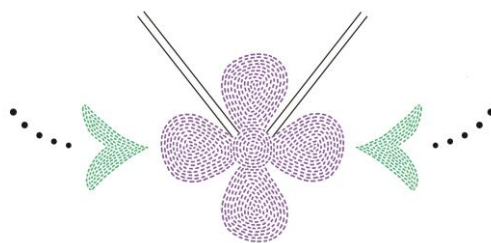


National Inquiry into
Missing and Murdered
Indigenous Women and Girls



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

**National Inquiry into Missing and Murdered
Indigenous Women and Girls
Truth-Gathering Process
Part I Statement Gathering
Vancouver, British Columbia
The Saa-Ust Center**



PUBLIC

Monday April 30, 2018

Statement – Volume 412

Gary Olver, In relation to Josephine Campbell

Statement gathered by Caitlin Hendrickson

II

NOTE 1: Redactions to this public transcript have been made pursuant to Rule 55 of the Commission's *Legal Path: Rules of Respectful Practice*, which provides for "the discretion to redact private information of a sensitive nature where it is not material to the evidence to be given before distributing the information to the Parties. The National Inquiry will consider the public interest in releasing this type of information against the potential harmful impact on the individual whose personal information is at issue."

Redacted names have been set off in italics to avoid confusion with amendments.

NOTE 2: The use of square brackets [] in this transcript indicates that amendments have been made to the certified transcript in order to replace information deemed inaudible or indecipherable by the original transcriptionist. Amendments were completed by listening to the source audio recording of the proceeding and were made by Maryiam Khoury, Public Inquiry Clerk with the National Inquiry into Missing and Murdered Indigenous Women, Girls and 2SLGBTQ, August 8th and 9th, 2018 at Ottawa, Ontario.

**III
TABLE OF CONTENTS**

| Statement Volume 412 | PAGE |
|---|-------------|
| Gary Olver | |
| April 30, 2018 | |
| Statement of Gary Olver | 1 |
| Reporter's Certification | 43 |
| Statement Gatherer: Caitlin Hendrickson | |

Documents submitted with oral statement: none.

1 Vancouver, British Columbia

2 --- Upon commencing on Monday, April 30, 2018,

3 at 2:04 p.m.

4 MS. CAITLIN HENDRICKSON: Whenever you're
5 ready.

6 MR. GARY OLVER: My name is Gary Richard
7 Olver, O-L-V-E-R. My last name is O-L-V-E-R. It's spelled
8 without an I in it. That's a common mistake a lot of people
9 do. That's my adopted, given name. My biological name, I
10 was a Sanderson. That was my father was Neil Stanley
11 Sanderson. And my mother was Josephine Campbell of Moose
12 Lake, Manitoba. My -- I believe my father, Neil Stanley
13 Sanderson, was out of ~~(inaudible)~~ [Pasqua] in Saskatchewan.
14 In about 1973 my mother on January 7th was murdered on the
15 outskirts of Winnipeg. She was found down seeing my father
16 and wasn't able to find him. And this is what I know. My
17 brothers, some of my other brothers and sisters have a
18 father and when my older brother was alive, he's deceased
19 now, his name was Ken Cook, and then I had another older
20 brother, James Cook. And Ken was dying of cancer, brain
21 cancer. And in 1990 or 1991, I got to meet by brother Ken
22 and my oldest 1 who was dying of cancer in ~~La Paw~~ [The Pas]
23 Hospital. And I spent a month with him. And during that
24 month we reminisced of a lot of the things that we had
25 endured, as I was the youngest and he was the oldest. And

1 so he helped fill in a lot of the gaps and then my other
2 brother, James, when I met him, he got to fill in other
3 parts of the gaps.

4 Some of the brothers and family would
5 argue that Stanley Cook was my father, but what I know is
6 from Lola Campbell, which was my mother's sister, she said
7 that Neil Stanley Sanderson was my father. And James
8 collaborated with that. James also knew that that was my
9 father. My other siblings would argue that point and would
10 say that Stanley Cook was my father.

11 Stan worked in a trap line in northern
12 Manitoba and he really loved my mom. And to the point of I
13 think being obsessed. And he didn't like the fact that my
14 father was with my mom. And one night him and his friend,
15 Shorty -- I don't know Shorty's last name -- but Shorty
16 worked for the railroad company in northern Manitoba, and
17 that's how people got around, by railroad in the north. And
18 that's how they were friends, because he'd jump on the
19 train to go to his trap line. And in January -- it was
20 January 6th, my one other sister went out to the airport to
21 try to stop her father from going to Winnipeg. Her father
22 had said to her basically I'll be back tomorrow. I just
23 have to go and do some business.

24 And so my sister was turned back and she
25 went back into the town of ~~La-Paw~~ [The Pas]. And that was

1 my one sister, Clara.

2 Now, that was her father and on January
3 7th of 1973 I believe that Stan Cook had -- and his friend
4 Shorty -- had picked up my mom from La Portage Avenue in
5 Winnipeg. And this is what I know is -- in 1991 I had gone
6 back to Winnipeg and myself and my one other older sister
7 went to investigate what -- how my mom passed away. And
8 what we found was kind of very disturbing. This is what
9 everything that I know is true, it -- when my mom was raped
10 and stripped down naked and her legs were bound and she was
11 dragged from the car. She was dragged naked with her legs
12 bound. And the two guys got out and they went up and they
13 stabbed her 42 times. She didn't die. She wasn't dead. And
14 the men left. And this family that had a camper van had
15 come down the road and found her on the side of the road,
16 and she kept repeating to them, Shorty did it, Shorty did
17 it.

18 And she was stabbed by Shorty. And so
19 that's what I believe. I believe that these two were the
20 assailants and they were the ones that killed my mom. And
21 it was her ex-husband and his friend. It was tough for me
22 that -- to feel this because that night when I went back, I
23 had gone back to my natural family and tried to find out
24 who I was. I went back up to ~~La-Paw~~ [The Pas] after and I
25 kept these things to myself, and I ended up out in Sheridan

1 with Stan Cook. And one day during the spring, there was
2 still snow out up there, I went out grouse hunting and the
3 sun was out and I looked down in the snow and I saw a
4 shadow of a rifle pointing at me. So I turned around and
5 sure enough, Stan was pointing the rifle at the back of my
6 head. I pushed the rifle barrel basically out of my face,
7 and said, what are you doing?

8 And he looked at me with this kind of a
9 really evil look and he said, I should have killed you when
10 I killed your father. You remind me of your father.

