

**Second Session - Fortieth Legislature**  
of the  
**Legislative Assembly of Manitoba**  
**DEBATES**  
and  
**PROCEEDINGS**

**Official Report**  
**(Hansard)**

*Published under the  
authority of  
The Honourable Daryl Reid  
Speaker*

**MANITOBA LEGISLATIVE ASSEMBLY**  
**Fortieth Legislature**

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ALTEMEYER, Rob	Wolseley	NDP
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**LEGISLATIVE ASSEMBLY OF MANITOBA**

**Tuesday, July 30, 2013**

*The House met at 10 a.m.*

**Mr. Speaker:** O Eternal and Almighty God, from Whom all power and wisdom come, we are assembled here before Thee to frame such laws as may tend to the welfare and prosperity of our province. Grant, O merciful God, we pray Thee, that we may desire only that which is in accordance with Thy will, that we may seek it with wisdom, know it with certainty and accomplish it perfectly for the glory and honour of Thy name and for the welfare of all our people. Amen.

Good morning, everyone. Please be seated.

Prior to starting with the proceedings of the House today, I need to correct the record regarding Bill 46, The Statutes Correction and Minor Amendments Act, 2013. Yesterday at 5 p.m., I misspoke when I advised the House that the debate will remain open on Bill 46. And, to clarify, the debate on the bill is standing in the name of the honourable Minister of Justice (Mr. Swan) with unlimited time remaining. The minister had moved his motion, but because the hour had reached 5, he did not have a chance to offer his second reading comments after moving the motion, and tomorrow's Order Paper will reflect that change to make sure that the record is accurate.

**ORDERS OF THE DAY**

**PRIVATE MEMBERS' BUSINESS**

**Mr. Speaker:** Are we ready to proceed with Bill 300?

**Some Honourable Members:** No.

**Mr. Speaker:** No. Are we ready to proceed with Bill 301?

**Some Honourable Members:** Yes.

**SECOND READINGS—PRIVATE BILLS**

**Mr. Speaker:** Yes. We'll now call Bill 301, The Jewish Foundation of Manitoba Amendment Act.

**Bill 301—The Jewish Foundation of  
Manitoba Amendment Act**

**Ms. Sharon Blady (Kirkfield Park):** I move, seconded by the member from Burrows, that Bill 301, The Jewish Foundation of Manitoba

Amendment Act; Loi modifiant la Fondation dénommée « The Jewish Foundation of Manitoba », be now read a second time and be referred to a committee of this House.

**Motion presented.**

**Introduction of Guests**

**Mr. Speaker:** Prior to recognizing the honourable member for Kirkfield Park, I'd like to draw the attention of honourable members to the public gallery where we have with us today Ian Barnes, director of finance and human resources at the Jewish Foundation of Manitoba, who is a guest of the honourable member for Kirkfield Park.

On behalf of honourable members, I welcome you here today.

\* \* \*

**Ms. Blady:** Mr. Speaker, I would like to begin my remarks on the second reading debate for Bill 301, The Jewish Foundation of Manitoba Amendment Act, by thanking foundation CEO Marsha Cowan and past-president Steve Kroft, for the privilege of sponsoring this piece of legislation on their behalf, and to welcome Joe Wilder as the newly appointed president of the Jewish Foundation of Manitoba.

I would also like to thank Ian Barnes, the director of finance and human resources, for being here today and for the work that he does to ensure that the wishes of those who make endowments through the foundation are fulfilled.

I would also like to thank everyone who works at or gives through the foundation for the contributions they make in enriching both the Jewish community and the larger Manitoba, Canadian and international communities with their endowments, investments, scholarships and the nurturing of philanthropy as a way of life.

Mr. Speaker, one of the cornerstones of the Jewish Foundation of Manitoba's mission is the practice of tzedakah. For those who are not familiar with this term, it is a Hebrew word, literally meaning justice or righteousness, but commonly used to signify charity, though it is a different concept than charity, because tzedakah is an obligation, and charity is typically understood as a spontaneous act

of goodwill and a mark of generosity. In Judaism, tzedakah refers to the religious obligation to do what is right and just, which is emphasized as important parts of living a spiritual life.

Maimonides, a pre-eminent medieval Spanish Sephardic Jewish philosopher, astronomer and one of the most prolific and influential Torah scholars and physicians of the Middle Ages, identifies eight levels of giving in the Mishneh Torah, with the two highest levels being: (1) giving an interest-free loan to a person in need, performing—forming a partnership with a person in need, giving a grant to a person in need, finding a job for a person in need, so that is—so long as that the loan, grant, partnership or job results in a person no longer living by relying on others; and (2) giving tzedakah anonymously to an unknown recipient via a person or public fund which is trustworthy, wise and can perform acts of tzedakah with your money in a most impeccable fashion.

Mr. Speaker, the work of the Jewish Foundation of Manitoba would represent the modern version of the highest—these highest levels of giving. The changes to their act, embodied in this legislation, will facilitate their ability to continue to act as a trustworthy and wise public fund which continued to perform acts of tzedakah in a most impeccable fashion.

With this in mind, I would like to provide the rationale for this legislation and why I would hope that this bill will receive unanimous consent today to move on to committee. The Jewish Foundation of Manitoba is the Jewish community's endowment fund. The foundation, which is independent of other community organizations, operates under the mandate to receive capital gifts. It is registered as a public foundation under The Income Tax Act, and these gifts, in perpetuity, are invested, the annual income therefrom distributed back to the local community in the forms of grants and scholarships.

Donor-recommended gifts are also provided on a national level to various charities, including Canadian friends-of charities supporting charitable activity in Israel. The foundation's distributions support an array of charitable organizations involved in education, arts and culture, health care and social services, recreation and Jewish community life.

The Jewish Foundation of Manitoba, in keeping with its Jewish heritage and values, encourages and facilitates the creation and growth of endowment funds to enable the community to realize its potential. The foundation maintains effective

stewardship over all assets entrusted to it and distributes grants that reflect community priorities and provides leadership in the Jewish and general communities. Established in 1964, the Jewish Foundation is Manitoba's second largest community foundation with assets in excess of \$80 million. The foundation distributes approximately \$3 million annually to the community, with 45 and a half million dollars being distributed since its inception.

Simply put, under the present Jewish Foundation of Manitoba act, the foundation can only distribute the annual income received from its endowment funds to its beneficiaries, which are qualified donees under the act. Under the act, the foundation is mandated to distribute a minimum of 3 and a half per cent per annum as its disbursement quota in order to maintain its charitable status with the Canadian Revenue Agency, and this is permitted under the present act.

The investments of the foundation are professionally managed by third-party professional money managers, but even with their experience and acumen, returns on investment today in Canada have been challenging and volatile since the market decline of 2008, frequently returning since that time less than the mandated CRA disbursement quota of 3.5 per cent. Like The Winnipeg Foundation, whose active incorporation was similarly amended, the foundation may require to encroach on its capital from time to time during periods of adverse market conditions in order to meet the needs of its beneficiaries, and without these amendments, the foundation would be unable to do so.

If a donor has died or is unable to be found or where conditions make it no longer possible, practical or wise for the board to carry out the expressed wishes of the donor, the foundation requires, subject to its board of directors' distribution policy, to diverge from such donors' wishes, bearing in mind that the foundation will act with prudence as a fiduciary at all times.

\*(10:10)

While traditional investment vehicles and the returns have served charitable institutions well in the past, the realities of a new economic and financial climate require alternative investment and disbursement strategies to be employed to meet the ongoing needs and obligations of the foundation. Specifically, where income generated by the foundation's capital investments is insufficient to meet its mandated disbursement requirement,

investment strategies including capital encroachment along with other sophisticated investment methods must be available. And it is for these reasons that the legislation needs to be passed.

And while that is the technical background for the legislation, what is really vital to the—for these amendments to the foundation's act is that it will allow the foundation to continue the work of enriching our community and to do so to the standards that they have always maintained and to fulfill the wishes of those who entrust them with their desires to build a better world.

Mr. Speaker, this brings me to two other concepts that are important within Jewish belief and practices and which I believe are central concepts in how the Jewish Foundation of Manitoba supports the community: by nurturing the values of Tikkun olam and performing mitzvot. Tikkun olam is a concept of repairing or healing the world and suggests that each of us shares the responsibility to heal, repair and transform the world. Examples of healing the world are seen throughout the work of the foundation and its donors whether it is grants from designated funds going to organizations like Ducks Unlimited Canada to foster the environmental work they do through wetland restoration or the Arthur V. Mauro Centre for Peace and Justice to educate the next generation on how to heal the world in the realm of social justice and political engagement. We see the vision of the foundation and those who entrust the foundation to carry out their wishes is broad, rich and holistic and seeks to make the world a better place.

Mr. Speaker, the foundation provides grants to so many organizations it could take our entire debate time to list all of those who benefit from the generosity of so many in the Jewish community, and I'd like to highlight a couple and I hope my time doesn't run out, but those that are close to my heart. As a cancer survivor, like many others I have benefited from the work of the Canadian Cancer Society, the Cancer Research Society, and most recently marked my fifth-year anniversary of cancer-free and ended my follow-up care with CancerCare Manitoba.

Mr. Speaker, each of these organizations is vital to those of us who have been on the cancer journey ourselves or with family members, and each of these organizations, like many other health care organizations, receives endowments managed by the Jewish Foundation of Manitoba. So on behalf of

those who have been on this journey, I would like to say thank you to the foundation and to its donors.

And I've also mentioned, Mr. Speaker, in this Chamber, the importance and the important role of the Grace Hospital in my neighbourhood and the health care it provides to my neighbours and myself. Well, one of the partners in making sure that the Grace runs well is the Grace Hospital Foundation. They are a partner in the access centre, the ER that is coming and the new MRI. And the Grace Hospital Foundation is another benefactor of the Jewish Foundation and those that create endowment funds to provide grants that support our beloved Grace. So, again, from my neighbours, I say thank you.

