Mixed Part 2 & 3 Volume 11

Tuesday October 2, 2018

Panel 1 (continued):
Cora Morgan, First Nations Children’s Advocate Office

Sarah Clark, Executive Director,
Arctic Children & Youth Foundation

Dr. Amy Bombay, Assistant Professor,
School of Psychiatry, Dalhousie University

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II

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Assembly of Manitoba Chiefs

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Awo Taan Healing Lodge Society

Battered Women’s Support Services

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Carly Teillet (Legal Counsel)

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Counsel: Lillian Lundrigan, Commission Counsel

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Counsel: Stuart Wuttke, Assembly of First Nations

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**MS. SHAUNA FONTAINE:** ...back here of day
two of our Institutional Experts/Knowledge Keeper Hearings
on the Family and Child Welfare. I would like to also
just begin and welcome everybody to Treaty 1 Territory and
the homeland of the Anishinaabe, Cree, Oji-Cree, Dakota
and Dené peoples and the Métis Nation.

To begin with this morning, I would like to
call upon both Agnes Spence and Velma Orvis to come and
provide some -- an opening prayer for us today, please.

**MS. VELMA ORVIS:** (Speaking Anishnabe).
Meegwetch, manidoo, for this day for everyone here that is
participating. We say meegwetch for those four
directions, the four colours of people, the four sacred
animals and four sacred plants around that medicine wheel.
We ask for that sharing and caring to come into each and
every one of us to be kind to each other, to respect each
other, to love each other the way Creator would want us
to, and may we be honest and truthful, and have the
humility and courage to do that.

We say meegwetch for the Commissioners, all
the people that work with the National Inquiry. And, we
especially say meegwetch for the families for the sharing
that they are going to do. And, we ask that each and
every one of us hold them close to our hearts so that they
can do things in a good way, have the courage to do this
most important story. And, may each and every one of us
have a good day together as a community so that we remain
strong. Hay-hay, meegwetch.

**MS. AGNES SPENCE:** First of all, I would
like to thank the Creator for bringing us together here,
and I thank the sisters of this territory of our great
land, the sacred Canada, Kanata. And, I thank the sisters
and their families for allowing me to be in their
territory to be able to walk freely in their land. I
thank all the Commissioners, all the staff and everybody
for being here.

I welcome you all, honoured guests, elders,
ladies and gentlemen, and most of all, the children. We
are blessed with their presence. Ta-wow (phonetic),
greetings to all. I greet you all in the name of the
Father, of the Son and of the Holy Spirit, and I thank you
for being here. Let us pray together. I will say a short
prayer and I will invite you to pray with me the prayer
that has been said before us according to the gospel of
our Lord. So, let us pray.

Heavenly Father, Creator of all, may your
Holy name be honoured in the entire universe. Be with us
here in Winnipeg as we remember the lives of our loved
ones gone by, our loved ones whom have -- that have been
taken from us. We will remember and tell the stories, and
also to hear the stories of the families and children.
Help us to remember our loved ones that have gone and also
the loved ones that are with us. With your love and
honour, be with us, help us, guide us and bless this event
that it may truly serve and deliver the message through
your love for all of us.

Send your Holy Spirit upon us so that we
may be strengthened in your truth. May the Spirit be with
us in our trials and temptations, in our pain, our grief,
anger and also in moments of happiness and joy. May your
love radiate and be revealed to us by our brothers and
sisters, and our children, and our elders and all who are
with us in this land. Oh, Heavenly Father, Creator of
all, may our lives be pleasing to you, this we pray
through Jesus Christ, our Lord. Amen.

Now, let us pray together the prayer that
the Lord has left us to say. Our Father, who art in
heaven, hallowed be thy name. Thy kingdom come, thy will
be done on Earth as it is in heaven. Give us this day our
daily bread and forgive us our trespasses as we forgive
those who trespass against us. Lead us not into
temptation, but deliver us from evil for thine is the
kingdom, the power and the glory, forever and ever. Amen.
MS. VELMA ORVIS: Is our Sarah here?

(MUSICAL PRESENTATION)

MS. SHAUNA FONTAINE: Meegwetch. Thank you very much for your opening prayers and the lovely song, Sarah. I would like to now ask Annie Bowkett, if she would start us off by lighting the qulliq, please.

MS. ANNIE BOWKETT: Good morning. I would like to start off with a prayer. (Speaking Inuktitut).

Thank you. I want to say a few words, and say thank you to Lillian here, sitting beside me, who has been supporting me and helping me. I am going to talk in my own dialect, in Inuktitut, as I am lighting this qulliq. (Speaking in Indigenous language).

MS. LILLIAN LUNDRIGAN: I would like to explain a little bit further regarding the qulliq.

MS. ANNIE BOWKETT: (Speaking Inuktitut).

MS. LILLIAN LUNDRIGAN: I spoke a little bit about the qulliq yesterday, but there is more to add so I would like to share that with you again this morning.

MS. ANNIE BOWKETT: (Speaking Inuktitut).

MS. LILLIAN LUNDRIGAN: Traditionally, the qulliq used seal oil as lamp to feed the fire, this was traditionally used. This is knowledge passed down from her mother.

MS. ANNIE BOWKETT: (Speaking Inuktitut).
MS. LILLIAN LUNDRIAN: This is knowledge that unfortunately we -- she almost lost due to situations in our life that happened. She is grateful that she is able to bring this back into her life and to carry the tradition on for our future.

MS. ANNIE BOWKETT: (Speaking Inuktitut)

MS. LILLIAN LUNDRIAN: As I mentioned yesterday, I was taken as a child by the police, when I was 4-years-old, due to TB. Taken from the family and sent down to a TB sanatorium.

MS. ANNIE BOWKETT: (Speaking Inuktitut)

MS. LILLIAN LUNDRIAN: I was very young, 4-years-old, I do not remember so much being taken from my family, but I do remember coughing and -- coughing up blood. I was very, very ill.

MS. ANNIE BOWKETT: (Speaking Inuktitut).

MS. LILLIAN LUNDRIAN: When I realized what was happening, I was in a different place, I was not with my family.

MS. ANNIE BOWKETT: (Speaking Inuktitut).

MS. LILLIAN LUNDRIAN: I was in the TB hospital for three years, and I was put in another institution after the TB hospital.

MS. ANNIE BOWKETT: (Speaking Inuktitut).

MS. LILLIAN LUNDRIAN: I was very young
still when I was put into this other institution. A residential school where I was having to attend school. And, I did not know what place I was in.

MS. ANNIE BOWKETT: And, the place was called Moose Factory.

MS. LILLIAN LUNDRIGAN: The residential school was Moose Factory Residential School.

MS. ANNIE BOWKETT: And, I was the -- (Speaking Inuktitut).

MS. LILLIAN LUNDRIGAN: I was the only Inuk child in that residential school.

ELDER ANNIE BOWKETT: (Speaks in Inuktitut).

MS. LILLIAN LUNDRIGAN: There was another Inuk child, but that child passed away.

ELDER ANNIE BOWKETT: (Speaks in Inuktitut).

MS. LILLIAN LUNDRIGAN: I would witness this child being treated very badly.

ELDER ANNIE BOWKETT: (Speaks in Inuktitut).

MS. LILLIAN LUNDRIGAN: I was abused sexually.

ELDER ANNIE BOWKETT: (Speaks in Inuktitut).
MS. LILLIAN LUNDRIKAN: My mother did not know where I was. My mother thought I was no longer alive.

ELDER ANNIE BOWKETT: (Speaks in Inuktitut).

MS. LILLIAN LUNDRIKAN: There was no connection with my family. No communication.

ELDER ANNIE BOWKETT: (Speaks in Inuktitut).

MS. LILLIAN LUNDRIKAN: When I was in the hospital for TB, I was mistreated.

ELDER ANNIE BOWKETT: (Speaks in Inuktitut).

MS. LILLIAN LUNDRIKAN: Physically abused, whipped.

ELDER ANNIE BOWKETT: (Speaks in Inuktitut).

MS. LILLIAN LUNDRIKAN: This is the reason why my life has been in turmoil.

ELDER ANNIE BOWKETT: (Speaks in Inuktitut).

MS. LILLIAN LUNDRIKAN: I am happy and grateful that I am able to participate in these types of events, not just to light the qulliq, but to be a part of this healing journey.
ELDER ANNIE BOWKETT: (Speaks in Inuktitut).

MS. LILLIAN LUNDRIGAN: Thank you very much.

MS. SHAUNA FONTAINE: Thank you, Annie, for sharing that with us. I think that’s why we are here this week.

We would like to call upon a local two-spirit consultant and advocate in the City of Winnipeg and Manitoba, and Canada at large. So, I’d like to call up Brielle Beardy-Linklater to provide us with a few opening remarks.

BRIELLE BEARDY-LINKLATER: (Speaks in Indigenous language).

My name is Brielle Beardy-Linklater. I come from the Nisichawayasihk Cree Nation, and I am a two-spirit woman and youth. I am here this morning to bring greetings and to remind people that two-spirited people here on Turtle Island have also been affected by violence, and that also includes myself.

I stand here today to bring heart medicine to those families of the missing and murdered, and to bring that knowledge from that traditional perspective to remind people that two-spirit people have always existed within our traditional family structures, and that
transphobia and homophobia replaced that love and respect for our two-spirited people.

Here on Treaty 1 territory, a large number of our two-spirited people have been murdered and have gone missing from here due to the rampant transphobia and homophobia. It is because of that lack of understanding for our two-spirit people that there hasn’t been any justice in the last number of years. And going forward, we will remember to do so.

As I stand here an advocate in the flesh and spirit, I promise to serve and to speak up and shed light for those two-spirit lives who have, you know, been forgotten and who have been lost at the hands of violence. And, we need to remember to come together in a good way to include everybody in our circles, and to pray together, and to heal together, that our families and our communities cannot be complete without our two-spirit people.

Manidoo, as we exist here, we have always existed here, and that we were revered as people with gifts and understanding of both the masculine and the feminine. And, because of our gifts, we were targeted. We were always the subject of hate crimes for the last century. And, moving forward, we need to do what is necessary to take a look at our communities, to reflect,
and to look at where we can improve to improve the language, to include transgender people, gender-variant people, and including two-spirit people. That when a lot of our two-spirit people were murdered, they were marked as the wrong gender because we didn’t follow these binary genders, because we had our own genders.

As two-spirit people, we’re special to the Creator because we had certain gifts and knowledge. And, we were attacked and erased. And, we need to bring those two-spirit people back into our circles.

So, I want to conclude by thanking every one of you for being here, for wanting to move forward, to heal, to grow, but to come together in a good way. Meegwetch (speaks in Indigenous language).

**MS. SHAUNA FONTAINE:** Thank you very much, Brielle, for sharing part of your truth with us there this morning.

Before we carry on to cross-examination of our first panel, I just want to go over a few more of the little housekeeping pieces that we have. I just wanted to remind everybody that we are livestreaming this. It can be found on our Facebook and our website via CPAC. Please share that widely with your friends and family if they can’t join us here in person, and so that they can also watch and witness this.
I also wanted to remind those that are here today that we do have some health and cultural supports available to you, individuals who are wearing purple lanyards. You can reach out to them. Feel free to just go and ask them if you feel you need any kind of support.

We do have an elders’ room just up the stair there where we have some medicines and access to those cultural supports. As well, we have a family member, Gerry Pangman, who has a beading station there. So, if you wanted to do a little bit of self-care, you can go up there and bead a little red dress pin.

And then I also just wanted to remind everybody that throughout the day until sundown, we have a fire burning at The Forks, at the Missing and Murdered Indigenous Women and Girls monument. So, you can always go there, and you can place your tobacco offering into the fire. If you need transportation, there is a bus that leaves here every 30 minutes. But, if you have difficulty catching that bus, you can certainly talk to one of the staff at the registration desk who can assist you with getting transportation there.

We do have lunch that will be served outside of the room, and there’s some tables all around upstairs. And, I just want to remind everybody to please turn off your cell phones.
So, can I propose we take a sharp five-minute break so that the Commission counsel and the counsel can get ready? So, bringing us back here just about five after. All right, sharp five minutes, please.

--- Upon recessing at 9:02 a.m.

--- Upon resuming at 9:12 a.m.

--- PANEL 1, Previously affirmed

MS. MEREDITH PORTER:  Good morning, Chief Commissioner Buller, Commissioner Audette, Commissioner Eyolfson and Commissioner Robinson. I am Meredith Porter. I am from the Long Plain First Nation here in Treaty 1 Territory, and we are going to reconvene with the cross-examination of the Panel 1 witnesses this morning.

The first party that I would like to invite up to question the witnesses is from the Native Women’s Association of Canada. I would like to invite up Virginia Lomax, and Ms. Lomax will have 13-and-a-half minutes for her questions. Sorry, just a second, we are -- if we can just wait a minute? We are actually missing a witness. Sorry. Thank you. Go ahead, Ms. Lomax.

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

MS. VIRGINIA LOMAX:  Thank you. So, first, I want to acknowledge the spirits of our stolen sisters, as well as the families and survivors who are all with us in the room today and to the kind health support workers
who are taking such good care of us all. I acknowledge
that we are on Treaty 1 Territory and the homeland of
Métis Nation today, and I thank you all for your
hospitality and for your welcome so that we can do our
work in a good way today.

My first questions are for Cora Morgan.
And, first, I would like to thank you for your lifetime of
work for Indigenous children and their families. I think
my friends would agree with me when I say we could all use
a few more Cora Morgan’s in our world. First, I wanted to
ask you if you would like to describe some of FNFAO’s
successes.

MS. CORA MORGAN: When we first started our
office, our office was flooded with people. And so, the
very first family who came to us -- there was a lot of sad
things that happened, but more and more there are happy
things. But, the very first family that we worked -- that
I worked with was a grandma. And, within a week -- and
she had been fighting for over a year to get her
grandchildren back. And, within a week of just merely
challenging the way things were done, her child came home.

Our biggest accomplishment, and it isn’t
our accomplishment, but we were part of the journey, was a
young girl who was in care and she had a baby at 15, a
baby at 17, a baby at 19 all taken from birth. The fourth
baby that she had was going to be taken, and she came to us and asked us to advocate for her to spend one day with her baby before her baby was taken.

And, she was the epitome of everything that could happen to an individual; you know? Exploitation as a child, living in the system as a child, never having the opportunity to parent her children. And, you know, last Thursday, we celebrated her baby’s first birthday, and her baby has gone home, and her babies are coming home soon.

But, even just last night, I was kind of conflicted, because as I was giving my testimony yesterday, I -- when I was done, I happened to look at my phone. And, over the weekend, there was 30 children in Winnipeg that were taken over the weekend. But, last night, when I went to bed, I checked my Messenger, and I got a thank you from a mom who was thanking me for helping her get her five children back. And, I was struggling to remember her, because everything that we did was always really fast. There are so many people coming in and, you know, I can’t even remember the woman, but we helped her. And, I think that a lot of the things that we did, we had to move quickly, because there are so many people that even just standing up a little bit for one person made a difference of five kids coming home.

So, you know, yesterday, in her questions,
they asked, “What can you do?” And, it’s just like, “Well, stand up and say no, and support and know what the issue is.” And, you know, from my very first employer when I -- out of university, she always said that, you know, “You are an Aboriginal person. You had the opportunity of an education. You have a voice. And, whatever you do, you make sure that you use it.” So, I think that is the message and that is what has helped bring kids home.

**MS. VIRGINIA LOMAX:** When you testified yesterday, you testified that you spoke to those involved in the system and about their experiences in the creation of your report; is that correct?

**MS. CORA MORGAN:** Well, we have a number of reports. The Bringing Our Children Home Report was a report that the Assembly of Manitoba Chiefs did to precipitate the creation of the Advocacy Office. I was in a different role, and I wanted to contribute to the engagement. And, since then, we have done a Lifting Up Children Report so that we can hear from survivors and children that were in care and aged out, and looking at, you know, the continuation of the theft of children.

And then we also did the Kehewin reports where we went into communities asking communities to tell us that -- their advice on and what we need to do in order
to bring our children home, and we posed the question, “Our children will be living with dignity and respect when?” So, our communities made a number of really valuable recommendations.

**MS. VIRGINIA LOMAX:** And so, can you speak to any -- within that engagement process, can you speak to any specific experiences of two-spirit, LGBTQ and gender diverse youth and any specific feedback they may have given on their unique experiences?

**MS. CORA MORGAN:** I can’t speak to that specifically and I don’t think that, in our recommendations, that there is anything that was specific to that. However, it is all about the overall well-being of children and honouring their gifts and talents and uniqueness. And so, I think that -- you know, that is something that deserves its own engagement I think.

**MS. VIRGINIA LOMAX:** You testified yesterday about how children involved in the system often experience many things that contribute to a loss of identity; is that correct?

**MS. CORA MORGAN:** That’s correct.

**MS. VIRGINIA LOMAX:** And, could you comment on how a loss of identity is linked with or contributes to the epidemic of violence against Indigenous women, girls and gender diverse people?
MS. CORA MORGAN: Well, yesterday, we heard Dr. Bombay’s presentation, and she spoke to how there was student-on-student violence or bullying. And, I was thinking about that, because I know that the same happens for children in care. And, there is the dynamics that -- for a lot of young people, it is survival. And, I think about this one young girl who, on her first day in a group home -- and, you know, kids in care, they live in -- they have one duffle bag with all their worldly possessions. And, on the first day in the group home, it is almost like a prison movie, that, you know, you have to defend yourself. And, she ended up getting charged because girls were trying to take stuff from her duffle bag and, you know, that is all she had, so she fought for what little she had.

And, it creates these dynamics of violence. And, I think, you know, that loss of value for life -- they lose value for their own life, but they lose value in the life of others. And so, that is how you can be more inclined in inflicting harm on something -- someone because you know how much you have personally suffered. And, I think that can be applied to, you know, women and girls.

And, I spoke yesterday about the mom who, you know, learned how to parent from a book. And, you
know, when you are missing those fundamentals, like the seven teachings, and someone guiding you in life and parenting you and showing you, you know, kindness and how to be kind and how to be respectful. You know, none of that has been shown to them, so we cannot expect that those things are, to an extent, a learned behaviour too.

**MS. VIRGINIA LOMAX:** So, yesterday, you spoke of doing things “in our own way” when it comes to child protection, child welfare. Would you describe what this might look like to you, if you had, let’s say, all the funding and all the freedom in the world to create the system, what might some central essential tenets of that system be?

**MS. CORA MORGAN:** What -- we have that Lifting Up Children Forum report and -- we had a panel of six youth who all spoke to their experience and care, and how, you know, they could feel in a group home, you know, or when they would be put in a new foster home, when people were just doing it for the money. And, we asked them all a series of questions and not one of those youth suggested that we invest in their parents. And, their time in care -- it’s like, the thought of investing in family, no one could even arrive at it because it seemed too farfetched of a concept.

And, I think if we had all the funding in
the world, you know, we would prevent newborn apprehensions, because that’s one of the most torturous things to witness, never mind experience. You know, you would have a centre where mom and baby could leave together, and that we would have grandmothers and mothers who are there to support them and, kind of, incubate and get them off to the best start in life. That is one of my dreams. Dreams to even incubate families and support them. Looking at increased social assistance rates, so that they are more comparable to foster care rates and -- you know, just helping people have a good quality of life, you know, where basic needs are met at the minimum.

**MS. VIRGINIA LOMAX:** And so, you would agree with the statement that something like, you said earlier, guaranteed income could act as a prevention measure for involvement in the child welfare system and contribute to the betterment of overall children’s health?

**MS. CORA MORGAN:** Absolutely.

**MS. VIRGINIA LOMAX:** Thank you very much. I would like to, in the remaining of my time, speak with Ms. Clark. I wanted to ask you, if in the engagements that you had done to create Umingmak, can you comment if there was any specific initiative or intentional engagement towards creating safe spaces and policies for two-spirit, and LGBTQ and gender diverse youth?
MS. SARAH CLARK: In the engagement for the feasibility study, there was not anything specific to that.

MS. VIRGINIA LOMAX: Would you agree that that might be a next step in order to create a safe space?

MS. SARAH CLARK: Absolutely.

MS. VIRGINIA LOMAX: Can you comment on how two-spirit, LGBTQ and gender diverse youth may be protected in their heightened state of vulnerability either through cultural protection that you discussed yesterday or through other practical means of safety planning and protection available through Umingmak?

MS. SARAH CLARK: As I have not done any research on that at this time, I would not like to comment.

MS. VIRGINIA LOMAX: Okay. And, I understand you may not be able to ask this question, but I will try. With information sharing that you discussed yesterday, what can be done to protect sensitive information in the interest of safety planning and protection?

For example, if there is a youth who is queer identified or gender diverse that may be in danger if information is widely shared about their identity, particularly in smaller communities where workers who
could be privy to information sharing could be family members or know the youth personally?

**MS. SARAH CLARK:** That is a really key point for our team. Confidentiality is stressed in our case review and in our -- any of our documents that guide us. I would say that it comes with training. So, increasing awareness amongst our team of their issues and the importance of being confidential, which is a huge issue for us.

**MS. VIRGINIA LOMAX:** Thank you, everyone, for being here today and for all of your work. Meegwetch.

**MS. MEREDITH PORTER:** Thank you. Thank you. The next party I would like to invite to the podium is from the Assembly of First Nations, counsel Stuart Wuttke. And, Mr. Wuttke will have 13.5 minutes to question Ms. Clark and Ms. Morgan.

--- **CROSS-EXAMINATION BY MR. STUART WUTTKE:**

**MR. STUART WUTTKE:** Good morning. My name is Stuart Wuttke, I am from Garden Hill First Nation and Treaty No. 5. I am also legal counsel for the Assembly of First Nations.

The only questions I have is for you, Ms. Morgan. Yesterday, you mentioned that young people are being charged with criminal offences. I was wondering, what types of criminal offences are these young people
being charged with?

**MS. CORA MORGAN:** Are we speaking about children in care or ---

**MR. STUART WUTTKE:** Yes.

**MS. CORA MORGAN:** --- overall? Okay. A large portion of what I have witnessed was young people that were being charged as a result of staying in a group home.

So, one of the things that I recognized -- and in my opinion, there is a lot of times in these group homes people are paid minimum wage, or close to, and there isn’t adequate training. And so, I think a lot of times, you know, I would see an arrest report and think that there is way more to the story. And then when you would meet the young individual, you would hear, you know, the background of everything and, you know, there is a lot of antagonism.

So, you know, I have seen a child who broke a lamp in a group home and was charged. I have seen where a girl was prevented from using the washroom and pushed past a worker was charged. Stepped off the curb at curfew and they phoned the police and they were charged.

And, one of the other things that was really common was that -- and what happens is, if you are in a group home, they are such high in demand, so if you
go to the youth centre and you spend a night there, the next day, that bed is filled with another youth. And, if that child is deemed a level 4 or high at risk, then what will happen is they could stay at the youth centre until suitable accommodations are found by their agency. And, I have known of a young girl who is not even facing any charges, but spent three months in the Manitoba Youth Centre.

**MR. STUART WUTTKE:** So, in your opinion, a lot of these charges are unnecessary and could be dealt with by other means such as diversion or other types of administrative sanctions?

**MS. CORA MORGAN:** Absolutely. And, I know that in Alberta, they have a policy where if a child in care is charged in a group home, the charges are automatically diverted. That’s not an option here in this province.

**MR. STUART WUTTKE:** And, would you agree that in these circumstances, First Nation or Aboriginal youth are being unfairly targeted by authorities?

**MS. CORA MORGAN:** Absolutely.

**MR. STUART WUTTKE:** Yesterday, you also talked about the high rates of apprehensions in Manitoba, which I agree are very alarming. Is there a correlation between kids that grow up in care and having their own
children apprehended when they reach adulthood?

**MS. CORA MORGAN:** Mm-hmm. Many of the newborn apprehensions that I witnessed, there’s birth alerts issued on young women who grew up in care, and when they go to have a baby, they find out at the hospital sometimes that the baby has a birth alert.

So, the very first birth alert I responded to was within a couple of months of being on the job, and this young woman had aged out of care and she was exploited as a youth and, you know, had addiction issues. And, now, she was 23 having her first baby, attended every parenting program, and it was all self-motivated. Her and her partner prepared for the baby, and her baby was at risk of apprehension.

And so, when I arrived at the hospital an hour before the agency was there to pick up the baby, they had six bags of baby clothes, they had their car seat. They were all ready. The paternal grandmother was there. When I arrived, she was breastfeeding her baby, and you know, I couldn’t believe what was going on. And, I had phoned our Grand Chief at the time, and I’m, like, this is happening right now, and I can’t even witness this.

The father, you know, was just kind of beside himself. And, I said, “Well, the issue is with the mom because she grew up in care, and they’ve issued a
birth alert.” I said, “There’s no concerns or issues that they have with you, and it’s your baby. You should be able to take your baby.” He’s, like, “Okay, I’ll take my baby.” And, he was getting ready to do that, and the assistant advocate said, “You know that the police will be called and you will likely be charged if you take your baby,” and then he backed down.

And, you know, the worker came in with their agency car seat, and they took the baby. And, I had found out later that they had issued that birth alert when the mom was three months’ pregnant, and they held onto it for her entire pregnancy. And then when the agency got a call from the hospital, they responded. And so, there was over six months of time that they could have went to that home and got to know that mom, and taken -- you know, given her the opportunity.

So, they are flagged. I had a woman who had her first baby at 38 years old, and because she aged out of the system, they had flagged her baby. She had been out of care for 18 years. So, yes, there is a reality of our families being at risk.

MR. STUART WUTTKE: Thank you. And, yesterday, you gave evidence about how funding is related to the number of children that are in care from many agencies, that in order to support, you know, basic
operations of child and family services, more children are
needed to be brought into care to increase the funding
levels that the agencies require. Would that be a fair
statement?

   **MS. CORA MORGAN:** The way the funding model
works, it’s based on the number on children in care. So,
it’s -- you know, the more numbers that you have in your
agency, the more money you will get. If, you know, for
me, if I thought about it, you know, you would give an
agency the same amount of money just to provide service
for your community, and by way of prevention, and if you
only have 10 kids in care, then make the investment in
supporting healthy families in the community rather than
paying more just because they have a thousand.

   **MR. STUART WUTTKE:** All right. Thank you.
And, I’m not sure if you’re aware, but that funding model
is strikingly similar to what happened in the Indian
residential school system where that in order for church
entities to actually run the residential schools, they
only got a certain amount per child. So, they brought
more and more children to bring up funding, which led to
results of overcrowding, poor sanitation, lack of food,
which gave rise to, also, diseases such as tuberculosis.

   In the child welfare context where First
Nations agencies -- I shouldn’t say First Nations -- where
child welfare agencies are apprehending children at alarming rates to increase their funding levels, what type of impacts do these have on First Nations people?

**MS. CORA MORGAN:** I know in my own community of Sagkeeng First Nation, when I started this role eight -- three years ago, there was 607 kids in care. And, although our advocacy office exists, the numbers are growing. And so, now, three years later, and several children aged out of the system, there are now over 760 kids in care, and that’s just one First Nations community alone.

And so, the numbers are continually growing and, you know, every year we get these new provincial reforms and, you know, more kids are coming into care, and there are strategies to change the way they count kids. So, it’s not actually children are going home.

**MR. STUART WUTTKE:** With respect to the prevention services, and these are -- which is known as least-disruptive measures, like, basically intervention services that keep the kids in the home, is there a difference between the services that are available, a prevention services program available to First Nations children as opposed to non-Native people?

**MS. CORA MORGAN:** One of the things that I’m hopeful about is the work that’s being done in
Jordan’s Principle, because there’s added supports that are offered to families by way of addressing medical issues. But, I think as Jordan’s Principle should broaden, that the amount of services should broaden.

I know that there is a commitment by our federal government to include prevention services, and I think that what needs to happen is we have to offer our own culturally-appropriate services. If you’re a non-Indigenous person living in Winnipeg, there’s an array of services that are offered to you, and there’s funding attached to that.

