National Inquiry into
Missing and Murdered
Indigenous Women and Girls



RECLAIMING POWER AND PLACE

EXECUTIVE SUMMARY

OF THE

FINAL REPORT

NATIONAL INQUIRY INTO MISSING AND MURDERED INDIGENOUS WOMEN AND GIRLS

National Inquiry into
Missing and Murdered
Indigenous Women and Girls

Cette publication est également disponible en français :

Réclamer notre pouvoir et notre place :
Sommaire du rapport final de l'Enquête nationale sur les femmes et les filles autochtones disparues et assassinées

CP32-163/2-3-2019E-PDF
ISBN: 978-0-660-30951-4

COVER IMAGE:

Special thanks to the artists whose work appears on the cover of this report:

Dee-Jay Monika Rumbolt (Snowbird), for *Motherly Love*
The Saa-Ust Centre, for the star blanket community art piece
Christi Belcourt, for *This Painting is a Mirror*

TABLE OF CONTENTS

Introduction to the Executive Summary of the *Final Report*: Understanding Violence Against Indigenous Women, Girls, and 2SLGBTQQIA People 1

Defining Genocide 2

The Truth-Gathering Process of the National Inquiry 5

Overview of the *Final Report* 7

Successes and Challenges of the National Inquiry 8

Section 1: Establishing a New Framework 9

Chapter 1: Centring Relationships to End Violence 10

Chapter 2: Indigenous Recognitions of Power and Place 13

Chapter 3: Emphasizing Accountability through Human Rights Tools 15

Chapter 4: Colonization as Gendered Oppression 17

Section 2: Encountering Oppression 21

Chapter 5: Confronting Oppression – Right to Culture 23

Chapter 6: Confronting Oppression – Right to Health 27

Chapter 7: Confronting Oppression – Right to Security 32

Chapter 8: Confronting Oppression – Right to Justice 36

Section 3: Healing Families, Communities, and Nations 43

Chapter 9: Wellness and Healing 44

Chapter 10: "I am here for justice, and I am here for change": Commemoration and Calling Forth 46

Chapter 11: Valuing Lived and Front-Line Experiences 49

Notes 52

Calls for Justice 53



Introduction to the *Final Report*:

Understanding Violence Against Indigenous Women, Girls, and 2SLGBTQQIA People

First Nations, Inuit, and Métis women, girls, and 2SLGBTQQIA eople in Canada have been the targets of violence for far too long. This truth is undeniable. The fact that this National Inquiry is happening now doesn't mean that Indigenous Peoples waited this long to speak up; it means it took this long for Canada to listen.

More than 2,380 people participated in the National Inquiry into Missing and Murdered Indigenous Women and Girls, some in more ways than one. Four hundred and sixty-eight family members and survivors of violence shared their experiences and recommendations at 15 Community Hearings. Over 270 family members and survivors shared their stories with us in 147 private, or in-camera, sessions. Almost 750 people shared through statement gathering, and 819 people created artistic expressions to become part of the National Inquiry's Legacy Archive. Another 84 Expert Witnesses, Elders, and Knowledge Keepers, front-line workers, and officials provided testimony in nine Institutional and Expert and Knowledge Keeper Hearings.

The truths shared in these National Inquiry hearings tell the story – or, more accurately, thousands of stories – of acts of genocide against First Nations, Inuit and Métis women, girls, and 2SLGBTQQIA people. This violence amounts to a race-based genocide of Indigenous Peoples, including First Nations, Inuit, and Métis, which especially targets women,

girls, and 2SLGBTQQIA people. This genocide has been empowered by colonial structures, evidenced notably by the *Indian Act*, the Sixties Scoop, residential schools, and breaches of human and Inuit, Métis and First Nations rights, leading directly to the current increased rates of violence, death, and suicide in Indigenous populations.

Defining Genocide

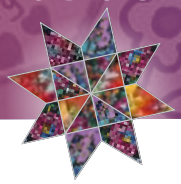
The term "genocide" was first used by Polish-Jewish legal scholar Raphael Lemkin in the lead up to the Second World War. Lemkin's definition of genocide included an important principle, which didn't restrict the definition to physical destruction of a nation or ethnic group. As he explained:

> Generally speaking, genocide does not necessarily mean the immediate destruction of a nation, except when accomplished by mass killings of all members of a nation. It is intended rather to signify a coordinated plan of different actions aiming at the destruction of essential foundations of the life of national groups, with the aim of annihilating the groups themselves.[1]

The objectives of a plan of genocide would include actions aimed at the "disintegration of the political and social institutions, of culture, language, national feelings, religion, and the economic existence of national groups, and the destruction of the personal security, liberty, health, dignity, and even the lives of the individuals belonging to such groups."[2]

A legal definition of genocide wasn't incorporated into international law until 1948, following the programs of mass murder carried out by the Nazis during the Second World War. In its articulation in this forum, though, it became more restrictive. Drafters argued over whether the definition of genocide should be universal, as in other criminal categories, or restricted to certain groups, as well as whether leaving some groups out might actually serve to target them. Lemkin, who participated in the drafting, argued that social and political groups shouldn't be included, because they didn't have the permanence of non-political groups. States in the negotiations – among them the Soviet Union, Poland, Great Britain, and South Africa – worried that enforcement of such a convention could violate the principles of state sovereignty. In the end, the convention was a compromise: an agreement among states and the result of difficult negotiations.

Disagreements remain today over what does or does not constitute "genocide," including as it relates to Canada. However, as Canadian writer and filmmaker Larry Krotz explains, applying the term "genocide" to what happened in North America has a decades-long history, including in the 1973 book *The Genocide Machine in Canada: The Pacification of the North*, by Robert Davis and Mark Zannis; and 1993's *American Holocaust: Columbus and the Conquest of the New World*, by David E. Stannard. A more recent work, *Accounting for Genocide: Canada's Bureaucratic Assault on Aboriginal People*, by Dean Neu and Richard Therrien, was published in 2003.



In recent years, and in light of the work of the Truth and Reconciliation Commission of Canada's (TRC) *Final Report*, many Indigenous thinkers have turned to evaluating how the term "genocide" applies in Canada. As genocide scholar Andrew Woolford has noted, Canadian scholars have not given colonial genocide in Canada enough attention, due in part, perhaps, to the fact that the spatial and temporal boundaries of the case of genocide in Canada are not obvious. As he notes, "If Canadian settler colonialism was genocidal, where exactly did it occur and when did it begin? And considering the intergenerational effects at stake, as well as the perpetuation of settler colonial practices, can we say for sure whether genocide has even ended?"[3] Usually, and as he notes, "Much nuance is lost by force fitting it into a traditional comparative genocide studies paradigm that defines cases on national rather than regional or international levels of analysis."[4]

Officially, the Government of Canada currently recognizes five genocides: the Holocaust, the Holodomor genocide, the Armenian genocide in 1915, the Rwandan genocide of 1994, and the ethnic cleansing in Bosnia from 1992 to 1995. As Krotz maintains, "In our world, genocide is absolutely the worst thing you can say about an action undertaken by individuals or groups. So atrocious, in fact, that many historic events that carry the characteristics of genocide struggle to – or fail to – get named as such."[5] But as Woolford argues, and as the testimonies heard by the National Inquiry make clear, we must consider the application of genocide in both legalistic and in social terms, and as it persists today.

Settler colonialist structures enabled this genocide, which takes into account both immediate policies and actions and "the intergenerational effects of genocide, whereby the progeny of survivors also endure the sufferings caused by mass violence which they did not directly experience."[6] Genocide is the sum of the social practices, assumptions, and actions detailed within this report; as many witnesses expressed, this country is at war, and Indigenous women, girls, and 2SLGBTQQIA people are under siege.

While the Canadian genocide targets all Indigenous Peoples, Indigenous women, girls and 2SLGBTQQIA people are particularly targeted. Statistics consistently show that rates of violence against Métis, Inuit, and First Nations women, girls, and 2SLGBTQQIA people are much higher than for non-Indigenous women in Canada, even when all over differentiating factors are accounted for. Perpetrators of violence include Indigenous and non-Indigenous family members and partners, casual acquaintances, and serial killers.

Despite the National Inquiry's best efforts to gather all of the truths relating to the missing and murdered, we conclude that no one knows an exact number of missing and murdered Indigenous women, girls and 2SLGBTQQIA people in Canada. Thousands of women's deaths or disappearances have likely gone unrecorded over the decades, and many families likely did not feel ready or safe to share with the National Inquiry before our timelines required us to close registration. One of the most telling pieces of information, however, is the amount of people who shared about either their own experiences or their loved ones' publicly for the first time. Without a doubt there are many more.

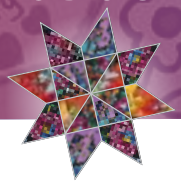
We do know that thousands of Indigenous women, girls, and 2SLGBTQQIA have been lost to the Canadian genocide to date. The fact that First Nations, Inuit, and Métis Peoples are still here and that the population is growing should not discount the charge of genocide; the resilience and continued growth of these populations don't discount the many actions detailed within this report, both historical and contemporary, that have contributed to endemic violence against Indigenous women, girls, and 2SLGBTQQIA people. Ultimately, and despite different circumstances and backgrounds, what connects all these deaths is colonial violence, racism and oppression.

Canada is a settler colonial country. European nations, followed by the new government of "Canada," imposed its own laws, institutions, and cultures on Indigenous Peoples while occupying their lands. Racist colonial attitudes justified Canada's policies of assimilation, which sought to eliminate First Nations, Inuit, and Métis Peoples as distinct Peoples and communities.

Colonial violence, as well as racism, sexism, homophobia, and transphobia against Indigenous women, girls, and 2SLGBTQQIA people, has become embedded in everyday life – whether this is through interpersonal forms of violence, through institutions like the health care system and the justice system, or in the laws, policies and structures of Canadian society. The result has been that many Indigenous people have grown up normalized to violence, while Canadian society shows an appalling apathy to addressing the issue. The National Inquiry into Missing and Murdered Indigenous Women and Girls finds that this amounts to genocide.[7]



Annie Bowkett tends the qulliq in Winnipeg, Manitoba.



The Truth-Gathering Process of the National Inquiry

The National Inquiry has come to the conclusion that violence experienced by Indigenous women, girls, and 2SLGBTQQIA people amounts to genocide based on the results of the Truth-Gathering Process, which includes the National Inquiry's entire body of work.

Beginning its work in September 2016, the federal government and the 13 provincial and territorial governments mandated the National Inquiry into Missing and Murdered Indigenous Women and Girls to report on:

i. Systemic causes of all forms of violence – including sexual violence – against Indigenous women and girls in Canada, including underlying social, economic, cultural, institutional and historical causes contributing to the ongoing violence and particular vulnerabilities of Indigenous women and girls in Canada, and

ii. Institutional policies and practices implemented in response to violence experienced by Indigenous women and girls in Canada, including the identification and examination of practices that have been effective in reducing violence and increasing safety.

Reporting on "all forms of violence" significantly broadens the mandate of the National Inquiry to include issues like sexual violence, family violence, institutional racism in health care, child welfare, policing and the justice system, and other forms of violence, such as negligence, accidents or suicide. The National Inquiry has also chosen to explicitly include First Nations, Métis, and Inuit gender-diverse and non-binary people, represented by the acronym 2SLGBTQQIA (Two-Spirit, lesbian, gay, bisexual, transgender, queer, questioning, intersex, and asexual).

Throughout its process, the National Inquiry sought to be families-first (putting the family members of lost loved ones and survivors of violence ahead of others who usually hold the power, including politicians, governments and the media); trauma-informed (supporting healing in a way that does no further harm) and decolonizing (centring Inuit, Métis and First Nations ways of being, knowing, and doing).

The National Inquiry's guiding principle is that "Our Women and Girls are Sacred." This vision will help build the foundation upon which First Nations, Métis, and Inuit women, girls, and 2SLGBTQQIA people will reclaim their power and place. To help guide this work, the National Inquiry created the National Family Advisory Circle (NFAC), made up of family members of missing and murdered Indigenous women and girls and survivors; the National Inquiry Elders and Grandmothers Circle, made up Indigenous women Elders who act as "Grandmothers," or trusted advisors, to the Commissioners, and external advisory groups for Inuit, Métis, 2SLGBTQQIA and Quebec perspectives.



In Regina, Saskatchewan, members of the National Family Advisory Circle (NFAC) speak to the public audience. NFAC members have worked to support each other through the sometimes difficult process of hearing the truths that, for them as family members and survivors, are very close to their own hearts.

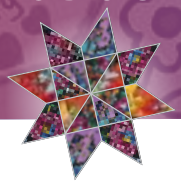
All family members of Indigenous women, girls, and 2SLGBTQQIA people lost to violence and survivors of violence who wanted to participate in the National Inquiry could do so. This included "families of the heart" (friends, loved ones and chosen family members of lost loved ones who may not be biologically related).

Family members and survivors of violence shared their testimony, or "truths," at Community Hearings, through statement gathering or through artistic expressions. This is referred to as "Part 1" of the Truth-Gathering Process. In every case families and survivors were given the choice to make their testimony public or kept private (called "in-camera").

Parts 2 and 3 of the Truth-Gathering Process involved Institutional Hearings and Expert and Knowledge Keeper Hearings. Institutional Hearings inquired into the systemic causes of institutionalized violence, as well as institutional responses to violence, while those who shared as part of the Expert and Knowledge Keeper Hearings – Elders, academics, legal experts, front-line workers, young people, specialists, and others – provided their recommendations on systemic causes of violence and possible solutions.

In Part 4 of the Truth-Gathering Process, 94 Parties with Standing presented their final closing submissions to the National Inquiry, which offered many of the recommendations included in the final Calls for Justice. These Parties with Standing are groups with a direct interest in the issue of violence against Indigenous women, girls, and 2SLGBTQQIA people that applied for additional rights to participate in the process. These group represent non-governmental organizations, Indigenous women's organizations, civil societies and governments, and some police agencies.

The National Inquiry's *Final Report*, which shares the findings of our TruthGathering Process, focuses heavily on the testimony gathered from families, friends, and loved ones of missing and murdered Indigenous women, girls, and 2SLGBTQQIA people, as well as survivors of violence. While we do not reference every example witnesses provided around a specific topic, we do



attempt to provide examples that reflect some of the families' and survivors' common concerns and provide real-life examples of how a particular issue has impacted an individual, family, or community.

This report also presents testimony from the Institutional and Expert and Knowledge Keeper Hearings of the Truth-Gathering Process, as well as other relevant academic research, to identify commonalities, differences, gaps, or previous findings and research related to some of the issues families raised as important to them. This report and its recommendations were then validated with the Inquiry's advisory bodies to check that the information presented here reflects their understanding of the Truth-Gathering Process.

Overview of the *Final Report*

Reclaiming Power and Place: The Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls is split into two volumes, 1a and 1b, for length, but is made up of three main sections, in addition to the final findings of fact and Calls for Justice. This report also includes focused examinations that look at specific issues in more detail. Volume 1a includes Sections 1 and 2, while Volume 1b includes Section 3, our final Calls for Justice, the annex summarizing the work of the Forensic Document Review Project, and an overall bibliography. The report specific to Quebec is a separate volume (Volume 2).

Volume 1a, Section 1 of the report provides an overall framework that will be helpful for readers in approaching the information presented in the later sections of the report. This framework identifies the violence experienced by Inuit, Métis, and First Nations women, girls, and 2SLGBTQQIA people as violations of their Indigenous and human rights; focuses on the importance of relationship to ending violence; and privileges the voices of family members and survivors, particularly Indigenous women's and 2SLGBTQQIA people's voices, to find solutions. Section 2 in the same volume focuses heavily on the testimony gathered from families and survivors to better understand their encounters with individual, institutional, and systemic forms of oppression, and to provide a substantive analysis that centres the knowledge, expertise and solutions offered by those who have experienced violence, or who have been touched by it.

In Volume 1b, we present Section 3, which returns to many of the principles and teachings that provided the foundation for Section 1 with a focus on different models of healing, commemoration, and Indigenous-led best practices. This is followed by the Calls for Justice, which brings all of these experiences together to articulate a compelling and ambitious vision for change. These sections are guided by important principles around highlighting distinctive perspectives from First Nations, Inuit, Métis, and 2SLGBTQQIA people, as well as those experiences that are shared. Volume 1b also includes an annex providing a summary of the important work of the Forensic Document Review Project, which undertook a focused forensic examination of many of the files about which families and survivors spoke, and an overall bibliography.

Volume 2 focuses on truths shared by Indigenous women, girls, and 2SLGBTQQIA people in Quebec, identifying the importance of undertaking regionally-specific work to better understand how violence is lived, every day, in the lives of those who are forced to confront it. While the time limits imposed upon the National Inquiry did not permit such an examination in every province and territory in Canada, our hope is that this work inspires other projects that will seek to understand the context of violence in different regions.

Successes and Challenges of the National Inquiry

In reflecting on where we are today, the National Inquiry acknowledges that one of its most important successes is how many people came forward to share their truths.. Having so many people break the silence has already created a momentum that is building person by person, community by community.

At the same time, hearing from all who wanted to be heard in a trauma-informed way was also hampered by many of the restrictions under which we operated, as the National Inquiry, including the federal government's rules and procedures, which are not designed for public inquiries, and the overall lack of time. Though we tried to address these through several procedural recommendations in our *Interim Report*, as well as by requesting a two-year extension to our mandate in early 2018, which was denied, we acknowledge that we could not reach everyone. And while, in responding to our *Interim Report*, the Government of Canada did provide additional funding for health supports for those who participated in the Truth-Gathering Process and for Parties with Standing, there are still several recommendations made in it that have yet to be fulfilled. This includes investigating the feasibility of restoring the Aboriginal Healing Foundation and creating a national police task force to assess or reopen cases or review investigations of missing and murdered Indigenous women, girls and 2SLGBTQQIA people.

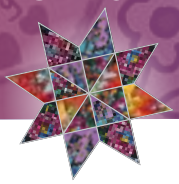
Going forward, the National Inquiry believes that the restoration of the rights of Inuit, Métis, and First Nations women, girls, and 2SLGBTQQIA people is a pressing priority. Respecting these rights is key to ensuring overall progress in addressing the crisis of missing and murdered Indigenous women and girls and to finding holistic solutions that help restore Indigenous women, girls, and 2SLGBTQQIA people to their power and place.

Establishing a New Framework

Section 1 of the report, made up of Chapters 1-4, sets up the overall context that will be helpful for readers in approaching the information presented in the later sections of the report. In Section 1, we talk about the role of relationships, human and Indigenous rights, the history of colonization, and how each of these contexts can inform our understanding of the issue of violence against First Nations, Inuit, and Métis women, girls, and 2SLGBTQQIA people.



Commissioner Audette hugs a participant during hearings in Regina, Saskatchewan.



Chapter 1: Centring Relationships to End Violence

A key teaching repeated throughout the Truth-Gathering Process is about the power and responsibility of relationships. As those who shared their truths with the National Inquiry emphasized, understanding what happens in relationships is the starting point to both understanding and ending violence against Indigenous girls, women, and 2SLGBTQQIA people.

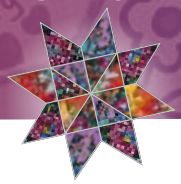
Centring relationships is consistent with First Nations, Métis, and Inuit ways of knowing and being. In this world view, we are each our own person, but we are also defined by our relationships to others. During the Truth-Gathering Process, family members insisted that to understand and honour those whose lives were violently cut short requires a careful accounting of all the relationships that shaped their loved one's life and that their loved one, in turn, played a part in shaping.

Families and survivors also pointed to relationships as opportunities for learning, understanding and transformation. Words, actions, and behaviours that condone violence tell us something about the attitudes and values that shape relationships. These relationships, based on underlying or systemic beliefs, translate into troubling day-to-day realities in the lives of Métis, Inuit, and First Nations women, girls, and 2SLGBTQQIA people. To make lasting change to these relationships requires confronting the underlying or systemic beliefs that allow that violence to happen.

In describing the relationships that were important to understanding the violence experienced in their own life or the life of their missing or murdered loved one, families and survivors drew attention to specific moments in those relationships they felt were especially important to understanding the circumstances, causes, impacts, or details of that violence – what we have characterized as "encounters."

This concept of "encounters" refers to powerful moments that occur within relationships that families and survivors showed to be significant. These encounters represent a time and space through which the vision, values, and principles that shape families, communities, and individual lives are created. We see these as transformational moments, too; in other words, these encounters can lead the way to harm or to healing, depending on the context. To engage in encounters like these represents an important responsibility and an opportunity to shape the terms of a relationship in a good way.

While some encounters led to healing, the encounters that many family members described during the Truth-Gathering Process show that the responsibility to shape relationship has been used to harm, rather than to honour, Indigenous women, girls, and 2SLGBTQQIA people. Indigenous women, girls and 2SLGBTQQIA people are often met with derision, racism, and dismissal during initial encounters when new relationships are being formed. Often Indigenous women, girls and 2SLGBTQQIA people are specifically targeted during these encounters, forcing violence on people in unexpected ways. The consequences nearly always lead to further violence.



Understanding the many shapes violence against Inuit, Métis, and First Nations women, girls, and 2SLGBTQQIA people can take requires an intersectional approach. Intersectionality recognizes that a person's experience will be different than another's based on their particular interplay of race, ethnicity, Indigeneity, gender, class, sexuality, geography, age, and ability, as well as how these intersections encourage systems of oppression and, ultimately, target Indigenous women, girls, and 2SLGBTQQIA people. For Indigenous Peoples in particular, using an intersectional approach requires understanding how a history of colonization has shaped their experiences today.

In their testimonies, Indigenous women, girls, and 2SLGBTQQIA people argued that oppression against them is primarily based on colonialism, racism, and gender, with other factors, such as education, income, and ability, sometimes coming into play. In particular, families and survivors consistently referred to four general ways that their experiences were rooted in colonialism across First Nations, Métis and Inuit perspectives, as well as from the perspective of 2SLGBTQQIA people. These four pathways that maintain colonial violence are:

- historical, multigenerational and intergenerational trauma;
- social and economic marginalization;
- maintaining the status quo and institutional lack of will; and
- ignoring the agency and expertise of Indigenous women, girls and 2SLGBTQQIA people.

As witnesses shared, the more these four pathways intersect in an Indigenous person's life, the more likely they are to experience violence.

We approach these pathways with a recognition of Indigenous women, girls, and 2SLGBTQQIA people as holders of distinctive First Nations, Métis, and Inuit rights, as a result of their relationships with the state, as well as holders of important human rights, which have been consistently denied. In particular, looking at the violence experienced by family members and survivors in relation to their positions as rights-bearers reveals significant Indigenous and human rights violations in four areas: the right to culture, the right to health, the right to security, and the right to justice.

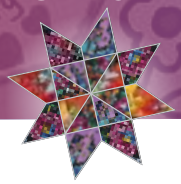
All of these rights are based on the foundational right to self-determination, which we understand in First Nations, Métis, and Inuit terms, in terms specific to Nations, communities, and, most importantly, to women themselves. This means that women and 2SLGBTQQIA people themselves should be able to actively construct solutions that work for them, according to their own experiences. Self-determination also means fundamentally reconsidering how to frame relationships that embrace the full enjoyment of rights across all aspects of community and individual life, and within First Nations, Métis, and Inuit and settler governments.

Finding self-determined solutions for addressing the crisis of missing and murdered Indigenous women, girls, and 2SLGBTQQIA people means conceptualizing rights as founded in all relationships, rather than in contracts, and understanding that at the centre of it all, we begin with our relationships to each other. Understanding the crisis of violence against Indigenous women, girls, and 2SLGBTQQIA people as one based in key relationships provides a new way to look at how systems, structures, policies, and people work to target Indigenous women, girls, and 2SLGBTQQIA people.



National Inquiry staff and members of the Elders and Grandmothers Circle lead the Strong Woman Song in Quebec City, Quebec.

The framework of encounter and of relationship also emphasizes the potential for change at all levels, not just at the state or government level. It provides a powerful lens – a call for justice – through which we can imagine a new and brighter future, with safety, health, and healing for Indigenous women, girls, and 2SLGBTQQIA people and the families who have lost those most important to them.



Chapter 2: Indigenous Recognitions of Power and Place

Women are the heart of their Nations and communities. Their distinctive roles and responsibilities are crucial to helping communities thrive. When women and gender-diverse people are violently taken away, their absence has ripple effects that throw entire communities out of balance and into further danger.

As a whole, the roles and responsibilities of Inuit, First Nations, and Métis women, girls, and 2SLGBTQQIA people are linked to various systems of Indigenous laws. These Indigenous laws and the roles, responsibilities, and rights they teach are distinct from the concept of Indigenous rights as they have been defined by the courts. As Tuma Young explained in his testimony before the National Inquiry, "Aboriginal law, as taught in law school, is really Canadian law as it applies to First Nations, Métis and Inuit people. It is not Indigenous law."[8]

Indigenous laws include principles that come from Indigenous ways of understanding the world. Relationships are the foundation of Indigenous law, which includes rights and responsibilities among people and between people and the world around us. Indigenous laws are linked to inherent rights, in that they are not Western-based or state-centric. This means they can't lawfully be taken away by provinces and territories, by the government of Canada, or by the United Nations – inherent Indigenous law belongs to all Indigenous communities and Nations, and should be respected by all governments including settler and Indigenous governments.

As we heard from families, survivors, Expert Witnesses, and Knowledge Keepers, Indigenous rights are most often relational and reciprocal. This means that they tell us what people should be able to expect from others. Indigenous rights are also rooted in certain underlying values or principles within Indigenous laws, mainly respect, reciprocity, and interconnectedness.

Understanding how Indigenous laws and the values they contain shape the roles and responsibilities of First Nations, Inuit, and Métis women, girls, and 2SLGBTQQIA people is particularly important so that we can use these values to create healing encounters today. In addition, understanding the distinctions among Nations and communities in key areas is important in understanding that there is no one solution to implementing measures to promote safety and justice.

Each testimony we heard in the Truth-Gathering Process provided unique perspectives of roles and responsibilities in various Nations and communities, and, in doing so, demonstrated how women, girls, and 2SLGBTQQIA people hold rights, within diverse Indigenous laws, related to culture, health, security, and justice. In predominantly oral Indigenous traditions, rights are often shared through stories. For this reason, we use emblematic stories from Métis, Inuit, and First Nations communities across Canada to illustrate some of the ways Indigenous women and gender-diverse people fulfill their own People or Nation's understandings of their rights – in other words, their "power and place."

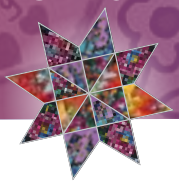
In our analysis of a selection of Indigenous stories from across Canada, we identified several key areas in which rights are manifest for First Nations, Inuit and Métis women and 2SLGBTQQIA people: teachers, leaders, healers, providers, and protectors. In these roles, Indigenous women and gender-diverse people are the "first teachers" and "mothers of nations"; they are healers and medicine people who address physical, spiritual, emotional, and mental health needs; they provide for and protect their communities by managing a community's resources and as land defenders and water keepers; and they fight for their loved ones and their communities when they need to.



Inuk mother gives her child a kunik, or kiss, n.d. Source: Library and Archives Canada/Department of Indian Affairs and Northern Development fonds/e006609837.

