

Southern Chiefs' Organization

SURVEY REPORT ON THE CALLS FOR JUSTICE

OF THE NATIONAL INQUIRY INTO MISSING AND MURDERED INDIGENOUS WOMEN AND GIRLS

2021





PREAMBLE

While this report is not intended to be triggering, it may be upsetting to readers due to its troubling subject matter. The Southern Chiefs' Organization (SCO) recognizes the need for safety measures to minimize the risks associated with traumatic topics, and encourages readers to reach out to the supports below if needed.

If you require immediate support, please contact the national, independent, toll free 24/7 support line at **1-844-413-6649** to speak to a counsellor. The service is available in English, Anishnaabemowin (Ojibway), Cree, Inuktitut, and French.

Survivors, family members, and those affected by the issue of missing and murdered Indigenous women, girls, and 2SLGBTQIA people can access free mental health counselling, emotional support, community-based cultural support services, and some assistance with transportation costs. To find out more or to access supports near you, please call the Manitoba number at **1-866-818-3505**.

For confidential help and information on domestic and family violence, you can call the Manitoba toll-free crisis line at **1-877-977-0007** (or text **204-792-5302** or **204-805-6682**).

You can also reach out to the following supports:

- Toll Free Manitoba Suicide Prevention and Support Line: **1-877-435-7170**
 - Toll Free National Hope for Wellness Help Line: **1-855-242-3310**
 - Online chat available at **[hopeforwellness.ca](https://www.hopeforwellness.ca)**
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MESSAGE FROM THE GRAND CHIEF

The Southern Chiefs' Organization (SCO) recognizes all Indigenous women, girls, and 2SLGBTQQIA people are sacred. They are mothers, daughters, sisters, cousins, aunts, grandmothers, granddaughters, partners, friends, and leaders.

Traditionally, First Nation women, girls, Two-Spirit, and gender-diverse people were valued in their communities. Yet today due to colonization, racism, and discrimination, they disproportionately face tragic and life-threatening gender-based violence. For far too long, First Nation women, girls, Two-Spirit, and gender-diverse people have been publicly devalued, their human rights infringed, and the violence against them ignored.

SCO has been a Manitoba Missing and Murdered Indigenous Women and Girls (MMIWG) Coalition partner since its inception and is one of the signatories to the Coalition as a Party with Standing before the *National Inquiry into Missing and Murdered Indigenous Women and Girls*. The 231 Calls for Justice stemming from the National Inquiry's final report are legal imperatives rooted in Canada's obligations under international and domestic human rights law.

Governments and Canadian institutions now need to fully implement the Calls for Justice. We cannot wait any longer – lives depend on it. Our women, girls, and 2SLGBTQQIA people deserve our time, our attention, and our full effort.

Together, let's end this national tragedy!

**Ogema-Makwa
Jerry Daniels**

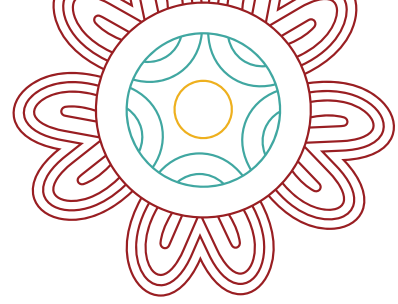
SCO GRAND CHIEF



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INTRODUCTION

In Canada, Indigenous women, girls, and 2SLGBTQQIA¹ people are murdered or remain missing under suspicious circumstances at rates roughly four and a half times higher than that of all others in Canada. The actual numbers are likely even higher, due to underreporting, racial misclassification, and a lack of consistent and current data. Not only are Indigenous peoples targeted at alarming rates, but victims and survivors rarely receive justice, as “only 53% of murder cases involving [Indigenous] women and girls have led to charges of homicide. This is dramatically different from the national clearance rate for homicides in Canada, which was last reported as 84%” (NWAC, 2011, 2).

The disproportionate level of violence against Indigenous peoples is engrained in systems and institutions as a result of historical and ongoing colonialism, racism, and oppression. Furthermore, inaction and denial from non-Indigenous peoples, institutions, and governments is fueled by a continued denial of basic human dignity that is also deeply rooted in colonialism. As such, addressing the crisis of missing and murdered Indigenous women, girls, and 2SLGBTQQIA people (MMIWG2S+) requires system level change through tangible actions that support reconciliation and decolonization efforts.

While Indigenous women, girls, and 2SLGBTQQIA people go missing or are murdered at a disproportionate rate in Canada, Indigenous peoples, communities, and organizations have been persistent in their advocacy, reporting, and organizing around this crisis. Yet it took until 2016 for Canada to officially launch the National Inquiry into Missing and Murdered Indigenous Women and Girls. The National Inquiry was established to look at the systemic causes of violence, which resulted in a two-volume final report titled *Reclaiming Power and Place: The Final Report of the Inquiry into the Missing and Murdered Indigenous Women and Girls* (National Inquiry into Missing and Murdered Indigenous Women and Girls, 2019).

The report shares the stories of more than 2,380 survivors of violence, family members, experts, and Knowledge Keepers. The report revealed the persistent and deliberate human and Indigenous rights violations and abuses as the root cause behind Canada’s violence against Indigenous women, girls, and 2SLGBTQQIA and referred to these cumulative abuses as a genocide. The report also delivered 231 individual Calls for Justice,

¹ Two-Spirit, lesbian, gay, bisexual, transgender, queer, questioning, intersex, and asexual (2SLGBTQQIA)

focused on the areas of culture, health and wellness, justice, policing, corrections, media, education, child welfare, resource extraction, security and rights and directed the calls towards governments, institutions, service providers, industries, and all Canadians.

In advance of the two-year anniversary of the release of the National Inquiry's report, SCO launched a survey to identify southern Manitoba First Nations' priorities with respect to the Calls for Justice. This work supports SCO in its ongoing efforts to aid its members as they seek to advance justice for MMIWG2S+. Results of the survey will inform advocacy efforts to ensure accountability and action by governments and stakeholders – and demonstrate the magnitude of work that remains to achieve justice and reclaim power and place.

REPORT ORGANIZATION

This report was prepared to discuss the findings of the survey conducted by SCO. The report is detailed in Section 3, which highlights the priorities identified by SCO community members as it relates to the Inquiry's Calls for Justice.

The report is organized as follows:

- **Section 1 – Introduction** presents the purpose and scope of this study and the study context;
- **Section 2 – Methodology** describes the survey undertaken as part of this study and associated methods;
- **Section 3 – Survey Results** details the survey findings, including demographics and priorities identified by SCO community members around the MMIWG2S+ Calls for Justice;
- **Section 4 – Discussion** highlights the meaning, importance, and relevance of the survey results;
- **Section 5 – Conclusions** closes the report with a brief summary of the findings.



METHODOLOGY

DATA COLLECTION

STRUCTURE

SCO conducted an anonymous survey consisting of 23 questions to identify southern Manitoba First Nations' priorities with respect to the Calls for Justice. The Calls for Justice were summarized into multiple-choice options where each respondent was asked to identify their top three priorities for each Call for Justice in the areas of culture, health and wellness, justice, policing, corrections, media and social influences, education, child welfare, human security, and human and Indigenous rights. Toward the end of the survey, respondents were then asked to identify which of these overarching areas were a top priority for action. In addition to these multiple-choice questions, the survey included two open ended questions.

DELIVERY

The survey was administered online through SurveyMonkey and was open for one month from May 5 to June 7, 2021. The survey link was distributed online by SCO.

DATA ANALYSIS

Data was then exported to Excel where it underwent cleaning and analysis. After gathering the 237 responses, a process of data cleaning was conducted to produce a subsample that met the target criteria for the report. Firstly, 72 respondents were removed from the sample since they did not self-identify as First Nation. A further 32 individuals were removed for providing incomplete survey responses, where they did not answer anything beyond the demographic survey questions at the beginning of the survey. Finally, 47 First Nation respondents were removed as they did not identify as members of one of the 34 SCO communities. In the end, a total of 86 respondents were found to fit the criteria that makes up the sample relevant to this report.

The data analysis that follows focuses on these sample respondents – 86 citizens of SCO-member communities – although the number of total respondents will vary by question (as not all respondents answered every question). Responses from all First Nation respondents are compiled in Appendix 2.



SURVEY RESULTS

DEMOGRAPHICS

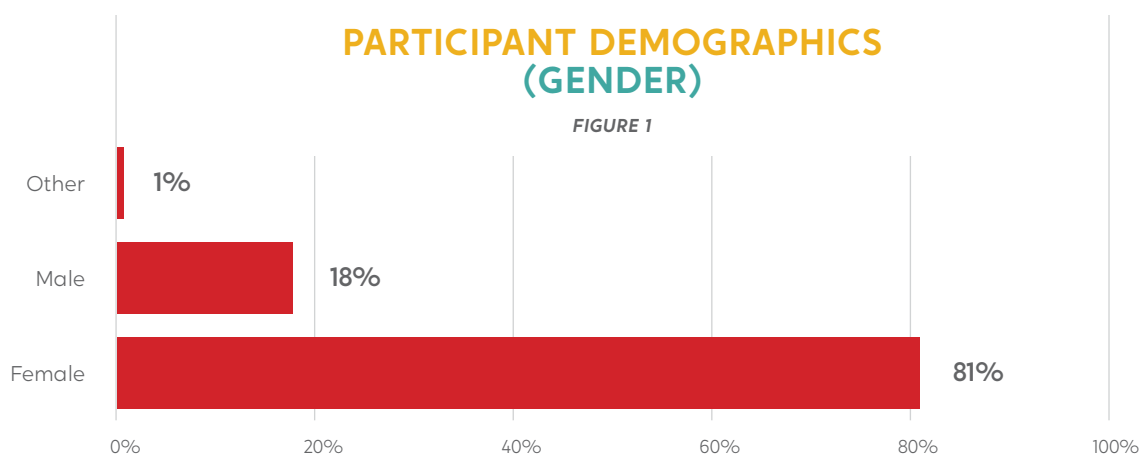
COMMUNITIES

Of the 34 SCO First Nations, members of the following communities are included in this report:

- Berens River
- Birdtail Sioux
- Black River
- Brokenhead
- Dakota Tipi
- Hollow Water
- Keeseekoowenin
- Lake Manitoba
- Lake St. Martin
- Little Black River
- Little Saskatchewan
- Long Plain
- Peguis
- Pinaymootang
- Pine Creek
- Poplar River
- Roseau River
- Sagkeeng
- Sandy Bay
- Waywayseecappo

GENDER AND AGE

Most of the respondents were female (81%) with 1 non-binary respondent. The majority of the respondents were 40-69 years old with the most respondents (37%) being around 50-59 years old. The results are presented in the charts below (Figure 1 and 2).



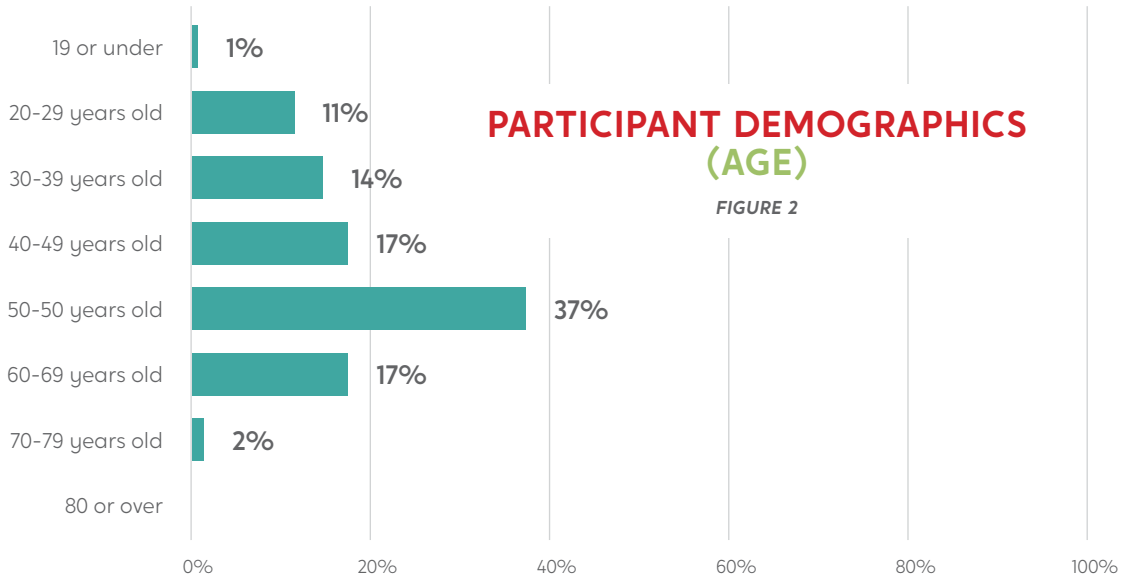


FIGURE 2

CLOSENESS TO ISSUE OF MMIWG2S+

Of all the SCO community members who participated in this survey, 80% noted that they are either a family member or a friend of a missing or murdered Indigenous woman, girl, or 2SLGBTQIA person, and/or a survivor of violence. These numbers demonstrate how close this issue is to many survey participants. The results are presented in the chart below.

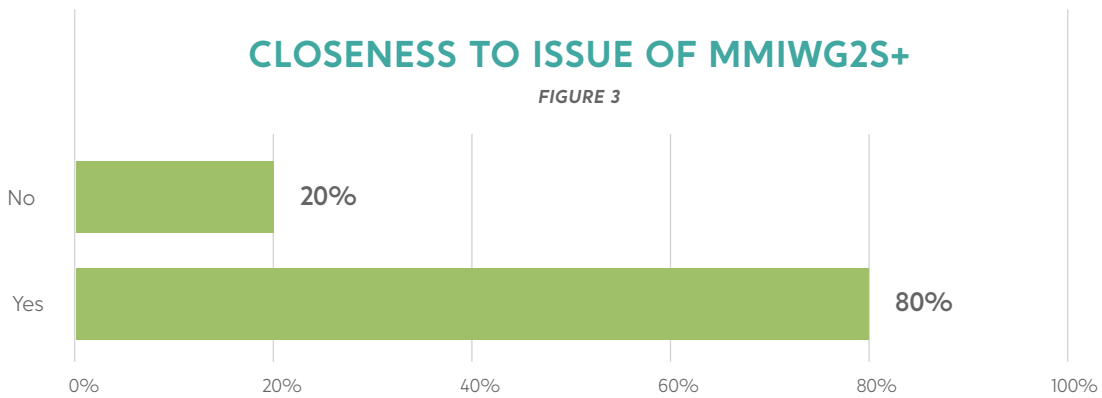


FIGURE 3



CALLS FOR JUSTICE

In the two years since the final report of the National Inquiry was released, very little has been done to enact the 231 Calls for Justice. Yet, as noted in the previous section, 80% of the survey participants are affected by the crisis of MMIWG2S+. The prevalence of violence, notably towards First Nation women, girls, and 2SLGBTQIA people, has impacted First Nation families across the country and continues to be a pressing concern for many.

In fact, when asked “Why is this issue of MMIWG2S important to you?”, many respondents indicated that it was important to them because of their personal experiences and proximity to these issues. As some respondents stated,

“ I have two daughters, and now two granddaughters that I constantly worry about. I have a friend [whose] daughter has been missing for a little over a year now with clues, another friend [whose] sister was murdered by her partner, I could go on and on. Society needs to start shifting their views of women, girls and 2SLGBTQ+ people, and stop treating us like we are disposable, we are equal and need to be treated as such!” (Pine Creek First Nation)

“ It is important to me because they are our sisters, aunts, mothers, and grandmothers or [...] our friends we need to bring them home to let their spirit free and let their family have closure.” (Sagkeeng First Nation)

Many noted concerns for their loved ones, who are being targeted at alarming rates: “I am concerned for my granddaughter’s future...and all indigenous women” (Dakota Tipi First Nation). Other themes that emerged centered on racism, colonization, and oppression. Participants expressed how the crisis of MMIWG2S+ is important because it brings to light the pervasiveness of systemic racism, which continues to be prevalent in all structures and institutions:

“ Because it is indicative of systemic racism and a crisis for our women. If these were white and mainstream women, the systemic response would be very different.” (Sandy Bay First Nation)

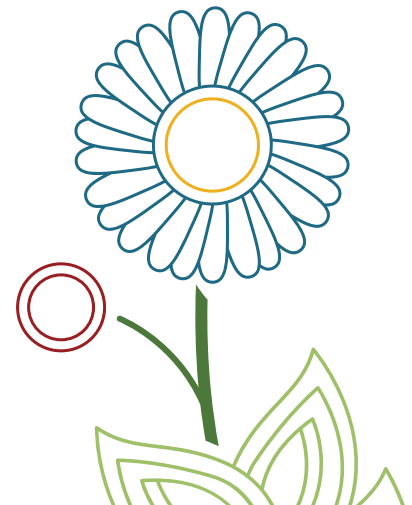
Justice and policing were also noted as a theme where participants expressed a need for justice for those that have gone missing or were murdered and want their loved ones acknowledged and honoured. However, respondents do not feel that the system can or will bring justice and instead feel that the police do not take concerns seriously. As one participant stated, "Why have laws that have never protected our people?" (Peguis First Nation). Others added:

■ ■ *It brings to light the injustices our people face when it comes to policing.*" (Roseau River First Nation)

■ ■ *It's sad that many times a person goes missing it's not dealt with immediately even after the 24 hour wait. I remember when I was younger I would hear stories about how the police won't do anything or they can file a report but most likely won't be solved. I feel it's a race thing that our cases were not taken seriously.*" (Black River First Nation)

Some participants also expressed that the issue of MMIWG2S+ is important to bring awareness to the larger systemic issues at hand. Education and awareness on the historical and contemporary impact of colonization, oppression, and racism on First Nation people is key to addressing these issues. Therefore, it is important "to make people aware of the violence happening to indigenous women around the world" according to one survey respondent from Pine Creek First Nation.

