



**Saskatchewan Aboriginal Women's  
Circle Corporation**

**Final Report  
National Inquiry into  
Missing and Murdered Indigenous Women and Girls**

Saskatchewan Aboriginal Women's Circle Corporation  
Box 1174 Yorkton Saskatchewan S3N 2X3  
T: 306-783-1228 F: 306-782-2456  
E: [sawcc@hotmail.com](mailto:sawcc@hotmail.com) [www.sawcc-nwac.ca](http://www.sawcc-nwac.ca)

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## **Introduction**

*“If I am an object of some form of discrimination, it is very difficult for me to separate what happens to me because of my gender and what happens to me because of my race and culture. My world is not experienced in a linear and compartmentalized way. I experience the world simultaneously as Mohawk and as woman.”*

*- Patricia Monture-Angus*

1. Families and survivors of Missing and Murdered Indigenous Women and Girls deserve answers to their questions of:
  - What happened to our loved one(s)?
  - Why was there no investigation?
  - Why were investigations stopped?
  - Why weren't leads followed up?
  - Why weren't we given updates?
2. It is critical that the Final Report of the National Inquiry will provide those answers. In solidarity, we are here to assist the Commissioners in their quest to find those answers.
3. The Saskatchewan Aboriginal Women's Circle Corporation (SAWCC) received standing in Parts I, II and III of the National Inquiry on Missing and Murdered Indigenous Women and Girls. This included the Truth Gathering Hearings, Expert and Institutional Hearings.
4. SAWCC faced an issue of limited participation in the MMIWG inquiry process due to the funding arrangements. This resulted in SAWCC attending only the November 2017 Truth Hearings, the June 2018 RCMP Institutional Hearings and the Saskatchewan Team Leads Teleconference meetings. SAWCC was finally able to retain legal counsel in September 2018 who then attended the Winnipeg Child & Family Welfare Hearing, the St. Johns Human Trafficking Hearing and then presented at the Calgary Oral Submissions. SAWCC also attended the Ottawa Oral Submissions.

5. SAWCC commends the other groups with standing before the MMIWG Commission on their dedication and hard work during the Inquiry process.
6. SAWCC will be providing eight (08) recommendations in a truthful and respectful manner and to honor the memories of the loved ones now gone; and for the missing, for the survivors and for the families left behind.
7. This is our Written Submission. Please note the term Indigenous and Aboriginal women is inclusive of Lesbian, Gay, Bisexual, Transgender, Queer and Two Spirit (LGBTQ2S) and that it is inclusive of First Nations, Inuit and Metis peoples.

#### **SAWCC's Role and Outreach Related to the National Inquiry**

8. Over the past 15 years, SAWCC has worked towards ending the on-going pervasive violence against Indigenous women, girls and gender-diverse people by collaborating with and providing services to families and survivors. In addition, we actively engaged with governments and grassroots partners. It is important to recognize that racialized, sexualized violence against Indigenous women and girls is the number one priority issue for our organization, not only in Saskatchewan but in Canada and at the International level.
9. SAWCC's role was inclusive of all stages of the National Inquiry participating in the pre-Inquiry design phase including the information sessions, national round tables, health and legal preparation for families, the Truth Gathering Hearings, Statement Taking, Expert and Institutional Hearings. Providing aftercare and assisting families and survivors with the preparation of their aftercare plan was and still is a major role. In addition, we participated in all of the National Indigenous Women's Summits.
10. SAWCC hosted a weekend training session on Grief, Trauma and Ambiguous Loss for front-line service providers and one for families and survivors.

11. SAWCC hosted two Feasts – one in February 2017 (north) and one in March 2018 (east). There will be two more Feasts held. At the March 2018 Feast, we also hosted a Statement Taking for families and survivors.
12. Sylvia Popowich, SAWCC South Elder, shared her wisdom and knowledge at the Saskatchewan Truth Gatherings, November 20-15, 2017.
13. Sisters In Spirit Vigils are held across Canada and in some other countries every October 4<sup>th</sup> as a call to action and to honour the memories of the loved ones, bring families together, and share our love and compassion for them.