Mr. Speaker, that brings me to the idea of performing mitzvot. One of the meanings of the term mitzvah, it says, come to express an act of human kindness, and that performing mitzvah is important in living a righteous and spiritual life. And there are two areas where these are wonderfully expressed, two of the many endowments: the bar and bat mitzvah endowment funds and the Endowment Book of Life.

Through the bar and bat mitzvah endowment funds, children and youth are given the opportunity to learn about the importance of two concepts of tzedakah and of mitzvah, and the idea is it gets them to practise being able to direct funds and collect—that are collected and managed in their names and to give those to a variety of charities and organizations. They learn in a hands-on and tangible way how they can exercise generosity, heal the world, and make acts of human kindness a foundation of their daily activities as they live and grow. And what a wonderful opportunity this is not only for their personal growth and development, but because it also helps the larger community. And it is the Jewish Foundation of Manitoba that provides them with a stable, reliable and trustworthy framework in which to learn and practise these values.

And, Mr. Speaker, the Endowment Book of Life is a planned giving program that, again, offers people the opportunity to leave a legacy. Signers can either leave a designated or undesignated bequest knowing that when they were gone the foundation will ensure their legacy will continue under the impeccable management of the foundation and the perpetual act of mitzvah is bestowed upon the community.

Mr. Speaker, there is so much more that I could say about the work that the foundation and its donors do for our 'prov'—to enrich our province, but I know

my time is running out and there are other members in this Chamber who would like to share their thoughts on the importance of the foundation and the need for this legislation to pass unanimously onto committee today to ensure that the foundation can continue its work.

In closing, I would again like to thank the Jewish Foundation of Manitoba for this opportunity to work with them and look forward to many more years of their dedication and commitment to our community. Thank you, Mr. Speaker.

**Mrs. Heather Stefanson (Tuxedo):** Mr. Speaker, and I'm pleased to rise today and put some words on the record with respect to Bill 301, The Jewish Foundation of Manitoba Amendment Act, brought forward by the member for Kirkfield Park (Ms. Blady). And we're very pleased to speak in favour of this piece of legislation today.

And I want to welcome Ian Barnes who's here from the foundation as well today, and appreciate you for being here today, sir.

I also want to just congratulate Joe Wilder in his position as the president of the Jewish Foundation of Manitoba and wish him well in his endeavours, as well as the other members of the executive team at the foundation including Anita Wortzman, many friends of mine and our community, Dr. Eric Winograd, Steve Kroft, Ceci Gorlick, Sherman Greenberg and Larry Vickar.

And as well I want to just congratulate all the directors and the board of governors for all that they have done in the Jewish Foundation but also indeed for our community in Tuxedo and beyond that, of course, in—all across this wonderful province of ours, Manitoba.

I also want to thank Marsha Cowan and Steve Kroft, who, I believe, signed the petition that was brought forward to allow this act to be changed here in the Manitoba Legislature. So I want to thank them in particular for all of the things that they do in our community as well, Mr. Speaker.

This bill amends The Jewish Foundation of Manitoba Act, which is an act—which is a private act of the Manitoba Legislature to require the board of the foundation to establish a distribution policy and to give the foundation sufficient authority to carry out that policy. And the various changes that are made in this legislation, Mr. Speaker, will provide the flexibility to the board of the foundation to carry out the mandate and the policy of the Jewish

Foundation of Manitoba. And so this is a very important piece of legislation. I'm very proud of everything that the foundation does for our wonderful community and Manitoba.

And maybe just to start with a little history in the foundation itself, which was established in 1964, Mr. Speaker, the Winnipeg Jewish community leaders of Joseph Halprin, Abe Werier and Sam Werier, and there were a hundred and nineteen other visionaries that established the Jewish Foundation of Manitoba. And the intent of the foundation at the time, which continues, was to support local agencies and programs, care for the vulnerable, promote Jewish cultural—and traditions and ensure a healthy future for Manitoba.

And in the decades since the founding of this foundation, Mr. Speaker, the foundation has flourished, supporting, serving and shaping the community and demonstrating undeniably that the vision and legacy of its founders lives on. So this is wonderful.

Mr. Speaker, the Jewish Foundation of Manitoba is the public foundation that manages a growing endowment fund that exceeds \$80 million. And since its inception the foundation has distributed more than \$45.5 million in scholarships and grants in the local community and across Canada.

And just to mention some of the areas where the money has gone, it's gone to the Jewish Federation of Winnipeg, it's gone for educational purposes, it's gone for social and human services, it's gone to the Asper Jewish Community Campus, it's gone for various arts and cultural activities, as well as recreation, and, of course, the Jewish National Fund, other educational awards and health and medicine, as well as religion as well, Mr. Speaker.

And so this is the—the Jewish Foundation is a very important part of our community that contributes so much to our community and across Canada.

And I just want to thank again the members of the Jewish Foundation and Joe Wilder as the president and again the board of directors and the board of governors and the directors of the foundation, Mr. Speaker.

I just congratulate them on everything that they do for our community and wish them all the best in continuing with their mandate of contributing to our community.

And so I just want to thank them very much, *mazel tov*, and we look forward to working with you in the future. Thank you, Mr. Speaker.

\* (10:20)

**Hon. Jennifer Howard (Minister of Family Services and Labour):** It's my pleasure to rise today to welcome our guests and to speak to the good work that the Jewish Foundation does and to take that opportunity as we bring forward this piece of legislation so that they can continue to be such an important community asset.

And, as I was listening to the member for Kirkfield Park (Ms. Blady) speak, I was reminded of one of the central—as I understand it, and my understanding is limited—but one of the central principles of the Jewish faith and culture is this responsibility to go out in the world and do good, to go out in the world and foster justice, to try to bring that—those elements of what we hope awaits all of us after we leave this earth, but to try to live that while we're here on earth, to try to create that not only in our own lives, in our families, but in our communities.

And to do so quietly, I think, is also another part of the faith and the culture; that to give, to do good works is not to be done in a way to gain personal gratification or personal glory, but it is a responsibility, it is a duty and it is part of the spiritual practice. And I think that, certainly, you can see that in the work that the Jewish Foundation has done and in the kinds of things that the Jewish Foundation supports.

In just doing a little bit of reading to prepare for this morning, I was surprised to learn that it is the second largest community foundation, with assets of about \$80 million, is quite a remarkable achievement. And then when you look at the kinds of work that they're involved in, touches every aspect of life, certainly in Manitoba. And although the foundation wasn't founded until 1964, it really does come out of a history in the Jewish community of answering the needs of people who had come to Winnipeg and to Manitoba from many other lands. And like most of us, not all of us, but most of us, who came here from other places, in the early days of that, there wasn't a lot of organized social services. There was no such thing as an immigrant settlement organization, the Welcome Place or Manitoba START, all those organizations that we have in place now.

And so, really, it was up to the people who had come here a little bit earlier, maybe in months or years, to organize those services for newcomers. And that could take the form of ensuring that there was very primary health care provided, not only for children, but also for elders. It could provide the form of making sure that people had access to English language classes, they were able to learn a new language so that they could gain employment. It could take the form of helping to find housing. And it could take the form of some very early kinds of child and family services. And certainly, Jewish Child and Family Service, which I know the Jewish Foundation also supports, came out of that need to make sure that children were cared for, that families were strengthened; and that remains, certainly, part of the mandate of the Jewish Foundation today.

And I was—I remember, a few years ago, I had the opportunity to go and visit with some of the staff of both Jewish Child and Family Service and the foundation, and they talked to me about a great project that they're involved in where they're reaching out, still today, to newcomers and to newcomer seniors. And it's true that a lot of the attention, a lot of the effort, in working with newcomers to Manitoba is focused on people who come here who are seeking employment. And so English language training is provided, settlement services are provided.

But oftentimes, those people come, and they may have other family members that come with them who are not here seeking employment but are very important parts of their family, are important parts of their family not only in the way that everybody in our family's important to us, but are important parts to allowing those folks to go out and get education, to go out and seek employment. Because oftentimes those senior family members, be they grandparents or aunts or uncles, are providing child care, are providing that support of an extended family that many immigrants, when they come to Manitoba, report is one of the hardest parts of the transition, is not having that large extended family to draw on.

And so one of the things that I know the foundation has been involved in is providing those seniors who are new to our community with some English language training, with some time of coming together, of community, of fellowship and a place to come and also talk about their adjustment to a new community and a new home. And I think that's such important work, reaching out to a part of the

community that doesn't always get the kind of service and attention that they may require.

We also know well, and it's an also big part of the history of the support for recreation, not only recreation that serves the Jewish community, but beyond that. I noted in reading about this that one of the projects they are going to be involved in is the Queenston gym. They're going to be involved in supporting that. But any of us who have had that experience of being able to go and visit the Rady centre knows what a tremendous recreation facility that is, not only for the community and the residents of the wonderful constituency of Tuxedo, but we know people all over the city use that facility.

And I know soon many of us will be visiting there for Folklorama where we'll get to see another part of the Jewish Foundation's family of organizations, the Chai Folk Ensemble, which they also help to support, and I know that's a highlight of many people's Folklorama experiences.

The show at the Israeli pavilion is always one of the premier shows in Folklorama, and having the Rady centre to perform in, the professionalism of the stage crew and that huge space that I believe is also air-conditioned, which can sometimes make your decision for you when you're looking at the evening of Folklorama visits, it's a tremendous community asset certainly for all of us.

