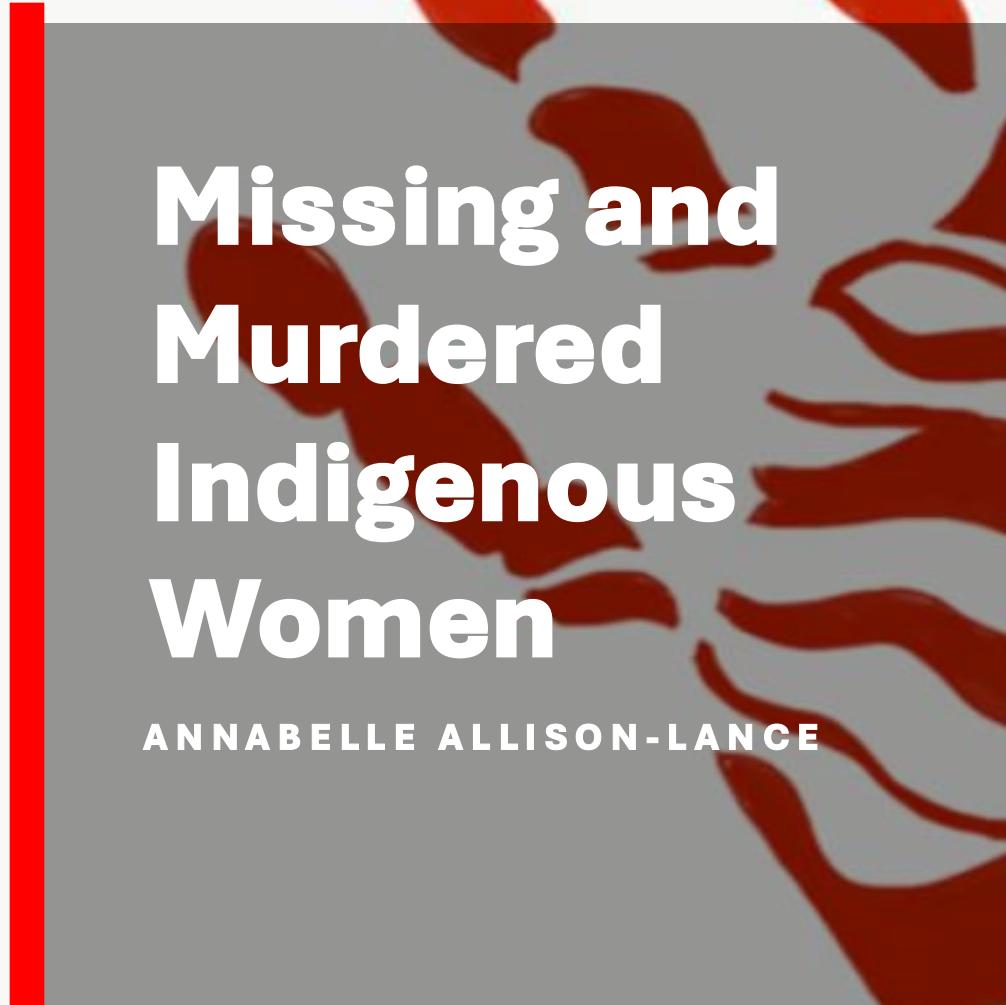


Missing and Murdered Indigenous Women

ANNABELLE ALLISON-LANCE

© Annabelle Lance 2011





The Indigenous speaker that inspired me was Lara Hartman.

(Photo taken from Acadia University's Website)



A little bit about Lara:

- **“Lara Hartman grew up on a cattle ranch with her parents and brother in Fraser Lake, British Columbia. She is a member of Nak’azdli Whut’en, a First Nation located in Fort St. James, BC. Lara moved to Wolfville to attend Acadia in 2017 and graduated in 2021 with her degree in Politics. After Acadia, Lara moved to Victoria to pursue her Masters’ degree in Political Science. After her education, Lara worked with the Village of Fraser Lake as an Intern working on everything in local government.” (Quotation from Acadia University’s Website)**



Photo of Lara and our POLS 1303 group

Lara expressed her passion on the topic of Missing and Murdered Indigenous Women in Canada. Between 2009 and 2021, the rate of homicide against First Nations, Métis and Inuit women and girls was **six times** higher than the rate among other women.

Lara also has a TedTalk available. In this TedTalk she mentions 9 out of thousands of victims of the genocide surrounding Indigenous Women and girls. She names Brooklyn Moose, Gloria Moody, Cheryl Johnson, and a list of others as she states that “this crisis affects all First Nation, Metis, and Inuit communities around the nation.”

There are many components to this topic such as **Intergenerational Trauma, Structural Violence, Systemic Oppression and Stereotyping.**



Red dresses serve as a symbol for MMIW

Intergenerational Trauma

Intergenerational trauma significantly contributes to the crisis of Missing and Murdered Indigenous Women and Girls by creating vulnerabilities within Indigenous communities.

With roots in historical policies like forced displacement and residential schools, this trauma has fractured Indigenous families and weakened community support networks over generations.

Intergenerational trauma is the passing down of pain and suffering from past events, like colonization to future generations. It affects families and communities, often causing emotional struggles and mental health issues over time.

Additionally, having a woman in a community go missing or being murdered/abused is traumatic. Mothers are being taken, daughters are being taken, and sisters are being taken. Sandy Lynn Fisher came to speak to our class, and she explained that blood memory is the belief that we carry the wisdom of our ancestors and our culture in our blood. Given this, memories of being taken or tortured get carried down by blood through generations. This resolves in more trauma.

Structural Violence

Structural violence = harm caused by unfair systems that limit people's access to resources and opportunities.

For Indigenous women and girls, this means facing obstacles like poverty, poor healthcare, discrimination, and unsafe housing, which make them more vulnerable to violence. These problems stem from colonial policies that still affect their safety and well-being today.



“Indigenous peoples in Canada continue to experience elevated levels of poverty. In 2021, 9% of persons of Indigenous identity were reported to be living in poverty compared to 7% of non-indigenous persons.” (According to the Poverty Institute)

Residential Schools are a prime example of structural violence
(Photo from CBC)





Systemic Oppression

Systemic oppression is a root cause of the Missing and Murdered Indigenous Women and Girls crisis. Systemic oppression creates conditions that put Indigenous women and girls and two spirit people at a higher risk of violence. Centuries of discriminatory policies such as forced assimilation, residential schools, and the loss of Indigenous rights have led to poverty, limited access to healthcare, and broken trust in law enforcement among Indigenous communities. These barriers make it harder for Indigenous women to seek help or find safety, because systemic bias within institutions leads to delays or inadequate responses when they go missing.

The result is an ongoing cycle of vulnerability, under-investigated cases, and a lack of justice for Indigenous women and their families.



Stereotyping

Stereotyping plays a damaging role in the crisis of Missing and Murdered Indigenous Women and Girls. It influences how the cases are perceived and handled. Harmful stereotypes like viewing Indigenous women as “drunks” or “prostitutes,” can lead to slower police responses and fewer resources for investigations due to racism. These stereotypes can also result in victim blaming rather than addressing systemic issues which makes it harder for families to get justice and support. Stereotyping heavily contributes to the neglect and under-investigation of MMIWG cases, deepening mistrust between Indigenous communities and authorities/police.



<https://www2.acadiau.ca/about-academia/truth-and-reconciliation/events/national-day-for-truth-and-reconciliation-campus-community-teach-in.html>

<https://www.mmiwg-ffada.ca/home-page/>

<https://www150.statcan.gc.ca/n1/pub/85-002-x/2023001/article/00006-eng.htm>

<https://www.cbc.ca/news/canada/canada-residential-schools-kamloops-faq-1.6051632>

<https://www.youtube.com/watch?v=W8fhuVsBcmM>

<https://www.povertyinstitute.ca/poverty-canada#:~:text=Indigenous%20peoples%20in%20Canada%20continue%20to%20experience%20elevated,in%20poverty%20compared%20to%207%25%20of%20non-indigenous%20persons.>

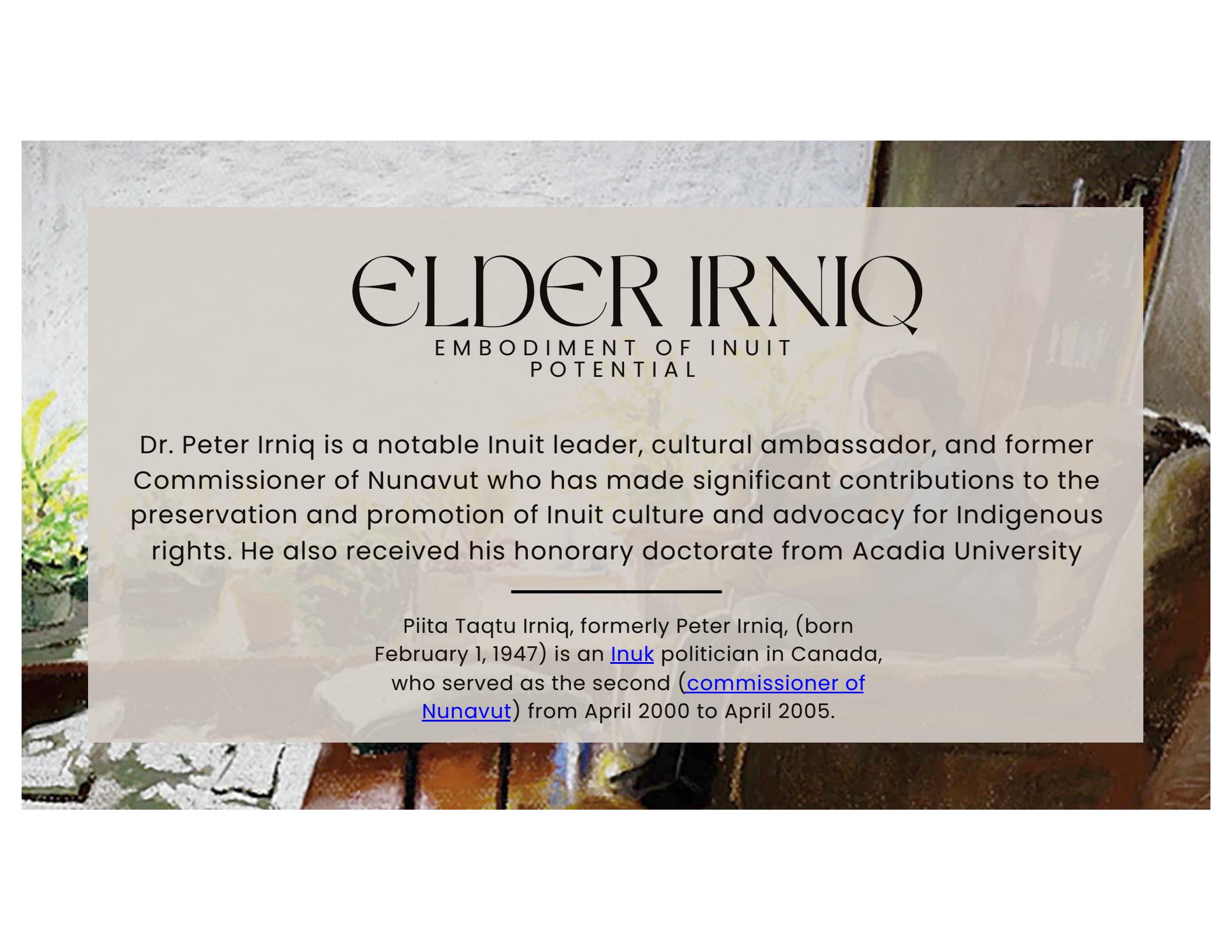
ADDITIONAL LINKS + SOURCES



ELDER DR. PIITA IRNIQ

INSTRUMENTAL WORK OF AN
INUK ELDER

[Link](#)



ELDER IRNIQ

EMBODIMENT OF INUIT
POTENTIAL

Dr. Peter Irniq is a notable Inuit leader, cultural ambassador, and former Commissioner of Nunavut who has made significant contributions to the preservation and promotion of Inuit culture and advocacy for Indigenous rights. He also received his honorary doctorate from Acadia University

Piita Taqtu Irniq, formerly Peter Irniq, (born February 1, 1947) is an [Inuk](#) politician in Canada, who served as the second ([commissioner of Nunavut](#)) from April 2000 to April 2005.

EARLY LIFE

- Born in an igloo in 1947 near Lyon Inlet, Nunavut, Irniq grew up in a traditional Inuit environment, which strongly shaped his identity and life mission.
- Like many Inuit children of his time, Irniq was kidnapped and taken to residential school, where he experienced efforts to assimilate Indigenous youth.



[Inuksuk](#) erected by Piita Irniq for the permanent exhibition The Ancient Americas of [The Field Museum](#)



-
- Irniq served as the second Commissioner of Nunavut (2000-2005), a role through which he promoted Inuit language, values, and traditions at governmental levels.
 - His advocacy is deeply rooted in his experiences with the effects of colonialism and the challenges of preserving Inuit heritage in modern Canada.

POLITICAL AND CULTURAL ADVOCACY



Inuit Qaujimajatuqangit

*What Inuit Have Always
Known to Be True*

Edited By Joe Karetak,
Frank Tester & Shirley Tagalik



FOCUS ON LANGUAGE AND CULTURE

- A passionate advocate for Inuit Qaujimajatuqangit (Inuit traditional knowledge), Irniq has spoken out about the importance of Inuktitut language revitalization as essential for preserving Inuit culture.
- He frequently emphasizes storytelling, traditional practices, and values such as communal support, respect for elders, and harmony with nature—foundations of Inuit culture.

IQ principles (IQ)¹ are Inuit societal values that guide all aspects of social living. They are intended to be used across all sectors to guide respectful relationships, management practices, and governance.

1. Government of Nunavut, *Inuit Qaujimajatuqangit*.



United Nations
Climate Change

Honoring of Canada's National Day for Truth and Reconciliation

Piita Irniq



Piita Irniq provided an acknowledgement of Canada's National Day for Truth and Reconciliation, which took place on September 30th 2023

RECONCILIATION AND HEALING

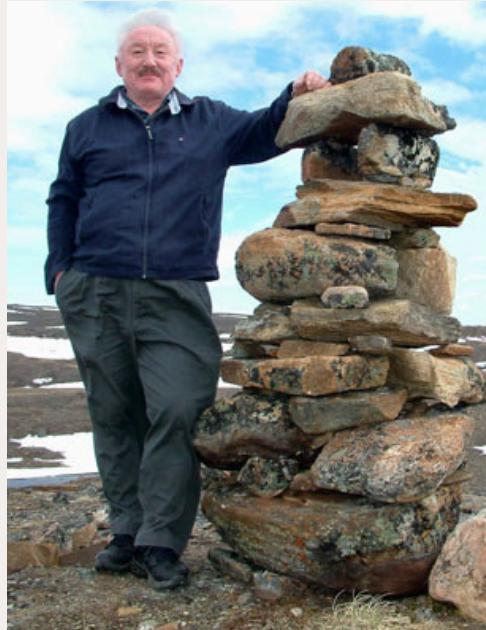
- Dr. Irniq has been actively involved in initiatives aimed at healing the lasting effects of colonial policies on Indigenous communities, particularly through his discussions of residential school experiences and efforts for reconciliation.

- His work supports mental health and cultural healing, encouraging young Inuit to embrace their heritage despite historical trauma.

MONUMENTAL WORKS

Dr. Irniq played a key role in creating Inuit-specific monuments, such as inuksuit, in different parts of Canada and abroad.

These stone landmarks not only symbolize Inuit culture but also serve as a reminder of Inuit presence and identity



Piita Taqtu Irniq

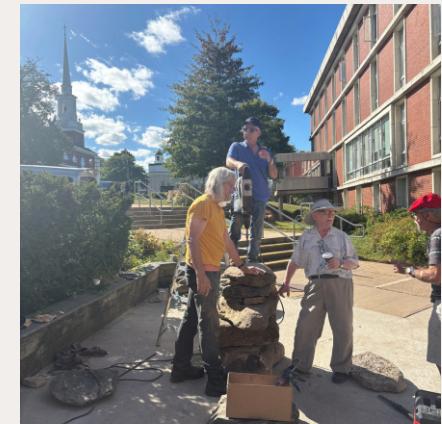


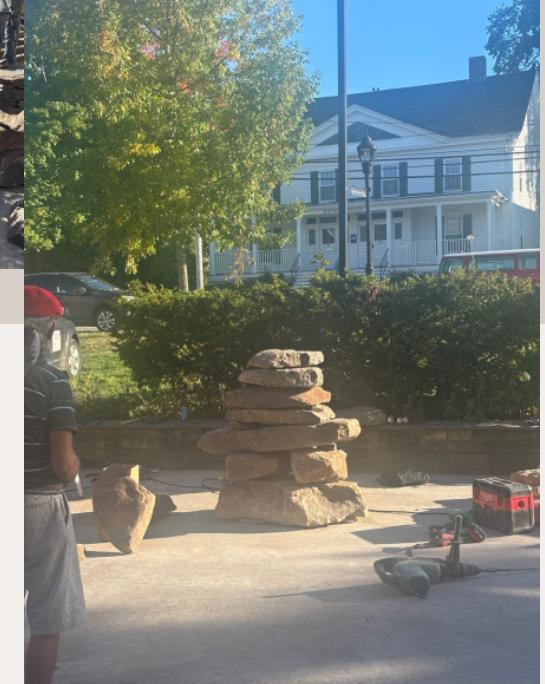
inukshuk

INUKSHUK AT ACADIA UNIVERSITY



OCT 3, 2:30 PM







*Inuit
Lawyer
Aaju
Peter*



INUIT AND INDIGENOUS RIGHTS ADVOCACY

Irniq has been vocal about Indigenous rights in Canada, particularly regarding self-governance, cultural preservation, and education reform.

He has argued that government policies must respect Inuit ways of life to foster just and fair relationships between Indigenous and non-Indigenous Canadians.

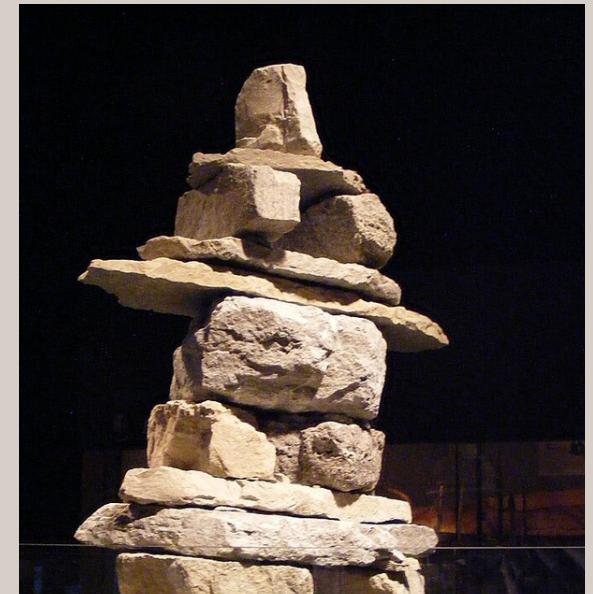
INUIT SYMBOLISM

- He often incorporates Inuit symbolism into his presentations, highlighting the significance of elements like inuksuit as markers of

Inuit wisdom, survival, and connection to the land. His art and advocacy draw attention to the ways in which Inuit culture can thrive in contemporary society.



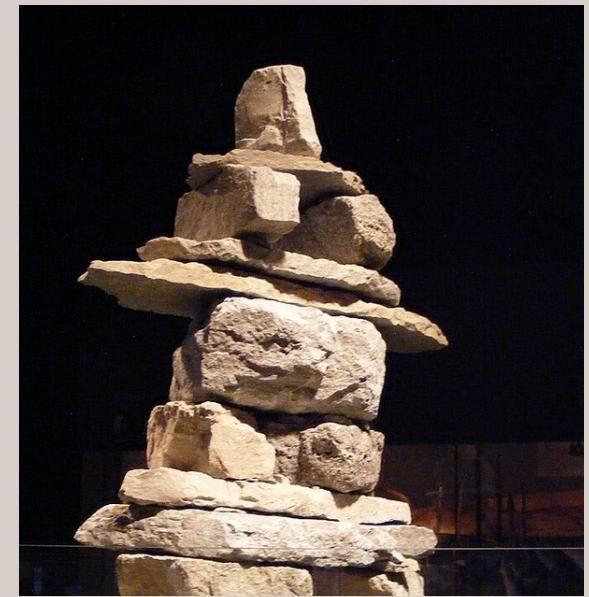
A demi Inuit man holding a drum and beater proper.



LET US
MOVE
FORWARD



*STATED IN INUINNAQTUN AND
INUKTITUT*



THE HIGHWAY OF TEARS

Matthew Lunn



What is the Highway of Tears?

The highway of tears is 719 kilometre stretch of highway 16 between Prince George and Prince Rupert in British Columbia. It is known as the highway of tears, as more than 40 people, mainly consisting of Indigenous women and girls, have gone missing and/or were murdered along this route. It is just a small part of a national crisis of missing and murdered Indigenous Women and Girls.



Why did I choose this topic

- I chose this topic after I was inspired by Brooke Paul's talk on the Missing and Murdered Indigenous Women of Canada.
- Brooke Paul is a Supervisor at the Mi'kmaw Family Healing Centre in Millbrook, Nova Scotia. She talked to us about the MMIW movement, and the Native Women's Association of Canada's calls to justice.
- I remember her discussing the highway of tears and apart from the fact that I knew it was in British Columbia, I knew nothing about it.
- Being from British Columbia, I was both interested and felt a responsibility to dive deeper into this stretch of highway between Prince George and Prince Rupert.
- Image URL: [CEWIL Lorraine and Brooke with Intro students Sept 19 2024.jpg \(640×480\) \(acadiau.ca\)](https://www.acadiau.ca/cewil-lorraine-and-brooke-with-intro-students-sept-19-2024.jpg)



History of the Highway of Tears

- The Highway of Tears has a very dark and troubled history.
- The term “**Highway of Tears**” was first used in 1998, but there have been many disappearances and murders of Indigenous women and girls, dating back to 1970, when Tracey Clifton went missing from Prince Rupert. Her disappearance would mark the beginning of a series of tragic events along this highway.
- This highway runs through a variety of landscapes, from rural to remote, traversing mountains and ending at the ocean. This makes it an interesting drive, but very dangerous for travelers.
- The historical context of the area is deeply tied to systematic issues affecting indigenous people, including **colonialism, marginalization and poverty**. This strongly contributes to vulnerability of the Indigenous women and girls who travel this route. The lack of public transportation and the isolation of the area increase the risks drastically.
- Image URL: <https://d3d0lqu00lnqvz.cloudfront.net/media/media/1f33c6d4-24d9-4dfa-9de4-11d8765e2ad3.jpg>



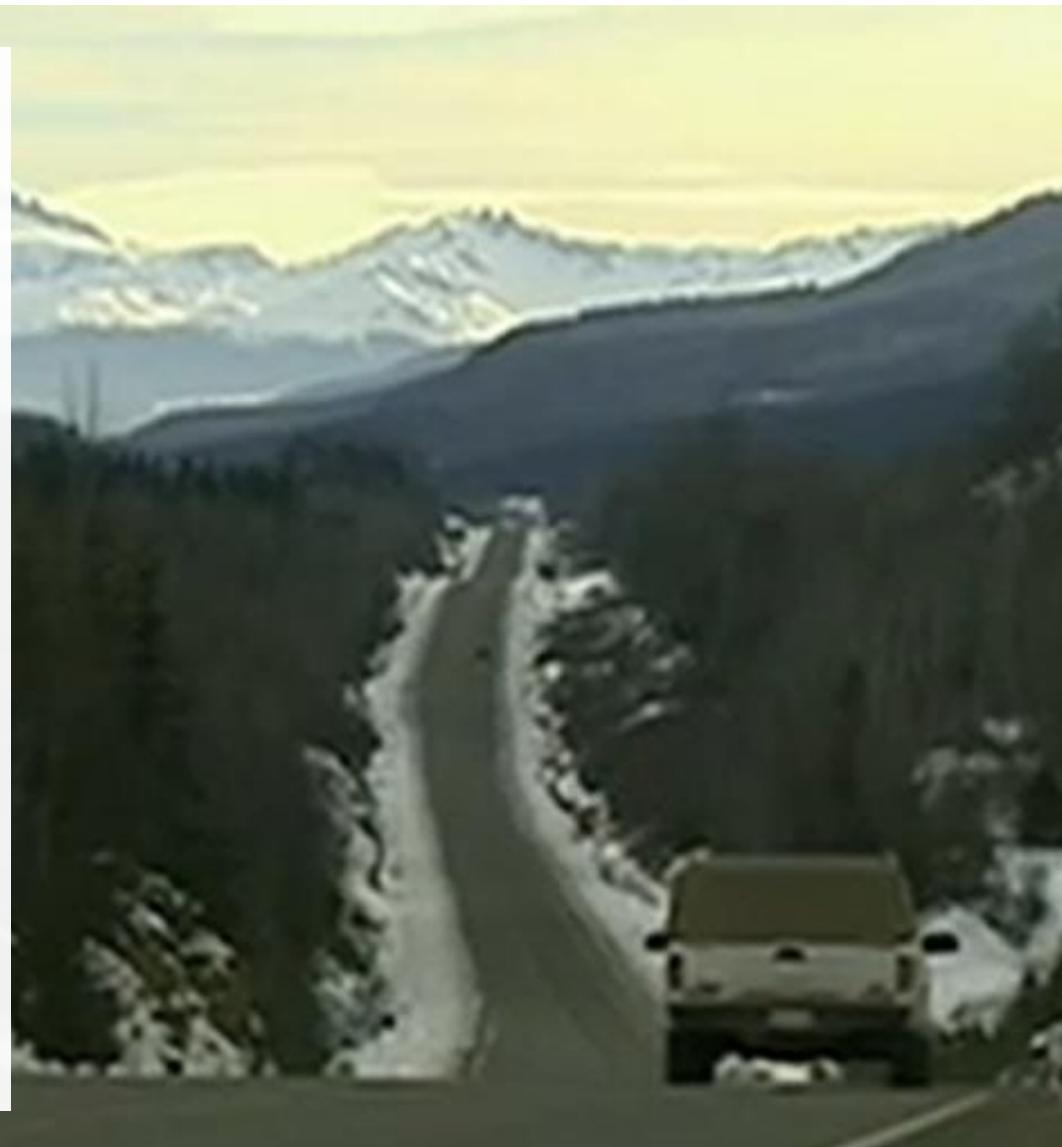
Victims



- According to the Royal Canadian Mounted Police, they are 18 confirmed cases of missing and murdered women along this highway.
- Indigenous organizations estimate the number of victims is much higher, around 40. There are even some sources that suggest even higher numbers.
- Most of these victims are Indigenous women and girls, which is why it has become such an important location for the **Missing and Murdered Indigenous Women and Girls (MMIWG)** movement.
- Image URL:
https://i.dailymail.co.uk/i/pix/2012/06/09/article-2156982-138860C1000005DC-686_1024x615_large.jpg

Why is it so dangerous?

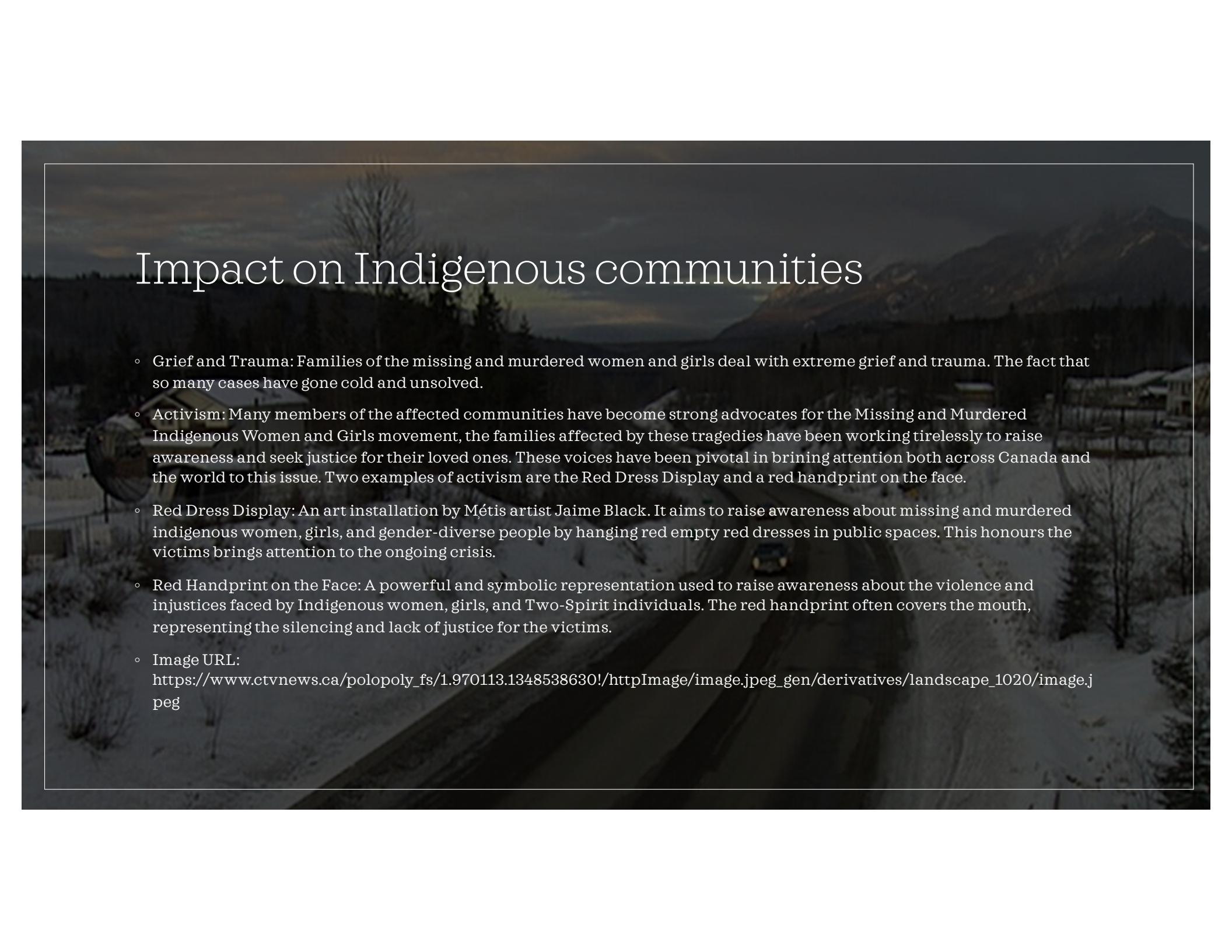
- There are many factors leading to this stretch of Highway becoming so dangerous:
- The isolation of this route through extremely rural parts of British Columbia makes travelers extremely vulnerable.
- The lack of public services, such as law support and emergency medical care.
- Due to the absence of reliable public transport, hitchhiking was very common, which for obvious reason is extremely dangerous.
- Many of the victims come from extremely economically disadvantaged backgrounds, which limits their options for transportation and might lead to risky decisions being made of necessity.
- Image URL: <https://www.aptnnews.ca/wp-content/uploads/2017/09/Highway-of-Tears-graphic-1000-x-560.jpg>





What has the RCMP done?

- Project E-Pana: An initiative launched in 2005 to investigate cases of missing and murdered women and girls along Highway 16, as well as Highways 97 and 5.
- This initiative was named after the Inuit word for the spirit that guides souls into the afterlife. It has faced significant challenges in bringing answers to many families.
- The investigations have been affected by the remote and vast geography of the area, limited resources, and historical mistrust between law enforcement and Indigenous communities.
- This had made it difficult to gather evidence and gain witness cooperation.
- Many of these cases have gone cold, with the passage of time making it increasingly harder to find answers, as evidence deteriorates and memories fade.
- Image URL:
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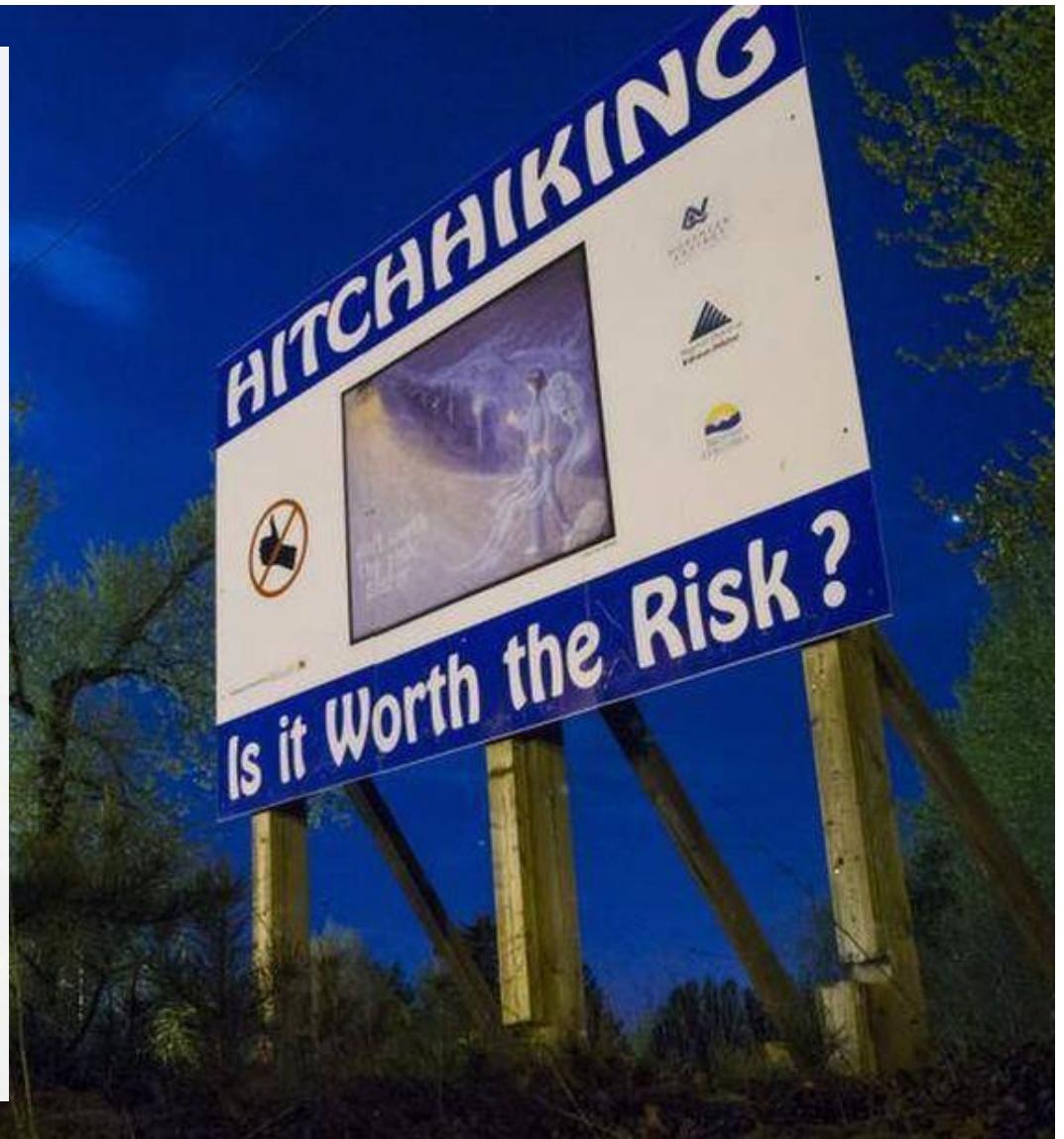


Impact on Indigenous communities

- Grief and Trauma: Families of the missing and murdered women and girls deal with extreme grief and trauma. The fact that so many cases have gone cold and unsolved.
- Activism: Many members of the affected communities have become strong advocates for the Missing and Murdered Indigenous Women and Girls movement, the families affected by these tragedies have been working tirelessly to raise awareness and seek justice for their loved ones. These voices have been pivotal in bringing attention both across Canada and the world to this issue. Two examples of activism are the Red Dress Display and a red handprint on the face.
- Red Dress Display: An art installation by Métis artist Jaime Black. It aims to raise awareness about missing and murdered indigenous women, girls, and gender-diverse people by hanging red empty red dresses in public spaces. This honours the victims brings attention to the ongoing crisis.
- Red Handprint on the Face: A powerful and symbolic representation used to raise awareness about the violence and injustices faced by Indigenous women, girls, and Two-Spirit individuals. The red handprint often covers the mouth, representing the silencing and lack of justice for the victims.
- Image URL:
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Moving forward

