

TECHNICAL REPORT

STRONG WOMEN'S CIRCLE

JUNE 2022

Supporting Alberta's Primary
Prevention Framework by
Mapping Root Causes of
Violence and Identifying Policy
Recommendations to Stop
Violence Against Indigenous
Peoples Before It Starts

Submitted in partnership between
Mahegun Tails, Inc. and Shift: The
Project to End Domestic Violence,
University of Calgary, and guided
by First Nations and Métis Elders
and Knowledge Keepers from
across Alberta.

Table of Contents

ACKNOWLEDGEMENTS 2

1.0 OVERVIEW 3

**2.0 WAYS OF DOING: THE PROJECT’S GUIDING PRINCIPLE AND
METHODOLOGY 4**

**3.0 FIGHTING FOR POWER AND PLACE IN CANADA: RATIONALE FOR THE
PROJECT 9**

 3.1 THE ROOT CAUSES OF DOMESTIC AND SEXUAL VIOLENCE AGAINST INDIGENOUS PEOPLES .. 9

 3.2 THE RATES OF DOMESTIC AND SEXUAL VIOLENCE AGAINST INDIGENOUS PEOPLES 11

**4.0 RECLAIMING POWER AND PLACE: RECOMMENDATIONS FOR
TRANSFORMATIVE CHANGE..... 12**

**5.0 TRANSFORMING THE EXISTING SYSTEMS: RECOMMENDATIONS FOR
REFORMS..... 15**

 PRIORITY AREA 1: JUSTICE AND POLICING..... 16

 PRIORITY AREA 2: CHILD WELFARE 20

 PRIORITY AREA 3: HEALTH..... 23

 PRIORITY AREA 4: EDUCATION 26

 PRIORITY AREA 5: LAND, RESOURCES, AND HOUSING..... 28

 PRIORITY AREA 6: TRANSPORTATION 32

6.0 NEXT STEPS TOWARDS SAFETY FOR INDIGENOUS PEOPLES IN ALBERTA 34

7.0 FINAL WORDS 36

REFERENCES..... 39

Suggested citation: McLeod, S., Mahegun Tails, Wells, L., & Litviniuc, A. (2022). *Strong women’s circle: Technical report for supporting Alberta’s primary prevention framework by mapping root causes of violence and identifying policy recommendations to stop violence against Indigenous peoples before it starts*. Calgary, AB: Shift The Project to End Domestic Violence, University of Calgary.

Please direct all requests regarding this report to Lana Wells at lmwells@ucalgary.ca

Acknowledgements

We would like to acknowledge the work and commitment of the following individuals whose guidance and assistance were invaluable to this research project: Christy Morgan (she/her) St'uxwtéws band member, part of the Secwepemc Nation, BC; Suzanne McLeod (she/her), Anishinaabe ikwe, Sagkeeng First Nation MB; Lana Wells (she/her) University of Calgary/Shift; Anya Litviniuc (she/her), University of Calgary/Shift, IMPACT, Government of Alberta, Max Bell Foundation, and the O'Brien Institute. We would also like to thank the Urban Society for Aboriginal Youth (USAY) and Mahegun Tails Inc. for their development and design of this report.

We are especially thankful for the prayers and guidance of First Nation Elders Doreen Spence, Jackie Bromley, Ruth Scalplock, Dakota Eagle Woman, Diane Meguinis, Val Wood, Violet March, and Métis Elder Karen Acuna. Our appreciation is also extended to Elder Dr. Reg Crowshoe and Rose Crowshoe for the Thunder Pipe Bundle Opening Ceremony that validated and blessed this work.

Acknowledging Indigenous Territory and Peoples

The University of Calgary has made a commitment to reconciliation through its *ii' taa'poh'to'p* or [Together in a Good Way: A Journey of Transformation and Renewal Indigenous Strategy](#). The University of Calgary acknowledges the traditional territories of the people of the Treaty 7 region in Southern Alberta, which includes the Blackfoot Confederacy (comprising the Siksika, Piikani, and Kainai First Nations), as well as the Tsuut'ina First Nation, and the Stoney Nakoda (including the Chiniki, Bearspaw, and Wesley First Nations). The City of Calgary is also home to Métis Nation of Alberta, Region 3. The University of Calgary acknowledges the impact of colonization on Indigenous peoples in Canada and is committed to our collective journey towards reconciliation to create a welcome and inclusive campus that encourages Indigenous ways of knowing, doing, connecting, and being.



1.0 Overview

The goal of this report is to support the design of Alberta's Primary Prevention Framework, which will provide a roadmap for the Government of Alberta and civil society organizations to focus their time, effort, and resources upstream to stop family violence in Alberta before it starts.

This report focuses specifically on recommendations for the Government of Alberta that can help to support the primary

prevention of violence against Indigenous peoples. This work must focus on dismantling and then rebuilding the social norms and values, systems, institutions, laws, and policies that present violence and inequality as normal and natural. In addition to working with First Nations, the Métis Nation of Alberta, Métis Settlements of Alberta and Indigenous urban-based groups, the Government of Alberta must work with the Government of Canada to close jurisdictional gaps and maximize the funding and the existing expertise. Therefore, while most of the recommendations are aimed at the Government of Alberta, some crucial recommendations for the Government of Canada are listed as well. We recommend that future research also focus on how civil society organizations can contribute to primary prevention of violence against Indigenous peoples across Alberta.

Woven through the report, we have used various terms for violence interchangeably, e.g., domestic, family, sexual, intimate partner, and community violence. Although definitions of these forms of violence may vary, primary prevention seeks to eradicate their shared root causes, which allows us to provide common recommendations for eliminating all these forms of violence.

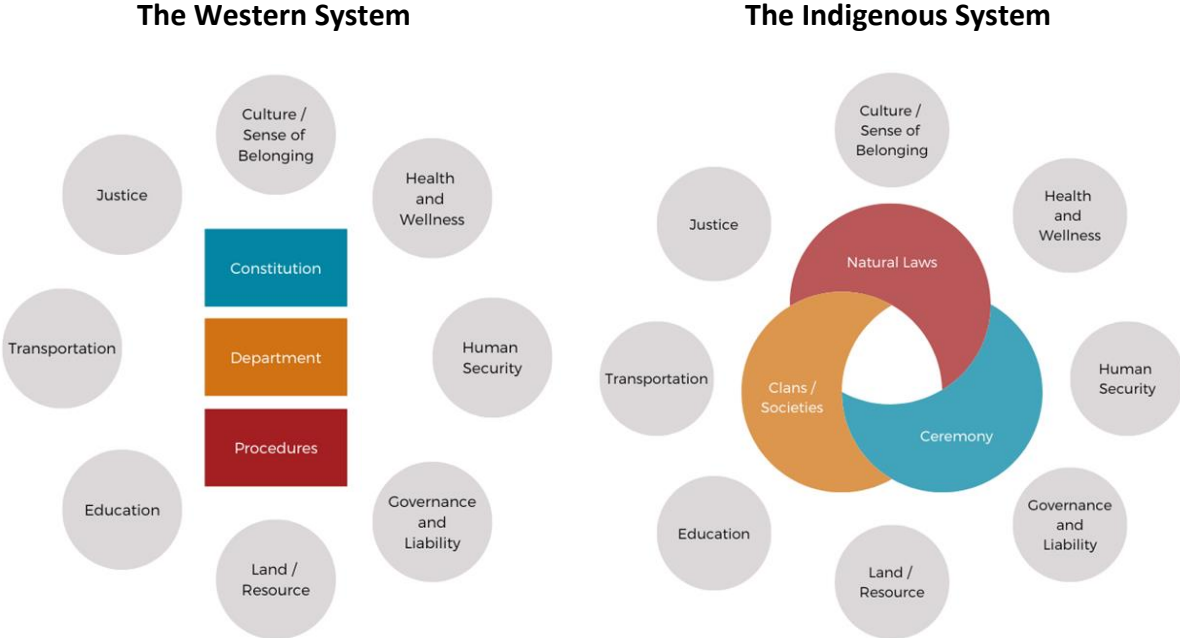
The report first explains its guiding principle and methodology, focusing on the concept of ethical space. It then briefly outlines the theory behind violence against Indigenous peoples and brings some statistical evidence that demonstrates the scale of the problem. The next two sections outline the recommendations for transformative changes that offer a different vision for our future as well as recommendations for systems reforms that can alleviate the suffering of First Nations and Métis Nations/and urban Indigenous communities today. The report concludes with the next steps that the Government of Alberta can take towards more just systems and a brighter future for Indigenous peoples. We leave the reader with some concluding words of the First Nations and Métis Elders who guided this project.

Throughout this report, we use the term 'Indigenous peoples' interchangeably with 'First Nations and Métis Nations/and urban Indigenous communities. We acknowledge the diversity of First Nations, Métis Nations, Inuit people, and urban Indigenous Nations/communities across Alberta and to advocate for a distinctions-based approach in policy development and implementation.

2.0 Ways of Doing: The Project’s Guiding Principle and Methodology

Western-based processes inherently clash with Indigenous processes because the former use a transactional approach as opposed to the Indigenous relational approach. Recognition of the philosophical and practical frameworks upon which Indigenous and non-Indigenous paradigms are premised is necessary. Paradigms can be understood as accepted ways of knowing and doing that guide people, families, and communities in systemic ways that are culturally beneficial to them. Figure 1 is a visual narrative of the Indigenous and Western paradigms. The Western paradigm focuses on constitutional documents, government departments, and procedures that guide the formation and operation of services. Alternately, the Indigenous paradigm is focused on the adherence to clans/societies, ceremony, and Natural Laws, which come from the Creator and the land through ancestral stories, articulate the sacred relationship between the Earth and all her inhabitants, and regulate all aspects of Indigenous life.¹ Both paradigms shape systems, such as justice, education, and health, through equivalent processes.

Figure 1. The Two Paradigms



The conflict between the two paradigms leaves critical gaps in policy and services, which negatively impacts Indigenous peoples, as evidenced by the effects of intergenerational trauma on their outcomes in various systems, such as criminal justice, education, children’s services, and human rights. These gaps are a consequence of not only the systems’ constructs themselves, but also of the inequality of respect, acknowledgement, understanding, and, most importantly, of

paradigm integration. Integration is a form of violence because it maintains Western systems, since philosophical and power dynamics favour settler traditions.

The risks associated with integrating Indigenous and Western ways of knowing and doing include:

1. The weakening of Indigenous understandings by generalizing and taking them out of context.
2. The denial of cultural differences to find commonality.
3. The assimilation of Indigenous knowledges in a way that makes them invisible.

Strong Women's Circle is a group of First Nations and Métis Elders and researchers that has attempted to bring Indigenous and Western approaches to knowledge creation together to offer solutions for preventing domestic and sexual violence by paralleling the two paradigms for joint purposes as opposed to integrating them into one entity. Paralleled systemic/constitutional change and policy development that reflect the best of both Indigenous and Western knowledges at the foundational level have real potential to eradicate domestic and sexual violence at the core.²

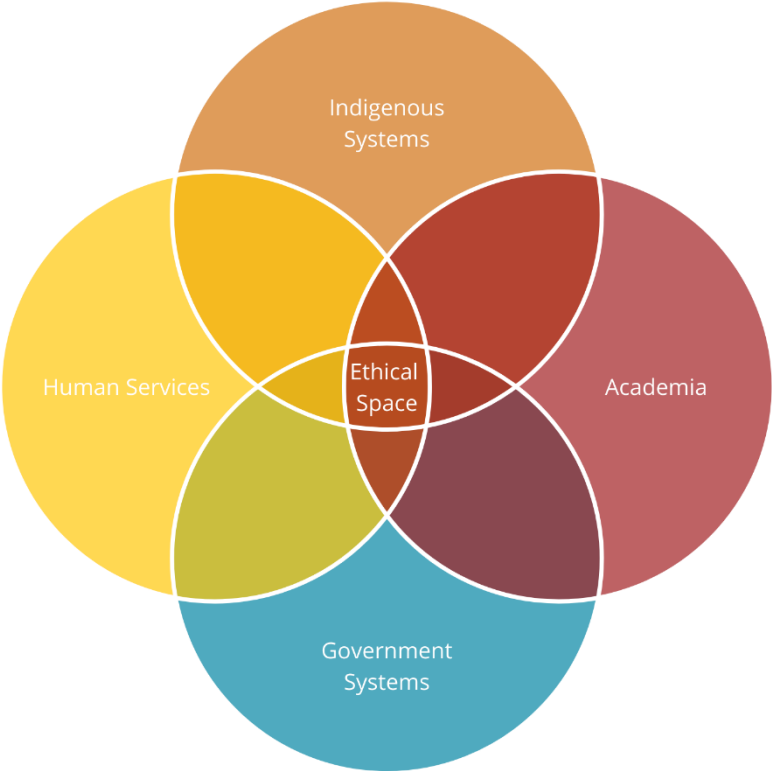
The project's guiding principle and methodology focused on bringing together Indigenous and Western paradigms for preventing domestic and sexual violence by creating **ethical space**. The concept of ethical space, first coined by Nehiyaw scholar Willie Ermine in 2006,³ recognizes the reciprocal value of Indigenous and Western paradigms for co-creating meaningful and sustainable solutions by providing cultural safety and parallel processes that enable each approach to function alongside the other. Table 1 demonstrates Indigenous and Western parallels, each carrying a recognition that has the potential to create ethical space:

| Table 1: Indigenous and Western Parallels | | |
|-------------------------------------------|---|--------------------------------|
| Indigenous Processes | | Western Processes |
| Smudge (venue) | ↔ | Call to order/agenda |
| Formation of the circle (venue) | ↔ | Facility (meeting space) |
| Pipe ceremony (action) | ↔ | Oath of confidentiality/ethics |
| Advisors/Elders (language) | ↔ | Minister/Directors/Board |
| Assessors/Helpers (action) | ↔ | Administration |
| Ceremonial leaders (language) | ↔ | Public sector workers |
| Song (rights and privileges) | ↔ | Degree/certificate |

Learning to use ethical space to co-create and address systemic issues such as family violence requires the investment of time, practice, mutual respect, and understanding. However, ethical space allows both sides to engage in complex negotiations and is a transitional guidepost that moves from dialogue to actual sovereignty of Indigenous processes. This systemic transformation towards sovereignty, e.g., in justice or child welfare, must happen if we are to eliminate the root causes of violence within Indigenous communities.