I don’t want to see ways of healing inflicted upon us. I think we need to have adequate resources to be able to use our traditional practises and be able to train our own people to be able to serve our own people at the community level, and that more effective services need to be offered. You know, we look at all the issues of addiction and, you know, I heard a stat that the Addictions Foundation of Manitoba has a 10 percent success rate, and AA has a 5 percent success rate. And then when you look at some of the things that are happening in Vancouver, and models, and work that are connected to Indigenous communities, they have, like, 80-plus success rates. And, I think that’s what we need to look at, of ways of addressing issues and addressing the root causes.
which normally boil down to trauma and tragedy.

And, our trauma and tragedy is really layered. You know, you can’t have something that would address just one element of a mainstream person. You know, all of us have, you know, addictions in our family, violence in our family, diabetes in our family, potentially HIV in our family, homelessness in our family, mental health issues in our family. All of these things are things that each one of us have within our units, and that has to be accounted for in the services, in the supports and the healing offered to us.

**MR. STUART WUTTKE:** Thank you. I’ve just got a few more questions. It’s related to prevention programs, but what is the number of -- I should say the percentage of children in Manitoba that are apprehended due to neglect?

**MS. CORA MORGAN:** We don’t have those breakdowns, and that’s another challenge that we’re faced with, is that there is no one that is capturing the stats of what we need to know. And, we also need to look at defining some of these terms, like, defining “culturally appropriate”, defining “prevention”.

In our province, in the system, prevention means a child has to come into care and maybe a year or two down the road when the child is going to be reunified,
then there’s prevention supports offered. To me, it’s upfront. And so, from our context, we need to start defining what, you know, is culturally appropriate, what prevention means, and what neglect and abuse mean. Not to say we neglect our children but, you know, when you look at the standards in our agencies, you know, they’ll frown at four children sharing a bedroom and, you know, a lot of our families, you know, my mom lived in a, you know, twelve by twelve house and there were three kids in that home. And so, those standards are things that we have to define for ourselves.

MR. STUART WUTTKE: All right. Thank you very much.

MS. CORA MORGAN: Thank you.

MS. MEREDITH PORTER: Thank you. The next party I would like to invite to the podium is from the Congress of Aboriginal Peoples. Ms. Alisa Lombard will have eight minutes for questioning.

--- CROSS-EXAMINATION BY MS. ALISA LOMBARD:

MS. ALISA LOMBARD: Good morning. Thank you to the Indigenous peoples of Treaty 1 for welcoming us on their territory, elders, families, Commissioners, witnesses, counsel. Thank you for sharing your knowledge and for listening so attentively.

Dr. Bombay, you explained that your
research evidences that cultural pride and renewal have a positive impact on one’s ability to cope with trauma and depression. Is this an accurate interpretation of your research findings?

**DR. AMY BOMBAY:** Yes.

**MS. ALISA LOMBARD:** You also identified aggression incentives engaged and encouraged by authorities in residential schools on student abuse; is that correct?

**DR. AMY BOMBAY:** Yes.

**MS. ALISA LOMBARD:** Do you think that aggression incentives reside in the state’s prescription of identity through instruments such as the Indian Act?

**DR. AMY BOMBAY:** Can you repeat the question?

**MS. ALISA LOMBARD:** I’ll give you an example in terms of the kinds of things that arise with respect to identity.

In relation to band membership, for example, my children have to choose between various communities and various nations. Or, we as parents choose for them, of course, with which community they will be registered, or whether we choose to register them at all. This creates tension in families where children are connected to multiple communities, very rich Indigenous
nations, tensions that are difficult to reconcile and that stand to negatively impact a sense of pride in their multiple connections, the wealth of their ancestry, the resilience of their being, with conflict in early life that is not of their making and not truly their burden to bear. No other children really face these choices. Truly, systemic barriers prevent Indigenous children from being the sum of their parts, from finding pride in the sum of their parts as a whole diverse and proud human being. This is not to say that we don’t teach them to be proud of who they are and to foster all those connections, but it would be, I think, intellectually dishonest to suggest that there aren’t barriers to that that are very systemically entrenched.

And so, I suppose my question is really, would you agree that the state’s prescription or denial of identity, or the force -- forcing one to choose or parents to choose for their children engages a form of aggression incentive resulting in harmful lateral violence which works to undermine cultural pride and renewal?

DR. AMY BOMBAY: Yes. Our research hasn’t really looked at specifically how other things like the Indian Act has been related to this. So, our research hasn’t focused, but definitely, it makes sense.

Some of our research that we have done is
talking to Indigenous youth living in urban settings, and they have spoken to those issues of being from different communities, or maybe being, you know, non-Indigenous as well, with being dark or lighter, and all of these things growing up on reserve versus not being status versus not—all of these things definitely contribute to lateral violence. And, we actually looked at predictors of lateral violence, and we found that skin colour was one of the strongest predictors, for example.

So, there’s all sorts of different things that’s stemming from colonization, you know, internalized racism, all of these things that contribute to things like lateral violence.

**MS. ALISA LOMBARD:** Thank you. So, would you agree, Ms. Morgan and Dr. Bombay, from understandings gleaned from your research and lived experience that these--that--oh, sorry. I jumped over a question here.

Ms. Morgan, you mentioned that over $500 million in financial incentives is set aside to administer and operationalize a provincial child welfare system; is that correct?

**MS. CORA MORGAN:** Yes.

**MS. ALISA LOMBARD:** Would you agree, Dr. Morgan and Dr. Bombay, from understandings gleaned from your research and lived experience that these financial
incentives are similar, at least in part, in intention, design and effect to the financial incentives in the administration and operationalize of residential schools?

**DR. AMY BOMBAY:** I guess I would say that I can’t really speak to that from my expertise, but it makes sense.

**MS. CORA MORGAN:** I’m not a doctor but, you know, I really feel like there’s a motive in the design of how things happen in the way of child welfare. And, you know, I will say that the system is designed and is incentivized. I believe that it targets our families specifically.

I think that there is a choice that could have been made to do things better. And, I know that our First Nations leadership in Manitoba have made numerous attempts to be able to get a handle on what is happening to our children, and that, you know, jurisdiction needs to be restored to our First Nations to revitalize our original ways of caring for each other, because the way things are happening, you know, every time there’s a provincial reform, it’s more detrimental than it is good.

And so, I haven’t witnessed real improvement. I’ve witnessed several band-aid approaches that inevitably and potentially take our kids away more permanently. And so, I think that, you know, their
failure to do things that are more representative of our perspective leans towards the way things operated in the days of residential school.

I know that’s a long answer, but ---

**MS. ALISA LOMBARD:** Thank you for that answer. So, if those paradigms shifted, if those systemic attitudes and barriers were excised towards empowerment over imposition, pride over prescription, and renewal over incentivized and systemic discrimination, how would this impact, for example, the practice of birth alerts?

**MS. CORA MORGAN:** Well, I think that it would end the practice of birth alerts. I think that, you know, one of the things that we need to do is look -- each of us, look down each arm and see if we have kids within our family that we can bring home and make those steps. I mean, we definitely need the resources.

You know, we look at what this era of reconciliation is supposed to be. Well, it should ultimately be bring us our children home and let’s look at restitution for centuries of breakdowns of families, and adequately help to restore who we are and our identity.

**MS. ALISA LOMBARD:** Thank you. And, just with the few seconds that I have, I just wanted to ask you, Ms. Morgan, if you’re aware of whether or not there are any real repercussions for authorities where they
unjustifiably apprehend a child at birth or when they apprehend generally, and where is the disincentive, the prevention measure or the check and balance on power and authority with respect to this?

**MS. CORA MORGAN:** Well, in Manitoba, you know, agencies have more authority than our police. And, in this current system, parents are guilty until they can prove their innocence. The system is designed to protect itself. And so, you know, in three years, I haven’t heard of repercussions, or maybe quietly some workers might be let go for things that have happened, but out and out, you know, there’s been no apologies for what has happened, and lots of terrible things happen daily, and children lose their lives.

**MS. ALISA LOMBARD:** Thank you. Those are my questions. Thank you, everybody.

**MS. MEREDITH PORTER:** Thank you. The next party I’d like to invite to the podium is from the Association of Native Child and Family Services Agencies of Ontario.

--- **CROSS-EXAMINATION BY MS. KATHERINE HENSEL:**

**MS. KATHERINE HENSEL:** (Speaking in Indigenous language). To the members of the panel and to the Commissioner, my name is Katherine Hensel, I am counsel to the Association of Native Child and Family
Services Agencies of Ontario. That is 12 Indigenous agencies in Ontario, all of which operate pursuant to their statutory delegated authority and many of which also operate pursuant to exercised and delegated in inherent jurisdiction within the territories that they operate.

I am going to start with questions for Cora Morgan, who, with her permission, I will address as Cora. Thank you. Is it fair to say, Cora, that the conventional and statutory models of child welfare that you have described, and that you work around and within, fail to even identify, much less address, the intergenerational effects of residential school trauma?

**MS. CORA MORGAN:** That is correct.

**MS. KATHERINE HENSEL:** And, that the result of these effects are transmitted through further generations, in your experience, including through child welfare experiences for both mothers, and parents, and children and their children and so on? That they flow through. They do not trickle, they flood through the generations?

**MS. CORA MORGAN:** In many families, yes.

**MS. KATHERINE HENSEL:** And, the reports that you have submitted to the Commission and in your earlier testimony, I take it that you agree that for some families -- for many Indigenous families and Indigenous
parents, supports are indeed necessary to permit them to
reach their parenting potential or even to safely parent
their children due primarily to the legacy of residential
school and all that compounded it afterwards
intergenerationally?

**MS. CORA MORGAN:** In many cases, yes.

**MS. KATHERINE HENSEL:** And, that that
legacy we have heard from Dr. Bombay includes poverty,
reduced educational outcomes, poor mental health,
addiction issues and generally reduced resiliency. Have
you observed that as well in the families that you have
worked with?

**MS. CORA MORGAN:** Absolutely.

**MS. KATHERINE HENSEL:** Okay. And, forgive
me, I am going to be going back and forth between Dr.
Bombay and Cora quite briskly. Dr. Bombay, you have
testified that these effects that you have described, and
Cora has agreed with, those are true not just for the
children of residential school survivors, but their
grandchildren, their great grandchildren and potentially
beyond?

**DR. AMY BOMBAY:** Well, our research has
specifically only looked at the children and
grandchildren, so I really cannot speak to beyond that.
And, that is simply just because our -- the First Nations
Regional Health Survey only asks about that.

**MS. KATHERINE HENSEL:** Thank you. At least for children and grandchildren?

**DR. AMY BOMBAY:** Yes, definitely.

**MS. KATHERINE HENSEL:** And, all of these factors, that you have identified these individualistic individual factors, they pose risks, but -- and they are also -- they are not just risks, they are the source of actual harm for Indigenous girls and women, would you agree?

**DR. AMY BOMBAY:** Yes.

**MS. KATHERINE HENSEL:** Okay. And, they lead to a higher probability of experiencing violence in the lives of those girls and women in their own lives?

**DR. AMY BOMBAY:** Our research has not specifically looked at that link, but our research has shown that all of the risk factors that have been shown in non-Indigenous populations for being victimized or perpetrating violence is -- are outcomes of intergenerational trauma from the residential school system.

**MS. KATHERINE HENSEL:** All right. Thank you. And, that that violence that -- causation wise, because of this correlation or consonants between the two areas of research and their findings, could reasonably be
expected to result in greater and disproportionate levels
of death -- violent and premature death for Indigenous
girls and women?

**DR. AMY BOMBAY:** Absolutely.

**MS. KATHERINE HENSEL:** All right. Cora,
you have already testified about the loss of value for
life that Indigenous people experience as a result of
their experiences in child welfare. In your experience,
the effects that Dr. Bombay described, and I listed it for
you earlier, are they made worse for women experiencing
them when their children and when their babies are
apprehended? Are they exacerbated?

**MS. CORA MORGAN:** For many women, yes. You
know, you cannot measure individuals resilience and what
their accumulation of trauma and tragedy as to who can,
you know, stay strong. You know, there are women who have
persevered through but, you know, the level of trauma and
-- like the elder said, the most violent act you could
commit to a woman is to steal her child. There is a lot
of women who cannot recover for that.

**MS. KATHERINE HENSEL:** And, you have seen --
would you agree that the conventional models, the
statutory models for child welfare and child protection do
not take into account these intergenerational effects we
have been talking about, do they?
MS. CORA MORGAN: No, they do not. And, if there is an account for them, it is used to the detriment of the woman.

MS. KATHERINE HENSEL: That’s right. It is attributed to their individual failures, weaknesses, riskiness ---

MS. CORA MORGAN: Yes.

MS. KATHERINE HENSEL: --- rather than the collective experience that they are a part of and subject to, not just of residential schools, but racism and colonialism more generally, would you agree?

MS. CORA MORGAN: Yes.

MS. KATHERINE HENSEL: Thank you. And, the workers that you have had contact with and the services they provide, the interventions, in your view, would it be fair to say that they cause rather than preventing harm to Indigenous children and women?

MS. CORA MORGAN: One of the issues that I recognize in our province is that there isn’t consistency among agencies. They have a number of a different agencies and they -- there isn’t consistency among agencies, and we have a small few agencies that work better with families and are more supportive, but it tends, in my experience -- the larger the agency, the less support and the less services that are -- there is not a
A lot of agencies who offer support. It is more provincially funded entities that are offering support that is mainstream, and very inaccessible, and long wait times and not necessarily culturally appropriate.

**MS. KATHERINE HENSEL:** Okay. So, for those agencies -- and would you agree there is unevenness as between even individual workers within the same agency and supervisors?

**MS. CORA MORGAN:** Absolutely.

**MS. KATHERINE HENSEL:** And so, the workers who are not working, in your view, effectively with Indigenous children and families, and who may be or are causing harm rather than preventing and protecting it, they are not aware that they are causing this harm -- or does it appear to you that they are aware of the harm that they are causing in the services and interventions that they are providing?

**MS. CORA MORGAN:** Well, I think that there is people that could work better and just choose not to. I think that there is people that can appreciate the humanity of our families. And, you know, it can even be extended to the courts. I think that, you know, when people are making decisions on behalf of the family, they are flippantly doing it, but our families are the ones that are suffering because it is their lives that are
being affected by decisions made on their behalf. And, a lot of times, I think that, you know, our families are not treated as though they are human.

**Ms. Katherine Hensel:** Okay. So, you have described the amount of money that is spent in Manitoba, in this province. It is significant across the country, but your expert evidence is specific to Manitoba. All this time, money and resources dedicated, with possibly good intentions, I would not necessarily go that far, to protecting children, preventing harm and actually failing to do so, by your own evidence, and actually in many cases causing significant and real harm to children and families. Is it an explanation in your view, possibly not a full explanation, but a substantial one, that it is... ...because the service models and the training and the methods employed fail to take into account the collective experiences of Indigenous children and families intergenerationally and directly with respect to particularly residential school, but also racism, colonialism and subsequent involvement in child welfare.

It was a very long question, and I can repeat it if you’d like.

**Ms. Cora Morgan:** No, I was paying attention. Yes, I think the overall issue is that, you know, the system doesn’t value life. And so, that -- all
of those indicators are -- yes, I agree.

**MS. KATHERINE HENSEL:** Thank you. And, for services to be safe and effective, this is for Cora again, and to actually protect children and not do harm and to prevent harm, they simply must target the experiences and address the experiences of Indigenous children and families as Indigenous children and families based on the collective experience and lived reality. Would you agree with that?

**MS. CORA MORGAN:** I agree.

**MS. KATHERINE HENSEL:** And, that if service providers, agencies and individual workers don’t understand this, there’s a very significant risk, and we see it played out, that they won’t provide safe, much less -- or effective or safe services for children and families, Indigenous children and families, if they don’t know and they don’t know how to address the collective experiences?

**MS. CORA MORGAN:** I agree, and I think part of the issue, too, is that the way that the design of the system is, it’s designed to, you know, apprehend children. And then our families, our First Nations families and Indigenous families aren’t seen as appropriate caregivers, even if there was a need for protection of children.

And, what happens is because it’s designed
to apprehend, and they don’t look at our Indigenous community to, you know, take children in, and they’re put into stranger environments and shelters and group homes, then, you know, that’s just an added layer to the issue.

**MS. KATHERINE HENSEL:** Okay. Just as a preface to my next question, which will probably be my final one based on the clock, ANCFSAO member agencies experience again and again a phenomena where they get new workers who may be grounded in their own Indigenous culture and community, and properly oriented towards family preservation and reintegration, counteracting the effects that we’ve talked about, or non-Indigenous workers who have the capacity and the orientation to do that. They are then -- participate in mainstream conventional training through provincial organizations and secondment to mainstream services. And, it is difficult -- and in those environments, they internalize the practises and the values that we’ve been discussing in the mainstream services, and it is difficult or impossible to get them back, my clients tell me, to a mindset that will be effective and safe sometimes for working with Indigenous families.

This is for the entire panel to comment on. Would you agree that it would be valuable to have a recommendation to have Indigenous-created, designed and
delivered curriculum that is mandatory for any child
protection workers who are to work with any Indigenous
children or families, whether that’s in the mainstream
agencies or in dedicated Native agencies?

**MS. CORA MORGAN:** I agree, and I believe
that there also should be a declaration of what -- and a
code of conduct also in place, and there should be
measures of accountability when you deviate from those
ways of caring for our families. And, I think part of the
other issue is that, you know, when you’re going into a
role like a social work role or anything that our
Indigenous people decide to do, that we’re allowed to be
First Nations first and a social worker second, and that
carried into the work that we do. I think that our
identity needs to come first in a good way, and I like the
idea of accountability and codes of conduct.

**MS. KATHERINE HENSEL:** (Indigenous word) to
all the members of the panel for the work you do.

**MS. CORA MORGAN:** Meegwetch.

**MS. MEREDITH PORTER:** Thank you. Chief
Commissioner, I’m looking at the time, and it’s about
seven minutes after ten. We’re scheduled for a break at
10:15, and I’m going to seek your direction on calling
another party to the podium or if you’d like to take a
break at this point?
CHIEF COMMISSIONER MARION BULLER: One more party, please.

MS. MEREDITH PORTER: One more party.

Thank you. I would like to invite, then, the Liard Aboriginal Women’s Society to the podium, and Carly Teillet will have thirteen and a half minutes to question the witnesses.

--- CROSS-EXAMINATION BY MS. CARLY TEILLET:

MS. CARLY TEILLET: Tansi, bonjour, good morning. My name is Carly Teillet, and I am the great-granddaughter of Sara Riel, who is the niece of Louis Riel. I am Métis, and I was born not far from here in St. Boniface, Manitoba, in the Red River Community.

I’d like to begin by expressing my joy at being welcomed home by my family and by two elders of the Treaty 1 territory who were setting up the teepee down at The Forks on Sunday. And, I’d like to take a moment to acknowledge the families and the survivors, the elders, the medicines and the sacred items that are here with us today. And, I’d like to also recognize the presence of Kaska elders, Kaska grandmothers, aunties, great-grandmothers, and members of the Liard Aboriginal Women’s Society Board of Directors that travelled here from the Yukon to attend this important hearing this week.

My first question is for Cora, if I may use
your first name?

MS. CORA MORGAN: Sure.

MS. CARLY TEILLET: Yesterday morning, you made compelling arguments about the need for advocates for Indigenous families, women and children, and you spoke about the dire situation in Manitoba, the rates of apprehension, the numbers of children in care, the dollar amounts that children are worth in the system.

My clients who work in the Kaska Nation, which is in the Yukon and northern part of B.C., they have been asking, they have been insisting that they have information about their children in care, and they’re not getting it. The elders discussed the need to understand what’s currently happening in the Yukon with their children so they can figure out how to move forward. In particular, they want to know how many children from their community are in care. Where are they? Are they taken from Watson Lake to Whitehorse? How many are in Whitehorse? How many are with non-Kaska families? How much are foster parents in the Yukon being paid and how many children, Kaska children in care, are being medicated and with what? They’re not getting that information.

Your testimony yesterday was so powerful I think in part because you have some of that information. So, I’m hoping that you can share with us a little bit
about how your office is getting this detailed information
about children in care?

MS. CORA MORGAN: We have our -- the design
of the system, our Manitoba government releases annual
stats of how many children are in care. We also have
authorities. We have four authorities here in Manitoba:
the Métis Authority, the Northern Authority, the Southern
Authority and the General Authority. And, each of those
authorities have annual reports that publish numbers, and
there are breakdowns of what type of placements children
are placed in, whether it’s a foster home, group home,
shelter, or a place of safety.

And so, that’s still very vague, because a
lot of times our families do not know where their children
are, and many of the families that we work with at our
office, they don’t know where their children are placed.
And so, if a child is young and non-verbal, you can’t very
well ask your child on a visit where they are. And,
sometimes our families have the opportunity to meet foster
parents.

But, those are some of the ways that we’re
able to derive some of those numbers. Part of the issue,
though, like, we’ve filed several FIPA requests in the
last few months and, you know, you get a document back
saying that they don’t collect that data, or that we
haven’t provided enough information to be able to address our question or concern. And so, it is very challenging, and it’s very difficult to be able to account for where our children are. And, you know, and it reveals itself. Because we have the mechanism of the advocate office, you have people that come in and their experience points you in a direction to look at something new all the time. And so, you know, just when you think you’ve seen it all, something else walks in.

So, it’s hard to answer that, but I think that, you know, you have to put the pressure on and have leadership, you know, questioning and, you know, means to be accountable and ways to account for those children. And, I think, you know, even going back to asserting jurisdiction and looking at your original family laws and putting measures in place to ensure that that information is provided.

**MS. CARLY TEILLET:** Thank you. Dr. Bombay, my next question is for you, and it’s about the importance of language and family relationships.

In the case of my clients, we’re talking about the Kaska language, and we talked yesterday about the importance of understanding, and learning, and revitalizing, and using their Kaska language. And, they taught me that in their language, there is no term for
brother or sister; that in their language, the terms are much more specific than that, and that it’s important to understand that so that you can understand the relationship between family members, and that a child is taught that language so that they can situate themselves in the family and in their sibling group and kind of to the larger community. And, understanding that language also has a role of understanding the responsibilities between family members.

And so, yesterday, and a little bit this morning, you discussed how culture could act as a barrier against stressors, negative outcomes, exaggerated responses. In your study, were you able to look at the impact of family support or strong kinship connections in changing the behaviour and biological responses to stressors later in life?

**DR. AMY BOMBAY:** We haven’t specifically in our work, but I know other researchers have certainly shown that both within Indigenous and non-Indigenous populations.

You know, I guess in relation to our work, we’re planning to look more at some of those positive protective factors but, you know, we looked at, like, those ten different adverse childhood experiences. And so, you can kind of flip it like a lack of neglect and all
of that is a loving parent. And so, we did, in that way, we did show those connections between having -- not having a loving, you know, family and outcomes.

**MS. CARLY TEILLET:** Thank you for pulling that out. That’s important. So, along the lines of families, I’d like to ask another question of Cora. You discussed the need to support parents and families, and that funding needs to be directed towards prevention and preservation. And, the Kaska elders have shared with me that, traditionally, their children were initially raised by parents in the early years, and that later on, it was responsibilities of aunties and uncles to continue the teachings. And now, there are a lot of grandmothers that are looking after grandkids, and they’re looking after great-grandchildren, and they have no support to look after all these little ones.

So, in your role as a family advocate, can you share a little bit about if you’ve been successful in advocating for larger family supports, to support that larger family that’s really needed to care for our children?

**MS. CORA MORGAN:** You mean financially or just ---

**MS. CARLY TEILLET:** Yes, please.

**MS. CORA MORGAN:** Okay. Well, we advocate
for our grandmothers on a regular basis, and we have specific programs for grandmothers and grandparents. One of the things that we help facilitate at our office is guardianship agreements. So, we have a couple of templates that we have so that grandmothers can make arrangements outside of the system with their daughter or son to care for the children. And, when that is completed, grandmothers, for the most part, are able to access child tax to support having the children in their home.

Other than that, there aren’t other financial resources allowed to them. And, a lot of times, there are even grandmothers that don’t even access the child tax credit. We’ve also seen where grandmothers who -- you know, we had this one grandmother, she cared for her grandkids six days out of the week, but she was required to send them back one day a week to stay one night in the group home. And, the agency was collecting money on behalf of that child for the whole week. And, the grandmothers were caring for the child out of their own means, driving them to school every day, clothing them, feeding them and doing all of those things. Yet, someone was collecting on behalf of these children, and just wouldn’t even turn the grandkids over to them.

So, there needs to be mechanisms in place.
You know, one of the things that Manitoba -- our Manitoba government is doing is putting forward this customary care arrangement. And, the idea of customary care from our position and our elders’ position is that’s something that doesn’t need to be legislated. However, there needs to be mechanisms in place to help out grandparents who are caring for their grandkids.

**MS. CARLY TEILLET:** So, for my last question, I want to focus a little bit on capacity building, because that’s often a term that is used to talk about why some of our communities can’t take control of their children that might need care or might need assistance, that you just don’t have the capacity to do it.

And, you’ve told an amazing story yesterday about two people facing and trying to do the work of a whole team, expanding out to 20 people to answer that need. And so, I was hoping that you could talk a little bit about that impressive growth of your organization up to 20 people in a very short period of time, and how you were able to build that capacity to answer that need.

**MS. CORA MORGAN:** Well, I think that the way that -- in most of my workplaces, it’s about honouring individual gifts and talents. And, you know, each of us have those gifts and expertise, too, and ultimately, love
for our community and our people. And so, you know, we
started with two and we grew to -- I think we still have
some more positions to fill, but we’ll have 24.

And, I’m happy to say that much of our team
just arrived about half an hour ago, and we grew, but what
we did was each person who came into the organization had
something to offer. And so, we have, you know, a really
great group of people that have, you know, different types
of training to bring to the table. And, it’s very
exciting, because we’re able to offer a lot, and everyone
was able to hit the ground running, and ready to help in
any way they can.

And so, with that -- when you bring that to
the table, you can do a lot of things. And so, that’s how
we were able to grow because, you know, since October, a
year ago today -- or yesterday is when we were able to
start bringing on those more people, and in that time,
we’ve offered ten different -- we can offer about ten
different workshops and various other supports to our
families.

**MS. CARLY TEILLET:** Just the funding to
bring -- to expand that many people in.

**MS. CORA MORGAN:** And, we wrote proposals
and that’s how we were able to do that. We wrote a
proposal and received funding from Canada to be able to do
that. It’s limited to one more year from now, but we’re going to look at some sustainability planning on how we can continue the work. Because it’s needed, and it’s just not one office of 20 people to take on what’s happening. We need, you know, armies of people to help prevent and help offer services and supports and build that capacity. I think the capacity is there; we just need to harness it properly.

**MS. CARLY TEILLET:** That’s my time. Thank you very much. Merci. Meegwetch.

**MS. MEREDITH PORTER:** Thank you. So, that brings us to the break time and I will seek your direction on a -- your direction with respect to the 15-minute break.

**CHIEF COMMISSIONER MARION BULLER:** Yes, we will take 15 minutes.

**MS. MEREDITH PORTER:** Okay. Then, that brings us back at about -- my math is bad. About 20 to.

**CHIEF COMMISSIONER MARION BULLER:** Well, that is 17 minutes, but ---

**MS. MEREDITH PORTER:** Okay.

**CHIEF COMMISSIONER MARION BULLER:** --- we will say 20 to.

**MS. MEREDITH PORTER:** Okay. Thanks.

--- Upon recessing at 10:22
--- Upon resuming at 10:41

--- PANEL I, previously affirmed

MS. MEREDITH PORTER: Okay. Thank you.

Thank you. I welcome everybody back from the break. And, the next party I would like to invite to the podium is from the New Brunswick Aboriginal Peoples Council, Amanda Leblanc will have four minutes.

--- CROSS-EXAMINATION BY MS. AMANDA LEBLANC:

MS. AMANDA LEBLANC: (Speaking in Indigenous language). Good morning, everyone. I would like to thank everybody for having us here on Treaty 1 territory, for the Commissioners for coming here, for the witnesses especially for coming up here and going through this, this is hard and gruelling I would imagine. My name is Amanda Leblanc, I am the interim-Chief of the New Brunswick Aboriginal Peoples Council in New Brunswick. I am Wolastoquey from the province. This is my first time here in Winnipeg, so I am very excited to be here.

