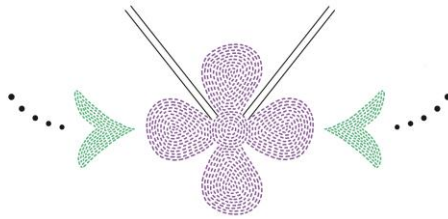


National Inquiry into  
Missing and Murdered  
Indigenous Women and Girls



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  
Parts 2 & 3 Institutional & Expert/Knowledge-Keeper  
“Sexual Exploitation, Human Trafficking & Sexual Assault”  
Sheraton Hotel, Salon B  
St. John’s, Newfoundland-and-Labrador**



**PUBLIC**

**Mixed Parts 2 & 3 Volume 17  
Wednesday October 17, 2018**

**Panel 3:**

**Dr. Robyn Bourgeois, Assistant Professor,  
Centre for Women’s and Gender Studies, Brock University**

**Mary Fearon, Director,  
Blue Door / Community Youth Network**

**Lanna Moon Perrin**

**INTERNATIONAL REPORTING INC.**

## II

### APPEARANCES

Assembly of First Nations Quebec-Labrador (AFNQL)	Wina Sioui (Legal Counsel) Phillippe Larochelle (Legal Counsel)
Aboriginal Women's Action Network	MiKenze Jordan, Fay Blaney (Representatives)
Animakee Wa Zhing #37 First Nation / Obashkaandagaang First Nation / Eagle Lake First Nation/Grassy Narrows First Nation / Ojibway Nation of Saugeen as a single collective party	Whitney Van Belleghem (Legal Counsel), Paloma Corrin (Legal Counsel)
Amnesty International Canada	Jackie Hansen, Justin Mohammed (Representatives)
Assembly of First Nations	Stuart Wuttke (Legal Counsel)
Assembly of Manitoba Chiefs	Allison Fenske (Legal Counsel)
Association of Native Child & Family Service Agencies Ontario (ANCFSAO)	Katherine Hensel (Legal Counsel)
Canadian Association of Chiefs of Police (CACP)	Ashley Smith (Legal Counsel)
Congress of Aboriginal Peoples	Alisa Lombard (Legal Counsel)
Concertation des luttes contre l'exploitation sexuelle	Diane Matte (Legal Counsel)
Directeur des poursuites criminelles et pénales (Québec)	Anny Bernier (Legal Counsel)

**III  
APPEARANCES**

Eastern Door Indigenous Women's Association	Natalie D. Clifford (Legal Counsel), Cheryl Maloney (Representative)
Femmes autochtones du Québec	Rainbow Miller (Legal Counsel)
Families for Justice	Suzan E. Fraser (Legal Counsel)
Government of Alberta	Doreen Mueller (Legal Counsel)
Government of Canada	Tania Tooke (Paralegal), Anne Turley (Legal Counsel)
Government of British Columbia	Sara Pye (Legal Counsel), Jean Walters (Legal Counsel)
Government of Manitoba	Samuel Thomas (Legal Counsel)
Government of New Brunswick	Maya Hamou (Legal Counsel)
Government of Newfoundland and Labrador	Dr. Judith Lovas (Representative)
Government of Ontario	Kate Forget (Legal Counsel) Julian Roy (Legal Counsel)
Government of Saskatchewan	Colleen Matthews (Legal Counsel)
Independent First Nations	Deanna Jones-Keeshig (Representative), Katherine Hensel (Legal Counsel)
Institute for the Advancement of Aboriginal Women	Lisa Weber (Legal Counsel)
Inuit Tapiriit Kanatami (ITK)	Elizabeth Zarpa (Legal Counsel)
Liard Aboriginal Women's Society	Carly Teillet (Legal Counsel)

**IV  
APPEARANCES**

Manitoba Keewatinowi Okimakanak (MKO)	Jessica Barlow (Legal Counsel)
Manitoba MMIWG Coalition	Hilda Anderson-Pyrz, Sandra Delaronde (Representatives) Catherine Dunn (Legal Counsel)
Mishkeegogamang First Nation	Paloma Corrin (Legal Counsel) Whitney Van Belleghem (Legal Counsel)
Native Women's Association of Canada	Virginia Lomax (Legal Counsel), Kim Wakeford (Representative)
Native Women's Association of Northwest Territories	Amanda Thibodeau (Legal Counsel)
NunatuKavut Community Council	Roy Stewart (Legal Counsel)
Ontario Federation of Indigenous Friendship Centres	Niki Hashie (Representative)
Pauktuutit Inuit Women of Canada, AnânuKatiget Tumingit Regional Inuit Women's Association, Saturviit Inuit Women's Association of Nunavik, Ottawa Inuit Children's Centre and Manitoba Inuit Association	Beth Symes (Counsel)
Regina Treaty Status Indian Services	Erica Beaudin (Representative)
Saskatchewan Association of Chiefs of Police	Katrina Swan (Legal Counsel)
Saskatchewan Aboriginal Women's Circle	Kellie R. Wuttunee (Legal Counsel)

**V**  
**APPEARANCES**

Treaty Alliance Northern  
Ontario / Nishnawbe Aski  
Nation / Grand Council Treaty  
#3

Krystyn Ordyniec (Legal  
Counsel)

Vancouver Sex Workers' Rights  
Collective

Carly Teillet (Legal Counsel)

Winnipeg Police Service

Kimberly D. Carswell  
(Legal Counsel)

VI  
TABLE OF CONTENTS

**Truth-Gathering Process**

**Parts 2 & 3 Volume 17**

**Institutional & Expert / Knowledge-Keeper Hearings:**

**"Sexual Exploitation, Human Trafficking & Sexual Assault"**

**Panel 3: "Sexual Exploitation - Human Trafficking and Sexual Violence"**

**Chair: Christa Big Canoe, Commission Counsel**

**First Witness:** Dr. Robyn Bourgeois, Assistant Professor, Centre for Women's and Gender Studies, Brock University

**Counsel:** Christa Big Canoe, Commission Counsel

**Second Witness:** Mary Fearon, Director, Blue Door / Community Youth Network

**Counsel:** Christa Big Canoe, Commission Counsel

**Third Witness:** Lanna Moon Perrin

**Counsel:** Christa Big Canoe, Commission Counsel

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

Grandmothers, Elders & Knowledge-keepers: Pénélope Guay, Louise Haulli, Norma Jacobs (National Family Advisory Circle - NFAC), Kathy Louis, Barbara Manitowabie (NFAC), Pauline Muskego (NFAC), Odelle Pike, Sarah Ponniuk, Gladys Radek (NFAC), Leslie Spillett, Laureen "Blu" Waters & Bernie Williams

**Clerks:** Bryana Bouchir & Gladys Wraight

**Registrar:** Bryan Zandberg

**VII**  
**TABLE OF CONTENTS**

	<b>PAGE</b>
Opening Remarks	1
<b><u>Panel 3</u></b>	
In-Chief Examination by MS. CHRISTA BIG CANOE	6
<b>CROSS-EXAMINATIONS OF PANEL 3 BY PARTIES WITH STANDING</b>	
Cross-Examination by MS. VIRGINIA LOMAX	146
Cross-Examination by MS. ELIZABETH ZARPA	154
Cross-Examination by MS. ALLISON FENSKE	164
Cross-Examination by MS. JESSICA BARLOW	168
Cross-Examination by MS. LISA WEBER	176
Cross-Examination by MS. KATHERINE HENSEL	184
Cross-Examination by MS. ALISA LOMBARD	190
Cross-Examination by MR. STUART WUTTKE	194
Cross-Examination by MS. JACQUELINE HANSEN	202
Cross-Examination by MS. NATALIE CLIFFORD	206
Cross-Examination by MS. SUZAN FRASER	213
Cross-Examination by MS. ERICA BEAUDIN	219
Cross-Examination by MS. FAY BLANEY	227
Cross-Examination by MS. CATHERINE DUNN	240
Cross-Examination by MS. RAINBOW MILLER	243
Cross-Examination by MS. AMANDA THIBODEAU	244
Cross-Examination by MS. CARLY TEILLET	248
<b>QUESTIONS BY THE COMMISSIONERS</b>	
Questions by COMMISSIONER BRIAN EYOLFSON	253
Questions by COMMISSIONER QAJAQ ROBINSON	254
Closing Ceremony	265

**VIII  
LIST OF EXHIBITS**

<b>NO.</b>	<b>DESCRIPTION</b>	<b>PAGE</b>
<b><u>Panel 3:</u></b>		
55	CV of Dr. Robyn Bourgeois (12 pages) Witness: Dr. Robyn Bourgeois, Assistant Professor, Centre for Women's and Gender Studies, Brock University	13
56	PhD thesis "Warrior Women: Indigenous Women's Anti-Violence Engagement with the Canadian State, by Robyn Bourgeois, 2014 (392 pages)	20
57	"Perpetual State of Violence: An Indigenous Feminist Anti-Oppression Inquiry in Missing and Murdered Indigenous Women and Girls" by Robyn Bourgeois, in <i>Making Space for Indigenous Feminism, 2<sup>nd</sup> Edition</i> , Joyce Green (editor), Fernwood Publishing 2017, ISBN 978-1-552266-833-2 (23 pages / pp. 253-273)	39
58	"Colonial Exploitation: The Canadian State and the Trafficking of Indigenous Women and Girls in Canada"	54
59	"Recommendations: Sexual Exploitation - Human Trafficking and Sexual Violence" by Dr. Robyn Bourgeois, October 2018 (seven pages)	69
60	Bio of Mary Fearon (one page)	110
61	"Overview of Blue Door," by Mary Fearon, October 13, 2018 (six pages)	111
62	Redacted version of "Overview of Blue Door and Everyone's Responsibility: Sexual Exploitation and the Sex Trade in Newfoundland and Labrador," Community Youth Network, (pp. 1-119 <b>Note:</b> pages 4, 6, 10, 33, 64, 76, 102, 108, 110 not included in PDF)	132



IX  
LIST OF EXHIBITS

NO.	DESCRIPTION	PAGE
	<u>Panel 3:</u>	
63	"Sexual Exploitation Is Here" poster (one page)	138
64	"Are You Involved?" poster (one page)	138

1 St. John's, Newfoundland

2 --- The hearing starts on Wednesday, October 17, 2018 at  
3 8:11

4 **MS. TERRELLYN FEARN:** ...started. I've  
5 asked -- we've asked Paul Pike to open with an opening  
6 prayer for us this morning, and then we'll have Sarah  
7 light the qulliq.

8 **MR. PAUL PIKE:** (Speaking Mi'kmaw).  
9 Creator, we thank you for all that you have given us here  
10 today, the people who've come from the many different  
11 directions. I ask that you bless all of them, their  
12 families. The people who come with their story, their  
13 lived experience, please be with them. Watch over the  
14 women, the girls, the grandmothers. Help to clear our  
15 minds and hearts so we can see all that is good. Help us  
16 to be supportive of one another, to lift each other up,  
17 Creator. Thank you. (Speaking Mi'kmaw).

18 **MS. SARAH PONNIUK:** Before I light the  
19 qulliq, I will say a prayer. (Speaking Inuktitut).

20 God, I come to you this morning. I want to  
21 thank you, to let you know that when other regions of the  
22 community hurt, we hurt along with them, because we  
23 understand and we've been there. When they hurt, we hurt  
24 along with them.

25 I pray this morning that you will guide us

1 again. And, the things that will be said will be very  
2 touching at times, but we also want to thank you for the  
3 teachings that you are providing each one of us. And, I  
4 pray for the people, no matter where they may be, in the  
5 hospital or sick at home, that you will take care of them,  
6 and also take care of our family. We ask this in Jesus'  
7 name. Amen.

8 **(LIGHTING OF QULLIQ)**

9 **MS. TERRELLYN FEARN:** Nakurmiik, Sarah.  
10 I'd like to, at this time, ask Michael R. Denny to open up  
11 with a prayer song as well, and then we will get started  
12 this morning.

13 **MR. MICHAEL R. DENNY:** (Speaking Indigenous  
14 Language). This is just a prayer song, and I'm going to  
15 sing it for everybody here. Not only for -- not only for  
16 all of us here, but also for those women as well. Take  
17 care of yourselves today, and that's why I'm going to sing  
18 this song for you.

19 **(MUSICAL PRESENTATION)**

20 **MR. MICHAEL R. DENNY:** Wela'lin. Thank  
21 you.

22 **MS. TERRELLYN FEARN:** Wela'lin. Before we  
23 get started this morning, just a couple of announcements.  
24 Just a reminder that we have our beautiful health support  
25 team that is circled around us. They're available to

1 support you. If you have any questions or have any needs,  
2 please let them know.

3 We also have the elders' room, and the  
4 beading will be there today with Gerry and Coralee. That  
5 table, it was, like, hard to get a seat at that table  
6 yesterday. So, please keep you utilizing that medicine.

7 We have parking passes for anybody that  
8 requires, that if you are here today locally and you need  
9 a parking pass, you can just see the main reception and  
10 they can give you one of these parking tickets to get in  
11 and out for today and for tomorrow as well.

12 And, finally, we had a request to host a  
13 women's sweat, and Odelle has graciously agreed to lead  
14 that for the women that are interested. That sweat is  
15 happening this evening. So, if you are interested in  
16 participating in that sweat, I'll have you go and speak  
17 with Odelle, and she can provide you the information and  
18 the protocols around that. And, thank you so much,  
19 Odelle. I know that your heart is so in this process for  
20 supporting families and survivors, and for all of those  
21 participating. So, we're very grateful for you to arrange  
22 that on behalf of them. Thank you.

23 I wish you well today, and we're going to  
24 take a quick break, and we'll get started at 8:30 sharp.  
25 Thank you.

1 --- Upon recessing at 8:20 a.m.

2 --- Upon resuming at 8:39 a.m.

3 **MS. CHRISTA BIG CANOE:** Chief Commissioner,  
4 Commissioners, good morning. Today, we will be having a  
5 panel, and I just have a couple of opening remarks in  
6 relation to this panel before I introduce the witnesses  
7 that we will have the pleasure of hearing from today.

8 So, today's panel -- and I think it's  
9 important to be put on the record and for people in the  
10 room to understand that today's panel includes witnesses  
11 that have agreed to come together and talk in a respectful  
12 manner and have dialogue on the issues of the politics of  
13 prostitution. And so, there's a range of opinions that  
14 occur as it relates to prostitution or sex work.

15 And so, we have witnesses today that  
16 actually speak to those different opinions or sort of  
17 maintain some neutrality. And, the whole purpose and  
18 reason to have this conversation is it's one we need to  
19 have. It's information we need to hear the different  
20 perspectives, and all of the witnesses have agreed to do  
21 so in a very respectful manner to each other, recognizing  
22 their differences and opinions, but putting forward  
23 positions that they believe are important that the  
24 National Inquiry hear.

25 And, on that basis, I just want to make a

1 kind and gentle reminder that we do need to be kind to  
2 each other, even when we have differences in opinions,  
3 even when we take different positions, that it's important  
4 that we maintain a level of respect for one another. And,  
5 on that basis, it's with great pleasure that I'm going to  
6 have the opportunity to speak with three witnesses today.

7           And, one of our witnesses, Dr. Robyn  
8 Bourgeois, was unable to attend in person because of the  
9 storm yesterday. So, our incredible AV and technician  
10 team, and the technician team at Brock University have  
11 been helpful in ensuring that we can video conference Dr.  
12 Bourgeois in today.

13           And, in addition to Dr. Robyn Bourgeois,  
14 right beside me is Lanna Moon Perrin. She has come in  
15 from Ontario, very late, again, with the storm coming in  
16 really early this morning. So, we're very thankful that  
17 she's here and ready to testify. With her is her son,  
18 Leif (ph), and at the end of the table is Mary Fearon, who  
19 would be familiar to folks here in St. John's because  
20 she's the Director of the Blue Door. We heard a little  
21 bit about the Blue Door on Monday, and what we'll be  
22 doing, and the process we'll be proceeding on this morning  
23 -- and I see Dr. Robyn Bourgeois up on the screen now.  
24 Good morning. We will actually start with Dr. Bourgeois  
25 first, and I'm going to ask that she be promised in, if

1 Mr. Registrar could do that, please?

2 **MR. BRYAN ZANDBERG:** Yes. Good morning,  
3 Dr. Bourgeois. Can you hear me?

4 **DR. ROBYN BOURGEOIS:** Yes, I can.

5 **MR. BRYAN ZANDBERG:** Excellent. Dr.  
6 Bourgeois, do you promise to tell your truth in a good way  
7 today?

8 **DR. ROBYN BOURGEOIS:** Yes.

9 **DR. ROBYN BOURGEOIS, Affirmed:**

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

11 **--- EXAMINATION IN-CHIEF BY MS. CHRISTA BIG CANOE:**

12 **MS. CHRISTA BIG CANOE:** And, I believe --  
13 and it will be odd for me, because I'll often be looking  
14 at the camera so that Dr. Bourgeois knows I'm actually  
15 talking to her. So, that will be a little odd for me, but  
16 I intend to do that so that Dr. Bourgeois knows that I'm  
17 actually speaking with her.

18 Dr. Bourgeois, do you mind if I call you  
19 Robyn?

20 **DR. ROBYN BOURGEOIS:** That's fine.

21 **MS. CHRISTA BIG CANOE:** Thank you, Robyn.  
22 So, today, I intend to actually qualify Dr. Bourgeois as  
23 an expert. But, first, I would like to get some  
24 information and ask her a couple of questions.

25 Robyn, can you just give us a little bit

1 about your background, please?

2 **DR. ROBYN BOURGEOIS:** Sure. I am a Cree  
3 woman. I am originally -- my family originates in  
4 northern Alberta, but I grew up in the Okanagan. I am  
5 currently an assistant professor in the Centre for Women  
6 and Gender Studies at Brock University. I am a survivor  
7 of sexual violence, including sex trafficking, and I think  
8 that's what I'll share for now.

9 **MS. CHRISTA BIG CANOE:** Thank you, Robyn.  
10 You've provided us your curriculum vitae. So, we have  
11 your résumé, and it's in Schedule A for any one of the  
12 parties following along. And, I notice that you have a  
13 Doctor of Philosophy in the Department of Social Justice  
14 Education from OISE, the University of Toronto?

15 **DR. ROBYN BOURGEOIS:** Yes.

16 **MS. CHRISTA BIG CANOE:** I also see that  
17 your Master of Arts is Department of Sociology from the  
18 University of British Columbia.

19 **DR. ROBYN BOURGEOIS:** Yes.

20 **MS. CHRISTA BIG CANOE:** In addition to your  
21 academic achievements, is there anything from your C.V.  
22 that you wanted to highlight for us?

23 **DR. ROBYN BOURGEOIS:** Sure. I think  
24 there's probably a couple of things that are really  
25 pertinent for today. The first is that I have published



1 and presented both nationally and internationally on the  
2 topic of violence against Indigenous women and girls,  
3 particularly on missing and murdered Indigenous women and  
4 girls, sexual violence and human trafficking.

5 The other thing I would say that is sort of  
6 on there but isn't is that I have long been involved --  
7 academic is part of my life, but a big other portion of my  
8 life is being an activist and being involved in  
9 communities. And so, I have done -- I've actually had the  
10 tremendous honour to now live from coast to coast across  
11 Turtle Island, and I've worked with communities all over  
12 on products relating to sexual violence and human  
13 trafficking.

14 Right now, in Ontario, I'm actually working  
15 with some of the local anti-violence organizations here on  
16 a project related to human trafficking. I'm also part of  
17 Ontario's experiential roundtable addressing human  
18 trafficking as well. So, I think those are, really, the  
19 kind of two things that are really, really important for  
20 knowing me today.

21 **MS. CHRISTA BIG CANOE:** Thank you, Robyn.  
22 On page 3, you actually talk a little bit about your  
23 teaching experience, and you actually list the topics that  
24 you sort of specialize in, and how it relates to teaching.  
25 One of the questions I had for you, because I think it's

1 important for us to understand the context of it, is one  
2 of those listed that is on page 4 is Indigenous research  
3 methodologies and Indigenous approaches to knowledge  
4 production and dissemination. Can you explain a little to  
5 us what those mean?

6 **DR. ROBYN BOURGEOIS:** Sure. One of the  
7 things -- I mean, I think most people are grappling with  
8 this across Turtle Island right now is how do we include  
9 Indigenous ways of knowing? And, that's learning and  
10 doing research, and just our knowledge systems and trying  
11 to get those into universities.

12 And so, quite often, I'm asked to teach  
13 about Indigenous approaches to those kinds of things. And  
14 so, that really draws on our kind of traditional  
15 knowledge, our oral traditions, how you conduct respectful  
16 research with Indigenous peoples, and doing really, you  
17 know, genuine community -- not only community-based but  
18 community-owned and community-driven research, which is  
19 really, really important.

20 I spend a lot of time, actually, working  
21 with non-Indigenous scholars to help them understand, you  
22 know, how do you approach communities in a respectful and  
23 mutually beneficial way? And, quite often I use treaties  
24 to help teach that. For example, I'm in Haudenosaunee  
25 territory right now. So, I often teach the two row wampum

1 as a way of understanding, you know, that there are  
2 responsibilities to reciprocity and friendship and living  
3 in peace, and that those influence how you do research and  
4 how you create and disseminate knowledge, and that  
5 knowledge can't be something that's produced in isolation  
6 in the university, but is, instead, something that is a  
7 living, breathing, active ceremony in many ways, and  
8 that's something that's really belonging to our  
9 communities. So, that's a little bit about what that kind  
10 of course would deal with.

11 **MS. CHRISTA BIG CANOE:** Right.

12 **DR. ROBYN BOURGEOIS:** The other thing that  
13 I would say that -- oh sorry.

14 **MS. CHRISTA BIG CANOE:** No, you go ahead,  
15 please.

16 **DR. ROBYN BOURGEOIS:** I would say the one  
17 other thing that is really important is -- a course like  
18 that, it really teaches people to emphasize traditional  
19 knowledge keepers, and recognizing that while people go  
20 into the university system and get Ph.D.'s and all those  
21 things, that we have knowledge keepers that don't have  
22 those kind of papers, and that they're just as important  
23 and just as valuable, and really, finding ways to make  
24 sure that they are represented fully in research  
25 processes, particularly if they are in partnership with a

1 university.

2 **MS. CHRISTA BIG CANOE:** Wonderful. Thank  
3 you, Robyn. I do have one question to clarify that, too,  
4 because the term Indigenous seems to, like, kind of,  
5 homogenize all Indigenous groups. I think you'll agree  
6 with me – if you don't, please do disagree – that when you  
7 talk about Indigenous research methodologies, you're not  
8 asserting that you can do all Indigenous research  
9 methodologies of every nation, of Métis, of Inuit, but  
10 that it's -- the term is used more to specify is you have  
11 spoken to the community you're working with? Is that a  
12 fair assessment?

13 **DR. ROBYN BOURGEOIS:** Yes, absolutely.

14 **MS. CHRISTA BIG CANOE:** Thank you.

15 **DR. ROBYN BOURGEOIS:** Yes, absolutely.

16 **MS. CHRISTA BIG CANOE:** I know that today  
17 we will be walking through a number of the publications  
18 that you have written yourself, but I note in your C.V.  
19 that you have more than what we'll be talking about today.  
20 Is there any in particular, other than the ones we're  
21 speaking today, that you wanted to highlight?

22 **DR. ROBYN BOURGEOIS:** You know what? I  
23 think in terms of today, the ones that I've highlighted  
24 are the really valuable ones. The other ones are little  
25 pieces, you know, that I often get asked to write book

1 reviews, or pieces that are not directly related to what  
2 I'm doing. So, really, the key ones are the ones that  
3 I've highlighted for today.

4 **MS. CHRISTA BIG CANOE:** Excellent. And, I  
5 only have one more question in relation to your C.V.

6 **DR. ROBYN BOURGEOIS:** Sure.

7 **MS. CHRISTA BIG CANOE:** I noticed that you  
8 list in your C.V. that you're a blogger, and I have seen  
9 some of your blogs online. Can you tell us a little bit  
10 about why you use blogs to disseminate some information?

11 **DR. ROBYN BOURGEOIS:** Sure. I grew up --  
12 and it's a complicated relationship I've had with  
13 technology, but I grew up, really, with technology. And,  
14 I realized when I was doing my research for my Ph.D. that  
15 one of the most effective ways to reach folks, and  
16 Indigenous folks primarily, but people all across Canada  
17 was not through academic publications; right? Very few  
18 people, you know, are looking in these really scholarly  
19 journals for my writing, and I needed -- I felt I needed a  
20 place where I could share other ideas.

21 And so, technology, what I saw in my  
22 research was that technology was really important for  
23 connecting communities, for sharing ideas, and for  
24 presenting them not just for Indigenous audiences, but a  
25 general Canadian audience.



1 Counsel

2 **MS. CHRISTA BIG CANOE:** And, Chief

3 Commissioner and Commissioners, based on the testimony  
4 we've heard by Dr. Robyn Bourgeois and her C.V., or the  
5 evidence that has been put before you at this point, I  
6 would like to have her qualified as an expert in  
7 philosophy and sociology, with particular knowledge in the  
8 area of historical perspectives on women and gender;  
9 Indigenous feminism; intergenerational trauma, healing and  
10 community development; violence including lateral,  
11 colonial and structural violence; and finally, with  
12 Indigenous research, as explained by Dr. Bourgeois,  
13 methodologies and approaches to knowledge production and  
14 dissemination.

15 And, I would also like to offer parties an  
16 opportunity to canvass if there's any objections to this  
17 qualification?

18 Seeing no objections to this qualification,  
19 I kindly ask that you decide on whether or not she can be  
20 qualified as submitted?

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

22 certainly. We're satisfied that Dr. Bourgeois has the  
23 requisite experience, knowledge, training, of course, to  
24 give opinion evidence with respect to philosophy and  
25 sociology, with particular knowledge in historical

1 perspectives on women and gender; Indigenous feminism;  
2 intergenerational trauma, healing and community  
3 development; violence including lateral, colonial and  
4 structural; Indigenous research methodologies and  
5 approaches to knowledge production and dissemination, and  
6 welcome, Dr. Bourgeois.

7 **DR. ROBYN BOURGEOIS:** Thank you.

8 **MS. CHRISTA BIG CANOE:** So, Robyn, I do  
9 want to talk to you a little bit about your thesis, but  
10 before I talk to you about your Ph.D. thesis and the work  
11 that you involved yourself in, I want to know if you can  
12 share with us to the level of your comfort, sort of, what  
13 drove you to this academic stream in terms of your  
14 personal or lived experiences?

15 **DR. ROBYN BOURGEOIS:** Sure. My lived  
16 experience is what drove it all. I have been -- I am a  
17 survivor of sexual violence, including sex trafficking.  
18 And, my experience, I was really young. I was in my late  
19 teens, and I was really lucky, I think. I have a very  
20 good sense that I got away -- very close -- just -- it's  
21 hard to explain, but I'm lucky. And, when I found my  
22 footing again and realized what a second chance I had got,  
23 I knew that I needed to commit my life to making sure that  
24 what happened to me never happened to anyone else.

25 And, I grew up feeling really empowered



1 with school. I know that sounds funny, because for so  
2 many Indigenous people, school isn't empowering. But, for  
3 me, it had always been. And, I saw an opportunity. I  
4 remember reading scholarly work. When I first -- I had  
5 gone to university -- I kind of have to set this up. I  
6 had gone to university for a little bit. Then I had left  
7 university and I ended up being trafficked, and I ended up  
8 coming back to university.

9 But, in that original time, I remember  
10 reading scholarly work by Indigenous thinkers and  
11 thinking, "This is amazing." Like, just how they can use  
12 the words of the government in particular, because I'm  
13 always obsessed with the Government of Canada, and I've  
14 been struggling, you know, how to make sense of what goes  
15 on in this country in relation to Indigenous peoples. And  
16 so, I remember thinking, "I can do that. I could do that."

17 And so, I went back to university. And,  
18 originally, I have to say that I actually avoided the  
19 topic at first. I just went to -- I went to go and study  
20 -- I wanted to study social justice issues, but I didn't  
21 particularly focus on violence against Indigenous women  
22 and girls at first because for almost a decade, I didn't  
23 talk publicly about what had happened to me. I was -- I  
24 totally believed the kind of things that I was told when I  
25 was being trafficked, that I was worthless, that people

1 would consider me dirty and unworthy and unreliable, and I  
2 just -- I didn't want to go there do, in my work, in my  
3 writing. It's related to ---

4 **MS. CHRISTA BIG CANOE:** I'm sorry, Robyn.

5 **DR. ROBYN BOURGEOIS:** Oh, sorry.

6 **CHIEF COMMISSIONER MARION BULLER:** We've  
7 got a technical problem. We have to just take a short  
8 break. We're not recording. So, just bear with us,  
9 please, Doctor.

10 **DR. ROBYN BOURGEOIS:** Sure.

11 **CHIEF COMMISSIONER MARION BULLER:** You know  
12 these technical issues.

13 **DR. ROBYN BOURGEOIS:** Absolutely.

14 **CHIEF COMMISSIONER MARION BULLER:** I'm  
15 sorry to interrupt you. Thank you.

16 --- Upon recessing at 8:58 a.m.

17 --- Upon resuming at 9:02 a.m.

18 **CHIEF COMMISSIONER MARION BULLER:** Okay,  
19 we're back on the record now. We can reconvene. And,  
20 thank you, Doctor, for the technical break.

21 **DR. ROBYN BOURGEOIS:** No worries.

22 **MS. CHRISTA BIG CANOE:** Yes. Thank you,  
23 Robyn. And, I don't want to put words in your mouth, but  
24 where we had left off you were just explaining once, you  
25 know, after you had had the opportunity to work at OISE

1 with Dr. Sherene Razack, and you were at a place where you  
2 could understand and share, just sort of as a summary, and  
3 if you could continue on with that, that would be great.

4 **DR. ROBYN BOURGEOIS:** Sure. So, I just  
5 decided that I needed to devote all of my energy. If I  
6 was going to get -- you know, if I had to do something  
7 with my life and this kind of second chance that I felt  
8 like I got, it had to be to try to fight to end this  
9 violence. And, I think that has become even more pressing  
10 for me now that I have not just -- my daughters for sure.  
11 I have two young daughters, but I also have a son, and I  
12 worry about the rates of violence against both, you know,  
13 my daughters and my son.

14 And so, my experience of violence has  
15 become a catalyst for everything I do. I have to say  
16 that, in particular -- and sometimes I have to remind  
17 myself about this because, you know, sometimes you get so  
18 busy focused on a position or looking at a topic that, you  
19 know, you can get -- there's all kinds of messiness, and I  
20 have to remind myself that my real preoccupation is trying  
21 to understand Canada and the Canadian nation state's role  
22 in all of this.

23 So, I actually spend a lot of time working.  
24 My interest is looking at the particular language of law  
25 and the state, and understanding how that excuses and

1 erases violence against Indigenous women and girls,  
2 because for me, it seems like that is really pressing,  
3 because that is a structural source of this violence, and  
4 it's an institutionalized source of violence. And, I  
5 think, you know, we have people working on the ground in  
6 all kinds of fields, and I think for me, that had to be  
7 the focus. And, I knew that my education could provide a  
8 platform for me to be able to fight on a level like that  
9 with the state itself.

10 **MS. CHRISTA BIG CANOE:** Thank you. Now,  
11 the thesis that you wrote in order to get your Ph.D. was  
12 entitled, "Warrior Woman: Indigenous women's anti-violence  
13 engagement with the Canadian State". I understand that  
14 this thesis was submitted -- you know, right on the cover  
15 it has, "In conformity with the requirements for the  
16 degree of the Doctor of Philosophy, the Department of  
17 Social Justice Education at the University of Toronto",  
18 and you did, indeed, write this work?

19 **DR. ROBYN BOURGEOIS:** Yes.

20 **MS. CHRISTA BIG CANOE:** And, I note that I  
21 couldn't help but count and look at -- I was looking at  
22 the sources as part of your research, not only academic  
23 sources but a lot of other resources that you went to, and  
24 I note that there's over 400 that are cited in your  
25 bibliography.

1                   And, I just -- before we actually start  
2 talking about it, I'm going to kindly ask the  
3 Commissioners, Chief Commissioner and Commissioners, if we  
4 can make this thesis our next exhibit?

5                   **CHIEF COMMISSIONER MARION BULLER:** Yes.  
6 Warrior Woman, Indigenous Women's Anti-Violence Engagement  
7 with the Canadian State by Dr. Robyn Bourgeois, 2014, is  
8 Exhibit 56.

9                   **--- Exhibit No 56:**

10                   PhD thesis "Warrior Women: Indigenous  
11 Women's Anti-Violence Engagement with  
12 the Canadian State, by Robyn  
13 Bourgeois, 2014 (392 pages)  
14 Witness: Dr. Robyn Bourgeois,  
15 Assistant Professor, Centre for  
16 Women's and Gender Studies, Brock  
17 University  
18 Counsel: Christa Big Canoe, Commission  
19 Counsel

20                   **MS. CHRISTA BIG CANOE:** And so, Robyn, can  
21 you tell me a little bit about the title, Warrior Woman,  
22 and the sort of general concept of your thesis?

23                   **DR. ROBYN BOURGEOIS:** Sure. The title  
24 comes from the fact that I had been involved really early  
25 on with activism around missing and murdered Indigenous

1 women and girls. And, what I saw was this incredible -- I  
2 can only explain it as a force of nature, but all of these  
3 incredible Indigenous women across Canada who were  
4 fighting. And, I don't want to -- fighting sounds like  
5 aggressive, but they were, every day, fighting for the  
6 survival of Indigenous women and girls across this  
7 country, and they were doing it predominantly unpaid.  
8 They were doing it because they had loved ones, or  
9 friends, or just a passion for ending this violence, and I  
10 thought, "This is incredible."

11 You know, so often the media and society  
12 portrays Indigenous women and girls as victims, as people  
13 who are, you know, grossly abused, which is absolutely  
14 accurate, but that ends up becoming the only picture.  
15 And, I wanted to say, no, you know what? These are fierce  
16 women, fierce Indigenous women who are trying to change an  
17 incredible structure, and that structure being the  
18 Canadian state as a settler colonial nation state, and the  
19 Government of Canada as its, kind of, entity.

20 And so, that was one of the stories I  
21 wanted to tell. But, what I was really interested in as  
22 well was trying to understand what happens when Indigenous  
23 women and girls go to the state, the nation state, to  
24 speak about violence? Because I was always really  
25 troubled by the fact that I had looked at -- you know,

1       there were these spots throughout Canadian history from  
2       about, you know, I'd say 1980 forward where we have  
3       participated again and again in different things like  
4       inquiries, and like other government-based initiatives and  
5       studies. And, I just couldn't understand why we kept  
6       having to go back and keep having to repeat ourselves  
7       about the violence.

8                       And so, what I also wanted to understand  
9       was, what was happening in those processes whereby, you  
10      know, whatever Indigenous women and girls, and our allies  
11      and supporters were saying, you know, what happened? Why  
12      aren't they being heard and why aren't those things being  
13      acted on?

14                      And so, I sort of looked at the processes  
15      around state-based initiatives. So, one chapter focuses  
16      on family violence, for example, and Indigenous women's  
17      involvement in the national politics of family violence.  
18      And then I have another chapter that looks at what the  
19      Native Women's Association of Canada went through in terms  
20      of their work on missing and murdered Indigenous women and  
21      girls, and what I call the colonization of the resistance  
22      by Stephen Harper. And then I also did a final kind of  
23      analysis on what happens around prostitution? And, that  
24      really fed into the Missing Women Commission of Inquiry in  
25      B.C.

1                   And so, my goal was to tell two stories.  
2           You know, what was going on with these incredible women  
3           who were, you know, fighting at the grassroots level, the  
4           national level, the international level? And, I wanted to  
5           document those incredible acts of resistance and  
6           resilience and resurgence, and at the same time, I wanted  
7           to make sure that what the Canadian state was doing was  
8           documented all along, and try to understand why we have to  
9           keep coming back again and again and again to tell -- you  
10          know, convince the Government of Canada that they need to  
11          protect the lives of Indigenous women and girls. So,  
12          that's where that thesis comes from.

13                   **MS. CHRISTA BIG CANOE:** Thank you. Now, I  
14          know because we have a lot to cover today, we're not going  
15          to spend too much time on the thesis, but there is one  
16          part in particular, and you just mentioned it, Chapter 5  
17          on Forsaken, and part of your conversation or discussion  
18          is Indigenous women and the politics of prostitution.

19                   Specifically, I wanted to draw your  
20          attention and my friends' attention to page 256 where you  
21          talk about feminist-theorized prostitution, and you talk  
22          about, sort of, the -- there's an array or a spectrum of  
23          people of beliefs of whether we're talking about sex work,  
24          oppression and violence.

25                   So, I'm hoping that you can contextualize a



1 little bit about that spectrum and what you spoke about in  
2 your paper.

3 **DR. ROBYN BOURGEOIS:** Sure. I've got to  
4 say, this spectrum, that idea of the spectrum actually  
5 came from looking at, you know, first mainstream feminism,  
6 because this same spectrum is present there. And, what I  
7 noticed is that Indigenous women in our perspectives on  
8 prostitution or sex work, we were really along the same  
9 kind of spectrum. And, most of us were ...organized  
10 around what appear to be and are often perceived to be  
11 these, kind of, polar opposite positions, and that being,  
12 you know, prostitution and the sex trade as a form of  
13 violence. And, the sex trade as being sex work and being  
14 about agency and choice, and actually an act of body  
15 sovereignty.

16 And so, those two positions, they tend to  
17 clash. And, in fact, I think we're in a position where  
18 sometimes those groups won't even talk to each other at  
19 this point, which is really unfortunate because, I think,  
20 at the end of the day, we all want the same thing. You  
21 know, we want an end to violence against Indigenous women  
22 and girls, and we need to find a way to keep them safe.

23 But, I think to be able to -- I think to go  
24 into both of those positions a little bit will help people  
25 understand, kind of, the overview of the two perspectives.

1 And, I want to say that what I'm going to say is really  
2 generalizations of those things. Each of the, kind of,  
3 groups or people that are in those, kind of, categories  
4 will articulate their own politics, and it can be so  
5 variable depending on each person's perspective. So, what  
6 I'm giving is a generalization, but that doesn't mean that  
7 everybody feels exactly that same way or that every piece  
8 of that is applicable to somebody who might identify in  
9 those polls, so to speak.

10 So, the first poll I would say is that --  
11 comes from the perspective that prostitution is violence.  
12 And, the original, kind of, feminist perspective on that  
13 was that it was patriarchal violence, so it was related to  
14 male domination and misogyny. Now, of course, Indigenous  
15 women have articulated that a little differently. They  
16 have related it in, not only to patriarchy, but also to  
17 colonialism.

18 And, the argument is that prostitution in  
19 the sex trade is heavily related and, kind of, colludes  
20 with settler/colonial domination and it has done that  
21 throughout the entire course of Canadian colonial history,  
22 that it is, you know, really a violation of Indigenous  
23 sovereignty, and self-determination, and our body  
24 sovereignty through the act of selling bodies as  
25 commodities. And, it's -- the violence is inevitable,

1           because the violence is what makes dominant subjects be  
2           able to know themselves. So, to be able to buy a person  
3           and be able to enact whatever kind of -- to do anything  
4           you want to that body because you paid for it is  
5           considered an act of violence.

6                         So, that's kind of that position. And, on  
7           that side, the argument is really for abolition and,  
8           really, in support of things like the Nordic model where  
9           there is, you know, really strict enforcement around  
10          pimping, and things like brothels and regulation of those  
11          things really strictly and really trying to eliminate  
12          through the law, a lot of the time through the law I  
13          should say, eliminating the sex trade and the existence of  
14          the sex trade, because they see it as being innately about  
15          oppression and violence. So, that's one side of this.

16                        The other side, though, is that there are  
17          folks who think that the sex trade needs to be what  
18          happens and prostitution needs to be recognized as sex  
19          work -- so, a legitimate form of labour that needs to be  
20          protected. Because through those labour protections, we  
21          are likely to make -- we're likely to improve the safety  
22          of Indigenous women who might be involved in the sex  
23          trade.

24                        And, some of the people that are in that  
25          category tend to argue that being involved in sex work is

1 an act of agency. So, when the -- you know, they impose -  
2 - they consider the laws around prostitution and the sex  
3 trade as imposing settler/colonial domination onto the  
4 bodies of Indigenous women, and that being able to choose  
5 to engage in sex work is an act of body sovereignty,  
6 because you're then determining how you use your body and,  
7 in this situation, how you might profit from that.

