Jaqueline Anaquod,
In relation to her aunt Elise Cote

Statement gathered by Frank Hope
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Documents submitted with testimony: none.
Upon commencing on Thursday, November 23, 2017 at 12:52

**MR. FRANK HOPE:** Okay. So, my name is Frank Hope, statement gatherer. Today is Thursday, November 23rd, 2017, we’re in Saskatoon, Saskatchewan, the time is 1:52 p.m. And, we have in the room, statement provider ---

**MS. KRISTA SHORE:** Krista Shore.

**MR. FRANK HOPE:** And, you are?

**MS. JAQUELINE ANAQUOD:** Jaqueline Anaquod.

And, it’s 12:52.

**MR. FRANK HOPE:** Thank you. 12:52.

**MS. JAQUELINE ANAQUOD:** It’s okay.

**MR. FRANK HOPE:** Good correction. So, what brings you in today, and just tell me a little bit about yourself and what would you like the Commissioners to know?

**MS. JAQUELINE ANAQUOD:** I’m here to talk about the violence that I endured in my life, that led me to my aunt who was later then murdered.

So, I guess I’ll start with myself. Of course, a lot of my childhood, I was raised my grandmother, my kokum, and my mother, with my siblings -- my younger siblings. So, I was raised as the oldest child. And, when I was younger, my mother was an alcoholic. So, at the time, I didn’t understand residential school or any of the policies that were enacted upon our people by the community.
and government. So, I didn’t realize how they impacted our people.

So, I’m a first-generation urban Indian. So, everyone before me lived on the reserve, everyone was raised on the reserve. I lived on the reserve, like, off and on when I was younger. So -- but I am a first-generation, I guess, urban Indian. And, when my mom moved us into the city finally, she had no skills, so she immediately went on welfare. So, we were raised on welfare. She was on welfare for, I think, 26 years of her life. She states in her own story today of healing and -- yes, so we were raised in poverty.

But, I don’t see it that way. Like, I don’t see -- like, my grandmother brought in -- or my kokum brought in, like, love, you know? So, I didn’t see us as poor or whatever, you know? Especially when you have your family, and you have your culture, and you have your community surrounding you. But, then, I became very angry with my mother as I got older, because she began to come home drunk. And, when I was young, she never used to do that, she would just go and sleep for days.

And, I remember as a kid, like -- it’s so funny, I tell this story all the time and all of a sudden, I’m getting emotional. As a kid, just what -- like, waiting for her and -- you know, my mom endured a lot of
violence and racism herself, and I became just angry with her because I was the oldest and I felt a responsibility to my younger siblings, to watch out for them and look out for them.

And, my mom was never, like, abusive towards us or anything like that, it’s just — she traumatized us, you know? Like, coming home drunk. And, she was very suicidal, and I was so — I’d have to — I’d be scared that she’d hang herself or do something else, so I used to stay up and watch her, you know, when she was drunk, because I’d be so scared she’d commit suicide. And, you know, finally, she quit drinking and that started, like, the healing in our family.

And, my mom, she always says, like, it takes generations, and it, like, literally takes generations for us to heal. Like, my grandchildren are not being raised in any way that I was raised. Like, if anything, they’re raised so opposite of how I was raised, you know, like what I mean — like, you know, I’m free from addiction, my daughter is free from addiction, single motherhood. My daughter is with her partner and I have a very great son-in-law, and my grandchildren are being raised in a good healthy way with culture and livelihood around them. And, there’s no violence, there’s no threat of violence, but it wasn’t always like that.
And, I put myself, I guess, in very -- very
violent situations. I always dated gang members, I don’t
know why, for a sense of security, and they make you feel,
like, a sense of belonging, like they make you feel like,
you know, you’re worth something; right? But, at the same
time, they, you know, beat you, do whatever they want to
you sexually, you know? They’re very manipulative.

And, I remember so many times my house being
smashed up for no reason, you know, my money being used for
drugs, and I ended up getting into drug addiction,
injection drug use, and I began to be treated just like one
of the boys, I guess, you know? So, when you’re treated
like one of the guys, you’re hit like one of the guys,
you’re -- I don’t know. It’s -- you just live with -- I’ve
just seen so much violence and I’ve lived with so much
violence in my life.

