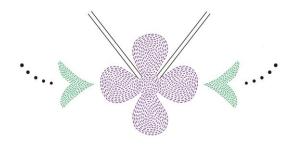
National Inquiry into Missing and Murdered Indigenous Women and Girls



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

National Inquiry into Missing and Murdered
Indigenous Women and Girls
Truth-Gathering Process
Part 1 Statement Gathering
Holiday Inn Airport
Calgary, Alberta



PUBLIC

Friday November 16, 2018

Statement - Volume 582

Michelle Robinson, In relation to Janel Squirrel, Dawns Echoes Baptiste, Jacqueline Crazybull, Joey English, Alice English & Cheyenne Toms

Statement gathered by Bonnie George

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Documents submitted with testimony: none.	

(Janel Squirrel, Dawns Echoes Baptiste, Jacqueline Crazybull, Joey English, Alice English & Cheyenne Toms)

	boey English, Alice English & Cheyenne Toms,
1	Calgary, Alberta
2	Upon commencing on Friday, November 16, 2018 at 1:04 p.m.
3	MS. BONNIE GEORGE: Okay, this is Michelle
4	Robinson and I am Bonnie George. I'm the statement taker
5	for the National Inquiry into the murdered and missing
6	Indigenous women, and we're in Calgary, Alberta. And today
7	is November 16th, 2018, and it's 1:04. Michelle?
8	MS. MICHELLE ROBINSON: Oh sure. I want to
9	acknowledge we're on the lands of the Blackfoot
10	Confederacy. To the south of the U.S./Canadian border are
11	the Blackfeet, north of the border are the Siksika, Kainai
12	and Piikani of the Confederacy. These lands are now Treaty
13	7, signed in 1877, with signatories that include the
14	Blackfoot Confederacy, the Stoney-Nakoda, Wesley, Chiniki
15	and Bearspaw Nations, and the Tsuut'ina Nation. I
16	acknowledge all First Nation Métis and Inuit status and
17	non-status across Turtle Island as the keepers of this
18	land. Oki, I'm mááhk
19	MS. BONNIE GEORGE: Can you spell that?
20	MS. MICHELLE ROBINSON: Sure.
21	MS. BONNIE GEORGE: Just for the record,
22	because we're going to have this transcribed.
23	MS. MICHELLE ROBINSON: Sure.
24	MS. BONNIE GEORGE: Okay.
25	MS. MICHELLE ROBINSON: What would you like

Michelle Robinson

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me to respell?

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- 2 MS. BONNIE GEORGE: Your nation. 3 MS. MICHELLE ROBINSON: Oh, my nation on my Indian Act Imposed Status Card is Yellowknives Dene, but 4 5 I'm Sahtu Dene. MS. BONNIE GEORGE: Dene is D-E-N-E? 6 7 MS. MICHELLE ROBINSON: Yeah. 8 MS. BONNIE GEORGE: Okav. MS. MICHELLE ROBINSON: And that's the 9 10 Canadian, but we are Sahtu Dene. 11 MS. BONNIE GEORGE: Sahtu, can you spell 12 Sahtu? MS. MICHELLE ROBINSON: Yeah S-A-H-T-U. 13 14 MS. BONNIE GEORGE: Okay. MS. MICHELLE ROBINSON: 15 Yeah. MS. BONNIE GEORGE: 16 Thank you. 17 MS. MICHELLE ROBINSON: Oki, mááhk
- ksiistsikom náápiáakii, or Red Thunder Woman in Blackfoot.

 My spirit name is Red Thunder Woman, given to me in

 ceremony. My humblest apologies to the Blackfoot Elders

 and language keepers as I try to learn the proper

 pronunciation.
- I'm Michelle Robinson, I was born in Calgary
 as Michelle Elliott, a very English name that has afforded

Michelle Robinson

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3

1	me great privilege in an English colonial world. My mother
2	is Slavey Dene or Sahtu Dene, but my Indian Act Imposed
3	Status card by the Canadian Government says Yellowknives
4	Dene. My father is Canadian, so Canadian that I'm a
5	daughter of the Mayflower and a daughter of the American
6	Revolution, while having an Indian Act imposed status card.
7	I acknowledge my Dene lineage, that I was born in Calgary
8	but my family is not part of the Treaty 7 signatories. My
9	Dene lineage roots me in the land of the Hare People, also
10	called the Great Bear Lake People in Treaty 11. I am
11	native to Turtle Island and my Dene Nation is a visitor to
12	this area of Klincho-Tinay-Indihay in Sahtu Dene, meaning
13	Many Horse Town, named after the Calgary Stampede.
14	I do not speak on behalf of my family or
15	community, I share my own perspectives and experiences. I
16	think I might start with what I said on November 2nd in a
17	conversation about Cindy Gladue.
18	MS. BONNIE GEORGE: Can you spell Gladue?
19	MS. MICHELLE ROBINSON: Yeah, G-L-A-D-U-E.
20	MS. BONNIE GEORGE: Just for the record,
21	thank you.
22	MS. MICHELLE ROBINSON: Sure. I am the
23	Indigenous Liaison for a 12 community safety initiative, a
24	committee member of the Missing and Murdered Indigenous

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Women Calgary Committee, Co-Founder of VOICES, a group

advocating for the two spirit and queer people of colour in

Calgary, and I am the National Vice-Chair of Membership and

Organization for the Indigenous Peoples Commission. I am

also the first First Nation to run for the City Council of

Calgary, and now have a podcast named -- called Calgary -
Native Calgarian.

I ask you to listen with your heart. There are many times I have a hard time talking about these issues as I'm keenly aware of the misinformation about Indigenous people that has resulted in the dehumanization of Indigenous people, our cultures and land ownership due to Canada's longstanding history of propaganda against Indigenous people.

The first issue I have to deal with is the bias towards our people and myself. We are pan-indigenized in the eyes of Canada. We are not seen for our distinct nations, our rich cultures and intricate languages. So if one of us makes a mistake, it's not only expected, but it adds to the stereotypes perpetrated by the Canadian Government about Indigenous and doesn't respect our rights.

I start my speeches to deconstruct negative thoughts about acknowledging things like that I pay taxes, I acknowledge I didn't get a free university education, and

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that my contribution to society as a worker, as a geomatic drafter, a former business owner, and as a past and current candidate for City Council, along with my volunteer work, is worthy of respect as it would be for anyone who doesn't identify as Indigenous. I have to prove my humanity and that I don't lead a so-called high risk lifestyle. A stereotype that has been given in order to even begin these conversations.

We don't see printed in media the structural and legislative imbalances imposed by the Canadian Government onto Indigenous people that result in poverty related traumas, addictions and overall colonial violence. When I say my mistakes are on me, I hope that you don't look down on Indigenous people as a whole, or Indigenous women, the Dene Nation or my humanity. But that's my daily reality as an Indigenous woman just speaking before you.

On the flipside, structural racism

perpetrated by the Canadian people onto Indigenous has also

created structures of internalized racism and sexism. And

that many people call lateral violence. So when I say my

mistakes are on me, my hope is that the Indigenous in the

room don't look down upon the Dene, the Sahtu Dene,

Indigenous women or worse, themselves in any way. We are

proud people in a ridiculous situation in Canada, but the

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normalized racism and segregation in Canada makes these
struggles invisible to non-Indigenous.

