



**Iskwewuk E-wichiwitochik (Women Walking Together)
Final Report**

**National Inquiry into Missing and Murdered
Indigenous Women and Girls & Two-Spirited**

September 2016 to June 2019

DRAFT OUTLINE

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A. Introduction

Iskwewuk E-wichiwitochik (Women Walking Together) is a network of concerned citizens – activists, academics, grass roots people and organizations from the province of Saskatchewan who came together in 2005, out of concern for the lack of attention given to cases of missing Aboriginal women in Saskatchewan and Canada.

The group focuses its efforts on raising awareness of systemic violence against women through education and political action. They remain committed to the broader goal of social justice and peace, by providing moral and direct support to families of missing Aboriginal women, collaboration with organizations in the prevention of violence against women and paying tribute to missing individuals. In the future, *Iskwewuk E-wichiwitochik* plans to continue to focus efforts on enhancing decision making safety skills of young women and communities thorough anti-violence education.

Iskwewuk E-wichiwitochik has maintained a visible presence in the community through organization of awareness walks, vigils and various activities that pertain to social justice and peace. The group operates via a collective leadership and numerous volunteer hours are contributed on a yearly basis to raise the awareness of missing and murdered Aboriginal women and girls and to bring honor and remembrance to these family members. The group, which was formed in October 2005, has no office and receives no government funding.

Iskwewuk E-wichiwitochik is “working from the heart and considered Reconciliation through the lenses of wāhkōtōwin, pimātisiwin, and gender. We provide the importance of a gender framework [for reconciliation] that puts into practice and promotes Indigenous knowledge and an Indigenous approach to gender balance is crucially relevant. Indigenous women can and

must be part of every aspect of Canada's formal truth and reconciliation process. A culturally relevant gender based analysis can and must guide the process of reconciliation in Canada.

(Native Women's Association of Canada, Culturally Relevant Gender Based Models of Reconciliation 6)" (Source: draft chapter St. Andrew's College, Iskwewuk E-wichiwitochik chapter contribution, 2018)

B. Consultations with Families of MMIWG2S

Iskwewuk E-wichiwitochik will discuss Foundational Aspects of Interacting with Families:

1. Supporting families of missing, taken, murdered and nearly murdered Indigenous women

And girls ▪ To maintain contact, rapport and relationships with family members

2. Bringing attention and honor to the memory of missing, taken, murdered and nearly

Murdered Indigenous women and girls ▪ To maintain a central record and send out alerts re: missing people

3. Raising awareness of, and fostering prevention through education and non-partisan political

action, missing, taken, murdered and nearly murdered Indigenous women and girls ▪ To

continue to raise awareness and lobby for action regarding violence against Aboriginal women

▪ To promote the dignity of all women, particularly Aboriginal women

4. Networking and partnering with organizations also dedicated to the issue of missing, taken,

Murdered and nearly murdered Indigenous women and girls ▪ To maintain contact and

communication with organizations, groups, families and individuals with similar concerns and goals

▪ To invite youth to become active in the movement

Operational:

1. Governance

- To identify structures to sustain and reflect collective leadership
- To define key roles, responsibilities and relationships to carry out the work of E.I.
- To establish sustainable planning and meeting cycles

2. Membership

- To develop a process for bringing individuals in as Keepers of the Circle and/or into Circle of Friends and Supporters

3. Finance

- To raise funds to support the work of I.E.

4. Communications (External & Internal)

- To develop and hopefully in the future, maintain a website and the use of appropriate social media such as **Facebook**, Twitter, Skype and Blog
- To provide acknowledgement for in-kind contributions, gifts and voluntary contributions
- To establish and maintain current media contacts
- To communicate strategically with media (public), Circle of Friends and Supporters and Keepers of the Circle

1) **Sk Community Lead Meetings**

Saskatchewan Community Leads: Regina Treaty Status Indian Services (RTSIS), Saskatchewan

Aboriginal Women's Circle Corporation (SAWCC), Prince Albert Grand Council Women's

Commission, and the Federation of Sovereign Indigenous Nations Women's Commission. We

have met face to face many times over 19 months, held Conference Calls with NI MMIWG2S with Community Liaison (s), Health, Executive Director(s), and Community Engagement. These calls total over 60 interactions, via email, text, face-to-face, and conference calls. We share information, leads and developments on sudden changes for the families Part I experiences including support and emotional guidance for After Care post Part I testimonies.

2) Parties with Standing Part I, II and III Application and Preparation

Iskwewuk E-wichiwitochik (Women Walking Together, in April 2017 filled out application for Standing Part I, II, and III and requested funding to participate as Party with Standing which was subsequently approved. Iskwewuk was part of the witnesses of the Hearings in Saskatoon, Saskatchewan November, 2017 and in spring 2018 attended Expert Hearings on Human Rights, and Racism. Some of our member attended the Policing Expert Hearings a member of the National Family Advisory. Our experience is unique is due to the experiences of group members being both a family of MMIWG2S and advocates of the MMIWG2S experience in Saskatoon, Saskatchewan since 2005.

3) Interim Report Nov 2017

"The commissioners produced 10 recommendation in its report, including a call for the creation of a "commemoration fund," that would help families remember their lost loved ones. It also endorsed the idea of providing compensation to the families of a missing or murdered women through the creation of a "healing fund." The commissioners said the federal government should "immediately" commit to increase financial support, and counselling services for families and survivors. Commissioners also suggest the government should restore funding to the now defunct Aboriginal Healing Foundation, a not-for-profit organization that funded various

initiatives to help address the legacy of physical and sexual abuse suffered by survivors of the Indian residential school system. Funding for the foundation ran out in 2014.” (Source: CBC John Paul Tasker · CBC News · Posted: Nov 01, 2017 11:37 AM ET) Iskwewuk E-wichiwitochik supported this reaction from the Commissioner and Iskwewuk met with Minister Carolyn Bennett, Crown and Indigenous Relations on this regards in Saskatoon prior to the Interim Report.

4) Statement Taking Events in July 2017-2018

At this time we know there are families who were not able to travel to Saskatoon for hearings; some families in particular simply wanted to submit statements. We highly recommend that the Inquiry will hold two more hearings in this province, one for and in the north of Saskatchewan and the other for and in the south, to be scheduled between January and March of 2018. The importance of after-care health plans for the families related to these hearings cannot be overstated. In the summer of 2018, the Saskatchewan Community Lead Team held a Conference Call with NI MMIWG2S managers to discuss, and subsequently a letter was sent by Iskwewuk E-wichiwitochik (Women Walking Together) wrote this letter:

“July 13th, 2018

Executive Director

Jennifer Moore Rattray

National Inquiry into Missing and Murdered

Indigenous Women and Girls, Two Spirited

PO Box 500, Station A

Vancouver, BC V6C 2N3

by fax/email:

Dear Ms. Jennifer:

Just a very quick note to say Welcome to the National Inquiry to MMIWG2S. If you are not aware, we are not non-profit and have no office and operate on collective leadership by providing supports, remembrance, and awareness to the families of MMIWG2S for the last 12 years. Your support and leadership is certain to assist in

hosting awareness events, supports to families, and remembrance to their missing loved ones. It's the national relationships like yours that are very personal and very welcomed by the team of core Iskwewuk Ewichiwitochik (Women Walking Together) members, we really hoping to have you are welcomed you to 4 Treaty areas of Saskatchewan and traditional land of the Metis.