And supporting different kinds of cultural pursuits is also part of the Jewish Foundation's mandate, and we mentioned the Chai Folk Ensemble, but they've also been involved in supporting new and emerging cultural workers. I noted that they were part of the support for a local playwright, Alix Sobler, whose work I've seen—first saw at the fringe festival, which we just finished with, who comes to us from New York and has made her home here and is now writing plays that are in some ways a new telling of familiar stories. And I know one of the plays that they're supporting is a new telling of the Anne Frank story and I think that's forthcoming in the next theatre season, so I'm going to look very much forward to that.

I have some experience particularly with the Women's Endowment Fund, which has been part of the Jewish Foundation, and having worked with women's organizations for many years, know of the organizations and the good work that that fund supports. I note that they support mentoring artists for women's art and part of that support is something that I've been able to attend a few years. It's an event

called Craftstravaganza, and this is really an interesting event where we can see women who are relative newcomers to Manitoba share their crafts with people who have been in Manitoba for a long time. So when I went, there were women there, I think, from Ethiopia and Sudan showing some of their traditional crafts in terms of making baskets, and they were there with other people who were there showing a craft that my mother got very involved in, which was making new bags out of old plastic bags.

And, as I watched that, I was reminded of going to the Manitoba Crafts Museum and seeing an exhibit that was very similar of quilts, and it showed one quilt in particular where every patch was a different kind of needlework or fabric work from a different culture, and the curator at the Crafts Museum told the story of how this quilt came to be, that it was in the early part of the 20th century, women who were new immigrants to Winnipeg and Manitoba who didn't share a language, who didn't share much in common except this experience of being a newcomer, came together to make this quilt.

And each of them worked on a square of it in some of their traditional ways, and then they put it together. And as I looked at that quilt, I thought about not only the beauty that they had produced but also that the experience of coming together must have meant that they found some ways to share the similar experiences that they were all having, the experiences of missing home, the experiences of dealing with a new and strange—and sometimes strange land with some anxiety, the experience of worrying about their kids. And so I'm very heartened that the Jewish Foundation continues to support women in our community in the way that they do.

So it's my pleasure to be able to support this piece of legislation. It gives us another opportunity to talk about one of the great things about Manitoba, and that is the culture of giving. And that culture is represented in all of our communities, and I know it's something that the Jewish Foundation fosters through their bar and bat mitzvah program where they enable young people to also begin on the path of their spiritual practice of making—giving and making responsibility to the community part of their faith.

So, with that, I will pass speaking opportunities to other members of the House who I know will also want to support this bill.

\* (10:30)

**Mr. Reg Helwer (Brandon West):** I'm pleased today to rise to speak to Bill 301, The Jewish Foundation of Manitoba Amendment Act, and support for the changes to that act. Obviously, this is similar to an act we worked on last year—moved by the MLA for Brandon East, which we, of course, supported and we recharged the Brandon family YMCA act. So they brought it up to date, much as this one brings this act up to date into the current environment that we're dealing with.

And growing up in Brandon, Mr. Speaker, I, as you might imagine, had a wide variety of friends and it wasn't until later on in life as I started to read more and discover the history of the First and Second World Wars—and you don't go very far into that history before you run into, of course, the Holocaust and the impact that that has had on the Jewish community—that I started to discover that, indeed, some of my friends were Jewish. And it didn't make any difference, but it was just an interesting area to run into.

And, then, as we went on in life, you know, one of my first experiences in bonspielling was, indeed, with my father and with Boom Cristall and his son Jeff and—in the Alexander bonspiel—and bonspielling in those days was, indeed, bonspielling and that was an interesting introduction to the type of things we do in Manitoba. And, of course, the Cristalls are of Jewish descent, which I did not know until we got on in life. So they have long, long-term family members and, indeed, I was pleased to present Jeff Cristall with a Queen's jubilee medal this past year. You know, the Cristall family is one of those builders of the city of Brandon.

And when I learned calculus from Ellie Cristall, Boom's wife, and at Brandon University—I must say one of the best calculus teachers there, or professors that I've had and she spent long hours trying to make sure that I understand the basic complex issues there moving ahead. But it was attending Ellie's funeral at the Beni Israel Jewish cemetery in Brandon that the impact of the Jewish community in Brandon was brought home. Because not only was it a significant ceremony, but walking around reading the names on the tombstones it was obvious the impact of the Jewish community on the city of Brandon. When you looked at those names you saw people that were the builders of the city of Brandon. But they didn't often look for recognition. They were just there and, obviously, they're a big contributor and is the Jewish Foundation of Manitoba, a contributor to various charitable causes around Manitoba.

So I want to bring this back again to the YMCA in Brandon because the YMCA now, as you will know, is building a new facility and it is, indeed, now named the Dood Cristall Family YMCA. So the—Dood's son made a significant contribution to the Y there and I think that's a very important facet of the Brandon community that we will celebrate the Cristall family with the YMCA there in Brandon. I would encourage the Jewish Foundation of Manitoba, if they have not considered, maybe donating to that facility that they might look at that now as it is still under construction, will be opened I understand within the next month and, you know, a soft opening and hope to have that ceremonial opening in the not-too-distant future.

But the families in Brandon, as I said, have been a huge impact on the community and we celebrate their contributions, as I'm sure the Jewish Foundation of Manitoba celebrates the contributions in Manitoba.

Thank you, Mr. Speaker.

**Hon. Dave Chomiak (Minister of Innovation, Energy and Mines):** I welcome the opportunity to speak to this matter. I've been very—I was particularly impressed by the comments of the member for Kirkfield Park (Ms. Blady) who, obviously, did her work with respect to this.

And, frankly, given the thoughtful comments that I've heard from all members of the House with respect to this particular matter, I'm going to take a bit of a different slant on it and just put a few comments on the record because I know that there's a great deal of enthusiasm for people to speak to this bill and probably to pass it, I would think, this morning.

So just briefly, I had a very interesting visit yesterday from an out-of-town person aspiring to do business in Manitoba, and this person come in to review business plans and had initially thought that there would be a very small operation here. But having met the people in this community was so enthusiastic that was going back to her board and was probably going to recommend, if the board should decide and there's other jurisdictions they're looking at, if they should decide to come here, it would have been as a result of the people that she met in Winnipeg. And one of the questions she's asking is, like, what is it about this place, what is it about this place that makes it so interesting? Like—and I went—I said, well look, we have 4 per cent of Canada's population; we have 11 per cent of

Canada's performing artists. That says something. People don't generally come here for the climate. That says something.

Now, the point I want to make is what would Winnipeg be without our Jewish community? Like, what would Winnipeg be without our Jewish community? It would be an extraordinarily different place and the comments that came about this morning clearly indicated that in terms of the support, in terms of the arts, in terms of the business, in terms of the entrepreneurship, in terms of the immigration, Mr. Speaker.

This community is so enriched by that group of—that community, that group of people that have chosen to live here and join us on the prairies. We are so much a better community for that and that was part of the reason—and I talked to that individual yesterday, that was part of the reason why we are what we are when I talked about some of the great people that have come out of this community and some of the great efforts that allows Manitoba and Winnipeg to punch over its weight.

I don't want to repeat a lot of the same—because there's been much more eloquent speakers than myself. I just—I'm just very thankful that I've had the opportunity to represent a community—at one time, I had a predominantly ethnically based Jewish community. They've gravitated a little bit more towards the south in the last few years but there's certainly a significant immigrant community that has come into the area that I represent and it's the classic they come in and they speak four or five languages, they're well educated and they're such an asset to our community.

My point being that I have door knocked in my own community and met people from my father's village in Ukraine and the Jewish entrepreneur who employed my grandfather, who brought him over to Canada in the 1920s and then subsequently brought my family over in the 1930s, I met their son and he remembered my grandfather from the community that they were represented in Ukraine.

And my point is that that community in the Old World was transplanted over to this side of the Atlantic and took roots here in this community and have been integral, vibrant, important parts of this community and it's been a pleasure and an honour to work with the community, to be representative of the community and have the honour to work with so many outstanding Canadians and outstanding people.

And knowing that there's many members who want to speak, I'm going to cut my—I'm going to end my comments with a thanks to the Jewish Foundation and all of those people who believe in this province and who believe in this country and who believe in the dream of peace throughout the world, particularly, obviously, in the Middle East, and who want to make sure that we never repeat mistakes of the past and, my gosh, the giving and the sacrifice of people in the community is very demonstrative of how the world can be made a better place by people giving and sharing. So thank you, Mr. Speaker.

**Hon. Jon Gerrard (River Heights):** Mr. Speaker, I want, first and foremost, to thank the Jewish Foundation for its tremendous work and congratulate the members of the board and those involved with the foundation in the very worthwhile activities they've been engaged in for many, many years.

I'm pleased that this bill is coming forward, having worked with foundations, I can understand the need to have this kind of flexibility. I also understand, very well, the need under these circumstances to be able to reach out and to talk to family members and descendants of donors and to make sure that people are properly consulted before making changes.

So I wish the Jewish Foundation well in the years ahead. I'm sure it will continue to make a tremendous contribution—of course, this year under the leadership of Joe Wilder—but with many, many people being involved and making tremendous contributions. Thank you.

\* (10:40)

**Ms. Melanie Wight (Burrows):** Mr. Speaker, it's an honour to be able to get up today to put a few words on the record with regard to the Jewish Foundation.

One of the quotes that I read from the mission on this is: Deeds of giving are the very foundation of the world. And it seems clear that from what we've heard today and what we see of this foundation, that the people involved with it have clearly not just read that quote, they've internalized it. And it's something where they are going out and living it in every way they can.

So we know that doing this kind of work—I'd like to thank all of those involved—the donors, of course, who have been exceedingly generous. But we know that nothing like this happens, Mr. Speaker, without dedication from a large number of volunteers. So I

would like to just express a thank you to those people who give so much of their time, as well, to the foundation and to the community.

