National Inquiry into Missing and Murdered Indigenous Women and Girls

Truth-Gathering Process

Part 1 Statement Gathering

Radisson Hotel

Winnipeg, Manitoba

Tuesday October 17, 2017

Statement - Volume 40(b)

Brenda Baptiste, Phyllis Racette & Jennifer Spence,

In Relation to Donna Kristen Baptiste

& Women of Ebb and Flow First Nation

Statement gathered by Frank Hope

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NOTE

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Documents submitted with testimony: none.
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--- Upon commencing at 14:00

MR. FRANK HOPE: My name is Frank Hope, a statement gatherer today. We're in Winnipeg, Manitoba, the Radisson Hotel. The time is 2:00. This is a joint submission. And, we have in the room?

MS. PHYLLIS RACETTE: Phyllis Racette.

MS. BRENDA BAPTISTE: Brenda Baptist (phon).

MS. JENNIFER SPENCE: Jennifer Spence.

MS. GLENDA MALCOLM: Glenda Malcolm (phon).

MS. JACKIE MALLARD: Jackie Mallard (phon).

MS. ALANA LEE: Alana Lee (phon).

MS. JANET ROUSSEAU: Janet Rousseau (phon).

MS. DEBRA GRANDE: Debra Grande (phon).

MR. FRANK HOPE: Thank you. Thank you. So, we'll just start with Phyllis. What brings you in today in regards to your joint submission today?

MS. PHYLLIS RACETTE: I'm here at the Missing and Murdered Indigenous Women and Girls Inquiry. And, we decided, my cousin Brenda and I, that we need to make a joint submission in regards to our community, and the women that we have lost in our
community due to domestic violence.

And, it seems our community, there should have been more of us here. And, there was only my mom, and Brenda and I that came from Ebb and Flow First Nation to come here. And, it seems like we need to find a way so that other people have a voice in our community. And, that's why we needed this, because there is still so much pain in the community with the women that we have lost.

And, I want to -- I don't know if I can mention their name, but there is at least ---

MS. BRENDA BAPTISTE: Seven, eight, maybe.

MS. PHYLLIS RACETTE: --- eight women that we've lost in our community in the last 20 to 30 years. I really feel that's a high number, especially in the last few years. That's a very high number, because traditionally, our women were very honoured, and life-givers, and were treated with high respect. And, also, even our elders have lost their place; our women have lost their place in our communities.

We were a matriarchal society where women were given that honouring place. It's no longer like that, and it’s due to colonization and patriarchy, and that's what I want to address. That's
why I'm here. That's why we have so much domestic violence, because of the internally-generational impacts of the residential school system.

My parents were both in residential schools for nine years. And, I witnessed the violence after they came out of there. I grew up in that home. And, I always say if I grew up in that home where I witnessed violence, then how did you not when our stories are so similar? How did you not?

So, we're doing this publicly because we want other people to be able to find that voice, to share what is it that's still there that's keeping our community in drug addiction and alcoholism, and domestic violence, you know? I guess I want to name those women because, you know, those were -- those were beautiful women.

MR. FRANK HOPE: Again, can you tell me also if they were solved?

MS. PHYLLIS RACETTE: Some and some were not. So, maybe we could say them?

MS. BRENDA BAPTISTE: Maybe -- maybe, like, for instance, like, your sister passed.

MS. PHYLLIS RACETTE: Yeah.

MS. BRENDA BAPTISTE: Who died in 19 --

MS. BRENDA BAPTISTE: --- 88, I think.

And, you know, they said it was a suicide, meanwhile even the way the gun was located, and even how she -- how she lay there -- which we didn't see, but somebody else saw it.

MS. PHYLLIS RACETTE: Our uncle went there to -- to -- to ---

MS. BRENDA BAPTISTE: Identify.

MS. PHYLLIS RACETTE: --- identify the body. And, right away, he had a gut feeling that it was not what they were proposing, the police. So, that is unsolved, you know. I was just a young woman that time with a new baby, four months’ old, my eldest, and I never even knew, like, how she died. They said she committed suicide, but it didn't seem like that, the way the body was situated and...