### **Saskatchewan Aboriginal Women's Circle Corporation**

14. Saskatchewan Aboriginal Women's Circle Corporation (SAWCC) is a provincial not-for-profit voluntary Indigenous women's organization celebrating 15 years of providing programs in education, advocacy, research and economic opportunities to Aboriginal women and their families.
15. The vision of SAWCC is to unite Indigenous women in Saskatchewan by taking a leadership role in responding to and addressing issues of interest and concern to Indigenous women, their families, their communities and their environment.
16. The mission statement of SAWCC is to deliver responsive, accountable, effective and valuable resources, education, programming and advocacy at the local, provincial, national and international levels.
17. SAWCC works to unite and empower Aboriginal women through education, economic opportunities, advocacy, research and resource sharing. SAWCC addresses issues regarding but not limited to violence against women, child welfare, education, employment and training, justice, health, the environment, economic development and entrepreneurship, Treaty Rights, Metis Rights, Aboriginal Rights, LGBTQ2S rights,

community resources, the Constitution and other vital issues brought forward by our members and constituents.

18. Our membership is open to all Nations – First Nation, Metis, Inuit, non-status and disenfranchised women and LGBTQ2S+. Our governance includes directors from the 6 regions of Saskatchewan with an Elder and a Youth Advocate.
19. We are the Saskatchewan provincial-territorial membership association (PTMA) of the Native Women’s Association of Canada (NWAC) which allows us to advocate on the issues faced by Saskatchewan Indigenous women in local, provincial, federal, international and Indigenous government policy and program initiatives.
20. Some of the major initiatives we have provided on a regional and provincial basis are: (1) education and training funding, (2) programs to increase safety and reduce crime, (3) healing and support programs and services, and (4) life skills development and employment training, (5) cultural events and activities. These initiatives are developed and delivered with an overarching gender and diversity lens. We strive to bridge Indigenous and non-Indigenous relationships toward economic and social responsibility.
21. Saskatchewan Aboriginal Women's Circle Corporation (SAWCC) is mandated to respond to and address issues of concern and interest to Indigenous women, their families and their environment in the areas of education, employment, violence prevention, child welfare, justice, health, water protection, climate change, economic opportunities, Aboriginal rights, Treaty rights, and other vital issues brought forward by our membership and constituents.
22. Specifically, we:
  - provide support and advocacy to Indigenous families, elders, youth, men and boys on all the issues they bring forward
  - propose policy and legislation on issues of concern such as health, violence prevention, safety, justice, transportation, economic opportunities, water and climate change

- provide funding for education, entrepreneurship, training and targeted-wage subsidy programs
- facilitate programs to decrease crime and increase community safety
- facilitate engagement sessions on legislative and policy matters
- facilitate and participate in the National Inquiry Truth Gathering and Institutional Hearings, Statement Taking, After Care Supports, and Standing in Parts I, II and III.

**23.** SAWCC is one of five (5) organizations that participates on the Saskatchewan Team Leads who provide support and advice to the National Inquiry Team through regular teleconference meetings.

**24.** SAWCC partners with several agencies and community groups; either as a committee member, community member, consultant, technician and/or participant. Our office responds to over **800** inquiries a year ranging from individual and family support to educational funding, domestic violence, sexual assault, child welfare, and community engagement.

**25.** SAWCC continues to provide volunteer administrative and other supports to nonprofit organizations and committees such as the Saskatchewan Sisters in Spirit Place of Reflection, Sisters in Spirit Vigils, Iskewuk E-Wichitotchik, International Women's Day and the International Day for the Elimination of Racism. Where possible, SAWCC members attended, participated and made presentations to, several events across Saskatchewan and Canada.

**26.** SAWCC's work encompasses the needs and services of grassroots Indigenous women and their families. Throughout all our work, we implement a unique intersectional lens that is trauma-informed, culturally safe and gender-based. SAWCC seeks to increase communication, collaboration, partnerships and access to the necessary resources toward our common goal of equality and safety for all.

