



ENGAGEMENT ON A NATIONAL ACTION PLAN ON MISSING AND MURDERED INDIGENOUS WOMEN AND GIRLS IN ALBERTA

FINAL EVALUATION REPORT

ABSTRACT

This Final Evaluation Report provides an overview of the “Engagement on a National Action Plan on Missing and Murdered and Indigenous Women and Girls (MMIWG) in Alberta” with 28 family members of Missing and Murdered Indigenous Women and Girls, and over 170 other stakeholders. With the involvement of and direct engagement of families of MMIWG, the Institute for the Advancement of Aboriginal Women has identified priority actions and recommendations, which, if taken up, will contribute to the development of effective strategies with the National Action Plan to achieve the Calls for Justice.

**INSTITUTE FOR THE ADVANCEMENT
OF ABORIGINAL WOMEN (IAAW)**

2020

TABLE OF CONTENTS

Acknowledgements	3
President's Message	4
Project Committee	5
Executive Summary	6
Project Goal	6
Approach	6
Key Findings	6
Recommendations	8
Introduction	9
Institute for the Advancement of Aboriginal Women	9
Background & Rationale	10
Project Goal	12
Approach	12
Section One: Research and Evaluation Strategy	13
Indigenous Theoretical and Methodological Framework	13
Indigenous Engagement	14
Wisdom Gatherings	15
Provincial Survey	15
Storytelling with Key Informants	15
Data Analysis	16
Ethical Considerations	17
Section Two: What was shared at the Wisdom Gatherings	18
Response on the National Inquiry into MMIWG	18
Calls for Justice and Priorities for Action	19
Calls for Justice for All Governments	19
Calls for Justice: Industries, Institutions, Services, and Partnerships	23
Gaps in the Calls for Justice	29
Summary of Main Findings	30
Section Three: Provincial Survey on the Calls for Justice	32
Introduction	32
Results	32
Who Responded	32

Awareness of the Calls for Justice	32
Engagement on the Calls for Justice	33
Improving Awareness of the Calls for Justice	33
Participation on the National Action Plan	34
Summary of Main findings.....	36
Section Four: Taking Account of Indigenous Women’s Perspectives on a Response to the Calls for Justice	38
Introduction	38
Indigenous Women’s Perspectives on A Response to the Calls for Justice	38
Storytelling with Felicia Ricard.....	38
Storytelling with Lisa Weber	42
Storytelling with Lisa Higgerty	43
Storytelling with Kari Thomason.....	43
Summary of Main Findings	48
Section Five: Recommendations	49
Section Six: Engage the IAAW to Respond To a National Action Plan.....	50
Appendix A: Calls for Justice, full wording	51
Appendix B: Wisdom Gathering with Families of MMIWG Questionnaire Guide	75
Appendix C: Wisdom Gathering with Service Providers and Advocates of MMIWG Questionnaire Guide	76
Appendix D: Provincial Survey: Indigenous Call to Implement a National Action Plan for MMIWG	77
Appendix E: Key Informant Questionnaire	80

Suggested Citation

Eshkakogan, Nicole. (2020). *Engagement on a National Action Plan on Missing and Murdered and Indigenous Women and Girls in Alberta: Final Evaluation Report*. Institute for the Advancement of Aboriginal Women. Edmonton, Alberta.

ACKNOWLEDGEMENTS

This Final Evaluation Report is dedicated to the family members of Missing and Murdered Indigenous Women and Girls (MMIWG) in Alberta who have had a loved one taken, disappeared, or lost a loved one to homicide.

We respectfully recognize the significant time and wisdom the families, advocates, service providers of MMIWG have made to this report. Their stories offer many teachings about how to reclaim power and place through incredible adversity, trauma, and systemic violence. We are deeply grateful you trust us to move forward with your guidance on a National Action Plan to build a future that is safe from systemic discrimination and violence for all Indigenous people.

We also thank the many Albertans who responded to our provincial survey to help us build upon the collective wisdom of the families of MMIWG. Stories from recognized and respected knowledge keepers on MMIWG, Kari Thomason, Felicia Ricard, Lisa Weber and Lisa Higgerty were invaluable to informing key findings for this report.

We are grateful for the dedication and commitment by the project advisory committee: Josie Nepinak, Stephanie Harpe, Kari Thomason, and Elder Marggo Pariseau who ensured the project activities abided by culturally informed practices that respected the integrity of Indigenous Albertans who participated in the project. We also appreciate the support of many other individuals who contributed to the research and community-based engagement for this project.

We appreciate service providers, allies, well-intentioned police officers, government officials, and other stakeholder groups who supported this project and our long term work on celebrating the strengths and achievement of Indigenous women.

Finally, we would to thank Indigenous Services Canada for their generous support of this project.

This project demonstrates our ongoing commitment to be a part of Indigenous led and community-based work that creates opportunities to learn about ways to sustain, and build new, respectful, and mutually beneficial relationships with Indigenous people and communities to resist and undo the forces of colonialism, and recognize the rightful power and place of Indigenous women and girls.

Rachelle Venne, Chief Executive Officer – Institute for the Advancement of Aboriginal Women

PRESIDENT'S MESSAGE

It has been 15 months since the Final Report on the National Inquiry into Missing and Murdered and Indigenous Women and Girls was released to the public in June 2019. Contained within the 1255-pages are calls for transformative legal and social changes to resolve the crisis of MMIWG that has devastated – and continues to devastate - Indigenous communities across this country.

The Final Report lists 231 individual Calls for Justice directed at governments, institutions, social service providers, industries, and all Canadians in order to address this national tragedy. But these Calls for Justice are rendered meaningless so long as there continues to be absence of positive change in the lives of Indigenous women, children, families, and communities.

On the one-year anniversary of the Final Report, Prime Minister Trudeau reiterated, “ending this national tragedy through the co-development and implementation of a distinctions-based National Action Plan is an urgent priority for our government and requires ongoing work with all partners.”

With the involvement of and direct engagement with families of Missing Murder Indigenous Women and Girls IAAW has identified priority actions and recommendations, which, if taken up, will contribute to the development of effective strategies within the National Action Plan, to achieve the Calls for Justice.

Throughout this important work, and as we submit this Report, IAAW acknowledges and honors the courage, strength, and resilience of our women - daughters, mothers, grandmothers, aunties and LGBTQ and Two-Spirit people whose lives have been impacted by violence. We are deeply grateful for your continued guidance and trust in IAAW to reclaim our rightful power and place.



Lisa D. Weber, LL.B., LL.M.

President

Institute for the Advancement of Aboriginal Women



Rachelle Venne

Chief Executive Officer

Institute for the Advancement of Aboriginal Women

PROJECT COMMITTEE



Rachelle Venne is the Chief Executive Officer of the Institute for the Advancement of Aboriginal Women (IAAW). She has over twenty years of experience with building collaborative partnerships in the non-profit, corporate and government sectors, including 13 years as CEO of IAAW. In 2012, Rachelle received the Queen Elizabeth II Diamond Jubilee Medal for her community service with REACH Edmonton. In March 2017, Rachelle was one of six Canadian NGO delegates to attend the United Nations Commission on the Status of Women in New York. Her other accomplishments include being appointed to the Government of Alberta's Métis Women Economic Security Council, Alberta Order of Excellence Council, Alberta Joint Working Group on Missing and Murdered Indigenous Women & Girls, Alberta Recycling Management Board and she recently joined the Affordable Housing Review Panel for the Government of Alberta.



Josie Nepinak is the Executive Director of Awo Taan Healing Lodge Society, the only Indigenous urban women's shelter in Alberta. Josie has a resilient 25-year background steeped in complex, social issues working with Aboriginal organizations and advocating for Indigenous women and families affected by family violence. She has a degree in Women's Studies with a graduate studies in Management. Josie is Anishinabe from Treaty Four and believes in a balanced approach, with teachings of Indigenous wisdom and healing in combination with contemporary western methodologies in promoting the health and well-being of First Nations, Inuit and Métis individuals, families and communities.



Marggo Pariseau was born in High Prairie Alberta to a Métis mother and French father, she was fortunate to be able to walk in both cultures. Marggo has supported Indigenous women for over 40 years in various capacities. She was the Manager for 20 years at the Women's Emergency Accommodation Center, 5 years as an employment counsellor and 15 years as a family support worker. She presently works hand and hand with the IAAW, contracted to work with women leaving corrections that need support integrating into the community. Marggo is dedicated to the success of the Esquao Awards. In 1992, she received the YWCA Women of Distinction, in the Social Science Category. As well as the Queen Jubilee Diamond in 2012 & ROPH Award in 2018.



Kari Thomason is a Proud and Loud Indigenous woman from Alberta, mother to three adult children and a "Kokum" to three grandsons. She is the Manager of the SNUG program for over 15 years, which is a harm reduction/exiting program for sexually exploited individuals, and is known locally and around the world and has won international awards for its work. Kari was part of the development, implementation and co-management of the program "Protection of Sexually Exploited Children's Act" (P-SECA). She is one of the co-founding members for the "THE CIRCLE" Victims of Homicide group, and an advocate, supporter, liaison and voice for Missing and Murdered Peoples and their surviving family members.



Stephanie Harpe is a proud member of the Fort McKay First Nation. She is an award-winning singer-song writer, actress, casting agent, international speaker, advocate, and humanitarian. Stephanie draws on her overwhelming life experience to work with traumatized youth to develop talent. She is a survivor of every statistic. Stephanie works with the IAAW on several initiatives supporting Murdered, Missing, and Exploited Indigenous People. She was on the cover of Metro newspaper, and presented at REDX TALKS.

EXECUTIVE SUMMARY

In March 2020, the Institute for the Advancement of Aboriginal Women (IAAW) was successful in securing funding from Indigenous Services Canada to engage with families of Missing and Murdered Indigenous Women and Girls (MMIWG) on identifying priority actions for a National Action Plan to address violence against Indigenous women and girls. Over the course of the summer, the IAAW expanded their engagement with 28 family members and consulted with 172 Indigenous and non-Indigenous Albertans from across the province of Alberta through a survey, and with four key informants through Storytelling.

The family members of MMIWG and other Albertans want all governments to engage in consult-ACTION. This means Consultation and Action must occur simultaneously to facilitate effective and immediate radical and sweeping changes in the laws, policies and governance of law enforcement in Canada that are mandated to address healing, long-term solutions, ending genocide, tackling the root causes of violence, and improving the quality of life of Indigenous women, girls, and 2SLGBTQIA people. They also want a response by *all* Governments detailing how and when each of the Calls for Justice will be addressed. In this report, they offer wisdom on where to start. Based on their recommendations, we propose opportunities for the federal government to leverage the IAAW to facilitate a response to a National Action Plan.

This Final Evaluation Report provides an overview of the “Engagement on a National Action Plan on Missing and Murdered and Indigenous Women and Girls in Alberta” project and key findings and recommendations, while highlighting important learnings and opportunities that can inform strategies aimed at effectively addressing the Calls for Justice.

PROJECT GOAL

The IAAW collaborated with the Awo Taan Healing Lodge Society to conduct a province-wide consultation with families of MMIWG and other Albertans. In order to identify recommendations for effective action on implementing the Calls for Justice from the Final Report of the National Inquiry into MMIWG, including best practices in the prevention of violence and methods to measure the impact of effective action.

APPROACH

The IAAW was engaged in a number of coordinated activities, which facilitated increased knowledge of the needs of survivors of MMIWG that require immediate and long term action according to the important principles, which were set out in the Final Report of the National Inquiry into MMIWG. At the same, opportunities were identified for collaboration and holistic service integration for survivors of MMIWG. We organized our approach into three phases: Project and Partnership Development, Research and Community Engagement, and Evaluation.

KEY FINDINGS

The following contains a summary of key findings on a National Action Plan identified from the research and community engagement phase with over 200 Albertans through wisdom gatherings, a provincial survey, and Storytelling.

Since the release of the Final Report on the National Inquiry into MMIWG, this project is the first time Albertans received information about, and to provide input on the Calls for Justice. Wisdom gatherers, including those who gave testimony at the National Inquiry shared there has been no engagement with them by the federal government. Key informants repeated this statement, including 90% of other Albertans we surveyed.

The lack of opportunities for engagement on the Calls for Justice are likely the reason for the sharp difference between what Indigenous and non-Indigenous Albertans know about the issue of MMIWG (70%) and about the Calls for Justice (40%). Indicating a significant need to increase Albertans awareness about the Calls for Justice.

It is time to consult-ACTION a National Action Plan. This means Consultation and Action must occur simultaneously to facilitate effective and immediate radical and sweeping changes in the laws, policies and governance of law enforcement in Canada that are mandated to address healing, long-term solutions, ending genocide, tackling the root causes of violence, and improving the quality of life of Indigenous women, girls, and 2SLGBTQIA people.

Families of MMIWG and other Albertans want to be a part of the partnerships the federal government needs to establish with the provinces, territories, civil society groups, and Indigenous governments, organizations and administrators to plan, strategically develop, and implement a National Action Plan. Therefore, consult-ACTION also means engagement must facilitate reconciliation between Indigenous people and all of these stakeholders by utilizing Indigenous culturally informed and led values, philosophies, and knowledge systems.

In addition, reconciliation through consult-ACTION involves effective Indigenous allyship. Many families of MMIWG and other Albertans stated Indigenous allyship was not a practice emphasized throughout the Calls for Justice, and they want Indigenous allies to be recognized, supported, and protected by all governments, institutions, industries and services.

Implement all of the Calls for Justice according to the important Principles for Change outlined in the Final Report. They propose 43 Calls for Justice for effective action as a place to start, and that priority setting and the planning and implementation that needs to follow must include them, and Indigenous women and 2SLGBTQIA organizations. More specifically, they want to see immediate and continued focus on interconnecting Calls for Justice that aim:

- To increase access for Indigenous people to culturally informed service providers who apply a decolonizing, anti-racist, trauma violence-informed approach. Especially for service providers implicated in police, legal, and child welfare systems.
- To transform current Justice Systems fundamentally, so that Indigenous people have a right to culture, and self-determination in matters relating to healing, recovery, and rehabilitation from experiences of systemic violence and oppression.
- To create and/or increase access to 24-hour crisis and long-term community-based trauma violence-informed programs for families of MMIWG, and other survivors of trauma and violence.

Consult-ACTION involves providing publically available reports of plans and ongoing actions and the development of measureable goals related to the National Action Plan, and ensuring Indigenous people and their allies are able to provide continuous feedback and direction.

The in-action by the federal government to increase supports to families of MMIWG and the organizations and communities that support them since the onset of COVID-19 is contributing to accruals in the depletion of resources, staff burn out, and the risk of violence and other systemic forms of insecurity for families of MMIWG and other survivors of violence and trauma. Indigenous organizations have continued to provide relevant violence prevention programs, education, and awareness campaigns for Indigenous families and communities in spite of COVID-19. This is indicative of their commitment and capacity to provide services in accordance with public health and safety COVID-19 directives. However, these efforts require increased financial support from the federal government to consider and address COVID-19 impacts service delivery to families of MMIWG and other survivors they support.

RECOMMENDATIONS

Wisdom gatherers, Indigenous and non-Indigenous Albertans, and key informants make the following recommendations for a National Action Plan.

1. Immediately disseminate long-term and substantive equality in the funding of services for Indigenous women and 2SLGBTQQIA organizations to create, deliver, and disseminate ongoing, emerging, and new prevention programs, education, and awareness campaigns designed for Indigenous communities and families related to violence prevention, healing, and reconciliation from violence and trauma.
 - a. Provide funding based on culturally appropriate calls for interest that recognize Indigenous culturally informed approaches, rather than proposal driven projects based on Western methods and measurements.
2. Recognize Indigenous self-determination and self-governance as fundamental and as a best practice to inform the development and implementation of a National Action Plan.
 - a. Ensure Indigenous women, girls, 2SLGBTQQIA people, families of MMIWG, survivors of trauma and violence are included, and lead the consultation and implementation processes.
3. Develop, implement, and disseminate a public awareness campaign to increase awareness of MMIWG and the Calls for Justice.
 - a. Ensure the campaign includes an education and training strategy to improve knowledge about historical and intergenerational trauma and colonization with an emphasis on the strength, success, and resistance of Indigenous people to reclaim their power in place in their cultures and identities.
 - b. Ensure the campaign includes accessible, culturally informed and appropriate ways to participate in the development and implementation of a National Action Plan.
4. Implement all of the Calls for Justice according to the important Principles for Change outlined in the Final Report. With an immediate and continued focus on interconnecting Calls for Justice that aim:
 1. To increase access for Indigenous people to culturally informed service providers who apply a decolonizing, anti-racist, trauma violence-informed approach. Especially for service providers implicated in police, legal, and child welfare systems.
 2. To transform current Justice Systems fundamentally, so that Indigenous people have a right to culture, and self-determination in matters relating to healing, recovery, and rehabilitation from experiences of systemic violence and oppression.
 3. To create and/or increase access to 24-hour crisis and long-term community-based trauma violence-informed programs for families of MMIWG, and other survivors of trauma and violence.
5. Fund the Institute for the Advancement of Aboriginal Women to collaborate with other Indigenous women's and 2SLGBTQQIA organizations to initiate and respond to the Calls for Justice recommended by families of MMIWG and other Albertans to:
 - a. Enhance existing culturally informed trauma violence-informed training for police services throughout Alberta.
 - b. Establish an Indigenous urban-based trauma informed program for families of MMIWG.

INTRODUCTION

In March 2020, the Institute for the Advancement of Aboriginal Women (IAAW) was successful in securing funding from Indigenous Services Canada to engage with families of Missing and Murdered Indigenous Women and Girls (MMIWG) on identifying priority actions for a National Action Plan to address violence against Indigenous women and girls. Over the course of the summer, the IAAW expanded their engagement with 28 family members and consulted with 172 Indigenous and non-Indigenous Albertans from across the province of Alberta through a survey, and with four key informants through Storytelling.

The family members of MMIWG and other Albertans want all governments to engage in consult-ACTION. This means Consultation and Action must occur simultaneously to facilitate effective and immediate radical and sweeping changes in the laws, policies and governance of law enforcement in Canada that are mandated to address healing, long-term solutions, ending genocide, tackling the root causes of violence, and improving the quality of life of Indigenous women, girls, and 2SLGBTQQIA people. They also want a response by all Governments detailing how and when each of the Calls for Justice will be addressed. In this report, they offer wisdom on where to start. Based on their recommendations, we propose opportunities for the federal government to leverage the IAAW to facilitate a response to a National Action Plan.

This Final Evaluation Report provides an overview of the “Engagement on a National Action Plan on Missing and Murdered and Indigenous Women and Girls in Alberta” project and key findings and recommendations, while highlighting important learnings and opportunities that can inform strategies aimed at effectively addressing the Calls for Justice.

INSTITUTE FOR THE ADVANCEMENT OF ABORIGINAL WOMEN

The Institute for the Advancement of Aboriginal Women (IAAW)¹ is a non-profit organization that recognizes the role, value, and achievement of Indigenous women in society and raises awareness about the challenges and obstacles faced by Indigenous women. Over the last 25 years, the IAAW has recognized and promoted the leadership of Indigenous women in the province of Alberta by assisting Indigenous women to establish local representative groups and developing relationships that promote human rights and dignity for Indigenous peoples. The IAAW also has organized and supported the positions of numerous Indigenous peoples, communities, and organizations to address economic, social, cultural, and political issues at the municipal, provincial, federal, and international levels, especially issues that impact Indigenous women in their communities.



¹ For a full description of the IAAW mission, mandate, programs and services visit: <https://iaaw.ca/>

BACKGROUND & RATIONALE

The Final Report of the Inquiry into Missing and Murdered Indigenous Women and Girls - Reclaiming Power and Place, tells the story—or more accurately, thousands of stories about how Indigenous women and girls' daily lives are conditioned by “structural” and “state-sponsored” violence, which can be directly linked to historical and ongoing impacts of patriarchy and colonization.² Laws, policies, practices, and lack of culturally safe and appropriate services perpetuate and maintain Indigenous women and girls' ongoing experiences of sexism, racism, discrimination and, ultimately, lead to violence and death for a disproportionate number of Indigenous women and girls.³ Christine Welsh a Métis filmmaker and scholar states, “Canada is steeped in violence against Native people. Indigenous women are at risk of violence ‘no matter where we live, our circumstances, or our lifestyles’”.⁴

For example, research demonstrates that in comparison to all other women in Canada, Indigenous women and girls experience disproportionately high rates of all forms of violence throughout their lifetimes, including intimate partner violence, family violence, and sexual violence.⁵ Not only do Indigenous women face high rates of violence, the forms of violence are much more severe.⁶ In fact, a government statistic finds that Indigenous women ‘aged twenty-five to forty-four are five times more likely to die as a result of violence than all other women’.⁷ Statistics Canada has concluded that the homicide rate for Indigenous women and girls was at least 6 times higher than for non-Indigenous women and girls”,⁸ and that “most missing and murdered Indigenous women were under thirty-one years of age, and that many were mothers”.⁹ We also know that Indigenous women and girls are aggressively targeted for sexual exploitation and human trafficking, and makeup anywhere from 50 to 80 percent of the violent street-based survival sex trade in major Canadian cities.¹⁰ These and other statistics highlight a significant difference in the level of violence experienced by Indigenous women to that experienced by women in the mainstream population in Canada.¹¹ These numbers also point out a stark reality for Indigenous women and girls living in Canada—that “violence against Indigenous women goes beyond the interpersonal (violence committed by and against individuals)”¹² and “is intricately linked with the historical oppression of colonization”.¹³

² National Inquiry into Missing and Murdered Indigenous Women and Girls (Canada). (2019). *Reclaiming Power and Place: The Final Report of the National Inquiry Into Missing and Murdered Indigenous Women and Girls*. National Inquiry into Missing and Murdered Indigenous Women and Girls.

³ Green, J. A., & Green, J. (2007). *Making Space for Indigenous Feminism*. Zed Books; Hargreaves, A. (2017). *Violence against Indigenous women: Literature, activism, resistance*. Wilfrid Laurier Univ. Press.

⁴ Hargreaves, A. (2017). *Violence against Indigenous women: Literature, activism, resistance*. Wilfrid Laurier Univ. Press. p. 34.

⁵ Bopp, J., Bopp, M., Lane, P., & Four Worlds Centre for Development Learning. (2003). *Aboriginal domestic violence in Canada*. Ottawa, ON: Aboriginal Healing Foundation; Brennan, S. (2011). *Violent Victimization of Aboriginal Women in Canadian Provinces*. 2009. Statistics Canada; Hargreaves, A. (2017). *Violence against Indigenous women: Literature, activism, resistance*. Wilfrid Laurier Univ. Press; Holmes, C. & Hunt, S. (2017). *Indigenous communities and family violence: Changing the conversation*. Prince George, B.C: National Collaborating Centre for Aboriginal Health; Puchala, C., Paul, S., Kennedy, C., & Mehl-Madrona, L. (2010). Using traditional spirituality to reduce domestic violence within aboriginal communities. *The Journal of Alternative and Complementary Medicine*, 16(1), 89-96; *Violence against Indigenous women and girls in Canada: A summary of Amnesty International's concerns and call to action*. (2014). London, United Kingdom: Amnesty International.

⁶ *Violence against Indigenous women and girls in Canada: A summary of Amnesty International's concerns and call to action*. (2014). London, United Kingdom: Amnesty International. p. 2.

⁷ Ibid, 3. p. 2.

⁸ Holmes, C. & Hunt, S. (2017). *Indigenous communities and family violence: Changing the conversation*. Prince George, B.C: National Collaborating Centre for Aboriginal Health.16.

⁹ Ibid, 3. p. 67.

¹⁰ Sethi, A. (2007). Domestic sex trafficking of Aboriginal girls in Canada: Issues and implications. *First Peoples Child & Family Review: A Journal on Innovation and Best Practices in Aboriginal Child Welfare Administration, Research, Policy & Practice*, 3(3), 57-71.

