PUBLIC

Wednesday February 14, 2018

Public Volume 45(b)

Youth Panel: Allan Sabattis-Atwin, Leona Simon, Madison Donovan & Chelsea Jadis

Heard by Commissioner Michèle Audette

Commission Counsel: Shelby Thomas
II

APPEARANCES

Assembly of First Nations          Julie McGregor (Legal Counsel), Stuart Wuttke (Legal Counsel)

Government of Canada             Marie-Eve Robillard (Legal Counsel), Tania Tooke (Paralegal)

Government of New Brunswick      Heather Hobart (Legal Counsel), Maya Hamou (Legal Counsel)

Eastern Door Indigenous Women's Association (Non Appearance)

Gignoo Transition House Inc.      (Non Appearance)

Pauktuutit Inuit Women of Canada,  (Non Appearance)
Saturviit Inuit Women’s Association,
AnânauKatiget Tumingit Regional
Inuit Women’s Association and
Ottawa Inuit Children’s Centre,
as a collective single party

Government of Prince Edward Island (Non Appearance)
# TABLE OF CONTENTS

Public Volume 45(b)
February 14, 2018
Witnesses: Allan Sabattis-Atwin, Leona Simon, Madison Donovan and Chelsea Jadis
Commissioner: Michèle Audette
Commission Counsel: Shelby Thomas
Grandmothers, Elders, Knowledge-keepers: Bernie Poitras Williams, Sarah Alana, Mii gam’agan, Imelda Perley Opolahsomuwehs, Dr. Judy Clark
Clerk: Trudy Mckinnon
Registrar: Bryan Zandberg

<table>
<thead>
<tr>
<th>Testimony of Allan Sabattis-Atwin, et al</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1</td>
</tr>
</tbody>
</table>

| Reporter’s certification              | 66   |

Reporter’s certification
I

IV

LIST OF EXHIBITS

<table>
<thead>
<tr>
<th>NO.</th>
<th>DESCRIPTION</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Witnesses: Allan Sabattis–Atwin, Leona Simon, Madison Donovan and Chelsea Jadis Exhibits (Code: P01P10P0105)</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>Folder containing 12 digital images shown during Panel testimony</td>
<td>6</td>
</tr>
</tbody>
</table>
SHELBY THOMAS: Good afternoon Commissioner Audette. I am Shelby Thomas and I am a lawyer with the National Inquiry. I am Metis from Manitoba. I just wanted to take the time to thank you for welcoming me as a guest in your Territory.

This afternoon we will be hearing from a panel of three youth who will be providing their perspective. Commissioner Audette, could we affirm the witnesses.

LEONA SIMON PROMISE

MADISON DONOVAN PROMISE

ALLAN SABBATTIS-ATWIN PROMISE

SHELBY THOMAS: To start I’ll have each of you introduce yourselves
and tell us where you’re from and your connection with missing and murdered Indigenous women and girls.

LEONA SIMON: Well, hi everyone. I’m Leona Simon, I hail from Elsipogtog New Brunswick. I’m here today on behalf of my aunt who has been, unfortunately, taken from us. I’m here to tell her story so that people can know and for her to be heard.

MADISON DONOVAN: I hail from Moncton. I’m here to tell my aunt’s story and also my story also and, yeah.

ALLAN SABATTIS-ATWIN: My spirit name is Nikanaptaq and that was gifted to me by an Elder that’s in the audience and it means One Who Leads With Knowledge, and means tracked for the future generations. And I’m here today for my first cousin, who was like my sister,
to pay honour to her and help be her voice. Wela’lin.

SHELBY THOMAS: Can you share with the room today, how your connection with missing and murdered Indigenous women and girls has impacted you?

LEONA SIMON: Well they impacted me – they’ve introduced us to family members that understand what we’re going through and that’s a huge part because nobody else knows what you’re going through and unfortunately they, they do. So that’s that connection that I have.

SHELBY THOMAS: And could you say losing your aunt in, in your life, how has it impacted your life? With whatever you feel comfortable sharing.

LEONA SIMON: Well I wanted to break that mental health stigma and I’m
going to tell the world that I suffer with depression anxiety and if you were to ask me to, to admit that, like a year ago, I’d say, you know, I’d tell you off. But I want to break that stigma and we need to take care of ourselves and self love and sometimes you have to admit you do need help and that’s okay.

SHELBY THOMAS: Can you share how it’s impacted your life as well, with your aunt and your, your personal experience?

MADISON DONOVAN: Well for my aunt, I didn’t even get the chance to meet her because of the horrible thing that happened to her and that’s something I wish I could’ve done, is meet her. And for myself, it’s affected my emotionally and also physically. I suffer from bi-polar disorder now and also depression, extreme anxiety and I have a bad rib now from this.
SHELBY THOMAS: And can you share how losing your first cousin, or your sister, like you said, has impacted you.

ALLAN SABATTIS-ATWIN: It’s had a dramatic effect on my life because she was stolen from us umm, she’s just so young and it’s been hard to deal with. And I know that I need to be the strength for my family so doing all of these engagements and speaking and being a part of the Red Shawl campaign and all these things is really important because it brings her voice as well as all of our other stolen sisters.

SHELBY THOMAS: At this time we have a video to share.

A VIDEO TITLED JUSTICE FOR JADE IS PLAYED
EXHIBIT NUMBER 1: Folder
containing 12 digital images
shown during Panel testimony

SHELBY THOMAS: If we could take
the time just to discuss how youth in
your communities have been impacted by
missing and murdered Indigenous women.
How - when you’re - how you feel,
potentially the vulnerability or?