The roles we highlight within this chapter aren't intended to trap people in static ideas of culture or of rights and responsibilities flowing from them, but to highlight the ways in which Indigenous women and 2SLGBTQQIA people's strengths are brought forward within the spectrum of Indigenous laws. These examples can serve as a foundation for a decolonizing strategy based in Indigenous ways of knowing and understanding relationships. In particular, the values of respect, reciprocity, and interconnectedness can help connect principles across a diversity of Indigenous communities, as demonstrated in a variety of stories that are still used as teaching tools today. This represents a strength-based approach for analyzing the testimonies in this *Final Report* in relation to Indigenous rights, in Indigenous terms, as well as exploring some of the ways that they might also be protected in international law, as a mechanism for greater accountability.

Within this chapter, and as a way of linking Indigenous laws with lived experiences, we also look to historical examples of how Indigenous women and gender-diverse people fulfilled their inherent Indigenous rights. Here, we see the influence of women and 2SLGBTQQIA people concretely in their Nations' or communities' governance, lands and economies, and cultures before and in the face of colonization. The general principles outlined within the examples are



not meant to romanticize or to fix First Nations, Inuit, and Métis in time or space. They are, however, a reflection of the need to focus on the lessons from the past – on how communities were organized, and how women within them lived, governed, and protected themselves. In combination with the Indigenous stories we examined, these histories encourage us to consider how principles of respect, reciprocity and interconnectedness can help Inuit, First Nations and Métis women, girls and 2SLGBTQQIA people reclaim their power and place today.

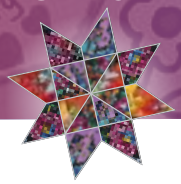
Chapter 3: Emphasizing Accountability through Human Rights Tools

Having established these roles, responsibilities, and First Nations, Métis and Inuit laws as part of the strength-based approach, the *Final Report* then moves to examine the tools available today – right now – that may help to ensure accountability. This is because the testimony presented to the National Inquiry demonstrates an unacceptable breakdown in the recognition of Indigenous women and 2SLGBTQQIA people as human and Indigenous rights bearers, according to a robust structure of instruments and law. As such, we maintain that contemporary human rights protections can be helpful tools in making sure these rights are respected and upheld.

Canada has publicly committed to a robust international human rights framework that deals with rights as they relate to culture, health, security and justice. As Métis Law Professor Brenda Gunn said in her testimony to the National Inquiry, reconciliation in Canada has to begin with recognizing First Nations, Inuit and Métis Peoples' rights in a "spirit of partnership and mutual respect."[9]

There are three primary sources that "Aboriginal peoples" as defined in the Constitution – First Nations, Métis, and Inuit – have looked to in defining their rights within Canada, and in relationship with the Crown: the Royal Proclamation of 1763 (as well as Treaties that have since followed), the common law as defined in Canadian courts, and international law. All of these areas have demonstrated important gains for the protection of rights, though not always consistently.

Canada has also adopted international human rights principles into domestic law through the *Canadian Human Rights Act* (1977), the Canadian Constitution, and the *Canadian Charter of Rights and Freedoms* (1982). Each province and territory also has its own human rights legislation. These instruments are, in large part, rooted in international human rights law declarations and conventions, as well as customary international law. These instruments can provide and have provided additional avenues for redress for Indigenous women, girls, and 2SLGBTQQIA people. For example, the First Nations Child and Family Caring Society of Canada has successfully used the *Canadian Human Rights Act* to argue that the Canadian government's provision of child and family services to First Nations on-reserve and in Yukon constituted discrimination by failing to provide the same level of services that exist elsewhere in Canada.



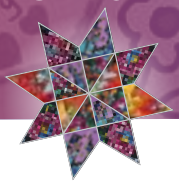
In particular, the *Final Report* references the violation of Indigenous and human rights according to several different human rights instruments. These instruments include both conventions (which are legally binding under international law) and declarations (which are not). This is because, while the technical rule is that for international human rights treaties, including covenants, to apply in Canada, the treaty must be transformed into an instrument of domestic law (a law of Canada), that is not always how they have been interpreted in the courts, including the Supreme Court. As Brenda Gunn explained, courts in Canada have been moving away from the distinctions between conventions and declarations to focus on the values within the instruments as part of customary international law.

In particular, the *Final Report* focuses on rights violations expressed by witnesses in reference to the following human rights tools:

- the *International Convention on the Prevention and Punishment of the Crime of Genocide* (PPCG);
- the *International Convention on the Elimination of All Forms of Racial Discrimination* (ICERD);
- the *International Covenant on Civil and Political Rights* (ICCPR);
- the *International Convention on Economic, Social, and Cultural Rights* (ICESCR);
- the *Convention on the Elimination of All Forms of Discrimination Against Women* (CEDAW);
- the *Convention on the Rights of the Child* (UNCRC); and
- the *United Nations Declaration on the Rights of Indigenous Peoples* (UNDRIP).

In a practical sense, these conventions and declarations, whether technically binding or not, can help Indigenous Peoples hold governments to account by identifying both specific measures and broader obligations the state has to ensure the safety and security of Indigenous women, girls, and 2SLGBTQQIA people.

When looking at how both Indigenous and human rights can help protect First Nations, Inuit, and Métis women, girls, and 2SLGBTQQIA people from violence, we must understand that these are linked, but distinct, ideas. At the most basic level, Indigenous people's rights are human rights. If we accept that different cultures and nations can make the concept of human rights authentically their own by articulating them within their existing Indigenous rights systems, the two concepts of "Indigenous rights" and "human rights" complement each other and remain grounded in the lived experiences of those who experience injustice. However, they are not identical, and we must be careful not to harm Indigenous women by violating some rights while trying to uphold others.



Chapter 4: Colonization as Gendered Oppression

For many family members and survivors who shared in the Truth-Gathering Process, an essential part of making meaning from their experiences of violence comes with learning about the broader historical forces and policies of colonization that shaped their individual lives. These forces are key historical encounters between Métis, Inuit, and First Nations women, girls, and 2SLGBTQQIA people and settler states that are at the root of the violence they experience today.

Colonization has jeopardized Indigenous women and 2SLGBTQQIA people's rights to culture, health, security, and justice in distinct, though related ways, when compared to the experiences of Indigenous men and boys. In addition, the distinct and intersectional experiences of women and girls in remote areas and urban centres, or from First Nations, Inuit, or Métis perspectives, are an important part of examining the gendered history of colonization.

Colonization refers to the processes by which Indigenous Peoples were dispossessed of their lands and resources, subjected to external control, and targeted for assimilation and, in some cases, extermination. It is important that we remember that colonialism is a structure that includes many different events – all created under the same, destructive logic. Viewing colonization as a structure means that we can't dismiss events as parts of the past, or as elements of someone else's history. This prevents the dismissal of Indian residential schools, or the Sixties Scoop, as events that people should just "get over."

Harmful encounters for Indigenous women and gender-diverse people in what is now called Canada started with 16th century "explorers," who used *terra nullius* and the Doctrine of Discovery to dismiss them as savages and claim rights to the land. Early Christian missionaries then challenged Indigenous women's leadership and Indigenous notions of gender. From 1650 to 1815 there was a "middle ground" period, where First Nations held a fairly even distribution of power with the Europeans, but Confederation in 1867 fundamentally changed this relationship.

For First Nations women, the *Indian Act* tied a woman's Indian Status to her husband. Policing was also established to exert control over Indigenous Peoples, particularly First Nations and Métis women, by casting them women as "a menace" to society and stereotyping them as prostitutes. This made it easy for early police misconduct (including rape and murder) to go relatively unpunished.

Between 1883 and 1996, the Indian residential school system enforced a patriarchal Christian dogma that devalued women, enforced homophobia and transphobia, and exposed them to abuse that made them easy targets for abuse from others. First Nations women were also subjected to forced sterilization, further poverty and marginalization, and were targeted by the Sixties Scoop and ongoing child welfare policies.



Children and a nun in a classroom at Cross Lake Indian Residential School, Cross Lake, Manitoba, 1940. Source: Library and Archives Canada/ Department of Indian Affairs and Northern Development fonds/ e011080274.

Métis experiences in the context of colonization share much in common with those of First Nations, with some notable exceptions. Métis women's distinct encounters with colonialism began with the key roles they held in the fur trade. However, this was followed by fears around miscegenation or "race-mixing" and the Canadian government's poor response to the two Métis resistances of 1869 and 1885. There were gendered dimensions to Métis women's use of Scrip, and Métis girls also had different experiences of residential schools, in which some were sent to residential schools while others were denied any form of schooling entirely. They also had distinct experiences within Métis settlements and towns, road allowances communities, the Sixties Scoop and other failed government interventions.

At the same time, one of the most distinctive features of Métis experiences has been their existence as "forgotten people," whereby their exclusion from many of the programs and services offered to their First Nations relatives has directly contributed to violence. Concerted efforts to separate them from First Nations relatives through the apparatus of the state and the history of colonization has further generated a hierarchy of identity, resulting in conflicts within the Métis community and drawing attention away from the ongoing marginalization that Métis women, girls, and 2SLGBTQQIA people face.

For Inuit, important distinctions in time and place are a key feature of distinguishing experiences of violence. As we explore, the distinct Inuit experience of colonialism begins with the earliest interactions between Inuit and *Qallunaat* (white Europeans), generally whalers, fishermen and the RCMP. However, after a period of relative lack of interference, harmful colonial encounters take up again much later than in First Nations and Métis communities, beginning in the 1940s. The distinctiveness of Inuit experiences primarily concerns the way Qallunaat have exploited the deep power imbalance between Inuit and state governments and the many ways in which government interventions, such as forced relocations and the sled dog slaughter, radically changed distinct ways of life in the North. It also includes attempts to Christianize Inuit society, Inuit children's experiences of residential and federal day schools and tuberculosis sanatoriums, removing Inuit women from their communities to give birth, forced or coerced sterilization, and, importantly, coerced relocations into centralized settlements.



A Métis family stands in front of a log house in Buffalo Narrows, Saskatchewan, ca. 1900. Source: Library and Archives Canada/ Department of the Interior fonds/a044552.

Overall, this long history of gendered colonial encounter shows that the policies, practices and stereotypes confronting First Nations, Inuit, and Métis women and gender-diverse people today were put into place long ago. Indigenous ways of understanding land, governance and identity were targeted by colonizers wanting to possess the land and to rid it of its people. Key encounters – policies and rules, stereotypes and misconceptions – were applied differently to Indigenous women, girls, and 2SLGBTQQIA people, but have impacted each of them in harmful ways.

This analysis brings us to the conclusion that violence against Indigenous women and girls is a crisis centuries in the making. The process of colonization has, in fact, created the conditions for the crisis of missing and murdered Indigenous women, girls and 2SLGBTQQIA people that we are confronting today.

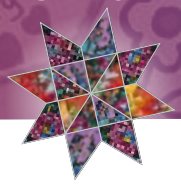


Encountering Oppression

As established in Section 1, the four pathways that maintain colonial violence animate both common and distinctive experiences reported by witnesses in the Truth-Gathering Process concerning the violence experienced by their loved ones and/or by themselves. These pathways are rooted in Canada's colonial history, are now embedded in Canadian systems and structures, and continue to enforce colonialism in ways that lead to violence. As such, they provide the framework for each of the thematic rights violations explored in Section 2 and include the following:

Historical, multigenerational and intergenerational trauma, refers to the collective emotional, spiritual, and psychological pain people endure as a result of traumatic events stemming from historic and current policies, such as surviving residential school or the violent loss of a loved one. This trauma can affect family members across different generations and be passed down to the next generation. Many Indigenous people hold a collective trauma because of the many losses inflicted through colonization. In addition, individual trauma carried from generations past and into generations of the future, was a catalyst for violence in many experiences shared. In describing their encounters with violence, almost all of the witnesses describe a surrounding context marked by multigenerational and intergenerational trauma from multiple forms of colonial violence.

Social and economic marginalization is another root cause of violence against First Nations, Inuit and Métis women, girls, and 2SLGBTQQIA people. Social and economic marginalization ensures that the structures of the past are carried forward into contemporary systems of oppression. In particular, the ongoing dispossession of Indigenous Peoples through policies that worsen or maintain the poor conditions that people live in



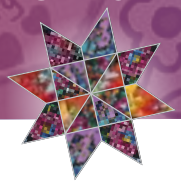
demonstrates how, in many rights areas, social and economic marginalization is a direct contributor to violence. Indigenous women, girls and 2SLGBTQQIA people experience some of the highest rates of poverty, homelessness, food insecurity, unemployment, and barriers to education and employment. These conditions are a direct result of colonial governments, institutions, systems, and policies, and make it difficult to meet one's basic needs, and this marginalization is especially significant in terms of the violence that stems from it.

Institutions' and governments' clear desire to **maintain the status quo and their lack of will** to make real change also leads to violence for family members and survivors. This refers to the ways in which governments, institutions, and other parties have obfuscated their responsibilities toward Indigenous women, girls, and 2SLGBTQQIA people. In the justice system, the health care system, child welfare, and in other situations, witnesses commonly described an institutional culture that makes women and 2SLGBTQQIA people feel as though the violence they're experiencing is due to their own personal failings, rather than recognizing that these challenges are a reflection of the ways their own institutions contribute to colonial violence. Many witnesses also pointed to a blatant lack of moral or political will for real change, since governments and institutions have long failed to implement the many well-known existing recommendations from Inuit, First Nations and Métis advocates, community organizations and government commissions. This desire to maintain the status quo directly contributes to the targeting of Indigenous women, girls, and 2SLGBTQQIA people.

Finally, witnesses regularly pointed to encounters that **ignore the agency and expertise held by Indigenous women, girls, and 2SLGBTQQIA people**, particularly given the internalization of patriarchy and misogyny that keeps many women outside of formal political structures. First Nations, Métis, and Inuit women, girls, and 2SLGBTQQIA people have the solutions to ending violence in their lives, at both an individual and in many cases, at a community, level. Despite this, as they described in their encounters with colonial governments, institutions, and agencies, as well as within individual relationships and communities, more often than not other people or institutions deny them the space to bring these solutions forward and create meaningful change. We maintain that agencies, institutions, and governments must be willing to work with those who hold the most expertise – those impacted by violence – and to recognize the solutions they bring to the table.

In the following four chapters, these four pathways are explored in relation to four key areas of rights violations: culture, health, security, and justice, using primarily the truths offered by witnesses in Parts 1, 2 and 3 of the Truth-Gathering Process.

In addition, Section 2 of the Final Report includes 10 "Deeper Dive" sections that look at how all four pathways that maintain colonial violence may come together around a single issue in ways that jeopardize all four areas of rights. These Deeper Dives explore each of the distinctive experiences of Inuit, Métis, and 2SLGBTQQIA people, the media, the sex industry, the prison system, child welfare, policing, interjurisdictional cooperation, and resource extraction.



Chapter 5: Confronting Oppression – Right to Culture

The history of colonization has altered Inuit, First Nations, and Métis Peoples' relationships to their culture and identity through targeted policies designed to sever their cultural and kin connections. These attacks on culture, which include residential schools, the Sixties Scoop and other assimilatory policies, are the starting points for other forms of violence Indigenous women, girls, and 2SLGBTQQIA people experience today.

Cultural rights are inseparable from human rights, and within the international rights context, are defined as the right of access to, participation in, and enjoyment of culture. Within the international legal context, this includes the right of individuals and communities to know, understand, visit, make use of, maintain, exchange and develop cultural heritage and cultural expressions. It also includes the right to participate in the identification, interpretation, and development of cultural heritage, or, the customs, practices, and values chosen to be passed on to the next generation.

Within many Indigenous communities, the right to culture is also understood as including the ability to practice and pass on cultural traditions, language, and ways of relating to other people and to the land. In sharing their truths about their missing and murdered loved ones, witnesses spoke often about the links between the circumstances surrounding violence and the loss of traditional culture – its own form of violence.

Key to this discussion is racism, a particular form of colonial violence that seeks to undermine, to minimize, and to set aside Indigenous cultural rights and to diminish Indigenous Peoples. One of the most important ways intergenerational trauma has maintained forms of colonial violence that violate First Nations, Métis, and Inuit women's rights to culture is through the cumulative and collective effects of Canada's racist and assimilatory policies. Trauma has also deeply impacted Indigenous women, girls and 2SLGBTQQIA people through colonial policies that target the family unit, and through discriminatory legislation in the *Indian Act.*

For many people, loss of culture contributes to, or is experienced as, a form of trauma that extends across generations. In the First Nations and Métis context, stories shared by witnesses about cultural loss and the ongoing impacts of that loss on their families and communities often begin with reference to the residential and day school system, the Sixties Scoop, and/or child apprehensions within the current child welfare system, all of which led to disconnection from community and culture. In the case of Inuit, the violation of cultural rights is similar, but includes the important impacts of mass centralization and relocation, and a relatively recent change in way of life. For 2SLGBTQQIA people, stories of cultural loss and violation that continue to hold impacts today describe the fundamental shift from the value and respect gender-diverse people held within many traditional Indigenous cultures to extreme and at times violent exclusion and erasure from those communities.

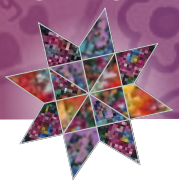
The essential importance of culture to their own and their family's well-being and safety is an important thread that runs through many of the testimonies of those who contributed their stories. Central to the protection of cultural rights in these contexts are respect for the importance of the family unit and a willingness to address the ways in which contemporary violations against First Nations, Métis, and Inuit families – in terms of child apprehension, in particular – place these rights in jeopardy. The testimonies also emphasized how the violation of cultural rights, in many cases, serves to endanger loved ones and to create situations in which women, girls, and 2SLGBTQQIA people are targeted for violence.



Dr. Cindy Blackstock testifies before the National Inquiry's hearing on child welfare in Winnipeg, Manitoba.

In speaking about the ways in which Indigenous women and girls were targeted within colonial systems, a number of witnesses described how the *Indian Act* and its denial of Status was not only a denial of home, but also a denial of connection to culture, family, community, and their attendant supports. For disenfranchised First Nations women and their children seeking the safety of home – both cultural and physical – the intergenerational and multigenerational effects of the *Indian Act* have erected barriers to their cultural and physical safety.

These cultural losses and familial disruptions also contribute to the social and economic marginalization of Indigenous women, girls, and 2SLGBTQQIA people. Without access to their own ways of living on traditional territories, which includes supporting others in times of hardship, many families and survivors told the National Inquiry about their struggles with poverty, homelessness, addiction, and other challenges – struggles that were often greatly compounded by the lack of access to familial, community, and cultural support.



A lack of political will to alter the status quo manifests itself most strongly in the way child welfare systems diminish Indigenous cultures and values in favour of non-Indigenous models of parenting. In many cases, the unwillingness of child welfare institutions to embrace and understand First Nations, Métis and Inuit values, or the way they investigate and substantiate child apprehensions, can be viewed as racist and insufficient, demonstrating a lack of respect for cultural rights.

Many witnesses also noted the lack of culturally responsive or appropriate services in key areas beyond child welfare that violated their cultural rights, particularly within support services centred on health. In sharing stories about family, land, home, and belonging, witnesses often spoke about the importance of culture as a way of ensuring the health, safety, and well-being of their families, communities, and environments. In their understanding of culture, practicing ceremony and using traditional medicines have been and continue to be important ways of fostering relationships that centre respect and reciprocity.

Of the many views expressed with reference to solutions, witnesses often pointed out that the answers must be self-determined. The right to culture and Indigenous understandings of culture are deeply rooted in their own identities, languages, stories, and way of life – including their own lands – and these ways of knowing must be recentred and embraced as ways to move forward.

Specific articles or clauses in human rights instruments address the idea of access to culture and the protection of culture and identity. Human rights instruments also address many of the ways in which witnesses told us their rights to culture and to identity were placed in jeopardy, through the disruption of relationships with land, the separation of families, the impoverishment of communities, and the lack of access to traditional knowledge, language, and practices that would have contributed to a sense of cultural safety. International organizations have emphasized the importance of cultural rights and, alongside them, self-determination.

Interpreted broadly, these human and Indigenous rights protections, based in relationships, require states and institutions to look, first, at how culture and identity are transmitted, and then, to take steps to preserve these measures and to strengthen them. Recognizing the importance of oral traditions and of learning within Indigenous families and communities, this right could also be interpreted as a right that can only be enabled through sound economic, political, and cultural policies designed to respect and to support self-determination, alongside policies intended to keep families and communities united.

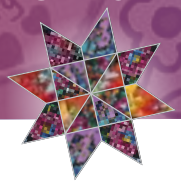
Restoring respect for cultural rights through the protection of families and through the preservation of language, way of life, and other cultural elements is part of the state's duty to its citizens. Respect for cultural rights is protected by international human rights instruments and manifested in domestic law. Protecting cultural rights isn't optional, or "extra"; as these instruments and the witnesses to the National Inquiry make clear, it is imperative to ensuring that Indigenous women, girls, and 2SLGBTQQIA people can reclaim their power and place in a framework that has for so long sought to erase and eradicate them.

This chapter includes a Deeper Dive into child welfare, called "The Need for a Systems-Level Approach to Transforming Child Welfare." The importance of childhood bonding for later feelings of belonging and connectedness, as key ways to promote safety, was an important theme that we heard about in the testimonies from family members, survivors, Knowledge Keepers, and Expert Witnesses. The history of the child welfare system, as well as many of its contemporary iterations, all point to the need for a comprehensive, systems-level approach to transforming the ways that child welfare operates in Canada from its most fundamental level – the lack of respect for Indigenous families and the rights of Indigenous children.



A young jingle dress dancer dances for those in attendance in Winnipeg, Manitoba. She is the cousin of Nicole Ashley Daniels, an MMIW family member. Used with permission.

In addition to the already extensive body of evidence cited in various chapters of the *Final Report*, this Deeper Dive looks at historical and contemporary legacies of colonial policies linked to high numbers of First Nations, Métis, and Inuit children in care, and what Canada's human rights obligations are to these children. These rights are affirmed in the *Convention on the Rights of a Child*, in many of the TRC's Calls to Action, and in recent rulings by the Canadian Human Rights Tribunal. This section also emphasizes the importance of interjurisdictional cooperation across the diverse types and levels of child welfare in Canada, and the many existing reports that address the need to improve child and family services for Indigenous people. This change needs to happen right now, as child welfare involvement, birth alerts and other forms of institutional policies and practices that target Indigenous families have very real effects on Indigenous women, girls, 2SLGBTQQIA people.



This chapter also features a Deeper Dive, called "Media and Representation", that looks closely at the depiction of Indigenous women, girls, and 2SLGBTQQIA people in the media. Throughout the testimonies presented before the National Inquiry, witnesses talked about the difficult realities of media representations of their loved ones that they perceived as unfair, inaccurate, or distorted. For other families, the counterpart of this – a lack of coverage – is also a painful reality.

In this Deeper Dive, we highlight the limited attention of the media to, and its framing of, missing and murdered Indigenous women, girls, and 2SLGBTQQIA people. This framing sends the message that Indigenous women, girls, and 2SLGBTQQIA people are not "newsworthy" victims, contributing to the Canadian public's apathy toward this crisis and the continuation of violence toward Indigenous women, girls, and 2SLGBTQQIA people by characterizing them as deserving of it. These portrayals began with early historical misrepresentations of First Nations, Inuit, and Métis women and girls in Canadian discourse and are now manifest in today's media representations of them. This can work to legitimize violence and contribute to the targeting of Indigenous women and girls by silencing their experiences.

Chapter 6: Confronting Oppression – Right to Health

Colonial violence directed toward cultural practice, family, and community creates conditions that increase the likelihood of other forms of violence, including interpersonal violence, through its distinct impacts on the physical, mental, emotional, and spiritual health of Inuit, First Nations, and Métis Peoples. In sharing stories about the health issues they or their missing or murdered loved ones faced and the experiences they had in seeking health services, family members and survivors illustrated how addressing violence against Indigenous women, girls, and 2SLGBTQQIA people must also address their right to health.

The World Health Organization defines "health" as a holistic state of well-being that includes physical, mental and social safety and does not simply mean an absence of illness. The right to health is also a right to wellness, and is linked to other fundamental human rights like access to clean water and adequate infrastructure in Indigenous communities, as well as the right to shelter and food security. The right to health also speaks to basic medical care (including access to medical services without the need to travel long distances), as well as to the prevention of danger and harm to others, to the health of children and families, and to all aspects of mental well-being.

The federal government's current approach to health programs and services for Indigenous Peoples is that there exists no statutory or Treaty obligation to provide health services for Status Indian people. Nevertheless, it has taken responsibility for providing supplementary services for some First Nations and Inuit (but not Métis) where provincial services are not available. It is the federal government's position that these programs and services do not flow from a rights-based perspective, but from a policy mandate. This mandate includes recognition of, but is not based in, human or Indigenous rights instruments.

This chapter also situates violence as a health issue. Interpersonal violence directed against First Nations, Inuit, and Métis women, girls, and 2SLGBTQQIA people is one of the most significant health impacts associated with the colonial violence of residential schools, family separation and relocation, dispossessions of land, and, for First Nations, the *Indian Act*. Throughout the testimony, witnesses courageously offered often difficult testimony that explained the impact on their health of acts of physical violence, sexual assault, and childhood physical, sexual, and emotional abuse. In many cases, the efforts survivors take to cope with the traumatic impact of this violence (often in the absence of other culturally relevant supports) can create additional health problems. Isolation, addiction, self-harm, and suicide are all common health-related challenges that Indigenous women, girls, and 2SLGBTQQIA people confront in the aftermath of violence, or in the aftermath of violently losing a loved one. These factors all increase the risk of further violence.

In looking at how multigenerational and intergenerational trauma contributes to violence today, we must look at the significant health consequences of colonial violence on Indigenous Peoples. Dispossession of land, forced relocations, harm inflicted at residential school, and the many forms of social and cultural disruption are all key drivers for long-term health disparities between Indigenous and non-Indigenous people. First Nations, Métis and Inuit children, youth, and adults more frequently live with chronic physical health conditions, and First Nations, Inuit, and Métis are also more likely to experience mental health concerns than the non-Indigenous population. Further, the high incidence of suicide, particularly among Inuit, is an indicator of how many health needs remain unaddressed, particularly within more remote communities.



Colatah, age 2, is examined aboard the C.D. Howe by a doctor of the medical survey party on patrol in the Eastern Arctic, n.d. Source: Library and Archives Canada/National Film Board of Canada fonds/e005477090.

The socio-economic marginalization of Indigenous Peoples further compromises their physical, mental, emotional, and spiritual health, particularly by creating conditions that facilitate violence and exacerbate trauma. Poverty, lack of safe housing, food insecurity, and other socio-economic

realities are widely understood to compromise the physical, mental, and spiritual health of Métis, First Nations and Inuit women, girls, and 2SLGBTQQIA people. As a result, poverty and other forms of social and economic marginalization are inextricably linked to the issue of health and well-being, linked to the issue of violence and abuse, and linked to the violation of the foundational right to health and well-being.

Canada often receives praise internationally for its provision of universal health care. However, research of the experiences of Indigenous people's access to such care demonstrates that the Canadian health care system fails to meet the health care needs of many of its most targeted citizens. Despite widespread recognition of the significant health problems faced by Indigenous people, the systems and institutions that they reach out to for health care-related support often fail to provide the support needed and, in doing so, often deepen these health concerns.

