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Executive Summary

1. The National Inquiry into Missing and Murdered Indigenous Women and Girls (“MMIWG2S”) started its work in September 2016 with the mandate to inquire and report on systemic causes of all forms of violence.¹ As well as, institutional policies and practices implemented in response to violence experienced by Indigenous women and girls in Canada and to make recommendations on concrete and effective action that can be taken to remove systemic causes of violence and to increase the safety of Indigenous women and girls in Canada;² and ways to honour and commemorate the missing and murdered Indigenous women and girls in Canada.³
2. Initially, the MMIWG2S Chief Commissioner and Commissioners were given a two-year mandate, commissioner Qajak Robinson stated, the timeline severely limits the capacity of the National Inquiry to adequately engage those have been marginalized due to incarceration, homelessness or human trafficking and those who are currently living in violent circumstances.⁴
3. RT/SIS was granted standing with the MMIWG2S and has participated in total nine hearings and attended eight hearings in person.
4. RT/SIS delivered closing oral testimony on Wednesday, December 12, 2018.
5. RT/SIS is submitting 34 recommendations for the National Inquiry- MMIWG2S Commissioners to consider.

Who We Are

6. Regina Treaty/Status Indian Services is a File Hills Qu’Appelle Tribal Council (“TFHQ”) organization that is based in Regina, Saskatchewan. Regina Treaty/ Status Indian Services Inc. (“RT/SIS”) provides programming, training, advocacy and referral services

¹ The National Inquiry into Missing and Murdered Indigenous Women and Girls, *Our Women and Girls ARE SCARED*, Interim Report, Canada 2017, online:<

² *Ibid* at pg. 16.

³ *Ibid* at pg. 17.

⁴ Online:< <https://www.cbc.ca/news/indigenous/inquiry-extension-ottawa-1.4691903>>.

for the Urban First Nations and those First Nations transitioning between Reserve and the City.

7. The Regina Treaty Status Indian Services Inc. is a TFHQ Entity with board representation from members First Nations of; File Hills Qu'Appelle Tribal Council, Touchwood Agency Tribal Council, Southeast Treaty 4 Tribal Council, Yorkton Tribal Council, FSIN Senate and Four Urban representatives.
8. RT/SIS is only one organization owned by TFHQ Inc. Other services offered by TFHQ Inc. is health care by the All Nations Healing Hospital, low to mid rental housing by the Silver Sage Housing, male youth treatment with the Leading Thunderbird Lodge and domestic conflict shelters for women through WISH and Qu'Appelle Haven.
9. RT/SIS offers “womb to tomb” services and referral capabilities and prioritizes family responses with employment, training and human services provided free of charge to participants. It is a status blind organization and will assist all people who seek its programs and services. RT/SIS operates on the basis of program and project-based funding with access to several municipal, provincial and federal contribution agreements each year.
10. RT/SIS has been delivering specific services to families of MMIWG2S since 2004 when Tamra Keepness went missing and RT/SIS became the community SAR and debriefing location for volunteer search efforts. Since then, RT/SIS has assisted families of MMIWG2S who reside in and around Regina with services related to cultural and western therapy, housing, child welfare, training and employment as well as new and continued SAR efforts.
11. RT/SIS and other TFHQ Entities are currently consciously integrating programs and services to become more responsive to the needs of families of MMIWG2S and this model is developing in to a Best Practices model that can be shared with First Nations and other Indigenous organizations.

Introduction

12. In order for the Missing and Murdered Indigenous Women and Girls Inquiry recommendations to be implemented, Canada must forge a better relationship with Indigenous Peoples by allowing us to begin to redress the past wrongs, the past injustices

including Indian Act, Indian Residential School, Day School's, 60's scoop, and the Indian Child Welfare system.

13. RTSIS recommends implementing Bill C-262, "An act to ensure that the laws of Canada are in harmony with the United Nations Declaration on the Rights of Indigenous Peoples", should pass second reading.⁵
14. The Bill would enshrine the UN Declaration of the Rights of Indigenous People (UNDRIP) into Canadian law, defining more than two dozen Indigenous rights in Canada, including the right to cultural identity; the right to culturally sensitive education; the right to cultural and intellectual property; the right to freedom from discrimination, the right to own, use, develop and control traditional land and resources; and the right to Free, Prior and Informed Consent.⁶
15. Bill C-262, Romeo Saganash, "If you don't have that legislation that confirms that the UN Declaration on the Rights of Indigenous Peoples already has application in Canadian law, then it's up to every other government to determine what's in there or not".⁷
16. This would allow us to begin to redress the past wrongs, the past injustices that were inflicted on indigenous people.⁸
17. Implement the recommendations The Royal Commission on Aboriginal Peoples, health and healing, education and training, arts and heritage, economic development, comparison of approaches to self-government, commissions approach to governance.⁹
18. The TRC Calls to Action must be implemented and followed in order to achieve true reconciliation in Canada.¹⁰

What is an Inherent Treaty Right?

19. For some First Nation people, inherent rights are rights bestowed upon them by the Creator who placed them on Turtle Island and provided them with instruction on how to

⁵ Romeo Saganash, Bill C-262 UN Declaration on the Rights of Indigenous Peoples Act, online:< <http://romeosaganash.ndp.ca/bill-c-262>>.

⁶ Ibid.

⁷ Ibid.

⁸ Ibid.

⁹ Institute on Governance Report, Summary of the Final Report of The Royal Commission on Aboriginal Peoples, April 1997, online:< https://iog.ca/docs/1997_April_rcapsum.pdf>.

¹⁰ Truth and Reconciliation Commission of Canada, National Centre for Truth and Reconciliation, University of Manitoba, online:< <http://www.trc.ca/websites/trcinstitution/index.php?p=905>>.

live. While not all creation stories are the same they all share this theme.¹¹ As each Nation is a unique cultural entity, a specific definition of what those rights are does not exist but commonly include right to self-government, rights to the land, and right to practice their own culture and customs.¹²

20. Inherent rights are distinct and separate from the rights of non-First Nation people and are protected under *Section 25* of the *Canadian Charter of Human Rights* makes it clear that other rights contained in the *Charter* must not interfere with the rights of Aboriginal peoples.¹³ For example, where Aboriginal peoples are entitled to special benefits under treaties, other persons who do not enjoy those benefits cannot argue that they have been denied the right to be treated equally under *section 15* of the *Charter*.¹⁴
21. Before 1982, when s. 35 of the *Constitution Act, 1982* was adopted, it was clear that federal legislative power over Indian and lands reserved for the Indians was not limited by the terms of treaties entered into with other countries or with Indian tribes or bands.¹⁵
22. An Inherent Treaty Right are those rights provided for by treaties and agreements, or subsequently established as a result of judicial interpretation, between Aboriginal people and the Crown.¹⁶ As described in *R v White and Bob*¹⁷ and approved by the Supreme Court of Canada (SCC) in *R v Sioui*:

*In the section [88] “Treaty” is not a word of art and, in my respectful opinion, it embraces all such engagements made by persons in authority as may be brought within the term “the word of the white man,” the sanctity of which was, at the time of British exploration and settlement, the most important means of obtaining the goodwill and cooperation of the native tribes and ensuring that the colonists would be protected from death and destruction. On such assurance the Indians relied.*¹⁸

23. The Canadian courts have held that treaties are unique, or *sui generis*. Relying primarily on *R v Sioui* and *Simon v the Queen*, Peter Hogg provides a succinct summary of the characteristics of a valid treaty:

¹¹ Indigenous Corporate Training Inc., What are First Nation inherent rights? July 24, 2015, online:<<https://www.ictinc.ca/blog/what-are-first-nation-inherent-rights>>.