Importantly, participants expressed that addressing violence against Indigenous women, girls, and 2SLGBTQIA people means "ending the acts of genocide, recolonizing and reclaiming power" (Sandy Bay First Nation).



These responses are in line with the priorities that participants raised as part of the multiple-choice survey questions. When participants were asked to identify which of the Calls for Justice categories were a top priority for action, respondents identified the following areas:

- | | |
|---|--|
| <ul style="list-style-type: none"> 1. Human and Indigenous rights (47%) 2. Justice (40%) 3. Culture and language (39%) 4. Child welfare (39%) | <p>Other priorities also identified include:</p> <ul style="list-style-type: none"> 5. Education (37%) 6. Health and wellness (34%) 7. Policing (30%) |
|---|--|

The results are presented in the chart below.

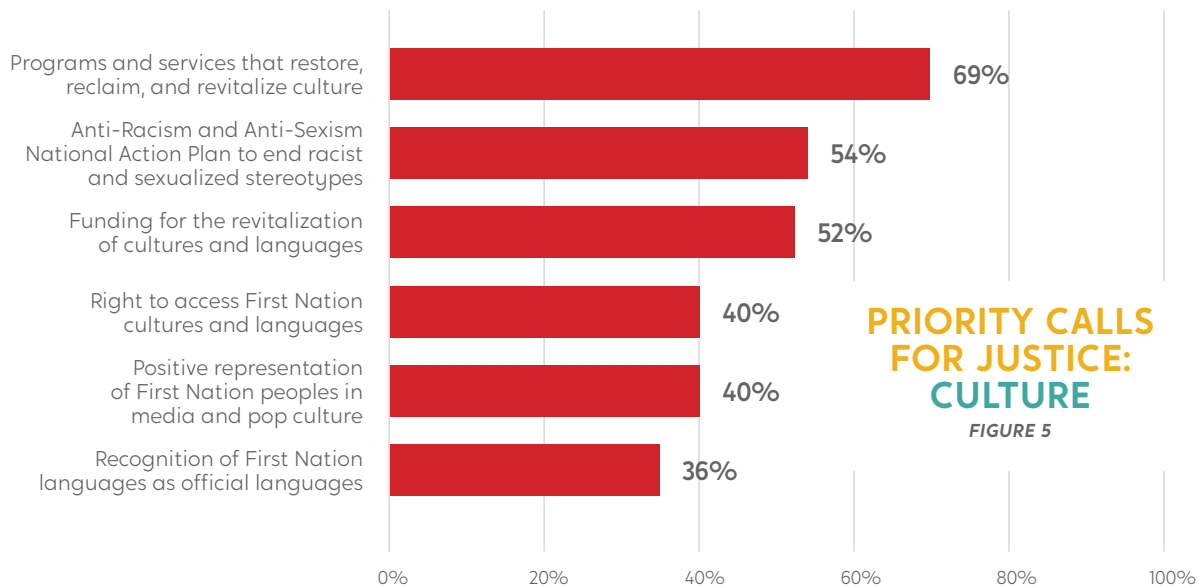


CULTURE

The Calls for Justice related to *culture* were summarized as follows:

- Right to access First Nation cultures and languages
- Recognition of First Nation languages as official languages
- Programs and services that restore, reclaim, and revitalize culture
- Funding for the revitalization of cultures and languages
- Anti-racism and anti-sexism National Action Plan to end racist and sexualized stereotypes
- Positive representation of First Nations in media and pop culture

When asked to prioritize the Calls for Justice that related to culture, many respondents (69%) chose “programs and services that restore, reclaim, and revitalize culture” as their top priority. Over half of the respondents chose “anti-racism and anti-sexism National Action Plan to end racist and sexualized stereotypes” (54%), and another 52% chose “funding for the revitalization of cultures and languages”. The results are presented in the chart below.



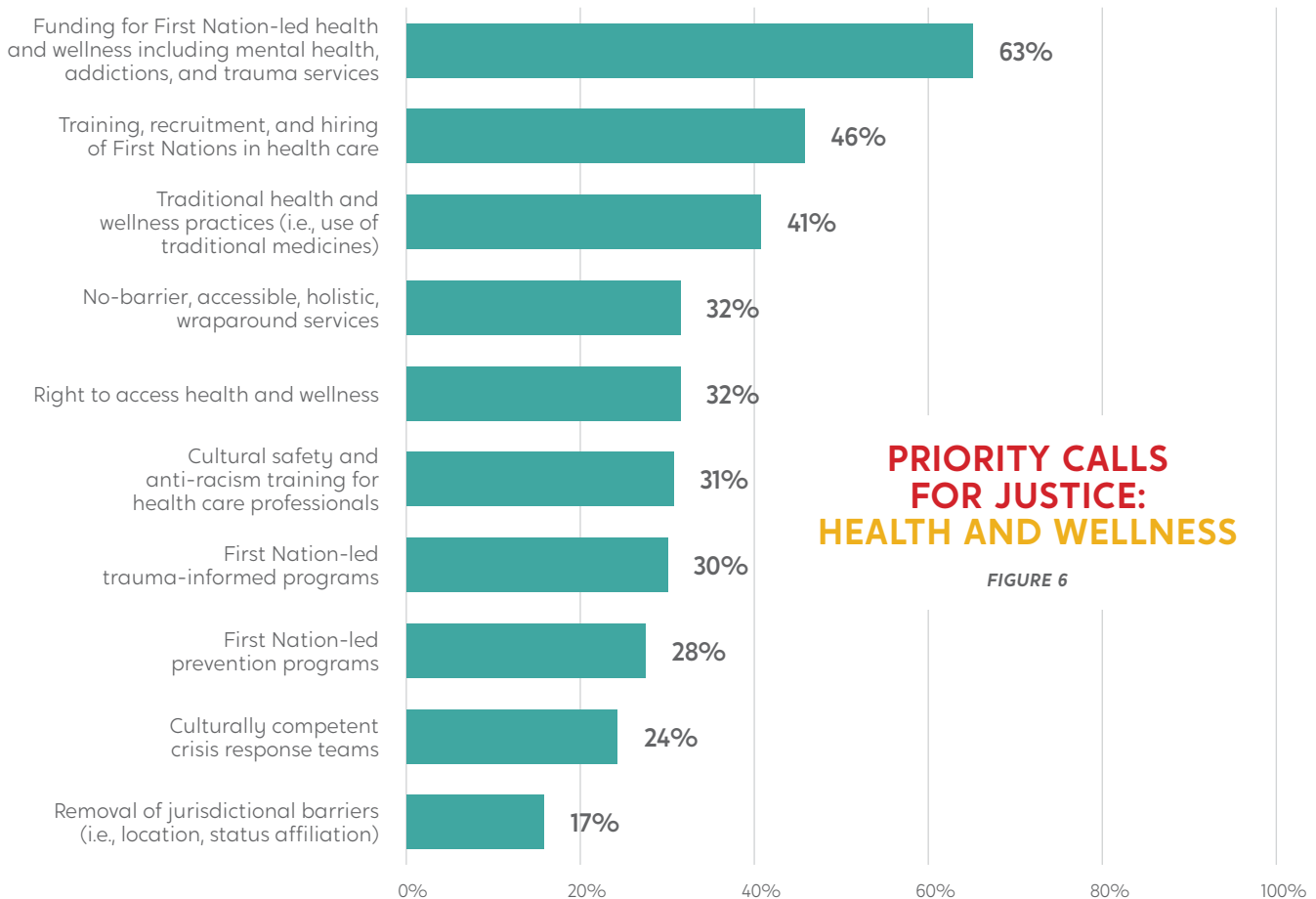
HEALTH AND WELLNESS

The Calls for Justice related to *health and wellness* were presented as follows:

- Right to access health and wellness
- No-barrier, accessible, holistic, wraparound health services
- Funding for First Nation-led health and wellness services including mental health, addictions, and trauma services
- First Nation-led trauma-informed programs
- Culturally competent crisis response teams
- Traditional health and wellness practices (i.e. use of traditional medicines)
- Removal of jurisdictional barriers (i.e. location, status affiliation)
- Cultural safety and anti-racism training for health care professionals
- Training, recruitment, and hiring of First Nation people in healthcare



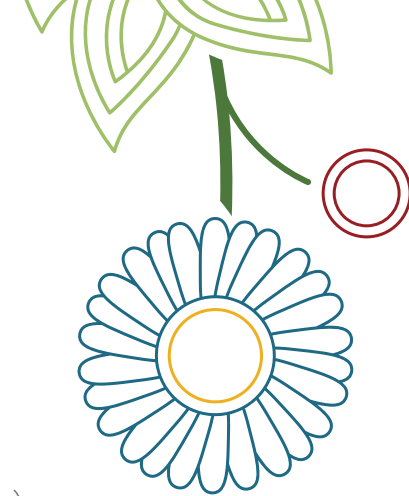
“Funding for First Nation-led health and wellness services including mental health, addictions, and trauma services” was identified as a top priority by 63% of respondents. Forty-six percent of respondents also indicated “training, recruitment, and hiring of First Nation people in health care” as a top priority for them, and a little less than half (41%) prioritized “traditional health and wellness practices”. The results are presented in the chart below.



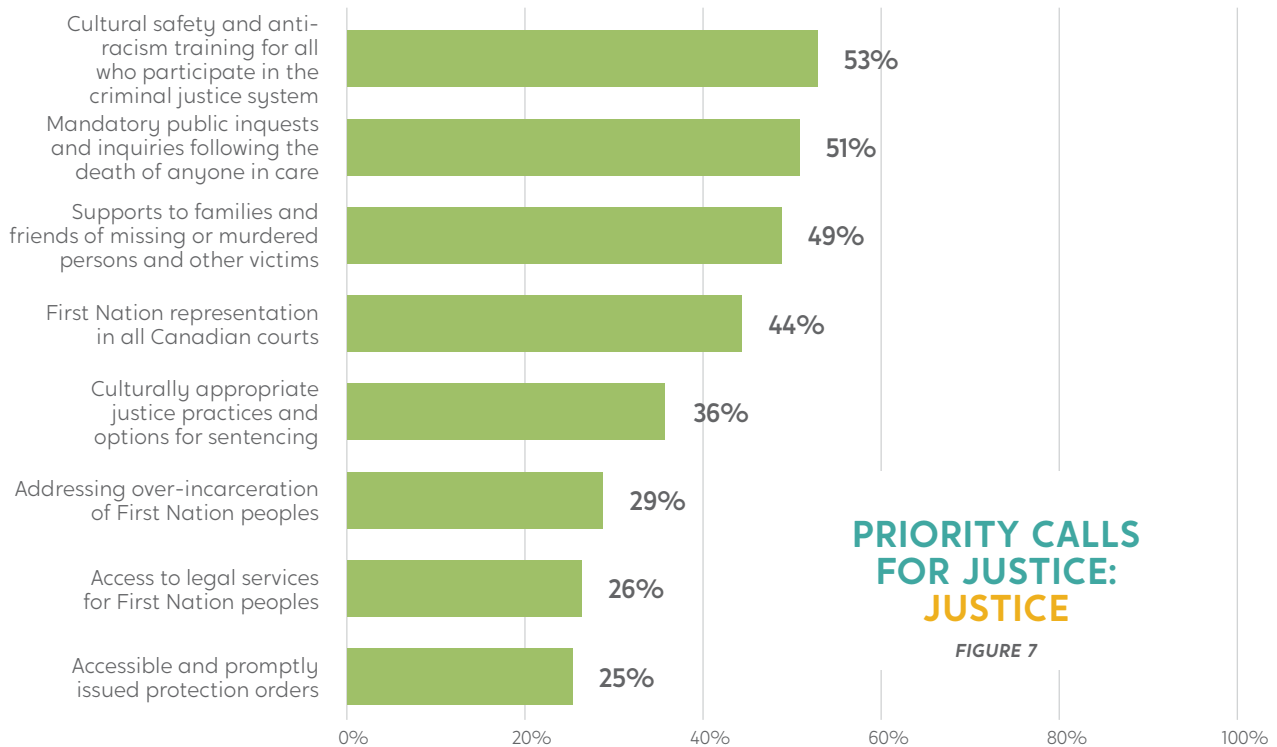
JUSTICE

The Calls for Justice related to *justice* were presented as follows:

- Supports to families and friends of missing or murdered persons and other victims
- Accessible and promptly issued protection orders
- Culturally appropriate justice practices and options for sentencing (i.e. restorative justice programs)
- First Nation representation in all Canadian courts (e.g. lawyers, judges)
- Access to legal services for First Nation peoples
- Addressing over-incarceration of First Nation peoples
- Cultural safety and anti-racism training for all who participate in the criminal justice system (e.g. attorneys, defence lawyers, court staff)
- Mandatory public inquests and inquiries following the death of anyone in care



More than half of respondents chose the following priorities: “cultural safety and anti-racism training for all who participate in the criminal justice system” (53%), “mandatory public inquests and inquiries following the death of anyone in care” (51%), and nearly half chose “supports to families and friends of missing or murdered persons and other victims of crime” (49%). The results are presented in the chart below.



PRIORITY CALLS FOR JUSTICE: JUSTICE

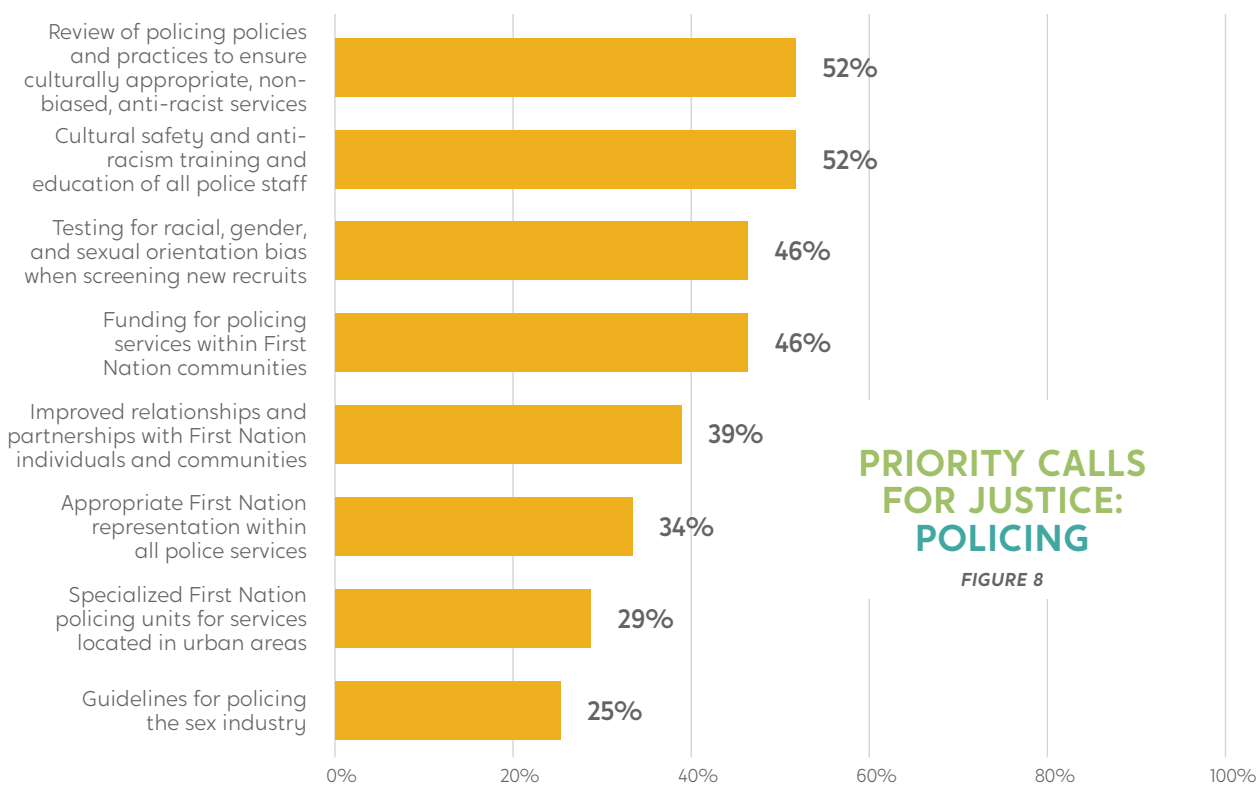
FIGURE 7

POLICING

The Calls for Justice related to *policing* were summarized as follows:

- Improved relationships and partnerships with First Nation individuals and communities
- Review of policing policies and practices to ensure culturally appropriate, non-biased, anti-racist services
- Appropriate First Nation representation within all police services
- Cultural safety and anti-racism training and education of all police staff
- Testing for racial, gender, and sexual orientation bias when screening new recruits
- Specialized First Nation policing units for services located in urban areas
- Funding for policing services within First Nation communities
- Guidelines for the policing of the sex industry

“Review of policing policies and practices to ensure culturally appropriate, non-biased, anti-racist services” and “cultural safety and anti-racism training and education of all police staff” were selected by 52% of respondents as the top priorities for policing. Another 46% of respondents prioritized “testing for racial, gender, and sexual orientation training and education of all police staff” and “funding for policing services within First Nation communities.” The results are presented in the chart below.