These failings within the health care systems seem to demonstrate a willful ignorance of many alternative Indigenous health care and healing models that, through centring culture and cultural continuity at the same time, address and improve physical, mental, emotional, and spiritual health. In describing their interactions with the health care system, many family members, survivors, Knowledge Keepers, and other researchers highlighted how both structural and individual racism directly contributed to negligence, through lower quality care, or lack of care altogether. Several witnesses shared responses to violence by mental health service providers which further contributed to violence through inaction or inappropriate action. In addition, the question of what happens to families in the absence of the woman, girl, or 2SLGBTQQIA person that is missing, murdered or otherwise lost to violence is of primary importance to the overall health of other members of the family or extended family. Racist, dismissive, or otherwise negligent responses to the health care needs of Métis, Inuit, and First Nations women, girls, and 2SLGBTQQIA people also came from police, paramedics and other emergency responders.

Despite these many barriers, witnesses shared some of the innovative ways they have found to provide culturally appropriate health care support and services. At the same time, government and institutional support for Indigenous-led services must be sustained, especially for children and youth. Respecting the knowledge and agency Indigenous Peoples hold in terms of their own needs in the areas of physical, mental, emotional, and spiritual health, and the steps that must be taken, is critical to creating the conditions that allow them to meet these needs.

In terms of international rights instruments, the right to health, and its connection to missing and murdered Indigenous women and girls, is complicated. The right to health engages standards of living and of well-being that are often connected to other rights, such as economic, social, and political rights, and that connect globally with the well-being of families and what happens to these families when these rights are threatened. However, overt or implicit discrimination (whether based in racism, sexism, homophobia or transphobia) violates one of the fundamental principles of human rights and often lies at the root of poor health, whether that is mental, physical, emotional, or spiritual.

Ultimately, what the National Inquiry heard is this: when the right to health is in jeopardy, so is safety. In a cruel twist, the lack of community and personal well-being has persisted so long that in many cases, poor health for Indigenous women, girls, and 2SLGBTQQIA has become normalized. However, the National Inquiry maintains that barriers to health and well-being for Indigenous Peoples should never be considered normal, and neither should the violence that ensues in cases where Indigenous women, girls, and 2SLGBTQQIA people are refused service, provided with discriminatory service, or abused by service providers in ways that render them targets for violence later on.



At the Two Spirit Pow Wow in Winnipeg, Manitoba, Two-Spirit dancers are able to dance as themselves. Used with permission courtesy of Sadie-Phoenix Lavoie, Two-Spirit Anishinaabe from Sagkeeng First Nation, Treaty 1.

To further explore issues as experienced by specific communities, this chapter features two Deeper Dives. In "Understanding Distinctive Experiences of Danger in the Lives of 2SLGBTQQIA People," we look more closely at the lives of Indigenous 2SLGBTQQIA people, share the stories of some of the missing or murdered 2SLGBTQQIA people whose experiences were described during the Truth-Gathering Process, and acknowledge those whose stories remain hidden and unknown. In this piece, we bring together the experiences of those included in the Truth-Gathering Process who identify as Two-Spirit, transgender, lesbian, bisexual, queer, questioning, intersex, asexual, and/or gender-diverse or non-binary. We share some of the teachings offered about the distinct ways Indigenous 2SLGBTQQIA people's rights to culture, health, security, and justice are violated or dismissed. This includes enforced colonial gender binaries, lateral violence within First Nations, Métis and Inuit communities, being at higher risk of poverty and homelessness, experiencing additional harm from institutions themselves, and the lack of data around 2SLGBTQQIA missing and murdered loved ones and other statistics.

For 2SLGBTQQIA people, the right to health is further jeopardized by the complicated landscape of services accessible to them, and in particular, to transgender people. However, as witnesses also emphasized, Indigenous 2SLGBTQQIA people are resisting this violence through art and ceremony, within communities and organizations and by working to restore First Nations, Métis, and Inuit understandings of gender.

A second Deeper Dive, "Issues Specific to Inuit and Remote Communities," explores the realities of Inuit, who experience health issues at much higher rates than non-Inuit, particularly in terms of chronic conditions, but who are also perpetually underserviced in terms of health resources within their own communities. We also look at testimony that speaks to some of the challenges connected to life in remote and northern communities and the way these geographical realities shape issues related to violence.



Inuit are often forced to travel far from home to access health services not available nearer to the community. For many, this travel places them directly in danger. Source: Office of the Auditor General of Canada, 2017, based on information from the Nunavut Department of Health.

Inuit families and Elders spoke about a key feature to the nurturing of relationships that protect Inuit women and girls from violence. This is the concept of *ilagiinniq*, or being family and *tursurautiniq*, kinship ties. It is related to both culture, and to health, and links to the ability to provide security and justice for community members. As witnesses explained, the destruction to *ilagiiniq* and *tursurautiniq* through residential and day schools, hostels, forced resettlement and medical relocation, and more recently, child welfare apprehensions, has contributed to damaging the health, safety, and well-being of all Inuit. In discussing the problem and challenges of confronting violence in northern and remote communities, witnesses emphasized the way colonialism has fundamentally disrupted the safety net of extended families. Restoring health and well-being is deeply connected to restoring family and kinship relationships within community.

Chapter 7: Confronting Oppression – Right to Security

First Nations, Inuit, and Métis women, girls, and 2SLGBTQQIA people live with an almost constant threat to their physical, emotional, economic, social, and cultural security. As families, survivors, and others shared their truths with the National Inquiry, it became clear that, for the majority of Indigenous women, girls, and 2SLGBTQQIA people living in all settings and regions, security is a key area where violence against Indigenous women and girls can and should be addressed.

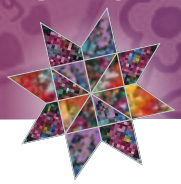


This sign, on British Columbia's infamous Highway of Tears, warns young women not to hitchhike. The Highway of Tears refers to an over 700 kilometre stretch of the Yellowhead Highway in British Columbia where many Indigenous women have disappeared or been found murdered.

We define security within the *Final Report* as the concept of human security, which places human beings at its centre and focuses on social and economic interactions. This is not a traditional or orthodox conception of security, as focused on state apparatus, but rather, on security, as lived by communities who are actively marginalized.

Within many of the Indigenous world views presented throughout the Truth-Gathering Process, this more holistic concept of human security aligned with traditional or inherent notions of what security means, or should mean, in Indigenous communities.

In a physical sense, the right to security includes the right to life, liberty and personal safety, including control over one's own physical, spiritual, emotional, and mental health. This right protects people from grave psychological harm caused by the actions of governments, in the context of the *Canadian Charter of Rights and Freedoms*. Internationally, the right to social security also means that governments must ensure protection and social assistance through essential services in areas of health, housing, access to water, food, and education. Social security is directly linked to the reduction of poverty, and the reduction of poverty intersects with the rights to health, culture, security and justice.



One of the most critical ways that the security of Indigenous women and girls is jeopardized is as a result of the intergenerational trauma that marks many Indigenous communities, families, and relationships. As witnesses shared with the National Inquiry, meaningful conversation and change aimed at ending interpersonal violence and restoring security to First Nations, Inuit, and Métis women, girls, and 2SLGBTQQIA people must acknowledge the much broader historical context of colonial violence that actively targets Indigenous women and normalizes violence of all forms committed against them.

Many of the witnesses who spoke about their own life or the lives of their missing or murdered loved ones remarked on the repeated acts of physical, sexual, and emotional violence that denied them any sense of safety from childhood onward. This violence becomes normalized, especially when combined with a lack of meaningful response from family members, friends, or those in positions of trust to whom survivors may reach out to for support. The normalization of violence within this context has serious repercussions in terms of Indigenous women's ability to protect themselves when it is necessary to do so. In many of the truths shared by witnesses, the normalization of violence could be traced back through family lines to trauma experienced in residential and day schools, to the Sixties Scoop, and to other forms of colonial violence.

Looking beyond individual relationships between missing and murdered loved ones and the perpetrator of violence, many family members and survivors also talked about the significant economic hardship faced in their own lives or in the lives of their lost loved ones. For these family members and survivors, social and economic marginalization, generally speaking, contributes to, or is directly connected to, the violence they or their loved one experienced that precipitated incidences of violence, or worked to place individuals in situations where they would be targeted by forcing them to make impossible choices. This marginalization takes the form of poverty, insecure housing or homelessness, barriers to education, training, and employment, and lack of support during critical times of transition in the lives of Indigenous women, girls, and 2SLGBTQQIA people, such as moving out of their home communities into larger cities, or aging out of care. The absence of basic economic, social, and political rights for this group contributes to the targeting of Indigenous women, girls, and 2SLGBTQQIA people.

An unwillingness on the part of institutions to address these issues maintains a status quo that ensures that the crisis of violence against Indigenous women, girls, and 2SLGBTQQIA people continues. Many of those who testified in relation to their loved ones discussed how their loved one sought, but was denied, help, or how the general lack of will or support for life-saving organizations and institutions has an important impact on achieving security.

In many cases, the security of First Nations, Métis, and Inuit women, girls, and 2SLGBTQQIA people was directly compromised by deficits in the following areas: accessibility to services; funding; cultural training and culturally relevant services, particularly related to trauma; and policies and procedures in legislation. Many anti-violence services, such as shelters and transition houses, run by Indigenous women themselves, lack the funding to help the many, many women and families who need it. In other cases, more established institutions that women, girls, and 2SLGBTQQIA people turn to at some of the most vulnerable times in their lives act in

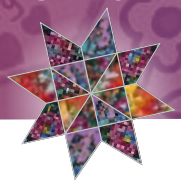
ways that affirm the belief that the safety of Indigenous women is not important. The lack of political will for changes to relevant legislation, policies and funding structures related to ending violence have a direct bearing on the rights to safety and security of Indigenous women, girls, and 2SLGBTQQIA people.

Ultimately, the solutions required lie within the experiences and the knowledge of First Nations, Inuit, and Métis women, girls, and 2SLGBTQQIA people themselves. Stories such as those shared in the Truth-Gathering Process indicate that when their security is threatened, it is Indigenous women, girls, and 2SLGBTQQIA people themselves who take action to address that threat. After years of living within relationships and systems that remain indifferent to the violence inflicted upon them, Indigenous women, girls, and 2SLGBTQQIA people working in their families and communities, and in grassroots organizations, policing, and other helping professions, are looking beyond colonial systems to craft their own solutions to poverty, homelessness, food insecurity, poor education, and limited anti-violence services. These solutions need to be designed and implemented by Métis, Inuit, and First Nations people, and supported with long-term, stable funding that recognizes the interconnected nature of the factors that produce violence.



In Ottawa, the National Inquiry handed out painted commitment sticks to symbolize a public commitment to addressing violence against Indigenous women, girls, and 2SLGBTQQIA people. In this photo, Commissioner Robinson hugs Corley McPherson, who has just received her commitment stick.

Human rights tools and instruments related to human security (including both physical and social security) can help to hold governments to account for what they have, or have not, implemented, as well as to ensure that institutions, both Indigenous and non-Indigenous, work to centre the security of Indigenous women, girls, and 2SLGBTQQIA people. Identifying the threshold for what should be considered a human security issue is important, which includes the idea of protecting people from critical and pervasive threats, which may or may not present as physical threats. Preventing human rights abuses is one feature of ensuring human security, but is not a sufficient condition to guarantee human security for all.



The most important aspect to changing the relationships between Indigenous women and the people or institutions with the ability to help protect them is challenging, what one witness described as, "the way it is."[10] There needs to be a dramatic reversal of policy and of attitudes toward those who find themselves targeted, daily, for violence – a reversal that begins in transforming relationships, and addressing discrimination, racism, and misogyny at the very root.

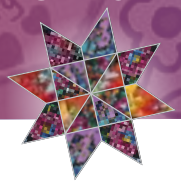
This chapter includes three Deeper Dive sections relating to the Métis, to the importance of interjurisdictional cooperation, and to the connection between resource extraction projects and violence against Indigenous women, girls and 2SLGBTQQIA people.

"Understanding Intersectional Métis Experiences" focuses on the stories of Métis families and witnesses. This involves a discussion of the principle of *wahkohtowin*, or "kinship" or "being related to each other," as an important touchstone for understanding the Métis self and one's place in the world. It also includes the very real challenge facing the Métis as "the forgotten people," who were essentially written out of the administrative history of Canada. This vacuum, in turn, now means that many Métis are left struggling to access essential services that may help to meet their needs and, ultimately, create safety.

In addition, the lack of clear data available on issues affecting the Métis on a national scale is a significant barrier to upholding the rights of Métis women, girls, and 2SLGBTQQIA people to safety. Many Métis experience racism from both Indigenous and non-Indigenous groups, and they also face the additional challenge of having many distinctions in their lived experiences, including the lack of a single defined traditional territory. However, there is a need for greater relationship building in whatever context Métis people interact in order to ensure their rights are upheld.

In "Enhancing Interjurisdictional Cooperation to Promote Safety," we focus on interjurisdictional cooperation. As the *Interim Report* revealed, there are over 1,200 recommendations logged with various reports and commissions linked to combatting violence against Indigenous women. The need for greater interjurisdictional cooperation is a crucial conclusion from our review of these reports. Important areas highlighted for cooperation include national awareness campaigns; national action plans; better public transportation services; reform of legal instruments; improved social services and programming; and reforms of the criminal justice system, including criminal law provisions concerning sex work and trafficking, policing, and the administration of prisons and penitentiaries.

In this Deeper Dive, we take a systems-level approach to understanding how the lack of cooperation and coordination in complex jurisdictional landscapes maintains violence against Indigenous women, girls, and 2SLGBTQQIA people. This is particularly important as confusion or disputes among federal, provincial, and territorial governments over their respective jurisdictions vis-à-vis Indigenous Peoples has contributed to the chronically inadequate provision of funding and services to First Nations, Métis, and Inuit communities. Greater interjurisdictional cooperation in efforts to address violence against Indigenous women, girls, and 2SLGBTQQIA people will be essential for meaningful change.



Finally, in a third Deeper Dive, "Resource Extraction Projects and Violence Against Indigenous Women," we focus on the challenges faced by Indigenous women and girls in communities where resource extraction projects are based and the realities shared by witnesses about "man camps" established as part of these projects. The National Inquiry heard testimony and examined evidence that suggested resource extraction projects can exacerbate the problem of violence against Indigenous women and girls. Expert Witnesses told the National Inquiry that resource extraction can drive violence against Indigenous women and girls in several ways, including issues related to transient workers, harassment and assault in the workplace, rotational shift work, substance abuse/addictions, and economic insecurity. They argued that resource extraction can lead to increased violence against Indigenous women at the hands of non-Indigenous men, as well as increased violence within First Nations, Métis, and Inuit communities.

Based on the reports witnesses submitted to substantiate their claims about violence associated with these projects, and a considerable body of literature, the National Inquiry argues that there is an urgent need to consider the safety of First Nations, Métis, and Inuit women in all stages of project planning, assessment, management, and monitoring. This includes gender-based analyses in socio-economic assessments and monitoring reports and provisions to address impacts on the safety of Indigenous women, girls and 2SLGBTQQIA people.

Chapter 8: Confronting Oppression – Right to Justice

While there are many facets to understanding the experiences of Métis, First Nations, and Inuit women, girls, and 2SLGBTQQIA people and the justice system, this chapter focuses most closely on the experiences of the families of missing and murdered loved ones. We also look at what survivors of violence told us about their experiences with police, the court system, and the correctional system. These encounters highlight crucial disconnections between Indigenous people and justice systems that compromise their basic right to justice.

Access to justice represents a basic principle of the rule of law. In international human rights law, and as protected by a variety of human rights instruments, people have the right to be protected from violent crime, as well as a right to justice when they are victims of these types of crimes. In addition, without the right to justice, people can't be heard, exercise their rights, challenge discrimination or hold states accountable.

The right to justice includes provisions for what are called "effective remedies." The right to justice is engaged in any international convention or covenant that addresses the idea of effective remedies. Effective remedies are those solutions to which people can turn when they are looking for resolution to a problem.

But in addition, and as many witnesses expressed, justice also involves the question of how people are accountable to each other, beyond systems, as well as ideas about how people took care of each other in times prior to colonization.

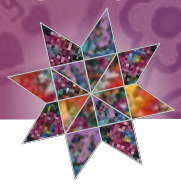
When the unthinkable happens and First Nations, Métis, and Inuit families become concerned that their loved one may be missing or in danger of violence, they are faced with a difficult dilemma: to seek help in finding that loved one requires reaching out to institutions – the police and the criminal justice system – that have historically ignored and continue to ignore their concerns. More than that, they are forced to reach out to institutions that are directly at the heart of significant pain, division, cultural destruction, and trauma experienced in their family and perhaps by the loved one they seek help in finding. In some cases, they are forced to reach out to the very people who have perpetrated acts of physical and sexual violence against them or their loved ones.



In Calgary, Alberta, the Union of British Columbia Indian Chiefs shows this banner during its closing submissions.

If families do reach out to the police or another representative of the criminal justice system, they are often confronted with an individual, policy, procedure, or way of relating that shows little to no awareness or understanding of the histories of and complexities in the relationship between Indigenous Peoples and the police. Instead, within this institution, the family and their lost loved one are viewed through a lens of pervasive racist and sexist stereotypes – stereotypes that ultimately blame Indigenous people, and especially Indigenous women, girls, and 2SLGBTQQIA people – for the violence and difficulties they face, and, in some cases, see them as guilty of committing violence or other crimes themselves.

Survivors of intimate partner and sexual violence told us that this stereotyping and mistrust creates a reluctance to reach out to the police for help. On an individual level, many survivors described being met with indifference or victim-blaming from the police, and many also described memories of similar treatment experienced by their parents or grandparents when they were children. On a much larger scale, the historic denial of and unwillingness to investigate the disappearances or deaths of many Indigenous women, girls, and 2SLGBTQQIA people have, for many years, sent the message that the police are indifferent to such violence.



Outside of these forms of intergenerational experiences of colonial violence and the mistrust that comes with them, the social and economic marginalization of Indigenous people also puts up significant barriers for First Nations, Métis, and Inuit women that make accessing protections difficult. This includes being criminalized due to poverty. In addition, and in speaking about the reasons that made them reluctant to report violence, many Indigenous women, girls, and 2SLGBTQQIA people shared their fears of institutional reprisals. For some people, fears that contacting the police may lead to involvement with child welfare means that living with violence is a better choice than losing their children. Indigenous women, girls, and 2SLGBTQQIA people also talked about their very real concerns that reaching out to the police may lead to their being arrested or charged because the police already believe they are guilty, especially in situations of intimate partner violence.

These fears are not unfounded. As Expert Witness Kassandra Churcher shared, the police and the criminal justice system exist in the lives of Indigenous women, girls, and 2SLGBTQQIA people not to provide safety and protection, but rather in a way that "continues to traumatize, abuse, and control them."[11] Lack of institutional will to change the criminal justice system manifest most clearly in the descriptions of police apathy in cases involving violence against Indigenous women, girls, and 2SLGBTQQIA people that witnesses provided. This apathy often takes the form of stereotyping and victim-blaming, such as when police describe missing loved ones as "drunks," "runaways out partying," or "prostitutes unworthy of follow-up."

The National Inquiry also heard testimony from police services, many of whom spoke to the need to be properly resourced in order to perform their duties. First Nations police services, in particular, cited insufficient equipment and resources as impeding their efforts to engage in proper investigation, as well as in crime prevention, in First Nations communities.

There are other pervasive investigative issues that contribute to further harm done to either missing or murdered Indigenous women, girls, and 2SLGBTQQIA people or their families. Family members described strained relationships with first-responding officers, investigators, coroners, and victim services workers. In some cases,, action on the investigation is dependent on family members' securing the assistance of a well-connected or vocal advocate who is able to spur the police into action. There are also varying degrees of availability, training, access, and resources available to victim services programs, which are meant to provide key support and guidance to family members navigating the criminal justice system.

Beyond the investigative process, families often found the court process inadequate, unjust, and retraumatizing. The difficulty of this experience is magnified by the fact that, once again, families may be forced to seek justice within a process and an institution that have historically been unjust, and that continue to criminalize Indigenous people at much greater rates than non-Indigenous Canadians. In the face of all these challenges, however, the National Inquiry heard many stories about encounters with the justice system where First Nations, Métis, and Inuit women and 2SLGBTQQIA people acted as protectors, advocates, and experts to help bring light to violations of their right to justice.

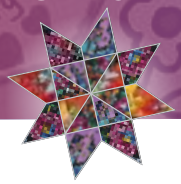
While police services have offered apologies for their treatment of missing and murdered Indigenous women and girls, First Nations, Métis, and Inuit families and survivors were clear these words must be accompanied by action. This includes taking families seriously when a loved one goes missing and supporting families when they go through the emotionally and physically gruelling process of searching for their loved one.



RCMP Commissioner Brenda Lucki testifies in Regina, SK, apologizing to families and promising to do better.

As in the other rights areas, there is also a need for self-determined services. Beyond the rights articulated in the *Canadian Victims Bill of Rights*, many family members and survivors identified solutions that already exist, or that need to be adapted to the needs of First Nations, Inuit, and Métis communities, as a way to promote healing and better relationships between Indigenous Peoples and law enforcement. The experiences of these and other families point to some of the problems and gaps in relationship between Indigenous victims and families of victims of violence and the criminal justice system, that the programs, services, funds, and legislation that the National Inquiry heard about from Knowledge Keepers and Expert Witnesses during its Institutional and Expert Hearings are meant to repair.

When it comes to international human rights law, there are many principles of justice that can serve to support many of the priorities that families and survivors identified. Canada also has the responsibility to take all possible measures to "prevent, investigate, punish and compensate" violence against women.[12] However, the encounters in this report highlight crucial disconnections between Indigenous people and justice systems meant to protect them.



Services, supports, and changes to policy can only hope to restore justice for Indigenous women, girls, 2SLGBTQQIA people, and their families, if those changes are accompanied by building better relationships. As the testimony demonstrates in these examples of positive relationship, the police involved in organizing and supporting searches for missing women in relationship with family and Indigenous communities occupy a powerful position that can shape the path of healing or further harm – at times, regardless of the outcome of the search. Finding justice for those victims and preventing violence for the future rest in a fundamental reorientation of relationships among Indigenous women, girls, and 2SLGBTQQIA people, society, and the institutions designed to protect them.

We include three Deeper Dive sections in this chapter. In "Criminalizing and Incarcerating Indigenous Women," we look at the experiences of First Nations, Métis, and Inuit women who are incarcerated, and the ongoing criminalization of Indigenous women that, in part, feeds Canada's prison system – what some have referred to as another iteration of residential schools, or the Sixties Scoop. In addition to expert testimony, this section also draws primarily on the themes heard in eight informal visits to federal women's correctional institutions that the National Inquiry Commissioners made to hear from incarcerated Indigenous women themselves.

This Deeper Dive takes a closer look at the ties between colonialism and the overcriminalization of Indigenous women that create pathways to prison. Indigenous women make up a disproportionately large percentage of the female prison population, and their incarceration rates are the fastest growing in Canada. This is a result of colonialism, in and out of the penal system.

Some of the common themes in the stories from those Indigenous women in prison include inadequate safety within a family since birth, involvement with child welfare, sexual and physical abuse, intergenerational trauma, and inadequate healing and supportive resources. Within prisons themselves, these women also shared that despite flagrant known deviations from legislated standards, inadequate practices continue within penal institutions. This includes sexual violence in the form of strip-searches and a clear lack of mental and spiritual health supports. The National Inquiry also heard that Gladue reports are failing to address the overcriminalization of Indigenous women, and that on release, Indigenous women are sent back to the same triggers without adequate support.

In "The Sex Industry, Sexual Exploitation, and Human Trafficking," we examine the sex industry and human trafficking. Among the witnesses who spoke on these subjects, some described experiences of physical and sexual violence while engaged in sex work. Witnesses also offered insights and ideas for how best to ensure safety, health, and justice for those whose lives connect with sex work, or whose lives have been impacted by sexual exploitation or sex trafficking.

While there were a range of opinions offered through the Truth-Gathering Process on the impact of the sex industry in the lives of Indigenous women, girls, and 2SLGBTQQIA people, every family member, Expert Witness and Knowledge Keeper who spoke about this topic shared a common goal – to end violence against Indigenous women, girls and 2SLGBTQQIA people in the sex industry, and end trafficking and the sexual exploitation of children and youth. As part of

this process of ending violence, witnesses described how Indigenous women and 2SLGBTQQIA people involved in the sex industry work to protect themselves by creating their own systems of safety with each other, by participating in advocacy, and by working with governments and institutions when they are welcomed to ensure the solutions are survivor-led.

A final Deeper Dive in this chapter, "The Need to Reform Law Enforcement to Increase Safety," examines more closely the testimony presented by policing representatives focused on their efforts to improve the response to violence against Indigenous women, girls, and 2SLGBTQQIA people, as well as relationships between the police and Indigenous people generally. Examining what police agencies shared with the National Inquiry allows for an assessment of where the opportunities for improving relationships and outcomes may lie. It also allows for the identification of ongoing challenges and issues rooted in a difference between what law enforcement thinks it's doing, and what Indigenous women, girls, and 2SLGBTQQIA people have experienced.

Policing representatives acknowledged the historical and ongoing harms that continue to impact First Nations, Métis, and Inuit families and communities. The need to make changes to how non-Indigenous and Indigenous police work to protect the safety of Indigenous people was also acknowledged. By creating and updating policies and protocols, police demonstrated how standardized processes and expectations related to missing and murdered Indigenous people investigations exists – at least on paper. Policing representatives also acknowledged, however, that challenges to providing equitable policing to all Indigenous people continue to exist, and must be addressed.



Eelee Higgins lights the qulliq in Ottawa, Ontario, as Commissioner Robinson assists.



Healing Families, Communities, and Nations

In Section 3 of the *Final Report*, we come full circle, returning to many of the ideas, teachings and concepts offered by so many witnesses insisting on the need for self-determined, distinctive, and needs-based solutions that work to combat violence by addressing healing. Throughout the Truth-Gathering Process, the concept of "cultural safety" has emerged as a foundational principle of wellness. The National Inquiry maintains that engaging in culturally safe healing helps each person strengthen their connections with themselves, their families and their communities or Nations.

In addition, in their testimonies, family members and survivors from Métis, First Nations, Inuit and 2SLGBTQQIA communities identified many programs and policies that have been healing for them and that have helped, in many cases, to break the cycle of violence. These practices and insights offer concrete examples of the types of supports that have been helpful and transformative for them in the past, and which may be for others in the future. They also speak to overall principles of best practice that can and should be used by other programs and institutions to guide their work with Indigenous Peoples.

Solving the crisis and promoting healing in all Indigenous people lives isn't easy, but these interventions can transform lives. However, it requires an important commitment to long-term positive outcomes. While so many witnesses cited the importance of healing to their lives, they also pointed out that many Indigenous people don't have access to healing services, or can't access services for the time they need to heal. True healing at all levels requires long-term and engaged support.



According to Elder Lillian Pitawanakwat, Ojibwe/Potawotami, "The strawberry teaches forgiveness and peace. The strawberry is shaped like a heart, and strawberries are known to our people as heart berries."

