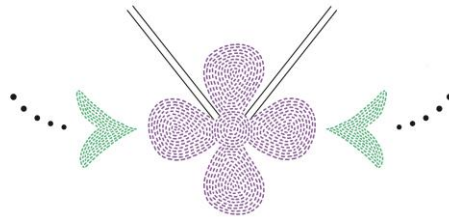


National Inquiry into
Missing and Murdered
Indigenous Women and Girls



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
Parts 2 & 3 Institutional & Expert/Knowledge-Keeper
Hearings: “Colonial Violence”
Frobisher Hotel, Koojese Room
Iqaluit, Nunavut**



PUBLIC

Mixed Part 2 & 3 Volume 4

Thursday September 13, 2018

Panel 3: Decolonizing Practices (*continued*)

**Witnesses: Jeffrey McNeil-Seymour, Jasmine Redfern
& T.J Lightfoot**

INTERNATIONAL REPORTING INC.

41-5450 Canotek Road, Ottawa, Ontario, K1J 9G2

E-mail: info@irri.net – Phone: 613-748-6043 – Fax: 613-748-8246

II
APPEARANCES

Assembly of First Nations	Julie McGregor (Legal Counsel)
Association of Native Child & Family Service Agencies Ontario (ANCFSAO)	Sarah Beamish (Legal Counsel)
Congress of Aboriginal Peoples	Melissa Cernigoy (Representative)
Eastern Door Indigenous Women's Association	Natalie Clifford (Legal Counsel)
Government of Alberta	Doreen Mueller (Legal Counsel)
Government of Canada	Donna Keats (Legal Counsel)
Government of Manitoba	Samuel Thomson (Legal Counsel)
Government of Nunavut	Alexandre J. Blondin (Legal Counsel)
Government of Saskatchewan	Macrina Badger (Legal Counsel)
Independent First Nations	Sarah Beamish (Legal Counsel)
ITK - Inuit Tapiriit Kanatami	Elizabeth Zarpa (Legal Counsel)
MMIWG Coalition Manitoba	Catherine Dunn (Legal Counsel)
Northwest Territories Native Women's Association	Jessi Casebeer (Legal Counsel)
NunatuKavut Community Council Inc.	Sarah Baddeley (Legal Counsel) Victor Ryan (Legal Counsel)
Pauktuutit Inuit Women of Canada, AnânuKatiget Tumingit, Regional Inuit Women's Association Inc., Saturviit Inuit Women's Association of Nunavik, Ottawa Inuit Children's Centre and Manitoba Inuit Association	Beth Symes (Legal Counsel)
Regina Treaty Status Indian Services, Inc.	Erica Beaudin (Representative)

**III
APPEARANCES**

Vancouver Sex Workers Rights
Collective

Carly Teillet (Legal Counsel)

IV
TABLE OF CONTENTS

Truth-Gathering Process Mixed Part 2 & 3 Volume 4

Panel 3: Decolonizing Practices (continued)

Witness: Jasmine Redfern

Chair: Shelby Thomas, Commission Counsel

Second chair: Christa Big Canoe, Commission Counsel

Witness: T.J Lightfoot

Chair: Shelby Thomas, Commission Counsel

Second chair: Christa Big Canoe, Commission Counsel

Witness: Jeffrey McNeil-Seymour

Chair: Christa Big Canoe

Second chair: Shelby Thomas

Heard by Chief Commissioner Marion Buller & Commissioners
Michèle Audette (via Skype), Brian Eyolfson & Qajaq Robinson

Grandmothers, Elders & Knowledge-keepers: Meeka Arnakak,
Abraham Arnakak, Micah Arreak (National Family Advisory Circle
- NFAC), Louise Haulli, Kathy Louis, Laureen "Blu" Waters,
Leslie Spillet, Bernie Williams

Throat-singers: Becky Kilabuk and Mary Lucassie

Drum-dancer: Jacopoosie Tiglik

Clerks: Maryiam Khoury & Gladys Wraight

Registrar: Bryan Zandberg

V
TABLE OF CONTENTS

	PAGE
Opening Remarks	1
<u>Panel 3: Decolonizing Practices (continued)</u>	
CROSS-EXAMINATIONS OF PANEL 3 BY PARTIES WITH STANDING	
Cross-Examination by MS. NATALIE CLIFFORD	13
Cross-Examination by MS. MELISSA CERNIGOY	27
Cross-Examination by MS. VICTOR RYAN	32
Cross-Examination by MS. BETH SYMES	34
Cross-Examination by MS. ELIZABETH ZARPA	46
Cross-Examination by MS. JOELLE PASTORA SALA	58
Cross-Examination by MS. JULIE MCGREGOR	73
Cross-Examination by MS. ERICA BEAUDOIN	81
Cross-Examination by MS. SARAH BEAMISH	95
Cross-Examination by MS. CARLY TEILLET	131
Cross-Examination by MS. CATHERINE DUNN	150
Cross-Examination by MS. JESSI CASEBEER	154
RE-EXAMINATION OF PANEL 3 BY COMMISSION COUNSEL	
Re-Examination by MS. CHRISTA BIG CANOE	161
QUESTIONS OF PANEL 3 BY THE COMMISSIONERS	
Questions by COMMISSIONER MICHÈLE AUDETTE	173
Questions by COMMISSIONER BRIAN EYOLFSON	183
Questions by COMMISSIONER QAJAQ ROBINSON	203
Questions by CHIEF COMMISSIONER MARION BULLER	220
Closing Ceremony	226

VI
LIST OF EXHIBITS

NO.	DESCRIPTION	PAGE
-----	-------------	------

Panel 3: Decolonizing Practices

**Witnesses: Jasmine Redfern and T.J. Lightfoot
Counsel: Christa Big Canoe (Commission Counsel)**

33	Rainbow Health Ontario Evidence Brief "Two-Spirit and LGBTQ Indigenous Health," (nine pages)	11
----	--	----

VII
NOTE

The use of square brackets [] indicates that amendments have been made to the certified transcript in order to correct information that was mistranscribed. Bryan Zandberg, Registrar for the National Inquiry into Missing and Murdered Indigenous Women and Girls, made all amendments by listening to the source audio recording of the proceeding. The amendments were made on April 14th, 2019 in Vancouver, British Columbia.

1 Iqaluit, Nunavut

2 --- Upon Commencing at 8:16 a.m. on September 13, 2018.

3 **MS. LISA KOPERQUALUK:** Ullaakuut. It means,
4 simply, in the morning, because before we didn't say good
5 morning to each other. And, when the term "good morning"
6 was introduced, we started finding the same -- we tried
7 finding the same phrase in Inuktitut, but it simply means
8 "in the morning". So, now, some of us are trying to say
9 "in the nice morning". So, in the nice morning translates
10 "ublaahatsiatkut." A very good morning and thank you very
11 much. Are we ready? Commissioners, good morning, a very
12 good morning, and also, MLA, lawyers and everyone, good
13 morning. And, also, our presenters, good morning. Thank
14 you very much for coming back. And, we are now going to
15 proceed, start, and we will start with a prayer and also
16 with the lighting of the qulliq. And, we have it lit all
17 day, the qulliq. It follows us everywhere we go.

18 The qulliq has been with us, with the
19 Inquiry, since the very beginning, and has been lit and
20 stays lit during the whole hearings. Meeka Arnakak, who
21 is here from Pangnirtung, let's welcome her. Meeka came
22 in from Pangnirtung to be our qulliq keeper. Nakurmiik.

23 **ELDER MEEKA ARNAKAK:** Let's proceed to
24 light the qulliq.

25 **(LIGHTING OF THE QULLIQ)**

1 Thank you. Good morning. It's a very good
2 morning, but we had a bit snowing during the night, and
3 there's a lot of snow out there in some places, and I
4 appreciate for inviting me here because I have always
5 wanted to come to this meeting in this kind of gathering.
6 I'm very happy and pleased to be here, and we will start
7 the meeting with a prayer.

8 **(MORNING PRAYER IN INUKTITUT)**

9 ...to give the witnesses the strength to
10 make their statements, and also to bless the people that
11 we have left behind at our house, and we are very pleased
12 that we are able to be here to have discussions, to hear
13 the actions we're going to be taking to prepare for some
14 conclusion.

15 And, there's healing where it seems like we
16 have never went through a turbulent period, and turbulence
17 has a way of disappearing if you work on it. Hurt people
18 heal in the name of Jesus Christ our Lord. Amen.

19 Thank you. My husband will say a short
20 comment. I just wanted to say I have been wanting to come
21 to this kind of gathering, and I envy the people that are
22 going to these gatherings because I know the gathering
23 helps benefit the people, and there are good news going
24 on, and we can learn from those, and that's what I wanted
25 to say. And, my husband and I have been helpers of people

1 healing, and we have healed a lot of people, and we have
2 gone through different communities when we're invited here
3 in our country. And, also, we have gone to Ottawa and
4 Toronto -- near Toronto, a penitentiary that we've gone
5 to, and also, here at the correctional centres. We have
6 gone to different communities, and sometimes we go more
7 than once to the same community when they ask, because, in
8 the earlier days, we were so hardened. We were hurt and
9 affected, and now they -- a lot of them have healed, and
10 this seems to be the last part, or the last part of the
11 hurt that we've felt in earlier days.

12 We were going through a lot of things that
13 we would not speak about, but things do get over. So, we
14 have to give hope to people if we're going to start using
15 healing process for those who are -- when we gather, those
16 people who are hurting. And, this is apparently -- the
17 hurt that we feel is part of our daily lives without
18 knowing, and it can be healed.

19 All of these things that we've gone
20 through, and we appreciate those who are front workers to
21 help these people that are hurting to their life, to
22 better their lives so that we can have a normal life as a
23 human being, and also to be a good society. Although we
24 have different cultures, I'm very pleased to be here, and
25 I enjoy it, because we are trying to help our people, and

1 we sometimes see the people that we have helped again, and
2 they are very appreciative, and that they have a way to go
3 forward. And, we can feel these things. We feel these in
4 ourselves, within our deep feeling, and they can come out,
5 and I thank you very much for inviting me here.

6 And, my husband would like to say some
7 comments. And, he sometimes wants to go on and on, so I
8 might have to poke him. Sometimes when he wants to speak
9 so much, like he's eating something, not wanting to stop.
10 Thank you.

11 **MS. LISA KOPERQUALUK:** Thank you very much
12 for the very -- your very good comments. Merci beaucoup,
13 Meeka, pour vos mots aussi sages, si doux, tellement
14 beaucoup de pensées à nous donner, important.

15 Thank you so much for your beautiful and
16 wise words, Meeka. J'aimerais maintenant présenter le
17 Monsieur qui est à côté de lui, c'est son mari. Mais
18 c'est aussi un homme important dans la communauté. Il
19 s'appelle Abraham Arnakak. Et il y a longtemps, bien même
20 jusqu'à aujourd'hui à Pangnirtung, il y a un centre de
21 formation pour des Inuits même unilingues qui veulent
22 devenir des ministres anglicans. Alors, il a pris cette
23 formation, puis il est devenu un ministre, un leader, un
24 guide pour la communauté. I would like to introduce this
25 wonderful looking man beside him who is Meeka's great

1 support as well, as he has a message he would like to
2 share with us. He is from Pangnirtung, and up to today,
3 there is a training centre, a school for Inuit, even
4 unilingual Inuit, those who speak only Inuktitut, to
5 become Anglican ministers, and he followed that program
6 and became one of the leaders and guides for his
7 community, Pangnirtung.

8 He also has training in ministry in
9 Pangnirtung. Even if you are unilingual, you are able to
10 take this ministerial training. We had a chat last night,
11 and he has worked to represent his community, and he has
12 some comments to make to us. Thank you.

13 **ELDER ABRAHAM ARNAKAK:** Good morning.
14 Thank you. I'd just like to talk to the people. When
15 people are gathering, I like to say thank you to
16 (Inuktitut spoken) and our people, and all those people
17 who listen to radio.

18 And, I get along well with the people at
19 Pangnirtung, and they depend on me. In the past, I didn't
20 know how to get along with other people because I also
21 have been hurt and I've been taking -- releasing them out
22 of my body and a very good thing came out of that, and
23 that's why I'm working and I'm not carrying heavy stuff
24 anymore.

25 I say good morning to everyone. What I

1 wanted to bring up in the gathering is -- in the past,
2 because we are given a notice of events or conferences or
3 people going out. What I'd like to bring up in this
4 gathering is we used to have little camps within our field
5 work, and there weren't many to a household. And, I
6 cannot forget, and I also have wrote a letter on it to our
7 organization as a post camp (ph), a place called (*place
8 in Inuktitut).

9 And, there was a plane in the morning, one
10 of these mornings, and that was the first time we ever
11 seen a plane. And, it was RCMP, one-propeller plane, that
12 landed in front of us, and we didn't know what it was,
13 what it was doing or what they were going to do. And, we
14 don't usually have any excitement within our camp or any
15 problem because we were living in harmony, and the RCMP
16 had no reason to go there.

17 When it landed in front of our place, they
18 also had an Inuk, an interpreter for the RCMP. My
19 brother-in-law, her [sic] father was given a notice before
20 they even entered the house, and when we got in the house,
21 somebody read it. Apparently, they were picking us up.
22 We weren't expecting nothing. We didn't bring anything.
23 We just took off the way we were because they told us that
24 we had to go to Pangnirtung. They told us that we would
25 have everything we need in Pangnirtung.

1 It was cold. It was in the winter. We had
2 no house. We had no place to stay in Pangnirtung, because
3 my parents were living now in Pangnirtung; we have to go
4 there. A lot of times we had no choice but to go when
5 these things happen, and we're living in harmony, the
6 ladies visiting each other, and the men would gather
7 together. The community was very well put together as a
8 harmony community.

9 And, I wanted to bring this up because I
10 don't think all of these stories are heard. When we were
11 picked up to go to Pangnirtung, so we moved, and we stayed
12 with our parents, my parents, because they had a hut, and
13 there were a lot of people there. And, we had Coleman
14 stoves that are not being used these days anymore. You
15 could hear all these stoves on, and it's almost like the
16 river was flowing from the noise. And, here we were in
17 our camp, we didn't hear all these strange noises, and
18 sometimes they sounded like they were water flowing in the
19 river.

20 And, after that, after our lives started to
21 go down, because Pangnirtung had some things, and there
22 were was some gambling, and when we started to go into
23 these communities, we started to turn back from our
24 relatives, and we started mistreating our spouses. So, we
25 started to break our family unit because of moving into

1 these communities. That's how broken we were, and that's
2 what I'm telling you.

3 And now that this is being slowly
4 corrected, and I appreciate that, we are slowing trying to
5 go back to the way we were. We were lost for the longest
6 time. Our relations, the way we treat our spouses, we
7 turned away from the harmony that we have and we were
8 starting to be covered with anger. And, sometimes during
9 the night. These days, we were asked in middle of the
10 night to counsel people that are in -- having problem.
11 And I wanted to bring this up, and I appreciate that we
12 are slowly going back to the values that we had as a
13 community, and I really appreciate those. And I really
14 wanted to bring this up so you have a little bit of a --
15 more understanding.

16 I do have more things. And I want you to
17 know that we are lifting up, but when we first started to
18 move to the community, really breakdown as a family, and
19 it started from there, and I know that for sure. But
20 today, we are getting happier and getting lift up. Maybe
21 we eventually will go back to the harmony that we have.
22 And as Inuit we are able to go after what we want, and we
23 are -- it's like crawling up, but we will get there.
24 Because we were suppressed, suppressed so much.

25 And I had wanted to bring this up a lot of

1 times. Thank you for allowing me to speak to you.

2 **MS. LISA KOPERQUALUK:** Thank you very much,
3 Abraham. Very understandable. Thank you very much.

4 **ELDER ABRAHAM ARNAKAK:** These were the
5 things that really affected us badly because we were
6 located -- we took the anger and kept it with us for a
7 long time, and so we are happy that these are being dealt
8 with in the gatherings like this. Thank you. Thank you.
9 That's the only English I know. Thank you.

10 **MS. LISA KOPERQUALUK:** It's the only thing
11 I say in English. Thank you.

12 (APPLAUSE/APPLAUDISSEMENTS)

13 **MS. LISA KOPERQUALUK:** You said that very
14 well. You didn't speak too long.

15 Vous avez très bien fait ça. Et bien sûr,
16 sa femme vient de lui dire « Tu as fait ça parfaitement.
17 C'était pas trop long. »

18 Nakurmiik. Maheluk (ph). Thank you very
19 much.

20 Un dernier mot avant que tout le monde
21 commence ici. Un petit dernier mot. Alors, un grand
22 remerciement des gens qui nous aident et qui nous
23 accueillent, qui nous font à manger ici à Iqaluit.

24 J'ai entendu que hier soir il y avait un
25 vol qui est atterri à Iqaluit en urgence d'Angleterre.

1 Commissioners, and counsel.

2 **MS. CHRISTA BIG CANOE:** Good morning, Chief
3 Commissioner and Commissioners. We had ended yesterday
4 with the examination in-chief of the three witnesses that
5 are before us on the third panel, and I'm just advising
6 that also for anyone who might be watching the live cast
7 or just joining us.

8 We are now about to move into cross-
9 examination. We did have just a couple of housekeeping
10 notes, if I may please.

11 So we overlooked putting before you one
12 document that we would like to put into exhibit, and it
13 was in Schedule E of the material of T. J. and Jasmine.
14 It is -- it's titled -- it's kind of hard to guess what is
15 the first title, but in the upper right hand -- left hand
16 corner it's Evidence in Brief: Inform Your Practice,
17 Because LGBTQ Health Matters. And the title of the actual
18 article is Two-Spirit and LGBTQ2 Indigenous Health.

19 **CHIEF COMMISSIONER MARION BULLER:** Okay.
20 The document, Two-Spirit and LGBTQ2 Indigenous Health will
21 be 33 please.

22 **--- EXHIBIT 33:**

23 Rainbow Health Ontario Evidence Brief
24 "Two-Spirit and LGBTQ Indigenous
25 Health," (nine pages)

1 **MS. CHRISTA BIG CANOE:** Thank you. And
2 there was one more procedural note that I would like to
3 raise. The cross-examination order, which I believe you
4 each have a copy of?

5 **CHIEF COMMISSIONER MARION BULLER:** Yes.

6 **MS. CHRISTA BIG CANOE:** Yes. There is --
7 there was a typo in relation to two parties.

8 Listed as Number 9 is the Independent First
9 Nation. Their time is listed as 22.5; it should actually
10 be 25 minutes. So I ask that the Registrar note that as
11 well. And listed as Number 11, the Vancouver Sex Workers
12 Rights Collective, is also 25, not 22.5. So if we could -
13 - and the same with parties -- if we could just amend that
14 on yours it will save us reprinting it, and -- just so
15 that everyone has an awareness of the time that all
16 parties have.

17 So with the housekeeping out of the way, I
18 would like to move into cross-examination. Turn -- we
19 have rules in place, and I just want to explain this
20 briefly.

21 While the witnesses are testifying in their
22 chief examination, parties with standing aren't allowed to
23 talk to them about their evidence. And while the parties
24 are doing their cross-examination, we're not allowed --
25 those that have led the evidence, the Commission counsel

1 in this case -- to speak to the witnesses about their
2 evidence. That doesn't mean we can't talk to them in
3 general about their day, if they'd like coffee, but
4 rather, that we can't talk into the detail of their
5 evidence. And that's just so that the parties have an
6 opportunity to ask questions.

7 And the cross-examination is a
8 non-adversarial process. It's really designed to
9 ascertain and deduce more information that's been
10 presented in the chief. As you heard yesterday, there
11 were a lot of documents that came in, and we didn't
12 necessarily hear them out loud, but the parties are now
13 able to ask questions about those as well.

14 And on that basis, if we could now commence
15 into cross-examination, I would like to call the first
16 party with standing, the Eastern Door Indigenous Women
17 Association. Ms. Natalie Clifford is counsel for Eastern
18 Door, and she will have eighteen-and-a-half minutes.

19 **--- PANEL 3, Resumed:**

20 **--- CROSS-EXAMINATION BY MS. NATALIE CLIFFORD:**

21 **MS. NATALIE CLIFFORD:** Good morning. Thank
22 you to our Elders for providing such great context to the
23 issues that we're talking about here this morning. That
24 was greatly appreciated.

25 My name is Natalie Clifford. I'm with

1 Eastern Door Indigenous Women's Association. So we
2 represent Mi'kmaq and Maliseet women primarily from the
3 Atlantic Region. And, thank you to the three of you for
4 your testimony yesterday. Is it okay if I call you all by
5 your first names? Thank you.

6 So, I would like to start with you, T.J. I
7 read your paper, Predators Without Reprisal, and I know
8 it's a decade old, and sometimes I read my old papers too
9 and think good points but -- you know? So, I take your
10 point yesterday that there are things that you have
11 learned, but I really appreciated it, I thought it was
12 great content.

13 And, I noted overall you have connected the
14 historic colonizers view that women were chattels with
15 directly to the devaluation of Indigenous women, and you
16 said that colonial authority has taught that only women
17 are not worth as much, and that abuse is acceptable and
18 the abusers likely will not be prosecuted. And, I think
19 that sums up why we are here; right?

20 So, I wonder -- because I noticed an
21 absence in your paper of mention of LGBTQ2 and two-
22 spirited people, so I wondered why that is.

23 **T.J. LIGHTFOOT:** So, I think, at the time,
24 it didn't come from a place of deliberately not placing
25 them in the document, but the fact at the time was that

1 there was very little resources talking about LGBTQ2
2 people. And, even within the feminism course that helped
3 shape that paper, there only existed two readings at the
4 time that we had access to. So, I think some of it is due
5 to my own, like, naivety at the time, but also due to the
6 lack of resources and the lack of -- kind of echoing what
7 Jasmine had said yesterday, the lack of Indigenous people
8 being able to write about our own experiences from a
9 LGBTQ2 frame and have that funded through with the
10 institutions that produce the material that we have access
11 to as undergraduates. I don't know if that makes sense.

12 **MS. NATALIE CLIFFORD:** Yes. So, then, that
13 being said, and the summary that I have just provided of
14 your position, do you think that that notion extends
15 straight to LGBTQ and two-spirited violence or are we
16 dealing with a different set of issues?

17 **T.J. LIGHTFOOT:** In my opinion, I think it
18 does. I think that's why I, kind of, loosely said that
19 women in that paper under the understanding that it is
20 self-identified women, so to make room and space for
21 people that are masculine identified women or feminine
22 identified males so that they are not excluded from that
23 kind of research because they do share in the same
24 experience. And, as we know from LGBTQ2 people, like
25 their rates of sexual violence are much higher than

1 cisgendered people.

2 **MS. NATALIE CLIFFORD:** So, then, if you
3 wrote this paper today, it would be a little different in
4 that you would likely talk more about these issues. So,
5 can you provide some insight into the past decade, and how
6 the representation has improved and how, you know, in your
7 own personal journey, you have been able to have more
8 access to these?

9 **T.J. LIGHTFOOT:** Absolutely. So, over the
10 last ten years, there have been documents put out there,
11 like Feminism for Real, which is a book collaborated by
12 Jessica Yee, where she had specifically sought out LGBTQ2
13 self-identified folks that allowed them to put in their
14 own research.

15 So, the field is growing very fast. And,
16 thankfully -- like, with back then, social media didn't
17 exist, even our social networks were much smaller, but
18 with the advantage of social media, the increase -- even
19 the broadband capacity is expanding, so that people have
20 the accessibility to more documents and more scholarly
21 articles than what we had before. So, I think the work is
22 being done now than what we see -- like, at that time,
23 when I was a youth, I think we had maybe two or three
24 cited articles talking about the experience -- like early
25 colonial experience of Indigenous women and LGBTQ2, but I

1 know that it's much broader now. Where was I going with
2 that? But, yes. Okay.

3 **MS. NATALIE CLIFFORD:** Okay. Thank you. I
4 wonder if -- so you mentioned social media. Can you shine
5 a light on how maybe mainstream media has played a role
6 over the last decade, whether for better or worse, I'm
7 interested to hear.

8 **T.J. LIGHTFOOT:** I think it has allowed for
9 us to have a bit more visibility and it has allowed for us
10 to maintain those connections. Like, at least now I am
11 able to hear what my cohort -- like, what our colleagues
12 are doing in B.C., in Vancouver, whereas before, our
13 access might have been limited to, like, radio and what we
14 see on just CBC.

15 **MS. NATALIE CLIFFORD:** So, you're talking
16 about social media?

17 **T.J. LIGHTFOOT:** Social media and mass
18 media. So, through the Native Youth Sexual Health
19 Network, I know that there was work being done on
20 documents for families and missing and murdered Aboriginal
21 women and self-identified LGBTQ, so that they can put
22 their family histories together into one database. So,
23 they were working with CBC at the time to develop this
24 database.

25 So, I think that in some instances, you can

1 see whether the media has been helpful towards people like
2 us, but I think that there still needs to be more work to
3 be done and I think a part of that comes from the
4 unfounded rates.

5 So, there was an article put out, I think
6 it might have been two years ago now, which documented the
7 RCMP unfounded rates, which are when someone comes to
8 present violence or sexual violence that has happened to
9 them, they make a statement to the RCMP, and from there,
10 the RCMP officers collect whatever evidence and the
11 statement, and then they decide whether or not there is
12 enough information to go forward with charges. And, in
13 certain territories, and when it comes to Indigenous
14 people, what we find is that the North has the highest
15 rates of unfounded cases. And so, even just having access
16 to that information, that being published, it allows a bit
17 more visibility to understand the intersectionalities. I
18 don't know if that makes sense.

19 **MS. NATALIE CLIFFORD:** Yes. Thank you.
20 Jasmine, do you have any insight into the same topic? I
21 just wanted to touch on how you have seen media, and I'm
22 not just talking about -- I don't mean social media, I
23 mean CBC and CTV, and what we call mainstream media,
24 playing a role in representing LGBTQ and two-spirited
25 stories.

1 **JASMINE REDFERN:** Yes. I would agree that
2 the representation is getting better, I still think that
3 there is a lot of room to grow. What comes to the top of
4 my head is, a couple of years ago, one of the artists
5 whose images we shared, Erin Konsmo, Erin was featured
6 along with a bunch of other incredible youth in a Globe
7 and Mail profile. And, thinking about how much of a step
8 forward that is from the time when we were younger and we
9 wouldn't have seen people who are doing -- young people
10 who are doing activist work, who occupy gender-fabulous
11 spaces. We wouldn't see any of that language or any of
12 those types of work being featured in a national
13 publication. And, we're slowly starting to see more of
14 that happen and I think that's very positive and very
15 helpful, and I still think that there is room for more of
16 that.

17 **MS. NATALIE CLIFFORD:** Thank you.
18 Switching gears, but still with the two of you. When I
19 was reviewing the Indigenous -- the LGBTQ and two-spirited
20 Indigenous health fact sheet, which has just been entered
21 as Exhibit 33, I noted a sad reality within that sheet,
22 that suicide completion rates for two-spirited and LGBTQ
23 Indigenous people are not known. And, the fact sheet goes
24 on to say that more data should be collected about
25 measuring suicidal ideation, suicide attempts and suicide

1 completion in two-spirit communities. And then further,
2 there's an encouragement for Indigenous communities to be
3 the data collectors and LGBTQ and two-spirited communities
4 to also be the data collectors.

5 So, I wonder then, because you talked about
6 your experience in -- I think it was specifically in
7 relation to environmental consultation, T.J., where you
8 are put off in the corner and given donuts, and then you
9 are consulted with. So, starting from that approach, how
10 can we tell the people that have good intentions about
11 consulting with youth and consulting with your
12 communities, you belong to a couple of communities, what
13 is the best way to talk about these really sensitive
14 issues and get meaningful input without traumatizing?

15 **T.J. LIGHTFOOT:** I think there's a number
16 of ways. In some organizations, there's dedicated seats
17 for youth to be on their regular boards. Not only that,
18 but that the programs for youth are core funded. They're
19 sustainable in some certainties (phonetic), but I think
20 that that needs to be replicated and carried throughout.

21 So, organizations like NTI and QIA and even
22 the GN and within our band councils that when they're
23 electing council members, that there should be a
24 designated seat, one for youth that maintains -- you know
25 what I mean? Like, we should have a youth delegate

1 elected always. It shouldn't be just, like, token. It
2 should be someone that -- there should be multiple reps so
3 that if we're sitting on a panel of four people, there
4 should be a youth voice, and an elder voice, and there
5 should be LGBTQ2 people as a designated person as well, so
6 that all of our perspectives, all of the
7 intersectionalities to the best of their ability are
8 represented.

9 **MS. NATALIE CLIFFORD:** And, can you offer
10 some insight about how to do that outside of a community,
11 say in an urban setting?

12 **T.J. LIGHTFOOT:** So, in an urban setting, I
13 would say, like, even to the Board of Directors for
14 health, like, that there should be active recruitment,
15 that the position should be paid, that they should be
16 treated as equals. And, if there is mentorship, if there
17 is -- say the person doesn't have the experience, that the
18 onus, kind of like Dr. Smylie had said yesterday, the onus
19 is that you should work yourself out of a position,
20 realizing the fact that these youth that are up and
21 coming, they are the sustainable parts of our communities
22 and we should be investing actively in them, not just
23 giving them t-shirts and donuts. That part of investing
24 in them is bringing them to meetings, showing them how to
25 take notes, allowing them to be the notetakers and

1 allowing them to have a say in all of the processes at
2 every level.

3 **MS. NATALIE CLIFFORD:** So, switching gears
4 a little bit again, T.J., specifically for you, and thank
5 you for that, and I'm mindful of my time and there are a
6 couple of things I wanted to cover. You used the example
7 of Elizabeth Penashue and Sheshatshiu, and in her lifetime
8 of activism, notably first -- or in your paper the first
9 noted protest against low-level flying by NATO and the
10 effects that that had on her land and way of life, and
11 this is for context for the room, a grandmother, an Innu
12 grandmother who is a fierce activist as well.

13 So, then you used the examples of decades
14 later, so NATO, low-level flying, she has her son by her
15 side and protesting, and then decades later, her son is
16 effectively a tool being used by resource developers to
17 discredit her publicly. Would you agree that that's what
18 happened in that case?

19 **T.J. LIGHTFOOT:** Absolutely.

20 **MS. NATALIE CLIFFORD:** Okay. Would you
21 agree that this strategy of discrediting land protectors,
22 resource protectors and women is a form of colonial
23 violence?

24 **T.J. LIGHTFOOT:** Yes, absolutely.

25 **MS. NATALIE CLIFFORD:** Okay. And, have you

1 seen it used since then?

2 **T.J. LIGHTFOOT:** I've seen it used in many
3 arenas. I've been subject to it myself, not just with --
4 you know, for Elizabeth, I've got to say that Elizabeth is
5 my hero.

6 **MS. NATALIE CLIFFORD:** Mine too.

7 **T.J. LIGHTFOOT:** And, her daughter, Kanani,
8 as well. She's also often her translator and her
9 activist, and she makes sure that her mom gets full
10 representation, which is an interesting dynamic there.

11 But, when it came to consultations for
12 Muskrat Falls, over 10 years Elizabeth has been talking
13 about the fallout, the fact that her family's graves,
14 like, that the Innu communities' graves, their ancestral
15 walking grounds are going to be flooded, that they're
16 going to be subject to methyl mercury poisoning, she kept
17 raising these points and it kept being dismissed.

18 And, it's interesting, too, that only until
19 the non-Indigenous river keepers, which are also doing
20 great work, it's interesting that until they started
21 having a voice and raising the point, that's when she
22 started to become acknowledged as, oh, maybe she actually
23 knows what she's talking about here.

24 **MS. NATALIE CLIFFORD:** Thank you.

25 **T.J. LIGHTFOOT:** Thank you.

1 **MS. NATALIE CLIFFORD:** Jeffrey, I just have
2 a quick question, and I'm still sort of reeling from your
3 testimony and your documents because they're very --
4 they're amazing and very complicated for me to understand.
5 So, I want to ask a simple question that I've experienced
6 in my own life, and this is around decolonizing education,
7 which I think is what you've said decolonizing the
8 classroom, and I hear it as decolonizing education. I
9 think it's the same sort of notion.

10 So, I just wondered-- if we talk about the
11 concept of community and social sciences, it's not just
12 limited to a physical community; correct?

13 **JEFFREY McNEIL-SEYMOUR:** Correct.

14 **MS. NATALIE CLIFFORD:** So, what are some of
15 the -- what makes a community?

16 **JEFFREY McNEIL-SEYMOUR:** What makes a
17 community? I think if we look at it through, say, a two-
18 spirit and LGBTQ lens, is found community, found family.
19 A community can make up -- be made up of any hobbies that
20 you have. It can be a hobby. It can be an online
21 presence. It can be different chat groups that you might
22 be a part of. Yeah, I think community is also open to an
23 individual's definition of what that looks like personally
24 for them as well.

25 **MS. NATALIE CLIFFORD:** And, could a

1 classroom be a community?

2 **JEFFREY McNEIL-SEYMOUR:** Most definitely.

3 **MS. NATALIE CLIFFORD:** Is it always a
4 community?

5 **JEFFREY McNEIL-SEYMOUR:** It is in mine.

6 **MS. NATALIE CLIFFORD:** So, this notion of
7 found family, I wonder whether -- and you talked about and
8 I really liked what you said about how we're all walking
9 each other home, and this notion that I think
10 internationally the LGBTQ and two-spirited community is
11 bound, the Indigenous community has shared relationships
12 and qualities, would you agree?

13 **JEFFREY McNEIL-SEYMOUR:** I do agree.

14 **MS. NATALIE CLIFFORD:** And, that we have
15 things to learn from each other around the world that ---

16 **JEFFREY McNEIL-SEYMOUR:** I think in terms
17 of the LGBTQ community that's not Indigenous, there's a
18 little bit more weights to be picked up in terms of
19 reciprocity, in terms of our social justice initiatives.

20 **MS. NATALIE CLIFFORD:** Do you think that
21 the colonized approach to community accepts found
22 families? So, when we talk about institutions -- sorry to
23 interrupt you -- institutions, for example, do you find
24 found families are having an easy time?

25 **JEFFREY McNEIL-SEYMOUR:** In acceptance in

1 what context?

2 **MS. NATALIE CLIFFORD:** Perhaps in dealing
3 with healthcare provision and police?

4 **JEFFREY McNEIL-SEYMOUR:** I think with
5 regards to healthcare provision, for sure there's a little
6 bit more. But, in terms of police, I don't know that I
7 could speak to that entirely.

8 **MS. NATALIE CLIFFORD:** Okay. One final
9 question and then I'm finished. I wonder, because I
10 appreciate but don't fully understand that the concept of
11 two-spirit is vast and very different among communities
12 all over, Indigenous communities all over the world. So,
13 then, how can healthcare providers even begin to
14 understand and then properly serve and not immediately
15 traumatize two-spirited people when it's such an immense,
16 diverse thing to understand in the first place?

17 **JEFFREY McNEIL-SEYMOUR:** I think that the
18 best thing that people can do is to ask how a person self-
19 identifies. I think that there is such a diversity that,
20 historically, it is understood as being social location of
21 gender diversity. I've had a few conversations where
22 people, and particularly non-Indigenous people are, like,
23 no, it's about gender, and in a contemporary sense, if
24 we're only locating it from within a gendered perspective
25 and we're excluding other youth from having an opportunity

1 to identify with their Indigenous identity and their LGBTQ
2 identify, however that is developing for them, I think
3 that a really great way to engage with a two-spirit person
4 is also, too, to ask them about their community, but also
5 to ask them about their nation of origin. What are their
6 two-spirit teachings from their nation of origin and what
7 did that look like historically? And, how are they
8 actively living that now?

9 **MS. NATALIE CLIFFORD:** Thank you.

10 **JEFFREY McNEIL-SEYMOUR:** Thank you.

11 **MS. NATALIE CLIFFORD:** Those are my
12 questions.

13 **MS. CHRISTA BIG CANOE:** Thank you, Ms.
14 Clifford. Next, we'd like to invite the Congress of
15 Aboriginal Peoples. Melissa Cernigoy will be representing
16 the Congress, and she has six minutes.

17 **--- CROSS-EXAMINATION BY MS. MELISSA CERNIGOY:**

18 **MS. MELISSA CERNIGOY:** Thank you all for
19 your presentations and testimony yesterday. I'm Melissa
20 Cernigoy, representative for the Congress of Aboriginal
21 Peoples, and we work to represent the interests of Métis,
22 status and non-status First Nations, and southern Inuit
23 people living in urban and rural settings across Canada.

24 I'd like to ask if I'd be able to address
25 you by your first names? Thank you.

1

2

3

4

5

6

7

8

9

10

First to T.J. and Jasmine, you touched on identity throughout your testimony yesterday and I'd like to ask for some additional perspectives on this topic. I like the term you used, Jasmine, of the constellations of identity, because people cannot be categorized according to one identifier. What I'd like to ask is, would you agree that a form of colonial violence is that the state has not accepted some Indigenous peoples as being indigenous?

11

12

13

14

15

16

17

18

19

20

T.J. LIGHTFOOT: Yes. Let's go with that.

Yeah, absolutely. I think that there's a lot of policing, not just on our identities of LGBTQ2, but also which Nations and communities we identify with. You see it with the sixties scoop, right? Like, it's not the fault of people that have been removed from their communities through the child welfare system. They're still Indigenous even if they are raised by -- for lack of a better term --- alien families. You know, whether they're -- just some form of non-Indigenous that ---

21

22

23

24

25

MS. MELISSA CERNIGOY: Thank you.

What I'd like to ask next, have you seen this issue of a lack of recognition of Indigenous identities intersect with some of the issues you've raised in working with Indigenous LGBTQ communities, and what

1 harm does this cause?

2 **MS. JASMINE REDFERN:** Yes. I have
3 absolutely seen it, and I have absolutely seen how it is
4 harmful to especially young people. When I was living in
5 Vancouver, there's a popular idea that if you're living in
6 an urban centre, divorced from community in the
7 traditional sense of your land-base, that removing
8 yourself from your community is removing yourself from
9 that Nation, or of being able to entitle yourself to self-
10 identify or to claim your roots and background.

11 And I see the confusion and the pain that
12 it causes, and I see -- but I also see a lot of young
13 people who are actively resisting and finding community
14 amongst each other and finding a voice and standing up for
15 each other. And that includes people who have been
16 granted status using that privilege of being able to
17 include people who haven't been granted status in their
18 analysis, and in helping to invite them into spaces that
19 they're not necessarily already having access to.

20 **MS. MELISSA CERNIGOY:** Thank you.

21 I'd also ask, like to ask, are you aware of
22 any examples of this impacting access to services, for
23 example, mental health supports?

24 **T.J. LIGHTFOOT:** Yeah, I would say it would
25 be mental health supports, frontline health services, even

1 when it comes to accessing -- I know I say the RCMP a lot,
2 but just that's because of my own experiences of bringing
3 clients to the RCMP to make statements.

4 **MS. JASMINE REDFERN:** I agree. I've seen
5 people who aren't able to access mental health service
6 specifically, the well-funded mental health services, like
7 the Indian Residential School Survivor Support Program.
8 And one example is midwifery care. So there's recently
9 been some funding allocated to providing maternity care,
10 and specifically, midwifery care services for Indigenous
11 women. But that comes with the caveat that you have to be
12 able to provide a non-insured health benefits number to be
13 able to access those services.