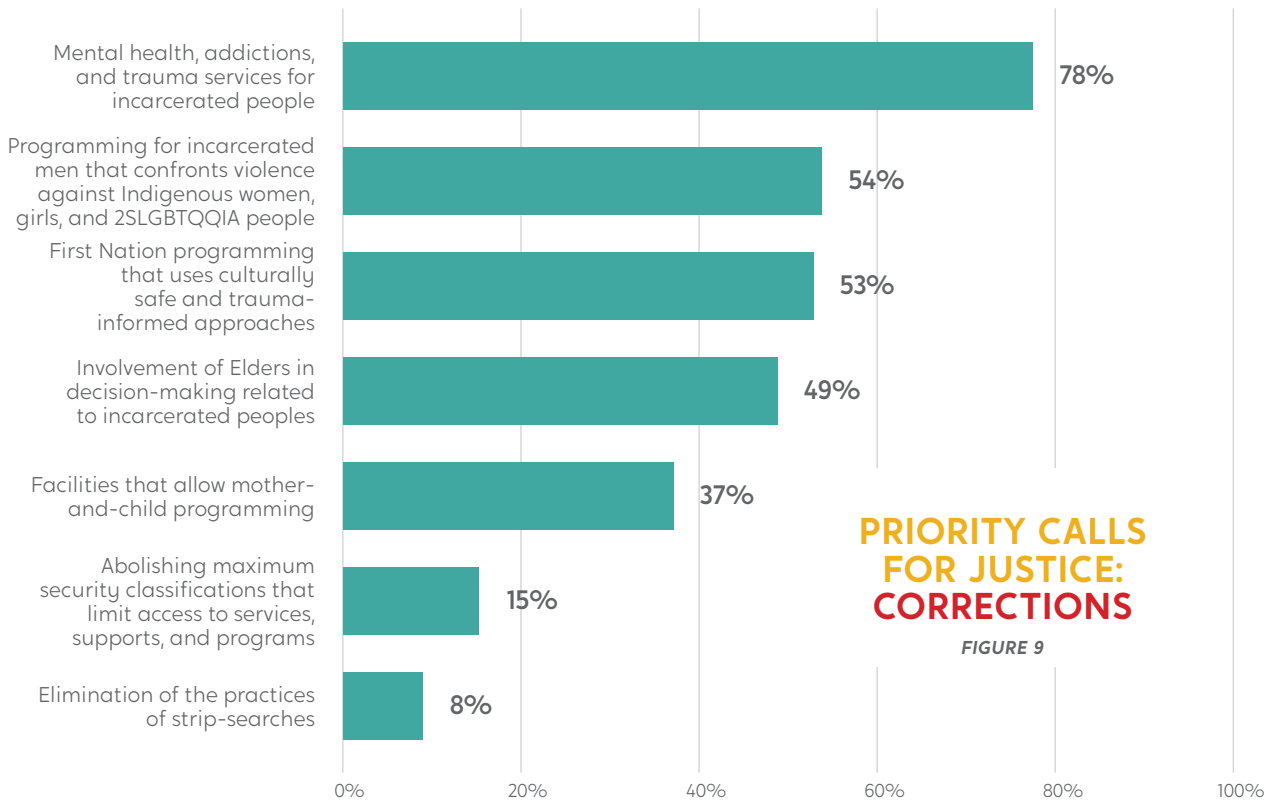
CORRECTIONS



The Calls for Justice related to *corrections* were summarized as follows:

- Facilities that allow mother-and-child programming
- Abolishing maximum security classifications that limit access to services, supports, and programs
- Mental health, addictions, and trauma services for incarcerated people
- Involvement of Elders in decision-making related to incarcerated peoples
- First Nation programming that uses culturally safe and trauma-informed approaches
- Programming for incarcerated men that confronts violence against Indigenous women, girls, and 2SLGBTQIA
- Elimination of the practices of strip-searches

A large majority (78%) identified “mental health, addictions, and trauma services for incarcerated people” as a top priority within corrections. Over half also prioritized “programming for incarcerated men that confronts violence against Indigenous women” (54%), and “First Nation programming that uses culturally safe and trauma-informed approaches” (53%). The results are presented in the chart below.



PRIORITY CALLS FOR JUSTICE: CORRECTIONS

FIGURE 9

MEDIA AND SOCIAL INFLUENCERS

The Calls for Justice related to *media and social influencers* were presented as follows:

- Decolonized, trauma-informed, and culturally sensitive media developed and directed by First Nations
- Authentic and appropriate representation of First Nation people and cultures
- Sharing stories and perspectives without any bias, discrimination, or false assumptions in the media
- Increase the number of First Nation people in media, film, and music industries
- Stop stereotyping and hyper-sexualizing Indigenous women, girls, and 2SLGBTQQIA people in media

The top three priorities selected were “decolonized, trauma-informed, and culturally sensitive media developed and directed by First Nations” (65%), “stop stereotyping and hyper-sexualizing Indigenous women, girls, and 2SLGBTQQIA people in media” (63%), and “sharing stories and perspectives without any bias, discrimination, or false assumptions in the media” (60%). The results are presented in the chart below.



EDUCATION

The Calls for Justice related to *education* were summarized as follows:

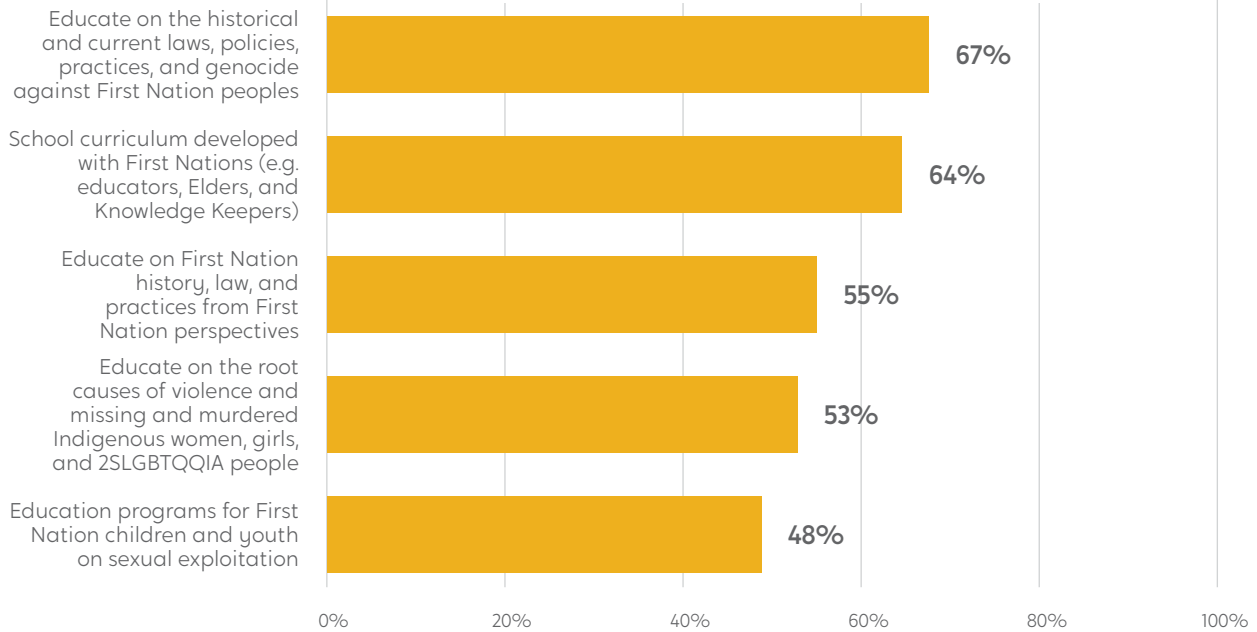
- Educate on the historical and current laws, policies, practices, and genocide against First Nation peoples
- Educate on the root causes of violence and missing and murdered Indigenous women, girls, and 2SLGBTQQIA people
- Educate on First Nations’ history, law, and practices from First Nation perspectives
- School curriculum developed with First Nations (e.g. educators, Elders, and Knowledge Keepers)
- Education programs for First Nation children and youth on sexual exploitation



The majority (67%) identified “educate on the historical and current laws, policies, practices and genocide against First Nation peoples” as a top priority. The second most selected priority was “school curriculum developed with First Nations (e.g., educators, Elders and Knowledge Keepers)” (64%), followed by “educate on First Nation history, law, and practices from First Nation perspectives” (55%). The results are presented in the chart below.

**PRIORITY CALLS FOR JUSTICE:
EDUCATION**

FIGURE 11

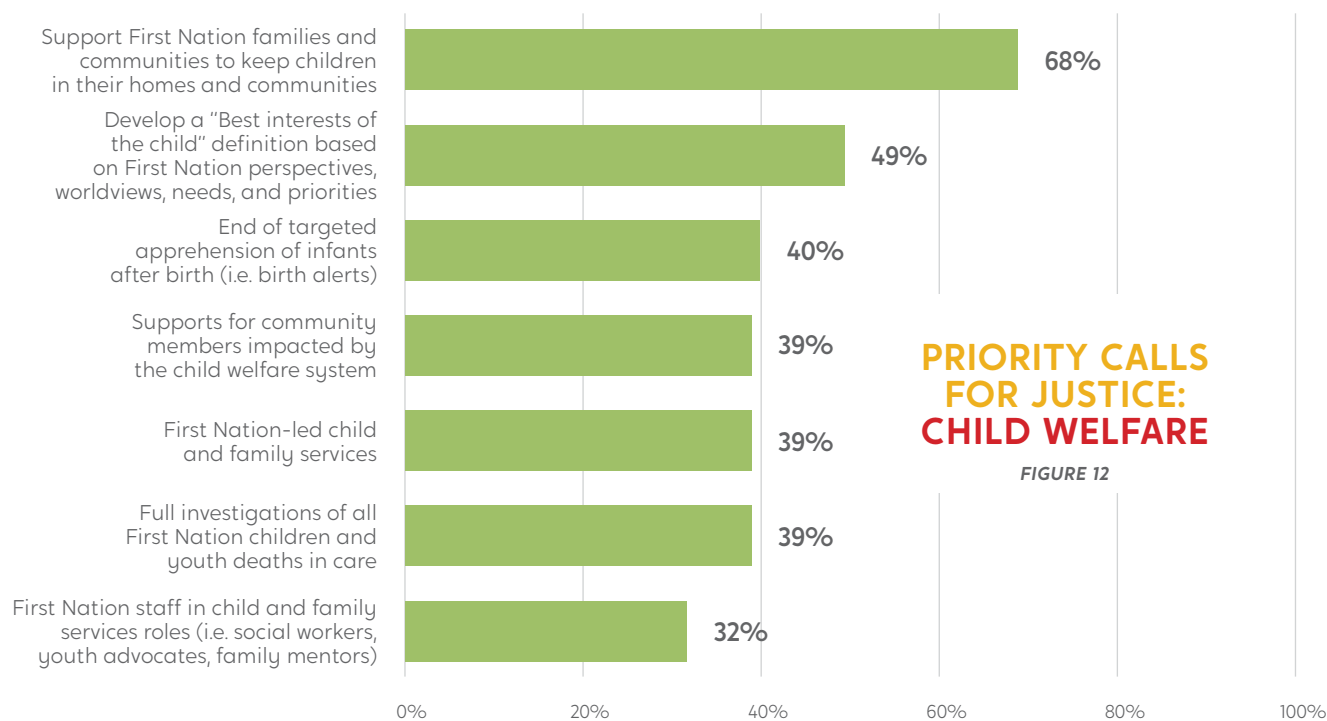


CHILD WELFARE

The Calls for Justice related to *child welfare* were presented as follows:

- First Nation-led child and family services
- Supports for community members impacted by the child welfare system
- Support First Nation families and communities to keep children in their homes and communities
- End of targeted apprehension of infants after birth (i.e. birth alerts)
- Develop a "Best interests of the child" definition based on First Nation perspectives, worldviews, needs, and priorities
- Full investigations of all First Nation children and youth deaths in care
- First Nation staff in child and family services roles (i.e. social workers, youth advocates, family mentors)

Approximately 68% of respondents identified "support First Nation families and communities to keep children in their homes and communities" as a top priority within the area of child welfare. Almost half of respondents (49%) also identified "develop a 'best interests of the child' definition based on First Nation perspectives, worldviews, needs, and priorities" as a second priority. Finally, "end of targeted apprehension of infants after birth (i.e. birth alerts)" was selected by 40% of respondents. The results are presented in the chart below.



20

NATURAL RESOURCE EXTRACTION AND DEVELOPMENT

The Calls for Justice related to *resource extraction* (e.g., mining, hydro-electric projects) were presented as follows:

- Consideration for the safety, security, and benefit to Indigenous women, girls, and 2SLGBTQQIA people at every project planning stage
- Gender-based socio-economic impact assessments
- Agreements that address safety, security, and benefits of resource extraction to Indigenous women, girls, and 2SLGBTQQIA people
- Research into the relationship between resource extraction and violence against Indigenous women, girls, and 2SLGBTQQIA people
- Increased services for host communities of development projects (e.g. policing, social services, health services, more staff, and other resources)

The majority of respondents (77%) identified “increased services for host communities of development projects (e.g. policing, social services, health services, more staff, and other resources)” as a top priority with respect to resource extraction. Furthermore, “agreements that address safety, security, and benefits of resource extraction to Indigenous women, girls, and 2SLGBTQQIA people” (70%) and “consideration for the safety, security, and benefit to Indigenous women, girls, and 2SLGBTQQIA at every project planning stage” (57%) were also noted as important priorities. The results are presented in the chart below.