Figure 2 demonstrates the concept of ethical space. The overlap of the four systems represents ethical space, i.e., a place for knowledge systems to interact with mutual respect, kindness, generosity, and other basic values, and to commit to flexibility, adjusting to change, surprise, and other unpredictable factors, so that transformation can occur.⁴

**Figure 2:
Ethical Spaces**



**Building
Together**

Our research brought the Western and Indigenous approaches to identify specific ways that the Government of Alberta could improve the existing systems and institutions to make them more just for Indigenous peoples and the ways in which it could contribute to decolonization and Indigenous sovereignty.

Our research integrated several key elements of ethical space:

- Differentiation between integrating the Indigenous and Western paradigms and **implementing parallel processes**. Through the creation of ethnical space, Indigenous and Western paradigms both retain value and complement each other, which is reflected throughout this report. In our research process, Indigenous and non-Indigenous researchers worked together and used both oral consultations with the Elders and the Western-style documents created by Indigenous organizations to inform the recommendations.
- A willingness to **identify and use parallel processes** from both paradigms. A common example of this consideration is using a song and a contract. Both signify a formal agreement, one Indigenous and the other Western, and allow participants representing

each respective paradigm to feel that an agreement or a goal has been made official, that their rights are protected, and that their ways are respected. For our research, we used both the application to the Conjoint Faculties Research Ethics Board at the University of Calgary, which approved the research project (the Ethics ID # REB21-2003), and an Online Ethics Review Circle with the Elders.

- **Mutual respect between the oral Indigenous and the written Western paradigms.** No paradigm can supersede the rights and responsibilities of the other; instead, they work together towards a common goal of eradicating family violence. In our research, we used a comprehensive literature, statistical, and document review implemented by an independent Indigenous researcher and Shift: The Project to End Domestic Violence researchers, as well as consultations with the Elders, conducted between February and May 2022, which included One Ethics Review Circle, Five Elder Consultation Circles, and One Validation Circle via Thunder Pipe Bundle Opening Ceremony.
- **Involving Elders** and relying on various types of cultural knowledge to guide the work. Elder guidance is essential for any journey that addresses complex Indigenous issues and hopes to achieve effective and sustainable outcomes. Like Western areas of specialization, Elders' expertise comes in various forms: through knowledge keepers, technicians, and individuals recognized for their specialized work. They are all critical participants who hold important traditional and contemporary knowledge that can guide different types of work. In our research process, we used Indigenous methodologies and protocols to bring together eight Elders and knowledge keepers from throughout Alberta. Each Elder is not only knowledgeable in their specific Indigenous culture, language, and processes, but also currently or previously engaged in careers related to family, domestic, and sexual violence. Each Elder remains active and committed to their community and overarching Indigenous issues, participating in key conversations and initiatives at the local, provincial, federal, and international levels.
- Grounding the work in **cultural principles** of the parallel approach such as discipline, responsibility, respect, accountability, and kindness. Communication, decision-making, and activity implementation are facilitated through ceremony or talking circles, as required. As traditional knowledge and worldviews are embedded within oral practice, the use of Venue, Action, Language, and Song (VALS) is a key component of any parallel process. In our research, we tried to embody the cultural principles of responsibility, respect, accountability, and kindness through our interactions with the knowledge and one another.

The Western research process started with an ethics application to the Conjoint Faculties Research Ethics Board (CFREB) at the University of Calgary, which reviewed and approved the research project. The CFREB is constituted and operates in accordance with the current version of the Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans (TCPS). The Ethics ID # is REB21-2003.

As a first step of the research process, two Indigenous researchers associated with Mahegun Tails Inc. undertook a literature review to understand the root causes of violence against Indigenous peoples, to build an Indigenous engagement model, and to formulate research questions to guide

culturally meaningful conversations on family violence with the Indigenous community. The results were presented in the report *Addressing Family Violence through Siim’ohksin: Wahkotiwin*. Next, a non-Indigenous researcher compiled a comprehensive list of almost 200 reports with recommendations created by Indigenous groups and organizations, such as the Truth and Reconciliation Commission, Missing and Murdered Indigenous Women and Girls Inquiry, Native Women’s Association of Canada, Assembly of First Nations, Congress of Aboriginal Peoples, First Nations Child and Family Caring Society, National Association of Friendship Centres, and Women of the Métis Nation. The three Indigenous researchers prioritized top documents among them. After the prioritization, five priority documents were examined by a non-Indigenous and an Indigenous researcher. In a parallel process, recommendations were extracted and themed by both researchers to identify priority themes. The Indigenous researcher continued data extraction and theming based on additional 20 documents from the initial list. Based on this stage of the project, the Indigenous researchers strengthened their theory, identified priority areas, grouped the extracted recommendations, and formulated questions for guiding online Elder Circles.

To honour Indigenous ways of knowing, eight First Nations and Métis Elders and knowledge keepers from throughout Alberta were invited to lead seven online Circles during which systemic solutions to violence prevention were to be identified. The Circles took place through Zoom between February and May 2022 and were centred on the following topics: justice and policing; child welfare; health; education; land, resources, and housing; and transportation. During the Circles, each lasting 3-4 hours, the two Indigenous researchers and one researcher from the University of Calgary invited the Elders to share their experiences and advice. The Circles were recorded, and automatic transcriptions were generated by Zoom and reviewed by the researchers. The researchers then analyzed the transcripts and themed the recommendations for change to create this report.

Based on the parallel process, we identified five transformative changes and six priority areas for reforms that can prevent domestic and sexual violence against First Nations, Inuit, and Métis Nations/and Indigenous urban communities across Alberta. The five transformative changes have emerged from the discussions of the impact of colonialism on Indigenous peoples. The six priority areas reflect those systems that significantly increase Indigenous peoples’ vulnerability to violence because these systems are based on colonial norms and practices and inflict harm on Indigenous peoples who encounter them. They also parallel the existing Ministries within the Government of Alberta, which must guide the work.

| Indigenous Paradigm: Priority Areas identified by the Elders | Western Paradigm: GoA Ministries that can Lead the Work |
|-----------------------------------------------------------------|------------------------------------------------------------|
| Justice and Policing | Justice and Solicitor General |
| Child Welfare | Children’s Services |
| Health | Health |
| Education | Education |
| Land, Resources and Housing | Municipal Affairs, Seniors and Housing |

| | |
|----------------|----------------|
| Transportation | Transportation |
|----------------|----------------|

The report was written by both Indigenous and non-Indigenous researchers. To bless and validate the report and the next steps in a traditional way, the report, the researchers, and the Elders who guided the work attended the Thunder Pipe Bundle Opening ceremony with Piikani Elders Dr. Reg Crowshoe and Elder Rose Crowshoe in May 2022.

It is worth noting that during the virtual Circles the Elders raised many additional topics and nuanced considerations, which have not been integrated or done justice to in this report. Future reports will develop those additional topics in consultation with existing groups working on similar issues to support rather than duplicate their research. Where appropriate, we will focus more specifically on various populations that the Elders mentioned during the Circles as disproportionately affected by domestic and sexual violence, e.g., 2SLGBTQIA+ Indigenous youth, First Nations and Métis seniors, Indigenous people residing in urban centres and remote rural communities, etc. However, since this report focuses on addressing the root causes of violence against Indigenous peoples, it serves as a good starting point and a foundation for action for the Government of Alberta to spearhead meaningful change. Guiding ourselves by the ideals of the transformative changes and implementing the identified recommendations in six priority areas is a way forward towards a future of safety, dignity, justice, and sovereignty for First Nations and Métis Nations/and urban Indigenous communities across Alberta.

3.0 Fighting for Power and Place in Canada: Rationale for the Project

“This violence amounts to race-based genocide of Indigenous peoples ... which especially targets women, girls, and 2SLGBTQIA people. This genocide has been empowered by colonial structures, evidenced notably by the Indian Act, the Sixties Scoop, residential and day schools, and breaches of human and Inuit, Métis, and First Nations rights, leading directly to the current increased rates of violence, death, and suicide in Indigenous populations.”⁵

3.1 The Root Causes of Domestic and Sexual Violence against Indigenous Peoples

Violence against Indigenous peoples results from the impact of the four systems of oppression: colonialism, white supremacy, patriarchy, and capitalism. These four systems of oppression have sought to destroy the Indigenous way of life by subjecting Indigenous peoples to relentless state-sanctioned structural violence, through which social structures, systems, and institutions have harmed Indigenous peoples by preventing them from living sovereign lives and meeting their basic needs. Structural violence should be seen as the deadliest violence because it is greater in scope and impact than other forms of violence: it grows exponentially because the existing power inequalities lead to the perpetuation and creation of new unequal structures, systems, and

institutions. Structural violence leads to economic, cultural, political, symbolic, and interpersonal violence.⁶

The links between structural violence that the systems of oppression normalize and promote and domestic and sexual violence against Indigenous peoples can be explained through several pathways.⁷

1. The first pathway is the normalization of collective violence and inequality, including structural discrimination and violations of Indigenous peoples' human rights, which leads directly to increased domestic and sexual violence. For example, violence is fostered and sustained by racist social norms that promote demeaning stereotypes of Indigenous peoples and normalize their oppression.⁸
2. The second pathway is the violation of traditional Indigenous gender orders and roles by European and Christian patriarchal values that destroyed balanced power relations and communal relations in Indigenous communities, introducing new forms of violence into them. For example, heteronormative patriarchy has sought to erase Two-Spirit individuals from the gender system, which can explain discrimination and violence against Two-Spirit people today.⁹
3. The third pathway is the continuing impact of colonial policies in all systems and institutions that lead to high rates of domestic and sexual violence. For example, continuing apprehensions of Indigenous children from their families are a consequence of previous residential school policies that have impacted numerous generations of families, and which perpetuate the cycle of violence in Indigenous communities. A complete paradigm shift is required to dismantle the colonialist structure still functioning within provincial and federal systems, public institutions, and overall Canadian society.¹⁰
4. The fourth path is the disproportionate marginalization and poor outcomes of Indigenous peoples in all the systems and institutions, which result from the colonial policies and practices. For example, Indigenous peoples' median incomes are significantly lower than non-Indigenous people's median incomes. Registered Indians living on-reserve have less than half the median income of non-Indigenous people; Registered Indians living off reserve, Non-Status Indians, and Inuit about 75-80% of it;ⁱ while the Métis are almost on par with non-Indigenous peoples.¹¹ On the macro level, Indigenous economic sovereignty is key to healing and accessing land-based teachings, one's communities, and resources that can address the multi-generational trauma and decrease the rates of violence through improved wellbeing and health. On the micro level, economic resources can prevent family violence because they affect people's opportunities, access to safe and affordable housing, education, healthcare, social services, etc., which influences their capacity to avoid and deal with crisis situations.

Preventing domestic and sexual violence against Indigenous peoples can only be achieved by addressing the harms inflicted by ongoing colonialism and working towards decolonization and Indigenous sovereignty.

ⁱ The terms "Registered Indian," "Status Indian," and "Non-Status Indian" are official terms used by Indigenous Services Canada, Government of Canada.

3.2 The Rates of Domestic and Sexual Violence against Indigenous Peoples

The results of the four systems of oppression and pathways to violence are staggering. Indigenous women, especially from equity deserving groups, such as women with disabilities, women affected by homelessness, incarcerated women, etc., experience disproportionate rates of violence.

- Compared with 44% of non-Indigenous women, 61% of Indigenous women experienced some form of intimate partner violence in their lifetime, and compared with 12% of non-Indigenous women, 17% of Indigenous women experienced at least one form of intimate partner violence in the past 12 months.¹² The risks of intimate partner violence are even higher for Indigenous women and girls from the 2SLGBTQQIA+ communities and those who have disabilities,¹³ as they are impacted by additional forms of oppression, and the situation has been exacerbated by the COVID-19 pandemic.
- Indigenous women are almost three times more vulnerable to financial abuse by an intimate partner. In their lifetime, 16% of Indigenous women were forced to give their partners money or possessions, compared with 6% of non-Indigenous women, and 13% were prevented from accessing employment or finances, compared to 3% of non-Indigenous women.¹⁴
- Compared to 11% of non-Indigenous women, almost twice as many Indigenous women, 21%, had been sexually abused by an intimate partner in their lifetime.¹⁵
- Significantly more Indigenous women were physically or sexually abused by an adult as children: 42% vs 28% of non-Indigenous women.¹⁶

In addition to suffering higher rates of domestic and sexual violence, Indigenous women and girls are also overrepresented among missing and murdered victims. *Sisters in Spirit*, an initiative by the Native Women's Association of Canada (NWAC) implemented between 2005 and 2010, compiled the first national database of missing and murdered Indigenous women and girls in Canada. The database listed the names of 582 Indigenous women and girls, one-third of whom were missing and two-thirds of whom had been confirmed murdered. In 2014, the RCMP issued their own report, which revealed that 1,017 murders of Indigenous women had been reported between 1980 and 2012, and 164 women more had been reported missing and never found.¹⁷ However, the NWAC emphasizes that the numbers provided by the RCMP do not adequately reflect the reality, since many missing women are never reported to the police due to the systemic distrust of authorities. As a result, the NWAC estimates the actual number of missing and murdered women and girls to be closer to 4,000.¹⁸ Despite the advocacy by Indigenous activists and government promises, things have not improved for Indigenous women and girls. They are still twelve times more likely to go missing or be murdered¹⁹ and seven times more likely to be killed, including three times more likely to be killed by a stranger, compared with non-Indigenous women.²⁰ These numbers are even higher in the North.²¹

4.0 Reclaiming Power and Place:ⁱⁱ Recommendations for Transformative Change

Despite much ground-breaking work by Indigenous activists and communities as well as the Truth and Reconciliation Commission and the Missing and Murdered Indigenous Women and Girls Inquiry, there has been little progress in government-led prevention of violence against Indigenous women, girls, and 2SLGBTQIA+ individuals. First, much of the work of reconciliation has unfairly landed on the shoulders of Indigenous communities. Secondly, governments solutions, even well-meaning ones, are predominantly based on Western paradigms. Specialized industries meant to address family violence, child welfare, addictions, and other social problems often depend on unwieldy legislative reforms, meagre and unstable budget allocations, short-term programs, and the non-profit sector that is always trying to achieve much with limited capacity and even more limited financial resources. As a result, the existing solutions perpetuate colonialism, white supremacy, heteronormative patriarchy, and capitalism, and inflict further trauma and violence on Indigenous peoples.