8 And so, there is this kind of perspective  
9 that it can be -- you know, it doesn't have to innately be  
10 violent. There are people who certainly experience agency  
11 or a sense of empowerment by being involved in sex work.  
12 And so, those are kind of the two positions, and they  
13 really argue on that side for, certainly, labour  
14 protections and recognition that sex work is a legitimate  
15 form of work that needs to be recognized and -- because  
16 the people involved need to be protected, and most of that  
17 is unsupportive decriminalization.

18 **MS. CHRISTA BIG CANOE:** And, Robyn, I noted  
19 at one point you actually -- you had said that part of it  
20 is recognizing -- you said that although it's very  
21 polarizing, that some of the intent or some of the goals  
22 are the same. Can you explain that just a little further?

23 **DR. ROBYN BOURGEOIS:** Yes, I think, you  
24 know, at the end of the day, I think despite whatever our  
25 position is, we're all fighting for the same thing. We're

1 all recognizing that what happens to Indigenous women in  
2 the sex trade is problematic. And, we are recognizing  
3 that, you know, not only are Indigenous women and girls  
4 vulnerable to things like sexual exploitation and sex  
5 trafficking, but that, you know, people who are wanting to  
6 be involved in the sex trade are experiencing violence.

7 And, at the end of the day, we're all  
8 fighting to try to save the lives of Indigenous women and  
9 girls, and we're just, kind of -- we're divided amongst  
10 the different positions and really understanding if  
11 prostitution is the source of the violence itself, and so  
12 that in and of itself is the violence, or that the  
13 violence is created because of social perceptions, or  
14 regulation, or criminalization surrounding the sex trade.  
15 But, at the end of the day, I mean, I think no matter  
16 what, we all want the same thing. We want an end to this  
17 violence and we want our girls and our women to be safe no  
18 matter what.

19 **MS. CHRISTA BIG CANOE:** Thank you, Robyn.  
20 Now, at the time that you wrote the thesis, can you please  
21 share with us what your position, in terms of the politics  
22 of prostitution, is or was?

23 **DR. ROBYN BOURGEOIS:** Sure. For sure. At  
24 the time and, you know, it's still -- I'm still there.  
25 I'm struggling to, kind of, grasp for a third position now

1 almost because I'm struggling with it. But, at the time,  
2 I really -- I would side abolitionist, 100 percent,  
3 because I kept -- one of the things I kept looking at was  
4 really how was prostitution used again and again by the  
5 Government of Canada to exonerate perpetrators of violence  
6 against Indigenous women and girls? And, I saw it happen  
7 not just at the individual level of cases, but also the  
8 Canadian state using that as a mechanism not only to  
9 exonerate perpetrators of violence, but also, in fact, to  
10 undermine the self-determination and sovereignty of  
11 Indigenous nations in this country.

12 And so, when I wrote this thesis, I really,  
13 you know -- I strongly felt that prostitution was related  
14 to not only heteropatriarchal, but also colonial  
15 racialized violence, and that it was fundamental to the  
16 system of letting dominant subjects know themselves as  
17 dominant. So, like I said kind of in the introduction,  
18 the ability of people, and particularly white, middle  
19 class men, to be able to buy and use the bodies of  
20 Indigenous women and girls was a way of getting -- for  
21 them to know themselves as dominant subject. And, the  
22 violence, then, becomes inevitable, because when, you know  
23 -- when your domination and your dominance is established  
24 just on because you say you're dominant, violence becomes  
25 the way to show you're dominant.

1                   And so, I would say at the time that I  
2 wrote this, I was really strongly there. I really  
3 absolutely -- you know, abolitionist to the extent that I  
4 -- I remember one of my community members saying to me,  
5 "You are so angry at the other side right now, and it's  
6 coming through in the reading of this document." And, he  
7 actually kind of recommended to me that maybe I was  
8 missing little pieces, because I was so firmly in this  
9 abolitionist and not willing to think about the  
10 complexities of the debate, I guess.

11                   **MS. CHRISTA BIG CANOE:** And, you have kind  
12 of already touched on this, but -- when you mentioned, you  
13 know, "I'm trying to find a third position", how has your  
14 position evolved? Did that trying to find those little  
15 missing pieces change or evolve the position you had at  
16 the time you wrote this?

17                   **DR. ROBYN BOURGEOIS:** I still -- you know,  
18 I still am firmly pretty over in this abolitionist court.  
19 That being said, you know, I have some problematics with  
20 it. For example, I've seen a little bit -- well, not a  
21 little bit. I've seen some transphobia being expressed in  
22 the abolitionist side of things that I'm really, really  
23 uncomfortable with, because our traditional teachings  
24 wouldn't have justified or rationalized that kind of  
25 violence. And so, I worry about that a little bit.

1                   And, I'm also worried about -- I worry that  
2 we're not doing enough. And, I think, you know, we have  
3 really good intentions in trying to drive out the sex  
4 trade. But, at the same time, we really need things on  
5 the ground and right now. And, I worry about, if we don't  
6 start looking for a third place where both sides can come  
7 together and we can talk and we can recognize some of the  
8 core things and try to understand, you know, why  
9 Indigenous women are grossly over targeted for sexual  
10 exploitation, why Indigenous women and girls are being  
11 abused. And, ultimately for me, I'm struggling with that  
12 bottom line, which is what is the source of the ideas that  
13 makes it okay to abuse people and -- I mean, first,  
14 Indigenous women and girls involved in the sex trade, but  
15 ultimately, all people involved in the sex trade. What is  
16 the source of those ideas?

17                   And, I can see -- you know, I certainly  
18 still think it's rooted in colonialism and  
19 heteropatriarchal violence, but I also see some of the  
20 things around sex work that could possibly be helpful  
21 strategies in the short-term. Like, I think we definitely  
22 need more resources for people who are involved in the sex  
23 trade and who might not necessarily feel like they are  
24 ready to exit. I think that's complicated, and I think  
25 it's really important, you know, especially if we use a



1 trauma-informed approach, that we meet people where they  
2 are.

3 I also -- you know, I wonder -- you know, I  
4 don't trust the government of Canada a lot, but I  
5 sometimes wonder, you know, could labour protections  
6 potentially help limit things, but I think I'm more open  
7 than I was to being able to debate this. And, I'm really  
8 at a place now where we have to come together on this. We  
9 have to find a way to be able to talk to each other, and  
10 we have to find a way to problem solve -- maybe not even  
11 that, examine the topic in a more complex way.

12 And, I think we need to pay attention to,  
13 you know, long-term and short-term things. But, I still -  
14 - I have to say that I still am very, you know, much  
15 leaning towards abolition and certainly leaning towards --  
16 you know, the sex trade for so many women and girls is  
17 violence, and I -- it's really hard for me to find ways to  
18 protect that when so many Indigenous women and girls don't  
19 have a choice and they don't have the ability to escape  
20 that. And, I think that's the thing I worry about still.  
21 And, you know, the connection is certainly to colonial  
22 racism and sexism, I can't ignore that either. And, I  
23 think that's the source of the ideas about where -- why  
24 it's okay to abuse people in the sex trade.

25 **MS. CHRISTA BIG CANOE:** Okay. Thank you.

1 In your thesis, in the conclusion, it's titled something,  
2 "We Count the Dead", and interestingly, a few hearings  
3 back, we heard from Dr. Janet Smylie and how Indigenous  
4 people in, like, health or social determinants of health  
5 that we're never counted properly. And, she talked about  
6 reports and the need to have proper numbers. So, I  
7 couldn't help, but your title really jumped out to me, "We  
8 Count the Dead". But, there's another meaning other than  
9 just counting the numbers, can you share that with us?

10 **DR. ROBYN BOURGEOIS:** Yes. The title comes  
11 from a quote that I often cite from Andrea Dworkin, and I  
12 know she's very controversial and -- you know, for various  
13 reasons, which are some valid and some not, but I was  
14 always really impacted by a quote that she made in a  
15 speech after the murder of women at École Polytechnique.  
16 And, she said, you know, we often get asked by  
17 particularly Liberal feminists to celebrate our successes  
18 and gains, and those gains are often measured in terms of  
19 us being in places that we weren't before. So, you know,  
20 we might be in government, we might be in institutions and  
21 organizations where we weren't before. And, Andrea  
22 Dworkin says that's not how we measure success. She says  
23 we measure success in counting the dead. We measure  
24 success in counting the number of missing and murdered  
25 Indigenous women and girls, for example, or the people

1 that are being raped, or the people who are victims of  
2 incest. And, when those numbers change in a meaningful  
3 way, then we can talk about success.

4 And, I really feel that. That's my  
5 concern. Because when I look at the rates from 1980  
6 forward, I'm not seeing change, and that's what I'm  
7 concerned about. I'm not seeing the numbers of dead, of  
8 missing and murdered Indigenous women and girls changing,  
9 you know? Even with the start of the Inquiry and this  
10 kind of mainstream societal attention to the topic of  
11 missing and murdered Indigenous women and girls, we still  
12 see, like, every single day -- you know, I look at my  
13 social media and people have loved ones and friends who  
14 are missing and murdered.

15 So, that's why that chapter is called that.  
16 Because I think if we want to talk about success, it's not  
17 about, you know, Indigenous women being included in spaces  
18 that we weren't before. It's that we have to count the  
19 dead and we have to count those numbers. And, once the  
20 numbers of us who are missing, who are murdered, who is  
21 sexually exploited, who were raped, who were victims of  
22 absolute violence, once those numbers start to change,  
23 then we have change. But, at this point, I don't see that  
24 happening.

25 **MS. CHRISTA BIG CANOE:** Thank you. One of

1 the strategies, an important strategy you discussed, and  
2 it's on page 341 in your thesis, is the experiences of --  
3 when you're talking about the warrior woman, has been the  
4 power of public opinion. And, we've actually talked quite  
5 a bit about that with other witnesses, knowledge keepers,  
6 about the power of public opinion. And so, in relation to  
7 your thesis, my last question on that is -- you know, and  
8 you talk about we need to count the dead. My question is,  
9 what do we need to do to be heard on these issues? And,  
10 what specifically do you think will help end the perpetual  
11 state of violence?

12 **DR. ROBYN BOURGEOIS:** Yes. That's a great  
13 question. I think -- when I wrote my thesis, I said  
14 education was the way out of this. I'm not so convinced  
15 anymore. I think, yes, it's a strategy, but if we're  
16 ultimately going to end this violence, it's got to come  
17 down to dismantling settler colonial domination and the  
18 Canadian nation state. Because -- and I've referenced  
19 this already, but I'll reference it particularly now. One  
20 of the pieces that's been really influential in terms of  
21 my thinking around prostitution and the sex trade is  
22 Sherene Razack's article called "Race, Space, and  
23 Prostitution: The Making of the Bourgeois Subject."

24 And, in this article, she has a line in it  
25 that stuck with me, and I think about it all the time, and

1       it's, "What is the source of the ideas that make it okay  
2       to abuse people involved in the sex trade?" And, I've  
3       just actually written an article where I've revamped that  
4       and said, you know, what is the source of the ideas that  
5       it's okay to murder Indigenous women and girls? And, at  
6       the end of the day, the source of those ideas is settler  
7       colonialism and the Canadian nation state, because that  
8       system is predicated on a belief in the inferiority of  
9       Indigenous women and girls. And, that inferiority has  
10      been established in multiple ways. I mean, we're called  
11      bad mothers, we are called welfare bums, we are often  
12      portrayed as drug addicts and homeless folks.

13                    But, the one piece that has always been  
14      there is the hypersexualization of Indigenous women and  
15      girls, and the perception that we are inherently sexually  
16      available. And, that -- if we are inherently available,  
17      sexually, then the violence that happens to our bodies  
18      doesn't count because -- I mean, in really gross, kind of,  
19      pop culture terms that I've actually heard people say, we  
20      were getting what we asked for, we put ourselves in -- you  
21      know, we were -- by our very existence, we asked for it.  
22      And so, it exonerates that violence, and that's the source  
23      of the ideas. It's this inherent belief within the  
24      settler colonial system, which is the foundation of our  
25      current Canadian nation state, that Indigenous women and

1 girls are inferior, they're deviant, they're  
2 dysfunctional, and they need to be eliminated from this  
3 nation state, and that's what makes it okay to abuse and  
4 violate Indigenous women and girls.

5 So, to me now, I mean, education is part of  
6 that, but this -- I mean, we're talking literally an  
7 entire destruction and dismantling and re-articulation of  
8 the existing Canadian nation state that would have to  
9 occur without a dependence on settler colonial domination.  
10 So, that would mean things like recognizing the nationhood  
11 of Indigenous nations and honouring and respecting their  
12 rights to be self-determining and sovereign. It would  
13 mean practising like the two-row wampum says, non-  
14 interference and letting our nations do what we need to do  
15 to keep our women and girls safe.

16 And, it would require -- I mean, and I've  
17 got to say this again and again, it would require dealing  
18 with land. It would require either returning land or  
19 making sure we're compensated for those things. It would  
20 require undoing the *Indian Act*. It would require Canada  
21 to really take a step back and say, you know what? We  
22 cannot interfere in the lives of Indigenous peoples.

23 So, it's really huge drastic change, but  
24 until we end settler colonial domination in this country,  
25 our women and girls are at risk, because that's where the

1 inherent belief of our inferiority originates.

2 **MS. CHRISTA BIG CANOE:** And, that's  
3 actually a good segue into the next document that I would  
4 like to speak with you about. It's entitled "Making Space  
5 for Indigenous Feminism." It's actually a chapter in a  
6 book, and the editor was Joyce Green, but you wrote an  
7 article -- or sorry, a chapter in it called "The Perpetual  
8 State of Violence: An Indigenous Feminist Anti-Oppression  
9 Inquiry into Missing and Murdered Indigenous Women and  
10 Girls." And, this was published in 2017, and you are the  
11 author of this; correct?

12 **DR. ROBYN BOURGEOIS:** Yes, I am.

13 **MS. CHRISTA BIG CANOE:** Chief Commissioner  
14 and Commissioners, I kindly ask that this be made the next  
15 exhibit. The title of the chapter is actually on the  
16 second page, not the first page of the material.

17 **CHIEF COMMISSIONER MARION BULLER:** Yes.  
18 Exhibit 57 will be the article, Perpetual State of  
19 Violence: An Indigenous Feminist Anti-Oppression Inquiry  
20 into Missing and Murdered Indigenous Women and Girls by  
21 Robyn Bourgeois in the book Makin Sense for Indigenous  
22 Feminism, 2<sup>nd</sup> Edition, edited by Joyce Green. I don't  
23 have a year, but I don't think it matters. Thank you.

24 **--- Exhibit No 57:**

25 "Perpetual State of Violence: An

1                   Indigenous Feminist Anti-Oppression  
2                   Inquiry in Missing and Murdered  
3                   Indigenous Women and Girls" by Robyn  
4                   Bourgeois, in *Making Space for*  
5                   *Indigenous Feminism, 2<sup>nd</sup> Edition,*  
6                   Joyce Green (editor), Fernwood  
7                   Publishing 2017, ISBN 978-1-552266-  
8                   833-2 (23 pages / pp. 253-273)  
9                   Witness: Dr. Robyn Bourgeois,  
10                  Assistant Professor, Centre for  
11                  Women's and Gender Studies, Brock  
12                  University  
13                  Counsel: Christa Big Canoe, Commission  
14                  Counsel

15                   **MS. CHRISTA BIG CANOE:** And, just for the  
16                  record, the copyright is 2017, and it's Making Space.

17                   **CHIEF COMMISSIONER MARION BULLER:** Thank  
18                  you. Exhibit 57, please.

19                   **MS. CHRISTA BIG CANOE:** Robyn, again, I  
20                  don't plan on spending a lot of time on this material, but  
21                  I do want to help set up a couple of concepts for the  
22                  purpose of dialogue, or when parties want to ask  
23                  questions.

24                                   In the chapter at page 255, you talk about  
25                  an Indigenous feminist anti-oppression framework. Now,



1 the National Inquiry has heard from a number of witnesses  
2 what Indigenous feminism is, including people like Fay  
3 Blaney. But, I want to know, and I hope you can help us  
4 understand what an Indigenous feminist anti-oppression  
5 framework is?

6 And, I do recognize upfront that you speak  
7 about the place it starts is honouring and respecting the  
8 knowledge and experience of Indigenous women and girls,  
9 and that it recognizes the impact of colonialism and  
10 racism on the lives of Indigenous women and girls, like  
11 you've already explained to us. But, what else do we need  
12 to understand about the feminist anti-oppression  
13 framework?

14 **DR. ROBYN BOURGEOIS:** Sure. I think in  
15 addition to that, really, you know, the initial grounding  
16 that we have to respect the knowledge of Indigenous women  
17 and girls, and we have to honour that, and we have to make  
18 sure that is represented in any process or any decision  
19 involving our lives. I think that's critical.

20 There are two pieces, though, that I think  
21 are really critical to understand. The first is in terms  
22 of, kind of, anti-oppression and dominant systems of  
23 oppression. So, when I talk about dominant systems of  
24 oppression, this is where we're talking about the isms;  
25 right? So, sexism and now, you know, we're talking about

1 heterosexism. We're talking about ableism, racism,  
2 colonialism, class-based divisions and hierarchy; all of  
3 those things.

4                   And, I'm a student of intersectionality, or  
5 in Sherene, because Sherene was my supervisor, inter-  
6 locking systems of oppression. And, the idea is that my  
7 Indigenous feminist approach isn't just focused on  
8 colonialism and gender, because, yes, those two things are  
9 really kind of front and centre, but you have to recognize  
10 that all of the systems, whether it's class exploitation,  
11 whether it is disability and ableist privileged, whether  
12 it's raised or colonialism, they all work in and through  
13 one another. So, they work in mutually sustaining ways.

14                   So, we can't, for example, talk about  
15 Indigenous women's experiences as just gendered  
16 experiences, because the reality is we aren't just  
17 gendered, we're racialized, but we're also defined in  
18 terms of our class. We're defined in terms of our  
19 abilities. We're defined in terms of our sexuality and so  
20 on.

21                   And so, this framework really requires that  
22 we pay attention to how all of those things work together.  
23 So, you're always -- and it sounds daunting, and it can be  
24 at first, but once you get in the habit of constantly  
25 thinking and exploring, you know, what are the places

1       where there is discrimination and oppression, and where  
2       are people experiencing privilege related to, kind of,  
3       these social systems, you get used to seeing it.

4                   And so, this framework, it's really  
5       important that we're always looking at how those multiple  
6       pieces work together to create systems of hierarchy,  
7       oppression and violence. So, that's the first piece of  
8       that.

9                   The second essential piece for me is that  
10      we always stay focused on the violence itself. I think  
11      one of the things that I have a hard time with is when we  
12      have discussions -- and I just said this to my students  
13      this week. You know, don't minimize violence. You know,  
14      when we talk about, for example, in my class, and we talk  
15      about genocide, and we talk about actual genocide under  
16      the U.N. Convention, and I have students then say to me,  
17      "Oh, it's cultural genocide", I kind of get a little  
18      upset, because that's minimizing the level of violence  
19      that Indigenous peoples have experienced under settler  
20      colonial domination here in Canada.

21                   And so, this framework is really attuned.  
22      We're always paying attention to violence. Who is  
23      experiencing violence? What does that violence look like  
24      and what is the source of that violence? So, we never  
25      want to minimize or turn away from that. We never want to

1 say, focus on, you know, how -- I think this is the more  
2 complicated piece. You know, quite often we talk about  
3 power and we talk about agency and we talk about choice,  
4 but we don't often talk about in those -- you know,  
5 there's sometimes a distancing in those discussions from  
6 the violence itself.

7 Sometimes there are strategies that are  
8 used to say, oh no, you know, for example, sex work is  
9 different from trafficking, for example, and that we have  
10 to keep those things distinct. But, to me, they're part  
11 of a system, and we're ignoring the violence when we do  
12 that.

13 So, that's what I'm trying to draw  
14 attention to, is that we can't minimize the violence.  
15 And, I think for me, I once read something from a family  
16 member of one of the missing and murdered Indigenous women  
17 and girls, and they were debating about -- you know, the  
18 discussion was about whether you, you know, tell all the,  
19 kind of, gruesome details about things. And, this person  
20 said, "You know what? I think, you know, my family member  
21 didn't get a sanitized version of the violence. They had  
22 to live through every brutal, terrible, grotesque, violent  
23 moment, and why should the rest of Canadian society get to  
24 minimize and dismiss that?"

25 And, I think that's what's really important

1 to me, is I never want us to lose sight of the violence  
2 and the fact that there are Indigenous women and girls who  
3 are being raped and murdered all across this country.

4 **MS. CHRISTA BIG CANOE:** And, in Perpetual  
5 State of Violence, you talk a bit, and we've already had a  
6 bit of this conversation about the count and why the count  
7 is important, and you talk about an accurate count as not  
8 being necessary.

9 So, you know, one of the witnesses we had  
10 in community hearings talked about -- he didn't care how  
11 many numbers there were. He didn't care about the  
12 statistics. He cared about the tears, how many tears were  
13 cried before women lost their lives. And, I note that you  
14 talk about in this particular article that an accurate  
15 count is not necessary, and you say, "Far too many  
16 Indigenous women and girls have gone missing or been  
17 murdered over the last few decades."

18 And then you proceed to talk about the one  
19 RCMP report that came out in 2014. And, it seems that in  
20 Canadian society, that was kind of a pinnacle moment,  
21 because the RCMP then recognized what NWAC and a number of  
22 agencies had been saying for years about missing and  
23 murdered women, that, in fact, the numbers were higher  
24 than expected.

25 But, I also understand there was, from

1       either side of the spectrum, there was real frustration  
2       that it took that report to legitimize what Indigenous  
3       women have been saying for years, about there not needing  
4       to be an accurate count because one person is too many.

5                   I wanted to ask if you had anything that  
6       you wanted to talk about in terms of understanding the  
7       phenomenon of missing and murdered Indigenous women as  
8       representing just the proverbial tip of the iceberg, as  
9       you do in your article, and that, really, there's more to  
10      this than the statistics and numbers?

11                   **DR. ROBYN BOURGEOIS:** Yes. I want to  
12      start, I think, by saying the -- I think the position of  
13      the numbers don't matter but we need numbers, they're  
14      actually I think two sides of the same coin for me,  
15      because you know what the bottom line is? One person is  
16      enough for me. If somebody is experiencing tremendous  
17      violence, then that should be enough. We shouldn't have  
18      to make the case.

19                   Unfortunately, we live in a world, this  
20      Western colonial world where numbers really do matter.  
21      And, if you ever doubt that for a minute, just remember  
22      Stephen Harper's really decisive decision to cut and wax  
23      research for their database on missing and murdered  
24      Indigenous women and girls. Because, right there, he  
25      recognized the significance of numbers and the

1           significance of evidence in proving that there was this  
2           national phenomenon going on.

3                       So, it is difficult to get accurate  
4           statistics. That's the other issue here, and that's --  
5           the RCMP report is problematic. I mean, we don't talk  
6           about this a lot, but there are no, kind of, standards  
7           about collecting race data, for example, and there were  
8           periods where police weren't encouraged to collect race  
9           data, because that might enact racism, but then they  
10          started collecting race-based data in order to show  
11          racism. And, without those standards, I mean, we don't  
12          even know for sure how accurate the RCMP numbers are.  
13          And, I would be more inclined to believe the communities  
14          and the activists who have been arguing that those numbers  
15          are much, much higher.

16                      You know, 3,000, for example, is a number  
17          that has often been shared, and I think that's probably  
18          way more accurate, because I think there are a lot of  
19          cases that have gone unrecognized as missing and murdered  
20          Indigenous women and girls. We don't know how accurate  
21          police files are. And, we also know that the RCMP have a  
22          tendency to refuse cases involving Indigenous women and  
23          girls, so that's a huge issue. And, yet, the numbers also  
24          help make cases. So, it's really a complicated issue.

25                      I do want to say directly, Christa, to your

1 two questions, first of all, it -- these numbers are the  
2 proverbial tip of the iceberg. I have to remind my  
3 students this continuously. They often cite, you know,  
4 here's this contemporary phenomenon of missing and  
5 murdered Indigenous women and girls. Well, you know what?  
6 Yes, we have been focused on this from 1984 where it is  
7 the context that is prominently given. But, this  
8 phenomenon of violence against Indigenous women has gone  
9 back throughout colonial history. We have always had  
10 missing and murdered Indigenous women and girls. It's  
11 just that we're now paying attention to it in this, you  
12 know, kind of contemporary context of 1980 forward.

13 But, it's also really important to  
14 recognize that that is just one piece of the puzzle, that  
15 Indigenous women and girls experience extraordinary rates  
16 of all forms of violence. There are numbers, you know, in  
17 terms of sexual violence, for example, that 75 percent of  
18 our young women won't reach the age of 18 without  
19 experiencing some form of sexual abuse. We know that, you  
20 know -- there's the very famous ONWA study, the Ontario  
21 Native Women's Association study from the '80s that found  
22 that 8 out of 10 Indigenous women experience some form of  
23 violence in their homes.

24 We know that again and again it's not just  
25 about missing and murdered Indigenous women and girls. If



1 we look at sexual violence, if we look at sexual  
2 exploitation, if we look at structural forms of violence,  
3 we can see that Indigenous women are grossly and  
4 disproportionately impacted by all forms of violence. It  
5 doesn't matter -- you know, it really does not matter if  
6 we look at those -- and the stunning thing is when you  
7 look across, we see that, you know, it's in every category  
8 that Indigenous women and girls are experiencing these  
9 higher rates than non-Indigenous women and girls in this  
10 country. And, I think that's really important for people  
11 to understand that the missing and murdered is a really  
12 important focal point, but it really is -- you know, there  
13 is a much bigger picture and it is -- you know, this is a  
14 web of violence that has made this possible.

15 **MS. CHRISTA BIG CANOE:** My last question in  
16 relation to the perpetual state of violence is how you  
17 contextualize the justice system and label it as the  
18 injustice system. Specifically, at page 265, you talk  
19 about the Canadian legal system having the long history of  
20 failing to protect Indigenous women and girls from  
21 violence while simultaneously exonerating perpetrators and  
22 erasing the violence thanks largely to the sexualisation  
23 and racialized discourses of inferior and degenerate  
24 Indigenous femininity.

25 You also talk about how prostitution -- and

1       you told us this earlier when you were first talking about  
2       your studies. Prostitution is a justification for  
3       minimizing the violence. Can you tell us a little bit  
4       more about the injustice system and this, in particular,  
5       perpetuating or using prostitution as a justification for  
6       minimizing violence?

7                   **DR. ROBYN BOURGEOIS:** Absolutely. So, I  
8       call this the Canadian injustice system because what we  
9       see is that again and again -- first of all, if there is  
10      ever charges laid, because we know -- and the Missing  
11      Women Commission Inquiry made this really clear, but often  
12      times even at the police level, there are decisions made  
13      not to press charges, or not to investigate, or to dismiss  
14      the violence as -- or erase the violence, actually, by  
15      categorizing a death, for example, as misadventure or an  
16      accident, when, in fact, that there is clear evidence that  
17      it was likely a homicide or something more sinister, and I  
18      think that's a problem.

19                   But, when it gets to the courts, even if  
20      that's the case, and people are charged and brought to the  
21      court system, what we see is that again, and again, and  
22      again, and again, and again our Canadian courts, they  
23      really -- they rely heavily on the hypersexualization of  
24      Indigenous women and girls to not only erase the violence,  
25      because they will erase it by saying, "Oh, you know what?

1 She consented to this," or "She, you know, was engaged in  
2 prostitution," or, you know, "She, you know, was drunk and  
3 promiscuous," or any of those things.

4 I mean, I have heard it again and again in  
5 different court cases. But, those are used to minimize  
6 the violence, so, you know, it wasn't violence. And, it  
7 flips the other way too, because it's not just about  
8 portraying Indigenous women and girls as deviant, but it  
9 flips the other way, and quite often, the perpetrators are  
10 portrayed as, you know, good white folks, because it's  
11 often good white men who make a bad mistake and made a bad  
12 choice or, you know, they were good guys who just made a  
13 bad choice, which is problematic.

14 And so, what happens within the systems, we  
15 see again and again, you know, that perpetrators aren't  
16 held accountable, that they're often given lenient  
17 sentences if they're sentenced at all, and that is often -  
18 - that decision is often made on this kind of belief about  
19 the victim herself, an Indigenous woman or a girl. And,  
20 you know, they always are coming up with different ways to  
21 show, you know, why an Indigenous woman or a girl is not a  
22 worthy victim who is worthwhile and deserving of justice  
23 within the Canadian legal system.

24 And, one of the things that I have noticed,  
25 and I shouldn't say just me, because I think there are

1 other people who have documented this as well and I draw  
2 on some of this in my work, but one of the things I have  
3 noticed is that prostitution has played a really key role  
4 in this process again, and again, and again. And, what we  
5 see is, even from very early times and early colonial  
6 settlement here in Canada, is that within the justice  
7 system, that prostitution and Indigenous women are either  
8 perceived, and that's important, because perceived or  
9 actual involvement in the sex trade and prostitution has  
10 served as justification of the violence and has served to  
11 exonerate perpetrators, and it happens again, and again,  
12 and again.

13 And, it not only happens in individual  
14 cases, but what I have noticed is that it -- the Canadian  
15 state uses prostitution as well as a justification for not  
16 taking action. So, this is something I have been writing  
17 about really heavily in terms of the missing women from  
18 Vancouver, is that, if we look at the explanation that's  
19 given in the Missing Women Commission Inquiry, for  
20 example, again and again we come up to this fact that the  
21 police justified their inaction again, and again, and  
22 again by saying, "Oh, these women were involved in  
23 prostitution."

24 And so, that's a concern for me, because  
25 what I'm seeing is that prostitution is kind of this, kind

1 of, get out of jail free card. And, if you can prove a  
2 link, whether perceived or actual, between an Indigenous  
3 woman who's experienced -- or a girl who's experienced a  
4 tremendous act of violence and you can link that in any  
5 way to prostitution or hypersexuality, then perpetrators  
6 get either reduced sentences or are completely exonerated.  
7 And, that's a huge issue, because -- you know, not just  
8 about perpetrators. The state is using this as well.

9 I mean, this is what the excuse was with  
10 the missing women. Why didn't police investigate? Why  
11 did it take, you know, almost 20 years before they took  
12 this seriously? It was because of this belief that these  
13 women were entrenched in the sex trade and for that  
14 reason, you know, they weren't likely victims. And so, it  
15 allows for general inaction on violence against Indigenous  
16 women and girls, and that's a huge concern for me.

17 **MS. CHRISTA BIG CANOE:** And so, is it --  
18 would you agree with me that this reliance, whether it's  
19 perceived or real, the characterization of women being  
20 involved in sex work is resulted in them being seen by  
21 courts, the system and government as less than worthy  
22 victims?

23 **DR. ROBYN BOURGEOIS:** Absolutely. And, not  
24 only that, I'd say the media and mainstream Canadian  
25 society. I mean, that's -- if you look at the media

1 discussions of the missing women, that's what these -- the  
2 scholars have pointed out, is again and again, the  
3 dominant perception advanced by the media is that we are  
4 hypersexualized and involved in prostitution.

5 And, general society also shares these  
6 perspectives. You know, whenever I talk to groups of  
7 people about what they believe or what they know about  
8 Indigenous women and girls, that's one of the first things  
9 that always comes up. You know, they're involved heavily  
10 in prostitution or, you know, there's mention of the squaw  
11 and that hypersexualized Indigenous female who is  
12 inherently sexually available. And, you know, so it's  
13 everybody's perception. But, you know, the mechanisms of  
14 justice, that's a huge foundational piece there.

15 **MS. CHRISTA BIG CANOE:** If I could get you  
16 to turn your attention to another article that you've  
17 written that was in the UCLA Law Review. It's called  
18 Colonial Exploitation: The Canadian State and the  
19 Trafficking of Indigenous Women and Girls in Canada. Now,  
20 this article already touches on some of the fundamental  
21 concepts that we've discussed and that you had in other  
22 articles. So, I really want to kind of focus down on a  
23 couple of key thoughts on this one, but just first for the  
24 purpose of the record, you are the author of this, this  
25 article?

1 DR. ROBYN BOURGEOIS: Yes.

2 MS. CHRISTA BIG CANOE: Chief Commissioner,  
3 Commissioners, may I have this marked as the next exhibit,  
4 please?

5 CHIEF COMMISSIONER MARION BULLER: Yes.

6 Exhibit 58 is Colonial Exploitation: The Canadian State  
7 and the Trafficking of Indigenous Women and Girls in  
8 Canada by Robyn Bourgeois, UCLA Law Review, 2015.

9 --- Exhibit 58:

10 "Colonial Exploitation: The Canadian  
11 State and the Trafficking of  
12 Indigenous Women and Girls in Canada"  
13 Witness: Dr. Robyn Bourgeois,  
14 Assistant Professor, Centre for  
15 Women's and Gender Studies, Brock  
16 University  
17 Counsel: Christa Big Canoe, Commission  
18 Counsel

19 MS. CHRISTA BIG CANOE: So, in, sort of,  
20 following through some of the concepts that you've  
21 explained to us and some of the theories that you support  
22 in terms of, you know, in taking as base principles the  
23 concepts of colonization. What I'm really hoping to focus  
24 on in this particular article is the state action or  
25 inaction, particularly as it relates to international

1 issues.

2 And so, we have had one hearing week where  
3 we focused specifically on human rights. We talked about  
4 a number of conventions and -- in terms of how they apply.  
5 And, I know in this article, you actually focus on some of  
6 Canada's obligations as signatory to particular  
7 instruments. So, I'm wondering if you can give us, first,  
8 a little bit of background about, particularly framing  
9 human trafficking, looking at the Canadian state  
10 definitions and conceptualizations of human trafficking as  
11 you did in your article.

12 **DR. ROBYN BOURGEOIS:** Okay. So -- and I'm  
13 going to just draw on my notes because it's been a while  
14 since I wrote this article and sometimes my memory isn't  
15 so great. I was -- I have to say that this article came  
16 out because I was asked to talk as part of a panel on  
17 human trafficking. And, I was like, okay, I've got to  
18 prepare for this, and I was thinking about, you know, how  
19 has the state defined this?

20 And so, I went digging to see, you know,  
21 what was going on. And, I started noting -- first of all,  
22 the first thing is that really, human trafficking, as an  
23 offence, really doesn't originate in Canada until the  
24 2000s. So, the first, kind of, piece of legislation that  
25 Canada is a signatory to is not even a national piece of



1       legislation. It's international. And, it's what is  
2       commonly referred to as the Palermo Protocol, and the  
3       actual full title for that is the UN Protocol to Prevent,  
4       Suppress and Punish Trafficking in Persons, and that was  
5       brought in in 2000, and Canada is a signatory on that  
6       international agreement. And, it really -- it really is  
7       kind of the starting point for the definition, the  
8       Canadian definition of human trafficking, and it draws  
9       attention to a few things.

10               So, the definition within Palermo deals  
11       with human trafficking as being about recruitment,  
12       transportation, transferring, harbouring or receipt of a  
13       person by means of threat or coercion, or other use of  
14       force, and that can include things like coercion,  
15       abduction, fraud, deception. And, one thing that I think  
16       is really important is any other form of abuse of power.  
17       So, I think that's a really critical piece when we talk  
18       about the Canadian state, because it talks about abusing a  
19       position of power and putting somebody in a position of  
20       vulnerability, I think, is really important. And, it  
21       also, in that Palermo definition, says that trafficking is  
22       also related to giving or receiving payment or benefits to  
23       achieve the consent of a person to be able to control or  
24       exploit another person.

25               And, one of the things that's really

1 interesting is how this protocol determines exploitation,  
2 because it's one of the first times where we see, you  
3 know, what does exploitation mean in terms of human  
4 trafficking? And, the protocol here really refers to --  
5 the very first piece is exploitation of the prostitution -  
6 - let me get the wording of this right. The protocol is  
7 exploitation, exploiting the prostitution of others and of  
8 other forms of sexual exploitation, it can include also  
9 forced labour, slavery, other versions of servitude and  
10 also deals with the removal of organs.

11 And, there's some really key things -- and  
12 I mean, when I was trying to build this article, I was  
13 trying to make the case for showing that Canada has  
14 actually engaged in human trafficking. So, I was really  
15 interested in a few protocols that Canada is bound to  
16 under those obligations of the Palermo Protocol. I was  
17 interested in, for example, that they have to offer  
18 protection to people who might be trafficked. They have  
19 to ensure that there is anonymity and privacy in whatever  
20 kind of institutions or mechanisms for prosecuting or  
21 addressing human trafficking. There's -- you have to be  
22 sure that you include the perspectives of survivors  
23 whenever you're dealing with prosecution or any kind of  
24 response to human trafficking; that you have to be sure  
25 that you implement measures to limit harm and that you

1 really need to take care of, not just physical harm, but  
2 psychological harm and social harm as well; and that you  
3 have to consider -- in human trafficking, you always need  
4 to consider the social factors.

5 So, human trafficking under the Palermo  
6 Protocol can't just be about paying attention to, you  
7 know, who is being trafficked. It has to pay attention to  
8 things like gender, and race, and class, and age and other  
9 factors that make certain social groups vulnerable to  
10 trafficking.

11 The other thing that I think is really  
12 important, and it's from Article 6(5) of the protocol that  
13 I think is really important is that all the signatories  
14 must agree to protect survivors while they're within their  
15 territorial boundaries. So, Canada has an obligation to  
16 protect people from human trafficking.

17 So, that is really the first -- the start  
18 of the Canadian definition. And, it really isn't until  
19 2002 that Canada starts implementing its own kind of  
20 policies around human trafficking; right? So, in 2002,  
21 there is provisions made through the *Immigration and*  
22 *Refugee Protection Act*, which is interesting because the  
23 first approach is that it's an international issue.

24 And so, the first focus of the Canadian  
25 government isn't on trafficking within Canada, but it's

1 really looking at the -- it's really focused on people  
2 bringing people from other countries into Canada to be  
3 trafficked. And, that's a huge issue, because, as we  
4 know, Canada has a huge internal and domestic sex  
5 trafficking industry. And so, the external focus really  
6 created some issues, because, for a long time, that's what  
7 people really focused on. And, there was concern and  
8 attention paid to bringing people into Canada for sexual  
9 exploitation while, you know, the trafficking of people  
10 within the borders wasn't being looked at. And, that, you  
11 know, really -- again, that piece of legislation was  
12 really focused on criminalizing transportation of bodies  
13 into Canada for the purposes of exploitation, including  
14 sex trafficking and organs, and things like that.

15           And then Canada decides, okay, we're going  
16 to take this domestically. It takes a couple of years,  
17 but 2005, the provisions were then added to the *Criminal*  
18 *Code*, and it comes in in kind of consecutive pieces. So,  
19 in 2005, trafficking is made a crime in Canada. It's the  
20 first time, I think -- sometimes I think that's just such  
21 a stunning thing. I can't fathom that it wasn't -- I mean,  
22 it's only been 12 -- 13 years since human trafficking has  
23 actually been a criminal offence in this country. I think  
24 that's stunning to me. And then in 2010 it was amended to  
25 add increased penalty for people under age 18, and then in

1           2012 the implemented provisions that allowed for the  
2           prosecution of Canadians who were engaging in trafficking  
3           outside of Canada.

4                        So there's some really important things  
5           that happened here in these definitions, and things that  
6           are really kind of bizarre actually. Canada has a really  
7           bizarre situation when it comes to this.

8                        So, like Palermo, Canada's definition talks  
9           about recruitment, transportation, transferring of people,  
10          receiving, holding people, concealing people, harbouring  
11          people for the purposes of exploitation, but it also says  
12          exercising control, direction or influence over the  
13          movements of people for the purposes of exploiting them or  
14          facilitating their exploitation.

15                       I think that's an interesting definition  
16          because that's the one that caught my eye and went, oh,  
17          wait a second, the Government of Canada has done this a  
18          lot in regards to Indigenous peoples and I went after  
19          that.

20                       But there are some really interesting  
21          things I think that are pointed out about these provisions  
22          that I think it's worth -- the Commission needs to hear.  
23          And the first is that whether it be the *Criminal Code* or  
24          the *Immigration and Refugee Protection Act*, both people  
25          who are considered nationals within Canada, but also

1 people who are international, are protected against human  
2 trafficking. Those are -- those provisions are in place.

