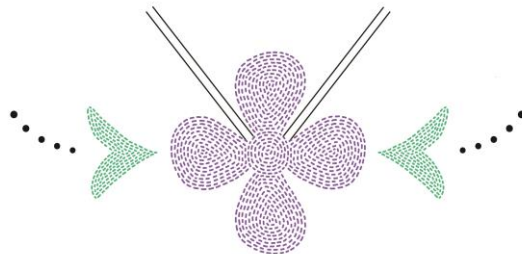


National Inquiry into
Missing and Murdered
Indigenous Women and Girls



Enquête nationale
sur les femmes et les filles
autochtones disparues et assassinées

**National Inquiry into Missing and Murdered
Indigenous Women and Girls
Truth-Gathering Process
Part 1 Statement Gathering
York Boat Inn & Suites
Norway House, Manitoba**



PUBLIC

Thursday November 9, 2017

Statement - Volume 189

**Maggie Myrna Gamblin,
In relation to Flora Muskego**

Statement gathered by Tiar Wilson

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NOTES

1) The use of square brackets [] in this transcript indicates that amendments have been made to the certified transcript in order to replace information deemed inaudible or indecipherable by the original transcriptionist. The use of a strikethrough mark indicates where an error was found in the original transcription. Amendments to this transcript were made by Susan Grant, Legal Assistant with National Inquiry into Missing and Murdered Indigenous Women, Girls and 2SLGBTQ on August 28-30, 2018 at Vancouver, British Columbia. Ms. Grant listened back to the source audio recording of the proceeding to make the amendments.

2) Francine Merasty, Commission Counsel, listened back to the source recordings in order to amend the original transcription, adding in the passages spoken in Cree. These amendments are set off with italics and square brackets in the text.

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Indigenous Women Inquiry" with diagrams (2 pages)

1 Norway House, Manitoba

2 --- Upon commencing on Thursday, November 9, 2017 at 16:45

3 **MS. TIAR WILSON:** Okay, good evening,
4 Commissioners. It's 4:45 p.m., central time. We are here
5 in Norway House, Manitoba, at the York Boat Inn, room 212.
6 This is Tiar Wilson doing the interview, and I will be
7 talking to Myrna Gamblin today. And, I'll get her to
8 introduce herself, why she's here today, and then we will
9 begin. I said the time and date, right? 4:45 p.m.,
10 Thursday November 9th.

11 **MS. MYRNA GAMBLIN:** Yeah. Thank you for
12 that. I do have one question once I feel a bit more
13 comfortable. When -- we are technically addressing the
14 Commissioners through this recording?

15 **MS. TIAR WILSON:** Yes.

16 **MS. MYRNA GAMBLIN:** Who exactly are they?

17 **MS. TIAR WILSON:** Are the Commissioners?
18 Okay, so our Chief Commissioner is Marion Buller, and
19 she ---

20 **MS. MYRNA GAMBLIN:** Okay, that I know, yeah.

21 **MS. TIAR WILSON:** --- Cree woman from
22 Saskatchewan, First Nations member there. Mistawasis, I
23 believe.

24 **MS. MYRNA GAMBLIN:** Yeah.

25 **MS. TIAR WILSON:** And then we also have

1 Commissioner Brian Eyolfson. He's from Couchiching First
2 Nation in Ontario.

3 **MS. MYRNA GAMBLIN:** Okay.

4 **MS. TIAR WILSON:** By Fort Frances.

5 **MS. MYRNA GAMBLIN:** Right.

6 **MS. TIAR WILSON:** He's two spirit.

7 **MS. MYRNA GAMBLIN:** Okay.

8 **MS. TIAR WILSON:** And then another
9 Commissioner is Michèle Audette. She is part Innu. Her
10 mom was Innu and I believe her dad, I hope I get this
11 right, Commissioner, is a Québec -- I don't even know how
12 to say it. I apologize. And then our other Commissioner
13 is Commissioner Qajaq Robinson.

14 **MS. MYRNA GAMBLIN:** Mm-hmm.

15 **MS. TIAR WILSON:** She grew up in, up north
16 in Nunavut, and she speaks Inuktitut, but she's not
17 Indigenous, but she's very rooted in the Inuit community
18 and their knowledge. And then I've introduced myself, Tiar
19 Wilson. I am from Opaskwayak Cree Nation.

20 **MS. MYRNA GAMBLIN:** Thank you. Okay. So,
21 my full legal name for the record is Maggie Myrna Gamblin.
22 I am a band member of Norway House Band. I am 60 years
23 old. I am here on behalf of my family and myself, and we
24 have one of our family members that I know has been already
25 mentioned in various circles who was murdered back in 1960.

1 Her name was Flora Muskego, and she was just
2 a young woman. It happened in December of 1960. She was
3 pregnant. Interestingly enough, my eldest sister who lives
4 in Saskatoon is attempting to register with the Inquiry
5 hearing when it arrives there, because she has a more, I
6 guess, immediately personal story. When this took place, I
7 was quite young. And so, for me my memories at that time
8 are, you know, very young, very vague in terms of the
9 actual events. However, I grew up with her -- the one son
10 that she had at the time, his name being [Cousin 1].

11 [Cousin 1] has shared with me his
12 information that he grew up essentially as an orphan, and
13 he grew up with us and we grew up with him as a brother in
14 our family. Our mother didn't actually raise him, our
15 grandmother did, our maternal grandmother, and she is the
16 mother of Flora.

17 **MS. TIAR WILSON:** Okay.

18 **MS. MYRNA GAMBLIN:** [*Five lines redacted -*
19 *personal information*]. And it wasn't something that was
20 discussed within our family, primarily for reasons of fear.
21 That's what I've been able to gather. And, it hasn't been
22 -- it was never referred to as something where she was
23 killed, and this is the reason for him growing up, and the
24 rest of us, you know, growing up with him as part of our
25 family, but that it was not spoken of in those types of

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1 words. We would, you know, we were told that, you know, she
2 died at a young age. So, there's two -- I guess two
3 aspects of it that I want to particularly talk about.

4 Sometimes, we are experiencing in this day
5 and age the responsibility of carrying forward stories, and
6 to carry forward concerns, and that is one of the other
7 reasons I'm here, because there was an Elder who asked me
8 to keep my aunt's death as an issue, and I'm going to
9 switch to my language for a bit, [*IN CREE: at the time when*
10 *he was dying he told me to never let this go, what happened*
11 *to her, what happened to Flora.*]

12 So, essentially, this Elder, as he was
13 approaching his death and he was preparing to leave, he
14 asked me not to let go of this issue, this matter of Flora
15 losing her life. And, he shared that he was a band
16 counsellor at the time of her death, that he was very much
17 involved in the care and well being of our people. And, he
18 said that at that time, her death came about as a result of
19 various things, but one of the factors that was involved
20 in, in circumstances that led to her having her life taken
21 was the abuse of alcohol.

22 And, he said there had been many such
23 incidents, and in his heart of hearts, he knew that there
24 was a further reason behind those behaviours, and that
25 until those matters were looked at and [*IN CREE: certain*

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1 *things have to happen first]* to begin to put things back
2 into balance is what he meant, until that was able to be
3 begun.

4 He had felt strongly that people needed to
5 be protected from the effects of the alcohol spirit, and he
6 said that they had at the time, the local Playgreen Inn had
7 been running a vendor operation, and it's adjacent to the
8 reserve. So, he said, you know, it was off the reserve,
9 but they had opened up this hotel and a bar, and they had
10 been selling alcohol through a vendor.

11 **MS. TIAR WILSON:** Like, here in Norway
12 House?

13 **MS. MYRNA GAMBLIN:** Uh-huh, yeah, and it's
14 still operating today.

15 **MS. TIAR WILSON:** (Indiscernible) [The town
16 site, eh?].

17 **MS. MYRNA GAMBLIN:** Yeah. And he said there
18 had been specific reasons. There had been very, very
19 specific reasons why in the negotiations of treaty that our
20 people had put in the clauses that they would not permit
21 the presence of alcohol within our reserves, and he said
22 that from that position, and they had been trying to get
23 the, the -- I guess a dialogue had been going on for a long
24 time in terms of putting this operation in proximity to our
25 reserve was essentially violating that treaty agreement,

1 and was making it much harder for the people to keep that
2 influence out of daily life, like the influence of alcohol
3 and what, you know, that whole abuse of alcohol.

4 So, he said that her death was the last one
5 where they were not going to allow anymore to occur under
6 those same circumstances, that her death was the catalyst
7 where they proceeded through legal channels, those were his
8 words, like in Cree, [*IN CREE: through law we tried legally*
9 *to close the vendor so that they would not be able to bring*
10 *out alcohol from there any longer.*]

11 So, what he was saying is that it was
12 through legal processes that they pursued the closure of
13 that vendor so that people couldn't just pick up their
14 supply of beer or whatever and just, yeah, drop back onto
15 the reserve or wherever it is that they would go.

16 **MS. TIAR WILSON:** Mm-hmm.

17 **MS. MYRNA GAMBLIN:** And, the reason he was
18 raising it on his death bed was because -- he said there
19 had been no consultation with the people to reopen that
20 vendor. He said that he did not know by, you know, what
21 legal process they managed to reverse the original -- the
22 ruling that they had sought and obtained.

23 **MS. TIAR WILSON:** Yeah.

24 **MS. MYRNA GAMBLIN:** So, I wanted to put that
25 on the record. For my aunt, her murder happened off the

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1 reserve, and I had shared in the sharing circle that a few
2 months prior to her death, that summer, my father had died
3 and he, too, had been murdered. For him, the incident took
4 place within the reserve boundaries, and this being 1960,
5 there was still very much a certain procedure that was
6 prevalent in terms of how we conducted ourselves in
7 relation to our people and to the Crown, including RCMP.

8 **MS. TIAR WILSON:** Mm-hmm.

9 **MS. MYRNA GAMBLIN:** So, with my father's --
10 when my father lost his life, when his life was taken from
11 him, we all knew who it was that had taken his life. But,
12 because it happened on the reserve, at the time, the
13 protocols were that the leadership would invite the RCMP
14 into the reserves to come and conduct an investigation. It
15 wasn't an automatic process that happened, because even at
16 that time, we still had the various rules that the people
17 enforced in terms of making sure that the reserve lands
18 were reserve lands, and I'll give you an example.