11 And I said, yeah, yeah.

12 I just kind of sloughed it off and was
13 joking around. You are my dad, is what I said to him.

14 And we went off grouse hunting. And I went
15 back to the lodge where he lived and he had some other
16 family members over and that night they started drinking
17 and I was laying on the couch and I pretended to drink.
18 They got all really intoxicated and that night I took the
19 rifle breaches out of the rifles and put them into the
20 bottom drawer in the kitchen. And when I heard that train
21 coming in the early morning, at six in the morning, I was
22 there to meet it. And I got out of there and I went back to
23 ~~La-Paw~~ [The Pas]. I stayed with my sister. It was later,
24 after that, that my brother ended up in ~~La-Paw~~ [The Pas] in
25 the hospital of brain cancer and I got to sit and visit

1 with him for a month and he filled in the blanks in a lot
2 of the incidents that happened to me as a child. And he
3 apologized to me for an incident that had happened and that
4 incident is this scar here. I have a scar here and a scar
5 here. And this scar here is much larger, it was a
6 ~~(inaudible)~~ [A long ovoid] but I had surgery since. His
7 father had directed him to lead me on the train tracks to
8 basically get rid of me. And what they'd done is they took
9 a tin can, it was like a paint can, and they took a knife
10 and put holes and slits into this tin can. Then they put it
11 on my head and said, let's go play knights. And they put me
12 on the tracks, and my brother threw rocks at me. The rock
13 had hit the face of the can, and dented, and that's where I
14 had ~~(inaudible)~~ [got the lacerations] here and here. I fall
15 on to the tracks and my one other sister, [Sister 1], ~~who~~
16 ~~had been arrested~~ [came to my rescue]. She was only a
17 couple of years older than I was and she dragged me off the
18 tracks as the train was coming and I rolled down the small
19 embankment on the other side. This was in the town of
20 ~~(inaudible)~~ [The Pas]. And my other brother, James, had
21 just coming down to that other way, the other side of the
22 tracks, and came over, saw what had happened, and tried to
23 remove the can, and realized that I was bleeding through
24 the slits and he couldn't remove the can off my head. So he
25 put me under his arm and he took me to the hospital and

1 they removed the can. And when they were examining me, they
2 realized that I had had a tumor. I had a tumor in [behind]
3 this left ear here. And they removed the tumor also and
4 stitched me up. And I was left in the hospital.

5 And I was -- after I was released I went
6 back to my home and there was a lot of alcoholism and me
7 and my one other sister used to hide in the closet and
8 sleep. And there were sometimes there was no food in the
9 house and we'd have to eat mice and sometimes the garbage
10 that was left behind the stove. And I -- I had a really
11 terrible time as a young man, as a boy. In times ~~I was~~
12 ~~quick to~~ [Stan Cook would] come home and he'd come from his
13 trap line and ~~(inaudible)~~ [he would do] a lot of drinking.
14 And he'd bring friends and those friends would molest my
15 sisters. And after my mother was absolutely intoxicated.
16 And then there were other times that I -- he'd torture --
17 he'd beat my mother to a pulp and I remember this one time
18 he beat her and I remember looking down at her because he
19 was holding me up by my stuff from my arm pit and she was
20 wearing brown slacks and a Paisley blouse and he had just
21 beat her to a pulp and her face was just black and blue and
22 she was crying. There was blood. And I remember saying,
23 it's okay, mom, it's okay. And he's hurting me now, it's
24 okay, he's not hurting you anymore. And I'd fight and kick
25 and scratch and bite. And that particular time he ran my

1 town lights off of the clouds. And we came across a road,
2 and the road had street lights on it and we walked that
3 road. I remember crying and I was tired and my sister
4 saying, don't cry, don't cry. And she -- he and her, our
5 whole lives we were inseparable. We came across a trailer
6 and I remember seeing that trailer and it was silver and it
7 had, like, a pink line down the centre of it. And we went
8 inside and the people there recognized us. I didn't know
9 who these people were. But then I looked over and I saw one
10 of my brothers there. And it was my brother, Roland, ~~and my~~
11 ~~elder brother~~ [one of my older brothers]. And basically the
12 police were called, the RCMP showed up and it took three
13 RCMP to pull me and my sister apart because we fought and
14 kicked and screamed as they pulled us apart and put us in
15 separate cars. And I always remember my mom saying to me,
16 don't ever go across bridge. If you go across that bridge,
17 you'll never come home. Because in ~~La-Paw~~ [The Pas] they
18 had a bridge that wasn't too far from our home, and it was
19 my mom's way of saying if you cross that bridge, just to
20 keep us off so we wouldn't fall in the river or anything.
21 That was her way of scaring us not into ever going across
22 the bridge.

23 And I remember being back in the back seat
24 of that squad car and I was crying. I looked up and I
25 remember seeing the gentle face of that one police officer

1 that was on the right-hand side, looked back at me and
2 said, you'll be okay, boy, you'll be okay.

3 And then I fell asleep. And I woke up in a
4 foster home the next day. And basically from there I ended
5 up being adopted out. And they moved me up to Flin Flon
6 where ~~(inaudible)~~ I stayed with an elderly lady. I can't
7 help you with the names. I was so young. But I stayed with
8 them I guess for -- I don't know, a while, and I had this
9 tractor that was out in the driveway, it was a pedal
10 tractor, and I just loved that thing. And I remember the
11 day ~~was so short~~, [the social worker] ~~they were~~ coming to
12 get me. I fought with that ~~(inaudible)~~ [social worker]. And
13 then after that, that's when I was adopted into the Olver
14 home.

15 And it was a completely different
16 lifestyle. I remember my adoptive mom telling me that the
17 first Christmas that I had with them was I slept until
18 something like 10:30 or quarter to 11 or something like
19 that. The rest of the family just were waiting for me to
20 come down the stairs to open presents and they got -- they
21 ran upstairs to wake me up and I come down and I shared my
22 first Christmas with them, and you know, they gave me
23 crayons and ~~(inaudible)~~ [plasticine]. I got everything that
24 a boy could ever want, you know? My dad adored me, he
25 loved me. I remember seeing some of the photos from the

1 time I was, like, five and I would dress like him. I'd have
2 the white T shirt on and blue jeans on, just like he would
3 dress on his days off. And he worked for -- it was called
4 ~~(inaudible)~~ [ABC] mining up in Flin Flon, and he just a
5 young fellow at the time. I think he was in his early 20s.
6 And he adopted me. And then later they had two kids of
7 their own. My brother, Trent, was born first, and Gail was
8 born -- the last one born. And then from there we moved
9 from Flin Flon to B.C., where my father worked at
10 (inaudible). And I was raised in a very non-Aboriginal
11 community, ~~(inaudible)~~ [I think I was the only native
12 person in, I don't know], 20 miles. And the only other
13 minorities in the school were Italians, so I kind of -- the
14 Italians were the only other ones I kind of got along with.
15 I played soccer with them, swim club, and you know, lots of
16 them were my friends. I think one of first jobs I worked
17 for an Italian family that let me work as a stock boy in
18 the supermarket with an Italian family. They knew who I was
19 and they allowed me to do that.