A new approach to domestic and sexual violence is necessary. It must be systemic, ambitious, and led by individual First Nations and Métis Nations and urban Indigenous communities. The First Nations and Métis Elders who guided this project identified visions or transformative changes that must take place to eliminate the root causes of violence and ensure safety and dignity for First Nations and Métis Nations and urban Indigenous communities, especially women and girls, across Alberta. Having lived through decades of painful changes to their families and communities inflicted by Western systems, values, and norms, the Elders nevertheless experienced some semblance of a traditional life. The Elders see hope in returning to the old ways; perhaps not in full, but through intentional, modern reconstructions of the traditional practices that once scaffolded healthy First Nations and Métis Nations and urban Indigenous communities, particularly, through Natural Laws, clans/societies, and ceremony in ethical space. As a result, the Elders call for the following five transformative changes that the Government of Alberta and the Government of Canada must facilitate:

- 1. Provide Space and Time for the Reclamation of Core Knowledges within First Nations and Métis Nations/and urban communities through Prayer, Ceremony, Language, and Culture.**

Indigenous cultural teachings are integral to the reconstruction of Indigenous systems because culture permeates all aspects of life and is essential to the overall wellbeing of First Nations and Métis Nations/and urban communities and individuals. Although each community is uniquely different, some core cultural teachings are found in traditions, customs, protocols, values, spirituality, ceremonies, language, ways of knowing and being, and connections to the land and

ⁱⁱ The phrase “Reclaiming Power and Place” comes from the 2019 report *Reclaiming Power and Place: The Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls*, which can be found at <https://www.mmiwg-ffada.ca/final-report/>.

the life-sustaining resources of the land. Much of the Indigenous literature speaks of the interconnectedness of the head and the heart in making change and the critical role of reclaiming ceremony, language, and culture in transformative practice. Tragically, colonization has destroyed large swaths of knowledge within First Nations and Métis Nations/and urban communities, much of which has been replaced by the Western epistemology.

First Nations and Métis Nations and urban Indigenous communities are asking for space and time to heal because they MUST be involved in a decolonization process themselves through both formal and informal education as well as a reintegration into ceremony and cultural practice before they can assist with the necessary community re-building.

2. Ensure that Natural Laws, Community Involvement, and Ethical Space are an Essential Part of Reconstruction.

Natural Laws, which come from the Creator and the land through ancestral stories, articulate the sacred relationship between the Earth and all her inhabitants and regulate all aspects of life and existence.²² Natural Laws and stories can help inform the reconstruction of community-based practices, systems, and structures because they challenge the normed violence of Western systems and promote new approaches based on kindness, compassion, and balance. Natural Laws challenge First Nations and Métis Nations/and urban communities that have suffered from colonization to understand how their relationship with Western systems has been historically shaped, while also ensuring that they do not default to a thin Indigenized or pan-Indigenous approach without first remembering and honouring their own ways.

It is imperative that First Nations and Métis Nations/and urban communities and Elders lead reconstruction work. Western partners involved in devolution conversations must transition into the role of an ally and be ready to redefine normal practices and process to support the needs of Indigenous people. This new form of integrity can only be created if both parties understand the concept of ethical space and how this space both challenges and scaffolds the elevation of community mandates, defining the places where allies can assist instead of lead. Ethical space allows the two systems to co-create meaningful and sustainable solutions while empowering First Nations and Métis Nations/and urban communities to create their own stories, support their leadership, and walk together through change.

First Nations and Métis Nations and urban Indigenous communities are asking the Western systems and actors to truly step back, to support the work ahead in brave ways, with the trust required to hand over power and resources. To reconcile in a good way.

3. Reconstruct Indigenous Sovereignty.

Colonization is not an abstract concept from the past, but an experience lived by First Nations and Métis Nations/and urban communities daily. Colonization takes place through the domination of Western norms, narratives, and systems. The colonial system is reconstructed daily in an invisible manner, through the socio-economic, racial, and epistemological value

systems. Citizens are socialized into accepting these value systems as natural, as the way things are, which makes it very hard to imagine alternatives to the existing systems or the ways of reconstructing them. Pervasive structural and psychological relationships between the First Nations and Métis Nations/and urban communities and the settler state reproduce a society where liberalism, individualism, subjectivity, and objectiveness are taken for granted. Institutional racism also reinforces the dispossessive logic of colonization and allows for the control of the Indigenous populations, often through the guise of Western services. The services cause harm, violence, and recolonization, while operating under the guise of helpful social programming,²³ and this harm continues without much critique from the mainstream society because the hegemonic status of the Western paradigm is deemed socially legitimate.²⁴ This maintains Western influence over Indigenous lives and displaces attempts for Indigenous sovereignty, often with deadly consequences.²⁵ In contrast, Indigenous sovereignty seeks to bring control back to First Nations and Métis Nations/and urban communities through the reestablishment of recognition, respect, discipline, and equality within each Nation.

First Nations and Métis Nations and urban Indigenous communities are asking for the necessary transfer of authority and resources so that they can begin operationalizing their own sovereignty over their systems so that authentic community healing can begin.

4. Indigenous Sovereignty over Services.

Indigenous sovereignty over services is essential for achieving community health and wellbeing. Every First Nation and Métis Nation/and urban community is unique. Therefore, all the solutions, services, and programs must be built in ways that respect the healing journey, resource constraints, and sovereignty priorities of each nation/community and urban space across Alberta. To achieve service sovereignty, critical deconstruction and reconstruction of Indigenous models is essential. Deconstruction involves First Nations and Métis Nations/and urban communities unpacking their own Nations/communities and the knowledge that has been produced about them. Reconstruction asks such questions as: What is traditional? What constitutes Indigenous culture? As Indigenous people, how do we operationalize new teachings in our daily struggles? Critical deconstruction applies a density approach that acknowledges the complexity of Indigenous thought and culture instead of focusing on the ‘thin differences’ often used in the process of Indigenization. True reconstruction that follows the deconstruction cannot be based upon Western epistemology redefined as Indigenous without the proper unpacking of the normative patriarchal logic that often undergirds Western programming and systems as “the norm”.²⁶ The creation of ethical space between the Indigenous and Western systems is a critical first step in this conversation, necessary to facilitate the transfer of authority in a good way.

First Nations and Métis Nations and urban Indigenous communities are asking for the necessary time, space, and resources to unpack what was, to reconstruct in ethical spaces traditional practices that will better serve the “systems” need of their Nations/communities and eradicate systems violence.

5. Transfer Resources and Devolve Economic Sovereignty.

Economic sovereignty is the ability of a First Nation and Métis Nation/and urban community to choose its own economic activities without foreign interference. Colonialism has resulted in political and economic subjugation of Indigenous people through the establishment of private property, imposed policies (i.e., Indian Act), and complete destruction of Indigenous economic ways of life. Western values and regulations have been embedded in social structures and reinforced through colonial economic systems that deny First Nations and Métis Nations/and urban communities the necessary economic supports required for community healing.

First Nations and Métis Nations and urban Indigenous communities are asking for the transfer of resources to operate the reconstructed systems.

These aspirational transformative changes must guide our work and serve as beacons for our efforts to achieve safety, dignity, and justice for Indigenous peoples. However, in the short term, we can focus on more immediate reforms of our systems and institutions to alleviate the suffering and curb the impact of colonialism on First Nations and Métis Nations and urban Indigenous communities today. The next section will outline six areas where reforms are essential, explaining why those areas play a critical role, and listing specific recommendations that the Government of Alberta and the Government of Canada can implement and the anti-violence sector can support in allyship, to advance healing, repair, equity, dignity, and justice for primary prevention of violence against Indigenous peoples.

5.0 Transforming the Existing Systems: Recommendations for Reforms

The First Nations and Métis Elders who guided our project identified six priority areas that could serve as levers of change, i.e., strategic areas reforming which could produce considerable positive impact for violence prevention. These six priority areas reflect the systems that significantly increase Indigenous peoples' vulnerability to violence and parallel the existing Ministries within the Government of Alberta, which must guide violence prevention work. The six systems include justice and policing; child welfare; healthcare; education; land, resources, and housing; and transportation. The recommendations outlined by the Elders and extracted from Indigenous documents are organized under these six priority areas and grouped by common thematic focus areas, such as acknowledgement, policy, legislation, devolution, and funding. The recommendations that are non-referenced were provided by the Elders while the ones that are referenced were extracted from Indigenous documents and themed by Indigenous researchers. All the recommendations call for large systemic changes required for real impact for violence prevention. While work may start locally, co-creation with provincial and federal departments is critical due to the longstanding jurisdictional divides that imperil the health, wellbeing, and safety of First Nations and Métis Nations and urban Indigenous communities across the province. In essence, we must all work together, regardless of our location or status and notwithstanding the jurisdictional gaps, for holistic reconstruction to occur.

The next section introduces statistical evidence that demonstrates the impact of colonialism, white supremacy, patriarchy, and capitalism on poor outcomes of Indigenous peoples in each of the six priority areas; explains how each area is linked to domestic and sexual violence; lists recommendations for addressing the issues that Indigenous peoples are facing in the system; and outlines several examples of existing innovative projects that are making a difference. The examples describe approaches successfully undertaken in various areas and locations that have the potential to be leveraged by communities in Alberta. The recommendations are primarily focused on the Government of Alberta. However, in some cases, the participation of the Government of Canada is essential. For clarity, the recommendations are marked as addressed primarily to the Government of Alberta (GoA), the Government of Canada (GoC), or both (GoA and GoC).

Priority Area 1: Justice and Policing

“When I think of the system, I see it as a colonial system. That’s ‘us’ versus ‘them’ kind of thing; divide and conquer and control. So, for me, it perpetuates the [systemic] violence.”

-ELDER

The Data

- In 2018-2019, Indigenous adults accounted for 31% of all adult admissions to provincial/territorial custody and 29% of adult admissions to federal custody, even though they represented only 4.5% of the Canadian adult population.²⁷
- Indigenous youth accounted for 43% of all youth admissions to custody even though they represented about 9% of the Canadian youth population.²⁸
- Despite making up only 5% of female population in Canada, Indigenous women made up almost 50% of incarcerated women in Canada in 2021.²⁹

The Problem and Its Links to Violence

Indigenous people are vastly overrepresented within the criminal justice system as offenders and victims because of colonialism and the resulting systemic discrimination, culture clash, and socio-economic marginalization.³⁰ Canadian legislation is systemically biased against Indigenous people. Furthermore, institutional racism in the criminal justice system views Indigenous people as violent and prone to criminal behavior, which systemically contributes to overrepresentation. On the one hand, First Nations and Métis Nations/and urban communities are over-policed and disproportionately incarcerated. On the other hand, First Nations and Métis Nations/and urban communities are under-protected and Indigenous requests for assistance are often ignored or minimized by authorities, including by governments that downplay Indigenous rights and claims.³¹ All this harms First Nations and Métis Nations/and urban communities by exposing them to the brutality of the criminal justice system and perpetuates the cycle of violence.

The Solutions

| Thematic Focus Area | Responsibility | Full List of Recommendations |
|------------------------------|----------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1. Constitutional Adjustment | GoC | <ul style="list-style-type: none"> Implement international conventions as a framework for legislative changes regarding relationships with Indigenous peoples, including changes to the Criminal Code. |
| 2. Acknowledgement | GoA | <ul style="list-style-type: none"> Acknowledge that First Nations and Métis Nations/and urban communities are over-policed, over-charged, and over-incarcerated, and publicly commit to eliminating the overrepresentation of Indigenous peoples in custody, issuing detailed annual progress reports.³² Ensure that law enforcement services acknowledge their historical and current roles in perpetuating colonialism against First Nations and Métis Nations/and urban communities.³³ |
| 3. Relationship Building | GoA and GoC | <ul style="list-style-type: none"> Build relationships with First Nations and Métis Nations/and urban communities as a mandatory element of policing and implementing the Criminal Code. |
| 4. Legislation | GoC | <ul style="list-style-type: none"> Commit to recognize and implement Indigenous justice systems in a manner consistent with the Treaty and Indigenous rights of Indigenous peoples, the Constitution Act of 1982, and the United Nations Declaration on the Rights of Indigenous peoples.³⁴ Review and reform the laws on sexualized violence and intimate partner violence using the perspectives of feminist and Indigenous women, girls, and 2SLGBTQQIA+ people.³⁵ Review and amend the federal Criminal Code to eliminate definitions of offences that minimize culpability of the offender.³⁶ |
| | GoA | <ul style="list-style-type: none"> Amend the legislative framework to align policing structures, policies, and practices with international and domestic policing best practices. Specifically, replace First Nations Policing with a new legislation and funding framework consistent with international and domestic policing best practices.³⁷ |

| | | |
|-------------|-------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| | | <ul style="list-style-type: none"> • Establish a research and legislation review committee and implement an evaluation by a legislative review committee on the impact of First Nations' Gladue Principles, which require judges to consider the unique circumstances of Indigenous peoples when sentencing them,³⁸ on sentencing equity and other criminal justice system processes, including the over-incarceration of Indigenous peoples. • Establish a research and legislation review committee and implement an evaluation of the impact of mandatory minimum sentences that contribute to the over-incarceration of Indigenous women, girls, and 2SLGBTQQIA+ people, and take appropriate action to address their over-incarceration.³⁹ |
| 5. Policies | GoA and GoC | <ul style="list-style-type: none"> • Ensure that all levels of government, federal, provincial, territorial, and Indigenous, work collectively to close gaps around interjurisdictional cooperation.⁴⁰ • Implement policies to reform the criminal justice system to better address the needs of offenders with Fetal Alcohol Spectrum Disorder (FASD).⁴¹ • Use Indigenous methodologies and restorative justice approaches. |
| | GoA | <ul style="list-style-type: none"> • Consider First Nations' Gladue reports as a right and fund them appropriately, ensuring they factor into all decision-making concerning Indigenous women, girls, and 2SLGBTQQIA+ people to meet their needs and rehabilitation.⁴² • Implement mandates on how individuals are educated and trained to work with First Nations and Métis Nations/and urban communities within the justice system. |
| 6. Funding | GoA and GoC | <ul style="list-style-type: none"> • Allocate foundational and sustainable infrastructure funding for Indigenous-led change. |

| | | |
|----------------------|-------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| | GoA | <ul style="list-style-type: none"> Resolve chronic underfunding of the justice system that limits actual effectiveness of the courts, institutions, programs, and services. |
| 7. Policing | GoA | <ul style="list-style-type: none"> Implement policies and funding to ensure that law enforcement build respectful working relationships with First Nations and Métis Nations/and urban communities.⁴³ Establish and appropriately fund civilian police oversight bodies that include representation of First Nations and Métis Nations/and urban communities of diverse backgrounds, with jurisdiction to audit police services, publishing annual public reports based on findings.⁴⁴ |
| | GoA and GoC | <ul style="list-style-type: none"> Ensure that police services establish standardized protocols for policies and practices to thoroughly investigate all cases of missing and murdered Indigenous women, girls, and 2SLGBTQQIA+ people.⁴⁵ |
| 8. Elder Involvement | GoA | <ul style="list-style-type: none"> Ensure that First Nations and Métis Elders are involved at critical stages of legislative change and ministerial development. Ensure that First Nations and Métis Elders guide decision-making for all aspects of planning services for incarcerated Indigenous peoples. |

Examples of Reforms that are Making a Difference

Example #1: Colonialism is maintained through data collection and research that reinforce Western domination. The Missing and Murdered Indigenous Women and Girls National Inquiry used Guided Dialogues that privileged decolonizing processes and involved participants in co-creation of knowledge on missing and murdered Indigenous women and girls. This form of engagement is an example of equitable representation, consultation, and participation in policy and program development, which is key to unlocking the solutions that have been buried under patriarchy, misogyny, and colonialism and bringing about systemic change for Indigenous safety and wellbeing.⁴⁶

Example #2: The Tungasuvvingat Inuit Restorative Justice Program, funded by the Ontario Ministry of Attorney General and operated through a Restorative Justice Liaison, serves as the link between Inuit clients, the courts, and the Crown. The aim of the program is to divert Inuit clients from the conventional court system, which often involves incarceration, to restorative justice through culturally based practices. This provides an opportunity for clients to tell their story, hear

how their behavior affected others, acknowledge, and accept responsibility for the harm caused, and participate in determining how to repair the harm.⁴⁷

Priority Area 2: Child Welfare

“The system just is not working for our Indigenous people... our community has always operated on the principle of collectivism. Then you have this system... this non-Indigenous legislation that gives them the power to destroy the systems that have worked for us for centuries.”