¹² *Ibid*

¹³ *Ibid*

¹⁴ *Ibid*

¹⁵ Peter Hogg, *Constitutional Law of Canada*, 5th Supplemented (Toronto: Carswell, 2011) at 617.

¹⁶ *R v Marshall*, [1991] 2 SCR 456.

¹⁷ *R v White and Bob* (1964), 50 DLR (2d) 613.

¹⁸ *R v Sioui*, [1990] 1 SCR at 1041.

- (1) Parties: The parties to the treaty must be the Crown, on the one side, and an Aboriginal nation, on the other side.
- (2) Agency: The signatories to the treaty must have the authority to bind their principals, namely, the Crown and the Aboriginal nation.
- (3) Intention to create legal obligations: The parties must intend to create legally binding obligations.
- (4) Consideration: The obligations must be assumed by both sides, so that the agreement is a bargain.
- (5) Formality: there must be “a certain measure of solemnity.”¹⁹

24. Knowing this, it can be understood that this summary sets out the intentions of each party. However, the First Nation signatories, based on oral tradition, viewed the signing of treaty as a marriage; whereas, the Crown viewed it as a surrender of rights to land and a divorce. The courts will likely decide what, if anything, First Nations seek to work out a process of reconciliation with the Crown with respect to our respective claims, interests and ambitions.²⁰ According to Elder Wilma Larsen from Little Pine Cree Nation Treaty Six Territory:

Our people were in such great, great duress when they were made to sign those. They were forced. I just get angry when I think about it. I do. How they went about getting them to sign those papers, how they went about it. I don't know. I heard the stories how they fought them. My grandma and Mooshum used to tell stories about that. They used to tell how the battle started in North Battleford. They used to tell how our people used to travel to go look for food and there was nothing. All they could see was these dead animals all over. We were starving and they have to go back to that for in Cypress Hills. They got stopped there. They were going across to the States but they got stopped there and sent back.²¹

25. The negotiations for Treaty 4 included a significant number of new concerns raised by the Chiefs in response to word they had received about the problems with Treaties 1-3.

These included:

- An ox and cow for each family
- More farming implements at signing and in the future
- Missionaries and school teachers for each Reserve
- Rights to cut timber on Crown land

¹⁹ Peter Hogg, *Constitutional Law of Canada*, 5th Supplemented (Toronto: Carswell, 2011) at 28.6(c).

²⁰ BATC, *supra* note 13.

²¹ Little Pine First Nation, *The History of Little Pine, (Minahikosis) 's People: Ancestral Knowledge/Traditional Land Use Study*, This Much Enterprises. 2016 at 39.

- The ability to change the boundaries of the Reserve before it was formally surveyed
- Free passage on bridges
- A horse, harness and wagon
- A cooking stove for each Chief
- A hand mill for each Reserve
- Exemption from conscription²²

26. It is apparent that these treaty promises were not kept on behalf of the Canadian government. Currently, claims have been made by First Nations against the federal government which relate to the administration of land and other First Nation assets and to the fulfillment of Indian treaties, although the treaties themselves are not open to renegotiation.²³

27. The following statement in Treaty No. 4 of 1874 reads as follows:

Treaty Four elders also believe they were promised Crown protection and assistance to develop and prosper. This was expressed both in general terms and specifically with respect to economic assistance. The farming assistance of the nineteenth century can be interpreted now, not only in terms of modern farming equipment, but of any form of economic development assistance appropriate to the region. Similarly, schools on each reserve, which might have been adequate in the nineteenth century, do not meet all of the educational needs of modern people. The words and objectives of the commissioners suggest that the elders believe the specific benefits of the treaties should now be interpreted broadly to include the full range of a modern education.²⁴

First Nations Perspective

28. First Nations within the traditional territory of Treaty No. 4 have always believed in the spirit and intent of the Numbered Treaties. The “Spirit and Intent” of the treaties was founded on the belief that the Creator was witness to the Treaty negotiations and provided guidance through the sacred pipe stem ceremony. First Nations believe that because the Creator was witness to this important event in their lives, that all people involved, including the Crown and Dominion of Canada, would tell the truth and act in

²² *Little Pine* at 60.

²³ Indigenous and Northern Affairs Canada, “The Specific Claims Policy and Process Guide”, (15 September 2010), online:< <https://www.aadnc-aandc.gc.ca/eng/1100100030501/1100100030506>>.

²⁴ Federation of Saskatchewan Indian, *Indian Treaty Rights*, 1979.

good faith with one another.²⁵ I have heard the Elders say that when the terms of the treaties were deliberated, the smoke from the pipe carried that agreement to the Creator, binding it forever. An agreement can be written in stone, but stone can be chipped away; however, the smoke from the sacred pipe signified to the First Nation peoples that the treaties could not be undone.²⁶

29. Our forefathers entered into Treaty exercising all the powers of sovereignty and nationhood. Her majesty's representatives negotiated Treaty on behalf of the Crown carrying the full authority to establish an international Treaty. We shall implement our independence and sovereignty based on the "spirit and intent" of Treaty as we interpret it, for the purpose of:

- Forming representative governments based on the will of the peoples;
- Exercising our rightful jurisdiction over our people, lands and resources;
- Establishing a governance framework for the implementation of Treaty #4;
- Ensuring domestic tranquility and promoting the general well-being of our people;
- Conserving and developing our resources and our economics;
- Achieving and maintaining for our peoples a desirable measure of prosperity; and
- Applying our values of human dignity, freedom, peace, order and good government.²⁷

Crown Perspective

30. The Crown was entitled to take up land for settlement, while at the same time sufficient means were to be left to enable First Nations to earn their livelihood after the treaty, as before the treaty. Therefore, the Crown has full control and autonomy of the land, mines and minerals and the taking up of lands.

Legal Nature of Treaty Rights

31. The treaties in Canada are two types, distinguishable geographically, temporally and conceptually.²⁸ The first type were those entered into between the Crown and Indian peoples in what became the maritime provinces in the eighteenth century for the purpose

²⁵ Living Sky School Division No. 202, Treaty 6 Education: Creator – Land – People, online:<https://treaty6education.lskysd.ca/bigideas_spiritintent>.

²⁶ Ernest Benedict of Awkwesasne, Mohawk reserve told the Indian Claims Commission in 1992(Miller 139).

²⁷ Ochapowace Nation, Treaty Four History, online:< <http://ochapowace.com/about/treaty-four-history>>.

²⁸ J. Timothy S. McCabe, "*The Law of Treaties Between the Crown and Aboriginal Peoples*" at 70.

of cementing military and commercial alliances.²⁹ The second were those concluded in what became Ontario, the prairie provinces, and portions of British Columbia and the Northwest Territories for the primary purpose, from the point of view of the Crown, of obtaining surrenders by the Indian parties of their rights in the lands specified in the treaties.