I love some of the ways that they've found to be bringing in funds, and one of them is the Endowment Book of Life, which to me is just an absolutely beautiful idea, allowing people not only to find a way to, sort of, make a last gift to their community, but to do it in such a way where they can, you know, put on the record a family story of their parents or their grandparents. And that's online and people can look that up and read those stories. And so in addition to, you know, allowing people to be giving and allowing that funding, then, to get out to the community, they're also allowing people to save the stories, the oral stories from their families and their world—can be saved, hopefully, forever, Mr. Speaker, through this way.

The Women's Endowment Fund, of course, is also close to my heart, anything that is helping out and designed for the benefit of women. It's such an area of need. So those people that sat down in 1993 with the sole purpose of coming up with something to benefit women—and launching, I believe, in 1994, I salute you. They work in areas of community awareness, education, health, cultural and social services, and they will provide, I understand, seed money as well for a new program so long as there's a good indication that they can find funding to keep that going.

But, I guess, one of the favourite programs that I see here in this foundation is the Bar/Bat Mitzvah Program where acts of kindness are taught early in life. And it reminds me of a model called the Circle of Courage, and the Circle of Courage was actually designed by Dr. Brokenleg and a number of other people. He was not alone in that, and they said that the four things that youth needed are these: belonging, mastery, independence and generosity.

And when I worked with kids myself I was always trying to find ways for them to be generous. They had nothing, these kids, in material things. So seeking out ways to give back for them, you had to be creative. And I didn't find anything that we did that was of more value, I think, to those young men who had never given in their lives, that that hadn't been something in their world, learning to give changed their lives, in some cases, for sure.

And so I really love this piece of the Bar/Bat Mitzvah Program where the kids are taught a set of, you know, shared values around generosity and

giving, and it is begun at such an early age. And again, Mr. Speaker, it's something that benefits the community, but I would guess that it benefits those individual youth even more. Because at that age they then begin to learn the joy that you get from giving to others, and I am sure that they are going to continue that through the rest of their lives and teach it to their own children.

So I particularly loved that one and it does go to things like—that the kids, I guess, can choose. I'm not certain how that works. But the community and human—museum of human rights, D'Arcy's ARC where I did get my own cat—Lucy in the Sky with Diamonds is his name; I don't know if he's a little gender confused because of that, but I didn't pick it, my daughter did. So I really do appreciate all of those things. The Ladybug Foundation, I know, is one of the recipients of—as well, from that fund, and there's just endless lists of people that have been helped in the community.

And I really appreciated as well what the member from Kildonan spoke of, on how the—how different our world here would be if it hadn't been for the work of the Jewish people that came here and the foundation itself.

So, like the member from Kildonan, I believe there are folks here who would like to speak as well, so I just want to get those few words on record and turn it over to the others who would like to get—to—I know, also give their thanks to the foundation.

Thank you, Mr. Speaker.

**Mr. Cameron Friesen (Morden-Winkler):** Mr. Speaker, it's my pleasure to stand and put a few words on the record this morning with respect to Bill 301, and I do thank the member for Kirkfield Park (Ms. Blady) for bringing in this piece of legislation, and it's been good to hear the discussion this morning around this piece of legislation.

We all recognize and I think we all acknowledge the very important place that the Jewish community has in Winnipeg and in Manitoba. We all appreciate so much the many contributions that this group has made for the betterment of our community when it comes to things like social services and health care and arts and culture and in so many other places.

And, indeed, I also want to acknowledge Mr. Barnes is here from the foundation today. I thank him for attending this morning, being present for this discussion and for this hour of conversation around this.

I represent the area of Morden-Winkler, and not a lot of people associate the Jewish community with the area of Morden-Winkler. And yet, those who know the Jewish community understand that there is actually a very, very significant history there. The Jewish settlers were among the first settlers in the Morden and Winkler area.

As a matter of fact, just a year or two ago, there was actually a commemoration of the Jewish heritage in southern Manitoba that was made. Actually, I said it happened a few years ago, but it was—actually happened earlier than that, in 2002. It was a commemoration of the pioneer Jewish settlers of Winkler. And there was a monument put up in what is now the Bethel Heritage Park and it commemorates those Jewish people who settled in that area before World War I, before 1914.

There were 14–15 families at that time who called that Winkler area home, and those names were names like the Greenblatts and the Silvers and the Sirlucks and the Buchwalds, and some of these family names, of course, live on in Manitoba. Although the family names, you know, aren't in the phone book any longer in the Winkler and Morden area, we know that these descendants have gone on to include prominent Manitobans, including a president of the University of Manitoba, a judge in the Manitoba Court of Queen's Bench, a cardiac surgeon, a member of the Order of the British Empire and members of the Order of Canada.

And so—and more and more we find that the area of Morden and Winkler are trying to recognize the history and the Jewish heritage of those communities who arrived before other groups like some of the English groups and Mennonites and things.

But coming back to this bill, I think that one thing I wanted to speak about, Mr. Speaker, is the fact that the foundation exists—the Jewish Foundation exists because there is this foundational belief that the group should give back, and I know that is so important.

Actually, in the Torah, the first commandment to the Jewish people is to love the Lord, your God, with your—all your heart, soul and mind. And the second commandment is to love your neighbour as yourself. And the work of the foundation is based exactly on that understanding—that platform belief that we are responsible for the people around us. And over the decades, since the inception of the foundation, that work has gone on and it has strengthened.

I was pleased to learn this morning that the endowment exceeds \$80 million and that on an annual basis, \$3 million is given away—is bequeathed to very worthy groups all across the spectrum of our community.

\* (10:50)

And we understand what this legislation does this morning. I think the legislation just necessarily modernizes the arrangements around which the foundation operates, and so it allows them to, in times when there is less funding available through the generation by interest, it allows them to encroach on capital. And also it allows them a very, I think, important provision—to be able to reallocate funds that—oftentimes someone makes a contribution to a foundation and they set very strong and tight criteria around how they want that money to be used, and that can often tie the hands of people who understand and recognize where that money would best be allocated because that is not a fixed target. That is a moving target and it involves having a flexibility to say, you know what? We understood what they meant, but we think we still honour the spirit of that donation if we go in this direction. I think what this legislation does is it allows the group to be more flexible and to not be hamstrung by some tight conditions that would prevent them from operating.

You know, as someone who spent years in the arts and cultural community in Manitoba, I can absolutely attest to the fact that the Jewish Foundation has been generous when it comes to the arts community in Winnipeg. The member for Kildonan (Mr. Chomiak) said earlier what would this community of Manitoba be like without the generosity of this group? And, indeed, without the generosity of this foundation and many others we simply would not have the breadth and depth of community life that we now have. And that's—I think of it even with respect to going back to Morden and Winkler. We have foundations there too now. They're much newer than the Jewish Foundation, and they're very fledgling and their endowments are very modest by comparison. But you do still recognize the same principle, how by contributing your money into a central pot and by having a group that is charged with the responsibility of looking around to see where that money would be well used, you see how communities are, indeed, strengthened. And that is, indeed, the testimony here in the city of Winnipeg and in the province of Manitoba. So many groups have been—have worked well and have benefited from the generosity of this group. In many ways

groups like this foundation led the way, you know, even before we had the formalization of things like social services and health care. In so many ways cultural and religious groups led that charge and only later those things were formalized.

So, Mr. Speaker, I know that there are others who want to speak on this bill, and I look forward to hearing their comments. Once again, I just want to congratulate the Jewish Foundation for the excellent work that they do in the community. I know that my colleagues and I all recognize and support them and wish them all the best for the years ahead.

**Mr. Ron Schuler (St. Paul):** Good morning, Mr. Speaker, and today is a wonderful day. The sun is shining outside and it's a beautiful day to be outside. It's also a great day to be inside in this Chamber where you have Bill 301 that is being supported on a pan-political basis, Progressive Conservative, Liberal and New Democratic MLAs having the opportunity to get up and speak to a bill that we all agree to and would like to see passed yet this morning.

And the bill, although changes administratively some of the things in the foundation, but more importantly it gives an opportunity for us as legislators to stand up and acknowledge what the Jewish community means to our various communities and to our province. In fact, I was sitting and listening to some of my colleagues from all political parties, and I was thinking, you know, the Jewish community has lots to be proud of for what they have done for this province and for this nation.

And I'm sure that if each and every one of us 57 could get up we could talk about the impact, the positive things that the Jewish community has done and the impact it's had on our various communities throughout the history of this great province. But I know time just won't allow it and even for myself I know time is short.

I just want to put on the record that I'm a very proud supporter of the state of Israel. In fact, I've been to all of the support for Israel rallies and make sure I sit right in the front and be one of those who can be counted on to stand up for the state of Israel, the—one of the few if not only functioning democracies in the Middle East, and we owe it to the state of Israel to stand with the Jewish people and support them and their democracy and their country and their aspirations.

Also love spending time with the Jewish community with—I know each and every one of us has good friends in the Jewish community and love to get together. My good friend Michael Diamond, whenever I have the opportunity to go to his home and we just always have a great time together, and it attests to how important and how entwined the Jewish community is in the fabric of all of our lives and of all of our communities.

A—Bill 301 is important. Once in a while, we have to update what we do as, not just here as legislation in the Chamber, but also those organizations that do a lot for us. And I just want to briefly touch—and then I will conclude my comments—I just love this list of some of the things that the Jewish Foundation supports: Jewish Federation of Winnipeg, \$8.1 million so far; education, \$4.7 million; social and human services, \$4.2 million; Asper Jewish Community Campus, \$4.1 million; arts and culture, over \$2.9 million—and the list goes on and on and on—health and medicine, over \$1.2 million.