27. An example of what can be accomplished to help assist families and survivors in Saskatchewan is the Provincial Partnership Committee on Missing Persons (PPCMP). SAWCC has been an active partner since it was inaugurated 12 years ago.
28. The Provincial Partnership Committee on Missing Persons (PPCMP) was formed in December 2005 by the Government of Saskatchewan. PPCMP has representation from 30 organizations across the province including Indigenous and non-indigenous community organizations. The families and survivors of missing persons gave feedback on their experiences from which the PPCMP derived 20 recommendations that have been closely monitored by the PPCMP.
29. In addition, the PPCMP hosts an annual week-long Missing Persons week which engages several communities to host theirs simultaneously.
30. Some of the recommendations that have been implemented by PPCMP include:
- a) Support for families: financial, emotional and information access through family gatherings
  - b) Legislative Review: the Saskatchewan Government reviewed existing laws to develop a timely and comprehensive responses to missing persons estates.
  - c) Recognizing Missing Persons: by creating a memorial for missing persons – the Sacred Tree in Wascana Park
  - d) National Website for missing Persons: <http://www.canadasmissing.ca/index-eng.htm> was created operated by the RCMP and some Provincial polices services.
  - e) Public Awareness: PPCMP continues to work with other agencies throughout the province to continually raise awareness of missing persons.
  - f) Saskatchewan Police Commission Policy: Saskatchewan now has a substantially consistent approach to missing persons files across the province since approximately 2013.
  - g) Communicating Urgency in High-risk Cases: A process was developed to deal with children, people with medical issues, the elderly and people living high-risk lifestyles.



- h) Protocols with Community Agencies
- i) Legislative Reviews
- j) Victim Services
- k) Search and Rescue Protocol:
- l) Runaways: A study was done to better understand the issues related to why youth run away and to identify prevention and intervention strategies.
- n) National Information Database: The National Centre for Missing Persons and Unidentified Remains (NCMPUR) was created and run by the RCMP.

### **Overview**

31. In the final submission to the National Inquiry on Missing and Murdered Indigenous Women and Girls, SAWCC will provide eight (08) recommendations related to policing practices, the families of MMIWG and the follow up on the final recommendations from this National Inquiry.
32. SAWCC has taken a Human Rights, Indigenous Rights and Gender-based approach in considering the issues of MMIWG, the root causes and what kinds of recommendations to present to this National Inquiry.
33. The approach taken by SAWCC was to look at what Indigenous People have endured over the last 150 years.
34. This final submission will provide statements regarding the issues relating to the subject matter of the recommendation then put forth the specific recommendation.

### **Aboriginal Peoples in Saskatchewan**

35. Historically Indigenous people lived on the land now known as Canada and continued to occupy the land when the Europeans arrived and took up settlement from the east coast right through to the west. The role of Indigenous women in Canada's nation-building

project devalues and displaces Indigenous women from their history and Canadian history resulting in the societal and government inaction today. Early fur trade history by notable historians like Arthur J. Ray's pivotal *Indians in the Fur Trade* offered a compelling argument for the reconsideration of Indigenous participation in the fur trade, achieved through an economic interpretation. However, an interpretation of Canada's history as solely based within an economic interpretation commodifies Indigenous labour, bodies, and agency.

- 36.** The result is the contributions of Indigenous women by scholars rarely considered their political roles and instead focused on a hyper-sexualized interpretation of Canadian history situated within 'custom of the county.' This meant that Indigenous women were not marriage material for a number of reasons and instead entered into unions which supported trade and political alliances.
- 37.** Moving away from 1970s economic interpretations of fur trade history to the cultural and social histories of the 1980s and 1990s feminist inspired scholarship offered a counter narrative to fur trade history through a transnational borderlands/frontier lens. As a result the role of Indigenous women in Canadian history moved away from the commodification of Indigenous women's bodies vis-a-vis the fur trade to current narratives informed by feminist scholarship which unsettles earlier historiography. Of particular importance is scholarship by Indigenous and settler women who question the colonial violence inherent in Canada's history via state legislation and polic

### **The Treaties and the Indian Act**

- 38.** The Royal Proclamation 1793 set out a framework for just how the new world should be settled and how the Indigenous People living there would have to agree to such settlement. The treaties that were subsequently entered into with the Indigenous People

inhabiting the land started out as peace and evolved into the numbered treaties as settlement moved westward.