Since January 2017 Iskwewuk has been a part of a provincial collective of Sask Community Leads: Regina Treaty Status Indian Services (RTSIS), Saskatchewan Aboriginal Women's Circle Corporation (SAWCC), Prince Albert Grand Council Women's Commission, and Federation of Sovereign Indigenous Nations Women's Commission, and Family Information Liaison Units Sask.

At this time we know there are families who were not able to travel to Saskatoon for Hearings in November 2017 in particular for those who simply wanted to do submit Statements. It is with urgency now that there is a 6-month extension we are hoping and written several times for the last 7 months **requesting that the Inquiry hold STATEMENT TAKING EVENTS in this province, precisely for the north of Saskatchewan and the south of Saskatchewan: 1) La Ronge SK for remote Northern Sask communities THE WEEK OF SEPTEMBER 4-7TH, 2018 2) Prince Albert & surrounding communities THE WEEK OF AUGUST 21-24TH, 2018 3) Regina 4) TATC (Touchwood Agency Tribal Councils) to be scheduled in between July 1, 2018 to September 30, 2018 this includes After Care Health plans.**

We hope this will included Saskatchewan health supports, cultural knowledge keepers, Elders, and personnel that are on file to from our November Hearings, submitted on behalf of families in the province in Saskatchewan, in addition, nutrition, the Inquiry health, and their managers during this time of testimony and truth sharing of families of MMIWG2S.

Sincerely,

Darlene R. Okemaysim-Sicotte
Co-Chair Iskwewuk

Myrna LaPlante
Co-Chair Iskwewuk

Note; Iskwewuk Ewichiwitochik (Women Walking Together) has Part I and Part III Standing with Inquiry."

5) November Families with Part I Hearings Nov 20-14, 2017 in Saskatoon

Commissioners Marion Buller, Michele Audette and Brian Eyolfson for were here in Saskatoon, Saskatchewan, to preside over the hearings into Missing and Murdered Indigenous Women, Girls, and Two Spirits and to listen carefully to families' testimony about their experiences. If readers were not aware, IE is not a non-profit organization; we have no office; and we operate by collective leadership. We have for the last 12 years provided supports to families of the Missing and Murdered, promoted remembrance of their loved ones, and helped to create broader awareness of the issue. We received support and leadership that were certain to assist

in future continuation hosting of awareness events, providing supports to families, and promoting remembrance of their missing and murdered loved ones. We created national relationships with the Commissioners that are personal which are warmly welcomed by the team of core Iskwewuk E-wichiwitochik members. We were also pleased to have been able to welcome you to Treaty Six territory and traditional homelands of the Métis. Moreover, we were able to thank the Inquiry for honouring the request that 49 extra Saskatchewan health supports, cultural knowledge keepers, Elders, and personnel whose names we submitted to the former staff on behalf of families in the province be approved. We were grateful, in addition, for providing nutrition, Inquiry health supports, and the work of the NI MMIWG managers during the time of testimony in Saskatchewan.

We were, however, keenly disappointed when we learned that the former Community Liaison Officer for Saskatchewan and Manitoba was let go less than a week before the Saskatoon Hearings November 20-24, 2017. The disappointment was felt not only by Iskwewuk but also the Saskatchewan Community Leads: Regina Treaty Status Indian Services (RTSIS), Saskatchewan Aboriginal Women's Circle Corporation (SAWCC), Prince Albert Grand Council Women's Commission, and the Federation of Sovereign Indigenous Nations Women's Commission. The families' anguish when the key support of the Community Liaison officer was lost was felt by all these leads and made for an extra difficult time during the Hearings week in this territory.

C. Policy Change Arguments

Iskwewuk E-wichiwitochik primary objectives are that the group provides a consistent and systemic approach to modify and improve current Policies and Legislation on public safety and

prevention of violence against indigenous women and girls for the country. The intention is streamline effective processes in all areas of the MMIWG2S experience.

i. Access to justice for Families of MMIWG2S

Currently the only access to justice guidance for MMIWG2S can be provided by the Family Information Liaison Units in the country. In our requests to Minister Carolyn Bennett of Crown Indigenous Affairs, we shared that we in Saskatchewan hoped to have 5 FILU locations in the province of Saskatchewan. To date, the only FILU Office is operated at both Regina, Saskatchewan and Saskatoon, Saskatchewan. The Manager Dorothy Myo, and field workers Angie Bear and Milton Gamble, take time to engage families across the province, in addition they assist in advocating for thorough Statement Taking events, including observing After Care plans and meeting deadlines. The Federation of Saskatchewan Indigenous Nations provides office space for the two field workers. They are required to answer questions such as: when can we declare a missing person dead? How can we access a missing person's fund? If they are unable to provide quick information, they assist in navigating the justice system networks for this province.

ii. Families experience of treatment by RCMP after reporting MMIWG2S

"RECOMMENDATIONS FROM THE COMMISSION ON FIRST NATIONS AND
MÉTIS PEOPLES AND JUSTICE REFORM

(i) Recommendations

The Commission on First Nations and Métis Peoples and Justice Reform's contains a recommendations in its first volume 2. The summary of Chapter 5 recommendations contains all the recommendations made regarding policing. They are as follows: Recommendation 5.1

This Commission recommends the implementation of a strategy to eliminate racism in policing by the Saskatchewan Police Commission. This strategy shall contain:

5.1.1 Police recruitment screening strategies specifically to prevent candidates with racist views on ethnic or religious groups from being offered employment.

5.1.2 A complaints process that requires allegations of racist language or behavior against individual officers to be reported to the officers' immediate supervisor and the chief of police.

5.1.3 An intensive remedial training program for police officers who exhibit racist attitudes. This program must be successfully completed to the satisfaction of the officer's supervising officer and the program facilitator.

5.1.4 The tools which would allow the immediate supervisor or chiefs of police to respond immediately to allegations of racism.

5.1.5 A pro-active First Nation and Metis candidate recruitment strategy.

5.1.6 Employment assistance counselling for First Nations and Metis candidates that will assist them with the pressures of working within a police service that has traditionally been dominated by non-Aboriginal people.

Recommendation 5.2 This Commission recommends that all police services invite members of the First Nations and Metis communities to evaluate the effectiveness of existing cultural awareness programs and implement changes as required.

Recommendation 5.3

5.3.1 This Commission recommends that urban police services have a First Nations and Metis staffing component that is equal in percentage to the respective populations.

5.3.2 This Commission recommends to the RCMP that Community Police Boards and Police Management Boards participate in the selection, posting and orientation of RCMP members to detachments that serve their community.

Recommendation 5.4

This Commission recommends that the Government of Saskatchewan, in view of the fact that it invests in community policing initiatives, conduct province-wide surveys every two years to monitor the degree of public satisfaction regarding community policing within all communities.

Recommendation 5.5

5.5.1 This Commission recommends that Saskatchewan Justice and the Aboriginal Policing Directorate in the federal Solicitor General's office ensure that Community Police Boards and Police Management Boards receive adequate resourcing and training to ensure that community based policing is supported and successful in all communities.

5.5.2 This Commission recommends that Police Management Boards and Community Police Boards that share one police service be amalgamated and ensure equal representation.