19 One of my grandmothers who lives by the
20 river, and we can almost see the location from where we sit
21 here, it's just at the mouth of this river. They call it
22 Jack River. And, back then, the conservation officers did
23 not enter the reserve areas for any particular reason
24 unless they were invited, and by prior arrangement, they
25 would carry out activity.

1 But, in this instance, the conservation
2 officer was travelling by boat, because back then we had no
3 phones, like because in the 1960s we didn't have phones, we
4 didn't have roads, vehicles, we all travelled by water and
5 by foot. So, he was coming up, you know, up the Jack River
6 in his boat, and the tarp that was covering his stuff kept
7 blowing up from the wind, force of the wind, and he needed
8 to deal with that before coming out onto the lake here.

9 So, at the mouth of the river, this is
10 where, like, one of my grandmothers and her husband lived.
11 He pulled up onto the shore. He pulled up onto the shore
12 with his boat and he hailed my grandparents who were up
13 toward their house, and they came to see what it was he
14 wanted, and he was there to ask them if he could take a
15 stone from the shoreline, so that he could weigh down his
16 tarp because it was blowing up. So, they gave him
17 permission to take a rock from there, and just to
18 illustrate, like, the, the protocol and the conduct at the
19 time.

20 **MS. TIAR WILSON:** Mm-hmm.

21 **MS. MYRNA GAMBLIN:** So, this is what he did.
22 He was given permission to go, so he went on his way. So,
23 in a similar kind of protocol at the time, the leadership
24 came to visit our family to ask the family, in particular
25 my mother, because as his wife that's who they wanted to

1 talk to. They came to ask my mother if she wanted my
2 father's death to be investigated by the police, by the
3 RCMP.

4 But because there had already been a family
5 conference and there's other circumstances that had been
6 taken into consideration, and I'm not sure -- I haven't
7 discussed with the siblings. I'm not sure if they would be
8 comfortable with me sharing the details of what the
9 internal discussion was at the time because it involves
10 other family members.

11 **MS. TIAR WILSON:** Mm-hmm.

12 **MS. MYRNA GAMBLIN:** And it was like an
13 extended family member that everyone knew would be held
14 responsible for his death because it was no one else, you
15 know? So, I don't want to go into those details, but the
16 family and my mother, and she did share in later years, she
17 said she agreed to leave it, to tell leadership no, it's
18 okay. Just no investigation by the police, and that was
19 her choice, and she was comfortable with that decision of
20 hers, and we grew up knowing about this.

21 So, that happened on the reserve and it's
22 one scenario. But, off the reserve, it was the obligation
23 of the RCMP to do investigations, and when our auntie was
24 killed, there was no investigation. To this day, there has
25 been no investigation and I know there are two Elders still

1 alive who were -- who have information on the circumstances
2 of how she died.

3 **MS. TIAR WILSON:** Mm-hmm.

4 **MS. MYRNA GAMBLIN:** There's a medical
5 examiner's report, and I know the local RCMP have been
6 helpful in terms the, you know, other people requesting
7 information, and including information that they may have,
8 but there was no investigation. So, for us, that was very
9 -- there was no investigation. It would have been
10 automatic, and if it had been anybody else, you know, it
11 would have been automatic if it was not a First Nation
12 person or a First Nation woman, because there have been
13 many other investigations ---

14 **MS. TIAR WILSON:** Mm-hmm.

15 **MS. MYRNA GAMBLIN:** --- for much minor
16 matters. Because it happened off the reserve, it
17 automatically took place. And, in fact, our mother
18 disappeared on us because she was arrested on her way home
19 from work for having gone into the wrong boat, the wrong
20 people. Well, she didn't think so at the time. She was
21 just, like, fine, I don't have to walk the several miles
22 home after a hard day's work with my groceries. This guy
23 is going to give us a ride in the boat, right?

24 But because the grocery store is near where
25 that vendor is located, and the guy who offered her and her

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1 co-workers a ride home ran up and had gotten some beer, and
2 before he drove off, like, to drop them off at home, he
3 had, you know, he had cracked open a beer and decided he
4 had to run back up for something, and he handed it to my
5 mother to hold the beer for him while he ran up. And, at
6 that -- at that particular moment is when the police just
7 happened to show. They saw that she was holding the beer.
8 She was arrested immediately, transported to the RCMP point
9 where they used to have a magistrate on duty, and the
10 magistrate decided that she was guilty, fined her -- I
11 think, it was something like \$1,000 or some outrageous
12 amount of money to -- you know, and she had to pay it now
13 or go to jail.

14 And not having \$1,000 on her person, and
15 this would have been say about 1967, around that time. And
16 so, not having the money, she couldn't pay it. She never
17 left that area because they put her on the RCMP transport
18 plane, and she was shipped off to Portage Women's Jail for
19 -- to languish in jail for however length of time her
20 sentence was. I don't recall off the top of my head now.
21 All I know is that as a 10-year-old child at home, our
22 mother never came back home from work and we didn't know
23 where she was.

24 So, we found out, like, because our -- we
25 were being looked after by our step aunties and -- who

1 lived like in the next house, while my mom was at work,
2 because our stepfather was working out at a fish camp. We
3 didn't find out what happened to our mother, why she never
4 came home, until through the grapevine the aunties, like,
5 said that she got thrown into prison, you know?

6 **MS. TIAR WILSON:** Yes.

7 **MS. MYRNA GAMBLIN:** So, she stayed in prison
8 and somebody finally got word to my stepfather and between
9 him and one of my uncles, they raised enough money to go
10 and pay the fine and then finally -- and she was gone for
11 about a month.

12 **MS. TIAR WILSON:** Mm-hmm.

13 **MS. MYRNA GAMBLIN:** So, that's what I mean,
14 like, the contrast in terms of the responding was very,
15 very different.

16 **MS. TIAR WILSON:** Mm-hmm.

17 **MS. MYRNA GAMBLIN:** So, that has been an
18 issue. It still is. It's still an issue. Like -- and
19 like I said, my sister in Saskatoon is going to speak more
20 about that, but for myself, I wanted to highlight several
21 aspects of those scenarios, that none of that would have
22 transpired without the already very well entrenched mindset
23 that had been created, and the policy and principles by
24 which the Canadian government was operating in regard to
25 First Nations people.

1 We weren't allowed to discuss these things
2 because of fear. There was always a fear of some kind of
3 punishment, and my mother was a residential school
4 survivor. My deceased father was a residential school
5 survivor. The atmosphere in terms of being able to discuss
6 freely didn't exist. You didn't talk about certain things.
7 You weren't -- we were discouraged from speaking about
8 certain things. It was never explained to us why it wasn't
9 safe to do these things, you know, to talk and to have
10 opinions, and it was never explained; it was just simply
11 that this is the way it is.

12 **MS. TIAR WILSON:** Mm-hmm.

13 **MS. MYRNA GAMBLIN:** And for years -- well,
14 we grew up this way. We grew up this way. My mother was a
15 practicing alcoholic, you know? She, I guess, binge
16 drinkers, you'd call it, because she didn't stay drunk
17 every day. But, every weekend from Friday till Sunday she
18 was with alcohol, and we grew up with what all that
19 entails. And, my stepfather was her cause and companion
20 for all this, and we lived through their entire -- like,
21 the domestic violence that went with that.

22 At an early age, I was informed that there's
23 no point in calling the police. It was the police that
24 informed us, "This is a domestic matter. We don't get
25 involved." And, some of the horrifying types of physical

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1 assaults that we witnessed my mother enduring to the point
2 we became very, very aggressive ourselves. We had to. To
3 this day, I do not regret some of the aggressive actions
4 that I personally took as being -- even though, like, I had
5 older siblings, they were being raised by our grandparents,
6 and I was the one that went with my mother into her
7 (~~indiscernible~~) [new marriage], along with younger children
8 that she had, my sister and myself, the two of us. But,
9 she was brutally assaulted many, many times and we learned
10 to defend her and ourselves.

11 And I'm not going to go into all the details
12 of that but I'm raising it because all of these things are
13 connected together.

14 **MS. TIAR WILSON:** ~~How the system~~
15 (~~indiscernible~~) [All the systemic issues, eh].

16 **MS. MYRNA GAMBLIN:** Mm-hmm, yeah. And, one
17 of the biggest things that we didn't have were the, like
18 the individual -- the family resilience that we experienced
19 in our grandparents' home, like, my maternal grandparents,
20 because they had never been in the residential school
21 system.

22 **MS. TIAR WILSON:** Your maternal
23 grandparents?

24 **MS. MYRNA GAMBLIN:** Mm-hmm.

25 **MS. TIAR WILSON:** Mm-hmm.

1 **MS. MYRNA GAMBLIN:** And we lived right next
2 door to them and grew up with them and until after the
3 death of my father, and it was like going to a different
4 country. I grew up with -- I didn't -- I wasn't an English
5 speaker until I started going to day school where we were
6 forced to learn the language, but that, you know, it's
7 another story right there.

8 But, living in this environment where we
9 grew up with the values and family teachings, the -- I
10 guess you can say, like, a healthy family. Although it was
11 never brought to us that our grandmother, who seemed to be
12 like the most well-balanced person, had already endured,
13 you know, not only the loss of her daughter but the loss of
14 two of her sons. Her two oldest sons had both died in the
15 residential school, and in later years when we were older
16 she then talked a little bit about it. But, when we were
17 -- I guess just trying to spare us these kinds of details.

18 And, going from that type of environment to
19 the one that we spent, like, the rest of our childhood
20 years in, it is just, like, when I think back on it, it's
21 such an incredible difference and, unfortunately, the
22 greater community had been raised in residential school,
23 and the grandparents and other parents of friends and
24 neighbours and extended family were also intergenerational
25 survivors of that system.

1 So, whatever we had here within our early
2 years was just totally overshadowed by everything else that
3 went on and, and the types of values that were imposed by
4 the community.

5 **MS. TIAR WILSON:** Is it okay if I ask a few
6 questions (indiscernible)?

7 **MS. MYRNA GAMBLIN:** Yeah.

8 **MS. TIAR WILSON:** Your maternal grandma ---

9 **MS. MYRNA GAMBLIN:** Mm-hmm.

10 **MS. TIAR WILSON:** --- so that's your Aunt
11 Flora's mom?

12 **MS. MYRNA GAMBLIN:** Mm-hmm.

13 **MS. TIAR WILSON:** Because your mom and her
14 were sisters.

15 **MS. MYRNA GAMBLIN:** Mm-hmm.

16 **MS. TIAR WILSON:** And then you also
17 mentioned she lost two children in residential school?