¹¹ Klingspohn, D. M. (2018). The importance of culture in addressing domestic violence for First Nation's women. *Frontiers in psychology*, 9, 872.

¹² Ibid, 3. p. 2.

¹³ Burnette, C., & Hefflinger, T. (2016). Honoring resilience narratives: Protective factors among indigenous women experiencing intimate partner violence. *Journal of Baccalaureate Social Work*, 21(1), p. 589.

Based on these findings, the IAAW sees the importance of working with others to implement all 231 Calls for Justice to address colonialism, as “it is the indubitably the single most urgent structural condition affecting Indigenous women”.¹⁴ However, the primary drive behind our interest to do this project is based upon what we heard from families of MMIWG we work with during the year since the release of the National Inquiry’s Final Report.

The IAAW was a party with standing for the National Inquiry, and in the year since the release of the report, we have heard from the families that there is a need to develop local responses to the Calls for Justice. This was an expectation by families who gave testimony at the Inquiry. In addition, there was an expectation that with the promise to implement a National Action Plan, families not invited to the Inquiry would be a part of informing the plan. Inclusion is the key to healing and to understanding the strength and resilience that lies at the heart of each person, each family, and community.¹⁵ The IAAW maintains the need for this approach to the implementation of all 231 Calls for Justice.

In the year that has passed, we have lost significant, invaluable knowledge, insight, and voice from many of our Indian Residential School Survivors, Elders, Leaders, Women, and Grandmothers who the Creator has called home. The inaction by the government on the Calls for Justice has silenced these voices forever and has stolen their opportunity to see the change that is necessary to eliminate oppression and violence. Many families of MMIWG feel the delay and loss of critical traditional knowledge is a concerted effort to ignore and replace the insights of our Survivors and Grandmothers with colonial and patriarchal governance models. The IAAW recognizes time is crucial for the inclusion of intergenerational knowledge as we near the last generations of living Indigenous Residential School Survivors and first-generation Indigenous Women Advocates and Protectors.

On the national stage, the publication of the Final Report on the National Inquiry into MMIWG has established what we and similar organizations, have been stating for years; indigenous women have unique issues and indigenous women must lead the solutions to those issues. Now that the testimony has been heard, and the facts laid clear, we want to see action. The killings must stop.

With the findings of the Final Report, we are hopeful those with power will understand the severity of the current reality and will support our women in leading solutions. Along with thousands of Indigenous women and their families, the IAAW is ready to answer the 231 Calls for Justice.

We cannot do this work alone. We need community, partners, and government support. We want to work with partners who, like us, begin the work by honoring our women.

Muriel Stanley Venne CM, AOE, BA. (Hon.)
Past President IAAW
IAAW Annual Report 2018-2019. p.2.



¹⁴ Green, J., & Bourgeois, R. (2017). Indigenous Feminism. p.5.

¹⁵ Ibid, 2. Volume B. p.171.

In consideration of these issues, the IAAW saw there was substantial need to move forward with an integrated approach that can enable families of MMIWG, systems, Indigenous women's organizations, and other service providers to identify and provide recommendations to the federal government on recommendations for effective action a National Action Plan.

PROJECT GOAL

The IAAW collaborated with the Awo Taan Healing Lodge Society to conduct a province-wide consultation with families of MMIWG and other Albertans. In order to identify recommendations for effective action on implementing the Calls for Justice from the Final Report of the National Inquiry into MMIWG, including best practices in the prevention of violence and methods to measure the impact of effective action.

APPROACH

The IAAW was engaged in a number of coordinated activities, which facilitated increased knowledge of the needs of survivors of MMIWG that require action according to the important principles, which were set out in the Final Report of the National Inquiry into MMIWG. At the same, opportunities identified for collaboration and holistic service integration for survivors of MMIWG occurred. We organized our approach into three phases starting in March 2020 and ending in October 2020: Project and Partnership Development, Research and Community Engagement, and Evaluation.

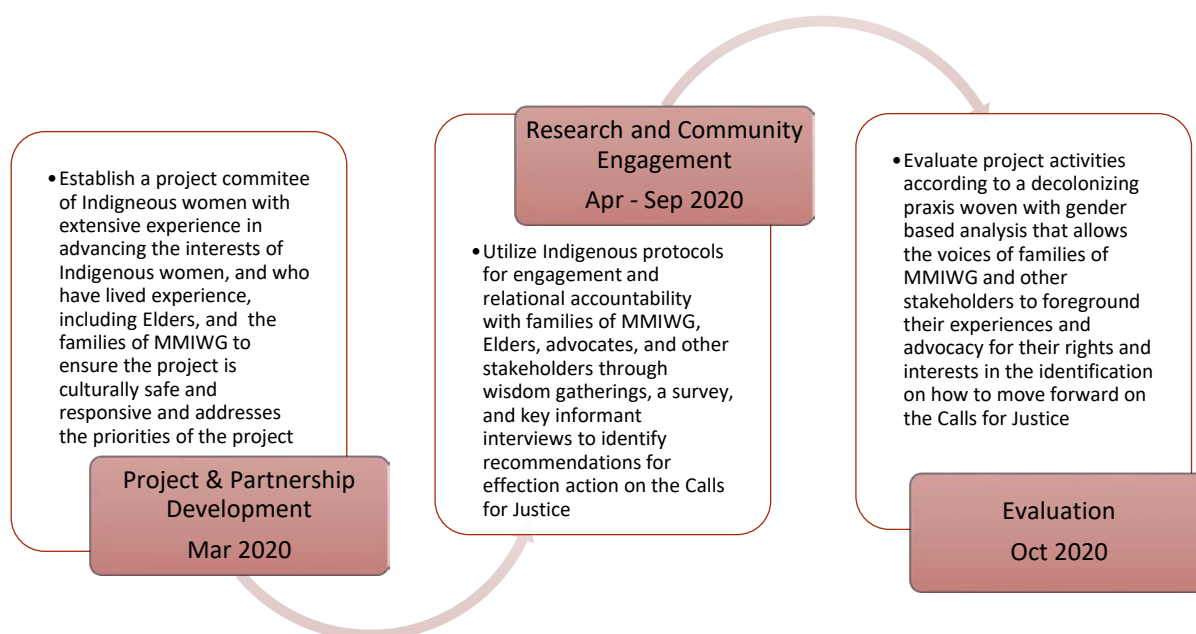


Figure 1: Project Approach

SECTION ONE: RESEARCH AND EVALUATION STRATEGY

The research and evaluation approach utilized a decolonizing praxis by blending Indigenous Sharing Circles (Wisdom Gatherings), Indigenous Storytelling (Key Informant Interviews), and a survey. Our structure is an approach to decolonize the research and evaluation approach by ensuring the process is informed by Indigenous perspectives through a community-based participatory process which honors subjective Indigenous perspectives through Storytelling and Sharing Circles as Indigenous Methodology. A Project committee guided the entirety of the process and findings were shared with all Stakeholders prior to final write up of this report. A gender-based analysis was used to translate knowledge, which respects the intersection of sex and gender while recognizing the distinctions among and between Indigenous women, girls, and 2SLGBTQIA¹⁶ people from diverse First Nations, Métis, and Inuit communities in Alberta.

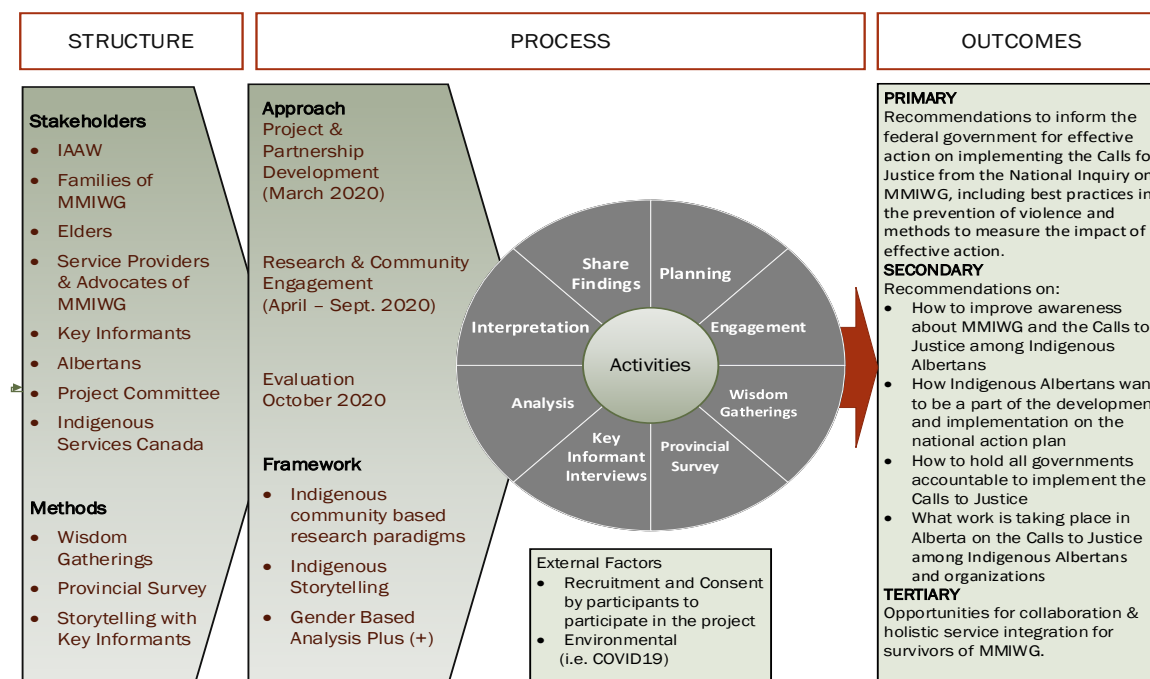


Figure 2: Research and Evaluation Strategy

INDIGENOUS THEORETICAL AND METHODOLOGICAL FRAMEWORK

Indigenous methodologies and methods in research is increasingly recognized as critical to generating results that truly represent the perspectives of Indigenous participants.¹⁷ Their use recognizes Indigenous peoples as having the tools to best address concerns of their own communities. However, Indigenous organizations continue to face pressure to prove these methodologies and methods rigorous and credible using Western standards. Often Western funding bodies cite concerns about the validity of Indigenous methodologies, methods and epistemologies.¹⁸ This imparts a pressure to assimilate. The consequence of such research practices have been

¹⁶ 2SLGBTQIA: people who are Two-Spirit, lesbian, gay, bisexual, transgender, queer, questioning, intersex, and asexual. Source: National Inquiry into Missing and Murdered Indigenous Women and Girls (Canada). (2019). *Reclaiming Power and Place: The Final Report of the National Inquiry Into Missing and Murdered Indigenous Women and Girls*. National Inquiry into Missing and Murdered Indigenous Women and Girls. p. 65.

¹⁷ Saini, M. (2013). *Systematic Review of Western and Aboriginal Research Designs*. National Collaborating Centre for Aboriginal Health; Castellano, M. B., & Archibald, L. (2007). *Healing historic trauma: A report from the Aboriginal Healing Foundation*.

¹⁸ Hyett, S., Marjerrison, S., & Gabel, C. (2018). Improving health research among Indigenous Peoples in Canada. *CMAJ*, 190(20), E616-E621.

marginalizing for Indigenous people and Indigenous organizations globally, leading to calls for the decolonization of research through the development of Indigenous research paradigms.¹⁹ This project answers this call, by returning to Indigenous knowledge systems through Storytelling, in order to center what is fragmented, and communicating what has been silenced.²⁰

For Margaret Kovach, a Plains Cree and Saulteaux scholar from Pasqua First Nation, story functions as a way of advancing the holistic, contextualized knowledge in terms of both content and method. In this understanding, story both makes meaning and reflects upon the ways in which we come to know.²¹ Story as an Indigenous Methodology applied in this project connects but never collapses the different stories that people share. It highlights the interdependence of gendered and colonial forms of systemic dislocation and violence, and affirms women's agency in remembering, analyzing, and transforming this violence from an Indigenous perspective.²²

The stories from the participants were powerful, painful to speak, and difficult to hear. They spoke about multiple traumas they had personally experienced and witnessed across multiple generations in their families. At the same time, their stories are sites of survival, resistance, and hope.²³ The story of Indigenous historical trauma is incomplete and is itself wounding if it fails to include the elements of survival, strength, and the potential for healing and health in spite of prolonged adversity.²⁴ This is the focus we took for our engagement with the families of MMIWG and other participants in order to identify priorities, gaps, connections and future directions on the Calls for Justice.

INDIGENOUS ENGAGEMENT

The engagement process for this project took place between April 2020 and September 2020. As per the project committee's recommendations we built upon existing relationships we have with families of MMIWG. Relationships and relational accountability is core to our approaches for working with Indigenous people and communities. Shawn Wilson, an Opaskwayak Cree scholar from northern Manitoba reminds us, "relationships don't just shape Indigenous reality, they are our reality".²⁵ In our work at the IAAW, we are accountable to all of our relationships including our relationship to the Creator, the land and all living things. Relational accountability also speaks to the relationship of our ancestors and to the ones that come after us. Finally, it also pertains to the relationship between our friends, families and communities and to the relationship we have with ourselves.²⁶ To commit to this practice, we established a project committee. The project committee included Indigenous women with expertise in advancing the interests of Indigenous women, and who have lived experience. The project included Elders, and the families of MMIWG. They provided guidance on relational accountability, and connected the IAAW with multiple stakeholders. The project committee also supported the project through Ceremony at the beginning of each planning meeting and Wisdom Gathering.

¹⁹ Koster, R., Baccar, K., & Lemelin, R. H. (2012). Moving from research ON, to research WITH and FOR Indigenous communities: A critical reflection on community-based participatory research. *The Canadian Geographer/Le Géographe canadien*, 56(2), 195-210; Smith, L. T. (1999). *Decolonizing methodologies: Research and indigenous peoples*; Smith, L. T. (2013). *Decolonizing methodologies: Research and indigenous peoples*. Zed Books Ltd.

²⁰ Starblanket, G. (2017). *Being Indigenous feminists: Resurgences against contemporary patriarchy. Making space for Indigenous feminism*, 21-62.

²¹ Kovach, M. (2010). *Indigenous methodologies: Characteristics, conversations, and contexts*. University of Toronto Press.

²² Ibid, 3. p. 53.

²³ Smith, L. T. (2013). *Decolonizing methodologies: Research and indigenous peoples*. Zed Books Ltd

²⁴ White, Bill (n.d.) *Intergeneration healing: recognition, resistance, resilience, and recovery*. Faces & Voices of Recovery. <https://facesandvoicesofrecovery.org/blog/2018/11/30/intergenerational-healing-recognition-resistance-resilience-and-recovery/>

²⁵ Wilson, S. (2008). Research is ceremony: Indigenous research methods. p. 45.

²⁶ Ibid, 25.

WISDOM GATHERINGS

In total 28 Indigenous individuals who are family members of MMIWG, Elders, advocates, and service providers participated in the Wisdom Gatherings. They came from all across Alberta and gathered in Calgary in June 2020 and twice in Edmonton in June 2020 and July 2020. We selected participants using purposive stratified sampling.²⁷ Most participants were a part of ongoing work at the IAAW and the Awo Taan Healing Lodge Society on various MMIWG initiatives. Some of the family members had given testimony at the National Inquiry. The Wisdom Gatherings took place in small intimate sharing circles (due to COVID-19 social gathering restrictions) led by culturally informed Indigenous Facilitators on MMIWG initiatives. A series of set questions were asked of the stakeholders as conversation starters (see Appendix B, and C). The dialogue evolved into individual and shared storytelling about their experiences and on their perspectives on effective action on the Calls for Justice from the Final Report on the National Inquiry into MMIWG, including best practices in the prevention of violence and methods to measure the impact of effective action.

PROVINCIAL SURVEY

An online provincial survey was available for Albertans on the IAAW and Awo Taan Healing Lodge social media sites, and was widely shared by individuals and partners. One hundred and seventy-two (172) Albertans provided recommendations for the federal government on:

- How to improve awareness about MMIWG and the Calls for Justice; and
- How to establish culturally safe engagement for effective action on a National Action Plan with Albertans.

STORYTELLING WITH KEY INFORMANTS

We used purposive sampling to identify and conduct Storytelling via Zoom with four Indigenous women with extensive expertise on the topic of MMIWG, of either personally or through their professional practice. They are experienced and trusted knowledge keepers on MMIWG by Indigenous communities throughout Canada. They identify key areas requiring a response by the federal government on the Calls for Justice based on their personal and personal experiences supporting families of MMIWG. They also tell us about how COVID-19 has affected families they support and how this is made nebulous by the delayed response on a National Action Plan by the federal government. Their stories illustrate dedication, commitment, love, and respect for all of the Indigenous survivors and families of MMIWG whom they serve.

²⁷ A type of nonprobability sampling where participants is selected based on characteristics relevant to the project, including a variety of subgroups of interest to facilitate comparisons.

DATA ANALYSIS

The project committee took a distinctions-based approach²⁸ in selecting 28 Indigenous people to attend the Wisdom Gatherings. Twenty-two (22) Wisdom Gatherers were families of MMIWG, others had extensive expertise of MMIWG, of either personally, through advocacy or through their professional practices (Elders, advocates and service providers). They brought with them diverse cultural representation from all over Alberta, their experiences included both on-reserve/off-reserve, rural/urban, remote and northern, and First Nation communities and Métis Settlements. They ranged in age from 35 – 83 years (one youth attended “Little Girl who sits with Grandmothers”). We did not actively target individuals by gender and age. However, wisdom gatherers in attendance did share from their experiences in the world as younger and older adults, Elders, men, women, and 2SLGBTQQIA people. We also had intergenerational attendance by some families (e.g., mothers and grandmothers). All elements of storytelling were viewed through a decolonizing lens of gender based analysis to honor the multi-dimensional interconnected spiritual, physical, emotional and intellectual aspects of the person and the community; including historical references and inter-generational discourse in the projects research and evaluation protocols, methodologies and analyses.²⁹

All of the stories were electronically and manually recorded and then transcribed into written manuscripts. The same approach for analysis was used for wisdom gatherings, survey, and storytelling. We used grounded theory with a reliance on Interpretative Phenomenology Analysis (IPA) method to help identify major themes and categories. IPA is a method that focuses on human experience. It is hermeneutic, in that it is idiographic and based in interpretation with a focus on individual, subjective understandings of specific phenomena.³⁰ Kovach (2010) states, “Indigenous researchers often hear Heidegger’s Phenomenology calling”.³¹ As such, this qualitative method sits well within Indigenous methodologies. Heideggerian hermeneutics is both a philosophy and a methodology for extending human understanding by disclosing issues of meaning and subjective perception.³² The uniqueness of this methodology is its inclusion of others (e.g., research team and other members of the broader community) into the course of interpretation. This inclusionary process accepts the philosophical position that there are multiple meanings and that the uncovering of meanings combines many voices alongside the voice of the individual participant.³³

To ascertain authentic and ethical representation we sent copies of condensed versions of the stories to the wisdom gatherers and the Key Informants. The IAAW invited wisdom gatherers to a gathering at the end of August 2020 to hear a presentation on findings to provide feedback on whether we captured an accurate reflection of their experiences, perspectives, and recommendations; and if their transcripts were written correctly. At that time, we also asked them whether they wished to share photos for the report and if we had missed any important information, they would like to see in the report.

²⁸ 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, geographical or regional specific information, residency, and a gendered lens and framework. 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. Source: The Final Report on the National Inquiry into MMIWG (2019). https://www.mmiwg-ffada.ca/wp-content/uploads/2019/06/Calls_for_Justice.pdf

²⁹ Archibald, J. A. (1997). *Coyote learns to make a storybasket: The place of First Nations stories in education* (Doctoral dissertation, Theses (Faculty of Education)/Simon Fraser University). p. 15; Ibid 20.

³⁰ Smith, J. A., Paul Flowers, and Michael Larkin. 2009. *Interpretative phenomenological analysis: theory, method and research*.

³¹ Ibid, 21.

³² Benner, P. (Ed.). (1994). *Interpretive phenomenology: Embodiment, caring, and ethics in health and illness*. Sage publications.

³³ Murphy, S. B., Risley-Curtiss, C., & Gerdes, K. (2004). American Indian women and domestic violence: The lived experience. *Journal of human behavior in the social environment*, 7(3-4), 159-181.

ETHICAL CONSIDERATIONS

All of the evaluation tools were vetted through the project committee. Storytelling evolved according to each wisdom gathering and/or Individual experiences and the project goal.

Only those over the age of 18 participated in the project.³⁴ Survey participants provided voluntary consent by completing the survey and were eligible to receive one of three prizes valued at \$100 as an incentive to participate. Each story participant received written and oral information about the purpose of the project, and on the process of the Storytelling.

They each voluntarily completed a demographic, contact, and consent form. They had the option to provide a fictitious name, remain anonymous, or self-identify. Participants received a gift card for groceries and gas in exchange for sharing their knowledge.

There were no direct benefits by participating in this project. However, many participants stated that sharing their experiences was supportive in nature and validating. It helped them to feel connected to others. They felt empowered by having an opportunity to provide a perspective on their personal experiences and expectations about how to move forward on the Calls for Justice. They felt good knowing information from this project will increase awareness about what others can do to support survivors of MMIWG. At the same time, the nature of the dialogue lead to frustration and anger due to inaction by all governments (including First Nations). The ways in which they prioritized the Calls for Justice was by describing traumatic events. Still, each participant felt the dialogue helped them in their journey towards healing; and they entrust the IAAW to bring forward their recommendations.

In case any of the participants needed support, a cultural mental health support person was available at the wisdom gatherings. At any time before or after the project life, all participants can access support from either the IAAW or Awo Taan Healing Lodge Society if they feel that they would like to discuss their story or emotions.

"I should say that when we are trying to get something happening here. I will not attend anything like this unless it is from Kari, because I know that if anybody else does it. They will not have the love and compassion she has. ~ Dawn Ladouceur, Family of MMIWG"



³⁴ There was one exception for the youth, "Little Girl who sits with Grandmothers". The youth's parent provided consent and they both co-participated in the Wisdom Gathering.

SECTION TWO: WHAT WAS SHARED AT THE WISDOM GATHERINGS

This section summarizes the information that families of MMIWG, Elders, service providers, and advocates (wisdom gatherers) shared at the wisdom gathering. Community engagement with these 28 wisdom gatherers were a critical part of this project. Their stories of survival, strength, resistance, and hope give way on how to move forward on a National Action Plan, and the potential for reconciliation and healing in spite of prolonged adversity and broken promises. Wisdom gatherers respectfully took the lead in this ethical space, and we are deeply grateful, as they hold the most direct and accurate information regarding the tragedy of MMIWG.

RESPONSE ON THE NATIONAL INQUIRY INTO MMIWG

Other than, the media release on the Final Report of the National Inquiry into MMIWG, none of the wisdom gatherers had received any other updates or information by the Commission or the federal government. This project was the first opportunity they received to learn more about, and to provide input on the Calls for Justice.

Many of the wisdom gatherers expressed a deep level of mistrust in the federal government due to their treatment during the National Inquiry. Their feelings of hopelessness and growing anxiety is made worse by the lack of support, inclusion, and inaction by the federal government since the release of the report.