You know what, this is a sign of a foundation, of an institution, that does lots of good, that has an incredible track record, and it deserves the support not just of this Legislature but also all the kind words that have been put on the record. And we hope that some of these words would get back to the Jewish community and that the Jewish community knows that this Legislature supports what they do and appreciates them for what they do.

And collectively we say, with our unanimous vote, that we thank them for what they have done to our communities and to make this a great province that it is. Thank you.

**Mr. Speaker:** Any further debate on the bill?

Seeing none, is the House ready for the question?

**Some Honourable Members:** Question.

**Mr. Speaker:** Question having been called, question before the House is second reading of Bill 301, The Jewish Foundation of Manitoba Amendment Act.

Is it the pleasure of the House to adopt the motion? *[Agreed]*

**Mrs. Stefanson:** Mr. Speaker, I'm wondering if it's the will of the House—if you could canvass the House to make this unanimous.

**Mr. Speaker:** Is it the pleasure of the House to adopt the motion unanimously? *[Agreed]*

Thank the House.

We'll now—the honourable acting Government House Leader.

**Hon. Dave Chomiak (Deputy Government House Leader):** Mr. Speaker, I wonder if it's the will of the House to call it 11.

**Mr. Speaker:** Is it the will of the House to call it 11 a.m.? *[Agreed]*

Then we'll proceed to private member's resolution. The resolution before us this morning is sponsored by the honourable member for The Pas, entitled "Nutritional Experiments on Aboriginal Peoples."

## RESOLUTIONS

### Res. 28—Nutritional Experiments on Aboriginal Peoples

**Mr. Frank Whitehead (The Pas):** I move, seconded by the honourable member from—and colleague from Flin Flon constituency, on the issue of nutritional experiments on Aboriginal peoples,

WHEREAS from 1942 to 1952, the federal government allowed nutritional experiments to be conducted on Aboriginal populations without their informed consent or knowledge; and

WHEREAS these nutritional experiments occurred in residential schools and communities throughout northern Canada, including northern Manitoba communities such as Norway House and The Pas; and

WHEREAS newly discovered documents show that Canadian government officials knew of the prevalent malnutrition among northern Aboriginal communities and yet continued to deprive children and communities of nourishment for scientific experimentation; and

WHEREAS these unethical experiments represent a fundamental breach of trust between the federal government and the Aboriginal children and communities who were unknowingly subjected to human experimentation; and

WHEREAS the innocent families affected by the nutritional experimentation join thousands of Aboriginal people who were mistreated throughout Canadian history; and

WHEREAS the Truth and Reconciliation Commission of Canada is a component of the Indian Residential Schools Settlement Agreement and is mandated to document and inform all Canadians about what happened in residential schools in order to develop mutual understanding and respect among all Canadians; and

WHEREAS the Truth and Reconciliation Commission of Canada has a five-year mandate supported by a Truth and Reconciliation Commission Secretariat which expires June 14, 2014.

THEREFORE BE IT RESOLVED that the Legislative Assembly of Manitoba urge the federal government to expand the timeline and mandate of Truth and Reconciliation Commission to extend beyond June 14, 2014; and

BE IT FURTHER RESOLVED that the Legislative Assembly urge the federal government to mandate the Truth and Reconciliation Commission to investigate and access all documentation of the nutritional experiments and all other experiments that occurred in many northern communities and residential schools throughout Canada so that families can continue on the difficult journey toward healing.

Thank you, Mr. Speaker.

\* (11:00)

**Mr. Speaker:** It's been moved by the honourable member for The Pas, seconded by the honourable member for Flin Flon (Mr. Pettersen),

WHEREAS from 1942 to—dispense?

**Some Honourable Members:** Dispense.

**Mr. Speaker:** Dispense.

Is it the pleasure of the House to consider the resolution as printed in today's Order Paper? *[Agreed]*

*WHEREAS from 1942 to 1952, the Federal Government allowed nutritional experiments to be conducted on Aboriginal populations without their informed consent or knowledge; and*

*WHEREAS these nutritional experiments occurred in Residential Schools and communities throughout northern Canada, including northern Manitoban communities such as Norway House and The Pas; and*

*WHEREAS newly discovered documents show that Canadian government officials knew of the prevalent malnutrition among northern Aboriginal communities and yet continued to deprive children and communities of nourishment for scientific experimentation; and*

*WHEREAS these unethical experiments represent a fundamental breach of trust between the Federal Government and the Aboriginal children and communities who were unknowingly subjected to human experimentation; and*

*WHEREAS the innocent families affected by the nutritional experimentation join thousands of Aboriginal people who were mistreated throughout Canadian history; and*

*WHEREAS the Truth and Reconciliation Commission of Canada is a component of the Indian Residential Schools Settlement Agreement and is mandated to document and inform all Canadians about what happened in Indian Residential Schools in order to develop mutual understanding and respect among all Canadians; and*

*WHEREAS the Truth and Reconciliation Commission of Canada has a five year mandate supported by a Truth and Reconciliation Commission Secretariat which expires June 14, 2014.*

*THEREFORE BE IT RESOLVED that the Legislative Assembly of Manitoba urge the Federal Government to expand the timeline and mandate of the Truth and Reconciliation Commission to extend beyond June 14, 2014; and*

*BE IT FURTHER RESOLVED that the Legislative Assembly urge the Federal Government to mandate the Truth and Reconciliation Commission to investigate and access all documentation of the nutritional experiments and all other experiments that occurred in many northern communities and Residential Schools throughout Canada so that families can continue on the difficult journey toward healing.*

**Mr. Whitehead:** I rise today to speak on the nutritional experiments on Aboriginal peoples by the Government of Canada. And I thank my colleague from Flin Flon constituency for seconding the resolution.

Mr. Speaker, my father and his siblings, and my grandfather and his siblings, were taken from their

families and their communities at an early age and placed in residential schools throughout the country.

Many unspeakable acts of abuse took place in those schools. The way of life of the Aboriginal peoples were systematically attacked, dismantled, including our culture, our belief systems, our practices, our ceremonies, our language and our philosophy. These acts of abuse and injustices and the knowledge of such acts were hidden from mainstream society for the longest time. Only the Aboriginal people who were victims of such abuses were—knew the truth of what really happened inside the residential schools.

That truth is now being recorded by the Truth and Reconciliation Commission and after three or four generations of the truth being hidden, now we are at the point in our history in Canada where we will know the real truth, not half of it, but the whole truth. And the healing of my peoples will have a significant opportunity to heal, you know, the emotional, psychological, spiritual pains, injustices that took place.

In—the—on the issue of nutritional experiments, if it weren't for people that were interested in the—on justice such as Ian Mosby, people like Ian Mosby—I hope that's how you pronounce his name—you know, they find out about our history that many of us didn't know about.

My father used to talk about those experiments; well, they all went through that. And that went on for another generation, because in my time as a child, I took the same pills, the same so-called medicine, same needles and that didn't still stop 'til about probably '64, '65, around there. I understand the significance of, you know, not knowing what was really going on.

We knew it wasn't right, something was wrong. We knew that, you know, there was after-effects, you know, from the medications or from the pills that were handed to us on a daily basis. My father instructed me as a child not to swallow those pills—those little black pills—put them under my tongue and spit them out later. That was the only way he could protect me.

But many other children, my friends at that age, didn't have that kind of protection, so—and they took it. They took that—those pills and those liquid pills, and it makes me wonder today why many of my friends my age now have many forms of diseases that they shouldn't have—diabetes, heart disease.

It has a lot to do with nutrition. I know that. But we were also subjected to taking sugar pills and, for the life of me, I couldn't understand that either.

But, Mr. Speaker, these acts of experimentation started out in Norway House and The Pas and then moved on to other communities, other residential schools. My father went to Elkhorn residential school and so did two of his sisters. The other ones went to Prince Albert, All Saints school, and they went through that same, you know, experimentation on them.

And if it weren't for three courageous young boys that snuck away from All Saints school to come home to The Pas and to tell the leaders of that community what was taking place behind those walls, inside those fences—Mr. Speaker, these three boys walked from Prince Albert on the railroad track, hitching a ride sometimes on the train—what do you call those?—freight trains, foraging for food along the way and sometimes sleeping during the day and walking at night to a place called Hudson Bay, Saskatchewan. And from there, they continued their journey on the railroad track and ran into some people that worked for CN, and those people fed them, let them rest and brought them home to The Pas. This is where they told their story of what was taking place, what was happening to them and their fellow students.

One of those boys was my uncle, Peter Whitehead. The other ones were John Brightnose and John Dorion. I credit them for bringing this—that part of the truth out where the chief at that time, Chief Cornelius Bignell, met with the Indian agent in The Pas, and together they travelled to Prince Albert, Saskatchewan, to All Saints school to confront the administration and to find out what was going on. And from there, they were able to begin the process of ending that practice. If it weren't for people like that that challenged—kids that challenged the practices, that would've kept on going for a long time—longer time until probably the schools were closed.

Mr. Speaker, I know a lot of things happened during that time, but in spite of all of that, in spite of everything that happened to our people, they remained loyal to Canada, and, in fact, some of them joined the army. And they didn't have to join, but they did so because they felt they had to do their part to keep democracy and freedom alive in this country, in spite of everything else that happened to them. Many of them did not return, these young lads.

\* (11:10)

Mr. Speaker, in the interest of justice, in the interest of truth, I encourage all members to support this resolution, because without knowing the whole truth it will be very difficult and longer period of time to heal our people, including me, including my children. We must know the whole truth. That way we'll know what it is we're supposed to heal.

Thank you, Mr. Speaker.

