



## 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.<sup>1</sup> 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.<sup>2</sup>

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.<sup>3</sup>

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.<sup>4</sup>

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 2SLGBTQIA 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.<sup>5</sup>

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, 2SLGBTQIA 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.<sup>6</sup> 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.



*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*

- 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 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 post-natal 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.<sup>7</sup>
- 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/](http://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](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](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, whole-some, 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 Inuktitut 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 2SLGBTQIA 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 2SLGBTQIA 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 2SLGBTQIA 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 2SLGBTQIA 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 2SLGBTQIA 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.

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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: “Indige-  
nous Laws & Decolonizing  
Practices/Perspectives”**

Dawnis Kennedy  
(Minnawaanigogizhigok)  
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 Institu-  
tional & 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 Institu-  
tional & 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 Exploita-  
tion, 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  
Mealina 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](http://www.mmiwg-ffada.ca).

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

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

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

Sarah N.	Sue C.	Valentino P.
Shara L.	Sylvia G.	Veronica M.
Sharna S.	Tama H.	Véronique A.
Sharon J.	Tammy B.	Vicki H.
Sharon L. P.	Terrell D.	Vicky L.
Sheena J.	Terri S.	Vince M.
Shirley C.	Terriea W.	Vincent J.
Shirley T.	Thelma F.	Virginia C.
Siasi A.	Therese M.	Vivian B.
Sim'oogit Hay'maas Chester M.	Thérèse N.	Wendy L.-L.
Sonia B.	Thomas S.	Wendy R.
Sophia B.	Thomas S.	William F.
Stephanie S.	Tom M. B.	Yvan P.
Steven A.	Toni C.	
	V.P.	

## Legacy Archives

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

Adele E. Waskewitch	Ben Napoleon Richard	Calvin Marcellous Dawson
Adele Siobhan Keyes	Beverley Susan Beckley	Cheryl L. Wadhams
Agnes Poker	Billie Jeanne Lynn Sinclair	Chris Scott
Aileen Marian Norton Swift	Brandi Leigh Price	Christine Lily Baker
Andrea Denise Menard	Brandon Claire Sebastian Poitras	Dee-Jay Monika Rumbolt
Anne Anderson	Brigitte André	Don Weitz
Annie Grace Ross	Calvin Kieran Bruce	Edith Darlene Clarke
Audrey Siegl	Charlie-Dawson	Elaine Margaret Bomberly



Erika Liisa-Irene Richard	Lorelei Sharon Williams	Pavel Desjarlais
Garth Oliver Bowen	Lorraine Frederica Richard	Racelle Lillian Koay
George Frederick Connell	Louis-Georges Fontaine	Rory Dawson
Geraldine (Gerri) Sharpe	Louise Imbeault	Samantha Pelkey
Grégoire Canapé	Lydia Lee Ann Marie Dawson	Shawnee Bernadette Monchalin
Harriet Lillian Prince	Marcelline Blacksmith	Sheree Elaine Shiyehno
Hermina Joldersma	Maranada Roseanne Johnson	Shevonne Hall
Ina Betty George	Mari Charlie	Susan Elaine Ouriou
Irvin J. Waskewitch	Marie Louise Mark	Susan Marie Weber
Jacqueline Marie Maurice	Melannie Belly	Tevin Sage Meetoos
Jason Tulugak Daniel Sikoak	Melissa Danielle Cook	Toni Lemaigre
Jean St. Onge	Mélissa Picard	Valerie A. Davidson
Jeannette Vollant	Melodie Casella	Vern
Jeannette Vollant	Mikhayla Myrtie Patterson	Véronique André
Jessica Przeszlo	Muskosis Lonny Victor Morin	Vince Fontaine
Juanita Desjarlais	Murray Steven Porter	Yvette Bellefleur
Kahlan Liberty Hanuse	Myllinda Lucille Gislason	Yvonne Marie Chartrand
Kathleen Nisbet	Nadzin Yvette-Marie DeGagné	
KyeOwina Marie Miller	Nicole Carpenter	
Latisha Adriane Tori Wadhams	Ovide Robert Caribou	



# Summary of Forensic Document Review Project

## Introduction and Overview

Overwhelmingly, the families who testified before the National Inquiry were seeking answers to perceived flaws in the investigations into the loss of their loved ones. They discussed many ways, documented throughout Chapter 8, in which they felt that police services had failed in their duty to properly investigate the crimes committed against them or their loved ones, leading ultimately to a failure to obtain closure and justice within the existing system.

In response, the National Inquiry established the Forensic Document Review Project (FDRP), consisting of two teams conducting a review of police and other related institutional files. One team examined files of the Province of Quebec; the second group examined police files in all other provinces and territories throughout the rest of Canada. In this summary, when we refer to the FDRP, we are referring specifically to this second group. Information and recommendations of the Quebec FDRP are located in the Supplementary Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls devoted to Quebec. The purpose of the FDRP was to identify potential systemic barriers or problems and areas of weakness relating to the protection of Indigenous women, girls, and 2SLGBTQQIA people, and to make recommendations to the National Inquiry into Missing and Murdered Indigenous Women and Girls about the systemic causes of their disappearances and deaths.

During the course of the project, the Forensic Document Review Project (FDRP), which was tasked with examining files outside of Quebec, obtained and reviewed 174 files and 35 previous reports and studies on policing related to Indigenous women, girls, and 2SLGBTQQIA people, and analyzed publicly available information related to those files.

Overall, the FDRP review includes:

28	Police Forces Subpoenaed by the FDRP
30	Subpoenas Issued
35	Reports Reviewed
174	Files Obtained and Analyzed, consisting of:
	• 136,834 Documents
	• 593,921 Pages

Over the course of its review, the FDRP identified the following significant issues:

1. There is no reliable estimate of the numbers of missing and murdered Indigenous women, girls, and 2SLGBTQQIA persons in Canada.
2. The two Royal Canadian Mounted Police (RCMP) reports dated 2014 and 2015 on missing and murdered Indigenous women and girls identify narrow and incomplete causes of homicides of Indigenous women and girls in Canada.
3. The often-cited statistic that Indigenous men are responsible for 70% of murders of Indigenous women and girls is not factually based.
4. Virtually no information was found with respect to either the numbers or causes of missing and murdered Métis and Inuit women and girls and Indigenous 2SLGBTQQIA persons.
5. Indigenous communities, particularly in remote areas, are under-prioritized and under-resourced.
6. There is a lack of communication to families and Indigenous communities by police services and a lack of trust of the police by Indigenous communities.
7. There continues to be a lack of communication with and coordination between the police and other service agencies.
8. Deaths and disappearances of Indigenous women, girls, and 2SLGBTQQIA people are marked by indifference. Specifically, prejudice, stereotypes, and inaccurate beliefs and attitudes about Indigenous women, girls, and 2SLGBTQQIA persons negatively influence police investigations, and therefore death and disappearances are investigated and treated differently from other cases.

This summary has four parts. Part 1 sets out the mandate of the FDRP and the relevant legal framework within which the FDRP was created and conducted its work. Part 2 details the processes of the FDRP, including some of the challenges and issues faced by the Forensic Document Review Project. Part 3 of this report discusses what the review has learned. Part 4 sets out the Recommendations of the FDRP.



## Part I

# The Mandate and Framework of the FDRP

## The Mandate of the FDRP

The FDRP was established by the Commissioners of the National Inquiry pursuant to section 11(1) of the federal *Inquiries Act*. The FDRP was given a mandate by the Commissioners of the National Inquiry to:

1. identify potential systemic barriers or problems and areas of weakness relating to the protection of Indigenous women, girls, and 2SLGBTQQIA individuals; and
2. make recommendations about the systemic causes of the disappearances and deaths of Indigenous women, girls, and 2SLGBTQQIA individuals and acts of violence against them.<sup>1</sup>

The FDRP conducted a forensic review of police and related institutional files and reviewed the reports of previous inquiries and publicly available research on the issue of policing related to Indigenous women, girls, and 2SLGBTQQIA people.

## Members of the Forensic Document Review Project – National

Under the supervision of the National Inquiry's Director of Research, Dr. Karine Duhamel, the national teams consist of:

Steven Kelliher – Team Lead, Counsel  
 Leah Mack – Deputy Team Lead  
 Declan Redman – Counsel and Researcher  
 William MacDonald – Investigator

In addition to these members, the National Inquiry's research teams and the team at MT>3, a division of McCarthy Tétrault, has been crucial to the FDRP's work. Some members of the National Family Advisory Circle and the Grandmothers of the Commissioners' Grandmothers Circle also played an advisory role alongside the FDRP to provide input into the process. The Quebec Forensic Document Review Project cooperated closely with the National team members to align methodology and best utilize resources. The work of the Quebec FDRP is documented alongside their findings, as part of the Quebec-specific report.

## The Framework of the FDRP

Commissioners of the National Inquiry have investigative authority and coercive powers to compel information and subpoena documents in all jurisdictions in Canada; any documents that were received by the National Inquiry and reviewed by the FDRP were obtained under this authority. In the course of its work, the FDRP exercised a considerable degree of operational independence.

The law that applied to the FDRP is complex and multijurisdictional, and includes the following:

- federal, provincial, and territorial public inquiries legislation
- the common law
- the federal Terms of Reference for the National Inquiry, as well as the various regional Orders-in-Council
- the National Inquiry’s own Rules: *The Legal Path: Rules of Respectful Practice for the National Inquiry into Missing and Murdered Indigenous Women and Girls* (Legal Path)

To ensure that the sensitive information contained within the police and institutional files subpoenaed by the FDRP would remain strictly confidential, the National Inquiry amended the Legal Path, set out in Rule 49.1.<sup>2</sup> Undertaking to keeping information confidential was a rule specifically established to avoid and overcome claims of public interest privilege and to be able to have access to open files. The FDRP knew from the beginning that unless it committed to a confidential process, it would never get open files, and, since cases are never really “closed,” all unsolved murdered and missing persons’ cases would never be accessible to investigators. Under this rule, the National Inquiry and the FDRP are obligated to ensure that all information contained in the police and other institutional files produced for this project is kept strictly confidential. The FDRP committed to using the information contained in the police files only for the purpose of the FDRP and making recommendations to Commissioners. The FDRP and the National Inquiry are also prohibited from interfering in ongoing investigations, adding to the rationale for Rule 49.1.

It is significant that the Government of Canada applies two basic security categories to the contents of documents: “Classified” and “Protected.” Within the Protected category is Protected “A,” “B,” and “C” information,<sup>3</sup> depending on the degree of sensitivity of the information and the risk of injury that disclosure of the information could cause to an individual or organization. Classified information is information that, if released, could cause injury to Canada as a country.<sup>4</sup> For the most part, the FDRP received information that could reasonably be classified as Protected B or C information.

For these reasons, this summary does not made specific reference to any of the confidential information obtained for the purpose of the FDRP. Nonetheless, issues identified and recommendations of the FDRP in this report are based on all of the information that the FDRP obtained and analyzed, including information that the FDRP is required to keep confidential.<sup>5</sup> The FDRP has a Transparency Statement that briefly sets out its mandate, explaining what the FDRP can and cannot do as part of its review.<sup>6</sup>

The work of the FDRP included the following:

1. Make specific recommendations about systemic problems, barriers, and weaknesses in investigations of:
  - a) reports of missing persons;
  - b) suspicious deaths;
  - c) implausible deaths; and,
  - d) acts of violence against Indigenous women, girls, and 2SLGBTQQIA persons.
2. Make specific recommendations about systemic problems, barriers, and weaknesses with a view to improve coroner practices; police investigations; missing person searches; prosecutions; and outcomes and relations among police, prosecutors, and coroners and families, survivors, and their communities.
3. Assist in identifying, reviewing, and making recommendations to Commissioners in accordance with terms (r.) and (s.) of the federal Terms of Reference to refer information that the National Inquiry received in the course of its investigation that may be used in an investigation or prosecution under the *Criminal Code* or that may relate to misconduct.

The scope of what the FDRP could do and could not do stems from the authority granted to the Commissioners in law and based on the mandate they received. The following is the list of what the FDRP could not do:

1. Disclose publicly any information obtained by the FDRP, except in accordance with the *Legal Path: Rules of Respectful Practice* or as required by law.
2. Examine the exercise of prosecutorial discretion by Crown counsel.
3. Make specific findings of misconduct in respect to any identifiable person or organization.
4. Reinvestigate police investigations.
5. Express conclusions or recommendations about the possible civil or criminal liability of any person or organization.

## Part II

# The Process of the FDRP

### The Creation of the FDRP

The FDRP began its work in March 2018. At first, the nature of the work that could initially be undertaken was limited until all members of the team were formally retained and had obtained the required security clearances from the Privy Council Office.<sup>7</sup> The first six and a half months of the FDRP's work were devoted principally to setting up the work of the FDRP and developing the framework that would guide the work of the FDRP.

### The Framework

The framework that would ultimately guide the work of the FDRP involved a number of significant tasks, designed to guide both the substantive work of the FDRP and the process to be undertaken. An overall methodological framework for the work of the FDRP falls into three categories:

- (i) the process for selecting and obtaining the files;
- (ii) the methodology for the analysis of the files;
- (iii) the time frame and process for producing a report, setting out significant issues it has identified.

### Revising the FDRP Action Plan in Light of the Six-Month Extension of the National Inquiry's Mandate

As the Commissioners set out in their extension request letter dated March 6, 2018, to the Honourable Carolyn Bennett, by early March 2018, work had begun to create the FDRP, but the substantive work of the team was not yet underway. Without an extension, the Commissioners wrote, they feared the number of files the FDRP would be able to review would be limited.

While the federal government ultimately granted a short extension to the mandate of the National Inquiry by six months until the end of June 2019, the number of files that could be obtained and the extent of analysis that could be undertaken on the files that were obtained were restricted by our inability to subpoena documents or testimony past December 31, 2018 – a fact that would have been well understood by the government and police forces within the context of the decision not to extend the National Inquiry's mandate. The National Inquiry's ability to resolve police objections to the production of documents for the FDRP would be significantly impeded and the scope of work would not be as comprehensive as it had initially hoped.



## Selecting the Files

The National Inquiry, as part of its investigative function and prior to the establishment of the FDRP, had issued subpoenas seeking the production of documents, which included specific police files and other institutional files as well as various policy and training manuals, operational directives, and other relevant documents from police forces and other government agencies.

The document management firm of MT>3 was retained by the National Inquiry to manage the electronic handling and storage of information in a Ringtail database.<sup>8</sup> Documents subpoenaed by the National Inquiry were provided in a secure manner directly to MT>3's offices in Toronto.<sup>9</sup> There, MT>3 scanned, indexed, and coded the documents using a specialized team of lawyers and staff. The Ringtail database provided a secure, confidential electronic location for the storage and management of the police files and other documents subpoenaed by the National Inquiry.

The FDRP selected only files for review that related to families or survivors who engaged with or registered with the National Inquiry as part of its Community Hearings and Statement Gathering events. The Commissioners, Commission counsel, and staff also referred files based on evidence and hearings. The FDRP had lists of cases of missing and murdered Indigenous women, girls, and 2SLGBTQQIA people created by some police forces that were shared with the National Inquiry. The large public and private record created in the Truth-Gathering Process also meant that the FDRP could rely on the testimony shared with the National Inquiry.

Together with MT>3, the FDRP reconciled all of this information in order to determine the names of the victims in respect of whom files could be sought. Often it was necessary to make a determination, based on the testimony provided to the National Inquiry by a family member or loved one, as to which police force had jurisdiction of a death or disappearance.

## Obtaining the Files

### Issuing the Subpoenas

It is important to note that in addition to reviewing files subpoenaed directly for the FDRP, the teams also reviewed police files that had been provided in response to prior subpoenas issued by the National Inquiry.

In total, between September 20, 2018, and December 31, 2018, the National Inquiry issued 30 subpoenas specifically for the FDRP to 28 police forces across Canada, seeking a total of 479 files. For a variety of reasons – for example, the age of the file, lack of identifying information, or public interest privilege claims – and due to the time constraints, the National Inquiry was not able to obtain all of the files subpoenaed.

The table below sets out, by police force, not including Quebec, the number of files subpoenaed for the FDRP and the number of files obtained at the time of writing this summary.

**Table 1: Number of Files Subpoenaed and Obtained**

	Police Force	Files Requested	Files Received
1	Brandon Police Service	1	1
2	Brantford Police Service	1	1
3	Calgary Police Service	6	1
4	Cape Breton Regional Police	1	1
5	Charlottetown Police Service	1	1
6	Edmonton Police Service	22	15
7	File Hills First Nation Police Service	1	0
8	Fredericton Police Force	3	2
9	Halifax Regional Police	2	0
10	Lethbridge Police Service	3	3
11	Manitoba First Nation Police Service	2	0
12	Prince Albert Police Service	5	4
13	New Westminster Police Department	1	1
14	Nishnawbe-Aski Police Service	1	0
15	Ontario Provincial Police	8	2
16	Ottawa Police Service	2	0
17	RCMP (three subpoenas)	298	107
18	Regina Police Service	16	8
19	Saskatoon Police Service	8	3
20	Springfield Police Service	1	0
21	Sudbury Police Service	1	0
22	The Royal Newfoundland Constabulary	3	0
23	Thunder Bay Police Service	14	9
24	Toronto Police Service	10	0
25	Vancouver Police Department	35	5
26	Victoria Police Department	3	1
27	Waterloo Regional Police Service	1	1
28	Winnipeg Police Services	29	4
29	Unknown/Other		4

## Content of the Subpoenas

The subpoenas prepared by the FDRP had three components: the subpoena itself, and two schedules: Schedule A and Schedule B.