18 **MS. MYRNA GAMBLIN:** Her two eldest sons.

19 **MS. TIAR WILSON:** Do you know what happened
20 there?

21 **MS. MYRNA GAMBLIN:** She had shared that one
22 of them -- there were never -- there was no evidence
23 presented to her. She has never -- she was never able to
24 bury them. We don't know where their bodies are.

25 **MS. TIAR WILSON:** Okay.

1 **MS. MYRNA GAMBLIN:** To this day. Her eldest
2 one, she was told that he had contracted TB and that he had
3 been shipped off to a sanatorium in Minot (ph) and that he
4 had died there.

5 **MS. TIAR WILSON:** And his name?

6 **MS. MYRNA GAMBLIN:** I sometimes get them --
7 it's Alex and Henry. I think Henry was the eldest one, but
8 I can get my -- I can submit that.

9 **MS. TIAR WILSON:** And they're Muskegos,
10 or...?

11 **MS. MYRNA GAMBLIN:** Yes, Muskegos.
12 Muskegos.

13 **MS. TIAR WILSON:** Okay.

14 **MS. MYRNA GAMBLIN:** And the other one was
15 Alex. I recall she said he was 15 and he was in the
16 residential school at the Catholic -- it might have been
17 Catholic. We were not (~~indiscernible~~) [any] but because of
18 the laws, that's where he was.

19 **MS. TIAR WILSON:** Mm-hmm.

20 **MS. MYRNA GAMBLIN:** And there was a
21 physician that had come to Norway House, and he'd been
22 operating in Norway -- well, literally operating because he
23 was doing experimental surgeries, from what I can tell, on
24 various people, and had all kinds of treatments that he
25 carried out, and my uncle apparently had a cyst. This is

1 what my granny found out. He had a -- he had developed,
2 you know, a lump behind his ear, and this [Doctor] had
3 attended at the residential school and surgically removed
4 that. I guess it would have been a cyst, like, the lump,
5 and that wound had become infected and he had died. But,
6 she wasn't told until after the fact, and his body was
7 buried somewhere. So, she -- she didn't -- she wasn't
8 given any closure ---

9 **MS. TIAR WILSON:** Yeah.

10 **MS. MYRNA GAMBLIN:** --- on that, and neither
11 was the rest of the family, including my mother.

12 **MS. TIAR WILSON:** So, she had how many
13 children?

14 **MS. MYRNA GAMBLIN:** She had, let me see,
15 Henry, Alex, Bessie, my mother, James, Peter. She had six,
16 and Flora, seven.

17 **MS. TIAR WILSON:** Seven.

18 **MS. MYRNA GAMBLIN:** Yeah, seven children.

19 **MS. TIAR WILSON:** And so, she lost three to
20 (indiscernible) ---

21 **MS. MYRNA GAMBLIN:** Yes.

22 **MS. TIAR WILSON:** tragic circumstances.

23 **MS. MYRNA GAMBLIN:** Yeah, mm-hmm. Yeah.

24 And these incidents, my grandparents didn't speak a word of
25 English, but their knowledge of life and their -- the

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1 things that they taught us, like for me, like the contrast
2 is so marked. And, I've grown up in a community where it's
3 been very, very difficult to have a conversation with
4 community members about that particular type of lifestyle.

5 **MS. TIAR WILSON:** Which is?

6 **MS. MYRNA GAMBLIN:** Which is a traditional
7 lifestyle.

8 **MS. TIAR WILSON:** Okay.

9 **MS. MYRNA GAMBLIN:** And in our growing up
10 years, first of all, you can talk about traditional
11 medicines, traditional healing, traditional ceremony. It
12 just wasn't -- the kids we grew up with didn't dare talk
13 about anything like that.

14 **MS. TIAR WILSON:** Mm-hmm.

15 **MS. MYRNA GAMBLIN:** A lot of the -- most of
16 the families that we grew up with were very -- they were
17 either very Catholic or they were very Protestant or very,
18 very much involved in whatever religion they were taught in
19 residential school. And, part of the -- part of the
20 lessons were that you're going straight to hell, you know?
21 Hard to say this, this, that or even talk about it or even
22 think it, because God knows what you're thinking, right?
23 I'm going to get you. That kind of mentality was just
24 absolutely horrible.

25 So, the -- you know, I couldn't have, like,

1 a dialogue. There wouldn't have been such a thing as a
2 debating society in our Cree nation. It would have been
3 sinful to have certain kinds of thoughts. So, even if you
4 weren't conditioned in that way yourself, there wasn't a
5 community. The majority of the community with whom you
6 were going to interact wasn't going to allow you to do it.
7 And, I was just sharing with somebody, too. The first
8 sweat lodge that I'm aware of that that was openly used in
9 the community, that Elder was forced by the community to
10 move his sweat lodge about ten miles off the reserve.
11 Like, he had to go set it up somewhere way out of sight,
12 and that was very recent.

13 **MS. TIAR WILSON:** I was going to say, do you
14 remember what year?

15 **MS. MYRNA GAMBLIN:** That would have probably
16 been around 1990.

17 **MS. TIAR WILSON:** And who ---

18 **MS. MYRNA GAMBLIN:** That's (*indiscernible*)
19 [how recent, I said].

20 **MS. TIAR WILSON:** Who is the Elder that got,
21 I guess ---

22 **MS. MYRNA GAMBLIN:** It was Albert Rosner
23 (ph). He was in his -- they were presenting on the murder
24 of their granddaughter at the circle.

25 **MS. TIAR WILSON:** Mm-hmm.

1 **MS. MYRNA GAMBLIN:** So, I was just giving
2 essentially, you know ---

3 **MS. TIAR WILSON:** Well, the history of
4 Norway House.

5 **MS. MYRNA GAMBLIN:** Mm-hmm, and the
6 atmosphere which we grew up in. And, when I talk about the
7 resilience, like there -- within a healthy family, you do
8 develop resilience. You develop healthy boundaries. You
9 develop a healthy self esteem, you know? You develop
10 various strengths that will limit what they call risky
11 behaviour, right?

12 In other words, you'll be careful who you
13 decide to take a walk in the park with, you know? You
14 begin to be discerning of people's motivations or hidden
15 motives. You begin -- you establish healthy boundaries in
16 terms of looking after yourself, and when we were growing
17 up, it was discouraged to even say "I". To say "I". To
18 say "I am", and in the schools, again, you don't even have
19 a -- you're not an "I", and the -- like, even in the day
20 school, which when we started school there had been
21 successful lobbying to have a day school rather than, you
22 know, residential school. So, a whole bunch of kids that
23 were still in the residential school but for some of us we
24 went to the day school. But, even in the day schools, we
25 were subject to whatever rules were put into place at day

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1 school.

2 I remember my brothers when they started
3 going to the day school, because my oldest brother didn't
4 start day school until he was 8 years old, because my
5 grandparents wouldn't allow him to be taken there. And,
6 eventually, my dad was -- the last year he was alive is
7 essentially what it was. He was the one who prevailed and
8 said, "No, he has to go. He's going to need to go," and
9 took him to day school. But -- and that was when he was 8
10 years old, when he began going to day school.

11 But, for them, like, one of their
12 experiences, because the day school we had, like, there was
13 two classrooms where they had beginner's grade to grade 4
14 in one, and then the other -- no, beginner's grade to grade
15 3, and the other classroom had grade 4 to grade 6. And,
16 there was no grade 7 and 8. You know, if you wanted to go
17 grade 7 and 8, you had to go to one of the residential
18 schools for that, those grades, (~~indiscernible~~) [you had]
19 day pupils for those grades.

20 So, their experience included things such as
21 one of their classmates who had been caught speaking his
22 language, like our language, on the school grounds, and
23 I'll just summarize the story, his punishment for repeated
24 infractions of the rules, the teacher of their classroom
25 who also happened to be the principal, like, there's the

1 two teachers, he's the headmaster, took this boy into his
2 apartment, which was behind the classrooms, and took the
3 boy into his apartment. He and the other teacher, they
4 took the boy in there and they strapped him to a chair, you
5 know, slave style, like, taking his shirt off and tying his
6 arms so that his back is exposed, and he's sitting on the
7 chair with his back exposed. They made all the boys in the
8 school go and line up around, and then they had to watch
9 that -- their friend, their relative get whipped.

10 MS. TIAR WILSON: So, the -- so you didn't
11 see it, your brothers ---

12 MS. MYRNA GAMBLIN: No, my brothers.

13 MS. TIAR WILSON: Okay.

14 MS. MYRNA GAMBLIN: My brothers. They took
15 the boys.

16 MS. TIAR WILSON: Yeah.

17 MS. MYRNA GAMBLIN: They wanted the boys to
18 -- that's what's going to happen to you if you disobey, so.
19 They whipped him bloody and it's just an example of ---

20 MS. TIAR WILSON: Yeah.

21 MS. MYRNA GAMBLIN: --- the enforcement
22 process. It wasn't -- it wasn't just ---

23 MS. TIAR WILSON: The way school is today.

24 MS. MYRNA GAMBLIN: Yeah, yeah, yeah. So,
25 what I wanted to focus on, and I did -- and I wrote it up

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1 because I think it's important that certain things need to
2 be included, and I'm sure other people are doing it, but I
3 just want to add my voice to this. There's -- and I was
4 very much motivated when I happened to flip on the news
5 last week, and there on the CBC National news, there was a
6 panel of two women being interviewed by the CBC host, I
7 believe her name is Carole MacNeil, and I'm sure you can
8 look at that -- well, it's still streaming somewhere.

9 **MS. TIAR WILSON:** On Power and Politics? Do
10 you remember ---

11 **MS. MYRNA GAMBLIN:** No, it was the National.

12 **MS. TIAR WILSON:** Okay.

13 **MS. MYRNA GAMBLIN:** And they had this panel,
14 these two women, and one of the women is a columnist with
15 the National Post, and I forgot to bring her name. I wrote
16 her name down. I think her first name is Barbara, but
17 she's a columnist with the National Post, and the other
18 panellist is a policy analyst from the Broadbent -- is that
19 how you say it? Like, Ed Broadbent, the former national
20 NDP ---

21 **MS. TIAR WILSON:** Yes.

22 **MS. TIAR WILSON:** Okay. That institute, she
23 (~~indiscernible~~) ['s a policy analyst.]

24 **MS. TIAR WILSON:** Do you remember her name?

25 **MS. MYRNA GAMBLIN:** No.