Crown Perspective

32. The Legal nature of Treaty Rights are undermined by the province; it is noted that general provincial laws applicable to Indians pursuant to section 88 of the *Indian Act*;

Subject to the terms of any treaty and any other Act of Parliament, all laws of general application from time to time in force in any province are applicable to and in respect of Indians in the province, except to the extent that those laws are inconsistent with this Act or the *First Nations Fiscal Management Act*, or with any order, rule, regulation or law of a band made under those Acts, and except to the extent that those provincial laws make provision for any matter for which provision is made by or under those Acts.

It is, therefore, not surprising that s. 88 would protect treaty rights against inconsistent provincial laws, while failing to mention Aboriginal rights.³⁰ Indeed, any reference to Aboriginal rights in s. 88 would have amounted to a legislative acknowledgement of the existence of those rights, which the federal government may well have been anxious to avoid.³¹

First Nations Perspective

33. For First Nations within Treaty No. 4 territory, the perspective of treaty rights legally is the spirit and intent that spiritually binds the treaty process. From that process comes the legal aspect of a contract, both oral and written, of Treaty No. 4.

34. The implementation of the treaty is necessary. It means co-existence. Non-Indigenous people must remember that all peoples have treaty rights. The settlers have a right to live in Indigenous territories in peace and friendship, and these rights are exercised on a daily basis. Indigenous peoples request the same respect and integrity as is shown the non-

²⁹ *Ibid* at 75.

³⁰ Kent McNeil, *Aboriginal Title and Section 88 of the Indian Act*, UBC Law Review VOL 34:1 at 164. 2000 online: <
[https://apps.osgoode.yorku.ca/osgmedia.nsf/0/4B607FBC49829DBD852571B10076B58E/\\$FILE/Aboriginal%20Title%20and%20Sec.%2088%20of%20Indian%20Act.pdf](https://apps.osgoode.yorku.ca/osgmedia.nsf/0/4B607FBC49829DBD852571B10076B58E/$FILE/Aboriginal%20Title%20and%20Sec.%2088%20of%20Indian%20Act.pdf)>.

³¹ *Ibid* at 164.

Indigenous settlers. This is only right and just. As the UN special rapporteur concluded in his report, Indigenous peoples need to participate, preferably on an equitable basis, in finding solutions to stop disputes before they arise. The time has passed for the old dysfunctional and anti-Indigenous approach to dispute resolutions. Good faith and a desire for justice are required to fully implement the treaties as they were intended by their signatories.³²

The Canadian Charter of Rights and Freedoms

35. Who is entitled to the benefit of the rights guaranteed by the *Charter of Rights*?³³ The Charter of Rights, by s. 15, also contains an equality guarantee. The Indian Act has not yet been challenged under s. 15 by reason of its use of the “Indian” classification. The Indian Act, like any other statute is vulnerable to attack if it offends s. 15 for any reason other than its use of the “Indian” classification.³⁴
36. Section 15. (1) of the *Charter* states every individual is equal before and under the law and has the right to the equal protection and equal benefit of the law without discrimination and, in particular, without discrimination based on race, national or ethnic origin, colour, religion, sex, age or mental or physical disability.
37. Knowing this, the Missing and Murdered Indigenous Women and Girls National Inquiry must challenge the Federal and Provincial governments with a plan of action to make change for Indigenous women in Canada needing equal protection without discrimination based on race.
38. In the *Constitution Act*, 1982 part 1 of the *Canadian Charter of Rights and Freedoms*, it states, Canada is founded upon the principles that recognize the supremacy of God and the rule of law: The guarantee of rights of freedoms states:

The *Canadian Charter of Rights of Freedoms* guarantees the rights and freedoms set out in it subject only to such reasonable limits prescribed by law as can be demonstrably justified in a free and democratic society.

³² John Bird, Lorraine Land & Murray Macadam, *Nation to Nation: Aboriginal Sovereignty and the Future of Canada* (Toronto: Nelson Education Limited, 2010) at 52.

³³ Peter W. Hogg, *Constitutional Law of Canada*, 5th Supplemented (Toronto: Carswell, 2011) at 28.6(c).at 616.

³⁴ *Ibid*, at 616.

Fundamental Freedoms

Everyone has the following fundamental freedoms:

- (a) freedom of conscience and religion;
- (b) freedom of thought, belief, opinion and expression, including freedom of the press and other media of communication;
- (c) freedom of peaceful assembly and
- (d) freedom of association.³⁵

39. Everyone has the right to life, liberty and security of the person and the right not to be deprived thereof except in accordance with the principles of fundamental justice.³⁶

40. Equality before and under the law and equal protection and benefit of law

15.(1) Every individual is equal before and under the law and has the right to the equal protection and equal benefit of the law without discrimination and, in particular, without discrimination based on race, national or ethnic origin, colour, religion, sex, age or mental or physical disability.³⁷

(2) Subsection (1) does not preclude any law, program or activity that has as its object the amelioration of conditions of disadvantages individuals or groups including those that are disadvantaged because of race, national or ethnic origin, colour, religion, sex, age or mental or physical disability.³⁸

41. It is important for that Canada understand MMIW2S survivors and families are equal before the law and have the right to equal protection and equal benefit of the law without discrimination and, in particular, without discrimination based on being an Indigenous Women.

³⁵ Government of Canada, *The Canadian Charter of Rights and Freedoms*, online:< <https://laws-lois.justice.gc.ca/eng/const/page-15.html>>.

³⁶ *Ibid.*

³⁷ *Ibid*

³⁸ Canada, Justice Laws Website, *Constitution Act*, 1982, online:< <https://laws-lois.justice.gc.ca/eng/const/page-15.html>>.

RECOMMENDATION

That the National Inquiry Commissioners recommend the federal, provincial and municipal governments fully implement UNDRIP, the TRC Calls to Action and other report recommendations such as RCAP and CEDAW that are meant to create an equitable society for Indigenous women.

When an Indigenous Girl is Born

42. The welcoming of a new life was one of the most important Opiniawasowin practices in Cree and Metis communities.³⁹ The female Elders played a key role in the welcoming of new life.⁴⁰
43. All women worked together to prepare for the arrival of the child. Another aspect of greeting the new life and making them feel welcome to the family was the use of Waspisona (moss bags).⁴¹ The moss bag is to help the child make a smooth transition from the womb into the world.⁴² James Burns lovingly remembers the way his grandmother welcomed new life, “when a child was born either the mother, or the grandmother, would sing a song inviting that child into this world of theirs, and I could hear my granny sing when a child was born.”⁴³
44. Since the life of a child is considered so sacred in Opikinawasowin parenting it is an expectation everyone play a role in keeping children safe at all times and children were never left unattended.⁴⁴ Mothers were taught to never leave a child unattended in a traditional Wewepisun (baby swing) or in a Tihkanahgan (cradleboard) they always had to be within visual distance and to not let them cry.⁴⁵ Stories were shared if you left a baby unattended their spirit might want to go back to the spirit world so women were really encouraged to always sing to their children and be present. Isabelle Impey and Elsie Sanderson teach that children feel safety and security when they can hear the singing voices of their mothers so “Sing to your babies, talk to them, or just hum.” James

³⁹ Leah Marie Dorion, *Opikinawasowin: The Lifelong Process of Growing Cree and Metis Children*, Athabasca University: Master of Arts-Integrated Studies, Athabasca, Alberta. September 30, 2010, at 100.