14 And that can be particularly difficult for
15 people who have -- for people who are non-status, or who
16 already face these stigmas, and discriminations, and lack
17 of support and resources, in a very vulnerable time when
18 you're pregnant, when you're expecting. That's a
19 particularly vulnerable time for people and a perfect
20 opportunity for wrapping around somebody and wrapping
21 around that unborn child, ensuring that they're brought
22 into the world in a good way, in a grounded place. And
23 we're seeing a lot of people being turned away from those
24 services.

25 **MS. MELISSA CERNIGOY:** Thank you. And just

1 a question for you, Jeffery. I'd like to ask you about
2 Exhibit 28, the "Where Am I Going to Go?" report. And in
3 this report, it talks about the vulnerability to
4 homelessness of LGBTQ youth. I'd like to ask for your
5 perspectives on the urban environment and how this is
6 connected to that vulnerability. You mentioned that
7 there's other colonial determinants as well, so I'd like
8 to ask about that transition to urban environments and the
9 vulnerabilities of youth.

10 **MR. JEFFERY McNEIL-SEYMOUR:** So youth
11 coming from smaller communities, the migration perceiving
12 larger centres to be a space where they'll find acceptance
13 within the LGBTQ community. But then there's a bunch of
14 more complexities in terms of, how Native they look, in --
15 if they can get employment. That there is issues of
16 tokenization or exotification from within the LGBTQ
17 community, and that finding that -- a solid foothold of
18 stability coming to a larger centre also is a leading
19 contributor to not being able to find a home, or couch-
20 surfing, or doing that sort of stuff, yeah. Thank you.

21 **MS. MELISSA CERNIGOY:** Thank you very much,
22 that's all my time.

23 **MR. JEFFERY McNEIL-SEYMOUR:** Thank you.

24 **MS. CHRISTA BIG CANOE:** Thank you. Next we
25 would like to invite up Ms. Baddeley -- sorry. We'd like

1 to invite up Mr. Victor Ryan from NunatuKavut (inaudible).
2 Mr. Ryan will have 11 and a half minutes.

3 **--- CROSS-EXAMINATION BY MR. VICTOR RYAN:**

4 **MR. VICTOR RYAN:** Good morning. As said,
5 my name is Victor Ryan and I'm here on behalf of
6 NunatuKavut Community Council, representing Inuit in south
7 and central Labrador. I just have a few questions that
8 arose as a result of yesterday's testimony. And again,
9 thank you to all three of you for your testimony.

10 You mentioned the Muskrat Falls project,
11 but your documents that you gave to the Commission talk
12 about resource extraction. And so, I just want to make
13 sure on the record, when you talk about resource
14 extraction, do you consider that to include the
15 construction of hydroelectric dam projects?

16 **T.J. LIGHTFOOT:** Yes, absolutely.

17 **MR. VICTOR RYAN:** And so, in your
18 testimony, when you describe the negative impacts that
19 come from resource extraction projects, you would agree
20 that that is inclusive of the construction of hydro-
21 electric dam projects?

22 **T.J. LIGHTFOOT:** Yes, absolutely.

23 **MR. VICTOR RYAN:** And so, keeping in mind
24 as well that the mine survey and the report, that it's not
25 your report, but it does contain recommendations on how to

1 better consult with people and how to better train, I
2 guess, the companies and the corporations that make these
3 projects. You would agree that those recommendations are
4 also helpful in the context of the construction of
5 hydroelectric dam projects?

6 **T.J. LIGHTFOOT:** Yes, I think that the
7 knowledge is transferrable to almost any resource
8 extraction.

9 **MR. VICTOR RYAN:** Thank you. I just wanted
10 to turn again to your testimony yesterday. You talked
11 about the use of internet for LGBTQ2S Indigenous youth,
12 and I just wanted to clarify a little bit more about that.
13 So would you agree that creating safe spaces, or maybe
14 brave spaces online is important for LGBTQ2S Indigenous
15 youth?

16 **T.J. LIGHTFOOT:** Yes.

17 **MR. VICTOR RYAN:** And would you also agree
18 that these online spaces can particularly benefit youth in
19 smaller communities that are geographically far away from
20 cities where the services may be physically present?

21 **T.J. LIGHTFOOT:** Yes, but I also would like
22 to add that they need to have access to that kind of
23 infrastructure. So places in the north often don't have
24 adequate access to internet or broadband services.

25 **MR. VICTOR RYAN:** That leads into my next

1 question, which is -- I guess maybe I'll just try to drill
2 down, would you agree that a lack of adequate high-speed
3 internet can be a barrier for LGBTQ2S Indigenous youth in
4 accessing these online spaces?

5 **T.J. LIGHTFOOT:** Yes, absolutely. Because
6 the reality is if people need to text, or access there are
7 specific resources out there to help LGBTQ2 youth where
8 you can send a text or you can send messages through
9 whatever social interface you need to. If they don't have
10 access to that infrastructure, then that is a barrier.

11 **MR. VICTOR RYAN:** And so, would you also
12 agree that access to high-speed internet is an important
13 and a required factor in improving access to information
14 and to safe connections for LGBTQ2S Indigenous youth?

15 **T.J. LIGHTFOOT:** Yes.

16 **MR. VICTOR RYAN:** Thank you very much.
17 Those are my questions.

18 **T.J. LIGHTFOOT:** Thank you.

19 **MS. CHRISTA BIG CANOE:** Thank you, Mr.
20 Ryan. Next, we would like to invite up Ms. Beth Symes on
21 behalf of Pauktuutit and other partners. Ms. Symes will
22 have 18-and-a-half minutes.

23 **--- CROSS-EXAMINATION BY MS. BETH SYMES:**

24 **MS. BETH SYMES:** Thank you. I would like
25 to begin this morning by acknowledging the presence of

1 Elisapee Sheutiapik and her honour, the
2 Honourable Minister is the government house leader. She
3 is the Minister of Family Services. She is the Minister
4 responsible for the status of women in Nunavut, and she is
5 the past President of Pauktuutit. And, we are so honoured
6 that she has come for all four days of these hearings, and
7 I just want to acknowledge that and her presence.

8 I want to begin, Jasmine, with questions of
9 you. And, I am asking the questions of you because you
10 are Inuk and you part of an Inuit community. You spoke
11 yesterday about the challenges of -- that Inuit LGBTQ2S
12 persons experience. And, were those that you talked about
13 in Iqaluit or did it include all of Nunavut?

14 **JASMINE REDFERN:** So, Iqaluit is obviously
15 quite a unique community. It is far larger than any other
16 community in Nunavut, and we are the only community with a
17 hospital, a full hospital, and we also house the
18 headquarters for many of the government services. We have
19 far more government services available to us.

20 So, I try to -- I always try to be mindful
21 of the experiences of my peers in other communities. And,
22 I think a lot of those barriers extend -- the barriers
23 that I named extend to the smaller communities, but I
24 would provide that with that their barriers are
25 significantly greater. Whereas, here in Iqaluit, we have

1 gay/straight alliance in our only high school. I am not
2 aware of any smaller communities that have that same
3 support service available to their youth.

4 And, in our conversations, T.J. and I,
5 leading up to this proceeding, and with Shelby, we had
6 talked a bit about the need often in funding requirements
7 to specify how many youth are going to be able to access a
8 service in order to receive funding for it. And, how that
9 disproportionately affects the smaller communities
10 because, whereas there might only be one or two youth in
11 Baker Lake who self-identify and request specific safe or
12 brave spaces, that funding might instead go to Iqaluit or
13 Rankin Inlet where the numbers are far greater. But, that
14 can only mean that those spaces are that much more needed
15 in the smaller communities. And so, we had hoped that
16 instead of focusing on quantity, we would focus on need
17 for youth services, for LGBTQ2S youth.

18 **MS. BETH SYMES:** Now, you spoke yesterday
19 about hearing person or persons say that they didn't agree
20 with a man sleeping with another man; right? I got you
21 correct about that?

22 **JASMINE REDFERN:** Mm-hmm.

23 **MS. BETH SYMES:** Now, that is clear
24 disapproval of relationship -- that kind of a
25 relationship; right?

1 **JASMINE REDFERN:** Yes.

2 **MS. BETH SYMES:** And, you would agree with
3 me that if someone acted upon that, that would be clear
4 discrimination?

5 **JASMINE REDFERN:** Yes.

6 **MS. BETH SYMES:** And, that is contrary to
7 Section 7 of the *Nunavut Human Rights Act*, which
8 specifically protects and prohibits discrimination on the
9 basis of sex and sexual orientation?

10 **JASMINE REDFERN:** Yes.

11 **MS. BETH SYMES:** Okay. And, anybody then
12 who actually acted on those words that is "I don't agree
13 with a man sleeping with another man or a woman sleeping
14 with another woman" would be acting contrary to the Act,
15 to the Human Rights Act?

16 **MS. CHRISTA BIG CANOE:** Sorry, can we stop
17 the time? I don't know if in this circumstance she is
18 able to answer that question. I do understand the line of
19 why you are asking it and the way you are potentially
20 setting up a question. Maybe you can rephrase it. She is
21 in no position to determine legally or within a rights-
22 based framework based on how she has been presented as a
23 witness here to answer that question fairly.

24 So, maybe -- but I do understand your
25 purpose, so I am not -- I know what you are trying to

1 explore, but maybe you can just rephrase it? Because she
2 is not going to be able to positively answer whether that
3 is true or not with the requisite knowledge to answer it.

4 **MS. BETH SYMES:** Sorry, I'm -- she was
5 qualified as a second year law student, and it was on that
6 basis that I was asking the question. Why don't we ask
7 her if she can answer it?

8 **CHIEF COMMISSIONER MARION BULLER:** It just
9 simply goes to weight and probative value, so go ahead.

10 **MS. CHRISTA BIG CANOE:** Okay. So, please
11 recommence the time.

12 **MS. BETH SYMES:** Are you able to answer
13 that question based on your legal studies to date?

14 **JASMINE REDFERN:** No. So, I am a second
15 year law student in the Nunavut Law Program ---

16 **MS. BETH SYMES:** Yes.

17 **JASMINE REDFERN:** --- which is the
18 equivalent of a first year law student in a southern-based
19 law program. So, my courses in my first year focused
20 primarily on foundational years, introduction to legal
21 writing and Inuit-specific legal contexts.

22 I would refrain from providing an expert,
23 legal opinion. My understanding of the *Nunavut Human*
24 *Rights Act* is that it is a little bit more sophisticated
25 than simply providing comments or perceived actions.

1 There are greater qualifications on what actually
2 constitutes being contrary or prohibited under the Act, so
3 I would be...

4 **MS. BETH SYMES:** Okay.

5 **JASMINE REDFERN:** Yes.

6 **MS. BETH SYMES:** Let me ask you then from a
7 lived experience point of view what you have seen, heard
8 or experienced is, in your view, do you understand then
9 that Inuit culture, Inuit traditions on -- are open to
10 LGBTQ2S persons?

11 **JASMINE REDFERN:** Yes, my understanding of
12 our history and the teachings that have been shared with
13 me is that, prior to contact, even existing today within
14 our naming traditions, our naming traditions don't
15 recognize gender, so it is very common for a child or a
16 newborn to be named after a relative, an ancestor or
17 family member regardless of that gender. And then in
18 Inuit tradition that person, that child, that baby then
19 becomes part of -- like they share that spirit, they share
20 that personality. And, that, my understanding is, prior
21 to contact, that was that much stronger. The child would
22 then also be raised as the gender of their namesake at
23 least up until puberty.

24 In terms of same-sex relationships, I have
25 to admit I don't have as much information. I am still

1 looking for elders and teachers who are able to share more
2 about that history with me. But, from the little bits and
3 pieces that people have shared with me, it does appear as
4 though that exists.

5 **MS. BETH SYMES:** And so, today then, an
6 LGBTQ2S youth, let's say, in one of the small communities,
7 would you say that based on what you have experienced and
8 heard and seen that they would be safe in that community?
9 They would feel safe in that -- in their community?

10 **JASMINE REDFERN:** I think the perception of
11 safety is very subjective and very personal. It depends
12 on the supports and the resources that that particular
13 individual has around them in order to feel safe, because
14 you can be in Iqaluit, where arguably there is a lot of
15 support services, but you might be in a family or in a
16 particular social environment where you do not feel safe,
17 and that goes both ways for smaller communities. People
18 might have a particularly strong family, a particularly
19 large family where they are able to be wrapped around and
20 supported, and so that might impact their feelings of
21 safety.

22 I would be very careful in trying to point
23 smaller communities as inherently more dangerous for LGBTQ
24 and two-spirit youth. I think that homophobia and -- let
25 me rephrase that. I think that part of the colonialism

1 and part of the colonial project is trying to, kind of,
2 divide and conquer, and try to create those separations in
3 communities. And, my belief is that homophobia is part of
4 that agenda and is part of that experience. I don't think
5 it originates from our communities. And, I think it can
6 be harmful to young people to say, your community is the
7 problem. I don't believe that. I think colonialism is
8 the problem. And, I think that the answers are within
9 communities and we just need to rebuild our networks.

10 **MS. BETH SYMES:** Okay. Thank you.

11 Jeffrey, I wanted to ask you about the training of social
12 workers of which you have been a part at Thompson Rivers,
13 I guess, since 2015, and now at Ryerson. I understand
14 that your classes are stressing the importance of seeing
15 people and issues in context, and you had that great
16 slide, who are you, where are you from and why are you
17 here. And, I have put the emphasis on a different place
18 than what you did in the slide and as you presented it.

19 **JEFFREY McNEIL-SEYMOUR:** Mm-hmm.

20 **MS. BETH SYMES:** Do you teach that as the
21 fundamental of social work, that these are key to dealing
22 with, do you call them clients, people who come to you for
23 help?

24 **JEFFREY McNEIL-SEYMOUR:** In our practice,
25 in our educational practice, we use the words of people

1 who we walk beside, people we are in service to. We try
2 to refrain from using the word "clients", but "client"
3 becomes the word that we use to talk about our work with
4 our colleagues.

5 For me, those questions are just
6 foundational for circle work. And so, for decolonizing my
7 space and asking my students to do that work of looking
8 inward, inside themselves, that's why those questions are
9 there and that's why they come up repeatedly throughout
10 the duration of their time with me.

11 **MS. BETH SYMES:** The reason I ask you is
12 that -- obviously you were teaching in Kamloops and you
13 were using First Nations land in that area and you talked
14 about, for example, picking sage with your students. Now,
15 if your student were to get a job in a remote community in
16 Nunavut as a social worker, you would agree with me that
17 it is different land?

18 **JEFFREY McNEIL-SEYMOUR:** Definitely.

19 **MS. BETH SYMES:** Different use of land and
20 the dependence on it?

21 **JEFFREY McNEIL-SEYMOUR:** Mm-hmm. Yes.

22 **MS. BETH SYMES:** Different language?

23 **JEFFREY McNEIL-SEYMOUR:** Different
24 language.

25 **MS. BETH SYMES:** Different history?

1 **JEFFREY McNEIL-SEYMOUR:** Mm-hmm.

2 **MS. BETH SYMES:** Different culture?

3 **JEFFREY McNEIL-SEYMOUR:** Yes.

4 **MS. BETH SYMES:** Different traditions,
5 different ceremonies?

6 **JEFFREY McNEIL-SEYMOUR:** Mm-hmm.

7 **MS. BETH SYMES:** And so, my concern -- or
8 the concern of my clients are that in Nunavut, in fact in
9 Inuit Nunavut, Nunangat, the social workers who come from
10 the South come without any knowledge of all of those
11 things.

12 **JEFFREY McNEIL-SEYMOUR:** Hm.

13 **MS. BETH SYMES:** Can you explain to us how
14 the way you teach your social work students is supposed to
15 at least inform how they carry out their walking together?

16 **JEFFREY McNEIL-SEYMOUR:** How they would
17 walk and particularly in the context of how they would be
18 in service to Inuit culture, is that what your question
19 is?

20 **MS. BETH SYMES:** To the Inuit people who
21 come to them.

22 **JEFFREY McNEIL-SEYMOUR:** Right. Yes, of
23 course. So, in my approach, I stress repeatedly that
24 everything -- your service is going to look different
25 wherever it is, whoever's nation you are walking in, and

1 that there is going to be a time of building those
2 relationships, coming to understand.

3 At the beginning of my course or of any
4 other public lectures that I do, if I have not done it
5 with them before, I will pop up a map of North America as
6 it is constructed now. And so, I will ask the question,
7 you know, how do these lines, how do these territories, or
8 what have you, inform your sense of belongingness or
9 attachment or nationalism.

10 And so, after we have that conversation, I
11 will ask the question, well, when we go to other places in
12 the world, like another country, we get to know a little
13 bit of the language, the culture, you know, just to have
14 that little bit of that foundation before going to those
15 places. And, typically, we are always thinking of, like,
16 going over to Europe or South America, and that sort of
17 thing.

18 And so, then, I pop up my next slide and it
19 is a map of all the diverse nations of Indigenous peoples
20 on this place called North America. And then I ask the
21 question, why should that be any different here? And so,
22 that's a main stressor at the beginning of my course, is
23 to come to understand that they have to do that work to
24 come to build relationships.

25 And, even as a person, myself, I share in

1 my classroom the first time that I moved back to Kamloops,
2 to my nation -- like, to where my ancestral ties are from,
3 I was under observation for how humble I was and how I
4 contributed to community for three years before I gained
5 access to some of the knowledges I was asking about.

6 **MS. BETH SYMES:** And, Jeffrey, you said
7 three years. Did you know that in Nunavut for example,
8 where we are, that the social workers tend to stay for two
9 years or less?

10 **JEFFREY McNEIL-SEYMOUR:** Hm.

11 **MS. BETH SYMES:** Hard to learn all of those
12 important teachings in order to be able to walk with
13 Inuit, do you agree?

14 **JEFFREY McNEIL-SEYMOUR:** Definitely. Oh,
15 for sure. That's unfortunate. I didn't know that.

16 **MS. BETH SYMES:** T.J., I wanted to ask you
17 about Exhibit 24. Have you got that?

18 **T.J. LIGHTFOOT:** Which document?

19 **MS. BETH SYMES:** That's the Impact of
20 Resource Extraction on Inuit Women and Families.

21 **T.J. LIGHTFOOT:** The Pauktuutit report?
22 Yes.

23 **MS. BETH SYMES:** When did you first read
24 Exhibit 24?

25 **T.J. LIGHTFOOT:** A couple of weeks ago.

1 **MS. BETH SYMES:** And, were you given it by
2 Commission Counsel?

3 **T.J. LIGHTFOOT:** No.

4 **MS. BETH SYMES:** You have quite fairly said
5 it is not your research?

6 **T.J. LIGHTFOOT:** Yes.

7 **MS. BETH SYMES:** Okay. And, did you seek
8 Pauktuutit's permission to use Exhibit 24 in your evidence
9 before the Inquiry?

10 **T.J. LIGHTFOOT:** No.

11 **MS. BETH SYMES:** Thank you. Those are my
12 questions.

13 **MS. CHRISTA BIG CANOE:** We would like to
14 invite up next, Ms. Elizabeth Zarpa with ITK. Ms. Zarpa
15 will have 18.5 minutes.

16 **--- CROSS-EXAMINATION BY MS. ELIZABETH ZARPA:**

17 **MS. ELIZABETH ZARPA:** Ulakuut (phon.). I
18 want to say thank you for everybody's testimony yesterday
19 and your cross-examination, you're sifting through it.
20 Thank you for answering these hard questions. I also want
21 to acknowledge the elders in the room, thank you for
22 showing us your pride in Inuktitut.

23 So, I am Elizabeth Zarpa, I am a lawyer and
24 I am representing Inuit Tapiriit Kanatami. And, I want to
25 start a little bit with the idea that colonization, I

1 think the colonizer's gaze is almost, sort of, these
2 orienter, these people that kind of need, sort of, support
3 and help from (indiscernible), which is somewhat true to
4 an extent. But, also, I want to, kind of, break away from
5 that and build a little bit upon what Dr. Smylie spoke
6 about yesterday briefly, and she quoted Scott Momaday, and
7 she said:

8 We are who we imagine ourselves to be.
9 The greatest gifts -- the greatest of
10 gifts is to imagine ourselves richly.

11 (As read)

12 And in this context of community, where you
13 see yourself as educators, advocates, as students, as a
14 community member, as a person, in the context of where you
15 come from, what would that look like, to imagine
16 yourselves richly as sort of people of community to live a
17 really good life, in terms of just the community that you
18 find yourselves working, living, studying, mothering,
19 teaching? It's open to each of you.

20 **JEFFREY McNEIL-SEYMOUR:** So imagining
21 ourselves, what would our best life look like ---

22 **MS. ELIZABETH ZARPA:** M'hm.

23 **JEFFREY McNEIL-SEYMOUR:** --- in terms of if
24 we -- okay.

25 **MS. ELIZABETH ZARPA:** Attach to community.

1 **JEFFREY McNEIL-SEYMOUR:** All right. For
2 myself right now, I would imagine that I wouldn't not be
3 working at Thompson Rivers University, that Thompson
4 Rivers University would have found a way to grow and to
5 nurture an emergent scholar like myself so that I could be
6 at home in my home territory and be doing that work and be
7 contributing to their campus culture.

8 That I could be at home and I could be
9 standing beside Kanahoos (ph) on the frontlines as we
10 fight the Kinder Morgan Pipeline project. My best life
11 would be that I would be helping to nurture youth coming
12 up through our communities and being a part of the
13 resurgence projects in my home nation, rather than being a
14 guest in another's territory.

15 **MS. ELIZABETH ZARPA:** Thank you.

16 **JASMINE REDFERN:** I guess -- okay. I think
17 to imagine myself and my community richly, I want to
18 acknowledge that here -- my community here in Iqaluit is
19 quite rich. We have so many families from so many
20 different regions that have settled here in Iqaluit. And
21 in order to imagine our community more richly, I imagine
22 everyone having equal access to food and nourishment and
23 shelter, everyone having a roof over their head and a roof
24 that -- a house that is safe, a house that isn't
25 overcrowding.

1 so that my colonial brothers and sisters, their needs are
2 equal to my own, and that I am able to support them and
3 they're able to support me in my best possible self.

4 I'd be working full time on nation building
5 through doula care as a full spectrum doula with my sister
6 here. Yeah, that we would be working and connected to our
7 environments instead of having to continue the capitalist
8 machine, which is the reality for our people.

9 My daughter often says to me, like -- I
10 know she does love school, but she often says to me, like
11 "Why can't we just go berry picking today? Why can't we
12 just go stay with our friends?" And so when -- you know,
13 like that there is equal value to our traditional skills,
14 to spending time with Elders, to learning our languages
15 and cooking together, like that is given equal priority as
16 helping the capitalist machine, I guess.

17 Like if we have to accept it because it's a
18 reality it's not going away in our lifetime, that the
19 harms are held in balance with those resiliency building
20 projects.

21 **MS. ELIZABETH ZARPA:** Thank you all for
22 that. I appreciate each of your answers. And I just want
23 to highlight a little bit about the experience and the
24 testimony of Inuit throughout Inuit [Nunangat] has -- the
25 testimony this week has focused on also the experience of

1 the slaughter of sled dogs, the relocations, the
2 residential schools, the federal day schools. And just in
3 like a century so much has changed.

4 And I want to ask the question: If in your
5 ideas -- and I'm going to focus on T. J. and Jasmine --
6 living Nunavut, do you think that colonization, in sort of
7 the past tense, is it something that has ended, or does
8 colonization in sort of Nunavut or experience in
9 Nunatsiavut, T. J., does it look -- is it still ongoing,
10 and if so, what does it look like?

11 **T. J. LIGHTFOOT:** Yeah. I would agree that
12 colonization is still ongoing. So the act of removing
13 children from one group to another, the act of placing
14 like foreign ideas and ideologies on a group of people,
15 making them change their way of life, like that's still a
16 reality for Inuit in Nunavut and Nunatsiavut, and other
17 regions.

18 The fact that we have to -- like capitalism
19 is a growth of colonization, so if we're still
20 perpetuating capitalism in the system, then, yes, we're
21 still on -- we're still going through colonization. But
22 also, if you look at the employment numbers, like the
23 obligation -- like you have written in your legal
24 documents Article 23, which talks about the obligation to
25 hire Inuit at equal or higher levels than non-Inuit. The

1 fact is is that that's not happening.

2 Even if you look at the [GN]'s self-reports
3 on -- actually, I don't know if it's the [GN]'s self-
4 reports, but the article that came out recently that
5 talked about the majority of people that receive staff
6 housing are non-Inuit. So people with the financial
7 background to be able to afford, say rentable housing,
8 where the majority of Inuit from even Iqaluit, the
9 original inhabitants of this territory, they don't hold
10 the positions that are able to provide rent to maintain
11 those spaces.

12 So there -- again, they're still in a
13 position of repression; right?

14 **MS. ELIZABETH ZARPA:** And how, in your --
15 and I'm going to get to Jasmine's answer next, but I would
16 like to follow up with regards to what, in your opinion,
17 and your experience would help address that sort of
18 inequity that you named?

19 **T. J. LIGHTFOOT:** So one thing that would
20 be great is if people could actually hold Article 23 --
21 that that article -- hold that at value and put it into
22 practice so that across every division of government that
23 there is equal amounts of Inuit, if not more than what
24 there is now.

25 So in the hiring processes, sometimes

1 people get pulled in on CSAs from the south directly
2 hired. And I -- like I understand that the argument there
3 is that we need people with the skills first. Well, if
4 we're not bringing Inuit in on the same level and not
5 mentoring them into that role or helping them attain those
6 levels of education, it's going to keep perpetuating, and
7 that's what we're seeing now.

8 So part of that would be, one, increase
9 access to immersion so that Inuit can obtain the same
10 levels of education as what the employers are asking for,
11 but also that people work in faith to actually fulfill
12 that article. Okay, thank you.

13 **JASMINE REDFERN:** Yes, I would -- I
14 absolutely believe that colonization and colonialism is
15 ongoing. I think, as T.J. mentioned, employment is a big
16 one, and is one where it's most immediately obvious. But,
17 I would also mention for people who aren't from Nunavut in
18 the room, in Nunavut, you are only able to receive
19 Inuktitut as your primary language of instruction until
20 the Grade 5 level. There is no immersion programming.

21 So, if you're from a family that has lost
22 their language, your only option is to put your children
23 in full Inuktitut classes or -- up until the Grade 5
24 point, or to put them in English and deprive them of their
25 ability to learn Inuktitut within the school system. And,

1 at Grade 5, there isn't a transitional year; there isn't
2 a transitional program. The children who have been
3 instructed solely in Inuktitut are then thrown in with
4 children who are English as their primary language.

5 So, that discrepancy of being able to fill
6 government paid positions within the territory starts from
7 age 5 where we determine whether or not -- where we
8 determine that we are going to operate a system of
9 education that unequally deprives Inuit children of the
10 ability to be able to achieve academic success, and to be
11 able to go on and study in university, and to be able to
12 then hold these professional or expert positions that earn
13 higher wages and come with things like housing.

14 **MS. ELIZABETH ZARPA:** And, under the
15 *Education Act* in Nunavut, is it mandatory to graduate from
16 Grade 12 and it's a prerequisite that you -- or a
17 mandatory prerequisite that you need to graduate with --
18 to be bilingual, to either speak English and French or
19 English and Inuktitut? Are you aware of that?

20 **JASMINE REDFERN:** Not that I'm aware.

21 **T.J. LIGHTFOOT:** I'm not aware,
22 unfortunately.

23 **MS. ELIZABETH ZARPA:** Okay. All right.
24 Thank you for your answers. I also -- I wanted to get a
25 little bit into the idea of -- I know in your testimony, I

1 think it was T.J. or Jasmine, the idea of suicide within
2 Inuit communities. And, I know throughout this week,
3 there is a suicide conference, prevention conference
4 happening in Baker Lake.

5 I know that Inuit have, if not the highest,
6 one of the highest rates of suicide nationally, and I just
7 want to ask if -- you don't have to go into great detail,
8 but if there are any things that you have seen throughout
9 your work experience or your educational experience, and
10 living in Nunavut and Nunatsiavut that would be a key
11 program to -- or initiative or things that would really
12 address that, that very difficult reality?

13 **T.J. LIGHTFOOT:** So, I'd like to speak just
14 from my lived experience from Nunatsiavut where
15 Nunatsiavut right now is actually one of the leaders in
16 the highest rates of suicide, unfortunately. This year,
17 we've lost quite a few people. But, one of the things
18 that we've seen, or at least that I have observed myself,
19 like, programming that has worked and helping is increase
20 in housing, safe and adequate housing. The Nunatsiavut
21 government is putting money and infrastructure dollars
22 into the communities. But, unfortunately, it's not
23 meeting the needs, like, the high-level needs for
24 communities like Nain and Hopedale, which have the highest
25 rates.

1 But, one of the things that I've seen
2 that's been working well is breakfast and lunch programs
3 for youth, that everyone that goes to school from K to 12
4 has access to food security, at least for those two meals
5 during the day, which is huge when we look at the social
6 indicators through, like, the ITK report where they talk
7 about the need for safe housing, the need for access to
8 healthcare, the need for food security. And, even though
9 it's not food sovereignty, it still makes an impact. And,
10 that they have access to a youth centre that is available
11 24/7. Like, it's a safe space for our youth to go, and I
12 think that's kind of a key.

13 When you look at the Steiner curve of which
14 age groups actually are at higher risk for suicide, you
15 find that it's young men and elders for some reason. But,
16 so, putting the financial dollars into having spaces that
17 are open 24/7 without gaps or boundaries, that those be
18 sustainable models. I do believe in my own opinion that
19 they have an impact on suicide rates.

20 **JASMINE REDFERN:** Yeah, I would agree. I
21 think doing as much as we can to unburden people's lives,
22 ensuring that people have the basic social determinants of
23 health met and cared for. One thing that we've been
24 talking about here in Nunavut is early childhood education
25 and early childhood development as an opportunity for

1 intervention in ensuring that people build healthy
2 relationships, build healthy social emotional skills that
3 can help foster resiliency across the lifespan.

4 I think we talk a lot about services for
5 young people. We talk a lot about crisis services, but I
6 think another piece of that is that we also need to
7 support people before they're in immediate crisis. And
8 so, building a culture of wellness where we're not always
9 asking people to only come forward when it's immediate is
10 normalizing health-seeking, help-seeking behaviours across
11 the spectrum.

12 **MS. ELIZABETH ZARPA:** Okay, thank you.
13 And, I have one last question. In doing the hearings in
14 Iqaluit, are there certain aspects throughout the other
15 25, 24 communities that we're missing, and if so, could
16 you please highlight what those potential things might be?

17 **JASMINE REDFERN:** Unfortunately, I haven't
18 been here for the other days of testimony. I've been in
19 class. So, I'm not aware of what has been brought up by
20 the other people who have testified. I know I've heard a
21 couple of snippets on radio. So, unfortunately, I don't
22 think I can speak to what hasn't been brought forward.

23 **T.J. LIGHTFOOT:** Yeah, I'd just like to
24 echo the fact that, like, we're not from a small
25 community. So, it feels -- like, we would never

1 adequately be able to explain the realities. I mean, I've
2 lived in small remote, like, communities in Labrador, but
3 that specifically situates me in that frame. So, I can't
4 speak to Nunavut.

5 **MS. ELIZABETH ZARPA:** Thank you.

6 **MS. SHELBY THOMAS:** Thank you. Next,
7 Commission counsel would like to call Joelle Pastora-Sala
8 from Assembly of Manitoba Chiefs, and she will have 18.5
9 minutes.

10 **--- CROSS-EXAMINATION BY MS. JOELLE PASTORA-SALA:**

11 **MS. JOELLE PASTORA-SALA:** Good morning,
12 Commissioners, elders, family members and survivors. My
13 name is Joelle Pastora-Sala. I am legal counsel to the
14 Assembly of Manitoba Chiefs. This is my first time up
15 here, so I'd just like to acknowledge and thank the Inuit
16 Nunangat for welcoming me in this territory for a short
17 but beautiful time.

18 Good morning, panel members. Is it okay
19 for me to refer to all of you by your first names as well?

20 My questions today will focus primarily on
21 the topic of -- or the link between resource extraction
22 and sexual exploitation or assault of Indigenous women.
23 And so, for that reason, my questions will primarily be
24 for T.J. and Jeffrey, but Jasmine, if you hear anything
25 that you'd like to comment on, feel free to just kind of

1 go ahead, or give me a nod, or something.

2 So, Jeffrey, I'll start with you. I would
3 like to begin by referring to the article you provided,
4 the Indigenizing the Gay Agenda, which I believe is
5 Exhibit 30 for the Commissioners, and you are the author
6 of this article?

7 **JEFFREY McNEIL-SEYMOUR:** Yes.

8 **MS. JOELLE PASTORA SALA:** And so, it is
9 fair to say that you are familiar with the contents and
10 the topics discussed in the article?

11 **JEFFREY McNEIL-SEYMOUR:** Mm-hmm.

12 **MS. JOELLE PASTORA SALA:** Would it be
13 correct to say that the article does speak to the link
14 between colonialism, land dispossession and violence
15 against Indigenous women as well as LGBTQ2S?

16 **JEFFREY McNEIL-SEYMOUR:** It does speak to
17 dispossession, yes. And, in terms of specifically
18 speaking to the dispossession of women, I believe I was --
19 a few LGBTQ2 and from two-spirit, that was just more of an
20 assumed inclusion.

21 **MS. JOELLE PASTORA SALA:** But, the article
22 speaks directly to the link between colonialism, land
23 dispossession and violence against Indigenous women, girls
24 as well as LGBTQ2S?

25 **JEFFREY McNEIL-SEYMOUR:** Yes. Sorry.

1 **MS. JOELLE PASTORA SALA:** I would like to
2 give you the opportunity to expand on this link. Because
3 of the time, I don't think we are -- you -- I don't think
4 you have done so yet. So, are you able to expand a little
5 bit on that topic?

6 **JEFFREY McNEIL-SEYMOUR:** The link between
7 colonialism and violence on Indigenous women and LGBTQ
8 people?

9 **MS. JOELLE PASTORA SALA:** And, resource
10 extraction or ---

11 **JEFFREY McNEIL-SEYMOUR:** And, resource
12 extraction.

13 **MS. JOELLE PASTORA SALA:** --- land
14 dispossession. Correct.

15 **JEFFREY McNEIL-SEYMOUR:** As it pertains to
16 this article?

17 **MS. JOELLE PASTORA SALA:** Just generally,
18 the topic.

19 **JEFFREY McNEIL-SEYMOUR:** Just in general?
20 Okay. Great. Okay. I can only speak to that from my own
21 territory, from my own nation. And so, the -- so how I
22 have come to think about the ongoing colonial project is
23 that land dispossession has always -- like has been --
24 historically, the settlement has been naturalized through
25 the dispossession of persons from our lands and their land

1 bases.

2 In this particular article, I was talking
3 about Vasquez de Balboa, I believe was the name. And,
4 back in the first contact in South America where -- when
5 he came to the Chief's community there, and I am
6 forgetting the nation of that place, the Chief's brother
7 had a -- sorry, the Chief had a brother that was a gender
8 variant person.

9 Anyways, I was making the link in this
10 article talking about just how the -- our traditionally
11 accepted spaces were seen as deviant, and that alongside -
12 - and dispossessing women's roles from land bases from our
13 matriarchal societies that alongside that, but often
14 suffering in silence, two-spirit persons were also targets
15 of being dispossessed from land bases. But, with all of
16 that land base dispossession, it has been about resource
17 extraction and the taking of resources.

18 And, particularly for within
19 Secwepemcul'ecw, our Sir Wilfred Laurier memorial speaks
20 to a sharing of 50/50 of, like, the resources. Settler --
21 the second wave of settlers that were coming into the
22 community were welcome. And so, the settlers that were
23 welcome there, they were welcome because of the abundance
24 of our land. And so, yes, that is my answer.

25 **MS. JOELLE PASTORA SALA:** And, how does

1 that link to violence against Indigenous women and girls
2 and LGBTQ2S?

3 **JEFFREY McNEIL-SEYMOUR:** Okay. So, that
4 links to -- well...

5 **MS. JOELLE PASTORA SALA:** Maybe I can ask
6 another question, and then maybe it will prompt you?

7 **JEFFREY McNEIL-SEYMOUR:** Yes. Thank you.

8 **MS. JOELLE PASTORA SALA:** Would it be fair
9 to say that one of the themes contained in that article is
10 that Indigenous women are historically associated with the
11 land?

12 **JEFFREY McNEIL-SEYMOUR:** Yes. Thank you.

13 **MS. JOELLE PASTORA SALA:** And, also in the
14 article, it states that attitudes towards the land mirror
15 attitudes towards Indigenous women; is that correct?

16 **JEFFREY McNEIL-SEYMOUR:** Mm-hmm.

17 **MS. JOELLE PASTORA SALA:** Can you expand on
18 that?

19 **JEFFREY McNEIL-SEYMOUR:** I should have
20 reviewed my article this morning.

21 **MS. JOELLE PASTORA SALA:** If you have it,
22 it is at page 141. I don't know if that helps you.

23 **JEFFREY McNEIL-SEYMOUR:** Great. Can I just
24 grab it?

25 **MS. JOELLE PASTORA SALA:** Is there any

1 chance I could pause my time while he finds it?

2 **JEFFREY McNEIL-SEYMOUR:** Thank you. I just
3 recently brought this article back. This is an article
4 that I haven't -- I have never used in my classroom
5 because it is my first published one, and it is not my
6 most favourite.

7 **MS. JOELLE PASTORA SALA:** If it is okay, I
8 would like -- maybe what I will do is -- can I give you
9 time to review, and then I can ask T.J. a couple
10 questions?

11 **JEFFREY McNEIL-SEYMOUR:** Yes, yes. Please.

12 **MS. JOELLE PASTORA SALA:** Would that be
13 okay?

14 **JEFFREY McNEIL-SEYMOUR:** Thank you. Yes.

15 **MS. JOELLE PASTORA SALA:** So, I will come
16 back to that. And so, T.J., I will come to you. I was
17 really struck by the artwork that you shared of the woman
18 surrounded by resource extraction and, like, the hole dug
19 out from her stomach. I really felt it when I saw that
20 picture. I am wondering if you could comment on the link
21 between attitudes towards Indigenous women, and the land
22 and resource extraction.

23 **T.J. LIGHTFOOT:** To the best of my ability,
24 yes. So -- do you guys still have that image? I don't
25 know if you can -- okay. Well, in that sense of the

1 image, so what you are talking about was the -- you know,
2 there is the oil rig coming out of her leg and there is
3 the hole, which is obviously to mining; right? The big
4 pits. And then there is a tree stump that had been cut
5 off from her breast.

6 So, early colonial attitudes -- so this is
7 linked into -- like if you look at the very, very early
8 documents, the Europeans were writing about North America
9 and writing about Indigenous women, there was an
10 (indiscernible) of Indigenous women. There -- so there
11 was a dual role. There is actually an article talking
12 something about the Pocahontas Complex? I don't know if
13 you guys are familiar of it. Yes, and I did cite it in my
14 article as well.

15 So, the idea is that while North America is
16 exotic, it is also free from the taking, and so that the
17 resources that were abundant in North America at the time
18 could feed the colonial machine back in England. And so,
19 if you look now, Canadian economy is still operating on a
20 staples economy, which is just the idea that resource
21 extraction masses what feeds your economy, which is still
22 happening. And, in order to accomplish that, you have to
23 divorce people from the land.