1 **MS. TIAR WILSON:** Not that it matters, I'm
2 just ---

3 **MS. MYRNA GAMBLIN:** But, the National Post
4 columnist was saying, because they were discussing the
5 Inquiry, the Missing and Murdered Indigenous Women Inquiry,
6 and in response to, you know, questions, the columnist from
7 the National Post, she says, "Well, what I think is that
8 we, you know, this Inquiry has to look at other issues."

9 And so, they're asking her -- like, she's
10 asking to elaborate, like, what does she mean by this? And
11 she said, well, she didn't disagree that there are external
12 causes for -- that can, I'm just paraphrasing, you know.
13 That there's external causes that affect Indigenous people,
14 and Indigenous women in particular, that cause them to lead
15 these risky lifestyles and basically open themselves to be
16 murdered. That's exactly what she was saying, that there's
17 external causes.

18 Yes, yes, there's external causes such as
19 like the residential schools. Yes, we know about those
20 and, you know, historical government policies. You know,
21 I'm not arguing with that, she says; I know those are
22 contributing factors, but I think we also need to look, she
23 says, and she's totally sincere, which is what is so
24 absolutely frightening about this. She says, we also need
25 to look at the internal causes and, you know, to elaborate

1 on internal causes.

2 She says internal, you know, internal
3 causes, what she meant was we need to look at their
4 families. What kind of role modelling did they have? What
5 kind of upbringing did they have? How did their parents --
6 were their parents, you know, like she, you know, exposing
7 them to, you know, dysfunctional and she's going on. This
8 is what we need to look at, like, I believe that's where
9 the causes are that are the most contributing factors to
10 what cause, you know, what leads women to their ---

11 **MS. TIAR WILSON:** To go missing or be
12 murdered.

13 **MS. MYRNA GAMBLIN:** Exactly.

14 **MS. TIAR WILSON:** Yeah.

15 **MS. MYRNA GAMBLIN:** The other panellist
16 essentially called her a white supremacist at some point
17 during that, and I would have pinned a medal on her chest
18 if I had been in the room. But, I felt that that needs to
19 be looked at. Where is the line between hate crimes and
20 freedom of speech? I don't know where it lies when it
21 comes to Aboriginal people. But I imagine -- I guess if
22 you're allowed to -- if she was a politician, it'd be a
23 different story. But, she is a columnist, so she does have
24 the power of communication and propagating ideas.

25 So, that's the kind of thing which really

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1 motivated me to make sure that I'll wait, however long it
2 takes to wait, to be able to make a statement, because it's
3 people in a society who apparently still do not understand
4 what the results have been of the government policy that
5 led to residential school. The policy to wipe out the
6 First Nations people as a people.

7 **MS. TIAR WILSON:** Over a hundred years of
8 colonizing.

9 **MS. MYRNA GAMBLIN:** Mm-hmm.

10 **MS. TIAR WILSON:** Hundreds of years of
11 colonization, rather.

12 **MS. MYRNA GAMBLIN:** Yeah. So, this woman,
13 who was very, obviously, a very accomplished woman to be a
14 National columnist, like, for the National Post, right, to
15 be, you know, upheld within that environment as being a
16 person of sufficient intelligence and capacity to be
17 trusted with, you know, the public voice and pen to be able
18 to influence masses of Canadians, still doesn't get it.
19 Or, it could be a case of, one friend of mine used to refer
20 to it as, wilful blindness because one of the things that
21 happens, and I guess it's across any type of social group,
22 is that once you acknowledge a harm has been done, with
23 most human beings, there's an element of personal
24 obligation to do what we can to correct the harm.

25 So, I think sometimes people do not want to

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1 acknowledge or if it is wilful blindness they're solely on
2 the side of actually this was the best way to go, you know,
3 and that message is broadcast. So, I'm quite aware that
4 there are those kinds of differences. But, for the
5 purposes of people who may genuinely not have gotten it,
6 they didn't draw the connections and I'm beginning to
7 wonder because the TRC -- okay, for the record, and I, you
8 know, the Commissioners, when they hear it's for the
9 record, the kitchen table dialogues, the reconciliation
10 processes that are going on, okay, that's nice but all it
11 is, is nice, from where I sit.

12 I work with people who are constantly at
13 some kind of level of potentially having their children
14 taken away from them and put into care.

15 **MS. TIAR WILSON:** Let me ask you what your
16 role is for the ---

17 **MS. MYRNA GAMBLIN:** I'm the family
18 enhancement coordinator for our local child family service
19 agency.

20 **MS. TIAR WILSON:** Okay.

21 **MS. MYRNA GAMBLIN:** Okay. I work with
22 people who are intergenerational survivors of this system.
23 Professionals.

24 **MS. TIAR WILSON:** Mm-hmm.

25 **MS. MYRNA GAMBLIN:** I'm not going to go into

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1 that because that's another whole dynamic of trying to work
2 within that environment.

3 **MS. TIAR WILSON:** That's also a part of this
4 big issue too though.

5 **MS. MYRNA GAMBLIN:** Oh, it is and I'm about
6 to get to that because -- and I'm going to just read from
7 my notes here, which I'm going to give you.

8 **MS. TIAR WILSON:** Okay.

9 **MS. MYRNA GAMBLIN:** I want to highlight
10 these, just actual examples, what I call, like,
11 multigenerational residential school impacts. And so far,
12 I haven't heard a dialogue or a discussion in terms of how
13 I'm going to go from the Truth and Reconciliation
14 Commission to actually beginning to address those effects.

15 When I mentioned family enhancement, okay,
16 there is like this big human rights tribunal case going on,
17 as you know, and -- because we've been asking, demanding
18 and hoping and praying, like, for some kind of prevention,
19 supportive prevention for us all to be able to start
20 addressing some of these. What are the intergenerational
21 effects that are affecting, and why there's an emergency
22 meeting being called by the Minister of Indian Affairs for
23 January? Because, you know, the number of children,
24 Aboriginal children in care has exceeded the residential
25 school, you know, according to her. I think that's ---

1 **MS. TIAR WILSON:** According to who?

2 **MS. MYRNA GAMBLIN:** According to the
3 Minister of Indian Affairs. So, with that in mind and from
4 my personal experience growing up within this society that
5 was created through the residential schools, I wanted to
6 give these examples, and these are examples I wanted to
7 highlight as examples that have resulted in erosion. I was
8 going to say eradicated, but it's not entirely eradicated,
9 because we do have human resilience, right, just general
10 get up and go, and -- but there has been a huge erosion of
11 resilience in individuals, families and communities, and as
12 an example -- well, there's three examples here.

13 In the residential school, I'm using an
14 example of a child of age 6 entering the residential
15 school. So, this child at age 6 is not allowed to speak
16 his or her language when the child enters the school, and
17 they're entering the school by law enforcement, okay? So,
18 this child not knowing English or French because here, I'm
19 going to stick to Norway House, the child is either in the
20 Roscoe residential school, which is English speaking, or
21 the one at Jack River School, which was a French Catholic
22 residential school.

23 The child must first learn to be mute. This
24 child's going to come into the school. They're not allowed
25 to use their language. I say "they" because I was not in

1 that residential school. Cannot speak English or French,
2 whichever school they're at, therefore, cannot speak. So,
3 that's the first lesson, don't speak, and they have to
4 learn the language in silence.

5 So, let's say Roscoe school, they have to
6 learn to speak English from example and the chatter that's
7 going on around them. Presumably, there might have been
8 some kind of focus orientation to the language from the --
9 I haven't a clue, you know, but the child must remain mute,
10 because if they don't stay mute, if they speak in their
11 language, which is the only language they know, they will
12 be punished. So, that's their first lesson.

13 Then they begin to learn the language, let's
14 say it's English. They're beginning to learn the language
15 in Roscoe residential school to be able to say, "I'm
16 hungry," "I'm tired," you know, to be able to express
17 themselves.

18 **MS. TIAR WILSON:** Mm-hmm.

19 **MS. MYRNA GAMBLIN:** But, the language that
20 they're learning is within the confines of an institution.
21 So, the language concepts that they're learning are going
22 to focus on the rules and the procedures within the
23 institution, and their original language is very quickly
24 lost, and the new language is learned, not just as a
25 language but as a tool of survival within their

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1 environment, because remember they don't have any parents
2 to back them up. They're not allowed to have the family
3 connection displayed within this environment. So, the
4 ability to communicate outside of an institution is
5 immediately diminished. So, that's where I'm leaving that.

6 The same child at age 6 is not allowed to
7 learn healthy physical and social expressions such as
8 consoling others who are hurt, because they were
9 discouraged from physical touching or, you know, displays
10 of affection, you know, interacting with siblings, those
11 kinds of things, and we can read the testimonies of the
12 residential school survivors for a lot of this.

13 They also don't learn to accept healthy
14 comforting gestures from others. Skills in physical
15 nurturance are greatly diminished. The same child at age 6
16 is not allowed to express thoughts and desires that are his
17 or her own thoughts and desires. You must be in line, you
18 know? It has to be the group mentality.

19 **MS. TIAR WILSON:** Mm-hmm.

20 **MS. MYRNA GAMBLIN:** As sanctioned by the
21 institution. The lines of inquiry and learning opportunity
22 are limited to the priorities of the institution. Healthy
23 curiosity is stifled and is even punished. Survival
24 awareness within an institution dominates, and as an
25 example, like I said, the daily focus is on -- when you're

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1 in survival mode, your focus is going to be on negative
2 events and negative behaviours. This is what the children
3 are learning, and your opportunities to develop positive
4 self concepts and healthy boundaries is also immediately
5 diminished. So, at the same time, I'm thinking just three
6 examples that I could go on like around the medicine wheel
7 and isolate any of these things. I didn't even touch on
8 spirituality, you know, or anything like that.

9 The child becomes an adult and it becomes a
10 parent, and the child also becomes a grandparent
11 potentially along the way. The offspring, the children of
12 this adult, and even the grandchildren, are affected in
13 their areas of verbal communication, their ability, like
14 for nurturance, self development and the overall resilience
15 of the child is negatively impacted.

16 Then the child, skip to 2007, is going, "Why
17 are all these kids (~~indiscernible~~) [in care]?" We were
18 attempting to teach parents to communicate because in the
19 preceding generations, they're not fluent in either English
20 or Cree. They're not fluent in emotional expression.
21 They're not fluent in expression of ideology beliefs.
22 They're not fluent communicators because that was what was
23 attacked. You know, we kept talking about, you know, we
24 need to -- our language. We need a language, we need our
25 language.