Chapter 9: Wellness and Healing

In testimonies heard by the National Inquiry in the Truth-Gathering Process, many witnesses tied moving forward after the loss of a loved one to the important process of healing. The insights gained during the Truth-Gathering Process regarding personal, family, and community healing reveal important truths about the ways in which we might imagine solutions to end violence, beginning with healing.

Within the context of the individual, the first step toward healing often begins with talking about the pain and trauma they experienced in a supported way. Healing through family was also a prominent theme in the testimonies, as was finding strength in their own identity as First Nations, Métis, and Inuit women, girls, and 2SLGBTQQIA people.

In many examples, people looked first to ceremonies, distinct systems of spirituality, and to traditional knowledge to find healing. Traditional teachings and working with Elders were particularly important, as well as attending and participating in ceremonies. Beyond ceremony, witnesses cited other outlets as pathways to healing that helped build community, such as organizing marches, giving back, and finding healing by helping others.

For some witnesses, appearing before the National Inquiry to testify in relation to loved ones was a healing experience. For most witnesses who spoke on this subject, finding closure was an essential part of healing, in whatever form that takes. Another important theme was the idea that we can't only have women and 2SLGBTQQIA people heal – we need to engage men and boys, as well. This will help combat violence.

There were many important programs, initiatives and outlets for grief shared within the context of the National Inquiry; in common, they were founded in a culturally safe approach that took their regional and cultural distinctions into account and allowed individuals, families and communities to heal in their own way and at their own pace.

In addition, the National Inquiry's own approaches to healing inform the solutions we put forward in the National Inquiry's Calls for Justice. Specifically, four foundational concepts ground our supportive approach to healing and wellness: dignity, family participation, peer support, and cultural safety, which includes access to traditional healing. The National Inquiry approached wellness from a holistic perspective, trying to ensure that emotional, physical, mental, emotional and spiritual aspects were considered. Our vision for healing and wellness was to contribute to an empowering experience, preserve dignity, show love and kindness and inspire hope.

In terms of the National Inquiry's aftercare program, the National Inquiry was mandated by the Terms of Reference to conduct matters in a trauma-informed way and to make culturally appropriate support available to registered families who shared their truth in order to ensure continued healing. As a result, we developed a short-term aftercare framework to guide the provision of these services. Family members and survivors of violence who shared their truth played an active role in creating an aftercare plan inclusive of their personal wellness needs. Providing support after an individual shared their truth was critical in assisting them along their healing journey.

Our aftercare program was the first of its kind in terms of its establishment of individualized and needs-specific contribution agreements between the government and the family member or survivor. This meant that each individual who shared their truth could develop an individualized aftercare plan, outlining their needs. Financial resources would go directly to them to implement this plan. This approach meant that family members and survivors could create healing plans which resonated with their immediate wellness needs, and included services such as on-the-land healing programs, counselling, commemoration ceremonies, travel costs, and many other requests.



Walking a path; never alone,
Nadzin DeGagné, AF A2017-0028.1.



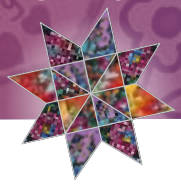
Red-dress pin, Red Dress Community Care Project.

The National Inquiry's health and wellness approach for family members and survivors was developed through collaboration with family members and survivors from different Métis, First Nations, and Inuit communities and perspectives. They helped us to understand how to best develop, implement and maintain a program to support wellness for those who came forward to share their truths. We acknowledge the times and ways in which we fell short, but remain grateful for their guidance in the development of our healing and wellness approach.

Chapter 10: "I am here for justice, and I am here for change": Commemoration and Calling Forth

Commemoration is one of the pathways to healing that witnesses identified throughout the Truth-Gathering Process. We see commemoration not only as an important way to honour those who've been lost to violence, but as one tied to individual and community healing, the recovery and reclamation of identity, the expression of deep knowledge and truth, and most importantly, change for the future. We see this approach as distinct from the practice of commemoration, as is traditionally understood. We call this essential aspect of commemoration "calling forth." The act of calling forth includes calling forth the legacies of those who no longer walk among us; calling forth awareness that leads to concrete action; and calling forth the power and the place of Indigenous women, girls, and 2SLGBTQQIA people as a pathway to healing and safety.

Witnesses offered examples of commemoration and calling forth in their own lives. For many, a central component of commemoration was making sure that their loved ones were not forgotten. This could take the form of events, markers, or artistic expression. Similarly, for many, the National Inquiry represented a forum in which these memories could come alive, and contribute to telling a larger truth about missing and murdered Indigenous women, girls, and 2SLGBTQQIA people. For families and survivors, it is imperative that sharing their truths creates change for future generations.



Many witnesses also testified to the idea that their loved ones' experiences provided strength – were called forth – as a way to contribute to reclaiming power and place in the present. The lessons their loved ones taught them in life are still with them in death, giving families direction and strength moving forward.

Calling forth is also manifest through the National Inquiry's Legacy Archive, which is part of the larger National Inquiry engagement in public education and its mission to find the truth, honour the truth, and give life to the truth.

Outside of statements or direct testimony shared in the Community Hearings, the National Inquiry's Legacy Archive provides an avenue for families and survivors wishing to share their truths through artistic expression. The Legacy Archive is based on the idea that art is a powerful tool for commemoration and for calling forth. Artistic expressions can send a message of hope or loss, resilience or reconciliation. They can bear witness to injustice, recognize the human dignity of those who are targeted, and raise awareness that will ultimately hold those who are responsible, accountable for the violence that persists today. Art is an important tool for healing; for some, it is also a means to take powerful messages to those who need to hear them the most. Their art represents a form of activist art. These donations, education projects, and acquisitions will be a permanent record – a legacy – sharing the truth about violence against Indigenous women, girls, and 2SLGBTQQIA people.

Over the course of its mandate, the National Inquiry has also engaged in another important project: *Their Voices Will Guide Us*, a student and youth engagement guide. Developed in collaboration with Indigenous educators across Canada, this guide invites students of all ages to understand the crisis of violence through forging connections with communities in their own area and by centring the importance of Indigenous teachings. It provides key resources around the issue of violence against First Nations, Métis, and Inuit women, girls, and 2SLGBTQQIA people. Educators and others working with children, students and youth can customize these resources according to their own contexts.

We also engaged families and survivors through the ReClaim Project. This is an ongoing national arts engagement project aimed at creating opportunities for families, women, and youth to come together and reconnect with sacred teachings and with the lands on which their ancestors lived. Its goal is to connect women, girls, and 2SLGBTQQIA people to the land, to their own sacred knowledge and teachings and to one another.

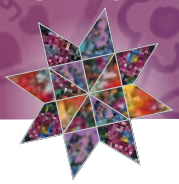
Organized by renowned Métis artist Jaime Black, the ReClaim Project combines the aspect of "remembering" with the concept of "calling forth," implying a more active, ongoing engagement with not only the memory of those lost, but with the sacred teachings and connectedness that can ultimately help contribute to safety and to healing. This project aims to re-assert presence and power on the land itself as a way of reclaiming the sacred feminine. It creates opportunities for families, women and youth to come together to reconnect to the matrilineal knowledge across different Indigenous communities.

The first pilot of the ReClaim Project took place in Winnipeg, at the Forks, with a second pilot event held in Thunder Bay, Ontario. The National Inquiry hopes that the ReClaim Project, which is being offered by Jaime Black in other locations, will inspire other, similar actions that will persist beyond the life of the National Inquiry itself. In this way, this kind of art-action will represent a new way of asserting the importance of calling forth, and the importance of the power and place of the relatives who no longer walk among us, and the sacred place they hold in community and in ceremony.

The National Inquiry hopes that the Legacy Archive, the youth engagement strategy, the ReClaim Project, and all of the actions these projects inspire, will have legacies of their own and inspire more acts of commemoration, awareness, courage, healing, and justice. These acts are important in fulfilling a key pathway to safety, in restoring power and place to Indigenous women, girls, and 2SLGBTQQIA people everywhere they are.



ReClaim participants in Thunder Bay, Ontario, placed red cloth in the trees as a way to honour and to raise awareness about violence facing missing and murdered Indigenous women, girls, and 2SLGBTQQIA people.



Chapter 11: Valuing Lived and Front-Line Experiences

Ultimately, the most important part of healing and wellness, commemoration, and calling forth is finding solutions to ending violence against Indigenous women, girls and 2SLGBTQQIA people. Between October and December 2018, the National Inquiry hosted four Guided Dialogues to identify best practices and solutions to increase safety, improve well-being, and safeguard the rights of Indigenous women, girls, and 2SLGBTQQIA people in Canada.

Facilitated in partnership with Simon Fraser University's Morris J. Wosk Centre for Dialogue, the Guided Dialogues brought together front-line service providers and community organizers to explore the particular perspectives of different Indigenous groups. The following sessions were hosted:

- 2SLGBTQQIA Perspectives and Best Practices (Toronto)
- Inuit Perspectives and Best Practices (Inuvik)
- Métis Perspectives and Best Practices (Edmonton)
- Québec First Nations Perspectives and Best Practices (Quebec)

Each Guided Dialogue brought together participants invited by the Commissioners who contributed on the basis of trends, experiences and needs identified within the body of National Inquiry testimonies and statements. Participants were individuals and organizations identified in public testimonies and statements, or in third-party research on service delivery in key areas. In inviting participants, the National Inquiry also took into account research and surveys of ally and support groups and recommendations from Commissioners and internal advisory groups.

We engaged in these dialogues to deepen our knowledge of systemic gaps and weaknesses, identify best practices and suggest specific recommendations for change through the lenses of culture, health, security, and justice. They were not aimed at gathering individual testimony, but instead aimed to bring together front-line service providers, organizers and people with lived experience, Elders, academics and outreach support to share perspectives related to their own backgrounds within specific Inuit, Métis, 2SLGBTQQIA and Quebec contexts.

Overwhelmingly, participants identified racism as being at the heart of the colonial structure, representing a core cause for the violence faced by Métis, First Nations, and Inuit communities. At the same time, participants highlighted intersecting experiences of discrimination based on gender and sexual orientation, discrimination against marginalized populations such as sex workers, people engaged in substance use, people who are homeless, or based on their intersectional identities as First Nations, Métis and Inuit groups with many distinctive experiences and perspectives.

Through a discussion of their own experiences and themes, participants also identified a number of core principles that can increase the effectiveness of support services for Indigenous women, girls, and 2SLGBTQQIA people. These core principles are:

- valuing wellness as wholeness, with a holistic understanding of safety and well-being, caring for mental, emotional, spiritual and physical needs;
- using an interdisciplinary, systemic approach to coordinating services, rather than "silos" or forcing programs to compete against each other for funding;
- understanding the importance of cultural safety, integrating Indigenous values and traditions in social services;
- ongoing, mandatory training to equip frontline workers and management with the education necessary to engage with Indigenous communities in culturally safe ways; and
- being able to build long-term, trusting relationships with service providers, including social workers, healthcare professionals, law enforcement, with continuity of care.

Participants also identified systemic weaknesses, best practices and solutions in each of our four rights areas: culture, health, security, and justice.



Commissioner Eyolfson shares a hug with Charlotte Wolfrey in Regina, Saskatchewan.

In the area of culture, the vital importance of culture and community for the well-being of First Nations, Métis, and Inuit communities emerged as a core theme throughout the four dialogues. Participants saw access to culture as a fundamental right, a basic need, and a top priority to reduce risks of violence. Participants spoke about the significance of land, languages, and cultural teachings as sources of strength, healing, and guidance that should inform work in all sectors. Meanwhile, family and community members were identified as critical sources of support and safety, especially for highly targeted members of society. Of the many best practices and solutions that participants discussed related to culture, the unity of families was identified

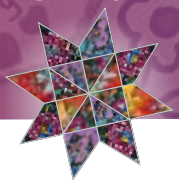
as being central to the safety and well-being of individual Indigenous women, girls, and 2SLGBTQQIA people. Participants highlighted childhood as a critical period that can either strengthen and protect women, girls, and 2SLGBTQQIA people from harm, or cause lasting trauma. Other critical areas include the crisis of child welfare, the importance of cultural revitalization, access to culture in urban settings, and 2SLGBTQQIA, Métis, and Inuit inclusion.

In the area of health, participants highlighted the intersection between physical and mental well-being and the safety of Indigenous women, girls, and 2SLGBTQQIA individuals. For instance, mental health services and substance use treatment were identified as being critical to supporting family well-being, preventing violence, supporting victims of crimes, and rehabilitating offenders. Participants identified that best practices and solutions related to health need to address gaps in health care services and present new models for mental health and healing, including suicide prevention, affordable long-term therapy, substance use treatments, pre-natal and maternity care, 2SLGBTQQIA-focused health care and healing programs for men and boys.

In the area of security, both physical and social, participants emphasized that marginalization is not an accidental or an incidental result; rather, marginalization is a product of colonialism and of colonization, as well as of the ongoing discrimination that serves to target communities and individuals. Participants across the country emphasized the need to lower rates of poverty, unemployment, and insecure housing in Métis, Inuit, First Nations, and 2SLGBTQQIA communities in order to mitigate a number of associated risk factors that threaten the safety and well-being of Indigenous women, girls, and 2SLGBTQQIA people. Participants advocated for equitable access to basic needs, such as shelter and food, along with increased support for education and employment. Best practices and solutions also need to enhance safety through gender-inclusive options for 2SLGBTQQIA people and strengthen community ties.



Chief Commissioner Buller addresses a group in Ottawa, Ontario.



In the area of justice, participants across all four dialogues noted the frustration they felt in trying to navigate systems they didn't see as fair, representative, or their own. In many cases, participants discussed how justice might be redefined in Indigenous terms, and in terms of how people kept each other safe, cared for one another, and ensured that the laws and rights were upheld and related responsibilities were followed. These principles are still important today. In finding solutions, participants highlighted the need to improve law enforcement practices, focus on crime prevention, provide more support to help victims and survivors navigate the justice system, support restorative justice projects, revitalize Indigenous laws, and provide more rehabilitation and reintegration supports.

Overall, the Guided Dialogue sessions sought to bridge the experiences the National Inquiry heard about in other parts of the Truth-Gathering Process with a better understanding of the context within which these experiences took place. Bringing together front-line service providers, along with Elders and Knowledge Keepers, provided a bridge that animates our approach to transforming experiences into actionable, impactful recommendations. We thank the participants for their candor, their passion, and their ongoing commitment to improving safety for Indigenous women, girls, and 2SLGBTQQIA people.

NOTES

1 Raphael Lemkin, *Axis Rule in Occupied Europe: Laws of Occupation, Analysis of Government, Proposals for Redress* (Washington: Carnegie Endowment for International Peace, Division of International Law, 1944), 79.

2 Ibid.

3 Andrew Woolford and Jeff Benvenuto, "Canada and Colonial Genocide," *Journal of Genocide Research* 17, no. 4 (2015): 375.

4 Ibid.

5 Larry Krotz, "A Canadian genocide? A new museum in Winnipeg has become a flashpoint for how we interpret this country's treatment of First Nations," *The United Church Observer*, March 2014, https://www.ucobserver.org/features/2014/03/canadian_genocide/.

6 Woolford and Benvenuto, "Canada and Colonial Genocide," 380.

7 Due to the gravity of this issue, the National Inquiry is preparing a supplementary report on the Canadian genocide of Indigenous Peoples according to the legal definition of "genocide," which will be publicly available on our website.

8 Tuma Young (L'nu, Malagawatch First Nation), Part 3, Public Volume 1, Winnipeg, MB, p. 201.

9 Brenda Gunn (Métis), Part 3, Public Volume 6, Quebec City, QC, p. 55.

10 Danielle E. (Kawacatoose First Nation), Part 1, Public Volume 31, Saskatoon, SK, p. 96

11 Kassandara Churcher, Mixed Parts 2 & 3, Public Volume 7, Quebec, QC, p. 37.

12 Brenda Gunn (Métis), Part 3, Public Volume 6, Québec City, QC, p. 58.

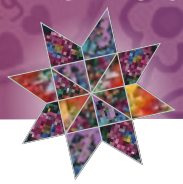


Calls for Justice

As the evidence demonstrates, human rights and Indigenous rights abuses and violations committed and condoned by the Canadian state represent genocide against Indigenous women, girls, and 2SLGBTQQIA people. These abuses and violations have resulted in the denial of safety, security, and human dignity. They are the root causes of the violence against Indigenous women, girls, and 2SLGBTQQIA people that generate and maintain a world within which Indigenous women, girls, and 2SLGBTQQIA people are forced to confront violence on a daily basis, and where perpetrators act with impunity.

The steps to end and redress this genocide must be no less monumental than the combination of systems and actions that has worked to maintain colonial violence for generations. A permanent commitment to ending the genocide requires addressing the four pathways explored within this report, namely:

- historical, multigenerational, and intergenerational trauma;
- social and economic marginalization;
- maintaining the status quo and institutional lack of will; and
- ignoring the agency and expertise of Indigenous women, girls, and 2SLGBTQQIA people.



Addressing these four pathways means full compliance with all human and Indigenous rights instruments, as well as with the premise that began this report: that the daily encounters with individuals, institutions, systems, and structures that compromise security must be addressed with a new view toward relationships.

Although we have been mandated to provide recommendations, it must be understood that these recommendations, which we frame as "Calls for Justice," are legal imperatives – they are not optional. The Calls for Justice arise from international and domestic human and Indigenous rights laws, including the *Charter,* the Constitution, and the Honour of the Crown. As such, Canada has a legal obligation to fully implement these Calls for Justice and to ensure Indigenous women, girls, and 2SLGBTQQIA people live in dignity. We demand a world within which First Nations, Inuit, and Métis families can raise their children with the same safety, security, and human rights that non-Indigenous families do, along with full respect for the Indigenous and human rights of First Nations, Inuit, and Métis families.

As we noted in our *Interim Report,* there has been very limited movement to implement recommendations from previous reports. What little efforts have been made have focused more on reactive rather than preventative measures.[1] This is a significant barrier to addressing the root causes of violence. Further, insufficient political will continues to be a roadblock across all initiatives. We maintain now, as we did then, that proper prioritization and resourcing of solutions by Canadian governments must come with real partnerships with Indigenous Peoples that support self-determination, in a decolonizing way.[2]

In presenting these Calls for Justice, we begin, first, by setting out the principles for change that have informed our work throughout the National Inquiry, and that represent the building blocks for meaningful and permanent transformation. These basic principles permeate and inform all of our Calls for Justice, and should be considered guiding principles for interpreting and implementing all of the Calls for Justice.

Next, we articulate our Calls for Justice as imperatives for redress that go beyond one area or issue and that touch on all of the abuses and violations that family members and survivors of violence identified in sharing their truths.

These Calls for Justice represent important ways to end the genocide and to transform systemic and societal values that have worked to maintain colonial violence.

Our Calls for Justice aren't just about institutions, or about governments, although they have foundational obligations to uphold; there is a role for everyone in the short and the long term. Individuals, institutions, and governments can all play a part; we encourage you, as you read these recommendations, to understand and, most importantly, to act on yours.

Principles for Change

Our Calls for Justice are based on a solid foundation of evidence and law. Witnesses who shared their truths with us also explained that there are many important principles and ideas that must inform the implementation of any of the Calls for Justice in order for them to be effective and meaningful.

A Focus on Substantive Equality and Human and Indigenous Rights

Indigenous women, girls, and 2SLGBTQQIA people are holders of inherent Indigenous rights, constitutional rights, and international and domestic human rights. In addition, many Indigenous Peoples in Canada are rights holders under various Treaties, land claims, and settlement agreements.

As this report affirms, and as the Canadian Human Rights Commission has pointed out:

> A fundamental premise of this approach is that Indigenous women and girls should not be treated solely as victims but as independent human rights holders…. A human rights-based approach would be a critical element in efforts to bring about a paradigm shift in Canada's relationship with Indigenous Peoples, particularly Indigenous women and girls. This is because such an approach would reframe issues of importance related to Indigenous women and girls as a "denial of rights" instead of "unfulfilled needs". Exposure to violence would then be seen as a systemic violation of the rights to gender equality and non-discrimination requiring broad structural changes (i.e. policing practices, judicial), instead of a symptom of service gaps requiring temporary solutions.
>
> This approach would reaffirm Canada's commitment to uphold and to promote the human rights of people in vulnerable circumstances. It would also constitute a significant step towards the implementation of Canada's obligations enshrined in international human rights conventions and declarations (e.g. the Convention on the Elimination of All Forms of Discrimination Against Women, Convention on the Elimination of all Forms of Racial Discrimination, and the United Nations Declaration on the Rights of Indigenous Peoples). These obligations were further outlined in the recommendations made by various international bodies, such as the Committee on the Elimination of All Forms of Discrimination Against Women and the Inter-American Commission on Human Rights.[3]

Throughout this report we have also pointed to other legal instruments, including the *Convention on the Prevention and Punishment of the Crime of Genocide* (PPCG), that must be considered in terms of viewing Indigenous women, girls, and 2SLGBTQQIA people as rights holders. Please note that, due to the complexity of the issue of genocide, a supplementary report will be available on our website that explores this finding in greater detail within a legal framework of analysis. Throughout these Calls, we maintain that all actions and remediation to address root causes of violence must be human and Indigenous rights-based with a focus on substantive equality for Indigenous Peoples.



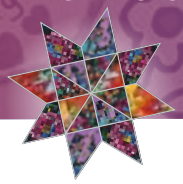
Indigenous women speak out: there can be no true reconciliation without justice.
Credit: Ben Powless

"Substantive equality" is a legal principle that refers to the achievement of true equality in outcomes. It is required in order to address the historical disadvantages, intergenerational trauma, and discrimination experienced by a person to narrow the gap of inequality that they are experiencing in order to improve their overall well-being. In addition, the fundamental principle that human rights are interconnected means that none of the issues addressed in this report, though separated for ease of reading and comprehension, should be considered in isolation; all are key to achieving and maintaining substantive equality and in implementing measures that uphold rights and create safety. In these Calls for Justice, we frequently call upon "all governments"; in the interpretation of these Calls, **"all governments" refers to federal, provincial, territorial, municipal, and Indigenous governments.**

A Decolonizing Approach

Implementation of these Calls for Justice must include a decolonizing approach. As we explained in our *Interim Report*:

> A decolonizing approach aims to resist and undo the forces of colonialism and to re-establish Indigenous Nationhood. It is rooted in Indigenous values, philosophies, and knowledge systems. It is a way of doing things differently that challenges the colonial influence we live under by making space for marginalized Indigenous perspectives. The National Inquiry's decolonizing approach also acknowledges the rightful power and place of Indigenous women and girls.[4]



Decolonizing approaches involve recognizing inherent rights through the principle that Indigenous Peoples have the right to govern themselves in relation to matters that are internal to their communities; integral to their unique cultures, identities, traditions, languages, and institutions; and with respect to their special relationship to their resources, which many witnesses described as their relatives.

Our approach honours and respects Indigenous values, philosophies, and knowledge systems. It is a strengths-based approach, focusing on the resilience and expertise of individuals and communities themselves.

Inclusion of Families and Survivors

The implementation of the Calls for Justice must include the perspectives and participation of Indigenous women, girls, and 2SLGBTQQIA people with lived experience, including the families of the missing and murdered and survivors of violence. The definition of "family" is not limited to a nuclear family. "Family" must be understood to include all forms of familial kinship, including but not limited to biological families, chosen families, and families of the heart.[5]

We centre their contributions throughout the report, because we know that this inclusion is key to healing and to understanding the strength and resilience that lie at the heart of each person, each family, and each community from whom we heard. We maintain the need for this approach to the implementation of all Calls for Justice, ensuring that the specific measures taken fully engage these perspectives and this expertise.

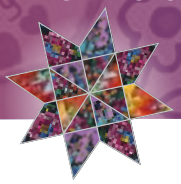
Self-Determined and Indigenous-Led Solutions and Services

Services and solutions must be led by Indigenous governments, organizations, and people. This is based on the self-determination and self-governance of Indigenous Peoples, as defined per articles 3 and 4 of the *United Nations Declaration on the Rights of Indigenous Peoples* (UNDRIP):

> Article 3: "Indigenous Peoples have the right to self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development."

> Article 4: "Indigenous Peoples, in exercising their right to self-determination, have the right to autonomy or self-government in matters relating to their internal and local affairs, as well as ways and means for financing their autonomous functions."

Though defined by these articles, self-determination actually represents an inherent right that exists independent of any statute or legislation. The colonial mindset by which Indigenous leaders ask for permission and the state gives permission has to end. Further, the exclusion of Indigenous women, girls, 2SLGBTQQIA people, Elders, and children from the exercise of Indigenous self-determination must end.



Where Indigenous Peoples and non-Indigenous governments have to work together to create solutions and deliver services, it must be in true partnership that respects Indigenous self-determination in all matters. Within this, we maintain that solutions should stem from Indigenous communities and Nations, and that these solutions must be prioritized and sustainably and equitably resourced.

Recognizing Distinctions

Indigenous women, girls, and 2SLGBTQQIA people come from diverse First Nations, Métis, and Inuit communities. The Calls for Justice must be interpreted and implemented in an equitable and non-discriminatory way, addressing the needs of distinct Indigenous Peoples, and taking into account factors that make them distinct. These include, but are not limited to:

- Self-identification
  - ✓ First Nation
  - ✓ Inuit
  - ✓ Métis

- Geographical- or regional-specific information
  - ✓ North, South, East, West
  - ✓ Proximity to urban centres, oceans, water, and natural resources
  - ✓ Locations of traditional territories and homelands
  - ✓ Municipal, provincial, and territorial boundaries

- Residency
  - ✓ On-reserve/off-reserve
  - ✓ Rural/urban
  - ✓ Remote and northern
  - ✓ Communities and settlements

- A gendered lens and framework that ensures that impacts on women, girls, and 2SLGBTQQIA individuals are taken into account. This also includes understanding the differences and diversity among 2SLGBTQQIA people and understanding that the needs, within communities of individuals, may not necessarily be the same.

Cultural Safety

The interpretation and implementation of the Calls for Justice must include the necessity for cultural safety. Cultural safety goes beyond the idea of cultural "appropriateness" and demands the incorporation of services and processes that empower Indigenous Peoples. The creation of cultural safety requires, at a minimum, the inclusion of Indigenous languages, laws and protocols, governance, spirituality, and religion.

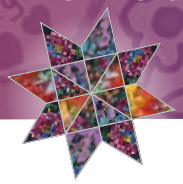
Trauma-Informed Approach

Incorporating knowledge of trauma into all policies, procedures, and practices of solutions and services is crucial to the implementation of the Calls for Justice. It is fundamental to recognizing the impacts of trauma and to responding appropriately to signs of trauma. Interpretation and implementation of the Calls for Justice must include funding to ensure all necessary steps to create a trauma-informed approach and to deliver trauma-informed services are viable.

The interpretation and implementation of our Calls for Justice must take into account all of these approaches and principles, because they are interconnected and inseparable. All Calls for Justice are aimed at ending genocide, tackling root causes of violence, and improving the quality of life of Indigenous women, girls, and 2SLGBTQQIA people. This is the only way forward.



Sarah Birmingham is the mother of Mary Ann Birmingham, killed in 1986. When she remembers her daughter, she always remembers her smiling. Now she's participating in the #SacredMMIWG education and awareness campaign to make change. Credit: Nadya Kwandibens



Overarching Findings

While we have included findings specific to particular themes, issues and communities through the second section of this report, we maintain that there are many truths that we heard that make it clear how these areas are connected and are inseparable, where the actions or inactions of particular groups, institutions, and governments have served to promote violence and perpetuate genocide.