PRIORITY CALLS FOR JUSTICE: RESOURCE EXTRACTION

FIGURE 13



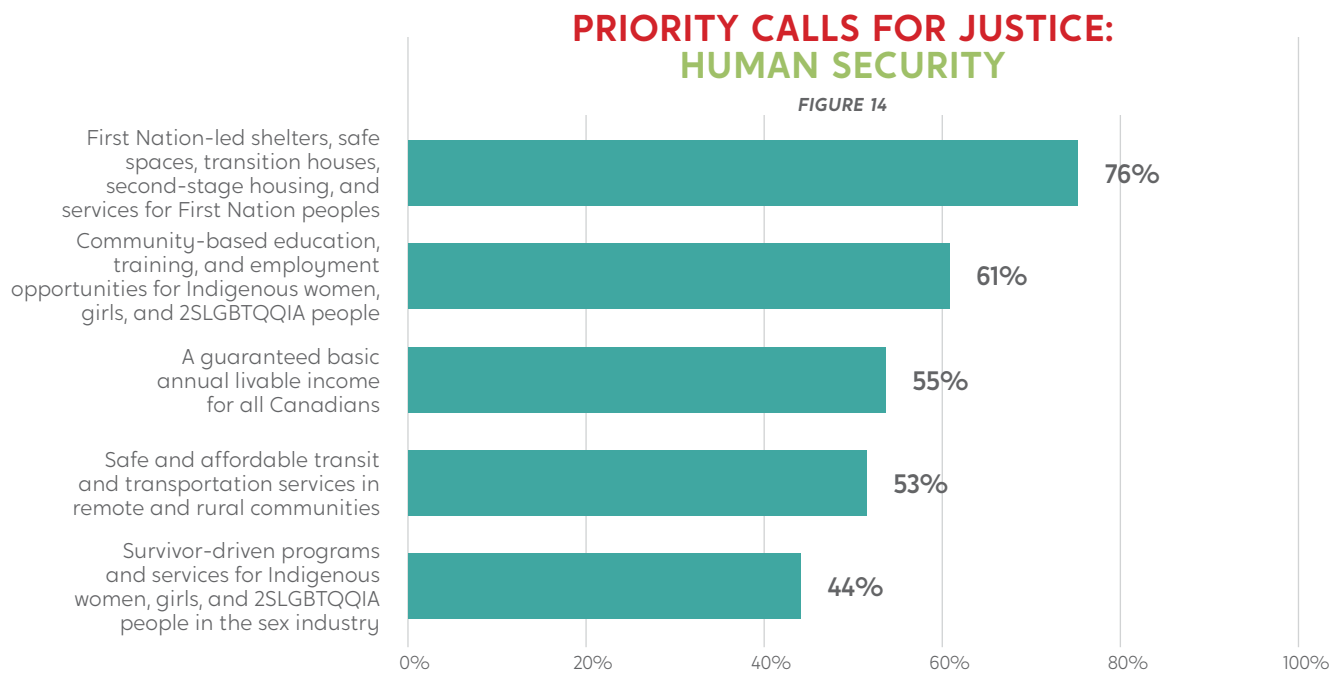
HUMAN SECURITY (SAFETY)

The Calls for Justice related to *human security* were summarized as follows:

- First Nation-led shelters, safe spaces, transition houses, second-stage housing, and services for First Nation peoples
- Safe and affordable transit and transportation services in remote and rural communities
- Survivor-driven programs and services for Indigenous women, girls, and 2SLGBTQQA in the sex industry
- Community-based education, training, and employment opportunities for Indigenous women, girls, and 2SLGBTQQA people
- A guaranteed basic annual liveable income for all Canadians



The Call for “First Nation-led shelters, safe spaces, transition houses, second-stage housing, and services for First Nation peoples” was selected by 76% of respondents. Moreover, “community-based education, training, and employment opportunities for Indigenous women, girls, and 2SLGBTQQA people” was selected by 61% of respondents, while “a guaranteed basic annual liveable income for all Canadians” was selected by 55% of respondents. The results are presented in the chart below.



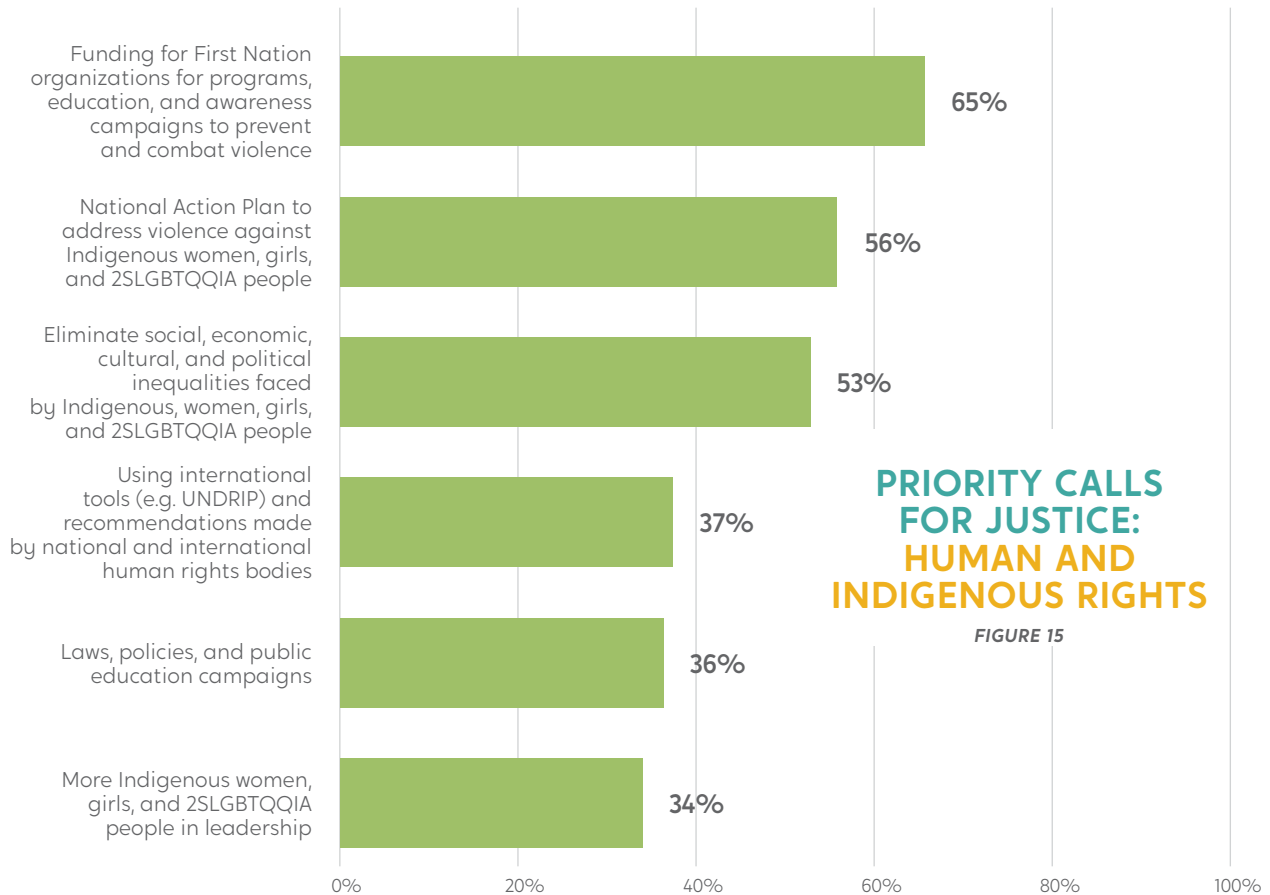
HUMAN AND INDIGENOUS RIGHTS

The Calls for Justice related to *human and Indigenous rights* were presented as follows:

- National Action Plan to address violence against Indigenous women, girls, and 2SLGBTQQIA people
- Using international tools (e.g. UNDRIP) and recommendations made by national and international human rights bodies
- Eliminate social, economic, cultural, and political inequalities faced by Indigenous, women, girls, and 2SLGBTQQIA people
- More Indigenous women, girls, and 2SLGBTQQIA people in leadership
- Funding for First Nation organizations for programs, education, and awareness campaigns to prevent and combat violence
- Laws, policies, and public education campaigns



Sixty-five percent of all respondents selected “funding for First Nation organizations for programs, education, and awareness campaigns to prevent and combat violence”, 56% of respondents selected “National Action Plan to address violence against Indigenous women, girls, and 2SLGBTQQIA people”, and 53% chose “eliminate social, economic, cultural, and political inequalities faced by Indigenous, women, girls, and 2SLGBTQQIA people”. The results are presented in the chart below.



PRIORITY CALLS FOR JUSTICE: HUMAN AND INDIGENOUS RIGHTS

FIGURE 15

CALLS FOR JUSTICE FOR ALL CANADIANS

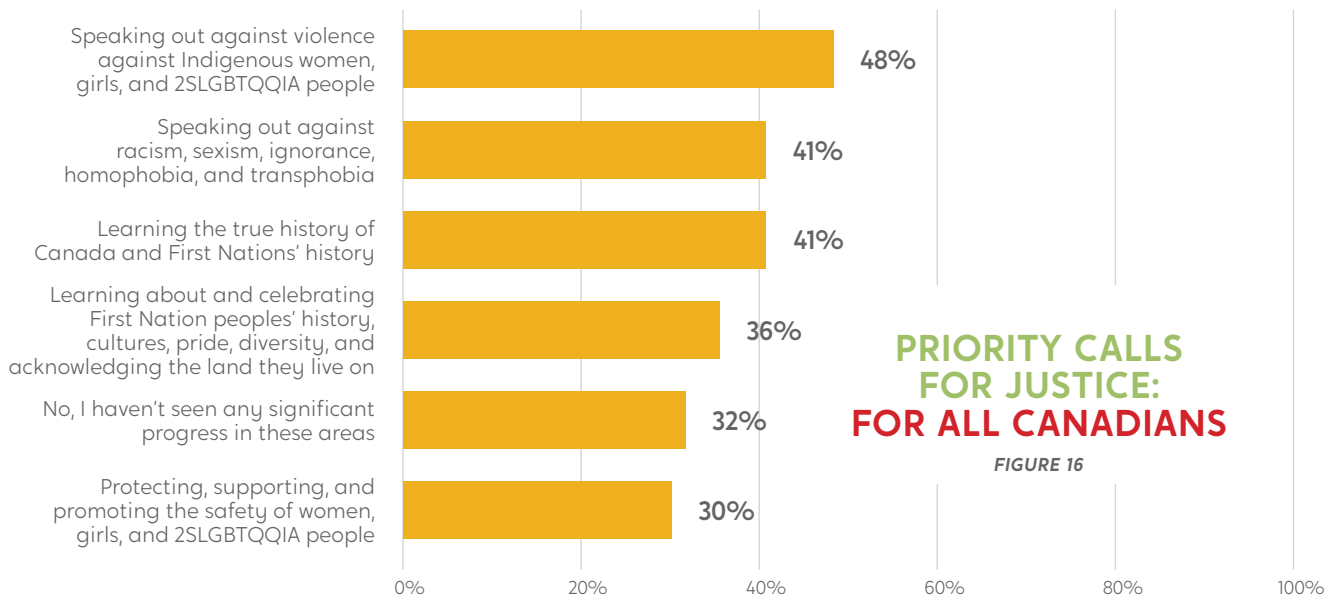
Beyond the Calls aimed at governments, industries, or service providers, the Calls for Justice also encouraged every Canadian to consider their role in combatting violence against Indigenous women, girls, and 2SLGBTQQIA people. As part of the survey, a list of recommended actions was provided and respondents were asked to identify if they had observed any action or progress on the part of Canadians.

The list of recommended actions for individual Canadians included:

- Speaking out against violence against Indigenous women, girls, and 2SLGBTQQIA people
- Protecting, supporting, and promoting the safety of women, girls, and 2SLGBTQQIA people
- Speaking out against racism, sexism, ignorance, homophobia, and transphobia
- Learning the true history of Canada and First Nations' history
- Learning about and celebrating First Nation peoples' history, cultures, pride, diversity, and acknowledging the land they live on
- No, I haven't seen any significant progress in these areas

While most participants responded to the question, each recommended action was reportedly observed by less than half of the respondents. Notably, about a third (32%) respondents had not seen any significant progress in any of the above-mentioned areas.

The most commonly observed actions include "speaking out against violence against Indigenous women, girls, and 2SLGBTQQIA people" (48%), "speaking out against racism, sexism, ignorance, homophobia, and transphobia" (41%), and "learning the true history of Canada and First Nations' history" (41%).



PRIORITY CALLS FOR JUSTICE: FOR ALL CANADIANS

FIGURE 16



DISCUSSION

The survey conducted by SCO revealed not only the prevalence and importance of the issue of MMIWG2S+ to southern Manitoba First Nations, but also determined the top priorities in which to address this national issue, based on the meaningful input and priorities raised throughout the survey.

According to the survey, *Indigenous and human rights* and *justice* were identified as key overarching areas. Violence is a violation of Indigenous and human rights – rights which have been consistently denied to Indigenous people – yet this violence has become entrenched in institutions like the justice system, as well as laws, policies, and structures of Canadian society. Consequently, Canadian society is appallingly apathetic to addressing the issue of MMIWG2S+. As one participant expressed, “*society and the justice system are not of any assistance and it appears this matter is of no concern to them*” (Long Plain First Nation). Therefore, it is clear why First Nation people believe rights and justice to be among the top priority areas that remain to be addressed: respecting and restoring Indigenous rights and power is key to ensuring progress in addressing the crisis of MMIWG2S+.

Culture and identity are important to First Nation citizens’ well-being, as they promote a sense of belonging, meaning, and purpose. Reconnecting with culture, revitalizing language, and being on the land and water can strengthen First Nation identity and counteract the cultural discontinuity caused by Canada’s colonial legacy and ongoing discriminatory policies. Hence, programs that promote cultural and language revitalization as well as funding to ensure the sustainability of these programs were identified as priorities by SCO community members. Initiatives such as language and cultural revitalization programming and land- and water-based activities are preventative measures which promote positive determinants of wellness. Therefore, First Nation citizens highlighted the Calls for Justice relating to cultural programs and initiatives as priorities for implementation, particularly for those in the corrections system.

Colonialism and anti-Indigenous racism continue to determine the delivery of health services for First Nation people. The unequal treatment of First Nation people within health systems demonstrates a continued denial of basic human dignity that is deeply rooted in historical and ongoing colonialism. For many First Nation people, experiences of racism are a regular occurrence in the health system and in their lives. The result is a documented 11 year and growing gap in life expectancy between First Nation people and all others living in Manitoba.

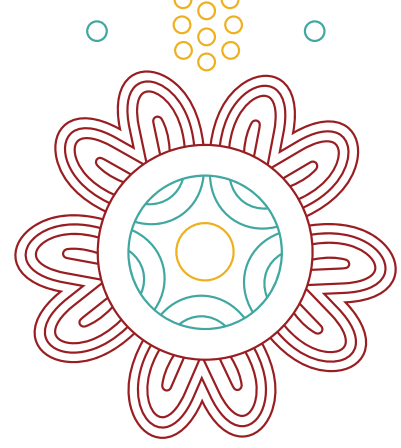


“ The injustice our First Nations have been going through since the beginning of first contact – racism, discrimination, or whatever you want to call it – exists. To this day it has never stopped!”

(Peguis First Nation)

“ That Indigenous women matter. That we need to be seen, heard, and equally treated as non-Indigenous women. That we need protection from predators, killers, and rapists. That our lives matter. That our existence depends on uplifting and empowering Indigenous women and their families.”

(Pinaymootang First Nation)



Therefore, with regards to the Calls for Justice related to health and wellness, many respondents cited First Nation-led health and wellness services as a solution to these issues. Further strengthening capacity for First Nation people in health care is also an important consideration when creating a health system that is culturally safe, relevant, and meaningful, as identified by survey respondents. Based on the survey responses, it is clear that southern Manitoba First Nations support a First Nations-led health system to serve First Nation people.

Racism is not only experienced by First Nation people in the health system, but also in the justice system, policing, and beyond. Thus, cultural safety and anti-racism training were noted as a priority in the Calls for Justice relating to both justice and policing. All who participate in the criminal justice system, including all police staff, must make efforts to increase cultural safety and respond more effectively to the needs of First Nation people. Ensuring culturally-appropriate, non-biased, anti-racist services is particularly important within the justice and policing sectors as it relates to MMIWG2S+. Survey respondents noted their experiences with these services as inadequate and racist:

“ I've had days where I couldn't find my sister and had no idea where to start looking. The police were no help, they came and tried to aggravate me and my mom. They made themselves out to be the victims, they started going off about "Defund the police" when nobody brought it up but them.” (Black River First Nation)

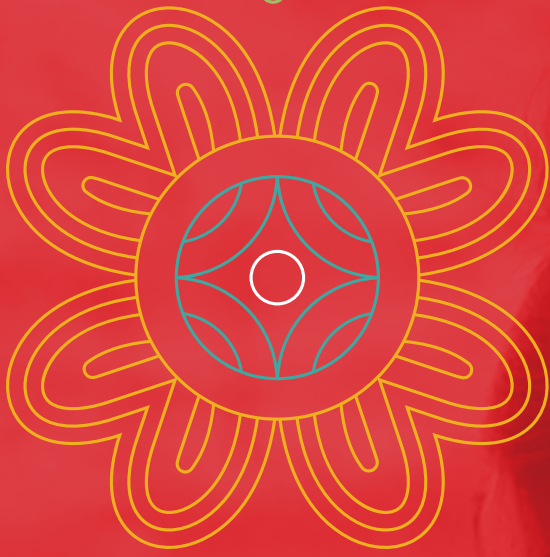
Subsequently, community members chose to prioritize the Calls for Justice relating to cultural safety and anti-racism training, education, and awareness. These concepts were also identified as priorities within the Calls for Justice relating to education, where respondents noted a need for better education around the historical and current laws, policies, practices, and genocide committed against First Nation peoples as well as education on First Nations' history, law, and practices from First Nation perspectives. Not only is the issue of MMIWG2S+ a national crisis, but neglect, ignorance, and apathy on behalf of non-Indigenous peoples keeps it hidden.