3 Now, there is a common belief that  
4 transportation is a requirement and Canada doesn't  
5 actually stipulate that in its laws. So you don't  
6 actually have to move people because there is sometimes  
7 the belief that that has to happen for it to be  
8 trafficking, but the reality, that isn't the requirement.  
9 It is part of it, but it is not a requirement.

10 The thing that is really bizarre about  
11 Canada, and I think is probably the most problematic piece  
12 of human trafficking legislation, and Canada, as far as we  
13 know, is the only country that does this. But Canada  
14 requires that victims of trafficking be able to prove that  
15 they experienced fear in order for the case to be valid.

16 So there is onus on victims to prove that  
17 they either feared for their own lives or the feared for  
18 the lives of others, like family members, for example, and  
19 that was kind of the source of exploitation, that that  
20 became kind of a point where they could -- where they were  
21 exploited. And I think that's really problematic.

22 We're the only country in the world that  
23 demands that victims prove they experienced fear. And why  
24 that's hugely problematic is because if you look at the  
25 issues of the sex trade and, you know, trafficking for

1       sure, but I would say this extends to survival sex work  
2       and I -- or survival, yeah -- and sex work, I think it's  
3       all aspects of it.

4               Fear isn't always clear. There is so much  
5       complexity in the relationships. And sometimes, for  
6       example, people who are trafficked are often trafficked by  
7       intimate partners or people who they believe are intimate  
8       partners or family members or people that they knew. And  
9       so it gets murky because, you know, this is the situation  
10      that happened for Bee, you know, you're told this person  
11      loves you and they're your boyfriend and they're going to  
12      take care of you and then they're forcing you to do things  
13      that you don't want to do and they're exploiting you. And  
14      how do you establish fear there because, yeah, maybe there  
15      was fear, but I also love this person and I was just  
16      trying to make this person -- you know, it's really  
17      complicated.

18              And so to then put the onus on victims to  
19      prove that they experienced fear is really problematic and  
20      it's certainly not trauma-informed.

21              You know, this really relates back to the  
22      kind of broader debate we're having in Canadian society  
23      and actually the world right now about believing  
24      survivors. You know, that survivors of sexual violence,  
25      you know, we're often asked to prove that we've been

1 violated or we're not believed, and that's what this  
2 protocol does for human trafficking. It says we have to  
3 prove fear.

4 I think the final thing that's really  
5 important is that in terms of human trafficking law,  
6 Canada nullifies consent as an argument. So people who  
7 are accused of trafficking can't say that the person  
8 consented to being trafficked. And I think that's really  
9 important because, I mean, consent is being hugely debated  
10 right now in Canada in response to the case of Cindy  
11 Gladue and I think it's really important that this be in  
12 place here in human trafficking laws because there are  
13 people who would make the case that, you know, what --  
14 this person actually did consent to me exploiting them.

15 **MS. CHRISTA BIG CANOE:** Thank you, Robyn.  
16 There's one more point in relation to this and thank you  
17 for laying out what you believe are the important focuses  
18 of understanding the Palermo Protocol as well as the  
19 Canadian law.

20 One of the arguments that you make on the  
21 page 1437, looking at the academic research in the area,  
22 you talk about how the *Criminal Code* definitions, also of  
23 human trafficking, centres not just on the fear for  
24 safety, but also sometimes there's a fail to criminalise  
25 because there's a belief that harm has to be demonstrated



1 and that the harm has to be physical. You cite that it  
2 could be argued that safety should not be restricted  
3 simply to the physical harm, but also should encompass  
4 psychological and emotional harm. And that's taking --  
5 I'm trying to find -- sorry, and that is -- you've talked  
6 about this before in terms of the concept of safety.

7 So what is the problem with only looking at  
8 physical harm instead of recognising the psychological or  
9 emotional harm that occurs from trafficking?

10 **MS. ROBYN BOURGEOIS:** For sure. I mean,  
11 this comes back to kind of an Indigenous way of knowing  
12 and doing is that we understand a holistic understanding  
13 of who we are as people; right? So we are not only  
14 physical in our manifestation and in our bodies, but we  
15 are also spiritual beings. We have psychological things.  
16 We have emotional wellbeing.

17 And when we focus just on the physical  
18 aspects of harm, we're missing the bigger picture, because  
19 one of the things -- and I've had some discussions lately  
20 about people -- or with people about this who are either  
21 survivors or people who have -- who work with people who  
22 have been trafficked. And one of the things that is  
23 overwhelming is the psychological and the emotional and  
24 the spiritual harm of this.

25 And, in fact, oftentimes the physical harm

1 can -- it doesn't go away, but it can be minimised. Like,  
2 you eventually heal some of those things, but the  
3 psychological and the emotional and the spiritual hang on  
4 until forever.

5           You know, even to this day, I'll tell you,  
6 in preparing for this testimony, you know, I have those  
7 internal battles about, you know, am I ready to share my  
8 story on this huge national stage? Am I ready to, you  
9 know, expose myself in that way, because, again, the  
10 messages are in my head, you know, oh, man, people are  
11 going to be, like, there's that, you know, former, you  
12 know, sex trade person. You know, she was, you know,  
13 trafficked, but, you know, she still looked dirty and  
14 unreliable and disgusting and all of those things. And,  
15 you know, I still deal with the issues, the psychological  
16 issues a lot more than I deal with some of the physical  
17 things.

18           You know, I have PTSD and my symptoms, you  
19 know, I've had some good length of time to work on those  
20 and I've had privilege to be able to do that, because I  
21 will say that this -- you know, the systems weren't great  
22 at helping me. And the only way I could access some of  
23 those things was because my mom found the resources to get  
24 me help a lot of the time.

25           And those things never go away. You know,

1 I still deal with those. I still have panic attacks. I  
2 still jump when I hear a phone ring. You know, I have a  
3 really hard time being in confined spaces because of some  
4 of the things that were done to me. I have really tough  
5 relationships with men because I was predominantly abused  
6 by men. You know, and I -- it's tough.

7 And so to focus on the physical harm  
8 minimises the scope of violence when it comes to human  
9 trafficking because it is so much more. It is coercion.  
10 It is manipulation. It is taking somebody and breaking  
11 them down. In fact, that's what I've often heard of the  
12 process described as. The kind of process of grooming  
13 I've also heard Bee refer to as breaking down. You're  
14 breaking somebody in.

15 And part of that is physical. You know,  
16 there are certainly a lot of use of sexual violence and  
17 physical violence, but a lot of it is psychological and  
18 it's emotional and it's spiritual. It's, you know,  
19 attacks on your character. It's being told that you are  
20 worthless and nobody will ever love you again and that you  
21 are not worthy of even kindness. You know, little things  
22 like not hearing your name for weeks on end because you're  
23 not even given a name. Those things stick with you. And  
24 so, I really think, you know, we're missing a big part of  
25 the picture if we don't pay attention to the bigger pieces

1 of that as well, and recognize the harm isn't just  
2 physical, it is all of those things.

3 **MS. CHRISTA BIG CANOE:** Thank you. I just  
4 wanted to touch on briefly in this article, you had said  
5 earlier "I was making the case that Canada is  
6 trafficking," and one of the cases you were making is the  
7 trafficking of Indigenous children by using the example of  
8 the Indian residential school. And, it's interesting,  
9 because you point out in your article that if we take the  
10 Canadian definition or the Palermo Protocol definition of  
11 human trafficking that the IRS actually fits that  
12 definition. And, I just want to point that out at 1461  
13 through to 1426.

14 And, are you okay answering questions? I'm  
15 not going to explore it with you right now, but are you  
16 okay answering any questions in relation to that assertion  
17 you're making by any of the parties with standing?

18 **DR. ROBYN BOURGEOIS:** Absolutely.

19 **MS. CHRISTA BIG CANOE:** Thank you.

20 **DR. ROBYN BOURGEOIS:** And, I would extend  
21 it. I would say it's not just the residential school. I  
22 would say it has continued to be manifested in the  
23 apprehensions of our children through the child welfare  
24 system. So, it's a bigger picture, too, as well, but I'm  
25 happy to answer questions about that.

1                   **MS. CHRISTA BIG CANOE:** You anticipated  
2 what was going to be my next part of the question. So,  
3 thank you for that. I noticed that in your conclusion,  
4 you say the Canadian state has to take a hard look at  
5 itself and examine its complicity in this violence, and  
6 that ending the trafficking of Indigenous women and girls  
7 will not only require addressing how Canadian state is  
8 complicit in this violence, but require the dismantling,  
9 and that's kind of where you started. So, you would agree  
10 with me you believe we can take small steps, but in order  
11 to have the actual change, it's going to be a large  
12 dismantling of the colonial domination?

13                   **DR. ROBYN BOURGEOIS:** Yes.

14                   **MS. CHRISTA BIG CANOE:** I know that you've  
15 provided us, actually, with particular recommendations  
16 that you're making. This is in Schedule E for any of the  
17 parties with standing or for the Commissioners to look at,  
18 and I know that we've actually kind of already  
19 contextualized and situated some of these well. This, you  
20 prepared for -- particularly for the National Inquiry I  
21 understand; right?

22                   **DR. ROBYN BOURGEOIS:** Yes, I did.

23                   **MS. CHRISTA BIG CANOE:** Yes. And, there's  
24 a number of recommendations. You actually have, I  
25 believe, ten of them listed. And, given -- and I never

1 like to rush anyone, but given the timeframe we have, I'm  
2 going to ask if you can give some highlights? But, before  
3 I do that, I'm going to ask that the Chief Commissioner  
4 and Commissioners accept these recommendations as the next  
5 exhibit?

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

7 Yes. Exhibit 59 is Recommendations: Sexual Exploitation,  
8 Human Trafficking and Sexual Violence prepared by Dr.  
9 Robyn Bourgeois, October 2018.

10 **--- Exhibit No 59:**

11 "Recommendations: Sexual Exploitation

12 - Human Trafficking and Sexual

13 Violence" by Dr. Robyn Bourgeois,

14 October 2018 (seven pages)

15 Witness: Dr. Robyn Bourgeois,

16 Assistant Professor, Centre for

17 Women's and Gender Studies, Brock

18 University

19 Counsel: Christa Big Canoe, Commission

20 Counsel

21 **MS. CHRISTA BIG CANOE:** And, Robyn, is  
22 there -- and you'd be happy to answer -- would you be okay  
23 or happy to answer any questions the parties might have in  
24 relation to these recommendations you're submitting to in  
25 cross-examination?

1                   **DR. ROBYN BOURGEOIS:** Yes.

2                   **MS. CHRISTA BIG CANOE:** Okay. And, on that  
3 basis, though, I want to afford you, you know, five or six  
4 minutes to highlight for the Commissioners these  
5 recommendations.

6                   **DR. ROBYN BOURGEOIS:** Sure. I would  
7 highlight the first. We have to decolonize this country.  
8 We really have to look at Canada's complicity in violence  
9 against Indigenous women and girls, and we have to  
10 decolonize, because I said this earlier. The source of  
11 the idea that it's okay to sexually exploit Indigenous  
12 women and girls is settler colonialism, and it's hetero-  
13 patriarchal beliefs about the hypersexuality of Indigenous  
14 women and girls.

15                               And so, the system is predicated on that.  
16 So, the only way we're going to challenge that is we have  
17 to dismantle the system, and it's going to be huge. It  
18 will be -- you know, I've elicited some really particular  
19 strategies within those recommendations, but it's going to  
20 have to include things like dealing with land, and either  
21 returning it or re-compensating us. Or, we not offering  
22 these kind of governmental rooted self-government  
23 agreements, but truly and honestly recognizing and  
24 respecting Indigenous self-determination and sovereignty.  
25 It's going to have to require things like returning our

1 children to us out of the child welfare system, because  
2 it's time for our communities to take care of ourselves.

3 So, that is, really, the key thing, is that  
4 Canada is going to have to take a really hard look at its  
5 own complicity in the system of violence and exploitation,  
6 and a lot of decolonization, and not reconciliation. I  
7 have a real problem with reconciliation, because it seems  
8 to be about inclusion of Indigenous culture, but it  
9 doesn't seem so much about really dealing with the things  
10 that matter like lands, like Indigenous self-  
11 determination, like ensuring the safety and security of  
12 Indigenous women and girls across the country. So, it  
13 will be serious.

14 The other thing, I mean, as far as things  
15 go now in terms of sexual -- sex trafficking and the sex  
16 trade, I make, kind of, three arguments that I think are  
17 important. The first is that I think we should -- I mean,  
18 we've already got exemptions under the *Criminal Code* for  
19 the different pieces of prostitution that are  
20 criminalized, so that if somebody is selling themselves,  
21 that they are exempt from prosecution, and that is to all  
22 pieces of that except for one, and that is communication.  
23 Communication is still criminalized, and I really think we  
24 need to decriminalize that.

25 And, I understand that that was put in



1 place because if we're going to (indiscernible) the sex  
2 trade, we have to -- we have to denaturalize all parts of  
3 it, and we need to kind of end that. But, the problem is  
4 for me that if, as I do understand, the sex trade as  
5 predominantly being a system of violence and oppression,  
6 then I could never in my heart of hearts be okay with  
7 criminalizing someone who has to sell their body and their  
8 sexual services. I think that is -- I mean, I don't want  
9 to get into morality, but for me, that is immoral to who I  
10 am and my understanding of the world and of violence.

11 But, I also think it is a really dangerous  
12 thing when we start to criminalize the bodies of people  
13 who sell sex, we end up creating situations where the  
14 Canadian state in particular can be justified in action,  
15 and we've seen that again and again. So, I really argue  
16 for the decriminalization of all those aspects in relation  
17 to people who are selling their own sexual services.

18 That being said, I argue that we should  
19 continue to criminalize pimping and trafficking, as we do,  
20 with a caveat, though, because those laws are often  
21 unfairly applied to people involved in the sex trade, for  
22 example. So, I've heard incidents where two people  
23 involved in the sex trade are living together. And so,  
24 they're charged as living off the avails of each other;  
25 right?

1                   So, those are the things that are really  
2                   problematic, but we really need to focus on where the  
3                   power is. And, in terms of pimping and in terms of  
4                   trafficking, the people who are behind all of it are  
5                   predominantly white males, and we have to start using  
6                   those laws to target them in particular, because they're  
7                   being used to target marginalized groups who really don't  
8                   have a lot of power in the system, and instead, the people  
9                   who really do have a lot of power are still getting away  
10                  with it.

11                  And, that is the same with criminalizing  
12                  demand. I think we have to -- the reason we have -- the  
13                  reason sex trafficking exists is because there's demand  
14                  for it. There is demand for illicit sex, sex that is  
15                  considered abnormal, you know, particularly, I think, in  
16                  terms of trafficking sex with young and very young girls  
17                  and women, and the demand is still there. So, I think we  
18                  need to criminalize demand.

19                  I know that does create some problems for  
20                  people who consider their involvement as sex work, but I  
21                  worry about the people who don't have that choice and who  
22                  aren't choosing to be there, because there are a lot of  
23                  people who experience this system of violence because  
24                  they're forced into it.

25                  And so, for me, I think it's really

1 important that we continue to criminalize demand. But,  
2 again, we have to remember where the demand is, because  
3 sometimes that law is used to criminalize people who are  
4 minorities. So, racialized folks or people involved in  
5 the sex trade, and instead of the kind of predominant  
6 purchaser, which is, again, white middle-class males in  
7 this country.

8 So, the laws are being used to further  
9 marginalize people instead of really going after the  
10 sources of power and domination. So, I think those laws  
11 need to be addressed in that way.

12 And, those are really the key things. I  
13 think we need more, as well, in terms of services and  
14 productions for Indigenous women and girls generally, but  
15 specifically for those who are survivors of trafficking.

16 I struggled to find resources that were  
17 okay, and not just resources that could understand what I  
18 was going through, but more importantly, Indigenous-  
19 centred things, because at the end of the day, what saved  
20 me wasn't western psychology or those kinds of things. It  
21 was reconnecting with my culture. It was learning  
22 traditional teachings. It was ceremony. And so, we need  
23 more money and we need more support that's rooted in  
24 Indigenous-centred trauma-informed approaches to sexual  
25 violence.

1                   **MS. CHRISTA BIG CANOE:** Thank you, Robyn.  
2 Chief Commissioner, Commissioners, that actually  
3 concludes, for the purpose of this witness, my examination  
4 in-chief. At this time, I kindly request a 15-minute  
5 break before we hear from Lanna.

6                   **CHIEF COMMISSIONER MARION BULLER:** Okay, 15  
7 minutes, please.

8                   **MS. CHRISTA BIG CANOE:** That should bring  
9 us back here at about 10:35, please.

10 --- Upon recessing at 10:21

11 --- Upon resuming at 10:44

12                   **MS. CHRISTA BIG CANOE:** May I proceed?  
13 Chief Commissioner, Commissioners, I would like to  
14 introduce the next witness today, Lanna Moon Perrin.  
15 Again, much like I had said with Robyn, it's a pleasure to  
16 be able to lead Lanna's examination in-chief, and I just  
17 want to recognize that, you know, as we had said, there  
18 will be a divergence in opinions, but we respect those  
19 differences and welcome the opportunity to hear multiple  
20 sides of the discussion. And, if I could ask Mr.  
21 Registrar to promise Lanna in on her feather?

22                   **MR. BRYAN ZANDBERG:** Yes. Good morning,  
23 Ms. Perrin. Lanna Moon Perrin, do you promise to tell  
24 your truth in a good way today?

25                   **MS. LANNA MOON PERRIN:** Yes.

1 LANNA MOON PERRIN, Affirmed

2 MR. BRYAN ZANDBERG: Okay, thank you.

3 MS. CHRISTA BIG CANOE: Thank you.

4 --- EXAMINATION IN-CHIEF BY MS. CHRISTA BIG CANOE:

5 MS. CHRISTA BIG CANOE: So, Lanna, today  
6 what you're going to be sharing with us is a lot of your  
7 own lived experience. You're going to be talking to us  
8 about your life of activism, the work you have done in the  
9 advocacy you do. So, on that basis, could we just start a  
10 little bit with how ever comfortable you are sharing with  
11 us a little bit of your background?

12 MS. LANNA MOON PERRIN: Bonjour. (Speaking  
13 Indigenous Language) I was born in Sudbury, Ontario. My  
14 mother was 16 when she had me, a non-Indigenous woman,  
15 child, I guess, at 16. Father on my birth certificate,  
16 unknown.

17 So, I guess so you know me, I moved out on  
18 my own when I was 16 to -- into Sudbury. Being young, not  
19 knowing much, you know, I applied for Ontario Works and  
20 got a place at a rooming house. And, you know, being 16,  
21 if you're given \$600 for the month and your rent is \$450,  
22 you know, \$150 for the month isn't a lot. And, I was  
23 going to high school, and I was really trying to be good.  
24 But, you know, I got pushed to places like soup kitchens  
25 and Salvation Army's and stuff like that just to eat.

1 And, being on the streets and being young, I was schooled  
2 at a really young age, you know, different ways I could  
3 make money other than waiting for my welfare stub to come  
4 in.

5 So, I did. You know, I started with  
6 street- level sex work at 16 just so that I could buy  
7 things for myself, a winter jacket, winter boots, decent  
8 food to eat. In my life, when I was young, I did  
9 experience violence on a lot of different levels, but I  
10 don't want to, in any way, frame it that it was my choice  
11 of getting into sex work that led me to be victimized.

12 You know, I have heard a lot of people  
13 talking about abolishing prostitution and sex work, and  
14 that's a great idea in theory, but if we're going to  
15 abolish sex work, we need to abolish poverty, we need to  
16 abolish homelessness and we need to make sure that our  
17 nutritional needs are met. And then once all of that's  
18 taken care of, then maybe we could start talking about  
19 other things like abolishing sex work.

20 I started getting into political activism  
21 at a young age. I must have been in my early 20's when I  
22 was in Winnipeg. I started getting involved with the  
23 Native Youth Movement. And, you know, I tried going to  
24 school and doing things that way, but it just didn't fit  
25 me. I wasn't that kind of learner, and what they were

1 teaching me isn't particularly things I was interested in  
2 learning.

3 So, you know, I spend a lot of time doing  
4 land protection and water protection with my children  
5 here. This is my son, Lief (phonetic). He's 21. He came  
6 here to be my support today. Lief bought me my first red  
7 umbrella. I have never been shy to tell my children or be  
8 honest with my children. They know the means that I have  
9 gone to make sure that they're taken care of.

10 When I do -- when I did political activism  
11 in the late '80s and early 2000's, a young mother, there's  
12 no money. There's no money when you're a young single  
13 mother and you want to go to ceremony. There's no money  
14 for a young single mother and you want to go to a  
15 conference, you want to support your sisters that are  
16 stopping the -- that, you know, the Olympics are coming in  
17 and they're building a ski resort on one of our sacred  
18 mountains and we're going to stop them. Well, I would  
19 like to help you, so I'm going to go help you, but there's  
20 no money for me to do that.

21 So, you know, it was through my work in  
22 doing, you know, that kind of activism that brought me  
23 back into sex work. So, you know, I did that for a long  
24 time. You know, did a lot of land defence and activism  
25 with the Native Youth Movement and other movements, using

1 sex work as a way to feed and take care of myself and my  
2 family.

3 When I went back to Sudbury, I was  
4 introduced to the Sex Worker Advisory Network, the SWANs.  
5 So, I started doing outreach with them, like just doing  
6 street outreach, giving out condoms and rigs and stuff.  
7 And, it was -- you know, I will never forget when I went  
8 to Montréal to Stella. Stella is a sex work action  
9 network in Montréal that supports women in the trade.  
10 And, I remember watching -- you know, when I was doing  
11 activism, it's really exciting. There are lots of  
12 exciting moments in activism, especially, you know, when  
13 you're together and you're marching against, like -- you  
14 know, you're fighting together; you know?

15 And then I watched this video of all --  
16 hundred of whores getting together, standing up for their  
17 rights, all different colours. And, I was just like, wow,  
18 I'm not the only one. Like, for so long, I felt so  
19 isolated in -- like, I'm an activist and I'm a sex worker,  
20 but I'm a sex worker behind closed doors and I'm an  
21 activist in public. So, I guess that really helped me be  
22 okay with being a sex worker and an activist, and then  
23 learning how to be an advocate for people who are in the  
24 trade.

25 So, you know, I'm a big believer that --



1       you know, I hear a lot about prostitution being a colonial  
2       thing, and it's a disease or it's a thing that  
3       colonization brought onto us. And, you know, perhaps in  
4       the ways that it was perceived to us, it could be looked  
5       at that, but I'd like to consider pre-colonization for a  
6       minute and what our sexuality as Indigenous women and how  
7       that might have looked, especially in leadership, you  
8       know? And, you know, you can't tell me that pre-  
9       colonization, Indigenous women didn't use their sexuality  
10      to advance themselves, their families, their communities  
11      and their nations. I have a hard time believing that.

12                You know, there's many -- we hear stories  
13      of how before automobiles and different types of  
14      transportation, people used to travel long, long ways to  
15      pass a message, weeks, months sometimes. And, when they  
16      came into a community, they were treated like they were at  
17      home, they were given something to eat, somewhere warm to  
18      sleep, and you know what? They were probably tended to  
19      sexually. And, if you think that they weren't, I would  
20      like to question why do you think like that?

21                You know, sometimes I feel like because of  
22      the way our history has been colonized, you know, some  
23      people like to tell the story that before pre-  
24      colonization, we were a bunch of Mary and Jesuses over  
25      here. We didn't have sex unless it was -- you know, we

1        were married and trying to have babies. Other than that,  
2        we weren't having sex. You know, I don't believe that,  
3        you know? I don't believe that, you know, if a person,  
4        you know, had a need, that those needs weren't met,  
5        whatever those needs were, and it was done in a respectful  
6        way, and it was done in a sacred way.

7                                You know, I've done a little research  
8        myself, you know, probably not the extent of some of the  
9        Ph.D.'s and doctrines that might be sitting in the house,  
10       but I have had passed tobacco to a few elders about this  
11       situation, you know, and I wanted to know, like, what kind  
12       of sex was going on here pre-colonization? Like, was it  
13       just to make babies? I don't think so, you know?

14                              And, they talk about, you know, how women -  
15       - women my age -- you know, I'm in my 40s, you know, I'm  
16       not having any more babies any time soon, but you know,  
17       still very sexually fertile, still -- you know, still got  
18       my libido going on, you know? If I don't have a husband,  
19       what am I doing with that energy? You know, if there's  
20       young men in the community that don't have wives, you  
21       know, I was understood -- it was my understanding that it  
22       wasn't unusual for women my age to be sexual therapists,  
23       to help young men understand how to treat a woman, not  
24       only physically, emotionally, mentally, how all of that  
25       weaves together.

1                   You know, I know a lot of our sisters and  
2                   brothers have left us before their time, and you know, we  
3                   talk about this sexual violence that we're living through  
4                   and this colonial system, and what are we going to do to  
5                   break out of that, you know? And, you know, we've got to  
6                   eliminate prostitution, that's what everybody says.  
7                   Prostitution, prostitution. You know, prostitution paid  
8                   for my son here to go on his grade 7 field trip, otherwise  
9                   I couldn't send him. Prostitution paid for my daughter's  
10                  tap-dancing shoes. That's what that did for my family,  
11                  you know?

12                  I'm not going to say that had I had other  
13                  options, I wouldn't have taken them, but those options  
14                  aren't there, you know? You want to talk about having  
15                  better services for people who are, you know, surviving in  
16                  the situation. I'm -- really, I'm sick of services. We  
17                  don't need services. We need a better way to learn how to  
18                  sustain ourselves and a livelihood.

19                  This National Inquiry, you know, a lot of  
20                  people, you know, might have a lot of different things to  
21                  say about this whole thing, eh? You know, it makes me  
22                  wonder, like, what makes us feel the need to even  
23                  participate in something like this? This is -- to me, I  
24                  feel like in a way we're administering our colonization,  
25                  participating in processes like this. You know, our

1 processes are right there. Our processes are with the old  
2 people, you know? All of these solutions that we're  
3 looking for, we were born with those solutions, those  
4 natural laws, is what should be governing us.

5 Canada is not -- we can't look to Canada to  
6 obligate themselves to help us fix the situation. They're  
7 not -- I don't see Canada as something that's going to  
8 help us, you know? Their laws. Change their laws.  
9 Changing their laws isn't going to help us as Indigenous  
10 people. Asserting our natural laws within our own  
11 communities and with our own values, I believe, is what's  
12 going to help our own people.

13 My 12-year old daughter said to me just not  
14 even a year ago, "Mom, I have brown skin. Does that mean  
15 that some day I might be missing or murdered?" How do you  
16 respond to that? This is how I respond. "No, that brown  
17 skin is making you resilient. That brown skin is your  
18 shield and that brown skin is your protection, and that  
19 brown skin shows the whole world that you're going to be  
20 okay. And, don't let that brown skin define that you're  
21 going to be a victim and that you are a victim." We're  
22 not victims. And, we have to stop pretending that we're  
23 victims of Canada. I don't want to believe that. I don't  
24 believe that and I don't teach my son to believe that  
25 we're victims of Canada.

1                   We can look at all this research about  
2                   trafficking. What did this lady just define as  
3                   trafficking as what's been going on to our people since  
4                   day one? Are we holding Canada accountable to all of --  
5                   every single one of us in this room who have been  
6                   trafficked, who have been forcibly removed to be exploited  
7                   for their profit? As we sit around in here and we discuss  
8                   how Canada has trafficked us, guess what? Right now, in  
9                   another room, Canada is talking about how they're going to  
10                  put pipelines through our territory and further exploit  
11                  and traffic us, move us so that they can profit from us.  
12                  That's what's going on.

13                  You know, when we came into this world, we  
14                  made a contract with Creator. We made a contract, each  
15                  and every one of us, who is our mom going to be, who is  
16                  our dad going to be, when we're going to be born and when  
17                  we're going to die. We made that contract with Creator.  
18                  If something happens in between there and we leave before  
19                  our contract, that's between us and Creator.

20                  All of these people who left before their  
21                  contract was over, that's between them and Creator.  
22                  Creator will solve those problems. That's not up to us,  
23                  really, to solve our problems. I really believe that if  
24                  we want to end trafficking, we have to stop moving when  
25                  we're told to move. We have to practice our own natural

1 laws.

2 All of their policies that they have in  
3 place were created to destroy us, to traffic us, so that  
4 Canada can profit from us moving around. And, for us to  
5 sit around here and discuss what happened. We all know  
6 what happened and we all know what's going on. And, the  
7 more that we sit around and discuss and wonder what's  
8 going on and what we're going to do about it, is the more  
9 time we're giving them to traffic us.

10 There's a lot of Indigenous women with my  
11 experience in the sex trade field that wouldn't be here to  
12 sit here because of these reasons. It's really hard to be  
13 an Indigenous woman and to have your own people tell you  
14 what you did was wrong, what you did was wrong, what  
15 you're advocating for is wrong, when all I'm advocating is  
16 a better life for my children and to do the best that I  
17 can to live my seven natural laws that were given to me  
18 and respect these bundles here that were passed onto us.  
19 These things.

20 I don't have a Ph.D. I'm never probably  
21 going to have one, a masters, anything like that, but this  
22 is what I was told. A white-tail feather is carried by  
23 women, a white-tail feather is carried by our leadership.  
24 No Ph.D. is going to take this feather away from me and no  
25 Ph.D. is going to talk louder than this feather right now.

1                   So, I had my cousin bead this feather for  
2 me before I came here, and she said, I want it to look  
3 beautiful and I want you -- you know, I want you to know  
4 that you're speaking for the people when you talk in  
5 public space that are part of sex trade. Do you want to  
6 talk a little bit more about either the lateral violence  
7 that you're experiencing within community or the, sort of,  
8 external violence you experience with police?

9                   **MS. LANNA MOON PERRIN:** So, you know, this  
10 whole trafficking scare -- that's what it is; eh? It's a  
11 scare because, like, according to the evidence that the  
12 panel has just presented, we have all been trafficked for  
13 over 500 years and now they're putting a fancy thing to  
14 it; eh? So, this whole trafficking scare, you know, has  
15 really made it hard for women, particularly Indigenous  
16 women, in the sex trade industry to do our work safely,  
17 because now we have to hide from police, we have to go  
18 places that are more isolated. To advertise our services  
19 is even more tricky. You know, we're being pushed, and  
20 pushed, and pushed further into isolation and further into  
21 dark places to hide our work.

22                   And, when we're being pushed into  
23 isolation, it makes ample opportunity for those situations  
24 where we can become victims. We're not victims. But,  
25 when we get pushed, and pushed, and pushed and hidden,

1           that creates an opportunity for us to be victimized.  
2           We're not victims. We get victimized when we get pushed  
3           into the darkness.

4                       **MS. CHRISTA BIG CANOE:** So, one of the  
5           things you were just talking about, too, is there are  
6           different types of knowledge. And, I think it's really  
7           important to kind of talk about the fact that one of the  
8           things we have recognized is different levels of knowledge  
9           and that there's an importance to all the types of  
10          knowledge. So, you talk about, you know, your spiritual  
11          journey or knowledge and your understanding of the natural  
12          laws as guiding you, or there -- Robyn talked about an  
13          academic path. But, to me, it sounds like there's a lot  
14          of commonalities. Although there are some big differences  
15          in opinion, there seems to be some commonalities.

16                      You both talked about threads of, you know,  
17          having land back. She was saying without having land,  
18          self-governance, going back to our ways. And, for me, at  
19          the end of the day, I don't think it's about whether Robyn  
20          has a Ph.D. and you don't. I kind of -- I'm hoping we can  
21          focus a little bit on the commonalities even though there  
22          are some differences. So, we acknowledge and talk about  
23          the differences, but also see some of the commonalities.

24                      It seems to me that both you and Robyn are  
25          saying this disconnection from our land, from our



1 cultures, from the knowledge, the Indigenous knowledge, is  
2 a problem and something that we need to work together to  
3 solve. Would you agree that there needs to be maybe a  
4 coming together between the two positions?

5 **MS. LANNA MOON PERRIN:** Most definitely. I  
6 most definitely believe so. And, I think that the more  
7 that we can involve ourselves in our knowledge and  
8 understanding that way of being in our approaches in 2018.  
9 And, I'll use this as an example.

10 I work for my community. I'm the health  
11 and wellness crisis response navigator. So, basically,  
12 what I'm doing is I'm helping our communities and our  
13 regions come up with a crisis response plan for emergency  
14 mental wellness, blah, blah, blah. So, I go to a bunch of  
15 different trainings for my job. And, one of the trainings  
16 that I just came from was called Feather Carriers. I  
17 don't know if you have heard of it, but it's an Indigenous  
18 approach to what they call suicide prevention. What they  
19 call suicide prevention; what we call life promotion as  
20 Indigenous people.

21 And, that's what I think that, in this  
22 society, not only as Indigenous people, but all people who  
23 live here on this land, can have a better understanding  
24 and move together and developing as a human race, is that  
25 it's not about suicide prevention; it's about life

1 promotion. It's not about harm reduction; it's about  
2 healing promotion. And, that's the Nishnawbe, that's the  
3 Indigenous way of doing things.

4 Like, I know that they want to look at all  
5 of our numbers and see how many people have died, how many  
6 people have been raped, how many people have this? Well,  
7 if we're going to have those numbers, let's have the good  
8 numbers beside them too, because it's those good numbers  
9 that are actually going to empower our children in the  
10 next generation.

11 Like, how many times have -- has our 10,  
12 11, 12, 13, 14-year-old girls heard in the past five years  
13 "missing and murdered", "sisters in spirit", "You're all  
14 going to die. You're all going to die", "Actually, 1 out  
15 of 3 are you going to be raped. One out of 3 of you are  
16 going to be killed." These are the messages that we are  
17 telling our children, and these are the messages that I  
18 would like to say, let's stop this Canadian way of  
19 thinking. Let's go back to our life promotion. Let's  
20 talk about all the good things.

21 And, when we have our academies that work  
22 really, really hard for their Ph.D.'s and stuff, let's  
23 help them get the information so it's more level. It's  
24 really, really hard. Could you imagine this little guy  
25 here, 21-years-old, you know, and he's the one that has to

1       hear, "Well, you know, your life expectancy is really only  
2       about 50. You're going to be diabetic. You're going to  
3       be this. You're going to be that"? These are the things  
4       we have got to stop putting in the media ourselves.

5                       And, when we start having these  
6       conversations in our coffee tables, in our band offices,  
7       in our communities, let's put the positive twist. Let's  
8       put the Indigenous angle on. Let's stop talking about  
9       these Canadian numbers and Canadian statistics that are  
10      just scaring the crap out of our kids. They don't need to  
11      hear that. These are adult issues and our little children  
12      are hearing these issues, and it's damn scary for them.

13                      You know, we need to promote more. We need  
14      to have more of our bundle in a circle like this. We need  
15      to stop. We need to be more in a circle, and we need to  
16      start promoting the seven natural laws instead of changing  
17      Canadian laws to our standards, which will never happen,  
18      because Canada was created to kill us. Canada was created  
19      to kill us, and it's never going to be shaped in a way  
20      under a form that's ever going to put us in a way of equal  
21      standing.

22                      We've got to stop thinking that that's  
23      going to happen. And, we've got to start promoting our  
24      own selves, and our own people, and our own communities,  
25      whether that be in the city or whether that be on reserve,

1       it's our own way of doing things, not the Canadian way.  
2       We're never going to change Canada to fit our standards.  
3       It's not going to happen. It hasn't happened in 500 years  
4       and I doubt it's going to happen in another 500. But,  
5       what may happen, what I believe could happen, is that all  
6       people that live here in these territories can learn to  
7       love and respect the seven natural laws. That's what we  
8       need to promote.

9                   **MS. CHRISTA BIG CANOE:** In terms of -- so  
10       one of these things, this coming to knowledge, this use of  
11       your suggestion and your opinions on coming back to or  
12       returning to teachings and focusing on positives, is  
13       obviously, sort of, a different position than Robyn's.  
14       But, I think you would agree that some of those successes  
15       we do see is when our Indigenous women and children do  
16       achieve levels of access, that they chose themselves and  
17       were driven to, is actually part of that empowerment too;  
18       right?

19                   **MS. LANNA MOON PERRIN:** Mm-hmm.

20                   **MS. CHRISTA BIG CANOE:** It takes us back to  
21       this concept of choice. And, I know that one of your  
22       positions is that we need to reframe sex work as a choice.  
23       That gives Indigenous women back their power, strength and  
24       control, and I'm hoping you will be able to explain to us  
25       how you believe -- how you see that position of bringing

1 back power and control by reframing sex work.

2 **MS. LANNA MOON PERRIN:** Well, I don't want  
3 to act as if -- you know, I don't want to -- like, the  
4 accomplishments of all of us are well-noted, you know,  
5 whether that be an academia or however it is that it is;  
6 you know? It's well-noted. And, as we progress as human  
7 beings, and as people, and as a civilization, that it's my  
8 hope that we all work together as a common goal and  
9 empowering ourselves as Indigenous women to do what we  
10 feel we need to do to take care of ourselves and our  
11 families.

12 You know, like, I hope, I really, really  
13 hope that my daughter doesn't have to pay -- turn a trick  
14 to pay rent. I really hope so. I don't want that for  
15 her. But, you know what? If the day comes where she  
16 can't pay her rent and she has to go into that field, I  
17 really, really hope that there are laws there that are  
18 going to protect her. I really, really, really hope that  
19 she isn't in a dark corner standing somewhere waiting to  
20 be victimized. That's what I hope.

21 And, it might take us a long time to get  
22 back to a place where us, as Indigenous women, feel  
23 completely empowered and feel like we have the right to do  
24 things and to do it safely. It might take us a while to  
25 get to that journey, and I understand that it's not going

1 to happen the way I want it to happen tomorrow. We're not  
2 going to wake up tomorrow morning and, you know, I'm not  
3 going to have to worry about housing and health care and  
4 any of those things. That's not going to happen.

5 And, I agree with the last presenter, it's  
6 a progression. It took -- it was a progression to get us  
7 to this place, and it's going to be a progression to get  
8 us out of this place. And, I want to work with the person  
9 who just presented here, and those kind of ideologies that  
10 Indigenous women are leaders of these lands and we have  
11 the right to speak as leaders, but we're not seen as  
12 leaders and we don't feel like leaders because we have no  
13 -- we have no homes. We have maybe no families. You  
14 know, all these things -- all these things that we don't  
15 have. What are we leading? What are we leading?

16 If we're leaders and we have no land, we  
17 have no family and we have no community, but we're  
18 leaders, what are we leading? I don't want to lead any  
19 Canada laws, you know, that's not what I'm leading, but  
20 the natural laws -- you know? And, if we were to peel  
21 away all the policies, and all the bills and all the  
22 Constitution, if we were to peel all of that away, I  
23 believe maybe in the root, root, deep, deep part of that,  
24 there might be the idea of seven natural laws. Maybe.  
25 But, that might be a whole other plant, I don't know.

1 But, the ideas of it, eh? That's what we need to plant in  
2 our children.

3 **MS. CHRISTA BIG CANOE:** I was wondering if  
4 you could share with us a little bit about your advocacy.  
5 You touched on it briefly when you talked about going to  
6 Stella's, but if you could tell us a little bit more about  
7 SWANs or the type of advocacy work you're doing now?

8 **MS. LANNA MOON PERRIN:** So, I got involved  
9 with SWANs about three years -- well, four, five years  
10 ago, I was a volunteer. And, about three years ago, I got  
11 a position to do -- to coordinate the project.

12 So, in working with my sisters, I noticed -  
13 - you know, I was listening to CBC one morning and I heard  
14 that Sex Work 101, and I was listening to it, and I was  
15 listening to her story. Really intense story. Really  
16 real story. And, I thought, well, that's a pretty intense  
17 story, but there's a lot of stories that are like that,  
18 but don't have that crazy scary ending that she has. You  
19 know, she has a pretty scary ending at the end of her  
20 story. Not all stories end like that. Not all stories  
21 begin like that either.

22 So, I was thinking, what can we do as sex  
23 workers so that we can all have a story, but at the same  
24 time knowing that when we tell our story, we can't always  
25 do it publicly because we are going to be stigmatized at

1 the end of the day, eh? Me, I'm kind of used to having  
2 arrows shot at me all day and every day, so that's why I  
3 got these tattoos on my face. I'm going to shoot them  
4 right back with my eyes.

5 So, I'm used to having arrows being shot at  
6 me, but a lot of women, especially women who have been  
7 involved in the sex trade, don't feel like they really  
8 have a voice to tell their story. So, I thought, wow,  
9 what if we made a play? What if we add masks? What if  
10 they were able to tell their story that way?

