 all Indigenous women, girls, two-spirit and trans people  
21 and increase their safety. We all have a responsibility  
22 to unite on this journey to support safe spaces and  
23 equality for everyone.

24 Again, I want to thank the respected  
25 Parties with Standing who have shared with us and helped

1 honour all the missing and murdered loved ones with their  
2 presence and their knowledge this week.

3 And in closing, I want to acknowledge the  
4 women, girls, trans, and two-spirit peoples who have been  
5 stolen from our communities and acknowledge all who are  
6 continuing to live with violence today. You are loved.

7 Chi-meegwetch, marsi, nakurmiik, thank you,  
8 merci.

9 (APPLAUSE/APPLAUDISSEMENTS)

10 **MS. CHRISTINE SIMARD-CHICAGO:** Meegwetch.

11 Now, I'd like to call upon  
12 Commissioner Audette to provide some closing remarks.

13 **--- CLOSING REMARKS BY/REMARQUES DE CLÔTURE PAR**  
14 **COMMISSIONER MICHÈLE AUDETTE:**

15 **COMMISSAIRE MICHÈLE AUDETTE:** Merci  
16 beaucoup, Madame la Chairperson. Où est votre chaise  
17 homme? Ah, vous êtes là, Monsieur Mellon.

18 (Speaking Indigenous language.)

19 On est chez vous ici, alors un gros merci.  
20 Merci de nous accueillir -- I'll speak English don't  
21 worry. De nous accueillir sur ton territoire et je joins  
22 mon amour et mes pensées aux paroles de la Commissaire  
23 Robinson sur les pas qu'on fait sur ton territoire.

24 Merci beaucoup à tous les aînés qui ont  
25 fait les prières du début jusqu'à la fin, comme cette

1 semaine au *quilliq*. Ça c'était très important-là dans  
2 tous les endroits où nous sommes allés.

3 Et je veux dire un gros merci à toutes les  
4 personnes qui nous ont suivies, soutenues, encouragées,  
5 critiquées, pour faire mieux les choses, mieux travailler,  
6 mieux écouter, mieux recevoir la vérité, au cours des 20  
7 quelques mois ou 2 années intensives.

8 Vous êtes plusieurs, les familles, les  
9 survivantes, les leaders autochtones, nos belles  
10 guerrières des Premières nations, du People Métis et du  
11 People Inuit. Merci à nos alliés, hommes et femmes, à  
12 travers le Canada, qui ont appris sur nous, qui ont  
13 grandis avec nous, qui ont réagis pour nous et avec nous.  
14 Merci beaucoup.

15 Je veux dire merci aux gens du  
16 gouvernement, des provinces, fédéral, provincial et des  
17 territoires, les gens des municipalités, qui ont osés  
18 poser des questions soit par internet ou par téléphone,  
19 pour essayer de comprendre pourquoi cette tragédie.

20 Je crois aussi que nous avons la présence  
21 d'une membre du Parlement du Gouvernement Fédéral à  
22 quelque part par là-bas. Je vous salue, madame. Y'a un  
23 homme qui me cache.

24 Alors maintenant je vais vous dire en  
25 anglais. In English. It's going to be something to say

1 this in English when my brain and my emotion don't do the  
2 translation. I'll try my best.

3 Before I start, I said in French to you,  
4 Laurie, and your people, your nation, thank you for  
5 accepting me in your territory. What a courage. You have  
6 a Parliament on your territory. So I'm sure you have the  
7 1-800 direct line to present the report to them or to help  
8 us when it's going to be time to present the report and  
9 recommendations.

10 And I was saying in French, I know we have  
11 the visit of one of the members of the Parliament, Madame  
12 la ministre qui est ici. Ah, I see you. Bonjour,  
13 Madam Bennet.

14 Yes, thank you so much. Thank you for the  
15 Elders. I know Qajaq and Brian, you said thank you to  
16 everybody, so I won't repeat.

17 But this special thank, I want to say it, I  
18 would like to invite Serge. Serge was there since the  
19 beginning, never grumpy. Come on, you're part of the  
20 Inquiry. And he's the one who made sure this week I'm  
21 here. He took care of many things this week so we can  
22 have a roof tomorrow night when we go back in Québec City  
23 for those who know.