And, like I said, that all stemmed from me
not understanding the history of our people and the history
of what the Indian residential school system had on our
people, the policies. And, it wasn’t until I began
learning about, you know, that cycle that I became woke and
I was, like, holy shit, you know? Like, I was mad at my
mom all these years, but look at what her and my kokum
endured, you know?

And, yes, one day I was at the worst in my
drug addiction and it must have been about 7:00 in the morning. It was super hot out, it was during a heat wave, and I was really wicked dope sick, and I just started my period, and I had -- I was walking down 5th Avenue, which is, like, the hood in our city, and I had no where to go. I had burned all my bridges. And, I was like, where am I going to go? And, I just started my period and -- you know, it’s hot as -- it was so hot, and I was like -- I was coming off of, like, a three, four-day coke binge and I just felt like shit.

And, my auntie’s was right there. I was like, shit, should I knock on her door? Like, I don’t know what to do. Everybody in my family knows I’m a drug addict. And, I knocked on her door and she opened it, and she just looked at me and she was like, oh, my God. Come in, like right away, and she just welcomed me in. And, she was like, what’s going on? Like, what’s going on with you? And, you know, she knew a little bit. And, she was like, well, let’s get you into some clean clothes and she -- immediately, she ran me a bath and I took a bath. And, I told her I needed sanitary, like, napkins, like pads, and she got me some pads. And, she was like, here, I made a bed for you, you know, come, go to sleep. And, after a coke binge, man, you sleep. Like, nothing can wake you up. And, I must have slept for, like, two days straight.
And, I finally got up and she was there, strumming on her -- she was there on her guitar in the living room. And, she used to like singing, like -- she used to like playing the guitar and singing all the time. She was sober at the time and she was considered what you would call before a rubber -- like, a rubby. She would drink Lysol and she would drink anything (indiscernible). I always loved her no matter what, but she was sobering, so she took me in and -- anyways, I got up and she was like, you can stay here for as long as you want, you know? But, I just don’t want no drugs in here. And, I said okay. And, she’s like, and I don’t want no gang guys coming around here.

And, at the time, I had this -- I was dating two gang members of the same gang, and one of them ended up dying. And so, I thought, okay, well, you know, that’s a relief, because he was driving my other boyfriend, the one I wanted to be with, and -- yes, I just -- I stayed with my auntie and she help me get clean. She gave me a solid place to live and it was -- she was so funny because she would go binning. They call it binning; right? It’s like you go dig in the garbages and she still used to like doing that. So, she would go, like, real early in the morning and go cruise around and she’d come back and she’d show me what she found.
She was so kind and caring to, like, all the street people. Like, they’d come to her back door because they’d get their little welfare cheques and they’d want to buy food, but they couldn’t keep food at their house because too many people will just come and just eat it and stuff, so she would keep their food for them, and she would keep clean clothes for them, and she would -- she would be, like, here, here’s some clean clothes, change your clothes, you smell, or go have a shower, or -- you know? And, she was very kind and caring.

And, she had this boyfriend, he was in jail, and she used to like to play guitar and sing to him. And, he got out of jail and everything changed. Immediately, she fell off the wagon and he was -- he was beating on her. I ran into her -- by now, I had steadied my life enough and got enough clean time to get my own place with my daughter and my boyfriend. And, this guy gets out of jail and I fucking couldn’t even recognize my auntie. Like, I’d run into her in the street and she would be so beat up, her face would be just -- just huge, and I -- I’d look at him and I’d be like, I want to threaten him, and she’d be like, no, no, no, no, no, don’t, don’t, don’t, don’t. He’ll just give me a -- he’ll give me a licking later. So, I wanted my boyfriend to beat him up and she wouldn’t allow it, so I listened to her. And, he -- that fucking guy never looked
me in the eye. I’d always look at him and he would never
look at me in the eye. He would always look down, you
know?

And, I was sober by then. And, they were
partying one night and he beat her up so bad that I -- her
brain just couldn’t take it anymore. And, she actually
probably would have lived, but because everybody just let
her be and just let her just -- he dragged her out of the
house and he threw her on the lawn because she was bleeding
all over this party, I guess, and -- threw her out on the
lawn like she was nothing.