20 But I had -- I ~~got a~~ [dealt with a] lot of
21 racism ~~(inaudible)~~ [in my community, and got called] every
22 name in the book. Everything from, like, ~~(inaudible)~~ [china
23 man, chink] kike to just terrible things. And I always had
24 to fight. I always got beat up and my dad wanted me to go
25 to judo and karate and my dad said, no, that's -- I don't

1 want you doing things like that because you can go to
2 boxing. So I started boxing. That's how I learned to defend
3 myself. And I learned to take a punch and basically I had
4 to [sometimes] practice that in the school yard. I was
5 always being prejudiced and hit by other kids. But ~~my~~ [the
6 Olver] home was a safe home. It was a good home in a way.
7 Like, I had new bicycles all the time, I had food all the
8 time, I was dressed well. We had, like, Sunday's best to
9 wear. I had pajamas I had to wear when I was going for bed.
10 You know, it was like I got a bedtime story read to me. You
11 know, Christmas was something that was very special. We all
12 had to wake up and sing merry Christmas to wake up all the
13 adults. There was never any alcohol. There was no smoking,
14 there was no drugs, there was none of that. It was a very,
15 very clean home. And we always went on vacations and got to
16 see a lot of the world and we always did pretty much what
17 we were told. And again, it was the prejudice and the
18 racism in our community that basically put a real toll on
19 our family. And there was my first incident run in with the
20 law was over a bicycle. And I had found this bicycle and I
21 tried to give it back and they charged me with stealing of
22 a ~~bicycle~~ [bike]. And but I knew who stole it and it's the
23 fellow's name is Dave Elliott and I never back then it's,
24 like -- I never snitched him out. We never -- but he -- I
25 took the rap for that. And basically I ended up on

1 probation and during that time on probation I was in -- I
2 was about 13 and I was in an alternative school. I put into
3 an alternative school for ~~(inaudible)~~ [fighting and stuff
4 in the] regular school. And I ended up with some pretty
5 other bad kids. One day after school he removed I guess a
6 wallet from one of the custodians jackets that were hanging
7 in the -- it was hanging somewhere in the gym. And he had
8 removed money out of it. And I didn't see it happen, but
9 this is what he had told me to say. And we went to get a
10 bite to eat and I said, well, where did you get the money?
11 And he goes, well, I got money. And then we went to the
12 arcade and the RCMP came in and they arrested us. And I
13 didn't know why we were being arrested. And once I got the
14 -- they put me in the cell with him and he told me what
15 he'd done. And he goes, you know, I have been in trouble
16 with the law a lot and they're going to send me away to
17 Wellington if -- he goes, if you take the rap for this, he
18 goes, I won't get anything and they'll just give you
19 probation. And you have remember, I was just a young
20 fellow, right? And I had already been on probation for
21 something I hadn't even done. And but I took the rap for
22 it. And anyway, I got sentenced to 14 weekends at Santa
23 Rosa, it was a boys' camp for boys that had to pay back
24 restitution. They had to cut firewood and -- but I -- yeah,
25 the young kid at the time had told me to plead out that I

1 was guilty. And he said, you're guilty and I don't get sent
2 away and, you know, you'll get probation. So I stood up in
3 front of the court and I said, I'm guilty. Not even knowing
4 what the word meant at 13 years old. I was kind of naive.
5 And he sentenced me 14 weekends in Santa Rosa and at that
6 point I ended up in a foster home. And I had to go off to a
7 boys' work camp every weekend and cut firewood by hand with
8 a hand saw. And split it by hand. And we would sell cords
9 of wood to pay back this custodian that had lost their
10 money. And because I had said I was guilty, I was the one
11 that had to pay it back. And that boy I was hanging out
12 with, he ended up getting sent away anyway. You know? So I
13 had twice I owned a mistake on behalf of two other people.
14 And that was my run in with the court system as a boy.

15 And I had to deal with a lot of prejudice
16 ~~and also deal with~~ [that has to do with] the Indian Act
17 back in that day. As an Indian we didn't have rights. We
18 were basically considered guilty of a crime and we had to
19 prove ourselves innocent. So regardless what I had said,
20 they already had my number. You know? I tell you today as
21 an adult is that I look back at that and I thought I was
22 just doing it to protect my family, right? And my friends.
23 And you know, that was something I learned. I learned from
24 that day when that person tortured me and broke my arm, as
25 I watched my mom being beaten, and that was something that

1 somewhere in my head it was like it's okay, it's okay to
2 abuse me, it's okay to emotionally hurt me. It's okay, I
3 can talk it. And you know, I had always done through my
4 whole life.

5 So I ended up in a number of foster homes
6 and I ended up in a number of group homes after that. And
7 they paired me up with another kid that was adopted out.
8 And me and him ran amok. And we ended up -- we were liked
9 in our community. Like, we were loved in our community by
10 some people and then despised by other people in our
11 community. We were raised to be white but we looked native.
12 And anything that ever happened in my neighborhood, and was
13 always blamed for, you know? And that's not right. You
14 know, it wasn't until later in life that I had a friend of
15 mine that called me and we were talking here in Vancouver
16 and he'd told me some of the allegations that were made
17 about me when I was growing up. And I was absolutely
18 shocked by some of the things that were said. And I had to
19 deal with racism. I was the only minority in the
20 neighborhood. And they were, like, that kid out there, he's
21 wild because he jumps bikes and makes hang gliders and
22 flies them off banks, and stuff. And they just thought I
23 was just a bad kid, right? I was just kind of a daredevil.
24 And so other kids would just go, I broke a window, he must
25 have did it. Or you know -- I think there was one case, me

1 and my family were out on a summer vacation out here in
2 Vancouver and I was accused of breaking windows at a
3 school. You know, I was with my family. So you know, it
4 just never ended. It never stopped. It was -- I had been --
5 when I was 13 my sister had a few friends that lived next
6 door and they -- one summer I was accused of a sexual act
7 with the neighbour's daughter. And I would have been only,
8 like, three years older than they were. You know, it wasn't
9 later in life is when the fellow here in Vancouver told me
10 that this is what I was being accused of. That those girls
11 had gone forward and it had turned out to be their father
12 that was molesting them. You know, and it was -- they -- in
13 communities would find a native person and accuse them of
14 things. It was a scapegoat where a lot of things that were
15 happening. And that's not right. And then the laws, because
16 of the Indian Act, we were considered guilty of these
17 crimes, you know? I'll get more into details about that a
18 little bit later, but I was in ~~(inaudible)~~ [group] homes
19 and I went to ~~(inaudible)~~ [um I ended up moving back to]
20 (inaudible), I ended up staying at a boarding house
21 ~~(inaudible)~~ [and it was run by this little senior lady],
22 her name was Margaret (inaudible) and she -- I lost her a
23 couple of years ago. She adopted me as her family. And she
24 was just a beautiful soul. And she had a grandson by the
25 name of Jim. Jim I knew from the time I was in grade two.