24 But thank you for the families and  
25 survivors. Beautiful teaching last week in Wendake when

1 something happened to our family, Marie Morrison (ph) and  
2 Jacquie Gistabish (ph), Nancy Jordan, and other families  
3 from Québec were giving me hope, but at the end of the day  
4 what they were saying, it was sincere. But I was sitting  
5 there and saying, oh, my god, I just lost a material when  
6 the women in front of me lost a sister, a mother, a  
7 friend, a relative, a sibling and Serge and I was like,  
8 ho, we have to stand up and continue this work here in  
9 Ottawa. Merci, Serge.

10 I would like also to invite our  
11 grandmothers Cathy, you, Louise, toi aussi de venir ici,  
12 Blue, young Blue, all the grandmothers, you can come here  
13 please. I speak English, la.

14 **(LAUGHTER/RIRES)**

15 **COMMISSIONER MICHÈLE AUDETTE:** La -- ask  
16 Laurie, will tell you what is la in English. It's not la  
17 for you, la, Maître Big Canoe, it's la for, you know,  
18 people in Quebec.

19 Bernie, there she is.

20 I'd like to ask all the NFAC members to  
21 come here also, please, and family members that accept to  
22 work and to paddle with us in this huge canoe that we had  
23 to build and can paddle at the same time, all of you  
24 families that work with us.

25 Remember when the announcement was made in



1       Gatineau, we were sitting there not knowing what will be  
2       the next minute, not the next day but the next minute.  
3       And five of us that time made sure that we will, chew,  
4       read, read over and over this decree, order in council,  
5       and we saw some space there where we can have families  
6       walking with us or letting us walking with you. We saw  
7       some space where we were able to have grandmothers to  
8       guide us, our own laws.

9                    You're a family member, toi aussi, a  
10       survivor, tu peux venir. I was inviting all the survivors  
11       that works at the Inquiry that can stand here.

12                   And you will understand why I'm asking you  
13       to join me; two simple reasons.

14                   On a personal note, I have to be honest,  
15       that was quite a journey. Very powerful. We learned. I  
16       learned. We cried, we yelled, we wonder, we question, we  
17       had all kinds of emotion, but never I had a doubt ever,  
18       ever about our personalities, can we get along or not.

19                   One of the best values I found in this  
20       journey was respect. They let me be crazy, clumsy,  
21       Frenghish, or creating words, but they let me be who I am,  
22       and that's so powerful. And coming back on me I was able  
23       to give back and say what a beautiful diversity we are,  
24       and this is my family.

25                   I leave my family, like all of us, to go to

1       hearings, meetings, or demonstrate, or walk, or denounce,  
2       or hope, but I was coming to a place where I was always  
3       welcome. Thank you so much.

4               And for the grandfathers and grandmothers  
5       that welcome us everywhere we went to follow your  
6       protocols, your love, the way we should do things, thank  
7       you so much. I learned. We learned.

8               All of us here, even if there were four of  
9       us sitting there, on T.V. or in the room, let's not forget  
10      that hundreds of us were receiving your truth, your  
11      message, your tears, your laugh, your hope, and we had,  
12      and still today, did this in a most respectful way, which  
13      for me I say in English with an open mind, with an open  
14      spirit, with something that will help us to do the work we  
15      have to do.

16              So they don't know what I'm going to ask  
17      them to do but I'm sure they'll say yes.

18              This commitment stick or stick commitment,  
19      this stick, it's a symbol. Very powerful for me when I  
20      saw that in one of our hearings in Calgary, c'est ca, with  
21      Chef Bello, we say in French, that I was hoping that it  
22      would be something that we do everywhere we go. And I  
23      know Maggie, Sandra, I saw Hilda and other women in this  
24      room -- oh, there she is -- the families, the survivors  
25      that participate or didn't participate but knows that

1 there is an Inquiry, perfect or not perfect it was or is,  
2 doing enough, not enough, but something is happening,  
3 among many other things across Canada.