Recommendation 5.6

This Commission recommends that all police services be required to prepare reports to justify any decisions that do not divert matters extra-judicially.

Recommendation 5.7

This Commission recommends that the Government of Saskatchewan establish emergency detoxification facilities in cooperation with municipalities immediately in La Ronge, Prince Albert, Saskatoon and Regina. In remote areas, the Commission recommends that these

facilities are incorporated into the local hospital, or in these remote communities, provision be made for sobering up houses as an alternative to drunk tanks.

Recommendation 5.8

This Commission recommends that the Government of Saskatchewan, in cooperation with municipalities, establish detoxification facilities for youth in Saskatchewan.

Recommendation 5.9

5.9.1 This Commission recommends the increased use of video recording equipment by RCMP and municipal police services.

5.9.2 This Commission recommends that an Aboriginal liaison worker or volunteer individual be available for First Nations and Metis people upon their arrival at a police station or detachment office.

Recommendation 5.10

This Commission recommends that representatives of the Federation of Saskatchewan Indian Nations, Metis Nation – Saskatchewan, governments of Canada and Saskatchewan work together to develop an independent complaints investigation agency that will meet the needs of First Nations, Metis and non-Aboriginal people with the objective of having such an agency in place by April 1, 2005.

Recommendation 5.11

This Commission recommends that the Implementation Commissioner monitor and oversee the establishment of a complaints agency that will reflect and respect the spirit and intent of the existing Special Investigations Unit.” (Source: <http://www.justice.gov.sk.ca/justicereform/volumeone/16ChapterEleven.pdf>)

iii. Families experiences of Search Process

Families we are told over and over that there are no supports, resources, or search vehicles, we need a fleet around the country similar to vehicles used in Emergency Preparedness plans that are in place for non-indigenous urban and rural centres.

iv. System racism and barriers for Aboriginal women wanting to further their education, employment and training funding

Although Iskwewuk E-wichiwitochik is aware of the systemic racism and barriers for indigenous women, girl, two spirited and transgendered, we are not a program agency for education, employment and training opportunities. We full support all the Parties with Standing whom are mandated, resources, and have decades of structural basis to provide these means for expanding the needs for women centered delivery and access on a full time permanent basis. When women are accessing these and benefiting the society benefits as a whole, they with their skills, training and education becomes more enriched. The community becomes empowered, safe, and sustainable when the role of indigenous women are respected and whom get to experience universal rights. These rights are not taken away, they need to be exercised, they are not extinguished, this Inquiry can be a model of recommendation for the country and around the world.

v. Human Rights Watch Report Sask Police Allegations of Abuse

Past and more recent policing failures contribute to a climate of suspicion and a widely-held belief that the police targets and discriminates against Indigenous men and women with little accountability for violent and racist conduct. Indigenous women told Human Rights Watch that

they would not call the police to report a crime committed against them or crimes that they had witnessed involving an Indigenous woman, out of fear that the police may harass them, engage in physical violence towards the suspect, or take them on a “starlight” tour. Why would families of the missing feel inclined or encouraged to report a family of the missing in this particular province.

RECOMMENDATIONS, 29 MARCH 2017

***police defined as both municipal police & the RCMP**

Training:

- Ensure that police have adequate training and knowledge of Indigenous history and the legacy of colonial abuses, including the residential school system, so that they have an accurate understanding of and appreciation for the sensitive context in which police and Indigenous communities interact.
- Expand anti-colonial training for police officers to counter racism and sexism in the treatment of Indigenous women and girls and to improve police response to violence against women and girls within Indigenous communities.
- Improve trauma-informed de-escalation training and implement trauma-informed de-escalation protocols that are specific to police interactions with Indigenous peoples and that better equip officers to diffuse disputes without resorting to the use of force.

Policing Practices

- Ensure an effective trauma-informed police response to interactions with Indigenous women and girls to prepare police officers to assist trauma victims and decrease the potential for re-victimization and further harm.

- In accordance with international policing standards, Canadian common law requirements, and the recommendations of the Civilian Review and Complaints Commission:
 - Eliminate body (“frisk”) searches of women and girls by male police officers in all but extraordinary circumstances and require documentation and supervisor and commander review of any such searches; prohibit cross-gender strip searches under any circumstances.
 - Ensure that women in custody are ordered to remove their bras only in exceptional circumstances in which there is credible evidence that they intend to use the underwire to harm themselves or others.
- Ensure that there is sufficient number of female officers to conduct searches, participate and/or supervise the interrogation of female detainees, and ensure the safety and security of female detainees.
- Ensure that policing protocols relating to intimate partner violence require officers to make clear who the principal or dominant aggressor is and lay charges against that individual; this protocol should distinguish assault from defensive self-protection and avoid dual charges against both the victim and perpetrator of violence.
- Combat all stereotypes that define violence against Indigenous women and girls within the framework of Indigenous family and community violence and acknowledge that such stereotypes obscure the multifaceted nature of the violence and perpetuate colonial violence and bias.
- Expand non-incarceration options for publicly intoxicated individuals, including sobering centers where medical personnel can provide appropriate care.

Police Accountability Mechanisms

- Establish independent civilian oversight units for reported incidents of serious police misconduct, including incidents of rape and other sexual assault, in all jurisdictions.
- Enhance the independence of civilian oversight bodies by ensuring that investigations into all forms of misconduct, including minor and major abuses of authority are not carried out by police.
- Ensure that Chief Commissioners of civilian oversight bodies are mandated with the power to require Chiefs of Police to comply with their recommendations.
- Amend the Regulations to expand the definition of “abuse of authority” to include, whether off or on duty, the use of profane, abusive or insulting language to any person that tends to disrespect the person on the basis of that person’s race, color, sex, ancestry, place or origin, political belief, religion, marital status, family status, physical or mental disability, sexual orientation, age or economic and social status.
- Ensure that complainants are informed upon submitting a complaint to a civilian oversight body about how they should report any police retaliation related to the lodging of the complaint; and ensure that all police complaints commissions have protocols on how they respond to a complainant who reports police retaliation related to a lodged complaint.

Data Collection

- Collect and make publicly available (as ethically appropriate) accurate and comprehensive race- and gender-disaggregated data that includes an ethnicity variable on violence against

Indigenous women, as well as on use of force, police stops, and searches, in cooperation with Indigenous community organizations and with the guidance of Indigenous women leaders.

National Inquiry and CEDAW Committee Recommendations

- Implement without delay all the recommendations of the UN CEDAW Inquiry Report.
- The Commissioners of the National Inquiry into Missing and Murdered Indigenous Women should investigate police agencies and, when the Commissioners remit information back to civilian oversight bodies on matters they believe to be reasonable police misconduct, they should do so in a way that does not violate the trust of witness complainants or prevents the Inquiry from reporting on how to reform police complaints commissions.

With leadership from Indigenous women, Two-Spirit people, and communities, ensure that the findings of the National Inquiry into Missing and Murdered Indigenous women and girls lead to the development and implementation of a national action plan to address violence against Indigenous women and girls that responds to and eliminates the structural roots of the violence, as well as the accountability and coordination of government bodies charged with preventing and responding to violence.” (Source: Human Rights Watch, June 2017)

D. Awareness/Education

Iskwewuk will discuss *Iskwewuk E-wichiwitochik* (Women Walking Together)’s work which is currently a network of concerned citizens – activists, academics, grass roots people and organizations from the province of Saskatchewan who came together in 2005, out of concern for the lack of attention given to cases of missing Aboriginal women in Saskatchewan and Canada.