24 And, the people that feel the brunt -- the
25 most extreme force of that are Indigenous women, because

1 we are the ones that are perpetuating life, that the
2 contaminants that happen as a result of these resource
3 extractive industries end up in our wombs. They end up in
4 -- being held on in the fat cells, which women have a
5 higher rate of fat retention than men do, that it ends up
6 in the breast milk of pregnant and nursing mothers, and so
7 that it interrupts generation -- the next generation and
8 it interrupts their wellness right from their very first
9 cells. And so, I guess that -- like that is the first
10 intimate connection between what happens to the land
11 happens to Indigenous bodies, but that women feel it a bit
12 more acutely than what men do.

13 **MS. JOELLE PASTORA SALA:** And, are you able
14 to comment on -- you spoke about man camps. And, are you
15 able to comment on the factors and consequences leading to
16 violence against Indigenous women and girls as well as
17 LGBTQ2S as a result of some of those man camps?

18 **T.J. LIGHTFOOT:** So, not as an expert, but
19 under my understanding from reading different articles and
20 research and accounts, I will do the best of my ability.
21 So, the understanding is that these man camps bring in an
22 influx of what are called transient employees, and often
23 they are non-Indigenous. And, like I said yesterday, they
24 locate themselves, typically, outside of Indigenous
25 communities.

1 And, from the articles that I have read and
2 from the testimonies that are present in these articles,
3 they mention that Indigenous women and children are being
4 abducted and found in these man camps if they're found at
5 all. The reality is that people have made statements
6 saying that their loved one was last seen in or near the
7 man camp and then traces of them have been lost. So that
8 there have been accounts of children that have been
9 sexually assaulted in the camps and been found wandering.
10 I know there's, like, a well-referenced bit, and I think
11 that is in the -- I think that's actually in an NWAC
12 document somewhere. I could find the link later on.

13 This concentration of people influxing
14 around vulnerable communities and vulnerable spaces brings
15 with it those realities.

16 **MS. JOELLE PASTORA-SALA:** Can I ask by way
17 of undertaking that you provide that article quote?

18 **T.J. LIGHTFOOT:** I can find it somewhere.

19 **MS. JOELLE PASTORA-SALA:** Not right now,
20 but just ---

21 **T.J. LIGHTFOOT:** Okay. Yeah.

22 --- **UNDERTAKING**

23 **MS. JOELLE PASTORA-SALA:** Yeah. I'd also
24 like to refer you to the Pauktuutit article which talks
25 about the Inuit women who are working on resource

1 extraction projects who are temporary employees and are
2 primarily in what they call unskilled jobs.

3 Can you comment on how, if at all, this may
4 contribute to the vulnerability of Indigenous women,
5 broadly speaking, to sexual exploitation or abuse?

6 **T.J. LIGHTFOOT:** Yeah. Broadly speaking
7 and not that I'm an expert, but my understanding, that
8 link is that -- so the people, again, the transient
9 employees that are in the positions that are skilled
10 positions just naturally by gender dynamics, they're in a
11 position of power. They have access to wealth. They're
12 being accommodated whereas the female Inuit employees that
13 are in these positions, often they're paid lower. They
14 might not have access to adequate housing. They're not
15 just physically vulnerable, but that their power dynamic
16 sets up so that they're exploitable because they're seen
17 as less than.

18 There's this attitude that if someone is a
19 cook, they're not equal to, say, someone that is a truck
20 driver. In Iqaluit, you know, even though it's not a
21 resource extractive place, I argue that the intellectual
22 resource extraction is still happening, and that what
23 we're seeing is -- I've seen myself -- is young, Inuit women
24 being preyed upon because these people have access to
25 alcohol and drugs, and they've been getting young girls

1 hooked, and then they use them. They sexually exploit
2 them. And, if you're a person that's vulnerable to
3 housing or unsafe -- the reality is if you have unsafe
4 housing at home that this looks attractive or you get
5 looped into the cycle and that this is a reality for some
6 of our people.

7 **MS. JOELLE PASTORA-SALA:** Recognizing that
8 you may not be an expert in this area, but just commenting
9 on the literature that you -- or your lived experience or
10 knowledge, would you be able to comment on whether
11 Indigenous women and LGBTQ2S experience any challenges in
12 obtaining justice for sexual assault resulting from
13 resource extraction projects? So, whether that be
14 challenges in reporting or obtaining justice in other
15 ways?

16 **T.J. LIGHTFOOT:** So, I think if you look at
17 it from two points, LGBTQ and Indigenous women across the
18 board face those barriers, regardless of resource
19 extraction or not as a nature of the colonial machine.

20 For Indigenous women, and this is, again,
21 based on my opinion and what I've read, you can very
22 easily see that for women living in remote communities, if
23 they've been transported outside to these man camps or
24 other camps of that sort, that trying to get back to
25 report is a problem. And then it's oftentimes that

1 worker's word against yours if the worker is ever brought
2 to justice, that, in my own experience, I've seen
3 indifference on -- I say it cautiously, but on RCMP -- on
4 their fronts that there's been -- also, we need to be
5 cognizant of the fact that RCMP -- some RCMP officers are
6 only brought into communities for short periods of time
7 and then sent out, and that their own internal attitudes
8 can impact whether or not someone feels safe enough to
9 disclose what happened to them. And then, further on, if
10 they decide to collect evidence or if they decide to give
11 them a referral to, say, Victim Services because that
12 doesn't always happen. And then, furthermore, whether or
13 not they decide themselves as an individual officer to
14 submit the evidence.

15 So, I think that there is a real barrier.
16 And, I think if you're accessing service and the message
17 immediately that you're being given is, well, were you
18 using drugs? Were you using alcohol? And, if you're a
19 two-spirit person, unfortunately, sometimes people say it
20 like the attitude is that because you're two-spirit, you
21 don't need consent to sexually exploit a person, and that
22 that's a reality that I've seen.

23 **MS. JOELLE PASTORA-SALA:** I'm going to try
24 to take you a little bit further on this topic, and you
25 tell me if you're not comfortable answering this question.

1 Would you agree, based on your knowledge,
2 that the cost -- when considering cost of resource
3 extraction projects development, whether it's hydro
4 development or otherwise, that there is a social,
5 cultural, personal cost to resource extraction?

6 **T.J. LIGHTFOOT:** I believe so, yes.

7 **MS. JOELLE PASTORA-SALA:** And, are you
8 prepared to comment generally, if at all, whether this
9 cost should be considered in impact assessments and
10 whether it is considered?

11 **T.J. LIGHTFOOT:** Yes, absolutely. I think
12 that even if you look at the -- so, speaking to Nunavut,
13 if you look at the (indiscernible) process when they go
14 through -- when companies go through the application
15 process, they're supposed to, under my understanding, in
16 their impact in benefit agreements, they're supposed to
17 discuss and outline medicable factors such as the social
18 economic impact on Indigenous people. It's not
19 necessarily gendered, but it should be, I think.

20 **MS. JOELLE PASTORA-SALA:** On that note,
21 would you agree that a gender-based analysis on impact
22 assessment would be a good thing?

23 **T.J. LIGHTFOOT:** Yes. But, I also think
24 that analysis should be on every level even when it comes
25 to analyzing the healthcare system.

1 **MS. JOELLE PASTORA-SALA:** Jeffrey, I'm
2 going to try to come back to you on a -- thank you.

3 **T.J. LIGHTFOOT:** Yeah.

4 **MS. JOELLE PASTORA-SALA:** Quickly on your
5 report relating to "Where am I going to go?"

6 **MS. CHRISTA BIG CANOE:** Sorry, given that
7 the time is 5 seconds, I think that in fairness, you
8 should allow Mr. McNeil-Seymour to answer the question
9 you've already put to him before you introduce a new one.
10 And, I note that you wouldn't have the time to introduce a
11 new one. You're over time now, but I do believe he should
12 be able to answer the question you've already asked him,
13 and if he's now read the page to be able to respond. Is
14 that okay with the Commissioners?

15 **MS. JOELLE PASTORA-SALA:** Jeffrey, would
16 you like the opportunity to answer the question from
17 earlier?

18 **JEFFREY McNEIL-SEYMOUR:** Sure. Could you
19 just repeat the question one more time?

20 **MS. JOELLE PASTORA-SALA:** I was hoping you
21 could comment on the link between the -- essentially, the
22 resource extraction and violence against Indigenous women
23 generally. And, I referred you to page 141, which talked
24 about the attitudes towards Indigenous women, which are
25 similar to the attitudes towards the land. So, I was

1 hoping to get your comments on that topic generally, just
2 giving you the opportunity to do so.

3 **JEFFREY McNEIL-SEYMOUR:** Thank you for the
4 time to review. When I look at this particular part of
5 this chapter, I'm thinking through, like, Elizabeth
6 Furniss' frontier myth in terms of thinking about how
7 settlement naturally occurred by having the land being
8 socially constructed as something to be conquered,
9 something to be won, to get out there, to take what you
10 want from the land, that sort of stuff. And, I don't
11 think that our rural -- that Canadian culture has
12 necessarily not looked at women in that particular way
13 too. And, the next piece that I would think through in
14 terms of explaining this a little bit more to you is
15 perhaps even through, like, this hypersexualization of
16 Indigenous women through Halloween costumes, and costuming
17 that sort of piece. But, to think about just that
18 disposability; right? How those things are linked -- I'm
19 going way too big with my ideas here. Sorry. So, yeah.
20 So, historically, just that dispossession and the
21 violence, and how we can look at, like, the state of the
22 land and we can look at the state of people as well;
23 right? So, flying over British Columbia right now, you
24 will see a popcorn landscape, and they're logging, like,
25 right up to the line of sight. It's -- yes. Anyways.

1 That's my answer.

2 **MS. JOELLE PASTORA SALA:** Thank you. Thank
3 you all. Thank you.

4 **MS. CHRISTA BIG CANOE:** At this time, I am
5 going to request that we have a morning break. It's now
6 10:15, I will suggest a 15 minute break, and we can return
7 at 10:30.

8 **CHIEF COMMISSIONER MARION BULLER:** 15,
9 please.

10 **MS. CHRISTA BIG CANOE:** Thank you.

11 --- Upon recessing at 10:16 a.m.

12 --- Upon resuming at 10:36 a.m.

13 **MS. CHRISTA BIG CANOE:** I note that Ms.
14 McGregor is already at the podium. And, Commission
15 Counsel would like to call the Assembly of First Nations
16 next. They have 18.5 minutes for their cross-examination.

17 **--- CROSS-EXAMINATION BY MS. JULIE MCGREGOR:**

18 **MS. JULIE MCGREGOR:** Good morning,
19 everyone. Thank you, Commissioners and to the panel
20 members for their evidence that they provided. I don't
21 think I'm going to -- I always say this, but I truly
22 believe it this time. I don't think I'm going to take up
23 all my time. I just have a few short follow-up questions
24 for the panel, and again I thank them for their excellent
25 evidence that they provided for the Inquiry.

1

I am going to direct this both to Jeffrey

1 and T.J., or if either of them feel they don't want to
2 answer it, that's fine as well. And, you're both okay
3 with me calling you Jeffrey and T.J.; is that right?
4 Okay.

5 So, your evidence touched on the issue of
6 man camps, and I know my colleagues have asked follow-up
7 questions about that. I don't want to get too much into
8 it, but I do want to talk about, in terms of your own
9 perspectives from your own cultures. What would be a
10 respectful way in terms of countering that sort of action
11 when resource comes in? Because we have communities
12 across the country, some are not -- some are opposed to
13 any sort of development, some do want to engage in
14 development, resource development projects. But, the
15 issue of man camps and men assaulting Indigenous women is
16 something that's always an afterthought or not thought of
17 at all. And, it has to be culturally specific, right, to
18 everybody, it has to feel right for them in their own
19 territories.

20 So, how do you feel about that, how do you
21 feel that -- if you have any recommendations for the
22 Commissioners, or the government or whoever, how would you
23 want to see culturally appropriate ways to counteract
24 those activities?

25 **T.J. LIGHTFOOT:** So, in my territory, so

1 speaking in Wabanaki terms, looking at elsiebookdook
2 (phon.) and our experiences there, and though we didn't
3 have man camps, we did have our own camp that was set up
4 where the resource extraction was going to happen. One of
5 the things that happened in that territory is that we set
6 up our own -- we have our own warrior society, and again I
7 use that term loosely. Like, we have our own group of
8 community individuals that were set up to ensure the
9 safety of our community. And, that they were informed to
10 do this in a peaceful way and that it wasn't violent, that
11 there's no weapons, and these kind of things. But, the
12 attitude from the resource extraction, specifically SWN,
13 was that they were adversarial, and that they were there
14 to cause problems, and there was the enforcement from the
15 police side.

16 So, the reason why I bring that up is that,
17 in situations where we have our own people organized to be
18 our peace protectors, to be our safety nets, that they
19 should be given the same amount of respect as say, like,
20 the RCMP coming into our territory, because you need to
21 understand that, in our territory, we are a sovereign
22 First Nation, we didn't give up our land, and so we have a
23 right to ensure the wellness of all our people, so that it
24 should be held on the same level of respect.

25 But, also, when there's recommendations

1 made from our nations, in the consultation process, or
2 through the policy process or even through the wildlife
3 management boards, that those things need to be given
4 weight. So, the recommendation, I would say, would be to
5 give equal respect to what we have to say.

6 **MS. JULIE MCGREGOR:** Thank you.

7 **JEFFREY McNEIL-SEYMOUR:** While I was
8 sitting through the -- yesterday, I mentioned that I was a
9 part of one of the family representatives for our
10 traditional governance council for our fight against Ajax
11 KJHM Mining Corporation. I referenced violence on the
12 land, violence on our bodies, and asked specifically the
13 representatives from -- the provincial and federal
14 representatives that were in attendance, how they planned
15 to mitigate the social impacts, how with the fires that
16 happened in Fort Mack, that in Kamloops, domestic violence
17 skyrocketed by 400 percent, and then of course all of the
18 other issues that are resultant of resource extraction
19 coming into territory, and they never responded to
20 mitigating those causes or thinking about what sort of
21 resources they would put in, because Kamloops again too,
22 also has to turn away people, like, seeking shelter at
23 night. Our shelters are overwhelmed. So, thinking about
24 that, I don't think that that's necessarily mitigating
25 those causes on the radar. Yes.

1 **MS. JULIE MCGREGOR:** As a follow-up
2 question to that. Like, when these big natural resource
3 projects start, there's always a -- in terms of
4 accommodation, companies start to think about, well, we're
5 going to hire so and so many people from X amount of First
6 Nations that are surrounding or whatever, and that
7 planning starts -- hopefully it starts early on in the
8 project, but that's part of their discharging of their
9 obligations.

10 Do you think that that's also something
11 that needs to be thought of right from the start, as how
12 you are going to mitigate those sorts of damaging effects
13 when you have resource projects starting?

14 **JEFFREY McNEIL-SEYMOUR:** I'm sorry, could
15 you repeat the question just one more time?

16 **MS. JULIE MCGREGOR:** Yes. So, when you
17 have these resource projects that are going forward, and
18 some of them are -- you know, whether they are contested
19 or not, they seem to be just going forward anyway. And,
20 in terms of accommodation always, you see circumstances
21 where the government, whether provincial or federal, will
22 say, well, we have to accommodate the First Nations in the
23 surrounding area. As part of their duty, they consult, or
24 in their obligations to accommodate the First Nations
25 interests, and so they'll say, oh, well, we will make sure

1 that there is X amount of Indigenous people or First
2 Nations people from around the areas will be employed, or
3 we will do this, we will do that, we will ensure that, you
4 know, the area -- certain area gravesites, or whatever,
5 are not touched, or whatever. But they don't think of the
6 social aspect of it as much. They only think about this -
7 - the situation of having a bunch of men coming into these
8 areas, these remote areas and not having a whole lot to
9 do. And they don't think about all of how that makes the
10 community feel in terms of their safety and the safety of
11 the women.

12 So do you think that there should be some
13 similar obligation on resource companies when they come
14 in, should they be thinking about what their impacts will
15 be? Should the government be thinking about what their
16 impacts will be, socially?

17 **MR. JEFFERY McNEIL-SEYMOUR:** Absolutely.
18 They should be thinking through and putting forward
19 recommendations and also planning financially for -- for
20 those projects, to be considering those impacts, should
21 the communities want to move forward with those projects
22 after all.

23 **MS. JULIE MCGREGOR:** Thank you. I'm going
24 to move on to another somewhat related question. So the
25 government -- the federal government has been putting a

1 lot of emphasis on gender-based analysis these days and I
2 think a colleague of mine had brought it up earlier. And
3 in terms of Bill C-69 which is the environmental
4 assessment bill which will bring in a new impact
5 assessment process framework, there's talk of it in the
6 Bill about there being a gender-based analysis.

7 But I'm wondering what you both think about
8 the fact that it should -- do you think it should be also
9 culturally -- culturally appropriate gender-based
10 analysis? Because as you said in your testimony, both of
11 you, this affects you very differently depending on your
12 Nation and your culture.

13 **T.J. LIGHTFOOT:** Yeah. Absolutely. Like,
14 I think even when I was doing my graduate work the whole
15 reason why I was dissecting that bill -- well, Bill C-45,
16 although different, is because these -- the impact review
17 assessment doesn't necessarily take into consideration all
18 the ways that will be culturally impacted.

19 So maybe they'll talk about the physical
20 impacts, and maybe they'll talk about the economic
21 drivers. But they don't necessarily take into
22 consideration food sovereignty, or the ability to continue
23 to transmit our cultures by accessing the land that
24 they're physically impacting. So yeah, I do think that
25 there should be that kind of analysis.

1 Treaty Status, Ms. Erica Beaudin will be representing
2 Regina Treaty Status and she has 18 and a half minutes.

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

4 **MS. ERICA BEAUDIN:** Okay. Good morning.
5 Nakumek to the Elders for the lighting of the quilliq and
6 the prayers for a good week.

7 Final time saying this, as well as a
8 citizen of Treaty 4, I acknowledge the traditional
9 homelands of the Inuit People and bring well-wishes from
10 our Treaty area. My name is Erica Beaudin and I hold the
11 position of Executive Director of the Regina Treaty Status
12 Indian Services Incorporated.

13 This has been an incredible week of
14 learning, not only by the stellar testimony of the
15 witnesses on all three panels, but because it gave
16 opportunity for all of use to experience the immense
17 beauty of this land and its people. The languages,
18 animals, plants, food, and clothing have been given, have
19 given me but a keyhole into what I know is a lifelong
20 learning process.

21 This week has also provided me with a
22 better understanding of my connection as an
23 eehow(phonetic) and Métis woman with the Inuktitut woman
24 in another area of the country, as well as my
25 responsibility to become a better advocate for that

1 advancement of all of us. So thank you.

2 Nakurmiik to Jasmine Lightfoot, Wela'lin to
3 T.J. -- or pardon me -- oh I got -- sorry.

4 **MS. JASMINE REDFERN:** We got married.

5 **MS. ERICA BEAUDIN:** I apologize. I married
6 the both of you. Congratulations.

7 **MS. JASMINE REDFERN:** She is like a little
8 sister.

9 **(LAUGHTER)**

10 **MS. ERICA BEAUDIN:** It is because I'm so
11 hoping that I don't butcher this next -- and kotsgen
12 (phonetic) to Jeffery McNeil for your heartfelt and
13 educating testimony yesterday. Your words and teachings
14 are necessary for every single one of us to hear and to be
15 recorded with the National Inquiry.

16 So I am team lead the Urban Services for
17 Indigenous People who reside in the city of Regina and
18 have done so for the past 10 years. So my questions
19 relate mostly to the urban experience of our people.

20 First question, system burnout is reality
21 for many urban Indigenous People, for all of the reasons
22 you gave yesterday and more. If you could give any
23 recommendation for coping mechanisms, or ways for us who
24 are in helping positions to recognize and assist those
25 through advocacy with those systems who are young and

1 experiencing this burnout, what would it be? Is there
2 value in paid advocacy roles to assist individuals
3 navigate through these systems, and should they be in
4 community agencies, as opposed to government?

5 **MS. JASMINE REDFERN:** Okay. I want to do a
6 good job of answering your question, so if you wouldn't
7 mind repeating it so that I can write down all those
8 different elements?

9 **MS. ERICA BEAUDIN:** Sure. Is there
10 advocacy in paid -- or is there a value in paid advocacy
11 roles to assist individuals? And should they be in
12 community agencies?

13 **MS. JASMINE REDFERN:** Yes. I absolutely
14 think that there is a role for advocates in our
15 communities, and I think that people should be paid for
16 the labour of that advocacy. And I do also think that
17 they should be in our community organizations and in our
18 grassroots organizations, because I think that changes the
19 ability of that organization.

20 I think most of us have the understanding
21 that governments are slow, and at times cautious in ways
22 that can be overly cautious. Whereas, our grassroots
23 organizations have more immediate relationships with
24 community and often have -- often are governed by
25 community themselves.

1 And I absolutely love the idea of advocates
2 who can help individuals navigate complex systems. I
3 think for a lot of people, in trying to access systems
4 they can be so siloed. And so, having a centralized
5 person who can help you access the different services
6 available, and who has that awareness, and who is able to
7 very gently assess or work with you to self-assess what
8 your needs are, is absolutely valuable and I would love to
9 see that as an investment.

10 **MS. ERICA BEAUDIN:** Thank you.

11 There was a brief discussion yesterday
12 about same-sex partner violence. Should policies change
13 to state partner violence as opposed to assumptions it is
14 male on female violence? Should there be more education and
15 services for partner on partner violence, and should there
16 be deliberate consideration for LGBTQ2S situations? And
17 should it be mandatory for LGBTQ2S to participate in those
18 policies and services?

19 Would you like me just to go one by one?
20 Is that -- I think that that's what I need to do. My --
21 I'm trying to get through my minutes here really quickly.
22 So first question is, should policies change to state
23 partner violence as opposed to assumptions it's male on
24 female violence?

25 **MS. JASMINE REDFERN:** Sorry, can you

1 clarify if these questions are directed at me
2 specifically, or if they're open for everybody?

3 **MS. ERICA BEAUDIN:** Oh, I'm just looking at
4 you because you're looking at me.

5 **MS. JASMINE REDFERN:** Okay.

6 **MS. ERICA BEAUDIN:** It could be to any of
7 you. Absolutely. Whoever feels to jump in.

8 **JASMINE REDFERN:** Sure. Yes. I think that
9 in creating policies and delivering services, we
10 absolutely need to be anticipatory and aware of the
11 spectrum of relationships that are possible, and that
12 intimate partner violence is possible in any of those
13 relationships.

14 And in that being anticipatory, not putting
15 that need on people who are immediately coming to you with
16 a need in a crisis situation, because as we mentioned, the
17 system burnout, it can put people at greater risk. If
18 we're -- they're coming to us for services and we're
19 saying, "Okay. But can you help us figure out how to
20 actually do that?" while you're also coping with this
21 immediate crisis situation.

22 And I think if I'm remembering correctly
23 your follow up question, I do think that reaching out to
24 communities in advance and having them participate in --
25 paid advance in being able to help interpret those

1 policies and identify areas of need or attention.

2 **MS. ERICA BEAUDIN:** Absolutely. Thank you.
3 So once again, for anyone who feels they would like to
4 answer. In terms of safehouses and other crisis or
5 critical services for those who are experiencing violence,
6 could you discuss the need for the LGBTQ2S and non-binary
7 people to feel welcomed and receive specific and relevant
8 services?

9 **JEFFREY McNEIL-SEYMOUR:** I think that in
10 terms of safehouses, that there should be safehouses that
11 are specifically designated just to persons that live
12 within and walk within the spectrum of gender and sexual
13 diversities. That the needs are unique.

14 And that you -- for a person seeking
15 service, they can't always be confident that they're not
16 going to brush up against homophobia or transphobia from
17 other persons staying there, and/or also it can be a
18 barrier accessing those services too because the frontline
19 person could also be still in a space of having homophobic
20 or transphobic perspectives.

21 I'd also like to just quickly answer your
22 first two questions as well. Is there value in paid
23 advocacy roles? Definitely. I think that we have people
24 that need to actively have persons assigned to them to
25 take them from Point A, to Point B, to Point C, to

1 navigate assistance in the city or -- sorry, agencies in
2 the city.

3 And then should they be at agencies?
4 Absolutely, but I think that there also needs to be policy
5 developed around that and that those funding dollars can
6 only be accessed by Aboriginal agencies.

7 Because we see, for instance, with work
8 around HIV, and, particularly in Toronto, that places like
9 the 519 can go for those funding dollars and it's not
10 going to the spaces that they need it because they can
11 apply for those same -- that same body of money and get
12 it.

13 **MS. ERICA BEAUDIN:** Thank you very much.
14 Should the governments make it a requirement to have
15 people from the LGBTQS and non-binary to be a part of
16 policy changes that affect that group? Governmental
17 policies.

18 **JEFFREY McNEIL-SEYMOUR:** I think that there
19 should be -- if we're thinking about the federal and
20 provincial levels, and if there is any policy development,
21 that there should be a diversity of advisory persons from
22 across Canada because of the diversity of Indigenous
23 nations that exist here, so that we can glean, if you
24 will, multiple perspectives and experiences in the
25 development of said policies.

1 **MS. ERICA BEAUDIN:** What services and
2 education should be available to parents, teachers,
3 daycare workers for children who identify before the age
4 of 5 that they are LGBTQ2S or non-binary? And could you
5 explain what would have assisted you?

6 **JEFFREY McNEIL-SEYMOUR:** For cross-sensing
7 as a culturally restorative practice, every single one of
8 my participants identified gender identity reinforcement.
9 So like if we're going to small children, being like, "Oh,
10 do you have a little boyfriend?" or "Oh, do you have a
11 little girlfriend?" But for those of us that recognized
12 that we were a little bit different from a very young age,
13 that that didn't create a space of feeling safe enough to
14 be able to identify that we -- that that wasn't for us.
15 And so that was one of the recommendations that my
16 participants said, is to not impose that on smaller
17 children. Yeah.

18 **MS. ERICA BEAUDIN:** What services should
19 agencies have to support youth in a safe manner as they
20 discover who they are?

21 **T. J. LIGHTFOOT:** Sorry. Can you repeat
22 that?

23 **MS. ERICA BEAUDIN:** Sure. What services
24 should -- what specific services should agencies have --
25 of course, all services should be safe for everybody --

1 but what services should agencies have to support youth in
2 a safe manner as they discover who they are?

3 **JASMINE REDFERN:** I know that one service
4 that I've seen that's been very helpful is accessible
5 drop-in spaces, where there are knowledgeable and askable
6 *[sic]* safe adults who are able to provide either
7 one-on-one or shared support, creating safe spaces for
8 youth to be able to interact with their peers. To be able
9 to create spaces that young people are able to explore who
10 they are in a way that is very low barrier, very
11 accessible and gentle, without trying to push people in
12 any one direction.

13 **MS. ERICA BEAUDIN:** Thank you. Jeff? May
14 I ---

15 **JEFFREY McNEIL-SEYMOUR:** I ---

16 **MS. ERICA BEAUDIN:** Oh. My apologies.

17 **JEFFREY McNEIL-SEYMOUR:** I think that in
18 the delivery of any future services that we have so many
19 amazing two-spirit persons living in their home
20 communities but don't necessarily have a western education
21 in terms of a post-secondary. So not having access to
22 employment is being a barrier. That grounded cultural
23 knowledge or service also can be recognized as being of
24 the same value of gaining that mentorship positioning
25 within agencies.

1 **MS. ERICA BEAUDIN:** Thank you. Jeff? May
2 I call you that?

3 **JEFFREY McNEIL-SEYMOUR:** Yes, please.

4 **MS. ERICA BEAUDIN:** Okay. I'm very
5 interested in your discussion regarding reconciliation and
6 your commitment to assist non-Indigenous people understand
7 the reality of Indigenous people and their responsibility.
8 In the concept of what the Canadian government is rolling
9 out reconciliation, do you believe this is true
10 reconciliation?

11 **JEFFREY McNEIL-SEYMOUR:** I believe in
12 Ottawa there is a monument or some sort of installation --
13 I haven't seen it because I haven't been, but I've heard
14 about -- that in a enclosed glass that there is, from the
15 moment that Stephen Harper made the apology, that each
16 different item or action that's happened is reconciliatory
17 is being added to that, creating a timeline, if you will.

18 And I feel like that this process that
19 we're sitting in right now is -- very much could be at
20 risk as being viewed as part of that move to innocence.
21 And so we have to remain, you know, on point in making
22 sure that the recommendations that come out of here don't
23 just, you know, become like our cap; right? And I know
24 that that won't because there are so many amazing people
25 sitting in the room that we're going to keep pushing

1 forward.

2 But I believe that reconciliation is, as a
3 project, has been co-opted in that we can see in Canada
4 that just different events -- I feel like the monies that
5 are spent to heal communities or to do that sort of stuff,
6 that that just becomes more of a body of evidence of being
7 like, "Well, we've done all of this", and "We're doing
8 this thing".

9 But I don't feel like people -- the project
10 itself, the cultural project of reconciliation also needs
11 to be recognized as also -- a large part of the
12 responsibility and the heavy lifting should be done by our
13 (indiscernible) counterparts, and that any sort of
14 reconciliation initiatives, particularly...

15 I'll just say like, for instance, Thompson
16 Rivers University, just had a reconciliation designate
17 position for their faculty of social work and of
18 education, and absolutely, they should be hiring our
19 language speakers to be -- they should be trilingual,
20 right? They should have the -- they should be written in
21 the languages of the nations that they're being
22 constructed in or that those projects are being deployed
23 in.

24 **MS. ERICA BEAUDIN:** Do you believe it's
25 possible for true reconciliation without reclamation of

1 lands?

2 **JEFFERY McNEIL-SEYMOUR:** In my heart of
3 hears I would like to see -- we don't have a treaty with
4 British Columbia, we don't have a treaty as Secwepemc
5 people with the Canadian government.

6 Absolutely I think that for Nations all
7 across this place called Canada that we should have our
8 lands and our original territorial boundaries returned to
9 us, and it should be a true nation-to-nation relationship
10 between the Federal, provincial, and Indigenous governance
11 structures.

12 **MS. ERICA BEAUDIN:** Thank you.

13 Can any of you on the panel explain how
14 disconnection from the lands and the community, your own
15 individual nation, affect -- or a person's own
16 individual's nation affect the LGBTQ2S community more, and
17 how we as urban agencies can promote the connection back
18 to the land's canon nations?

19 And then I will add my second part of that
20 because it is very close to it; does the government have a
21 responsibility to promote this through funding?

22 **JEFFERY McNEIL-SEYMOUR:** Can you repeat the
23 first part of your question?

24 **MS. ERICA BEAUDIN:** Sure.

25 Can any -- okay. Explain how

1 disconnections from the lands and the community affect the
2 LGBTQ2S community more, and how we as urban agencies can
3 promote the connection back to the land's canon nations?

4 **JEFFERY McNEIL-SEYMOUR:** In my article,
5 *Cross-Dancing as Culturally Restorative Practice*, all of
6 my participants, and my research also, too, said, "Teach
7 us the land," as one of the recommendations. And so for
8 whatever reason, those participants didn't feel a strong
9 connection to Secwepemcul'ecw.

10 And I can speak because -- Tk'emlupsemc
11 were at Ground Zero for residential school, so that strong
12 connectivity, homophobia and transphobia are very much
13 present in our community. So that attachment, that
14 cultural attachment isn't strong there. I can just speak
15 to my own territory and my own community for that reason.

16 Absolutely I think that because of the
17 residential school system and its imposition of homophobia
18 and transphobia into our communities, cementing that; the
19 blurring of the lines between paedophilia and
20 homosexuality; you know, that that misunderstanding of
21 those two very different things, that absolutely the
22 Canadian government has a responsibility to create
23 opportunities for a restorative moment for Two-Spirit
24 people to reclaim their sacred spaces in the circle.

25 **MS. ERICA BEAUDIN:** Anyone else?

1 **T.J LIGHTFOOT:** Yeah. I think that the
2 reality is sometimes that some of our dispossession from
3 the land comes from a place of not being able to find safe
4 and approachable Elders or adults that can teach us our
5 ways that we used to be connected, or maybe they've lost
6 the knowledge and don't necessarily know how to support a
7 youth that's -- or a person that's LGBTQ2 in a way that
8 would have been meaningful to them prior to colonization.

9 And so I think that, like, the more access
10 we have to other Elders that are LGBTQ2 that are open to
11 help with that knowledge transmission and to take us onto
12 the land, or even to find heterosexual Elders that are
13 open and supportive and come from a harm reduction point
14 of view, if we can support them to foster us and take us
15 out in these roles that it can help us come back to the
16 land, absolutely.

17 In my own experience, I was mentored
18 through Darrell Nicholas, and there's another Elder who
19 has since died from cancer, and she was a LGBTQ2 person;
20 she was Two Spirit. But they are taking the time and not
21 teaching us like we're alien. But also being able to
22 speak to the different aspects of ourselves and bringing
23 us actually physically on the land, where it was
24 inaccessible because we didn't have -- like, at the time,
25 we didn't have access to a vehicle and didn't know where

1 to go in our home communities because we had travelled to
2 -- like, we chose to live in an urban setting because it
3 was safer for us at that time, as opposed to going home.
4 But that those small parts of going home are possible if
5 there are people or Elders that are willing to identify
6 themselves as safe people, if that makes sense.

7 **MS. ERICA BEAUDIN:** Thank you.

8 My time is up, so thank you very much.

9 **MS. CHRISTA BIG CANOE:** Thank you.

10 Next we would like to invite up Ms. Sarah
11 Beamish. She will be first speaking on behalf of the
12 Independent First Nations, but you'll note the list has
13 her second counsel responsibility to Association of Native
14 Child and Family Services.

15 We would like to maintain the time, though,
16 for each of the organizations she represents, so Ms.
17 Beamish will have 25 minutes as counsel for Independent
18 First Nations.

19 **---CROSS-EXAMINATION BY MS. SARAH BEAMISH:**

20 **MS. SARAH BEAMISH:** Good morning, T.J,
21 Jasmine, and Jeffrey.

22 My name is Sarah Beamish; I belong to the
23 Ngāruahinerangi people and I'm here on behalf of
24 Independent First Nations. This is a group of 12 Oji-
25 Cree, Haudenosaunee, and Anishinaabe Nations in Ontario.

1 And each of these nations has lost women and girls to
2 violence.

3 So before I begin my questioning, I wanted
4 to say there's been some discussion among parties after
5 the testimony yesterday and this week wanting more
6 connections made about some of the evidence offered and
7 the sort of hard task we're here to do, which is trying to
8 understand and prevent violence against Indigenous women,
9 girls, and Two-spirit people.

10 And there was something on the violence,
11 violence on the land, violence on the bodies document that
12 I think really gets at that point. It says:

13 "Violence against Indigenous women is
14 structural, not coincidental." (As
15 read)

16 And in some places in the evidence we've
17 talked about quite direct cause and effect relationships.
18 So for instance, Jasmine and T.J, you've talked about, you
19 know, a man camp is set up and sexual violence occurs.
20 That's pretty -- we get that.

21 In other cases we're talking about things
22 where the links with the crisis of missing, murdered women
23 is maybe not as obvious to everyone who's participating
24 with this, and so things like what terminology do we use?
25 Things like why contaminated breast milk matters. Why a

1 ceremony of returning cedar and salmon bones to a river
2 matters; what does that have to do with why we're here?

3 And so I wanted to take a minute to maybe
4 say how I understand that and then see if you'd like to
5 add to that.

6 So it seems to me that what we're doing
7 here is exploring the devastated and polluted ecosystem
8 that we call colonization. And this is an ecosystem of
9 domination and violence, and this is a system in which
10 people are dying.

11 And we know that in any ecosystem, events
12 or imbalances in one place are always the effect of
13 something that happened somewhere else and they can have
14 effects and cause things to happen in other places, and it
15 can take a lot of observation to help to understand those
16 relationships.

17 And in the same way, understanding how we
18 maybe rebalance or restore the health of the ecosystem, or
19 as Grandfather Abraham said this morning, how we get back
20 to a place of harmony; that also takes a lot of
21 observation and understanding and thought.

22 So that's how I understand what we're doing
23 here with some of the evidence that you've given us.
24 Would you say that that's right, and would you like to add
25 anything to that?

1 You're welcome to just say "Yes" or "No" as
2 well.

3 **JEFFERY McNEIL-SEYMOUR:** Yes.

4 **T.J LIGHTFOOT:** Yes.

5 **(LAUGHTER)**

6 **MS. SARAH BEAMISH:** Okay. Because we're
7 not always taking the time to make an explicit connection
8 between what you're saying and what causes violence but --
9 okay, thank you.

10 So moving into my questioning, I have so
11 many questions for all of you; you had such interesting
12 testimony. First I think I'll ask a few questions to
13 Jasmine and T.J, and either or both of you can answer
14 them.

15 My first set is about policing and
16 incarceration. So you spoke in the -- sorry, your report,
17 the Violence on the Land report talks about increased
18 rates of incarceration as a form of environmental
19 violence. And the fact sheet document also talks about
20 the over-incarceration of Trans people and Two-Spirit
21 people in particular. Can you talk about the
22 recommendation and moving beyond a carceral approach, that
23 is in your documents, and why that is important when we
24 consider solutions to violence?

25 **T.J. LIGHTFOOT:** I don't think I have all

1 the answers, but I think that from my understanding and
2 the way that I wanted this evidence to be put was that
3 often there is an inequality in the way that the reasons
4 why we are incarcerated when it comes to defending our
5 land or defending our brothers and sisters from colonial
6 evidence, and when you look on the counterpart -- like,
7 going back to Jeff's slide yesterday, he showed the fine
8 that the mining company had received from the courts, and
9 then the fine that the elder received for peaceful
10 occupation of the homeland, I think part of the
11 understanding of the incarceration needs to come from the
12 fact that, like, we have a right to exist in our homelands
13 in a peaceful way without being automatically seen as a
14 threat.

15 And, I think that part of that, like my --
16 one of my recommendations come to removing that document
17 that -- I don't know if it has been removed actually, I
18 say first, but publishing a document that says that
19 Indigenous people are terrorists? Do you remember when
20 that happened in the media? And, the message that it
21 sends to us is that we are inherently a threat by being
22 Indigenous people and being invested in the wellbeing our
23 homelands, that those things are intersectionalities. So,
24 I don't think that fully answers your question, but...

25 **MS. SARAH BEAMISH:** I am not expecting you

1 to fully answer the question, but that is helpful. Thank
2 you. Jasmine, would you like to add anything or should I
3 move on?

4 **JASMINE REDFERN:** Sure. I think looking at
5 models that are alternative to incarceration are
6 important. Going back to the point that you highlighted
7 from what Abraham said this morning is, our goal should be
8 to make our communities whole again and just taking
9 someone out of the situation. What we don't see when we
10 just take somebody out of the situation is that person
11 coming back better or more whole. And, what we also don't
12 see is that that immediately helps the rest of the
13 community or the rest of the family, because that looks at
14 an individual as only the thing that they have done which
15 is prohibited or it is reducing somebody to the mistake
16 that they have made.

17 And, some models that we have seen that
18 work here in Iqaluit, we have a really good transformative
19 justice process. I think they use different language
20 around it though. Restorative justice process, which more
21 closely follows one of the ways that Inuit traditional
22 counselled somebody who had done something wrong is taking
23 them aside and working with them to identify what
24 happened, how did we get to the point where they did
25 something that we don't want them to be doing, and how can

1 we help them to see the harm in what they have done and
2 help them to get to a place where they are not going to
3 make those same mistakes again.