11 Well, sure enough. We got a little bit of  
12 money and we produced a play, and we made masks, and we  
13 made art, and it was really, really, really beautiful.  
14 And then it really helped me understand that our sexual  
15 energy, that's an energy of art, that's an energy of  
16 creation, it's an energy of something beautiful. And, I  
17 thought, wow, if every whore in the world could be given a  
18 paint brush and a violin, what a better world this would  
19 be.

20 But, it's so true. Our sex workers are  
21 artists. They're performers. They bring beauty and love  
22 into the world in the darkest places, and places where no  
23 one else wants to look and places where everyone else is  
24 scared to go. Our sex workers, we go there with our high  
25 heels and our mini skirts and we make it a beautiful



1 place, and place to be, and a place to be proud of, and I  
2 don't want that taken away from me.

3 And, I think that if sex workers were given  
4 more of an opportunity to really be ourselves, to be the  
5 artists, to be the performers, the actors, the writers,  
6 you know, it could be a lot more beautiful. Maybe we'd  
7 have more burlesques. I don't know. But, it's beauty.  
8 Sex is beautiful. It's something worth being celebrated,  
9 not something to be shy about.

10 And, I think that over the years of  
11 conditioning through residential schools, and through  
12 foster homes, and through shaming, sex is something that  
13 we want to hide and that we want to be afraid of. And, we  
14 need to stop doing that. We need to celebrate our bodies  
15 and our sexuality. And, if we're given more opportunities  
16 through art and through music and through drama and  
17 through theatre that, you know, maybe it might be a little  
18 bit easier.

19 You know, if you were to tell a sex worker,  
20 well, you know, instead of going outside and doing sex  
21 work today, I'll give you \$100.00 if, you know, you could  
22 help make this mask and she gets to express herself, and  
23 she makes a beautiful piece of artwork, you know? That's  
24 what I think is going to help us.

25 **MS. CHRISTA BIG CANOE:** I know that you

1 actually do have some proposed recommendations, and we  
2 heard Robyn talking about decriminalizing the sex worker  
3 part. Like, we should not be criminalizing sex workers,  
4 we need to not do that, but she talked about criminalizing  
5 johns or pimping.

6 So, I know one of your recommendations is  
7 about decriminalizing sex work to create safer work  
8 environments for Indigenous women involved in the sex  
9 industries. So, before I ask you about the commonalities,  
10 I'm going to ask you now, what's the difference in your  
11 position between Robyn's? Is it decriminalize all sex  
12 work or are there still components where ---

13 **MS. LANNA MOON PERRIN:** I'd say that,  
14 straight up, pure decriminalization of sex work is really  
15 going to help us, you know? Like, why come down on the  
16 clients? I mean, they're just -- I feel like the clients,  
17 you know, oh, the middle-class white man, you know, he's  
18 the one that's making all this -- well, if they're the  
19 paying customers.

20 Well, I'm going to tell you, in my  
21 experience as a sex worker, maybe a quarter of my clients  
22 were middle-aged white men, okay? A lot of them were East  
23 Indian, some of them were black, some of them were women,  
24 some of them were Indigenous, you know? It's not the  
25 middle-aged white man that is only our clients, you know?

1       There's a lot of people that are our clients, there's a  
2       lot of people that seek sex work as services.

3                       I mean, she talked about domination and  
4       how, you know, people who buy sex feel that it's their  
5       right to dominate that body. Well, in contrary to that,  
6       believe it or not, people pay money to be dominated  
7       because they're not dominated. So, they want someone to  
8       dominate them. They want to be kicked around. It  
9       happens. It happens.

10                      So, if we're going to talk about, you know,  
11       taking care of the sex worker, let's look on the other  
12       side of the coin. Who is seeking these services? Why do  
13       these men feel the need to be dominated? Why do these men  
14       at 50-years old want you to put a diaper on them and burp  
15       them? It happens, okay?

16                      So, how come they're not being asked these  
17       questions? You know, there's -- you know, maybe there's  
18       something going on with them that's worth exploring, you  
19       know? Why criminalize them? They have needs that they're  
20       trying to meet, you know? I don't think there's nothing  
21       wrong with that, you know? They're not hurting anybody.  
22       I've never felt -- I've never had a client made me feel  
23       less than them. If anything, my clients really  
24       appreciated me for the work that I did. And, it would be  
25       nice if the rest of the society could view sex work as a

1 service. A service, you know?

2 And, if we don't want sex work to be  
3 considered -- if we want to be in the human utopia where  
4 people don't need to pay for sex, then let's be in the  
5 human utopia where people don't have to pay for medicine.  
6 People don't have to pay for food. People don't have to  
7 pay for shelter. Let's move towards that utopia instead  
8 of just taking out the sex part, because if we're going to  
9 try and move to a utopia where sex work isn't going to  
10 happen, I don't know what kind of world that is. Instead,  
11 I don't think it's a world that I'm ever going to see.

12 **MS. CHRISTA BIG CANOE:** And, in terms of  
13 other recommendations you have, I understand one of them  
14 is that decriminalizing sex work would help decrease human  
15 trafficking and sexual exploitation. Did you have  
16 anything you wanted to explain about that position?

17 **MS. LANNA MOON PERRIN:** So, a lot of times  
18 when our young women enter into sex trade, we enter into  
19 sex trade on our own. Maybe every now and then there  
20 might be an older whore around to sort of show us the  
21 ropes, tell you, "Wear a condom. Don't under cut," you  
22 know, all those, kind of, little street rules; you know?  
23 But, the part that is never really talked about is we're  
24 doing something illegal, and if we get caught, we're going  
25 to get thrown in jail. So, everybody else out there knows

1 that we're being sneaky, and the predators know that we're  
2 being sneaky, because they're being sneaky too.

3 I think I was 16 and I was picked up by  
4 these two guys. I was in Sudbury, and they were telling  
5 me, "It's so cold out here. You know, you don't need to  
6 work outside. You know, we could take you to Toronto and  
7 we could put you up in a hotel, and you don't have to work  
8 outside and, you know, we could just bring your clients to  
9 you. And, you know, you could be comfortable and you  
10 don't have to stand out here freezing with your fishnet  
11 stockings exposing yourself." And, I was like, wow, that  
12 sounds really nice; you know? I like that.

13 So, I went with them to Toronto. I wasn't  
14 trafficked. I didn't go there against my will. I jumped  
15 in that car for the opportunity to work inside, somewhere  
16 warm; you know? Lo and behold, when I got there, there  
17 ain't no hotel room. It was a pretty greasy little room.  
18 I think it was on top of some fried chicken place because  
19 it sure smelled bad. And, you know, I left there. I ran  
20 away from there. You know, I didn't tell them I was  
21 leaving. I just left.

22 But, that created an opportunity where I  
23 was exploited because I didn't have anywhere safe to turn.  
24 You know, if there was an agent out there that could help  
25 me get something like that, I wouldn't have to go to these

1 slimy, you know, we'll call them pimps, or whatever you  
2 want to call them, go-between people; right? Because  
3 there are no laws stopping them from doing what they're  
4 doing. Well, I guess there is, but I mean there are no  
5 labour laws; right?

6 So, even -- I worked for an escort agency  
7 once. It was a well-paid escort agency; you know? I  
8 would walk out of -- I would come home from work with at  
9 least \$300 or \$400 at the end of the night. But, I will  
10 tell you, the rules in those places would make any union  
11 or labour law, like, cringe. Like, talking, like, \$10 a  
12 minute for every minute you're late, 10 bucks. You're 10  
13 minutes late for work? That's \$100 that you owe. You  
14 know, if you fall asleep during your shift, that's \$1 a  
15 minute you're paying for every minute. You know, if  
16 you're -- if you come to work and you have a run in your  
17 pantyhose and you're not dressed the way you want, you get  
18 fined, you get sent home, you have to change and you're  
19 expected to come back within the hour.

20 So, like, because there are no labour laws,  
21 an agent or a pimp, if you want to say it, has the freedom  
22 to hold you and make you play by their rules, because you  
23 chose to engage with that person, so you play by their  
24 rules. But, if there are adequate labour laws in place,  
25 then we don't have to go by those rules. We know that our

1 -- what our rights are. I can have a run in my pantyhose  
2 and still go to work. I don't care what you say. We  
3 would have the freedom to do that. We don't have the  
4 freedom to do that right now.

5 **MS. CHRISTA BIG CANOE:** Is there any other  
6 recommendations or comments that you want to share with  
7 the Commissioners or those in attendance today?

8 **MS. LANNA MOON PERRIN:** I would like to  
9 really to have the Commission or anybody support real  
10 research when it comes to, you know, sexuality, pre-  
11 colonial sexuality. You know, the person who presented  
12 here talked a little bit about it before, pre-colonial  
13 sexuality, pre-colonial feminism.

14 You know, it would be nice if we could have  
15 some real research go on and find out the findings to  
16 that, those old stories. They're out there. I have heard  
17 a couple of them, and they were told to me in confidence,  
18 and they were told to me in quiet, and they were told in,  
19 like, "Okay, I heard about these Cree women. They used to  
20 have sex out of marriage, but don't tell anyone."

21 That's how some of the research happens;  
22 you know? You pass your tobacco, and the elder -- you  
23 know, they don't want to talk about those kinds of things,  
24 so we need to empower our elders that their voices are  
25 heard, and those stories are heard, and that we could find

1 the real facts.

2 You know, we could only guess, really, when  
3 it comes to, you know, this -- like, documentation. I  
4 know that -- what was it? I think in Canada the first  
5 documented human trafficking case happened in in the  
6 1500's? Yes, one of those big ships came somewhere around  
7 here, picked up two little Indian boys and dropped them  
8 off somewhere around Montréal. It's in the Canadian  
9 history books, so that's our first human trafficking case.  
10 Are we going to hold Canada -- or is Canada going to be  
11 obligated to that? I don't think so.

12 So, let's talk more about, you know, really  
13 getting those old stories about pre-colonial sexuality,  
14 pre-colonial feminism. I hate saying "feminism". I don't  
15 even understand, really, what that means. Like, this is  
16 from what I'm told by my grams. My grams told me this;  
17 okay? She said, "Feminism, my girl," she says, "I don't  
18 know about that one." She says, "You know," she said,  
19 "those people, they're trying to make men and women, you  
20 know, on an equal standing." She said, "Don't you know  
21 that women are better than men?"

22 No, it's true. And, a lot of our old  
23 pictures -- when you see pictures of women, it's circles.  
24 Men is half circles or a line. We're whole; you know?  
25 And, that's that whole -- I think that when we're talking



1 about Indigenous feminism, we're minusing that idea. And,  
2 it's not that we're better, but I don't think we're equal.  
3 But, we're not better. We're just different. Men and  
4 women are different. We're not equal.

5 And so, when it comes to Indigenous  
6 feminism, I have a hard time grasping, you know, the whole  
7 equality thing between men and women, because I was just  
8 raised that women just know a little bit better, a little  
9 bit when it comes to those sort of things, so -- but those  
10 are the stories I would like to encourage the Commission,  
11 if you may, maybe talk about more funding for Indigenous  
12 women to go to ceremony and to find out what these stories  
13 really are so we don't have to sell tricks to go to a  
14 ceremony. We don't have to sell tricks to go to a  
15 conference. That would be nice. That would be a good  
16 one.

17 **MS. CHRISTA BIG CANOE:** Is there anything  
18 else you wanted to add?

19 Chief Commissioner, Commissioners, this  
20 actually comes to the end of my examination in-chief with  
21 Lanna. I'm mindful of the time, so I want to seek your  
22 direction on whether we should proceed in calling the next  
23 witness. And, if so, I would just need a moment so we can  
24 arrange the front, or if we should maybe now have the  
25 lunch break? And, I would be requesting that the lunch

1 break be only 45 minutes so that we would be returning at  
2 12:30. And, this isn't a goal to try to keep on track. I  
3 know we have had some late starts and pauses for technical  
4 issues, but...

5 **CHIEF COMMISSIONER MARION BULLER:** Maybe  
6 somebody can tell us if the catering has started lunch for  
7 us? I have to get all the important information.

8 **MS. CHRISTA BIG CANOE:** I do understand  
9 that it was originally set for 12:00, the lunch break,  
10 so...

11 **CHIEF COMMISSIONER MARION BULLER:** Okay, I  
12 think let's stop. We'll stop now and reconvene at 12:30.

13 **MS. CHRISTA BIG CANOE:** Thank you.

14 --- Upon recessing at 11:43

15 --- Upon resuming at 12:39

16 **MS. CHRISTA BIG CANOE:** Chief Commissioner  
17 and Commissioners, I would like to start with our next  
18 witness. We're very fortunate, as we have been with all  
19 of the witnesses today, to actually have with us Mary  
20 Fearon. I anticipate that what you will hear from Mary is  
21 about providing services to sex workers here in St.  
22 John's. Before we get started, Mr. Registrar, I ask that  
23 you promise Mary in.

24 **MR. BRYAN ZANDBERG:** Good afternoon, Mary  
25 Fearon. Do you promise to tell your truth in a good way

1 today?

2 **MS. MARY FEARON:** Yes.

3 **MARY FEARON, Affirmed**

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

5 **MS. CHRISTA BIG CANOE:** And, Mary, I  
6 understand, before we get started, that you wanted to  
7 start with something?

8 **MS. MARY FEARON:** Yes. And, I would just  
9 like to respectfully acknowledge the territory in which we  
10 gather as the ancestral homelands of the Mi'kmaw, and  
11 Beothuk, and the Innu, and the Inuit and their ancestors  
12 as the original people of Labrador. And, I would also  
13 like to acknowledge that the presentation is a reflection  
14 of the work that I do at Thrive and the Blue Door Program,  
15 and myself as a clinical social worker, and to just  
16 acknowledge the women who are in my program and some of  
17 the voice that I will be sharing with you today.

18 **MS. CHRISTA BIG CANOE:** Thank you. And so,  
19 Chief Commissioner and Commissioners, we're putting Mary -  
20 - and, sorry, may I call you Mary?

21 **MS. MARY FEARON:** Yes.

22 **MS. CHRISTA BIG CANOE:** Thank you. We're  
23 putting Mary before you today not as an expert, although  
24 you will note in her biography she has a Masters of Social  
25 Work and is a registered social worker, but rather, as an

1 institutional witness in terms of the frontline delivery  
2 and services that she does for non-profit organizations.

3 **--- EXAMINATION IN-CHIEF BY MS. CHRISTA BIG CANOE:**

4 **MS. CHRISTA BIG CANOE:** And, on that basis,  
5 I just have a couple questions for you, Mary, if I can  
6 start. Can you share a little bit, to the comfort level  
7 that you have, with us about you?

8 **MS. MARY FEARON:** So, I am a clinical  
9 social worker. And, I have worked with families for about  
10 20 years in different capacities in the community. And, I  
11 went back to university at a late stage, and started  
12 working in social work, and then went back and did my  
13 masters to, kind of, move my work forward in a more  
14 clinical way, I guess.

15 And -- but I'm also a storyteller, and  
16 that's part of the work that I do in the community, is  
17 collecting traditional Newfoundland stories and sharing  
18 those with people. And, I am the Program Director of --  
19 currently the Program Director of the Blue Door. But,  
20 before that work, I worked in Child Protection.

21 **MS. CHRISTA BIG CANOE:** I also understand  
22 that you have, for a number of years, you had indicated  
23 for many years in different capacities, working with  
24 families and youth as an educator and a community  
25 advocate. I also understand, too, though, if you could

1 tell me a little bit about what the Board of Gemma is?

2 **MS. MARY FEARON:** So, Gemma was an  
3 organization that was originally started to look at the  
4 promotion of infant mental health in our province and look  
5 at really advocating for policies, government policies,  
6 around understanding how early childhood experiences  
7 impact long-term outcomes for individuals. So, we were  
8 really looking at policies around child protection and,  
9 you know, ensuring around the poverty reduction strategy  
10 in Newfoundland, really trying to educate policy makers  
11 around the impact of social determinants of health in  
12 those early years and how that impacts long-term outcomes.

13 **MS. CHRISTA BIG CANOE:** Yes, and I  
14 understand you were the Chair of the Board of Gemma for  
15 some time?

16 **MS. MARY FEARON:** Yes.

17 **MS. CHRISTA BIG CANOE:** Yes. And, not that  
18 we will be exploring that in great detail today, but  
19 obviously your work in the advocacy in the area of trying  
20 to promote the mental health issues of infants, it impacts  
21 even the work you do now; right?

22 **MS. MARY FEARON:** Definitely. And, having  
23 a good understanding of early experiences, and trauma, and  
24 stress, toxic stress, in a person's life can really  
25 influence where they find themselves later in their lives

1 and, really, is an indicate -- can be an indicator of, you  
2 know, outcomes that we're dealing with in our program  
3 around addictions, mental health and some of those issues.

4 **MS. CHRISTA BIG CANOE:** And so, Mary, we --  
5 I understand we have a bio that was included in the  
6 material.

7 **MS. MARY FEARON:** Yes.

8 **MS. CHRISTA BIG CANOE:** And, this, sort of,  
9 is your synopsis of the work you have done?

10 **MS. MARY FEARON:** Yes.

11 **MS. CHRISTA BIG CANOE:** And, I'm going to  
12 just kindly request at this time, Chief Commissioner and  
13 Commissioners, if we can make this the next exhibit?

14 **CHIEF COMMISSIONER MARION BULLER:** Yes.  
15 Ms. Fearon's bio, I think that's the right...

16 **MS. CHRISTA BIG CANOE:** Yes.

17 **CHIEF COMMISSIONER MARION BULLER:** I'm  
18 sorry, I'm flipping through pages here.

19 **MS. CHRISTA BIG CANOE:** That's all right.  
20 Tab A.

21 **CHIEF COMMISSIONER MARION BULLER:** Ms.  
22 Fearon's bio will be Exhibit 60, 6-0, please.

23 **--- Exhibit 60:**

24 Bio of Mary Fearon (one page)

25 Witness: Mary Fearon, Director, Blue

1 Door / Community Youth Network  
2 Counsel: Christa Big Canoe, Commission  
3 Counsel

4 **MS. CHRISTA BIG CANOE:** Okay, thank you.  
5 Now, there was another document, and I think this is maybe  
6 a good way to start the conversation about the Blue Door  
7 and the work you're doing now. You provided an overview  
8 on October 13<sup>th</sup> of this year of the Blue Door. And,  
9 before we talk about it, I'm going to request that we also  
10 make this document an exhibit so that we have it in our  
11 materials. And, you prepared this overview; am I correct?

12 **MS. MARY FEARON:** Yes.

13 **MS. CHRISTA BIG CANOE:** Yes. Chief  
14 Commissioner and Commissioners, may we please have this  
15 made the next exhibit?

16 **CHIEF COMMISSIONER MARION BULLER:** Yes.  
17 Overview of Blue Door, and I have this as a draft; is that  
18 correct?

19 **MS. CHRISTA BIG CANOE:** Yes, it does say  
20 draft. I think it's fair to say that we can strike the  
21 word "draft" now.

22 **CHIEF COMMISSIONER MARION BULLER:** Okay, as  
23 amended, I suppose, submitted by Ms. Fearon, October 13<sup>th</sup>,  
24 2018 will be Exhibit 61, please.

25 --- Exhibit 61:

1 "Overview of Blue Door," by Mary  
2 Fearon, October 13, 2018 (six pages)  
3 Witness: Mary Fearon, Director, Blue  
4 Door / Community Youth Network  
5 Counsel: Christa Big Canoe, Commission  
6 Counsel

7 **MS. CHRISTA BIG CANOE:** Thank you.

8 **CHIEF COMMISSIONER MARION BULLER:** Thank  
9 you.

10 **MS. CHRISTA BIG CANOE:** And, Mary, if you  
11 can tell us a little bit about the Blue Door. We heard a  
12 glimpse of some of the work that the Blue Door does on  
13 Monday's testimony, but I would like to hear from you more  
14 about the Blue Door if we could?

15 **MS. MARY FEARON:** So, the Blue Door Program  
16 is a low- to no-barrier program that is offered for  
17 individuals in the community who identify as wanting to  
18 exit the sex trade. And, it's generally between the ages  
19 of 16 and 29, but we do have some expansion on that just  
20 because of the need. And, we offer intensive  
21 individualized services based on the individual needs of  
22 people who identify and want to be in our program.

23 And, we do have two coordinators or case  
24 managers. We have a teacher, and we have a therapist on  
25 staff, as well as myself. And, we really work in -- like



1 I said, intensively with individuals to allow them to  
2 develop goals around what they would like to do with their  
3 lives that might include housing, or mental health  
4 counselling, or support around addictions. Just  
5 navigating systems in our program -- other programs that  
6 we have, navigating the justice system. We really support  
7 them in trying to figure out what services are out there  
8 and meeting them where they are with whatever -- however  
9 they identify.

10 **MS. CHRISTA BIG CANOE:** And, if I could  
11 just explore that last concept a little further, in terms  
12 of meeting them wherever they are, I understand that Blue  
13 Door is an exiting program, but I also understand that you  
14 will provide services to anyone who comes through those  
15 doors?

16 **MS. MARY FEARON:** Absolutely. So, we  
17 really try to recognize that if someone comes in through  
18 the door and they identify as wanting to be engaged in sex  
19 work, but they would also like to exit, then we make as  
20 much room for them as anybody in the program. So, some  
21 people can identify when they come through the door that  
22 they have been exploited. Others can identify as wanting  
23 to engage in the work, or choosing to do the work.  
24 Wherever they are, we meet them there, and then we try to  
25 figure out what they want in terms of what that exiting

1 process looks like.

2 So -- and lots of our participants -- well,  
3 I won't say lots. Some of our participants are, you know,  
4 meeting just for individual counselling and recognize that  
5 they are still engaging in the work so that they can meet  
6 their needs until they can identify that they would like  
7 to change that. But, the long-term goal is that they all  
8 identify as wanting to exit.

9 **MS. CHRISTA BIG CANOE:** And, as you said,  
10 though, in -- and you have talked a couple times about  
11 this plan. So, if I understand correctly, Blue Door  
12 offers a number of wraparound type services, but that it's  
13 in creating a plan, but it's not your plan, it's the plan  
14 of the individual accessing your services, do I understand  
15 that correctly?

16 **MS. MARY FEARON:** Yes, absolutely. We do  
17 not develop plans that "this is how you exit". We look at  
18 what things they might identify as barriers to themselves,  
19 we may help them or support them in trying to identify  
20 those barriers throughout a process. But, if somebody  
21 says, like, "I want to be in the Blue Door and what I need  
22 is housing, and then -- you know, and I want to figure out  
23 how I'm going to get more money and figure out how I'm  
24 going to get to the doctor," then we will set those as the  
25 goals and we'll work towards those.

1                   But, what we found is, as we have developed  
2 relationships, which is a key part of the program, we --  
3 people are able to identify other things that they might  
4 need in their lives and we work towards developing that.  
5 So, we're always assessing what those goals look like. We  
6 spend a lot of time developing personal plans with  
7 individuals and, again, trying to figure what it is they  
8 need and not directing that, but supporting it.

9                   **MS. CHRISTA BIG CANOE:** And so, is it fair  
10 to characterize that interaction, then, providing those  
11 services is really about listening and letting them be  
12 heard as opposed to dictating the services they need?

13                   **MS. MARY FEARON:** Yes. Well, listening and  
14 being heard is key to building relationships, and also  
15 making space for people to trust that this is a place that  
16 they can come and share their story and there will be no  
17 judgment or no -- you know, whatever it is. And, we allow  
18 space for that and really just think about relationship.

19                   **MS. CHRISTA BIG CANOE:** And, in building  
20 those relationships, I do want to, sort of, talk a little  
21 more about, like, Blue Door's creation and their funding  
22 and stuff, but before I even get there, I want to talk  
23 about the need for a service like Blue Door.

24                   We heard both witnesses earlier today, one  
25 of the commonalities or one of the things that they both

1 spoke to is the issues of poverty, poverty as a driving  
2 factor regardless of where you are on the spectrum,  
3 whether you're looking at it as prostitution or sex work,  
4 that until we can resolve issues of poverty, we can't  
5 resolve any of the other concerns that sex workers  
6 experience. So, did the need for Blue Door drive out of  
7 that same issue of poverty?

8 **MS. MARY FEARON:** Definitely. It was one  
9 of the driving factors. One of the things that we see  
10 with a lot of our participants, particularly our younger  
11 participants, is survival sex. And, that idea that if  
12 they need to get a place to stay, if they're homeless, then  
13 they will often trade sex as a means to get some other  
14 need met, whether it be housing or food. Food security is  
15 a big issue. So, yes, there was -- it was out of the  
16 need, that people are living in poverty in our province  
17 and across our country was certainly a big driving factor.

18 **MS. CHRISTA BIG CANOE:** And, the food  
19 security issue. So, one of the interesting things when I  
20 first read about Blue Door was often services that are  
21 provided are, kind of, siloed. So, they might provide  
22 counselling, they might provide housing, but you -- the  
23 approach that Blue Door seems to be taking is to look at  
24 the various different social determinants of health and  
25 see how you can help navigate through those systems. How

1 important is that to the work you're doing every day?

2 **MS. MARY FEARON:** It's definitely  
3 important, navigating systems, but more importantly,  
4 recognizing -- because we didn't necessarily recognize  
5 that food security was such a big issue until the  
6 participants started bringing it forward. And, what we  
7 noticed was, participants came to the group and we  
8 provided a meal, bigger numbers of people came to the  
9 groups when we provided a meal.

10 So, we realized that we were meeting a need  
11 and we talked about that, and people said, "Yes, like,  
12 when I come here and have a meal, I can take something  
13 home with me, it might be one of the only few meals I have  
14 in a week", so -- or "I can bring the leftovers home for  
15 my child". So, we try to really identify what the  
16 participants need and drive -- that drives the work that  
17 we then do.

18 **MS. CHRISTA BIG CANOE:** And, now, what is  
19 Blue Door? Is it a non-profit? How is it funded? What  
20 are the supports that Blue Door has in order to keep its  
21 doors open?

22 **MS. MARY FEARON:** Well, the Blue Door  
23 Program came out of research that the Community Youth  
24 Network, Thrive -- Thrive and the Community Youth Network  
25 in St. John's were approached by the province, and they

1       said, we want to do some research on what's happening out  
2       there in the community around the sex trades, sexual  
3       exploitation.

4                   And so, they set about to do this research,  
5       and through that process, which I would suggest that the  
6       people who were doing the research knew that there were  
7       lots of people out there, youth particularly being  
8       exploited in the community, and they just wanted to bring  
9       that forward as a piece of information to the government  
10      to say, this is a big issue and we need to address it,  
11      because I think -- as Lanna said today, it's in the  
12      shadows and people were not talking about it.

13                   So, we -- the research was done. The  
14      report came together. And, they realized that, yes, there  
15      was a need. And so, Thrive and CASEY, which is the  
16      Coalition Against the Sexual Exploitation of Youth, came  
17      together and put a proposal together to apply for federal  
18      funding for the Blue Door Program. And, we were funded  
19      for a five-year project, and that started about 18 months  
20      ago and will run till 2020, February 2020.

21                   **MS. CHRISTA BIG CANOE:** And, what happens  
22      February 2020? I guess you don't know yet?

23                   **MS. MARY FEARON:** That's a very big  
24      question. So, it really puts our program in a more  
25      precarious place around this kind of urgency around making

1       sure we're supporting people. We don't want to -- we  
2       recognize that the exiting process is an incredibly long  
3       process for people when you're dealing with -- sometimes  
4       with addictions, mental health, poverty. You know, we  
5       have to work down through the chain of getting people's  
6       needs met.

7                        So, we may find somebody housing, and then  
8       try to stabilize that housing, then try to figure out how  
9       to get them, if they recognize that they'd like to get --  
10      work towards an education, then we work towards that. If  
11      they want to get some job skills, we're working towards  
12      that. Then, we're getting down to maybe after a period of  
13      time developing a relationship that they feel they can go  
14      into the therapeutic relationship. As we know, that's a  
15      long process as well.

16                      So, it's really -- and we want to make  
17      sure, when people have times in their lives when they're  
18      finding it more stressful -- Robyn talked about that this  
19      morning, that, you know, being triggered throughout her  
20      life, this process of trauma, you know, making space that  
21      when people have those triggers in their lives throughout  
22      periods of time, that we have a place that they can come  
23      back to and say, I'm supported, and not have to, you know,  
24      go down a different route.

25                      So, we recognize that the process is long.

1 And, we've got a wait list, and we want to make space for  
2 those people on the wait list. But, we also hear our  
3 participants saying, "I should leave now, because I'm  
4 really -- like, my addictions are under control. I don't  
5 think I should be taking up the space, there's somebody on  
6 the wait list." And, we're saying, "No, let's just --  
7 we'll figure this out."

8 So, it's a lot of navigating when you don't  
9 have the prop -- I mean, we've got good funding for the  
10 small program we offer, but when you look at the long-term  
11 of what we need in this country, that it's not -- five  
12 years is not a sustainable time. We're doing the best we  
13 can with the time we have, but...

14 **MS. CHRISTA BIG CANOE:** And, if I  
15 understand, Blue Door, it's not cultural specific, you  
16 welcome anyone through your doors?

17 **MS. MARY FEARON:** Anyone who is male,  
18 female, non-binary, LGBTQ, anybody in the community who  
19 identifies that they are engaged in the sex trade and  
20 would like to move toward exiting.

21 **MS. CHRISTA BIG CANOE:** And, on that basis,  
22 though, can I ask, you know -- and I'm not looking for  
23 specific numbers and I'm certainly not looking to have,  
24 you know, any client exposure or disclosure. But, can you  
25 give us a sense of, either through your partners, CASEY



1 and Thrive, or Blue Door, what -- how many of those are  
2 Indigenous? Are you seeing any trends with Indigenous  
3 people accessing your programs?

4 **MS. MARY FEARON:** Yes. Well, we definitely  
5 see a higher number of Indigenous women -- people in our  
6 program. We have seven out of the 21 participants in our  
7 program currently identify as Indigenous. So, that's  
8 about 33 percent, you know? So, it's a high -- I would  
9 say it's a high number, when you look at the numbers of  
10 Indigenous people in the province.

11 **MS. CHRISTA BIG CANOE:** And so, you've  
12 talked a couple of times -- you've talked both about  
13 Thrive and CASEY, I'm wondering if you can give us a  
14 little context about these partners, like what services  
15 they are, and what they do and how they interact with Blue  
16 Door?

17 **MS. MARY FEARON:** Well, CASEY is a really  
18 important partner with the Blue Door. So, CASEY is a  
19 group of community members and people with lived  
20 experience who came together to develop the Coalition  
21 Against the Sexual Exploitation of Youth, and they are  
22 really trying to educate and advocate for you know,  
23 changes within our government and within programming to  
24 ensure that we recognize that there are a lot of youth  
25 being targeted and that it's a big issue in our province.

1                   So, they're really working on that end, and  
2                   the Blue Door is working to just support people who  
3                   identify and want to exit. And, we're working together  
4                   because we really see that piece of experience and lived  
5                   experience as a critical piece of the work that we're  
6                   doing. So, participants in our program can kind of  
7                   transition into a team, EVOLVE, which is the experiential  
8                   learning team, and they can work - if they identify, when  
9                   they transition in our program - to be part of that voice  
10                  of lived experience in the community.

11                  And, we recently had -- Sue McIntyre came  
12                  to do some -- she was doing some research, Dr. Sue  
13                  McIntyre, and she wanted the voice of lived experience in  
14                  the research she was doing, as well as professionals in  
15                  the community. And, we had seven people at the table from  
16                  the Blue Door and from CASEY who were the voice at those  
17                  consultations, which was really, very empowering for both  
18                  us as professionals and the women also spoke about that.  
19                  So, we really see the role of the lived experience as  
20                  critical as we move forward.

21                  So, any of the work that we do, do in  
22                  partnership with CASEY, I'm always consulting with those,  
23                  because the person who's heading that up is someone with  
24                  lived experience. So, I often consult with her, because  
25                  she has given me great insight into the lack of knowledge

1 I have had about what it is to be in the sex trade.

2 **MS. CHRISTA BIG CANOE:** And, you spoke  
3 about EVOLVE as the empowering voices of lived experience,  
4 the education program. Can you just share a little bit  
5 more about what EVOLVE is?

6 **MS. MARY FEARON:** Yes. So, EVOLVE is,  
7 again, when people transition out of the Blue Door Program  
8 and are ready to, kind of, shift to a new place. They can  
9 -- they have the option of working with the team. We  
10 currently have three people on our EVOLVE Team who are out  
11 educating people about sexual exploitation of youth, in  
12 particular.

13 And so, they're working to -- they -- the  
14 people who transition out of our program can shift into  
15 this process of being educated about what the work looks  
16 like of being the voice of lived experience. And, we  
17 really see a peer mentoring part as a big part of how  
18 we're shifting towards our program in Blue Door.

19 We really want more people with lived  
20 experience coming in and running our groups, supporting  
21 our programming. And, we see this opportunity of people  
22 who come through our program and move into the EVOLVE Team  
23 being able to be that part of the voice that comes back  
24 and is participating in the running of programs and  
25 supporting the, I would say, the cause of education around

1 that whole -- the sexual exploitation of youth.

2 **MS. CHRISTA BIG CANOE:** I noticed in the  
3 overview you provided, you did talk about participants and  
4 some of the statistics. You have already helped us  
5 understand, sort of, the Indigenous women or the 33  
6 percent. Is there any other, sort of, notable things we  
7 should be thinking about in terms of the Blue Door  
8 participants in terms of what you have provided us in the  
9 overview in terms of age range or, you know, the types of  
10 -- the indicators of social determinants of health?

11 **MS. MARY FEARON:** Yes. So -- well, a  
12 couple of things. One is that we recognize that 95  
13 percent identify as living in poverty when they come into  
14 our program, so poverty is clearly a big indicator; that  
15 79 percent have had some kind of addiction, or currently  
16 are dealing with addictions, or recovered from addictions.

17 And, we also recognize that food security  
18 is a big issue; mental health. When we look at the top  
19 issues that people identify, it's probably homelessness,  
20 which is equated to poverty, of course, and mental health;  
21 transportation, because often we have programs that we can  
22 support -- program support people, but they don't support  
23 them to get there. So, we certainly offer all of that.  
24 All of our staff have -- can drive people around to their  
25 different appointments and programming, and so on.



1 about how the Blue Door creates an environment for  
2 community. They can talk about their sex work openly,  
3 they can talk about their experiences of sexual  
4 exploitation or choice openly in these spaces, and that  
5 has been really something for me to observe as the  
6 director to recognize how important community is,  
7 specifically for this particular population, that it's  
8 they identify in a way, and because there's so much shame  
9 and stigma attached to this particular kind of work, or  
10 this -- yes, that it's -- there's not much space for that.

11 And, this -- our program really allows  
12 that, and participants talk a lot about how this community  
13 creates a space for them to talk about it. And, the  
14 process of talking about them -- about it allows them to  
15 see that they're not in isolation with the experiences  
16 they have for feeding their families or, you know,  
17 choosing this work to feed their families, or choosing  
18 this work to do whatever their -- the reasons they're  
19 choosing it and they're recognizing they're not alone.  
20 So, it's been really -- that sense of community has been  
21 really important.

22 **MS. CHRISTA BIG CANOE:** And, there's  
23 mention of one of the studies that have influenced the  
24 work. Its acronym is ACE, the Adverse Childhood of Ex  
25 Study. Can you tell us just a little bit about that?

1       Because I think that helps contextualize and I would like  
2       to know why it's important and how it works.

3                   **MS. MARY FEARON:** Yes. So -- and I don't  
4       like -- I recognize that -- before I start with the ACE  
5       Study, I recognize that there's a lot of predictors, and  
6       it's not only that people have these experiences, and then  
7       they have this other experience. It's so much bigger than  
8       that, so I don't want to say everybody who has early  
9       childhood adverse experiences comes to here, or that  
10      people aren't resilient. I really want to recognize  
11      that's an important part that we really recognize the  
12      resilience of the participants that come to our door,  
13      because they come through the door, first of all, and  
14      they're standing there before us with often really  
15      difficult stories.

16                   But, when we -- one of the parts that we do  
17      with our program is we do the ACE Study. And, the ACE  
18      Study is the adverse effects of early childhood  
19      experiences, and it assesses things like living -- there  
20      are indicators. There are nine indicators, and they look  
21      at things like growing up in a house with violence,  
22      someone -- a parent who's been incarcerated.

23                   They look at growing up in poverty. They  
24      look at all nine different indicators, having a parent  
25      with mental illness. And then if -- they have looked at

1 these studies and said that more indicators, more of these  
2 adverse effects in your early experience are more  
3 indications of health -- physical health and mental  
4 health, kind of, issues that can come forward for people.

5 And so, we do the ACE Study with our  
6 participants after we have developed a relationship with  
7 them and we feel that it's the right time. And, we have  
8 noticed that many of the participants in our program have  
9 identified that at least they have three or more of these  
10 indicators in their lives. And when we look at the  
11 Indigenous women, two in particular I can think, two  
12 Indigenous women in our program have identified eight of  
13 the nine experiences, adverse childhood experiences in  
14 their lives.

15 And I think it really, again, speaks to the  
16 issues around -- back to my early work around Gemma, how  
17 do we support families to not live in poverty? How do we  
18 support families to be able to have -- you know, be  
19 supported with their mental health, with their addictions,  
20 with all of these other experiences that might be  
21 indicators of further trauma in their lives?

22 **MS. CHRISTA BIG CANOE:** And just in terms  
23 of, like, you had mentioned that with the participants in  
24 your program, specific ones that identified, but a number  
25 of the -- just for purpose of the record too for anyone



1           who might be ---

2                       **MS. MARY FEARON:**   Yeah.

3                       **MS. CHRISTA BIG CANOE:**   --- following along  
4           on the webcast and doesn't have this document right in  
5           front of them, it might be helpful to just identify what  
6           the adverse experiences are listed as, for example, the  
7           emotional ---

8                       **MS. MARY FEARON:**   Yes.

9                       **MS. CHRISTA BIG CANOE:**   --- abuse or the  
10          physical abuse.

11                      **MS. MARY FEARON:**   Okay.   So I'm just going  
12          to pull that up in front of me so I have that.   I have it  
13          here.

14                      So, from the study that we did -- well,  
15          first of all, a hundred per cent of the participants  
16          identified as having some adverse experiences in their  
17          early childhood years.   So 73 per cent identified  
18          emotional abuse, 40 per cent physical abuse, 47 sexual  
19          abuse, 80 per cent neglect, 93 parents were divorced or  
20          separated, 60 per cent mother or stepmother was treated  
21          violently, 80 per cent lived in households with substance  
22          abuse, 87 per cent had a household member who experienced  
23          mental illness, and 40 per cent had a parent who was  
24          incarcerated.

25                      So when we look at those numbers we

1 recognise that there's some connection between those kinds  
2 of experiences and the experiences that they may be facing  
3 in their lives when they come through our doors.

4 **MS. CHRISTA BIG CANOE:** And if I could just  
5 -- if we could kind of change gears here a little, one of  
6 the reports that's at Tab E that you provided to us is  
7 "It's Nobody's Mandate and Everybody's Responsibility:  
8 Sexual Exploitation and Sex Trade in Newfoundland and  
9 Labrador." And I understand it was a document created in  
10 partnership that went, am I correct, to the Government of  
11 Newfoundland?

12 **MS MARY FEARON:** Yes. So that was funded  
13 by the Government of Newfoundland and the Women's Policy  
14 Office. And that was what we were talking about earlier,  
15 Thrive. That's why the Blue Door kind of came together  
16 was Thrive, the Community Youth Network recognised and  
17 CASEY recognised that this was an issue that youth were  
18 being exploited in our communities.

19 And so the government funded, with the  
20 Women's Policy Office, to sponsor the research. And CASEY  
21 developed the research. And over a hundred participants  
22 were interviewed and that included people with lived  
23 experience, professionals in the community. And they came  
24 up with this report that clearly identified that we had  
25 this issue in our communities that youth were being

1 exploited and that we needed -- sexually exploited and we  
2 needed to do something.

3 Unfortunatly, that was in -- it was  
4 finished in 2010 I think and -- or 2011, and it was  
5 shelved by the government at the time and has only  
6 recently been released. And 20 per cent of that document  
7 has been redacted to protect -- the government of the day  
8 has said to protect the people who were interviewed and  
9 the people that were questioned about the work that they  
10 were doing or the experiences they had.