1 And we used to do a lot of outdoor things. We did a lot of
2 camping and climbing and hiking and fishing. And I ended up
3 -- we had lost touch for all those years, and then I ended
4 up at this grandmother's house in her boarding house. And
5 then Jim moved back in and we became like brothers and I
6 went to work and she raised us as teenagers. And we went
7 off and did the normal things like rock concerts and we
8 started drinking. That's when my drinking really started. I
9 just tried to drink like the rest of the guys and -- but
10 the alcohol didn't agree with me. I'd always end up in a
11 fight when I started drinking. And but I had already had
12 this kind of notorious type of -- I don't know -- kind of -
13 - I don't know what you'd call that -- I was kind of
14 considered notorious in the community at that point. I was
15 drinking. And I ended up sitting in a bar one time and I
16 got -- that's where I met my first partner and we ended up
17 having a child together. And we sobered up together and we
18 moved up to Nelson B.C. there and we had this little house
19 and I worked part-time jobs with for a landscaper. A kind
20 of outfit that restoring old Victorian homes and things
21 like that. And it was -- I used to kind of enjoy that type
22 of work. And then I'd go fishing in the evening. I enjoyed
23 my fly fishing. But she -- my son was born in 1992,
24 September 28, 1992. And me and my spouse split up and I
25 ended up working for a movie company in Nelson. There was a

1 big production came through and one of the stars was --
2 approached me, I actually ran into him right down the
3 street in Nelson, and he said me, he said to me, he goes,
4 do you have any friends? I went, no, not really. But he
5 goes, well, could you meet out on set later?

6 And I went out to (inaudible) and I hung
7 out with this super country music star. And he said, yeah,
8 would you like to be in this movie? And I said, yeah,
9 sure.

10 He said, I need some help. What's that?
11 We need some more native people.

12 So the people that I rented from in this
13 little house, their friends knew some native people. So I
14 called and talked to him and before you know it, there was
15 like a whole band, natives that came from Vancouver to
16 Nelson to do this scene for this motion picture. And but I
17 ended up on the beach with this music country star and he
18 had told me, it's -- we were sitting under a tree one day
19 there and we were braiding one another's hair. At the time
20 I had really, really long hair. And he said to me, you
21 know, nothing is for free in this world. So they'll offer
22 you it all, but never take it. Stay away from drugs and
23 alcohol. He says he's seen too many men in the business
24 lose their lives to drink. And that was his advice to me.
25 And you know, I ended up down -- I ended up breaking up

1 with my partner and I went back and me and her ended up in
2 an argument and there was -- we were both highly
3 intoxicated and he[r] brother had thrown a pot out the
4 window and I split my head open and there was a shouting
5 match ~~(inaudible)~~ [that had occurred,] the local police
6 were called and they locked me up and they threw the book
7 at me. And I ended up being incarcerated for being held in
8 remand custody for about three months. And then I ended up
9 I took it to Supreme Court and they asked -- well, I didn't
10 have a criminal record and they were wondering why I was
11 being held. And they let me go. And when they let me go
12 they gave me this very special piece of paper. And it was
13 their way of apologizing to me for incarcerating me for
14 something I hadn't done.

15 I ended up making Vancouver my home. I did
16 a number of TV shows and I was a model for a bunch of
17 ~~(inaudible)~~ [clothing manufacturers] at the time. And I
18 ended up falling down again and ended up drinking and I
19 ended up ~~(inaudible)~~ [Downtown Eastside] and a fellow came
20 up and he hit me with a pool ball. And the pool ball
21 shattered a piece of bone from a part of my head here
22 ~~(inaudible)~~ [into my brain]. And it killed me. And they
23 threw my body into the alley basically I was revived in the
24 ambulance and I ended up in hospital with the right side of
25 my face completely pulverized. And I seen a doctor here.

1 He's retired now, his name is Robert Thompson, he's a
2 phenomenal plastic surgeon. And he was able to reconstruct
3 my bone structure on the right side of my face. And he took
4 the bone from here and a bit here and put it through here
5 into here. And if you look at me today you can't really
6 tell I was ever in an accident that way. And I still have a
7 bit of a speech impediment. That part of my mouth
8 ~~(inaudible)~~ [and stuff, I don't have any feeling in there].
9 That was a trial that again was caused from alcoholism. And
10 it was -- it all stems back to when I was a boy. And trying
11 to drown out those feelings. And I ended up in
12 relationships that were filled with alcoholism. And I
13 always thought I was trying to rescue my partners and the
14 result of that is I was living a really unhealthy
15 codependent relationships that -- I was emotionally,
16 physically abused, financially abused, and in how I was
17 raised as a young -- when I was a baby, and I look back at
18 it like it's okay. I think that's where my self-worth was
19 basically compromised. I had gone through life saying it
20 was okay. Somewhere in my head it was okay to abuse me,
21 it's okay to throw me out, it's okay to -- and ~~(inaudible)~~
22 [that's not right, you know, and I would] drown that out. I
23 drowned out all the things that I deal with. And remember,
24 I was in my 20s, right? I'm 50 now. So you know, I didn't
25 get real help until I was in my 40s. You know, I had

1 remained sober for 13 years and then I fell down and now I
2 have seven years. I'm seven years sober today. And during
3 that time I had to go back now to 92 when I met my first
4 partner and I had my first son. And I had gone -- while I
5 was down here in Vancouver, I believe it was in 1994 I got
6 a call from [The Minister of] Child and Family Services
7 that I needed to get custody of my son, [Son] and I went to
8 the Supreme Court and they basically said to me that --
9 because I was an aboriginal male by nature that we don't --
10 we have no business in raising our kids. And they wanted me
11 to sign a document, which I did, and I figured that I'd
12 just -- you know, I'd get ~~in touch with~~ (inaudible)
13 [partial custody or something]. My partner, his mom, my ex-
14 partner, his mom ended up with custody. And he lived
15 through some really horrible things. And then he started
16 seeing me when he was about ten. I would fly him down here
17 to Vancouver and spend a couple of weeks with him every
18 summer. And take him out and get him clothes and toys, he'd
19 get to hang out with his younger brother and they were
20 telling me that he had some, like, attention deficit
21 disorder and that he wouldn't sit still. And they had him
22 on this medication. I disagreed with it, so whenever he
23 came to visit, he hated taking the medication, so he didn't
24 take the medication. And he became this normal loving kid.
25 And he'd sit and he'd carve with me for hours at a time.