While those types of structures are in place, I don't really care about those issues nearly as much as I care about respecting Cindy Gladue's children in this case today, and anyone in the Calgary area that I'm going to speak of and their families, Cindy Gladue's mother, her extended family, her legacy and her dignity as the Alberta injustice system and all levels of government have already perpetrated on her. The dehumanization is rooted in the case of Cindy Gladue.

The facts are accessible for all to read in reports. On June 22nd, 2011, she was found deceased. The end of March 2015 was really hard on the Indigenous community, particularly those of us affected by violence against Indigenous women, with the not guilty verdict of Bradley Barton, the white truck driver that was freed by two ends of the court playing semantics on the method of death used against Cindy Gladue's sacred sexual organs, and used as talking points instead of honouring her life and not giving her justice.

I want to give you a snapshot of this moment from my perspective. Josie Nepinak, the Executive Director of Awo Taan Healing Lodge and the Missing and Murdered

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Indigenous Women Calgary Committee, had just had a roundtable of family with missing and murdered loved ones at the John Dutton Theatre and with the Indigenous Affairs critic at the time, Caroline Bennett, in the crowd as a witness. We were focussed on getting the report prepared and wrapped up in a conversation to be presentable and respectful, and in the manner to give to influential politicians and policy people to honour those heartbreaking truths.

When the verdict came out we were aware of the issues of missing and murdered Indigenous women not being on the radar of the current Federal Government, and the atmosphere was one of disbelief that there wasn't more outcry. At times it was so heavy it was suffocating. When the call went out, Josie initiated the Calgary callout, and that we must participate in that national outcry against that verdict, because if we didn't it would just be used against all of us my daughter.

So our team went to work. And I got a friend, [R.R.] from CommunityWise, to lend us their speaker, Angela Sterritt did the posters for all the rallies nationally, Chantal Chagnon, a local committee member, did a press release and we got our speeches together.

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The day of the rally was April 2nd, and Cheryle Chagnon-Greyeyes was gifted tobacco and did the opening prayer. The police were asked in advance and were thanked for coming. We passed around journals, pens and sticky notes to sign to give to the family. We said the statement from the Gladue family, from Donna Gladue, the mother of Cindy Gladue. We gave a moment of silence for Cindy. I spoke about community building and thanked the huge work of Idle No More, gave resources to 211, the Distress Centre in Calgary and Lethbridge, and encouraged all to reach out to those that had survived trauma. spoke of the injustices and turned to restorative justice models of each native -- or of each Nation as suggestions for answers. While originally we had a petition that day, the Alberta Crown prosecution said that they would be appealing the acquittal.

On September 25th of this year we had a second rally for Cindy Gladue called Our Breaking Point at the same location we had the first one, Hotchkiss Gardens. We called it "a community conversation on the treatment of Cindy Gladue and violence against Indigenous women in Canada's criminal system". And the purpose was to centre community voices in essential conversations about transformative change in Canadian systems of justice, to

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1	inform and empower communities to understand and respond to
2	the injustice faced by Indigenous women in the Canadian
3	criminal justice system.
4	I did the opening remarks, Josie also did.
5	We had Erin Salomons from Elizabeth Fry speak; Tyler
6	Makinaw from the Calgary Legal Guidance was asked to speak
7	but he couldn't come for whichever reason; Stephanie
8	English, the mother of Joey English, and Alice English
9	spoke; Tanya Crowshoe, the auntie of Colton Crowshoe; and a
10	mother of a daughter that had died spoke, and we wrapped up
11	by 4:30.
12	We gave out fact sheets prepared by Awo Taar
13	Healing Lodge, a few gift bags for our speakers, and
L4	unfortunately there were non-Indigenous faces that had

Healing Lodge, a few gift bags for our speakers, and unfortunately there were non-Indigenous faces that had recently had a violent death in their family right in our backyard. Not in my personal backyard, but my community is Abbeydale and it was in Marlborough Park, which is literally across the street from my community. Of course we know the facts about the case and we are still awaiting justice in this case.

Today we have to -- today we have a change in government, we have a National Inquiry which I'm lucky enough to be giving a statement to at the moment, and lots of talk about reconciliation. We are aware of other

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unequally awful verdicts from Tina Fontaine to Colton

Boushie, and locally Joey English's body also not buried

whole, and her family left grieving.

Indigenous need to be seen as people,

Canadian society needs to change with anti-racism training,
Indigenous education and self-reflection, all listed in the
1994 Calls to Action by the Truth and Reconciliation

Commission, and all listed in the over 400 recommendations
of the World Commission on Aboriginal People. Seeing all
the images of people dressed up as Indians for Halloween or
a logo on a sports jersey while our people are not even
allowed in with regalia in the court system shows the
continued dehumanization present today. No longer are the
excuses that resources aren't available, it's just a matter
of which medium do people prefer to learn from. Podcasts,
videos, articles, books, reports, documentaries, there's so
many available that I couldn't dream of as a child.

I looked up the definition of "humanize".

Oxford said, "To make something more humane or civilized;
give something a human character". I found that so telling
in a society that has been told in propaganda for over 400
years that Indigenous are savage, uncivilized and lack the
qualities of modern society.

I want to talk to -- oh, I was giving this

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speech to future social workers, and I wanted to talk to them more about the pipeline of child apprehension that leads to missing and murdered Indigenous women and girls. But sadly I know that their extreme biases and the assumptions and stereotypes that they've been told their whole life is impossible to even really comprehend the idea of the child apprehension system being part of the issue of missing and murdered Indigenous women and girls.

Humanizing Indigenous people by a so-called high risk lifestyle are not by choice, but are by a design through the *Indian Act*. The hopes that Cindy Gladue's death is properly honoured with some justice, and that her death is known as an act of colonial violence, should be obvious to Canadians, but it's not because of the lack of education on these Canadian imposed systems.

The institutions act as barriers for Indigenous, and that knowledge can be a part of the solution of stopping the genocide of Indigenous that we've faced ever since we've been so-called discovered, rather than we discovered Christopher Columbus on the shores. Humanizing us as people on our experiences will be a part of the path of change.

So that's what I said just very recently actually, about Cindy Gladue. We had done a conversation

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to these young social workers about what it's like to be Indigenous, and this report, Our Breaking Point, kind of does violation of rights of life and death. It was actually done by the Alberta Institute of Aboriginal Women. They're -- let me just say that one more time. Institute for the Advancement of Aboriginal Women. who put this together, and they're also the interveners along with Women's Legal Education Action Fund on the Cindy Gladue trials. And it's incredibly important to talk about

these things because this is my reality today. I'm a professional, I do volunteer committee work, and yet I know that if my daughter or myself are at all murdered, that the Canadian Government, the Canadian legal system, the Alberta legal system and locally here in Calgary, we will not be respected as regular people as if we weren't Indigenous.

So there was a few other things that I wanted to remember to say, and that was that on February 27th, 2015, as a volunteer of the Missing and Murdered Indigenous Women's Committee, we did a roundtable discussion and we had centred on the lives of about four families. And we came out with a report that talked about the purpose of the roundtable, the events of the day, the emphasis on our culture, we had acknowledgements,

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statistics, stories, recommendations and references. And
all of these were given to not just Caroline Bennett, but
many other levels of Government, and our witnesses were
also influential people that were supposed to continue the
work of trying to advocate for our people.