11 **MS. CHRISTA BIG CANOE:** So if I could just  
12 touch on that redaction we do see in the report, it seems  
13 to come up when there's informants or key informants.

14 **MS. MARY FEARON:** Yes.

15 **MS. CHRISTA BIG CANOE:** But if I  
16 understand, when this report was written, there was no use  
17 of, like, direct names, but when -- I'm trying to  
18 understand why we get a report back that has this much  
19 redaction in it.

20 **MS. MARY FEARON:** Well, I can't really  
21 speak to that because it was not during my time, but what  
22 I can say is that the current government did finally  
23 publish this on the government website and that was what  
24 they decided to do.

25 **MS. CHRISTA BIG CANOE:** And so without

1 knowing, it could be possible that to protect information  
2 this is why we see so much redaction. So this was a  
3 report that was given to the government and the government  
4 releases the report, but only does it publically in a  
5 redacted format. Am I understanding that correctly?

6 **MS. MARY FEARON:** Yes, and it came out a  
7 number of years after. So the participants who were --  
8 like CASEY, for example, and Thrive were given a copy of  
9 the full document.

10 **MS. CHRISTA BIG CANOE:** Okay. Is there  
11 anything else that you wanted to add in particular about  
12 this report?

13 **MS. MARY FEARON:** No.

14 (LAUGHTER)

15 **MS. CHRISTA BIG CANOE:** But you are  
16 familiar with and have read the report in your ---

17 **MS. MARY FEARON:** Yes.

18 **MS. CHRISTA BIG CANOE:** --- capacity at  
19 Blue Door?

20 **MS. MARY FEARON:** I have. Yes.

21 **MS. CHRISTA BIG CANOE:** On that basis,  
22 Chief Commissioner, Commissioners, I'm going to ask that  
23 we enter this as the next exhibit, please.

24 **CHIEF COMMISSIONER MARION BULLER:**  
25 Certainly. For the record, Exhibit 62 is the redacted

1 version of It's Nobody's Mandate and Everyone's  
2 Responsibility: Sexual Exploitation and the Sex Trade in  
3 Newfoundland and Labrador by the ---

4 **MS. CHRISTA BIG CANOE:** Thrive and CASEY I  
5 believe.

6 **CHIEF COMMISSIONER MARION BULLER:** Thrive  
7 and CASEY.

8 **MS. CHRISTA BIG CANOE:** Yes, Thrive and  
9 CASEY.

10 **CHIEF COMMISSIONER MARION BULLER:** April  
11 2011.

12 **MS. CHRISTA BIG CANOE:** Thank you.

13 **--- EXHIBIT NO. 62:**

14 Redacted version of "Overview of Blue  
15 Door and Everyone's Responsibility:  
16 Sexual Exploitation and the Sex Trade  
17 in Newfoundland and Labrador,"  
18 Community Youth Network,  
19 (pp. 1-119 **Note:** pages 4, 6, 10, 33,  
20 64, 76, 102, 108, 110 not included in  
21 PDF)  
22 Witness: Mary Fearon, Director, Blue  
23 Door / Community Youth Network  
24 Counsel: Christa Big Canoe, Commission  
25 Counsel

1                   **MS. CHRISTA BIG CANOE:** Now, I just wanted  
2 to talk to you a little bit about the outreach that Blue  
3 Door is able to do, either by themselves or through  
4 partners, because often, you know, youth are fairly  
5 dynamic. They're into social media. They're, you know,  
6 catching attention. Often we hear, oh, we got to catch  
7 their attentions in a good way. What are some of the  
8 means and mechanisms that you do outreach?

9                   **MS. MARY FEARON:** Well, we -- originally  
10 when the Blue Door program started we were actually out on  
11 the street trying to connect with people. We were  
12 reaching out to other community partners, connecting with  
13 Stella's Circle. We were connecting with the RNC. We  
14 were connecting -- which is the police. We were working  
15 with anybody in the community, youth or other youth  
16 organisations, and, of course, the people who come through  
17 the doors of Thrive.

18                   So we had developed some media that we  
19 developed and there was a series of reports that came out  
20 on the radio and on television. We also developed some  
21 posters, because a lot of people think of sexual  
22 exploitation as being kind of being caged, that whole idea  
23 of what sexual exploitation of youth looks like, but we  
24 wanted to make sure that people understood that's survival  
25 sex and any kind of transitioning of, you know, needing to

1 have your basic needs met could -- and you were under the  
2 age of 18 was being -- you could be considered exploited.

3 So we really tried to change that image of  
4 what sexual exploitation looked like. So we developed  
5 that poster which ---

6 **MS. CHRISTA BIG CANOE:** I believe we do  
7 have a poster to put up. Oh, and sorry, could we get the  
8 other one, please, first? The one that's titled "Sexual  
9 Exploitation is Here."

10 We do -- if we can actually pull up the  
11 first you had up then, "Are You Involved?" Yeah.

12 **MS. MARY FEARON:** So we developed some  
13 print material. And we have actually had -- we recently  
14 had somebody come into the office and put an application  
15 in for the Blue Door program. She said she saw this  
16 poster in a hospital and she was in an emergency room and  
17 she immediately called the number and was -- the hospital  
18 is close to our office, so she just walked down the  
19 street, came in. She's currently on our waitlist.

20 But one of the things that we did was --  
21 which I wanted to talk about, but we realise that people  
22 come through the door. They can't just be left on a  
23 waitlist. We needed to do something. So we switched our  
24 educator. As part of her job now is to reach out at least  
25 once a month and figure out what people -- what we can do

1 to support them in the time while they're waiting.

2 And we've had -- this woman who came  
3 through the door that day, she said, "Like, I really just  
4 need some basic skills. I'm -- you know, I practice in  
5 homecare, but I haven't worked for a long time due to my  
6 addictions and I really just want to go back to that, but  
7 I need some basic skills and I thought you might be able  
8 to help me." And so we have and she's gone on to do those  
9 things. So, the posters really work.

10 The other thing that we developed was we  
11 developed these business-like cards, but our Blue Door  
12 card, we don't have anything on it except our phone  
13 number. And so, when we meet with people and they're  
14 interested in our program, they can have that emergency --  
15 that number as somewhere they can call, but it doesn't  
16 necessarily identify what the number is for, because if  
17 they're being exploited or being managed by somebody,  
18 that's a safety issue. So, we really try to make sure  
19 that we weren't exposing anybody.

20 **MS. CHRISTA BIG CANOE:** I know the cards,  
21 like, literally does have no -- it just has the picture --  
22 the same picture of the Blue Door on it. It looks almost  
23 like it's just any regular old business card. And,  
24 there's -- but there are other small ---

25 **MS. MARY FEARON:** Yes. So, we have the



1 small card with all the information about who we are and  
2 what we do that we have out, and we do have those at  
3 different place in the city with -- you know, there's a  
4 pole dancing place in St. John's; they keep our cards down  
5 there. There's different community agencies, like I said,  
6 that are working with people in the justice system more.

7 Youth agencies, we keep our cards around so  
8 that people can have them, and we're finding in the early  
9 days, we had more agencies making referrals for our  
10 program, but now we're getting a lot of self-referrals,  
11 which has really shifted how things -- our information is  
12 getting out there, is through word of mouth.

13 People are finding -- were finding big  
14 changes in the -- lots of the participants who come to our  
15 program are really making major changes in their lives,  
16 and it's really wonderful to watch, so they've been  
17 talking about it. Other people who are using our services  
18 at Thrive, like our needle exchange, see those kinds of  
19 changes. They then recognize it's something that they  
20 might be able to do, so they've been coming in and  
21 accessing the services.

22 And, the same as the word is being spread  
23 by worth-of-mouth really, now, a lot more, but recognizing  
24 that we want to change how people see sexual exploitation  
25 in our province and across the country so that youth don't

1 get themselves in predicaments where they're being  
2 exploited.

3 **MS. CHRISTA BIG CANOE:** And, just for the  
4 purposes of the record, this was Legal's error not  
5 providing it to AV, but in the materials for parties with  
6 standing and in front of our Commissioners, part of the  
7 poster campaign that was an example is the sexual  
8 exploitation is here, and the clear message is, they do it  
9 for food, shelter and survival. And then if I understand,  
10 is there anywhere, like online, or were these just ---

11 **MS. MARY FEARON:** Yes, you can find ---

12 **MS. CHRISTA BIG CANOE:** --- found in the  
13 community?

14 **MS. MARY FEARON:** You can find these -- oh,  
15 I can't -- anyone can call my office and we can get them  
16 out to people, if they'd like. So -- or they can e-mail  
17 me.

18 **MS. CHRISTA BIG CANOE:** And, just for the  
19 purpose of the record, Chief Commissioner and  
20 Commissioners, the one poster that's at C, can I kindly  
21 ask that that be made the next exhibit?

22 **CHIEF COMMISSIONER MARION BULLER:** Yes.  
23 Exhibit 63 is Sexual Exploitation is Here poster.

24 **--- Exhibit 63:**

25 "Sexual Exploitation Is Here" poster

1 (one page)

2 Witness: Mary Fearon, Director, Blue  
3 Door / Community Youth Network

4 Counsel: Christa Big Canoe, Commission  
5 Counsel

6 **MS. CHRISTA BIG CANOE:** And then at Tab D  
7 was the Are You Involved poster.

8 **CHIEF COMMISSIONER MARION BULLER:** Exhibit  
9 64 is the Are You Involved poster.

10 **--- Exhibit 64:**

11 "Are You Involved?" poster (one page)

12 Witness: Mary Fearon, Director, Blue  
13 Door / Community Youth Network

14 Counsel: Christa Big Canoe, Commission  
15 Counsel

16 **MS. CHRISTA BIG CANOE:** And, I understand,  
17 Mary, that you do have some recommendations ---

18 **MS. MARY FEARON:** Yes.

19 **MS. CHRISTA BIG CANOE:** --- based on from,  
20 you know, your experience and the services you provide. I  
21 was wondering if you could share those with the  
22 Commissioners and those in attendance today?

23 **MS. MARY FEARON:** So, I guess the  
24 recommendations are really connected to ongoing long-term  
25 support of programs such as the Blue Door. And, more

1 programs like this. The financial support for programs  
2 like CASEY, because it's really important for the voice to  
3 be heard about what childhood -- you know, the sexual  
4 exploitation looks like, because we know that our youth  
5 are being targeted, particularly those who are more  
6 vulnerable in our communities, those in care, in group  
7 homes and -- so we really need to support that process of  
8 educating people about that.

9 And, providing CASEY training for everybody  
10 in the community, including other service providers like  
11 the police and nurses in our community, because we see a  
12 real problem with how people are managing the participants  
13 that we see. They often feel very stigmatized by people  
14 they have to deal with in the community, including if they  
15 have to go into a hospital for services.

16 If you don't understand what sexual  
17 exploitation can look like, then you don't know what  
18 you're -- who you're supporting. And so, I might not  
19 recognize the signs about somebody trying to even identify  
20 as wanting to exit or be supported.

21 So, yes, I would definitely -- and again,  
22 back to that thing of long-term supports so that there's  
23 not such urgency around the work that we're doing. The  
24 other problem with the short-term funding is keeping  
25 staff, and it's really important when you're developing

1 these relationships with participants that there's some  
2 consistency there.

3 We really -- you know, we recognize that  
4 the staff that are coming -- and the time is coming close  
5 to the end of our -- you know, when it gets close to the  
6 end of our time, the people are thinking about their job,  
7 their own security -- job security. But, when you have --  
8 you're waiting, you know, it's this much time, you're  
9 going to work, then -- you will see more turnover in the  
10 position, I think. And, it does impact the quality of  
11 programs that we're running.

12 So, it's really important that there's that  
13 sustainability funding from that perspective, too, so  
14 there's less urgency around the programs we're running and  
15 that we can continue to keep really good staff that are  
16 connecting with the participants and really making those -  
17 - because connection is one of the strongest, you know,  
18 supports that we can offer people, is to feel like they  
19 have a purpose and a belonging.

20 **MS. CHRISTA BIG CANOE:** And, just -- I want  
21 to maybe tie one thread back together because I keep going  
22 back to this, what we've commonly heard, despite the  
23 varying opinions as -- I mean, we heard from both Robyn  
24 and Lanna the stigmatization issue, and we've heard about  
25 it when they try to, you know, receive services, or in

1 medical -- when they're dealing with police, and it  
2 doesn't seem to matter where a person finds themselves in  
3 the spectrum of the politics of prostitution. What they  
4 find is that the society is not supporting them or meeting  
5 them where they're at. And, you started with that's a  
6 really important component of what Blue Door does, and  
7 that's one of those common threads.

8 So, what is it that you and your staff do  
9 to ensure that you're not stigmatizing anyone who does  
10 walk through the door?

11 **MS. MARY FEARON:** Well, I guess for us, we  
12 really just try to listen and allow people to be where  
13 they are, and not have -- you know, like, if people  
14 identify as really feeling like this is work they want to  
15 do, they want -- but they just want to think about the  
16 long-term changes for themselves, or when they come in and  
17 ask, you know, about anything that they ask about. One of  
18 the things -- okay. It's not a complicated question.  
19 What we do is we just open our doors and welcome people in  
20 and listen, is what I would say.

21 But, when I first started working at  
22 Thrive, the first thing that struck me in their -- and my  
23 office is right outside the needle exchange. People come  
24 through the door and they would ask for whatever they  
25 needed, you know, can I have a bag of longs or, you know,

1       some pipes and cookers? And, there was never a moment  
2       when that person felt that they couldn't -- they didn't  
3       have the right to ask for that. And, people would often  
4       say -- I would hear them say, you know, I used to have a  
5       job and I, dah, dah, dah, and they'd justify why they were  
6       there. And, the participants would just smile and say,  
7       like, "We're really glad you're here and no judgment in  
8       anything that you're doing right now."

9                   And, we really -- I think Thrive is an  
10       organization, and the Blue Door, really operate from that  
11       value of, we want to support you, and wherever you are in  
12       your journey, we will try to do that without judgment.  
13       And, we recognize that people are doing the best they can  
14       with where they are in that very moment, and it takes a  
15       lot of courage to walk through a door and say, "I need  
16       help." And, the women come through it.

17                   And, every day, when we sit around in our  
18       staff meetings, we talk about just remembering that this  
19       is about a person who wants to be supported, and they may  
20       not have anybody else in the world, so we always try to be  
21       respectful and recognize that they have the choice to  
22       choose whatever they want to do in their lives and all we  
23       can do is try to ensure they're safe and that they know,  
24       no matter where they are in their journey, they can walk  
25       through our door and we'll be there.

1                   **MS. CHRISTA BIG CANOE:** Thank you. Chief  
2 Commissioner -- unless there's anything else you would  
3 like to add, Mary?

4                   **MS. MARY FEARON:** No, that's good. Thank  
5 you.

6                   **MS. CHRISTA BIG CANOE:** Chief Commissioner  
7 and Commissioners, this actually concludes my examination-  
8 in-chief of all three witnesses. It's at this point that  
9 I'm going to kindly request a 15-minute break, so that we  
10 have the opportunity to do the cross-verification process.  
11 And, sorry, I'm actually going to ask for it to be 20  
12 because the parties with standing will also need a short  
13 break. If we could make it 20 minutes, that will allow  
14 for a break and the verification process to occur, so we  
15 can come back into cross-examination.

16                                 And, the only other thing I would like to  
17 say, and I understand that Dr. Bourgeois is still  
18 listening to us, is that I want to thank each and every  
19 single witness for participating and sharing your stories,  
20 your experience, your positions. As I said at the  
21 beginning of today, it's not easy to stand in sometimes  
22 positions that aren't necessarily popular, or it's tough  
23 to have this dialogue, but this dialogue is important to  
24 be heard and listened. And so, I just wanted to thank  
25 each of you for your contribution.



1                   And, on that note, I would request kindly a  
2                   20-minute break.

3                   **CHIEF COMMISSIONER MARION BULLER:** Twenty  
4                   minutes.

5                   --- Upon recessing at 13:29

6                   --- Upon resuming at 13:54

7                   **MS. CHRISTA BIG CANOE:** Thank you.  
8                   Commissioners, we'll have a list brought up to us  
9                   momentarily, but I do know the first parties to call.  
10                  Before we go into cross-examination, just for the  
11                  awareness of the witnesses and for the record, and what  
12                  have you, we have a rule that now doesn't let me speak to  
13                  the witnesses in terms of their testimony. Of course I  
14                  can ask them, do you want water or other questions, it's  
15                  not a prohibition in talking to them, it's that I can't  
16                  talk about the evidence they've given until cross-  
17                  examination is complete. I just want them to know that,  
18                  so that if they're looking at me for a response, they  
19                  don't think I'm just ignoring them, for one thing.

20                  The other thing is, you know, given all  
21                  that we've talked about today and the differences in  
22                  opinions, I just want to make a gentle reminder that this  
23                  is pursuant to Section 7 and 53, a trauma-informed  
24                  process. And so, we just want to be careful and kind in  
25                  our questions and keep that in mind. We had at least two

1 panel members today share their lived experience, so I'd  
2 just ask you, as a gentle reminder, to keep that in mind.

3 And, just also for the purpose of the  
4 record, I am just going to make it really clear. Aside  
5 from the issue of there potentially being the position  
6 that there's not enough time to ask questions is a  
7 completely separate issue, I will be keeping tight time  
8 today. I will -- and the way that we do this -- and it's  
9 not always easy. But, the way that we do this as  
10 Commission counsel, and you guys have the clock up there,  
11 is when you're coming into your last minute, if you ask a  
12 question before your time is done, we always let the  
13 witness answer. We always let the witness answer.  
14 Otherwise a question is left out hanging.

15 But, if you feel like I'm cutting you off,  
16 I'm going to be even handed in doing that today, and I'm  
17 going to ask counsel to kindly be aware of your time  
18 because in fairness to all other parties who have the same  
19 base time allotment, we don't want it to appear like some  
20 parties are getting more time than others.

21 And, I just want to put right on the record  
22 that it will be my goal today to keep everybody on tight  
23 time, and that's just part of my job acting in the public  
24 interest, and it's never anything personal. It's just to  
25 keep us moving along in a good way today.

1                   On that note, I would like to invite up as  
2 the first party with standing to ask questions, Native  
3 Women's Association of Canada. Ms. Virginia Lomax will  
4 have nine-and-a-half minutes in her cross-examination.

5 **--- CROSS-EXAMINATION BY MS. VIRGINIA LOMAX:**

6                   **MS. VIRGINIA LOMAX:** First, I want to  
7 acknowledge the spirits of our stolen sisters who are in  
8 the room with us today. I want to thank the elders for  
9 their prayers and acknowledge the sacred items that are in  
10 the room with us. I also acknowledge that we're on the  
11 homeland of the Beothuk, Mi'kmaw, Innu and Inuit people,  
12 and I thank you all for your hospitality so that we can do  
13 our work here in a good way today.

14                   My first questions are for Dr. Bourgeois.  
15 May I call you Robyn?

16                   **DR. ROBYN BOURGEOIS:** Absolutely.

17                   **MS. VIRGINIA LOMAX:** Thank you. Would you  
18 agree with the statement that violence takes on many  
19 forms, including emotional violence against a person or a  
20 community?

21                   **DR. ROBYN BOURGEOIS:** Yes.

22                   **MS. VIRGINIA LOMAX:** And, would you agree  
23 that being required to demonstrate that your well-being is  
24 important is violent?

25                   **DR. ROBYN BOURGEOIS:** Yes.

1                   **MS. VIRGINIA LOMAX:** Would you agree that  
2 communities and organizations are often required to apply  
3 to the government for funding to support community  
4 engagements, community-based research and community-owned  
5 research, including research geared towards improving the  
6 lives of Indigenous women, girls and gender-diverse  
7 people?

8                   **DR. ROBYN BOURGEOIS:** Yes.

9                   **MS. VIRGINIA LOMAX:** And, would you agree  
10 that these applications require organizations and  
11 communities to use colonial metrics to quantify the value  
12 of their community's well-being, essentially that  
13 Indigenous women's groups and communities must demonstrate  
14 that their lives are worth the research and funding?

15                   **DR. ROBYN BOURGEOIS:** Yes.

16                   **MS. VIRGINIA LOMAX:** Would you agree with  
17 the statement that requiring Indigenous communities and  
18 organizations to demonstrate their worth and the value of  
19 their personal and community well-being over and over  
20 again constitutes violence against a community?

21                   **DR. ROBYN BOURGEOIS:** Yes.

22                   **MS. VIRGINIA LOMAX:** And so, then,  
23 following this train of thought, when Indigenous  
24 communities and organizations are required to quantify the  
25 value of Indigenous women and girls and gender-diverse

1 people's lives, they are experiencing violence from the  
2 government?

3 **DR. ROBYN BOURGEOIS:** Yes.

4 **MS. VIRGINIA LOMAX:** And, in your expert  
5 opinion, if Indigenous women and girls and gender-diverse  
6 people, and the communities and organizations to which  
7 they belong, have to demonstrate the value of their lives  
8 repeatedly in order to receive even unstable funding for  
9 community engagement, community-based and community-owned  
10 research, and through this process experience violence,  
11 does this reality exacerbate the epidemic of violence  
12 against Indigenous women, girls and gender-diverse people?

13 **DR. ROBYN BOURGEOIS:** Absolutely.

14 **MS. VIRGINIA LOMAX:** Would stable reliable  
15 funding for Indigenous women, girls and gender-diverse  
16 people's communities and organizations, where they are not  
17 required to quantify their life's value according to  
18 colonial metrics, be part of a solution to the serious  
19 epidemic of violence?

20 **DR. ROBYN BOURGEOIS:** Yes.

21 **MS. VIRGINIA LOMAX:** And so, now that we  
22 have established this violence, can you comment on how  
23 this violence has been used as an instrument of the  
24 colonial government to further assert the colonial  
25 government's authority over the lives and bodies of

1 Indigenous women and girls and gender-diverse people?  
2 And, please feel free to use NWAC's Sisters in Spirit  
3 initiative as an example.

4 **DR. ROBYN BOURGEOIS:** Thank you. That's a  
5 really important piece of the research I did. I spent a  
6 lot of time actually with the Native Women's Association  
7 of Canada, and I spent a lot of time really meeting and  
8 talking with people like Kate Rexe, who was involved, and  
9 Katherine Irngot (phonetic), and others who were involved  
10 throughout Sisters in Spirit. And, what I've argued again  
11 and again is that there was a systematic dismantling of  
12 Sisters in Spirit and the efforts to address missing and  
13 murdered Indigenous women and girls by the Government of  
14 Canada. And, it was step-by-step-by-step.

15 I remember -- in terms of getting funding,  
16 I remember going to see Kate Rexe in 2009, right at the  
17 end  
18 -- kind of towards the end -- it was December-ish, and it  
19 was towards the end of funding for the initial Sisters in  
20 Spirit project, and she said to me -- I'll never forget  
21 this. She said, "How big is an annual report? For other  
22 organizations you've been involved with, what does that  
23 look like?" And, I said, "Oh, you know what? Most times  
24 -- you know, I've been involved in a few -- they're, you  
25 know, maybe at the most 100 pages. Maybe." And, she

1 looked at me and she said, "Come and check this out."

2 And, I remember walking into the room with  
3 her and she had literally, I think, seven or nine, three-  
4 inch binders stacked on top of each other. And, she said  
5 to me, this is the annual report that we had to put  
6 together to secure -- to kind of, you know, justify the  
7 funding we had received, but also to make the case for  
8 future funding. And, it was, like, every single document,  
9 every speech, every little piece of paper that the  
10 organization had put together. And, all I could think of  
11 at the time was, this is a government surveilling this  
12 particular organization and the work it's doing.

13 And then the aftermath confirmed that for  
14 me, because what I watched is over the next, you know, 10-  
15 or-so years, that Stephen Harper's government  
16 systematically targeted NWAC. I remember having a  
17 conversation with Kate again about the transition between  
18 the first phase of funding from 2005 to 2010 for Sisters  
19 in Spirit, and then into -- from evidence to action. And,  
20 she kept telling me that one of the things that was done  
21 again and again, for example, was that they would be given  
22 a point person, a contact person within the Status of  
23 Women for example, who would be, kind of, their contact to  
24 go through the process of getting more funding. And, that  
25 person was changed multiple times over the course of a

1 year.

2 And, what happened was that every time they  
3 changed that person, the file had to start all over again.  
4 And so, that's one example. But, then, I saw, you know,  
5 the reduction in funding, I saw the elimination of the  
6 research database which was so important. I saw them  
7 limit the use of the name "Sisters in Spirit" and this  
8 incredible international recognition of this organization.  
9 And, I saw them do it again at the end of funding from  
10 Phase II, from evidence to action. And, I saw them do  
11 that again in the next phase.

12 And, we have just drastically -- I think I  
13 was giving a talk about this recently, and I think we  
14 worked out the budget cut to be a reduction of 75 percent  
15 of the original funding agreement for Sisters in Spirit.  
16 So, if that isn't systemic colonization of Indigenous  
17 women's resistance and their labour and their energies, I  
18 don't know what is.

19 **MS. VIRGINIA LOMAX:** And so ---

20 **DR. ROBYN BOURGEOIS:** And, the only thing I  
21 would -- sorry, yes, go ahead.

22 **MS. VIRGINIA LOMAX:** Sorry. And so, would  
23 you agree then with a statement that it's in the colonial  
24 government's best interest to keep Indigenous communities  
25 and organizations grasping for funding year, after year,



1 after year?

2 **DR. ROBYN BOURGEOIS:** Absolutely.

3 **MS. VIRGINIA LOMAX:** And, would you agree  
4 that it's also in a colonial government's interest to have  
5 Indigenous communities and organizations fighting against  
6 one another for the same funding?

7 **DR. ROBYN BOURGEOIS:** Absolutely. It's a  
8 divide and conquer strategy. If we get everybody in  
9 competition for a very, you know -- a constructed limited  
10 pot of money, because that's what really it is. We can  
11 find money if we want to find money, but it's a  
12 constructed limited pot, and then we put everybody in  
13 competition for it. It's divide and conquer, and that is,  
14 you know, a very specific colonial strategy.

15 **MS. VIRGINIA LOMAX:** And so, even if this  
16 divide and conquer strategy that you're talking about,  
17 maybe it's not intentional, maybe it's not conscious, but  
18 it's still having the same result?

19 **DR. ROBYN BOURGEOIS:** You know what? I  
20 wouldn't even go as far as saying it's not intentional,  
21 because I'm pretty sure it is intentional. You know,  
22 specifically, I can talk about Harper but, you know what?  
23 His politics were very clearly colonial and very directed  
24 at the elimination of Indigenous peoples in all aspects.  
25 And, I think it was intentional and I think it was on

1 purpose. I think it's a little more ambiguous with  
2 Trudeau, but I don't think he's getting to the point yet  
3 where he is still not practicing those same colonial  
4 policies. So, I think it's intentional.

5 **MS. VIRGINIA LOMAX:** Thank you for your  
6 testimony today. And, Ms. Moon Perrin ---

7 **DR. ROBYN BOURGEOIS:** Thank you.

8 **MS. VIRGINIA LOMAX:** --- may I call you  
9 Lanna?

10 **MS. LANNA MOON PERRIN:** Yes.

11 **MS. VIRGINIA LOMAX:** First, I wanted to  
12 thank you from the bottom of my heart for your work as a  
13 water protector and a land protector. You told us today  
14 that you used your earnings from sex work not just to feed  
15 and house yourself, but also to engage in land protection  
16 work; is that right?

17 **MS. LANNA MOON PERRIN:** I have, yes.

18 **MS. VIRGINIA LOMAX:** And, is it fair to say  
19 that this is because no one is paying you to protect the  
20 land?

21 **MS. LANNA MOON PERRIN:** Yes.

22 **MS. VIRGINIA LOMAX:** And, in your  
23 experience as a land protector, do you think it's  
24 important that the Canadian government protect sacred  
25 lands like the mountain you spoke of earlier that was

1 having a ski resort built on top of it?

2 **MS. LANNA MOON PERRIN:** Pardon me? Could  
3 you just reframe that question? I didn't understand it.

4 **MS. VIRGINIA LOMAX:** Sure. So, do you  
5 think it's important for the Canadian government to make  
6 efforts to protect sacred lands that have such  
7 significance? You had spoken about the mountain that was  
8 having the Olympic ski built on top of it.

9 **MS. LANNA MOON PERRIN:** I think that there  
10 are already laws in place to protect those sacred lands  
11 that the Canadian government needs to pay attention to.

12 **MS. VIRGINIA LOMAX:** Thank you so much.  
13 Those are all of my questions. I'm out of -- well,  
14 they're not all of my questions, but I'm out of time.

15 **MS. LANNA MOON PERRIN:** Thank you.

16 **MS. CHRISTA BIG CANOE:** Thank you, Ms.  
17 Lomax. Next, we would like to invite up ITK. Ms.  
18 Elizabeth Zarpa has 11.5 minutes.

19 **--- CROSS-EXAMINATION BY MS. ELIZABETH ZARPA:**

20 **MS. ELIZABETH ZARPA:** Good afternoon. My  
21 name is Elizabeth Zarpa, and I'm legal counsel  
22 representing Inuit Tapiriit Kanatami, which is a national  
23 organization that represents 60,000-plus Inuit from the  
24 four land claim regions known as Inuvialuit, Nunavut,  
25 Nunavik and Nunatsiavut. ITK also represents the growing

1 number of Inuit who are leaving their homes to reside in  
2 urban centres like St. John's.

3 I want to acknowledge the original  
4 inhabitants of these lands within what is now Newfoundland  
5 and Labrador and Nunatsiavut, namely the Mi'kmaw and  
6 Beothuk of Newfoundland, and the Inuit of Labrador, and  
7 the Innu of Labrador. I stand on the shoulders of my  
8 Inuit ancestors who worked hard to allow me the  
9 opportunity to be here today. I acknowledge the presence  
10 of my fellow Nunatsiavut elder, Ms. Sarah Ponniuk,  
11 nakurmiik for keeping the qulliq lit all week, and I want  
12 to thank all the staff, and my colleagues and the  
13 Commissioners for your continued hard work throughout this  
14 very difficult week.

15 My questions will be prominently for you,  
16 Ms. Fearon, and also you, Ms. Moon Perrin. I have a lot  
17 of ground to cover, so I'm going to try and move quickly  
18 through these. Ms. Fearon, are there Inuit women who are  
19 involved with sex work within St. John's?

20 **MS. MARY FEARON:** Yes.

21 **MS. ELIZABETH ZARPA:** And, how do you -- in  
22 brevity, how do you know that?

23 **MS. MARY FEARON:** Because they have self-  
24 identified.

25 **MS. ELIZABETH ZARPA:** Okay. And, in your

1 testimony, you highlighted that you meet women where  
2 they're at when they come into the Blue Door Program, and  
3 the plans to exit are individualized; correct?

4 **MS. MARY FEARON:** Yes.

5 **MS. ELIZABETH ZARPA:** And, the reason for  
6 that is because the need of each individual woman is  
7 unique?

8 **MS. MARY FEARON:** Yes.

9 **MS. ELIZABETH ZARPA:** And, in the overview  
10 of the Blue Door Project, which is Exhibit 61, at page 4,  
11 it outlines that 7 of the 21 people in the project are  
12 Indigenous. Can you please highlight how you know these  
13 individuals are Indigenous?

14 **MS. MARY FEARON:** All of these women self-  
15 identified as Indigenous women in the community.

16 **MS. ELIZABETH ZARPA:** Okay. And, in your  
17 experience with Blue Door and working with Indigenous  
18 women and Inuit women within the sex work industry within  
19 St. John's, would you say the needs of Inuit women  
20 specifically are different, say, from a white woman who  
21 lives in St. John's?

22 **MS. MARY FEARON:** Yes, I would, and I would  
23 say every individual in our program has specific needs  
24 that we're trying to meet, but definitely.

25 **MS. ELIZABETH ZARPA:** Okay. And, if you

1 can, how many of these seven Indigenous women are Inuit  
2 from Labrador?

3 **MS. MARY FEARON:** Two.

4 **MS. ELIZABETH ZARPA:** Okay. And, are there  
5 Inuit women on the waiting list?

6 **MS. MARY FEARON:** I can't answer that  
7 question.

8 **MS. ELIZABETH ZARPA:** Okay. And, do you  
9 desegregate your data on Indigenous people who enroll in  
10 your program or who are on the waiting list?

11 **MS. MARY FEARON:** No, we don't.

12 **MS. ELIZABETH ZARPA:** Okay. And, in your  
13 experience of working at the grassroots level, can you  
14 please tell me if there are any Inuit-specific programs  
15 like the Blue Door Project for Inuit women and girls in  
16 St. John's?

17 **MS. MARY FEARON:** No, I would say there  
18 aren't.

19 **MS. ELIZABETH ZARPA:** Okay. And, would you  
20 suggest that there's a need for an Inuit-specific program  
21 similar to the Blue Door Project in St. John's for Inuit?

22 **MS. MARY FEARON:** Probably in the province,  
23 for sure.

24 **MS. ELIZABETH ZARPA:** But, not in St.  
25 John's?

1                   **MS. MARY FEARON:** Well, yes, in St. John's.

2                   **MS. ELIZABETH ZARPA:** Okay. Okay, thank  
3 you. And, my next set of questions are going to go  
4 towards the early adverse child experiences that are  
5 highlighted in Exhibit 51 and also that you highlighted in  
6 your testimony. You stated there are nine early adverse  
7 childhood experience factors that many or all sex workers,  
8 like women, experience, like poverty, or a family member  
9 who was incarcerated when they're younger. I just wanted  
10 to highlight or question, within those nine early  
11 childhood factors, is there any emphasis on the state-  
12 sanctioned poverty or state-sanctioned systems of  
13 oppression that contribute to Inuit women and their  
14 families working within the sex trade?

15                   **MS. MARY FEARON:** I don't want to speak on  
16 that just because I don't feel that I have enough  
17 knowledge to speak particularly to the Inuit women of --  
18 but I know that poverty is an issue that's contributing  
19 across our province and across our country to the sex-  
20 trade industry and the exploitation in particular.

21                   **MS. ELIZABETH ZARPA:** Okay, thank you. My  
22 next questions will go towards you, Ms. Moon Perrin.  
23 Thank you for being here. Thank you for your powerful  
24 testimony today. It's very relevant and it's important,  
25 and you're heard. Could you please elaborate on how many

1 years you have been involved in sex work?

2 **MS. LANNA MOON PERRIN:** I started sex work  
3 when I was 16. I'm 42-years-old now. I could say in the  
4 past three or four years, I have had the privilege of a  
5 pay cheque in a job that fills my soul. It makes me feel  
6 that I contribute back when I work, so I haven't had the  
7 need to make money other ways. So -- but, I mean, before  
8 that, I mean, I don't know, what's forty -- what's 39 take  
9 away 16? About that long.

10 **MS. ELIZABETH ZARPA:** Twenty-two or  
11 something like that? Okay.

12 **MS. LANNA MOON PERRIN:** Yes, a couple  
13 decades.

14 **MS. ELIZABETH ZARPA:** And, in those  
15 decades, have you -- did you encounter Inuit sex workers?

16 **MS. LANNA MOON PERRIN:** Yes.

17 **MS. ELIZABETH ZARPA:** And, were there any  
18 in -- like was it in Toronto or...

19 **MS. LANNA MOON PERRIN:** Everywhere.

20 **MS. ELIZABETH ZARPA:** Okay.

21 **MS. LANNA MOON PERRIN:** Toronto, Winnipeg,  
22 Vancouver; you know?

23 **MS. ELIZABETH ZARPA:** Okay, thank you.

24 And, also in your testimony, you highlighted that as --  
25 when you were working for an escort service, you received



1 something around \$300 to \$400 a night while working within  
2 that escort service. Is that something that's considered  
3 to be a good, sort of, income for ---

4 **MS. LANNA MOON PERRIN:** Yes, that's a high-  
5 end ---

6 **MS. ELIZABETH ZARPA:** Okay.

7 **MS. LANNA MOON PERRIN:** --- right? That  
8 would be a high-end escort agency for the -- like, I mean,  
9 in Winnipeg, at the time, that was probably one of the --  
10 and at the time in Winnipeg, too, I could tell you that  
11 probably that one escort agency owned probably 10 of the  
12 15 phone lines in town, even though that they were  
13 advertised under different names.

14 So, I mean, that one agent held the  
15 monopoly of what looked to be a whole bunch of other  
16 businesses. So, yes, that was -- I mean, that was  
17 probably one of the highest, at the time, places in  
18 Winnipeg.

19 **MS. ELIZABETH ZARPA:** Okay. And, within  
20 the sort of different ways that you could pursue your sex  
21 work, escort service is just one avenue; correct?

22 **MS. LANNA MOON PERRIN:** Yes.

23 **MS. ELIZABETH ZARPA:** And then what are the  
24 other, sort of, avenues and is it \$300 or \$400 a night?

25 **MS. LANNA MOON PERRIN:** It really -- and



1 exchange of sexual services for something else then, I  
2 mean, it could go into every day living, really, because,  
3 I mean, I was at a really young age when I learned that if  
4 I were to use my flirtatious skills as a 9-year-old to get  
5 the answer off another 9-year-old boy's questions, I could  
6 do that. So, if we're talking about using our sexuality  
7 to advance, I don't know. I don't know if I could even  
8 mark that using paper, like numbers.

9 **MS. ELIZABETH ZARPA:** Okay, thank you.  
10 And, you also highlighted in your testimony earlier today  
11 around the need for labour laws to, sort of, govern  
12 because in the experience of an escort service, for  
13 instance, where there are no labour laws, you fall asleep  
14 and you're \$1 an hour  
15 -- \$1 a minute.

16 Could you please, in that spectrum of  
17 different types of avenues that you could do sex work, how  
18 would labour laws make it better for sex workers?

19 **MS. LANNA MOON PERRIN:** Well, I think that  
20 if we had labour laws, then we would be able to hire a  
21 driver, and hire -- go to a safe place and work, because a  
22 lot of times, we can't even find -- there are not even  
23 hotels that will rent to sex workers anymore out of fear  
24 that they're going to be charged for being involved with  
25 trafficking. So, there are not a lot of safe places that

1 we could work. So, if it was decriminalized and it wasn't  
2 criminal to work, then we could work wherever we wanted  
3 to.

4 And, the places where we work aren't going  
5 to have consequences and will actually -- because nobody  
6 wants to see someone else hurt, usually; you know?  
7 Morally, other human beings, the hotel owner, if they hear  
8 someone screaming, they will call the cops, you know what  
9 I mean? But, if they know that, you know, that -- if they  
10 know that, you know, that sex work is happening there, you  
11 know, they could watch out for that sex worker, but they  
12 don't even want sex work to happen there because they  
13 don't want the cops to come there.

14 So, they'll tell the sex worker, "Go  
15 somewhere else." And, guess what? The sex worker goes to  
16 the back alley and nobody hears her. So, it's not  
17 necessarily about maybe labour laws, but really about not  
18 criminalizing people for doing the work and for having the  
19 act of sex.

20 **MS. CHRISTA BIG CANOE:** Thank you.

21 **MS. ELIZABETH ZARPA:** Thank you, that's my  
22 time.

23 **MS. LANNA MOON PERRIN:** Thank you.

24 **MS. CHRISTA BIG CANOE:** Next, we would like  
25 to invite up Ms. Allison Fenske on behalf of AMC. Ms.

1 Fenske will have six minutes, please.

2 **--- CROSS-EXAMINATION BY MS. ALLISON FENSKE:**

3 **MS. ALLISON FENSKE:** Thank you. Yes, I'm  
4 Allison Fenske here on behalf of the Assembly of Manitoba  
5 Chiefs, and I want to begin by acknowledging the land that  
6 we're on and the people that are hosting us. And, in  
7 doing so, I would like to recognize the Beothuk, the  
8 Mi'kmaw, the Innu and the Inuit.

9 I would like to give thanks for the song  
10 and prayer this morning, and acknowledge the sacred items  
11 that are here. I would like to recognize the elders,  
12 grandmothers, survivors and families, their strength and  
13 resilience, and the spirits of those that are no longer  
14 with us.

15 To Ms. Perrin and Dr. Bourgeois, on behalf  
16 of the Assembly of Manitoba Chiefs, I would like to thank  
17 you for sharing your respective stories and for sharing  
18 your strength and your courage. And, Lief, I want to  
19 thank you for being here to support your mom.