Overarching findings include:

☑ The significant, persistent, and deliberate pattern of systemic racial and gendered human rights and Indigenous rights violations and abuses – perpetuated historically and maintained today by the Canadian state, designed to displace Indigenous Peoples from their land, social structures, and governance and to eradicate their existence as Nations, communities, families, and individuals – is the cause of the disappearances, murders, and violence experienced by Indigenous women, girls, and 2SLGBTQQIA people, and is genocide. This colonialism, discrimination, and genocide explains the high rates of violence against Indigenous women, girls, and 2SLGBTQQIA people.

An absolute paradigm shift is required to dismantle colonialism within Canadian society, and from all levels of government and public institutions. Ideologies and instruments of colonialism, racism, and misogyny, past and present, must be rejected.

☑ Canada has signed and ratified many international declarations and treaties that affect Indigenous women's, girls', and 2SLGBTQQIA people's rights, protection, security, and safety. Canada has failed to meaningfully implement the provisions of these legal instruments, including PPCG, ICESCR, ICCPR, UNCRC, CEDAW, and UNDRIP.

Further, the Canadian state has enacted domestic laws, including but not limited to section 35 of the Constitution, the *Charter of Rights and Freedoms*, and human rights legislation, to ensure the legal protection of human rights and Indigenous rights. All governments, including Indigenous governments, have an obligation to uphold and protect the Indigenous and human rights of all Indigenous women, girls, and 2SLGBTQQIA people as outlined in these laws. Canada has failed to protect these rights and to acknowledge and remedy the human rights violations and abuses that have been consistently perpetrated against Indigenous women, girls, and 2SLGBTQQIA people.

There is no accessible and reliable mechanism within the Canadian state for Indigenous women, girls, and 2SLGBTQQIA people to seek recourse and remedies for the violations of their domestic and international human rights and Indigenous rights. The Canadian legal system fails to hold the state and state actors accountable for their failure to meet domestic and international human rights and Indigenous rights obligations.

☑ The Canadian state has displaced Indigenous women and 2SLGBTQQIA people from their traditional roles in governance and leadership and continues to violate their political rights. This has been done through concerted efforts to destroy and replace Indigenous governance systems with colonial and patriarchal governance models, such as the *Indian Act,* and through the imposition of laws of general application throughout Canada. Indigenous governments or bands as established under the *Indian Act* or through local municipal governments do not have the full trust of Indigenous women, girls, and 2SLGBTQQIA people. Indigenous bands and councils and community leadership who have authority through colonial law are generally seen as not representing all of the interests of Indigenous women, girls, and 2SLGBTQQIA people.

☑ We recognize self-determination and self-governance as fundamental Indigenous and human rights and a best practice. Indigenous self-determination and self-governance in all areas of Indigenous society are required to properly serve and protect Indigenous women, girls, and 2SLGBTQQIA people. This is particularly true in the delivery of services.

Efforts by Indigenous women, girls, and 2SLGBTQQIA people to be self-determining face significant barriers. Many Indigenous women's advocacy organizations and grassroots organizations engaging in essential work to support survivors of violence and families of missing or lost loved ones, and working toward restoring safety, are underfunded and undersupported by current funding formulas and systems.

Temporary and deficit-based approaches do not increase capacity for self-determination or self-governance, and fail to adequately provide protection and safety, as well as substantive equality. Short-term or project-based funding models in service areas are not sustainable, and represent a violation of inherent rights to self-governance and a failure to provide funding on a needs-based approach, equitably, substantively, and stably.



Clifford Crowchild honours the memory of his mother, Jacqueline Crazybull, killed in 2007. The #SacredMMIWG awareness campaign was developed by Eagle Vision and shot by renowned Anishinaabe photographer Nadya Kwandibens. Credit: Nadya Kwandibens

Calls For Justice For All Governments

The National Inquiry heard many truths connected with the deliberate actions and inactions of all levels of government. In addition, the evidence makes clear that changing the structures and the systems that sustain violence in daily encounters is not only necessary to combat violence, but is an essential legal obligation of all governments in Canada. We target many of our Calls for Justice at governments for this reason, and identify how governments can work to honour Indigenous women, girls, and 2SLGBTQQIA people, and to protect their human and Indigenous rights, in the thematic areas examined within this report.

Human and Indigenous Rights and Governmental Obligations

1.1 **We call upon federal, provincial, territorial, municipal, and Indigenous governments (hereinafter "all governments")**, in partnership with Indigenous Peoples, to develop and implement a National Action Plan to address violence against Indigenous women, girls, and 2SLGBTQQIA people, as recommended in our *Interim Report* and in support of existing recommendations by other bodies of inquiry and other reports.[6] As part of the National Action Plan, we call upon all governments to ensure that equitable access to basic rights such as employment, housing, education, safety, and health care is recognized as a fundamental means of protecting Indigenous and human rights, resourced and supported as rights-based programs founded on substantive equality. All programs must be no-barrier, and must apply regardless of Status or location.

Governments should:

i Table and implement a National Action Plan that is flexible and distinctions-based, and that includes regionally specific plans with devoted funding and timetables for implementation that are rooted in the local cultures and communities of diverse Indigenous identities, with measurable goals and necessary resources dedicated to capacity building, sustainability, and long-term solutions.

ii Make publicly available on an annual basis reports of ongoing actions and developments in measurable goals related to the National Action Plan.

1.2 We call upon all governments, with the full participation of Indigenous women, girls, and 2SLGBTQQIA people, to immediately implement and fully comply with all relevant rights instruments, including but not limited to:

i ICCPR, ICESCR, UNCRC, CEDAW, and ICERD, as well as all optional protocols to these instruments, including the 3rd Protocol to the *United Nations Convention on the Rights of the Child* (UNCRC).

ii *American Convention on Human Rights:* specifically, that Canada ratify the *American Convention on Human Rights* and the *Inter-American Convention on the Prevention, Punishment, and Eradication of Violence against Women.*

iii All the recommendations of the 2015 UN CEDAW *Inquiry Report* and cooperation with the UN Committee on the Elimination of Discrimination against Women on all follow-up procedures.

iv All recommendations made by international human rights bodies, including treaty-monitoring bodies, on causes and recommendations to address violence against all, but specifically Indigenous women, girls, and 2SLGBTQQIA individuals.

v UNDRIP, including recognition, protection, and support of Indigenous self-governance and self-determination, as defined by UNDRIP and by Indigenous Peoples, including that these rights are guaranteed equally to women and men, as rights protected under section 35 of the Constitution. This requires respecting and making space for Indigenous self-determination and self-governance, and the free, prior, and informed consent of Indigenous Peoples to all decision-making processes that affect them, eliminating gender discrimination in the *Indian Act*, and amending the Constitution to bring it into conformity with UNDRIP.

1.3 We call upon all governments, in meeting human and Indigenous rights obligations, to pursue prioritization and resourcing of the measures required to eliminate the social, economic, cultural, and political marginalization of Indigenous women, girls, and 2SLGBTQQIA people when developing budgets and determining government activities and priorities.

1.4 We call upon all governments, and in particular Indigenous governments and Indigenous representative organizations, to take urgent and special measures to ensure that Indigenous women, girls, and 2SLGBTQQIA people are represented in governance and that their political rights are respected and upheld. We call upon all governments to equitably support and promote the role of Indigenous women, girls, and 2SLGBTQQIA people in governance and leadership. These efforts must include the development of policies and procedures to protect Indigenous women, girls, and 2SLGBTQQIA people against sexism, homophobia, transphobia, and racism within political life.

1.5 We call upon all governments to immediately take all necessary measures to prevent, investigate, punish, and compensate for violence against Indigenous women, girls, and 2SLGBTQQIA people.

1.6 We call upon all governments to eliminate jurisdictional gaps and neglect that result in the denial of services, or improperly regulated and delivered services, that address the social, economic, political, and cultural marginalization of, and violence against, Indigenous women, girls, and 2SLGBTQQIA people.

1.7 We call upon the federal, provincial, and territorial governments, in partnership with Indigenous Peoples, to establish a National Indigenous and Human Rights Ombudsperson, with authority in all jurisdictions, and to establish a National Indigenous and



Vanessa Brooks's sister, Tanya Brooks, was killed in 2009. As part of the #SacredMMIWG portrait series, she remembers how her life was with Tanya in it: peaceful, serene, her sacred space. Credit: Nadya Kwandibens

Human Rights Tribunal. The ombudsperson and tribunal must be independent of governments and have the authority to receive complaints from Indigenous individuals as well as Indigenous communities in relation to Indigenous and human rights violations, and to conduct thorough and independent evaluations of government services for First Nations, Inuit, and Métis people and communities to determine compliance with human and Indigenous rights laws.

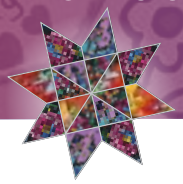
The ombudsperson and the tribunal must be given sufficient resources to fulfill their mandates and must be permanent.

1.8 We call upon all governments to create specific and long-term funding, available to Indigenous communities and organizations, to create, deliver, and disseminate prevention programs, education, and awareness campaigns designed for Indigenous communities and families related to violence prevention and combatting lateral violence. Core and sustainable funding, as opposed to program funding, must be provided to national and regional Indigenous women's and 2SLGBTQQIA people's organizations.

1.9 We call upon all governments to develop laws, policies, and public education campaigns to challenge the acceptance and normalization of violence.

1.10 We call upon the federal government to create an independent mechanism to report on the implementation of the National Inquiry's Calls for Justice to Parliament, annually.

1.11 We call upon the federal government – specifically, Library and Archives Canada and the Privy Council Office – to maintain and to make easily accessible the National Inquiry's public record and website.



Calls for Justice for All Governments: Culture

2.1 We call upon all governments to acknowledge, recognize, and protect the rights of Indigenous Peoples to their cultures and languages as inherent rights, and constitutionally protected as such under section 35 of the Constitution.

2.2 We call upon all governments to recognize Indigenous languages as official languages, with the same status, recognition, and protection provided to French and English. This includes the directives that:

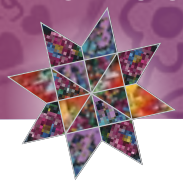
i Federal, provincial, and territorial governments must legislate Indigenous languages in the respective territory as official languages.

ii All governments must make funds available to Indigenous Peoples to support the work required to revitalize and restore Indigenous cultures and languages.

2.3 We call upon all governments to ensure that all Indigenous women, girls, and 2SLGBTQQIA people are provided with safe, no-barrier, permanent, and meaningful access to their cultures and languages in order to restore, reclaim, and revitalize their cultures and identities. These are rights held by all segments of Indigenous communities, from young children to Elders. The programs and services that provide such access should not be tied exclusively to government-run cultural or educational institutions. All governments must further ensure that the rights of Indigenous children to retain and be educated in their Indigenous language are upheld and protected. All governments must ensure access to immersion programs for children from preschool into post-secondary education.

2.4 We call upon all governments to provide the necessary resources and permanent funds required to preserve knowledge by digitizing interviews with Knowledge Keepers and language speakers. We further call upon all governments to support grassroots and community-led Indigenous language and cultural programs that restore identity, place, and belonging within First Nations, Inuit, and Métis communities through permanent, no-barrier funding and resources. Special measures must include supports to restore and revitalize identity, place, and belonging for Indigenous Peoples and communities who have been isolated from their Nations due to colonial violence, including 2SLGBTQQIA people and women who have been denied Status.

2.5 We call upon all governments, in partnership with Indigenous Peoples, to create a permanent empowerment fund devoted to supporting Indigenous-led initiatives for Indigenous individuals, families, and communities to access cultural knowledge, as an important and strength-based way to support cultural rights and to uphold self-determined services. This empowerment fund should include the support of land-based educational programs that can assist in foundational cultural learning and awareness. This empowerment fund will also assist in the revitalization of distinct cultural practices as expressed by Indigenous women, girls, and 2SLGBTQQIA people, with eligibility criteria and decision making directly in their hands.



2.6 We call upon all governments to educate their citizens about, and to confront and eliminate, racism, sexism, homophobia, and transphobia. To accomplish this, the federal government, in partnership with Indigenous Peoples and provincial and territorial governments, must develop and implement an Anti-Racism and Anti-Sexism National Action Plan to end racist and sexualized stereotypes of Indigenous women, girls, and 2SLGBTQQIA people. The plan must target the general public as well as public services.

2.7 We call upon all governments to adequately fund and support Indigenous-led initiatives to improve the representation of Indigenous Peoples in media and pop culture.

Calls for Justice for All Governments: Health and Wellness

3.1 We call upon all governments to ensure that the rights to health and wellness of Indigenous Peoples, and specifically of Indigenous women, girls, and 2SLGBTQQIA people, are recognized and protected on an equitable basis.

3.2 We call upon all governments to provide adequate, stable, equitable, and ongoing funding for Indigenous-centred and community-based health and wellness services that are accessible and culturally appropriate, and meet the health and wellness needs of Indigenous women, girls, and 2SLGBTQQIA people. The lack of health and wellness services within Indigenous communities continues to force Indigenous women, girls, and 2SLGBTQQIA people to relocate in order to access care. Governments must ensure that health and wellness services are available and accessible within Indigenous communities and wherever Indigenous women, girls, and 2SLGBTQQIA people reside.

3.3 We call upon all governments to fully support First Nations, Inuit, and Métis communities to call on Elders, Grandmothers, and other Knowledge Keepers to establish community-based trauma-informed programs for survivors of trauma and violence.

3.4 We call upon all governments to ensure that all Indigenous communities receive immediate and necessary resources, including funding and support, for the establishment of sustainable, permanent, no-barrier, preventative, accessible, holistic, wraparound services, including mobile trauma and addictions recovery teams. We further direct that trauma and addictions treatment programs be paired with other essential services such as mental health services and sexual exploitation and trafficking services as they relate to each individual case of First Nations, Inuit, and Métis women, girls, and 2SLGBTQQIA people.

3.5 We call upon all governments to establish culturally competent and responsive crisis response teams in all communities and regions, to meet the immediate needs of an Indigenous person, family, and/or community after a traumatic event (murder, accident, violent event, etc.), alongside ongoing support.

3.6 We call upon all governments to ensure substantive equality in the funding of services for Indigenous women, girls, and 2SLGBTQQIA people, as well as substantive equality for Indigenous-run health services. Further, governments must ensure that jurisdictional disputes do not result in the denial of rights and services. This includes mandated permanent funding of health services for Indigenous women, girls, and 2SLGBTQQIA people on a continual basis, regardless of jurisdictional lines, geographical location, and Status affiliation or lack thereof.

3.7 We call upon all governments to provide continual and accessible healing programs and support for all children of missing and murdered Indigenous women, girls, and 2SLGBTQQIA people and their family members. Specifically, we call for the permanent establishment of a fund akin to the Aboriginal Healing Foundation and related funding. These funds and their administration must be independent from government and must be distinctions-based. There must be accessible and equitable allocation of specific monies within the fund for Inuit, Métis, and First Nations Peoples.

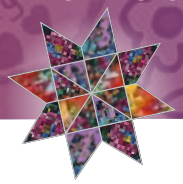


Rinelle Harper is a survivor and advocate who refused to let people ignore the issue of violence against Indigenous women, girls, and 2SLGBTQQIA people. She says: "I want people to know that change starts with us." Credit: Nadya Kwandibens

Calls for Justice for All Governments: Human Security

4.1 We call upon all governments to uphold the social and economic rights of Indigenous women, girls, and 2SLGBTQQIA people by ensuring that Indigenous Peoples have services and infrastructure that meet their social and economic needs. All governments must immediately ensure that Indigenous Peoples have access to safe housing, clean drinking water, and adequate food.

4.2 We call upon all governments to recognize Indigenous Peoples' right to self-determination in the pursuit of economic social development. All governments must support and resource economic and social progress and development on an equitable basis, as these measures are required to uphold the human dignity, life, liberty, and security of Indigenous women, girls, and 2SLGBTQQIA people. All governments must support and



resource community-based supports and solutions designed to improve social and economic security, led by Indigenous women, girls, and 2SLGBTQQIA people. This support must come with long-term, sustainable funding designed to meet the needs and objectives as defined by Indigenous Peoples and communities.

4.3 We call upon all governments to support programs and services for Indigenous women, girls, and 2SLGBTQQIA people in the sex industry to promote their safety and security. These programs must be designed and delivered in partnership with people who have lived experience in the sex industry. We call for stable and long-term funding for these programs and services.

4.4 We call upon all governments to provide supports and resources for educational, training, and employment opportunities for all Indigenous women, girls, and 2SLGBTQQIA people. These programs must be available within all Indigenous communities.

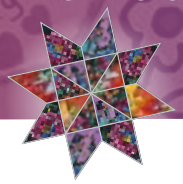
4.5 We call upon all governments to establish a guaranteed annual livable income for all Canadians, including Indigenous Peoples, to meet all their social and economic needs. This income must take into account diverse needs, realities, and geographic locations.

4.6 We call upon all governments to immediately commence the construction of new housing and the provision of repairs for existing housing to meet the housing needs of Indigenous women, girls, and 2SLGBTQQIA people. This construction and provision of repairs must ensure that Indigenous women, girls, and 2SLGBTQQIA people have access to housing that is safe, appropriate to geographic and cultural needs, and available wherever they reside, whether in urban, rural, remote, or Indigenous communities.

4.7 We call upon all governments to support the establishment and long-term sustainable funding of Indigenous-led low-barrier shelters, safe spaces, transition homes, second-stage housing, and services for Indigenous women, girls, and 2SLGBTQQIA people who are homeless, near homeless, dealing with food insecurity, or in poverty, and who are fleeing violence or have been subjected to sexualized violence and exploitation. All governments must ensure that shelters, transitional housing, second-stage housing, and services are appropriate to cultural needs, and available wherever Indigenous women, girls, and 2SLGBTQQIA people reside.

4.8 We call upon all governments to ensure that adequate plans and funding are put into place for safe and affordable transit and transportation services and infrastructure for Indigenous women, girls, and 2SLGBTQQIA people living in remote or rural communities. Transportation should be sufficient and readily available to Indigenous communities, and in towns and cities located in all of the provinces and territories in Canada. These plans and funding should take into consideration:

- ways to increase safe public transit;
- ways to address the lack of commercial transit available; and
- special accommodations for fly-in, northern, and remote communities.



Calls for Justice for All Governments: Justice

5.1 We call upon all governments to immediately implement the recommendations in relation to the Canadian justice system in: *Bridging the Cultural Divide: A Report on Aboriginal People and Criminal Justice in Canada,* Royal Commission on Aboriginal Peoples (1996); and the *Report of the Aboriginal Justice Inquiry of Manitoba: Public Inquiry into the Administration of Justice and Aboriginal People* (1991).

5.2 We call upon the federal government to review and amend the *Criminal Code* to eliminate definitions of offences that minimize the culpability of the offender.

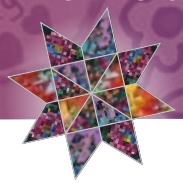
5.3 We call upon the federal government to review and reform the law about sexualized violence and intimate partner violence, utilizing the perspectives of feminist and Indigenous women, girls, and 2SLGBTQQIA people.

5.4 We call upon all governments to immediately and dramatically transform Indigenous policing from its current state as a mere delegation to an exercise in self-governance and self-determination over policing. To do this, the federal government's First Nations Policing Program must be replaced with a new legislative and funding framework, consistent with international and domestic policing best practices and standards, that must be developed by the federal, provincial, and territorial governments in partnership with Indigenous Peoples. This legislative and funding framework must, at a minimum, meet the following considerations:

- i Indigenous police services must be funded to a level that is equitable with all other non-Indigenous police services in this country. Substantive equality requires that more resources or funding be provided to close the gap in existing resources, and that required staffing, training, and equipment are in place to ensure that Indigenous police services are culturally appropriate and effective police services.
- ii There must be civilian oversight bodies with jurisdiction to audit Indigenous police services and to investigate claims of police misconduct, including incidents of rape and other sexual assaults, within those services. These oversight bodies must report publicly at least annually.

5.5 We call upon all governments to fund the provision of policing services within Indigenous communities in northern and remote areas in a manner that ensures that those services meet the safety and justice needs of the communities and that the quality of policing services is equitable to that provided to non-Indigenous Canadians. This must include but is not limited to the following measures:

- i With the growing reliance on information management systems, particularly in the area of major and interjurisdictional criminal investigations, remote communities must be ensured access to reliable high-speed Internet as a right.



ii Major crime units and major case management must be more accessible to remote and northern communities on a faster basis than the service is being delivered now.

iii Capacity must be developed in investigative tools and techniques for the investigation of sexualized violence, including but not limited to tools for the collection of physical evidence, such as sexual assault kits, and specialized and trauma-informed questioning techniques.

iv Crime-prevention funding and programming must reflect community needs.

5.6 We call upon provincial and territorial governments to develop an enhanced, holistic, comprehensive approach for the provision of support to Indigenous victims of crime and families and friends of Indigenous murdered or missing persons. This includes but is not limited to the following measures:

i Guaranteed access to financial support and meaningful and appropriate trauma care must be provided for victims of crime and traumatic incidents, regardless of whether they report directly to the police, if the perpetrator is charged, or if there is a conviction.

ii Adequate and reliable culturally relevant and accessible victim services must be provided to family members and survivors of crime, and funding must be provided to Indigenous and community-led organizations that deliver victim services and healing supports.

iii Legislated paid leave and disability benefits must be provided for victims of crime or traumatic events.

iv Guaranteed access to independent legal services must be provided throughout court processes. As soon as an Indigenous woman, girl, or 2SLGBTQQIA person decides to report an offence, before speaking to the police, they must have guaranteed access to legal counsel at no cost.

v Victim services must be independent from prosecution services and police services.

5.7 We call upon federal and provincial governments to establish robust and well-funded Indigenous civilian police oversight bodies (or branches within established reputable civilian oversight bodies within a jurisdiction) in all jurisdictions, which must include representation of Indigenous women, girls, and 2SLGBTQQIA people, inclusive of diverse Indigenous cultural backgrounds, with the power to:

i Observe and oversee investigations in relation to police negligence or misconduct, including but not limited to rape and other sexual offences.

ii Observe and oversee investigations of cases involving Indigenous Peoples.

iii Publicly report on police progress in addressing findings and recommendations at least annually.

5.8 We call upon all provincial and territorial governments to enact missing persons legislation.

5.9 We call upon all governments to ensure that protection orders are available, accessible, promptly issued, and effectively serviced and resourced to protect the safety of Indigenous women, girls, and 2SLGBTQQIA people.

5.10 We call upon all governments to recruit and retain more Indigenous justices of the peace, and to expand their jurisdictions to match that of the Nunavut Justice of the Peace.

5.11 We call upon all governments to increase accessibility to meaningful and culturally appropriate justice practices by expanding restorative justice programs and Indigenous Peoples' courts.

5.12 We call upon federal, provincial, and territorial governments to increase Indigenous representation in all Canadian courts, including within the Supreme Court of Canada.

5.13 We call upon all provincial and territorial governments to expand and adequately resource legal aid programs in order to ensure that Indigenous women, girls, and 2SLGBTQQIA people have access to justice and meaningful participation in the justice system. Indigenous women, girls, and 2SLGBTQQIA people must have guaranteed access to legal services in order to defend and assert their human rights and Indigenous rights.

5.14 We call upon federal, provincial and territorial governments to thoroughly evaluate the impact of mandatory minimum sentences as it relates to the sentencing and over-incarceration of Indigenous women, girls, and 2SLGBTQQIA people and to take appropriate action to address their over-incarceration.

5.15 We call upon federal, provincial, and territorial governments and all actors in the justice system to consider Gladue reports as a right and to resource them appropriately, and to create national standards for Gladue reports, including strength-based reporting.

5.16 We call upon federal, provincial, and territorial governments to provide community-based and Indigenous-specific options for sentencing.

5.17 We call upon federal, provincial, and territorial governments to thoroughly evaluate the impacts of Gladue principles and section 718.2(e) of the *Criminal Code* on sentencing equity as it relates to violence against Indigenous women, girls, and 2SLGBTQQIA people.

5.18 We call upon the federal government to consider violence against Indigenous women, girls, and 2SLGBTQQIA people as an aggravating factor at sentencing, and to amend the *Criminal Code* accordingly, with the passage and enactment of Bill S-215.

5.19 We call upon the federal government to include cases where there is a pattern of intimate partner violence and abuse as murder in the first degree under section 222 of the *Criminal Code.*

5.20 We call upon the federal government to implement the Indigenous-specific provisions of the *Corrections and Conditional Release Act* (SC 1992, c.20), sections 79 to 84.1.

5.21 We call upon the federal government to fully implement the recommendations in the reports of the Office of the Correctional Investigator and those contained in the Auditor General of Canada *(Preparing Indigenous Offenders for Release,* Fall 2016); the *Calls to Action of the Truth and Reconciliation Commission of Canada* (2015); the report of the Standing Committee on Public Safety and National Security, *Indigenous People in the Federal Correctional System* (June 2018); the report of the Standing Committee on the Status of Women, *A Call to Action: Reconciliation with Indigenous Women in the Federal Justice and Corrections Systems* (June 2018); and the *Commission of Inquiry into certain events at the Prison for Women in Kingston* (1996, Arbour Report) in order to reduce the gross overrepresentation of Indigenous women and girls in the criminal justice system.

5.22 We call upon the federal government to return women's corrections to the key principles set out in *Creating Choices* (1990).

5.23 We call upon the federal government to create a Deputy Commissioner for Indigenous Corrections to ensure corporate attention to, and accountability regarding, Indigenous issues.

5.24 We call upon the federal government to amend data collection and intake-screening processes to gather distinctions-based and intersectional data about Indigenous women, girls, and 2SLGBTQQIA people.

5.25 We call upon all governments to resource research on men who commit violence against Indigenous women, girls, and 2SLGBTQQIA people.

Calls for Justice: Industries, Institutions, Services, and Partnerships

As this report has demonstrated, so much of the violence shared in the truths of those who testified began with an encounter between a person and an institution or a service that could have ultimately contributed to wellness, if it had occurred differently. In this section of our Calls for Justice, we identify important industries, institutions and services that are featured in testimony throughout this report. We include the idea of partnership, because so many of these services and institutions operated in partnership with governments at all levels; these Calls, therefore, while aimed at service providers, must be interpreted with an insistence on proper resourcing and interjurisdictional cooperation, in order to ensure safety for Indigenous women, girls, and 2SLGBTQQIA people.

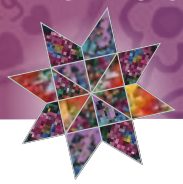
Calls for Media and Social Influencers:

6.1 We call upon all media, news corporations and outlets, and, in particular, government-funded corporations and outlets; media unions, associations, and guilds; academic institutions teaching journalism or media courses; governments that fund such corporations, outlets, and academic institutions; and journalists, reporters, bloggers, film producers, writers, musicians, music producers, and, more generally, people working in the entertainment industry to take decolonizing approaches to their work and publications in order to educate all Canadians about Indigenous women, girls, and 2SLGBTQQIA people. More specifically, this includes the following:

i Ensure authentic and appropriate representation of Indigenous women, girls, and 2SLGBTQQIA people, inclusive of diverse Indigenous cultural backgrounds, in order to address negative and discriminatory stereotypes.