⁴⁰ *Ibid* at 100.

⁴¹ *Ibid* at 100.

⁴² *Ibid* at 100.

⁴³ *Ibid* at 100.

⁴⁴ Leah Marie Dorion, *Opikinawasowin: The Lifelong Process of Growing Cree and Metis Children*, Athabasca University: Master of Arts-Integrated Studies, Athabasca, Alberta. September 30, 2010, at 60.

⁴⁵ *Ibid* at 60.

Burns teaches, “The real nurturing songs belonged to the grandmothers.” The grandmothers played a key role in monitoring and ensuring the safety of all children in the community and they protected the innocence of children. In traditional society the grandmothers had the authority to discipline anyone, man or woman, who was not upholding the honor of Opikinawasowin parenting. In traditional Cree and Metis society the oldest grandmother was ultimately respected for this disciplinary role.⁴⁶

45. There has been a disconnect from traditional pregnancy and birthing practices for Indigenous women. In *Kahkominawak Otacimowiniwawa: A Woman’s Life*, the late Glecia Bear of Flying Dust First Nation told a story of her early beginnings as a married woman and the birth of her first-born daughter Florence Bear:

We had a girl first, this daughter of mine is called Florence Bear and then there was a storm, hey, hey, it rained hard, there was rain and lightning for three days, hey, hey, it was a bad storm; in the old days you simply breastfed your children, and there I would be nursing her. Well, and everywhere on the sides the mud simply came washing down so that you could look outside and there was so much lightning. I breastfed all of my children, I had eleven and I breastfed all of them, as for me, I did not believe in the practice of those who bottle feed their children. God has given us breasts with which to give life to our children; as for me, I followed that. Not like today when those who are about to give birth to their children go to the hospital-there was no hospital for me, they were all born at home, a child, that is why today for them at least, before the child is born, they already look for a separate room, they put a crib in it and also a bottle, all these White-Man’s things. In the old days the children were swaddled in a moss bag, warmly swaddled up with the moss bag, but they now wrap them without anything and when they bring them home, there they simply dump their baby into that nursery. When the baby cries they immediately put cow’s milk in to a bottle and simply give that to the baby, they do not hold the child, they do not love, and that is the reason why they abandon their children so much today. In the old days the baby used to be held while suckling, you kissed it and held it and you unbundled it; today none of that happens. These young women who give birth to a child today, they could not claim to be the ones to have the child and to call it their child, the cows have raised the child for them; for the cows have given life to the child which has been born. Our late grandmother had taught us a lot about religion. You also used to pray with your parents before you went to sleep, you

⁴⁶ *Ibid* at 60.

used to pray with them and the whole household used to pray, all of us children included, we were made to kneel and we prayed; The White-man has ruined everybody, all our people today all the White things are chosen and they have come to abandon our traditional “Creeness”, which we had been put on this earth to follow.⁴⁷

46. It is with the traditional protocol, reconnecting to traditional birthing practices as well as birthing practices of Indigenous women to strengthen the families and nation with continuing the oral traditions.

47. In the *Report of the Royal Commission on Aboriginal Peoples* (1996), vol. 1 (Looking Forward, Looking Back), at p.38:

The Aboriginal tradition in the recording of history is neither linear nor steeped in the same notions of social progress and evolution. Nor is it usually human-centred in the same way as the western scientific tradition, for it does not assume that human beings are anything more than one---and not necessarily the most important--- element of the natural order of the universe. Moreover, the Aboriginal historical tradition is an oral one, involving legends, stories and accounts handed down through the generations in oral form. It is less focused on establishing objective truth and assumes that the teller of the story is so much a part of the event being described that it would be arrogant to presume to classify or categorize the event exactly or for all time. In the Aboriginal tradition the purpose of repeating oral accounts from the past is broader than the role of written history in western societies. It may be to educate the listener, to communicate aspects of culture, to socialize people into a cultural tradition, or to validate the claims of a particular family to authority and prestige. Those who hear the oral accounts draw their own conclusions from what they have heard, and they do so in the particular context (time, place and situation) of the telling. Thus the meaning to be drawn from an oral account depends on who is telling it, the circumstances in which the account is told, and the interpretation the listener gives to what has been heard. Oral accounts of the past include a good deal of subjective experience. They are not simply a detached recounting of factual events but, rather, are “facts enmeshed in the stories of a lifetime”. They are likely to be rooted in particular locations, making reference to particular families and communities. This contributes to a sense that there are many histories, each characterized in part by how a people see themselves, how they define their

⁴⁷ Faith Ahenakew & H.C. Wolfart, *Kohkominawak Otacimowiniwawa: Our grandmothers' lives as told in their own words* (Regina, SK: University of Regina, 1998) at para 223 (30).

identity in relation to their environment, and how they express their uniqueness as a people.”⁴⁸

48. It is vital that within Treaty 4, the Indigenous nations must continue to keep the oral narratives alive. They have the personal responsibility to relearn the language that was prohibited during the colonization and assimilation process. Oral narratives are to be recognized as set out in foundational Aboriginal law cases such as *Delgamuukw v British Columbia*, [1997] 3 SCR 1010, 1997 CanLII 302 (SCC):

“Notwithstanding the challenges created by the use of oral histories as proof of historical facts, the laws of evidence must be adapted in order that this type of evidence can be accommodated and placed on an equal footing with the types of historical evidence that courts are familiar with, which largely consists of historical documents. This is a long-standing practice in the interpretation of treaties between the Crown and Aboriginal peoples: Sioui, supra at p. 1068; R v Taylor (1981), to quote Dickson CJ., given that most aboriginal societies: did not keep written records”, the failure to do so would “impose an impossible burden of proof” on aboriginal peoples, and “render nugatory” any rights that they have (Simon v The Queen, 1985 2 SCR 387 at p. 408) this process must be undertaken on a case-by-case basis.”⁴⁹

49. Is there a ‘gap’ for the role of Indian Women and Nehiyawak Iskwew in the Indian Treaty negotiations and generally in leadership? Though such a ‘gap’ may be said to be relatively common knowledge perhaps from the time of the treaty negotiators, a comprehensive and chronological review has yet to be produced that may prove this.⁵⁰ Treaty Four was entered into in 1874, before this and in historical accounts, this gap may also be apparent and indicative of European/settler ethnocentrism based on white male research and documentation of this history.⁵¹ The colonial disruption of the Indian

⁴⁸ *Report of the Royal Commission on Aboriginal Peoples* (1996) Vol. 1 (Looking Forward, Looking Back), online:< https://qspace.library.queensu.ca/bitstream/1974/6874/5/RRCAP1_combined.pdf>.

⁴⁹ *Delgamuukw v British Columbia*, [1997] 3 SCR 1010, 1997 CanLII 302 (SCC) at para 87.

⁵⁰ Evelyn Poitras, *Nikawiy to Nitanis Narratives for Inherent Role of Nehiyawak Iskwew in Governance and Numbered Indian Treaty Enforcement: Treaty Four and Treaty Six*, Researchers of Arts & Science, Queen’s University. Online:< <https://www.universityresearch.ca/projects/find-projects/nikawiy-to-nitanis-narratives-for-inherent-role-of-nehiyawak-iskwew-in-governance-and-numbered-indian-treaty-enforcement-treaty-four-and-treaty-six/>>.