20 My question today is about media, and I'm  
21 going to direct it to Dr. Bourgeois. But, recognizing the  
22 multitude of ways that people hold knowledge, I would also  
23 like to invite Ms. Perrin to comment if she has anything  
24 to add to this conversation.

25 And so, the Commission has heard evidence

1 in prior hearings about links between the ways that media  
2 influences or even creates negative perceptions of  
3 Indigenous women and girls. Dr. Bourgeois, you mentioned  
4 briefly media discussions of Indigenous women and girls,  
5 and I'm wondering if you can comment on any links, direct,  
6 in fact, between media coverage and sexual violence  
7 against or the exploitation of Indigenous and, in  
8 particular, First Nations women and girls.

9 **DR. ROBYN BOURGEOIS:** Sure. One of the  
10 examples I often present when I'm teaching about this  
11 topic is Walt Disney. Because if you look at the  
12 representations of Indigenous women and girls in Walt  
13 Disney, we see that they are both Pocahontas in Pocahontas  
14 and Tiger Lily in Peter Pan. And, what I show my students  
15 is, there are certain constructions. Pocahontas is an  
16 Indian princess, so is Tiger Lily, and missing from those  
17 stories is the, sort of, you know, (indiscernible) shadow,  
18 sister of the Squaw but, nonetheless, those two figures  
19 are there.

20 But, what is always striking to me about  
21 those two figures is that in both of those movies, they  
22 are targeted for violence. So, there's a really famous  
23 scene from Pocahontas where Pocahontas is kind of rising  
24 from the mist and she's in a shadow, and there's John  
25 Smith pointing a rifle at her. So, that's one of the

1 first things that most Western people learn about  
2 Indigenous women, is Pocahontas being targeted with a gun.  
3 In Tiger Lily's case, she's tied up and wrapped around an  
4 anchor, and there's a great shot of Captain Hook and he's  
5 got a hook at her throat.

6 So, the message in Disney, one of the main  
7 sources where most of us learn our basics about life, is  
8 that it is okay to abuse Indigenous women and girls. And,  
9 we have actually heard reference in some of the cases of  
10 sexual violence, for example you know, there was the  
11 mention about Pocahontas and I thought Pocahontas was a  
12 myth, and there's actually a book called that. And, we've  
13 heard reference to that -- the belief that it's okay,  
14 right? because it's represented in that, And that's one  
15 of the big examples.

16 But, we see also -- you know, I think about  
17 the missing women in Vancouver. I think about the media  
18 coverage. And, yes, there were some attempts at being  
19 sensitive, certainly The Sun did a really important series  
20 that drew attention to that, but there were also really  
21 voyeuristic, violent representations that focused on  
22 specifically the -- you know, kind of this creating this  
23 idea of deviance and luridness. So, it was all about  
24 involvement in prostitution and drug addiction and  
25 homelessness, and this whole dehumanizing of the missing

1 women.

2 So, when we get to the situation where  
3 we're trying to get people to respond and we're trying to  
4 get police officers to respond, they're still getting the  
5 same message. And, that's the problem, is that the media  
6 continues to perpetuate this belief that Indigenous women  
7 are deviant and there's multiple ways of doing that, but  
8 it has an impact and that's what most of Canada then comes  
9 to know, if not the world, about Indigenous women and  
10 girls.

11 **MS. ALLISON FENSKE:** Thank you for that.  
12 Ms. Perrin, is there anything that you would like to say  
13 about the way that media portrays Indigenous women and any  
14 connection you see to violence?

15 **MS. LANNA MOON PERRIN:** Well, yes, media  
16 will portray whatever it be, and I suppose that as  
17 Indigenous people, when we're in this time and we're  
18 seeing these Pocahonteses and Tiger Lilys, I think as  
19 people we really -- we really need to make choices about,  
20 are we going to fight these mainstream media characters or  
21 are we going to turn off the TV and just take our kids to  
22 the bush?

23 Yes. I mean, it's portrayed -- all kinds  
24 of horrible things are portrayed in the media about  
25 everybody, not just Indigenous women. But, as Indigenous



1 people, we have the tools to combat that. And, my son,  
2 Lief, I'm sure he doesn't see any Indigenous women like a  
3 Pocahontas or anything like that, because I brought him up  
4 not to watch those shows, you know? I brought him up  
5 somewhere different to see us. So, we have the power to  
6 stop that ourselves, I think.

7 **MS. ALLISON FENSKE:** Thank you. That's my  
8 time.

9 **MS. CHRISTA BIG CANOE:** Thank you. Next, I  
10 would like to invite up, MKO. Ms. Barlow will have nine  
11 and a half minutes.

12 **--- CROSS-EXAMINATION BY MS. JESSICA BARLOW:**

13 **MS. JESSICA BARLOW:** Good afternoon. I  
14 want to acknowledge the spirits of our sisters, families,  
15 survivors, elders and grandmothers, singers and drummers,  
16 the sacred items in the room, Commissioners and Inquiry  
17 staff, and the witnesses for sharing with us. I would  
18 like to express gratitude for the lands that we're on, and  
19 to the Beothuk, Mi'kmaw, Innu and Inuit peoples for  
20 welcoming us here.

21 My name is Jessica Barlow and I'm  
22 privileged to be legal counsel on behalf of MKO. MKO is  
23 an advocacy organization that represents numerous  
24 sovereign First Nations in Northern Manitoba. I would  
25 also like to thank NunataKuvat for providing their time to

1 us today.

2 All of my questions today will be for you,  
3 Dr. Bourgeois. And, I would like to start out by talking  
4 to you regarding the concept of state sanctioned and  
5 condoned exploitation and violence against Indigenous  
6 women and girls. And, I'd specifically like to talk to  
7 you about this concept and how it correlates to resource  
8 industries and project approvals.

9 And so, in your document, the Perpetual  
10 State of Violence, which is Exhibit 51 for the record. At  
11 page 254 of the document as it's marked, but it's actually  
12 the second page of the text, I believe, that we were  
13 provided, you identify, and I'm going to paraphrase a bit  
14 here, I think. As a settler colonial state, Canada has an  
15 historical ongoing investment in the violence against  
16 Indigenous women and girls, and indeed, all Indigenous  
17 peoples, in order to secure and retain unfettered access  
18 to Indigenous lands. Through its laws, policies and  
19 institutions, the Canadian state has inflicted extreme  
20 violence on Indigenous communities in explicitly gendered  
21 and sexualized ways that simultaneously secure patriarchy,  
22 white supremacy and colonial domination; is that correct?

23 **DR. ROBYN BOURGEOIS:** Yes.

24 **MS. JESSICA BARLOW:** And, you also go on to  
25 identify that the effects of this colonial hegemony

1       portrays Indigenous people as inferior, deviant,  
2       inherently dysfunctional and that it's gender derogatory  
3       towards women and girls that contributes to their  
4       violability; is that accurate?

5                   **DR. ROBYN BOURGEOIS:** Absolutely, yes.

6                   **MS. JESSICA BARLOW:** And, that this  
7       violence, this ongoing investment in such violence against  
8       Indigenous women and girls is the most efficient way, you  
9       say, of securing and maintaining colonial order because it  
10      enhances and naturalizes patriarchy, is that true?

11                  **DR. ROBYN BOURGEOIS:** Yes.

12                  **MS. JESSICA BARLOW:** And so, in that vein,  
13      I want to go a bit further with you about this ongoing  
14      state investment in violence against Indigenous women and  
15      girls to secure and maintain this unfettered access to  
16      Indigenous lands.

17                  And so, would you agree that part of this  
18      unfettered access to Indigenous lands would include  
19      resource and extractive industries and project approvals  
20      by government?

21                  **DR. ROBYN BOURGEOIS:** Absolutely.

22                  **MS. JESSICA BARLOW:** And, are you familiar  
23      with the fact that resource industries that exist in  
24      Canada, that there's a direct correlation between these  
25      industries and also violence or sexualized violence or

1 exploitation of Indigenous women and girls?

2 **DR. ROBYN BOURGEOIS:** Yes.

3 **MS. JESSICA BARLOW:** And so, if I tell you  
4 that in Northern Manitoba, hydro-electric development is  
5 prevalent, and that we know and it's been well-documented  
6 in multiple reports, even as recently as this summer in a  
7 Clean Environment Commission Report, that with the arrival  
8 of a large male workforce into these areas, that there's a  
9 direct correlation to sexualized violence against  
10 Indigenous women and girls.

11 And so, if I tell you that, and also if  
12 industries are going to persist and if governments are  
13 going to continue to use this unfettered discretion or  
14 investment to approve such industry and projects without  
15 the due consideration for prevention of this violence and  
16 its cumulative impacts on the community, I'm wondering if  
17 you would agree that this is effectively state-sanctioned  
18 or condoned violence against Indigenous women and girls?

19 **DR. ROBYN BOURGEOIS:** Absolutely.

20 **MS. JESSICA BARLOW:** And, are you able to  
21 speak further to this correlation between the perpetuation  
22 of violence against Indigenous women and girls and the  
23 continuation of state-sanctioned or condoned violence and  
24 exploitation, specifically as it relates to resource and  
25 industry?

1                   **DR. ROBYN BOURGEOIS:** Sure. And, actually,  
2 I speak about this in the article on human trafficking.  
3 One of the things I draw attention to in that article is  
4 that there actually is a form of trafficking that's  
5 referred to as development or resource trafficking. And  
6 so, what that involves is literally the moving -- and this  
7 has happened again and again throughout Canadian colonial  
8 history. But, it involves the physical moving and  
9 relocation of Indigenous populations from their  
10 traditional territories, basically getting them out of the  
11 way so that industry can come in and then exploit and  
12 extract those resources.

13                   And so, right there, I mean, we're  
14 sanctioning that it's okay in terms of development to  
15 basically traffic Indigenous -- entire Indigenous  
16 communities and get them out of the way for the benefit of  
17 those who will profit through that exploitation. And, I  
18 think that has evolved now into this specifically gendered  
19 violence where we see things like the rise of man camps.

20                   I have a partner in the United States,  
21 somebody that I've spent a great deal of time talking to,  
22 who actually works on this exact topic in the north, in  
23 Alaska. And, she just talks about how, you know, it's --  
24 as soon as resource extraction comes to town, and  
25 development comes to town, and that male -- exactly as you

1       said, that male-dominated workforce, that there is --  
2       there are the conditions for exploitation and there are  
3       these things called man camps that arrive where a lot of  
4       Indigenous women and sometimes girls are actually forced  
5       to service those folks. And, I think it's all an  
6       extension.

7                   I mean, settler colonialism is predicated  
8       on abusing our Mother Earth, which is a very gendered  
9       construction of our creation, but it's a metaphor for the  
10      destruction of Indigenous females as people; right? And,  
11      saying females inclusive of, you know, both cis and  
12      transgendered Indigenous females. But, it's that  
13      metaphor. So, it doesn't ever surprise me when resource  
14      extraction comes to town and there's that abuse of our  
15      Earth Mother that then extends into women and girls as  
16      well.

17                   **MS. JESSICA BARLOW:** Thank you. And what  
18      kind of recommendations would you make in that vein?

19                   **DR. ROBYN BOURGEOIS:** Wow. Well, first of  
20      all, I think, you know, we know, first of all, what is  
21      going on with a lot of resource extraction is highly  
22      problematic. You know, there is a reason that so many of  
23      our communities are fighting every single day to protect  
24      those natural resources and to stop things like pipelines  
25      coming through.

1                   And I think the Government of Canada has to  
2 colonise. We have to -- they have to get to a point where  
3 they recognise our sovereignty and self-determination and  
4 don't plough through our, you know, wishes with a freaking  
5 pipeline. Like, it's so against everything in our  
6 treaties, all of those things.

7                   So I think that's a huge start, but I think  
8 -- I don't know. It's a big question and I think, you  
9 know, it's a bigger problem and I think it's related to  
10 colonialism and the belief that settlers have the inherent  
11 right to steal the resources and the land and use that in  
12 any way they see fit.

13                   **MS. JESSICA BARLOW:** Thank you. And so  
14 building off of what you just said about self-  
15 determination, on page 54 of your Warrior Women thesis,  
16 which was Exhibit 56, for the record, you discuss the  
17 Canadian state ensures access for itself and for  
18 corporations to the lands and resources. And they  
19 utilise, among other things, economic development through  
20 self-government and they offload these responsibilities  
21 for only certain areas of governance, for example, you  
22 list public health and infrastructure in your thesis,  
23 without ensuring that there's appropriate funding. And so  
24 Indigenous communities then turn to governments or  
25 representatives in order to resolve their fiscal issues

1 and that this might be a flawed model of self-government.  
2 Are you able to speak to that?

3 **DR. ROBYN BOURGEOIS:** Sure. I mean, any  
4 form of Indigenous self-government that is dictated by the  
5 Government of Canada is going to be innately flawed  
6 because it's going to reflect the interests of the  
7 government in Canada, which are innately settler/colonial  
8 at this point. So, it becomes important that -- I mean,  
9 true recognition of Indigenous self-determination would be  
10 that Indigenous peoples determine what their own forms of  
11 governance would be.

12 And what scares me about these kind of  
13 self-government agreements that exist right now is exactly  
14 the point that you made. That they offload responsibility  
15 for things like public health, but also ignore the fact  
16 that Canada is responsible for creating that problem, and  
17 that Canada has a responsibility to make amends. I mean,  
18 treaty -- like, our treaties say you have a responsibility  
19 to address these things and yet they go ignore it.

20 And so I think that's the problem with  
21 these self-government agreements. They give the illusion  
22 of, you know, we're making change and we're getting self-  
23 determination, but they're carefully confined and they're  
24 carefully structured around the interests of the  
25 government. And the government never deals with those



1 kind of fundamental things like land, like, you know,  
2 preventing development and resource extraction in our  
3 vital resources. Those things are still in place.

4 So, for me, those things -- those kind of  
5 mandated Canadian settler state government things, they're  
6 not helpful. They're not beneficial at all because, in  
7 reality, if you go by the two-row wampum, which I really  
8 think is a powerful metaphor for how we proceed, that  
9 path, if we're going two boats down the river and we're  
10 having non-interference, then the Government of Canada has  
11 no say whatsoever in how Indigenous peoples govern  
12 themselves and they need to mind their own business. In  
13 fact, they've got enough problems within their own nations  
14 that they need to solve before they start trying to  
15 implement things for Indigenous peoples.

16 **MS. CHRISTA BIG CANOE:** Thank you.

17 **MS. JESSICA BARLOW:** Thank you so very  
18 much. My time is up. Good afternoon.

19 **MS. CHRISTA BIG CANOE:** Next we would like  
20 to invite up the Institute for the Advancement of  
21 Aboriginal Women. I see Ms. Lisa Weber coming to the  
22 podium and she will have nine-and-a-half minutes.

23 **--- CROSS-EXAMINATION BY MS. LISA WEBER:**

24 **MS. LISA WEBER:** Thank you very much.  
25 Excuse me. Good afternoon, Commissioners. I see the

1 Chief Commissioner isn't there. Good afternoon,  
2 panellists, and thank you very much for your testimony  
3 this morning. It was very interesting and inspiring.

4 So I am counsel for the Institute. This is  
5 an organisation that operates out of Alberta providing  
6 social justice advocacy supporting programs for Indigenous  
7 women in that province. And IAAW essentially operates on  
8 the basis of project-based funding and also operates on  
9 the basis of significant volunteerism, so year-to-year  
10 operations essentially.

11 I will have some questions for all three of  
12 you, but I'll start with Ms. Perrin. And thank you for  
13 your presentation this morning, Ms. Perrin. And my  
14 question is regarding research. You talked and made  
15 interesting references to pre-colonial research and I  
16 thought that was an interesting idea.

17 So I wondered if you could comment, if this  
18 Commission were to make a recommendation regarding the  
19 value of such research concerning Indigenous peoples' pre-  
20 colonial values and beliefs concerning sexuality, would  
21 you agree that it should be Indigenous peoples who are  
22 conducting that research and creating a record of that  
23 research.

24 **MS. LANNA MOON PERRIN:** Most definitely.

25 **MS. LISA WEBER:** Okay. And I'm wondering

1 if you could perhaps talk about and provide a couple of  
2 examples of what that research might look like, what form  
3 might that research be?

4 **MS. LANNA MOON PERRIN:** From what I  
5 understand, that form would be taking some tobacco to  
6 someone who knows the answer and asking them.

7 **MS. LISA WEBER:** Thank you.

8 My next questions are for Ms. Bourgeois and  
9 thank you very much for your presentation as well. Ms.  
10 Bourgeois, I found it very interesting.

11 You talked about the repeated -- I'm not  
12 sure where to look here. You talked about the repeated  
13 representation to the Canadian state, repeated messages,  
14 and yet not being heard. And I hear in your voice the  
15 frustration, as many of us in this -- in these proceedings  
16 have felt as well, as well as, you know, generally in  
17 society. Short of de-colonising the system, which I agree  
18 would be the ultimate or an ultimate solution, do you  
19 think in the interim that increased involvement by  
20 Indigenous peoples within the existing system would be  
21 helpful to breaking down the barriers we continue to face?

22 **DR. ROBYN BOURGEOIS:** Yes.

23 **MS. LISA WEBER:** Okay. And what steps do  
24 you think might be implemented to ensure that those voices  
25 and perspectives are not overshadowed in the interim?

1                   **DR. ROBYN BOURGEOIS:** That's a tough one,  
2 because there are all kinds of problems. We have to look  
3 at things like tokenism where we have one Indigenous  
4 person who's called in to represent all Indigenous  
5 peoples. We have problems with there being a single  
6 person who's responsible and then has to field all topics  
7 with indigeneity; right?

8                   So we have to be really careful that we're  
9 not just picking one or two people and saying, okay, we're  
10 inclusive Indigenous peoples. No, it has to be greater  
11 than that and we have to make sure that there is a  
12 representation of the multiplicity of Indigenous voices.

13                   So, we need -- you know, we certainly need,  
14 you know, people with education. We need people with non-  
15 traditional education and we need people who have bush  
16 experience. We need our Elders. We need traditional  
17 knowledge-keepers. We need representation across  
18 Indigenous nations. We need to ensure that, you know, at  
19 the very least that there is inclusion from First Nation,  
20 Inuit and Métis groups in all of the discussions. We need  
21 to ensure that there's gender balance, and that's not just  
22 male/female. That's also making sure that we include  
23 trans voices or two-spirited voices and gender diverse  
24 voices as well.

25                   So I think it has to become -- those steps

1 towards inclusion have to not be tokenistic and, you know,  
2 one-off kind of strategies, but it has to look at  
3 integrated ways to ensure that there is equitable  
4 representation and that we include, you know, a variety of  
5 knowledge-keepers at every turn, because that's the only  
6 hope we have of really pushing the system forward and in a  
7 way that is responsive to the kind of distinct needs of  
8 the different groups of Indigenous people across the  
9 country.

10 **MS. LISA WEBER:** Thank you. Switching  
11 gears just a little bit, I'm wondering if you see a  
12 parallel or have seen a parallel or recognise common  
13 elements between the high numbers of Indigenous children  
14 in the Child Welfare system and incidents of human  
15 trafficking, particularly Indigenous women and girls.

16 **DR. ROBYN BOURGEOIS:** Absolutely. I think  
17 -- and I think there's research actually to verify this,  
18 but I'm pretty sure that they've identified involvement in  
19 the Child Welfare system as one the key indicators of  
20 vulnerability for being trafficked. And so we know, for  
21 example, that, you know, what's happening with a lot of  
22 the Indigenous children in care -- and I actually had an  
23 opportunity to go and visit one of the hotels in Winnipeg  
24 where they put a lot of Indigenous children on their own  
25 and they're young and they're by themselves. And they're

1 in a section of the city which, you know, it's not unheard  
2 of daily that there are people driving around in vans and  
3 cars looking for people to pick up for various things.

4 So that's the problem I think. That  
5 childcare system is making our Indigenous women and girls  
6 vulnerable. And, it sets up -- you know, I think the real  
7 -- the discussion about early childhood experiences were  
8 the key, because I think that sets up a future,  
9 potentially, of vulnerability, because the experiences in  
10 the child welfare system are often violent, they involve  
11 alienation from community, and so on.

12 **MS. LISA WEBER:** Thank you. I have one  
13 further question for you, and I'm -- it's more of a  
14 question to ask you to elaborate. You made a comment this  
15 morning about reconciliation, and I think I know what you  
16 are alluding to, but I'm wondering if you could elaborate  
17 on what seemed to be coming across as, perhaps, some  
18 criticism of that concept?

19 **DR. ROBYN BOURGEOIS:** Sure. I'm openly  
20 critical. In fact, I'm waiting to write a piece where I  
21 can call it what I really want to call it, which is  
22 "wreck", as in W-R-E-C-K, because at least how it's been  
23 manifested through the Trudeau government, it's looked  
24 good. Like, it's like, we're going to do these things,  
25 and we're going to make an effort. And, a lot of the

1 things I'm seeing in terms of how that's being interpreted  
2 in things like universities is needing culture inclusion,  
3 so making sure Indigenous events are happening, and that  
4 non-Indigenous folks have access to things like our  
5 ceremonies or our traditional knowledge keepers. And,  
6 yet, the really critical issues aren't being addressed  
7 there; right?

8 So, there is no discussion of land. In  
9 fact, you know, I just wrote this article about Trudeau  
10 saying he's going to be known for reconciliation, but the  
11 one thing he hasn't done at all is address the issue of  
12 land. Instead, he actually purchased a pipeline to drive  
13 it through Indigenous lands, and that's -- that, to me,  
14 captures the problem of reconciliation, because it looks  
15 good on the surface, but deep down, we're still  
16 experiencing these really severe instances of colonialism.

17 So, for me, I think it's a policy that's  
18 kind of like multi-culturalism. Like, we'll include you,  
19 and we want your ceremonies, and we want you to wear your  
20 regalia and things like that, but we're not actually going  
21 to do the structural work needed to dismantle the  
22 oppression that we've inflicted on you. So, that's my  
23 critique of reconciliation.

24 **MS. LISA WEBER:** Thank you for that. My  
25 last question is - I have a little bit more time - for Ms.

1 Fearon. When talking about the Blue Door and the program  
2 here in St. John's, you mentioned that, in your  
3 approximation, there would be perhaps 33 percent of the  
4 individuals receiving services would be Indigenous?

5 **MS. MARY FEARON:** Yes.

6 **MS. LISA WEBER:** And, I'm wondering, in  
7 terms of your structure, do you have a board that governs  
8 your work?

9 **MS. MARY FEARON:** Well, Thrive has a board  
10 that governs our work and we take direction from that  
11 board. And, like I said, we work in partnership with  
12 CASEY and we also have a leadership team that we consult  
13 with.

14 **MS. LISA WEBER:** Okay. Do you know how --  
15 that you don't have an independent board yourself then,  
16 but do you have any knowledge of how the structure of  
17 those organizations are put in place? Is there Indigenous  
18 representation?

19 **MS. MARY FEARON:** I can't speak to that,  
20 but I know that it's something that, since I've been  
21 invited to come to this Inquiry, that it's something we're  
22 certainly reflecting on and really recognizing, when we  
23 see who our population is, that we reflect that in the  
24 work that we do moving forward.

25 **MS. LISA WEBER:** Okay. And, how about your



1 own positions within your organization? Are -- do you  
2 have Indigenous people employed in the organization in  
3 senior positions?

4 **MS. MARY FEARON:** Not currently.

5 **MS. LISA WEBER:** Okay. Those will be all  
6 my questions, thank you.

7 **MS. MARY FEARON:** Thank you.

8 **MS. LISA WEBER:** Thank you to the  
9 Commissioners.

10 **MS. CHRISTA BIG CANOE:** Thank you. Next,  
11 we would like to invite up the Independent First Nation.  
12 Ms. Katherine Hensel will have 9.5 minutes for her cross-  
13 examination.

14 **--- CROSS-EXAMINATION BY MS. KATHERINE HENSEL:**

15 **MS. KATHERINE HENSEL:** Ouai (phonetic),  
16 kukschem to the Commission, good to see you, and to the  
17 witnesses today. My name is Katherine Hensel. I am  
18 Secwepemc, and I am counsel for the Independent First  
19 Nations in Ontario, as well as the Association of Native  
20 Child and Family Services Agencies of Ontario, and I am  
21 appearing as counsel for both here today.

22 It is a privilege to be here in this  
23 beautiful land, the ancestral territory of the Beothuk  
24 people, and the traditional territory of the Inuit, and  
25 Maliseet and Mi'kmaw people.

1           My first questions are for Ms. Moon Perrin.  
2           You have described so powerfully and intentional --  
3           intelligently, and with such acute critical thinking your  
4           own experience of sex work and your perspective on it.  
5           And, on the one hand -- you know, and I'm going to lean a  
6           little bit in on a difficult dichotomy that you  
7           acknowledged in the thinking around sex work. You said if  
8           there was no poverty, no homelessness and some other bad  
9           things, there would be no prostitution.

10                    On the other hand -- and you have  
11           described, you know, coming out of it and no longer doing  
12           the work. On the other hand, you have described the  
13           valued and the valuable service that you have provided to  
14           men, the beauty and the kindness of it. And, based on  
15           your description and your words, it bespeaks -- it's  
16           medicine that you're describing. And, you have also  
17           described the risk and the actual harm that results from  
18           criminalization. And, you have experienced this. You  
19           have lived it. So, your insight is so valuable to this  
20           Commission and to all of us.

21                    We have heard evidence from others that  
22           this field of work and some of the exploitation that comes  
23           with it, not necessarily but does, you distinguish  
24           yourself between trafficking and sex work that it needs to  
25           be treated with extreme caution and care, and many women

1 and girls are simply too vulnerable and experienced too  
2 much harm for it to be a safe or a good thing.

3 So, it's a difficult dichotomy. I don't --  
4 I'm not suggesting here to you or to the Commission that  
5 it's one that's going to be -- or that the Commission  
6 should seek to resolve. These are really painful  
7 conversations that people are having, but everyone wants  
8 to reduce the harm and make things more safe, as you have  
9 acknowledged.

10 What, in your view, should Indigenous  
11 service providers do as they experience this struggle that  
12 I have talked about, the dichotomy, to support Indigenous  
13 girls and women to reduce the harm as they're struggling  
14 with it, as they're struggling with the two differing  
15 perspectives? That's a very long question.

16 **MS. LANNA MOON PERRIN:** Thank you for that.  
17 I think that -- you know, I did some frontline social work  
18 myself a little bit in Toronto with Native Women's  
19 Resource Centre of Toronto, working with the Sexual  
20 Violence Response Team kind of like on a service provider  
21 level; right? And, I find the best results that I have, I  
22 think, that in the short time I was in that role is really  
23 to be able to meet people where they're at and not talk  
24 about exiting. Don't talk about exiting to a sex worker.  
25 A sex worker doesn't want to hear, "You've got to leave

1 the trade." A sex worker wants to hear, "Hey, how are you  
2 doing today? You want a cup of coffee? Nice blouse," you  
3 know? Meet her where she's at. Acknowledge her as a  
4 person; you know? That's number one.

5 I think that more opportunity needs to be  
6 made for people in the trade before we could even produce  
7 exit projects; okay? I have seen these exit projects;  
8 okay? They look nice on paper, but the reality is, is can  
9 you really offer a woman a home, stable income; you know?  
10 Like, all these different things.

11 I have a really hard time with these  
12 exiting projects because of that. You know, we don't need  
13 existing projects, we need support projects, support in  
14 getting housing, nutrition, and finding our skill that we  
15 want to contribute to society. Our thing, other than  
16 giving head, because that's what -- that's not what we  
17 came here to do. You know, we do -- there are some people  
18 that can provide sexual therapy, you know, but not -- you  
19 know, I think that opportunity to be artists, opportunity  
20 to be thinkers, scientists, scholars and to be met where  
21 we're at. Yes.

22 **MS. KATHERINE HENSEL:** Kukschem for that.  
23 And, specifically in the field of child welfare. And,  
24 that's, first of all, starting with girls, because child  
25 welfare comes from all different angles, with mothers,

1 with girls, with children in care. For girls, what is  
2 effective -- in your view, what is most effective -- would  
3 be most effective in working with Indigenous girls who are  
4 engaged in sex work?

5 **MS. LANNA MOON PERRIN:** Well, I think a lot  
6 of the times, especially -- and I've seen this. A lot of  
7 times, young Indigenous women get involved with sex work  
8 not only to get the material needs met, but to validate  
9 themselves, because for a long time, you know, Indigenous,  
10 and especially if you're in the foster care system and  
11 you're given all kinds of rules and you're treated really  
12 badly and, you know, like you're just -- you're just often  
13 pushed down, pushed down, pushed down. So, sex work is  
14 almost a way for a lot of Indigenous women to break out,  
15 to make their own money and to be validated, you know?

16 And, that doesn't always happen in a sweet,  
17 kind way, and I don't want to paint the picture to the  
18 Inquiry that, you know, sex work is about this big sacred  
19 beautiful medicine and we all experience -- it's not like  
20 that either, you know? Like, there is hardships. Like,  
21 there's scars that go with it, you know? Not everybody is  
22 built to be a sex worker and we get forced into this for  
23 some really serious reasons, you know?

24 So, to validate these young women, put them  
25 on their berry fast, you know, give them some eagle

1 feather teachings, cultural -- we need to give our  
2 children more culture and fill that need to fit into  
3 community and fit into something, because there's a strong  
4 sex-work community and a street community, and you get  
5 sucked right into that.

6 **MS. KATHERINE HENSEL:** Thank you. And, how  
7 about with respect to mothers? You are an Indigenous  
8 mother. What would you tell Indigenous welfare service  
9 providers about the supports and, you know, for some  
10 families there's interventions necessary ---

11 **MS. LANNA MOON PERRIN:** So ---

12 **MS. KATHERINE HENSEL:** --- you've seen it,  
13 you've known it, but ---

14 **MS. LANNA MOON PERRIN:** --- I don't think  
15 that there needs to be interventions done by child welfare  
16 for sex worker mothers if they're sex workers. I mean, if  
17 they're ---

18 **MS. KATHERINE HENSEL:** Just because they're  
19 sex workers.

20 **MS. LANNA MOON PERRIN:** Just because  
21 they're sex workers. No. If there is neglect issues --  
22 like, maybe they need a babysitter because they have to  
23 work late at night, maybe they need a safe place to do  
24 their work, you know, because there's issues about  
25 bringing clients in the house, you know what I mean?

1       Maybe if they don't -- maybe they don't really want to do  
2       sex work and maybe there could be other options available,  
3       but I think coming down  
4       -- like, I've been reported by -- to child welfare before  
5       for, "Oh, Lanna is doing sex work," you know?

6                       So, I mean, the agents come in to do the  
7       inspection and they're there, you know, ready to be angry  
8       at this, like, whore that's, like, sex working but, you  
9       know, what do they see? Is a fridge full of food, you  
10      know, a clean house. Why are they here? "Well, someone  
11      said you were sex working." And? You know? So, that  
12      shouldn't be a reason to be knocking on someone's door, I  
13      think.

14                      **MS. KATHERINE HENSEL:** All right. I think  
15      that's my time. Thank you again for appearing here today.

16                      **MS. LANNA MOON PERRIN:** Thank you.

17                      **MS. CHRISTA BIG CANOE:** Next, we would like  
18      to invite up the Congress of Aboriginal People. Ms.  
19      Lombard will have six minutes in cross-examination.

20      **--- CROSS-EXAMINATION BY MS. ALISA LOMBARD:**

21                      **MS. ALISA LOMBARD:** Good afternoon.  
22      Wela'lin to the Indigenous peoples of these beautiful  
23      lands, for welcoming us. Elders, families, Commissioners,  
24      witnesses and counsel, thank you for sharing and  
25      listening.

1                   Dr. Bourgeois, from my understanding and  
2                   for context, the actual transaction involved in the  
3                   exchange of money for sex is not and never has been  
4                   criminalized in Canada. It is its surrounding components  
5                   that have been variously criminalized.

6                   In *Bedford*, the Supreme Court of Canada  
7                   ruled that the relevant provisions of the *Criminal Code of*  
8                   *Canada* at the time involving solicitation and body houses  
9                   were ruled to be unconstitutional on the basis of Section  
10                  7 of the *Charter*, which provides for the protection of  
11                  life, liberty and security of the person. With Bill C-36  
12                  and subsequent amendments to the *Criminal Code*, living off  
13                  the avails and seeking to buy sex for money is now  
14                  criminalized. Those who seek to buy sex or those who  
15                  profit from it, who are not the person engaging in the  
16                  transaction itself, are now subject to criminal  
17                  prosecution, for clarity.

18                  These distinctions, these confirmed  
19                  constitutional protections incontrovertibly exist.  
20                  They're important when we examine the over policing and  
21                  the criminalization of Indigenous women in the sex trade.

22                  In law, as I see it, what I just described  
23                  is distinct and ought not to shift or effect the  
24                  application of laws pertaining to sexual assaults and  
25                  other crimes that disregard the right to proper, free,



1 prior and informed consent.

2 Would you agree that *Criminal Code*  
3 provisions pertaining to sexual assault, murder, et  
4 cetera, are engaged regardless of the survivors or the  
5 victim's activities or their life path prior to the  
6 violation of their human dignity?

7 **MS. CHRISTA BIG CANOE:** Sorry, I'm going to  
8 ask to stop the time for one minute. And, I'm going to  
9 proceed if Dr. Bourgeois is comfortable answering this  
10 question, because she does have expertise on violence and  
11 some interconnections, but you've put before her a very  
12 legalistic question. So, I just want the record to note  
13 that she's not a lawyer and her expertise isn't in law.

14 So, if you -- just to contextualize, maybe  
15 if you could just rephrase slightly the last part of your  
16 question, what you're asking her to agree to, if you're  
17 amenable to that, please?

18 **MS. ALISA LOMBARD:** Okay. So, my point is  
19 essentially that there is a body of law, and there seems  
20 to be some form of understanding or some tendency for  
21 institutions to criminalize Indigenous women in the sex  
22 trade where, in fact, the *Criminal Code* does not sanction  
23 that particular approach to things, and other criminal  
24 offences stand separate and apart from that particular  
25 body of law or legislation.

1           And so, my question is, essentially, do you  
2 see those things as separate and distinct, and not  
3 interrelated, or that they ought not to be interrelated in  
4 an assessment of whether or not to prosecute?

5           **DR. ROBYN BOURGEOIS:** I'm not sure I have  
6 the legal background to answer this.

7           **MS. ALISA LOMBARD:** Okay. Did I understand  
8 correctly when you said that the police swearing in  
9 information in the Crown's prosecutorial discretion are a  
10 part of where the injustice resides? And so, essentially,  
11 between contact with the police and ultimate criminal  
12 trial that there's a whole bunch of -- a lack of  
13 transparency in the process in the middle? Did I  
14 understand that correctly?

15           **DR. ROBYN BOURGEOIS:** Yes.

16           **MS. ALISA LOMBARD:** Okay.

17           **DR. ROBYN BOURGEOIS:** Yes.

18           **MS. ALISA LOMBARD:** So, would you agree  
19 that greater transparency in processes like that, such as  
20 the police's decision to swear in information and  
21 justifications pertaining to the exercise or non-exercise  
22 of that prosecutorial discretion are important in better  
23 understanding how the issues the Inquiry is tasked with  
24 examining transpire?

25           **DR. ROBYN BOURGEOIS:** Yes.

1                   **MS. ALISA LOMBARD:** Thank you. Ms. Perrin,  
2                   thank you for sharing your powerful truth today. Your  
3                   testimony, as I've understood it, speaks to, among other  
4                   critical things, the importance of positivity and balance  
5                   with a view to life promotion. And so, you spoke about  
6                   the importance of celebrating our lives and sexuality, and  
7                   about how you've experienced judgment by police and  
8                   doctors; is that correct?

9                   **MS. LANNA MOON PERRIN:** Yes.

10                  **MS. ALISA LOMBARD:** Would you be  
11                  comfortable sharing your views in relation to your  
12                  experiences with doctors in the health care system?

13                  **MS. LANNA MOON PERRIN:** No, I wouldn't.

14                  **MS. ALISA LOMBARD:** Okay. Thank you.  
15                  Those are my questions.

16                  **MS. LANNA MOON PERRIN:** Thank you.

17                  **MS. CHRISTA BIG CANOE:** Thank you. Next,  
18                  we would like to invite up Mr. Stuart Wuttke on behalf of  
19                  the Assembly of First Nations. Mr. Wuttke has seven-and-  
20                  a-half minutes.

21                  **--- CROSS-EXAMINATION BY MR. STUART WUTTKE:**

22                  **MR. STUART WUTTKE:** Good afternoon. My  
23                  name is Stuart Wuttke. I'm general counsel with the  
24                  Assembly of First Nations. I'd like to thank the panel  
25                  for coming here. Also, I'd like to acknowledge the

1 traditional territories of the Beothuk, Mi'kmaw, also the  
2 -- in Labrador, the Inuit and the Innu.

3 I'll start off by asking questions of you,  
4 Dr. Bourgeois. You testified about Canada's role in the  
5 colonization process. And, really, you talked about the  
6 subjugation, the oppression and the domination that  
7 usually colonial powers have over colonies. In the  
8 Canadian context of course, you've likened that to control  
9 over First Nation, Inuit territories and maintaining  
10 colonial control over those; would that be correct?

11 **DR. ROBYN BOURGEOIS:** Yes.

12 **MR. STUART WUTTKE:** And you also described  
13 what you call economic trafficking, essentially the  
14 dispossession of Indigenous peoples. Usually in those --  
15 typically in those circumstances Indigenous peoples' lands  
16 are taken away from them and they're usually given less  
17 than suitable lands for living; is that correct?

18 **DR. ROBYN BOURGEOIS:** Yes.

19 **MR. STUART WUTTKE:** I'm just wondering,  
20 with respect to your work on the colonisation process,  
21 would you agree that other countries or other peoples  
22 around the world that also suffered from the  
23 colonialisation [*sic*] process, such as in Africa and Asia,  
24 have had a hard time recovering from colonisation?

25 **DR. ROBYN BOURGEOIS:** Absolutely.

1                   **MR. STUART WUTTKE:** And in many of those  
2 countries there are lingering social problems?

3                   **DR. ROBYN BOURGEOIS:** Absolutely.

4                   **MR. STUART WUTTKE:** Now, with respect to --  
5 you also mentioned that getting out of the colonial  
6 process would require self-government. Would that be a  
7 fair statement?

8                   **DR. ROBYN BOURGEOIS:** I don't know because  
9 self-government, technically when we think of that as that  
10 state sanctioned self-government, so I wouldn't say it  
11 would be self-determination and our old forms of  
12 governance and the way that nations see fit and that's --  
13 I mean, that's distinct depending on each nation; right?  
14 So I would tend to gear towards self-determination  
15 instead.

16                   **MR. STUART WUTTKE:** Thank you. That would  
17 be our preference as well.

18                                 With respect to exercising self-  
19 determination, now we've heard some people state that  
20 First Nations aren't ready for self-determination and  
21 people have issues with First Nations taking on self-  
22 government. Would that be, you know, sort of a misnomer  
23 or misconception?

24                   **DR. ROBYN BOURGEOIS:** If I may be permitted  
25 to speak very candidly, I think it's absolute bullshit.

1                   **MR. STUART WUTTKE:** Thank you.

2                   (LAUGHTER)

3                   **MR. STUART WUTTKE:** That would be my  
4                   assessment as well.

5                   (LAUGHTER)

6                   **MR. STUART WUTTKE:** With respect to the  
7                   colonial process or the colonisation process, typically  
8                   around the world colonisers would always attack Indigenous  
9                   women; would that be correct?

10                  **DR. ROBYN BOURGEOIS:** Yes.

11                  **MR. STUART WUTTKE:** And in the Canadian  
12                  context that was done through the *Indian Act* where First  
13                  Nation women were stripped of their identity, belonging to  
14                  community, belonging to their families?

15                  **DR. ROBYN BOURGEOIS:** Yes.

16                  **MR. STUART WUTTKE:** And today they're --  
17                  that still causes repercussions in many communities and  
18                  families?

19                  **DR. ROBYN BOURGEOIS:** M'hm.

20                  **MR. STUART WUTTKE:** And would you agree  
21                  with me the proposition that the whole process of  
22                  colonisation is basically to destroy the Indigenous women,  
23                  because once the women are gone the nation itself will  
24                  perish at some point?

25                  **DR. ROBYN BOURGEOIS:** Yeah.

1                   **MR. STUART WUTTKE:** Mary-Ellen Turpel  
2 talked about ethnocide. Are you familiar with that  
3 concept?