- 39.** Six ‘numbered’ treaties blanket Saskatchewan, including Treaty 2, 4, 5, 6, 8 and 10. A portion of Treaty 7 and Treaty 5 boundaries extend into Saskatchewan. Treaty 4 boundary extends to Medicine Hat, Alberta. Treaty and provincial boundaries are incongruent, resulting in different interpretations related to jurisdiction. This is especially problematic for First Nations when treaty benefits (provisions) related to justice, health, and education are considered. Recent scholarship has veered away from the legal and policy-based interpretations of treaty to one that places responsibility on settler Canadians, based on the tenet that ‘we are all treaty people.’

### **Residential Schools and the 60’s Scoop**

- 40.** Residential schools in Canada came in many forms such as industrial schools, boarding schools, missions and convents. It is now well known that First Nations, Inuit and Metis children attended residential schools. It is also well known that the purpose of residential schools was to assimilate these children into mainstream society. Children were forcibly taken from their families, denied any of their cultural way of life, speaking their own language, denial of close family interaction and subjected to brutal forms of physical and sexual abuse. This has been termed by some as cultural genocide.
- 41.** The 60’s Scoop is the term given to the governments practice of scooping children from Indigenous families and placing them in non-Indigenous homes and adopted in many cases. Even though it references one decade the practice is still being carried on today in many provinces. This has a direct negative impact on the lives of these mothers, their children and their grandchildren.
- 42.** The trauma from the residential school has affected generations of Indigenous People cannot be understated nor forgotten. This trauma has been proven to be one of the causes

of the violence and reasons that Indigenous women and girls are more likely to be murdered or are missing.

### **United Nations Support and Advocacy**

- 43.** The United Nations Declaration on the Elimination of Violence Against Women (1993) became the first international instrument addressing violence against women that provided a framework for national and international action to address the issue. This declaration responded to the ongoing need for policy and programming for violence prevention among women.
  
- 44.** The United Nations formally adopted the Declaration on the Rights of Indigenous People (UNDRIP) on September 13, 2007. The groundwork for this declaration began in the early 1920's, to address the issues of Treaties in Australia and Canada not being honored. Canada supports UNDRIP and has pledged to see that the principles are implemented and recognized.
  
- 45.** The United Nations describes it as an important standard in the treatment of Indigenous People and the elimination of human rights violations. This declaration will assist in remedying and eliminating discrimination and marginalisation of Indigenous people. Although the declaration is not legally binding it creates an avenue of how Indigenous people should be treated and their active participation in the issues that concern them.
  
- 46.** Bill C-262 United Nations Declaration on the Rights of Indigenous Peoples Act is a law to ensure that the laws of Canada are in line with UNDRIP. It is currently in its second reading in the Senate as of November 28, 2018. This law will certainly bring about a lot of change to enhance the recommendations that come from this National Inquiry.
  
- 47.** There was a special session of the United Nations Human Rights Council, this high level panel looked at the issue of violence against Indigenous women and girls. UNDRIP has 11 articles that deal directly with this precarious issue in Canada and abroad. Violence

against Indigenous women and girls must be dealt with at an International level and this growing concern must be supported by International Law.

### **The Royal Commission on Aboriginal Peoples**

48. Established on August 27, 1991 the RCAP was mandated to research and investigate Aboriginal history in Canada, research reports and provide recommendations to the Government of Canada. The Commission was comprised of seven members including co-chairs Georges Erasmus, former Assembly of First Nations National Chief and the Honourable Rene Dussault. Mandated to examine issues affecting Aboriginal peoples the Commission submitted recommendations that, if implemented, would support Aboriginal peoples participation in the economy and Canada's political life.
  