Winnipeg Police Chief Danny Smyth participates in the National Inquiry's #SacredMMIWG art project/portrait series. He and many others continue to bring light to the issue of missing and murdered Indigenous women, girls, and 2SLGBTQQIA people. Credit: Nadya Kwandibens



ii Support Indigenous people sharing their stories, from their perspectives, free of bias, discrimination, and false assumptions, and in a trauma-informed and culturally sensitive way.

iii Increase the number of Indigenous people in broadcasting, television, and radio, and in journalist, reporter, producer, and executive positions in the entertainment industry, including, and not limited to, by:

- providing educational and training opportunities aimed at Indigenous inclusion; and
- providing scholarships and grants aimed at Indigenous inclusion in media, film, and music industry-related fields of study.

iv Take proactive steps to break down the stereotypes that hypersexualize and demean Indigenous women, girls, and 2SLGBTQQIA people, and to end practices that perpetuate myths that Indigenous women are more sexually available and "less worthy" than non-Indigenous women because of their race or background.

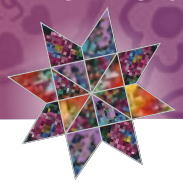
Calls for Health and Wellness Service Providers:

7.1 We call upon all governments and health service providers to recognize that Indigenous Peoples – First Nations, Inuit, and Métis, including 2SLGBTQQIA people – are the experts in caring for and healing themselves, and that health and wellness services are most effective when they are designed and delivered by the Indigenous Peoples they are supposed to serve, in a manner consistent with and grounded in the practices, world views, cultures, languages, and values of the diverse Inuit, Métis, and First Nations communities they serve.

7.2 We call upon all governments and health service providers to ensure that health and wellness services for Indigenous Peoples include supports for healing from all forms of unresolved trauma, including intergenerational, multigenerational, and complex trauma. Health and wellness programs addressing trauma should be Indigenous-led, or in partnership with Indigenous communities, and should not be limited in time or approaches.

7.3 We call upon all governments and health service providers to support Indigenous-led prevention initiatives in the areas of health and community awareness, including, but not limited to programming:

- for Indigenous men and boys
- related to suicide prevention strategies for youth and adults
- related to sexual trafficking awareness and no-barrier exiting
- specific to safe and healthy relationships
- specific to mental health awareness
- related to 2SLGBTQQIA issues and sex positivity



7.4 We call upon all governments and health service providers to provide necessary resources, including funding, to support the revitalization of Indigenous health, wellness, and child and Elder care practices. For healing, this includes teachings that are land-based and about harvesting and the use of Indigenous medicines for both ceremony and health issues. This may also include: matriarchal teachings on midwifery and postnatal care for both woman and child; early childhood health care; palliative care; Elder care and care homes to keep Elders in their home communities as valued Knowledge Keepers; and other measures. Specific programs may include but are not limited to correctional facilities, healing centres, hospitals, and rehabilitation centres.

7.5 We call upon governments, institutions, organizations, and essential and non-essential service providers to support and provide permanent and necessary resources for specialized intervention, healing and treatment programs, and services and initiatives offered in Indigenous languages.

7.6 We call upon institutions and health service providers to ensure that all persons involved in the provision of health services to Indigenous Peoples receive ongoing training, education, and awareness in areas including, but not limited to:

- the history of colonialism in the oppression and genocide of Inuit, Métis, and First Nations Peoples;
- anti-bias and anti-racism;
- local language and culture; and
- local health and healing practices.

7.7 We call upon all governments, educational institutions, and health and wellness professional bodies to encourage, support, and equitably fund Indigenous people to train and work in the area of health and wellness.

7.8 We call upon all governments and health service providers to create effective and well-funded opportunities, and to provide socio-economic incentives, to encourage Indigenous people to work within the health and wellness field and within their communities. This includes taking positive action to recruit, hire, train, and retain long-term staff and local Indigenous community members for health and wellness services offered in all Indigenous communities.

7.9 We call upon all health service providers to develop and implement awareness and education programs for Indigenous children and youth on the issue of grooming for exploitation and sexual exploitation.

Calls for Transportation Service Providers and the Hospitality Industry:

8.1 We call upon all transportation service providers and the hospitality industry to undertake training to identify and respond to sexual exploitation and human trafficking, as well as the development and implementation of reporting policies and practices.

Calls for Police Services:

9.1 We call upon all police services and justice system actors to acknowledge that the historical and current relationship between Indigenous women, girls, and 2SLGBTQQIA people and the justice system has been largely defined by colonialism, racism, bias, discrimination, and fundamental cultural and societal differences. We further call upon all police services and justice system actors to acknowledge that, going forward, this relationship must be based on respect and understanding, and must be led by, and in partnerships with, Indigenous women, girls, and 2SLGBTQQIA people.

9.2 We call upon all actors in the justice system, including police services, to build respectful working relationships with Indigenous Peoples by knowing, understanding, and respecting the people they are serving. Initiatives and actions should include, but are not limited to, the following measures:

i Review and revise all policies, practices, and procedures to ensure service delivery that is culturally appropriate and reflects no bias or racism toward Indigenous Peoples, including victims and survivors of violence.

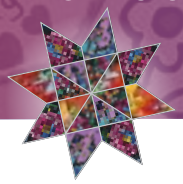
ii Establish engagement and partnerships with Indigenous Peoples, communities, and leadership, including women, Elders, youth, and 2SLGBTQQIA people from the respective territories and who are resident within a police service's jurisdiction.

iii Ensure appropriate Indigenous representation, including Indigenous women, girls, and 2SLGBTQQIA people, on police services boards and oversight authorities.

iv Undertake training and education of all staff and officers so that they understand and implement culturally appropriate and trauma-informed practices, especially when dealing with families of missing and murdered Indigenous women, girls, and 2SLGBTQQIA people.

9.3 We call upon all governments to fund an increase in recruitment of Indigenous Peoples to all police services, and for all police services to include representation of Indigenous women, girls, and 2SLGBTQQIA people, inclusive of diverse Indigenous cultural backgrounds, within their ranks. This includes measures such as the following:

i Achieve representative First Nations, Inuit, and Métis diversity and gender diversity within all police services through intensive and specialized recruitment across Canada.



ii Ensure mandatory Indigenous language capacity within police services.

iii Ensure that screening of recruits includes testing for racial, gender, gender identity, and sexual orientation bias.

iv Include the Indigenous community in the recruitment and hiring committees/process.

v In training recruits, include: history of police in the oppression and genocide of Indigenous Peoples; anti-racism and anti-bias training; and culture and language training. All training must be distinctions-based and relevant to the land and people being served; training must not be pan-Indigenous.

vi Retain Indigenous officers through relevant employment supports, and offer incentives to Indigenous officers to meet their unique needs as Indigenous officers serving Indigenous communities, to ensure retention and overall health and wellness of the service.

vii End the practice of limited-duration posts in all police services, and instead implement a policy regarding remote and rural communities focused on building and sustaining a relationship with the local community and cultures. This relationship must be led by, and in partnership with, the Indigenous Peoples living in those remote and rural communities.

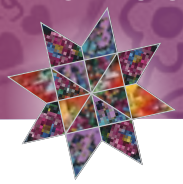
9.4 We call upon non-Indigenous police services to ensure they have the capacity and resources to serve and protect Indigenous women, girls, and 2SLGBTQQIA people. We further call upon all non-Indigenous police services to establish specialized Indigenous policing units within their services located in cities and regions with Indigenous populations.

i Specialized Indigenous policing units are to be staffed with experienced and well-trained Indigenous investigators, who will be the primary investigative teams and officers overseeing the investigation of cases involving Indigenous women, girls, and 2SLGBTQQIA people.

ii Specialized Indigenous policing units are to lead the services' efforts in community liaison work, community relationship building, and community crime-prevention programs within and for Indigenous communities.

iii Specialized Indigenous policing units, within non-Indigenous police services, are to be funded adequately by governments.

9.5 We call upon all police services for the standardization of protocols for policies and practices that ensure that all cases of missing and murdered Indigenous women, girls, and 2SLGBTQQIA people are thoroughly investigated. This includes the following measures:



i Establish a communication protocol with Indigenous communities to inform them of policies, practices, and programs that make the communities safe.

ii Improve communication between police and families of missing and murdered Indigenous women, girls, and 2SLGBTQQIA people from the first report, with regular and ongoing communication throughout the investigation.

iii Improve coordination across government departments and between jurisdictions and Indigenous communities and police services.

iv Recognize that the high turnover among officers assigned to a missing and murdered Indigenous woman's, girl's, or 2SLGBTQQIA person's file may negatively impact both progress on the investigation and relationships with family members; police services must have robust protocols to mitigate these impacts.

v Create a national strategy, through the Canadian Association of Chiefs of Police, to ensure consistency in reporting mechanisms for reporting missing Indigenous women, girls, and 2SLGBTQQIA people. This could be developed in conjunction with implementation of a national database.

vi Establish standardized response times to reports of missing Indigenous persons and women, girls, and 2SLGBTQQIA people experiencing violence, and conduct a regular audit of response times to monitor and provide feedback for improvement.

vii Lead the provincial and territorial governments to establish a nationwide emergency number.

9.6 We call upon all police services to establish an independent, special investigation unit for the investigation of incidents of failures to investigate, police misconduct, and all forms of discriminatory practices and mistreatment of Indigenous Peoples within their police service. This special investigation unit must be transparent in practice and report at least annually to Indigenous communities, leadership, and people in their jurisdiction.

9.7 We call upon all police services to partner with front-line organizations that work in service delivery, safety, and harm reduction for Indigenous women, girls, and 2SLGBTQQIA people to expand and strengthen police services delivery.

9.8 We call upon all police services to establish and engage with a civilian Indigenous advisory committee for each police service or police division, and to establish and engage with a local civilian Indigenous advisory committee to advise the detachment operating within the Indigenous community.

9.9 We call upon all levels of government and all police services for the establishment of a national task force, comprised of an independent, highly qualified, and specialized team of investigators, to review and, if required, to reinvestigate each case of all unresolved

files of missing and murdered Indigenous women, girls, and 2SLGBTQQIA people from across Canada. Further, this task force must disclose to families and to survivors all non-privileged information and findings.

9.10 We call upon all police services to voluntarily produce all unresolved cases of missing or murdered Indigenous women, girls, and 2SLGBTQQIA people to the national task force.

9.11 We call upon all police services to develop and implement guidelines for the policing of the sex industry in consultation with women engaged in the sex industry, and to create a specific complaints mechanism about police for those in the sex industry.

Calls for Attorneys and Law Societies:

10.1 We call upon the federal, provincial, and territorial governments, and Canadian law societies and bar associations, for mandatory intensive and periodic training of Crown attorneys, defence lawyers, court staff, and all who participate in the criminal justice system, in the area of Indigenous cultures and histories, including distinctions-based training. This includes, but is not limited to, the following measures:

i All courtroom officers, staff, judiciary, and employees in the judicial system must take cultural competency training that is designed and led in partnership with local Indigenous communities.

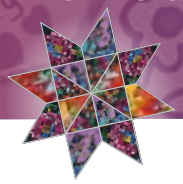
ii Law societies working with Indigenous women, girls, and 2SLGBTQQIA people must establish and enforce cultural competency standards.

iii All courts must have a staff position for an Indigenous courtroom liaison worker that is adequately funded and resourced to ensure Indigenous people in the court system know their rights and are connected to appropriate services.

Calls for Educators:

11.1 We call upon all elementary, secondary, and post-secondary institutions and education authorities to educate and provide awareness to the public about missing and murdered Indigenous women, girls, and 2SLGBTQQIA people, and about the issues and root causes of violence they experience. All curriculum development and programming should be done in partnership with Indigenous Peoples, especially Indigenous women, girls, and 2SLGBTQQIA people. Such education and awareness must include historical and current truths about the genocide against Indigenous Peoples through state laws, policies, and colonial practices. It should include, but not be limited to, teaching Indigenous history, law, and practices from Indigenous perspectives and the use of *Their Voices Will Guide Us* with children and youth.

11.2 We call upon all educational service providers to develop and implement awareness and education programs for Indigenous children and youth on the issue of grooming for exploitation and sexual exploitation.



Calls for Social Workers and Those Implicated in Child Welfare:

12.1 We call upon all federal, provincial, and territorial governments to recognize Indigenous self-determination and inherent jurisdiction over child welfare. Indigenous governments and leaders have a positive obligation to assert jurisdiction in this area. We further assert that it is the responsibility of Indigenous governments to take a role in intervening, advocating, and supporting their members impacted by the child welfare system, even when not exercising jurisdiction to provide services through Indigenous agencies.

12.2 We call upon on all governments, including Indigenous governments, to transform current child welfare systems fundamentally so that Indigenous communities have control over the design and delivery of services for their families and children. These services must be adequately funded and resourced to ensure better support for families and communities to keep children in their family homes.

12.3 We call upon all governments and Indigenous organizations to develop and apply a definition of "best interests of the child" based on distinct Indigenous perspectives, world views, needs, and priorities, including the perspective of Indigenous children and youth. The primary focus and objective of all child and family services agencies must be upholding and protecting the rights of the child through ensuring the health and well-being of children, their families, and communities, and family unification and reunification.

12.4 We call upon all governments to prohibit the apprehension of children on the basis of poverty and cultural bias. All governments must resolve issues of poverty, inadequate and substandard housing, and lack of financial support for families, and increase food security to ensure that Indigenous families can succeed.

12.5 We call upon all levels of government for financial supports and resources to be provided so that family or community members of children of missing and murdered Indigenous women, girls, and 2SLGBTQQIA people are capable of caring for the children left behind. Further, all governments must ensure the availability and accessibility of specialized care, such as grief, loss, trauma, and other required services, for children left behind who are in care due to the murder or disappearance of their caregiver.

12.6 We call upon all governments and child welfare services to ensure that, in cases where apprehension is not avoidable, child welfare services prioritize and ensure that a family member or members, or a close community member, assumes care of Indigenous children. The caregivers should be eligible for financial supports equal to an amount that might otherwise be paid to a foster family, and will not have other government financial support or benefits removed or reduced by virtue of receiving additional financial supports for the purpose of caring for the child. This is particularly the case for children who lose their mothers to violence or to institutionalization and are left behind, needing family and belonging to heal.

12.7 We call upon all governments to ensure the availability and accessibility of distinctions-based and culturally safe culture and language programs for Indigenous children in the care of child welfare.

12.8 We call upon provincial and territorial governments and child welfare services for an immediate end to the practice of targeting and apprehending infants (hospital alerts or birth alerts) from Indigenous mothers right after they give birth.

12.9 We call for the establishment of a Child and Youth Advocate in each jurisdiction with a specialized unit with the mandate of Indigenous children and youth. These units must be established within a period of one year of this report. We call upon the federal government to establish a National Child and Youth Commissioner who would also serve as a special measure to strengthen the framework of accountability for the rights of Indigenous children in Canada. This commissioner would act as a national counterpart to the child advocate offices that exist in nearly all provinces and territories.

12.10 We call upon the federal, provincial, and territorial governments to immediately adopt the Canadian Human Rights Tribunal 2017 CHRT 14 standards regarding the implementation of Jordan's Principle in relation to all First Nations (Status and non-Status), Métis, and Inuit children. We call on governments to modify funding formulas for the provision of services on a needs basis, and to prioritize family support, reunification, and prevention of harms. Funding levels must represent the principle of substantive equity.

12.11 We call upon all levels of government and child welfare services for a reform of laws and obligations with respect to youth "aging out" of the system, including ensuring a complete network of support from childhood into adulthood, based on capacity and needs, which includes opportunities for education, housing, and related supports. This includes the provision of free post-secondary education for all children in care in Canada.

12.12 We call upon all child and family services agencies to engage in recruitment efforts to hire and promote Indigenous staff, as well as to promote the intensive and ongoing training of social workers and child welfare staff in the following areas:

- history of the child welfare system in the oppression and genocide of Indigenous Peoples
- anti-racism and anti-bias training
- local culture and language training
- sexual exploitation and trafficking training to recognize signs and develop specialized responses

12.13 We call upon all governments and child welfare agencies to fully implement the Spirit Bear Plan.[7]

12.14 We call upon all child welfare agencies to establish more rigorous requirements for safety, harm-prevention, and needs-based services within group or care homes, as well as within foster situations, to prevent the recruitment of children in care into the sex industry. We also insist that governments provide appropriate care and services, over the long term, for children who have been exploited or trafficked while in care.

12.15 We call upon child welfare agencies and all governments to fully investigate deaths of Indigenous youth in care.

Calls for Extractive and Development Industries:

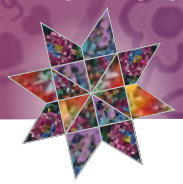
13.1 We call upon all resource-extraction and development industries to consider the safety and security of Indigenous women, girls, and 2SLGBTQQIA people, as well as their equitable benefit from development, at all stages of project planning, assessment, implementation, management, and monitoring.

13.2 We call upon all governments and bodies mandated to evaluate, approve, and/or monitor development projects to complete gender-based socio-economic impact assessments on all proposed projects as part of their decision making and ongoing monitoring of projects. Project proposals must include provisions and plans to mitigate risks and impacts identified in the impact assessments prior to being approved.

13.3 We call upon all parties involved in the negotiations of impact-benefit agreements related to resource-extraction and development projects to include provisions that address the impacts of projects on the safety and security of Indigenous women, girls, and 2SLGBTQQIA people. Provisions must also be included to ensure that Indigenous women and 2SLGBTQQIA people equitably benefit from the projects.

13.4 We call upon the federal, provincial, and territorial governments to fund further inquiries and studies in order to better understand the relationship between resource extraction and other development projects and violence against Indigenous women, girls, and 2SLGBTQQIA people. At a minimum, we support the call of Indigenous women and leaders for a public inquiry into the sexual violence and racism at hydroelectric projects in northern Manitoba.

13.5 We call upon resource-extraction and development industries and all governments and service providers to anticipate and recognize increased demand on social infrastructure because of development projects and resource extraction, and for mitigation measures to be identified as part of the planning and approval process. Social infrastructure must be expanded and service capacity built to meet the anticipated needs of the host communities in advance of the start of projects. This includes but is not limited to ensuring that policing, social services, and health services are adequately staffed and resourced.



Calls for Correctional Service Canada:

14.1 We call upon Correctional Service Canada to take urgent action to establish facilities described under sections 81 and 84 of the *Corrections and Conditional Release Act* to ensure that Indigenous women, girls, and 2SLGBTQQIA people have options for decarceration. Such facilities must be strategically located to allow for localized placements and mother-and-child programming.

14.2 We call upon Correctional Service Canada to ensure that facilities established under sections 81 and 84 of the *Corrections and Conditional Release Act* receive funding parity with Correctional Service Canada-operated facilities. The agreements made under these sections must transfer authority, capacity, resources, and support to the contracting community organization.

14.3 We call upon Correctional Service Canada to immediately rescind the maximum security classification that disproportionately limits federally sentenced Indigenous women classified at that level from accessing services, supports, and programs required to facilitate their safe and timely reintegration.

14.4 We call upon Correctional Service Canada to evaluate, update, and develop security classification scales and tools that are sensitive to the nuances of Indigenous backgrounds and realities.

14.5 We call upon Correctional Service Canada to apply Gladue factors in all decision making concerning Indigenous women and 2SLGBTQQIA people and in a manner that meets their needs and rehabilitation.

14.6 We call upon Correctional Service Canada and provincial and territorial services to provide intensive and comprehensive mental health, addictions, and trauma services for incarcerated Indigenous women, girls, and 2SLGBTQQIA people, ensuring that the term of care is needs-based and not tied to the duration of incarceration. These plans and services must follow the individuals as they reintegrate into the community.

14.7 We call upon Correctional Service Canada to prohibit transfer of federally incarcerated women in need of mental health care to all-male treatment centres.

14.8 We call upon Correctional Service Canada to ensure its correctional facilities and programs recognize the distinct needs of Indigenous offenders when designing and implementing programming for First Nations, Inuit, and Métis women. Correctional Service Canada must use culturally safe, distinctions-based, and trauma-informed models of care, adapted to the needs of Indigenous women, girls, and 2SLGBTQQIA people.

14.9 We call upon Correctional Service Canada, in order to support reintegration, to increase opportunities for meaningful vocational training, secondary school graduation, and post-secondary education.

14.10 We call upon Correctional Service Canada to increase and enhance the role and participation of Elders in decision making for all aspects of planning for Indigenous women and 2SLGBTQQIA people.

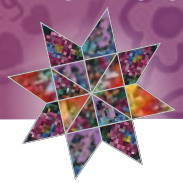
14.11 We call upon Correctional Service Canada to expand mother-and-child programming and to establish placement options described in sections 81 and 84 of the *Corrections and Conditional Release Act* to ensure that mothers and their children are not separated.

14.12 We call upon Correctional Service Canada and provincial and territorial correctional services to provide programming for men and boys that confronts and ends violence against Indigenous women, girls, and 2SLGBTQQIA people.

14.13 We call upon Correctional Service Canada to eliminate the practice of strip-searches.



Marlene Jack, sister of Doreen Jack, missing since 1989. Of the missing, she says: "I just want to bring them home. Find them and bring them home, where they belong." Credit: Nadya Kwandibens



Calls for Justice for All Canadians

As this report has shown, and within every encounter, each person has a role to play in order to combat violence against Indigenous women, girls, and 2SLGBTQQIA people. Beyond those Calls aimed at governments or at specific industries or service providers, we encourage every Canadian to consider how they can give life to these Calls for Justice.

We call on all Canadians to:

15.1 Denounce and speak out against violence against Indigenous women, girls, and 2SLGBTQQIA people.

15.2 Decolonize by learning the true history of Canada and Indigenous history in your local area. Learn about and celebrate Indigenous Peoples' history, cultures, pride, and diversity, acknowledging the land you live on and its importance to local Indigenous communities, both historically and today.

15.3 Develop knowledge and read the *Final Report.* Listen to the truths shared, and acknowledge the burden of these human and Indigenous rights violations, and how they impact Indigenous women, girls, and 2SLGBTQQIA people today.

15.4 Using what you have learned and some of the resources suggested, become a strong ally. Being a strong ally involves more than just tolerance; it means actively working to break down barriers and to support others in every relationship and encounter in which you participate.

15.5 Confront and speak out against racism, sexism, ignorance, homophobia, and transphobia, and teach or encourage others to do the same, wherever it occurs: in your home, in your workplace, or in social settings.

15.6 Protect, support, and promote the safety of women, girls, and 2SLGBTQQIA people by acknowledging and respecting the value of every person and every community, as well as the right of Indigenous women, girls, and 2SLGBTQQIA people to generate their own, self-determined solutions.

15.7 Create time and space for relationships based on respect as human beings, supporting and embracing differences with kindness, love, and respect. Learn about Indigenous principles of relationship specific to those Nations or communities in your local area and work, and put them into practice in all of your relationships with Indigenous Peoples.

15.8 Help hold all governments accountable to act on the Calls for Justice, and to implement them according to the important principles we set out.

Suggested Resources for Learning:

National Inquiry into Missing and Murdered Indigenous Women and Girls. *Our Women and Girls Are Sacred: The Interim Report of the National Inquiry into Missing and Murdered Women and Girls*. http://www.mmiwg-ffada.ca/publications/.

National Inquiry into Missing and Murdered Indigenous Women and Girls. *Their Voices Will Guide Us: Student and Youth Engagement Guide.* http://www.mmiwg-ffada.ca/publications/.

Transcripts, testimonies, and public statements offered during the Truth-Gathering Process, available at www.mmiwg-ffada.ca/transcripts/ and http://www.mmiwg-ffada.ca/part-ii-and-part-iii-knowledge-keeper-expert-and-institutional-hearing-transcripts/.

In addition, please consult our bibliography for a list of all sources used in this report.

Suggested Resources for Allyship:

Amnesty International. "10 Ways to Be a Genuine Ally to Indigenous Communities." https://www.amnesty.org.au/10-ways-to-be-an-ally-to-indigenous-communities/.

Dr. Lynn Gehl. "Ally Bill of Responsibilities." http://www.lynngehl.com/uploads/5/0/0/4/5004954/ally_bill_of_responsibilities_poster.pdf.

Indigenous Perspectives Society. "How to Be an Ally to Indigenous People." https://ipsociety.ca/news/page/7/.

Montreal Urban Aboriginal Community Strategy Network. "Indigenous Ally Toolkit." https://gallery.mailchimp.com/86d28ccd43d4be0cfc11c71a1/files/102bf040-e221-4953-a9ef-9f0c5efc3458/Ally_email.pdf.



Lorne Cardinal, from Squamish, BC, reminds us that it's not over – there are still missing and murdered women in this country, and still work to be done. Credit: Nadya Kwandibens

Calls for Justice: Distinctions-Based Calls

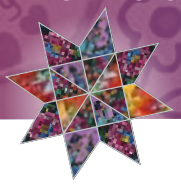
As we have maintained throughout the National Inquiry, and within this report, while many Indigenous women, girls, and 2SLGBTQQIA people share experiences of violence in common, the distinctions among these communities are important in understanding some of the specific ways, beyond the Calls for Justice already articulated, in which their rights to safety can be upheld by all governments, institutions and service providers. While the time limitations imposed upon the National Inquiry have not permitted an in-depth analysis based on regional or local specificity, we extend these Calls for Justice in relation to particular Indigenous communities – Inuit, Métis and First Nations as well as to Indigenous 2SLGBTQQIA people – whose distinctive needs must be addressed.

Inuit-Specific Calls for Justice:

Principles and guidelines for interpretation and implementation

Distinctions-Based Approach

Inuit, Métis, and First Nations are distinct peoples. Implementation of all recommendations in this *Final Report* and actions taken to ensure safety and social, economic, political, and cultural health and prosperity of Inuit women, girls, and 2SLGBTQQIA people must be done in a manner that is distinctions-based, recognizing and reflecting the distinct needs and governance structures of Inuit and reflective of the distinct relationship between Inuit and the Crown. They must also respect and appreciate the internal diversity within Inuit communities, including the diverse history, languages, dialects, and spiritual and religious beliefs.



Decision Making through Inuit Self-Determination

All actions taken to ensure the safety and well-being of Inuit women, girls, and 2SLGBTQQIA people must include the participation of Inuit women, girls, and 2SLGBTQQIA people and those with lived experience. Further, they must recognize and implement Inuit self-determination. All actions must be Inuit-led, rooted in Inuit laws, culture, language, traditions, and societal values. Implementation efforts will succeed only through the recognition and respect of Inuit knowledge, wisdom, and expertise.

Improving the safety and the social, economic, and cultural health and prosperity of Inuit women, girls, and 2SLGBTQQIA people can be achieved only through the sustained, wholesome, and transparent collaborative action of all governments (federal, provincial, and territorial) in full partnership with Inuit. Inuit society is artificially compartmentalized and divided through colonial geopolitical boundaries. Therefore, federal, provincial, and territorial jurisdictions must work with Inuit self-determination mechanisms to ensure appropriate decision making regarding intervention programs and services. Further, all governments must not use jurisdiction as an excuse to impede actions required to eliminating the social, economic, political, and cultural inequality and infrastructure gaps that are resulting in increased violence against Inuit women, girls, and 2SLGBTQQIA people.