LEONA SIMON: For me personally
I find it’s hard to be Innu, you know,
the racism here in Canada is just
outrageous. We’re being sexually
exploited, our young girls and our men.

MADISON DONOVAN: From Moncton I
feel as though all these young women
who are workers and have no family and
are on the streets, they, they have
nothing and like nobody is doing
anything and it’s just not fair and
like I really feel like it’s affected,
like, the whole community when, like a
couple of years ago this girl went missing and they still haven’t found her. It’s been a couple of Septembers and no one talks about it but people think about it. And it breaks my heart that women who are workers are just tossed away and nobody looks for them nor cares anymore.

ALLAN SABATTIS-ATWIN: I think our communities need to feel supported. They need to know that our women and girls do matter and that people are working to protect them and other communities are coming together. And Indigenous and non Indigenous people alike are coming together to, to show Canada that they do matter and we need to step it up to protect them.

SHELBY THOMAS: I was wondering if you guys could share your vision of a better and healthy future. What does that look like in your communities in the Canadian society?
LEONA SIMON: My family’s vision is to eventually have mental health facilities to, so we can take care of our own so there wouldn’t be no more trauma and assaults that happen to them. So we can take care of our own. You know, that would be awesome to, to do that.

MADISON DONOVAN: What my vision is, is for Moncton to have a facility for at risk youth and like women, men, whoever to like - that are working the streets and trying to find ways to make money to have a place to go to and not have to resort to doing stuff like that. To get cleaned up, to have a home, have, have nice cooked meals for them. And I’m not just saying a shelter, I’m saying like something that will like bring them far in life. Like bring them a home and then gradually bring them to bigger and better things
until they have their own home. That’s what I’d like to see.

ALLAN SABATTIS-ATWIN: I’d like to see a return to our ancestral teachings to be linked to our language and our culture so that our communities know how to properly cope with these traumatic experiences and intergenerational trauma. And I think the only answer to that is to return to our roots and, and ceremony and through stories with Elders and stuff like that.

And I know Jade’s mom is here today and she, her vision is, in Jade’s name, to create a space for women who, who are struggling in life and a place where they could be safe and learn the important things they need to know in life. And, and have access to their language and their culture and, and just show them these women that are the most vulnerable that, that people do care and that we are going to protect
them. And I think we just need to, as a society, remind, remind, constantly remind everybody of that.

SHELBY THOMAS: You guys have already mentioned quite a few solutions on how we get to where we are right now and how we get to that better future but are there any other solutions you can think of?

ALLAN SABATTIS-ATWIN: I think we need to work on the systemic racism that, that’s out there and how RCMP respond to these situations. The paramedics, the whole process that they follow. Like in Jade’s case they didn’t – she was treated like she didn’t, like she didn’t matter and they didn’t go through the proper procedures and we found ourselves doing all the investigating and, and, and trying to find the answers that we still don’t have to this day.
And it’s hard enough to lose somebody and to have to have — go without answers and without justice and it’s just, it’s really hard but I’m really grateful for the Inquiry because they’ve provided us with the supports and they really have been showing us that they care. And it’s really comforting and just the energy, like when I came into this Hotel I could just feel it and it just made — I’ve been, like so emotional the last couple of days, like I could just feel the love and I just want to thank everybody for that.

MADISON DONOVAN: What I want is the statistics to end. We — as an Aboriginal woman, like I know how it is to feel as a woman who’s been raped, just another Aboriginal woman who’s been, like raped. Just another Aboriginal woman who’s been abused, oh it’s typical. I want it to end. It’s not right and I just want people to
notice what’s going on and care about
people that are not only white but who
are Aboriginal, Pakistan, Black any
colour, I don’t care, I just want them
all to, like matter.

And I want people to think that way
too.

SHELBY THOMAS:       Baton D’acadie
kindly donated resource materials for
children. They’re books of Indigenous
stories that are translated in
Indigenous language, English and
French. They also have a teacher’s
resource manual that - to help teachers
include them in their school
programming.

If you guys could comment on what you
think of these resources.

LEONA SIMON:          I think it’s a
wonderful idea but we have to bridge
the gap between Provincial and Federal
schools because I’m not sure if my home community would have access to that. But I think that’s a, a awesome idea. If we’re, for all three language right.

MADISON DONOVAN: As a mother I love the idea of being able to teach my son not only English but Mi’kmaq and I’d love to see more books like those. And I’d love the Government to even learn how to like, teach people how to speak Mi’kmaq too. So I think this is great stepping stone.

ALLAN SABATTIS-ATWIN: I think it’s great too and it’s really important because it gives our, our children that are in the schools, our Indigenous children validation that they have stories too and they matter and they’re represented within the library at their school and in their classroom. And that we’re a very caring and sharing people, and we want to teach people about our, about our cultures. And I
think that’s key to identity for our youth, is discovering their, their roots and being proud of that.

Cause that will provide, that will provide them all with everything that they need in life to get through. That it’s okay to, to be sad some days. It’s okay, you know, to be angry. Those are all human emotions that we all have to feel and I think there’s still a lot of work that has to be done in the schools to educate society about our people but I’m hopeful to see things like this happening and to have it in our language and stuff too.

So I really think that it’s powerful for our, our youth.

SHELBY THOMAS: Do you have other ideas on how to incorporate Indigenous cultures in the school systems or in other areas of life?
MADISON DONOVAN: Like I was saying earlier, I believe that our language should be taught at public schools. Yes school systems teach French but they should also have the opportunity to learn how to speak Mi’kmaq because it’s a dying language. As my Mniku told me a little while ago, and she’s right and we need to bring the language back to life and what better way to do so than to teach our youth.