**Mrs. Heather Stefanson (Tuxedo):** I just want to thank the member for The Pas (Mr. Whitehead) for bringing this resolution forward here today and I also want to thank him for sharing his story. It's not an easy thing to do, and I appreciate sometimes that we start—we learn more about each other when we do share some of our personal stories, and I just want to thank him for doing that today, as difficult as that probably was for him. But I just want to thank him for that.

I think, I, certainly, Mr. Speaker, I can't even imagine what it'd be like. As a mother myself of two kids, I can't imagine what it would be like for those children to be taken away from me, sent off to school in, you know, and with these kinds of experiments that were taking place. I mean, when I first learned of this, it was one of shock and disgust, and I think it's important for us to learn what has happened and what has transpired in the past in order to be able to start the healing process.

And I know, Mr. Speaker, that last month marked the five-year anniversary that the Prime Minister, Stephen Harper, apologized to former residents and survivors of residential schools in Canada. And it was important for us to acknowledge the painful injustices of the past and to apologize to all those who were physically, emotionally and, indeed, spiritually, hurt by that residential school experience.

And so it's important to acknowledge today for the first time in the Manitoba Legislature, the over 1,000 people who were the unknowing and unwilling subjects of nutritional experiments that took place in a number of residential schools. Mr. Speaker, new research has revealed that members of First Nations communities were unethically used as participants in nutritional experiments without their knowledge or consent. Most of these were young children who were malnourished coming from impoverished communities. We mourn for all the innocent children and families that were affected by the biomedical

experiments that took place from 1942 to 1952, beginning and including here in Manitoba.

We mourn for the victims of these experiments and for all victims of the residential school experiences in Canada, those who survived and those who tragically did not. We mourn for the children who suffered trauma because they were forcefully removed and isolated from their homes, parents, families, traditions, beliefs and culture. And now again we mourn for the children who were treated unjustly and deprived of food, minerals, vitamins and health-care services while in residential schools.

It is important, Mr. Speaker, to acknowledge the injustice, for it is through amends that Canada's First People can begin a new journey into a future that includes equality, justice and assurance of a better tomorrow. It is also through amends that our country can move forward into a place of unity where members of all communities can live side by side to grow, prosper and achieve our highest destiny as a strong and united nation.

It is my sincere hope that each person affected by the residential school experience will receive the strength to move forward into the bright future that they deserve, which is why the work of the Truth and Reconciliation Commission is so significant, Mr. Speaker. The Truth and Reconciliation Commission has a mandate to learn the truth about what happened in Canadian residential schools and to inform all Canadians about what happened in the schools. The Truth and Reconciliation is a platform that has given Canada's First Nations and survivors of residential school experiences a warranted voice. We recognize that through the experiences of these survivors occurred decades ago, the painful memories and feelings persist day after day and continue. Again, we mourn for those who—that suffered isolation, ridicule, abuse and injustice, and we commend the work of the Truth and Reconciliation Commission of Canada.

Justice Murray Sinclair, chair of the commission and Manitoba's first Aboriginal judge, has been an instrumental advocate for Aboriginal rights. We commend Justice Sinclair for his many years of commitment in ensuring members of First Nation communities are afforded the same rights and privileges as all Canadians.

We also commend the leadership and work of commissioners Marie Wilson and Chief Wilton Littlechild for their commitment to representing

Aboriginal issues and advocating for all those affected by residential school experiences.

With a budget of \$60 million, the commission is documenting the truth of what happened in residential schools by relying on records held by those who operated and funded the schools, testimony from officials of the institutions that operated the schools, and experiences reported by survivors, their families, communities and anyone personally affected by the residential school experience and its subsequent impacts.

Mr. Speaker, the commission's hope is to guide the—and inspire First Nations, Inuit and Metis peoples, and all Canadians, in a process of truth and healing, leading towards reconciliation and renewed relationships based on mutual understanding and respect.

It is through the gathering of all relevant information, research and public education and truth—that truth will be revealed. It is through ongoing individual and collective processes, survivor engagement and public contributions that reconciliation can occur.

We are grateful for the significant work of all those involved in these various aspects of the Truth and Reconciliation Commission. And it is my hope that the pain from what has occurred in these residential schools will become less over time for our survivors, but that this part of Canada's history will never be forgotten.

Mr. Speaker, it's important for our federal government to keep taking concrete steps to introduce the kind of incremental change Aboriginal Canadians have been calling for. It is only through real partnership with leaders and the members of First Nations, that this can be accomplished, so that true healing and reconciliation can occur. For it is the changes that stem from genuine partnership and collaboration, and the changes that give First Nations more responsibility over day-to-day issues, that ultimately create the conditions for healthier self-sufficient First Nation communities.

Just this past June, the federal government passed legislation giving women living in reserve—living on reserve access to the same matrimonial rights as those living off reserve. And this new law will be able to save lives. It affords Aboriginal women access to emergency protection orders in violent situations. Judges will be able to issue

emergency protection orders and remove violent partners and family members from homes.

Our own Leader of the Opposition, Mr. Speaker, fought for this issue for years, after hearing tragic stories of hardship and heartbreak directly from women affected—the women, abused, alone, threw out and forced—thrown out and forced out. Our leader visited more than 130 reserves across this great country of Canada, speaking to First Nations women and children to find out loud and clear that they needed the kind of equality and protection afforded to all other Canadian women, and this act finally gives them just that.

Mr. Speaker, it's important for the federal government to continue to collaborate closely with members of the First Nations in order to provide the support, initiatives and programs truly designed specifically for Aboriginal communities.

Finally, this resolution is a reminder that all Canadians deserve a stable supply of nutritious quality food, regardless of their geographic location. Our federal government has the responsibility to ensure that food programs exist in, and for, northern communities across Canada, the large majority of those communities being home to members of First Nations.

Canada's Nutrition North program was implemented to build partnerships with northern communities in order to make nutritious and perishable food more accessible and affordable to Canadians living in isolated northern communities. Nutrition North Canada is also funding community-based nutrition education activities to increase knowledge of healthy eating and develop skills for selecting and preparing healthy foods. It is our hope that the Canadian federal government will continue to work to ensure First Nations citizens have greater access to same rights as all Canadians, and to unlock the economic and social development opportunities that will lead to healthy and prosperous communities. It is important that this action continues.

\* (11:20)

Mr. Speaker, we recognize it will take years for the wounds for those affected by residential school experiences to heal. There are still many systematic problems facing First Nations that need addressing. These systematic problems require commitment and effort from all levels of government. They involve housing, education, economic and social

development and health care. It is my hope that we never forget the mistakes of the past and that we move ahead with a system of governance that helps First Nations achieve the same quality of life that other Canadians enjoy.

It is important that we use the new and tragic information about nutritional experiments in residential schools as a turning point where all children in this province receive a quality education regardless of their ancestry and a turning point where no one feels the pangs of hunger or despair of poverty any longer.

Thank you, Mr. Speaker.

**Hon. Eric Robison (Minister of Aboriginal and Northern Affairs):** I want to thank my colleague the member for The Pas (Mr. Whitehead) for bringing forward this resolution.

Again, to remind all of us here of the unfortunate history that Aboriginal people have experienced in a country that is supposed to be a part of theirs as well, upon hearing about the information that was researched by Professor Ian Mosby from the University of Guelph last—two weeks ago it would be now—I was not really shocked at the findings of Professor Mosby because we had heard about these things to a large degree and, then, finally, I guess, the proof that we were looking for was released by the reports that were written by Professor Mosby.

These nutritional experiments and deprivation of food rationing to Aboriginal children bothered me to a degree where I had to call my elders in northern Manitoba to solicit their advice. Because at that point, of course, the media wants a response from a person in an elected position, and I know that all of us in this Chamber know that we should react responsibly rather than from sheer anger, which is what I did. The term racist is much too lenient to describe the action. I'd rather it was an act of genocide on the part of the government of that day on what happened to Aboriginal people.

I also took the liberty of looking at the apology issued by the Prime Minister on behalf of the Government of Canada in June of 2008, and in there he says that two primary objectives of the residential schools were to remove and isolate children from the influence of their homes, families, traditions and cultures and to assimilate them into the dominant culture. These objectives were based on the assumption Aboriginal cultures and spiritual beliefs were inferior, unequal. Indeed, some sought, as it was

infamously said, to kill the Indian in the child. Many were inadequately fed, clothed and housed, and he went further and said that First Nations, Inuit, Metis languages—and Metis languages and cultural practices were prohibited in these schools, and we're all too familiar of that.

Near the conclusion of the apology issued by the Prime Minister, he said a cornerstone of the settlement agreement is the Indian residential Truth and Reconciliation Commission that my colleague, the member from Tuxedo, just spoke about. The commission is also a body that presents a unique opportunity to educate all Canadians on the Indian residential school system. So that was the context in which the Prime Minister issued his apology, and I was on the record as thanking the Prime Minister for that apology and I felt that it was a new era for Aboriginal people so that we could move on with our own healing process. And, of course, on June 12th in response to the apology issued by the Government of Canada through the Prime Minister, our premier then, Gary Doer, and myself spoke to the issue—and many members were here already that are in this Chamber—about the words that we used at that time.

I was one of the fortunate ones. I went to a residential school in Norway House as a 5-year-old. I entered there and didn't know a whole lot about what was going on at the time, but I—in time, I came out of there a different person, a different person for the remainder of my life. And I experienced sexual abuse, which altered my lifestyle entirely, and today I'm still working on those issues because, indeed, I did not grow up to be a good man, a good person in a lot of ways, but it was, indeed, a very difficult time.