The group focuses its efforts on raising awareness of systemic violence against women through education and political action. Iskwewuk E-wichiwitochik remains committed to the broader goal of social justice and peace, by providing moral and direct support to families of missing Aboriginal women, collaboration with organizations in the prevention of violence against women and paying tribute to missing individuals. In the future, *Iskwewuk E-wichiwitochik* plans to continue to focus efforts on enhancing decision making safety skills of young women and communities thorough anti-violence education.

Iskwewuk E-wichiwitochik has maintained a visible presence in the community through organization of awareness walks, vigils and various activities that pertain to social justice and peace. The group operates via a collective leadership and numerous volunteer hours are contributed on a yearly basis to raise the awareness of missing and murdered Aboriginal women and girls and to bring honor and remembrance to these family members. The group, which was formed in October 2005, has no office and receives no government funding and is not even non-profit which provides much autonomy to bring efficacy and legitimacy for our work.

Core Events:

- Annual “Sisters in Spirit” Oct 4th
- International Human Rights Day December 10th

Presentations / participation throughout the years:

- Vancouver BC Montreal Massacre Memorial, December 2018 ~ Round Table NI MMIWG
- FSIN Strength of Our Women Gala guest speaker Darlene, November 2018
- Gender Based Violence in Saskatchewan panel Wichitowin Conference, October 2018
- Social Justice Forum, Feb. 14th March, Alex Neve Mar.10th, Think Indigenous Conf U of S, Voices (VOS), so far 2015 more to come conferences, walks, publication
- WWOS Exhibit S’toon (18 actions), RedDress Project, Anglican Women Conf - all 2014
- FSIN Youth Conference (forthcoming November 2013)
- Sisters in Spirit & Families of Sisters in Spirit Vigils, Ottawa, 2018 (annual)

- North American Indigenous Studies Association conference 2013
- Knights of Columbus, Inner City Ministry
- Our Way Conference University of Saskatchewan
- Oskayak Grade 12 Classroom
- Amnesty International “Write for Rights” Chapter 33
- Awasis Conference
- Healing our Spirit Worldwide Conference, Hawaii, 2010
- International Conference on Missing Women, Regina, 2008
- 1st Annual Honouring our Sisters Run/Walk at Wanuskewin Powwow 2014
- Tears for Justice, Saskatoon 2013
- Daleen Bosse-Muskego Memorial Runs
- Karina Bethann Wolfe Walks
- Walk for Justice, Saskatoon, 2008-2014
- Walk for Justice, Ottawa 2008
- Prince Albert Grand Council WalksAnd many more

Awards:

- “Strength of Our Women Awards 2016 & 2018” Leadership & Advocacy Award
Federation of Sovereign Indigenous Nations, Saskatoon, SK September, 2016
 - *Darlene R. Okemaysim-Sicotte (2016)*
 - *Myrna LaPlante (2018)*
- “Lady Justice” Award from Elizabeth Fry Society, SK, May 2015
 - *Darlene R. Okemaysim-Sicotte*
- SAPA Newsmaker of the Year, Saskatoon, IE June 2015
- Every Day Political Citizen national finalist, Fall 2013, juror Fall 2015
 - *Darlene R. Okemaysim-Sicotte*
- Joanna Miller Peace Award, Saskatoon, IE September 2013
- Queen Elizabeth II Diamond Jubilee medals, January 2013
 - *Myrna LaPlante and Darlene R. Okemaysim-Sicotte*
- Living in Harmony Award, Saskatoon, IE March 2008

Core Iskwewuk Group & Part-Time Membership:

Myrna LaPlante, *Keeper of the Circle/Family*
 Darlene R. Okemaysim-Sicotte, *Keeper of the Circle/Family*
 Helen Smith McIntyre, *IE Member*, Mary Ann Assailly, *IE Member*
 Rachel Fiddler, *IE Member*, Susan Gingell, *IE Member*
 Louise Clarke, *IE Member*, Marlee Ritchee, *IE Member*
 Senator Lillian Dyck, *IE Friend*, Val Arnault-Pelletier, *IE Friend*
 Dortehea Swiftwolfe, *IE Friend*, Carol Wolfe, *IE Family*
 Pauline Muskego, *IE Family*, Gwenda Yuzicappi, *IE Family*
 Sheila Ledoux, *IE Family*, Rita Bouvier, *IE Friend*

Lorraine Pura, *IE Friend*, Chris Sicotte, *IE Friend*
Patti Tait, *IE Friend*, Andrea Ledding, *IE Friend*

Friends: Women Walking Together would like to acknowledge past group members and current friends who have helped and continue to help along the way: Kathie Pruden-Nansel, Colleen Thomas, Dr. Rose Roberts, Dr. Priscilla Settee, Sue Delanoy, Deb Lee, Glenda Abbott, Carol Thomas, Monica Goulet, Vice Chief Heather Bear, Robert Doucette, Shannon Loutitt, Leah Bitternose, SAWCC, SIMFC, Oskayak High School, late Christine Smillie, and the late Dr. Patricia Monture and many more.

Facebook: *Iskwewuk E-wichiwitochik* (Women Walking Together) has a group page; people are free to join and continue raising awareness and provide supports and encouragement to the families of the missing.

Walks/Vigils:

- Saskatoon Sisters in Spirit Vigils 2006-2018
- February 14 National Memorial Walk 2015-2016
- NWAC Sisters in Spirit Vigil, Ottawa 2013
- Families of Sisters in Spirit Vigil, Ottawa, 2013

E. Measuring Change in the Media

Iskwewuk recognizes the need to discuss the effectiveness of media literacy in their representations and participation in the ongoing portrayal of indigenous women during the MMIWG2S experience. Over the 13 years Iskwewuk E-wichitiwochik relationship with media in Saskatoon, the province, and the country in regards to the work we do a group to assist family's voices. In addition, we have provided kits from the NWAC Resource Guide:

“Unlocking the Mystery of Media Relations What Do I Need to Know? Media relations can be a positive experience. Newspaper, radio, television and the Internet are excellent ways to

communicate information. If the media covers your story, thousands of people will read, hear or see your message, which will help raise awareness about missing and murdered Aboriginal women and girls in Canada. Preparation and poise are the two key attributes you need when working with the media. Be prepared for media attention at any time. If you're prepared, you are more likely to be relaxed and poised. You will be able to express your thoughts clearly and confidently. Wherever you are, please remember that you have rights! You have the right to say "yes" to an interview, for example, but you also have the right to say "no" or "this is not a good time for me." This is especially true for those of us who have personal connections to missing and murdered Aboriginal women and girls in Canada. Each family or community deals with loss or grief in different ways, and it is unfair to assume that everyone is ready or willing to share their story. If you choose not to speak to the media, make your family and friends aware of your decision.

If you do agree to do an interview, remember that you are in control! You can decide when and where you meet or the best time for a reporter to call you. You can ask for the questions ahead of time to prepare or decline if you don't like the questions. You can also stop an interview at any time—either to collect your thoughts or to end the interview." (Source: NWAC Resource Guide)

Journalist's Tool Kit ~ Toolkit team – Saskatoon journalist Jason Warick, University of Regina Master of Journalism student Jeanelle Mandes and U of R School of Journalism Professor Patricia Elliott during *Reconciliation and Media Conference* held at the University of Saskatchewan, October 2015.