ALLAN SABATTIS-ATWIN: I think we really need to value our Elders and our knowledge keepers and they have to have a place in the classroom, a place in the community where they feel like they matter and that we’re listening to their voices. I think for so long, I, I know my community alone that the Elders have kind of felt like they don’t, they didn’t matter but until recent, last couple of years, as a community showing that we value their stories and value their teachings and
they’re, they’re just as important as going to the public school and sitting in a classroom.

LEONA SIMON: I, I know St. Vic’s is trying to Indigenize their, their Universities as well. I think that would be a really big step if not only, like they - all of Canada can keep that up. Like, yeah they might have a Native room but, like let’s educate the professors and the rest of the students. Like we are here, let’s learn from each other.

SHELBY THOMAS: And do you guys have any ideas on the efforts that can be taken to get it incorporated more in schools? Funding? What, what Elders need to be, where they need to be to share the knowledge or where, where does that education come?

ALLAN SABATTIS-ATWIN: I think the important thing for us to remember is
Hearing – Public
Youth Panel

that learning doesn’t always have to
take place in the classroom. And it’s
really important that, you know, we’re
out on the land and we, and we share
the teachings of the land and all of
the, the inner connectedness of
everything. And just really trying to
re-establish that connection to, to
Mother Earth.

I think if schools can kind of step
away from trying to force the
curriculum onto the students and first
try to establish a love for learning
and the connection to the earth and,
and, and our identity then the rest all
comes after that. I think that in
order to be successful you have to have
a spiritual connection to Mother Earth
and, and the teachings and all of those
things.

And I think the schools need to
recognize those, those things for our
students.
LEONA SIMON: I think you said it all.

SHELBY THOMAS: I know that some of you are involved in the Red Shawl Campaign, did you want to take a bit of time to talk about that?

LEONA SIMON: I, I’ve been a part of the Red Shawl Campaign but I find my involvement was very little. But it was awesome to be a part of that. I did ended up getting inspired and some of my beadwork is floating around. I was inspired by the, the red shawl logo and I took it upon myself and, and beaded that. But the Red Shawl Campaign is to create awareness for our, our sisters. Maybe Allan can talk more.

ALLAN SABATTIS-ATWIN: The Red Shawl Campaign that we’ve been doing at UNB, Dr. Margaret Cress is here in the room
and, and David Perley and Imelda Perley. They’re such important people to - for the role of the Red Shawl Campaign on the University and they’ve created such powerful relationships with, you know, non Indigenous people and they’ve really built a really strong network for the Campaign.

And it lasts a week every year at UNB and there’s a lot of activities and things that go on. It’s very powerful. I’m very happy to be a part of that and, like it’s close to my heart and everybody that’s involved, it’s close to their heart too. So it’s, the Campaign is created out of love and protection for, for our Indigenous women and girls. And the red shawl symbolizes protect, protection so we put the red shawl over them to protect them. And they do a beautiful exhibit with the red shawls and cedar and just, when you walk into that room you can feel the energy and it’s so supportive.
And they’re there to support the families and I think that’s so important that the families feel supported through this because it shows that people care and it helps you to, to go on. Continue the fight. If you’re still looking for justice or the fight to protect and, yeah, I’m just really honoured to be a part of that.

SHELBY THOMAS: Do you guys have any ideas on how the youth voice can be incorporated more?

ALLAN SABATTIS-ATWIN: I think this is great to, to have a youth panel and we did it at the Red Shawl Campaign too because it gives voice to, to the youth to understand how these things affect them and, and give voice to them for how they see healing and moving into the future with this to, to further protect our women and girls.
So I think just giving them that voice and allowing them to express their feelings and stuff, it’s, it’s powerful because then other youth see that, you know, the youth voices are valued too. And the youth have just as many teachings as, as our Elders or other people cause they see it from a different perspective.

So I mentioned my spirit name earlier and I was gifted it by Elder Imelda Perley and at first I was kind of intimidated by it because it requires so much of me and some days I feel like it’s hard to step up and be a leader. And I’m a leader in my community and it’s just, I feel like as leaders we need to be able to kind of guide the way for our future generations so that they can see, like a clear and bright future. And, and as a leader I get my strength from, you know, from my community and from other Indigenous people.
And some days it’s really intimidating to, to be an advocate or to speak out and to always feel like a villain for speaking out and, and - on important issues like this but, you know, I’m, I’m also reminded at the same time that it’s for a purpose and that’s, that’s what matters.

SHELBY THOMAS: Leona, can you share, talk about the beadwork you do?

LEONA SIMON: So I mentioned earlier that some of my beadwork is floating around. Our emcee Patty Musgrave was wearing it. For me, like I was really inspired from, from the Red Shawl Campaign and when I’m working on it, the first one I had done it was an eerie feeling for me. Like, you know, I sketched it out and I was staring at it for awhile and I, I had that overwhelming feeling of what it actually represented and what it means
to me and everybody else. Like I cried
and it was hard to do my first one
because of how it - I finally like,
made that connection that all this
beadwork not only was just a piece of
art but was near and dear to our
family.

And beadwork for me, it makes me, makes
me calm because if you’re not, if
you’re not calm then you’re going to
mess up. But there’s a lot of, not a
lot but I’ve done maybe about 10 or so
and they vary. They’re similar but the
variation of the hair changes all the
time because each one of our stories is
a little bit different, right. So it
adds that uniqueness towards it.