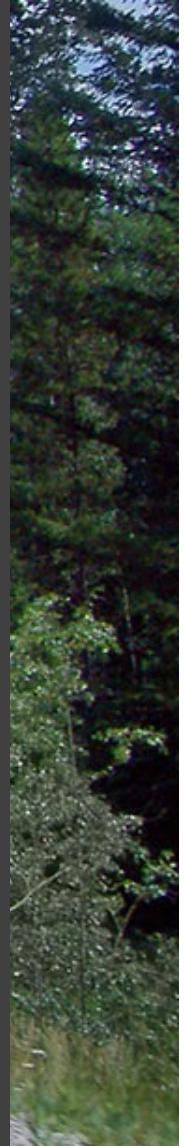
- Solutions: How can we improve the situation on Highway 16
- Improved transportation: There is a need for better public transportation options along Highway 16 to reduce the need for hitchhiking and provide safer travel alternatives.
- Enhance law enforcement resources: Allocate more resources to law enforcement agencies, including increased staffing, better training, and advanced forensic tools to solve cases and prevent further incidents. It would also be beneficial for law enforcement to increase community engagement with Indigenous communities to create a more positive relationship.
- Public awareness and education: Continue and expand awareness campaigns to educate people about the dangers of hitchhiking and the broader issues of violence against Indigenous women and girls.
- Image URL:
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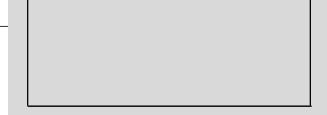




Conclusion

- In conclusion, the Highway of Tears has an incredibly tragic past, and even today the crisis is ongoing. It has had a deep and lasting impact on Indigenous communities. The awful things that occurred along this route highlight systemic issues such as racism, economic disparity, and inadequate resources. Despite challenges, there have been significant efforts from law enforcement, government, and grassroots organizations to seek justice and support for the families of the victims. Increased public awareness, advocacy and policy changes are crucial to prevent further tragedies. We must continue to push for systemic change, support those affected, and honour the memory of those lost.
- Image URL: <https://news.xwp.sou.edu/wp-content/uploads/sites/61/2019/01/highway-of-tears-SOU.jpg>





THE END

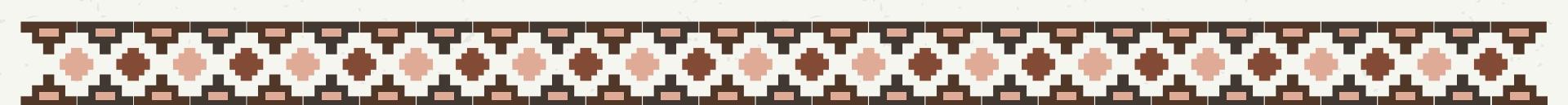
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Embracing the Two-Spirit Identity



Mattia Bentley



Service Learning Project

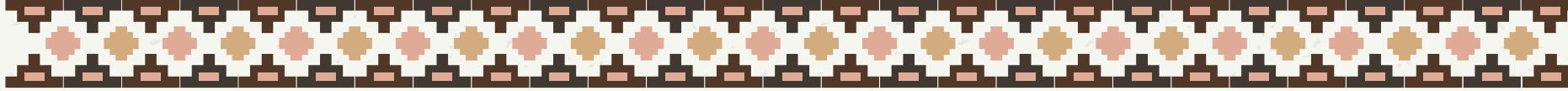


Cole Kippenhuck on Embracing Identity



Niizh Manidoowag

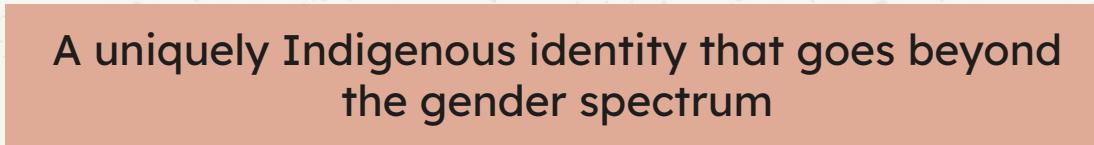
The traditional Anishnaabemowin
term for two-spirit peoples



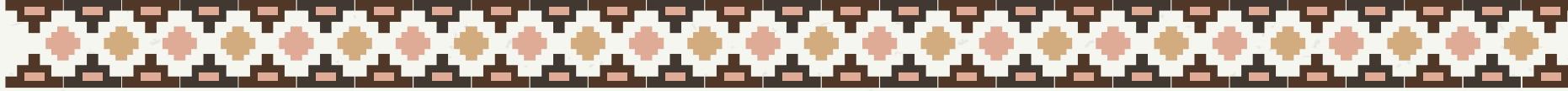
The term Two-Spirit is a direct translation and only proposed in 1990 and coined by Elder Myra Laramee



Two-Spirit Identity



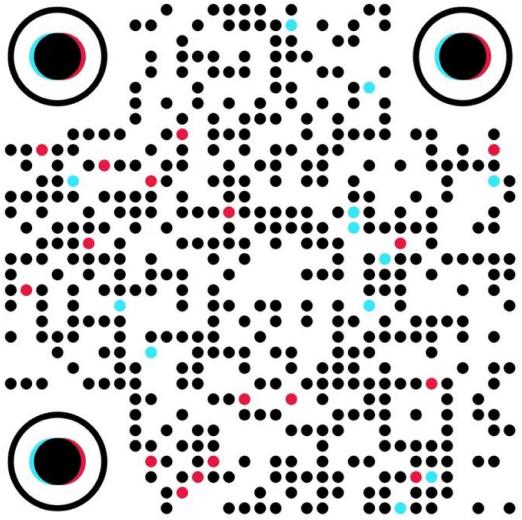
A uniquely Indigenous identity that goes beyond
the gender spectrum



What Does it Mean to be two-Spirit

- Two-Spirited people are members of the *LGBTQIA2+* community, but this identity is unique to Indigenous cultures and should **not** be assumed by those outside these communities (Point of Pride).
- The term "Two-Spirit" refers to individuals who are *gender non-conforming* and hold culturally significant and unique roles within Indigenous histories (Kippenhuck).
- This identity *transcends* Western notions of gender identity and embodies a spiritual state of being that carries specific cultural significance within Indigenous contexts.
- We can show respect for members of this community by using their *preferred pronouns*, such as they/them.





@spotteddelkcole

Cole Kippenhuck

This is a QR code to Cole Kippenhuck's tiktok page where they discuss a lot about their identity, personal struggles and general wisdom on Indigenous matters!

Language Matters!

As Cole Kippenhuck emphasizes, it is essential to consider the language we use when describing a Two-Spirit person; "fluidity" is a more natural and less colonized term to describe the gender experience of Two-Spirit individuals. It is important to remember that the Two-Spirit identity is different than the understanding of gender that we hold in Western society and should respect the requests of Indigenous elders to treat it accordingly.



Scan here for touching video on one person's experience living the Two-Spirit identity.



The History of Two-Spirited Peoples

Two-Spirited peoples were around long before the stealing of Indigenous land. They were highly regarded in their community as they are visionaries of both male and female ways of life (Thurston). They were highly regarded and seen as gifted due to the two spirits within them. Often they held the cultural roles of healers, medicine people and visionaries (Thurston). Historically Two-Spirited peoples were highly revered, homophobia was a concept brought over by the colonizers.



Colonization Impact

Colonization had a incomprehensible and traumatic impact that devastated the indigenous communities. In specific though, colonization through residential “schools” introduced heteronormative and homophobic views that extinguished the respect and diminished the acknowledgement of the two-spirited peoples (Thurston). It has taken many years of cultural rebuilding to bring back the community and culture, but slowly they are regaining their honour and pride.

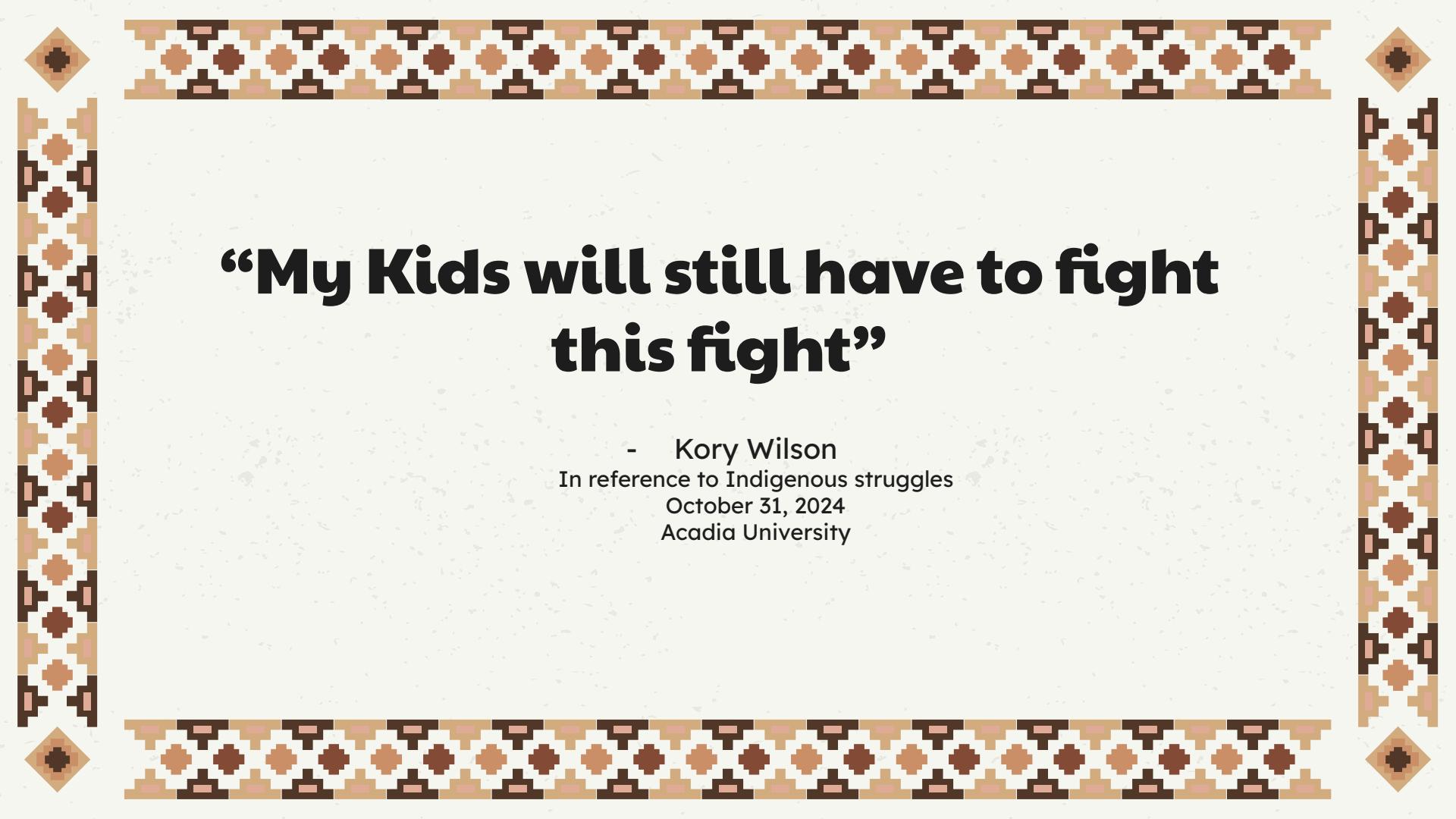




"How Two-Spirit people precede the gender binary"
Kelsey Brown 2021

An artistic rendition of two-spirit pride by Kelsey Brown

This image symbolizes the intersectionality between gender and spirituality. It uses the pride flag to convey the connection to the community. Please take a moment to consider your own thoughts on this artwork.



“My Kids will still have to fight this fight”

- Kory Wilson

In reference to Indigenous struggles
October 31, 2024
Acadia University

Closing Statement

After the teachings of Cole and many other guest speakers/Indigenous experts I think the main takeaway is to stay informed and stay compassionate. Fine love and peace within your heart and understand the struggles that others may face. Social reform is needed and a simple contribution is staying informed and staying diligent on what you can do to uplift Indigenous voices.



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ELDER DOCTOR PIITA IRNIQ

BY COLE BARTKOWIAK



ELDER DR. PIITA IRNIQ



Inuk cultural teacher



Dr. Irniq speaking at Acadia



Second commissioner of Nunavut **Served from April 2000 to 2005**



Residential school survivor



INUKSUK

- DR. IRNIQ HAS BEEN BUILDING INUKSUIT FOR THE PAST 50 YEARS IN THE ARCTIC AND MORE RECENTLY IN SOUTHERN CANADA
- SPECIFIC CHARACTERISTIC DR. IRNIQ INCLUDES IS A WINDOW AT THE TOP WHERE YOU LOOK THROUGH TO SEE A PRIME HUNTING LOCATION OR PATH TO TRAVEL. DOING THIS HAS BECOME HIS SIGNATURE.
- "INUKSUK IS NOT JUST A PILE OF ROCKS. IT'S A MESSENGER FOR INUIT TRAVELLERS FOR FUTURE. SOMETIMES ON THE TIP YOU HAVE A POINTER POINTING TO A GOOD FISHING SPOT, POINTING TO A GOOD CARIBOU HUNTING SPOT, POINTING TO A GOOD SEAL HUNTING PLACE." – DR. IRNIQ AT TELUS WORLD OF SCIENCE IN EDMONTON

DESIGNED BY DR.IRNIQ

- DESIGNED 2010 VANCOUVER OLYMPICS INUKSUK
- BUILT AN INUKSUK OUTSIDE OUR LIBRARY
- “WE WENT TO EUROPE TO BRING BACK THE WAR DEAD IN SPIRIT,” HE SAID. “I BUILT AN INUKSUK OVER ON JUNO BEACH, MUCH LIKE I BUILD THEM, WITH A WINDOW ON TOP... IT FACES DIRECTLY FROM NORMANDY TO CANADA. THE IDEA IS TO BRING (THEM) BACK IN SPIRIT, ... SO THEY REST IN PEACE AND FOREVER.” – DR.IRNIQ



DR. IRNIQ IN MY CLASS!



Class photo after Dr. Irniq sang

Dr. irniq came to our class as a guest speaker

Shared stories about what has happened to him in residential schools

Taught about his culture and way of life

Sang a traditional song at the end of class

Lived in an igloo for the first 11 years of his life

My favorite moment of this course

EDMONTON ICE CASTLES

- WHEN DR. IRNIQ SANG IN CLASS IT REMINDED ME OF AN EXPERIENCE I HAD WITH AN INUIT COMMUNITY
- EDMONTON, ALBERTA HAS HUGE ICE CASTLES IN THE WINTER THAT I WENT TO VISIT AND SURROUNDING THEM WERE INUIT PERFORMANCES, STORY TELLING, AND OTHER CULTURE PRACTICES
- BECAUSE OF THIS PREVIOUS EXPERIENCE I HAD THE OPPORTUNITY TO CONNECT WITH DR. IRNIQ AND REALLY START TO APPRECIATE INDIGENOUS CULTURE



HUNTING

- INUKSUIT WOULD GUIDE HUNTERS WHERE TO GO
- LIVING IN THE ARCTIC FOOD SOURCES RELIED HEAVILY ON ANIMALS
 - SEALS
 - WHALES
 - CARIBOU
 - FISH
 - WALRUS
- CULTURAL IMPORTANCE
 - DEEP RESPECT FOR THE ANIMAL AND EVERY SINGLE PART WAS USED
 - CAUGHT FOOD WAS SHARED WITH THE ENTIRE COMMUNITY AS PART OF INUIT VALUES AND SURVIVAL STRATEGY



NARWHAL

- MUKTUK
 - NARWHALES SKIN AND BLUBBER
 - HIGHLY VALUED FOOD SOURCE RICH IN NUTRIENTS
- OUTSIDE THE EDMONTON ICE CASTLE WERE A SET OF TEEPEES
 - INSIDE ONE TEEPEE I HAD THE OPPORTUNITY TO TRY NARWHAL FIN
- HAVING EXPERIENCED THE GENEROSITY OF INDIGENOUS COMMUNITY FIRSTHAND MAKES ME WANT TO DO MORE TO BECOME AN ALLY



Two-Spirit Identity and Origins

Piper Arnold

What is Two-Spirit?

- Two-Spirit is a Pan-Indigenous umbrella term which refers to someone who identifies with both a feminine and a masculine spirit. The term Two-Spirit was introduced by Elder Myra Laramee at the Third Annual Inter-Tribal Native American, First Nations, Gay and Lesbian American Conference in 1990.
- Two-Spirit can be used as an identity by an Indigenous person who is 2SLGBTQIA+. Two-Spirit as an umbrella term which includes sexuality, gender, and spiritual identity, as well as polyamory.

What is Two-Spirit?

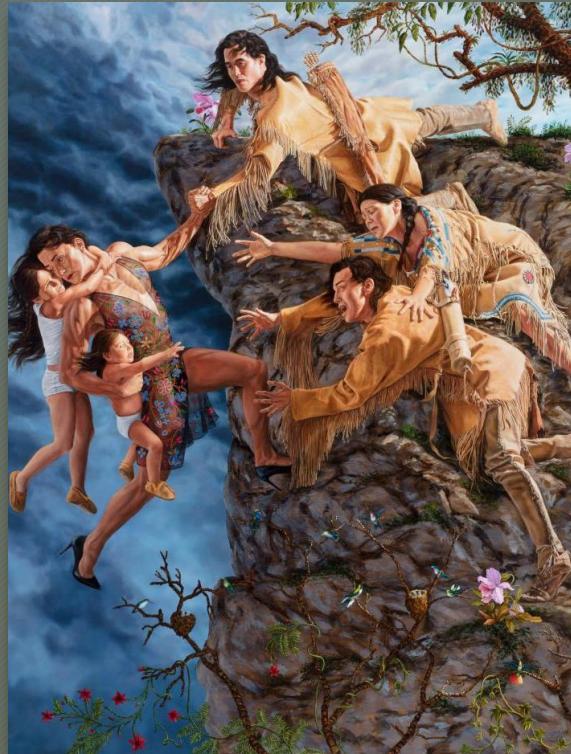
- Two-Spirit can be used to describe both gender and sexuality, depending on the individual, the context in which it is used, and is used to identify individual sexuality and gender identity within a cultural context” (Sylliboy 2018).
- Different First nations have their own definitions of Two-Spirit, as well some Two-Spirit people may use terms from their Indigenous language that they identify with.



Flag representing 2 Spirits people of the 1st Nations. Art Zoccole,
www.2spirits.com

<https://qmunity.ca/reconciliation-2/>

History of Two-Spirit Pre-Colonial



Kent Monkman, The Deluge, 2019
<https://www.denverartmuseum.org/en/exhibitions/kent-monkman>

- The term Two-Spirit derives from the Anishaabemowin term *niizh manidoowag*. Two-Spirit people have existed in Turtle Island for millennia, and the concept of Two-Spirit is not new.
- Prior to colonialism, there were not binary ideals of gender with strict division.
- Colonialism introduced these ideals along with Christianity. Two-Spirit people were valued in gifted and valued in society and performed important social roles.

Impact of Colonialism

- Colonialism had begun the suppression and subjugation of Indigenous Peoples, including Two-Spirit people.
- Western ideals of a gender binary, homophobia, and transphobia were pushed onto Indigenous peoples and anything outside of this binary was severely punished.
- Residential schools and forced conversions to Christianity were methods the Canadian government had used to assimilate and enact violence towards Indigenous people and had erased Two-Spirit traditions.

Ongoing effects of Colonialism

- Violence, human trafficking, homelessness, and poverty facing Two-Spirited people remains relatively unaddressed, which are the effects of historic and ongoing colonization in Canada.
- “Two-Spirit people may experience violence due to racism, homophobia, transphobia, and sexism, depending on their individual gender and sexual identity”. (National Collaborating Centre for Indigenous Health).
- “Two-Spirit people are more likely to experience mental health issues such as depression and, anxiety as well as using substances such as drugs and alcohol as coping mechanisms” (National Collaborating Centre for Indigenous Health)
- 25-40% of youth experiencing homelessness in Canada identify as 2SLGBTQIA+.

Two-Spirit Flag

- The Two-Spirit flag was designed by Tumblr user 2Sanon in 2016. The feathers represent masculine and female identities, and the circle represents the unity and oneness.
- The feathers are placed in front of the rainbow flag to symbolize the inclusion and interconnectedness of Two-Spirit and the 2SLGBTQIA+ community.



<https://equity.ok.ubc.ca/pride-flags/>

Resistance and Decolonization

- Two-Spirit as an identity is an act of resistance, decolonization and the re-Indiginization of gender, replacing colonialist social constructs with Indigenous knowledge.



Kent Monkman, Resurgence of the People, 2019
<https://www.kentmonkman.com/painting-2001-2019/resurgence-of-the-people>

The International Crisis of MMIWG



This image is from Aboriginal Alert, which is a notification system that helps find and alert people about indigenous people. As indigenous peoples have historically experienced more missing persons cases and lack of media attention, this system was formed to help these people and bring them back home.

What is MMIWG

MMIWG stands for Missing and Murdered Indigenous Women and Girls. This refers to the crisis of human rights that has become very prevalent and talked about in the past few years. More specifically MMIWG is a movement against the kidnapping, murdering, disappearing and other horrifying things target against Indigenous Women and Girls. It is statistically 3.5 times more likely for indigenous Women to experience violence like this and that is why this movement is so very important.



What is the red hand

The red hand, specifically over the mouth symbolizes the movement. More specifically the missing women who are not heard, the law officers, the media and the government who remain silent. Lastly it stands for the oppression of native women who just want their families to be safe and to fight this crisis. Also as the movement as grown the symbol has spread past the confines of canada!



Why is this happening?

There are many things that you could say have caused this crisis. For example: racism, colonialism, police ignoring issues and discrimination against Indigenous peoples. Because of these issues indigenous Women have become more susceptible to violence, exploitation and other unspeakable crimes.



RECLAIMING INDIGENOUS IDENTITY'S

POLS 1303 FA03
Maria Worden

My Inspiration

Through my first month here at Acadia University in my Law and Politics class I have heard a lot of Indigenous speakers talk about how politics and how the Canadian government effect their cultures in different ways. My inspiration for this project comes from Dr. Piita Irniq, Elder Dr. Lorraine Whitman, Brooke Paul, and the movie 'Indian Horse'.

HOW THE GOVERNMENT HAS AFFECTED INDIGENOUS PEOPLE'S HUMAN RIGHTS

The Canadian government has always stolen from the Indigenous peoples, starting with their land, children, identity, and much more. There's been promises made by the government that didn't follow through, and taken away unfixable culture aspects, like languages, artwork, and living styles.



Norval Morrisseau, Shaman and Apprentice,
<https://www.artgalleryofhamilton.com/exhibition/norval-morrisseau/#modal3>

STOLEN LAND

More about stolen land, most people know about how Christopher Columbus was the first to come to Canada, but the taking didn't stop there. In 1876, the Indian Act was put in place which officially banned First Nations peoples from owning land. As well as Indigenous veterans being promised land, money, health, and their identity's back if they were to fight in the wars. Once they returned home, they got none of it.



<https://thehillnews.org/features/emilysmith/examining-rights-for-indigenous-peoples>, The Hill News, October 21st, 2021

STOLEN CHILDREN

Reflecting on what both Elder Dr. Lorraine Whitman and Dr. Piita Irniq talked about. They both had firsthand experiences with being or having a family member taken by the government, and having their culture taken. Elder Dr. Whitman had to go through the Sixties Scoop, where the government took away her brother to put him into non-Indigenous, middle-class families. Dr. Irniq was taken into a Sir Joseph Bernier Federal Day School, where many kids were punished, assaulted, sexually assaulted , and killed. Many people who lived through those experiences and even family members who came after experience trauma.



Indigenous Corporate Training Inc., 1884,
<https://www.ictinc.ca/blog/the-indian-act-residential-schools-and-tuberculosis-cover-up>

STOLEN CULTURE

A CHILD IS WAITING

Happy, Playful Girl



Sherri, 3 . . . loves to be hugged and cuddled.

Three-year-old Sherri can quickly win your attention with her wide smile and big brown eyes. An attractive girl, she has straight black hair cut in a pixie-look which matches her little personality.

Sherri loves to be hugged and cuddled. At first, she is shy with strangers until she

she is talking, repeating what others say and is more attentive. She is attending a speech therapy program once a week and her foster mom does speech exercises with her at home.

Sherri enjoys play-time with her fury animals, pulttoys and the kitchen

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Youngster loves outdoors

Don't let his serious look fool you, twenty month old Jason is a happy boy who enjoys playing with his children and adults.

Now that Jason is walking he loves to explore and get around. He loves playing outdoors in the sand with pots, pans and little objects. Going for cat naps is his fa

has fine dark brown hair, big brown eyes, chubby cheeks and a dark olive complexion.

For the first months of his life, Jason had a few health difficulties. Other than the occasional cold, he is in good health now. He gets an evenza-like rash on his face. The rash comes and

A CHILD IS WAITING

JASON, A LOVABLE LITTLE CHARMER
is all-boy.



The second part of the stolen children, is the stolen culture. All the kids taken from their homes were unable to grow up with their cultures around them, the actual intent of the residential school was to "take the Indian out of the child". The kids couldn't learn their traditional art, like beading, singing, quillwork, moosehide work, and others. Indigenous peoples across North America had to re-learn traditional ways.

INDIAN HORSE



<https://www.indianhorse.ca/en/film>

The movie 'Indian Horse' gives a really good idea to what residential schools were like. For someone who has no education on the Catholic schools, the movie is a great place to start to start learning. The movie shows what life for main character Saul was like before the school. What life was like during school, facing abuse and rape while he was there, at the same time watching it happen to his friends. Finally, the movie shows his life after residential school, where he's an alcoholic, is facing homelessness, and must go through therapy to deal with the trauma of the school.

THE MILLENNIUM SCOOP



The "Millennium Scoop" refers to Indigenous kids going through the foster care system. Instead of the government ripping the kids out of their houses in early childhood, they flag the household as "at risk families" before the baby is born to take it away to be placed into the system. The kids are unable to be exposed to the culture to learn it, and the parents aren't even able to prove themselves good parents. In 2016 51% of the kids who were under 14 in the foster system were indigenous while only 8% of Canadian children are indigenous. In 2022 an updated version of stats came out showing that 53% of children in the foster were Indigenous.

THE MILLENNIUM SCOOP

In 2016 51% of the kids who were under 14 in the foster system were indigenous while only 8% of Canadian children are indigenous. In 2022 the latest version of stats Canada came out showing that 53% of children in the foster were indigenous.



EVERY CHILD MATTERS

The "Every Child Matters" movement started in 2013 to bring what happened to Phyllis Webstad as she entered St. Joseph Mission Residential School to light. Phyllis Webstad was only six years old when she first got to the school wearing her brand-new bright orange shirt. As she got there, the Mission Oblates immediately ripped her shirt off her body, to put on the school's uniform. September 30th is a day of remembrance and mourning for what Phyllis Webstad and many other children went through.



MISSING AND MURDERED INDIGENOUS WOMEN AND GIRLS

The MMIWG movement started in late 2010 to bring awareness to the high amount of violence and abuse indigenous women go through. In 2024 from Statistics Canada, Indigenous women make up 4.3% of the women in Canada along with representing 11% of the missing women and 16% of murdered women in Canada.



BROOKE PAUL

Brooke Paul talked a lot about the Missing and Murdered Indigenous Women and Girls in Canada. She told us about her job and how she deals with a lot of Indigenous women. Brooke told us about one girl who told her she was going to get coffee and then wasn't seen again for a few months. The lady was finally found in Texas by police, the lady told them to call Mi'kmaq Family Healing Centre, where Brooke was , because that was the last time she felt safe.



Resources

<https://www.thecanadianencyclopedia.ca/en/timeline/the-indian-act#:~:text=The%20Indian%20Act%20is%20the,power%20on%2012%20April%201876.>

<https://www.cbc.ca/radio/thecurrent/a-special-edition-of-the-current-for-january-25-2018-1.4503172/the-millennium-scoop-indigenous-youth-say-care-system-repeats-horrors-of-the-past-1.4503179>

<https://www150.statcan.gc.ca/n1/pub/41-20-0002/412000022024001-eng.htm#>

<https://libguides.kpu.ca/indigenous/sixtiescoop>

<https://www.sac-isc.gc.ca/eng/1690909773300/1690909797208#>

<https://www.ictinc.ca/blog/what-is-orange-shirt-day#:~:text=Your%20interest%20and%20actions%20are,outside%20of%20Williams%20Lake%2C%20BC.>

<https://rapereliefshelter.bc.ca/stats-about-indigenous-women-in-canada/#:~:text=Although%20Indigenous%20females%20are%20only,youth%20in%20detention%20and%20prison.&text=Rates%20of%20those%20who%20ever,were%2043%25%20among%20Indigenous%20women.>

<https://www.thecanadianencyclopedia.ca/en/article/highway-of-tears>

<https://www.thecanadianencyclopedia.ca/en/article/peter-irniq>

The Impact of Residential Schools on Intergenerational Trauma and the Road to Reconciliation

Isabelle Parsons

Political Science 1303

Dr. Cynthia Alexander

November 12, 2024

Residential "Schools" in Canada

What Were Residential "Schools"?

- Residential “schools” were government-sponsored religious “schools” that were established to assimilate Indigenous children into Canadian culture.
 - 150,000 First Nation, Inuit and Metis children attended residential “schools”. Over 130 residential “schools” operated in Canada between 1831 and 1996.
 - “Schools” destroyed lives and communities, causing long-term, intergenerational trauma.
- *...if anything is to be done with the Indian, we must catch him very young. The children must be kept constantly within the circle of civilized conditions.*
- Nicolas Flood Davin, Report on Industrial Schools for Indians and Half-Breeds, 1879

Residential "Schools" in Canada

Intergenerational Trauma

- Trauma that is passed from one generation to the next generation(s). Intergenerational trauma may be experienced by groups of people with shared histories, and has resulted from, for example, the historical, systemic mistreatment of First Nations, Inuit and Métis.



Personal Accounts

Dr. Irniq Pilta, former commissioner of Nunavut and RS survivor says, "*I prefer to say kidnapped. Residential school was not a home. It was a horror – a house of horrors.*" He attended Turquay Hall Residential School that opened in 1954.

Elder, Dr. Lorraine Peters-Whitman, member of the Glooscap First Nation in Nova Scotia had siblings who attended the IRS. This negatively impacted her family.

Brooke Paul, Women's Shelter Worker, says "*Men become violent because they have not dealt with the trauma from the residential schools. Often show up at shelter with bats, etc. to harm the women*".

Impact of Residential "Schools"

Indigenous Peoples in Prison

30% of individuals in Federal prisons are Indigenous

50% of women in Federal prisons are Indigenous

Indigenous women and girls are at greater risk of experiencing intimate partner violence

Transcultural Psychiatry-2014

- Intergenerational IRS trauma continues to undermine the well-being of today's Aboriginal population, and having a familial history of IRS attendance has been linked with more frequent contemporary stressor experiences and relatively greater effects of stressors on well-being.



Time for Healing-First Steps

Moving Forward



Former students demanded recognition and restitution, resulting in the [Indian Residential Schools Settlement Agreement in 2007](#).



Formal public apology by [Prime Minister Stephen Harper in 2008](#).

Truth and Commission (TRC)

- The Truth and Reconciliation Commission (2008-2015) detailed 94 calls to action.
- Call to Action 80- Established a statutory holiday to honor Survivors of RS and their families (September 30th)
- Healing Lodges-call to action # 35, #36. They are environments designed specifically for Indigenous offenders. They offer culturally appropriate services and programs to offenders in a way that incorporates Indigenous values, traditions and beliefs.

Time for Healing-Education

Indigenous Education Programs

Ojibwe Family Immersion Camp- Ontario

- Former residential "school" now being used to teach Ojibwe to next generation
- "A formal institution of an Indian Residential School, it is a place where language was attempted to be eradicated. We are actually bringing it back"-Ojibwe student

ANISH Corporation-Manitoba

- Place for sharing stories of residential school with families and reclaiming culture
- "Today it means I am free from the past"-Alice Murdock, residential school "thriver"

Dr. Lorraine Peters-Whitman

- "Youth education is important because if we help young Indigenous peoples with nourishment (food) and support, not just from their family, but also from teachers, we can help them break the cycle."

Kesalul Legacy Project:

The violence experienced by Indigenous peoples in Canada
Inspired by Brooke Paul's guest talk on September 19, 2024

Olivia Jodrey

Overview of Brooke Paul's Guest Talk

Brooke Paul is an Mi'kmaw woman from Glooscap First Nation.

She works as a Supervisor at the Mi'kmaw Family Healing Centre, in Millbrook.

Mi'kmaw Family Healing Centre - Millbrook, Facebook page, September 5 2024



<https://www.facebook.com/p/Mikmaw-Family-Healing-Centre-Millbrook-100070502094251/>

At this centre, she works with women who have been victims of domestic abuse, as well as human trafficking.

Brooke Paul told stories about what she has experienced working at this healing centre, as well as her experience as a mother.

Overview of Brooke Paul's Guest Talk

Brooke Paul states that her experience working in the Mi'kmaw Family Healing Centre has leaked into her life as a mother because it has given her a heightened understanding of the dangers of human trafficking, especially for Indigenous youth.

Brooke Paul informed the class about missing and murder Indigenous Women and Girls, as well as bringing light to missing and murdered men and boys.

Brooke Paul's guest talk inspired me to dig deeper into human trafficking of Indigenous peoples in Nova Scotia.



Why does N.S. have a Human Trafficking crisis?

Nova Scotia has the highest amount human trafficking cases in Canada, per capita.

- “In 2022 with Nova Scotia reporting **4.5 incidents** [of human trafficking] **per 100,000 population**”, well over the national average. (Stats Canada, 2022)
- The coastal location of Nova Scotia makes it “hub for human trafficking...whereby victims are often moved from Atlantic Canada to the rest of the country”. (Stats Canada, 2022)

Brooke Paul stated on her Sept.19 talk that Truro, NS in particular is a hub for human trafficking.

- The Trans-Atlantic highway from Halifax to Moncton was the most frequently mentioned trafficking corridor in Atlantic Canada.
- Truro’s location and the “rates of poverty, addiction and lack of affordable housing, said the executive director of the Colchester Sexual Assault Centre”, makes it a hub for human trafficking. (CBC)

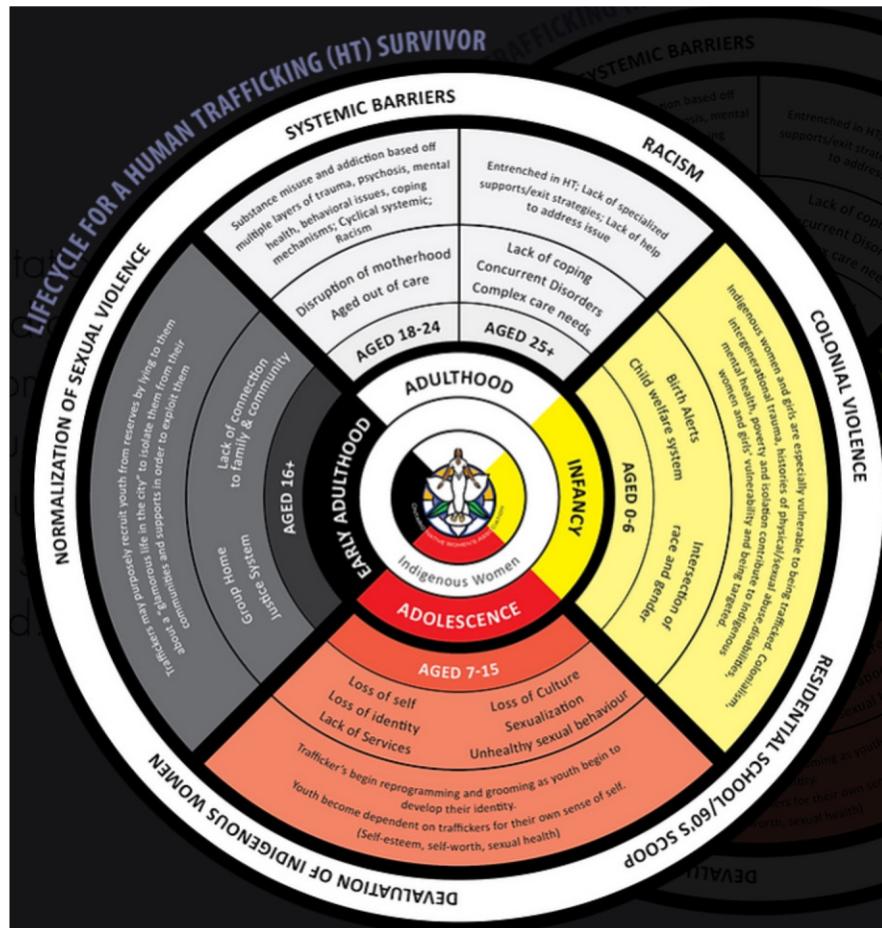
Are the Numbers Always Accurate?