Story Ideas they came up with:

Media representations of Indigenous perspectives can be divided into three parts:

- The first and most basic are features on Indigenous people – a young basketball star, the first locally-trained doctor or a new chief.
- Second, try a few stories about Indigenous issues, which can range from lengthy Supreme Court rulings and treaty history to shorter pieces such as funding for on-reserve roads or child welfare.
- Third, consider including more Indigenous experts and perspectives into everyday stories. If there's an oil spill, call the reeve, mayor and provincial government but also the relevant First Nations leader. If you're doing a feature on street gang activity, call the police, but also an expert to discuss the issues of race, poverty, addiction and colonization that may have caused it.

People & Experts - Elders, athletes, artists, dancers, singers, entrepreneurs, volunteers, residential school survivors, diabetes sufferers, veterans, doctors, activists.

Some issues

- Resource revenue sharing
- Racism and reconciliation
- Funding gaps for on-reserve education, child welfare, or housing,
- Court rulings on Métis and First Nations treaty rights, aboriginal title Cree, Dene, Michif and other language preservation

Protocol

On any beat, journalists and their sources may have differing ethical or cultural codes. This is particularly true when covering First Nations or Métis events and issues. The history of oppression has led many Indigenous people to mistrust official institutions such as the media. Long-term, successful storytelling will require you to educate yourself, build relationships and approach stories with humility.

Here is a rough guide to respecting your sources, maintaining your journalistic principles and accomplishing what's ultimately beneficial for you, your organization, your sources and the public – better reporting of Indigenous issues.

This information is gleaned from several sources, including CBC reporter Duncan McCue's *Reporting in Indigenous Communities*. For a more in-depth perspective, see his section on Aboriginal Customs and Protocols at riic.ca/the-guide/in-the-field/aboriginal-customs-and-protocols.

- If unsure about anything, ASK.
- If entering a First Nation, make every effort to contact the chief beforehand and request a meeting as the first point of contact.
- Some Elders' stories or responses can be lengthy, part of a long and respected oral history tradition. This can be difficult for journalists accustomed to sound bites. Explain your preferred format in advance, but once the Elder begins, do not interrupt.

- Time can be a fluid concept. You can minimize frustration by building more time into your schedule, asking what time the key announcement will take place rather than attending the entire event or politely emphasizing your deadline. Realize there are times, however, when you'll just have to accept it.
- Go in person if possible. If not, call. Minimize email and other impersonal communication on all beats, but particularly this one.
- It's obviously not necessary at news conferences, but bring a pouch of tobacco for a feature interview with an Elder. Cigarettes are an acceptable alternative. The tobacco is often burned rather than smoked.
- Be clear on your own ethics, and those of your newsroom. It will never cover all scenarios, but it's good to discuss any issues with colleagues or experts before, during and afterward.
- If speaking to a source unfamiliar with media, explain that once the interview and recorder starts, anything that is said is on the record. If there is something they don't want the public to know, politely but clearly ask them to not say it.
- When covering feasts, sweats or other ceremonies, participate if invited and comfortable. If you want to take photos, audio or video, ask the person in charge of the ceremony in advance. If told no, respect that wish. Put away recording equipment or at least point the camera at the ground.
- Words are important. For example, don't use the term "Indian" unless talking about the Lac la Ronge Indian Band or other institutions. Will you call it the events of 1885 a rebellion or a

resistance? If you're a broadcaster, have you practiced accurate pronunciation of unfamiliar people and place names?

- Again, the key points are to be respectful, build relationships over time and ask, ask, ask if unsure.

Language Disclaimer ~ Indigenous - A globally recognized term that recognizes original inhabitants who have been subjected to colonialism. It is the word used by the United Nations, and its use has been growing in recent years. **Aboriginal** - Also a broad term to describe original peoples. In Canada, it is often used when referring in general to First Nations, Inuit and Métis people - although 'Indigenous' is becoming the term preferred by many.

F. Sustainable Development Goals – National Implementation Strategy

Iskwewuk E-wichiwitochik will discuss the United Nations 17 Sustainable Development Goals where 11 of the 17 affect the daily lives of indigenous women and girls in this country. In September 2015, the United Nations Sustainable Development Summit for the adoption of Agenda 2030 during a 3-day gathering. The current platform contains 1,800 partnerships and initiatives promoting sustainable development and over 40 initiatives developed.

Unfortunately MMIWG2S fell into 11 areas out of the 17 which can be considered a disgrace to this country. Canada scored 1.5/7.0 on a rating for meeting any of these goals. Canada has now opened a SDG office under Minister of Families, Children and Social Development, Honourable Minister Jean-YvesDuclos.

Goal #5 Violence against women and girls is one of the most widespread, persistent and devastating human rights violations in our world today. It is a major obstacle to the fulfilment of women's and girls' human rights and to the achievement of the 2030 Agenda for Sustainable Development. It occurs worldwide, cutting across all generations, nationalities, communities and spheres of our societies, irrespective of age, ethnicity, disability or other background.

TARGETS:

- End all forms of discrimination against all women and girls everywhere
- Eliminate all forms of violence against all women and girls in the public and private spheres, including trafficking and sexual and other types of exploitation
- Eliminate all harmful practices, such as child, early and forced marriage and female genital mutilation
- Recognize and value unpaid care and domestic work through the provision of public services, infrastructure and social protection policies and the promotion of shared responsibility within the household and the family as nationally appropriate
- Ensure women's full and effective participation and equal opportunities for leadership at all levels of decision making in political, economic and public life
- Ensure universal access to sexual and reproductive health and reproductive rights as agreed in accordance with the Programme of Action of the International Conference on Population and Development and the Beijing Platform for Action and the outcome documents of their review conferences

- Undertake reforms to give women equal rights to economic resources, as well as access to ownership and control over land and other forms of property, financial services, inheritance and natural resources, in accordance with national laws
- Enhance the use of enabling technology, in particular information and communications technology, to promote the empowerment of women
- Adopt and strengthen sound policies and enforceable legislation for the promotion of gender equality and the empowerment of all women and girls at all levels

Goal #16: Peace, Justice and Strong Institutions: The threats of international homicide, violence against children, human trafficking and sexual violence are important to address to promote peaceful and inclusive societies for sustainable development. They pave the way for the provision of access to justice for all and for building effective, accountable institutions at all levels.

- The rule of law and development have a significant interrelation and are mutually reinforcing, making it essential for sustainable development at the national and international level.