Evidently, SCO community members feel that education is an important piece in addressing this crisis and combatting complacency and indifference. As one Lake Manitoba First Nation participant noted, *"Our women and girls keep going missing and murdered and no one seems to care!"* Survey respondents also expressed that media and social influencers are a key piece to increasing awareness around MMIWG2S+. Often, First Nation people are portrayed negatively in the media as a result of bias, discrimination, and false assumptions, which contributes to the apathy and insensitivity of Canadians towards issues affecting First Nations peoples. Responses demonstrate the need for better representation and positive messaging in all media to change the narratives that continue to oppress and marginalize First Nations.

These harmful narratives can elicit threats to the security and safety of First Nation women, girls, and 2SLGBTQIA people. Consequently, safety was a priority identified by survey respondents as part of many different Calls for Justice. As one participant stated, *"Indigenous women matter, [...] we need protection from predators, killers, and rapists"* (Pinaymootang First Nation). Anti-violence initiatives, campaigns, and action plans are needed to prevent and combat all forms of violence and keep First Nations safe. This was particularly important for the Calls for Justice related to natural resource extraction and development.

This discussion section has highlighted some of the major themes that came forward in the survey to identify priorities related to the National Inquiry's Calls for Justice. However, it is clear that many, if not all, of the Calls for Justice are important to respondents. *"This is so heartbreaking that I marked all [options as priorities]...they are all very important"* (Sandy Bay First Nation). The MMIWG2S+ crisis is a systemic issue and there is still much work to be done. The Calls for Justice present a path forward to addressing these issues, but as one participant stated, *"the Calls [for Justice] are not worth anything if nothing is done about it"* (Keeseekoowenin First Nation).





“ Implementation must start with Indigenous organizations. We can’t wait for government—we have to act now.”
 (Sagkeeng First Nation)

“ We can’t wait for governments to start this process. We need to start it for ourselves, in our communities, let’s not wait.”
 (Roseau River First Nation)



NO MORE
STOLEN RELATIVES



CONCLUSIONS

The National Inquiry into Missing and Murdered Indigenous Women and Girls has played an important role in unmasking the truth behind the systemic causes of all forms of violence against Indigenous peoples, and in creating opportunities for families, friends, and Survivors to share their truths. However, to achieve healing, justice, and reconciliation, governments, institutions and non-Indigenous peoples must implement and actionize the 231 Calls for Justice. The work resulting from the National Inquiry's hearings cannot be in vain; the victims and survivors – with their inherent strengths and sacred worth – deserve better.

While some steps have been taken at the community level to implement the Calls for Justice, this study demonstrates how there are still many pressing priorities that require genuine and tangible action. Notably, SCO community members identified human rights and justice as key areas that require targeted and deliberate efforts on the part of governments and service providers. Other priorities centered on creating additional programs and services, increasing funding, and implementing cultural safety training for service providers. While many priorities were identified as part of this survey, many participants felt that all of the Calls for Justice remain a priority.

The intent of this study is to inform SCO in their advocacy work in order to mobilize governments and service providers to address the ongoing priorities identified by their members, of which southern Manitoba First Nations feel a sense of urgency. Many expressed that Indigenous organizations, communities, and peoples must take the lead in this work for substantial and discernible change to take place.

Thus, SCO leadership and southern First Nation communities can utilize the results of this study to strengthen advocacy on behalf of the First Nation women, girls, and 2SLGBTQQIA people in their communities, and to make changes to their own policies, programs, and structures, where applicable. It is important work that community members endorse and support. As one participant expressed: *"Keep pushing and fighting hard for our rights and for the voiceless"* (Pinaymootang First Nation).



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Native Women's Association of Canada [NWAC]. 2011. "Fact Sheet, Missing and Murdered Aboriginal Women and Girls." Accessed June 23, 2021. https://www.nwac.ca/wp-content/uploads/2015/05/Fact_Sheet_Missing_and_Murdered_Aboriginal_Women_and_Girls.pdf



**“ I am a woman, and I fear for myself
and every Indigenous female in my life.”**

(Pinaymootang First Nation)

**“ All Nations need their women to
feel safe anywhere in this world.”**

(Dakota Tipi First Nation)

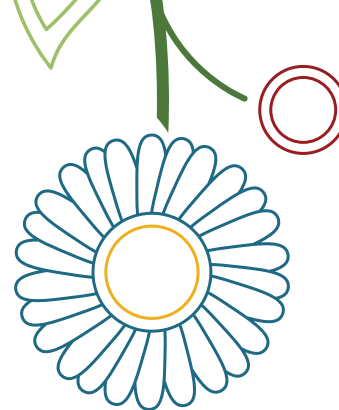


APPENDIX 1

ADDITIONAL COMMENTS AND QUOTES

SCO COMMUNITY MEMBERS

- “ Things need to change, both victim and abuser need help, too many times an abuser is sent to jail to do their time and get out and re-offend, this does not help change their views of Indigenous women, girls, and 2SLGBTQ+ people, that’s what needs to change, people have to stop looking at Indigenous women, girls, and 2SLGBTQ+ people as things to abuse and start looking at them as children, sisters, aunts, mothers, friends, etc.”
(Pine Creek First Nation)
- “ Stop using high risk lifestyles as a reason for not giving MMIWG more attention.”
(Black River First Nation).
- “ It’s not right that our Indigenous sisters are over represented by many injustices, whether it be if they’ve been a part of any sort of domestic violence, missing, or murdered. It does not sit right with me.” (Pinaymootang First Nation)
- “ By all accounts I should be amongst MMIWG. Creator has blessed me and my 6 sisters actually. Today I have university degrees. I do have a family member however, who has been missing for years. Having worked in child welfare in one form or another for almost all of my adult life and then in education and now for Jordan’s Principle, I am convinced that the impacts and effects of colonization created this road and it will take our collective voice to stop it I give my voice for those missing.” (Peguis First Nation)
- “ Don’t feel safe walking by myself, racism towards Indigenous women, public opinion that we/Indigenous women are not important as other women of race/color and creed.”
(Roseau River Anishinaabe First Nation)
- “ I am a young Indigenous woman myself. Being Indigenous has affected my life greatly. I was very sheltered and didn’t get to experience things other kids and teenagers got to. Not only that but my best friend / cousin’s mother was murdered and her investigation was ignored.” (Poplar River First Nation)
- “ Nobody deserves to lose their lives at the hands of others. It happens too often to our people, it needs to stop and people need to become aware of how much it happens.”
(Sagkeeng First Nation)



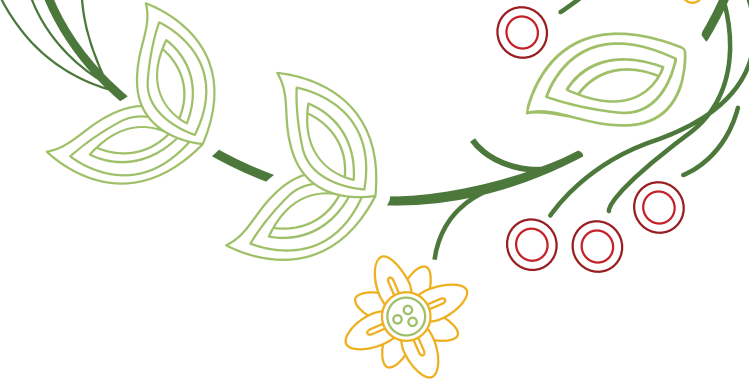
- ■ *It's important to me because I am an Indigenous woman. My mom was almost missing and murdered however she survived. Indigenous women are at risk because of society, this is genocide.* (Sagkeeng First Nation)
- ■ *Cause after the young girl Tina Fontaine and Jana William's who I knew went missing. It only seems like our young girls and women go missing and no justice for them.* (Little Black River First Nation)
- ■ *Ending the acts of genocide, recolonizing and reclaiming power. Educating Canadians on the historical and contemporary impacts of colonization, oppression and racism.* (Sandy Bay Ojibway First Nation)
- ■ *There are too many of our First Nation women and children that are murdered and go missing. Society and the Justice system are not of any assistance and it appears this matter is of no concern to them.* (Long Plain First Nation)
- ■ *Because it's a caused by many structural issues that are new and old.* (Lake St. Martin First Nation)
- ■ *Because I have a daughter and see how she lives in fear, she doesn't go anywhere alone if home alone locks doors, she shouldn't have to live like this in fear all the time.* (Pine Creek First Nation)
- ■ *It hurts to witness our humanity destroyed, forgotten, and not cared about.* (Sandy Bay Ojibway First Nation)
- ■ *To bring our Indigenous women home whom are still missing and justice for all who were taken. And to finally end this tragedy against all Indigenous women & girls.* (Peguis First Nation)

“ Indigenous Peoples’ are the first inhabitants of Turtle Island, we agreed to share & co-exist with the invaders, and we should be recognized as the first order of Gov’t along with the feds, not ‘wards of the state’ when our Ancestors signed Treaties with them.”

(Roseau River Anishnaabe First Nation)

“ [O]ur people have been pushed aside from outside governments for far too long. We need to act now to save other people from being missing or murdered.”

(Pinaymootang First Nation)



- ■ *To remember and honour our mothers and sisters who have lost their lives to violence. To help in creating awareness of the issue. To solve the problem.” (Roseau River Anishinaabe First Nation)*
- ■ *[I’d] like to add when addressing man camps as a high rate for exploitation of corp, that stricter hiring background checks & surveillance be added to secure locations of their workers. To ensure safety of our communities.” (Birdtail Sioux First Nation)*
- ■ *Reclamation of traditional practices & laws. Don’t use colonial laws & have Indigenous organizations implement.” (Peguis First Nation)*
- ■ *The Colonial Justice system should partner up with Indigenous Justice Laws within their traditional and treaty territories and to come to some understanding at how Indigenous laws dealt with activities described (against women/girls) and how both Laws can either be implemented to serve justice to both parties that are fair. A two-tier justice system must be in place in order for this to happen!” (Pine Creek First Nation)*
- ■ *It breaks my heart to see parents who are still searching for their children more resources and funding need to be in place to help those families.” (Pine Creek First Nation)*
- ■ *The Media plays a major role at making labels and negative stories about Indigenous women and Indigenous people. Foreigners bring the “Indian story” to Canada and treat people poorly as a result. Indigenous lives need to be valued more in this country.” (Sagkeeng First Nation)*
- ■ *As I was making my three selections, I thought it would be easier to make 3 selections of what is not important, many questions had more than 3 that needs to be addressed. In some cases, I picked education hoping it would cover the ones I didn’t pick! Overall, I enjoyed doing the survey! Thank you.” (Pine Creek First Nation)*



APPENDIX 2

OVERVIEW OF OTHER (NON-SCO MEMBER) FIRST NATION RESULTS

This appendix is included in the report out of respect for the First Nation citizens who completed the survey but are not citizens of SCO-member First Nations. We thank you for sharing your views and opinions with SCO.

DEMOGRAPHICS

In addition to the 86 First Nation participants from SCO-member First Nations, respondents from 47 other First Nations participated in the survey. Forty of these respondents were female, while six were male, and one identified as non-binary. The majority of the respondents were also middle-aged (30-70 years old) with the most respondents (32%) being around 50-59 years old. Data from community members from the following First Nations are included in this appendix:

- Chippewas of Georgina Island
- Cook's Ferry Indian Band
- Cote First Nation
- Cross Lake First Nation
- Curve Lake First Nation
- Fisher River First Nation
- Garden Hill First Nation
- Grassy Narrows First Nation
- Kahkewistahaw First Nation
- Kitigan Zibi First Nation
- Misipawistik Cree Nation
- Nisichawayasihk First Nation
- Naotkamegwaning First Nation
- Norway House First Nation
- Onion Lake Cree Nation
- Opaskwayak First Nation
- Peepeekisis Cree Nation
- Qalipu First Nation
- Sapotaweyak Cree Nation
- Shoal Lake 40 First Nation
- Sioux Valley Dakota Nation
- Six Nations of the Grand River
- Standing Buffalo Dakota First Nation
- Sweetgrass First Nation
- Tl'azt'en First Nation
- Wuskwi Sipihnk First Nation
- Yellow Quill First Nation

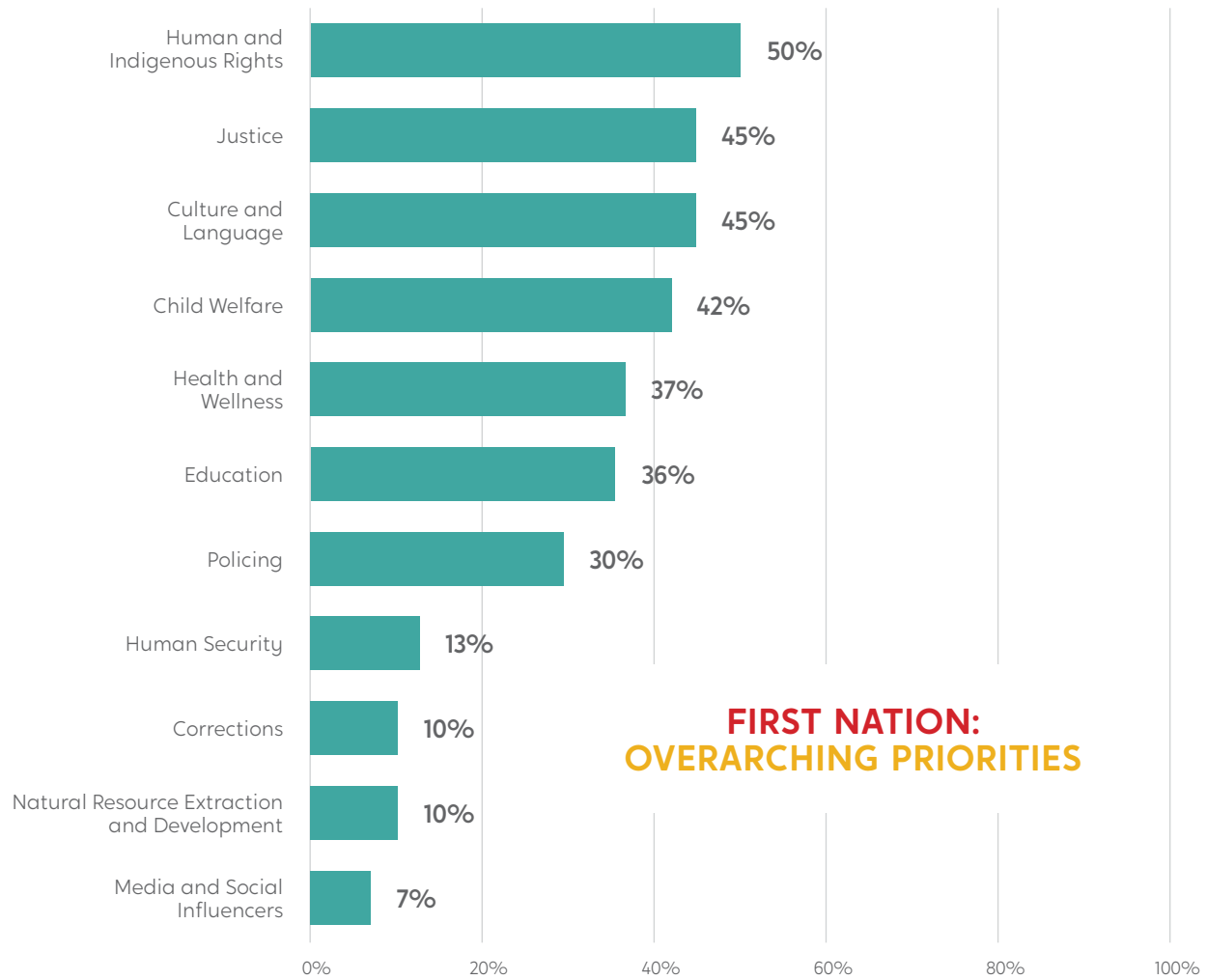
Responses from the First Nations above align closely with the priorities identified by participants from SCO-member First Nations. Generally, the same top three priorities were identified in each area, though some key notable differences are observed in the results. These First Nations participants emphasized the need for safe and affordable transportation services in remote and rural communities, as well as the need for more First Nation representation in the court system.



The results from the additional First Nation respondents are presented on the following pages.