4 My commitment to you, my commitment as a  
5 mom, as a partner, as a member of a big family here, is I  
6 want to walk with you, not for you, but beside you. I  
7 want to laugh, cry. I want to do things spiritually or  
8 physically side-by-side with you even after the Inquiry.  
9 I'll be free moccasin. More free to speak. But this is  
10 my commitment to you. And I'm pretty sure my family here  
11 has the same feeling for you.

12 If you can stand up family members so I can  
13 see you. I can see you. I want to see you. Merci.  
14 Merci beaucoup.

15 So this is my commitment to you. And  
16 families, with me, yes? Parfait. That same energy. That  
17 same energy.

18 Our mandate is not over yet. You know how  
19 sad I was because we didn't have the extension. Okay,  
20 fine. There's so many other systemic causes that need to  
21 be examined, that need to be studied, that need to be  
22 relooked or brought to the federal government, provincial  
23 government, and territorial, and our own government also.  
24 I'm pretty sure in our report we'll mention that so many  
25 things need to be done, still happen, or, you know, to do

1 the work that we were mandated to do.

2 So I know we have a woman who represents  
3 the federal government, Carolyn Bennett. She's a human  
4 being. She's courageous to come here. And I want to  
5 acknowledge that.

6 That you will receive a report, a report  
7 that will come from hearts, from passions, from  
8 determination, sometimes frustration, but with lots of  
9 hope, lots of hope that there'll not be cherry picking --  
10 what did Dr. Pamela said -- but that it will be for me for  
11 sure we recognize as citizens and members of government,  
12 we recognize that something was wrong and still today. We  
13 apologize, but with those apologies there's action.  
14 Simple. That's my medicine for today and my hope.

15 So I'll say I love you. It's not over yet.  
16 And my God we will read, and read, and read, and continue  
17 the reading while Serge does all the rest at home. Oh, no  
18 home over there.

19 **(LAUGHTER/RIRES)**

20 **COMMISSIONER MICHÈLE AUDETTE:** And to make  
21 sure that I can be there and be the strong woman I was and  
22 still today for you families and survivors.

23 Merci beaucoup.

24 **(APPLAUSE/APPLAUDISSEMENTS)**

25 **MR. MATHIEU MELLON:** Thank you. Thank you

1 very much.

2 I'd now like to call Chief Commissioner  
3 Buller to address a few words.

4 J'aimerais maintenant inviter la  
5 Commissaire en-chef Madame Buller à prononcer son mot de  
6 clôture. Merci.

7 **--- CLOSING REMARKS BY/REMARQUES DE CLÔTURE PAR CHIEF**

8 **COMMISSIONER MARION BULLER:**

9 **COMMISSIONER MARION BULLER:** Thank you so  
10 much. Thank you.

11 I want to start by acknowledging the  
12 spirits of the missing and murdered Indigenous women and  
13 girls, 2S, and trans people. They are always with us.  
14 They've been in the room this week, they still are. Thank  
15 you for joining us. And stay with us as we move ahead  
16 please.

17 Thank you. Merci, et Krisani, Tansi,  
18 hello. Thank you.

19 I want to thank the Algonquin Anishinaabe  
20 for welcoming us into their region this week. Gracious,  
21 warm hosts. Thank you.

22 Thank you, Laurie.

23 I also want to acknowledge the families and  
24 survivors of violence who are here today and have been  
25 here this week, and those who have been joining us on our

1 Webcast. Remember always that you are loved, and we are  
2 inspired by your strength, resiliency, and perseverance  
3 for justice. You're not forgotten and you never will be.

4 We know the truth. We know that Indigenous  
5 women and girls, 2S and Trans people all across this  
6 nation have experienced a disproportionate rate of  
7 violence of all descriptions. This is a harsh reality  
8 that families and survivors have been teaching us and all  
9 Canadians. We must continue to learn from them.

10 Each mother, auntie, daughter, friend,  
11 cousin, niece; all are vital to the health and wellness of  
12 our families and communities. We will continue to carry  
13 this message of their importance, of their value, in our  
14 hearts and in the words that we will write.

15 As always, this has been a very informative  
16 week. My goodness, all the things we've learned, and this  
17 is our final public hearing.

18 We could not have done this work without  
19 the guidance, encouragement, and support of so many  
20 people, all of whom are committed to the truth.