Targets:

- Significantly reduce all forms of violence and related death rates everywhere
- End abuse, exploitation, trafficking and all forms of violence against and torture of children
- Promote the rule of law at the national and international levels and ensure equal access to justice for all

- By 2030, significantly reduce illicit financial and arms flows, strengthen the recovery and return of stolen assets and combat all forms of organized crime
- Substantially reduce corruption and bribery in all their forms
- Develop effective, accountable and transparent institutions at all levels
- Ensure responsive, inclusive, participatory and representative decision-making at all levels
- Broaden and strengthen the participation of developing countries in the institutions of global governance
- By 2030, provide legal identity for all, including birth registration
- Ensure public access to information and protect fundamental freedoms, in accordance with national legislation and international agreements
- Strengthen relevant national institutions, including through international cooperation, for building capacity at all levels, in particular in developing countries, to prevent violence and combat terrorism and crime
- Promote and enforce non-discriminatory laws and policies for sustainable development

G. Anti-Racism – National Strategy

Iskwewuk E-wichiwitochik will discuss the current anti-racism strategy that taking place across the country with Minister for the Department of Heritage, Honourable Pablo Rodríguez an

opportunity for the Commission to witness what has happened to the families of MMIWG2S on their identities, the personal attitudes, beliefs, behaviors towards families of the MMIWG2S and understanding the impact of racism on the development on the families, their children, of the MMIWG2S experience. There is a need to de-centre and extend empathy by giving, providing awareness, knowledge, and appreciation of the indigenous cultural experiences and histories of indigenous individuals and indigenous groups. It requires many change maker leaders to develop anti-racist attitudes skills and build on that confidence in and out of our schools, offices, institutions, homes, and governments.

H. MMIWG2S – Health After Care & FILU

Iskwewuk E-wichiwitochik acknowledges fully the challenges and barriers of First Nations, Metis, and Inuit in Canada health inequalities bring about human rights violations. In addition, we will discuss the \$20 million for the families of MMIWG2S for health supports announced early June, 2018 by This includes the Family Information Liaison Units that are open around the country, their extension to stay open after the Inquiry is complete and how we can as advocates ensure that an office like this remains open in the hopes of prevention and sharing of knowledge. This includes recommending Indigenous Health Ombudsman and Indigenous Health Auditor for the country.

”FILU - a resource for families of missing or murdered Indigenous women and girls The Family Information Liaison Unit (FILU) can help you find out information and provide support. We can request official information and records from the police, coroner, court, government agencies and others from across Canada.

- We will try to explain why certain records may be unavailable.

- We can arrange meetings with agencies and be there for you.
- If your loved one's case is still under investigation or in the court system, we can help you navigate the process.
- We can attend court with you and make sure you understand what is going on.
- We can provide regular updates from courts, police and corrections.
- We honor your loved one and know this is a very difficult time.
- We can provide emotional support or we can refer you to others – like counselors and Elders – to help you on your healing journey.

FILU is a unit of the Department of Justice's Victim Services branch" (Source:

www.justice.gov.yk.ca/prog/cor/vs/2569.html) and "The National Inquiry into Missing and Murdered Indigenous Women and Girls is committed to working in a trauma-informed way and to making culturally appropriate support available to families and survivors of violence who shared their truths during the Truth Gathering process. Short term Aftercare services are available to families and survivors who participated. National Inquiry outreach and support workers work directly with families and survivors to create a plan of care that outlines their support needs. Best efforts will be made to use existing external resources to support identified needs. Where there are no services or financial supports available, the National Inquiry will provide financial support of up to \$3,500 to implement services outlined in the plan of care. Support can be provided for up to three consecutive months or upon the completion of the National Inquiry, whichever occurs first." (Source: www.mmiwg-ffada.ca)

Indigenous Health Care Auditor and Indigenous Health Ombudsman

WHEREAS:

- the Truth and Reconciliation Commission Call to Action 19 states: We call upon the federal government, in consultation with Indigenous peoples, to establish measurable goals to identify and close the gaps in health outcomes between Indigenous and non-Indigenous communities, and to publish annual progress reports and assess long-term trends;
- Section 24.2 of the United Nations Declaration on the Rights of Indigenous Peoples state: Indigenous individuals have an equal right to the enjoyment of the highest attainable standard of physical and mental health. States shall take the necessary steps with a view to achieving progressively the full realization of this right.

BE IT RESOLVED the Liberal party of Canada urge the Government of Canada to create:

- an independent Indigenous Health Care Auditor that reviews and reports to Indigenous peoples and to Parliament on the progress and failures, including health care treatment and health care quality indicators, of the federal government on providing health care services and treatment to Indigenous peoples;
- an independent national Indigenous Health Care Ombudsman. The ombudsman could respond to unresolved complaints from Indigenous patients, residents and clients about their health care experience at a health sector organization, which includes hospitals, long-term care homes or community and local health centres. (Source: Liberal Party Convention Policies, April, 2018)

I. MMIWG2S – Memorial Fund

Iskwewuk E-wichiwitochik reviewed the \$10 million memorial fund for the families of the MMIWG2S Announcement were June, 2018. We discussed with the Sask Community Lead Team and invited Minister for the Status of Women, Honourable Maryam Monsef when she

was due to be in Saskatoon and met with how to streamline access and introduce our Saskatchewan wishes for memorial fund. This fund is to June 2018 to 2020.

J. Iskwewuk Ewichiwitochik Recommendations/Calls to Action

Iskwewuk E-wichiwitochik over the years created many recommendations along the research we did with Human Rights Watch New York before they created a Canadian office and Iskwewuk E-wichiwitochik own best practices.

IE: These are the competencies, best practices and recommendations of relationships and community stakeholders with families of MMIWG2S that Iskwewuk Ewichiwitochik (Women Walking Together) gained over 13 years in ad hoc volunteer basis, in Saskatoon, SK:

- Hold a current and active Strategic Plan based on 13 years best practices by raising awareness, providing supports, and remembrance to Missing Loved Ones
- Hold a current strategy for consulting and maintaining links with families, communities and Indigenous organizations
- Hold many internal summaries and event reports in order to pass on information and knowledge Families would need to see what is successful and effective
- Welcoming families to the Iskwewuk circle through face-to-face visits, telephone calls, email, social media conversation
- Continue with best practices on social support relationships we have built for families during and after the National Inquiry
- Planning and coordinating family and community meetings

- Continue utilizing our current outreach abilities to research, analyze, and prepare to explain to families how the National Inquiry functions and what it seeks to achieve
- Continue facilitating supports for families and preparing them to testify to Commissioners
- Continue using our awareness abilities for educating the general public about the experiences of the families as part of the National Inquiry by responding to community development even with non-indigenous unions, churches, schools, artists, lawyers, Ariel Sallows Chairs, senators, MP's to allow for full involvement and accountability
- Participating in the development of a strategy to honor the victims Indigenous organizations and communities
- Continue to outline and time-line activities with scheduled or future assemblies from local, provincial, and national or international opportunities for Families to share stories
- Continue to involve the maintaining links with Indigenous and non-Indigenous organizations
- Hoping to form, leading or assist and maintaining links with issue to send to the tables of National Inquiry team members regardless of Region
- Take an opportunity to accompany and advise various National Inquiry teams/staff/personnel in their dealings with families
- Continue to draft each final reports, especially with regard to the needs and the recommendations emerging from meetings with communities and families

Missing Indigenous Women and Men's Fund

“Ottawa, Ontario, December 30, 2012—Dr. Kellie Leitch, Parliamentary Secretary to the Honourable Diane Finley, Minister of Human Resources and Skills Development, announced that the new Federal Income Support for Parents of Murdered or Missing Children grant will be available as of Tuesday.

“Our government is taking action to provide more support for victims of crime and their families,” said Dr. Leitch. “This new grant will ease the financial pressure on parents struggling to cope with the death or disappearance of a child.”