4 And, I think that that is an important
5 alternative to just incarcerating people, because
6 especially in our small communities, what we see is people
7 aren't just the mistakes that they have made. People are
8 also providers. People are also parents. People are also
9 important members of the community. And, removing them
10 from the community doesn't always help the rest of us.

11 **MS. SARAH BEAMISH:** Okay. Thank you. I
12 would like to ask you a question about another --
13 something else that was mentioned in the Violence on the
14 Land report. It talked about how NIHB mental funding only
15 pertains to crises and must be resolved in, sort of, x-
16 number of sessions.

17 Now, yesterday -- or two days ago, we heard
18 from Dr. Smylie about how mainstream approaches to trauma
19 are very based on, sort of, soldiers experiences. They
20 are not really designed to deal with chronic,
21 intergenerational trauma. Do you have any recommendations
22 perhaps funding changes or policy changes that would make
23 services like this, these mental health services more
24 useful for Indigenous people?

25 **JASMINE REDFERN:** Sure. What I would

1 really like to see is these funding programs framed in a
2 way that allows people to self-identify what a crisis is,
3 and not to have to quantify what it means and to allow
4 people to also identify when that need ends. And, again,
5 we mentioned whether or not it is status, non-status and
6 needing to quantify your eligibility for those programs, I
7 think I would love to see for us to come to a place where
8 we all acknowledge that every single one of us has times
9 where we need additional help and to make those programs
10 as accessible as possible.

11 When someone comes to us for help, I would
12 like to see the policy be, let's figure out how to get
13 this person help and we will figure out the details
14 afterwards, because they are coming to us with a need now,
15 and now is the time when we are going to provide those
16 services.

17 **T.J. LIGHTFOOT:** I would just like to add
18 to Jasmine's point that I think that part of the problem,
19 like on a policy level, is that it is coming from a
20 deficit point of view that mental health is just related
21 to illness and we just need to treat the illness instead
22 of looking at the person as a whole. And so, I think I
23 would like to see policies change towards wellness so that
24 the literature is like, something is out of balance with
25 that person in some area of their needs, so how can we

1 help build them on a path of wellness, whether that be
2 housing, or food or just needing someone to talk to.

3 The thing I like about Ilisaqsivik is that
4 you can call them. And, their definition of crisis is so
5 very broad, and they are willing to meet and talk to you
6 just like that. We have used them as a service provider.
7 And, you know, those models, because they come from Inuit
8 communities, like, for Inuit communities, by Inuit, they
9 are sustainable. They are culturally informed. And so,
10 our priority should be on those kind of models.

11 **MS. SARAH BEAMISH:** Okay. Thank you. I
12 think I will just ask the two of you one more set of
13 questions, and then I will move onto Jeffrey. I wanted to
14 ask you about patriarchy. It comes up a number of times,
15 particularly in the Violence on the Land report. And,
16 there were two lines from it that really jumped out at me.

17 One was a line from a woman in New Mexico
18 and she said, "Almost every hotel was completely booked by
19 oil industry workers and they were everywhere. It's just
20 men everywhere. That was scary. Even just walking to our
21 rooms, they were out there and they were just staring.
22 Just eyes everywhere."

23 And then the second line was the testimony
24 of a girl, I believe, in Canada who was also near some
25 industrial development. And, it was about how she had --

1 she used to like to do a lot of hiking in her traditional
2 territory, but now that there were all -- there was a man
3 camp there and all these men there, she was no longer --
4 no longer felt safe to do that.

5 There are sort of two lines of patriarchy
6 that I think you have talked about. And, one is the issue
7 of how, a quote from the report, "patriarchy has permeated
8 Indigenous nations." So, there is the issue of patriarchy
9 and how it has affected Indigenous men. But, of course,
10 we have also seen in some of the other evidence that
11 Indigenous women are disproportionately the victims of
12 violence that comes from men outside of their families and
13 communities as well. So, there are limits, maybe, to what
14 can be solved by just addressing Indigenous masculinity.
15 So, do you have thoughts on what do we do about the
16 violent or toxic masculinity that is coming from outside
17 of Indigenous nations?

18 **T.J. LIGHTFOOT:** Again, not like a silver
19 bullet or anything, but I think it comes back from -- we
20 need to start looking at things maybe from a feminist
21 point of view, but feminist from an Indigenous
22 perspective, even for a non-Indigenous so that men are
23 free to embrace the feminine parts of themselves from a
24 very early age. And so, I think this actually comes back
25 to the need for education on multiple levels, this need

1 for undoing of disattachment parenting. So, there is work
2 to be done, I think, for mainstream, like, to allow them
3 to express themselves as full people and, you know, we
4 should be doing the same.

5 I think that, like, the Senate being hired
6 to have, like, 50 percent -- like, so that in every space
7 that there is 50 percent women, for 50 percent men,
8 depending on how they identify as gender, you know, the --
9 we need to be pushing in every realm, every arena for
10 equal representation of everyone within the spectrum.

11 **MS. SARAH BEAMISH:** Okay. Thank you. All
12 right, Jeffrey, I have some questions for you. I want to
13 ask you about spaces, and particularly urban spaces. So,
14 in your "Indigenizing the Queer Agenda" article, you
15 touched on spaces. You talked about gay villages and you
16 talked about some other things, and I guess to preface my
17 questions about that, would you agree that community,
18 including being recognized, known and noticed if you are
19 missing, is something that keeps both queer and Indigenous
20 people safer?

21 **JEFFREY McNEIL-SEYMOUR:** Definitely.

22 **MS. SARAH BEAMISH:** Okay. And, would you
23 agree that space to gather is an important part of
24 building and maintaining community?

25 **JEFFREY McNEIL-SEYMOUR:** Definitely.

1 **MS. SARAH BEAMISH:** Okay. Now, we know
2 from various people's testimony and materials that
3 Indigenous, queer and two-spirit youth are often coming to
4 the cities because of homophobic or transphobic things
5 they're experiencing in their communities, and at the same
6 time, the queer spaces in the cities may not be safe
7 because they have anti-Indigenous biases; so there can be
8 a tension.

9 And, I'm thinking about you as someone who
10 has just, I guess, moved to Toronto and working in
11 Ryerson. I live in Toronto as well, and there's the Gay
12 Village there that's sort of just to the east of Ryerson,
13 and then to the east of that is the main -- the
14 neighbourhood where a lot of the Indigenous services and
15 agencies are, and there's a big Indigenous community
16 there, and it's separated by the park where Allan Gardens
17 is.

18 And, there's a big difference between those
19 two communities, certainly in terms of income, in terms of
20 the overall, you know, feeling of them. And, it makes me
21 think about something we heard from another witness,
22 Nakusa (phon.), in the hearing on shelter. She talked
23 about how there was a public park where Inuit women in
24 particular gather -- homeless Inuit women in particular
25 gather. But, because those Indigenous spaces are often so

1 heavily policed, sometimes they're pushed even out of
2 those spaces.

3 And so, I'm thinking of the challenge of
4 safe spaces for queer Indigenous community. I'm looking
5 for, I guess, recommendations from you, and I'm wondering
6 if one would be the provision of free public spaces for
7 gathering by cities? Do you want me to rephrase that?

8 **JEFFREY McNEIL-SEYMOUR:** For gathering by
9 cities?

10 **MS. SARAH BEAMISH:** No, sorry. I'll
11 rephrase that. So, do you think it's important that
12 cities provide free public gathering spaces where
13 communities like the queer Indigenous community can
14 gather?

15 **JEFFREY McNEIL-SEYMOUR:** Definitely. I
16 fully believe that for sure.

17 **MS. SARAH BEAMISH:** Okay. Thank you.
18 Sorry, that was a bit of a rambling introduction to that
19 question.

20 Now, one other thing I want to ask you
21 about, which I don't want to go down into too much of a
22 rabbit hole with, but I think is important, is you talked
23 about homonationalism. I don't want to get too much into
24 unpacking that term because that's a big discussion.

25 **JEFFREY McNEIL-SEYMOUR:** Right.

1 **MS. SARAH BEAMISH:** But, something that
2 other witnesses have talked about is the importance of
3 challenging this idea of Canada as this sort of wonderful,
4 peaceful, you know, benevolent perfect place. And so, I
5 want to tie that to what you said -- some of what you said
6 about homonationalism in your article, and tie that to,
7 sort of, international Indigenous and queer solidarity.

8 So, we often see -- would you agree with me
9 that we often see a western LGBTQ lens being used to deem
10 some states good and some states bad?

11 **JEFFREY McNEIL-SEYMOUR:** Definitely.

12 **MS. SARAH BEAMISH:** Okay. Now, I'm going
13 to -- and would you agree that in the way that's done, it
14 often obscures the histories and realities of
15 colonization, both by and of queer people?

16 **JEFFREY McNEIL-SEYMOUR:** Definitely. I
17 think it operates in a way that it assumes that there's
18 one common experience in terms of engaging with gender and
19 sexual diversity and fluidities from a cultural
20 perspective. And, that dominant LGBTQ-ness of North
21 America, I really feel permeates and kind of sets the tone
22 in terms of how people engage with their understandings,
23 departures and arrivals with the acronym.

24 **MS. SARAH BEAMISH:** Okay. There was a stat
25 in one of your documents, and I'm sorry, I've forgotten

1 which one it was, but it referenced a study conducted
2 among two-spirit and queer Aboriginal people in Manitoba
3 who had recently migrated, and it said that one-third of
4 them indicated they had been forced out of their
5 communities because of sexual or gender identity. And,
6 this also made me think of -- do you remember the story of
7 the two men from Ghana who came to Canada as refugees; one
8 of them because he was gay and one of them because he was
9 suspected to be gay? And, in crossing the border, they
10 suffered frostbite and lost their fingers. And, that
11 story was really framed as, "Well, Canada is so wonderful.
12 Finally, a safe place for these, you know, these gay men
13 to be."

14 But, it struck me that it was the same,
15 sort of, European colonial mindsets that influences
16 histories and violence that have made their own homeland
17 unsafe them for them, as gay or suspected gay men, and
18 that same system that set up the borders here in Canada
19 that required them to endanger their bodies and their
20 lives to get here. Do you have thoughts about that?

21 **JEFFREY McNEIL-SEYMOUR:** Are you saying,
22 like, just from the dominant LGBTQ community to make those
23 linkages in itself to think through what the celebration
24 of, say, LGBTQ refugees coming from other places in the
25 world, coming to Canada as this imagined safe haven and

1 champion of social justice issues?

2 **MS. SARAH BEAMISH:** Mm-hmm.

3 **JEFFREY McNEIL-SEYMOUR:** I think that
4 definitely that there perhaps is -- that becomes
5 influenced by, like, a white saviour complex as well, and
6 that people start -- you know, "Oh, look at what we've
7 done. We've brought these people here," but, at the same
8 time, not making those other connections of how their
9 bodies are, in fact, oppressive to persons that existed
10 here. If not disrupted, those refugees -- the
11 connectivities to those refugees also seeking asylum here
12 from the homelands from which they're seeking asylum -- or
13 sorry, they're escaping from.

14 **MS. SARAH BEAMISH:** Okay. Now, I want to
15 ask you about -- and this is building on something that
16 T.J. brought up. In your slide show yesterday, you had
17 that awful quote by David Dodge about people are going to
18 die protesting the Trans Mountain Pipeline, and he used
19 the words "fanatics" and "religious zeal" to refer to
20 these land defenders.

21 And, this made me think about, I guess, the
22 link that T.J. made between terror discourse and terror
23 language and the way we talk about Indigenous people in,
24 sort of, mainstream media. And then, also, colonial
25 history, some of which we've heard about of kind of

1 dividing Indigenous people into sort of good Indians and
2 bad Indians.

3 Would you agree with that assessment of,
4 sort of, the history of that quote by David Dodge, and the
5 discourses that it's drawing on? Do you understand my
6 question?

7 **JEFFREY McNEIL-SEYMOUR:** No.

8 **MS. SARAH BEAMISH:** Okay. Let me -- would
9 you agree that, I guess, ways of -- ways like that of
10 talking about Indigenous people are -- like, you had
11 talked about a divide and conquer tactic. Would you agree
12 that that kind of thing is an example of that?

13 **JEFFREY McNEIL-SEYMOUR:** I would -- yeah,
14 for sure. I think that the good Indian/bad Indian analogy
15 for sure even just plays out in our own communities, and
16 that some people's choices in terms of what their direct
17 action looks like may not be palpable for other people in
18 our communities. And so, they become ostracized or left
19 out to pasture, if you will, and not, yeah, looked after
20 in a good way.

21 **MS. SARAH BEAMISH:** And so, would you agree
22 that keeping all Indigenous people safe requires resisting
23 notions of, sort of, good and bad Indians?

24 **JEFFREY McNEIL-SEYMOUR:** Mm-hmm. We're all
25 just walking each other home.

1 **MS. SARAH BEAMISH:** Yeah. And, you had
2 talked yesterday about looking after the frontline people
3 who are fighting, and who may often be fighting in those,
4 sort of, unpalatable ways. What are some practical things
5 that you mean by that?

6 **JEFFREY McNEIL-SEYMOUR:** Of looking after?

7 **MS. SARAH BEAMISH:** Mm-hmm.

8 **JEFFREY McNEIL-SEYMOUR:** I think that the
9 persons that are doing that direct-action frontline work,
10 making sure that they have the resources that they need to
11 look after themselves, to -- encouraging people for the
12 call to action as well, creating opportunities for people
13 that would like to join on the frontlines with people,
14 that there are ways in which to find those people to get
15 there. That's another one of the big issues, is
16 transportation to be able to join those very important
17 land and water defender pieces. Yeah.

18 **MS. SARAH BEAMISH:** Would you say that that
19 kind of work is often incompatible with paid employment?

20 **JEFFREY McNEIL-SEYMOUR:** I think that
21 depending on what you do can put a person at risk, for
22 sure. Yeah.

23 **MS. SARAH BEAMISH:** And so, would you say
24 that it's important that we, in considering how to take
25 care of those, sort of, frontline -- some of those

1 frontline Indigenous land defenders, that we consider
2 policy that affects people living in poverty more broadly?
3 So, for instance, social assistance rates and things like
4 that.

5 **JEFFREY McNEIL-SEYMOUR:** I'm sorry, can
6 you repeat ---

7 **MS. SARAH BEAMISH:** Sure. Do you think
8 that when we think -- when we're talking about how we take
9 care of some of these people doing that frontline work,
10 for instance living in land defence camps or something
11 like that, that we have to consider the social policy
12 around poverty more broadly, so for example, social
13 assistance.

14 **JEFFREY McNEIL-SEYMOUR:** Mm-hmm. Well, I
15 think that there is a huge risk that persons that are on -
16 - like, receiving social assistance, to be found doing
17 that sort of frontline work, that there is a risk of that
18 assistance being cut. I -- who knows. I'm just, kind of,
19 imagining through that. Yes.

20 **MS. SARAH BEAMISH:** Okay. And, one final
21 question, you have made a number of recommendations about
22 resource that is needed. Would you also recommend that
23 this research be led by Indigenous people in accordance
24 with Indigenous research methodologies wherever possible?

25 **JEFFREY McNEIL-SEYMOUR:** Whenever and

1 always.

2 **MS. SARAH BEAMISH:** Okay. Thank you. So,
3 that's my last couple of seconds and now I am going to
4 move into the next set of questions.

5 **MS. CHRISTA BIG CANOE:** Sorry. If it is at
6 all possible, I ask if we just have a brief 5 minute break
7 just to allow one of the witnesses a quick health break.

8 **MS. SARAH BEAMISH:** Sure.

9 **MS. CHRISTA BIG CANOE:** So, if that is
10 possible? I did not want to interrupt you ---

11 **MS. SARAH BEAMISH:** Thank you.

12 **MS. CHRISTA BIG CANOE:** --- Ms. Beamish,
13 but if we could do that. That would be appreciated.

14 **MS. SARAH BEAMISH:** Sure.

15 **CHIEF COMMISSIONER MARION BULLER:** Sure. 5
16 minutes.

17 --- Upon recessing at 11:36

18 --- Upon resuming at 11:44 a.m.

19 **--- PANEL 3, Resumed:**

20 **MS. CHRISTA BIG CANOE:** Okay. We're about
21 to get started again. I see that everyone's ready, and
22 that we have the witnesses back and counsel, who will be
23 asking questions.

24 So on that basis, I would just like to note
25 for the record that Ms. Beamish now has 18.5 minutes on

1 behalf of the Association of Native Child and Family
2 Services.

3 **--- CROSS-EXAMINATION BY MS. SARAH BEAMISH:**

4 **MS. SARAH BEAMISH:** Okay. Hello again. Is
5 this on?

6 **MS. CHRISTA BIG CANOE:** Yes.

7 **MS. SARAH BEAMISH:** Yeah. Okay. Hello
8 again. So the ANCFSAO, for your background knowledge, is
9 a provincial association of member agencies that works for
10 Indigenous child well-being, and so my questions now will
11 mostly be focused on child well-being and the child
12 welfare system.

13 So Jeffrey, I'll ask you a few questions
14 first. Do you -- I know that you've done some research
15 work with youth communities, and particularly, homeless
16 youth communities. Have you -- in that experience, have
17 you seen whether an Indigenous youth's queerness or
18 two-spirit identity is taken into account when placing
19 them into homes?

20 **JEFFREY McNEIL-SEYMOUR:** My social work
21 practice isn't one of child protection, so I can't speak
22 to that, other than my relationships that I have with
23 persons that have survived the child welfare system.

24 **MS. SARAH BEAMISH:** Okay.

25 **JEFFREY McNEIL-SEYMOUR:** And so I know, for

1 instance -- and I'm not going to disclose names -- but
2 that those persons that I -- I'm in relationship to have
3 bounced around from home to home because of a lack of
4 safety.

5 **MS. SARAH BEAMISH:** M'hm. Okay. Would you
6 recommend, then, that child welfare agencies do more to
7 consider this as a factor in what is a safe placement for
8 Indigenous youth?

9 **JEFFREY McNEIL-SEYMOUR:** Definitely.

10 **MS. SARAH BEAMISH:** Okay. And would you
11 also recommend that child welfare agencies do more to
12 build relationships with queer and two-spirit community
13 resources and Elders and facilitate access to those
14 resources and people by youth in care?

15 **JEFFREY McNEIL-SEYMOUR:** The child welfare
16 agencies to facilitate the access?

17 **MS. SARAH BEAMISH:** I recognize there may
18 be some problems with that, but what I'm getting at, for
19 instance, is making available like funds for Elders to
20 work with children in care, especially if they're in
21 situation -- if they're placed in homes that may have sort
22 of no ability or intent to foster those connections
23 themselves. Do you think that when a child welfare agency
24 takes an Indigenous child out of their community and
25 Indigenous family, they have a responsibility to do

1 something to maintain some of those connections?

2 **JEFFREY McNEIL-SEYMOUR:** Absolutely.

3 Through Estelle Simard's culturally restorative practice,
4 I feel that child welfare agencies have a requirement --
5 that the child welfare worker has a requirement to -- if
6 they cannot connect the child in care back to their nation
7 of origin, that they have to establish some sort of
8 connectivity to a person from their -- from the same
9 nation. And I also think that we should get away from
10 centring responsibility on Elders' shoulders, but also
11 broaden that to knowledge keepers and/or other persons
12 that are deemed to be of good -- a good person to mentor
13 under.

14 **MS. SARAH BEAMISH:** M'hm.

15 **JEFFREY McNEIL-SEYMOUR:** M'hm.

16 **MS. SARAH BEAMISH:** And so to follow up on
17 that, would you agree that an element of keeping children
18 connected with their culture, it's not just about the
19 Indigeneity element of it, it's also about, I guess,
20 getting everything that comes into two-spirit? So for
21 two-spirit youth ---

22 **JEFFREY McNEIL-SEYMOUR:** M'hm.

23 **MS. SARAH BEAMISH:** --- that that
24 dimension, in particular, of who they are has to be given
25 attention and kept alive?

1 **JEFFREY McNEIL-SEYMOUR:** Definitely.

2 **MS. SARAH BEAMISH:** Okay.

3 **JEFFREY McNEIL-SEYMOUR:** In my time as a
4 court worker in Toronto, that the majority of the people
5 that I was working with that were involved in the Canadian
6 criminal justice system, what I recognized at the end of
7 my time with Aboriginal legal services was that the vast
8 majority of them had been involved with child and family
9 services at some point, if not their entire young lives.

10 **MS. SARAH BEAMISH:** M'hm.

11 **JEFFREY McNEIL-SEYMOUR:** M'hm.

12 **MS. SARAH BEAMISH:** Okay. Thank you.

13 I'd like to ask something about language.
14 So in -- your materials talk about the ways that language
15 itself can frame and colonize how we understand things
16 like gender and sexuality, and you talked about even the
17 term two-spirit as, you know, complicated from that point
18 of view.

19 **JEFFREY McNEIL-SEYMOUR:** M'hm.

20 **MS. SARAH BEAMISH:** Would you extend this
21 kind of analysis to how we understand family? So what I
22 mean by that is do you think that Indigenous languages
23 offer possibilities of having different default
24 assumptions about family in care arrangements?

25 **JEFFREY McNEIL-SEYMOUR:** In care

1 arrangements, I think that the consideration of our
2 extended kinship ties, persons that are adopted into our
3 family or just because we're of the same nation or the
4 same clan, are also our family. Sorry. Could you repeat
5 the question?

6 **MS. SARAH BEAMISH:** I think you're sort of
7 answering it.

8 **JEFFREY McNEIL-SEYMOUR:** Okay. Yeah.

9 **MS. SARAH BEAMISH:** But my question ---

10 **JEFFREY McNEIL-SEYMOUR:** I just wanted to -
11 - there's another part of it there.

12 **MS. SARAH BEAMISH:** Yeah. So -- yeah. So
13 my question was, like you've talked about how Indigenous
14 terminology for -- within a particular language for what
15 we might call two-spirit or what we might call gay can
16 hold all sorts of other knowledge and very different
17 perspectives.

18 **JEFFREY McNEIL-SEYMOUR:** M'hm.

19 **MS. SARAH BEAMISH:** And so I'm asking if
20 that analysis could extend to language about family?

21 **JEFFREY McNEIL-SEYMOUR:** Definitely.

22 **MS. SARAH BEAMISH:** Okay.

23 **JEFFREY McNEIL-SEYMOUR:** Yeah.

24 **MS. SARAH BEAMISH:** Thank you. And would
25 you recommend that child welfare systems -- and by that, I

1 also include the legislation that governs the child
2 welfare system -- do more to centre those conceptions of
3 family that are held in Indigenous languages?

4 **JEFFREY McNEIL-SEYMOUR:** My specialization
5 isn't child welfare. I do talk about decolonizing it
6 through, again, the lens of culturally restorative
7 practice. So I don't know that I can necessarily speak to
8 legislation.

9 **MS. SARAH BEAMISH:** Okay. That's fine.

10 **JEFFREY McNEIL-SEYMOUR:** Yeah.

11 **MS. SARAH BEAMISH:** Thank you. I wanted to
12 ask about something that was also in the -- Indigenizing
13 the gay agenda paper. It talked about different life
14 stages for -- in your nation in particular,

15 **JEFFREY McNEIL-SEYMOUR:** M'hm.

16 **MS. SARAH BEAMISH:** And I believe it talked
17 about six or seven different life stages and how people
18 move into adulthood well into their thirties. And I'm
19 interested in that from the perspective of the child
20 welfare system because this is a system where you
21 generally just sort of stop being a child right at 18.

22 **JEFFREY McNEIL-SEYMOUR:** M'hm.

23 **MS. SARAH BEAMISH:** And care may be quite
24 swiftly pulled from you at that point. And there have
25 been some, you know, baby steps towards sort of

1 transition. For instance, some governments are now paying
2 tuition for youth who have been in care, but for the most
3 part, you're sort of out of the system.

4 And leaving aside the question of whether
5 that's appropriate for anyone, I'd like you to -- I wonder
6 if you have anything to say about whether this is
7 appropriate, inappropriate or harmful for youth coming
8 from the kind of cultural perspective that you talked
9 about in that paper?

10 **JEFFREY McNEIL-SEYMOUR:** So the disconnect
11 between human development -- ideas of human development?

12 **MS. SARAH BEAMISH:** The idea of childhood
13 and youth that is used in the child welfare industry ---

14 **JEFFREY McNEIL-SEYMOUR:** Right.

15 **MS. SARAH BEAMISH:** --- and the idea of
16 childhood and youth that Indigenous peoples themselves may
17 hold.

18 **JEFFREY McNEIL-SEYMOUR:** Right. So to put
19 a cap on, just like at 18, that's problematic, because --
20 particularly, for intergenerational survivors, that trauma
21 that we carry forward developmentally, like some of us...

22 Like I'll just say for myself, my own
23 personal experience, not coming from the child welfare
24 system, but I didn't really figure out that I wanted to go
25 back into academics, transitioning from hairstyling, until

1 well into my thirties. I don't think that I had the
2 maturity to really get to that place. And I know that
3 that's not a unique experience, a shared experience by
4 other intergenerational survivors.

5 So I think that there -- I know that in the
6 conversations that we had at Thompson Rivers University
7 that in our social work program there that we're talking
8 about those disconnects, right. So we're not considered
9 in Secwepemc culture to be transitioning into our...

10 We have a naming ceremony. So for my 35th
11 birthday, my father took me to one of our Kukpi7, one of
12 our chief's homes, and my uncle, Percy Casper, led the
13 ceremony to find my name, Simrau (ph), and Simrau is my
14 adult name and marked my transition of becoming an adult.
15 Although sometimes I don't feel like one, that ceremony --
16 it was a clear indicator. So we're observed as youth all
17 the way up until 35.

18 **MS. SARAH BEAMISH:** Okay.

19 **JEFFREY McNEIL-SEYMOUR:** Yeah.

20 **MS. SARAH BEAMISH:** Thank you.

21 **JEFFREY McNEIL-SEYMOUR:** M'hm.

22 **MS. SARAH BEAMISH:** And recognizing that
23 you've said your expertise is not in child welfare, would
24 you recommend, sort of in a general sense, that child
25 welfare systems should consider making changes that

1 reflect different Indigenous conceptions of life stages,
2 including childhood and youth and what kind of care and
3 support is needed in those stages?

4 **JEFFREY McNEIL-SEYMOUR:** Absolutely.

5 **MS. SARAH BEAMISH:** Okay. Thank you.

6 **JEFFREY McNEIL-SEYMOUR:** Thank you.

7 **MS. SARAH BEAMISH:** I think -- I'm just
8 going to ask you one more question, then I'll move on to
9 asking Jasmine and T. J.

10 You made a point yesterday about black
11 Indigenous solidarity ---

12 **JEFFREY McNEIL-SEYMOUR:** M'hm.

13 **MS. SARAH BEAMISH:** --- and how you've seen
14 that as an important part of the work that you do. And
15 I'm glad that you raised that because when we talk about
16 missing, murdered Indigenous women and girls, we are often
17 -- we sometimes are talking about black Indigenous
18 missing, murdered women and girls, and that hasn't had a
19 lot of prominence in the Inquiry so far. So, I wanted to,
20 I guess, just give you a moment to make any reflections on
21 that that you would like to. Ideally, we would have a
22 black Indigenous person here to make these reflections,
23 but I would like to give you the opportunity.

24 I know that is a big question, but is there
25 -- and you are welcome to just decline to answer it. But,

1 based on your -- the work that you referenced, the words
2 you referenced having made about this issue, is there
3 anything that you would like to say about what should be
4 considered about black Indigenous missing, murdered women
5 and girls?

6 **JEFFREY McNEIL-SEYMOUR:** I think about my -
7 - in my family back in Kamloops, we have a beautiful
8 diversity of other racialized or other ethnic persons that
9 -- my nieces and nephews come from a diverse background
10 themselves. So, absolutely, I think that thinking about
11 those violences and thinking about the intermixing, for a
12 lack of a better term, I am tired, given the histories of
13 both communities that when I reflect over this process or
14 over the conversations of MMIW that I can't really recall
15 a strong presence or voice of black Indigenous persons
16 being represented in this process.

17 **MS. SARAH BEAMISH:** And, would you agree
18 that black Indigenous people -- I mean they share -- as
19 Indigenous people, they share the histories we have been
20 talking about, but they also share the history of black
21 colonization and black trauma, and that that also has to
22 be considered and understood when thinking about that
23 group of people who may be subject to violence.

24 **JEFFREY McNEIL-SEYMOUR:** Absolutely.

25 **MS. SARAH BEAMISH:** Okay. Thank you. So,

1 with Jasmine and T.J., I have a few questions for you.
2 The first is about -- the first set is about
3 hypersexualization and sex.

4 So, you talked yesterday about
5 hypersexualization is a state that Indigenous women and
6 two-spirit people live in. And, I made a connection with
7 something in the Violence on the Land report. And, it
8 talked about how girls around Chemical Valley, and I think
9 also around some other places, are experiencing early --
10 very early onset of puberty because of contaminants in
11 their environment.

12 And, in that way, would you agree that
13 these girls in these places are sort of literally being
14 hypersexualized in the sense that they are being forced
15 into perceived sexual maturity at an unnaturally early
16 age?

17 **T.J. LIGHTFOOT:** Yes, I would agree. I
18 also think that, like, even in the education system within
19 community how we treat each other. When they start
20 showing signs of physical maturity, even if it is at a
21 young age, unfortunately the way we talk to them changes.
22 All of a sudden your mind frame treats them -- people
23 start treating them as if they are older or more mature,
24 that they can -- they somehow have the skills to deal with
25 the reality of what is happening to them, and they don't.

1 **MS. SARAH BEAMISH:** And, would you say that
2 when they reach that stage, they are more vulnerable to
3 violence?

4 **T.J. LIGHTFOOT:** I can't definitively say,
5 but I would probably agree, yes.

6 **MS. SARAH BEAMISH:** Okay. Now, I want to I
7 guess make a connection between that and sex as a specific
8 sphere of healing. Now, I'm acknowledging, of course,
9 that there are asexual people. Would you agree that,
10 generally, sexuality is a very important aspect of one's
11 self-expression and fulfilment?

12 **T.J. LIGHTFOOT:** Yes.

13 **MS. SARAH BEAMISH:** Okay. And, would you
14 agree that sexuality is also an important aspect of
15 healthy families and nations given that sex is how we
16 create the new lives that sustain our communities and
17 nations?

18 **T.J. LIGHTFOOT:** Absolutely.

19 **MS. SARAH BEAMISH:** Okay. Now, I am going
20 to move onto talking about solutions and resilience but,
21 first, I want to ask you something about the negative, I
22 guess.

23 **T.J. LIGHTFOOT:** Mm-hmm.

24 **MS. SARAH BEAMISH:** Would you agree that as
25 a result of things like residential schools, abuse in

1 foster care, abuse in homes, abuse in prisons, abuse in
2 sex trafficking that there is a major problem of systemic
3 intergenerational sexual violence and trauma in the
4 Indigenous community?

5 **T.J. LIGHTFOOT:** Yes.

6 **MS. SARAH BEAMISH:** Okay. And, would you
7 agree that this pervasive sexual trauma is a major root of
8 violence?

9 **T.J. LIGHTFOOT:** Yes.

10 **MS. SARAH BEAMISH:** Okay. And, would you
11 agree that an important part of addressing violence
12 against Indigenous women, girls and two-spirit people is
13 there for healing sexuality and restoring Indigenous
14 people's sense of health, joy, autonomy, pleasure and
15 freedom with respect to sexuality?

16 **T.J. LIGHTFOOT:** Absolutely.

17 **MS. SARAH BEAMISH:** Okay. In the Violence
18 on the Land report, it had -- it talked about the project,
19 Body Sovereignty -- Sexuality and Body Sovereignty Project
20 by, I think, Nathana Bird. And, it says, "Nathana's work
21 asks women and young people to consider sex as sacred or
22 sex as ceremony, because there is a whole spiritual
23 connection that happens behind having sex. What does it
24 mean for Tewa people to have sex and to really embody this
25 Indigenous view of our bodies?"

1 Would you like to take the last few minutes
2 to maybe talk about some of the work that you have been
3 doing and some recommendations you have about healing
4 Indigenous sexuality specifically?

5 **T.J. LIGHTFOOT:** So, yes, absolutely. I
6 think that sex is such an important part of our lives,
7 both as young people -- I know some people don't like to
8 hear that youth have sex. Jasmine and I have talked about
9 that in length, in that it is enjoyable and that, you know
10 what, people are doing it and they are going to continue.

11 So, one part I would like to say is that
12 the work that I do and will continue to do is grounded
13 from an understanding of, like, trauma-informed care.
14 And, that us, as youth, we have really cool networks out
15 there right now that promote safe sex, but promote it from
16 an Indigenous point of view where it is non-shaming. It
17 is from a harm reduction standpoint. And so, like, that
18 work needs to continue and it needs to have -- needs to be
19 sustainable, because we are getting old and we are not
20 always going to be youth. But, that work around sex
21 should start from birth all the way throughout the
22 lifecycle.

23 So, there is also often a disconnect, even
24 not liking to talk about elders having sex. Guess what?
25 Elders have sex. Your grandmas are getting it on. Maybe

1 with each other. Maybe with -- anyway.

2 (LAUGHTER)

3 **T.J. LIGHTFOOT:** So, you know, we need to
4 support them and it needs to be part of our regular
5 conversations. I think one of the fallouts of
6 colonization is that, you know, for a lack -- and I am
7 going to be very blunt, and I am very sorry, I apologize,
8 white people don't like to talk about sex. Like, as --
9 our teachers don't like to talk about it. They don't want
10 us to talk about it. We are taught at a very young age --
11 and I am saying teachers because the majority of teachers
12 that happen to come to our communities are not Indigenous.
13 So, often, your main messaging about sex, and healthy
14 sexuality, and celebrating life and all these things come
15 from people that are not Indigenous.

16 So, one, we need to support people that are
17 doing awesome, healthy sex work, like the Native Youth
18 Sexual Health Network. We need to support our midwives
19 and the resurgence of midwives, and the right to have to
20 give birth in our communities. We need to support the
21 resurgence of doulas and doulas in their roles in the
22 community as being providers. Like, those were our
23 aunties, those were our grandmothers, those were our two-
24 spirit helpers that -- so the work that I am going to
25 continue doing is in that aspect. But, we need to provide

1 information to each other in a way that is helping and
2 lifting each other up, and let us be okay to have sex.

3 **MS. SARAH BEAMISH:** Do you think that sex -
4 - youth sex education should include culturally specific
5 sex education?

6 **T.J. LIGHTFOOT:** Yes, absolutely. And, one
7 further, I think that it should be grounded in Indigenous
8 languages from -- you know, from Indigenous people, by
9 Indigenous people, for Indigenous people.

10 **MS. SARAH BEAMISH:** Jasmine, it looked like
11 you maybe wanted to add something?

12 **JASMINE REDFERN:** No, I am just
13 emphatically agreeing.

14 **MS. SARAH BEAMISH:** Okay. Wonderful.
15 Well, you know, I have other questions, but I think that
16 is a good note to end on. Thank you so much.

17 **T.J. LIGHTFOOT:** Thank you.

18 **MS. CHRISTA BIG CANOE:** Chief Commissioner
19 and Commissioners, it is now 12:00. I am going to suggest
20 that this may be a good time to have our lunch break.
21 When we return, we would have three parties with an
22 estimated remaining 50 minutes and some redirect left.
23 And then it could go into Commissioners' questions.

24 **CHIEF COMMISSIONER MARION BULLER:** Okay.

25 **MS. CHRISTA BIG CANOE:** So, if it is all

1 right with you, I would kindly ask that we have a 1-hour
2 lunch break and return at 1:00.

3 **CHIEF COMMISSIONER MARION BULLER:** 1:00,
4 please.

5 **MS. CHRISTA BIG CANOE:** Thank you.

6 --- Upon recessing at 12:03 p.m.

7 --- Upon resuming at 1:06 p.m.

8 **MS. CHRISTA BIG CANOE:** Chief Commissioner
9 and Commissioners, at this point, we would like to invite
10 up the Vancouver Sex Workers Right Collective. Ms. Carly
11 Teillet will have 25 minutes.

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

13 **MS. CARLY TEILLET:** Tashi, bonjour and good
14 afternoon. I would like to start by thanking the
15 community for welcoming us, again this day, to their Inuit
16 territory. And, I would like to acknowledge the
17 survivors, and the families, and the elders that are in
18 the room with us, the sacred objects that travel with us
19 and the medicines that are here so that we can do the work
20 in a good way.

21 And so, I have the fortune of following my
22 colleague and continuing to ask some really wonderful
23 questions, and I am going to begin with T.J. and Jasmine.
24 And so, yesterday, you asked us to involve the voices of
25 youth, and in particular of LGBTQ2S individuals, in the

1 work that we do, in our conversations and to provide
2 safety and support.

3 And so, I want to ask you about strength,
4 support and empowerment. And, yesterday, you both
5 mentioned being involved with the Native Youth Sexual
6 Health Network; is that right? Can you briefly explain
7 what the Native Youth Sexual Health Network is?

8 **JASMINE REDFERN:** Wow. So, our involvement
9 with the Native Youth Sexual Health Network started about
10 10 years ago. And, at that point, it was just a couple of
11 people who had very strong vision, started by Jessica
12 Danforth, at the time Jessica Yee, and it has grown to so
13 much more than that.

14 It is as a transnational organization and,
15 very loosely fitting, allows any person who aligns with
16 those views and those causes to affiliate themselves.
17 And, they provide advocacy, direct support, they do a lot
18 of the heavy lifting for young people to be able to access
19 funding and to materialize their visions in their own
20 communities. And, help to facilitate connections between
21 young people and elders in their communities, and elders
22 who align with certain values, so helping young people to
23 find an elder who is a safe person for them, to be able to
24 access teachings and history. And, I mean, you can jump
25 in here too.

1 **T.J. LIGHTFOOT:** Sure. I would add that
2 the Native Youth Sexual Health Network has been a lifeline
3 for myself. It is an organization by and for Indigenous
4 people. And, they have representatives from different
5 regions, so there are -- Jasmine, at one point in time,
6 was the Inuit rep. I don't know if we had anyone from
7 Northwest Territories.

8 **JASMINE REDFERN:** Yes, we had.

9 **T.J. LIGHTFOOT:** Yes. So, the idea is,
10 hopefully, that there is one rep from each territory and
11 province. At one point in time, I sat for Nunatsiavut and
12 New Brunswick because there wasn't a rep in New Brunswick.

13 So, the idea is that we develop resources
14 by and for Indigenous people, from what youth want to see
15 and hear in the gaps. Like, in some communities, there
16 aren't resources or it's not built into the education
17 model. And, Jessica started very young in her basement
18 making this organization. She was, like, one of the
19 youngest EDs ever, and it's branched out to include the...

20 **JASMINE REDFERN:** The National Indigenous
21 Youth Council for Sexual Health and HIV/AIDS.

22 **T.J. LIGHTFOOT:** And, also a sub-project of
23 that is the National Indigenous Young Women's Advisory
24 Council which Jasmine and I both are co-founding members
25 with.

1 **JASMINE REDFERN:** And so, the Beyond "At
2 Risk" piece that was submitted into evidence, that was a
3 product of the Native Youth Sexual Health Network.