⁵¹ *Ibid.*

Residential School, in particular, would have also impacted oral transmission of any history including the role of women in the treaty negotiations that might also denote a role in governance and leadership.⁵² In a contemporary context as the base to contemporary governance and leadership frameworks for Treaty 4 Indigenous women.⁵³

50. It is very important to understand in the case of *Delgamuukw*, the court's decision have forced Western legal systems to reconsider the validity of Aboriginal oral traditions and the importance and relevance in Aboriginal societies and cultures. It is finally recognized in Canadian Common Law that oral histories of aboriginal peoples can be accommodated and placed on an equal footing as other types of evidence recognized within the courts. Knowing this, Canada must work with First Nations to secure policy that when an Indigenous girl is born, the oral narratives and protocols are passed on by the Elders within the community of the First Nation. In order to stop the MMIW2S crisis.

Becoming A Women

51. As discussed in the previous section, traditional parenting was lost due to residential schools and other forms of colonization. This has left a huge void or gap in relearning old forms of child rearing that suits current society.

52. In the past youth received many benefits from both the smaller and larger Opikinawasowin traditions that occurred around the age of puberty.⁵⁴ Transitioning youth into adulthood is an important process that was celebrated and highly welcomed in traditional parenting practices such as the vision quest for boys or entry into the moon lodge for girls.⁵⁵ The Cree term “ekehohksimoht” is the traditional Plains Cree word referring to the vision quest ceremony it translates as meaning, “freeing your spirit (McAdam, 2009:49).”⁵⁶

53. In many First Nations communities, especially in the North, there is a need to ensure that young women go through education regarding the change in becoming a woman as well

⁵² *Ibid*

⁵³ *Ibid*

⁵⁴ Leah Marie Dorion, *Opikinawasowin: The Lifelong Process of Growing Cree and Metis Children*, Athabasca University: Master of Arts-Integrated Studies, Athabasca, Alberta. September 30, 2010, at 104.

⁵⁵ *Ibid* at 104.

⁵⁶ *Ibid* at 104.

as to ensure they have proper hygiene products available at all times. The change from becoming a girl to a woman was a major milestone in traditional Indigenous culture. This must be brought back to add to a positive Indigenous identity. These traditional teachings discussed the change of circumstances in the physical, mental, emotional, and spiritual from leaving girl hood to young womanhood.

54. Since there are many distinct First Nations in Canada, it is imperative these teachings must be given by women of the same First Nation. When a young woman is not in her home community, it is very important that urban or off reserve family members or the state if that young woman is a ward, connect with authentic Indigenous organizations to connect the young woman with appropriate resources.

55. The agencies must properly be funded by the government to provide these services. Many times due to the family breakdown, young Indigenous women become temporary or permanent wards of the state and live in foster homes or group homes. In most cases, these young women have not had any coming of age ceremonies or teachings and they feel a disconnect from their families, homes and communities. This oftentimes has them run away from their foster or group homes. With the lack of teachings as well as the attempting to find identity, young Indigenous leave these homes. This increases their likelihood of victimization. The state must use this running away as an indication of a larger issue and create new interventions for these young women.

RECOMMENDATIONS

- That the National Inquiry Commissioners recommends that the federal government prioritizes sexual health education and services for young Indigenous women. Access to sexual health knowledge, hygiene products, birth control, coming of age ceremonies for young girls and boys, access to services for traditional birthing practices, and access for traditional ceremonies to families.
- That the National Inquiry Commissioners recommends that when there is no choice but to have an Indigenous youth to be in a state sponsored group home, that if they are identified as chronic run aways or "AWOLers", that it is the responsibility of the group home and social services to provide alternate interventions for the child or youth who is chronically running.
- That the National Inquiry Commissioners recommends that the federal and other governments support cultural teachings surrounding the traditional roles of boys/girls to women/men and these need to be taught by the Knowledge keepers of their nation according to their tribal affiliation or identification.

Stolen

56. When an Indigenous woman goes missing, especially due to suspected foul play, the police become involved and if deemed necessary, they call in provincial chapters of search teams. These search teams have a specific purpose and once that search area is complete, they pack up and leave.
57. First Nations leadership and families do not find this acceptable and often create community searches and this is done with very little formal training and little to no funding for the basic needs of a search such as gas, vehicles, and food.
58. The federal government must fund a First Nations Search and Rescue network with certified training for searchers as well as a fund for covering the needs of conducting a search. to access these opportunities. It is important that Victims Services benefit are extended to families where the likelihood of their loved one has disappeared due to foul play is high. Access also provides the ability to have better navigation with the proper systems that are working to bring the woman home.

RECOMMENDATIONS

- That the National Inquiry Commissioners recommends that the federal government prioritizes sexual health education and services for young Indigenous women. Access to sexual health knowledge, hygiene products, birth control, coming of age ceremonies for young girls and boys, access to services for traditional birthing practices, and access for traditional ceremonies to families.
- That the National Inquiry Commissioners recommends that when there is no choice but to have an Indigenous youth to be in a state sponsored group home, that if they are identified as chronic run aways or "AWOLers", that it is the responsibility of the group home and social services to provide alternate interventions for the child or youth who is chronically running.
- That the National Inquiry Commissioners recommends that the federal and other governments support cultural teachings surrounding the traditional roles of boys/girls to women/men and these need to be taught by the Knowledge keepers of their nation according to their tribal affiliation or identification.

Life Taken Too Soon

59. When an Indigenous woman goes missing, families are unable to access the benefits of victim's services as currently it is only when a charge has been laid that families are able
60. When an Indigenous woman is found deceased, there are cases where they disagree with the police and/or coroner on the cause of death. Increasing the mandate of Victims Services benefits as well as having opportunity to work with navigators or advocates outside of these systems is imperative. Historically, there is a lack of trust between Indigenous people and the police. Ensuring there are at the very least options for accessing Victims Services as well as their benefits outside of the police is vital to the families feeling confident all is being done to bring justice for their loved one.
61. When there is a person who is accused and found guilty of the death of an Indigenous woman, case law has (you may want to back this up) shown that the sentences are shorter than what they would be for a non-Indigenous woman. This must change. Bill C-215 states that when imposing a sentence, the court must consider aggravating circumstances.

RECOMMENDATIONS

- That the National Inquiry Commissioners recommend all provinces of implement a Victim's Services model that has at the very least, a combination of Victims Services Workers employed outside Police Services. Saskatchewan requires a model where Indigenous women have a choice to either pick police services or community agencies.
- That the National Inquiry Commissioners support the education and implementation of Senator Dick's Bill C-215 – An Act to amend the Criminal Code (sentencing for violent offences against Aboriginal Women). This enactment amends the Criminal Code to require a court, when imposing a sentence for certain violent offences, to consider the fact that the victim is an Aboriginal woman to be an aggravating circumstance.

RECOMMENDATION

That the National Inquiry Commissioners recommend the federal government support and build capacity in First Nations communities in the creation and sustainability of Search and Rescue (SAR) Teams. Presently, there are few First Nations SAR teams and they must be certified by the provincial SARSAV umbrella. If there was a provincial and federal Indigenous SARSAV organization, policies and procedures could be created to meet the needs of the First Nations communities.