Substantive Equality

State recognition, protection, and compliance with the human rights and Indigenous rights of Inuit are a legal imperative. Efforts by all governments are required to achieve substantive equality for Inuit. There must be true equality in outcomes. Nothing less than substantive equality is required to address the historical disadvantages, intergenerational trauma, and discrimination experienced by Inuit women, girls, and 2SLGBTQQIA people in order to ensure their social, economic, political, and cultural prosperity. In order to obtain substantive equality, all the specific needs of Inuit must be met in a culturally appropriate way and include equitable, sustainable and long-term resourcing and funding.

Calls for Justice for Inuit

Testimony shared by Inuit witnesses, experts, and Elders, and submissions by Inuit representative organizations, along with existing reports and research, demonstrated that Inuit have unique and distinct experiences of colonial oppression and violence. Further, witnesses emphasized distinct areas of concern and priority areas for Inuit women, girls, and 2SLGBTQQIA people that require distinct recommendations.

16.1 We call upon all governments to honour all socio-economic commitments as defined in land claims agreements and self-government agreements between Inuit and the Crown. These commitments must be upheld and implemented. Articles 23 and 24 of the Nunavut Land Claims Agreement, and commitments by governments to provide for the housing and economic needs of Inuit, must be fully complied with and implemented.

16.2 We call upon all governments to create laws and services to ensure the protection and revitalization of Inuit culture and language. All Inuit, including those living outside Inuit Nunangat, must have equitable access to culture and language programs. It is essential that Elders are included in the development and delivery of these programs.

16.3 We call upon all governments with jurisdiction in Inuit Nunangat to recognize Inuktut as the founding language, and it must be given official language status through language laws. Inuktut must be afforded the same recognition and protection and promotion as English and French within Inuit Nunangat, and all governments and agencies providing services to Inuit must ensure access to services in Inuktut, and invest in the capacity to be able to do so. Furthermore, all government and agency service providers must be culturally competent and educated in Inuit culture, laws, values, and history, also well as the history of colonial violence perpetuated by the Canadian state and government agents against Inuit.

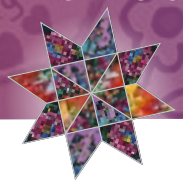
16.4 Given that the intergenerational transfer of Inuit knowledge, values, and language is a right that must be upheld, we call upon all governments to fund and support the recording of Inuit knowledge about culture, laws, values, spirituality, and history prior to and since the start of colonization. Further, this knowledge must be accessible and taught to all Inuit, by Inuit. It is imperative that educational institutions prioritize the teaching of this knowledge to Inuit children and youth within all areas of the educational curriculum.

16.5 Given that reliable high-speed Internet services and telecommunications are necessary for Inuit to access government services and to engage in the Canadian economic, cultural, and political life, we call upon all governments with jurisdiction in Inuit Nunangat to invest the infrastructure to ensure all Inuit have access to high-speed Internet.

16.6 We call upon all governments and Inuit organizations to work collaboratively to ensure that population numbers for Inuit outside of the Inuit homeland are captured in a disaggregated manner, and that their rights as Inuit are upheld. These numbers are urgently needed to identify the growing, social, economic, political, and cultural needs of urban Inuit.

16.7 We call upon all governments to ensure the availability of effective, culturally appropriate, and accessible health and wellness services within each Inuit community. The design and delivery of these services must be inclusive of Elders and people with lived experience. Closing the service and infrastructure gaps in the following areas is urgently needed, and requires action by all governments. Required measures include but are not limited to:

i The establishment and funding of birthing centres in each Inuit community, as well as the training of Inuit midwives in both Inuit and contemporary birthing techniques.



ii The establishment and funding of accessible and holistic community wellness, health, and mental health services in each Inuit community. These services must be Inuit-led and operate in accordance with Inuit health and wellness values, approaches, and methods.

iii The establishment and funding of trauma and addictions treatment and healing options in each Inuit community.

16.8 We call upon all governments to invest in the recruitment and capacity building of Inuit within the medical, health, and wellness service fields. Training and competency in both contemporary and Inuit medical, health, and wellness practices and methodologies are essential for effective services in these fields.

16.9 We call upon the Government of Canada, in partnership with Inuit, to establish and resource an Inuit Healing and Wellness Fund to support grassroots and community-led programs. This fund must be permanently resourced and must be administered by Inuit and independent from government.

16.10 We call upon all governments to develop policies and programs to include healing and health programs within educational systems. These programs must be Inuit-led and must provide the resources to teach Inuit children Inuit-appropriate socio-emotional coping skills, pride, and capacity.

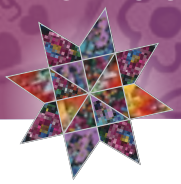
16.11 Given that healing occurs through the expression of art and culture, we call upon all governments within Inuit Nunangat to invest in Inuit artistic expression in all its forms through the establishment of infrastructure and by ensuring sustainable funds are available and accessible for Inuit artists.

16.12 We call upon all governments and service providers to ensure that Inuit men and boys are provided services that are gender- and Inuit-specific to address historic and ongoing trauma they are experiencing. These programs must be Inuit-led and -run, and must be well resourced and accessible.

16.13 We call upon all governments to take all measures required to implement the National Inuit Suicide Prevention Strategy with Inuit nationally and regionally, through Inuit Tapiriit Kanatami (ITK).

16.14 We call upon all federal, provincial, and territorial governments to review and amend laws in relation to child and family services to ensure they uphold the rights of Inuit children and families and conform to Inuit laws and values. Inuit parents and guardians must be provided access to Inuit-specific parenting and caregiving teachings and services.

16.15 In light of the multijurisdictional nature of child and family services as they currently operate for Inuit in Canada, we call upon the federal government, in partnership with Inuit, to establish and fund an Inuit Child and Youth Advocate with jurisdiction over all



Inuit children in care. In the absence of a federally mandated Inuit Child and Youth Advocate, we call on all provinces and territories with Inuit children in their care to each establish Inuit-specific child and youth advocates.

16.16 We call upon all government agencies providing child and family services to Inuit children to enumerate and report on the number of Inuit children in their care. This data must be disaggregated and the reports must be shared with Inuit organizations and Inuit child and youth advocates.

16.17 We call upon all governments to prioritize supporting Inuit families and communities to meet the needs of Inuit children, recognizing that apprehension must occur only when absolutely required to protect a child. Placement of Inuit children with extended family and in Inuit homes must be prioritized and resourced. Placement outside of their communities and outside their homelands must be restricted.

16.18 We call upon all governments to respect the rights of Inuit children and people in care, including those who are placed in care outside of their Inuit homelands. All governments must ensure that children and people in care have access to their families and kinship systems and have meaningful access to their culture and language and to culturally relevant services. All child and family services agencies must work with Inuit communities within their jurisdiction to meet their obligations to Inuit children in their care. We call upon all governments to immediately invest in safe, affordable, and culturally appropriate housing within Inuit communities and for Inuit outside of their homelands, given the links between the housing crisis and violence, poor health (including tuberculosis) and suicide. Immediate and directed measures are required to end the crisis.

16.19 We call upon all governments to develop and fund safe houses, shelters, transition houses, and second-stage housing for Inuit women, girls, and 2SLGBTQQIA people fleeing violence. These houses and shelters are required in all Inuit communities and in urban centres with large Inuit populations. Shelters must not require full occupancy to remain open and to receive funding. Further, they must be independent from child and family services agencies, as women may not seek shelter due to fear of agency involvement. This action includes the establishment and funding of shelters and safe spaces for families, children, and youth, including Inuit who identify as 2SLGBTQQIA, who are facing socio-economic crises in all Inuit communities and in urban centres with large Inuit populations.

16.20 We call upon all governments to support the establishment of programs and services designed to financially support and promote Inuit hunting and harvesting in all Inuit communities. All governments with jurisdiction in Inuit Nunangat must immediately increase minimum wage rates and increase social assistance rates to meet the needs of Inuit and to match the higher cost of living in Inuit communities. A guaranteed annual livable income model, recognizing the right to income security, must be developed and implemented.

16.21 We call upon all governments to ensure equitable access to high-quality educational opportunities and outcomes from early childhood education to post-secondary education within Inuit communities. Further, all governments must invest in providing Inuit women, girls, and 2SLGBTQQIA people with accessible and equitable economic opportunities.

16.22 We call upon all governments to fund and to support culturally and age-appropriate programs for Inuit children and youth to learn about developing interpersonal relationships. These programs could include, for example, training in developing healthy relationships and personal well-being and traditional parenting skills. Furthermore, Inuit children and youth must be taught how to identify violence through the provision of age-appropriate educational programs like the Good Touch/Bad Touch program offered in Nunavik.

16.23 We call upon all governments to work with Inuit to provide public awareness and education to combat the normalization of domestic violence and sexualized violence against Inuit women, girls, and 2SLGBTQQIA people; to educate men and boys about the unacceptability of violence against Inuit women, girls, and 2SLGBTQQIA people; and to raise awareness and education about the human rights and Indigenous rights of Inuit.

16.24 We call upon all governments to fund and to support programs for Inuit children and youth to teach them how to respond to threats and identify exploitation. This is particularly the case with respect to the threats of drugs and drug trafficking as well as sexual exploitation and human trafficking. This awareness and education work must be culturally and age-appropriate and involve all members of the community, including 2SLGBTQQIA Inuit.

16.25 We call upon all educators to ensure that the education system, from early childhood to post-secondary, reflects Inuit culture, language, and history. The impacts and history of colonialism and its legacy and effects must also be taught. Successful educational achievements are more likely to be attained and be more meaningful for Inuit when they reflect their socio-economic, political, and cultural reality and needs. Further, we call upon all governments with jurisdiction over education within the Inuit homeland to amend laws, policies, and practices to ensure that the education system reflects Inuit culture, language, and history.

16.26 We call upon all governments to establish more post-secondary options within Inuit Nunangat to build capacity and engagement in Inuit self-determination in research and academia. We call on all governments to invest in the establishment of an accredited university within Inuit Nunangat.

16.27 We call upon all governments to ensure that in all areas of service delivery – including but not limited to policing, the criminal justice system, education, health, and social services – there be ongoing and comprehensive Inuit-specific cultural competency training for public servants. There must also be ongoing and comprehensive training in such

areas as trauma care, cultural safety training, anti-racism training, and education with respect to the historical and ongoing colonialism to which Inuit have been and are subjected.

16.28 Given that the failure to invest in resources required for treatment and rehabilitation has resulted in the failure of section 718(e) of the *Criminal Code* and the Gladue principles to meet their intended objectives, we call upon all governments to invest in Inuit-specific treatment and rehabilitation services to address the root causes of violent behaviour. This must include but is not limited to culturally appropriate and accessible mental health services, trauma and addictions services, and access to culture and language for Inuit. Justice system responses to violence must ensure and promote the safety and security of all Inuit, and especially that of Inuit women, girls, and 2SLGBTQQIA people.

16.29 We call upon all governments and service providers, in full partnership with Inuit, to design and provide wraparound, accessible, and culturally appropriate victim services. These services must be available and accessible to all Inuit and in all Inuit communities.

16.30 We call upon Correctional Service Canada and provincial and territorial corrections services to recognize and adopt an Inuit Nunangat model of policy, program, and service development and delivery. This is required to ensure that Inuit in correctional facilities get the Inuit-specific treatment and rehabilitation programs and services they need. Further, it will ensure that Inuit women can remain within their Inuit homelands and are able to maintain ties with their children and families. Correctional Service Canada and provincial and territorial correctional services must ensure that effective, needs-based, and culturally and linguistically appropriate correctional services are made available for Inuit women, girls, and 2SLGBTQQIA people in custody. Inuit men and boys in custody must also receive specialized programs and services to address their treatment and rehabilitation needs and to address the root causes of violent behaviour. We call upon Correctional Service Canada to support and equitably fund the establishment of facilities and spaces as described in section 81 and section 84 of the *Corrections and Conditional Release Act,* within all Inuit regions.

16.31 We call upon Correctional Service Canada and provincial and territorial correctional services to amend their intake and data-collection policies and practices to ensure that distinctions-based information about Inuit women, girls, and 2SLGBTQQIA people is accurately captured and monitored. All correctional services must report annually to Inuit representative organizations on the number of Inuit women within correctional services' care and custody.

16.32 We call upon police services, in particular the Royal Canadian Mounted Police (RCMP), to ensure there is Inuit representation among sworn officers and civilian staff within Inuit communities. Inuit are entitled to receive police services in Inuktut and in a culturally competent and appropriate manner. The RCMP must ensure they have the capacity

to uphold this right. Within the Nunavut Territory, and in accordance with Article 23 of the Nunavut Land Claims Agreement, the RCMP has obligations to recruit, train, and retain Inuit. The RCMP must take immediate and directed measures to ensure the number of Inuit within the RCMP in Nunavut, and throughout the Inuit homelands, is proportionally representative.

16.33 We call upon all governments to invest in capacity building, recruitment, and training to achieve proportional representation of Inuit throughout public service in Inuit homelands.

16.34 Within the Nunavut Territory, we call upon the federal and territorial governments to fully implement the principles and objectives of Article 23 of the Nunavut Land Claims Agreement. Proportional representation is an imperative in the arenas of public services and, in particular, the child welfare system, social services, the criminal justice system, police services, the courts, and corrections throughout Inuit Nunangat.

16.35 We call upon the federal government and the Province of Quebec to ensure the intent and objectives of the policing provisions of the James Bay Northern Quebec Agreement are fully implemented, including Inuit representation, participation, and control over policing services within Nunavik. The federal government and the government of Quebec must ensure the Kativik Regional Police Force (KRPF) is resourced and provided with the legal capacity to provide Nunavik Inuit with effective and substantively equitable policing services. Urgent investments are required to ensure that the KRPF has the infrastructure and human resource capacity to meet its obligations to provide competent, Inuit-specific policing services.

16.36 We call upon all governments to ensure there are police services in all Inuit communities.



From Salluit, Nunavik, Elisapie Isaac is an Inuk singer/songwriter, mother, filmmaker and producer. She reminds us that lost loved ones are "Taken, Not Forgotten." Credit: Nadya Kwandibens

16.37 We call upon all governments within Inuit Nunangat to amend laws, policies, and practices to reflect and recognize Inuit definitions of "family," "kinship," and "customs" to respect Inuit family structures.

16.38 We call upon all service providers working with Inuit to amend policies and practices to facilitate multi-agency interventions, particularly in cases of domestic violence, sexualized violence, and poverty. Further, in response to domestic violence, early intervention and prevention programs and services must be prioritized.

16.39 We call upon all governments to support and fund the establishment of culturally appropriate and effective child advocacy centres like the Umingmak Centre, the first child advocacy centre in Nunavut, throughout the Inuit homeland.

16.40 We call upon all governments to focus on the well-being of children and to develop responses to adverse childhood experiences that are culturally appropriate and evidence-based. This must include but is not limited to services such as intervention and counselling for children who have been sexually and physically abused.

16.41 We call upon governments and Inuit representative organizations to work with Inuit women, girls, and 2SLGBTQQIA people to identify barriers and to promote their equal representation within governance, and work to support and advance their social, economic, cultural, and political rights. Inuit women, Elders, youth, children, and 2SLGBTQQIA people must be given space within governance systems in accordance with their civil and political rights.

16.42 We call upon the federal government to ensure the long-term, sustainable, and equitable funding of Inuit women's, youths', and 2SLGBTQQIA people's groups. Funding must meet the capacity needs and respect Inuit self-determination, and must not be tied to the priorities and agenda of federal, provincial, or territorial governments.

16.43 We call upon all governments and service providers within the Inuit homelands to ensure there are robust oversight mechanisms established to ensure services are delivered in a manner that is compliant with the human rights and Indigenous rights of Inuit. These mechanisms must be accessible and provide for meaningful recourse.

16.44 We call upon all governments to ensure the collection of disaggregated data in relation to Inuit to monitor and report on progress and the effectiveness of laws, policies, and services designed to uphold the social, economic, political, and cultural rights and well-being of Inuit women, girls, and 2SLGBTQQIA people. Monitoring and data collection must recognize Inuit self-determination and must be conducted in partnership with Inuit. Within any and all mechanisms established to oversee and monitor the implementation of the National Inquiry's recommendations, we call upon all governments to ensure the equitable and meaningful involvement of Inuit governments and representative organizations, including those of Inuit women, girls, and and 2SLGBTQQIA people.

16.45 We call upon the federal government to acknowledge the findings of the Qikiqtani Truth Commission and to work to implement the recommendations therein in partnership with Qikiqtani Inuit Association and the Inuit of the Qikiqtaaluk region.

16.46 Many people continue to look for information and the final resting place of their lost loved one. The federal government, in partnership with Inuit, has established the Nanilavut project. We recognize the significance of the project as an important step in healing and Inuit self-determination in the healing and reconciliation process. We call upon the federal government to support the work of the Nanilavut project on a long-term basis, with sustained funding so that it can continue to serve Inuit families as they look for answers to the questions of what happened to their loved ones. We further insist that it must provide for the option of repatriation of the remains of lost loved ones once they are located.

Métis-Specific Calls for Justice:

The Calls for Justice in this report must be interpreted and implemented in a distinctions-based manner, taking into account the unique history, culture and reality of Métis communities and people. This includes the way that Métis people and their issues have been ignored by levels of government, which has resulted in barriers to safety for Métis women, girls, and 2SLGBTQQIA people. The diversity of the experiences of Métis women, girls, and 2SLGBTQQIA people, both among themselves, and as between other Indigenous women, girls, and 2SLGBTQQIA people, must be fully recognized and understood.

All actions taken to ensure the safety and well-being of Métis women, girls, and 2SLGBTQQIA people must include their participation, including those with lived experience. In addition, the recognition and protection of, and compliance with, the human rights and Indigenous rights of Métis women, girls, and 2SLGBTQQIA people on a substantively equal basis is a legal imperative.

Métis witnesses who testified at the National Inquiry, and Parties with Standing's closing submissions, emphasized the need for greater awareness of Métis issues and distinctive realities, and practical supports for Métis families. They also focused on guiding principles such as: Métis self-determination, and the need for culturally-specific solutions; respect for human rights; prevention in relation to violence and child welfare, and substantively equal governmental support for Métis children and families; and, inclusion of all Métis perspectives in decision making, including 2SLGBTQQIA people and youth.

17.1 We call upon the federal government to uphold its constitutional responsibility to Métis people and to non-Status people in the provision of all programs and services that fall under its responsibility.

17.2 We call upon the federal government to pursue the collection and dissemination of disaggregated data concerning violence against Métis women, girls, and 2SLGBTQQIA people, including barriers they face in accessing their rights to safety, informed by Métis knowledge and experiences. We also call upon the federal government to support and fund research that highlights distinctive Métis experiences, including the gathering of more stories specific to Métis perspectives on violence.

17.3 We call upon all governments to ensure equitable representation of Métis voices in policy development, funding, and service delivery, and to include Métis voices and perspectives in decision-making, including Métis 2SLGBTQQIA people and youth, and to implement self-determined and culturally specific solutions for Métis people.

17.4 We call upon all governments to fund and support Métis-specific programs and services that meet the needs of Métis people in an equitable manner, and dedicated Métis advocacy bodies and institutions, including but not limited to Métis health authorities and Métis child welfare agencies.

17.5 We call upon all governments to eliminate barriers to accessing programming and services for Métis, including but not limited to barriers facing Métis who do not reside in their home province.

17.6 We call upon all governments to pursue the implementation of a distinctions-based approach that takes into account the unique history of Métis communities and people, including the way that many issues have been largely ignored by levels of government and now present barriers to safety.

17.7 We call upon all governments to fund and to support culturally appropriate programs and services for Métis people living in urban centres, including those that respect the internal diversity of Métis communities with regards to spirituality, gender identity, and cultural identity.

17.8 We call upon all governments, in partnership with Métis communities, organizations, and individuals, to design mandatory, ongoing cultural competency training for public servants (including staff working in policing, justice, education, health care, social work, and government) in areas such as trauma-informed care, cultural safety training, anti-racism training, and understanding of Métis culture and history.

17.9 We call upon all governments to provide safe transportation options, particularly in rural, remote, and northern communities, including “safe rides” programs, and to monitor high recruitment areas where Métis women, girls, and 2SLGBTQQIA individuals may be more likely to be targeted.

17.10 We call upon all governments to respect Métis rights and individuals’ self-identification as Métis.

17.11 We call upon all governments to support and fund dialogue and relationships between Métis and First Nations communities.

17.12 We call upon police services to build partnerships with Métis communities, organizations, and people to ensure culturally safe access to police services.

17.13 We call upon police services to engage in education about the unique history and needs of Métis communities.

17.14 We call upon police services to establish better communication with Métis communities and populations through representative advisory boards that involve Métis communities and address their needs.

17.15 We call upon all governments to fund the expansion of community-based security models that include Métis perspectives and people, such as local peacekeeper officers or programs such as the Bear Clan Patrol.

17.16 We call upon all governments to provide support for self-determined and culturally specific needs-based child welfare services for Métis families that are focused on prevention and maintenance of family unity. These services will also focus on: avoiding the need for foster care; restoring family unity and providing support for parents trying to reunite with children; healing for parents; and developing survivor-led programs to improve family safety. These services include culturally grounded parenting education and interventions that support the whole family, such as substance abuse treatment programs that accommodate parents with children and that are specifically suited to Métis needs and realities. We also call upon all governments to provide long-term stable funding for wraparound services and exceptional programs aimed at keeping Métis families together.

17.17 We call upon all governments to provide more funding and support for Métis child welfare agencies and for child placements in Métis homes.

17.18 We call upon all governments to establish and maintain funding for cultural programming for Métis children in foster care, especially when they are placed in non-Indigenous or non-Métis families.

17.19 We call upon all governments to address Métis unemployment and poverty as a way to prevent child apprehension.

17.20 We call upon all governments to fund and support programs for Métis women, girls, and 2SLGBTQQIA people, including more access to traditional healing programs, treatment centres for youth, family support and violence prevention funding and initiatives for Métis, and the creation of no-barrier safe spaces, including spaces for Métis mothers and families in need.

17.21 We call upon the federal government to recognize and fulfill its obligations to the Métis people in all areas, especially in health, and further call upon all governments for services such as those under FNIHB to be provided to Métis and non-Status First Nations Peoples in an equitable manner consistent with substantive human rights standards.

17.22 We call upon all governments to respect and to uphold the full implementation of Jordan's Principle with reference to the Métis.

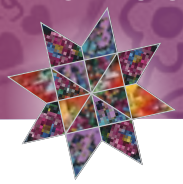
17.23 We call upon all governments to provide Métis-specific programs and services that address emotional, mental, physical, and spiritual dimensions of well-being, including coordinated or co-located services to offer holistic wraparound care, as well as increased mental health and healing and cultural supports.

17.24 We call upon all governments and educators to fund and establish Métis-led programs and initiatives to address a lack of knowledge about the Métis people and culture within Canadian society, including education and advocacy that highlights the positive history and achievements of Métis people and increases the visibility, understanding, and appreciation of Métis people.

17.25 We call upon all governments to fund programs and initiatives that create greater access to cultural knowledge and foster a positive sense of cultural identity among Métis communities. These include initiatives that facilitate connections with family, land, community, and culture; culturally specific programming for Métis 2SLGBTQQIA people and youth; events that bring Métis Elders, Knowledge Keepers and youth together; and mentorship programs that celebrate and highlight Métis role models.



Sharon Johnson is sister to Sandra Johnson, killed in 1992. Every year she organizes a Valentine's Day Memorial Walk in Thunder Bay to honour and remember those who are no longer with us. Credit: Nadya Kwandibens



17.26 We call upon all governments to fund and support cultural programming that helps to revitalize the practise of Métis culture, including integrating Métis history and Métis languages into elementary and secondary school curricula, and programs and initiatives to help Métis people explore their family heritage and identity and reconnect with the land.

17.27 We call upon all governments to pursue the development of restorative justice and rehabilitation programs, including within correctional facilities, specific to Métis needs and cultural realities, to help address root causes of violence and reduce recidivism, and to support healing for victims, offenders, and their families and communities.

17.28 We call upon all governments to provide increased victim support services specific to Métis needs to help Métis victims and families navigate the legal system and to support their healing and well-being throughout the process of seeking justice.

17.29 We call upon all actors within the justice system to engage in education and training regarding the history and contemporary realities of Métis experiences.

2SLGBTQQIA-Specific Calls for Justice:

Witnesses who testified at the National Inquiry emphasized the need for greater awareness of 2SLGBTQQIA issues, including the important history and contemporary place of 2SLGBTQQIA people within communities and ceremony, and practical supports and safe places for 2SLGBTQQIA people. Several priority areas were identified, including policing, education, justice, socio-economic priorities, health and healing, and child welfare. Witnesses also focused on guiding principles such as self-determined and culturally-specific solutions for 2SLGBTQQIA people, respect for human rights, prevention in relation to violence and child welfare, and inclusion of all perspectives in decision making, including youth.

Submissions made to the National Inquiry, specific to 2SLGBTQQIA peoples, reflected the need for a distinctions-based approach that takes into account the unique challenges to safety for 2SLGBTQQIA individuals and groups, including youth.

18.1 We call upon all governments and service providers to fund and support greater awareness of 2SLGBTQQIA issues, and to implement programs, services, and practical supports for 2SLGBTQQIA people that include distinctions-based approaches that take into account the unique challenges to safety for 2SLGBTQQIA individuals and groups.

18.2 We call upon all governments and service providers to be inclusive of all perspectives in decision making, including those of 2SLGBTQQIA people and youth.

18.3 We call upon all governments, service providers, and those involved in research to change the way data is collected about 2SLGBTQQIA people to better reflect the presence of individuals and communities, and to improve the inclusion of 2SLGBTQQIA people in research, including 2SLGBTQQIA-led research.

18.4 We call upon all governments, service providers, and those involved in research to modify data collection methods to:

i Increase accurate, comprehensive statistical data on 2SLGBTQQIA individuals, especially to record the experiences of trans-identified individuals and individuals with non-binary gender identities.

ii Eliminate "either-or" gender options and include gender-inclusive, gender-neutral, or non-binary options – for example, an "X-option" – on reporting gender in all contexts, such as application and intake forms, surveys, Status cards, census data and other data collection.

iii Increase precision in data collection to recognize and capture the diversity of 2SLGBTQQIA communities: for example, the experiences of Two-Spirit women/lesbians, and differentiations between Two-Spirit and trans-identified individuals and between trans-masculine and trans-feminine experiences.

18.5 We call upon all governments and service providers to ensure that all programs and services have 2SLGBTQQIA front-line staff and management, that 2SLGBTQQIA people are provided with culturally specific support services, and that programs and spaces are co-designed to meet the needs of 2SLGBTQQIA clients in their communities.

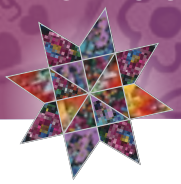
18.6 We call upon all governments and service providers to fund and support youth programs, including mentorship, leadership, and support services that are broadly accessible and reach out to 2SLGBTQQIA individuals.

18.7 We call upon all governments and service providers to increase support for existing successful grassroots initiatives, including consistent core funding.