21 I want to thank our respected Elders who  
22 are here this week, our knowledge keepers as well:  
23 Vincent, Elaine, Reta, thank you for your prayers and  
24 stories, your guidance over the week, your handholding.  
25 We couldn't have gotten through this week without you.

1 Thank you.

2 Eelee, thank you also for -- wherever you  
3 are. Where are you? Eelee, for tending the qulliq.

4 You know, the qulliq gives us light; it  
5 helps us go in the right direction. The qulliq keeps us  
6 warm at times when we feel the cold, the fear, the  
7 anxiety.

8 Eagle River Drummers, thank you for your  
9 songs, your prayers, and thank you for reminding us that  
10 every time we hear the drum, we hear our own heartbeat  
11 even stronger.

12 Thank you Christine, Mathieu, Christian,  
13 for keeping us on track, and I might I add, on time. You  
14 know how important it is to me to be on time.

15 I also want to thank our health and  
16 wellness team, the people who have the purple lanyards;  
17 the people who always seem to have the Kleenex when you  
18 need it, and the glass of water, even when you don't know  
19 you need it. Thank you for taking care of us all.

20 I want to also thank our communication team  
21 who have, in very hard circumstances, made sure that  
22 Canadians are listening and learning our lessons.

23 I want to also thank our research and legal  
24 teams. They have done an incredible job of marshalling  
25 evidence, not only from witnesses that people can see here

1 in the hearing room or a room like this, but also all the  
2 reports and documents that we have to consider as part of  
3 our work. Thank you to all of you for doing that.

4 Also, I want to make special notice of  
5 people who you don't see but whose work is invaluable; the  
6 statement gathers, some of whom are here today.

7 They have met with people all across  
8 Canada, more often than not one on one to collect truths,  
9 to honour truths. They are our true frontline, and I'm  
10 grateful for each and every one of them.

11 **(APPLAUSE/APPLAUDISSEMENTS)**

12 **CHIEF COMMISSIONER MARION BULLER:** Speaking  
13 of people who work outside of the camera spotlight and  
14 outside of public view, more often than not, thank you to  
15 our translation team at the back of the room. I know who  
16 you are.

17 **(APPLAUSE/APPLAUDISSEMENTS)**

18 **CHIEF COMMISSIONER MARION BULLER:** You give  
19 voice to us. Thank you. English, French, Inuktitut,  
20 thank you.

21 And thank you also to our translation team  
22 at the front of the room who are signing. Thank you.

23 **(APPLAUSE/APPLAUDISSEMENTS)**

24 **CHIEF COMMISSIONER MARION BULLER:** Now  
25 let's hope they don't turn off my microphone.



1 Thank you to the AV guys at the back there.

2 **(APPLAUSE/APPLAUDISSEMENTS)**

3 **CHIEF COMMISSIONER MARION BULLER:** I don't  
4 know how they do it but we have internet, we have Webcast,  
5 we have microphones, we have power bars all across Canada.  
6 The AV team is brilliant, nothing less than that. Thank  
7 you very much for making us look good and sound good.

8 **(APPLAUSE/APPLAUDISSEMENTS)**

9 **CHIEF COMMISSIONER MARION BULLER:** Our  
10 logistical team. Wow. I see at the back of the room  
11 there. I know who you are. You constantly work magic to  
12 make this happen. Thank you so much. We wouldn't be in  
13 the right place at the right time without you. And I know  
14 you take calls from stranded travellers at weekends,  
15 middle of the night, and you still make it happen for us,  
16 so we are truly grateful.

17 **(APPLAUSE/APPLAUDISSEMENTS)**

18 **CHIEF COMMISSIONER MARION BULLER:** And I  
19 want to mention the rest of the National Inquiry staff who  
20 aren't here, who are working at home or working in our  
21 offices all across Canada. We wouldn't be here today  
22 standing here without each and every one of you. Thank  
23 you for your dedication, your commitment, your long hours  
24 to the truth. You're making it happen.

25 Thank you to the parties with standing who

1 have appeared all across Canada with us. The questions,  
2 the submissions have been beyond my expectations. The  
3 excellence in advocacy, both by lawyers and advocates, has  
4 been truth telling in and of itself.