-ELDER

The Data

- Based on 2016 national census data, Indigenous children represented less than 8% of the total child population, but 52% of children in foster care.⁴⁸
- In 2020 in Alberta, Indigenous children represented about 10% of the child population. However, 62% of children and youth receiving child intervention services, and 69% of children and youth receiving services in care were Indigenous.⁴⁹
- While Status First Nations children represented about 4% of all children in Canada, they represented 36% of all foster children in private households in 2016.⁵⁰
- Similarly, Métis children were 8.3 times more likely to be in foster care than non-Indigenous children. Moreover, at present, Métis children are not accorded the same cultural consideration of preferred placements into Métis homes as other Indigenous children.⁵¹
- As of 2019, compared to non-Indigenous children, First Nations children of all ages were more likely to be under child welfare investigations and to have increased service involvement.⁵²

The Problem and Its Links to Violence

In 2012, the United Nations Committee on the Rights of the Child expressed its concern to Canada about the frequent removal of Indigenous children from families as a first resort in cases of neglect, financial hardship, or disability. Noting that Canada had failed to act on its own Auditor General’s findings of inequitable child-welfare funding, the UN concluded that urgent measures were needed to address the discriminatory overrepresentation of Indigenous children in out-of-home care. According to the Truth and Reconciliation Commission of Canada, the conditions that cause so many Indigenous children to end up in the child welfare system are related to the legacy of residential schools, including poverty, mental health issues, and addictions. Research shows a consistent pattern in which low-income families are more likely to be investigated by child welfare than other families, and this puts Indigenous families at greatest risk of encountering child welfare since poverty rates are higher for the Indigenous population. In fact, 38% of Indigenous children in Canada live in poverty, compared to 7% for non-Indigenous children.⁵³ When children are apprehended by child welfare services, they suffer severe mental stress, the loss of their traditional culture and community, and are often exposed to neglect and

violence. This increases the likelihood of future experience or perpetration of domestic and sexual violence.

The Solutions

| Thematic Focus Area | Responsibility | Full List of Recommendations |
|-----------------------|----------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1. Acknowledgement | GoA | <ul style="list-style-type: none"> Acknowledge the paternalistic and colonial roots of the Western child welfare system and create short, medium, and long-term change plans with Alberta First Nations, Métis Nation of Alberta, Métis Settlements, and urban service providers who work within existing child welfare models. |
| 2. Self-determination | GoA and GoC | <ul style="list-style-type: none"> Recognize Indigenous self-determination and inherent jurisdiction over child welfare and transform current child welfare systems so First Nations and Métis Nations/and urban communities have control over the design and delivery of adequately funded and resourced services for families and children.⁵⁴ |
| 3. Training | GoA | <ul style="list-style-type: none"> Mandate compulsory ongoing training of social workers and child welfare personnel in the history of residential schools and child welfare systems, impact on parenting skills, entrenched racism, culture and language, and sexual exploitation.^{55, 56} Mandate compulsory training and capacity building for child welfare staff, other youth service providers, parents, and foster parents, especially parents of transgender children and in communities outside of urban centres, on the realities and perspectives of 2SLGBTQQIA+ youth and particular barriers to safety for 2SLGBTQQIA+ youth.⁵⁷ |
| 4. Funding | GoA | <ul style="list-style-type: none"> Allocate funding for community-based programming for Indigenous holistic, multigenerational, and cultural/ceremonial programming based on Indigenous epistemologies and models. Provide financial supports and resources to family and/or community members of children of missing and murdered Indigenous |

| | | |
|---------------|-----|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| | | <p>women, girls, and 2SLGBTQQIA+ people to ensure they can care for the children left behind.⁵⁸</p> <ul style="list-style-type: none"> • Establish funding for culturally safe and accessible distinctions-based culture and language programs for First Nations and Métis children in care.⁵⁹ • Implement structures that ensure a family member, or a close community member assumes care of First Nations and Métis children in the system with financial supports equal to those of a foster family, without reducing other supports or benefits received.⁶⁰ |
| 5. Policies | GoA | <ul style="list-style-type: none"> • Implement policy reforms to address such issues as transition supports, best interests of the child, family integrity, child apprehension, distinction-based programming, and supports. • Ensure First Nations and Métis staff at all levels of jobs in the child welfare system.⁶¹ • Establish rigorous requirements for safety, harm-prevention, and needs-based services within group/care homes and foster situations to prevent child exploitation, including for those who have been trafficked while in care.⁶² • Implement policy reforms to ensure a network of supports for youth “aging out” of the child welfare system, including free education and housing.⁶³ |
| 6. Evaluation | GoA | <ul style="list-style-type: none"> • Implement systemic evaluation of child welfare services to assess it and identify ongoing discriminatory ideologies, policies, or practices. |

Examples of Reforms that are Making a Difference

***Example #1:** After the federal Bill C-92 passed in 2019, First Nations and Métis Nations/and urban communities, such as Cold Lake, began developing capacity and community structures to enable them to offer their own child and family services. In February 2022, Cold Lake First Nation Family and Community Support Services worked with Nation families to bring home 17 of their children, taken into the Western child welfare system. This example is a best practice as it enables a*

transformation at the DNA or epistemological level of child welfare to a practice of whole family and community healing with and by community.⁶⁴

Example #2: The Misipawistik Cree Nation in Manitoba works with their Nation's children coming into Manitoba Child and Family Service care by supporting the healing journeys of parents first. Through a band council resolution, the Nation's parents, not children, are removed from their homes and offered support for addictions and multi-generational impacts of the Indian residential school. To retain stability for the children, the Cree Nation Child and Family Caring Agency (CNCFCA) places experienced childcare workers inside the home while parents get the help they need.⁶⁵ This type of innovative service delivery is a best practice for addressing the multigenerational healing needs of entire families.

Example #3: Dr. Cindy Blackstock, the co-creator of the First Nations Child and Family Caring Society of Canada, works to decolonize the child welfare system by eliminating the policies and practices that lead to the overrepresentation of First Nations children in the child welfare system. The Caring Society provides research, policy, professional development, and networking opportunities to support First Nations child and family service agencies. Additionally, Dr. Blackstock created Touchstones of Hope, a reconciliation movement that brought together public child welfare practitioners and members of over 230 First Nations communities and non-Indigenous groups to co-design solutions for a better child welfare system.⁶⁶ This type of reconciliatory education is a best practice to ensure systems equity and foundational changes occur.

Priority Area 3: Health

“Health and wellbeing mean a state of wellbeing which includes the physical, mental, emotional, spiritual, and social safety, and it does not simply mean an absence of illness.”

-ELDER

The Data

- Nearly 60% of First Nations adults, 33% of First Nations youth, and 29% of First Nations children have reported suffering from one or more chronic health conditions, such as diabetes, arthritis, or high blood pressure.⁶⁷
- Compared to males, a higher proportion of First Nations females have reported comorbidities, i.e., two or more chronic health conditions, which indicates that women bear a disproportionate burden of chronic illness.⁶⁸
- Approximately 35% of Indigenous youth were diagnosed with anxiety disorders and 34% with mood disorders. Furthermore, 21% of Indigenous children with one or more chronic health condition had experienced significantly higher emotional or behavioural issues compared to Indigenous children without a health condition (7%).⁶⁹
- In 2017, 32% of Indigenous peoples living off-reserve, 30% of Métis, and 19% of Inuit had one or more disability that limited daily activities.⁷⁰

The Problem and Its Links to Violence

Indigenous people’s health disparities are a direct result of previous Canadian government policies and ongoing discrimination in the healthcare system. These disparities reflect the collective trauma that Indigenous populations have experienced through colonial policies and practices, such as major disruptions of families and First Nation and Métis Nations/and urban communities through forced attendance at residential schools and the child welfare system and damage to Indigenous identity through loss of culture, language, traditions, and teachings. Moreover, the treatment of Indigenous peoples in the healthcare system worsens their health outcomes. There is ample evidence that healthcare professionals hold damaging racist stereotypes, routinely deny care to Indigenous peoples, and abuse vulnerable patients, which in some cases leads to their deaths.⁷¹ Poor health and disability are risk factors for domestic and sexual violence since people with chronic pain and disabilities are more dependent on their partners for care, which increases opportunities for abuse and violence.⁷² Collective internalized trauma⁷³ and poor mental health^{74, 75, 76} also increase the likelihood of both perpetrating and suffering domestic and sexual violence.

The Solutions

| Thematic Focus Area | Responsibility | Full List of Recommendations |
|---------------------|----------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1. Acknowledgement | GoA | <ul style="list-style-type: none"> • Acknowledge Indigenous peoples’ rights to health and wellness and protect them on an equitable basis, particularly Indigenous women, girls, and 2SLGBTQQIA+ people.⁷⁷ • Acknowledge and actively work to eliminate the systemic racism against First Nation and Métis Nations/and urban communities inherent within the healthcare system and settings. |
| 2. Funding | GoA | <ul style="list-style-type: none"> • Invest in community-based health centres that offer integrated services premised on both Indigenous and non-Indigenous approaches and principles. • Fund primary and tertiary care that includes mental health and wellness, using multi-disciplinary and culturally appropriate models developed with First Nation and Métis stakeholders as lead. • Provide adequate, stable, equitable, and sustainable funding for Indigenous-centres and community-based health and wellness services that are accessible, geographically available, and culturally appropriate.⁷⁸ |

| | | |
|-------------------|-------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 2. Accessibility | GoA | <ul style="list-style-type: none"> • Increase accessibility to health services for residents of remote and rural locations. |
| 3. Models of Care | GoA | <ul style="list-style-type: none"> • Base healthcare services on multidisciplinary and culturally appropriate Indigenous models, developed with Indigenous stakeholders as lead. • Integrate mental health services within other systems (e.g., justice, education, child welfare, etc.).⁷⁹ |
| | GoA and GoC | <ul style="list-style-type: none"> • Fully implement First Nations' Jordan's Principle, which ensures access to the products, services, and supports for health, social, and educational needs of all First Nations children,⁸⁰ to eliminate jurisdictional issues between federal and provincial services. |
| 5. Training | GoA | <ul style="list-style-type: none"> • Mandate compulsory course(s) for medical and nursing schools addressing Indigenous health issues, legacy education on residential schools, United Nations Declaration on the Rights of Indigenous peoples, Truth and Reconciliation Commission, Indigenous rights and practices, anti-racism, and human rights.⁸¹ |
| Evaluation | GoA | <ul style="list-style-type: none"> • In full consultation with First Nation and Métis Nations/and urban communities, establish measurable goals to identify and close the gaps in health outcomes between Indigenous and non-Indigenous communities, and publish annual progress and long-term trend analyses.⁸² |

Examples of Reforms that are Making a Difference

Example #1: *The First Nations Health Authority in British Columbia is a health partnership with Canada that shifted from government designed services to a true health partnership consistent with the United Nations Declaration on the Rights of Indigenous People. The British Columbia Tripartite Framework Agreement on First Nations Health Governance provided a phased approach to transformation which resulted in transfer of designated Health Canada headquarter functions to First Nations control in July 2013, and regional functions in October 2013.⁸³*

Example #2: *The All Nations Healing Hospital Health Delivery Model in Fort Qu'Appelle, Saskatchewan, provides a culturally sensitive and coordinated Primary Care Health Care*

Approach that is community-directed, implementing cross and multi-disciplinary teams who work in a multi-jurisdictional environment.⁸⁴

Example #3: *In 2015, the Chiefs of Ontario signed a Political Accord with the Province of Ontario that created a bilateral relationship framed by the recognition of the treaty relationship. It launched the First Nation Health Action Plan, an investment of \$22 million over three years, with \$104.5 million thereafter to ensure Indigenous peoples have access to more culturally appropriate care to improve health outcomes. Services include primary and palliative care, mental health and wellness, healing, and treatment centres, among others.⁸⁵*

Priority Area 4: Education

“There’s no accommodation in the schools for our children. Some of our children live in extreme poverty, that’s how they end up in the child welfare system ... And then we’ve got teachers that come in with biases, we’ve got principals that come in with biases.”