1 So, it contains all those elements; like our
2 language has all those elements of expression. From my
3 study of English, there is some elements of that too.
4 We're being forced to teach our parents English terms for
5 expression, for communication with their children, because
6 there's no time within the current system. You know, a
7 maximum of three years of your child being in care and
8 they're a permanent ward and that's it. They're a
9 permanent ward of the state, the child care agency. So,
10 there's no time to teach them Cree so they can express
11 themselves, you know? Like, I have to use the word Cree
12 myself in order to -- that's not our word, but I have to
13 use these in order to do the translation ---

14 **MS. TIAR WILSON:** Mm-hmm.

15 **MS. MYRNA GAMBLIN:** --- for, you know, the
16 people that we work with because in the best interest of
17 the child, right, the best interest of the child is to be
18 with their family. Our job is to do what we can to help
19 empower that parent to be able to maintain their family, to
20 prevent a family from breaking up and their children ending
21 up in care, and we don't have a whole whack of time to
22 teach all this stuff. So, in order to cut to the chase,
23 the best interest for the children, we teach them English
24 because that's what they understand because they didn't
25 even get a chance to begin learning appropriate ways of

1 vocalizing our language.

2 So, this is our proof that the individual in
3 the community resilience is decimated in residential
4 schools and is carried forward into the next generations,
5 and processes such as the TRC are new and, currently,
6 there's minimal supports to help First Nations individuals,
7 families and communities, like, build up resilience. And,
8 it leads right back to what we're talking about with the
9 women, with murdered women and girls.

10 So, again, I use three examples, like the
11 same three, like communication. The size of ongoing
12 impasse include children entering schools with limited
13 verbal and social communication skills, and there's high
14 drop out rates in schools. They're not learning the skills
15 because their parents don't have that, you know? Parenting
16 skills are also primarily based on communication. This is
17 our first tool. This is our first method of parenting, is
18 a voice, and because that's a primary parenting skill, the
19 children continue being negatively impacted; families are
20 impacted, resulting in high numbers of family breakdown.

21 Social skills, the development of healthy
22 personal boundaries and the concepts of positive self care
23 are impacted, and they manifest this risky behaviour,
24 certain kinds of behaviour, and misinterpretations of
25 social cues, and increased vulnerability to, you know,

1 harmful elements.

2 Self esteem, the opportunities for
3 development of healthy self esteem are also impacted by the
4 ongoing focus, and I'm talking about right now, of day-to-
5 day survival and handling ongoing multiple traumas, because
6 that hasn't ended. We have people dying of disease left,
7 right and centre, you know. During the course of the
8 hearing, I attended my auntie's funeral, you know. Yeah,
9 she was an Elder but she was dying of a disease, heart
10 disease.

11 **MS. TIAR WILSON:** That was the funeral
12 yesterday?

13 **MS. MYRNA GAMBLIN:** Mm-hmm. And I sat there
14 and I watched, and I know that I have never had this
15 conversation with maybe only one person in that group, and
16 our extended family was there, because it hasn't been
17 possible. It hasn't, you know. We're so busy doing it as
18 a work that even to go to our own families who are not
19 involved in Child and Family Services, like, we don't have,
20 like, enough of us to go and begin that dialogue. So, the
21 majority of people that were at that funeral, there were
22 like a couple hundred people that walked in there.

23 **MS. TIAR WILSON:** Mm-hmm.

24 **MS. MYRNA GAMBLIN:** This is -- this is news
25 to us, and that's -- that needs to end. (~~Indiscernible~~)

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1 [We work with parents and] when we begin to speak and begin
2 to talk about all of it, many of our -- no, not many. Even
3 where I work and I have the best people working with me in
4 family enhancement, one of my sisters works in that same
5 program, but even with her and my colleagues, none of them
6 had ever known or seen, I guess, a visual representation of
7 what kind of clothing their ancestors would have worn
8 before European trade. And, when I show people a sketch,
9 they're blown away saying, oh my God, and we need to talk
10 about how these institutional effects are operating within
11 our own lives. People sit there going -- shaking their
12 head. Like, you hear about it in the news all the time,
13 that there's stuff going on, but the dialogue to begin to
14 say here, here, here in my own life and -- you know? That
15 hasn't been happening around us anyway that I'm aware of to
16 any great extent.

17 **MS. TIAR WILSON:** In Norway House?

18 **MS. MYRNA GAMBLIN:** Yeah. And I think it
19 needs to be focused. And so, I sort of think that we
20 constantly are pushing for it because that's where the
21 healing comes from, and I deliberately mentioned earlier
22 that the atmosphere in the, you know, the general community
23 mindset where you weren't -- you were discouraged from
24 saying "I", if you were under assault, you were told to
25 turn the other cheek.

1 So, that's -- I've had people kind of look
2 at me and go, like, what planet are you from, if I say,
3 well, did you happen to try and look at the -- all 15
4 volumes of the King James Bible in terms of what's actually
5 being taught, and the look is like, what planet are you
6 from, right?

7 So, this is -- I think it's crucial that
8 these things be linked with the missing and murdered
9 Indigenous women's inquiry, like that whole -- like I know
10 that people have been talking about it and saying
11 essentially the same thing, but I wanted to do my part to
12 give some concrete examples.

13 **MS. TIAR WILSON:** Mm-hmm.

14 **MS. MYRNA GAMBLIN:** And that's -- that's my
15 thing to do, and I think I'm good right now.

16 **MS. TIAR WILSON:** I have a couple of
17 questions, if you don't mind?

18 **MS. MYRNA GAMBLIN:** Okay, sure.

19 **MS. TIAR WILSON:** I want to go back to your
20 Auntie Flora.

21 **MS. MYRNA GAMBLIN:** Mm-hmm.

22 **MS. TIAR WILSON:** You mentioned that it was
23 never talked about that she was murdered.

24 **MS. MYRNA GAMBLIN:** Yes.

25 **MS. TIAR WILSON:** But then -- I'm not

1 understanding how the conversation changed.

2 **MS. MYRNA GAMBLIN:** From where we began to
3 talk about it?

4 **MS. TIAR WILSON:** Yeah.

5 **MS. MYRNA GAMBLIN:** It became safe to do so.
6 When other people began to talk about it, their missing and
7 murdered, that's when.

8 **MS. TIAR WILSON:** So, how long ago would you
9 say then?

10 **MS. MYRNA GAMBLIN:** Five years. Yeah. From
11 the top of my head, about 5 years.

12 **MS. TIAR WILSON:** And so, who -- you
13 mentioned the Elder was talking about her, like he --
14 before he died.

15 **MS. MYRNA GAMBLIN:** Mm-hmm.

16 **MS. TIAR WILSON:** Was talking about her
17 death.

18 **MS. MYRNA GAMBLIN:** Mm-hmm.

19 **MS. TIAR WILSON:** Is that when you kind of
20 began to look into her death and see ---

21 **MS. MYRNA GAMBLIN:** No. Oh, no. Because he
22 died, I don't know, more than 20 years ago. No, I didn't
23 even -- I think I shared with one sibling that
24 conversation.

25 **MS. TIAR WILSON:** So, that was the first

1 time you're bringing it up?

2 **MS. MYRNA GAMBLIN:** Essentially yes, yeah.

3 **MS. TIAR WILSON:** And then the other -- so,
4 you know, we talked -- this is a great conversation to have
5 because we're able to talk about the historical context of
6 Norway House ---

7 **MS. MYRNA GAMBLIN:** Mm-hmm.

8 **MS. TIAR WILSON:** --- through this story and
9 through your research and through the people you've talked
10 to, right?

11 **MS. MYRNA GAMBLIN:** Mm-hmm.

12 **MS. TIAR WILSON:** But it just -- you
13 mentioned she -- there was no investigation.

14 **MS. MYRNA GAMBLIN:** No.

15 **MS. TIAR WILSON:** But is there one today?

16 **MS. MYRNA GAMBLIN:** No.

17 **MS. TIAR WILSON:** So, she -- how do I
18 explain it? Is, like, I think -- okay, I'm just assuming
19 here, but I think I've seen a story on CBC ---

20 **MS. MYRNA GAMBLIN:** Yeah, the CBC that was
21 investigating it and -- okay, the CBC was doing -- was they
22 were wanting to go back into the historical record to see
23 when there was, you know, an actual record of someone who
24 had, you know, a woman who had been murdered and how far
25 back that would be, and that's where you would have seen it

1 because they found two women's names and one of them was
2 hers.

3 **MS. TIAR WILSON:** And so, how did they --
4 did they ever explain to you how they found her name?

5 **MS. MYRNA GAMBLIN:** Oh, yeah. They did.
6 They were -- they were asking the RCMP to see if they could
7 go through the records, and then they had been to the
8 medical examiner to see if they could get the autopsy
9 report released to them. I have never seen that. They
10 have it. And, my other sisters asked is if -- is right now
11 asking them if they could share that with us. We can go
12 through the whole process, but it took them a long time to
13 get that report. If they're willing to share with us
14 that'll be -- we'll see it that much sooner. If not, we'll
15 have to go through the process ourselves.

16 **MS. TIAR WILSON:** And I don't know if
17 they've explained it to you but one of the unique things
18 about the Commission ---

19 **MS. MYRNA GAMBLIN:** Mm-hmm.

20 **MS. TIAR WILSON:** --- is that it's -- it has
21 got 14 jurisdictions that it looks through it, like, all
22 the provinces and territories -- sorry, I said 14, right?

23 **MS. MYRNA GAMBLIN:** Mm-hmm.

24 **MS. TIAR WILSON:** So, all the provinces and
25 territories plus federal.

1 MS. MYRNA GAMBLIN: Okay.

2 MS. TIAR WILSON: And one of the unique
3 things is that they compel information.

4 MS. MYRNA GAMBLIN: Hmm.

5 MS. TIAR WILSON: So, at the request of the
6 family, like, if you wanted those kind of records---

7 MS. MYRNA GAMBLIN: Oh, I didn't know that.
8 No. I would like to see what that report says.

9 MS. TIAR WILSON: So, they could subpoena
10 RCMP and stuff at the request of families, if you request
11 that.

12 MS. MYRNA GAMBLIN: Mm-hmm, okay. Well, I'm
13 not going to go that far, because I would like my sister to
14 pick up the thread.