Recently I started doing the medallions
with the seal skin and that’s pretty
cool in itself as well. For me, with
the seal skin it reminded me of the,
the faceless dolls because it was just
like the silhouette of the shawl. But
I haven’t been beading long, maybe three or four years and it’s helped me focus a lot on keeping calm and there’s a lot of love that’s put in it and I hope it heals just as much as it looks beautiful.

SHELBY THOMAS: Madison can you share your experience being a mom?

MADISON DONOVAN: Okay. Well I’m a mom of four boys, three of them are my step sons but I treat them as they are my own because I’ve known them since they were young young, as young as the age of five actually. Sometimes I look at my boys and I wonder how a man can do something so horrible to women or to another man and it breaks my heart because when I look in my boys’ eyes I don’t think, oh they could be doing the things that other men or women are doing to like, our Aboriginal women.
Like the Highway of Tears, I look at them and I think they could never do that but I don’t know how a mother can look at their son and like, if that makes sense. But I love my boys all very much. I don’t know what I’d do without them. My youngest, I gave birth to him back in May, he was born premature by seven weeks. It broke my heart because I wasn’t allowed to touch him or hold him for the first little bit because it would be too dangerous for his health. And he was so yellow, like they had to incubate him and I just remember like, how awful it felt being away from him.

Ever since then I’ve had a bond with him that is impossible to break and I feel like if I could teach him to be respectful to women and stuff, and like show him how much his mother loves him, that he won’t do things like that. Because I think a lot of the time, a lot of these men who do these horrible
things are doing it because they didn’t
have love from their mother. They
didn’t know how to treat women and
that’s what I’m teaching my boys. I’m
 teaching them respect women.

My oldest, he has a girlfriend. He’s
13 years old and I told him, as soon as
I heard it, he was on the X-box with
his father, I said you make sure you
respect her. You’re going to bring her
on a date, I don’t want no hanky panky,
I don’t want you doing anything you’re
not supposed to. You treat her like a
queen and then you go to meet her
father, you shake his hand and you say
thank you for letting me see your
daughter.

And I feel like that’s the way we
should be raising our men, to have the
utmost honour and respect no matter how
busy you are, you teach those boys how
to respect women. That’s all I really
have to say about being a mom.
SHELBY THOMAS: So we’ve talked a lot and you’ve shared a lot of youth perspective, is there anything else you guys would like to share at this time? Commissioner Audette, that shares the voices of our youth on our Panel today. Do you have any questions?

COMMISSIONER AUDETTE: Bien sur, of course. Merci beaucoup, thank you so much. Woops. I want to say merci Leona, for your, for what you do and who you are. I love you. Merci beaucoup. It’s amazing you’re a mom of four, four boys.

MADISON DONOVAN: Yes.

COMMISSIONER AUDETTE: They have a super mom that’s for sure. That’s – it’s a fact, let’s put it that way. Madison it’s amazing and, and you too. I was going to say Alex but it’s Allan, I’m glad you mentioned your name again, I
would’ve done that mistake. So I have your name right and if you can repeat again, so I can, my spirit can connect with your traditional name.

ALLAN SABATTIS-ATWIN: My spirit name is Nikanaptaq, which means one who leads with knowledge and leaves tracks for future generations.

COMMISSIONER AUDETTE: Well we say en francais, (speaks French) and I think your mentor understood what I said. I’ll try in English, it goes well with you, it suits you or it’s perfect to you. I’ll say something like that.

ALLAN SABATTIS-ATWIN: Thank you.

COMMISSIONER AUDETTE: Thank you and your voice, your message or your passion is helping us to do the work that we need to do. The work, we understand that there is a beginning and an end. Although we’re all
passionate people or human beings coming different backgrounds or different Territory across Canada, we have Canadian, we have Metis and First Nation and Inuit people working in this important journey.

And your voice is very important. Like we’ve heard across Canada other youth who gave us also some ideas how Canada should be or how our communities should be. The first question or comment for me, first of all it’s to take this opportunity to acknowledge that even though our grandparents and parents were forced to go to the residential schools, they were a strong advocate also. They were young too one day, me too. They were strong advocates, didn’t have the tools that we have today.

As an example, social media and – but we have to acknowledge that they fought to make sure that the education system
changed in the 60s and 70s and 80s.

I’m proud to say that my mom is one of
the fighters or advocates for that. My
question to you is how come 40, 30
years later, even though our ancestors
said to any Government we need to
change the curriculum, we need to
change the education system. And
today, it did change a little bit.

I remember in 2013, I might be wrong
with the, the year, every Minister of
Education made a commitment that they
will change the curriculum in every
Province and Territory. We some
initiative but why do you think it
didn’t happen or it’s not happening
like our ancestors or Elders pushed
when they were young? And I’m glad and
proud that you’re bringing this in
public, in this space that we need to
change the curriculum in the school.
But why it didn’t happen or it’s not
happening like it should be, do you
have any idea?
ALLAN SABATTIS-ATWIN: I think that through colonization people were made to understand that the western was the, the, the way, the way to be. Like we had to learn through that way and we were made to feel like, you know, Indigenous world views didn't matter and I think that there was a resistance - I don’t know, that’s a hard, hard question.

MADISON DONOVAN: Honestly, this is my opinion personally. I feel like when Trudeau became Prime Minister there were a lot of promises that were empty and I feel like he should go to those promises and think, oh I should do this for the Aboriginal community because I looked, I checked to see what he did for our community and I found it wasn’t a lot. He could have done so much more and I feel like he should. That’s my opinion.
COMMISSIONER AUDETTE: You can messenger me later unless you have, you want to add.

LEONA SIMON: I - there’s, it feels like there’s multiple things you could blame it on. It could be the Government, it could be the, maybe it’s like a racist superintendent, like it could be a lot of things.