5 Thank you for your commitment to the truth  
6 and thank you for your commitment to your clients.

7 I just want to take a moment here. I had  
8 an "Ah-ha" moment earlier this week.

9 A long time ago back in the dark ages when  
10 I was a lawyer and I still had black hair, you could take  
11 the number of Indigenous women lawyers and put us in a  
12 minivan and still have a seat or two left over. And I was  
13 honestly touched by looking around the room and seeing the  
14 number of highly skilled, incredibly smart women,  
15 Indigenous women, who are lawyers.

16 I'm also greatly impressed with the  
17 Indigenous men who are lawyers and advocates. I think  
18 we'd need a couple of buses now to get everybody on board.  
19 And I'm so grateful for that. It's changed the legal  
20 landscape of Canada. Each one of them in their own way  
21 has changed the legal landscape.

22 I want to thank the allies who have helped  
23 and worked with all of our Indigenous lawyers. You've  
24 made a pretty awesome team in your entirety.

25 I don't think I can do this without kind of



1 survivors and others this week and for months all across  
2 Canada that there has to be a paradigm shift, a change in  
3 culture, a change in thinking.

4 So here's the message to all Canadians, all  
5 governments, all agencies, all individuals. It is now  
6 time to rediscover and reset your moral compasses. Join  
7 us, the Indigenous people in Canada all across the country  
8 in our canoe. It reaches from coast to coast to coast.  
9 There's room for everyone. Learn from us. Heal with us.  
10 Let's have some difficult conversations.

11 I will gently remind all Canadians the non-  
12 Indigenous people will not be steering the boat, the  
13 canoe.

14 **(APPLAUSE/APPLAUDISSEMENTS)**

15 **CHIEF COMMISSIONER MARION BULLER:** Don't  
16 miss the canoe. Don't be left on the shore because you  
17 don't own the shore.

18 **(APPLAUSE/APPLAUDISSEMENTS)**

19 **CHIEF COMMISSIONER MARION BULLER:** But I  
20 can assure you this, there's no need to be afraid, Canada.  
21 You will be in safe hands. Even if you try to tip our  
22 canoe, even if we run into some rough waters now and then,  
23 you will enjoy the safety in our canoe together, the  
24 safety that Indigenous women and girls have not enjoyed,  
25 have not been able to enjoy. You'll be safe with us,

1 safer than we have been with you.

2 Thank you all. We'll meet again at the end  
3 of April with the final report.

4 And in the meantime, Canada, get on board  
5 our canoe. Thank you very much.

6 **(APPLAUSE/APPLAUDISSEMENTS)**

7 **MS. CHRISTINE SIMARD-CHICAGO:** *Miigwetch.*  
8 *Miigwetch* for those powerful words from our Commissioners.

9 Right now, I'd like to call up Laurie  
10 Odjik. I'd like to call up our elders, Vince and Elaine  
11 and Reta to come up, please.

12 **M. MATHIEU MELLON:** Alors on aimerait  
13 inviter à l'avant Laurie Odjik, ainsi que nos aînés Vince,  
14 Elaine et Reta.

15 **MS. CHRISTINE SIMARD-CHICAGO:** And I'd like  
16 to call up the women singers and drummers in the room to  
17 come up as well.

18 **M. MATHIEU MELLON:** J'aimerais inviter  
19 également les joueurs et les joueuses de tambours à venir  
20 nous rejoindre à l'avant.

21 **MS. CHRISTINE SIMARD-CHICAGO:** So that's  
22 Audrey Siegl, Granny Bernie, Barbara, Bobbi-Jo if she's in  
23 the room, Christa Big Canoe, Tarya (phonetic), and if  
24 there's anyone else that would like to come join us,  
25 please do so.

1                   So right now while we're organizing this  
2 part of the closing agenda, what I'm going to do is I'm  
3 going to ask Laurie Odjik to go by the spirit chair. The  
4 spirit chair represents our loved ones that are gone, that  
5 are missing, that have passed on. And because this whole  
6 Inquiry is about our loved one, she needs to be centre,  
7 along with our families.