I would like to start, I guess, with Cora. I have recently had the opportunity to work in similar aspects that you have with advocating for families to receive their children back who were wrongfully taken and going through that process through a Head Start program. Are you familiar with the Head Start programs through the Aboriginal Head Start, urban and northern communities
specifically, that branch of it?

**MS. CORA MORGAN:** Absolutely, yes.

**MS. AMANDA LEBLANC:** Okay. And, would you say that it is a beneficial program that is offered across the country?

**MS. CORA MORGAN:** I would say that, yes.

**MS. AMANDA LEBLANC:** Okay. With that, there are not very many centres that are set up across the coast. So, within most recent statistics, 2016 statistics, that three out of four Aboriginal people live off-reserve, yet the correlation of that to the supports for Head Start specifically do not really support that number, would you agree with that? Majority of people living off-reserve and ---

**MS. CORA MORGAN:** Yes. Yes.

**MS. AMANDA LEBLANC:** --- the Head Start that correlate. Okay. So, for example, in New Brunswick, we have one Head Start program for the entire province. And, the Head Start program has not received funding increases in over 15 years, so I think since the program started in 2001; am I correct in that? To your understanding?

**MS. CORA MORGAN:** I am not sure.

**MS. AMANDA LEBLANC:** Okay. So, it has not received funding in over 15 years ---
MS. CORA MORGAN: Okay.

MS. AMANDA LEBLANC: --- in increase to account for cost of living. So, in Fredericton for example, the program is only actually able to help six families. The most recent numbers in new Brunswick, it is over 26,000 people who identify as Aboriginal, who live off-reserve and would be in need of these programs specific to Head Start.

With only funding to be able to support six children in this program, I think it is grossly underfunded. But, being such a strong -- I guess one of the best programs that I have been able to see in my own life and experience with because it incorporates the entire family. Is that the experience you have had with it too?

MS. CORA MORGAN: Yes.

MS. AMANDA LEBLANC: Okay. And, I think everybody has mentioned this a little bit in your testimonies over the last two days, that it is really important to have a collaboration and it is a family support. It is not just one individual, it takes a team, it takes everybody. And, what has not really been specifically set, a wraparound services that are able to support the families, for example the mothers, the fathers, the grandparents who are caring for these
children. What have been your experience, either in
funding or programming, that incorporates those wraparound
services?

You mentioned a little bit in one of the
earlier responses, but what is your experience with them
being supportive enough to be able to equip, I guess,
families to be able to support their families once they
get their children back?

**MS. CORA MORGAN:** I actually opened a Head
Start in our own First Nation of Sagkeeng back in about
2003. And, you know, you saw a lot of really positive
things that happen for children. And, you know, usually
with a Head Start program, you have to identify whether
you are going to work with three-year olds or four-year
olds, and I think that it was a really great model because
our children were learning the language at an early age,
there is culturally appropriate activities that were
happening and their early learning was flourishing. At
the same time, our parents created their own parent
support group, so it created that dynamic as well.

And, one of the things that we were able to
do, because I was working in employment and training at
the time, was we opened a restaurant, and so -- with the
parents of the children in the Head Start. So, while the
kids were in the Head Start program, the parents were
working at the restaurant, the restaurant prepared the healthy meals, a parent was a van driver to come and pick them up. And, you know, to have flexibility in funding and to have adequate funding to be able to do things like that is really meaningful.

And, you know, one of the really successes was one of our mothers, you know, was super shy and her husband was always the breadwinner, but this gave her an opportunity to have a job and confidence and buy her own car. And, you know, I just think it is a springboard for so many positive things for families, and that, you know, Head Start should be extended so that you can -- you know, two, three and transition them into school. I think that it is a really great way. And then when you have amazing staff that are loving towards the children, I think that is the recipe for a really good start in life.

**MS. AMANDA LEBLANC:** That’s great. I immediately regret giving up my time. Thank you very much.

**MS. MEREDITH PORTER:** Thank you. The next party I would like to invite up to the podium is from Manitoba Keewatinawi Okimakanak. Jessica Barlow will have 13.5 minutes for her questions.

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

**MS. JESSICA BARLOW:** Good morning. I would
like to acknowledge the spirits of our stolen sisters, the elders and the grandmothers, families and survivors, the sacred items in the room, Commissioners and the Inquiry staff, and the witnesses for sharing with us yesterday and today. I would also like to acknowledge that we are on Treaty 1 territory, in the homeland of the Métis nation. My name is Jessica Barlow, I am Anishinaabe Métis from Manitoba, and I am legal counsel on behalf of MKO.

All of my questions today will be for you, Ms. Morgan. And so, yesterday, you spoke about, and today as well, Jordan’s Principle, and it is specifically covered in your document, the Keewaywin Report on Jordan’s Principle which was listed as Exhibit 8, and I just wanted to highlight some points from that article.

So, on page 3 of this report, it references that there should be a recognition of capacity and strengths of First Nations, that they are a critical element in Jordan’s Principle’s implementation, and that even where capacity may be lacking, that this should not signify an inability to implement Jordan’s Principle, but instead it should be viewed as an opportunity for government to address the gaps, make the necessary investments for full realization of First Nations’ capabilities.

And so, given this, would you agree with a
recommendation that regardless of a lack of -- in
capacity, that services and supports for children,
especially children that have special or complex medical
needs, should be insured?

**MS. CORA MORGAN:** I agree with that. Even
further to that, I think that there has to be strides made
in developing further capacity that is reflective of the
needs of the community for -- it does not need to
necessarily be a mainstream approach to addressing
concerns, but there needs to be room for capacity
development and acknowledgment of doing things that are
specific to that cultural understanding of that First
Nation.

**MS. JESSICA BARLOW:** Wonderful. Thank you.
You actually anticipated my next question. So, would you
also agree that any sort of infrastructure, programming or
service resourcing needs to be substantively equal to the
unique needs of First Nations communities?

**MS. CORA MORGAN:** Absolutely. Because my
understanding is that many communities have received some
support and funding for Jordan’s Principle. However, the
infrastructure of the First Nation community cannot always
accommodate the extra staff and the ability to effectively
run programming in their community without space.

**MS. JESSICA BARLOW:** Perfect. Thank you.
And, because a lot of these complex medical needs do not necessarily disappear with age, would you also agree with a recommendation that Jordan’s Principle, and similar programs and services, be in place beyond a child reaching the age of majority?

**MS. CORA MORGAN:** Absolutely. And, when you hear Cindy Blackstock talk about Jordan’s Principle, she talks about, you know, ensuring that the issue of Jordan’s Principle goes beyond children, goes beyond medical, it should be extended to any support that you receive in an urban centre that are -- or service that can be offered in an urban centre our First Nations people should access on reserve.

**MS. JESSICA BARLOW:** Perfect. And, would you also agree that if Jordan’s Principle is robustly implemented and services are proximate and available, that this could actually lessen the instances whereby parents sign the VPAs to ensure that they’re getting their children appropriate medical treatment, that this might actually lessen the instances of that?

**MS. CORA MORGAN:** It should lessen the instances. Right now, our First Nations here in Manitoba are being able to offer far more to children with complex medical needs, but it has to go beyond that. It has to extend to adulthood, and it has to be fulsome so that
children aren’t coming into care to -- there has to be ways around it. And, even though there’s more services, we know that children are still -- our parents are still forced to sign these VPAs. So, it hasn’t done enough to prevent that from happening just yet.

**MS. JESSICA BARLOW:** And, would you also agree with the recommendation that these programs and services relating to Jordan’s Principle should also be implemented in proximate relation to communities? So, for example, a lot of services in northern and remote communities of Manitoba, those services aren’t accessible.

**MS. CORA MORGAN:** That is correct. One of the concerns is that now there is added resources for Jordan’s Principle, we don’t have the capacity or the infrastructure or our own type of institutions to be able to effectively address, and our families are still travelling from First Nations communities to Winnipeg to access supports.

So, part of the aim and work of the Assembly of Manitoba Chiefs and our women’s leadership council is to ensure that we have those mechanisms in place in our province so that there isn’t -- they are more accessible, and our families don’t have to travel far from home to be able to get the services they need.

**MS. JESSICA BARLOW:** And, is that a
recommendation that you’d make to the Commission today?

**MS. CORA MORGAN:** It is right now.

**MS. JESSICA BARLOW:** Okay, thank you. And so, we’ve heard in this and other hearings that programs and services and also infrastructure — and this can include things like adequate housing or access to food, food sovereignty or food insecurity even — that they are often inaccessible or unavailable to families on reserve, or that there are long wait times associated with accessing the very few programs that do exist. And, often, the people, as you’ve just said, people have to leave the communities to access these services.

And so, I’m wondering that, coupled with the fact that courts are reforming their CFS processes to try to prevent unnecessary delay -- and I suppose the thought there is that they’re hoping that children won’t have to be in care as long if the process goes faster. Would you agree that knowing that those -- there’s a lack in services or in availability of services, would you agree that court reform alone is not able to bring our children home faster or more safely?

**MS. CORA MORGAN:** I would say that that is accurate. Even the expedited processes are still challenging for our families. When they’re securing legal representation, especially in remote communities, a lot of
times, our families also are -- they don’t have an ability
to select a lawyer, that they’re just provided one.

And, even further to that, you know, I
believe in First Nations asserting their jurisdiction over
their children and families, and that we need to work
towards our own mechanisms at the community level for
dispute resolution.

**MS. JESSICA BARLOW:** And, is that a
recommendation that you would provide today?

**MS. CORA MORGAN:** Absolutely.

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

And so, with the time that I have remaining, you spoke a
bit yesterday about the link between the child welfare
system and missing and murdered Indigenous women and
girls, and I’m wondering if you can expand on that further
with the time we have left, please?

**MS. CORA MORGAN:** I think, and I’ve said it
before earlier today, that, you know, the most violent act
you can commit to a woman is to steal her child. And, I
spoke to, you know, when you remove a child from their
family, their home, their pets, the rest of their
siblings, because not always children -- do siblings get
to stay together when they’re apprehended, you know,
they’re automatically grieving and lost and, you know, I
always think about it or often think about my own children
and what it would be like if they were taken and put into
a stranger’s home who doesn’t know, you know, what they
like to eat, or they don’t have the ability to sneak into
your bed at 2:00 in the morning every night. All those
things that are deprived from these children and these,
you know, children being put in these -- you know, we do
have some really amazing people who come forward as foster
parents, but we also have people who do it for the money.

And, you know, the things that we hear for
our children, you know, it’s very sad. It’s very sad.
But, when we look at the issue of missing and murdered
women, you know, we’ve had women in our office that we’ve
worked with who were murdered. And, we have heard of, you
know, 16 mothers who have taken their lives because their
children were removed. And, you know, one woman, her kids
were only gone for 10 days, but for 10 days, she was
reaching out to the agency and never got a call back, and
had no idea where her children were. You know, those
things were torturous, and I think those things need to be
accounted for.

And then just, you know, the resiliency.
When we look at those intergenerational effects, and you
have those generations, that each generation, more and
more of our identity is stripped from us and our family,
and then to have that in your family background and then
to lose your own children, you know, the resilience, I think, is further lessened along the way. And so, those are the things that, you know, where women can easily lose value for life and, you know, they’re put in situations where it’s hard to recover from that. You know, when your children are apprehended, you lose your home. Then you’re in a rooming house or on the street and, you know, there’s not always adequate supports for someone to be able to climb out of that. There’s a lot of despair.

I can’t even remember what the question was now.

**MS. JESSICA BARLOW:** No, that’s perfect. I thank you so very much. Those are all of my questions.

**MS. CORA MORGAN:** Thank you. As there’s two minutes left, I was wondering if I could just ask our team from the First Nations Family Advocate Office to stand up?

(APPLAUSE)

I also want to acknowledge that we have family members, mothers that our office work -- that we work with here as well. And so, I’d like to acknowledge them for the hard work that they are doing to have their children back. Meegwetch.

(APPLAUSE)

**MS. MEREDITH PORTER:** Thank you. The next
party I’d like to invite up to the podium is from the Awo Taan Healing Lodge, Darrin Blain, and Mr. Blain will have thirteen and a half minutes for his questions.

--- CROSS-EXAMINATION BY MR. DARRIN BLAIN:

MR. DARRIN BLAIN: Good morning, Chief Commissioner Buller, Commissioners, to our elders and our hosts, to the families of the murdered and missing women and girls, to my new family, the parties with standing counsel. I want to take a second and honour Annie, who is tending the qulliq today. Annie, I thought it took a lot of courage for you to share your story today and to disclose what you disclosed today. I think I speak on behalf of every person in this room when I say that whatever happened to you in residential school is never your fault. It will never be your fault, and we’re really proud of you for sharing today.

I liked the words of Commission Robinson yesterday when she started our week by saying that we need to turn the child welfare system on its head. She was joined by Isabelle who had her daughter here, and Isabelle said the system just doesn’t work. And it's a really interesting intersection that we find ourselves at because it feels like we're trying to live in a really broken down old house and trying to do some renovations to this house, and on the other hand, it feels like we're really wanting
And I think a lot of us have been there, as we've grown up. I've seen my parents want a new house and trying to fix up the old house, and sooner or later we get a new house. And -- so you're striving for the new house, but you're trying to fix the old house and make it work. And that's what it feels like with the child welfare system, to be quite frank.

For those of you who I haven't met, my name is Darrin Blain, and I represent the Awo Taan Healing Lodge, which is a women's shelter in Calgary. We call it a place of healing, and hope, and restoration.

Somewhere in a courtroom today, the Director of Child Welfare is standing on one side of the courtroom in a thousand dollar suit and a $500 briefcase wanting to get a temporary guardianship order or wanting to get a permanent guardianship order over a child or children that have been apprehended.

On the others side of the courtroom, if she has been served or if her and her husband have been served, if they have the resources to get to the courtroom, and if they understand what's happening in court, and if Legal Aid has blessed them with counsel, they are there too.

The intersection that we find ourselves at
is critical, and it's very real. The numbers are real, and we're talking about real children.

Ms. Morgan, good morning.

**MS. CORA MORGAN:** Good morning.

**MR. DARRIN BLAIN:** When someone like Tina Fontaine gets murdered in this province, do the child welfare authorities start an investigation about how that person fell through the cracks and how that person wasn't served?

**MS. CORA MORGAN:** The Children's Advocate Office of Manitoba from the provincial government does their investigation.

**MR. DARRIN BLAIN:** Would you call it a fulsome or a really good investigation, or is it tertiary or is -- how full is it?

**MS. CORA MORGAN:** We don't know because we don't have access to the investigation.

**MR. DARRIN BLAIN:** And what are your thoughts about that?

**MS. CORA MORGAN:** Well, I think that we need to have our own means to do our own investigations and look at the things that we feel are important as First Nations people. And I think that we need to do that from our own perspectives. And -- you know, because it's -- when we have the Province of Manitoba looking at their own
Manitoba systems, then I don't that it's a fair process. That we need to be able to do it from our own lens and really look at what has failed that child.

MR. DARRIN BLAIN: M'hmm. Maybe that'll be a recommendation that the Commission can make to the federal government in their report.

MS. CORA MORGAN: That would be important, because I think that we have to have our own means of looking at the wrongs that are committed to our families, and the wrongs that we see from our perspective. You know, sometimes, you know, the system treats us as though we're not human, and that humanity needs to be brought at a greater extent to the lens of one's life.

MR. DARRIN BLAIN: You just reminded me of something that my client said to me by email recently. She said, "Darrin, child welfare is the new residential school system, where you don't have a lot of choice."

So when we think about the old house and we think about the new house, I'm sure you have some recommendations for things that we need to do right now --

MS. CORA MORGAN: M'hmm.

MR. DARRIN BLAIN: --- to help with the child welfare system in this province and in this country. You've also mentioned some recommendations for the new
house, or the new world, or the new regime that we'd all
like to see with respect to child welfare, not only in
Manitoba, but across Canada, and including in the North.

So if you can think of -- I used to say
this to my residential school clients when we'd walk into
a hearing. I used to say, "This is your day. This is the
one chance that you get to look the adjudicator in the eye
and tell that adjudicator how this residential school
affected you and your family. You drove here. You woke
up today to do a job."

And I'm saying that you today, Ms. Morgan.

You are taking time away from your office, half of your
staff are here watching this, this is important to you and
to the children of this province. What are the key
recommendations that you want to make sure that you put
before the Commission before you leave here and -- so that
you can say to yourself, "Am I ever glad I said that. Am
I ever glad I said that and am I ever glad I said that."?

When you put it all in the pot, and you
boil the pot, and when you see what comes to the top, what
are the things that we need to do right to help the system
as it stands?

**MS. CORA MORGAN:** I have a similar analogy
to yours, except for a I used the example of a car. If
you have a car that needs 90-plus repairs, are you going
to make all those repairs or are you going to look at a
new car? And if you have a car that has 90-plus repairs
required, are you going to put -- is it going to be safe
for children to be transported around in a vehicle that
needs so many repairs?

And so, you know, ultimately, we need a new
house, and that new house is the house that your parents
dreamed of and should have had long ago because that is
probably a house that is built on their identity and who
they are as people. And so of course, I don't -- I know
that a new house sounds like a super extravagant ask, but
I think that after over 150 years of residential school
and Sixties Scoop and a child welfare system, that a new
house is not much to ask for.

But also, in the meantime, we need some
measures in place because we have children trapped in this
system right now, and there are meaningful things that
could be done. And you know, when you talked about
turning the system on its head, it's changing the way
things are done and investment be in prevention over
investment in the apprehension or stealing of -- theft of
children.

I think that ending the practice of newborn
apprehension should happen immediately. I think that we
also make -- we need to make sure that apprehension really
is the last resort.

MR. DARRIN BLAIN: M'hm.

MS. CORA MORGAN: And those are things that could be done more urgently.

MR. DARRIN BLAIN: Okay. Now, you know what my next question will be, and that is we're going to talk about the new house. We've heard a lot here, and in the corrections hearings, and in the police hearings, that we need and Indigenous resolutions systems. Now I am assuming, correct me if I'm wrong, that we'll want to make a recommendation today that we need more Indigenous judges for starters in this country. Does that sound all right?

MS. CORA MORGAN: That sounds good, but I think that we also need our own dispute resolutions at our community level.

MR. DARRIN BLAIN: You mentioned that. Maybe the Indigenous judges could be pooled now for the current court system, and then when we build the new house, we do everything under our roof, such as the Indigenous resolutions systems, the traditional dispute resolution systems that you mentioned in your testimony.

MS. CORA MORGAN: Yes.

MR. DARRIN BLAIN: So run by Indigenous people for Indigenous people with Indigenous values, and the house looks different that way.
MS. CORA MORGAN: M'hm. Even having a grandmother council in our communities today would go a long ways in informing the way our -- the way that child welfare operates at the First Nation level.

MR. DARRIN BLAIN: Okay.

Ms. Clark, good morning.

MS. SARAH CLARK: Good morning.

MR. DARRIN BLAIN: You mentioned in your testimony the National Children's Alliance that you ran across in the United States. Now my questions aren't meant to sound sassy or plain, it's not my area of law, I might not know the answers. Does Canada have a national children's alliance that is formal and established and would act, for example, in an intervenor, in a Supreme Court of Canada case, like that sort of large formidable organization?

MS. SARAH CLARK: In Canada, as we speak, we're still developing. I know that the Department of Justice Canada has put aside funding towards creating that national alliance, and that’s a goal of the -- I think it’s the Victim Services section of the Department of Justice Canada.

MR. DARRIN BLAIN: Perhaps that could be a strong recommendation to the Commission.

MS. SARAH CLARK: That could be one, yes.
MR. DARRIN BLAIN: Thank you. Dr. Bombay, good morning.

DR. AMY BOMBAY: Good morning.

MR. DARRIN BLAIN: I am going to assume that you are intimately familiar with something called the DSM-IV manual. I would be surprised if you didn’t have a copy in the trunk of your car. It’s the psychological assessment manual. I’m not trying to be sassy; I’m trying to honour your intelligence about psychology. Are you familiar with the manual?

DR. AMY BOMBAY: Yes.

MR. DARRIN BLAIN: Now, there’s a Supreme Court of Canada case that’s about a month old called Ewert. Are you familiar with that?

DR. AMY BOMBAY: No.

MR. DARRIN BLAIN: Okay. It stands for the proposition that when we do psychological assessment on people in Corrections Canada that identify as Indigenous, we ought to not only use things like the DSM-IV, but we also should be using things like psychological health indicators that come from their culture. So, the elder might come by and say, “This is what the person has. It’s not ADD; it’s this.”

So, will you join the seven judges of the Supreme Court of Canada and agree that when it comes to
assessing children in child welfare, psychologically, that we ought to be using the DSM-IV, which is the garden-
variety psychological testing tool, and that we ought to start using other things like elders, and moms, and dads,
and not just relying on the DSM-IV? Will you agree with that?

DR. AMY BOMBAY: Yes.

MR. DARRIN BLAIN: And, maybe that could be a strong recommendation to the Commission as well?

DR. AMY BOMBAY: Yes.

MR. DARRIN BLAIN: Good morning to you all.

MS. MEREDITH PORTER: Thank you. The next party I would like to invite to the podium is from the Regina Treaty Status Indian Inc. Ms. Sarah [sic] Beaudin will have thirteen and a half minutes for questions.

--- CROSS-EXAMINATION BY MS. ERICA BEAUDIN:

MS. ERICA BEAUDIN: Good morning. Meegwetch to the elders for the prayers, songs and tending of the sacred fires this morning and for the week. (Indigenous word) to the families and survivors of missing and murdered women and girls, two-spirited.

As parties with standing, we carry a heavy responsibility to bring forth questions that may lead to recommendations that we hope have the best chance that no other families will have to suffer what you have endured.
I acknowledge this Treaty 1 territory and these lands being the homelands of the Métis people. I bring greetings from Treaty 4, and promise to walk softly on your lands until I return home.

My name is Erica Beaudin, and I hold the position of Executive Director of the Regina Treaty Status Indian Services Inc. I also take this opportunity to acknowledge Treaty 4 elder, Lorna Standingready, who I’m not sure if she’s here — she may be in the elders room — who is from the White Bear First Nations, but who works with different agencies in the City of Regina. She is attending the hearings this week here in Winnipeg.

Meegwetch, Ms. Morgan, for your testimony yesterday. I’m inspired by your love of children and their rightful place in the bosoms of our families and communities. My first questions are for you. May I call you Cora?

**Ms. Cora Morgan:** Yes.

**Ms. Erica Beaudin:** Yesterday, you discussed the concept of family support centres. Are there currently any in existence with the concept of how you believe would be considered success?

**Ms. Cora Morgan:** Not at this time, aside from the work that we do at the First Nations Family Advocate Office.
MS. ERICA BEAUDIN: What would a family support centre in an urban setting such as Winnipeg, or the city I work in, Regina, look like? And, how would these support centres be connected back to our nations?

MS. CORA MORGAN: Well, one of the things that we’re working on doing at our First Nations family advocate office is developing workshops and the curriculum with the hopes that we can incubate different programs in our office and be able to make curriculum that could be disseminated to our First Nation communities.

We also have a First Nations women’s council that is made up of First Nations leadership in Manitoba who support our office. And, you know, we’re looking to expand those services so that we have the resources to broaden the support that’s offered to our families.

In addition to that, we have a prenatal support team. We have a doula that’s on staff to provide support to expecting moms. And, still in our province, we have a number of women who when they are expecting, they come to Winnipeg on confinement. And so, a lot of times, we have women that are coming to Winnipeg to deliver their babies and wait until it’s time, and they’re here alone. So, I think that we want to be able to offer those supports for women.
And, we offer traditional parenting, Red Road to Healing, and a lot of just services that will support healthy families. And so, it just needs to be expanded and accessible to all of our families in other urban cities in Manitoba and our First Nation communities.

**MS. ERICA BEAUDIN:** Okay, thank you. My next question, and I'll break it down, actually, has three components. In your experience, what role does identity or lack of identity play in individuals or families in an urban setting moving beyond the apprehension cycle?

**MS. CORA MORGAN:** I think it’s -- it’s critical for all of us to know who we are and where we came from. And, you know, we are given rites of passage from the minute that we are conceived and in the moment that we are born, and, you know, all of the things, the nurturing that is to happen for every child. And, you know, I spoke yesterday about, you know, when midwives delivered babies and they would read the water and reveal what the gifts and talents of that child are, the responsibility of community to ensure that children have those tools. And, I think that, you know, when we look at what’s happening in our child welfare system, our children are being deprived of some of those fundamentals of life, and those rites of passage aren’t there. And, you know, they gravitate to where they find belonging.
And, some of the times, where the belonging is, it’s very unhealthy, but that is the only door open to them. And, I think we need to work at eradicating that in ways, and making access to ceremony and learning the language and teachings as accessible as we can.

**MS. ERICA BEAUDIN:** Okay, thank you. Do you believe there should be mandatory requirements for non-Indigenous foster parents to not only be educated themselves on Indigenous issues, but also a requirement as foster parents that they must engage with the child’s home nation and kin in order to keep their foster parent status?

**MS. CORA MORGAN:** Absolutely. And, I think even before that, we also need our elders and grandmothers to be defining what “culturally appropriate” is. I think that, you know, in our current system now, part of the -- a gross part of the issue is that you could have a non-Indigenous family or a newcomer family fostering our children, if they put a dreamcatcher in the child’s bedroom, under our current definition in the system – and I don’t say “our” because it’s not mine. I’m saying Manitoba’s system – that it’s deemed culturally appropriate. And so, we need to have our own definition of culturally appropriate, and that it’s used across the board within these agencies to ensure, and I think those
connections have to be brought back. You know, if a child is placed in a non-Indigenous home that, you know there’s a commitment or declaration that that child is guaranteed to have, you know, their rites of passage and their ability to access family. And, I know that there are some models in this country that exist, but it has to be across the board for everybody.

**MS. ERICA BEAUDIN:** Thank you. My next question is for Ms. Clark. I had the opportunity to experience the beautiful north when the National Inquiry went to Iqaluit a couple of weeks ago. It was eye-opening to personally witness how difficult it must be to build professional capacity for different positions within the city, let alone rural areas.

When you discuss the child and youth support centres, you shared the concept of the complex case management that occurs. Best practises state that the greater chances of success would have people from that ethnic group work with the victims. Currently, it seems the professional roles are filled with non-Indigenous people other than specific positions. Yesterday, my colleague, Ms. Zarpa, asked about the importance of Inuit people filling these positions.

A little bit differently than that, do you believe if there were grants and scholarships that were
given to students, who could prove tangible ties to communities and committed to practising in these communities after convocation, would there be a greater chance of building lasting capacity in communities?

**MS. SARAH CLARK:** Just so I understand what you are saying, are you saying -- are you talking about programs within Nunavut that have been developed to ---

**MS. ERICA BEAUDIN:** I am talking post-secondary.

**MS. SARAH CLARK:** Yes. So, post-secondary programs that -- giving incentives for students to stay in Nunavut after graduation or also outside of the territory?

**MS. ERICA BEAUDIN:** It does not matter. Just from your experience.

**MS. SARAH CLARK:** I can say from my experience, we have been hoping to find someone from the -- there is a social work program from the Nunavut Arctic College and we would like to have a graduate from that program. And so, in that way, yes, it would be very useful to have that be strengthened in Nunavut. Does that answer your question?

**MS. ERICA BEAUDIN:** Sure. Nakurmiik. My next questions are for Dr. Bombay. I am very interested with the data and analysis you provided yesterday. It has definitely confirmed for many of us what we have lived
through and have tried to change for our children and
grandchildren. Have you used data other than the Regional
Health Survey?

**DR. AMY BOMBAY:** Yes. A lot of our work is
not using the Regional Health Survey. There is a lot of
benefits to using the Regional Health Survey, which is
that it is a nationally representative population. The
drawback is that we are limited to the questions that they
ask in a survey, and so -- for example, they do not ask
about childhood experiences very much.

And so, in our research, we have collected
other data in partnership with Indigenous organizations to
look at those issues. So, a lot of the research I did
present was not using the Regional Health Survey,
particularly a lot of the qualitative research that I
presented.

**MS. ERICA BEAUDIN:** Are you aware of any
types of studies that take into consideration off-reserve
statistics as well?