4                   **DR. ROBYN BOURGEOIS:** Yes.

5                   **MR. STUART WUTTKE:** Can you please explain  
6 what that is from your perspective?

7                   **DR. ROBYN BOURGEOIS:** My understanding of  
8 ethnocide is the idea that you target a specific group  
9 based on their ethnicity. And what's interesting about  
10 that is that ethnicity is often socially constructed. So  
11 it's not necessarily how a group might define themselves.  
12 It's actually typically how a dominant group would define  
13 a certain group and so they end up often drawing on  
14 stereotypes about certain groups. But the idea is that  
15 ethnic groups can be targeted specifically for  
16 elimination. And so that is my understanding of  
17 ethnocide.

18                   **MR. STUART WUTTKE:** All right. Thank you.  
19 Now, you also talked about the media's role in  
20 perpetrating violence and basically the essentialisation  
21 of sex crimes. And this is early as Jack the Ripper.  
22 Would you agree with that?

23                   **DR. ROBYN BOURGEOIS:** Absolutely.

24                   **MR. STUART WUTTKE:** And as a result of the  
25 way the media portrays the, you know -- or sensationalises

1 sex crimes it really results in -- has resulted in the  
2 past a number of copycat crimes.

3 **DR. ROBYN BOURGEOIS:** I think that's quite  
4 possible.

5 **MR. STUART WUTTKE:** All right. Thank you.  
6 And also, the media also perpetuates that -- well,  
7 basically, one issue that we have with media covering this  
8 is that on one hand it's good to get the information out  
9 about the vulnerabilities, but on the other hand, it  
10 really tells perpetrators that First Nation women and  
11 girls are up for grabs. They're easy. Nobody's going to  
12 look for them. The police aren't going to do anything.  
13 Can you comment on that?

14 **DR. ROBYN BOURGEOIS:** I absolutely agree  
15 and I think it reinforces that message for some people at  
16 the end of the day, you know, especially non-Indigenous  
17 peoples. And that's, you know, white settlers. And I'm -  
18 - like, literally, if I had to pick a group that this is  
19 most prevalent for, it's white men. It's just reinforcing  
20 these ideas all over again.

21 And I also think though -- I want to -- I  
22 would add to that that there is an element I think of  
23 what's often called race pleasure. And I think there is a  
24 certain satisfaction for non-Indigenous peoples to only  
25 see our suffering and only see us as deviant and basically



1 vanishing, because it lets them feel good in not being  
2 Indigenous; right? So I think it's all of those pieces,  
3 but I think it certainly -- it's so problematic. It's  
4 just -- it's so problematic.

5 **MR. STUART WUTTKE:** All right. Thank you  
6 very much.

7 My next set of questions is for you, Ms.  
8 Perrin. I'd like to thank you for sharing your personal  
9 journey with us today. It was very moving and very  
10 compelling.

11 You talked about how current laws are  
12 forcing sex workers into more dangerous working  
13 conditions. I was wondering if you can sort of state for  
14 the record what sort of laws are needed to be enacted or  
15 what laws need to be passed to ensure that the safety of  
16 sex workers is paramount and protected?

17 **MS. LANNA MOON PERRIN:** Again, I'd like to  
18 just keep saying decriminalisation I believe is the best  
19 move that Canada can make right now to try and keep women  
20 who are in the trade safer. I mean, just the last person  
21 was talking about how it's legal to buy -- legal to --  
22 illegal to buy sex, but not illegal to sell sex. So, you  
23 know, when that law came into effect, every john got so  
24 paranoid that the regular places that they might want to  
25 go buy sex, they wouldn't go there anymore because they

1           were scared.

2                       So it's almost like you're putting the --  
3           like, the johns are -- I don't want to say victimising  
4           johns, because that just sounds weird, but I mean, it's  
5           just -- it's -- the whole situation is just not right, you  
6           know. Like a decriminalisation is the way to go. And  
7           putting any kind of laws around sex I don't know if -- how  
8           that even works, you know.

9                       And, you know, I know that when they were  
10          talking about Bedford and, you know, when that whole trial  
11          was coming about, you know, sex workers came pretty close  
12          to having decriminalisation of sex work during that time.  
13          And if you've ever watched that trial, you'll know what  
14          stopped it. It was the testimony of people, Indigenous  
15          women, sisters in spirit, missing and murdered inquiry.  
16          It was our -- it was us Indigenous people, it was our  
17          testimony that pretty much stopped decriminalisation  
18          happening, because it was our testimony that turned us  
19          into victims. And we need to stop doing that to ourselves  
20          and to our sisters. Thank you.

21                      **MS. CHRISTA BIG CANOE:** Thank you.

22                      **MR. STUART WUTTKE:** Okay, my time is up.  
23          Thank you.

24                      **MS. CHRISTA BIG CANOE:** Next we would like  
25          to invite up Amnesty International Canada. I see that

1 Jacqueline Hansen, Ms. Jacqueline Hansen is up and she  
2 will have six minutes for cross.

3 **--- CROSS-EXAMINATION BY MS. JACQUELINE HANSEN:**

4 **MS. JACQUELINE HANSEN:** Thank you. Good  
5 afternoon. My name is Jackie Hansen and I work with  
6 Amnesty International Canada. And it is a privilege to be  
7 here today on lands that the Beothuk, the Mi'kmaq, the  
8 Innu and the Inuit peoples. And in particular, it is an  
9 extraordinary honour to be here today and to listen to you  
10 testify before the National Inquiry, Ms. Moon Perrin.

11 My questions are for Ms. Moon Perrin. May  
12 I call you Lanna?

13 **MS. LANNA MOON PERRIN:** Yes.

14 **MS. JACQUELINE HANSEN:** Meegwetch for  
15 sharing your story and for putting such clear  
16 recommendations before the Inquiry. And, Leaf, your mom  
17 said that you said that she has the right to be safe too.  
18 Leaf, you and your mom and all sex workers have the right  
19 to live in safety and dignity, free from violence and  
20 discrimination.

21 And my questions are going to pick up from  
22 what my colleague from the AFN just said. Lanna, you  
23 spoke earlier about feeling safe in your interactions with  
24 clients. Sex workers in the downtown east side of  
25 Vancouver did this peer study, which included a list of

1       ways sex workers identified to keep themselves safe,  
2       things like sharing knowledge about bad dates, things like  
3       creating safety plans which could include checking a  
4       vehicle for hidden people before getting in, taking note  
5       of a licence plate or the make of a car. What measures  
6       did you take to ensure your personal safety?

7                   **MS. LANNA MOON PERRIN:** I had a spotter.  
8       Well, when I worked outside, I had a spotter, so I had  
9       someone who would be about maybe half a block from where I  
10      was working. It was usually -- I would just get a male to  
11      do that. And, they would watch me leave, and they would  
12      take down the licence plate, and then they would meet me  
13      at a designated place, and that I would get them to hold  
14      on to my money, too, throughout the night so I wasn't,  
15      like, carrying around my whole profit so if I did get  
16      robbed that I wouldn't get robbed for everything.

17                   And, yes, I mean, the spotter didn't really  
18      do much but hold the money and take down licence plate  
19      numbers. Nothing ever happened, but I think it was just  
20      my own assurance knowing that there was somebody out there  
21      looking out for me.

22                   **MS. JACQUELINE HANSEN:** What, if any,  
23      impact has the criminalization of the purchase of sex had  
24      on your ability to keep yourself safe?

25                   **MS. LANNA MOON PERRIN:** Well, I mean, I

1 think -- like, by the time the laws changed, what was it,  
2 2012 or '14, or something like that, I was already like --  
3 I hadn't been participating in a lot of street-level sex  
4 work or much at all during those years or even after that,  
5 so I don't feel like I could really -- like, are you  
6 talking about the changes in the laws, like, how that's  
7 impacted me? I can't really speak to that in all fairness  
8 [sic]. Yes, I mean, I did still work outside a little  
9 bit, but I can't really speak to that too much in all  
10 fairness. Sorry.

11 **MS. JACQUELINE HANSEN:** Okay.

12 **MS. LANNA MOON PERRIN:** Mm-hmm.

13 **MS. JACQUELINE HANSEN:** What impact do you  
14 think decriminalization of the purchase of sex would have  
15 on the lives of sex workers in terms of not only physical  
16 security, but also the stigma surrounding sex work?

17 **MS. LANNA MOON PERRIN:** Well, I mean, to be  
18 -- for it to be more acceptable. I guess, I mean, just to  
19 be able -- to be able to rent a hotel room, or get a  
20 driver, or put up an ad or, you know, those kind of  
21 physical things, too, but I think that maybe  
22 decriminalization will start massaging the attitudes  
23 towards Canadians about sex work and about sex workers;  
24 you know? So, it's not seen as something that's dirty, or  
25 should be hidden, or is wrong, or for people who partake

1 in -- like, who are clients to feel that they're dirty or  
2 that they should feel ashamed because they're seeing  
3 services as a sex worker; you know? And so, it's really  
4 about taking away that shame from all of us, you know,  
5 and, like, as just normal every day people.

6 **MS. JACQUELINE HANSEN:** Thank you.

7 **MS. LANNA MOON PERRIN:** Mm-hmm.

8 **MS. JACQUELINE HANSEN:** You spoke earlier  
9 about some negative interactions with police, and I was  
10 wondering if you could share with us what sort of police  
11 presence, or response, or approach might be helpful to  
12 Indigenous women who sell or trade sex.

13 **MS. LANNA MOON PERRIN:** Well, if a woman --  
14 I mean, it would be nice to be able to report a bad date  
15 to a police officer without getting -- being given the  
16 attitude, "Well, you know, a girl could run faster with  
17 their dress up than a guy can with their pants down," you  
18 know, I have heard from a police officer before. You  
19 know, I mean, it's -- we talk about -- like, in  
20 decriminalization, it's the hope that people can negotiate  
21 services and those services will be understood; right?

22 I mean -- so if I were to negotiate  
23 something like one act for money, you know, something for  
24 something, and I didn't get my money; you know? So, I  
25 would like to be able to go to the police and, you know, I

1 would like to say, you know, "I was robbed." You know, "I  
2 was assaulted." You know, these different things and be  
3 taken seriously.

4 Sex workers who were -- who would say  
5 something like that now would -- I don't even think -- I  
6 can't even think of someone who would even go to the cops,  
7 honestly, if they were hurt like that. Like, I sure the  
8 heck wouldn't. And so, I guess to be able to see police  
9 that might take us seriously, that we're allowed that  
10 protection too.

11 **MS. JACQUELINE HANSEN:** I'm aware my time  
12 is up. Thank you so much.

13 **MS. LANNA MOON PERRIN:** Thank you.

14 **MS. CHRISTA BIG CANOE:** Thank you. Next,  
15 we would like to invite up Ms. Natalie Clifford on behalf  
16 of Eastern Door Indigenous Women's Association.

17 **MS. NATALIE CLIFFORD:** Thank you.

18 **MS. CHRISTA BIG CANOE:** And, sorry, Ms.  
19 Clifford, just for the record, will have six minutes.

20 **--- CROSS-EXAMINATION BY MS. NATALIE CLIFFORD:**

21 **MS. NATALIE CLIFFORD:** Thank you. I'm just  
22 going to dive right in. My first question is for you, Ms.  
23 Fearon. I wondered if there are similar services in St.  
24 John's for women who don't identify an exit plan?

25 **MS. MARY FEARON:** Yes, there are.

1                   **MS. NATALIE CLIFFORD:** And, is there an  
2 advocacy group or a central hub like yours for those  
3 women?

4                   **MS. MARY FEARON:** Yes, there is.

5                   **MS. NATALIE CLIFFORD:** So, I wonder, Blue  
6 Door helps connect women with individualized services in  
7 St. John's, but only St. John's; is that correct?

8                   **MS. MARY FEARON:** Depends. We have  
9 supported people to go out of province for treatment, or  
10 for addictions, or for different services that might --  
11 they might need outside the province or outside the  
12 province.

13                   **MS. NATALIE CLIFFORD:** But, within  
14 Newfoundland and Labrador as an example, are there women  
15 working in sex work in other parts of the province?

16                   **MS. MARY FEARON:** Definitely there are  
17 women working in other parts of the province.

18                   **MS. NATALIE CLIFFORD:** And, are there  
19 comparable services in those communities?

20                   **MS. MARY FEARON:** Not that I know of.

21                   **MS. NATALIE CLIFFORD:** So, one of the  
22 services that you might refer an individual to could be a  
23 safe house; is that correct?

24                   **MS. MARY FEARON:** No, we do not have safe  
25 houses in St. John's necessarily. We do have another



1 service that -- shop that does support women who are  
2 working in the sex trade.

3 **MS. NATALIE CLIFFORD:** Is it a shelter?

4 **MS. MARY FEARON:** No.

5 **MS. NATALIE CLIFFORD:** So, there are no  
6 safe houses in St. John's?

7 **MS. MARY FEARON:** No.

8 **MS. NATALIE CLIFFORD:** Are there situations  
9 in which you would imagine women who use your services  
10 could use a safe house?

11 **MS. MARY FEARON:** Definitely.

12 **MS. NATALIE CLIFFORD:** Would you support a  
13 recommendation that safe houses ---

14 **MS. MARY FEARON:** Yes, we would. I would  
15 say it's a good recommendation.

16 **MS. NATALIE CLIFFORD:** And, that safe  
17 houses should be available, sorry, in St. John's and  
18 throughout the province?

19 **MS. MARY FEARON:** Definitely. Because what  
20 we find is that, just quickly, that they end up being  
21 taken to the lock up, or incarcerated, or put into a  
22 mental health facility and locked facility.

23 **MS. NATALIE CLIFFORD:** And, would it be  
24 important that those safe houses' locations are kept  
25 confidential?

1                   **MS. MARY FEARON:** Definitely.

2                   **MS. NATALIE CLIFFORD:** And, that women  
3 could potentially bring their families with them?

4                   **MS. MARY FEARON:** Definitely.

5                   **MS. NATALIE CLIFFORD:** Thank you. Ms. Moon  
6 Perrin, I have a few questions for you, please. I want to  
7 have a little conversation putting labour laws aside,  
8 because my clients are grassroots Indigenous women in this  
9 region, so covering the four Atlantic provinces. And, as  
10 a matter of their own initiative, they support women, as a  
11 first, but ultimately, families and communities. And so,  
12 they have asked me to ask you a specific question and get  
13 your advice.

14                                 So, just to back up, one of the things that  
15 I understood you to say was that you wanted some  
16 independence, or you would like sex workers to have  
17 independence. But, at the same time, you identified when  
18 you were talking specifically about your daughter that if  
19 she were to engage in sex work, you hope she would have  
20 supports and safety.

21                                 So, my clients know that there are women  
22 working in our communities, in reserves, so we're talking  
23 cities, but separately remote communities. And,  
24 sometimes, there's denial and it's kind of very taboo.  
25 And, the women I represent would like to appropriately

1 reach out and offer support to help ensure safety for  
2 these women. They want to know the best way to approach  
3 that so as not to impose on their independence. So, if  
4 you could give us some direct advice, it would be greatly  
5 appreciated.

6 **MS. LANNA MOON PERRIN:** I suppose, like I  
7 had said before, one of the most important things would be  
8 to be able to meet women where they're at; you know? And,  
9 to meet them, accept them where they're at and not expect  
10 anything in return, you know, is really big, because a lot  
11 of times when we do go to agencies to get support, you  
12 know, we're expected to go to a shelter, or give us an  
13 exit program, or da, da, da, da, da, da, da, da.

14 And so, a lot of times, Indigenous sex  
15 workers don't even bother accessing a lot of these  
16 services because of the wants back, you know, or the  
17 expectations. "What do you mean you don't want to go to a  
18 safe house? What do you mean you don't want a welfare  
19 cheque? What do you mean you don't want to go to  
20 welfare," you know? And, this is how we -- you know,  
21 "Well, I just don't want to go to welfare." "Oh, well, I  
22 can't -- if you don't go to welfare, then I can't help  
23 you," you know?

24 So, there are these expectations that if  
25 we're going to access services, then we need to be able to

1 meet their status quo. We need to be counted as a number  
2 so that they could get funding so that they could help us;  
3 right? So, I think that if we could somehow get away from  
4 taking the number and giving people expectations to give  
5 back; you know?

6 **MS. NATALIE CLIFFORD:** Thank you.

7 **MS. LANNA MOON PERRIN:** Yes.

8 **MS. NATALIE CLIFFORD:** One more quick  
9 question for you ---

10 **MS. LANNA MOON PERRIN:** Yes.

11 **MS. NATALIE CLIFFORD:** --- and my time is  
12 running, but that is helpful, thank you. I -- you  
13 identified that you would like access for free to  
14 conferences and ceremony to connect -- for women to  
15 connect with their Indigenous identity and that that would  
16 be a good recommendation. And, I wondered if you thought  
17 that, indeed, if that was funded, that it could help those  
18 women with their self-esteem?

19 **MS. LANNA MOON PERRIN:** Most definitely.  
20 Most definitely. Like, access to ceremonies, access to  
21 travel, access to meet other people, and not just people  
22 that Chief and Council are going to send you to. You  
23 know, people that you actually want to go see. You know,  
24 I want to go build a tiny house in the mountains with  
25 Kanahus Manuel on the -- to stop a pipeline, "Okay, here

1       you go, have some money. Go enjoy yourself. Have a good  
2       vision quest." That's how we need to support our young  
3       people not, "Well, there's a conference on diabetes  
4       prevention happening in Winnipeg next month. You could go  
5       there." No. You know what I mean? So, young people, we  
6       need to be able to support their incentives no matter how  
7       crazy it sounds, you know, and be able to give them the  
8       money to do that.

9                   **MS. NATALIE CLIFFORD:** Thank you.

10                  **MS. LANNA MOON PERRIN:** Thank you.

11                  **MS. CHRISTA BIG CANOE:** Commissioners, I  
12       would like to maybe gauge with you. We were intending on  
13       having a second afternoon break, just a short one.  
14       There's approximately about 50 minutes left of cross-  
15       examination. Did you want me to call some more cross-  
16       examination or take a 10-minute break now?

17                  **COMMISSIONER BRIAN EYOLFSON:** I think we  
18       can take a break now.

19                  **MS. CHRISTA BIG CANOE:** Thank you. And, I  
20       do ask that it is a 10-minute break. So, if we could be  
21       back around 3:37, that would be great. Thank you.

22       --- Upon recessing at 15:37

23       --- Upon resuming at 15:45

24                  **MS. CHRISTA BIG CANOE:** Commissioners, if  
25       we could begin again, please, with the cross-examination?

1 The next party I would like to invite up is Families for  
2 Justice. I see Ms. Suzan Fraser's ready. She has six  
3 minutes.

4 **--- CROSS-EXAMINATION BY MS. SUZAN FRASER:**

5 **MS. SUZAN FRASER:** Thanks, Ms. Big Canoe.  
6 Commissioners, elders, grandmothers, I'm grateful to be  
7 here again on this land and by this beautiful water. My  
8 name is Suzan Fraser. I'm here on behalf of a group of 20  
9 families who have lost or continue to look for their loved  
10 ones. And, my questions today are mainly going to be for  
11 Ms. Fearon and Ms. Lanna Moon Perrin.

12 So, those families, some of them have some  
13 information about what happened to their loved one, some  
14 of them have information that's not satisfactory, some of  
15 them have gone through a criminal trial process and many  
16 of them are really just waiting for answers. My question  
17 to you, Ms. Fearon, and to you, Ms. Moon Perrin, is, in  
18 the course of your work, and starting with you, Ms.  
19 Fearon, do you come across people -- do you have work with  
20 people who are missing to their families?

21 **MS. MARY FEARON:** Yes, I would say that  
22 they have disconnected from families.

23 **MS. SUZAN FRASER:** And, do they understand  
24 or consider themselves to be missing to their families?

25 **MS. MARY FEARON:** No one has identified

1 that, but they have talked about being disconnected from  
2 family or have lost all connection with family.

3 **MS. SUZAN FRASER:** And, it's likely that  
4 some people who access the services at Blue Door may have  
5 had traumatic connections to their families, and that  
6 might be one of the reasons that they're not connected to  
7 their families?

8 **MS. MARY FEARON:** Yes.

9 **MS. SUZAN FRASER:** And, do people ever  
10 express to you a wish to be reunited with their families?

11 **MS. MARY FEARON:** Yes, they do, and that's  
12 all part of that -- we talked -- I talked about earlier  
13 about the goal setting and trying to figure out what it is  
14 that people want from us. So, if that's identified, we  
15 would certainly support them in that.

16 **MS. SUZAN FRASER:** Okay. And, what tools  
17 do you have to support them in that?

18 **MS. MARY FEARON:** Well, one of the things  
19 we could do -- there is -- with our program, the therapist  
20 does -- you know, would be able to talk through that  
21 process of making sure that it was safe for them to  
22 identify -- you know, reconnect with families. And then  
23 we would do whatever we could do in terms of accessing  
24 other services in the community to reconnect people. We  
25 have -- you know, there's no end to what we can do within

1       our role outside -- within the, you know, regular kind of  
2       work day, but we will do whatever we can and reach out to  
3       any services we can to support people in that.

4               **MS. SUZAN FRASER:** That might become more  
5       complicated if the person is living thousands of miles  
6       away from their home in terms of -- just in terms of the -  
7       - if they wanted to go back home, would you have access to  
8       ---

9               **MS. MARY FEARON:** Well, we might do some  
10       independent fundraising. We have done for different  
11       participants. We have identified different things and  
12       will support them in any way we can, and if that means  
13       figuring out how to access funds through different  
14       agencies or if we really felt that it was part of a  
15       healing process for the person, we might be able to do  
16       some fundraising within our programs.

17               **MS. SUZAN FRASER:** And, that's all going to  
18       be following the lead of the person that you're working  
19       with?

20               **MS. MARY FEARON:** Absolutely.

21               **MS. SUZAN FRASER:** Okay, thanks. Ms. Moon  
22       Perrin, in my profession, people always often come to me,  
23       because I'm older, when they're having issues with work.  
24       They might want to leave the legal profession, they might  
25       want to go elsewhere, and they come to me to say, "You



1 know, what do you think my options are at this point in  
2 time?" Did you ever have people come to you, people that  
3 you knew from work, who were questioning whether they  
4 wanted to continue in the line of work?

5 **MS. LANNA MOON PERRIN:** Are you talking  
6 about sex work?

7 **MS. SUZAN FRASER:** I am talking about sex  
8 work.

9 **MS. LANNA MOON PERRIN:** So, did people want  
10 to -- are people feel -- are you asking me if people want  
11 to -- ask if do they want to leave their job?

12 **MS. SUZAN FRASER:** Like, I'm just thinking  
13 that you seem like a wise woman and that if I were doing  
14 sex work, you might be somebody that I would come to if I  
15 were having issues to say, "I'm not really sure if I want  
16 to continue in this work or not; you know? Have you ever  
17 thought about leaving?" And, not that, but what would you  
18 say to somebody or have you ever had that kind of  
19 conversation with anybody?

20 **MS. LANNA MOON PERRIN:** Yes. So, I mean,  
21 it's just like any other job. Sometimes you feel -- don't  
22 feel like doing it that day.

23 **MS. SUZAN FRASER:** Right.

24 **MS. LANNA MOON PERRIN:** And, I mean, I  
25 guess there's, of course, because of the different

1 challenges that we have in our work, it's a lot more  
2 challenging and we think about leaving. And, like, I  
3 always say to everybody, I mean, just follow your heart  
4 and do what feels right for you; you know? If you don't  
5 want to be in sex work anymore, you know, look at your  
6 other options or you might not be -- you know, that might  
7 be -- you know, there might be -- a lot of the times, I  
8 always look at maybe in bigger cities, like Toronto or  
9 maybe even Sudbury, like, sometimes there are peer support  
10 programs where you could, like, work five or 10 hours a  
11 week doing outreach; you know?

12 And, sex workers are awesome at doing  
13 outreach, especially with other sex workers, because sex  
14 workers know how to get to other sex workers and can get  
15 to other places where other service providers can't get.  
16 So, often ---

17 **MS. SUZAN FRASER:** Can I just -- can I ---

18 **MS. LANNA MOON PERRIN:** Yes.

19 **MS. SUZAN FRASER:** I don't mean to  
20 interrupt, but I've got to just follow-up so I understand  
21 the answer, is that a good service for you would have sex  
22 workers and/or people who have exited sex work helping  
23 with the service, because they know how to do the  
24 outreach; is that right?

25 **MS. LANNA MOON PERRIN:** For sure. For

1           sure.

2                       **MS. SUZAN FRASER:**   Okay, please add  
3           anything else that you wanted to add and I'm sorry to have  
4           cut you off.

5                       **MS. LANNA MOON PERRIN:**   So, I guess, too, I  
6           mean if sex workers -- like often in -- like, sex workers  
7           often have all kinds of different skills that maybe  
8           they're not aware of, but then as sisters we can help  
9           bring that out.  Like, "Man, you braid awesome hair.  
10          Like, maybe you should try and go, like, work part-time at  
11          a hair studio or something like that."  Or, "I know this  
12          sister over here and she can really get her nails done  
13          and" -- you know?  So, actually looking at other things  
14          like that, where women have gifts in fashion and in beauty  
15          and in art, and maybe just to find those other things, but  
16          also to look at, you know, are different services in the  
17          community that are looking for people to do street  
18          outreach?  Looking for -- you know, frontline social  
19          workers are sometimes hired now on lived experience, you  
20          know?  And, to, kind of, look at those kind of options as  
21          well.

22                      **MS. SUZAN FRASER:**   Thank you all so very  
23          much for your answers to the questions and for being here.

24                      **MS. CHRISTA BIG CANOE:**   Thank you.  Next,  
25          we would like to invite up the Regina Treaty Status Indian

1 Services Inc. Ms. Erica Beaudin has nine-and-a-half  
2 minutes for cross.

3 **--- CROSS-EXAMINATION BY MS. ERICA BEAUDIN:**

4 **MS. ERICA BEAUDIN:** Thank you. Good  
5 afternoon. Welal'lin to the elders, drummers, singers for  
6 their prayers, songs. And, nakurmiik for your -- the  
7 lighting of the qulliq. Once again, I acknowledge and  
8 thank the L'nu for the welcome to the unceded territories,  
9 the Mi'kmaw and Beothuk, as well as the Inuit and Innu  
10 people who call this home.

11 My name is Erica Beaudin and I hold the  
12 position of the Executive Director for the Regina Treaty  
13 Status Indian Services out of Treaty 4 territory in what  
14 is now Saskatchewan. I thank the Saskatchewan Aboriginal  
15 Circle Corporation who graciously gave me their time  
16 today.

17 I hope to have time for all three  
18 panellists, but I'll start with Dr. Bourgeois.  
19 Anaskumatin (phonetic) for your testimony this morning,  
20 Dr. B. May I call you Robyn?

21 **DR. ROBYN BOURGEOIS:** Yes.

22 **MS. ERICA BEAUDIN:** You mentioned Andrea  
23 Dworkin this morning and her, perhaps, controversially  
24 stating to measure success by counting the dead. Of  
25 course, this is difficult due to using statistics that may

1 not have the same definitions as we would in determining  
2 the counting of women, children and two-spirits that we've  
3 lost.

4 If we could control the process of  
5 collection of data, and then the analysis of it, who do  
6 you see as conductors of this research and how would we go  
7 about in utilizing this research to best serve the needs  
8 of Indigenous women and children and two-spirited?

9 **DR. ROBYN BOURGEOIS:** One-hundred percent  
10 that should be controlled by Indigenous peoples. I think  
11 we are best situated to do that kind of work and it needs  
12 to be in the hands of our people who have the skill to do  
13 this, despite whatever the government says. And, I think  
14 the provisions around that are tough because it would --  
15 we have to negotiate with some of the Canadian  
16 institutions, right, to get some of those numbers, and we  
17 know that there's problems there. So, it would have to be  
18 an openly transparent, kind of, process and relationship.

19 And, I don't know if we could ever entirely  
20 get fully accurate numbers; right? You know, there are  
21 certain crimes, for example, like trafficking that are  
22 clandestine, that are hidden, and they go under the radar.  
23 And so, you know, even now in, you know, the work we do,  
24 we can't even be sure of what that number looks like.  
25 But, yes, I think the bottom line is that research would

1 have to be done by Indigenous peoples and it would have to  
2 be done in ways that are respectful and in line with our  
3 Indigenous ways of knowing and doing.

4 **MS. ERICA BEAUDIN:** Thank you. You  
5 mentioned the RCMP report that was tabled in 2015. When  
6 it speaks to who the perpetrators are to Indigenous women,  
7 it states that 90 percent of the perpetrators are known to  
8 the victims. In Saskatchewan, this statistic was quickly  
9 picked up on by mainstream politicians to state that if  
10 this was the case, it is Indigenous men who are  
11 responsible for the violence, therefore, this is a First  
12 Nations problem. Could you quickly discuss what kind of  
13 tactic this is and what its intent is to do?

14 **DR. ROBYN BOURGEOIS:** Absolutely. This is  
15 a tactic of really colonial domination and  
16 heteropatriarchy and masking the issue, because what  
17 they're not saying is that research also shows that if any  
18 racial group, Indigenous peoples are the only group -- and  
19 Indigenous women and girls in particular are the only  
20 racialized group that are as likely to be murdered by  
21 somebody within their racial group, so another Indigenous  
22 person, as they are to be murdered by a non-Indigenous  
23 person and really specifically a white person.

24 So, that's what they're leaving out. What  
25 they're trying to do is they're trying to paint the

1 problem as one of existing with us, which is a -- it's  
2 something the Canadian government has done again and  
3 again. We are always the problem and we have to be dealt  
4 with. And so, that strategy is deflecting that. It's  
5 really painting an inaccurate picture and trying to locate  
6 the problem within Indigenous communities instead of  
7 within the state and settler colonialism itself.

8 **MS. ERICA BEAUDIN:** Thank you. Earlier in  
9 the week in discussing the exploitation of women and  
10 children in the sex trade, grooming was discussed. For  
11 many women, part of the grooming is having them commit a  
12 criminal act, so the perpetrators have control and the  
13 woman won't go to police.

14 In my agency, we have brought women to the  
15 police for safety. And, most of the time, this is the  
16 last thing they were provided. The women were either  
17 charged or remanded, and there was very little  
18 consideration regarding the initial situation that had the  
19 woman commit that crime.

20 What role does Gladue have in ensuring the  
21 courts understand these types of complicated and dynamic  
22 situations is the A part, and should there be more Gladue  
23 writers available to Indigenous women who are in this and  
24 similar situations?

25 **DR. ROBYN BOURGEOIS:** Yes, Gladue is an

1 interesting situation, because I think we're seeing a  
2 little bit of a critique of it right now in the case with  
3 Tori -- yes. Sorry, the woman who murdered Tori Stafford  
4 here. And, I think it's an interesting issue, because  
5 I've heard from Indigenous women and girls who have  
6 experienced abuse in their homes that Gladue can sometimes  
7 be used as a get out of jail free card for the  
8 perpetrators of violence.

9 So, I want to keep that in mind. But, I  
10 also recognize that our system of justice doesn't pay  
11 attention to that. I know my own experience in  
12 trafficking was that I was groomed in first as a drug  
13 mule, and then when I resisted trafficking, then I was  
14 groomed in a more violent way with imprisonment and  
15 repeated rape and abuse. So, the grooming happens. And,  
16 my experience was as well that the criminal justice -- the  
17 police, nobody cared about that. All they saw was me as a  
18 perpetrator at some point; right? And, that I was  
19 deviant.

20 And, I think Gladue does leave space for  
21 recognition that the justice system is inherently colonial  
22 and that there are other conditions that exist that inform  
23 some of the reasons why Indigenous women and girls end up  
24 involved in things like crime. And, I mean, we have to  
25 draw attention to the ultimate route of settler



1 colonialism.

2 And so, I think there needs to be more uses  
3 of Gladue, but I'm also cautious because seeing what's  
4 going on with what happened with Tori Stafford and how  
5 that is affecting dominant society's perception of  
6 Indigenous peoples and justice response, I see a lot of BS  
7 in the papers that, you know, this is our obedience and  
8 that, you know, we inherently would just let all  
9 criminality go; right?

10 And so, I'm a little concerned about that.  
11 But, I think it is at least a viable option that exists  
12 now for Indigenous women to be able to say, you know what?  
13 Some of these things that are happening aren't a choice.  
14 They aren't something that I wanted to do and that I was  
15 forced into these things, and I think it leaves space for  
16 that.

17 **MS. ERICA BEAUDIN:** Do you think the  
18 service should be free to women?

19 **DR. ROBYN BOURGEOIS:** Absolutely.

20 **MS. ERICA BEAUDIN:** Thank you for your  
21 time. Ms. Perrin, may I call you Lanna?

22 **MS. LANNA MOON PERRIN:** Yes.

23 **MS. ERICA BEAUDIN:** Thank you. Welcome to  
24 both you and Lief. I appreciate the time and preparation  
25 you took to come here and educate us on the different

1 perspectives regarding the sex trade. My first question  
2 to you is that you stated this morning that you were sick  
3 of services. What kind of services do you believe aren't  
4 needed or are not beneficial for people involved in the  
5 sex trade?

6 **MS. LANNA MOON PERRIN:** When I say that I'm  
7 sick of services, I look here at the bundle in the middle  
8 of the room and that is what we need access to. You know,  
9 watering it down with whether it be exit programming -- or  
10 whatever it is. You know, like, access to services to me  
11 really means access to culture, you know, and everything  
12 else in between really shouldn't matter.

13 **MS. ERICA BEAUDIN:** Thank you very much.  
14 If prostitution became legal, it is the government at  
15 different levels who most likely would determine the  
16 regulations for that prostitution. Do you trust the  
17 governments to enact regulations that would protect sex  
18 trade workers as opposed to protecting itself as a system?

19 **MS. LANNA MOON PERRIN:** No, I never  
20 believed that legalization of sex trade is a good thing.

21 **MS. ERICA BEAUDIN:** Just the  
22 decriminalization?

23 **MS. LANNA MOON PERRIN:** Criminalization.

24 **MS. ERICA BEAUDIN:** Okay. Thank you. You  
25 spoke very eloquently about your belief system, which I

1 would classify as an Indigenous traditional world view.  
2 Do you believe opportunities for youth and women, and for  
3 that matter, anyone that desires that spiritual journey  
4 should be available?

5 **MS. LANNA MOON PERRIN:** Yes.

6 **MS. ERICA BEAUDIN:** Do you believe it  
7 should be Indigenous people or organizations to be the  
8 ones to deliver that service.

9 **MS. LANNA MOON PERRIN:** Yes.

10 **MS. ERICA BEAUDIN:** Thank you so much. A  
11 final question, Lanna. I've asked similar to other  
12 witnesses in previous panels. This morning you briefly  
13 mentioned a utopian society. If you had a magic wand and  
14 could create a utopian society -- or a utopian childhood  
15 for an Indigenous child, what would it look like?

16 **MS. LANNA MOON PERRIN:** It would look like  
17 they would have access to their language and to their food  
18 and to their real teachers and that they wouldn't have to  
19 go far away to get what they need. And they wouldn't have  
20 to spend 9:00 a.m. to 3:00 a.m. *[sic]* in a frozen little -  
21 - what do you call those things? Those little trailers  
22 they have on the reserve for schools, you know. They  
23 should just be able to have access to this. This is what  
24 we need here.

25 **MS. CHRISTA BIG CANOE:** Thank you.

1                   **MS. ERICA BEAUDIN:** That's my time today.  
2 Thank you so much.

3                   **MS. LANNA MOON PERRIN:** Meegwetch.

4                   **MS. CHRISTA BIG CANOE:** Next I would like  
5 to invite up the Aboriginal Women's Action Network. Ms.  
6 Fay Blaney will have 13 minutes.

7                   **--- CROSS-EXAMINATION BY MS. FAY BLANEY:**

8                   **MS. FAY BLANEY:** Thank you very much. I  
9 want to begin by thanking Pauktuutit for allowing me to  
10 use their time here today. And I wanted to direct my  
11 questions to Dr. Bourgeois. And, of course, needless to  
12 say a lot of my questions will revolve around the concept  
13 of Indigenous feminism.

14                               So, at the outset of the Inquiry there was  
15 a lot of push to include men and boys into the Inquiry.  
16 And so my question to you is, do you think that  
17 colonialism impacts us differently, Indigenous men and  
18 boys and Indigenous women and girls?

19                   **DR. ROBYN BOURGEOIS:** Absolutely.

20                   **MS. FAY BLANEY:** And how is that impact  
21 different?

22                   **DR. ROBYN BOURGEOIS:** Well, because of the  
23 explicit gender and the containment to two kind of binary  
24 gender identities, right, so female and male, and the way  
25 that's perceived within the colonial system is different.

1                   So, there is this intense hyper  
2                   sexualisation of Indigenous women and girls. There is a  
3                   real focus on sexual exploitation that we don't often see  
4                   in violence perpetuated against Indigenous men and boys.  
5                   We also see a real focus on targeting Indigenous women and  
6                   girls as mothers and daughters and their problematic  
7                   ability to take care of themselves.

8                   And that's a distinct difference from what  
9                   is done to men, because Indigenous men are often portrayed  
10                  as, you know, the savage, as somebody who is innately  
11                  violent. They don't experience the same degree of hyper  
12                  sexualisation that Indigenous women and girls experience.

13                  And, you know, I think -- the bottom line  
14                  is, I think -- I always hear the argument, you know, both  
15                  Indigenous women and men abuse. Okay. Granted, that's  
16                  true. But the bottom line is, there are far more  
17                  Indigenous women and girls being abused by Indigenous  
18                  males than there are Indigenous females who are abusing  
19                  Indigenous males.

20                  And we can't ignore that gender dimension  
21                  because it draws attention to how heteropatriarchy and  
22                  colonialism has been implemented in our communities. And  
23                  if we lose sight of that, then we are literally doing  
24                  ourselves then, because it -- not just through colonialism  
25                  that our communities have been colonised and racism, but

1 it has been specifically through these gender dimensions  
2 of colonialism.

3 **MS. FAY BLANEY:** Thank you so much for  
4 that. So I wanted to point to the fact that the early  
5 settlers were privileging their relationships with  
6 Indigenous men as it pertains to the political relations,  
7 economic relations, religion and that has persisted to the  
8 present day.

9 And so my question there is, are you  
10 concerned about the clashes between the sovereignty  
11 struggle of our people and the struggle of Indigenous  
12 women to challenge our social erasure within our  
13 communities?

14 **DR. ROBYN BOURGEOIS:** Absolutely.

15 **MS. FAY BLANEY:** Do you have concerns?

16 **DR. ROBYN BOURGEOIS:** I think it's  
17 absolutely concerning because it's ignoring the fact that  
18 it has been precisely through gender-based violence that  
19 colonialism has been enacted on our communities.

20 So I often hear the argument that, you  
21 know, if we go back and Indigenous nations are sovereign  
22 and self-determining that all of that will undue. And I  
23 don't believe that's accurate, because what we're ignoring  
24 is that for several hundred years there has been  
25 institutionalised patriarchy inflicted in our communities.

1                   And I think you alluded to this, Fay,  
2                   really importantly. You know, the *Indian Act* between 1876  
3                   and 1951 actually prohibited Indian women with status from  
4                   not only voting in *Indian Act* elections, but also holding  
5                   positions of leadership. And so essentially for almost a  
6                   hundred years our voices were excluded from the leadership  
7                   of our communities and there was a patriarchal culture  
8                   that was really, you know, percolated or nurtured almost.  
9                   And we still see that.

10                   I think it's really telling, for example,  
11                   that we still have very few Indigenous female chiefs and  
12                   that some of our major Indigenous organisations are  
13                   predominantly controlled by Indigenous males. And that  
14                   oftentimes those organisations have actually worked  
15                   against Indigenous women.

16                   And I think in particular around the  
17                   Constitution and the Charter of Rights and Freedoms when,  
18                   you know, a group like the Assembly of First Nations  
19                   actually fought to keep a group like the Native Women's  
20                   Association of Canada out of those conversations, because  
21                   they saw gender and the issue of gender as being divisive  
22                   and actually going against our whole process of  
23                   sovereignty. And yet that totally ignores how all of this  
24                   was made possible specifically through gender.

25                   So, to me, that's a huge concern and I

1       can't imagine us pursuing self-determination without also  
2       really paying attention to that, how heteropatriarchy has  
3       infiltrated our communities.

4                   **MS. FAY BLANEY:** And the argument is often  
5       made that Indigenous women's political actions are eroding  
6       the sovereignty of our nations. How would you respond to  
7       that?