Top Three Overarching First Nation Priorities

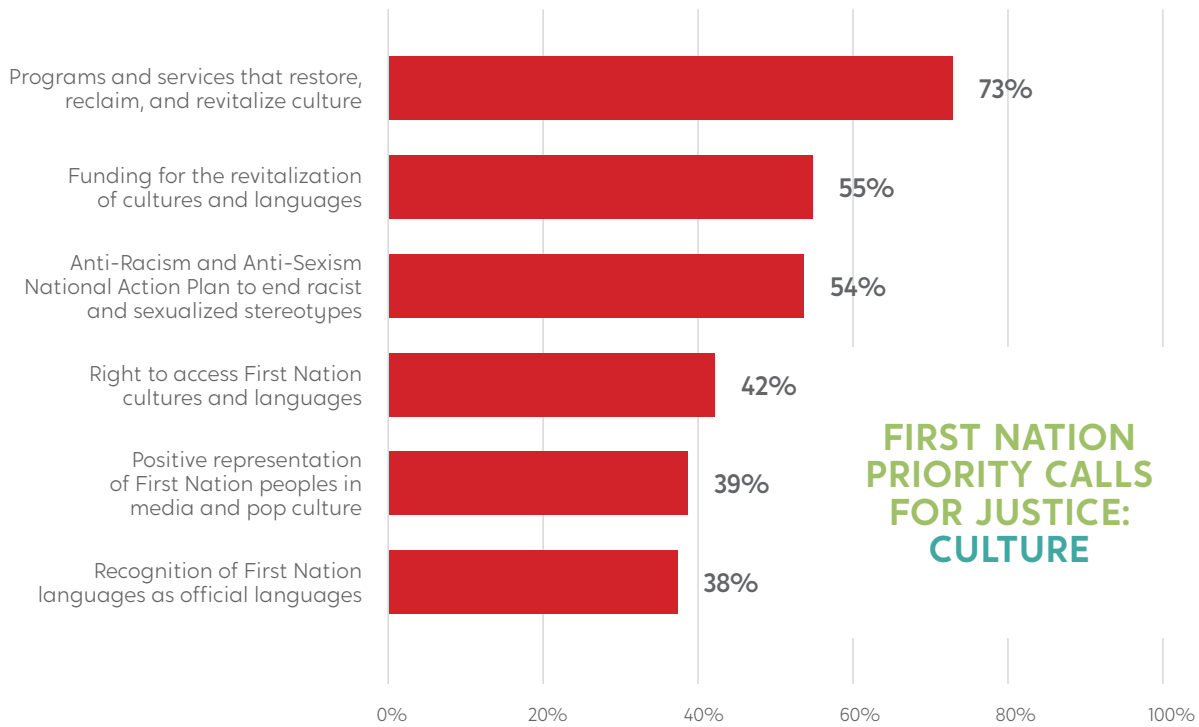
- 1. Human and Indigenous rights (50%)
- 2. Justice (45%)
- 3. Culture and language (45%)





Top Three First Nation Priorities: Culture

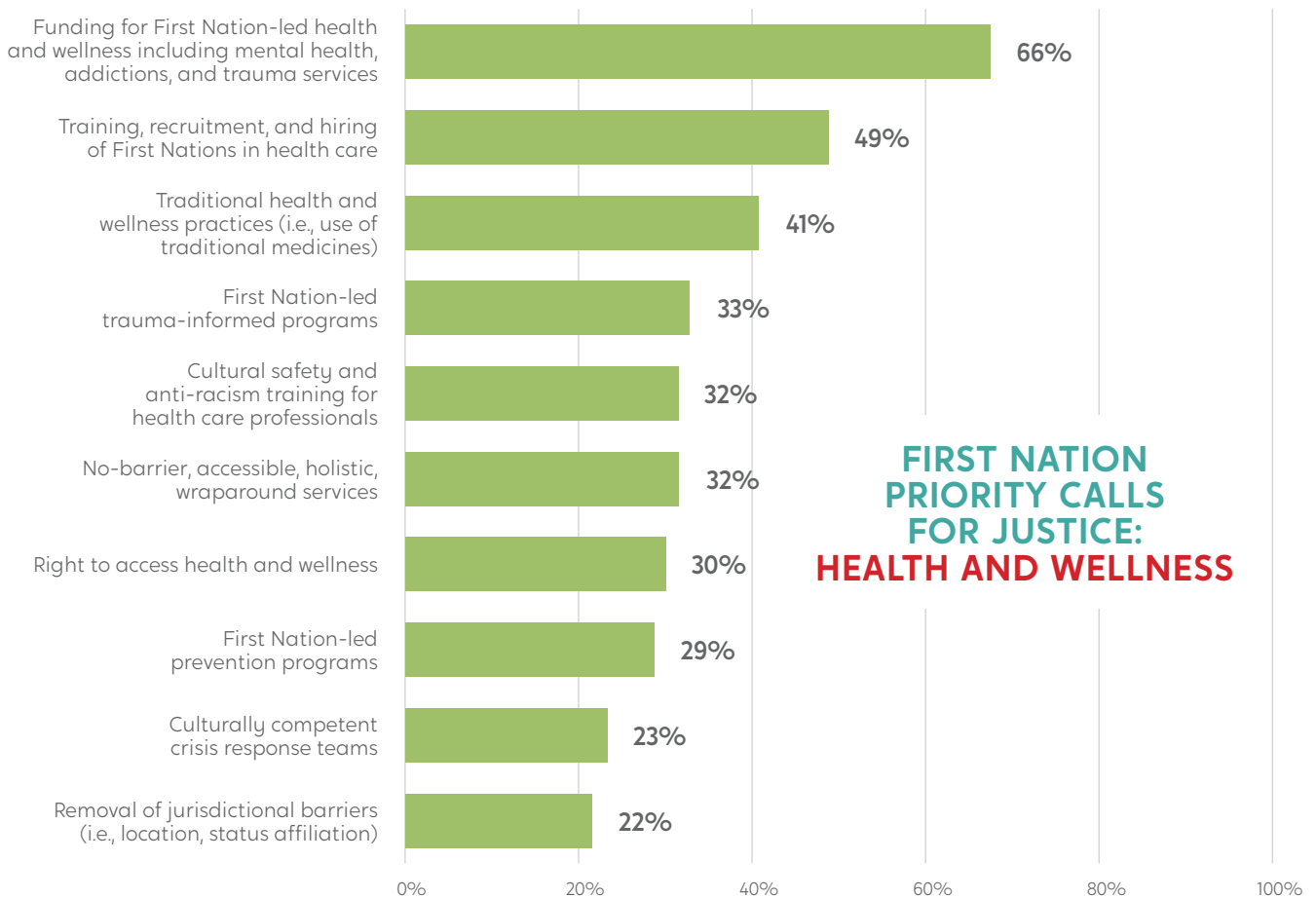
- 1. Programs and services that restore, reclaim, and revitalize culture (73%)
- 2. Funding for the revitalization of cultures and languages (55%)
- 3. Anti-racism and anti-sexism National Action Plan to end racist and sexualized stereotypes (54%)



**FIRST NATION
PRIORITY CALLS
FOR JUSTICE:
CULTURE**

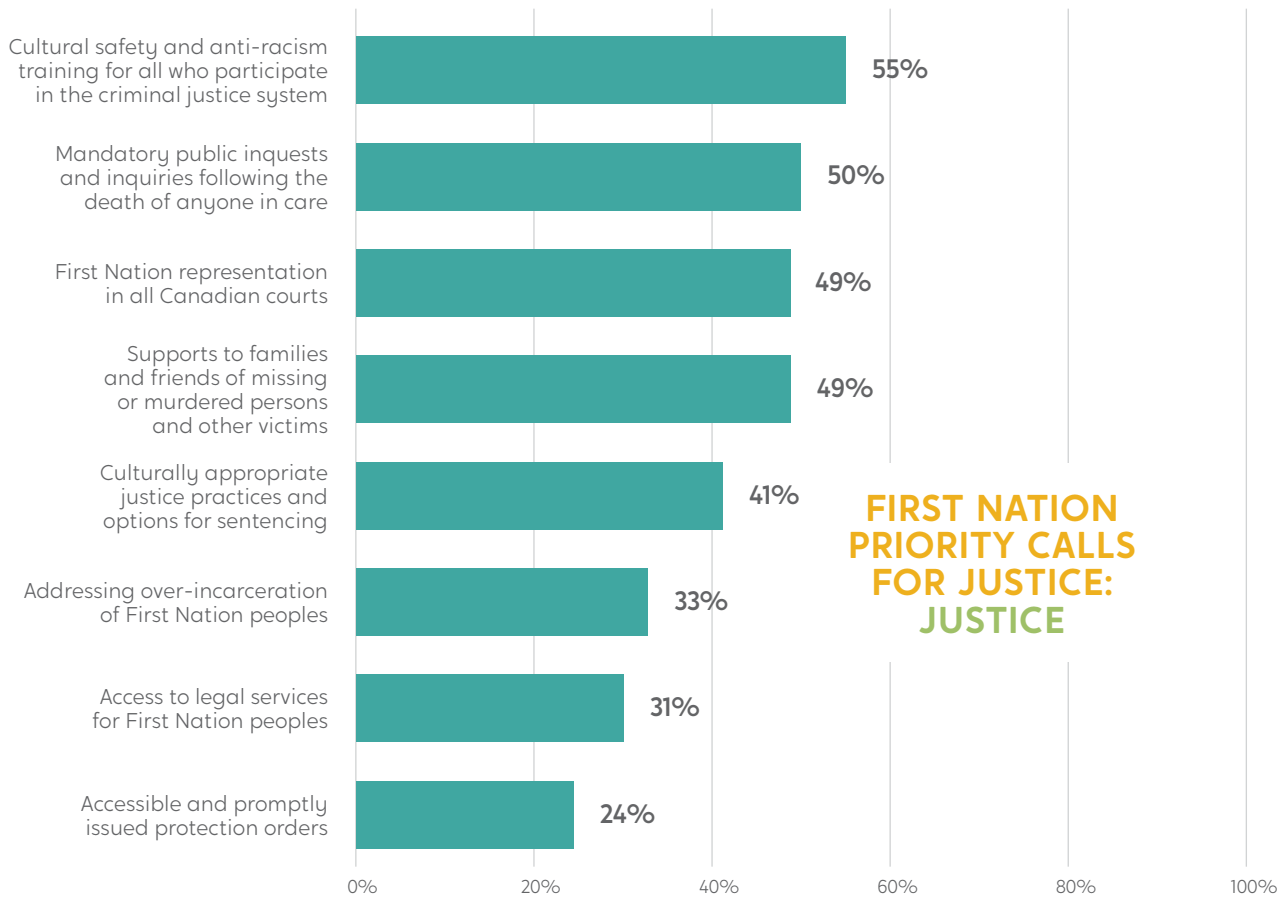
Top Three First Nation Priorities: Health and Wellness

1. Funding for First Nation-led health and wellness services including mental health, addictions, and trauma services (66%)
2. Training, recruitment, and hiring of First Nation people in health care (49%)
3. Traditional health and wellness practices (41%)

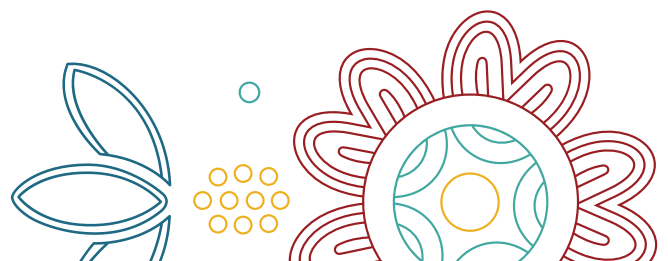


Top Three First Nation Priorities: Justice

1. Cultural safety and anti-racism training for all who participate in the criminal justice system (55%)
2. Mandatory public inquests and inquiries following the death of anyone in care (50%)
3. First Nation representation in all Canadian courts (e.g., lawyers, judges) (49%)
3. Supports to families and friends of missing or murdered persons and other victims (49%)



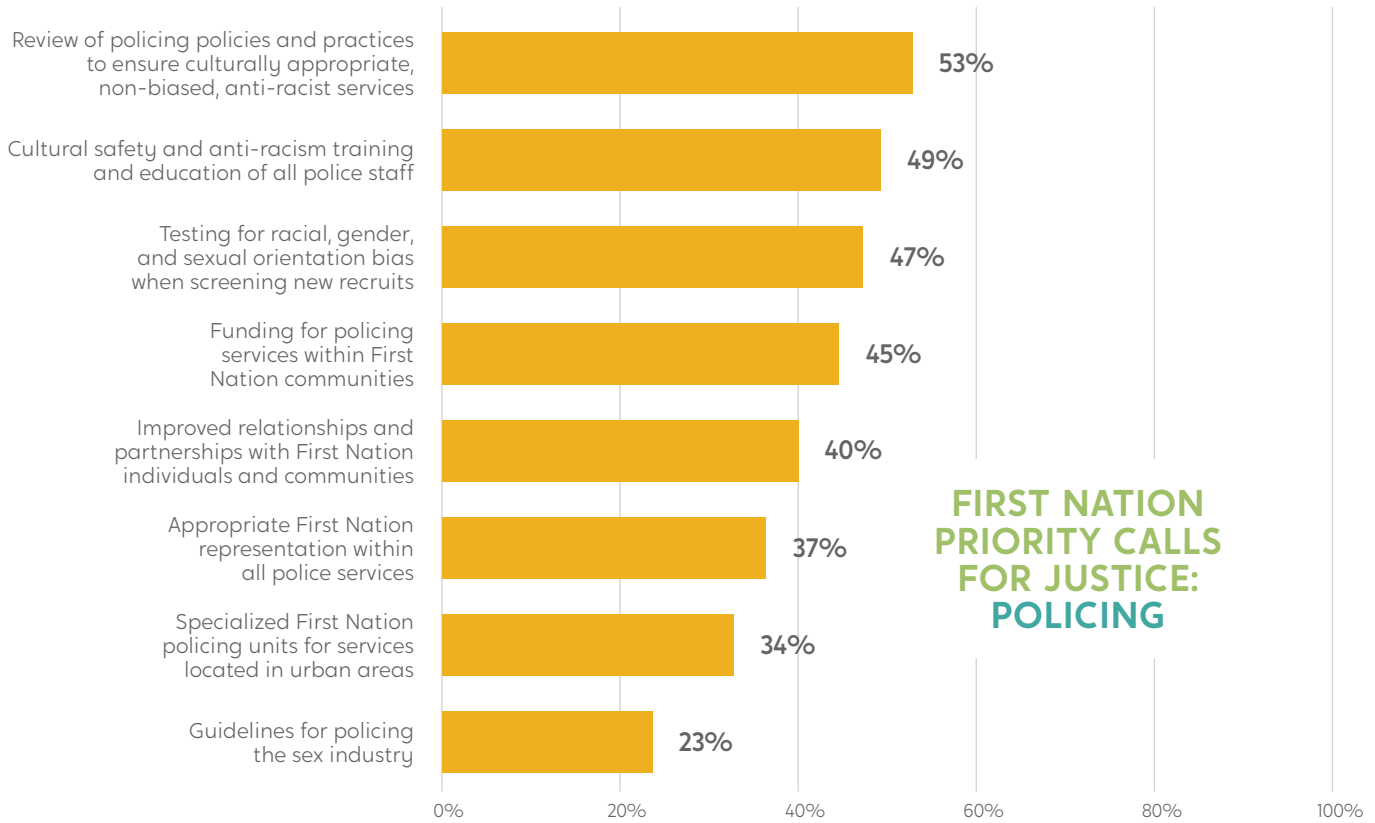
**FIRST NATION
PRIORITY CALLS
FOR JUSTICE:
JUSTICE**





Top Three First Nation Priorities: Policing

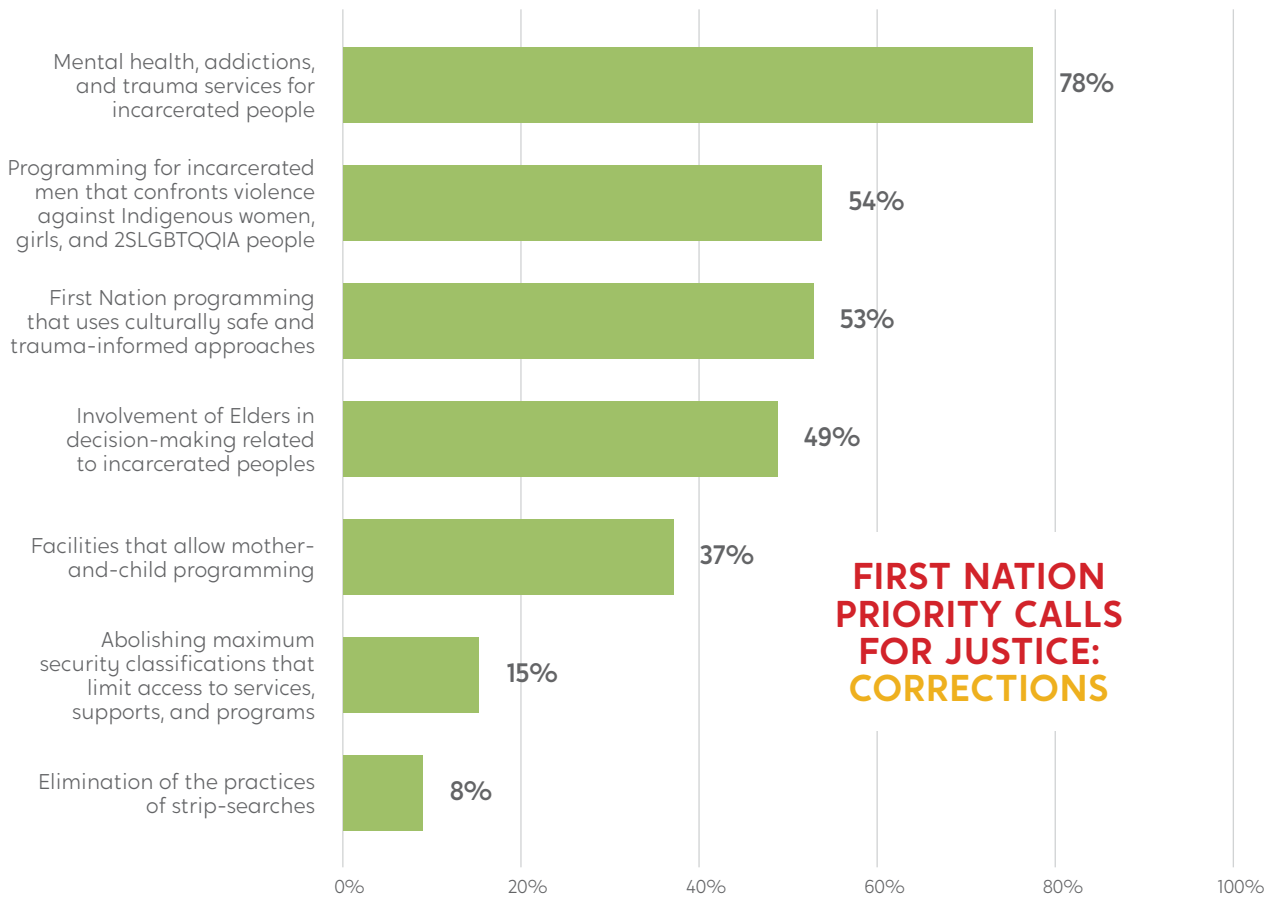
1. Improved relationships and partnerships with First Nation individuals and communities (53%)
2. Cultural safety and anti-racism training and education of all police staff (49%)
3. Testing for racial, gender, and sexual orientation training and education of all police staff (47%)