1 And I still have one of his pieces. And I lost touch with
2 him when he was about 16. And he -- I called his mom's
3 place and her new husband would answer and he'd always give
4 me an excuse that he was off at university or he was off
5 doing fire fighting training. And I was, like, real proud
6 of him. And then he showed up a couple of years ago here in
7 Vancouver. In 2016 he showed up here and he was happy to
8 see me. And while he was here he talked about his trauma
9 that he'd gone through. And how he was molested and abused
10 by this couple of fellows that his mom was seeing. And he
11 had done this to me, a confession when he went out and got
12 loaded and confessed to me that he was an alcoholic and he
13 needed help. And I got him sober and took him to his very
14 first AA meeting. And he started hanging out and he [we]
15 carved and he was a phenomenal artist. And he'd -- we'd
16 talk about some of the abuses he went through and we were
17 ready to set to go and maybe lay some charges, ~~(inaudible)~~
18 [look at laying charges] and my son ran off with his
19 girlfriend and I didn't really approve of their
20 relationship. And he ended up back up to his mom's place
21 for his sister's wedding. And he came back to Vancouver
22 September [date], on his birthday, he'd borrowed his mom's
23 car to drive down here. And I told him to drive safely and
24 when he went home, he said, dad, mom, I'm a good driver.
25 And he basically he went back and on September 30th I was

1 washing my windows in my home, because my partner and I
2 live now, and there was a knock at the door and the police
3 showed up and they asked me outside. And I stepped outside
4 and I asked, can I bring my partner, and he said,
5 absolutely. And he had to regret to inform me that my son
6 had gone down into the basement of his mom's home and he
7 hung himself.

8 So I look at this, the trauma of
9 everything I have gone through in life, and it only seems
10 to be put forward on to the next generation. You know, my
11 other kids never suffered any trauma. My other wife never
12 suffered any trauma at all. Good kid. Well educated. He's
13 all grown up now, he's a big boy. He's a really big boy. I
14 had only wished that at that point my life that the Supreme
15 Court at that time had given me custody. You know, because
16 it's -- you have to look at this family means everything to
17 me. This is how I was raised. ~~(Inaudible)~~ [My adopted
18 family], they raised me with family means everything,
19 right? And that's what I wanted. That's what [I needed] --
20 my adopted father ~~(inaudible)~~—[was a young man in his 20s
21 when he started his family] and so was I. Even though there
22 was alcoholism, and I went to fight for custody of him and
23 I lost because of some act that Canada has, a law, and you
24 know, I look at it like this: If he had been in my
25 custody, he would probably still be alive to this day.

1 Because I would have been able to give him the tools to
2 manage his life like how I managed my life. And
3 spirituality and helping others and believing in a God, you
4 know. That was something my oldest boy couldn't comprehend.
5 It was, like, (inaudible) I educated him why we do these
6 things. He didn't understand that, couldn't grasp the
7 concept. Because when he spent most of his time with his
8 mom, his mom was -- she was atheist. She didn't believe in
9 any of that. So he was never raised that way. And that to
10 me was, it was kind of hard for him to understand that.

11 Anyway, who I ~~had~~ [am] today, you know, I
12 work in my community. I'm a producer for some radio shows
13 and co-producer and producer. And I also do co-producing
14 and was a producer for television, for access television,
15 it was a community-based ~~(inaudible)~~ [cable] show here ~~in-~~
16 ~~(inaudible)~~ [and all the funding got cut] so we ended up
17 all of us ended up ~~(inaudible)~~ [losing our jobs]. We still
18 do volunteering and ~~go to (inaudible)~~ [it goes online] but
19 I'm really working in my community. I make my money through
20 the arts and everything else I do is pretty much volunteer.
21 I like to promote spiritualism and healing and more
22 positive way of living in my community. So it's a community
23 of artists here living a clean, sober lifestyle. And doing
24 it the only way you can do that is to be clean and sober
25 and by example. And I have learned over the years with

1 working with a lot of aboriginal people in Canada is how
2 the traumas that they've been through over their lives. And
3 as I got more involved in politics and the politicians and
4 had talks with them, I found that a lot of our problems
5 here in Canada has to do with the Indian Act. And the
6 Indian Act was designed to repress people here in Canada
7 and keep us from our full potential. And we are considered
8 an enemy combatant, so-called back in the day. And
9 residential schools and 60s scoops were all designed to
10 assimilate the native and try to assimilate us into a non-
11 aboriginal way of behaviour. And what I found is I was
12 raised in a very proper home, and a church. I go home and I
13 believe in god and Jesus and things and but again, I found
14 my own spirituality as a native person and that's who I am.
15 And part of the same in spiritual context, believing that
16 it's the same god, we just have different needs for him and
17 the similarities are really very close. That's how society
18 abides the faith. And non-aboriginals call it Christianity
19 and then some native people that have heard things that
20 kind of residential schools and things condemn
21 Christianity, but then again it's the label that's wrong.
22 It wasn't Christianity that designed the residential
23 schools, it was the Roman Catholic church. And so, you
24 know, they misinterpret and they label things in ways and
25 there's people like me out there that educate my own people

1 and have to say it's -- they went through residential
2 school, that wasn't Christianity. That was the farthest
3 thing from Christianity. That was no more than a
4 concentration camp for aboriginal children to assimilate
5 them into something that they weren't -- that they aren't.
6 But spiritually, they were already spiritually, you know,
7 proper. You know, and it was the systemical breakdown of
8 the residential schools and the 60s scoop in a lot of ways
9 that robbed us of our culture and it robbed us of who we
10 are. It's like I have met one of my cousins here and he's
11 around the same age as me, and he was raised in the bush in
12 northern Manitoba, and he makes me laugh. He speaks his
13 traditional language and after the first day I met him, I
14 walked down the street and I started crying. And my partner
15 said, why are you crying? And I was, like, well, because I
16 realize how much I was robbed of my culture. My cousin and
17 his beautiful ways of looking at the world and has all to
18 do with the language and it was a language that was taken
19 away from me. I know that when I was little, that's all I
20 spoke. And when I was in my adopted home, and I was sent in
21 grade two I was sent to a part of the school, it was called
22 ESL, and they'd teach me how to pronounce my words
23 properly. And I started losing that -- my dialect. I had a
24 very heavy accent at that time and that's how I was
25 conditioned, really. I was groomed, you know?