49. The RCAP's recommendations in Volume 4, Perspectives and Realities focused on the needs of Aboriginal women by addressing the exclusion of women:
  - 4.2.1 The government of Canada provide funding to Aboriginal women's organizations, including urban-based groups, to:
    - (a) improve their research capacity and facilitate their participation in all stages of discussion leading to the design and development of self-government processes; and
    - (b) enable them to participate fully in all aspects of nation building, including developing criteria for citizenship and related appeal processes.
  
  - 4.2.2 Aboriginal governments and organizations provide for the full and fair participation of Aboriginal women in the governing bodies of all Aboriginal health and healing institutions.
  
  - 4.2.3 Aboriginal governments and planning bodies with a mandate to develop new structures

for human services undertake, in collaboration with women's organizations, an inventory of existing services, organizations and networks with a view to building on existing strengths and ensuring continuity of effort.

50. Twenty-seven years later, Indigenous women's organizations are still struggling to be heard, still struggling to have meaningful participation, still struggling to provide the programs and services that are critically needed by Indigenous women and girls and their families. These recommendations need to be implemented along with any recommendations from this National Inquiry.

### **The Truth and Reconciliation Commission of Canada:**

51. There are 94 Calls to action from the Truth and Reconciliation Commission of Canada. Number deals specifically with murdered and missing Indigenous women and girls.

41. We call upon the federal government, in consultation with Aboriginal organizations, to appoint a public inquiry into the causes of, and remedies for, the disproportionate victimization of Aboriginal women and girls. The inquiry's mandate would include:

- i. Investigation into missing and murdered Aboriginal women and girls.
- ii. Links to the intergenerational legacy of residential schools.

52. This National Inquiry is a direct result of the TRC Calls to action.

### **Recommendations**

#### **I. RCMP and Municipal Police Services Relations**

- a) Families have consistently stated that there needs to be enhanced communication and trust building for the families of the missing and murdered. Issues such as ongoing communications about the cases, updates, reports and relevant information before court hearings are just some of the areas that need to be addressed.
- b) That it is imperative that all police service first responders must be trained and educated to ensure that they are aware that when an Indigenous women or girl is

reported missing that it is a number one priority and must be acted upon immediately.

- c) That all RCMP and Municipal police services be trained and educated on the national policy on missing persons.
- d) To establish a provincial mechanism for an independent special investigation unit for reported incidents of serious police misconduct.
- e) That there must be a concerted effort by the RCMP and Municipal Police Services to enhance communication and build trust with families of the missing and murdered.
- f) RCMP and Municipal Police Service Supervisors must continuously monitor calls and reports by 911 operators, staff and officers to ensure missing person reports are handled on a priority basis. If the appropriate action is not taken then disciplinary action must be taken.
- g) In situations where there are complaints against the police services, then this process has to be more user friendly. The Civilian Review and Complaints Commission and the Saskatchewan Police Commission need a review on their complaints processes.
- h) There must be legislated mandates put in place to have Indigenous women's organizations, Indigenous civilians and Human Rights groups participate in complaints against all police agencies.
- i) That all police services and agencies need to employ more civilian persons with appropriate training and education to assist them and the families. These individuals will assist in communications to the families and ensure proper support services are made available. The civilian employees can also work with

Indigenous Women's groups to assist in creating on-going awareness events on MMIWG, such as round dances, feasts and vigils.

- j) The RCMP First Nation Policing Policy needs to add more Indigenous members to better deliver professional and effective culturally appropriate and accountable policing in First Nation and Metis communities and focus on MMIWG.
- k) The RCMP Western Canada Criminal Operations Officers MMIWG and Missing Persons Working Group needs to reach out and work with Indigenous organizations to better identify challenges and gaps and share best practices
- l) regarding MMIWG.

## **II. National Centre for MMIWG and LGBTQ2S**

**THAT the National Inquiry ensure there is a mechanism to track the progress of the recommendations included in the Interim Report and the Final Report of the National Inquiry on Missing and Murdered Indigenous Women and Girls.**

Specifically, a National Centre for MMIWG and LGBTQ2S (NCML) be established within the Native Women's Association of Canada's *Resiliency Centre* for the purpose of monitoring, assessing and ensuring the implementation of the MMIWG recommendations. The National Centre for MMIWG and LGBTQ2S would be provide regular public progress reports and updates on each of the recommendations. The NCML would also ensure ongoing communication and transparency to the families and survivors. It would develop policy and propose legislative changes to deconstruct the colonial institutions that currently exist. The NCML would consist of one director, one communications person, two family liaisons persons connecting directly to families and survivors, one policy analyst, one administrative support person and one Elder.