8                   And because this is Algonquin territory,  
9 and out of respect and the honour and love I have for my  
10 sister Laurie, I'd like for her to move the spirit chair  
11 beside the bundle.

12                   **M. MATHIEU MELLON:** Alors pendant qu'on se  
13 prépare pour la suite de la cérémonie de clôture, on  
14 aimerait inviter Laurie Odjik à venir proche de cette  
15 chaise qui représente, en fait, les esprits qui nous  
16 permettent d'honorer la mémoire des femmes et des filles  
17 autochtones disparues et assassinées.

18                   Comme nous sommes en territoire Algonquin,  
19 Laurie qui nous accueille sur son territoire a un rôle  
20 important à jouer.

21                   **MS. CHRISTINE SIMARD-CHICAGO:** So next I  
22 would like to have our Commissioners up here, our Parties  
23 with Standing, all the family members that are in the room  
24 and survivors, if you could please come up.

25                   **M. MATHIEU MELLON:** Alors on aimerait

1 inviter les commissaires, les partis ayant qualité pour  
2 agir et les membres de famille qui se trouvent dans la  
3 salle à venir se joindre à nous.

4 **MS. CHRISTINE SIMARD-CHICAGO:** Let's make a  
5 big circle here.

6 **M. MATHIEU MELLON:** Alors s'il vous plait  
7 on va essayer de former un grand cercle.

8 **MS. CHRISTINE SIMARD-CHICAGO:** We have a  
9 short recess right now. No? Okay. Never mind.

10 **(LAUGHTER/RIRES)**

11 **CHIEF COMMISSIONER MARION BULLER:** I think  
12 sometimes the first thing you have to is admit your  
13 mistakes and I made two big ones.

14 First, I want to thank the members of NFAC  
15 who have been joining us in person and by webcast all  
16 across Canada. And I guess sometimes you forget the  
17 people who are the closest to you, inadvertently because  
18 they're standing so close to you.

19 So grandmothers, knowledge keepers, and  
20 NFAC circle, I apologize for not mentioning you earlier.  
21 But thank you to our grandmothers and NFAC for wrapping us  
22 in support and love in all the work that we do. Thank you  
23 to each and every one of you.

24 **MS. CHRISTINE SIMARD-CHICAGO:** *Miigwetch.*

25 Okay. So is everyone here in our circle?

1 Charlotte?

2 So before we ask our women drummers and  
3 singers and our drum group to continue, we're going to go  
4 into to have Vince and Elaine and Reta make -- start with  
5 the ceremony that we had discussed.

6 **M. MATHIEU MELLON:** Donc avant de procéder  
7 à la partie où on écoute les joueurs et les joueuses de  
8 tambours, on va demander à nos aînés Vince, Elaine et  
9 Reta, d'adresser quelques mots.

10 **ELDER RETA GORDON:** Hello, everyone. Is  
11 this on? I had all this to say but it has been said. So  
12 all I would like to say is, I would like to thank all, as  
13 a group too numerous to name individually, those who  
14 worked in groups, then came together as a team to put in  
15 place this fantastic, well-organized conference.

16 So I'll just say a little short prayer.

17 **(PRAYER/PRIÈRE)**

18 **ELDER RETA GORDON:** Till we meet again may  
19 a rainbow always touch your shoulder, may the sun shine  
20 through your window pane, and may all who enter your abode  
21 be blessed and let us never forget that we will always be  
22 remembered by the happy tracks our moccasins make in many  
23 snows yet to come.

24 And I said at the beginning of this  
25 gathering that the Lord said we're all his children, so



1 remember that. We're all brothers and sisters and treat  
2 every brother and sister, no matter from the smallest to  
3 the oldest, from those way up there to those who  
4 unfortunately are down there. Never look down on anyone  
5 unless you're looking down to give them a hand up.

6 I ask the Creator to those who live close  
7 and those who live far, to guide them safely home to their  
8 loved ones.

9 And I won't be seeing you and I wish each  
10 and every one of you Happy Holidays, Merry Christmas, and  
11 a Happy, Healthy New Year.

12 Til we meet again, God bless.

13 **(APPLAUSE/APPLAUDISSEMENTS)**

14 **ELDER ELAINE KICKNOSWAY:** Sometimes every  
15 day you start talking about peoples and sometimes every  
16 day there is good news and then sometimes every day there  
17 is not so good news.