Top Three First Nation Priorities: Corrections

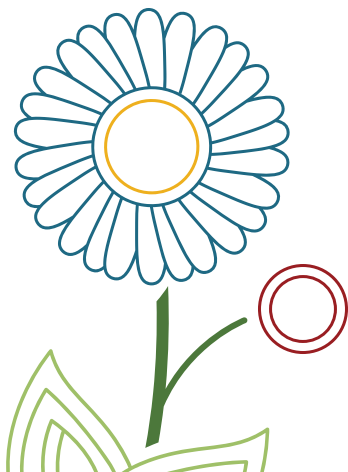
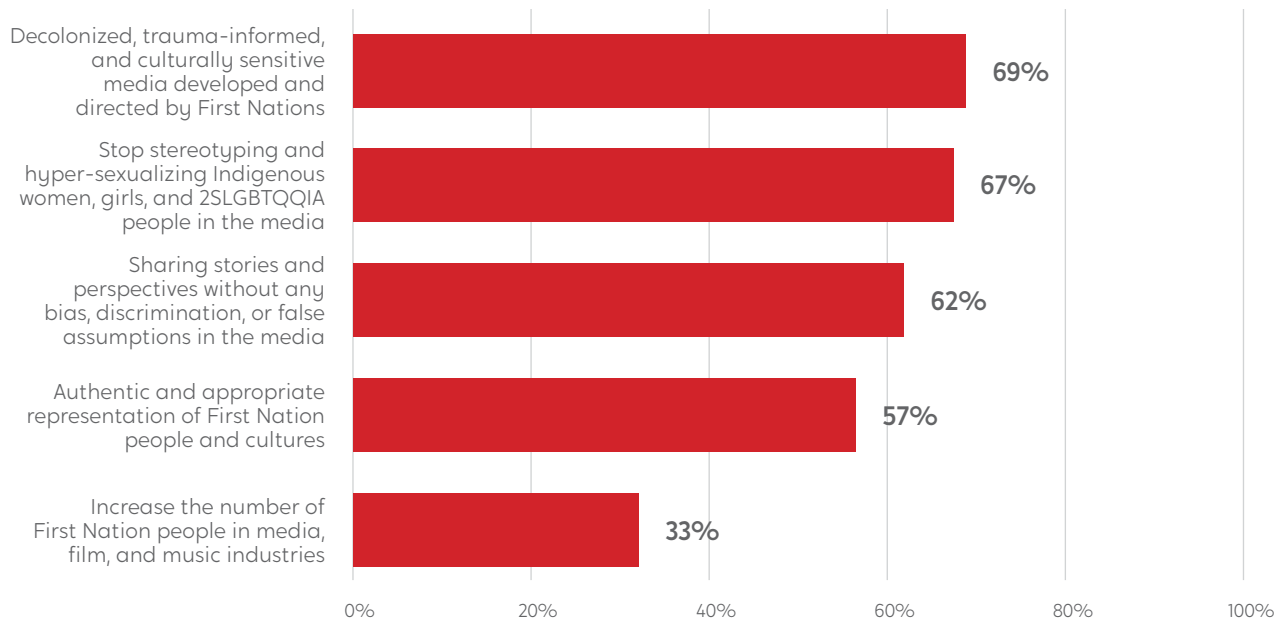
1. Mental health, addictions, and trauma services for incarcerated people (82%)
2. Programming for incarcerated men that confronts violence against Indigenous women (59%)
3. First Nation programming that uses culturally safe and trauma-informed approaches (58%)



Top Three First Nation Priorities: Media and Social Influencers

1. Decolonized, trauma-informed, and culturally sensitive media developed and directed by First Nations (69%)
2. Stop stereotyping and hyper-sexualizing Indigenous women, girls, and 2SLGBTQQIA people in media (67%)
3. Sharing stories and perspectives without any bias, discrimination, or false assumptions in the media (62%)

**FIRST NATION PRIORITY CALLS FOR JUSTICE:
MEDIA AND SOCIAL INFLUENCERS**

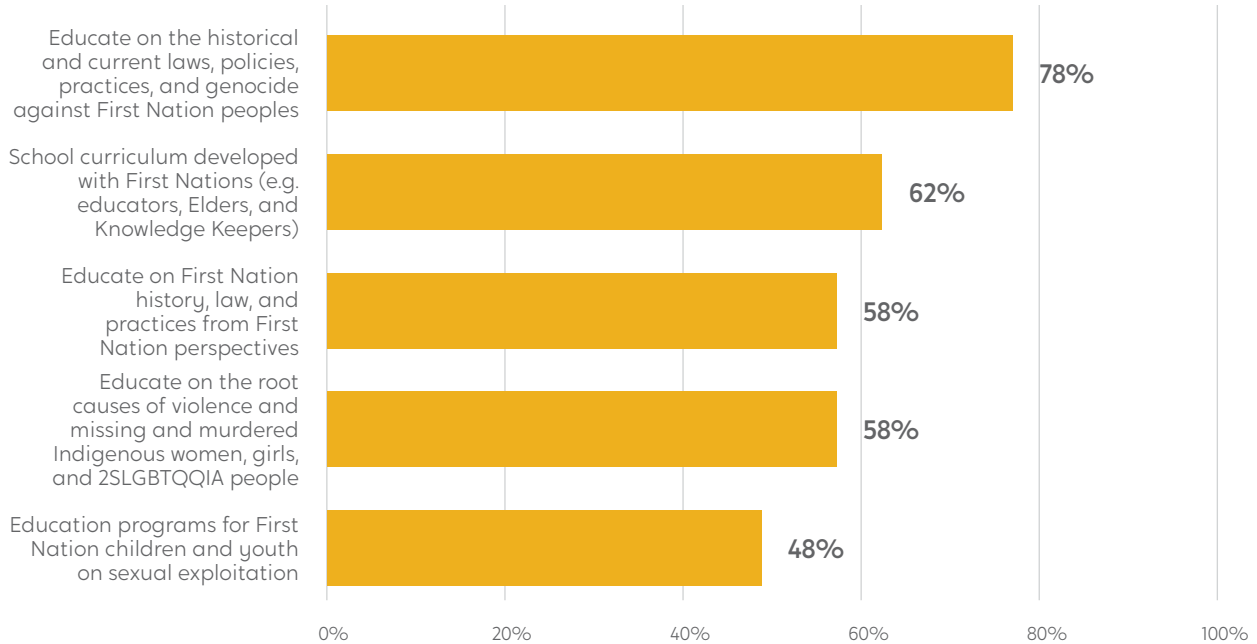




Top Three First Nation Priorities: Education

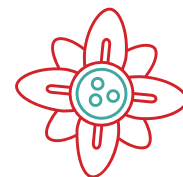
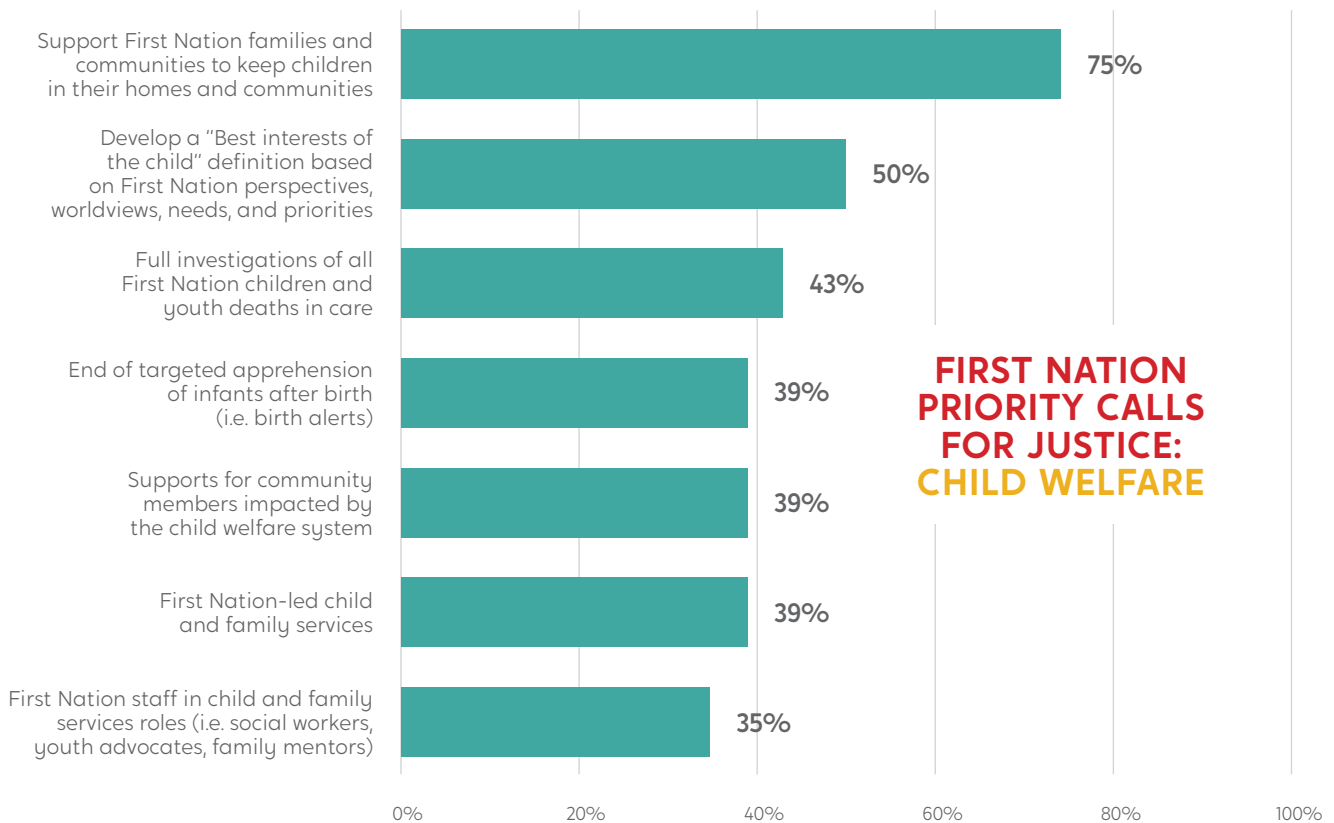
- 1. Educate on the historical and current laws, policies, practices, and genocide against First Nation peoples (78%)
- 2. School curriculum developed with First Nations (e.g., educators, Elders, and Knowledge Keepers) (62%)
- 3. Educate on the root causes of violence and missing and murdered Indigenous women, girls, and 2SLGBTQQIA people (58%)
- 3. Educate on First Nation history, law, and practices from First Nation perspectives (58%)

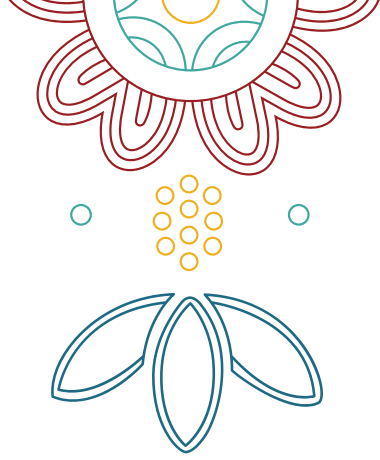
FIRST NATION PRIORITY CALLS FOR JUSTICE: EDUCATION



Top Three First Nation Priorities: Child Welfare

1. Support First Nation families and communities to keep children in their homes and communities (75%)
2. Develop a 'best interests of the child' definition based on First Nation perspectives, worldviews, needs, and priorities (50%)
3. Full investigations of all First Nation children and youth deaths in care (43%)

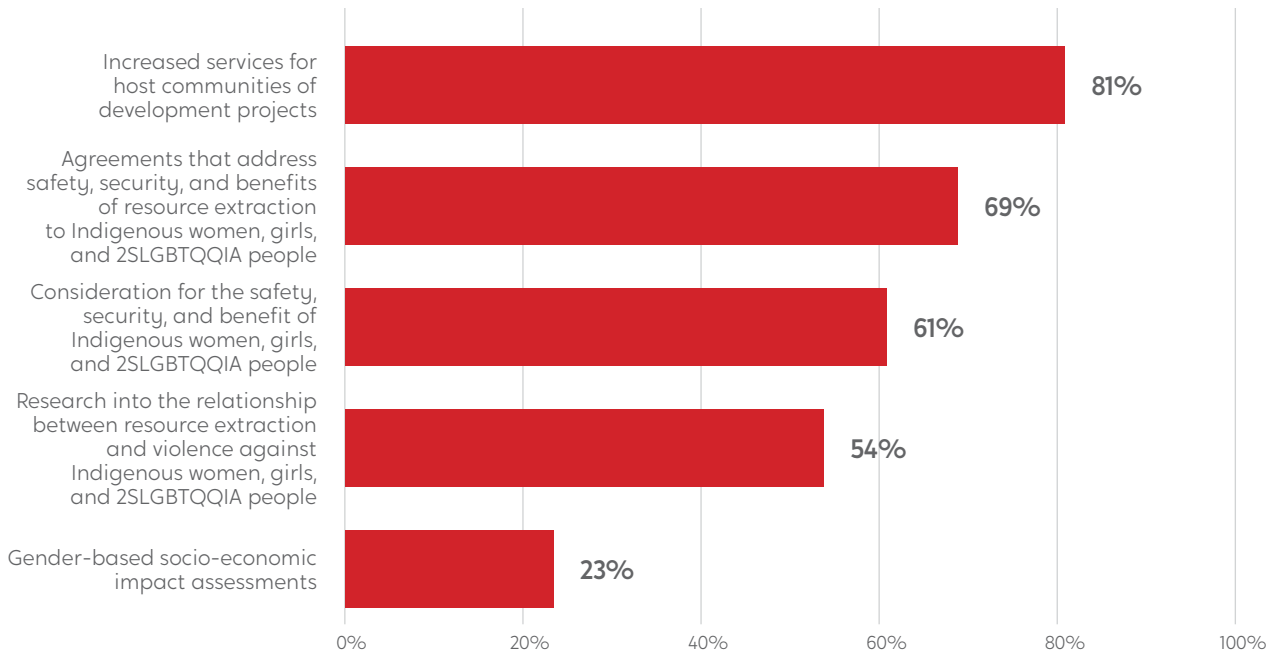




Top Three First Nation Priorities: Natural Resource Extraction and Development

1. Increased services for host communities of development projects (e.g. policing, social services, health services, more staff, and other resources) (81%)
2. Agreements that address safety, security, and benefits of resource extraction to Indigenous women, girls, and 2SLGBTQQIA people (69%)
3. Consideration for the safety, security, and benefit to Indigenous women, girls, and 2SLGBTQQIA people at every project planning stage (61%)