I was a part of the National Inquiry and Family Advisory Circle. I experienced a lot of lateral violence. People were working families against each other. So me and my sister stepped off. I do not know what happened in the end. ~ Cynthia Cardinal, Family of MMIWG

Later, I heard about a book, but no one came and talked to me personally. It is all just a big show. ~ Cynthia Hunter, Family of MMIWG

The Inquiry was poorly organized. When you got there, there was no signs with information to direct you. Many families were upset. They did not know what was going on. Families were calling the IAAW for help. ~ Stephanie Harpe, Family of MMIWG

All of the Family Information Liaison Officers were always standing in a group together. They were supposed to be supporting families. At least giving them some support after their testimony, and nothing. ~ Participant, Family of MMIWG

Moving forward on developing and implementing a National Action Plan would be significant to reconcile relationships with families of MMIWG. Disheartened, disappointed, disbelieving, but still determined. Families of MMIWG want to be a part of partnership and progress the federal government needs to establish with provinces, territories, civil society groups, and Indigenous governments, organizations and administrators. In order to address systemic violence, and for Indigenous people to feel safe no matter where they live, all of these stakeholders need to work together with the families of MMIWG to identify how they will make *immediate, radical and sweeping changes in the laws, policies and governance of law enforcement in Canada that are mandated.*

"Canadian laws and policies are at the root of addressing the MMIWG crisis. When we yell the word 'Justice' we are asking for changes to laws and policies that must be mandated into action by all levels of government. Not changing the laws says our lives do not matter and society follows that message". ~ Sandra Manyfeathers, Family of MMIWG

CALLS FOR JUSTICE AND PRIORITIES FOR ACTION

Like the thousands of witnesses who provided testimony at the National Inquiry, the wisdom gathers explained that there are important principles for change that must inform the implementation of the Calls for Justice in order for them to be effective and meaningful. The interpretation and implementation of the Calls for Justice must take into account all of these approaches and principles because they are interconnected and inseparable. The principles for change include a focus on Substantive Equality and Human and Indigenous Rights, a Decolonizing Approach, Inclusion of Families and Survivors, Self-Determined and Indigenous-Led Solutions and Services, Recognizing Distinctions, Cultural safety and a Trauma-informed approach.³⁵

The wisdom gatherers were unanimous *all* of the Calls for Justice require full implementation. They propose 43 Calls for Justice for effective action *as a place to start*³⁶, *and that priority setting and the planning and implementation that needs to follow must include them and Indigenous women's and 2SLGBTQQIA organizations.*

Wisdom gatherers felt these Calls for Justice also describe best practices and include measures, which must be furthered defined in consultation with families of MMIWG , Indigenous women's and 2SLGBTQQIA organizations for healing, long-term solutions, ending genocide, tackling the root causes of violence, and improving the quality of life of Indigenous women, girls, and 2SLGBTQQIA people.

CALLS FOR JUSTICE FOR ALL GOVERNMENTS

These Calls for Justice require the highest level of investment by all governments, including Indigenous governments, organizations and administrators to drive development and implement an action plan in response to Indigenous people human and Indigenous rights, culture, health and wellness, security and justice through a multi-year, multi-pronged approach with dedicated funding and resources for capacity building, sustainability, and long-term solutions.

Table 1. Calls for Justice for All Governments

Calls for Justice: Human & Indigenous Rights & Governmental Obligations		Wisdom Gathering Recommendation/Rationale
1.2.v	Eliminate gender discrimination in the Indian Act, and amend the Constitution to bring it into conformity with UNDRIP.	"We must remove and replace and the most racist legislation that still in effect today, which is the Indian act. The barriers that we have prevent us to from being active in our own systems." ~ Cheryle Chagnon-Greyeyes, Family of MMIWG
1.3	Eliminate the social, economic, cultural, and political marginalization of Indigenous women, girls, and 2SLGBTQQIA people when developing budgets and determining government activities and priorities.	"It starts from our leadership back on the First Nations... When they do not take care of their people, this is what happens. We are homeless. We have nothing. We are barely getting by. Me as a transgender person. I am struggling but I am sober." ~ Roxanne Roan, Family of MMIWG

³⁵ Ibid.1., Volume B. p. 169-173.

³⁶ The following tables are high level summaries, for full wording see Appendix A.

1.4	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.	<p>"Men are in leadership, and what have they accomplished? They need to give it back to the women. What do the men do? The misogyny is the problem." ~ <i>Elder, Patsy English</i></p> <p>"Why is all these people with Indigenous job titles, not Indigenous? It is set up that way so we do not work. It is strategic. So as long as we allow them to keep with their agenda all these problems will still be here. So that needs to all change to all be broken down, and all rebuilt. Every systemic structure and public service." ~ <i>Stephanie Harpe, Family of MMIWG</i></p>
1.8	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.	<p>"People in the community believe MMIWG does not affect them. We need better communication, education and awareness out in our community." ~ <i>Elder, Patsy English</i></p> <p>"Chiefs and leaders should have safety fact sheets ready to hand out to teach people." ~ <i>Participant, Family of MMIWG</i>.</p> <p>"We want more fully funded Indigenous support groups. Long term sustainable funding. Instead of thinking, wait is the end of funding coming". ~ <i>Stephanie English, Family of MMIWG</i></p> <p>"Organizations are siloed. The ones doing the work are underfunded. Allocate the funds where they will be used properly." ~ <i>Cheryle Chagnon-Greyeyes, Family of MMIWG</i></p>
1.9	Develop laws, policies, and public education campaigns to challenge the acceptance and normalization of violence.	<p>"We have lots of family who are 2SLGBTQ. In the 70s, one of my uncles was Two-Spirit, and he was murdered. His murder was written off because of his lifestyle. My sister was attacked for being gay. Chief and Council refuse to fix the bullet hole in her home because of an attempted murder on my sister. They say it is a problem of their own making." ~ <i>Floranda Kootenay, Family of MMIWG</i></p> <p>"We need security on our reserves when our people threatened". ~ <i>Cynthia Hunter, Family of MMIWG</i></p>
Calls for Justice: Culture		Wisdom Gathering Recommendation/Rationale
2.3	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.	<p>"Educating our kids on their roles within tradition and culture is paramount. We are going to grow up knowing the value of our tradition, cultures and the value we are worthy as equals". ~ <i>Participant, Family of MMIWG</i></p> <p>"It is important to have language because you are missing the base of who you are as a Nehiyaw". ~ <i>Roxanne Roan, Family of MMIWG</i></p>
2.5	Create a permanent empowerment fund to assist in foundational cultural learning and awareness.	"bell hooks, a black anti-oppressive social worker from the United States says, 'women can never write enough, never think you have written enough because men have taken that space for so long that women can never write enough to ever catch up'. If ever there is a place someday. I would like to write things about where are we and where do we sit on this issue and what can you do." ~ <i>Chantelle Favell-Reubenstald, Family of MMIWG</i>

2.6	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.	<p>"We are against a system that does not even recognize us as human beings". ~ <i>Somer Grandbois, Family of MMIWG</i></p> <p>"Even if you erase racism, there are still issues of homophobia that need to be addressed." ~ <i>Little Girl who sits with Grandmothers</i></p> <p>"We are judged immediately. Indigenous people are so traumatized, wear it on their face, their body. They are scarred up. It is not right. There should be a law. against that you cannot judge me because of what I look like and a process for reporting." ~ <i>Stephanie Harpe, Family of MMIWG</i></p>
Calls for Justice: Health & Wellness		Wisdom Gathering Recommendation/Rationale
3.3	Call on Elders, Grandmothers and other Knowledge Keepers to establish community-based trauma-informed programs for survivors of trauma and violence	"It is crazy how we have Alberta Hospital but we do not have the actual woman's healing lodge you know, where we have grandmothers to explain you know, life or help these women grow up." ~ <i>Somer Grandbois, Family of MMIWG</i>
3.4	Ensure all Indigenous communities receive accessible, holistic wraparound services, including mobile trauma and addictions	<p>"We need a lot of counselling to deal with this. We need to take some of the funding and transfer to programs for health and wellness of our people". ~ <i>Kathleen Poucette, Family Member of MMIWG</i></p>
3.5	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, alongside ongoing support.	<p>"A central location/hub with support services and workers for vulnerable populations. More funding from the federal government to ensure every Indigenous community (First Nations/Métis/Inuit) would have expanded support services in place, people to connect with, and on-site family support for family violence and MMIW2GS". ~ <i>Samantha Efthimiou, Family of MMIWG</i></p>
3.6	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 on a continual basis, regardless of jurisdictional lines	<p>"The federal government needs to look at how they are funding Indigenous organizations. You have to always have to do proposals, versus just letting them do their work." ~ <i>Chantelle Favell-Ruebenstald , Family of MMIWG</i></p> <p>If they are going to say this Indigenous money for Indigenous people have it set up so that it is a culturally responsive process. Jumping through hoops to apply is not helping. Not all of us have a high school or college education." ~ <i>Stephanie Harpe, Family of MMIWG</i></p>
3.7	Provide healing programs for children of MMIWG, and their families.	<p>"My sister's children were all given this big amount of money \$50,000 each and half of them are now addicted to meth. They have lost their children. There is no close contact between them. All this is happening to her children, and there is no support for them". ~ <i>Cynthia Cardinal, Family of MMIWG</i></p> <p>"Children do not get the support or help they need. There are 16 kids in Calgary orphaned from a double homicide. What is going on with those kids?" ~ <i>Stephanie Harpe, Family of MMIWG</i></p>

Calls for Justice: Human Security		Wisdom Gathering Recommendation/Rationale
4.7	Establishment and long-term sustainable funding of Indigenous-led culturally appropriate low-barrier shelters, safe spaces, transition homes, second stage housing, and services for Indigenous women, girls, and 2SLGBTQIA people	<p>"There is limited or no access to support services for domestic violence shelters in isolated rural areas. There is no accommodation for a cultural and Indigenous lens on family violence". ~ <i>Samantha Efthimiou, Family of MMIWG</i></p> <p>"The big lights of the city drew me in, but there is a darkness behind that. When men get here, they find there is nothing for them. They struggle to find food, a place to sleep. They turn to prostitution". ~ <i>Roxanne Roan, Family of MMIWG</i></p>
4.8	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 2SLGBTQIA people living in remote or rural communities.	"Why don't they have public transportation from different places? They have the technology to put people on the moon. Why cannot they have technology to have transportation for people that are isolated, live far away or on the Highway of Tears." ~ <i>Chantelle Favell-Reubenstald, Family of MMIWG</i>
Call for Justice: Justice		Wisdom Gathering Recommendation/Rationale
5.2	Review and amend the Criminal Code to eliminate definitions of offences that minimize the culpability of the offender.	"I do not have my daughters beside me because of some man who is walking out there free. He is out there doing the same thing to some other women." ~ <i>Stephanie English, Family of MMIWG</i>
5.5.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.	"My cousin laid on the ground for three days before an authority figure started an investigation. There is zero supports on my Nation. They had to fly someone in from Nova Scotia to help. Moving forward, help isolated reserves up north in regards to family violence." ~ <i>Samantha Efthimiou, Family of MMIWG.</i>
5.6	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.	<p>"The system itself is overwhelming. Even going through, I am an educated person, going through criminal court I was a wreck. I was overwhelmed. I did not go back for an EPO because I was too scared. I was hiding even with supports. I cannot imagine trying to go through these unknown and unfamiliar systems alone." ~ <i>Carrie Armstrong, Service Provider</i></p> <p>"We need to go beyond what is currently happening. The paperwork itself is daunting and traumatizing. There is so many unknowns. We need delegated workers. We need supports during the court proceedings but that needs to go farther. It needs to be culturally based. We need that holistic piece." ~ <i>Miranda Laroche, Service Provider</i></p>

CALLS FOR JUSTICE: INDUSTRIES, INSTITUTIONS, SERVICES, AND PARTNERSHIPS

Wisdom gathers recommend Industries, institutions, services and partnerships use these Calls for Justice as a lens to commence and/or build upon work already being done, which can be enhanced by including authentic and appropriate representation by Indigenous people, particularly families of MMIWG to inform, lead, and deliver services targeted for Indigenous people. Wisdom gatherers felt these Calls for Justice also describe best practices and include measures, which must be furthered defined in consultation with families of MMIWG, Indigenous women's and 2SLGBTQQIA organizations for healing, long-term solutions, ending genocide, tackling the root causes of violence, and improving the quality of life of Indigenous women, girls, and 2SLGBTQQIA people

Table 2: Calls for Industries, Institutions, Services, and Partnerships

Call for Justice: Media & Social Influences		Wisdom Gathering Recommendation/Rationale
6.1	Take decolonizing approaches to their work and publications in order to educate the public, ensure authentic and appropriate representation when Indigenous people sharing their stories free of misinterpretation, and breakdown stereotypes that hypersexualize and demean Indigenous people and perpetuate myths.	<p>"I will never forget the 11 O'clock News on CBC when I was driving and I knew the announcement was coming. I will never forget hearing "when sex trade worker was found". I will never forget how that came blaring through and then came her name" ~ Participant, Family of MMIWG</p> <p>"These women have children. A horrible family legacy to have that stuff online forever. Their kids grow up, and they read hooker, and this and that. The media needs to be held accountable for that because they are destroying a whole child's identity. To have their mother that they lost or never even got to know. That is just the worst. They should not be allowed to use any of those words anymore (Stephanie Harpe, Family of MMIWG)." ~ Stephanie Harpe, Family of MMIWG</p> <p>"The federal government regulates communication, Canadian content, and how much profanity. There are editors. These industries are regulated. There needs to be accountability around how Indigenous women girls are portrayed, and the language that is used." Participant, Family of MMIWG</p>
Call for Justice: Health & Wellness Service Providers		Wisdom Gathering Recommendation/Rationale
7.1	Recognize health and wellness services are most effective when they are designed and delivered by Indigenous people.	<p>"Even when you are going to the hospital, they judge you. You are trying to get medication. They judge you. You are in pain. They judge you. So we need that sector totally broken down and rebuilt with the people involved." ~ Stephanie Harpe, Family of MMIWG</p> <p>"When your are native, we can have our people teach us about our own health." ~ Dawn Ladouceur, Family of MMIWG</p>
7.3	Support Indigenous-led prevention initiatives and programming in the areas of health and community awareness.	<p>"I think the parents should be taught so they can teach safety to their kids. Some stuff I cannot read, but if I get training and somebody says it verbally to me, it will make sense". ~ Dave Barlow, Family of MMIWG</p>

Calls for Justice: Transportation Service Providers & the Hospitality Industry		Wisdom Gathering Recommendation/Rationale
8.1	Undertake training to identify and respond to sexual exploitation and human trafficking, and reporting.	"I think it is important to front desk clerks, and flight attendants to all be properly educated in human trafficking and identifying youth and human trafficking. ~ <i>Participant, Family of MMIWG.</i>
Calls for Justice: Police Services		Wisdom Gathering Recommendation/Rationale
9.1	Acknowledge that the historical and current relationship between Indigenous women, girls, and 2SLGBTQIA people and the justice system is largely defined by colonialism, racism, bias, discrimination, and fundamental cultural and societal differences. going forward, this relationship must be based on respect and understanding, and must be led by, and in partnerships with, Indigenous women, girls, and 2SLGBTQIA people.	<p>"There is absolute denial by the RCMP of racism. We are treated like garbage, disposable, another dead Indian. When Helen Betty Osborne went missing, police complained, "why can't these Indians die in their households?" The Canadian Law, RCMP, must be held accountable for their racism." ~ <i>Josie Nepinak, Family of MMIWG</i></p> <p>The RCMP Commissioner stated there was no systemic racism in RCMP. If they do not see a problem, not going to listen. ~ Kathleen Poucette, Family Member of MMIWG</p> <p>"There is no trust. We die against their barrel. I have zero trust in many relationships that I have with police officers. I know that if I go missing, they are not going to be looking for me." ~ <i>Michelle Robinson, Advocate</i></p> <p>"The officers that are racist have been trained in a racist system and when they rise through the ranks they are now raising future racists." ~ <i>Samantha Robinson, Advocate</i></p>
9.2.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.	"We need to create a document that outlines the policy around domestic violence. Police turn on the victim because they show up and the woman is upset and angry. Victims end up being arrested and silenced. We need to change internal bias." ~ <i>Staci Duchene, Family Member of MMIWG</i>
9.2.ii	Establish engagement and partnership with Indigenous people within the service jurisdiction	"I was teaching at a high school a couple of years ago and the police came in to learn some Blackfoot language, and it really affected me as an educator to deliver properly to my students. The students did not feel safe with the police in the room. This just goes to show the lack of relationship the police has with the community." ~ <i>Sandra ManyFeathers, Family of MMIWG</i>
9.2.iv	Undertake training and education to understand and implement culturally appropriate and trauma-informed practices, especially when dealing with survivors of MMIWG and 2SLGBTQIA people.	<p>"What I have picked up from the meetings with the city police is they have no idea about the residential schools. They need to take the Blanket exercise as mandatory annual training to understand intergenerational trauma" ~ <i>Elder Jackie Bromley</i></p> <p>"Need them to have some kind of training and grassroots connection to the people." ~ <i>Floranda Kootenay, Family of MMIWG</i></p>

9.3.i	Achieve representative First Nations, Inuit, and Métis diversity and gender diversity within all police services through intensive and specialized recruitment across Canada.	"We need our people in those uniforms. We need to see our faces, women, transgendered people, but there are already blocks in place so they do not succeed." ~ <i>Cheryle Chagnon-Greyeyes, Family of MMIWG</i>
9.3.iii	Ensure that screening of recruits includes testing for racial, gender, gender identity, and sexual orientation bias.	"RCMP they should all have to take a psychological evaluation." (Stephanie Harpe, Family of MMIWG). "We need a racialized review panel and starting calling them on their biases." ~ <i>Chantal Chagnon, Family of MMIWG</i>
9.3.v	Require recruits receive training on history of police in the oppression and genocide of Indigenous people, anti-racism and anti-bias training. Training must be distinctions based and relevant to the land and people being served.	"The police need sensitivity training and what it means to be Two Spirit. But it's a joke to the police officers". ~ <i>Chantal Chagnon, Family of MMIWG</i> "All levels of police have to take training. Why do security guards get more training than police do? They also need to have land base training". ~ <i>Miranda Laroche, Service Provider</i>
9.4	Establish specialized Indigenous policing units within their services.	"Have a women's police service station with resources and access to safe places in the community." ~ <i>Chantal Chagnon, Family of MMIWG</i>
9.5	Standardize protocols for policies and practices that ensure all cases of MMIWG and 2SLGBTQQIA people are thoroughly investigated.	"How can we make Canada know that we matter as people? Thousands came together for George Floyd. Where are the policies to protect the people? I know that my family and people don't just disappear. What can be done to reduce the dismissal of missing people by the RCMP?" ~ <i>Elder, Myrna Koko Pon</i> "The government needs to tell the RCMP that they have no choice, they must investigate, it must be mandatory and not a consideration. Somehow there has to be a process." ~ <i>Josie Nepinak, Family of MMIWG</i>
9.5.ii	Improve communication with families of MMIWG and 2SLGBTQQIA people from first report with regular and ongoing communication throughout the investigation	"When my daughter went missing, it took them 3 months to come to see me while I was in jail, and to me about it. When I got out, it only took me three days to find out about everything that had happened. Six months later, I was talking to some other cops and they did not even know she was missing. They still have not found her body." ~ <i>Dave Barlow, Family of MMIWG</i> "The RCMP went out on their own without input from the family and community, and they did not find the body. The RCMP would not connect with family and community in the active investigation, there was lots of miscommunication." ~ <i>Cynthia Hunter, Family of MMIWG</i>

9.5.v	Create a national strategy to ensure consistency in reporting mechanisms for reporting MMIWG and 2SLGBTQQIA people, in conjunction with the implementation of a national database,	<p>We want open records and ongoing investigation and communication. Shared communication between social agencies, police, and people on streets. ~ <i>Cynthia Cardinal, Family of MMIWG</i></p> <p>Police officers have no terms of reference with MMIWG. If we are talking to the Canadian state who is governing the services, then we can create terms that everyone understands.” ~ <i>Sandra Manyfeathers, Family of MMIWG</i></p> <p>Currently, CPS are not recording if a victim is Indigenous. Their background is not included. We need data. ~ <i>Michelle Robinson, Advocate</i></p>
9.6	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 unit must be transparent in practice and report at least annually to Indigenous communities, leadership, and people in their jurisdiction.	<p>“There needs to be consequences for their choices.” ~ <i>Cheryle Chagnon-Greyeyes, Family of MMIWG</i></p> <p>“For officers who offend or part of crime. They should be immediately fired, not with pay, not relocated. We should get public notifications just like how they notify the public about pedophiles so we can know where they went.” ~ <i>Stephanie Harpe, Family of MMIWG</i></p> <p>Hold RCMP officers accountable not with suspension and with pay, but you sit at home because you did something wrong with no pay until whatever needs to be investigated. Because if we have to wait for investigations, well, so should they.” ~ <i>Somer Grandbois, Family of MMIWG</i></p> <p>“There needs to be a reporting system. How do we protect our families who have already experienced violence and death at the hands of the police.” ~ <i>Michelle Robinson, Advocate</i></p>
9.9	Establish a National Task Force 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.	<p>“There should be a death review committee. Need the coroner, elder from the community, and a liaison to take information back to the community. Review previous cases and make recommendations. We need details on types of injuries to review the bodies.” ~ <i>Josie Nepinak, Family of MMIWG</i></p> <p>“My daughter did not die from freezing. We need them to tell the truth.” ~ <i>Kathleen Poucette, Family of MMIWG</i></p>
Calls for Justice: Attorneys and Law Societies		Wisdom Gathering Recommendation/Rationale
10.1	All who participate in the criminal justice system must engage in mandatory intensive and periodic training in the area of Indigenous cultures and histories, including distinctions-based training	<p>“Educate lawyers, judges and all of them as to everything that we have been through. Then we do not have to use the Gladue Report, but be prepared that you are going to school for the next five years. That is how long it took me to learn.” ~ <i>Somer Grandbois, Family of MMIWG</i>).</p>

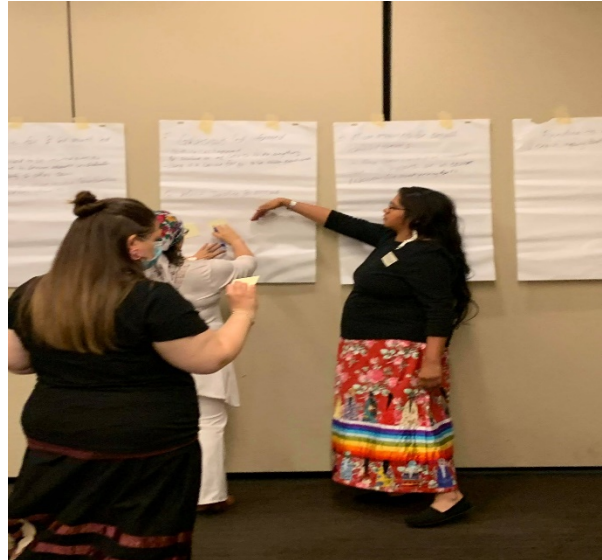
Calls for Justice: Educators		Wisdom Gathering Recommendation/Rationale
11.1	In partnership with Indigenous people, educate and provide education and awareness about MMIWG and 2SLGBTQQIA people.	<p>"The government has to quit making cuts to education and so much. Responsibility for proper education is the government and then it has to be the school board, the National School Board, then the parents, and the community."</p> <p>~ Stephanie Harpe, Family of MMIWG</p>
11.2	Develop and implement awareness and education programs for Indigenous children and youth on the issue of grooming for exploitation and sexual exploitation.	<p>"School is important. I do not think in schools are teaching kids about luring, grooming, traffickers. Human trafficking is the highest growing crime in Canada, and it is not slowing down at all." ~ Stephanie Harpe, Family of MMIWG</p> <p>"Schools should educate our children about safety and about our people." ~ Participant, Family of MMIWG</p>
Calls for Justice: Social Workers and those implicated in Child Welfare		Wisdom Gathering Recommendation/Rationale
12.3	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.	<p>"I worked with an Indigenous woman in 2002 or 2001. She ended up in Vancouver with two toddlers. She was hospitalized, so they put her children into care. They had told her children that she had disappeared or died. I am not sure which was the case; anyways she searched the system for years for her children. When the children were in their twenties they reunited with their mother through a friend's post on the Friendship Centre's Facebook. Her children found her. The system did not help the family to reunite all of that time".</p> <p>~ Elder, Marggo Pariseau</p> <p>"We need Indigenous representation. We need to keep them with someone in the family. A lot of us lose our culture and our history when we leave the reserve, but we have to leave the reserve because there is nothing there for us. I do not want to work with Children's Services because they are part of the reason these families are being torn apart. We need to have an advocate. A Holistic approach and Traditional parenting".</p> <p>~ Miranda Laroche, Service Provider</p>
12.5	All governments must provide financial supports and resources so that family or community members of children of MMIWG, 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.	<p>"The children are affected. How do we heal them? Where do we begin? We do not want to have to look no more. We want this to end. How long ago was this? I look on FB, and there is another one missing, another lost".</p> <p>~ Cynthia Hunter, Family of MMIWG</p> <p>"A non-Indigenous foster parent gets more than an Indigenous foster parents. I get respite. That is all they give me for my child. That is it. They do not give him any other supports and he has severe ADHD. I had to scream, cry, and threaten to get him the help he needs. I was going to pitch tipi out in front of FSCD to do a whole protest outside their building downtown. I got help but I feel so horrible because that was such a fight. Child welfare does not give Indian foster families proper support".</p> <p>~ Stephanie Harpe, Family of MMIWG</p>

12.7	Ensure the availability and accessibility of distinctions-based and culturally safe culture and language programs for Indigenous children in the care of child welfare.	"Kids learn their culture, while the adults are deconstructing their intergenerational trauma in the other room, and then they have dinner together. There should be this kind of automatic programming in place for the foster parents, kids, families. Help families heal together." ~ Michelle Robinson, Advocate
12.9	Establish of a Child and Youth Advocate in each jurisdiction with a specialized unit with the mandate of Indigenous children and youth.	"Social workers need to know their boundaries as well. Adults have this mindset where they discount what kids think. Kids actually have a brain and can use it. Many social workers dismiss the concerns of the children because they believe that they will not remember" ~Little Girl who sits with Grandmothers
Calls for Justice: Correctional Services Canada		Wisdom Gathering Recommendation/Rationale
14.6	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.	<p>"When I worked in corrections, I heard many stories from the women. The government needs to look at the trauma that people have experienced and the generational effects." ~ Participant, Family of MMIWG</p> <p>I was in jail. Did we get the help? Rehabilitation? Did we get offered an education? No. All day every day, I had to go and peel potatoes. I had to pull carrots out of the garden. To make extra money. I had to go clean the psych ward to get extra bag lunch, because I was starving in there. People trade for what they need, because they are not eating in there. So then, they have to do crime in there. It is just a really messed up cycle." ~Stephanie Harpe, Family of MMIWG</p>



GAPS IN THE CALLS FOR JUSTICE

A noticeable gap in the Calls for Justice for Wisdom gathers was recognizing the importance of Indigenous allyship. “Indigenous Allyship is about supporting (not leading), working to change unjust and inequitable systems and institutions, and establishing meaningful relationships with Indigenous peoples and communities where one is invested and accountable. Indigenous Allyship is a means to an end: the reconciliation of historical and contemporary wrongdoings and the rectification of the inequitable colonial systems.”³⁷ Across all governments, industries, institutions, and services, genuine efforts to recognize, support, and protect those who engage in, or aspire to be an Indigenous ally to improve the lives of MMIWG and 2SLGBTQIA people must be addressed within the Calls for Justice.