Reports on human trafficking only account for the trafficking cases reported to the police, not data of non-reported cases. Unreported cases include

- Those who do not come forward out of **fear**.
- Those who are **unaware** that they are being trafficked due to misconceptions about what human trafficking is.
- Those who are **still being** trafficked.
- Those who have a **relationship** with their trafficker. About $\frac{1}{3}$ of human trafficking is done by current or former intimate partners. (Stats Canada, 2022)

“A visual representation depicting how Indigenous Women are groomed for exploitation. It illustrates the barriers Indigenous women face, and where systemic change is needed”.

From the website of Ontario Native Women's Association. <https://www.onwa.ca/learning-resources-ht>



Safety & Security : Colonialism & Politics

Elder Dr. Lorraine Peters-Whitman stated that many Indigenous peoples do not feel comfortable with the police, given the systemic racism in the Canadian police force.

- **Origins:** Police were originally created to increase colonial control in Canada.
 - “He [John A. Macdonald] wanted to use the new force to help extend Canada’s **colonial control over Indigenous territories** in what would become Western Canada and clear the way for settlement”. (National RCMP Research Council, [Serving and Protecting Canada’s Settler Capitalist Status Quo Since 1873](#), 2022)
- “The deep-seated connection between **colonialism** and the creation of the **police**; victims are often prosecuted... **Indigenous WG2STGD people** are more likely to **mistrust the police** and are not comfortable coming forward” (Native Women’s Association of Canada, 2021).

“The side they [the RCMP] have stood on has never been about rescuing, saving, or helping Indigenous people” (APTN, [The Mounties: 150 years of conflict with Indigenous Peoples](#), 2023)

Safety & Security : Colonialism & Politics - Elder Dr. Lorraine Peters-Whitman

November 1st, 2024 discussion with Elder Dr. Lorraine Peters- Whitman:

- Many cases go unreported because of the mistrust that Indigenous peoples have with the police.

She brought in two new perspectives that are neglected in the media....

1. Sometimes, police officers are the perpetrators of human trafficking of Indigenous women and girls.
1. The first 48 hours are crucial to finding a missing person. Sometimes, police will “brush off cases”, and not put in a significant effort during the most important time, and blame the victim for being out.

Both of these perspectives are not seen in the media but are also reasons many cases may go unreported.



The Scream, 2017 By Kent Monkman a First nations artist

This painting perfectly outlines the inherently racist system of the RCMP

Human Trafficking Takes Many Forms - Elder Dr. Lorraine Whitman

Additional perspectives from Elder Dr. Lorraine Whitman: Trafficking takes many forms

- The Canadian government is a colonial system, that has incorporated to the human trafficking crisis of Indigenous peoples.

Examples of gov. sanctioned human trafficking of Indigenous peoples, discussed with Elder Dr. Lorraine Whitman:

- **The Sixties Scoop:** the large scale, **unconsented, removal** of Indigenous kids from their families, and their **placement into welfare** in the 1960s, to remove them of their cultural identity.
- **The Millennium scoop:** Current overrepresentation of Indigenous children in the welfare system.
 - “Indigenous children represent **52% of children in foster** care in Canada, yet account for less than **8% of the child population**” (APTN, “Series: The Child Welfare Industry”, 2019)

How many recorded cases of human trafficking are Indigenous Peoples?

Brooke Paul stated that Indigenous peoples are disproportionately affected by human trafficking in Canada.

- “While Indigenous women only make up **4% of the Canadian population**, they roughly make up **50% of trafficking** victims”. (Native Women Association of Canada, “Trafficking of Indigenous Women and Girls in Canada”, 2018)

This same report outlines reasons that Indigenous women and girls are at risk:

- Precarious housing and **poor living conditions**.
- High rates of **unemployment**, unstable unemployment, and **low working wages**.
- Lack of access to social and economic resources and programs.
- **Prior exposure** to human trafficking and the sex trade from a young age (through family or friends).
- **Family violence** and the impacts of colonization (such as the residential school experience and intergenerational trauma) “

Indigenous Women and Girls are at high risk of human trafficking because of the ongoing impacts of colonization and the patriarchy.

Trafficking of Indigenous Peoples, Colonization & Weekly Viewings.

- The graphic novel *The Outside Circle* by current senator Patti LaBoucane-Benson and illustrated by Kelly Mellings connects to Brooke Paul's discussion on intergenerational trauma caused by colonization.

Senator and author Patti LaBoucane-Benson



Senate of Canada Website, [Senator Patti LaBoucane-Benson](#)

Illustrator Kelly Mellings



- *The Outside Circle* does not directly discuss human trafficking, instead it depicts **other impacts of colonization** that are also violent and deadly to Indigenous peoples.

Whistler Writers Festival website,
[Mellings, Kelly - Whistler Writers Festival](#)

Trafficking of Indigenous Peoples, Colonization & Weekly Viewings.

- **A parallel:** *The Outside Circle* illustrates the disproportionate number of Indigenous men in the criminal justice system
 - In N.S, **Indigenous incarceration rates are 1.9x higher** than non-Indigenous peoples and continuously growing (Stats Canada, 2021)
 - “In the last ten years, the overall Indigenous inmate population has **increased by 18.1%**” (APTN, Indigenous women make up nearly 50% of prison population: Report, 2021)
- The NWAC illustrates the disproportionate number of Indigenous peoples being human trafficking.
 - **50%** of human trafficking victims are Indigenous Women (Native Women’s Association of Canada, 2018)
- *The Outside Circle*, and these Stats, demonstrates that colonization causes Indigenous peoples to be trapped into systems of violence.

Are Prisons The New Residential “Schools”? ([Macleans Magazine, Canada's prisons are the 'new residential schools'](#), 2016)

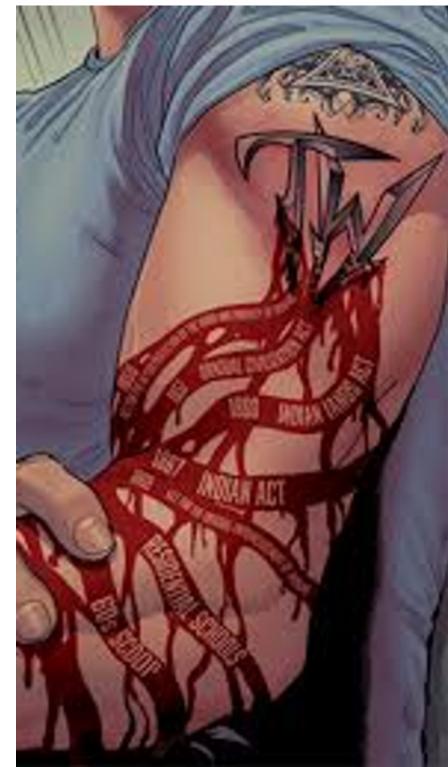
Links to Weekly Viewing



The Outside Circle, Patti LaBoucane-Benson, page 14.

- Powerful imagery of red ink, imitating blood, dripping off the fresh tattoo.
 - The tattoo is filled with colonial policies throughout Canadian history.
 - The 'blood' dripping off these policies shows the violent consequences of colonialism.

- Masks on everyone to represent their anger caused by intergenerational trauma and systemic injustice.

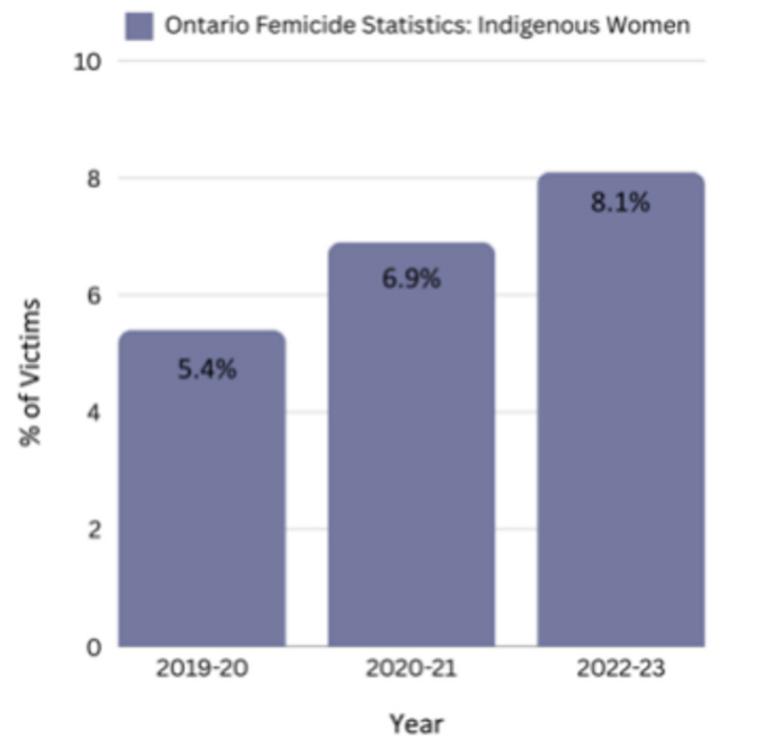


The Outside Circle, Patti LaBoucane-Benson, page 15

Violence against Indigenous Women and Girls- The Stats.

Brooke Paul mainly works with Indigenous women, who are victims of domestic violence. Statics about the violence that Indigenous women experience (The Nova Scotia Native Women's Association)...

- Rates of **spousal assault** against Indigenous women are more than **3x** higher than against non-Aboriginal women.
- **54%** of Indigenous women reported severe forms of **family violence**... or being **sexually assaulted**, versus 37% of non-Indigenous women
- Indigenous women aged **15+** are **3.5x** more likely to experience **violence** than non-Aboriginal women.



Infographic from NEW MMIWG report, 2024,
https://www.onwa.ca/_files/ugd/274c9a_466b36b132cd4c5ca9ccdc0e2267742c.

Link Between Violence & Human Trafficking

The NWAC portrays the link between violence and human trafficking:

“Chronic systemic marginalization and colonization have **sexualized** and devalued Indigenous WG2STGD people, **creating the conditions for violence** against them and **increasing** their likelihood of experiencing exploitation and **human trafficking**” (NATIVE WOMEN'S ASSOCIATION OF CANADA, [HUMAN TRAFFICKING AND MMIWG2S+](#))

This persistent issue is viewed in Indigenous Art too:



Titled “Walking a path; never alone”, this painting is by Nadzin Degagné, a Metis women from Quebec. This was inspired by the red dress installations...

To me, this represents another Indigenous women being lost to violence.

As she's walking deeper into the forest of red dresses, while wearing one, she is yet another victim to colonial violence.

<https://www.mmiwg-ffada.ca/artists/walking-a-path-never-alone/>

Indigenous Women and Girls, and Their Stories

Statistics can often **dehumanize** a real topic, that is impacting **real people** every day. Dehumanization can lead to a **lack of...**

- Empathy
- Understanding of the significance, creating a compassion fatigue

Below are stories from Indigenous women in Canada who have been victims to domestic violence or families telling the stories of their loved ones.

- [Indigenous domestic violence victim shares her story and her Red Dress Day display - Terrace Standard](#)
The book “One Second at a Time” by Indigenous residential “school” and domestic violence survivor, Diane Morrisseau
- A video from APTN, on how violence against Indigenous women has worsened since the MMIWG National Inquiry, [Report says violence against Indigenous women has worsened since MMIWG National Inquiry | APTN News](#), 2024

MMIWG Calls For Justice + Human trafficking

There are six Calls for Justice from the The Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls that relate to this topic...

Calls for Justice:

- 7.3: Calls for the gov. to **support Indigenous led prevention initiatives**, including those related to sexual trafficking.
- 8.1: Calls for all those in **transportation or service industries** to take training to **identify and respond** to sexual exploitation and human trafficking.
- 12.12: Call upon all **child and family services agencies** to undertake training to **recognize signs of** sexual exploitation and trafficking, and develop specialized responses.
- 12.14: Call upon all **child welfare agencies** to establish more rigorous requirements to **prevent the recruitment** of children in care into the sex industry

MMIWG Calls For Justice Results

However, there has been a **lack of action from the government** to support or implement these changes.

A press release from 2023 from the NWAC states ...

- “If it was a school report card, the federal government would be given an ‘F’ for fail”
- “The government’s scorecard that shows a 46.6-percent rate of inaction on the part of the federal government to accomplish or make significant progress on its own goals”.

(NWAC Issues Federal Government a Failing Grade for Continued Inaction on its MMIWG2S+ National Action Plan)

While the NWAC says they have **made progress** on their Calls for Justice, the Federal Government **hasnt** made progress to **stop the genocide** against Indigenous women and girls.

The “Invisibility” of Indigenous Men and Boys

Brooke Paul’s guest lecture primary focus was on the experiences on Indigenous Women and Girls, however she talked about how men and boys are also victims to human trafficking and domestic violence.

I found significantly more resources and information about Indigenous Women and Girls compared to Men and Boys.

- A resource highlighting this gap between publication of information was the video from the week of September 30th 2022, titled "Missing and Murdered Indigenous Men – Part 2 | APTN Investigates".

Facts from the Video:

- Indigenous men are at the **highest rate of being victims** to homicide, yet there is a lack of support from the RCMP or inquiries.
- This video provides stories of real victims and testimonies from their family.
 - It identifies **600** missing and murdered men and boys across Canada
 - Indigenous men are **3x** more likely to be murdered than Indigenous women.

This video provides **important insight** into a topic which has so **little resources** that are easily accessible.

Canada's Best kept Secret:

Violence against Indigenous Men and Boys

It is important to note:

- There is **no** National Inquiry into Missing and Murdered Indigenous Men and Boys
- There is **no** National Statistic database for Missing and Murdered Indigenous Men and Boys.

Additional hidden violence against Indigenous Men and Boys are Starlight Tours, by the RCMP.

- RCMP officers will take Indigenous men or boys several kilometers outside cities, in freezing weather, sometimes even stripping them of their shoes, and force them to walk back to their cities.

An Example of this is the story of Darrell Night:

"On Jan. 28, 2000, the Saulteaux First Nation member was dropped off on the outskirts of Saskatoon on a cold winter night by the Saskatoon police. Darrell was dressed only in a t-shirt, jeans, a jean jacket and running shoes". ([Starlight tours whistle blower Darrell Night passes away, APTN](#))

Indigenous Men and Boys- Elder Dr. Lorraine Peters-Whitman

On my November 1st, 2024 discussion with Elder Dr. Lorraine Peters-Whitman, she agreed that there is a **disproportionate** amount of resources on missing and murdered **Indigenous Men and Boys**

She suggested this could be because...

- Men are brought up in a ‘macho’ environment.
- Men are taught to be strong and there’s a ‘brush it off’ attitude towards men.

These factors can lead to significant challenges for men who are victims:

“Sex trafficking survivors can face significant **stigma** and shame, and **boys and men** can experience this in unique and **heightened** ways due to cultural perceptions of **masculinity and gender roles**” (The Canadian Centre to End Human Trafficking, 2024)

Link to weekly viewing

This Idea of 'macho man' directly relates to *The Outside Circle* by current senator Patti LaBoucane-Benson and illustrated by Kelly Mellings.

This depiction where the main character gains this mask of angry when getting defensive directly relates to this macho man atmosphere.

When Pete is showing sadness and frustration, he covers it up with a mask of anger.

This portrays how men are expected to be strong, and can't show sadness or any other emotions, only anger.



Organizations Advocating for Indigenous Women and Girls in N.S

- Transition House Association of Nova Scotia (THANS) which works to “provide transitional services to women and their children who are experiencing violence and abuse”.
 - [Transition House Association of Nova Scotia](#)
- Nova Scotia Native Women’s Association (NSNWA) which works “to empower Indigenous women to embrace their traditional and significant role in their communities and territories and to provide support and resources for Indigenous women to develop programs and initiatives to engage in meaningful dialogue with their communities and nations”.
 - [Nova Scotia Native Women's Association](#)
- Dreamcatcher Charitable Foundation: Their goal is to “assist aboriginal people with their present goals and future endeavors”.
 - [Dreamcatcher Charity](#)

Organizations for Men and Boys

- National Moose Hide Campaign: Their goal is to “engage men and boys in ending violence towards women and children”.
 - [Moose Hide Campaign](#)
- Movember: Which started a program called Work 2 Give, which helps Indigenous men in three Canadian prisons learn traditional crafts and carpentry. They will build things such as furniture, clothing, drums, etc, which will be donated to Indigenous communities.
 - [Movember improving mental health of Indigenous men in Canada](#)

There is a significant **difference in the accessibility of resources** for Indigenous women versus Indigenous men.

Other resources

The 2020 article titled “Why victims and survivors of human trafficking may choose not to report” by the Canadian Centre To End Human Trafficking is a great resource to help better understand and empathize with those who do not report their trafficking.

As well, it presents many different reasons someone may not report, illustrating just how many people are not included in the Statistics Canada reports.

Links to works used

[Elimination of Violence | Nova Scotia Native Women's Association](#)

[How human traffickers use 'corridors' to isolate victims, evade police | CBC News](#)

[HUMAN TRAFFICKING AND MMIWG2S+](#)
[Human Trafficking Corridors in Canada](#)

[Serving and Protecting Canada's Settler Capitalist Status Quo Since 1873.](#)

[Trafficking in persons in Canada, 2022](#)

[Trafficking of Indigenous Women and Girls in Canada | OurCommons.ca](#)

[Why victims and survivors of human trafficking may choose not to report](#)

[The Millennium Scoop: Indigenous youth say care system repeats horrors of the past | CBC Radio Calls for Justice – MMIWG](#)

[Breaking the Silence: Talking About Male Victims and Survivors of Human Trafficking.](#)

A photograph of three First Nations individuals in traditional ceremonial attire. They are wearing large, colorful feathered headdresses and intricate face paint. The person on the left has a red and yellow design, the middle person has a blue and white starburst design, and the person on the right has a circular emblem. They are outdoors, possibly at a powwow, with a blurred background of other people and structures.

Guest Lectures

Gwladys Delbois

0303208 1303

First Nation People of Canada
By D&B Bureau- 2021

Youth overcoming their Intergenerational traum (Brook Paul September 19)

01

-Daughter articulating her experience in the shell for indigenous women and children.

02

-To explain the reality of what the people of this culture are going through every day.

03

-The pattern of kidnapping and of sexual trafficking.

04

-Awareness of the sensitivity to kidnapping at any moment.

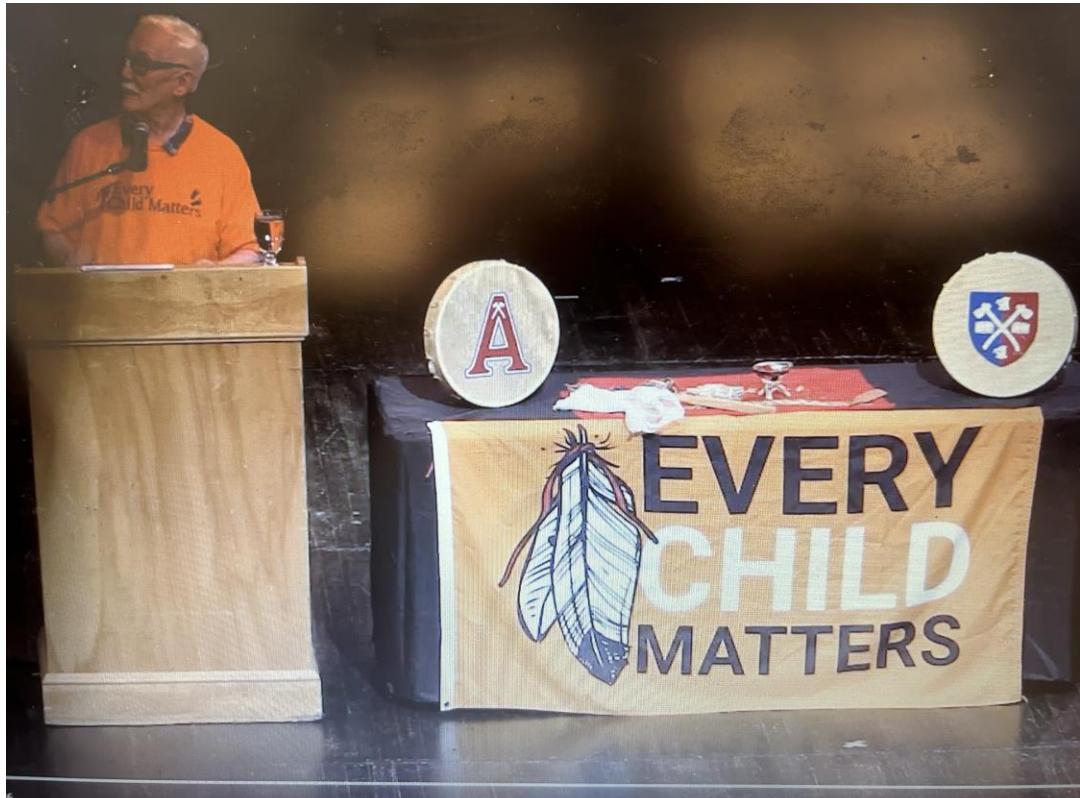


Lara Hartman's keynote
on September 30

Youth modern identity identification

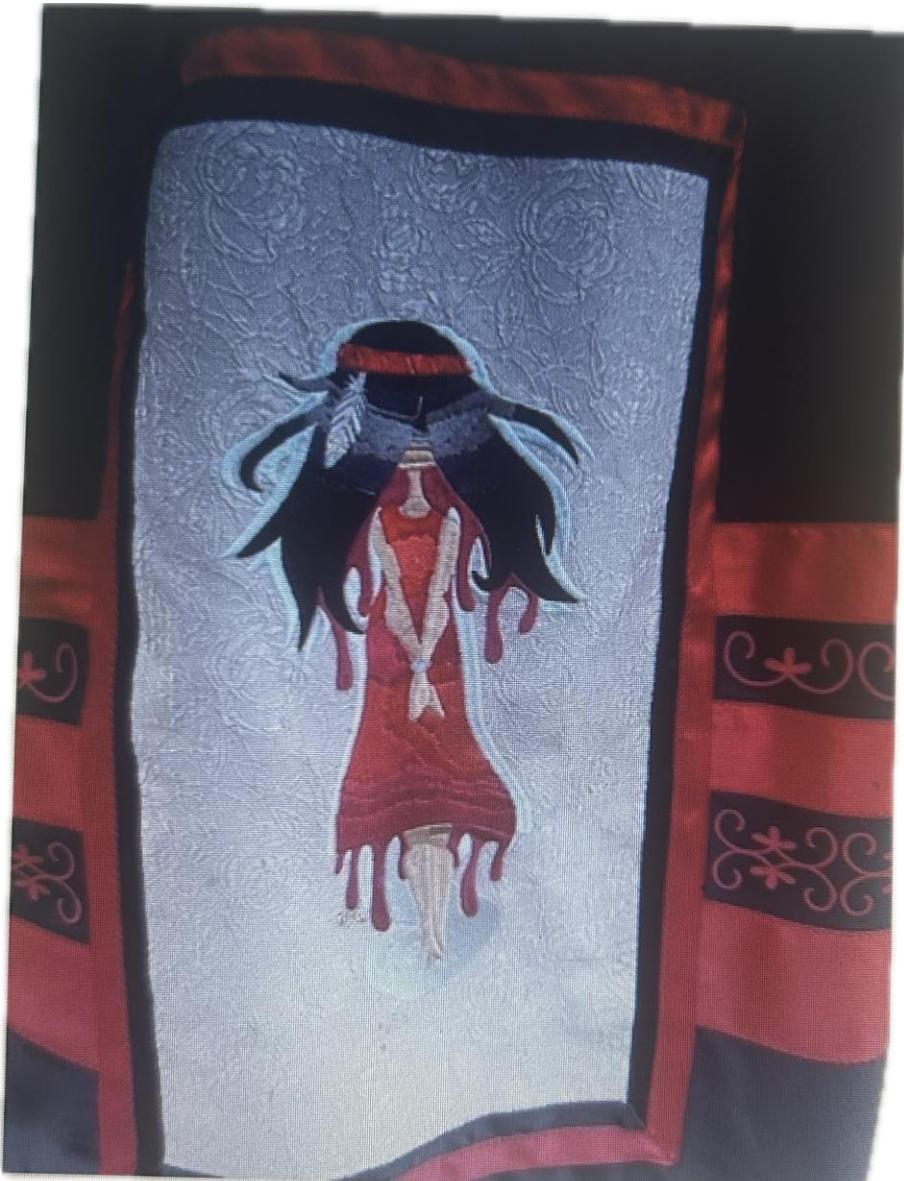
- "*Lara Hartman " September 30 2024*
- *""I want to reclaim the Democrat part of my identity and learn what it means for me. It makes me feel whole. I'm embracing my culture and learning every day—learning through music and movies, asking questions to my grandmother. I've been decolonizing myself, recognizing my culture, and understanding my journey as the third generation."*

Territorial and environmental readaptation



Dr. Piita Irniq's keynote
talk on September 30

- **Dr Piita Irniq September 30**
- The climate change in the Inuit society. Reclaiming the cultural identity .
- The creation of Nunavut meaning « Our land »
- Process of healing
- The youth leaders call for inclusion, establishing reciprocity in relationships.



Photograph of artwork on Elder Dr. Lorraine Peters-Whitman ribbon skirt, September 19, 2024.

Legacy of Youth`s Ancestors Traditional Knowledge

**Brooke Paul from the Mi'kmaw Family
Healing Centre**

- Indian Act (1876)
- Residential "School" 1831-1996
- Discrimination of Indigenous Peoples
- Self awareness examine who we are
- Recognizing and acknowledging the truth

**Piita Irniq from the Inuit community
meet Pope Francis in Iqaluit next week.**

- “It’s going to be awesome to see the Pope because he was made out to be the very authority of the Roman Catholic Church. A lot of things will be going through my mind.”

THE ART, CULTURE AND POLITICS OF POWWOW DANCING

A Celebration of Tradition and Community

Introduction:

- Welcome to our exploration of powwow dancing, a vibrant expression of Mi'kmaw culture and heritage. Powwows serve as gatherings that celebrate tradition, community, and identity through music, dance, and storytelling. In this presentation, we will delve into the significance of powwow dancing, the different styles and regalia's, and the role of these events in fostering community bonds and preserving cultural practices.

Now let's uncover the beauty and meaning behind this dynamic art form!

What are powwow dances?

- Powwow dances are traditional dances performed at powwows, which are gatherings of First Nations tribes to celebrate culture, heritage, and community. Each dance style has its own significance, movements, and regalia.
- Each dance is accompanied by drumming and singing, creating a rich auditory and visual experience. Powwow dancing plays a crucial role in cultural preservation and community identity.
- "The powwow is a space where history, culture, and politics collide. It is a celebration of Indigenous identity and a powerful reminder that Indigenous peoples are still here, despite centuries of colonial violence." (Dr. Darryl Leroux)



Where did Powwow dancing originate from?

- The exact origin of powwow dancing is unknown however, these celebrations were adopted and adapted by various Indigenous communities across North America during the 20th century.
- The word *powwow* likely stems from Anglicization of *pau wau* or *pa wa*, from the Algonquian language family of southeastern Canada.



<https://www.thecanadianencyclopedia.ca/en/article/history-of-powwows>

Types of powwow dancing

There are various styles of powwow dancing, each characterized by its own distinct movements, regalia, and cultural importance.

Each style is accompanied by drumming and singing, adding to the rich cultural experience of powwows.

- Grass Dance
- Woman's Traditional Dance
- Fancy Dance
- Traditional Dance
- Jingle Dress Dance

Grass Dancing



<https://www.sspowwow.com/post/grass-dance>

— Why they are preformed



<https://www.ictinc.ca/blog/indigenous-powwow-dances>

- Powwow dances are performed for several reasons, cultural preservation, community and identity, spiritual significance, social gathering, artistic expression.
- These dances are also a way to celebrate life, resilience, and achievements within the community, often marking special occasions or honoring individuals.
- Powwow dances reflect on Indigenous spirituality, history and culture.
- In summary, powwow dances are essential for enhancing the cultural richness of First Nations communities and fostering unity and pride in their heritage.

When they are performed

- Powwow dances are typically performed during powwow events, which can take place throughout the year. These gatherings often coincide with specific cultural or seasonal celebrations.
- Annual powwows, cultural festivals, special occasions, tribal celebrations, national and intertribal)
- These performances not only showcase the dance styles but also serve as way to strengthen community ties and celebrate cultural identity.
- **Example:** New Brunswick: In honour of murdered and missing Indigenous women & girls, the 12th Annual Fishermen Pow Wow will take place in Miramichi on July 1, 2024, featuring traditional dances, drums, singing and the ever popular and powerful Sunrise Ceremony.



<https://www.thecanadianencyclopedia.ca/en/article/powwow-dances>

Regalia

- The regalia's worn by Powwow dancers are often elaborate and colorful, reflecting their cultural heritage and specific style of dance. Each dancer's regalia's not only serve as visual representation of their culture but also often has personal or family significance, incorporating elements passed down through generations.
- Fancy Dance: This style features vibrant, eye-catching regalia adorned with feathers, beads, and sequins. Dancers wear a full regalia that includes a colorful shirt, a skirt or pants, and a dance bustle. Accessories like beaded headbands, earrings, and intricate footwear are common..



<https://www.cbc.ca/kids/articles/do-you-know-what-regalia-is>

Music/signing

- Different dance styles may have specific types of songs associated with them. For example, Grass Dance songs may have a different tempo and rhythm than Fancy Dance songs.
- The music can be presented by drumming, singing, and or intertribal songs.
- The music and singing during powwow dances create a vibrant and immersive experience, reinforcing the cultural significance of the event and bringing the community together.
- "Our music, our dance, our voices – they are the last line of defense. They are what keep us alive in a world that tries to silence us." (Tanya Tagaq- Inuit throat singer and artist)



Wooden Face, First Nations
University of Canada Powwow 2011
<https://www.youtube.com/watch?v=txG4O66es28&t=3s>

Men's Northern Traditional Dance

- **The Men's Northern Traditional Dance is a specific style of powwow dance that reflects the cultural heritage and traditions of Northern Plains tribes.**
- **Regalia:** Dancers typically wear full regalia that includes a beaded shirt, feathered headdresses, and a breechcloth. The outfits often have beadwork and traditional patterns, with elements that may represent their tribal identity.
- **Movement:** The dance shows strong, deliberate movements that give a sense of strength and dignity. Dancers often incorporate moves that mimic the movements of animals, to show their connection with nature.
- **Footwork:** The footwork is usually rhythmic, often consisting of steps that go forward and backwards, as well as turns. The movements are generally more grounded and powerful compared to other styles like Fancy Dance.
- **Posture and Expression:** Dancers maintain an upright posture, projecting confidence and pride. The way they express themselves with body language often reflect the spiritual significance of the dance, telling stories of bravery and resilience.
- **Music:** The Men's Northern Traditional Dance is accompanied by drumming and singing, typically featuring songs that are specific to this dance style. The rhythms are steady and strong, making a powerful affect with the movements of the dancers.



<https://www.thecanadianencyclopedia.ca/en/article/powwow-dances>

— Women's Fancy Shawl dance

- **The Fancy Shawl Dance is a vibrant and energetic style of powwow dance typically performed by women.**
- **Regalia:** Dancers wear colorful dresses, enhanced with beautiful beadwork, fringe, and decorative shawls. The shawl is a key element in the fancy shawl dance as it is used throughout the dancing as part of their movements, showcasing its flow and beauty.
- **Movement:** The dance is characterized by lively, graceful movements that include twirls, spins, and intricate footwork. Their shawl is part of their arm movements that help create a different visual from other styles of dance.
- **Style and Technique:** The Fancy Shawl Dance emphasizes quick, energetic steps and fluid motions. Dancers perform in a circular pattern, showing their footwork and the movement of their shawls.
- **Music:** The dance is accompanied by drumming and singing, with songs that are specifically composed for the Fancy Shawl Dance. The rhythm of their music is upbeat to match the liveliness of the performance.
- In this video you will see a short clip of Lily-Beth Fisher performing a variation of the Fancy Shawl dance during the mawio'mi in September 2024 here in Wolfville!!!
- https://www.instagram.com/when_in_wolfville/reel/DAbivnqJBDZ/?locale=zh-hans&hl=af



[fancy shawl dance Archives - Elizabeth Stanton](#)

2023 Gathering of Nations Powwow

- The Men's Northern Traditional Dance serves as a celebration of heritage, identity, and community. Its movements are used to show and tell stories making it an important aspect of cultural preservation at powwows.
- <https://www.youtube.com/watch?v=BrgJJ6dpuu4>

2022 Gathering of Nations Powwow

-The Fancy Shawl Dance is often seen as a celebration of femininity and strength. It represents joy and freedom. The liveliness of the dance and music allows dancers to express their cultural identity and creativity throughout the dance. The dance is also a way to honor the resilience of Indigenous women, making it a significant part of powwow traditions.

<https://www.youtube.com/watch?v=8BZIPLHOLII>

— Reclaiming the right to dance

- The Indian act created in 1867 and was enacted in 1876.
- This act was enacted so that First Nation societies would disappear.
- Many laws and restrictions were made by the government including the Indian act that prevented Indigenous peoples to have ceremonies and to wear traditional clothing that led to the obstruction of powwows.
- First Nations communities tried to protest the Indian Act and adapt their ways to make powwows to still be able to have them. They faced over 60 years of restrictions to simply practice their culture and religion.
- This was changed in 1951 when the new amendment to the Indian Act allowed First Nations communities to hold powwows.



Conclusion

- In conclusion, powwow dancing is a vibrant and integral part of First Nations cultures, encompassing a rich tapestry of traditions, stories, and community values. Through various dance styles – each with its own unique movements, attire, and significance – powwows serve as a powerful expression of identity and heritage. The music, drumming, and singing that accompany these dances enhance the experience, creating a celebratory atmosphere that fosters unity among participants and spectators alike.
- As we have explored, powwow dancing is not only a means of artistic expression but also a vital practice for cultural preservation and spiritual connection. By engaging in these dances, First Nation communities honor their ancestors, celebrate their resilience, and share their rich traditions with future generations. Ultimately, powwow dancing stands as a testament to the strength and enduring spirit of Indigenous cultures, reminding us of the importance of community, identity, and the celebration of life.
- It is also vital to acknowledge that not all First Nation Communities have powwows or engage in them.

References:

- <https://www.thecanadianencyclopedia.ca/en/article/history-of-powwows>
- <https://www.thecanadianencyclopedia.ca/en/article/powwow>
- <https://indigenoustourism.ca/2024-summer-pow-wow-season-arrives-in-canada/>
- <https://redder museum.com/ohciwin-the-origins-powwows-history/#:~:text=Northern%20Plains%20First%20Nations%20are,America%20would%20later%20adopt%20powwows.>
- <https://inspirationsdancewear.com/blogs/dance-news/indigenous-northern-traditional-powwow-dance-cultural-dance-spotlight>
- <https://www.indigenousgoddessgang.com/a-tribe-called-beauty-2/2019/11/27/pow-wow-series-part-one-the-history-and-reclaiming-our-right-to-dance>

The art, culture and politics of Powwow Dancing

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Regalia

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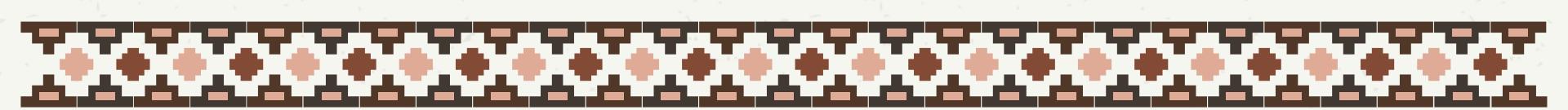
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Reclaiming the right to dance

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Missing and Murdered Indigenous women



What is the MMIWG

- **Background:** The MMIWG crisis in Canada highlights the disproportionate violence faced by Indigenous women, girls, and Two-Spirit people. Over the years, thousands of Indigenous women have gone missing or been murdered, and many cases remain unsolved. This epidemic of violence stems from systemic discrimination, colonial policies, and deeply rooted social inequalities. The MMIWG movement seeks justice, healing, and recognition for the lives lost and affected communities.
- **About the Sisters In Spirit Vigil:** Each year on October 4, the Sisters In Spirit Vigil is held across Canada to honor the memory of Indigenous women, girls, and Two-Spirit people who have gone missing or been murdered. Organized by the Native Women's Association of Canada (NWAC), these vigils provide a space for families to grieve, for communities to unite, and for voices to call for justice and reform.
- **Quote:** "Indigenous women and girls are 12 times more likely to be murdered or go missing than other women in Canada." — National Inquiry into MMIWG.



Family History



"They took her. My sister was taken to one of those residential schools, and we never saw her come home."