I see structural racism and sexism and colonialism everywhere, including this Inquiry, because of childhood traumas and the continued micro-aggressions of all levels of society and government. Trust is completely gone.

Trying to put my thoughts together for the National Inquiry -- you know my Facebook feed, my social media, my Twitter, it's filled with missing and murdered Indigenous women, girls and two spirit that have gone missing right now. Last night my own husband was in a car looking for a young girl.

White women's stories of family violence, brown women's stories of family violence, the story of a trans-teen named Ally Steinfeld -- how two countries built on patriarchy, colonialism and religious Christian values and the erasure of Indigenous cannot see the hate they've spread. None of these gender crimes are considered hate, even though they are clearly rooted this way. None of the violence against Indigenous are considered hates in a

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colonial state. Everything in Canada is colonial violence
against Indigenous people from the stolen land, the
genocide, the policies creating generational trauma, it's
all rooted in hate.

The book by Sarah Carter, "The Importance of Being Monogamous: Marriage and Nation Building in Western Canada" in 2015, helped me heal because somebody finally put in a comprehensive way the forced patriarchy and the erasure of two spirit LGBTQ2 plus, and the root of gendered colonial violence through legislation. The *Indian Act*, of course, being the Federal equivalent.

I am 41, almost 42. I was born in Calgary. I know I was an unplanned pregnancy. I was made from love unlike my mother was the result of rape. My first memories of life are violence of my Dene mother and my white father. I know she loves me unconditionally. She did then and does today. But today is different than when I was a child because of the brain injury that she got from my father. Her head was smashed in according to her family and her, so the side of her one temple was damaged. And at the time I wasn't there for that one particular moment. But she was hospitalized and there was no charges against my dad, and he was able to get full custody of my brother and I through that. He was white, it was the 80s, and my grandfather who

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was white, his father, made a political phone call to make
sure that it was going to be safely in my dad's hands and
not ever my mother's. And because of that I was really
programmed, a lot of propaganda and hate about Indigenous
people.

was, and I spent a lot of my 20s in counselling, trying to deal with the domestic violence that my dad had perpetrated on not just my mom, but on me and my brother after she was gone as well. Because of the racism and sexism within my own family I didn't realize I was dealing with something called self-hate for a long time. By the time I was in Grade 10 -- I actually kept a writing that I recently dug out where I was so disconnected from my mother and my Indigenous roots that even in 1992, my older than hills teacher was trying to explain in the notes what schizophrenia was and wasn't.

And so in 1992 I was about 15, 16 -- 15, and I had no idea who I was and I was not doing well, even though I acted like I was. So it took from about that time and then even into my 30s, when I had my daughter at the age of 30. On her due date was the day that Jackie Crazybull was actually brutally murdered, and that was here in Calgary. And that's still an unsolved missing and

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1 murdered Indigenous women's case.

So I've gone to the -- February 14th is the Valentine's Day March as it happened actually, and October 4th are the Sisters in Spirit rallies that happen nationally. And I've been going to those ever since I've had my daughter. But it took me a long time to get there.

And I was trying to determine how to talk about putting together my family tree, but it's very, very difficult to do that right now because going down the red road is the better way to explain my connection to my Indigenous roots. And I think that a lot of the Sixties Scoop people have gone through a similar situation where they're dealing with all this colonial violence that has happened through their entire life, but not until they're older do they understand why.

So I wanted to talk a little bit about my great-grandmother. Her name was Mary Bewule. I don't know how to say it, but she actually had three husbands, and that was the last name of her last husband. And her third husband, her last husband, was my grandmother's father. And apparently there was a father out there that wrote about my, my grandfather [Grandfather 1]. And my great-grandmother died when my grandmother was two, outside of a cabin in Fort Franklin. At the time they were -- both my

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grandmother and my great-grandmother were fighting

pneumonia. So my grandfather Malo went to Fort Franklin to

try to get a doctor, but there was no medicine. While he

was gone Alice was -- my grandmother, was in the care of my

great-grandmother Mary, and Mary died of pneumonia. Alice

was in a swing above her and she had to be nursed to

health.

She was sent -- she was born in 1933 and sent to the school in Fort Providence, the Indian Residential School, at the age of two. The way my mother described it to me was that in those days the laws didn't allow fathers, aunts, grandparents to care for the children, so all of the children were sent to the nuns. So my, my grandmother went at the age of two to Sacred Heart Residential School in Fort Providence. She wasn't allowed to go home, even in the summer, and she went to school there -- she only got her Grade 8, but she stayed there until she was 16. So she was there for 14 years at least, from what I've been told.

She worked at a hospital in Fort Providence,

Fort Smith, and then moved to Yellowknife. While she was

babysitting she was raped, which resulted in my mother.

And that's where she met her future husband, my grandfather

[Adoptive grandfather]. And I didn't write down a lot of

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the things that happened there, but at the time of my birth and at the time of my brother's birth, my family was fighting a lot, fist fighting each other. And I later found out down the road that what was happening at that time was that my grandfather [Adoptive grandfather], was actually going -- getting charged and going -- the whole family was going through the court system to put him in jail for molesting my family, for all of my aunts and my mom and my uncles.

when I was trying to unpack the parental alienation, why my white father kept saying that all Natives are, are dirty, are molesters, and that there's no way, over his dead body, would I ever see my family again. But I didn't understand that it was just my grandfather, I thought it was all Natives, and I really internalized that we have sexual deviancy and that was a big part of a lot of the healing and hurt I had to get over, which was part of the reason why I referenced that book, "The Importance of Being Monogamous" by Sarah Carter, because she really broke down how it was forced Christianity and forced erasure of any ideals outside the European paradigm that helped me realize that it wasn't my family that was like that, it was actually Indian Residential Schools, and the sickness of

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the devil and all of this stuff that was forced on my people.

So I learned a lot by phone calls, and it

wasn't until 2013 that I actually learned that my Grandma

went to Sacred Heart Residential School in Fort Providence.

She went there from 1935 until 1951. And it didn't make

sense to me for a long time why she would be there and only

have a Grade 8 education.

So I really internalized the propaganda that Indigenous people were dumb people, because I went well obviously, my Grandma had to go there for how many years in order to get a Grade 8 education. Not understanding government policy was forcing her to stay there, and that she had nowhere else to go because the government would never let her stay with her father. So as it turned out my real grandfather -- or my real grandfather I'll never know because of the rape. And my mother was adopted by this fellow named [Adoptive grandfather], who later was convicted of molesting his kids.

And I was saying that I have attended these marches, but I've also attended Jackie Crazybull's marches as well, because she was stabbed to death at the Stampede the same time that my, my daughter was born. She was actually killed on July 16th, 2007, and that was my

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daughter's due date. My daughter wasn't born until the 2 21st.

3 In 2014 I went to Montreal as a Liberal, and I met Bridget Tolley, where I got to see all of the reports 4 5 that I feel like I have to put all of these issues that we face that I never wanted. And at the time Harper was in 6 charge, and it was just hard and exhausting because the 7 8 Canadian media wasn't really talking about the gravity of the violence against Indigenous women. And we had passed a 9 10 motion for this Inquiry to even happen as part of our 11 election platform. And it was unanimous and it was hopeful 12 at the time, that this would happen.