And then there was even questions later. Like, my niece found out somebody was mentioning my sister's name, Alicia Malcolm (phon), and that that was not what happened to her, that she was murdered, they said. So, you know, it hasn't been solved. And, nobody's ever going to go back and look at how that happened. She was only 17 also. That was unsolved.
As well as Valerie Racette. She's my husband's cousin. She was just a young girl, too.

She left a home that was very violent. [One line redacted pursuant to Rule 55]. So, she ended up living with an old man. He was, like, probably in his seventies or eighties. And then she had a gunshot wound that killed her. And then there was questions about how she died, too. And then they said it was suicide, but it didn't add up.

And then afterwards, there were stories about who did that to her. So, that was unsolved. And, it's like at least 30 years ago or more. She was only young, too, at that time, that girl. I don't know how old she would have been. Maybe around 12 or 14.

**MS. BREND A BAPTISTE:**  I don't even remember.

**MS. PHYLLIS RACETTE:**  I can't remember, but...

**MS. BREND A BAPTISTE:**  Maybe 16, or...

**MS. PHYLLIS RACETTE:**  Oh, yeah. But, she was just a young girl, too.

**MS. BREND A BAPTISTE:**  But, I remember seeing her laying in the casket, and that (indiscernible).
MS. PHYLLIS RACETTE: Mm-hmm.

MS. BRENDA BAPTISTE: I don't know how she could have reached that. That's why it was questionable.

MS. PHYLLIS RACETTE: Yeah. Yeah, then there had been...

MS. BRENDA BAPTISTE: Quite a few after, but...

MS. PHYLLIS RACETTE: A mom and a daughter passed away, Mabel and Shirley Houle (phon).

MS. BRENDA BAPTISTE: Sharon. Mabel and Sharon.

MS. PHYLLIS RACETTE: Sharon.

MS. BRENDA BAPTISTE: Yeah.

MS. PHYLLIS RACETTE: Sharon Houle.

Both those -- that mom and daughter were shot by the -- the -- her partner, the daughter's partner. And, there was young children in that home that time. Some were as young as two or three years old. And, you know, that's one thing we want to bring up, is that these -- there was no support to these families that experienced those traumatic experiences. And, today, these young people are adults now, some of them, and they're troubled. They're troubled.

And then there was Susan
(indiscernible) there. That was in 2004.

**MS. BRENDA BAPTISTE:** What about Ivy? Eileen?

**MS. PHYLLIS RACETTE:** Eileen Houle; my cousin Eileen Houle, she was burned. The guy did go to jail, but he was only given manslaughter. But, he burnt her body. He raped her and burnt her, and then left her there. And, the family went looking for her; couldn't find her, because she was supposed to be on her way home. And then I think they seen the smoke where he had burned her. And then they found her body. He was -- he's not allowed to come back on the reserve, that guy. But, you know, his mom just passed away. Is that that same one? Okay. I'm thinking of ---

**MS. BRENDA BAPTISTE:** No, no, no. Not that one, no.

**MS. PHYLLIS RACETTE:** It's a different one. I'm confusing ---

**MS. BRENDA BAPTISTE:** This one is the other one. The other one is living here in Winnipeg, I think, now.

**MS. PHYLLIS RACETTE:** Yeah.

**MS. BRENDA BAPTISTE:** That guy lives here. Both of them live in Winnipeg.
MS. PHYLLIS RACETTE: Yeah.

MS. BRENDA BAPTISTE: Right.

MS. PHYLLIS RACETTE: They're not allowed to come back to the reservation.

MS. BRENDA BAPTISTE: I don't know if they are not allowed, or if they just don't come. I don't know.

MS. PHYLLIS RACETTE: Not sure.

MS. BRENDA BAPTISTE: Probably they -- they would be -- they would be kind of fighting anyway.