As of January 1, 2013, the new Federal Income Support for Parents of Murdered or Missing Children grant will provide assistance to eligible parents who suffer a loss of income as they take time away from work to cope with the death or disappearance of a child as a result of a probable *Criminal Code* offence.” (Source: archives

Missing Indigenous Persons National Office

Iskwewuk E-wichiwitochik wishes to see a national indigenous persons centre similar to the Truth and Reconciliation Centre, or how the former Aboriginal Healing Foundation operated specifically to suit families of the missing and murdered indigenous persons experience in the country of Canada, full resourced with infrastructure, staff, advisory body, with cultural reflective beliefs and practices.

K. Conclusion

Iskwewuk E-wichitochik is hoping this final submission to the National Inquiry on MMIWG2S be central to the Human Rights and Essential Services in First Nation Communities that Naomi Metallic from Dalhousie University presented. Dr. Metallic shared commonalities throughout

the country affecting First Nations communities, suggesting that Section 88 and provincial service provisions to First Nations based on same policy of assimilation of White Paper, which currently left First Nations out of Child Welfare Policy development due to which jurisdiction is responsible for delivery and supports. She goes further and Iskwewuk supports that the current delivery is not culturally appropriate by the 620 different communities in Canada (capitalism, liberalism, individualism, nuclear family, etc. She shares the current structures devalues parenting practices of communities and experience stereotype, prejudice, and racism in their view of indigenous parenting. Metallic and Iskwewuk share that current Contribution Agreements is very flawed, its devoid of recognition, recognition, and reconciliation efforts, and requires over-reporting requirements, and not considered a true Nation to Nation relationship. In order for the remedies of correcting the crisis of MMIWG2S in this country these current mechanisms need much overall in legislation, policy, and government mandates. Iskwewuk E-wichiwitochik supports Metallic's presentation on equality rights to self-government by insisting that changes to Section 88 of Indian Act open to equality challenges. These notions of challenges to equality will ensure the contributing factors leading to the country wide crisis of MMIWG2S has a chance to have very credible changes and outcomes to overall safety, justice, and programming to present, and future development of the final report recommendation of this National Inquiry. It will require as Metallic suggests: making space, resource, and 'nothing without us' partnerships ensuring that reconciliation, resurgence, recognition, and respect will take place in the following years to come.

Appendices

A List of Resources Related to Understanding Missing and Murdered Indigenous/Aboriginal Women, Girls, and Two Spirits in Canada and to Framing Solutions
Compiled by the members of Iskwewuk E-Wichiwitochik/Women Walking Together

Primers and Popular Culture Sources

Amnesty International. *No More Stolen Sisters*. YouTube. Web. (Family members of Missing and Murdered Indigenous Women {MMIW} speak. See, for example, segment with Pauline Muskego, Daleen Bosse Muskego's mother <http://www.youtube.com/watch?v=IWNOEc-wvNU>), others with Lori Whiteman, Diane Big Eagle, and Sandra Gagnon).

- Gray, Lynda. *First Nations 101*. Vancouver: Adaawx Publishing, 2011. Print. (A primer on First Nations issues).
- Hunka, Ryszard and Presenter Wab Kinew. *8th Fire: Aboriginal Peoples, Canada and the Way Forward*. CBC. <http://www.cbc.ca/8thfire/index.html> (The website not only has links to the 8-part TV show but a host of other resources such as the Dispatch series of short documentaries, one of which is by Janelle Wookey on Jaime Black's *REDDress Project*. www.cbc.ca/8thfire/2011/12/reddress-project.html).
- Jacobs, Beverly K. *Restoring the Balance: Aboriginal Women's Issues in Canada*. YouTube. http://www.youtube.com/watch?v=1A6DWgw8_YM (An address by then-Immediate Past-President of the Native Women's Association of Canada).
- Silliphant, Craig. *Stolen Sisters*. Global Television, 2007. Video.
- Smith, Andrea. *Sexual Violence and American Indian Genocide*. www.youtube.com/watch?v=Neg-Rlbi764. Video. (An address by an Indigenous woman professor and Activist.)
- Waterloo Lutheran Seminary. *Sing Fires of Justice for Stolen Sisters Word & Song Festival*. <http://www.youtube.com/watch?v=xxOTzIsUqXo>. Web. (A church-based acknowledgement of and memorial for Missing and Murdered Indigenous women).
- Welsh, Christine. *Finding Dawn*. National Film Board, 2006. Video (About the Missing and Murdered also posted in parts to YouTube; made by an Indigenous professor and filmmaker).

Biography/Autobiography/ Memoir

- Campbell, Maria. *Halfbreed*. Goodread Biographies, 1983. Print. (Cree- Métis author)
- Freeman, Minnie Aodla. *Life among the Qallunaat*. Edmonton: Hurtig, 1978. Print. (An Inuit woman's memoir).
- Joe, Rita. *Song of Rita Joe: Autobiography of a Mi'kmaq Poet*. Charlottetown: Ragweed Press, 1996. Print. (Written by Residential School survivor and poet.)
- Wachowich, Nancy in collaboration with Apphia Agalakti Awa, Rhoda Kaukjak Katsak, and Sandra Pikujak Saqiyuq. *Stories from the Lives of Three Inuit Women*. Montreal: McGill-Queen's University Press, 1999. Print.

History

- Brown, Jennifer S. H. *Strangers in Blood: Fur Trade Company Families in Indian Country*. Vancouver: University of British Columbia Press, 1980. Print.
- Carter, Sarah. *Capturing Women: The Manipulation of Cultural Imagery in Canada's Prairie West*. Montreal: McGill-Queens University Press, 1997. Print.
- Dickason, Olive Patricia and David Newbigging. *A Concise History of Canada's First Nations*. Toronto: Oxford University Press, 2010. Print. (Métis scholar and ?)
- Miller, J. R. *Skyscrapers Hide the Heavens: A History of Indian-White Relations in Canada*. 3rd ed. Toronto: U of Toronto P, 2000. Print.
- Van Kirk, Sylvia. *Many Tender Ties: Women in Fur-Trade Society, 1670–1870*. Norman: University of Oklahoma Press, 1983. Print.

Literature *Bouvier, Rita. *papîyâhtak*. Saskatoon: Thistledown Press, 2004. Print. (Cree- Métis author)

- Culleton, Mosionier Beatrice. *In Search of April Raintree*. Winnipeg: Peguis Publishers, 1984. Print. (Young Adult fiction by Métis author)
- Dumont, Marilyn. *A Really Good Brown Girl*. London, ON: Brick Books, 1996. Print. (Cree-Métis author; if you read nothing else read "Memoirs of a Really Good Brown Girl" and "Helen Betty Osborne.")
- Halfe, Louise. *Blue Marrow*. Regina: Coteau Books, 2004. Print. (Cree-Métis author)
- Maracle, Lee. *Daughters Are Forever*. Vancouver: Polestar, 2002. Print. (Sto:lo-Métis author)---. *Ravensong*. Vancouver: Press Gang, 1993. Print.
- Scofield, Gregory. *I Knew Two Metis Women: The Lives of Dorothy Scofield and Georgina Houle Young*. Saskatoon: Gabriel Dumont Institute, 1999. Print. (Includes 2 CDs of Métis author reading) ---. *Singing Home the Bones*. Vancouver; Polestar, 2005. Print. (If you read nothing else, read "Conversation with the Poet.")
- Sterling, Shirley. *My Name is Seepeetza*. Vancouver: Groundwood Books, 1992. (Young Adult, strongly autobiographical fiction by Interior Salish author)

Wagamese, Richard. *Indian Horse*. Vancouver: Douglas & McIntyre, 2012. (Anishinaabe author)
Sociology, Women's Studies, NGO, and Government Reports

Ambler, Stella, Chair, Government of Canada House of Commons Special Committee on Violence against Indigenous Women, *Invisible Women: A Call to Action: A Report on Missing and Murdered Indigenous Women in Canada*, Mar. 2014.

www.parl.gc.ca/HousePublications/Publication.aspx?DocId=6469851

Amnesty International, *Canada: Stolen Sisters: A Human Rights Response to Discrimination and Violence against Indigenous Women in Canada*.