15 MS. TIAR WILSON: Because you said she was
16 the older one and (~~indiscernible~~) [remembers it right?]

17 MS. MYRNA GAMBLIN: Mm-hmm, yeah. Yeah.
18 Yeah, she was probably about 9 or 10 already when this was
19 going on.

20 MS. TIAR WILSON: So, I guess there is kind
21 of an investigation, then, if CBC ---

22 MS. MYRNA GAMBLIN: By the family. The CBC
23 wanted to do a story.

24 MS. TIAR WILSON: Okay.

25 MS. MYRNA GAMBLIN: And they weren't --

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1 they're not pursuing any angle other than for their
2 purposes of their story. They wanted to be able to access
3 recorded information.

4 **MS. TIAR WILSON:** Mm-hmm.

5 **MS. MYRNA GAMBLIN:** And that was -- she was
6 one of the names they found, but that was as far back as
7 they could go, was 1960, this one.

8 **MS. TIAR WILSON:** Mm-hmm.

9 **MS. MYRNA GAMBLIN:** And then there's another
10 -- there was two of them and they couldn't get -- I have
11 the article, you know, and I was to -- I told somebody I
12 was going to bring it but ---

13 **MS. TIAR WILSON:** Did you speak to the
14 reporters yet?

15 **MS. MYRNA GAMBLIN:** Yes. Yeah.

16 **MS. TIAR WILSON:** And after that story came
17 out and they mentioned it ---

18 **MS. MYRNA GAMBLIN:** Mm-hmm.

19 **MS. TIAR WILSON:** --- did it bring more
20 questions about that? Did you guys reach out to the RCMP?

21 **MS. MYRNA GAMBLIN:** No. No, we have not,
22 mainly because for myself, I would like to see the actual
23 medical examiner's report, but because this is so for -- I
24 guess in our timeframe, it's quite recent, it was this
25 summer, there hasn't been -- like, we haven't had that

1 family dialogue. [*Twenty-nine lines redacted - personal*
2 *information*].

3 **MS. MYRNA GAMBLIN:** It would be -- like,
4 there is one thing that we can all point to, and that was
5 the general social fabric of our growing up, because the
6 people who were not involved, like, my grandparents and the
7 use of alcohol, and in our generation, it was primarily
8 alcohol, like drugs were fairly, like a future thing that
9 came. It was a normal living style.

10 **MS. TIAR WILSON:** Here in Norway House?

11 **MS. MYRNA GAMBLIN:** Mm-hmm. Yeah. There
12 were certain families that were extremely involved in their
13 religion that were teetotalers because of that, but they
14 didn't allow, you know, their children to consort with the
15 rest of us. And then there were families like my
16 grandparents and their traditional lifestyle where, to
17 them, alcohol was a menace and to be used appropriately and
18 not for the purpose of social drinking or abusing it.

19 And -- but for the rest of us, and our, you
20 know, our -- a lot of us grew up as -- like I remember,
21 because I was the oldest one at home, and in all the
22 households around us, the adults would be all somewhere,
23 probably at the bar, or something associated with that,
24 starting on Friday and maybe ending Sunday night, in our
25 case anyway. Some people went longer, you know, and

1 shorter, but we all kind of looked after each other and we
2 were all very adept at hiding from the provincial social
3 workers that, you know, periodically would be rumoured to
4 be in town.

5 **MS. TIAR WILSON:** Mm-hmm.

6 **MS. MYRNA GAMBLIN:** So, like I said, it was
7 a little -- it was how people lived and there isn't a
8 single one of us, like as children in our family, that
9 didn't begin to use alcohol. Like, we all did at a certain
10 point, [*one line redacted - personal information*], and some
11 of us decided we didn't want to live that lifestyle;
12 others, I don't recall of there had ever even been in
13 discussion, if anybody even spoke about having sufficient
14 control of their life to make a different decision is
15 essential.

16 **MS. TIAR WILSON:** Yeah. And then one more
17 question.

18 **MS. MYRNA GAMBLIN:** Mm-hmm.

19 **MS. TIAR WILSON:** You mentioned the loss of
20 your father ---

21 **MS. MYRNA GAMBLIN:** Mm-hmm.

22 **MS. TIAR WILSON:** --- and your mom going
23 into a new relationship ---

24 **MS. MYRNA GAMBLIN:** Mm-hmm.

25 **MS. TIAR WILSON:** --- and then, you know,

1 she's a residential school survivor, he was also, and your
2 step-dad, I guess you called him. And so, you mentioned a
3 lot of the domestic abuse.

4 **MS. MYRNA GAMBLIN:** Mm-hmm.

5 **MS. TIAR WILSON:** You mentioned the beatings
6 between them.

7 **MS. MYRNA GAMBLIN:** Mm-hmm.

8 **MS. TIAR WILSON:** Were you and your siblings
9 impacted by those things?

10 **MS. MYRNA GAMBLIN:** Did we get beatings as
11 well?

12 **MS. TIAR WILSON:** Yeah.

13 **MS. MYRNA GAMBLIN:** Quite regularly. Again,
14 that was very normal I think because I mean it -- you're
15 like a, you know, barefoot woman running into our house
16 being chased by, you know, a bat-wielding husband, it
17 happens. And, within our own household, we grew up in a
18 very typical alcoholic family environment where -- with
19 domestic violence that was involved and (indiscernible).

20 My mother wasn't getting beaten every night,
21 but a typical scenario would be that, you know, she has
22 gone to work from Monday to Friday. He hasn't come home
23 yet for that Friday evening because, generally, they'd go
24 out together, right? He hasn't arrived, so she stays home
25 with us and then when he does arrive, it's later on at

1 night and he's drunk and then what have you, but also
2 steady enough on his feet and now he can begin to initiate
3 a fight that -- because it was his excuse to begin beating
4 on her. And when I'm talking about beatings, it isn't
5 just, you know, you slap around somebody or -- I'm talking
6 about turn on a stove element and hold her against it.
7 That's the level of violence that would happen.

8 **MS. TIAR WILSON:** Mm-hmm.

9 **MS. MYRNA GAMBLIN:** And I spent many, many
10 days and nights -- like I -- this is what I'm talking
11 about, when I say, like, when you're dealing with multiple
12 trauma and you're always responding to -- in a survival
13 frame of mind, okay? So, my typical behaviour was that,
14 you know, when it looked -- so, okay, they're going to go
15 out drinking, or one of them is going to go out drinking;
16 somebody's going to go out drinking.

17 So, that particular evening when the kids
18 are going to bed, I was very parentified, like very --
19 probably starting from the first year of my mother's second
20 marriage. I would take all my siblings into one room,
21 because we were fortunate enough to have, like, two
22 bedrooms for the children, right, which we shared, and I
23 had -- well, ~~I mean, some of us (indiscernible)~~ [how many
24 siblings have I got left?]. Like, of that group I had
25 [Sister 1], [Sister 2], [Sister 3], (indiscernible), four

1 sisters and two little brothers younger than I.

2 I would gather up all my brothers and
3 sisters to all sleep in the same room, and I would equip
4 myself with barricades for the door, and then a weapon for
5 self-defence just in case. That's how -- and we were all
6 doing this to get the children (indiscernible).

7 **MS. TIAR WILSON:** Mm-hmm.

8 **MS. MYRNA GAMBLIN:** And if it looked like
9 our mother's going to get killed, I'm going to intervene.
10 I don't know how sure I might have been, but I learned that
11 there's only one thing to do. But, for me, as an
12 individual, my ability to behave that way was a direct
13 result of the initial years that my grandparents -- where I
14 had quite a solid spiritual strength that I had gained from
15 that.

16 **MS. TIAR WILSON:** Mm-hmm.

17 **MS. MYRNA GAMBLIN:** So, intervening in a
18 fight where my mother is being beaten, and it looks like
19 he's going to overdo it and kill her, by intervening, I
20 would step in and intervene, and that ~~related~~ [lead] to
21 some -- him attempting to punish me for that.

22 Then I actually had to move out of home when
23 I was about -- I was probably around 12 years old because
24 he had done one of these things again where he -- my mom
25 was eight months pregnant and he attacked her. Like, she

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1 -- one of the things that she did was when she was
2 pregnant, she would stay home a lot more, and that
3 particular evening, and it has not -- you know, like it's
4 clear in my mind because it's a trauma, right? Of course
5 you remember. But, for her, like, she was at home and she
6 allowed me to parent the children even when she was home.

7 So -- and that night, I had taken all the
8 children in the room with me, and she had stayed up,
9 presumably waiting for him to get home, and I heard when he
10 came in the house. So, I cracked open the door a little
11 bit and I saw him throw a knife at her because she had been
12 keeping his supper, and when he sat down, he was, like,
13 "it's cold food." And, she was, like, "You know, if you
14 would have been here to eat, it wouldn't be cold," and she
15 turned her back on him and walked away and that's when he
16 threw a knife at her.

17 And then she did something which was also
18 very typical, I guess a provocation because she picked up
19 the knife, she walked over and she put it in front of him,
20 she said, "Here, go ahead. Finish me off." And then he
21 just flew into a rage and slammed ~~it~~ [her] on the floor and
22 proceeded to choke her and twist her breasts and do all
23 this stuff. But, she is eight months pregnant while he's
24 doing this, right?

25 And, that was, for me, like, there -- I had

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1 my own personal vision of just how far another human being
2 should be allowed to go. And beating up my sister, that
3 was my younger sister that she was pregnant with, and she
4 -- she would have -- what would she have been? Maybe
5 around -- she would have been in her late 40s now. She
6 didn't live past the age of 8. But, what I did was I took
7 a 2x4 that I had squirreled away in the room, as usual. I
8 took the 2x4 and I snuck out. Like, the kids, of course,
9 already learned to be quiet, not to attract attention to
10 themselves.

11 So, I just shushed all the children and
12 because he's, you know, so engaged in what he's doing, I
13 just ~~truned~~ (ph) [trotted] up behind him and hit him with
14 the 2x4, because somewhere I had heard that if you hit
15 somebody here hard enough, you can -- well, what I had
16 heard is that you can easily kill somebody by hitting them
17 hard. And, this is what I aimed for and I didn't think
18 twice about it. And, he went over like a ton of bricks and
19 he was -- his head was cracked. Like, he was bleeding.

20 And, my mother was just in a total flutter,
21 and I remember just my reaction to it, and I've analyzed
22 this over and over again, which I am able to sit here and
23 talk about it, right? Was to look -- and, you know, seeing
24 her like, oh my God, you might have killed him, you know,
25 and [*IN CREE: ahh you may have killed him*], and her fear

1 was something that was about -- was for me. It wasn't
2 about him being killed; it was about me doing it.