18.8 We call upon all governments and service providers to support networking and community building for 2SLGBTQQIA people who may be living in different urban centres (and rural and remote areas), and to increase opportunities for 2SLGBTQQIA networking, collaboration, and peer support through a national organization, regional organizations, advocacy body, and/or a task force dedicated to advancing action to support the well-being of Indigenous 2SLGBTQQIA persons in Canada.

18.9 We call upon First Nations, Métis, and Inuit leadership and advocacy bodies to equitably include 2SLGBTQQIA people, and for national Indigenous organizations to have a 2SLGBTQQIA council or similar initiative.

18.10 We call upon all governments and service providers to provide safe and dedicated ceremony and cultural places and spaces for 2SLGBTQQIA youth and adults, and to advocate for 2SLGBTQQIA inclusion in all cultural spaces and ceremonies. These 2SLGBTQQIA-inclusive spaces must be visibly indicated as appropriate.



18.11 We call upon all governments, service providers, industry, and institutions to accommodate non-binary gender identities in program and service design, and offer gender-neutral washrooms and change rooms in facilities.

18.12 We call upon all police services to better investigate crimes against 2SLGBTQQIA people, and ensure accountability for investigations and handling of cases involving 2SLGBTQQIA people.

18.13 We call upon all police services to engage in education regarding 2SLGBTQQIA people and experiences to address discrimination, especially homophobia and transphobia, in policing.

18.14 We call upon all police services to take appropriate steps to ensure the safety of 2SLGBTQQIA people in the sex industry.

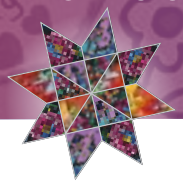
18.15 We call upon all governments, educators, and those involved in research to support and conduct research and knowledge gathering on pre-colonial knowledge and teachings about the place, roles, and responsibilities of 2SLGBTQQIA people within their respective communities, to support belonging, safety, and well-being.

18.16 We call upon all governments and educators to fund and support specific Knowledge Keeper gatherings on the topic of reclaiming and re-establishing space and community for 2SLGBTQQIA people.

18.17 We call upon all governments, service providers, and educators to fund and support the re-education of communities and individuals who have learned to reject 2SLGBTQQIA people, or who deny their important history and contemporary place within communities and in ceremony, and to address transphobia and homophobia in communities (for example, with anti-transphobia and anti-homophobia programs), to ensure cultural access for 2SLGBTQQIA people.

18.18 We call upon all governments and service providers to educate service providers on the realities of 2SLGBTQQIA people and their distinctive needs, and to provide mandatory cultural competency training for all social service providers, including Indigenous studies, cultural awareness training, trauma-informed care, anti-oppression training, and training on 2SLGBTQQIA inclusion within an Indigenous context (including an understanding of 2SLGBTQQIA identities and Indigenous understandings of gender and sexual orientation). 2SLGBTQQIA people must be involved in the design and delivery of this training.

18.19 We call upon all governments, service providers, and educators to educate the public on the history of non-gender binary people in Indigenous societies, and to use media, including social media, as a way to build awareness and understanding of 2SLGBTQQIA issues.



18.20 We call upon provincial and territorial governments and schools to ensure that students are educated about gender and sexual identity, including 2SLGBTQQIA identities, in schools.

18.21 We call upon federal and provincial correctional services to engage in campaigns to build awareness of the dangers of misgendering in correctional systems and facilities and to ensure that the rights of trans people are protected.

18.22 We call upon federal and provincial correctional services to provide dedicated 2SLGBTQQIA support services and cultural supports.

18.23 We call upon coroners and others involved in the investigation of missing and murdered Indigenous trans-identified individuals and individuals with non-binary gender identities to use gender-neutral or non-binary options, such as an X-marker, for coroners' reports and for reporting information related to the crimes, as appropriate.

18.24 We call upon all governments to address homelessness, poverty, and other socio-economic barriers to equitable and substantive rights for 2SLGBTQQIA people.

18.25 We call upon all governments to build safe spaces for people who need help and who are homeless, or at risk of becoming homeless, which includes access to safe, dedicated 2SLGBTQQIA shelters and housing, dedicated beds in shelters for trans and non-binary individuals, and 2SLGBTQQIA-specific support services for 2SLGBTQQIA individuals in housing and shelter spaces.

18.26 We call upon health service providers to educate their members about the realities and needs of 2SLGBTQQIA people, and to recognize substantive human rights dimensions to health services for 2SLGBTQQIA people.

18.27 We call upon health service providers to provide mental health supports for 2SLGBTQQIA people, including wraparound services that take into account particular barriers to safety for 2SLGBTQQIA people.

18.28 We call upon all governments to fund and support, and service providers to deliver, expanded, dedicated health services for 2SLGBTQQIA individuals including health centres, substance use treatment programs, and mental health services and resources.

18.29 We call upon all governments and health service providers to create roles for Indigenous care workers who would hold the same authority as community mental health nurses and social workers in terms of advocating for 2SLGBTQQIA clients and testifying in court as recognized professionals.

18.30 We call upon federal, provincial, and territorial governments and health service providers to reduce wait times for sex-reassignment surgery.

18.31 We call upon all governments and health service providers to provide education for youth about 2SLGBTQQIA health.

18.32 We call upon child welfare agencies to engage in education regarding the realities and perspectives of 2SLGBTQQIA youth; to provide 2SLGBTQQIA competency training to parents and caregivers, especially to parents of trans children and in communities outside of urban centres; and to engage in and provide education for parents, foster families, and other youth service providers regarding the particular barriers to safety for 2SLGBTQQIA youth.

1 National Inquiry into Missing and Murdered Indigenous Women and Girls, *Interim Report*.

2 Ibid.

3 Canadian Human Rights Commission, "Submission by the Canadian Human Rights Commission to the Government of Canada Pre-Inquiry Design Process."

4 National Inquiry into Missing and Murdered Indigenous Women and Girls, *Interim Report,* 22.

5 National Inquiry into Missing and Murdered Indigenous Women and Girls, *Interim Report*.

6 Ibid.

7 Available at https://fncaringsociety.com/spirit-bear-plan



An Acknowledgement of All Those Who Shared Their Truth

We acknowledge all of the family members, survivors, Elders, Knowledge Keepers, experts and institutional witnesses who shared their truth with the National Inquiry. This list includes all public witnesses who shared in the Truth-Gathering Process, named below. Some names may appear more than once if they shared in multiple formats.

While we can't name the many people whose statements will not be released to the public, we pay tribute to them as well.

To everyone, thank you.

Whitehorse, Yukon – Part 1 Community Hearing

Allan
Ann M. R.
Ann S.
Annette E.
Bella B.
Bryan J.
Cathy D.
Cecilia G.
Cindy A.
Crystal B.
Darla-Jean L.
Dennis S.
Diane L.
Dorothy H.
Edna D.
Florence W.
Frances N.
Gina G.
Greta J.
Hammond D.
Heather A.
Ivan B.
Jane A. C.
Joan J.
Joy O.
Lloyd C.
Logan B.
Lorraine D.
Marilyn S.
Mary C.
May B.
Norman D.
Pamela B.
Shaun L.
Starr D.
Terri S.
Terry L.
Toni B.
Tracy C.
William C.
Yvonne S.

Smithers, British Columbia – Part 1 Community Hearing

Agnes C.

Alyson Guno [panellist]

Annalee Parker [panellist]

Autumn Vinson [panellist]

Christine Derrick [panellist]

Christopher Spencer [panellist]

Claudia W.

Craig Edes [panellist]

Elijah Stephens [panellist]

Garry K.

Gladys R.

Greg M.

Herbert W.

Jocelyn K.

Larry Derrick [panellist]

Laura M.

Linda Spencer [panellist]

Lorna B.

Lucy S.

Madison Seymour [panellist]

Marlene J.

Megan Christiansen [panellist]

Melynee McDames [panellist]

Biilts'ik Colleen Austin [panellist]

Norman W.

Rachelle W.

Rhonda L. M.

Rita M.

Chief Roddy S.

Shari M.

Stephanie R.

Ted M.

Tom C.

Travis Hebert [panellist]

Vicki H.

Violet S.

Chief Vivian T.

Winnie S.

Winnipeg, Manitoba – Part 1 Community Hearing

Alaya M.

Alexis

Barbara H.

Bernadette S.

Bernice C.

Betty R.

Cecil J.

Cheryl A.

Courtney B.

Darlene C.

Earl M.

Elora S.

Erin H.

Fallon F.

Forrest F.

Gerri P.

Gertrude F.

Grace C.

Isabel W.

Jade F.

Jenny L.

Joan W.

Justine S.

Ken B.

Kim M.

Leah Gazan [panellist]

Leona Starr [panellist]

Lisa H.

Lorna S.

Marie A. B.

Mary S.

Matthew W.

Melissa C.

Mike R.

Pierre D.

Rachel W.

Rachel W.

Sharon H.

Sharon J.

Sheryl M.

Sonny P.

Stephanie D.

Sue C.

Tamara S.

Tim H.

Vernon M.

Wilfred C.

Willie S.

Membertou, Nova Scotia – Part 1 Community Hearing

Agnes G.
Audrey S.
Becky M.
Candice S.
Cheryl M.
Clayton S.
Darlene G.
Delilah S.
Deveron P.
Francis P.
Georgina D.
Joe M.
Marie P.
Miriam S.
Monique F. H.
Natalie G.
Paula S.
Rebecca M.
Robert P. Jr.
Robert P. Sr.
Vanessa B.

Edmonton, Alberta – Part 1 Community Hearing

Adele W.
Adrienne B.
Arlene P.
Berna B.
Brenda St. S.
Carol B.
Connie F.
Danette P. C.
Daniel P.
Edward L.
Elaine D.
Gail K. L.
Gayle G.
Henry F.
Joanne A.
Joyce E.
Judy C.
Keanu G.
Lance F.
Lane F.
Lorna M.
Marilyn B.
Mary F.
Melanie D.
Muriel W.
Nancy C.
Nicole W.
Paul T.
Ricki M.
Roxanne R.
Sharon P.
Stephanie H.
Vanessa C.
Virginia L.-H.
Wilbert A.

Saskatoon, Saskatchewan – Part 1 Community Hearing

Barbara B.
Brenda F.
Brenda O.
Carol W.
Connie L.
Conrad B.
Crystal F.
Danielle E.
Debbie G.
Delores S.
Dionne D.
Doreen W.
Dorthea S.
Eva P.
Everett S.
Gord S.
Gwenda Y.
Josephine L.
Lance S.
Laura A.
Leslie K.
Leslie M.
Lillian P.
Linda Y.
Lynda J-S.
Margaret D.
Marilyn W.
Mary L.
Maxine G.
Mona W.

Myrna L.
Nahanni O.
Percy P.
Pernell B.
Raylene K.
Shayleen G.
Sheila K.
Sheila L.
Shirley H.
Sonia B.
Trent D.

Maliotenam, Quebec – Part 1 Community Hearing

Agnes P.
Alice L. T.
Alma M.
Ambroise M.
Anastasia N.
Andrée V.
Armand E.
Caroline E.
Charles M.
Christine L.
Déborah E.
Denise F.
Edmond J.
Elizabeth M.
Germaine M.
Gilberte V.
Gloria S.
Jeanne d'Arc V.
Jeannette P.
Jenny R.
Jérôme M.
Lise J.
Lucie S.
Mary M.
Noëlla M.
Rachel M.
Simone B.
Sylvanne B.
Thérèse L.
Viviane E.
Yvette B.

Thunder Bay, Ontario – Part 1 Community Hearing

Anita R.
Bonnie S.
Candace P.
Carol Q.
Charlotte M.
Chief Connie M.
Chief Janice H.
Cee Jai J.
Crystal D.
Diane G.
Glenda S.
Ina C.
James H.
Jody K.
Lillian S.
Mary N.
Mary S.
Melissa S.
Micah H.
Raven K.
Rhoda J.
Stewart H.
Vicki L.

Yellowknife, Northwest Territories – Part 1 Community Hearing

Angie S.
Candice M.
Cindi-Rae H.
Cindy A.
Dean M.
Esther S.
Freda C.
Gail C.
Geraldine S.
Grace S.
Irene F.
Jaclyn (Jayda) A.
James N. J.
John L.
Kathy M.
Lesa S.
Noeline V.
Roxane L.
Ruby F.
Sandra F. L.
Violet S.

Moncton, New Brunswick – Part 1 Community Hearing

Allan Sabattis-Atwin [panellist]

Barbara B.

Chelsea Jadis [panellist]

Deanna B.

Dr. Judy Clark [panellist]

Elder Imelda Perley Opolahsomuwehs [panellist]

Elder Miigam'agan [panellist]

Fred F.

Kindra B.

Leona Simon [panellist]

Madison Donovan [panellist]

Pamela F.

Rankin Inlet, Nunavut – Part 1 Community Hearing

Arsene A.

Bernadette K.

Danielle C.

David R.

Emilia A.

Jayko L.

Jeannie A.-Q.

Killaq E.-S.

Janet B.

Laura M.

Martha A. U.

Micah A.

Nikki K.

Sophie N.

Susan E.

Happy Valley-Goose Bay, Newfoundland and Labrador – Part 1 Community Hearing

Amena E. H.

Benigna A. I.

Charlotte W.

Dionne W.-Y.

Gordon O.

Harriet (Rutie) L.

Johannes Lampe

Kim C-M.

Silpa O.

Sylvia M.

Montreal, Quebec – Part 1 Community Hearing

Adrienne A.

Angela G.

Angèle P.

Annette D.

Annie Arnatuk [panellist]

Anthony G.

Antoinette F.

Barbara S.

Beatrice R. T.

Bessie C. B.

Françoise R.

Carol D.

Catherine A.

Cheryl M.

Daniel P.

Delima F.

Denise P-M.

Desneiges P.

Érica B.

Florence D.

Francine D.

Francine F.

Jacqueline F. O.

Jean-Marc Q.

Jeannie C.

Jeannie C.

Karen Baker-Anderson [panellist]

Kirby B.

Lizzie Aloupa [panellist]

Lizzie C.

Lucie D.

Lucie Q.

Manon O.

Marie-Jeanne B.

Marie-Louise A.

Mary Thomassie [panellist]

Mary-Annie B.

Maurice K.

Nathalie H.

Olivier G.

Rebecca Jones [panellist]

Reepa Evic-Carleton [panellist]

Sarah B.
Sarah N.
Silas B.
Theresa “Tess” L.

Thompson, Manitoba – Part 1 Community Hearing

Arla T.
Carol W.
Christine M.
Dennis A.
Fred S.
Helen B.
Hilda A. P.
Janet L.
Keith A.
Lianna A.
Lillian C.
Mark T.
Melvin A.
Minnie A.
Rita T.
Susan C.

Vancouver, British Columbia – Part 1 Community Hearing

Althea W.
Angela L.
Anni P.
Anthony S.
Archie P.
Ashley S.
Audrey S.
Benedict P.
Bernie W.
Blu W.
Bonnie F.
Candice C. S.
Carla M.
Catherine M.
Cheylene Moon [panellist]
Chief Judy W.
Chief Marilyn Slett [panellist]
Claude M.
Cora M.
Cynthia C.
Danielle S.
Dawn G.
Delilah P.
Dorothy P.
Elizabeth M. W.
Erin Pavan [panellist]
Evelyn Y.
Fialka Jack [panellist]
Floyd P.
Gertrude P.
Gladys R.
Grace T.
Halie B.
Jacquita W.
Jamie L. H.
Jamie Lee Hamilton [panellist]
Jason P.
Joann Green [panellist]
Johanne B.
Joni M. G.
Juanita D.
Verna W.
Karen C.
Kelli L.
Kim R.
Leona Humchitt [panellist]
Leonard G.
Lillian H.
Linda L.
Lisa B. J.
Lisa J. R.
Lori D.
Lorna B.
Maggy (Margaret) G.
Marge H.
Mark Handley [panellist]
Mary A. W.
Mavis Windsor [panellist]
Melodie C.
Millie P.
Minnie K.
Mona S.
Moses M.
Myrna A.
Nancy W.
Nicole D. B.
Patrick S.

Rande C.

Robert C.

Robin R.

Roxana W.

Samantha P.

Seth L.

Shae-Lynn Noskye [panellist]

Shelley J.

Shelley O. L.

Stephanie R.

Trevor J.

Trudy S.

Vicki L.

Victor L.

Viola Thomas [panellist]

Winnipeg, Manitoba – Part 3 Expert & Knowledge Keeper Hearing: "Indigenous Laws & Decolonizing Practices/Perspectives"

Dawnis Kennedy (Minnawaanigogiizhigok)

Dr. Hadley Friedland

Karen Drake

Elder Kunuk Muckpulook

Sandra Omik

Tuma Young

Dr. Val Napoleon

Quebec City, Quebec – Part 3 Expert & Knowledge Keeper Hearing: "Human Rights Framework"

Corey O'Soup

Brenda Gunn

Dr. Dalee Sambo Dorough

Fay Blaney

Jean Leclair

Naiomi Metallic

Timothy Argetsinger

Tracy Denniston

Calgary, Alberta – Part 2 Institutional Hearing: "Government Services"

Betty Ann Pottruff

Christine Dumaine

Jackie Anderson

John Phelps

Josie Nepinak

Leanne Gardiner

Naomi Giff-McKinnon

Nakuset

Sandra Montour

Dr. Valérie Gideon

Toronto, Ontario – Part 3 Expert & Knowledge Keeper Hearing: "Racism"

Albert McLeod

Amy Hudson

Dr. Barry Lavallee

Dr. Cindy Blackstock

Fallon Andy

Farida Deif

Jesse Wente

Sylvia Moore

Tanya Talaga

Regina, Saskatchewan – Part 2 Institutional Hearing: "Police Policies & Practices"

Detective Constable Alana Morrison

Deputy Commissioner Brenda Butterworth-Carr

Commissioner Brenda Lucki

Retired Chief Clive Weighill

Daniel Bellegarde

Sergeant Dee Stewart

Chief Jean-Pierre Larose

Jean Vicaire

Chief Superintendent Mark Pritchard

Captaine Paul Charbonneau

Richard Coleman

Yvonne Niego

Iqaluit, Nunavut – Mixed Parts 2 & 3 Institutional & Expert/Knowledge Keeper Hearing: "Colonial Violence"

Elder Elisapi Davidee Aningmiuq

Hagar Idlout-Sudlovenick

Inukshuk Aksalnik

Dr. Janet Smylie

Jasmine Redfern

Jeffrey McNeil-Seymour

T.J. Lightfoot

Quebec City, Quebec – Mixed Parts 2 & 3 Institutional & Expert/Knowledge Keeper Hearing: "Criminal Justice Oversight & Accountability"

Connie Greyeyes

Diane Sere

Ellen Gabriel

Jacqueline Hansen

Kassandra Churcher

The Honourable Kim Beaudin

Mike Metatawabin

Patricia Tate

Renée Brassard

Savannah Gentile

Chief Terry Armstrong

Winnipeg, Manitoba – Mixed Parts 2 & 3 Institutional & Expert/Knowledge Keeper Hearing: "Child & Family Welfare"

Dr. Allan Wade

Dr. Amy Bombay

Dr. Cindy Blackstock

Cora Morgan

Dr. Mary Ellen Turpel-Lafond

Sarah Clark

Susan Aglukark

St. John's, Newfoundland and Labrador – Mixed Parts 2 & 3 Institutional & Expert/Knowledge Keeper Hearing: "Sexual Exploitation, Human Trafficking & Sexual Assault"

Chief Danny Smyth

Staff Sergeant Darryl Ramkissoon

Diane Redsky

Jennisha Wilson

Assistant Commissioner Joanne Crampton

Chief Joe Boland

Assistant Deputy Attorney General Juanita Dobson

Lanna Moon Perrin

Mary Fearon

Mealia Sheutiapik

Dr. Pertice Moffitt

Dr. Robyn Bourgeois

Rachel Willan

Inspector Tina Chalk



Statements

The witnesses listed below have chosen to share their statement publicly, either under their own name, a pseudonym or their initials. However, this list is not yet complete. This is because the National Inquiry works with each family member or survivor to determine the level of confidentiality their statement requires, as well as to ensure it complies with other legal requirements. This review process was still ongoing by the time the *Final Report* went to press.

To access all of the truths shared publicly through the statement-gathering process, please visit our website at www.mmiwg-ffada.ca.

"A.B."
"A.B."
"April"
"Betty J."
"Jade"
"Kohkom"
"Mother Bear"
"Sister 1"
"Woman from Dakelh Nation"
A.F.
Aggie M.
Alaiyne C.
Alexander S.
Alisha R.
Amber K.
Ann L.
Ann S.
Anne-Marie A.
Archie P.
Ashley J.
Audrey S.
B.W.
Barb C.
Barb L.
Bear T.
Bernard A.
Bernice K.
Blade F.
Bobbie J.
Bobby M.
Bonnie P.
Brenda B.
Brenda G.
Brenda W.
Brenda W.
Brent B.
Brent C.
Brett M.
Bridget P.
Byron M.
Candice N.
Carol M.
Caroline B.
Caroline S.-O.
Catherine M.
Catherine M.
Catherine A. M.
Cathy C.
Cathy W.
Cecilia B.
Chantal H.
Chantell S.
Charles P.
Charlotte J.
Chelsea J.
Cheryl A. J.
Christine C.
Chrystal S.
Cindy H.
Coreen A.
Cori K.
Crystal S.
Dana F.
Daniel A.



Daniel B.
Danielle B.
Danielle S.-O.
Danny P.
Darlene S.
David C.
Deana B.
Deanna J.
Deanna S.
Debra P.
Dennis L.
Desiree W.
Destiny G.
Dianne B.
Dominic C.
Donalee S.
Donna C.
Doris F.
Doris G.
Dorothy S.
Duncan F. G.
E.M.
Edmund S.
Edna H.
Elaine A.
Elaine B. D.
Elaine R.
Eleanor K.
Elijah B.
Elizabeth B.
Ellen B.
Emily P.
Evelyn C.
Ezekial B.
Falina C.
Fay B.
Francis M.
Freda C.
Freda H.
Gary D.
Gary M.
Gary O.
George D.
Gloria L.
Gloria O.
Gloria S.
Gwen W.
Harold R.
Hazel B. R.
Hazel M.
Henrietta I.
Herman N.
Ida B.
Irene Q.
Jacalyn S.
Jacqualene W.
Jacqueline A.
James W.
Jamie H.
Janet T.
Janice A.
Jaylene D.
Jeanette G.
Jenna B.
Jennie B.
Jennifer G.
Jennifer H.
Jennifer S.
Jennifer S.
Jennifer T.
Jeremiah B.
Jerry G.
Jimmy T.
Joachim B.
Joan B.
Jocelyn W.
John S.
Jones O.
Judy F.
Julie Ann A.
June B.



Karen B.-B.
Karen E.
Karen K.
Karin S.
Karissa J.
Kathy A.
Kathy K.
Kenneth T.
Kerrigan F.
Kristal G.
Laura L.
Laurence M.
Laurie B.
Lawrence B.
Leesee K.
Leona W.
Lillian C.
Lillian H.
Lina G.
Linda M.
Lionel C.
Lizz N.
Loretta P. L.
Lornie B.
Lorraine S.
Lucy G.
Mabel J.
Madeleine D. E.
Madison C.
Maggie M. G.
Maggie H.
Margaret S.
Margaret V. H.
Marge H.
Margie A.
Maria S.
Marie M.
Marie-Jeanne A.
Marie-Louise N.
Marilou S.
Martha M.
Mary C.
Mary Jane K.
Matilda W.
Maura G.
Melanie M.
Michael W.
Michele B.
Michele G.
Michelle R.
Muriel C.
N.A.
Nancy B.
Nancy G.
Natasha A.
Nicole A.
Nina J.
Norma J.
Norma J.
Pam W.
Patsy C.
Paula M.
Paula P.
Pearlene B.
Peter B.
Peter B.
Peter Q.
Phoebe S.
Phyllis R.
Phyllis R.
Pierre-Paul N.
R.P.
Rachel E.
Rejeanne W.
Rhea F.
Ruth M.
S.A.
S.M.
Sadie C.
Sara H.
Sarah A.

Sarah N.

Shara L.

Sharna S.

Sharon J.

Sharon L. P.

Sheena J.

Shirley C.

Shirley T.

Siasi A.

Sim'oogit Hay'maas Chester M.

Sonia B.

Sophia B.

Stephanie S.

Steven A.

Sue C.

Sylvia G.

Tama H.

Tammy B.

Terrell D.

Terri S.

Terriea W.

Thelma F.

Therese M.

Thérèse N.

Thomas S.

Thomas S.

Tom M. B.

Toni C.

V.P.

Valentino P.

Veronica M.

Véronique A.

Vicki H.

Vicky L.

Vince M.

Vincent J.

Virginia C.

Vivian B.

Wendy L.-L.

Wendy R.

William F.

Yvan P.

Legacy Archives

This list includes everyone who publicly donated an artistic expression to the National Inquiry's Legacy Archive.

Adele E. Waskewitch

Adele Siobhan Keyes

Agnes Poker

Aileen Marian Norton Swift

Andrea Denise Menard

Anne Anderson

Annie Grace Ross

Audrey Siegl

Ben Napoleon Richard

Beverley Susan Beckley

Billie Jeanne Lynn Sinclair

Brandi Leigh Price

Brandon Claire Sebastian Poitras

Brigitte André

Calvin Kieran Bruce Charlie-Dawson

Calvin Marcellous Dawson

Cheryl L. Wadhams

Chris Scott

Christine Lily Baker

Dee-Jay Monika Rumbolt

Don Weitz

Edith Darlene Clarke

Elaine Margaret Bomberry



Erika Liisa-Irene Richard

Garth Oliver Bowen

George Frederick Connell

Geraldine (Gerri) Sharpe

Grégoire Canapé

Harriet Lillian Prince

Hermina Joldersma

Ina Betty George

Irvin J. Waskewitch

Jacqueline Marie Maurice

Jason Tulugak Daniel Sikoak

Jean St. Onge

Jeannette Vollant

Jeannette Vollant

Jessica Przeszlo

Juanita Desjarlais

Kahlan Liberty Hanuse

Kathleen Nisbet

KyeOwna Marie Miller

Latisha Adriane Tori Wadhams

Lorelei Sharon Williams

Lorraine Frederica Richard

Louis-Georges Fontaine

Louise Imbeault

Lydia Lee Ann Marie Dawson

Marcelline Blacksmith

Maranada Roseanne Johnson

Mari Charlie

Marie Louise Mark

Melannie Belly

Melissa Danielle Cook

Mélissa Picard

Melodie Casella

Mikhayla Myrtie Patterson

Muskosis Lonny Victor Morin

Murray Steven Porter

Mylinda Lucille Gislason

Nadzin Yvette-Marie DeGagné

Nicole Carpenter

Ovide Robert Caribou

Pavel Desjarlais

Racelle Lillian Koay

Rory Dawson

Samantha Pelkey

Shawnee Bernadette Monchalin

Sheree Elaine Shiyehno

Shevonne Hall

Susan Elaine Ouriou

Susan Marie Weber

Tevin Sage Meetoos

Toni Lemaigre

Valerie A. Davidson

Vern

Véronique André

Vince Fontaine

Yvette Bellefleur

Yvonne Marie Chartrand



www.mmiwg-ffada.ca