And, a couple was walking their dog early in
the morning and they found her, and she was still alive
barely, and they took her to the hospital, and my cousins
-- that’s how they had to -- the last time they seen their
mom. And, they called me, and my mom and I couldn’t even
recognize her. Her face was, again, so swollen and her
head -- and she was on ICU, so she had all these tubes on
her, and they said she’s brain dead, and they could have
saved her, but you know, nobody at that party did anything.

And, you know, that fucking guy only got
seven years -- like, he’s out. He only got manslaughter.
And, I just -- I don’t know what he thinks or feels. And,
I don’t even really fucking care. I could care less --
like, I’m so much for Indigenous healing, and I’m so much
for people healing, and I’m so much for understanding what
policy and legislation has done, especially the
assimilation policies, what colonialism has done to our
people, but when it comes to forgiving that man, I don’t
forgive him. And, if I ever see him, I don’t know, I’d
probably spit in his face.

So, there’s no forgiveness right there.

And, maybe it’s probably why I still cry when I talk about
it, but there’s so much in that story, you know? She
wouldn’t leave him. You know, we kept trying to get her
away from him and she just wouldn’t leave him. And, it
just -- you know, too many lickings and -- it didn’t even
last long. He was only out for maybe -- not even six
months before he killed her.

MR. FRANK HOPE: When did this happen?

MS. JAQUELINE ANAQUOD: Seven years -- well,
he’s out now, so about seven years ago, because he only got
seven years. So...

MR. FRANK HOPE: Tell me a little bit about
that justice process that happened. Were you a part of
that?

MS. JAQUELINE ANAQUOD: Yes, I was there to
support my cousins. He just pled guilty right away. He
took a plea deal, and so it went just this quickly, just
like that, and because he took the plea deal, there was no
witnesses -- there was witnesses, but they couldn’t, like, get a hold because these were street people. So, they couldn’t get a hold of who these witnesses would be, nobody came forward, you know? So, he more or less just got off, I don’t know. And, like I said, he took the plea deal, so it went really quickly. And then it’s, like, seven years, he probably only did maybe five -- five of those. I don’t know. I never kept up with it.

MR. FRANK HOPE: Did your family have support? Was there resources for you?

MS. JAQUELINE ANAQUOD: No. And, there’s no resources for my cousins right now, who have to live with that, you know? And, two of them right now are lost in drug addiction, you know? They miss their mom so much. My two female cousins. My male cousin is a bit more rigid in the culture and the spirituality, and is doing his best to heal, but I’m sure there’s anger there. But, my two female cousins, they’re completely lost right now.

MR. FRANK HOPE: What type of resources do you think could be of support to them and other people that are out there?

MS. JAQUELINE ANAQUOD: Well, I think, like, for one, addiction, you know, instead of just a needle exchange, how about like -- you know, I think our people are worth more than that. I believe in harm reduction, but
I believe that a healing lodge that is aimed at our people, specifically in Treaty 4 territory, would be something of value.

So, addiction programming, therapists or emergency people on hand to help them, because they have children. These, you know, cousins have children, and if their kids were to ever get taken away, like who would be there to help them? And, all of these issues stem from their mother being murdered. And so, just -- like, we’re just, like, creating this new cycle of, like, I don’t know what you want to call it, violence against Indigenous women. That’s exactly what it is. It’s just -- it’s complete straight up violence against us, and there’s no services for us, and there’s nothing really geared towards us. There’s nothing -- no one wants to support us.

When we say that culture heals, nobody wants to put money for a sweat lodge. Like, the government doesn’t want to fund sweat lodges, or Elders, or language revitalization programs or anything like that. Those are the things that are actually, you know, really helping our people. That’s just straight up.

MR. FRANK HOPE: How long have you been clean on that, in regards to your own healing?

MS. JAQUELINE ANAQUOD: Oh. Going on nine years, yes.
MR. FRANK HOPE: Tell me a little bit about that.