4 **T.J. LIGHTFOOT:** They also provide
5 direction for the development of, like, this toolkit that
6 was provided. They also do amazing artwork which ends up
7 all over the place, like Erin Konsmo, her artwork is
8 everywhere. They also recently are working in
9 collaboration with Indigenous Birth of Alberta to start
10 rolling out full spectrum doulas in our communities. And,
11 they have also worked on, like, the MMIWG project, the
12 Families of Sisters in Spirit, they work closely with
13 NWAC, so pretty much every community you go to, admission
14 (indiscernible) is there at some form.

15 **MS. CARLY TEILLET:** Thank you for that. I
16 understand that there is very important work being done,
17 that's why I just wanted to give you an opportunity to
18 speak to that.

19 I would like to focus in on some specific
20 projects or terms that the Native Health Network uses.
21 So, I understand that there's many focuses, but one of
22 them is about reclaiming and restoring bodies. Can you
23 talk a little bit about that?

24 **T.J. LIGHTFOOT:** So, I'm not the expert on
25 this piece because I think that Erin and Krysta probably

1 do more, but just the underlying philosophy is that it's a
2 space where you can express yourself in whatever your
3 gender-fabulousness is and whatever that means. So, cis,
4 non-cis -- all of it.

5 **MS. CARLY TEILLET:** Great. Continuing,
6 kind of, on this theme, would one of you be able to speak
7 to a little bit about the idea of support, not stigma or
8 shame? So, what does that mean, support, not stigma; or
9 support, not shame?

10 **JASMINE REDFERN:** So, I think that comes
11 from a place of understanding that people have complicated
12 lives, people live in a number of contexts and
13 circumstances, and in the dominant narrative, we often go
14 to a place of blame and shame. And, understanding that
15 sometimes our intentions can be, oh, well, we want them to
16 recognize them that that's a harmful situation for them to
17 be in. But, we know. When we are in complicated
18 situations, we know that they are complex, complicated,
19 and messy and sometimes harmful.

20 And so, the idea of support, not stigma is
21 don't tell us what to do. Don't shame us for the
22 decisions that we make that aren't always actually
23 decisions or choices, and instead work with us and help us
24 to identify the ways that we can find safety, the ways
25 that we can find community, and to help up with the

1 situation that we're in and let us determine where we're
2 going to go from there.

3 **MS. CARLY TEILLET:** So I'd like to now
4 know, or draw a link, or ask you, if supporting the
5 autonomy and choice, and bodies of Indigenous women and
6 LGBTQ individuals, does that include access to
7 reproductive health tools, like birth control?

8 **T.J. LIGHTFOOT:** Yes, and so not just birth
9 control, but like access to information about sexuality
10 and healthy sexuality in a way that's, like, informed
11 safely. So -- and from a harm reduction point of view.

12 **MS. CARLY TEILLET:** And have you in your
13 experience with these organizations, come across people
14 that have had to choose, who are potentially homeless,
15 having to choose between birth control and food, or birth
16 control and shelter or clothing? And that's a real choice
17 that some Indigenous women and LGBTQ2 individuals have to
18 make.

19 **MS. JASMINE REDFERN:** It's not something
20 that I've personally encountered, but I'm not in any way
21 trying to negate the existence or possibility.

22 **MS. CARLY TEILLET:** Thank you. I'd like to
23 move to asking Jeffery some questions. So yesterday you
24 mentioned bringing Indigenous knowledge into colonial
25 education and colonial social work space. And that while

1 doing so, you raised two examples of active resistance to
2 that. And what I would phrase -- I don't think these are
3 your words, but potentially harm to you while trying to do
4 that work.

5 And so, in particular I want to first talk
6 about the Dean's response to you prioritizing your
7 Indigenous way of thinking about land and safety, and
8 asking the university you're working at to divest from a -
9 - divest their interests from something that was actively
10 harming your territory. And you said that your response
11 was met with the assumption that there was something wrong
12 with you. There was the mental health issue possibly
13 happening.

14 So would it be fair to say that the
15 response to that request wasn't, "That is a legitimate
16 Indigenous response to this." Your response wasn't valued
17 as legitimate input?

18 **MR. JEFFERY McNEIL-SEYMOUR:** No, it was
19 not.

20 **MS. CARLY TEILLET:** And you raised the
21 other example of resistance to Indigenous styles of
22 teaching, so storytelling, which is the way that we pass
23 on knowledge, as being rejected by your students, or
24 potentially rejected by your students. And I hope you'd
25 agree that these two responses to Indigenous perspectives,

1 Indigenous knowledge, ways of teaching, are signs that
2 colonial institutions of education and social work have a
3 lot more work to do.

4 **MR. JEFFERY McNEIL-SEYMOUR:** With regards
5 to the school of social work at Thompson Rivers
6 University, the -- my colleagues there stood behind all of
7 my decisions of what I wanted to -- where I wanted to take
8 that course, recognizing my ancestral ties to that place.
9 With regards to the institutions -- I can only hypothesize
10 that that's the institution's response to me because I was
11 approached in a manner of wanting to -- of myself needing
12 care when that visitation occurred.

13 And so, I was -- these women arrived on my
14 doorstep, recognizing that I was "tired". So I just would
15 like to provide the context of what that means for the
16 Indigenous two-spirit person who is from territory,
17 living, working, being, doing, loving everything in your
18 own territory. I have responsibilities to my family. I
19 have responsibilities to my community. I'm called to
20 action as a nominated public speaker for my Nation, as one
21 of. And then also the national and international work
22 that I like to step into. So of course, I'm going to look
23 tired.

24 Rather than saying, "Hey, you look tired."
25 How about say, "Hey, how can I help?" And those are the

1 responsibilities there that visiting Indigenous academics
2 to territory have, is to be the frontlines of building
3 those relationships and understanding what the community
4 needs are. And when I put forward -- what I was asked to
5 do was, because I'm t'kemlips and because of the proximity
6 protocol, I out -- in essence, trump any of the other
7 Secwepemc persons that are working at TRU.

8 My uncle who's the medicine carrier for my
9 family, my auntie who's a medicine carrier for the family
10 told me that I had to speak up in those spaces. That I'm
11 speaking for the best interests of our territory, of our
12 Nation, and I don't believe that acceptance of \$500,000
13 from Kinder-Morgan is by any way, shape, or form. And I
14 had a response from the President of the university saying
15 that they're neutral in that -- in that they'll accept
16 money from anywhere. So I'm like, "Oh, so does that mean
17 like, any sort of right wing organization you're going to
18 accept money from?" Anyhow, so that was the response that
19 I received from there, and you know, in the letter that I
20 wrote, it was a really good seven-pager.

21 But just, you know, identifying all of the
22 harms that happen and continue to happen in our territory.
23 And I've said, with my authority, my jurisdiction, divest
24 from Kinder-Morgan.

25 **MS. CARLY TEILLET:** I want to ask you a

1 little bit about your class, and your role as an
2 Indigenous Professor in a University, and in social work.
3 I think you mentioned that there were only one or two --
4 you and possibly another person -- in the faculty; is that
5 correct?

6 **MR. JEFFERY McNEIL-SEYMOUR:** As Indigenous?

7 **MS. CARLY TEILLET:** Yes.

8 **MR. JEFFERY McNEIL-SEYMOUR:** Dr. Natalie
9 Clark is my -- was the only other colleague that I had at
10 the time. Dr. Shelly Johnston, who is the Canada Research
11 Chair for the Indigenization of universities across
12 Canada, is also positioned at TRU as well.

13 **MS. CARLY TEILLET:** Okay. And the faculty
14 was around 250 people? Is that right? Do I have the
15 number right?

16 **MR. JEFFERY McNEIL-SEYMOUR:** The faculty
17 count of ---

18 **MS. CARLY TEILLET:** So one or two people
19 out of how many is my question.

20 **MR. JEFFERY McNEIL-SEYMOUR:** Oh, sorry. So
21 yeah, one of two people -- sorry. Natalie and I are two
22 people out of school of social work, which we had 7
23 colleagues.

24 **MS. CARLY TEILLET:** Oh, seven. Okay.

25 **MR. JEFFERY McNEIL-SEYMOUR:** Yeah. So it's

1 a small school.

2 **MS. CARLY TEILLET:** Your class, was it
3 mandatory?

4 **MR. JEFFERY McNEIL-SEYMOUR:** Yes. My class
5 was a fourth year required core course for these students
6 to graduate from the program.

7 **MS. CARLY TEILLET:** Okay. So I'd like to
8 take a moment just to clarify with you some examples
9 about, kind of, the application of the theory that you
10 shared with us yesterday.

11 So you talked about interrupting normative
12 colonial narratives and having difficult conversations.
13 And I think this is so incredibly important that I kind of
14 want to unpack that a little bit. So this is my -- this
15 is kind of, my understanding of the information you
16 shared, is that you asked students to think about the
17 stories that shaped their ideas.

18 So for example, that in a normal family
19 there's two parents and children, or that normal
20 relationships are men and women, or that land -- or sorry,
21 for example about land, that land was empty when people
22 arrived here -- when settlers arrived. So to ask students
23 to recognize that there are other stories and that there
24 are different ways of understanding than their story. And
25 then to do the difficult work of trying to figure out

1 where their understandings are coming from. So where are
2 they getting their concepts of family, gender,
3 relationships, and land? And really kind of coming to a
4 place that those are based in colonial, or racist, or
5 other harmful ideas of institutions.

6 Is that a really crass summary? I'm trying
7 to -- that's my understanding of, if I could kind of
8 summarize. And so, would it be fair to say that your work
9 is asking settler individuals, or non-Indigenous
10 individuals, particularly within these colonial
11 institutions of education or social work, to constantly
12 think about how their decisions that they make are based
13 on colonial assumptions, colonial stories. Is that what
14 you're asking?

15 **MR. JEFFERY McNEIL-SEYMOUR:** Yeah. I'm
16 asking them to think about their own rich, cultural
17 background. And if they don't know what that is, to find
18 out what those stories are and to find confluence with the
19 Indigenous knowledges and ways of knowing that wherever
20 their practice is happening, to consider what that looks
21 like for themselves.

22 How I did that -- how I was doing that in
23 t'kemlips was by having them read the Trout Children's
24 story or have someone come in and perform the Trout
25 Children's story for them.

1 And so Jacko Lake where the proposed mine
2 that I mentioned before was going to go in is the site of
3 where our (indiscernible), our water spirits, the birthing
4 place of them, it's a very sacred place for us. And so
5 for them to engage and think about their sites of
6 practice.

7 Because the story of the Trout Children's
8 story tells us what to do when we miss our kin, it tells
9 us what to do when we have to discipline our children and
10 our grandchildren. And you know, every time you hear it,
11 I always take something new from it. And then that's the
12 beauty of the storytelling, and it just gives them a whole
13 new perspective in terms of thinking about how they're
14 going to approach their practice in the future.

15 **MS. CARLY TEILLET:** So I'd like to, if
16 possible, kind of workshop an example to get to what we're
17 hoping to -- what -- hoping the children -- or sorry --
18 social workers -- what the hopeful outcome is of this
19 teaching, what benefit our communities are going to see
20 from this teaching in these social workers.

21 And so I want to just kind of start a
22 little bit with land, to go back to land. So in B.C., in
23 particular, and that's the example I'm familiar with,
24 we're seeing some progress in that social workers are now
25 starting to recognize that land is important to Indigenous

1 children, but something that's happening is that that idea
2 of land still hasn't been interrupted, what does land
3 mean.

4 And so some children are being placed in
5 families of different nations. Some children, when they
6 get to that place, the foster parents' idea of connection
7 to land is going to a park, being outside, and that's not
8 what land means to most of us.

9 **JEFFREY McNEIL-SEYMOUR:** Right.

10 **MS. CARLY TEILLET:** But if you think about
11 land as a settler idea of land, the whole process of
12 colonization is I see land, I can go there, I could take
13 it, I can make it mine. So if you go until we move a
14 child and they can make that land theirs, that doesn't
15 work for us necessarily in the same ways.

16 And so if a social worker goes through this
17 process and thinks about, okay, what do I mean by land and
18 what does this community mean by land, can you give us --
19 and I'm just -- sorry. I'm just cognizant; I have very
20 little time left and I still have more questions I want to
21 get to. But could you give us an example of if you do
22 that ---

23 **CHIEF COMMISSIONER MARION BULLER:** Sorry.

24 **MS. CARLY TEILLET:** Oh, I'm sorry.

25 **CHIEF COMMISSIONER MARION BULLER:** We need

1 to stop. I just need to stop the clock. I received a
2 message from Commissioner Audette that there is no sound.
3 Sorry. On the live feed.

4 **MS. CARLY TEILLET:** Is it my mic?

5 **MR. BRYAN ZANDBERG:** No. Check 1, 2.
6 That's on CPAC?

7 **CHIEF COMMISSIONER MARION BULLER:** On the
8 live feed. Yeah.

9 **MS. CHRISTA BIG CANOE:** While we're waiting
10 for this technical, just so it's clear that the archival
11 videos and everything have still recorded. For the
12 purpose of the record, what has already been asked will
13 have been recorded in another format. This is just in
14 relation to the live feed. And at this point, without the
15 AV being able to ascertain, it could be the recipient's
16 volume issue as well. So we'll give it a minute so we can
17 figure it out.

18 **CHIEF COMMISSIONER MARION BULLER:** We're
19 good. We're good now.

20 **MS. CARLY TEILLET:** Okay.

21 **MS. CHRISTA BIG CANOE:** And we're good now.

22 **CHIEF COMMISSIONER MARION BULLER:** Yeah.
23 Okay.

24 **MS. CHRISTA BIG CANOE:** But just so it's
25 clear, you will not have to go back and ask questions.

1 that they continue to unfold for me
2 over time. When we spoke of space and
3 place, it altered my way of thinking,
4 allowing me to begin to eye/see in,
5 but when I began working in the field,
6 your teachings took on an even deeper
7 meaning. In the last year, I have
8 found myself reflecting on your
9 teachings almost every single day,
10 re-examining and continually unpacking
11 them in every situation I encounter,
12 both professionally and personally. I
13 couldn't be more grateful for your
14 class, if not only determined -- not
15 only determined my future career, but
16 it continues to impact everything I do
17 as an ally and a social worker. (As
18 read)

19 **MS. CARLY TEILLET:** And so, we have --
20 that's a wonderful feedback from someone who has gone
21 through. I'm wondering if we have the other side of that
22 feedback?

23 So part of the reason why I'm wondering
24 this is because at the institutional hearings in Regina,
25 we heard repeatedly from police forces that they're going

1 to institute training, or they have training to educate
2 people that interact with our communities in, someone
3 described violent ways, or enforce laws that our
4 communities don't like. "We're going to train them and
5 that's going to make things better", was kind of some of
6 the messaging we were getting.

7 And so my question is, is we now have
8 another institution that we've heard about how it
9 interacts negatively with some of our families -- social
10 work. That the removal of children is an issue for a lot
11 of our communities and a lot our families.

12 So do you have feedback from the community
13 that this kind of training is assisting them and making
14 them feel more safe, or they're improving their -- like
15 their perspective or their interactions with the social
16 workers? So from kind of the other side of that
17 relationship.

18 **JEFFREY McNEIL-SEYMOUR:** I can say that my
19 past students have been hired directly by my Tk'emlups
20 community now and are working in our social development
21 agency, and are a huge strength to that work, that --
22 yeah.

23 I -- in terms of tracking what my pedagogy
24 has meant in other places, and whether that's impacted in
25 positive ways, I don't know, I haven't asked that

1 question. But I think that's a really great thing for me
2 to start looking at the further my career develops and the
3 more people that I have an opportunity to be a co-learner
4 with.

5 **MS. CARLY TEILLET:** Thank you.

6 **JEFFREY McNEIL-SEYMOUR:** Thank you.

7 **MS. CARLY TEILLET:** Because some of what
8 we're talking about is trying to find tools to see what
9 works, and so we are -- we know of some tools and we're
10 still developing other ones, but we still don't have what
11 works. We know a lot about what's not working, and so ---

12 **JEFFREY McNEIL-SEYMOUR:** But I think that
13 that's territorial-specific. It has to come from the
14 nation in which people are practicing, and it has to be
15 led by someone from -- who has that grounded relationship
16 with the land, with the water, with the people who can
17 facilitate that learning or unlearning, can share things
18 like the Trout Children's story with people so they have a
19 different perspective of space and place, and to develop
20 syllabuses, if you will, that are also relational,
21 experiential, and vulnerable.

22 **MS. CARLY TEILLET:** Those are my questions.
23 Thank you very much. Merci.

24 **JEFFREY McNEIL-SEYMOUR:** Thank you.

25 **MS. CARLY TEILLET:** Migwetch.

1 **MS. CHRISTA BIG CANOE:** Thank you,
2 Ms. Teillet.

3 Next, we would like to invite up
4 Ms. Catherine Dunn on behalf of the Missing and Murdered
5 Indigenous Women and Girls Coalition of Manitoba.
6 Ms. Dunn has 6 minutes.

7 **MS. CATHERINE DUNN:** Thank you.

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

9 **MS. CATHERINE DUNN:** There has been a lot
10 of information given, a lot of terrific questions asked,
11 and a lot of unbelievable answers in the last couple of
12 days that I've heard. So I'm going to keep my questions
13 relatively short and really with a view to clarifying the
14 record on some of the terminology that has been used this
15 afternoon.

16 And specifically with reference to the
17 word, colonization. And, I throw this question out to all
18 of the panel. Colonization, as I understand your
19 evidence, it results in a state policy, is that where it
20 begins?

21 **JEFFREY McNEIL-SEYMOUR:** Does colonization
22 result in a state policy?

23 **MS. CATHERINE DUNN:** State policy created
24 colonization. That is a government, whether it was
25 federal, territorial or provincial, imposed its own

1 policies upon a particular group, in the circumstances of
2 the Inquiry, a group of Indigenous or Inuit people.

3 **JEFFREY McNEIL-SEYMOUR:** Definitely in the
4 context of my territory.

5 **MS. CATHERINE DUNN:** Yes. And, part of
6 that policy was to remove land and to remove resources
7 from Indigenous peoples and Inuit peoples, is that fair?

8 **JEFFREY McNEIL-SEYMOUR:** Mm-hmm.

9 **MS. CATHERINE DUNN:** And, the term,
10 colonialism, in that respect, is not a past tense term,
11 it's an ongoing problem ---

12 **JEFFREY McNEIL-SEYMOUR:** Mm-hmm.
13 Definitely.

14 **MS. CATHERINE DUNN:** --- would you agree
15 with that?

16 **JEFFREY McNEIL-SEYMOUR:** Yes.

17 **MS. CATHERINE DUNN:** And, similarly, the
18 term de-colonialism or deconstruction of colonialism is
19 not something that has happened, it is something that we
20 are trying to manage at this particular point in history,
21 that is we have not deconstructed or reached de-
22 colonization yet. You just have to say "yes" or "no" for
23 the record.

24 **JEFFREY McNEIL-SEYMOUR:** Yes -- no. Sorry.
25 No.

1 **MS. CATHERINE DUNN:** And, if you take that
2 construct about state interference with Indigenous peoples
3 and Inuit peoples, that is a policy that is ongoing?

4 **JEFFREY McNEIL-SEYMOUR:** Yes.

5 **MS. CATHERINE DUNN:** That is a policy that
6 is and continues to be intentional?

7 **JEFFREY McNEIL-SEYMOUR:** Yes.

8 **MS. CATHERINE DUNN:** That is a policy that
9 can be changed by political will?

10 **JEFFREY McNEIL-SEYMOUR:** Whose political
11 will?

12 **MS. CATHERINE DUNN:** The state's political
13 will.

14 **JEFFREY McNEIL-SEYMOUR:** Yes.

15 **MS. CATHERINE DUNN:** And, we heard evidence
16 yesterday of a group of individual midwives in Toronto who
17 were able to organize a midwifery facility in 14 months,
18 that is to get the funding and to get the physical
19 structure in place in 14 months. That is an indication of
20 political will, would you agree, or is that too general a
21 term? It's not specific to your evidence, so I will move
22 on.

23 Jeffrey, you had mentioned in your evidence
24 that Stephen Harper rendered an apology to the Indigenous
25 peoples in 2008, and you reference that as a move to

1 innocence; is that correct?

2 **JEFFREY McNEIL-SEYMOUR:** Yes.

3 **MS. CATHERINE DUNN:** What do you mean by
4 that?

5 **JEFFREY McNEIL-SEYMOUR:** In Tuck and Yang's
6 article, Decolonization is not a metaphor, it was one of
7 the colonial tactics, or technology if you will, of easing
8 feelings of guilt and shame.

9 **MS. CATHERINE DUNN:** All right. And, if
10 the apology was heartfelt, one would think -- or do you
11 think that 10 years on past that apology, that the state
12 of various systems in Canada, for example child welfare in
13 which social work would have a direct impact on, would be
14 in a better state?

15 **JEFFREY McNEIL-SEYMOUR:** One would hope.

16 **MS. CATHERINE DUNN:** Yes. And, people who
17 teach, such as yourself, have made it very clear for a
18 very long time in the research, in the literature, in
19 instructing their students and others, that Indigenous
20 people have a right to the land in this country?

21 **JEFFREY McNEIL-SEYMOUR:** Mm-hmm.

22 **MS. CATHERINE DUNN:** Is that fair?

23 **JEFFREY McNEIL-SEYMOUR:** Yes.

24 **MS. CATHERINE DUNN:** And, you have taught
25 your students this, and you have taught your students that

1 they have a right to their language?

2 **JEFFREY McNEIL-SEYMOUR:** Mm-hmm.

3 **MS. CATHERINE DUNN:** And, yet, political
4 will does not go along with your teachings, is that fair?

5 **JEFFREY McNEIL-SEYMOUR:** That's fair.

6 **MS. CATHERINE DUNN:** And, it's not that
7 hard, if we have political will, to change these systems
8 in a way that will allow Indigenous people and the general
9 Canadian society to live harmoniously together. Those are
10 my questions, thank you.

11 **JEFFREY McNEIL-SEYMOUR:** Thank you.

12 **MS. CHRISTA BIG CANOE:** Thank you, Ms.
13 Dunn. Next, we would like to invite up the Northwest
14 Territory Native Women's Association. Ms. Casebeer has
15 18.5 minutes.

16 **--- CROSS-EXAMINATION BY MS. JESSI CASEBEER:**

17 **MS. JESSI CASEBEER:** Thank you. Good
18 afternoon. It's a bit of a hard act to follow, that would
19 have been a good note to end off on, but here I am. And,
20 all of my colleagues have asked such insightful questions
21 today that I think we have gotten a lot of good testimony.
22 You all have been courageous and amazing to listen to, so
23 thank you.

24 While I understand, perhaps Jeff, if I may
25 call you that, that your contextualizing questions are

1 meant for a more deeper, perhaps less formal setting, I
2 thought I should situate myself a little bit. I am Jessi
3 Casebeer and I am here to represent the NWT Native Women's
4 Association. This organization serves all Indigenous
5 women throughout the territory which means women from 33
6 different communities across a vast (indiscernible)
7 territory from each nation. And, it is based in
8 Yellowknife, which is the traditional territory of the
9 Yellowknives Dene First Nation, and I personally have had
10 the incredible experience of growing up as an uninvited
11 settler on (indiscernible) land. I am very grateful for
12 that experience.

13 In light of the fact you have answered some
14 fairly broad questions and we have tackled some big ideas,
15 I will start with T.J. and Jasmine, I wanted to draw a
16 little bit on your lived experiences of living in a city
17 like Iqaluit and working also in Nunatsiavut on the
18 frontline. And, perhaps what we can do -- we have talked
19 about things that we can do to avert people in crisis,
20 getting help in their crisis moments and stopping that
21 from the very beginning. But, do you have any input on
22 how to deal with people in their constellation of
23 identities in the context of organizations with lack of
24 capacity, that are dealing with people in crisis? Are
25 there places where we can start building that capacity

1 from really small steps where we are now, in the context
2 of, like, a regional hub dealing with a lot of different
3 people?

4 **JASMINE REDFERN:** Yes. I want to
5 acknowledge that on the frontlines it can be really hard,
6 you are always overworked, you are always under resourced.
7 And, I think that is where that role of a paid advocate
8 who can be there to support organizations who have the
9 will and the interest in conducting those organizational
10 reviews, and those policy reviews and help facilitate
11 interaction with LGBTQ and two-spirit communities. Yes.

12 **MS. JESSI CASEBEER:** Did you have anything
13 you wanted to add, T.J.? Thank you. You have both talked
14 a little bit about coming from a place of harm reduction.
15 I wondered if you could talk a little bit more about that
16 and what that means to you when you do your work.

17 **JASMINE REDFERN:** Sure. I think that comes
18 back to that concept of support, not stigma. Instead of
19 expecting clients, patients, community members to come
20 meet you where you are able to provide services for them,
21 and sometimes that means expecting people to suffer in
22 dignified ways, sometimes that means not expecting people
23 to come and show up sober, or sometimes that means
24 expecting people to conceal or withdraw or, in other ways,
25 minimize certain parts of their identities, and instead

1 being able to meet somebody exactly where they are at and
2 saying, I am the one that is providing the service, you
3 are the one that needs the service, I am coming to you
4 because you are valid, because you need help, because you
5 want support and you, as you are, deserve that.

6 **T.J. LIGHTFOOT:** I would like to echo
7 Jasmine and just say that it is coming from a place of
8 wanting to do no further harm, that it is supposed to be
9 coming from a place of no judgment, so that we just accept
10 people as being equal and worthy of rights regardless of
11 who they are, wherever they are at.

12 **MS. JESSI CASEBEER:** Do you think there is
13 maybe a need, especially in places like Iqaluit and other
14 communities in Nunavut and in -- throughout the Northwest
15 Territories as well -- well there are several transient
16 workers, perhaps, working on these frontline roles who
17 maybe aren't grounded in the territory and with the
18 people, do you think there should be space for the
19 government or somebody providing these people training
20 before they are put into these roles?

21 **T.J. LIGHTFOOT:** Speaking to my work
22 experience, absolutely. I also think that -- so there is
23 the need to -- the onus should be on the people, like, the
24 structure providing the education, yes. But, also, that
25 the -- people coming to the territory should be coming

1 with the understanding that they are grounding themselves
2 in the culture and language of the people that they are
3 interacting with.

4 But, I would also like to go one further
5 and say that there needs to be a designated numbers hire
6 of actual, like, Indigenous people providing those support
7 services for themselves. So, unfortunately, in the
8 territory right now as it sits, those are mostly staffed
9 by people that are not Indigenous. And so, even if they
10 could allocate so that they are obligated to hire half-
11 and-half and help meet those educational needs, that would
12 be really helpful.

13 **MS. JESSI CASEBEER:** Thank you. I don't
14 know if either of you are aware, if there is some data, or
15 there have been studies, or you have read articles about
16 the particular complexity of domestic violence for
17 marginalized people, but also in the specific context of
18 northern communities?

19 **JASMINE REDFERN:** I am -- not specific to
20 inter-partner violence. But, ha-we-ya-tay (phon.) Health
21 Research Centre provided some -- gathered some information
22 about the health status of Inuit women, which took a
23 pretty broad social determinant's perspective, which
24 encompasses some forms of violence too.

25 **T.J. LIGHTFOOT:** Yes, I think even if you

1 look to agencies like the Native Women's Association of
2 Canada, ITK and Pauktuutit, they all have reports on their
3 websites which are accessible to the public that, you
4 know, you could look back and do the research.

5 **MS. JESSI CASEBEER:** Thank you. Jeff, I am
6 just going to ask you some questions about, more broadly,
7 the work that you have been doing with your pedagogy,
8 decolonizing social work. Do you see that -- did you kind
9 of envision it as being a model for other professions or
10 government structures in the future? Like, is that the
11 goal moving forward that we all engage in this?

12 **JEFFREY McNEIL-SEYMOUR:** I think it wasn't
13 an intended outcome of developing the course to where it
14 was -- sorry, to where it is today. But, I think as a
15 syllabus that I developed, it stands as a, perhaps, strong
16 resource for people to sculpt something that is more
17 better situated to their community needs. But, I do have,
18 you know, assignments and those sorts of things that help
19 that unpacking process. And, I definitely stand by the
20 work and would love to see an opportunity to see how the
21 syllabus would run somewhere else as well. Mm-hmm.

22 **MS. JESSI CASEBEER:** And, thinking of using
23 your unpacking and decolonizing of traditionally imperial
24 or colonial institutions, if you are in a place like
25 Yellowknife or Iqaluit where maybe the capacities and

1 organizations are run down, capacity maybe isn't there and
2 the government is providing funding or government is
3 trying to take a role to support this, do you see
4 attention there or are there any concerns about having
5 government involved? And, can we alleviate that in some
6 way?

7 **JEFFREY McNEIL-SEYMOUR:** Yes, I don't know
8 about, like, government involvement with that. I don't
9 think that that would be -- like from a settler
10 perspective and, like, a state-ran sort of thing, no, I
11 don't agree with that. I think that it could be us
12 standing back up our agreements between nations that
13 existed from before contact; right? So, between the
14 Syilx, and the In-kl-a-ham-uk (phon.), and the Secwepemc,
15 and the -- you know, those relationships in terms of being
16 able to facilitate that nation-to-nation and helping
17 communities that are close by to do that work. Yes.

18 **MS. JESSI CASEBEER:** So, perhaps if I can
19 pair that back to you a little bit, settlers in the
20 Canadian -- the place we call Canada, as you phrase it,
21 has a responsibility to help build back up what they have
22 torn down and engage -- like it is our responsibility to
23 take on that role to build the capacity so there are
24 people who are grounded in their communities to begin this
25 process of unpacking?

1 **JEFFREY McNEIL-SEYMOUR:** I believe that for
2 settler bodies that the conversation needs to turn back
3 into their settler communities to do that work, because
4 the emotion and labour is quite taxing. And, the work of
5 Indigenous bodies is the work of resurgence. Mm-hmm.

6 **MS. JESSI CASEBEER:** Thank you. I think
7 that will be my time for today.

8 **JEFFREY McNEIL-SEYMOUR:** Thank you.

9 **MS. JESSI CASEBEER:** Thank you all so much.

10 **MS. CHRISTA BIG CANOE:** Thank you. So,
11 that would conclude the cross-examination. Commission
12 counsel does have a redirect, and we would like to use our
13 redirect. On that basis, we sort of standardly have been
14 using 20 minutes, so I would ask that the time be set for
15 20 minutes in order to do the redirect.

16 **--- RE-EXAMINATION BY MS. CHRISTA BIG CANOE:**

17 **MS. CHRISTA BIG CANOE:** And, I actually
18 only have redirect for 2 of the 3 witnesses. And, I am
19 going to start with you, if that is okay, T.J.

20 **T.J. LIGHTFOOT:** Mm-hmm.

21 **MS. CHRISTA BIG CANOE:** So, T.J., in your
22 examination in-chief, you had mentioned that you are the
23 mother of an Inuk daughter?

24 **T.J. LIGHTFOOT:** Yes.

25 **MS. CHRISTA BIG CANOE:** And, if I am not

1 prying too much, can I assume you also have an Inuk
2 partner?

3 **T.J. LIGHTFOOT:** Yes.

4 **MS. CHRISTA BIG CANOE:** And, you do live
5 here in Iqaluit and work in Iqaluit?

6 **T.J. LIGHTFOOT:** Yes.

7 **MS. CHRISTA BIG CANOE:** And, can you remind
8 me again for how many years?

9 **T.J. LIGHTFOOT:** I have been -- so I lived
10 here originally for three years, and then returned home
11 for a terminal family member in Labrador, and then came
12 back to Iqaluit.

13 **MS. CHRISTA BIG CANOE:** But, you think of,
14 currently, Iqaluit as home?

15 **T.J. LIGHTFOOT:** Yes.

16 **MS. CHRISTA BIG CANOE:** Right. And, is it
17 fair to assume that you actually get to experience a lot
18 of the beauty of Inuit culture through your partner's view
19 and also just being in a relationship with an Inuit woman?

20 **T.J. LIGHTFOOT:** Yes, absolutely. We are
21 loving and investing in our community.

22 **MS. CHRISTA BIG CANOE:** Thank you. It is
23 obvious your academic work that you have done and the
24 research you have done, as well as your activism and
25 passion means you are relatively well-read in the areas

1 that interest you. I just want to check. You chose the
2 materials, all of the materials that you spoke about in
3 your testimony today?

4 **T.J. LIGHTFOOT:** Yes, I did.

5 **MS. CHRISTA BIG CANOE:** Yes. And, in
6 particular, the one report that was a collaboration done
7 by partners was the assessment, the qualitative
8 assessment, the Impact of Resource Extraction on Inuit
9 Women and Families?

10 **T.J. LIGHTFOOT:** Yes.

11 **MS. CHRISTA BIG CANOE:** And, I am sure I
12 will mispronounce the Inuit words here. But, I understand
13 that this was a partnership between the British Columbia
14 School of Social Work as well as Pauktuutit Inuit Women of
15 Canada?

16 **T.J. LIGHTFOOT:** Yes.

17 **MS. CHRISTA BIG CANOE:** Okay. And, would
18 you agree that this qualitative assessment included a
19 survey of questionnaires of Inuit women ---

20 **T.J. LIGHTFOOT:** Yes.

21 **MS. CHRISTA BIG CANOE:** --- in specific
22 regions because it was focusing on the impact of resource
23 extraction, something you wanted to testify about?

24 **T.J. LIGHTFOOT:** Yes.

25 **MS. CHRISTA BIG CANOE:** Okay. And so, if I

1 could just walk through a couple points. This doesn't
2 require you to actually turn the page, but you have read
3 it and you did provide the material. So, is it fair to
4 say that the report itself talks about a number of things
5 and important things? Specifically, it is talking about -
6 - in the overview, they talk about a literature review.
7 So, you agree that part of this quantitative assessment
8 was questionnaire and surveying of Inuit women, but
9 another part of this was also a literature review if I
10 understand?

11 **T.J. LIGHTFOOT:** Yes.

12 **MS. CHRISTA BIG CANOE:** And, if we actually
13 did look at the Appendix A, we would see that the
14 literature review required review of 64 publicly available
15 documents. So, a lot of what came out of the literature
16 review component of this assessment looked broadly at a
17 number of other work done on resource extraction ---

18 **T.J. LIGHTFOOT:** Yes.

19 **MS. CHRISTA BIG CANOE:** --- you would agree
20 with me on that?

21 Specifically at page 6, and again you don't
22 have to turn it up. If you want to, you are welcome to.
23 There is a statement that the role of mining and resource
24 development in the creation of unequal outcomes and the
25 disposition of some of the advantage of others is an

1 international concern. So, this was -- is it fair to say
2 that this is part of the reason why they had to look at 64
3 other publicly available reports?

4 **T.J. LIGHTFOOT:** Yes.

5 **MS. CHRISTA BIG CANOE:** And then as well,
6 on page 9, there is an acknowledgment by the researchers
7 that were commissioned to do this assessment under the
8 focus on woman, that the complexity of these issues is
9 real, and our focus on Inuit women in this study has been
10 deliberate. It is significant, given the limited
11 attention paid to the impacts of mining on Indigenous
12 women, and in the case of the arctic, to Inuit women.

13 When you came across -- I had asked you
14 earlier (Indiscernible), how did you come across this
15 article? Did you find it online?

16 **T.J. LIGHTFOOT:** Yeah, I found it online
17 through a public search engine.

18 **MS. CHRISTA BIG CANOE:** And, you were,
19 like, literally typing in some phrases to find reports
20 that probably -- I'm going to guess, but please correct me
21 if I'm wrong, that touched on Inuit, on arctic, and on
22 resource extraction, and that's because you have a genuine
23 interest?

24 **T.J. LIGHTFOOT:** Yeah, because of my
25 genuine interest, but also wanting to make those linkages

1 that what happens to Mi'kmaw women, to Maliseet women, to
2 First Nations women, Métis and Inuit that it's a shared
3 experienced. So, I just wanted to make sure that people
4 don't think that what's happening to Inuit is happening in
5 a silo, that we have this shared colonial history, that
6 it's as a result of methodological individualism.

7 **MS. CHRISTA BIG CANOE:** Right. And, I
8 mean, the report, the assessment itself, you know,
9 acknowledges a number of things. When it's talking about
10 the literature review, it actually-- the literature
11 review actually contains suggestions to improve women's
12 safety and empowerment on an offsite of, like, a mining
13 resource like this one. And so, was part of the reason to
14 bring this to also talk about some of those solutions?

15 **T.J. LIGHTFOOT:** Yes.

16 **MS. CHRISTA BIG CANOE:** Okay. And, would
17 you agree that public access to this type of quantitative
18 assessment is valuable in its understanding the issues as
19 they do relate to different or diverse Indigenous groups?

20 **T.J. LIGHTFOOT:** Absolutely.

21 **MS. CHRISTA BIG CANOE:** Do you think
22 speaking about this and contextualizing your evidence, it
23 was a way to support not just your personal opinions, but
24 to show people, look, there's work in this area, not
25 singular?

1 **T.J. LIGHTFOOT:** Mm-hmm.

2 **MS. CHRISTA BIG CANOE:** So, it was helpful,
3 I'm assuming?

4 **T.J. LIGHTFOOT:** Yes. It comes back to
5 that whole burden of proof; right? Like, that oftentimes,
6 people want a large literature review to prove your point
7 or, like, help support where you're coming from so they
8 don't think it's coming out of a silo.

9 **MS. CHRISTA BIG CANOE:** So, how do you
10 understand Pauktuutit, like, as an organization or what
11 they do? Are you aware of, sort of, what they do
12 generally? I'm not asking you to give me their, you know,
13 their mission statement, but if you could let me
14 understand how you know Pauktuutit?

15 **T.J. LIGHTFOOT:** So, my understanding from,
16 like, reaching out to using them as resource, myself in my
17 own, like, frontline work, in my education work, and as
18 partners through Sisters in Spirit, like, years ago, is
19 that they're a public lobbying body supposed to be by
20 Inuit women for Inuit women, I believe.

21 **MS. CHRISTA BIG CANOE:** So, now, I'm going
22 to ask the question, and it turns back to the personal.
23 As a mother of Inuk daughter, do you think that the
24 research collected from an Inuit woman's organization
25 demonstrating their perspective is important to be

1 publicly available and a used resource?

2 **T.J. LIGHTFOOT:** Yes, absolutely. I'm
3 invested in who she is. I can't deny -- like, if there's
4 something that's going to impact my daughter as an Inuk
5 woman, that's in my vested interest. I want to know
6 everything I can about it. That comes from my own
7 personal drive, but also, because my spouse is Inuk, like,
8 as hopefully as being a good partner, at least I hope she
9 can tell me if I'm not, you know, I want to understand the
10 realities of her life. Plus, I'm a nerd, so I want to be
11 able to talk about these things intellectually with her
12 and hope that I'm understanding from not just her
13 perspective, but her community's perspective, and from her
14 raised experience. Like, I want to make sure that I'm
15 well informed and not being -- well, you know.

16 **MS. CHRISTA BIG CANOE:** And, again, because
17 this was a public and important document, the inclusion
18 was specifically just to support your assertions in your
19 testimony?

20 **T.J. LIGHTFOOT:** Yes.

21 **MS. CHRISTA BIG CANOE:** I have kind of a
22 question that follows from yesterday. Yesterday you were
23 wearing a shirt. What does today's shirt say?

24 **T.J. LIGHTFOOT:** Today's shirt says
25 "Breastfeeding is food sovereignty".