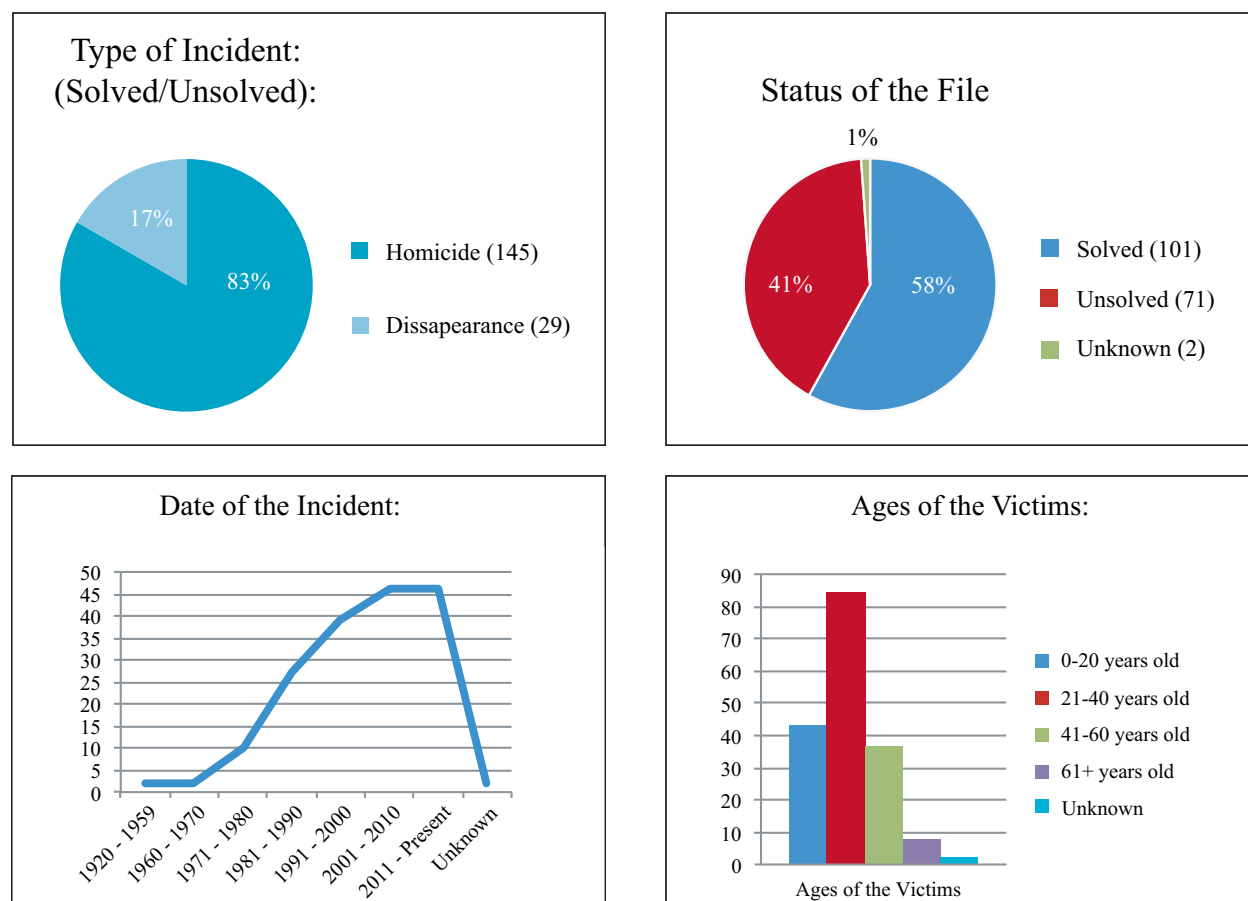
Schedule A was 12 pages in length and comprised of three parts. It set out:

- (i) a description of the documents to be provided<sup>10</sup>
- (ii) the required format for the documents<sup>11</sup>
- (iii) a certification to be completed by the responding officer<sup>12</sup>

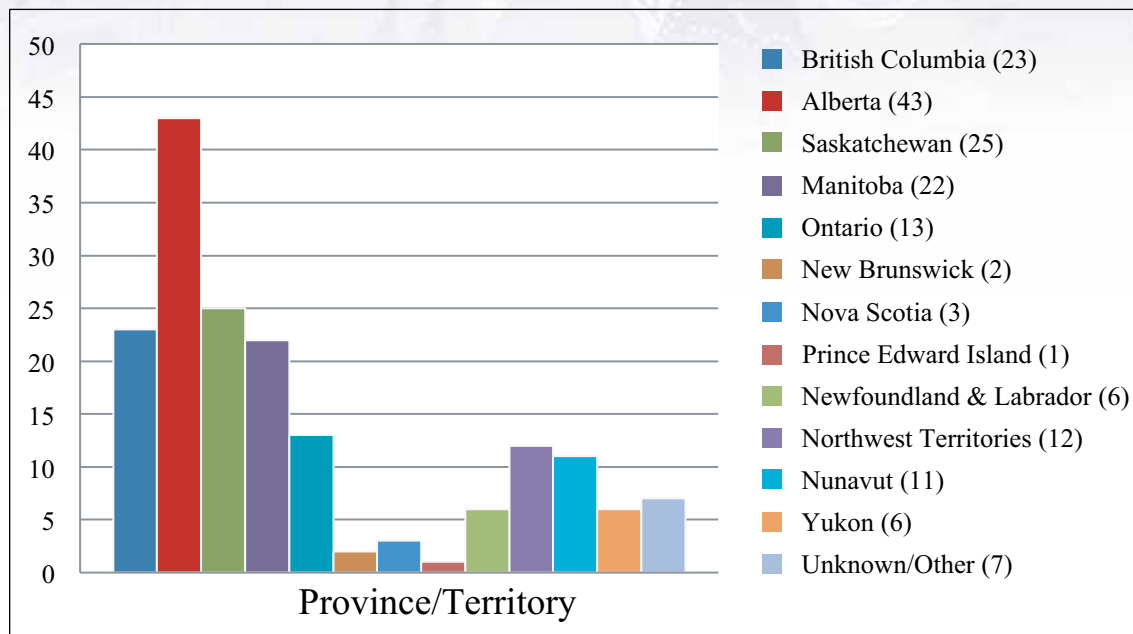
Schedule B of the each subpoena set out information in respect to each person whose file was sought. This included personal information, the nature of the incident, the location of the incident, and the relevant police agency.

## Files Obtained for the FDRP

As of April 2, 2019, the FDRP had received and reviewed 174 police files. These files consisted of more than 136,834 documents and 593,921 pages. The tables below indicate the breakdown of the files by type of incident, location, status (solved/unsolved), and age of victim.



### Location of the Incident (By Province/Territory):



### The Cooperation of Police Forces

Notwithstanding concerns over transparency and the extensive redaction of files, there was an overall willingness, particularly of the municipal and regional police forces, to cooperate with the work of the FDRP. Most, if not all, of the police forces devoted extra resources and personnel to the task of complying with subpoenas issued on behalf of the FDRP, in an effort to provide the National Inquiry with the files requested with enough time for them to be uploaded into Ringtail, coded, and reviewed by the FDRP.

By contrast, the RCMP demonstrated reluctance to provide the FDRP with the information requested. The degree to which the RCMP, represented by the Department of Justice, resisted disclosure of the files sought by the FDRP created a challenge to its ability to obtain and review the necessary documents. Many of the files received contained redactions that rendered some documents unintelligible. This affected the analysis. This is particularly significant because the RCMP is the national police force responsible for policing approximately 40% of the Indigenous population and 39% of unsolved cases reviewed by FDRP.

### Disputes over Production

It was imperative that the FDRP have access to the files for unsolved cases in addition to resolved cases. Pursuant to the Legal Path and term (q.) of the National Inquiry's Terms of Reference, which required the Commissioners to ensure that the conduct of the Inquiry did not jeopardize any ongoing criminal investigation or criminal proceeding, and in keeping with a



trauma-informed approach, the National Inquiry cannot release any information received from police files. However, it is noteworthy that the National Inquiry did issue subpoenas to the RCMP as part of their investigative mandate beginning in 2017.

The National Inquiry was repeatedly informed that the RCMP unit created to respond to and participate in the National Inquiry simply did not have the resources available to fully respond to our requests for documents.

There were ongoing disputes over production of RCMP files between the National Inquiry and the Government of Canada. In relation to some files, where a valid subpoena was issued, Canada gave the National Inquiry production schedules that went into the spring of 2021. The government also argued that the National Inquiry should have sought these files earlier. Part of the National Inquiry's investigative mandate was to collect evidence and determine which files were needed. Community Hearings, where families and survivors shared their truths, did not end until April 2018. Statement gathering continued until December 2018.

Regardless of when subpoenas were issued, the fact that the RCMP could produce only certain files more than three and a half years from the date that files were demanded (September 2018 to April 2021) demonstrates that they did not have the manpower to cooperate with production of files. The National Inquiry mandate was only two and half years long, so offering to provide files in a three-and-a-half-year time frame added insult to injury.

The disputes over production resulted in in-camera and *ex parte* motions, hearings, and interviews. Although both parties worked together to ensure production of some files, even when Commissioners made orders for production of files, Canada “had no capacity to produce” the files and often claimed that the file size was a barrier to producing them.

In relation to a couple of files, the National Inquiry filed an application pursuant to section 37(3)(a) of the *Canada Evidence Act*, RSC 1985, c. C-5 in the Federal Court to dispute Canada's claim of public interest immunity. As these matters are before the court and subject to confidentiality orders, we will not be able to provide specific information about the contested files. We assert the position that the files are not protected by public interest privilege. The files are no longer under active investigation. The files should be produced and are important to making recommendations regarding the systemic causes of the disappearances and deaths of Indigenous women and girls. We argue that public interest in disclosure to the National Inquiry outweighs any assertion of public interest privilege. We will not know whether our application will be successful or not at the time the *Final Report* is released.

## Analyzing the Files

It was crucial that the review process was as objective and standardized as possible. The FDRP, in consultation with members of the FDRP Advisory Circle,<sup>13</sup> developed a Forensic Investigative Checklist to be utilized in the review of each file. The checklists s included as part of this Summary.

The Investigative Checklist was developed in part based on existing best practices manuals for police investigations, including, in particular, British Columbia's Provincial Policing Standards Manual. The Investigative Checklist is broken down into the investigative steps that may be required in a missing person's case or homicide investigation and includes the advice of the Advisory Circle members' lived experience. The review process was undertaken in three stages.

The first stage of the review was undertaken by a specialized team at MT>3 assisting the FDRP. Each member of the MT>3 team was assigned files and reviewed those files using the checklist developed by the FDRP. The members of MT>3 completed the preliminary review. During their review, the MT>3 member would electronically highlight all portions of the file that they believed to be significant.<sup>14</sup>

After completing their review, the MT>3 member would complete the Investigative Checklist for each police file. The Ringtail version of the checklist used by MT>3 was divided into headings based on the stages of an investigation, and included specific investigative steps to be undertaken under the following headings:

- a. General investigation
- b. Conduct at crime scene
- c. Efforts to obtain and utilize documentary evidence
- d. Efforts to obtain and utilize physical evidence
- e. Case management and oversight
- f. Communication with and treatment of victim, family members, witnesses, and others

The second stage included a review of the file by the FDRP investigator. Significant issues or concerns with the police investigation, recurring themes, or issues suggesting systemic causes or trends, were noted. The review also included noting the follow-up steps that the FDRP may want to consider; and whether or not the file may be suitable for referral pursuant to terms (r.) or (s.) of the National Inquiry's mandate.

It is important to note that the secondary review did not duplicate or restrict itself to the efforts of MT>3. The secondary review utilized the completed checklist to concentrate on concerns or issues identified by MT>3, which often led to a focused examination into the file and further review of any additional concerns.

The third stage was a review process by the lead and researcher of the FDRP. They reviewed the results of both the initial analysis by MT>3 and the secondary reviews conducted by the FDRP investigator. Part of the tertiary review process also included a consultative process between members of the FDRP and the MT>3 team members. The consultative process was comprised of ongoing, extensive discussions with respect to the files under review. Interwoven with the tertiary review stage of the process was a literature review process, which is discussed later in this report.

At each stage of the review process, care was taken to ensure that the investigative issues arising during the first two stages of the review were independently verified.

### Notes on Terms of Reference

Term (p.) of the federal Terms of Reference directs the Commissioners not to express any conclusions or recommendations regarding the civil or criminal liability of any person or organization. While, in some cases, the FDRP may make reference to the conduct or actions of organizations, any such comments are not an indication that any conclusions about the civil or criminal liability of any person or organization are being found by the Commissioners.

Terms (r.) and (s.) of the federal Terms of Reference authorize the Commissioners of the National Inquiry to provide to the appropriate authorities any information that the Commissioners have reasonable grounds to believe may be used in the investigation or prosecution of a criminal offence, or that may relate to misconduct. Terms (r.) and (s.) provide as follows:

- r. if the Commissioners have reasonable grounds to believe that any information obtained in the course of the Inquiry may be used in the investigation or prosecution of an offence under the Criminal Code, authorize the Commissioners to remit that information to the appropriate authorities;
- s. authorize the Commissioners to remit to the appropriate authorities any information that was obtained in the course of the Inquiry that the Commissioners have reasonable grounds to believe relates to misconduct;

The federal Terms of Reference of the National Inquiry do not expressly prevent the Commissioners from making findings or allegations of misconduct against persons or organizations. However, some of the provincial and territorial Orders-in-Council – for example, in British Columbia – expressly prohibit any findings of misconduct. The many Inquiries Acts, with the exception of those of Nova Scotia, Quebec, Manitoba, and the Yukon, require that a notice of alleged misconduct be provided if a finding of misconduct may be made. Section 13 of the federal *Inquiries Act* requires that no report be made against any person until a misconduct notice has been provided.<sup>15</sup>

To restate: the Commissioners are not making findings or allegations of misconduct against any individual or police service. The FDRP is a systemic review only. The Commissioners will be providing information or referring cases to the appropriate authority pursuant to terms (r.) and (s.) of the federal Terms of Reference. These referrals are ongoing and will continue after the release of the *Final Report*, as the National Inquiry winds down.

## Literature Review and Reports

A significant number of other inquiries, researchers, advocates, and organizations have previously examined the issue of policing in the context of missing and murdered Indigenous women and girls. The FDRP reviewed 36 reports, investigations, and databases that informed the recommendations of the team. The full list of the documents that formed part of the FDRP's literature review is attached to this summary as Appendix B – Report List.

The review of the literature reveals that none of the issues the FDRP raises as significant are new, but confirmed much of what families told us. Nothing will improve the current situation unless there is will to address the root cause of this ongoing crisis, the profound multi-institutional indifference toward violence directed at Indigenous women, girls, and 2SLGBTQQIA people.



## Part III

# Identification of Issues

To begin to address the systemic causes of the high numbers of missing and murdered Indigenous women, girls, and 2SLGBTQQIA people, it is necessary to first determine how many have been murdered or gone missing in Canada over the years.

Following the review described above, it was apparent to the FDRP that there are significant unanswered questions in relation to the numbers of missing and murdered Indigenous women, girls, and 2SLGBTQQIA people. Based on its review, the FDRP is of the view that these systemic issues exist across the country in relation to policing. Below are eight significant issues that the FDRP has identified.

### **1) There is no reliable estimate of the numbers of missing and murdered Indigenous women, girls, and 2SLGBTQQIA people in Canada.**

In its review, the FDRP identified that there is still not a complete understanding of the numbers of missing and murdered Indigenous women, girls, and 2SLGBTQQIA people. The FDRP asserts that there is not an empirically reliable estimate of the number of missing and murdered Indigenous women and girls in Canada.

#### **The RCMP's 2014 Report:**

On May 16, 2014, the RCMP released the results of their study entitled “Missing and Murdered Aboriginal Women: A National Operational Overview” (“2014 Report”). The 2014 Report purports to provide “the most comprehensive data that has ever been assembled by the Canadian policing community on missing and murdered Aboriginal women.”<sup>16</sup>

The 2014 Report states that there have been 1,017 homicides and 164 disappearances (1,181 total) of Indigenous women and girls in Canada between 1980 and 2012. However, the RCMP acknowledged that these figures are unreliable and the actual figures could well be many times higher.

The data on the numbers compiled by the RCMP was based principally on a review of the statistical information gathered from the Canadian Centre for Justice Statistics (CCJS) Homicide Survey (“Homicide Survey”) between 1980 to 2012.<sup>17</sup> There were issues with the collection of Indigenous identity on the Homicide Survey in that the accuracy and completeness of the information depend wholly on the police officers who complete the survey.

Startlingly, as of 2013, half of all police services, including the RCMP, do not report information on the Indigenous identity of homicide victims.<sup>18</sup> According to Statistics Canada, the RCMP stopped reporting Indigenous identity in the Homicide Survey in 2001.<sup>19</sup> Further, the quality of

the data that is collected and reported on Indigenous identity is suspect. Often, an officer will rely only on a visual assessment to determine whether an individual is recorded as being Indigenous. It is important to point out that the 2014 Report does not mention the limitations of the information contained in the Homicide Survey, upon which the statistics in the 2014 Report are based.

### **Issues with the collection of Indigenous identity on the Canadian Police Information Centre (CPIC) as it relates to disappearances:**

The figure of 164 disappearances is calculated on the basis of the information contained in the CPIC database, together with a limited review of file information held by the RCMP. The CPIC database began to record Indigenous identity in 2011,<sup>20</sup> but it also leaves the identification of Indigeneity to the discretion of individual police officers. Importantly, prior to 2011, no police force in Canada recorded Indigenous identity in CPIC. Again, the RCMP acknowledge that they do not know if the actual number of disappearances could be significantly higher.

Although changes have been made to the CPIC form and to the Homicide Survey, inconsistent reporting practices continue to hinder the ability to determine the true number of missing and murdered Indigenous women, girls, and 2SLGBTQQIA people. Only some police forces currently record the race, ethnicity, or cultural affinity of people who have disappeared. Police forces are not required to report these numbers to Statistics Canada.

The FDRP points out that the numbers cited in the 2014 Report likely underestimate the true numbers of missing and murdered Indigenous women, girls, and 2SLGBTQQIA people. It is concerning that, despite being aware that the true numbers could well be vastly higher than what is presented in either their 2014 Report or their 2015 updated Report, the RCMP has not done anything to clarify these misstatements. A reader of the 2014 Report could be misled into believing that there is a reliable empirical foundation upon which the numbers contained in the report are based when there is not. It is the view of FDRP that the statistics set out in the 2014 Report do not provide a reliable basis for either operational decision making or for the development of policy.

### **2) The RCMP reports identify a narrow and incomplete understanding of the causes of homicides.**

#### **The RCMP's 2015 Report:**

On June 19, 2015, the RCMP released a second report in relation to missing and murdered Indigenous women and girls entitled “Missing and Murdered Aboriginal Woman: 2015 Update to the National Operational Overview” (“2015 Report”). Although the National Inquiry’s federal Terms of Reference do not expressly mention the 2015 Report, the RCMP state that the 2015 Report is intended to provide an update and further analysis on the findings in the 2014 Report and it should be read together with the 2014 Report.

In the 2015 Report, the RCMP make a brief reference to having reviewed all outstanding (unsolved) cases of missing and murdered Indigenous women and girls within RCMP jurisdiction reported in the 2014 Report and reaching the conclusion that “investigations were being diligently investigated with appropriate investigative resourcing.”<sup>21</sup> There is no empirical basis for this conclusion and it is at odds with many of the files reviewed by the FDRP.

### **Inaccurate and misleading statistics:**

According to Statistics Canada’s figures for 2014, Indigenous females were killed by a spouse less than 35% of the time.<sup>22</sup> Further, when the figures for 2013 and 2014 are included with the data from 1980 until 2012, Statistics Canada reports that of the total *solved* Indigenous female homicides, only 53% were committed by current or former spouses, common-law partners, or other family members<sup>23</sup>; and, in close to a third of all homicides of Indigenous females, the offender was an acquaintance.<sup>24</sup> These findings are consistent with the RCMP’s own figures from their 2014 Report, which found, on the basis of the data for 1980 to 2012, that in 38% of homicides of Aboriginal females, the offender was an acquaintance or stranger. Further, Indigenous females are less likely than non-Indigenous females to be murdered by a spouse (29% compared with 41%).<sup>25</sup> The Canadian Femicide Observatory for Justice and Accountability’s 2018 report on femicides in Canada makes the point that Indigenous women and girls continue to overrepresented as victims of femicide.<sup>26</sup>

However, the statistics relied on in the RCMP’s 2015 Report are inaccurate and provide a misleading picture of the relationship between offenders and victims in cases of homicides of Indigenous females. The empirical basis for the claim set out in the 2015 Report is an analysis of the narrow statistical data on 32 homicides of Indigenous women and girls within RCMP jurisdiction in 2013 and 2014.<sup>27</sup> The 2015 Report notes that the solve rate for homicides of Indigenous females in 2013 and 2014 was 81% (or approximately 26 of 32 homicides). On the basis of this analysis, the RCMP conclude that in 100% of solved homicides of Indigenous women in RCMP jurisdiction, the offender was known to the victim.<sup>28</sup> This finding is then used to focus RCMP policy in countering the issue of missing and murdered Indigenous women and girls.

In our view, the RCMP’s reliance on such a small number of cases creates an unreliable basis upon which to focus policy. A focus on spousal violence, on the basis of flawed statistics, has resulted in an erroneously narrow focus on Indigenous men as the perpetrators of violence against Indigenous women and girls, and neglects other significant patterns in relation to missing and murdered Indigenous women and girls in Canada.

For example, the RCMP has acknowledged that they create policies and procedures on the basis of only the offences committed within RCMP jurisdiction. The RCMP does not consider the nationwide data collected by Statistics Canada. This creates a significant risk that the policies developed by the RCMP may be skewed by unreliable empirical data that does not provide an accurate picture of the causes of violence against Indigenous women and girls.

Without question, family violence is a serious issue in all segments of society, Indigenous and non-Indigenous. However, policies or awareness campaigns created by the RCMP focusing solely on Indigenous men as the perpetrators of violence against Indigenous women and girls ignore significant issues critical to the protection of Indigenous women, girls, and 2SLGBTQQIA people. They also feed bias and stereotyping, encouraging racism, without addressing violence perpetrated by non-Indigenous people.

### **Problems with solved rates and characterization of deaths in the RCMP reports:**

Both the 2014 Report and the 2015 Report focus on identifying the number and causes of “solved” homicides of Indigenous women and girls in Canada. The two reports do not consider suspected homicides, deaths deemed suspicious, or homicides not reported to Statistics Canada on a Homicide Survey.<sup>29</sup> This total number is unknown. A significant but overlooked component of the 2014 Report is the reference to clusters of occurrences of unsolved murders or disappearances.<sup>30</sup> The RCMP identify 225 unsolved disappearances or murders of Indigenous women and girls at the time of the 2014 Report, including 105 disappearances classified as “unknown” or “foul play suspected,” and 120 unsolved homicides.

In the 2015 Report, this number has been reduced to 106 known unsolved homicides and 98 known unsolved disappearances.<sup>31</sup> The RCMP note that multi-agency task forces have been established in several areas with the highest volume of unsolved murders and disappearances.<sup>32</sup> These task forces were established to, among other things, determine whether one or more persons were responsible for multiple murders or disappearances.<sup>33</sup>

The true figure of these unsolved disappearances and homicides may be much higher, depending on the accuracy of police classification of a disappearance as “suspicious” or “death as caused by homicide.” The FRDT believes that there were repeated instances on review of files of police mischaracterizing disappearances and deaths as “not suspicious.”