MS. JAQUELINE ANAQUOD: Well, it’s -- well, like I said, I owe my auntie my life. And, I began a grassroots movement initiative called Sisters in Spirit South Saskatchewan, and I do fundraising through workshops. So, I volunteer my own time and I speak to classrooms, groups of people, university classes about violence against Indigenous women. And, instead of taking an honorarium for myself, I ask them to make a donation towards Sisters in Spirit.

And, with that money every year, I do something cultural on October 4th, and it’s usually a feast, it’s with a men’s and a women’s pipe ceremony, and I did five years of a round dance. And, this past -- oh, and then a vigil. So, it would be a pipe ceremony, feast, vigil, round dance, and giveaway for the community and, like, that’s a lot to take on as a volunteer. I’m now a Master’s student and I have to, kind of, take a step back and -- but we still did something this year. We had a feast and a pipe ceremony, and everything like that, and it was really good. So, it’s always good.

Like, the Elders always tell us, you know -- like, it’s always good that we feed these women because some of them -- some of the families aren’t well enough to
do those traditional things on their own, so it’s really
good that we step in and we feed them because they may be
hungry.

I could tell you that when we added the
cultural component to the vigils, they went from, you know,
20 people to like, what, 700 people. Like, literally, at
one of my events, I’ve had about up to 700, 800 people
throughout the events, you know what I mean? Like, some
people will come to the feast, but they won’t go to the
round dance, or vice versa.

MR. FRANK HOPE: Here in the city?
MS. JAQUELINE ANAQUOD: It was in Regina.
MR. FRANK HOPE: Oh, okay.
MS. JAQUELINE ANAQUOD: So, even if you
Google it, you will probably find, like, a ton...
MR. FRANK HOPE: What was it again?
MS. JAQUELINE ANAQUOD: Sisters in Spirit
South Sask, and then my name, and then -- there’s actually
a whole story in the QC, or whatever it’s called, that I
did on the work that I do with Sisters in Spirit. And,
there’s another lady, Brenda Adubua (ph), who couldn’t be
here, but she’s a fierce advocate and a fighter, and she
was my partner in crime throughout all of this. She’s a
kokum. A fierce kokum. So, yes, that’s my story.
MR. FRANK HOPE: So, you mentioned you’re
first generation. Yes, I mean -- yes, it’s true. Tell me a little bit more about your family of origin, like your mother’s people, your grandmother, your grandfather, they went through the residential school system, where did -- where is your band from?

MS. JAQUELINE ANAQUOD: So, it’s really funny, because my reserve -- like, my kokum’s reserve or my mushum’s reserve, they’re right beside each other and our house is actually right on the line. Like, we have a brand-new household there now, but my kokum was a Cree and my mushum was a Saulteaux, and because of patriarchy, we all got signed on through my mushum’s reserve under the Indian Act, when really we should have been under my kokum because we’re -- you know, we’re a matriarchal society.

My kokum never drank, never swore. I never heard her say a bad thing ever in my entire life. I’ve never heard her raise her voice. I’ve never seen her get mad. I’ve -- like, she was just an angel and she raised us kids with love, and ceremony, and culture and language. And, if it wasn’t for her, I probably -- my siblings and I, we probably would have ended up in, like, the foster care system because our fathers weren’t in the picture. So, we most likely would have ended up in the foster care system.

I come from a -- I follow the Cree way of life. So, if you go down her family line, I come from a
family of traditional people. So, like, granddad’s people.
So, yes.

And, my mushum was Saulteaux and he was an alcoholic, that’s what he ended up dying from, but I don’t remember him that way. I always used to wonder why my mom would run into my mushum’s first before we were allowed to go in, but it was because she was checking to see if he was drunk. And, if he was, then we would leave. But, if he wasn’t, then we’d all just jump out of the car and go run in; right? And, he lived on the reserve his entire life, so yes. So, we’re first generation, it’s been -- and my dad lived on the reserve -- like, most of my family still lives on the reserve.

MR. FRANK HOPE: What reserve is that?