**DR. AMY BOMBAY:** Yes. I presented some
research that we have done with Aboriginal People Survey,
which is a Stats Can survey. Again, there is limitations
because we are limited to what they ask, but we showed
that a large proportion of status First Nations living
off-reserve had been affected by residential schools, a
lot of Inuit had been affected. Non-status and Métis to a lesser extent, but we know that they went to day schools, and so we are not even looking at that in some of the research we were looking at. And, there has been other researchers who have done analyses of that Aboriginal People Survey showing a lot of the same effects that we do on-reserve.

**MS. ERICA BEAUDIN:** Okay. Do you believe conducting a specific study on the intergenerational effects of IRS on urban or off-reserve Indigenous people is important?

**DR. AMY BOMBAY:** Absolutely. And, that is exactly why we have been doing that for the past 10 years, and there is a lot of other people doing really great work as well. And, we want to continue it.

And, we are currently planning a study here in Manitoba, looking -- with the Sixties Scoop legacy of Canada, looking at not only residential schools, but how it is linked to the Sixties Scoop and child welfare experiences after the Sixties Scoop as well.

**MS. ERICA BEAUDIN:** Okay. Dr. Bombay, it was relayed to us that you utilize different types of methodologies for your studies, including neogenix and behavioural neuroscience. Have you taken any consideration on the role of epigenetics?
DR. AMY BOMBAY: So, in our research, we actually have not looked at any biological factors. We are currently doing a project with the Thunderbird Partnership Foundation, doing engagement with Indigenous organizations to find out if that is something people are interested in doing and to really educate about all the implications around doing that. But, what I can tell you is that research in other groups, like the Holocaust, children of survivors, they have shown epigenetic outcomes that are associated with negative mental health outcomes associated with their parents attendance at the Holocaust.

And, just in case people do not know what epigenetics is, we know now that our genes are not our destiny and that they are really regulated by our environment and our experiences. And so, I think, you know, if we were to look at that, we would find that colonization has impacted our bodies, including our genes.

MS. ERICA BEAUDIN: Do you believe there is a role for epigenetics in studying intergenerational trauma?

DR. AMY BOMBAY: Yes, I do. But, I think it is also really important, before we go forward with that research, to make sure we really look at all the ethical implications around that and make sure it is going to be helpful.
MS. ERICA BEAUDIN: Okay. Do you believe more in-depth studies on epigenetics for Indigenous people may confirm Indigenous oral history of blood memory?

DR. AMY BOMBAY: Potentially, yes.

MS. ERICA BEAUDIN: Do you think this would assist Indigenous people -- if this was the case, that this would assist Indigenous people in bringing forth, in a more scientific way, our solutions for what we need to move beyond survival and move to surthrival, I think that Jeff from one of our last panels had said.

DR. AMY BOMBAY: I do. I think there is potential, but we also need to be careful, because just like a lot of scientific research can be misunderstood by non-Indigenous populations who are not looking at the context. So, I think it is, again, really important we educate people about those risks, but that if we move forward in a good way and contextualize the findings if we were to show that, I think it could be helpful.

MS. ERICA BEAUDIN: Meegwetch. And, meegwetch to Elder Lorna for standing with me today.

DR. AMY BOMBAY: Meegwetch.

UNIDENTIFIED SPEAKER: Lorna is getting ready. I was a little late, I am sorry for that. And, this is our way from the plains Cree, when a young lady like Erica gets up to speak, then the elders come and give
her that strength she needs to continue on her good work
of helping those less fortunate. Meegwetch and have a
good meeting. I shall sit and observe. Hay-hay.

MS. ERICA BEAUDIN: Meegwetch.

MS. MEREDITH PORTER: Thank you. The next
party I would like to invite to the podium is from the
Saskatchewan Aboriginal Women’s Circle Corp. Ms. Kellie
Wuttunee will have 13.5 minutes for her questions.

--- CROSS-EXAMINATION BY MS. KELLIE WUTTUNEE:

MS. KELLIE WUTTUNEE: (Speaking in
Indigenous language). Hello, everyone. My name is Kellie
Wuttunee, I am from Red Pheasant Cree Nation from the
Treaty 6 territory and I am grateful for this opportunity
to speak here.

I would like to acknowledge the Anishinaabe
and the Oji-Cree traditional territory of Treaty 1 and
homeland of the Métis we are on today. The elders and the
families of the missing and murdered Indigenous women and
children, thank you for being here. And, to the Inquiry,
thank you for your kind hospitality (indiscernible). I am
legal counsel for the Saskatchewan Aboriginal Women’s
Circle Corp. that has standing in this Inquiry.

And, Saskatchewan Aboriginal Women’s Circle
Corp. is a provincial not-for-profit volunteer
organization which, with affiliates across Saskatchewan,
is dedicated to providing ongoing opportunities for
education, advocacy, research, employment and economic
opportunity to First Nation, Métis, Inuit, non-status and
disenfranchised women in Saskatchewan.

So, my questions are for Ms. Morgan and I
have one question for Ms. Bombay. So, Ms. Morgan, you
mentioned the cost of child care in Manitoba, that it is
$46,000.00 per year; correct?

MS. CORA MORGAN: Yes.

MS. KELLIE WUTTUNEE: You spoke of this as
commodification of the child welfare system. Can you
explain where you received this data?

MS. CORA MORGAN: There was a recent
announcement from the province of Manitoba last week that
announced the funding and the breakdown of the costs per
child.

MS. KELLIE WUTTUNEE: Thank you. What
suggestions do you put forward to resolve the
commodification of Indigenous children in the child
care welfare system?

MS. CORA MORGAN: Well, I think the key
recommendation would be the need for prevention, and you
know, looking at the funding model and making it more
prevention focused.

MS. KELLIE WUTTUNEE: Thank you.
Ms. Morgan, you also mentioned the financial disparities of Indigenous mothers raising their children, and that Manitoba has the highest child poverty rate. As a result, this is setting up Indigenous mothers and families to fail. What steps are needed to resolve this?

**MS. CORA MORGAN:** Well, I think that there needs to be increased supports to support our mothers. You know, when we look at children who come into care, there's, you know, dollar figures attached to each child in their care, there's the ability for them to engage in sports and recreation and dance, and all those sorts of things. But then we look at our First Nations mothers, who can't barely make ends meet on Social Assistance, and not be able to afford those additional things that help our children discover their gifts and talents, I think that's a huge deficiency.

And even just the struggle to survive and provide the necessities of life, there needs to -- if there is resources there to pay foster parents, then I think there should be added resources for parents to be able to get starts in life and be funded adequately and have the supports for education, and, you know, revealing their own gifts and talents. Because a lot of times that investment has never been made for our mothers now, and you know, there just has to be recognition for that.
MS. KELLIE WUTTUNEE: Thank you.

Ms. Morgan, you mentioned the provincial government has spent 5.2 million apprehending Indigenous children and putting them into care.

MS. CORA MORGAN: I thought it as 514 million.

MS. KELLIE WUTTUNEE: Thank you for correcting me. You mentioned that Canada needs to switch the focus into building up Indigenous families. What recommendations for programming would you make to the Commission for this?

MS. CORA MORGAN: I think there is a need for, you know, those traditional parenting programs. There was mention of Head Starts this morning and I think that that is a good tool for families as well. I think that, you know, there has to be opportunities for early learning for our children, and, you know, ways of healing for our families.

You know, there is a lot of things that our people are walking around with, posttraumatic stress disorder, and you know, getting on with life and caring for their kids. But, you know, they've set aside that trauma and tragedy, and at some point, I think that there needs to be an opportunity for people to be able to address that in a healthy way get the adequate supports to
be able to do that.

**MS. KELLIE WUTTUNEE:** Thank you. Those are all my questions for you, Ms. Morgan. Thank you.

**MS. CORA MORGAN:** Thank you.

**MS. KELLIE WUTTUNEE:** I have one last question for Ms. Bombay. Ms. Bombay, what interventions, services, measures do you recommend that are effective in counteracting the effects of intergenerational trauma in the child welfare system?

**DR. AMY BOMBAY:** I haven't specifically looked at that within the child welfare system, but I can say we know -- I think we need interventions across development, including prenatally with mothers. We know that experiences of mothers, you know, during their prenatal period's really important. I think there's some programs out there that are teaching about working with prenatally, going back to traditional teachings around breastfeeding and those types of things could be really helpful.

We know from the neuroscience literature that intervening as early as possible is the best case, but I think considering the unique experiences of Indigenous peoples across their lifetime, we need supports, you know, really in childhood, youth, and throughout.
MS. KELLIE WUTTUNEE: Thank you.

DR. AMY BOMBAY: Thank you.

MS. KELLIE WUTTUNEE: Those are all my questions.

MS. MEREDITH PORTER: Thank you. The next party I would like to invite to the podium is from Pauktuutit Inuit Women of Canada et al. I would like to invite Beth Symes. Okay. My apologies, then. Ms. Dutton, Ms. Rachel Dutton, will be questioning the witnesses on behalf of Pauktuutit et al.

--- CROSS-EXAMINATION BY MS. DUTTON:

MS. RACHEL DUTTON: (Speaking Indigenous language.) My name is Rachel Dutton. I'm the Executive Director of Manitoba Inuit Association here in Winnipeg. I'm here today representing Pauktuutit Inuit Women of Labrador, Saturviit Ottawa Inuit Children's Centre, and Manitoba Inuit Association.

I'd like to acknowledge that we're here on Treaty 1 territory in the homeland of the Métis, and I'd also like to acknowledge the Inuit that also call Manitoba home. And I'd like to thank Elder Annie Bowkett for sharing with us this morning your story.

I want to turn -- well, I'll ask my questions, which will have a focus on Inuit children, and mainly about urban Inuit children. and I'll ask my
questions of Cora Morgan and Sarah Clark.

      May I call you Cora, and may I call you Sarah?

   MS. CORA MORGAN:  (Non-verbal response.)
   MS. SARAH CLARK:  (Non-verbal response.)
   MS. RACHEL DUTTON: I'll turn first to children in care in Nunavut. Sarah, are virtually all of
      the children in care in Nunavut Inuit?

   MS. SARAH CLARK:  I can't speak to that. I think if you look at the 2014 Auditor General Report, you
      would have a better picture of that.
   MS. RACHEL DUTTON:  In Nunavut, 89 percent speak Inuktitut?

   MS. SARAH CLARK:  That is correct.
   MS. RACHEL DUTTON:  Among Inuit children, the percentage is perhaps even higher?

   MS. SARAH CLARK:  Among Inuit children?
   MS. RACHEL DUTTON:  Right.
   MS. SARAH CLARK:  Higher than Inuit parents?

   MS. RACHEL DUTTON:  Within Inuit children the majority perhaps speaking Inuktitut?

   MS. SARAH CLARK:  I can't confirm that.
   MS. RACHEL DUTTON:  Sarah, for many younger children, Inuktitut is their only language. Is that fair
to say?

**MS. SARAH CLARK:** Yeah, that's fair to say.

**MS. RACHEL DUTTON:** Children and Family Services of Nunavut publish annual reports each year, and for the past 4 years, there's approximately 400 children each year that receive services through Children and Family Services. Sarah, roughly half of the children receiving services do so because their parents enter into an agreement, and the other half are due to court orders that children are in need of protection, either temporarily or via a permanent order. Do you agree?

**MS. SARAH CLARK:** I'm not an expert in this area. Sorry.

**MS. RACHEL DUTTON:** Approximately 30 percent of children are placed with extended family. Sarah, if the extended family cannot care for the child, does the Child and Family Services then look to foster families or group homes in Nunavut in your experience?

**MS. SARAH CLARK:** That's my understanding, yes.

**MS. RACHEL DUTTON:** Sarah, do you agree that there is a shortage of Inuit foster parents in Nunavut?

**MS. SARAH CLARK:** Yes.

**MS. RACHEL DUTTON:** CFS rules require that
a child has his or her own bedroom; correct?

MS. SARAH CLARK: I am not an expert in this. Sorry.

MS. RACHEL DUTTON: Sarah, is there also a requirement that there be -- that there can be no one living in the potential foster home who may have a criminal record?

MS. SARAH CLARK: That is my understanding.

MS. RACHEL DUTTON: Given the high rates of violent crimes in Nunavut, would you agree that this requirement further decreases the pool of potential Inuit foster families?

MS. SARAH CLARK: Yes, and this...

MS. RACHEL DUTTON: As a result of both requirements, Sarah, do you agree that placement in a foster family in Nunavut can or does mean for a number of children they are placed in non-Inuit families?

MS. SARAH CLARK: That's my understanding, yeah.

MS. RACHEL DUTTON: Like the families of Qablanat (ph), such as teachers, nurses, RCMP, et cetera, perhaps?

MS. SARAH CLARK: Yeah....

MS. RACHEL DUTTON: Sarah, is there any requirement that Qablanaq foster families must speak
Inuktitut, to your knowledge?

**MS. SARAH CLARK:** No.

**MS. RACHEL DUTTON:** That they must do activities to maintain the child’s Inuit culture?

**MS. SARAH CLARK:** Not to my understanding.

**MS. RACHEL DUTTON:** That they feed the children traditional Inuit food?

**MS. SARAH CLARK:** Not that I know of, no.

**MS. RACHEL DUTTON:** Sarah, do you agree that placing an Inuit child in a foster family where there is no common language, no common culture, and no common traditions, would be very difficult for that child?

**MS. SARAH CLARK:** Yes. I think that Ms. Bombay talked to that as well, and that the research that we’ve done for our centre points to culture as a protective factor.

**MS. RACHEL DUTTON:** And that, potentially, they could have problems in school?

**MS. SARAH CLARK:** Yes.

**MS. RACHEL DUTTON:** Perhaps problems with their physical health?

**MS. SARAH CLARK:** Yes.

**MS. RACHEL DUTTON:** Perhaps problems with mental health and may not thrive?

**MS. SARAH CLARK:** Yes.
MS. RACHEL DUTTON: Sarah, CFS’ annual report shows that in the last four years, only three to six percent of children are placed in group homes in Nunavut. Is that because there is a shortage of group homes?

MS. SARAH CLARK: To my understanding, yes.

MS. RACHEL DUTTON: How many are there in Nunavut, would you know?

MS. SARAH CLARK: Of group homes? I think -- I can only think of two at this time. I’m not sure of that number.

MS. RACHEL DUTTON: Perhaps only two in the Territory of Nunavut?

MS. SARAH CLARK: I’m not sure.

MS. RACHEL DUTTON: Okay. How about Inuit focused -- how Inuit-focused are these group homes?

MS. SARAH CLARK: I can only speak to the one that I worked in, and it does -- it would do its best to integrate Inuit values into every day activities and trying to find country food, but it was not a part of the company’s mandate, the company who ran the group home’s mandate, no.

MS. RACHEL DUTTON: Okay, thank you. If there is no extended family willing or able to take an Inuit child, and if there are no foster homes for that
child, and if there is no group home for that Inuit child, do you agree with me, Sarah, that the Inuit child will be sent out of Nunavut for care?

**MS. SARAH CLARK:** In my experience, they are either sent outside of territory, or they sort of just exist as kids in the community. I have a few girls from the group home that I used to work with who are bouncing from home to home at this time because they don’t want to go back to their home community. They don’t want to be placed in the houses that they are meant to be placed in by the family services, and they don’t want to leave Nunavut. So, they are bouncing from couch to couch at this time.

**MS. RACHEL DUTTON:** If a child, an Inuk child, were to age out of care, say in Winnipeg, would you agree that they would be at high risk?

**MS. SARAH CLARK:** Yes.

**MS. RACHEL DUTTON:** If they returned to Nunavut, would they have lost their language?

**MS. SARAH CLARK:** In many cases, I think they have, yes, depending how long they would stay away.

**MS. RACHEL DUTTON:** Lost their culture and traditions?

**MS. SARAH CLARK:** Again, same with the first answer. Yes.
MS. RACHEL DUTTON: I want to turn now to Inuit children in urban settings such as Montreal, Ottawa, Winnipeg, Edmonton. We’re in Winnipeg, so let’s start here. I’ve just returned from Ottawa where Inuit leaders and representatives of national, regional and community agencies met to discuss the current landscape of child welfare in the Inuit regions and urban centres in the south. They painted a startling picture of Inuit children being placed in CFS services outside of Inuit-Nunangat, in non-Inuit families with no connection to their language, culture, family or community.

Manitoba Inuit Association knows that most of the Inuit in Manitoba live in Winnipeg. The 2016 census revealed that there are approximately 315 Inuit in Winnipeg. We heard in Iqaluit from Dr. Janet Smylie that the Census Canada may underestimate the actual number of Inuit living in Winnipeg, but unlike Ottawa, no research studies have been done with respect to Inuit here.

Manitoba Inuit Association knows from our discussions with the Department of Family Services, Government of Manitoba, that 20 of the children in care are Inuit. That is about nine and a half percent.

Cora, would you agree with me that this is a disproportionately high number of Inuit children that have been taken into care?
MS. CORA MORGAN: What is the population of Inuit people in Winnipeg?

MS. RACHEL DUTTON: 315, approximately, according to the census, the 2016 census.

MS. CORA MORGAN: I think, yes, it’s disproportionate. And, even in Manitoba alone, 11,000 children and 90 percent Indigenous, and the Inuit population would be included in that 90 percent.

MS. RACHEL DUTTON: Do you agree, Cora, that there are few Inuit foster families in Winnipeg?

MS. CORA MORGAN: I personally don’t know of any Inuit foster homes in Winnipeg.

MS. RACHEL DUTTON: Therefore, Inuit children who have been apprehended must be placed with non-Inuit families or in non-Inuit group homes; would you agree?

MS. CORA MORGAN: I agree, and I believe that, you know, for First Nations children and Inuit children and even Métis children, we all need to know where our children are. And, I think that, you know, that is a stat that we’ve approached government, and we think that there should be a breakdown to fully explain where our children are.

MS. RACHEL DUTTON: Inuit families and their children who are in difficulty tend to be funnelled
into Métis Child and Family Services Agency. Would you agree with me, Cora, that this is not a culturally responsive system?

**MS. CORA MORGAN:** Across the board it’s not. And, even working at the First Nations Family Advocate Office, we have an enormous amount of First Nations children under Métis Child and Family Services, and under the General Authority as well. And so, those are concerns because they’re less culturally appropriate than -- and so, I guess there really isn’t a mechanism for an Inuit-specific support to children potentially in need of protection.

**MS. RACHEL DUTTON:** The Manitoba government has worked on Bill 18, which is the *Child and Family Services Amendment Act* called *Taking Care of our Children*, which was introduced in March of ’18, and received royal assent in June of this year. Customary care is defined as care provided to children in a way that recognizes and reflects the unique customs of the children’s community, and preserves a child’s cultural identity, respects the child’s heritage, and facilitates cross-generational connections.

Cora, would you agree with me that Bill 18’s intentions are good?

**MS. CORA MORGAN:** That’s a tough question
to ask. The position of the Assembly of Manitoba Chiefs was that customary care doesn’t fall under -- or should not fall under provincial legislation, and that we have our own means and definition of what customary care is.

And then when you look down -- look into this bill, there’s also concerns with -- and for the Inuit specifically, I’m not exactly sure how those rights would be recognized under this bill. You know, at the end of the day, what this bill proposes to do could be done without the bill. It could -- you know, if you read the current Child Welfare Act, our children should be in culturally-appropriate homes. So, Inuit children should be in Inuit foster placements. First Nations children should be within family units. And, you know, it already exists. So, the offer of culturally appropriate or customary care in this bill is, in my view, an imposition on our cultural practices and they do not necessarily need to be included in Manitoba legislation. And so, that is a quick snapshot of what I think.

**MS. RACHEL DUTTON:** Thank you. Well, I see my time is up, so I will -- I have other questions, but I will leave it there. Thanks very much.

**MS. MEREDITH PORTER:** Thank you. The next party I would like to invite to the podium is from the Assembly of Manitoba Chiefs, and questioning the witnesses
will be Joëlle Pastora Sala. I will invite her to the
podium to pose questions to Ms. Bombay and Ms. Clark.

--- CROSS-EXAMINATION BY MS. JOËLLE PASTORA SALA:

MS. JOËLLE PASTORA SALA: Good afternoon,
Commissioners. Good afternoon, family members, survivors
and those watching via livestream today. Good afternoon,
panel -- I guess it is good morning still. Good morning,
panel members. I would like to just also begin by
thanking the FNFAO staff and the family members that are
here today, and survivors, as well as the elders, youth
and support staff who are taking care of us throughout the
process, not just this week, but for all of the hearings.

While I would love the opportunity to
continue asking Cora questions, I do not think I am
allowed to do that, so I will focus all of my questions
for you, Dr. Bombay. Is it okay if I call you by your
first name?

DR. AMY BOMBAY: Of course.

MS. JOËLLE PASTORA SALA: So, I would like
to begin by exploring a little bit the relationship
between Indian residential schools and violence against
Indigenous women and girls, and I am trying to understand
a little bit more explicitly the link between the two.

I would like to provide you with the
opportunity to expand on that direct link, and so between
the trauma experienced by Indigenous people in residential
schools and the crisis of violence against Indigenous
women and girls.

DR. AMY BOMBAY: Sure. So, in my
testimony, I did not really go into it, but I showed --
because we have not looked at that link specifically, but
we know from various literature reviews in any population,
the risk factors for becoming a victim of violence and for
perpetrating violence, and those things include childhood
adversities, you know, all of those risk factors that I
went over that were present within the residential school
context.

We know that, again from research and a ton
of research, we know that those types of institutional
environments, there are so many risk factors that
encourage violence. And so, what the residential school
system did in addition to causing trauma, which is
associated with all of these risk factors, in itself
promoted violence and a normalization of violence for
generations of children going back to their families. And
so, that completely altered, you know, social norms and
just community well-being in general, which again all of
these things are risk factors for violence. And so, I
think, you know, the expected outcome is what we are
seeing of colonization.
MS. Joëlle Pastora Sala: Would one of the outcomes of the Indian residential school system be the loss of value for life?

DR. AMY BOMBAY: Yes, I think a lot of people describe that we -- you know, in our research, we, kind of, measure depressive symptoms and certainly -- and suicidal ideation, which is a direct, I think, outcome demonstrating that.

MS. JOËLLE PASTORA SALA: And, you spoke of lateral violence in the Indian residential school system. And, earlier, when Cora was speaking about lateral violence in children in care, I noted that you were nodding your head. Is this phenomenon something that you are familiar with?

DR. AMY BOMBAY: Yes. As I just mentioned, there is a ton of research in research literature review showing that peer bullying, peer violence, including sexual abuse, are pervasive in those types of institutions, minus, you know, what was going on in residential schools in relation to cultural genocide. And, that just is another factor. So, just in general, in group homes -- like, not just looking at Indigenous contexts, we know that that context is itself a risk factor for violence.

MS. JOËLLE PASTORA SALA: And, can you
describe the links, if any, that you see between the
legacy of Indian residential schools and the impacts
within the community to those who commit the violence?

**DR. AMY BOMBAY:** So, we looked at that, and
that was one of the research questions in that student-to-
student abuse, was the effects on perpetrators. And, in
general -- the, kind of, general consensus was that they
did not learn growing up, they felt abuse was normal, they
did not know how to behave around women a lot of them
described, they did not know what healthy relationships
were, and many of them went home and continued those
behaviours not knowing anything else. And, many ended up
in jail for committing, you know, certain things.

**MS. JOËLLE PASTORA SALA:** In your
testimony, as well as the materials you provided, you
referenced the diminished mental health associated with
the ongoing processes of colonization; correct?

**DR. AMY BOMBAY:** Yes.

**MS. JOËLLE PASTORA SALA:** And, the fourth
removal of Indigenous people through the Indian
residential school process, you also referred to this as
part of the government strategy to abolish cultural
identities?

**DR. AMY BOMBAY:** Yes.

**MS. JOËLLE PASTORA SALA:** And, parental
residential school attendance is, you described, a
predicator of higher rates of suicide, suicidal behaviour
and psychological distress?

**DR. AMY BOMBAY:** That’s right.

**MS. JOËLLE PASTORA SALA:** Are you able to
provide just a very brief explanation of what is meant by
processes associated with colonization?

**DR. AMY BOMBAY:** Sure. Our research has
really, like I mentioned, focused on Indian residential
school, which was just one aspect of colonization. And
so, others have looked at other, I guess, processes. You
know, I think in my testimony, I showed how relocation
policies -- other researches showed that -- families with
that history of being relocated was associated with things
in the different generations and those families affected
including negative mental health outcomes. And, I am
sure, if we started looking at some of these other many
different aspects of colonization, we would be able to
show those same links.

**MS. JOËLLE PASTORA SALA:** Would the child
welfare system perhaps be one of those processes?

**DR. AMY BOMBAY:** Absolutely. And,
currently, the Regional Health Survey does not ask about
that, which is why we are trying to get a study going to
look at exactly that. And, our hypothesis is that we are
going to see a lot of the same effects.

MS. JOËLLE PASTORA SALA: And, would you agree generally that some of the reasons why that child welfare system may be associated with colonization in certain cases is because of the effects of also abolishing cultural identities?

DR. AMY BOMBAY: Yes.

MS. JOËLLE PASTORA SALA: And, forcibly removing children from their families and communities?

DR. AMY BOMBAY: Yes.

MS. JOËLLE PASTORA SALA: Breaking family and community bonds?

DR. AMY BOMBAY: Yes.

MS. JOËLLE PASTORA SALA: And, perpetuating cultural shaming?

DR. AMY BOMBAY: Yes.

MS. JOËLLE PASTORA SALA: So, recognizing that it is not the focus of your research, would it be conceivable that involvement in the child welfare system may also have negative impacts on the psychological health of First Nation children and parents?

DR. AMY BOMBAY: Yes.

MS. JOËLLE PASTORA SALA: And, you were here for Cora Morgan’s testimony yesterday. And, you heard that in certain cases in Manitoba, there are
multiple generations of First Nation children who have been removed from their homes and communities?

**DR. AMY BOMBAY:** Yes.

**MS. JOËLLE PASTORA SALA:** Is it conceivable that parents involved in the CFS system could be a predictor in high rates also of mental ill health, as well as suicide, or suicidal behaviour and general psychological distress?

**DR. AMY BOMBAY:** Yeah. So we showed that the more generations who were affected by residential schools, the greater the risk. And one thing that we heard a lot, I know some of our qualitative work, was that a lot of peoples affected by the child welfare system, their families were affected by the residential school system.

I think on Reserve it was about 25 percent of adults who had at least two generations who attended residential school, and so I think if we continue to look at those -- in those families were they affected also by the Sixties Scoop, and then also by subsequent child welfare, I think we would see those things, and that's exactly what we're trying to look at now.

**MS. JOËLLE PASTORA SALA:** Do you know if there's any existing research on the link between the psychological distress and involvement in the CFS system?
Just off ---

DR. AMY BOMBAY: I believe there is, but I ---

MS. JOËLLE PASTORA SALA: Okay.

DR. AMY BOMBAY: --- yes.

MS. JOËLLE PASTORA SALA: I just thought I'd take the opportunity in case you knew. Thank you. And -- so you spoke about the impacts of stress on brain development of children in the Indian residential school system? I'll need you to confirm on that.

DR. AMY BOMBAY: No. So I showed pictures of children from Romanian orphanages, but again, it was in a context of, like an institution where children were growing up.

MS. JOËLLE PASTORA SALA: Okay. And so within that context, one of the elements that you referred to was the importance of early intervention in supporting children; correct?

DR. AMY BOMBAY: Yes.

MS. JOËLLE PASTORA SALA: Is it conceivable that children in care would have challenges in obtaining early intervention, again, recognizing this isn't the focus of your research?

DR. AMY BOMBAY: Absolutely.

MS. JOËLLE PASTORA SALA: And ---
DR. AMY BOMBAY: I think with people even outside of care, it's hard to get early intervention.

MS. JOËLLE PASTORA SALA: And based on your expertise, what are some of the potential negative impacts of these barriers to obtaining early intervention?

DR. AMY BOMBAY: Just that we are missing the opportunity to turn that future around, and you know, it's possible that we know not all children are going to have those negative outcomes, but the more support we can provide earlier, the better the chances.