### **3) The often-cited statistic that Indigenous men are responsible for 70% of murders of Indigenous women and girls is not factually based.**

#### **The release of the 70% statistic:**

In December 2014, following the release of the 2014 Report, the minister of Aboriginal Affairs at the time appeared to publicly blame Indigenous men for the high numbers of deaths of Indigenous women and girls in Canada, stating that “it’s apparent what part of the problem is. Obviously, there’s a lack of respect for women and girls on reserves. So, you know, if the guys grow up believing that women have no rights, that’s how they are treated.”<sup>34</sup> The minister made these comments despite there being no reference in the 2014 Report to the ethnicity of offenders of violence against Indigenous women and girls.

In March 2015, the minister stated during a private meeting of Treaty 6, 7, and 8 chiefs in Calgary, Alberta, that Indigenous men were responsible for 70% of murders of Indigenous women and girls.<sup>35</sup> A month later, in April 2015, the RCMP commissioner at the time issued a



statement confirming the 70% figure cited by the Aboriginal Affairs minister. In a separate letter to Grand Chief Bernice Martial of Treaty No. 6, dated April 7, 2015, the commissioner of the RCMP confirmed that on the basis of the information reviewed in preparation of the 2014 Report, the RCMP determined that 70% of offenders were of “Aboriginal origin.” Surprisingly, neither the 2014 nor the 2015 Report makes any mention of this 70% figure.

The RCMP’s 2015 Report provides an analysis of the narrow statistical data on 32 homicides of Indigenous women and girls within RCMP jurisdiction in 2013 and 2014.<sup>36</sup> The 2015 Report notes that the “solve rate” for homicides of Indigenous females in 2013 and 2014 was 81% (or approximately 26 of 32 homicides).<sup>37</sup>

The FDRP is of the view that, as a result of the limitations of the 2014 Report dataset, the 70% figure is unreliable and should not be considered as an accurate or complete statement of the perpetrators of violence against Indigenous women and girls.

**4) Virtually no information was found with respect to either the numbers or causes of missing and murdered Métis and Inuit women and girls and Indigenous 2SLGBTQIA persons.**

Very little research has been undertaken towards identifying the numbers of missing and murdered Métis and Inuit women and girls and Indigenous 2SLGBTQIA people in Canada. Most reports that the FDRP reviewed did not touch on unique issues facing Métis and Inuit women and girls and Indigenous 2SLGBTQIA people.

The Homicide Survey Victim Questionnaire has, until very recently, as changes were introduced in 2019, included only three options for police to record the sex of a victim: “Male,” “Female,” or “Unknown.” The Scoring Guide for the Victim Questionnaire uses the term “gender,” but refers to the biological sex of a victim. There is no ability to record gender identification independently of sex. The new Victim Questionnaire refers to both a victim’s gender identity and “sex at birth.” However, the gender identity options are limited to “Male,” “Female,” “Other,” and “Unknown.”

As we have discussed above, until recently, both CPIC and the Homicide Survey permitted the police to record identity as either “White,” “Non-white,” or “Unknown.” The new Homicide Survey Victim Questionnaire permits police to record the Indigeneity of a victim as “First Nations,” “Métis,” “Inuit,” “Aboriginal person,” and “Unknown.”

It is significant that historically this information was not collected and there is little understanding of the distinct causes of violence against, or the numbers of, missing and murdered Métis and Inuit women and girls and 2SLGBTQIA people in Canada. Notably, neither the RCMP’s 2014 nor 2015 Report, which purport to be the most comprehensive data ever collected in respect to missing and murdered Indigenous women and girls, includes an analysis with respect to Métis, Inuit, or 2SLGBTQIA people.

Although recent changes have been made to both the Homicide Survey and CPIC in relation to gender and Indigeneity, the collection of information still depends on the judgment and discretion of individual police officers completing the Homicide Survey or entering information into CPIC.

As the RCMP acknowledge in the 2014 Report,<sup>38</sup> relying on individual officers to gather statistical information can lead to perception-based assessments, resulting in incomplete and inaccurate information. Further, without uniform data collection practices and information sharing between police services, it is impossible to create a reliable body of information to better understand distinct causes of violence against Indigenous women, girls, and 2SLGBTQQIA people, especially those from distinct Métis, Inuit, and 2SLGBTQQIA communities.

The FDRP found that there were effectively no references to victims of violence as being 2SLGBTQQIA persons. We encountered some identification by police of victims as being Métis and Inuit; however, that determination was incidental to the investigation. Overwhelmingly, it appears as though cases of deaths or disappearances of Indigenous women, girls, and gender-diverse people are treated similarly, regardless of the distinction of being Métis, Inuit, or a 2SLGBTQQIA person.

The FDRP was not able to fully explore the distinctions that may exist in the way that cases of deaths or disappearances of Métis and Inuit women and girls and 2SLGBTQQIA persons are treated by police forces because of the absence of identification or information of documents and reports. This is concerning because without an awareness of those being harmed or what the cause of violence is against those distinct groups, there is a decreased chance to provide meaningful, distinction-based solutions.

### **5) Indigenous communities, particularly in remote areas, are under-prioritized and under-resourced.**

This issue does not look at funding or resourcing issues of Indigenous police services. Other parts of the *Final Report* and findings and recommendations of the Commissioners address that issue. This issue is identified by the FDRP as specific to RCMP under-resourcing and under-prioritizing Indigenous communities. The RCMP provides federal policing services pursuant to the *Royal Canadian Mounted Police Act*. They provide policing under contract at the provincial, territorial, and municipal levels to 3 territories, 8 provinces, 150 municipalities, more than 600 Indigenous communities, and 3 international airports.<sup>39</sup>

Prospective members of the force spend their first 26 weeks at the RCMP Academy in Regina, Saskatchewan. One of the requirements of joining the RCMP is a willingness to relocate anywhere in Canada. Although the RCMP will consider an officer's preferred posting location, after graduation, officers are posted to a detachment based on operational priorities.<sup>40</sup> Future postings are determined based on a variety of factors, including an individual officer's role and promotional interest, staffing requirements, and available opportunities.

In practice, this system of rotating postings means that posts that are seen as most desirable have greater competition for posting. Remote, less desirable postings are often filled by young, inexperienced officers, with a high rate of turnover. The FDRP came across repeated instances where, because of the rotating posting system, an unsolved death or disappearance case may have a significant turnover of investigators assigned to the file. In one example, a young Indigenous teenage girl went missing in the Northwest Territories. Since 1990, more than a dozen lead investigators and upwards of 250 investigators in total have been involved with investigating her disappearance. The file remains unsolved.

The RCMP is organized into 15 divisions, roughly organized by province and territory, with the headquarters of each division located, for the most part, in the respective provincial and territorial capitals.<sup>41</sup> Within the jurisdiction of each division, the RCMP maintains a number of detachments. For example, in the Northwest Territories (G Division), the RCMP maintains 22 detachments, including G Division Headquarters in Yellowknife. A public example of under-resourcing is how remote detachments go through a central dispatcher in Yellowknife and how this can result in slower response times. In one incident, two Elders living in a remote community witnessed a young Indigenous woman being beaten to death outside their residences in March 2014. One of the Elders who witnessed the attack tried to call 911 but couldn't understand why his calls to the local detachment in Fort Good Hope kept going through to Yellowknife. Witnesses reported that the police took over an hour to respond, despite the detachment's being only minutes away. In response to concerns over police response time raised by the community, the RCMP sergeant stated that the RCMP had no plans to change the central dispatch system any time soon.<sup>42</sup> This raises two issues: (1) communication difficulties in northern and remote locations, but, more importantly (2) the under-resourcing of police officers in these communities.

RCMP internal documents that constitute part of the FDRP review acknowledge the need for more experienced, senior members to be posted to remote northern communities: the same communities that are often considered to be less desirable locations, with heavy workloads.

**6) There is a lack of communication to families and Indigenous communities by police services and a lack of trust of the police by Indigenous communities.**

The FDRP found repeated instances of police officers' failing to adequately communicate information to family members and loved ones of victims. Often, communication was scheduled for once or twice per year. In other instances, the determination was made not to communicate with the family of a victim for "operational reasons."

The FDRP encountered numerous inconsistencies between a police officer's determination of the family's desire to receive information and the family's wishes. In other words, in numerous instances, the police records reviewed indicated that the family did not wish to be contacted, while at the same time family members had publicly stated that they had made repeated attempts to receive information, to no avail.

When communication did occur, it was often felt to be unsatisfactory by the families and community. The information that the FDRP obtained contained very little in the way of information on the substance of the communication by police officers to family members. On this basis, Commissioners must heed what was shared by families in testimony that expressed dissatisfaction, as this was a theme that was heard regardless of Indigenous identity, geography, police service, or other factors. The National Inquiry also heard stories of good communication by police services and good interactions between police officers investigating disappearances or murders and families, but too often we heard families describing instances such as the following:

- the characterizing of a disappearance as “non-suspicious” based on the perceived lifestyle of the victim – such as a transient sex trade worker;
- conclusions that no foul play was involved despite strong evidence that might suggest otherwise;
- family members’ input about how the disappearance was out of character; the ignoring of information the family had to share;
- statements that she must have “run away” or be “out partying”;
- determinations that death was suicide, and no further investigation.

Solutions and recommendations must ensure that families are empowered in relationships with police services as valued contributors and deserving of respect and are appropriately updated and heard. Schedules of communication should take into account family needs, and “family” must be defined by Indigenous perspectives, not just police perspectives or legal definitions.

#### **7) There is an ongoing lack of communication with and coordination between the police and other service agencies.**

In a number of cases, there was evidence that the killer of an Indigenous woman or girl had a history of violence against the victim or other people. In some instances, that previous history of violence was not properly addressed. It is apparent to the FDRP that, at least in part, the failure to take adequate preventative measures was as a result of a profound indifference on the part of police. Better communication and coordination between the police and other service agencies, in some instances, potentially might have prevented the subsequent homicide of the victim.

The safety and protection of Indigenous communities and persons are a shared responsibility of the police and other government agencies – including child protection services. Issues warranting comment by the FDRP were identified in the following cases.

In one case, a very young developmentally delayed Indigenous girl was beaten to death by her foster father. There was evidence suggesting that physical assaults against the child likely occurred over a period of time. The child was seen by a community doctor shortly before her death and presented with bruising and scarring on her body, which the foster mother explained was caused by the clumsiness of the child.<sup>43</sup> If any concerns were raised with child protection



services, there was no evidence in the file of an intervention prior to the murder of the child. It is noted that after the arrest and confession of the accused, police notified child protection services of their concerns for the safety of other children in his care.

In another case, an Indigenous teenage girl was murdered in her home by a family member. Child and family services were involved with the family. The FDRP identified numerous previous involvements with the family by child services reflecting a pattern of escalating violence against the victim. Child and family services had contacted the police three years earlier regarding an incident of violence. No formal action was taken by the police. The officer involved proposed to have a chat with the accused and not pursue an investigation. The FDRP is of the opinion that the absence of any formal intervention or investigation of the earlier incident may have been a contributing factor in the escalation of domestic violence that culminated in the murder of the victim.

In another instance, a teenage Indigenous girl was murdered in her home. Initially, the coroner erroneously – and surprisingly, given the nature of her injuries – believed that the young woman had committed suicide. It was subsequently determined that she had been murdered, and a family member was charged with the murder. A review of the file disclosed more than half a dozen previous involvements with child protection services, indicating a pattern of escalating violence against the victim by members of her family. The records indicated that child protection services spoke with the police service about their concerns. However, in the view of the FDRP, it does not appear as though those concerns were taken seriously and acted on by the police.

**8) Deaths and disappearances of Indigenous women, girls, and 2SLGBTQIA people are marked by indifference. Specifically, prejudice, stereotypes, and inaccurate beliefs and attitudes about Indigenous women, girls, and 2SLGBTQIA persons negatively influence police investigations, and therefore death and disappearances are investigated and treated differently from other cases.**

During the review of files, the FDRP came across repeated instances of officers' appearing to make investigative decisions based on prejudicial stereotypes and inaccurate beliefs and attitudes about Indigenous women and girls.

These attitudes and beliefs appeared to be rooted in preconceived opinions or beliefs about Indigenous women and girls, or Indigenous Peoples in general, which were applied to individual circumstances erroneously without any evidentiary basis for doing so. These beliefs and attitudes were most noticeable in relation to two critical steps of an investigation:

- (i) the decision to initiate or continue a missing person or homicide investigation; and,
- (i) the decision to classify a disappearance or death as a “homicide” or “suspicious.”

The FDRP found numerous references to determinations of the causes of deaths or disappearances as “non-suspicious” that can be described only as being based on prejudices and stereotypes, including:

- a) determinations that a number of disappearances were due to victims’ wishing to escape an unbearable situation (on-reserve);
- b) deaths determined to be non-suspicious, or suicides, as a result of the fact the victims worked as sex trade workers, had mental health issues, or had substance abuse issues; and,
- c) reluctance or refusal to classify someone as “missing,” or to classify a disappearance as “suspicious,” due to a determination that the victim led a “high-risk” lifestyle.

Further, the FDRP found repeated instances of unsolved disappearances or deaths in which a determination was made, without any adequate rationalization provided, to not actively investigate. Often, the only basis provided to justify ceasing activity on an investigation was a lack of resources, or as a result of “file prioritization.”

The FDRP found examples of police officers’ holding negative views of victims of violence as a result of generalized prejudicial attitudes and beliefs. In one striking example, a middle-aged Indigenous woman was reported missing and subsequently found to have been killed in a remote community. Confidential records reviewed by the FDRP found that the police officers appear to take pains to point out that the victim was transient, unemployed, and engaged in paid sex work. The offender, who was not Indigenous, was portrayed as an otherwise respectable family man, who was “down on his luck,” with a record of steady employment.

In that case, the offender was eventually charged and convicted of the homicide, but internal records show that the police force itself identified a number of failings in the investigation: notably, repeated delays of officers to provide relevant information to Crown counsel. During the course of the investigation, sensitive information associated with the investigation was left in a police vehicle and stolen when someone broke into the vehicle. The information was later returned by a member of the public.

The case of the death of Amber Tuccaro is an illustrative example of inaccurate, stereotyped, or prejudicial attitudes and beliefs that may have a negative impact on investigative decisions, particularly at the critical point at which an investigator must make the decision whether or not to declare a person “missing” and commence an investigation into the disappearance.

Amber Alyssa Tuccaro was a 20-year-old mother from the Mikisew Cree Nation, and was last seen on August 18, 2010, in Nisku, Alberta. When Amber was reported missing, the RCMP initially declined to consider her as a missing person, despite her family’s pleas. The police were of the view that Ms. Tuccaro was not missing, telling her mother that she may be out partying. It took the police one month to begin investigating her disappearance and it was four months before any interviews took place. Ms. Tuccaro’s family complained to the Commission for Public Complaints Against the RCMP in 2014. In September 2018, the commission found that

the RCMP's investigation was deficient and the delays in commencing the investigation were unreasonable and unexplained.<sup>44</sup>

Perhaps the most striking observation is the pervasive sense of indifference towards missing and murdered Indigenous women, girls, and 2SLGBTQIA people, which seems to be reflected in all aspects of the criminal justice process.

That is not to suggest that every case was poorly investigated or prosecuted. Without a doubt, there are many police officers who diligently investigate cases. Many of the investigations that were reviewed were performed to an exemplary standard.

The sense of indifference observed in the files reviewed by the FDRP manifested itself in a myriad of ways. In numerous instances, there was an unusually high number of investigative errors, including:

- destruction or loss of evidence;
- delays in initiating an investigation;
- delays or apparent complete lack of follow-up in interviewing witnesses and suspects;
- failure to obtain and review relevant evidence;
- failure to follow up investigative leads or to otherwise take the investigative steps that, in the view of the FDRP, would be consistent with best investigative practices.

The FDRP was not mandated to examine the exercise of prosecutorial discretion. However, file reviews conducted by the FDRP noted a significant number of instances where murder charges were laid but Crown counsel decided to accept a guilty plea to a lesser charge of manslaughter rather than proceed to trial – often to the outrage of the victim's family and communities.

In some murder investigations reviewed, the adequacy of the police investigation or strength of the evidence were clearly factors in the decision by the Crown to accept a plea bargain and reduce charges. While the prosecutorial decisions to accept pleas to manslaughter in circumstances that appear to warrant charges of first- or second-degree murder may well be justified, the frequency with which this occurs understandably raises questions in the Indigenous community, particularly when the sentences on conviction escape the mandatory parole ineligibility of 10 or 25 years on the more serious charges.

A striking sense of indifference pervades too many police investigations into missing and murdered Indigenous women and girls. “Indifference” in this context is helpfully described in the evidence of Dr. Lohrasbe before the Commission of Inquiry into the death of Mi'kmaq man Frank Paul, who, when completely incapable of caring for himself, was denied entry to the jail and left in an alley, where shortly thereafter he died.

Dehumanization is the central construct in the understanding of man's inhumanity to man. This is true both in the context of major group conflicts (wars, prison camps) and in the more mundane and everyday examples of interpersonal violence. Among groups, dehumanization occurs when the group considers another group as somehow excluded from the moral order of being human.... At the individual level, seeing another as 'beneath' oneself (whether for reasons of race, gender, sexual orientation, social class, personal habit, etc.) is a crucial psychological prerequisite for inflicting violence.<sup>45</sup>

Dr. Lohrasbe explained, "Dehumanization lurks behind attitudes and beliefs that render another individual different in a negative way," and that "mistreatment is seen in a different light than if directed to someone with whom one can empathize or identify with." He further said of indifference:

Dehumanization is not always 'active' or assertive. Indifference can be just as potent. Turning away and not responding to the human needs of another person automatically facilitates inhuman actions. Indifference is a shutting down of feelings of compassion and connection for another human being, unresponsiveness in the face of someone in distress. Indifference then activates self-justification in the form of cognitive distortions ... and perpetuates itself.<sup>46</sup>

The dehumanization and manifest indifference towards Indigenous women, girls, and 2SLGBTQIA people can no longer be tolerated as it becomes an excuse for inaction or failure to adequately respond to and fully investigate crimes of violence.



## Part IV

# Recommendations

Ultimately the FDRP made the following six recommendations:

- ☑ That in all the following recommendations, Indigenous women and 2SLGBTQQIA people play a central role in their development and implementation.
- ☑ That the FDRP should be continued. We recommend the creation of an independent, Indigenous-led national review body with the statutory powers to access all relevant information and to compel the testimony of any witness necessary to enable a complete review of all cases of missing and murdered Indigenous women and girls that will, among other things, determine the true numbers of, and causes of violence against, missing and murdered Indigenous women, girls, and 2SLGBTQQIA people.
- ☑ That the federal, provincial, and territorial governments create a permanent, national, Indigenous-led police task force for the purposes of receiving complaints from Indigenous families and loved ones and reviewing and assessing investigations of missing and/or murdered Indigenous women, girls, and 2SLGBTQQIA people.
- ☑ That the federal, provincial, and territorial governments establish an independent, Indigenous-led national task force to research into, and make recommendations about, how to improve the collection and sharing of information about missing and murdered Indigenous women, girls, and 2SLGBTQQIA people and, in particular, Métis, and Inuit women, girls, and 2SLGBTQQIA people in Canada.
- ☑ That Indigenous policing be recognized as a component of self-government, and, wherever possible, Indigenous police forces be created and funded to provide policing to Indigenous communities.
- ☑ That where possible, police forces designate Indigenous officers to either investigate or monitor the investigations of missing or murdered Indigenous women, girls, and 2SLGBTQQIA people.

## A Concluding Word from the Commissioners

The work of methodically reviewing police files was a challenging but vital part of the National Inquiry into Missing and Murdered Indigenous Women and Girls. Throughout Part 1 of our Truth-Gathering Process we heard from families and survivors about how encounters with police either respected their rights and promoted safety, or had the opposite effect. The failure of police to respond or inadequate responses by police services, was noted by numerous families as leading or perpetuating factors in the violence their loved ones experienced and/or as factors contributing to disappearances and murders going unresolved. Despite the lack of cooperation of some police services and the limited number of files the FDRP was able to access, the significant issues that the FDRP identified are supported by previous reports and by the testimony and experiences of many Indigenous Peoples from whom the National Inquiry heard. The issues the FDRP identified assist in our understanding of the police responses to violence against Indigenous women, girls, and 2SLGBTQQIA people. As Commissioners for the National Inquiry into Missing and Murdered Indigenous Women and Girls, we accept and adopt the significant issues that the FDRP identified as set out in this summary as findings of the National Inquiry and we have weighed and considered these findings in forming our Calls for Justice.