MS. PHYLLIS RACETTE: But, the mother just passed away; the one that killed Susan. Yeah. Susan's children are -- she had four children and, you know, they weren't that old when that happened. He mutilated her body, too. And, you know, so the one thing that we -- what I see after being in frontline work the past years is we have a lot of mental health issues in our community, and some are very undiagnosed mental health issues. And, I think this is what is happening with our women. And...

MS. BRENDA BAPTISTE: The drug addiction.

MS. PHYLLIS RACETTE: Drug addictions, yeah. And so, these mental health issues are not...
being -- they are falling through the cracks, because there's no system in our community where ---

MS. BRENDA BAPTISTE: Services.

MS. PHYLLIS RACETTE: Yeah, services.

MS. BRENDA BAPTISTE: There's no services in the community when that happens.


MS. BRENDA BAPTISTE: That's why I said it's kind of like from 9:00 to 4:35.

MS. PHYLLIS RACETTE: Uh-huh.

MS. BRENDA BAPTISTE: Then, after that there's nothing.

MS. PHYLLIS RACETTE: Uh-huh.

MS. BRENDA BAPTISTE: There's no services. And, there's no safe houses in our community. There's no crisis -- there's no -- I don't know if there's crisis things in that community. If you -- when you go to Dauphin, it has, like, emergency crisis unit there. But, we don't have emergency crisis.

But, from that time, like when my daughter died in 2000; another one died in 2001, then 2004, then Sandi-Lynn.


MS. BRENDA BAPTISTE: Mm-hmm.
MS. PHYLLIS RACETTE: Yeah.

MS. BRENDA BAPTISTE: So, it's kind of like from 2000 to 2010, what that's -- that's about four?

MS. PHYLLIS RACETTE: Mm-hmm.

MS. BRENDA BAPTISTE: Right?

MS. PHYLLIS RACETTE: Yeah.

MS. BRENDA BAPTISTE: And then that -- those two ladies -- those two ladies, right, was in 1987.

MS. PHYLLIS RACETTE: Yeah.

MS. BRENDA BAPTISTE: Because I remember discussing that, and that feeling that there is a lot of mental health. And, you know, like -- like, post traumatic -- like a lot of post traumatic. Is there anybody dealing with post trauma, you know? Or, is it just going to be something that, you know, until another violence happens, because there is a lot of violence in the First Nation, right?

MS. PHYLLIS RACETTE: Mm-hmm. Yeah. I witnessed a young man pulling his girlfriend's hair right on the road where we lived. And then, of course, back -- you know that's a number of years ago, maybe five years ago or less. And then I posted it on Facebook, and did I ever get a backlash for trying to
help this young woman. That really was upsetting, you know, because, you know, I was thinking, like, this woman was being beaten up on a road. And, instead, they got mad at me for saying that. Although, yeah, maybe it was, you know, call it media. But still, was I going to go run out over there and -- or do I phone the cops, or -- you know? That's -- all those questions.

Like, is there -- in our community, I don't think we even have a one, two, three plan for things like that. Something like that, you know? What do we do when we see a woman getting beaten up on the road? Like, [Family member 1] went through that. She was being beaten up on the road by this -- this guy that she loved. It's been almost three years ago now. And then they phoned me and said that that guy was beating her up on the road, so...

Of course, you know, like I was mentioning earlier about the police system that's in place which needs to change still. And, you know, because of -- being fueled by that -- not anger, but that justice, I aggressively -- my husband and I aggressively tackled that, my [Family member 1] to leave that abusive partner. And, I handed her all kinds of pamphlets to help her see that this is not
right, this is not right, this is -- and I even gave
her positive affirmations of who she is as a woman,
and things like that. I did that till she finally
someday, one day clicked in her head; okay, this isn't
right.

And then a couple days ago, maybe like
three, four days ago, she says to me, “[family
member],” she had a bad dream about that guy. She
said, “You know what he did to me? In the wash -- in
the laundry room?” She said he took a knife and he
put it right here. And, if I didn't listen he was
going to...