1 **MS. CHRISTA BIG CANOE:** Excellent. Thank
2 you for answering my questions.

3 Jeffrey, I have two questions for you. One
4 is I noticed a number of my colleagues were asking
5 questions, relying on some of your material and talking
6 and kind of using the terminology of LGBTQ and two-
7 spirited. Now, some acknowledge that it's more detailed
8 than that. In their limited amount of time, they weren't
9 able to unpack that.

10 But, I did want to ask you, because I know
11 you write about it, the differences, the difference
12 between at least, sort of, in thought between two-spirit
13 expressions versus the LGBTQ?

14 **JEFFREY McNEIL-SEYMOUR:** From my
15 understanding, and my thinking about it, is that LGBTQ,
16 lesbian, gay, bisexual and trans, these are all recently
17 constructed words. And, what I mean by that is that
18 they've only been around for the past 150-plus years.
19 That creates a very particular idea about who a person is
20 when they align with these particular locations, social
21 locations or identity constructs.

22 So, when we think about lesbian, gay,
23 bisexual, trans, and queer, we have to ask the question,
24 why these terms and whose purposes do they serve? While I
25 was doing a reading at a conference at UBC, Lee Maracle

1 was sitting in the audience, and I stumbled, and I totally
2 got all embarrassed because Lee Maracle was in the room,
3 and I was, like, "Oh my God, Lee Maracle is in the room."
4 And then this boisterous laugh came from the back, but
5 while we were talking about sexualities, she spoke up and
6 said there's no homosexuality, there's no heterosexuality.
7 Before contact, there was just human sexuality, and that
8 was the first time that I had heard anything like that
9 before.

10 So, the difference is that I see, at
11 present, our -- around our social justice initiatives in
12 that lesbian, gay, bisexual, trans have, you know, fought
13 for rights to get married, for spouses to have rights
14 after, you know, their spouse passes on, to adopt, and to
15 serve in the military. But, I suggest that if we are to
16 be included within the LGBTQ acronym as two-spirit people
17 that our sovereignty, our land and water defence, in
18 thinking through reciprocity should matter to the rest of
19 our LGBTQ community and family just as much. And, that
20 those social justice initiatives that are our own should
21 be wholeheartedly supported by dominant LGBTQ populations
22 in this place called Canada.

23 **MS. CHRISTA BIG CANOE:** Thank you. My last
24 question for you is you have talked about and answered
25 questions about, you know, walking home. Or, yesterday in

1 your chief, you described that part of your responsibility
2 now is to stand and protect, and it reminded me to ask
3 you, can you tell us about the tattoo on your chin?

4 **JEFFREY McNEIL-SEYMOUR:** Well, part of the
5 resurgence project is that we're seeing a resurgence of
6 our ancestral tattooing coming back. And so, a week
7 before I moved out to Toronto, I was up in Blue River
8 where (indiscernible) Tiny House Warriors and is camped
9 out there. And, it's a really unique space up there.
10 That's actually -- we used to hold our territory there.
11 There was Mohawk, people that came over the mountains
12 there. It's just so rich in history.

13 Anyways, (indiscernible) wanted to give me
14 this marking before coming out here, because this is one
15 of our traditional markings that identifies me in my
16 community as being a truth speaker, and that I have a
17 responsibility to speak the truth in spaces where truth
18 needs to be spoken. And, the two dots that are right
19 underneath of my lip mark this as a two-spirit facial
20 tattoo. The full marking, however, has two other lines
21 coming out this side of the corners of my mouth on an
22 angle. And so, the fourth line, of course, you know the
23 significance of number 4 in our communities is actually my
24 voice. But, I'm just not entirely ready for the other
25 lines there. But, for now, I can just do this one.

1 **MS. CHRISTA BIG CANOE:** So, you said it's
2 right below your lips?

3 **JEFFREY McNEIL-SEYMOUR:** Right below my
4 lips I have the two marks.

5 **MS. CHRISTA BIG CANOE:** And, why is it
6 placed there instead of where you might more traditionally
7 see it lower on your chin?

8 **JEFFREY McNEIL-SEYMOUR:** The lower
9 markation is for a two-spirit woman from our territory.
10 That's the marking where she had hers done. And so, mine,
11 I had felt like that -- I needed to be a bit higher.

12 **MS. CHRISTA BIG CANOE:** And, is it the
13 higher so that you're always in front to protect?

14 **JEFFREY McNEIL-SEYMOUR:** Mm-hmm. As a
15 warrior, yes.

16 **MS. CHRISTA BIG CANOE:** As a warrior.

17 **JEFFREY McNEIL-SEYMOUR:** Yeah. We are a
18 warrior society, the Secwepemc people.

19 **MS. CHRISTA BIG CANOE:** Thank you. I just
20 thought it would be helpful to explain that. We are going
21 to turn our attention -- sorry, that concludes my re-
22 direct. We are going to move into the Commissioners'
23 questions, but I just wanted to put on the record that
24 Jeffrey has offered, when you are done your questions, to
25 actually do an honour song in his language, if the

1 Commissioners permit it.

2 **CHIEF COMMISSIONER MARION BULLER:** Well, of
3 course. Thank you. Yes. We need to take about a 10
4 minute break so that we can hook up Commissioner Audette.

5 **MS. CHRISTA BIG CANOE:** Okay.

6 **CHIEF COMMISSIONER MARION BULLER:** So, 10
7 minutes, please.

8 **MS. CHRISTA BIG CANOE:** Thank you. We will
9 take a 10 minute break.

10 --- Upon recessing at 2:04 p.m.

11 --- Upon resuming at 2:18 p.m.

12 **MS. CHRISTA BIG CANOE:** Chief Commissioner
13 and Commissioners, I understand that now you have some
14 questions and that we will be beginning with Commissioner
15 Audette. Hello, Commissioner Audette.

16 **--- QUESTIONS BY COMMISSIONER MICHÈLE AUDETTE:**

17 **COMMISSIONER MICHÈLE AUDETTE:** Hello to
18 you. I see that you have your headsets on already for
19 translation purposes. Hooray for technology, I am able to
20 follow what you are doing either by phone, either on CPAC
21 and on Skype as well. So, thank you very much to the
22 technicians, thank you for gaining the sound back, because
23 during the cross-examination or the exchange between the
24 parties with standing, unfortunately I lost the sound and
25 I did not want to miss a beat. So, thank you very much

1 and I apologize for this inconvenience. But, thanks to
2 all of this, a good portion of Canada was able to hear
3 you, those of you who speak French.

4 As Maître Catherine Dunn was saying, as
5 well as the counsel for NWT Native Women's Association, I
6 don't have any questions which is extremely rare,
7 especially coming from me, especially in my case, but what
8 I really wanted to do, I wanted to make sure that it
9 thanked you. I even texted the Chief Commissioner, I
10 said, I can't answer [*sic*] questions because every time I
11 have a question, they are answering my question without me
12 even asking. So, thank you for your know-how, your savoir
13 fair, your knowledge, and thank you for having -- felt
14 comfortable enough to speak on topics that are very taboo.

15 I am from the North, you all know what it
16 is like there, (indiscernible), Commissioner Robinson will
17 say, no, no, the North is Iqaluit, Nunavut and et cetera,
18 I'll spare you the list. So, yes, you are right, it is
19 the true north, but nevertheless, we are an isolated or
20 remote community in terms of plane or boats, and other
21 portage methods allow us to get to where we want to go.
22 And, there are some roads, but we do have a very strong
23 reaction when we hear about our youth, our men, our women
24 who are living discriminating situations because they
25 express themselves as being two-spirited.

1 It always impresses me how comfortable you
2 are with all of this. And, you really debunk or remove
3 any ill-ease that we fed into way too long -- for way too
4 long a time now. So, thank you, thank you for telling us
5 about the impacts that all of this has and teaching us,
6 within the framework of this National Inquiry, there --
7 the violence side of things in all its shapes and forms,
8 colonial violence, but also day-to-day violence. And, our
9 brothers and sisters can experience all forms of violence,
10 including the two-spirited. So, congratulations.

11 Congratulations also for showing us through
12 your experience, your knowledge within the context of
13 academic institutions or government institutions, you are
14 trying to exercise a form of influence, you are trying to
15 bring forth some change. And, thanks to the texts you
16 have given us, the exchanges we have had together, the
17 answers you have given to the counsels, Commissioners, the
18 legal team, et cetera, you [*sic*] will be able to come up
19 with recommendations, tangible recommendations that will
20 reflect as closely as we can your message. We are going
21 to be working on this.

22 But, the three experts, the three
23 panellists, very beautiful people I might add, if you
24 would like to formulate some last recommendations that
25 perhaps you would have forgotten to mention, or to bring

1 forth or to share, I am offering you this possibility at
2 this point in time. Do you have more recommendations?
3 Because I saw the list of your recommendations in your
4 presentations, but verbally here and now, in the context
5 of this Inquiry, is there anything you would like to add?

6 **JASMINE REDFERN:** Sure. Oh, I should take
7 this off. So, along with one of our friends who came to
8 ask some questions of us, mentioned an advocacy position.
9 And, along with that, in our conversations leading up to
10 our testimony, we had talked about patient navigators
11 which builds on a similar concept of safe people that can
12 help us navigate systems and create linkages between
13 services to establish that continuity, and to support
14 individuals accessing services.

15 Recognizing that accessing services can be
16 a very intimidating process for people, and the structure
17 of particularly the medical system means that you are
18 always, kind of, rushed, and doesn't always make space for
19 your immediate reaction to the questions or to the
20 information that you are being given by your service
21 provider. So, having something like a patient navigator
22 who can do, you know, a pre-check-in before the
23 appointment and say, okay, what are some of the things
24 that you would like to get out of this? These are the
25 types of anticipated questions, are you comfortable

1 answering these types of questions? And then being with a
2 patient or an individual through the appointment, can
3 offer that emotional support during the appointment, and
4 then also the follow-up. So, reminding maybe a patient in
5 the appointment, before we met with the doctor, you had
6 mentioned you wanted to know a little bit more information
7 about this type of treatment. Do you want us to ask that
8 right now or after the appointment saying, okay, so this
9 is the information that you were given; these are the
10 things that we talked about. Are you comfortable with
11 everything that happened? Do you want us to help refer
12 you to additional services, or do you want us to help you
13 research into some of the advice that has been provided to
14 you?

15 And, again, that continuity piece, I think,
16 is especially important for northern and rural communities
17 where you might only see that service provider one time,
18 and the next time you go to seek the exact same services
19 or for a follow-up to that same appointment, you might be
20 seeing a different face, and that can also be additionally
21 intimidating. And, having that continuity of somebody who
22 is there and who is aware of the kind of arc of your
23 treatment or your navigation through the health systems or
24 service systems can be very grounding for people.

25 **COMMISSIONER MICHÈLE AUDETTE:** Well, I

1 agree that it could be intimidating for people and I can
2 confirm that it's the same for the south, for Indigenous
3 people in the south. Last night, I was with a beautiful
4 group of Indigenous women who moved to Quebec City or
5 settled in Quebec City, and during the talking circle, all
6 of them said exactly what you mentioned.

7 I know, to conclude on my end, again, I
8 have to say thank you. I have to say since day one, very,
9 very impressed with your -- all the presentation, and of
10 course, this panel, and I know -- I think the two of you
11 are working at the Nunavut government, if I understand
12 well?

13 **T.J. LIGHTFOOT:** No. So, I ---

14 **COMMISSIONER MICHÈLE AUDETTE:** No? Okay.
15 I read something about that.

16 **T.J. LIGHTFOOT:** So, I'm working with the
17 Government of Nunavut, but I am not representing the
18 Government of Nunavut in these hearings, just very clear.
19 And, Jasmine is a second-year law student.

20 **COMMISSIONER MICHÈLE AUDETTE:** Okay.
21 Thanks for the clarification.

22 **MS. CHRISTA BIG CANOE:** Commissioner
23 Audette, actually, Jeffrey wanted to answer your first
24 question.

25 **COMMISSIONER MICHÈLE AUDETTE:** Je ne vois

1 pas Jeffrey. I don't see him. Je ne le vois pas,
2 Jeffrey, ici. Okay, merci.

3 **MS. CHRISTA BIG CANOE:** And, after him,
4 T.J. also wants to respond.

5 **COMMISSIONER MICHÈLE AUDETTE:** Merci
6 beaucoup.

7 **JEFFREY McNEIL-SEYMOUR:** Okay. So, my
8 final recommendations, I had to sit and think about that
9 for a minute. But, isn't to the Commissioners, but it's
10 to the federal Government of Canada to revisit their
11 decision to not fund for the additional funding. I think
12 that this is a large cultural project that really needs,
13 you know, full funding until we get to the bottom of it.
14 And, I feel we've only just scratched the surface. So,
15 revisit your decision, Canada, and let's re-centre the
16 families in this.

17 My other piece is just coming from an
18 educational standpoint, and that accessibility to higher
19 education, or post-secondary education, or what kind of
20 knowledges that we value, that universities, you know,
21 thinking about that as an institution and to think about
22 how those are regarded as not safe spaces for some
23 Indigenous persons, one of the barriers to accessing
24 education in Secwepemcul'ecw is being able to get to and
25 from the campus sites. More additional funding is needed

1 to help people to do -- to get the education that they
2 need to get to that next level, or to help that resurgence
3 project that they might be interested in, in their
4 communities.

5 So, I would suggest monies for satellite
6 classrooms to pop up in remote communities, and I think
7 that those would be my last two.

8 **MS. CHRISTA BIG CANOE:** T.J.?

9 **T.J. LIGHTFOOT:** Yeah. So, I have three
10 quick added points that I'd like -- recommendations that
11 I'd like to make. The first be that no matter who you
12 are, if you're providing a public service or government
13 service, that you make your practice trauma-informed,
14 regardless of our backgrounds. Like, even our colonial
15 brothers and sisters, they need that care, too, and they
16 deserve it as well, but us more acutely as First Nations
17 people.

18 And, my second recommendation would be that
19 any of these systems that have intake forms, any, like,
20 education, healthcare, social work, all these systems have
21 maybe a built-in policy where there is a review of intake
22 forms every couple of years so that they change to be more
23 fitting to the realities of where we are.

24 Just acknowledging that information
25 changes, and even for non-Indigenous populations that we

1 should be supportive of all of us and all of our
2 realities. So, whether that be changing the ticky boxes
3 to say "male, "female", "other", or even the school intake
4 forms, that those, right from the get-go, can set up
5 barriers for our children.

6 And then the third is more, I guess, to
7 other L'nu people in the country, ourselves, is that even
8 if the government support is not necessarily there, or the
9 finance dollars aren't there, there's things that we can
10 do in our everyday lives that are random acts of
11 resistance that can help build our nations. So, whether
12 that's driving soup to people on the frontlines, or
13 opening up our own soup kitchens, or providing free
14 tutoring to younger people, that we support people -- if
15 we're not doing the work ourselves, that we should be
16 supporting each other to do that. So, even if it's, you
17 know, your nieces and nephews going through university and
18 college and they're away from home, do what would happen
19 to us and give them money for their groceries so that we
20 can ensure their success through the post-secondary
21 institution. Core fund youth programs.

22 **COMMISSIONER MICHÈLE AUDETTE:** Merci
23 beaucoup, Maître Big Canoe. Pouvez-vous me diriger vers
24 M. Seymore? Dernière question pour Jeffrey.

25 **MS. CHRISTA BIG CANOE:** Sure.

1 **COMMISSIONER MICHÈLE AUDETTE:** Merci Maître
2 Big Canoe.

3 **MS. CHRISTA BIG CANOE:** Can you see him?

4 **COMMISSIONER MICHÈLE AUDETTE:** Merci. Oui.

5 **JEFFREY McNEIL-SEYMOUR:** Allo.

6 **COMMISSIONER MICHÈLE AUDETTE:** I thought
7 you ran away from me. Okay. Je vais poser ma question en
8 français. Vous travaillez dans une institution
9 académique. Toutes mes félicitations.

10 **JEFFREY McNEIL-SEYMOUR:** Thank you.

11 **COMMISSIONER MICHÈLE AUDETTE:** Mais d'après
12 vous, est-ce que -- en ce moment vous avez la chance
13 d'instruire et de partager et d'échanger avec des gens sur
14 votre savoir, mais pensez-vous que c'est une volonté --
15 comment je pourrais dire -- de certains individus de vous
16 faire cette place? Et que s'il y a un changement à la
17 direction d'une université ou d'un collège, des gens comme
18 vous peuvent du jour au lendemain perdre leur emploi et ne
19 plus, justement, éduquer les gens sur les réalités
20 autochtones, est-ce qu'il serait important, comme enquête,
21 d'amener des recommandations qui obligent -- mais je n'aime
22 pas le mot « oblige » -- oblige les universités, les
23 collèges à faire un espace officiel sur l'histoire, la vie
24 d'aujourd'hui, les aspirations de demain sur les questions
25 autochtones?

1 **JEFFREY McNEIL-SEYMOUR:** Yes, most
2 definitely. While I was at Thompson Rivers University, I
3 could count on one hand how many Secwepemc people worked
4 at that institution. So, absolutely. Recruitment and
5 retention of per persons from the territories that those
6 institutions found themselves in should be of, you know,
7 of great concern and of great interest to that, you know,
8 that work of reconciliation. I think that that's a really
9 good example of reconciliation and action. Thank you.

10 **COMMISSIONER MICHÈLE AUDETTE:** Bien, merci à
11 tous les trois. Thank you so much, and thank you for the
12 clarification. I thought that the two of you were working
13 at the government, but thank you for the clarification.
14 And, you will be a great lawyer. I know so many lawyers
15 now.

16 (LAUGHTER)

17 **MS. CHRISTA BIG CANOE:** Commissioners, do
18 you have a specific order?

19 **COMMISSIONER BRIAN EYOLFSON:** Yes, I am
20 going to start.

21 **MS. CHRISTA BIG CANOE:** Okay.

22 **--- QUESTIONS BY COMMISSIONER BRIAN EYOLFSON:**

23 **COMMISSIONER BRIAN EYOLFSON:** First of all,
24 I want to thank all three panelists so much for coming
25 here and sharing your evidence with us, and for, you know,

1 providing us with such thoughtful answers, and for making
2 it interesting and refreshing for us. It has been really
3 great.

4 I have a few questions for you. They are
5 more in the nature of follow-up questions and a couple of
6 questions may seem like fairly basic questions, but I
7 think it is important. I want to start by asking you
8 about what it means to be two-spirit. So, I just want to
9 back up and do that. And, I think it would be helpful for
10 the people that are watching these proceedings, but also
11 so that we have a good record on this.

12 So, that is the first thing I want to ask
13 you about, what does it mean to be two-spirit? But, we
14 have also talked about the term -- or you have talked
15 about the term "intersectionality". So, I want to ask you
16 about what does intersectionality mean in the context of
17 Indigenous two-spirit, LGBTQ people?

18 And, just with respect to the term "two-
19 spirit", I know in one of your paper's, Jeff, that you
20 filed, you described the term "two-spirit" as being
21 colonized when it is just used to identify LGBT Indigenous
22 people. And, in terms of intersectionality, I think,
23 T.J., you referred to a constellation of identities
24 yesterday, I believe.

25 **T.J. LIGHTFOOT:** That was Jasmine.

1 **COMMISSIONER BRIAN EYOLFSON:** Was it
2 Jasmine? Sorry. And, I think, Jeff, also, in your paper,
3 you described two-spirit in light of its intersectionality
4 as encompassing all aspects of who Indigenous people are.

5 So, those are the first two questions I
6 want to ask you. And, I feel a bit odd asking you about
7 what it means to be two-spirit when I am a two-spirit
8 person myself, but you are the witnesses, and -- so I have
9 to ask you today. So, those are my two questions to start
10 with. So, can you comment on what it means to be two-
11 spirit or what it can mean, you know, in terms of possible
12 multiple meanings, but also what does intersectionality
13 mean in the context of Indigenous two-spirit LGBTQ
14 identity?

15 **T.J. LIGHTFOOT:** So, for myself, I use the
16 term "two-spirit" when I am referring to myself so that I
17 can kind of situate and get people to understand, I guess,
18 from an outside point of view. Each nation has its own
19 understanding of what it means to be two-spirit, but the
20 way that I use it to situate myself is that I was --
21 thought I present feminine some days, I don't always, like
22 the mainstream idea of femininity. But, that I -- there
23 are many masculine parts of myself and that I have always
24 felt that I have walked in two different worlds.

25 So, I was always a tomboy, and my sexuality

1 at a young age was taught to me as in, like -- I guess I
2 was treated in that way that I was a tomboy, and I was
3 allowed in with men and in those masculine roles. There
4 was an acceptance there to some degree. And, like, I was
5 allowed to participate in hunting, I was allowed to rock
6 climb, and build fires, and learn how to fix cars, and all
7 these things. But, at the same time, I was also fostered
8 in, like, traditional -- like sewing skills.

9 My grandmother-in-law was my mentor, and
10 she made sure that I had the skills needed to clothe my
11 wife and child, and the next generations, and that I was
12 open to teaching men and women and everyone that was
13 interested in learning those skills. So, just using two-
14 spirit as an understanding that I feel like I fit within
15 both.

16 I feel both masculine and feminine, and
17 that changes on the day, because I actually, in my own --
18 so I use -- for people that don't know me or not familiar
19 with discourse, I use two-spirit. For myself, I use
20 gender fluid or sexually fluid to describe myself. And
21 so, there is an intersectionality there where I just --
22 taking off the label saying that, like, I am who I am, it
23 changes on a day-to-day basis, and that is how I
24 understand myself, because of how I was born.

25 And so, even within myself, you can start

1 to see those intersectionalities. Intersectionality
2 referring to the fact that we are very dynamic
3 individuals. Like, I have a qallunaat father, my mom is
4 Mi'kmaw, and I am able-bodied. I am not cis-gendered.
5 So, there are so many different expressions of who we are.
6 So, it is just a term to express those diversities.

7 **COMMISSIONER BRIAN EYOLFSON:** Thank you.
8 Jasmine, do you care to comment?

9 **JASMINE REDFERN:** So, two-spirit isn't part
10 of my teachings. I feel very thankful that a lot of two-
11 spirit elders have brought me under their wing. I think
12 you met with Albert McLeod, who is an amazing elder who I
13 have had the fortune of working with. But, I will decline
14 to give an explanation of my interpretation of somebody
15 else's teachings to me.

16 **COMMISSIONER BRIAN EYOLFSON:** Thank you.
17 Jeffrey?

18 **JEFFREY McNEIL-SEYMOUR:** For myself, two-
19 spirit represents a doorway through which to create
20 avenues of understanding between diverse communities. It
21 is a way of asserting our space, our place, our
22 sovereignty as Indigenous people, as being in relation to
23 dominant LGBTQ communities or just -- and, sorry, not with
24 dominant, just with our communities, with our LGBTQ
25 families that are also non-Indigenous.

1 I think I need to point to clarify that the
2 differences between two-spirit and LGBTQ for a time, I did
3 think about, you know, well, we are using the English
4 language to identify ourselves, and we are not using our
5 ancestral social locations, if you will, or the words in
6 our own languages to describe ourselves. But, as we know,
7 culture isn't static and it is constantly in motion, so we
8 have to also evolve with that.

9 And so, I think that -- again, I really
10 like that constellation piece, and that the two-spirit or
11 Indigenous LGBTQ people that it is important that we hold
12 space for people to be able to self-identify how it is
13 that they see that fits best for them. And, that can
14 change over time, and we also have to be open to that.

15 You know, in my early 20's, I was very
16 androgynous, and I would get, you know, "Will that be
17 everything, ma'am?" And, I would get a kick out of that,
18 because I would answer at the check-out line at the
19 grocery store, "Yes."

20 (LAUGHTER)

21 **JEFFREY McNEIL-SEYMOUR:** And, it became
22 really uncomfortable for the other person, and I would
23 just giggle and walk out. Anyways, you know? So, just
24 thinking about, you know, any given point -- it was, like,
25 Terry Tafoya who says if we take the continuum of LGB --

1 like of gender and sexuality and bend it into a circle
2 that, over the course of one's lifetime, there becomes
3 infinite points for a person to identify. So, that would
4 be my answer.

5 **COMMISSIONER BRIAN EYOLFSON:** Okay. Thank
6 you. And, my next question is this, sort of, follow-up
7 question on, then what is the experience of two-spirit
8 Indigenous LGBTQ people in terms of spaces? So, to your
9 knowledge, do Indigenous 2SLGBTQ people still often feel
10 their lives are compartmentalized, I think that is the
11 word I heard yesterday, by spaces that are Indigenous, but
12 not recognizing two-spirit or gender diverse experience?
13 Or, on the other hand, LGBTQ spaces that do not recognize
14 two-spirit and Indigenous LGBTQ realities? Are things
15 changing?

16 **T.J. LIGHTFOOT:** I am hopeful that they are
17 changing. I can't say that I have, like, a vast amount of
18 experience. I just know from my own experience that it is
19 a reality in some spaces that -- again, similar to the
20 feminism quote that I had talked about where those
21 intersectionalities are sometimes pushed to the side, and
22 I am hopeful that they are getting better, but I know that
23 it might not be the reality right now.

24 **JASMINE REDFERN:** I do see positive shifts.
25 I am so excited that here in Iqaluit there are so many

1 young people and very young people who feel safe and
2 supported to explore a diversity of identities, and that
3 just wasn't the case when I was younger. So, seeing them
4 be accepted and supported and loved as Inuit, as gender
5 diverse, as gender fabulous, as sexually fluid individuals
6 is so exciting and promising, and has me so excited about
7 what our children's experiences in school and after school
8 are going to be like.

9 I do see that positive shift, and I think -
10 - I think people are becoming more aware, and I think it's
11 just a question of insisting on that awareness or that
12 curious humility of not making those assumptions that
13 because someone might dress the way that I do that they
14 have the same experiences or identities that I do is
15 approaching it with gentle curiosity and allowing people
16 to unfold themselves to us.

17 **COMMISSIONER BRIAN EYOLFSON:** That's good
18 to hear. Thank you.

19 **JEFFREY McNEIL-SEYMOUR:** I think within the
20 context of my own community, about 10 years ago, there was
21 a trans two-spirit jingle dress dancer who took first
22 place. I believe there's a short little film on the NFB
23 that you can find, and it is a documentation of this
24 individual's and this person's accepted space in their
25 community, and how highly regarded they are as a knowledge

1 keeper, but were ashamed in my community at our Pow Wow.
2 I wasn't living in community at that time and only had
3 heard about that once I moved home, but they took away the
4 title from this person because the elders had decided that
5 she wasn't a woman.

6 You know, our Pow Wow society has since
7 made amends for that and has honoured this individual, but
8 one of the recommendations from my participants in my
9 study was that visibility at Pow Wows was a really
10 important thing for them. And so, to take care of the
11 final parts of my research, I called for a two-spirit
12 round dance, and it was pretty awesome, because the entire
13 arbour filled with people. And, my sisters were with me,
14 and they were, like, "It looks like your face was going to
15 break. You were smiling so much."

16 To see from a place where my community
17 caused harm to a place of welcoming and holding up and
18 valuing and letting our two-spirit visitors know that
19 they're valued and loved was a really wonderful
20 expression. But, I think that we're just -- on a national
21 level, recently on social media, there was a person who
22 was identifying who was non-Indigenous were saying that
23 they liked the two-spirit identify, which sparked a lot of
24 conversations about the appropriation of our two-spirit
25 identity, because it just feels (indiscernible) aligns

1 with, and some of the responses that were happening was
2 that we were isolating and not holding space for our
3 people to express themselves how they want to.

4 But, two-spirit is very particular to
5 Indigenous identities, and I think that one of the really
6 exciting things, particularly from the curated show that
7 we opened in Montreal last year is it kind of started the
8 spring season, and then all across Canada, we saw all of
9 these different two-spirit events happening, ending in
10 Vancouver with another two-spirit curated art show. So,
11 that resurgence and that wave that's happening is really
12 exciting, because I feel like us two-spirit people are
13 here to bring back balance and to be the go-betweens in
14 all of those traditional roles and identities that we
15 have.

16 But, I also -- would also have to put
17 forward that in understanding those spaces or those
18 community responsibilities that we were said to have had
19 that we don't romanticize them as well, because that could
20 also cause further harm. A lot of people are going
21 through identity formation because locations like seer, or
22 visionary, or mediator, those are pretty big shoes to
23 fill.

24 So, we just have to hold space and allow
25 people to locate themselves how it best fits for them.

1 **COMMISSIONER BRIAN EYOLFSON:** Right. Thank
2 you. And, I think you've answered or started to answer my
3 next question, which is, what are or where are the
4 strongest, safest spaces and places for Indigenous two-
5 spirit LGBT people where they can thrive? I'm just
6 wondering if you have any further examples of what these
7 strong spaces are or could be.

8 **T.J. LIGHTFOOT:** I think we make our own
9 safe strong places. Like, in Iqaluit, there is a Pride
10 Society, like I mentioned yesterday, but feeling like it
11 wasn't a space that was really welcoming for Inuit or
12 other Indigenous LGBTQ2. We have informal networks that
13 we use within the communities to make ourselves space.
14 And, even, like, even on campuses, there's -- I think
15 there's collections of student groups that will find
16 natural ways organically to come together and support each
17 other. But, when they do get established, let's support
18 those guys and make them sustainable.

19 **JASMINE REDFERN:** Yeah. I would -- do you
20 mind if I bring up our -- okay. One of the things that we
21 did, T.J. and I, along with one of our colleagues, Jessie
22 Fraser, is in part of creating those safe spaces and
23 creating spaces that we wanted to see, one of the -- we
24 held an event, and it was all ages, family friendly, which
25 is, I think, something that sometimes is missing,

1 especially missing for us in our own childhoods.

2 You know, there's these pride events, and
3 sometimes they are adults only, sometimes they're with
4 drinking involved, and there's kind of that segregation
5 of, like, children and adults and elders. And so, we
6 created an all-ages drop-in space where we brought
7 together children who have LGBTQ or two-spirit parents, or
8 parents brought their children who identified as LGBTQ or
9 two-spirit, or were exploring the possibility of those
10 identities, and grandparents.

11 And, I think that's -- that was important
12 for us, because it builds that role modelling. It builds
13 that healthy relationships, healthy intergenerational
14 relationships that respect those intersectional
15 identities. I know for myself growing up, I didn't meet
16 another gay Inuk until I was at least 13. And so, I
17 didn't know that that was possible, and that was some of
18 the lateral violence that I experienced. I'm very
19 obviously mixed. And so, being told, "That's your white
20 part". And so, that's, "You're not actually a gay Inuk,
21 you're a gay white woman, and there's this little part of
22 you that's Inuk, but it's not gay."

23 And so, being able to meet other gay Inuit
24 and knowing that this is a valid experience in our
25 community and seeing what was possible, that you could

1 still be a mother, that you could still be a lawyer, or
2 some other professional. You can go to school. You can
3 have all of these positive experiences, and yeah, just
4 having our eyes open to the diversity of experiences and
5 realities and that, that we can control our own destinies
6 was, I think, really important for us and important for a
7 lot of the children that came together and got to hang
8 out.

9 **JEFFREY McNEIL-SEYMOUR:** Thank you. I've
10 definitely shared that experience as well, being of mixed
11 ancestry, that I've overheard elders in my own community
12 say, "It's usually only the half-breeds that are two-
13 spirited", so creating that space there, which is
14 interesting. I'm a bit of a trickster, so in any sort of
15 cultural gathering, I'll be outside doing men's work, and
16 then I'll be in the kitchen and it really upsets the men.
17 They're, like, "What are you doing in the kitchen?" I'm,
18 like, "Just helping the ladies."

19 So, there's that, but definitely nurturing
20 spaces for intergenerational relationship building. Like,
21 for those of us that are doing the work now, and I think
22 about, like, Alex Wilson, and Raven Sinclair, and
23 Manichukabe (phon.) and, like, all these amazing people
24 that are just blazing trails and clearing pathways for
25 those that are coming up behind us that for those that

1 don't feel safe and need to migrate to the cities that
2 perhaps we could, like, establish like a witness
3 protection program sort of thing, where we can help
4 support or facilitate strong attachments and that
5 intergenerational standpoint, but also give people a firm
6 footing to be able to move and establish themselves in
7 larger centres if that's part of their learning journey at
8 that time in their life.

9 **COMMISSIONER BRIAN EYOLFSON:** Thank you. I
10 have a couple of more questions. So, we have talked a
11 bit, and you have given evidence about some of the
12 challenges or the barriers to two-spirit and Indigenous
13 LGBTQ people living in smaller, more remote or Indigenous
14 communities. And, of course, our mandate at the National
15 Inquiry is to look at underlying causes of violence and
16 what leads to people being vulnerable to violence, and
17 also look at things that reduce violence and make safer
18 places for Indigenous women and girls, and 2SLGBTQ people.

19 So, I'm just wondering, and some
20 suggestions have been made, but if you have any further
21 recommendations or suggestions in terms of what needs to
22 be done to overcome the large vulnerabilities of 2SLGBTQ
23 people in more rural, remote Indigenous communities.

24 **T.J. LIGHTFOOT:** I would like to really
25 stress the need for housing in support of designated LGBTQ

1 spaces, even in small communities. So, if there is, like,
2 a youth drop-in centre in every community, that there at
3 least be one person on staff that is understanding and
4 open, and that if you can somehow write it in that they
5 are educated, and accepting and providing services in a
6 trauma-informed way to LGBTQ2 people, I think that would
7 be helpful.

8 I know we have made a lot of
9 recommendations -- yes, I will stop there.

10 **COMMISSIONER BRIAN EYOLFSON:** Okay.

11 Thanks.

12 **JASMINE REDFERN:** Yes, I want to echo that,
13 that we need to have available to us competency, building
14 awareness, building, training -- and not just for people
15 on the frontlines or the service providers, it needs to be
16 at all levels. We need to ensure that our political
17 leaders are also aware so that they are not making
18 statements that are harmful or inadvertently giving
19 directives that create programs or policies that either
20 exclude or don't intentionally include LGBTQ or two-spirit
21 people. Sorry could you repeat the question?

22 **COMMISSIONER BRIAN EYOLFSON:** Yes. Are
23 there any other things that can be done to reduce the
24 vulnerabilities to violence and increase safety for two-
25 spirit and Indigenous LGBTQ people in smaller, more remote

1 or Indigenous communities.

2 **JASMINE REDFERN:** And so, like T.J. said
3 with housing, I would extend that to all social
4 determinants. Ensuring that people have housing, people
5 have access to services, people have access to training or
6 education, anything that facilitates every single person
7 in the community, and intentionally ensuring that that
8 includes LGBTQ and two-spirit people to access the
9 necessities of life.

10 **COMMISSIONER BRIAN EYOLFSON:** Thank you.

11 **JEFFREY McNEIL-SEYMOUR:** In terms of
12 thinking about prevention, I think that we also need to
13 stand up and celebrate the resiliency of two-spirit people
14 to not only promote us as being in the deficit, and ensure
15 that the data sets revealed that our youth in British
16 Columbia are the most at risk, but we also have to counter
17 that with also standing up the amazing accomplishments
18 that are happening now. Someone who I am following, Chevi
19 Rabbit, from I believe Edmonton, just watching their, like
20 -- the accolades that they are acquiring already is just
21 amazing to me.

22 One of the other things that I think is
23 really important though too, is the normalization of our -
24 - and ancestrally accepted spaces, and for -- I will speak
25 to my own community, because some of my critiques of that

1 is, when we have our men's groups and our boys groups, I'm
2 asking the facilitators, how are you including dialogues
3 about creating space to have safe conversations?

4 Because some of the other work that I'm
5 also involved with, I just recently, this past spring, met
6 with all of the frontline health care workers for MSM, men
7 who have sex with men, gay men in the interior British
8 Columbia. And, the group that is experiencing
9 transmission of sexually transmitted infections are men
10 who have sex with men but do not identify as gay, and all
11 those sorts of things. And, of course, being and living
12 in your home reserve community, you also hear stories from
13 days gone by. So, thinking about health in that way too,
14 to normalize those conversations also needs to be a
15 priority so that we can, yes, begin to turn those numbers
16 around. Thank you.

17 **COMMISSIONER BRIAN EYOLFSON:** Okay.
18 Thanks. And, my last question has to do with urban
19 environments. We have heard, of course, that Indigenous
20 youth that are two-spirit or LGBTQ may feel pressure to
21 move to the city because they don't feel accepted, there
22 are other disruptions in their home community, but also
23 Indigenous youth may move to cities to pursue education or
24 employment. But, when they get there, they may face
25 barriers, they may face difficulties accessing mainstream

1 services or not feel welcomed by mainstream LGBTQ
2 community. So, in terms of, again, reducing vulnerability
3 to violence and increasing safety, what could be done to
4 overcome the barriers in urban environments?

5 **T.J. LIGHTFOOT:** I think to some degree
6 there is some work happening there. I think that -- like,
7 the need of friendship centres, the organizations. Like,
8 some of them actually are pretty welcoming spaces and they
9 do have people on staff. But, I think it -- it just
10 reinforces that advocate role, like the need for multiple
11 spaces to have people on staff that are advocates, that
12 can go with LGBTQ2 people and support them throughout the
13 whole process.

14 So, in Iqaluit, there are two victim
15 services workers for the whole territory, but they can go
16 -- and they are very well knowledged, and they are very
17 accepting people, and they come from a harm reduction
18 point of view, and they can go with people, if they need
19 to access the hospitals, if they need a rape kit done, if
20 they need to go to the RCMP. They can accompany people
21 along those lines. And, even if they need to go see
22 family -- did I say family services? Well, public health,
23 all those types of entry points into the system; right?

24 But, you know, the potential is there, that
25 model is replicable and could be invested in, but the

1 political will has to be there. And, if you can make it
2 from an LGBTQ2 or even just from a trauma-informed space,
3 how helpful that would be.

4 **COMMISSIONER BRIAN EYOLFSON:** Thanks.

5 **JASMINE REDFERN:** So, that is something
6 that I experienced. I left Iqaluit at a very young age
7 because of complicated life circumstances, including
8 experiencing homophobia. And, relocated about five times
9 in my high school career, and every time, that move was
10 motivated by either wanting to conceal that part of my
11 identity for fear of rejection again, or experiencing
12 anti-Inuit racism, and so constantly, kind of, moving.
13 And, it was finally in Vancouver where I settled down for
14 a number of years, and what helped me to settle there was
15 things like KAYA, the Knowledgeable Aboriginal Youth
16 Association, the Native Youth Sexual Health Network, the
17 friendship centre.

18 And, what helped me was, they were very
19 well publicized and very accessible services. And so,
20 everywhere I went, there was this awareness that these are
21 services that are available to you. And so, there was
22 those gentle -- no one forced me or told me I had to go to
23 these spaces, but there was always that invitation, that
24 gentle invitation is, you know, you could come to this,
25 this is this art event, this is this workshop that's

1 happening.

2 And, I didn't go immediately. But, through
3 the welcoming Coast Salish peoples who made space for me
4 as an awkward little Inuk girl, very far away from home,
5 that really helped to build my self-confidence back up and
6 to help me to get some of the help and services that I
7 needed. And, in turn, gave me the strength to be able to
8 come back home, because that -- there's a strength in
9 being on your home territory that you can't -- you can't
10 access in other places. There's a strength in being
11 surrounded by family. And I'm just so thankful that those
12 services existed, and I really hope that those models can
13 be -- I don't want to say replicated because that implies
14 that, like you're taking that model and building something
15 identical. But that we can have the political will and
16 the finances provided to be able to -- to be able to help
17 the people in other communities build services that
18 respond to those needs in all communities. Because I do
19 think it saves lives, and I think it played a really big
20 part in helping me to have the strength to be where I am
21 now.