Brooke Paul shared a deeply personal story of loss, recounting how her sister was taken away to a residential school. This tragic experience is part of a larger, painful history that many Indigenous families carry with them. Residential schools, which operated in Canada for over a century, were government and church-run institutions meant to forcibly assimilate Indigenous children, often taking them from their families and communities. Many of these children endured abuse, neglect, and cultural erasure, never making it back home.

For Brooke and countless others, the loss extends beyond the absence of a loved one; it is compounded by a legacy of trauma and grief. The Sisters In Spirit Vigils serve as a way to honor her sister and all those who were lost or irreparably affected by the violence of both residential schools and the ongoing MMIWG crisis. Her story is a reminder of the heavy cost of colonial policies, and it underlines why these vigils hold such deep emotional significance for families, serving as both remembrance and a call for justice.

Statistics of MMIWG in Canada

Although Indigenous women and girls represent only about 4% of Canada's female population, they account for a vastly disproportionate number of missing and murdered cases. This stark reality reflects the ongoing crisis affecting Indigenous communities across the country.

Statistics:

• Homicide Rates:

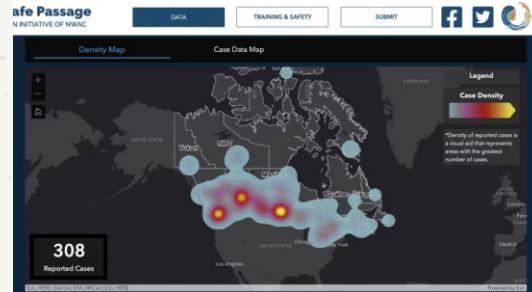
- Between 1980 and 2012, Indigenous women made up 16% of all female homicide victims in Canada.
- From 2001 to 2015, the homicide rate for Indigenous women was nearly six times higher than that for non-Indigenous women.

• Missing Persons:

- The Native Women's Association of Canada (NWAC) documented 582 cases of missing and murdered Indigenous women and girls as of 2013, but activists estimate the actual number may be closer to 4,000 over the past three decades.

Demographic Breakdown:

- Age:** A significant portion of victims are under the age of 30, highlighting the loss of young lives.
- Geographic Distribution:** Higher incidences of MMIWG cases are reported in Western provinces and Northern territories.
- Urban vs. Rural:** Cases span both urban centers and rural areas, with notable clusters along specific regions, such as British Columbia's "Highway of Tears."





Historical context

1600s–1800s: Colonization and Displacement

Early settlers disrupted Indigenous ways of life through forced land seizure, displacement, and the spread of foreign diseases. These actions eroded traditional Indigenous governance and community structures, creating vulnerabilities that set the stage for later violence.

1876: Indian Act and Legal Discrimination

The Indian Act institutionalized colonial control over Indigenous peoples, governing nearly every aspect of their lives. Indigenous women were disproportionately affected by provisions that stripped them of their status, erasing their rights and roles within their communities.

1880s–1996: Residential Schools

Residential schools forcibly removed Indigenous children from their families, subjecting them to abuse, neglect, and forced cultural assimilation. Generations of children grew up without family support, community connections, or cultural identity, leading to profound trauma across Indigenous communities. Many Indigenous women and girls, like Brooke Paul's sister, were lost to this system, and the effects of these schools persist through generations.

1950s–1980s: Sixties Scoop and Family Separation

Indigenous children were forcibly removed from their families and placed into non-Indigenous foster care or adopted by non-Indigenous families. This mass removal further fractured communities, contributing to cycles of poverty, trauma, and vulnerability for Indigenous women and girls.

Present Day: Intergenerational Trauma and Systemic Inequality

The long-lasting impacts of these colonial policies are evident in intergenerational trauma, poverty, and systemic discrimination, all of which contribute to the disproportionate rates of violence against Indigenous women, girls, and Two-Spirit people today.



Significance of the Sisters In Spirit Vigil

The Sisters In Spirit Vigils, held annually on October 4 across Canada, are a powerful expression of remembrance, resilience, and resistance. Organized by the Native Women's Association of Canada (NWAC), these vigils honor the memory of missing and murdered Indigenous women, girls, and Two-Spirit people, providing a space for grieving, healing, and advocacy.

- **Raising Awareness:**

These vigils serve as a public acknowledgment of the MMIWG crisis, bringing the issue to the forefront of Canadian consciousness. Each vigil is a reminder to the public and government that Indigenous women, girls, and Two-Spirit people continue to face disproportionate violence and that justice and safety remain pressing needs.

- **Community and Unity:**

The vigils provide a sacred space where families, friends, and communities can come together to mourn and remember. They foster a sense of solidarity and shared purpose, creating a powerful communal voice that calls for change and honors those who have been lost.

- **A Call for Justice:**

Beyond remembrance, the vigils are a call to action, urging society and policymakers to address the root causes of violence against Indigenous women and girls and to support solutions that protect and empower Indigenous communities.



Video

https://youtu.be/gpzMWPQ8bpw?si=Aq9_saOUMDFYRA1



Personal Reflection



Hearing Brooke Paul's story about the loss of her sister and the ongoing fight for justice resonated deeply with me. Her words brought to light the enduring pain faced by Indigenous communities and made me realize how important it is for all of us to understand and support this cause.

As a non-Indigenous person, I realize that it's not enough to simply acknowledge the crisis; we have a responsibility to be active allies. This means educating ourselves, listening to Indigenous voices, supporting events like the Sisters In Spirit Vigils, and pushing for systemic change. Only by actively engaging can we begin to support a future where Indigenous women, girls, and Two-Spirit people are safe and respected.

Brooke's words have stayed with me, and I'm grateful for the chance to listen and learn. Moving forward, I hope to carry this awareness into meaningful actions that honor the lives of those lost and support Indigenous communities in their call for justice.



Calls to Action

- **Support Indigenous-Led Organizations**

Contribute to organizations working directly with Indigenous communities, like the Native Women's Association of Canada (NWAC), which organizes the Sisters In Spirit Vigils and advocates for justice, safety, and policy reform.

- **Attend or Organize Vigils**

Participate in the annual Sisters In Spirit Vigil on October 4 or support similar events in your local community. These vigils raise awareness, honor those lost, and provide solidarity for Indigenous families and communities.

- **Educate Yourself and Others**

Engage with resources on the history and ongoing challenges faced by Indigenous communities, such as the reports from the National Inquiry into MMIWG or the Truth and Reconciliation Commission. Share what you learn to encourage others to become informed allies.

- **Advocate for Policy Change**

Contact local representatives to support policies that address Indigenous safety and justice, such as implementing the Calls for Justice outlined in the MMIWG Inquiry. Advocacy at the local and national level can help drive systemic change.

- **Support Indigenous Businesses and Artists**

Show solidarity by purchasing from Indigenous-owned businesses, supporting Indigenous artists, and amplifying Indigenous voices. Economic support is a powerful form of allyship that helps sustain and uplift communities.

- **Engage in Community Programs**

Volunteer with local Indigenous organizations or community initiatives that focus on Indigenous rights, wellness, and education. Direct involvement fosters stronger community relationships and increases understanding.



The girl with handcuffs

This image depicts a young Indigenous girl wearing a red dress, with her hands bound in handcuffs. The red dress has become a symbol of the Missing and Murdered Indigenous Women and Girls (MMIWG) movement, representing both the loss of lives and the resilience of Indigenous communities. The addition of handcuffs introduces a new layer to this powerful symbol.

Representation of Control and Oppression:

The handcuffs may symbolize the control and oppression that Indigenous women and girls have historically endured due to colonial systems.

Connection to Justice and Injustice:

Handcuffs often symbolize law enforcement and the justice system. In this context, they could represent the failure of these systems to protect Indigenous women and girls, highlighting the ongoing injustices within policing and judicial institutions that often neglect or fail MMIWG cases.

Significance of Loss of Freedom:

The handcuffs may also depict the loss of freedom that many Indigenous women and girls experience, whether through violence, systemic discrimination, or the trauma inherited from colonial practices. The bound hands could signify the lack of agency and the ways in which violence limits their freedom and safety.



Thank you!

Update: Maranda Johnson has been found. Dance group that raises awareness of missing Indigenous women now looking for one of their own

By Tina House
Sep 18, 2019

Sister

[Home](#) / [News](#) / [Local News](#)

'No progress made': Vigils mark annual push seeking justice for missing, murdered Indigenous women and girls

Events also recognize violence against two-spirit, LGBTQ and gender-diverse members of the Indigenous community

By Noah Brennan

Published Oct 04, 2024 Last updated Oct 04, 2024 2 minute read [25 Comments](#)



National News

Nine years ago this Ojibway woman was murdered and now her children are starting to ask questions

By Kenneth Jackson
Dec 10, 2015

Morrisseau was seven-months pregnant and left for dead on the cold pavement of a parking lot, bleeding from stab wounds about a kilometre from Hull hospital.



Mother

National News

Family of Indigenous woman who officials say died of overdose believe she was also attacked

By Shaneen Robinson-Desjarlais

Jul 27, 2016

The woman's family say they saw bruises on her face and neck that weren't there before she died.



National News

People who kill Indigenous women punished less than those who kill non-Indigenous women, Senator's study finds

By Justin Brake

Nov 28, 2018

Wife

Niece



Canada must Protect Indigenous Women, Girls and 2SLGBTQQIA+ People

Girlfriend

Politics

5 years after MMIWG inquiry's final report, former commissioners still waiting for progress

Former commissioners calling on federal government to use what remains of its mandate to refocus on MMIWG



[Olivia Stefanovich](#) · CBC News · Posted: Jun 03, 2024 5:00 AM ADT | Last Updated: June 3

National News

Sister of Robert Pickton's victim learned of her death in the newspaper, inquiry hears

By Tina House
Apr 06, 2018



Bronwyn Bearisto, Editor

May 6, 2024 10:33 AM



Grandmother

National News

Indigenous women majority of Winnipeg's murdered this year

By Shaneen Robinson-Desjarlais

Feb 24, 2016

Indigenous women victims in three of four Winnipeg murders this year

Daughter

HOME > LOCAL NEWS

Hundreds march for missing and murdered Indigenous women and girls in Sechelt

shíshálh Nation held its first march for missing and murdered Indigenous women and girls on May 5.

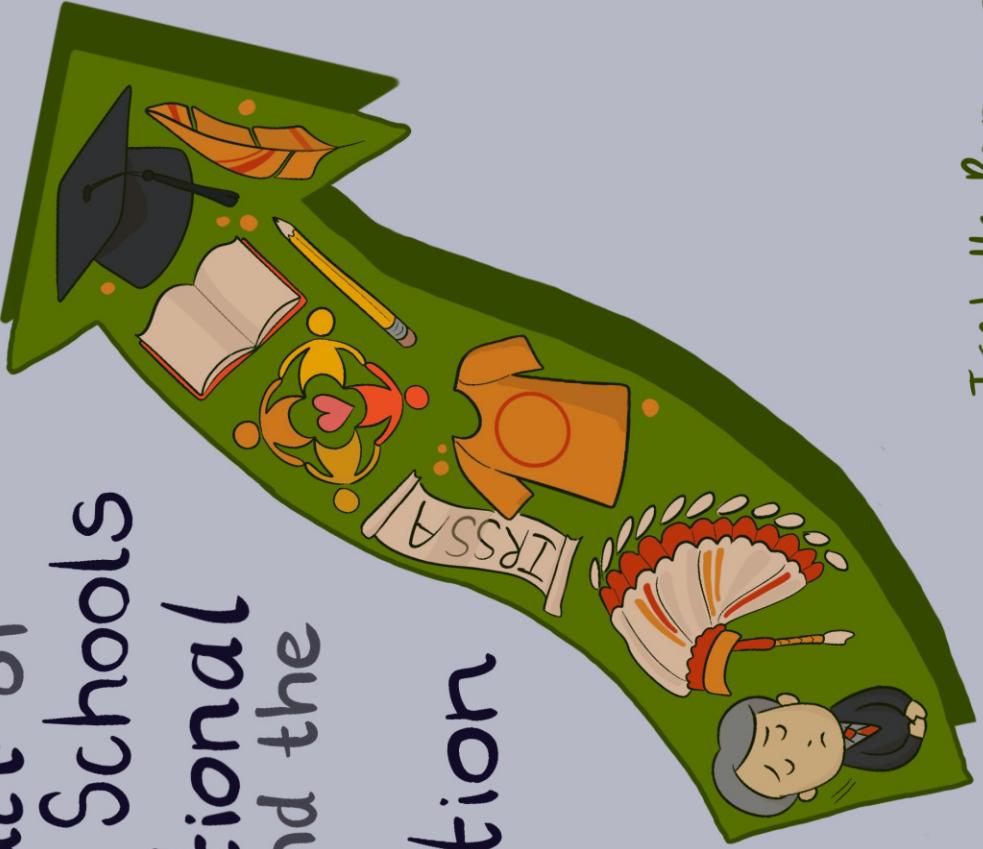
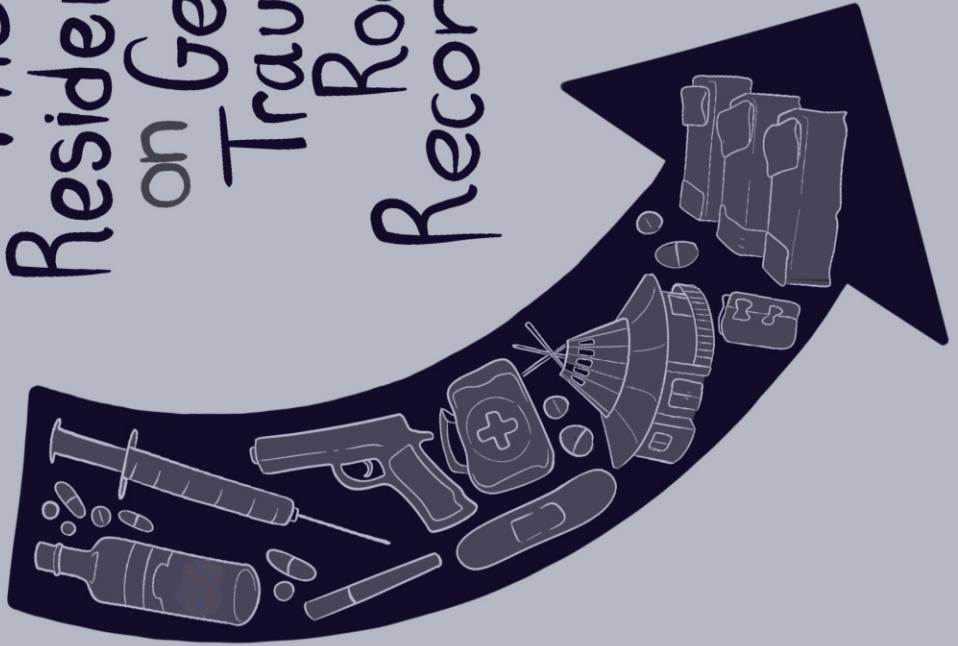
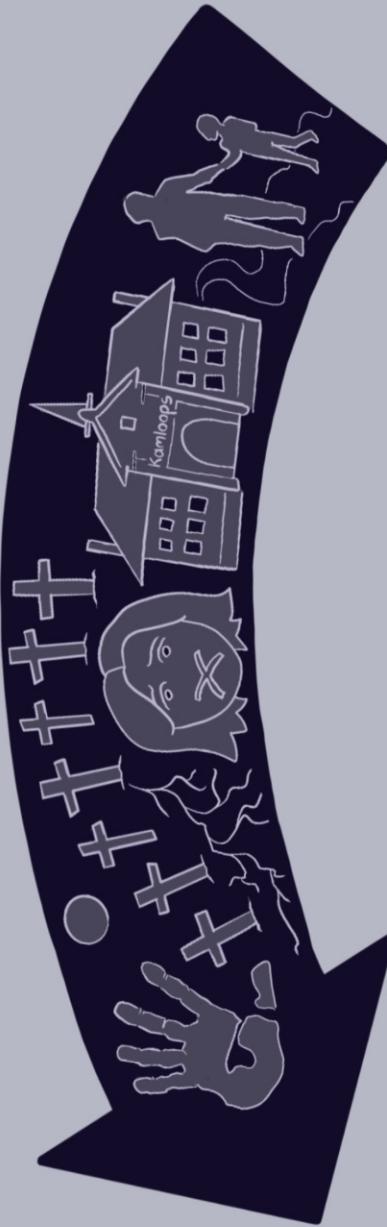


Bronwyn Bearisto, Editor

May 6, 2024 10:33 AM



The Impact of Residential Schools on Generational Trauma and the Road to Reconciliation



Facts and Stats

2024 - Assembly of First Nations

- Indigenous women are **4 TIMES** more likely than non-Indigenous women to be victims of **VIOLENCE**
- Indigenous women make up **11% OF MISSING WOMEN**, yet Indigenous peoples make up only **4.3% OF THE POPULATION** of Canada

<https://afn.ca/rights-justice/murdered-missing-indigenous-women-girls/>



<https://www.shethepeople.tv/us/native-american-women-painting-red-handprints-on-mouth-mmiw-1713892>

2023 - Statistics Canada

- Between 2009 and 2021, **490** Indigenous women and girls were **MURDERED**
- **42%** of Indigenous women reported that they experienced **PHYSICAL AND SEXUAL ABUSE BEFORE THE AGE OF 15**
- Police were **LESS LIKELY** to lay or recommend charges of **FIRST DEGREE MURDER** when the **VICTIM WAS INDIGENOUS**

<https://www150.statcan.gc.ca/n1/pub/85-002-x/2023001/article/00006-eng.htm>



https://www.makeitourbusiness.ca/blog/2018/missing_and_murdered_indigenous_women_and_girls_trans_and_2_spirited_people_mmiwgt2s_voice_of_a_family_member.html

Addressing the crisis of Missing and Murdered Indigenous Women and Girls (MMIWG)



By: Jonah Belliveau Wood

What is MMIWG?

MMIWG stands for Missing and Murdered Indigenous Women and Girls. This refers to the crisis of human rights that has become very prevalent and talked about in the past few years. More specifically MMIWG is a movement against the kidnapping, murdering, disappearing and other horrifying things target against Indigenous Women and Girls. It is statistically 3.5 times more likely for indigenous Women to experience violence like this and that is why this movement is so very important.



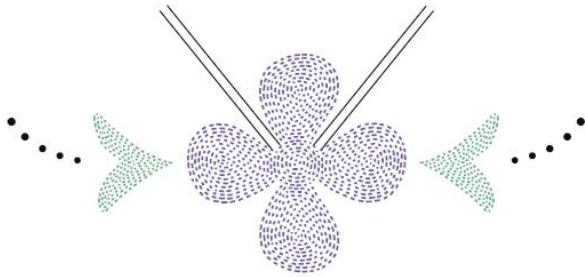
What does the red hand represent?

The red hand, specifically over the mouth symbolizes the movement. More specifically the missing women who are not heard, the law officers, the media and the government who remain silent. Lastly it stands for the oppression of native women who just want their families to be safe and to fight this crisis. Also as the movement as grown the symbol has spread past the confines of canada!



The Canadian National Inquiry into MMIWG

- Government investigation launched in 2016 to understand why a disproportionate number of Indigenous women face violence, go missing, or are murdered in Canada.
- The inquiry found that systemic racism, sexism, and colonial practices contributed to this crisis and called it a "genocide." In 2019.
- It released a report with 231 recommendations to improve safety, justice, and support for Indigenous communities.



National Inquiry into
Missing and Murdered
Indigenous Women and Girls

Why is the term genocide used?

Canada used the term "genocide" to describe the systemic violence, discrimination, and neglect faced by Indigenous women and girls, which it argued were intentional actions aimed at destroying Indigenous peoples culture. This term highlights the severe impacts of colonial policies, such as forced destruction and land being stolen, which have led to high rates of violence and death among Indigenous women and girls.

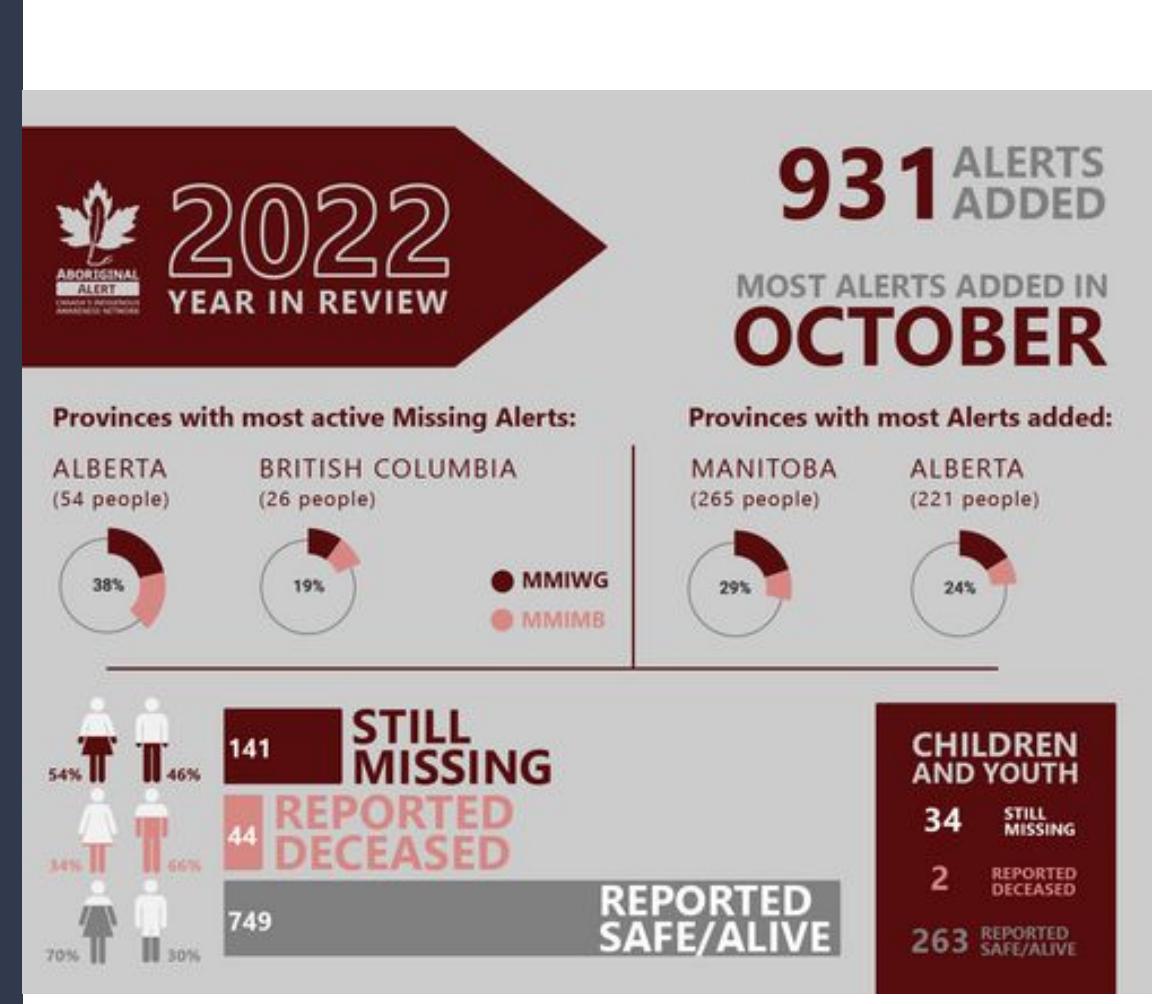
"Genocide is intended rather to signify a coordinated plan of different actions aiming at the destruction of essential foundations of the life of national groups, with the aim of annihilating the groups themselves."

-Raphael Lemkin, June 24, 1900

Here are the numbers

Between 2009 and 2021, over 400 Indigenous women were murdered.

This equates to a rate of 4.27 Indigenous women killed per 100,000 Indigenous women in the population. This rate was six times higher than that of non indigenous Women. In 2022 there were 931 Indigenous people reported to Aboriginal alert and over two thirds were women and girls!



What is Aboriginal Alert?

Aboriginal Alert is a notification system that helps find and alert people about indigenous people. As indigenous peoples have historically experienced more missing persons cases and lack of media attention this system was formed to help these people and bring them back home.



<https://images.app.goo.gl/veJ9BfrLuzry2GSA>

What needs to be done?

There are so many things that could be done to help the MMIWG movement but I believe the most important things that must be done are as follows:

- Increase the awareness of the MMIWG movement.
- Change policies to protect indigenous Women and Girls.
- Create more support services, Donate to the cause.
- To hold law enforcement accountable for what they have done to indigenous people and what they are still doing.

Image source:

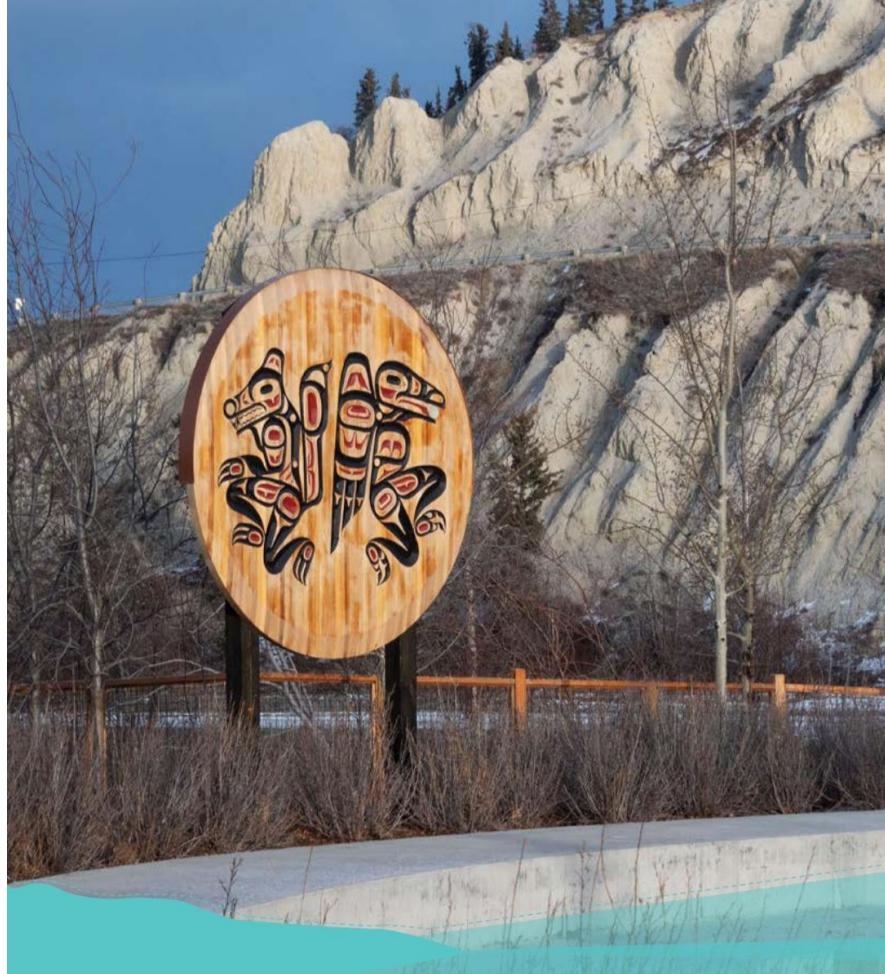
<https://images.app.goo.gl/YNGjr3REG3GX8NbS>



Yukon's Strategy

Unlike the provinces Yukon has a plan to help the ongoing crisis their 4 primary goals are to;

- Implement coordinated and effective violence prevention, intervention, and crisis response across Yukon that contribute to safer and healthier communities for Indigenous women and girls.
- End violence against all Indigenous people in Yukon, especially women and Girls.
- Increase the economic independence of Indigenous women, girls.
- Increase public awareness and engagement with the community in ending violence against Indigenous women and girls.



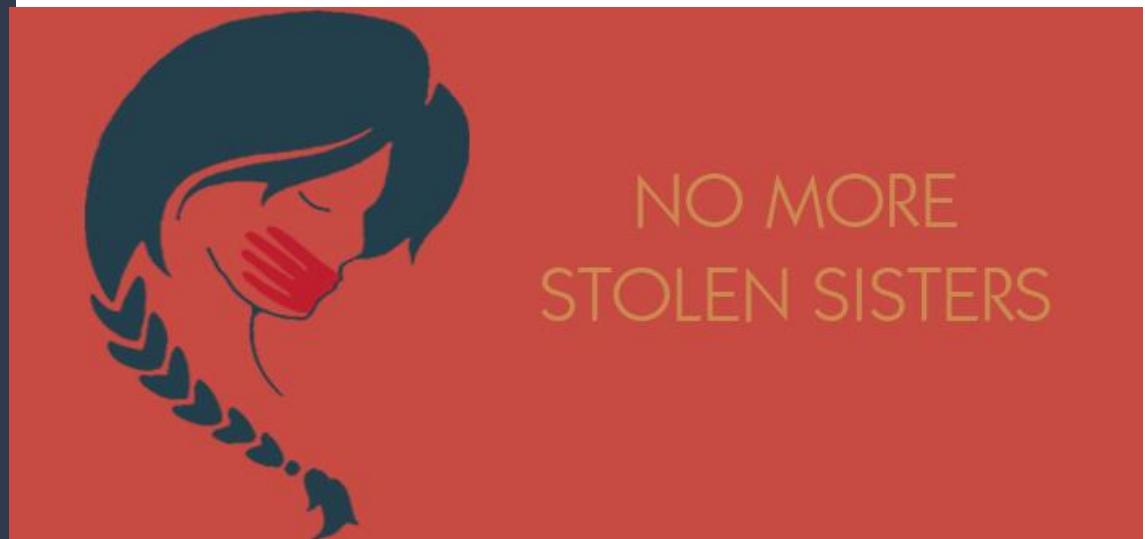
Source:

<https://yukon.ca/en/implementation-plan-changing-story-upholding-dignity-and-justice-yukons-missing-and-murdered>

How can we spread awareness?

There are many ways that awareness:

- First of all students should be taught about it in schools. I only learned about this crisis within the last couple of months, which is insane as this is a true epidemic that needs to be fixed.
- Secondly people can post on social media, make poster spread the word, let people know that we shall not stand for the atrocities being committed.
- Lastly just doing what you can, take the time to learn and to listen so that you yourself can be truly aware of what is going on, all lives matter and people should not be treated otherwise.



Cause of this crisis?

There are many things that you could say have caused this crisis. For example: racism, colonialism, police ignoring issues and discrimination against Indigenous peoples. Because of these issues indigenous Women have become more suseptible to violence, exploitation and other unspeakable crimes.



Art by Brandi Mori

What has the government done?

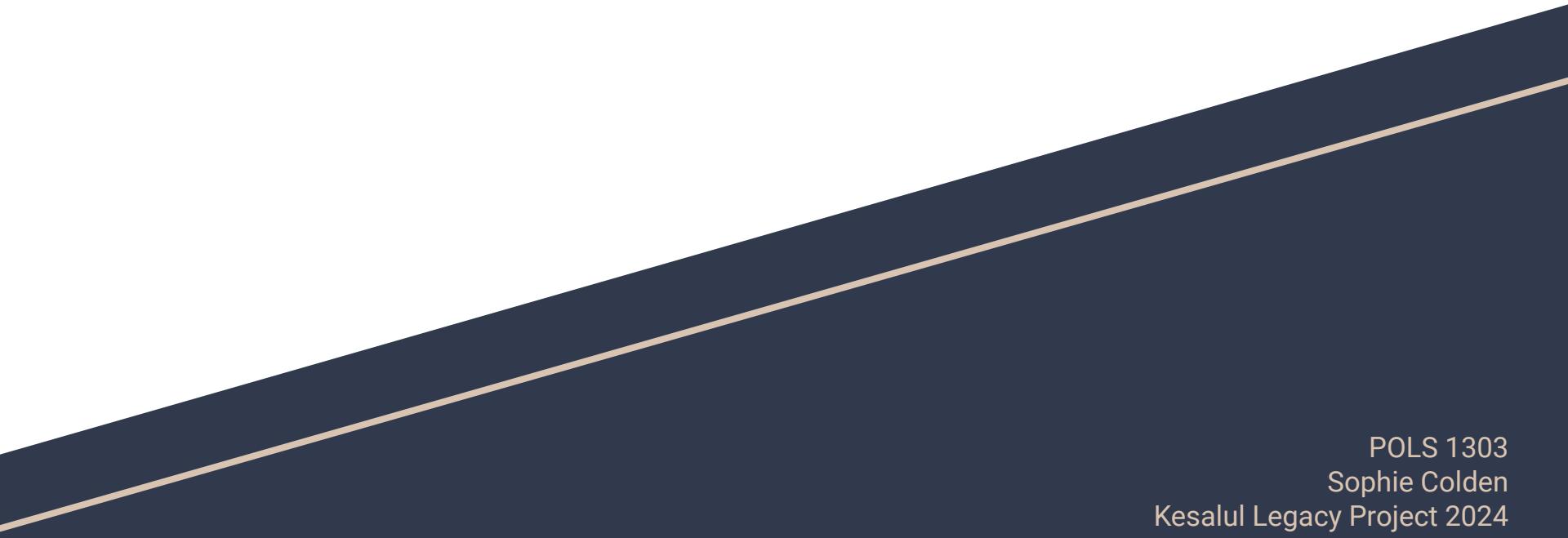
- advancing the development of 30 new community safety plans.
- advancing work on 22 new shelters.
- funding over 1,000 Indigenous language projects.
- supporting 66 Cultural Spaces in Indigenous Communities projects across 11 provinces and territories.
- And many more things! Yet the violence has not stopped.



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- <https://www.nativehope.org/missing-and-murdered-indigenous-women-mmiw>
- https://en.m.wikipedia.org/wiki/Red_handprint
- https://www.wilder.org/sites/default/files/imports/MMIW-ExecSummary_12-20.pdf
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- <https://www.canada.ca/en/crown-indigenous-relations-northern-affairs/news/2023/06/government-of-canada-releases-summary-of-actions-taken-to-address-the-safety-and-wellbeing-of-indigenous-women-girls-and-2slgbtqi-people.html>
- <https://images.app.goo.gl/YNGjr3REG3GX8NbSA>
- <https://www.therivr.net/mmiwg2-month-ongoing-struggle-highlighted-sarah-whalen-lunns-nuit-logo-strikes-a-chord-with-community/>
- <https://images.app.goo.gl/5RaNEAFkk4R5dA1S9>
- <https://yukon.ca/en/implementation-plan-changing-story-upholding-dignity-and-justice-yukons-missing-and-murdered>

Arctic Echoes: The Effects of the Climate Crisis on Inuit Communities



POLS 1303
Sophie Colden
Kesalul Legacy Project 2024

Inuit in Canada

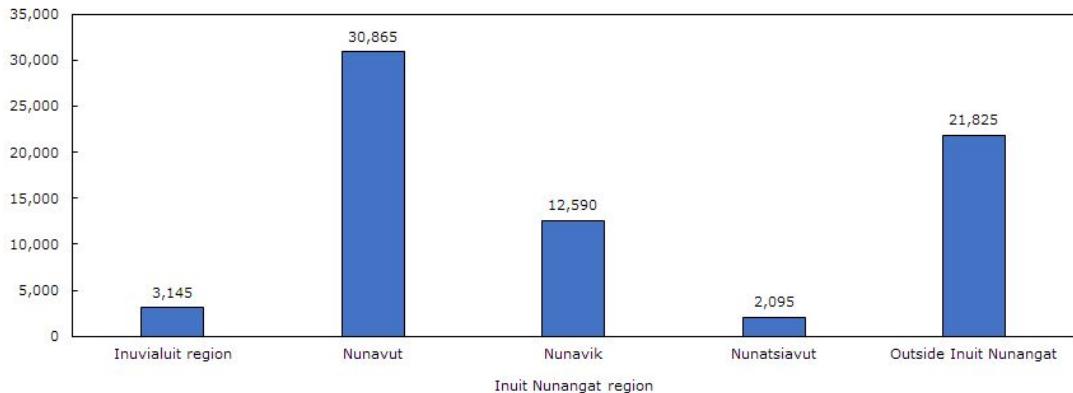
In 2021, 4.2% of Canada's population identified as Inuit, according to [Statistics Canada](#).

Most Inuit communities in Canada developed a nomadic lifestyle. Traditionally, they were hunters and trappers who moved from one camp to another.

Nowadays, many Inuit live in settlements or cities and work in oil fields or mines.