And, you know, like I mentioned earlier
about phoning the police to try and get her some help
to get her out of there, like. And, oh, I got so
upset, because it's her that has to phone; that's what
they said. And, I'm the [family member]. I'm trying
to, you know, make sure that [Family member 1] doesn't
get killed. And I said, what are you guys waiting
for? I said, why don't -- I said, “Why don't you go
there?” I said, “Are you waiting till like what
happened to my niece, Sandi-Lynn Malcolm?” And then
that policeman says to me, "Don't you talk to me about
Sandi-Lynn Malcolm," he says. "I don't want to hear
that about Sandi-Lynn Malcolm."
I was so -- I phone his head boss again, complained about that. But, nothing changed. So, yeah.

**MS. PHYLLIS RACETTE:** I don't think we're the only community that's going through this.

**MS. BRENDA BAPTISTE:** That's the point I was saying. We live close to First Nation communities in Ebb and Flow. Like maybe about half an hour, right Phyllis?

**MS. PHYLLIS RACETTE:** Yeah.

**MS. BRENDA BAPTISTE:** So, we -- I said within those First Nations, they've lost women and girls too. The same -- I think the same situation, like murdered -- murdered and killed, or whatever, (indiscernible). Homicide and killed, but even for my case, like my daughter, like, the police never really -- like, it's been 17 and a half years since my daughter died. And, they just told me that she's in cold case files, and that's how it's going to be until we have more evidence. And, yet, people saw something. They just don't want to know. So, I don't know.

**MR. FRANK HOPE:** So, there's been no resolution for anything?

**MS. BRENDA BAPTISTE:** No, it's
unsolved. She lived in a domestic relationship.
(Indiscernible) where she died, she had a big black
eye. She was eight months pregnant March 8th of 2000.
Her baby died still birth. Eight and a half months,
she was; the baby weighed six pounds. And then I
said, "What happened?" And, she said, "I don't know,
the baby was healthy." The doctor said, "I think
something happened between her and her boyfriend, her
partner, and then she lost the child."

And then seven weeks after March 8th;
April 30th is when she died. So, things that happened
in there, you know what, even myself as a mother seen
that life. And, you know, I told her -- I said,
"Phone the police," you know? Every time I hear all
these happen in Canada or in Manitoba, you know, women
dying and girls being found; it just triggers me
again. And, it's just like, you know what? Like,
when is it going to stop? When is it going to stop,
all this stuff that's going on with our women and
girls? What can we do? All these women and girls,
too.

And, sure, there's safety and, you
know, you can't be following them around, but we need
to -- like, I have granddaughters, and I want them to
be safe. I have, you know -- but, I fear every -- you
know? I see all these families here. That's what I do. That's what I told in my story. I see all these families. Every time I go on my missing and murdered women marches and rallies, I see all the same families. All the same families. I come here -- we even come here like without nothing. And, we just travel here, we do our stuff, and you know.

And, it's very difficult to get support in your First Nation community, from your leadership or anybody, because it's very -- there's too much close relations, right? Everybody is related to everybody, and they're scared that this one is going to -- you know?

It's not -- there needs to be some kind of -- how would you say it? Like, you know, to have some kind of a circle and say like, you know. I could understand how those families feel, the other side. And then I could understand how I felt, you know, because I see the families. I see the father. I always think, “I wonder what he goes through, what his son did to my daughter,” right? You think of stuff like that. How do you help the community heal if there's nothing there? And, the bitterness and anger and all that is still going to be there, because there's absolutely no healing.
MS. PHYLLIS RACETTE: Yeah, because even the -- even like my -- my cousin, Eileen, so there's like animosity, bitterness and unforgiveness that's sitting there. So, how can we reach out to the others when we have that thing sitting right there? It's very difficult.

MR. FRANK HOPE: Just so I can get a better understanding of the shelter, you say there's no shelter in your community, but there's one in Dauphin you said, right?

MS. PHYLLIS RACETTE: Dauphin, yeah.

MR. FRANK HOPE: And, have the women from your community accessed that resource?

MS. BRENDA BAPTISTE: Some.

MR. FRANK HOPE: Or how does that work?