The NWAC *Resiliency Centre* will offer front-line services to Indigenous women and girls, including healing services, educational workshops and navigation



services within a culturally appropriate space. It would undertake cutting edge research. Scheduled to be open in the Spring of 2019, it would be the designated place for the National Centre for MMIWG and LGBTQ2S.

The NCML would be funded by the Federal, Provincial and Territorial Governments.

### III. **Engagement of Families and Survivors Post-Inquiry Meetings**

**THAT the Saskatchewan Government and Federal Government support the efforts SAWCC to host a gathering in May 2019 for Saskatchewan children of missing and murdered Indigenous Women.**

That the Federal Government provide the funds for the National Inquiry to host a national family gathering in February 2019 for family members to review the draft of the National Inquiry Final Report, ensure their voices are properly heard in the final report and to have input into the recommendations before the Final Report is submitted to the Federal Government, thereby giving it more transparency.

This could take the form of a National Round Table by the end of February, 2019, centrally located in Saskatoon, Edmonton or Winnipeg.

The key component of the National Inquiry was the testimonies and truths given by the families. It is their story. It is their Report.

### IV. **After Care Continuum**

**Healing and Trauma Informed Centre**

**THAT the federal, provincial, territorial governments support and provide funding for a healing and trauma informed centre in each of the ten provinces and three territories modeled after the Resiliency Centre developed by the Native Women's Association of Canada (NWAC).**

Families that participated in the National Inquiry identified the need for closure and healing through wholistic and Indigenous-led support services. It must be trauma-informed, culturally safe and gender-based and focused on health

promotion, wellness and resilience. These supports and services need to be tailored to the needs of Indigenous women, two-spirit, and gender-diverse people who are uniquely impacted by ongoing racism, sexism, and institutional colonization.

The need for spaces where Indigenous communities can come to heal was also stated by the Truth and Reconciliation Commission. Call to Action Number 21: *“We call upon the federal government to provide sustainable funding for existing and new Aboriginal healing centres to address the physical, mental, emotional and spiritual harms caused by residential schools, and to ensure that the funding of healing centres in Nunavut and the North West Territories is a priority.”*

THE MMIWG Interim Report recommended such a space, and noted the following in particular:

- The need for programming that addresses violence against Indigenous women, girls and gender-diverse people led by Indigenous people, especially Elders, Indigenous women, and Indigenous women’s organizations.
- The need for more information concerning the performance of programs and strategies meant to address violence against Indigenous women and girls.

Resolution passed on the Assembly Floor of the Native Women’s Association of Canada, September 9, 2018.

**MOTION: #09092018-01**

Whereas, the Native Women’s Association of Canada is founded on the collective goal to enhance, promote and foster the social, economic, cultural and political well-being of First Nations, Metis and Inuit women;

Whereas the Interim Report of the National Inquiry has identified the need for healing spaces;

Whereas the families of Missing and Murdered Indigenous Women and Girls and LGBTQ2S+ have been calling on appropriate and much needed long-term aftercare to address the violence, trauma and grief;

Whereas NWAC has been advocating and lobbying for years to provide the necessary healing services and programs to the MMIWG and LGBTQ2S+ families;

Whereas NWAC has the capacity to develop the plan and operationalize the project;

Therefore be it resolved that:

That NWAC develop a proposal and lobby the federal, provincial, territorial and municipal governments to establish a healing centre for Indigenous families in each of the 10 provinces and 3 territories.

Moved: J. Hughes (Saskatchewan) Seconded: E. Duquette (Saskatchewan)

**CARRIED**

### **Children's Trust Fund**

That this trust fund be available for children of Missing and Murdered Indigenous Women to address the serious concerns of aftercare including basic necessities such as food, shelter and clothing, mental health and wellness and education.