Left Behind

62. When an Indigenous woman goes missing or is found murdered, their loved ones are left behind to deal with complex grief and loss. It is a common occurrence the family members are left without many resources or resource people to assist them either with their grief or to navigate through the systems they are confronted with. It is imperative to meet the needs of the families with living human resources however in the absence of that, families will benefit from online resources that include modules on how to learn to become their own advocates or they may choose someone they trust, and that person may take the modules for their education.
63. In more cases than not, when an Indigenous woman goes missing or is murdered, they leave behind children. These children either become wards of the state or they go to live with family who become Persons of Sufficient Interest with the State and they receive money through Social Services to care for the children. If there was a fund created where families would be able to apply for a Survivor's Benefit on behalf of the child for their care that was outside of Social Services, they would be able to either close or keep the child/ren out of the child welfare system. This provides dignity and self-respect for both the child/ren and the caregivers. This also sends a message to greater society that children of MMIWG2S are survivors and not dependents of the state.

RECOMMENDATIONS

- That the National Inquiry Commissioners recommend online courses to be created and available to families to assist them in advocating for themselves and navigating the policing and legal systems when an advocate is not available. That the National Inquiry Commissioners
- recommends all provinces to follow the lead of the province of Manitoba who implemented Bill 223 which states that poverty cannot be a reason for apprehension.
- That the National Inquiry Commissioners recommend the creation of a Survivor's or Victim's fund for children of MMIW2S. The ability for family members to apply on behalf of the children for their care apart from the Social Services system would allow for care files to close or to never be created. Family would then be able to raise the children left behind without involvement of Social Services. This would also create a dignified way for children to be raised, as opposed to being wards of the state. Further, survivor children should be

Broken

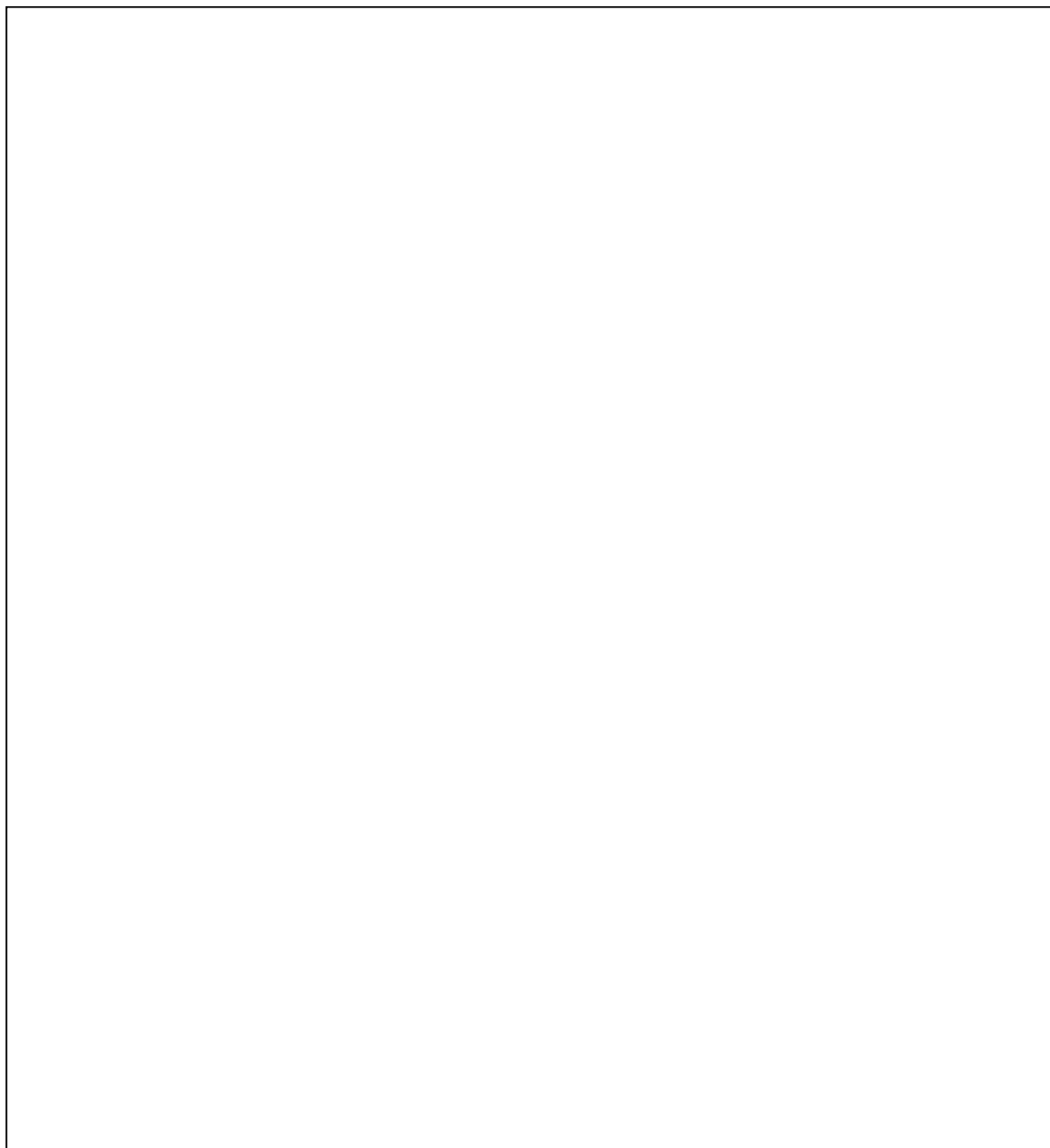
64. Many Indigenous people consider the mainstream systems broken and non-responsive to the realities and needs of Indigenous people. There have been measures put in place by the government and there are many more that can occur to create a just and equitable society for all who live in what is now Canada.
65. In terms of policing, there is a long way to go to achieve confidence in the police systems for Indigenous people. In terms of training, it is very important right from the outset to determine the mindset and values that a potential recruit has before they are accepted into either the RCMP or municipal police forces. It is prudent for police forces to increase the confidence of the public by ensuring from the onset that those people who have negative belief systems about Indigenous people not be allowed to become police officers.
66. When in training, it is important for recruits as well as the instructors to teach classes on the history of Indigenous people, the current reality and solutions for moving forward. This will demystify and educate those recruits who may not know the history of Indigenous people or even who may not know an Indigenous person.
67. Behavioural or psychological testing when taking the polygraph would assist with this.
68. Police forces should also develop the capacity to engage with the Indigenous communities through the development and creation of Indigenous cultural units that

prioritize Indigenous-police relations. These units can also double as recruiting units to encourage more Indigenous police officers.