MS. BRENDA BAPTISTE: Sometimes they will. Sometimes they will go there, but it's like an hour from our community, and it's for them to get there. There's no way for them to get there. If there's more services maybe, I don't know if the police would take them there. But, there needs to be some kind of a unit there that's going to be able to see, you know, like, a safe place for them to phone and say, you know what? I need to be able to get there because this is what's happening, or -- you
know. But, it's hard for them to get there.

Because what happens is -- and this is what I talked about the police about the RCMP. They don't -- we don't have any RCMP in Ebb and Flow First Nation. There's no police service there. We have a police detachment in Ste. Rose that comes to Ebb and Flow. So, there's really nothing, right? There's no RCMP; there's no police policing. Only if there is an urgency or an urgent call, or something, then they'll come, right?

MR. FRANK HOPE: How far -- how long is that?

MS. BRENDA BAPTISTE: It's about 30 minutes, right, Phyllis? And, that depends where they're coming from, because if you see Ebb and Flow is here, then there's another community here, (indiscernible), and there's another community here, Sandy Bay, that needs that service. Amran (phon), McCreary, you know? It's like I know what the radius is of those RCMP officers, but I know McCreary, Ste. Rose, Amran; all those RCMP officers -- and Amran, that's where Sandy Bay First Nation is also located. So, we have all that -- we need all those. Those RCMP don't only serve Ebb and Flow; they serve all the other community areas within I don't know how many
miles. Maybe a 50-mile radius, I guess.

MR. FRANK HOPE: And then how many in
the detachment? How many -- do you know how many ---

MS. BRENDA BAPTISTE: I don't.

MR. FRANK HOPE: --- officers?

MS. BRENDA BAPTISTE: I don't know.

But, you know what? Sometimes -- if you phone them,
sometimes you won't hear from the police for two or
three days. Like, maybe that next week they'll come
and say, you know what, did you get vandalized? Like,
that was like two weeks ago, right? So, they
(indiscernible).

There needs to be a team of people
that's just going to deal with these -- these women,
and you know like women and girls that are being --
there needs to be more stronger -- stronger laws that
protect -- that protect our women and girls. Like,
there needs to be more.

There's something missing in our -- in
our -- there's something really missing. I don't know
if the jail system is also helpful either, because
they go to jail but there's no services for those, and
they come back to the same thing, you know what I
mean? There needs to be something else put in place
for -- for the families to heal. Because probably
about 98 percent of the time, the families will get back together again, right, because they have children. That's the thing. I don't know what there is to do, but something needs to be put in place for all these, because there's a lot of dynamics that play in, in everything.

And, in our home (indiscernible) Anishinaabe. There's the residential schools, and there's assistance, and there's that. You know, I have absolutely nothing against CFS. I think they have -- I think they have a role to play in the protection of our children. But, I also think that there should have been something in place from the Indian residential schools, for me, as a one that survived -- you know, not a survivor but an internally-generational child.

MS. PHYLLIS RACETTE: I think they totally forgot about us, you know? They put -- they have totally forgot about us. They made the apology and everything for my parents. My dad, who died like three weeks before that apology, never got to see -- see it or hear his story. And then -- and then all of sudden now it's the Sixties Scoop; right? And, us here. I suffer from DFT.

MS. BRENDA BAPTISTE: Yeah.
MS. PHYLLIS RACETTE: I suffer from watching my dad being violent. And, my daughter, and my grandchildren are still suffering from the way I raised them, because that’s the way I see, that I seen in my parents' home. So -- and then -- so it's -- it's all these in our community still that we're suffering from. We need some healing lodges. We need some ways to heal our women and men. Skills and ---

MS. BRENDA BAPTISTE: Yeah. You know, the way that it was a long time ago, because a lot of these guys, you could call them and (indiscernible). Like, there was a role everybody played in the community at that time; it's gone, right? A lot of the stuff that you see now is all on social media, and you know this is what's doing. And then I said, “Don't put your stuff on social media.” But, they probably have. You know, we have no counsellors and everything, right? We have nobody to turn to, unless you were suddenly -- you want to go on a Wednesday because you've already -- this issue was from the past week, and you have to do it on Wednesday. So, by that time, things have mended, those four days, and you don't want to talk anymore.