MS. JOËLLE PASTORA SALA: Can I push you a little further to provide specific examples of the types of negative impacts there would be?

DR. AMY BOMBAY: I think you could -- of just early?

MS. JOËLLE PASTORA SALA: Of the failure to provide early intervention?

DR. AMY BOMBAY: Oh, I think we know that those adverse early life experiences are linked with all sorts of different types of mental, physical, and social negative outcomes. You could -- I could -- depression, risky behaviours, all sorts of things.

MS. JOËLLE PASTORA SALA: Thank you.

Earlier in a question from my colleague from the Regina Treaty Status, the question referred to blood memory. Do
you recall?

**DR. AMY BOMBAY:** Yes.

**MS. JOËLLE PASTORA SALA:** Is that a term or a concept that you're familiar with?

**DR. AMY BOMBAY:** I have heard it, and heard Elders speak about it, but I wouldn't feel comfortable describing it.

**MS. JOËLLE PASTORA SALA:** If I described it to you as memory that is passed through in blood or bones, would that be consistent with your understanding?

**DR. AMY BOMBAY:** Yes.

**MS. JOËLLE PASTORA SALA:** Are you -- if you feel comfortable, are you able to discuss the potential links, if any, between interference in the relationship between -- or by the removal of children, either through the Indian Residential School System, or the child welfare system and blood memory?

**DR. AMY BOMBAY:** Not that I'm aware of. I think there hasn't been any type of research looking at that. The closest thing that I mentioned was in certain other -- in non-Indigenous populations I think they've shown how early life -- these same types of early life experiences are associated with changes -- epigenetic changes in the DNA. And so we know that those early life -- negative early life experiences, and positive early
life experiences, can influence the DNA.

MS. JOËLLE PASTORA SALA: Thank you very much for your time.

DR. AMY BOMBAY: Thank you.

MS. JOËLLE PASTORA SALA: Thank you.

MS. MEREDITH PORTER: Thank you.

Chief Commissioner and Commissioners, it's now 5 after 12. We are scheduled for a lunchbreak. So I'm going to seek your direction on adjourning at this point for lunch, and I would suggest that -- a firm start at 1 o'clock in light of the fact that Dr. Bombay has to cease her process of cross-examination about 3:15 this afternoon. I want to make sure there's enough time for all the parties, and also for Commissioners' questions.

So if I could suggest a start time of 1 o'clock, that ---

CHIEF COMMISSIONER MARION BULLER: Yes; 1 o'clock please.

MS. MEREDITH PORTER: Thank you.

I also have an announcement for the parties with standing. The parties are kindly asked to attend the Assiniboine Ballroom at the beginning of lunch, so at this time, to draw for the -- Dr. Blackstock's process of cross-examination tomorrow. So for the parties with standing, if you could attend the Assiniboine Ballroom
right now before grabbing your lunch, that would be greatly appreciated. Thank you.

**MS. SHAUNA FONTAINE:** Before everybody leaves the room, can I ask that you just remain in your seats for just a moment, please?

In Winnipeg and in Manitoba here, we have just received some really disheartening news, and I would ask that Thelma Morrisseau please come on up here, and as well as Hilda Anderson-Pyrz, who is going to make an announcement on behalf of family members.

**MS. THELMA MORRISSEAU:** Bonjour. Just to always remind, I guess ourselves about how we must take care of our self. However you do that, whether it's through traditional smudging, whether you have rosaries and you say a prayer, whatever that looks like to you, that's extremely important. Whether you ensure that you have your family around you, that you're receiving hugs and giving hugs. It's extremely important for us to be mindful to take care of our spirit. Whatever that looks like to you, it's extremely important that we do that.

And while we can do some things with, you know, smudging and taking the fan around, offering water, ultimately, it's your spirit, and you're the one that can do that by talking to your creator, your god, whatever, however you understand that and however you practice that.
So I just gently urge you to be mindful of that.
Meegwetch.

**MS. HILDA ANDERSON-PYRZ:** Thank you, Thelma. My name is Hilda Anderson-Pyrz. I am the missing and murdered Indigenous women and girls liaison for the Manitoba Keewatinowi Okimakanak, and I just wanted to share some very sad news today.

The Winnipeg Police found one of our sisters deceased on September 28th, and they just did a public announcement at 11 o'clock this morning releasing her name. So I ask that everybody stand and we have a moment of silence for our sister who has fallen, Mary Madeline Yellowback.

**MOMENT OF SILENCE**

**MS. HILDA ANDERSON-PYRZ:** Thank you. And I also wanted to share, you know, that -- ask that you keep the family in your prayers. And there is going to be a vigil tonight at the Cascades Recovery Inc. Recycling Depot, that's where Mary was located, and the address is 100 Omands Creek Boulevard here in Winnipeg. So I ask that if you can come out that you come out and support the family because they really need our support as a community right now. And we're currently having a poster made, so once it's done we'll bring a few copies here so individuals can have it as well. Thank you....
I just also wanted to just remind everybody that we do have our health and cultural supports people available. If you need to go and visit with any of them, please do. They are identified by wearing a purple lanyard. So, please, if you feel you need to go and talk to with someone, please do. Thank you. Meegwetch.

--- Upon recessing at 12:11 p.m.

--- Upon resuming at 1:07 p.m.

--- PANEL I, Previously affirmed

MS. MEREDITH PORTER: If I could ask everybody to take their seats, please? We’ll get started.

Okay, thank you. The next party that I would like to invite to the podium to pose questions to the witnesses is from the Vancouver Sex Workers Rights Collective. Ms. Carly Teillet will have thirteen and a half minutes for her questions.

--- CROSS-EXAMINATION BY MS. CARLY TEILLET:

MS. CARLY TEILLET: Tansi, bonjour and good afternoon. I’d like to begin by again acknowledging the families, the survivors, the elders, the medicines and the sacred items that are here with us today, and to note that it’s an honour to be able to come home and work in the Red River community, and to be welcomed here by my family of the Métis nation, and also the work within the territory of Treaty 1 peoples.
My clients are Indigenous women and LGBTQ two-spirit individuals who engage in sex work and trade in Vancouver’s Downtown Eastside. And, my questions this morning are for Dr. Bombay.

I want to ask you a little bit about information, about data. So, when you discussed the link between having one or more parent attend residential school and suicidal ideas or attempts, we looked in your PowerPoint at a graph, and the graph broke down a gender breakdown, male and female.

There was no space on the graph for gender-fluid individuals or two-spirited individuals whose parents went to residential school who may have attempted or thought about suicide due to the imposition of colonial gender structures.

You discussed a little bit about how you’re limited at times in your analysis by the information that is collected, and one of the stories I’ve heard from my clients is that as two-spirit or gender-fluid individuals, they often feel erased. They’re not seen. That there’s often not a box for them to identify on most forms. They’re often not asked about who they are. And, that these -- the results of that is that these forms or these data sets can perpetuate the colonial idea that they don’t
exist.

And so, from your position as someone who intimately works with some of these data sets, can you comment briefly on the need to decolonize and Indigenize the data we use in our research so that we can actually see all of our people?

**DR. AMY BOMBAY:** Yes. I guess in my testimony, I spoke a lot about -- I represented findings from analyses using the First Nations Regional Health Survey, and I think they are one really great example of what you’re talking about. It’s a First Nations-run survey by a First Nations organization. And, at the national level, they work with each region to -- so that they can collect their own data in their own communities. They hire people from the communities to collect them.

At the national level, they have a regional advisory committee made up of First Nations people who provide input into the content of the survey, and also, at the regional levels, they can also modify that to suit their specific regional needs. So, I think it provides a really good example of how that’s done. And, a problem is that’s only done in that way for First Nations living on reserve.

Some of the data I spoke about for First Nations, Métis and Inuit living off reserve was collected
from the Aboriginal Peoples Survey, which is a Stats
Canada collected survey. And, to be honest, I don’t
really know how they come up with their questions and what
types of processes they have for Indigenous input.

What I can say related to your comments
about the LGBTQ community, I think that’s a really
important one, and it should be captured on every single
survey in clinical contexts. And, the good news is that
the regional -- the most recent Regional Health Survey did
include those questions. The data I collect -- that I
showed was from the 2008/10. And so, we’ll be going into
the data centre soon to look at some of that more research
data that was just released, and we’ll be looking at those
questions for sure.

**MS. CARLY TEILLET:** Thank you. I’d like to
move into asking about kind of the interplay between the
cumulative intergenerational impacts of residential school
and the idea of change or the idea of choice, and how
those interact with each other.

So, yesterday, you showed brain scans that
compared an individual who was placed in an orphanage and
experienced childhood trauma, and one who has not, and you
noticed the differences between the scans. And then in
one of the exhibits that was entered yesterday, Exhibit
21, the intergenerational effects of Indian residential
schools, it talks a little bit about what my colleague raised, some of the epigenetic changes; that’s on page 332. On page 326, it talks about biological stress systems. So, adrenaline glands and whatnot. So, biological responses to stress.

Now, you discussed how having a family member attend residential school can act as a predictor for future generations and how they might later behave. And, there might be a trajectory that some people follow or at risk of following. So, I am interested in how those statistical models that plot out a trajectory of some of our people interacts with an individual’s choice to disrupt that trajectory or interrupt it.

So, some of my clients have survived violence from family members, from community members, and they have shared that the experience in residential school might be part of the explanation as to why someone did the things they did to them, but it is not an excuse. It is a partial explanation, but it is not an excuse.

And so, you mentioned the need to be careful about using the data and the work that is done by our communities. And so, I want to ask you, what would you say to someone who might use your research to say that they did not have a choice but to reproduce the harm that they experienced by hurting Indigenous women and girls?
DR. AMY BOMBAY: Yes. I think that is a really good question, you raise a really important point that is important to understand for people who are not familiar with the statistics and all of the research.

When I am talking about those things -- I think you specifically said “risk” and that is key. We are talking about probabilities, not a specific cause and effect. If you went to residential school, it does not mean all of these bad things. And, I spoke about that in my testimony and how, you know, while there was an increased risk, there were a lot of stories of resilience and people who held on to their cultures, and traditions and identities, and who were able to avoid those negative outcomes.

And so, absolutely, it is important to understand that that increases the probability, or likelihood or risk of these outcomes, but certainly there is -- choice is one of those variables that is involved in determining whether or not those outcomes will happen or not.

MS. CARLY TEILLET: Building off of what you just mentioned, you had this really wonderful quote about an individual who learned about their family history of residential school and it explained some of what was happening in their life. And then I think the last line
was, I am going to break the cycle or I want to break the cycle.

And so, it seems like education and knowledge about our past is maybe one of the ways that we can interrupt this risk or this trajectory. Are there any studies from other places that you can think of, where individuals have been successful in interrupting these trajectories?

**DR. AMY BOMBAY:** Well, I think a lot of the literature on intergenerational transmission of trauma and resilience really came from the Holocaust literature. And, I think there is, you know -- I do not know any research specifically looking at that, but I think we do not -- you know, there are some things about the way they have dealt with, I don’t know, remembering things that can be protective, and that has been shown. They showed -- in the context of the Holocaust.

Like the residential school system, there was this conspiracy of silence. And so, identifying that and then over -- and then addressing it, I think, is something that happened and something that we are seeing now within Indigenous communities now, and that is part of the healing process.

**MS. CARLY TEILLET:** And so, at the end of that article I was referring to, I think it was Exhibit
21, you cite Chandler and Proulx, and they suggest that communities that are less affected by residential schools or other traumas have a greater capacity to achieve self-government and control over child welfare, health, education and policing services. And then crucially here, I think, they make the link that this cultural continuity has been linked to suicide rates in First Nations communities.

So, are -- some of these factors, child welfare, health, education, policing services, self-government seems to have a direct link with suicide rate. So, do you think these might be some of the interrupting things that we could do for those trajectories?

**DR. AMY BOMBAY:** Absolutely. I think that is a great study to look at to provide evidence. That it is a lot of times these collective factors at the community level, which research often does not focus on, that are I think for Indigenous communities particularly important. And, that research specifically points to the importance of self-determination.

**MS. CARLY TEILLET:** Wonderful. Those are my questions. Thank you, merci, meegwetch.

**MS. MEREDITH PORTER:** Thank you. The next party I would like to invite to the podium is from the Missing and Murdered Indigenous Women and Girls Manitoba
Coalition. Ms. Catherine Dunn will have 13.5 minutes for her questions.

--- CROSS-EXAMINATION BY MS. CATHERINE DUNN:

MS. CATHERINE DUNN: Thank you. Good afternoon. On behalf of my client, the Manitoba Coalition, I would like to take this opportunity to thank the room for being on Treaty 1 land and to be in the homeland of the Métis. The Manitoba Coalition is made up of families, made up of survivors, made up of LBG2S individuals, political organizations and community based services who have coalesced together to make a difference.

My questions will start, please, with Ms. Morgan. Ms. Morgan, you have been the First Nations Children’s [sic] Advocate since, is it, 2015?

MS. CORA MORGAN: First Nations Family Advocate for -- June 1st, 2015, yes.

MS. CATHERINE DUNN: Right. And, the reason your position came into being was because Indigenous people in Manitoba recognized that the child welfare system, as it currently exists, is harmful to your people?

MS. CORA MORGAN: That is correct.

MS. CATHERINE DUNN: And, your role, since 2016 [sic], has been to protect the Indigenous women, girls, men of Manitoba from child welfare system that
exists in Manitoba?

**MS. CORA MORGAN:** Since June 1st, 2015, that is our role for those who come forward and request support, yes.

**MS. CATHERINE DUNN:** And, since you started in that role, you have spoken to 900 families, either yourself directly or your colleagues in the room; is that correct?

**MS. CORA MORGAN:** That is correct.

**MS. CATHERINE DUNN:** And, of those 900 families, is there a single family that ever said to you, I do not want my children home?

**MS. CORA MORGAN:** Never.

**MS. CATHERINE DUNN:** All right. Is there a single person in those 900 families who said, I will do anything to get my children home?

**MS. CORA MORGAN:** Mostly all, yes.

**MS. CATHERINE DUNN:** And, is it not correct that the reason these 900 people and families came to you is because they are not heard, in their view, by the child welfare system that exists in Manitoba?

**MS. CORA MORGAN:** That is correct.

**MS. CATHERINE DUNN:** And, in fact, what happened that helped you bring your organization into being was that the Indigenous people of this province went
to their political leaders, to their chiefs, and said, we need help. We cannot withstand the child protection system in Manitoba anymore, we need political will to stop what is happening to our people.

**MS. CORA MORGAN:** That is correct.

**MS. CATHERINE DUNN:** And, what happened is that, in 2018, we still have a child protection system which in essence, in your view and in your now experience with 900 families plus, is harmful to the Indigenous people of this province?

**MS. CORA MORGAN:** Yes.

**MS. CATHERINE DUNN:** And, when you say you are not a part of the system, in your view, that is a good thing because the system that exists today, whether maliciously or not, is there to entrap the children of Indigenous parents?

**MS. CORA MORGAN:** Yes, that is correct.

**MS. CATHERINE DUNN:** And, I am sorry, these questions are hard.

**MS. CORA MORGAN:** No, that is fine. I just find that, in the questions that you are asking, and I am recalling all of the things that we have seen -- that is okay. Keep going.

**MS. CATHERINE DUNN:** So, you and I have met before and dealt with Indigenous families in Winnipeg
dealing with the child and welfare system; is that right?

**MS. CORA MORGAN:** Yes.

**MS. CATHERINE DUNN:** So, you would not be surprised if I were to share with you today that... this morning. Before I came to this hearing, I sat with a grandmother whose own daughter had been murdered, and who was trying to get a custody order for her four young grandchildren who were living with her, and wasn’t able to do so because, at the age of 60, she didn’t have a recent criminal record check. Does that surprise you?

**MS. CORA MORGAN:** Not at all.

**MS. CATHERINE DUNN:** And, when you discuss the barriers to families in the current systems, that is one such barrier: forms. You need a form and you need it now, and your children will sit in care until you have that form.

**MS. CORA MORGAN:** That’s right.

**MS. CATHERINE DUNN:** And, those 900 families that you spoke with told you that wasn’t fair.

**MS. CORA MORGAN:** That’s right.

**MS. CATHERINE DUNN:** Those 900 families said, “We don’t need a form to take our children back into our culture. We know what to do.”

**MS. CORA MORGAN:** That’s right.

**MS. CATHERINE DUNN:** Is that right?
MS. CORA MORGAN: Mm-hmm.

MS. CATHERINE DUNN: And when you did reports in your position as the First Nations Family Advocate, you, too, have evidence to say that Indigenous people know what to do with their own culture and how to deal with the problems of colonialization; isn’t that right?

MS. CORA MORGAN: Yes.

MS. CATHERINE DUNN: They have the ability, the willingness, to change what is happening in this province as we speak.

MS. CORA MORGAN: Yes, and for quite some time. I work for the Assembly of Manitoba Chiefs, and for 30 years, there are several resolutions that our leadership have tried to move in that direction, and there’s moments where they came close. And, all along the way, there has been consistent promises of reform of the system, and the promises of restored jurisdiction, and they have never amounted to that. We have only gotten reforms that, in my view, prove to be more detrimental than helpful to our people.

MS. CATHERINE DUNN: And, you have joined a never-ending line of reports that say the child welfare system is harmful to your people.

MS. CORA MORGAN: That’s right. There’s,
you know, a Kimelman Report, the Aboriginal Justice Inquiry Child Welfare Initiative. There’s the Phoenix Sinclair Inquiry Report. There’s the Bringing Our Children Home Report, Keewaywin Report. There’s a number of reports that indicate that the way the system is working is harmful.

**MS. CATHERINE DUNN:** And, even today, those recommendations back to the Kimelman Report, which was in the ‘80s, those recommendations are the same; let our people look after our people.

**MS. CORA MORGAN:** That’s correct.

**MS. CATHERINE DUNN:** And, yet, it doesn’t happen.

**MS. CORA MORGAN:** That’s right.

**MS. CATHERINE DUNN:** You have made it clear that you stay away from the traditional child welfare system; is that right?

**MS. CORA MORGAN:** To the most that we can. Some of our work requires us to -- you know, the way that the system has contorted, there’s practices that aren’t -- that are being exercised that aren’t actually in the Act, but they’ve just become common practice. And, when our families don’t know their rights, then it goes unchallenged. And, sometimes in our work, we will -- when we’re helping families, we’ll refer to the
responsibilities that some agencies have to our families and they aren’t exercised.

**MS. CATHERINE DUNN:** And, the reason that the child welfare system exists is because of legislation ironically named *Child and Family Services Act*; is that right?

**MS. CORA MORGAN:** That’s correct.

**MS. CATHERINE DUNN:** And, in your experience in dealing with these 900 families, there is no family in child welfare?

**MS. CORA MORGAN:** No.

**MS. CATHERINE DUNN:** And, the children in *Child and Family Services* are not able to protect themselves from the system in which they are surrounded; is that fair?

**MS. CORA MORGAN:** That is fair. And, we’ve actually tried to exercise some measures where, you know, according to the Act, our children between 12 and 18 should be able to access their own legal representation, and there’s been instances where we’ve tried to challenge that by encouraging them to get legal representation, and they’ve been denied.

**MS. CATHERINE DUNN:** And, for non-Indigenous foster parents, you can’t go to a pow wow or, as you said, hang something in the window and understand
Indigenous culture, which is thousands of years old; isn’t that right?

**MS. CORA MORGAN:** That’s right. And ---

**MS. CATHERINE DUNN:** And, culture is not like a Tic-Tac. You don’t take one and then you’re good.

**MS. CORA MORGAN:** No. And, you know, we --

the Assembly of Manitoba Chiefs currently has standing in a case where a mother has five children, and they are separated, and two children are in a non-Indigenous home, the other two children are in a shelter, and then the baby is in another non-Indigenous home. And, in the courtroom, the extent of -- our mother was told that when she tried to fight the permanency, because the agency was pursuing a permanent order on her children, she was trying to fight it in court and she lost. But, she was told that because she was living off reserve when the children came into care, then her children weren’t eligible for cultural consideration in where they were placed. And, when they challenged the lack of cultural appropriate supports that the children were receiving, out of all five children, two of them had been driven past a pow wow.

And, in the court that day, and this is just within the last couple of months, the lawyer attributed our culture is how many pow wows are attended. And then he also made a comment that the one-year-old baby
doesn’t need any cultural consideration because the baby
is only one, and if you took the baby to a pow wow, they’d
never remember. And, that’s within the last three months
in our court.

**MS. CATHERINE DUNN:** And, that attitude is
very, very harmful to your people.

**MS. CORA MORGAN:** Yes.

**MS. CATHERINE DUNN:** Because babies,
newborn babies, are coming into the child welfare system
at the rate of 400 a year.

**MS. CORA MORGAN:** Yes.

**MS. CATHERINE DUNN:** Isn’t that right?

**MS. CORA MORGAN:** Yes.

**MS. CATHERINE DUNN:** And, we’ve had a news
release from the provincial government alleging that there
is a decrease of children in care and this newborn policy
is out the window. We haven’t seen the report. We
haven’t seen the numbers, but, in your experience, newborn
apprehensions in Manitoba, in the City of Winnipeg, are a
regular occurrence?

**MS. CORA MORGAN:** Yes.

**MS. CATHERINE DUNN:** And, it is a regular
occurrence in the child welfare system in Winnipeg that a
child can experience 30, 40, 50 placements during his or
her time in care?
MS. CORA MORGAN: There is a report from the Manitoba Children’s Advocate, and there was one child who spent -- was in over 270 homes in one year. And, you know, on average, I used to work in the area of Justice and write Gladue reports, and, you know, a lot of people couldn’t even count how many homes they had been in, or hotel rooms. So, it’s high, on average, particularly for children who are older.

MS. CATHERINE DUNN: Thank you. I am out of time.

MS. MEREDITH PORTER: Thank you. The next party I would like to invite to the podium is from the Independent First Nations. Ms. Josephine de Whytell will have thirteen and a half minutes for questioning.

--- CROSS-EXAMINATION BY MS. JOSEPHINE DE WHYTELL:

MS. JOSEPHINE DE WHYTELL: Thank you very much. Good afternoon, Commissioners. Good afternoon, witnesses and elders. Thank you very much for your evidence. My first set of questions are for Cora Morgan.

Would you agree that grandparents have a special role in the lives of their children and that it is often considered a great privilege to be raised by a grandparent?

MS. CORA MORGAN: Absolutely.

MS. JOSEPHINE DE WHYTELL: Are you aware
from your experience that child welfare agencies routinely reject grandparents as appropriate caregivers due to their age? And, would you agree that this is discriminatory?

**MS. CORA MORGAN:** Yes.

**MS. JOSEPHINE DE WHYTELL:** Provincial child welfare laws serve to protect all residents of Manitoba. Do I understand from your evidence that they protect Indigenous families less than non-Indigenous families?

**MS. CORA MORGAN:** Well, we have 90 percent of the children in the child welfare system being Indigenous children. I think it is disproportionate and unfair that we have such a high representation overall. So, I do not believe that they are doing a better job at protecting us, I think that they are disproportionately targeting our population of people. And, I cannot effectively make a comparison to how our children are treated as opposed to the non-Indigenous.

**MS. JOSEPHINE DE WHYTELL:** Are you able to comment on the demographics, I am wondering, of the Manitoba legislature, and specifically whether Indigenous people are well represented among the drafting of the legislation?

**MS. CORA MORGAN:** No. Our people are not a part of drafting the legislation. We have had these, and this is in my opinion, you know, some token gestures
allowing for the inclusion of our perspective, but I do not think effectively that the Manitoba government has effectively responded to, you know, the Assembly of Manitoba Chiefs’ resolutions that have passed in the three years that I have worked in this role.

Our Manitoba leadership have put forward requests for consideration and they have never occurred. Our Manitoba government recently had a legislative review panel that included some individual people that were Indigenous, however it is a report, there is nothing that compels change in the way that the provincial government acts. And, you know, there is a lot of things that should have compelled our government to do things differently for the last 30 years.

**MS. JOSEPHINE DE WHYTTELL:** So, do you agree that child welfare policies that are applied to Indigenous people without their free, prior and informed consent is not culturally appropriate?

**MS. CORA MORGAN:** Yes.

**MS. JOSEPHINE DE WHYTTELL:** Would you characterize it as interference?

**MS. CORA MORGAN:** Yes.

**MS. JOSEPHINE DE WHYTTELL:** Do you agree that effective partnerships with the Crown have to be informed by inherent jurisdiction?
MS. CORA MORGAN: Yes.

MS. JOSEPHINE DE WHYTELL: Economic advantage for non-Indigenous people -- sorry, let me start that again. You talked about the commodification of children in your testimony yesterday and how the higher the negative need, the greater the economic benefit to foster parents and how that also applied to agency funding; is that correct?

MS. CORA MORGAN: Yes.

MS. JOSEPHINE DE WHYTELL: And, would you say that measuring outputs and responses to situations is the most common way that child welfare agencies track their expenditures and justify their budgets?

MS. CORA MORGAN: Measuring outcomes?

MS. JOSEPHINE DE WHYTELL: Measuring outputs. Like, what they do to respond to things.

MS. CORA MORGAN: I do not think that I can answer that.

MS. JOSEPHINE DE WHYTELL: Would you agree that a qualitative assessment process for measuring the outcomes rather than the output would be preferable?

MS. CORA MORGAN: Absolutely. And, that would have to be an independent analysis or evaluation.

MS. JOSEPHINE DE WHYTELL: Yes.

MS. CORA MORGAN: Not our own government
studying themselves to measure output -- or outcome,
sorry.

**MS. JOSEPHINE DE WHYTELL:** So, would you also suggest that maybe that the lack of qualitative assessment that is going on right now is leading to ongoing failure to resolve the problems?

**MS. CORA MORGAN:** I think so. But, I think that there is also a hesitation of doing that, because I do not think anyone wants to take responsibility for what has been happening to our families.

**MS. JOSEPHINE DE WHYTELL:** And, you have touched on my next question, which is, there are countless recommendations and they are ignored, and I would even suggest maybe there is a systemic unwillingness to fix the problem.

So, when there is so much money to be made from doing the wrong thing over and over again, and so many jobs in these industries, would you agree that to resolve systemic unwillingness, we need to attack the root of ideological supremacy in Canada?

**MS. CORA MORGAN:** Yes.

**MS. JOSEPHINE DE WHYTELL:** Do you agree that awareness and education continues to be lacking across Canada?

**MS. CORA MORGAN:** Absolutely.
MS. JOSEPHINE DE WHYTELL: Would you recommend that meaningful Indigenous content be implemented in all schools and universities?

MS. CORA MORGAN: Yes.

MS. JOSEPHINE DE WHYTELL: Do you think it would be important, and would you recommend, that increasing awareness of meaningful Indigenous content is something that would be required for all agencies in Ontario?

MS. CORA MORGAN: I think that -- across the country?

MS. JOSEPHINE DE WHYTELL: Yes.

MS. CORA MORGAN: Absolutely. But, that has to be information that is provided by our First Nations communities and vetted through elders and grandmothers, not something that is generated by government.

MS. JOSEPHINE DE WHYTELL: Absolutely. And, that is also what I was going to ask you about. You told a story yesterday about a youth who went to pray for the first time, and how the connection to her ancestors, and to her Indigenous spirituality and the elders had such a massive benefit for that youth. I am wondering what could be done tomorrow to give that opportunity to more youth at risk and what could you recommend?
MS. CORA MORGAN: Youth in care or youth in general?

MS. JOSEPHINE DE WHYTELL: Youth who are identified as being at risk, whether they are in care or not.

MS. CORA MORGAN: Well, I think that there needs to be adequate resources provided to our agencies -- like our -- I do not want to use the word "agencies". I want to use the word our community organizations, our support services in the community. There has to be, you know, links available to elders, and cultural advisers and supports so that they are more accessible, particularly in urban centres.

MS. JOSEPHINE DE WHYTELL: Mm-hmm. And, would you agree that those resources that need to go into that cannot be diverted from other program resources that are also scarce, but have to be in addition to that?