1 In my journey in my life of healing I went
2 from -- I have gone through the church, I met Navajos,
3 people of all walks in life, I still turn to my own local
4 church, but I know that there's two sides of me. One side
5 of me is my faith and the other is my culture. And in what
6 I do for a living as a sculptor, I carve in a very unique
7 ~~(inaudible)~~ [material called catlinite] which is pipe
8 stone, which Native Americans use to praise to our
9 creators. And I took this material and I started creating
10 and honouring a nation here in -- I covered in the northern
11 form of up the coast here, and ~~the (inaudible)~~ [in their]
12 style. I did it out of honour because they were the first
13 natives that I really met on one of my vacations that I
14 ended up in ~~(inaudible)~~ [Haida Gwaii]. And my adopted
15 father's brother is stationed up there. And that's where I
16 met the first real Natives in my life. And I liked what
17 they were about. And ~~(inaudible)~~ [it wasn't until] later in
18 life that I realized that I was gifted in being an artist
19 and who I was. And that's how I make my living, as a
20 sculptor.

21 You know, my own family, biological family
22 has suffered terrible traumas. I had -- I have a sister
23 named Sarah and Audrey and they died. They are both
24 deceased now. They died of alcoholism. They were horribly
25 abused as children. My brother, Ken and James, they were

1 My suggestion to the Government of Canada
2 is to -- the Supreme Court of Canada to abolish the Indian
3 Act in its entirety. And to allow the reservationists to
4 become a municipality. Allow them to have their own by-laws
5 as their own traditional office. And then in this way that
6 the natives of those communities would no longer get Indian
7 Affairs hand out. But they could apply for federal funding
8 to the federal government and create their own municipality
9 where they'd have to build infrastructure in these
10 communities. And that would give hope to a lot of the young
11 people and people on those municipalities. Because I know
12 that we're having a real serious problem with a lot of
13 young people committing suicide because they have no hope.
14 I know that's -- I think allowing the Indian Act to be
15 abolished would be a good thing. It would give us a fair
16 shake. It's like how I look at it is like they raised me,
17 they wanted to assimilate me and they assimilate me, but
18 then I don't get the same rights as them? Like, that's not
19 fair, right? In that process, you know, I lose my oldest
20 boy because they deem me because I was an aboriginal and I
21 had no business raising ~~him~~ [children] because ~~my~~ [by]
22 nature ~~(inaudible)~~ [apparently we're bad for our] children
23 is what they said.

24 You know, that's my recommendation to the
25 Canadian government. I think, you know, reconciliation, I

1 we should -- we could work together as one. And make Canada
2 a really awesome, more awesome place to live. Some of the
3 governments would take some of the advice of the aboriginal
4 people, I think we could fix a lot of the problems in our
5 world here. It has to do with everything from pipelines to
6 fish barbs. There's enough here for everyone, you know?
7 That's my recommendation.

8 MS. CAITLIN HENDRICKSON: Thank you. You
9 were kind of just very detailed and very eloquent, so I
10 don't actually have a lot of questions in regards to
11 clarifying anything of what you've shared. I think you
12 delivered what you had to say very, very well. I just want
13 to say that.

14 One thing I did want to know that I don't
15 recall if you mentioned or not was whether or not your
16 parents did attend residential school?

17 MR. GARY OLVER: My biological mother --
18 my grandfather was Henry Campbell. He was one of three
19 brothers and he was from ~~Dark Bay~~ [Duck Bay]. And he was
20 half [Saltee (ph)] and half Cree. Which is very unique
21 because the Saltee [(ph)] nation never really ever
22 integrated with any other race. Because they were
23 considered a very top spiritual powerful tribe that was,
24 like, to get you with their dreams and things like that.
25 And they were feared among a lot of the other nations.

1 My mom was born in Moose Lake, which is by
2 the mouth of the Saskatchewan River that goes into Cedar
3 Lake in Manitoba. And our people are descendants of I think
4 it was 1876, I think it was, when the Indian wars on the
5 plains were going on and the migration of Natives from the
6 States into Canada through Saskatchewan were running to
7 escape the soldiers during the Indian wars. And they took
8 the Canadians as far as up as they could go up the
9 Saskatchewan and they ended up taking the native peoples of
10 royal descent chiefs and shamans and hid them away in the
11 swamps to (inaudible) where the horse could not go and
12 chased them. And that's what I'm a descendant of. And my
13 family had arranged marriages for the longest time to keep
14 our blood lines -- if you look at me, you look at my
15 sisters, you know we're all related. You can -- we all have
16 a certain distinct family look, a family trait to us. And
17 that was from arranged marriages back in the day. And it
18 wasn't like an arranged marriage where it was like the
19 elder women would sit among themselves and then go say,
20 that boy gets along with that girl and she's the family
21 this. And so let's bring them up together. And those two
22 would be brought up together and then later as they were
23 brought up together, they were always like one. And they
24 would be married and have kids. And that's how that was
25 done, right?

1 But that's one of the -- you know, I'm a
2 descendant of leaders and shamanic people. Like, my
3 grandfather was Henry Campbell and he was half Saltee and
4 half Cree. And very, very spiritual. He was very, very --
5 he was a boat builder and a fisherman. So I see that's
6 where I get my creativity, right? It's, like, he carved
7 and he built his own tools and he built boats. And that's
8 branded me. And that's why it's so familiar, I guess when I
9 was growing up in the home, I knew how to build boats.
10 Little model boats and planes. I just started creating
11 stuff and I would carve my wood and bring together and my
12 parents were so fascinated, they had -- they still have
13 some of those from the time I was a little boy. Stuff that
14 I created myself. They look like they came out of a store.
15 But that's the power of that -- of arranged marriages.
16 Those gifts were passed down from generation to generation.
17 And it's those gifts that passed down, then look at the
18 trauma. And it's only recently that they discovered through
19 DNA that basically your trauma can be transferred down to
20 your kids. Like, unless I deal with them, then my kids get
21 passed on with my traumas. Right?