## Notes

1. See <http://www.mmiwg-ffada.ca/forensic-document-review-project/>.
2. *The Legal Path: Rules of Respectful Practice for the National Inquiry into Missing and Murdered Women and Girls*, Rule 49.1: “Information contained in police and other institutional files directly compelled by or produced to the Forensic Document Review Team in response to a request, subpoena or other statutory compulsion from the Forensic Document Review Team shall not be categorized as set out in Rule 49 above and is not subject to disclosure to parties, their representatives, their counsel, and any third party.”
3. Protected “A” is used for low-sensitivity information like dates of birth, SIN numbers, and home addresses. Protected “B” information is used for law enforcement records, medical records, financial records, and the like. Protected “C” information is the most sensitive “protected” information, used for police agents, informants, and the like, in circumstances in which disclosure could risk life-threatening injury.
4. Within the Classified category, there are three sub-classifications: “Confidential,” “Secret,” and “Top Secret.” “Confidential” information includes types of information such as administrative plans and negotiations between departments. “Secret” includes draft legislation, trade talks, and departmental input into the national budget. “Top Secret” information includes information related to international affairs and intelligence matters, where the disclosure could cause exceptionally grave injury to Canada.
5. Where possible, when information cannot be released, this summary refers to any publicly available information that was obtained and analyzed.
6. [www.mmiwg-ffada.ca/wp-content/uploads/2018/07/ENGLISH-Forensic-Document-Review-Team-Transparency-Statement-Final-1.pdf](http://www.mmiwg-ffada.ca/wp-content/uploads/2018/07/ENGLISH-Forensic-Document-Review-Team-Transparency-Statement-Final-1.pdf). A copy is also included as a part of this annex.
7. As explained in the National Inquiry’s *Interim Report*, the Government of Canada’s procurement and contracting practices resulted in long delays in payment of invoices. Further, the initial process of setting up the team – obtaining contracts and the requisite security clearances – was convoluted and lengthy. The requirement and process of obtaining security clearances often took months and therefore resulted in delays in beginning the work of the FDRP.
8. Term (n.) of the federal Terms of Reference requires the Commissioners to use the electronic data systems specified by the Privy Council Office for the management of records obtained by the National Inquiry. As such, the National Inquiry was required to use Ringtail software to manage documents, including the police files obtained on behalf of the FDRP.
9. The software allowed the members of the FDRP to work securely remotely. A significant benefit to using an electronic data management system was that it was not necessary for the FDRP to develop the infrastructure needed to store all of the hundreds of thousands of pages of documents. The database included the ability to restrict access to documents.
10. The documents to be provided were divided into 27 different types of documents, some of which were then broken down into further subtypes of documents.
11. A Data Intake Protocol set out how the documents were to be formatted, organized, and encrypted prior to being delivered to MT>3.
12. The certification required the officer(s) responsible for responding to the subpoena to certify, as best as possible, that the police force had complied with the subpoena accurately and completely. The review of the FDRP depended on the degree to which the records produced in response to the subpoenas are accurate, complete, and reliable. As the FDRP was reliant on the individual police forces to produce the files, the certification was created to provide a degree of assurance of the accuracy, completeness, and reliability of the records produced.
13. Advisory Circle members provided assistance in addressing concerns and making recommendations to the Commissioners on topics related to the FDRP within an Indigenous perspective and world view, one that makes central the lived experience of families and communities who have experienced loss and violence, but did not review documents and information received for the FDRP.
14. “Significance” for the purposes of the MT>3 review included any information contained in the file that a reviewer believed to be both material and relevant to the FDRP’s mandate. For example, if the reviewer believed that there was a failure to communicate in a timely way to family members of a missing person, that portion of the file would be flagged for the FDRP.
15. *Inquiries Act* (RSC, 1985, c. I-11): “No report shall be made against any person until reasonable notice has been given to the person of the charge of misconduct alleged against him and the person has been allowed full opportunity to be heard in person or by counsel.”

16. Royal Canadian Mounted Police (RCMP), “Missing and Murdered Aboriginal Women: A National Operational Overview,” 4 (2014 Report), <http://www.rcmp-grc.gc.ca/en/missing-and-murdered-aboriginal-women-national-operational-overview>.
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18. United Nations, *Convention on the Elimination of Violence Against Women (CEDAW)*, New York, 18 December 1979, para. 159, <https://www.ohchr.org/en/professionalinterest/pages/cedaw.aspx>.
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20. United Nations, *CEDAW*, para. 70.
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22. Statistics Canada, “Homicide in Canada, 2014,” <https://www150.statcan.gc.ca/n1/pub/85-002-x/2015001/article/14244-eng.htm>.
23. Ibid.
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26. Canadian Femicide Observatory, “106 Women and Girls Killed by Violence: Eight-Month Report by the Canadian Femicide Observatory for Justice and Accountability,” 2018–2019, accessed January 13, 2019, <https://femicideincanada.ca/sites/default/files/2018-09/CFOJA%20FINAL%20REPORT%20ENG%20V3.pdf>.
27. RCMP, 2015 Report, 14.
28. RCMP, 2015 Report, 14.
29. RCMP, 2014 Report, 21.
30. Ibid., 16.
31. RCMP, 2015 Report, 7.
32. RCMP, 2014 Report, 16. These are task forces such as Project KARE, Project Evenhanded, Project E-Pana, Project Devote; It is noteworthy that much of the resistance encountered by the FDRP in regards to the production of files was in relation to files that formed part of these special projects.
33. See for example The Missing Women Commission of Inquiry, *Forsaken*, Vol. I.
34. Bernard Kennedy, “Valcourt urges First Nations, provinces to take action on murdered Aboriginal women,” December 12, 2014, <https://ottawacitizen.com/news/politics/bernard-valcourt-rejects-inquiry-on-murdered-aboriginal-women>.
35. Jorge Barrera, “Valcourt used unreleased RCMP data to claim Aboriginal men responsible for majority of murders of Aboriginal women: Chiefs,” March 25, 2015, <https://aptnnews.ca/2015/03/25/chiefs-say-valcourt-used-unreleased-rcmp-data-claim-indigenous-men-responsible-majority-indigenous-women-murders/>.
36. RCMP, 2015 Report, 14.
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38. Ibid., 21.
39. RCMP, “About the RCMP,” <http://www.rcmp-grc.gc.ca/about-ausujet/index-eng.htm>.
40. RCMP, “Qualifications and Standards to Become an RCMP Officer,” <http://www.rcmp-grc.gc.ca/en/qualifications-and-requirements>.
41. RCMP, “Organizational Structure,” <http://www.rcmp-grc.gc.ca/about-ausujet/organi-eng.htm>.
42. *CBC News*, “Elders watched helplessly while woman beaten to death,” September 15, 2014, <https://www.cbc.ca/news/canada/north/elders-watched-helplessly-while-woman-beaten-to-death-1.2766541>.
43. There was no evidence in the file available to the FDRP to indicate whether the doctor or medical staff reported to child protective services any concerns they may have had about the physical well-being of the child.
44. Juris Graney, “Report finds RCMP investigation of Amber Tuccaro’s murder case was ‘deficient,’” *Edmonton Journal*, September 19, 2018, <https://edmontonjournal.com/news/crime/report-finds-rcmp-investigation-of-amber-tuccaros-murder-case-was-deficient>.
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46. Ibid.



## Investigative Checklist

Guided in part by sample investigative checklists contained in British Columbia's Provincial Policing Standards Manual, an investigative checklist was developed to serve as the standard for a best practices comparison against missing persons case files reviewed by the Forensic Document Review Project (FDRP).

The FDRP will examine whether discrimination against Indigenous women, girls, and 2SLGBTQQIA people exists within law enforcement agencies – including negative stereotypes, false cultural assumptions, rape myths, criminal histories or sentencing issues.<sup>1</sup> The FDRP will also examine whether families and communities face barriers in reporting violent incidents or missing persons, and participating in police investigations; and whether law enforcement practices contribute to a greater vulnerability of violence for Indigenous women, girls, and 2SLGBTQQIA people.

### Missing Persons Comparative Investigative Checklist

The checklist below reflects the minimum investigative tasks to be undertaken and considered by a police officer in response to a missing persons report – and serves as a standard for a best practices comparison against missing persons case files reviewed by the FDRP.

It must be noted that not all investigative steps may be required for every investigation – and the sequence of actions taken by an investigator may likewise vary with each investigation.

#### INTERVIEW

- ☐ Interview all relevant persons – including the reportee and witnesses;
- ☐ Interview friends and family members of the missing person;
- ☐ Interview the person or persons who last saw or had contact with the missing person.

#### DETERMINE

- ☐ Determine where and when the missing person was last seen;
- ☐ Determine where the missing person was last known to be;
- ☐ Determine whether it is out of character for the person to go missing;
- ☐ Determine possible reason(s) why the person may have gone missing;
- ☐ Determine any possible destination or location(s) where the missing person may be found;

**COMPLETE**

- ☐ Complete a review of any past history of person as a reportee, victim, or witness that might be relevant;
- ☐ Complete a preliminary risk assessment and complete any missing person intake form in use by the police service.

**SEARCH**

- ☐ Search all relevant locations; including the missing person's residence;
- ☐ Search point last seen and last known location;
- ☐ Search possible destination(s) or other locations considered relevant – obtaining consent or authority as required.

**OBTAIN & CHECK**

- ☐ Obtain a detailed description and photograph of the missing person;
- ☐ Check for the missing person on CPIC, PRIME or other police information systems;
- ☐ Off-line CPIC search related to missing person;
- ☐ Check for family violence history and police records.

**PROVIDE**

- ☐ Provide the family and or reportee of the missing person with information about available support services;
- ☐ Provide information on the investigative process and the file number.
- ☐ Provide information to assist the reportee and or family in dealing with the media.
- ☐ Provide the name and contact information of the officer designated as family liaison.
- ☐ Seek victim services assistance to maintain contact if liaison officer is unavailable.
- ☐ Notify the aboriginal liaison officer.
- ☐ Notify the reportee or family and friends of any actions taken or information they may seek or can provide to assist the investigation.
- ☐ Provide regular and timely updates to family and friends.

The following additional investigative steps should be considered by the police investigator if circumstances or initial investigative findings warrant further investigation; or are required by a police services' policies and procedures:

### **FURTHER INVESTIGATION**

- ☐ Issue a BOLO and or Assistance To Locate bulletin;
- ☐ Issue an AMBER Alert – if the criteria for an alert are met and circumstances allow;
- ☐ Conduct neighbourhood enquiries and or a video canvass;
- ☐ Obtain consent or authority for gathering evidence;
- ☐ Locate and obtain video surveillance footage;
- ☐ Seize computers and electronic devices;
- ☐ Obtain passwords and review social media account(s);
- ☐ Obtain and review bank records;
- ☐ Obtain and review phone records;
- ☐ Seize personal items of deceased;
- ☐ Obtain and test biological samples;
- ☐ Obtain and test familial biological samples;
- ☐ Obtain medical and or dental records;
- ☐ Request assistance from other police services;
- ☐ Request assistance from other agencies, including, but not limited to child protection services; taxi companies; public transit; towing companies; airport authorities; Canada Border Services Agency;
- ☐ Profile the case on the police service's website, social media platform(s), and or the NCMPUR's Canada's Missing website.
- ☐ Reach out to the media and take any other steps that may assist in the investigation.

### **IF FOUL PLAY SUSPECTED**

- ☐ Refer the investigation to the section or investigator responsible for major or serious crime investigations;
- ☐ Complete VICLAS (Violent Crime Linkage Analysis System) entry.

## MAJOR CRIME INVESTIGATION

British Columbia's Provincial Policing Standards Manual notes, "... certain cases stand out from others in terms of the seriousness of the offence, the scope or complexity of the investigation, or the resources required to successfully carry out the investigation.

These investigations must be effectively planned and managed from the earliest opportunity to make effective and efficient use of resources and to protect the public from further risk.”<sup>2</sup>

In all cases, the investigation of major crimes should be conducted by a competent individuals with relevant investigative experience and training. Consideration should be given to assigning investigators who are from the community or area that speak the language, and know the Indigenous customs of the area. As well, oversight command of the investigation should be undertaken by someone with expertise in major case management or a subject directly relevant to the investigation.<sup>3</sup>

Reviews of case files associated with the murder of Indigenous women, girls, and 2SLGBTQIA people shall examine not only the thoroughness of the investigative steps taken, but also the actions and diligence of any major case management team – or lack thereof. A comparative study of uncleared “Aboriginal and non-Aboriginal” missing persons cases in British Columbia where foul play was not ruled out found the following:

“The most common probable cause of the missing person cases among Aboriginals and non-Aboriginals was a kidnapping; however, Aboriginals were much more likely to have this probable cause than non-Aboriginals. Perhaps because of this, cases involving an Aboriginal missing person were more likely to have an identified suspect, unless the subject was a prostitute.”<sup>4</sup>

The investigative team for a major case investigation should be comprised of persons with appropriate training and skills, or demonstrated competency and experience to undertake, at minimum, the following roles or functions:<sup>5</sup>

- (a) legal applications;
- (b) affiant;
- (c) crime analyst;
- (d) interviewers, including persons with appropriate training and skills, or demonstrated competency and experience to conduct or provide guidance with respect to interviews with vulnerable witnesses;
- (e) qualified polygraph examiner;
- (f) confidential informer handling;
- (g) police agent handling;
- (h) undercover operations;



- (i) physical surveillance;
- (j) interception of private communications/electronic surveillance;
- (k) witness protection and handling;
- (l) extraction and analysis of digital evidence; and
- (m) forensic experts.

Command and major crime supervisors must consider the need to access expert resources to assist with the investigation – including but not limited to:<sup>6</sup>

- (a) behavioural sciences services (e.g., criminal profiling, geographic profiling);
- (b) forensic pathology;
- (c) forensic anthropology/archaeology;
- (d) forensic entomology;
- (e) forensic odontology;
- (f) forensic botany;
- (g) pattern/wound interpretation;
- (h) blood spatter analysis;
- (i) other medical experts; and
- (j) other forensic experts.

## Homicide Comparative Investigative Checklist

With multiple officers and specialists involved in homicide investigations, there are innumerable tasks to be undertaken that may or may not be reflected in a case file. Each homicide investigation is unique in the same way that every crime has its own specific elements. Accordingly, not all investigative steps may be required for every investigation. Likewise, the sequence of actions taken may vary with each investigation.

The checklist below drawn from several sources encompasses the many actions undertaken and investigative tasks in response to a homicide – and serves as a reasonable standard for comparison of police homicide case files reviewed by the FDRP.

### ARRIVAL AT THE SCENE

- ☐ Enter scene by route least likely to disturb evidence – noting route of travel; check victim for signs of life; and note time of arrival;

### LIVING VICTIM

- ☐ Summon medical aid; obtain Dying Declaration;
- ☐ Conscious victim – attempt to obtain details of assailant identity and description;
- ☐ Unconscious victim – ensure a police officer remains with the victim at all times to note any dying declarations if victim regains consciousness;

### REMOVAL OF VICTIM FROM SCENE

- ☐ If possible, before removal photograph victim's position at scene;
- ☐ If time and circumstances do not permit photos before victim is removed, note the position of the victim in report.
- ☐ Officer accompanying victim to hospital should collect victim's clothing and personal effects when available;
- ☐ Officer to note time clothing and effects received and record identity of person(s) from whom items were received;
- ☐ Items handled by physicians and nurses should be marked by them, and the chain of custody noted.

**DECEASED VICTIM**

- ☐ Examine deceased for physical evidence prior to removal from scene;
- ☐ Place deceased on cloth sheet;
- ☐ Move body as little as possible;
- ☐ Note any additional physical evidence visible after movement; and
- ☐ Collect physical evidence from deceased.

**SECURE SCENE**

- ☐ Tape or block off crime scene;
- ☐ Remove unauthorized individuals from scene;
- ☐ Prevent anyone from touching the body or disturbing the scene – pending arrival of medical examiner or coroner, identification officers, and major crime investigators.
- ☐ Record names and addresses of persons present;
- ☐ Obtain brief statement from each person present;
- ☐ Keep witnesses separated to avoid statement evidence contamination;
- ☐ Detain witnesses until arrival of major crime investigators;
- ☐ Prevent destruction of fragile evidence – such as footprints and tire tracks.

**NEXT OF KIN NOTIFICATION**

- ☐ Notification in-person of family member(s) or representative – or appropriate individual.

**PROCESSING OF SCENE**

- ☐ Ensure scene is secure;
- ☐ Tape or block off crime scene;
- ☐ Note weather conditions if outdoors;
- ☐ Ensure adequate lighting before processing the scene;
- ☐ Organize scene search; assign tasks and individual search areas;
- ☐ Preserve items of evidence individually and use correct container;
- ☐ Provide information to lab personnel on source of evidence and test(s) requested;
- ☐ Note time of arrival of identification personnel;

- ☐ Make careful notes of the position of the victim's body;
- ☐ Note any change in location of body prior to arrival – as reported by witnesses;
- ☐ Note position and condition of clothing; substances on deceased and clothing;
- ☐ Examine the ground underneath the victim;
- ☐ Take careful measurements of the scene - including each room in a house.

## PHOTOGRAPHS

- ☐ Photograph scene and victim;
- ☐ Take colour photographs from all angles;
- ☐ Work from perimeter to centre;
- ☐ Include photographs of entrance and exit routes to scene;
- ☐ Include photographs of intersections and roadways;
- ☐ Include overhead photographs;
- ☐ Photograph victim as clothing and items are removed from body;
- ☐ Photograph wounds and injuries at scene;
- ☐ Photograph wounds and injuries during medical examination;
- ☐ Photograph items of evidence in place at the scene – using ruler when scale is important;
- ☐ Ensure all possible locations relevant to the scene are photographed;
- ☐ Ensure all rooms are photographed;

## VIDEO TAPE

- ☐ Video recordings should be made of scene where possible;
- ☐ Include video images of collecting evidence;
- ☐ Include video images of examining victim at scene;
- ☐ Video record witnesses and suspect(s);

## AUTOPSY

- ☐ Arrange for transportation of the victim to morgue;
- ☐ Police officer should be present for autopsy;



- ☐ If possible before autopsy take finger prints of deceased;
- ☐ If not possible get prints once autopsy is completed;
- ☐ Photograph autopsy.

### **MAJOR CRIME INVESTIGATOR(S)**

- ☐ Respond to scene;
- ☐ Obtain summary of situation from officer at scene;
- ☐ Check scene security and take steps necessary to correct or improve;
- ☐ Review all actions of officers at the scene;
- ☐ Initiate investigation from beginning;
- ☐ Identify victim.

### **RECONSTRUCT EVENTS**

- ☐ Attempt to reconstruct events by use of body position;
- ☐ Number and location of wounds;
- ☐ Trajectory of bullets;
- ☐ Bloodstains and substances;
- ☐ Other signs of violence;
- ☐ Other physical evidence at scene.

### **INVESTIGATION**

- ☐ Assign specific tasks to individual officers;
- ☐ Supervise execution of assigned tasks;
- ☐ Conduct neighbourhood enquiries;
- ☐ Conduct video canvasses;
- ☐ Obtain consent or authority for gathering evidence;

- ☐ Locate and obtain video surveillance footage;
- ☐ Seize computers and electronic devices;
- ☐ Obtain passwords and review social media account(s);
- ☐ Obtain and review bank records;
- ☐ Obtain and review phone records;
- ☐ Seize personal items of deceased;
- ☐ Obtain and test biological samples;
- ☐ Obtain and test familial biological samples;
- ☐ Obtain medical and or dental records;
- ☐ Request assistance from other police services;
- ☐ Request assistance from forensic experts.

### **PREPARE CASE BOOK**

- ☐ Investigator's Log;
- ☐ Initial and follow-up reports;
- ☐ Evidence reports;
- ☐ Autopsy Report
- ☐ Medical reports;
- ☐ Expert opinions;
- ☐ Witness statements;
- ☐ Video;
- ☐ Crime scene diagrams;
- ☐ Suspect(s) statement(s);
- ☐ Background on suspect(s);
- ☐ Background on deceased;
- ☐ Photographs;
- ☐ Evidence log;
- ☐ Disclosure log;
- ☐ Report to Crown Counsel.