“Whistleblowers need protection so they are not shuffled around when they speak out. Being brave is not being without fear; it is walking forward along with that fear.” ~ *Cheryle Chagnon-Greyeyes, Family of MMIWG*

“Another barrier is the big blue wall. People are moved somewhere else when they speak their concerns. The main problem that we are going to have is breaking through that big blue wall. When people speak out on the RCMP, they are moved around.” ~ *Staci Duchene, Family of MMIWG*

“IAAW gives social justice awards. We need to honor police officers who do good work for us. An officer saved my life when I was in jail. I have tried to find him to tell him I love him I want to talk to him I want to know that I am alive. I want him to know that I am okay. That is real. I just I wanted to share that.”
~*Stephanie Harpe, Family of MMIWG*

“A judge who tried to change things, by offering options for healing instead of constantly jailing people. His own people, his own legal system, tried to get him barred from practicing, because he tried to do something different and tried to help Indigenous people. So how about protection for non-Indigenous allies who are advocating and doing the work? From judges, to police, to social workers, to frontline workers who are allies.”
~ *Stephanie Harpe, Family of MMIWG*

³⁷ Smith, J., Puckett, C., & Simon, W. (2016). Indigenous allyship: An overview. Waterloo, ON: Office of Aboriginal Initiatives, Wilfrid Laurier University. p. 6.

SUMMARY OF MAIN FINDINGS

The following provides a summary of findings from the Wisdom Gatherings:

- Other than, the media release on the Final Report of the National Inquiry into MMIWG, none of the wisdom gatherers had received any other updates or information by the Commission or the federal government. This project was the first opportunity they received to learn more about, and to provide input on the Calls for Justice.
- Many of the wisdom gatherers expressed a deep level of mistrust in the federal government due to their treatment during the National Inquiry. Their feelings of hopelessness and growing anxiety is made worse by the lack of support, inclusion, and inaction by the federal government on a National Action Plan since the release of the report.
- Moving forward on developing and implementing a National Action Plan would be significant to reconcile relationships with families of MMIWG. Disheartened, disappointed, disbelieving, but still determined. Families of MMIWG want to be a part of partnership and progress the federal government needs to establish with provinces, territories, civil society groups, and Indigenous governments, organizations and administrators.
- In order to address systemic violence, and for Indigenous people to feel safe no matter where they live, all of these stakeholders need work together with the families of MMIWG to identify how *they will make immediate, radical and sweeping changes in the laws, policies and governance of law enforcement in Canada that are mandated.*
- Implement the Calls for Justice according to the important Principles of Change outline in the Final Report of the Inquiry into MMIWG: Substantive Equality and Human and Indigenous Rights, a Decolonizing Approach, Inclusion of Families and Survivors, Self-Determined and Indigenous-Led Solutions and Services, Recognizing Distinctions, Cultural safety and a Trauma-informed approach.
- The wisdom gatherers were unanimous *all* of the Calls for Justice require full implementation. They propose 43 Calls for Justice for effective action *as a place to start from*, and that priority setting and the planning and implementation that needs to follow must include them and Indigenous women's and 2SLGBTQQIA organizations. Wisdom gatherers felt these Calls for Justice also describe best practices and include measures, which must be furthered defined in consultation with families of MMIWG , Indigenous women's and 2SLGBTQQIA organizations for healing, long-term solutions, ending genocide, tackling the root causes of violence, and improving the quality of life of Indigenous women, girls, and 2SLGBTQQIA people.
- The Calls for Justice require the highest level of investment by all governments, including Indigenous governments, organizations and administrators to drive development and implement an action plan in response to Indigenous people human and Indigenous rights, culture, health and wellness, security and justice through a multi-year, multi-pronged approach with dedicated funding and resources for capacity building, sustainability, and long-term solutions

- Wisdom gathers recommend Industries, institutions, services and partnerships use these Calls for Justice as a lens to commence and/or build upon work already being done, which can be enhanced by including authentic and appropriate representation by Indigenous people, particularly families of MMIWG to inform, lead, and deliver services targeted for Indigenous people.
- Common themes in the response from wisdom gatherers to the Calls for Justice included:
 1. Substantive equality in long-term funding for, and a culturally responsive funding process for Indigenous women's and 2SLGBTQIA organizations to create, deliver, and disseminate culturally informed holistic prevention programs, education, and awareness campaigns designed for Indigenous communities and families related to violence prevention; and supports for survivors of violence and MMIWG.
 2. Education and training to improve awareness about MMIWG, anti-racism and anti-sexism, violence prevention, and culturally appropriate and trauma-informed practices
 3. Indigenous community-based trauma-informed support programs for survivors of trauma and violence, and families of MMIWG to increase accessibility of specialized care, such as grief, loss, trauma and cultural supports to restore and reclaim their cultures and identities.
 4. Reform the justice system to make it more culturally appropriate, and to transform policing to reduce racism and create national reporting standards.
- Many families of MMIWG and other Albertans stated Indigenous allyship was not a practice emphasized throughout the Calls for Justice, and they want Indigenous allies to be recognized, supported, and protected by all governments, institutions, industries and services.

SECTION THREE: PROVINCIAL SURVEY ON THE CALLS FOR JUSTICE

INTRODUCTION

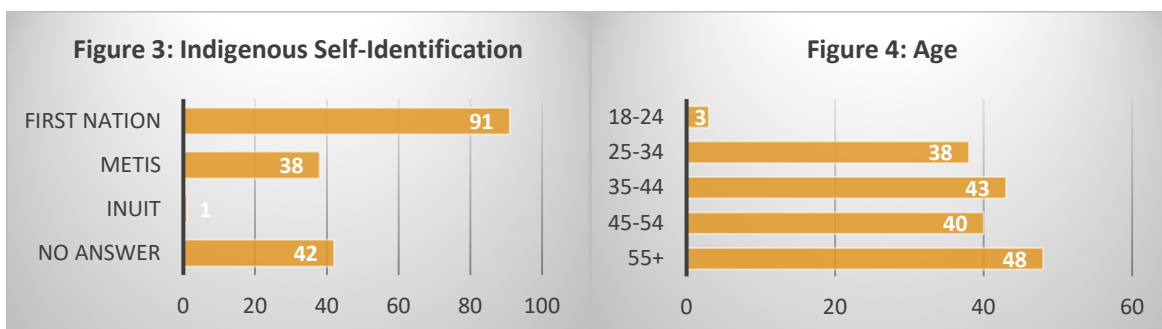
An online provincial survey was available for Albertans on the IAAW and Awo Taan Healing Lodge social media sites, and was widely shared by individuals and partners. One hundred and seventy-two (172) Albertans provide recommendations to the federal government on:

- How to improve awareness about MMIWG and the Calls for Justice; and
- How to establish culturally safe engagement for effective action on a National Action Plan with Albertans.

RESULTS

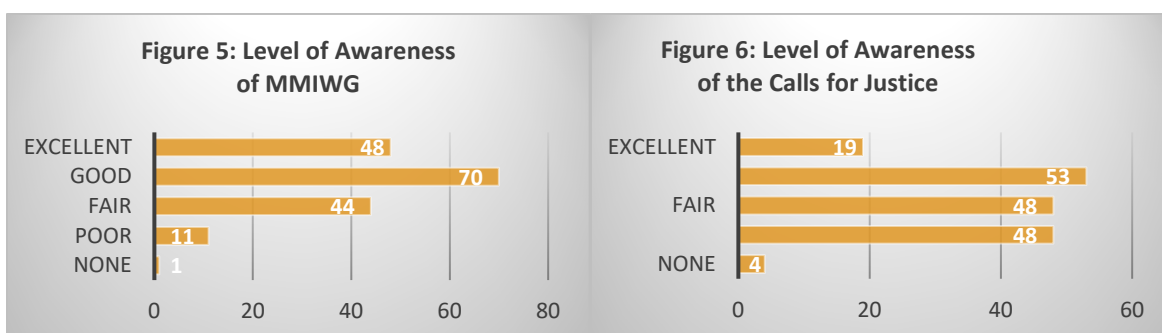
WHO RESPONDED

Respondents had the option to self-identify whether they were First Nation, Métis, or Inuit, their age, and gender. Ninety-one respondents reported they were First Nation, 38 respondents stated they were Métis, and one person self-identified Inuit. The majority of respondents self-identified as women (n=92%, 157). Respondents represented equally across all ages, except for those between the ages of 18-24 years.



AWARENESS OF THE CALLS FOR JUSTICE

About 7 out of 10 respondents (n=69%, 118) reported they had a good to excellent level of awareness about the issue of MMIWG. In contrast, 4 out of 10 (n=43%, 72) respondents reported they had a good to excellent awareness about the Calls for Justice. Indicating, a large difference between what they know about issue of MMIWG compared to what they know about the Calls for Justice.



ENGAGEMENT ON THE CALLS FOR JUSTICE

Since the release of the report, and in spite of COVID-19, 128 respondents (74%) were able to list one or two awareness and education campaigns on MMIWG they attended in-person or online hosted mainly by Indigenous communities, organizations or individuals. These included Marches, knowledge translation activities, and support groups. There were less opportunities to learn about the Calls for Justice. Almost 60% of the participants (n=97) have not had an opportunity to learn to about the Calls for Justice. Further, almost all of the participants (n=87%, 146) reported they had not had any opportunities to be involved in the development and implementation on the Calls for Justice.

IMPROVING AWARENESS OF THE CALLS FOR JUSTICE

We asked participants about how the federal government could improve their awareness about the Calls for Justice. One hundred and thirty-five respondents responded, and some provided multiple recommendations, summarized in Table 3.

Table 3: What the government can do to improve awareness of the Calls for Justice

Action	Number of Responses	Alignment with the Calls for Justice
Develop and implement a Canada-wide public awareness campaign	53	Call for Justice 1.8
Provide Education and Training on the Calls for Justice	39	Call fur Justice 1.9
Implement a National Action Plan	31	Call for Justice 1.1
Provide publicly available reports of planned and of ongoing actions and development of measurable goals related to the National Action Plan.	17	Call for Justice 1.1.i
Provide funding to Indigenous organizations to create, deliver, and disseminate prevention programs, education and awareness campaigns.	10	Call for Justice 1.8
Engage in immediate, radical and sweeping changes in the laws, policies and governance of law enforcement in Canada that are mandated.	6	Call for Justice 1.2

To improve their awareness of the Calls for Justice, Albertans recommend the federal government develop and implement a Canada-wide public awareness campaign. The public awareness campaign needs to leverage all forums of knowledge translation and exchange through media, social media, and other forums, in multiple languages for Canada's diverse population. In addition, develop and implement the public awareness campaign with the intent to build public recognition, awareness and accountability by all Canadians, systems, industries, institutions and services to generate ideas and plans to act on the Calls for Justice.

IMPROVING AWARENESS OF THE CALLS FOR JUSTICE

"The Calls for Justice are nonexistent to the public."
~ Participant 85

"Deliver an awareness campaign through different forums. Discussion tables, like Media Indigena does. Use Indigenous made media (short films, music, and poetry), talking circles, and library programming."
~ Participant 150

"Talk about the Calls for Justice, loudly and often. Commit to answering the Calls for Justice. Teach them in schools. Provide money for community education circles. Require relevant organizations like the police, schools, child welfare, and non-profits to show how they are addressing the Calls for Justice." ~ Participant 49

"Provide pamphlets to explain the Calls for Justice to the public. Host annual meetings with Indigenous populations, in every city and town to create awareness." ~ Participant 130

"The government can sponsor ads, commercials and talking points through all levels of media." ~ Participant 20

"Ask me how I can assist in the awareness campaign."
~Participant 139

Improving awareness of the Calls for Justice requires education and training. “Providing education and training on the Calls for Justice is key. Educate systems and professionals in charge of keeping women safe, and take away the stigma attached to Missing and Murdered women. Education the police, and social workers, as well as the community” (Participant 16). Indigenous organizations require adequate funding and resources to deliver Education, programming and awareness campaigns, as it is the preference by respondents to be educated first-hand by Indigenous people, especially survivors of MMIWG.

Implementing a National Action Plan would create awareness for many respondents and would motivate them to take action to learn more and to take action. The policy changes that need to accompany the implementation of the National Action Plan would increase awareness for Albertans. In the meantime, transparency on what the federal government is doing now to implement effective action related to a National Action Plan, including its development and implementation would go far in increasing awareness about the Calls for Justice.

“Acting on the Calls for Justice would engage my curiosity to learn more.” ~ Participant 11

“Remind me, what they have done. Remind what they won’t or can’t do, and why.” ~ Participant 20

Provide proper funding to Indigenous organizations to teach and prevent violence from happening”. ~ Participant 52

“Endorse the document and change policies.” ~ Participant 64

PARTICIPATION ON THE NATIONAL ACTION PLAN

Ninety-seven percent (n=146) of participants agree the federal government must provide dedicated funding and resources to develop a National Action Plan to address violence against Indigenous women, girls, and 2SLGBTQQIA people. In the table below, they provide recommendations on how the federal government can include their perspectives and participation in the planning, develop and implementation of a National Action Plan.

Table 4: Participatory Action to Develop and Implement a National Action Plan

Action	Number of Responses	Recommendation from Participants
The implementation of the Calls for Justice must include the perspectives and participation of all Indigenous people. All governments must allow and support their citizens who want to engage in Indigenous allyship. Therefore, engagement on a National Action Plan must target the general public, as well public services in Alberta	47	<p>“Consult with Indigenous groups and allow indigenous directed action plans. Do not repeat mistakes of past Inquiry.” ~ Participant 144</p> <p>“Ask us. Reach out to everyone - not just high profile people and not just urban or people on one reserve. We are not all the same.” ~ Participant 137</p> <p>“Consult with grassroots community, impacted families.” ~ Participant 62</p> <p>“Involve ALL indigenous people into the discussion ... it's not only females who need to be included but men need to see and hear the damage colonization has affected their lives and how it contributes to indigenous females too” ~ Participant 147</p> <p>“I am not indigenous but I support them 100% I would like to learn more about what I can do to help.” ~ Participant 75</p>

Develop and implement a province-wide culturally safe recruitment strategy for participation on the planning, development and implementation of the Calls for Justice which recognizes the distinctions of Indigenous people living in Alberta, in particular families of MMIWG	45	<p>“Make a call for action for citizens to participate as part of an anti-racism movement.” ~ Participant 10</p> <p>“Include more people and not limit the call. Invite Indigenous organizations and survivors to attend.” ~ Participant 50</p> <p>“Participatory Action with various mediums of providing input - work towards consensus. Using training sessions, informational sessions, webinars, zoom presentations, have a transparent and clearly identified path mapped out.” ~ Participant 6</p> <p>“I need information about how to be involved in action plans” ~ Participant 61</p>
Provide funding to Indigenous organizations to create and implement the recruitment strategy for participation on the planning, development and implementation on the Calls for Justice. This includes, allowing Indigenous and 2SLGBTQIA organizations and communities to take the lead on developing regional specific action plans through the establishment of committees/working groups.	30	<p>“Use the local and regional Indigenous agencies as a platform to propel information at the ground level and allow for inclusion and voices at that level as well. ~ Participant 17</p> <p>“Support opportunities for Indigenous-led organizations to be included in the development of a National Action Plan.” ~ Participant 79</p> <p>“Mandatory working groups in major systems and institutions, and appoint an Indigenous run and owned organization to oversee them, and allow them to identify targets and measures for reporting progress” ~ Participant 108</p> <p>“Establish Indigenous women’s councils in each region.” ~ Participant 141</p>

Participants maintained that all actions and remediation to address the root causes of violence through the establishment of a National Action Plan must be based upon the perspectives and full inclusion of all Indigenous people, especially families of MMIWG. Allowing ethical space³⁸ for Indigenous allies to engage in this process, would facilitate reconciliation between Indigenous people and Albertans. This is a decolonizing approach, as it aims to bring together both Indigenous and non-Indigenous people to resist and undo the forces of colonialism and violence against Indigenous people based upon Indigenous values, philosophies, and knowledge systems³⁹.

Participants emphasized the needs for a comprehensive public recruitment strategy that is self-determined and Indigenous led. Allowing Indigenous control over a recruitment strategy would help to educate, train and improve knowledge about Indigenous engagement protocols. Acquiring knowledge and awareness about how to participate in action planning based on cultural safety was important to participants. “Cultural safety goes beyond the idea of cultural “appropriateness” and demands the incorporation of services and processes that empower Indigenous

³⁸Ethical Space: is the space created where the parallel processes of decision-making between Indigenous and Western worldviews co-exist. Creating ethical space is especially important when issues at hand affect both Indigenous and non-Indigenous communities. Ethical space can be fostered by ‘walking together in parallel paths’ where stakeholders with distinct worldviews work together, converge, and collaborate in meaningful ways. Source: Ermine, W. (2007). The ethical space of engagement. *Indigenous Law Journal*, 6(1), 193-203.

³⁹ Ibid, 2. Volume B. p.170.

people. The creation of a cultural safety in action planning requires at minimum, the inclusion of Indigenous languages, laws, and protocols, governance, spirituality, and religion.”⁴⁰

Leverage the in-depth experience and widespread connections of Indigenous and 2SLGBTQQIA organizations who are already doing this work to create and implement the recruitment strategy for participation on the planning, development and implementation on specific regional action plans. These organizations require adequate funding and resources to ensure the recruitment strategy is province-wide, reaches all Indigenous people in Alberta, including Indigenous allies. The recruitment strategy should include education and training to improve awareness for all who participate about how to develop and implement a culturally safe and trauma informed action plan. The recruitment strategy would include methods for the establishment of committees and/or working groups to develop regional specific plans rooted in local culture and communities throughout Alberta. The goal is to work together to identify effective action with culturally appropriate measurable and meaningful outcomes for healing, long-term solutions, ending genocide, tackling the root causes of violence, and improving the quality of life of Indigenous women, girls, and 2SLGBTQQIA people.

SUMMARY OF MAIN FINDINGS

The following is summary of findings on the provincial survey for a National Action Plan on MMIWG in Alberta:

- Ninety-one respondents self-identified as Indigenous, and the majority of respondents self-identified as women (n=92%, 157). Respondents represented equally across all ages, except for those between the ages of 18-24 years.
- There is marked difference between what Albertans know about the issue of MMIWG in comparison to what they know about the Calls for Justice (70% vs 40%).
- A significant reason for this difference is having little or no opportunities to learn about the Calls for Justice (60%) or to participate in the development and implementation of a National Action Plan (87%) since the release of the Final Report on the National Inquiry into MMIWG.
- Indigenous communities, organizations and individuals continue to host the majority of education and prevention awareness initiatives on MMIWG. For example, in the last year, despite COVID-19, almost 75% of participants had attended one or two events, such as Marches, knowledge translation activities, and support groups.

⁴⁰ Ibid, 2. Volume B. p. 173

- Implementing a National Action Plan would meet all of the recommendations provided by participants on how to improve their awareness and act on the Calls for Justice, which include:
 1. Develop and implement a Canada-wide public awareness campaign
 2. Provide education and training on the Calls for Justice.
 3. Provide publically available reports of plans and ongoing actions and development of measureable goals related to the National Action Plan.
 4. Provide funding to Indigenous organizations to create, deliver, and disseminate prevention programs, education and awareness campaigns.
 5. Engage in immediate, radical and sweeping changes in the laws, policies and governance of law enforcement in Canada that are mandated.
- All of the participants agree the federal government must provide dedicated funding and resources to develop a National Action Plan.
- Engagement on a National Action Plan must facilitate reconciliation between Indigenous people and Albertans led by Indigenous people and communities which facilitates decolonization by utilizing Indigenous culturally informed and led values, philosophies, and knowledge systems. To achieve this, the federal government must:
 1. Include the perspectives and participation of all Indigenous people.
 2. All governments must allow and support their citizens who want to engage in Indigenous allyship. Therefore, engagement on a National Action Plan must target the public, as well public services in Alberta.
 3. Develop and implement a province-wide culturally safe recruitment strategy for participation on the planning, development, and implementation on specific regional plans, which recognizes the distinctions of Indigenous people living in Alberta, in particular families of MMIWG.
 4. Provide funding to Indigenous organizations to create and implement the recruitment strategy for participation on the planning, development and implementation of specific regional action plans. This includes, allowing Indigenous and 2SLGBTQQIA organizations and communities to take the lead through the establishment of committees/working groups.

SECTION FOUR: TAKING ACCOUNT OF INDIGENOUS WOMEN'S PERSPECTIVES ON A RESPONSE TO THE CALLS FOR JUSTICE

INTRODUCTION

In this section, we present stories from Felicia Richard, Lisa Weber, Kari Thomason, and Lisa Higgerty. They are experienced and trusted knowledge keepers on MMIWG by Indigenous communities throughout Canada. They identify key areas requiring a response by the federal government on the Calls for Justice based on their personal and professional experiences supporting families of MMIWG. They also tell us about how COVID-19 has affected families they support and how this is made nebulous by the delayed response on a National Action Plan by the federal government. Their stories illustrate dedication, commitment, love, and respect for all of the Indigenous survivors and families of MMIWG whom they serve.