COMMISSIONER AUDETTE: Racist?

LEONA SIMON: Racist superintendent, like in charge of the, the districts.

COMMISSIONER AUDETTE: Okay.

LEONA SIMON: Yeah. So you just never know and then, and unfortunately it’s, it’s our loss right. But honestly I don’t know.
COMMISSIONER AUDETTE: So the three of you, would you be comfortable that we reiterate many recommendations that was many times pushed forward by leaders or advocates that we have to change the curriculum. Would you see that in the final report of this Inquiry?

LEONA SIMON: Yeah. And would that be, like I mentioned earlier, Provincial and Federal?

COMMISSIONER AUDETTE: Umm-hmm.

LEONA SIMON: Like for them to have the same curriculum? Because I find that’s really important and I don’t understand what’s the difference honestly. Like Federal and Provincial. Like Federal is Native, Native schools right.

COMMISSIONER AUDETTE: Yeah.
SHELBY THOMAS: Can you explain what you mean, what you’re meaning about what’s the - you’re explaining a difference between Federal and Provincial, and why are you saying there’s a difference and how is that impacting?

LEONA SIMON: Our Native kids, they need to be taught this, whatever non Indigenous kids are being taught. Like why, why are we getting the shitty end of the stick?

COMMISSIONER AUDETTE: What did you say?

LEONA SIMON: I’m learning. No, I said, you know, why are we getting the shitty end of the stick?

COMMISSIONER AUDETTE: I’m very visual, okay, so my translation became, became brown and a stick. Okay. Okay. Merci, merci. So it’s public huh, everybody heard that. Okay, merci.
And what about that we also support what our people and advocates said that the, the, the history and the, the story of who we were and who we are today has to be built by us and for us.

So Canada, you think would benefit if the curriculum was created, built or done by the Metis, the First Nation and the Inuit, that we are the ones involved in building that? I don’t know if you’re comfortable.

ALLAN SABATTIS-ATWIN: I think our voices are critical to, to that process.

COMMISSIONER AUDETTE: Merci.

ALLAN SABATTIS-ATWIN: And I think our non Indigenous partnerships need to be respectful that our voices need to lead, lead the way in this and that their voices can be to support us and I think that is what we’re going to need
in order to be successful moving forward.

COMMISSIONER AUDETTE: Merci beaucoup. And Madison, you mentioned the sexual exploitation or women working, what - the impact also, what do you think or if you don’t have an answer now I know we stay connected through Shelby. If you have an idea that comes tomorrow or next week, so don’t be afraid that I don’t know what to say. It’s okay, I respect that.

What, what kind of recommendation this Inquiry could push forward to - about human trafficking and sexual exploitation?

MADISON DONOVAN: Actually I do have an answer for that. I’m not saying drug rehabilitation but they do need drug rehabilitation. But I’m saying rehabilitation in general. These girls, they’ve been working since
they were young. Like I know many many girls that have been working since they were 15/16 years old and they need to figure out the basics in life.

My friend, who I’ll keep anonymous, she recently stopped trafficking herself and she asked me to come over to help her build a crib because she didn’t even know how to do it. And we need to, like rehabilitate them about how to do certain things, how to cook, how to like, clean, how to associate with people in general again because workers, me myself, I’m not trying to be - as an ex-worker I didn’t know anything about that.

I didn’t know how to get along with people. It took me almost two years to start to work on, like talking to people better and I feel like that’s one of the things that need to be done. Like there’s so much that needs to be, like rehabilitated. Like, ah, they
need a place to go first of all for when they first get picked up and they’re like I don’t want to work for this person anymore. They need protection and then, and eventually have their own home, like I said, almost like steps for them. Like six months in this program and then, like a year doing this and then at the end of it they have their own place to go to. That’s what I feel is best for them.

COMMISSIONER AUDETTE: And it doesn’t exist right now?

MADISON DONOVAN: No, unfortunately not. There’s a place for women to go to who are battered and abused but I have been to this place and it’s not a good place if you want to like, get sober and stop doing stuff like that.

COMMISSIONER AUDETTE: And did you hear if other places or cities, they have a
facility like that or a place like that?

MADISON DONOVAN: Not near by.

COMMISSIONER AUDETTE: Okay, thank you. But you, that’s very very helpful, merci beaucoup. And I would say we hear a lot, many generations and also from the youth that going back to the culture or re-appropriating our culture is a way of healing, so I’ve heard that from you and many people. It doesn’t matter the age, it’s very important and do you think this also, this Inquiry should incorporate recommendation like that about the healing process?

To make – because we’ve heard or we read it through other reports that culture is so fundamental, the language, the land and the relations with the land and so on.
ALLAN SABATTIS-ATWIN: Yeah. I would say yes, I think it’s really important that we added this. If anything that we have accessible resources for, for people as far as ceremony and cultural teachings and access to Elders and all of that stuff. Cause often times the people that need that support and advice the most are the ones that don’t really want to ask for it. So it needs to be brought to them, I think.

COMMISSIONER AUDETTE: Merci.

LEONA SIMON: Don’t they have, like a, something in St. Mary’s, like a cabin for people to……

COMMISSIONER AUDETTE: Like say for programs?

LEONA SIMON: I’m not sure but it’s like for them to get - touch base with the, with the land. What’s his name? Percy, yeah.
COMMISSIONER AUDETTE: Culture camp or?

LEONA SIMON: Yeah, that would - culture camps would be just amazing. Like just culture in general.

COMMISSIONER AUDETTE: Yeah, yeah.

LEONA SIMON: Like how could you help somebody if you’re lost yourself so maybe they could find themselves with their own culture. Get, get in touch with them themselves.