- 1 National Inquiry into Missing and Murdered Indigenous Women and Girls, “Paths of Inquiry,” <http://www.mmiwg-ffada.ca/wp-content/uploads/2018/05/paths-of-inquiry.pdf>.
- 2 British Columbia, “Provincial Policing Standards,” <https://www2.gov.bc.ca/gov/content/justice/criminal-justice/policing-in-bc/policing-standards>.
- 3 Ibid.
- 4 Cohen, Plecas, and McCormic, “A Comparison of Aboriginal and Non-Aboriginal Missing Persons in British Columbia where Foul Play Has Not Been Ruled Out,” ii.
- 5 British Columbia, “Provincial Policing Standards.”
- 6 Ibid.

## Transparency Statement

The National Inquiry into Missing and Murdered Indigenous Women and Girls (the National Inquiry) has established a Forensic Document Review Project as permitted by section 11 of the federal *Inquiries Act*.

The federal terms of reference and those of several other jurisdictions direct the National Inquiry to take into account that the Inquiry process is intended, to the extent possible, to be trauma-informed and respect the persons, families and communities concerned. This includes a trauma-informed, respectful approach to the handling of personal information.

The work of the Forensic Document Review Project is governed by the federal, provincial and territorial legislation, common law, terms of reference, the National Inquiry's *Legal Path: Rules of Respectful Practice* and the principles set out in this Transparency Statement.

### **Mandate of the Forensic Document Review Project**

The Forensic Document Review Project is responsible for conducting a forensic review of police and related institutional files to:

1. identify potential systemic barriers or problems and areas of weakness relating to the protection of Indigenous women, girls, and 2SLGBTQIA individuals; and,
2. make findings and recommendations about the systemic causes of the disappearances and deaths of Indigenous women, girls, and 2SLGBTQIA individuals and acts of violence against them.

### **What Information will the Document Review Team Obtain and Analyze?**

The National Inquiry will refer to the Forensic Document Review Project a selection of cases drawn from the cases pertaining to the more than 1,700 families or survivors who have engaged with, or who have registered to engage with the National Inquiry as part of its Community Hearings and Statement Gathering events, with a Statement Gatherer or through artistic expression.

As part of its review of such cases, the Forensic Document Review Project will obtain and analyze related police, coroner and attorney general (Crown counsel) files, as well as court records and other information from relevant institutions.

All information compelled by and produced directly to the Forensic Document Review Project will be kept strictly confidential. It will be used only for the purposes of the Forensic Document Review Project analysis and recommendations, and in accordance with the National Inquiry's terms of reference, the *Legal Path: Rules of Respectful Practice* and applicable law.



### **What the Forensic Document Review Project Will Do**

In accordance with the National Inquiry's Terms of Reference, the mandate of the Forensic Document Review Project and the *Legal Path: Rules of Respectful Practice*, the Forensic Document Review Project **will**:

1. Make specific recommendations about systemic problems, barriers and weaknesses in investigations of:
  - a) reports of missing persons;
  - b) suspicious deaths;
  - c) implausible deaths; and,
  - d) acts of violence against Indigenous women, girls, and 2SLGBTQQIA individuals.
2. Make specific recommendations about systemic problems, barriers and weaknesses with a view to improve coroner practices, police investigations, missing person searches, prosecutions, outcomes and relations between police, prosecutors and coroners, and families, survivors and their communities.
3. In accordance with paragraphs "r." and "s." of the Federal Terms of Reference make recommendations to the Commissioners about:
  - a) opening or re-opening investigations, and which police force, civilian oversight office or other agency should be asked to open or re-open the investigation.
  - b) sending to the appropriate public authorities information that may be used in an investigation or prosecution under the *Criminal Code*.
  - c) sending to the appropriate public authorities information that may relate to misconduct.

### **What the Forensic Document Review Project will Not Do:**

In accordance with the National Inquiry's Terms of Reference, the mandate of the Forensic Document Review Project and the *Legal Path: Rules of Respectful Practice*, the Forensic Document Review Project:

1. disclose publicly any information obtained by the Forensic Document Review Team, except in accordance with the *Legal Path: Rules of Respectful Practice* or as required by law;
2. examine the exercise of prosecutorial discretion by Crown counsel;
3. make specific findings of misconduct in respect to any identifiable person or organization;

4. re-investigate police investigations; or,
5. express conclusions or recommendations about the possible civil or criminal liability of any person or organization.

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Rule 49: All evidence, subject to Rule 49.1, shall be categorized and marked P for public sittings and, if necessary, C for sittings in camera, and PB where publication bans are issued. If an anonymity order has been ordered, the fact of the Order will be reflected in the transcript.

Rule 49.1: Information contained in police and other institutional files directly compelled by or produced to the Forensic Document Review Project in response to a request, subpoena or other statutory compulsion from the Forensic Document Review Project shall not be categorized as set out in Rule 49 above and is not subject to disclosure to parties, their representatives, their counsel, and any third party.

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## Knowledge Keeper, Expert and Institutional Hearings

### List of Exhibits

The Knowledge Keeper, Expert and Institutional Hearings examined the systemic causes of violence against Indigenous women, girls and 2SLGBTQQIA peoples and the policies and practices that are in place to keep women and girls safe. These hearings were conducted differently than the Part 1 Community Hearings where families and survivors shared their truths.

Part II – Institutional Hearings of our Truth-Gathering Process focused on the testimony of those who worked in institutions, while Part III – Knowledge Keeper and Expert Hearings gathered testimony from a wide range of experts including Elders, Knowledge Keepers, academics, legal experts, front-line workers, young people and specialists.

In the Fall of 2018, Part II and Part III hearings were combined under a single theme to hear from a wide range of expertise and personal testimony in the same hearing setting.

The evidence generated within these hearings included exhibits tendered by witnesses that directly contributed to the content of the *Final Report*. This list includes all of those exhibits, with the exception of those exhibits that featured participants' biographies or curriculum vitae.

#### Winnipeg, Manitoba, August 22-24, 2017: Indigenous Laws & Decolonizing Perspectives

- Exhibit 2:** Prof Tuma Young, "L'nuwita'simk: A Foundational Worldview for a L'nuwey Justice System," *Indigenous Law Journal*, Volume 13, Issue 1 (2016)
- Exhibit 3:** Prof Tuma Young, "L'nuwita'simk: A Foundational Worldview for L'nuwey Justice System" (PowerPoint)
- Exhibit 3:** Val Napoleon and Hadley Friedland, "Indigenous Legal Traditions Core Workshop Materials," including text and original artwork by Dr. Napoleon
- Exhibit 4:** Val Napoleon, "What is Indigenous Law? A Small Discussion"
- Exhibit 5:** "Accessing Justice and Reconciliation, Cree Legal Summary, Cree Legal Traditions Report" (Community partner Aseniwuche Winewak Nation)
- Exhibit 6:** PowerPoint presentation of Drs. Friedland and Napoleon "Indigenous Law, National inquiry into MMIWG," August 22, 2017

#### Quebec City, Quebec, May 14-17, 2018: Human Rights Framework

- Exhibit A2:** AnânauKatiget Tumingit Regional Inuit Women's Association, "Labrador Inuit Women's Realities: Voices of Women in Nain and Hopedale," September 17, 2013
- Exhibit A3:** AnânauKatiget Tumingit Regional Inuit Women's Association, "Nain and Hopedale Needs Assessment: Increasing Women's Economic Security," Yearly Report NL 11084



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- Exhibit A5:** Inuit Tapiriit Kanatami, “Social Determinants of Inuit Health in Canada,” (September 2014) (revised discussion paper )
- Exhibit A6:** “Why does the Canadian justice system treat aboriginal people as if they’re all the same?” CBC News, article by Kris Statnyk, posted January 1, 2019 08:00 AM CT, last updated January 5, 2015
- Exhibit A7:** Fay Blaney, “Backing out of Hell” in *Bringing it Home: Women Talk about Feminism in Their Lives*, Brenda Lea Brown, ed. (Vancouver, Arsenal Pulp Press, 1996)
- Exhibit A9:** Wendy Stewart, Audrey Huntley and Fay Blaney, “The Implications of Restorative Justice For Aboriginal Women and Children Survivors of Violence: A Comparative Overview of Five Communities in British Columbia,” July 2001
- Exhibit A10:** Aboriginal Women’s Action Network Restorative Justice policy
- Exhibit A11:** Aboriginal Women’s Action Network Statement
- Exhibit A12:** Aboriginal Women’s Action Network Declaration on Prostitution
- Exhibit A13:** PowerPoint presentation displayed during the testimony of Fay Blaney
- Exhibit A15:** “The Broad Implications of the First Nation Caring Society Decision: Dealing a Death-Blow to the Current System of Program Delivery (CSPD) On-Reserve & Clearing the Path to Self-Government,” unpublished work by Naomi Metallic written as a major paper for her Master of Laws
- Exhibit A16:** Slideshow presented during Professor Naomi Metallic’s testimony
- Exhibit A17:** New Brunswick Aboriginal Peoples Council, “Nidap Wiquag: Engaging Aboriginal Youth in Addressing Homelessness,” April 2016
- Exhibit A18:** Spirit Bear Plan
- Exhibit A19:** Nunavut Tunngavik Inc., “Annual Report on the State of Inuit Culture and Society (2013-2014): Examining the Justice System in Nunavut”
- Exhibit A20:** Nunavut Shelter Contact information for 25 communities
- Exhibit A21:** 2016 Canadian Census: Inuit Statistics
- Exhibit A22:** Concertation des luttes contre l’exploitation sexuelle pamphlet, “Native Women and Prostitution: A Reality Check”
- Exhibit B2:** Brenda L. Gunn, “Engaging a Human Rights Based Approach to the Murdered and Missing Indigenous Women and Girls Inquiry,” *Lakehead Law Journal* (2017, 2:2)
- Exhibit B3:** *United Nations Declaration on the Rights of Indigenous Peoples*
- Exhibit B4:** “Report of the inquiry concerning Canada of the Committee on the Elimination of Discrimination against Women under article 8 of the Optional Protocol to the Convention on the Elimination of All Forms of Discrimination against Women,” United Nations CEDAW/C/OP.8/CAN/1, published March 30, 2015
- Exhibit B5:** “Concluding observations on the combined eighth and ninth periodic reports of Canada,” United Nations CEDAW/C/CAN/CO/8-9

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- Exhibit B6:** “Concluding observations on the combined twenty-first to twenty-third periodic reports of Canada,” United Nations Committee on the Elimination of Racial Discrimination CERD/C/CAN/CO/21-23
- Exhibit B7:** PowerPoint presentation of Brenda L. Gunn, dated May 16, 2018
- Exhibit B9:** *United Nations Convention of the Rights of the Child*
- Exhibit B10:** “Consideration of reports submitted by States parties under article 44 of the Convention,” Convention on the Rights of the Child CRC/C/CAN/CO/3-4
- Exhibit B11:** Saskatchewan Advocate for Children and Youth, “Shhh...Listen!! We have something to say! Youth Voices from the North”
- Exhibit B12:** Corey O’Soup’s Recommendations, for consideration by the National Inquiry into Missing and Murdered Indigenous Women and Girls”
- Exhibit B13:** Canadian Council of Provincial Child and Youth Advocates, “Aboriginal Children and Youth in Canada: Canada Must Do Better,” June 23, 2010
- Exhibit B16:** Emily Snyder, Val Napoleon and John Borrows, “Gender and Violence: Drawing on Indigenous Legal Resources,” *UBC Law Review* Volume 48:2
- Exhibit B17:** Jean Leclair and Michel Morin, « Peuples autochtones et droit constitutionnel » in *JurisClasseur Québec*
- Exhibit B19:** *International Convention on Civil and Political Rights*, adopted by the General Assembly of the United Nations on 19 December 1966 (No. 14668, Vol. 999)
- Exhibit B20:** *Convention on the Elimination of All Forms of Discrimination against Women*
- Exhibit B21:** *International Convention on the Elimination of All Forms of Racial Discrimination*
- Exhibit B22:** End of mission statement by Dubravka Šimonović, United Nations Special Rapporteur on Violence against women, its causes and consequences – Official visit to Canada
- Exhibit B23:** Janet Mancini Billson, “Shifting gender regimes: The complexities of domestic violence among Canada’s Inuit,” *Études/Inuit/Studies*, Volume 30, Issue 1 (2006)
- Exhibit B24:** World Health Organization and Pan American Health Organization, “Understanding and addressing violence against women: Intimate partner violence”
- Exhibit B25:** Judy Sheperd, “Where Do You Go When It’s 40 Below? Domestic Violence Among Rural Alaska Native Women,” *Afilia*, Volume 16, Issue 4 (2001)
- Exhibit B26:** Pertice Mofitt and Heather Fikowski, “Hearing about the Realities of Intimate Partner Violence in the Northwest Territories from Frontline Service Providers,” Northwest Territories Research Project Report for Territorial Stakeholders Final Report, 2017
- Exhibit B27:** *American Declaration on the Rights of Indigenous Peoples* – adopted at the third plenary session, held on June 15, 2016
- Exhibit B28:** Inuit Tapiriit Kanatami Position Paper Implementing the UN Declaration on the Rights of Indigenous Peoples in Canada
- Exhibit B29:** Inuit Tapiriit Kanatami, “Implementing the UN Declaration on the Rights of Indigenous Peoples in Canada through comprehensive legislation,” April 2017

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- Exhibit B30:** “Brother of missing Inuk woman questions police investigation” CBC News article by Stu Mills posted June 13, 2017 5:00 AM ET, last updated June 13, 2017
- Exhibit B31:** Maria Chow and Delise Pitman, “Truth and Reconciliation addressed in current curriculum,” Ministry of Education Briefing Note, created June 17, 2015 revised May 16, 2018
- Exhibit B32:** “A Strategic Framework to End Violence against Aboriginal Women” prepared by the Ontario Native Women’s Association and the Ontario Federation of Indian Friendship Centres, September 2007
- Exhibit B33:** Ontario Federation of Indian Friendship Centres / Métis Nation of Ontario / Ontario Native Women’s Association, “Aboriginal Sexual Violence Action Plan,” 2011
- Exhibit B34:** *Principles relating to the Status of National Institutions*, The Paris Principles, adopted by General Assembly resolution 48/134 of 20, December 1993

## Calgary, Alberta, May 28-June 1, 2018: Government Services

- Exhibit 2:** “Overview of the Public Prosecution of Canada Crown Witness Coordinator (CWC) Program
- Exhibit 3:** *Canadian Victims Bill of Rights (CVBR) Common Checklist*
- Exhibit 4:** Public Prosecution of Service Canada Deskbook Chapter 5.6, “Victims of Crime,” (January 15, 2017), Directive of the Attorney General Issued Under Section 10(2) of the Director of Public Prosecutions Act
- Exhibit 5:** Memorandum of Understanding Between Royal Canadian Mounted Police “G” Division and Government of the Northwest Territories on behalf of Victim Services Programs of the Northwest Territories, signature date 2018-10-03
- Exhibit 6:** Northwest Territories Victim Services Program, “A Framework for Enhancing Victim Services in the NWT: 2016-2021 – Interim report for the period April 1, 2016-March 31, 2017,” Federal project # 8396493, dated June 15, 2015
- Exhibit 7:** Northwest Territories Department of Justice, Community Justice and Policing – Victim Services, Victim Impact Statement (Form 34.2)
- Exhibit 8:** Northwest Territories Department of Justice, Community Justice and Policing – Victim Services, Community Impact Statement (Form 34.3)
- Exhibit 9:** Northwest Territories Department of Justice, Community Justice and Policing – Victim Services, Statement on Restitution (Form 34.1)
- Exhibit 10:** Victims Assistance Committee (VAC) of the Northwest Territories, Victims Assistance Fund Application Guidelines (approved June 2000)
- Exhibit 11:** Government of the Northwest Territories, “Staying Safe” booklet (April 2017)
- Exhibit 12:** Government of Northwest Territories, “NWT Victim Services” pamphlet (April 2017)
- Exhibit 14:** Department of Justice Canada, Overview of Family Information Liaison Units
- Exhibit 15(a):** Department of Justice, Research and Statistics Division, Victim Services in Canada (2018)

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- Exhibit 15(b):** Ministère de la Justice du Canada, Division de la recherche et de la statistique, Les services d'aide aux victimes au Canada (2018)
- Exhibit 17:** Saskatchewan Provincial Partnership Committee on Missing Persons, “Agency Response Guide to Missing Person Situations in Saskatchewan” (March 3, 2017 version)
- Exhibit 18:** “Media Relations: A Toolkit for Families”
- Exhibit 19:** Provincial Partnership Committee on Missing Persons (PPCMP), Progress Report 2007-2018
- Exhibit 20:** Government of Saskatchewan, “Part II: Institutional Hearings on Government Services – Panel on Victim Services” dated May 18, 2018
- Exhibit 21:** Saskatchewan Ministry of Justice, Saskatchewan Domestic Violence Death Review Interim Report, Pilot – Phase 1 (May 2017)
- Exhibit 22:** Saskatchewan Ministry of Justice, Saskatchewan Domestic Violence Death Review Final Report, (May 24, 2018)
- Exhibit 23:** Justice Canada Public Prosecution Service, “Crown Witness Coordinator Program Sub-Study: Final Report,” (March 29, 2010)
- Exhibit 25:** Indigenous Services Canada, “Overview of the First Nations and Inuit Health Branch Context and Select Key Activities Related to Violence against Indigenous Women and Girls”
- Exhibit 26:** Indigenous Services Canada, First Nations and Inuit Health Branch, “What We Do”
- Exhibit 27:** Health Canada, First Nations and Inuit Health Branch, “Guidelines for the FNIHB eHealth Infostructure Program (eHIP),” (March 2016), ISBN: 978-1-100-5406401
- Exhibit 28:** Health Canada, First Nations Mental Wellness Continuum Framework (January 2015), ISBN: 978-1-100-25327-5
- Exhibit 29:** Health Canada, Indian Residence Schools Resolution Health Support Program Policy Framework (June 2014)
- Exhibit 30:** Government of Canada, Non-Insured Health Benefit Program & Indian Residence Schools Resolution Health Support Program, “Guide to Mental Health Counselling Services” (March 2018, last dated modified April 20, 2018)
- Exhibit 31:** Health Canada, “Honouring Our Strengths: A Renewed Framework to Address Substance Use Issues Among First Nations People in Canada” (2011), ISBN: 978-1-100-19331-1
- Exhibit 32:** Health Canada, First Nations and Inuit Component of Victims of Family Violence (VoFV) Investments, ISBN: 978-0-660-03153-8
- Exhibit 33:** Government of Manitoba, Sexual Exploitation Unit, Child Protection Branch, Tracia’s Trust: Manitoba Sexual Exploitation Strategy brochure
- Exhibit 34:** Native Women’s Association of Canada/Canadian Women’s Foundation, Sexual Exploitation and Trafficking of Aboriginal Women and Girls, Literature Review and Key Informant Interviews (March 2014)
- Exhibit 35:** Canadian Women’s Foundation, “No more: Ending Sex-Trafficking in Canada,” Report of the National Task Force on Sex Trafficking of Women and Girls in Canada (Fall 2014)
- Exhibit 36:** CBC News, “Montreal boarding home for Nunavik medical patients over capacity since opening,” posted July 25, 2017 12:25 CT, last updated July 25, 2017