Chart 13
Inuit population by Inuit region of residence, Canada, 2021

number of people



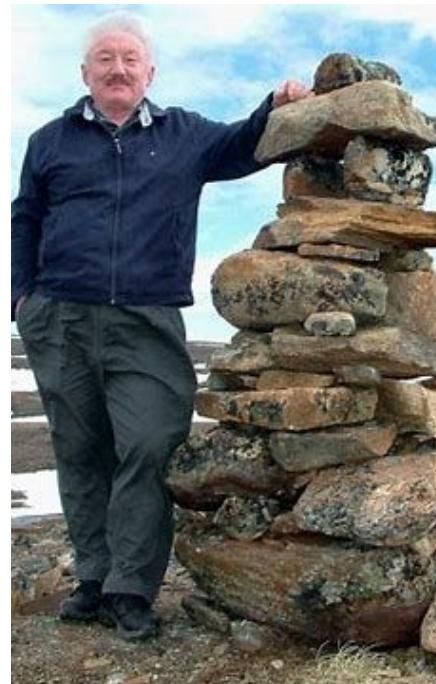
SOURCE: Statistics Canada, Census of Population, 2021.

Above: A visual representation of the Inuit population in Canada in 2021 from Statistics Canada. URL: <https://www150.statcan.gc.ca/n1/pub/12-581-x/2023001/sec3-eng.htm>

Climate and Way of Life

Inuit built a way of life around the climate they lived in, which was foundational to their culture. They learned to pick berries, hunt caribou and seals, and fish from the surrounding oceans. Furs and hides were used to craft clothes to withstand the frigid winter temperatures. Learning and living on their land is extremely important to Inuit.

"This is a dream of mine, as a young Inuk. I believe it's a dream of many young Inuit, to reclaim what I lost not growing up in my homeland." - Maatalii Okalik, *The Last Ice* (2020)



Artworks inspired by Inuit ways of life. Inukshuk by Elder Dr. Piita Irniq and stone block print, *Building Igloo* made by Mona Ohoveluk.



<https://anthromuseum.ucdavis.edu/canadian-inuit-art-collection>
<https://www.thecanadianencyclopedia.ca/en/article/peter-irniq>

Inuit Qaujimajatuqangit (IQ)



Artwork by Inuit carver Archie Ishulutak. His sculptures include Inuit Legends that date back thousands of years and are important to Inuit culture.



URL:<https://www.theglobeandmail.com/multimedia/photos-capture-inuit-stone-carver-archie-ishulutak-at-work-in-igaluit/article21402273/?ref=https://www.theglobeandmail.com&service=mobile#dashboard/flows/>

Teachings become Traditional Knowledge (TK) among Inuit, referred to as Inuit Qaujimajatuqangit (IQ). It has been summarized to eight foundational principles, one of which is *Avatittinnik Kamatsiarniq*.

Avatittinnik Kamataiarniq is the respect and care for the land, animals and the environment, as stated on the Government of Nunavut website.

Connection to the Environment



At the heart of their Traditional Knowledge is a profound understanding of the environment as well as how to respect it.

Inuit worldview has evolved to be interconnected with nature and the respect of the land they live with.

"We are directly connected to the environment of Canada, the environment of the Arctic."

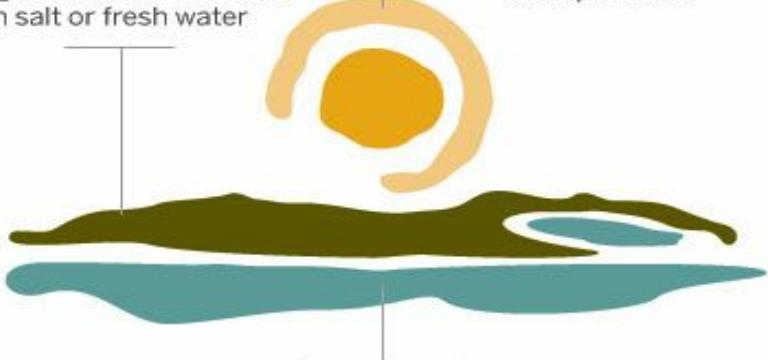
- Elder Dr. Piita Irniq, "Beyond Colonialism" keynote (Sept. 30, 2024, Acadia University)

Photo URL:

<https://www.popsugar.com/news/how-climate-change-is-affecting-inuit-population-47877138>

Colonization

The earthy green of the landscape sums up Nunavut geography — open spaces, distant hills, rolling terrain, and coastline on salt or fresh water



The blue waters are surrounded by white space that suggests spring or fall ice.

The sun is a Northern sun, low on the horizon. Its vivid golden yellow and the presence of sun dogs suggest a rising sun's exceptional radiance in frosty air — conveying joy and optimism.

Inuit had built a unique way of life, philosophy and system of governance. They lived in peacefully on the lands since time immemorial until colonizers came and forced the Inuit to change their culture to accommodate the growing colonies.

"Our lives changed abruptly only a short time ago. Missionaries came to our land and changed our names, and our lives."
-Elder Dr. Piita Irniq (*The IQ Adventure!*)

Language, land, traditional knowledge and practices have been altered or lost due to colonization.

"We're a byproduct of colonization"
- Maatalii Okalik, *The Last Ice* (2020)

Residential “schools” were a major source of culture loss of Inuit and Indigenous Peoples in Canada. Piita Irniq is an Inuk Elder who survived residential “schools” and has advocated for fellow survivors.



<https://toronto.citynews.ca/2022/07/21/say-it-where-it-happened-inuit-residential-school-survivor-looks-to-papal-apology/>



<https://www.cbc.ca/news/canada/north/ahiarmiut-apology-federal-government-1.4986934>

The government forced hundreds of Inuit families to relocate from their homelands without providing reasoning or explanation. Having been ripped from the lands they knew, many Inuit fell ill or died because they didn't have the knowledge or experience to survive on those lands.

“We’re still here, we’re still maintaining our culture and way of life. We’re fighting for it.”

- Jody Potts-Joseph, *Life Below Zero* (2023)

Maatalii Okalik

Inuit youth advocate from Nunavut that worked as the President of Canada's National Inuit Youth Council (2015 - 2017) and raised awareness around climate change. She attended COP22 as an Inuit representative and critic of climate change.

"Climate change affects the Inuit everyday, and I think Inuit have been ringing the bells of climate change for many decades now" - Maatalii Okalik (2020)



The Climate Crisis

Inuit communities are affected by the environmental changes caused by the climate crisis. Their culture and traditions must be modified to adapt to the ever-changing landscape around them.

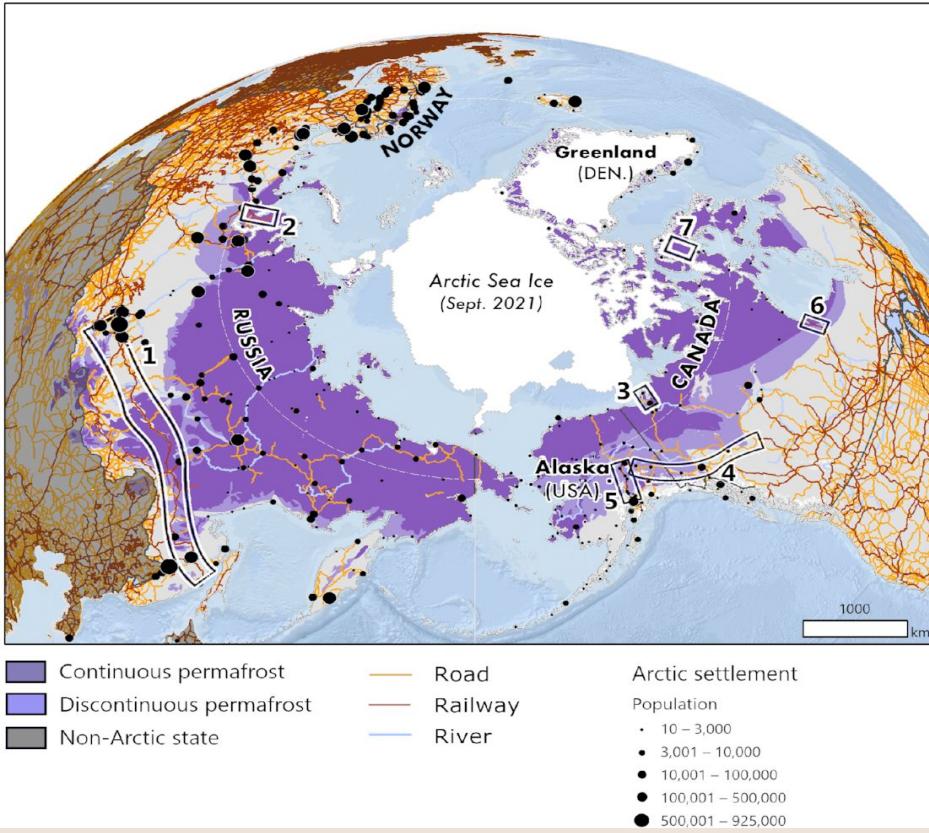
Photo:<https://archive.nytimes.com/lens/boomerangs.nytimes.com/2014/01/23/where-the-ice-and-the-population-is-thinning/>



“Specifically in Canada’s north, springtime comes in earlier, fall time comes in later. We have ice in the Arctic that doesn’t get as thick as it used to”

- Elder Dr. Piita Irniq, “Beyond Colonialism” keynote (Sept. 30, 2024; Acadia University)

Climate Change Enabling Colonization



When the Arctic ice melts, it will create more opportunities and threats in northern territories.

Inuit communities may be pushed further to the side when companies begin to take up space on those expansive territories because of the lucrative prospects for shipments, tourism and development. However, this will also bring security threats from countries like Russia and China, and sovereignty challenges of Greenland and Finland.

Inuit Tapiriit Kanatami (ITK)

Climate change brings a loss of traditions, identity and sense of place for Inuit. The ITK released a climate change strategy in 2019 with a vision to have Inuit more involved in government conversation and policy surrounding the issue. They have divided their plan into 5 priority areas. Listening to Inuit voices on this subject is an important step to advancing reconciliation.



<https://www.itk.ca/projects/national-inuit-climate-change-strategy/>

Sources

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National Representational Organization for Inuit in Canada

Homepage | Government of Nunavut

Microsoft Word - Incorporating Inuit Societal Values Report 2013 – 01-20-14 ENG.docx

Climate Change Mitigation | Nunavut Climate Change Centre (climatechangenunavut.ca)

Connection with the Arctic Environment



Maria Gosbee

Kesalul Legacy Project



The Indigenous Guest who Inspired Me:
Lara Hartman



Quote



Lara, Dr. Pita Irniq, and others with our POLS 1303 Class



“I am here with no judgement, to educate.”



Introduction

From the second Lara spoke, I knew she was powerful. She spoke with authority and knowledge. When Lara first visited our class with Dr. Pita Irniq, she said “I am here with no judgement, to educate.” I truly believe that she meant every word of this. She was memorable to me because of how she made me feel, telling me what happened to her people was wrong and was at the hands of my people, but that I have the ability to fix that.





Background on Lara Hartman

Lara is the granddaughter of a Residential “school” survivor and a member of Nak’azdli Whut’en (A Fort St. James First Nation Reserve). She is an Acadia Alumni, graduating with a degree in Politics (with Honours) in 2021. She then moved on to earn a Masters degree in Political Science at UVic. Most lately, Lara has been working as a Local Government Intern at the NDIC in Fraser Lake. She previously was an Indigenous Student Fellow at Acadia.

<https://www.linkedin.com/in/lara-hartman-4a3556144/?originalSubdomain=ca>

Quote



“She didn’t feel like she necessarily survived because so much was taken from her.”



The Term “Survivor”

In Lara's September 30th keynote, she touches on a conversation she had with an Elder who had gone to a Residential “school.” Lara says this woman felt the word survivor was wrong because “she doesn't feel like she necessarily survived because so much was taken from her.” Instead, the woman tells Lara she is a *liver*. I love this term so much more, as a Canadian, I know the young indigenous people who attended these “schools” did everything they could to survive. Despite this, they had a greater goal: to live. To me, this means that in order for them to survive, they needed their culture and family values to still be very much alive within them.





The Missing and Murdered

Another thing Lara is passionate about is “The Missing and Murdered Indigenous women and girls of Canada” a phrase we know all too well. According to the Assembly of First Nations, Indigenous women make up 16% of women killed in Canada. Now this may not seem like an alarming number, but all Indigenous people (men and women) make up a scarce 4.3% of Canada’s total population.



Quote



“We need that truth before we can have reconciliation.”



Truth before Reconciliation

Truth before Reconciliation is not something that is new to me. In my high school history and politics classes, this was one of the main topics of discussion. It is the idea that reconciliation, which is the restoration of a broken relationship through many things, cannot happen unless both parties are honest about how they experienced what they did. This includes survivors, LIVERS, and their families speaking out about how what Canada did effected them. It also includes Canada being honest about what they did, where burial sites are, what records they have, and owning up to their mistakes as a government and a society.





Canada is SO Polite

El Jones is an Indigenous Canadian who works very well with words. In her spoken word, “Canada is So Polite” she uses humour and sarcasm to tell her story and experiences. El reminds me a lot of Lara, they seem to have similar perspectives, asking for the most and expecting nothing less, because they know that is what they deserve.





Thank you



In conclusion, I would have not experienced this class and the Mawio'mi the same if it wasn't for the power and strength behind the words of Lara Hartman. Thank you Lara, and Dr. Cynthia Alexander for making this possible and open my eyes even farther to the true meaning and experience of being an Indigenous individual in Canada.

Vanished Voices: Confronting the Crisis of Missing and Murdered Indigenous Women and Girls

Aya Nakamoto & Meagan Allaby
POLS 1303



REMEMBERING

Justice Murray Sinclair

The following presentation is
dedicated to the late Justice Murray
Sinclair: advocate, guide, and teacher



(Image source: <https://unitedwaywinnipeg.ca/news-and-stories/remembering-murray-sinclair-community-champion/>)

"We have described for you a mountain. We have shown you the path to the top. We call upon you to do the climbing"

"We should never forget...it's part of who we are as a nation. And this nation must never forget what it once did to its most vulnerable people."



(Image source: <https://www.canadianarchitect.com/2024-raic-gold-medal-justice-murray-sinclair/>)

Why Indigenous Women and Girls?

- Before colonization, women were of tremendous significance in Indigenous societies
- Indigenous women were valued; they held positions of leadership and power
- Indigenous peoples are victim to racist and discriminatory laws and regulations
- The disproportionate violence towards Indigenous women and girls is rooted in the trauma and destruction caused by colonization
- "Not only are Indigenous people forced to shoulder the burden of colonialism; we are expected to celebrate it"
- Tanya Tagaq (Canadian Inuk throat singer)

(Image source: <https://vsta.ca/2024/05/national-mmiwg2s-awareness-day-red-dress-day-may-5-2024/>)

Red Handprint

- Symbolizes the Missing and Murdered Indigenous Women and Girls movement
- A way to represent the thousands of women who have been silenced
- "The red hand is a very powerful image, and in my tribe, we have used this symbol in our ribbon work and blankets. The connection of MMIW and the red hand has a connection to the spirit, and I try to convey this strength in my designs" - Dante Biss-Grayson (Osage Nation artist)



Skirt designed by Dante Biss-Grayson



Why We Chose this Topic

Brooke Paul

- Brooke was one of the first guests we heard from this semester
- She spoke of her experiences working with women in shelters, primarily Indigenous women
- This was our first inspiration for this project

Lara Hartman

- Lara also spoke to our class, as well as gave a keynote talk on October 4th about her knowledge and experiences
- She is not much older than we are, hearing her experiences felt more personal as she is a young woman just like us

2021 Mawiow'mi

- October 4th, National Day of Action for Missing Murdered Indigenous Women and Girls
- This is a very impactful visual representation of what happens to Indigenous communities when their women are lost & taken



(Image source: class Moodle page)

Calls for Justice

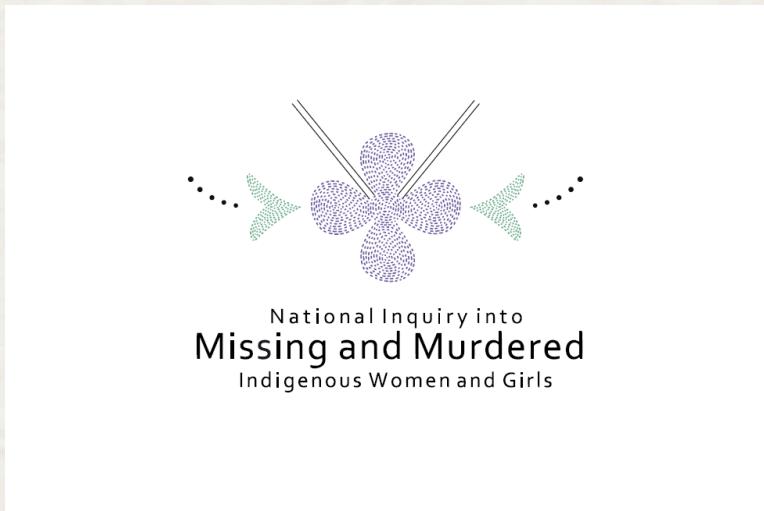
- The National Inquiry into Missing and Murdered Indigenous Women and Girls
- The purpose is to call attention to the sources of violence against Indigenous Women, Girls, Two-Spirit, and Gender Diverse People
- Final report published 2019
- Link to Calls for Justice:
https://www.mmiwg-ffada.ca/wp-content/uploads/2019/06/Calls_for_Justice.pdf



(Image source: <https://teentalk.ca/2020/10/01/mmiwg2s/>)

Calls for Justice: Progress

231 Calls for Justice were published in 2019



(Image source: <https://tmhc.ca/mmiwg>)

As of June 2023, only **TWO** have been completed, and less than **50%** have been started

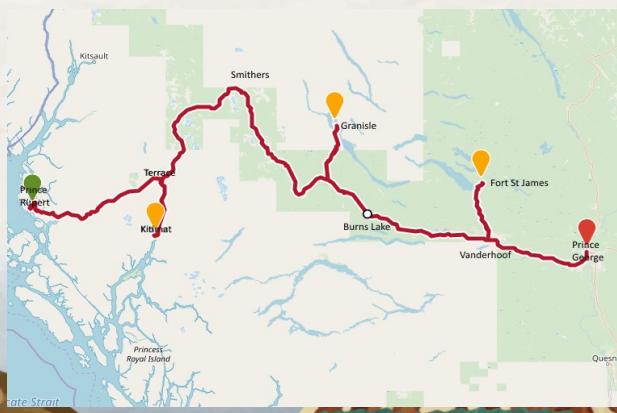
"We commit to end violence, including all forms of race and gender-based violence, and to uphold dignity and justice for Indigenous Women, Girls and Two-Spirit+ people in the Yukon. We commit to being accountable to families, survivors, other partners, contributors, and Yukoners for implementation of this Strategy."

(Quote source: https://yukon.ca/sites/yukon.ca/files/wged/wged-summary-2023-2024-annual-report-implementation_plan-yukon-mmiwg2s-strategy.pdf)

Impact of October 4th

- October 4th Lara spoke at the National Day of Action for Missing and Murdered Indigenous Women and Girls
- Highway of tears: 724km long, many women have gone missing and been murdered along the highway
- Sense of fear
- Who to blame?

Lara told the story of a young girl who went missing in 1978 while riding her bike. Her remains were found in 1996, her murderer was charged in 2014, and was imprisoned in 2019. It took 41 years for justice.



(Image source: https://en.wikipedia.org/wiki/Highway_of_Tears)

Names of MMIWG (1/4)

Abigail Andrews

Ada Brown

Aielah Saric-Auger

Alannah Cardinal

Alberta Williams

Alice Netemegesic

Alisha Germaine

Amanda Cook

Amanda Simpson

Amanda Bartlett

Amber Tuccaro

Amber Guiboche

Andria Meise

Annette Holywhiteman

Angel Carlick

Angela Meyer

Angela Williams

Angela Poorman

Angeline Pete

Anne Peters

Annie Pootoogook

Annie Yassie

Ashley Machiskinic

Audrey Desjarlais

Azraya Ackabee-Kokopenace

Baby Girl

Barbara Keam

Barbara Shapwaykeesic

Beatrice Adam

Belinda Cameron

Belinda Williams

Bella Laboucan-McLean

Bernadette Ahenakew

Bernadine Quewezance

Bernice Bottle

Betsy Owens

Bonnie Jack

Bonnie Joseph

Brandy Vittrekwa

Brandy Wesaquate

Brenda Campbell

Brittany Bearspaw

Brooklyn Moose

Caitlin Potts

Caralyn King

Carol Prudhomme

Carol Davis

Caroline Burns

Carolyn Connolly

Cassandra Antone

Cathy Williams

Cecilia Nikal

Cecilia Payash

Chantelle Bushie

Charlene Catholique

Charnelle Masakeyash

Cherisse Houle

Cheryl Duck

Cheryl Johnson

Cheryl Black

Cheyenne Fox

Christina Littlejohn

Christine Cardinal

Cindy Gladue

Claudette Osborne

Constance Cameron

Corrine Moosomin

Crystal Saunders

Cynthia Audy

Danielle LaRue



Names of MMIWG (2/4)

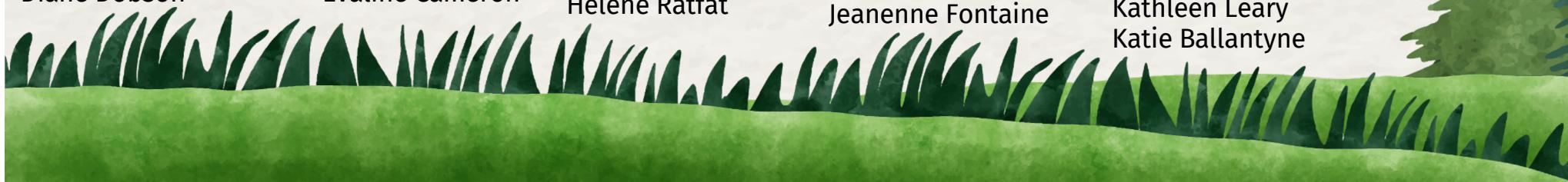
Danita Bigeagle
Darlinda Ritchey
Dawn Crey
Deanna Bellerose
Debbie Pelletier
Deborah Sloss
Deidre Michelin
Delaine Copenace
Delena Lefthand Dixon
Della Ootoova
Delores Brown
Delores Brower
Delores Whiteman
Delphine Nikal
Desiree Oldwoman
Destiny Tom
Diana Rattlesnake
Diane Dobson

Diane Stewart
Dianne Bignell
Donna Kasyon
Donna Taylor
Doreen Hardy
Doreen Jack
Dorothy Spence
Edna Bernard
Edna Smith
Elaine Alook
Elizabeth Dorion
Elsie Sebastian
Emily Ballantyne
Emily Osmond
Emma Dixon
Ernestine Kasyon
Eva Mitchell
Evaline Cameron

Evelyn Kebalo
Felicia Solomon
Fonassa Bruyere
Frances Ellah
Freda Goodrunning
Geraldine Beardy
Geraldine Settee
Gladys Simon
Gladys Tolley
Glenda Morriseau
Glennis Edwards
Gloria Black Plume
Gloria Moody
Gloria Gladue
Heather Ballantyne
Heaven Traverse
Helen Gillings
Helene Ratfat

Marjorie Henderson
Henrietta Millek
Hillary Wilson
Ila Oman
Immaculate Basil
Irma Murdock
Jacqueline Crazybull
Jamie McGuire
Jane Bernard
Jane Sutherland
Janet Henry
Janet Sylvestre
Janice Desjarlais
Janine Wesaquate
Jarita Naistus
Jean Moccasin
Jean Sampare
Jeanenne Fontaine

Jeanette Basil
Jeanette Cardinal
Jeanine St. Jean
Jeannette Chief
Jennifer Catcheway
Jessica Cardinal
Joanne Ghostkeeper
Joey English
Josephine Chakasim
Joyce Hewitt
Joyce Tillotson
Juanita Cardinal
Judy Chescue
Judy Quill
Justine Cochrane
Kari Gordon
Karina Wolfe
Kathleen Leary
Katie Ballantyne



Names of MMIWG (3/4)

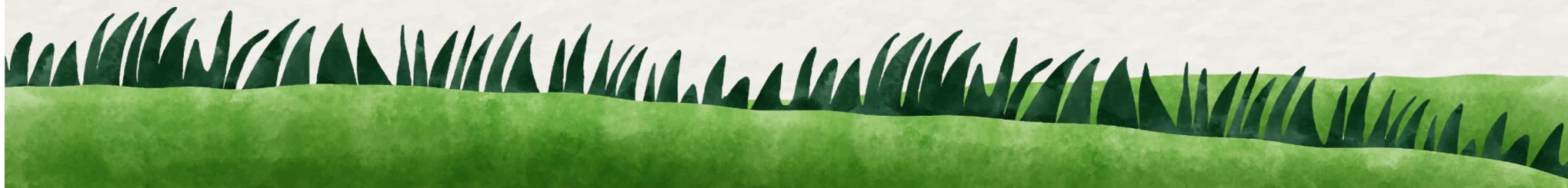
Kellie Little	Leona Brule	Margaret Vedan	Melanie Geddes	Patricia Wadham	Roxanne Thiara
Kelly Goforth	Leslie Talley	Marie Banks	Melissa Chaboyer	Patricia Favel	Ruby Hardy
Kelly Morrisseau	Linda Scott	Marie Laliberte	Michelle Gurney	Pauline Brazeau	Ruth Cocks
Krystal Andrews	Linda Guimond	Marie Lasas	Michelle Hadwen	Philomene Lemay	Sabrina Polchies
Krystle Knott	Linda Condo	Marie Mike	Mildred Flett	Rachel Quinney	Samantha Paul
Lana Derrick	Lisa Young	Marie Desjarlais	Misty Potts	Ramona Shular	Sandra Johnson
Lavina Tocher	Loretta Frank	Mariella Lennie	Moira Erb	Ramona Wilson	Sarah Obed
Leah Anderson	Lora Banman	Marilyn Daniels	Monica Cardinal	Rebecca Guno	Sarah Skunk
Leanne Benwell	Loretta Capot-Blanc	Marilyn Munroe	Monica Jack	Rena Fox	Savannah Hall
	Lori Berens	Marlene Abigosis	Flora Muskego	Rene Gunning	Selina Wallace
	Lori Kasprick	Martha Boyce	Myrna Montgrand	Rhonda Gardiner	Serenity
	Lorilee Francis	Mary Ann Birmingham	Nadine Machiskinic	Rhonda Running Bird	
	Mabel Leo	Mary Mark	Nancy Dumas	Richele Bear	
	Mae Morton	Mary Hill	Naomi Desjarlais	Roberta Lincoln	
	Maggie Burke	Mary Kreiser	Nellie Angutiguluk	Roberta Ferguson	
	Maggie Mink	Mary Lidguerre	Nicole Daniels	Rocelyn Gabriel	
	Maggie Natomagan	Mary Smith	Nicolle Hands	Rose-Ann Blackned	
	Maisy Odjick	Mary Goodfellow	Olivia Williams	Rose Decoteau	
	Marcia Koostachin	Mary Keadjuk	Pamela Holopainen	Rowena Sharpe	
	Margaret Blackbird	Mavis Mason	Pamela Napoleon	Roxanne Charlie	
	Margaret Guylee	Maxine Wapass	Patricia Quinn	Roxanne Fleming	
			Patricia Carpenter	Roxanne Isadore	

Names of MMIWG (4/4)

Shannon Alexander	Tamara Chipman	Victoria Crow Shoe
Sharon Merasty	Tamara Keepness	Victoria Hornbrook
Sharon Abraham	Tania Marsden	Viola Panacheese
Shelley Anderson	Tanya Nepinak	Violet Heathen
Shelly Dene	Tanya Brooks	Wendy Poole
Shirley Waquan	Tanya Hill	
Shirley Lonethunder	Teresa Robinson	
Shirley Beardy	Terrie Dauphinais	
Shirley Cletheroe	Thelma Pete	
Simone Sanderson	Therena Silva	
Sindy Ruperthouse	Therese Labbe	
Sonya Cywink	Tiffany Morrison	
Stella St. Arnault	Tiffany Skye	
Sunshine Wood	Tina Fontaine	
Susan Assin	Trudy Gopher	
Sylvia Guiboche	Velma Duncan	
Tabitha Kalluk	Verna Simard	

Please watch Tanya Tagaq's powerful tribute to missing and murdered Indigenous women and girls:

<https://www.youtube.com/watch?v=OFZZ3vAyrbo&t=2s>



Stories of MMIWG (1/3)

Tamra Jewel Keepness (MISSING)

- From Whitebear First Nation, Saskatchewan
- Tamra was last seen at her home in Regina on July 5th, 2004 (age 5 years old)
- Her mother, Lorena Keepness, described Tamra as a brave, smart and loving child



Tamra Jewel
Keepness, age 5
(Image source:
<https://www.reginapolice.ca/resources/missing-persons/tamra-jewel-keepness/>)

Teresa Cassandra Robinson (MURDERED)

- From Garden Hill First Nation, Manitoba
- On May 5th, 2015 Teresa went to a birthday party in her community and never returned home (age 11 years old)
- A youth (aged 15) pleaded guilty to the murder of Teresa in February, 2018

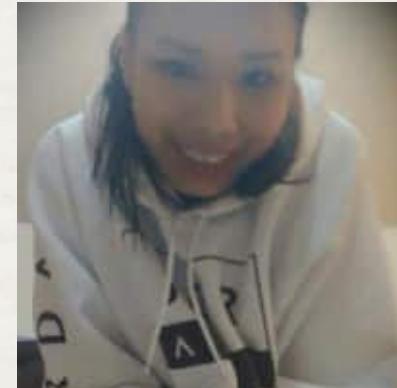


Teresa
Cassandra
Robinson, age 11
(Image source:
<https://www.theglobeandmail.com/news/national/cmp-charge-teen-boy-with-murder-of-manitoba-girl-teresa-robinson/article29291616/>)

Stories of MMIWG (2/3)

Jeanenne Chantel Fontaine (MURDERED)

- From Sagkeeng First Nation, Manitoba
- Mother of three; in the middle of turning her life around for her and her children
- Shot and killed inside her home on March 14th, 2017
- Her house was also set on fire afterwards
- Three men were charged in May, 2017



Jeanenne Chantel Fontaine, age 29

(Image source:

<https://www.cbc.ca/missingandmurdered/mmiw/profiles/jeanenne-chantel-fontaine>)

Annie Pootoogook (MURDERED)

- From Cape Dorset, Nunavut
- Known for her drawings of contemporary Inuit culture
- Her body was found in the Rideau River on September 19th, 2016
- Ottawa police are investigating it as a suspicious death



Annie
Pootoogook
, age 46

(Image source:
<https://www.cbc.ca/missingandmurdered/mmiw/profiles/annie-pootoogook>)

Stories of MMIWG (3/3)

Bella Marie Laboucan-McLean (MURDERED)

- From Sturgeon Lake Cree Nation, Ontario
- On July 20th, 2013, Bella fell 31 stories to her death
- Toronto police say there is not enough evidence to determine if her case is a homicide
- The investigation is still open



Bella Marie
Laboucan-
McLean, age 25

(Image source:
<https://storiesoftheunloved.com/2019/03/11/the-death-of-bella-marie-laboucan-mclean/>)

Dianne Mae Bignell

- Went missing in Thompson, Manitoba
- Last seen on her birthday, May 17th, 2018
- RCMP has assured Dianne's daughter, Clara Bignell, that they are doing everything they can to search for Dianne



Dianne Mae Bignell, age 60

(Image source:
<https://www.cbc.ca/missingandmurdered/mmiw/profiles/dianne-mae-bignell>)

No More Stolen Warriors

While estimates suggest **4000 Indigenous Women and Girls** have gone missing or been murdered between 1956 and 2016, **600 Indigenous Men and Boys** have been taken as well.

Indigenous men are **4 times** more likely to be murdered in comparison to Indigenous women. They are **7 times** more likely to be murdered compared to non-Indigenous males.

Systemic racism is at the root of missing and murdered Indigenous men and boys, as well as MMIWG

(Image source:

<https://www.cbc.ca/news/canada/british-columbia/vancouver-march-missing-murdered-indigenous-men-and-boys-1.6871279>)



To the right is Grand Chief Cathy Merrick, she has taken strides toward recognizing Missing and Murdered Indigenous Men and Boys. In April of 2023, she stated that she and other chiefs need to take action.

(Image source:

<https://windspeaker.com/news/windspeaker-news/missing-murdered-indigenous-men-and-boys-need-be-part-discussion>)

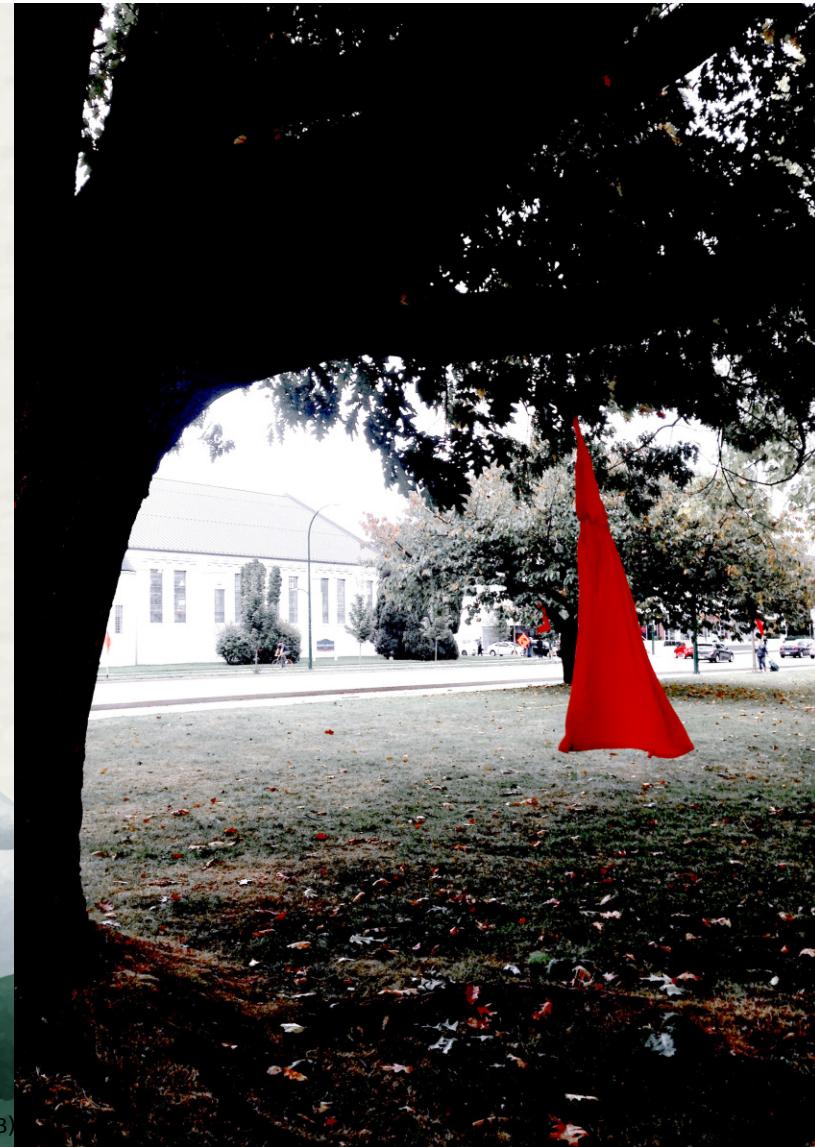


Red Dress Day

- Takes place on May 5th
- Honours and raises awareness towards the disproportionate number of Indigenous women, girls, and two-spirit people who experience violence in Canada
- Inspired by Métis artist Jaime Black's REDress Project (pictured left)



(Image source: <https://www.thecanadianencyclopedia.ca/en/article/red-dress-day%20%E2%80%8B%20%E2%80%8B>)



Sisters in Spirit

- The grandmother moon symbolizes the work done by the Native Women's Association of Canada (NWAC) for missing and murdered Indigenous women, girls, and Two-Spirit peoples
- The grandmother moon provides women with direction, strength, protection, knowledge, and wisdom



(Image source: <https://www.kfs.bc.ca/news-events-2/sisters-in-spirit/>)

Sisters in Spirit Cont...

- Steven Harper set out to cut \$1 billion in funding; one of the departments that was hit the hardest was Status of Women
- Harper also wanted to cut funding to NWAC, specifically, the funding used to pay for the Sister's in Spirit program
- The Sister's in Spirit program is tallying the numbers of missing and murdered Indigenous women and girls for the first time in history



(Image source:
https://en.wikipedia.org/wiki/Native_Women%27s_Association_of_Canada)

Forced/coerced Sterilization

Potentially more than 1145 sterilizations from 1966-76



Stote, Karen (March 25, 2019).