COMMISSIONER AUDETTE: I know we have to collect facts but it’s proven, it’s proven, I know I’m taking a risk here, there’s lawyers probably looking at me but it’s, have to say it’s a fact that when we know who we are, our history and our cultural identity we are strong. That I can guarantee who’s listening, it’s a fact. So of course you have my support for that one.
Oops. I hope my other colleagues will help me on that.

So it becomes, again I’m sure we’re not going to be the first ones writing a recommendation like this because we’ve read two other reports that the culture and the identity is so important. But I’m glad that we hear it from the youth in this forum, in this place.

The violence. We listen and witness close to 7,000 — but we, the people of this land, close to 7,000 people who testified during the Truth and Reconciliation Commission. They have — I respect them so much. And it did, I won’t say the word because we’re live — how can I say something else? It did hmm hmm our life. Okay.

Mess up, thank you. My new translator. My professional translator. And it did, it stopped with my mom’s generation in my case and the second
generation where I grew up in my Innu community we saw, and we still tasting, seeing, feeling, hearing and living that impact. It’s there. The second generation.

And what I’m impressed with the youth is my first son, I was 21 years old. I had my two hands on the stroller, you’ll understand why I’m saying this, and when the father was pushing the stroller it was like, oh my God I have to do that, and just one hand. It was like a shame or shy. And not long ago, maybe some see their ex or husband pushing just with one hand. Not long ago I was in my community and I said to my mom, look mom there’s no women. We were inside of the arena, it was a family day. The day for kids. Balloons, clowns and Elders teaching things to the youth and the babies and the kids.
I said there’s no women. So my mom
took the mic, she knows me, I ask her
to do it but she was the one not shy
and she said in Innu, hey men come here
all of you. There’s something here
that we never saw before. So 40 young
dads, no moms, just dads with the
strollers, with the baby, the newborn
or five kids and we took a picture of
that. It was so beautiful to see that
your generation, my kids’ generation,
my sons, that you’re breaking that
cycle of men and women, you know,
inequality, injustice or violence and
also responsibility of teaching or
taking care of our children.

And I would, I, I still have that
picture at home where the 40 dads,
very proud with the kids and all over
them, you know, all over them. What
made you break that cycle that we
didn’t? We kept abusing or being
abused. I know it’s still the case, I
know we still have that problem in our
communities. Communities, it could be in a city or in our First Nation or Metis or Inuit communities. Why did you decide, you, okay, I’m not going to continue what I was taught. I will do something else, I will change. I’ll become a new leader.

LEONA SIMON: I guess it’s, like with our family I, I don’t know how to say it but I — there was a difference between how me and my older siblings grew up rather than my youngest. And, and, you know I got made, you know, why did you treat us like that and this one different? And, you know, she broke down and said I did the best I could at that time and that just broke my heart because I didn’t understand.

So I think we’re learning as we’re going right. And I think that’s awesome that we’re changing because there shouldn’t be just like a role for
men or a role for women, like make your
own sandwich, get out of here.

ALLAN SABATTIS-ATWIN: I make my own
sandwiches.

COMMISSIONER AUDETTE: And perception,
they look good. I’m sure they look
good.

ALLAN SABATTIS-ATWIN: I think that
we’re, you know one of my Elders taught
me that we’re in the age of healing and
there’s sort of an awakening of our
Indigenality and I think that’s why we
can see those little changes. Because,
you know our teachings teach us that we
all have active roles in raising a
child and, you know, those teachings
are guiding us and I think that’s why
we see a little bit of a shift there.

And our youth are more proud, our
people are becoming proud of their
Hearing – Public
Youth Panel

culture and it’s, it’s really nice to see.

COMMISSIONER AUDETTE: Merci. Merci beaucoup Shelby and merci Allan, Madison and Leona. Merci beaucoup. And if there’s something that pops up, as we say in English, or I should’ve said that or I forgot to mention you stay in touch, you let us know, either Shelby or social media and the door is always open. And thank you so much. Merci beaucoup.

SHELBY THOMAS: Commissioner Audette, understand that there will be closing ceremonies but could I ask that we close the Moncton Hearings?

COMMISSIONER AUDETTE: Oui, but before we do I want to ask my young young grandmother, if you’ll accept we would like to give you something. Oui, if Jade’s mother, if she could come.
Beautiful mother. The picture of her, I saw she was there.

BERNIE POITRAS-WILLIAMS: I just have to say wow, amazing. I just want to say Haw’aa to you three for your words. I spend a lot of time on the front lines in Vancouver and where there’s a lot of our youth and Haw’aa, for, you know, taking your stand. And to Jade’s mom, Haw’aa for, you know, sharing your beautiful memories of your daughter.

These eagle feathers have come a long ways. As I’ve been sharing for the last couple of days that these have come from Sechelt, which is by Vancouver Island, Sunshine Coast area to in between Vancouver. So - and that the journey has made its way from Haida Gwaii with over 400 eagle feathers from the shorelines there. So nationally the families and Elders, Sun Dance people have donated these eagle feathers all across Canada to make sure
that the families are receiving it here.

So we’d like to give you eagle feathers here and Haw’aa again.

COMMISSIONER AUDETTE AND BERNIE POITRAS-WILLIAMS PRESENT GIFTS TO THE PANEL

SHELBY THOMAS: Before we close I understand that they would like us to sit over here for a song.

COMMISSIONER AUDETTE: Oui.

HEARING CONCLUDED 2:30 p.m.