MS. PHYLLIS RACETTE: There's only one counsellor that comes here to service our community,
and she only comes on Wednesday.

**MS. BRENDA BAPTISTE:** And, I don't know if the school has any.

**MS. PHYLLIS RACETTE:** I think there is one counsellor that goes there.

**MS. BRENDA BAPTISTE:** And, we have 800 kids almost, (indiscernible) in our First Nation, right? So, you know. And then the -- yes, the school rarely has counsellors, because of all of these services are mainly in the urban areas, right? The urban areas have a lot of services, but the First Nations are lacking those services. So, there's not really very many. There’s not much where we could go in our community.

**MS. PHYLLIS RACETTE:** Yeah.

Something's really missing. Like you always say about silos; they're all working in silos in our community. They're just taking care of this, and this, and this. And then we -- in my community, when I worked -- where I had worked, I developed a program to deal with anger -- anger management. And then -- so in our programs, we did that with Brenda and myself. And then this one time we decided, okay, well we'll use the one for Corrections, the one that Corrections use.

And then the P.O. officer that comes
there, he mentioned that maybe we could get together
with Corrections and bring those programs to our
community, to do them our own community. Because,
on Otherwise, these people who are -- need to access
these programs and get them under their belt, so they
can, you know, get that. They're being mandated to
take them, so some of them willingly come, but some
are not. They didn't come, most of them, on that day.
    So, all of a sudden, the big head
honcho often decides that we're not good enough to do
those programs that Corrections built. So, we finally
got our applied counselling certificate, so they can't
say we can't do them, because we -- we have the
education to do that.
    And, we tried the Corrections program.
And out of the -- out of the 16 that applied, that
were screened in and got into our program, all of them
all left. And, I think there was only three or four
that graduated from that 16, because that program was
something that they already heard when they were in
jail. And, it's all -- it's got nothing to do with
cultural, nothing. It's all the way the white man
wants you to take.
    So, I told my colleagues -- I said
we're not going to do that Corrections program. I
said we're losing our people. So, I developed that
program on anger management. And, that time we worked
together, we graduated all of our (indiscernible).
And then ---

**MS. BRENDA BAPTISTE:** And, there was
some of them that were also mandated, right? Like to
CFS and Corrections, and we developed it ourselves.
It was called (indiscernible). They were very good.
They were -- even today when I meet them, and then
they say I never forget that program that we did,
right? They were just nice about it, and you know,
they were -- were very, like, you know. And, I know
it's not the same the way we do it, and then the way
it stuck. So, I think Corrections need to change a
little bit, because it's -- it's not the same.

**MS. PHYLLIS RACETTE:** And then when
they were -- when they were doing their program, and
then they had to go to Dauphin, it was our Native
worker had to drive these people all the way to
Dauphin every -- every week. And, like, what is their
thinking, you know? We could just have it right here.
People are, like, minutes away. We could pick them
up. Most of them don't have vehicles; pick them up
and bring them here, which is what we did the last
time we had our anger management program.
MS. BRENDA BAPTISTE: And, mind you, we're going to start doing stuff like that, because we're trying to develop our own program where we could (indiscernible). We have to have a business plan (indiscernible); do all that stuff, because we're both certified counsellors and we're both life skills coaches. We've experienced, and that's the best teaching there is, is experiential. There's absolutely nothing you're going to learn from a book. There might be, because you know what? That's the way, but as Anishinaabe people, we were taught a lot of things. That's how we do, right?

One time, an elder told me -- quite a few years ago. He said, “Don't ever get intimidated by somebody (indiscernible), because you're just as good as they are, so. And, I'm not trying to do that in a way to be better than anybody, but I've experienced a lot of stuff in my life. That's why I think this missing and murdered women leaves out the First Nation communities because a lot of stuff happens in those communities, the grassroots. And, those are the ones. And, that's why we said -- me and Phyllis said that I wish one of the Commissioners would come to my community. And, you will open a place where you could talk to the families. That's
what I said. Come to my community. We'll show you around in our community. You will see what our First Nation is like, what's -- you know, happening in here, and what's, you know?