And it was really validating to hear from Bridget Tolley. A lot of the things that I was experiencing locally and in the past were things that happened all over the country for decades. Stampede 2014 changed my life.

There were two white grandparents and a white little boy on the front of the Sun every single day, but Colton Crowshoe was missing at the exact same time without any media attention. I was actually walking my dogs when I see his face on a poster that was put up in my neighbourhood, and we started searching for three weeks until his body was finally found on July 24th. That

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literally is just like two communities over from right
here. The police are on record about making mistakes, but
they repeated those same mistakes with Indigenous women in
the area, and denied that it was race-based. I have worked
with the family since. Supported them in their marches,
their vigils, media, anything that they need.

Dawns Echoes Baptiste was another violent rape and murder in my area. Whitehorn is just a couple of communities from here. She was a 31 year old mother of four, and her body was found in a Whitehorn on February 12th, 2015. And I did the vigil at the request of the community. And there was a bus that came down from Maskwacis, which is her home community. Our committee was just preparing for this roundtable at the time that she had died, and we had done that on top of Cindy Gladue's trial. That's why it was so hard and so exhausting at that time.

On November 3rd, 2015, Janel Squirrel was tortured and beaten to death. And I actually had gotten a phone call from her, her family, specifically from her aunt who has now passed away. And her aunt asked me to come and help do media with the family because they were in no position to do that. Which really emphasizes the huge gaps in the system that we had at the time, and I would argue we still have.

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Today, right now, we have [J.R.], and she's an employee through the Province that helps now when there's an emergency and people die. But up until then, I was filling a huge gap where families were being portrayed wrongly in the media, were expected to give media responses by media, and their stories just -- not just -- their stories weren't believed by police, they weren't recorded by police, the police were rude and had bias against the families, the police would not always take down missing or acknowledge that the family would say this is easily a murder because of this and this, they would label things suicides that were not suicides. And it was repeating over and over and over and over.

And I would come, and I would bring my smudge kit because the police would never have the empathy. And there's a huge gap there, that when there's an Indigenous family in crisis, there's not a victim response unit. Here in Calgary it's every two working days. So if something happens on a Thursday and the family is just finding out on Thursday night, Friday of course they're not going to call Victim Services. The police don't initiate that so that Victim Services come to the family. So I usually get a cold call out of the blue to come to a family and help them, because there's no service available for

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And because all of this was all happening at

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3 the time the Inquiry was launched, I had put my name in to give a statement knowing a lot of these peoples' families 4 5 would never have the opportunity to tell their stories. Even though I had put my name in right away as a volunteer 6 to talk about gaps in services that I was seeing, I was 7 8 never considered to be professional or given standing to speak at the National Inquiry about the gaps in services 9 10 that I was easily seeing here, and possible solutions from 11 having Indigenous elders and Indigenous liaisons be a part of the Crisis Teams, trauma informed care if there's no 12 trauma informed care in Calgary, and certainly not by the 13 14 police. And these Victim Services that they do have are not services that are trauma informed. So these were 15 16 things that I wanted the Inquiry to know that I was seeing as just a volunteer on the ground, because it was out of my 17 scope technically with my job I couldn't be charging for 18 it. 19 20 English -- Joey English's body was reported missing on June 10th -- or June 9th, 2016. Her body parts 21

were found on June 11th. I'll emphasize it again, her body

parts. The media and police crudely used the term

dismembered, and that stuck.

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Joey English's sister Alice English died a 1 2 year earlier, but it was ruled a suicide, even though 3 Stephanie English, Joey and Alice's mom, does not agree with that. I'm honoured to know Stephanie English, and I 4 5 knew just like others, the timing of having to register for this Inquiry and the continuous loss of information would 6 not allow her time at this table. And I'm grateful to have 7 8 this eagle feather that she gifted me in the hopes that I would be able to remember the important details that I know 9 would not be said on behalf of -- and if there's anybody 10 11 else that should be speaking at this, it should be her, but apparently there's a registration issue which I found 12 interesting. Because I as a person, I put my name in 13 14 multiple times, and I even got a hold of a lawyer who put me as part of a group to get standing, just in order to 15 make sure that I could have a moment here. Because even 16 two weeks ago I didn't think I would have this moment now, 17 18 today.

This one today is last minute, and how I was contacted was by a Harper supporter. She contacted me through Facebook, and I looked at her Facebook profile and there she was with Stephen Harper. And for me -- he was the man who actually did the cuts to prevention of violence programs and the urban Indigenous supports that were

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directly resulting in the uptick of all of the Indigenous
deaths that I was dealing with. So just to put that in
perspective, the urban Indigenous supports, there's an
organization that was here called KWAI (phonetic), and it
was completely gutted because of Harper's cuts.

Because at the time Rona Ambrose was the Women's Chair or whatever it was, she cut all of these programs of violence against -- violence prevention programs. So between that and the urban Indigenous supports, then we got this huge uptick of missing and murdered Indigenous people in our area. And it was so insulting to have the Inquiry that has already lost my information multiple times, that won't allow these families to be able to speak, that it was a Harper supporter that contacted me through Facebook. It was just like another instance of like more colonial trauma from this, from this whole system.

So on March 21st, 2017, I actually gave a statement in court for Janel Squirrel, because by that time we had gone through multiple media instances, and vigils, and court appearances, and it was the victim impact statement that I made in court, how this crime had affected me physically. I said that I had aged, I don't sleep well, I cry. I know that racism and sexism has physical effects

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on the body published through academia, which is called racial battle fatigue, which I know is a huge contributing factor, both on me and Janel's case. I've lost interest in many things from dog walks to working out, so I have to push myself to get over those challenges.

How has the crime affected me emotionally?

I get upset thinking about [Janel's three children] being without their mother. I get upset thinking about Jonas,

Janel's partner, losing the mother of his children. I get upset thinking about Fay Ann, the mother of Janel Squirrel, not having her daughter or her grandkids. [Seven lines redacted - personal information].

I get upset thinking about Thomas Squirrel, the father of Janel Squirrel, losing a daughter and how it impacted him in so many ways. The fact of distance exacerbated the situation because Thomas doesn't live here, he lives out in Saskatchewan.

This has impacted so many people that will no longer have -- no longer get to have Janel in their life, so Thomas won't get to see his grandkids, and the grandmother doesn't get to see the grandkids. I feel the impact and I'm not even in the family. I get upset thinking about how I will need to give those answers to her three kids down the road, or at least I hope to. It hurts

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to know she is nothing more than a stat of a missing and
murdered Indigenous mother in the eyes of the bigger

picture of Canada. She was a mother, a partner, a

daughter, a niece and a light to so many people around her,

and now she's gone.

How this crime has affected me financially?

This is just one of the many families that I've supported,

and I've spent countless hours with Fay Ann about Janel. I

will never regret one second of that time. But in this

society time is money. And although my position is

Indigenous Liaison for a non-profit on crime prevention,

it's out of my mandate. I'm not compensated for calls that

would be at all times of the night or day. I would use my

personal gas and my vehicle to go over to her in her time

of need way outside of my mandate.