OBSERVERS AND PARTICIPANTS GATHER AROUND THE PANEL FOR THE STRONG WOMEN SONG

SHELBY THOMAS: That concludes the Moncton Hearings. We will still
haves a prayer but it closes the Moncton hearing portion.

COMMISSIONER AUDETTE: So we will take a two minute break so we can set up the room so our Elders can come and do the official protocol.

RECESS

UPON RESUMING:

CLOSING CEREMONIES

COMMISSIONER AUDETTE: (Speaks French). I’ll mention a few words in French. There’s some people across Canada and in this room that speaks French and for those who are outside of this room they need to hear this en Francais. (Speaks French) That’s where you say oh my God, really. (Speaks French)

I said in French, to make sure that the rest of Canada hears this, for those
watching and listening, that I’m so
proud that we have, for the first time,
everybody wants to be the first, so New
Brunswick, this Territory you’re the
first on this one, that we have a woman
emcee the National Inquiry. Merci.
And it’s you Patty. Here’s a beautiful
gift for you on behalf of all of us
with lots of love.

COMMISSIONER AUDETTE PRESENTS PATTY
MUSGRAVE WITH A GIFT

PATTY MUSGRAVE: I’m very honoured
to set the trend for the rest of
Canada.

COMMISSIONER AUDETTE: Over here we work
by fact, so there’s a fact. We need to
continue. I would like to ask the
beautiful purple person to come here,
at the front. You too, you’re
beautiful. Yes, purple shirt.
PATTY MUSGRAVE: Purple shirts purple lanyards.

COMMISSIONER AUDETTE: Oui, come here, come here. When families come here, when survivors come here, public or in private or statement gathering there is people, human beings, amazing people that make sure that we do it right. Make sure that the spirit is respected or the soul of the person who have the courage to share their truth is protected.

I don’t have that gift and you do. So I want to say thank you on behalf of my colleagues and the staff of the National Inquiry and please share that to your other colleagues or, or our families right now that what you do is very important. Very very important and you look good in the purple. And I hope, and I hope because the trauma inform is so - the process for us is so important and you make that magic, I
Youth Panel
don’t. So merci merci. Thank you so much.

This is it. (Speaks in French) This is it for us. This is it but we don’t say good-bye in French we say a bien tout, something like that, au revoir. And my dream is that we come back to the east, we come back soon but, as you know, the country is huge. They call this country Canada. It’s very huge and we say in my language le territoire. So we have to go, next Monday, so I’ll have a chance to kiss my family and give them love before we fly to Rankin Inlet. A place that we will be able to hear the truth of the Inuit women, the women that we don’t hear enough. The women, that in the research that we were able to look, with the interim report, I feel that it’s a forgotten people. You know, people that are forgotten.
So they deserve their time, the space and to be honoured. So I’m very grateful that I will be with Qajaq Robinson. She’s Canadian, three of us are First Nation but she’s the only one who’s fluent with an Indigenous language. Bravo Qajaq. So it’s telling us we have to learn our language and keep learning.

And after Rankin it’s not over, we go to Montreal for a week. It’s going to be a big big week of five day hearings with protocols on Sunday, where the people from the Mohawk community will welcome us and make sure that we do respect the protocol. The first couple of days will be for First Nations surrounding Montreal or the Province of Quebec and the beauty of that hearing, we will make specific space also, for the Inuit. Yeah, to make sure that their culture and protocol is not forgotten or blended. So I’m very pleased of that.
The next one after that, it’s not over, we go to Vancouver. It’s going to be a big big hearing there too, as you know. Women from the downtown east side, but the great Vancouver. There’s so many survivors there, so many families that also need to be heard with the, with this, within this process. So we will be there.

Our staff, our amazing people from the National Inquiry will be also in Lower Post, very far up north, northern BC or Yukon for statement gathering so that too, we need to think and lift them up, the families that will have the courage to go there. So these are the information that I wanted to share before we close and soon, soon we will officially, after many hours and weeks of working with everybody at the office and also organizing all of this, the extension. So it will be sent to the
Minister of Aboriginal Affairs, Madam Bennett.

We also have to connect with the Province of New Brunswick, like the other Provinces and Territories across Canada and the process right now, it’s with the NIOs and the National Family Advisory Circle before we officially give it to the Government. For me, their role is so important, the NFAC, they advise us, they put us back on track or tell us when we’re wrong, which is very important. And they give us love too, of course.

So I just learned something for the conclusion, I’m so blessed, sorry Serge he’s cuter than you, he said it was a secret, the question of why we went like this and why the youth are changing the curse or changing, you know, the present and the future and I’ll do my best, okay, but I had to write it. It’s because – he says to
me, we are the seventh generation from back in time, us, including myself and him and all of us. And my children and my grandchildren are the eighth generation where they carry the sacred names, and it’s true, (says five Indigenous names) just Indigenous names and they carry the colours. They’re very colourful, that’s true. But maybe one day they will carry the pipe.

So it was a beautiful teaching and merci beaucoup.

ELDER PETER JADIS: I’m going to just sing the, the ancestral song.

ELDER PETER JADIS SINGS AND DRUMS

ELDER PETER JADIS: It’s a great honour to be here as an Elder and, and we’re all Elders and we’re all pipe carriers. The Creator said as we are born we carry that legacy and that teaching. So as we grow up, like the
kids grow up they become purity of the seventh generation. We are the seventh generation and it is a great honour for the next generation to continue this legacy on a good path, so they would know how our bundles are. This bundle is part of the bundles we carry and they’re coming out of the earth from the years back. I don’t know how many thousands of years, two or three thousand but they were there. There’s a reason.