69. Relations between First Nations leadership and police is vital in moving forward towards more effective policing service delivery. Communication protocols, at the very least, should be developed that outlines the parameters of police and First Nations leadership when addressing citizens of a First Nation, especially when a person goes missing or is murdered.
70. In some provinces, there is no civilian oversight mechanisms that are outside the police network that investigates claims against a police officer or the police service. It should be mandatory for provincial governments to create such a body in order to develop or maintain public trust.
71. Often times, when Indigenous women are in unhealthy relationships, they are influenced to commit crimes, sometimes to the death of an abuser. There is a court process, informally called Gladue that ensures the court takes into consideration the special circumstances of Aboriginal offenders. There is currently a cost that is associated with a Gladue report that is put forth to the court for sentencing consideration. The cost of a Gladue writer and report should be free of charge to the offender since poverty is usually a reason or in part of the reason for the crime they commit.
72. In addition to state sponsored Gladue writers or reports, these reports should be used when an Indigenous woman is pregnant and will give birth while in custody. Low risk healing facilities should be available for new mothers with their babies until at least one year of age. Programs concentrating on parenting should be mandatory during this first year.
73. In terms of the media, when reporting either the disappearance, murder or trial of a missing and/or murdered Indigenous woman, racist viewpoints are often used when describing the woman or her family. Journalism schools should make at least one Indigenous Studies class mandatory as well as one class on trauma informed practises.
74. As well, since most post-secondary graduates, including the trades will interact with Indigenous people, all graduates should be required to be educated about Indigenous peoples.

75. When Indigenous people engage with Indigenous organizations, First Nations administrations and tribal councils, these entities are usually underfunded or unfunded to effectively work with the Indigenous woman and her family. The government could assist by giving adequate funding to create services that will lessen dependency and recidivism.
76. As well, the funding agencies could ease the administrative burden by working in conjunction with the recipient to create reporting mechanisms that are agreed to by both parties. It would also be prudent to allow for more multiyear contribution agreements.
77. Governments should work together with Indigenous service delivery agencies to create and support Best Practice models.
78. Safe and affordable housing is a large component in lessening the chance for victimisation of Indigenous women and girls and the government should prioritize funding for low and mid income housing both on and off reserve. This should include policies that prioritize women in this housing.
79. People who are experiential in the area of MMIWG2S should be paid as professionals in this field. Families and survivors often have the best solutions for the policies, procedures and programs in the prevention and intervention of this type of violence.

North Star



80. Even with all of the different types of trauma and violence experienced by Indigenous women and girls, there is always hope for a day in which Indigenous women and girls will be safe from violence. There are measures that will allow for this.
81. Currently there is a gap in complex trauma and PTSD treatment centres in Canada, in particular the prairies. If there was such a treatment centre, this may prevent a greater chance of victimization of Indigenous women in the future. It will definitely give a greater chance of a better quality of life for women who are able to work through their trauma.
82. We have heard time and again that the greatest ability for women and children to work through trauma or as a preventative measure, access to genuine traditional concepts and ceremonies. Cultural and land based teachings are vital to this success.
83. Often times, cultural and spiritual knowledge keepers and elders are not recognized for their specialization of their knowledge and they aren't paid accordingly. Ensuring that these professionals in their field are paid accordingly will allow for greater access to them. As well, classes that are designed for these knowledge keepers to educate on trauma and trauma informed practice and care is important.
84. In the case of best practices for Indigenous people, it is services delivered by Indigenous professionals. Universities should allow for bursaries, grants as well as mentorship programs to assist Indigenous people to become doctors and therapists.
85. Due to extremely bad experiences, many Indigenous women do not go to police or health care professionals when they are harmed. If there were advocates and navigators who are hired to assist the women navigate through this distrust, more people would be held accountable for their crime.
86. Forever Care, not after care is needed for families and survivors of MMIWG2S. Services should be available and accessible for families and survivors for their lifetimes.

RECOMMENDATIONS

- That the National Inquiry Commissioners recommend specialized trauma treatment centres that prioritize healing from complex trauma and PTSD, especially for women who have lived through extreme violence.
- That the National Inquiry Commissioners recommend the development of a concept model of forever care, not aftercare – survivors of violence, namely the families, will have access to trauma informed programs to assist in dealing with the lifelong grief.
- That the National Inquiry Commissioners recommend the federal and all other governments recognize, support and fund knowledge keepers, spiritual people and Elders to provide care and support for families of MMIWG2S. Further, that modules are created for educating knowledge keepers, spiritual people and Elders that teach about trauma informed care for when working with families.
- That the National Inquiry Commissioners recommends that all post-secondary certifications including those in the trades are required to take one Indigenous studies class to prepare them to understand the realities of Indigenous people.
- That the National Inquiry Commissioners recommend that universities provide bursaries and scholarships to Indigenous students whose chosen field of study is a professional degree i.e. doctors, lawyers, and therapists to build Indigenous Capacity in high trauma helping professions.
- That the National Inquiry Commissioners recommend support for capacity to be built in on and off reserve communities in which Coordinators/Navigators are funded to assist Indigenous women who refuse to request assistance from the police or health systems.
- That the National Inquiry Commissioners recommends that identified cultural teachings for families are available and properly funded i.e.: ensure cultural teachings, land-based teachings, and ceremonies are properly funded so that families are able to use the land in a cultural way to heal and move forward.
- That the National Inquiry Commissioners recommends that federal and other governments identify and support Knowledge keepers and cultural people as professionals in their capacity and be paid accordingly.

Conclusion

87. The National Inquiry into Missing and Murdered Indigenous Women is historic. Once the final report has been submitted to the government, it is then the government's responsibility to respond with respect and honour the recommendations that are given. There should be measures such as a position and committee created to track and hold the government to enacting the recommendations.
88. Further, there should be outcomes and deliverables that are marked with a report card so that Canadians and Indigenous people can have confidence in the response from government.
89. This process has had both positive and negative effects on all who participated. The National Inquiry should ensure the well being of participants by holding a two day healing session in conjunction with the closing ceremonies of the National Inquiry.

RECOMMENDATIONS

- That the National Inquiry Commissioners ensure processes for the federal and other governments implement the MMIWG2S recommendations. There must be benchmarks and outcomes that are identified that the governments must abide by in terms of receiving recommendations from the MMIWG2S Inquiry. An oversight committee should give a report card on how the governments are doing with the implementation annually for no less than five years.
- That the National Inquiry Commissioners supports a National Gathering for Families of MMIWG2S for families to come together to receive support. From this gathering, a network for families must be fully funded and supported.
- That the National Inquiry Commissioners support a two-day healing gathering in conjunction with closing ceremonies in Whitehorse for parties with standing and staff to debrief and share about their experiences in the past two years regarding the vicarious trauma they experienced. This is a cultural teaching as well; for those who started this journey, must complete this journey. Contribution Agreements may be extended for this to occur and current CA amounts will not change.

Recommendations

Regina Treaty Status Indian Services

Recommendations to the National Inquiry into Missing and Murdered Indigenous Women and Girls

December 12, 2018

1. That the National Inquiry Commissioners recommend the federal, provincial and municipal governments fully implement UNDRIP, the TRC Calls to Action and other report recommendations such as RCAP and CEDAW that are meant to create an equitable society for Indigenous women.
2. That the National Inquiry Commissioners recommend all provinces of implement a Victim's Services model that has at the very least, a combination of Victims Services Workers employed outside Police Services. Saskatchewan requires a model where Indigenous women have a choice to either pick police services or community agencies.
3. That the National Inquiry Commissioners recommend that Gladue Writers be available to Indigenous women free of charge and upon request by the accused. Currently there is a shortage of qualified Gladue writers. There is a need to build capacity within the legal system to understand the complexities of Gladue principles. Gladue writers and Gladue Sentencing Reports need to be state sponsored.
4. That the National Inquiry Commissioners recommend the federal government support and build capacity in First Nations communities in the creation and sustainability of Search and Rescue (SAR) Teams. Presently, there are few First Nations SAR teams and they must be certified by the provincial SARSAV umbrella. If there was a provincial and federal Indigenous SARSAV organization, policies and procedures could be created to meet the needs of the First Nations communities.
5. That the National Inquiry Commissioners recommends all provinces to follow the lead of the province of Manitoba who implemented Bill 223 which states that poverty cannot be a reason for apprehension.