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- Exhibit 37:** Eric Latimer, François Bordeleau et Christian Méthot, Institut universitaire en santé mentale Douglas du Centre intégré universitaire en santé et services sociaux de l'Ouest-de-l'Île de Montréal, « Besoins exprimés et préférences en matière de logement des utilisateurs autochtones de ressources communautaires sur l'île de Montréal » (février 2018)
- Exhibit 38:** Eric Latimer, François Bordeleau & Christian Méthot, Institut universitaire en santé mentale Douglas du Centre intégré universitaire en santé et services sociaux de l'Ouest-de-l'Île de Montréal, “Housing needs and preferences of Indigenous people using community resources in Montreal,” (abridged version, February 2018)
- Exhibit 39 (a):** Montreal Urban Aboriginal Community Strategy Network, “Strategic Direction: 2018”
- Exhibit 39 (b):** Réseau pour la stratégie urbaine de la communauté autochtone à Montréal, Orientation stratégique
- Exhibit 40(a):** “Collaborative Agreement Between the SPVM and the Montreal Urban Aboriginal Community Strategy Network”
- Exhibit 40(b):** Accord de collaboration entre le SPVM et le Réseau pour la stratégie de la communauté autochtone urbaine à Montréal
- Exhibit 41(a):** Elizabeth Fast, Stephen Puskas, Vicky Boldo and Rachel Deutsch for the Montreal Urban Aboriginal Community Strategy Network, “Indigenous Cultural Awareness Guide for the SPVM” (2016)
- Exhibit 41(b):** Elizabeth Fast, Stephen Puskas, Vicky Boldo et Rachel Deutsch pour le Réseau pour la stratégie de la communauté autochtone urbaine à Montréal, Guide de sensibilisation à la culture autochtone à l'intention du SPVM (2016)
- Exhibit 42(a):** Montreal Urban Aboriginal Community Strategy Network, “Cultural manual for foster and adoptive parents of Aboriginal children”
- Exhibit 42(b):** Réseau pour la stratégie urbaine de la communauté autochtone à Montréal Manuel culturel pour les parents d'accueil et adoptifs d'enfants autochtones
- Exhibit 44:** Awo Taan Healing Lodge Society – “Aboriginal Framework for Healing and Wellness Manual” (May 30, 2007)
- Exhibit 45:** Danger Assessment Graphs
- Exhibit 46:** Josie Nepinak, Awo Taan Healing Lodge Society – “Roundtable – Missing and Murdered Indigenous Women and Girls (February 27, 2015)
- Exhibit 47:** “Briefing note on Awo Taan Healing Lodge Society Women’s Emergency Shelter Evaluation”
- Exhibit 48:** Aboriginal Shelters of Ontario – “MMIWG Survey Report: National Inquiry into Missing and Murdered Indigenous Women and Girls”
- Exhibit 49:** Aboriginal Shelters of Ontario – “Aboriginal Family Violence in Ontario Needs Assessment (final version, December 2014)
- Exhibit 50:** Aboriginal Shelters of Ontario – “New Beginnings: Standards for Ontario Indigenous Shelters”
- Exhibit 51:** Ganohkwasra Family Assault Support Services Youth Lodge brochure: “My Home on Turtle Island”
- Exhibit 53:** Reasons for Judgment (on voir dire), R v. Barton, 2015 ABQB 159, March 10, 2015, Docket 120294731Q1, Edmonton Registry

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- Exhibit 54:** “Cindy Gladue case sends a chilling message to indigenous women,” by Sarah Hunt and Naomi Sayers, *Globe and Mail*, published March 25, 2015, updated April 23, 2017
- Exhibit 55:** Indigenous and Northern Affairs Canada – “Family Violence Prevention Program: off-reserve call for proposals 2018-2019,” date modified May 3, 2018

## Toronto, Ontario, June 11-13, 2018: Racism

- Exhibit 2:** “Pronouns” by Roger Roulette, Ojibwe language specialist dated September 7, 2017
- Exhibit 3:** Powerpoint slideshow entitled “Two-Spirits: A Lasting Legacy”
- Exhibit 4:** Clare C. Brant, M.D., “Native Ethics and Rules of Behaviour,” *Canadian Journal of Psychology* Volume 35, August 1990.
- Exhibit 5:** Maddalena Genovese, Davina Rousell and The Two Spirit Circle of Edmonton Society, “Safe and Caring Schools for Two Spirit Youth: A Guide for Teachers and Student” (2011) ISBN: 978-0-9810494-0-3
- Exhibit 6:** First Nations Centre, National Aboriginal Health Organization, “Suicide Prevention and Two-Spirited People,” (2012), ISBN: 978-1-926543-79-6
- Exhibit 7:** Two-Spirited People of Manitoba media release “Two-Spirit Human Rights Rally at AFN Special Assembly,” Winnipeg Manitoba, December 8, 2014
- Exhibit 9:** Community List for LGBTTTQIA people
- Exhibit 10:** Report of the United Nations High Commissioner for Human Rights “Discriminatory laws and practices and acts of violence against individuals based on their sexual orientation and gender identity,” November 17, 2011, A/HRC/19/41
- Exhibit 11:** United Nations Human Rights Council Resolution 27/32 “Human Rights, sexual orientation and gender identity,” October 2, 2014, A/HRC/RES/27/32
- Exhibit 12:** Memoir “A Body Like a Home” by Gwen Benaway, May 30, 2018
- Exhibit 13:** Stephanie Jewel, “A Letter to Cisters” (2018)
- Exhibit 14:** Dana L. Wesley, Master’s thesis “Reimagining Two-Spirit Community: Critically Centering Narratives of Urban Two-Spirit Youth” (April 2015)
- Exhibit 15:** Powerpoint entitled “Zaagidiwin Inakinogewin”
- Exhibit 17:** Royal College of Physicians and Surgeons of Canada – “Q & A with Indigenous health expert Dr. Barry Lavallee,” September 4, 2013
- Exhibit 18:** Brian Sinclair Working Group – “Out of Sight: A summary of the events leading up to Brian Sinclair’s death and the inquest that examined it and the Interim Recommendations of the Brian Sinclair Working Group”
- Exhibit 19:** Opinion article “Racism in health system: Expert Working Group gets at factor sidelined at Sinclair inquest” by Annette Browne, *Winnipeg Free Press*, posted at 1:00 a.m. June 13, 2014
- Exhibit 20:** “Ignored to death: Brian Sinclair’s death caused by racism, inquest inadequate, group says,” *CBC News*, September 18, 2017

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- Exhibit 21:** Royal College of Physicians and Surgeons of Canada, “Indigenous health values and principles statement,” prepared by the Indigenous Health Advisory Committee and the Office of Health Policy and Communications, July 4, 2013
- Exhibit 22:** Dr. Billie Allan and Dr. Janet Smylie – Executive Summary of “First Peoples, Second Class Treatment: The role of racism in the health and well-being of Indigenous peoples in Canada,” Well Living House/Wellesley Institute, 2015
- Exhibit 23:** Goodman et al., “‘They treated me like crap and I know it was because I was Native’: The healthcare experiences of Aboriginal peoples living in Vancouver’s inner city,” *Social Sciences & Medicine* Volume 178, 2017
- Exhibit 24:** Indigenous Health Working Group of the College of Family Physicians of Canada and Indigenous Physicians Association of Canada, Fact sheet “Health and Health Care Implications of Systemic Racism on Indigenous Peoples in Canada,” February 2016
- Exhibit 26:** Human Rights Watch – “Submission to the Government of Canada: Police Abuse of Indigenous Women in Saskatchewan and Failures to Protect Indigenous Women from Violence, June 2017
- Exhibit 27:** Summary of findings, “Human Rights Watch’s Research in Northern British Columbia and Saskatchewan”
- Exhibit 28:** Human Rights Watch, Response # 1 to list of questions and answers entitled “Policing Policies and Practices” re: Investigation into Police Treatment of Indigenous Women and Girls in Saskatchewan, November 2016
- Exhibit 29:** Human Rights Watch, Response # 2 to Human Rights Watch list of questions and answers entitled “Policing Policies and Practices”
- Exhibit 30:** Saskatchewan Police Service, Brief re: “Human Rights Watch Investigation into Police Treatment of Indigenous Women and Girls in Saskatchewan,” addressed to Chief Clive Weighill, dated January 3, 2017
- Exhibit 31:** Human Rights Watch, “Those Who Take Us Away: Abusive Policing and Failures in Protection of Indigenous Women and Girls in Northern British Columbia, Canada,” 2013
- Exhibit 33:** Marie Battiste, “Nourishing the Learning Spirit,” *Education Canada* pp. 14-18
- Exhibit 34:** Urban Aboriginal Knowledge Network, Research Project Summary (UAKN Atlantic) “Re-storying NunatuKavut: Making connections through multi-generational digital”
- Exhibit 36:** Powerpoint presentation of Amy Hudson, “Inuit Women and Racism in Labrador: The women and girls of NunatuKavut and NunatuKavut Community Council’s rights and recognition journey,” June 12, 2018
- Exhibit 37:** Amy Hudson (Researchers: Amy Hudson, Dr. Sylvia Moore, Dr. Andrea Proctor), “The Culture Carriers: Reflections on Southern Inuit Women’s Stories” March 31, 2015
- Exhibit 39:** Vincent Shilling, “The True Story of Pocahontas: Historical Myths Versus Sad Reality,” September 8, 2017
- Exhibit 40:** “Common Potrayals of Aboriginal People”
- Exhibit 41:** “An emotional Jesse Wenté on the ‘remarkable arrogance’ of an appropriation prize” *CBC News*, posted May 15, 2017 10:46 a.m. ET, last updated May 15, 2017

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- Exhibit 42:** “Media’s Indigenous coverage has always been slanted. And it’s still scant, says writer Hayden King,” by Hayden King, *Toronto Star*, July 31, 2017
- Exhibit 43:** “Indigenous filmmaking set to rise in Canada in 2018 and beyond,” *The Canadian Press*, posted December 28, 2017 11:05 a.m. ET, last updated December 28, 2017
- Exhibit 45:** Verdict of Coroner’s Jury, Office of the Chief Coroner, names of the deceased: Jethro Anderson, Curran Strang, Paul Panacheese, Robyn Harper, Reggie Bushie, Kyle Morrisseau, Jordan Wasasse; Coroner for Ontario: Dr. David Eden, verdict received June 28, 2016, held at Thunder Bay
- Exhibit 46:** Printout of *Toronto Star* webpage “Gone: Missing and Murdered Indigenous Women – Inquiry Insider,” accessed and printed June 13, 2018 11:15 a.m. EDT
- Exhibit 47:** “Indigenous children are crying out for help in Canada. Will you hear them?” by Tanya Talaga, *Toronto Star*, April 27, 2018
- Exhibit 48:** “Friends to the end: How the suicides of seven Indigenous girls revealed a community undone,” by Tanya Talaga, *Toronto Star*, April 27, 2018
- Exhibit 50:** “Schools Aid White Plague: Startling Death Rolls Revealed,” *The Evening Citizen*, Ottawa, November 15, 1907
- Exhibit 51:** P.H. Bryce, M.A., M.D., “The Story of a National Crime: An Appeal for Justice to the Indians of Canada,” 1922
- Exhibit 52:** “Indian Residential Schools: A research study of the child care programs of nine residential schools in Saskatchewan, prepared for the Department of Indian Affairs and Northern Development, project director George Caldwell, January 31, 1967
- Exhibit 53:** R. Alex Sim, “The Education of Indians in Ontario: A Report to the Provincial Committee on Aims and Objectives of Education in the Schools of Ontario,” April 1967
- Exhibit 54:** by Dr. Rose-Alma J. McDonald, Dr. Peter Ladd et al., First Nations Child and Family Services Joint National Policy Review, Final Report, June 2000, ISBN: 0-919682-08-01
- Exhibit 55 (a):** “Wen-De The Journey Continues,” The National Policy Review on First Nations Child and Family Services Research Project: Phase Three, First Edition, by J. Loxley, L. DeRiviere, T. Prakash, C. Blackstock, F. Wien & S. Thomas Prokop, 2005, ISBN: 0-9732858-3-4
- Exhibit 55 (b):** “Wen-De, We Are Coming to the Light of Day,” First Nations Child and Family Caring Society of Canada, 2005
- Exhibit 55 (c):** John Loxley, Fred Wien and Cindy Blackstock, “Bridging Econometrics and First Nations Child and Family Service Agency Funding: Phase One Report,” Report to the National Policy Review National Advisory Committee, December 2004
- Exhibit 56:** 2008 Report of the Auditor General of Canada to the House of Commons, Chapter 4: First Nations Child and Family Services Program – Indian and Northern Affairs Canada
- Exhibit 57:** 2011 June Status Report of the Auditor General of Canada, Chapter 4 – Programs for First Nations on Reserves



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- Exhibit 58:** Report of the Standing Committee on Public Accounts, Chapter 4: First Nations Child and Family Services Program – Indian and Northern Affairs Canada of the May 2008 Report of the Auditor General, March 2009, 40<sup>th</sup> Parliament, 2<sup>nd</sup> Session
- Exhibit 59:** “Consideration of reports submitted by States parties under article 44 of the Convention – Concluding observations: Canada,” United Nations Convention on the Rights of the Child, October 5, 2012 advance unedited version, CRC/C/CAN/CO/3-4
- Exhibit 60:** “U.S. Statement at the UPR of Canada” as delivered by Ambassador Eileen C. Donahue, UPR Intervention for Canada, 16<sup>th</sup> Session April 26, 2013
- Exhibit 61:** “Concluding observation on the twenty-first to twenty-third periodic reports of Canada,” Committee on the Elimination of Racial Discrimination, August 25, 2017 advance unedited version, CERD/C/CAN/CO/21-23
- Exhibit 62:** “Draft report of the Working Group on the Universal Periodic Review - Canada,” United National General Assembly Human Rights Council, May 15, 2018, A/HRC/WG.6/30/L.9
- Exhibit 63:** Truth and Reconciliation Commission of Canada, Calls to Action, 2015
- Exhibit 64:** 2018 Spring Reports of the Auditor General of Canada to the Parliament of Canada, Independent Auditor’s Report, Report 5 – Socio-economics Gaps on First Nations Reserves
- Exhibit 65 (a):** Canadian Human Rights Tribunal Ruling, Citation: 2017 CHRT 14, as amended on November 2, 2017 (see 2017 CHRT 35), May 26, 2017 (File # T1340/7008)
- Exhibit 65 (b):** Canadian Human Rights Tribunal Ruling, Citation: 2016 CHRT 10, April 26, 2016 (File # T1340/7008)
- Exhibit 65 (c):** Canadian Human Rights Tribunal Ruling, Citation: 2016 CHRT 16, September 14, 2016 (File # T1340/7008)
- Exhibit 65 (d):** Canadian Human Rights Tribunal Ruling, Citation: 2018 CHRT 4, February 1, 2018 (File # T1340/7008)
- Exhibit 66:** Aboriginal Affairs and Northern Development Canada, “Cost Drivers and Pressures – the Case for New Escalators,” June 2013

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- Exhibit 2:** Overview of the testimony of Commissioner Brenda Lucki
- Exhibit 3:** Commissioner Mandate Letter addressed to Brenda Lucki by The Honourable Ralph Goodale, date modified 2018-05-07
- Exhibit 4:** RCMP Operational Manual, Chapter 38.2 “Bias-Free Policing,” amended 2011-09-28
- Exhibit 5:** RCMP Operational Manual, Chapter 38.1 “Aboriginal Policing Services” directive amended 2011-09-28
- Exhibit 6:** Relationship Building Protocol between the Assembly of First Nations and the Royal Canadian Mounted Police signed July 12, 2016
- Exhibit 7:** “Working Together to End Violence against Indigenous Women and Girls – National Scan of RCMP Initiatives,” May 2017, ISBN 978-0-660-06095-8

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- Exhibit 8:** RCMP Members Employment Equity Annual Report, Fiscal Year 2016-2017, presented to the Treasury Board of Canada September 2017
- Exhibit 9:** RCMP Facilitator Guide, Introductions to Modules 1-15, Version 9
- Exhibit 10:** RCMP training materials, “Facilitators’ Checklist” – Module 13 Sessions 1-7
- Exhibit 11:** RCMP Field Coaching Program Assessment Report, Form 3737e – 2011-07
- Exhibit 12:** RCMP “K” Division Aboriginal Perceptions Training Course materials
- Exhibit 13:** RCMP “V” Division Inuit Cultural Perceptions Training materials
- Exhibit 14:** “Missing Persons Investigations” Modules 1 & 5
- Exhibit 15:** “Presentation by the First Nations Police Governance Council of the Canadian Association of Police Governance to the National Inquiry into Missing and Murdered Indigenous Women and Girls, June 4, 2018”
- Exhibit 16:** Jodi-Anne Brzozowski, Andrea Taylor-Butt and Sara Johnson, June 2006 Statistics Canada Juristat report, “Victimization and offending among the Aboriginal population in Canada,” Catalogue no. 85-002-XIE, Volume 26 no. 3
- Exhibit 17:** John Kiedrowski, Michael Petrunik and Rick Ruddell, Public Safety Canada Research Report “Illustrative Case Studies of First Nations Policing Program Models,” 2016-R014, ISBN: 978-0-660-06708-7
- Exhibit 18:** Andrew Graham, School of Policy Studies, Queens University, “The Concept of Governance as Forward Oversight as Applied to Police Agencies in Canadian Municipalities,” April 2018
- Exhibit 19:** “Policing in Indigenous Communities: First Nations Policing Program”
- Exhibit 20:** Auditor General of Canada report, “Audit at a Glance” Chapter 5: First Nations Policing Program – Public Safety Canada, tabling date May 6, 2014
- Exhibit 21:** News article “First Nations policing slammed by auditor general,” *Canadian Press*, posted May 6, 2014 11:17 a.m. ET, last updated May 7, 2014
- Exhibit 22:** Nicholas A. Jones, Robert G. Mills, Rick Ruddell, Kaitlan Quinn, Collorative Centre for Justice and Safety, “Policing First Nations: Community Perspectives,” January 26, 2016
- Exhibit 23:** John Kiedrowski, Michael Petrunik and Rick Ruddell in *Police Practice and Research*, “Set up to fail?” An analysis of self-administered Indigenous police services in Canada,”
- Exhibit 24:** “Moving Forward to Safer Futures,” PowerPoint shown during the testimony of Mr. Daniel Bellegarde
- Exhibit 26(b) :** Administration régionale Kativik, Offre d’emploi pour le poste de Directeur de service de la sécurité publique et chef de police à Kuujuaq
- Exhibit 27 :** Printout of PowerPoint titled «Réalité policière en communauté autochtone »
- Exhibit 28:** Map of Nunavik
- Exhibit 29:** Agreement between Kativik Regional Government and the Government of Quebec and Canada title « Entente sur le financement complémentaire pour la prestation des services policiers 2014-2018 »
- Exhibit 30:** Document « Protocole de coordination du travail en enquête et de soutien opérationnel au Nunavik » signed at Kuujuaq August 28, 2013

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- Exhibit 31:** Collective agreement between l'Administration régionale Kativik and l'Association des policiers du Nunavik 2013-2017
- Exhibit 32:** Tripartite agreement between Kativik Regional Government, the Government of Quebec and Canada titled « Entente sur la prestation des services policiers dans la région Kativik pour la période du 1er avril 2014 au 31 mars 2018 »
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- Exhibit 35:** Mandate document, Bureau des relations avec les Autochtones de la Ministère de la Sécurité publique du Québec
- Exhibit 36:** PowerPoint « Les services policiers autochtones au Québec – Présentation à l'Enquête nationale sur les femmes et les filles autochtones disparues et assassinées » (2.14 MB)
- Exhibit 37:** Ministère de la Sécurité publique budget 2017-2018
- Exhibit 38:** Org chart, Ministère de la sécurité publique (Quebec), dated March 31, 2018
- Exhibit 39 (a):** « Infractions selon la catégorie d'infractions au Code criminel, aux autres lois fédérales et aux lois provinciales, Québec, 2012 à 2016 » – Ensemble des corps de police autochtones au Programme DUC 1 »
- Exhibit 39 (b):** « Nombre de policiers réels dans le Corps de police autochtones autogérés »
- Exhibit 40:** « Faire plus faire mieux – Plan d'action gouvernemental pour le développement social et culturel des Premières nations et des Inuits : 2017-2002 », published June 2016, ISBN : 978-2-550-78754-9
- Exhibit 41:** “Ontario First Nations Policing Agreement Agreement 1991-1996”
- Exhibit 42:** Document titled “Crime Statistics”
- Exhibits 43:** Agreement between Government of Quebec and Pekuakamiulnuatsh Takuhikan «Entente relative au versement d'une aide financière à Pekuakamiulnuatsh Takuhikan dans le cadre de sa participation au *Programme de financement Prévention Jeunesse 2016-2019*»
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- Exhibits 45:** Agreement between Ministère de la sécurité publique and Centre d'amitié autochtone la Tuque titled « Entente relative au versement d'une aide financière dans le cadre du Programme de prévention et d'intervention en matière d'exploitation sexuelle des jeunes 2016-2021 »
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- Exhibits 47:** Agreement between Le conseil des Atikamekw d'Opitchiwan and Ministère de la sécurité publique titled « Entente relative au versement d'une aide financière dans le cadre du *Programme de soutien aux municipalités en prévention de la criminalité 2016-2019* »
- Exhibit 48:** «Comité sur la formation des futurs policiers et policières autochtones ainsi que des policiers et policières œuvrant dans les communautés autochtones, incluant la formation en enquête», Ministère de la sécurité publique (Québec), updated 2018-04-12