MS. CORA MORGAN: No, I think that, you know, the -- that is a whole other issue on top of itself. You know, we always have the same size pie and it just gets divvied up in different sizes throughout the years. And, you know, a lot of the times, we react and we write proposals for specific needs, and it is not needs that we get to identify, it is needs that we are contorting our issues into so that we can get some resources to be able
to make something out of it.

I think that -- you know, we have to look at funding sources that are over and above. And, I mentioned it earlier in one of those questions that, you know, after, you know, 150 years plus of policy that removes children, that there needs to be restitution, so that we can effectively address and make those things that we should inherently have access to available to us, whatever the cost.

MS. JOSEPHINE DE WHYTELL: Thank you very much. My next questions are for you, Dr. Bombay. Your research demonstrates that assimilative policies caused collective trauma among Indigenous residential school survivors and their offspring. And, we have also heard evidence that children of residential school survivors are removed from their homes and placed in foster care. Do you impart to their parents reaction to that collective trauma, do I understand that right?

DR. AMY BOMBAY: That’s right.

MS. JOSEPHINE DE WHYTELL: And, also, as part of that, youth are housed in the criminal justice system as a reaction to their parents’ reaction to the collective trauma and their own intergenerational trauma; right?

DR. AMY BOMBAY: Right.
MS. JOSEPHINE DE WHYTELL: So, are residential school survivors and their families essentially being punished for this physiological and mental reactions to collective trauma that Canada has already apologized for?

DR. AMY BOMBAY: Yes.

MS. JOSEPHINE DE WHYTELL: And, does this perpetuate institutional living -- institutional assimilative practices in your view?

DR. AMY BOMBAY: Yes.

MS. JOSEPHINE DE WHYTELL: One of the documents you introduced yesterday, the Recognition of Rights document, there was 211 pages, but I’m just going to refer to something on page 27. It mentions that traditional values of hospitality and diplomacy guided early interactions with Europeans at the onset of their -- this is the right thing, yes? You have it? Thank you. Sorry.

So, I’m just taking a piece from this. It indicated that traditional values of hospitality and diplomacy guided early interactions with Europeans at the onset of their relationships. However, instead of eliciting mutual respect, this was interpreted as subservience, confirming the colonized beliefs of their own superiority.
Now, I just took my citizenship test yesterday, and in preparing for it and reading the materials, I was startled at how they continue to reflect this, and that they are teaching new Canadians to adopt this ideological superiority. And, RCAP found that belief in this ideology is what caused community massacres and welfare, and I’m wondering if you think this pervasive ideology continues to be the most pressing barrier to providing adequate resources and services to Indigenous families?

DR. AMY BOMBAY: I would say yes.

MS. JOSEPHINE DE WHYTELL: Thank you.

Those are my questions. Thank you very much.

MS. MEREDITH PORTER: Thank you. The next party I would like to invite to the podium is from Animakeee Wa Zhing 37 First Nation et al. Whitney Van Belleghem will have twenty-one and a half minutes.

--- CROSS-EXAMINATION BY MS. WHITNEY VAN BELLEGHEM:

MS. WHITNEY VAN BELLEGHEM: Good afternoon. My questions today are for Ms. Morgan. There has been discussion about children being apprehended and placed in communities outside their own. You stated yesterday that insufficient bedroom size could prohibit placement in a home. The report, Bringing Our Children Home, also references that the number of bedrooms could also be a
factor in prohibiting this.

Could you explain what other factors limit the ability of children to be placed in foster homes or in other care arrangements on reserve?

**MS. CORA MORGAN:** There’s the issue of mold. I’ve had families where -- I know one grandma wanted to bring a newborn home from the hospital, and when they did an assessment, they found mold in the home, and they deemed the home inappropriate. And, the other two grandchildren she had living in the home were now put at risk as well. So, mold is a concern.

There’s also concerns about who else is living in the home. So, if grandparents took in grandchildren and they have teenage or adult children living in their home, there’s a lot of times they’ll make orders where you either take the kids or you keep your older children, or you tell them that they have to move out. There’s lots of conditions that are placed.

Criminal records are also an issue, and it’s not even criminal records where there’s sexual abuse or physical abuse. It’s -- you know, I’ve heard where a grandfather had a driving intoxicated charge from 20 years prior, and that prevents them from caring for the children. So, criminal records are also an issue.

And, you know, they’ve also determined that
grandparents are too old to be able to care for the grandchildren. And, also, the number of children in the home also prevents. And so, usually on average, they only allow for four children to be in the home. So, if you already have four children, then you’re not eligible to take additional children into the home.

There’s quite a few different barriers, but those are some of the common ones.

**MS. WHITNEY VAN BELLEGHEM:** And, what supports and resources can be provided at the community level to increase the availability of placement of children within their home community?

**MS. CORA MORGAN:** Well, I think that if our First Nations were able to make determinations on what’s suitable for a living arrangement. When I think back to my own community, you know, they talked about -- elders have talked about the supports that we had inherently to care for each other.

And so, no matter how many children you had, if your sibling or another person in your family needs you to take in other children, then it was just an automatic. And, you know, my mother lived in a home, and it was a small little home and there was nine children in it. And, you know, when we talked about that Bringing Our Children Home engagement, I attended that day, and there
was a grandmother who spoke to those dynamics. And, she says, “You know, when I was a child, you could have come into our home and saw a baby in a swing because most of our families used a sheet and made a swing for the baby. You could have -- you know, an agency would determine that as inappropriate. However, that’s how a lot of our families carried their babies when they were sleeping.”

And, she says, “There was lots of us in the home, but when we would have visitors, there might be five children in a bed.” Our agencies would come in and they would view that as sinister, and what she said is in those moments, you’d never feel so much love.

So, it’s all about the perceptions and, you know, inviting grandmothers and our elders to -- and our community members to make determinations on how they can accommodate children in their home. I think those standards are what are most important.

**MS. WHITNEY VAN BELLEGHEM:** Thank you.

Would you agree that First Nation established and run care facilities run on reserve by the First Nation would be a viable alternative to foster and group placements outside the community?

**MS. CORA MORGAN:** I think that it is important to keep our children in our community, and I think that it is viable. We do have a model here in
Manitoba that exists. If children are in need of legitimate protection, then I think that is the model that we need to move towards, is keeping them in their schools around their friends and their family, and having accessibility to their parents.

**MS. WHITNEY VAN BELLEGHEM:** Would you recommend, then, that First Nation communities receive funding to develop their own culturally-appropriate care facilities for their children?

**MS. CORA MORGAN:** Yes. That’s led by the First Nation.

**MS. WHITNEY VAN BELLEGHEM:** Would you agree that while the requirements for foster homes may vary from province to province that the same general factors likely prevent children from being placed in foster homes on reserve?

**MS. CORA MORGAN:** Sorry, can you repeat that?

**MS. WHITNEY VAN BELLEGHEM:** Certainly. Would you agree that while requirements for foster homes may vary from province to province, that the same general factors likely prevent children from being placed in foster homes on reserves?

**MS. CORA MORGAN:** Probably, because we have housing crisis, and water, and probably mold across the
country in our homes on reserves. So, a lot of the preventative measures are probably common, yes. The preventative reasons why they aren’t placed there, yes.

**MS. WHITNEY VAN BELLEGHEM:** And, what other changes might you recommend to ensure that children are not apprehended for reasons related to poor housing conditions specifically?

**MS. CORA MORGAN:** Well, I think -- you know, one of the things that I think about when I think about my own First Nation, you know, I think if we were to remove the agency today, I think about all the protections that we would need to put in place to make sure that children were safe, and I think that there needs to be planning amongst all of our community entities. So, when you have housing at the table and social assistance at the table, and economic development and education and all those pieces in place, and everyone works with the children in the centre and the mindset, you know, then you can focus resources to ensure that there’s healthy placements for our communities. And, you talked about that economic kind of development role of having homes on reserve for when children are need of protection, and I support that idea, but I also don't believe in creating entities that rely on children being removed from their home to sustain. So there's a balance.
MS. WHITNEY VAN BELLEGHEM: On that point, we've heard that there can be significant affects on children who are placed in care outside of their community, and yesterday you also mentioned that there can be significant affects on the mothers, such as depression. Can you expand a little bit more on the long-term affects on the family unit of having the child placed outside of the community?

MS. CORA MORGAN: Well, it -- the system itself, well in Manitoba, is designed to break the bond, and so, you know, there's a lot of terrible things that I've heard over time, you know. We've had a few families where the children were told that their mothers died when they hadn't.

And you know, the way -- and I explained this a little bit yesterday, you know, when children are taken into care it's usually on a three or six month temporary order. Mothers may have access, you know, two visits a week and then one visit a week, and then around -- as time goes on, the access to their child lessens. Even when they're newborn babies.

After the child is determined that -- or made to be a permanent ward, there's only four visits a year, but if agencies don't book hotel rooms or make -- have drivers picking -- arrangements for the visit to
happen, and it happens all the time, then it might be
three visits a year. And you know, effectively, you know,
you have families out there who haven't seen their
children for 8 to 10 years, and we have a lot of those
families. And you know, those sorts of things break those
bonds.

And you know, we have children that are
displaced in totally different culture groups, and our
children believe that they're something that they're not,
and they -- that is a real risk in the way that the system
runs. And -- and yeah, it just breaks the bond and
removes the access.

And you know, when children are placed in
multiple homes, and you know, they're -- they level up
because of their behaviour and unaddressed grief and loss,
you know, there's just that disconnection. And when
they're moved from home, to home, to home, you know, it
puts children at risk.

The education outcomes in Manitoba for
children in our care, only 25 percent of them graduate
high school, and you know, we have high populations of
homeless people due to children aging out of care. You
know, those are the things that when you take children out
of the community and, you know, they lose language, they
lose connection, they lose family, and then they come into
Winnipeg and they're searching for some sort of belonging, and it's not always in a good place.

**MS. WHITNEY VAN BELLEGHEM:** Would you agree that it's important then for a child to retain connection with their Reserve community?

**MS. CORA MORGAN:** Absolutely.

**MS. WHITNEY VAN BELLEGHEM:** And would you agree that there should be increased funding to child and family welfare agencies that is specifically earmarked to ensure that children are able to participate in cultural events and activities while they're in care?

**MS. CORA MORGAN:** I would rather support First Nations to get added resources and the opportunity to bring children home and have our First Nations having that responsibility to be able to bring their children home and provide those supports.

**MS. WHITNEY VAN BELLEGHEM:** You mentioned in response to one of my other earlier questions that there can be issues for youth returning to the community after they've time out of the system in terms of lack of housing. Are there other challenges associated with these children returning to the community, and can you explain these challenges and how they relate to missing and murdered Indigenous women and girls?

**MS. CORA MORGAN:** I think it's -- it all
depends on the circumstances of that child. You know, you have children that are taken from birth and they don't even know where they came from. We have children that when newborn babies are apprehended they are First Nations babies, but no one went through the exercise of getting them their status card. You have lots of people that age out of the system and don't even know where they came from.

For years, I wrote Gladue reports, and you know, for most of those, like almost 100 percent of those Gladue reports there are kids that were in care and they'd never set foot in their First Nation. And so for a lot of our children, when they've been removed from the Reserve, they have never made a trip back and they don't have connection there. And then like you said, there is housing shortages, so for them to even go back isn't even an option.

**MS. WHITNEY VAN BELLEGHEM:** Do you think that transitional programs that could assist these individuals in re-integrating into their communities could provide benefits?

**MS. CORA MORGAN:** Yes, I think so. There's lots of complexities in that as well too.

**MS. WHITNEY VAN BELLEGHEM:** I think what you ---
MS. CORA MORGAN: But yes.

MS. WHITNEY VAN BELLEGHEM: Yeah, it's part of my next question. What, in your opinion, should these programs include?

MS. CORA MORGAN: Well, an example, one of the agencies in Manitoba that did a really impressive thing for Manitoba, they brought all the children that were in care from their community home for one week in the summertime, and they put out a call to all the community members to come forward and welcome these kids home. And for a lot of those kids, it was their first time coming home or being in that First Nation, and the first time that they met people with the same blood. So I think that that is really powerful to be able to do that.

There are also, you know, some of those intergenerational traumas at the community level that disrupt -- that could potentially disrupt that process of people coming home and feeling welcome. So there would have to be, you know, some community healing and an openness to do that.

I had a dream a little while ago, and I thought about my own community of, you know, everybody coming home and -- this is a dream of course -- but making this living tree so we all understood how we were connected to each other. But of course I think that that
is important. And everything that we do in our office is about bringing our children home, so I think those are some of the things that we need to think about and put in motion.

**MS. WHITNEY VAN BELLEGHEM:** Yesterday, you alluded to the fact that there is issues regarding overmedication of children in care, and then this can result into -- in addiction issues later in life when they no longer have access to the medication that they've been on. Would you agree that approaches to dealing with health, and specifically, mental health, should involve a more holistic approach to treatment involving the child, his or her family, and the community?

**MS. CORA MORGAN:** Absolutely.

**MS. WHITNEY VAN BELLEGHEM:** And during your direct examination, you mentioned that children in Manitoba who require extra needs and special supports are put into the child welfare system to get the supports that they need. Do you believe that this happens because there's a lack of services available in the First Nation communities?

**MS. CORA MORGAN:** To an extent, yes.

**MS. WHITNEY VAN BELLEGHEM:** And what alternatives are currently available to placing these children in care?
MS. CORA MORGAN: Children with extra medical needs?

MS. WHITNEY VAN BELLEGHEM: Correct.

MS. CORA MORGAN: Well, in our experience, and what we've witnessed when children have extra medical needs and they're from a First Nation that don't have the medical supports, they're put into care. We do have strides that are being made in Jordan's Principle so there are added resources, but -- I mean, there is still a long way's to go to address the need, but measures have to start curving that apprehension because children have extra medical needs. We at the Assembly of Manitoba Chiefs are working on strategies about accessibility and working to measure the extent of the issue for children being -- parents having to sign these voluntary placement agreements to put their kids in care to get medical service. So, it is something that we are aware of, that we are looking at and we are also supporting the capacity building at the community level. So...

MS. WHITNEY VAN BELLEGHEM: And, you have mentioned yesterday and again today, that the funding model for child welfare agencies in Manitoba sometimes incentivizes getting more kids into care. Do you know if there is a similar funding model in place in other jurisdictions in Canada? For example, Ontario.
**MS. CORA MORGAN:** I do not know a lot about the funding model in Ontario, but they do have -- in my opinion, I think that they are far more advanced than Manitoba in having their voices heard. They have had effective customary care and kinship care supports and services offered to their community members, so they are doing things that are more progressive and they are working to implement their own family laws. So, in those ways, I think they are ahead of us here in Manitoba.

**MS. WHITNEY VAN BELLEGHEM:** Would you agree that child welfare systems are complex, and that it may be difficult for families to understand and effectively advocate for their children?

**MS. CORA MORGAN:** Absolutely.

**MS. WHITNEY VAN BELLEGHEM:** And, would you agree that this can negatively impact the family’s ability to keep their children?

**MS. CORA MORGAN:** Yes.

**MS. WHITNEY VAN BELLEGHEM:** What would you recommend should be done to ensure that families are supported, and that they understand the system and effectively can advocate on behalf of their children?

**MS. CORA MORGAN:** Well, I think there is a need for advocates and for others to be available to support families. You know, the model of the First
Nations Family Advocate Office, you know, we do our best, we have an orientation where we make sure that our families know what their rights are and tools to advocate for themselves.

But, I think sometimes it is important because it is a really emotional time, you know? Your children have been stolen and, you know, it can make you vigilant, but it can also make you angry and upset. So, sometimes to have, you know, someone who is on your side to support you goes a long way.

It is hard and it is an intimidating process to travel by yourself, and a lot of our mothers are all on their own and they do not have a support network, especially if they have aged out of care and had children, they do not have those family connections and other people that they can lean on to support them. So, I think that there has to be mechanisms of support available to families.

**MS. WHITNEY VAN BELLEGHEM:** Thank you. Ms. Morgan, you mentioned that there is a need to address the grief and loss facing First Nations at the community level. And, Dr. Bombay, you discussed the lateral violence and the importance of families knowing their history and the importance of community members -- sorry, and the role of safe places for people to discuss these
difficult subjects. Can either of you offer any further details on supports and programs that could be provided at the community level to support community healing?

**DR. AMY BOMBAY:** I think I mentioned this in my testimony, a good model is the Aboriginal Healing Foundation, which ran for many years and provided funding for communities to -- for them to come up with their own approaches to doing that, and I think that is the best way to go about it.

**MS. WHITNEY VAN BELLEGHEM:** Thank you.

**MS. CORA MORGAN:** And, I agree, I think that each community has unique ways of looking at healing, and I think that there has to be the resources and the time set aside for that healing to happen. I believe that there is a lot of darkness in our communities, where -- you know, when we have intergenerational effects and survivors and -- and then the issue of children being removed from the community creates a darkness in the community. And, I think that, you know, sometimes we need to take the time to address that.

And, you know, our communities used to do things as a collective, and they used to support each other and help each other. You know, when I hear stories about Sagkeeng from days gone by, they talked about, you know, helping each other when there was crisis. And, now,
because of everything that has happened, everyone fends for themselves, and almost as -- and that sense of community needs to be resorted, and that would go a long way in being able to bring children back and ensuring that women are safe, because there used to be those measures in place in our original ways of caring for each other.

**MS. WHITNEY VAN BELLEGHEM:** Thank you very much. That is all of my time, so I just want to say thank you for taking the time to answer my questions today.

**MS. CORA MORGAN:** Meegwetch.

**MS. MEREDITH PORTER:** Thank you. The next party I would like to invite to the podium is from the Native Women’s Association of Northwest Territories. Ms. Caroline Wawzonek will have 13.5 minutes.

--- CROSS-EXAMINATION BY MS. CAROLINE WAWZONEK:

**MS. CAROLINE WAWZONEK:** Marsi, marsi.

(Speaking in Indigenous language). Thank you and welcome on behalf of the Native Women’s Association of Northwest Territories. My name is Caroline Wawzonek for the record. I wanted to start with a special thank you to the families and survivors who are here today, acknowledge the warm welcome we have received on Treaty 1 territory, the homelands of the Métis people and the birth place of one of my ancestors from Nalagimnodeerfon (phonetic) family.

My first question is going to be for Dr.
Bombay, and I could not have had a better segue because Ms. Morgan essentially just introduced the very issue around communities and community rebuilding that I was actually hoping to put to you. It was with respect to lateral violence and the community impacts of lateral violence.

And, I was hoping, first, Dr. Bombay, if you could please describe a bit the altered community norms. And, that is where I say I acknowledge that perhaps that answer, in some ways, have just been given, but from your experience, if you could explain what that does to the community and to their community structures.

**DR. AMY BOMBAY:** Sure. I think I can only really, kind of, pull from our research -- the student-to-student abuse research which was really, kind of, focused on lateral violence. And, I guess I can say that -- you know, for the perpetrators in residential school who, you know, were often actually encouraged and, in this case, did not have choices really, you know, for them, it completely altered their understanding of relationships and how to be around people, how to be around women, how to have a relationship with your parents, your grandparents. All of the children were taught that being an Indigenous person is bad; that internalized racism I think also played a huge role in this.
In terms of safety, because of how pervasive this was, and also because -- I think another social norm was silence around these things. And, again, I alluded to that, that is in the Holocaust research, it is a common -- the conspiracy of silence. And, in other groups, it has been shown that that is a common outcome. And, I think that contributes to the lack of people coming forward to talk about this, and the stigma around it and why a lot of women do not have anywhere to go in communities. So, it really normalizes violence and normalizes silence, which allows these things to continue over generations.

**MS. CAROLINE WAWZONEK:** Does that also then have an impact on the giving and receiving of community services?

**DR. AMY BOMBAY:** Yes. One of the findings in that study, particularly around the research on the effects on perpetrators and collective effects was that, sometimes a lot of -- those who were bullies in the school actually went on to be in leadership positions within communities, and so that would impact people’s ability to access certain programs and services.

**MS. CAROLINE WAWZONEK:** Based on your observations around the factors of resiliency, would one solution then include reinvestments in nation rebuilding?
DR. AMY BOMBAY: Yes.

MS. CAROLINE WAWZONEK: And, would you also agree, given what you have just said about the impacts on leadership and communities, and who is in the positions of leadership, that it might actually be community based organizations and non-profit organizations who are well placed to lead those kinds of efforts?

DR. AMY BOMBAY: In collaboration with communities, yes.

MS. CAROLINE WAWZONEK: I have some questions, if I may, for Cora Morgan, please. Under the Child and Family Services Act in the Northwest Territories, every apprehension and every protection order must be served on a child’s Indigenous community or Indigenous band or government, whatever their home community might be.

I don’t have the impression that you get the same kind of service notice here in Manitoba?

MS. CORA MORGAN: No.

MS. CAROLINE WAWZONEK: And, that said, although they are served, they don’t — and they have a right of standing in court, they don’t typically participate in Child and Family Services matters in the Northwest Territories, but I’m wondering with your experience what tools would you need, what funding would
you need, or what resources would you need if you had that notice, if you had that service to be an effective advocate in the court process? I mean, I acknowledge yesterday it was pointed out how unfriendly and how unwelcoming that court process could be. So, if you had notice, what would you need to be effective?

MS. CORA MORGAN: Well, I think part of the issue is too that our families aren’t allowed to bring anyone but themselves to the courtroom. So, they can’t bring -- you know, if a mom, a single mom goes to court, she’s not allowed to bring another person with her into the courtroom, and our First Nations aren’t served notice to know that it’s happening. So, you know, they’re -- and if the mother can’t afford legal representation and qualifies for Legal Aid, our Legal Aid system is very overburdened in Manitoba. You know, my understanding is that each -- the common lawyers have cases of over 300 clients at a time.

MS. CAROLINE WAWZONEK: If you were there with them, do you think you would be in a position to have an impact? Would your organization make an impact in the proceedings? Or, can you say?

MS. CORA MORGAN: I think that we could, yes. I think that even -- we’ve heard repeatedly from our clients that they’re instructed by their lawyers that
they’re not even allowed to speak. And, I think even just equipping our families with their rights and helping to find their voice to speak out when they’re in court I think would go a long way as well.

**MS. CAROLINE WAWZONEK:** And, for an Indigenous band or government that wants to send someone, from what you’ve heard and seen of the system, of the Child and Family Services court system, do they need specialized training or knowledge or some funding to develop that capacity before they can walk in and be effective?

**MS. CORA MORGAN:** I think that it would be helpful, and I think that if we’re moving towards training and equipping people, then we should also look at restorative approaches that can be implemented to kind of remove as many cases going forward to provincial governments and working outside of the provincial systems, if possible.

**MS. CAROLINE WAWZONEK:** On that note, perhaps I’ll -- a couple of the other things you had mentioned or that perhaps was in your materials, one was family healing homes, and I wasn’t sure if that was still aspirational or if that’s something that’s already happening?

**MS. CORA MORGAN:** No. The idea was to try
and incubate a family to prevent further breakdown and
support the family with resources and tools that they
might need, healing potentially.

**MS. CAROLINE WAWZONEK:** And, would that
include steps or systems for aftercare? So, once they’ve
been living at the centre or living in the home and they
are ready to move out and move on, what is needed to help
support that family going forward?

**MS. CORA MORGAN:** I think, you know, we
need to really look at the resources that are provided to
the family. Like, I think that if families are on income
assistance that there needs to be, you know, some sort of
transitioning where they can have adequate resources to be
able to get education, or employment, or training, or
whatever it is that they need. And, you know, adequate
supports for their children, I think those need to be in
place. And, traditional parenting, we have a lot of
single parents that are out there. So, I think that
sometimes respite support, so that they have access to
someone who can do child minding with them a couple of
hours a week. And, even access for children to
participate in sport or recreation, or dance, or crafts,
or whatever it is that child needs to do.

A lot of times, what happens for our
children -- like, I had one mom, and she worked with our
organization, and she was a good mom. She tried hard, but she was really low income and a student at the same time. And, she struggled, and she ended up going to an agency and signing a voluntary placement agreement so that she could get, you know, some things sorted out at home. And then she saw that her sons were getting to go to the beach and getting to go to Kids City and movies, and she knew that she would never be able to provide that. And, in her view, she thought that her children were better off because they had access to more fun things to do and adequate clothing.

So, I think that, you know, for those children to come home and a mom who isn’t able to provide all those things, there has to be those supports available to families. Because kids shouldn’t just be able to access those things while they’re in the child welfare system.

**MS. CAROLINE WAWZONEK:** So, if I can turn that into a recommendation, if you would agree that it be recommended that First Nations governments, but also the federal, territorial and provincial governments with responsibility, that they have to provide that level of funding to children before they get into care and after they are out of care?

**MS. CORA MORGAN:** Absolutely.
MS. CAROLINE WAWZONEK: Okay. I could ask you also a little bit about the grandmother’s council and
the women’s leaders council that you mentioned. Is that something with a leadership role, or is it advisory to
your organization? I just wasn’t clear.

MS. CORA MORGAN: The First Nations Family Advocate Office falls under the Assembly of Manitoba
Chiefs. The First Nations Family Advocate Office fell under the Child and Family Matter Task Force, and we had
decreased funding at the Assembly of Manitoba Chiefs, and the committee was originally only two male chiefs. And
so, in April 2017, our women leadership, there was resources to be able to build onto the team, and our women leadership, chiefs and councillors asked to be able to take the lead role on the issue of child welfare.

And then our grandmother council, after Bringing Our Children Home, had come together and
developed a statement of action that’s included in our submission. And so, our grandmothers and grandfathers have taken lead roles in determining what direction our office should move towards.

MS. CAROLINE WAWZONEK: And so, similarly, would you agree with a recommendation perhaps directed at First Nations leadership that they ensure the inclusion of the grandmothers’ voices and the mothers’ voices when
making these decisions and determinations?

**MS. CORA MORGAN:** Absolutely. And, we talked to those mechanisms around court, and I talked about, you know, creating these mechanisms of restorative justice in the community and, you know, that could be a role for grandmothers or mothers or selected heads of families to be able to have roles to make determinations on whether children should be removed from a home.

**MS. CAROLINE WAWZONEK:** Thank you. Sarah, I have one question if I might for you, please. The MOU that you described between RCMP, prosecution staff, CFS, Victim Services, various health professionals, that brings together a lot of different organizations that don’t always see eye to eye in the overlap of their jurisdictions. Can you explain how that sort of an MOU came to be agreed upon?

**MS. SARAH CLARK:** Yes. So, I’ve been working with a working group of representatives from all of those different organizations. I should mention that the prosecution is not involved at this time, and also -- yes, so they’re not involved at this time, because they don’t want to be involved in creating the Child Advocacy Centre.

But, we took a lot of direction from other MOUs across the country, and also in Alaska, and we’ve
basically been creating our MOU and then going through policy and legal review for each of those organizations and departments, and then coming back, revising it, and giving it back. So, it’s a back and forth process for everyone to approve it.

**MS. CAROLINE WAWZONEK:** Okay. Thank you. That’s all my time. Thank you.

**MS. MEREDITH PORTER:** Thank you. The next party I’d like to invite, or next representative I’d like to invite to the podium for questioning is Commission counsel, Francine Merasty. Ms. Merasty will have thirteen and a half minutes to pose questions to Ms. Morgan and Dr. Bombay.

--- **CROSS-EXAMINATION BY MS. FRANCINE MERASTY:**

**MS. FRANCINE MERASTY:** Thank you. My name is Francine Merasty, and I am Commission counsel. I would like to acknowledge that we are on Treaty 1 territory, home of the Anishinaabe and Métis people. I’m Woodland Cree from Pelican Narrows, a community in Northern Saskatchewan, and part of the Peter Ballantyne Cree Nation. I’m also a third-generation residential school survivor. As a survivor of the residential school system and raised by two generations of survivors, my dad and my parental grandparents, the research that you did, Ms. Bombay, is very intriguing, and I have some questions for
you regarding your research.

As a survivor of the residential school system aware of your research by listening to your testimony and reading the documents that you provided to us, and how adverse childhood experiences lead to negative health outcomes in adulthood, what could survivors and their children do now that would help minimize these negative health impacts?