6. That the National Inquiry Commissioners recommend specialized trauma treatment centres that prioritize healing from complex trauma and PTSD, especially for women who have lived through extreme violence.
7. That the National Inquiry Commissioners recommend the creation of a Survivor's or Victim's fund for children of MMIW2S. The ability for family members to apply on behalf of the children for their care apart from the Social Services system would allow for care files to close or to never be created. Family would then be able to raise the children left behind without involvement of Social Services. This would also create a dignified way for children to be raised, as opposed to being wards of the state. Further, survivor children should be eligible for state sponsored post-secondary education.
8. That the National Inquiry Commissioners support the education and implementation of Senator Dick's Bill C-215 – An Act to amend the Criminal Code (sentencing for violent offences against Aboriginal Women). This enactment amends the Criminal Code to require a court, when imposing a sentence for certain violent offences, to consider the fact that the victim is an Aboriginal woman to be an aggravating circumstance.
9. That the National Inquiry Commissioners recommends that media in all sectors implement Call to Action #86 *"We call upon Canadian journalism programs and media schools to require education for all students on the history of Aboriginal peoples, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal– Crown relations"*. Further, that media be expected to report with a trauma informed lens for the victim and her family.
10. That the National Inquiry Commissioners recommend the development of a concept model of forever care, not aftercare – survivors of violence, namely the families, will have access to trauma informed programs to assist in dealing with the lifelong grief.
11. That the National Inquiry Commissioners recommend that existing services that are being provided to families of MMIWG2S, whether they be the band, tribal council or off reserve urban services, are recognized as doing the work for the families and further capacity is built within these structures and further, that additional positions be created and funded to provide cohesive and coordinated case managed services that are to the

benefit of the family member. This is to be based on a Best Practices Model that encompasses the entire well-being of the individual and family.

12. That the National Inquiry Commissioners recommends that the federal government prioritizes sexual health education and services for young Indigenous women. Access to sexual health knowledge, hygiene products, birth control, coming of age ceremonies for young girls and boys, access to services for traditional birthing practices, and access for traditional ceremonies to families.
13. That the National Inquiry Commissioners recommend the federal and all other governments recognize, support and fund knowledge keepers, spiritual people and Elders to provide care and support for families of MMIWG2S. Further, that modules are created for educating knowledge keepers, spiritual people and Elders that teach about trauma informed care for when working with families.
14. That the National Inquiry Commissioners recommend to the federal government to create in cooperation with the recipient, Contribution Agreements that are mutually acceptable and beneficial to both parties. Further, multiyear agreements are needed to provide more stable services for families of MMIWG2S.
15. That the National Inquiry Commissioners recommends to the provincial and federal Associations of Chiefs of Police to develop and implement communication protocols between Police and First Nations and Indigenous organizations for when a person goes missing or murdered.
16. That the National Inquiry Commissioners recommends all provinces implements civilian oversight mechanisms that investigate any and all complaints lodged against police officers or their police services.
17. That the National Inquiry Commissioners recommends police services, when determining the suitability of cadets or recruits, create behavioural and psychological testing to determine the cadet or recruit's beliefs about Indigenous Peoples in Canada.
18. That the National Inquiry Commissioners recommends the municipal and federal police services create or maintain cultural units that prioritize Indigenous- police relations.
19. That the National Inquiry Commissioners recommends that police studies and RCMP depot training include not only classes on the inherent and treaty rights of Indigenous

people, but the current realities of Indigenous people and most importantly, to be trained in respecting Indigenous and traditional protocols and customs.

20. Specific Indigenous cultural units, training of Indigenous content in Police studies and in DEPOT, as well as to be trained in respecting Indigenous and traditional protocols, knowledgeable in Treaties as well as First Nation history in Canada.
21. That the National Inquiry Commissioners recommends that all post-secondary certifications including those in the trades are required to take one Indigenous studies class to prepare them to understand the realities of Indigenous people.
22. That the National Inquiry Commissioners recommend that universities provide bursaries and scholarships to Indigenous students whose chosen field of study is a professional degree i.e. doctors, lawyers, and therapists to build Indigenous Capacity in high trauma helping professions.
23. That the National Inquiry Commissioners recommend online courses to be created and available to families to assist them in advocating for themselves and navigating the policing and legal systems when an advocate is not available.
24. That the National Inquiry Commissioners recommends that housing support for Indigenous women, children and LGBT2SQIA is prioritized by the federal government and their program arms provide incentives and policy directives to First Nations housing as well as low income housing authorities.
25. That the National Inquiry Commissioners recommend support for capacity to be built in on and off reserve communities in which Coordinators/Navigators are funded to assist Indigenous women who refuse to request assistance from the police or health systems.
26. That the National Inquiry Commissioners recommends to any government, agency or organization who engages with family members of MMIWG2S ensure that family members or survivors are fairly compensated for sharing their lived experiences and solutions.
27. That the National Inquiry Commissioners recommends that identified cultural teachings for families are available and properly funded i.e.: ensure cultural teachings, land-based teachings, and ceremonies are properly funded so that families are able to use the land in a cultural way to heal and move forward.

28. That the National Inquiry Commissioners recommends that when there is no choice but to have an Indigenous youth to be in a state sponsored group home, that if they are identified as chronic run aways or “AWOLers”, that it is the responsibility of the group home and social services to provide alternate interventions for the child or youth who is chronically running.
29. That the National Inquiry Commissioners recommends that when a woman is going through the court process and that woman is identified as being pregnant that Gladue Sentencing factors during sentencing need to reflect the special needs of the woman as well as her unborn child. Further, healing lodges should be supported to create options where a woman is able to care for her child in the facility for a specified amount of time. While the mother and child are together, cultural teachings and parenting classes are taught to create bonding and a lesser chance of recidivism.
30. That the National Inquiry Commissioners recommends that the federal and other governments support cultural teachings surrounding the traditional roles of boys/girls to women/men and these need to be taught by the Knowledge keepers of their nation according to their tribal affiliation or identification.
31. That the National Inquiry Commissioners recommends that federal and other governments identify and support Knowledge keepers and cultural people as professionals in their capacity and be paid accordingly.
32. That the National Inquiry Commissioners ensure processes for the federal and other governments implement the MMIWG2S recommendations. There must be benchmarks and outcomes that are identified that the governments must abide by in terms of receiving recommendations from the MMIWG2S Inquiry. An oversight committee should give a report card on how the governments are doing with the implementation annually for no less than five years.
33. That the National Inquiry Commissioners supports a National Gathering for Families of MMIWG2S for families to come together to receive support. From this gathering, a network for families must be fully funded and supported.
34. That the National Inquiry Commissioners support a two-day healing gathering in conjunction with closing ceremonies in Whitehorse for parties with standing and staff to debrief and share about their experiences in the past two years regarding the vicarious

trauma they experienced. This is a cultural teaching as well; for those who started this journey, must complete this journey. Contribution Agreements may be extended for this to occur and current CA amounts will not change.