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- Exhibit 50:** Inuit Health Survey 2007-2008: Nunavut Community and Personal Wellness, June 2012
- Exhibit 51:** Annual Report of the State of Inuit Culture and Society 13-14 – Examining the Justice System in Nunavut, Nunavut Tunngavik Inc. 2014
- Exhibit 53:** NWAC Statement “CACP and NWAC Announce Collaboration – Missing and Murdered Aboriginal Women,” September 30, 2014
- Exhibit 54:** Canadian Association of Chiefs of Police (CACP) Media release “CACP Statement of RCMP’s ‘Missing and Murdered Aboriginal Women – 2015 Update to the National Operational Overview’”
- Exhibit 55:** CACP Media release “Police Leaders/Indigenous Representatives Seek Common Ground on Solutions for Safer Communities”
- Exhibit 56:** Norm Taylor, *CACP Bulletin*, “An Inclusive Dialogue with Indigenous Canadians: Moving forward from Winnipeg,” Summer 2016, pp. 8-9
- Exhibit 57:** CACP webpage printout “Policing with First Nations, Metis and Inuit Peoples Committee”
- Exhibit 58:** Printout of “Saskatchewan Missing Persons” from Saskatchewan Association of Chiefs of Police web page
- Exhibit 59:** Family Toolkit: Information for Families of Missing Persons
- Exhibit 60:** Victim Services “Supporting Families of Missing Persons: A Guide for Police-based Victims Services Support Workers”
- Exhibit 61:** Agency Response Guide to Missing Person Situations in Saskatchewan, Saskatchewan Provincial Partnership Committee on Missing Persons, March 3, 2014
- Exhibit 62:** “Missing Persons Reporting September 30, 2017-April 1, 2018,” Saskatoon Police Service report to the Board of Police Commissioners, dated April 6, 2018
- Exhibit 63:** Two news articles 1) “Saskatoon police pilot program looks to find root causes of youth runaways” and 2) “Operation Runaway Still in Business”
- Exhibit 64:** Dale R. McFee and Norman E. Taylor, Canadian Police College discussion paper “The Prince Albert Hub and the Emergence of Collaborative Risk-driven Community Safety,” 2014
- Exhibit 65:** Regina Police Service Report to the Board of Police Commissioners re: “2016 Police and Crisis Team (PACT) – A partnership between the Regina Police Service and the Regina Qu’Appelle Health Region’s Mental Health Service” dated June 28, 2017; Regina Police Service PACT website printout; Saskatoon Police Service PACT website printout
- Exhibit 66:** Strengthening Families Program materials and Saskatoon Police Service report to Board of Police Commissioners, “Strengthening Families Program”, dated February 20, 2018
- Exhibit 67:** The Regina Intersectoral Partnership (TRiP) materials
- Exhibit 68:** Saskatoon Police Service “Cultural Resource Unit” webpage printout and Regina Police Service “Cultural & Community Diversity Unit” webpage printout
- Exhibit 69:** Saskatoon Police Service “Peacekeeper Cadet Program” webpage printout and Regina Police Service “Treaty 4 Citizens’ Police Academy” webpage printout
- Exhibit 70:** Saskatoon Police Service “Chief’s Advisory Committee” webpage printout; Saskatoon Police Service “Youth Advisory Committee” webpage printout and *EagleFeather News* article, “Indigenous Women’s Commission to advise P.A. Police”, dated August 24, 2017



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- Exhibit 71:** Saskatoon Police Service “LGBTQ2S” webpage and Saskatoon Police Service “Saskatoon Police Advisory Committee on Diversity (SPACOD) webpage printout
- Exhibit 72:** Saskatoon Police Service “Race Against Racism” webpage printout; *Saskatoon Star Phoenix* article, “Police walk a mile in red heels for MMIW”, dated August 23, 2016 and *paNOW* article “Prince Albert commemorates missing and murdered Indigenous men and women,” dated June 14, 2018
- Exhibit 73:** Saskatoon Police Service “Interpreter Program” webpage printout
- Exhibit 74:** Saskatoon Police Service “Indigenous Relations Consultant” webpage printout; Saskatoon Police Service poster “Elder’s Teachings”; Saskatoon Police Services poster “Boys with Braids”; *paNOW* article “Elder teaches important lessons to P.A. Police”, dated June 16, 2017; Saskatoon Police Service “Indigenous and Metis” webpage printout
- Exhibit 75:** Saskatoon Police Service report to the Board of Police Commissioners “Representative Workforce at the Saskatoon Police Service” dated March 5, 2018; *Saskatoon StarPhoenix* article “Saskatoon police making progress on recruitment efforts: Tribal Council,” dated March 14, 2018 and Regina Police Service Report to the Board of Police Commissioners “Employment Equity Plan 2016 – Annual Report”, dated June 28, 2017
- Exhibit 76:** Series of five news articles, 1) “Monument to missing and murdered Indigenous women unveiled at emotional ceremony,” *Saskatoon StarPhoenix*, dated May 5, 2017; 2) “Emotional ceremony in Saskatoon honours missing and murdered Indigenous women,” *Global News*, dated May 5, 2017; 3) “Monument to MMIW unveiled at Saskatoon Police headquarters” *EagleFeatherNews*, dated May 8, 2017; 4) “Statue will be ‘place of calm,’ mother of murdered Indigenous woman says” *CTV Saskatoon*, dated May 5, 2017; 5) “Statue honouring missing and murdered Indigenous women unveiled in Saskatoon” *CBC News*, dated May 5, 2017
- Exhibit 77:** Powerpoint presentation of Retired Chief Clive Weighill
- Exhibit 79:** Collective agreement « Convention collective entre le Conseil de la nation Anishnabe de Lac-Simon et le Syndicat de la fonction publique section locale 5153, » April 1 2015-December 31, 2016
- Exhibit 80:** Services Policiers de Lac-Simon, Plan d’organisation policière 2018-2023, Anishnabe Takonewini Police, Lac Simon, January 2018
- Exhibit 81:** Statistics charts « Statistiques criminelles – Liste des événements », Service de police de Lac-Simon
- Exhibit 82:** Agreement « Entente sur la prestation des services policiers dans la communauté de Lac-Simon pour la période du 1er avril au 31 mars 2018 »
- Exhibit 83:** « Budget prévisionnel du corps de police de Lac-Simon »
- Exhibit 85:** CBC article “Nishnawbe Aski officer says Law Enforcement Professional award an ‘unexpected honour’” *CBC News*, posted May 10, 2018 6:30 a.m. ET, last updated May 10
- Exhibit 86:** Nishnawbe Aski Nation Police Service Annual Report 2016-2017
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- Exhibit 88:** “Recommendations Concerning the Coroner’s Inquest into the Death of Ricardo Wesley and Jamie Goodwin,” signed by the Presiding Coroner May 27, 2009
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<b>Exhibit 104:</b>	RCMP Missing Persons Intake and Risk Assessment, Form 6473e 2016-08
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<b>Exhibit 110:</b>	“Family Guide: Support for Families of Homicide Victims or Missing Persons where Foul Play is Suspected,” BC RCMP Major Crime Section, Integrated Homicide Investigation Team
<b>Exhibit 111:</b>	RCMP Operational Manual, chapter 37.6 “Victim Assistance” amended January 5, 2016 & Chapter 37.6.1 “Victim Services Referral Process” new chapter July 28, 2011
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<b>Exhibit 119:</b>	Annual report/Rapport Annuel – Liaison Autochtone, État de situation du 1er avril 2016 au 31 mars 2017, Bureau des affaires autochtones, Grande fonction de la surveillance du territoire du Sûreté du Québec
<b>Exhibit 120:</b>	Sûreté du Québec Politique de gestion: « Fugue, disparition, enlèvement » last update 2017-06-21
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<b>Exhibit 133:</b>	Ontario Major Case Management Manual, Ontario Ministry of Community Safety and Correctional Services, December 1, 2017
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- Exhibit 138:** Ontario *Police Services Act*, Regulation 3/99 “Adequacy and Effectiveness of Police Services” last amendment O. Reg 185/16
- Exhibit 139:** “Missing and unsolved Murdered Indigenous People: The Ontario Provincial Police Provincial Police Perspective”
- Exhibit 140:** Sûreté du Québec video «Mamowi (Ensemble)» MP4 format, 31.8 MB

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- Exhibit 2:** Iqaluit Tukisigiavik Centre brochure (Inuktitut version)
- Exhibit 3:** Iqaluit Tukisigiavik Centre brochure (English version)
- Exhibit 5:** “Nuuntauniq: Moves in Inuit Life,” in *Qikiqtani Truth Commission Thematic Reports and Special Studies 1950-1975*
- Exhibit 6:** “Paliisikkut: Policing in Qikiqtaaluk,” in *Qikiqtani Truth Commission Thematic Reports and Special Studies 1950-1975*
- Exhibit 7:** “Qimmiliriniq: Inuit Sled Dogs in Qikiqtaaluk,” in *Qikiqtani Truth Commission Thematic Reports and Special Studies 1950-1975*, published April 2014, ISBN: 978-1-927095-63-8
- Exhibit 8:** “QTC Final Report: Achieving Saimaqatiqiingniq,” in *Qikiqtani Truth Commission Thematic Reports and Special Studies 1950-1975*, published April 2014, ISBN: 978-1-927095-63-8
- Exhibit 9:** *Qikiqtani Truth Commission Thematic Reports and Special Studies 1950-1975*, published April 2014, ISBN: 978-1-927095-63-8
- Exhibit 10:** *Qikiqtani Truth Commission Thematic Reports and Special Studies 1950-1975*, published April 2014, ISBN: 978-1-927095-65-1
- Exhibit 11:** *Qikiqtani Truth Commission Community Histories 1950-1975*, published in 2013, ISBN: 978-1-927095-62-1
- Exhibit 12:** *Qikiqtani Truth Commission Community Histories 1950-1975*, published in 2013, ISBN: 978-1-927095-62-1
- Exhibit 13:** Qikiqtani Truth Commission, Final Report – Recommendations 1-25
- Exhibit 15:** Dr. Billie Allan and Dr. Janet Smylie, Well Living House/Wellesley Institute, Executive Summary of “First Peoples, Second Class Treatment, The role of racism in the health and well-being of Indigenous peoples in Canada,” 2015
- Exhibit 16:** Brenda Macdougall, National Collaborating Centre for Indigenous Health, “Land, Family and Identity: Contextualizing Metis health and Well-being,” 2017
- Exhibit 17:** Dr. Janet Smylie, Maritt Kirst, Kelly McShane, Michelle Firestone, Sara Wolfe, Patricia O’Campo, “Understanding the role of Indigenous community participation in Indigenous prenatal and infant-toddler health promotion programs in Canada: A realist review,” *Social Science & Medicine* 150, 2016
- Exhibit 18:** Brad Anderson and Cheryl Ward, Power Point presentation “Operationalizing Quality: Creating an Organizational Cultural Safety Framework,” March 1, 2017



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- Exhibit 19:** Power Point presentation: “Strength-Based Approaches to Optimizing Indigenous Health and Wellbeing: Expert Witness Testimony, National Inquiry MMIWG,” September 11 & 12, 2018
- Exhibit 20:** Dr. Janet Smylie’s Recommendations
- Exhibit 23:** “Violence on the Land, Violence on our Bodies: Building an Indigenous Response to Environmental Violence”
- Exhibit 24:** Pauktuutit Inuit Women of Canada, “The Impact of Resource Extraction on Inuit Women and Families in Qamani’tuaq, Nunavut Territory,” report prepared for the Canadian Women’s Foundation, 2016
- Exhibit 25:** T.J. Lightfoot & Andrea Bear Nicholas, “Predators without Reprisal: Abuse of Native Women,” December 8, 2008
- Exhibit 26:** Andrea Bear Nicholas, “Linguicide: Submersion education and the killing of languages in Canada,” published in *Briarpatch Magazine* March 1, 2011/printed September 12, 2018
- Exhibit 28:** Alex Abramovich and Jama Shelton, Canadian Observatory on Homelessness, “Where am I going to go? Intersectional approaches to ending LGBTQ2S Youth Homelessness in Canada and the U.S.,” 2017
- Exhibit 29:** Jeffrey McNeil-Seymour, “Chapter 5 – Cross-Dancing as Culturally Restorative Practice,” in *Gender and sexual diversity: social work practice, policy, research and pedagogy*, N.J. Mule, J.O. O’Neill, J.O. & T.A. Swan (Eds.), 2015 (pp. 87-95)
- Exhibit 30:** Jeffrey McNeil-Seymour, “Chapter Eight: Indigenizing the Gay Agenda: Notes on Cultural Relativism and Homonationalism from the Colonial Margins,” *Counterpoints*, Vol. 437, 2014 (pp. 139-154)
- Exhibit 31:** “Beyond at Risk: Indigenous Youth Speak to Service Providers” Research Project
- Exhibit 32:** Power Point presentation: “Decolonized Classrooms as places we come to learn and cry: Evidence from Secwepemc Territory and the Power of Vulnerable, Authentic and Brave Spaces of (un)Learning”
- Exhibit 33:** Rainbow Health Ontario Evidence Brief “Two-Spirit and LGBTQ Indigenous Health”

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- Exhibit 1:** Will-say of Nishnawbe-Aski Police Board Chair Mike Metatawabin and Chief Terry Armstrong
- Exhibit 4:** Set of ten Nishnawbe Aski Resolutions
- Exhibit 5:** Ipperwash Inquiry Recommendations (pp. 95-113)
- Exhibit 6:** Goodwin & Wesley Inquest, Verdict of Coroner’s Jury & Recommendations, both verdicts received May 21, 2009
- Exhibit 7:** Anderson Inquest, Verdict of Coroner’s Jury & Recommendations, verdict received November 10, 2016
- Exhibit 8:** Report of the Auditor General of Canada: “Chapter 5: First Nations Policing Program – Public Safety Canada,” spring 2014
- Exhibit 9:** Nishnawbe Aski Nation Public Safety Notice, dated February 19, 2013

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- Exhibit 10:** Bill 175, Legislative Assembly of Ontario, 2<sup>nd</sup> Session, 41<sup>st</sup> Legislature, Ontario, 67 Elizabeth II, 2018
- Exhibit 11:** *Police Services Act*, R.S.O. 1990, Chapter P.15, Consolidation Period: From May 8, 2018 to the e-Laws currency date, last amendment: 2018, c. 8, Sched. 24.
- Exhibit 12:** PowerPoint presentation 1: “NAN / NAPS History: Overview,” dated September 16, 2018
- Exhibit 13:** PowerPoint presentation 2: “No Partner No Radio”
- Exhibit 14:** PowerPoint presentation 3: “NAN/NAPS Pursuit of Indigenous Policing Backed by the Rule of Law”
- Exhibit 17:** “No More Stolen Sisters: The Need for a Comprehensive Response to Discrimination and Violence Against Indigenous Women in Canada,” Amnesty International Publications, 2009, Index: AMR 20/012/2009
- Exhibit 18:** “Canada Stolen Sisters: A Human Rights Response to Discrimination and Violence against Indigenous Women in Canada,” Amnesty International Publications, October 2004, Index: AMR 20/003/2004
- Exhibit 19:** “Out of Sight, Out of Mind: Gender, Indigenous Rights and Energy Development in Northeast British Columbia, Canada,” Amnesty International Publications, 2016, Index: AMR 20/4872/2016
- Exhibit 21:** “STR8 Up – A History: From Despair to Hope
- Exhibit 24:** “Women and the Canadian Legal System: Examining Situations of Hyper-Responsibility,” in *Canadian Woman Studies/Les cahiers de la femme* (pp. 94-104)
- Exhibit 25:** *Annual Report 2016-2017*, Office of the Correctional Investigator, ISBN: 0383-4379
- Exhibit 26:** “Marginalized: The Aboriginal Women’s Experience in Federal Corrections,” in *Aboriginal Peoples Collection*, APC 33 CA, 2012, ISBN No.: 978-1-100-19947-4
- Exhibit 27:** “Commission of Inquiry into certain events at the Prison for Women in Kingston,” Public Works and Government Services Canada, 1996, ISBN 0-662-24355-2
- Exhibit 28:** Final report “Spirit Matters: Aboriginal People and the Corrections and Conditional Release Act,” Office of the Correctional Investigator, October 22, 2012, ISBN: 978-1-100-21908-0
- Exhibit 29:** “Protecting Their Rights: A Systemic Review of Human Rights in Correctional Services for Federally Sentenced Women,” Canadian Human Rights Commission, December 2003
- Exhibit 30:** Letter to Okimaw Ohci Healing Lodge from Sue Delanoy, Canadian Association of Elizabeth Fry Societies Regional Advocate, July 10, 2018
- Exhibit 31:** “Women-Centered Corrections: Creating Choices for Federally Sentenced Women or a Continuation of Paternalistic Practices?” Master of Arts (Sociology) thesis of Jeanne Marie Greenough, 1999
- Exhibit 32:** “Indigenous Women in Solitary Confinement: Policy Backgrounder,” Native Women’s Association of Canada, August 2017
- Exhibit 33:** Statement by Commissioner Anne Kelly on Correctional Service of Canada mandate letter
- Exhibit 34:** Submission prepared by the Canadian Association of Elizabeth Fry Societies, February 2018

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- Exhibit/Pièce 36:** Powerpoint de Renée Brassard a) “Aboriginal Women and the Criminal Justice System” version anglaise (19 slides) b) « Les femmes autochtones et le système de justice pénale » French version
- Exhibit/Pièce 37 :** « L'expérience de l'enfermement carcéral des femmes autochtones au Québec » Renée Brassard, *Revue femmes et droit/Canadian Journal of Women and the Law*, Volume 17 (pp. 311-340)
- Exhibit/Pièce 38:** “Diversity of Roles Played by Aboriginal Men in Domestic Violence in Quebec,” Ellington, Brassard & Montminy, *International Journal of Men's Health*, Vol. 14, No. 3, Fall 2015, (pp. 287-300)
- Exhibit/Pièce 39:** Montminy, Brassard, Jaccoud, Harper, Bousquet & Leroux, « Pour une meilleure compréhension des particularités de la violence familiale vécue par les femmes autochtones au Canada » *Nouvelles pratiques sociales*, Volume 23, numéro 1, automne 2010 (pp. 53-66)
- Exhibit/Pièce 40:** Brassard, Montminy, Bergeron & Sosa-Sanchez, “Application of Intersectional Analysis to Data on Domestic Violence Against Aboriginal Women Living in Remote Communities in the Province of Quebec,” *Aboriginal Policy Studies* Vol. 4, no. 1, 2015 (pp. 3-23)
- Exhibit/Pièce 41:** “Painting the Prison ‘Red’: Constructing and Experiencing Aboriginal Identities in Prison,” Martel & Brassard, *British Journal of Social Work* (2006) advance access copy published October 31, 2006 (pp. 1-22)
- Exhibit/Pièce 42:** Renée Brassard, Lise Giroux, Dave Lamothe-Gagnon « Profil correctionnel 2007-2008 : Les Autochtones confiés aux Services correctionnels » Direction de la recherche des Services correctionnels, Québec, Services correctionnels, Ministère de la Sécurité publique, 2008
- Exhibit 43:** Bernard Chéné, « Profil des Autochtones confiés aux services correctionnels en 2015-2016 » Direction générale des services correctionnels, Québec, Ministère de la Sécurité publique, 2018
- Exhibit 44:** Renée Brassard, Myriam Spielvogel & Lyse Montminy, « Analyse de l'expérience de la violence conjugale et familiale d'hommes autochtones au Québec » Centre de recherche interdisciplinaire sur la violence familiale et la violence faite aux femmes, March 2017
- Exhibit 45:** Lyse Montminy et Renée Brassard, « La violence conjugale/familiale et les femmes autochtones : un état des lieux et des interventions » Mai 2017
- Exhibit 46:** Mylène Jaccoud et Renée Brassard, « Savoirs criminologiques et autochtonie » *Médecine et Hygiène* « Déviance et Société », 2008/4 Vol. 32 (pp. 395-409)
- Exhibit 47:** Catherine Flynn, Geneviève Lessard, Lyse Montminy et Renée Brassard, « Sortir la violence de sa vie, sans sortir de l'autochtonie : l'importance de mieux comprendre les besoins des femmes autochtones en milieu urbain », *alterstice : Revue Internationale de la Recherche Interculturelle*, Vol. 3 no. 2, 2013 (pp. 38-50)
- Exhibit 48:** Thèse de doctorat de Renée Brassard « L'expérience et les effets de l'enfermement carcéral des femmes autochtones au Québec » février 2005
- Exhibit 49:** Joane Martel, Renée Brassard et Mylène Jaccoud, « When Two Worlds Collide: Aboriginal Risk Management in Canadian Corrections, » *The British Journal of Criminology* Vol. 51, 2011 (pp. 235-255)
- Exhibit 50:** “The Role of Languages and Culture in the Promotion and Protection of the Rights and Identity of Indigenous Peoples: A Summary of UNESCO’s Key Instruments, Programmes and Resources” 2012