INDIGENOUS WOMEN'S PERSPECTIVES ON A RESPONSE TO THE CALLS FOR JUSTICE

STORYTELLING WITH FELICIA RICARD

I reviewed the recommendations by the wisdom gatherers and I feel like everything that was brought up is incredibly valid. And incredibly important. It is all-important work, and it is all stuff that needs to be done. I think right now, it needs to be a focus of what can we do right now in the immediate. What changes can start to roll out into place, so I jotted down three that I think are the most easily attainable right now.

There needs to be some serious changes in law enforcement. That was one that really stood out for me. There needs to be training on how to work with our people and it needs to be culturally appropriate training. The training needs to be delivered by our Aboriginal people. You cannot have somebody coming in, teaching Aboriginal training, and not knowing the culture, not knowing the customs, the traditions, the practices, and the issues that affect our people. Training also needs to be trauma informed. There is so many generations of intergenerational trauma, complex trauma, and PTSD that affect our people. For officers, training needs to be a minimum of two to three days of intensive training. It is a lot to take in. They need to participate actively in the discussion and participate actively in the culture and the traditions, do a sweat and all of those things to really understand. I think training needs to be recertified yearly, and it needs to be mandatory. Because it is so easy to forget these things when you are not living it day-to-day, when you do not come from the background. Training is needed for changes in law enforcement with training and they need to understand how their actions and how the actions of people before them affect our people.

Another one that I had jotted down was no cost long-term counseling for our people. It cannot just be done by anyone. It needs to be done by counselors who are trained. They also need to go through that training. They need to be aware of ambiguous loss and its affects. I think with counseling, we really need to start with our kids and our youth. Our kids are our future generations. We know the effects of childhood trauma on kids. The studies are there. The numbers are there, the information is there. We know how childhood trauma affects a person moving forward in their life. So we need counselors that are trained that know what they're talking about that know about ambiguous loss that can really work with these kids. Counseling needs to come at no cost and it needs to be long term. This stuff does not happen overnight. We do not heal these wounds overnight.

The third one that I wrote down was changes in our court system. That same training for judges, for crown prosecutors, for legal counsel for all those working in the justice system. They need to be aware of all of the issues. Recertification also needs to happen yearly. We also need justice, actual real justice for our families. I previously

worked with Kari Thomason and we have always said we do not have a justice system. We have a legal system. There is no justice for them.

In doing these trainings and changing the court process, there needs to be room to allow for culture in the courtroom. There needs to be elders allowed into the courtroom. There needs to be ceremony involved. There needs to be smudging allowed in the courtroom and providing that kind of cultural support in the courtroom.

I do not think that there was anything off the top of my head that I felt was missing from what was shared at the Wisdom Gatherings. I think that our families and the people that pulled together to put that all together, were really concise. They know what they are talking about they know the issues and I think that they know what needs to be done.

They are saying that we need changes in law enforcement. Through training, and having more Aboriginal civilians in law enforcement to work with our families. To help them to understand, the legal process and the legal jargon. You know, I have been doing this work for quite a few years now. There is times that I do not even understand what is going on. So how do we expect the families who are going through trauma and going through all of these things, to understand the legal jargon that is used and to understand that process if they have never been through. So there needs to be people that they can relate to that can help them through that process.

There needs to be full time Aboriginal support workers to help people through that court process and through trial and through all that kind of stuff. And not just, you know, when trials done, your support workers done with. That needs to continue because we know the effects that the legal system has on the families even after that trial is over, and how those issues affect after the trial is done. That support really needs to continue.

We are completely missing the training for law enforcement, you know, it is not even being touched on right now. The legal system and judges, lawyers and crown prosecutors, it is really easy for that to start right in university. For universities to roll out mandatory training, Aboriginal training, Aboriginal led training in university for law students, for anybody who is going into that field. Yeah, and it really needs to be healthy Aboriginal people leading these trainings. You know, you cannot have unhealthy people teaching unhealthy people. It does not work.

In order to do all of that, long-term sustainable funding is a must. You know, that is something that is a huge barrier and a huge gap right now. There is no long term sustainable funding. That is something that is really missing.

I think that there also needs to be, you know, healthy Aboriginals in positions of power for that accountability in government positions, to hold those people accountable. We need our people making the change.

For the last 5 years, I was working at the SNUG program that was run out of Métis Child and Family Services here in Edmonton. That program is dissolved now due to lack of funding. We primarily worked to prevent sexual exploitation. So I worked with sex trade workers, and vulnerable Aboriginal people within our city's core. We also did a lot of work with missing and murdered. We ran victims of homicide support group for families that have lost loved ones. We did a harm reduction, handing out harm reduction supplies on the street doing street checks, collecting DNA, doing high-risk homicide registries, checking in on, you know, the health and safety of all of our vulnerable community members working in partnership with law enforcement and various different agencies.

There has been change. You know, I cannot say that there has not been. However, it is so far from what needs to happen, and not enough is being done. It's taken so long to get to where we are now. If serious work is not done, I

cannot even imagine how long it is going to take to get to where we need to be. I do not anticipate it being in my lifetime unless serious work is done.

Immediate action that needs to happen now is long term sustainable funding. Our program was completely dissolved because we lost all of our funding. We were working with the public, community and our people doing that frontline work and public education. We were also providing education to law enforcement and cultural training, which falls right back into those recommendations. Without that funding, we are completely gone. I am working on my own time doing volunteer work, going out and driving streets to check on our people and make sure that our women are safe, our transgender people are safe, and our men are safe, and everybody's safe as much as I can. But there's no funding. So I'm doing that on my time on my own dollar because it's important.

To keep track of our impact through our work, we collected data. In addition to doing our street checks, we would write down who we saw, where we saw them what time we saw them, so that we had a last known location if they ever went missing or something happened to them. And numerous times, I mean, I can't tell you how many times a week or a month or a year, I would have law enforcement calling to say, hey, when's the last time you saw this person? Because we are the ones that are watching out.

We had a database of over 1000 individuals that we've come into contact with that we work with. It is really hard with that kind of work. How do we measure help in terms of addictions and mental health? We know statistically that treatment is not one size fits all. It often takes many attempts to get somebody out of addiction. We did have, you know, measures in place to evaluate how people were doing and how we were doing in the work and how we could improve the work.

Evaluation is tricky in the sense that, like I said, how do you really evaluate somebody's mental health? But you can look at, the measures of how many partnerships we've created, and how many more people we can reach through those partnerships. Our work was so relationship focused. Our people have so much trauma and so many underlying things that they do not easily trust. You cannot just walk up and they are going to trust you. You have to form those relationships and you have to build on that, and that takes time.

For example, doing street outreach can be dangerous at times you never know who is around the corner. There have been situations where I have been parked talking to one of our women who is working on the street, and there is somebody behind me honking and yelling that I am doing a drug deal. The woman that I am talking to absolutely goes off about the work that we do, and you know, not judging the book by its cover and all of that kind of stuff and building those relationships. And, you know, that's so important.

When our program was dissolved, it was heartbreaking. Because you form such a relationship with these people. I can't count the number of people that we've had go missing or been murdered, and any time that that happens, it's not because you form the relationship with the people, you don't look at it as just being well, we failed as a program. Or, you know, we fail to protect people. You look at it as that somebody that you care about, that you love, because you formed this bond with them a relationship. You have been through hell and back with them. They are gone because our system does not care about them. It is hard to measure that relationship.

So we were just cut. My last day was just February 18. So right before COVID kind of hit. We continued our victims of homicide group on a volunteer basis, because that is something that's incredibly important. All of our work is important and I have done streets and stuff on my own time. Now we are doing that unpaid. Our victims of homicide group is the only one in Alberta that is Aboriginal led, and supports our people and we do it with no funding attached. So that really, you know, COVID hit hard. We definitely had to kind of take a step back from doing the groups just because there are so many restrictions and things like that.

Last night was our seven-year anniversary of our group. So we actually got together in a park here in the city, and we hosted our group and it was wonderful, but you can see how it's affected our families. We have been a group for seven years and we are continuously unfortunately adding new members because more people are going through homicide, going through trials, and looking for that support. Our group is a family. They always support each other. We have had each other's backs, you know, we meet once a month, but that does not mean that they are not talking outside of groups. They meet for coffee and they support each other. And you can see last night, the closeness wasn't there anymore and they weren't able to hug and have, you know, that kind of physical connection and then because you've got to be so spaced out, and everybody's got to wear a mask. We really lost out on vulnerable, really meaningful conversations. You can see that our families are hungry for connection, community, and others. They miss their support and they miss their people.

COVID-19 hit us hard, but it's not an excuse to delay the National Action Plan. Honestly, I will be totally honest. There is always some kind of excuse. Missing and murdered is not something new since COVID. Gender violence is not something new since COVID. You know, there is always some kind of excuse. Our gender violence rates have gone up exponentially since COVID. But this isn't something new. Unfortunately, our families have normalized their trauma. They have normalized abuse because that is all they have ever known. And our government by saying, Oh COVID is a reason that we haven't moved forward with this. It is a lie. You know, they have had information for years and there is continually new reports coming out and nothing has been done. So to say that COVID is a reason that this was put on hold. Yeah, we understand that COVID is here, we understand it is real, and it is probably not going anywhere anytime soon. However, we are smart enough, we are educated enough to be able to take the precautions. Wear a mask, wear gloves, use hand sanitizer, wash, your hands stay six feet apart, it is harm reduction stuff. It is pretty simple. It is not that hard. We are educated enough. We are smart enough to be able to do that and to be able to advise and educate people to do that.

Our families have normalized their abuse. And now our government is normalizing abuse saying, oh, we're going to put this abuse and this, you know, missing and murdered and all this stuff on the back burner, because COVID is a hot topic that's normalizing abuse. That is all that they are doing. So if I could tell them anything, do the work. You know, do the work or give the money to the people who are going to do it and take the precautions and do the harm reduction stuff. Either do it or give the money to people who will. Better yet do both. You better! It is not hard.

It is intense work. It is hard work. Yeah, absolutely. It 100% is what it needs to be done, and it is important. Our families are important. Our people are important. Our women are important. Our men are important. Everybody is important. Our transgender. Do the work.

In closing, my most my most important things are, the counseling, the changes in law enforcement, the changes in the legal system and long-term sustainable funding.

If we can have the money back to run our program. It is not just the worst-case scenario work that we were doing. You know, it is not just yeah, we were doing, you know, we did. From doing numerous family gatherings, our victims of homicide group, DNA collection, high-risk homicide registry, counseling, referrals, court support, trial support, transportation, childcare, addictions. You name it, we did it. I was collaborating with so many different people at the same time with the food bank, law enforcement, over health services, all of those kinds of people. We had volunteers helping with our program because we did not have enough funding to have staff. It was just me and Kari that work there.

It was great because when something did happen to one of our people, we were able to help law enforcement and help to find you know, last known locations and next of kin and dental records, and all of those kind of things and DNA evidence. It was great to provide some kind of, I do not want to call it closure because we never close on our family's lives that we lose. Yeah, but for the family members that are left behind, and help, you know, get some sort of legal process for them. We were also able to do the proactive work to hopefully keep us from getting to a situation where we have to help people change their lifestyles to help get them off the street to help get them healthy, to help make them go on to be those healthy Aboriginal people who go on to train. Without that long term, sustainable funding—nothing. It needs to be done and it needs to be done by so many people.

STORYTELLING WITH LISA WEBER

After I read the stories from the wisdom gatherings, it was really clear for me that family members are saying service providers, from all sectors, are not hearing them. Along with that is the need for policy changes. Based on the continuing expressed distrust from the families, it looks like there are a lack of actions to address this continuing need for change.

I am a practicing lawyer, mainly in the child welfare area, but my work more recently seems to be more directed to policy/law reform. I know clearly what the Calls for Justice are, and Truth and Reconciliation Commission's Calls to Action too. I make sure that I remind and point these commitments out to the decision makers whenever I can in my work. It will be interesting to see if the new Minister of Justice (Alberta) will be ramping up to address the Calls or if it is something that he actually wants to do.

Karen Mackenzie, the outgoing Edmonton Police Commissioner, has approached me a few times. It would be good if we could try to encourage someone who is familiar with the Calls for Justice to apply for this position, or any other positions where we might be able to make change.

I was also involved in the National Inquiry Hearings. It was good to be there as it validated for me what the women are saying here, but it was shockingly disappointing that the same experiences are happening to Indigenous women across Canada. It was rewarding to make connections to other people across Canada too, and as we continue to move forward, these can be important allies.

If we were in an ideal funding and resource situation to move forward on MMIWG and the Calls for Justice, I think providing Indigenous Legal Services is a priority. And it has happened before. For example, I believe in Manitoba there was an Indigenous Legal Services Division of Legal Aid that operated for several years. It closed in 2010, I believe due to lack of funding, but I believe it worked well. My husband worked there. We moved back to Alberta in 2008 and it closed in 2010.

When COVID-19 shut down services, it did not really affect my work as a lawyer. Unfortunately, however, I witnessed how COVID negatively affected family visits, for example, for those who were involved with the Child Welfare system. Agencies used COVID as a reason for stopping visits for children in care. It was really hard to watch. So when I think of those types of situations it did have an effect on MMIWG.

Although, we are dealing with COVID-19, my advice is to just do it. Implement the National Action Plan. We have all figured out how to manage and work within COVID health guidelines. There is nothing preventing us from having meetings, from planning, and from moving forward with this important work. The tragedy of MMIWG didn't just happen this past year, like COVID. It has been happening for decades, and we cannot be distracted by COVID or any other life situation that comes up. It will only be a priority if we make it a priority.

STORYTELLING WITH LISA HIGGERTY

Establishing which of the “Calls to Justice” should be given priority is no easy task. What steps will give us the maximum impact on Indigenous women? IN my view they have to involve effective long-term services for women that are community driven.

Gladue reports are prepared for judges sentencing Indigenous offenders. They point out the offender’s individual history and family story. As a great number of the authors are Indigenous themselves, the family members tend to be more open and forthcoming than they would be with a non-Indigenous probation officer preparing a pre-sentence report. That is only natural. As a Gladue author myself, I have observed women seem to be under-represented as subjects. Most offenders tend to be victims as well. Victimization has contributed to their criminal behaviour. Furthermore, mandatory minimum sentences and provincial sentencing guidelines rob judges of the ability to use community treatment options that could prove transformational to the offender.

The sad reality of Indigenous girls is that they will often leave their own community because disclosing the family violence and sexual abuse they have suffered would literally rip that same community apart, pitting family against family. The court system basically robs families of the ability to solve such problems among themselves. It should be no surprise to anyone that it is, in effect, viewed as an instrument of colonization. Community options for treatment and healing, presuming they exist, are lost as girls flee to the anonymity of larger urban centres, far too often with tragic consequences. In West Central Alberta we have provided in-depth treatment and counselling to some 2000 clients. Their desire to receive treatment within their community has been virtually unanimous.

Hinton is the start of the Highway of Tears in Alberta. Every year we have a Red Dress Campaign with a community walk. We have two therapists hosting a regional zoom Program to heighten MMIWG awareness throughout our region. Participants come and go to suit their own needs. We receive some Federal Funding, but mostly we use fundraise dollars. Such is the life of a non-profit’s organizations.

STORYTELLING WITH KARI THOMASON

On important thing to act on is long-term counseling for family members and focusing on counselling for the younger generation because they are always forgotten. Everybody thinks youth are so resilient, and can just bounce back from something as tragic as that, which is not true. We carry it into our adulthood because we never got the necessary help to be able to go forward or understand coping skills or any of that. It is a big gap, everybody forgets, it is the kids that are forgotten. I mean, as adults, we have a better chance of bouncing back than the kids do. We just assume that they are perfectly fine when they are internalizing it, and they do not know how to deal with it, and most of them will suppress and then they act out later on. So the long-term free counseling and with a focus on our younger kids is a big gap, a really, really big gap.

Focus on youth for grief and bereavement counseling. You are going to have to put that into coping skills for family trauma because whomever they are living with is dealing with the same issues that they are. Those adults they are living with are more than likely lashing out or else they are even becoming abusive or they are or not understanding their own systemic issues that they have not dealt with either. They are going to target the kids indirectly. I think there is an encompassment of counseling all the way around for, you know, bereavement, ambiguous loss, everything.

We need to put healthy people into the prevention training to show our families we are better than this. We have the capabilities and the skills to be able to protect our own people. We just need the right people to be able to put that into focus to help our families, but we are always responding. We have normalized, our abuse, we do not

change our mindset, because we are so used to it. We have adjusted to being abused, mistreated, misguided, and being sought after as second-class citizens. We need to be able to respond back and say, we are ready to move forward and we want to get healthier. We need to be able to have the right people in those environments to help our people to move forward in a healthy capacity.

When I look at the Wisdom Gatherings, I think we were all on the same page. My mentality is still like the prevention part of course. I love that I think we need healthier people in our community but the Policing and the Justice are still my contentions. They are my nemesis. How police, lots of law enforcement just assume right from the get go when they interview, is that your family that is missing? Any addictions? Are they Aboriginal? Those questions do not even need come into play.

Change the law. Change policing mentality, and child welfare.

I think they all the family members, pretty much their ideations were similar. I don't think that there was a whole hell of a lot missed, other than not being well informed on what resources are available in other parts of the province. I mean, some of them did not know their own rights about being able to take a leave of absence from working, getting and being eligible for EI. Lots of people aren't informed on a lot of that. So there is a gap in in communication for what you are entitled to, and what resources are available.

How police treat our people. How they respond to missing persons. How they respond to us if they are delivering the bad news of a homicide. They need to be able to adapt to the compassion. That is one of the things that you know, I try training them on. You cannot be cold-hearted all the time. You have to be able to accommodate. You have to be able to understand and provide compassion and empathy in how they deliver that the news to a family member and respond to the family's reactions. It can be pretty traumatic for them. They need to get rid of their biased attitudes that every Indian is just a dead Indian.

The same with our criminal justice. I mean, there is no justice system. It is just a legal system. Because there is no justice for any of our people, even when it comes to homicide cases. If you are white, you are pretty much given a get out of jail free card rather than going to jail. Colton Bushie, Tina Fontaine, Cindy Gladue, we have so many cases where if they are white, they got off on the charges. Had that been the role reversal and it was an Aboriginal shooting or killed a white individual, they are going to jail. We have a biased, very racist legal system in place for our people. I've got a lot of issues with that.

I recommend focusing specifically on police racism, long term counseling with a focus on youth because it is a priority of my everyday work. It is and it can be extremely exhausting. Because we are always fighting for the rights of our youth and our kids to get this counseling, but nobody seems to understand the long-term effects on families have had to endure. The loss of a loved one, or murder. Because mainstream society and I am calling a spade a spade like I always do. A lot of white people don't understand because they've had silver spoon fed lives. Whereas we have not. We have a lot of trauma, and we have a lot of hiccups in the road that we've had to endure. But we have to keep going forward. A lot of our families just don't have the voice because of intimidation, and the racist comments that we're always getting.

In my everyday job, I am always fighting for the rights of our people to be heard until they get their voice. So it can be exhausting. We have a lot of good cops now. But it took me over 20 years to fight with them to be able to get them to shift that thinking. There is a lot of new members now that we have to try and get them to shift their that

mentality and provide empathy and understanding. So it can be exhausting because a lot of our youth turned to the addiction because they never got the help from the traumas that they suffered at a younger age.

If the core areas I mentioned were adequately funded and resourced, it would be having that counselor available at the drop. I have done literally five days, six days a week, and not the nine to five because, sometimes we have trigger points at 10 o'clock at night. Having that availability, to be able to even call up the therapist and say, you know what I am triggered. I need some help. That would be the ideal dream of having counselors, not just one. Several counselors to be able to be available that understand our culture, our traditions, our values, and to understand we come with complex traumas. One of the big things is most therapists do not understand ambiguous loss. I have interviewed some of them. I have asked them how you would help somebody through ambiguous loss. They did not even know what ambiguous loss was. They want to be cash cows collecting money off of our people, and not knowing exactly what ambiguous loss was. I automatically eliminate those kinds of counselors for my families.

It's counselors that understand our backgrounds, understand the complex traumas, ambiguous loss, and being available instead of judging, actually giving durable, tangible coping skills back to the family so that they take those home would be my dream come true for our families and our youth. And a hands on workshops for our youth, and little young ones. You know, we work through our hands. I mean having play therapy, having role modeling. Those are the tangibles that will get us our people through and our young ones on to a healthier path.

I have seen couple of places that were trying to explore therapy but it was a lot of white people that was giving our family feedback. It just was not anywhere near the level of what our families could understand. I really have not seen anything or anybody attempting to try to put forth something to deliver to our people on our standards. I mean, we deserve high, high standards, but they do not even know. Very few trauma informed therapists know how to treat our families. I mean, I can only tell you that I refer to only three people in the entire city. Those therapists are literally bombarded by our people. It is hard to get openings for our people to even get in to see them because they're in such high demand because they actually get it and they're doing their job.

My work also includes a survivor's group for our missing and murdered. What I do is registering women and girls doing a high-risk homicide registry with them. Taking their DNA, next of kin, all their personal information. Should they go missing or be found murdered, we actually are able to contribute to their investigation. We have a survivor's group. We literally provide court support to families of missing and murdered. There is so much do. I have taken them to appointments, to therapy, to counseling, to court. I have gotten up in the middle of the night to take them to women's shelters to flee their partners.

Me personally, I would love to be able to do the training to the cops. To the justice system, to the legal, to the crown prosecutors, the defense and judges. My wish list is to give them the straight harsh reality of what our families have gone through. Give them the big picture of how they have treated us, and change that mentality of thinking so that we get some sort of equal balance within their eyes. That is the messed up part. We should not have to fight for that. It should be automatic, but in my ideal world, I would love to target the legal system and law enforcement.

Right now, I know our EPS members only get three hours' worth of work towards understanding our Aboriginal community. They get a synopsis of the residential schools, and the treaties. We give them a synopsis of communication by Indigenous people, eye contact, and postures. They get pretty much nothing for understanding. Then I find out that police in Calgary only get one hour of optional Aboriginal Awareness training. There is nothing straight across the board, which there should be. There should be mandatory training. It should be every year, just

like how foster parents have to do eight hours of training in Aboriginal Awareness and they have to renew it every year. A full eight hours. That is still not enough in my opinion, but I mean, it is a start. It needs to be mandatory in university when you are going in for a lawyer or for a doctor. All of these aspects of our culture and traditions need to be taught in school. Right from elementary to postsecondary to graduate school, you name it. I think it needs to be mandatory.

Give me three days a month. That would be my start. Three days a month.

In my day-to-day work, we get support from EPS, which is nice, but it is not easy. Not every member believes in what we do. I have some good friends I rely on heavily that are police officers. Those ones are always there for us and for my families. A lot of our family members that attend our homicide group, run into other issues, and you know, need some help. They will call me and so I will call my officers and we will go out to help that family. They are treated so differently. It is great to see, but I should not have to call certain members to go in to help our family members so that I know that they are being treated with respect. I should not have to do that. It should be automatic. But it's something that I do and I will continue to do until, everybody's mentality changes.

When COVID happened, everything came to a halt, literally. We are doing delivery service over the phone with some of our families, but that did not do the job properly. Some of our family members do not have phones. I would have to go write notes and I actually dropped them off, or else I emailed them to my family members that did not have phones, just to let them know that we are still here for them if they need it. And if they need it, to have a conversation over the balcony, I was more than willing to do that. But for most of them, it was phone contact and texting. A lot of our families don't have computers or to be able to do zoom meetings or any of that. As we heard at the gatherings, face to face is such an important aspect. You know, you can have a phone conversation with anybody, but knowing that you are looking at somebody and you can see their compassion and their empathy and their face makes a huge difference.