So this became a personal friendship with the family, with Janel and her children and the best interests at heart. It became spiritual which no money can probably compensate. And Indigenous ways, when someone is called upon when relationships are built, it has to be honoured. So it's not something that I could just say no to because it's out of my mandate. It was something that I was asked to do, and we built those relationships of trust. And because of their situation of trauma I had to honour

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what they were going through. Since the time that this was written, Janel's aunt who brought me in has died. So she's now buried beside Janel.

So how has this crime affected my life? I don't feel safe, I worry about my daughter in this world. I felt mixed martial arts would be a good place for my daughter, and thankfully she likes that. Janel's death makes all the stats on Indigenous women more real to me, making an atmosphere that is unsafe for Indigenous women. After seeing the media and the Justice talk about this case, I have lost faith in the justice system and the reporting in the media.

And I'll just expand on that because what happens is that the Crown wants to make a case. So they'll just leave out details in order to make their case. And vice versa with the defence. They can say whatever they want to try to dispute anything. So it's not the truth from either the defence or either the Crown, it's not a complete picture. And the family is left in the, in this gray area.

And to give you an example, what happened in Janel's case was this fellow named Leo, he was supposed to be her sober friend. She was forced to go into this addictions services in order to keep custody of her kids.

told that truth.

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She was forced to be there, she was forced to be with this
man. She was forced to live in a house with this man under
the Alberta Government's Addiction Program. And he killed
her. So the Crown made it sound like they were lovers when
they weren't lovers at all.

And it was so upsetting to her partner who was -- like they were struggling with addiction, trying to keep their kids, and then she gets brutally murdered. And that story didn't come out in the media. The media and the police just -- and the Crown wanted to make it they were just lovers and it was a domestic violence situation and it wasn't. It was court imposed by the -- in order to keep her kids, so the Child Services. It was never properly acknowledged in that way, that they were literally directly responsible for those two being together. Because she was just a mom trying to keep her kids. But that wasn't the narrative that was in the media, that wasn't the narrative that was in the Trown. Because they just wanted to make the case to get Leo to be in jail. So they never

So her partner Jonas -- first of all, people thought he killed her. So people were actually attacking him, and he was like I wasn't the one who killed her, they reported it wrong. And on top of that he not only lost his

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partner and the mother of his children, but he didn't know
how to cope with it anyway. He didn't have proper helping
skills. So I was telling him to put his name in to talk
about this at the Inquiry. [Five lines redacted - personal
information].

So sometimes I'll see him on the streets, sometimes I'll see him like at free events where you get like free food. And yeah, I worry about him because however he deals with this he deals with it, but the aunt is gone, and grandfather's not in the picture, so there's so many levels of these three kids never knowing the truth. And I'm really -- I worry about him. Anyway, I didn't mean to go so off the script.

I feel more distant about my role in society because I'm an Indigenous woman too. Because I know that it doesn't matter what happens, the Crown will say what they want, the media will say what they want, and the police will say what they want. But that's never the truth anymore. So that's that disconnect.

Violence against women and Indigenous women is right in my neighbourhood of Calgary. Only now it has Janel's face to it as a regular reminder on my heart and my spirit. Her family are so pained by this, and it has resulted in very damaging trauma that has hurt many

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relationships. Children now without their mother whose
name was so badly tarnished in the media and in the case.
These kids will never know the truth about their mother if

they just rely on the media.

And I personally feel very hurt by that,
because I know what it's like to read in the media, oh
Aboriginal people are supposed to be obese, and Aboriginal
people have addiction, and Aboriginal people have genetic
factors, blah, blah, blah.

Never talking about legislative issues and never talking about underlying intergenerational trauma that causes addiction, that causes — they never talk about the health issues from, you know, starvation at the Indian Residential Schools, the medical trauma and interventions that they actually did on kids at the schools, never talk about the extreme change in our diet that we had prior to colonialism. Like these are never the factors they talk about that cause so much trauma and pain. God, I hate the media.

I have anxiety about how I'll talk to her kids as adults, when the truth is about her passing, assuming they even want to talk about it. I don't know how to do this without furthering their feelings -- without

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furthering their feelings either as an Indigenous woman.

Oh, because I'm an Indigenous woman I don't know if I will

be credible in their eyes. Because if I'm a person

contradicting the media and the justice reports, how will

they take what I'm saying seriously? Because I know how

many decades it took for me to break through that.

don't even know if that opportunity will work.

They will be told on true stereotypes of Indigenous people and their mother, creating internalized negative feelings. Or do I just literally let her legacy go, which is not something I could have peace with. No child or adult should be left wondering about the truth of their mother, and I know that firsthand. I haven't got into that, I will though.

Janel Squirrel was a beautiful soul who was trying to do everything she could to have her kids back, even if that meant being a program with her killer.

Regardless of what her kids' journey will be, their voice is not present because they are kids. That silence hurts me very deeply as a mother, but this is more trauma inflicted on her kids, perpetrating intergenerational trauma. It hurts me deeply knowing the greater impact on my people and the boundaries of Canada, and how much harder this will be on the future generations to heal because of

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what I know they'll have to go through.

2 So I sang the Strong Women's Song in the 3 court and that felt pretty good. And I just -- it's a song for all those who need it and call upon it. And it came 4 5 from the Kingston Prison for Women which was considered a I learned it from Chantal Chagnon, a Cree-Métis 6 here in Calgary, but the song became an anthem for 7 8 Indigenous women who had gone missing or murdered. re-gifted the rights to sing that song at a gathering at 9 Vancouver's Downtown Eastside. 10

Gaining the rights to sing that song is important to all Indigenous people because we have to tell our stories and the rights of how we can sing that song before singing. So I sang that song thinking of Janel being forced into her last moments of this earth into what I considered a dungeon because she was beaten at the bottom of a staircase in a basement, left to die. So that song helped. It's supposed to help us heal, and I sang it and it felt good to sing it.

But that's another gap in the system where it should just be understood that when you're talking about traumatizing things, that those -- like access to those resources are available and they're not.

One of the bigger stories that I didn't even

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get a chance to write was -- you know I wanted to make it

very clear that my, my story of even existing is only

because of violence that my great-grandmother, my

grandmother and my mom were able to get through in order

for me to even be here, because of what I know what they

went through.

I don't know how Alice lived at the age of two with a dead mother under when she was sick too. Like my daughter -- I have a little girl and I know 10 minutes could be life or death, right? So how my grandmother survived that, I have no idea. How my grandmother survived Indian Residential School, I have no idea. Like I've read stories of how they treated three year olds, four year olds. I'm just glad they didn't throw her in a fire, because I've heard stories like that took about babies.

I don't know -- I've been to Sacred Heart
Residential School grounds. The school isn't there
anymore, and before the Truth and Reconciliation Commission
they put up a huge monument, bigger than this room, and it
just has all of the names of the people who died there.
And it's written in a really whitewashed way, where it
talks about all the people that died as if it was just
disease that killed people and not the bigger picture of,
you know, inadequate housing, inadequate clothes,

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inadequate food, inadequate you know discipline measures,

inadequate culture, inadequate -- everything wrong with the

government policy of Indian Residential School.

I almost wish they would put up another monument to acknowledge that, you know, there's more to the story. But the monument is incredible, and it must have been tens of thousands of dollars to get that one that was up already. So I definitely honour the fact that at least they did it.