18 So we want to acknowledge the 15-year-old  
19 girl that was found murdered this morning. And that was  
20 in The Pas, Manitoba. Her death is being investigated as  
21 a homicide.

22 And across this nation, as we continue the  
23 wave, the wave of the truth, the wave of our talk, the  
24 wave of our languages, the wave, the wave of even our  
25 sorrow through the rivers and the tears to acknowledge

1 we're grabbing onto each other and holding tight.

2 As a domestic violence survivor myself,  
3 there was a point when it was dark but I looked towards  
4 the light, tried to figure it out, to know that there's  
5 not an alone place. It's just trying to figure it out  
6 half the time through your voice and your song and your  
7 dance and whatever can help you stand tall. And if it's  
8 holding on tight to somebody, hold on tight, because the  
9 wave is coming. We are the wave.

10 The beauty of you and the gracefulness is  
11 the wave. And through that comes the whistles, comes the  
12 songs, comes the dance and the ceremony. Even if you  
13 shake, you dance through it. You sing through it. You  
14 tell the truth.

15 And so today I blow the eagle whistle for  
16 you all. It's one that I've carried when I met my family,  
17 when I went back home as a Sixties Scoop survivor; there  
18 is different places of where we've been raised, to know  
19 that city and know the land, to not be afraid to tell our  
20 truth, to be okay through role models, to know that  
21 there's so many more that aren't talking but we're  
22 encouraging them through our voice, through our song,  
23 through even just sitting together, hearing a little bit  
24 of a piece, to say, "Yes, that's me."

25 So I blow my eagle whistles to you and

1 thank you for your breath of life.

2 And I'm going to start in the west and then  
3 I'm going to go to the other directions. *Miigwetch*.

4 **ELDER VINCENT KICKNOSWAY:** Boozhoo.  
5 Kwekwe. Ahneen.

6 Forgive me, for I know not the greeting,  
7 salutation to the Inuit. (Speaking in Indigenous  
8 language). *Chi-miigwetch*. (Speaking in Indigenous  
9 language).

10 We are so grateful as it has been  
11 acknowledged earlier that this beautiful territory that we  
12 are in, we acknowledge each and every one of the  
13 Anishinaabek Algonquin peoples.

14 We are so grateful. We've heard all the  
15 very wonderful voices of thanks from all the Commissioners  
16 to all the parties to the individuals. We are so grateful  
17 at this time to acknowledge, give thanks to everyone that  
18 it has been acknowledged. We are so grateful. And yes,  
19 as it has been said, as long as we continue to paddle  
20 together in that large canoe, that *chi chimaun*, that we  
21 can make it to where we are going. And that's what we  
22 want in life, is a better focus on a violence-free  
23 lifestyle for our women, girls, trans, and two-spirited,  
24 and to all the men who too face that, those young ones.

25 We will carry as best as we know how those

1 abilities within our own individual selves for what we  
2 have seen, heard, smelled, spoke, taste, and felt. And  
3 may we do that and continue on from this day forward to  
4 make those changes. We say to our spirit gods and I say  
5 to our spirit helpers, a big *miigwetch*. And I ask Gitchi  
6 Manido to watch over each and every one of us and to those  
7 who have come to this gathering this week that they have a  
8 safe journey back to their destination. I say (speaking  
9 in Indigenous language). *Miigwetch*.

10 **MS. CHRISTINE SIMARD-CHICAGO:** So now we're  
11 going to go to our women to start with what Audrey had  
12 discussed with our drum group that we have here.

13 **M. MATHIEU MELLON:** Nous allons donner  
14 maintenant la chance aux joueuses de tambours. ...de nous  
15 faire une chanson.

16 **MS. AUDREY SIEGL:** The song we're going to  
17 share is the Strong Woman song. It's a song of strength,  
18 it's a song of courage, and courage we should never have  
19 to bear.

20 We sing this song for our lost and our  
21 stolen. That's who guides us. As much as we're here to  
22 change things for the future, first we need to make it  
23 right for them. First, we need to show them that they are  
24 loved and that we are working so hard to bring the justice  
25 that they deserve, the safety that we all deserve.