22 But how I look at it is, it's all about
23 spirituality for me. And pushing forward and doing the
24 right thing in the world. And helping others. And
25 overcoming your own traumas, unlike I think -- it's key to

1 a good life. And it's not about fancy clothes and cars and
2 -- it's about your spirit and finding somebody to enjoy
3 your life with and just go hang out and have a cup of
4 coffee or sit in a park and watch a caterpillar. These are
5 the most meaningful things in life. And you know, we all
6 have to work and we do our jobs and then we try to do them
7 well and go home, and then that's our time to relax and
8 leave the work at work and be who we are as spiritual
9 people. And that's key to a good life. You know? And just
10 try to help people. Be friendly.

11 So are we finished?

12 MS. CAITLIN HENDRICKSON: I have one more
13 question for you. Just in regards to your mom's death, and
14 you kind of did a lot of investigating on your own. Did you
15 ever feel that it was properly investigated by the police
16 in Manitoba?

17 MR. GARY OLVER: It wasn't investigated
18 properly. I talked with my uncle and I still haven't talked
19 with my auntie Mary still over it. They just pretty much
20 discarded my mom. They threw her in a pine box and sent her
21 to ~~La-Paw~~ [The Pas] and my uncle, Ron, asked for it to be
22 opened, and they refused to. And so they pushed the guy
23 aside and two brothers, Ken and Ron, my uncles, opened the
24 top of the casket and found my mom there, their sister,
25 caked in blood. She wasn't washed or cleaned. Her skin was

1 peeling off of her body. (Inaudible) and they washed her
2 and they buried her in a blue dress. And everybody knew who
3 did it. But there was nothing ever done. And even some of
4 his own family members and cousins and stuff know that he
5 did it. And I recently lost that when one of his relatives
6 that she used to talk with me all the time and she was so
7 proud of me, of who I became and how I brought honour to
8 the family name because of what I do as a lifestyle. And
9 being an artist and doing what I do. And she would
10 constantly remind me of that, because it was all -- what he
11 did, and we know what he did. And they just -- you know,
12 they never did anything. He's deceased now and the other
13 fellow is deceased now. And I carried that on my shoulders
14 for a long time, like, from the 1990s. I never spoke about
15 the incident, of him pointing a rifle at me. I had only
16 told I believe one of my own other sisters. I told my
17 brother, James, and he said, you know what? Just leave.
18 Just disappear and leave. He goes, don't bring it up
19 because you're going to cause a family split, a family
20 feud. That was something I carried on my shoulders for
21 years and years. Now I'm in my 50s, I'm the youngest, you
22 know, all my other siblings are all pretty much -- have
23 left this world. So there's only a few of us left. And but
24 I have an understanding. It's, like, their father, Stan
25 Cook, and his friend, Shorty, killed my mom. And their one

1 daughter, one of my half sisters, killed somebody when she
2 was 14 out of being possessive. Then later in life again
3 when she was married, she shot and killed her husband --
4 well, didn't shoot him, I think she cut him up and she
5 ended up in a psychiatric hospital. And she had murdered
6 him I believe and ate part of him or something like that.
7 She was locked up. And she's been recently released but
8 she's not in a very good -- health-wise, not very good. She
9 has no feet or anything anymore. But you know, I don't talk
10 with her. I stay pretty much away from all of my biological
11 family. And what I see is that that's their behaviour. You
12 know, and like even that obsession and how they obsess and
13 then they kill somebody. It's quite sad. You know, at time
14 I feel blessed. For me, ~~(inaudible)~~ [I get mixed feelings,
15 right]. Here I was raised in a beautiful home but then
16 again, because I was raised in a beautiful home and lived,
17 then I look back, I'm well educated, but then I look back
18 and I'm, like, well, I didn't learn my language and I
19 didn't learn my culture and I didn't learn this. And I feel
20 really robbed of that. But if my mom had remained sober,
21 because she was a traditionalist, she didn't become a
22 raging alcoholic until she made it to ~~La-Paw~~ [The Pas].
23 When she lived out in the bush she was a traditionalist.
24 When I was a baby, she carried me in a papoose. A
25 traditional papoose. So you know, at that time of her life,

1 she was a traditionalist. And so you know, it was when she
2 moved into the town of ~~La-Paw~~ [The Pas] is when she's lose
3 all her rights. She lost her rights. And for her to be able
4 to go to the bar, she had to say I'm no longer an Indian.
5 And so my father, Neil Stanley Sanderson, that's where I
6 get my status and my treaty from. And he still remained on
7 a reservation, but he worked on a boat that took the people
8 in and out of the reservation. So the waterfronts in
9 Manitoba. So you know, it's -- it's all messed up. It was
10 so messed up. A different time, a different era. But where
11 we're at today in the new millennium, those laws shouldn't
12 apply anymore. They should be gone. The Indian Act should
13 be gone. I do talk with a lot of people about that and I
14 hear both sides of it. The fear of losing it and the fear
15 of not wanting it anymore. But I'm on the side of it and I
16 had been victimized by it myself. And I don't like it. And
17 I don't want that to be put on to any of systematically put
18 on to any of my grandkids. It's not fair. It just wouldn't
19 be fair to them. Where they lucked as a lesser people. It's
20 not right. They haven't done anything wrong. I never did
21 anything wrong when I was a kid, but you know what? I got
22 kind of the raw end of the stick because of the alcoholism.
23 That was all caused from being repressed. Right? Yeah,
24 just doesn't make any sense.

25 And then my mom -- it's funny, here I'm at

1 50 years old and I can close my eyes and I can still feel
2 my mom's heart, having my head against her and hearing her
3 heart. That's strange. Even at 50 years old I can still
4 remember that. You know, before I started to come in here
5 to prepare myself, in the last couple of weeks, I had
6 talked to my sisters, my one sister, and then I got times
7 and dates down accurately, and then she brought up stuff
8 between me and her that we endured together, and it was
9 funny that I talked to her, parts of it, and I had quite a
10 way, and then all of a sudden it was like bang, and she
11 brought it out. And that's, like, that's right, that did
12 happen. And me and her, when we were growing up, we were
13 inseparable, me and my sister. We always walked hand in
14 hand. We went everywhere hand in hand all the time. We hid
15 in the closet -- there's a closet at the top of the stairs
16 and we put the jackets that were hanging in there, and then
17 we made this little bed in there, and we'd go to sleep in
18 there together. And when people were drinking, that way
19 they couldn't find us. Because we saw what these people
20 that were intoxicated would do to some of our sisters and
21 stuff, and so we would just go and hide. And lock ourselves
22 in there and sleep in this closet, at the bottom of this
23 closet. And we had it all lined up with, like, jackets as a
24 mattress and covers and stuff. And we'd go in there and
25 sleep. If food around the house, bread or whatever, that

1 was served. But I remember my father, he was -- when he'd
2 show up, he's always bring me paper bags and he'd show up
3 and he'd always give us food and my mom would always be
4 happy and running and jumping into his arms. And she'd go
5 and put it in the kitchen and she'd hug him and kiss him
6 and then they'd -- she'd cook something for him to eat
7 right away and then we'd all eat with whom. And bring out
8 the toys for us. And that was something, when I met James,
9 we sat and reminisced about -- James was always telling me
10 about him. He was, like, yeah, that man was so nice to you.
11 He was so nice to all of us. And he always brought us toys
12 and food. He never drank. And that was my dad, my
13 biological father. And they beat him to death. He was
14 walking home after my mom and me -- I think it was a week
15 later, he beat him to death, they beat him to death in the
16 ~~La-Paw~~ [The Pas]. He was walking up from the boat and they
17 beat his head in.