Now with the lifting of some restrictions, we are having a gathering coming up tonight for our survivors of missing and murdered. It is a seven-year anniversary dinner show. We are setting up our tents. We are going to be serving pizza out to our all of our family members, and it is all COVID friendly. We have all the hand sanitizers and masks that we bought. We are going to be doing a round circle of check-ins. For the other ones, it is still continuing to be able to support them over the phone. We have had four face to faces. We social distance and it is just helping them with some of the obstacles that come. You know, trigger points like anniversaries of their loved ones missing or death. That is all I've done, because everybody is still kind of freaked out and scared, but we're still willing to do what it whatever it takes to make sure that our family's needs are being met.

Like one of them, she is 12 years old. She is getting into her teens and she is still reeling from witnessing her father being killed. So she's rebelling out. She is having a rough go. So I had a spare iPad, and gave her the iPad to use and one of my counselors does meetings with her over her iPad now, which has helped her in a huge way. I stick a little bit closer to her because of just where she is at mentally, her emotional stability right now. She and I talk on the phone probably about four days a week. It is really hitting her heart now because it is the second year anniversary of the homicide of her father. She is not coping with it. Well, and I mean, as she should not be, you know, because nobody really focused on her when the homicide happened. Everybody thought, oh, she will bounce back. Just like I said, you know, they forget that these kids endure it and they hold it and suppress it. So and that is exactly what she is going through right now. Being able to provide her with phone support, and sometimes it will be a phone call. She wakes me up at one in the morning and it's like, okay, let's talk. So I mean, it's being there for them. It's just knowing that they're not alone on this godforsaken journey, you know, still falling in line with COVID.

COVID-19 was cited as a reason for the delay. But the government needs to move forward. Trudeau needs to stop building houses for him and his wife, and put all that money towards our families. Think outside the box. We are. Why can't they? I mean, service delivery can be dealt with and still go forward with precautions. So I mean, providing those masks, providing the hand sanitizer, providing the distance that space can still be provided, because it is not going to stop at this point. We cannot stop what is going on in our minds, our emotions, from trauma that just does not turn off. We have to be able to completely go with service delivery in all aspects. It's just taking those full precautions, the government can do the same thing.

Families felt alone. A lot of them regressed back. When they come to the survivor group, they know they're not alone. They know they have that support there and they are, loved and cared for. If they have their break down in the circle. They know that they have that support there. When COVID hit, there was nothing. There was not those other people in that circle with them to be able to say, you know what, I know what you're going through. Personally, I know it. So I mean, so many of them. And I mean, sadly, there's a whole bunch of new homicides. They have never even gotten to come to the survivors group because of COVID. So they're suffering internally because nobody's delivering any services to those family members, period.

In all honesty, I think that I think that and I have always been a believer of this. When there is a homicide that does happen, and it is with one of our community members. A support worker goes into that home with that law enforcement that is of our own descent. To be able to go in there and help that family through. COVID or not, give me a mask, give me gloves. I will step up to the plate to do it. Just so that they know there is support and that they're not alone. Because right now, we know Victim Services does not work for Edmonton, and most of our families. So being able to have that worker go into that home and open up the door and be that support and hold their hand until they get to a term of understanding and acceptance, which could take years, but we're not giving up on them. I really do believe that law enforcement need to give those supports the opportunity to go in to support the family, because they are cops. They do not get the bigger picture that we do.

SUMMARY OF MAIN FINDINGS

The women as Storytellers emphasize that having access to culturally informed service providers who apply a decolonizing, anti-racist, trauma-informed approach requires immediate action. To achieve this, the federal government must take action to change policy mandating service providers to undertake training and education so they understand and implement culturally appropriate and trauma violence-informed practices especially when dealing with families of MMIWG and 2SLGBTQQIA people. They state, those implicated in Justice and Child Welfare systems must be first in line to undertake training and education as a step towards immediately transforming policing, legal systems, and child welfare from its current state, as their practices and policies perpetuate systemic violence, racism, and oppression against Indigenous women, girls, and 2SLGBTQQIA people.

Transform current Justice Systems fundamentally so that Indigenous people have a right to self-determination in matters relating to healing, recovery, and rehabilitation from experiences of violence and oppression. This includes, the Right to Culture to ensure Indigenous people in the court system know their rights and are connected to culturally appropriate services. When Justice Systems, in particular the criminal justice system ignores the possibility of culturally specific remedies this leads to the adoption of one-size-fits-all intervention and treatment models fashioned after the dominant culture. Failure to acknowledge individual Indigenous nations, their identities, sovereignty, and distinct cultures, and intergenerational trauma impedes upon the capacity of Justice Systems to be sensitive and culturally informed to the nuances of Indigenous backgrounds and realities, and limits capacity to apply Gladue factors in all decision-making concerning Indigenous women and 2SLGBTQQIA people.

The Storytellers call for no-barrier, 24-hour access to immediate crisis and long-term community-based trauma-informed programs for survivors of trauma and violence, which include culturally safe, trauma and violence-informed counselling services. Service providers must understand the worldview of Indigenous people they work with by establishing trusting relationships built on prioritizing their need for safety, respect, acceptance and acknowledging their strength, resistance, and resilience to foster their capacity for self-determination in their journey towards healing and reconciliation from violence, grief, bereavement, and ambiguous loss. There needs to be focused and continual access to healing programs and support for children and youth of MMIWG, 2SLGBTQQIA people, and their family members.

These women have establishing meaningful and trusting relationships with survivors of violence, families of MMIWG, 2SLGBTQQIA people, and their family members. They were their primary source of support when COVID-19, all but brought an abrupt halt to services. The importance of physical and emotional availability was crucial for many individuals and families, and these women extended themselves beyond the call of duty to ensure families stayed connected and felt safe. Unfortunately, the women's capacity to provide supports and services is not only limited by the environmental factors related to COVID-19. The main barrier is the scope of funding and inaction by the federal government to implement a National Action Plan on MMIWG. Using COVID-19 as an excuse to delay action is not a valid reason for silence, as the women share first-hand evidence families are feeling disconnected, unsafe, and are experiencing an increase in violence.

The most crucial need is adequate and long-term funding for these women, their organizations and other agencies and communities to continue their relevant work in violence prevention and healing with survivors of violence, families of MMIWG, 2SLGBTQQIA people, and their family members during this unprecedented time. They want to be acknowledged for their capacity and strength-based approach to continue their work in spite of the challenges COVID-19 presents. Kari Thomason, Lisa Weber, Lisa Higgerty, and Felica Ricard are recognized leading voices in Canada on MMIWG. They offer their expertise to create, deliver, and disseminate a National Action Plan on MMIWG. It is a unique opportunity that should not be dismissed.

SECTION FIVE: RECOMMENDATIONS

Wisdom gatherers, Indigenous and non-Indigenous Albertans, and key informants make the following recommendations for a National Action Plan.

1. Immediately disseminate long-term and substantive equality in the funding of services for Indigenous women and 2SLGBTQQIA organizations to create, deliver, and disseminate ongoing, emerging, and new prevention programs, education, and awareness campaigns designed for Indigenous communities and families related to violence prevention, healing, and reconciliation from violence and trauma.
 - a. Provide funding based on culturally appropriate calls for interest that recognize Indigenous culturally informed approaches, rather than proposal driven projects based on Western methods and measurements.
2. Recognize Indigenous self-determination and self-governance as fundamental and as a best practice to inform the development and implementation of a National Action Plan.
 - a. Ensure Indigenous women, girls, 2SLGBTQQIA people, families of MMIWG, survivors of trauma and violence are included, and lead the consultation and implementation processes.
3. Develop, implement, and disseminate a public awareness campaign to increase awareness of MMIWG and the Calls for Justice.
 - a. Ensure the campaign includes an education and training strategy to improve knowledge about historical and intergenerational trauma and colonization with an emphasis on the strength, success, and resistance of Indigenous people to reclaim their power in place in their cultures and identities.
 - b. Ensure the campaign includes accessible, culturally informed and appropriate ways to participate in the development and implementation of a National Action Plan.
4. Implement all of the Calls for Justice according to the important Principles for Change outlined in the Final Report. With an immediate and continued focus on interconnecting Calls for Justice that aim:
 1. To Increase access for Indigenous people to culturally informed service providers who apply a decolonizing, anti-racist, trauma violence-informed approach. Especially for service providers implicated in police, legal, and child welfare systems.
 2. Transform current Justice Systems fundamentally, so that Indigenous people have a right to culture, and self-determination in matters relating to healing, recovery, and rehabilitation from experiences of systemic violence and oppression.
 3. To create and/or increase access to 24-hour crisis and long-term community-based trauma violence-informed programs for families of MMIWG, and other survivors of trauma and violence.
5. Fund the Institute for the Advancement of Aboriginal Women to collaborate with other Indigenous women's and 2SLGBTQQIA organizations to initiate and respond to the Calls for Justice recommended by families of MMIWG and other Albertans to:
 - a. Enhance existing culturally informed trauma violence-informed training for police services throughout Alberta.
 - b. Establish an Indigenous urban-based trauma informed program for families of MMIWG.

SECTION SIX: ENGAGE THE IAAW TO RESPOND TO A NATIONAL ACTION PLAN

The Institute for the Advancement of Women engaged in a number of coordinated activities during this project, which has increased knowledge about the needs of survivors of MMIWG that require immediate and long-term action according to the important principles, which were set out in the Final Report of the National Inquiry into MMIWG. There is an opportunity to take immediate action by leveraging the strategic position of the IAAW to facilitate the recommendations set out in this report.

The IAAW is based in Edmonton, though we conduct outreach to several communities through Alberta. In 2019-2020, we visited over 40 communities. We value the support and partnerships of 500 individual and corporate members. We develop our projects by, and for Alberta's Indigenous women. We are widely recognized for successful knowledge translation and support on advancing the role, value and achievements of Indigenous women in society and raising awareness around the challenges they face. We provide a number program and projects on leadership development, poverty reduction, achieving justice, violence prevention and capacity building based upon the Seven Sacred Teachings and a trauma violence-informed approach. Our recent MMIWG Initiatives include:

- Indigenous Women's Justice Forums (2017 & 2018)
- A Co-intervention Agreement with the Women's Legal Action & Awareness Fund (LEAF) on the Bradley Barton appeal to seek justice for the family of Cindy Gladue
- An Edmonton Circle for Families of MMIWG and Men
- Elder's Services at Edmonton Paroles Aboriginal Women's Self-Management Program
- Transition supports: Savings program, Diversion Housing, Cultural Wellness (Fire Keepers) Program
- A Youth Leadership Skill-Development Program & Community Outreach Safety Program for Girls

We would like to facilitate the response by the federal government on a National Action Plan by acting as conduit to continue engagement with the Indigenous community and other Albertans. We can also help to facilitate public awareness campaigns to increase awareness on MMIWG and the Calls for Justice. To address specific Calls for Justice emphasized by community engagement for this project, we are in a strategic position to work with other Indigenous women's and 2SLGBTQQIA organization to facilitate immediate action on the following, but do not have funding or resources to:

- a. Enhance existing culturally informed trauma violence-informed training for police services throughout Alberta.
- b. Establish an Indigenous urban-based trauma violence-informed program for families of MMIWG.

We require funding to develop a robust strategic plan in collaboration with partners to outline the effective and sustainable impact these initiatives have on identified and relevant needs of families of MMIWG. Our evidence informed strategy will be based upon outcomes from our shared projects and initiatives, such as this project to identify successes, gaps, connections, and future directions on approaches to these Calls for Justice for implementation in 2021.

In conclusion, we respectfully request consideration to explore these opportunities for holistic integrated approaches to address the Calls for Justice. We are proud to present this report as a tool for consult-ACTION on a National Action Plan for MMIWG with the IAAW, our partners, and the Indigenous women, girls, 2SLGBTQQIA, and Murdered Missing and Exploited Indigenous People we serve.

APPENDIX A: CALLS FOR JUSTICE, FULL WORDING

Calls for Justice for All Governments

1. HUMAN AND INDIGENOUS RIGHTS AND GOVERNMENTAL OBLIGATIONS	
1.1.i	<p>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.</p> <p>We are not asking for consideration. We are asking for action. When Brenda Lucki was given the MMIWG report, said she would consider it. Consideration is not enough. (Josie Nepinak, Family of MMIWG).</p> <p>Many people were in the system as children. They have been a part of many consultations, contributed, and stayed in fancy hotels, but they want to see action. (Floranda Kootenay, Family of MMIWG)</p> <p>Accountability is huge. There is so much frustration. This is something that has been happening since colonial contact. The system is broken. We have all these Calls for action but no action. Stop spending money on the research and start spending it on the action. (Chantal Chagnon, Family of MMIWG)</p> <p>Honestly, you asked what do? We know what has to be done, but having to say it over and over? When are they going to start the action? What do we do? Do we have to do a March? I do not understand it. Like go March saying it over and over again for people to wake up? (Somer Grandbois, Family of MMIWG).</p> <p>I am the point where, why should I care. The fucking government does not. Like dealing with my sister being missing. I finally had to look for my own way to help me with my grieving. I finally had to say, Well, you know what? God will take care me. That was the only way to help me through it because I fucking knew that the government would not do it. Nobody will. I had given up because I thought they are not going to do anything anyways, they put her friggin picture on TV the odd time...So sad I thought I had to give up, and the only way for me to deal with it was just to say God will take care of it. (Dawn Ladouceur, Family of MMIWG)</p> <p>Make the government accountable. Say hey, we brought these things to you, what are you doing about it? Maybe we have to go to the media and say you know what, we want to be on TV and question the Prime Minister here. (Participant, Family of MMIWG).</p> <p>Like maybe, that is what we have to do. Like how when on the reserves, sit at the Band Office? If the council does not listen, you do not friggn move until they hear you. Right? So maybe that is what we got to go do as moms. All the mothers out there, you know, who are listening or paying attention and say we're going to the government or wherever we have to go up to the RCMP if they're not being held accountable, you know. (Somer, Family of MMIWG)</p> <p>All of the bands and Chiefs and Counselors need to be involved It has to be everybody. A united front. Because they will not take this, seriously unless we have our politicians backing us up. Because they are there to fight for us. Instead of sitting on their asses. (Participant, Family of MMIWG)</p>

1.2.v	<p>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.</p>
	<p>We must remove and replace and the most racist legislation that still in effect today, which is the Indian act. The barriers that we have prevent us to from being active in our own systems. Some is blatant some is micro aggressions. (Cheryle Chagnon-Greyeyes, Family of MMIWG)</p> <p>Bring our concerns to the UN, because of the Treaties we do reside within an International level. (Participant, Family of MMIWG)</p> <p>A UN committee should established all of our educators, knowledge keepers, you know because that is where the knowledge comes from. (Somer Grandbois, Family of MMIWG)</p> <p>The different levels of government need to act on the TRC recommendations and people need to be held accountable. (Cheryle Chagnon-Greyeyes, Family of MMIWG)</p>
1.3	<p>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.</p> <p>It starts from our leadership back on the First Nations. They have the money to build the homes for our people, and they do not give the money to our people. They take it and pocket it for gambling and drugs. Our leaders are just as crooked as the police are. They are not accountable for our people. They do not want to help our people. They send them away to go and live in the cities to be addicted to something so that they do not have to deal with them. I see that lots. They are lazy. They do not want to take care of their own people. When they do not take care of their people, this is what happens. We are homeless. We have nothing. We are barely getting by. Me as a transgender person. I am struggling but I am sober. (Roxanne Roan, Family of MMIWG)</p> <p>It is hard because I can talk with the government, the Chief and Council, to continue pushing for change. (Miranda Laroche, Service Provider)</p>
1.4	<p>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.</p> <p>I want to echo the same concerns around the stigmas of Two-Spirit people. A number of the recommendations that we talked about this morning will overlap. Reduce the stigma and be inclusive of the people. (Josie Nepinak, Family of MMIWG)</p> <p>Men are in leadership, and what have they accomplished? They need to give it back to the women. What do the men do? The misogyny is the problem. (Elder, Patsy English)</p> <p>I think Indigenous women should have a seat at the United Nations. (Elder, Marggo Pariseau)</p> <p>I would not mind getting together like having a committee to deal with these issues. If we all put our heads together, I am pretty sure we can come up with something to serve them. Being mothers,</p>

	<p>right? We provide life right. What is going to happen to our grandchildren, you know, where are they going to be? (Participant, Family of MMIWG)</p> <p>We leave our communities to look for jobs. There were no jobs on the reserve back in the sixties'...Racist comments from police, made me feel alone and that I did not belong. These things stop us, because you know when you are doing things alone, it is overwhelming. My self-esteem was already low, with no education. Everything I did, it has been self-taught all my life. I am educated now, but it is so hard. Other women took care of me. We walked together and that is power. The numbers and so that is the only way we are going to make a change. That is how our communities used to be, we took care of each other. Today it is not the same. We look out for ourselves. (Elder, Marggo Pariseau)</p> <p>We are all Treaty or Non-Status, Inuit, Metis. We are all one. That colonization has broken us down. So now, we see each other different. But, if we can get us all back together as one, then we'd be so much more powerful like. (Somer Grandbois, Family of MMIWG)</p> <p>Education is needed for women and girls to feel empowered. (Little Girl who sits with Grandmothers)</p>
1.8	<p>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 2SLGBTQIA people's organizations.</p> <p>People in the community believe MMIWG does not affect them. We need better communication about what is happening. Really, we need to push the communication piece. Get education and awareness out in our community. No offense, we are not given communication about what is happening. Communication is important. We need to start honoring all of our people. (Elder, Patsy English)</p> <p>When you listen to Two Spirit people, you will learn from them. Need to learn the terms beyond Two Spirit. I had a friend who did a capstone project on the different names in Blackfoot, etc. (Sandra Manyfeathers, Family of MMIWG)</p> <p>Organizations are siloed and the ones doing the work are underfunded. Allocate the funds where they will be used properly. (Cheryle Chagnon-Greyeyes, Family of MMIWG)</p> <p>We want more fully funded Indigenous support groups. Long term sustainable funding. Instead of thinking Wait, is the end of funding coming? (Stephanie English, Family of MMIWG)</p> <p>Long term, sustainable funding for supports to grassroots organizations. (Participant, Family of MMIWG)</p> <p>Why is IAAW underfunded? Why is not all this money coming at you when you are here making a difference and doing the work that is a problem. (Stephanie Harpe, Family of MMIWG)</p> <p>I should say that when we trying to get something happening here; stand up for us, right. I will not attend anything like this unless it is from Kari, because I know that if anybody else does it. They will not have the love and compassion she has. (Dawn Ladouceur, Family of MMIWG)</p> <p>There should be safety fact sheets on papers to give to my granddaughters, and for parents. Chiefs and leaders should have those ready to hand out to teach people. (Participant, Family of MMIWG)</p>

1.9	<p>We call upon all governments to develop laws, policies, and public education campaigns to challenge the acceptance and normalization of violence.</p> <p>My sister was attacked for being gay. Chief and Council refuse to fix the bullet hole in her home as a result of the attempted murder of my sister. They say it is a problem of their own making. (Floranda Kootenay, Family of MMIWG)</p> <p>We have lots of family who are 2SLGBTQ. In the 70s, one of my uncles was Two-Spirit, he was found murdered where the Stoney Nakoda Casino is. His murder was written off because of his lifestyle. Also, my sister is a lesbian and a man broke into the house. Police said they weren't going to charge him. I know that I could be shot every day. (Floranda Kootenay, Family of MMIWG)</p> <p>We need security on our reserves when our people threatened. (Cynthia Hunter, Family of MMIWG)</p>
2. Calls for Justice for All Governments: Culture	
2.3	<p>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.</p> <p>Cultural and spiritual ceremony important needs to be a consideration always, and included in the searches and walks. (Floranda Kootenay, Family of MMIWG)</p> <p>Educating our kids on their roles within tradition and culture is paramount because if we can go back to the old teachings, we have a lot more beneficial stuff that is going to happen to our case. We are going to grow up knowing the value of our tradition in our cultures and the value of that we are worthy as equals. (Participant, Family of MMIWG)</p> <p>When you bring a Kokum, she has to have Cree Knowledge too not just the knowledge of a book. It is important to have that language because you are missing the base of who you are as a Nehiyaw. I was really pushed to make sure that I did not forget that language. It is important to identify that spirit that is in our body that speak for us the language or that when we speak. The Creator hears our language. We are slowly losing our language. (Roxanne Roan, Family of MMIWG)</p> <p>We do need, our language, which was stripped from us, like so many things were right. So we need people to teach us again. (Participant, Family of MMIWG)</p>
2.5	<p>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.</p> <p>It is important I think to for us to share like what you have all said. I was writing, the importance of writing story, about how we were treated this way. bell hooks, a black anti-oppressive social worker from the United States says, "women can never write enough, never think you have written enough because men have taken that space for so long that women can never write enough to ever catch up. If ever there is a place someday, like this moment in time to mark. I would like to write things about where are we? What is going on? What is this? Where am I? It is so important that if ever there is that</p>

	<p>opportunity that someone says, you know, hey, what is your story? Or what can you share? I would urge you guys to write down for your own self and where do you sit in this issue and what can you do, and for yourself. (Chantelle Favell-Reubenstald, Family of MMIWG)</p>
2.6	<p>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.</p> <p>One thing that is glaring right now for me is the unfortunate thing that happened in Nova Scotia a month and so ago. They are already talking about an inquiry and they are going to look at police actions. 22 people passed away, at least 200 times more Indigenous women have lost their lives. Look how many years it took for movement, like just how different the treatment is. Number one, so that is systemic racism. (Participant, Family of MMIWG)</p> <p>Change seems to happen when something happens to Caucasians in your neighborhood. Like our Prime Minister with Family Day. It came because his son died of an overdose. For governments or people to do anything it has to happen to their children or they have to be directly involved before they really act. (Elder, Marggo Pariseau)</p> <p>The whole world is Treaty people. That is why I think that teaching. I think if Canadians get that, yeah, that is the whole like the H fire philosophy, the prophecy mission. We are all treating people and the people we shared everything. (Chantelle Favell-Reubenstald, Family of MMIWG)</p> <p>I think at the same time, though, right, if those people have to be educated, then what about our government? What about the MLA's and all of those people? They should not be in that place if they do not even have an understanding of what Treaty 6 even means. There should be criteria to even be allowed to even sit as a political representative. There should be criteria because like, whatever treaty you are on whatever territory or wherever you are, right, you should have some acknowledgment as to the people that were there. You should have some kind of criteria for education to represent because again, we have urban members, and what do these people know about us? So if we come to them with the MMIWG issue, how are they going to respond, because they have probably never have experienced that. (Somer Grandbois, Family of MMIWG)</p> <p>Even when you are going out to get housing. If I look a certain way, they are not going to help me. Indigenous people because they are so traumatized and they wear it on their face. They wear it on their body. They are scarred up. It is not right that should be a law. A law against that you cannot judge me because of what I look like. I need help. (Stephanie Harpe, Family of MMIWG)</p> <p>I want a home. I want a job. There is so many men out there and so many women out there because they cannot even get that opportunity for a job because they are judged immediately. There should be a law against that and a process for reporting. (Stephanie Harpe, Family of MMIWG)</p> <p>As an Indigenous person I tell all the people I work with never go anywhere alone. If you go to the hospital somebody has to stay with you even with the ambulance have somebody meet you there, who stays until everything is completed. (Elder Margo)</p> <p>If you do have to go alone, you know you are expecting something that is going to be racist, and you are not expecting to be served, record everything on your phone. (Stephanie Harpe, Family of MMIWG)</p>