### **Families**

Families need ongoing and continuous health and wellness support from healthcare providers, community support groups, Elders. This health and wellness support must be available to on and off reserve families and families in isolated communities. Currently not all families are able to access these kinds of supports.

That this trust fund be available when an Indigenous woman or girl is reported missing. Families quite often need funds to organize search parties - there are travel, food, hotel rooms, posters and other expenses directly arising out of this emergency.

That this trust fund be available when an Indigenous women or girl is murdered, and if there is someone arrested, then there is the court process that these families have a right to attend. Many families need financial assistance to attend the court proceedings which are sometimes very far away from their home communities.

That this trust fund be available when a family is dealing with a missing or murdered women or girl in their family, their lives are disrupted causing many financial difficulties should the immediate family take a leave of employment, be unable to continue their employment or lose their employment status due to the circumstances in dealing with the tragedy of a missing or murdered loved one.

**V. Indigenous Women’s Organization Core and Long Term Funding**

The United Nations Declaration on the Elimination of Violence Against Women (1993) – responding to the ongoing need for policy and programming for violence prevention among women.

That Indigenous Women’s Organizations across Canada receive the funding they require to help and prevent MMIWG. Expert witnesses have stated that the systemic and cyclical short-term funding of Indigenous Women’s organizations and shelters has directly contributed to the ongoing crisis of murdered and missing Indigenous women and girls of Canada.

(Add in info from Volume 17)

RCAP Volume 4 Perspectives and Realities 4.2.1, 4.2.2, 4.2.3 1991 RCAP recommendations for funding, participation, new structures and 27 years later, women’s organizations are still struggling, etc.

**VI. Education**

**THAT Educational institutions must make it mandatory to teach Indigenous truth in all levels of education across Canada, including but not limited to K-12, university, college, trade schools and other learning institutions**

**immigration services to dispel myths and stereo-types about Indigenous people.**

**VII. NATIONAL DATABASE on Missing and Murdered Indigenous Women and Girls (MMIWG)**

THAT the federal government restore funding to NWAC's database to NWAC re-start the national database on and update and keep track of new cases, which had over 200 variable

The work on the original NWAC database was part of an historic initiative called "Sisters In Spirit Initiative". The methodology for the collection of the data is already in place with over 200 variables. A trust relationship between NWAC and the families and the communities was built over the years with consent from the families. There are also protocols and relationships with police services that remain intact.

**VIII. Independent Task Force be established to review cold cases, unsolved cases and closed cases that deserve re-investigation as stated in the Interim Report.**

Please refer to the Interim Report on Missing and Murdered Indigenous Women and Girls.

**Conclusion**

- 53.** The National Inquiry into Missing and Murdered Indigenous Women and Girls (MMIWG) has provided a space for families and loved ones to tell their truth and to be heard.
- 54.** It is well documented that Indigenous women and girls face violence and are more often than non-indigenous women and girls, as a result the number of missing and murdered Indigenous women and girls continues to increase in Canada.
- 55.** It is apparent throughout this inquiry that Indigenous women and girls are over-represented in the legal system and are marginalized by Canadian society.

- 56.** The Canadian Charter of Rights and Freedoms has been part of Canada's Constitution since 1982, yet it has failed to protect the rights of Indigenous children who continue to make up the majority of children in care in Canada, primarily in the western provinces.
- 57.** Indigenous Women are life givers and keepers of Indigenous culture and traditions but the impacts of colonization and euro-centric attitudes in poliices aimed at Indigenous people has displaced Indigenous women from their esteemed position. This was a finding from the Interim report of MMIWG.
- 58.** Indigenous women have reported a deep mistrust of police service personnel due to invasive and inappropriate body searches, sexual assault, sexual harassment and physical assault.
- 59.** We can move on from here with the implementation of the recommendations put forth by families and survivors, grassroots organizations and agencies, inclusive of the recommendations in the MMIWG Interim Report.

### **Dedication**

To all the Missing and Murdered Indigenous Women and Girls: We love you, your memory is never forgotten.