MS. JAQUELINE ANAQUOD: My dad is from Gordon’s. So, he -- my father passed away. My grandfather, Jim Sinclair, he was a political activist, same with my father. They were both political activists. My dad was a chief and a counsellor for over 20 years, and my grandpa was too radical for any organization, so nobody wanted him. He was. He was quite the radical. He fought for anyone’s rights, Métis rights, Indigenous rights, off reserve non-status people, you know? So, I come from a long line of, I don’t know, fighters, protectors, warriors, traditionalists. And, they all attended residential
And, I still have one grandmother that’s left, but she -- she also attended residential school and -- so she -- I bring it out in her. So, whenever I go visit her, I always ask her questions about what she remembers of when she was small. And, what she remembers is, like, my great grandmother and my great, great grandmother, because she remembers them both being still alive back then. You live longer. She was like, that was one of the things, she said, that I remember, is that you live a lot longer. She goes, today, people die at, like, 60, 65, and that’s normal. And, she is 87 and she’s still just bright, eats super healthy, (indiscernible), lived on a farm. So, yes.

So, I still have one grandma left, so actually I’m pretty blessed. And, she -- like I said, she went to residential school, so a lot of the teachings that she had were interrupted and she wishes they weren’t, because she says that my grandmothers on, like, my dad’s side were doulas, so mid-wives. She remembers them delivering babies. She goes, I remember my kokum, she said, delivering babies at our house and women always coming for medicine, and my kokum used to always look after sick children. She’s like -- she remembers that. And, she remembers, like, other things, like one of my great
grandmothers standing out in the rain, like it had
lightening and thunder storm, and putting -- like, tying
cloth up on a tree. That’s, like, one of the ways we offer
prayer. So, I think I probably come from some sky people.

And, it’s funny, because my daughter is
named -- her Indian name is Lightening Woman. She got it
at a horse dance. So, I told her, when it’s lightening
out, she has to go outside and pray, and put out tobacco,
what she really has to do. And, she’s always like, oh, I
hear lightening, and I’m like, well, you better get your
tobacco out and get outside. So, yes.

So, like I said, things are different;
right? Like, the generations have changed. My
grandchildren are being raised totally different, in a non-violence home, with culture and, you know, my daughter --
my son-in-law works, I work, they’re not being raised on
welfare. They have everything that they need. So, yes, I
don’t know what else I could tell you.

MR. FRANK HOPE: You said you’re a student
taking your Masters. What are you taking?

MS. JAQUELINE ANAQUOD: I actually took two
Master’s programs. Social Dimensions of Health, which is a
Master’s of Science program. And, the Indigenous
Governance program, which is a Master’s of Arts program at
the University of Victoria. Yes. So, I’ll be finishing
that, hopefully, in April. I should be finished in April.
I plan on finishing it in April.

MR. FRANK HOPE: That’s great. That’s great to hear.

MS. JAQUELINE ANAQUOD: Yes.

MR. FRANK HOPE: That’s empowering.

MS. JAQUELINE ANAQUOD: Mm-hmm.

MR. FRANK HOPE: So, just -- so you feel like you’re coming to a close?

MS. JAQUELINE ANAQUOD: Yes.

MR. FRANK HOPE: Are you interested -- okay.

So, any -- you’ve given some recommendations already. Are there any other recommendations you would like to give to the Commissioners?

MS. JAQUELINE ANAQUOD: You know, I just really hope that all of the recommendations, no matter how little or how small they may be, or maybe -- maybe they’re not clear, I still hope that every recommendation that you guys, I guess, get is put down into a public document and made available to everyone, so that we can look at it and review it, because there are people on the ground that work every day with or without government funding. We find our own ways in our families, in our communities to heal, and that may be of help for us. So, that’s one of my recommendations besides the other ones I made.
MR. FRANK HOPE: Mm-hmm. Okay. Is it good to wrap up right there?

MS. JAQUELINE ANAQUOD: Yes.

MR. FRANK HOPE: Okay. Thank you. So, the time is 1:28 p.m. Thank you.

MS. JAQUELINE ANAQUOD: You’re welcome.

MS. KRISTA SHORE: (Indiscernible) recommendation and give us our land back.

MS. JAQUELINE ANAQUOD: Oh, darn it.

MS. KRISTA SHORE: Just kidding.  

--- Upon adjourning at 13:28
LEGAL DICTA-TYPIST’S CERTIFICATE

I, Shirley Chang, 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.

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Shirley Chang

March 14, 2018