-ELDER

The Data

- Indigenous peoples have continued to experience significantly lower levels of education compared to the general population. First Nations peoples, Métis, and Inuit were more likely than non-Indigenous graduates to complete programs that are lower than the bachelor’s level, such as trades or college programs.⁸⁶
- According to the 2016 census, compared to 32% of non-Indigenous women, only 14% of Indigenous women had a bachelor’s degree or higher. Among men, 27% of non-Indigenous and 8% of Indigenous men had a bachelor’s degree or higher.⁸⁷
- There has been frank acknowledgement of issues such as racist low expectations among educators about the potential of Indigenous individuals to achieve success.⁸⁸
- In the Calgary area, only 39% of Indigenous high school students graduated within three years, a significant gap from the Alberta average of 56%.⁸⁹ Fifty-six percent of non-Indigenous Albertans completed some form of post-secondary compared to only 36% of Indigenous Albertans.⁹⁰

The Problem and Its Links to Violence

Education is associated with determinants of health and wellbeing, such as employment, income security, housing, transportation, as well as a greater sense of control and ability to cope with life circumstances. A primary barrier to Indigenous people’s education is the chronic underfunding for Indigenous education systems, especially in rural and remote locations. Band-operated schools are expected to deliver education that reflects provincial/territorial standards but with fewer resources. Additionally, socio-economic marginalization and poverty among Indigenous people are leading factors for their poorer educational attainment. Because of intergenerational trauma inflicted by systemic policies (e.g., Sixties Scoop, Métis scrip systems, Indian residential schools, Indian Act), Indigenous students may experience unsafe environments, overcrowding,

lack of parenting roles, food insecurity, and inability to meet financial costs of school.⁹¹ Moreover, having to leave home to attend secondary school exposes individuals to the risk of isolation, poor mental health, addictions, and death, with the killing of Indigenous students in Thunder Bay, Ontario, being a prime example. School attachment and educational attainment are important protective factors against domestic and sexual violence.^{92, 93} They help young people develop social networks, relationships with important adults, and essential life skills that can protect them from violence. Additionally, education is a pathway to good employment, which reduces financial stress and exposure to poor living conditions, thus reducing the likelihood of domestic and sexual violence.

The Solutions

| Thematic Focus Area | Responsibility | Full List of Recommendations |
|----------------------------------|----------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1. Legislation | GoC | <ul style="list-style-type: none"> Draft new Indigenous education legislation with full participation and consent of Indigenous peoples.⁹⁴ |
| 2. Governance and Infrastructure | GoC | <ul style="list-style-type: none"> Build capacity and infrastructure support to transfer educational services from Indigenous Services Canada to Indigenous governance systems. |
| 3. Government Structure | GoA | <ul style="list-style-type: none"> Establish senior level positions in government at the Assistant Deputy Minister level or higher dedicated to Indigenous content in education.⁹⁵ |
| 4. Systems Education | GoA | <ul style="list-style-type: none"> Establish Indigenous-led educational facilities and systems and ensure that they provide curriculum, programming, and services based on Indigenous ontologies and methodologies. |
| 5. Accessibility | GoA | <ul style="list-style-type: none"> In conjunction with First Nations and Métis Nations/and urban communities, provide access for First Nations and Métis individuals, particularly children, including those living outside their communities, to an education in their own culture and language, when possible.⁹⁶ |
| 6. Funding | GoA | <ul style="list-style-type: none"> In coordination with First Nations and Métis Nations/and urban communities, develop and fund a joint strategy to eliminate educational gaps between Indigenous and non-Indigenous students.⁹⁷ Fund and support information sharing and best practices on teaching curriculum related |

| | | |
|-------------|-----|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| | | to residential schools and Indigenous history across the entire educational cycle. ⁹⁸ |
| 7. Training | GoA | <ul style="list-style-type: none"> In consultation and collaboration with Survivors, First Nations and Métis Nations/and urban communities, and educators, introduce age-appropriate curricula on residential schools, Treaties, and Indigenous peoples’ historical and contemporary contributions to Canada as a mandatory education requirement for kindergarten to Grade 12 students.⁹⁹ Implement policies in all educational institutions to support building student capacity for intercultural understanding, empathy, and mutual respect.¹⁰⁰ |

Examples of Reforms that are Making a Difference

Example #1: A Secwepemc language immersion school, Chief Atahm School, T'selcéwtqen C'leqmél'ten, was established by Adams Lake First Nation near Chase, BC, in 1991. Since then, hundreds of immersion students have graduated from it. Additionally, hundreds of stakeholders have participated in its annual conference during which school authorities share best practices for Indigenous control in education with other Indigenous Nations/communities.¹⁰¹

Example #2: The Kahnawake Education Centre was established in Kanienke'ha:ka Territory, near Montreal, Quebec, in 1980. By 1988, the Department of Indian Affairs had devolved complete administrative control of the Centre. Currently, the Centre runs three community schools on-reserve. Additionally, it provides services and pays tuition for many elementary, secondary, and post-secondary students.¹⁰²

Priority Area 5: Land, Resources, and Housing

“Land and resources are what started the whole mess. Let's go discover new land. Indigenous peoples occupied this land and yet we're beggars in our own lands. Can we have a reset here?”

-ELDER

The Data

- Urban Indigenous peoples have been disproportionately affected by homelessness, with Indigenous homelessness in major urban areas ranging from 20% to 50% of the total homeless population. However, some researchers believe that the range may be much wider, at 11-96%.¹⁰³
- Urban Indigenous peoples were eight times more likely to have experienced homelessness: 1 in 15 Indigenous peoples compared to 1 in 128 non-Indigenous people has faced homelessness.¹⁰⁴

The Problem and Its Links to Violence

Like the myriad other social ills facing First Nations and Métis Nations/and urban communities, housing issues can be traced to the impacts of Canada’s campaign of colonization and genocide against Indigenous peoples, including the realities of MMIWG. Indigenous peoples were forced to abandon their lands and were confined to reserves in areas with harsh climates. Today, many must fight for the safety of their lands and waterways from contamination resulting from resource extractive projects. For example, although 132 drinking water advisories have been lifted since 2015, in 2022, there are still 32 long-term drinking water advisories in 28 on-reserve communities.¹⁰⁵ According to Statistics Canada 2016, approximately 1 in 5 Indigenous peoples lived in a dwelling in need of major repairs or in a state of overcrowding. Between 2011 and 2016, the proportion of First Nations peoples, Métis, and Inuit individuals in this type of environment decreased minimally.¹⁰⁶ Displacement, climate change, and extractive industries all increase the risk of violence,¹⁰⁷ especially against women, children, and gender-diverse people. Due to poverty and limited government investment in housing, Indigenous peoples struggle with inadequate, overcrowded housing, which is a prominent risk factor for violence and abuse.^{108, 109} Indigenous youth and women who move to urban centres often lack safe, stable housing, due to both poverty and racism. This exposes them to hidden homelessness, such as staying with friends and acquaintances, or street homelessness, both which increase their vulnerability to violence.

The Solutions

| Thematic Focus Area | Responsibility | Full List of Recommendations |
|---------------------|----------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1. Acknowledgement | GoA and GoC | <ul style="list-style-type: none"> • Publicly recognize the genocide against Indigenous peoples, including the policies of land dispossession, neglect, starvation, removal of children to Indian residential schools, and forced sterilization of Indigenous women.¹¹⁰ • Reaffirm commitment to reconciliation and repudiate concepts used to justify European sovereignty over Indigenous lands and peoples, such as the Doctrine of Discovery and terra nullius (the theft of Indigenous land in the name of the British sovereign from the mid-fifteenth century until today), and |

| | | |
|-------------------|-------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| | | reform laws, governance structures, and policies within institutions that continue to rely on such concepts. ¹¹¹ |
| 2. Devolution | GoA and GoC | <ul style="list-style-type: none"> • Devolve housing and homelessness resources back to Indigenous systems, based on community readiness, with appropriate financial and other supports as required to develop local housing models, including a lens on housing violence, land and resource strategies, infrastructure that deals with intergenerational trauma, Elder supports, PTSD, and resiliency strategies. |
| 3. Infrastructure | GoA | <ul style="list-style-type: none"> • Support infrastructure development at local levels, including Indigenous-led solutions to climate change, environmental issues, land, and resource strategies. • Provide capacity building and infrastructure support for sustainable Indigenous-led housing solutions. • In partnership with Indigenous peoples, develop affordable and culturally relevant housing models off-reserve.¹¹² |
| 4. Legislation | GoA | <ul style="list-style-type: none"> • Ensure that any legislation that directly or indirectly affects community, land, and resource development involves meaningful consultations with First Nations and Métis Nations/and urban communities. • Introduce legislation to ban storage or disposal of hazardous materials in the lands and territories of First Nations and Métis Nations, or areas populated predominantly by Indigenous peoples, without their free, prior, and informed consent.¹¹³ |
| 5. Funding | GoA | <ul style="list-style-type: none"> • Allocate long-term sustainable funding for culturally appropriate and accessible Indigenous-led low-barrier shelters, safe spaces, transition homes, and second-stage housing for Indigenous women, girls, and 2SLGBTQQIA+ people who are homeless or at risk of becoming homeless, are fleeing violence, or have experienced sexualized violence and exploitation. |

| | | |
|-------------|-----|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| | | <ul style="list-style-type: none"> • Establish long-term funding to First Nations and Métis Nations/and urban communities to ensure services and infrastructure that meet local social and economic needs, including access to safe housing, safe drinking water, appropriate capacity responses to climate change and emergencies, and land-based processes reflective of Indigenous epistemologies.¹¹⁴ • Provide resources for First Nations and Métis Nations/and urban communities to begin the work of reconstructing and reidentifying rivers, lakes, and other natural resources legally as “people” through domestic common law on the direction of individual First Nations and Métis Nations/and urban communities and Elders. • Establish permanent funding and resource allocations to support preservation of cultural knowledge, emphasizing land-based culture and language through digitization of knowledge keepers and language speakers. 115 116 117 • Establish funding for the construction of new housing and repair existing housing to ensure that Indigenous women, girls, and 2SLGBTQQIA+ people have access to housing that is safe, geographically, and culturally appropriate, and available wherever they reside, whether in urban, rural, remote, or Indigenous communities.¹¹⁸ • Create a permanent empowerment fund for supporting Indigenous-led initiatives for individuals, families, and communities to access cultural knowledge, including the support of land-based educational programs and revitalization of distinct cultural practices, with eligibility criteria and decision making directly in the hands of Indigenous women, girls, and 2SLGBTQQIA+ people.¹¹⁹ |
| 6. Training | GoA | <ul style="list-style-type: none"> • Mandate compulsory training for non-Indigenous housing organizations and government departments to understand the |

| | | |
|-------------|-----|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| | | full legacy and impact of colonization and residential schools, and the links to housing challenges. |
| 7. Services | GoA | <ul style="list-style-type: none"> • Ensure wraparound services for the families of MMIWGs, including supports on what to do when someone goes missing, legal assistance, advocacy to hold institutions accountable, financial resources, and culturally appropriate land-based, long-term mental health and healing supports.¹²⁰ • Ensure safe and dedicated 2SLGBTQQA+ housing and supports, beds in shelters for transgender and non-binary individuals, and 2SLGBTQQA+-specific support services for individuals in housing and shelter spaces.¹²¹ |

Examples of Reforms that are Making a Difference

***Example #1:** The Aboriginal Friendship Centre of Calgary, whose mission is to connect urban populations with Indigenous culture through programs and services, is planning to open a dedicated Elders’ Lodge in late 2022. The Lodge will offer affordable housing and provide spaces to practice land teachings, hold ceremonies, and promote healing.¹²²*

***Example #2:** The Piikani Nation has developed the Ky Naak Ku Kaan, or a “housing-training” program, to help new tenants understand their tenancy obligations and maintain adequate housing. The program provides participants with a mobile home, in which they spend six months, complying with all the tenancy obligations. Upon successful graduation from the program, participants can move into one of the newly built homes on the Nation.¹²³*

Priority Area 6: Transportation

“The connection of transportation violence with murdered and missing Indigenous women... the lack of transportation and how it creates safety issue concerns for us. If you leave different systems like child welfare or justice, if you don’t have transportation, that again causes violence.”

-ELDER

The Data

- In Edmonton, Indigenous peoples were ticketed seven times more than the non-Indigenous population. While Indigenous peoples make up 6% of the city’s population, they represent almost 44% of tickets and 45% of warnings.¹²⁴

- Since 2018, when Greyhound bus service stopped its operations in Western Canada and Ontario, thousands of Indigenous peoples from rural and remote Indigenous Nations/communities were left with no transit options.¹²⁵

The Problem and Its Links to Violence

Many First Nations and Métis Nations communities in Canada currently lack intercity and regional transportation and are underserved with intermittent, expensive, and sometimes unsafe transportation options.¹²⁶ There is limited investment into an affordable national transportation system. This is a federal failure to follow the established National Transportation Policy to connect First Nations and Métis Nations communities, and a problematic centralized governance structure that hinders Indigenous community-based transportation initiatives.¹²⁷ Furthermore, in urban centres, Indigenous peoples may struggle with paying high transit fares and experience discrimination when using public transit and face discrimination when using services. The lack of transportation is a threat to Indigenous peoples’ wellbeing because they lack access to vital healthcare, services, and other safety resources, which increases their vulnerability to abuse. Furthermore, it creates a public safety issue of violence against Indigenous peoples in both urban and rural contexts, especially for women and youth because they are forced to depend on others, including strangers and dangerous men, for rides.¹²⁸ As an example, the Highway of Tears in British Columbia, a long stretch of remote highway where numerous Indigenous women and girls have gone missing or been murdered, clearly demonstrates how the lack of transportation leads to sexual violence and deaths among Indigenous women and girls.