1                   We stand in front of you, as my aunt says,  
2                   "the red women rising", and we will not be stopped until  
3                   there is justice, and we will not be stopped until there  
4                   is safety, and we will not be stopped until there is  
5                   balance. And this is part of how that happens.

6                   It is not up to the Canadian Government to  
7                   decide if we will be safe. We decide. And we do that  
8                   every day through prayers and teachings and what some will  
9                   call reclamation and reconciliation, but all that is, is  
10                  us standing up and being who we are.

11                  So I invite each of you, you are indigenous  
12                  to the land somewhere, honour those ancestors, do how they  
13                  did, and as Marion said, "follow our lead while you're  
14                  here on Turtle Island, on our ancestors' land".

15                  So we sing this song, and then we pass it  
16                  off, and we raise our hands to you for finishing and  
17                  closing with the song that you have chosen. Because we  
18                  need that balance between the men and the women or nothing  
19                  is going to change. So we thank you for standing with us  
20                  and for bringing that balance and for leading the way with  
21                  us.

22                                   **(SINGING AND DRUMMING/CHANT ET PERCUSSIONS)**

23                                   **(APPLAUSE/APPLAUDISSEMENTS)**

24                                   **MS. CHRISTINE SIMARD-CHICAGO:** Okay. So  
25                                   now we'll continue with our closing ceremonies and --

1 where's Eelee; I can't see Eelee -- with extinguishing our  
2 qulliq.

3 **M. MATHIEU MELLON:** Alors on va poursuivre  
4 et c'est maintenant le temps d'inviter notre Aînée Eelee  
5 Higgins à éteindre le qulliq.

6 **(SHORT PAUSE/COURTE PAUSE)**

7 **ELDER EELEE HIGGINS:** I need an  
8 interpreter.

9 **(LAUGHTER/RIRES)**

10 **ELDER EELEE HIGGINS:** Thank you.

11 First I would like to thank and acknowledge  
12 that today and this week have been given such good days.

13 You'll recall yesterday that we sang in  
14 Inuktitut, "This Little Light of Mine". Now, today when  
15 you are leaving this space, this place, this process, make  
16 sure you keep that light in you burning and bright. And  
17 when people try to extinguish that light, dampen that  
18 light, you fuel it even more; you make it even brighter.

19 Thank you. Safe flights home.

20 I will now say a prayer in Inuktitut.

21 Let's bow our heads.

22 **(CLOSING PRAYER/PRIÈRE DE CLÔTURE)**

23 **ELDER EELEE HIGGINS:** I will now extinguish  
24 the qulliq.

25 **(EXTINGUISHING OF THE QULLIQ/EXTINCTION DU QULLIQ)**

1                   **ELDER EELEE HIGGINS:** Thank you.

2                   **(APPLAUSE/APPLAUDISSEMENTS)**

3                   **MS. CHRISTINE SIMARD CHICAGO:** So now we're  
4 going to just finish off with our travelling song that we  
5 sing when we leave our gatherings, because we know that we  
6 don't gather like this for a long, long time.

7                   So take it away, boys.

8                   **M. MATHIEU MELLON:** Donc en terminant on va  
9 se laisser avec une chanson des joueurs de tambours.  
10 Chanson qui nous accompagne dans nos voyages pour notre  
11 retour.

12                   **(SONG/CHANT)**

13                   **(APPLAUSE/APPLAUDISSEMENTS)**

14                   **MS. CHRISTINE SIMARD CHICAGO:** And that's a  
15 wrap.

16

17 --- Upon concluding at 5:27 p.m./L'audience est close à  
18 17h27

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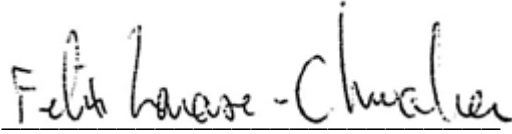
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## LEGAL DICTA-TYPIST'S CERTIFICATE

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

A handwritten signature in cursive script that reads "Félix Larose-Chevalier". The signature is written in black ink and is positioned above a horizontal line.

Félix Larose-Chevalier

Dec 14, 2018