22 **COMMISSIONER BRIAN EYOLFSON:** That's
23 wonderful. Thank you.

24 **MR. JEFFERY McNEIL-SEYMOUR:** I think
25 funding dollars aside, that those -- maybe use a sign-up

1 list for people migrating to the city. That we have
2 aunties or uncles that can just locate themselves as a
3 safe person. For people coming to the city to be able to
4 connect people so that they have, you know, say need some
5 peer support or whatever.

6 And so, since we're on a national broadcast
7 I'll locate myself as one of those, because I've been
8 getting those sorts of call -- like, requests from people
9 in my territory, you know, it's telling me that their
10 niece or their nephew has just located as two spirit and
11 needed some resources. And so just doing some online work
12 like that to be able to talk through and to reassure them
13 that they're awesome is another strategy that I think that
14 we could do too.

15 **COMMISSIONER BRIAN EYOLFSON:** That's great.
16 Thank you everybody for answering my questions.

17 **--- QUESTIONS FROM COMMISSIONER QAJAQ ROBINSON:**

18 **COMMISSIONER QAJAQ ROBINSON:** Thank you.
19 I'm going to build a little bit on what some of Brian's
20 question.

21 And I like this, these words, gentle
22 curiosity. And Jasmine, you're talking about positive
23 shifts and the importance of gatherings. Because of that
24 it helps create a belonging and an understanding. I was
25 hoping that from each of you, you might help all of us

1 understand the importance of, or why it is so important to
2 understand your constellation, within the constellation of
3 your people. Do you know what I mean?

4 So understanding -- and there's that vacuum
5 you said, of within the LGBT community, that it is from a
6 certain perspective. For you as a Mi'kmaq person, as an
7 Inuk, how important is it to understand your constellation
8 within that? And I suppose my follow up question is in
9 turn then, how does understanding that better and
10 regaining that knowledge -- what does that mean for all of
11 us, and for the safety of our children and us?

12 **T.J. LIGHTFOOT:** I think that under -- like
13 the importance of understanding though, that
14 constellation, the different expressions of who we are as
15 LGBTQ2, or two-spirit people. It's important because it -
16 - it can potentially undo the harms of compound trauma.
17 It has a potential and still, instead of compounding our
18 trauma, it can do the exact opposite. It can help us
19 nation-build and connect.

20 And like Jeff said, it can bring us home.
21 Because the reality is for people like me, like, we -- I'm
22 home now, in a territory that's not my own, but I feel
23 connected and I have people that accept me for who I am.
24 And back home in my community I have that now too, but it
25 just helps not perpetuate that cycle of violence, so that

1 I'm okay to exist in the space that I am. And that -- you
2 know, that adds to my mental well-being and my family's
3 success, and my family's wellness, and that has a ripple
4 effect, right?

5 We know that everyone in life effects 10
6 other lives. So if we're doing things to uphold, and
7 celebrate, and accept people just for as they are, that
8 has a ripple effect on everyone else around us that's
9 exponential.

10 **COMMISSIONER QAJAQ ROBINSON:** Do either --
11 Jeff and Jasmine, do you want to talk a little bit about
12 that?

13 **MS. JASMINE REDFERN:** I think when we're
14 talking about intersectional identities, when we're
15 talking about constellations of identities, it's
16 particularly important for LGBTQ and two-spirit people.
17 But it's important for every single one of us. And every
18 single one of us has multiple identities.

19 And so in building that safety for LGBTQ
20 and 2S people to acknowledge the complexity of their
21 identities, we're also doing that for people who are
22 mothers, people who are single mothers, people who are of
23 different faiths, people who are of mixed backgrounds.
24 Going back to Indigenous black people, and black
25 Indigenous People. It makes space for every single one of

1 us.

2 And whenever, in my head I'm trying to
3 conceptualize healthy communities, or kind of, the goal of
4 where my actions are trying to get us is, I think of
5 (speaking in Indigenous language) our interconnection, our
6 community, our circle, and creating a space where every
7 single one of us has place and belonging, and part of that
8 is seeing and acknowledging that our differences are also
9 our gifts and also help to -- help to create a more
10 complete circle in society.

11 **MR. JEFFERY McNEIL-SEYMOUR:** I was just
12 thinking about my response. Could you just repeat the
13 question?

14 **COMMISSIONER QAJAQ ROBINSON:** Just in the
15 importance of understanding your constellation -- I love
16 this word -- within -- within your community, within your
17 history, within where you belong, you know? And how it's
18 the link.

19 **MR. JEFFERY McNEIL-SEYMOUR:** So yesterday I
20 referenced the self and relation model, and so thinking
21 about that model, it's very much about being cognisant, or
22 very aware of the present space that you occupy, while
23 being respectful of those that have come before you. And
24 as well as being very aware of the eyes that are watching
25 you and those that are yet to be born. So I've always

1 regarded the work that I do and the spaces that I
2 unsettle, both in the LGBTQ community as well as in my
3 home Secwepemc Nation, is to always self-identify.

4 It's important that people see us in the
5 community, you know, two-spirit isn't necessarily the word
6 that I choose within my linguistic group, but it's the
7 most recognized, right? So if I was to say (speaking in
8 Secwepemc language) people wouldn't know two-spirit,
9 right? That that's the doorway through which I'm going to
10 arrive at my cultural, social location.

11 But it's just -- I think, about the
12 documentary "Kumu Hina" which is a Pacific Island, or a
13 Hawaiian trans person who is a purveyor of culture. She
14 passes it on and just an amazing person. But it was
15 really great, because when I saw the trailer to that, I
16 was thinking a lot about locating, or my identity isn't
17 central to just my sexuality, or just my current gender
18 expression. Those are just on the periphery. What
19 matters is to model how humble you are in community and
20 how you contribute to it. And those were the words that,
21 that's what I was thinking at the time, and that was the
22 messaging that they were saying in their documentary. So
23 it was just neat to see that confluence happen and things
24 that I was thinking about.

25 So yeah, I think it's important to just be

1 very aware that we do what we can and clear as much of a
2 pathway for those coming behind us, or coming up behind us
3 as best we can, while looking after ourselves in a good
4 way.

5 **COMMISSIONER QAJAQ ROBINSON:** Thank you.
6 When we were talking -- I am going to switch to the topic
7 of the extraction industry and the idea -- well the
8 concept of man camps. I mean, I think that -- correct me
9 if I am wrong, but the defining characteristics of man
10 camps are a transient population, gender predominantly
11 male and there is a form of either isolation or
12 segregation.

13 And, as I think of those three predominant
14 characteristics, I look at what we heard about with -- on
15 the first day with Inukshuk and Hagar about the QTC report
16 and the history in the Baffin region, and you see this
17 transient gender imbalanced and, sort of, dynamic with
18 segregation and isolation in a number of areas, and it is
19 not just the extraction industry.

20 I would say that it is something we see, in
21 the north, in the construction industry. For the record,
22 "mm-hmm" means yes. During the presence of the due line
23 and even any time you see military, in the north, that
24 dynamic is what we are seeing. Early on within the
25 clergy, I think you could say that that was a -- those

1 were characteristics of their presence in the north. The
2 RCMP, I would say even up and to today. Eyebrows being
3 raised, for the record, means yes and I will take it. To
4 scrunch your nose, I know what that means too.

5 I think that if you look at some of the
6 dynamics or demographics, maybe within teachers? Within
7 nursing? Within the Hudson's Bay Company and other
8 industry? Eyebrows again, raised. We have heard that a
9 lot of these industries continue today, even within
10 communities, would this be something that you would agree
11 with my assessment?

12 **T.J. LIGHTFOOT:** Yes.

13 **JASMINE REDFERN:** Yes.

14 **COMMISSIONER QAJAQ ROBINSON:** And, with
15 this dynamic, the threats that we have to the safety of
16 women and girls, Indigenous women and girls is a result of
17 man camps as being mirrored within communities when there
18 is predominantly transiency, gender imbalance and an
19 isolation and segregation?

20 **T.J. LIGHTFOOT:** Yes.

21 **COMMISSIONER QAJAQ ROBINSON:** Okay. I have
22 connected those dots and I just wanted to make sure I
23 wasn't off the point. So, would you agree with me that in
24 every area of our lives, these are things we need to be
25 looking at, not just the extraction industry?

1 **T.J. LIGHTFOOT:** Yes.

2 **COMMISSIONER QAJAQ ROBINSON:** Okay. Thank
3 you.

4 **T.J. LIGHTFOOT:** Thank you.

5 **COMMISSIONER QAJAQ ROBINSON:** You talked a
6 little bit about the resource extraction industry and the
7 decision making process of this. Within your note, you
8 talked about, like, the NIRB process. And, in the course
9 of our work, we are being tasked to make recommendations
10 to government agencies predominantly, but not exclusively.

11 When we look at how these bodies make
12 decisions, within Nunavut, I know that they are -- the
13 process is a result of the Nunavut Land Claim Agreement.
14 There are institutions of public government, the Impact
15 Review Board, the Planning Commission that play a role.
16 Also, the Inuit organizations play a role when it comes to
17 the negotiation of impact benefit agreements.

18 So, as I ask this question, I am thinking
19 about those bodies, the bodies with the decision making
20 power. And, I also then, on a national level, think about
21 the National Energy Board. I would really like to hear
22 your views, all three of you, and maybe their existence is
23 the problem, but if you take these institutions, these
24 decision making bodies, do you have any recommendations
25 for these bodies on how they could do their work to make

1 sure, sort of, these issues are addressed or considered,
2 and that the voices that need to be heard are there?

3 **T.J. LIGHTFOOT:** Is it okay if I go first?
4 So, specifically just looking at and thinking about the
5 NIRB, the Nunavut Impact Review Board. And so, if you are
6 not familiar, they take advice and consideration -- people
7 can submit their concerns to them on specific projects for
8 resource extraction in Nunavut. Often, they hear the
9 voice of the hunters' and trappers' associations. They
10 hear the voice of people like Pauktuutit. I have a
11 document here that was actually submitted to the NIRB on
12 behalf of Pauktuutit, which are all publicly accessible
13 records. You can go to the NIRB website and pull up every
14 interaction, every email that was submitted to them.

15 So, I think part -- so it is kind of a flip
16 of maybe potentially what I am trying to get at. So, the
17 NIRB actually does have access and hears the voice of the
18 communities and what they want to happen. And, they put
19 forward their input, and they have the deciding factor,
20 yes, but they also are under pressure from the federal
21 family. So, from the Department of Lands and Resources,
22 from Fisheries, like DFO.

23 And so, I don't think it is actually -- and
24 this is just my opinion, I don't think from what I have
25 seen that it is actually the NIRB or -- that our

1 industries needing to do better. It is actually the
2 pressure from the companies and from the federal families
3 that they need to respect. If organizations are saying no
4 and we have done the research, and we are hearing these
5 concerns from the community and we are siding with the
6 community, that it should be actually flipped, that the
7 onus should be on the federal family to stop and listen to
8 what our actual Impact Review Boards are saying. So, I
9 can only -- like I said, I can only speak to...

10 **COMMISSIONER QAJAQ ROBINSON:** Thank you.

11 **JASMINE REDFERN:** In terms of consultation
12 processes, speaking as a student and a mother who is very
13 engaged in the community and wishes I could be that much
14 more engaged in the community, one thing that I wish there
15 was more of is accessibility to community consultation.

16 So, often in the evenings, I have the sole
17 care of my two children. And, very often, these
18 consultations happen right around suppertime and conclude
19 around bedtime. And so, I have to make those decisions
20 about whether or not I am going to create a healthy meal
21 for my kids or get them to bed on time and maintain a
22 stable routine for them, or if I want to go and be able to
23 hear more information and be able to voice my opinion on
24 some development projects that are going to -- that are
25 possibly coming to our community.

1 And, I think if the -- if our organizations
2 were able to build into the consultation process, better
3 accessibility of advance materials so that we can educate
4 ourselves beforehand to streamline the actual consultation
5 process. And, also, if we can have organizations and
6 consultants be more aware of the need for child-minding
7 services at consultations.

8 And, I mean, I would be very thankful if
9 our regional Inuit orgs could also help facilitate in that
10 process in creating a one-page in advance that tells us
11 these are the issues that are to be considered, these are
12 the things to think about so that I don't have to read
13 3,000 pages for every single consultation, and these are
14 happening weekly, monthly, all the time, so that I can
15 know which ones impact me and which ones I want to invest
16 my time into being prepared for and being able to turn up
17 for. I think that we could do a better job of
18 facilitating each other being knowledgeable and being
19 better prepared to respond to consultation.

20 **JEFFREY McNEIL-SEYMOUR:** I think that -- I
21 just want to be clear that just with any sort of any
22 consultative processes that even -- it doesn't mean that
23 I'm for resource extraction. I think about my territory
24 in that in the 20 year -- or sorry -- in next 10 year
25 projection, the Number 1 resource coming out will be

1 gravel. And so gravel pits all over our territory.
2 That's not okay. So to radically think how we're going to
3 live differently I think is really important, but --
4 anyways, I'm going to go off topic.

5 I think that just, you know, to mitigate
6 the costs or the social impacts by just putting monies
7 towards social service agencies isn't the answer either.
8 And there was more to your question. Could you just
9 repeat your question one more time? Sorry.

10 **COMMISSIONER QAJAQ ROBINSON:** Yeah. Well,
11 it's not so much about consultation. Between you and me,
12 I think it's got issues. It's really about the decision-
13 making. How do you make sure these perspectives, these
14 values, these wants for one's community are part of these
15 decisions? That it's not always a question of convincing
16 five people on a panel. That you're part of it. And how
17 do we make sure that these bodies, not just listen, but
18 they are reflecting the constellation?

19 **JEFFREY McNEIL-SEYMOUR:** I think that if
20 these bodies can't immediately answer how they've answered
21 the calls to action from the TRC then they're not starting
22 from a good place, and that's coming from non-Indigenous
23 side -- the non-Indigenous side of things.

24 I think that that's a really important
25 project in that -- I'll just bring it back to education --

1 that restorative projects, reconciliation projects that
2 there should be some sort of measure in terms of
3 authenticity and accountability put into these initiatives
4 in relationship-building and -- so that we can stay away
5 and move away from the performative and just making sure
6 that everything kind of stays the same and that the...

7 So projects of decolonization,
8 reconciliation, Indigenization, so that they don't become
9 co-opted, and maybe they already have, I don't know, but
10 to make sure that everything is centred from the
11 territories that they're being deployed in.

12 **COMMISSIONER QAJAQ ROBINSON:** Thank you.

13 **JEFFREY McNEIL-SEYMOUR:** Thank you.

14 **COMMISSIONER QAJAQ ROBINSON:** One final
15 question, and it's -- again, I have a thought, and I want
16 to know what you think.

17 We've heard from so many families about an
18 impact of poverty and safety. And so often government
19 reaction is, okay, well let's create jobs in this area,
20 and then -- well, we have to say yes to industry because
21 it will create jobs in the area. But then we have also
22 heard about how wage economy -- so there's the destruction
23 of poverty, and I think -- object if you want -- a lot of
24 the poverty you see has been orchestrated, it's created
25 poverty. Whether it's relocations -- you know, you look

1 at what happened in the Prairies, and in many, many
2 places.

3 So to say, okay, well let's address poverty
4 by then creating an economy, I think is missing a huge
5 point. Because we've also heard about how the wage
6 economy has been a disruption as well.

7 We were listening to Elisapi talk about the
8 work of (indiscernible) which is the work of living, the
9 work of living together, being a community together. And
10 it kept on like being called a program, something you do
11 after 9 to 5. That Indigenous life, that being community
12 relationships and everything, is to happen outside of the
13 school or outside of the workplace; it's in the fringes.

14 So when I think about well then addressing
15 poverty, but then the wage economy also seems to have
16 played a role in disrupting families and relationship and
17 community roles. It's disrupted the ability to be a land
18 protector, a water protector, and have that role and
19 responsibility and that be part of your contribution and
20 then this community in turn supports you. The role as a
21 mother, the role as a child or someone, you know,
22 transforming from child to adult.

23 I think of youth who age out and then don't
24 have anything, there's this disruption and denial of place
25 and purpose. And I am beginning to see how the wage

1 economy has done that, and in turn, is obstructing
2 revitalization.

3 Am I off the mark? Okay. So noses
4 scrunches, heads shook. Okay.

5 There is a -- an idea, a concept, and it's
6 out there, there's been some pilot projects in Canada and
7 in other countries of a guaranteed annual income, where
8 the needs of -- our fundamental needs are met. Food.
9 Shelter. Water. What do you think of this as a means of
10 creating safety? And we've heard about what
11 revitalization means to safety, what do you think of this
12 idea as a means of creating safety?

13 **T. J. LIGHTFOOT:** How do we want to do
14 this?

15 **JEFFREY McNEIL-SEYMOUR:** I think that prior
16 to contact, that say if a family in our nation didn't have
17 enough to make it through the winter that a family that
18 had excess would bring to that family. And how we would
19 take care of that would be to host a feast, that family
20 would then have to host a feast to honour the family for
21 helping them out in the winter.

22 And so my cousin, Johnny Perry, for urban
23 Secwepemc people, he's started -- he's one of my
24 two-spirit relatives -- started a Secwepemc food share.
25 So bringing out traditional foods to the city for our

1 relatives that are living there, or any other persons in
2 need.

3 And so it's beautiful, like that giving
4 economy that we need to bring that back, and I think that
5 that's a really important piece. I mean, I -- I mean, it
6 already exists, but to promote it more so and to normalize
7 that, I think is really important. But -- yeah.

8 **T. J. LIGHTFOOT:** Yeah. I would actually
9 say that the things that you're pointing to are in support
10 of Marxist theory that capitalism creates alienation,
11 alienation from self, community, and environment, and is
12 basically, essentially, what we've been talking about,
13 kind of broader and philosophically. And so if people --
14 if everyone had meaning -- and I do like the idea of a
15 universal basic wage, but I also would hope that it would
16 be a meaningful basic wage. So one that actually meets --
17 that comes in hand with housing for everyone, wage so that
18 it more than just meets the bare minimum of nutritional
19 requirements to get by in a day, which is what happens
20 with...

21 This is why I'm not in -- a fan of food
22 security as a title, because that's just your minimum
23 basic caloric intake food sovereignty. Like so that we
24 actualize that, so that we can -- with the extra left over
25 we can support our hunters and trappers to have a

1 important role in our communities again so that they can
2 give. So that there is extra time for the seamstresses
3 and the extra excess to resources for seamstresses to make
4 sure that everyone in our communities aren't cold, and
5 warm and safe, so that these things would breed wellness
6 everywhere in our community.

7 That it would be possible that if you're in
8 excess of wealth, that you could share and you wouldn't
9 feel greedy over it and that, you know, not just for
10 Indigenous people, but for Canadian citizens that -- you
11 know, if we are helping to make them well and we are well,
12 you know, how much greater could things be.

13 **JASMINE REDFERN:** Yes, I agree with the
14 points made by my colleagues. And, in particular to food
15 sharing, there are quite a number of full-time hunters who
16 are providers for the entire community, and it's by
17 community somewhat heavily policed. There are a number of
18 hunters who have tried in the past to sell country foods
19 in order to support themselves, and there has been a lot
20 of pushback against that.

21 And, my intention is not to comment on
22 whether that is right or wrong, but to say that some of
23 these hunters are then also on income assistance, and the
24 threshold of income assistance is poverty, is absolute
25 poverty, but these are the people we are relying on as a

1 community to feed us, to feed our children.

2 And, the potential I see for a guaranteed
3 basic income is that we compensate adequately and fairly
4 the people who provide so much for the rest of our
5 community, because every single person deserves dignity in
6 what they do. And, spending your days hunting is
7 absolutely valid and I would want to see our providers
8 compensated.

9 **COMMISSIONER QAJAQ ROBINSON:** Those are all
10 my questions. I want to say kúkwstem, nakurmiik,
11 criyamonik (phon.) and malalian (phon.). I'm practising.

12 **--- QUESTIONS BY CHIEF COMMISSIONER MARION BULLER:**

13 **CHIEF COMMISSIONER MARION BULLER:** Wow.
14 Thank you. There are both advantages and disadvantages to
15 going last. I know it has been a long day, so hopefully I
16 will get right to the point.

17 Jasmine, in your testimony, you said that
18 we should normalize health seeking behaviours. Can you
19 give me some examples, please, of health seeking
20 behaviours?

21 **JASMINE REDFERN:** So, going into the health
22 centres and asking for routine check-ups, asking for STI
23 checks, asking about the availability of services and what
24 those different services are and how they can be of
25 benefit to us, and mental health services.

1 All of which at this point in time, I
2 think, are quite stigmatized and can be barriers to people
3 who are in immediate need of service from going to access
4 services, because there is, particularly in smaller
5 communities, one health centre where you probably know the
6 person who works there. And, if somebody sees you going
7 to the health centre, there is an assumption of un-
8 wellness, illness or need, whereas from a wellness
9 perspective, we should be interacting with the health
10 system as much as possible to ensure that we're not just,
11 you know, functioning at a basic level, but that we are
12 thriving. And, an important part of that is making sure
13 that it is not stigmatized to interact with health
14 systems.

15 **CHIEF COMMISSIONER MARION BULLER:** Okay.
16 Thank you. Jeffrey, you said something yesterday I didn't
17 quite understand and perhaps you can explain this to me.
18 You were asked about homelessness and urban centres, and
19 that creating vulnerabilities -- and I'm paraphrasing, I'm
20 sorry -- you said that this could lead to tokenization and
21 glamorization of a person by the community. What did you
22 mean by that?

23 **JEFFREY McNEIL-SEYMOUR:** Thinking through
24 just personal experience, coupled with some intakes that I
25 had conducted while working at Aboriginal Legal Services

1 in Toronto, that there was a shared experience that I had
2 with some of the clients that I was working with, that
3 when they first moved to the city, that there was
4 tokenization from other, in these cases, non-Indigenous
5 gay men. So, tokenization or exoticification. So, yes,
6 does that...?

7 **CHIEF COMMISSIONER MARION BULLER:** That
8 helps.

9 **JEFFREY McNEIL-SEYMOUR:** Okay. Yes.

10 **CHIEF COMMISSIONER MARION BULLER:** Yes.
11 Thank you very much.

12 **JEFFREY McNEIL-SEYMOUR:** Thank you.

13 **CHIEF COMMISSIONER MARION BULLER:** And, for
14 all three of you, and this is my last question, I want to
15 understand the gist of your evidence, what you have told
16 us. And, tell me if I'm headed in the right direction.
17 That in order to reduce the vulnerability of Indigenous
18 women and girls, and 2S people, we, as Indigenous people,
19 must, should or could identify and work as full equal
20 partners with governments to identify and eliminate
21 barriers to employment, health, housing and services.

22 Have I got the gist of what you have said?
23 And, correct me, please. Now is your opportunity. And,
24 there are a lot of people out there who would like that
25 opportunity. And, I can repeat that more or less if you

1 would like.

2 **JEFFREY McNEIL-SEYMOUR:** Please.

3 **CHIEF COMMISSIONER MARION BULLER:** Okay.

4 Gist. In order to reduce the vulnerability of Indigenous
5 women and girls, and 2S people, we, as Indigenous people,
6 could, should, would, must identify and work as full equal
7 partners with governments to identify and eliminate
8 barriers to employment, health, housing and services.

9 **JEFFREY McNEIL-SEYMOUR:** I would also add
10 education.

11 **CHIEF COMMISSIONER MARION BULLER:** Thank
12 you.

13 **JASMINE REDFERN:** I agree.

14 **T.J. LIGHTFOOT:** Yes.

15 **JEFFREY McNEIL-SEYMOUR:** Ceremony.

16 **CHIEF COMMISSIONER MARION BULLER:** Ceremony
17 in what context?

18 **JEFFREY McNEIL-SEYMOUR:** I guess specific
19 to however a person is choosing that they want to practise
20 their own spirituality.

21 **T.J. LIGHTFOOT:** Did you say something
22 about land?

23 **CHIEF COMMISSIONER MARION BULLER:** Would
24 that be in the context of access to land?

25 **T.J. LIGHTFOOT:** Access to land and the

1 ability to consent or not consent to our lands being used.

2 **JASMINE REDFERN:** And, I think our
3 histories, having access to know about the history of our
4 people, the history of our land, and access to the
5 traditional knowledge of our place and our people.

6 **CHIEF COMMISSIONER MARION BULLER:** Any
7 other comments at this point?

8 **JASMINE REDFERN:** I want to acknowledge
9 that we are just three people doing our very best to speak
10 for all the people who have -- not for the people, but to
11 bring forward the stories, the realities of the people in
12 our lives who have gifted us with their stories. And, I
13 want to speak to anybody who is watching, who is a member
14 of our community, that I hope that we have done a good
15 job, and I thank you for giving me the opportunity to come
16 and speak my truth and to do my best to share the stories
17 of the people of my life.

18 **CHIEF COMMISSIONER MARION BULLER:** Thank
19 you. Well, I have to say, all three of you have been
20 nothing less than brilliant in your testimony and we are
21 all very grateful for the help that you have given us.
22 Jeffrey, you mentioned earlier about a song?

23 **JEFFREY McNEIL-SEYMOUR:** Hm.

24 **CHIEF COMMISSIONER MARION BULLER:** I would
25 be very grateful. After we have had the gift of your

1 song, we have some gifts for you as well. Thank you.

2 **JASMINE REDFERN:** We have some family on
3 screen here.

4 **CHIEF COMMISSIONER MARION BULLER:** Hi,
5 guys.

6 **MS. CHRISTA BIG CANOE:** We are giggling up
7 here because we can see Commissioner Audette and her kids.

8 **JEFFREY McNEIL-SEYMOUR:** Is Audrey here?
9 She stepped out? That's okay. I just -- where were
10 the...

11 **JASMINE REDFERN:** Oh, she is here.

12 **JEFFREY McNEIL-SEYMOUR:** Audrey, would you
13 come stand with me, please? Thank you. This song -- this
14 is a Secwepemc honour song that we sing to celebrate
15 things that need to be celebrated. But, we also -- for
16 celebrations of a person's life as well. So, I just -- I
17 haven't sang for a while, so that is really the real
18 reason why I am doing this. No, I am kidding.

19 (LAUGHTER)

20 **JEFFREY McNEIL-SEYMOUR:** Gotta clear my
21 pipes. Just kidding. I just offer this song to those
22 that are missing or have -- who have died because of
23 colonization. I offer this to the families that are in
24 healing. I offer this to -- especially to our hosts here
25 on this land in this place. I offer this to those on the

1 sidelines helping support this process. And, I offer this
2 to all the Commissioners and everyone here. And, you, and
3 you, and you, and the camera guys also.

4 (LAUGHTER)

5 **JEFFREY McNEIL-SEYMOUR:** See, two-spirit
6 people are fun. I am going to make you guys wait for it.

7 (LAUGHTER)

8 (MUSICAL PRESENTATION)

9 **CHIEF COMMISSIONER MARION BULLER:** And,
10 with that, we are adjourned until Québec City.

11 **--- Closing Ceremony**

12 (PRESENTATION OF GIFTS)

13 **MS. LISA KOPERQUALUK:** Alors, ça a été
14 quatre jours d'écoute intense, de questions intenses, de
15 discussions intenses. Alors, on est très bien d'avoir
16 achevé.

17 So, it has been four days of intense
18 discussions, intense questions, intense answers as well,
19 but all incredible revelations and from all very smart
20 people throughout these four days.

21 And, we have been here for four days, four
22 intense days listening to the presentations, the comments,
23 the answers that were coming from very wise people,
24 intelligent people, and today marks the end of this
25 hearing. But, then again, we have nation-wide travelling

1 to do.

2 Nous avons plusieurs personnes à remercier
3 qui nous ont aidé à faire nos travaux ici. Premièrement,
4 j'aimerais dire un gros merci aux interprètes. J'aimerais
5 juste les nommer parce que c'est pas souvent qu'on les
6 voit et j'aimerais entendre leurs noms. Ladina (phon.),
7 Mandy Cury (phon.), Lisa Apili (phon.) d'Inuktitut à
8 l'anglais, Denise Bourgeois (phon.), Christiane (phon.),
9 Marie-Christine Renaud (phon.), Sharon Braveman (phon.).
10 Merci à vos tous. Il s'agit des interprètes de français à
11 anglais et d'anglais à français. Merci à vous toutes.
12 Thank you very much to all these wonderful and very
13 specialized knowledge interpreters.

14 Et, aussi tous les employés de l'hôtel qui
15 nous ont bien accueilli ici. Et, aussi, comment on dit,
16 pas travailleurs, mais les spécialistes de nos équipements
17 audio-visuels. Merci beaucoup d'avoir si bien fait cette
18 connexion pour que tout le monde à travers le Canada
19 puisse écouter les audiences ici. Thank you also to the
20 audio/visual crew who has really done a fantastic and
21 fabulous job in making sure that we are connected to
22 Canada, all across.

23 Qui ont fait la très belle connexion avec
24 Michèle et Iqualuit. Thank you. And, during this week,
25 we have concluded our hearings, and we had a member and

1 who initiated hearings on the missing and murdered
2 Indigenous women, Micah Arreak, who will be making
3 comment. Qui fait parti du cercle des familles
4 conseillère pour l'enquête nationale à venir nous donner
5 des mots. I would also now like to invite Micah Arreak to
6 come and bring us some closing remarks. She is a member
7 of the National Family Advisory Circle.

8 **MS. MICAH ARREAK:** Thank you. I won't be
9 speaking in three languages. I will be speaking my mother
10 tongue, Inuktitut, just because when I went to residential
11 school, federal day school, I was hit when I spoke
12 Inuktitut. So, everywhere I go I -- although I was a
13 translator for 40-something years, whenever -- every
14 chance I get, I shall speak Inuktitut.

15 Okay. First of all, I would like to
16 acknowledge the other family members that are watching and
17 has been watching. And, although we rarely see one
18 another, we keep contact through Facebook that they have
19 developed. I would like to thank everyone here with us,
20 and also the staff who did a wonderful job and all those
21 people who asked us for advice.

22 We are representing all the provinces and
23 territories nationwide. And, even though there might have
24 been more people in attendance and due to financial
25 limitations, we are here even though there is only a few

1 of us, and we are very thankful for that.

2 A long time ago, when the Europeans started
3 coming, they treated us as less than intellectual beings,
4 at about the par of animals. But, we are now able to
5 participate in these forums, because there is a day for
6 everything. Today is our day as Inuit.

7 The Inuit are in hardship right now from
8 way back, from the time of my parents of my grandchildren,
9 and my grandparents who went through the transitional
10 period, who obeyed and did what they were told to do.
11 They don't like -- to us, it seems far-fetched or
12 something you can't believe, but the truth is now coming
13 out today. And, once the truth comes out, and because we
14 don't retaliate as Inuit and as Aboriginal people, we are
15 warriors today.

16 And, I thank you, I thank the First Nations
17 people and the French people, and I am very glad that
18 there was no -- there were no wars when we were getting
19 encroached by the other nations. And, I am very glad that
20 you are able to give us a place in these types of forums
21 and to hear what we have to say. We didn't have any
22 country food or soul food, so to speak, but maybe the next
23 time when you come up, we -- you can have an opportunity
24 to try our food, our country food. I look forward to
25 that.

1 And, because of the importance of these
2 forums, we -- if I have a cut -- if you have a cut
3 anywhere, we bleed the same colour. My great-grandparents
4 -- and if they tested their blood -- there are only 22,000
5 Inuit, we would -- today, we could look at the genealogy,
6 and we can trace back to the whalers, to the Hudson's Bay
7 Company personnel, and to the RCMP personnel that were up
8 here, and it's not something to be ashamed of because, of
9 course, there's always evolution in Canada, and I'm very
10 pleased with that.

11 Again, the Inuit kinship terms should be
12 kept. If you want to know who you're related to, you can
13 find out whether that individual referred to is on the
14 grandfather's side, on the great grandfather's side, or
15 the grandmother's side, or your mother's side, or on your
16 father's side.

17 My older brothers, my older sisters, my
18 younger brothers, my younger sisters, my uncles on my
19 mother's side, my uncles on my father's side, my in-laws,
20 those kinship terms are what we use to identify which
21 individual you are referring to. But, today, we use just
22 one term, which is in the English, the English terms.

23 For example, if you're pregnant, there is
24 taboo about what -- about certain foods, about eating
25 foods that are good for you, and the father also has a set

1 of taboos that they were to follow by. And, during the
2 term of her pregnancy, it was taboo to eat foods that are
3 not good for you or for the baby, and from that time, from
4 the time of pregnancy to the end, it would be taboo in
5 practice along the lines. And, you always go back to the
6 time. Everything comes around. For example, the sun is
7 always moving in a circle, and again, life is like that
8 also.

9 And, one individual cannot fix a problem.
10 Way back, it was not one person who made a decision. They
11 used to come together, have a discussion, and come to a
12 decision, because they know it's going to have a long-term
13 effect. And, it's the father who impregnates the woman,
14 but the men alone cannot make a decision that would have
15 an effect on the whole population in the future, because
16 we repopulate. We have to work together in order to have
17 a better future.

18 Again, the Inuit language, Inuktitut, if I
19 had never seen or if I have never gone through it, I don't
20 want to try to explain it because I've never practised it,
21 I've never used it. So, that's one of the hinderances of
22 the Inuit. Using myself as an example, my great
23 grandfather and the kinship terms which I mentioned
24 earlier, and as I said, that's the nuclear family. If one
25 of them dies or passes on, the family members go through

1 different grief periods.

2 We always made sure that we were a close-
3 knit family to deal with the problems or losses so that
4 the family stays close. Losing a mother or losing a child
5 are different sets of grieving. But, we have to look for
6 solutions using different sets so that is comparable to
7 the level of grief. If there's a loss in the family, for
8 example, in Nunavut, if there is a loss of a family
9 member, we have to make sure that the family members are
10 informed. We have to fix the communication system because
11 it's not right, right now. We have to do something about
12 it so that there's proper channels of communication
13 between the family members.

14 And, I would like to thank everyone here.
15 Just a smile takes you a long way, even when you don't say
16 anything. And, also, I would like to thank the staff here
17 who have kept us in a safe environment. We have not had
18 to cook a meal. All our meals are prepared. And, you
19 don't even have to boil the water if you're going to be
20 washing up, which is luxurious. I even showered twice
21 when I first came down here because I know that the water
22 is not going to run out.

23 And, I would also like to thank you for
24 coming to Iqaluit. So, now you understand what it's like
25 for us to go down there. It takes two, three days to go

1 to a southern destination, and no matter who you are,
2 going by many, many hours on a train affects you, whether
3 you are a male or a female. It has an effect on you, even
4 though you travel one day, and some of them travel for
5 more.

6 I don't want to say too much, but I would
7 like to thank you for taking me here. I am able to see my
8 siblings and my immediate family members. They were
9 informed that I was coming here, and they were able to
10 come to this meeting, and the staff were very receptive to
11 my relatives.

12 Just saying thank you sometimes is too
13 small, saying the word thank you. I'll leave it at that.
14 I would like to thank everyone who approached us, which is
15 also helpful to me, and not only to the individual who
16 approached us. It's been seven years since I lost my
17 daughter, and I couldn't see myself here or landing here
18 in Iqaluit again, because it looks so dark every time I
19 came through here. It was so dark that time.

20 But, this past week, I came here and I was
21 very happy that I'm able to be here, and I finally noticed
22 that Iqaluit had sun and it was bright. My relatives and
23 the Elders have been very patient with us. Thank you.

24 (APPLAUSE/APPLAUDISSEMENTS)

25 **MS. LISA KOPERQUALUK:** Merci, Micah, pour

1 ces mots pleins d'espoir et de force. Merci. Thank you so
2 much, Micah, for these wonderful and hopeful words that
3 truly touch us.

4 Maintenant, on va célébrer l'esprit Inuit
5 de façon masculin et aussi de façon féminin, mais qui
6 apporte tous les deux ensemble aussi. Alors, j'aimerais
7 présenter maintenant un homme, un beau homme de Iqualuit
8 qui est présent toute la semaine, cette semaine. Qui va
9 nous montrer comment il fait son tambour.

10 I am going to present now -- we will
11 celebrate our Inuit spirit right now in the way Inuit men
12 dance and in the way Inuit women sing. So I would like to
13 introduce this handsome man who has been here all week,
14 and who will show us how he drum dances.

15 Jacopoosie Tiglik, who will be drum
16 dancing.

17 (APPLAUSE/APPLAUDISSEMENTS)

18 **MR. JACOPOOSIE TIGLIK:** I am very happy I'm
19 being called a very handsome man. And I thank you. And I
20 would also like to recognize Abraham and his wife. I grew
21 up in Puvirnitug, and I've been here in Puvirnitug for the
22 last 18 years. And when I was in Puvirnitug, I got into
23 counselling through Abraham and his wife, and I thank them
24 very much for that contribution, and their being here in
25 person.

1 I will be drum dancing. The Southern
2 Baffin have not practiced drum dancing for a very long
3 time, but we are -- it is -- we -- I started drum dancing
4 again when I moved here to Iqaluit.

5 I think it was in -- around 2000 when I
6 broke my left arm and it was shattered and 10 cracks. I
7 didn't go hunting, or anything for a whole year, and I
8 felt like a handicap and being a burden.

9 So that's when I -- I will be singing or
10 maybe two songs that I will be singing that I made myself.
11 Me yearning to go out hunting, and seeing the men going
12 out hunting, and here I was stuck in the house.

13 (DRUM DANCING AND SINGING)

14 (APPLAUSE/APPLAUDISSEMENTS)

15 **MR. JACOPOOSIE TIGLIK:** And this one, I
16 made -- we -- I see seal bones all over, and we used to
17 use them as toys when I was kid and before today's dolls
18 and toys were brought to our community. So we would use
19 seal, flipper bones, and use them as toys because there
20 was no other toys to entertain or amuse the children.

21 (DRUM DANCING AND SINGING)

22 (APPLAUSE/APPLAUDISSEMENTS)

23 **MS. LISA KOPERQUALUK:** Merci beaucoup
24 Jacopoosie. Thank you very much. That was powerful. It
25 was wonderful to listen to.

1 I think most of you understood what he said
2 about the second song? Yes. Good. Okay. Thank you,
3 Jacopoosie. It was -- they were very good. Two songs.
4 Thank you.

5 Alors, maintenant, j'aimerais inviter deux
6 belles femmes d'Iqaluit. Alors, Mary Lucasi (phon.) et
7 Yaki Prilapas (phon.) qui vont nous chanter une belle
8 chanson.

9 I would like to now ask our next
10 performers, showing the Inuit women spirit, to come and
11 throat sing for us. (Speaking in Inuktitut).

12 **MS. BECKY KILABUK:** (Speaking in Indigenous
13 language). Mary Torjak (phonetic) is with me. And,
14 before we proceed, my late mother, I want to remember her,
15 I want to mention about her. She made this amautiq for
16 me.

17 In remembrance of my dear mother who fought
18 hard not just for -- for decades for Inuit rights and for
19 Inuit women. She was, you know, a politician. She made
20 this for me and I just wanted to talk about it briefly
21 before we throat sing because I have seen so much strength
22 in this room over the last few days. I was observing and
23 hearing stories, and et tout ça c'est très très puissant
24 and everyone who shared, it has just been so powerful.