The Solutions

| Thematic Focus Area | Responsibility | Full List of Recommendations |
|---------------------|----------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1. Devolution | GoA | <ul style="list-style-type: none"> • Devolve transportation resources back to communities based on community readiness, with appropriate financial and other supports as requested, to develop safe and reliable transportation systems for Elders, women, girls, and those requiring supports after leaving Western systems, attending medical or other appointments, and requiring transport into the city (if rural) when necessary. |
| 2. Infrastructure | GoA | <ul style="list-style-type: none"> • Create a sustainable, safe, and affordable public transportation system that serves rural and remote Indigenous and non-Indigenous communities. |
| 3. Funding | GoA | <ul style="list-style-type: none"> • Establish long-term sustainable funding for safe and affordable transit and transportation services and infrastructure, including “safe ride” programs for Indigenous women, girls, and 2SLGBTQQIA+ |

| | | |
|-------------|-----|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| | | <p>people living in remote or rural First Nations and Métis Nations/and urban communities. This should include commercial intercity transportation and fly-in options for remote First Nations and Métis Nations communities.^{129 130}</p> <ul style="list-style-type: none"> • Fund increased access to emergency transportation, emergency services, and improved infrastructure so that calls within Northern and remote First Nations and Métis Nations communities receive quicker and more appropriate responses.¹³¹ |
| 4. Training | GoA | <ul style="list-style-type: none"> • As part of licensing, mandate compulsory training for existing transportation systems on the legacy of colonization and Indian residential schools, and the link to racism within the sector. • Work with transportation service providers and the hospitality industry to raise awareness about risks to Indigenous women, girls, and 2SLGBTQQIA+ peoples, and ensure policies, procedures, and training are completed to identify and prevent sexual violence, exploitation, and human trafficking that occur within their professional areas.¹³² <p>133</p> |

Examples of Reforms that are Making a Difference

***Example #1:** In March 2022, a new taxi safety campaign was announced by the Yukon Aboriginal Women’s Council. The campaign is aimed at promoting taxi safety, as well as spreading awareness about sexual harassment and gender-based violence.¹³⁴*

***Example #2:** The Northern Cheyenne Elderly Services program in southeastern Montana offers a wide range of assistance to Elders and seniors living in the community including transportation and in-home support.¹³⁵*

6.0 Next Steps towards Safety for Indigenous Peoples in Alberta

We recognize that there are numerous challenges to implementing these recommendations, e.g., the lack of true collaboration and culturally aligned infrastructure development; years of limited and select capacity building and investment into prevention of and response to complex violence inflicted upon Indigenous peoples; and government resistance to transformational legislative and systemic change. We also recognize the years of work within the Indigenous communities and

the leaders who pioneered the initial conversations, advocacy, and recommendations that have brought us to this time and space. To tackle such an enormous challenge, we must all play a role and we hope that the government will commit itself to taking the necessary steps towards creating an ethical space, which will give momentum for further change. As the Elders say, “Change happens at the speed of trust”, and it will be just that, trust, that will produce the ethical space required to actualize the visions of transformative changes and reforms shared by the Elders who guided this work.

Several steps are required by government before the Western systems can be safely dismantled and devolved to individual Indigenous Nations, Settlements, or groups of First Nations and Métis Nations/and urban communities. The following next steps can help us move towards this vision:

- 1. Create an Elder committee for each government ministry** to guide the directionality and implementation of this report. Ensure a fair representation of First Nations and Métis Elders as appropriate.
- 2. Create a 10-year implementation plan** resourced by Indigenous Relations to work across the province and First Nations and Métis Nations/and urban communities, with federal representation as needed. Multiple plans may be required to ensure First Nations and Métis Nations/and urban communities can share their unique voice in next steps.
- 3. Develop ethical space for creating a dialogue between the Indigenous and Western systems to stop violence before it starts.** To get to a place of parallels between systems, we must first create ethical space. Relationships need to be built by Western systems, including the anti-violence sector, Indigenous-serving agencies, and each First Nation and Métis Nation/and urban community to develop the trust required for real solutions.

Some key elements of creating ethical space include:

- Recognizing that parallel processes are not the same as integrating paradigms or processes into one, but rather ensuring that the Indigenous and Western paradigms both retain value and complement each other.
- Willingly identifying and using parallel processes from both Indigenous and Western systems.
- Respecting both the oral Indigenous and written Western systems and using them together for reaching a common goal: eradicating domestic and sexual violence.
- Involving Elders and relying on various types of cultural knowledge to address the complex issue of violence and to guide the work.
- Grounding the work in cultural principles of the parallel approach such as discipline, responsibility, respect, accountability, and kindness, and using ceremony, talking circles, Venue, Action, Language, and Song (VALS) to facilitate communication, decision-making, and recommendation implementation.

In essence, relationships need to be built by Western systems and each First Nation and Métis Nation/and urban communities to develop the trust required for real solutions. As individual First Nations and Métis Nations/and urban communities will

be at different stages of readiness, it is important to understand that each relationship will be different in time, scope, and resourcing.

- 4. Allow for reconstruction to occur in different ways and timeframes across Alberta.** Elders' committees from each Ministry/Department and Indigenous Relations staff will need to work across the province with all First Nations and Métis Nations/and urban communities, with federal representation as needed, to operationalize the implementation plan. Future opportunities could include the following:
- Pilot test systems devolution in First Nations and Métis Nations/and urban communities that are self-identified as ready, with dedicated and long-term funding and other resources as needed.
 - Build on pilot projects that are already transformational and identified in this report.
 - Develop Indigenous-specific monitoring, evaluation, and other tools to articulate success and identify gaps.
 - Permanently transfer or devolve systems to pilot test within First Nations and Métis Nations/and urban communities after a co-determined timeframe or evaluation of sustained success, with dedicated and long-term funding and other resources as needed.

7.0 Final Words

Alberta is committed to a path of reconciliation with Indigenous peoples and in the spirit and intent of the Treaties. As part of this path, Alberta supports the principles of the United Nations Declaration on the Rights of Indigenous peoples and the 2021 National Action Plan: Ending Violence against Indigenous Women, Girls, and 2SLGBTQQIA+ People within the boundaries of our Treaties, the Constitution, federal and provincial jurisdiction, and the constitutional common law. As we move forward on this critical issue, we will keep our focus on community, while reaching out to our many partners, including local, provincial/territorial, and federal governments on our shared path to reconciliation that includes an end to violence against Indigenous women, girls, and 2SLGBTQQIA+ people.¹³⁶

As we move forward on this shared path to reconciliation that includes an end to family violence, Nehiyaw scholar Willie Ermine reminds us that spaces of engagement, i.e., ethical space, can offer opportunities to acknowledge differences while establishing parallels between Indigenous and non-Indigenous systems and the various way of knowing and doing. It is in the making of relationships that actual systems change and the associated difficult work of moving from dialogue to sovereignty occur.¹³⁷ This report not only identifies parallel processes towards transformative system change and priority area reform recommendations, but also highlights how co-creating long-term change across Alberta *with* First Nations and Métis Nations/and urban

communities is critical to the design and sustainable implementation of an Alberta Primary Prevention Framework.

In this, the Elders, with whom we consulted, guide our last words:

“When we talk about abuse, such as in why there are cycles of violence, there’s always a power imbalance... the system is just not working for our Indigenous peoples. Our community has always operated on the principle of collectivism. Health and wellbeing mean a state of wellbeing which includes the physical, mental, emotional, spiritual, and social safety. Part of our role is to make sure we’re not silent ... our ways would be the ways to lead them forward with this.”¹³⁸

-ELDER

ELDERS



JACKIE
BROMLEY



RUTH
SCALPLOCK



DAKOTA
EAGLE WOMAN



DOREEN
SPENCE



VIOLET
MARCH



KAREN
ACUNA



DIANE
MEGUINIS



VALERIE
WOOD

AUTHORS



SUZANNE
MCLEOD



MAHEGUN
TAILS INC.



LANA
WELLS



ANYA
LITVINIUC

References

- ¹ Redvers, N., Poelina, A., Schultz, C., Kobei, D. M., Githaiga, C., Perdrisat, M., Prince, D., & Blondin, B. (2020). Indigenous Natural and First Law in Planetary Health. *Challenges (Basel)*, 11(29), 29–. <https://doi.org/10.3390/challe11020029>.
- ² CRIAW-ICREF (n.d.) *What are Indigenous and Western Ways of Knowing?* Canadian Research Institute for the Advancement of Women. <https://www.criaw-icref.ca/?s=what+are+indigenous+and+western+ways+of+knowing>
- ³ Ermine, W. (2006). The Ethical Space of Engagement. *Indigenous Law Journal*. 6.
- ⁴ Indigenous Circle of Experts. (2018). We Rise Together. Achieving Pathway to Canada Target 1 through the creation of Indigenous Protected and Conserved Areas in the spirit and practice of reconciliation: https://static1.squarespace.com/static/57e007452e69cf9a7af0a033/t/5ab94aca6d2a7338ecb1d05e/1522092766605/PA234-ICE_Report_2018_Mar_22_web.pdf.
- ⁵ NWAC. (2021). NWAC Action Plan: Our Calls Our Actions. NWAC's Action Plan to End the Attack Against Indigenous Women, Girls, and Gender-Diverse People. <https://www.nwac.ca/wp-content/uploads/2021/08/NWAC-action-plan-FULL-ALL-EDITS.pdf>
- ⁶ Lee, B. X. (2018). *Violence: An Interdisciplinary Approach to Causes, Consequences, and Cures*. WILEY Blackwell.
- ⁷ Daoud, Smylie, J., Urquia, M., Allan, B., & O'Campo, P. (2013). The Contribution of Socio-economic Position to the Excesses of Violence and Intimate Partner Violence Among Aboriginal Versus Non-Aboriginal Women in Canada. *Canadian Journal of Public Health*, 104(4), e278–e283. <https://doi.org/10.17269/cjph.104.3724>.
- ⁸ Holmes, C., Hunt, S. (2017). *Indigenous communities and family violence: Changing the conversation*. National Collaborating Centre for Aboriginal Health. <https://www.nccih.ca/docs/emerging/RPT-FamilyViolence-Holmes-Hunt-EN.pdf>
- ⁹ Siepak, J. (2020). Two-Spirit Identities in Canada: Mapping Sovereign Erotic in Joshua Whitehead's Jonny Appleseed. *Studia Anglica Posnaniensia*, 55(1), 495–515. <https://doi.org/10.2478/stap-2020-0024>.
- ¹⁰ NWAC. (2021). NWAC Action Plan: Our Calls Our Actions. NWAC's Action Plan to End the Attack Against Indigenous Women, Girls, and Gender-Diverse People. <https://www.nwac.ca/wp-content/uploads/2021/08/NWAC-action-plan-FULL-ALL-EDITS.pdf>
- ¹¹ Statistics Canada. (2020). *2016 Census Topic: Aboriginal Peoples*. <https://www12.statcan.gc.ca/census-recensement/2016/rt-td/ap-pa-eng.cfm>.
- ¹² Heidinger, L. (2021). *Intimate partner violence: Experiences of First Nations, Métis, and Inuit women in Canada, 2018*. Statistics Canada. <https://www150.statcan.gc.ca/n1/pub/85-002-x/2021001/article/00007-eng.htm>.
- ¹³ Heidinger, L. (2021). *Intimate partner violence: Experiences of First Nations, Métis, and Inuit women in Canada, 2018*. Statistics Canada. <https://www150.statcan.gc.ca/n1/pub/85-002-x/2021001/article/00007-eng.htm>.
- ¹⁴ Heidinger, L. (2021). *Intimate partner violence: Experiences of First Nations, Métis, and Inuit women in Canada, 2018*. Statistics Canada. <https://www150.statcan.gc.ca/n1/pub/85-002-x/2021001/article/00007-eng.htm>.
- ¹⁵ Heidinger, L. (2021). *Intimate partner violence: Experiences of First Nations, Métis, and Inuit women in Canada, 2018*. Statistics Canada. <https://www150.statcan.gc.ca/n1/pub/85-002-x/2021001/article/00007-eng.htm>.
- ¹⁶ Heidinger, L. (2021). *Intimate partner violence: Experiences of First Nations, Métis, and Inuit women in Canada, 2018*. Statistics Canada. <https://www150.statcan.gc.ca/n1/pub/85-002-x/2021001/article/00007-eng.htm>.
- ¹⁷ Amnesty International. (2021). Missing and murdered Indigenous women and girls: Understanding the numbers: <https://www.amnesty.ca/blog/missing-and-murdered-indigenous-women-and-girls-understanding-the-numbers/>.
- ¹⁸ NWAC. (2021). *NWAC Action Plan: Our Calls, Our Actions*. NWAC's Action Plan to End the Attack Against Indigenous Women, Girls, and Gender-Diverse People. Native Women's Association of Canada. <https://www.nwac.ca/wp-content/uploads/2021/08/NWAC-action-plan-FULL-ALL-EDITS.pdf>
- ¹⁹ MMIWG. (2019). Reclaiming Power and Place: The Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls, Volume 1a. National Inquiry into Missing and Murdered Indigenous Women and Girls. https://www.mmiwg-ffada.ca/wp-content/uploads/2019/06/Final_Report_Vol_1a-1.pdf
- ²⁰ NWAC. (2019). *Fact Sheet: Missing and Murdered Aboriginal Women and Girls*. <https://www.nwac.ca/resource/fact-sheet-missing-and-murdered-aboriginal-women-and-girls/>
- ²¹ NWAC. (2020). *Fact Sheet: Violence Against Women, Girls, and 2SLGBTQQIA People in Canada*. <https://www.nwac.ca/wp-content/uploads/2021/03/MMIWG-and-Violence-Fact-Sheet-Formatted-2021.pdf>