<http://www.amnesty.org/en/library/info/AMR20/001/2004>

---. "No More Stolen Sisters." www.amnesty.ca/our-work/issues/indigenous-peoples/no-more-stolen-sisters

Anaya, James. *The Situation of Indigenous Peoples in Canada*. Report of the United Nations Special Rapporteur on the Rights of Indigenous Peoples, 2014.

<http://unsr.jamesanaya.org/docs/countries/2014-report-canada-a-hrc-27-52-add-2-en.pdf>

Anderson, Brenda, Wendee Kubik, Mary Rucklos Hampton, eds., *Torn from Our Midst: Voices of Grief, Healing and Action from the Missing Indigenous Women's Conference, 2008*.

Regina: U of Regina Canadian Plains Research Centre, 2010. (Has a bibliography pp.266-67 that is now dated, but still useful.)

Anderson, Kim. *Life Stages and Native Women: Memory, Teachings, and Story Medicine*.

Winnipeg: University of Manitoba Press, 2011. (Cree- Métis scholar)

Anderson, Kim and Bonita Lawrence, eds. *Strong Women Stories: Native Vision and Community Survival*, Toronto: Sumach Press, 2003. (Cree-Métis and Mi'kmaw scholars)

Assembly of First Nations, *A National Action Plan to End Violence Against Indigenous Women and Girls*. Updated Draft. <http://www.afn.ca/uploads/files/aga2013/nap-endviolence.pdf>

Government of Canada, *Action Plan to Address Family Violence and Violent Crimes against Aboriginal Women and Girls*, Sept. 2014. www.swc-cfc.gc.ca/violence/efforts/action-eng.pdf

Inter-American Commission on Human Rights, *Missing and Murdered Indigenous Women in British Columbia, Canada*, 2015. <http://www.oas.org/en/iachr/reports/pdfs/Indigenous-Women-BC-Canada-en.pdf>

Human Rights Watch, June, 2017 *Submission to the Government of Canada on Police Abuse of Indigenous Women in Saskatchewan and Failures to Protect Indigenous Women from Violence*

Keetsahnak / Our Missing and Murdered Indigenous Sisters, Edited by Kim Anderson, Maria Campbell and Christi Belcourt, Publication date: May 2018 , Features: 6 B&W photographs, notes, index

Mann, Barbara Alice, Ed. Forward by Winona LaDuke. *Make a Beautiful Way: The Wisdom of Native American Women*. Lincoln: University of Nebraska Press, 2008. (Seneca scholar)

Monture, Patricia A. *Journeying Forward: Dreaming First Nations' Independence*. Halifax: Fernwood Publishing, 1999. (Haudenosaunee scholar)

---. *Thunder in My Soul: A First Nations Woman Speaks*. Halifax: Fernwood, 1995.

Monture, Patricia A. and Patricia D. McGuire, Eds. *First Voices: An Aboriginal Women's Reader*. Toronto: Inanna Publications, 2009. (Haudenosaunee and Anishinaabe scholars)

Native Women's Association of Canada. *What Their Stories Tell Us: Research Findings from the Sisters in Spirit Initiative*.

http://www.nwac.ca/files/reports/2010_NWAC_SIS_Report_EN.pdf

Royal Canadian Mounted Police, *Missing and Murdered Aboriginal Women: An National Operational Overview*, 2014. <http://www.rcmp-grc.gc.ca/pubs/mmaw-faapd-eng.pdf>

*Settee, Priscilla. *The Strength of Women: âhkamêyimowak*. Regina. Coteau Books, 2011. Print. (Cree scholar)

Valaskakis, Gail Guthrie, Madeline Dion Stout, and Eric Guimond, eds. *Restoring the Balance: First Nations Women, Community and Culture*. Winnipeg: University of Manitoba Press, 2009. (Chippewa/Anisinaabe, Cree, and ?)

Inquiry Specific Resources

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<http://search.proquest.com.cyber.usask.ca/docview/1641563455/fulltext/A24F9BC383E4ABDPQ/1?accountid=14739>

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<http://rabble.ca/blogs/bloggers/views-expressed/2014/10/national-inquiry-mmiw-yes-do-it-right/>

---. "Putting a National Inquiry on the Radar." Blogging for equality, Fri. Jan15, 2015.

<http://www.bloggingforequality.ca/>

Updated by Dr. Susan Gingell 27 January 2015 and Darlene R. Okemaysim-Sicotte 1 December 2018

Reading List

- Clearing the Plains by James Daschuk
- The Education of Augie Merasty by Joseph Auguste Merasty & David Carpenter
- Children of the Broken Treaty by Charlie Angus
- Just Another Indian by Warren Goulding
- In Search of April Raintree by Beatrice Culleton
- Halfbreed by Maria Campbell
- The Inconvenient Indian by Thomas King
- Askiwina: A Cree word and Tap- we by Doug Cuthand

- MacLean’s article – Saskatchewan: A Special Report on Race and Power
- APTN - Why national media’s IKEA monkey coverage overshadowed Idle No More rallies
- Prairie Racism and Free Expression by Len Findlay
cfe.ryerson. ca/blog/2016/09/prairie-rac-ism-and-free-expression
- Truth and Reconciliation Com-mission Summary Report (including the TRC Call to Action)

LINKS

(Source: <https://sustainabledevelopment.un.org>)

[United Nations Educational, Scientific and Cultural Organization](#)

[Office of the High Commissioner for Human Rights](#)

[Universal Declaration of Human Rights](#)

[UN Department of Political Affairs](#)

[UN Development Programme](#)

[United Nations Office on Drugs and Crime](#)

[UNICEF #EndViolence](#)

[United Nations Peacekeeping](#)

[UN Counter Terrorism Committee](#)

[High Time to End Violence against Children](#)

[UN action for cooperation against trafficking in persons \(UN-ACT\)](#)

[UN office of the special representative of the secretary-general on violence against children](#)

[UN Mine Action service](#)

[UN Women](#)

[He for She campaign](#)

United Secretary-General Campaign UNiTE to End Violence Against Women

Every Woman Every Child Initiative

Spotlight Initiative

United Nations Children's Fund (UNICEF)

UN Population Fund: Gender equality

UN Population Fund: Female genital mutilation

UN Population Fund: Child marriage

UN Population Fund: Engaging men & boys

UN Population Fund: Gender-based violence

World Health Organization (WHO)

UN Office of the High Commissioner for Human Rights

UN High Commissioner for Refugees (UNHCR)

UN Education, Scientific and Cultural Organisation (UNESCO)

UN Department of Economic and Social Affairs, Gender Statistics

MAP of Saskatchewan Missing as of December, 2018