18 MS. CAITLIN HENDRICKSON: After your mom's
19 passing?

20 MR. GARY OLVER: Yeah. He was killed. I
21 saw the newspaper clipping of a picture of where the --
22 there was this -- in ~~La-Paw~~ [The Pas] there was this
23 warehouse that was along the train tracks. And it was,
24 like, a sugar warehouse where the trains come in and they
25 had -- something sugar on it. And he went up that way from

1 -- he was -- you could see the lump, like, the shadow. And
2 then the cops ~~(inaudible)~~ [were standing there and it was
3 kind of a] far away shot. It was kind of grainy because
4 it's all pixilated. Newspapers. And I saw that and it was,
5 like -- so I knew exactly where he died. Ask I went over
6 there. I brought some sweet grass and I burned it. I put it
7 down there. I knew his presence there. It was really
8 bizarre behaviour. It seemed like he had been waiting for
9 him all these years. I just say a prayer for him, right?
10 It's terrible. It's terrible what's happened in this
11 country. The secrets that Canada, part of the dark history
12 of Canada and what it's done in -- I'm reminded every day.
13 And but I try not to allow it to dwell on it, right? Like,
14 after I leave here, I go home and on my walk home, I shake
15 it off. Right?

16 Anyway, was there anything else?

17 MS. CAITLIN HENDRICKSON: No, if there's
18 nothing else that you feel the Commissioners need to know
19 that I haven't asked? I have asked all of my questions.

20 MR. GARY OLVER: Nothing I can think of.

21 MS. CAITLIN HENDRICKSON: If there's
22 anything later on, you -- I already gave you my card. You
23 can always send me an email and you can add anything in
24 writing. Or add any documents that you have or any -- if
25 you'd like to submit any pieces of art or anything that

1 you've done in film and media that you might want to --

2 MR. GARY OLVER: What I could do is I
3 could submit an interview that my partner did with my son
4 on the very first morning he woke up. Because he got here I
5 think it was June and he was really tired. So we got back
6 to my place and he went to bed and the next morning they
7 got up early and he was up early and she got out her camera
8 and she started interviewing him. He's sitting there and
9 playing with his ears and it's, like, what's that building
10 over there, right? He goes, wow, this place has really
11 gotten good energy. You can see that interaction and then
12 it goes -- are you happy to see your dad? And he's got
13 this, like, ear to ear smile on his face, right? And
14 that's how I'll always remember him.

15 MS. CAITLIN HENDRICKSON: That would be
16 great.

17 MR. GARY OLVER: I could share that with
18 you. It's video footage of him. For me, I think, you know,
19 if this hadn't have -- if it had been different, like, if
20 the Indian Act hadn't been there, I would have my son. And
21 that's the truth of it. If I wasn't -- if I hadn't been
22 racially, you know, picked on my whole life, and I'd gotten
23 a bad reputation and I think they -- that had to do with
24 the Indian Act. And then it would have gave me -- I'd have
25 been able to at that time apply for custody of my son and I

1 would have gotten it just like anybody else. You know? And
2 he'd have been alive today. And he would probably -- you
3 know, we'd have a business together. That was something
4 that ~~(inaudible)~~ [we wanted to do, putting a] jewelry
5 business together. He was a better artist than I was. I
6 trained him when he was, like, young. And I still have a
7 piece of art that it half finished. I carved inside and he
8 carved. And he was about nine when he made that. I just
9 keep that for keepsake now. But it's -- I think it was --
10 he was doing that at nine. So and where he'd have been now,
11 it would have been -- he could have -- he could mimic my
12 cuts and you couldn't tell that it was two people carving
13 one piece. And it's -- if he'd be alive, we'd have probably
14 a business going and ~~(inaudible)~~ [you know, we would push
15 forward in our lives and] he wouldn't have suffered the
16 traumas that he'd gone through. I wouldn't have went
17 through the traumas that I went through. I probably would
18 have still remained in my adopted home. ~~(Inaudible)~~ [I
19 wouldn't have left my adopted home at such a young age] and
20 that was all -- that's how it kind of worked. That's
21 ~~(inaudible)~~ [kind of my life]. But that's what --
22 ~~(inaudible)~~ [that's the stem of it all] and when I was out
23 at the [Missing and Murdered] Inquiry and I listened to a
24 lot of the testimonies, and a lot of what people were
25 saying, it all stems from the Indian Act. If the Indian Act

1 wasn't there, if it's gone, our people would be free. We
2 wouldn't be in the predicaments we're in. You know, and
3 that's the truth of it. Because there wouldn't be a
4 reservation and people would have jobs, they wouldn't live
5 in poverty anymore. And go out to sell drugs and the
6 alcohol and the abuse that breaks up those families that
7 cause all of that. And the gangs, that wouldn't exist. And
8 there would be municipalities where people went to work
9 every day, come home every day, eat, go out tobogganing
10 together, go do things together, right? No alcohol. You
11 know, that wouldn't be even in the equation. That was just
12 because they were repressed. Our people were repressed by a
13 law and put on a reservation and reservation is no more
14 than a concentration camp without fences. And residential
15 schools, that was just prison for kids. And that all has to
16 do with simulation and it all has to do with the Indian
17 Act. And the Indian Act has to go. It has no mace in the
18 modern world.

19 MS. CAITLIN HENDRICKSON: Thank you for
20 what you shared today. It's 3:45 p.m. and I'm just going to
21 shut off the recording.

22 MR. GARY OLVER: Okay.
23 --- Whereupon proceeding adjourned at 3:45 p.m.

I HEREBY CERTIFY THAT I have, to the best
of my skill and ability,
accurately transcribed from a pre-existing recording
the foregoing proceeding.



Rubina Jan, Certified Court Reporter