-
- ²² Redvers, N., Poelina, A., Schultz, C., Kobei, D. M., Githaiga, C., Perdrisat, M., Prince, D., & Blondin, B. (2020). Indigenous Natural and First Law in Planetary Health. *Challenges (Basel)*, 11(29), 29–. <https://doi.org/10.3390/challe11020029>.
- ²³ Larocque, Emma (2010). *When the Other is Me: Native Resistance Discourse, 1850-1990*. Winnipeg: University of Manitoba Press.
- ²⁴ Larocque, Emma (2010). *When the Other is Me: Native Resistance Discourse, 1850-1990*. Winnipeg: University of Manitoba Press.
- ²⁵ Moreton-Robinson, A. (2015). *The White Possessive: Property, Power, and Indigenous Sovereignty*. Minneapolis: University of Minnesota Press.
- ²⁶ Andersen C. in Moreton-Robinson (2016). *Critical Indigenous Studies*. Engagements in First World Location. University of Arizona Press.
- ²⁷ Statistics Canada. (2021). *A snapshot: Status First Nations people in Canada*. <https://www150.statcan.gc.ca/n1/pub/41-20-0002/412000022021001-eng.htm>
- ²⁸ Statistics Canada. (2021). *A snapshot: Status First Nations people in Canada*. <https://www150.statcan.gc.ca/n1/pub/41-20-0002/412000022021001-eng.htm>
- ²⁹ CBC. (2021). Indigenous women make up almost half the female prison population, ombudsman says: <https://www.cbc.ca/news/politics/indigenous-women-half-inmate-population-canada-1.6289674>.
- ³⁰ Clark, S. (2019). *Overrepresentation of Indigenous People in the Canadian Criminal Justice System: Causes and Responses*. Research and Statistics Division, Department of Justice Canada. <https://www.justice.gc.ca/eng/rp-pr/jr/oip-cjs/oip-cjs-en.pdf>
- ³¹ Rudin, J. (n.d.) Aboriginal Peoples and the Criminal Justice System. Attorney General. https://www.attorneygeneral.jus.gov.on.ca/inquiries/ipperwash/policy_part/research/pdf/Rudin.pdf
- ³² AFN (2021). Breathing Life into the Calls for Justice: An Action Plan to End Violence Against First Nations Women, Girls, and 2SLGBTQIA+ People: <https://www.afn.ca/wp-content/uploads/2021/06/First-Nations-Action-Plan-Report.pdf>;
- Truth and Reconciliation Commission of Canada. (2015). *Calls to Action*: https://ehprnh2mwo3.exactdn.com/wp-content/uploads/2021/01/Calls_to_Action_English2.pdf.
- ³³ AFN (2021). Breathing Life into the Calls for Justice: An Action Plan to End Violence Against First Nations Women, Girls, and 2SLGBTQIA+ People. Assembly of First Nations. <https://www.afn.ca/wp-content/uploads/2021/06/First-Nations-Action-Plan-Report.pdf>.
- ³⁴ Truth and Reconciliation Commission of Canada. (2015). *Calls to Action*: https://ehprnh2mwo3.exactdn.com/wp-content/uploads/2021/01/Calls_to_Action_English2.pdf
- ³⁵ National Inquiry into Missing and Murdered Indigenous Women and Girls. (2019). *Calls for Justice*: https://www.mmiwg-ffada.ca/wp-content/uploads/2019/06/Calls_for_Justice.pdf
- ³⁶ National Inquiry into Missing and Murdered Indigenous Women and Girls. (2019). *Calls for Justice*: https://www.mmiwg-ffada.ca/wp-content/uploads/2019/06/Calls_for_Justice.pdf
- ³⁷ National Inquiry into Missing and Murdered Indigenous Women and Girls. (2019). *Calls for Justice*: https://www.mmiwg-ffada.ca/wp-content/uploads/2019/06/Calls_for_Justice.pdf.
- ³⁸ Aboriginal Legal Aid in BC. (2021). Gladue principles: <https://aboriginal.legalaid.bc.ca/courts-criminal-cases/gladue-rights>.
- ³⁹ National Inquiry into Missing and Murdered Indigenous Women and Girls. (2019). *Calls for Justice*: https://www.mmiwg-ffada.ca/wp-content/uploads/2019/06/Calls_for_Justice.pdf.
- ⁴⁰ AFN (2021). Breathing Life into the Calls for Justice: An Action Plan to End Violence Against First Nations Women, Girls, and 2SLGBTQIA+ People. Assembly of First Nations. 21. <https://www.afn.ca/wp-content/uploads/2021/06/First-Nations-Action-Plan-Report.pdf>.
- ⁴¹ Truth and Reconciliation Commission of Canada. (2015). *Calls to Action*: https://ehprnh2mwo3.exactdn.com/wp-content/uploads/2021/01/Calls_to_Action_English2.pdf.
- ⁴² AFN (2021). Breathing Life into the Calls for Justice: An Action Plan to End Violence Against First Nations Women, Girls, and 2SLGBTQIA+ People: <https://www.afn.ca/wp-content/uploads/2021/06/First-Nations-Action-Plan-Report.pdf>;
- National Inquiry into Missing and Murdered Indigenous Women and Girls. (2019). *Calls for Justice*: https://www.mmiwg-ffada.ca/wp-content/uploads/2019/06/Calls_for_Justice.pdf.

-
- ⁴³ National Inquiry into Missing and Murdered Indigenous Women and Girls. (2019). *Calls for Justice*: https://www.mmiwg-ffada.ca/wp-content/uploads/2019/06/Calls_for_Justice.pdf.
- ⁴⁴ National Inquiry into Missing and Murdered Indigenous Women and Girls. (2019). *Calls for Justice*: https://www.mmiwg-ffada.ca/wp-content/uploads/2019/06/Calls_for_Justice.pdf.
- ⁴⁵ National Inquiry into Missing and Murdered Indigenous Women and Girls. (2019). *Calls for Justice*: https://www.mmiwg-ffada.ca/wp-content/uploads/2019/06/Calls_for_Justice.pdf.
- ⁴⁶ MMIWG. (2019). *Reclaiming Power and Place*. National Inquiry into Missing and Murdered Indigenous Women and Girls. https://www.mmiwg-ffada.ca/wp-content/uploads/2019/06/Final_Report_Vol_1b.pdf
- ⁴⁷ Tungasuvvingat Inuit. (2020). *Tungasuvvingat Inuit Restorative Justice Program*. <https://tiontario.ca/programs/restorative-justice-program-rj>
- ⁴⁸ Government of Canada. (2022). *Reducing the number of Indigenous children in care*. <https://www.sac-isc.gc.ca/eng/1541187352297/1541187392851>
- ⁴⁹ Government of Alberta. (2020). *Child Intervention Information and Statistics Summary*. <https://open.alberta.ca/dataset/de167286-500d-4cf8-bf01-0d08224eeadc/resource/eb77b75d-cd38-4098-bb30-130f6b17cac0/download/cs-child-intervention-information-statistics-summary-2019-2020-q4.pdf>
- ⁵⁰ Statistics Canada. (2021). *A snapshot: Status First Nations people in Canada*. <https://www150.statcan.gc.ca/n1/pub/41-20-0002/412000022021001-eng.htm>
- ⁵¹ Women of the Métis Nation. (2019). *Métis Perspectives of Missing and Murdered Indigenous Women, Girls and LGBTQ2S+ People*. Women of the Métis Nation. <https://metiswomen.org/wp-content/uploads/2021/06/LFMO-MMIWG-Report.pdf>
- ⁵² Joh-Carnella, N., Fallon, B., Saint-Girons, M. (2021). *Disparities in investigation characteristics by age in maltreatment-related investigations involving First Nations and non-Indigenous children in Canada in 2019*. CWRP Information Sheet #225E. Canadian Child Welfare Research Portal. https://cwrp.ca/sites/default/files/publications/FNCIS-2019%20-%20Information%20sheet%20-%20Disparities%20in%20service%20dispositions%20by%20age%20-%20Final_1.pdf
- ⁵³ Government of Canada. (2022). *Reducing the number of Indigenous children in care*. <https://www.sac-isc.gc.ca/eng/1541187352297/1541187392851>
- ⁵⁴ National Inquiry into Missing and Murdered Indigenous Women and Girls. (2019). *Calls for Justice*: https://www.mmiwg-ffada.ca/wp-content/uploads/2019/06/Calls_for_Justice.pdf.
- ⁵⁵ National Inquiry into Missing and Murdered Indigenous Women and Girls. (2019). *Calls for Justice*: https://www.mmiwg-ffada.ca/wp-content/uploads/2019/06/Calls_for_Justice.pdf.
- ⁵⁶ Truth and Reconciliation Commission of Canada. (2015). *Calls to Action*: https://ehprnh2mwo3.exactdn.com/wp-content/uploads/2021/01/Calls_to_Action_English2.pdf.
- ⁵⁷ National Inquiry into Missing and Murdered Indigenous Women and Girls. (2019). *Calls for Justice*: https://www.mmiwg-ffada.ca/wp-content/uploads/2019/06/Calls_for_Justice.pdf.
- ⁵⁸ National Inquiry into Missing and Murdered Indigenous Women and Girls. (2019). *Calls for Justice*: https://www.mmiwg-ffada.ca/wp-content/uploads/2019/06/Calls_for_Justice.pdf.
- ⁵⁹ National Inquiry into Missing and Murdered Indigenous Women and Girls. (2019). *Calls for Justice*: https://www.mmiwg-ffada.ca/wp-content/uploads/2019/06/Calls_for_Justice.pdf.
- ⁶⁰ National Inquiry into Missing and Murdered Indigenous Women and Girls. (2019). *Calls for Justice*: https://www.mmiwg-ffada.ca/wp-content/uploads/2019/06/Calls_for_Justice.pdf.
- ⁶¹ National Inquiry into Missing and Murdered Indigenous Women and Girls. (2019). *Calls for Justice*: https://www.mmiwg-ffada.ca/wp-content/uploads/2019/06/Calls_for_Justice.pdf.
- ⁶² National Inquiry into Missing and Murdered Indigenous Women and Girls. (2019). *Calls for Justice*: https://www.mmiwg-ffada.ca/wp-content/uploads/2019/06/Calls_for_Justice.pdf.
- ⁶³ National Inquiry into Missing and Murdered Indigenous Women and Girls. (2019). *Calls for Justice*: https://www.mmiwg-ffada.ca/wp-content/uploads/2019/06/Calls_for_Justice.pdf.
- ⁶⁴ Stewart, C. (2022). "Cold Lake children brought back home from Alberta's child welfare system." APTN National News. <https://www.aptnnews.ca/national-news/cold-lake-first-nation-bringing-children-back-from-albertas-child-welfare-system/#:~:text=%E2%80%9CWe%20were%20able%20to%20eventually,Edmonton%20on%20the%20Saskatchewan%20border>

-
- ⁶⁵ Marks, D. (2015). *Manitoba parents, not kids, should be removed from troubled homes*. CBC News. <https://www.cbc.ca/news/canada/manitoba/manitoba-parents-not-kids-should-be-removed-from-troubled-homes-1.3021858>
- ⁶⁶ Ashoka Canada. (n.d.) *Decolonizing Children's Welfare*. Ashoka Canada. <https://ashokacanada.org/fellow/cindy-blackstock/>
- ⁶⁷ First Nations Information Governance Centre. (2018). *National Report of the First Nations Regional Health Survey, Phase 3: Volume One*. Ottawa, ON: 41-43. https://fnigc.ca/wp-content/uploads/2020/09/713c8fd606a8eeb021debc927332938d_FNIGC-RHS-Phase-III-Report1-FINAL-VERSION-Dec.2018.pdf
- ⁶⁸ First Nations Information Governance Centre. (2018). *National Report of the First Nations Regional Health Survey, Phase 3: Volume One*. Ottawa, ON: 41-43. https://fnigc.ca/wp-content/uploads/2020/09/713c8fd606a8eeb021debc927332938d_FNIGC-RHS-Phase-III-Report1-FINAL-VERSION-Dec.2018.pdf
- ⁶⁹ First Nations Information Governance Centre. (2018). *National Report of the First Nations Regional Health Survey, Phase 3: Volume One*. Ottawa, ON: 41-43. https://fnigc.ca/wp-content/uploads/2020/09/713c8fd606a8eeb021debc927332938d_FNIGC-RHS-Phase-III-Report1-FINAL-VERSION-Dec.2018.pdf
- ⁷⁰ Hahmann, T., Badets, N., & Hughes, J. (2019). Indigenous people with disabilities in Canada: First Nations people living off reserve, Métis and Inuit aged 15 years and older. *Statistics Canada*: <https://www150.statcan.gc.ca/n1/pub/89-653-x/89-653-x2019005-eng.htm>.
- ⁷¹ Yourex-West, H. (2022). Evidence of racism against Indigenous patients is growing: Is a reckoning in Canadian health care overdue? *Global News*: <https://globalnews.ca/news/8523488/evidence-of-racism-against-indigenous-patients-is-growing-is-a-reckoning-in-canadian-health-care-overdue/>.
- ⁷² Sasseville, N., Maurice, P., Montminy, L., Hassan, G., & St-Pierre, Émilie. (2022). Cumulative Contexts of Vulnerability to Intimate Partner Violence Among Women With Disabilities, Elderly Women, and Immigrant Women: Prevalence, Risk Factors, Explanatory Theories, and Prevention. *Trauma, Violence, & Abuse*, 23(1), 88–100. <https://doi.org/10.1177/1524838020925773>.
- ⁷³ Katz, C. C., Courtney, M. E., & Sapiro, B. (2020). Emancipated Foster Youth and Intimate Partner Violence: An Exploration of Risk and Protective Factors. *Journal of Interpersonal Violence*, 35(23-24), 5469–5499. <https://doi.org/10.1177/0886260517720735>.
- ⁷⁴ Costa, B. M., Kaestle, C. E., Walker, A., Curtis, A., Day, A., Toumbourou, J. W., & Miller, P. (2015). Longitudinal predictors of domestic violence perpetration and victimization: A systematic review. *Aggression and Violent Behavior*, 24, 261–272. <https://doi.org/10.1016/j.avb.2015.06.001>.
- ⁷⁵ Katz, C. C., Courtney, M. E., & Sapiro, B. (2020). Emancipated Foster Youth and Intimate Partner Violence: An Exploration of Risk and Protective Factors. *Journal of Interpersonal Violence*, 35(23-24), 5469–5499. <https://doi.org/10.1177/0886260517720735>.
- ⁷⁶ Tharp, A. T., DeGue, S., Valle, L. A., Brookmeyer, K. A., Massetti, G. M., & Matjasko, J. L. (2013). A Systematic Qualitative Review of Risk and Protective Factors for Sexual Violence Perpetration. *Trauma, Violence & Abuse*, 14(2), 133–167. <https://doi.org/10.1177/1524838012470031>.
- ⁷⁷ National Inquiry into Missing and Murdered Indigenous Women and Girls. (2019). *Calls for Justice*: https://www.mmiwg-ffada.ca/wp-content/uploads/2019/06/Calls_for_Justice.pdf
- ⁷⁸ National Inquiry into Missing and Murdered Indigenous Women and Girls. (2019). *Calls for Justice*: https://www.mmiwg-ffada.ca/wp-content/uploads/2019/06/Calls_for_Justice.pdf
- ⁷⁹ National Inquiry into Missing and Murdered Indigenous Women and Girls. (2019). *Calls for Justice*: https://www.mmiwg-ffada.ca/wp-content/uploads/2019/06/Calls_for_Justice.pdf
- ⁸⁰ Government of Canada. (n.d.). Jordan's Principle: <https://www.sac-isc.gc.ca/eng/1568396042341/1568396159824>.
- ⁸¹ Truth and Reconciliation Commission of Canada. (2015). *Calls to Action: #24*. P.3. https://ehprnh2mwo3.exactdn.com/wp-content/uploads/2021/01/Calls_to_Action_English2.pdf
- ⁸² National Inquiry into Missing and Murdered Indigenous Women and Girls. (2019). *Calls for Justice*: https://www.mmiwg-ffada.ca/wp-content/uploads/2019/06/Calls_for_Justice.pdf.
- ⁸³ Assembly of First Nations (2018). *First Nations Health Transformation Summit, Getting Relationships Right: Health Governance in the Era of Reconciliation*. P.2.