FIRST NATION PRIORITY CALLS FOR JUSTICE: RESOURCE EXTRACTION

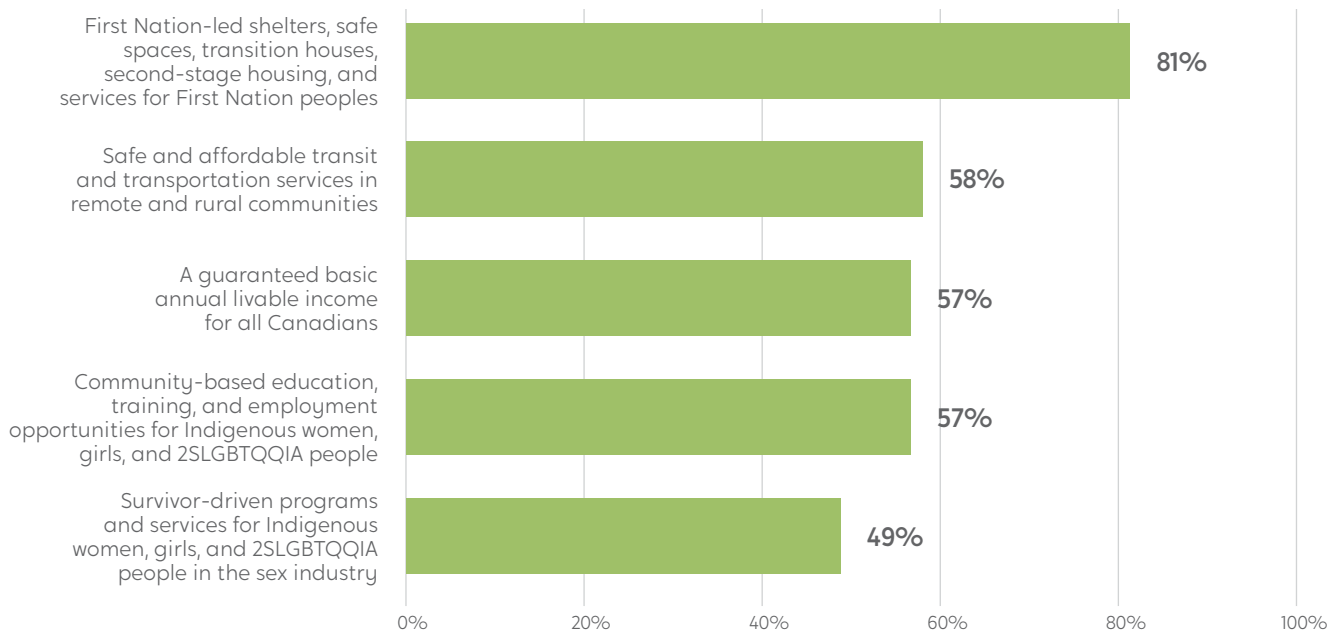




Top Three First Nation Priorities: Human Security

1. First Nation-led shelters, safe spaces, transition houses, second-stage housing, and services for First Nation peoples (81%)
2. Safe and affordable transit and transportation services in remote and rural communities (58%)
3. A guaranteed basic annual liveable income for all Canadians (57%)
3. Community-based education, training, and employment opportunities for Indigenous women, girls, and 2SLGBTQQIA people (57%)

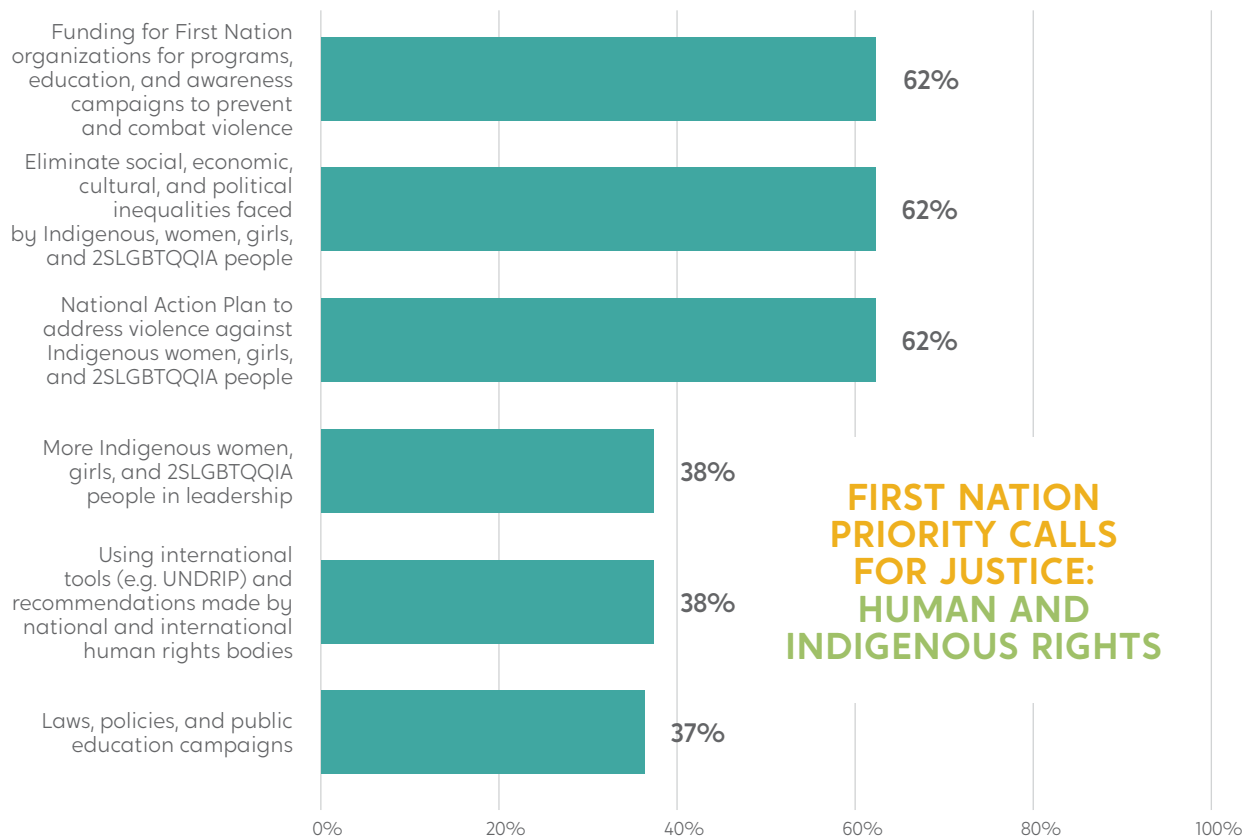
FIRST NATION PRIORITY CALLS FOR JUSTICE: HUMAN SECURITY





Top 3 First Nation Priorities: Human and Indigenous Rights

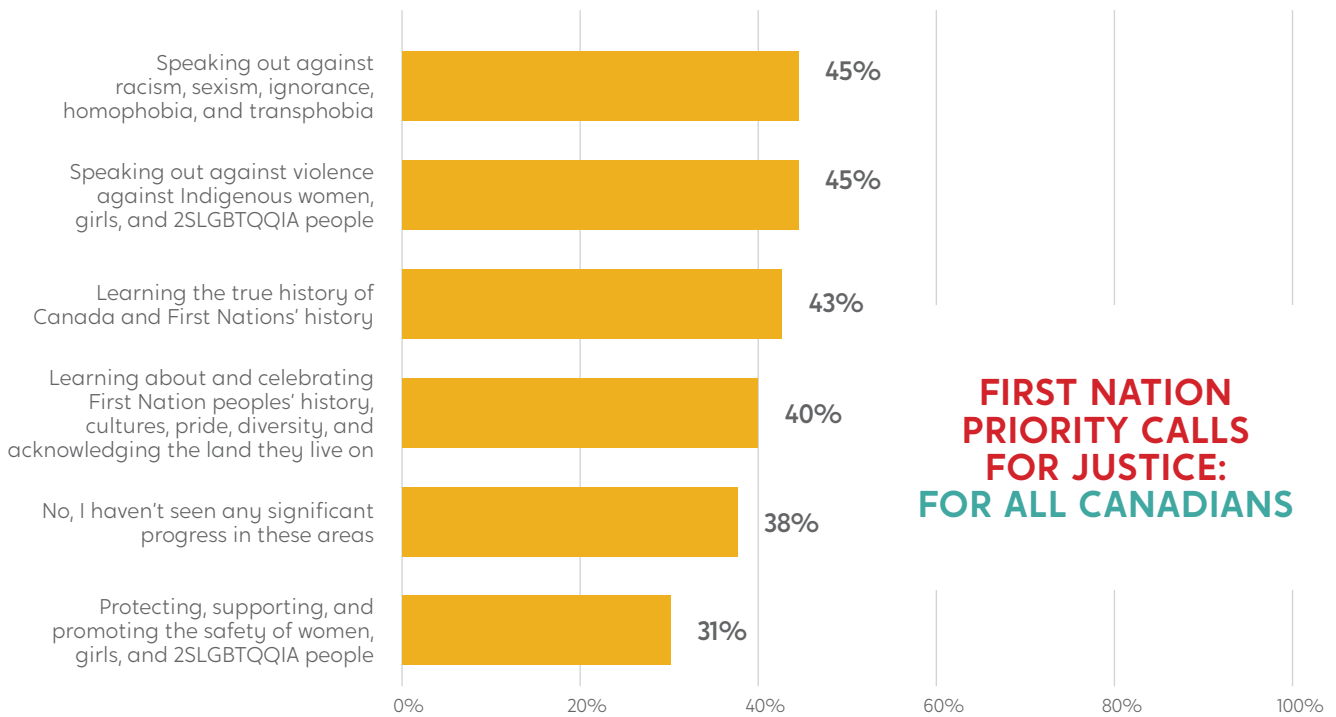
- 1. Funding for First Nation organizations for programs, education, and awareness campaigns to prevent and combat violence (62%)
- 2. Eliminate social, economic, cultural, and political inequalities faced by Indigenous, women, girls, and 2SLGBTQQIA people (62%)
- 3. National Action Plan to address violence against Indigenous women, girls, and 2SLGBTQQIA people (62%)



**FIRST NATION
PRIORITY CALLS
FOR JUSTICE:
HUMAN AND
INDIGENOUS RIGHTS**

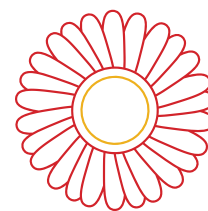
Top Three Observed Actions by All Canadians

1. Speaking out against violence against Indigenous women, girls, and 2SLGBTQQIA people (45%)
2. Speaking out against racism, sexism, ignorance, homophobia, and transphobia (45%)
3. Learning the true history of Canada and First Nations' history (43%)



**FIRST NATION
PRIORITY CALLS
FOR JUSTICE:
FOR ALL CANADIANS**





APPENDIX 3

ADDITIONAL COMMENTS AND QUOTES

OTHER (NON SCO-MEMBER) FIRST NATION RESPONDENTS

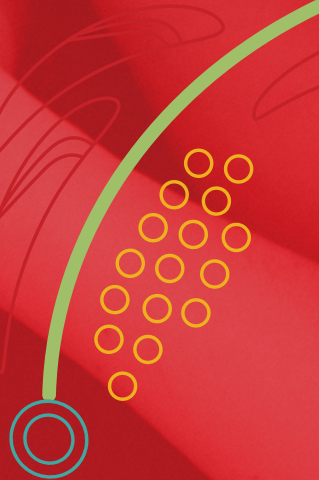
- “**Our women and daughters deserve to be safe and justice is needed for families and communities.**” (Shoal Lake 40 First Nation)
- “**Too many women flee in any way they can some survive and some do not—I survived.**” (Cooks Ferry First Nation)
- “**The lack of knowledge of the epidemic of violence towards the first nations. Our women and children go missing with no assistance from RCMP. Takes days for amber alerts and they barely respond to calls. Our women and children are sacred and should be treated as such.**” (Sweetgrass First Nation)
- “**The trauma of one incident has an impact on so many family members, friends, and community members.**” (Norway House Cree Nation)
- “**Our people are being murdered and going missing! We need to stop this from happening, our children & grandchildren deserve to be safe! Grandparents, parents and siblings need to feel safe.**” (Garden Hill First Nation)
- “**It’s important to me because this is an ongoing issue that has been to silent for far too long, that involves my Indigenous people, who deserve justice.**” (Fisher River Cree Nation)
- “**Because this is a genocide. Because I don’t want to be next. Because we need to stop the cycle of colonialism and violence.**” (Six Nations of the Grand River)
- “**Violence against Indigenous people is accepted and ignored in Canada. We are an expendable resource and therefore of little importance when Canada thinks of Justice.**” (Norway House)
- “**All women should be held in high honor and respected as it should be in traditional ways.**” (Sioux Valley Dakota Nation)
- “**Because it takes a long time for this issue to come to light. Police don’t take it seriously when one of our brothers or sisters go missing. They automatically assume they are out partying or something negative.**” (Sioux Valley Dakota Nation)

- ■ *You need to be able to allow and defend victims of violence instead of victim shaming them! Also, I lost my aunty to a murder suicide and I never understood until FN people wanted an inquiry. Because my dad was an IRS survivor, he never told us about his past. One year, I attended an MMIW (2015) when I heard how my dad was treated by RCMP when he had to go identify his baby sister.” (Sapotaweyak Cree Nation)*
- ■ *Until the police care about Indigenous [people] rather than stereotyping I am not confident much will change. They don't see us as people.” (Wuskwisipihk First Nation)*
- ■ *There are still so many areas that need to be acknowledged and addressed about our Community. Continue to do this work. Keep up feedback like this to drive the work you do forward.” (Fisher River Cree Nation)*
- ■ *In addition to working with governments and larger Canadian society we also have to reflect inwardly to our own communities and recognize how colonization has created unhealthy patterns and behaviors in our own communities—these must also be addressed as we move towards safety and healing.” (Misipawistik Cree Nation)*
- ■ *The inquiry concluded Canada is committing Genocide Proper, why are no supposed leaders or organizations making application to hold Canada legally responsible for Genocide? Why did you use only UNDRIP as a course of action when UNDRIP has absolutely zero methods of legal repercussions for Genocide?” (Peepeekisis Cree Nation)*
- ■ *We need to also be discussing the TRC 94 calls to action in addition to the 231 calls for justice. We cannot get to reconciliation without the truth.” (Six Nations of the Grand River)*
- ■ *Change the laws, policies, protocols and regulations to stop enabling racism, violence, prejudice and intimidation.” (Grassy Narrows First Nation)*
- ■ *Our women need to be able to tell their stories without being judged, they need to be protected to tell their stories without being threatened, our women need to be able to have a voice!” (Sapotaweyak Cree Nation)*
- ■ *Canada has to be held accountable for what has happened to our people and our women. The atrocities have to end, there has to be a point when we are seen as sovereign nations.” (Sweetgrass First Nation)*



“ We need to start young to teach our little ones our culture, language, unity, so that the next generation is strong, culturally educated and prepared. When you know your culture you have your grounding, it’s always something that is there for you in times of sadness, hardship, joy, celebration. Don’t waste time on putting together planning committees, or truth and reconciliation etc., that can take years to talk about. Put something concrete out there for the people that are experiencing suffrage, loss, trauma, addictions, to make use of. Buy land close to urban areas where hunting and fishing and sweats and ceremonies can be. Buy land for growing fruit trees. Buy land for native owned hiking trails. Buy land for the wildlife. We walk side by side with wildlife and everywhere you turn they are being pushed out. Buy community centers for urban Indians to utilize in times of funerals wakes memorials feasts celebrations. Pidamiye!”

(Sioux Valley Dakota Nation)





“As an Indigenous woman, a mother and grandmother, I want our voices to be heard, I want our children to be safe and well cared for. I want someone to be a voice for them when I am gone.”

(Hollow Water First Nation)

“We need our own special victims unit to investigate and search. I believe in ancient times we had warriors for protection and I want to feel safe knowing we have an organized warrior organization based in our clan system.”

(Sandy Bay Ojibway First Nation)



The Southern Chiefs' Organization (SCO) represents 34 First Nations and more than 80,000 citizens in what is now called southern Manitoba. SCO is an independent political organization that protects, preserves, promotes, and enhances First Nations peoples' inherent rights, languages, customs, and traditions through the application and implementation of the spirit and intent of the Treaty-making process.

Chi-miigwetch, Pidamiye, and thank you to everyone who took the time to complete the survey. Your voice is respected and reflected in this call for change. Thank you to The Firelight Group for your expertise and dedication to this important project.

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