But I've seen pictures of like little kids being on boats from up the Mackenzie River, being forced to go to Indian Residential School, and I just -- I don't know how my grandmother lived, let alone my aunts and uncles that also attended.

A funny story. So when my grandfather had to go to jail my grandmother had all these kids, and some of them had moved on, my mom being one of them. But my aunt and uncle, the youngest ones, were forced to go to Indian Residential School so that she could get education and a job. So they were forced to attend as well. And I can't imagine what that must have been like for her.

I know that my family, because they were raised white, they've always talked about not fitting in, Native enough. They haven't said lateral violence, they

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haven't said internalized racism. I don't even know if my
family understands what internalized racism is. But I know
that they felt they didn't fit in at Indian Residential
School because they were white in their head. You know
they were raised white, thought white, acted white, but
they were not white.

So anyway, how they all lived I have no idea. But to be fair, my Uncle [G.] has died since. He --yeah, I don't know how to talk about his story. It's not really my place to, but from my perspective I can say I know that I was told by my dad all of the kids were molested. And between that and you know him -- they all drank, and I know him and my mom fought a bit, and he tried to take off to go to China a lot. And when he came back he needed to get dental work done, and the dentist didn't want to do it, and he said no, I've got to get it done and he died because he shouldn't have got it done because he was obese, he was -- you know there's too many reasons why he shouldn't have got it done, but it he did and my family just -- well my grandmother respected his choice. But my other aunt who's a lawyer wanted to actually sue.

Anyway, I should probably talk about my story, which I've been totally avoiding because I wanted to make sure I got out everybody else's story that needed to

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be told, and what the atmosphere in Calgary was like -
well what it's been I guess, it hasn't stopped. Because

Dawns Echoes Baptiste's family, they just went through this

trial like a couple of months ago now, and the awful way

that she was raped and murdered was public knowledge now.

And it's been very hard.

Our community is so strong though. We still bind together and we do these roundtables, we do vigils, we do -- Walking with Our Sisters came here. That was an incredible group effort from a lot of people. Hell yes, there's so much internalized racism and all of these things, but at the end of the day we need to do these things to heal.

And before I get more into my story, I have two eagle feathers. And one was given to me by Stephanie English, helping her with Alice and Joey English's like death -- I should talk about that.

The forms that you have to fill out are inadequate, and they're traumatizing, and they're expensive. And it's ridiculous to ask of marginalized people to go through all of those things. There should be a worker that helps them through it. I volunteered to help. And huge gaps in services there, and you know to expect things like case numbers and explicit details of

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their child's death, and then to be denied. That was the
worst part, both were denied compensation in a lot of
things. And you know, expected to keep receipts and give
them to them, only to not be compensated. Not to be
compensated for their gas to go to Piikani, you know have
the wake and the funeral and that.

Like there were so many levels of this is a disgusting travesty that I don't think white victims of -- would be treated in the way that they were treated. Again, no smudge kits, no cultural healing at all. I just found the whole process sickening. But I couldn't imagine making a mother go through that alone while she's taking care of not just her dead daughter's children, but her own children. The system I can't believe is set up so awful for people to be re-traumatized by the system.

Another death that I really wanted to shed some light on was Cheyenne Toms. Cheyenne was found again just in Marlborough Park, right across the street from my community. So this is all in my community. And her death was labelled an overdose suicide. And again, that's incredibly unfair because she just aged out of the system. She was apprehended by the system, not given proper skills.

And I went to her funeral and it was -- the people who got up and spoke were all kids that were somehow

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part of the child welfare system. And they all spoke of how they were misfits, how they didn't belong in society, how despite their misfit status they, you know persevered and had fun. And they always talked about how I guess we shouldn't talk about these things.

6 Each speaker said these things exactly.

They're the same age and they were white, they were Indigenous, they were all different races. The system of the Child welfare makes these kids feel like misfits, like they don't belong, and they traumatize them every step of the way. And the fact that these kids have fun stories from like around this stupid system, just shows how resilient they were. And I was sad leaving that funeral, not just because she was gone and alienated from her mom because of the system, but because all of these kids felt too alienated as part of society. They don't have that sense of community at all.

And of course the system, just like the court system has at the Crown level, and the policing, they did the same thing about the Toms family, mom to the kids. That she was this, that she was that, and she wasn't any of those things. They were trying to reconnect as a family, but because of all the traumas that all of them had, they just couldn't make it work and had to be separated. [Two

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lines redacted pursuant to Rule 55]. Because she had just aged out of the system, the family was trying to do some kind of reconnecting, but with no support systems in place and all of the trauma, there was no way that was going to work.

So to say that there's huge gaps in the system that are causing missing and murdered Indigenous women is a complete understatement, and I cannot believe that after all of the recourse that Bridge Tolley has shown us, and here in Alberta there are nine different reports of -- from each year that were never implemented on Child welfare reform. Which just shows between that, cuts for family violence prevention programs that Rona Ambrose cut, and the cuts that Harper did to all Indigenous services across the country including urban, like all of these things perpetuated barriers against people who even want to do good. There's no services available, the gaps are extreme.

So it's not falling between the cracks, it's like canyons. There's no community. The community is for the upper elite, not for Indigenous. And that's the way the *Indian Act* has always wanted it, that's the way all of these legislative, you know barriers and policies have always been. And that is taking away a generation of

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1 mothers. Now all of these children have to deal without
2 these ramifications.

So I was gifted this eagle feather, and I'm grateful for it, so that I hope somebody somewhere agrees that there's more stories like Cheyenne's and that her -- she died on my birthday this year. And I took her mom to the spot that she had died and we had some -- at all vigils that's the song we sing to honour the women.

So my personal story, the reason why obviously I try to help my community in any way I can is that I was born into violence. My first memories are of violence. So the day that I was separated from my mother permanently was a day I'll never forget. Mom and dad were fist fighting. We were actually at my dad's parents'. They had figured that they were going to keep my brother and I, and unbeknownst to my mom. So the fist fight broke out in order for -- because she wanted to take us obviously, and was not ready to be separated. My brother was at that time 16 months old, so I was four.

And like I remember the smell, I remember every little detail because he literally grabbed her by her head and threw her into the car and would not let her out, and just punched her until she wouldn't move anymore. And I just seen her screaming in the passenger side, and they

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took off. And I literally hadn't seen her for 10 years, and I didn't know if she was alive. And my dad finally sat us down and said your mother wants to get back into your life. And to me I was like fuck, she's alive. And I didn't even know she was alive for years of my life, years of my childhood. This was the most influential person and I was ripped away from her in a violent way, and never allowed to speak about it again.

And my dad when he did start talking about her, he claimed that she ran into an old friend and they went to Vancouver together. And it turned out to be a complete lie. So she did go to Vancouver, but it wasn't with a boyfriend at all. And she went back to live with her mom because my dad, when they got back to Calgary, he had beat her so bad he smashed in her temple and she had to be hospitalized from it.

So her mom obviously came down to look after her and her brother -- brothers I should say. And she moved with them to Edmonton. And her sister is a lawyer, and at the time I didn't see my aunt as, you know, a successful Indigenous lawyer, I seen her as a total awful person who was really trying to break up my family.

Because my dad had reconnected with -- had connected with a woman who I know call my stepmom.