2019 – The Native Women's Association of Canada

Indigenous peoples represented **3% of the total population**, and approximately 6-8% of those sterilized. From 1969-1972, **25% of sterilizations were Indigenous peoples.**

<https://nwac.ca/assets-knowledge-centre/NWAC-Expert-Forum-Forced-Sterilization-Summary-Report-March-25-2019-FINAL.pdf>

Forced/Coerced Sterilization

Indigenous women, girls, Two-Spirit, transgender, and gender-diverse people have constitutional, reproductive, and human rights that must not be violated. Their free, prior, and informed consent must be respected, upheld, and defended.

Sterilization **legislation** in Alberta and British Columbia between the late 1920s and early 1970s targeted Indigenous women while attempting to limit the reproduction of "unfit" people.

Forced/Coerced Sterilization

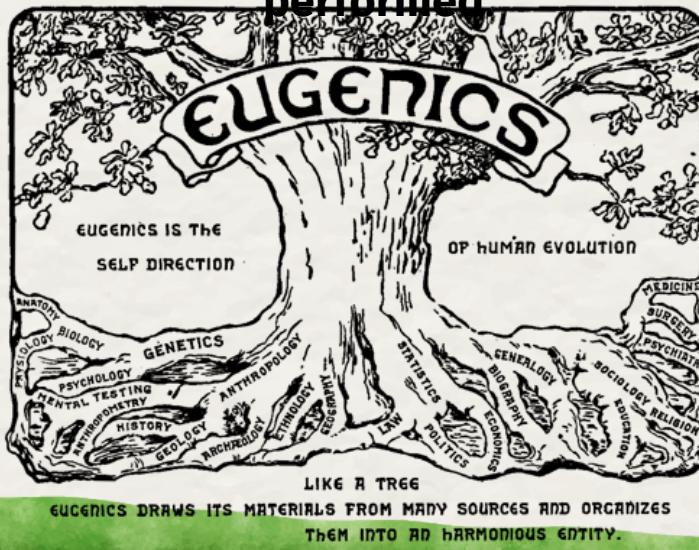
As recent as 2019, a doctor in Yellowknife performed a sterilizing procedure on an Inuit women without her knowledge. She required surgery due to abdominal pain. This doctor has apologized for his actions, yet the police will not investigate

In 2023, a Quebec Judge approved a class action lawsuit against 3 doctors accused of sterilizing women without their knowledge or coercing them. The suit is led by two women, known publicly as UT and MX due to the sensitive nature of their experiences.

Eugenics

Eugenics is the belief that **controlled breeding** is necessary and ethical to improve the human race.

1928 to 1972 Alberta's *Sexual Sterilization Act* was in effect, during this time the Eugenics Board was presented with and **passed 4739 cases**. Of those, **2834 sterilizations were performed**.



Logo of the Second International Congress of Eugenics

(Image source:
<https://www.thecanadianencyclopedia.ca/en/article/sterilization-of-indigenous-women-in-canada>)

Thank You!

CREDITS: This presentation template was created by [Slidesgo](#), including icons by [Flaticon](#) and infographics & images by [Freepik](#)

Resources

Information

<https://humanrights.ca/resource-guide/missing-and-murdered-indigenous-women-girls-and-2slgbtqi-people>

<https://afn.ca/rights-justice/murdered-missing-indigenous-women-girls/>

<https://www.rcaanc-cirnac.gc.ca/eng/1717103903695/1717103981609>

<https://www.cbc.ca/newsinteractives/features/cfi-report-cards>

<https://www.cbc.ca/news/canada/british-columbia/vancouver-march-missing-murdered-indigenous-men-and-boys-1.6871279>

<https://www.cbc.ca/missingandmurdered/>

<https://www.thecanadianencyclopedia.ca/en/article/red-dress-day>

Images

<https://unitedwaywinnipeg.ca/news-and-stories/remembering-murray-sinclair-community-champion/>

<https://www.canadianarchitect.com/2024-raic-gold-medal-justice-murray-sinclair/>

<https://vsta.ca/2024/05/national-mmiwg2s-awareness-day-red-dress-day-may-5-2024/>

<https://ictnews.org/news/red-handed-mmiw-in-fashion-art>

<https://teentalk.ca/2020/10/01/mmiwg2s/>

<https://tmhc.ca/mmiwg>

https://en.wikipedia.org/wiki/Highway_of_Tears

<https://www.reginapolice.ca/resources/missing-persons/tamra-jewel-keepness/>

Resources Cont...

Information

<https://www.cbc.ca/missingandmurdered/mmiw/profiles/tamra-jewel-keepness>

<https://www.thecanadianencyclopedia.ca/en/article/sterilization-of-indigenous-women-in-canada>

<https://www.cbc.ca/missingandmurdered/mmiw/profiles/elizabeth-mae-dorion>

<https://www.aptnnews.ca/national-news/i-have-brought-the-mmiw-epidemic-to-the-forefront-the-powerful-image-of-a-red-handprint/>

<https://www.facebook.com/NWAC.AFAC/posts/the-grandmother-moon-logo-symbolizes-the-work-nwac-has-done-to-address-the-crisis/10159128602877475/>

<https://www.aptnnews.ca/national-news/stephen-harpers-longest-war-missing-and-murdered-indigenous-women/>

Images

<https://www.theglobeandmail.com/news/national/rcmp-charge-teen-boy-with-murder-of-manitoba-girl-teresa-robinson/article29291616/>

<https://www.cbc.ca/missingandmurdered/mmiw/profiles/jeanne-chantel-fontaine>

<https://www.cbc.ca/missingandmurdered/mmiw/profiles/anne-pootoogook>

<https://storiesoftheunsolved.com/2019/03/11/the-death-of-bella-marie-laboucan-mclean/>

<https://www.cbc.ca/missingandmurdered/mmiw/profiles/diane-mae-bignell>

<https://www.cbc.ca/news/canada/british-columbia/vancouver-march-missing-murdered-indigenous-men-and-boys-1.6871279>

<https://windspeaker.com/news/windspeaker-news/missing-murdered-indigenous-men-and-boys-need-be-part-discussion>

Resources Cont...

Information

<https://apnews.com/article/canada-indigenous-women-sterilization-5a0ecfc3897ce4fc663281c40dc31f37>

<https://windspeaker.com/news/windspeaker-news/missing-murdered-indigenous-men-and-boys-need-be-part-discussion>

Images

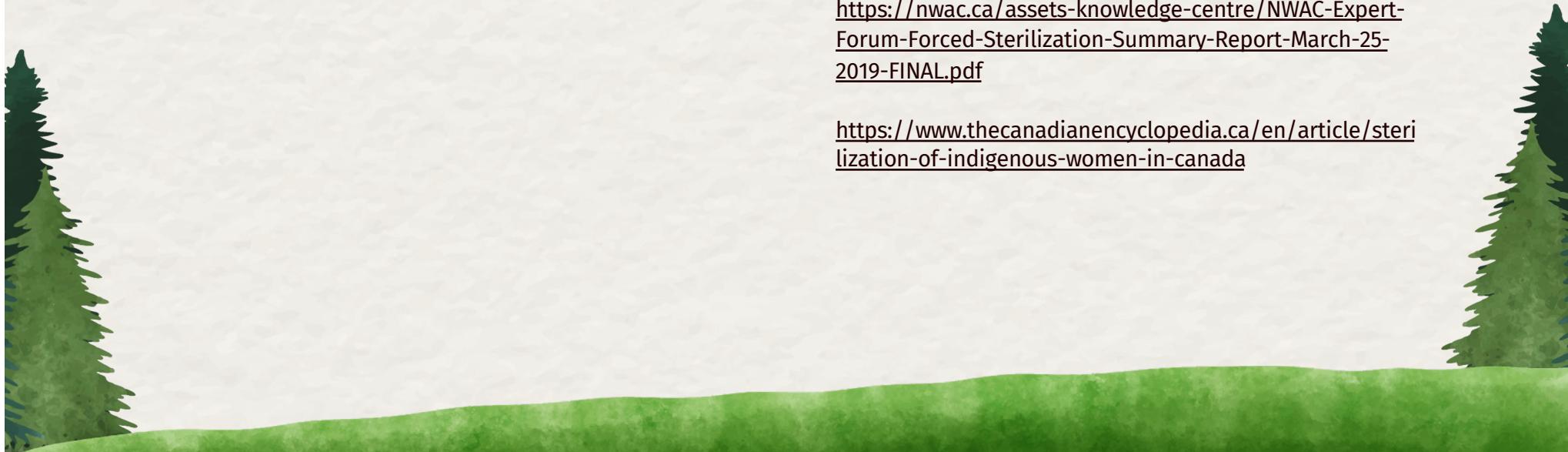
<https://www.thecanadianencyclopedia.ca/en/article/redress-day%20%E2%80%8B%20%E2%80%8B>

<https://www.kfs.bc.ca/news-events-2/sisters-in-spirit/>

https://en.wikipedia.org/wiki/Native_Women%27s_Association_of_Canada

<https://nwac.ca/assets-knowledge-centre/NWAC-Expert-Forum-Forced-Sterilization-Summary-Report-March-25-2019-FINAL.pdf>

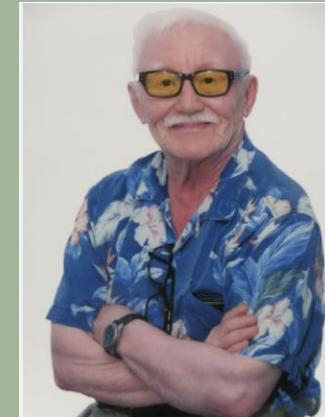
<https://www.thecanadianencyclopedia.ca/en/article/sterilization-of-indigenous-women-in-canada>



My Kesallull Legacy inspiration climate crisis in Nunavut



**Based on Inuk Elder, Dr.
Piita Irniq, keynote talk**



Ava Schella
POL 1303
Cynthia Alexander
November 7th



Quotations that spoke to me in keynote talk

- “10 Inuit lawyers have graduated in Nunavut”
 - “Woman taking the time to sew traditional clothes”
 - “We have cooperative organizations”
 - “We have a lot of people who don’t believe in climate change”
 - “We need to work together, if we do I believe we can have better results for a better tomorrow for many people” ex; our future children/grandchildren
- 

How the quotations are meaningful to me

- The first one because I possibly want to become and environmental lawyer so that is great to hear that rather than white males being lawyers there is now Nunavut lawyers to give knowledge about northern territories in Canada.
- Woman sewing clothes spoke to me, I would love to own something traditionally made to experience wearing a unique sweater for winter (as example). As majority of clothing wear are 'fast fashion'.
- There is cooperative opportunities at Acadia, especially in my major ESST, so it is nice to hear northern territories are implementing it.
- As I am in ESST, hearing Irniq getting frustrated makes me feel like someone finally agrees with me when it comes to climate change as a whole and for people in the same community to get involved.
- Part of this quote (5th quote in slide above) made me feel upset, as most don't fully realize even their own future children/grandchildren won't be considered a "sustainable generation" if we don't make a change now.

Let's back track...Who is Dr. Irniq?

- Born specifically in Lyon Inlet in Nunavut
- He was kidnapped in a hall close to Joseph Bernier Federal Day School



Dr. Irniq has been constructing inuksuit for the past 40/50 years in the artic. There are many reasons why inuksuk matters, but to summarize, this significant rock structure "represents Inuit of the world "quotes Dr. Irniq. To add, can be shown for Inuit travelers for the future, to me that is sustainable.

Here is an image on how Dr. Irniq promotes culture



How did Dr. Irniq seek justice for the French priest who sexually assaulted him and others at residential 'school' in Chesterfield Inlet. Dr. Irniq suggests that the church should provide money for loss of culture, loss of language, which I agree with. Also, he spoke his mind to "redeem" Indigenous culture.

Required viewings that connect with Inuk
Elder's keynote talk:

- Dr. Irniq states in keynote talk that September 30th,
- Orange T-shirt day resembles the importance of Nunavut and indigenous peoples.



Above is a painting that resembles that every child matters

Authors: William Monague and Betty Albert based in Ontario

Required viewings that connect with Inuk Elder's keynote talk:

- Dr. John Borrows (University of Victoria Law School) video connects to Dr. Irniq by talking about community and restorative justice, having a dual course about common/indigenous law to include more knowledge and sharing the land. They both talk a lot about these topics.



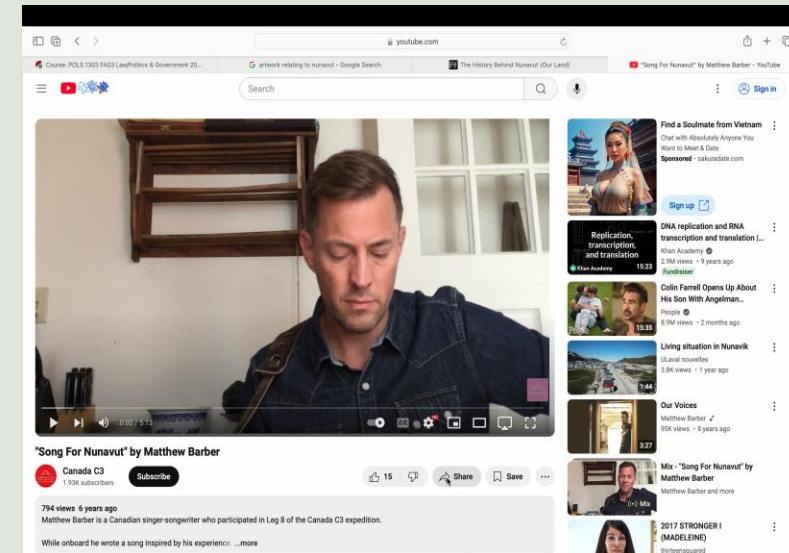


Required viewings that connect with Inuk
Elder's keynote talk:

- **The last statement Dr. Irniq makes in the keynote talk is about how we have a lot of work to do still when it comes to reconciliation, I skimmed the article “Canada and Nunavut sign deal in milestone step to devolution” this is a huge step in the right direction.**

“Devolution has been agreed for the Inuit of Nunavut, ensuring that decision-making power rests here in our territory, by us and for us.” (Tranter, 2019)

Music video about Nunavut



<https://www.youtube.com/watch?v=lwj5nsQOZU4>

Artwork to showcases sustainable communities



- **Painting by Kenojuak Ashevak**
- **Ashevak specialized in carving and drawing but rose attention through her graphic works. She portrayed animals, humans and spirits of her surrounding environment, main focus on birds which I find unique as taking environment and putting into art.**

References

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- Macdonald, J. (2022, July 8). *The history behind Nunavut (our land)*. Inuit Art Foundation. <https://www.inuitartfoundation.org/iaq-online/the-history-behind-nunavut-%28our-land%29>
- *Phyllis' story*. Orange Shirt Society. (2023, November 9). [https://orangeshirtday.org/phyllis-story/#:~:text=About%20Phyllis%20Webstad&text=She%20is%20the%20Founder%20and,Orange%20Shirt"%20for%20younger%20children](https://orangeshirtday.org/phyllis-story/#:~:text=About%20Phyllis%20Webstad&text=She%20is%20the%20Founder%20and,Orange%20Shirt).
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- The Walrus. (2018, May 2). YouTube. <https://www.youtube.com/watch?v=Jm7F822GuIQ&t=2s>
- **Added references in alphabetical order next slide**

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UVic (2017) Drawing law from the land - Indigenous Law program at UVic. In: YouTube. https://www.youtube.com/watch?v=qQQQ1b_DEg8. Accessed 7 Nov 2024

Limited edition art print - every child matters by native artist Betty Albert. In: North of Fifty First Nations & Métis Art Boutique. <https://northoffifty.com/products/limited-edition-every-child-matters>. Accessed 7 Nov 2024

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References

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(2024) Home. In: Acadia University - National Day for Truth & Reconciliation Campus-Community Teach-In.
<https://www2.acadiau.ca/about-acadia/truth-and-reconciliation/events/national-day-for-truth-reconciliation-campus-community-teach-in.html>. Accessed 7 Nov 2024

Learning from Indigenous Elders

A Legacy Project by Vanessa Bryk

Inspired by leaders such as Dr. Piita Irniq, Dr. Lorraine
Peters-Whitman and Dr. Joe Michael...

The Late and Honorable Justice Murray Sinclair

- Jan 24, 1951 – **November 4, 2024**
- Manitoba's first Indigenous judge, Chairman of Canada's Indian Residential Schools and the National Truth and Reconciliation Commission
- Senate in the Canadian government and Chancellor, Queens university
- "Education has gotten us into this mess, and education will get us out," said the Hon. Senator Sinclair (Anderson, 2016).

<https://www.kairosCanada.org/murray-sinclair-education-key-reconciliation>



Image source: North Island Collage
<https://www.nic.bc.ca/about-us/nic-news/news/campagnolo-lecture-returns-with-senator-murray-sinclair/>

Kesalul! ReconciliACTION Mawiomi 2024 at Acadia U

When asked the question “What in the past has given you strength,?”

Elder Dr. Lorraine Whitman answered;

“The foundation of my parents”

Similarly, Elder Dr. Joe Micheal answered the question; “What gave you strength, in the past?” by saying;

“My elders and the characteristics of my teachers. They never gave up. All hands on deck; full commitment”.



Image source: Vanessa Bryk



Kory Wilson – Learned a lesson from her parents, now teaching it to her own daughter

On October 31, Kory shared the following words with me regarding a situation her daughter had been in.

“We had to admit what we did, then listen to their advice. Take the responsibility and realize you are part of a bigger group, not just yourself”

“We would learn not just from our own family, but from extended family and relatives”

Dr. Piita Irniq; our guide in the Inuit Qaujimajatuqanginnik Interactive movie

“From my parents I learned much about our customs. My grandparents passed on the knowledge of our ancestors, and I learned it well.”

“When [elders] die, their knowledge, and the knowledge of all Inuit, may be gone forever. But you'll be able to complete your journey, as long as you listen to the Elders. Learn from them. Use what you are learning to guide your actions.”



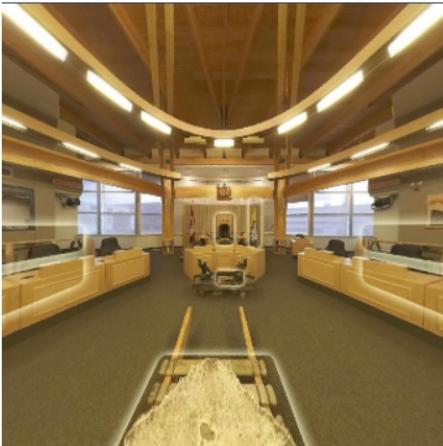
Image source: www.InuitQ.ca

The IQ Interactive movie...

A seat for Elders in the Legislators room

[Home](#) | [Project Description](#) | [Interactive Movie](#) | [Learning Resources](#) | [Databases](#)
[Inuktitut](#) | [English](#) | [Download Inuit Font](#)

The Inuit Qaujimajatuqanginnik Adventure



The Elders' seats are positioned on the outside of the legislators' seats. They are twelve in number. This is their meaning... when the legislature is in session, Elders can sit in these seats. Whenever they wish to speak about Inuit traditional knowledge, or about planning, from their own knowledge, they can address the legislators. It is for this purpose that the seats are made available for the Elders. When it is time for you to become fully mature, no doubt you, too, will find a chair waiting for you there, as well as the opportunity to address the legislature.

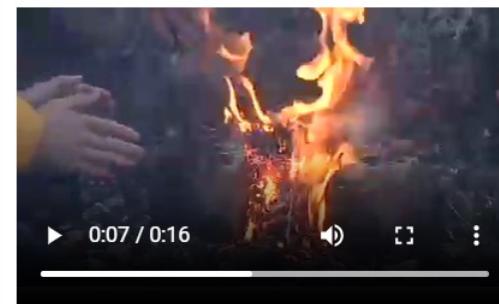
- Examine the Speaker's Chair
- Examine the flag
- Examine the quilliq
- Examine the sled
- Examine the Elders' seats

Survival techniques

[Home](#) | [Project Description](#) | [Interactive Movie](#) | [Learning Resources](#) | [Databases](#)
[Inuktitut](#) | [English](#) | [Download Inuit Font](#)

The Inuit Qaujimajatuqanginnik Adventure

Size: 527K Duration: 0m16s



Jimmy: "This was used a long time ago for fire."

CEO: "Well done, everybody."

Jimmy: "We'll be okay."

Next

An Inuksuk crafted by Dr. Irniq on the Acadia campus during the Mawiomi

“Inuksuk is a symbol of survival of Inuit since time immemorial”

“We are establishing what I call -Inuktitut dialogue- living in peace and harmony. That means healing and reconciliation for all Canadians.”

“We have always been here, we are always here, and we are always going to be here... so people of Canada, will have a better idea of who we are as Inuit.”

Quotations sourced from the CBC clip
<https://www.cbc.ca/player/play/video/9.6525514>



Image source: Vanessa Bryk
Date : October 2024

Stories passed on through generations

Mi'kmaq youth and leader, Lily-Beth Fisher from Glooscap First Nation in Nova Scotia, shares with CBC a love letter about someone special in her life – her great-great- uncle; Bazil Peters.

[Gerald Gloade] has many stories of you. He told me the stories about your father. You told [Gerald] legends. In which, he has told me.”

Quotations sourced from the CBC clip:

<https://www.cbc.ca/player/play/video/9.6548450>



Image sourced from CBC; A love letter to a great-great uncle. October 2024

Elder Dr. Joe Michael Shares Traditional Indigenous Knowledge with the Wolfville and Acadia Community by Raising a Tipi Oct 2024



Image source: <https://www2.acadiau.ca/about-acadia/newsroom/news-reader-page/joe-michael-joins-acadia-as-elder-in-residence.html>

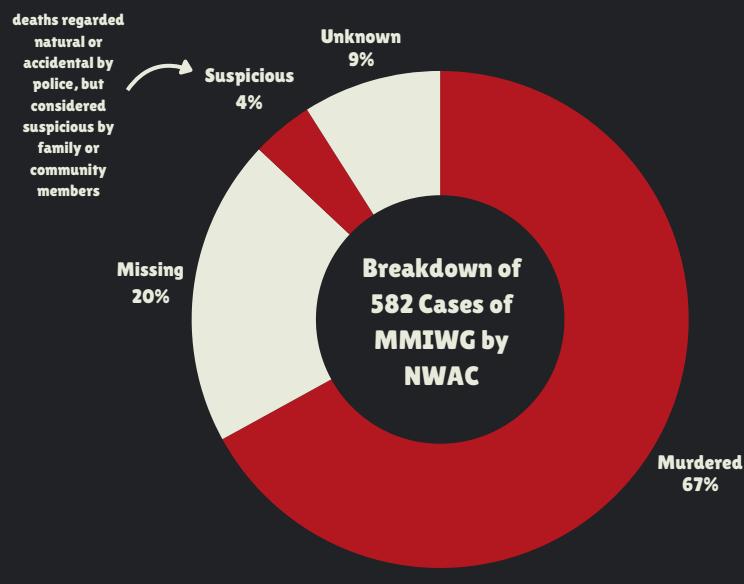
- Poles Represent**
- 1 Obedience
 - 2 Respect
 - 3 Humility
 - 4 Happiness
 - 5 Love
 - 6 Faith
 - 7 Kinship
 - 8 Cleanliness
 - 9 Thankfulness
 - 10 Share
 - 11 Strength
 - 12 Good Child Rearing
 - 13 Hope
 - 14 Ultimate protection
 - 15 Controls flaps for wind

Information sourced by
Nesutmalewu'ti Foundational unit.



Images sourced by Vanessa Bryk. Clock Park, Wolfville, NS. September 30th

MISSING & MURDERED INDIGENOUS WOMEN & GIRLS



55%

of cases are of women under 31

17%

of cases are of women under 18

8%

of cases are of women over 45

88%

of women were mothers

>440

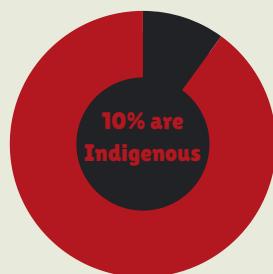
children were affected

Homicide Clearance Rate

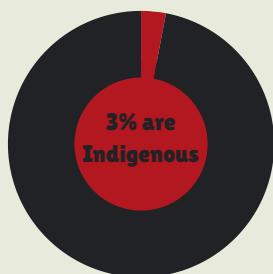


Most cases in NWAC's database are from the last 10 years, with 39% between 2000–2010 and 17% in the 1990s. Only 2% occurred before 1970, suggesting many older cases remain undocumented. The oldest case dates to 1944.

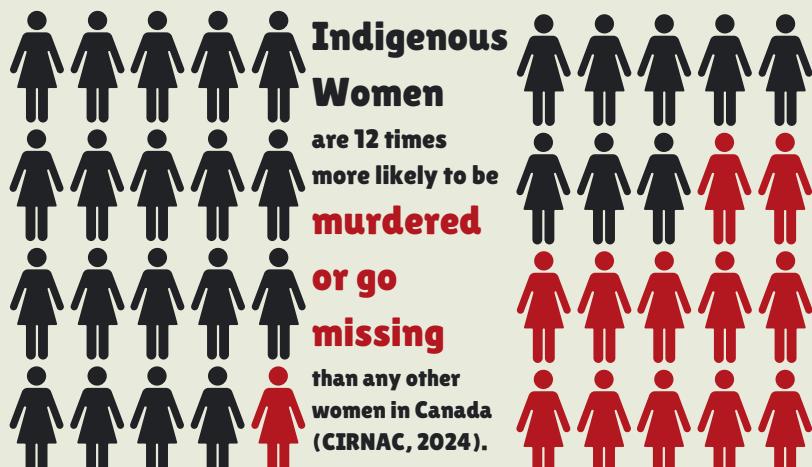
Female Homicides



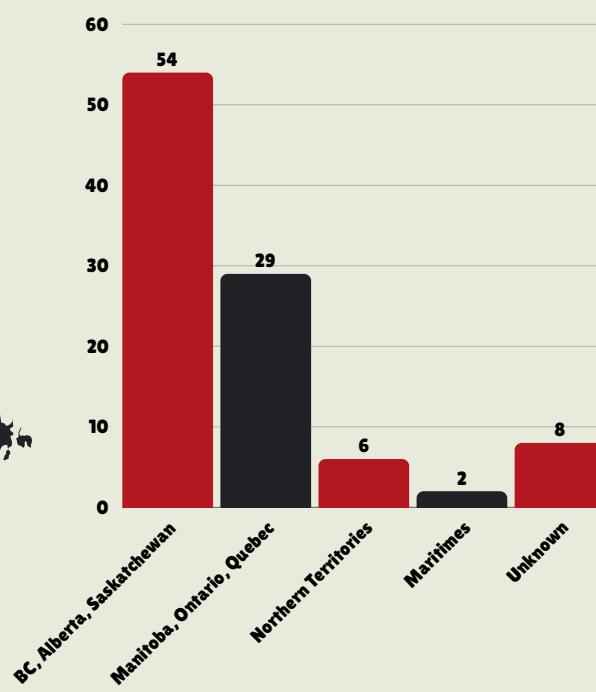
Female Population



Indigenous women make up 10% of female homicides (2000–2008) despite being only 3% of the female population, highlighting a disproportionate crisis.



Percentage of where Cases Occurred



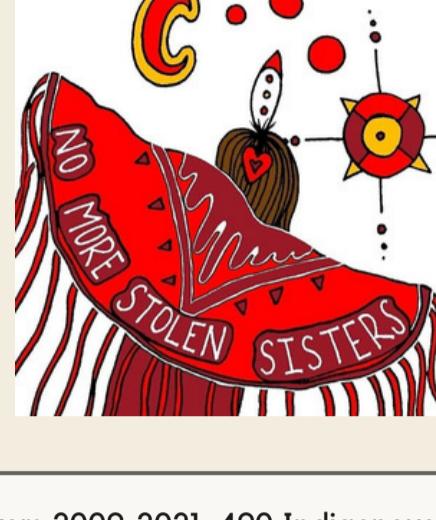
The National Inquiry into Missing and Murdered Indigenous Women and Girls.

The inquiry was officially launched Sept 1st 2016 with a mandate to investigate systemic causes of violence, study the failures of all governmental institutions, and to provide recommendations for systemic and structural change aimed at addressing violence. Its final report was released in 2019 with a key conclusion that finds that Canada's policies, laws, and institutional practices (both in the past and present) meet the international legal definition of genocide.



The Historic and Ongoing Genocide

The inquiry highlights systemic discrimination, forced marginalization, loss of identity, and the failure of the justice system and other political systems as key factors that identify a historic and ongoing genocide.



- From 2009-2021, 490 Indigenous women and girls were murdered. That means that 5 Indigenous women and girls are killed per 100,000 - this rate is 6 times higher than that of non-Indigenous women and girls

- From 2001 to 2014, the average rate of homicides involving Indigenous female victims was four times that of those involving non-Indigenous female victims.
- Indigenous women make up 16% of all female homicide victims, and 11% of missing women, yet Indigenous people make up only 4.3% of the population of Canada.

Calls For Justice

To date, only **2 of 231** calls for justice have been answered

1. In 2019, the federal government committed to developing a National Action Plan to address the underlying causes of violence against Indigenous Women, girls and 2SLGBTQQIA+ people. (call for justice #1.1)
2. In 2019, the federal government pledged to take action against systemic racism in policing, including funding for reform. Additionally, several provinces have begun to implement reform initiatives to improve relationships between Indigenous communities and the police.

- Call for justice #1.7/7.4 calls for governments to establish accountability mechanisms for the implementation of the calls for justice.
- Call for justice #3 calls for healthcare systems to provide accessible, trauma-informed, and culturally safe services for all Indigenous Peoples.
- Call for justice #5 calls for the justice system to be reformed to eliminate systemic racism and include culturally specific supports for victims and

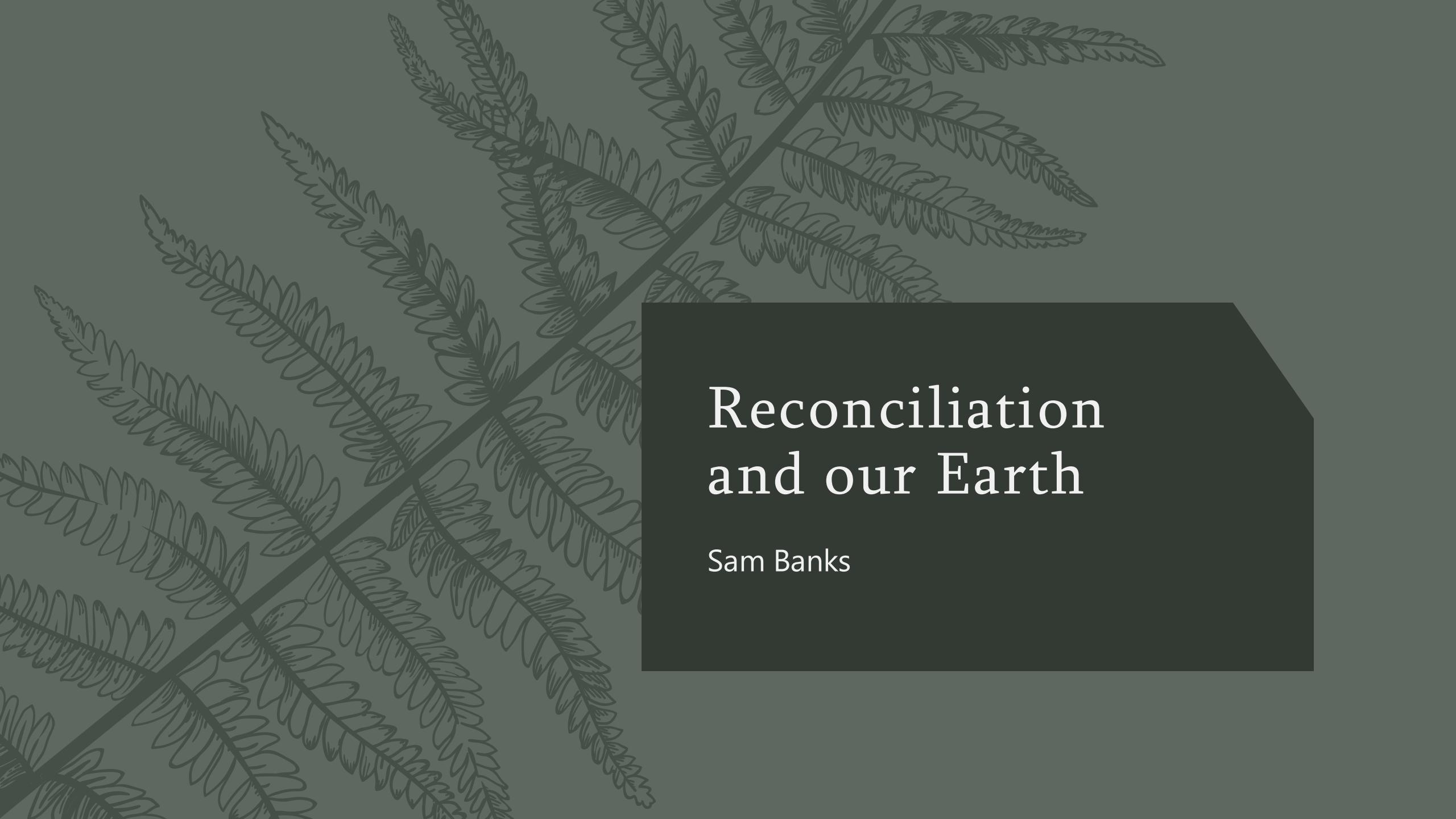
The final report of the inquiry includes **231 calls for justice**. Calls for justice are directed at any and all sectors of government, including institutions, industries and all Canadian citizens. The primary purpose of these calls is to demand systemic change in areas such as justice system reform, health and social services, education, child welfare (etc).

- Call for justice #1.2/7.2 calls for governments and institutions to adopt approaches that consider factors like race, sexuality, and socioeconomic status in violence and discrimination.
- Call for justice #12 calls for the government to reform the child welfare system to reduce overrepresentation of Indigenous children in care as the child welfare system has played a massive role in cycles of trauma and disconnection from culture.

Kesalul Legacy Project:

The violence experienced by Indigenous
peoples in Canada

Inspired by Brooke Paul's guest talk on
September 19, 2024



Reconciliation and our Earth

Sam Banks



Our Earth is crucial to Reconciliation.

After all, we cannot heal if our Mother, the Earth, is sick.

The state of our planet directly contributes to the plight Indigenous communities are facing.

The land plays a vital role in Indigenous cultures, and though it looks different in every community, it remains central.

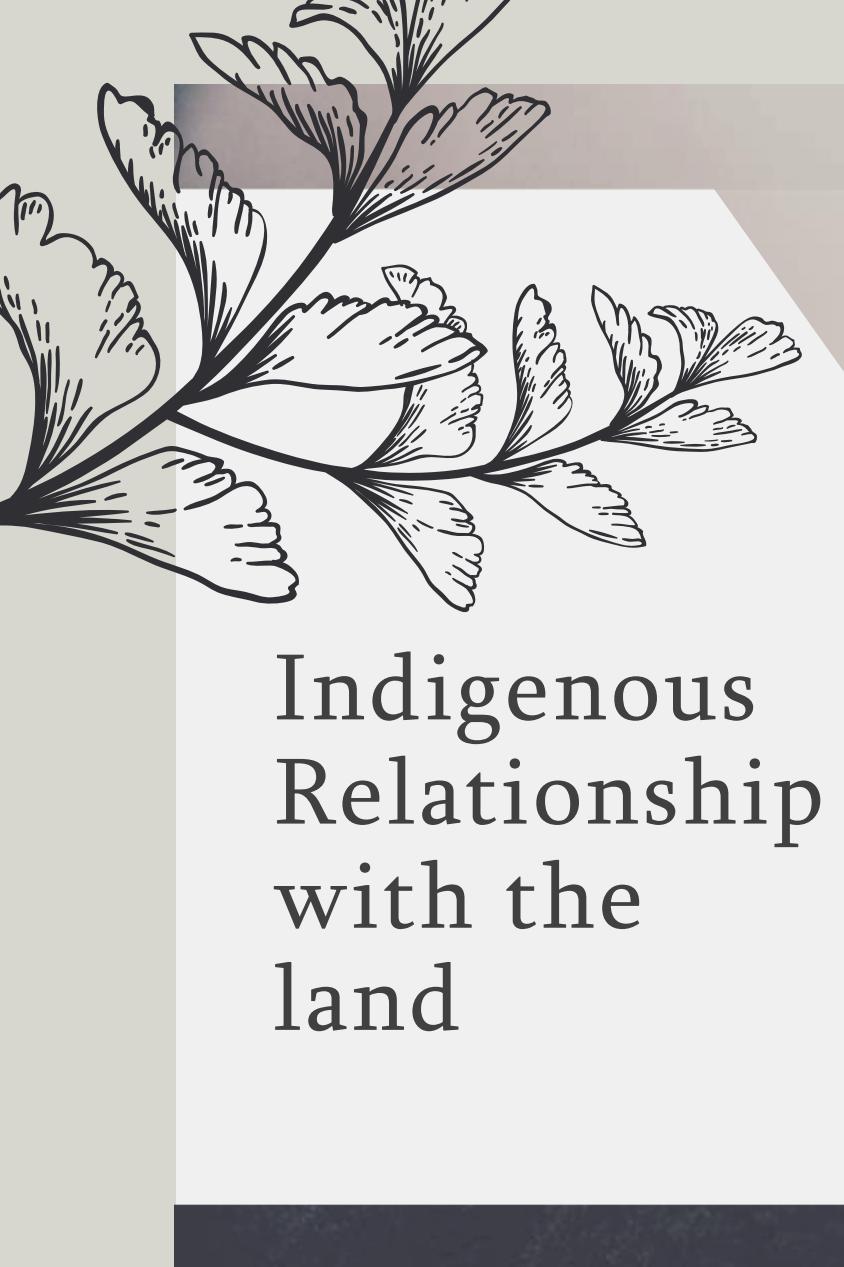
For many Indigenous Peoples, the land plays an important role in their way of life. Things like medicinal herbs, berries, animals, are all part of culture and way of being.