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- Exhibit 51:** United Nations Convention on the Elimination of All Forms of Discrimination against Women, CEDAW/C/OP.8/CAN/1, general distribution March 30, 2015
- Exhibit 52:** Canada Stolen Sisters, “Discrimination and Violence Against Indigenous Women in Canada: A Summary of Amnesty International’s Concerns,” October 2004

## Winnipeg, Manitoba, October 1-5, 2018: Family and Child Welfare

- Exhibit 2:** Recommendations taken from the can-say of Cora Morgan
- Exhibit 3:** Joëlle Pastora Sala & Byron Williams / Public Interest Law Centre, “Families First: A Manitoba Indigenous Approach to Addressing the Issue of Missing and Murdered Indigenous Women and Girls,” prepared for the Assembly of Manitoba Chiefs, July 21, 2015
- Appendix A: “Questions for Families, MMIWG Coalition, One-on-One Interviews”
  - Appendix B: “Acknowledging Past Research and Initiatives”
  - Appendix C: “Who is Calling for What?”
  - Appendix D: “Overview of Other Process Recommendations”
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  - “Families First Foundation article of incorporation”
- Exhibit 4:** “Bringing Our Children Home: Report and Recommendations,” Assembly of Manitoba Chiefs, June 2014
- Exhibit 5:** “Grandmothers Counsel Statement of Action on Child Welfare”
- Exhibit 6:** Final report “Keewaywin Engagement - Manitoba First Nations Child and Family Services Reform,” prepared by the Assembly of Manitoba Chiefs & First Nations Family Advocate Office, September 2017
- Exhibit 7:** Report: “Lifting Up Children: Manitoba First Nations Open Forum on Child Welfare”
- Exhibit 8:** Final report “Keewaywin Engagement – Manitoba First Nations Jordan’s Principle Implementation,” prepared by the Assembly of Manitoba Chiefs & First Nations Family Advocate Office, September 2017
- Exhibit 9:** First Nations Family Advocate Office report, 2017
- Exhibit 10:** Final report “Setting the Foundation for Change: A Strategy towards First Nations’ Jurisdiction of Child Welfare in Manitoba,” Assembly of Manitoba Chiefs Women’s Council, March 2018
- Exhibit 12:** Umingmak Child and Youth Protection Centre needs assessment report, Arctic Children and Youth Foundation, 2014-2015
- Exhibit 13:** “Umingmak Child & Youth Protection Centre – Feasibility Study Report,” June 2015
- Exhibit 14:** Sidney Horlick & Gwen Healey/Qaujigiartiit Health Research Centre, “Peer Victim Support Training Program/Peer Leader Mental Health Training Program - Program Evaluation,” December 2017
- Exhibit 15:** Umingmak Child and Youth Support Centre Working Group terms of reference, version 1.0, March 15, 2018
- Exhibit 16:** PowerPoint presentation of Sarah Clark to the Commissioners on October 1, 2018



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- Exhibit 18:** Powerpoint of Dr. Amy Bombay “Transgenerational Trauma and Resilience: Understanding the Root Causes of Contemporary Health and Social Disparities Facing Indigenous Peoples in Canada”
- Exhibit 19:** Bombay et al., “Suicidal Thoughts and Attempts in First Nations Communities: Links to Parental Indian Residential School Attendance across Development,” *Journal of Developmental Origins of Health and Disease*, article accepted May 6, 2018
- Exhibit 20:** Amy Bombay, “Origins of Lateral Violence in First Nations Communities: A Preliminary Study of Student-to-Student Abuse in Residential Schools” report for the Aboriginal Healing Foundation, 2014
- Exhibit 21:** Bombay, Matheson & Anisman, “The intergenerational effects of Indian Residential Schools: Implications for the concept of historical trauma,” *Transcultural Psychiatry*, Volume 51(3) 2014, online version published May 22, 2014 (pp. 320-338)
- Exhibit 22:** McQuaid, Bombay, Arilla McInnis, Humeny, Matheson & Anisman, “Suicide Ideation and Attempts among First Nations Peoples Living On-Reserve in Canada: The Intergenerational and Cumulative Effects of Indian Residential Schools,” *The Canadian Journal of Psychiatry*, 2017 (pp. 1-9)
- Exhibit 23:** Bombay, Matheson & Anisman, “The impact of stressors on second generation Indian residential school survivors,” *Transcultural Psychiatry* 48(4), 2011 (pp. 367-391)
- Exhibit 24:** “Just Societies: Health Equity and Dignified Lives: Executive Summary of the Commission of the Pan American Health Organization on Equity and Health Inequalities in the Americas,” Pan American Health Organization 2018, ISBN: 978-92-75-12021-7
- Exhibit 25:** “Safe with Intervention: The Report of the Expert Panel on the Deaths of Children and Youth in Residential Placements,” September 2018
- Exhibit 26:** Cindy Blackstock for the Northwest Territories Committee on Social Programs, Advisory report “I Want to Grow Up in My Community: A Review of the Child and Family Services Act,” April 27, 2010
- Exhibit 27:** Recommendations by Dr. Cindy Blackstock
- Exhibit 28:** Spirit Bear Plan
- Exhibit 31(a):** The Arctic Rose Foundation document
- Exhibit 31(b):** Powerpoint presentation – Susan Aglukark
- Exhibit 32:** Photograph displayed during the public testimony of Susan Aglukark
- Exhibit 33:** Susan Aglukark, “Inuit Cultural Transitioning: Re-setting a Transition Path”
- Exhibit 35:** “Overview of the Child Critical Injury and Death Investigation and Review Process in British Columbia,” February 2008
- Exhibit 36:** Mary Ellen Turpel-Lafond, Representative for Children and Youth, “Final Progress Report on the Implementation of the Recommendations of the BC Children and Youth Review (‘Hughes Review’),” November 29, 2010
- Exhibit 37:** “Aboriginal Children and Youth in Canada: Canada Must Do Better,” Canadian Council of Provincial Child and Youth Advocates, June 23, 2010

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- Exhibit 38:** Mary Ellen Turpel-Lafond, Representative for Children and Youth, Special Report “When Talk Trumped Service: A Decade of Lost Opportunity for Aboriginal Children and Youth in B.C.,” November 2018
- Exhibit 39:** Mary Ellen Turpel-Lafond, Representative for Children and Youth, Aggregate Report “Too Many Victims: Sexualized Violence in the Lives of Children and Youth in Care,” October 2016
- Exhibit 40:** Mary Ellen Turpel-Lafond, Representative for Children and Youth, “Paige’s Story: Abuse, Indifference and a Young Life Discarded,” May 2015
- Exhibit 41:** by Mary Ellen Turpel-Lafond, Representative for Children and Youth, Special report “Approach With Caution: Why the Story of One Vulnerable B.C. Youth Can’t be Told,” May 2016
- Exhibit 42:** British Columbia’s Provincial Domestic Violence Plan, second annual report, Provincial Office of Domestic Violence, 2016
- Exhibit 43:** Mary Ellen Turpel-Lafond, Representative for Children and Youth, “On Their Own: Examining the Needs of B.C. Youth as They Leave Government Care,” April 2014
- Exhibit 44:** Mary Ellen Turpel-Lafond, Representative for Children and Youth, Investigative Report “Lost in the Shadows: How a Lack of Help Meant a Loss of Hope for One First Nations Girl,” February 2014
- Exhibit 45:** Mary Ellen Turpel-Lafond, Representative for Children and Youth, Investigative Report “Children at Risk: The Case for a Better Response to Parental Addiction” June 2014
- Exhibit 46:** Mary Ellen Turpel-Lafond, Representative for Children and Youth, Aggregate review “Trauma, Turmoil and Tragedy: Understanding the Needs of Children and Youth at Risk of Suicide and Self-Harm,” November 2012
- Exhibit 47:** Mary Ellen Turpel-Lafond, Representative for Children and Youth, “Fragile Lives, Fragmented Systems: Strengthening Supports for Vulnerable Infants – Aggregate Review of 21 Infant Deaths,” January 2011
- Exhibit 48:** Mary Ellen Turpel-Lafond, Representative for Children and Youth, “Not Fully Invested: A Follow-up Report on the Representative’s Past Recommendations to Help Vulnerable Children in B.C.,” October 9, 2014
- Exhibit 49:** “A By-Law for the Care of Our Indian Children: Spallumcheen Indian Band By-Law # 3 – 1980”
- Exhibit 51:** Powerpoint “Justice on the Land: Violence, Resistance and the Power in Language”
- Exhibit 52:** Linda Coates & Allan Wade in Journal of Family Violence, “Language and Violence: Analysis of Four Discursive Operations,” Volume 22, 2007 (pp. 511-522)
- Exhibit 53:** “Becoming Better Helpers”
- Exhibit 54:** Cathy Richardson, University of Victoria, “Indigenous Women, RCMP and Service Providers Work Together for Justice: A Response-based Safety Collaboration in the Yukon,” April 2013
- Exhibit 55:** Catherine Richardson/Kinewesquao, “Creating Islands of Safety for Victims of Violence: A Critical Systems Approach,” *Systemic Therapy as Transformative Practice* (pp. 250-268)

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**Exhibit 56:** Linda Coates and Allan Wade, Centre for Response-Based Practice, “Analysis of Emergency Protection Order Hearings in the NWT: An Analysis and Report Commissioned by the GNWT,” submitted October 13, 2010

**Exhibit 57:** “Dignity Driven Practice,” print date September 5, 2018

## St.-John’s, Newfoundland, October 15-18, 2018: Sexual Exploitation

**Exhibit 2:** House of Commons Standing Committee on Justice and Human Rights, Number 87, 1<sup>st</sup> Session, 42<sup>nd</sup> Parliament, February 15, 2018

**Exhibit 3:** Overview of the Testimony of Assistant Commissioner Joanne Crampton, Royal Canadian Mounted Police, October 15, 2018

**Exhibit 4:** RCMP National Strategy to Combat Human Trafficking (2012), ISBN 978-1-100-21584-6

**Exhibit 5:** “Domestic Human Trafficking for Sexual Exploitation in Canada,” prepared by The Human Trafficking National Coordination Centre, dated October 2013

**Exhibit 6:** RCMP Law Enforcement Toolkit on Human Trafficking, comprising an introductory letter, a DVD, two brochures, one operational police officer’s handbook, seven posters, fact sheets # 3-6, an FAQ, a Canadian Border Services Agency one-page information sheet & a one-pager from Immigration, Refugees & Citizenship Canada

**Exhibit 7:** Youth Toolkit on Human Trafficking, comprising an introductory letter, a DVD, two brochures, two posters, fact sheets # 3-7, a user guide, an FAQ & a parent help sheet

**Exhibit 8:** General Public Toolkit on Human Trafficking, comprising an introductory letter, a DVD, two brochures, seven posters, fact sheets # 3-7, a user guide, an information sheet, a one-pager from Immigration, Refugees & Citizenship Canada & an FAQ

**Exhibit 9:** Five posters from RCMP “I’m Not For Sale” initiative

**Exhibit 10:** “Operation Love Bomb: Utilizing the Power of Art as a Crime Prevention Tool,” prepared by Corporal Sue Harvey, High Level RCMP, updated version October 12, 2018

**Exhibit 11:** RCMP Operational Manual Chapter 7.5. “Human Trafficking,” amended version dated December 19, 2012

**Exhibit 14:** “Human Trafficking in 2018 – Current Policing Landscape”

**Exhibit 15:** Mnidoo Mnising Missing Person Awareness Day

**Exhibit 16:** OPP “Victim to Survivor” Conference Program – September 11, 12 Barrie, Ontario

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**Exhibit 18:** Terms of Reference of Reclaiming Freedom Rebuilding Lives (RFRL) Anti-Human Trafficking Coalition of Simcoe County

**Exhibit 19:** Recommendations proposed by the Ontario Provincial Police with respect to Human Trafficking

**Exhibit 21:** “Organization of Victims Services in Ontario,” Ontario Ministry of the Attorney General, Victims and Vulnerable Persons Division

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- Exhibit 22:** Terms of Reference of the Executive Committee to End Violence Against Indigenous Women, document updated March 21, 2017
- Exhibit 23:** Terms of Reference of the Provincial Committees to End Violence Against Indigenous Women, updated March 21, 2017
- Exhibit 24:** Ontario's Strategy to End Human Trafficking, Ministry of Community and Social Services, last modified March 8, 2018
- Exhibit 25:** Victim Crisis Assistance Ontario (VCAO) Program Standards, Ontario Ministry of the Attorney General, Victim and Vulnerable Persons Division, September 1, 2017
- Exhibit 26:** Victim Crisis Assistance Ontario list of agencies
- Exhibit 27:** Victim Quick Response Program Standards, Ontario Ministry of the Attorney General, Victim and Vulnerable Persons Division, September 2016
- Exhibit 28:** Victim Quick Response Program Applicant Agreement
- Exhibit 29:** List entitled "Indigenous-specific Victim services – Direct Client Services Programs"
- Exhibit 30:** "Anti Human Trafficking Community Supports Fund – Call for Applications Guide," Ontario Ministry of Community and Social Services, Provincial Anti-Human Trafficking Coordination Office, April
- Exhibit 31:** "Anti Human Trafficking Indigenous- Led Initiatives Fund – Call for Applications Guide," Ontario Ministry of Community and Social Services, Provincial Anti-Human Trafficking Coordination Office, April 2017
- Exhibit 32:** Backgrounder "Ontario Funding Specialized Services for Human Trafficking Survivors," Ontario Ministry of Community and Social Services, September 28, 2017
- Exhibit 33:** "Ontario's Strategy to End Human Trafficking – Indigenous Anti-Human Trafficking Liaison Application Guidelines"
- Exhibit 34:** "Human Trafficking Restraining Orders – How to apply for a restraining order against a trafficker," Ontario Ministry of the Attorney General, 2018, ISBN 978-1-4435-1410-1
- Exhibit 35:** Form 1 Application for Restraining under the Prevention of and Remedies for Human Trafficking Act (2017), Ontario Court of Justice, Form PRHTA-1-E 2018/01
- Exhibit 36:** Form 5 Affidavit under the Prevention of and Remedies for Human Trafficking Act (2017), Ontario Court of Justice, Form PRHTA-5-E 2018/01
- Exhibit 37:** Form 9 Restraining Order under the Prevention of and Remedies for Human Trafficking Act (2017), Ontario Court of Justice, Form PRHTA-9-E 2018/01
- Exhibit 38:** Free Legal Support for Survivors of Human Trafficking, Ontario Ministry of the Attorney General
- Exhibit 40:** Royal Newfoundland Constabulary Corporate Plan 2018-2021
- Exhibit 41:** Royal Newfoundland Constabulary Activity Report 2016-2017
- Exhibit 42:** "Understanding the Needs of Urban Inuit Women – Final Report," Pauktuutit Inuit Women of Canada, April 2017



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- Exhibit 43:** “Trafficking of Aboriginal Women and Girls,” report prepared for Research and Analysis Division – Community Safety and Countering Crime Branch, Public Safety Canada, May 2014, ISBN 978-1-100-23756-5
- Exhibit 45:** Sexual Exploitation and Trafficking of Aboriginal Women and Girls: Literature Review and Key Informant Interviews – Final Report, prepared by The Native Women’s Association of Canada for the Canadian Women’s Foundation Task Force on Trafficking of Women and Girls in Canada, October 2014
- Exhibit 46:** “Sex Trafficking of Indigenous Women in Ontario,” Ontario Native Women’s Association, February 2016
- Exhibit 47:** “Inuit Vulnerabilities to Human Trafficking, prepared by Pauktuutit Inuit Women of Canada, July 2013
- Exhibit 48:** “National Urban Inuit Community Dialogue: Supporting Local Champions – An Urban Inuit Strategy,” Tungasuvvingat Inuit, March 31, 2016
- Exhibit 49:** “Human Trafficking on the Front Line: Concepts, Perspectives & Responses – Final Report, June 11-15, 2018,” Ottawa Coalition to End Human Trafficking
- Exhibit 50:** Powerpoint presentation: “Urban Inuit-Specific Perspective on Sexual Exploitation & Human Trafficking”
- Exhibit 52:** “Intimate Partner Violence in the Canadian Territorial North: Perspectives from a Literature Review and a Media Watch,” Moffitt, Fikowski, Mauricio & Mackenzie, in *International Journal of Circumpolar Health*, 72:1, published online August 5, 2013
- Exhibit 53:** Faller, Wuerch et al., “A Web of Disheartenment With Hope on the Horizon: Intimate Partner Violence in Rural and Northern Communities,” *Journal of Interpersonal Violence* 1-26,
- Exhibit 54:** Zorn, Wuerch, Faller & Rucklos Hampton, “Perspectives on Regional Differences and Intimate Partner Violence in Canada: A Qualitative Examination,” *Journal of Family Violence*, Volume 32, published online February 15, 2017
- Exhibit 56:** PhD thesis “Warrior Women: Indigenous Women’s Anti-Violence Engagement with the Canadian State, by Robyn Bourgeois, 2014
- Exhibit 57:** Robyn Bourgeois, “Perpetual State of Violence: An Indigenous Feminist Anti-Oppression Inquiry in Missing and Murdered Indigenous Women and Girls,” *Making Space for Indigenous Feminism*, 2<sup>nd</sup> Edition, Joyce Green (editor), Fernwood Publishing 2017, ISBN 978-1-552266-833-2
- Exhibit 58:** Robyn Bourgeois, “Colonial Exploitation: The Canadian State and the Trafficking of Indigenous Women and Girls in Canada,” *UCLA Law Review*, Volume 62, 2015
- Exhibit 59:** Dr. Robyn Bourgeois, “Recommendations: Sexual Exploitation – Human Trafficking and Sexual Violence,” October 2018
- Exhibit 61:** Mary Fearon, “Overview of Blue Door,” October 13, 2018
- Exhibit 62:** Redacted version of “It’s Nobody’s Mandate and Everyone’s Responsibility: Sexual Exploitation and the Sex Trade in Newfoundland and Labrador,” Community Youth Network/Coalition Against the Sexual Exploitation of Youth
- Exhibit 63:** “Sexual Exploitation Is Here” poster

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- Exhibit 64:** “Are You Involved?” poster
- Exhibit 67:** “A Culture of Safety For All: Winnipeg Police Service Strategic Plan 2015-2019”
- Exhibit 68:** “City of Winnipeg Homicides 1980-2014,” Winnipeg Police Service Crime Analysis Unit, April 13, 2015
- Exhibit 69:** S. Bell, “Indigenous Women – Safety and Protection Strategy: Summary of Police Board Reports,” Winnipeg Police Service Crime Analysis Report
- Exhibit 70:** “Update Report to the Winnipeg Police Board” from Chief Danny Smyth to Chair and Members of the Winnipeg Police Board, October 13, 2017
- Exhibit 71:** “Winnipeg Police Service 2018 Business Plan”
- Exhibit 72:** Sergeant Gene Bowers, “Winnipeg’s Visible Sex Trade,” 2013-06-04
- Exhibit 73:** “Vice Unit – Establishment of an Anti-Exploitation Team – Pilot Project Proposal,” Winnipeg Police Service Division 41 Specialized Investigations Division, submitted by Inspector L. Pilcher
- Exhibit 74:** Manitoba *Highway Traffic Act*, C.C.S.M. c. H60, Part VII sections 241(1)-242.2(9), print date October 10, 2018, version current as of October 8, 2018
- Exhibit 75:** Project Return/Winnipeg Police Service media release, October 9, 2018
- Exhibit 76:** Winnipeg Outreach Network resource guide
- Exhibit 77:** Recommendations of Chief Danny Smyth
- Exhibit 78:** Powerpoint presentation “Counter Exploitation – Winnipeg Police Service (2018)”
- Exhibit 81:** “We Need to Find Our Voices and Say, ‘NO MORE,’” report of the National Experiential Women’s Roundtable held December 5-6, 2013 organized by the Canadian Women’s Foundation Task Force on Trafficking of Women and Girls in Canada
- Exhibit 82:** “We Are at a Critical Moment,” report of the September 18, 2013 National Roundtable for Service Providers hosted by the Canadian Women’s Foundation’s Task Force on Trafficking of Women and Girls in Canada
- Exhibit 83:** Nicole A. Barrett & Margaret J. Shaw, “Laws to Combat Sex Trafficking: An Overview of International, National, Provincial and Municipal Laws and their Enforcement,” December 2013, commissioned by the Canadian Women’s Foundation’s Task Force on Trafficking
- Exhibit 84:** Nicole A. Barrett, “An Assessment of Sex Trafficking,” May 2013
- Exhibit 85:** Powerpoint presentation “Rachel’s Story of Survival: From the Streets to the Books”