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And just the terminology. We weren't 1 2 allowed to call my mom "mom" anymore, it was -- my mom was 3 my stepmother. And whenever we talked about my mom, it was my real mother as if you know -- like to always erase her. 4 5 So that parental alienation really was worked hard. Lies about my mom, lies about Natives, lives about Indigenous 6 7 people, all of these things were always told to me. 8 So by the time I was in Grade 10 writing about you know my life, it was like oh, but that's all 9 10 behind me, I'll never talk about my mom or anything like 11 that. And she -- and my aunt had worked really hard to try to get visitation rights, and it was just painful. It was 12 a shitty, shitty childhood from that. And we had to go 13 14 through the court system, and you know I was really coached about what to say, what not to say. A lot of that stuff 15 16 happened, you know -- and this was a white woman. no way a political phone call from an old man to another 17 old man would have allowed status to keep the kids. Like 18 there was no, there was no fairness at all. Today -- in 19 20 today's day and age I hear women get all the rights. mom got zero rights when it came to trying to have custody, 21 trying to have visitation rights. 22 23 You know I tried to make peace with that,

because I don't know if I could be here right now if it

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wasn't for the fact that all of that happened. And the 1 2 reason why is because I was raised white, and I have a 3 white sense of justice. So when I started to understand all of the policies that happened against Indigenous 4 5 people, it was like this is the most unfair system I've ever heard. And I've tried to convey that when talking 6 about it to anybody else. And so I don't have a lot of 7 8 that internalized racism when it comes to this anymore, I healed from that from understanding the system, and 9 10 understanding the barriers that Indigenous people had to 11 face. And then understanding that, you know, the system 12 was cooked against my mom.

There was an Awo Taan Healing Lodge at that time. Awo Taan is 25 years old and I'm 41, so it wasn't even a thing at that time. So it's not like my mom had the resources to run. They were screaming at each other, and we were like in a townhouse type situation, so there's no way none of the neighbours didn't hear what was happening.

But I remember those times and how it was perfectly acceptable to beat your wife. Pierre Elliott

Trudeau openly did it in the House of Commons, joking -made a sexist derogatory remarks about his wife and of
hitting people -- hitting his wife in the House of Commons.

It's on the records, in the minutes. And it's not funny.

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But this is a time when Burt Reynolds was beating Loni
 Anderson and that was normal. Sean Penn was beating
 Madonna, and that was okay.

young age I was really low on survival and having rights, and you know, being spanked, being beaten, I thought that was normal. And that was considered discipline. And it was really hard for me when I wrote -- or reread this statement that I made in Grade 10, because it was so obvious it was so abusive.

So when I left my house finally as a teenager -- my husband and I have been together since I was 16. So he's actually seen a lot of this insanity in my life. And my dad was mad I left, which I think is insane. But I think he was more mad that I left and I could start thinking for myself and start understanding what abuse was. And so for my 20th I was in a lot of counselling, I'm learning domestic violence, I'm learning control. I would argue I'm still codependent in a lot of ways, but it's all part of that control and abuse that happens. And I was at the very end learning what sexism was and realizing holy shit, like this whole system is sexist.

And then when I had my daughter was when I realized I've got to really deal with the racism that I

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know is a thing. And I started walking down the Red Road,
and I got my name and I started to, you know, learn how to
make ribbon skirts and honour myself, and honour connection
to our ancestors. All of those things. Like so much has
happened since I had my daughter.

And then understanding the racism and understanding the legislative structures that cause all of these issues and barriers. And of course trying to honour my -- what I knew was happening in my own community. So that of course got me wanting to run, so I ran for City hoping that a lot of these gaps that I see -- like you and I know after this Inquiry is done, there's going to be a whole bunch of recommendations. Most of them likely will never be touched or looked upon, and they certainly won't be implemented at the municipal level. Just like the TRC's 94 calls to action. The justice component, if that alone was implemented at a municipal level, it could help eliminate so many of these gaps that I see.

So for me I just feel really, you know, overwhelmed and waiting for the next death, waiting for the next march, the next vigil that we have to do. My house is littered in posters that say you know "Stop Violence Against Indigenous Women". I go out and I do speeches usually for free, just to try to raise awareness.

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I was at the University yesterday at Mount

Royal, and nobody knew what missing and murdered Indigenous

women were, no one. And nobody in the room identified as

Indigenous. And it was really a wakeup call. It's like it

doesn't matter how much work you do, people aren't going to

know what they don't want to know.

My daughter tried to give me a good perspective and she said, "Mom, nobody, no kids watch the news. Of course they don't know". So I'm like okay, trying to have perspective. But it's that internalized like sexism and racism that -- like being triggered and manifesting itself again, knowing that no matter how much we scream, how much marches we do, no matter how many vigils we do, no matter how much information is out there, there's just this disconnect.

And even with Cheyenne Toms' case, one of the Executive Directors at one of the major domestic violence shelters here, she and her daughter were somehow connected, and she tried to get me to not associate with her as missing and murdered Indigenous women. And I'm like h'mm, guess what, not going to happen. So obviously, you know, she's not going to stop me. But it just shows that violence against us, that even you know people who should know better, people who should be educated on this, they're

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not only not educated on it, but they're actually the
perpetrators expecting me to cower when that's the last
thing I would ever do to somebody like that.

And just because society's not ready for them, doesn't mean that they're not there. And to me they're obvious, but for some reason people are so blind to this. And even after all of this education through the Royal Commission on

You know these truths needs to be spoken.

how many multiple reports from Amnesty International to the

Aboriginal People, the Truth and Reconciliation Commission,

U.N. that have talked about these things.

So I don't know if I've said everything I need to say, but I kind of feel like I have. And I hope I did it with enough professionalism that there's an understanding it's not just about me and my personal case in knowing that the police didn't charge anybody, nothing will ever happen with that, it's that if that happened in 1980 in Calgary, and it is 2018 and I'm telling you the exact same thing that happened to my mom has happened over and over and over to other people, boy and girl, then this is where we're at.

The reason that VOICES had to be made is because there is so much racism, even in the gay and lesbian community. Like they have APPs, dating sites, just

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like heterosexuals do, only they'll say like no Asians, no Natives, no -- and it's like that's racist and they don't even know it. So if you're marginalized in a community -and I should probably bring up I have two transgender cousins, both Native, from my family. And because of the taught homophobia, the taught transphobia through Indian Residential School, they're at high, high risk, you know? And I have had fights with my Catholic mother over these things. Like if one of our cousins wants to use these pronouns, use these pronouns. And my mom, she's like nope, nope, nope. She's very Christian conservative, and this way is the only way.

I can't even blame her, I can't even be mad because she was beaten -- her existence is a miracle. She should have died multiple times at the hands of my own father, let alone her life experiences, you know? She was a product of rape. I don't know, a lot of kids would have been given up for adoption, maybe even killed on the spot, maybe an abortion. But she was lucky.

I would imagine in 1956 up in Yellowknife there probably wasn't a lot of options but to have a baby, you know. But anyway, I guess it's that bigger, bigger picture. I'm just bloody lucky to even be here knowing the history of my own family, knowing the history of

Statement - Public Michelle Robinson

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colonialism, knowing Indian Residential School, knowing the lack of understanding of violence against women, let alone the cultural understanding of violence against Indigenous women.