So it’s Gigamake (PH) means holiness on Mother Earth and the Creator. The Creator brought us here for four generations of mankind. We have the yellow, red, black and white. We are all connected. We are going to be connected, I want to be connected. So we wouldn’t have to have this, this darkness that sometimes we carry. We want to be pure, pure as purple, that carries that colour purple, purity.
And (says Indigenous phrase) means I see you.

ELDER SARAH ALANA: Where do I begin.

I begin with the friendship that’s been here. We not only, afterwards, are survivors but as we continue our healing then we do become thrivers of life. When, when the trauma no longer has its grip and it is places such as here, where I get support.

One of the biggest present traumas that I encounter - I live in Moncton, I’ve only been here since 2012 but the most hurtful experience I live in Moncton, is racism. It’s not blatant, as it used to be in the 1960s, it is just underneath. It’s rarely vocally articulated anymore but for one who has lived with it for 70 plus years you know when it’s just under the skin. I hope one day, through gatherings like this, of different cultures, that one day we will be brothers and sisters as
we had intended to have been when we were each created.

One of my greatest heros has been Martin Luther King junior and I love it when he says we will rise and we are rising and we will keep on rising because now we’re – my generation is no longer acutely dealing with residential school, the dog slaughters, dislocation, dispossession all the intergenerational impacts. I have always said it will take Aboriginal people to change the plight of Aboriginal people.

And we – our generation has begun that journey one by one, then by and by we have a huge circle and now we’re passing it on to our children. They are not thrown away like I was into a residential school. One of the things I most longed for in residential school was when I was hurting inside that my mother was not there to say boneen
(PH), which is daughter, it’s going to be all right, it will get better, you’ll be all right again soon.

I’ve been able to do that for, for my daughter so now she has that skill. We need to keep passing on passing on passing on and, yes indeed, we have risen. And you have to stay standing now, the generation after us. We’re passing the torch over to you soon and you’ve got to be responsible and hold the body, mind, spirit, emotions and behaviour and carry that torch with pride. Don’t let the flame go out. Turn to your Elders, turn to the land, turn to your inner self that tells you right from wrong.

And I have been so much touched by each one, I feel or I see, some of us are able to see colour but that comes with your walk. So I really really missed the women I used to be involved with the New Brunswick Native Indian Women’s
Council and I went on to another circle and it’s just a couple of weeks ago, I, I - no it was last week I said to Heidi (Indigenous words), Mii gam’agan remembers - I really miss that circle that we used to go with up to Fredericton and up to Tobique and up to Eel Ground and those places.

So it’s been like returning home, like coming home in here. If you’re good in here, there’s no way you’re going to bad up here cause there’s only a foot difference between your mind and your heart and your soul. And I forget your name, I should call you a birch tree you’re so high.

COMMISSIONER AUDETTE: I love that.

ELDER SARAH ALANA: So go with a glad heart, gather often, eat together and most of all love each other because we welcomed the ones who look down on me. Now we need to co-exist, welcome to our
land still but don’t drive me away
cause I wasn’t the stranger here. So,
with that note I wish you all well. I
have loved being here, I want to come
back tomorrow.

So yeah. I have many layers of me and
there was one I shared and it was my
mother died of an accidental gunshot
wound seal hunting because of someone’s
carelessness over a, a shotgun. It
wasn’t our immediate family, and there
was no investigation. And listening to
the families survivors there brought me
some healing. Healing. And I think at
many levels each one of us got some of
that healing. If not, at least we
became brotherhood with the, the ones
that are non Indigenous. This is how
we must build bridges. This is how we
must hold hands together in one land,
one spirit cause when I cut I bleed
red, when you cut I bet you bleed red.
Right. So there we are.
I hope that it will be a better world for my daughter, who’s now 35 in volunteering in a prison for 32 years, at 35. (Indigenous name) So we have to keep passing on and passing on and passing on, right. So thank you ever so so very much for welcoming me here, it’s been a huge honour for me to be here and even to talk Inuktitut who don’t understand Inuktitut. Yeah. Thank you. (Indigenous thank yous)

PATTY MUSGRAVE: So as promised, before we leave I’m going to ask everybody to join hands, wherever you are. So everybody hold hands, it is 10 after 3:00 here so that means it’s 10 after 11:00 in Vancouver. The March will start in 45 minutes and it’s the February 14th Memorial March for missing and murdered Indigenous women. So I’m just going to ask everyone to just take a moment of silence, wish them well and for all of the reasons they’re marching today.
ALL ATTENDEES STAND AND HOLD HANDS IN A MOMENT OF SILENCE FOR THE MARCH IN VANCOUVER

PATTY MUSGRAVE: Thank you. We’re going to close with a song and it’s called the Happy Song. Because we’ve all met new friends, we have new, new inspiration to do the work we do and we’re going to sing the Happy Song. Keep the hands.

THE MONCTON HEARINGS FOR MISSING AND MURDERED INDIGENOUS WOMEN AND GIRLS FORMALLY CLOSES WITH SONG AND DRUMMING BY ELDER PETER JADIS, PATTY MUSGRAVE, ANDREA COLFER AND ELDER SARAH ALANA

*********************************************************

CONCLUDED AT 3:16 p.m.

*********************************************************
FORM 2

Certificate of Transcript (Subsection 5(2))
Evidence Act

I, we Trudy L. McKinnon, certify that this document is a true and accurate transcript of the National Inquiry for Missing and Murdered Indigenous Women and, Girls held at the Rendezvous Room, Four Points Sheraton, Moncton, New Brunswick on the 14th day of February, 2018 taken from recording NIMNB20180214.

DATE: MON., Feb. 26TH, 2018

________________
Trudy L. Mckinnon