3 **MS. TIAR WILSON:** Mm-hmm.

4 **MS. MYRNA GAMBLIN:** And I heard that, you
5 know, from her, and I checked him for a pulse and he had a
6 pulse and I told her, I said, "you know, he's still alive,"
7 and I remember at that age I asked my mother, I said --
8 because the police had not wanted to help. You know, we
9 tried that. They had come to our door and shook their
10 heads, sorry, you know? The man was the king of the castle
11 and that's all there is to it, kind of thing.

12 And, I asked her, I said, "Do you want me to
13 hit him again?" And she just, like, she freaked. Like,
14 she didn't -- she wasn't expecting that, but she said no,
15 no. She was already like, "get out of here and go get, you
16 know, your uncle's," like his brother's from next door.
17 He's got to go to the hospital.

18 So, I did that, and they did; they took him
19 to the hospital. But, he was in the hospital for I don't
20 know how long, but he was there under observation for some
21 time, because she checked on him while he was in the
22 hospital, and she came home and she informed me that I was
23 leaving the house. I remember, I'm like, "what do you
24 mean?" She was like -- she said your granny is coming to
25 get you today. I didn't have a whole lot of stuff but, you

1 know, whatever I had, "get it together because you're going
2 with your granny."

3 **MS. TIAR WILSON:** Mm-hmm.

4 **MS. MYRNA GAMBLIN:** "And you're going to go
5 live there now." And I remember, like, I mentioned, why?
6 And she said, "because he says he's going to kill you the
7 minute he gets in this house. He knows it was you that put
8 him in the hospital." And she had believed him.

9 **MS. TIAR WILSON:** Mm-hmm.

10 **MS. MYRNA GAMBLIN:** So, you know, and it's
11 that kind of -- it takes many, many years of sobriety,
12 first of all. First of all, sobriety, because if I had
13 gone the same path as so many of my peers had, to drift
14 more and more, and I started to, you know, I started. As a
15 teenager, one of the larks that we started with which, you
16 know, was a novelty, gas sniffing, and that's how I
17 started, and then all of a sudden, it was like beer
18 drinking and whisky drinking, and I engaged in those
19 activities to a certain extent.

20 But like I said, from that first part of my
21 life, it didn't suit me. It didn't -- I wasn't as
22 vulnerable to the influences. I could live without self
23 medicating on a regular basis, and it was only, you know,
24 for that reason that I am not continuing in that kind of
25 lifestyle, and I began to actively change my lifestyle, you

1 know, I'm my 20s (~~indiscernible~~) [, very early age].

2 **MS. TIAR WILSON:** Mm-hmm.

3 **MS. MYRNA GAMBLIN:** But my siblings were not
4 so lucky, you know? It's -- like I said, I had one sister
5 who died. As far as we know, it was an accidental death.
6 But she died in the care of my -- one of my other sisters
7 because the adults were out, and I had -- my youngest
8 brother also died. And, he was an active alcoholic and he
9 died, also an accidental death. So, it's these kinds of
10 things, but I'm almost feeling like I'm starting to get off
11 topic, but at the same time, it isn't. I know it isn't.

12 **MS. TIAR WILSON:** And, the reason why I had
13 asked that, though, is because part of our mandate is also
14 to listen to survivor stories.

15 **MS. MYRNA GAMBLIN:** Oh, right. One of the
16 things I did not escape was the co-dependency, and I had no
17 idea there was such a thing. Like I -- we didn't know that
18 there was such a thing as alcoholism. We didn't, you know,
19 we didn't grow up with that kind of information and about
20 the AA was, you know, growing up somewhere, and we hadn't
21 heard yet, you know, and we didn't have, I guess, a
22 barometer of comparison other than what we had access to,
23 and back then, there being no televisions and our greatest
24 entertainment was radio.

25 **MS. TIAR WILSON:** Mm-hmm.

1 **MS. MYRNA GAMBLIN:** And so, that kind of
2 stuff -- the -- like I said, I didn't escape the co-
3 dependency, not knowing -- you know, like I said, I was
4 parentified, but I also didn't know I was co-dependent.
5 So, the first opportunity, I entered into a relationship
6 with an alcoholic and that lasted for almost eight years
7 until -- like, he fell off the wagon. Like, he was sober
8 when we met, and he stayed sober through a good part of our
9 -- and this is -- I'm glad that you asked this question
10 because one of the things that happened, he was a
11 residential school student. He was raised in Guy Hill
12 Residential School.

13 He and I worked together when the Royal
14 Commission on Aboriginal Peoples was starting up. And, I
15 can't remember if we had a child together at that time
16 already, but like I said, during that eight-year period
17 because it was the last two years, the first six years he
18 maintained his sobriety, and the last two years he was
19 completely off the wagon, drinking and then turning to
20 drugs and harder drugs.

21 But, the ~~turner~~ [trigger] appears to have
22 been the Royal Commission on Aboriginal Peoples process
23 because he and I were working with various First Nation
24 groups, and he was helping people gather statements, like,
25 the First Nations communities to get the presentations

1 ready for the Royal Commission, and he was, like, helping
2 them by listening to the stories and getting the
3 information together. And, I was working with him on that
4 because we were doing the writing. I was doing -- I had
5 the pen and he had the verbal part.

6 And I didn't know, because we didn't have
7 that information back then, that he was being triggered off
8 by these stories [*one line redacted - personal*
9 *information*], and he was totally baffled by his own
10 behaviour. I was baffled. Like, what the hell brought
11 this on, right? We never linked it at that time to the
12 Royal Commission process. And he's listening to all these
13 stories, going to residential school, the experiences of
14 people, and he's having to cope. And, the coping
15 mechanism, unfortunately, was he went and had his first
16 drink, not just staying sober for that -- quite a number of
17 years. To my knowledge, he has never gone back to
18 sobriety. (~~Indiscernible~~) [Because we didn't stay
19 together]. But, yeah.

20 **MS. TIAR WILSON:** I think those are my main
21 questions that I had. I'm just checking in now, it's ---

22 **MS. MYRNA GAMBLIN:** Yeah. Yeah, because I
23 remember giving some kind of statement to TRC about that,
24 because I had to raise our children as a single parent on
25 account of that situation, you know?

1 **MS. TIAR WILSON:** Mm-hmm.

2 **MS. MYRNA GAMBLIN:** He couldn't -- you know,
3 my oldest son stays in touch with his father and he says
4 he's still at it.

5 **MS. TIAR WILSON:** I just want to ask, are
6 feeling like this process has helped you felt heard today?

7 **MS. MYRNA GAMBLIN:** Has what?

8 **MS. TIAR WILSON:** Has this process helped
9 you felt heard today, listened to?

10 **MS. MYRNA GAMBLIN:** Oh, yes, definitely.
11 Definitely, yeah.

12 **MS. TIAR WILSON:** Have you felt like you've
13 been able to share your story, your truth through your
14 words?

15 **MS. MYRNA GAMBLIN:** Mm-hmm, yeah.

16 **MS. TIAR WILSON:** And have you -- I should
17 have asked this at the beginning. I need to get in that
18 habit. But, are you voluntarily here giving your statement
19 to the Commissioners today? Nobody has forced you to be
20 here?

21 **MS. MYRNA GAMBLIN:** I'm voluntarily here,
22 yes.

23 **MS. TIAR WILSON:** That being said, is there
24 anything else you would like to add that you might not have
25 covered, or ---

1 **MS. MYRNA GAMBLIN:** As an Aboriginal woman,
2 my appearance, my hair used to be much lighter. Like, I
3 can go into the City of Winnipeg and pass as non-
4 Aboriginal. But, my experience has been that the mindset
5 that I would -- like, that's the only word I can think of
6 that's not completely -- that's kind of neutral. So, I
7 keep using "mindset" -- of people that I would encounter,
8 non-Aboriginal persons, you could see the change in
9 attitude, or they openly display a change in attitude as
10 soon as they find out that a) you're an Aboriginal person,
11 and in addition to that, you grew up on a reserve, and in
12 addition to that, like, you know, it's degrees of attitude
13 that would come, you know, the attitude change and how you
14 were treated.

15 You know, so Aboriginal, grew up on a
16 reserve, has a Treaty number, and it would manifest itself
17 as -- there would be the group of people who would want to
18 talk to me about, "So, what do you think about them?"
19 Like, the people on the reserve, "those people", like I'm
20 one of those people. "But, you don't look them, so you
21 don't think like them." Literally, that kind -- going to
22 school at one point because we all had to leave to go to
23 high school, they didn't have high schools here when I was
24 going to school.

25 I ended up at Grant Park Collegiate in

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1 Winnipeg, and I had discovered that if I wanted to go into
2 the sciences, I had to take university entrance math, is
3 what they called it at the time. So, it was university
4 entrance math. Then they had a business math. I think
5 there was some other math, but university entrance math is
6 the one you wanted to take if you wanted to further your
7 education. And I remember being told I could not take that
8 math because I signed up for it; right? This is grade 10.
9 And, totally baffled, like, why I can't take this math?
10 Because you're from a reserve. You would never be able to
11 learn this math. I was, like, but if I don't do this math
12 then I can never have pursued the career that I want.

13 I remember the principal himself telling me
14 that I should just give that up because this math was so
15 difficult; I would never be able to do it. You know,
16 you're just -- you know, reserve students just don't --
17 they can't learn this. And I remember being very, very
18 angry about it and saying to him that I didn't -- that I
19 believed I had some rights and that I wanted to take that
20 math, and what did I have to do in order for this school to
21 let me? And, he was like, "So, you are really determined,
22 and you think you can do this, do you?"

23 And I was just a little girl, right, with no
24 family support because they put you in these boarding
25 homes, you know. It's like a foster home so you can go to

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1 school. He said, "If you're so damn determined to do this,
2 well, I'm going to let you do it, but after each and every
3 test, I want you to bring that test in here, so I can see
4 the marks."

5 That man motivated me to get, I think it was
6 an A double plus because I think I lost two marks, like two
7 points out of the entire year of math just because. I
8 wouldn't have gotten such a high mark if it wasn't for him
9 doing this. But I remember, like, after giving him my
10 final exam and he was, "like, well, I guess you must have,
11 you know, some blood in you to be able to do this thing."
12 And, I didn't go back to that school. Like, I did whatever
13 I could to manipulate, manoeuvre so I never had to go back
14 there. I probably would have been a great university
15 student (indiscernible) brave it through, right? But that
16 kind of thing, you know?