	<p>Have a safety plan and a buddy system it helps to have someone testify on your behalf so that you are actually believed. (Stephanie Harpe, Family of MMIWG)</p> <p>We are against a system that does not even recognize us as human beings. So I think what needs to be changed is that, you know, we stand our ground, we represent who we really are, and come from our way with our own education with our own laws, because we had natural laws, we had our own governance, and go after them like that. (Somer Grandbois, Family of MMIWG)</p> <p>Even if you erase racism, there are still issues of homophobia that need to be addressed. (Little Girl who sits with Grandmothers)</p>
3. Calls for Justice for All Governments: Health and Wellness	
3.3	<p>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.</p> <p>We need to know who the Elders are, who the knowledge keepers are, we need the appropriate training. The training has to come from Indigenous people. (Miranda Laroche, Service Provider)</p> <p>It is crazy how we have Alberta Hospital but we do not have the actual woman's healing lodge you know, where we have grandmothers to explain you know, life or help these women grow up. (Somer Grandbois, Family of MMIWG)</p> <p>My education was through my Mosom and Kokum. Their teachings was always upfront with us as children, and me being transgender, they treated me equal. They never, said you are something weird or something different. You are a woman and you have to be careful because people will take advantage of you. Live your life to the fullest and if there is any problems, explain and tell people that care for you tell people right away. Do not wait to the last minute. (Roxanne Roan, Family of MMIWG)</p>
3.4	<p>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 2SLGBTQIA people.</p> <p>I did not know what Indian Affairs could pay up to 21 visits for counselling. Did you people know that? (Stephanie Harpe, Family of MMIWG)</p> <p>We need to look at trauma and intergenerational effects. Our family is not really together or strong. How much of that is because of other things that have happened to us? I have gone through a lot of counseling. How many women want to give up? (Chantelle Favell-Reubenstald, Family of MMIWG).</p> <p>We need a lot of counselling to deal with this. We need to take some of the funding and transfer to programs to health and wellness of our people. (Kathleen Poucette, Family Member of MMIWG)</p>
3.5	<p>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.</p> <p>Communication. It is hard to get a hold of someone or get information, need open lines of communication with police or government. We need accountability and transparency so there are continual updates. We need to demand results. (Chantal Chagnon, Family of MMIWG)</p> <p>We need a Central agency across Canada for people to go. Whom to contact for communication. We need a process for missing people. There is not no victim support. (Floranda, Family of MMIWG)</p>

	<p>A central location/hub with support services and workers targeted towards vulnerable populations. More funding from the Federal Government to ensure every Indigenous Community, First Nations, Metis, Inuit would have expanded support services in place, people to connect with on-site family support for family violence and MMIW2GS. (Samantha Efthimiou, Family of MMIWG)</p>
3.6	<p>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.</p> <p>I have a transgender nephew. He cannot change the gender on his ID unless both parents both sign and they will not. I am the guardian. We have an appointment with Alberta Health about this. He cannot even get a job because of the ID. We do not have this proper education and information on this process. (Stephanie Harpe, Family of MMIWG)</p> <p>It is true what she says when you go somewhere today you have to be with somebody and especially for myself being transgender. They treat me good until they find out I am transgender. Then it is a different story. It is as if I am an animal now. They totally ignore me, push me aside and make me wait longer. Make me suffer longer. They find out my gender when they look up my benefits through INAC. INAC will not change my name or gender on my card. I have been fighting them for 7 years. I have to pay for my pain medication due to a car accident 5 years ago. I cannot afford these payments, and sometimes I have to beg for money or ask for handouts or sell stuff or make something so I could get my medication. All my IDs have changed except for at Indian Affairs. Indian Affairs will not change it, all they said is we cannot do nothing. (Roxanne Roan Family of MMIWG)</p> <p>The federal government needs to look at how they are funding Indigenous women's organizations specifically, all Indigenous organizations. You have to always do proposals, versus just letting them do their work. Do not make them write proposals. Give them the money they need to do so they are not spending their time writing proposals. (Chantelle Favell-Ruebenstald , Family of MMIWG)</p> <p>When we try to apply for funding and all these communities try to apply for funding not all of us have a high school degree or college degree. There is all this stuff you got to do and they make it so hard you got to collect all these letters. I understand that but if they are going to say this Indigenous money for Indigenous people have it set up so that it is a culturally responsive process. Jumping through hoops is not helping. (Stephanie Harpe, Family of MMIWG)</p>
3.7	<p>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</p> <p>My sister's children. They were all given this big amount of money \$50,000 each and half of them are now addicted to meth. They have lost their children. One is okay, but as far as the rest of them, they live on all three different provinces. There is no close contact. One of her sons has to stay in Saskatchewan because he is under arrest he cannot leave the province. All this is happening to her children, and there is no support there for them there. Two of us aunties do not have a good relationship with them because we cannot meet their needs, which has become about money. (Cynthia Cardinal, Family of MMIWG)</p> <p>Children do not get the support or help they need. There are 16 kids in Calgary that are orphaned from a double homicide. What is going on with those kids? (Stephanie Harpe, Family of MMIWG).</p>

	The children are affected. How do we heal them? Where do we begin? We do not want to have to look no more. We want this to end. How long ago was this? And I look on FB, and there's another one missing, another lost. (Cynthia Hunter, Family of MMIWG)
4. Calls for Justice for All Governments: Human Security	
4.7	<p>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.</p> <p>Need places for people to go, someone to talk to get guidance, our own place where we can go, actual people on the other end of the phone line. Something like Missing Children's Society and Kid's Help Line. Actual places for people to go to, support for those who need, a lodge or something along those lines. (Floranda Kootenay, Family of MMIWG)</p> <p>There is limited or no access to support services. For domestic violence shelters in isolated rural areas. There is no accommodation for cultural and Indigenous lens on family violence. (Samantha Efthimiou, Family of MMIWG)</p> <p>Many of the men that come to the cities. When they first come to the city, this is from my own experience. When I first came to the city, the lights is what made me want to come to the city, because it was beautiful at night, but there is a darkness behind that. The lights tease you and young men think that there is many good things that can happen for you in the city. When they get here they find out there is nothing here for them. They struggle to find food; they struggle to find a place to sleep. They turn into prostitutes. (Roxanne Roan, Family of MMIWG)</p> <p>Gendered and sexually diverse communities and our foster kids are the most exploited of our people. There is not enough safe space for them. They do not have but voice. That is something that needs to be addressed. (Stephanie Harpe, Family of MMIWG)</p>
4.8	<p>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:</p> <ul style="list-style-type: none"> • 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. <p>Why don't they have public transportation from different places? They have the technology to put people on the moon. Why cannot they have technology to have transportation for people that are live isolated or live far away like Highway of Tears. (Chantelle Favell-Reubenstald, Family of MMIWG)</p>
5. Calls for Justice for All Governments: Justice	
5.2	<p>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.</p> <p>I do not have my daughters beside me because of some man who is walking out there free. He is out there doing something to some other women. They are bypassing another law that stops us. (Stephanie English, Family of MMIWG)</p> <p>This person gets away with nothing, he is walking the streets laughing and where is my baby? When he was sentenced, he was just waving at his friends. (Participant, Family of MMIWG)</p>

	I think the number one thing for me is to find the predators and nail to them to the cross, like jail them. Quit prosecuting and mistreating the victim at court trials, rather than the offender. That has to change. (Participant, Family of MMIWG)
5.5.ii	<p>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.</p> <p>My cousin laid on the ground for three days before an authority figure started an investigation. There is zero supports on my Nation. They had to fly someone in from Nova Scotia to help. Moving forward, help with isolated reserves up north in regards to family violence. (Samantha Efthimiou, Family of MMIWG)</p>
5.6	<p>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:</p> <ul style="list-style-type: none"> 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 2SLGBTQIA 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. <p>When I was told my daughter was brutally murdered. I do not know. It did not even hit me. I think I just could not take it in. I just did not believe it. I took it from there and then what happened. We had to go to court for the impact statements. This judge is listening to my impact statement and at the time, I did not think about it, but I thought about it after way, way, way later. I think when I started going full circle, this judge doesn't know me by nothing. Nothing about my life, my lifestyle, my daughters, my children, nothing. I do not believe that it was worth it to do an impact statement because they do not know you. It is not fair. The guy got away with it he is walking the streets today. (Participant, Family of MMIWG)</p> <p>When I went to the Pickton trial, we had to write our witness statements. I had two pages about everything I felt. When we had to read them aloud, they took out most of my story. We were not allowed to say they had it edited. It was edited so bad that it did not even make sense by the time I had to read it out loud. I was so angry because those words that I wanted to say; they would not let me say, because there was an appeal. So when my brother wrote his impact statement we gave it to the press instead of giving it to the prosecution first so that they would get every word of how he felt so they couldn't cut out anything like they did to me. (Cynthia Cardinal, Family of MMIWG)</p> <p>We need to get support and comfort at court. (Stephanie English, Family of MMIWG)</p> <p>We need something like a Ronald McDonald House for people who need to travel and need supports during court proceedings. (Participant, Family of MMIWG)</p> <p>When my mom was murdered my dad went into severe depression, we lost everything and ended up homeless. If we had known victim services was even in existence and we could have gotten money to have a home. We would not have been homeless after my mother was murdered. (Stephanie Harpe, Family of MMIWG)</p>

	<p>I applied for victims services on behalf of my daughter. Since I have a very bad criminal past. I had way too many points, so they denied the her money. This was three years ago. My lawyers dealing is with it. They used my points against her so my lawyer is working on it. (Dave Barlow, Family of MMIWG)</p> <p>They need help navigating health and wellness supports and the systems that affect the family members. (Cheryle Chagnon-Greyeyes, Family of MMIWG)</p> <p>How is the family supposed to be there for their family when the system is set up to have funerals, arraignments, and trails at the same time? The system itself creates the trauma. They do not listen to what the truth is; they build a case based on what they believe they can gain a conviction on. That needs to be part of the support system where they are given the supports while still making arrangements for the funeral, lawyers, etc. (Michelle Robinson, Advocate)</p> <p>The system itself is overwhelming. Even going through it as an educated person, going through criminal court, I was a wreck. I was overwhelmed. I did not go back for an EPO because I was too scared. I was hiding even with supports. I cannot imagine trying to go through these unknown and unfamiliar systems alone. (Carrie Armstrong, Service Provider)</p> <p>We need dedicated Indigenous resources and supports specifically. (Cheryle Chagnon-Greyeyes, Family of MMIWG)</p> <p>We need to go beyond what is currently happening. The paperwork itself is daunting and traumatizing. There is so many unknowns. We need delegated workers. We need supports during the court proceedings but that needs to go farther. It needs to be culturally based. We need that holistic piece. (Miranda Laroche, Service Provider)</p> <p>We need actual safe houses with support people. One stop shop. Support people in the support place. (Cheryle Chagnon-Greyeyes, Family of MMIWG)</p> <p>The truth is that when our people go missing they are not treated as equals. When Indigenous people go missing or are murdered they cannot access any funding for funerals, counseling, etc. We will now have to do the work to help a family member go to a funeral because we know the government and the police will not properly investigated. Suicide is something that is worthy of trauma informed, culturally informed, for the emergency response team. However, only being open during banking hours does not help people who are in crisis at 2 am. They need to expand their hours. (Michelle Robinson, Advocate).</p>
--	--

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

6.	Calls for Media and Social Influencers:
6.1	<p>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:</p> <ul style="list-style-type: none"> 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. 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: <ul style="list-style-type: none"> • 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 <p>I think that the media should contact the next of kin, whether it is a mom or someone who is the spokesperson for the family and get permission about what is published. Because like with my brother, my uncle and my auntie talked about him and all they put in the frigg journal was he was an alcoholic. And um, it is not like what my uncle was like. He said he used to drink way back in the day, but he stopped. He was trying to get his life together. (Somer Grandbois, Family of MMIWG)</p> <p>Because even as families, even when you know it is coming, I will never forget the 11 O'clock News on CBC when I was driving and I knew the announcement was coming. I will never forget hearing "when sex trade worker was found". I will never forget how that came blaring through and then came her name. (Participant, Family of MMIWG)</p> <p>Media is not sensitive to us in any way. (Elder, Marggo Pariseau)</p> <p>We should have our own website where families can notify others if the media is portraying their family member in an untruthful way. Because if we are saying the media never really speaks the truth for the majority of the time, we will tell the people. (Participant, Family of MMIWG)</p> <p>Indigenous agencies should publish notices on MMIWG so the public can have positive, reaffirming, and actual facts not what was just said in the Media. (Somer Grandbois, Family of MMIWG)</p> <p>It would be good if we could write to the media. If somebody was to write down their own story and somebody was to read that they could relate to how they felt what they went through. At the end of that story, you could put, you know if you to feel the same way or how you were treated or whatever then write to and then we can start getting like a petition or whatever. (Somer Grandbois, Family of MMIWG)</p>

	<p>Media, they have freedom of speech, they can turn around and write sex trade worker blah, blah, blah. How come families of victims can't phone the media and tell what you said was wrong. I want to put my saying out there and I can say the media said this about my sister. I was very hurt. (Karen Butler, Family of MMIWG)</p> <p>Hold media accountable. My mom was not a high-risk woman. She was not on the street. A man stalked her and he got away. They did not report that. They reported she was high risk. I brought it to the public's attention that, the police and media failed me. Those words come back to me every day. When I am talking with all the other families, and they say the media uses those words too. Those women have children. A horrible family legacy to have that stuff online forever. So then, these kids grow up, and they read hooker, and this and that. The media needs to be held accountable for that because they are destroying a whole child's identity. To have their mother that they lost or never even got to know. That is just the worst. I do not want them using those words anymore. They should not be allowed to use any of those words anymore. (Stephanie Harpe, Family of MMIWG)</p> <p>I feel very bad for Cindy Gladue's children and grandchildren. They have to read that. It is wrong. CBC looked me in the face and told me they said we are going to implement the Calls for action and then do what they are still doing. (Stephanie Harpe, Family of MMIWG)</p> <p>The federal government regulates communication, Canadian content, and how much profanity. There are editors. These industries are regulated. There needs to be accountability around how Indigenous women girls are portrayed, and the language that is used. (Participant, Family of MMIWG)</p> <p>We talked about the show First Contact, so what if we did something similar where we bring people together to share their stories of their distrust the police. Have them sit and listen as a civil to get the front-end experience. (Stephanie Harpe, Advocate)</p>
7. Calls for Health and Wellness Service Providers:	
7.1	<p>We call upon all governments and health service providers to recognize that Indigenous Peoples – First Nations, Inuit, and Métis, including 2SLGBTQIA 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.</p> <p>Even when you are going to the hospital, they judge you. You are trying to get medication. They judge you. You are in pain. They judge you. So we need that sector totally broken down and rebuilt with the people involved. (Stephanie Harpe, Family of MMIWG)</p> <p>And if you're native, like if you're native like we are, we can have your own people teach you your own health. (Dawn Ladouceur, Family of MMIWG)</p> <p>A while back. I know the woman she is from Enoch she was the receptionist, when I walked in she said Bonjour. I said Tansi. Do you know you are in Cree country? (Elder, Marggo Pariseau)</p>
7.3	<p>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:</p> <ul style="list-style-type: none"> • 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 2SLGBTQIA issues and sex positivity

	<p>I think more awareness out there is needed, in the media, in the community, for everyone on LGBTQ2S. (Participant, Family of MMIWG)</p> <p>I do not think people are not aware about LGBTQ. I do not really understand and know the challenges that they face. I just know that there is challenges. I do not know how you educate people on these things. How are we going to educate our children to have compassion and some understanding? I just realized, you know, in my own family, in our four walls, we just do not have enough understanding. (Karen Butler, Family of MMIWG).</p> <p>Many people don't talk about babysitting. You can traumatize your children by one bad babysitter. That needs to be talked about way more. Educate your children about safety, care and disclosure of abuse by babysitters. Because if I was never sexually assaulted, maybe I never would have done drugs. That is where it gets to when you do not address it right away. You have to do it right away because years later it comes out. Yep. My cousin abused me and that is what screwed up my whole life. Prevention needs to happen before that child goes to that babysitter. (Stephanie Harpe, Family of MMIWG).</p> <p>Kids are overstimulated by technology and social media. There is too much going on in their mental health. Mental health is huge and that needs to be addressed. (Stephanie Harpe, Family of MMIWG)</p> <p>There has to be more parent accountability too, that's number one. (Dawn Ladouceur, Family of MMIWG)</p> <p>We need to be having conversations about safety with our children. (Participant, Family of MMIWG)</p> <p>We need education and training for parents on parenting skills (Participant, Family of MMIWG)</p> <p>We prefer to use the MMEIP. Murdered Missing Exploited Indigenous People. (Stephanie Harpe, Family of MMIWG)</p> <p>Have some safety exercises at home and teach them a safety plan. (Stephanie Harpe, Family of MMIWG)</p> <p>I have three young ladies, teenagers. After what happened to my daughter, it does not go away. I am scared. That is why I always want them together, even if they are going to go to the store. I talked to the girls. They know what happened. I said you girls have to be careful I know that you like to have fun sure, but life is short. You know you are here today, gone tomorrow. (Participant, Family of MMIWG)</p> <p>Have you have your kids come to the Esquao youth program at the IAAW. Have your kids come and get educated on safety. Also, talk to your kids about the difference of love in unhealthy love (Stephanie Harpe, Family of MMIWG).</p>
8. Calls for Transportation Service Providers and Hospitality Industry:	
8.1	<p>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.</p> <p>I think it is important to have people like front desk clerks, flight attendants to all be properly educated in human trafficking and identifying youth and human trafficking. Important because too many kids are being exploited. (Participant, Family of MMIWG)</p> <p>My sister is a hairdresser. A part of her training is learn about domestic violence and trafficking and how to recognize if her customer is at risk. (Participant, Family of MMIWG)</p>

9.	Calls for Police Services:
9.1	<p>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.</p> <p>There is absolute denial by the RCMP of racism. We are treated like garbage, disposable, another dead Indian. When Helen Betty Osborne went missing, police complained, “why can’t these Indians die in their households?” The Canadian Law, RCMP, must be held accountable for their racism. (Josie Nepinak, Family of MMIWG)</p> <p>We need the respect of the police (Kathleen Poucette, Family Member of MMIWG)</p> <p>After most recent events, the biggest challenge for us is that the RCMP Commissioner stated there was not systemic racism in RCMP. The biggest problem is the lack of acknowledgment of lived experiences of racism. If they do not see a problem, not going to listen. The problem lies in the RCMP. (Kathleen Poucette, Family Member of MMIWG)</p> <p>This whole thing is historical. Police are not afraid to label them as partiers and drug users. Ignoring the individual by pointing to the poor lifestyle choices. My sister was identified by her dental records. There was no Indigenous representation to help her. There is no accountability for that. They said, “She (my sister) had many opportunities to change her high-risk lifestyle, but she didn’t...” So she deserved this? There was no Aboriginal liaison with me. They said she was intoxicated and crawled into a dumpster and died. I do not expect in my life to have any accountability in my lifetime. She is with the Creator now and now I need to take the workup and do what I can while I am here. There is no closure. (Staci Duchene, Family Member of MMIWG)</p> <p>We need to decolonize the police. Improve accountability, systematic racism not just against Indigenous people, and improve connections with Indigenous communities. I have training with police and Indigenous people are still being shot and killed with no accountability. The moment they walk in, there is no accountability for their actions, stomp in with muddy boots, tell the women who are crying to shut up. Improving accountability is the number one priority. I feel that I was not represented in these action items; I believe we need to defund the police. Do not put Indigenous peoples into these systems and positions because they system itself does not work and they then become the oppressor. (Cheryle Chagnon-Greyeyes, Family of MMIWG)</p> <p>The officers that are racist have been trained in a racist system and when they rise through the ranks they are now raising future racists. (Little Girl who sits with Grandmothers)</p> <p>I don't teach my children to trust RCMP. (Participant, Family of MMIWG)</p> <p>What about trust building? I would never put an Indigenous person in that situation because there is not trust. We die against their barrel. I have zero trust with many relationships that I have with police officers. I know that at the end of the day if I go missing, they are not going to be looking for me. Our women are being murdered by the police. At this point, if my daughter goes missing or murdered or raped, what do I do? Nothing can be done. I cannot report anything because it puts me and my family at risk. (Michelle Robinson, Advocate)</p>

9.2.i	<p>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.</p>
	<p>We need to create a document that outlines the policy around domestic violence. Police turn on the victim because they show up and the woman is upset and angry, and men will act calm. Police need to be trained on recognizing domestic violence and realize the tricks. Victims end up being arrested and silenced. We need to change internal bias (Staci Duchene, Family Member of MMIWG).</p> <p>RCMP to be stricter in regards to the handling of domestic violence. (Dawn Ladouceur, Family of MMIWG)</p> <p>Have a partner organization such as a resource worker for domestic violence. It should not be the responsibility of the families to call for these supports. It should be automatically part of the protocol. (Chantal Chagnon, Family Member of MMIWG).</p>
9.2.ii	<p>Establish engagement and partnerships with Indigenous Peoples, communities, and leadership, including women, Elders, youth, and 2SLGBTQIA people from the respective territories and who are resident within a police service's jurisdiction.</p> <p>If they can come to my house why can't they come to these meetings? We need to force these people to listen. (Cynthia Hunter, Family of MMIWG)</p> <p>Regarding LGBTQ2S/Two-Spirited people, the RCMP needs to communicate directly with the community to find out more. We need to open up a dialogue between RCMP and the Two-Spirited community. Right now, it is not safe for Two-Spirited to ask police for help. (Cynthia Hunter, Family of MMIWG)</p> <p>Another good thing would be to have a meeting with the police. I think they need to hear. Why I am saying this, is because there was this meeting, there was only 3 of us who were Indigenous at that meeting. All of these things that have happened, let's talk to them about it. (Elder Jackie)</p> <p>I was teaching at a high school a couple of years ago and the police came in to learn some Blackfoot language, and it really affected me as an educator to deliver properly to my students. The students did not feel safe with the police in the room. This just goes to show the lack of relationship the police has with the community. (Sandra Manyfeathers, Family of MMIWG)</p> <p>The RCMP should make time to go into the schools and start talking to kids about safety and about the stuff like that. When my two young boys went to school, the cops were always involved. You know, they taught my son boxing. The cop's wife taught my son all about weightlifting and stuff. My younger son did the DARE program where they came in and talked about the drugs. They were involved in a lot of ways, but they probably didn't talk to them about what to do when you get to the city? (Dawn Ladouceur, Family of MMIWG)</p> <p>Is it realistic to ask police to come out of the woodworks to community? (Participant, Family of MMIWG)</p> <p>When we ask the police officers to come and build relationships, they refuse to come. (Miranda Laroche, Service Provider)</p> <p>Improving connections with the Indigenous communities will improve things at the grass roots level. (Little Girl who sits with Grandmothers)</p> <p>We need women and girls to feel empowered to have this relationship with the police. (Michelle Robinson, Advocate)</p>