As well, Indigenous Communities face high rates of Environmental Racism. Despite how important the land is to Indigenous cultures, Indigenous Reserves prevent residents from connecting with nature. Reserves often have unclean water and poisoned soil. They are placed in urban locations, or near dumping sites and factories.



"...Chiefs have had their own hunting grounds, their salmon streams, and places where they got their berries; it has always been so. It is not only during the last four or five years that we have seen the land; we have always seen and owned it; it is no new thing, it has been ours for generations." -Jody Wilson Raybould, *True Reconciliation*, page 101.

"Living sustainably, never taking too much from the land, this has been our life. Over a long time, we have found ways to live in harmony, with the land and with each other. We had to do so, to survive." -Dr Piita Irniq



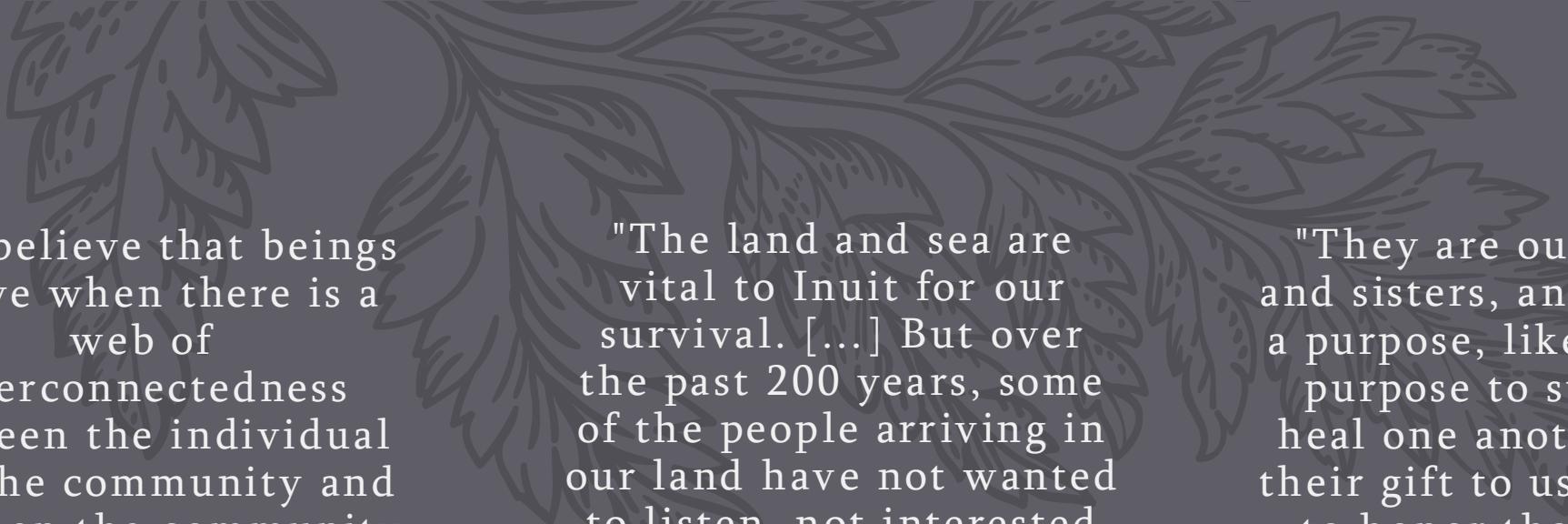
Indigenous Relationship with the land



Reconciliation cannot be reached unless we address issues with the environment. The earth is a vital part of many Indigenous People's way of life.

Unfortunately, Indigenous communities are often the victim of environmental racism. Indigenous communities are often in urban areas or near factories and dumps. Many don't have access to clean water.

"...We must understand that one of the foundations of the problem has been the exclusion and oppression of Indigenous worldviews in shaping our society." -Jody Wilson Raybould, *True Reconciliation*, page 226



"We believe that beings thrive when there is a web of interconnectedness between the individual and the community and between the community and nature" -Jody Wilson Raybould *True Reconciliation* page 201

"The land and sea are vital to Inuit for our survival. [...] But over the past 200 years, some of the people arriving in our land have not wanted to listen, not interested to hear about this life we live. On our own, we Inuit took only what we needed, and we used everything we took." -Dr Piita Irniq

"They are our brothers and sisters, and they have a purpose, like we have a purpose to survive, to heal one another. That's their gift to us, and for us to honor that." -Stella Blackbird, *The Unforgotten*, CMA, 24min. 40 sec.

Representation for Inuit

Inuit are frequently left out of discussions involving reconciliation, but they deserve justice as well as anyone else. Many issues Inuit face go unnoticed or unspoken about.

The climate plays a big role in Inuit way of life. It's a source of nutrition and culture.





Nunavut's Climate Crisis.

"Changes in range distribution, habitats, abundance, genetic diversity, and behavior of migratory and non-migratory species have already been noticed due to climate change."

"Wildlife has and will continue to play a vital role in the traditions, culture, economy and diet of Nunavummiut. It will be critically important for Nunavut to continuously monitor wildlife populations and adjust wildlife management systems accordingly."

<https://climatechangenunavut.ca/en/understanding-climate-change/climate-change-nunavut>

"Emerging Opportunities"

A group of researchers worked alongside Indigenous Knowledge holders to develop "Emerging Opportunities." These are plans to both combat the climate crisis and create unity between communities and the environment.

If you are interested in learning more, information is available at:

<https://www.canada.ca/en/polar-knowledge/publications/aqhaliat/volume-4/environmental-change.html#enviro-change-direction>

"Climate change driven food insecurity has emerged as a topic of special concern in the Canadian Arctic. [...] Access to traditional food sources may have been compromised due to climate change."

<https://www.mdpi.com/2073-445X/9/12/508>

Environmental Racism.

What is "Environmental Racism?"

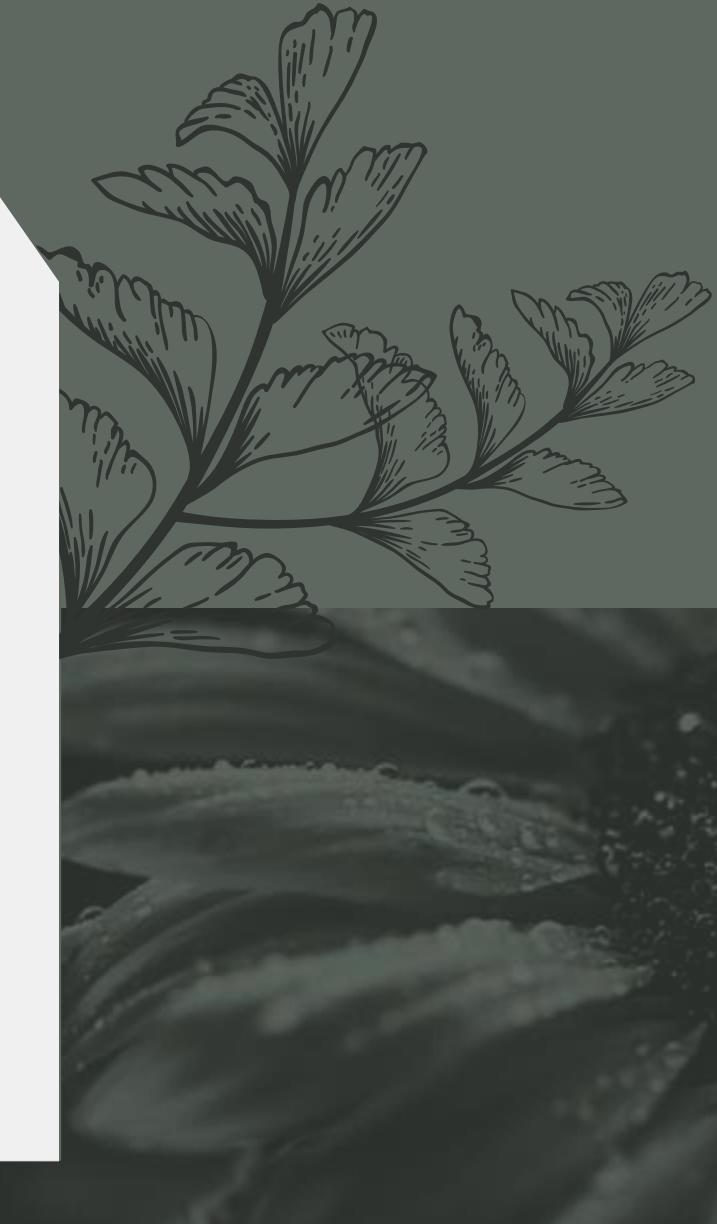
Environmental Racism refers to the phenomena of minority communities being located in unsafe environments.

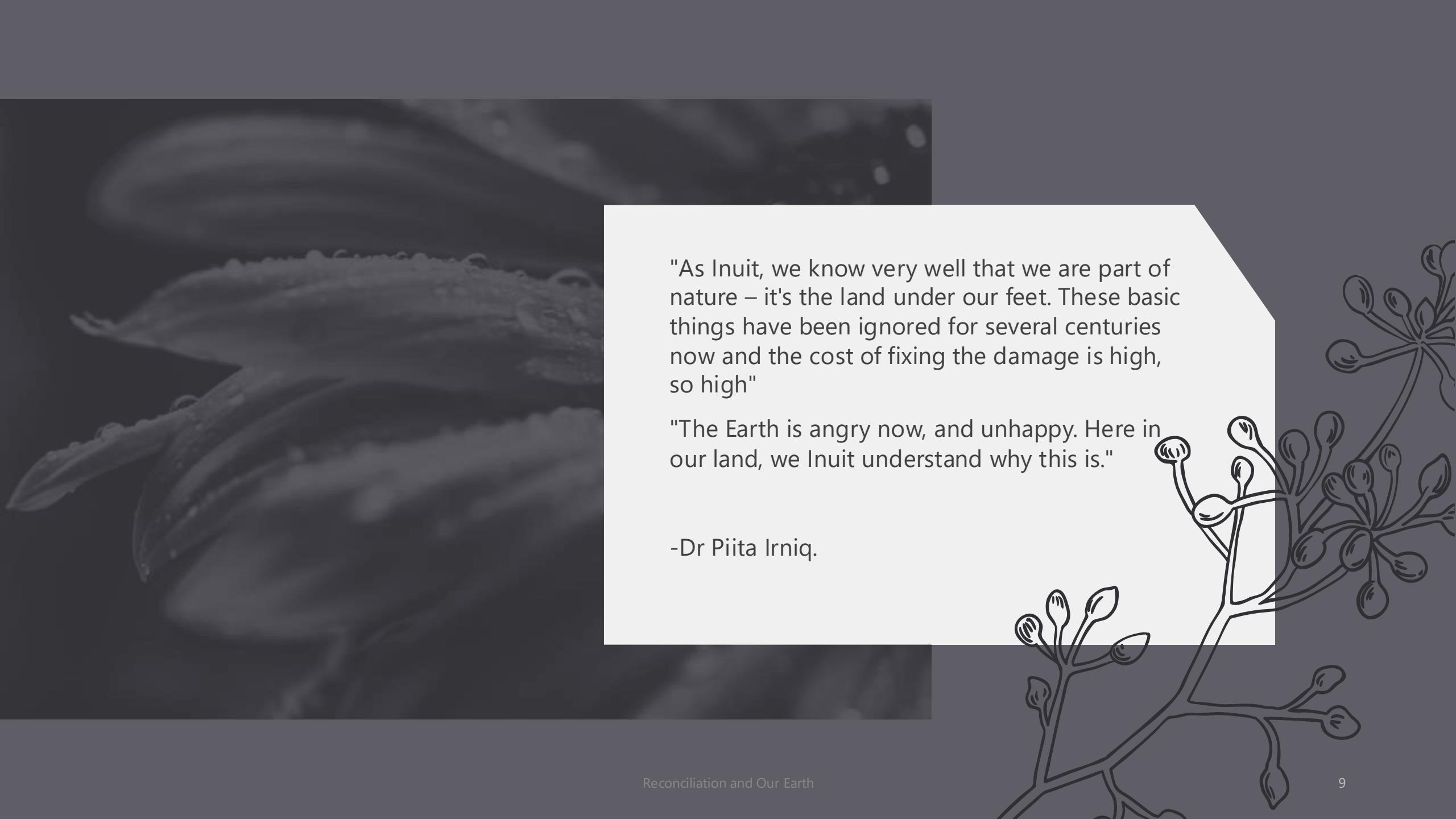
The communities are often located near dumps or factories and cause numerous health issues for residents.

Indigenous Reserves are Environmentally Racist.

"Canada possesses the world's third largest freshwater reserves. Despite that, 618 First Nations Communities are not supplied with safe drinking water." - Indigenous Foundation, May 29th, 2024

Also note how many reserves are located close to highways, making them more vulnerable to trafficking.





"As Inuit, we know very well that we are part of nature – it's the land under our feet. These basic things have been ignored for several centuries now and the cost of fixing the damage is high, so high"

"The Earth is angry now, and unhappy. Here in our land, we Inuit understand why this is."

-Dr Piita Irniq.

The TRC is directly impacted by the environment.

#19 "Establish measurable goals to identify and close health gaps"

How can we close the health gaps when so many health problems for Indigenous Communities are directly caused by their environment?

#43 "Fully adopt and implement UNDRIP as the framework for reconciliation"

UNDRIP was adopted by the UN and stands for United Nations Declaration of the Rights of Indigenous Peoples. Part of these rights are territory and health, both of which are impacted by poor environment.

Across Canada, there is a push to implement Indigenous Healing centers. Many traditional healing practices involve plants and natural medicines. However, Indigenous peoples are unable to access edible plants and clean water, as the ground is so poisoned by pollution.



The logo for Indigenous Watchdog, an excellent website for monitoring TRC progress.



Wet'suwet'en Hereditary Chief Woos (Frank Alec), left, speaks as Wet'suwet'en Hereditary Chief Na'moks stands silently as climate activists participate in a rally on Sept. 15, 2023 in New York City. (Michael M. Santiago/Getty Images)

Pictured to the left is a peaceful protest by two Chiefs. They are protesting in favor of the environment and against the construction of a pipeline through their unceded territory.

The reason I include this story is because the RCMP repeatedly gets unfairly involved in these protests. They monitor them and log them as 'threats.' There have been numerous cases of RCMP arresting Indigenous protestors.

Indigenous peoples should not have to fight to protect land that they never surrendered.

Thank you

Special thanks to Dr. Piita Iñiq, whom this presentation would not exist without.

Another thanks to Jodi Wilson-Raybould, author of *True Reconciliation*.

Thank you to all of our esteemed guest speakers.

SHARED STORIES



Samuel Pulley

POLS 1303

INSPIRATION

JORDIN TOOTOO

In Indian Horse, Saul experiences racism in the NHL. This is something the first Inuk player in the NHL, Jordin Tootoo, experienced. He would have opposing players often comment on his heritage. Tootoo said "Probably the first eight years of my career I know I was an angry individual. Substance abuse. Any time a racial slur was directed at me, I didn't give a shit about hurting anybody, you want to talk smack about my people, I'll just beat the shit out of you."

Throughout my first month and a half of Law/Politics and Government a lot of the guest speakers and media we have gotten the pleasure of seeing have inspired me and said things that stuck with me. I'm going to talk about that in this presentation.

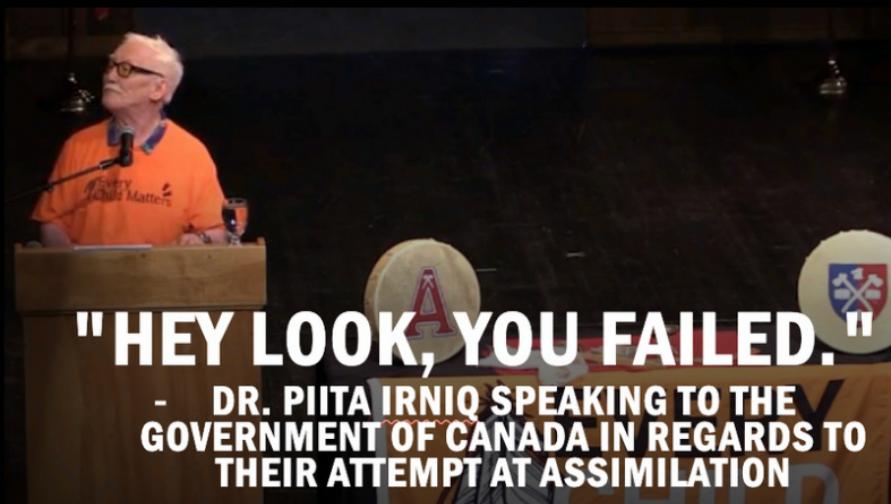
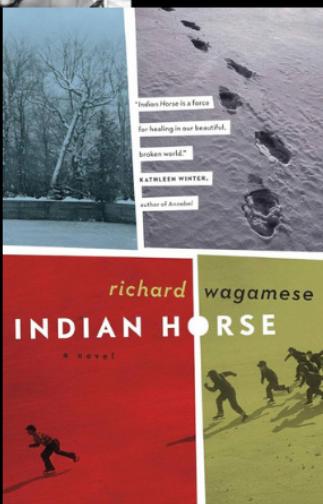
ELDER DR. LORRAINE WHITMAN

On September 19th, we had the pleasure of having the former President of the Native Women's Association of Canada, Elder Dr. Lorraine Whitman.



BRIAN SINCLAIR

In 2008, he was sent to the Health Science Centre to have a catheter changed and 34 hours later, he was found dead in his wheelchair, as the doctors working there had neglected him due to racism. This is a disgusting pattern that is a travesty.



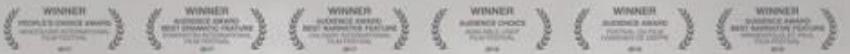
SHARED STORIES

**Samuel Pulley
POLS 1303**

INSPIRATION

Throughout my first month and a half of Law/Politics and Government a lot of the guest speakers and media we have gotten the pleasure of seeing have inspired me and said things that stuck with me. I'm going to talk about that in this presentation.





BASED ON THE AWARD WINNING BESTSELLER BY
RICHARD WAGAMENESE



FROM EXECUTIVE PRODUCER CLINT EASTWOOD
INDIAN HORSE

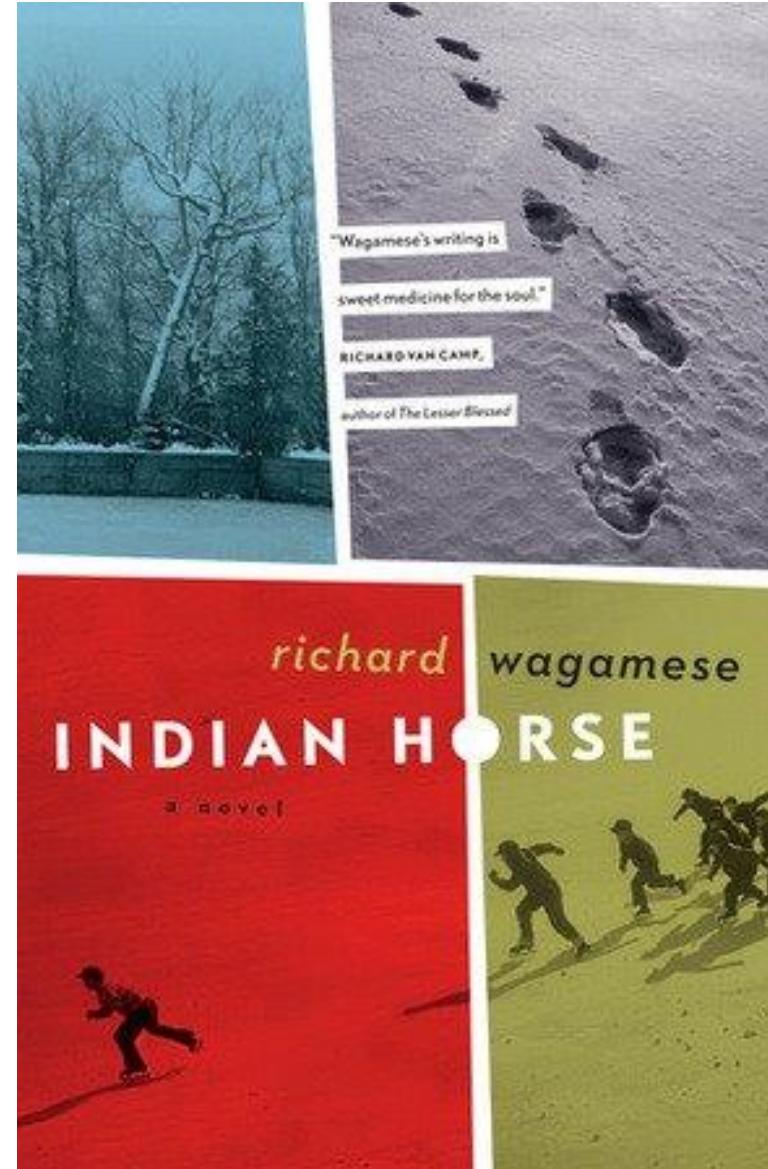
"THE ESSENCE AND IMPORTANCE OF WAGAMENESE'S BOOK - BOTH THE BRUTALITY AND THE BEAUTY - SHINES THROUGH, MORE VITAL THAN EVER." THE GLOBE AND MAIL

INDIAN HORSE FILM

I'll begin with perhaps what I found the most compelling of the required viewings for the class, and that is the film Indian Horse (2017) directed by Stephen Campanelli. .The film definitely does the novel justice in my opinion. Nothing is lost in this adaptation, and Saul's story hits just as hard. His life is portrayed excellently by Sladen Peltier, Forrest Goodluck, and Ajuawak Kapashesit.

INDIAN HORSE BOOK

A few years ago I had to read the book the film was based on for an English class and I really enjoyed it. Saul's story was tragic and at times very hard to read, but the things that happened in this novel were common for indigenous kids not too long ago.



RICHARD WAGAMESE

Richard Wagamese is the author of Indian Horse. He was born 1955 and passed away in 2017. He has written far more than just Indian Horse, including Dream Wheels, Medicine Walk, etc. He started as a journalist and then became a producer.





JORDIN TOOTOO

In Indian Horse, Saul experiences racism in the NHL. This is something the first Inuk player in the NHL, Jordin Tootoo, experienced. He would have opposing players often comment on his heritage. Tootoo said “Probably the first eight years of my career I know I was an angry individual. Substance abuse. Any time a racial slur was directed at me, I didn’t give a shit about hurting anybody, you want to talk smack about my people, I’ll just beat the shit out of you.”

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Whitman.**





Her story of her brother's passing due to the racist negligence of some doctors stick with me even over a month later. It's such a heartbreaking story, and her struggling to even finish telling it was very sad. Out of all the things I've heard from our various guest speakers, that story has stuck with me the most.



BRIAN SINCLAIR

In 2008, he was sent to the Health Science Centre to have a catheter changed and 34 hours later, he was found dead in his wheelchair, as the doctors working there had neglected him due to racism. This is a disgusting pattern that is a travesty.



DR. PIITA IRNIQ

CLASS PRESENTATION



On September 30th Dr. Irniq gave a keynote talk and on October 1st he came and gave us a class presentation.



"HEY LOOK, YOU FAILED."

**- DR. PIITA IRNIQ SPEAKING TO THE
GOVERNMENT OF CANADA IN REGARDS TO
THEIR ATTEMPT AT ASSIMILATION**



**IT WAS VERY COOL
WATCHING PIITA THE
INTERACTIVE FILM "THE
INUIT
QUAJIMAJATUQANGINNIK
ADVENTURE" AND
SEEING HIM IN PERSON**

IQ

IQ refers "Inuit Qajimajatuqangit" which refers to traditional knowledge. The Government of Nunavut set out that these principles be followed.

The Guiding Principles of Inuit Qaujimajatunqangit

Pijitsirniq	The concept of serving and providing for; a concept related to stewardship.
Aajiiqatigiingniq	The Inuit way of decision-making by comparing views or taking counsel; consensus decision-making.
Pilnimmaksarniq	The passing on of knowledge and skills through observation, doing, and practice.
Pilirigatigiingniq	The concept of collaborative working relationships or working together for a common purpose.
Avatittinnik Kamattiarneq	The concept of environmental stewardship.
Qanuqtuurniq	The concept of being resourceful to solve problems.
Inuuqatigiitsiarniq	Respecting others, relationships and caring for people.
Tunganarniq	Fostering good spirit by being open, welcoming and inclusive.

RESOURCES



- Indian Horse (2017)
- Indian Horse (2012)
- https://acadiau-my.sharepoint.com/personal/openacadiaexams_acadiau_ca/_layouts/15/stream.aspx?id=%2Fpersonal%2Fopenacadiaexams%5Facadiau%5Fca%2FDocuments%2FCynthia%2Fpiita%20Irniq%20Sep%2030%2C%202024%2Emp4&ga=1&referrer=StreamWebApp%2EWeb&referrerScenario=AddressBarCopied%2Eview%2E172a1c60%2Dbf3f%2D4e34%2Db56b%2D425cce1e6b62

<https://milkweed.org/author/richard-wagamese>

<https://www.nytimes.com/athletic/1865153/2020/06/12/there-is-racism-still-very-alive-and-well-the-indigenous-experience-in-hockey/?redirected=1>

<https://www.cbc.ca/news/canada/manitoba/winnipeg-brian-sinclair-report-1.4295996>

<https://www.nirb.ca/inuit-qaujimajatuqangit>

<https://www.nirb.ca/inuit-qaujimajatuqangit>

Overview of Brooke Paul's Guest Talk

Brooke Paul is an Mi'kmaw woman from Glooscap First Nation.

She works as a Supervisor at the Mi'kmaw Family Healing Centre, in Millbrook.

Mi'kmaw Family Healing Centre - Millbrook, Facebook page, September 5 2024



<https://www.facebook.com/p/Mikmaw-Family-Healing-Centre-Millbrook-100070502094251/>

At this centre, she works with women who have been victims of domestic abuse, as well as human trafficking.

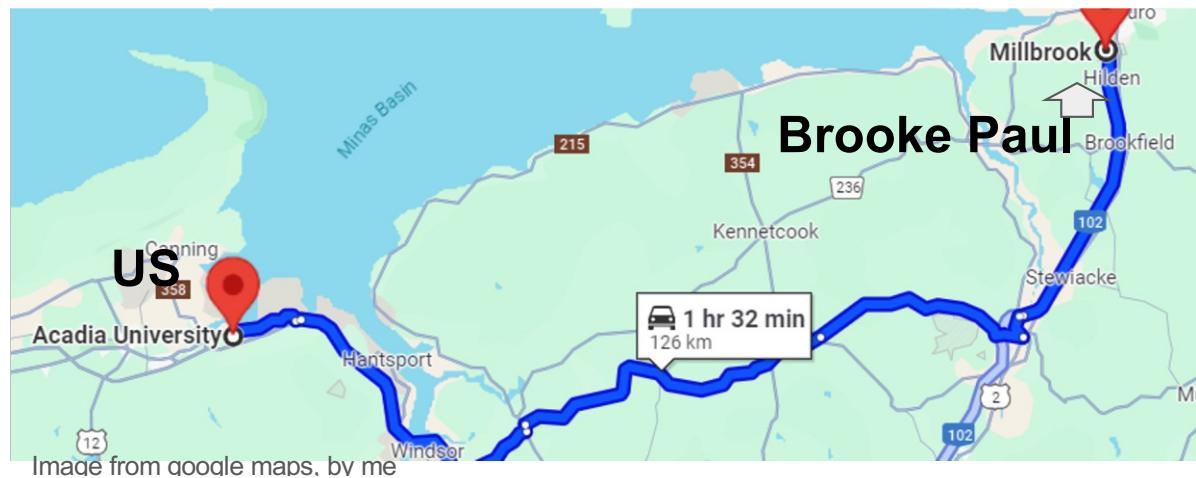
Brooke Paul told stories about what she has experienced working at this healing centre, as well as her experience as a mother.

Overview of Brooke Paul's Guest Talk

Brooke Paul states that her experience working in the Mi'kmaw Family Healing Centre has leaked into her life as a mother because it has given her a heightened understanding of the dangers of human trafficking, especially for Indigenous youth.

Brooke Paul informed the class about missing and murder Indigenous Women and Girls, as well as bringing light to missing and murdered men and boys.

Brooke Paul's guest talk inspired me to dig deeper into human trafficking of Indigenous peoples in Nova Scotia.



Why does N.S. have a Human Trafficking crisis?

Nova Scotia has the highest amount human trafficking cases in Canada, per capita.

- “In 2022 with Nova Scotia reporting **4.5 incidents** [of human trafficking] **per 100,000 population**”, well over the national average. (Stats Canada, 2022)
- The coastal location of Nova Scotia makes it “hub for human trafficking...whereby victims are often moved from Atlantic Canada to the rest of the country”. (Stats Canada, 2022)

Brooke Paul stated on her Sept.19 talk that Truro, NS in particular is a hub for human trafficking.

- The Trans-Atlantic highway from Halifax to Moncton was the most frequently mentioned trafficking corridor in Atlantic Canada.
- Truro’s location and the “rates of poverty, addiction and lack of affordable housing, said the executive director of the Colchester Sexual Assault Centre”, makes it a hub for human trafficking. (CBC)

Are the Numbers Always Accurate?

Reports on human trafficking only account for the trafficking cases reported to the police, not data of non-reported cases. Unreported cases include

- Those who do not come forward out of **fear**.
- Those who are **unaware** that they are being trafficked due to misconceptions about what human trafficking is.
- Those who are **still being** trafficked.
- Those who have a **relationship** with their trafficker. About $\frac{1}{3}$ of human trafficking is done by current or former intimate partners. (Stats Canada, 2022)

Safety & Security : Colonialism & Politics

Elder Dr. Lorraine Peters-Whitman stated that many Indigenous peoples do not feel comfortable with the police, given the systemic racism in the Canadian police force.

- **Origins:** Police were originally created to increase colonial control in Canada.
 - “He [John A. Macdonald] wanted to use the new force to help extend Canada’s **colonial control over Indigenous territories** in what would become Western Canada and clear the way for settlement”. (National RCMP Research Council, [Serving and Protecting Canada’s Settler Capitalist Status Quo Since 1873](#), 2022)
- “The deep-seated connection between **colonialism** and the creation of the **police**; victims are often prosecuted... **Indigenous WG2STGD people** are more likely to **mistrust the police** and are not comfortable coming forward” (Native Women’s Association of Canada, 2021).

“The side they [the RCMP] have stood on has never been about rescuing, saving, or helping Indigenous people” (APTN, [The Mounties: 150 years of conflict with Indigenous Peoples](#), 2023)

Safety & Security : Colonialism & Politics - Elder Dr. Lorraine Peters-Whitman

November 1st, 2024 discussion with Elder Dr. Lorraine Peters- Whitman:

- Many cases go unreported because of the mistrust that Indigenous peoples have with the police.

She brought in two new perspectives that are neglected in the media....

1. Sometimes, police officers are the perpetrators of human trafficking of Indigenous women and girls.
1. The first 48 hours are crucial to finding a missing person. Sometimes, police will “brush off cases”, and not put in a significant effort during the most important time, and blame the victim for being out.

Both of these perspectives are not seen in the media but are also reasons many cases may go unreported.



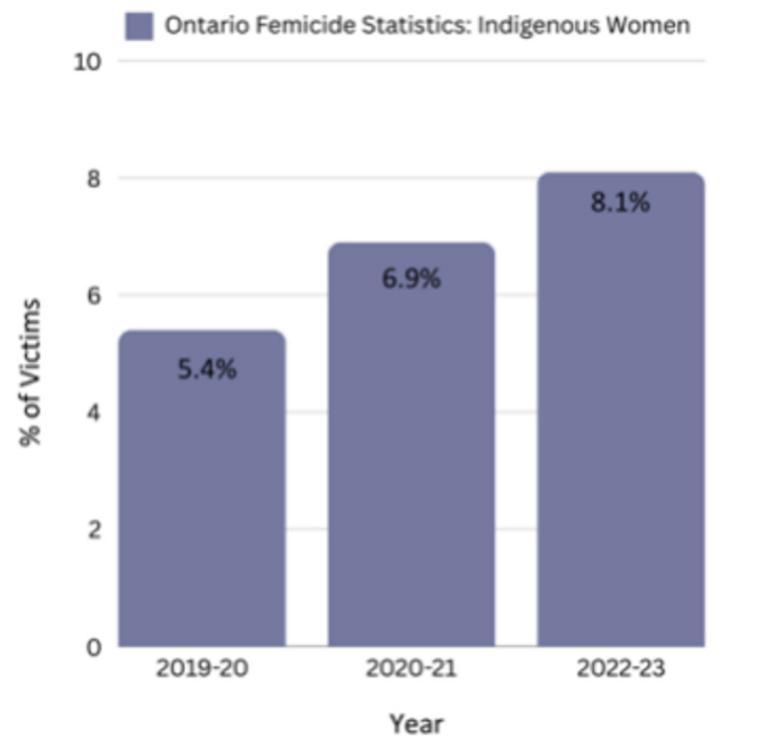
The Scream, 2017 By Kent Monkman a First nations artist

This painting perfectly outlines the inherently racist system of the RCMP

Violence against Indigenous Women and Girls- The Stats.

Brooke Paul mainly works with Indigenous women, who are victims of domestic violence. Statics about the violence that Indigenous women experience (The Nova Scotia Native Women's Association)...

- Rates of **spousal assault** against Indigenous women are more than **3x** higher than against non-Aboriginal women.
- **54%** of Indigenous women reported severe forms of **family violence**... or being **sexually assaulted**, versus 37% of non-Indigenous women
- Indigenous women aged **15+** are **3.5x** more likely to experience **violence** than non-Aboriginal women.



Infographic from NEW MMIWG report, 2024,
https://www.onwa.ca/_files/ugd/274c9a_466b36b132cd4c5ca9ccdc0e2267742c.

Link Between Violence & Human Trafficking

The NWAC portrays the link between violence and human trafficking:

“Chronic systemic marginalization and colonization have **sexualized** and devalued Indigenous WG2STGD people, **creating the conditions for violence** against them and **increasing** their likelihood of experiencing exploitation and **human trafficking**” (NATIVE WOMEN'S ASSOCIATION OF CANADA, [HUMAN TRAFFICKING AND MMIWG2S+](#))

This persistent issue is viewed in Indigenous Art too:



Titled “Walking a path; never alone”, this painting is by Nadzin Degagné, a Metis women from Quebec. This was inspired by the red dress installations...

To me, this represents another Indigenous women being lost to violence.

As she's walking deeper into the forest of red dresses, while wearing one, she is yet another victim to colonial violence.

<https://www.mmiwg-ffada.ca/artists/walking-a-path-never-alone/>

MMIWG Calls For Justice + Human trafficking

There are six Calls for Justice from the The Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls that relate to this topic...

Calls for Justice:

- 7.3: Calls for the gov. to **support Indigenous led prevention initiatives**, including those related to sexual trafficking.
- 8.1: Calls for all those in **transportation or service industries** to take training to **identify and respond** to sexual exploitation and human trafficking.
- 12.12: Call upon all **child and family services agencies** to undertake training to **recognize signs of** sexual exploitation and trafficking, and develop specialized responses.
- 12.14: Call upon all **child welfare agencies** to establish more rigorous requirements to **prevent the recruitment** of children in care into the sex industry

Canada's Best kept Secret:

Violence against Indigenous Men and Boys

It is important to note:

- There is **no** National Inquiry into Missing and Murdered Indigenous Men and Boys
- There is **no** National Statistic database for Missing and Murdered Indigenous Men and Boys.