And after learning about certain things—I found out that my own biological mother went in as a residential school student at the age of 3 as an orphan. She didn't come out of there 'til she was 18, so she knew nothing else. I was given birth when she was 19. My sister was born when she was 21. She moved away from Norway House when she was a young girl, moved to Winnipeg and had a marriage that didn't last too long, had two children, my brother and my younger sister, and all four of the siblings were separated. I was fortunate, I suppose, to a large degree, that I was raised with my biological father and his good wife, my stepmom, so I was fortunate that way.

And I was also fortunate that I've been able to reconnect over the years with my siblings. And in response to what was heard in the media, my sister

actually got a hold of me, and my sister and I stay in touch quite regularly. She is also a residential school survivor, and she's also an elected band councillor at one of our First Nations in northern Manitoba, specifically Norway House.

And the family that she was raised with, her siblings from that side of the family, John and Janet—they're still alive, they're elders now, in their late 70s and early 80s—also spoke about these experiences about nutritional experiments done upon them because they were a part of that, I suppose, at the old Norway House Indian residential industrial school, I guess they called it in those days because they felt that Aboriginal people didn't have the mind to be able to learn academics but they made good farmhands, and in those days in Norway House they had cows. And the first residential school opened in Norway House in 1915, as it did in Cross Lake as well that same year. I wound up at a place called Jack River, which was an annex of the Cross Lake Indian Residential School, as a little boy.

But she told me about John and Janet, and I also spoke with these two elders now and they were telling me about what happened to them. They entered school in 1945, I believe it was, and Janet was there before that, and the experiments were occurring at that time. And she was saying that some of the older community—older people in the community would sneak in through the day schoolers bannock sandwiches, moose meat bannock sandwiches, so that the little kids there would get a little bit of nutrition, because they knew what was being fed to our little kids in the school at that time. And that really bothered me to a large degree.

And also some, as my colleague from The Pas was talking about, they made us swallow these pills—they called them candies—when we were little boys, but we didn't know what they were. But apparently it was something that was not good for us in the long run.

We don't have a lot of details about the experiments, but we do know that the work of the Truth and Reconciliation Commission must carry on. We don't know, but we have found out that these experiments were funded by Indian Affairs, the New York-based Milbank Memorial Fund, the Royal Canadian Air Force and the Hudson's Bay Company. And this was not only in Norway House but, indeed, in other communities throughout Canada that this occurred.

\* (11:30)

And after over a century and generations of de-Indianizing and dehumanizing processes and exercises conducted by the national government, Mr. Speaker, I think that occasionally in this Chamber we speak unanimously on certain issues and I think this is one of those times that we have to do that. To expect the people to heal in five years, the length of the Truth and Reconciliation, is hardly enough after over a century of those processes that occurred.

So, Mr. Speaker, I've asked the federal government by letter to extend a mandate of the Truth and Reconciliation Commission for at least another five years or more. In order to heal a people it needs more than five years, and I would argue that we have a long way to go as Canadians in trying to understand a true atrocity in our history as Canadians and I would ask all members to support this resolution.

**Mr. Cameron Friesen (Morden-Winkler):** I'm pleased to have the opportunity this morning to stand and to speak and put some words on the record with respect to the resolution that has been brought forward for the member of—from The Pas, and I do thank both the member for The Pas (Mr. Whitehead) and the member for Kewatinook (Mr. Robinson) for their comments on the record this morning. And I know that at times in this Chamber that there can be a lot of acrimony and disagreement, and I think at times like this we do learn a little bit more about each other's stories, as the member for Tuxedo (Mrs. Stefanson) said earlier this morning. And that's a good thing even if it's a hard thing, and I appreciate the courage with which both of those members have told parts of their story. Those aren't easy things to share and it has had an impact on me as I sat and listened to the difficult history that both of them spoke of, not just a history for themselves, but a history for their family, a history for their people.

And, Mr. Speaker, it's—it was a—I share that same kind of shock and horror that many have already spoken of today when I first learned about the—those nutritional experiments that had been conducted on Aboriginal populations in the northern areas. And I remember discussing the issue with my children at home, and they were looking for some kind of explanation on how something like this could be done. And I said, you know, there really is no explanation that can provide any kind of solace or consolation. It was simply wrong and it was, you know, done by people who for whatever reason didn't recognize the extent to which it was wrong, to which it was unethical, to which it was unacceptable.

And I know that in the few short weeks since the issue has come forward as a result of the recently released paper by food historian, Ian Mosby, Canadians, Aboriginal and non-Aboriginal have struggled to understand how such a thing could take place in such a part of the world, you know, in such a nation that we think is—and we know—is relatively prosperous. And so we're still struggling to find the right words to express that. We're still struggling, I think, as a people to know what the next steps are for—both interim steps that we can take as a people and the long-term steps that we need to take.

Of course, we know that some of those steps, some of those preliminary steps we are beginning to take as a Canadian population, and one of those steps was five years ago when the Prime Minister did issue a formal apology to the former residents and survivors of residential schools in Canada. That was a hallmark event and it was one that is not insignificant on the spectrum when we consider where we have been and where we are trying to go. And that apology, I think, you know, obviously discussions have been ongoing for a long time trying to grapple with the legacy and the tremendous destruction that followed the residential schools and the failed experiment in all of that and the inappropriate rationale that was actually put forward for it. But, clearly, the decision of the Prime Minister issue that apology is not insignificant, that it had value, I believe, in also—in spurring on the conversation among First Nation groups and in the greater population, in the university, in the education system. And so we do need to make a note of the fact that that conversation goes on now and it has gone on formally through the Truth and Reconciliation Commission 'til now. And all across Canada there have been people who have been able to come forward and tell their stories and perhaps for the first time in their life.

I read, as I followed some of those proceedings, for the first time in their lives when people would actually finally have the courage to say, you know, I can—I'm going to gain strength through this process and I will talk. And in some cases, and I know probably the members from The Pas and Kewatinook could—can probably attest to this, that families first learn of the suffering of their loved ones, of people who were related to them, and said they never understood, they never knew, and how that would perhaps help to explain some of their own paths, some of their own decisions and some of the places that they had gone in their lives.

I think that the Truth and Reconciliation Commission has been an important step in this journey as well. And as we contemplate where to go next we do need to recognize that this process and this platform has been valuable for so many people, First Nations people, non-Aboriginal people. It has helped a conversation to go forward as well. And so that work continues, and by no means is the work done.

It was interesting to me. I had a chance to hear Wab Kinew a few months ago, and Wab, of course, is the new director of Aboriginal Inclusion at University of Winnipeg, and he was one of the presenters a few months ago at a conference that was hosted here in Winnipeg called Manitoba Past, Present and Future. And Wab was there with Justice Sinclair talking exactly about the work of the Truth and Reconciliation Commission.

And I believe, actually, some of my colleagues were in the room with me that day, and what I first noticed right off the bat is that they had made the totally wrong decision about where to hold that particular plenary session because I don't think the organizers had understood how many of the conference attendees would gravitate toward that session. And, you know what? People were—they were undaunted. As the room became fuller we just packed in there. Some people stood, some people found places to sit, but we were really interested in hearing from the perspective of those two individuals and those key leaders in the community. What had this process accomplished? What were the challenges? Where were the next logical steps to go?

And I found myself taking notes madly as Wab Kinew spoke because he talked about where to go next. And obviously the work is not done. The work is not done even in terms of collecting and understanding what such damage has done to a collective psyche of a major portion of our population.

But Wab reminded us about the fact that Manitoba has such a large Aboriginal population. As a matter of fact, our Aboriginal population accounts for 15.5 per cent of Manitoba's population. It's actually a highest of, as a percentage of population, of any of the Canadian provinces. And he spoke of the fact that in the city of Winnipeg alone that there's 9.8 per cent of the population comprised of Aboriginal, so it—total Aboriginal, including North American Indian, Metis and Inuit peoples.

And he spoke about we needed to understand, both how many people were affected. And I think you'd—probably many Manitobans would not recognize—they might say, oh yes, we understand the Aboriginal population is quite high in Manitoba. I think many people might be surprised to know it does reach and exceed 15 per cent of the population.

So, of course, the point that Wab Kinew was making is that we need to take very seriously, that we need to, in our steps forward, that the arc of the conversation, both at the Truth and Reconciliation Commission, but also of the greater conversation that we're having about the place that we want First Nations peoples to take in society, being able to take advantage of economic opportunities, being able to enjoy the same kinds of opportunities that other Canadians enjoy, that that arc eventually has to—it has to bend towards some fiercely pragmatic ends. And I listened and took notes, and he talked about what it means to go forward.

He talked about the potential argument, the fact that with such a great portion of our population being Aboriginal we have an unrealized potential in this province if we can engage in the right way, form the conversation in the right way and give opportunities to these—to people on reserve.

\* (11:40)

He talked with the fact that—I wrote this down—he said education is the new buffalo for First Nations people. And I thought of that for a long time, and I thought, ah, that's very interesting to—you know, because the buffalo, in so many ways, represented the First Nations people, with a primary source of their food and their tools and how, at this point in time, education represents that. I wholeheartedly agree.

I don't—certainly don't pretend to have the answers for how we move forward as a nation, but there are good ideas out there, and there are—I think, there are good ideas about how to move forward the conversation. I know that, even right now, in northern areas, there's more and more being done to help to create good nutrition in First Nations communities—new initiatives led by the federal government that are helping people to garden and to have access to produce and to vegetables not at exorbitant prices that come from the shipping.

So we know that we have a lot farther to go. We know that there are answers out there. We know there is nothing that excuses the kind of behaviours

that took place that led to these kind of nutritional experiments, but we continue to make progress in this and I'm encouraged by that.