**DR. AMY BOMBAY:** I think we can learn from the work of the Aboriginal Healing Foundation and from some of our research findings just showing that sometimes the first step for families is to come to a collective understanding of their history, learning about how it has impacted Indigenous peoples on a broader level to realize that maybe whatever the outcomes for them were is not something inherent or their own fault, but it’s a consequence. So, I think that’s often just the first step.

And, I think we’ve also learned that, again, for a lot of people, and it might not be for everyone, but reengagement and cultural practices is healing for a lot of people. And, for some people, that — it might not be taking part in ceremony. It might be more about learning, you know, advocating, and just I think it’s important that people have the pride in their
I think there’s also a lot -- there’s so many different things depending on how it’s affected a given family, and I think really focusing on the next generations to ensure that whatever has affected them isn’t passed on again. So, those kind of interventions addressing families at various levels, whether it’s mothers who are pregnant, whether it’s children, whether it’s supporting parents and children, communicate just in general, but also about some of these things that are really difficult to talk about.

**MS. FRANCINE MERASTY:** Thank you. I want to talk about collective trauma in relation to residential school trauma. Do you agree that Indigenous people in Canada suffer collective trauma?

**DR. AMY BOMBAY:** Yes.

**MS. FRANCINE MERASTY:** Do you believe that western models of healing focus on the individual?

**DR. AMY BOMBAY:** Yes.

**MS. FRANCINE MERASTY:** Such as counselling. So, in effect, a lot of money is being directed to the western modalities that may not work for Indigenous people, or they may be of benefit but for Indigenous people, there should be opportunities for collective healing?
DR. AMY BOMBAY: Yes, absolutely.

MS. FRANCINE MERASTY: Would you recommend to the Commissioners that governments, organizations that work in mental health, including First Nations and the province, should fund events that promote collective healing?

DR. AMY BOMBAY: Yes.

MS. FRANCINE MERASTY: And, this would include cultural events, educational conferences and things that bring people together?

DR. AMY BOMBAY: Absolutely.

MS. FRANCINE MERASTY: I want to get your opinion on this. I frequently read on social media comments made toward Indigenous people, and especially those that experienced the residential school system, and how they should just get over it. In relation to your research, what would your response be to such comments?

DR. AMY BOMBAY: I think it would be -- referring to my own research and just showing that we know from a lot of evidence over the years that residential schools has impacted people in so many ways, and that it’s after generations and generations of children being taken from their families. Based on what we know of child development, it’s just not factual to expect Indigenous peoples to be able to just get over it, and it just
doesn’t make any sense.

**MS. FRANCINE MERASTY:** Okay. Do you think we’ll ever get over it?

**DR. AMY BOMBAY:** I think that there’s a lot of hope for healing and improved wellness. So, I think in some ways we’ll get over some of the consequences. I don’t think we’ll ever forget what happened and how that affected us. But, I think there is hope for healing.

**MS. FRANCINE MERASTY:** Thank you. And, these following questions are for Ms. Morgan. You said that you delivered services to over -- for approximately 900 families. Where do you provide these services, in Winnipeg, or is it all over Manitoba?

**MS. CORA MORGAN:** Predominantly in Winnipeg, but we also have a toll-free number so that we can provide service over the phone. There’s been instances where we’ve gone to communities and met with collectives of family members. More recently, we’ve been making trips on reserve to work with a group of families at a time.

**MS. FRANCINE MERASTY:** Okay. Who are the key members of the team that you rely upon to assist a family once a child is in the child welfare system?

**MS. CORA MORGAN:** Predominantly, the roles of the assistant advocate work with the families. If moms
are expecting or have babies, we also involve the prenatal
support team so that they can offer supports to the mom.
And then for grandmothers, we have -- or grandparents who
are working to have their children in their care, we have
people that work specifically with grandparents. And, we
have grandmothers on staff that provide support to ensure
that we have cultural integrity in the workshops we offer.
And, they also provide support. When our families are
upset or really struggling, they come in and calm the
situation so we can get to the root of issues and the work
that needs to be done.

**MS. FRANCINE MERASTY:** Would these service
providers also include counsellors or mental health
professions, like, people that would help with accessing
income support or housing?

**MS. CORA MORGAN:** We provide supports for
income and housing. We also have a new addition to our
team who can do the counselling element. But, for the
most part, we rely on our grandmothers to provide that
counselling advice or the cultural advisory services.
And, we also have ceremony and our own sweat lodge, and
regularly host naming ceremonies for our families, and so,
parents and their children can receive their spirit names.
And, we quite often have pipe ceremonies as well as part
of the way that we work with our families.
MS. FRANCINE MERASTY: In saying that, have you ever found it difficult to find culturally-appropriate service providers?

MS. CORA MORGAN: Well, right now, we have access to a number of grandmothers that support the work of the office. And, along the way, when we opened our office June 1st, 2015, we opened in ceremony. Every year, I, and other staff, fast for the work that we are doing. So, we do those elements as well.

And, we just integrate ceremony into our every day work. Every day we have our office smudged, every day we -- you know, our programming is full of teachings and we have elements of language in our office as well. So, we have also grandmothers and grandfathers who support the work because it is very challenging, and so when things are hard, we always know that they are lifting us up.

MS. FRANCINE MERASTY: Do you find that with the service providers that you have, is there enough ---

MS. CORA MORGAN: Yes.

MS. FRANCINE MERASTY: --- to provide the services that you want to provide?

MS. CORA MORGAN: No. Well, there is, in Manitoba, over 11,000 children. We don’t have access to
everyone and we know that there is an enormous amount of
suffering and we need those supports.

You know, even when you think about our
elders, like they are getting old and we need those next
generations to be able to carry out that work, but there
needs to be means to be able to have younger people take
on those roles and have access to that, so that we can,
you know, carry that knowledge forward.

**MS. FRANCINE MERASTY:** So, would you
recommend that the federal and provincial government make
certification and training of culturally appropriate
service providers a priority?

**MS. CORA MORGAN:** Well, I do not know that
it needs to be certified, but I think that there needs to
be movement, and support and the resources and funds to be
able to facilitate that transfer of knowledge to our
younger generations. I am not exactly sure how that would
look, but I know that in past I have spoken with elders
about models that could be put in place, where young
people could spend a whole year with an elder to be able
to, you know, learn.

**MS. FRANCINE MERASTY:** Okay. Would you
recommend -- I think somebody else might have mentioned
this, but I want to present it in a different way, I
guess. Would you recommend that all provinces and
teritories in Canada have an Indigenous child advocate?

**MS. CORA MORGAN:** That is outside of government?

**MS. FRANCINE MERASTY:** Yes.

**MS. CORA MORGAN:** Yes.

**MS. FRANCINE MERASTY:** Okay. Further, based on your experience here in Manitoba, what are the main areas that children need advocacy for?

**MS. CORA MORGAN:** Well, they need a voice in the child welfare system, particularly when we do not know where all of our children are. But, I think that, you know, in the education system, they need advocacy. You know, there is huge issues of bullying that happen in our schools on- and off-reserve. You know, particularly making sure that children on-reserve are getting, you know, the preferred education levels and the types of things that are our children should be learning about in those schools, I think that there should be advocacy in those areas. I think that, you know, protections to ensure that the investments in children are being made to ensure that their gifts and talents are being invested in.

Yes, I just think that, in our communities, we need to have those mechanisms in place that put our children back in the center of how we do things. So, I think even at the community level, we need to have --
ensure that we have youth councils and that we are mindful of the children.

**MS. FRANCINE MERASTY:** Thank you. Those are all my questions.

**MS. CORA MORGAN:** Meegwetch.

**MS. MEREDITH PORTER:** Thank you. Chief Commissioner Buller and Commissioners, that completes the process of cross-examination of the witnesses for the first panel. At this time, I am going to canvas the counsel for the witnesses to determine if there are any questions for redirect that they would like to put to the witnesses. Ms. Pastora Salla? No. Ms. Lundrigan? No. Mr. Wuttke? Okay. Mr. Wuttke does have one question. I will pass my mic to him and...

--- **RE-EXAMINATION BY MR. STUART WUTTKE:**

**MR. STUART WUTTKE:** Thank you. Stuart Wuttke from Assembly of First Nations. Just a question for Dr. Bombay, clarification. During the cross-examination of Mr. Blain, he mentioned the DSM-4, which I believe stands for the Diagnostic Statistical Manual of Mental Disorders. Is it correct that the current manual in use by the profession is the DSM-5?

**DR. AMY BOMBAY:** Yes, that is correct.

**MR. STUART WUTTKE:** Thank you.

**MS. MEREDITH PORTER:** Thank you very much.
So, I will seek your direction, Chief Commissioner, if we will move right into the questions from the Commissioners.

CHIEF COMMISSIONER MARION BULLER: Our plan is that we will start our questions with Dr. Bombay because we understand the time limitations. After we finished our questions of Dr. Bombay, we will take the afternoon break and we will continue with our questions for the remaining witnesses after that break.

MS. MEREDITH PORTER: Okay. Thank you very much.

--- QUESTIONS BY COMMISSIONER QAJAQ ROBINSON:

COMMISSIONER QAJAQ ROBINSON: Okay. Here we go. So, my questions would be just for you for now. I want to thank you, first of all, for coming and sharing with us the research that you have done, and your insights, and critiques and honesty about the research, and about what you have learned, and discovered and what the implications are.

I have thoughts and I am trying to formulate them into questions. One of the things that struck me about your presentation was the reference to research that related specifically to the experience of Holocaust survivors and other groups that have experienced tremendous collective trauma.

And, another thing that struck me, as I
reviewed your research and I listened to you answer questions about, well, what does this mean? Because your work does look a lot at suicide -- impacts on suicide, depression, physical health and then lateral violence, what does this mean for children in care or, you know, to draw that connection?

And, in my mind, I also then thought about the connections to other incredibly scary realities that we have heard about from families across the country. You have touched on one, the high rates of suicide, the high rates of attempts among Indigenous girls for example, the rapidly increasing rate of Indigenous women in correctional facilities, the unacceptable income gaps between Indigenous women and non-Indigenous women and the rest of the country.

And so, as I was thinking about, well, how do you -- how do I connect the impacts of the adverse experiences of residential school to all these other things? What struck me was the, in my mind, thought of, okay, well, this needs to be studied, this needs to be studied. And then I came to the conclusion that, well, no, no, it does not. And, I went back to your continued reference to we already know this from what we learned from the Holocaust, for example.

We have heard from -- so you are nodding.
In terms of my observations, is there anything you want to correct me on or -- you are following me here?

    DR. AMY BOMBAY: I think so.

    COMMISSIONER QAJAQ ROBINSON: Okay.

    DR. AMY BOMBAY: Just that -- yes, I think we do already know a lot of these things. I think where research and maybe -- and continued -- you know, I struggle with that too. Do we need more research on this, should more funding be put into that versus other things?

    COMMISSIONER QAJAQ ROBINSON: M'hm.

    DR. AMY BOMBAY: And it just always come back to you like that article that -- that article of people denying -- continuing to deny this, and that, you know, it's not just a few minority of people. And so it -- I think, you know, still part of the problem is just racism and misunderstanding of the root causes of these things.

    And you know, a lot of the research we've done, you know, I've -- I heard from people saying it, yet when you go into talking in policy arenas with government, it's not until you have these kind of fancy graphs that they're like, oh, okay. That -- I can see that now.

    And so I think there still is a lot to learn, but at the same time -- and a lot to show, but I still -- but at the same time, we do know a lot of the
answers and the things that we need to fix it.

COMMISSIONER QAJAQ ROBINSON: Thank you. And I think one of the things that also struck me is the importance of understanding and characterizing and calling it what it is. And you see the responses to -- well, there -- you know, like certain senators. "Well, there were good things that happened in residential school and we have to acknowledge that"; or you know, the curriculum questions that relate to that; or even discussion about the situation is, "Well it wasn't all bad", or you know, the "get over it".

And I'm struck that part of what needs to happen, and why the research has to continue, but perhaps the characterization has to be changed is to stop looking at it as the outcomes, which of course need to be understood, but understanding better and calling the actions what they were. Do you know what I mean?

And I'll go back one step, and then go back to that. We have heard from people as recently as in Quebec City, and this is something we have heard from other witnesses, that it wasn't cultural genocide, that it's actual genocide that Indigenous people have experienced in this country.

And based on your conclusions and drawing of similarities between the realities here and with the
holocaust, is this something that you think is -- and I'm not asking you for a legal opinion -- they look the same, I guess is the question. Is that a position that, from your experience and knowledge, you may agree with? That it's beyond the residential school. Like you can't say it's residential school, you can't say just Sixties Scoop, it's that collective act of the State's actions, the Crown's actions that constitute genocide?

**DR. AMY BOMBAY:** Yes. And I think that kind of goes back to, you know, again within the academic literature this notion of historical trauma, and then it's really about the accumulation of all the things across so many years. That particularly makes the experience of colonization particularly harmful, which is why we see the same affects in other Indigenous -- in other Indigenous peoples around the world.

**COMMISSIONER QAJAQ ROBINSON:** It's the impacts of oppression, genocide, and that that is something that we need to start calling this that regularly so that it stops being about -- what's the word when you like find illness in a person? You know what I mean?

**COMMISSIONER BRIAN EYOLFSON:** M'hm.

**COMMISSIONER QAJAQ ROBINSON:** Like it stops being about the frailty or the illnesses or the -- of
Indigenous peoples, that it's about the State's actions and the State's attitudes and the State's current actions as instruments of oppression?

**DR. AMY BOMBA:** Yes, absolutely. And I think, you know, that's partly why people want to deny it, is because they don't want to take responsibility.

**COMMISSIONER QAJAQ ROBINSON:** Thank you. Another thing I think we have to put on its head, how we talk about these things. And I -- so I'm going to go on to another quick point that I want to get your thoughts on before I pass the mic. I know you have time limits.

In 2016, the Inuit Tapiriit Kanatami launched their National Inuit Suicide Prevention Strategy. Are you familiar with it?

**DR. AMY BOMBA:** A little bit.

**COMMISSIONER QAJAQ ROBINSON:** Okay.

**DR. AMY BOMBA:** Not much.

**COMMISSIONER QAJAQ ROBINSON:** One of the things that they talk about, and I'll just -- is protective factors that reduce suicide risks, and there are six of them. And I wanted to know what your thoughts are. And if you don't want to go into it because you don't know the research or the development behind it, I totally appreciate that.
But these six factors to me, although in this case they're speaking to suicide, from what we've heard from families and survivors and grassroots folks as well as previous studies, I think they speak to what is needed to create safe communities and families for Indigenous women and girls, and trans and two-spirited.

So the six protective factors that were identified were: family strength; coping with acute stress; three optimal development, so safe, protective, nurturing homes; mental wellness, access to Inuit-specific mental health services and supports; social equity was one that was identified, so economic equity, educational health and other services; and then of course, cultural continuity.

Do those -- and that sort of resonated with what I read in your work in terms of some of these key factors that prevent or help ensure that there's resilience to get through those adverse childhood experiences.

Do you think that as we look at how to address the issue of violence against Indigenous women and girls, trans, and two-spirited that these are serious things that we have to look at is root solutions?

DR. AMY BOMBAY: Yes, absolutely. You know, as I've talked about a lot, is if we're looking at
violence, it's absolutely you have to consider all of
those things. Really, if you are trying to solve any
health problems that would go, you know, towards overall
well-being as well.

**COMMISSIONER QAJAQ ROBINSON:** And it's not
merely enough to enhance policing or to enhance policies;
it's really about these multiple factors within people's
lives?

**DR. AMY BOMBAY:** Absolutely.

**COMMISSIONER QAJAQ ROBINSON:** Okay. Thank
you. I'm not good at just answering -- asking questions.
I like to make sure I'm understanding the big picture in
getting to connect dots. So thank you so much for your
time. I'm going to pass it to Brian. Meegwetch. Thank
you.

--- **QUESTIONS BY COMMISSIONER BRIAN EYOLFSON**

**COMMISSIONER BRIAN EYOLFSON:** Dr. Bombay,
thank you very much for coming and providing your evidence
and spending this time with us and talking about your
research.

I just had a -- I think, one sort of
question of clarification. I wanted to just ask you about
the last topic you talked about in your presentation about
Indigenous strengths and healing, and your research in
that area. You talked about your research on healing and
strength in culture and cultural identity.

I'm just wondering if you can explain a
little bit about what your research found, or clarify that
a bit more?

DR. AMY BOMBAY: Sure. Well, I just
finished -- some of our kind of -- our own empirical
research has shown to that, so I'll talk about that, and I
also recently did a literature review for the First
Nations Information Governance Centre focusing on some of
these things.

So I guess first, for our own research, and
the research of others, we've shown -- it's known that for
whatever reason we often find that engagement in cultural
practices are associated with positive outcomes, but when
we look at why that’s the case. It could be due to so
many factors. We know that, you know, traditional
教eding around drinking, for example, is associated with
drinking. It could be just the social support. By
taking part in that with other people of your community,
it’s the spiritual aspect of it, of taking part in
ceremony. So, there’s so many pathways by which taking
part in cultural activities can lead to positive outcomes.

And, the other thing, I think, that has
come up a lot in our research with urban Indigenous youth
who are often coming from different places or of mixed
identities, having lived on and off reserve, looking Aboriginal versus not, and so, I just want to emphasize that for some people who are differentially affected by colonization, who are, you know, differentially separated from their cultures are finding different ways, and for some people, it’s getting involved in advocacy and fighting for rights. In some people, it’s expressing it in the way they dress. For some people, it’s learning that language.

But, again, I think one of the important things across the board, no matter how people engage with their culture, it’s feeling good about who you are and where you come from, and that’s that cultural pride, and we consistently find that that is not only directly related to, kind of, positive mental health and well being, but also buffers against things like discrimination and other aspects of colonization.

COMMISSIONER BRIAN EYOLFSON: Right. Thank you very much.

--- QUESTIONS BY CHIEF COMMISSIONER MARION BULLER:

CHIEF COMMISSIONER MARION BULLER: Thank you for joining us, Dr. Bombay. I just have a few questions. On your PowerPoint, there are a couple of slides that referred to perceived discrimination, and I think one of the first slides was exploring the pathways.
Can you tell us more about what perceived discrimination means?

DR. AMY BOMBAY: Sure. So, when we’re doing our research, we obviously can’t observe every person and see if they’re being discriminated against. So, the way we measure that is by asking people about different experiences and how much they’ve experienced those. And, in this case, we asked about their experiences in the past year.

And so, what we found in that study was that those who had a parent who went to residential school were more likely to report experiencing discrimination in the past year, and that in turn was associated with their increased risk for depressive symptoms.

And so, that was really interesting for us, and when we went to look to the literature, again, looking at other groups, we know that being exposed to discrimination often leads to you being more prone to be kind of vigilant, because it’s your experience and it’s what you’re kind of expecting.

And so, we wanted to look into that more, so we did another study that I actually didn’t talk about in my presentation, but we wanted to look at this a little bit more. And so, what we did was we invited people who were affected by residential schools and not, and we asked
them about their cultural identity and their depressive
symptoms, and we presented them with different kind of
vignettes presenting scenarios of either blatant or subtle
forms of discrimination, and asked them, “Would you
attribute these things to discrimination?” And, “How
threatened would you feel in that situation?”

And so, what we found was that those with
that history of residential schools, they were more likely
to report past discrimination, which put them more kind of
likely to -- in those new scenarios attribute those things
to discrimination. So, again, it’s this kind of cycle of
you experience discrimination, and then you perceive it.

We also found that they’re more likely to
be really identified with their Indigenous identity, and
that having -- thinking more about your Indigenous
identity kind of out in society will make you more likely
to attribute certain things to your cultural background,
and that that in turn was associated with depressive
symptoms. So, it’s this kind of cycle.

But, again, that’s not to say that
identifying, you know, with cultures is bad. We know it’s
protective, but I think -- and I think the other thing to
point out is that -- and we point out this in this study
is that another factor is that people who often kind of
outwardly identify with their culture are actually more
likely to be discriminated against as well.

So, it’s kind of -- part of it is psychological, and part of it, people might actually be more discriminated against. So, there’s, you know, a lot of different kind of factors going on.

**CHIEF COMMISSIONER MARION BULLER:** Very cyclical anyway, yes. Then, the next area of questioning I have for you, and it doesn’t pertain specifically to your direct research, but I’d like to talk to you more about *laissez-faire* racism, which I take to be a type of victim blaming where someone will essentially blame a victim for a poor economic situation or a poor social situation as a result of cultural inferiority as opposed to colour. Is that a correct summary or definition of *laissez-faire* racism?

**DR. AMY BOMBAY:** It is except it can be in relation to any, you know, oppressed social group. But, yes.

**CHIEF COMMISSIONER MARION BULLER:** So, going from there, what we’ve heard and what we’ve read all across Canada has been that the media will portray very often women who have been killed, girls who have been killed or gone missing as being prostitutes, drug addicts, living on the streets. I don’t even like repeating them, but they’re there. Is that a form of *laissez-faire*
DR. AMY BOMBAY: Yes. I would say particularly if it’s done in -- you know, intentionally. Some people might not be doing it intentionally, but collectively, it’s reinforcing certainly those attitudes, whether or not people know it or not.

CHIEF COMMISSIONER MARION BULLER: Then, going to earlier topics of political will making change in the context of laissez-faire racism, within these four walls and other places, we know how rich our Indigenous cultures are. That isn’t shared always outside of these four walls, unfortunately. So, is lack of political will, as we call it sometimes, really an expression of laissez-faire racism, especially when it’s -- when we’re dealing with Indigenous people?

DR. AMY BOMBAY: It’s certainly -- you know, I can’t say it’s a causal thing but it’s certainly a predictor and a risk factor for that. We actually did a study where we invited Indigenous and non-Indigenous peoples to take a survey after the apology, and we asked them about some of these types of laissez-faire attitudes, and we asked them about their knowledge about the residential school system, to what extent did they feel that the residential school system continued to impact Indigenous peoples, and also about their perceptions about
continued ongoing racism towards Indigenous peoples, and we found that it was the initial kind of lack of awareness about residential schools, and the -- which led to those perceptions that it didn’t have long-term effects.

And so, I can show you -- I’m kind of going through one of these graphs which was associated with these laissez-faire attitudes, which was associated with their opinion about the need of whether there was need for further government support for Indigenous people. So, we did show that exact kind of associations between those attitudes and support for Indigenous peoples.

CHIEF COMMISSIONER MARION BULLER: Could we have a copy of that research?

DR. AMY BOMBAY: So, the problem is that it’s not published yet. And so, those are analyses that we’ve done, but we haven’t actually published them.

CHIEF COMMISSIONER MARION BULLER: Do you have an anticipated publishing date?

DR. AMY BOMBAY: I’ve got to clear some -- yes, I hope as soon as possible.

CHIEF COMMISSIONER MARION BULLER: Well, if it’s before the April, could you make sure, please, that we get a copy?

DR. AMY BOMBAY: Absolutely. I will push it up on my priority list, too.
CHIEF COMMISSIONER MARION BULLER: Thank you. Going back to, again, laissez-faire racism and how that affects Indigenous people across Canada, and non-Indigenous people across Canada as well.

How -- I suppose this is a very large question, how do we break that cycle of laissez-faire racism, not only at the policy level or the government level, but at community levels, next door neighbour levels? Not only to change policy, but to get -- to rebuild and move away from self-hatred that has been taught to Indigenous people for generations?

DR. AMY BOMBAY: So do you mean within Indigenous communities, or...?

CHIEF COMMISSIONER MARION BULLER: Well, let's start with the big picture first of non-Indigenous governments ---

DR. AMY BOMBAY: M'hm.

CHIEF COMMISSIONER MARION BULLER: --- federal, provincial, territorial policymakers and lawmakers, then let's go to Band governments, and then let's go to individuals.

DR. AMY BOMBAY: Sure. I've been teaching in the medical school at Dalhousie for 4 years now, and I'm continually sharing a lot of these research findings, and with every -- and so I'm often presenting to medical
students and also current physicians. And it always
strikes me the number of people who still don't know about
residential schools and who still don't know about, you
know, other aspects of colonization, how it's impacted
people. So I think still there's such a need for basic
awareness. And I know that TRC Calls to Action called for
that -- those mandatory training and education for people
in all those systems.

And also, you know, just as, you know,
these kind of cycles of health are intergenerational so
are attitudes. And so with non-Indigenous people, those
laissez-faire attitudes are transferred across
generations. And so it's about, again, intervening early
and having our education system, you know, just completely
change the way they depict Indigenous peoples and talk
about the history.

CHIEF COMMISSIONER MARION BULLER: So let's
turn to I think what one of the other witnesses referred
to earlier about how we were taught to be ashamed of who
we are or to hate who we are, and each other for that
matter. Does laissez-faire racism feed into that self-
hatred, and vice-versa?

DR. AMY BOMBAY: Yeah, absolutely. I know
I think a lot of the stories we heard that it started in
residential school from that pervasive kind of message
that Indigenous people were bad, that they -- I don't like repeating things, but just so many bad things. And certainly, we saw that in the next generations they reproduced those feelings.

And so when youth today go on websites and read about Indigenous peoples and then they look at the comments after, and they see all of these things, "just get over it", "figure it out", "why can't you just", and absolutely that's the same messages that were given in residential schools, and they're going to have the same impacts, and they do have the same impacts on youth. We hear from them that it's so hard to look at those things, and it definitely has impacts on mental health and their overall well-being.

**CHIEF COMMISSIONER MARION BULLER:** Well, thank you.

I'm mindful of the time. For once, we're ahead of schedule. We'll stop in a few moments for our afternoon break for 15 minutes.

But before we do that, Dr. Bombay, on behalf of all of us here, it's been a great experience to listen to you, to talk with you, to read your documents. Most of all, to hear your commitment and your love for your work and your people.

**DR. AMY BOMBAY:** Thank you. Meegwetch.
CHIEF COMMISSIONER MARION BULLER: So having said that, we have a small gift in exchange for the gifts that you've given us -- your time, your experience, your knowledge, and might I say, a pretty good sense of humour.

So for you, to lift you up on those days when you need lifting up, and on those days when you know you can go a little higher, we have an eagle feather for you, because we know you have hard work to do, we appreciate what you do, and we want to do what we can to strengthen and support you in the work that you do. So thank you very much.

DR. AMY BOMBAY: Thank you. That means a lot.

(APPLAUSE/APPLAUDISSEMENTS)

CHIEF COMMISSIONER MARION BULLER: We'll take a 15-minute break. Thank you.

--- Upon recessing at 3:09 p.m./L'audience est suspendue à 15h09

--- Upon resuming at 3:37 p.m./L'audience est reprise à 15h37

PANEL 1, Previously affirmed:

MS. MEREDITH PORTER: ...everybody to take their seats.

Thank you.
Chief Commissioner and Commissioners, well

I guess if you are prepared to reconvene and begin with
the questioning of, I suppose, either Ms. Clark or
Ms. Morgan at this time.

--- QUESTIONS BY CHIEF COMMISSIONER MARION BULLER

CHIEF COMMISSIONER MARION BULLER: This
time, I get to go first.

To start off with, just a couple of
clarifications, Ms. Clark. About the -- get the title
right -- Peer Victim Support Training Program, Peer Leader
Mental Health Training Program, that's a 3-day workshop.
How often do you operate these workshops?

MS. SARAH CLARK: As I said before, right
now we're under development.

CHIEF COMMISSIONER MARION BULLER: Right.

MS. SARAH CLARK: So we had an evaluation
done, and we discovered that we need much more Inuit
content in terms of videos and more heavily on the history
so that people can have context for what we're talking
about. So at the moment, we're only set to do three
pilots this year and to evaluate that.

CHIEF COMMISSIONER MARION BULLER: You
mentioned the locations. Could you give those to me
again, please?

MS. SARAH CLARK: Of where we delivered?
CHIEF COMMISSIONER MARION BULLER: Yeah....

MS. SARAH CLARK: We’ve done it in Iqaluit, I think three times; Baker Lake two; Chesterfield Inlet and Rankin and also Nowyat. I was mistaken yesterday. Sorry.

CHIEF COMMISSIONER MARION BULLER: No, that’s fine. Thank you very much. Ms. Morgan, just a few questions for you. Earlier on in your testimony, you said that there are things that can be done right away and would cost no money in order to improve the lives of children and young people. Can you give me some idea of what some of those things are?