25 My mom created this over a period of seven

1 years, on and off. And, she had been to residential
2 school, so she didn't do a lot of beadwork growing up and
3 all of that, but she was inspired when she was taking care
4 of her sick sister who was soon to pass away in the
5 hospital. So, she spent about two months taking care of
6 her. And, as a way to stay strong, she started doing
7 beadwork in the hospital.

8 So, my mom always used this when doing
9 workshops with young people, in talking to young Inuit.
10 She wanted to show the butterfly because her message was,
11 isn't it amazing that we have butterflies in the Arctic?
12 She would say, you know, (speaking in Indigenous language)
13 she said that the small butterfly -- this little butterfly
14 survived in the Arctic, and she said, how much more
15 resilient are we as people? And, how -- you know, we are
16 able to survive so much.

17 And so, I just wanted to share because that
18 was always her message of resilience. And, throat singing
19 for me has been a huge source of just -- like we were
20 saying in the introduction that we celebrate and we use
21 our arts as Inuit, and so throat singing is something -- I
22 am very happy that you have invited us.

23 So, we are just going to start with a song
24 and then we will speak a little bit more after. This is
25 anuru The Wind. It's my favourite song. I always love

1 starting with it. And, we are actually going to include
2 another song called the Love Song and tie it in a little
3 bit. It's a bit of an ode to Baker Lake because they are
4 having a United for Life suicide prevention conference in
5 Baker Lake right now. So, our love to them as they are
6 having their own, kind of, heavy, but hopeful week this
7 week. So, okay, we'll start slow.

8 (MUSICAL PRESENTATION)

9 (APPLAUSE)

10 **MS. BECKY KILABUK:** Sorry about the mic
11 positioning here. So, throat singing, like the song that
12 you just heard, I just want to share that throat singing
13 in the very early origins actually started between mother
14 and baby, and then it became a form of competition and a
15 game between women.

16 So, as you know, we carry our babies on our
17 backs -- I always love sharing this bit of history. When
18 you create the very deep sounds, it creates vibrations
19 down the mother's back, and so the babies -- oh. So, the
20 babies feel vibrations. And then you will notice a lot of
21 throat singers will sway back and forth like this, it's
22 because we are putting our babies to sleep or soothing
23 them. And then like the song you just heard, it's like a
24 lullaby. And, Inuit being nomadic for a millennia, we did
25 not use our precious resources for things like musical

1 instruments, so throat singing, that is how it started.

2 And, something for us to be proud of, the
3 science channel, the Discovery channel, Daily Planet,
4 they, at the end of a two year study, said that Inuit
5 throat singing was the most complex, most sophisticated
6 form of human vocalization on the planet. So, it is
7 something for us to be proud of.

8 (APPLAUSE)

9 **MS. BECKY KILABUK:** Okay. So, throat
10 singing -- there are different types of throat singing and
11 it is different for different regions, but there are also
12 different ways of throat singing, you can compete; you can
13 sing a time honoured song, like we just sang; or there are
14 imitation songs. So, we are going to demonstrate an
15 imitation song for you.

16 These are fun because you challenge
17 yourself and each other to try to imitate the sound of
18 something that you would hear in nature or around you.
19 And, one of my favourite examples of that is the saw, a
20 wood saw. So, you are welcome to close your eyes and
21 imagine us cutting through wood, even though we do not
22 have trees up here traditionally. So, this is a newer
23 song I think. Okay.

24 (MUSICAL PRESENTATION)

25 (APPLAUSE)

1 **MS. BECKY KILABUK:** Did that sound like the
2 real thing? I hope so. So, since you guys have had, kind
3 of, a heavy tough week, I want to get you guys to try some
4 throat singing. Do you want to? I think it will be fun.

5 So, this next song, it's -- because with
6 throat singing, it's fun. Like, before we even -- like,
7 for a long time, before we did it before audiences, it was
8 a game between, you know, two girls. So, this one, you
9 challenge yourself to be able to make certain sounds that
10 are challenging. So, if you want to try with me. Try ha-
11 ba-ba. Just ha-ba-ba. But, now add that voice, that gut.
12 So, it's ha-ba-ba. You guys are experts. But, then now
13 say, "he-be-be", but you have to breathe in, so it's "he-
14 be-be". I am impressed. So, now, you have to put it
15 together. (Throat singing). A-plus. Excellent.

16 Okay. So, we will have fun with this song.
17 You are able to switch it up. You challenge each other.
18 In throat singing, you have a leader and a follower. The
19 follower could steal the lead. You steal it back, and you
20 can change the song and have fun with it.

21 (MUSICAL PRESENTATION)

22 **MS. BECKY KILABUK:** She sped it up so much.
23 I was like, don't do this to me. But, that is the spirit
24 of katajjaq, the spirit of throat singing. You challenge
25 each other. It keeps you sharp. It keeps you alive. You

1 get your blood bumping. It is so much fun.

2 So, our last song, we will do a
3 competition, which means we don't exactly plan who is
4 doing what. And so, we don't always know how it is going
5 to turn out. And then we are going to start with maybe
6 the (speaking Inuktitut), mosquito song, and try to
7 transition into a bunch of other songs. So, let's do it.
8 It is not the coat that is making me warm, it is the ab
9 workout, throat singing.

10 (LAUGHTER)

11 **MS. BECKY KILABUK:** Okay. Do, re, mi, fa,
12 so, la, ti, do. Just kidding.

13 (LAUGHTER)

14 (MUSICAL PRESENTATION)

15 **MS. MARY LUCASSIE:** Also, I would just like
16 to add that I support more opportunities for Inuit youth
17 to learn more about our culture such as throat singing,
18 because throat singing has given me a huge confidence
19 boost and also more knowledge about my culture and more
20 strength. Yes, I would just like to add that.

21 **MS. BECKY KILABUK:** And, I will just close
22 by thanking everyone here. The organizers and the
23 speakers were so brave to speak and to share from your
24 heart. I know it is not easy. And, I want to say given
25 our history, and what we have experienced and what we have

1 been through, I want to say to my fellow throat singers I
2 have so much respect for you and how hard you have worked
3 to keep the art form alive, because it almost died
4 completely. And, also, I want to say to my fellow Inuit
5 who are not throat singers, especially Inuit women,
6 because it is a woman's art predominantly, that I also
7 have so much respect for you and that it is never too late
8 if it is a desire for you to learn.

9 I taught -- I started teaching my mom as
10 she was an elder, because she went to residential school.
11 When she was an elder or elder-in-training, I started
12 teaching her throat singing, and I just saw so much joy in
13 her -- that it gave her in her life; you know? So, as
14 Inuit women, it is never too late. It is yours. It is
15 not mine to tell you. It is not anybody's. It is yours.
16 (Speaking Inukt). Us, as Inuit women, it is yours. Be
17 proud of it. Learn it at your own pace. Okay. Thank
18 you.

19 **MS. LISA KOPERQUALUK:** (Speaking
20 Inuktitut). C'était vraiment beau. That was beautiful.
21 Thank you so much. Becky, Mary, (speaking Inuktitut).

22 Maintenant j'aimerais inviter les
23 commissaires de nous parler dans ce temps-ci. I would
24 like to ask now the Commissioners to bring in their
25 closing remarks. And, maybe you could tell us who is

1 going to be first?

2 Alors qui va aller en premier? Who is
3 going first among the Commissioners?

4 **CHIEF COMMISSIONER MARION BULLER:** Thank
5 you. I want to start off by saying, yes, we are tall on
6 the prairies. Everybody should be glad to know that the
7 microphone directly in front of me was turned off during
8 that practice throat singing exercise.

9 (LAUGHTER)

10 **CHIEF COMMISSIONER MARION BULLER:** I just
11 had to add that.

12 Well, thank you everyone for a wonderful
13 week here in Iqaluit. First, I want to repeat something
14 that one of the witnesses said earlier this week that many
15 people look at a map of Canada, look at the north, and see
16 the size, and how vast it is, and assume it is empty.
17 Well, are you ever wrong. The north is beautiful and it
18 is full of people who are warm, generous and kind.

19 So, thank you to the Inuit of the self-
20 governing Territory of Nunavut, part of the traditional
21 Inuit Nunangat who have hosted us so graciously and so
22 warmly all this week. This is not a barren land at all.
23 And, on behalf of so many of the National Inquiry Team, I
24 want to tell you that we have fallen in love with your
25 beautiful territory.

1 I want to acknowledge and thank our elders,
2 Louise Haulli and Meeka Arnakak. Thank you for keeping
3 the qulliq burning and thank you for your generosity and
4 spirit and knowledge.

5 Thank you also to traditional knowledge
6 keepers who have guided us through this week; members of
7 the National Advisory Circle for their prayers and their
8 help, and their guidance as always; and to our
9 grandmothers who accompanied the Commissioners. I don't
10 know what we would do without you?

11 To the honoured witnesses who have shared
12 their knowledge and expertise with us, I want to thank you
13 for your very valuable contribution to our work. What
14 you've told us this week has made a big difference to our
15 work. What you bring -- all of the witnesses -- is very
16 important, very important gifts.

17 Singers and our dancer/drummer this
18 afternoon, thank you. And I'm always just so in awe of
19 people who can drum and people who can sing.

20 Lisa, I thank you for keeping us more or
21 less on time during this week, and I am in awe of your
22 ability to speak three languages so beautifully. I have
23 problems with one.

24 I want to pass along a very personal
25 observation. And sorry, Michéle, that you're looking at

1 my back.

2 I have been reminded this week of the
3 importance of storytelling, and I realized for the first
4 time the National Inquiry is one big story, but a very
5 important one, made up of many smaller parts, many smaller
6 voices that united are one big voice, and through our
7 final report and recommendations, will become an even
8 bigger voice.

9 First, we heard from families and
10 survivors, we heard their stories, their truths, and we
11 learned from them and we still continue to learn from
12 them. And we've also heard stories from witnesses, like
13 the witnesses we've heard from this week, again, adding to
14 those voices, adding to those truths.

15 And what we're developing through this
16 National Inquiry is many voices, many truths, becoming a
17 bigger truth that will become an even bigger truth with
18 our final report and recommendations.

19 The truth is very important. We are,
20 through our voices, telling truths that Canada and the
21 world have never heard before, and as we gather the
22 momentum of our truths and our many voices, our stories,
23 our truths will become even bigger, and they cannot be
24 denied.

25 So every little voice that we hear, every

1 truth we hear adds one on the other, adds strength to each
2 other, adds what some people call credibility to each
3 other, so that the truth cannot be denied.

4 We don't have all the answers yet. We
5 don't have all of the recommendations yet. They're
6 coming. But they will be based on truth, truth that
7 hasn't been told before, or if it has been told, hasn't
8 been heard.

9 So we're listening to truth. We act as
10 vessels or conduits for the truth, and our final report
11 will be the truth in writing.

12 We still need your help with that, we still
13 need your guidance and your thoughts. We have so much yet
14 to learn, but we have learned a lot, through stories. And
15 we hope to tell in the end the greatest that we can, based
16 on truth, that will change, that will change the world for
17 the better.

18 We move forward because we can't stop.
19 Now, we can't stop the truth that has started to be told,
20 started to be heard and started to be written. It's
21 moving. It's gaining momentum. People are listening.
22 People are paying attention to the truth. Even if, even
23 if we can't do all that we had hoped to do, the truth, as
24 they say, is out there and cannot be denied.

25 I'm going to leave it at that because I

1 know my dear colleagues have much to say that is profound
2 and full of love, and full of optimism. But just remember
3 the importance of storytelling and the importance of the
4 story that we as Indigenous people are telling.

5 I look forward to seeing everyone in Québec
6 City, and as a final thank you, parties with standing,
7 yes, I look forward to seeing you in Québec City. Thank
8 you.

9 (APPLAUSE/APPLAUDISSEMENTS)

10 **MS. LISA KOPERQUALUK:** Nakurmiik. Thank
11 you very much, Chief Commissioner Marion Buller. Merci
12 beaucoup.

13 Brian. Yes? Commissioner Brian Eyolfson.
14 Thank you.

15 **COMMISSIONER BRIAN EYOLFSON:** Thank you,
16 Lisa.

17 Wow. What a wonderful week it's been. The
18 evidence has been amazing, interesting, refreshing. Just
19 being up here in this territory has been wonderful. I got
20 a bit of a chance to get out and walk on the land. I hope
21 you all did as well.

22 And I just really want to thank and
23 acknowledge the Inuit people for inviting us here and
24 welcoming us here to their territory. It's been a really
25 great week. Everybody's been so welcoming and friendly,

1 and I've really enjoyed being here, and I hope to get back
2 to visit again.

3 I just want to say some thank you's as well
4 to our Elders. I want to acknowledge and thank our
5 Elders, Meeka Arnakak and Louise Haulli for sharing with
6 us and for their prayers each day and for keeping the
7 Qulliq lighted for us. I also want to thank Abraham
8 Arnakak, who joined us and shared with us as well.

9 And I want to thank our grandmothers, who
10 travel with us, and they've been here with their ongoing
11 support and guidance for us. And members of our National
12 Family Advisory Circle, who support the work that we do,
13 including Meeka Arnakak, who has joined us this week. I
14 want to thank her for her comments. And also, thank you,
15 Lisa, for being such a wonderful MC. Thank you very much.
16 And I didn't realize we were going to have throat singers
17 and drummers and dancers. That was really amazing. Thank
18 you so much for that.

19 And I want to acknowledge the contributions
20 made by the witnesses, their important truths that they
21 shared with us, their knowledge, their recommendations.
22 And I also want to thank the parties with standing, who
23 have helped us more fully understand the issues concerning
24 safety and wellness of Indigenous women and girls, and
25 two-spirit, and gender diverse peoples this week through

1 all your thoughtful questions to the witnesses.

2 So this week, we've heard important
3 testimony from witnesses, including experts and knowledge
4 keepers. They have shared their insights, their
5 experience, their expertise with us, to help us
6 understand, among other things, how colonial violence has
7 affected the health and wellness of Indigenous women,
8 girls and 2SLGBTQ2 people. But we've also heard about the
9 resilience and the knowledge that our Indigenous
10 communities have and that knowledge that our communities
11 have always had.

12 So I think the testimony that we heard over
13 the last week will provide us with some important
14 information and some further context. We can now analyze
15 that, reflect on it, incorporate it into our work, and it
16 will support the final recommendations that we put
17 forward.

18 So again, I want to thank all the families
19 and survivors and all the witnesses who have shared their
20 truths with us throughout this National Inquiry process
21 and have helped us honour our murdered and missing loved
22 ones with their presence, with their knowledge, with their
23 contributions.

24 So I wish you all safe travels, and I look
25 forward to seeing many of you in Québec City next week as

1 we continue to gather evidence so that we can make this
2 final report as robust as possible with the time and
3 resources we have left. Thank you. Merci. Qujannamiik.

4 **MS. LISA KOPERQUALUK:** Merci beaucoup,
5 Brian. Thank you so much, Brian. Nakurmiik, (Indigenous
6 language).

7 **COMMISSIONER QAJAQ ROBINSON:** Hi. I would
8 like to recognize and thank the people of Iqaluit. And,
9 also, Meeka and Abraham, I thank you for being here, and
10 you have taught us a lot even just by being present.
11 Louise, as usual, I know I'm going to cry.

12 I appreciate everything you did. You stood
13 with me, and for teaching me and giving me advice when I'm
14 not going so straight. We are working on very difficult
15 issues this week. It has been hard, but when it's hard, a
16 new role is created. If we didn't work hard, we would not
17 -- we won't be able to move forward. Let it be difficult,
18 if it wants to be difficult, because we have to go through
19 it.

20 And, thank you for teaching me these things
21 and reminding me of them. And, also, Micah, thank you,
22 too, for teaching me and guiding me. Thank you. And,
23 those who are from Iqaluit who are helping us, and
24 Pangnirtung, Cline River, I thank you very much for being
25 here. When there's difficult issues, it's okay to cry

1 because we do work hard, and you are there with us, and we
2 appreciate that. And, for those who work for
3 (indiscernible).

4 I would like to (indiscernible) Lillian,
5 Violet Ford, (indiscernible). She's right there and
6 (indiscernible), Barb Sevigny, who is not here, but we
7 worked with them for quite a while, and I would like to
8 thank you, and I appreciate your teachings. What we do
9 will be able to benefit the Inuit or the people. We're not
10 done yet.

11 When you're trying to create something and
12 that for the first time have been created, it was very
13 difficult. We didn't have any resources, but because of
14 your knowledge and your feelings, we try to follow those,
15 and that's how we proceed with our work. And, especially
16 being able to work together, and you have been -- we have
17 been thinking of others. Therefore, we're able to go
18 forward, and this is a very good teaching. Very good, and
19 I appreciate that very much.

20 And, for those who are here to listen, and
21 the people who are listening through the internet, I
22 appreciate. And, those who were experts, I also thank
23 them, because you expressed the feeling from your heart
24 and the struggle that you went through, and the things
25 that you are proud of, and that teaches us a lot of

1 things, especially for Canadian people.

2 When I want to talk to Canadians, I have to
3 speak English.

4 What has been shared with us, and what I
5 have learned this week that I think is of most
6 significance, is that for those state actors, governments,
7 the Queen's soldiers, whoever they were that came, came
8 with the belief that they had the authority. They could
9 do it. They had the right to take it, a right vested in
10 an understanding of their place in the world that was
11 rooted in supremacy; white supremacy, ideological
12 supremacy, religious supremacy.

13 We've heard about those impacts this week.
14 We've heard about, also, the resilience, and we've also
15 learned that what we should have always known. Inuit,
16 Indigenous peoples have always had the answers, and
17 continue today to have those answers.

18 So, what do we do? We heard a lot about
19 space, and I think one of the most important things that I
20 learned this week as a non-Indigenous person is the
21 importance of vacating space that is not yours. There was
22 never any reason and there is no longer any reason or
23 excuse to demand that Indigenous people justify to the
24 state their legitimacy and ability to take care of their
25 own lives, families and community. Time's up.

1 So, if anything was learned this week, I
2 hope it was learned by those that occupy spaces that
3 aren't their own. And, I liked your reference to
4 storytelling, because storytelling does not always connect
5 the dots such as the great thing, and I felt so stupid
6 asking people who were telling brilliant stories, truths,
7 to connect the dots for me, because that's work that has
8 to come in here and here.

9 So, I encourage all those listening who are
10 sitting in their spaces, and I challenge you. Are you
11 part of the disruption? And, I ask you to interrupt that
12 disruption. Look inward and do that as individuals and
13 then take that to your kitchen table, and then take that
14 to your boardroom, and take it to your staff room, and
15 your office. Take it to your church. Take it to the
16 grocery store.

17 I'm going to end with that. I didn't know
18 what I was going to say, but it's important that we know
19 where the problem is, and it's not in Indigenous
20 communities. It's in the halls of those with the power
21 who aren't vacating the space. That's all I'm going to
22 say. See you in Quebec City.

23 **MS. LISA KOPERQUALUK:** Thank you very much.
24 That was very understandable, Qajaq Robinson. Thank you
25 so much for your words of wisdom. Very clear message.

1 Merci beaucoup pour votre message si clair,
2 Commissaire Robinson. Alors, je pense qu'on est aux
3 dernières, ma chère commissaire Michèle... right now?

4 **COMMISSIONER MICHÈLE AUDETTE:** Oui! Est-ce
5 que vous m'entendez?

6 **MS. LISA KOPERQUALUK:** Oui, on vous entend
7 très bien! Allez-y!

8 **COMMISSIONER MICHÈLE AUDETTE:** Thank you so
9 much. Nakurmiik. Thank you for the elders, for the Inuit
10 people. It was amazing although I was here in Québec
11 City. I hear myself in French, so I guess I better speak
12 only French.

13 Merci beaucoup - c'est les traductrices,
14 les interprètes que j'entends! Alors, un gros gros merci à
15 tous les gens qui ont été en mesure d'accueillir l'équipe,
16 nos aînés, les commissaires, mes amis, ma famille, des
17 gens pour qui j'ai énormément de respect dans le beau
18 territoire du peuple inuit, mais aussi un endroit où ma
19 grande amie, ma grande sœur Qajak Robinson a donné son
20 premier souffle de vie et je suis fière de travailler à
21 tes côtés, Qajak.

22 Merci Mika pour toutes ces belles paroles
23 lors de ton message pour la clôture, la fermeture. C'était
24 puissant, j'ai trouvé ça très fort et j'espère que le
25 Canada au complet a été en mesure de t'entendre parce que

1 la SÉPAQ a arrêté un moment donné la télédiffusion.
2 C'était vraiment touchant, surtout venant d'un membre
3 d'une famille et une femme du Nord.

4 J'ai écouté tous les témoignages, tous les
5 experts, les gardiens du savoir et encore une fois, j'ai
6 vécu des émotions à partir de Québec; parfois de la
7 frustration, parfois surprise de voir comment les gens ont
8 avancé ou réfléchi ou bougé sur certaines choses et
9 certains enjeux très importants pour l'Enquête nationale.
10 Ça, je vous dis un gros gros merci d'avoir, comme dit
11 Commissaire Eyolfson, mon grand frère, d'avoir apporté ses
12 preuves auprès des commissaires et de l'Enquête nationale.
13 Félicitations et je suis fière de dire que nous sommes des
14 milliers d'autochtones, Métis, Inuits, Premières Nations,
15 à détenir un savoir incroyable, à détenir, comme Qajak
16 vient de mentionner, les réponses aux enjeux auxquels on
17 fait face.

18 Il faut s'assurer que les alliés soient là;
19 il faut s'assurer que les gouvernements soient là, nos
20 gouvernements autochtones, mais aussi les institutions en
21 général. Il reste tellement de travail à faire pour
22 éliminer toutes les causes de violence puis créer un
23 environnement sécuritaire - comme vous le voyez, je suis
24 avec mes jumelles en ce moment, Shiska et Awastia (phon.),
25 un environnement sécuritaire pour nos enfants, mais aussi

1 pour tous les enfants autochtones au Canada. Et ça, moi,
2 je me suis engagée personnellement et professionnellement
3 et je sais très bien que l'ensemble de l'équipe nationale,
4 on travaille fort pour ça.

5 Certaines d'entre nous, on est des grands-
6 mères, certaines d'entre nous, on est des tantes, des
7 oncles, des marraines, des parrains, donc on s'engage pour
8 s'assurer que la sécurité atteint son plein potentiel au
9 Canada.

10 Je vous dis qu'on va tout faire ; Marion,
11 notre commissaire en chef, a fait un discours qui m'a fait
12 pleurer - d'ailleurs, Awastia m'a dit : « Maman? Tu
13 pleures? » Et j'ai dit : « Oui, parce que la commissaire
14 en chef, son message était... » ...comment je pourrais dire,
15 m'a ramené à l'optimisme au lieu de rester dans : « Je
16 suis fâchée parce qu'on a juste six mois d'extension. »

17 La commissaire en chef et les experts et
18 mes collègues me ramènent à : « Il faut maximiser le temps
19 qu'on a pour justement, comme Marion dit, de contribuer à
20 cette histoire-là qui est en train de se créer. Et de
21 faire en sorte que Docteur Smiley, qui nous rappelle de
22 l'importance de la tradition orale puis de raconter nos
23 histoires peut tellement être une forme de guérison ou la
24 forme de guérison qu'on a priorisée comme commissaires.

25 Alors, merci Marion pour ces

1 encouragements-là puis de me rappeler que c'est fort, ce
2 qu'on fait et c'est grand, grâce à toutes ces petites voix
3 là qui sont devenues une voix à l'Enquête nationale : nos
4 familles, les familles puis les survivantes. Thank you!

5 Puis pour terminer, j'aimerais ça dire que...
6 je veux remercier nos grands-mères qui sont présentes, les
7 grands-mères qui accompagnent les commissaires, je veux
8 remercier les membres, les grands-mères qui accompagnent
9 les commissaires... Je veux remercier les membres du NFAC,
10 qui nous guident au quotidien, nos amis, nos conjoints,
11 nos partenaires de vie. Ce n'est pas facile comme mandat,
12 mais je peux juste me rappeler comment une membre d'une
13 famille ou une survivante doit, au quotidien, soutenir
14 cette tragédie-là, mais qu'elles deviennent nos mentors
15 aujourd'hui pour amener des solutions.

16 La semaine prochaine, c'est moi qui vous
17 accueille! Ma petite famille, on vous accueille à Québec
18 avec les commissaires et l'Enquête nationale pour, encore
19 une fois, des travaux très importants sur le système
20 judiciaire et criminel. Les travaux vont faire en sorte
21 qu'on va entendre des experts et des expertes qui vont
22 faire état des problèmes, mais aussi amener des solutions.
23 Puis j'ai ma petite Awastia qui, à chaque fois que je
24 quitte la maison pour venir travailler à l'Enquête
25 nationale, me dit toujours : « N'oublie pas, Maman, de

1 dire aux femmes que je les aime » et elle vous a fait un
2 beau message :

3 **MICHÈLE AUDETTE'S DAUGHTER:** I love you all!

4 [Rires]

5 **MICHÈLE AUDETTE'S OTHER DAUGHTER:** I love
6 you me too! [Rires]

7 **COMMISSIONER MICHÈLE AUDETTE:** Merci! I
8 miss you! I'll see you next week in Québec! I love you
9 all!

10 **MICHÈLE AUDETTE'S DAUGHTER:** I love you!

11 [Rires]

12 **MICHÈLE AUDETTE'S OTHER DAUGHTER:** I love
13 you! [Rires]

14 **MS. LISA KOPERQUALUK:** We love you too! On
15 vous aime aussi! (Applaudissements et rires) Merci
16 Michèle! Merci! Merci beaucoup! Alors, nous allons aller à
17 notre prochaine étape, on n'a pas encore terminé, alors
18 parce qu'il y a encore du monde à remercier.

19 Alors, I am going to ask Bernie to come
20 here right beside me right now as there is still a very
21 important step to take in thanking the people who have
22 been here, who have stayed all along with us, supporting
23 us. And, I would like to thank Bernie who has been with
24 us since the creation of this Commission, and I will leave
25 her to say her words.

1 **GRANDMOTHER BERNIE WILLIAMS:** I want to say
2 Haw'a. I would like to invite my niece, Audrey, up here,
3 and the grandmothers, and Elder Leslie, Grandmother Kathy,
4 Grandmother Louise and Grandmother Blu, and also the
5 Commissioners. I want to say hello to my Dr. Commissioner
6 Michèle Audette.

7 I just want to say Haw'a. I really
8 apologize, I am sort of kind of having, like, a little
9 meltdown right now. I am really tired. I spent three
10 days at the airport just to try to get here, and I'm
11 exhausted, jetlagged more or less. And -- but I want to
12 say haw'áa to the people in this beautiful territory.

13 My name is Gul-Giit-Jaad. I am from the
14 House of the St'langng Jaanas in Haida Gwaii. I'm a very
15 long way from here. But Gul-Giit-Jaad means Golden Spruce
16 Woman. I took that name. I was given that name where my
17 grandmother and at the territory of Yakun (ph). My
18 colonial name Bernie Williams-Poitras, and I am one of the
19 grandmothers to Michèle Audette, Dr. Michèle Audette.

20 I want to say haw'áa. I was -- I had the
21 good fortune to be taken out last night to see the
22 beautiful land, like your territory here. And when I was
23 flying in the other day, I started to cry because this
24 reminded me so much of home, and -- but -- and to the
25 Elders of this territory, and for lighting the Qulliq.

1 **MS. AUDREY SIEGL:** I also say Nakurmiik to
2 the people of the land, to the ancestors, to the land
3 itself for caring for us and loving us. I've been saying
4 all week this is the happiest land I have ever been on. I
5 actually feel like it's smiling at me everywhere I go and
6 welcoming me. And that's important when you're dealing
7 with what we're dealing with, the truths and the pain.
8 But from that comes the healing.

9 And that's what these gifts are from my
10 aunt, who is, in my mind, the most amazing artist because
11 what she carves, it doesn't just come from her hands, it
12 comes from her heart. She is very humble. She won't
13 share with you that she was mentored under Bill Reid. She
14 won't share with you that she is one of the few Haida
15 women carvers because women aren't supposed to carve. But
16 she does.

17 So she gives these gifts from her heart
18 because she doesn't just know what it's like to survive,
19 she knows what it's like to heal and to care for others,
20 and from the strength that she has that has come from a
21 lot of suffering.

22 She shares these with community members
23 everywhere we go to honour you, to hold you up high so you
24 can wear it and look at it and you know you're loved, you
25 know you did good, you'll know that you were recognized

1 for that good work that you've done. And if we had them
2 to share with everybody we would love to.

3 So from our ancestors that travel with us
4 everywhere we go, to your ancestors, the ones who made
5 sure that we're still here, my people, we say
6 (indiscernible). We raise our hands. Nakurmiik.

7 **GRANDMOTHER BERNIE WILLIAMS:** I would like
8 invite our sister, Lisa, to come up here and I'm going to
9 be giving the pendants to the grandmothers to give to the
10 Commissioners to give them. And I am reminded that -- I'm
11 going to let you guys know that I was reminded that the
12 Elders will not come up, that we go to them. I just
13 learned that, however, teaching myself.

14 **MS. LISA KOPERQUALUK:** So this is to show
15 our appreciation, and they will given to Abraham and
16 Meeka. Meeka Arnakak is one of the persons who will be
17 receiving the gift. You may go to her. Yes, please. And
18 to Abraham, her husband, who have accompanied us this
19 week, they had hoped that they would be here right at the
20 beginning of the week, and unfortunately, because of fog,
21 were able to make it only a couple of days ago. And we
22 thank them. Nakurmiik. Merci beaucoup.

23 We thank the Elders from Pangnirtung. On
24 remercie beaucoup, beaucoup nos deux aînés de Pangnirtung
25 qui nous accompagnent cette semaine. Alors, nakurmiik.

1 Et aussi, Micah Arreak, on peut demander
2 (speaking Inuktitut). And also, a gift for Micah.
3 Please come.

4 Puis on remercie beaucoup Micah pour son
5 travail de soutien à l'Enquête nationale. (Speaking
6 Inuktitut). Nakurmiik.

7 Adam Arreak (speaking Inuktitut)
8 Lightstone. (Speaking Inuktitut).

9 We would like to thank Adam Lightstone, who
10 has participated in these forums and also lobbies on
11 behalf of the murdered and missing Indigenous women.

12 Depuis qu'il a été élu, je crois qu'il est
13 le plus jeune membre de législature ici au Nunavut, du
14 gouvernement. Et depuis qu'il a commencé son travail dans
15 le gouvernement, il diffuse de l'information sur les
16 femmes inuit et les enjeux avec lesquels les femmes sont
17 subites.

18 Jocelyne accepts on behalf of -- Jocelyne
19 est la soeur de Adam qui prend le cadeau pour lui donner
20 plus tard.

21 The Honorable Elisapi, we would like to
22 show our appreciation.

23 On remercie Elisapi. Depuis qu'elle est
24 élue dans le gouvernement, elle est le ministre des
25 Services de famille et Status of Women. Je suis désolée.

1 Je viens d'oublier comment le dire en français, mais elle
2 fait beaucoup de travail dans la communauté pour que les
3 femmes inuit soit reconnues depuis qu'elle a toujours
4 travaillé aussi pour l'Association de femmes inuit
5 Pauktuutit. On la remercie énormément.

6 Maintenant j'aimerais demander à ma sœur
7 Terrelyn Fern pour venir parler des gens qui vont aussi
8 être donnés des cadeaux.

9 I'm asking Terrelyn Fern, who is the
10 Director of the Community Relations and Health of the
11 National Inquiry to come and take my place.

12 **MS. TERRELYN FERN:** I am not worthy, and I
13 can't fill her mukluks.

14 **MS. LISA KOPERQUALUK:** You have to wear
15 them.

16 **MS. TERRELYN FERN:** Good afternoon and
17 thank you, Lisa.

18 My name is Terrelyn Fern and I just want to
19 acknowledge I am a visitor on this beautiful territory.
20 My family name is Peters, and I'm from Glooscap First
21 National Akmagi (phonetic). So hello to my Mi'kmaq
22 sisters and to all of you gracious hosts.

23 It has been a challenging four days, and a
24 lot of information and wisdom and knowledge that has been
25 shared, and it can be hard at times to hear this type of

1 information and to be reminded of some of those hurts in
2 the past, but recognizing, understanding and moving ahead,
3 we heard a lot of resilience and strength.

4 There's a lot of work that goes behind the
5 scenes to prepare and plan. I want to acknowledge the
6 Inquiry staff, our logistics teams, our legal teams, our
7 health and community outreach folks.

8 At this time, at every hearing and event
9 that we go to, we try to create a really strong circle of
10 support, individuals in the community that have the
11 biggest hearts and the innate ability to surround
12 individuals with love and strength as they sit and witness
13 this testimony, this information. And I want to take some
14 time to acknowledge those individuals.

15 We want to say thank you to Eliyasaksovut
16 (phonetic) for their counsellors that have come to support
17 for the past four days, to Northern Counselling, to First
18 Nations and Inuit Health Branch for their amazing
19 resolution, health support workers and cultural support
20 workers that have taken the time to stand in strength and
21 to circle around us and around you as we journeyed
22 together for the past four days.

23 So I would like, the commissioners and the
24 grandmothers would like to gift you as well, and so I
25 would like to -- I'm going to call some names. I would

1 like for you to come up. Elisapi Kwasaq (phonetic),
2 Elisapi Aningmiuq, Nash Sagliatuk (phonetic), hiding in
3 the corner, Jekoposi Tiqliq (phonetic), Elizabeth Sheen
4 (phonetic), Cami Anderson and Jamie Mike (phonetic). And
5 I want to acknowledge that Rebecca Williams, Sarah
6 Philippe, we did gift them as well. They had to go. Her,
7 I believe, daughter or relation is having -- is in labour
8 at the moment. So I want to acknowledge them, and we did
9 gift them as well.

10 I have the graciousness to work with these
11 amazing individuals. We are very happy.

12 Parnabah (phonetic) from Pauktuutit as
13 well. Is she here? Wonderful. Thank you.

14 I'm always amazed, when we go into
15 communities, at the wonderful people that are supporting
16 all of us. So from the bottom of my heart, I want to
17 acknowledge you and say nakurmiik (speaking in Mi'kmaq)
18 for your time, your dedication, your love, your laughter
19 and your tears. I thought Mi'kmaq people were funny, but
20 the Inuit people of this land are way more funny. We've
21 had a great week and lots of laugh, which is healing as
22 well.

23 Finally, we'll try to get through this. I
24 know everybody wants to go. There's a few other women
25 that we would like to acknowledge, and they are members of

1 our NI staff, amazing women that have -- let me call them
2 first: Lillian Aglugark Lundrigan, please come up, Violet
3 Ford, Looee Okalik and Lisa Koperqualuk. I tried to hide
4 this from Lisa because she's the MC and I didn't want her
5 to know.

6 I want to honour -- we want to honour these
7 women for their brilliance, their strength, their
8 resilience, their knowledge, their wisdom. They're
9 reminding us that you can be strong and firm and gentle
10 and that we are stronger together, and that it is
11 important to be inclusive and to have the Inuit voice, and
12 I thank you, (speaking Mi'kmaq) for your love. And on
13 behalf of everyone at the National Inquiry, we want to
14 thank you and honour you for sharing of yourselves, for
15 welcoming us here to this land.

16 So thank you.

17 **(APPLAUSE/APPLAUDISSEMENTS)**

18 **Mme LISA KOPERQUALUK:** Alors, merci tout le
19 monde. On va terminer notre semaine très stimulante
20 aussi, très touchante, très intense, comme on savait que
21 ça serait.

22 So we will be ending our week now at this
23 last part of our ceremony, our closing ceremony, with the
24 extinguishment of our qulliq.

25 I would just like to explain very quickly

1 how the qulliq has been travelling again. I mentioned it
2 earlier, but our qulliq, the Inuit seal -- originally seal
3 oil lamp or bowhead whale oil lamp has been travelling
4 with the National Inquiry as one of the sacred objects,
5 and at every hearing, no matter where it is, whether it's
6 in Montreal or in Calgary or Quebec City or Inuit
7 nunagivaktangat or aillaiq nunagivaktangat (phonetic) in
8 the reserves, for example, wherever the National Inquiry
9 has been, the qulliq has followed and is lit.

10 (Speaking in Inuktitut).

11 Let's have our closing prayer and the
12 closing of the qulliq. Meeka (speaking indigenous
13 language).

14 **ELDER MEEKA ARNAKAK:** (Speaking
15 Inuktitut). Thank you very much. Qallunaat, because we
16 are able to be on the same page even though I can't speak
17 English, I am very friendly with qallunaat and also Inuit
18 women, young people. They are in my mind -- and who have
19 given me a little of support. I am sure that we will have
20 better things coming, so this is my hope and this has been
21 my hope. And, we have been as one culture, as one person,
22 and we are proceeding.

23 Even though I cannot speak in English, I
24 look at all the Canadians from what I hear through TV,
25 although I don't understand it, but I feel for them and my

1 body seems to understand that. And, I appreciate for
2 giving us our strength to proceed.

3 But, according to being an elder, I won't
4 be able to do too much of the work I have been doing,
5 although my mind is still eager. And, I have somebody
6 give me a great gift of love that I never felt for a long
7 time, and the hurt that I had is gone. And, my mind, my
8 breathing and my -- the thing that was stopping me --
9 because I couldn't live properly or be normal. I used to
10 envy people that were mixed around with other people. I
11 couldn't do that, but now -- and I ask myself, why can't I
12 get mixed in with the other people? And, a lot of times I
13 ask myself that. But, when I had an understanding after
14 going through healing with my wife, Meeka, and it was -- I
15 realized that I was carrying things that I shouldn't be
16 carrying. And, everything I do is now with love.

17 I used to cry because I love my wife, my
18 children and the people. And, for those reasons, we came
19 here not too long ago. I am very happy of what is going
20 on, but I just don't say anything. I am full of love. I
21 am very proud of our qallunaat, I am very proud of Inuit,
22 men, women, and I give this to you to thank you. For what
23 we heard will not just disappear and we will work on them,
24 and we have a hope for the future from the things that I
25 have heard and I recognize them because it is all for --

1 to have a better life in the future.

2 And, it is the very first time that I have
3 been into a hearing like this, and I have thought about
4 it. I have been a minister -- a lot of times -- and when
5 we meet -- there are a lot of people. Sometimes we
6 disagree too. But, here, what we went through, I have not
7 heard any disagreement and anybody who objected, and I am
8 very proud of that, because we are working on something
9 very important that is -- that will be used for the future
10 even if we don't use it right away. But, it will be used
11 to better our future in the future. And, I thank you very
12 much. Thank you. Thank you.

13 **ELDER MEEKA ARNAKAK:** Maybe I am the last
14 one? I will say a prayer and sing a hymn for this meeting
15 -- part of this meeting. It is a short one. I will sing
16 first, then I will do the closing prayer.

17 (MUSICAL PRESENTATION)

18 **ELDER MEEKA ARNAKAK:** (Speaking Inuktitut).
19 Amen. That is it.

20 --- Upon adjourning at 17:56

21

22

23

24

LEGAL DICTA-TYPIST'S CERTIFICATE

I, Sean Prouse, 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.

A handwritten signature in cursive script that reads "Sean Prouse". The signature is written in black ink and is positioned above a horizontal line.

Sean Prouse

Sep 13, 2018