**Hon. Steve Ashton (Minister of Infrastructure and Transportation):** Mr. Speaker, when I heard of these experiments a few weeks ago, I'm sure my reaction was very similar to many others in this House and many other Canadians. I was shocked, but, sadly, I was not surprised—shocked by the fact that in our time—in fact, we have survivors in our midst of a series of experiments that denied nutrition, that essentially left Aboriginal children in semi-starvation for some perceived scientific purpose. The word unethical really only partially describes it. It think immoral is something I would apply to it, as well. And I must say that it brought memories to my mind of similar immoral experiments conducted on children in other parts of the world. I think of Jewish kids in—during the Holocaust.

This was in Canada. But why do I say I'm not surprised? Sadly, even the denial of proper nutrition is something that has a history in Canadian policy. There's clear evidence in the 19th century that—as the west became part of Canada, that there was a government policy of driving Aboriginal people to semi-starvation as they were driven off their land. In fact, the Prime Minister of Canada—the first Prime Minister of Canada is quoted as indicating that he was keeping them in a state of semi-starvation. That's the origins of the reserve system—driving people off what was one of the most fertile areas, in terms of traditional economic activity, and driving into reserves and driving them into semi-starvation as a part of government policy.

Well, there's much more: the residential schools, the enfranchisement—the fact that Aboriginal people—First Nations people could not vote until the 1950s in Manitoba, 1960 in Canada. And that First Nations veterans, when they served overseas, lost their status if they were enfranchised. There's much more. The residential schools—many of the policies through to this day which can only be described to my mind as racist and as another word—that's genocidal.

I admire the courage of the members for The Pas and members—member for Kewatinook—my colleagues today—in sharing their stories, because I've heard many of the stories from the survivors.

And I'll never forget an elder in Nelson House, in the Nisichawayasihk Cree Nation, who told me because of a residential—her residential school

experience, she said, you know, I never knew what a normal family life was like. And she said, it bothers me to this day with my children and their children, when I see the intergenerational impacts of residential schools.

And, Mr. Speaker, the abuse that took place is just unspeakable, and that's why, when we talk about healing, what's in this resolution really points to one thing, is that the healing will take a lot more than five years or any single process. It will be multi-generational.

But I want to focus, if I could, on the issue of genocide, as well, because we have an opportunity over the next period of time, I believe, as Canadians, particularly here in Manitoba, to open a new chapter in the reconciliation with the opening of the Canadian museum of human rights, where there won't be a number of displays referring to the human rights experience of First Nations people. At this point in time there's some debate whether it should be described as a genocide. I guess there will be clear recognition of the Holocaust as a genocide, the Armenian genocide, the Rwandan genocide. But there was a genocide in our midst in the treatment of Aboriginal people. It was genocide in the absolute definition because it was aimed at wiping out a culture, a way of life.

But, Mr. Speaker, why do I believe it so important and many others believe it's so important to have that recognized in our museum of human rights? Because this debate is essentially not only about the past, it's also about hope as well. Despite all of the genocide, the spirit of the Aboriginal people of this country was never extinguished. In fact, I see today with the strength of the leadership and I look to our own leaders in this Legislature and I see across the country and the grassroots movements with Idle No More and many of the things that are happening, there is hope.

But that hope can only truly be promoted forward as a vision for this country if we allow and understand it will take much longer in terms of reconciliation. If, in this particular instance, I believe there should be a separate apology for this. And if we recognize there was an attempted genocide, but thanks to the spirit of the Aboriginal people of this country, not only did it fail—those Aboriginal people—and I see in the strength of our members today—will come out of this at some point in time as we go forward in the future, even stronger. And we as Canadians, all Canadians will be stronger as a result.

Thank you, Mr. Speaker.

**Mr. Ian Wishart (Portage la Prairie):** It's a pleasure to join my colleagues in speaking to this private member's resolution brought forward by my colleague from The Pas and also the comments that were put forward by the minister of Aboriginal affairs. It is—they are very touching comments, and we certainly appreciate their honesty bringing forward—and we are all aware and, frankly, all appalled, I think, by the revelation that this type of thing could occur in this country at any time. And, certainly, it is important that we acknowledge that we all owe an apology to those that were victims of this through the residential school programs, one way or the other.

Over the years, I have—we do have a residential school that was long ago closed in the community that I represent in Portage la Prairie. And over the years I have run into numerous individuals, some of who, of course, attended the school and some of whom worked at the school. And in retrospect, many of them are very—it's a time in history that made a major impact in many ways. And we certainly continue to see some of that impact, and I certainly share my colleagues' concern and the need to move forward from this and try and find amends for all of the damage that was done one way or the other.

But there are many forms of this damage and today—even yet today we see it in Aboriginal families who fathers and grandfathers attended residential schools, or their mothers, and they have to relearn the process of becoming a family. They have to relearn their Aboriginal heritage. We have put scars on that community that we all need to work very hard to try and make amends for and to repair the damages so that we as Canadians can lift our heads on—high again on this issue and help that portion of our community, the 15 per cent that we talked about in terms of the population in Manitoba, rebuild their heritage, rebuild their culture.

But even today we have a lot of work to do. Certainly, in the time I've had opportunity to travel into some northern communities for one reason or the other, and nutritional issues in those northern communities continues even today. One of the habits I make when I travel is always to go to the local store to see what's there, and it is a reflection of what the diet in the community is like and to look at the prices because that, too, has a major impact. And I'm always appalled when I travel to northern communities at the high price for good nutritional

food, and the low price for stuff that we would all consider to be poor in terms of nutrition.

\* (11:50)

And I know during my time with the farm group in Manitoba, we actually looked at what opportunities we could work towards to—because there's always some surplus foods available at certain times of the year, and could we move those into some of these northern communities in some way to help with the nutritional issues that were up there. And we did manage to find a few opportunities, but it was very, very difficult because the companies that produce what we often call the junk foods actually had a lock on the transport into many of these communities. So even if we could get the milk or the meat or the butter or whatever for next to nothing, we couldn't get it in there. Simply a barrier, a physical barrier that exists to this day. And it makes it very, very difficult for some of these northern communities to provide good nutrition to the children in those communities, even to this day.

So we have a lot of work ahead of us. So I certainly won't speak for very much longer here, but certainly support this resolution. I think it's a sad state of affairs. It is, actually, a bit of a reflection on research got out of hand. And there are processes, fortunately, in place now to make sure that this sort of stuff cannot occur again. Any research has to go through third-party review, and—which didn't occur, obviously, in this case. And any third party would certainly flag something like this as being an act against humanity and stopped. And so I'm glad to see that we are at least giving a chance here to look at how we can, as a society, provide some amends for what has happened.

I hope the truth and 'reconciliation' commission actually gets a chance to hear this. I have had an opportunity to review some of the testimonies that have occurred in the past. The stories do help in the healing process. And I hope that we move forward on that. Thank you.

**Mr. Clarence Petterson (Flin Flon):** I just want to say a few words on the record about this and thank the minister from The Pas for bringing this up to my attention and to everybody's attention.

And I think we as a House have to recognize, with the Human Rights Museum coming up, that we have to recognize the importance that we have here in stating what happened in history. And the honourable member from Thompson was talking

about genocide. And there was a Dr. Niemöller after the Second World War, he had a poem, and he says: First they came for the Catholics / but I wasn't a Catholic so I didn't care. / Then they came for the homosexuals / but I wasn't a homosexual but they—didn't care. It went on, and then, what I'm saying is, now, they're coming for the First Nations, and I'm not a First Nations so I don't care. And that's sad. We have to care.

And the truth and reconciliation is very important. But before we get reconciliation, we have to face a truth. And the truth is that there is and was a genocide, that the former grand chief, Phil Fontaine, is fighting towards that, to have that put in the Human Rights Museum. And let's just go over a few facts: (1) in the Americas and also in Canada, if you shot a buffalo, you killed an Indian; (2) our government, Canadian government, would not let treaties, wouldn't pass treaties and give the reserves or the Native groups food or blankets or clothing or shelter unless they signed a treaty, and many of them died because the chiefs were fighting for that; (3) we took young children as young as 4 and 5 years old from the family and we took them to school, not for an education but a re-education. What we did is deculture them. We didn't want them being an Indian. We wanted them to be white. And we have to live with that legacy. And the honourable member of—honourable member from—or of Aboriginal and Northern Affairs went over what he went through, and many of us here lived a very great livelihood, didn't know what was going on. But we do now.

We've all read in history what has happened. And I think it's up to us, being in Manitoba, where the Truth and Reconciliation is going to be

headquartered in the University of Manitoba, we have to stand up together. And we have to talk to the Human Rights Museum and say, before Canada can move forward, just like Turkey moving forward with the Armenian genocide, we have to recognize that there was our own genocide. There was our own closet that we don't want to talk about. And I think it's very important that we as a House come together and realize that and work with Chief Phil Fontaine in recognizing the genocide in Canada. Thank you.

**Mr. Speaker:** Is there any further debate on the resolution here this morning?

Seeing none, the House ready for the question?

**Some Honourable Members:** Question.

**Mr. Speaker:** Is it the pleasure of the House to adopt the resolution? *[Agreed]*

**Hon. Dave Chomiak (Deputy Government House Leader):** I wonder if I might seek leave of the House to make the motion unanimous.

**Mr. Speaker:** Is it the pleasure of the House to adopt the motion considered here this morning unanimously? *[Agreed]* We'll now adopt it unanimously.

I'd like to thank all honourable members for their debate here this morning.

**Mr. Chomiak:** I wonder if I might have leave of the House to call it 12 o'clock.

**Mr. Speaker:** Is there will of the House to call it 12 noon? *[Agreed]*

The hour being 12 noon, this House is recessed and stands recessed until 1:30 p.m. this afternoon.

**LEGISLATIVE ASSEMBLY OF MANITOBA**

**Tuesday, July 30, 2013**

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