8                   **DR. ROBYN BOURGEOIS:** I think that is --  
9       how do I put this really nicely? That is an evocation of  
10      a colonial patriarchy. Because they're basically saying  
11      that as Indigenous women and girls, our individual  
12      interests and needs don't matter as much as self-  
13      determination and sovereignty. And not only that they  
14      don't matter, that we're actually kind of a disease or a  
15      problem attached to our nations. And I think that's  
16      perpetuating heteropatriarchy.

17                   It's basically saying that Indigenous women  
18      and girls don't matter and that we are the threat to  
19      colonials -- or to self-determination. No, the bottom  
20      line is settler colonialism is the threat to self-  
21      determination and sovereignty and it has been done through  
22      gender-based violence.

23                   So unless we pay attention to gender-based  
24      violence, we are just -- we're participating in colonial  
25      hegemony and we're making sure that we're just continually



1 manifesting those same discourses and this time it's  
2 Indians using it against other Indians and it's based in a  
3 gender dimension.

4 **MS. FAY BLANEY:** Thank you. So you did  
5 tell us in your testimony that Sherene Razack was your  
6 senior supervisor.

7 **DR. ROBYN BOURGEOIS:** Yes.

8 **MS. FAY BLANEY:** In one of her writings she  
9 questions how marginalised women can achieve empowerment  
10 and agency by fulfilling the goals and aspirations of  
11 those doing the marginalising. Can you speak to that or  
12 elaborate on that from a colonial perspective?

13 **DR. ROBYN BOURGEOIS:** Absolutely. I think  
14 the question -- if we take this to -- and when Sherene was  
15 reading that article around prostitution she was talking  
16 about it generally, but I think it really does apply to  
17 Indigenous women and girls, because the system of settler  
18 colonialism and patriarchy and gender-based violence says  
19 that Indigenous women and girls are innately sexually  
20 available. And part of that construction has always been  
21 that we are innately prostitutes. We are innately  
22 involved in the sex trade.

23 So Sherene's argument is, if we're already  
24 positioned like that, if we are already constructed as  
25 being inherently involved in the sex trade or being

1 inherently sexually available, then taking up that  
2 position can feel like empowerment.

3 I mean, I've actually done this myself  
4 where, you know, I remember when I was drinking really  
5 heavily and I was like, you know what? If the society  
6 says that I'm a drunken Indian, well, guess what, I'll be  
7 the best drunken Indian I could ever be, because then I --  
8 it felt like I was taking control of the situation. And  
9 yet what that does is it didn't disrupt the system. It  
10 didn't change the system. The dominant society still have  
11 the same belief.

12 And that's what Sherene's drawing attention  
13 to is that for women who are marginalised, and certainly  
14 Indigenous women and girls are in that category, how is us  
15 taking up a position that's already presumed for us an act  
16 of disrupting the system, because we're actually  
17 conforming to what the system already says, and that's  
18 kind of the issue that we're stuck on because, you know, I  
19 certainly don't want to discredit that there are people  
20 who experience agency and empowerment through making a  
21 choice.

22 But, there are a lot of other women who  
23 don't have that same experience. You know, I certainly  
24 did not experience any element of choice, or agency, or  
25 freedom in what happened to me and, you know, being tied

1 to a bed and raped continuously until I was so complicit  
2 that I would have done anything that my perpetrator would  
3 have told me to do. And so, taking out that position  
4 doesn't challenge the system. In fact, it leaves it in  
5 place, and so that's the inherent problem. We're not  
6 dismantling.

7 And, I think, you know, there's some  
8 argument that maybe there's respectability, like if we  
9 become more respectable it will undo that. But, I will  
10 tell you from living proof, it does not. No matter how  
11 many things -- no matter how many letters I have after my  
12 name now that I get, you know, this doctor moniker, none  
13 of the things that I have garnered in terms of respectable  
14 society have protected me from this violence. At the end  
15 of the day, I'm still visited by violence that is  
16 predicated on the fact that I'm an Indigenous woman and  
17 they see me as a Squaw.

18 **MS. FAY BLANEY:** Thank you very much,  
19 Robyn. I wanted to say that the new Canadian law on  
20 prostitution holds some promise for a better tomorrow, but  
21 there are still huge issues that need to be addressed. I  
22 wanted to share a short story with you about my cousins.

23 I had two cousins, first cousins, that were  
24 fostered out. And, one of them was being prostituted out  
25 by her caregiver for alcohol and the other one was in a

1 foster home, and she was being sexually abused by the  
2 foster parent. And, the older one, she came to Vancouver  
3 and did some prostitution, and I want to be clear that  
4 they were not child or youth sex workers. They were  
5 exploited children, and we have been using that pretty  
6 loosely in the past day or so. And, these are women that  
7 are shamed for the position that patriarchy has put them  
8 in.

9 And so, my older cousin, she suicided in  
10 her 20's and my other cousin suicided in her 30's. So,  
11 from an Indigenous feminist perspective, what could have  
12 been done that would have changed the outcome for my  
13 cousins in relation to the new law on prostitution in this  
14 country?

15 **DR. ROBYN BOURGEOIS:** That's -- wow.

16 First, thank you for sharing that story. It's always hard  
17 for us to share those kind of darker bits of our lived  
18 reality, so thank you for sharing that. I think this is a  
19 really hard question. I think this is something that  
20 we're all grappling with.

21 If I go back to the fundamentals of it, I  
22 mean, ultimately, I want to look at the root cause again.  
23 I want to understand how it becomes acceptable to do these  
24 things to other people, how it becomes acceptable for  
25 somebody to use the bodies of other people to profit.

1 And, I think the system that exists that says Indigenous  
2 women are inherently deviant, and dysfunctional, and  
3 hypersexual, and all of that contributes to this.

4 So, from an Indigenous feminist  
5 perspective, I mean, ultimately, we're going to have to  
6 deal with those root causes. We're going to have to deal  
7 with settler colonialism, we're going to have to deal with  
8 sexism, we're going to have to deal with capitalist  
9 exploitation, because I think the bottom line is we -- and  
10 we're not talking about this a lot.

11 The bottom line is we know that the  
12 capitalist system is based on exploitation whether we're  
13 working as professors or we're working in the sex trade,  
14 because when you get into exchange of money for services,  
15 the only way to profit is to be able to minimize the  
16 expenses of those who are profiting.

17 And so, it becomes -- it's a system, it's a  
18 problem, and I think we have to deal with all of those  
19 dominant systems of oppression. Would that have saved  
20 your cousins? I'm not sure, because I think we also don't  
21 have resources available to people who survive these  
22 things.

23 I mean, I have struggled. I will tell you  
24 that. I have searched, I have found supports where I can,  
25 but it was really until I found another community of

1 survivors who had gone through the same experiences that I  
2 had that knew how to connect me to cultural teachings,  
3 that knew how to connect me to people who could help me  
4 understand that what happened to me wasn't my fault. I  
5 just wouldn't be alive today, and I think that's the  
6 problem.

7 I think we leave and we abandon women who  
8 don't experience the sex trade as agency or empowerment.  
9 We turn our backs on them and we let them suffer. You  
10 know, I'm suffering today sitting through this, because  
11 I'm not hearing the stories of the women like me who were  
12 forced into these things, who didn't experience any  
13 agency, who didn't experience any control over their  
14 situation, who were brutally raped, drugged and basically  
15 left for dead. I was dehumanized to the point that I  
16 didn't exist as a human being, and I don't hear people  
17 talking about how we protect those people, and that's what  
18 I'm concerned about.

19 I'm glad people experience this as agency  
20 empowerment, but the reality is not all of us do. And,  
21 the people I'm worried about are the women and girls like  
22 me who didn't have the choice and those people that aren't  
23 here at the table today. There are a couple -- you know,  
24 there's a survivor, there's a few of us who are out there  
25 talking, but you know what? The dead aren't here. The

1 women and girls who are so deeply entrenched aren't here,  
2 and we leave these women out to fend for themselves, and  
3 that's what I'm concerned about.

4 You know what? I was in suicide risk for  
5 the last, you know, 15 years, because I didn't have  
6 supports in place or even a supportive system in my  
7 community to make that possible. I have been ostracized  
8 for how I feel about the sex trade. I have been called  
9 all kinds of horrific names, and it's no wonder that so  
10 many of us end up like your cousins, killing ourselves,  
11 because we feel so hopeless when we get out of the system.

12 **MS. FAY BLANEY:** Thank you so much, Dr.  
13 Bourgeois. I really appreciate your work.

14 **MS. CHRISTA BIG CANOE:** I'm going to  
15 request a break, please. Yes, if we could please have a  
16 break, that would be nice.

17 **COMMISSIONER BRIAN EYOLFSON:** Let's take a  
18 break.

19 **MS. CHRISTA BIG CANOE:** Thank you.

20 --- Upon recessing at 16:18

21 --- Upon resuming at 16:37

22 **MS. CHRISTA BIG CANOE:** Commissioners,  
23 thank you for the break. Before we proceed calling the  
24 four remaining parties, a couple of things. The  
25 Government of Canada will not be exercising their cross,

1 so we have four parties remaining to cross. Both Mary and  
2 Lanna are available to answer questions, however, I will  
3 be making a motion, and my motion situates in our rules  
4 where Commissioners have the ability, in the efficiency of  
5 time or for the purpose of a trauma-informed approach, to  
6 make an order on the record for various reasons to enable  
7 you to make an order that Dr. Bourgeois will not be  
8 answering any more questions.

9 I know in the past we have tried other  
10 things when we have had time constraints or something come  
11 up in terms of written questions. However, in this  
12 particular circumstance, what I'm requesting for an order  
13 is that she be excused at this point as a witness, that  
14 taking a trauma-informed approach allows her the choice  
15 not to continue to be cross-examined and that in the  
16 particular circumstance it's warranted. And, on that  
17 basis, I do ask that you make an order to excuse her from  
18 the remaining four parties.

19 I will give the parties an opportunity, if  
20 they wish to, object to do so now.

21 And, seeing no objection, I am kindly  
22 asking that you make the order.

23 **COMMISSIONER BRIAN EYOLFSON:** Thank you,  
24 counsel. Yes, we will grant the order that the witness,  
25 Dr. Bourgeois, be excused. Thank you.



1                   **MS. CHRISTA BIG CANOE:** Thank you. As I  
2 did state, the other two witnesses are still here and  
3 available for the remainder of the cross-examination.  
4 And, on that basis, I would like to invite up the MMIWG  
5 Manitoba Coalition. Ms. Dunn will have six minutes.

6                   **--- CROSS-EXAMINATION BY MS. CATHERINE DUNN:**

7                   **MS. CATHERINE DUNN:** Thank you. I have no  
8 questions of Dr. Bourgeois, but on behalf of my client,  
9 the Manitoba Coalition of Murdered and Missing Indigenous  
10 Women and Girls, I would like to acknowledge the  
11 incredible courage that we have seen through the evidence  
12 that she has given us this afternoon and thank her on  
13 behalf of my client and, in fact, on behalf, I'm sure, of  
14 every person in this room who has had the privilege of  
15 listening to her compelling evidence. And, to thank her  
16 as an individual who has been through many things, but who  
17 has shown us today what courage is and she has a courage  
18 which I have rarely seen in my life, and I thank her for  
19 it, as does everyone in this room I'm sure.

20                   **(APPLAUSE)**

21                               My next set of questions is for Ms. Moon  
22 Perrin. And, Ms. Moon Perrin, you have indicated that in  
23 your view, it is essential that the sex trade be  
24 decriminalized; is that correct?

25                   **MS. LANNA MOON PERRIN:** Yes.

1                   **MS. CATHERINE DUNN:** And, in your view,  
2                   what does that look like in terms of decriminalization?  
3                   For example, if it were up to you, can you see sex trade  
4                   work taking place in a physical facility that is safe for  
5                   the occupants therein who are doing their work? Or do you  
6                   feel that that's too regulated?

7                   **MS. LANNA MOON PERRIN:** I believe that --  
8                   what I believe would be the safest thing for sex workers  
9                   in regards to decriminalized sex trade is for us to be  
10                  able to negotiate how, where and when, you know, the --  
11                  we're going to service our clients.

12                  **MS. CATHERINE DUNN:** All right. And, would  
13                  you envision a security on -- in terms of the  
14                  decriminalization process for individual workers?

15                  **MS. LANNA MOON PERRIN:** Well, if the  
16                  individual workers feels the need that they want security,  
17                  that they would have the right to have security without  
18                  that person being implicated in a crime.

19                  **MS. CATHERINE DUNN:** And, as an advocate,  
20                  do you feel that you would have any consideration of  
21                  working either with the police or in conjunction with the  
22                  police to educate them and their constables how to deal  
23                  with workers in the sex trade industry?

24                  **MS. LANNA MOON PERRIN:** From what I know,  
25                  like even, like, Maggies in Toronto and Stellas in

1 Vancouver, and SWANS in Sudbury, I mean, we've had  
2 conversations with police forces on many occasions about  
3 what we need to feel safe and what our expectations are  
4 from the police and, you know, sometimes we get that,  
5 sometimes we don't. But, there is dialogue.

6 **MS. CATHERINE DUNN:** From your own  
7 experience, can I ask you how many sex trade workers that  
8 you have come across, that have been involved specifically  
9 with the child welfare system? To give a percentage,  
10 would it be 50 percent, 60 percent?

11 **MS. LANNA MOON PERRIN:** Like, as children  
12 or as mothers?

13 **MS. CATHERINE DUNN:** Well, in any way.

14 **MS. LANNA MOON PERRIN:** General?

15 **MS. CATHERINE DUNN:** As mothers, as  
16 children coming through the system ---

17 **MS. LANNA MOON PERRIN:** I don't know. I  
18 can't say.

19 **MS. CATHERINE DUNN:** Okay.

20 **MS. LANNA MOON PERRIN:** Like, I don't -- I  
21 can't -- to assume to know that about my...

22 **MS. CATHERINE DUNN:** Right. Okay. Those  
23 are my questions. Thank you.

24 **MS. LANNA MOON PERRIN:** Thank you.

25 **MS. CHRISTA BIG CANOE:** Thank you, Ms.

1       Dunn. Next, we would like to invite up Femmes  
2       autochtones du Quebec. Ms. Rainbow Miller will have six  
3       minutes. Maître Miller.

4       **--- CROSS-EXAMINATION BY MS. RAINBOW MILLER:**

5                   **MS. RAINBOW MILLER:** Good day,  
6       Commissioners. Witnesses, thank you for coming to this  
7       Inquiry. All of my questions were for Dr. Bourgeois. I  
8       did not make an objection, because we completely  
9       understand, you know, that she was probably not in a state  
10      to testify.

11                   I just want to thank her on record, you  
12      know, for giving us the testimony and I just want to say,  
13      you know, that she's a beautiful person and I really was  
14      struck by her strength and her beauty. So, I do not have  
15      any other questions for the witnesses.

16                   **MS. CHRISTA BIG CANOE:** Thank you, Maître  
17      Miller. Next, we would like to invite up the Native  
18      Women's Association of the Northwest Territories. Ms.  
19      Amanda Thibodeau has six minutes.

20      **--- CROSS-EXAMINATION BY MS. AMANDA THIBODEAU:**

21                   **MS. AMANDA THIBODEAU:** Thank you. Thank  
22      you, counsel and Commissioners. And, I would as well like  
23      to thank all the witnesses here today for their testimony.  
24      I think that each one of them has provided a very valuable  
25      point of view to consider. And, the knowledge and the

1 truth that they've testified to today is very much  
2 appreciated by myself and I'm sure everyone else in the  
3 room here. I'd also like to acknowledge that we are here  
4 on the ancestral lands of the Beothuk, Mi'kmaw, and the  
5 lands of the Innu, Inuit and the South Inuit.

6 I have some questions for Mary Fearon  
7 today. May I call you Mary?

8 **MS. MARY FEARON:** Yes.

9 **MS. AMANDA THIBODEAU:** Thank you. In your  
10 evidence, you speak to the challenges and barriers created  
11 by short-term funding and its impacts on the quality of  
12 programming. Based on your experiences and observations  
13 in your 20 years of community-based advocacy, do you agree  
14 that these observations about challenges and barriers  
15 created by short-term funding apply to the non-profit  
16 sector generally?

17 **MS. MARY FEARON:** Yes.

18 **MS. AMANDA THIBODEAU:** And, obviously,  
19 stable long-term funding would be the ideal, but would you  
20 have any recommendations on what range or minimum duration  
21 for funding would start to reduce these challenges?

22 **MS. MARY FEARON:** Well, I'd have to say  
23 that there needs to be sustainable funding indefinitely at  
24 this stage, until we can address some of the issues that  
25 are -- like, key information that we know about what's

1 causing a lot of the exploitation of youth and the  
2 children in our society.

3 So, yes, like until we deal with the bigger  
4 issues of poverty and access to health care and mental  
5 health services and addiction services, then I don't  
6 really think that we can put a time limit on it, because  
7 as we saw today, the recovery process is ongoing and  
8 supports need to certainly be there in the long-term. So,  
9 putting an, you know, an infinite amount of time on  
10 something or a definite time on something is not really  
11 practical, I don't think, in this case.

12 **MS. AMANDA THIBODEAU:** Do you envision a  
13 different way of structuring the funding that would lessen  
14 the impacts?

15 **MS. MARY FEARON:** Yes, I do. I think that  
16 -- of course, you know, I think it's important to be  
17 reporting back to somebody when we're offering these kinds  
18 of services, but I think there needs to be, kind of, block  
19 funding for, you know, maybe five years, five years, five  
20 years with these reporting times at the end of those five  
21 years. But, knowing that the continuum of services will -  
22 - you know, you will be able to engage in those services  
23 and not have to think about the end date.

24 **MS. AMANDA THIBODEAU:** Thank you. My next  
25 question is for you as well. You speak to a lack of harm

1 reduction approach in our health care system such as there  
2 being smoking policies, dropping clients who miss  
3 appointments, lack of supports for those who are active in  
4 their substance abuse and that sort of thing. Would you  
5 agree that dropping a client or a patient in a mental  
6 health crisis for missing an appointment or declining to  
7 advocate for that person with an active addiction  
8 essentially punishes that person for symptoms of their  
9 mental illness or addiction?

10 **MS. MARY FEARON:** Yes.

11 **MS. AMANDA THIBODEAU:** And, if a service  
12 provider drops someone who misses an appointment or is  
13 unwilling to support someone until their addiction is less  
14 active, in your experience and observation, does that in  
15 fact increase that person's vulnerability?

16 **MS. MARY FEARON:** Definitely.

17 **MS. AMANDA THIBODEAU:** Thank you. My last  
18 question is in regards to criminal records that come about  
19 as a result of trauma due to mental health and addictions.  
20 So, there's a tension between some who would advocate that  
21 criminal records should be kept forever as part of a  
22 punishment to a person for committing a crime, or under  
23 the guise of protection of others from those people who  
24 may be a risk based on their history, how would you help  
25 such persons including youth move forward successfully

1 while responding to those who would keep -- who would want  
2 a criminal record to be kept more permanently?

3 **MS. MARY FEARON:** Okay. Just clarify that  
4 question for me because -- sorry.

5 **MS. AMANDA THIBODEAU:** The tension between  
6 the people out there who say, "Well, we need to have this  
7 record exist so that people know when somebody has done  
8 something bad," or is part of their punishment versus  
9 helping people move forward when they have something they  
10 have done in their past that may have created a criminal  
11 record.

12 **MS. MARY FEARON:** Yes, and I think that we  
13 need to reflect on where people are in their lives when we  
14 look at those criminal activities and what that -- how  
15 that reflects on why they did the things they did, and  
16 there needs to be a process by where -- some kind of, you  
17 know, process where people don't have a criminal record  
18 over a period of time and don't engage in criminal  
19 activity, that there needs to be some way to remove those  
20 records, because those are huge barriers to all kinds of  
21 things, including housing and employment and other  
22 services. So, yes, I think that that needs to be dealt  
23 with in a different way.

24 **MS. AMANDA THIBODEAU:** Thank you. Thank  
25 you very much, those are all my questions today. And,



1 again, I would like to thank the witnesses for their  
2 testimony today.

3 **MS. CHRISTA BIG CANOE:** Thank you. We  
4 would like to invite up as the last party crossing,  
5 Vancouver Sex Workers' Rights Collective. Ms. Carly  
6 Teillet will have six minutes.

7 **--- CROSS-EXAMINATION BY MS. CARLY TEILLET:**

8 **MS. CARLY TEILLET:** Tashi, bonjour and good  
9 afternoon. I would like to begin by acknowledging our  
10 presence on the ancestral territory of the Beothuk, the  
11 Mi'kmaw and on lands Inuit, Innu and Southern Inuit call  
12 home, and to acknowledge the spirits of our women and  
13 girls, their families, the survivors, the elders, the  
14 medicines and sacred items that are here with us today.

15 So, as mentioned, my name is Carly Teillet,  
16 and I am the great granddaughter of Sara Riel, who is the  
17 niece of the Louis Riel, and that means that I am Métis,  
18 born in Winnipeg. And, I have the incredible honour and  
19 responsibility that comes with acting as counsel for a  
20 collective of Indigenous women and LGBTQ, two-spirit and  
21 gender fluid individuals who engage in sex work and trade  
22 in Vancouver's Downtown Eastside.

23 Lanna, may I call you by your first name?

24 **MS. LANNA MOON PERRIN:** Yes.

25 **MS. CARLY TEILLET:** Thank you. Thank you

1 for sharing your story. You shared a truth and you --  
2 your truth is that you are an incredibly strong Indigenous  
3 woman and you are a white feather carrier, a mother, a sex  
4 worker, a land defender and so much more, and you hold  
5 knowledge that the public and this Commission needed to  
6 hear, particularly as this Commission has not heard the  
7 truth of most of my clients.

8 Now, you mentioned this morning, "I am hurt  
9 more and stigmatized more by my Indigenous sisters than  
10 Canada or the government." And, you also talked about  
11 positive numbers, and you talked about changing the story  
12 to celebrate, to promote life and to promote strength.  
13 And so, what can Indigenous organizations, including  
14 Indigenous women's organizations, what can they do to  
15 support and lift up Indigenous women, LGBTQ, two-spirit  
16 and gender-fluid folks who engage sex work and trade?

17 **MS. LANNA MOON PERRIN:** Thank you. I would  
18 like to encourage all of you to take a look at any  
19 policies that your agencies that you work for may have in  
20 regards to prostitution and really consider that we're all  
21 victims and we're all survivors of Canada, taking out the  
22 sex worker experience. And, that may be -- you know,  
23 morally, you may be abolitionist, you may not -- you may  
24 think that we should never have to sell sex. You may  
25 believe that, and that's your right to have that moral

1 belief.

2 But, in the safety for the people who are  
3 currently on the streets right now working to survive for  
4 money and selling sex, I would like to really encourage  
5 you to maybe take an approach of decriminalization and not  
6 to criminalize our brothers and sisters who choose or not  
7 to choose to be involved in the sex trade industry, to  
8 help empower and raise each other up, to not assume that  
9 we need to exit, that we need to fix our drug addictions,  
10 that we need this, this, this.

11 You know, I don't know if I said this on  
12 the panel or -- but this is something I believe. Like,  
13 the Indigenous approach is not, "Oh, that's broken. Let's  
14 fix it." The Indigenous approach is, "Oh, it's different.  
15 How can we use it differently," you know? And, as  
16 Indigenous women, we're in a place where we have to  
17 operate differently than we did 500 years ago, so what  
18 could we do to support each other in our individual work  
19 so that we could work together? Yes.

20 **MS. CARLY TEILLET:** So, speaking from your  
21 years of working with women in many cities, your contacts  
22 with the sex work community across Canada and from your  
23 advocacy role right now, are you able to give us a picture  
24 into how often people who assault sex workers are actually  
25 charged and convicted?

1                   **MS. LANNA MOON PERRIN:** I don't know any.

2                   **MS. CARLY TEILLET:** That's a powerful  
3 statement. And, just to close, you mentioned this morning  
4 that for a long time you felt alone and isolated, and over  
5 time you found out that you weren't alone. And so, I know  
6 that there are some of my clients listening and I know  
7 that there are folks listening to you from across the  
8 country, what would you like to say to them?

9                   **MS. LANNA MOON PERRIN:** That we're not  
10 victims and we're not survivors. We're human beings  
11 living a human experience just like everybody else and  
12 that we have a right to voice our opinions and our beliefs  
13 just like everybody else. And, we have the right to  
14 safety, and we have the right to prosper, and we have just  
15 as many rights as every other human person in this  
16 country.

17                   **MS. CARLY TEILLET:** Thank you for your  
18 voice and your story.

19                   **MS. LANNA MOON PERRIN:** Meegwetch.

20                   **MS. CARLY TEILLET:** Meegwetch.

21                   **MS. CHRISTA BIG CANOE:** Thank you.  
22 Commissioners, I actually have no question in redirect,  
23 but if I can have your indulgence just to make one  
24 comment? I mean, I already thanked the witnesses this  
25 morning for their strength, and I want to thank Ms. Dunn.

1 I think she articulated well how I felt as well. And, I  
2 just wanted to advise, though, that, you know, Robyn, she  
3 will still receive our gifts, and we will continue to work  
4 with her, and provide health supports, and love, and mad  
5 respect for the courage it took her to testify today.

6 When we decided to have this dialogue and  
7 conversation, we actually knew that there could be  
8 potential to trigger and harm. And, we worked together  
9 with the witnesses to ensure that they could work  
10 together, and that supports were in place. And, I just  
11 wanted the record to show that, and that I believe, you  
12 know, everyone, like Ms. Dunn suggested, probably feels  
13 the same amount of mad respect and love for Robyn.

14 And, I also have an immense amount of mad  
15 respect for Lanna and Mary too, because this was not an  
16 easy conversation. And, I think, if anything, it just  
17 demonstrates and proves, really, the gravity, and the  
18 circumstance and the daily reality that Indigenous women  
19 experience in this country.

20 And, I think, if anything, I'm hoping that  
21 part of the message out of this panel was how we need to  
22 come together more as opposed to be spread apart on the  
23 spectrum if, for nothing else, the interest of the safety  
24 of all Indigenous women and girls, and two-spirited and  
25 trans, gender fluid. So, again, an immense amount of love

1 to the panel for all that they contributed and to the  
2 parties with standing for their love and their respect in  
3 the room as well.

4 **--- QUESTIONS BY MR. BRIAN EYOLFSON:**

5 **MR. BRIAN EYOLFSON:** Thank you very much,  
6 Ms. Big Canoe. First I want to thank so much the  
7 witnesses for being here with us today and sharing their  
8 truths. It's been a difficult day. It's been a long day  
9 and I just want to acknowledge that and acknowledge your  
10 contributions. I also want to thank the parties with  
11 standing for their questions today and for their  
12 understanding.

13 And I think I just had one question that I  
14 wanted to ask Ms. Fearon. In terms of your work that you  
15 do, do you have any opportunities in your work to reach  
16 out across jurisdictions, across provinces and territories  
17 to share wise practices or other practices with other  
18 organisations?

19 **MS. MARY FEARON:** Yes, I am given the  
20 opportunity to do that. And I'm always very open and our  
21 agency overall is very open to that and I would welcome  
22 it. And I hope that people would feel that they could  
23 reach out to our agency as well.

24 **COMMISSIONER BRIAN EYOLFSON:** So is there  
25 any organisation to that or are there any recommendations

1 you would have maybe about being more organised around  
2 that?

3 **MS. MARY FEARON:** Yes, I think -- well,  
4 there is -- definitely within our agency we're always  
5 reaching out to other agencies, making partnerships within  
6 our community. And I mean that in the broader sense of  
7 the province, but, yeah, I think that there could be  
8 within the coalition the -- of -- the CASEY, the Coalition  
9 Against Sexual Exploitation of Youth, I think that would  
10 be something that they're already doing is reaching out to  
11 agencies and looking to the information and making  
12 partnerships with, for example, Sue McIntyre Kain (ph) and  
13 we're looking at how do we strengthen those partnerships  
14 so, yeah.

15 **COMMISSIONER BRIAN EYOLFSON:** Thank you  
16 very much. I don't have any other questions, so I'll pass  
17 it on to Commissioner Robinson.

18 **--- QUESTIONS BY COMMISSIONER QAJAQ ROBINSON:**

19 **COMMISSIONER QAJAQ ROBINSON:** Thank you. I  
20 actually have a couple of questions. Mary, can I call you  
21 by your first ---

22 **MS. MARY FEARON:** Yes.

23 **COMMISSIONER QAJAQ ROBINSON:** Thank you.  
24 We heard earlier this week from the chief of the police  
25 for the Newfoundland ---

1                   **MS. MARY FEARON:** Royal Newfoundland  
2 Constabulary.

3                   **COMMISSIONER QAJAQ ROBINSON:** --- Royal  
4 Newfoundland Constabulary, yes. Sorry about that. And he  
5 talked about some of the partnerships that they were  
6 building with your organisation, the Blue Door, to help  
7 improve the services that the police force were providing  
8 to women and people who utilise your services.

9                   **MS. MARY FEARON:** Yes.

10                  **COMMISSIONER QAJAQ ROBINSON:** Could you  
11 talk a little bit about that sort of challenges, benefits?

12                  **MS. MARY FEARON:** Well, certainly some of  
13 the challenges are working with the police and working  
14 with the women that we're working with. People feel very  
15 -- there's a lot of kind of tension between the  
16 participants and the police, based on reality of their  
17 experience, I'd like to add. But that we're trying to  
18 figure out how to break down some of those barriers.

19                               And so one of the things that we have done  
20 is developed a partnership where there are specific female  
21 police officers who are trauma informed and understand the  
22 position that many of the participants we work with, that  
23 they have been given those particular contacts. They  
24 allowed us to liaise between the participants in our  
25 program and the police department, so we've started doing



1       some of that.

2                   And they're trying -- one of the things  
3 they have also done is a partnership with trying to get  
4 CASEY to come in and educate police officers on the sexual  
5 exploitation of youth, which has been, I think, shifting  
6 how the police see it and the seriousness of the issue  
7 that we have in our province.

8                   And the other thing is, is just consulting  
9 with us to consult with our participants about better ways  
10 of engaging with the participants that we have and dealing  
11 with people in the sex trade in general. So they have  
12 looked to us and consulted with us to consult with our  
13 participants and they're opening -- open to listening to  
14 our participants personally, but we leave that up to the  
15 individuals to decide. And at this stage they're working  
16 mostly through us to pass that message along to the  
17 police.

18                   And just simple questions about when we do  
19 this, how can we do it better? And we'll go back and  
20 consult with the participants in our group and try to find  
21 better ways of managing that. And it hasn't been easy and  
22 there's lots of tricky movement through that process, but,  
23 I mean, it's a first step in how to open the communication  
24 to change things.

25                   **COMMISSIONER QAJAQ ROBINSON:** Are you

1 seeing some benefits flowing from that?

2 **MS. MARY FEARON:** Yes. Small benefits for  
3 sure, but benefits.

4 You know, I can think of in the last month  
5 that the RNC plain clothed females have come into our  
6 office and consulted with us or consulted with CASEY about  
7 issues that they've been dealing with in the community.  
8 And I think, again, it's just hearing the voice of lived  
9 experience and what they want things to be differently.  
10 And participants who've had to report instances of  
11 violence have been able to bring someone from the Blue  
12 Door in and meet particularly with trained officers, which  
13 has been definitely beneficial.

14 **COMMISSIONER QAJAQ ROBINSON:** Okay.  
15 Wonderful. Thank you. Thank you very much for answering  
16 my questions and your evidence and for coming and joining  
17 us. It was nice to hear from the police that they were  
18 engaging, so I wanted to hear your side of how that was  
19 going down so.

20 **MS. MARY FEARON:** Thank you.

21 **COMMISSIONER QAJAQ ROBINSON:** Happy about  
22 that opportunity.

23 Lanna, can I call you Lanna?

24 **MS. LANNA MOON PERRIN:** Yes.

25 **COMMISSIONER QAJAQ ROBINSON:** Okay. And

1 hi, Leaf. I want to thank you as well.

2 I don't have a lot of questions, but I was  
3 struck by something you said. Not all stories begin or  
4 end like that. And I think that that was really a  
5 teaching moment for me, because you're right. There's --  
6 no story starts and ends the same. But in the course of  
7 this Inquiry and in life we're learning that there is a  
8 lot of similarities and shared experiences.

9 And, you know, at the fundamentally -- and  
10 we have to look at this from the perspective of the rights  
11 held by Indigenous women, girls, trans and two-spirited,  
12 no matter what, and that those rights be recognised,  
13 protected and upheld. And I really appreciate what you  
14 shared with us today. And I think that that priority of  
15 safety is so key and true choice.

16 And I want to share with you that from  
17 women that I've heard from in private, I've heard from a  
18 number of women and we've heard from one today where there  
19 was no choice. And that's exploitation.

20 And I want to know from you, because it  
21 seems to me that this is where the debate is in this  
22 spectrum of when is it exploitation? When is it choice?  
23 Is there a line? Where's the line? And then that line  
24 seems to dictate how we are supposed to respond; right?

25 **MS. LANNA MOON PERRIN:** M'hm.



1 help us weed out that process a little bit easier. It'll  
2 make a person who is in the trade feel like, I'm here  
3 because I choose to be here, and if I don't want to be  
4 here, either somebody that I can tell. So, that's where  
5 I'm, kind of, feeling that, you know, decriminalization  
6 might be the safest way for us to go.

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

8 **MS. LANNA MOON PERRIN:** Thank you.

9 **COMMISSIONER QAJAQ ROBINSON:** When you were  
10 talking about -- you talked about you know where -- you  
11 know outreach. It was on the topic of outreach and how  
12 women in the trade are the best outreach workers. And, I  
13 -- one of the realities that I've heard about from women  
14 is that, because of the level of abuse, and it doesn't  
15 have to be physical, it was psychological, that they  
16 experienced by the person exploiting them or trafficking  
17 them, that no amount of, sort of, comfort in the police  
18 was -- like, it was really not a police response that they  
19 were looking for, and it was really a community response,  
20 but of course that safety element needing to be there. Do  
21 you see -- and so when you were talking to me about how,  
22 you know, we know where our sisters are and you know that  
23 environment, it struck me as there being an opportunity  
24 where women in the industry by choice can help work with  
25 those who aren't ---

1                   **MS. LANNA MOON PERRIN:** Yes.

2                   **COMMISSIONER QAJAQ ROBINSON:** --- and help  
3 with the outreach.

4                   **MS. LANNA MOON PERRIN:** Sex workers aren't  
5 pro-trafficking. That's something we need to make clear.  
6 And, when trafficking is happening, a sex worker is the  
7 first person to call that colour and to be able to support  
8 each other through that process. It's very, very often  
9 that one sex worker will help another sex worker get away  
10 from a pimp without assistance of police. That happens a  
11 lot, you know?

12                                 And, I really believe that -- when I  
13 started doing outreach, it felt so good to me to be able  
14 to connect with my sisters and, you know, have a cup of  
15 coffee and talk. And, they were able to open up to me and  
16 feel okay, and say, oh, well, there's this bad date here  
17 going around, maybe you should -- okay. And then write it  
18 down. And then give that information around. Okay. Blue  
19 car, you know, red hat, this guy, blah, blah, blah, you  
20 know? And, to be able to share that information amongst  
21 each other.

22                                 So, yes, I really think that sex workers,  
23 we can empower each other. We are anti-trafficking and we  
24 need more of the support -- more support from our  
25 communities to be able to support ourselves as sisters.

1                   **COMMISSIONER QAJAQ ROBINSON:** And, would  
2                   you agree that that's institutions, like the police,  
3                   respecting your knowledge and wisdom?

4                   **MS. LANNA MOON PERRIN:** Yes. I mean, yes,  
5                   if the police could respect our knowledge and wisdom and,  
6                   kind of, let us, sort of, keep our knowledge and wisdom  
7                   where it's at and share it when it's needed, you know,  
8                   because we've been able to gain this knowledge and wisdom  
9                   through our experiences, but we're not going to go out and  
10                  be blabbing it off to everybody, you know? I mean, in a  
11                  case of somebody's safety, of course, you know, we'll make  
12                  sure that the information is there to keep someone safe,  
13                  but I mean -- yes.

14                  **COMMISSIONER QAJAQ ROBINSON:** Okay. Thank  
15                  you. Those are all my questions. I want to thank you so  
16                  much for coming, and sharing with us and engaging in this  
17                  conversation that I know is not easy. I want to express  
18                  my gratitude to you, Lanna. I also want to express my  
19                  gratitude to Robyn. I -- sorry. I'm sorry. I'm so  
20                  sorry. I know they're going to sing after and I wish you  
21                  were in this room, Robyn, for the medicine that's in this  
22                  room. And, the love that's in this room for you. And, I  
23                  want you to know what you've taught me and I hope one day  
24                  I can share that with you. Fundamentally, in a society  
25                  where Indigenous women and girls are marginalized,

1 subjugated and abused by the state, to talk about choice  
2 is hard. This whole conversation is so hard. And, when  
3 it's state sanctioned, we've heard about it from so many  
4 other witnesses. And, I hope we can talk again another  
5 day.

6 I also want to thank the parties with  
7 standing, and I want to especially thank our legal team  
8 and Commission Counsel for very bravely and rightfully  
9 making this a topic that had to be discussed. I think  
10 that we all know though, at the end of the day, in the  
11 beginning of the day, it's about safety, and having these  
12 conversations is what needs to happen to get to that. So,  
13 I want to thank you, Christa, and your team very much for  
14 what I know was a hard day.

15 And, for the families and survivors and all  
16 those in the room, trying to do this in a process is so  
17 hard, with the clocks and -- the irony that that is also  
18 state defined doesn't go past me in this moment. So, I'm  
19 going to stop. I just really needed to express my  
20 gratitude and express how sorry I am. I guess we adjourn  
21 then, or...

22 **MS. CHRISTA BIG CANOE:** Yes. I think you  
23 may have some gifts over there that you want to share.

24 **CHIEF COMMISSIONER BRIAN EYOLFSON:** Just  
25 before we adjourn, I just want to acknowledge that the



1 witnesses have come here today and they have shared their  
2 gifts with us, their gifts of their truths. And, as a --  
3 in appreciation of that, we have a small gift in return  
4 for you, we have some eagle feathers.

5 And, this is something that we started  
6 early on in our process, some matriarchs out on the west  
7 coast provided us with eagle feathers to be able to honour  
8 our witnesses who come and share their truths with us.  
9 And, as we've gone across the country, different  
10 communities have provided us with eagle feathers.

11 So, we have some feathers to give and we  
12 have one for Robyn, and we'll find a way to get it to her  
13 as well. And, we hope that -- it's a small token, but we  
14 hope that it can maybe lift you up on those days when you  
15 need a little bit of lifting up. So, I'm going to ask  
16 that our grandmothers to come and help us present the  
17 eagle feathers to you. Thank you. Meegwetch. And, these  
18 are Mi'gmawe'l feathers I've been told.

19 **MS. CHRISTA BIG CANOE:** Sorry. And,  
20 actually, the Commissioners also want to extend that --  
21 the same gift to Lief. So, Commissioner Robinson's coming  
22 over to you, Lief. I think I speak on behalf of the  
23 Commission when I say you standing beside your mother  
24 today and supporting her exemplifies what we have heard a  
25 lot about us wanting to ensure that Indigenous men stand

1 by their women and understand and support. And so, this  
2 feather is also to lift you up and to thank you for the  
3 love and support you provided your mother today and the  
4 example you have shown. So, meegwetch.

5 (APPLAUSE)

6 **MS. TERRELLYN FEARN:** If there ever was a  
7 time for a song, it is now. So, I would like to invite  
8 anyone that would like to come up and sing. And, we're  
9 going to be singing the Women's Warrior song for these  
10 brave warriors that have had the courage and the heart and  
11 the openness to share so powerfully and profoundly with  
12 all of us and all the world today. So, please join us.

13 (MUSICAL PRESENTATION)

14

15 --- Upon adjourning at 17:27

16

17

18

19

20

21

22

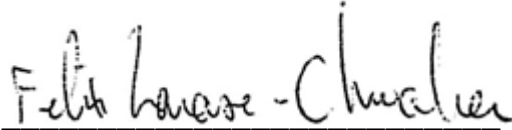
23

24

25

## 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 black ink that reads "Félix Larose-Chevalier". The signature is written in a cursive style and is positioned above a horizontal line.

Félix Larose-Chevalier

Oct 17, 2018