17 And then the boys, the non-Aboriginal boys,
18 I remember one of my friends who was from Berens River, and
19 we happened to be in the same boarding home, she asked me
20 to double date with her and by this time, like, this was
21 later on in the year, so I was probably about 16, and I
22 said okay. And, she was going with a non-Aboriginal boy.
23 And, she said him and his friend are going to pick us up
24 and we're going to go out. We're going to a movie.

25 So, the boy that I was blind dating with,

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1 like, he was all very nice until he was like, "Uh, you mean
2 like you're an Indian, an Indian woman?" And as soon as I,
3 you know, I said yes, "Like, you lived on a reserve?"
4 "Yes." As soon as he got that straightened, then he was
5 like, you know, "Do you want to do it with me?" And that
6 was the way boys in my time expressed themselves, right,
7 when they were trying to have sex with a girl. And, I was
8 just appalled, I was like, "Who the hell do you think you
9 are?" "But, you're an Indian. Like, I was always told
10 that Indian women really like sex, you know, and that
11 you'll do it with anybody."

12 And that was not an unusual experience, if I
13 found myself in any kind of situation where it was a non-
14 Aboriginal male, because I would be treated like gold until
15 they discover who I am, where I'm from. And I don't know
16 how that's changed in recent history. That, I'm talking 40
17 years ago.

18 **MS. TIAR WILSON:** But, it just goes to show
19 the history and the context.

20 **MS. MYRNA GAMBLIN:** Mm-hmm.

21 **MS. TIAR WILSON:** Of how this issue is ---

22 **MS. MYRNA GAMBLIN:** Mm-hmm.

23 **MS. TIAR WILSON:** --- bigger than the last
24 five years (~~indiscernible~~) [for example. When you started]

25 ---

1 MS. MYRNA GAMBLIN: Oh, yeah.

2 MS. TIAR WILSON: --- knowing about your
3 aunt.

4 MS. MYRNA GAMBLIN: Yeah.

5 MS. TIAR WILSON: So, checking in how you're
6 feeling.

7 MS. MYRNA GAMBLIN: I'm tired actually.

8 MS. TIAR WILSON: I'll admit, I've done many
9 today and my mind is full.

10 MS. MYRNA GAMBLIN: Mm-hmm.

11 MS. TIAR WILSON: But, I'm here if you still
12 feel like you need to talk. I mean, we've covered a lot.
13 You know, I want to thank you personally for -- just to
14 hear the history context of Norway House.

15 MS. MYRNA GAMBLIN: Mm-hmm.

16 MS. TIAR WILSON: But, also, for coming to
17 the Commission, to the National Inquiry, you know, and
18 giving also a chance for the Commissioners to hear that
19 history.

20 MS. MYRNA GAMBLIN: Mm-hmm.

21 MS. TIAR WILSON: So, thank you for that.
22 You mentioned these notes.

23 MS. MYRNA GAMBLIN: Mm-hmm.

24 MS. TIAR WILSON: Can you submit them to me,
25 so I can ---

1 **MS. MYRNA GAMBLIN:** I'm leaving those with
2 you, yes.

3 **MS. TIAR WILSON:** Okay, and then the list
4 you created -- oh, you even have a date on here. I was
5 going to ask you when you made these. Okay. So, no --
6 today -- that's today date. You didn't make these just
7 today?

8 **MS. MYRNA GAMBLIN:** I just printed it out
9 today, and I had to quickly work because I wasn't prepared
10 the way I would have liked to have been prepared to do a
11 presentation to the Commissioners, mainly because, like, it
12 was -- it's a communication piece all over, and we were
13 told in another meeting last week by Counsellor Osborne
14 that the Commission was coming on these dates, right? And
15 so, I'll just try and remember how many days before you
16 arrived here that was. Like, that was within about a week
17 before you arrived here.

18 So, I didn't see, like, a bunch of
19 advertising going on locally, but that could be because I
20 didn't go to a lot of places, luckily, in those days,
21 right? I heard it at that meeting and I was very grateful
22 to hear because -- and it did give me a few days to start
23 thinking, you know, in between doing my regular work and
24 other stuff I'm involved in to start thinking about what I
25 actually wanted to, you know, to enter into the record,

1 because I know this is a legal process.

2 **MS. TIAR WILSON:** Mm-hmm.

3 **MS. MYRNA GAMBLIN:** And, again, you
4 triggered also thinking -- this is the last one, because
5 we're going to keep doing this, and you're very good at
6 what you do by the way. Thank you. There is -- when we
7 started talking about intergenerational effects, there is
8 already a legal form of precedent, to my understanding,
9 that has been very well-established through the residential
10 school compensation process, okay? They even have, like, a
11 checklist of symptoms of residential school effects, unable
12 to hold a job, dah, dah, dah, dah, that the amount of
13 compensation for those victims was determined by some of
14 the symptoms that they were displaying as a result of their
15 incarceration and residential schools.

16 So, I think there's a body of information
17 there that already sets out some very specific type of
18 guidelines, because I just kind of, like, in my work, I
19 just kind of absconded with that information to, you know,
20 begin to work with people to say, you know, this is some of
21 how what -- some people are terming -- using the term
22 "residential school syndrome" for the effects in general,
23 but the specifics of it that the adjudicators went through
24 with the claimants, right?

25 So, those specifics, and I think it's part

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1 of the healing that needs to happen because we need -- if
2 there's any kind of process, like a healing process, we
3 kind of -- you know, you can't just put a band aid on it,
4 you know? And, I guess like an illness, I'm going to
5 revert to my language right now. [*IN CREE: Whatever is the*
6 *thing that was taken away from you and making you sick, you*
7 *have to put it back together.*]

8 So, what I'm saying -- I'm saying what was
9 removed from you that is now causing your illness has to be
10 restored in some form in order for the healing to begin.
11 So, in our case as the people, the thing that was removed
12 from us, I know it's at the end of the day, is who we are.
13 (Indiscernible) and this is what's causing the illness.
14 And in order to heal the illness, we need to put it back.
15 And in the day-to-day, when we're trying to help put it
16 back, and I am forced to use the English language to help
17 parents try and reconstruct some of that identity because
18 the current legal processes do not allow us to actually do
19 a full-blown healing by also beginning to access our
20 languages. I think -- I don't know if I'm saying it, if
21 I'm expressing it well enough.

22 But, you know, [*IN CREE: that is where it*
23 *has to start, with the language.*] Because, and I'm just
24 going to use this piece, when talking with parents and
25 other people around me, when we talk about our culture, I'm

1 talking about first the language.

2 **MS. TIAR WILSON:** Mm-hmm.

3 **MS. MYRNA GAMBLIN:** Because language, we
4 share a language, we share a history, we share traditions
5 and we share -- I said we have language, traditions,
6 knowledge and history. And the language is the piece that
7 expresses the philosophies of our people and we -- in order
8 to have some concept of identity, we need to know what
9 you're identifying with, right? And, that identification,
10 when speaking with our current parents, like, they're the
11 parents of children from age 0 to 18, when I tell them that
12 our language does not have -- it doesn't have the concepts
13 of she, he and it, and that there's no -- it doesn't have a
14 built-in species discrimination that -- the language is
15 constructed to speak to living and parts of living, like
16 part -- living beings and parts of living beings.

17 So, for example, I can talk about Laughing
18 Rabbit, my friend Laughing Rabbit. I can see her coming
19 down the road and I say, I'm translating from what I would
20 be thinking in my language, right. [*IN CREE: Here they*
21 *come, circling around laughing rabbit.*] So, Laughing
22 Rabbit, my friend, coming down the road, you know, dancing
23 down the road.

24 You don't know if I've got a girl friend
25 whose name is Laughing Rabbit. Maybe it's my, I don't

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1 know, neighbour, the Raven, who's hopping down the road and
2 I just happened to have refer to this Raven as Laughing
3 Rabbit rather than a Raven. You don't know of any of that
4 until I specify. It could actually be a rabbit, right?
5 Until I specify, like in my language, if I say [*IN CREE:*
6 *here is the laughing rabbit female that is coming down the*
7 *way.*]

8 So, I'd be specifying, you know, this is
9 living being named Laughing Rabbit, who is a human female.
10 It's just not built in. I can't just say she is named
11 Laughing Rabbit, like, you know? There's my friend, you
12 know, and be able to say in one word, like, it's "her".

13 **MS. TIAR WILSON:** That was in Cree it's
14 animate and inanimate.

15 **MS. MYRNA GAMBLIN:** Yeah. So -- and when
16 I'm sitting with parents that are, like, and they have 8-
17 year-olds, that have 12-year-olds, 4-year-olds, and that's
18 the first time they've heard this about their own language,
19 even if they understand like [*IN CREE: yes, no, laugh*], but
20 this is the first time they're actually having a discussion
21 and having anybody point that out, and it's scary but
22 that's -- okay. End.

23 **MS. TIAR WILSON:** So, you're saying that
24 we're going to end this now?

25 **MS. MYRNA GAMBLIN:** Mm-hmm.

1 **MS. TIAR WILSON:** Okay. So, again, thank
2 you so much for your visit today. First of all, thank you
3 for waiting.

4 **MS. MYRNA GAMBLIN:** Okay.

5 **MS. TIAR WILSON:** You know, you could have
6 got frustrated with the process and you could have walked
7 away. So, thank you for waiting and submitting to us.
8 That's very important. And then I just have to say, you
9 know, it's 6:45 p.m. central standard time, Thursday
10 November 9th. This is Tiar Wilson who has just spent a
11 couple of hours with Myrna Gamblin, and we, you know, we
12 talked about a lot of -- we talked -- first of all, talked
13 about a historical murder in the community, one of the
14 first that is, I guess, on the record.

15 So, she was able to bring in a lot of
16 historical context in terms of -- I guess some of the --
17 well, the systemic causes of why some missing and murdered
18 women -- I mean why there is so many missing and murdered
19 women. Again, I just have to ask, have you felt like
20 you've been listened today?

21 **MS. MYRNA GAMBLIN:** Yes.

22 **MS. TIAR WILSON:** All right. So, with that
23 we can end this now. Thank you very much.

24 **MS. MYRNA GAMBLIN:** Thank you, and I thank
25 the Commissioners.

--- Upon adjourning at 6:45 p.m.

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

March 12, 2018