Additional hidden violence against Indigenous Men and Boys are Starlight Tours, by the RCMP.

- RCMP officers will take Indigenous men or boys several kilometers outside cities, in freezing weather, sometimes even stripping them of their shoes, and force them to walk back to their cities.

An Example of this is the story of Darrell Night:

"On Jan. 28, 2000, the Saulteaux First Nation member was dropped off on the outskirts of Saskatoon on a cold winter night by the Saskatoon police. Darrell was dressed only in a t-shirt, jeans, a jean jacket and running shoes". ([Starlight tours whistle blower Darrell Night passes away](#), APTN)

The Ongoing Genocide in Canada

MMIWG2S: A Call to Action | POLS 1303 Erich Daquioag

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Land Acknowledgement

I would like to begin by acknowledging that we are in Mi'kma'ki, the ancestral and unceded territory of the Mi'kmaq People.

MMIWG: A Crisis Demanding Justice

The Missing and Murdered Indigenous Women, Girls, and Two-Spirited People (**MMIWG2S**) crisis is a national tragedy in Canada.

Reflects systemic violence and discrimination against Indigenous women and girls.

Statistics show:

- Murder rate of Indigenous women is **ten times higher** than the national average for women living on reservations (Urban Indian Health Institute, 2016).
- Homicide is the **third leading cause** of death for Native women
- In 2016, **5,712** American Indian and Alaska Native women and girls were reported missing (National Crime Information Center).

Crisis rooted in:

- Colonialism
- Racism
- Socio-economic inequalities

Source: <https://www.nativehope.org/missing-and-murdered-indigenous-women-mmiw>



Image from: <https://gct3.ca/people/social/mmiwg/>

The Red Dress and Hand: Symbols of a National Crisis

Red Dress Day – National Day of Awareness for Missing and Murdered Indigenous Women, Girls, and 2SLGBTQQIA+ Peoples.
Named after the **REDress Project** by Métis artist **Jamie Black** (2010), displaying empty red dresses in public spaces, such as:

- University campuses
- Parks and forests
- Government buildings and legislative grounds
- Streets and urban squares

Symbolizes missing and murdered Indigenous women, girls, and 2SLGBTQQIA+ people.

A call to action against gender-based violence and a reminder to honor those lost.



Image from: <https://www.vogue.com/article/jaime-black-red-dress-project-missing-murdered-indigenous-women>

The Red Dress and Hand: Symbols of a National Crisis

The Red Hand – symbolizes the silenced voices and lost lives of Indigenous women:

- Represents **violence** and **injustices** faced by Indigenous women and girls.
- A powerful call to action to acknowledge systemic issues and advocate for **justice, support, and healing**.
- Used in Canada but also internationally, including in the United States and Australia.
- A reminder of **collective responsibility** to address the ongoing impacts of colonialism and violence against Indigenous peoples.

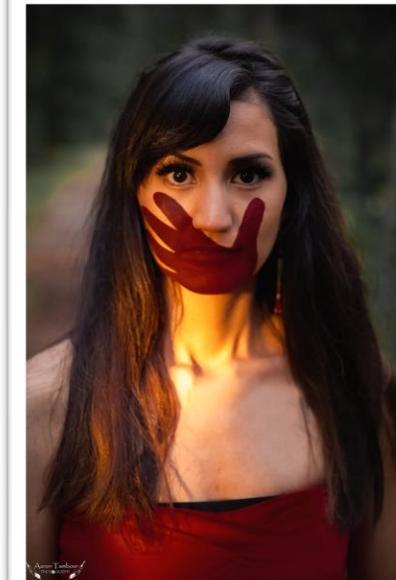


Image from:
<https://www.cbc.ca/news/indigenous/red-handprints-mmiwg-1.5483955>

Source: <https://www.aptnnews.ca/national-news/i-have-brought-the-mmiw-epidemic-to-the-forefront-the-powerful-image-of-a-red-handprint/>

#AmINext?

#AmINext: Social media campaign started by Inuit Holly Jarrett.

Aims to raise awareness of the Missing and Murdered Indigenous Women and Girls (**MMIWG**) crisis.

Encourages participants to post photos with **#AmINext?** to highlight the issue.

Calls for government action and justice for **MMIWG**.

The campaign **spreads awareness internationally**, resonating in other countries with similar issues.

Source: <https://www.cornwallseawaynews.com/news/update-aminext-campaign-with-local-roots-has-gone-international/>



Image from:
<https://www.cornwallseawaynews.com/news/update-aminext-campaign-with-local-roots-has-gone-international/>

Lateral Violence

Lateral Violence – Occurs when people oppressed for long periods feel **powerless** and turn their frustration inward, directing it at their own community.

Stems from **colonization, trauma, racism, and discrimination.**

Impacts: Harms mental, emotional, physical, and spiritual health within Indigenous communities.

Analogy: Guest speaker Sandy-Lynn Fisher compares it to a "bucket of crabs"—when one crab climbs up, others pull it back down.

Sources: <https://www.nwac.ca/assets-knowledge-centre/2011-Aboriginal-Lateral-Violence.pdf>

<https://www.wernative.org/articles/lateral-violence>



Image from: <https://www.wernative.org/articles/lateral-violence>

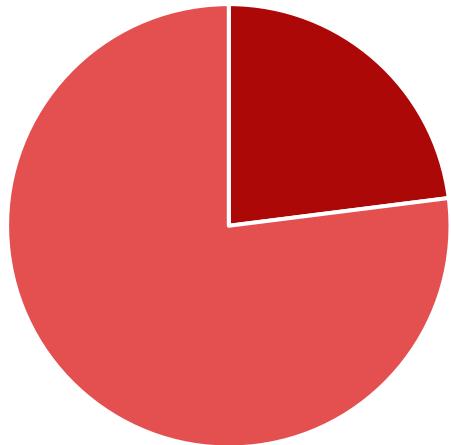
The Numbers Tell a Story

- Indigenous women are **four times more likely** than non-Indigenous women to be victims of violence.
- Indigenous women make up **16%** of all female homicide victims and **11%** of missing women, yet Indigenous people make up only **4.3%** of the population of Canada.
- Indigenous women are **twice as likely** to experience violence from their current or former partners.
- A little more than **13%** of Indigenous people experience violence from their current or ex-partner, a proportion twice as high as non-Indigenous people (**5.7%**).

Families of missing Indigenous women have been advocating for years for searches like the one at the **Prairie Green Landfill**. Calls to search began in the **spring of 2022**, following evidence suggesting the remains of Morgan Harris and Marcedes Myran may be there, but didn't start until the **fall of 2024**. Despite government hesitation citing hazardous conditions, the persistence of families and First Nations organizations, such as the Assembly of Manitoba Chiefs, has led to recruitment efforts for the search. This reflects the emotional and ongoing struggle behind the statistics.

Sources: <https://afn.ca/rights-justice/murdered-missing-indigenous-women-girls/>
<https://www.aptnnews.ca/national-news/manitoba-first-nations-group-start-recruiting-workers-to-search-landfill-for-remains/>

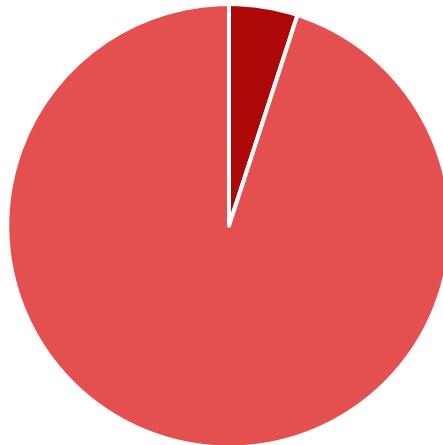
Disproportion of Cases



23%

of murdered victims in Canada
are Indigenous women and girls
between 2014 and 2016
(Statistics Canada, 2019).

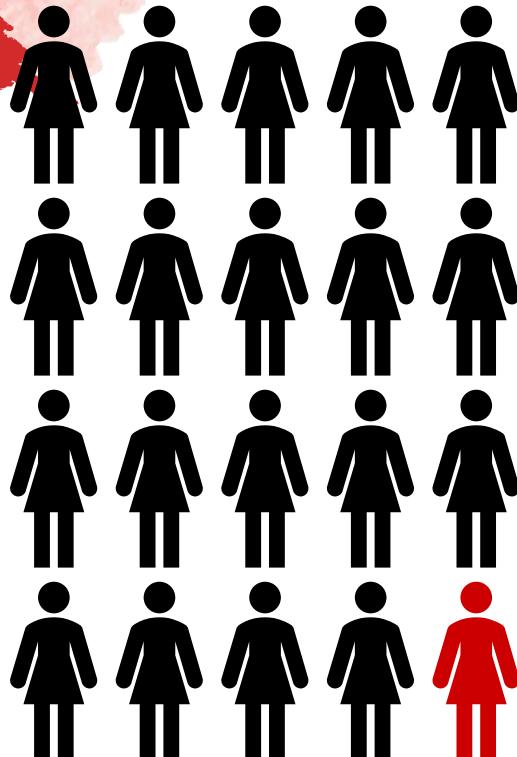
Source: <https://www.canada.ca/en/women-gender-equality/news/2020/07/missing-and-murdered-indigenous-women-and-girls-government-of-canada-announces-support-commemoration-initiatives-in-nunavik.html>



5%

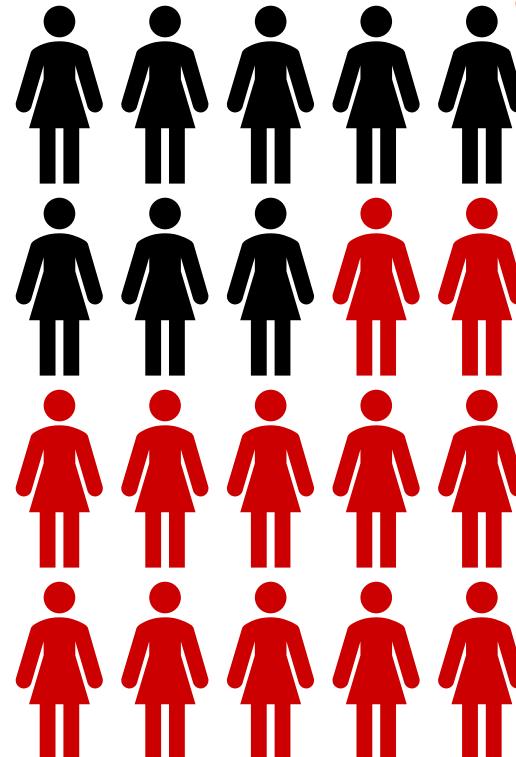
Less than 5% of the total Canadian
population is Indigenous (Statistics
Canada, 2018).

Disproportion of Cases



Other Women in Canada

Indigenous Women
are 12 times more
likely to be
**murdered or
go missing**
than any other
women in Canada
(CIRNAC, 2024).



Indigenous Women

Source: <https://www.canada.ca/en/crown-indigenous-relations-northern-affairs/news/2024/06/government-of-canada-makes-progress-in-addressing-the-calls-for-justice-to-end-national-crisis-of-missing-and-murdered-indigenous-women-girls-two-s.html>

Personal Stories and Lived Experiences

Brooke Paul is the Supervisor at the Mi'kmaw Family Healing Centre, a shelter for providing support to Indigenous women and families in times of trauma, abuse, and violence. Her talk was a powerful reminder of the MMIWG crisis in Canada.

The shelter she worked in **documented unique features** (e.g., tattoos, birthmarks) of Indigenous women for identification **in case they go missing**.

She highlighted a case of an Indigenous woman who was taken from Truro and later found in Texas, showing the **prevalence of sex trafficking near us**.



Image from course page. Taken on September 19th, 2024.

Brook Paul & her daughter.

Sex Trafficking

Indigenous women in Canada face high vulnerability to sex trafficking due to various social and systemic factors. Many Indigenous communities are **isolated, impoverished, and lack local support resources**, making it easier for traffickers to exploit women.

The legacy of colonialism and high child welfare involvement disrupt family and community connections, further increasing the risk.

Additionally, Indigenous status cards enable cross-border travel between the U.S. and Canada, a route sometimes exploited by traffickers.

Key Factors Contributing to Vulnerability:

- Cross-border trafficking through status card access.
- Isolation and poverty in remote communities.
- Legacy of colonial trauma and high rates of child welfare involvement.
- Proximity to major highways and trafficking corridors.

Source: https://nwac.ca/assets-documents/Issues_in_Human_trafficking_and_MMIWG2S.pdf

Systemic Causes

The Missing and Murdered Indigenous Women and Girls crisis stems from systemic, historical injustices that continue to harm Indigenous women.

Four Pathways from the Calls for Justice:

- **Historical Trauma:** Colonialism, residential schools, systemic racism.
- **Marginalization:** Poverty, limited access to education, healthcare, housing.
- **Institutional Inaction:** Governments fail to address root causes.
- **Silencing Voices:** Indigenous women and 2SLGBTQQIA+ voices are often ignored.

Source: "Calls for Justice: Reclaiming Power and Place" https://www.mmiwg-ffada.ca/wp-content/uploads/2019/06/Calls_for_Justice.pdf

"A long history of oppression and systemic racism and discrimination...affect each and every one of us."

- *Youtube: Acadia Mawio'mi - Short Documentary, 2018*

Source: <https://www.youtube.com/watch?v=45o0IEA9s6M>

The National Inquiry

The **National Inquiry into MMIWG** was launched by the Canadian government in 2016 to investigate **systemic violence** against Indigenous women, girls, and 2SLGBTQQIA+ people. The final report, **Reclaiming Power and Place** (2019), outlined **231 Calls for Justice**. These calls address a wide range of issues, including:



Human &
Indigenous
Rights

Culture &
Language



Health &
Wellness



Child
Welfare



Justice &
Policing



Media
Representation



Human
Security

Sources: <https://www.mmiwg-ffada.ca/final-report/>

<https://www.rcaanc-cirnac.gc.ca/eng/1448633299414/1534526479029>

Lack of Progress

The Native Women's Association of Canada (NWAC) has criticized the federal government's **lack of progress** on the MMIWG2S National Action Plan, highlighting unspent funds and limited accountability. NWAC issued a **failing grade**, pointing to slow action on promises made to address systemic violence against Indigenous women, girls, and 2SLGBTQQIA+ people. So far, only 2 of the 231 Calls for Justice have been answered.

- **Failing Grade:** NWAC's assessment of federal inaction.
- **Unspent Funds:** Delays in deploying resources.
- **Lack of Accountability:** Few mechanisms to ensure progress.
- **Unmet Commitments:** Promises remain largely unfulfilled.

Source: <https://nwac.ca/media/2023/06/nwac-issues-federal-government-a-failing-grade-for-continued-inaction-on-its-mmiwg2s-national-action-plan>



Image from: "A national shame,' say advocates about lack of progress on MMIWG action plan"
<https://www.cbc.ca/news/indigenous/mmiwg-action-plan-update-1.6476685>

Ongoing Genocide

The National Inquiry's Final Report characterizes violence against Indigenous women, girls, and 2SLGBTQQIA+ people in Canada as an "**ongoing genocide**," driven by colonial policies and systemic discrimination. This crisis reflects deep-seated human rights violations that persist in Canada.

- **Systemic Roots:** Colonial laws and institutions maintain a harmful power imbalance.
- **Human Rights Crisis:** Ongoing violations endanger Indigenous lives.
- **Urgent Call:** The report calls for immediate, comprehensive action to dismantle oppressive systems.

Source: NWAC "MMIWG Calls for Justice" <https://nwac.ca/assets-knowledge-centre/Web-MMIWG-calls-to-justice..new.pdf>

"We live in a country whose laws and institutions perpetuate violations of fundamental rights, amounting to a genocide against Indigenous women, girls and 2SLGBTQQIA people."

- *Chief Commissioner Marion Buller, 2019*

Source: <https://cupe.ca/final-report-mmiwg-inquiry-calls-justice>



"The steps to end and redress this genocide
must be no less monumental
than the combination of systems and actions
that has worked to maintain colonial violence for generations."

- Final Report of the Calls for Justice, 2019

Source: « Call for Justice 1.7 Final Report" <https://www.rcaanc-cirnac.gc.ca/eng/1717103903695/1717103981609>

Breaking the Silence: A Shared Responsibility

The Missing and Murdered Indigenous Women and Girls crisis is a national tragedy rooted in colonialism and systemic injustice. The National Inquiry's findings of genocide demand immediate action. The 231 Calls for Justice provide a roadmap for change.

Calls to action:

- **Challenge** your own biases and confront racism and sexism.
- **Educate yourself** about Indigenous history, culture, and the MMIWG crisis.
- **Support** Indigenous-led initiatives and advocate for the implementation of the Calls for Justice.
- **Use your voice** to speak out against injustice and demand action from those in power.

"Together, let's speak up and work towards justice."

- Native Hope: MMIW, 2024

Source: <https://www.nativehope.org/missing-and-murdered-indigenous-women-mmiw>

Resources

- 'APTN News'. <https://www.aptnnews.ca/>
- 'Missing and Murdered Indigenous Women (MMIW)'. <https://www.nativehope.org/missing-and-murdered-indigenous-women-mmiw>
- 'Missing and Murdered Indigenous Women, Girls and 2SLGBTQI+ People'. 2011. <https://www.rcmp-grc.gc.ca/indigenous-autochtone/mmw-fada-eng.htm>
- 'Murdered & Missing Indigenous Women & Girls - Assembly of First Nations'. 2022. <https://afn.ca/rights-justice/murdered-missing-indigenous-women-girls/>
- 'NWAC - Native Women's Association of Canada'. <https://nwac.ca/>
- 'October 4th Is the National Day of Action for Missing and Murdered Indigenous Women and Girls – Dixon Transition Society'. <https://dixontransition.ca/october-4th-is-the-national-day-of-action-for-missing-and-murdered-indigenous-women-and-girls/>
- 'Pauktuutit Inuit Women of Canada - THE NATIONAL VOICE OF INUIT WOMEN'. <https://pauktuutit.ca/>
- 'Red Dress Day | Alberta.Ca'. <https://www.alberta.ca/red-dress-day>
- Z, Lara. 2019. 'Home Page - Final Report | MMIWG'. <https://www.mmiwg-ffada.ca/>

A wide-angle photograph of a snowy landscape, likely a mountain slope. A person wearing a dark green jacket, red pants, and a red beanie is cross-country skiing towards the left. They are pulling a sled or pack behind them. The ground is covered in deep snow with visible tracks from other skiers. The background shows more snow-covered hills under a clear blue sky.

Impact of the climate crisis on Inuit in
Nunavut and for humans around the
globe.



WHO IS DR. PIITA IRNIQ?

- Dr. Piita Irniq, who was formerly known as Peter Irniq or Peter Ernerk is a cultural proponent, artist, public servant, and the former commissioner of Nunavut.
- Born in 1947 at Lyon Inlet, NT now called Nunavut.
- Elected official for the Keewatin region in the Council of the Northwest Territories from the years 1975 to 1979.
- From 2000 to 2005, he served as the second Commissioner of Nunavut in the legislative assembly.
- Worked to preserve and promote Inuit culture and languages.

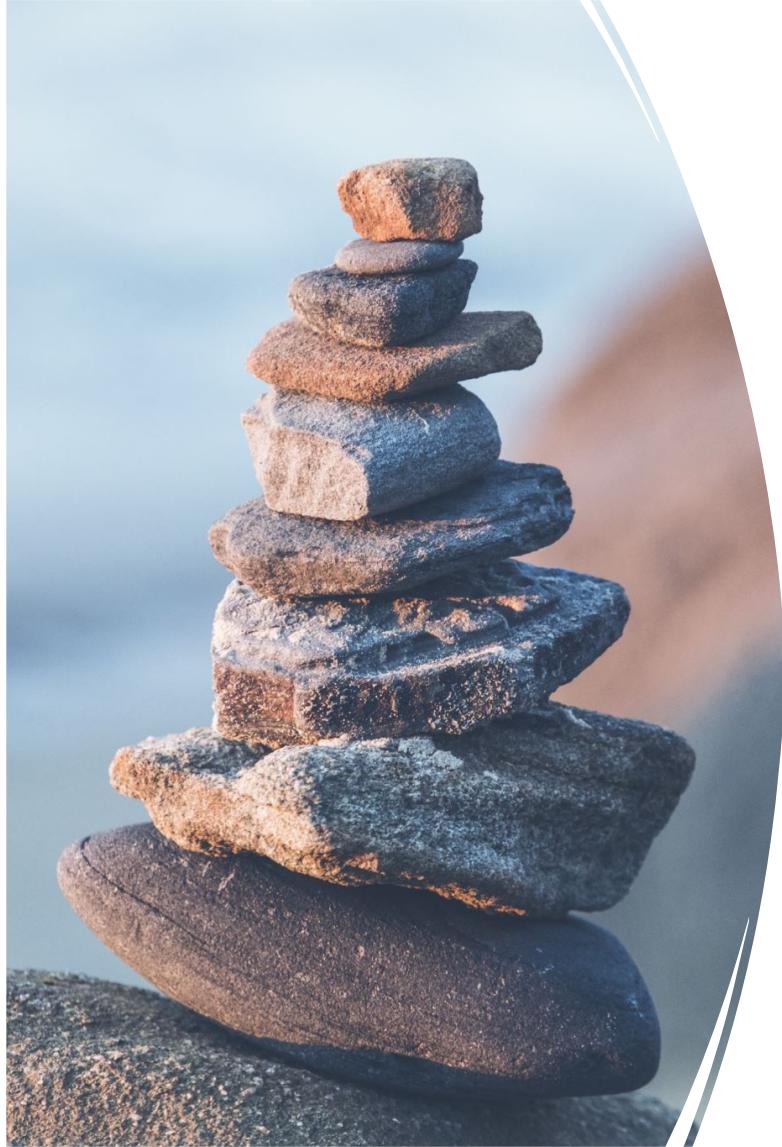
STOLEN CHILDREN

Coming from the colder side of the region, Piita grew up in an igloo where he was kidnapped from his parents at a young age, and the members of the residential school stripped him of his Inuk culture. It was the first time he had ever seen a bathtub said Dr Piita. I felt helpless and sad in this situation. The strength he has mentally and physically can't be explained in words. He was the only one among his four friends who didn't die by suicide due to the trauma gained from the residential school system.

- He sang a cultural song for us which was something new and interesting.
- We were honored to meet him In our class as a guest lecturer as he guided our voyage on the interactive film. I found his idea of sustainability to be very interesting.
- He sang a cultural song for us which was something new and interesting.
- We also had discussions about various topics related to the IQ Adventure like community sustainability, environmental stewardship, restorative justice, and so on with Dr. Piita and our professor.
- Following is the CBC link featuring Dr. Piita's interaction with our class:-
- <https://www.cbc.ca/player/play/video/9.6525514>

- This year Pita built the Inukshuk, during the Kesalul ReconciliAction Mawiomi at Acadia University from September 30 to October 4th in front of the Vaughn Memorial Library.
- Following are some of the pictures I took to see the progress of the inukshuk being built.





What does an Inukshuk mean for Inuit?

- The word “inukshuk” means “in the likeness of a human.”
- For generations, Inuit have been creating them on the vast Arctic landscape.
- Inuksuit serve several functions, including guiding travelers, warning them of danger, assisting hunters, and marking places of reverence.



- Photo taken of our class with Dr. Pita Irniq on September 19th

Sheila Watt- Cloutier

- Sheila Watt-Cloutier, an Inuit environmental and human rights advocate, says that climate change is caused due to human activities
- In 2007, Watt-Cloutier was nominated for the Nobel Peace Prize for her work in showing the impact of global climate change on human rights — especially in the Arctic.
- She and 62 others filed a petition to the Inter-American Commission on Human Rights (IACtHR) seeking relief from human rights violations resulting from the impacts of climate change caused by acts and omissions of the United States. The petitioner requests the Commission to recommend that the United States adopt mandatory measures to limit its greenhouse gas (GHG) emissions, consider the impacts of GHG emissions on the Arctic in evaluating all major government actions, establish and implement a plan to protect Inuit culture and resources and provide assistance necessary for Inuit to adapt to the impacts of climate change that cannot be avoided.



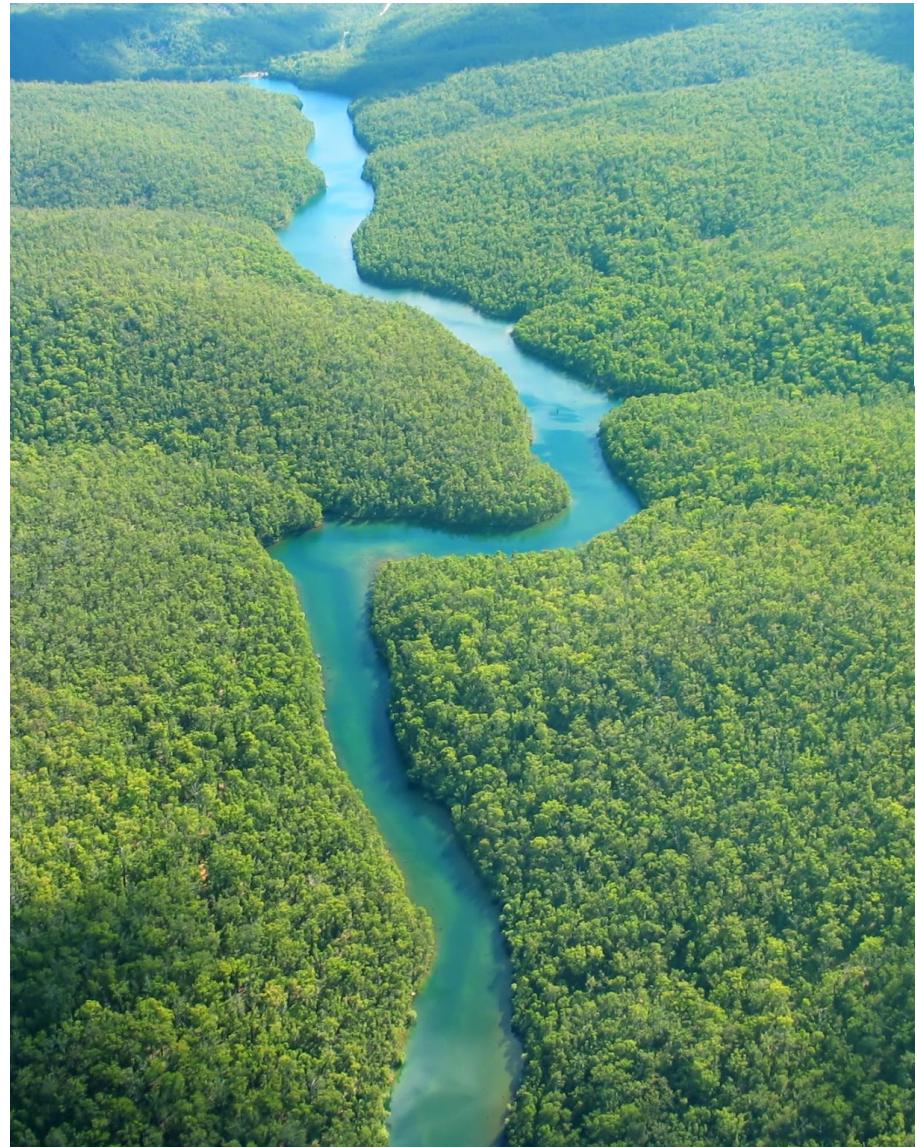
Why Climate change is a crucial topic?

- Due to reasons like greed in various sectors and so on. Human beings have been wasting and destroying resources, Polluting the environment, causing deforestation and as the result of such actions we need to face even more major problems like Global Warming, ozone depletion, rise in water levels, storms, droughts and much more, which in the long run will cause serious harm to our planet and it is our responsibility to prevent as the saying goes “Prevention is better than cure”. The Arctic has been warming three times faster than the rest of the world.



What are the methods to prevent climate change from worsening

- It becomes really important to follow sustainable methods and to promote sustainability in our community.
- Sustainability means to use resources carefully without wasting them, so that our future generations may use them and that it doesn't cause harm to our planet. There have been multiple cases where certain resources have gone extinct due to not using them properly.
- Inuit have created sustainable communities through marine conservation. Nunavut and Inuit communities are already leading by establishing over 40 million hectares of marine protected areas and investing in the blue conservation economy of the Arctic.
- A blue conservation economy is how coastal communities generate wealth by sustainably using natural resources.



- When we go through the three Acadia University Indigenous Learning Units. We can see the relationship Indigenous peoples have with the environment. The term interconnectedness comes into play here. It means everything in the world is connected to each other ie, the sky is connected to the land, the water is connected to the forests, our present actions have a connection with the future generation, and so on. Through this, we can learn that harming one resource can affect all the others since we are all interconnected. During the early ages, the way the Indigenous functioned in the environment can be seen through their monthly calendar in the units. Each month has a specialty where they carefully perform a function like fishing, hunting, or collecting honey from the bees and so on. We can see that they do this not by harming the planet but by respecting other species as well. Through the units, it can be seen how even the younger generations are fighting to protect our environment and planet. Some examples include Autumn Peltier (Water Advocate), Greta Thunberg (Environmental Activist), policy Priya (Climate Activist) and many more

- . The United Nations defines Indigenous peoples as "**inheritors and practitioners of unique cultures and ways of relating to people and the environment.**" Being the original land protectors, we need to listen and learn from them on ways to be sustainable and to prevent the climate changes from worsening.
- Another way to Prevent climate change from worsening would be to Switch energy systems from fossil fuels to renewables energy system like solar or wind energy. Which will will reduce the emissions driving climate change.



- In March 2016, Qulliq Energy Corporation did a study to assess the viability of wind power generation in all the 25 communities in Nunavut.
- The objective of the study is to provide QEC with a list of communities in which wind turbine generators can be installed with the diesel plant-based power systems. The wind energy integration intends to shut down at least one generator in the diesel plants where more than one would normally be operating and to reduce fuel consumption and variable costs.
- The study was also to discuss wind turbine technology available to Nunavut, the battery storage technologies; and any other recommendations considered to be of value to the study and to the QEC.
- . The study resulted in a short list of the top five potential communities in which wind energy could generate electricity.

- In order to reduce pollution try walking, cycling or using public transport like a bus or train if the distance is really long. If you are planning to buy a vehicle buy electric vehicles as they reduce air pollution and greenhouse gas emissions. Piita used to pick up garbage when he used to be the Commissioner of Nunavut.
- Reduce, reuse, and recycle. Many of the products we buy like vehicles, clothes, and much more cause greenhouse emissions during their production. The solution to this would be to reduce, reuse, and recycle the products you buy. Try buying clothes from second-hand dealers and try to reduce your shopping spree. In 24 of Nunavut's 25 communities, the Arctic Co-op Limited program offers people a chance to drop their empty cans in recycling bins at the co-op stores. The collection of cans is left up to individual co-op stores. ACL offers \$1,500 to any community non-profit group that can fill a sealift container with aluminum cans.
- Reduce food wastage. Try to only take how much you will be able to finish because when your food starts to rot in landfills it will lead to the production of a greenhouse gas name methane. So reduce wastage and if there is any wastage compost it.



Dr. Piitas keynote talk:-

- Being the Original People in Canada along with other First Nations. The Inuit are connected with Canada's environment and the Arctic. We need to respect the land we walk on. Global warming and climate change is happening says Pita we can see this through the tornados, hurricanes, and other natural disasters happening around the world.
- Pita quotes that "Inuit are one of the last hunting cultures on earth and we are seeing the destruction of our way of life" Thunderstorms in winter, robins in the summer, and ice that freezes later and later every year" Said Peter Irniq, Inuit Elder and former commissioner for Nunavut. "We have come all this way to sound the alarm"

The relationship of Inuit with their Sea Ice.

- For the Inuit, sea ice is critical infrastructure and is a central part of culture, community, and livelihood. Ice is an extension of the Land — its existence is imperative for Inuit to travel and access crucial areas, as well as being a platform to the ocean and its resources.
- Sea ice connects Inuit, allowing for travel between communities and the four Inuit regions that make up Inuit Nunangat. The ice also allows Inuit to access harvesting areas (both on land and water) at different times of the year, depending on the seasonal patterns of the species and the condition of the sea ice.
- Furthermore, sea ice connects Inuit to historical and culturally significant areas, including cabins, seasonal camps, traplines and harvesting areas.

- The cycle of the sea ice formation, breakup and melt greatly affects the weather patterns and climate in the North. Reduced sea ice means more open ocean, more moisture in the air and warmer temperatures.
- Recent changes in the northern climate have led to increasingly dangerous sea ice and snow conditions, causing hunting areas and traditional travel routes to become inaccessible
- The relationship between Inuit, environment and health is connected, and any change in the environment directly impacts Inuit health, including mental health, and well-being.

- the changes to sea ice do not just affect access to crucial areas, but they also affect the ecosystem of many species of importance for Inuit, including those animals in the air, land, and water.
- The reduction of the ice and its possible disappearance during the summer months by the end of the 2030s will allow access and lead to several factors engaging in fishing. Increased intensive fishing in this region can also contribute to the scarcity of resources, causing environmental damage, and harming the supply available to local and Canadian populations.
- Logically, we also know that this melting ice gives rise to several potential national and international sea routes, particularly the Northwest Passage on the Canadian and United States sides, and the Northern Sea Route on the Russian side (northeast) between the Atlantic and Pacific Oceans. A third, lesser-known passage is the Arctic Bridge connecting the ports of Moscow (Russia) and Churchill (Canada), useful for bringing Russian oil to North American markets. Maritime traffic will, for different reasons, experience an increase thanks to these routes: firstly, for the exploitation of different resources

- In addition to these prospects for commercial and industrial navigation facilitating trade, there is also the possibility of growth in tourist cruises. It is therefore easy to see the potential for more crossings in the territorial waters of Canada that are not subject to “the rights of innocent passage and transit”.
- The facilitation of access to these maritime routes makes navigation even more dangerous and uncertain in these areas because of the multiplication of icebergs. This increases the risk of boats having accidents, and of natural disasters resulting from these accidents depending on the cargo (for example, the risk of oil spilling or pollution). Furthermore, the development of floating nuclear power plants that Russia produced in 2019, can cause severe environmental damage if there are any accidents.



- . Specifically in northern Canada in the Arctic where spring times come earlier and fall comes later. When Pita was growing up as a young boy in the 1950s and 60s the ice used to freeze up to 14 and 15 feet nowadays the ice just freezes up to 4 and 5 feet. Wildlife that were previously not there during Pita's childhood have started to move to the Arctic. One such example Pita gave was robins which were never seen before but now we can see them in certain areas in the Arctic
- . Another example Pita gave about the impact of climate change was about his friend who is currently in his eighties, during his friend's childhood he used to know a spot to hunt seals. Eighteen to twenty years back the friend decided to visit this spot again but ended up breaking his leg because he fell through the ice since the ice was not thick enough.
- Pita has gone around the world educating people about the harmful effects of climate change. There are many deniers, but we need to work to educate them says Pita. The government should take action to address Climate change and Global warming. Since it's harmful to all living beings around the world.



Links from which the previous Data was collected:-

- <https://www.noaa.gov/education/resource-collections/climate/climate-change-impacts>
- <https://www.livescience.com/planet-earth/climate-change>
- <https://www.un.org/en/climatechange/what-is-climate-change>
- <https://www.un.org/actnow>
- <https://www.thecanadianencyclopedia.ca/en/article/peter-irniq>
- <https://www.nationalobserver.com>
- <https://indigenouspeoplesatlasofcanada.ca/article/sea-ice/#:~:text=Furthermore%2C%20the%20changes%20to%20sea,land%20and%20in%20the%20water.>
- <https://ras-nsa.ca/the-challenges-for-canada-of-global-warming-in-the-arctic/>
- <https://www.speakers.ca/speakers/sheila-watt-cloutier/#:~:text=In%202007%2C%20Watt%2DCloutier%20was,anywhere%20else%20in%20the%20world.>
- NBC NEWS, <https://www.nbcnews.com/id/wbna11951694>
- Right livelihood, <https://rightlivelihood.org/the-change-makers/find-a-laureate/sheila-watt-cloutier/>
- <https://www.canada.ca/en/canadian-heritage/services/art-monuments/public-art/inukshuk.html>

<https://wwf.ca/media-releases/inuit-sound-the-alarm-in-ottawa-over-escalating-arctic-climate-crisis/>

- <https://windspeaker.com/news/windspeaker-news/artists-inuksuk-meant-create-better-world-all>
- Travel Nunavut, <https://travelnunavut.ca/activity/floe-edge>
- https://nunatsiaq.com/stories/article/65674arctic_co-ops_recycling_turns_empty_pop_cans_into_cash/
- https://www.qec.nu.ca/sites/default/files/potential_for_wind_energy_in_nunavut_communities_2016_report_0.pdf
- <https://www.qec.nu.ca/power-nunavut/renewable-energy/wind>