	<p>This may be an unpopular opinion but we do not want to see the hatred going towards police increasing at the expense of increasing Indigenous rights. We need to create meaningful relationships, almost like a mentorship. (Carrie Armstrong, Service Provider)</p> <p>Building relationships are something that need to be fed, including community relationships and levels of trust. It is a responsibility of both groups (Cheryle Chagnon-Greyeyes, Family of MMIWG). We need to work together. RCMP and our chiefs need to work together. (Participant, Family of MMIWG)</p> <p>We are doing good work here. The training would be just the start. We can grow relationships. (Cheryle Chagnon-Greyeyes, Family of MMIWG)</p>
9.2.iv	<p>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 2SLGBTQIA people</p> <p>What I have picked up from the meetings with the city police is they have no idea about the residential schools and they need to know the blanket exercise. It needs to be mandatory for them to take that course. (Elder Jackie)</p> <p>Have yearly processes in place. They must have courses to take like the blanket exercise to refresh them. (Cheryle, Family of MMIWG)</p> <p>There needs to be more training. Also with the RCMP in regards to working with Indigenous, many people. A lot of these RCMP do not know about the Indigenous background. (Dawn Ladouceur, Family of MMIWG)</p>
9.3.i	<p>Achieve representative First Nations, Inuit, and Métis diversity and gender diversity within all police services through intensive and specialized recruitment across Canada.</p> <p>Why don't the police recruit Indigenous people? (Elder Jackie)</p> <p>We need Indigenous liaisons who properly represent our community. They need to be Indigenous. (Josie Nepinak, Family of MMIWG)</p> <p>Right now, police liaisons are not doing the work. Where are they? They are just tokens now. (Cheryle Chagnon-Greyeyes, Family of MMIWG)</p> <p>We need Aboriginal liaison workers working with the police. Where are the files? What is done with the files? We need multiple workers. (Elder Jackie)</p> <p>I like the idea of having aboriginal team leaders but they need to be able to meet together on a regular basis to bring out issues and support each other. People need to be called out. There is a big, blue, wall of silence. We need justice. They are here to serve us and that is missing somehow. With the outfit/inform, they are intimidating. We need our people in those uniforms. We need to see our faces, women, transgendered people, but there are already blocks in place so they do not succeed. We need to hold the police accountable. We need leadership. (Cheryle Chagnon-Greyeyes, Family of MMIWG)</p> <p>They need to hire more Indigenous people in the community to work as police. (Participant, Family of MMIWG)</p> <p>I see improve connections to Indigenous communities and recruiting Indigenous people as connected. (Michelle Robinson, Advocate)</p>

	<p>Better representation. The liaison for the police is a white woman who is straight. I was standing with a trans friend at a bus stop and she started being harassed. She was able to call her resource for help but not everyone has those options. There are resources to train the police but they are not mandatory. Need to be able to relate to others on multiple levels. (Chantal Chagnon, Family of MMIWG)</p> <p>I am very concerned about the Indigenous police officers. They want those officers dead. (Michelle Robinson, Advocate)</p> <p>Good people are working on the inside but get put down and silenced. (Chantal Chagnon, Family of MMIWG)</p> <p>My brother was a police officer and he graduated in the 90s 95, and in 2001 and he decided to leave the policing because he was just tired of being spit on and all of that. (Somer Grandbois, Family of MMIWG)</p>
9.3.iii	<p>Ensure that screening of recruits includes testing for racial, gender, gender identity, and sexual orientation bias.</p> <p>We need a racialized review panel when people ask about “where are you from?” We need to start calling them on it. There needs to be a resource. (Chantal Chagnon, Family of MMIWG)</p> <p>We need tangible action, a checklist; police would have to be re-tested to measure. Sorry, I can’t put the word together. There has to be some kind of measure in place. (Staci Duchene, Family of MMIWG)</p> <p>For RCMP they should all have to take a psychological evaluation. (Stephanie Harpe, Family of MMIWG)</p>
9.3.v	<p>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.</p> <p>Only 1 hour out of 24 days of training is spent on Indigenous training. It is hard to work against the system that is already working against you. I identify as two spirited and I feel it is too difficult to explain to others so I tell them I am pansexual. It is important for me that this is addressed for inclusivity. (Little Girl who sits with Grandmothers)</p> <p>We need resources and representation. Trans and Two Spirit people get dismissed for what they go through. The police need sensitivity training and what it means to be Two Spirit. But it’s a joke to the police officers. (Chantal Chagnon, Family of MMIWG)</p> <p>There needs to be a code of conduct for how to act on the land and with the families. Training through the Sacred 7 teachings. There needs to be a group who take up the work. We need the personal stories that is what’s going to make a difference . (Chantal Chagnon, Family of MMIWG)</p> <p>All levels of police have to take training. Why do security guards get more training than police do? They also need to have land base training. (Miranda Laroche, Service Provider)</p> <p>Okay, so, in 2015, right when you met me when all this happened to my brother, I was nowhere near, where I am today. It took me five years to learn what I know now. Now we are talking like about eight hours education for people working in services? (Karen Butler, Family of MMIWG)</p> <p>A HR file should be kept on police to track the training they take.(Stephanie Harpe, Family of MMIWG)</p>

9.4	<p>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.</p>
	<p>In Australia, they have women police stations where we can pay tickets, get counseling. We need something between the police and us. Where are the Indigenous leaders in the RCMP? (Cheryle Chagnon-Greyeyes, Family of MMIWG)</p> <p>Have a women's police service station with resources and access to safe places in the community (Chantal Chagnon, Family of MMIWG)</p> <p>They are not utilizing that Multicultural Circle a voice inside the police and the Indigenous-policing sector has no power. You need to give them some power. (Stephanie Harpe, Family of MMIWG)</p>
9.5	<p>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.</p> <p>How can we make Canada know that we matter as people? Thousands came together for George Floyd. Where are the policies to protect the people? I know that my family and people don't just disappear. What can be done to reduce the dismissal of missing people by the RCMP? (Elder, Myrna Koko Pon)</p> <p>When we call to report our people missing, the police dismiss it by saying "they're 18, they ran away, they are out partying" and don't investigate it. Need to tell the government, not ask, to make it mandatory to make these laws mandatory. The government needs to tell the RCMP that they have no choice, they must investigate, it must be mandatory and not a consideration. Somehow there has to be a process. (Josie Nepinak, Family of MMIWG)</p> <p>Lots of Two Spirit and trans people have been dismissed. When trans women's murders are reported, it is as a male, so their spirit is lost. (Chantal Chagnon, Family of MMIWG)</p> <p>There were many people looking for my cousin. Everyone thought he just moved on. He was on the most dangerous list, so the police did not look into it. They were probably relieved. One day, a dog brought his head. We do not know where the rest of his body is. (Floranda Kootenay, Family of MMIWG)</p> <p>Need to tell the government, not ask, to make it mandatory to make these laws mandatory. The government needs to tell the RCMP that they have no choice, they must investigate, and it must be mandatory and not a consideration. Somehow, there has to be a process. We do not need to consider it. There needs to be a liaison to work with the families to let them know what is going on. Supports need to be community grounded. (Josie Nepinak, Family of MMIWG)</p> <p>Police need to be held accountable. No accountability in any social justice system. We have to do something, but how do we do something? There needs to be repercussions for police who do not follow through. (Chantal Chagnon, Family of MMIWG)</p>
9.5.ii	<p>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.</p> <p>My nephew was murdered downtown. For 8 years, I heard nothing. They kept saying "we're investigating" but we need action. (Elder Jackie)</p>

	<p>When we wanted to search. The RCMP went out on their own without input from the family and community, and they did not find the body. The RCMP would not connect with family and community in the active investigation, there was lots of miscommunication. (Cynthia Hunter, Family of MMIWG)</p> <p>When I hear things like Calls for justice or Calls for action, I know this is just the beginning. What disturbs me the most is that back in 2010 – 2011 my niece came to the shelter and she died. She stepped out to have a smoke and went missing. She was murdered. Instead of looking outwards, the RCMP started investigating our own people. For me, when I think about my niece, stepping out and standing on the step, she is still waiting for us to do something. The government, the policymakers, got deaf ears for our issues. The authority is what scares people. (Floranda Kootenay, Family of MMIWG)</p> <p>You know, when my daughter went missing, it took them three months to come and to me about it. When I got out, it only took me three days to find out about everything that had happened. Six months later, I was talking to some other cops and they did not even know she was missing. They still have not found her body. (Dave Barlow, Family of MMIWG)</p> <p>I get a lot of phone calls from families they weren't allowed by authorities to do a search party on their own look for their family member, that they were prevented and told you're not to search. Yet, it is usually these search parties that find missing people. We do not get the resources. What is needed is a process of proof or something that tells us RCMP are doing their job, that they are searching that they are moving forward on the investigation. Because some files are coming out now from police. They are empty or have a lot of black out marks like it is a secret. (Stephanie Harpe, Family of MMIWG)</p>
9.5.v	<p>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 2SLGBTQIA people. This could be developed in conjunction with implementation of a national database.</p> <p>We want open records and ongoing investigation and communication. Shared communication between social agencies, police, and people on streets, enabling a warning system and prevention. (Cynthia Cardinal, Family of MMIWG)</p> <p>Need consistent guidelines so that all cases are treated the same. (Chantal Chagnon, Family of MMIWG)</p> <p>We found out the medical examiner was not properly certified. The medical examiner did not do a proper investigation or autopsy. We need to know more about the medical examiners. We need to pay extra money for the toxicology report for when a death occurs. (Elder Myra Koko Pon)</p> <p>Police officers have no terms of reference with MMIWG. If we are talking to the Canadian state who is governing the services, then we can create terms that everyone understands. The way the system works at present, the police are not allowed to open up a case. (Sandra Manyfeathers, Family of MMIWG)</p> <p>During the inquiry, we stopped in at Hobbema RCMP station. There was nothing posted on the walls about MMIWG. We asked, where is your pictures of the missing people? Where are your families? What do you work on and how? Where are the pictures in stores? In the community? Where are their pictures? You do not have anything. (Elder, Marggo Pariseau)</p> <p>We need to have one stop shop, to post everything. If we can get everyone to do it on this on this space, then we it will show the shocking situation we have on MMIWG. Collect it all in one spot. It's two chopped up right now. (Stephanie Harpe, Family of MMIWG)</p>

	<p>Women need Amber Alerts. (Participant, Family of MMIWG)</p> <p>Currently, CPS are not recording if a victim is Indigenous. Their background is not included. We need to look at the data and see if there have been convictions or no convictions against police when Indigenous people report. We do not have the data of Indigenous vs non-Indigenous data. (Michelle Robinson, Advocate)</p> <p>During the inquiry, we stopped in at Hobbema RCMP station. There was nothing posted on the walls about MMIWG. We asked, where is your pictures of the missing people? Where are your families? What do you work on and how? Where are the pictures in stores? In the community? Where are their pictures? You do not have anything. (Elder Marggo)</p>
9.6	<p>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.</p> <p>Reform needs to come from within the police service. The police will never agree to an outside overhead review. (Samantha Efthimiou, Family of MMIWG)</p> <p>We need to have a witness. We need body cameras and car cameras that they cannot shut off when they start harassing people. (Cheryle Chagnon-Greyeyes, Family of MMIWG)</p> <p>There needs to be consequences for their choices. (Cheryle Chagnon-Greyeyes, Family of MMIWG)</p> <p>When have you ever known an RCMP to be fired? How often does this happen? (Participant, Family of MMIWG)</p> <p>Hold RCMP officers accountable not with suspension and with pay, but you sit at home because you did something wrong with no pay until whatever needs to be investigated. Because if we have to wait for investigations, well, so should they. (Somer Grandbois, Family of MMIWG)</p> <p>I vote every time I have heard that this officer will be suspended with pay. I have always thought okay, I will give him the benefit of the doubt he might be innocent, right? Yeah. So why not suspend them without pay? And if they find out he's innocent, then he can be reimburse for the time you were off of work awaiting the outcome. (Elder Marggo)</p> <p>For RCMP, three strikes, you are out kind of like for criminals kind of thing. (Stephanie Harpe, Family of MMIWG)</p> <p>I think with law enforcement what is needed is for officers who offend or part of crime, they are immediately fired not relocated. Not off with pay, not relocated. We should get public notifications just like how they notify the public about pedophiles so we can know where they went, you know, and to be honest. (Stephanie Harpe, Family of MMIWG)</p> <p>I was thinking of making an excel sheet for bad cops, a way to report bad cops, there should be a list of police who are bad apples. There needs to be a reporting system for encounters. How do we protect our families who have already experienced violence and death at the hands of the police. (Michelle Robinson, Advocate)</p> <p>Conduct an analysis of what our police's role in society, and reinvent their role. (Somer Grandbois, Family of MMIWG)</p>

	<p>I think a community oversight board of the police is needed (Participant, Family of MMIWG) ASIRT it is police policing police. We need people who are willing to hold them to account. We need to have Indigenous women included. (Michelle Robinson, Advocate)</p> <p>ASIRT needs to go. Police governing police. What is the problem here? More blue wall. (Staci Duchene, Family of MMIWG)</p> <p>We need an outside entity. It goes back to lack of accountability. We need better communication and transparency. (Cheryle Chagnon-Greyeyes, Family of MMIWG)</p> <p>There are difference between provincial and federal policing. They need to be held accountable across the province. They make the divisions like transit police that then are excluded from this conversation. We need to include bylaw officers. We cannot exclude one division. This needs to be clear. Our people need to be safe and protected and not looked at as the enemy. (Michelle Robinson, Advocate)</p>
9.9	<p>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 nonprivileged information and findings.</p> <p>They do something to get people off the hook. They misdiagnose the death. My daughter's cause of death was freezing. They believed the family who said she had run off with another man. We need them, to tell the truth. She did not freeze to death. (Kathleen Poucette, Family of MMIWG)</p> <p>There should be a death review committee. Need the coroner, elder from the community, and a liaison to take information back to the community. Review previous cases and make recommendations. We need details on types of injuries to review the bodies. (Josie Nepinak, Family of MMIWG)</p> <p>We need a death review committee. We need reports. Recommendations are just suggestions. We need to make them non-optional. (Cheryle Chagnon-Greyeyes,, Family of MMIWG) I would like some justice for my family while my auntie is still alive. (Floranda Kootenay, Family of MMIWG)</p>
10. Calls for Attorneys and Law Societies:	
10.1	<p>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:</p> <ul style="list-style-type: none"> 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. <p>The other thing like when it comes to the judges, they should get to know the Indigenous person personally. I should be mandatory for them to speak with them, before you sentence them. (Elder, Marggo Pariseau)</p> <p>Educate these lawyers, judges and all of them as to everything that we have been through. So they have an idea about the individual and who they are, why they have become who they are. Then we do</p>

	not have to use the Gladue Report but be prepared that you are going to school for the next five years. That is how long it took me to learn. (Somer Grandbois, Family of MMIWG)
11. Call for Educators:	
11.1	<p>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 cause 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.</p> <p>The government has to quit making cuts to education and so much. Responsibility for proper education is the government and then it has to be the school board, the National School Board, then the parents, and the community. (Stephanie Harpe, Family of MMIWG)</p> <p>We have to educate teachers in schools. (Participant, Family of MMIWG)</p>
11.2	<p>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.</p> <p>Schools should educate our children about safety and about our people. (Participant, Family of MMIWG)</p> <p>School is important. I do not think in schools are teaching kids about luring, grooming, traffickers. Human trafficking is the highest growing crime in Canada, and it is not slowing down at all. (Stephanie Harpe, Family of MMIWG)</p>
12. Calls for Social Workers and those Implicated in Child Welfare:	
12.3	<p>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, worldviews, 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.</p> <p>I worked with an Indigenous woman in 2002 or 2001. She ended up in Vancouver with two toddlers. She was hospitalized for a while, so they put her children into care. She learned they had told her children that she had disappeared or died. I am not sure which was the case; anyways she searched the system for years for her children. When the children were in their twenties they reunited with their mother through a friend page on the Edmonton Friendship Centre. It was her children that found her; the system did not help the family to reunite all of that time. (Elder, Marggo Pariseau)</p> <p>I had this idea in 1989 when I was working at Paul band, to remove the parents and bring in the supports and the Kokums or whoever to look after these children do not take them out of their own home. I did not want the children to wonder what they did wrong to be taken. To feel criminalized at six years old. Keep them at home and remove the parents until it parents are healthy and then bring the parents back. There are all kinds of options. The last resort is not to take the children away from their homes or their community. (Elder, Marggo Pariseau)</p> <p>We need Indigenous representation. We need to keep them with someone in the family. A lot of us lose our culture and our history when we leave the reserve, but we have to leave the reserve because there is nothing there for us. I do not want to work with Children’s Services because they are part of the reason these families are being torn apart. We need to have an advocate. Holistic approach. Traditional parenting. (Miranda Laroche, Service Provider)</p>

	<p>Child Welfare makes money off apprehensions. That is why they purposefully separate their siblings, because that is more money. (Stephanie Harpe, Family of MMIWG)</p> <p>We need the numbers, follow the data. We know our kids do better in care when they stay within their cultures and communities; we need the data to refer back to. (Cheryle Chagnon-Greyeyes, Family of MMIWG)</p>
12.5	<p>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 2SLGBTQIA 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.</p> <p>The children are affected. How do we heal them? Where do we begin? We do not want to have to look no more. We want this to end. How long ago was this? I look on FB, and there is another one missing, another lost. (Cynthia Hunter, Family of MMIWG)</p> <p>When you are a foster parent, and you are a non-Indigenous foster parent, you get more than the Indigenous foster parents. Yeah, I get respite. That is all they give me for my child. That is it. They do not give him any other supports and he has severe ADHD. I had to scream, cry, and threaten to get him the help he needs. I was going to pitch tipi out in front of FSCD to do a whole protest outside their building the brown building downtown. I got help but I feel so horrible because that was such a fight. Child welfare does not give Indian foster families proper support. (Stephanie Harpe, Family of MMIWG)</p>
12.7	<p>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.</p> <p>Something I really like in Calgary is when they bring in the Sweetgrass and the children are learning hand games while the adults are deconstructing their intergenerational trauma in the other room, and then we all come together for dinner. The kids are learning their culture and the adults are working towards healing their trauma. There should be this kind of automatic programing in place for the foster parents, kids, families. Help families heal together. (Michelle Robinson, Advocate)</p>
12.9	<p>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.</p> <p>What about the voice in advocacy for foster kids who are not being heard or not being believed? They report all this awful stuff. They are not being believed. Those are the highly most exploited population. They need something. (Stephanie Harpe, Family of MMIWG)</p> <p>Social workers need to know their boundaries as well. Adults have this mindset where they discount what kids think. Kids actually have a brain and can use it. Many social workers dismiss the concerns of the children because they believe that they will not remember. (Little Girl who sits with Grandmothers)</p>

14. Calls for Correctional Services Canada:	
14.6	<p>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.</p> <p>I worked in corrections, and I was, I was 21 years old. I would sit with the women's unit and I would sit and listen to everybody's stories. A common theme came out of many of the stories that they did not have that one person to hang on to. I was like, Where was the government than helping the families like this woman sitting in front of me. When she was seven, she did not say one day, I am going to do heroin. What happened to that seven-year-old to get her there? What trauma did she experience? So I think that's where the government needs to look at the trauma that people have experienced in the like what you said the generational effects. (Participant, Family of MMIWG)</p> <p>We need rehabilitation Centres. I was in jail, like when you were in jail, did we get the help? Do they get rehabilitation? Did we get offered an education? No, I had to go peel potatoes. All everyday had to go peel potatoes. I had to pull carrots out of the garden. I had to go clean and to make extra money because I was starving in there. To make extra money. I had to go clean the psych ward to get extra bag lunch. People trade for what they need, because they are not they are not eating in there. So then, they have to do crime in there. It is just a really messed up cycle. (Stephanie Harpe, Family of MMIWG)</p> <p>I was in Yankton MacMurray and I started getting locked up when I was 14. Right. So how, how about early youth intervention when we are getting to know about things and starting to take these steps, right? If someone came to me right away, instead of just locking me up and throwing away the key, and then we only got to go do one class. That does not help anything. (Stephanie Harpe, Family of MMIWG)</p>

APPENDIX B: WISDOM GATHERING WITH FAMILIES OF MMIWG QUESTIONNAIRE GUIDE

- Opening Prayer
- Introductions
- Housekeeping
- Project background
- Information about the Wisdom Group process and anticipated outcomes

QUESTIONS:

1. If we could take a quick a vote by hand, how many of you have received information about the Calls for Justice from the Inquiry commission or by any level of government?
2. We understand that you may have a number of recommendations about what to prioritize for action on MMIWG. Among those, what do you feel is most important for the project committee to bring forward to the federal government for strategic action to prevention violence against MMIWG2SLGBTQIA people?
3. Looking at your recommendations, can you provide some further advice on, what action is needed to implement your priority area?

APPENDIX C: WISDOM GATHERING WITH SERVICE PROVIDERS AND ADVOCATES OF MMIWG QUESTIONNAIRE GUIDE

- Opening Prayer
- Introductions
- Housekeeping
- Project background
- Information about the Wisdom Group process and anticipated outcomes

QUESTIONS:

1. If we could take a quick a vote by hand, how many of you have received information about the Calls for Justice from the Inquiry commission or by any level of government?

Families of MMIWG living in Alberta identified (insert number of recommendations) grouped in (insert number) priority areas in response to the 231 Calls for Justice from the National Inquiry on MMIWG.

2. Can you help us to develop their recommendations by identifying:
 - What system support/resources are needed?
 - Who is responsible for implementing the action?
 - When should this work start and end?
 - How do we measure progress (that something is actually getting done?)
 - How do we hold all levels of government accountable for each action?

APPENDIX D: PROVINCIAL SURVEY: INDIGENOUS CALL TO IMPLEMENT A NATIONAL ACTION PLAN FOR MMIWG

1. What is your age?

<input type="checkbox"/> Under 18 years	<input type="checkbox"/> 35 - 44 years old
<input type="checkbox"/> 18 - 24 years old	<input type="checkbox"/> 45 - 54 years old
<input type="checkbox"/> 25 - 34 years old	<input type="checkbox"/> 55 years and over

2. Are you Indigenous?

☐ Yes

☐ No

3. If you identify as Indigenous, are you First Nation, Metis, or Inuit?

☐ First Nation

☐ Metis

☐ Inuit

☐ Prefer not to answer

4. What is your gender?

☐ Male

☐ Female

☐ Prefer not to answer

☐ Other (please specify)

5. Where do you live?

6. How would you rate your level of awareness about the issue of Missing & Murdered Indigenous Women and Girls?

☐ Excellent

☐ Good

☐ Fair

☐ Poor

☐ None

7. What should Governments do to help you improve your level of awareness about Missing and Murdered Indigenous Women & Girls?

8. How would you rate your level of awareness about **the Calls for Justice** from the National Report on Missing and Murder Indigenous Women and Girls?

☐ Excellent

☐ Good

☐ Fair

☐ Poor

☐ None

9. What should Governments do to help you improve your level of awareness about the Calls for Justice?

10. Can you list any Missing and Murdered Indigenous Women and Girls programs, gatherings, or events you have participated in, during the past year? If you can remember please add who was the host.

11. Have you had any opportunities within the last year to **LEARN** about the Calls for Justice?

☐ Yes

☐ No

12. Have you had any opportunities within the last year to be **A PART OF** the development and implementation of the Calls for Justice?

☐ Yes

☐ No

13. What should Governments do to ensure that you and other Indigenous people are included in the development and implementation of a National Action Plan on Missing and Murdered Indigenous Women and Girls?

14. Do you think that the Government of Canada should provide dedicated funding and resources to develop Alberta regional specific plans to address Missing and Murdered Indigenous Women and Girls that are rooted in local culture and communities of diverse Indigenous identities?

☐ Yes

☐ No

15. Please enter your email if you would like to participate in the draw for completing this survey. Your name is not necessary.

APPENDIX E: KEY INFORMANT QUESTIONNAIRE

QUESTIONS

1. Do you have any questions for me before we get started?
2. After reviewing recommendations from our previous consultations, what do you feel are the most important to bring forward for action?
3. Do you see any gaps in the recommendations you just spoke about? In other words, how could they be improved to be more effective when put into action with our people?
4. Are there any connections between what you suggest as a priority(s) and the focus of your work (or your agency's work)? Can you help describe that, by sharing some examples?
5. Thank you, can you tell me about what MMIWG initiatives you have been working on, or have worked on in the past? Also, did you collaborate with anyone? Did you receive any funding or support? How did you get the work done?
6. If we were in an ideal funding and resource situation to move forward on MMIWG and the Calls for Justice, what is a significant activity you think your agency would like to action and carry out? Could you describe how you would carry out this work?
7. You have heard many times I am sure that we are living in unprecedented times due to COVID-19. How has COVID-19 affected your work on MMIWG initiatives?
8. COVID-19 was cited as a significant reason for the delay for the National Action Plan. Yet, we also witnessed a major increase in gender violence against Indigenous women. What advice would you give to the government on how we can move forward on implementing the National Action Plan, considering COVID-19?