MS. CORA MORGAN: One of the things that our office is working on right now is when I first started this role, and I don’t have a child welfare background, when we were doing this work and we were challenging agencies, there would be agency workers that would come forward, and they would, you know, quietly try and point me in directions to look at certain things.

And so, I had heard from a couple of workers that, you know -- and it was talked about earlier that the system is overburdened with administration and paperwork. And so, for a child to come into care requires, in Manitoba, approximately 60 forms that need to be filled out. And so, when a child is returned or
considered for reunification, there’s almost equally the
amount of forms that need to be filled out.

And so, it was suggested to me by a couple
of workers that there needs to be evaluations to ensure
that -- for audits done on files to ensure that
reunification is looked at and time dedicated to
reunifying children, because if a worker sends a child
home, then the likelihood is that they’ll have to take a
brand-new child into their case load, that would require
another 60-plus forms.

And so, one of the recommendations we had
suggested to the Manitoba government that they work
towards setting aside the time to audit the files and
identify, you know, people to be able to look at
reunifying and expediting that reunification of children.

And, for newborn babies that are
apprehended from the hospital, a lot of times, what will
happen is an agency in Winnipeg will open the file for the
-- issue the birth alert, and it could be unbeknownst to
the mother that there’s a birth alert on their baby, and
that mom will go throughout her pregnancy, and she will be
at the hospital, deliver her baby, and then get a letter
from the agency that her baby is going to be apprehended.

And so, a switch in process would be that
as soon as that file is -- or that birth alert is issued,
that it’s transferred to the appropriate agency, and the agency looks at the circumstance of the mom upfront and, you know, look at if there’s ways to address things before baby comes into the world instead of waiting for baby to be born.

And so, those are just two quick examples of ways to just reorganize resources to be able to have impacts for moms and babies and children.

CHIEF COMMISSIONER MARION BULLER: Thank you. We’ve heard a lot about supports for mothers and grandmothers, and I’m not asking this by way of criticism at all, but where are the fathers in this process?

MS. CORA MORGAN: When we first started the office three years ago, we had taken a stat about how many women we were supporting and, you know, it was about 75 percent was the mothers coming forward, and then about 20 percent of the time it was grandmothers coming forward to try and get their grandchildren out of the system. And then we had kind of a small pocket of dads that were coming forward, and grandfathers. We had a couple of grandfathers as well.

And so, over time, we’re seeing more and more fathers coming forward, but a lot of times, the way that the system is designed, agencies seemed to prioritize woman than they do fathers, and fathers don’t necessarily
feel they have -- not that our mothers have lots of
rights, but they have the perception that they have less
rights, particularly if fathers have any kind of criminal
record. So, it makes it a little more challenging.

But, that’s an area that our office is
working to focus on. And so, now we have programming for
men as well, so that way, we open the space for them to be
able to come forward and pursue that reunification or
access to their children, because not always are families
coming to us just to have their children -- not just.
But, to have their children returned. Some of them are
coming to us just to have access to their children and
visits. And so, we are wanting to make space so that men
feel that they can do that as well.

CHIEF COMMISSIONER MARION BULLER: Sorry, I
can’t read my handwriting. I’m just curious about one
comment you made, that mothers have been told that they’re
not allowed to bring someone with them to court, a support
person, I would assume. Who is telling them that, do you
know?

MS. CORA MORGAN: Well, it’s -- before I
worked in this area, I worked in the area of Justice. So,
if someone has any kind of charges that they’re going to
court for, or any trial, the courtrooms are open to
everybody. You can sit at court all day long and listen
to everything that’s on the docket.

In this, all of the families are in the corridor, and when it’s a family’s turn, they’re called in, and they’re told they’re not allowed to bring supports in with them.

There have -- I’ve seen a very small fraction of exceptions made, and I guess it all depends on the judge or the master that is -- the docket or the...

CHIEF COMMISSIONER MARION BULLER: Is it the -- is it the judge, the master or the lawyers telling the mothers this?

MS. CORA MORGAN: Sometimes it’s lawyers as well. Yes. We’ve heard a lot of times that moms have been told that they can’t speak in court as well.

CHIEF COMMISSIONER MARION BULLER: By their lawyers or by a judge or a master?

MS. CORA MORGAN: But their lawyers.

CHIEF COMMISSIONER MARION BULLER: In some parts of Canada, social workers, ministry social workers, are not allowed on reserve land unless they have permission from the band to enter the reserve land and/or are escorted by a band member or a council member at all times while they’re on band land.

In some communities, this has created positive change, actually, on the part of social workers
and not apprehending children immediately. In other cases, it hasn’t. But, do you see any application of this to an urban setting or a town setting? Is there a way that this work can’t be done by a social worker alone?

**MS. CORA MORGAN:** Well, I think -- and what’s challenging is that there isn’t consistency across the country. And so, different provinces operate differently, and there’s more -- you know, I’ve heard of Alberta where if a child comes into care, say, in an urban centre, there’s an automatic call to the First Nation, and the First Nation makes a determination. So, if a child is in immediate need of protection, the child is picked up, and then the First Nation picks the child up and then finds appropriate family to place.

We don’t have those considerations here in Manitoba, and when a child is picked up, it’s automatically into a legal process. So, in Alberta, the way that it was explained to me is that -- I don’t like using myself as an example, but if that were to happen and they would call my First Nation, and my First Nation would seek out ...my mom or my brother and place the children there, and then I would have to go to my family and, you know, get my children back. If it was a repeat offense, then it would engage the courts.

In Manitoba, you know, children will come
under apprehension. Sometimes, our mothers will be kind
of coerced into signing a Voluntary Placement Agreement.
You know, we've heard numerous times where moms are told
well if you -- the agency will say, "Well, if you sign
this, then you're going to have more access to your
children and you're going to have more say."

And they might not even the grounds for
apprehension, but if they get that agreement from the mom,
then the children are taken. If there is grounds, in
their view, then if they've -- they do a 3-month order or
a 6-month order, they'll take the children and then it's
automatically in the court process.

And you know, the things that we're finding
too is that when a child is taken, the parents are
supposed to be given a case plan of all the things that
they need to do to get their children back, but you know,
we've had even cases where, you know, parents haven't been
given those instructions of what they need to do in order
to get their children back. And so if, you know, you're a
young mom, and you don't understand...

You know, I had a mom who couldn't read and
she was told -- and was from my own community, and she was
told what it was -- what it said, and she was told that
she had to sign it. And she signed it. And you know,
those considerations aren't allowed, and you know, there
should have been more care provided to that mother, and --
you know, things should just be done differently.

But you know, I think part of it is that we
need far more education on our rights and more consistency
across the country and more mechanisms where we have, you
know, our Indigenous voices influencing how the system
operates, and ultimately, you know, jurisdiction over our
own children.

**CHIEF COMMISSIONER MARION BULLER:** Do you
think, knowing the situation in Winnipeg, in particular,
that there would be room for something along the lines of
a Memorandum of Understanding between your organization,
and perhaps others, and the government so that a mother
and/or mother and father would not be seen alone, they
would be -- by a social worker? In other words, somebody
from your organization would have to be present at the
time of removal?

**MS. CORA MORGAN:** And I think that would be
key, and I always think about developing these grandmother
councils at -- in the First Nations level to be that
mechanism of support.

For us in Manitoba, we have this -- I don't
know if -- I call it a fallacy of devolution. And so we
have agencies in all of our First Nation communities, and
that allows for workers to be in each of our communities
to facilitate, but they're ultimately -- they're supposed
to be a movement to asserting jurisdiction, but instead,
the provincial government just has control over the way
everything is done and everyone -- all these different
agencies have to follow the Act and the standards, the
funding model, and the court processes all under the
provincial government. So I think that's what, you know,
hampers and allows for what's happened.

And you know, even for our First Nations to
have -- our leadership in First Nations to have more of a
say, there has been, in my view, you know, some attacks on
their voice to be able to influence what's happening at
the community level. You know, there was a lawsuit and
different things that have happened, and then when there
was certain influence over things -- because we used to
have local childcare committees that would have -- be that
mechanism in the community level.

And what happened was over time, since we
had this apparent devolution, the province would go in,
and in many of our agencies, they did kind of a third-
party management if they determined or had concerns about
how the agency was running. And when they put those third
defy party management arrangements in place, the numbers of
kids went -- in care grew, and a lot of these agencies
lost those local childcare committees when they were under
this administrative arrangement.

And so when the agency was finally given back, even though it was still under provincial control, those mechanisms were gone from the system, or from the First Nations. So those protections were gone.

You know, before when they had those local childcare committees they have intervenors. That if a child was a need of protection, a person in the community was dedicated to go around the community and find a home for the child to be placed in, in the interim, or whatever arrangement was arrived on.

So you know, some of those things were kind of stripped away from our agencies to -- and from our communities to have that local voice over the children and families.

CHIEF COMMISSIONER MARION BULLER: Do you think those local childcare committees can be reinstated?

MS. CORA MORGAN: Well -- and that is one of the hopes, and that could be another fairly cost effective mechanism that could be in place to ensure that those protections are afforded to our families.

CHIEF COMMISSIONER MARION BULLER: M'hm.

Okay. Thank you both very much.

MS. CORA MORGAN: Thank you.
COMMISSIONER MICHÈLE AUDETTE: Merci, beaucoup, Commissaire en chef.

First of all, I want to apologize because you notice I wasn't in the room, and the sad reason is that we share here, my family, my colleagues, my friend, responsibilities or the love that we put in this important journey. So I was asked by some women to go meet the family of Mary Madeline. So I was there on -- for us, all of us in this room. So it wasn't easy, but I knew that a lot of love from this room was for the family. So I apologize.

But I want to take this opportunity to say thank you so much. I was able to say it to Dr. Bombay. Thank you so much to come here. Probably you were stressed, probably you were finally it's about time, whatever. I just want to say that it was very powerful, very important, very -- that's me. I sometimes like unbelievable that we're still like this here in Canada in 2018, and that you're still standing up for our families and children, most of all, for the women.

And I think my colleague, Commissioner Robinson, was able to talk about -- with one of the witness, we've heard officially the word of "genocide". So Canada needs to hear that, needs to hear also all the work you do for many, many, many of us.
And I have to finish with this, to say that you brought us so many solution, so many recommendation.
Same with Dr. Bombay. I have to commend also the people that I was able to hear from the party with standing.
That, right on. Great question. Important question. And also making sure that it become in our reflection for recommendation.

And I don't know how you do it, you and your team, the people who came, and you're at the frontline on a crisis mode every day. So you have all my respect, all my respect.

And also, for you to go live in the North, the real North, where there's a debate here with Commissioner Robinson. I'm from the North, but there's another North. And I was able to touch a little bit the culture of that beautiful -- the beautiful people of that North, the Inuit, and I always believed that they're the most forgotten.

So the Inquiry is a tool, an opportunity also, to make sure that the voice of Inuit, and we have a few lawyers in this room that represent organization, make sure that they're part of this process, report, and recommendations. So thank you very much. Merci.

COMMISSIONER BRIAN EYOLFSON: I'd like to take this opportunity to thank you both as well for coming
and spending all this time with us and sharing so much information. Thank you for telling us about the work that you do, it is very much appreciated.

And, like my colleague, Commissioner Audette said, there were so many good questions asked today that I think the questions that I had have all been covered off, so I am not going to trouble you with any further questions. I just want to say thank you very much for your evidence again, and I will pass the mic on to Commissioner Robinson. Chi-meegwetch.

**MS. SARAH CLARK:** Meegwetch.

--- **QUESTIONS BY COMMISSIONER QAJAQ ROBINSON:**

**COMMISSIONER QAJAQ ROBINSON:** I always have questions. I am not going to apologize, but I always do and I do today as well for both of you, so thank you so much. Sarah, I can start with you, and you are okay with me calling you, Sarah?

**MS. SARAH CLARK:** Mm-hmm.

**COMMISSIONER QAJAQ ROBINSON:** Okay, thank you. I want to thank you for your presentation and sharing with us, not only the work of the foundation, but also some of the work that you are involved with at Tukisigiarvik. We heard from (Speaking Indigenous language) while we were in Iqaluit, and she spoke of the work that is done at Tukisigiarvik.
She also spoke of the importance of working together, different cultures, Inuit, non-Inuit with a shared respect. And, I think if she has got you running programs, that says a lot, and I just want to say that, because the work that Tukisigiarvik does within the community, it is born from that community, for that community and it is a beacon that we can all learn from.

I also want to just comment on the peer training in an environment where more than half the population is under the age of 25 and where the service inequities are so glaring. We have heard from young people who have watched their friends suffer in violent relationships, and lives been lost, and not having any tools to do anything, and then themselves, within the community, and that that has a long-lasting impact on the sense of what I could have done. So, I think it is very important that youth are given those tools and empowered. I wanted to -- so I just wanted to make that comment and commend that work.

With respect to the centre for the children, I worked as a prosecutor in Nunavut for a number of years, so I was in that box ---

**MS. SARAH CLARK:** Yes.

**COMMISSIONER QAJAQ ROBINSON:** --- on your chart. And, I can tell you how difficult it was to work
on cases involving children and know that when it came to
different agencies’ involvements, it was never for the
purpose of the child’s well-being.

It was, if you were the police, to gather
evidence and address safety issues if they were required,
but not well-being; you know? Restraining orders, no
contact orders, prohibited contact. That didn’t always --
they were factors, but it wasn’t about well-being. As a
prosecutor, the objective was to prosecute the case. Do I
have reasonable grounds to proceed? Is there a reasonable
chance of conviction? So, I want to commend this work of
making the work of these agencies focused and child-
centred, and to be focused on having the least negative
impact possible.

I wanted to draw a connection and go a
little bit further on one point that you made, and I think
it was on the last page of your PowerPoint when speaking
to recommendations. And, the fifth recommendation is on
True Integration of Inuit Qaujimajatuqangit Principles.
It is often called Inuit societal values. As a lawyer, I
called them laws.

And, as I looked at this chart, I see the
different jurisdictions. So, Child and Family Services is
under the territorial government. Prosecutions is
federal. Victim Services is a combination of territorial
and non-for-profit or NGOs. Mental health is territorial with some federal jurisdiction under Health Canada if (indiscernible) involved. Medical services, same thing. RCMP is federal.

I see different layers of government and different layers of power. And, when I look at how you truly integrate Inuit Qaujimajatuqangit and Inuit laws within these agencies, I look at who has the power to make the laws that govern these agencies. When you -- so I see that as a challenge when it comes to true integration, and I was wondering if you could speak to that a little bit more and what you may think a path forward is with that.

**MS. SARAH CLARK:** Thank you very much for your words about the work that we are doing, it means a lot. I think one of the themes that has come out from our talks this -- from this panel, especially from Cora, is the discrepancy in what each culture thinks is best for the child. And, she talks a lot about being outside of the system, and that is really important.

And, right now, the power is with the government, with the territorial government and the federal government. But, we also -- and, at this point, we have all of those people at the table working with us. And, signing an MOU that says they will try their best to work within IQ principles and Inuit societal values, and I
know that that is in a lot of documents and that is not necessarily going to change anything, our hope with this is that having NTI at the table and also having an NGO at the table who are actually providing the services of the centre, we can start very small with little changes in terms of having the location be familiar and culturally safe, having language services available and having our mental health and our healing be more entrenched in cultural values. That is where we start.

And, I think from there, as very -- luckily, one of the lawyers said today, having a child advocacy network that can potentially even advocate at higher levels of government, that could be something that we work on in the future. But, right now, we are starting with creating that team. And, with every interaction that we have with our multi-disciplinary team and our members, like lawyers and RCMP, every time we have that contact, we are able to educate people and we are able to keep them accountable to the values that -- the Inuit societal values at that time. That is what our hope is.

COMMISSIONER QAJAQ ROBINSON: Thank you. I know under the Nunavut Land Claim Agreement, Article 32, governments, when dealing with all matters that relate to Inuit culture, which I think are all matters -- I am not going into a debate about 32 with anybody, but to -- I
think when you are talking about family and care for children, that is fundamental to Inuit society and culture. It requires a partnership between states and NTI or Inuit.

To better serve the children at the centre of this circle, do you think that these agencies, RCMP, Victim Services, prosecution, Child/Family Services, should be engaging in a fulsome review of their laws and policies in relation to how to ensure it best serves the kids? As you said, understanding that what is in the best of the child in full partnership with NTI?

**MS. SARAH CLARK:** Yes, that would be. And, I just want to say, the people that I work with that are working, like you did, in the prosecution or with the RCMP, they all -- they work very hard and they all, I mean, this is not all, but the people that I work with are all trying to do their job the best they can, and they don’t always have access to the time, and that’s why we try and decrease the work burden off of those agencies as well and educate people where we can.

**COMMISSIONER QAJAQ ROBINSON:** Wonderful.

Thank you so much for being with us, answering my questions, and spending two days here. Nakurmiik. Qujannamiik.

Cora, can I call you Cora? So dumb.
Sorry. I want to thank you so much for sharing with us and talking about the role as the advocate and the things that you have seen. I think that you talked about -- one of my main questions was about the delegation or the devolution and the fallacy of that. You spoke about that, but I’d like to give you an opportunity to talk about what is -- what is the difference between that delegation or devolution and jurisdiction? Because you see a lot of government agencies. Well, yes, you know, whether it’s policing or there’s been some cases where delivery of FNIHB has been transferred to, for example, the Nunatsiavut government, self-government, they have taken that over.

But, it’s these acts of, here, we’ll give you what we’re doing and you can do what we were doing. And, that that is sometimes characterized or is asserted to be a form of jurisdiction or self-determination. And, I’d like to hear your thoughts on that fallacy.

**MS. CORA MORGAN:** Well, I think, you know, the language of delegation, it’s -- it’s still never giving up control. It’s still imposed. It’s still prescribed. It’s still -- you know, as long as you follow the rules, we’ll let you administer, and the many times, you know, you’ve heard lost of people talk about getting our own people to administer the poverty or the -- you
know, the despair or the -- and so, it’s always keeping us in a box and not allowing for, you know, free will to be able to fully return to those customary ways or, you know, our own world view of how things should be.

So, I think it’s still -- you know, it’s still -- they’re still holding onto the purse strings. They’re still, you know, imposing the law, the standards, the policy. And so, you know, until they can let go of those things, we’re never going to -- we’ll make improvements in the confined areas that we’re able to, but we can never, you know, create that broader change that’s needed.

COMMISSIONER QAJAQ ROBINSON: Thank you. I think that that is a key part of the puzzle, that it’s about self-determination, and that in and of itself is being a very important right that is recognized, but also, what’s effective. So, thank you for that.

Throughout the testimonies, we’ve heard the importance of -- of course, and you’ve shared with us the importance of the Indigenous voice being part of decision making and work, but we’ve also heard a lot about the importance of those with lived experience.

We heard when we were in -- oh, what city was that? Calgary from Ms. Anderson, I believe, who runs a -- is it a shelter here in Winnipeg? Yes. She was
talking about the importance of when you’re looking at the issue of sexual exploitation, and when the police are looking at developing task forces and plans and techniques that they should be talking to the girls, that you need to talk to those with lived experience, because they now the tactics. They know where the johns and the pimps are going to hang out. They know the game that’s being played.

And, we’ve heard that about all sorts of different services that are available or not, and how fundamental the knowledge and the wisdom of those with lived experience is to those services. I was wondering if you had some thoughts on that, the importance of hearing from the women and the children and the families that you work with at the highest level?

**MS. CORA MORGAN:** Well, I think it’s critical, and I think that, you know, our office has seen success and growth and all of those things. But, at the end of the day, you know, a lot of it is attributed to our families and, you know, before our office existed, you know, our families were separated. They were suffering in silence, and there was no one stringing together how much wrong there is with the way things are done. And, you know, I think with our First Nations leadership and being able to listen and communicate, you know. What
precipitated our office to begin with was a commitment
from the leadership to hear from grassroots, and that’s
what sparked the creation of our office.

And, once we created our office, it was the
voices of our families and their experiences that allowed
for the response in some areas, and for our office and our
leadership to have a stronger voice when it came to what
is happening to our families.

And, I think about, you know, in the areas
that there’s still no voice for issues. You know, there’s
a voice for missing and murdered. There’s voices for
children in care. We still need voices in the justice
system, and at the end of the day, all of these issues are
interconnected, and that’s why, you know, looking at the
roots of where all of these social issues are coming from,
and I think, you know, Dr. Bombay talked about some of
those roots in the residential school and those rippling
effects. And, you know, people were talking about get
over it, and you know, those things. And, at the end of
the day, you have survivors that still haven’t even
personally come to terms and, you know, in our own
families, you know, my own -- in my own family, you know,
my grandmother will never share with any of us what her
experience was.

And so, she protects us, but at the end of
the day, you can’t impose those things on people when we haven’t even come to terms or acknowledged that in our family, or looked at how it touched us all. And, I think that it’s important to hear from our grassroots people and part of why we are in this mess is people who perceive to be above us are looking down on us in manipulating things on how they think we should live our lives, or how we should take children, or how we should, you know, offer service. All of those things are impositions. And so, it just -- and this idea of devolution, you know, it’s just distracting us from being able to look at the roots of things, and able to appropriately fix or repair harm.

And so, you know, I think that in anything that we set out to do, it’s the voice of our grassroots people that has to be listened to, because, you know, we don’t need anymore imposition. That’s how we stay where we are, in my view.

COMMISSIONER QAJAQ ROBINSON: Yes, thank you. As I listened to you talk, and I’ll go to Darrin’s analogy of the old house and building a new house.

And one of the biggest gaps that I heard, as I heard you speak, and a lot of the evidence we heard today sort of coming all together in my head, was really the lack of oversight and accountability of these agencies. And they need to have strong tools for
Indigenous families and children's going through --
Indigenous families and children going through this system
to protect themselves against the system.

And it struck me, I agree that, you know,
renovations on the old house doesn't make a lot of sense,
but the new house won't be built overnight.

**MS. CORA MORGAN:** M'hm.

**COMMISSIONER QAJAQ ROBINSON:** So as I think

well what do we do with that old house in the meantime,
because we're stuck living in it for a while, and

hopefully not that long, but its foundation is quite
strong, and it's going to take a lot to break it.

You spoke a lot about the role of advocates

and navigators, and Commissioner Buller spoke a little bit
about that, so I won't go there. But do you think that in
the meantime, to ensure -- two thoughts that came to me --
to ensure that it's not as damaging or it's less damaging,
that there be legislation or bodies set up immediately
that provides for independent accountability and oversight
of child welfare agencies that has legislated power and
resources, and that is Indigenous run to oversee the
accountability and the oversight of these agencies and the
process at work in the meantime?

**MS. CORA MORGAN:** I think that would be a

resolve. My only concern about that is that it is known
to be an interim measure. Because in different things that I've witnessed over time, when you make an extension like that, government could say, "Okay. Well, we've done our job here", and then the new house is never even ---

COMMISSIONER QAJAQ ROBINSON: Yeah.

MS. CORA MORGAN: --- we don't even get to the blueprints of that.

So that is one of my concerns, is that, you know, it has to be fully aware that it is an interim measure, and...

You know one of the things that I think about -- and when I was first hired, you know, I was told don't empower the system. And the work that I was doing, I thought, well, we're not going to empower that system, and you know, we're not going to try and...

You know, I believe in some interim measures, but you know, as First Nations people, you know, I would love to say, well, you know, Province of Manitoba, you can keep your child welfare system; we're just not going to put our children in it. And in order to not put our children in it, then we need the resources for us to be able to do those preventative things, and the education with their families. To be able to equip them with what they need to know, and the voices to do that.

But yes, I do believe in making some
changes, but they can only be interim. That we're not bolstering a broken system anymore.

**COMMISSIONER QAJAQ ROBINSON:** Thank you.

Those are all of my questions. I want to thank you so much for spending the last two days with us. Meegwetch.

**MS. CORA MORGAN:** Thank you.

**CHIEF COMMISSIONER MARION BULLER:** On behalf of all of us here, thank you very much for being with us for two full days, very full days, thank you. And I want to tell you very clearly that what you've told us and what you've shared with us has made a real difference in our work. So we're very grateful.

Because you've given us the gifts of your knowledge and your time, in particular, we have a small gift for both of you. Like Dr. Bombay, we know there are days that you need help to be lifted up, and there are days where you can go even higher than you thought you could. So we have eagle feathers for both of you to help you and help you do your good work.

So thank you both again very much. It's been a real pleasure to have both of you with us, and please keep working, keep fighting, both of you. Thank you.

**(APPLAUSE/APPLAUDISSEMENTS)**

**MS. MEREDITH PORTER:** As the Commissioners
are thanking the witnesses prior to their departure, I did
want to let the parties with standing know that
immediately following the hearing today there will be a
verification meeting in the Assiniboine Ballroom. So for
the parties that are planning to cross-examine tomorrow,
if they could attend the Assiniboine Ballroom immediately
following this hearing for the verification process.

Thank you.

CHIEF COMMISSIONER MARION BULLER: And we
will adjourn to tomorrow morning. Our opening has to be
at 8 o'clock because Dr. Blackstock tomorrow has very
limited time. So we have to start promptly at 8:30 with
her. Thank you.

MS. MEREDITH PORTER: Thank you.

MS. SHAUNA FONTAINE: I just want to take a
moment to thank everybody for joining us today for Day 2
of our Expert and Institutional Knowledge Keeper Hearing
on the Family and Child Welfare.

I also did just want to remind you that
there is a vigil that will be held this evening at 6:30 --
from 6:30 to 7:30 in honour of Mary Tom Madeline
Yellowback. There is a poster at the registration desk if
you are interested in going and you want to know more
information about where that's held. You know, please
feel free to go and take a look at that, and I hope to see
you there at that vigil this evening.

And I'm going to call upon Thelma Morrisseau to close us off in a good way today so that we can carry our spirits in a good way this evening.

**MS. THELMA MORRISSEAU:** You don’t have to stand, but if you feel better, you can. Thank you. If you -- if anyone sees Sarah out there, tell Sarah she has to come here because we need a closing song. But, I want to say meegwetch, meegwetch for this day. But, I want to remember Mary Madeline, Yellow Back Bun. I just find it so bizarre that this should happen at this time, that it should happen at all.

If anybody sees my husband out the door, could you tell him to come up here, please? I want to say meegwetch to all of you who have been here today. I want to say meegwetch to the families, to the women and children, to the men who are in this, our presence as well, to all the presenters, to the Commissioners. This is really hard work. Our wish is that at the end of all this hard work, at the outcome, would be in the best interest of Indigenous women and girls, and ultimately our families, our community, our nation, that all of this is not for not.

So, I know it has been a long day and I know we are probably all really tired, I know that I am,
but it would be good to see you at the vigil for Mary Madeline, Yellow Back Bun, to show her family that her life mattered, that Indigenous women and girls do matter, and that this is not okay. So, I say to grandfather (speaking Indigenous language) to look at us, to know it is in our heart and our mind, to take care of us, to guide us, to love us, to lift us, because it is a dark time, yet, for our women.

(MUSICAL PRESENTATION)


MS. SHAUNA FONTAINE: We would now like to ask Annie Bowkett if she would please extinguish the qulliq for us.

MS. ANNIE BOWKETT: (Speaking Inuktitut)

MS. LILLIAN LUNDRIGAN: The qulliq has run out of oil. It lasted perfectly to this time. The flame is strong, but now it is time to extinguish it for the day, and she will be using the droppings of the oil to extinguish the light.

MS. ANNIE BOWKETT: (Speaking Inuktitut)

MS. LILLIAN LUNDRIGAN: I feel very thankful to be a part of this, to be here with you today, to the Commissioners for allowing me to be here. I am thankful that my youngest daughter was able to come for a
brief -- for sometime after school today.

MS. ANNIE BOWKETT: Thank you.

MS. SHAUNA FONTAINE: Thank you.

Meegwetch. We will reconvene here tomorrow morning at 8:00. And, as Chief Commissioner Buller has highlighted, we need to start promptly at 8:00 so that we can begin with Dr. Cindy Blackstock’s testimony for 8:30. Thank you. Good night.

--- Upon adjourning at 4:39 p.m.
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.

Félix Larose-Chevalier
October 2, 2018