<https://www.afn.ca/wp-content/uploads/2019/06/19-01-30-Health-Summit-Report-DRAFT-V4.pdf>

⁸⁴Assembly of First Nations (2018). *First Nations Health Transformation Summit, Getting Relationships Right: Health Governance in the Era of Reconciliation*. P.2. <https://www.afn.ca/wp-content/uploads/2019/06/19-01-30-Health-Summit-Report-DRAFT-V4.pdf>;

Newsroom (2018). *Ontario Acting on Indigenous Health Care*. <https://news.ontario.ca/en/release/48193/ontario-taking-action-on-indigenous-health-care>

⁸⁵ Government of Ontario. (2018). Ontario Taking Action on Indigenous Health Care:

<https://news.ontario.ca/en/release/48193/ontario-taking-action-on-indigenous-health-care>.

⁸⁶ Statistics Canada. (2016). *Aboriginal Peoples: Fact Sheet for Alberta*. <https://www150.statcan.gc.ca/n1/pub/89-656-x/89-656-x2016010-eng.htm>.

⁸⁷ Statistics Canada. (Oct 2021). *The achievements, experiences and labour market outcomes of First Nations, Métis and Inuit women with bachelor's degrees or higher*. <https://www150.statcan.gc.ca/n1/pub/75-006-x/2021001/article/00009-eng.htm>

⁸⁸ Editorial Board. (June 4, 2020). *More Indigenous people in Canada are graduating from high school than ever. It's still not nearly enough*. The Globe and Mail. <https://www.theglobeandmail.com/opinion/editorials/article-more-indigenous-canadians-than-ever-are-graduating-from-high-school/>

⁸⁹ Ferguson, E. (Jan 18, 2021). *Graduation rates low for Indigenous students, despite \$13-million funding injection*. The Calgary Herald. <https://calgaryherald.com/news/local-news/graduation-rates-low-for-indigenous-students-despite-13-million-funding-injection>

⁹⁰ Kolahdooz F., Nader F., Yi KJ, Sharma S. (2015). Understanding the social determinants of health among Indigenous Canadians: priorities for health promotion policies and actions. *Global Health Action*. PMC PubMed Central. doi:10.3402/gha.v8.27968 or <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4506643/>

⁹¹ NCCIH. (2017). *Education as a Social Determinant of Health*. National Collaborating Centre for Indigenous Health. <https://www.nccih.ca/34/Publication.nccih?cat=32&type=0>.

⁹² Tharp, A. T., DeGue, S., Valle, L. A., Brookmeyer, K. A., Massetti, G. M., & Matjasko, J. L. (2013). A Systematic Qualitative Review of Risk and Protective Factors for Sexual Violence Perpetration. *Trauma, Violence & Abuse*, 14(2), 133–167. <https://doi.org/10.1177/1524838012470031>.

⁹³ Basile, K. C., Rostad, W. L., Leemis, R. W., Espelage, D. L., & Davis, J. P. (2018). Protective Factors for Sexual Violence: Understanding How Trajectories Relate to Perpetration in High School. *Prevention Science*, 19(8), 1123–1132. <https://doi.org/10.1007/s11121-018-0940-3>.

⁹⁴ Truth and Reconciliation Commission of Canada. (2015). *Calls to Action*: https://ehprnh2mwo3.exactdn.com/wp-content/uploads/2021/01/Calls_to_Action_English2.pdf

⁹⁵ Truth and Reconciliation Commission of Canada. (2015). *Calls to Action*: https://ehprnh2mwo3.exactdn.com/wp-content/uploads/2021/01/Calls_to_Action_English2.pdf.

⁹⁶ United Nations (2007). *UN Declaration on the Rights of Indigenous peoples*:

https://www.un.org/development/desa/indigenouspeoples/wp-content/uploads/sites/19/2018/11/UNDRIP_E_web.pdf

⁹⁷ Truth and Reconciliation Commission of Canada. (2015). *Calls to Action*: https://ehprnh2mwo3.exactdn.com/wp-content/uploads/2021/01/Calls_to_Action_English2.pdf.

⁹⁸ Truth and Reconciliation Commission of Canada. (2015). *Calls to Action*: https://ehprnh2mwo3.exactdn.com/wp-content/uploads/2021/01/Calls_to_Action_English2.pdf.

⁹⁹ Truth and Reconciliation Commission of Canada. (2015). *Calls to Action*: https://ehprnh2mwo3.exactdn.com/wp-content/uploads/2021/01/Calls_to_Action_English2.pdf.

¹⁰⁰ Truth and Reconciliation Commission of Canada. (2015). *Calls to Action*:

https://ehprnh2mwo3.exactdn.com/wp-content/uploads/2021/01/Calls_to_Action_English2.pdf

¹⁰¹ CBC. (2014). 5 models of First Nations control of education in action: <https://www.cbc.ca/news/indigenous/5-models-of-first-nations-control-of-education-in-action-1.2642733>.

¹⁰² CBC. (2014). 5 models of First Nations control of education in action: <https://www.cbc.ca/news/indigenous/5-models-of-first-nations-control-of-education-in-action-1.2642733>.

¹⁰³ Belanger, Y., Awosoga, O., & Head, G. (2013). Homelessness, urban Aboriginal people, and the need for a national enumeration. 2. 4-33.

¹⁰⁴ Belanger, Y., Awosoga, O., & Head, G. (2013). Homelessness, urban Aboriginal people, and the need for a national enumeration. 2. 4-33.

-
- ¹⁰⁵ Government of Canada. (2022). Ending long-term drinking water advisories: <https://www.sac-isc.gc.ca/eng/1506514143353/1533317130660>.
- ¹⁰⁶ Statistics Canada. (2017). *The housing conditions of Aboriginal people in Canada*. <https://www12.statcan.gc.ca/census-recensement/2016/as-sa/98-200-x/2016021/98-200-x2016021-eng.cfm>
- ¹⁰⁷ UNHCR. (n.d.). *Climate change and disaster displacement*: <https://www.unhcr.org/climate-change-and-disasters.html>.
- ¹⁰⁸ Helfrich, C. A., Lafata, M. J., Macdonald, S. L., Aviles, A., & Collins, L. (2001). Domestic Abuse Across the Lifespan. *Occupational Therapy in Mental Health*, 16(3-4), 5–34. https://doi.org/10.1300/J004v16n03_02.
- ¹⁰⁹ Amir-ud-Din, Fatima, S., & Aziz, S. (2021). Is Attitudinal Acceptance of Violence a Risk Factor? An Analysis of Domestic Violence Against Women in Pakistan. *Journal of Interpersonal Violence*, 36(7-8), NP4514–NP4541. <https://doi.org/10.1177/0886260518787809>.
- ¹¹⁰ AFN. (2021). Breathing Life into the Calls for Justice: An Action Plan to End Violence Against First Nations Women, Girls, and 2SLGBTQIA+ People. Assembly of First Nations. <https://www.afn.ca/wp-content/uploads/2021/06/First-Nations-Action-Plan-Report.pdf>.
- ¹¹¹ Truth and Reconciliation Commission of Canada. (2015). *Calls to Action*: https://ehprnh2mwo3.exactdn.com/wp-content/uploads/2021/01/Calls_to_Action_English2.pdf.
- ¹¹² NWAC. (2021). *Action Plan*: <https://www.nwac.ca/wp-content/uploads/2021/08/NWAC-action-plan-FULL-ALL-EDITS.pdf>.
- ¹¹³ United Nations. (2007). *UN Declaration on the Rights of Indigenous peoples*: https://www.un.org/development/desa/indigenouspeoples/wp-content/uploads/sites/19/2018/11/UNDRIP_E_web.pdf.
- ¹¹⁴ National Inquiry into Missing and Murdered Indigenous Women and Girls. (2019). *Calls for Justice*: https://www.mmiwg-ffada.ca/wp-content/uploads/2019/06/Calls_for_Justice.pdf.
- ¹¹⁵ NWAC. (2021). *Action Plan*: <https://www.nwac.ca/wp-content/uploads/2021/08/NWAC-action-plan-FULL-ALL-EDITS.pdf>.
- ¹¹⁶ AFN. (2021). Breathing Life into the Calls for Justice: An Action Plan to End Violence Against First Nations Women, Girls, and 2SLGBTQIA+ People: <https://www.afn.ca/wp-content/uploads/2021/06/First-Nations-Action-Plan-Report.pdf>.
- ¹¹⁷ National Inquiry into Missing and Murdered Indigenous Women and Girls. (2019). *Calls for Justice*: https://www.mmiwg-ffada.ca/wp-content/uploads/2019/06/Calls_for_Justice.pdf.
- ¹¹⁸ National Inquiry into Missing and Murdered Indigenous Women and Girls. (2019). *Calls for Justice*: https://www.mmiwg-ffada.ca/wp-content/uploads/2019/06/Calls_for_Justice.pdf.
- ¹¹⁹ National Inquiry into Missing and Murdered Indigenous Women and Girls. (2019). *Calls for Justice*: https://www.mmiwg-ffada.ca/wp-content/uploads/2019/06/Calls_for_Justice.pdf.
- ¹²⁰ AFN. (2021). Breathing Life into the Calls for Justice: An Action Plan to End Violence Against First Nations Women, Girls, and 2SLGBTQIA+ People: <https://www.afn.ca/wp-content/uploads/2021/06/First-Nations-Action-Plan-Report.pdf>.
- ¹²¹ National Inquiry into Missing and Murdered Indigenous Women and Girls. (2019). *Calls for Justice*: https://www.mmiwg-ffada.ca/wp-content/uploads/2019/06/Calls_for_Justice.pdf.
- ¹²² City of Calgary. (2021). *A Place to Call Home*. City Manager’s Office. <https://www.calgary.ca/ca/city-manager/articles/elders-lodge.html>
- ¹²³ Piikani Nation. (n.d.). *Piikani Nation. Ky Nook Ku Koon*. <https://piikanination.wixsite.com/piikanination/ky-kaak-ku-kaan>
- ¹²⁴ Wyton, M. (2019). Indigenous people, racial minorities disproportionately penalized on Edmonton Transit. *Edmonton Journal*, October, 1: <https://edmontonjournal.com/news/local-news/indigenous-people-racial-minorities-over-ticketed-on-edmonton-transit-data-shows>.
- ¹²⁵ Pedwell, T. (2018). Feds say they'll help remote, Indigenous nations/communities left without buses. *CTV News*: <https://www.ctvnews.ca/politics/feds-say-they-ll-help-remote-indigenous-nations/communities-left-without-buses-1.4157182?cache=mxzpfajaup>.
- ¹²⁶ The Conversation. (June 16, 2021). *Canada needs a national public transportation system—here’s why*. The Conversation. <https://theconversation.com/canada-needs-a-national-public-transportation-system-heres-why-161786>

-
- ¹²⁷ Palmater, P. (2018). *Greyhound Canada's cuts are a public safety crisis for Indigenous people*. MacLean's. <https://www.macleans.ca/opinion/greyhound-canadas-cuts-are-a-public-safety-crisis-for-indigenous-people/>
- ¹²⁸ Palmater, P. (2018). *Greyhound Canada's cuts are a public safety crisis for Indigenous people*. MacLean's. <https://www.macleans.ca/opinion/greyhound-canadas-cuts-are-a-public-safety-crisis-for-indigenous-people/>.
- ¹²⁹ National Inquiry into Missing and Murdered Indigenous Women and Girls. (2019). *Calls for Justice*: https://www.mmiwg-ffada.ca/wp-content/uploads/2019/06/Calls_for_Justice.pdf.
- ¹³⁰ AFN. (2021). Breathing Life into the Calls for Justice: An Action Plan to End Violence Against First Nations Women, Girls, and 2SLGBTQIA+ People. Assembly of First Nations. <https://www.afn.ca/wp-content/uploads/2021/06/First-Nations-Action-Plan-Report.pdf>.
- ¹³¹ AFN. (2021). Breathing Life into the Calls for Justice: An Action Plan to End Violence Against First Nations Women, Girls, and 2SLGBTQIA+ People: Assembly of First Nations. <https://www.afn.ca/wp-content/uploads/2021/06/First-Nations-Action-Plan-Report.pdf>.
- ¹³² NWAC. (2021). *Action Plan*: <https://www.nwac.ca/wp-content/uploads/2021/08/NWAC-action-plan-FULL-ALL-EDITS.pdf>.
- ¹³³ National Inquiry into Missing and Murdered Indigenous Women and Girls. (2019). *Calls for Justice*: https://www.mmiwg-ffada.ca/wp-content/uploads/2019/06/Calls_for_Justice.pdf.
- ¹³⁴ Connors, S. (2022). *Whitehorse taxi safety rally pushes for safer cab rides for Indigenous women*. APTN National News. <https://www.aptnnews.ca/national-news/whitehorse-taxi-safety-rally-pushes-for-safer-cab-rides-for-indigenous-women/>
- ¹³⁵ NRCNAA. (n.d.). *Native Elder Service Locator*. National Resource Center on Native American Aging. <https://www.nrcnaa.org/service-locator/center/185>
- ¹³⁶ Government of Alberta. (2021). Alberta's Response to the National Inquiry into Missing and Murdered Indigenous Women and Girls. June 2, 2021. Indigenous Relations, Government of Alberta. <https://open.alberta.ca/dataset/aa18072d-62b8-413a-bf54-f6147dabb92d/resource/72c7553a-a84e-4cd2-81b7-6e5afa3860cd/download/ir-albertas-response-national-inquiry-mmiwg-2021-06-02.pdf>
- ¹³⁷ MMIWG. (2019). Reclaiming Power and Place: The Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls, Volume 1a. National Inquiry into Missing and Murdered Indigenous Women and Girls. https://www.mmiwg-ffada.ca/wp-content/uploads/2019/06/Final_Report_Vol_1a-1.pdf
- ¹³⁸ Strong Women's Circle: Supporting Alberta's Primary Prevention Framework by Mapping Systemic Root Causes of Violence and Identifying Policy Recommendations to Stop Violence Against Indigenous peoples Before It Starts. (2022). *Elder Circles Consultations, Feb 5 & 19, 2022*.