And even today my half brother and my mom aren't really connected. And he's in frigging Thunder Bay which is so racist, and he's even more visibly Native than I am even though he talks white and acts white. I really worry about him because I just -- he's the first one that will get in a fight with someone over anything. If he can fight he'll just fight because he's had a lot of trauma he's never dealt with ever. So I worry, I worry about his future. But I worry about my daughter's future most because I know what's not available to her the moment someone finds out she's Native.

And it was really hit home when I was at Montreal with Bridget Tolley, because that was when Delilah Saunders' sister Loretta had gone missing and everybody thought she was white. So there was this national spotlight on her until they realized she wasn't, and then the media went silent. And when we realized that she was Native, that was when we knew that's why the media quit putting any spotlight on her.

And I later like got to know her sister, and

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her sister actually ran away here, to get away from all of that spotlight. And she came here and it was the first time that she was going to speak and she couldn't. I said you will speak more, and you will be given a spotlight. I try to help families become strong so they can speak about their, their situations. And even with her -- like she confirmed it with me, that they got pulled over by the police and that the police -- she said the reason why we got away from this, Loretta said to Delilah, is because I look white. If they would have known I was Native we would not have gotten off so easily. Because she was working on her MMIW thesis at the time.

And it's just too coincidental to have all of these things that have happened in my life for me not to be here telling you about them. We all know what's happening to us, but we don't have any change in the system and politicians with any -- they don't understand us so they can't even make good changes. And I worry like with Doug Ford -- I'm going to bring this up. There's an anxiety that all Indigenous face because the future, we don't know what that will be. And even for me as a -- I know what Harper's policies did, and now I'm looking at Doug Ford, you know, wrecking all that Indigenous education curriculum that was supposed to be implemented. That's all

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gone now.

And I was talking to university students, no concept of what I was talking about until they read, you know, Thomas King's book. And they still don't get it, and they still don't understand MMIW at all. And I just see that cycle perpetuating because Jason Kenney's likely going to get, you know, in charge here. And as much as I like Rachel Notley, I just know that these changes in the curriculum aren't likely going to be implemented in time. And you know federally, if Andrew Sheer gets in, like I just have anxiety knowing what the future might be like, not just for me but for the future generations.

How are you supposed -- I don't blame people for people being addicts, I don't blame them for committing suicide. There's a pretty strong history in case here, of why the future doesn't matter. But I can't do that publically, I have to encourage, I have to fight. Fight, I have to fight all the time for policy change. Stupid things like the Olympics came here. There's sports calls to action that need implementation, it gave me a platform to talk about that. It's pretty hard to talk about, you know, sports implementation and new sports when we're still focussing on, you know, housing and clean drinking water, governance, language development. Those of course need to

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1 be the priority.

But I needed to use this as a platform to talk about if we gave kids sports, maybe that would give them some hope outside of this ridiculous system that we have with the *Indian Act* and shitty policies that are -- I don't know why this is a -- it's funny. I talk about antiracism and anti-discrimination policies. This should be nonpartisan. The irony is, being racist is a nonpartisan thing. It's like you know, all of the parties are totally on board with being racist towards Indigenous. So it's, it's really hard, even as a Liberal to be talking within the party, trying to educate the party on racism.

And it's so frustrating, it's so hard, to -how do I give hope to the next generation, how do I lose my
anxiety knowing -- you know we all know what childhood
trauma does to the brain and that, so I may never lose my
anxiety. But I'd really like to stop that trauma for the
next generations. And I mean I think that the frameworks
have been there since 1996, and in the TRC, and hopefully
with this Inquiry there will be more conversations about
the huge cultural gaps, anti-racism training that needs to
be done, but I don't have hope for it because it's been
done, and it's been said. And Call to Action 57 is
Indigenous education for all public servants.

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1	And I was at a different event and someone
2	told me I took courses at Bow Valley College on Indigenous,
3	and I learned more from your hour and a half conversation
4	than I did learning, taking those courses. That's how
5	shitty our institutions are right now. The institutions
6	need to change, the institutions need real education. And
7	I know Indigenous teachers that will never get hired
8	through the Calgary Board of Education, that will never get
9	hired from these institutions because they're Native.
10	And that's why I acknowledge Michelle
11	Robinson, Michelle Elliott. I'm only here because of these
12	stupid privileges. My light eyes, that's why I'm here.
13	Not because there hasn't been enough attempts to try and
14	get rid of my family and my lineage, but there have been.
15	So I guess that's my statement for sure.
16	MS. BONNIE GEORGE: No further
17	MS. MICHELLE ROBINSON: No.
18	MS. BONNIE GEORGE: I want to thank you
19	Michelle, for sharing your truth. It's been very, very
20	informative and insightful. And the Commissioners will,
21	will review your transcript once it's transcribed. And did
22	you want to include those documents that you brought?
23	MS. MICHELLE ROBINSON: You know I was
24	trying to figure out how to do that.

Statement - Public

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	Michelle Robinson (Janel Squirrel, Dawns Echoes Baptiste, Jacqueline Crazybull, Joey English, Alice English & Cheyenne Toms)
1	MS. BONNIE GEORGE: Yeah you can, you can
2	provide whichever ones you want, but not the entirety if
3	you don't feel comfortable. Because I wanted to ask you
4	this question on camera.
5	MS. MICHELLE ROBINSON: M'hmm.
6	MS. BONNIE GEORGE: And so when the
7	transcribers come to transcribing, then they know what to
8	expect to accompany the truth.
9	MS. MICHELLE ROBINSON: Sure, if is there
10	a way to like photocopy maybe the covers of these things,
11	or anything like that? So that they can have a copy.
12	Because I can't give this.
13	MS. BONNIE GEORGE: Okay.
14	MS. MICHELLE ROBINSON: Unfortunately it's
15	my only one.
16	MS. BONNIE GEORGE: What we can do is, I can
17	ask the front desk. When I turn the camera off and we
18	close up, I'll get copies.
19	MS. MICHELLE ROBINSON: Sure.
20	MS. BONNIE GEORGE: And so it's 2:27 and I
21	will be turning the equipment off now if your satisfied
22	MS. MICHELLE ROBINSON: I'm satisfied.
23	MS. BONNIE GEORGE: with the time?

MS. MICHELLE ROBINSON: I think so. Can I

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ask you maybe before you do, was there anything that maybe

1 was confusing that you'd like clarification on? Only 2 3 because I found especially when speaking at schools, that sometimes people will be like you kind of said this, what 4 5 does that really mean? Is there anything like that? MS. BONNIE GEORGE: Well everything was 6 7 pretty well clear flowing on what you explained, on how you 8 went into it. And the Commissioners are quite versed into the issues. 9

10 MS. MICHELLE ROBINSON: Yeah -- yes.

11 MS. BONNIE GEORGE: Okay?

12 MS. MICHELLE ROBINSON: M'hmm.

MS. BONNIE GEORGE: So I'm turning the
equipment off, it's 2:28 on November 16th, in Calgary,

Alberta. We're at the Holiday Inn Airport. Thank you.

16 --- Upon adjourning at 2:28 p.m.

LEGAL DICTA-TYPIST'S CERTIFICATE

I, Sherry Hobe, 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.

Sherry Hobe

December 12, 2018

- Sherry Hebe