We live on all-weather road. Like, our people come and live in the cities, both Brandon and Dauphin. Winnipeg and then Dauphin. It's all -- we're kind of central, right? But, I think we need to, in order for these missing and murdered women, you need to also go to a First Nation community. And, I was talking to one of the Commissioners, and that's what they said. I'll put that out there, and say you say you want them to come to your First Nation.

Like if we lost seven or eight women, like there's something going on here. My daughter was only 20 years old. She died 17 and a half years ago. She would have been almost 38. December 28th, she would have been 38 years old. That's the kind of stuff that -- those are the stories you'll hear. But, if we don't heal those children or those families that have been through that, there's going to be more of this happening. Something needs to be set in place.

I even said -- I even said in my statement, I see -- I heard one of those there downstairs, they were saying maybe you need to
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commemorate these missing and murdered women somewhere in the First Nations, you know? For all the missing and murdered women that have -- you know, in memory of all these missing and murdered women. Let the children see them. Let them see them, what happened to our women, our girls, you know?

I always even said that with the Indian residential school, for all the Indian residential school survivors, you know, commemorate that. It has to be done. At least that's something that we -- we can't always just shove it under the carpet and say, you know, that's -- because it happens all over. If it happens in the city, it -- it hits my heart. It hits my heart, and I just, you know, just -- we can't be just another missing and murdered woman or girl.

I could relate to those women that way, those families that go through that. Your heart just shattered, and you have to bring it together. That's what it feels like. Like it's in a thousand pieces, and (indiscernible). That's what -- you know?

I've travelled all over advocating. I've even travelled here to this Victoria Inn last May, you know? I travelled here on my own trying to get noticed just for me to tell my story. But, we need to go into those First Nations communities and
say, you know, what’s going on? How can we help? You know, what happened to you? Because, a lot of them don't know, like the ones -- we're probably the ones really closest to them in saying (indiscernible). And then (indiscernible). But, if anything, you'll learn from them.

So, I pull them in. My sister, I pulled her in, and you know? And, my children are not even here. My girl is 40 years old. She's not even here. And you know what? She always came to these marches that we gave. And, she always said, “I want justice for my sister.” To date, there's no justice. So, these are the stuff that we need, too. Because a lot of them are working and they can't leave their jobs to come here, because they'll lose money if they come here, you know. My husband can't come because he drives the (indiscernible) bus. My sons are not here.

**MS. PHYLLIS RACETTE:** It would be good if they would come to our community.

**MR. FRANK HOPE:** So, I want to ask you, like, the Commissioners will be viewing this. So, if you can look right into this camera, and tell them?

**MS. PHYLLIS RACETTE:** She said her name was Penelope -- just kidding -- or no, Pamela. No, no, no, no. Her name was Michèle.
MS. BRENDA BAPTISTE: Yeah, Michèle.

Yes.

MS. PHYLLIS RACETTE: Michèle, you're invited to Ebb and Flow First Nation, 270 kilometers north of Winnipeg.

MS. BRENDA BAPTISTE: All-weather road. And, we will even accommodate you, too.

MS. PHYLLIS RACETTE: You'll have a motel room, and you'll get to eat bannock and -- there.

MR. FRANK HOPE: Okay. So, do you want to conclude right there?

MS. PHYLLIS RACETTE: Yeah.

MS. BRENDA BAPTISTE: That's good.

MR. FRANK HOPE: I want to say in my language. I want to say (speaking in Denesuline). Thank you for being able to come in together like this. And, I want to acknowledge you for the work that you're doing, and the bravery to share your truth, your story. So again, (speaking in Denesuline). Thank you. And, the time, please, 2:42.

--- Upon adjourning at 14:42
LEGAL DICTA-TYPIST’S CERTIFICATE

I, Shirley Chang, Court Transcriber, hereby certify that I have transcribed the foregoing and it is a true and accurate transcript of the digital audio provided in this matter.

Shirley Chang
February 28, 2018